

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Twenty-
Two

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 Twenty-Two

Cambridge MS Oo.1.32 English Translation

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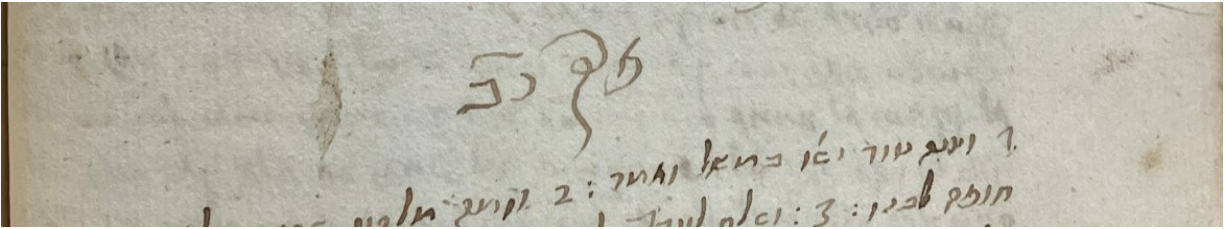
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¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
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Chapter 22:1



וענה עוד ישו במשל ואמר:

Hebrew Transcription

Translation: And Yeshua answered again in a parable and said,

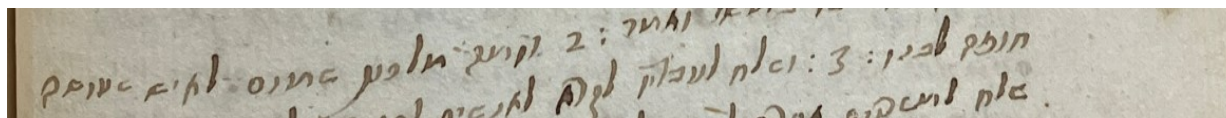
The Scriptures: And יהושע responded and spoke to them again by parables and said,

Aramaic: And Eshu {Yeshua} answered again in Mathle {Parables}, and said,

וענה	עוד	ישו	במשל	ואמר:		
v'ana, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	od, "yet, still, again," (adv)	yesu, "Yeshua," (name)	b'meshalim, "in/ with/ by (the) example, parable, allegories," (prep, n ms)	v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)		

Interlinear Chart

Chapter 22:2



דומה מלכות שמים לאיש שעושה חופה לבנו:

Hebrew Transcription

Translation: “The Kingdom of Heaven is like a man who makes a **chuppah**² for his son,”³

The Scriptures: “The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son,

Aramaic: “The Malkutha d’Shmaya {The Kingdom of the Heavens} is likened unto a Gabra {a Man}, a Malka {a King}, who prepared a Meshthutha {a Banquet} for His Son.

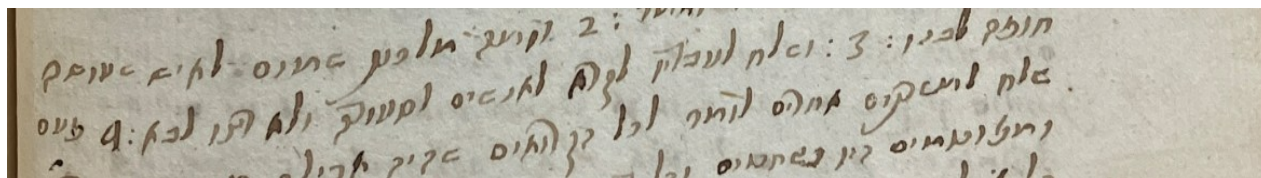
דומה	מלכות	שמים	לאיש	שעושה	חופה	לבנו:
dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms) wrong pronoun	malchut, “kingdom, reign, monarchy,” (n fs)	shamiyim, “heavens,” (n mp)	l’ish, “to/ for/ belonging to man,” (prep, n ms)	she’a’sah: “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	chupa, “canopy, room, closet, chamber, divine protection, wedding,” (n fs)	l’beno, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom)

Interlinear Chart

² A chuppah (Hebrew: חֻפָּה, "covering" or "canopy") is a ceremonial canopy under which a Jewish or Messianic couple stands during their wedding, representing the home they will establish together. It generally consists of a cloth supported by four poles and embodies hospitality, divine presence, and the couple's union.

³ This verse contains foundational Mishnaic Hebrew formulas and cultural idioms. First, the opening word "Domeh" (דומה - "is like" or "resembles") serves as the standard, ubiquitous formula for introducing parables in Rabbinic and Mishnaic literature, in contrast to longer biblical comparative phrases. Second, the relative clause uses the prefix "she-" (שעושה - "who makes") instead of the classical biblical "asher" (אשר), which is the primary syntactic signature of Mishnaic grammar. Third, the word "Chuppah" (חופה), which in classical Biblical Hebrew refers generally to a canopy, chamber, or protective covering, shifts in meaning during the Mishnaic period to specifically denote the wedding canopy, the marriage ceremony, or the wedding feast itself, framing the entire parable within the societal and legal context of Second Temple and early Rabbinic marriage traditions.

Chapter 22:3



ושלח לעבדיו לקרא לאנשים לסעודה ולא רצו לבא:

Hebrew Transcription

Translation: “and he sent his servants to call the **people** to the feast, but they did not want to come.”

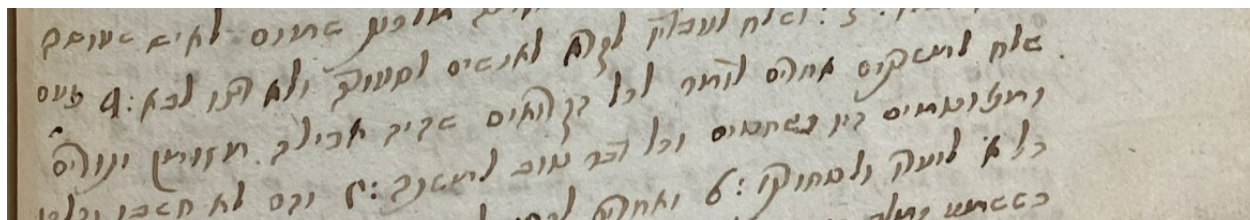
The Scriptures: and sent out his servants to call those who were invited to the wedding feast. But they would not come.

Aramaic: And He sent His servants, so that they might call the mazamane {the invited ones} unto The Meshthutha {The Banquet}, and they didn’t want to come.

ושלח	לעבדיו	לקרא	לאנשים	לסעודה	ולא	רצו
v' schlach, “and/ but/ so/ or he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)	l'avadav, “to/ for/ belonging to his/its servants, slaves,” (prep, n mp, 3ms pronom)	likro, “to read, call,” (v. Pa'al/Qal, inf constr)	l'anashim, “to/ for/ belonging to men, mankind,” (prep, n mp)	l'se'uda, “to (the) meal, feast,” (prep, n fs)	v'lo, “and/ but/ so/ or nor, not,” (neg part)	ratzu, “they wanted, desired,” (v. Pa'al/Qal, qatal, past, 3mp)
						לבא:
						la'bo, “to come,” (v. Pa'al/Qal, inf constr)

Interlinear Chart

Chapter 22:4



פעם שלח למשרתים אחרים לומר לכל הקרואים שהיה אכילה מזומן ותורים ומפוטמים היו נשחטים
וכל דבר טוב למשתה:

Hebrew Transcription

Translation: “Once again, he sent other servants to tell all the called guests, ‘That the food was prepared, and the turtledoves and fatlings were slaughtered, and everything is good for the banquet.’”

The Scriptures: Again he sent out other servants, saying, ‘Say to those who are invited, “See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast.”’

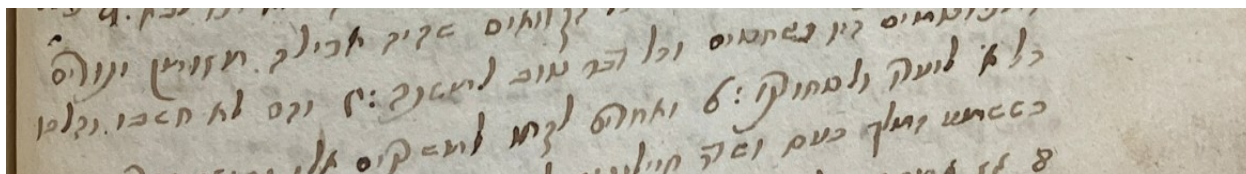
Aramaic: And again He sent other servants, and said, “Say unto the mazamane {the invited ones} that, ‘Behold, Sharuthi {My meal} is ready, and thuray {my oxen}, and my fatlings are killed, and every thing is ready. Come unto The Meshthutha {The Banquet}!’”

פעם	שלח	למשרתים	אחרים	לומר	לכל	הקרואים
pa'am, “time (occasion), time round; once, now, once, twice, repetition,” (adv)	shalach, “he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)	lemeshartim, “to/ for/ belonging to (the) we/ you (mp)/ they, those serving,” (prep, v. Piel, act part, mp)	acherim, “other, another, different,” (adj mp)	lomar, “to say, tell,” (v. Pa'al/Qal, inf constr)	le'kol, “to/ for/ belonging to all,” (prep, n ms)	ha'keruin, “the we/ you (mp)/ they, those called out ones, guests,” (v. Pa'al/Qal, pssv, part, mp)
שהיה	אכילה	מזומן	ותורים	ומפוטמים	היו	נשחטים
she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ochel, “food, eating,” (n ms)	mezuman, “I am/ you (ms) are/ he/it is prepared, arranged,” (v. Pi'el, pssv part, ms)	v'torim, “and/ but/ so/ or turtledoves, (n mp)	umefutamim, “and/ but/ so/ or we/ you (mp)/ they, those overfed,” (v. Pi'el, pssv part, mp)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	nishchatim, “we/ you (mp)/ they are slaughtered,” (v. NiF'al, pssv part, mp)

			למשתה:	טוב	דבר	וכל
			l'mishte, "to/ for/ belonging to (the) feast, banquet, symposium," (prep, n ms)	tov, "good, pleasant," (adj ms)	dvar, "thing, word, matter," (n ms)	ve'chol, "in/ with/ by (the) all," (prep, n ms)

Interlinear Chart

Chapter 22:5



והם לא חשבו והלכו כל א' ליערו ולסחורתו:

Hebrew Transcription

Translation: “And they **did not think about it**, and all left, everyone to his **forest**, and to his merchandise.”

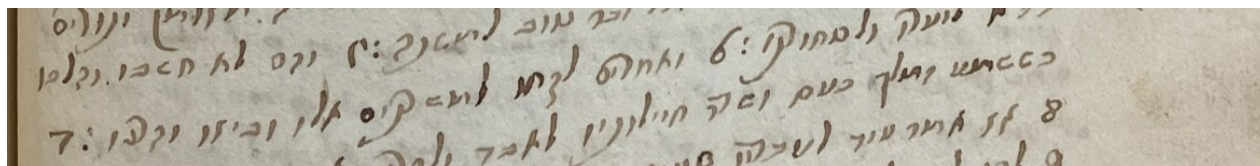
The Scriptures: But they disregarded it and went their way – this one to his field, that one to his trade.

Aramaic: But, they despised it. And some departed unto qritheh {his field}, and some unto thegurtheh {his merchandise/business}.

והם	לא	חשבו	והלכו	כל	א'	ליערו
va'hem, “and/ but/ so/ or they,” (pron, mp)	lo, “no, not,” (neg part)	chashvu, “they thought,” (v. Pa'al/Qal, qatal, past, 3mp)	ve'halchu, “and/ but/ so/ or they left,” (v. Pa'al/Qal, qatal, past, 3mp)	kol, “all,” (n ms)	echad, “one,” (card num) abbrev	liaro, “to/ for/ belonging to his/its forest, woods,” (prep, n ms, 3ms pronom)
						ולסחורתו:
						ve'lischorato, “and/ but/ so/ or to/ for/ belonging to his/its goods, merchandise,” (prep, n fs, 3ms pronom)

Interlinear Chart

Chapter 22:6



ואחרים לקחו למשרתים אלו וביזו והרגו:

Hebrew Transcription

Translation: “Then **others** **took** **these** servants and scorned and killed *them*.”

