

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Seventeen

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 Seventeen

Cambridge MS Oo.1.32 English Translation

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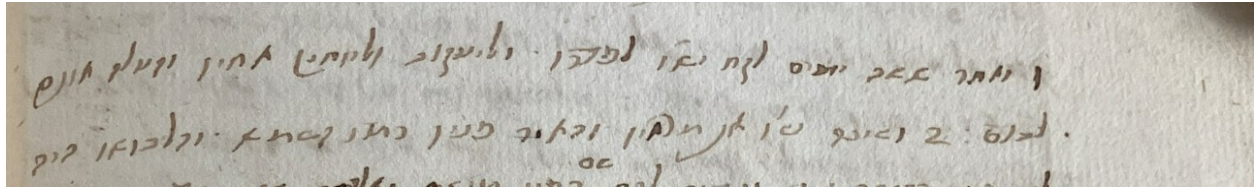
¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
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Cochin Matthew Chapter 17

נכבד כבוד יק. לם ונכליל חזקת במוס ועל איתא נאש ענק פון
והעצמא איתערפ ועתא קופ ווע כסלו ונסבילך.

מחבר

Chapter 17:1



ואחר ששה ימים לקח ישו לפדרו וליעקוב וליוחנן אחיו והעלה אותם לבדם:

Hebrew Transcription

Translation: And after six days² Yeshua took Pedro (Peter) and Ya'akov (Jacob), and Yochanan (John), his brother, and **caused them to ascend alone**.

The Scriptures: And after six days יהושע took Kěpha, and Ya'aqob, and Yoḥanan his brother, and brought them up on a high mountain by themselves,

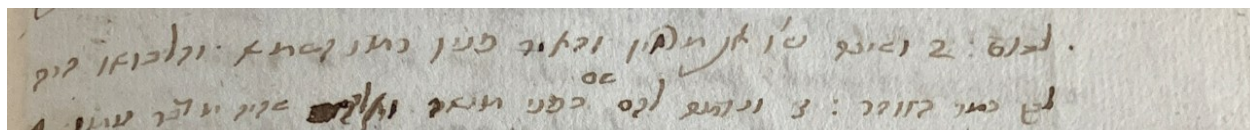
Aramaic: And after six days, Yeshua took Kepha {The Rock}, and Yaqub {Jacob/James}, and Yukhanan {John} his brother, and they ascended a high mountain, alone.

ואחר	ששה	ימים	לקח	ישו	לפדרו	וליעקב
v'achar, "and/ but/ so/ or after," (prep)	she'se, "that/ which/ who/ whom six," (rel part, cardinal)	yamim, "days," (n mp)	lakach, "he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	l'pedro, "to/ for/ belonging to Peter," (name)	v'l'ya'qob, "and/ but/ so/ or to/ for/ belonging to, "Jacob," (prep, name)
וליוחנן	אחיו	והעלה	אותם	לבדם:		
v'l'yochanan, "and/ but/ so/ or to/ for/ belonging to John," (name)	echav, "his/its brother," (n ms, 3ms pronom)	v'he'ela, "and/ but/ so/ or he/it was caused to be raised, lifted," (v. Hifil, qatal, past 3ms)	otam, "them," (DO marker, 3mp pronom)	levadam, "they alone," (adv, 3mp pronom)		

Interlinear Chart

²In the Greek, Matthew and Mark record 6 days, whereas Luke records 8 days.

Chapter 17:2



ושונה ישו את מראיו והאיר פניו כמו השמש והלבשו היה לבן כמו הזוהר:

Hebrew Transcription

Translation: And Yeshua changed **his appearance** and his face shone like the sun, and his clothing was white like splendor.

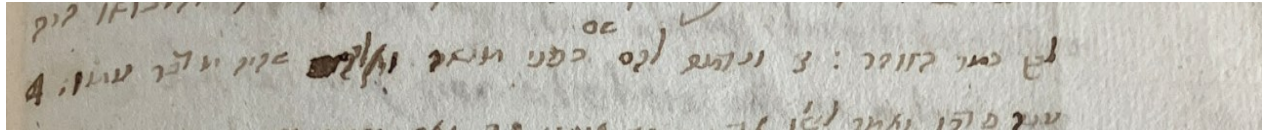
The Scriptures: and He was transformed before them, and His face shone like the sun, and His garments became as white as the light.

Aramaic: And Eshu {Yeshua} was transformed before them, and His face was shining as the shemsha {the sun}. Thereupon, His outer garments became white as nuhra {light}.

כמו	פניו	והאיר	מראיו	את	ישו	ושונה
k'mo, "like, as, similar to," (adv, prep)	panav, "his/its face," (n mp, 3ms pronom)	v'he'ir, "and/ but/ so/ or he/it illuminated, shone," (v. Hif'il, qatal, past, 3ms)	m're'iyu, "from/ of his/its appearance, reflection," (prep, n ms, 3ms pronom)	et, (DO marker)	yeshu, "Yeshua," (name)	v'shoneh, "and/ but/ so/ or I/ you (ms)/ he/it changed," (v. Pa'al/Qal, act part, ms)
השמש	והלבשו	היה	לבן	כמו	הזוהר:	
ha'shemesh, "the sun," (n fs)	v'ha'lavush'av, "and/ but/ so/ or his/its clothing," (n ms, 3ms pronom)	ha'ya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	lavan, "white," (adj ms)	k'mo, "like, as, similar to," (adv, prep)	ha'zoher, "the shining, radiance," (adj ms)	

Interlinear Chart

Chapter 17:3



ונדמה להם שם כפני מושה ואליה שהיה מדבר עמו:

Hebrew Transcription

Translation: And it likened to them there the faces of Moses and Elijah,³ who were speaking with him.

The Scriptures: And see, Mosheh and Ēliyahu appeared to them, talking with Him.

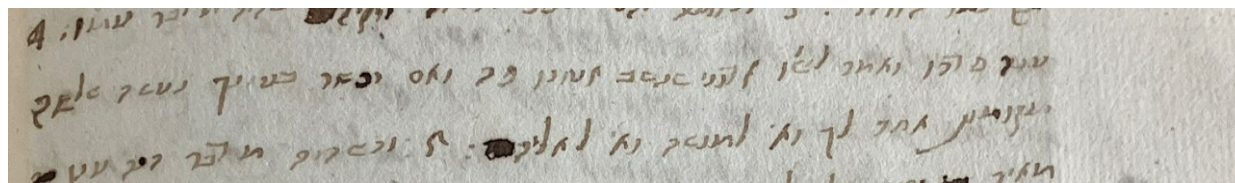
Aramaic: And Mushe {Moses} and EliYa {Elijah} appeared unto them, while they were speaking with Him.

ונדמה	להם	שם	כפני	מושה	ואליה	שהיה
v'nidma, "he/it resembled," (v. Nif'al, qatal, past, 3ms)	la'hem, "to/ for/ belonging to them," (prep, 3mp pronom)	sham, "there," (adv)	bifnei, "like/ as (the) face of, before," (prep)	mosheh, "Moses," (name)	v'eliyyah, "and/ but/ so/ or Elijah," (name)	she' haya, "that/ which/ who/ whom he/it was," (v. Pa'al/Qal, qatal, past, 3ms)
מדבר	עמו:					
m'dabr, "I/ you (ms)/ he/it," (v. Pi'el, act part, ms)	imo, "with him/it," (prep, 3ms pronom)					

Interlinear Chart

³ It is understood by scholars that Moses represents the Torah, and Elijah represents the Prophets. Therefore, for Moses and Elijah to be meeting with Yeshua signifies that Yeshua represents the fulfillment of the Torah and the Prophets.

Chapter 17:4



ענה פדרו ואמר לישׁוֹ אדוני שנשב אנחנו פה ואם יכשר בעינך נעשה שלשה מקומות אחד לך וא' למושה וא' לאליה:

Hebrew Transcription

Translation: Pedro (Peter) answered and said to Yeshua, “**My** Lord, that we should sit here, and if it is **acceptable in your eyes**, let us make three **places**: One for you and one for Moses, and one for Elijah.”

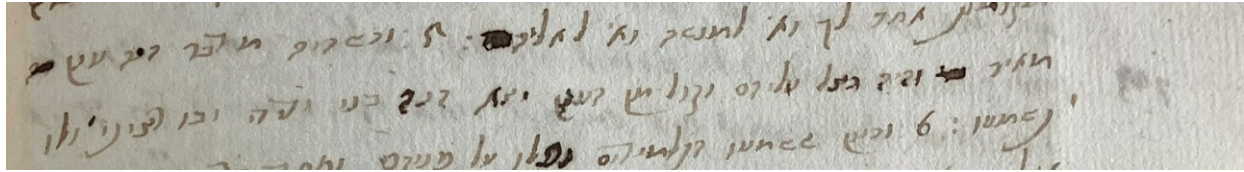
The Scriptures: And Kēpha answering, said to יהושע, “Master, it is good for us to be here. If You wish, let us make here three booths: one for You, one for Mosheh, and one for Ēliyahu.”

