

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

The Cochin Hebrew Book of Matthew

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

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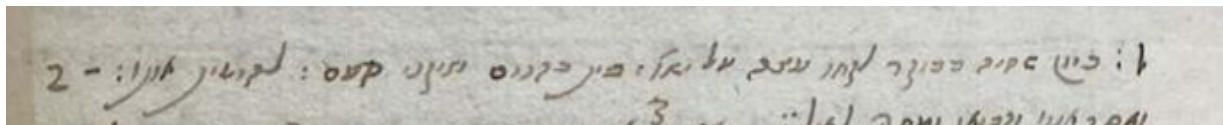
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Cochin Matthew Chapter 27

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Chapter 27:1



כיון שהיה בבוקר לקחו עצה על ישו בית כהנים וזיקני העם להמית אותו:

Hebrew Transcription

Translation: When morning came, **the house of** priests and the elders of the people took counsel against Yeshua to put him to death.²

The Scriptures: And morning having come, all the chief priests and elders of the people took counsel against יהושע, so as to put Him to death.

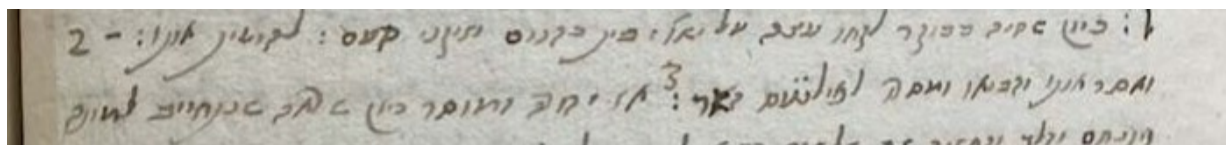
Aramaic: Now when it was daybreak, all the Rabay Kahne {the Priest's Chiefs}, and the Qashishe d'Ama {the Elders of the People}, took counsel concerning Eshu {Yeshua}, how they might put Him to death.

כיון	שהיה	בבוקר	לקחו	עצה	על	ישו
keivan, "because, as soon as, since," (conj)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	boker, "in the morning," (n ms)	lakchu, "they took," (v. Pa'al/Qal, qatal past 3mp)	etza, "counsel," (n fs)	al, "on, upon," (prep)	yeshu, "Yeshua," (name)
בית	כהנים	וזיקני	העם	להמית	אותו	
bayit, "house," (n ms)	kohanim, "priests," (n mp)	ve'ziknei, "and/but/so/ or	h'am, "the people," (n ms)	lehamit, "to cause to die," (v. Hif'il, inf constr)	oto, "him/it," (DO marker, 3ms pronom)	

Interlinear Chart

² The introductory temporal phrase כיון שְהָיָה בְּבֹקֶר (*keivan she-hayah ba-boker*) exhibits distinct post-biblical syntax. The subordinating conjunction כיון (*keivan*), meaning "since," "once," or "when," is a signature feature of Mishnaic Hebrew and Rabbinic literature (cf. *Mishnah Berakhot* 1:1, *Mishnah Shabbat* 1:1), where it frequently replaces the Biblical Hebrew construction *vayehi* (וַיְהִי) or *be-voker* (בְּבֹקֶר) used to introduce an event in time. This is paired with the relative particle שְׁ (she-), the standard prefix for subordinate clauses in Rabbinic prose, which contrasts structurally with the Biblical relative pronoun *asher* (אֲשֶׁר). Additionally, the phrase בֵּית כֹּהֲנִים (*beit kohanim*), literally "the house of priests," functions as a characteristic post-biblical idiom for the ruling high priestly establishment or the priestly elite, using a construct-noun pattern common to institutional descriptions in the Talmudic era.

Chapter 27:2



ואסר אותו והביאו ומסרו לפילטוס השר:

Hebrew Transcription

Translation: And he bound him, and they brought him, and handed him over to Pilatos (Pilate) the governor.

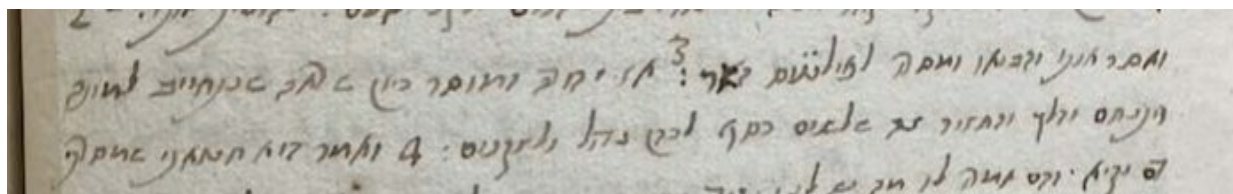
The Scriptures: And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Aramaic: And they bound Him and led Him away and delivered Him unto Pilatos Higmuna, {Pilate, the Governor}.

ואסר	אותו	והביאו	ומסרו	לפילטוס	השר	
vaye'esor, "and/ but/ so /or he/it bound," (v Pa'al/Qal, qatal, past, 3ms)	oto, "him/it," (DO marker, 3ms pronom)	v'hevi'u, "and/ but/ so/ or they brought," (v. Hif'il, qatal, past, 3mp)	u'mesaru, "and/ but/ so/ or they handed him over," (v. Pa'al/Qal, qatal, past, 3mp)	le'pilatos, "to/ for/belonging to Pilate," (name)	ha'sar, "the governor, minister, ruler," (n ms)	

Interlinear Chart

Chapter 27:3



אז יהודה המוסר כיון שראה שנתחייב למותה ויתנחם והלך והחזיר זה שלשים כסף לכהן גדול ולזקנים:

Hebrew Transcription

Translation: Then Yehudah (Judas) the betrayer, when he saw that he (*Yeshua*) was condemned to die, repented, and went and returned these thirty pieces of silver to the high priest and to the elders.³

The Scriptures: Then Yehudah – he who delivered Him up – having seen that He had been condemned, repented, returned the thirty pieces of silver to the chief priests and to the elders,

Aramaic: Then Yehuda Mashlamana {Judah/Judas, The Traitor}, when he saw that Eshu {Yeshua} was condemned, he repented, and went and returned those thirty pieces of kespha {silver} unto the Rabay Kahne {the Priest's Chiefs}, and unto the Qashishe {the Elders}.

