

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Eighteen

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 Eighteen

Cambridge MS Oo.1.32 English Translation

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Published November 8, 2025

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Independently Published

Hondo, Texas 78861

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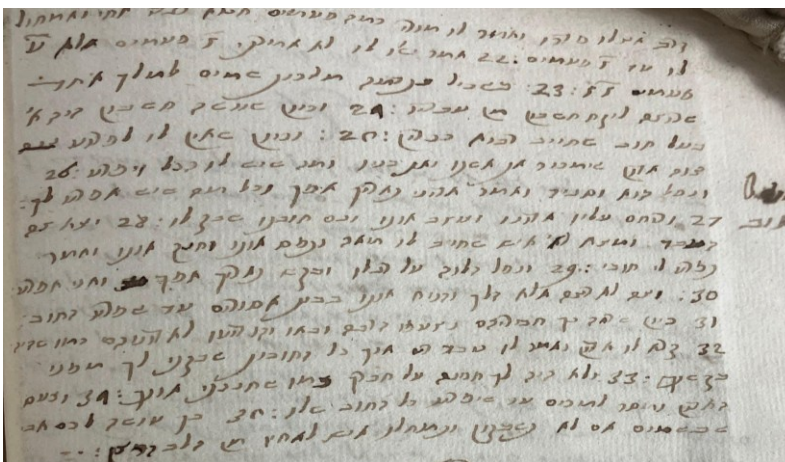
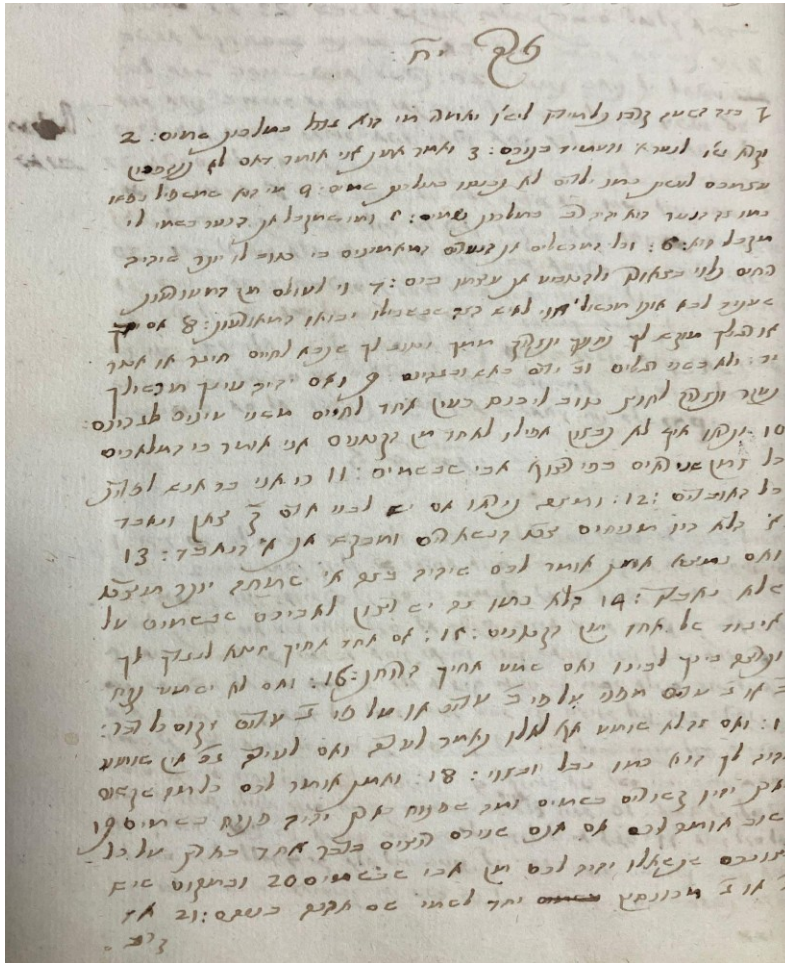
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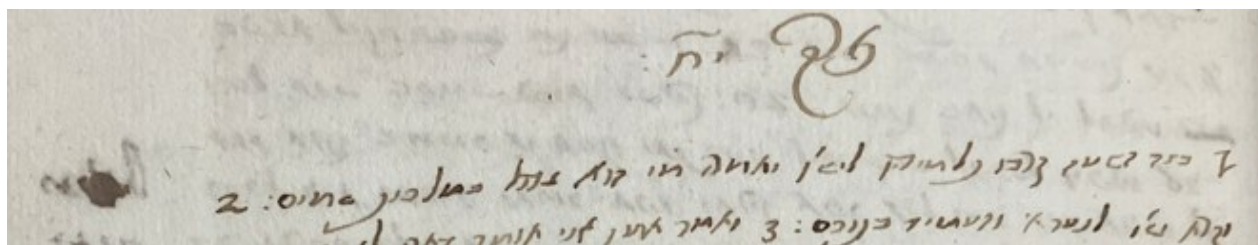
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¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Cochin Matthew Chapter 18



Chapter 18:1



בזה השעה קרבו תלמידיו לישו ואמרו מי הוא גדול במלכות שמים:

Hebrew Transcription

Translation: In that hour, the talmidim (disciples) approached Yeshua, and said, “Who is the greatest in the kingdom of heaven?”

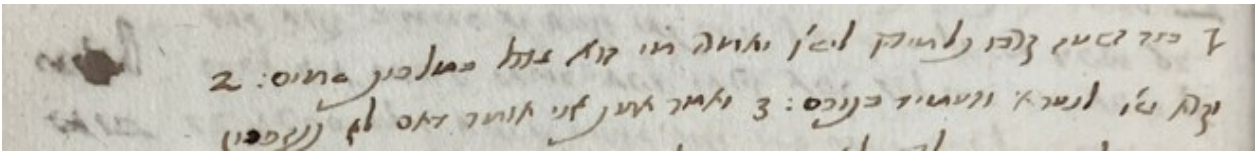
The Scriptures: At that time the taught ones came to יהושע, saying, “Who, then, is greatest in the reign of the heavens?”

Aramaic: At that hour the Disciples came to Eshu {Yeshua}, and said, “Who perhaps is the greatest in The Malkutha d’Shmaya {The Kingdom of The Heavens}?”

בזה	השעה	קרבו	תלמידיו	לישו	ואמרו	מי
b'ze, 'in/ with/ by (the) this," (prep, pron, ms)	ha'sha'a, "the hour," (n fs)	karev, "we/ you (mp)/ they approached, drew near," (v. Pa'al/Qal, act part, mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	li'shua, "to/ for/ belonging to Yeshua," (prep, name)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	mi, "who?" (interrog part)
הוא	גדול	במלכות	שמים:			
hu, "he/it," (3ms pron)	gadol, "big, large," (adj ms)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	shamayim, "heavens, skies," (n mp)			

Interlinear Chart

Chapter 18:2



וקרא ישו לנערא והעמיד בתוכם:

Hebrew Transcription

Translation: Then Yeshua called for a youth, and he stood in their midst.²

The Scriptures: And יהושע called a little child to Him, set him in their midst,

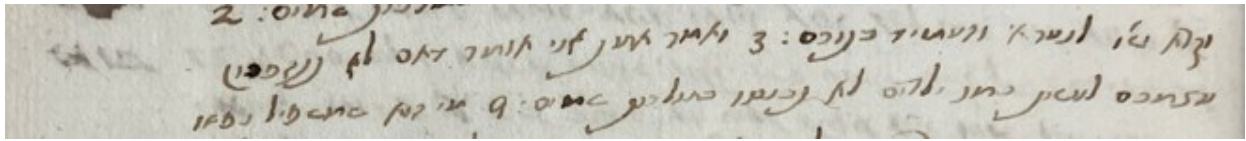
Aramaic: And Eshu {Yeshua} called a talya {a young boy} and stood him in their midst,

וקרא	ישו	לנערא	והעמיד	בתוכם:		
v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms)	yeshu, "Yeshua," (name)	l'na'ara, "to/ for/ belonging to the boy, youth," (prep, n ms, Ar. def article) Aramaism	ve'he'emid, "and/ but/ so/ or he/it stood," (v. Hif'il, qatal, past)	b'tocham, "in/ with/ by their midst, center, middle, among," (prep, n ms, 3mp pronom)		

Interlinear Chart

² The text features notable elements from the post-biblical era. The phrase בזה השעה ("at this hour") and the theological idiom מלכות שמים ("Kingdom of Heaven") are characteristic of post-biblical dialects. Additionally, the spelling לנערא ("the youth") exhibits a distinct feature where a Hebrew root is combined with a final *aleph*, reflecting the classic emphatic suffix found in Aramaic syntax to denote a definite noun.

Chapter 18:3



ואמר אמת אני אומר דאם לא תתהפכון עצמכם לעשות כמו ילדים לא תכנסו במלכות שמים:
Hebrew Transcription

Translation: And He said, “Truth I say that if you do not turn yourselves as children, you will not enter into the Kingdom of Heaven.”³

The Scriptures: and said, “Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens.

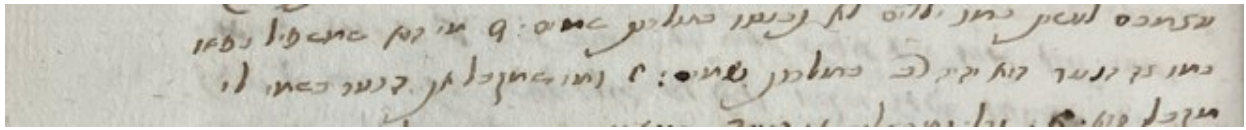
Aramaic: and said, “Amiyn, {Truly} I say unto you, that unless you repent and become like talaye {young boys/children}, you will not enter into The Malkutha d’Shmaya {The Kingdom of The Heavens}.

תתהפכון	לא	דאם	אומר	אני	אמת	ואמר
tithpekon, “you (mp) turn, turn around, repent,” (Ar. Hithpeel, 2mp) Aramaism	lo, “no/not,” (neg part)	d’im, “of/ who/ which/ that if, whether,” (Ar. rel part, conj) Aramaism	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	emet, “truth,” (n fs)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)
במלכות	תכנסו	לא	ילדים	כמו	לעשות	עצמכם
b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	tikansu, “you (mp) will enter,” (v. Nif’al, yiqtol, fut, 2mp)	lo, “no/not,” (neg part)	yeladim, “boys, children,” (prep, n mp)	k’mo, “like, as, similar to,” (adv, prep)	la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	atzmechem, “your bone, essence, yourselves” (n fs, 2mp pronom)
						שמים:
						shamayim, “heavens, skies,” (n mp)

Interlinear Chart

³ The text uses the compound word דאם (*de-im*), which directly combines the Aramaic conjunction for "that/for" with the Hebrew word for "if." Additionally, the verb תתהפכון (*tithafkhun*) ("you will turn yourselves") uses an archaic ending (*-un*) common to both ancient Hebrew poetry and Aramaic grammar.