Aramaic: Then Kepha {The Rock} responded and said unto Eshu {Yeshua}, “Mari {My Lord}, it is good for us that we are here, and if you desire, we will make here three shelters; one for you, and one for Mushe {Moses}, and one for EliYa {Elijah}.”

ענה	פדרו	ואמר	לישׁוֹ	אדוני	שנשב	אנחנו
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	pedro, “Peter,” (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	adoni, “my Master, Lord,” (n ms, 1cs pronom)	she’neshev, “that/ which/ who/ whom we will sit, dwell,” (rel part, Pa’al/Qal, yiqtol, fut, 1cp)	anachnu, “we,” (1cp pron)
פה	ואם	יכשר	בעינך	נעשה	שלשה	מקומות
po, “here,” (adv)	v’im, “and/ but/ or if/ whether,” (conj)	yikshar, “he/it will be pleasing, pleasant, acceptable,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	b’einecha, “in/ with/ by your eyes,” (prep, n fp, 2ms pronom)	na’ase, “Let us make, do,” (v. Pa’al/Qal, jussv, 1cp)	shloshah, “three,” (card num)	mekomot, “places,” (n mp)
אחד	לך	וא’	למושה	וא’	לאליה:	
echad, “one,” (card num)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	v’alef, “and/ but/ so/ or one,” (abbrev ord num)	l’mosheh, “to/ for/ belonging to Moses,” (prep, name)	v’alef, “and/ but/ so/ or one,” (abbrev ord num)	l’eliyyah, “to/ for/ belonging to Elijah,” (name)	

Interlinear Chart

Chapter 17:5



וכשהיה מדבר היה ענן מאיר והיה הצל עליהם וקול מן הענן יצא הנה בני ידידי ובו רציתי ולו תשמעו:
Hebrew Transcription

Translation: And while he was speaking, there was a bright cloud and a shadow over them, and a voice came out from the cloud, “Behold my beloved son, and in him I have desired, **and to him, you will listen.**”⁴

The Scriptures: While he was still speaking, see, a bright cloud overshadowed them. And see, a voice came out of the cloud, saying, “This is My Son, the Beloved, in whom I did delight. Hear Him!”

Aramaic: And while he was speaking, behold, a bright nana {cloud} cast a shade on them, and a Voice came from the nana {the cloud}, saying, “This is My beloved Son, in whom I am pleased. Listen to Him!”

וכשהיה	מדבר	היה	ענן	מאיר	והיה	הצל
v'k'sh'haya, “and/ but/ so/ or when he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	m'dabr, “I/ you (ms)/ he/it,” (v. Pi'el, act part, ms)	haya, “he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	anan, “cloud,” (n ms)	me'ir, “I/ you (ms)/ he/it illuminates, shines,” (v. Hif'il, act part, ms)	v'hayah, “and/ but/ so/ or became, were” (v. Pa'al/Qal, qatal, past, 3ms)	ha' tzel, “shadow,” (n ms)

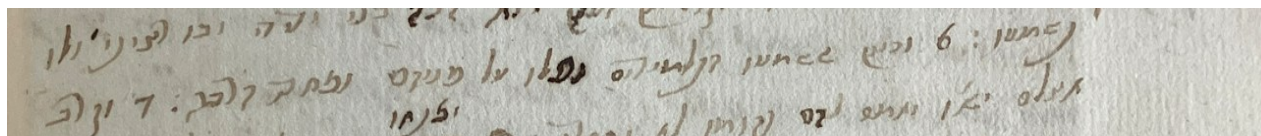
עליהם	וקול	מן	הענן	יצא	הנה	בני
aleihem, “upon them,” (prep, 3 mp pronom)	ve'kol, “and/ but/ so/ or (the) voice, sound,” (n ms)	min, “from, of, than,” (prep)	ha' the “cloud,” (n ms)	yotzei, “he/it went out,” (v. Pa'al/Qal, qatal, past, 3ms)	hine, “behold!” (part)	beni, “my son,” (n mp, 1cs pronom)

⁴ This passage depends heavily on the legal and narrative style of the Mishnaic period. Peter’s proposal uses the word “יכשר” (*yikhshar*); although this root is rare in early biblical texts, early rabbinic writings established “*kashar*” as the main term for deciding if something is legally valid, ritually proper, or ready for procedures. It also includes the narrative verb “ונדמה” (*ve-nidmeh*), which later writers used to mean “appeared” or “was perceived” when talking about visions. Combined with the phrase “וכש-” (*u-khashe-*) and the common shorthand “א” for the number one, the text describes the supernatural encounter using everyday legal and conversational words used by rabbis in the 1st and 2nd centuries. This verse is comparable to Yehovah speaking from Heaven in Matthew 3:17, and in the Cochin Matthew 3:17, it states, “...and to him, listen to him.”

		תשמעו:	ולו	רציתי	ובו	ידידי
		tishme'u, "you (mp) will hear," (v. Pa'al/Qal, yiqtol, 2mp)	v'lo, "and/ but/ so/ or to/ for/ belonging to him/it," (prep, 3ms pronom)	ra'tsi'ti, "I have desired, wanted," (v. Pa'al/Qal, qatal, past, 1cs)	v'bo, "and/ but/ so/ or in him/it," (prep, 3ms pronom)	yadidi, "my beloved," (n ms, 1cs pronom)

Interlinear Chart

Chapter 17:6



וכיון ששמעו התלמידים נפלו על פניהם ופחדו הרבה:

Hebrew Transcription

Translation: And when the talmidim (disciples) heard, they fell upon their faces and greatly feared.

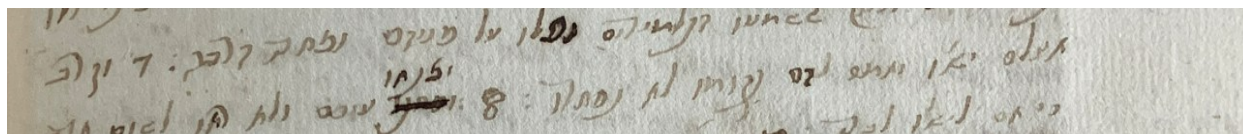
The Scriptures: And when the taught ones heard, they fell on their faces and were much afraid.

Aramaic: And when the Disciples heard it, they fell on their faces, and were very afraid.

וכיון	שמעו	התלמידים	נפלו	על	פניהם	ופחדו
v' keivan, "and/ but/ so/ or because, as soon as, when," (conj)	she'sham'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	ha'talmidim, "the students, disciples," (n mp)	naflu, "they fell," (v. Pa'al/Qal, qatal, 3mp)	al, "upon, in, on, over, by," (prep)	pneihem, "their face(s)," (n mp, 3mp pronom)	v'pachadu, "and/ but/ so/ or they feared," (v. Pa'al/Qal, qatal, past, 3mp)
הרבה:						
har'beh, "many, much, alot," (adv)						

Interlinear Chart

Chapter 17:7



וקרב אצלם ישו ואמר להם תקומו לא תפחדו:

Hebrew Transcription

Translation: And Yeshua approached them and said to them, “Arise, and do not fear!”

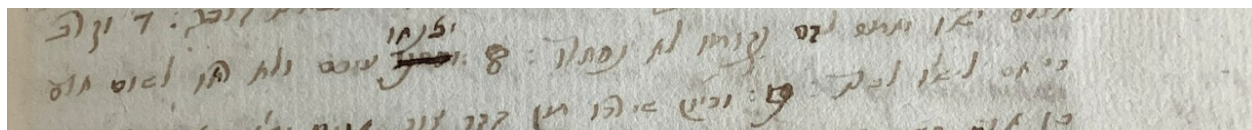
The Scriptures: But יהושע came near and touched them and said, “Rise, and do not be afraid.”

Aramaic: And Eshu {Yeshua} came towards them and touched them, and said unto them, “Arise, don’t be afraid.”

וקרב	אצלם	ישו	ואמר	להם	תקומו	לא
v’karev, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)	etzlam, “at, in the possession of; near them,” (prep. 3mp pronom)	yeshu, “Yeshua,” (name)	ve’amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem “to/ for/ pertaining to them,” (prep. 3mp pronom)	takumu, “you (mp) will rise, establish, come to being,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)
תפחדו:						
tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)						

Interlinear Chart

Chapter 17:8



ופתחו עינם ולא ראו לשום אדם כי אם לישו לבדו:

Hebrew Transcription

Translation: And **they opened** their eyes and did not see any man except for Yeshua alone.