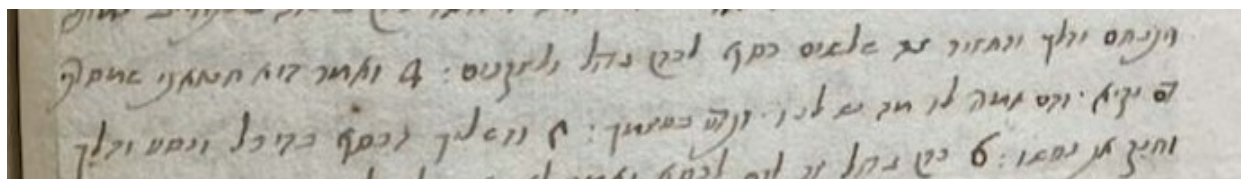
אז	יהודה	המוסר	כיון	שראה	שנתחייב	למותה
az, “then/ in that case/ so” (conj)	yehudah, “Judah,” (name)	ha'moser, “the I/ you (ms)/ he/it betray(s),” (v. Pa'al/Qal, act part, ms)	keivan, “because, as soon as, since,” (conj)	she' ra'a, “that/ which he/it saw,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	she'nitchayev, “that/ which/ who whom he/it was condemned” (v. Nit'pael, qatal, past, 3ms) Mishnaic Aramaism	le'mutah, “to/ for/ belonging to death,” (prep, n fs)
ויתנחם	והלך	והחזיר	זה	שלשים	כסף	לכהן
va'yitnachem, “and/ but/ so/ or he/it repented,” (v. Hit'pael, yiqtol, fut, 3ms)	v'halach, he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)	ve'hechezir, “and/ but/ so/ or he/it returned, brought back,” (v. Hif'il, qatal, past, 3ms)	ze, “this,” (pron)	l'sheloshim, “to/ for/ belonging to (the) thirty,” (rel clause, card numb)	kesef, “silver, money,” (n ms)	Le'kohen, “to the priest” (prefix and rel part, n ms)

³ The syntax and morphology of this verse feature distinct post-biblical linguistic markers of Mishnaic Hebrew, including the relative particle *שֶׁ* combined with the Qatal verb *נִתְחַיֵּב*. The text employs the Rabbinic legal designation *המוסר* alongside the rare feminine noun variant *מְלִיטָה* to denote legal liability and condemnation.

					ולזקנים	גדול
					ve'la'zekanim, "and/ but/ so/ or to/ for/ belonging to (the) elders" (prep, n mp)	gadol, "great, big, large," (adj, ms)

Interlinear Chart

Chapter 27:4



ואמר הוא חטאתי שמסרתי דם נקיא והם אמרו לו מה יש לנו ותדע בעצמך:

Hebrew Transcription

Translation: And he said, “I have sinned by betraying innocent blood.” But they said **to him**, “What is that to us? **That is your responsibility.**”

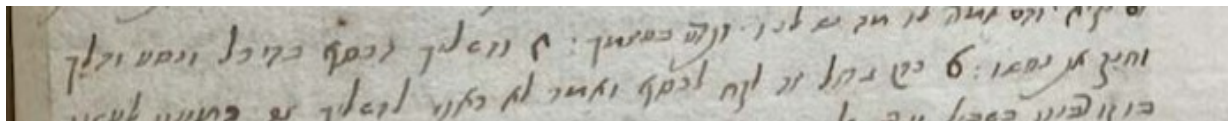
The Scriptures: saying, “I have sinned in delivering up innocent blood.” And they said, “What is that to us? You see to it!”

Aramaic: And he said, “I have sinned, because I have betrayed innocent blood.” But, they said unto him, “What is that to us? That is your problem.”

ואמר	הוא	חטאתי	שמסרתי	דם	נקיא	והם
v'amar, “and/ but/ so/ or they,” (3mp pronom)	hu, “he/it,” (3ms, pron)	chatati, “I have sinned” (v. Pa'al/Qal, qatal, 1cs)	she'masarti, “that/ which/ who/ whom I delivered, betrayed,” (v. Pa'al/Qal, qatal, past, 1cs)	dam, “blood,” (n ms)	naki, “innocent, clean or pure” (adj ms)	va'hem, “and/ but/ so/ or they,” (3mp pronom)
אמרו	לו	מה	יש	לנו	ותדע	בעצמך
amru, “they said,” (v. Pa'al/Qal, qatal, past, 3cp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	mah, “what,” (inter part)	yesh, “there is, there exists,” (part)	l'vnu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	ve'teda, “and/ but/ so/ you (ms) will know,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	be'atzmekha, “in/ with/ by yourself (ms),” (prep, 2ms pronom)

Interlinear Chart

Chapter 27:5



והשליך הכסף בהיכל ונסע והלך וחנק את נפשו:

Hebrew Transcription

Translation: And he threw the money into the temple, departed, went away, and hanged himself.

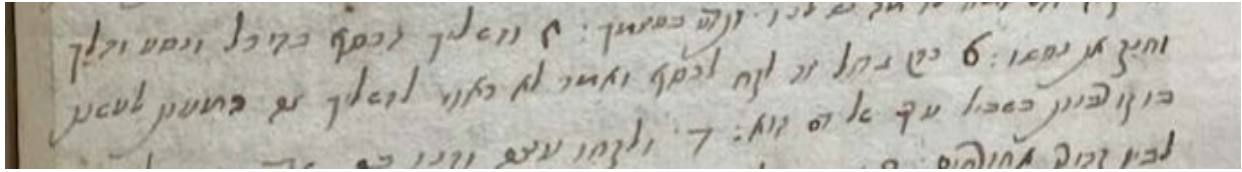
The Scriptures: And throwing down the pieces of silver in the Dwelling Place he left, and went and hanged himself.

Aramaic: And he threw the kespha {the silver} into The Haykla {The Temple}, and departed, and went and khanaq naphsheh {hanged/strangled his soul/himself}.

והשליך	הכסף	בהיכל	ונסע	והלך	וחנק	את
v'hislick, "and/ but/ so/ or he/it cast, threw," (v. Hif'il, qatal, past, 3ms)	ha'kesef, "the silver, money," (n ms)	b'hekal, "in/ with/ by (the) holy place," (prep, n ms)	ve'nasa, "and/ but/ so/ or he/it traveled, departed," (v. Pa'al/Qal, qatal, 3ms)	v'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	v'chanak, "and/ but/ so/ or he/it choked, strangled," (v. Pa'al/Qal, qatal, past, 3ms)	et, (DO marker)
						נפשו
						nafsho, "his/its soul," (n fs, 3ms pronom)

Interlinear Chart

Chapter 27:6



כהן גדול זה לקח לכסף ואמר לא ראוי להשליך זה המעות לעשות בו קורבנות בשביל ערך של דם
הוא:

Hebrew Transcription

Translation: This chief priest took the money and said, “It is not right to put **this money to make sacrifices, because it is** the price of blood.”