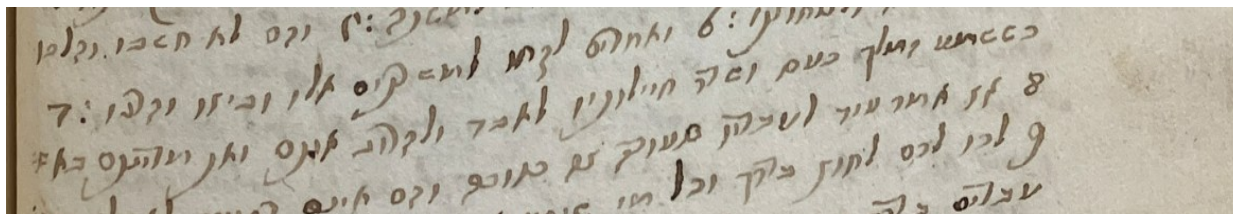
The Scriptures: And the rest, having seized his servants, insulted and killed them.

Aramaic: But the rest seized His servants, and afflicted them, and killed them.

ואחרים	לקחו	למשרתים	אלו	וביזו	והרגו:	
v'acherim, “and/ but/ so/ or other, another, different,” (adj mp)	lakchu, “they took,” (v. Pa'al/Qal, qatal past, 3mp)	l'meshartim, “to/ for/ belonging to (the) we/ you (mp) they, those serving,” (prep, v. Pi'el, act part, mp)	eleh, “these,” (pron)	uv'izu, “and/ but/ so/ or they degraded, despised, scorned,” (v. Pi'el, qatal, past, 3mp)	v'hargu, “and/ but/ so/ or they killed,” (v. Pa'al/Qal, qatal, past, 3mp)	

Interlinear Chart

Chapter 22:7



כששמע המלך כעס ושדר חיילותיו לאבד ולהרוג אותם ואת מדינתם באש:

Hebrew Transcription

Translation: “When the king heard, he became angry and **dispatched** his soldiers **to** destroy and **to** kill them, and their **province** with fire.”

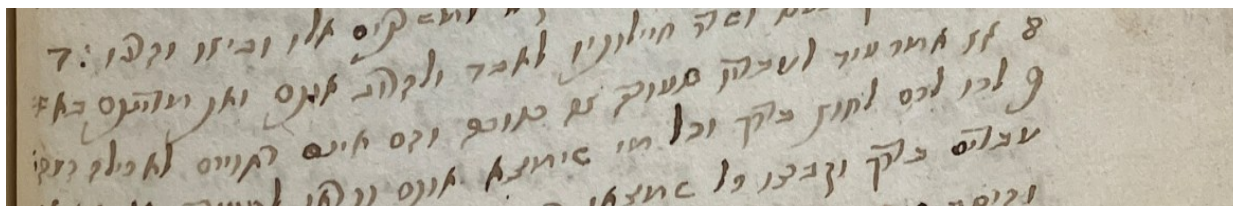
The Scriptures: But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city on fire.

Aramaic: Now, when The Malka {The King} heard it, He was angry, and sent khaylutheh {His forces/armies} and destroyed those qatule {murderers}, and burned their city.

כששמע	המלך	כעס	ושדר	חיילותיו	לאבד	ולהרוג
k's'shama, “when he/it heard,” (adv, v. Pa'al/Qal, qatal, past, 3ms)	ha'melech, “the king,” (n ms)	ka'as, “he/it was angry,” (v. Pa'al/Qal, qatal, past, 3ms)	v'shider, “and/ but/ so/ or he/it dispatched, transmitted,” (v. Pi'el, qatal, past, 3ms)	chayalotav “his/its soldiers, forces,” (n ms, 3ms pronom)	le'evod, “to be lost, to stray, to perish, destroy,” (v. Pa'al/Qal, inf constr)	u'laharog, “and/ but/ so/ or to kill,” (v. Pa'al/Qal, inf constr)
אותם	ואת	מדינתם	באש:			
otam, “them,” (DO marker, 3mp pronom)	v'et, “and, but, so, or,” (DO marker)	medinatam, “their state, country, nation,” (n fs, 3mp pronom)	b'esh, “in/ with/ by (the) fire,” (prep, n fs)			

Interlinear Chart

Chapter 22:8



אז אמר עוד לעבדיו סעודה זה טובה והם אינם ראויים לא כילה הזה:

Hebrew Transcription

Translation: Then he said **again** to his servants, “**This meal is good, but they are not worthy to eat this food.**”

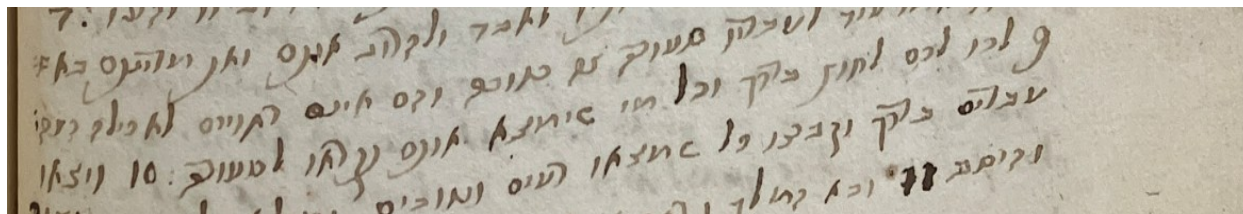
The Scriptures: Then he said to his servants, ‘The wedding feast, indeed, is ready, but those who were invited were not worthy.’

Aramaic: Then He said unto His servants, ‘The Meshthutha {The Banquet} is ready, and those who were invited were not worthy.’

אז	אמר	עוד	לעבדיו	סעודה	זה	טובה
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	od, “yet, still,” (adv)	l'avadav, “to/ for/ belonging to his/its servants, slaves,” (prep, n mp, 3ms pronom)	se'uda, “meal, feast,” (n fs)	ze, “this,” (pron, ms)	tova, “good, pleasant,” (adj fs)
והם	אינם	ראויים	לאכילה	הזה:		
va'hem, “and/ but/ so/ or they,” (pron, mp)	einam, “they are not,” (part, 3mp pronom)	re'uyim, “fitting, appropriate, worthy,” (adj mp)	l'achila, “to/ for/ belonging to (the) eating,” (prep, n fs)	haze, “the this, that,” (pron ms)		

Interlinear Chart

Chapter 22:9



לכו לכם לחוץ בדרך וכל מי שימצא אותם תקראו לסעודה:

Hebrew Transcription

Translation: “Go outside on the road and all whom you find, **them you will call to the meal.**”

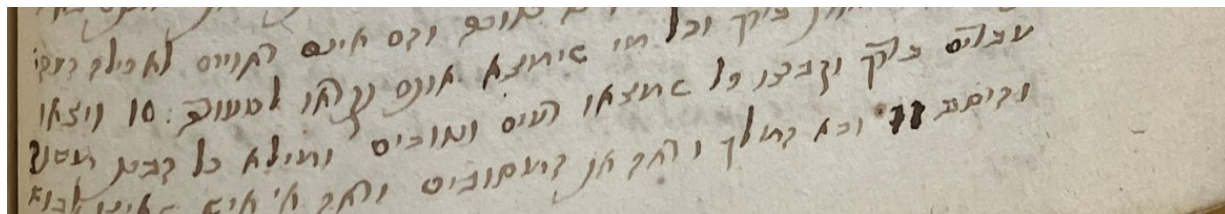
The Scriptures: Therefore go into the street corners, and as many as you find, invite to the wedding feast.’

Aramaic: Go therefore unto the exits of the roads, and all who you find, you are to call them unto The Meshthutha {The Banquet}.’

לכו	לכם	לחוץ	בדרך	וכל	מי	שימצא
l'chu, “(to men) go! (v. Pal/Qal, imp, 2ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	lachutz, “to/ for/ belonging to (the) outside, out, (prep, n ms)	v' derek, “in/ with/ by (the) path, way, road,” (prep, n fs)	ve'chol, “in/ with/ by (the) all,” (prep, n ms)	mi, “who?” (interrog part)	she'yimatze, “that/ which/ who/ whom he/it will find,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)
אותם	תקראו	לסעודה:				
otam, “them,” (DO marker, 3mp pronom)	tirer'u, “you (mp) will be named, called,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	l'se'uda, “to/ for/ belonging to (the) meal, feast,” (prep, n fs)				

Interlinear Chart

Chapter 22:10



ויצאו עבדים בדרך וקבצו כל שמצאו רעים וטובים ומילא כל הבית משתה והנסב:
Hebrew Transcription

Translation: “And the servants exited out on the road and gathered all whom they found, bad and good: and **filled all the banquet house and reclined at the table.**”⁴

The Scriptures: And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests.

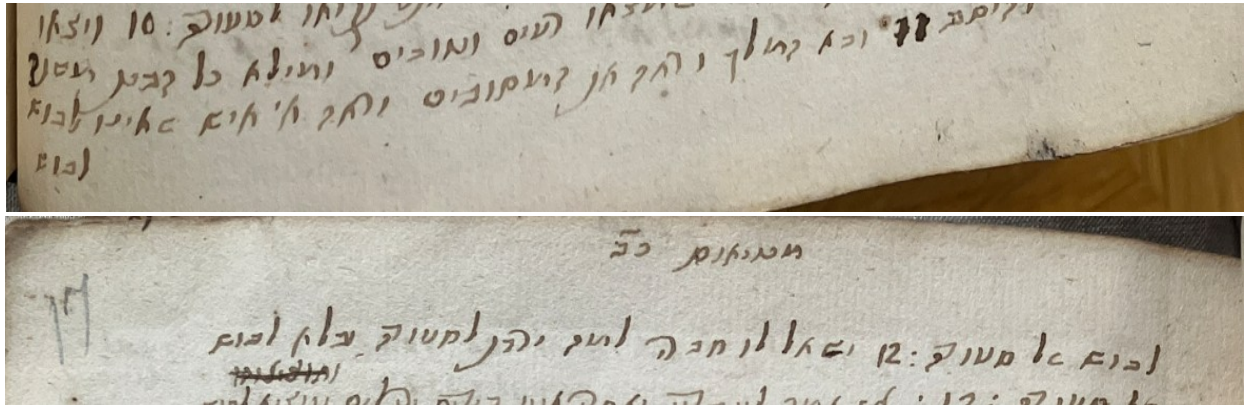
Aramaic: And those servants went out unto the roads, and gathered all whom they found, bishe {evil ones} and tabe {good ones}, and His Beth Meshthutha {Banquet-House} was filled with smiyke {quests}.

ויצאו	עבדים	בדרך	וקבצו	כל	שמצאו	רעים
v'yatz'u, “and/ but/ so/ or they exited, went out,” (v. Pa'al/Qal, qatal, past, 3mp)	avadim, “slaves, servants, works,” (n mp)	v'derek, “in/ with/ by (the) path, way, road,” (prep, n fs)	v'kibtzu, “and/ but/ so/ or they collected, gathered,” (v. Pi'el, qatal, past, 3mp)	kol, “all,” (n ms)	she'matz'u, “that/ which/ who/ whom they found,” (rel part, v. Pa'al/Qal, qatal, 3mp)	ra'im, “bads, evils,” (adj, mp)
וטובים	ומילא	כל	הבית	משתה	והנסב:	
v'tovim, “and/ but/ so/ or good, pleasant, appropriate,” (adj mp)	u'mile, “and/ but/ so/ or he/it filled,” (v. Pi'el, qatal, past, 3ms)	kol, “all,” (n ms)	ha'bayit, “the house,” (n ms)	mishte, “feast, banquet,” (n ms)	v'hanasev, “and/ but/ so/ or the I/ you (ms)/ he/it recline(s),” (v. Nif'al, pssv part, ms)	

Interlinear Chart

⁴ The one reclining, or more specifically, “dining:” A term frequently used during feasts because the people sat and leaned upon pillows on the floor.

Chapter 22:11



ובא המלך וראה את המסובים וראה א' איש שאינו לבוש של סעודה:

Hebrew Transcription

Translation: “And the king came and saw *those reclining at the table*,⁵ and he saw one man who was not dressed *for the feast*.”