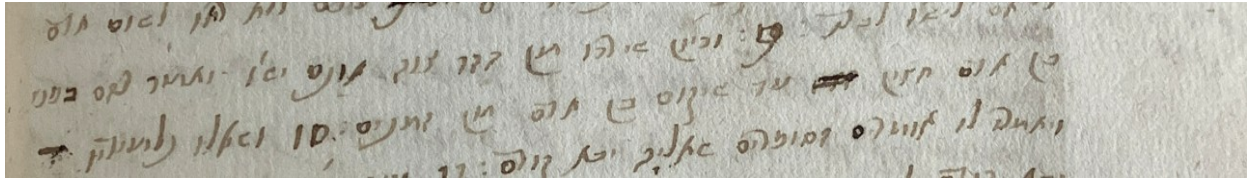
The Scriptures: And having lifted up their eyes, they saw no one but יהושע only.

Aramaic: And they lifted up their eyes and didn't see anyone except Eshu {Yeshua} only.

כי	אדם	לשום	ראו	ולא	עינם	ופתחו
ki, "for, since, because," (conj)	adam, "man," (n ms)	l'sum, "to/ for/ belonging to any," (prep, in a neg sentence)	v'rau, "and/ but/ so/ or they saw," (prep, v. Pa'al/Qal, qatal, past 3mp)	v'lo, "and/ but/ so/ or no/ not," (part)	einam, "their eyes," (n fp, 3mp pronom)	u'patchu, "and/ but/ so/ or we/ you (mp)/ they opened, unlocked," (v. Pa'al/Qal, qatal, act past, mp)
				לבדו:	לישו	אם
				levado, "he/it alone," (adv, 3ms pronom)	li'shua, "to/ for/ belonging to Yeshua," (prep, name)	im, "if, whether, except," (conj)

Interlinear Chart

Chapter 17:9



וכיון שירדו מן ההר צוה אותם ישו ואמר להם בפני בן אדם חזון עד שיקום בן אדם מן המתים:
Hebrew Transcription

Translation: And when they descended from the mountain, Yeshua ordered and said to them, “Tell no son of man⁵ regarding my appearance until the Son of Man arises from the dead.”

The Scriptures: And as they were coming down from the mountain, יהושע commanded them, saying, “Do not mention the vision to anyone until the Son of Adam is raised from the dead.”

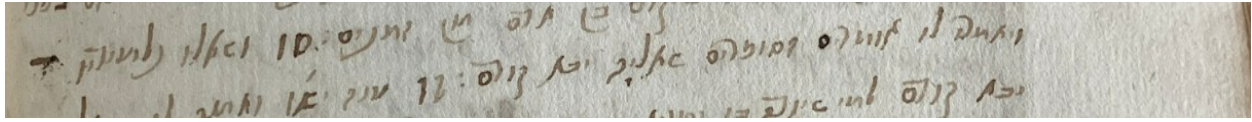
Aramaic: And while they were descending from the mountain, Eshu {Yeshua} commanded them and said unto them, “You shouldn’t tell this khezua {vision} you have seen to anyone, until The Son of Man will be raised from the dead.”

וכיון	שירדו	מן	ההר	צוה	אותם	ישו
v' keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she'yardu, “that/ which/ who/ whom they descended,” (rel part, v. Pa'al/Qal, qatal, past, 3mp)	min, “from, of, than,” (prep)	ha'har, “the mountain,” (n ms)	tziva, “he/it ordered,” (v. Pa'al/Qal, qatal, past, 3ms)	otam, “them,” (DO marker, 3mp pronom)	yeshu, “Yeshua,” (name)
ואמר	להם	בפני	בן	אדם	חזון	עד
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	b'panay, “in/ with/ by my appearance,” (prep, n mp, 1cs pronom)	ben, “son,” (n ms)	adam, “man, mankind” (n ms)	chazon, “dream, prophesy, vision,” (n ms)	ad, “until,” (prep)
שיקום	בן	אדם	מן	המתים:		
she'yakum, “that/ which/ who/ whom he/it is risen,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	ben, “son,” (n ms)	adam, “man, mankind” (n ms)	min, “from/ of,” (prep)	ha' metim, “the dead,” (n mp)		

Interlinear Chart

⁵ Meaning, “human being.”

Chapter 17:10



ושאלו תלמידיו ויאמרו לו אומרים הסופרים שאליה יבא קודם:

Hebrew Transcription

Translation: And his talmidim (disciples) asked and said to him, “*Why* do the scribes say that Eliyyah (Elijah) will come first?”

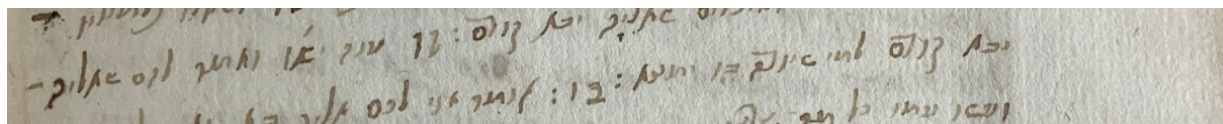
The Scriptures: And His taught ones asked Him, saying, “Why then do the scribes say that Ėliyahu has to come first?”

Aramaic: And His Disciples asked Him and said unto Him, “Why then do the Saphre {the Scribes} say that it is fitting that EliYa {Elijah} should come first?”

ושאלו	תלמידיו	ויאמרו	לו	אומרים	הסופרים	שאליה
v'sha'alu, “they asked,” (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	va'yomeru, “and/ but/ so/ or they will say,” (v. Pa'al/Qal, wayyiqtol, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	omrim, “we/ you (mp)/ they, those who say(s),” (v. Pa'al/Qal, act part, mp)	ha'sofrim, “the writers, scribes, authors,” (n mp)	she'eliyyah, “that/ which/ who/ whom Elijah,” (rel part, name)
יבא	קודם:					
ya'vo, “he/it shall come,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	kodem, “first, previous, preceding,” (adj ms)					

Interlinear Chart

Chapter 17:11



ענה ישו ואמר להם שאליה יבא קודם למי שיוודה בו ימצא:

Hebrew Transcription

Translation: Yeshua answered and said to them, “Elyyah (Elijah) will come first to **whoever acknowledges him; he will be found.**”

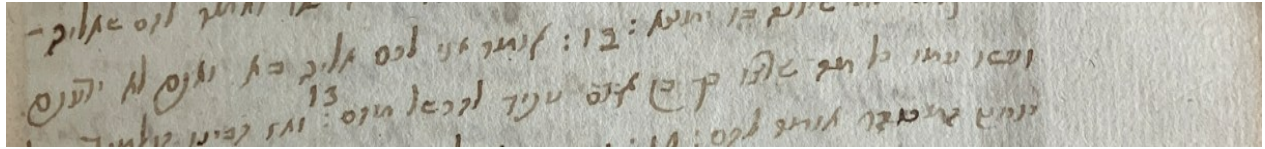
The Scriptures: And יהושע answering, said to them, “Ēliyahu is indeed coming first, and shall restore all.

Aramaic: Eshu {Yeshua} answered and said unto them, “EliYa {Elijah} comes first, so that every thing might be fulfilled.

ענה	ישו	ואמר	להם	שאליה	יבא	קודם
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’amar, “and/ but/ so/ or he/it said,” (v Pa’al/Qal, qatal, past, 3ms) wrong pronoun	lahem, “to/ for/ of/ them,” (prep, 3mp pronom)	she’eliyyah, “that/ which/ who/ whom Elijah,” (rel part, name)	yavo, “he/it will come,” (v. Pa’al/Qal, yiqtol, fut, ms)	kodem, “first, previous, preceding, before,” (adj ms)
למי	שיוודה	בו	ימצא:			
l’mi, “to/ for/ belonging to whom, whomever,” (prep, pron)	she’yode, “that/ which/ who/ whom he/it will acknowledge,” (rel part, v. Hif’il, yiqtol, fut, 3ms)	bo, “in/ with/ by him/it” (prep 3ms pronom)	yimatze, “he/it will be found,” (v. Nif’al, yiqtol, fut, 3ms)			

Interlinear Chart

Chapter 17:12



אומר אני לכם אליה בא ואתם לא ידעתם ועשו עמו כל מה שרצו כך בן אדם עתיד להכשל מהם:

Hebrew Transcription

Translation: I say to you, Eliyyah (Elijah) came, and **you did not know**, and they did **with** him all that they desired: likewise, the Son of Man is about to **be struck** by them.”

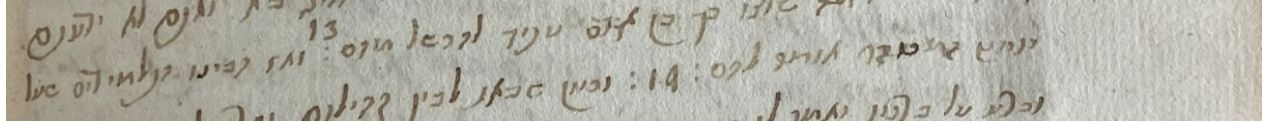
The Scriptures: But I say to you that Ēliyahu has already come, and they did not recognise him but did to him whatever they wished. In this way the Son of Adam is also about to suffer by them.”