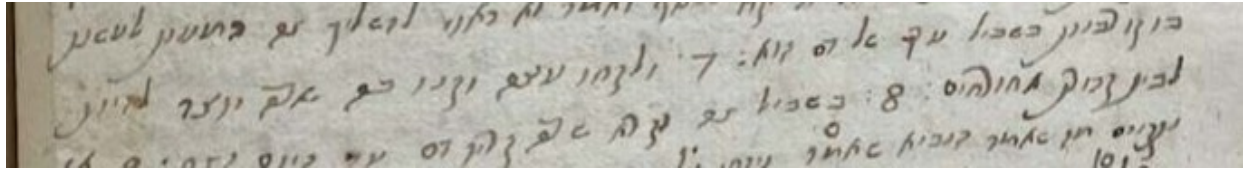
The Scriptures: And the chief priests took the silver pieces and said, “It is not right to put them into the treasury, seeing they are the price of blood.”

Aramaic: Now, the Rabay Kahne {the Priest’s Chiefs} took the kespha {the silver}, and said, “It isn’t lawful to put it into the house of offerings, because it is the price of blood.”

כהן	גדול	זה	לקח	לכסף	ואמר	לא
kohen, “priest,” (n ms)	gadol, “great, big, loud” (adj ms)	ze, “this,” (pron, ms)	lakach, “he/it took,” (v. Pa’al/Qal, qatal, past, 3ms)	la’kesef, “the silver, money,” (prep, n ms)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “no/ not” (neg part)
ראוי	להשליך	זה	המעות	לעשות	בו	קורבנות
ra’uy, “fitting, appropriate, worthy,” (adj ms)	le’hashlikh, “to cast or to throw” (v. Hif’il, inf constr)	ze, “this,” (ms pron)	ha’ma’ot, “the coins,” (n mp)	la’a’sot, “to do,” (v. Pa’al/Qal, inf constr)	b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	korbanot, “sacrifices or offerings” (n mp)
בשביל	ערך	של	דם	הוא		
bishvil, “for, because of,” (conj)	erekh, “price, value of,” (n ms constr)	shel, “of, belonging to,” (prep)	dam, “blood,” (n ms)	hu, “he/it,” (3ms pron)		

Interlinear Chart

Chapter 27:7



ולקחו עצה וקנו בה שדה יוצר להיות לבית קבורת אחרחים:
Hebrew Transcription

Translation: And they took counsel, and they bought with it a potter's field, to be a house of burial for strangers.⁴

The Scriptures: So they took counsel and bought with them the potter's field, for the burial of strangers.

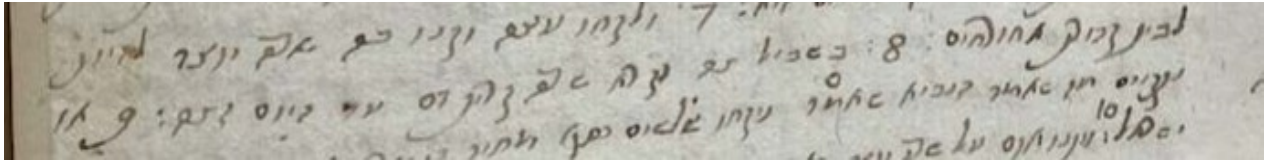
Aramaic: And they took counsel, and bought a field of a potter with it, for a beth qabura {a tomb place i.e. a cemetery} for strangers.

ולקחו	עצה	וקנו	בה	שדה	יוצר	להיות
lakchu, "they took," (v. Pa'al/Qal, qatal past Ar. 3mp)	etza, "counsel," (n fs)	v'kanu, "and/ but/ so/ or they bought," (v. Pa'al/Qal, qatal, past, 3mp)	bah, "in/ with/ by her/it," (prep, 3fs pron)	sdeh, "field of," (n ms constr)	yotzer, "I/you (ms)/ he/it create(s), form(s), potter," (v. Pa'al/Qal, act part, ms)	liheyot, "to be," (v. Pa'al/Qal inf constr)
לבית	קבורת	אחרחים				
l'byit, "to/ for/ belonging to the house," (prep, n ms)	kvurat-, "burial of-," (adj fs constr)	akorhim, "strangers," (n mp)				

Interlinear Chart

⁴ This verse preserves key post-biblical syntactic developments alongside notable scribal variants. The independent preposition של (*shel*, "of") in the preceding clause, combined here with the analytic construct phrase שדה יוצר (*sdeh yotzer*, "field of a potter"), reflects a transitional linguistic layer between Late Biblical prose and standard Mishnaic grammar. Structurally, the text couples the verb קנו (*kanu*, "they bought") with the prepositional prefix בה (*bah*, "with it") to denote a commercial transaction using a feminine plural antecedent (המעות, *ha-ma'ot*, "the coins"). Furthermore, the final noun אחרחים functions as a distinct orthographic variant, or metathesis, of the standard plural noun אורחים (*orkhim*, "guests" or "strangers").

Chapter 27:8



בשביל זה נקרא שדה קרית דם עד היום הזה:

Hebrew Transcription

Translation: Because of this, that field was called the Field of Blood until this day.⁵

The Scriptures: Therefore that field has been called the Field of Blood, until today.

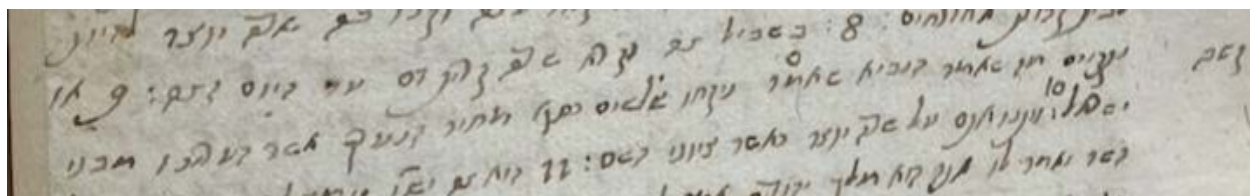
Aramaic: Because of this, that gursa {field} is called Qriytha d'Dama {'The Field of Blood'} to this day.

