

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Thirteen

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 Thirteen

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 "Ktiv" Project at 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 13

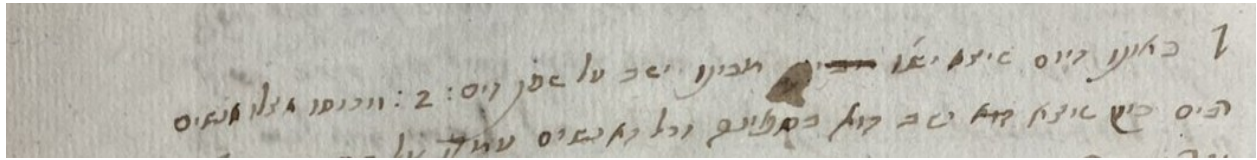
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מ. י.

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Chapter 13:1



באותו היום שיצא ישו מביתו ישב על שפת הים:

Hebrew Transcription

Translation: On the same day that Yeshua went out from **his** house, he sat upon the **riverbank** of the sea.

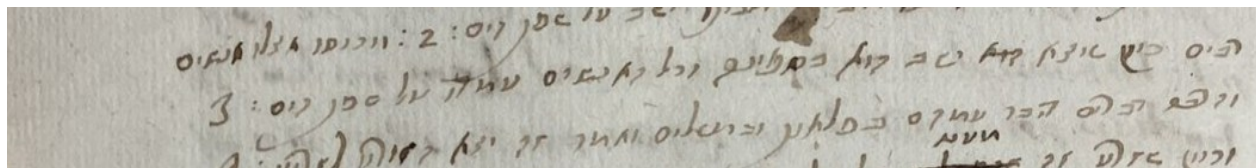
The Scriptures: And on that day יהושע went out of the house and sat by the sea.

Aramaic: Now, during that yawma {day}, Eshu {Yeshua} went out from the baytha {the house} and sat on the yad yama {the seaside}.

באותו	היום	שיצא	ישו	מביתו	ישב	על
b'oto, "in/ with/ by (the) same," (prep n ms)	ha'yom, "the day," (n ms)	she'yatza, "that/ which/ who/ whom exited, went out," (rel part, v. Pa'al/Qal,qatal, past 3ms)	yeshu, "Yeshua," (name)	m'beito, "from/ of his/its house," (prep, n ms, 3ms pronom)	yoshev, "he/it sat, dwelled," (v. Pa'al/Qal, qatal, past, 3ms)	al, "upon, on," (prep)
שפת	הים:					
sefat, "border, riverbank, shore" (n fs)	ha'yam, "the sea," (n ms)					

Interlinear Chart

Chapter 13:2



ויכנסו אצלו אנשים רבים כיון שיצא יושב הוא בספינה וכל האנשים עמדו על שפת הים:

Hebrew Transcription

Translation: Many people assembled *and drew near him*. When he went out, he sat in the ship, and all *the people* stood on the riverbank *of the sea*.

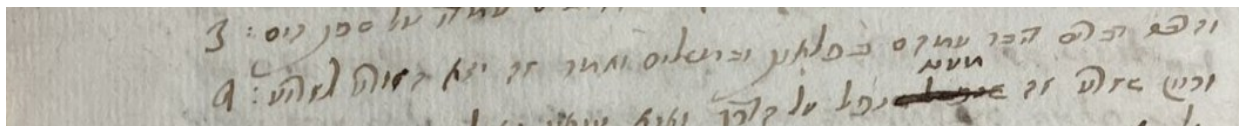
The Scriptures: And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach.

Aramaic: And great multitudes gathered with Him, in such a way that He went up to sit Himself in an elpha {a ship/a boat}, and the whole multitude was standing on the spar yama {the seashore}.

ויכנסו	אצלו	אנשים	רבים	כיון	שיצא	ישב
v'yekunsu, "and/ but/ so/ or they will assemble," (v. Pi'el, wayyiqtol, past, 3mp)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	anashim, "men, mankind," (n mp)	rabim, "many, numerous," (adj mp)	keivan, "because, as soon as, since," (conj)	she'yatza, "that/ which/ who/ whom exited, went out," (rel part, v. Pa'al/Qal, qatal, past 3ms)	yoshev, "he/it sat, dwelled" (v. Pa'al/Qal, qatal, past, 3ms)
הוא	בספינה	וכל	האנשים	עמדו	על	שפת
hu, "he/it," (3ms pron)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)	v'kol, "and/ but/ or/ so all," (n ms)	ha'anashim, "the men, people" (n mp, cp)	amadu, "they stood," (v. Pa'al/Qal, qatal, past, 3mp)	al, "upon," (prep)	sefat, "border, riverbank, shore" (n fs)
הים:						
ha'yam, "the sea," (n ms)						

Interlinear Chart

Chapter 13:3



והרבה דברים דיבר עמהם בפלחות ובמשלים ואמר זה יצא הזורע לזרוע:

Hebrew Transcription

Translation: And he spoke many words with them **in allegories** and in parables. Then he said this, “The sower went to sow,”

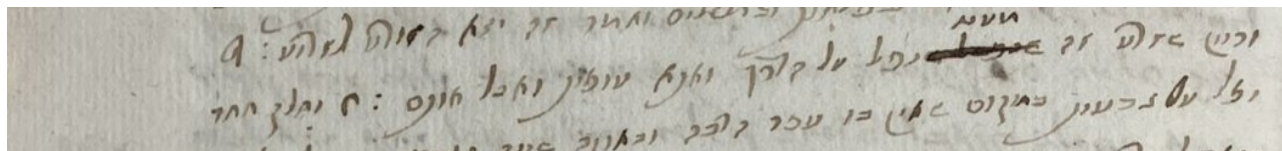
The Scriptures: And He spoke to them much in parables, saying, “See, the sower went out to sow.

Aramaic: And He was speaking much with them in Phelatha {Similes/Parables}, and saying, “Behold, a Zarua {a Sower} went out so that He might sow,

והרבה	דברים	דיבר	עמהם	בפלחות	ובמשלים	ואמר
v'harbe, “and/ but/ so/ or very many,” (adv)	devarim, “words, matters, things,” (n mp)	diber, “he/it spoke,” (v. Pi'el, qatal, past, 3ms)	im hem, “with them,” (prep, 3mp pronom)	b'pechachot, “in/ with/ by pieces, slices, allegories,” (prep, fp)	u'b'meshalim, “and/ but/ so/ or in/ with/ by (the) examples, parables,” (prep, n mp)	v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)
זה	יצא	הזורע	לזרוע:			
ze, “this,” (ms pron)	yotzei, “I/ you (ms)/ he/it goes out,” (Pa'al/Qal, act part, ms)	zorea, “I/ you (ms)/ he/it sow(s),” (v. Pa'al/Qal, act part, ms)	lizroa, “to sow, disseminate,” (v. Pa'al/Qal, inf constr)			

Interlinear Chart

Chapter 13:4



וכיון שזרע זה מעט נפל על הדרך ואתא עופות ואכל אותם:

Hebrew Transcription

Translation: “and when he sowed this, a few fell on the road, birds came and ate them.”

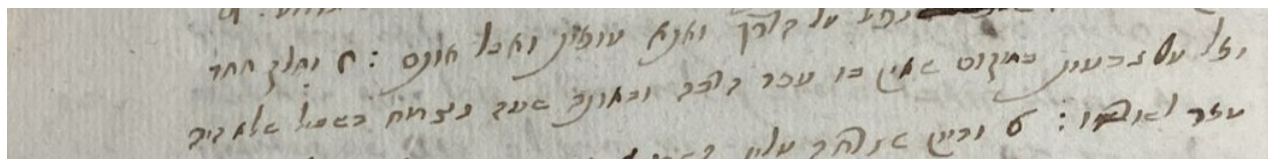
The Scriptures: And as he sowed, some indeed fell by the wayside, and the birds came and devoured them.

Aramaic: and while He was sowing, some fell on the roadside, and a pharakhtha {a bird} came and ate it.

הדרך	על	נפל	מעט	זה	שזרע	וכיון
ha'derek, “the way, path, road,” (n fs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	nafal, “he/it fell” (v. Pa'al/Qal, qatal, past, 3ms)	m'at, “a little, little few, less, lesser, meager,” (adv)	ze, “this,” (ms pron)	she'zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa'al/Qal, qatal, past, 3ms)	I' keivan, “and/ but/ so/ or because, as soon as, when,” (conj)
			אותם:	ואכל	עופות	ואתא
			otam, “them,” (DO marker, 3mp pronom)	v'achal, “and/ but/ so/ or he/it ate,” (v. Pa'al/Qal, qatal, past, 3ms)	ofot, “birds,” (n mp)	ve'ata, “he/it came,” (v. Ar. Peal, qatal, past, 3ms) Aramaism

Interlinear Chart

Chapter 13:5



וחלק אחד נפל על גבעות במקום שאין בו עפר הרבה ובאותה שעה נצמח בשביל שלא היה עפר לשורשו:

Hebrew Transcription

Translation: “And one portion fell on **the hills** in a place that without much dirt on it. And in that hour, it grew because there was no dirt for its root.”²

The Scriptures: And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil.

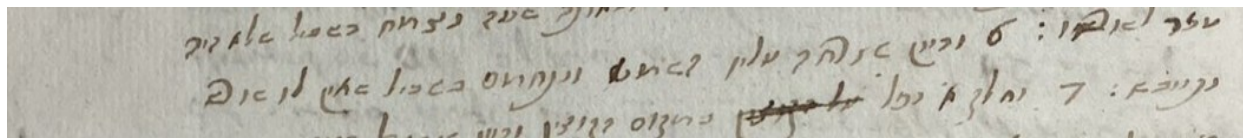
Aramaic: And other fell on shuka {bedrock} where there wasn’t much medra {dirt}. And at once it sprouted on account that there was no depth of ara {soil}.

וחלק	אחד	נפל	על	גבעות	במקום	שאין
v'chelek, “and/ but/ so/ or (the) portion, share,” (n ms)	echad, “one,” (card num)	nafal, “he/it fell” (v. Pa'al/Qal, qatal, past, 3ms)	al, “upon, on,” (prep)	gva'ot, “hills,” (n fp)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	she'ein, “that/ which/ who/ whom isn't, is not,” (rel part, part)
בו	עפר	הרבה	ובאותה	שעה	נצמח	בשביל
b'o, “in/ with/ by him/it,” (prep, 3ms pronom)	afar, “dust, ashes, earth, dirt,” (n ms)	harbeh, “many, much, a lot,” (adv)	ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	shea, “hour,” (n fs)	nitzmach, “I/ you (ms)/ he/it grow(s),” (v. Nif'al, act part, ms)	bishvil, “for, for the sake of,” (prep) Mishnaic
שלא	היה	עפר	לשורשו:			
she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	afar, “dust, ashes, earth, dirt,” (n ms)	l'shorsho, “to/ for/ belonging to his/its root,” (n ms, 3ms pronom)			

Interlinear Chart

² This passage showcases signature Mishnaic linguistic layers in its temporal transitions and logical syntax. It utilizes the quintessential Rabbinic idiom *u-ve-otah sha'ah* (שעה, "and at that same hour/immediately") to express an instantaneous event, completely replacing biblical indicators of suddenness. Additionally, the text relies on the compound preposition *bishvil she-lo* (בשביל שלא, "because/on account of which") as a modern causal operator, matching a foundational prose framework of standard Mishnaic logic over classical biblical causal chains.

Chapter 13:6



וכיון שזרחה עליו השמש ונתחמם בשביל שאין לו שורש נתייבש:
Hebrew Transcription

Translation: “And when the sun shone on it, and it became hot, because it had no root, it withered.”³

The Scriptures: But when the sun was up they were scorched, and because they had no root they withered.

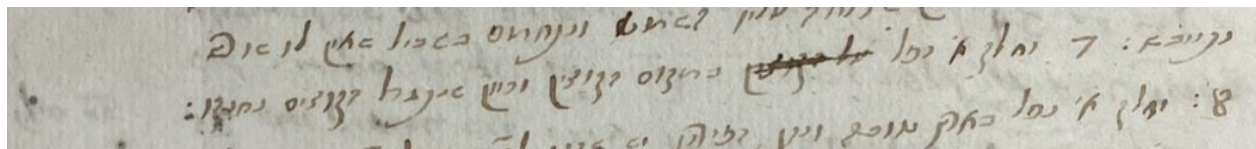
Aramaic: But, when the shemsha {the sun} was risen, it became hot, and because it hadn’t rooted, it withered.

וכיון	שזרחה	עליו	השמש	ונתחמם	בשביל	שאין
l'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she’zorchā, “that/ which/ who/ whom she/it shone,” (rel part, v. Pa’al/Qal, qatal, past, 3fs)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	ha’shemesh, “the sun,” (n cs)	v’nitchamem, “and/ but/ so/ or he/it became warmed, heated,” (v. Nit’pael, qatal, past, 3ms) Mishnaic 2nd Temple	bishvil, “for, for the sake of,” (prep) Mishnaic	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)
לו	שורש	נתייבש:				
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	shoresh, “root,” (n ms)	nityabesh, “he/it was withered, dried out,” (v. Nit’pael, qatal, past, 3ms) Mishnaic 2nd Temple				

Interlinear Chart

³ This verse showcases classical Mishnaic prose style through its causal markers and passive verbal structures. It employs the compound preposition *bishvil she-ein* (שביל שאין, “because it had no”), the standard Rabbinic causal operator that displaces biblical alternatives. Furthermore, the narrative relies on two verbs conjugated in the passive Nitpa’el binyan: *nitchammem* (נתחמם, “it became hot”) and *nityabbesh* (נתייבש, “it dried up”). The *Nitpa’el* pattern is the absolute grammatical signature of Mishnaic Hebrew, regularly utilized in post-biblical texts to describe physical transformations or passive outcomes.

Chapter 13:7



וחלק א' נפל במקום הקוצין וכיון שנתגדל הקוצים נחנקו:
Hebrew Transcription

Translation: “And one part fell in the place of the thorns, and when it grew, the thorns choked it.”⁴

The Scriptures: And others fell among thorns, and the thorns came up and choked them.

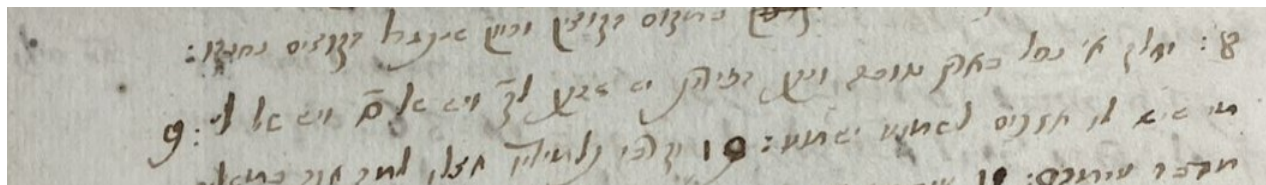
Aramaic: And other fell among kube {thorns} and the thorns grew up, and they choked it.

שנתגדל	וכיון	הקוצין	במקום	נפל	א'	וחלק
she'nitgadal, “that/ which/ who/ whom he/it grew,” (v. Nit' pael, qatal, past, 3ms) Mishnaic 2nd Temple	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	ha'kotzain, “the thorns,” (Ar. n mp) Aramaism	bamakom, “in/ with/ by (the) place,” (prep, n ms)	nafal, “he/it fell” (v. Pa'al/Qal, qatal, past, 3ms)	alef, “one,” (ord num)	v'chelek, “and/ but/ so/ or (the) portion, share,” (n ms)
					נחנקו:	הקוצים
					nechneku, “they choked,” (v. Nif'al, qatal, past, 3mp)	ha'kotzain, “the thorns,” (Ar. n mp) Aramaism

Interlinear Chart

⁴ This passage demonstrates standard Mishnaic linguistic layers in its plural spellings and passive verbal syntax. It features the noun *ha-kotzin* (הקוצין, “the thorns”), which exhibits the characteristic Aramaic-derived masculine plural suffix *-in* (ק) that frequently alternatives with standard Hebrew endings in Rabbinic prose. Additionally, the temporal phrase includes the verb *nitgaddel* (נתגדל, “grew up”), which is conjugated in the passive Nitpa'el binyan. The *Nitpa'el* pattern is the absolute grammatical signature of Mishnaic Hebrew style, utilized uniformly by scribes to denote natural transitions and transformations. See Jeremiah 4:3.

Chapter 13:8



וּחֶלֶק א' נָפַל בָּאֶרֶץ טוֹבָה וְנָתַן לָקִי וְיֵשׁ שֶׁל ס' וְיֵשׁ שֶׁל ל':

Hebrew Transcription

Translation: “And one part fell on good land and produced fruit; some had given a hundred, some sixty, and some thirty.”

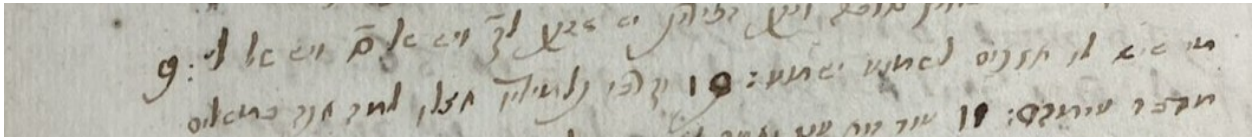
The Scriptures: And others fell on good soil and yielded a crop, some a hundredfold, some sixty, some thirty.

Aramaic: And other fell in ara tabtha {good soil} and gave fruits: Some a hundred, and some sixty, and some thirty.

וּחֶלֶק	א'	נָפַל	בָּאֶרֶץ	טוֹבָה	וְנָתַן	הַפִּירוֹת
v'chelek, “and/ but/ so/ or (the) portion, share,” (n ms)	aleph “one,” (abbrev card num)	nafal, “he/it fell” (v. Pa'al/Qal, qatal, past, 3ms)	ba'eret, “in/ with/ by/ with/ by (the) earth, land,” (prep, n fs)	tova, “good, pleasant,” (adj fs)	v'natan, “and/ but/ so/ or he/it gave,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ha'perot, “the fruit(s),” (n mp)
יֵשׁ	שָׁנָתָן	לָקִי	וְיֵשׁ	שֶׁל	ס'	וְיֵשׁ
yesh, “there is, there exists,” (part)	she'natan, “that/ which/ who/ whom he/it gave,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	lamed-quf, “to/ for/ belonging to hundred,” (prep, card num)	v' yesh, “and/ but/ so/ or there is, there exists,” (part)	shel, “to, for, of, belonging to,” (prep)	samech, “sixty,” (card num)	v'yesh, “and/ but/ so/ or there is, there exists,” (part)
שֶׁל	ל':					
shel, “to, for, of, belonging to,” (prep)	abbrev, “thirty,” (card num)					

Interlinear Chart

Chapter 13:9



מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: “Whoever has ears to hear, **he will hear.**”

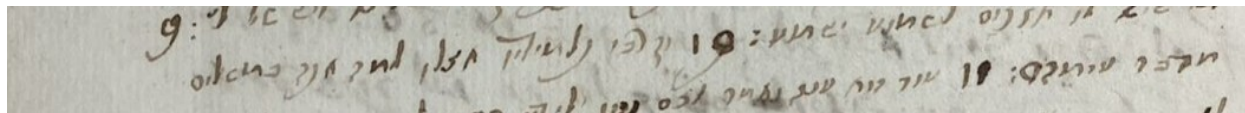
The Scriptures: He who has ears to hear, let him hear!”