Aramaic: But, I say unto you, that behold, EliYa {Elijah} has come, and they didn’t recognize him. And they did with him every thing that they desired. Thus also, The Son of Man is destined that He will suffer from them.”

אומר	אני	לכם	אליה	בא	ואתם	לא
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 1cs)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	eliyyah, “Elijah,” (name)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	lo, “no/ not” (part)
ידעתם	ועשו	עמו	כל	מה	שרצו	כך
yeda’atem, “you (mp) knew,” (v. Pa’al/Qal, qatal, past, 2mp)	v’asu, “and/ but/ so/ or they did,” (v. Pa’al/Qal, qatal, past, 3mp)	imo, “with him/it,” (prep, 3ms pronom)	kol, “all,” (n ms)	mah, “what,” (interrog part)	she’ratzu, “that/ which/ who/ whom they wanted, desired,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	kach, “so, thus, therefore, this way” (conj)
בן	אדם	עתיד	להכשל	מהם:		
ben, “son,” (n ms)	adam, “man, person, human being,” (n ms)	atid, “intending, about to,” (adj ms)	lehikashel, “to be struck, suffer,” (v. Nif’al, inf constr)	me’hem, “from/ of them,” (prep, 3mp)		

Interlinear Chart

Chapter 17:13



ואז הבינו התלמידים שעל יוחנן המטהר אומר להם:

Hebrew Transcription

Translation: And then the talmidim (disciples) understood concerning Yochanan (John) the purifier; he spoke to them.

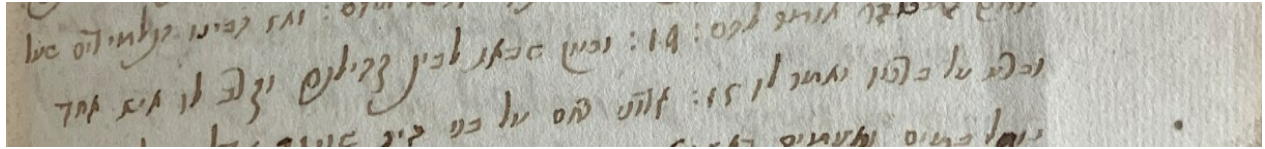
The Scriptures: Then the taught ones understood that He had spoken to them about Yoḥanan the Immerser.

Aramaic: Then the Disciples understood that He spoke unto them about Yukhanan Mamdana {John, The Immerser/Baptizer}.

ואז	הבינו	התלמידים	שעל	יוחנן	המטהר	אומר
v'az, "and/ but/ so/ or then, in that case, so," (conj)	hevinu, "they understood," (v. Hif'il, qatal, past, 3mp)	ha'talmidim, "the students, disciples," (n mp)	she'al, "that/ which/ who/ whom on, upon, over, about, regarding," (rel part, prep)	yochanan, "John," (name)	ha'metaher, "I/ you (ms)/ he/it purifies," (v. Pi'el, act part, ms)	omer, "I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)
להם:						
						la' hem, "to/ for/ belonging to them," (prep, pron 3mp)

Interlinear Chart

Chapter 17:14



וכיון שבאו לבית קהילתם וקרב לו איש אחד וכרע על ברכיו ואמר לו:

Hebrew Transcription

Translation: Then, when they had come to the **house of their community**, and one man drew near to him and bowed down upon his knees and said to him,

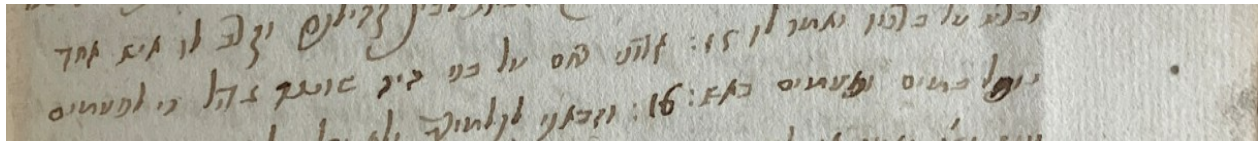
The Scriptures: And when they came to the crowd, a man came up to Him, kneeling down to Him and saying,

Aramaic: And when they had come to the kensha {the crowd}, a gabra {a man} came near to Him, and knelt down upon his knees.

איש	לו	וקרב	קהילתם	לבית	שבאו	וכיון
ish, "a man," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'karev, "and/ but/ so/ or he/it came near," (v. Pa'al/Qal, qatal, past, 3ms)	kehilatam, "their community," (n fs, 3mp pronom)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	she'ba'u, "that/ which/ who/ whom he/it came," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	v' keivan, "and/ but/ so/ or because, as soon as, when," (conj)
	לו:	ואמר	ברכיו	על	וכרע	אחד
	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v Pa'al/Qal, qatal, past, 3ms) wrong pronoun	birkav, "his/its knees," (n fp, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	v'kara, "and/ but/ so/ or he/it bowed down," (v. Pa'al/Qal, qatal, past, 3ms)	echad, "one," (card num)

Interlinear Chart

Chapter 17:15



אדוני רחם על בני היה שוטה גדול כי לפעמים נופל במים ופעמים באש:

Hebrew Transcription

Translation: “My Lord have mercy upon my son; he has become **greatly mad**, because sometimes he falls **in the water and other times in the fire**.”⁶

The Scriptures: “Master, have compassion on my son, for he is an epileptic and suffers badly, for he often falls into the fire and often into the water.

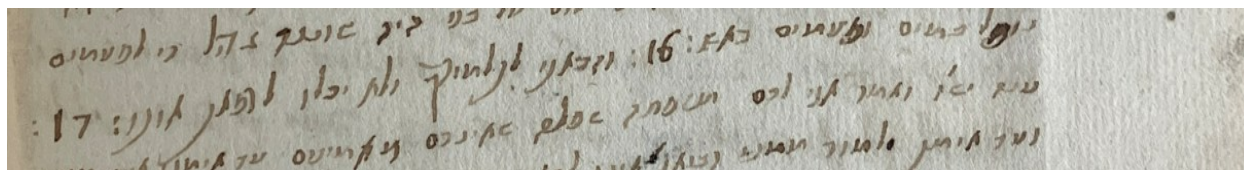
Aramaic: And he said unto him, “Mari {My Lord} have mercy upon me! My son is a lunatic {lit. a son of the rooftop} and is evilly affected. For, many times he falls in a nura {a fire}, and many times in the maya {the waters}.

אדוני	רחם	על	בני	היה	שוטה	גדול
adoni, “my lord, master,” (n ms, 1cs pronom)	rachem, (to a man) “pity!” (v. Pi’el, imp, 2ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	beni, “sons of, children,” (n mp)	ha’ya,” he/it was,” (v. Pa’al/Qal, qatal, past 3ms)	shoteh, “madman, fool, wild,” (adj ms) Mishnaic	gadol, “big, large, great,” (adj ms)
כי	לפעמים	נופל	במים	ופעמים	באש:	
ki, “for, since, because,” (conj)	lif’amim, “sometimes,” (adv)	nofel, “I/ you (ms)/ he/it fall(s),” (v. Pa’al/Qal, act part, ms)	b’mayim, “in/ with/ by (the) water(s),” (prep, n mp)	v’pe’amim, “and/ but/ so/ or times,” (n fp)	b’esh, “in/ with/ by (the) fire,” (prep, n fs)	

Interlinear Chart

⁶ This phrase, “היה שוטה גדול כי לפעמים” (He is a great fool, because sometimes), uses precise legal and everyday language from the Mishnaic period to describe serious neurological or cognitive issues. The word “שוטה” (*shoteh*), meaning fool, was not used as a standalone classification in earlier biblical writings. Early rabbinic law considered “*shoteh*” a formal term for someone who lacks the basic legal ability due to severe brain or psychological problems. The phrase “לפעמים” (*le-phamim*), meaning “sometimes,” is a conversational marker not found in Biblical Hebrew.

Chapter 17:16



והבאתי לתלמידך ולא יכלו לרפאת אותו:

Hebrew Transcription

Translation: “So I brought *him* to your talmidim (disciples), but they were not able to heal him.”