בשביל	זה	נקרא	שדה	קרית	דם	עד
bishvil, "for, for the sake of," (prep)	ze, "this," (pron, ms)	nikra, "he/it was called," (v. Nif'al, qatal, past, 3ms)	sdeh, "field" (n ms)	kiryat, "city, town," (n fs) Mishnaic	dam, "blood," (n ms)	ad, "until," (prep)
היום	הזה					
ha'yom, "the day," (n ms)	haze, "the this," (ms pron)					

Interlinear Chart

⁵ The structural composition of *bi-shvil zeh* ("because of this") serves as a definitive syntactic marker of Mishnaic Hebrew, where the compound preposition *bi-shvil* consistently supplanted Biblical causative terms such as *ba-avur* (בְּעִבּוּר) or *al-ken* (עַל־כֵּן). The subsequent geography of the site is designated by the complex noun-construct chain *sdeh kiryat dam* ("the field of the town of blood"). Here, the feminine construct noun *kiryat* ("town of" / "city of") functions as the linking component, an elite architectural and toponymic term well-established in archaic and regional Hebrew place-names (cf. *Kiryat Arba*, Genesis 23:2; *Kiryat Sefer*, Joshua 15:15). Its integration alongside the passive Nif'al verb *nikra* highlights a deliberate stylistic reliance on post-biblical idiomatic prose to record the historical naming of the location.

Chapter 27:9



אז נתקיים מה שאמר הנביא שאמר ויקחו שלשים כסף מחיר הנערך אשר העריכו מבני ישראל:

Hebrew Transcription

Translation: Then was fulfilled what the prophet said, saying, “And they took thirty pieces of silver, the price of him who was valued, whom they of the children of Israel did value.”⁶

The Scriptures: Then was filled what was spoken by Yirmeyahu the prophet, saying, “And they took the thirty pieces of silver, the price of Him who was pierced, on whom they of the children of Yisra’el set a price,

Aramaic: Then the thing was fulfilled which was spoken by the Prophet, who said, “I took the thirty pieces of kespha {silver}, the price of The Precious One, which was agreed upon by the sons of Iysra’lyl {Israel}.

אז	נתקיים	מה	שאמר	הנביא	שאמר	ויקחו
az, “then/ in that case/ so” (conj)	nitkayem, “he/it was fulfilled, established,” (v. Nit’ pael, qatal, past, 3ms) Mishnaic Aramaism	mah, “what,” (inter part)	she’ amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	ha’navie, “the prophet,” (n ms)	she’ amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	vayikh’khu, “and/ but/ so/ or they took,” (v. Pa’al/Qal, wayyiqtol, past, 3mp)
שלשים	כסף	מחיר	הנערך	אשר	העריכו	מבני
shlosshim, “thirty” (card num)	kesef, “silver,” (n ms)	mechir, “price,” (n ms)	ha’ne’erakh, “the I/ you (ms)/ he/it value(s), appraise(s),” (v. Nif’al, pssv part, ms)	asher, “that/ which/ who/ whom, (pron)	he’erikhu, “they valued, appraised,” (v. Hif’il, qatal, pssv past, 3mp)	m’ benei, “from/ or (the) children, sons,” (prep, n mpconstr)

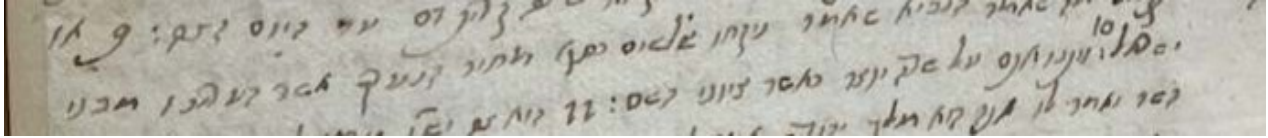
⁶ Zechariah 11:12-13.

						יִשְׂרָאֵל
						yisrael, "Israel," (name)

Interlinear Chart



Chapter 27:10



ונתנו אתם על שדה יוצר כאשר ציוני השם:

Hebrew Transcription

Translation: And gave them for the potter's field, just as Yehovah commanded me.

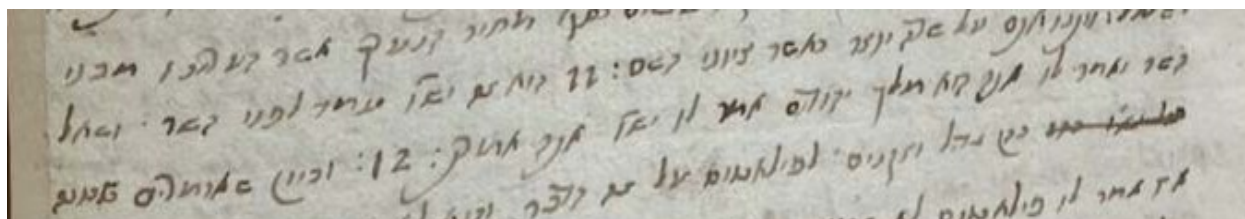
The Scriptures: and gave them for the potter's field, as יהוה had ordered me.”

Aramaic: And I gave them for the field of a potter, as MarYa {The Lord-YHWH} commanded me.”

ונתנו	אתם	על	שדה	יוצר	כאשר	ציוני
v'nat'nu, "and/ but/ so/ or they gave" (v. Pa'al/Qal, qatal, past, 3mp)	atem, "them, (3mp pron)	al, "for/ upon/ on account of," (prep)	sdeh, "field" (n ms constr)	yotzer, "I/you (ms)/ he/it create(s), form(s), potter," (v. Pa'al/Qal, act part, ms)	ka'asher, "just as or as" (prep, rel pron)	tzivani, "he/it commanded me" (v. Pi'el, qatal, past, 3ms pronom, 1cs obj)
						השם
						ha'shem, "the name," (n ms)

Interlinear Chart

Chapter 27:11



הוא זה ישו עמד לפני השר ושאל השר ואמר לו אתה הוא מלך יהודים אמר לו ישו אתה אמרת:

Hebrew Transcription

Translation: He, this Yeshua, stood before the governor, and the governor asked and said to him, “Are you the king of the Yehudites (Judeans)?” Yeshua said to him, “You have said it.”