Chapter 18:4



מי הוא שמשפיל נפשו כמו זה הנער הוא יהיה רב במלכות שמים:
Hebrew Transcription

Translation: “He who humbles himself like this youth, he will be great in the Kingdom of Heaven.”

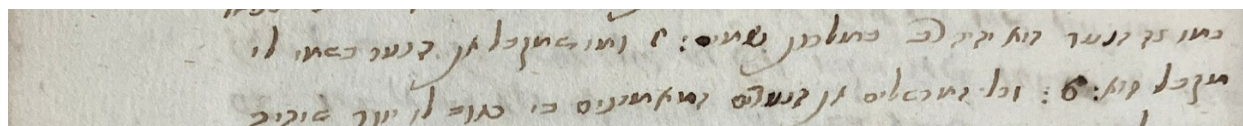
The Scriptures: Whoever then humbles himself as this little child is the greatest in the reign of the heavens.

Aramaic: Whoever therefore who humbles his soul {himself}, like this talya {young boy/child}, he will be great in The Malkutha d’Shmaya {The Kingdom of The Heavens}.

מי	הוא	שמשפיל	נפשו	כמו	זה	הנער
mi, “who?” (interrog part)	hu, “he/it,” (3ms pron)	she’mashpil, “that/ which/ who/ whom I/ you (ms)/ he/it humble(s),” (v. Hif’il, act part, ms)	nafsho, “his/its soul, self,” (n fs, 3ms pronom)	k’mo, “like, as, similar to,” (adv, prep)	ze, “this,” (pron, ms)	h’naar, “the youth, boy” (n ms)
הוא	יהיה	רב	במלכות	שמים:		
hu, “he/it,” (3ms pron)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	rav, “great,” (n ms)	b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	shamayim, “heavens, skies,” (n mp)		

Interlinear Chart

Chapter 18:5



ומי שמקבל את הנער בשמי לי מקבל הוא:

Hebrew Transcription

Translation: “And whoever receives the youth in my name, he receives Me,⁴”

The Scriptures: And whoever receives one little child like this in My Name receives Me.

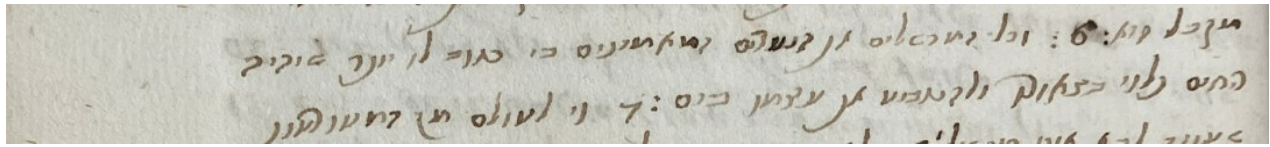
Aramaic: And whoever that will receive, in My Name, such a one as this talya {young boy/child}, he receives Me.

ומי	שמקבל	את	הנער	בשמי	לי	מקבל
umi,” ‘and/ but/ so/ or who?” (inter part)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	et, (DO marker)	h’naar, “the youth, boy” (n ms)	b’shemi, “in/ with/ by my name,” (prep, n ms, 1cs pronom)	li, “to/ for/ belonging to me,” (prep, 1cs pron)	mekabel, “I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)
הוא:						
hu, “he/it,” (3ms pron)						

Interlinear Chart

⁴ Idiom meaning, “Receives me,” or “receives Messiah.”

Chapter 18:6



וכל המכשלים את הנערים המאמינים בי טוב לו יותר שיהיה ריחים תלוי בצאורו ולהטביע את עצמו
בים:

Hebrew Transcription

Translation: “and all who become stumbling blocks for children who believe in me, *it is* better for him to be given millstones that are hung by his neck and drown himself in the sea.”

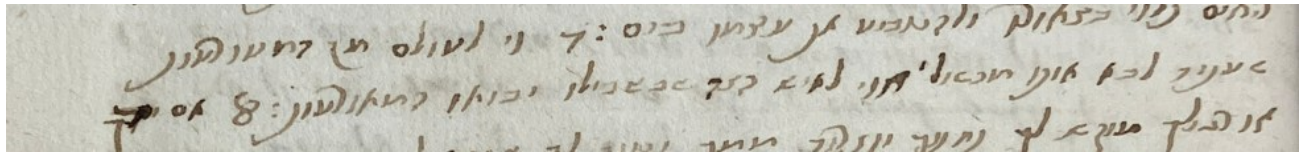
The Scriptures: But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea.

Aramaic: And all who might offend one from these zure {little ones} who believe in Me, it is better for him that the millstone of a donkey should be hung upon his neck, and drown in the depths of the yama {the sea}!

טוב	בי	המאמינים	הנערים	את	המכשלים	וכל
tov, “good, pleasant, appropriate, becoming,” (adj ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)	ha’ma’aminim, “the we/ you (mp)/ they believe, those believing,” (v. Hif’il, act part, mp)	h’naarim, “the youths, boys” (n mp)	et, (DO marker)	h’makhshalim, “the/ we/ you (mp)/ they, those who cause to stumble,” (v. Hif’il, act part, mp)	v’kol, “and/ but/ so/ or all,” (prep, n ms)
ולהטביע	בצאורו	תלוי	ריחים	שיהיה	יותר	לו
v’lehatbia, “and/ but/ so/ or to drown,” (v. Hif’il, inf constr)	b’tzavaru, “in/ with/ by his/its neck,” (prep, n ms, 3ms pronom)	taluy, “hanging, hanged,” (adj ms)	rechim, “handmills, a pair of hand mill for grinding,” (n mp)	shih’yeh, “what/ that there will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	yoter, “more, more than,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)
				בים:	עצמו	את
				ba’yam, “in (the) sea,” (n ms)	atz’mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	et, (DO marker)

Interlinear Chart

Chapter 18:7



וי לעולם מן המעורעות שעתיד לבא אותו מכשול אוי לאיש הזה שבשבילו יבואו המאורעות:

Hebrew Transcription

Translation: “Woe to the world because of those attacks! *For* a stumbling block *is destined* to come to him. Woe to the man for whose sake the attacks will come!”⁵

The Scriptures: Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!

Aramaic: Woe unto the alma {the world} because of offenses, for it is inevitable that makshule {offenses} will come, but, woe unto the gabra {the man} by whose hand the makshule {offenses} might come.

אותו	לבא	שעתיד	המעורעות ⁷	מן	לעולם	וי ⁶
oto, “him/it,” (DO marker, 3ms pron)	la’bo, “to come,” (v. Pa’al/Qal, inf constr)	she’atid, “that/ which/ who/ whom intending, about to,” (rel part, adj ms)	ha’m’e’ora’ot, “the/that we/ you (fs)/ they, those who attack, encounters,” (v. Piel, act part, fs)	min, “from/ of,” (prep)	le’olam, “to/ for/ belonging to eternity, forever, always” (adv)	hoy, “Woe!” (interj)
המאורעות:	יבואו	שבשבילו	הזה	לאיש	אוי	מכשול
ha’m’e’ora’ot, “the events, occurrences, incidents,” (n fp)	yavo’u, “they (mp) will come,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	she’bishvil’o, “and/ but/ so/ or for, for the sake of him/it,” (rel part, prep, 3ms pronom) Mishnaic	haze, “the this, that,” (pron ms)	l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	oyi, “woe!” (part, interj)	mikshol, “obstacle, stumbling block,” (n, ms)

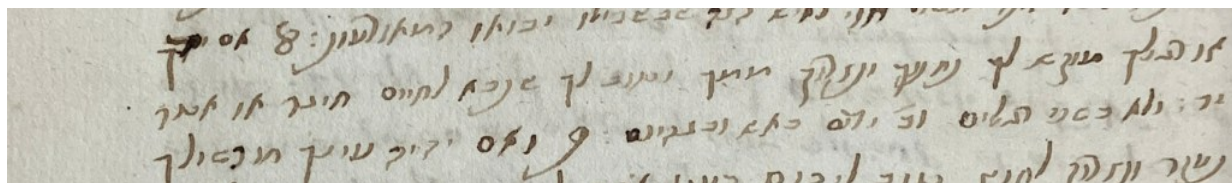
Interlinear Chart

⁵ This verse relies entirely on vocabulary and phrasing characteristic of post-biblical dialects. The term המעורעות / המאורעות (*ha-ma’ora’ot* / *ha-me’ora’ot*) is used here in its Mishnaic sense to mean “events” or “occurrences” (translating the Greek for “stumbling blocks”). Additionally, the text employs two classic Mishnaic syntax constructions: שעתיד לבא (*she-atid la-vo*), a standard idiom meaning “destined to come,” and שבשבילו (*she-bi-shvilo*), a compound preposition meaning “through whom” or “for whose sake.”

⁶ Appears that the scribe mistakenly eliminated the first letter. This could be spelled as וי as in the following word.

⁷ The third letter is spelled with ayin, and not aleph.

Chapter 18:8



אם ידך או רגלך מוקש לך תחתוך ותזרוק ממך וטוב לך שתבא לחיים חיגר או אטר יד ולא בשני רגלים וב' ידיים באש ובגהינם:

Hebrew Transcription

Translation: “If your hand or your foot snares you, cut *it* off and throw *it* from you, *for it is* better for you to come to life lame or **left-handed⁸** and **not** with two feet and two *hands to be cast into the fire and into Gehinnom (Gehenna).*”⁹

The Scriptures: And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.

Aramaic: But, if your hand or your foot offends you, cut it off, and cast it from you. It is better for you that you should enter into life while you are lame or while you are crippled, and not be thrown into The Nura {The Fire}, which is everlasting, while you have two hands or two feet!

אם	ידך	או	רגלך	מוקש	לך	תחתוך
im, “if/ whether,” (conj)	yadcha, “your hand,” (n fs, 2ms pronom)	o, “or,” (conj)	ragelcha, “your foot, leg,” (n fs, 2ms pronom)	mokesh, “snare, stumbling block,” (n ms)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	tachtoch, “you (ms) will cut,” (v. Pa’al/Qal, yiqtol, fut, 2ms)

ותזרוק	ממך	וטוב	לך	שתבא	לחיים	חיגר
v’tizrok, “and/ but/ so/ or you (ms) will throw,” (v. Pa’al/Qal, yiqtol, 2ms)	mimcha, “from/ of you,” (prep, 2ms pronom)	ve;tov, “and/ but/ so/ or good,” (adj ms)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	she’tavo, “that/ which/ who/ whom you (ms) will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	l’chayim, “to/ for/ belonging to life (lives),” (prep, n mp)	’higer, “and/ but/ so/ or lame, limp,” (adj, ms) Mishnaic

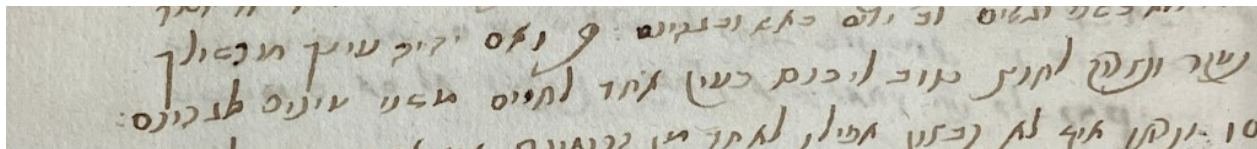
⁸ Idiom meaning “Impeded, or maimed.”