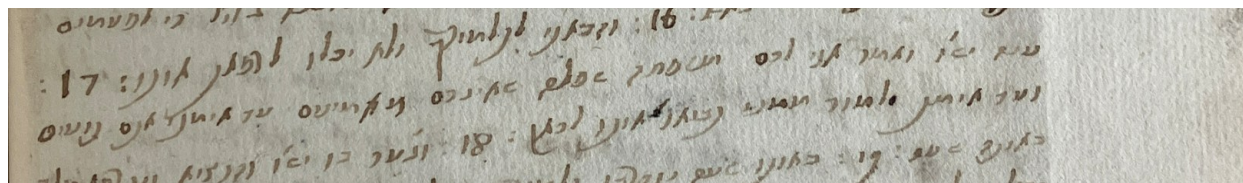
The Scriptures: And I brought him to Your taught ones, but they were unable to heal him.”

Aramaic: And I brought him unto Your Disciples, and they were not able to heal him.”

והבאתי	לתלמידך	ולא	יכלו	לרפאת	אותו:	
v'heveti, “and/ but/ so /or I brought,” (v. Hif'il, qatal, past, 1cs)	l'talmidcha, “to/ for/ belonging to your talmidim, students, disciples,” (prep, n mp, 2ms pronom)	v'lo, “and/ but/ so/ or not, no” (neg part)	yachlu, “they could,” (v. Pa'al/Qal, qatal, past, mp)	lerapat, “to heal,” (v. Pi'el, inf constr)	oto, “him/it,” (DO marker, 3ms pronom)	

Interlinear Chart

Chapter 17:17



ענה ישו ואמר אני לכם משפחה שפלה שאינכם מאמינים עד אימתי אתם תועים ועד אימת למוד ממני תביאו אותו לכאן:

Hebrew Transcription

Translation: Yeshua answered and said, “*I* say to you, **lowly** generation, who does not believe. Until when are you **wandering**? And until when **will you learn from me**? Bring him here!”⁷

The Scriptures: And יהושע answering, said, “O generation, unbelieving and perverted, how long shall I be with you? How long shall I put up with you? Bring him here to Me.”

Aramaic: Eshu {Yeshua} answered and said, “Oh unfaithful and perverse generation! How long {lit. until when} will I be with you, and how long {lit. until when} will I bear with you? Bring him here to Me.”

ענה	ישו	ואמר	אני	לכם	משפחה	שפלה
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)	ani, “I,” (1cs pron)	lachim, “to/ for/ belonging to you,” (prep, 2mp pronom)	mish’pachah, “family, clan, tribe, kindred,” (n fs)	shpala, “lowly,” (n fs)
שאינכם	מאמינים	עד	אימתי	אתם	תועים	ועד
she’einchem, “that/ which/ who/ whom there is not,” (rel part, neg part)	ma’aminim, “we/ you (mp)/ they believe, those believing,” (v. Hif’il, act part, mp)	ad, “until,” (prep)	eimatai, “when,” (adv)	atem, “you (mp),” (2mp pron)	to’im, “we/ you (mp)/ they, those wander,” (v. Pa’al/Qal, act part, mp)	v’ad, “and, but/ so/ or until, up to,” (prep)

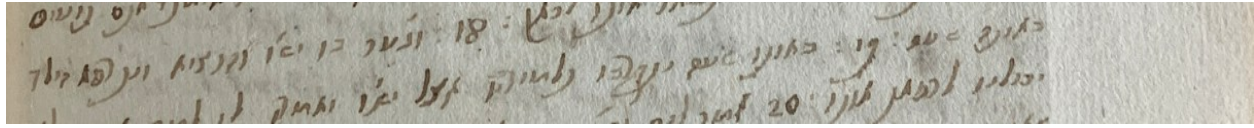
⁷ "אימתי" (*Eimatai* / until when / from what hour): This word is a compound of the native Hebrew interrogative prefix "אי" (*Ei* / which/where) and the word "מתי" (*Matai* / when). While built from pure Hebrew roots, this specific compound form was widely adopted across the bilingual landscapes of Judea and became the primary technical way the Mishnah asked about a time limit or legal boundary, most famously in *Mishnah* Berakhot 1:1. Seeing this word in the text confirms that the manuscript is utilizing the common, blended language spoken in Judea during the 1st and 2nd centuries, especially across academic, legal, and marketplace settings.

	לכאן:	אותו	תביאו	ממני	למוד	אימת
	lechan, "to/ for/ belonging to here, hither," (adv)	oto, "him/it," (DO marker, 3ms pronom)	tavi'u, "you (mp) will bring," (v. Hif'il, yiqtol, fut, 2mp)	mimeni, "from/ of me," (prep, 1 es pronom)	limud, "trained, teaching," (n ms)	eyemat, "when, whenever," (Ar. conj) Aramaism

Interlinear Chart



Chapter 17:18



וגער בו ישו והוציא ונתרפא הילד באותה שעה:

Hebrew Transcription

Translation: And Yeshua rebuked and expelled it to come out of him. And the child was healed in that hour.⁸

The Scriptures: And יהושע rebuked the demon, and he came out of him. And the child was healed from that hour.

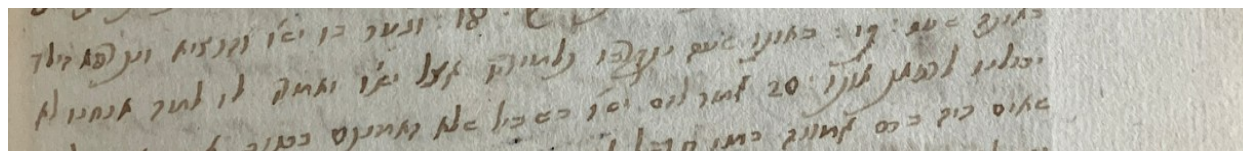
Aramaic: And Eshu {Yeshua} rebuked it, and the shida {the demon} went out from him. And the talya {the boy} was healed from that moment.

וגער	בו	ישו	והוציא	ונתרפא	הילד	באותה
v'ga'ar, "and/ but/ so/ or he/it rebuked, reproved, scolded," (v. Pa'al/Qal, qatal, past, 3ms)	bo, "in/ with/ by him/it" (prep 3ms pronom)	yeshu, "Yeshua," (name)	v'hotzi, "he/it brought out, remove, expelled," (v. Hif'il, qatal, past, 3ms)	v'nitpare, "and/ but/ so/ or he/it was healed," (v. Nit'pa'el, qatal, past, 3ms) Mishnaic 2nd Temple	ha'yeled, "the male child," (n ms)	ve'b'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)
שעה:						
sha'a, "time," (n fs)						

Interlinear Chart

⁸ The boy was healed at that very moment. This miracle story relies on Hebrew language rules from the time of the Mishnah. The word "ונתרפא" (*ve-nitrapeh*) uses a specific verb form called Nitpa'el, which was commonly used in Mishnaic Hebrew to describe someone recovering from an illness. This is often highlighted by the phrase "באותה שעה" (*be-otah sha'ah*), meaning "at that very time," showing the quickness of the cure. This phrase replaces older biblical ways of telling stories, using precise time references similar to those found in early rabbinic stories.

Chapter 17:19



באותה שעה יתקרבו תלמידיו אצל ישו ואמרו לו למה אנחנו לא יכולנו לרפאת אותו:

Hebrew Transcription

Translation: In that hour, his talmidim (disciples) drew near Yeshua and said to him, “Why were we not able **to heal** him?”

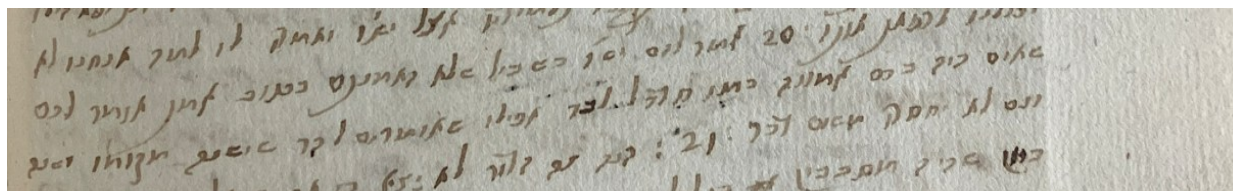
The Scriptures: Then the taught ones came to יהושע by Himself and said, “Why were we unable to cast him out?”

Aramaic: Then, the Disciples came to Eshu {Yeshua}, alone, and said unto Him, “Why were we not able to heal him?”