The Scriptures: And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment,

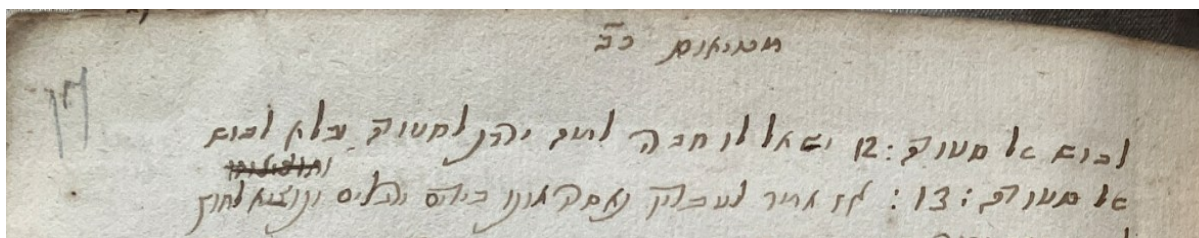
Aramaic: And The King entered to see the smiyke {the guests}, and saw a gabra {a man} there who wasn't wearing the bushe d'Meshthutha {the clothing of The Banquet}.

א'	וראה	המסובים	את	וראה	המלך	ובא
echad, “one,” (abbrev, card num)	v'ra'a, “and/ but/ so/ or he/it saw,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'mesovevim, “the we/ you (mp)/ they, those turning, leaning,” (v. Hif'il, pssv part, mp)	et, (DO marker)	v'ra'a, “and/ but/ so/ or he/it saw,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'melech, “the king,” (n ms)	u'ba, “and/ but/ so/ or he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)
		סעודה:	של	לבוש	שאינו	איש
		se'uda, “meal, feast,” (n fs)	shel, “of, belonging to,” (prep)	lavush, “I/ you(ms)/ he/it was dressed,” (v. Pa'al/Qal, pssv part, ms)	she'eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	eish, “man, masculine, hero, everyone, each one, anybody, lord, husband, (n ms)

Interlinear Chart

⁵ Literally, “those leaning,” meaning “reclining” or “seated around” (a table), specifically referring to reclining in comfort during a festive meal, such as at a Passover Seder.

Chapter 22:12



ושאל לו חברי למה ירדת לסעודה ובלא לבוש של סעודה:

Hebrew Transcription

Translation: “And he asked him, 'My friend, why did you come **down to the feast**, but with no attire **for the feast**?’”

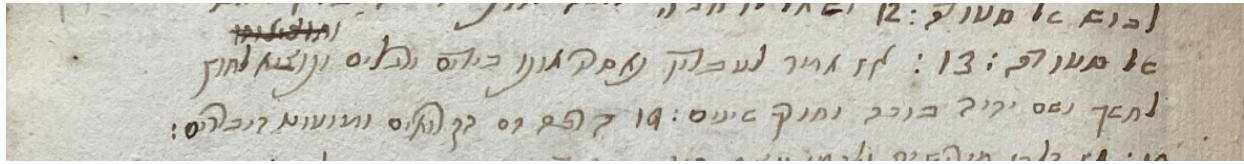
The Scriptures: and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless.

Aramaic: And He said unto him, ‘Khabri {My comrade}, how did you enter here when you don’t have nakhthe d’Meshtutha {the garments of The Banquet?’ But he was silent.

ושאל	לו	חברי	למה	ירדת	לסעודה	ובלא
v'shal'al, “and/ but/ so/ or he/it asked,” (v. Pa'al/Qal, qatal, 3ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	chaveri, “my friend,” (n ms, 1cs pronom)	lamah, “why?” (adv)	yaradta, “you (ms) descended,” (v. Pa'al/Qal, qatal, past, 2ms)	l'se'uda, “to (the) meal, feast,” (prep, n fs)	uv'lo, “and/ but/ so/ or in/ with/ by (the) no, not,” (prep, part)
לבוש	של	סעודה:				
lavush, “I/ you(ms)/ he/it was dressed,” (v. Pa'al/Qal, pssv part, ms)	shel, “of, belonging to,” (prep)	se'uda, “meal, feast,” (n fs)				

Interlinear Chart

Chapter 22:13



אז אמר לעבדיו תאסרו אותו בידים ורגלים ותוציא לחוץ לחשך ושם יהיה בוכה וחורך שיניים:
Hebrew Transcription

Translation: “Then **he** said to **his** servants, ‘Bind him **by the hands** and **feet**, and cast *him* into the outer darkness, and there will be weeping and gnashing of teeth!’”

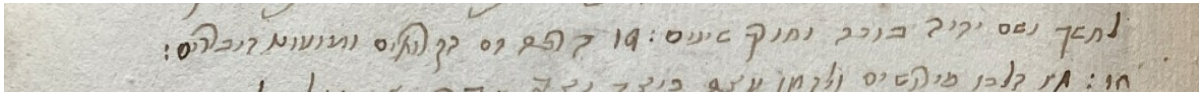
The Scriptures: Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.’

Aramaic: Then The King said unto the Mashamshane {the Ministers}, ‘Bind his hands and his feet, and cast him into the kheshuka baraya {the outer darkness}. There will be weeping and teeth gnashing!’

אז	אמר	לעבדיו	תאסרו	אותו	בידים	ורגלים
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’avadav, “to/ for/ belonging to his/its servants, slaves,” (prep, n mp, 3ms pronom)	te’esru, “you (mp) bind him,” (v. Pa’al/Qal, imp, 2mp)	oto, “him/it” (DO marker, 3ms pronom)	b’yadayim, “in/ with/ by (both the) hands/ arms,” (prep, n fp, dual form)	v’raglayim, “and/ but/ so/ or legs, feet,” (n fp)
ותוציא	לחוץ	לחשך	ושם	יהיה	בוכה	וחורך
v’totzi, “and/ but/ so you (mp) will bring out,” (v. Hif’il, yiqtol, fut, 2mp)	lachutz, “to/ for/ belonging to (the) outside, out, (prep, n ms)	l’choshech, “to/ for/ belonging to (the) darkness,” (prep, n ms)	v’sham, “and/ but/ so/ or there,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	boche, “I/ you (ms)/ he/it cry(ies),” (v. Pa’al/Qal, act part, ms)	v’chorek, “and/ but/ so/ or I/ you (ms)/ he/it gnashes,” (v. Pa’al/Qal, act part, ms)
שיניים:						
						shinayim, “teeth,” (n fp)

Interlinear Chart

Chapter 22:14



הרבה הם הקרואים ומיעוט הנבררים:

Hebrew Transcription

Translation: “Many of them are called, but few are chosen.”

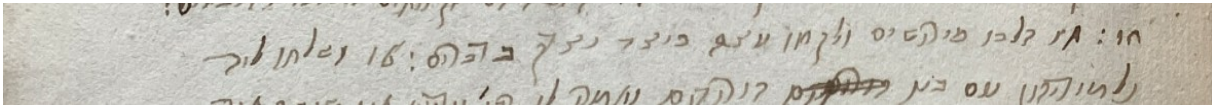
The Scriptures: For many are called, but few are chosen.”

Aramaic: For, many are qraya {the called ones}, and few are gabaya {the chosen ones}.”

הרבה	הם	הקרואים	ומיעוט	הנבררים:		
harbeh, “many, much, a lot,” (adv)	hem, “they, them,” (pron 3mp)	ha'keruin, “the we/you (mp)/ they, those called out ones, guests,” (v. Pa'al/Qal, pssv, part, mp)	umi'ut, “and/ but/ so/ or minority, few,” (n ms)	ha'nivrarim, “we/you (mp)/ they, those who are chosen,” (v. Nif'al, act part, mp)		

Interlinear Chart

Chapter 22:15



אז הלכו פירושים ולקחו עצה כיצד נצדה בדברים:

Hebrew Transcription

Translation: Then the Pharisees went and **took counsel how he might trap** *him* by words.

The Scriptures: Then the Pharisees went and plotted how to trap Him in His words.

Aramaic: Then the Phrishe {the Pharisees} departed and took counsel how that they might catch Him in a word {i.e. cause Him to incriminate Himself}.

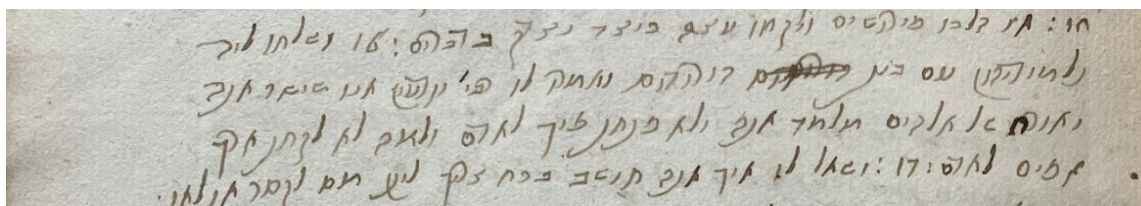
אז	הלכו	פירושים	ולקחו	עצה	כיצד ⁶	נצדה ⁷
az, “then, in that case, so,” (conj)	halchu, “they went,” (v. Pa’al/Qal, qatal, past, 3mp)	perushim, “pharisees,” (n mp)	ve’ lakchu, “they took,” (v. Pa’al/Qal, qatal past, 3mp)	etza, “counsel,” (n fs)	ki’tzad, “how, in what manner? In what respect?” (adv) Mishnaic	natzada, “he/it was trapped, caught,” (v. Nif’al, qatal, past, 3ms)
בדברים:						
b’dvarim, “in/with/ by (the) words,” (prep, n mp)						

Interlinear Chart

⁶ This word is first found in the *Mishnah* Berakhot 6:1.

⁷ It - נִצְדָּה (*nitzdeh*): "we might trap" / "we can ambush" [Verb, Qal/Nifal imperfect 1st person plural from the root נ-צ-ד (to lie in wait, hunt, or ensnare), functioning contextually as a deliberative cohortative to express intent or strategy]

Chapter 22:16



ושלחו ליה תלמידיהון עם בית הורודוס ואמרו לו רבי יודעין אנו שישר אתה ואורח של אלהים מלמד אתה ולא פתחת פיך לאדם ולמה לא לקחת ארך אפים לאדם:

Hebrew Transcription

Translation: And they sent him their talmidim (disciples) with the house of Horodos (Herod), and said **to him**, “Master, we know that you are **upright**, and you teach the way of Elohim, and you **have not opened your mouth** to man. And how **have you not taken long-suffering** of man?”⁸

The Scriptures: And they sent to Him their taught ones with the Herodians, saying, “Teacher, we know that You are true, and teach the way of Elohim in truth, and it does not concern You about anyone, for You are not partial to any man.

Aramaic: And they sent their disciples with the beth Herudes {the house of Herod i.e. the Herodians} to Him. And they were saying unto Him, “Malphana {Teacher}, we know that you are true, and you teach The Urkha d’Alaha {The Way of God} in truth, and you don’t carry concern for any one, for, you don’t accept the persons of mankind.

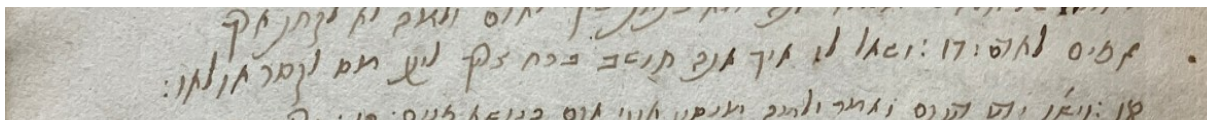
ושלחו	ליה	תלמידיהון	עם	בית	הורודוס	ואמרו
v'shalchu, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	l'ha, “to/ for/ belonging to him/it,” (prep, Ar. 3ms pronom) Aramaism	talmidi'hon, “their students, disciples,” (n ms, Ar. 3mp pronom) Aramaism	'im, “with,” (prep)	bayit, “house,” (n ms)	horodos, “Herod,” (name)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)
לו	רבי	יודעין	אנו	שישר	אתה	ואורח
lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	revi, “master,” (n ms)	yodea'in, “we/ you (mp)/ they, those know(s),” (Ar. v. Peal, act part, mp) Aramaism	anu, “we,” (1cp pron) 2nd Temple	she'yashar, “that/ which/ who/ whom straight, honest,” (rel part, adj ms)	atah, “you,” (2ms)	v'orach, “and/ but/ so/ or way, path, style, manner,” (n ms)

⁸ This verse shows a very clear use of dialectal Aramaic grammar and unique idiomatic expressions from outside the Bible. First, it includes an unaltered Aramaic verbal phrase “*Ve-shalchu leh talmideihon*” (ושלחו ליה תלמידיהון), using the direct Aramaic third-person singular preposition “*leh*” (to him) and the possessive suffix “-hon” (their disciples). Second, the word “Orach” (ואורח), meaning a path or way, is used here to symbolize a spiritual or divine path, showing a preference for Aramaic and Mishnaic words over the classical biblical “*derekh*.” Third, the phrase “*yode'in anu*” (יודעין אנו - “we know”) combines a Mishnaic continuous present form with the pronoun “*anu*,” which is typical of late colloquial speech. Lastly, the question “*ve-lamah lo lakachta erekh apayim le-adam*” uses the idiom “*lakach erekh apayim*” (to show patience or partiality) to pose a rhetorical question about respect or deference, turning traditional biblical themes of divine patience into a sharp, modern idiom.