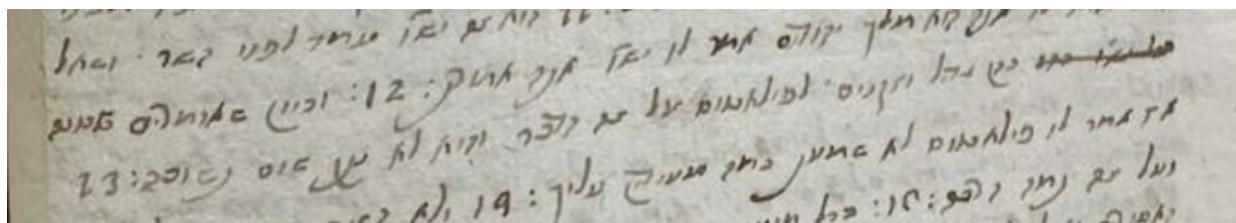
The Scriptures: And יהושע stood before the governor, and the governor asked Him, saying, “Are You the Sovereign of the Yehudim?” And יהושע said to him, “You say it.”

Aramaic: Now He, Eshu {Yeshua}, stood before the Higmuna {the Governor} and the Higmuna asked Him, and said unto Him, “Are you The Malka d’Yehudaye {The King of The Judeans/The Jews}?” Eshu {Yeshua} said unto him, “You said it!”

הוא	זה	ישו	עמד	לפני	השר	ושאל
hu, “he/it” (pron, 3ms)	ze, “this,” (pron, ms)	yeshu, “Yeshua,” (name)	amad, “he/it stood,” (v. Pa’al/Qal, qatal, past, 3ms)	lefanav, “before, in front of” (prep)	ha’sar, “the governor, ruler,” (n ms)	v’shal’al, “and/ but/ so/ or he/it asked,” (v. Pa’al/Qal, qatal, 3ms)
השר	ואמר	לו	אתה	הוא	מלך	יהודים
ha’sar, “the governor, ruler,” (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)	atah, “you” (2ms pron)	hu, “he/it” (3ms pron)	melekh, “king,” (n ms)	yehudim, “Jews, Judeans,” (n mp)
אמר	לו	ישו	אתה	אמרת		
amad, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	atah, “you” (2ms pron)	amarta, “you (ms) have said it,” (v. Pa’al/Qal, qatal, past, 2ms, 3ms obj)		

Interlinear Chart

Chapter 27:12



וכיון שאומרים שטנה כהן גדול וזקנים לפילאטוס על זה הדבר והוא לא נתן שום תשובה:
Hebrew Transcription

Translation: And when the chief priest and elders spoke an accusation to Pilatos (Pilate) concerning this thing, he did not give any answer.

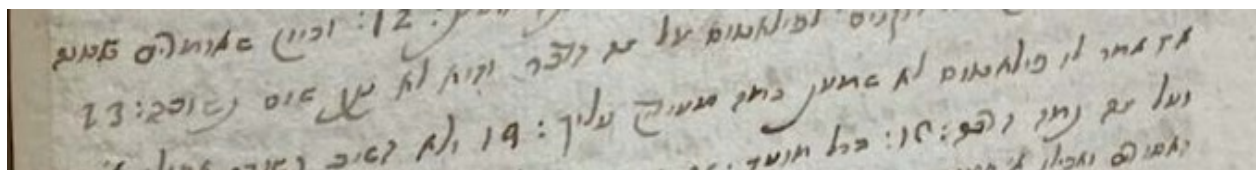
The Scriptures: And as He was accused by the chief priests and the elders, He answered not.

Aramaic: And while the Rabay Kahne {the Priest's Chiefs} and the Qashishe {the Elders} were accusing Him, He didn't return any statement.

וכיון	שאומרים	שטנה	כהן	גדול	וזקנים	לפילאטוס
ve'keivan, "and/ but/ so/ or because, as soon as, when, since," (conj)	she' omrim, "that/ which/ who/ whom we/ you (mp)/ they, those saying," (rel part, v. Pa'al/Qal, act part, mp)	sitna, "accusation, slander," (n fs)	kohen, "priest," (n ms)	adol, "great," (adj ms)	u'zkenim, "and elders" (prefix and noun mp)	l'pilatos, "to/ for/belonging to Pilate," (prep, name)
על	זה	הדבר	והוא	לא	נתן	שום
al, "upon, on," (prep)	ze, "this," (pron, ms)	ha'dabar, "the word, thing, matter," (n ms)	v'hu, "and/ but/ so/ or he/it," (3ms pron)	lo, "no/ not" (neg part)	natan, "he/it gave," (v. Pa'al/Qal, qatal, past, 3ms)	sum, "any, at all," (in a neg sentence), (adv)
תשובה						
teshuva, "answer, reply," (n fs)						

Interlinear Chart

Chapter 27:13



אז אמר לו פילאטוס לא שמעת כמה מעידין עליך:

Hebrew Transcription

Translation: Then Pilatos (Pilate) said to him, “Do you not hear how many are testifying against you?”⁷

The Scriptures: Then Pilate said to Him, “Do You not hear how much they witness against You?”

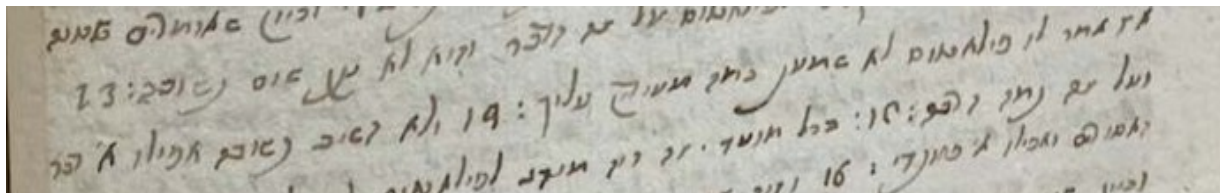
Aramaic: Then Pilatos {Pilate} said unto Him, “Don’t you hear how much they testify against you!?”

אז	אמר	לו	פילאטוס	לא	שמעת	כמה
az, “then/ in that case/ so” (conj)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	pilatos, “Pilate,” (name)	lo, “no/not,” (neg part)	shama'ta, “you (ms) heard,” (v. Pa'al/Qal, qatal, past, 2ms)	k'ma, “how much, how many,” (adv)
מעידין	עליך					
me'idin, “we/ you (mp)/ they, those who testify, witness,” (v. Hif'il, act part, mp) Aramaism	aleicha, “on, upon, over; about, regarding, on you (ms),” (prep, 2ms pronom)					

Interlinear Chart

⁷ The morphology of this verse features the Mishnaic Hebrew masculine plural suffix ין (-in) in the active participle מעידין (me'idin, “they testify”), replacing the classical Biblical Hebrew ים (-im). These features, combined with the use of the Qatal past-tense verb שמעתָ (shama'ta) for an immediate present interrogative, indicate a reliance on post-biblical vernacular scribal habits.