באותה	שעה	יתקרבו	תלמידיו	אצל	ישו	ואמרו
ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	sha'a, “in/ with/ by (the) hour, in the time,” (n fs)	yiktarvu, “they will approach, draw near,” (v. Hit'pael, yiqtol, fut, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	etzel, “at, in possession of, near, by, beside,” (prep)	yeshu, “Yeshua,” (name)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)
לו	למה	אנחנו	לא	יכולנו	לרפאת	אותו:
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lama, “why? what purpose, for whatsoever,” (adv)	anachnu, “we,” (1cp pron)	lo, “no, not,” (neg part)	yacholnu, “we could,” (v. Pa'al/Qal, qatal, past, 1cp)	lerapat, “to heal,” (v. Pi'el, inf constr)	oto, “him/it,” (DO marker, 3ms pronom)

Interlinear Chart

Chapter 17:20



אמר להם ישו בשביל שלא האמנתם בטוב אמת אומר לכם שאים היה בכם אמונה כמו חרדל לבד
אפילו שאומרים להר שישנה מקומו ושנה וגם לא יחסרו משום דבר:
Hebrew Transcription

Translation: Yeshua said to them, “Because **you did not believe well. Truth** I say to you, that if there was faith in you as a **lone** mustard seed, you could even say to the mountain **that it will change its place, and it would be changed. And also, they would not lack anything.**”⁹

The Scriptures: And יהושע said to them, “Because of your unbelief, for truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move. And no matter shall be impossible for you.

Aramaic: Eshu {Yeshua} said unto them, “Because of your unbelief. For, amiyn {truly} I say unto you, that if you had Haymanutha {Faith} in you like a grain of khardla {mustard}, you could say unto this tura {mountain}, ‘depart from here’, and it would depart, and not a thing would be too hard for you.

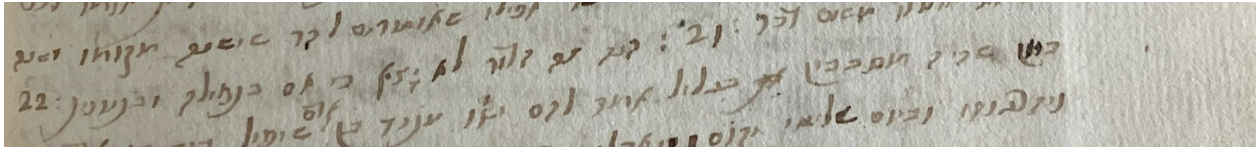
אמר	להם	ישו	בשביל	שלא	האמנתם	בטוב
amar, “he/it said.” (v. Pa'al/Qal, qatal, past, 3ms)	la'hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	yeshu, “Yeshua,” (name)	bishvil, “for, because of,” (conj)	she'lo, “that/ which/ who/ whom no/not,” (neg part)	he'emantem, “you (mp) believed,” (v. Hif'il, qatal, past, 2mp)	b'tov, “in/ with/ by (the) kindness, goodness; wealth, plenty, well,” (prep, n ms)
אמת	אומר	לכם	שאים	היה	בכם	אמונה
emet, “truth,” (n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she'im, “that/ which/ who/ whom if, whether,” (rel part, part)	haya, “it was,” (v. Pa'al/Qal, qatal, past, 3ms)	bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	emunah, “faith, trust, confidence,” (n cs)

⁹ This key operational diagnosis is filled with important legal, logical, and causal terms from the Mishnaic period. It uses the post-biblical connectors “בשביל ש-” (because) and “אפילו ש-” (even if), which are not found in Biblical Hebrew. A key phrase, “שינה מקומו” (to change its place or jurisdiction), shows how the landscape can be shifted, using formal Mishnaic legal language. The whole comparison to a mustard seed is framed with precise rabbinic legislative style, typical of 1st- to 2nd-century rabbinic courts.

כמו	חרדל	לבד	אפילו	שאומרים	להר	שישנה
k'mo, "like, as, similarly to, such as," (prep)	chardal, "mustard, mustard grain," (n ms)	levad, "alone, by itself, this only, except," (adv)	afilu, "even, although," (adv)	she' omrim, "that/ which/ who/ whom we/ you (mp)/ they, those saying," (rel part, v. Pa'al/Qal, act part, mp)	l'har, "to/ for/ belonging to (the) mountain," (prep, n ms)	she'yeshane, "that/ which/ who/ whom he/it will change," (v. Pi'el, yiqtol, fut, 3ms)
מקומו	ושנה	וגם	לא	יחסרו	משום	דבר:
mekomo, "his/its location," (n ms, 3ms pronom)	v'shina, "and/ but/ so/ or he/he changed," (v. Pi'el, qatal, past, 3ms)	v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	lo, "no/not," (part)	yechseru, "they will lack," (v. Pa'al/Qal, yiqtol, fut, 3mp)	m'sum, "from/ of any," (in a neg sentence)	davar, "thing, matter, word," (n ms)

Interlinear Chart

Chapter 17:21



הנה זה הדור לא יצא כי אם בתפילה ובתענית:

Hebrew Transcription

Translation: Behold, this generation will not go out except by prayer and in fasting.¹⁰

The Scriptures: But this kind does not go out except through prayer and fasting.”

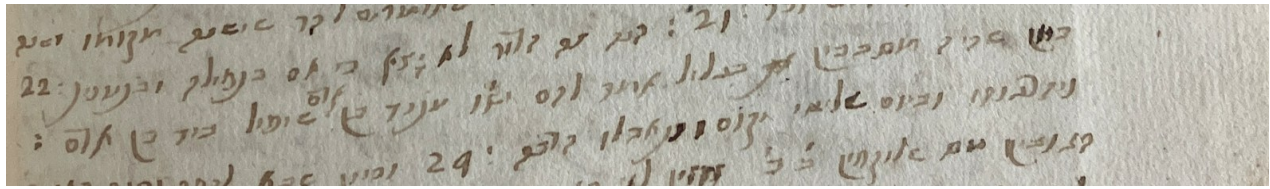
Aramaic: But, this kind doesn’t go out except by Tsuma {Fasting}, and by Tslutha {Prayer}.”

הנה	זה	הדור	לא	יצא	כי	אם
hine, “behold,” (part)	ze, “this,” (pron)	ha’dor, “the generation,” (n ms)	lo, “no/not,” (neg part)	yotzeh, “I/ you (ms)/ he/it goes out,” (v. Pa’al/Qal, act part, ms)	ki, “for, since, because, but” (rel clause)	im, “if, whether,” (conj)
בתפילה	ובתענית:					
b’tifla, “in/ with/ by (the) prayer,” (prep, n fs)	uv’ta’anit, “and/ but/ so/ or in/ with/ by (the) fast,” (prep, n fs)					

Interlinear Chart

¹⁰ See Deuteronomy 32:17 relating to “new demons” as compared to a unique “generation of demons.”

Chapter 17:22



כיון שהיה מסבבין בגליל אמר להם ישו עתיד בן אדם שיפול ביד בן אדם:
Hebrew Transcription

Translation: When they were turning into Galil (Galilee), Yeshua said to them, “The Son of Man is about to **fall into the hand of a son of a man**,”¹¹

The Scriptures: And while they were staying in Galil, יהושע said to them, “The Son of Adam is about to be delivered up into the hands of men,

Aramaic: Now, while they were returning, through Galila {Galilee}, Eshu {Yeshua} said unto them, “It is destined that The Son of Man will be betrayed into the hands of the sons of men.

כיון	שהיה	מסבבין ¹²	בגליל	אמר	להם	ישו
kivan, “because, as soon as, since,” (conj)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mesovevin, “we/ you (mp)/ they, those who travel about, going around,” (v. Pi'el, act part, mp) Mishnaic	b'Galil, “in/ with/ by (the) Galilee,” (prep, name)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem “to/ for/ pertaining to them,” (prep, 3mp pronom)	yeshu, “Yeshua,” (name)

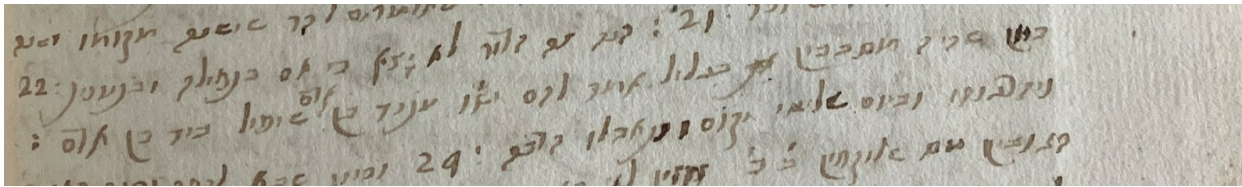
עתיד	בן	אדם	שיפול	ביד	בן	אדם:
atid, “intending, about to,” (adj ms)	ben, “son,” (n ms)	adam, “man,” (n ms)	she'yipol, “that/ which/ who/ whom he/it will fall,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	b'yad, “in/ with/ by (the) hand,” (prep, n fs)	ben, “son,” (n ms)	adam, “man,” (n ms)

Interlinear Chart

¹¹ This verse depends entirely on the grammatical style used during the Mishnaic period. It begins with the phrase "כיון ש-" (meaning "once" or "when"), a common post-biblical time indicator, and uses the past continuous tense "היה מסבבין" (which means "were going around"). This style skips over older biblical narrative patterns. It also includes the phrase "עתיד ש-" (meaning "destined that") along with the simple phrase "בן אדם" (a generic term for "a human"), which sets the stage for Yeshua's second prediction of betrayal. The wording and sequence reflect the way Judean scholars in the first to second century used language to analyze and discuss such topics.