של	אלהים	מלמד	אתה	ולא	פתחת	פיך
shel, “of, belonging to,” (prep)	Elohim, “God(s)” (n mp)	melamed, “I/ you (ms)/ he/it teach(es),” (v. Pi’el, act part, ms)	atah, “you,” (2ms)	v’lo, “and/ but/ so/ or nor, not,” (neg part)	patachta, “you (ms) opened,” (v. Pa’al/Qal, qatal, past, 2ms)	picha, “you (ms) mouth,” (n ms, 2ms pronom)
לאדם	ולמה	לא	לקחת	ארך אפים	לאדם:	
l’adam, “to/ for/ belonging to man, mankind,” (prep, n ms)	v’lama, “and/ but/ so/ or why? for what?” (adv)	lo, “no, not,” (neg part)	lakachta, “you (ms) took,” (v. Pa’al/Qal, qatal, past, 2ms)	Idiom, “long suffering.” aroch, “long,” (adj ms) apayim, “anger,” (n mp)		l’adam, “to/ for/ belonging to man, mankind,” (prep, n ms)

Interlinear Chart

Chapter 22:17



ושאל לו איך אתה חושב בכח צריך ליתן מס לקסר או לאו:

Hebrew Transcription

Translation: And he asked him, “What do you think? By power should one give tribute to Caesar, or not?”⁹

The Scriptures: Then say to us, what do You think? Is it right to pay taxes to Caesar, or not?”

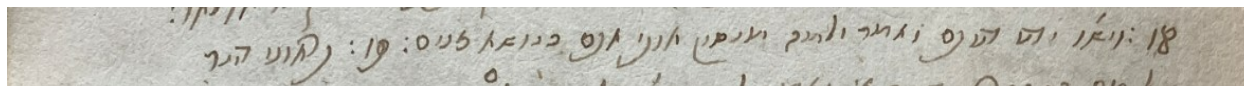
Aramaic: Therefore, tell us, how does it appear to you? Is it lawful to give the head-silver {the tribute-tax i.e. poll taxes} unto Qasar {Caesar}, or not?”

ושאל	לו	איך	אתה	חושב	בכח	צריך
v'shal'al, “and/ but/ so/ or he/it asked,” (v. Pa'al/Qal, qatal, 3ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	Eich, “how? what?” (adv)	atah, “you,” (2ms)	choshev, “I/ you (ms)/ he/it think(s),” (v. Pa'al/Qal, act part, ms)	b'koach, “in/ with/ by (the) strength,” (prep, n ms)	tzorech, “need should, must,” (adj ms) Mishnaic
ליתן	מס	לקסר	או	לאו:		
Li'tn, “to give, allow,” (v. Pa'al/Qal, inf constr) Aramaism Mishnaic	mas, “tax, fee,” (n ms)	l'kesar, “to/ for/ belonging to Caesar,” (prep, name)	o, “or,” (conj)	law, “not, it is not,” (Ar. part) Aramaism		

Interlinear Chart

⁹ This verse showcases definitive syntactic and lexical developments characteristic of Mishnaic and Aramaic-influenced prose. First, the phrase “*Eikh atah choshev*” (איך אתה חושב) employs a direct, unprefixated present participle paired with an explicit pronoun to introduce a speculative question, reflecting the immediate, spoken character of late colloquial dialogue. Second, the noun “*be-khoach*” (בכח - literally “by power” or “by force”) undergoes a distinct post-biblical semantic adaptation to mean “by legal authority,” “by obligation,” or “rightfully” within an interrogative debate. Third, the modal verb “*tzarikh*” (צריך - “it is necessary” or “needed”) functions as a core grammatical anchor for legal obligation; while rare and meaning “bound” in late biblical books, it becomes the ubiquitous, foundational legal term for necessity and requirement throughout Mishnaic law. Fourth, the noun “*mas*” (מס), though biblical, is coupled with the infinitive “*le-titan*” (ליתן) using the distinct Mishnaic/Aramaic nun-assimilation spelling (ליתן instead of לתת). Finally, the sentence concludes with the word “*lav*” (או לאו - “or not”), which is the absolute, definitive Aramaic negative particle used systematically across Rabbinic literature to structure binary legal choices and formal rhetorical alternatives.

Chapter 22:18



ויש'ו ידע דעתם ואמר ולמה מנסין אותי אתם כנושא פנים:

Hebrew Transcription

Translation: But Yeshua knew their intention and said, “And why do you test me, you hypocrites?”¹⁰

The Scriptures: But knowing their wickedness, יהושע said, “Why do you try Me, you hypocrites?”

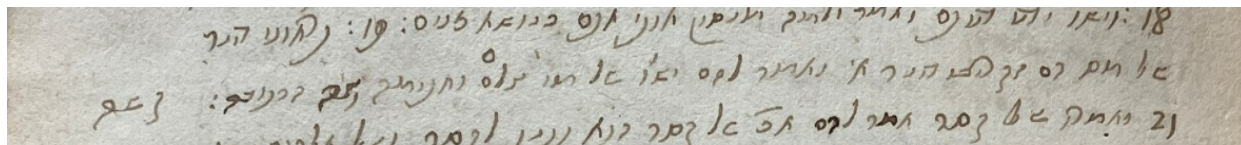
Aramaic: But, Eshu {Yeshua} knew their evil, and said, “Why do you tempt Me, you hypocrites {lit. face takers}!”

ויש'ו	ידע	דעתם	ואמר	ולמה	מנסין	אותי
v'Yeshua, “and/ but/ so/ or Yeshua,” (name)	yada, “he/it knew,” (v. Pa'al/Qal, qatal, past, 3ms)	da'atam, “their opinion, view,” (n fs, 3mp pronom)	v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	v'lama, “and/ but/ so/ or why? for what?” (adv)	menasin, “we/ you (mp)/ they, those who temp,” (Ar. v. Pael, act part, mp) Aramaism	oti, “me,” (DO marker, 1cs pron)
אתם	כנושא	פנים:				
atem, “you (mp),” (2mp pron)	k'nose, “like/ as I/ you (ms)/ he/it bears, carry(ies),” (prep, v. Pa'al/Qal, act part, ms)	panim, “face(s), presence,” (n mp)				

Interlinear Chart

¹⁰ This verse exhibits distinct post-biblical stylistic preferences and an innovative idiomatic adaptation of a classical expression. First, the noun “*Da'atam*” (דעתם - literally “their knowledge” or “their opinion”) functions contextually as “their intent,” “their thought,” or “their inner motive,” which aligns with the specialized semantic use of “*da'at*” in Mishnaic prose to denote a person’s legal intent or psychological state of mind. Second, the verb “*Menassin*” (מנסין - “you test”) displays the characteristic Aramaic-Mishnaic masculine plural suffix “-in” (ין) and serves as an ongoing active participle, which is a structural hallmark of Rabbinic dialogue rather than classical biblical suffix or prefix verbal frameworks. Finally, the phrase “*Ke-nosei panim*” (כנושא פנים - literally “as a lifter of faces”) represents a brilliant post-biblical idiomatic adaptation. While the biblical idiom “*nasa panim*” routinely signifies showing partiality or favoritism, its deployment here as a collective noun phrase prefixed with the comparative particle “*ke-*” creates a vivid colloquial designation for “flatterers,” “pretenders,” or “hypocrites”—capturing the nuance of individuals who manipulate their outward countenance to deceive or display false deference. The Hebrew idiom כנושא פנים literally translates to “face lifter” and refers to individuals who are insincere and biased, masking their true intentions. Such individuals are often considered hypocrites.

Chapter 22:19



תראוני דינר של מס הם הקריבו דינר א':

Hebrew Transcription

Translation: “Show me the dinar-coin of the tribute.” They offered *him* one dinar coin.

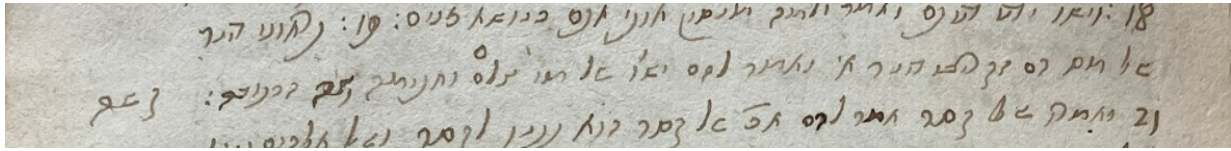
The Scriptures: Show Me the coin of the tax.” And they brought Him a denarius.

Aramaic: Show Me the dinara {the denarius}, which is the head-silver {the tribute-tax i.e. poll taxes}.” Then they brought the dinara {the denarius} unto Him.

תראוני	דינר	של	מס	הם	הקריבו	דינר
tir'uni, (to a man) “look, show me,” (v. Hif'il, imp, 2mp, 1cs obj)	dinar, “coin,” (n ms)	shel, “of, belonging to,” (prep)	mas, “tax, fee,” (n ms)	hem, “they, them,” (pron 3mp)	hikrivu, “they brought, presented,” (v. Hif'il, qatal, past, 3mp)	dinar, “coin,” (n ms)
א':						
aleph, “one,” (abbrev, card num)						

Interlinear Chart

Chapter 22:20



ואמר להם ישו של מי צלם וחתימה וזה הכתובה:

Hebrew Transcription

Translation: Then Yeshua said to them, “Whose image and signature is this **inscription**?”

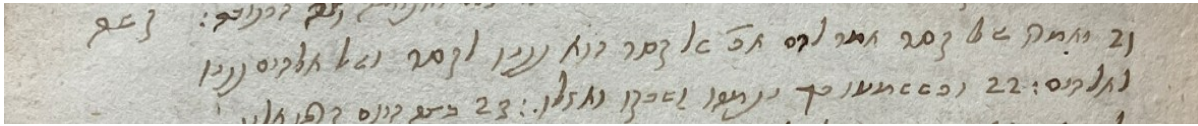
The Scriptures: And He said to them, “Whose likeness and inscription is this?”

Aramaic: And Eshu {Yeshua} said unto them, “Whose image is this, and inscription?”

ואמר	להם	ישו	של	מי	צלם	וחתימה
v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yeshu, “Yeshua,” (name)	shel, “of, belonging to,” (prep)	mi, “who?” (interrog part)	tzelem, “image,” (n ms)	v'chatima, “and/ but/ so/ or signature,” (n fs)
וזה	הכתובה:					
ve'ze, “and/ but/ so/ or this,” (pron, ms)	ha'ktuva, “the written,” (adj fs)					

Interlinear Chart

Chapter 22:21



ואמרו של קסר אמר להם א'כ של קסר הוא תתנו לקסר ושל אלהים תתנו לאלהים:

Hebrew Transcription

Translation: And they said, “Caesar’s.” He said to them, “So then, give what is Caesar’s to Caesar and what is Elohim’s (God’s) give to Elohim (God).”

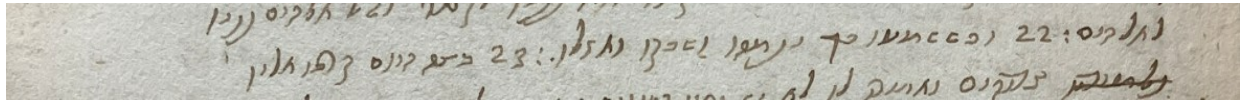
The Scriptures: They said to Him, “Caesar’s.” And He said to them, “Then give to Caesar what is Caesar’s, and to Elohim what is Elohim’s.”

Aramaic: They were saying, “Of Qasar {Caesar}.” He said unto them, “Give therefore the things of Qasar, unto Qasar, and the things of Alaha {God}, unto Alaha.”