Aramaic: He who has ears that might hear, let him 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, “he/it will hear,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 13:10



וקרבו תלמידיו אצלו למה אתה במשלים מדבר עימהם:

Hebrew Transcription

Translation: And his talmidim (disciples) approached him, “Why do you speak parables with them?”

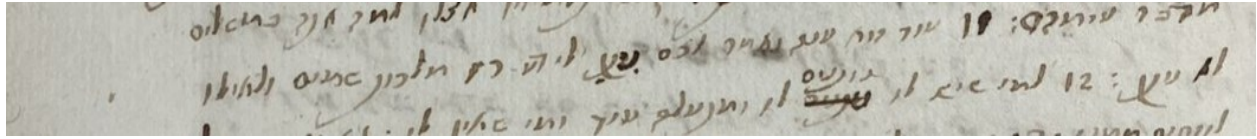
The Scriptures: And the taught ones came and said to Him, “Why do You speak to them in parables?”

Aramaic: And His Disciples approached and said unto Him, “Why do you speak with them in Phelatha {Similes/Parables}?”

וקרבו	תלמידיו	אצלו	למה	אתה	במשלים	מדבר
ve'karvu, “and/ but/ so/ or they approached,” (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	lama, “why? what purpose, for whatsoever,” (adv)	atah, “you,” (2ms)	b'meshalim, “in/ with/ by examples, parables,” (prep, n mp)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi'el, act part, ms)
						עימהם:
						ima'hem, “with them,” (prep, 3mp pronom)

Interlinear Chart

Chapter 13:11



עוד הוא ענה ואמר לכם ניתן לידע רז מלכות שמים ולאילו לא ניתן:

Hebrew Transcription

Translation: Again, he answered and said, “To you is given to know the mystery of the kingdom of heaven, but for those it is not given.”

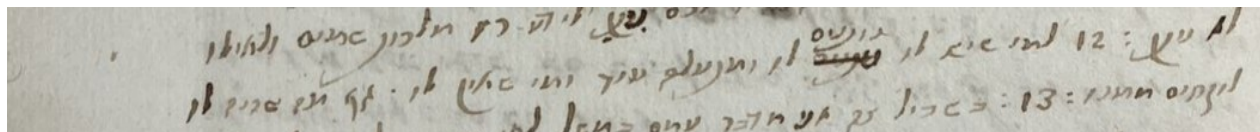
The Scriptures: And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.

Aramaic: Then He answered and said unto them, “To you it is given to know the raza {the mystery} of The Malkutha d’Shmaya {The Kingdom of The Heavens}, but, it isn’t given unto those.

עוד	הוא	ענה	ואמר	לכם	ניתן	לידע
od, “yet, still, more,” (adv)	hu, “he/it,” (pron, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	nitán, “I am/ you are/ he/it is given,” (v. Nif’al, act part, ms)	leyadea, “to know, to determine, to make definite; to inform, to update,” (v. Pi’el, inf constr)
רז	מלכות	שמים	ולאילו	לא	ניתן:	
raz, “secret, enigma, mystery (lit.),” (n ms)	malchut, “kingdom,” (n fs)	shamayim, “heaven(s),” (n mp)	v’eilu, “and/ but/ so/ or to/ for/ belonging to those,” (prep, 3mp pronom)	lo, “no, ‘not,’” (neg part)	nitán, “I am/ you are/ he/it is given,” (v. Nif’al, act part, ms)	

Interlinear Chart

Chapter 13:12



למי שיש לו נותנים לו ומתעלה עוד ומי שאין לו אף מה שהיה לו לוקחים ממנו:

Hebrew Transcription

Translation: “To whoever has, they give to him, and he is exalted more so. But whoever does not have, even what he has is taken from him.”

The Scriptures: For whoever possesses, to him more shall be given, and he shall have overflowing; but whoever does not possess, even what he possesses shall be taken away from him.

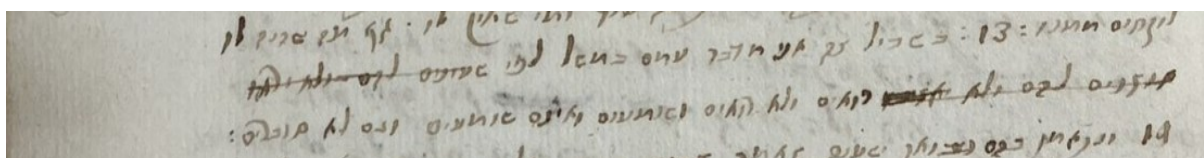
Aramaic: For, to him who has, it will be given unto him, and it shall increase unto him, and unto him who hasn’t, even that which he has, will be taken from him.

למי	שיש	לו	נותנים	לו	ומתעלה	עוד
l'mi, “to/ for/ belonging to who, whoever,” (prep, interrog pron)	she'yesh, “which/ that/ who/ whom there is,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	notanim “we/ you (mp)/ they, those giving,” (v. Pa'al/Qal, act part, mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	u'mit'ale, “and/ but/ so/ or I/ you (ms)/ he/it becomes elevated,” (v. Hit'pacl, act part, ms)	od, “yet, still, more,” (adv)
ומי	שאין	לו	אף	מה	שהיה	לו
u'mi, “and/ but/ so/ or who,” (inter part)	she'ein, “that/ which/ who/ whom isn't, is not,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	af, “also, yea, though, so much the more,” (part)	ma, “what?” (interrog pron)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)
לוקחים	ממנו: ⁵					
lokchim, “we/ you (mp)/ they take,” (v. Pa'al/Qal, act part, mp)	mimeno, “of/ from him/it,” (prep, 3ms pronom)					

Interlinear Chart

⁵ Alternate suffix spelling of him/it.

Chapter 13:13



בשביל זה אני מדבר עמם במשל לפי רואים ולא רואים ושומעים ואינם שומעים וגם לא סוברים:

Hebrew Transcription

Translation: “Because of this, I speak with them **in a parable**, for they see, and do not see.⁶ And hear they do not hear; and as well, they do not comprehend.”⁷

The Scriptures: Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Aramaic: Because of this, I speak with them in Phelatha {Similes/Parables}, because they are seeing, and they don’t see, and they are hearing, and they don’t hear, and they don’t understand.

בשביל	זה	אני	מדבר	עמם	במשל	לפי
bishvil, “for, for the sake of,” (prep) Mishnaic	ze, “this,” (pron, ms)	ani, “I,” (1cs pron)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pa’al, Qal, act part, ms)	imam, “with them,” (prep, 3mp pronom)	b’meshal, “in/ with/ by example, parable, allegory, proverb,” (prep, n ms)	lefi, “according to,” (prep)

רואים	ולא	רואים	ושומעים	ואינם	שומעים	וגם
ro’im, “we/ you (mp)/ they see,” (v. Pa’al/Qal, act part, mp)	ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part)	ro’im, “we/ you (mp)/ they see,” (v. Pa’al/Qal, act part, mp)	v’shom’im, “we, you (mp)/ they, those hearing,” (v. Pa’al Qal, act part, mp)	ve’eynam, “and/ but/ so/ or they do not,” (3mp pronom)	shom’im, “we/ you (mp)/ they will hear, listen,” (Pa’al/Qal, act part, mp)	v’gam, “and/ but/ so/ again, also, too, in addition, even, as well,” (part)

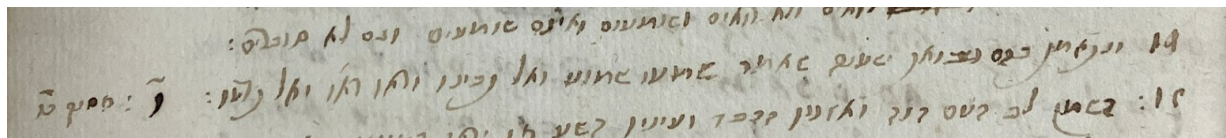
⁶ See Jeremiah 5:20-21: “Who have eyes and see not.” Also see Deuteronomy 29:3-4 and Ezekiel 12:2.

⁷ This passage heavily relies on signature Mishnaic prose logic, negation syntax, and intellectual vocabulary. It employs the compound preposition *bishvil zeh* (זה בשביל, "on account of this"), which serves as the standard Rabbinic causal operator displacing biblical alternatives. Furthermore, the clause utilizes the negative particle *einam* (אינם, "they are not") paired with an active participle, which is the absolute standard syntactic framework for present-tense negation in Mishnaic grammar. Finally, the use of the verb *sovrin* (סוברים, "comprehend/understand") marks a distinct post-biblical semantic shift where the root ס-ב-ר moves from meaning "to hope" or "examine" into the standard Rabbinic cognitive verb meaning to reason, think, or hold an opinion.

					סוברים:	לא
					sovrin, "we/ you (mp)/ they believe, assume, think," (v. Pa'al/Qal, act part, mp)	lo, "no/ not" (neg part)

Interlinear Chart

Chapter 13:14



ונתאמת בהם נבואת ישעיה שאמר שמעו וראו תבינו וראו ראו ואל תדעו:

Hebrew Transcription

Translation: “And by them, *the* prophecy of Yeshayah (Isaiah) *is verified*, that said, ‘Hearing, you hear and you don’t understand, and seeing you see and you don’t perceive,’⁸

The Scriptures: And in them the prophecy of Yeshayahu is completely filled, which says, ‘Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive,

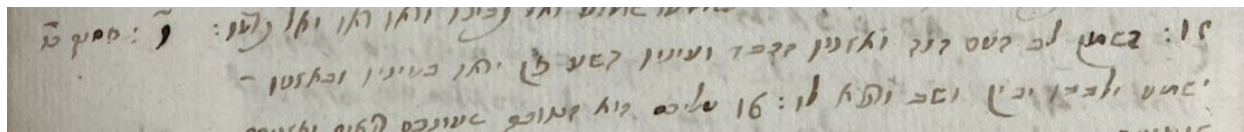
Aramaic: And the prophecy of EshaYa {Isaiah} is fulfilled in them, which said that, ‘Hearing, you will hear, and not understand, and seeing, you will see, and not perceive.

ונתאמת	בהם	נבואת	ישעיה	שאמר	שמעו	שמעו
v'nit'amet, “and/ but/ so/ or he/it was verified, verified,” (v. Nit'rael, qatal, past, 3ms) Mishnaic 2nd Temple	ba'hem, “with/ by/ in them,” (prep, 3mp pronom)	nevu'at, “prophecy of,” (n fs constr)	yeshayah, “Isaiah,” (name)	she'amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	sham'u, “they heard,” (v. Pa'al/Qal, qatal, past, 3mp)	shomea, “I/ you (ms)/ he/it hear(s),” (v. Pa'al/Qal, act part, ms)
ואל	תבינו	וראו	ראו	ואל	תדעו:	
v'al, “and don't, no, not),” (neg part)	tavinu, “you (mp) will understand,” (v. Hif'il, yiqtol, fut, 2mp)	v'ra'u, “and/ but/ so/ or they saw,” (v. Pa'al/Qal, qatal, past, 3mp)	rau, “they saw,” (v. Pa'al/Qal, qatal, past 3mp)	v'al, “and don't, no, not),” (neg part)	ted'u, “you (mp) will know, perceive,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	

Interlinear Chart

⁸ The verb *nit'ammatt* (נתאמת, “was fulfilled/verified”) is conjugated in the passive Nitpa'el binyan (from the root ת-מ-א, meaning “truth”). The *Nitpa'el* pattern is the absolute grammatical signature of Mishnaic Hebrew style. Scribes universally preferred this post-biblical verbal framework over classical biblical passives when describing how a prophecy, vow, or legal statement was formally validated or realized in history.

Chapter 13:15



השמן לב העם הזה ואזניו הכבד ועיניו השע פן יראו בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו:

Hebrew Transcription

Translation: “The heart of this people is fat, their ears are heavy, and their eyes shut, lest **they** see with their eyes, and hear with their ears, and understand with their heart, and they return and are healed.”⁹

The Scriptures: for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.’

Aramaic: For, the heart of this Ama {People} has been hardened, and with their ears they have been hard of hearing, and they have shut their eyes so that they should not see and might hear with their ears, and might understand in their heart, and might repent, and I would heal them.’

השמן	לב	העם	הזה	ואזניו	הכבד	ועיניו
ha'shuman, “the fat,” (n ms)	lev, “heart,” (n ms)	h'am, “the people,” (n ms)	haze, “the this, that,” (pron ms)	v'oznav, “and/ but/ so/ or his/its ears,” (n fp)	ha'kaved, “the heavy, serious, important,” (adj ms)	v'einav, “and/ but/ so/ or his/its eyes,” (n ms, 3ms pronom)
השע	פן	יראו	בעיניו	ובאזניו	ישמע	ולבבו:
ha'sha'a, “the dim, be turned away, shut,” (adj ms)	pen, “lest,” (conj)	yiru, “they will see,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	b'einav, “in/ with/ by (the) his/its eyes,” (prep, n fp)	u'b'oznav, “and/ but/ so/ or in/ with/ by (the) his/its ears,” (prep, n fp)	yishma, “he will hear,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'levavo, “and/ but/ so/ or his/its heart,” (n ms, 3ms pronom)

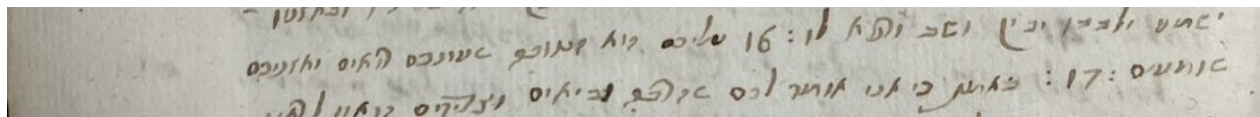
⁹ This verse contains a distinct grammatical pronoun shift that serves as a defining hallmark of Rabbinic and medieval manuscript style. While the surrounding narrative prose addresses the crowds using modern plural active modifiers (“I speak with *them*,” “*they* see”), the text abruptly transitions into an unedited, literal transcription of Isaiah 6:10, which relies strictly on singular collective pronouns (“*its* ears,” “*it* return”). This fluid, non-harmonized pronoun mismatch occurs because the scribe prioritized preserving the precise, authoritative wording of the biblical prophetic indictment over modern rules of stylistic or grammatical uniformity. See Isaiah 6:9–10.

			לו:	ורפא	ושב ¹⁰	יבין
			lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’rupa, “and/ but/ so/ or he/it was healed,” (v. Pi’el, qatal, past, 3ms)	v’shuv, “I/ you (ms)/ he/it return(s),” (v. Pa’al, act part, ms)	yevayen, “he/it will understand,” (v. Hif’il, yiqtol, fut, 3ms)

Interlinear Chart

¹⁰ This is a misspelling. It appears that the vav pronominal suffix, meaning “they,” was mistakenly eliminated and should be spelled as שבו:

Chapter 13:16



עליכם היא הטובה שעיניכם רואים ואזניכם שומעים:

Hebrew Transcription

Translation: “Upon you is the goodness, for your eyes see and your ears hear.”

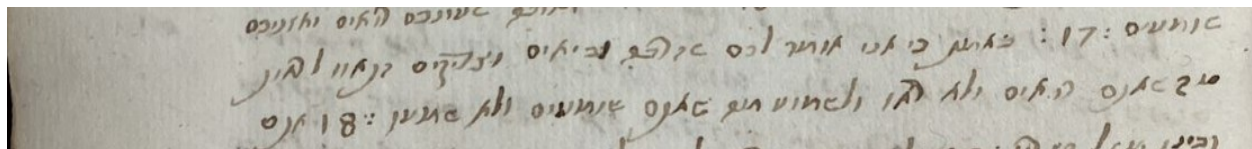
The Scriptures: And blessed are your eyes because they see, and your ears because they hear,

Aramaic: But, blessed are your eyes that are seeing, and your ears that are hearing.

עליכם	היא	הטובה	שעיניכם	רואים	ואזניכם	שומעים:
aleichem, “on you (mp),” (prep, 2mp pronom)	hi, “she/ it,” (3fs pron)	ha’tova, “good, pleasant, appropriate,” (adj fs)	she’ einchem, “that/ which/ who/ whom your (mp) eye,” (rel part, n fs)	ro’im, “we/ you (mp)/ they see,” (v. Pa’al/Qal, act part, mp)	v’ozneichem, “and/ but/ so/ or your (mp) ears,” (n fp, 2mp pronom)	shom’im, “we/ you (mp)/ they will hear, listen,” (Pa’al/Qal, act part, mp)

Interlinear Chart

Chapter 13:17



באמת כי אני אומר לכם שהרבה נביאים וצדיקים התאוו לראות מה שאתם רואים ולא ראו ולשמוע מה שאתם שומעים ולא שמעו:

Hebrew Transcription

Translation: “In truth, for I say to you that many prophets and righteous ones longed to see what you see, but did not see, and to hear what you hear, but did not hear.”

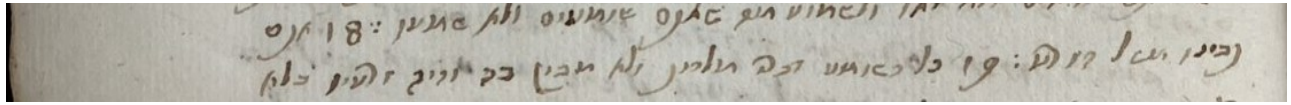
The Scriptures: for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Aramaic: For, amiyn {truly} I say unto you, that many Nabiye {Prophets}, and Zadiyqe {Righteous men}, have desired that they might see the things that you are seeing, and they didn’t see it, and to hear the things you are hearing, and they didn’t hear it.

