

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Sixteen

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Sixteen

Cambridge MS Oo.1.32 English Translation

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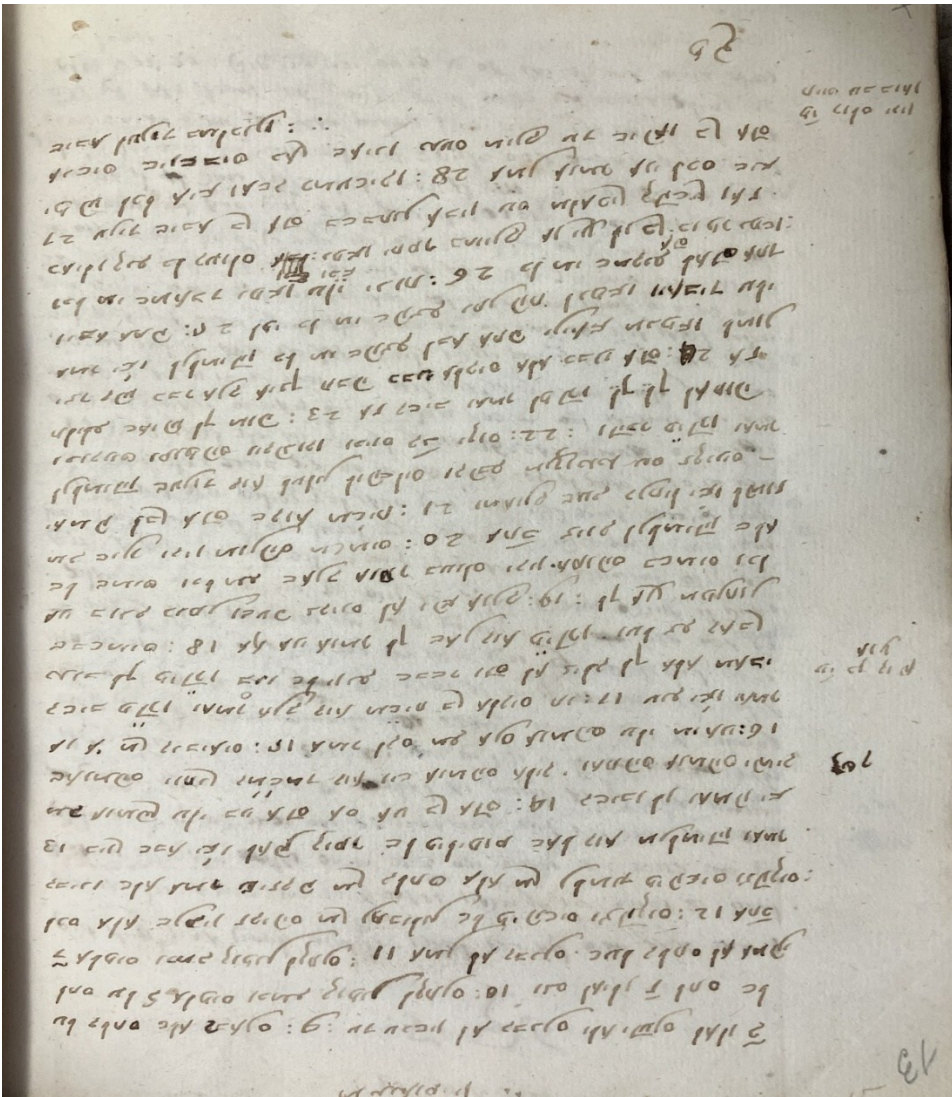
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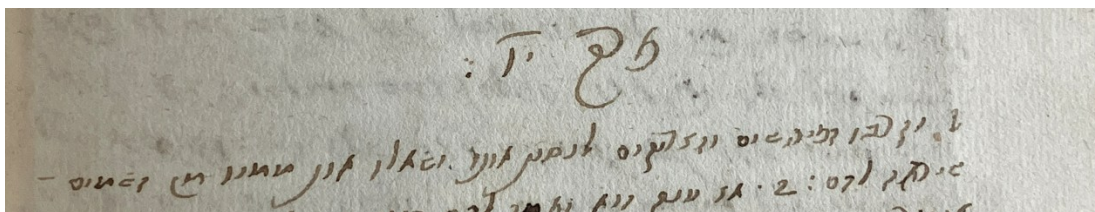
The Aramaic scriptures contained herein are from the Peshitta and are located on the website: TheAramaicScriptures.com.

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¹ Digitized version of the MS Oo.1.16.1 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).



Chapter 16:1



וקרבו הפירושים והצדוקים לנסות אותו ושאלו אות ממנו מן השמים שיראה להם:

Hebrew Transcription

Translation: And the Pharisees and Sadducees **approached** to test him and ask him for a sign from the heavens, that he might show them.

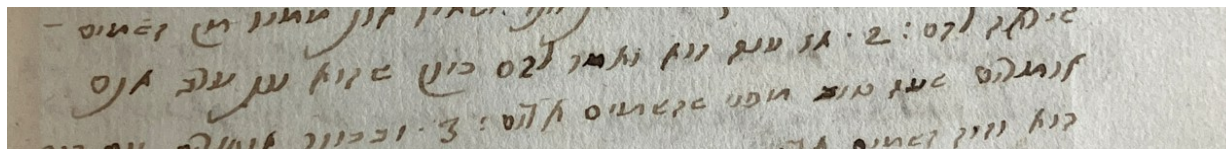
The Scriptures: And the Pharisees and Sadducees came, and trying Him asked that He would show them a sign from heaven.

Aramaic: And coming near, the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees} were tempting Him and requesting Him to show them an atha {a miraculous sign} from the Shmaya {the Heavens}.

אות	ושאלו	אותו	לנסות	והצדוקים	הפירושים	וקרבו
ot, "sign, signal, letter, writing, symbol," (n ms)	v'sha'alu, "they asked," (v. Pa'al/Qal, qatal, past, 3mp)	oto, "him/it," (DO marker, 3ms pron)	lenasot, "to try, attempt, to test," (v. Pi'el, inf constr)	v'ha'tzdokim, "and/ but/ so/ or the sadducees," (n mp)	ha'perushim, "the pharisees," (n mp)	ve'karvu, "and/ but/ so/ or they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)
		להם:	שיראה	השמים	מן	ממנו
		lahem, "to /for/ belonging to them," (prep, 3mp pronom)	she'yar'e, "that/ which/ who/ whom he/it will show," (rel part, v. Hif'il, yiqtol, fut, 3ms)	ha'shamayim, "the heavens," (n mp)	min, "from, of," (prep)	mimenu, "of/ from him," (prep, 3ms pronom)

Interlinear Chart

Chapter 16:2



אז ענה הוא ואמר להם כיון שהוא עת ערב אתם אומרים שעה טוב מפני שהשמים אדום:

Hebrew Transcription

Translation: Then he answered and said to them, “When it is evening time, you say, ‘*It is a good* hour, because the heavens are red.’”

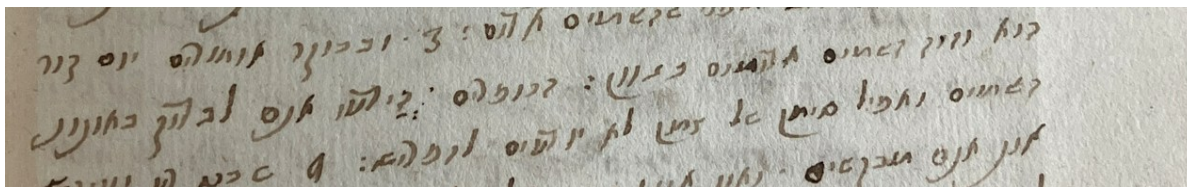
The Scriptures: And He answering, said to them, “When it is evening you say, ‘Fair weather, for the heaven is red,’

Aramaic: But He answered and said unto them, “When it becomes ramsha {evening}, you say, ‘It is fair weather, for the shmaya {the skies} are semqath {red}.’”