ואמרו	של	קסר	אמר	להם	א'כ	של
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	shel, “of, belonging to,” (prep)	kasar, “Caesar,” (name)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	אם כך im kak, “if so,” (conj, adv)	shel, “of, belonging to,” (prep)
קסר	הוא	תתנו	לקסר	ושל	אלהים	תתנו
kasar, “Caesar,” (name)	hu, “he/it,” (3ms, pron)	titnu, “you (mp) will give,” (v. Pa'al/Qal, yiqtol, 2mp)	l'kasar, “to/ for/ belonging to Caesar,” (name)	v'shel, “and/ but/ so/ or for,” (prep)	elohim, “God(s)” (n mp)	titnu, “you (mp) will give,” (v. Pa'al/Qal, yiqtol, 2mp)
						לאלהים:
						l'elohim, “to /for/ belonging to God(s),” (n mp)

Interlinear Chart

Chapter 22:22



וכששמעו כך נתמהו ושבקו ואזלו:

Hebrew Transcription

Translation: And when they heard this, they were amazed, then left and went away.¹¹

The Scriptures: And having heard, they marvelled, and left Him and went away.

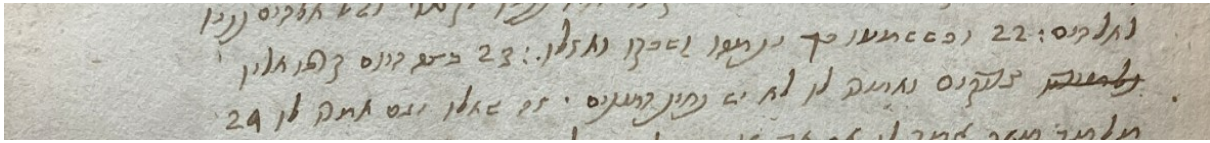
Aramaic: And when they heard it, they were amazed, and left Him and departed.

וכששמעו	כך	נתמהו	ושבקו	ואזלו:		
uch'she'shsema'u, "and/ but/ so/ or when they heard," (adv, v. Pa'al/Qal, qatal, past, 3mp)	kach, "so, in this way," (adv)	nitmehu, "they were amazed, astonished," (v. Nif'al, qatal, past, 3mp)	v'shavku, "and/ but/ so/ or they left," (Ar. v. Peal, qatal, past, 3mp) Aramaism	v'azlu, "and/ but/ so/ or they departed," (Ar. Peal, qatal, past, 3mp) Aramaism		

Interlinear Chart

¹¹ This verse showcases an incredibly vivid integration of bilingual Aramaic-Hebrew code-switching and late syntactic patterns. First, the opening temporal phrase "ve-khshe-shame'u" (וכששמעו) uses the characteristic Mishnaic relative prefix "-ש" (*she-*) embedded in a standard temporal prepositional string, a composite feature favored in Rabbinic prose over classical biblical long forms like "vayehi ka'asher." Second, the definitive highlight of the verse is the compound verbal phrase "u-shvaqu v'azalu" (ושבקו ואזלו - "and they left and went away"). This expression pairs two quintessential Aramaic verbal roots—"sh-b-q" (שבק - to leave, abandon, or permit) and "a-z-l" (אזל - to go, walk, or depart)—which serve as foundational components of standard Aramaic vocabulary. What makes their appearance remarkable is their morphological hybridity: they are integrated directly into a Hebrew syntactic string and inflected with standard Hebrew perfect third-person plural suffixes, perfectly capturing the spoken, fluid vernacular of the Second Temple and early Rabbinic periods, when Hebrew and Aramaic patterns constantly fused.

Chapter 22:23



בזה היום קרבו אליו צדוקים ואמרו לו לא יש תחית המתים זה שאלו וגם אמרו לו:

Hebrew Transcription

Translation: On this day, the Sadducees approached him and said to him, “There is no resurrection¹² of the dead.” **They asked and also said to him,**

The Scriptures: On that day Sadducees, who say there is no resurrection, came to Him and asked Him,

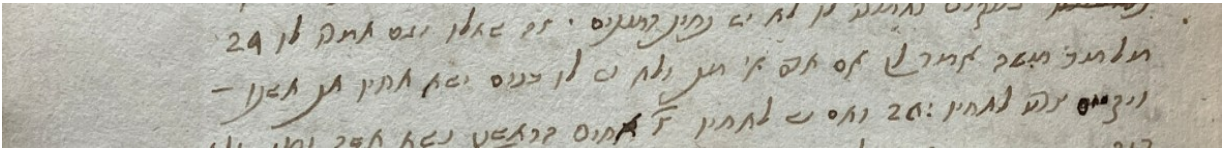
Aramaic: On that day, the Zadūqaye {the Sadducees} approached, and they were saying unto Him, “The dead don’t resurrect.” And they asked Him,

בזה	היום	קרבו	אליו	צדוקים	ואמרו	לו
b'ze, 'in/ with/ by (the) this,” (prep, pron, ms)	ha'yom, “the day,” (n ms)	karvu, “they approached, drew near,” (v. Pa'al/Qal, qatal, past, 3mp)	elav, “to him/it,” (prep, 3ms obj)	tzdokim, “sadducees,” (n mp)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)
לא	יש	תחית	המתים	זה	שאלו	וגם
lo, “no, not,” (neg part)	yesh, “there is, there exists,” (part)	tchiyat-, “revival of,” (n fs constr)	ha' metim, “we/ you/ they those dying,” (v. Pa'al/Qal, act part, mp)	ze, “this,” (pron, ms)	sha'alu, “they asked,” (v. Pa'al/Qal, qatal, past, 3mp)	v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)
אמרו	לו:					
amru, “they said,” (v. Pa'al/Qal, qatal, past, 3cp)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)					

Interlinear Chart

¹² The word תחית (tchiyat) signifies “revival.” Unlike the Greek term ἀνάστασις (anastasin), which simply means “resurrection.” The Hebrew equivalent of the Greek word is קם (kam). Therefore, תחית (tchiyat) conveys being revived by God's power, signifying renewal through divine intervention rather than a mere bodily resurrection.

Chapter 22:24



מלמד משה אמר לן אם אדם א' מת ולא יש לו בנים ישא אחיו את אשתו ויקיים זרע לאחיו:

Hebrew Transcription

Translation: “Teacher, Mosheh (Moses) said **to us**, ‘If one man dies and has no sons, his brother will marry the woman and raise offspring for his brother.’”¹³

The Scriptures: saying, “Teacher, Mosheh said that if anyone should die, having no children, his brother shall marry his wife and raise offspring for his brother.

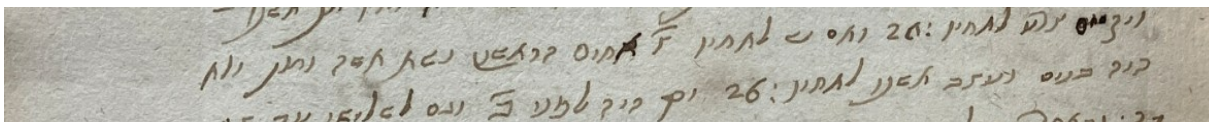
Aramaic: and said unto Him, “Malphna {Teacher}, Mushe {Moses} said unto us that if a man might die while having no sons, his brother should take {marry} his wife, and should raise up seed {offspring} for his brother.

מלמד	משה	אמר	לן	אם	אדם	א'
melamed, “I/ you (ms)/ he/it teach(es),” (v. Pi’el, act part, ms)	mosheh, Moses,” (name)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	len, “to/ for/ belonging to us,” (prep, Ar. lcp) Aramaism	im, “if, whether,” (conj)	adam, “man,” (n ms)	echad, “one,” (abbrev, card num) abbrev
מת	ולא	יש	לו	בנים	ישא	אחיו
met, “I/ you (ms)/ he/it die(s),” (v. Pa'al/Qal, act part, ms)	v' lo, “and/ but/ so/ or nor, not,” (neg part)	yesh, “there is, there exists,” (part)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	banim, “sons, children,” (n mp)	yissa, “he/it will bear, lift up, marry,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	echiv, “his/its brother,” (n ms, 3ms pronom)
את	אשתו	ויקיים	זרע	לאחיו:		
et, (DO marker)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)	v'yekayem, “and/ but/ so/ or he/it will fulfill, maintain,” (v. Pi'el, yiqtol, fut, 3ms)	zara, “seed,” (n ms)	l'echav, “to/ for/ belonging to his/its brother, (prep, n mp, 3ms pronom)		

Interlinear Chart

¹³ Deuteronomy 25:5.

Chapter 22:25



וְאִם יֵשׁ לְאָחִיו ז' אֲחִים הֶרֶאשׁוֹן נִשָּׂא אִשָּׁה וּמֵת וְלֹא הָיָה בָנִים וְעֻזְבֵּי אִשְׁתּוֹ לְאָחִיו:

Hebrew Transcription

Translation: “And **if** there were seven brothers, the first married a wife and died without having children, and left his wife to his brother.”

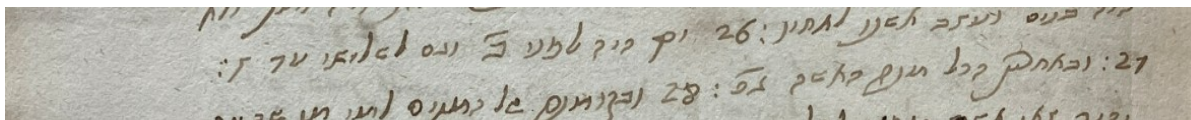
The Scriptures: And there were with us seven brothers, and the first died after he had married, and having no children, left his wife to his brother.

Aramaic: Now, there were among us seven brothers. The first took an anttha {a wife}, and died, and because he had no {lit. there was not for him} sons, he left anttheh {his wife} unto his brother.

ואם	יש	לאחיו	ז'	אחים	הראשון	נשא
v'im, "and/ but/ so/ or if, whether," (conj)	yesh, "there is, there exists," (part)	v'l'echav, "to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)	zayin, "seven," (abbrev, card num)	achim, "brothers," (n mp)	ha'rishon, "the first," (adj ms)	nasa, "he/it bore, carried," (v. Pa'al/Qal, qatal, past, 3ms)
אשה	ומת	ולא	היה	בנים	ועזב	אשתו
isha, "woman, wife, spouse," (n fs)	v'met, "and/ but/ so/ or I/ you (ms)/ he/it die(s)," (v. Pa'al/Qal, act part, ms)	v' lo, "and/ but/ so/ or nor, not," (neg part)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	banim, "sons, children," (n mp)	ve'azav, "and/ but/ so/ then he/it abandoned, left," (v. Pa'al/Qal, qatal, past, 3ms)	ishto, "his/its woman, wife, spouse, bride," (n fs, 3ms pronom)
לאחיו:						
v'l'echav, "to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)						

Interlinear Chart

Chapter 22:26



וכך היה לפני ב' וגם לשלישי עד ז':

Hebrew Transcription

Translation: “And so it was **in the case of** the second, and in addition, the third, until the seventh.”

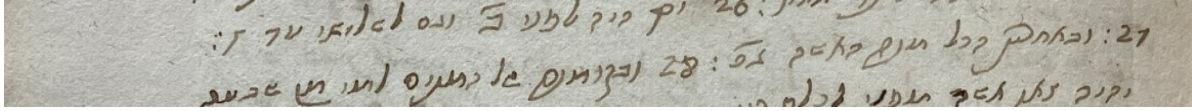
The Scriptures: In the same way the second also, and the third, unto the seventh.

Aramaic: Likewise also that one who was second, also that one who was third, and up unto the seventh one.

עד	לשלישי	וגם	ב'	לפני	היה	וכך
ad, “until, up to” (prep)	l'shlishi, “to/ for/ belonging to (the) third,” (prep, adj ms)	v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	bet, “two,” (abbrev, card num)	lifnei, “before, before the face of, before me, in front of,” (prep)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	v'cach, “and/ but/ so/ or in this way,” (adv)
						ז':
						zayin, “seven,” (abbrev, card num)

Interlinear Chart

Chapter 22:27



ובאחרית הכל מתה האשה ג'כ:

Hebrew Transcription

Translation: “And **in the end of it all**, the woman also died.”