⁹ The text employs a creative blend of biblical idioms and scribal conventions. It renders the concept of a stumbling block with the biblical term מוקש (*moqesh*), meaning a snare or trap. To express “maimed,” it adapts the rare biblical phrase אטר יד (*iter yad*), which historically referred to someone restricted or bound in the right hand. Additionally, the text uses a standard scribal shortcut in which the letter ב' (*Bet*) with a shortening mark serves as a numeric abbreviation for “two.”

או	אטר	יד	ולא	בשני	רגלים	וב'
o, "or," (conj)	itter, "bound, impeded (on the right, (i.e., left-handed)," (Ar. adj ms)	yad, "hand," (n fs)	lo, "and/ but/ so/ or no/not," (neg part)	bishnei, "in, with, by two," (card num) (prep)	raglayim, "feet, legs," (n, fp)	u'bet, "and/ but/ so/ or two," (abbr for two)
ידים	באש	ובגהינם:				
yadayim, "hands, arms," (n fp)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	v'b'gehinnom, "and/ but/ so/ or in/ with/ by (the) gehinnom," (prep, n ms)				

Interlinear Chart

Chapter 18:9



וּאִם יִהְיֶה עֵינֶךָ מִכְשִׁילֶךָ תַּעֲקֹר וּתִזְרֹק לַחוּץ טוֹב לִכְנֹס בְּעֵין אֶחָד לַחַיִּים מִשְׁנֵי עֵינַיִם לַגִּהֵנוֹ:

Hebrew Transcription

Translation: “And if your eye causes you to fail, you should pluck *it* out and throw it out; *it is* better to enter with one eye into life *than* two eyes **into Gehinnom (Gehenna).**”

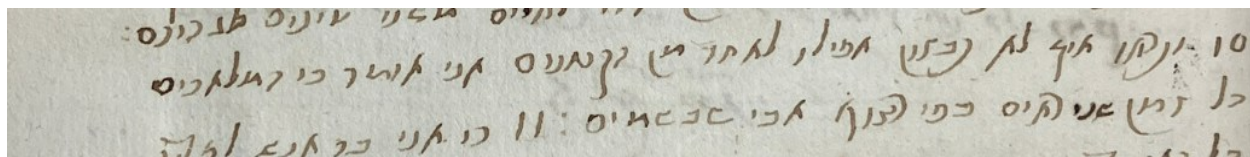
The Scriptures: And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of GēHinnom.

Aramaic: And if aynak {your eye} is offending you, pluck it out, and cast it from you. It is better for you that you enter into life with one ayna {eye}, and not be thrown into the Gihana d’Nura {the Gehenna of Fire} while you have two eyes.

ואם	יהיה	עיןך	מכשילך	תעקר	ותזרוך	לחוץ
ve'im, "and/ but/ so/ or if/ whether," (conj)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	einecha, "your eye," (n fs, 2ms pronom)	machshilch, "I/ you (ms)/ he/it causes you to fail," (adv, v. Hif'il, act part, ms, 2ms obj)	ta'akor, "you will uproot, pluck, remove," (v. Pa'al//Qal, yiqtol, fut, 2ms)	v'tizrok, "and/ but/ so/ or you (ms) will throw," (v. Pa'al/Qal, yiqtol, 2ms)	la'chutz, "to/ for/ belonging to outside, out," (prep, n ms)
טוב	ליכנס	בעין	אחד	לחיים	משני	עינים
tov, "good," (adj ms)	lehikanes, "to enter," (v. Nif'al, inf constr)	b'ayin, "in/ with/ by (the) eye," (prep, n fs)	echad, "one," (card num)	l'chayim, "to/ for/ belonging to life (lives)," (prep, n mp)	mishni, "from, of, with two," (prep, card num)	einayim, "eyes," (n fp)
לגהינם:						
l'gehinnom, "to/ for/ belonging to Gehenna," (prep, n ms)						

Interlinear Chart

Chapter 18:10



ותראו איך לא תבזון אפילו לאחד מן הקטנים אני אומר כי המלאכים כל זמן שנראים בפירצוף אבי שבשמים:

Hebrew Transcription

Translation: “**And** see that you do not despise even one of the little ones: I say for the messengers **are seen all the time before** my Father in heaven.”¹⁰

The Scriptures: See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens.

Aramaic: See that you don’t be neglectful concerning one of these little ones, for, I say unto you, that Malakayhun {their Heavenly Messengers} at all times behold the face of My Father, who is in the Shmaya {the Heavens}.

ותראו	איך	לא	תבזון	אפילו	לאחד	מן
v'tir'u, “and/ but/ so/ or you (mp) will see,” (v. Pa'al/Qal, yiqtol, fut., 2mp)	eich, “how?” (part, interrog)	lo, “no/not,” (neg part)	tivzon, “you (mp) will demean, despise,” (v. Pa'al/Qal, yiqtol, fut, 2mp) Aramaism	afilu, “even, although,” (adv)	le'achad, “to/ for/ belonging to one,” (prep, card num)	min, “from/ of,” (prep)

הקטנים	אני	אומר	כי	המלאכים	כל	זמן
ha'ketanim, “the least, small,” (adj mp)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	ki, “for, since, because,” (rel clause)	ha'mal'achim, “the angels, messengers,” (n mp)	kol, “all,” (n ms)	zman, “time, season, a set time, appointed time,” (n ms)

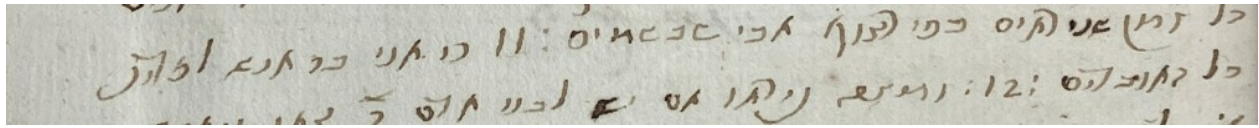
¹⁰ The text relies heavily on post-biblical linguistic developments and external linguistic influences. The phrase תבזון (tivzun) (“you will despise”) retains the classic Aramaicized plural ending (-un). Additionally, the text employs כל זמן (kol zman), a standard Mishnaic Hebrew idiom meaning “all the time” or “as long as.” Most notably, the phrase בפירצוף (be-partzuf) (“in the presence of / face of”) uses a prominent Greek loanword (prosopon), which was heavily integrated into Mishnaic Hebrew and Judean Aramaic dialects to denote a face, appearance, or countenance.

			שבשמים:	אבי	בפירצוף	שנראים
			she'b'shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	avi, “my father,” (n ms, 1cs pronom)	b'pirtzuf, “in/with/ by (the) face, visage, front,” (prep, n ms) Mishnaic	she'nir'im, “that/ which/ who/ whom we/ you (mp) they are seen, visible,” (rel part, v. Nif'al, act part, mp)

Interlinear Chart



Chapter 18:11



כי אני בר אנש לפדות כל האובדים:

Hebrew Transcription

Translation: “For **I**, the Son of Man, redeem all those who are lost.”¹¹

The Scriptures: For the Son of Adam has come to save what was lost.

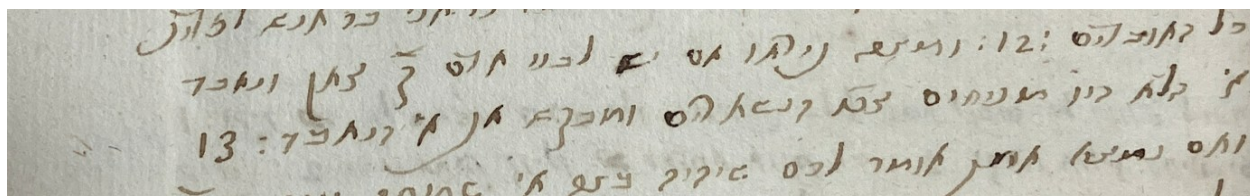
Aramaic: For, The Son of Man has come, so that He might save the thing which was lost.

כי	אני	בר	אנש	לפדות	כל	האובדים:
ki, “because, for, since,” (conj)	ani, “I,” (1cs pron)	bar, “son,” (Ar. n ms) Aramaism	enash, “man,” (Ar. n ms) Aramaism	lifdot, “to ransom, redeem, cash,” (Pa'al/Qal, inf constr)	kol, “all,” (n ms)	ha'ovdim, “the/ that we/ you (mp)/ they are lost,” (v. Pa'al/Qal, act part, mp)

Interlinear Chart

¹¹ The text highlights a deliberate linguistic choice by retaining the explicit Aramaic title בר אנש (*bar enash*) for "Son of Man." While a standard Hebrew translation would typically employ the native phrase *ben adam* (בן אדם), the author preserves the Aramaic phrasing for this messianic designation. This title is paired directly with standard Hebrew vocabulary, including the infinitive verb לפדות (*lifdot*), meaning "to redeem" or "to ransom," and the plural participle האובדים (*ha-ovedim*), meaning "the lost" or "the perishing." This verse is absent from early Greek manuscripts such as Codex Sinaiticus and the Codex Vaticanus. This verse is also similar to Luke 19:10 and is theorized to have been inserted later to harmonize the Gospels.

Chapter 18:12



ומזה תיראו אם יש לבני אדם ק' צאן ונאבד א' הלא היו מניחים צ'ט הנשארים ומבקש את א' הנאבד:
Hebrew Transcription

Translation: And from this, you will see: if there are sons of man that have a hundred sheep, and one was lost, would they not leave the remaining ninety-nine, and seek for the one that was lost?

The Scriptures: What do you think? If a man has a hundred sheep, and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying?

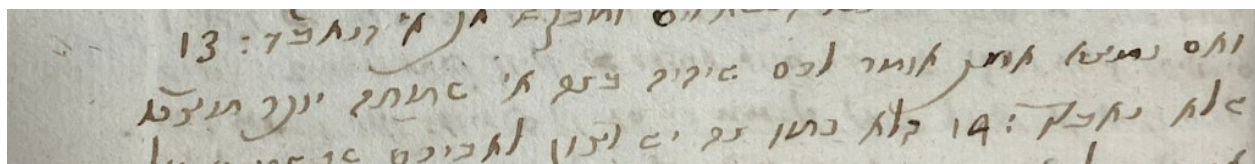
Aramaic: How does it appear to you? If there might be someone who had one hundred sheep, and one might go astray from them, does he not leave the ninety and nine on the mountain, and go seeking that one which strayed?