באמת	כי	אני	אומר	לכם	שהרבה	נביאים
b’emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	ki, “for, since, because,” (rel clause)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’harbe, “that/ which/ who/ whom much, many, that many, a lot,” (rel part, adv)	nevi’vim, “prophets,” (n mp)
וצדיקים	התאוו	לראות	מה	שאתם	רואים	ולא
v’tzadekim, “and/ but/ so/ or (the) righteous,” (adj mp)	hitavu, “they craved, longed,” (v. Hit’pa’el, qatal, past, 3mp)	lara’ot, “to see,” (v. Pa’al/Qal, inf constr)	mah, “what?” (inter part)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	ro’im, “we/ you (mp)/ they see,” (v. Pa’al/Qal, act part, mp)	lo, “and/ but/ so/ or no, not,” (neg part)
ראו	ולשמוע	מה	שאתם	שומעים	ולא	שמעו:
rau, “they saw,” (prep, v. Pa’al/Qal, qatal, past 3mp)	v’lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	mah, “what?” (inter part)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	shom’im, “we/ you (mp)/ they will hear, listen,” (Pa’al/Qal, act part, mp)	lo, “and/ but/ so/ or no, not,” (neg part)	shamu, “they heard,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 13:18



אתם תבינו משל הזרע:

Hebrew Transcription

Translation: “You will understand *the* parable of the sower.”

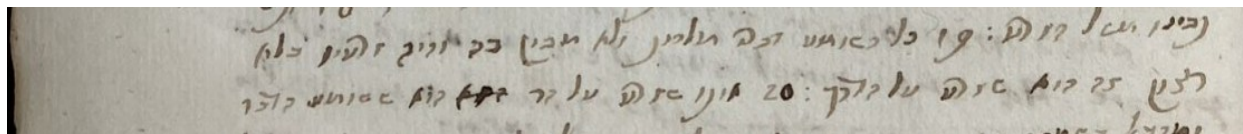
The Scriptures: You, then, hear the parable of the sower:

Aramaic: Now, hear ye the Mathla {the Parable} of the zara {the seed}:

			הזרע:	משל	תבינו	אתם
			ha'zorea, “the I/ you (ms)/ he/it sow(s),” (v. Pa'al/Qal, act part, ms)	mashal, “example, allegory, proverb, allegory” (n ms)	tavinu, “you (mp) will understand,” (v. Hif'il, yiqtol, fut, 2mp)	atem, “you (mp),” (2mp pron)

Interlinear Chart

Chapter 13:19



כל השומע דברי מלכות ולא מבין בה והיה זרעיו בלא רצון זה הוא שזרע על הדרך:
Hebrew Transcription

Translation: “All who hear the **words** of the kingdom and do not **understand** it and **had sown** it **without desire**.¹¹ This is **he who** sows upon the road.”¹²

The Scriptures: When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside.

Aramaic: All who hears The Miltha d’Malkutha {The Word of The Kingdom} and doesn’t understand it, the evil one comes in him and snatches The Miltha {The Word} which was sown in lebeh {his heart}. This is that which was sown upon the roadside.

כל	השומע	דברי	מלכות	ולא	מבין	בה
kol, “all,” (n ms)	ha’shomea, “the I/ you (ms)/ he/it hear(s),” (v. Pa’al/Qal, act part, ms)	debrei, “words, things, matters, sayings, utterances,” (n mp constr)	malchut, “kingdom,” (n fs)	ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part)	mbaynān, “I/ you (ms)/ he/it discern(s),” (Ar. v. Peal, act part, ms) Aramaism	bah, “in/ with/ by her/it,” (prep, 3fs pron)
והיה	זרעיו	בלא	רצון	זה	הוא	שזרע
v’hayah, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)	zara’o, “he/it sowed it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj) Aramaism	b’lo, “in/ with/ by no, not, without,” (prep, neg part)	ratzon, “desire, intent,” (n ms)	ze, “this,” (pron, ms)	hu, “he/it,” (pron, 3ms)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)

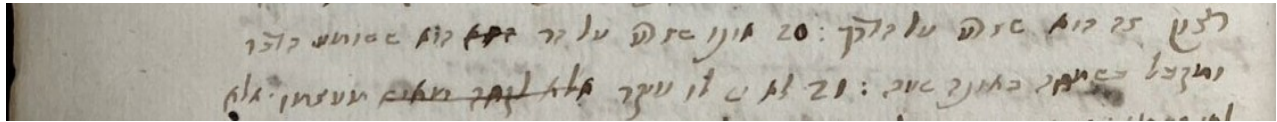
¹¹ Also means unwillingly.

¹² This manuscript verse utilizes clear Rabbinic syntax and vocabulary that align with early linguistic styles. First, the phrase דברי מלכות (*Divrei Malchut* – “Words of the Kingdom”) uses the plural construct form דברי (“the words of”), which is standard usage in early legal and theological discussions when referencing authoritative collections of teachings, rulings, or divine matters, such as *Divrei Chachamim* (“the words of the Sages”). Second, the idiom בלא רצון (*Be-lo Ratzon* – “Without Desire” / “Unwillingly”) is a classic formulation used extensively in legal literature to denote actions done without intent, involuntarily, or against a person’s inner will, in direct contrast to *be-ratzon* (“willfully”). The text applies this concept structurally to the seed’s environment, indicating that because the individual does not process the teaching with deep comprehension, their spiritual internalizing or “sowing” occurs mechanically, without deliberate internal will or desire. Finally, the phrase זה הוא שזרע (*Zeh hu she-zar’a* – “This is he who was sown...”) introduces an explanation using the exact identification formula ... זה הוא ש- (“This is he who...”), a syntactic pattern identical to the expository style found throughout early legal debates and texts where an anonymous case is explicitly identified by the text’s editor.

					הדרך:	על
					ha'derech, "the road, path, way," (n fs)	al, "upon, on," (prep)

Interlinear Chart

Chapter 13:20



אותו שזרע על הר הוא ששומע הדבר ומקבל בשמחה באותה שעה:

Hebrew Transcription

Translation: “He who sows upon a mountain is he who hears the word, and receives *it* with joy, in that same hour.”

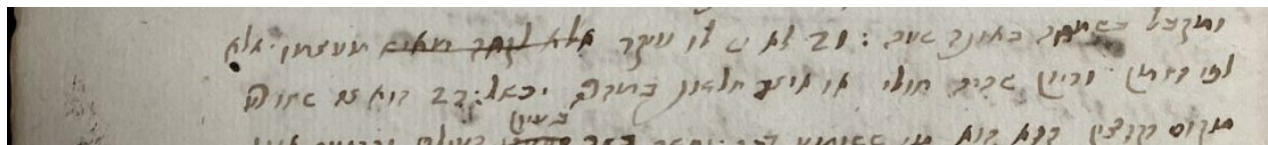
The Scriptures: And that sown on rocky places, this is he who hears the word and immediately receives it with joy,

Aramaic: But, that one which was sown on shuka {bedrock} is that one who hears The Miltha {The Word}, and at once receives it in joy,

אותו	שזרע	על	הר	הוא	ששומע	הדבר
oto, “him/it,” (DO marker, 3ms pronom)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)	al, “upon, on,” (prep)	har, “mountain, mount,” (n ms)	hu, “he/it,” (pron, 3ms)	she’shomea, “that/ which/ who/ whom I/ you (ms)/ he/it will hear, listen,” (rel part, v. Pa’al/Qal, act part, ms)	ha’ dabar, “the word, thing, matter,” (n ms)
ומקבל	בשמחה	באותה	שעה:			
u’mekabel, “and/ but/ so/ or I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	b’smecha, “in/ with/ by (the) I/ you (ms)/ he/it is happy, joyful,” (prep, v. Pa’al/Qal, act part, ms)	b’ota, “in/ with/ by” DO marker “her/it, the same, the very one,” (prep, DO marker, 3fs pronom)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)			

Interlinear Chart

Chapter 13:21



לא יש לו עיקר מעצמו אלא לפי הזמן וכיון שהיה חולי או איזה חלשות במהרה יכשל:

Hebrew Transcription

Translation: “He has no **essence** of himself, except for a time; **and when there is sickness or some weakness**, quickly he stumbles.”¹³

The Scriptures: yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.

Aramaic: but, he has no root in him, he is but zabna {temporary}, and when there is difficulty, or persecution because of The Word, he is quickly offended.

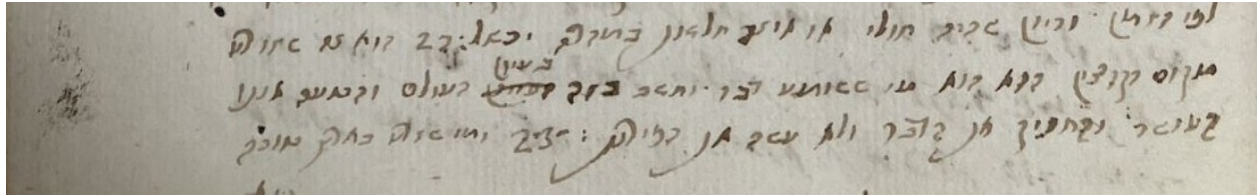
לא	יש	לו	עיקר	מעצמו	אלא	לפי
lo, “no/ not” (part)	yesh, “there is, there exists,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ikar, “plant’s root,” (Rabbinic term, n ms)	m’atzmo, “from/ of himself/itself,” (prep, n ms, 3ms pronom)	ela, “but, however, only, (conj)	lefi, “according to,” (prep)
הזמן	וכיון	שהיה	חולי	או	איזה	חלשות
ha’zman, “the time, season, a set time, appointed time,” (n ms)	v’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)	she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	cholei, “sick,” (ms plural constr)	o, “or,” (conj)	eizeh, “which? some, certain, any,” (pron, ms)	chalashot, “weak, feeble,” (adj fp)

¹³ This manuscript verse features highly distinct syntax and vocabulary characteristic of Mishnaic and Rabbinic Hebrew rather than the style of Biblical Hebrew text. First, the word for root used here is עיקר (Ikar), the classic Rabbinic term for a plant’s root, base, or main stock, which differs from the standard Biblical word shorash (שָׁרֵשׁ) and often carries the broader legal and theological meaning of a core principle or foundation. Second, the clause uses the combination לא יש לו (lo yesh lo – “there is not to him”) to express lack of possession, a phrasing specific to late Hebrew styles that bypasses the classic Biblical negative particle *ein* (אין). Third, the text employs the transitional conjunction וכיון ש (ve-cheivan she... – “and since” / “and as soon as”) to establish immediate cause, a grammatical connector found extensively throughout early legal arguments and discussions to tie an event to its direct outcome. Finally, the use of איזה (eizeh) to mean “any” or “some sort of” in the phrase *o eizeh chalashut* (“or any weakness”) further highlights the post-biblical colloquial structure of the verse, reflecting an expository phrasing typical of early editing and teaching.

					יכשל:	במהרה
					yichshol, “he/it will trip, fail, stumble,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	b’ma’hara, “quickly, speedily, hastily” (adv)

Interlinear Chart

Chapter 13:22



הוא זה שזורע מקום הקוצין הוא מי ששומע דבר וחשב בזה בעיון העולם והטעה אותו העושר והחניק את הדבר ולא עשה את הפירות:

Hebrew Transcription

Translation: “That which is sown **in the place** of the thorns¹⁴ is he; he whom hears *the* word, **and thought about it**, in this with the consideration of this world, and the wealth **misled him** and strangled the word, and it did not produce fruit.”¹⁵

The Scriptures: And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.

Aramaic: Now, that one which was sown among kube {thorns}, is that one who hears The Miltha {The Word}, and the concern of this world, and the deception of riches, choke The Miltha {The Word}, and it becomes fruitless.

הוא	זה	שזורע	מקום	הקוצין	הוא	הוא
hu, “he/it,” (3ms, pron)	ze, “this,” (pron, ms)	she’zorea, “that/ which/ who/ whom I/ you (ms)/ he/it sow(s), disseminate(s),” (v. Pa’al/Qal, act part, ms)	makom, “place,” (n ms)	ha’kotzin, “the thorns,” (n mp) Aramaism	hu, “he/it,” (3ms, pron)	hu, “he/it,” (3ms, pron)

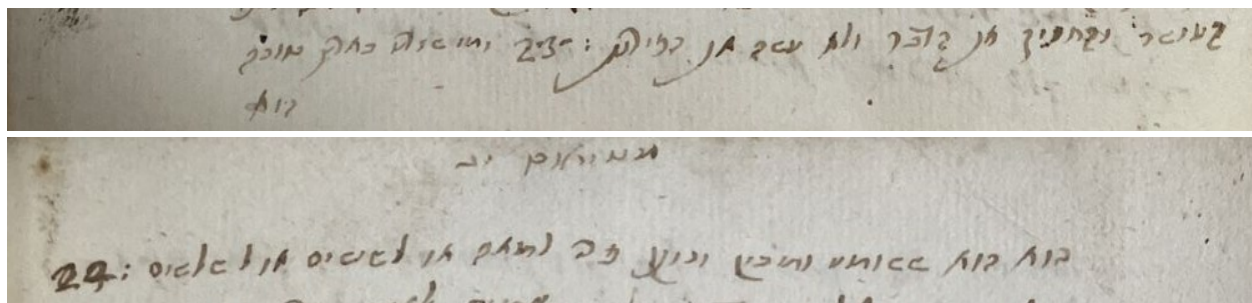
¹⁴ The hey (ה) definite article seems to indicate a specific location.

¹⁵ This manuscript verse displays highly distinct Rabbinic syntax, vocabulary, and phonetic spellings that differentiate it from classical Biblical Hebrew text. First, the plural spelling of the word for thorns appears as הקוצין (*ha-kotzin*) using the ך- suffix, the classic Aramaic-influenced plural form universal to Mishnaic text, rather than the standard Biblical plural ending ם- (*kotzim*). Second, the translation renders the “anxieties of the world” as בעיון העולם (*be’iyun ha-olam*); while the root *iyun* classically means intense mental scrutiny or deep contemplation, early legal and expository literature uses it to describe a heavy internal preoccupation, mental calculation, or anxious focus on worldly affairs. Third, the verb והחניק (*ve-hechenik* – “and it strangled/choked”) is the standard Hif’il form used across early legal and agricultural discussions to describe crops being suffocated or deprived of air and light by surrounding overgrowth. Finally, the phrase ולא עשה את הפירות (*ve-lo asah et ha-peirot* – “and it did not make the fruits”) mirrors the definitive agricultural vernacular found throughout legal tractates discussing crop yields, preferring the Rabbinic plural *peirot* over Biblical forms.

מי	ששומע	דבר	וחשב	בזה	בעיון	העולם
mi, "who?" (inter part)	she'shomea, "that/ which/ who/ whom I/ you (ms)/ he/it will hear, listen," (rel part, v. Pa'al/Qal, act part, ms)	dabar, "word, thing, matter," (n ms)	ve'chashav, "and/ but/ so/ or he/it thought, schemed," (v. Pa'al/Qal, qatal, past, 3ms)	b'ze, 'in/ with/ by (the) this," (prep, pron, ms)	b'ayun, "in/ with/ by (the) study," (prep, n ms)	ha'ohlam, "the world, eternity, ever, everlasting, old," (n ms)
והטעה	אותו	העושר	והחניק	את	הדבר	ולא
v'hit'a, "and/ but/ so/ or he/it misled," (v. Hif'il, qatal, past, 3ms)	oto, "him/it," (DO marker, 3ms pronom)	ha'osher, "the wealth," (n ms)	v'hechnik, "and/ but/ so/ or he/it asphyxiated, choked, strangled," (v. Hif'il, qatal, past, 3ms)	et, (DO marker)	ha' dabar, "the word, thing, matter," (n ms)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)
עשה	את	הפירות:				
asa, "he/it made," (v. Pa'al/Qal, qatal, past, 3ms)	et, (DO marker)	ha'perot, "the fruits," (n mp) Aramaism				

Interlinear Chart

Chapter 13:23



ומי שזרע בארץ טובה הוא ששומע ומבין ונותן פרי למאה או לששים או לשלשים:
Hebrew Transcription

Translation: And whoever sows on good earth, it is he **who hears and understands**, and bears¹⁶ fruit to a hundred or sixty, or thirty.”

The Scriptures: And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty.”

Aramaic: But, that one which was sown on ara tabtha {good soil} is that one who hears My Word, and understands it, and produces, and gives fruits, some a hundred, and some sixty, and some thirty.”

ומי	שזרע	בארץ	טובה	הוא	הוא	ששומע
u'mi, “and/ but/ so/ or who,” (inter part)	she'zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa'al/Qal, qatal, past, 3ms)	ba'eret, “in/ with/ by/ with/ by (the) earth,” (prep, n fs)	tova, “good, pleasant,” (adj fs)	hu, “he/it,” (pron, 3ms)	hu, “he/it,” (pron, 3ms)	she'shomea, “that/ which/ who/ whom I/ you (ms)/ he/it will hear, listen,” (rel part, v. Pa'al/Qal, act part, ms)
ומבין	ונותן	פרי	למאה	או	לששים ¹⁷	או
u'mevin, “and/ but/ so/ or I/ you (ms)/ he/it understand(s),” (v. Hif'il, act part, ms)	v'noten, “and/ but/ so/ or I/ you (ms)/ he/it give(s),” (v. Pa'al/Qal, act part ms)	pri, “fruit,” (n ms)	l'me'a, “to/ for/ belonging to (the) hundred,” (prep, n fs)	o, “or,” (conj)	l'shishim, “to/ for/ belonging to (the) sixty,” (prep, card numb)	o, “or,” (conj)

¹⁶ Literally, “gives.”

¹⁷ In verse 13:8, this word was abbreviated, whereas in this verse it is fully spelled out.

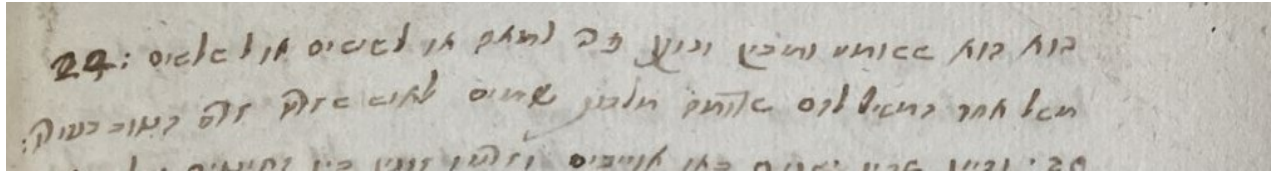
						לשלשים ¹⁸ :
						l'sheloshim, "to/ for/ belonging to (the) thirty," (prep, card numb)

Interlinear Chart



¹⁸ This number was abbreviated in 13:8, whereas in this verse it is fully spelled out.

Chapter 13:24



משל אחר המשיל להם שדומה מלכות שמים לאיש שזרע זרע הטוב בעירו:
Hebrew Transcription

Translation: Another parable he **compared** to them, “The kingdom of heaven is similar a man who sowed good seed in his city.”