אז	ענה	הוא	ואמר	להם	כיון	שהוא
az, “then, in that case, so,” (conj)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (pron, 3ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	keivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’hu, “that/ which/ who/ whom he/it,” (3ms pron)
עת	ערב	אתם	אומרים	שעה	טוב	מפני
et, “time, period,” (n fs)	erev, “evening,” (n ms)	atem, “you (mp),” (2mp pron)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part)	sha’a, “hour,” (n fs)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	mipnei, “of/ from, away from, from before,” (prep)
שהשמים		אדום:				
she’ha’shamayim, “that/ which/ who/ whom the heavens,” (rel part, n mp)		adom, “red,” (adj ms)				

Interlinear Chart

Chapter 16:3



ובבוקר אומרים יום קור הוא והיה השמים אדומים בגוון הכופרים הידעו אתם לבדוק באותות השמים ואפיל סימן של זמן לא יודעים להפריש:

Hebrew Transcription

Translation: “And in the morning you say, ‘**It is a cold day**, and the heavens were red in color.’ **Heretics!** Do you know **he said to examine** the signs of the heavens, **but even a mark of time, you do not know how to distinguish?**”²

The Scriptures: and in the morning, ‘Stormy weather today, for the heaven is red and overcast.’ You know how to discern the face of the heaven, but you are unable to discern the signs of the times!

Aramaic: And in the tsaphra {the morning} you say, ‘Yawmana {Today} is sathua {winter}, for the shmaya {the skies} are a gloomy red.’ Hypocrites! You know how to examine the shmaya {the skies}; *but* the signs of this time you don’t know how to discern.

ובבוקר	אומרים	יום	קור	הוא	והיה	השמים
uv'boker, “and/ but/ so/ or in/ with/ by (the) morning,” (prep, n ms)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part mp)	yom, “day,” (n ms)	kor, “cold, coldness,” (n ms)	hu, “he/it,” (3ms, pron)	ve'ha'yah, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'shamayim, “the heavens,” (n mp)

אדומים	בגוון	הכופרים	הידעו	אתם	לבדוק	באותות
adumim, “red,” (adj mp)	b'giun, “in/ with/ by (the) shade, color,” (prep, n ms)	ha'kofrim, “we/ you (mp)/ they deny,” (v. Pa'al/Qal, act part, mp)	ha'yed'u, “the/ that they will know,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	atem, “you,” (2mp pronoun)	livdok, “to check, examine,” (v. Pa'al/Qal, inf constr)	b'otot, “in/ with/ by (the) signs,” (prep, n mp)

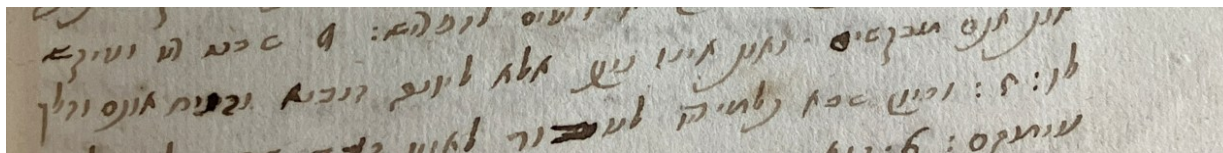
² This verse is filled with complex rabbinic vocabulary. The word "גוון" (gavan), meaning "color" or "shade," is a unique term used throughout the Mishnah to describe physical appearance. It is paired with the technical verbs "לבדוק" (to examine) and "להפריש" (to distinguish). In early rabbinic law, "בבדק" (badaq) was used to inspect whether something was valid, while "הפריש" (hafrish) meant to analyze or separate different legal categories. The phrase also includes the words "ואפיל" (ve-afill), meaning "and even," which is commonly used in rabbinic speech to emphasize a point, especially in legal discussions.

השמים	ואפיל	סימן ³	של	זמן	לא	יודעים
ha'shamayim', "the heavens," (n mp)	v'afil, "and/ but/ so/ or even, although," (adv)	siman, "sign, mark, signal," (n ms) Mishnaic	shel, "to/ for," (prep)	zemahn, "time," (n ms)	lo, "no/ not," (part)	yod'im, "we/ you (mp)/ they, those who know," (v. Pa'al/Qal, act part, mp)
						להפריש:
						lehafrish, "to allocate, set aside, separate," (v. Hif'il, inf constr)

Interlinear Chart

³ The first use of this word סימן (*siman*) is translated as "omen" in the *Mishnah*, Berakhot ("Blessings") dating from c. 190 CE to 230 CE. This word is derived from the Greek word *simā*, "sign," "mark," or "omen." The Aramaic word is סִמְנָא (*simānā*) and in Arabic سِيمَا (*sīmā*). This word also appears in Revelation 13:16 as the "sign" the beast forces upon those who worship it.

Chapter 16:4



שבט רע ועיקש אות אתם מבקשים ואות אינו ניתן אלא ליונה הנביא והניח אותם והלך לו:

Hebrew Transcription

Translation: An evil and **stubborn tribe**! You seek a sign, but a sign is not given, but of Yonah (Jonah), the Prophet.” And he left them and went away.

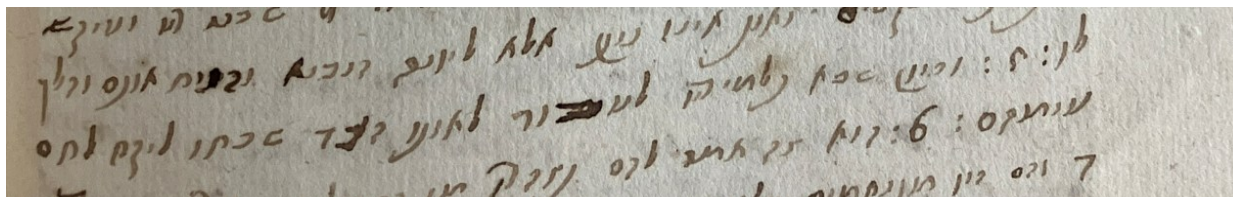
The Scriptures: A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.” And He left them and went away.

Aramaic: An evil and adulterous generation requests an atha {a miraculous sign}. And an atha {a miraculous sign} will not be given unto it, except the sign of Yawnan Nabiya {Jonah, the Prophet}.” And He left them and departed.

ואות	מבקשים	אתם	אות	ועיקש	רע	שבט
v'ot, “and/ but/ so/ or sign, signal, letter, writing, symbol,” (n ms)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi'el, act part, mp)	tem, “you (mp),” (2mp pron)	ot, “sign, signal, letter, writing, symbol,” (n ms)	v'ikesh, “stubborn, obstinate,” (adj ms)	ra, “evil, bad, wickedness,” (adj ms)	shavet, “tribe,” (n ms)
אותם	והניח	הנביא	ליונה	אלא	ניתן	אינו
otam, “them,” (DO marker, 3mp pronom)	v'heniach, “and/ but/ so/ or he/it placed, put, assume, leave alone,” (v. Hif'il, qatal, past, 3ms)	ha'navi, “the prophet,” (n ms)	l'yona, “to/ for/ belonging to Jonah,” (prep, name)	ela, “but, however, only, (conj)	nitan, “I am/ you are/ he/it is given,” (v. Nif'al, pssv part, ms)	eino, “he/it is not,” (part, 3ms pronom)
					לו:	והלך
					lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ve'halach, “and/ but/ so/ or he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 16:5



וכיון שבא תלמידיו לעבור לאותו הבד שכחו ליקח לחם עימהם:
Hebrew Transcription

Translation: And when **he came with** his disciples to pass over that side, they forgot to take bread with them.⁴

The Scriptures: And His taught ones came to the other side, and had forgotten to take bread.

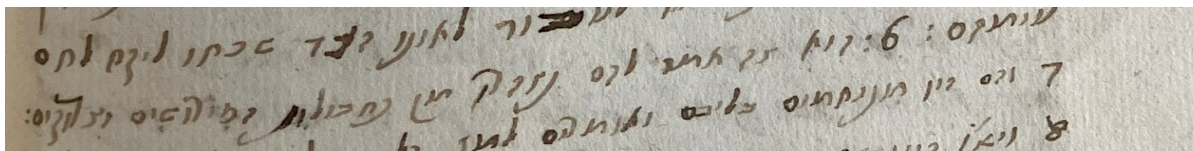
Aramaic: And when His Disciples came to the other side {lit. the crossing} they forgot that they should take lakhma {bread} with them.

שכחו	הבד	לאותו	לעבור	תלמידיו	שבא	וכיון
shachchu, "they forgot," (v. Pa'al/Qal, qatal, past, 3mp)	ha'bad, "the alone," (n ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	la'avor, "to pass, overtake, move," (v. Pa'al/Qal, inf constr)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	she'ba, "that/ which/ who/ whom he/it came," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	le'keivan, "and/ but/ so/ or because, as soon as, when," (conj)
				עימהם:	לחם	ליקח
				ima'hem, "with them," (prep, 3mp pronom)	lechem, "bread, food," (n ms)	liqach, "take," (v. Pa'al/Qal, inf constr) Aramaism Mishnaic

Interlinear Chart

⁴ The phrase "לכחו הבד שכחו ליקח" translates to "To that same division, they forgot to take." The verse combines unique geographic words with distinctive post-biblical grammar. It uses the noun "הבד" (*ha-vad*), meaning a separation, branch, or side partition, to describe a specific territorial area, similar to land divisions described in the Mishnah. The phrase also features the infinitive "ליקח" (*liqach*), meaning "to take." This form is a typical feature of Mishnaic Hebrew, replacing the biblical "לקחת" (*lakachat*) and serving as the common verb for "to take" in early rabbinic texts.