ומזה	תיראו	אם	יש	לבני	אדם	ק'
u'ma' zeh,"and/ but/ so/ or of/ from this, the one," (prep, ms pron)	tir'u, "you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	im, "if/ whether," (conj)	yesh, "there is, there exists," (part)	l'benei, "to/ for/ belonging to (the) sons, children of," (prep n mp)	adam, "man, mankind" (n ms)	kuf, "hundred," (abbrev, card numb)
צאן	ונאבד	א'	הלא ¹²	היו	מניחים	צ'ט
tzon, "sheep," (n cs)	v'ne'evad, "and/ but/ so/ or I am/ you (ms) are/ he/it is lost," (v. Nif'al, act part, ms)	aleph, "one," (abbrev, card num)	halo, "is not/ does not?" (neg interrog part)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	manichim, "we/ you (mp)/ they, those who place, put, assume, leave alone," (v. Hif'il, act part, mp)	tsade-tet, "ninety and nine," (abbrev, card num)
הנשארים	ומבקש	את	א'	הנאבד:		
ha'nish'arim, "the/ that we/ you (mp)/ they, those remain," (v. Nif'al, act part, mp)	u'mevakesh, "and/ but/ so/ or I/ you (ms)/ he/it ask(s), requests, seeks," (rel part, v. Pi'el, act part, ms)	et, (DO marker)	aleph, "one," (abbrev, ord num)	ha'ne'evad, "the/ that I am/ you (ms) are, he/it is lost," (v. Nif'al, act part, ms)		

Interlinear Chart

¹² The interrogative hey must be attached to a noun. If it is a nominal sentence (not containing a verb), then it is a definite article. But in this case, it appears the author is using the hey has an interrogative hey and not as a definite article.

Chapter 18:13



ואם נמצא אמת אומר לכם שיהיה בזה א' שמחה יותר מצ'ט שלא נאבדו:

Hebrew Transcription

Translation: “*And if it is found*, truth, I say to you, *there will be more joy with this one* than from the ninety-nine that were not lost.”

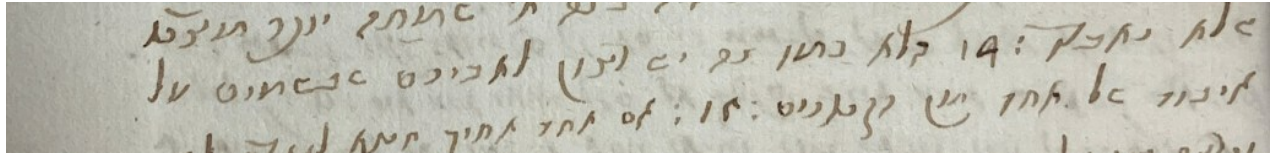
The Scriptures: And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

Aramaic: And if he should find it, amiyn {truly} I say unto you, that he rejoices in him more than the ninety and nine which didn't stray.

ואם	נמצא	אמת	אומר	לכם	שיהיה	בזה
ve'im, “and/ but/ so/ or if/ whether,” (conj)	nimtza, “I/ you (ms)/ he/it is found,” (v Nif'al, act part, ms)	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)	shih'yeh, “what/ that there will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	b'ze, ‘in/ with/ by (the) this,” (prep, pron, ms)
א'	שמחה	יותר	מצ'ט	שלא	נאבדו:	
alef, “one,” (ord num)	smecha, “joy, gladness,” (n fs)	yoter, “more, more than,” (adv)	m'ts'tet, “from/ of ninety and nine,” (prep, card num)	she'lo, “that/ which/ who/ whom no/not,” (neg part)	ne'evdu, “they were lost,” (v. Nif'al, qatal, past, 3mp)	

Interlinear Chart

Chapter 18:14



הלא כמו זה יש רצון לאביכם שבשמים על איבוד של אחד מן הקטנים:
Hebrew Transcription

Translation: “Is there not this *same* desire with your Father¹³ in the heavens over losing of one of these little ones?”

The Scriptures: Thus it is not the desire of your Father who is in the heavens that one of these little ones should be lost.

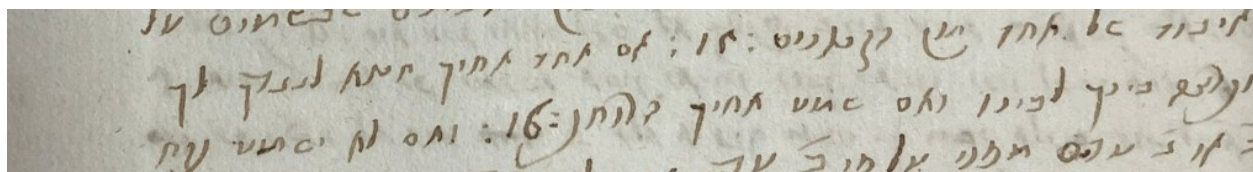
Aramaic: Likewise, it isn’t the will before Your Father, who is in the Shmaya {the Heavens}, that one from these little ones should be lost.

הלא	כמו	זה	יש	רצון	לאביכם	שבשמים
halo, “is not/ does not?” (neg interrogative part)	k’mo, “like, as, similar to,” (adv, prep)	ze, “this,” (pron, ms)	yesh, “there is, there exists,” (part)	ratzon, “desire, intent,” (n ms)	l’avichem, “to/ for/ belonging your (mp) father,” (prep, n ms, 2mp pronom)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)
על	איבוד	של	אחד	מן	הקטנים:	
al, “upon, on,” (prep)	ibud, “disappearance, loss,” (n ms)	shel, “to/ for,” (prep)	echad, “one,” (card num)	min, “from/ of,” (prep)	ha’kevanim, “the least, small, little ones,” (adj mp)	

Interlinear Chart

¹³ Early manuscripts as well as the Byzantine collection include “your Father” in this verse. Whereas later manuscripts as well as the Alexandrian collection record “my Father.” It is generally believed that “my Father” was included to harmonize with Matthew 18:10.

Chapter 18:15



אם אחד אחיך חטא לנגדך לך ותרצה בינך לבינו ואם שמע אחיך הרוחת:
Hebrew Transcription

Translation: “If one of your brothers sinned against you, go **and make peace**¹⁴ between you and him, and if he has heard *you*, you have gained your brother.”

The Scriptures: And if your brother sins against you, go and convict him, between you and him alone. If he hears you, you have gained your brother.

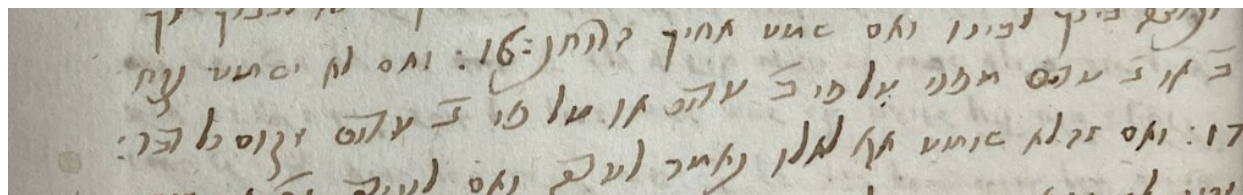
Aramaic: Now, if your brother does wrong against you, go rebuke him, between you and him alone. If he listens to you, you have won your brother.

אם	אחד	אחיך	חטא	לנגדך	לך	ותרצה
im, “if/ whether,” (conj)	echad, “one,” (card num)	achecha, “your (ms) brother,” (n mp, 2ms pronom)	chata “he/it sinned,” (v. Pa’al/Qal, qatal, past, 3ms)	l’negdecha, “to/ for/ belonging to, against you,” (prep, prep, 2ms pronom)	lech, (to a man) “go!” (v. Pa’al/Qal, imp, 2ms)	v’tirteze, “and/ but/ so/ or you (nms) will satisfy, placate,” (v. Pa’al/Qal, yiqtol, fut, 2ms)
בינך	לבינו	ואם	שמע	אחיך	הרוחת:	
benecha, “between you (ms),” (prep, 2ms pronom)	l’benech’o, “between him/it,” (prep, 3ms pronom)	ve’im, “and/ but/ so/ or if/ whether,” (conj)	shama, “he/it heard,” (v. Pa’al/Qal, qatal, past, 3ms)	achicha, “your (ms) brother” (n ms, 2ms pronom)	hirvacht, “you (ms) gained,” (v. Hif’il, qatal, past, 2ms)	

Interlinear Chart

¹⁴ Literally, “to appease, satisfy.”

Chapter 18:16



ואם לא ישמע תקח ב' או ג' עדים מפני על פי ב' עדים או על פי ג' עדים יקום כל דבר:
Hebrew Transcription

Translation: “And if he will not hear, take two or three witnesses so that on the mouth of two witnesses, **or by the mouth of** three witnesses, every word will be established.”¹⁵

The Scriptures: But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’

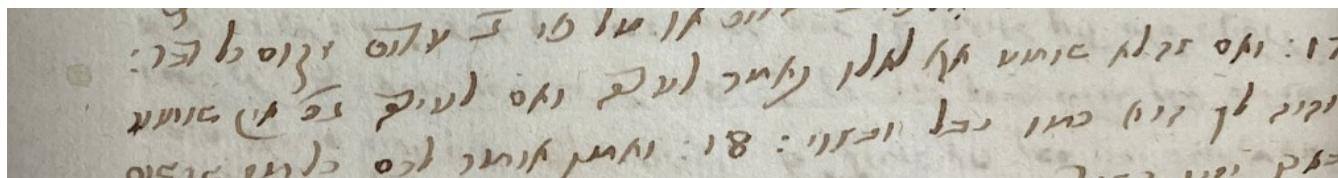
Aramaic: And if he doesn’t listen to you, take with you one or two others, so that upon the mouth of two or three sahdiyn {witnesses}, every word will be established.

ואם	לא	ישמע	תקח	ב'	או	ג'
ve'im, “and/ but/ so/ or if/ whether,” (conj)	lo, “no/not,” (neg part)	yishma, “he/it will hear,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	tikach, “you (ms) will take,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	bet, “two,” (abbrev, card num)	o, “or,” (conj)	gimel, “three,” (abbrev, card num)
עדים	מפני	על	פי	ב'	עדים	או
edim, “witnesses,” (n mp)	mipni, “of/ from, away from, from (the) mouth,” (prep, n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	pi, “mouth of,” (n ms constr)	bet, “two,” (abbrev, card num)	edim, “witnesses,” (n mp)	o, “or,” (conj)
על	פי	ג'	עדים	יקום	כל	דבר:
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	pi, “mouth of,” (n ms constr)	gimel, “three,” (abbrev, card num)	edim, “witnesses,” (n mp)	yakum, “he/it will rise, be established,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	kol, “all,” (n ms)	davar, “thing, matter, word,” (n ms)

Interlinear Chart

¹⁵ Deuteronomy 19:15.