Chapter 27:14



ולא השיב תשובה אפילו א' דבר ועל זה תמה הרבה:

Hebrew Transcription

Translation: And he did not return an answer, even one word, and over this he marveled much.

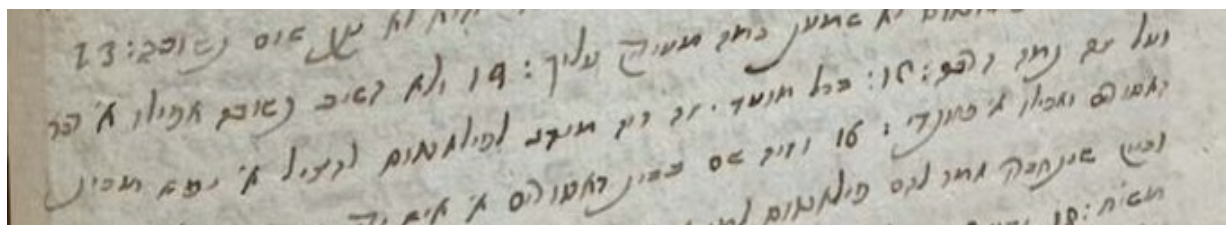
The Scriptures: And He did not answer him, not one word, so that the governor wondered much.

Aramaic: And He didn't give a statement unto him, not even one word. Concerning this he greatly marveled.

ולא	השיב	תשובה	אפילו	א'	דבר	ועל
v'lo, "and/ but/ so/ or no, not and neither," (neg part)	heshiv, "he/it returned, responded," (v. Hif'il, qatal, past, 3ms)	tshuvah, "an answer, reply" (n fs)	afilu, "even, although," (conj)	aleph, "one," (abbrev, card num)	davar, "thing, matter, word," (n ms)	v'al, "and/ but/ so/ or on, upon," (prep)
זה	תמה	הרבה				
ze, "this," (pron, ms)	tamah, "he/it marveled, wondered," (v. Pa'al/Qal, qatal, past, 3ms)	harbeh, "much, many," (adj ms)				

Interlinear Chart

Chapter 27:15



בכל מועד זה היה מנהג לפילאטוס להציל א' נפש מבית האסורים ואפילו א' פחות די:

Hebrew Transcription

Translation: At every festival, it was **Pilatos (Pilate's) custom** to release **one person from prison, and even one lowly criminal**.⁸

The Scriptures: And at the festival the governor used to release to the crowd one prisoner whom they wished.

Aramaic: Now, at every Iada {Festival}, it was the Higmuna's {the Governor's} custom that he would loose one prisoner for the Ama {the People}; whomever they desired.

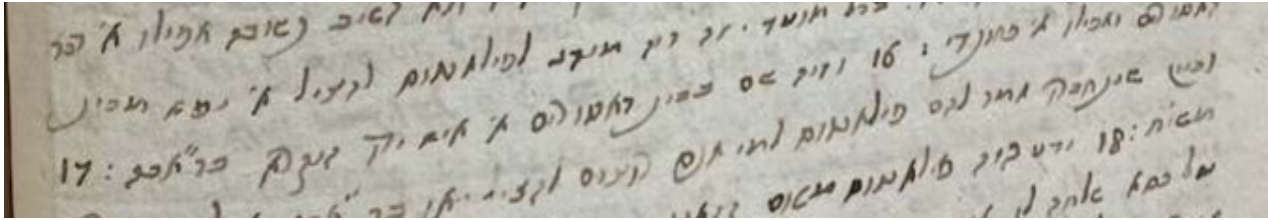
בכל	מועד	זה	היה	מנהג	לפילאטוס	להציל
be'chol, "in/ with/ by (the) all," (prep, n ms)	mo'ed, "festival, appointed time," (n ms)	ze, "this," (pron, ms)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	minhag, "custom, practice," (n ms)	l'pilatos, "to/ for/ belonging to Pilate," (prep, name)	lehatzil, "to save, rescue," (v. Hif'il, inf constr)
א'	נפש	מבית	האסורים	ואפילו	א'	פחות
aleph, "one," (abbrev, card num)	nefesh, "soul," (n fs)	m'bayit, "from/ of (the) house," (prep, n ms)	ha'a'sur'him "the they, those bound, imprisoned," (n mp)	v'afilu, "and/ but/ so/ or and even, although," (part)	aleph, "one," (abbrev, card num)	Pakhut, "I/ you (ms)/ he/it is lowly, inferior," (v. Pa'al/Qal, pssv part, ms)

⁸ The linguistic texture of this passage combines central Mishnaic prose elements with a highly distinct vernacular idiom. The compound conjunction *וְאִפִּילוּ* (*ve-afilu*, "and even") and the institutionalization of *מִנְהַג* (*minhag*, "custom") replicate standard Rabbinic prose conventions rather than classical biblical expressions. Morphologically, the text uses numerical shorthand (א' for the numeral one) to modify the feminine noun *נֶפֶשׁ* (*nefesh*, "soul/person"), reflecting a common medieval scribal pattern of gender mismatch in cardinally abbreviated counts. Most notably, the final phrase *פָּחוּת דִּי* (*pakhut di*) acts as a localized idiom for a lowlife or a common criminal; the passive participle *פָּחוּת* ("lowly/inferior") is modified by the structural particle *דִּי* (*di*) to delineate the absolute lowest societal baseline, indicating a narrative style heavily colored by late post-biblical colloquial dialects.

						דַּי
						dai, “enough, a lowlife, criminal,” (part, idiomatic modifier)

Interlinear Chart

Chapter 27:16



והיה שם בבית האסורים איש ידו הנקרא בר"אבה:

Hebrew Transcription

Translation: And **there** was in the **prison house** a known man named Bar-Abba (Barabbas).⁹

The Scriptures: And they had then a well-known prisoner called Barabba.