Chapter 16:6



הוא זה אמר להם תזהרו מן תחבולות הפירושים וצדוקים:

Hebrew Transcription

Translation: He said to them, “Beware of the tricks of the Pharisees and Sadducees.”

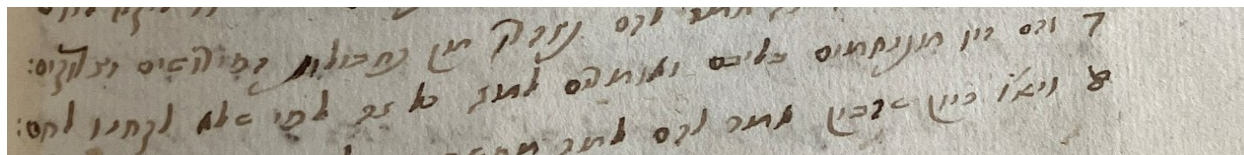
The Scriptures: And יהושע said to them, “Mind! And beware of the leaven of the Pharisees and the Sadducees.”

Aramaic: Then He said unto them, “Take heed! Beware of the khamiyra {the leaven} of the Phrishe {the Pharisees} and the Zadugaye {the Sadducees}.”

הוא	זה	אמר	להם	תזהרו	מן	תחבולות
hu, “he/it,” (3ms pron)	ze, “this,” (pron, ms)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	tizaharu, “you (mp) be careful, beware,” (v. Nif’al, yiqtol, fut, 2mp)	min, “from, of, than,” (prep)	tachbulot, “tricks, tricks of war, outwitting the enemy, stratagems,” (n fp)
הפירושים	וצדוקים:					
ha’perushim, “the Pharisees,” (n mp)	v’tzadekim, “and/ but/ so/ or Sadducees,” (n mp)					

Interlinear Chart

Chapter 16:7



והם היו מתנחמים בליבם ואומרים למה כל זה לפי שלא לקחנו לחם:

Hebrew Transcription

Translation: And they **were comforted in their heart** and said, “**Why is all** this, since we did not take bread?”

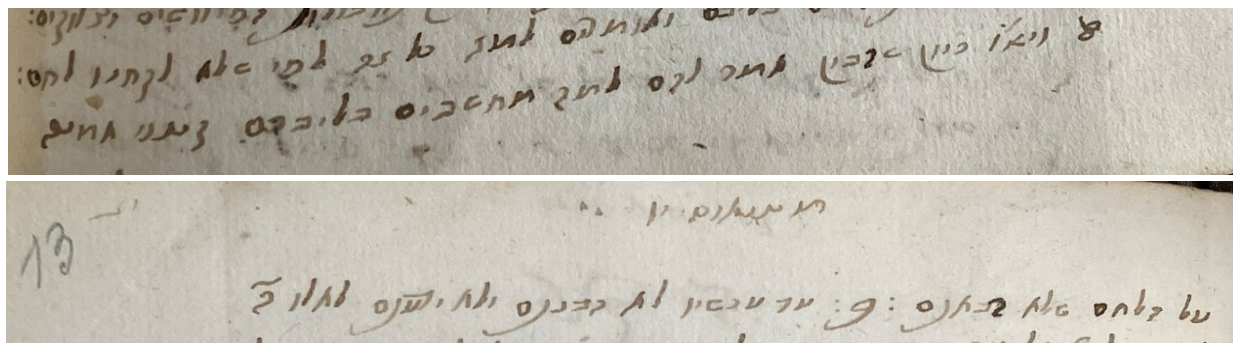
The Scriptures: And they reasoned among themselves, saying, “Because we brought no bread!”

Aramaic: But, they were reasoning in their souls {in themselves} and saying *it is* because we haven't taken lakhma {bread}.”

והם	היו	מתנחמים	בליבם	ואומרים	למה	כל
va'hem, “and/ but/ so/ or they,” (pron, mp)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	mitnachamim, “we/ you (mp)/ they are comforted,” (v. Hit'pael, act part, mp)	b'libam, “in/ with/ by their heart,” (prep, n ms, 3mp pronom)	ve' omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part)	l'mah, “why?” (adv)	kol, “all, every,” (n ms)
זה	לפי	שלא	לקחנו	לחם:		
ze, “this,” (pron, ms)	lefi, “according to me, because,” (prep)	she'lo, that/ which/ who/ whom no/not,” (rel part, neg part)	lakachnu, “we took,” (v. Pa'al/Qal, qatal, 1cp)	lechem, “bread, food.” (n ms)		

Interlinear Chart

Chapter 16:8



וישׁוּ כיוֹן שֶׁהֵבִין אָמַר לָהֶם לֹמֶה מַחֲשָׁבִים בְּלִיבְכֶם קִטְנֵי אִמְנָה עַל הַלֶּחֶם שֶׁלֹּא הֵבֵאתֶם:
Hebrew Transcription

Translation: And Yeshua, when he understood, said to them, “Why are you thinking in your heart, who are little of faith, **regarding** the bread you did not bring?”

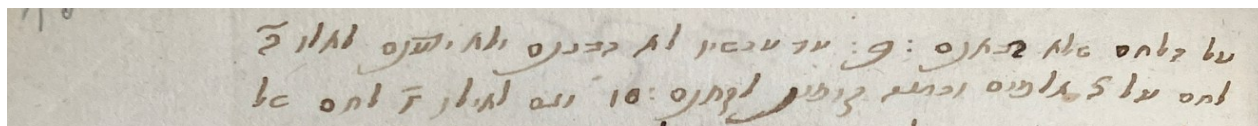
The Scriptures: But יהושע, aware of this, said to them, “O you of little belief, why do you reason among yourselves because you brought no bread?”

Aramaic: But, Eshu {Yeshua} knew *it*, and said unto them, “What are you reasoning in your souls, zuray Haymanutha {little of Faith}, that it is because you didn’t take lakhma {bread}?”

וישׁוּ	כיוֹן	שהבין	אמר	להם	למה	מחשבים
v'yeshua, “and/ but/ so/ or Yeshua,” (name)	kevan, “because, as soon as, when,” (conj)	she’hevin, “that/ which/ who/ whom he/it understood,” (adv, v. Hif’il, qatal, past, 3ms)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	lama, “why? for what?” (adv)	mechashvim, “we/ you (mp)/ they, those who calculate, think,” (v. Pi’el, act part, mp)
בליבכם	קטני	אמנה	על	הלחם	שלא	הבאתם:
b’libchem, “in/ with/ by your (mp) heart,” (prep, n ms, 2mp pronom)	ktanei- “little, small,” (adj mp constr)	emunah, “faith, firmness, steady, steadfastness,” (n fs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ha’lechem, “the bread,” (n ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	ha’havetem, “the/ that you (mp) brought,” (v. Hif’il, qatal, past, 2mp)

Interlinear Chart

Chapter 16:9



עד עכשיו לא הבנתם ולא ידעתם לאלו ה' לחם על ה' אלפים וכמה קופות לקחתם:

Hebrew Transcription

Translation: “Until now, you did not understand, nor know those five breads for the five thousand, and how many baskets you took away?”

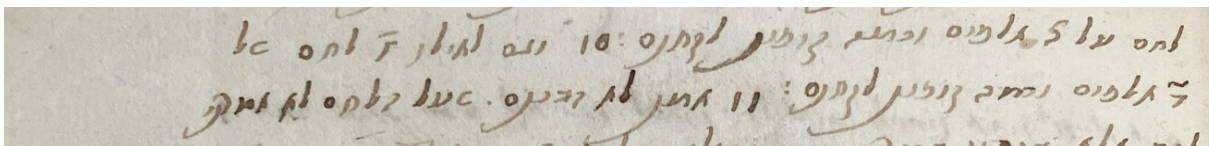
The Scriptures: Do you still not understand, neither remember the five loaves of the five thousand and how many baskets you picked up?

Aramaic: You still don't understand? Don't you remember those five lakhmiyn {bread loaves} of the five thousand, and how many baskets you took up?