Chapter 18:17



ואם זה לא שומע אף לאלו תאמר לעדה ואם לעידה ג'כ אין שומע והיה לך הוא כמו נבל ובזוי:

Hebrew Transcription

Translation: “And if this *one* does not hear, even to these, **you are to tell** the assembly, and if to the assembly, likewise, he does not hear, **then he is to you as a vile and despised one.**”¹⁶

The Scriptures: And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like the nations and a tax collector.

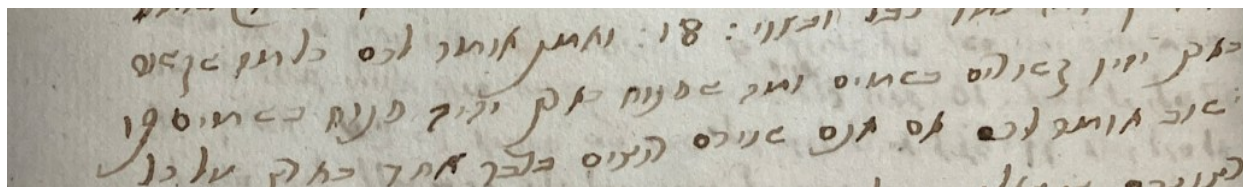
Aramaic: But, if he will also not listen to them, tell The Edtha {The Assembly/The Church}. But, if he will also not listen to The Edtha {The Assembly/The Church}, let him be unto you like a Maksa {a Tax-Collector} and like a Khanpha {a Pagan}.

ואם	זה	לא	שומע	אף	לאלו	תאמר
ve'im, “and/ but/ so/ or if/ whether,” (conj)	ze, “this,” (pron, ms)	lo, “no/not,” (neg part)	shonmea, “I/ you (ms) he/it hear(s),” (v. Pa'al/Qal, act part, ms)	af, “even, also,” (conj)	l'elu, “to/ for/ belonging to those,” (prep, prep, 3mp)	tomar, “you will say,” (v. Pa'al/Qal, yiqtol, fut, 2ms)
לעדה	ואם	לעידה	ג'כ	אין	שומע	והיה
l'eda, “to/ for/ belonging to (the) congregation, assembly,” (n fs)	ve'im, “and/ but/ so/ or if/ whether,” (conj)	l'eda, “to/ for/ belonging to (the) assembly,” (prep, n fs) Aramaism	ג-כן gam-ken, “likewise,” (part, adv, abbrev)	ein, “isn't, is not,” (rel part, part)	shomea, “I/ you (ms)/ he/it hear(s),” (v. Pa'al/Qal, act part, ms)	v'haya, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past 3ms)
לך	הוא	כמו	נבל	ובזוי:		
lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	hu, “he/it,” (3ms pron)	k'mo, “like, as, similar to,” (adv, prep)	naval, “vile, vile person, scoundrel (as a noun),” (adj ms)	v'bazuy, “and/ but/ so/ or despised, contemptible,” (adj ms)		

Interlinear Chart

¹⁶ This section contains distinct vocabulary and structural idioms from post-biblical dialects. The text utilizes the compound abbreviation ג'כ (*gam ken*) for “also,” which is highly prevalent in Rabbinic literature, alongside the noun עדה (*edah*) to denote the assembly.

Chapter 18:18



ואמת אומר לכם כל מה שקשור בארץ יהיו קשורים בשמים ומה שפתוח בארץ יהיה פתוח בשמים:

Hebrew Transcription

Translation: “And truth I say to you, all of what is bound on earth will be bound in the heavens: and what is **opened** on earth **will be opened** in the heavens.”¹⁷

The Scriptures: Truly, I say to you, whatever you bind on earth shall be having been bound in heaven, and whatever you loosen on earth shall be having been loosened in heaven.

Aramaic: And amiyn {truly} I say unto you, that all that you might bind in the Ara {the Earth}, will be bound in the Shmaya {the Heavens}, and the thing that you might loose in the Ara {the Earth}, will be loosed in the Shmaya {the Heavens}.

ואמת	אומר	לכם	כל	מה	שקשור	בארץ
ve'emet, “and/ so/ but/ or 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)	kol, “all,” (n ms)	mah, “what?” (pron)	she'kishur, “that/ which/ who/ whom I/ you (ms)/ he/it bind(s),” (rel part, v. Pa'al/Qal, act part, ms)	eretz, “in/ with/ by (the) earth,” (prep, n ms)

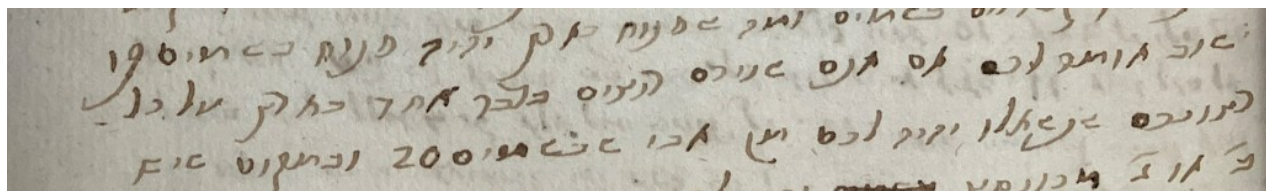
¹⁷ In Matthew 16:19, Yeshua is speaking directly to Peter about building an assembly upon the stone of truth that Yeshua is the Messiah by saying, “To you I will give the keys of heaven, and all of what you prohibit (אוסר *oser*) in the world will be prohibited in the heavens, and all of what remains will be permitted in the heavens.” However, in Matthew 18:18, Yeshua speaks directly to all the disciples about handling conflict in the community, saying, “...all that is bound (קשור *kishur*) on earth is bound in the heavens: and what is opened on earth will be opened in the heavens.”

These are speaking of two different truths:

1. The truth that Yeshua is the Messiah is the foundation of the new covenant assembly. However, if “the heavens” is an idiom for “heavenly beings,” according to Joseph A. Fitzmeyer’s analysis of the 1350 Hittite treaty (See the English Edition of the Aramaic text, with references to biblical parallels, in Joseph A. Fitzmyer, trans., “The Inscriptions of Bar-Ga’yah and Mati’el from Sefire,” *The Context of Scripture* 2.82 (W. Hallo and K. L. Younger, eds. [Leiden: Brill, 2000]), 213–215), then the keys to the heavens appear to be keys that permit or prohibit heavenly beings in situations such as when an individual is turned over the satan for destruction of the flesh and correction when Paul turned two individuals over to Satan in 1 Corinthians 5:5, and 1 Timothy 1:20. Even though Yeshua was speaking directly to Peter, and Paul, who was not a disciple of Yeshua but was sent by Yeshua, was given LEGAL AUTHORITY over the assemblies was able to turn these men over to Satan. This can also be done by those who have legal authority over the assembly, but it is recommended that you ask Yehovah to fight the fight on their behalf, rather than attempting to face off with demonic entities.

2. In Matthew 18:18, the disciples are taught how to resolve conflicts and to be humble with a forgiving heart. This verse seems to indicate that “all what is bound,” meaning either by man or God, is bound in the heavens. Likewise, all that is opened on earth, by man or God, is opened in the heavens. Therefore, if a person “binds” something on earth, such as a spiritual being, then it is bound in the heavens. But if something is “opened” on earth — like a modern television, radio, internet, or a cursed item — then it is opened upon the earth.

Chapter 18:19



שוב אומר לכם אם אתם שניכם רוצים בדבר אחד בארץ על כל רצונכם שתשאלו יהיה לכם מן אבי שבשמים:

Hebrew Transcription

Translation: “Again, I say to you, ‘If two of you **desire one thing** on this earth, concerning **all you desire** that you ask, it will be **for you** by my Father **who is** in the heavens.’”¹⁸

The Scriptures: Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens.

Aramaic: Again I say unto you, that if two from you should agree in the Ara {the Earth} concerning any matter they might ask, they will have it from The Presence of My Father, who is in the Shmaya {the Heavens},

שוב	אומר	לכם	אם	אתם	שניכם	רוצים
shuv, “again,” (adv)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	im, “if/ whether,” (conj)	atem, “you,” (mp pron)	shneichem, “the two of you (mp),” (card num, 2mp pronom)	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa’al/Qal, act part, mp)

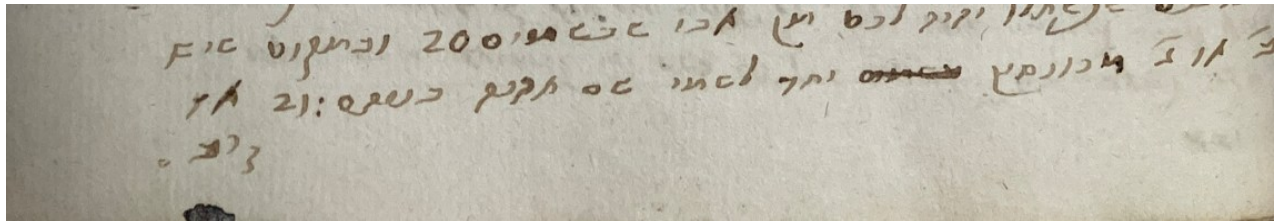
בדבר	אחד	בארץ	על	כל	רצונכם	שתשאלו
b’davar, “in/ with/ by (the) thing, matter,” (prep, n ms)	echad, “one,” (card num)	eret, “in/ with/ by (the) earth,” (prep, n ms)	al, “upon, on,” (prep)	kol, “all,” (n ms)	retzonchem, “your (mp) desire,” (n ms, 2mp pronom)	she’tish’alu, “that/ which/ who/ whom you ask,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2mp)

¹⁸ This verse exhibits grammar and syntax characteristic of post-biblical developments. It uses the relative prefix שׁ (she-) in שתשאלו (“that you shall ask”), a foundational feature of Mishnaic Hebrew syntax that replaced the biblical pronoun אשר. Additionally, the text employs the active plural participle רוצים (rotsim) (“are desiring”) to express a continuous present-tense action, a verbal structure highly favored in Mishnaic and later Rabbinic idioms over standard biblical forms.