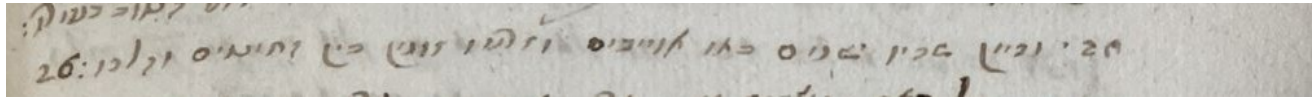
The Scriptures: Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field,

Aramaic: Another Mathla {Parable} He allegorized unto them, and said, “The Malkutha d’Shmaya {The Kingdom of the Heavens} is likened unto a Man who sowed zara taba {good seed} in His field.

משל	אחר	המשיל	להם	שדומה	מלכות	שמים
mashal, “example, allegory, proverb, allegory,” (n ms)	acher, “other another, different,” (adj ms)	himshil, “he/it caused to resemble, compared,” (v. Hif’il, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	malchut, “kingdom,” (n fs)	shamiyim, “heavens,” (n mp)
לאיש	שזרע	זרע	הטוב	בעירו:		
l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)	zara, “seed,” (n ms)	ha’tov, “the good, pleasant, appropriate,” (adj ms)	b’ir’o, “in/ with/ by his/its city, town,” (prep, n fs, 3ms pronom)		

Interlinear Chart

Chapter 13:25



וכיון שהיו ישנים באו אויבים וזרעו זונין בין החיטים והלכו:
Hebrew Transcription

Translation: “And when **they were** sleeping, enemies came and sowed **weeds** between the wheat, and went away.”¹⁹

The Scriptures: but while men slept, his enemy came and sowed darnel among the wheat and went away.

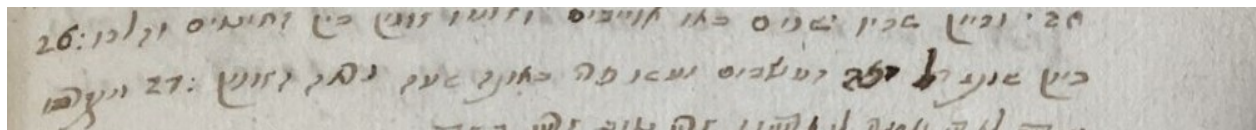
Aramaic: And while the Man took His rest, His enemy came and sowed zizane {tares} among the khete {the wheat}, and left.

וכיון	שהיו	ישנים	באו	אויבים	וזרעו	זונין
v' keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa'al/Qal, qatal, past, 3cp)	yeshenim, “we/ you (mp)/ they, those who are sleeping,” (v. Pa'al/Qal, act part, mp)	ba'u, “they came,” (v. Pa'al/Qal, qatal, 3mp)	oyvim, “enemies,” (n mp)	v'zar'u, “and/ but/ so/ or they sowed,” (v. Pa'al/Qal, qatal, past, 3mp)	zunin, “weeds, grasses,” (n ms) Aramaism
בין	החיטים	והלכו:				
bein, “between, amongst,” (prep)	ha'chitim, “the wheat(s),” (n mp)	v'halchu, “and/ but/ so/ or they went,” (v. Pa'al/Qal, qatal, past, 3mp)				

Interlinear Chart

¹⁹ This manuscript verse relies on classic Mishnaic agricultural and botanical terminology. First, the text uses the specific noun זונין (Zunin), the definitive Mishnaic Hebrew term for darnel (*Lolium temulentum*), a noxious weed that mimics wheat in its early growth stages and matches the Greek *zizania*. Second, the combination of זונין (*zunin*) and החיטים (*ha-chittim* – “the wheat”) mirrors the exact agricultural pairing found in early legal tractates discussing forbidden cross-breeding and crop mixtures, such as *Mishnah Kilayim* 1:1, which states that wheat and darnel do not constitute a prohibited mixture because they are considered variations of the same underlying botanical kind, despite the weed's destructive nature. Finally, the narrative frame employs the characteristic post-biblical connector וכיון (ve-cheivan she... – “and since” / “and when”), using a standard Mishnaic syntactic structure to establish the event's temporal setting.

Chapter 13:26



כיון שנתגדל יפה העשבים ועשו פרי באותה שעה נראה הזונין:

Hebrew Transcription

Translation: “And when the **herbs grew beautifully**, and they produced fruit, **in that hour**, the weeds appeared.”²⁰

The Scriptures: And when the blade sprouted and bore fruit, then the darnel also appeared.

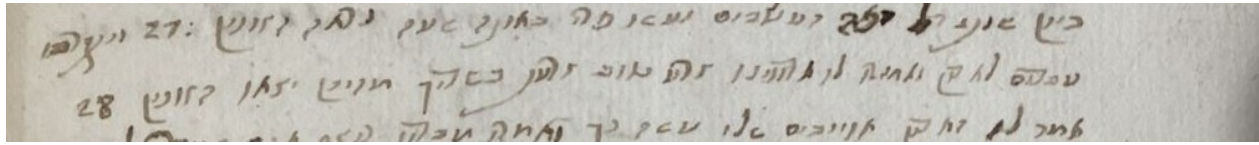
Aramaic: Now, when the blades sprang up and produced fruits, then the zizane {the tares} also appeared.

כיון	שנתגדל	יפה	העשבים	ועשו	פרי	באותה
keivan, “because, as soon as, since,” (conj)	she’nitgadal, “that/ which/ who/ whom he/it grew,” (v. Nit’pa’el, qatal, past, 3ms) Mishnaic 2nd Temple	yafe, “fair, handsome, beautiful, pretty, wonderful, well, right, nicely,” (adj ms)	ha’asavim, “the herbs,” (n mp)	v’asu, “and/ but/ so/ or you shall do, make,” (v. Pa’alQal, imp, 2mp)	pri, “fruit,” (n ms)	b’ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)
שעה	נראה	הזונין:				
sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	nir’eh, “I/ you (ms)/ he/it is visible,” (v. Nif’al, act part, ms)	ha’zunin, “the weed, grass,” (n ms) Aramaism				

Interlinear Chart

²⁰ This manuscript verse contains a highly diagnostic grammatical feature unique to the post-biblical era: the verb form שנתגדל (*she-nitgaddel* – “since it grew”). While classical Biblical Hebrew relies on the *Hitpa’el* prefix pattern for reflexive, intensive, or passive actions, Mishnaic and Rabbinic Hebrew regularly blends the passive *Nif’al* prefix with the intensive *Pi’el/Pu’al* template to create the characteristic *Nitpa’el* (נִתְפַּעַל) stem. In this phonetic environment, the initial *nun* (נ) becomes a fixed component of the past-tense conjugation rather than a shifting marker, shifting the standard biblical *hitgaddel* (הִתְגַּדֵּל) into the rabbinic *nitgaddel* (נִתְגַּדֵּל). The text uses this verbal structure to depict an organic, passive-reflexive development, signaling that the crop progressed through its natural lifecycle to maturation. Furthermore, the surrounding phrase features the adverbial use of יפה (*yafeh* – literally “beautifully”) to mean “well,” “fully,” or “properly,” which is a standard colloquial modifier found throughout early legal texts to describe actions completed to a satisfactory, legal, or biological standard.

Chapter 13:27



ונתקרבו עבדים לאדון ואמרו לו אדונינו זרע טוב זרעת בשדך מהיכן יצאו הזונין:
Hebrew Transcription

Translation: “And the servants **approached the master** and said to him, ‘**Our master, you sow good seed** in your field. Where has the weed come from?’”²¹

The Scriptures: And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where then does it have the darnel?’

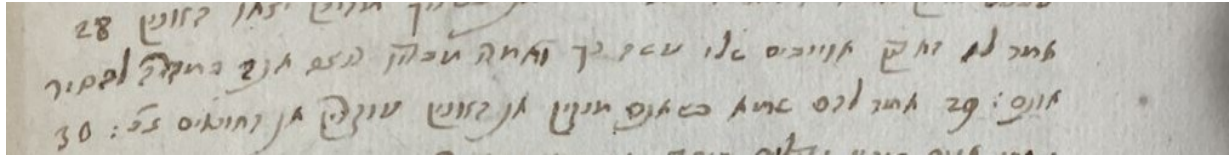
Aramaic: And the servants of The Mare Baytha {The House-Lord} approached, and they said unto Him, ‘Maran {Our Lord}, look! Didn’t you sow zara taba {good seed} in Your field? From where are the zizane {the tares} in it?’

ונתקרבו	עבדים	לאדון	ואמרו	לו	אדונינו	זרע
v’nitkarev’u, “and/ but/ so/ or they drew close, approached,” (v. Nit’pael, qatal, past, 3mp) Mishnaic 2nd Temple	avadim, “slaves, servants, works,” (n mp)	l’adon, lamed DO marker, “master, lord,” (DO marker, n ms)	v’ amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adoneinu, “our master,” (n ms, lcp pronom)	zera, “seed,” (n ms)
טוב	זרעת	בשדך	מהיכן	יצאו	הזונין:	
tov, “good, pleasant, appropriate, becoming,” (adj ms)	zarata, “you (ms) sowed,” (v. Pa’al/Qal, qatal, past, 2ms)	b’sadecha, “in/ with/ by your field,” (prep, n ms)	mehekin, “whence, where,” (adv) Aramaism	yatz’u, “he/it exited, went out,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’zulin, “the weed grass,” (n ms) Aramaism	

Interlinear Chart

²¹ This manuscript verse features prominent Rabbinic vocabulary and syntax that align with post-biblical linguistic frameworks. First, the narrative sequence opens with the verb ונתקרבו (*ve-nitkarvu* – “and they approached”), which is another clear example of the Nitpa’el (נִתְפַּעַל) stem universal to Mishnaic narrative prose, swapping out the classical biblical *Hitpa’el* template for the characteristic Rabbinic past-tense *nun* (נ) prefix to describe characters moving into proximity for a discussion. Second, the servants’ question utilizes the compound interrogative pronoun מהיכן (*me-heichan* – “from where” / “whence”), which is a foundational Mishnaic compound combining the preposition *mi* (“from”) with the Rabbinic interrogative *heichan* (“where”); this term is completely absent from classical Biblical Hebrew text (which prefers *me-ayin* or *mi-po*) but serves as the standard interrogative used across early legal debates when querying the origin, source, or derivation of a particular object or ruling.

Chapter 13:28



אמר לו האדון אויבים שלי עשה כך ואמרו עבדיו רוצה אתה במהרה להסיר אותם:
Hebrew Transcription

Translation: “The master said to him, ‘**My enemies** did this.’ And his servants said, ‘*Do* you want *us* to **quickly remove** them?’”

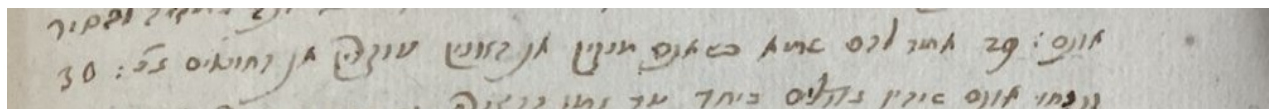
The Scriptures: And he said to them, ‘A man, an enemy did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’

Aramaic: Then He said unto them, ‘A gabra eldababa {a foeman} did this.’ His servants said unto Him, ‘Do you want us to go gather them?’

אמר	לו	האדון	אויבים	שלי	עשה	כך
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ha' adon, “the Master, Lord,” (n ms)	oyvim, “enemies,” (n mp)	she'li, “that/ which/ who/ whom to/ for/ belonging to me,” (prep, 1cs pronom)	asa, “he/it made,” (v. Pa'al/Qal, qatal, past, 3ms)	kach, “so, thus, therefore, in this way,” (adv)
ואמרו	עבדיו	רוצה	אתה	במהרה	להסיר	אותם:
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	avadav, “his/its servants, slaves,” (n mp, 3mp pronom)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa'al/Qal, act part, ms)	atah, “you,” (2ms)	b'ma'hara, “in/ with/ by quickly, speedily, hastily” (adv)	lehasir, “to remove,” (v. Hif'il, inf constr)	otam, “them,” (DO marker, 3mp pronom)

Interlinear Chart

Chapter 13:29



אמר להם שמא כשאתם מנקין את הזונין עוקרין את החיטים ג'כ:

Hebrew Transcription

Translation: “He said to them, ‘Perhaps when you **remove the weeds**, you uproot the wheat **also**.’”²²

The Scriptures: But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them.

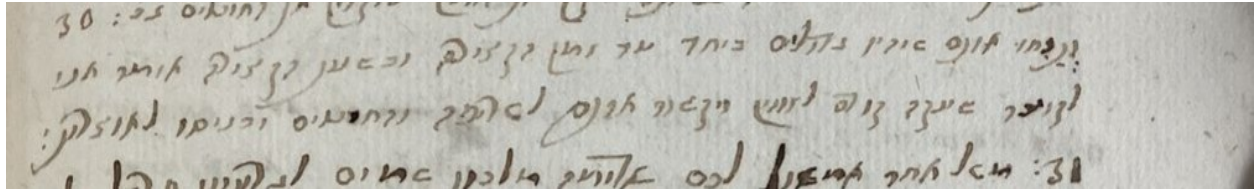
Aramaic: But, He said unto them, “Perhaps while you are gathering the zizane {the tares}, you also might uproot the khete {the wheat} with them.

אמר	להם	שמא	כשאתם	מנקין	את	הזונין
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	shema, “lest, perhaps, possibility,” (adv) Mishnaic	kesh'atam, “when you (mp),” (prep, rel part, 3mp pronom)	menakin, “we/ you (mp)/ they clear, remove,” (Ar. v. Pael, act part, mp) Aramaism	et, (DO marker)	ha'zunin, “the weed grass,” (n ms) Aramaism
עוקרין	את	החיטים	ג'כ:			
oker'in, “we/ you (mp)/ they will uproot, extract,” (v. Ar. Peal, act part, mp) Aramaism	et, (DO marker)	ha'chitim, “the wheat(s),” (n mp)	gam ken, “likewise,” (abbrev part, adv)			

Interlinear Chart

²² This manuscript verse showcases iconic features of Mishnaic Hebrew syntax, orthography, and scribal shorthand that directly align with the linguistic style of early rabbinic literature. First, the text employs the conditional conjunction שָׁמָא (shemma – “lest” / “perhaps”), a universal post-biblical particle used to introduce a statement of caution, apprehension, or fear of an unwanted outcome, replacing classical biblical equivalents like *pen* (פֶּן). Second, the verbs מְנַקִּין (*menakkin* – “clearing out” / “weeding”) and עוֹקְרִין (*okrin* – “uprooting”) are masculine plural present-tense participles featuring the characteristic י- suffix; this phonetic spelling is a defining hallmark of Mishnaic Hebrew, which regularly substituted the classical biblical ם- suffix (*menakkim/oqrim*) with the Aramaic-influenced *nun* ending in everyday speech and academic legal texts. Finally, the text utilizes the scribal contraction גַּם כֵּן (with the double quote *gershayim* indicating an abbreviation), which stands for גַּם כֵּן (gam ken – “also” / “likewise”); this shorthand is a ubiquitous feature of medieval and late rabbinic manuscript copying, where scribes regularly compressed standard adverbial phrases to save space on parchment or paper.

Chapter 13:30



וַתִּנְחוּ אוֹתָם שִׁיהִיו גְּדוּלִים בִּיחָד עַד זְמַן הַקְצִירָה וּבִשְׁעַת הַקְצִירָה אֹמֵר אֲנִי לְקוֹצֵר שִׁנְקָה קוֹדֵם לְזוֹנִין וְיִקְשׂוּר אוֹתָם לְשִׁרְיָפָה וְהַחִיטִּים וְכִנִּיסוֹ לְאוֹצְרוֹת:

Hebrew Transcription

Translation: “But let them **remain** growing together, until the time of the harvest. In the hour of the harvest, I will say to the reaper, ‘**Cleanse** first the weed, and bind them to burn. But the wheat, bring into the storehouses.’²³

The Scriptures: Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, “First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.”

Aramaic: Leave them, so that they both grow up together until the Khatsada {the Harvest}, and at the time of the Khatsada {the Harvest} I *will* say unto the Khatsude {the Harvesters} to first gather the zizane {the tares} and bind them in bundles so that they might be burned, but the khete {the wheat} to gather them unto My store houses.”

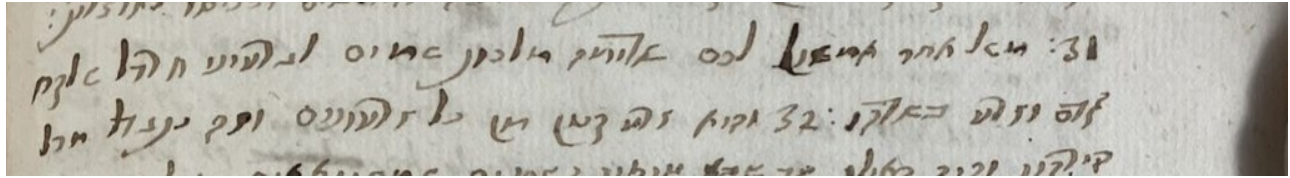
זמן	עד	ביחד	גדולים	שיהיו	אותם	ותנחו
zman, “time, season, a set time, appointed time,” (n ms)	ad, “until,” (prep)	beyachad, “together,” (adv)	gidulim, “growings,” (n mp)	she’yihyu, “that/ which/ they will be,” (rel part, Pa’al/Qal, yiqtol, fut, 3mp)	otam, “them,” (DO marker, 3mp pronom)	v’tanichu, “and/ but/ so/ or you (ms) will let them rest,” (v. Pa’al/Qal, cohort, fut, 3mp)

²³ This manuscript verse utilizes distinct Mishnaic idioms, vocabulary shifts, and unique syntax that distinguish it from classical Biblical Hebrew text. First, the text uses the specific nouns זמן (*zman* – “time”) and שעה (*she’at* – “hour/moment of”) to structure the timeline of the harvest; while classical biblical prose prefers words like *et* (עת), late and Rabbinic Hebrew heavily favor *zman* and *sha’ah* as standard temporal markers. Second, the phrase אומר אני (*omer ani* – “I say”) uses the inverted participle-pronoun construction, a foundational feature of Mishnaic narrative style used to indicate direct speech or an authoritative declaration in the present or imminent future tense. Third, the construction שִׁנְקָה קֹדֶם לְזוֹנִין (*she-yenakkeh kodem la-zunin* – “that he should clear out first the tares”) relies on the Rabbinic adverb *kodem*, which functions as a preposition meaning “prior to” or “before,” a usage common in early legal sequencing. Finally, the verb וְכִנִּיסוּ (*u-chenisu*, a variant of *ve-hachnisu*) utilizes the root כִּנִּס (k-n-s), which is the definitive post-biblical technical term for gathering, bringing in, or storing agricultural produce and household goods, in contrast to the more frequent biblical terms for harvesting or gathering like *asaf* (אָסַף) or *agav* (אָגַב).