עד	עכשיו	לא	הבנתם	ולא	ידעתם	לאלו
ad, “by, as long, when, as far as, until,” (prep)	achshav, “now, presently,” (adv)	lo, “no/not,” (neg part)	havantem, “you (mp) understood,” (v. Hif’il, qatal, past, 2mp)	ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part)	yeda’atem, “you (mp) knew,” (v. Pa’al/Qal, qatal, past, 2mp)	l’elu, “to/ for/ belonging to those,” (prep, prep, 3mp)
ה'	לחם	על	ה'	לחם	על	ה'
he, “five,” (abbr, card num)	lechem, “bread, food,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	he, “five,” (abbr, card num)	lechem, “bread, food,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	he, “five,” (abbr, card num)
אלפים	וכמה	קופות	לקחתם:			
alaphim, “thousands,” (n mp)	v’kama, “and/ but/ so/ or how much, how many,” (adv)	kupot, “baskets,” (n fp)	lekachtem, “you (mp) took,” (v. Pa’al/Qal, qatal, past, 2mp)			

Interlinear Chart

Chapter 16:10



וגם לאילו ז' לחם של ד' אלפים וכמה קופות לקחתם:

Hebrew Transcription

Translation: “And regarding those seven bread for the four thousand, and how many baskets you **took away**?”

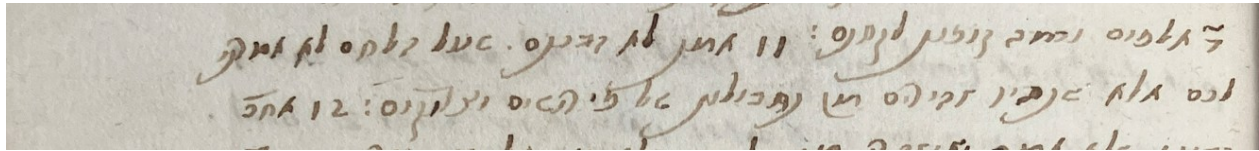
The Scriptures: Or the seven loaves of the four thousand and how many large baskets you picked up?

Aramaic: Nor those seven lakhmiyn {bread loaves} of the four thousand, and how many baskets you took up?

וגם	לאילו	ז'	לחם	של	ד'	אלפים
v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	le'eylu, “to/ for/ belonging to these, those,” (prep, pronom)	zayin, “seven,” (abbrev, card num)	lechem, “to/ for/ belonging to bread,” (prep, n ms)	shel, “of/ belonging to,” (prep)	dalet, “four,” (abbrev, card num)	alaphim, “thousands,” (n mp)
וכמה	קופות	לקחתם:				
v'kama, “and/ but/ so/ or how much, how many,” (adv)	kupot, “baskets,” (n fp)	lekachtem, “you (mp) took,” (v. Pa'al/Qal, qatal, past, 2mp)				

Interlinear Chart

Chapter 16:11



אמת לא הבנתם שעל הלחם לא אמרתי לכם אלא שתהיו זהירים מן תחבולות של פירושם וצדוקים:

Hebrew Transcription

Translation: “Truth, you did not understand that I told you about the bread? Rather, you should beware of the tricks⁵ of the Pharisees and Sadducees.”

The Scriptures: How is it that you do not understand that I did not speak to you concerning bread, but to beware of the leaven of the Pharisees and Sadducees?”

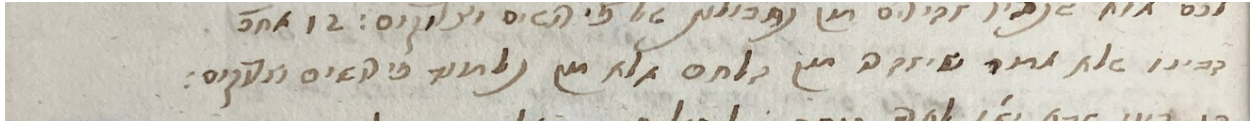
Aramaic: How is it that you don’t understand that it wasn’t about lakhma {bread}, that I spoke unto you, but rather, that you should beware of the khamiyra {the leaven} of the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees}?”

אמת	לא	הבנתם	שעל	הלחם	לא	אמרתי
emet, “truth,” (n fs)	lo, “no/ not” (part)	havantem, “you (mp) understood,” (v. Hif’il, qatal, past, 2mp)	she’al, “that/ which/ who/ whom on, upon, over, about, regarding,” (rel part, prep)	ha’lechem, “the bread, food,” (n ms)	lo, “no/not,” (neg part)	amarti, “I said,” (v. Pa’al/Qal, qatal, past, 1cs)
לכם	אלא	שתהיו	זהירים	מן	תחבולות	של
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ela, “but, however, only, (conj)	she’tihyu, “that/ which/ who/ whom you (mp) will be,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2mp)	zehirim, “careful, cautious, beware,” (adj mp)	min, “from, of, than,” (prep)	tachbulot, “tricks, tricks of war, outwitting the enemy, stratagems,” (n fp)	shel, “to/ for,” (prep)
פירושם	וצדוקים:					
perushim, “pharisees,” (n mp)	v’tzdokim, “and/ but/ so/ or sadducees,” (n mp)					

Interlinear Chart

⁵ In Matthew 13:33, the word שאור (*lse’or*), meaning “leaven,” was used. Yet, in this verse, leaven is not recorded, but a word that means “tricks, tricks of war, outwitting the enemy, stratagems, plots, scheme, guile, ruse, or ploy.” This word describes the leavening of evil.

Chapter 16:12



אח'כ הבינו שלא אמר שיזהרו מן הלחם אלא מן תלמוד פירושים והצדוקים:

Hebrew Transcription

Translation: After this, they understood that he did not say to beware of the bread, but rather of the Talmud (teaching) of the Pharisees and Sadducees.

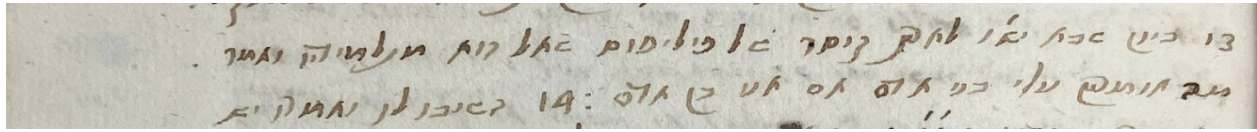
The Scriptures: Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

Aramaic: Then they understood that He hadn't said that they should beware of the khamiyrā d'lakhma {the leaven of bread}, but rather, of the yulphana {the doctrine} of the Phrishe {the Pharisees} and the Zadūqaye {the Sadducees}.

אח'כ	הבינו	שלא	אמר	שיזהרו	מן	הלחם
אחר כך achar ken, "after, later," (abbrev, conj)	hevinu, "they understood," (v. Hif'il, qatal, past, 3mp)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	she'yizaharu, "that/ which/ who/ whom they will be cautious, beware;" (rel part, Nif'al, yiqtol, fut, 3mp)	min, "from, of, than," (prep)	ha'lechem, "the bread, food," (n ms)
אלא	מן	תלמוד	פירושים	והצדוקים:		
ele, "but, only, however," (conj)	min, "from, of, than," (prep)	talmud, "teaching, study, Talmud," (n ms)	perushim, "pharisees," (n mp)	v'ha'tzdokim, "and/ but/ so/ or the sadducees," (n mp)		

Interlinear Chart

Chapter 16:13



כיון שבא ישו לארץ קיסר של פיליפוס שאל הוא מתלמידיו ואמר מה אומרין עלי בני אדם אם אני בן אדם:

Hebrew Transcription

Translation: When Yeshua came to the land of Caesar of Phillippos (Philippus), he asked his talmidim (disciples) and said, “**What do the sons of man say about me, if** I am a son of a man?”⁶

The Scriptures: Now when יהושע came into the parts of Caesarea Philippi, He asked His taught ones, saying, “Who do men say the Son of Adam is?”

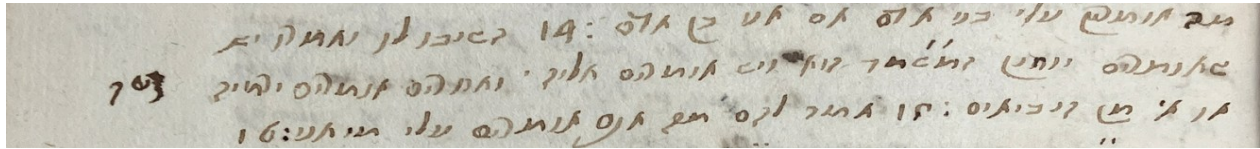
Aramaic: Now, when Eshu {Yeshua} came unto the region of Caesarea of Philippi, He was asking His Disciples and saying, “Who do men say, concerning Me, that I am a son of a man?”