		שבשמים:	אבי	מן	לכם	יהיה
		she'b'shamayim, "that/ which/ who/ whom in/ with/ by (the) heavens," (rel part, prep, n mp)	avi, "my father," (n ms, 1cs pronom)	min, "from/ of," (prep)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)

Interlinear Chart

Chapter 18:20



ובמקום שיש ב' או ג' מכוונסין יחד לשמי שם אהיה בניהם:
Hebrew Transcription

Translation: “And in the place that two or three are assembled together for my name, **I will be amongst them.**”

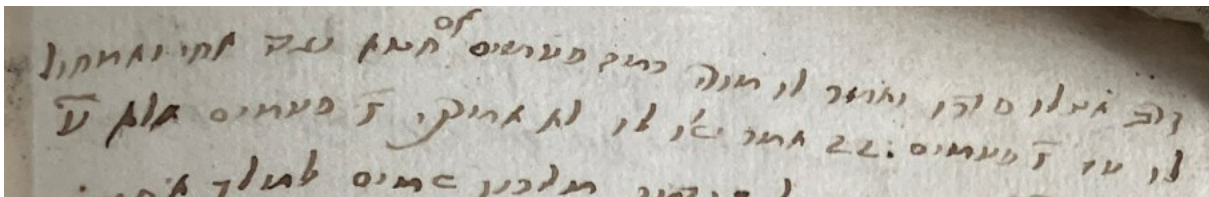
The Scriptures: For where two or three are gathered together in My Name, there I am in their midst.”

Aramaic: for, where two or three are assembled, in My Name, I’m there among them.”

ובמקום	שיש	ב'	או	ג'	מכוונסין	יחד
u'bamakom, “and/ but/ so/ or in/ with/ by (the) place,” (prep, n ms)	she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	bet, “two,” (abbrev, card num)	o, “or,” (conj)	gimel “three,” (abbrev, card num)	mechunas`in, “we are/ you (mp) are, they, those are assembled,” (v. Pi`el, act part, Ar. mp pronom)	yachad, “together,” (adv)
לשמי	שם	אהיה	בניהם:			
I`shmi, “to/ for/ belonging to my name,” (prep, n ms, 1cs pronom)	sham, “there,” (adv)	ehye, “I will be,” (v. Pa`al/Qal, yiqtol, fut, 1cs)	beneihem, “between, among, them,” (prep, 3mp pronom)			

Interlinear Chart

Chapter 18:21



אז קרב אצלו פדרו ואמר לו מורי כמה פעמים אם חטא נגדי אחי ואמחול לו עד ז' פעמים:
Hebrew Transcription

Translation: Then Pedro (Peter) approached him and said to him, “My Teacher, **how many times if** my brother sins against me, *am* I to forgive him? Up to seven times?”

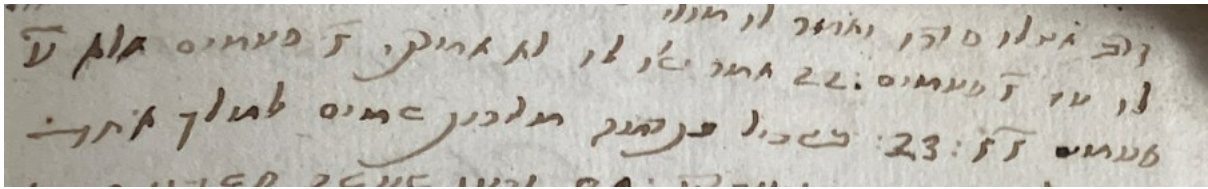
The Scriptures: Then Kēpha came to Him and said, “Master, how often shall my brother sin against me, and I forgive him? Up to seven times?”

Aramaic: Then Kepha {The Rock} drew near to Him, and said unto Him, “Mari {My Lord}, how many times should I forgive, if my brother does wrong against me? Should I forgive him up to seven times?”

אז	קרב	אצלו	פדרו	ואמר	לו	מורי
az, “then, in that case, so,” (conj)	karev, “he/it approached,” (Pa’al/Qal, qatal, past, 3ms)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	pedro, “Peter,” (name)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	mori, “my teacher, lord,” (n ms, 1cs pronom)
כמה	פעמים	אם	חטא	נגדי	אחי	ואמחול
k’ma, “how much, how many,” (adv)	pa’amim, “times,” (n fp)	im, “if, whether,” (conj)	chata “he/it sinned,” (v. Pa’al/Qal, qatal, past, 3ms)	negdi, “against me,” (prep, 1cs pronom)	achi, “my brother,” (n ms, 1cs pronom)	v’emchol, “and/ but/ so/ or I will forgive,” (v. Pa’al/Qal, yiqtol, fut, 1cs)
לו	עד	ז'	פעמים:			
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ad, “until, up to,” (prep)	zayin, “seven,” (abbrev, card num)	pa’amim, “times,” (n fp)			

Interlinear Chart

Chapter 18:22



אמר ישו לו לא אמרתי ז' פעמים אלא ע' פעמים ז' ז':

Hebrew Transcription

Translation: Yeshua said to him, “I have not said to you seven times, but rather seventy times seven, **seven**.”

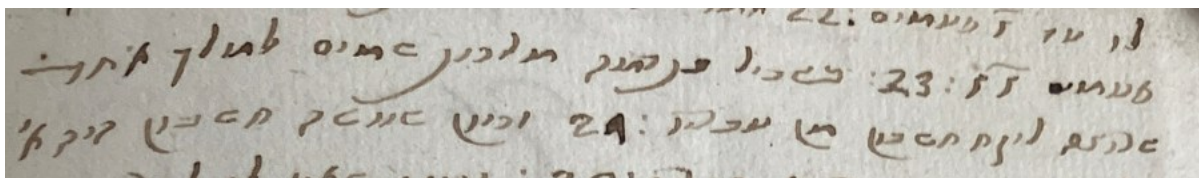
The Scriptures: יהושע said to him, “I do not say to you, up to seven times, but up to seventy times seven.

Aramaic: Eshu {Yeshua} said unto him, “I don’t say unto you, up to seven, but rather, up to seventy times seven and seven.

אמר	ישו	לו	לא	אמרתי	ז'	פעמים
amar, “he/it said,” (v, Pa'al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lo, “no/not,” (neg part)	amarti, “I said,” (v. Pa'al/Qal, qatal, past, 1cs)	zayin “seven,” (abbrev, card num)	pa'amim, “times, (n fp)
אלא	ע'	פעמים	ז'	ז':		
ela, “but, however, only, (conj)	שבעים ayin, “seventy,” (abbrev, card num)	pa'amim, “times,” (n fp)	zayin “seven,” (abbrev, card num)	zayin “seven,” (abbrev, card num)		

Interlinear Chart

Chapter 18:23



בשביל נתדמה מלכות שמים למלך אחד שרוצה ליקח חשבון מן עבדיו:

Hebrew Transcription

Translation: “Therefore, the kingdom of heaven is likened to **one king who wanted to take account of his servants**,”¹⁹

The Scriptures: Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants.

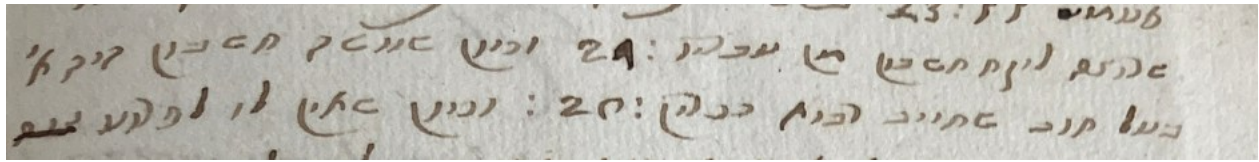
Aramaic: Because of this, The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto a gabra, a Malka {a King}, who desired to receive an accounting from his servants.

בשביל	נתדמה	מלכות	שמים	למלך	אחד	שרוצה
bishvil, “for, because of,” (conj)	nit’dama, “she/it resembled,” (v. she/it resembled, to be like,” (v. Nit’pael, qatal, past, 3fs) 2nd Temple	malchut, “kingdom,” (n fs)	shamayim, “heavens, skies,” (n mp)	la’melek, “to/ for/ belonging to the king,” (n ms)	echad, “one,” (card num)	she’ rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it wants,” (rel part, v. Pa’al/Qal, act part, ms)
ליקח	חשבון	מן	עבדיו:			
liqach, “take,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	chusbun, “calculation, reckoning,” (Ar. n ms)	min, “from/ of,” (prep)	avadav, “his/its servants, slaves,” (n mp, 3mp pronom)			

Interlinear Chart

¹⁹ The text relies heavily on post-biblical structural elements and financial idioms. The word בשביל (*bi-shvil*) serves as a Mishnaic transition meaning “therefore” or “for this reason.” The phrase שרוצה (*she-rotzeh*) pairs the Mishnaic relative prefix *she-* with an active present participle to mean “who wants.” Most notably, the phrase ליקח חשבון (*liqah heshbon*) employs a classic Rabbinic accounting idiom meaning “to take a reckoning” or “to settle accounts,” utilizing the distinct infinitive form ליקח (*liqah*) (“to take”). Furthermore, the verb נתדמה (*nitdamah*) (“is likened”) belongs to the Nitpael stem, a verbal paradigm that combined the ancient Nifal and Hitpael structures to become the standard passive voice system in Mishnaic and Rabbinic Hebrew.

Chapter 18:24



וכיון שנושה חשבון היה א' בעל חוב שחייב רבוא ככרין:

Hebrew Transcription

Translation: “and when he *began* taking account, there was one **debtor** who was in debt of ten thousand talents.”²⁰

The Scriptures: And when he had begun to settle, one was brought to him who owed him ten thousand talents,

Aramaic: And when he began to receive, they brought to him one who owed ten thousand kakriyn {talents}.

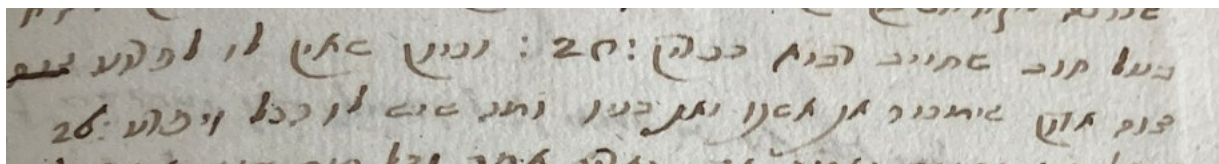
וכיון	שנושה	חשבון	היה	א'	בעל	חוב
v'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)	she'nosheh, “that/ which/ who/ whom I/ you (ms)/ he/it lend(s), creditor,” (v. Pa'al/Qal, act part, ms)	chusbun, “calculation, reckoning, account,” (Ar. n ms) Aramaism	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	aleph, “one,” (ord num)	ba'al, “owner, possessor,” (n ms)	chov, “debt, obligation,” (n fs)
שחייב	רבוא	ככרין ²¹ :				
she'chayav, “that/ which/ who/ whom debtor,” (rel part, n ms)	ribo, “large amount, myriad, ten thousand,” (card num)	kak'rin, “talents,” (Ar n fp) Aramaism				

Interlinear Chart

²⁰ This verse features a dense concentration of post-biblical syntax and legal terminology. It opens with the classic Mishnaic temporal conjunction וכיון (*ve-khevan*), meaning “and when” or “since.” The text explicitly uses the foundational Mishnaic legal term בעל חוב (*ba'al hov*) (literally “master of debt”) to denote a debtor, paired with the alphanumeric symbol א' representing the number “one.” Additionally, the currency unit ככרין (*kikarin*) (“talents”) displays the classic Mishnaic plural suffix -in (י) rather than the standard biblical masculine plural ending -im (ים). Also see Esther 3:9.