הקצירה	ובשעת	הקצירה	אומר	אני	לקוצר	שינקה
ha' ketzirah, "the harvest," (n ms)	u'v'she'at-, "and/ but/ so/ or in/ with/ by (the) hour," (prep, n fs constr)	ha' ketzirah, "the harvest," (n ms)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	l'kotzir, "to/ for/ belonging to I/ you (ms)/ he/it reaps, reaper," (prep, v. Pa'al/Qal, act part, ms)	she'yenake, "that/ which/ who/ whom he/it will clean," (rel part, v. Pi'el, yiqtol, fut, 3ms)
קודם	לזנוין	ויקשור	אותם	לשריפה	והחיטים	וכניסו
kode'm, "preceding, previous," (adj ms)	l'zunin, "to/ for/ belonging to (the) weed grass," (prep, n ms) Aramaism	v'yikshor, "and/ but/ so/ or he/it will tie, bind," (v. Pa'al/Qal, yiqtol, fut, 3ms)	otam, "them," (DO marker, 3mp pronom)	lishrefah, "to be burned/ for burning" (prep, n fs)	v'ha'chitim, "and/ but/ so/ or the wheat(s)," (n mp)	v'knis'o, "and/ but/ so/ or his/its bringing in, profitable," (adj ms, 3ms pronom)
לאוצרות:						
						l'otzarot, "to/ for/ belonging to (the) treasure," (prep, n mp)

Interlinear Chart

Chapter 13:31



משל אחר אמשול לכם שדומה מלכות שמים לגרעוני חרדל שלקח אדם וזרע בשדהו:
Hebrew Transcription

Translation: “Another parable **I will compare** for you; *the* kingdom of heaven is like seed of mustard grains that a man took and sowed in his field,”²⁴

The Scriptures: Another parable He put before them, saying, “The reign of the heavens is like a mustard seed, which a man took and sowed in his field,

Aramaic: Another Mathla {Parable} He allegorized unto them, and said, “The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto a grain of khardla {mustard seed} that a Man took and sowed in His field,

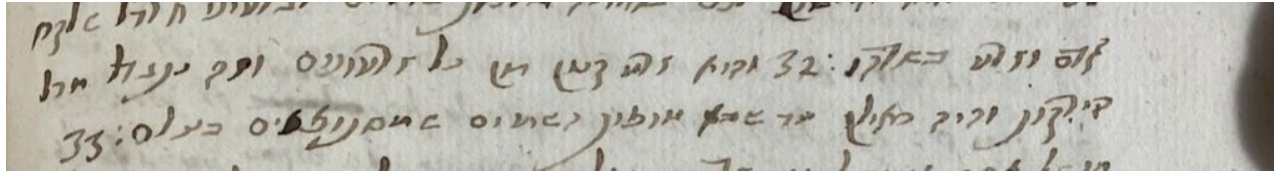
משל	אחר	אמשול	לכם	שדומה	מלכות	שמים
mashal, “example, parable, proverb, allegory,” (n ms)	acher, “other, another, different,” (adj ms)	amshal, “I will compare, liken,” (v. Pa’al/Qal, yiqtol, 1cs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	malchut, “kingdom, reign,” (n fs)	shamiyim, “heavens,” (n mp)

²⁴ This manuscript verse showcases precise botanical and structural terminology characteristic of early Rabbinic literature and agricultural tracking. First, the text describes the seed using the unique construct noun *לגרעוני* (*le-gar’oni* – “to a grain of” / “to a seed of”), which derives from the Rabbinic root גרע (g-r-e) and is heavily utilized in early legal tractates to denote the single, hard stone of a fruit or an individual berry grain, rather than the broader classical biblical term *zera* (זרע). Second, the botanical entry *חרדל* (*chardal* – “mustard”) is the exact post-biblical technical term for the wild or cultivated mustard plant (*Sinapis alba* or *Brassica nigra*); while absent from classical Biblical Hebrew text, it appears extensively throughout early legal debates (such as *Mishnah Kilayim* 3:2 and *Mishnah Niddah* 5:2) where a “drop of mustard” or a “mustard grain” serves as the standard legal microscopic unit for measuring the absolute smallest physical quantity or legal fraction imaginable. Finally, the opening phrase features the first-person singular future verb *אמשול* (*emshol* – “I will parable” / “I will compare”), marking a fluid stylistic shift from the third-person introductory frameworks used earlier in the text to present a direct, unmediated authorial address to the listeners.

	בשדהו:	וזרע	אדם	שלקח	חרדל	לגרעוני
	b'sadehu, "in/ with/ by his/its field," (prep, n ms, 3ms pronom)	v'zara, "and/ but/ so/ or he/it sowed," (v. Pa'al/Qal, qatal, past, 3ms)	adam, "man," (n ms)	she'lakach, "that/ which/ who/ whom he/it took" (rel part, v. Pa'al/Qal, qatal, past 3ms)	chardal, "mustard, mustard grain," (n ms)	l'garneirei, "to/ for/ belonging to (the) grains of," (prep, n mp constr) Mishnaic

Interlinear Chart

Chapter 13:32



והוא זרע קטן מן כל זרעונים וזה נתגדל מכל הירקות והיה כאילן עד שבא עופות השמים שמסתופפים בצלם:

Hebrew Transcription

Translation: “and it *is the* smallest seed of all *the* seeds, but it grows from all the green herbs and becomes like a tree until the birds of the sky come *to* gather *in its shade*.”²⁵

The Scriptures: which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that the birds of the heaven come and dwell in its branches.”

Aramaic: and is smaller than all the zarune {the small seeds}, but when it grows, it is greater than all the yarqune {the small herbs}, and it becomes a tree to such a degree that the pharakhtha d'Shmaya {the fowl of the Heavens} will come and will nest in its branches.”

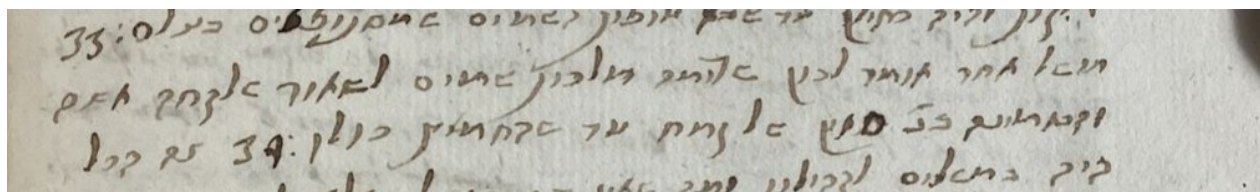
והוא	זרע	קטן	מן	כל	זרעונים	וזה
v' hu, “and/ but/ so/ or he/it,” (3ms pron)	zara, “seed,” (n ms)	katan, “small,” (adj ms)	min, “from, of, than,” (prep)	kol, “all,” (n ms)	zaraim, “seeds,” (n mp)	ve'ze, “and/ but/ so/ or this,” (pron, ms)
נתגדל	מכל	הירקות	והיה	כאילן	עד	שבא
nitgadal, “he/it grew,” (v. Nit' pael, qatal, past, 3ms) Mishnaic 2nd Temple	m'chol, “from/ of (the) all,” (prep, n ms)	ha'yarkut, “the greenness, herbs,” (n fp)	v'haya, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past 3ms)	k'ilana, “like/ as (the) tree,” (Ar. adv, n ms) Aramaism	ad, “until,” (prep)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, ms)

²⁵ 1 “זרעונים” (Zera'uyim / garden seeds) and “הירקות” (Ha-yeraqot / vegetables): These terms reflect a post-biblical classification framework typical of Mishnaic agricultural texts (such as Tractate Kil'ayim). While Biblical Hebrew generally uses the singular “zera” for seed, the plural “zera'uyim” specifically delineates distinct cultivated seed categories. This vocabulary emphasizes the contrast between a minuscule garden seed and the massive, tree-like growth it achieves, a common legal and illustrative comparison found in early rabbinic literature regarding the physical limitations of garden vegetation.

			בצלם:	שסתופפים	השמים	עופות
			b'tzilam, "in/ with/ by their shadow, shade," (prep, n ms, 3mp, pronom)	she'musatoffim, "that/ which/ who/ whom we/ you (mp)/ they are gathered," (v. Huf'al, act part, mp)	ha'shamayim', "the heavens," (n mp)	ofot, "birds, chickens," (n mp)

Interlinear Chart

Chapter 13:33



משל אחר אומר לכון שדומה מלכות שמים לשאור שלקחה אשה והטמינה בג' סאין של קמח עד שהחמיץ כולו:

Hebrew Transcription

Translation: “Another parable I say to you, ‘The Kingdom of Heaven is *like* leaven that a woman took and planted in three measures of flour,²⁶ until it leavened all of it.’”²⁷

The Scriptures: Another parable He spoke to them, “The reign of the heavens is like leaven, which a woman took and hid in three measures of meal until all was leavened.”

Aramaic: He spoke another Mathla {Parable} unto them. “The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto khamiyra {leaven} which a woman took and buried in three measures of flour until it was all khama {leavened}.”

משל	אחר	אומר	לכון	שדומה	מלכות	שמים
mashal, “example, allegory, proverb,” (n ms)	acher, “other, another, different,” (adj ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	I’kon, “to/ for/ belonging to you (mp),” (Ar. prep, 2mp pronom) Aramaism	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	malchut, “kingdom,” (n fs)	shamiyim, “heavens,” (n mp)
לשאור	שלקחה	אשה	והטמינה	בג'	סאין	של
I’s’e’or, “to/ for/ belonging to (the) leaven,” (n ms)	she’lakcha, “that/ which/ who/ whom she/it took,” (rel part, v. Pa’al/Qal, qatal, past, 3fs)	isha, “wife, woman,” (n fs)	v’hitmina, “and/ but/ so/ or she/it planted,” (v. Hif’il, qatal, past, 3fs)	bet-gimel, “in/ with/ by three,” (abbrev, prep, card numb)	s’an, “a measure (of dry volume),” (n ms) Mishnaic	shel, “to, for, of, belonging to,” (prep)

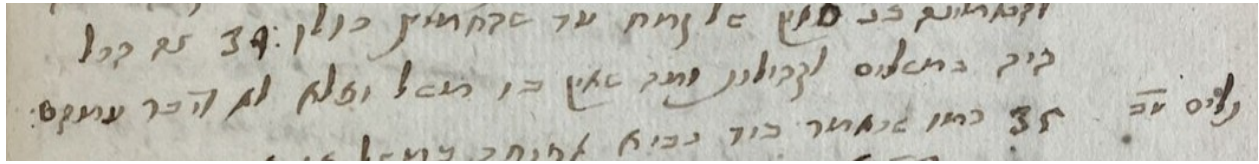
²⁶ See Genesis 18:6 “...three measures of fine meal (flour).”

²⁷ ¹ "ג' סאין" (Three *seahs*): A "*seah*" is an ancient legal unit of dry volume prominently used throughout the Mishnah to regulate agricultural tithes, dough offerings (Challah), and festival preparations. In early rabbinic literature, three *seahs* represent a standard large batch of dough for domestic baking, mirroring the traditional measurement of hospitality found in Genesis 18:6. The choice of "סאין" (the Mishnaic plural form) anchors this New Testament parable within the exact socioeconomic and domestic scaling familiar to a 1st-to-2nd-century Jewish audience.

			כולו:	שהחמיץ	עד	קמח
			kol'o, "all of him/it," (part, 3ms pronom)	she'hechemitz, "that/ which/ who/ whom he/it became leavened," (rel part, v. Hif'il, qatal, past, 3ms)	ad, "until," (prep)	kemach, "flour," (n ms)

Interlinear Chart

Chapter 13:34



זה הכל היה במשלים לקהילות ומה שאין בו משל ופלא לא דיבר עמהם:
Hebrew Transcription

Translation: “All of this was *spoken* in parables **for the communities**, and whatever was without a parable **and allegory**, he did not speak with them.”²⁸

The Scriptures: יהושע said all this to the crowds in parables, and He did not speak to them without a parable,

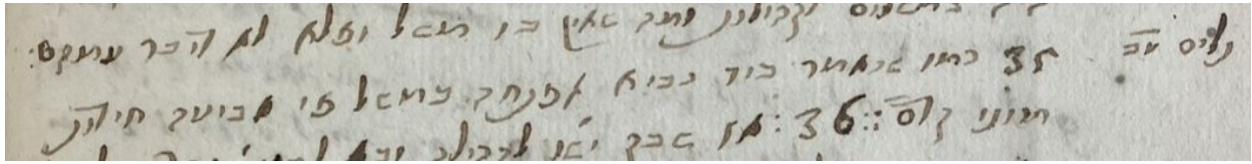
Aramaic: All these *things* Eshu {Yeshua} spoke in Phelatha {Similes/Parables} unto the crowds, and He wouldn't speak unto them without Phelatha {Similes/Parables},

זה	הכל	היה	במשלים	לקהילות	ומה	שאין
ze, "this," (pron, ms)	ha' kol, "the all," (n ms)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	b'meshalim, "in/ with/ by examples, parables, allegories," (prep, n mp)	l'kehilot, "to/ for/ belonging to (the) communities, congregations," (prep, n fp)	u' mah, "and/ but/ so/ or what?" (inter part)	she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)
בו	משל	ופלא	לא	דיבר	עמהם:	
bo, "in/ with/ by him/it" (prep 3ms pronom)	mashal, "example, parable, allegory," (n ms)	v'pele, "and/ but/ so/ or parable, allegory," (Ar. n fs) Aramaism	lo, "no/ not" (part)	diber, "he/it spoke," (v. Pi'el, qatal, past, 3ms)	im'hem, "with them," (prep, 3mp)	

Interlinear Chart

²⁸ 1 "לקהילות" (To the congregations / communities): While the singular "*qahal*" is common in Biblical Hebrew for the collective assembly of Israel, the plural "*kehilot*" shifts the focus to distinct, localized civic or religious congregations. In Mishnaic and early rabbinic contexts, this term frequently denotes specific local synagogue communities or regional administrative bodies. Here, it frames the audience not as a singular biblical nation, but as a network of localized communal gatherings listening to instructional discourses.

Chapter 13:35



כמו שנאמר ביד נביא אפתחה במשל פי אביעה חידות מיני קדם:
Hebrew Transcription

Translation: “As it was said by the hand *of the* prophet, ‘I will open my mouth in a parable, **I will utter riddles of ancient times.**”²⁹

The Scriptures: so that what was spoken by the prophet might be filled, saying, “I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world.”

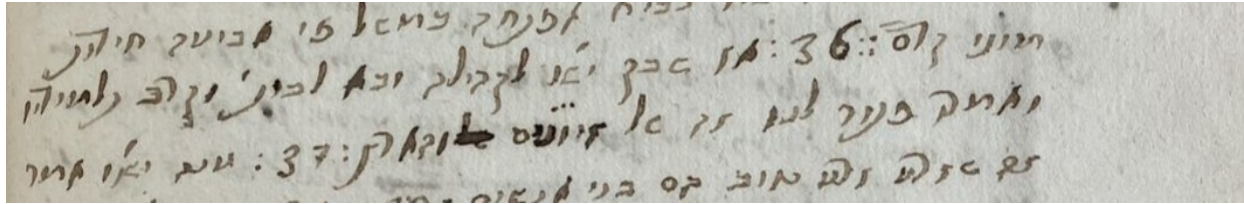
Aramaic: so that the thing which was spoken through the Nabiya {the Prophet} might be fulfilled, who said, ‘I will open my mouth with Mathle {Parables} and will speak forth the secrets that were from before the foundations of the alma {the world}.’”

כמו	שנאמר	ביד	נביא	אפתחה	במשל	פי
kmo, “like/ as, similarly to, such as,” (prep)	she’ne’emar, “that/ which/ who/ whom is said,” (rel part, v. Nif’al, act part, ms)	b’ yad, “in/ with/ by (the) hand,” (prep, n ms)	navi, “prophet,” (n ms)	eftach, “I will open,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	b’meshalim, “in/ with/ by (the) example, parable, allegories, proverb,” (prep, n ms)	pi, “my mouth,” (n ms, 1cs pronom)
אביעה	חידות	מיני	קדם:			
aviham, “I will utter,” (v. Hif’il, cohort, 1cs)	chidot, “riddles, difficult questions, parables,” (n fp)	minei, “from, of,” (prep)	kadum, “ancient, old,” (adj ms)			

Interlinear Chart

²⁹ See Psalms 78:2.

Chapter 13:36



אז שבק ישו לקהילה ובא לבית וקרבו תלמידיו ואמרו פתור לנו זה של זיונים והארץ:
Hebrew Transcription

Translation: “Then Yeshua left **the community** and came to a house, *and* his talmidim (disciples) approached and said, “Solve the matter for us regarding **the weeds and the earth**.”³⁰

The Scriptures: Then, having sent the crowds away, יהושע went into the house. And His taught ones came to Him, saying, “Explain to us the parable of the darnel of the field.”

Aramaic: Then Eshu {Yeshua} left the crowds and came unto the house, and His Disciples drew near towards Him, and said unto Him, “Explain for us the Mathla {the Parable}, that one of the zizane {the tares} and of the qriytha {the field}.”

אז	שבק	ישו	לקהילה	ובא	לבית	וקרבו
az, “then, in that case, so,” (conj)	shavak, “he/it left, left,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	l’kehila, “to/ for/ belonging to (the) community, congregation,” (prep, n fs)	uvah, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	l’byit, “to/ for/ belonging to (the) house,” (prep, n ms)	v’karavo! “and/ but/ so/ or they approached,” (v. Pa’al/Qal, qatal, past, 3mp)
תלמידיו	ואמרו	פתור	לנו	זה	של	זיונים ³¹
talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v’ amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	pator, “I/ you (ms)/ he/it solve, decipher,” (v. Pa’al/Qal, act part, ms)	l’nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	ze, “this,” (pron, ms)	shel, “to, for, of, belonging to,” (prep)	zinin, “the weed grass,” (n ms) Aramaism

³⁰ 1 “זיונים” (Zizunin / darnel weeds): This is a contextual variant of the distinct Mishnaic Hebrew word “זונין” (Zunin), referring to Lolium temulentum (darnel), a toxic weed that grows among wheat. Unlike Biblical Hebrew, which lacks a specific word for this crop-mimicking weed, the *Mishnah* (specifically Tractate Kil’ayim 1:1) defines “zunin” explicitly as a degenerate type of wheat. Its inclusion here clearly contextualizes the parable’s botanical reality: wheat and look-alike weeds grow side by side indistinguishably until harvest.