כיון	שבא	ישו	לארץ	קיסר	של	פיליפוס
keivan, “because, as soon as, since, when,” (conj)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	l’eretz, “to/ for/ belonging to (the) earth, land,” (prep, n fs)	kisar, “Caesar,” (name)	shel, “of/ belonging to,” (prep)	Philippos, “Philip,” (name)
שאל	הוא	מתלמידיו	ואמר	מה	אומרין	עלי
sha’al, “he/it asked,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms, pron)	m’talmidav, “from/ of his/its students, disciples,” (prep, n mp, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mah, “what?” (inter part)	omerin, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part, Ar mp) Aramaism	alay, “on me,” (prep, 1cs)
בני	אדם	אם	אני	בן	אדם:	
b’nei, “sons, children of,” (n mp constr)	adam, “man, person, human being,” (n ms)	im, “if, whether,” (conj)	ani, “I,” (1cs pron)	ben, “son,” (n ms)	adam, “man,” (n ms)	

Interlinear Chart

⁶ Caesarea of Philippus asked... what do people say about me? The verse uses language and spelling conventions from later Hebrew texts. It includes the possessive word “של” (*shel*) to indicate possession, which is common in post-biblical Hebrew for naming places. The sentence also uses the masculine plural present tense “אומרין” (*omrin*) with a typical suffix “-in” that appears after words referring to groups of people. It pairs this with “בני אדם” (*bnei adam*), meaning “human beings,” to refer to people collectively. Thus, Yeshua asks his disciples whether the people consider him a human being.

Chapter 16:14



השיבו לו ואמרו יש שאומרים יוחנן המ"שמד הוא ויש אומרים אליה ואחרים אומרים ירמיה או א' מן הנביאים:

Hebrew Transcription

Translation: They replied to him and said, "There are some saying that Yochanan (John) the **Converter**, and some say Eliyyah (Elijah), and others say Yirmeyah (Jeremiah), or one of the prophets.

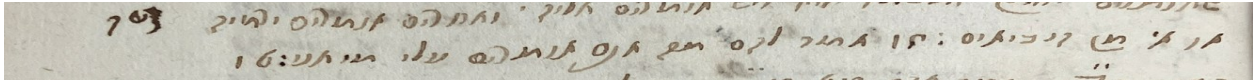
The Scriptures: And they said, "Some say Yoḥanan the Immerser, and others Ēliyahu, and others Yirmeyahu or one of the prophets."

Aramaic: Then they said, "There are some who are saying Yukhanan Mamdana {John, The Immerser/Baptizer}, but others, EliYa {Elijah} and others, EramiYa {Jeremiah}, or one from The Nabiye {The Prophets}."

השיבו	לו	ואמרו	יש	שאומרים	יוחנן	המ"שמד
heshivu, "they returned," (v. Hif'il, qatal, past, 3mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	yesh, "there is, there exists," (part)	she' omrim, "that/ which/ who/ whom we/ you (mp)/ they, those saying," (rel part, v. Pa'al/Qal, act part, mp)	yochanan, "John," (name)	ham' smad, "converter," (abbr n fs)
הוא	ויש	אומרים	אליה	ואחרים	אומרים	ירמיה
hu, "he/it," (pron, 3ms)	v'yesh, "and/ but/ so/ or there is, there exists," (part)	omrim, "we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part mp)	eliyyah, "Elijah," (name)	v'acherim, "and/ but/ so/ or other, another, different," (adj mp)	omrim, "we/ you (mp)/ they say(s)," (v. Pa'al/Qal, act part, mp)	yirmeyah, "Jeremiah," (name)
או	א'	מן	הנביאים:			
o, "or," (conj)	echad, "one," (card num)	min, "from, of, than," (prep)	ha' nevi'im, "the prophets," (n mp)			

Interlinear Chart

Chapter 16:15



אמר להם מה אתם אומרים עלי מי אני:

Hebrew Transcription

Translation: He said to them, “**What do you say about me? Who am I?**”

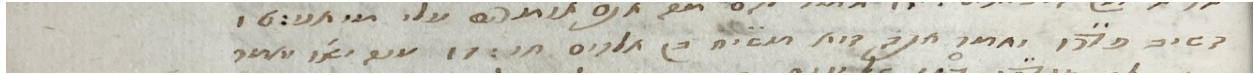
The Scriptures: He said to them, “And you, who do you say I am?”

Aramaic: He said unto them, “But you, who do you say that I am?”

אמר	להם	מה	אתם	אומרים	עלי	מי
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	mah, “what?” (inter part)	atem, “you,” (mp pron)	omrim, “we/ you (mp)/ they, those saying.” (v. Pa'al/Qal, act part mp)	alay, “on me,” (prep, 1cs)	mi, “who/ what person?” (inter part)
אני:						
ani, “I,” (1cs pron)						

Interlinear Chart

Chapter 16:16



השיב פד"רו ואמר אתה הוא משיח בן אלהים חי:

Hebrew Transcription

Translation: Pedro (Peter) replied and said to him, “You are the Messiah, Son of the Living Elohim (God)!”

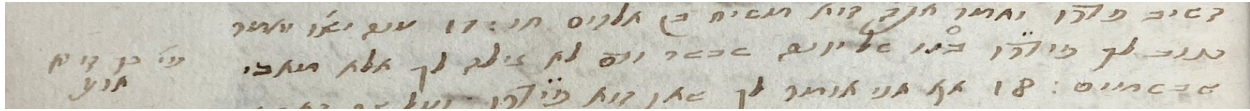
The Scriptures: And Shim'on Kěpha answering, said, “You are the Messiah, the Son of the living Elohim.”

Aramaic: Shimeun Kepha {Simeon, The Rock} answered and said, “You are Meshikha {The Anointed One}, The Son of Alaha Khaya {The Living God}.”

השיב	פד"רו	ואמר	אתה	הוא	משיח	בן
heshiv, “he/it returned, responded,” (v. Hif'il, qatal, past, 3ms)	Pedro, “Peter,” (name)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	atah, “you,” (2ms pron)	hu, “he/it,” (3ms pron)	mashiach, “Messiah,” (n ms)	ben, “son,” (n ms)
אלהים	חי:					
elohim, “God(s)” (n mp)	chay, “live, living, alive,” (adj ms)					

Interlinear Chart

Chapter 16:17



ענה ישו ואמר טוב לך פידרו בנו של יונה שבשר ודם לא גילה לך אלא מאבי שבשמים:
Hebrew Transcription

Translation: Yeshua answered and said, “**Good** for you, Pedro (Peter), son of Yonah (Jonah), for flesh and blood has not revealed it to you, but my Father in the heavens!”

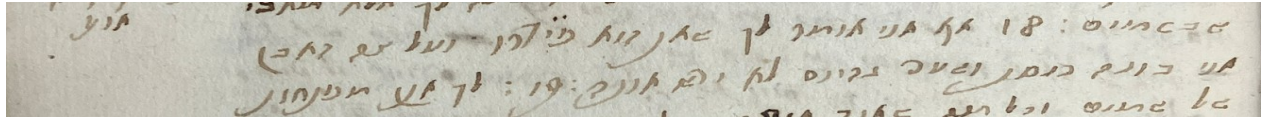
The Scriptures: And יהושע answering, said to him, “Blessed are you, Shim’on Bar-Yonah, for flesh and blood has not revealed this to you, but My Father in the heavens.

Aramaic: Eshu {Yeshua} answered and said unto him, “Blessed are you Shimeun breh d’Yuna, {Simeon, the son of Jonah}, because flesh and blood hasn’t revealed this unto you, but rather, My Father, who is in the Shmaya {the Heavens}.

ענה	ישו	ואמר	טוב	לך	פידרו	בנו
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	pedro, “Peter,” (name)	b’no, “his/its son,” (n ms, 3ms pronom)
של	יונה	שבשר	ודם	לא	גילה	לך
shel, “of/ belonging to,” (prep)	yonah, “Jonah,” (name)	she’basar, “that/ which/ who/ whom meat, flesh,” (rel part, n ms)	v’dam, “and/ but/ so/ or blood,” (n ms)	lo, “no/ not” (part)	gila, “he/it discovered,” (v. Pi’el, qatal, past, 3ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)
אלא	מאבי	שבשמים:				
ela, “but, however, only, (conj)	m’avi, “from/ of my father,” (prep, n ms, 1cs pronom)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, (n mp)				

Interlinear Chart

Chapter 16:18



אף אני אומר לך שאת הוא פידרו ועל זה האבן אני בונה כנסת ושערי גהינם לא ירש אותה:
Hebrew Transcription

Translation: I also say to you that you are Pedro (Peter), for on this **stone**, I build an **assembly** (*knesset*); and the gates of **Gehinnom** (*Gehenna*) will not **inherit** it.