²¹ This Aramaic word is found in Ezra 7:22.

Chapter 18:25



וכיון שאין לו לפרוע צוה אדון שימכור את אשתו ואת בניו ומה שיש לו הכל ויפרע:

Hebrew Transcription

Translation: “And when he was not able to pay it off, *the* master ordered him that he would sell his wife and children, and whatever he had entirely, and to make payment.”

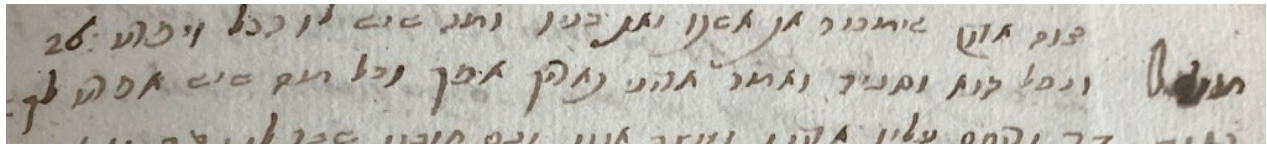
The Scriptures: but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had, and payment to be made.

Aramaic: And when he didn’t have payment, his lord commanded that he should be sold, he and his wife and his children and every thing he had, and he should repay.

שימכור	אדון	צוה	לפרוע	לו	שאין	וכיון
she’yimkor, “that/ which/ who/ whom he/it will sell,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	adon, “master, lord,” (n ms)	tziva, “he/it ordered,” (v. Pi’el, qatal, past, 3ms)	lifroa, “to pay off (a debt, loan),” (v. Pa’al/Qal, inf constr)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	v’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
לו	שיש	ומה	בניו	ואת	אשתו	את
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	u’mah, “and/ but/ so/ or what?” (inter part)	benav, “his sons/ children,” (n mp)	ve/et, “and/ but/ so/or” (DO marker)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	et, (DO marker)
					ויפרע:	הכל
					v’yifra, “and/ but/ so/ or he/it will pay, pay off,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ha’kol, “the/ that all,” (n ms)

Interlinear Chart

Chapter 18:26



ונפל הוא וסגיד ואמר אדוני תאריך אפך וכל מה שיש אפרע לך:
Hebrew Transcription

Translation: Then he fell down and prostrated himself and said, “**My** Master, be long-suffering (of your anger) *with me*, and I will pay all what I owe to you.

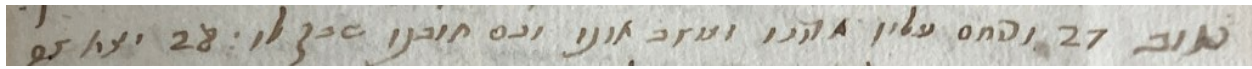
The Scriptures: Then the servant fell down before him, saying, ‘Master, have patience with me, and I shall pay you all.’

Aramaic: And that servant fell down and worshiped him and said, ‘Mari {My lord}, be patient of spirit concerning me and I will repay every thing unto you!’

אפך	תאריך	אדוני	ואמר	וסגיד	הוא	ונפל
afech, “your (ms) countenance, anger, fierceness of anger.” (n ms, 2ms pronom)	ta’arich, “you (ms) will extend, prolong.” (v. Hif’il, yiqtol, fut, 2ms)	adoni, “my lord, master.” (n ms, 1cs pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	v’sagid, “and/ but/ so/ or he bowed down,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	v’nafal, “and/ but/ so/ or he/it fell,” (Pa’al/Qal, qatal, past, 3ms)
		לך:	אפרע	שיש	מה	וכל
		lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	efra, “I will pay off,” (v. Pa’al/Qal, yiqtol, 1cs)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mah, “what?” (interrog pron)	v’kol, “and/ but/ so/ or all,” (prep, n ms)

Interlinear Chart

Chapter 18:27



וריהם עליו אדונו ועזב אותו וגם חובתו שבק לו:

Hebrew Transcription

Translation: “And his master pitied him and released him and even forgave him his debt.”

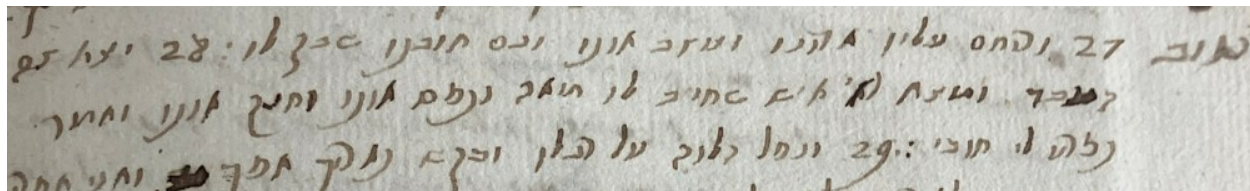
The Scriptures: And the master of that servant was moved with compassion, released him, and forgave him the debt.

Aramaic: And his lord had compassion on that servant and released him and forgave him his debt.

חובתו	וגם	אותו	ועזב	אדונו	עליו	וריהם
chovato, “his/its obligation, debt,” (n fs, 3ms pronom)	v'gam, “and/ but/ so/ again, also, too, in addition, even, as well,” (part)	oto, “him/it,” (DO marker, 3ms pron)	ve'azav, “and/ but/ so/ then he/it abandoned, left,” (v. Pa'al/Qal, qatal, past, 3ms)	adono, “his/its master, lord,” (n ms, 3ms pronom)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	v'richem, “and/ but/ so/ or he/it pitied,” (v. Pi'el, qatal, past, 3ms)
					לו:	שבק
					lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	shavak, “he/it left, abandoned,” (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 18:28



יצא זה העבד ומצא לא' איש שחייב לו מאה ותפס אותו וחנק אותו ואמר תפרע לי חובי:

Hebrew Transcription

Translation: This servant went out and found one **man who was a debtor** to him a hundred, and **he seized him and strangled him** and said, **“You will pay me my debt!”**

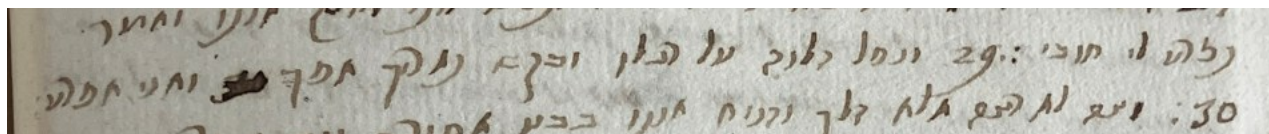
The Scriptures: And that servant went out and found one of his fellow servants who owed him a hundred denarii. And he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’

Aramaic: Now, that servant went out and found one from his fellow servants who had owed him one hundred diynare {denarius} and he seized him and was choking him and said unto him, “Give to me the thing you owe to me!”

יצא	זה	העבד	ומצא	לא'	איש	שחייב
yatza, “he/it exited, went out,” (v. Pa'al/Qal, qatal, past 3ms)	ze, “this,” (pron, ms)	ha'eved, “the slave, servant,” (n ms)	v'matza, “and/ but/ so/ or he/it found,” (v. Pa'al/Qal, qatal, 3ms)	lamed-aleph, “to/ for/ belonging to one,” (prep, abbrev, card num)	ish, “man,” (n ms)	she'chayav, “that/ which/ who/ whom debtor,” (rel part, n ms)
לו	מאה	ותפס	אותו	וחנק	אותו	ואמר
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	me'a, “hundred,” (n fs)	v'tafas, “and/ but/ so/ or he/it caught, apprehended, to understand,” (v. Pa'al/Qal, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron)	v'chanak, “and/ but/ so/ or he/it choked, strangled,” (v. Pa'al/Qal, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
תפרע	לי	חובי:				
tifra, “you (ms) will pay off,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	li, “to/ for/ belonging to me,” (prep, 1cs)	chovi, “my debt,” (n ns, 1cs pronom)				

Interlinear Chart

Chapter 18:29



ונפל הלוח על רגלו ובקש תאריך אפך ואני אפרע:

Hebrew Transcription

Translation: And the debtor fell upon his **foot** and begged, “**You should be patient**²² and I will pay *it* off.”

The Scriptures: Then his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I shall pay you all.’

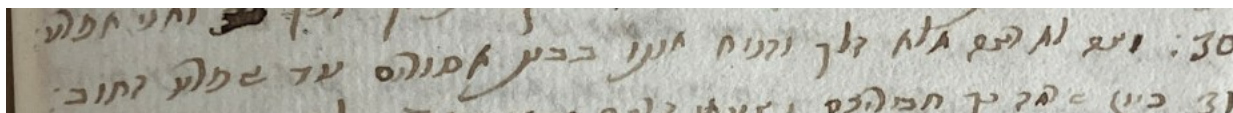
Aramaic: And that fellow servant fell down upon his feet begging him, and said unto him, ‘Be patient of spirit concerning me and I will repay you!’

אפך	תאריך	ובקש	רגלו	על	הלוח	ונפל
afech, “your (ms) countenance, anger, fierceness of anger,” (n ms, 2ms pronom)	ta’arich, “you (ms) will extend, prolong,” (v. Hif’il, yiqtol, fut, 2ms)	v’kash, “and/ but/ so/ or he/it intensely asked, requested, sought,” (v. Pi’el, qatal, past, 3ms)	raglo, “his/its foot, leg,” (n fs, 3ms pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	hilva, “he/it borrowed, debtor,” (v. Hif’il, qatal, past, 3ms)	v’nafal, “and/ but/ so/ or he/it fell,” (Pa’al/Qal, qatal, past, 3ms)
					אפרע:	ואני
					efra, “I will pay off,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	v’ani, “and/ but/ so/ or I, I am,” (pron 1cs)

Interlinear Chart

²² Literally, “extend your anger.”

Chapter 18:30



וזה לא רצה אלא הלך והניח אותו בבית אסורים עד שפרע החוב:
Hebrew Transcription

Translation: And this one did not want to, but he went and left him in the house of prisoners until he repaid the debt.

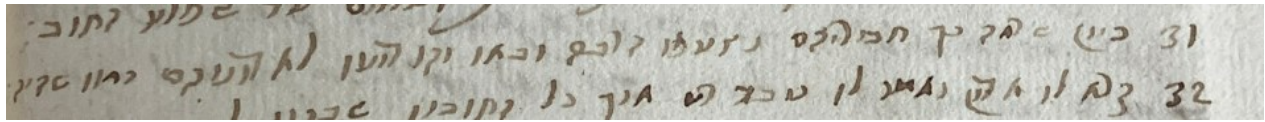
The Scriptures: But he would not, and went and threw him into prison till he should pay the debt.