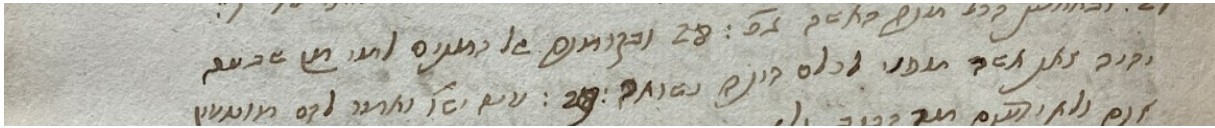
The Scriptures: And last of all the woman died too.

Aramaic: Then, after them all, the anttha {the wife} also died.

		ג'כ:	האשה	מתה	הכל	ובאחרית
		ג-כן gam ken, “likewise,” (part, adv) (abbrev)	ha’isha, “the woman,” (n fs)	meta, “she died,” (v. Pa’al/Qal, qatal, past, 3fs)	ha’kol, “the all,” (n ms)	uv’acharit, “and, but, so, or in/ with/ by (the) end,” (n fs)

Interlinear Chart

Chapter 22:28



ובקומתם של המתים למי מן שבעה יהיה זאת אשה מפני לכלם היתה נשואה:

Hebrew Transcription

Translation: “In the resurrection of the dead, to whom of the seven will *she* be a wife? Because *she was married to all of them*.”

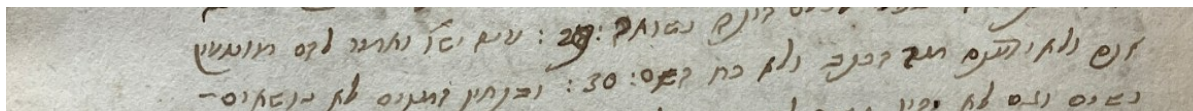
The Scriptures: At the resurrection, then, whose wife of the seven shall she be – for all had her?”

Aramaic: In The Resurrection, therefore, unto whom from these seven will she be an antha {a wife}? For, they all took {married} her?”

ובקומתם	של	המתים	למי	מן	שבעה	יהיה
uv'komatam, “and/ but/ so/ or in/ with/ by their rising up, resurrection,” (prep, n fs, 3mp pronom)	shel, “of, belonging to,” (prep)	ha' metim, “we/ you/ they those dying,” (v. Pa'al/Qal, act part, mp)	l'mi, “to/ for/ belonging to who, whoever,” (prep, interrog pron)	min, “from, of, than,” (prep)	sheva, “seven, (card num)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)
זאת	אשה	מפני	לכלם	היתה	נשואה:	
zot, “this,” (pron, fs)	isha, “woman, wife, spouse,” (n fs)	mipnei, “of/ from, away from, from before, because of,” (prep)	l'kulam, “to/ for/ belonging to all of them,” (prep, n ms, 3mp pronom)	haytah, “she/it was,” (v. Pa'al/Qal, qatal, past, 3fs)	neshu'a, “bear up, carried, married,” (adj fs)	

Interlinear Chart

Chapter 22:29



ענה ישו ואמר להם מוטעין אתם ולא ידעתם מה הכתב ולא כח השם:

Hebrew Transcription

Translation: Yeshua answered, saying to them, “You err and have not known what the writing¹⁴ is, nor the power of **Yehovah**!”¹⁵

The Scriptures: And יהושע answering, said to them, “You go astray, not knowing the Scriptures nor the power of Elohim.

Aramaic: Eshu {Yeshua} answered and said unto them, “You err, because you don’t know The Kathabe {The Scriptures} and neither the power of Alaha {God}.

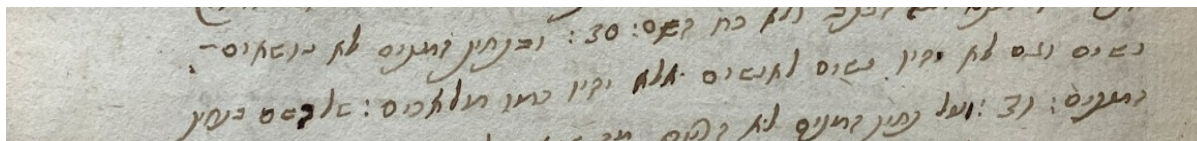
ענה	ישו	ואמר	להם	מוטעין	אתם	ולא
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lahem, “to /for/ belonging to them,” (prep. 3mp pronom)	mut’in, “we/ you (mp)/ they cause to error, mistake,” (v. Ar. Aphel, act part, mp) Aramaism	atem, “you (mp),” (2mp pron)	v’lo, “and/ but/ so/ or nor, not,” (neg part)
ידעתם	מה	הכתב	ולא	כח	השם:	
y’datem, “you (mp) knew,” (v. Pa’al/Qal, qatal, past, 2mp)	mah, “what,” (inter part)	ha’ktav, “the writing,” (n ms)	v’lo, “and/ but/ so/ or nor, not,” (neg part)	koach, “power, strength, force,” (n ms)	ha’shem, “the name,” (n ms) “Yehovah”	

Interlinear Chart

¹⁴ Idiom for “The Scriptures.”

¹⁵ This verse exhibits foundational markers of Mishnaic grammar and early Rabbinic theological idiom. First, the passive verbal statement “*Mut’in atem*” (מוטעין אתם - “you are mistaken/erring”) employs a direct Nifal or Hofal plural participle featuring the characteristic post-biblical masculine suffix “-in” (־ין) paired with an explicit pronoun, illustrating the standard present-continuous structural framework of late colloquial speech. Second, the noun “*ha-ktav*” (הכתב - literally “the writing”) serves as a standard Second Temple and Mishnaic formula for denoting “the scripture” or biblical text as an authoritative body of literature, bypassing more classical biblical structural phrases. Third, the absolute highlight of the verse is the compound theological phrase “*koach ha-Shem*” (כח השם - “the power of the Name”). The use of “*Ha-Shem*” (השם) as a direct substitute for the tetragrammaton or divine titles is a definitive, uncompromised hallmark of Rabbinic literature and Judean speech after the classical biblical period, anchoring this manuscript’s dialogue firmly in early Rabbinic and Second Temple theology.

Chapter 22:30



ובתחית המתים לא נושאים נשים וגם לא יהיו נשים לאנשים אלא יהיו כמו מלאכים של השם בתחית המתים:

Hebrew Transcription

Translation: “And in the resurrection of the dead, they do not marry **wives**, **nor wives of** husbands belong to, but **they** will be like messengers of **Yehovah** in the **resurrection of the dead**.”

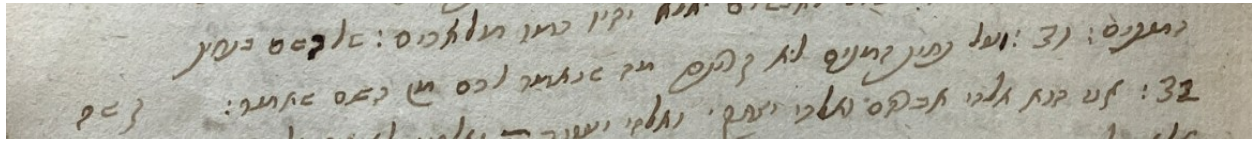
The Scriptures: For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven.

Aramaic: For, in The Qayamtha {The Resurrection} of the dead, they don’t marry women, nor are women for husbands, but rather, they are as the Malake d’Alaha {The Heavenly Messengers of God} in the Shmaya {the Heavens}.

ובתחית	המתים	לא	נושאים	נשים	וגם	לא
uv'tchiyat-, “and/ but/ so/ or in/ with/ by (the) revival of,” (prep, n fs constr)	ha’ metim, “we/ you/ they those dying,” (v. Pa’al/Qal, act part, mp)	lo, “no, not,” (neg part)	nos'im, “we/ you (mp)/ they, those who bear,” (v. Pa'al/Qal, act part, mp)	nashim, “women, wives,” (n fp)	v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	lo, “no, not,” (neg part)
יהיו	נשים	לאנשים	אלא	יהיו	כמו	מלאכים
yihyu, “they will be,” (v. Pa'al/Qal yiqtol, fut, 3mp)	nashim, “women,” (n fp)	lanashim, “to/ for/ belonging to men, husbands, mankind,” (n mp)	ele, “but, only, however,” (conj)	yihyu, “they will be,” (v. Pa'al/Qal yiqtol, fut, 3mp)	k'mo, “like, as, similar to,” (adv, prep)	mal'achim, “angels, messengers,” (n mp)
של	השם	בתחית	המתים:			
shel, “to, for, of, belonging to,” (prep)	ha'shem, “the name,” (n ms) “Yehovah”	b'tchiyat-, “in/ with/ by (the) revival of,” (prep, n fs constr)	ha'metim, “we/ you/ they those dying,” (v. Pa'al/Qal, act part, mp)			

Interlinear Chart

Chapter 22:31



ועל תחית המתים לא קריתם מה שנאמר לכם מן השם שאמר:
Hebrew Transcription

Translation: And about the resurrection of the dead, have you not read what was said to you from **Yehovah**, who said,

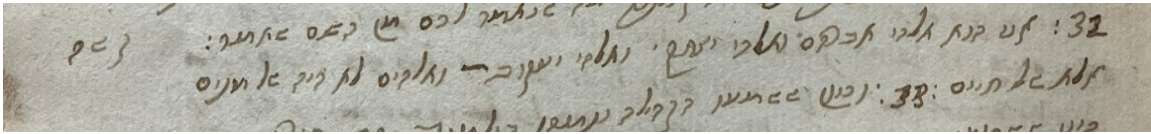
The Scriptures: And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying,

Aramaic: But, concerning The Qayamtha {The Resurrection} of the dead, have you not read the thing which was said unto you by Alaha {God}, who said

ועל	תחית	המתים	לא	קריתם	מה	שנאמר
v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)	tchiyat-, "revival of," (n fs constr)	ha' metim, "we/ you/ they those dying," (v. Pa'al/Qal, act part, mp)	lo, "no, not," (neg part)	kri'atam, "you (mp) read," (v. Pa'al/Qal, qatal, past, 2mp)	mah, "what," (inter part)	she'ne'emar, "that/ which/ who/ whom was said," (v. Nif'al, qatal, past, 3ms)
לכם	מן	השם	שאמר:			
lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	min, "from, of, than," (prep)	ha'shem, "the name," (n ms) "Yehovah"	she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)			

Interlinear Chart

Chapter 22:32



אני הוא אלהי אברהם ואלהי יצחק ואלהי יעקוב ואלהים לא היה של מתים אלא של חיים:

Hebrew Transcription

Translation: “I am He, Elohim (God) of Avraham (Abraham), and Elohim (God) of Yitszaq (Isaac), and Elohim (God) of Ya’acob (Jacob).”¹⁶ And He is not the Elohim (God) of the dead, but the living.”

The Scriptures: ‘I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya’aqob’? Elohim is not the Elohim of the dead, but of the living.”

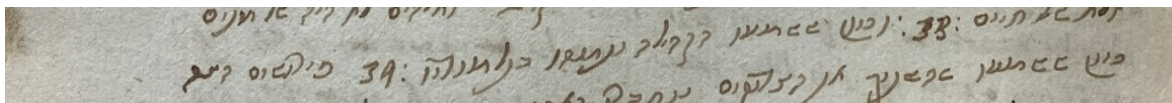
Aramaic: that ‘I AM The God of Abraham, The God of Iskhaq {Isaac}, The God of Yaqub {Jacob}?’ And, Alaha {God} is not of the dead ones, but rather, of the living ones!”

אני	הוא	אלהי	אברהם	ואלהי	יצחק	ואלהי
ani, “I,” (1cs pron)	hu, “he/it,” (3ms, pron)	elohei, “god(s) of,” (n mp constr)	avraham, “Abraham,” (name)	v’elohei, “and/ but/ so/ or god(s) of,” (n mp constr)	yitzach, “Jacob,” (name)	v’elohei, “and/ but/ so/ or god(s) of,” (n mp constr)
יעקוב	ואלהים	לא	היה	של	מתים	אלא
ya’aqob, (name)	v’elohim, “and/ but/ so/ or god(s),” (n mp)	lo, “no, not,” (neg part)	haya, “he/it was,” (v Pa’al/Qal, qatal, past, 3ms)	shel, “of, belonging to,” (prep)	metim, “we/ you (mp)/ they, those who die,” (v. Pa’al/Qal, act part, mp)	ele, “but, only, however,” (conj)
של	חיים:					
shel, “of, belonging to,” (prep)	chayim, “live, alive, living,” (adj mp)					

Interlinear Chart

¹⁶ Exodus 3:6.