The Scriptures: And I also say to you that you are Kēpha, and on this rock I shall build My assembly, and the gates of She'ol shall not overcome it.

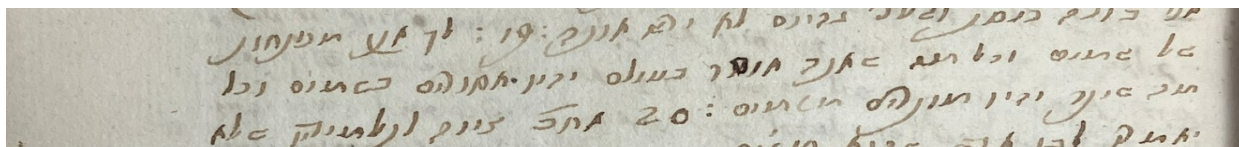
Aramaic: Also I am saying unto you, that you are Kepha {The Rock}, and upon this Kepha {Rock} I will build Edthi {My Assembly}, and the gates of Sheul {Hell} will not resist it.

פידרו	הוא	שאת	לך	אומר	אני	אף
pedro, "Peter," (name)	hu, "his/it," (3ms pron)	she'et, "that/ which/ who/ whom you (fs)," (rel part, 2fs pronom)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	af, "also, even, therefore," (part)
ושערי	כנסת	בונה	אני	האבן	זה	ועל
v'sha'arei-, "and/ but/ so/ or gates of," (n mp constr)	knesset, "assembly, Knesset," (n fs) 2nd Temple	bone, "I/ you (ms)/ he/it builds, constructs," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	ha'even, "the stone," (n fs)	ze, "this," (pron, ms)	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)
			אותה:	ירש	לא	גהינם ⁷
			otah, "her/it," (DO marker, pron 3fs)	yarash, "he/it inherited, possessed, disposed," (v. Qal/Pa'al, qatal, past, 3ms)	lo, "not, no" (neg part)	gehinnom, "Gehenna," (prep, n ms)

Interlinear Chart

⁷ This is a valley south-west and south of the old city of Jerusalem, where children were sacrificed to Moloch.

Chapter 16:19



לך אתן מפתחות של שמים וכל מה שאתה אוסר בעולם יהיו אסורים בשמים וכל מה שיתר יהיו מותרים משמים:

Hebrew Transcription

Translation: To you I will give *the* keys of heaven, and all of what you **prohibit**⁸ in the world will be **prohibited** in heaven, and all of **what remains**⁹ will be **permitted** in the heavens.

The Scriptures: And I shall give you the keys of the reign of the heavens, and whatever you bind on earth shall be having been bound in the heavens, and whatever you loosen on earth shall be having been loosened in the heavens.”

Aramaic: Unto you I will give The Qliyde d’Malkutha d’Shmaya {The Keys of The Kingdom of The Heavens}, and every thing that you might bind on the Ara {the Earth} will be bound in the Shmaya {the Heavens}, and the thing that you might loose on the Ara {the Earth}, will be loosed in the Shmaya {the Heavens}.”

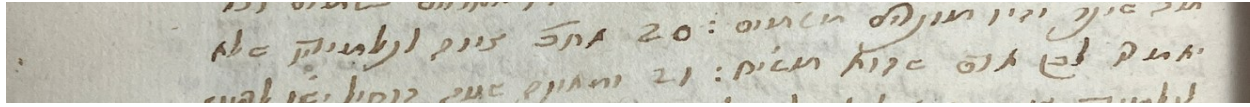
לך	אתן	מפתחות	של	שמים	וכל	מה
lecha, lamed DO marker, you,” (2ms pronom)	eten, “I will give,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	maftechet, “keys,” (n mp)	shel, “of/ belonging to,” (prep)	shamayim, “heavens,” (n mp)	v’kol, “and/ but/ so/ or all, every, everything,” (n ms)	mah, “what?” (interrog pron)
שאתה	אוסר	בעולם	יהיו	אסורים	בשמים	וכל
she’atah, “that/ which/ who/ whom you (ms),” (rel part, 2ms pronom)	oser, “I/ you (ms)/ he/it prohibit(s),” (v. Pa’al/Qal, act part, ms)	b’olam, “in/ with/ by (the) world,” (prep, n ms)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	a’sur’im “we/ you (mp)/ they, those bound, imprisoned,” (n mp)	b’shamyim, “in/ with/ by (the) heavens,” (prep, n mp)	v’kol, “and/ but/ so/ or all, every, everything,” (n ms)
מה	שיתר	יהיו	מותרים	משמים:		
mah, “what?” (interrog pron)	she’yeter, “that/ which/ who/ whom remainder, rest, surplus,” (rel part, n ms)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	mutarim, “allowed, permitted,” (adj mp)	m’shamayim, “from/ of (the) heavens,” (prep, mp)		

Interlinear Chart

⁸ The Hebrew word אוסר (*oser*) means “to bind as imprison, take captive.”

⁹ Or “the extra.”

Chapter 16:20



אח"כ ציוה לתלמידיו שלא יאמרו לבן אדם שהוא משיח:

Hebrew Transcription

Translation: After this, he commanded his talmidim (disciples) that they shall not say a son of man¹⁰ that he is the Messiah.

The Scriptures: Then He warned His taught ones that they should say to no one that He is יהושע the Messiah.

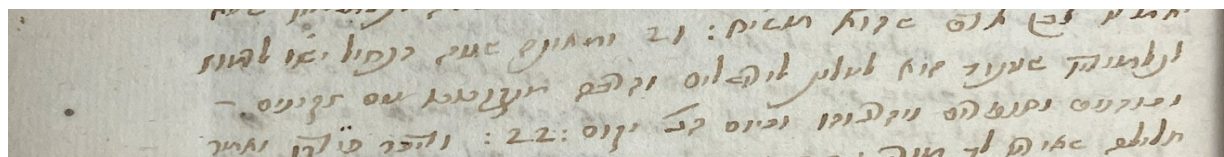
Aramaic: Then He commanded His Disciples that they should tell no man that He is Meshikha {The Anointed One}.

אח"כ	ציוה	לתלמידיו	שלא	יאמרו	לבן	אדם
אחר כך v'achar ken, "and/ but/ so/ or after, later," (abbrev prep)	tziva, "he/it ordered, commanded," (v. Pi'el, qatal, past, 3ms)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	yomru, "they will say," (v. Paal/Qal, yiqtol, fut, 3mp)	l'ben, "to/ for/ belonging to (the) son," (prep, n ms) 2nd Temple	adam, "man," (n ms)
שהוא	משיח:					
she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	mashiach, "Messiah," (n ms)					

Interlinear Chart

¹⁰ Human being.

Chapter 16:21



ומאותה שעה התחיל ישו לרמוז לתלמידיו שעתיד הוא לעלות לירושלים והרבה מתקוטט עם זקנים וכוהנים וסופרים ויהרגוהו וביום הג' יקום:

Hebrew Transcription

Translation: And from that hour, Yeshua **began to hint** to his talmidim (disciples) that he would **get ready to go up** to Jerusalem and **greatly quarrel** with the elders, the priests, and the scribes, and **that they would kill him**, but on the third day he would arise.¹¹

The Scriptures: From that time יהושע began to show to His taught ones that it was necessary for Him to go to Yerushalayim, and to suffer much from the elders and chief priests and scribes, and be killed, and to be raised again the third day.

Aramaic: And from then on, Eshu {Yeshua} began to make known unto His Disciples that it was destined that He must go unto Urishlim {Jerusalem} and would suffer much from the Qashishe {the Elders} and from the Rabay Kahne {the Priest's Chiefs, and the Saphre {the Scribes}. And He would be killed, and the third day would arise.