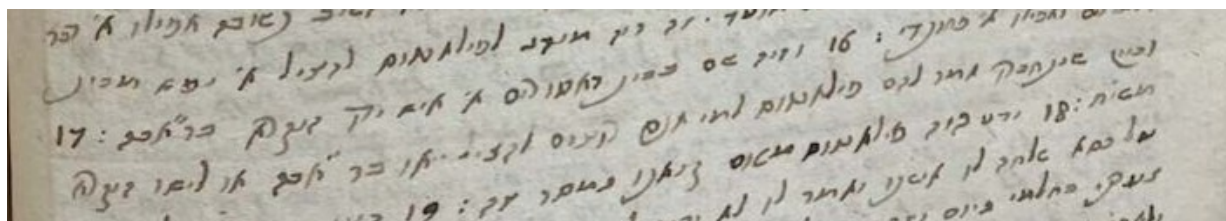
Aramaic: Now, they had bound a well-known prisoner who was called Bar-Aba {son of the father}.

והיה	שם	בבית	האסורים	איש	ידו	הנקרא
ve'ha'yah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (n ms)	b'bayit, "in/ with/ by (the) house," (prep, n ms)	ha'asur'him "the they, those bound, imprisoned," (n mp)	ish, "a man," (n ms)	yado, 'his/its hand," (idiomatically meaning notable, violent, renown) (n ms, 3ms pronom)	ha' nikra, "the I/ you (ms)/ he/it is called," (v. Nif'al, act part, ms)
						בר"אבה
						bar-Abba, "Barabbas," (name)

Interlinear Chart

⁹ This single verse documents the presence of Barabbas in custody using a highly localized manuscript style. It uses the unique phrase *איש ידו* (*ish yado*, literally "a man of his hand") as a descriptive idiom for a notorious man of action or violence, matching the standard historical description of a famous prisoner. The name *בר"אבא* (*Bar-Abba*) is explicitly flagged with a gershayim ("") punctuation mark, a traditional shortcut used by handwritten-text copyists to signal that a word is a foreign name or an Aramaic loanword.

Chapter 27:17



וכיון שנתחברו אמר להם פילאטוס למי אתם רוצים להציל או בר"אבה או לישו הנקרא משיח:

Hebrew Transcription

Translation: And when they gathered together, Pilatos (Pilate) said to them, “Whom do you want me to release to you? Either Bar-Abba (Barabbas) or Yeshua, who is called Messiah?”¹⁰

The Scriptures: So when they were assembled, Pilate said to them, “Whom do you wish I release to you? Barabba, or יהושע who is called Messiah?”

Aramaic: And when they were gathered, Pilatos {Pilate} said unto them, “Whom do you desire that I should loose for you? Bar-Aba, or Eshu {Yeshua}, who is called Meshikha {The Anointed One}?”

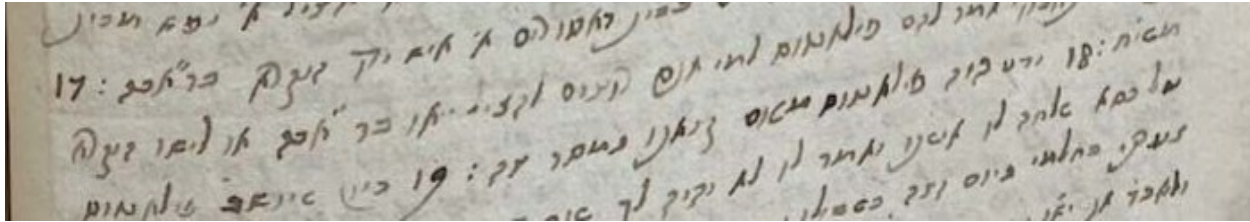
אתם	למי	פילאטוס	להם	אמר	שנתחברו	וכיון
atem, “you (mp),” (2mp pron)	l'mi, “to/ for/ belonging to who?” (prep, interog part)	pilatos, Pilate,” (name)	la'hem, “to them,” (prep, pron 3mp)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	she'nitchabru, “that/ which/ who/ whom they were gathered,” (v. Nit'pael, qatal, past, 3mp) Mishnaic Aramaism	l'keivan, “and/ but/ so/ or because, as soon as, when,” (conj)
הנקרא	לישו	או	בר"אבה	או	להציל	רוצים
ha'nikra, “the I/ you (ms)/ he/it is called,” (v. Nif'al, pssv part, ms)	le'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	O, “or,” (conj)	bar-abba, “Barabbas,” (name)	o, “or” (conj)	lehatzil, “to save, rescue,” (v. Hif'il, inf constr)	rotzim, “we/ you (mp)/ they, those want, desire,” (v. Pa'al/Qal, act part, mp)

¹⁰ The structural framing of Pilate's interrogation relies on the Mishnaic temporal sequence *ve-kheivan she-* and the post-biblical Nitpa'el verb *nitkhabru*. The passage contrasts formal biblical narrative syntax with a colloquial present participle (*rotzim*) and highlights a late post-biblical copyist tradition in the formatting of *Bar-Abba* and *le-Yeshu*. For further grammatical or textual analysis, consult additional linguistic resources.

						משיח
						mashiach, “Messiah,” (n ms)

Interlinear Chart

Chapter 27:18



ידע היה פילאטוס משום קנאתו נמסר זה:

Hebrew Transcription

Translation: For Pilatos (Pilate) knew that because of their envy, he had been handed over.

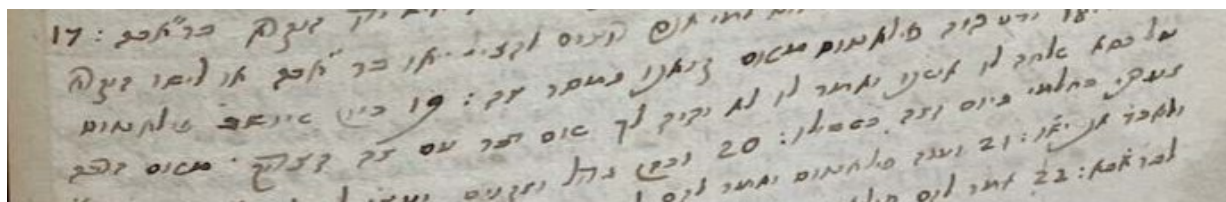
The Scriptures: For he knew that because of envy they had delivered Him up.

Aramaic: For, Pilatos {Pilate} was realizing that from envy they had handed Him over.

זה	נמסר	קנאתו	משום	פילאטוס	היה	ידע
ze, "this," (pron, ms)	nimsar, "he/it was handed over, betrayed," (v. Nif'al, qatal, past, 3ms)	kinato, "his/its envy, jealousy," (n fs, 3ms pronom)	m'shum, "because of, on account of," (prep, part)	pilatos, "Pilate," (name)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	yuda, "he/it knew;" (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 27:19



כיון שיושב פילאטוס על כסא שלחה לו אישתו ואמר לו לא יהיה לך שום דבר עם זה הצדיק משום הרבה צערתי בחלמי ביום הזה בשבילי:

Hebrew Transcription

Translation: While **Pilatos (Pilate)** was sitting on the **throne**, his wife sent to him and said to him, “Have nothing to do with this righteous man, because I have suffered much in my dream today because of him.”