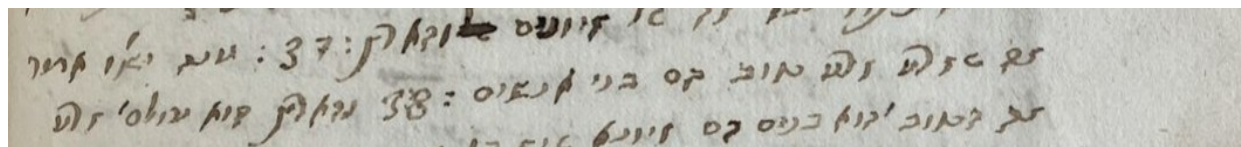
³¹ Spelled with the 3mp pronominal suffix as opposed to the Aramaic spelling of זינין.

						והארץ:
						v'ha'eret, "and/ but/ so/ or the earth," (n fs)

Interlinear Chart



Chapter 13:37



ענה ישו אמר זה שזרע זרע טוב הם בני אנשים:

Hebrew Transcription

Translation: Yeshua answered and said, “The one who sowed good seed is the **Son of Man**.”³²

The Scriptures: And He answering, said to them, “He who is sowing the good seed is the Son of Adam,

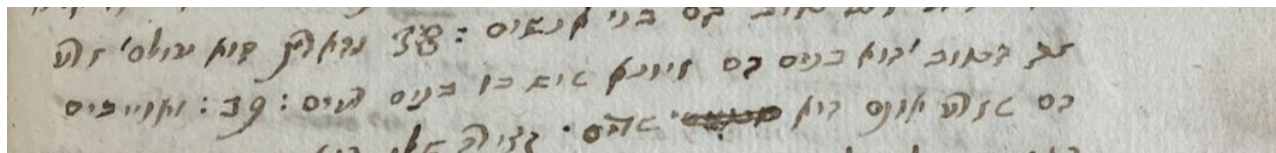
Aramaic: Then He answered and said unto them, “He who sowed the zara taba {the good seed} is The Son of Man,

ענה	ישו	אמר	זה	שזרע	זרע	טוב
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron)	she’zara, “that/ which/ who/ whom he/it sowed,” (v. Pa’al/Qal, qatal, past, 3ms)	zara, “seed,” (n ms)	tov, “good, pleasant,” (adj, ms)
הם	בני	אנשים:				
hem, “they,” (pron, mp)	b’nei, “sons, children of,” (n mp constr)	anashim, “men, people,” (n mp)				

Interlinear Chart

³² Literally, “Sons of men.”

Chapter 13:38



והארץ הוא עולם זרע זה הטוב הוא בנים הם זיונא שיש בו בנים רעים:

Hebrew Transcription

Translation: “And the **earth** is the world, the good seed are children; they are the weeds, which contain evil sons.”

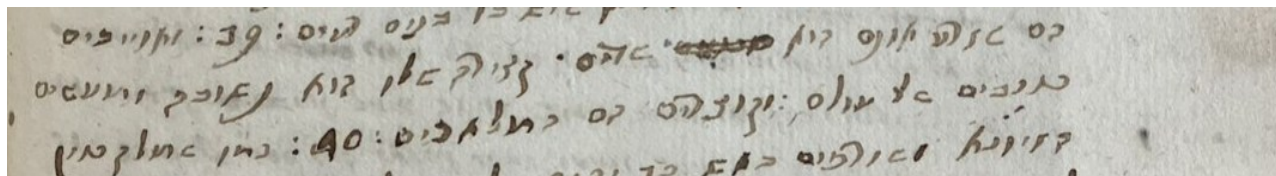
The Scriptures: and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one,

Aramaic: and the field is the world. Now, the zara {the seed}; they are the good sons of The Malkutha {The Kingdom}, but the zizane {the tares} are the sons of biysha {evil}.

והארץ	הוא	עולם	זרע	זה	הטוב	הוא
v'ha'eret, “and/ but/ so/ or the earth,” (n ms)	hu, “he/it,” (3ms, pron)	olam, “nature, existence, world, lifetime, eternity,” (n ms)	zara, “seed,” (n ms)	ze, “this,” (ms pron)	ha'tov, “the good, pleasant, appropriate,” (adj ms)	hu, “he/it,” (3ms, pron)
בנים	הם	זיונא	שיש	בו	בנים	רעים:
banim, “sons, children,” (n mp)	hem, “they,them, these, those,” (3mp pron)	zayona, “darnel, weed,” (Ar. n ms) Aramaism	he'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	bo, “in/ with/ by him/it,” (prep, 3ms pronom)	banim, “sons, children,” (n mp)	evils,” (adj, mp)

Interlinear Chart

Chapter 13:39



ואוייבים הם שזרע אותם הוא שדים קצירה שלו הוא תשובה ומעשים טובים של עולם וקוצרים הם המלאכים:

Hebrew Transcription

Translation: “And the enemies who sowed them **are demons**; **his harvest is repentance and good works** of the world, and the harvesters are the messengers.”³³

The Scriptures: and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers.

Aramaic: Now, the eldababa {the enemy} who sowed them, is satana. The Khatsada {The Harvest} is the end of the world {or, age}. The Khatsude {The Harvesters} are The Malake {The Heavenly Messengers}.

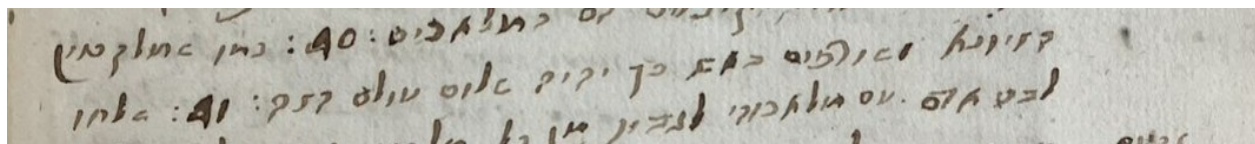
ואוייבים	הם	שזרע	אותם	הוא	שדים
ve'oyvim, “and/ but/ so/ or (the) enemies,” (n mp)	hem, “they,” (pron 3mp)	she'zarza, “that/ which/ who/ whom, he/it sowed,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	otam, “you (mp),” (DO marker, 3mp pronom)	hu, “he/it,” (pron 3ms)	shedim, “demons,” (n mp)
קצירה	שלו	הוא	תשובה	ומעשים	טובים
ktizira(h), “his/its harvest,” (n ms, Ar 3ms pronom suffix) Aramaism	she'lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	hu, “he/it,” (pron 3ms)	teshuva, “repentance,” (n fs)	uma'asim, “and/ but/ so/ or works, deeds,” (n mp)	tovim, “good(s),” (adj mp)

³³ 1 “תשובה ומעשים טובים” (*Teshuvah u-ma'asim tovim* / repentance and good deeds): This phrasing replaces the traditional Greek New Testament's "end of the age." The phrase is an iconic Mishnaic idiom used extensively by early rabbis to describe the ultimate duties of a human life. By substituting the apocalyptic concept of the "end of the world" with the rabbinic paradigm of active spiritual renewal, the translator reframes the thematic culmination of the harvest around personal, ethical rectitude and religious actions within the current world structure rather than an imminent cosmic finale.

	המלאכים:	הם	וקוצרים	עולם	של
	ha'mal'achim, "the angels, messengers," (n mp)	hem, "they," (pron 3mp)	v'kotzrim, "and/ but/ so/ or we/ you (mp)/ they harvest," (v. Pa'al/Qal, act part, mp)	olam, "world, forever," (n ms)	shel, "to/ for/ of," (prep)

Interlinear Chart

Chapter 13:40



כמו שמלקטין הזיונא ושורפים באש כך יהיה שלום עולם הזה:
Hebrew Transcription

Translation: “As they grasp the weed and burn with fire, so will be the fulfillment³⁴ of this world.”³⁵

The Scriptures: As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age.

Aramaic: As therefore the zizane {the tares} are gathered and burned in the nura {the fire}, likewise it will be during the consummation of this world {or, age}.

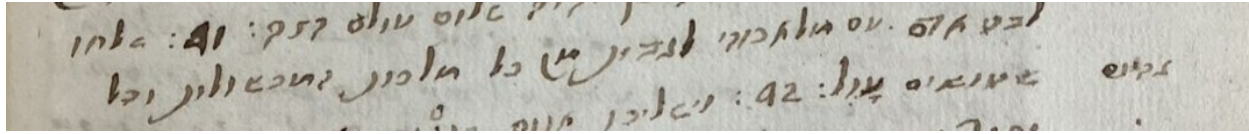
כמו	שמלקטין	הזיונא	ושורפים	באש	כך	יהיה
k'mo, “like, as, similar to,” (adv, prep)	she'malketin, “that/ which/ who/ whom we/ you (mp)/ they grasp,” (Ar. Peal, act part, mp) Aramaism	ha'zayona, “the darnel, weed,” (Ar. n ms) Aramaism	v'sorfim, “and/ but/ so/ or we/ you (mp)/ they burn,” (Pa'al/Qal, act part, mp)	b'esh, “in/ with/ by (the) fire,” (prep, n fs)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)
שלום	עולם	הזה:				
shalom, “peace, well-being, completeness,” (n ms)	olam, “forever, eternal, world,” (n ms)	haze, “this,” (pron ms)				

Interlinear Chart

³⁴ Literally, “well-being, or peace.”

³⁵ "הזיונא" (*Ha-ziyuna* / the darnel weed): This word represents a direct integration of an Aramaic singular emphatic noun form (indicated by the final aleph "א") into the text. It functions as a dialectal variant of the classic Mishnaic Hebrew term "זונין" (*zunin*), which explicitly denotes *Lolium temulentum* (*darnel*). In Mishnaic agricultural law (such as Tractate Kil'ayim 1:1), this weed is classified as a degenerate, look-alike cousin of wheat. The use of the Aramaic singular form here treats the weed infestation as a collective botanical entity rather than a series of individual plants.

Chapter 13:41



שלחו לבני אדם עם מלאכיה לגבית מן כל מלכות המכשולות וכל שעושים עול:
Hebrew Transcription

Translation: “He sends out **the Son of Man**³⁶ his messengers to collect from every kingdom the **stumbling blocks** and all those who do **unrighteousness**.”³⁷

The Scriptures: The Son of Adam shall send out His messengers, and they shall gather out of His reign all the stumbling-blocks, and those doing lawlessness,

Aramaic: The Son of Man will send Malakuhi {His *Heavenly* Messengers}, and they will gather from Malkutheh {His Kingdom} all makshule {stumbling-blocks}, and all those doing unrighteousness.

שלחו ³⁸	לבני	אדם	עם	מלאכיה	לגבית	מן
shalcho, “he/it sent,” (v. Pa’al/Qal, qatal, past, 3mp)	l’benei, “to/ for/ belonging to (the) sons, children of,” (prep, n mp)	adam, “man,” (n, ms)	‘im, “with,” (prep)	malachei, “his/its messengers, angels of,” (n mp constr, Ar, 3ms pronom) Aramaism	l’gavyit, “to collect, collect taxes, select,” (v. Pa’al/Qal, inf constr)	min, “from, of, than,” (prep)
כל	מלכות	המכשולות	וכל	שעושים	עול:	
kol, “all, every, whole,” (n ms)	malchut, “kingdom,” (n fs)	ha’maksulot, “the obstacles, stumbling blocks,” (Ar. n mp) Aramaism	v’kol, “and/ but/ so/ or all,” (prep, n ms)	she’osim, “that/ which/ who/ whom they, those who do, create,” (v. Pa’al/Qal, act part, mp)	avel, “injustice, unrighteousness, wrong,” (n cs)	

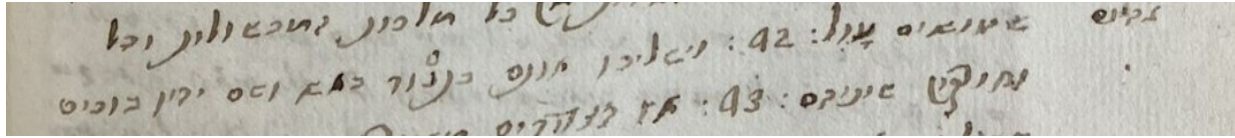
Interlinear Chart

³⁶ Literally, “Sons of man.”

³⁷ ¹ “מלאכיה לגבית” (*Malakhohi le-gavit* / His angels to collect): This phrase highlights a dense hybridization of dialects. The word “מלאכיה” explicitly employs the Aramaic pronominal suffix for “his” (יהי), completely bypassing standard Hebrew grammar. It is coupled with “לגבית,” a phonetic variant of the Mishnaic Hebrew noun “גבייה” (*gviyah*), which legal texts use technically for collecting debts or forcefully extracting items. The syntactic choice frames the apocalyptic gathering not as a standard agricultural reap, but as a formal judicial collection executed by heavenly agents.

³⁸ An alternate spelling with the pronominal suffix for “he/it.”

Chapter 13:42



וישליכו אותם בתנור באש ושם יהיו בוכים וחורקין שיניהם:

Translation: “And they will throw them into the furnace of fire, and there they will be weeping and gnashing of **their** teeth.”³⁹

The Scriptures: and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.

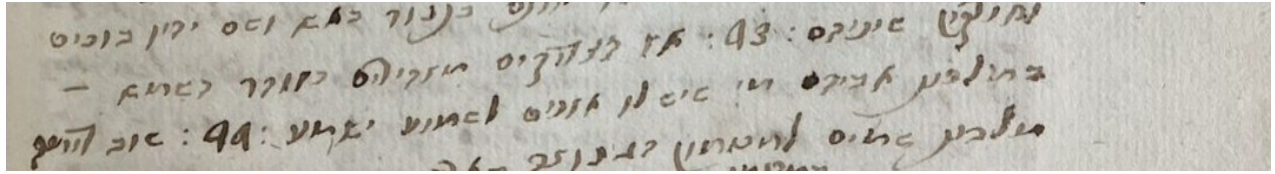
Aramaic: And they will throw them into The Athuna d’Nura {The Furnace of Fire}. There will be weeping and teeth gnashing.

וישליכו	אותם	בתנור	באש	ושם	יהיו	בוכים
v'yashlikhu, "and/ but/ so/ or they will throw, hurl," (v. Hif'il, yiqtol, fut, 3mp)	otam, "them," (DO marker, 3mp pronom)	b'tanur, "in/ with/ by (the) stove, furnace," (prep, n ms)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	v'shem, "and/ but/ so/ or there," (adv)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	bochim, "we/ you (mp)/ they, those weeping, cry," (v. Pa'al/Qal, act part, mp)
ותורקין	שיניהם:					
v'churakin, "and/ but/ so/ or we/ you (mp)/ they gnash teeth," (Ar. Pael, act part, mp) Aramaism	shineihem, "their teeth," (n mp, 3mp pronom)					

Interlinear Chart

³⁹ "בוכים וחורקין" (Crying and gnashing): This phrase relies heavily on Mishnaic narrative and grammatical styling. Rather than using standard biblical past or future verb tenses, the translator employs the plural active participle form ("חורקין" / *chorqin*). In Mishnaic Hebrew, this participle structure is standard for indicating continuous, ongoing, or characteristic action in the present or future. This syntactic choice shifts the text from a rigid biblical poetic description to a vivid, immediate depiction of physical anguish.

Chapter 13:43



אז הצדיקים מזהירים כזוהר השמש במלכות אביהם מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: “Then the righteous will shine *like the brightness of* the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.”

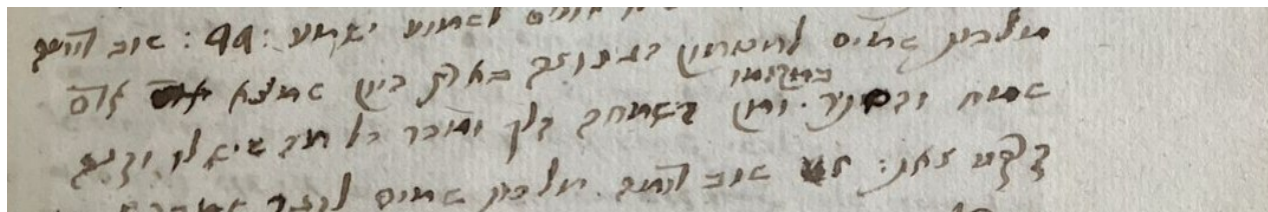
The Scriptures: Then the righteous shall shine forth as the sun in the reign of their Father. He who has ears to hear, let him hear!

Aramaic: Then, The Zadiyqe {The Righteous} will shine like the shemsha {the sun} in The Malkutheh d'Abuhun {The Kingdom of Their Father}. He who has ears that might be hearing, will hear.

אז	הצדיקים	מזהירים	כזוהר	השמש	במלכות	אביהם
az, “then, in that case, so,” (conj)	ha’tzadikim, “the righteous,” (adj ms)	mazahirim, “we/you (mp)/ they shine,” (v. Hif’il, act part, mp)	k’zohar, “like/ as I/you (ms)/ (the) brightness,” (prep, n ms)	ha’shemesh, “the sun,” (n fs)	b’malchut, “in/with/ by/ (the) kingdom,” (prep, n fs)	avihem, “their father,” (n ms, 3mp pronom)
מי	שיש	לו	אזנים	לשמוע	ישמע:	
mi, “who?” (inter 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 him hear,” (v. Pa’al/Qal, cohort, fut, 3ms)	

Interlinear Chart

Chapter 13:44



שוב דומה מלכות שמים למטמון הגנוזה בארץ וכיון שמצא אדם שמה והסתיר במקומו ומן השמחה הלך ומכר כל מה שיש לו וקנה קרקע זאת:

Hebrew Transcription

Translation: “Again, the Kingdom of Heaven is as a hidden treasure⁴⁰ in the **earth**, and when a man found it, he was joyful, and went out and hid it in his place, and from joy, he went and sold everything of what he had, and bought this land.”⁴¹

The Scriptures: Again, the reign of the heavens is like treasure hidden in a field, which a man having found it, hid, and for joy over it he goes and sells all that he has and buys that field.

Aramaic: Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened unto a simtha {a treasure} that is hidden in a qriytha {a field}, that one which a man has found, and hidden it, and from his joy he goes and sells all that he has, and buys that qriytha {field}.