ומאותה	שעה	התחיל	ישו	לרמוז	לתלמידיו	שעתיד
v'm'ota, "and, but/so/ or "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)	hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	yeshu, "Yeshua," (name)	lirmoz, "to hint, indicate," (v. Pa'al/Qal, inf constr)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	she'atid, "that/ which/ who/ whom intending, about to," (rel part, adj ms)
הוא	לעלות	לירושלים	והרבה	מתקוטט ¹²	עם	זקנים
hu, "he/it," (3ms, pron)	la'alot, "to/ for/ belonging to rise, ascend," (v. Pa'al/Qal, inf constr)	l'yerushalim, "to/ for/ belonging to Jerusalem," (name)	v'harbe, "and/ but/ so/ or very many," (adv)	mitkotet, "I/ you (ms)/ he/it quarrel(s)," (v. Hitpa'el, act part, ms) Mishnaic	'im, "with," (prep)	zkenim, "elders," (adj mp)

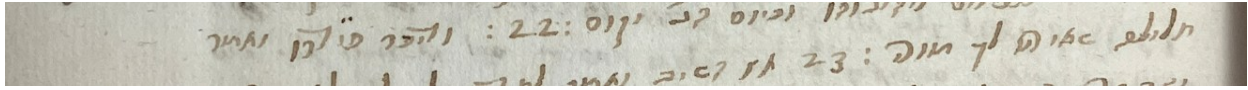
¹¹ Yeshua started to hint that he is destined to face many quarrels. This important verse uses clear language from early rabbinic texts. The word "התחיל" (began) shows that something is starting, and it's paired with "עתיד" (destined) to mark a definite future event. The phrase "מתקוטט" (quarrels) describes upcoming heated disputes, a term common in rabbinic writings used to describe intense disagreements or conflicts. These conflicts relate to his future suffering in Jerusalem and reflect the kinds of disputes that happened in Judean legal and academic circles in the 1st and 2nd centuries.

¹² This root word (קטט) is first found in *Mishnah* Yevamot 15:1.

	יקום:	הג'	וביום	ויהרגוהו	וסופרים	וכוהנים
	yakum, “he/it will rise,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	h'g', abbrev “the third,” (ord num)	u'b'yom, “in/ with/ by (the) day,” (prep, n ms)	ve'yaharguhu, “and/ but/ so/ or they will kill him/it,” (v. Pa'al/Qal, yiqtol, 3mp, 3ms obj)	v'sofrim, “and/ but/ so/ then the writers, scribes, authors,” (n mp)	v'kohanim, “and/ but/ so/ or priests,” (n mp)

Interlinear Chart

Chapter 16:22



ודיבר פי"דרו ואמר חלילה שאי רע לך מורי:

Hebrew Transcription

Translation: And Pedro (Peter) spoke and said, “**God forbid that this evil be** to you, my Teacher.”

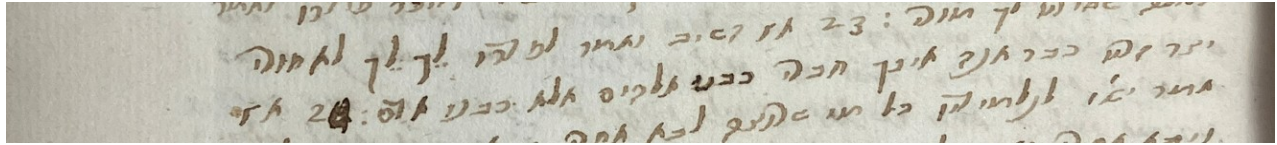
The Scriptures: And Kēpha took Him aside and began to rebuke Him, saying, “Be kind to Yourself, Master, this shall not be to You!”

Aramaic: But, Kepha {The Rock} took hold of Him and began to rebuke Him, and said, “Far be it from you, Mari {My Lord}, that this should happen unto you!”

ודיבר	פי"דרו	ואמר	חלילה	שאי	רע	לך
v'diber, “and/ but/ so/ or he/it spoke,” (v. Pi’el, qatal, past, 3ms)	Pedro, “Peter,” (name)	v’amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	chalila, “God forbid, by no means,” (adv)	she’i, abbrev “that/ which/ who/ whom if, whether,” (rel part, part)	ra, “evil, wickedness,” (adj ms)	lecha, lamed DO marker, you,” (2ms pronom)
מורי:						
mori, “my teacher, master,” (n ms, 1cs pronom)						

Interlinear Chart

Chapter 16:23



אז השיב ואמר לפדרו לך לך לאחורי יצר הרע כבר אתה אינך דוברי כבני אלהים אלא כבני אדם:
Hebrew Transcription

Translation: Then he responded and said to Pedro (Peter), “Go you! Get behind me, evil inclination (Yetzer ha-Ra)! Already, you do not have words like children of Elohim (God), but like sons of man.”¹³

The Scriptures: But He turned and said to Kēpha, “Get behind Me, Satan! You are a stumbling-block to Me, for your thoughts are not those of Elohim, but those of men.”

Aramaic: He then turned around and said unto Kepha {The Rock}, “You must get behind Me, satana {adversary}! You are a tuqaltha {stumbling block} to Me because you don’t think of Alaha {God}, but rather, of the sons of men.”

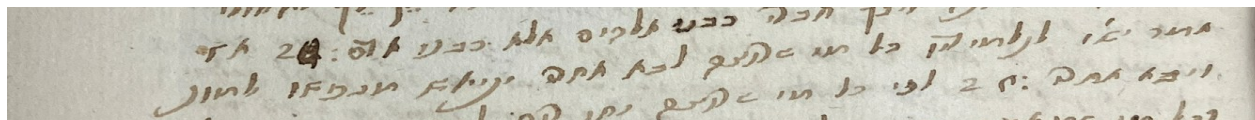
אז	השיב	ואמר	לפדרו	לך	לך	לאחורי
az, “then, in that case, so,” (conj)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’Pedro, “to/ for/ belonging to Peter,” (prep name)	lech, (to a man) “Go!” (v. Pa’al/Qal, imp, 2ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	l’achori, “to/ for/ belonging to behind me,” (prep, adj, 1cs pronom)
יצר הרע ¹⁴	כבר	אתה	אינך	חברי	כבני	
“Evil inclination” yetzer, “instinct, drive, tendency, inclination,” (n ms) ha’ra, “the evil,” (n ms) 2nd Temple	kvar, “already,” (adv)	ata, “you (ms),” (pron 2ms)	einecha, “you (ms) are not,” (neg part, 2ms pronom)	dovrei-, “my companion, friend,” (n ms constr)	k’bnei-, “like/ as children, sons of,” (prep, n mp constr)	
אלהים	אלא	כבני	אדם:			
elohim, “God(s)” (n mp)	ele, “but, only, however,” (conj)	k’bnei-, “like/ as children, sons of,” (prep, n mp constr)	adam, “man,” (n ms)			

Interlinear Chart

¹³ Literally, “like sons of human beings,”

¹⁴ First Century idiom first found in the *Talmud* Tractate Kallah Rabbati 2:5, (c 100 CE to 900 CE).

Chapter 16:24



אז אמר ישו לתלמידיו כל מי שרוצה לבא אחרי יתיאש מנפשו למות ויבא אחרי:

Hebrew Transcription

Translation: Then Yeshua said to his talmidim (disciples), “All who want to come after me let him **despair** of his soul to **death** and come after me.”

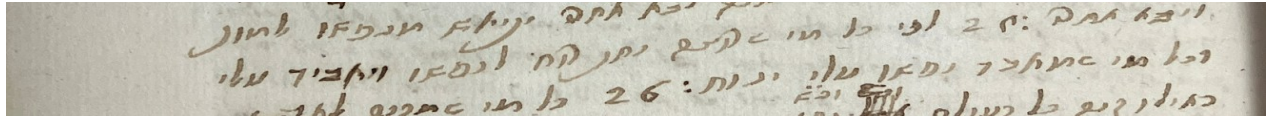
The Scriptures: Then יהושע said to His taught ones, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me.

Aramaic: Then Eshu {Yeshua} said unto His Disciples, “The one who is desiring that he might follow Me, he should be denying himself, and he should be taking up his cross and be following Me.

אז	אמר	ישו	לתלמידיו	כל	מי	שרוצה
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	l’talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)	kol, “all,” (n ms)	mi, “who?” (interrog part)	sh’ rotzeh, “that/ which/ who/ whom wants,” (rel part, v. Pa’al/Qal, act part, ms)
לבא	אחרי	יתיאש	מנפשו	למות	ויבא	אחרי:
la’bo, “to come,” (v. Pa’al/Qal, inf constr)	acharai, “after me,” (prep, 1cs pronom)	yitya’esh, “he/it will despair,” (v. Hit’pa’el, yiqtol, fut, 3ms)	m’nafsho, “from/ of his/its soul,” (prep, n fs, 3ms pronom)	lamut, “to die,” (v. Pa’al/Qal, inf)	v’yavo, “and/ but/ so/ or he/it will come, go,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	acharay, “after, follow me,” (prep, 1cs pronom)

Interlinear Chart

Chapter 16:25



לפי כל מי שרוצה נחת רוח לנפשו ויאבד עלי וכל מי שמאבד נפשו עלי ינוח:

Hebrew Transcription

Translation: For all who want a **restful spirit for his soul**, **even** he will lose it on my account, and all who destroy his **own** soul for me will rest.