¹² This word is first found in the *Mishnah* Kelim 1:7.

Chapter 17:23 (Cochin 17:22b)¹³



ויהרגוהו וביום השלישי יקום ונתאבלו הרבה:

Hebrew Transcription

Translation: “and they will kill him, and on the third day, he will rise.” And they were greatly grieved.

The Scriptures: and they shall kill Him, and the third day He shall be raised up.” And they were deeply grieved.

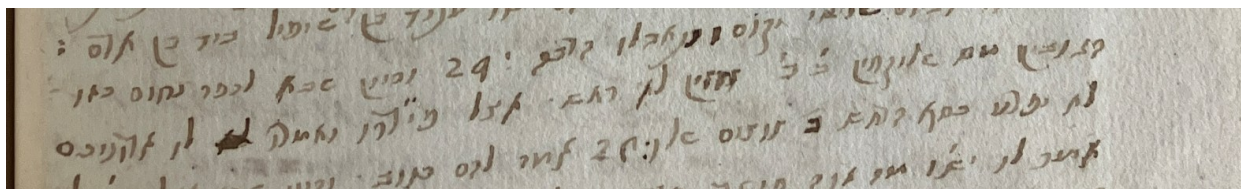
Aramaic: And they will kill Him, and the third day He will rise.” And they were very sad.

	הרבה:	ונתאבלו	יקום	השלישי	וביום	ויהרגוהו
	harbeh, “much, many,” (adj ms)	v’nitabelu, “and/ but/ so/ or they were grieved, saddened,” (v. Nit’ael, qatal, past, 3mp)	yakum, “he/it will rise,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ha’she’lishi, “the third,” (ord num)	u’ b’yom, “and/ but/ or/ for in/ with/ by (the) day,” (prep, n ms)	v’harguho, “and/ but/ so/ or they will kill him/it,” (v. Pa’al/Qal, yiqtol, 3mp, 3ms obj)

Interlinear Chart

¹³ The Cochin scribe combined this verse with the preceding one, resulting in a shift in the numbering of subsequent verses. However, the scribe later rectified the mistake by accurately numbering the twenty-fourth verse.

Chapter 17:24 (Cochin 17:23)



וכיון שבא לכפר נחום באו הגובין מס שלוקחין ב' ב' זוזין לא ראש אצל פידרו ואמרו לו אדוניכם לא יפרע כסף הראש ב' זוזים שלו:

Hebrew Transcription

Translation: And when he came to Kephar Nahum (Capernaum), the tax collectors, who take two by two zuzin-coins¹⁴ *per* head, approached Pedro (Peter) and said to him, “Does your Master not pay the head-silver, his two zuzim-coins?”¹⁵

The Scriptures: And when they came into Kephar Naḥum, those who received the tax came to Kēpha and said, “Does your Teacher not pay the tax?”

Aramaic: And when they had come unto Kaparnakhum {Capernaum}, those who were collecting two each zuziyn [= two drachma coins] of the head silver {the tribute tax i.e. poll taxes}, came towards Kepha {the Rock} and said unto him, “Does not Rabkun {Your master} give zuzuhi {his two coins}?”

וכיוון	שבא	לכפר נחום	באו	הגובין ¹⁶	מס
v' kevan, "and/ but/ so/ or because, as soon as, when," (conj)	sheba, "that/ which/ who/ whom I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	l'kephar, "to/ for/ belonging to kephar," (prep, name) Nahum, (name)	ba'u, "they came," (v. Pa'al/Qal, qatal, 3mp)	ha'govin, "the collectors, (n mp) Aramaism Mishnaic	mas, "tax, fee," (n ms)

שלוקחין	ב'	ב'	זוזין	לא	ראש	אצל
she'lokeachin, "that/ which/ who/ whom we/ you (mp)/ they take(s)," (rel part, v. Pa'al/Qal, act part, mp) Aramaism	bet, "two," (abbrev, card num)	bet, "two," (abbrev, card num)	zu'zin, "biblical coins," (n mp)	lo, "no, 'not," (neg part)	rosh, "head, top, tip," (n ms)	etzel, "by, near," (prep)

¹⁴ Biblical silver coin, ¼ of a shekel. Historically, the zuz and dinar were used interchangeably.

¹⁵ This dispute over an administrative tax depends entirely on the specific legal systems, currency units, and civil terminology used during the Mishnaic period. The text refers to the collection of the Roman/Temple tax using technical legal terms like "הגובין" (*ha-govin*, meaning official collection agents) and "פרע" (*yifra*, meaning to settle a debt), which are characteristic of early rabbinic legal proceedings. It also replaces Hellenistic coin names with the standard Mishnah currency: "זוזין" (*zuzin*). In the Tractate Shekalim, the mandatory annual half-shekel temple tax paid per person ("כסף הראש") is precisely calculated as two silver zuzs. The entire situation is presented as a matter of official accounting and liability managed by Judean municipal courts from the first to the second century, with the phrase "שלן" (*shelo*) emphasizing the formal, organized approach.

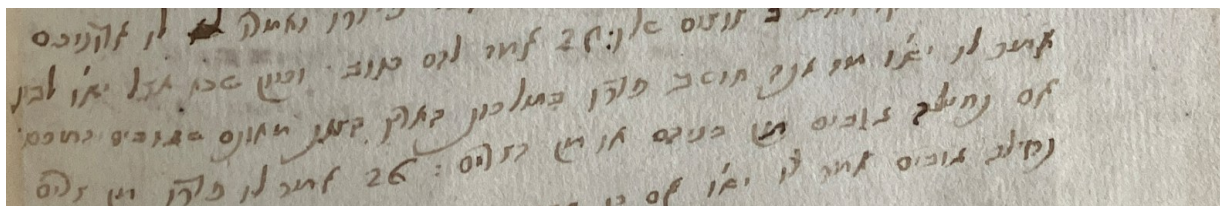
¹⁶ This word is first found in *Mishnah* Demai 3:1.

כסף	יפרע	לא	אדוניכם	לו	ואמרו	פידרו
kesef, “silver, money,” (n ms)	yiparea, “he/it will be paid, settled,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, “no, ‘not,” (neg part)	adoneichem, “your (mp) mister, lords, master,” (n ms, 2mp pronom)	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)	Pedro, “Peter,” (name)
			שלו:	זוזים	ב'	הראש
			shelo, “that/ which/ who/ whom, to, for, of, belonging to him/it,” (rel part, prep, 3ms pronom)	zuzim, “biblical coins,” (n mp)	bet, “two,” (abbrev, card num)	ha'rosh, “the head,” (n ms)

Interlinear Chart



Chapter 17:25



אמר להם טוב וכיון שבא אצל ישו לבית אמר לו ישו מה אתה חושב פדרו במלכות הארץ הזאת מאותם שגובים המכס אם תחילה גובים מן בניהם או מן הזרים:
Hebrew Transcription

Translation: He said **to them**, “**Good.**” And when he (Peter) came near Yeshua to the house, Yeshua said to him, “What do you think, Pedro (Peter)? **In the kingdom of this earth, from those who collect the tax, do they first collect** from their children or from the strangers?”

The Scriptures: He said, “Yes.” And when he came into the house, יהושע spoke to him first, saying, “What do you think, Shim’on? From whom do the sovereigns of the earth take toll or tax, from their own sons or from the strangers?”

Aramaic: He said unto them, “Yes.” And when Kepha {The Rock} entered into the house, Eshu {Yeshua} came in front of him, and said unto him, “How does it seem to you Shimeun {Simeon}? The Malke d’Ara {The Kings of the Earth}, from whom do they receive maksa {i.e. sales/goods taxes}, and the head silver {the tribute tax i.e. poll taxes}? From their sons, or from strangers?”