Aramaic: But he didn't want to, but rather, he went and cast him into the prisoner's house until he gave him what he owed him.

וזה	לא	רצה	אלא	הלך	והניח	אותו
ve'ze, "and/ but/ so/ or this," (prep, pron, ms)	lo, "no/not," (neg part)	ratza, "he/it wanted," (v. Pa'al/Qal, qatal, past, 3ms)	ela, "but, however, only, (conj)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	v'heniach, "and/ but/ so/ or he/it left alone," (v. Hif'il, qatal, past, 3ms)	oto, "him/it," (DO marker, 3ms pron)
בבית	אסורים	עד	שפרע	החוב:		
b'bayit, "in/ with/ by (the) house," (prep, n ms)	asur'im "we/ you (mp)/ they, those bound, imprisoned," (n mp)	ad, "until, up to," (prep)	she'para, "that/ which/ who/ whom he/it paid off," (v. Pa'al/Qal, qatal, 3ms)	ha'chov, "the debt," (n ms)		

Interlinear Chart

Chapter 18:31



כיון שראה כך חבריהם נזעפו הרבה ובאו והודיעו לאדוניהם כמו שהיה:

Hebrew Transcription

Translation: When he saw this, **their companions were greatly furious** and came and informed their Lord about what had happened.

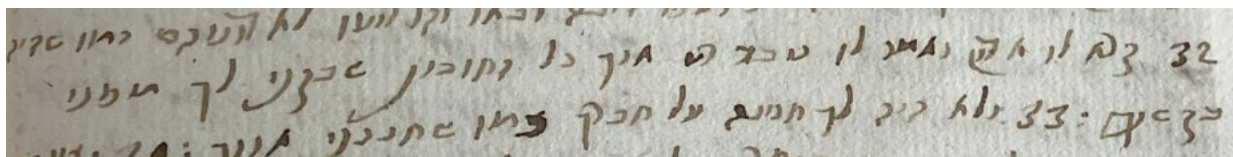
The Scriptures: And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place.

Aramaic: Now, when their fellow servants saw the thing which happened, they were very sad, and having come, made known to their lord all that which happened.

כיון	שראה	כך	חבריהם	נזעפו	הרבה	ובאו
keivan, “because, as soon as, when,” (conj)	sh’ ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	kach, “is so, thus, therefore, this way,” (conj)	chaverehen, “their friends, companions,” (n mp, 3mp pronom)	niz’af’u, “they were furious,” (v. Pa’al/Qal, qatal, past, 3mp)	harbeh, “many, much, a lot,” (adv)	u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)
והודיעו	לאדוניהם	כמו	שהיה:			
v’hodi’u, “and/ but/ so/ or they informed,” (v. Hif’il, qatal, 3mp)	la’adoneihem, “to/ for/ belonging to their (m) masters, lords,” (n mp, 3mp pronom)	k’mo, “like, as, similar to,” (adv, prep)	she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’alQa/, qatal, past, 3ms)			

Interlinear Chart

Chapter 18:32



קרא לו אדון ואמר לו עבד רע איך כל החובות שבקתי לך מפני בקשתך:

Hebrew Transcription

Translation: *The master called to him and said to him, “Wicked servant, **how is it that of all the debts** I did forgive you **because of your request?**”*

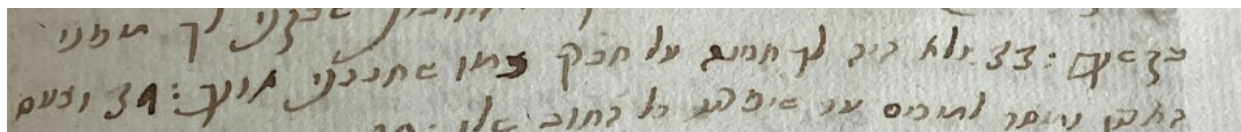
The Scriptures: Then his master called him and said to him, ‘Wicked servant! I forgave you all that debt seeing you begged me.

Aramaic: Then his lord called him and said unto him, ‘Abda bisha {evil servant}! I forgave you all of that khawbtha {debt} because you begged me.

קרא	לו	אדון	ואמר	לו	עבד	רע
kara, “he/it read, called,” (v. Pa’a/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adon, “master, lord,” (n ms)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	eved, “servant, slave,” (n ms)	ra, “evil, wickedness,” (adj ms)
איך	כל	החובות	שבקתי	לך	מפני	בקשתך:
eich, “how?” (adv)	kol, “all,” (n ms)	ha’chovot, “the debts,” (n mp)	shavakti, “I abandoned, forgave,” (v. Pa’al/Qal, qatal, qatalm, 1cs)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	mipnei, “of/ from, away from, from before,” (prep)	bakashatcha, “your (ms) request,” (n fs, 2ms pronom)

Interlinear Chart

Chapter 18:33



ולא היה לך חנינה על חברך כמו שחננתי אותך:

Hebrew Transcription

Translation: “And should you not have mercy **upon your companion** like I had mercy on you?”

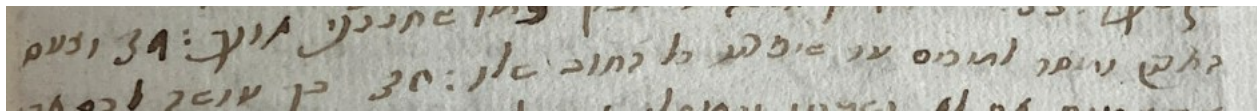
The Scriptures: Should you not also have had compassion on your fellow servant, as I also had compassion on you?”

Aramaic: Wasn’t it right for you that you also should have had mercy on your fellow servant, as I had mercy on you?”

ולא	היה	לך	חנינה	על	חברך	כמו
ve'lo, “and/ but/ so/ or no/not,” (neg part)	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	lecha, “from/ for/ belonging to you,” (prep, 2ms pronom)	chaniynah, “pardon, amnesty, mercy,” (n fs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	chavercha, “your (ms) friend, companion,” (n fs, 2ms pronom)	k'mo, “like, as, similar to,” (adv, prep)
שחננתי	אותך:					
she'chananti, “that/ which/ who/ whom I pardoned,” (Rel part, Pa'al/Qal, qatal, past, 1cs)	otcha, “you (ms),” (DO Marker, 2ms pronom)					

Interlinear Chart

Chapter 18:34



וכעס האדון ומסר למכים עד שיפרע כל החוב שלו:

Hebrew Transcription

Translation: And the master was angry and condemned him to torturers until he would pay off all his debt.²³

The Scriptures: And his master was wroth, and delivered him to the torturers until he should pay all that was due to him.

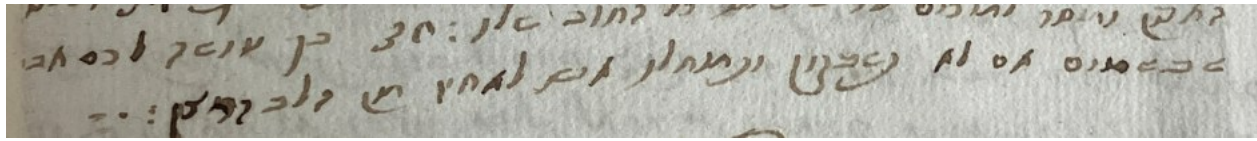
Aramaic: And his lord was angry, and delivered him unto the managdane {lit. the one who gives lashes} until he repaid every thing that he owed him.

וכעס	האדון	ומסר	למכים	עד	שיפרע	כל
v'ka'as, "and/ but/ so/ or he/it was angry," (v. Pa'al/Qal, qatal, past, 3ms)	ha' adon," the master, lord," (n ms)	u'masar, "and/ but/ so/ or, I/ you (ms)/ he/it accuse(s), condemn (s)," (v. Pa'al/Qal, act part, ms) Mishnaic	l'mukim, "to/ for/ belonging to beatings," (prep, n mp pronom)	ad, "until, up to," (prep)	she'yifra, "that/ which/ who/ whom he/it will pay off," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	kol, "all," (n ms)
החוב	שלו:					
ha'chov, "the debt," (n ms)	she'lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)					

Interlinear Chart

²³ This verse showcases distinct post-biblical legal phrasing and syntax. The verb *וּמָסַר* (*ve-masar*) is a core Mishnaic legal term for formally handing over a prisoner into custody. To translate the Greek concept of torturers, the text employs the causative plural participle *לְמַכִּים* (*la-makim*), meaning "to those who strike" or "to the beaters." Additionally, the clause *כָּל הַחֹב שֶׁלוֹ* (*kol ha-hov shelo*) ("all his debt") features the classic Mishnaic possessive system, which uses the independent particle *shelo* ("of him") rather than appending a standard biblical pronoun suffix directly to the noun.

Chapter 18:35



כך עושה לכם אבי שבשמים אם לא תשבקון ותמחלו איש לאחיו מן הלב הרצון:
Hebrew Transcription

Translation: “Thus does my Father who is in the heavens will do to you, if you do not forgive and pardon *each* man, their brother, **from a willing heart**.”²⁴

The Scriptures: So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Aramaic: Likewise, Abi {My Father}, who is in the Shmaya {the Heavens}, will do unto you, if you don’t forgive a man, his brother, his offenses from your heart.”

כך	עושה	לכם	אבי	שבשמים	אם	לא
kach, “is so, thus, therefore, this way,” (conj)	o’sah: “the I/ you (ms)/ he/it do(s), make(s), work(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	avi, “my father,” (n ms, 1cs pronom)	she’b’shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)	im, “if/ whether,” (conj)	lo, “no/not,” (neg part)
תשבקון	ותמחלו	איש	לאחיו	מן	הלב	הרצון:
tishbokon, “you (mp) will abandon, forgive,” (v. Pa’al/Qal, yiqtol, fut, Ar. 2mp) Aramaism	v’timchalu “you (mp) will forgive, will pardon,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	ish, “man,” (n ms)	l’echav, “to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)	min, “from/ of,” (prep)	ha’lev, “the heart,” (n ms)	ha’ratzon, “the willing, desire,” (n ms)

Interlinear Chart

²⁴ This final verse synthesizes multiple post-biblical verbal systems and theological vocabularies. The text uses the verb תשבקון (*tishbequn*) (“you will forgive”), which combines the Aramaic root שִׁבַּק with the classic Aramaicized plural ending יון (*-un*). This is paired directly with the Hebrew verb ותמחלו (*ve-timḥalu*) (“and you will pardon”), employing the core Mishnaic theological verb מָחַל (*maḥal*) for the remission of a spiritual offense. Additionally, the phrase concludes with the unique adjectival form הרצון (*ha-ratzan*), describing a “willing” or “favorable” heart and emphasizing sincere intent.