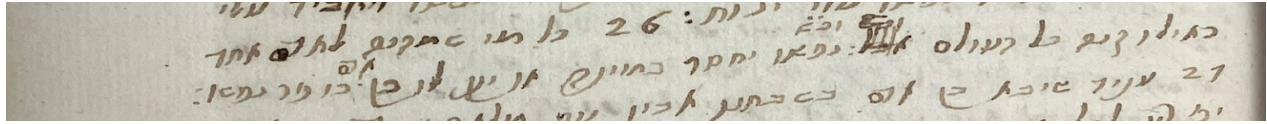
The Scriptures: For whoever wishes to save his life shall lose it, and whoever loses his life for My sake shall find it.

Aramaic: for, he who desires that he might save naphsheh {his soul}, will be losing it. And he who will be losing naphsheh {his soul}, because of Me, will be finding it.

לפי	כל	מי	שרוצה	נחת	רוח	לנפשו
lefi, "according to," (prep)	kol, "all," (n ms)	mi, "who?" (interrog part)	she' rotzeh, "that/ which/ who/ whom wants," (rel part, v. Pa'al/Qal, act part, ms)	nachat, "rest, pleasure, satisfaction," (n fs)	ruach, "wind, breath, spirit," (n cs)	l'nafsho, "to/ for/ belonging to his/its soul," (prep, n fs, 3ms pronom)
ויאבד	עלי	וכל	מי	שמאבד	נפשו	עלי
v'ya'avid, "and/ but/ so/ or he/it will destroy, demolish, cause to utter loss," (v. Hif'il, yiqtol, fut, 3ms)	alay, "on, upon, about, regarding me," (prep, 1cs pronom)	v'kol, "and/ but/ so/ or all," (n ms)	mi, "who?" (interrog part)	she'me'obbed, "that/ which/ who/ whom I am/ you (ms) are/ he/it is destroy(s)," (rel part, v.Pi'el, act part, ms)	nafsho, "his/its soul," (n fs, 3ms pronom)	alay, "on, upon, about, regarding me," (prep, 1cs pronom)
ינוח:						
						yanuach, "he/it will rest," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 16:26



כל מי שמקנה לאדם אחד כאילו קנה כל העולם וכשנפשו יחסר במיתה או יתן לו בן אדם כופר נפשו:
Hebrew Transcription

Translation: “All who acquire to one man, it is as if he acquired all the world, but when his soul is missing in death, wherewith will give him a son of man as ransom for his soul?”

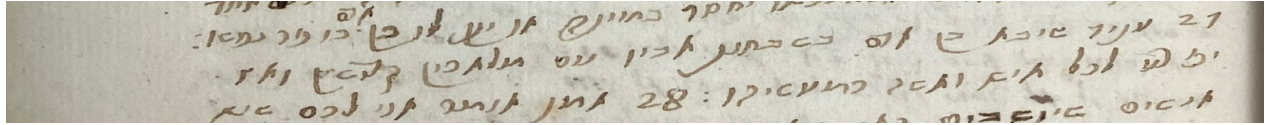
The Scriptures: For what is a man profited if he gains all the world, and loses his own life? Or what shall a man give in exchange for his life?

Aramaic: For, what will a man be profited if he will be gaining the entire world, and be losing naphsheh {his soul}? Or what will a man be giving in exchange of naphsheh {his soul}?

כל	מי	שמקנה	לאדם	אחד	כאילו	קנה
kol, “all,” (n ms)	mi, “who/ what person?” (interrog part)	she’makn3, “that/ which/ who/ whom I/ you (ms)/ he/ it acquires, grants,” (v. Hif’il, act part, ms)	l’adam, “to/ for/ belonging to man, mankind,” (prep, n ms)	echad, “one,” (card num)	ke’ilu, “as if,” (adv)	kana, “he/it bought,” (v. Pa’al/Qal, qatal, past, 3ms)
כל	העולם	וכשנפשו	יחסר	במיתה	או	יתן
kol, “all,” (n ms)	ha’ohlam, “the world, eternity, ever, everlasting, old,” (n ms)	v’k’she’nafsho, “and/ but/ so/ or when his/its soul,” (prep, n fs, 3ms pronom)	yechaser, “he/it will reduce, subtract,” (v. Pi’el, yiqtol, fut, 3ms)	v’miyit, “in/ with/ by (the) death,” (prep, n ms)	o, “or” (conj)	yiten, “he/it will give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)
לו	בן	אדם	כופר	נפשו:		
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ben, “son,” (n ms)	adam, “man,” (n ms)	kofer, “he/it was ransom, given atonement,” (v. Pi’el, pssv past, 3ms)	nafsho, “his/its soul,” (n fs, 3ms pronom)		

Interlinear Chart

Chapter 16:27



עתיד שיבא בן אדם בשבחות אביו עם מלאכין קדושין ואז יפרע לכל איש ואשה כמעשיהו:
Hebrew Transcription

Translation: The Son of Man is about to come in the **praises** of his Father with the **holy** messengers, and then he will repay **all of man and woman** according to their works.

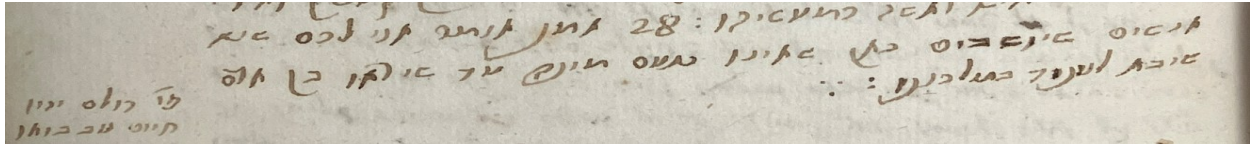
The Scriptures: For the Son of Adam is going to come in the esteem of His Father with His messengers, and then He shall reward each according to his works.

Aramaic: For, it is destined that The Son of Man will be coming in The Glory of His Father, with Malakuhi Qadishe {His Holy Messengers}, and then He will be rewarding each man according to his works.

עתיד	שיבא	בן	אדם	בשבחות	אביו	עם
atid, "intending, about to," (adj ms)	she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ben, "son," (n ms)	adam, "man," (n ms)	b'shavachot, "in/ with/ by (the) praises, excellencies, superiorities," (prep, n fp)	aviv, "his/its father," (n ms, 3ms pronom)	im, "with," (prep)
מלאכין	קדושין	ואז	יפרע	לכל	איש	ואשה
mal'achin, "the angels, messengers," (n mp) Aramaism	kadoshin, "holy, sacred," (adj mp)	v'az, "and/ but/ so/ then, in that case, so," (conj)	yiparea, "he/it will be paid, compensated, rewarded," (v. Nifal, yiqtol, fut, 3ms)	l'kol "to/ for/ belonging to (the) all," (prep, n ms)	ish, "a man," (n ms)	v'isha, "and/ but/ so/ or wife, woman," (n fs)
כמעשיהו:						
						k'maseihu, "as/ like, according to, their works, deeds," (prep, n mp, 3mp pronom)

Interlinear Chart

Chapter 16:28



אמת אומר אני לכם שיש אנשים שיושבים כאן שאינו טעם מיתה עד שיראו בן אדם שיבא לעתיד במלכותו:

Hebrew Transcription

Translation: “Truth I say to you, that there are people **sitting** here, who will not taste death until they see the Son of Man who is about to come into **his kingdom**.”

The Scriptures: Truly, I say to you, there are some standing here who shall not taste death at all until they see the Son of Adam coming in His reign:"

Aramaic: Amiyn {Truly} I say unto you, that there are some who are standing here who will not be tasting death until they will be seeing The Son of Man, who is coming in His Kingdom.”

אמת	אומר	אני	לכם	שיש	אנשים	שיושבים
emet, “truth,” (n fs)	omer, “I/ you (ms)/ he/ it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	anashim, “men, people,” (n mp)	she’yoshvim, “that/ which/ whom/ who we/ you (mp)/ they, those who sit, dwells,” (rel part, v. Pa’al/Qal, act part, mp)
כאן	שאינו	טעם	מיתה	עד	שיראו	בן
kan, “here,” (adv)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	ta’am, “taste,” (n ms)	miyit, “death,” (n ms)	ad, “until, up to” (prep)	she’yir’u, “that/ which/ who/ whom they will see,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	ben, “son,” (n ms)
אדם	שיבא	לעתיד	במלכותו:			
adam, “man,” (n ms)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	l’atid, “to/ for/ belonging to intending, about to,” (prep, adj ms)	b’ malchut, “in/ with/ by his/its kingdom,” (prep, n fs, 3ms pronom)			

Interlinear Chart