Chapter 22:33



וכיון ששמעו הקהילה נתמהו בתלמודיו:

Hebrew Transcription

Translation: And when the assembly heard, they were astonished by his teaching.

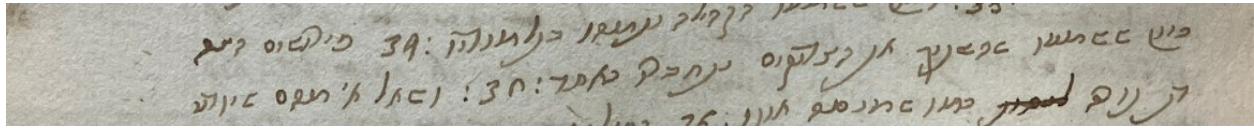
The Scriptures: And when the crowds heard, they were astonished at His teaching.

Aramaic: And when the crowds heard this, they were amazed at His Teaching.

וכיון	ששמעו	הקהילה	נתמהו	בתלמודיו:		
v' keivan, "and/ but/ so/ or because, as soon as, when, since," (conj)	she'sham'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	ha'kehila, "the community, congregation," (n fs)	nitmahu, "they were amazed, astonished," (v. Nif'al, qatal, past, 3mp)	b'talmudav, "in/ with/ by his/its teachings," (prep, n mp, 3ms pronom)		

Interlinear Chart

Chapter 22:34



פירושם הזה כיון ששמעו שהשתיך את הצדוקים נתחברו כאחד:
Hebrew Transcription

Translation: When the Pharisees heard that he silenced the Sadducees, they gathered together as one.¹⁷

The Scriptures: But the Pharisees, having heard that He had silenced the Sadducees, were gathered together,

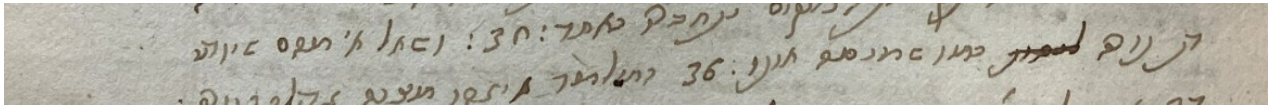
Aramaic: But, when the Pharisees heard that He had silenced the Sadducees, they assembled together.

פירושם	הזה	כיון	ששמעו	שהשתיך	את	הצדוקים
perushim, "pharisees," (n mp)	ha'zeh, "this," (pron ms)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	she'sham'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	she'hishtayech, (השתיך) "that/ which/ who/ whom he/it silenced," (v. Hif'il, qatal, 3ms)	et, (DO marker)	ha'tzdokim, "the Sadducees," (n mp)
נתחברו	כאחד:					
nit'chaberu, "they were joined, gathered," (v. Nit'pael, qatal, 3mp pronom)	k'echad, "like/ as one," (prep, card num)					

Interlinear Chart

¹⁷ This verse demonstrates distinctive features of Mishnaic Hebrew syntax, phonetic orthography, and narrative formulas. First, the opening construction "Perushim ha-zeh" (פירושם הזה) pairs a masculine plural noun with a masculine singular demonstrative pronoun, highlighting a common collapse of strict grammatical agreement observed in colloquial and late post-biblical texts. Second, the temporal clause relies on the ubiquitous Aramaic narrative conjunction "Keivan" (כיון) to mean "when" or "since," which serves as a vital structural transition throughout the Mishnah. Third, the word "she-hishtikh" (שהשתיך) features the relative prefix "-ש-" (she-) joined to a Hifil causative verb; its orthography exhibits a clear phonetic spelling variant where the terminal letter koph (ק) is exchanged for a chaf (ך), reflecting a spoken pronunciation pattern or a copyist's phonetic rendering of the verb meaning "to silence" or "make quiet." Finally, the reflexive verbal phrase "nitchavru" (נתחברו) uses the Nif'al or Hithpa'el pattern from the root כ-ח-ב to mean "they combined," "allied," or "gathered together," anchoring the narrative actions firmly within the standard vocabulary of Rabbinic and Mishnaic prose.

Chapter 22:35



ושאל א' מהם שידוע דת תורה כמו שמנסה אותו:

Hebrew Transcription

Translation: And one of them **who knew the law** of Torah asked, as if testing him.

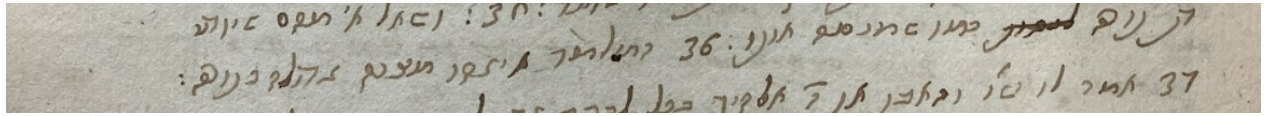
The Scriptures: and one of them, one learned in the Torah, did question, trying Him, and saying,

Aramaic: And one from them who knew The Namusa {The Law} asked, testing Him,

ושאל	א'	מהם	שידוע	דת	תורה	כמו
v'shal'al, "and/ but/ so/ or he/it asked," (v. Pa'al/Qal, qatal, 3ms)	aleph, "one," (abbrev, card num)	mehem, "of/ from them," (prep 3mp)	she'yodea, "that/ which/ who/ whom I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)	dat, "religion, faith, law (religious)," (n fs)	torah, "Torah, teaching," (n fs)	k'mo, "like, as, similar to," (adv, prep)
שמנסה	אותו:					
she'menase, "that/ which/ who/ whom I/ you (ms)/ he/it try(ies)," (v. Pi'el, act part, ms)	oto, "him/it" (DO marker, 3ms pronom)					

Interlinear Chart

Chapter 22:36



המלמד איזהו מצוה גדולה בתורה:

Hebrew Transcription

Translation: “Teacher, which is the greatest commandment in the Torah?”

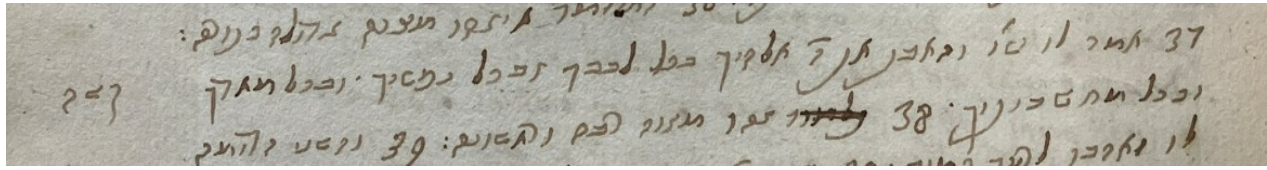
The Scriptures: “Teacher, which is the great command in the Torah?”

Aramaic: “Malphana {Teacher}, which commandment in The Namusa {The Law} is the greatest?”

המלמד	איזהו	מצוה	גדולה	בתורה:		
ha'melamed, “the teacher,” (n ms)	eizehu, “which one is, who is, which is,” (adv)	mitzvah, “commandment,” (n fs)	gedolah, “greatness, great,” (adj, fs)	b'Torah, “in/ with/ by (the) teaching, instruction (of the Torah),” (prep, fs)		

Interlinear Chart

Chapter 22:37



אמר לו ישו והאבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאדך ובכל מחשבותיך:

Hebrew Transcription

Translation: Yeshua said to him, “And you shall love **Yehovah** your Elohim with all your heart, and with all your soul, and with all your **might**, and with all your **thoughts**.”¹⁸

The Scriptures: And יהושע said to him, “You shall love יהוה your Elohim with all your heart, and with all your being, and with all your mind.”

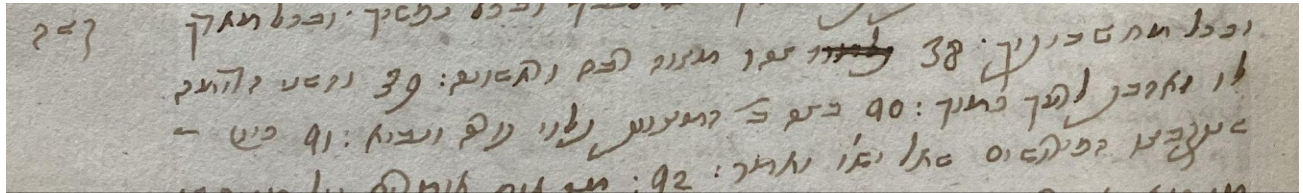
Aramaic: Then Eshu {Yeshua} said unto him, “that ‘You shall love MarYa Alahak {The Lord-YHWH, Your God} with all your heart, and with all your soul, and with all your strength, and with all your mind.’

אמר	לו	ישו	והאבת	את	ה'	אלהיך
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	yesu, “Yeshua,” (name)	v'ahavtat, “and/ but/ so/ or you shall love,” (v. Pa'alQal, weqatal, fut, 2ms)	et, (DO marker)	“Yehovah,” (name)	elohecha, “and/ but/ so/ or your (ms) God(s),” (n mp, 2ms pronom)
בכל	לבבך	ובכל	נפשך	ובכל	מאדך	ובכל
be'chol, “in/ with/ by (the) all,” (prep, n ms)	levavecha, “your (ms) heart,” (n ms, 2ms pronom)	uv'kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)	nafshecha, “your soul,” (n cs, 2ms pronom)	uv'kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)	meodekcha “your might,” (n ms, 2ms pronom)	uv'kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)
						מחשבותיך:
						machshevetecha, “your thoughts,” (n fp, 2ms pronom)

Interlinear Chart

¹⁸ Deuteronomy 6:5.

Chapter 22:38



הזו מצוה רבה וראשונה:

Hebrew Transcription

Translation: “This commandment is the greatest and first.”

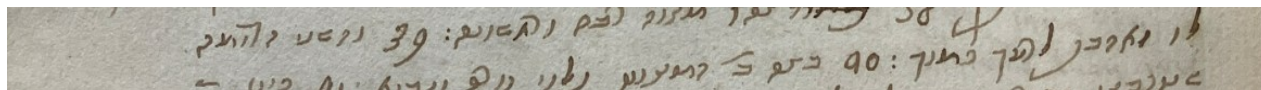
The Scriptures: This is the first and great command.

Aramaic: This is the greatest commandment, and the first.

הזו	מצוה	רבה	וראשונה:			
ha'zu, “this,” (part)	mitzvah, “commandment,” (n fs)	raba, “great,” (ajd fs)	v'rishona, “and/ but/ so/ or first,” (adj fs)			

Interlinear Chart

Chapter 22:39



והשני הדומה לו ואהבת לרעך כמוך:

Hebrew Transcription

Translation: “And the second is like it, ‘And love your neighbor as yourself.’”¹⁹

The Scriptures: And the second is like it, ‘You shall love your neighbor as yourself.’

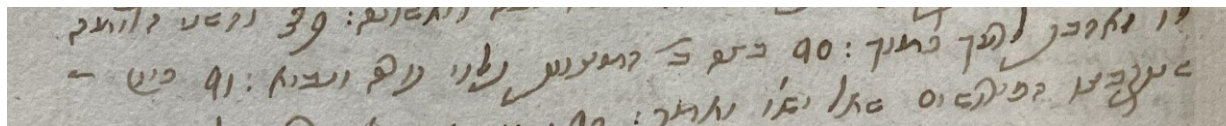
Aramaic: And the second is like it. That ‘You shall love your neighbor as yourself.’

והשני	הדומה	לו	ואהבת	לרעך	כמוך:	
v'ha'sheni, “and/ but/ so/ or the second,” (adj ms)	ha'dome, “the same,” (adj ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	v'a'havta, “and/ but/ so/ or you (ms) loved,” (v. Pa'al/Qal, qatal, 2ms)	le're'aka, “to/ for/ belonging to your (ms) neighbor,” (prep, n ms, 2ms pronom)	kamocha, “like/ as you (ms),” (prep, 2ms pronom)	

Interlinear Chart

¹⁹Leviticus 19:18.