שוב	דומה	מלכות	שמים	למטמון	הגנוזה ⁴²	בארץ
shuv, “again,” (adv)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	malchut, “kingdom, reign, monarchy,” (n fs)	shamiyim, “heavens,” (n mp)	l’matemon, “to/ for/ belonging to (the) hidden treasure,” (Ar. prep, n ms) Aramaism	ha’genozeh, “the removal of sacred objects, hidden,” (adj fs) Mishnaic	eretz, “in/ with/ by (the) earth,” (prep, n ms)
וכיון	שמצא	אדם	שמה	והסתיר	במקומו	ומן
l’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)	she’metzahem, “that/ which/ who/ whom he/it found,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	adam, “man, mankind” (n ms)	samach, “he/it was happy,” (v. Pa’al/Qal, qatal, past, 3ms)	v’hastir, “to hide,” (v. Hif’il, inf constr)	b’mekomo, “in/ with/ by his/its location,” (prep, n ms, 3ms pronom)	u’min, “and/ but/ so/ or from/ of,” (prep)

⁴⁰ See Proverbs 2:4 “...hidden treasures.”

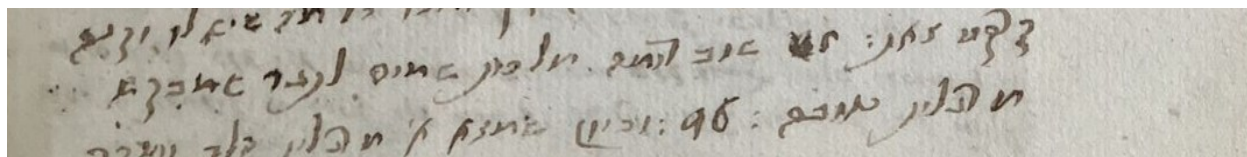
⁴¹ “שוב... וקנה קרקע זאת” (Again... and bought that piece of land): This verse relies heavily on Mishnaic legal and conversational terminology. The opening word “שוב” (*shuv*) shifts from its biblical verbal root (“to return”) to a distinct Mishnaic adverbial function meaning “again” or “furthermore.” Crucially, the text replaces the traditional biblical words for a field with “קרקע” (*qarqa*). In the *Mishnah* (such as Tractate Bava Batra), “*qarqa*” is the standard technical legal term for real estate or land ownership, framing the transaction using precise rabbinic property-law vocabulary.

⁴² This word is first found in *Mishnah* Shabbat 16:1.

השמחה	הלך	ומכר	כל	מה	שיש	לו
ha'smecha, "the I/you (ms)/ he/it is happy, joyful," (v. Pa'al/Qal, act part, ms)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	v'machar, "and/ but/ so/ or he/it sold," (v. Pa'al/Qal, qatal, past, 3ms)	kol, "all, every" (n ms)	mah, "what," (inter part)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)
וקנה	קרקע	זאת:				
v'kana, "and/ but/ so/ or he/it bought," (v. Pa'al/Qal, qatal, past, 3ms)	karka, "land," (Ar. n ms) Aramaism	zot, "this," (pron, fs)				

Interlinear Chart

Chapter 13:45



שוב דומה מלכות שמים לתגר שמבקש מרגלית טובה:

Hebrew Transcription

Translation: “Again, the Kingdom of Heaven is like a merchant who seeks a **good pearl**.”⁴³

The Scriptures: Again, the reign of the heavens is like a man, a merchant, seeking fine pearls,

Aramaic: Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened to a merchant man who was seeking marganyatha tabatha {precious pearls}.

שוב	דומה	מלכות	שמים	לתגר ⁴⁴	שמבקש	מרגלית ⁴⁵
shuv, “again,” (adv)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	malchut, “kingdom, reign, monarchy,” (n fs)	shamiyim,” heavens,” (n mp)	le’taggar, “to/ for/ belonging to merchant,” (prep, n ms) Mishnaic	she’mevakesh, “that/ which/ who/ whom I/ you (ms)/ he/it ask(s), requests, seeks,” (rel part, v. Pi’el, act part, ms)	margalit, “gem, jewel, pearl,” (n fs) Mishnaic
טובה:						
tova, “good, pleasant,” (adj fs)						

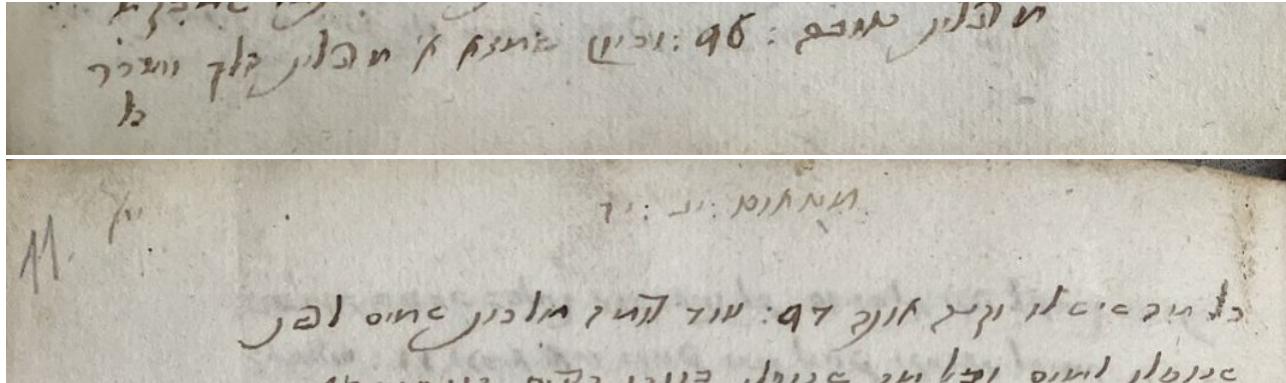
Interlinear Chart

⁴³ “שוב דומה מלכות שמים לתגר שמבקש מרגלית” (To a merchant who seeks a pearl): This phrase features a dense concentration of post-biblical loanwords that define the linguistic landscape of Mishnaic Hebrew. The word “תגר” (*tagar*) is an Aramaic loanword extensively used in the Mishnah to denote a professional retail trader or merchant. It is paired with “מרגלית” (*margalit*), a direct loanword from the Greek “margarites” (pearl). By bypassing biblical vocabulary in favor of these specific commercial terms, the text addresses its audience using the exact mercantile and legal vocabulary found in 1st- to 2nd-century rabbinic market regulations.

⁴⁴ This word is first found in *Mishnah* Bava Metzia 4:3.

⁴⁵ This word is first found in the *Mishnah* Bava Metzia 4:9.

Chapter 13:46



וכיון שמצא א' מרגלית הלך ומכר כל מה שיש לו וקנה אותה:
Hebrew Transcription

Translation: “And when he found one pearl, he went and sold all he had, and bought it.”⁴⁶

The Scriptures: who, when he had found one pearl of great price, went and sold all that he had and bought it.

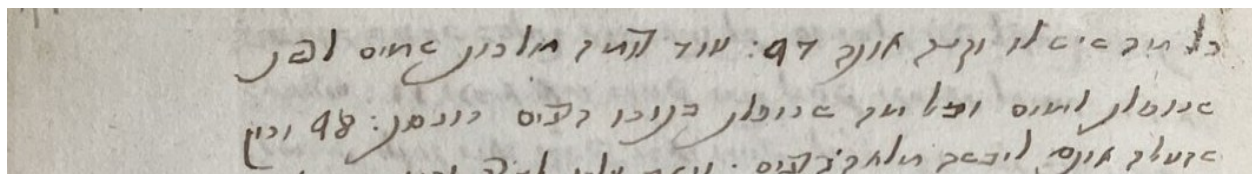
Aramaic: But, when he found a certain heavily valued marganyatha {pearl}, he went and sold all that he had, and bought it.

וכיון	שמצא	א'	מרגלית	הלך	ומכר	כל
v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she'metza, “that/ which/ who/ whom he/it found,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	alef, “one,” (card num)	margalit, “gem, jewel, pearl,” (n fs) Mishnaic	halach, “he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)	u'machar, “and/ but/ so/ or he/it sold,” (v. Pa'al/Qal, qatal, past, 3ms)	kol, “all,” (n ms)
מה	שיש	לו	וקנה	אותה:		
mah, “what,” (inter part)	she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'kana, “and/ but/ so/ or he/it bought,” (v. Pa'al/Qal, qatal, past, 3ms)	otah, “her/it,” (DO marker, pron 3fs)		

Interlinear Chart

⁴⁶ When he found a pearl: The sentence uses traditional rabbinic writing and Mishnaic language. The small letter Aleph with an apostrophe (א') stands for the number one, a common shorthand in Mishnaic texts and Talmudic commentaries to make reading and writing easier. The phrase "כיון ש-" (kevan she-) is a grammatical tool used in Mishnaic Hebrew to show that one action follows logically after another, helping to connect ideas smoothly.

Chapter 13:47



עוד דומה מלכות שמים לרשת שנופלת למים וכל מה שנופלת בתוכו הדגים כונסת:

Hebrew Transcription

Translation: “Again, the kingdom of heaven is like a net that falls into the water and all of what falls into it, gathers fish.”⁴⁷

The Scriptures: Again, the reign of the heavens is like a dragnet that was thrown into the sea and gathered some of every kind,

Aramaic: Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened to a net that was thrown into the yama {the sea}, and from every kind it gathered.

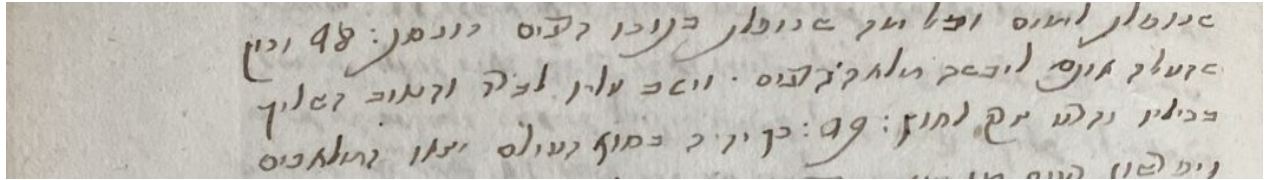
עוד	דומה	מלכות	שמים	לרשת	שנופלת	למים
od, “yet, still, more,” (adv)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	malchut, “kingdom,” (n fs)	shamiyim, “heavens,” (n mp)	I’reshet, “to/ for/ belonging to (the) net,” (prep, n fs)	she’nofelet, “that/ which/ who/ whom I/ you (fs)/ she/it fall(s),” (v. Pa’al/Qal, act part, fs)	I’mayim, “to/ for/ belonging to (the) water(s),” (prep, n mp)
וכל	מה	שנופלת	בתוכו	הדגים	כונסת: ⁴⁸	
v’ kol, “and/ but/ so/ or all,” (n ms)	mah, “what,” (inter part)	she’nofelet, “that/ which/ who/ whom I/ you (fs)/ she/it fall(s),” (v. Pa’al/Qal, act part, fs)	betocho, “inside, him/it,” (prep, 3ms pronom)	ha’dagim, “the fishes,” (n mp)	kunasta, “we/ you (mp)/ they, those gathered,” (v. Pa’al/Qal, act part, mp) Mishnaic	

Interlinear Chart

⁴⁷ “הדגים כונסת” (It gathers the fish): The use of the verb “כונסת” (*koneset* / to gather or bring in) is a definitive indicator of Mishnaic Hebrew prose style. Where Biblical Hebrew authors traditionally relied on the verb “אסף” (*asaf*) to describe gathering objects, Mishnaic literature systematically favors “כנס” (*kanas*) for the active collection, consolidation, or storage of items (such as crops, liquid, or historical data). Its feminine singular active participle form here personifies the fishing net as an active domestic or commercial agent systematically gathering its legal harvest.

⁴⁸ This word first appears in the *Mishnah* Berakhot 7:3.

Chapter 13:48



וכין שהעלה אותם ליבשה מלאה 'הדגים וישב עליו לברר והטוב השליך בכיליו והרע זרן לחוץ:
Hebrew Transcription

Translation: “So, therefore, **he raised them to dry land, full of fish. And he sat upon it to select;** and the good he threw into containers, and the bad **rejected** ones **he** threw outside.”⁴⁹

The Scriptures: which, when it was filled, they drew to shore. And they sat down and gathered the good into containers, but threw the rotten away.

Aramaic: And when it was filled, they brought it up to the seashore, and sat down and sorted them. And the tabe {the good ones}, they placed into mane {vessels}, and the biyshe {the bad ones}, they threw outside.

וכין	שהעלה	אותם	ליבשה	מלאה	'הדגים	וישב
v'keivan, “and/ but/ so/ or therefore, after this, so,” (adv)	she'he'ela, “he/it raised, lifted, him/it,” (rel part, v. Hifil, qatal, past 3ms, 3ms pronom)	otam, “them,” (DO marker, 3mp pronom)	l'yabasha, “to/ for/ belonging to (the) land, dry land,” (prep, n fs)	mele'a, “full, complete,” (adj fs)	ha'dagim, “the fishes,” (n mp)	v'yashav, “and/ but/ so/ or he/it will dwell, abide,” (v. Pa'al/Qal, qatal, past, 3ms)
עליו	לברר	והטוב	השליך	בכיליו	והרע	זרן
alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)	levarer, “to sort, find out, clarify,” (v. Pi'el, inf constr)	v'ha'tov, “and/ but/ so/ or the good, pleasant, appropriate,” (adj ms)	hishlich, “he/it threw,” (v. Hif'il, qatal, past, 3ms)	b'kelav, “in/ with/ by his/its bags, containers,” (prep, n mp, 3mp pronom)	v'ha'ra, “and/ but/ so/ or the bad,” (adj ms)	zerin, “rejected, invalidated items,” (Ar. adj mp) Aramaism

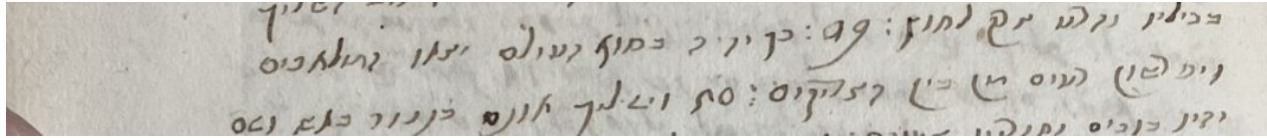
⁴⁹ The phrase "לברר והטוב השליך... והרע זרן" (to select, and the good he cast away, and the bad he threw) uses the Hebrew word "לברר" (*le-varer*), which is a technical legal term found throughout the *Mishnah*. It describes separating desirable food from waste or refuse. This act of sorting is the basis for the Judean laws of "Borer" (sorting), discussed in detail in Tractate Shabbat 7:2. By choosing the good and discarding the bad "לחוץ" (outside), the text reflects the physical and legal approach used by rabbinic authorities to define the separation of what is ritually pure from what is not, both in religious and everyday contexts.

						לחוצץ:
						la'chutz, "to/ for/ belonging to outside, out," (prep, n ms)

Interlinear Chart



Chapter 13:49



כך יהיה בסוף העולם יצאו המלאכים ויפרשין רעים מן בין הצדיקים:
Hebrew Transcription

Translation: “So will it be at the end of the world:⁵⁰ the messengers will go out and divide the evil ones from the righteous.”⁵¹

The Scriptures: Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous,

Aramaic: Thus it will be in the end of the alma {the world}. The Malake {The Heavenly Messengers} will go out and they will separate the biyshe {the evil ones} from among The Zadiyke {The Righteous/Just Ones}.

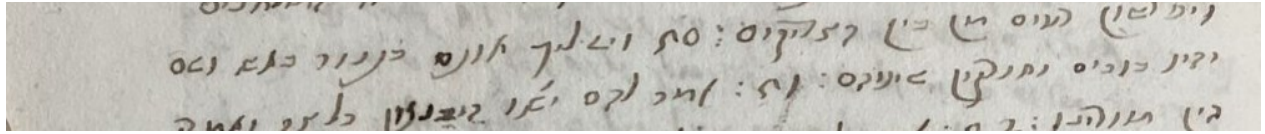
כך	יהיה	בסוף	העולם	יצאו	המלאכים	ויפרשין
kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	b’sof, “in/ with/ by (the) end,” (prep, n ms)	ha’ohlam, “the world, eternity, ever, everlasting, age,” (n ms)	yetz’u, “they will exit, go out,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	ha’mal’achim, “the angels, messengers,” (n mp)	v’yepareshin, “and/ but/ so/ or we/ you (mp)/ they, those who spread, spread out, stretch,” (v. Peal, act part, mp) Aramaism
רעים	מן	בין	הצדיקים:			
ra’im, “bads, evils,” (adj, mp)	min, “from, of, than,” (prep)	bein, “between, amongst,” (prep)	ha’tzadikim, “the righteous,” (adj mp)			

Interlinear Chart

⁵⁰ Or “age.”

⁵¹ "ויפרשין רעים מן בין הצדיקים" (And they shall separate the evil from among the righteous): The phrase uses a unique verb form "פירש" (*peresh* / to separate or segregate). In rabbinic law, this verb specifically refers to the act of separating tithes or isolating contaminated items from a larger group. Here, it emphasizes that the final judgment is not just about physically banishing the evil, but about a systematic, divinely guided legal process of separation.

Chapter 13:50



וישליך אותם בתנור באש ושם יהיו בוכים וחורקין שיניהם:

Hebrew Transcription

Translation: “And he will throw them into the furnace with fire; and they will be weeping and gnashing **their** teeth.”

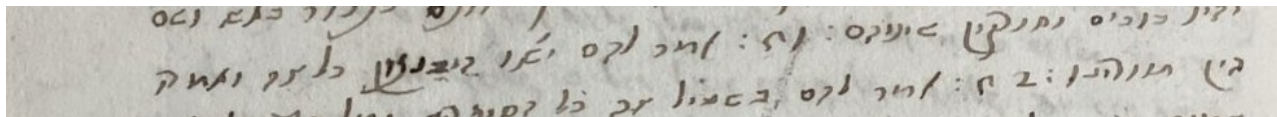
The Scriptures: and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.”

Aramaic: And they will throw them into The Athuna d'Nura {The Furnace of Fire}. There will be weeping and teeth gnashing.”

וישליך	אותם	בתנור	באש	ושם	יהיו	בוכים
v'yashlich, “and/ but/ so/ or he/it will throw,” (v. Hif'il, yiqtol, fut, 3ms)	otam, “them,” (DO marker, 3mp pronom)	b'tanur, “in/ with/ by (the) stove, furnace,” (prep, n ms)	b'esh, “in/ with/ by (the) fire,” (prep, n fs)	v'sham, “and/ but/ so/ or there,” (adj)	yihyu, “they will be,” (v. Pa'al/Qal yiqtol, fut, 3mp)	bochim, “we/ you (mp)/ they, those cry,” (v. Pa'al/Qal, act part, mp)
	שיניהם:					
והורקין	shineihem, “their teeth,” (n fp, 3mp pronom)					
	v'hurrak, “and/ but/ so/ or gnashing (of teeth),” (Ar. v. Peal, act part, mp)					

Interlinear Chart

Chapter 13:51



אמר להם יש'ו היבנתון כל זה ואמרו כין מורינו:

Hebrew Transcription

Translation: Yeshua said to them, “*Have* you understood all this?” And they said to him, “Yes, *our teacher*.”⁵²

The Scriptures: יהושע said to them, “Have you understood all this?” They said to Him, “Yes, Master.”