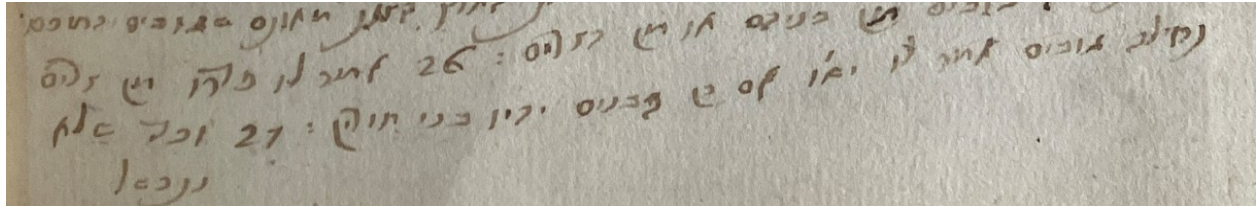
אמר	להם	טוב	וכיון	שבא	אצל	ישו
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'hem, “to /for/ belonging to them,” (prep, 3mp pronom)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, ms)	etzel, “at, in the possession of, near,” (prep)	yeshu, “Yeshua,” (name)
לבית	אמר	לו	ישו	מה	אתה	חושב
l'byit, “to/ for/ belonging to the house,” (prep, n ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	mah, “what?” (part)	atah, “you,” (pron, 2ms)	choshev, “I/ you (ms)/ he/it think(s),” (v. Pa'al/Qal, act part, ms)

המכס	שגובים	מאותם	הזאת	הארץ	במלכות	פדרו
ha'meches, "the tax, customs office," (n ms)	she'govim, "that/ which/ who/ whom we/ you (mp)/ they, those who collect," (rel part, v. Pa'al/Qal, act part, mp)	m'otam, "from/ of those," (prep, n ms, 3mp pronom)	hazot, 'this,' (pron, fs)	ha'eret, "the earth," (n fs)	b'malchut, "in/ with/ by (the) kingdom," (prep, n fs)	pedro, "Peter," (name)
אם	תחילה	גובים	מן	בניהם	או	מן
im, "if, whether," (conj)	tchila, "beginning, first," (n fs)	govim, "we/ you (mp)/ they, those who collect," (v. Pa'al/Qal, act part, mp)	min, "from, of, than," (prep)	bneihem, "their sons," (n mp, 3mp pronom)	o, "or," (conj)	min, "from, of, than," (prep)
הזרים:						
ha'zarim, "the aliens, foreigners, strangers, outsiders," (n mp)						

Interlinear Chart



Chapter 17:26



אמר לו פדרו מן זרים תחילה גובים אמר לו ישו אם כן הבנים יהיו בני חורין:

Hebrew Transcription

Translation: Pedro (Peter) said to him, “From strangers, **they first collect.**” Yeshua said to him, “**If so**, the children **will be children of free men.**”¹⁷

The Scriptures: Kēpha then said to Him, “From the strangers.” יהושע said to him, “Then the sons are exempt.

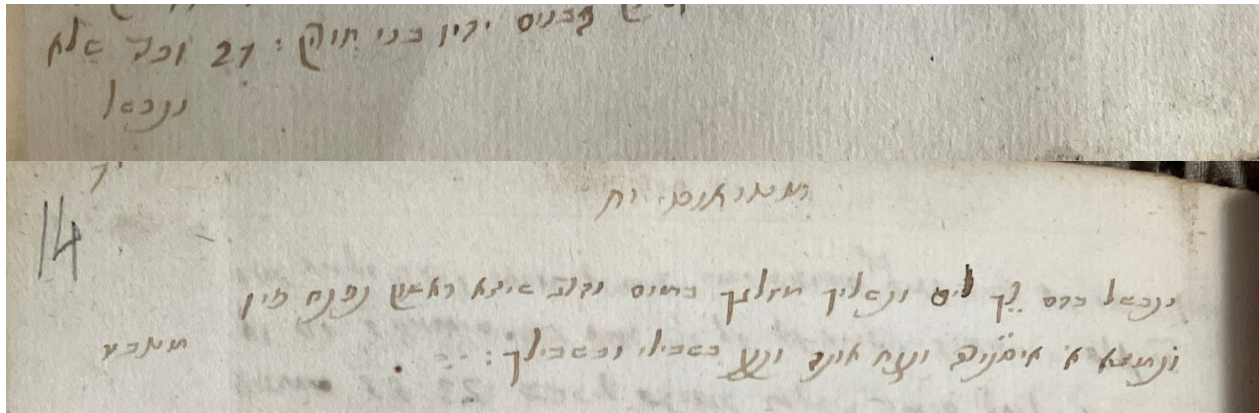
Aramaic: Shimeun {Simeon} said unto Him, “From strangers.” Eshu {Yeshua} said unto him, “The sons therefore, are free sons!

אמר	לו	פדרו	מן	זרים	תחילה	גובים
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	Pedro, “Peter,” (name)	min, “from, of, than,” (prep)	zarim, “aliens, foreigners, strangers, outsiders,” (n mp)	tchila, “beginning, first,” (n fs)	govim, “we/ you (mp)/ they, those who collect,” (v. Pa’al/Qal, act part, mp)
אמר	לו	ישו	אם	כן	הבנים	יהיו
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	im, “if, whether, except, but rather,” (conj)	ken, “yes, so, thus,” (adv)	ha’banim, “the sons, children,” (n mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)
בני	חורין:					
benei, “sons, children of,” (n mp constr)	chorin, “freedmen, free,” (Ar. n mp) Aramaism					

Interlinear Chart

¹⁷ The phrase "אם כן הבנים יהיו בני חורין" (If so, the sons shall be free men) refers to the legal way to determine civic tax responsibility based on the social and legislative language of the Mishnaic period. In this context, royal legal immunity is described as "בני חורין" (*bnei khorin* / free men / freedmen). This term is not found in older biblical texts but is consistently used in early rabbinic law and civil codes—especially in laws related to family, property, and inheritance—as the standard technical term for someone fully emancipated, enjoying aristocratic freedom and complete exemption from external taxes or servile obligations. By choosing this title, the text indicates that Yeshua's exemption from taxes was not just a moral choice but a formal legal status acknowledged under 1st to 2nd-century provincial and rabbinic laws.

Chapter 17:27



וכדי שלא נתכשל בהם לך לים ותשליך מזלגך במים והדג שיצא ראשון תפתח פיו ותמצא א' איס"תירה ותקח אותה ותתן בשבילי ובשבילך:

Hebrew Transcription

Translation: But that we do not to cause them to stumble, go yourself to the sea, and cast **your** hook into the water, and the fish that comes out first, you will open its mouth and find one stater-coin,¹⁸ and take it and give it to them behalf of me and for yourself.¹⁹

The Scriptures: But, lest we cause them to stumble, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you shall find a stater. Take that and give it to them for Me and you.”

Aramaic: But, so that it shouldn't offend them, go unto the yama {the sea} and cast a hook, and the first nuna {fish} that comes up, open its mouth, and you will find an estira {a shekel}. Take that and give it for Me, and for you.”

ותשליך	לים	לך	בהם	נתכשל	שלא	וכדי
v'tashlich, “and/ but/ so/ or you (ms) will throw, cast,” (v. Hif'il, yiqtol, fut, 2ms)	le'yam, “to/ for/ belonging to (the) sea,” (prep, n n ms)	lech! “(to a man) Go!” (v. Pa'al/Qal, imp, 2ms)	ba'hem, “with/ by/ in them,” (prep, 3mp pronom)	nit'kashal, “he/it had decaying thoughts, stumbling,” (v. Nit'pael, qatal, past, 3ms) 2nd Templ	she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	v'k'dei, “and/ but/ so/ or according to, as, in order to,” (conj)

¹⁸ The Stater coin was a Greek coin used from 8th century BC to 50 AD. This coin played a significant role in trade.

¹⁹ "איסתירה" (*Istira* / Stater coin): This currency unit comes from the Greek word "στατήρ" (*statēr*). To fit Semitic pronunciation, Judeo-Aramaic speakers added an initial Aleph ("א") to soften the double consonant sound at the start. In the Hebrew Matthew text, the standard word "סלע" (*sela*), worth four zuzs, is used. However, the Aramaic equivalent "איסתירה" appears in the Babylonian *Talmud*, such as in the marketplace proverb in Tractate Bava Metzia 85b. Copyists and translators commonly used it as a standard money unit, showing how cross-dialectal loanwords helped calculate exact prices.

מזלגך	במים	והדג	שיצא	ראשון	תפתח	פיו
maslegcha, “your (ms) fork, fleshhook,” (n ms, 2ms prom)	b’mayim, “in/ with/ by (the) water(s),” (prep, n mp)	v’hag, “and/ but/ so/ or the fish,” (n ms)	she’yatza, “that/ which/ who/ whom exited, went out,” (rel part, v. Pa’al/Qal,qatal, past 3ms)	rishon, “first,” (adj ms)	tiftach, “you (ms) will open,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	pev, “his/its mouth,” (n ms, 3ms pronom) wrong pronoun
ותמצא	א’	איסתירה	ותקח	אותה	ותתן	בשבילי
vatimatzey, “and/ but/ so/ or you will find, discover,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	aleph, “one,” (abbrev, ord num)	esteyra, “stater, weight,” (Ar. n ms) Aramaism	v’tikach, “and/ but/ so/ or you (ms) will take,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	otah, “her/it” (DO marker, 3fs, pronom)	v’titen, “and/ but/ so/ or you will give,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	bishvili, “for/ because of me,” (prep) Mishnaic
ובשבילך:						
v’bishvilech, “and/ but/ so/ or for/ because of you (ms),” (prep, 2ms pronom)						

Interlinear Chart