Chapter 22:40



בזה ב' המצוות תלוי תורה ונביא:

Hebrew Transcription

Translation: “On these two commandments hang the Torah and **Prophet**.”

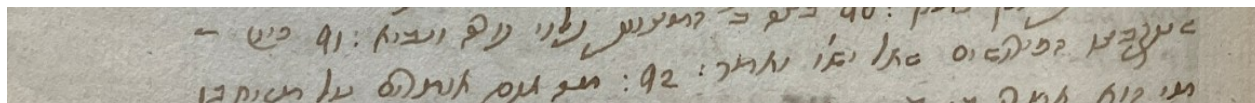
The Scriptures: On these two commands hang all the Torah and the Prophets.”

Aramaic: On these two commandments hang The Uraytha {The Law/The Torah} and The Nabiye {The Prophets}.”

בזה	ב'	המצוות	תלוי	תורה	ונביא:	
b'ze, 'in/ with/ by (the) this," (prep, pron, ms)	bet, "two," (card num)	ha'mitzvot, "the commandments," (n fp)	taluy, "hanging, hanged," (adj ms)	torah, "teachings, Torah," (n fs)	v'navi, "and/ but/ so/ or prophet," (n ms)	

Interlinear Chart

Chapter 22:41



כיון שנתקבצו הפירושים שאל ישו ואמר:

Hebrew Transcription

Translation: When the Pharisees were gathered together, Yeshua asked **and said**,

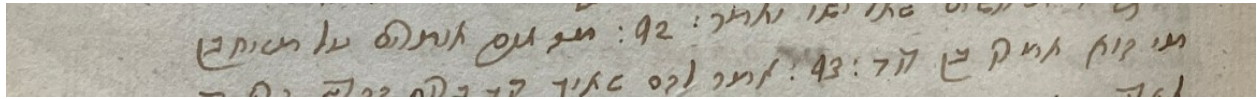
The Scriptures: And when the Pharisees were gathered together, יהושע asked them,

Aramaic: Now, while the Pharisees were assembled, Eshu {Yeshua} asked them,

כיון	שנתקבצו	הפירושים	שאל	ישו	ואמר:	
keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	she'nitkabtzu, "that/ which/ who/ whom they were gathered," (rel part, v. Hit'pael, qatal, past, 3mp)	ha'perushim, "the pharisees," (n mp)	sha'al, "he/it asked," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	

Interlinear Chart

Chapter 22:42



מה אתם אומרים על משיח בן מי הוא אמרו בן דוד:

Hebrew Transcription

Translation: “What do you **say about** the Mashiach (Messiah)? Whose Son is he?” They said, “The Son of David.”

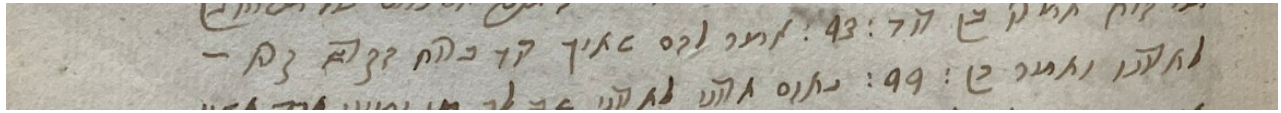
The Scriptures: saying, “What do you think concerning the Messiah? Whose Son is He?” They said to Him, “The Son of Dawid.”

Aramaic: and said, “What do you say about Meshikha {The Anointed One}? Whose Son is He?” They were saying unto Him, “The Son of David.”

מה	אתם	אומרים	על	משיח	בן	מי
mah, “what,” (interrog part)	atem, “you (mp),” (2mp pron)	omrim, “we/ you (mp)/ they, those who say(s),” (v. Pa’al/Qal, act part, mp)	al, “upon, on,” (prep)	mashiach, “Messiah,” (n ms)	ben, “son,” (n ms)	mi, “who?” (interrog part)
הוא	אמרו	בן	דוד:			
hu, “he/it,” (3ms, pron)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	ben, “son,” (n ms)	david, “David,” (name)			

Interlinear Chart

Chapter 22:43



אמר להם שאיך דוד ברוח הקדש קרא לאדונו ואמר כן:

Hebrew Transcription

Translation: He said to them, “How did David, by the Ruach HaKodesh (Holy Spirit), **call his** Master and say **thus**,”

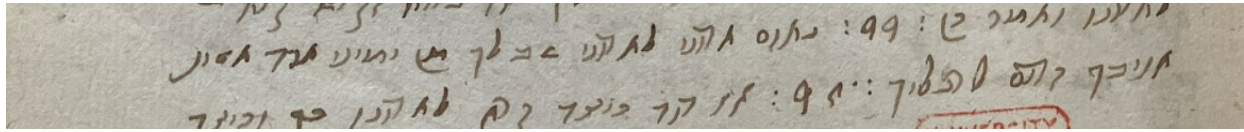
The Scriptures: He said to them, “Then how does Dawid in the Spirit call Him ‘Master,’ saying,

Aramaic: He said unto them, “And how does David, through The Spirit, call Him 'MarYa {The Lord-YHWH}?' For, he said

אמר	להם	שאיך	דוד	ברוח	הקדש	קרא
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	she'eich, “that/ which/ who/ whom how,” (rel part, adv)	david, “David,” (name)	b'ruach, “in/ with/ by (the) spirit, wind, breath,” (prep, n fs)	ha'kodesh, “the holy,” (n ms)	kara, “he/it called,” (v. Pa'al/Qal, qatal, 3ms)
לאדונו	ואמר	כן:				
l'adono, “to/ for/ belonging to his/ts master, lord,” (prep, n ms, 3ms pronom)	v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	ken, “yes, so, thus,” (adv)				

Interlinear Chart

Chapter 22:44



נאום אדוני לאדוני שב לך מן ימיני עד אשית אויבך הדום לרגליך:
Hebrew Transcription

Translation: ‘The Master’s²⁰ declaration to **my** Master: ‘Sit **yourself** at my right-hand until I **place** your enemies *as* the footstool for your feet.’”²¹

The Scriptures: ‘יהוה said to my Master, Sit at My right hand, until I make Your enemies a footstool of Your feet’?

Aramaic: that ‘MarYa {The Lord-YHWH} said unto Mari {My Lord}, that You must sit at My right, until I place Your enemies under Your feet.’

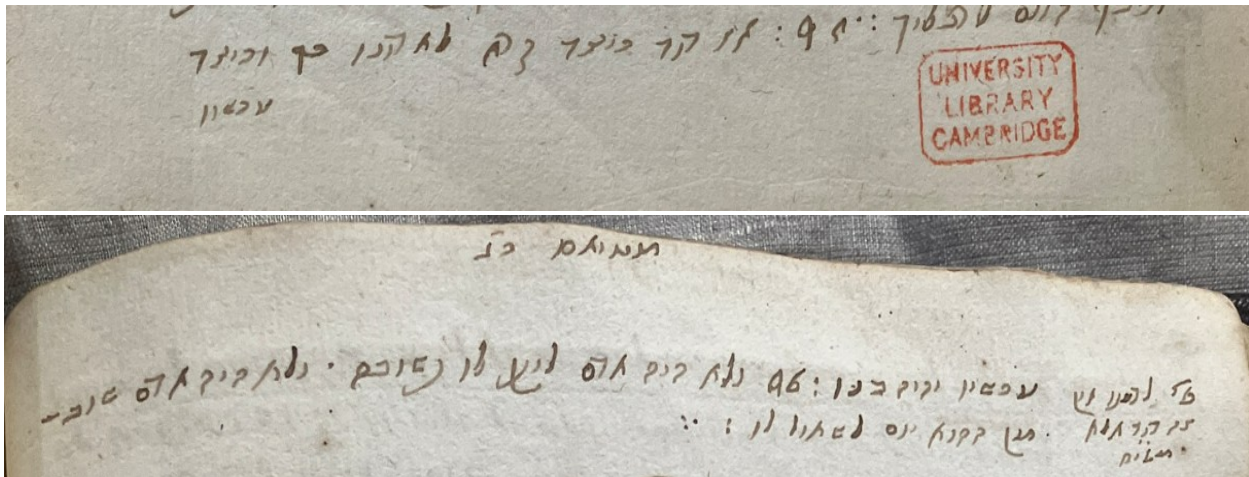
נאום	אדוני	לאדוני	שב	לך	מן	ימיני
ne’um, “speech, oration, address,” (n ms)	adoni, “my lord, master,” (n mp, 1cs pronom)	la’adoni, “to/ for/ belonging to my lord, master,” prep, (n mp, 1cs pronom)	sheb-, “(to a man) Sit!” (v. Pa’al/Qal, imperative, 2ms)	lecha, “to/ for/belonging to you (ms),” (prep, 2ms pronom)	min, “from, of, than,” (prep)	yemini, “my right,” (n ms, 1cs pronom)
עד	אשית	אויבך	הדום	לרגליך:		
ad, “until, up to” (prep)	ashit, “I will put, place,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	oyevcha, “your (ms) enemies,” (n mp, 2ms pronom)	ha’dom, “the footstool,” (n ms)	l’raglecha, “to/ for/ belonging to your legs, feet,” (prep, n fp, 2ms pronom)		

Interlinear Chart

²⁰The scribe avoided using the divine name of Yehovah, notwithstanding its presence in Psalm 110:1, which he is citing. This could be a replacement for the name of Yehovah, changed by the scribe.

²¹ Psalm 110:1.

Chapter 22:45



אז דוד כיצד קרא לאדונו כך וכיצד עכשיו יהיה בנו:

Hebrew Transcription

Translation: “Then **how does** David call **his Master thus?** And **how now is he** his son?”

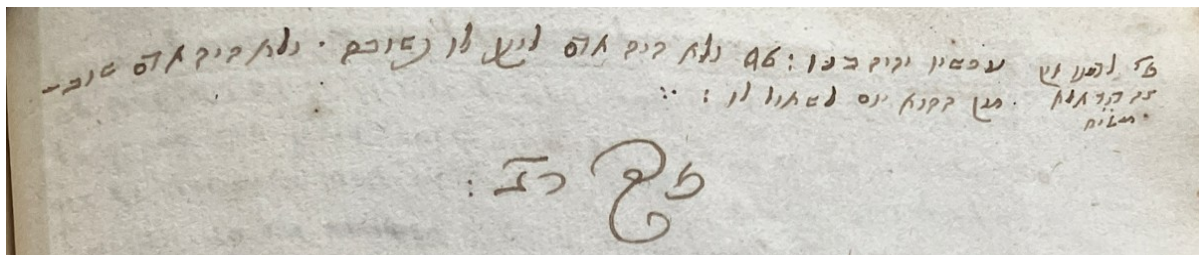
The Scriptures: If then Dawid calls Him ‘Master,’ how is He his Son?”

Aramaic: If therefore, David calls Him MarYa {The Lord-YHWH}, how is He his Son?”

אז	דוד	כיצד	קרא	לאדונו	כך	וכיצד
az, “then, in that case, so,” (conj)	david, “David,” (name)	ki’tzad, how, in what manner? In what respect? (adv)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	l’adono, “to/ for/ belonging to his/its master, lord,” (prep, n ms, 3ms pronom)	kach, “so, in this way,” (adv)	v’ki’tzad, “and/ but/ so/ or how, in what manner? In what respect? (adv)
עכשיו	יהיה	בנו:				
achshav, “now,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	bano, “his/its son,” (n ms, 3ms pronom)				

Interlinear Chart

Chapter 22:46



ולא היה אדם שוב מן ההוא יום לשאול לו:

Hebrew Transcription

Translation: And there was no man to answer from that day on to question him.

The Scriptures: And no one was able to answer Him a word, and from that day on no one was bold enough to ask Him any more questions.

Aramaic: And no one was able to give Him an answer. And no one dared again, from that day, to question Him.

יום	ההוא	מן	שוב	אדם	היה	ולא
yom, "day," (n ms)	ha'hu, "the he/it," (3ms pron)	min, "from, of, than," (prep)	shuv, "he/it answered, replied," (v. Pa'al/Qal, qatal, past, 3ms)	adam, "man," (n ms)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	v' lo, "and/ but/ so/ or nor, not," (neg part)
					לו:	לשאול
					lo, "to/ for/ belonging to, him/it," (prep, 3ms pronom)	lish'ol, "to ask," (v. Pa'al/Qal, inf constr)

Interlinear Chart