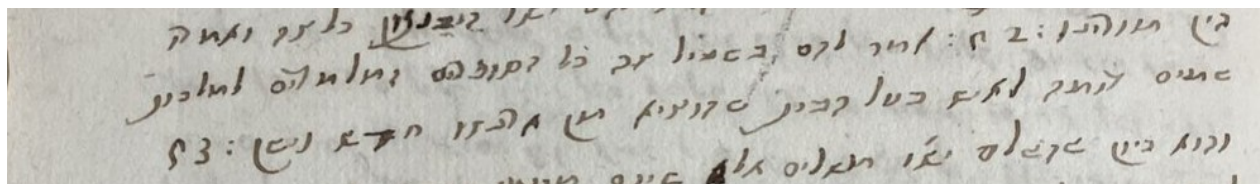
Aramaic: Eshu {Yeshua} said unto them, “Have you understood all these *things*?” They said unto Him, “Yes, Maran {Our Lord}.”

אמר	להם	ישו	היבנתון	כל	זה	ואמר
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	Yeshua, (name)	heybanaton, “we/ you (mp)/ they understand,” (v. Ar. Peal, act part, mp) Aramaism	kol, “all,” (n ms)	ze, “this,” (pron, ms)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)
כין	מורינו:					
kein, “yes, therefore, after this, so,” (adv)	moreinu, “our teacher, instructor,” (n ms, 1cs pronom)					

Interlinear Chart

⁵² The phrase "היבנתון... מורינו" (Have you understood... our teacher) is based on the language used during the Mishnaic era. The verb "היבנתון" doesn't follow standard Hebrew grammar because it uses the Aramaic second-person plural past-tense suffix "-תון" (-*tun*). The disciples also call Jesus "מורינו" (*Moreinu*), a formal title. In early rabbinic writings, "*Moreh*" is a special term for a local legal or spiritual teacher. This way of speaking shows the relationship between Jesus and his disciples as seen through the social and educational context of a rabbinic school from the 1st to 2nd century.

Chapter 13:52



אמר להם בשיל זה כל הסופרים המלמדים למלכות שמים דומה לאיש בעל הבית שהוציא מן ארגזו חדש וישן:

Hebrew Transcription

Translation: He said to them, “Because of this, all scribes that are taught in the Kingdom of Heaven are like a man, the **master** of a house, who brings out from his *treasure* chest, new and old.”

The Scriptures: And He said to them, “Therefore every scholar taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed and old.”

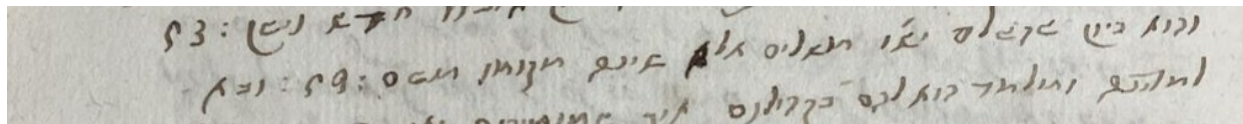
Aramaic: He said unto them, “Because of this, every Saphra {Scribe} who is instructed for Malkuth Shmaya {Heaven's Kingdom} is likened unto a gabra {a man} who is a mare baytha {a house-lord}, who brings out from his treasures the new ones, and the old ones.”

אמר	להם	בשיל ⁵³	זה	כל	הסופרים	המלמדים
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	bishvil, “for, for the sake of,” (prep)	ze, “this,” (pron, ms)	kol, “all,” (n ms)	ha'sofrim, “the writers, scribes, authors,” (n mp)	ha'melumadim, “we/ you (mp)/ they are taught,” (v. Pi'el, act part, mp)
למלכות	שמים	דומה	לאיש	בעל	הבית	שהוציא
l'malchut, “to/ for/ belonging to (the) kingdom,” (prep, n fs)	shamiyim, “ heavens,” (n mp)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa'al/Qal, act part, ms)	l'ish, “to/ for/ belonging to man,” (prep, n ms)	ba'al, “master, owner,” (n ms)	ha'bayit, “the house,” (n ms)	she'hotzi, “that/ which/ who/ whom he/it brought out,” (rel part, v. Hif'il, qatal, past, 3ms)
מן	ארגזו	חדש	וישן:			
min, “from, of, than,” (prep)	argazo, “his/its chest, crate, box,” (n ms, 3ms pronom)	chadash, “new,” (adj ms)	v'yashan, “and/ but/ so/ or old,” (adj ms)			

Interlinear Chart

⁵³ Appears to either be a misspelling or an intentionally shortened word for בשביל (bishvil).

Chapter 13:53



והוא כיון שהשלם ישו משלים אלה שינה מקומו משם:

Hebrew Transcription

Translation: Then, when Yeshua completed these parables, **he changed his location** from there.

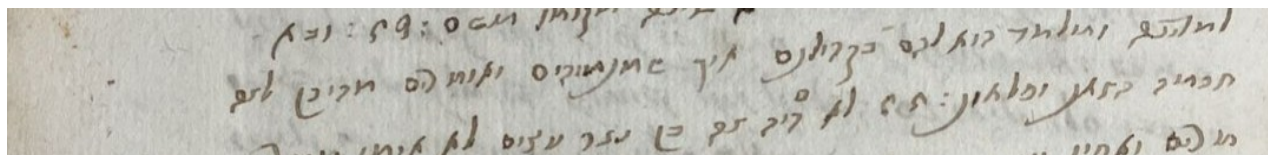
The Scriptures: And it came to be, when יְהוֹשֻׁעַ had ended these parables, that He left there.

Aramaic: And it happened that when Eshu {Yeshua} had completed these Mathle {Parables}, He departed from there.

והוא	כיון	שהשלם	ישׁו	משלים	אלה	שינה
v' hu, "and/ but/ so/ or he/it," (3ms pron)	kivan, "because, as soon as, since," (conj)	she'hushlam, "that/ which/ who/ whom he/it was completed," (v. Hif'il, qatal, past, 3ms)	yeshu, "Yeshua," (name)	meshalim, "examples, parables, allegories," (n mp)	eyleh, "these," (pron cp)	shinah, "he/it changed," (v. Pi'el, qatal, past, 3ms)
מקומו	משם:					
mekomo, "his/its location," (n ms, 3ms pronom)	m'sham, "from/ of there," (prep, n ms)					

Interlinear Chart

Chapter 13:54



ובא למדינה ומלמד הוא להם בקהילתם איך שמתמיהים ואומרים מהיכן לזה חכמה הזאת ופלאות:

Hebrew Transcription

Translation: And he came to a **province** and taught them in their community. How they were amazed, saying, “So where does this one have wisdom and wonders?”⁵⁴

The Scriptures: And when He had come to His own country, He taught them in their congregation, so that they were astonished and said, “Where did this One get this wisdom and miracles?”

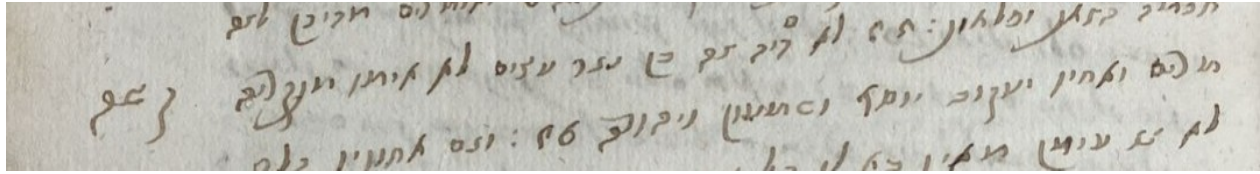
Aramaic: And He came unto madintheh {His city}, and was teaching them in Kenushathhun {their Synagogues/Assemblies} in such a way that they would marvel and would say, “From where has this man this wisdom, and these khayle {mighty deeds i.e. miracles}?”

אֵיךְ	בְּקִהִילָתָם	לָהֶם	הוּא	וּמִלְמַד	לְמַדִּינָה	וּבָא
eich, “how?” (adv)	b’kehilatam, “in/ with/ by their community, congregation, assembly,” (prep, n fs)	l’hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	hu, “he/it,” (pron 3ms)	v’maled, “and/ but/ so/ or I/ you (ms)/ he/it teach(s),” (Pi’el, act part, ms)	l’madina, “to/ for/ belonging to the province, district,” (prep, n fs)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)
וּפְלָאוֹת:	הַזֹּאת	חֲכָמָה	לְזֶה	מֵהֵיכָן	וְאוֹמְרִים	שֶׁמִּתְמִיָּהִים
v’pla’ot, “and/ but/ so/ or miracles, wonders,” (n mp)	hazot, “this,” (pron fs)	chochma, “wisdom,” (n fs)	le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)	mehekin, “whence, where,” (adv) Aramaism	v’omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	she’matmihim, “that/ which/ who/ whom we/ you (mp)/ they, those amaze,” (v. Hif’il, act part, mp)

Interlinear Chart

⁵⁴ This phrase, “ובא למדינה... מהיכן לזה” (And he came to the province... from where does this one have), uses words that are entirely Mishnaic in nature. The main noun, “מדינה” (*medinah*), has shifted in meaning over time from a large imperial province to a smaller area like a city or town. Also, the word “מהיכן” (*me-heichan*), meaning “from where,” is a common marker of Mishnaic Hebrew. It often replaces biblical words to ask about the origin, source, or authority behind a person’s claim or legal standing.

Chapter 13:55



לא היה זה בן נגר עצים לא אימו מתקריה מרים ואחיו יעקוב יוסף ושמעון ויהודה:

Hebrew Transcription

Translation: “Is not this the son of a carpenter of wood? Is not his mother called Miryam, and his brothers Ya’akov (Jacob), Yoseph (Joseph), Shim’on (Simon), and Yehudah (Judah)?”⁵⁵

The Scriptures: Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Ya'aqob and Yosēph and Shim'on and Yehudah?

Aramaic: Wasn't this the son of the Nagara {the Carpenter} {lit. Craftsman}? Isn't his mother named Maryam {Mary}? And his brothers Yaqub {Jacob/James}, and Yusi {Josés}, and Shimeun {Simeon}, and Yehuda {Judah}?

לֹא	הִיא	זֶה	בֶּן	נָגַר	עֵצִים	לֹא
lo, “no/ not” (neg part)	haya, “he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron)	ben, “son,” (n ms)	nagar, “carpenter, woodworker, cabinet-maker,” (n ms)	etzim, “trees, wood,” (n mp)	lo, “no/ not” (neg part)

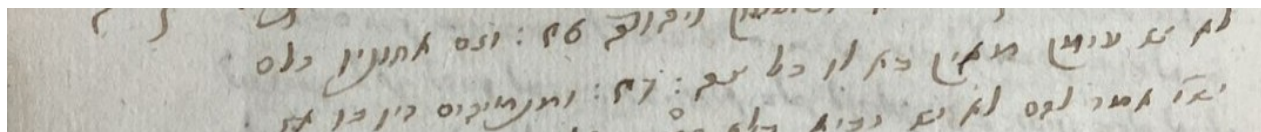
אִמּוֹ	מִתְקַרֶּיהָ	מֵרִים	וְאָחָיו	יַעֲקֹב	יוֹסֵף	וְשִׁמְעוֹן
im'o, “his/its mother,” (n fs, 3ms pronom)	mit'ker'ya, “I/ you (fs) she/it is named, called,” (v. Hit'pael, act part, fs)	miriam, “Miriam,” (name)	v'echav, “and/ but/ so/ or his/its brothers,” (n mp, 3ms pronom)	ya'akov, (name)	yosef, Joseph (name)	v'shim'on, “and/ but/ so/ or Simon,” (name)

						וַיְהוּדָה:
						v'yehudah, “and/ but/so, or Judah,” (name)

Interlinear Chart

⁵⁵ The phrase "מתקריה מרים" (Called Mary) shows an unusual use of Aramaic grammar. The word "מתקריה" (*mitqarya*) means "she is called" and is a passive Aramaic form. Instead of using common Hebrew words for naming, the translator used a familiar Aramaic way from the Mishnaic and Talmudic periods. Back then, Aramaic passive forms were often mixed with Hebrew to describe someone's local reputation or nickname.

Chapter 13:56



וגם אחותיו כלם לא יש עימן מאין בא לו כל זה:

Hebrew Transcription

Translation: “And also, his sisters, are they not with us?⁵⁶ From where come to him all this?”

The Scriptures: And His sisters, are they not all with us? Where then did this One get all this?”

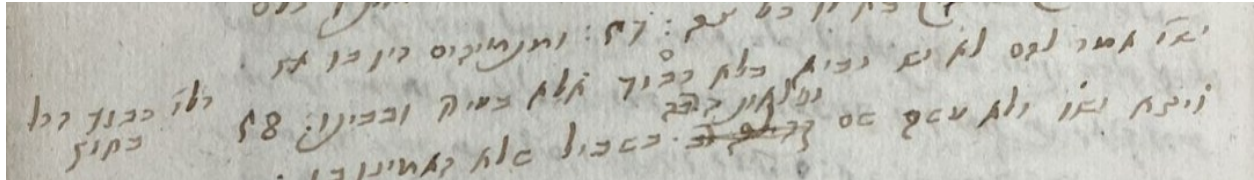
Aramaic: And his sisters, behold, are they not all with us? From where has this man all these things?”

מאין	עימן	יש	לא	כלם	אחותיו	וגם
me'ayin, “where from? whence?” (adv)	imman, “with them,” Mishnaic: “us,” (prep, 1cp pronom) Mishnaic	yesh, “there is, there exists,” (part)	lo, “no/ not” (part)	kulam, “all of them,” (n ms, 3mp pronom)	achotav, “his/its sisters,” (n fp, 3ms pronom)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)
			זה:	כל	לו	בא
			ze, “this,” (ms pronom)	kol, “all, every,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ba, “I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, ms)

Interlinear Chart

⁵⁶ "עימן" (*Imman* / with them): The orthography utilizes the standard Mishnaic plene spelling framework (*ktiv maleh*), inserting an internal Yod ("עימן") to ensure phonetic clarity in post-biblical manuscript transmission. Syntactically, the preposition combines the root "עם" (with) with the third-person feminine plural suffix to point back to the sisters. Positioned within the post-biblical construction "לא יש עימן," it functions as a highly localized rhetorical idiom meaning "present right here among us," appealing directly to the community's firsthand knowledge of the family's local residency.

Chapter 13:57



ומתמיהים היו בו אז ישו אמר להם לא יש נביא בלא כבוד אלא בעירו ובביתו:

Hebrew Transcription

Translation: And they were **amazed** by him. So, Yeshua said to them, “There is no prophet **without honor**, only in his **city** and in his house.”

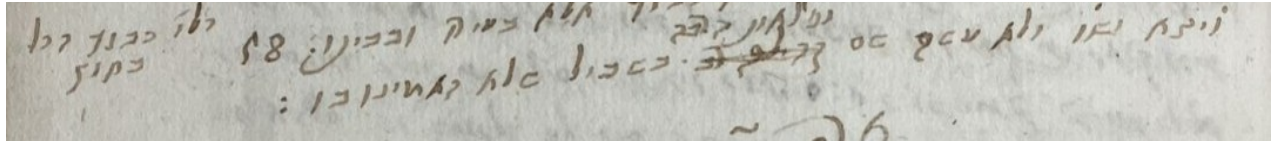
The Scriptures: And they stumbled at Him. But יהושע said to them, “A prophet is not unappreciated except in his own country and in his own house.”

Aramaic: And they were offended in Him. Then Eshu {Yeshua} said unto them, “There is no Nabiya {Prophet} who is despised, except only in his own city, and in his own house.”

ומתמיהים	היו	בו	אז	ישו	אמר	להם
u'matmihim, “and/ but/ so/ or we/ you (mp)/ they, those amaze,” (v. Hif'il, act part, mp)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3ms)	bo, “in/ with/ by him/it” (prep, pronom 3ms)	az, “then, in that case, so,” (conj)	yeshu, “Yeshua,” (name)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)
לא	יש	נביא	בלא	כבוד	אלא	בעירו
lo, “no, not,” (neg part)	yesh, “there is, there exists,” (part)	navi, “prophet,” (n ms)	b'lo, “in/ with/ by (the) no/ not,” (prep, part)	kavod, “honor, respect, dignity,” (n ms)	ele, “but, only, however,” (conj)	b'iro, “in/ with/ by his/its city” (prep, n fs, 3ms pronom)
ובביתו:						
u'b'bayit, “and/ but/ so/ or in/ with/ by his/its house,” (prep, n ms)						

Interlinear Chart

Chapter 13:58



ויצא ישו ולא עשה שם נפלאות הרבה בשביל שלא האמינו בו:
Hebrew Transcription

Translation: Then Yeshua went out and did not do great marvelous wonders there because they did not believe in him.⁵⁷

The Scriptures: And He did not do many miracles there because of their unbelief.

Aramaic: And He didn't perform many khayle {mighty deeds i.e. miracles} there, because of their unbelief.

ויצא	ישו	ולא	עשה	שם	נפלאות	הרבה
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	eshu, "Yeshua," (name)	v'lo, "and/ but/ so/ or no, not, neither," (neg part)	asah, "he/ it made, did," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)	nifala'ot, "we/ you (fp)/ they, those are wonderful, marvelous," (n mp)	ha'rabah, "vast, great, many," (adj fs)
בשביל	שלא	האמינו	בו:			
bishvil, "for, for the sake of," (prep) Mishnaic	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	he'eminu, "they believed," (v. Hif'il, qatal, past, 3mp)	bo, "in/ with/ by (the) him/it," (prep, 3ms pronom)			

Interlinear Chart

⁵⁷ "בשביל שלא האמינו" (Because they did not believe): The conjunction "בשביל" (*b'shvil* / on account of / because) is a signature linguistic marker of Mishnaic Hebrew. While Biblical Hebrew relies on words like "כי" (*ki*) or "יען" (*ya'an*) to establish a cause-and-effect relationship, the *Mishnah* systematically transitions to utilizing "בשביל ש-" (*b'shvil she-*) across both its legal and narrative prose. This syntactic shift anchors the chapter's final causal explanation firmly in the vernacular conventions of post-biblical rabbinic argumentation.