The Scriptures: And as he was sitting on the judgment seat, his wife sent to him, saying, “Have none at all to do with that righteous Man, for I have suffered much today in a dream because of Him.”

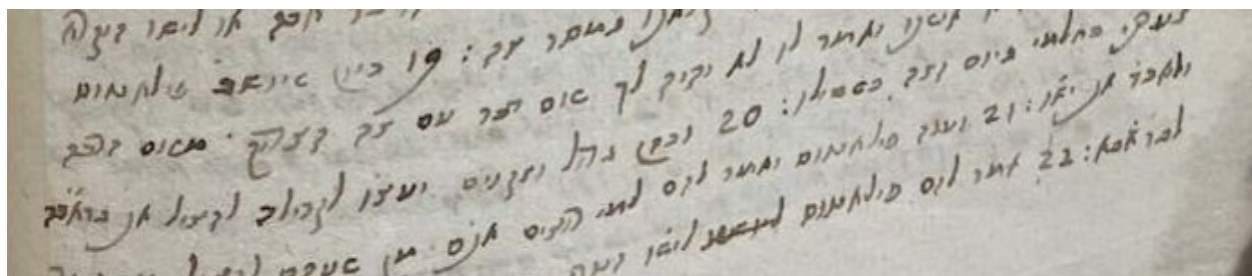
Aramaic: Now, while the Higmuna {the Governor} was sitting on the Biym {the Judgment-Seat}, his wife sent {i.e. sent a message} to him, and said unto him, “Have nothing to do with that Zadiyqa {Righteous Man}, for, I have suffered greatly in my dream today because of him.”

כיון	שיושב	פילאטוס	על	כסא	שלחה	לו
keivan, “because, as soon as, since,” (conj)	she'yoshev, “that/ which/ who/ whom I/ you (ms)/ he/ it sit(s),” (rel part, v. Pa'al/Qal, act part, ms)	pilatos, “Pilate,” (name)	al, “upon, on,” (prep)	kise, “seat, throne,” (n ms)	shalkah, “she sent,” (v. Pa'al/Qal, qatal, past, 3fs)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)
אישתו	ואמר	לו	לא	יהיה	לך	שום
ishto, “his/its wife,” (n fs, 3ms pronom)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lo, “no, not,” (neg part)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	sum, “any,” (in a neg sentence), (part)
דבר	עם	זה	הצדיק	משום	הרבה	צערתי
dabar, “thing/ word/ matter” (n ms)	im, “with,” (prep)	ze, “this,” (pron)	ha'tzadik, “the righteous,” (adj ms)	mi'shum, “from/ of because, from any, due to” (prep)	harbe, “many, much, a lot,” (adv)	tza'arti, “I suffered,” (v. Pa'al/Qal, qatal, past, 1cs)

			בשבילו	הזה	ביום	בחלמי
			bi'shvillo, "because of him or for his sake"	ha'zeh, "this," (pron ms)	ba'yom, "in/ with/ by (the) day," (prep, n ms)	be'khalomi, "in/ with/ by my dream," (prep, n ms, 1cs pronom)

Interlinear Chart

Chapter 27:20



וכהן גדול וזקנים יעצו לקהילה להציל את בר"אבה ולאבד את ישו:

Hebrew Transcription

Translation: But the chief **priest** and elders persuaded the congregation to save Bar-Abba (Barabbas) and destroy Yeshua.

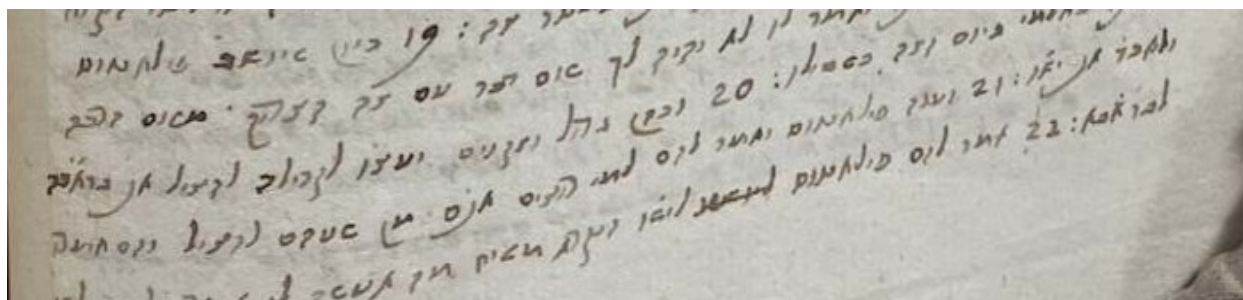
The Scriptures: But the chief priests and elders persuaded the crowds that they should ask for Barabba and to destroy יהושע.

Aramaic: But, the Rabay Kahne {the Priest's Chiefs} and the Qashishe {the Elders} persuaded the crowds to ask for Bar-Aba {the son of the father}, but, that they might destroy Eshu {Yeshua}.

את	להציל	לקהילה	יעצו	וזקנים	גדול	וכהן
et, (DO marker)	lehatzil, "to save, rescue," (v. Hif'il, inf constr)	l'kehila, "to/ for/ belonging to (the) community, congregation," (prep, n fs)	ya'atzu, "they advised, counseled, persuaded," (v. Pa'al/Qal, qatal, past, 3mp)	ve'zkenim, "and/ but/ so/ or elders," (n mp)	gadol, "great," (adj ms)	ve'kohen, "priest," (prefix and n ms)
			ישו	את	ולאבד	בר"אבה
			yeshu, "Yeshua," (name)	et, (DO marker)	ve'le'abed, "and/ but/ so/ or to destroy, ruin," (v. Pi'el, inf constr)	bar-abba, "Son of the Father" (name)

Interlinear Chart

Chapter 27:21



וענה פילאטוס ואמר להם למי רוצים אתם מן שניהם להציל והם אמרו לבר אבא:

Hebrew Transcription

Translation: And **Pilatos (Pilate)** answered and said to them, “Which of the two of them do you want to save?” And they said, “Bar-Abba (Barabbas)!”

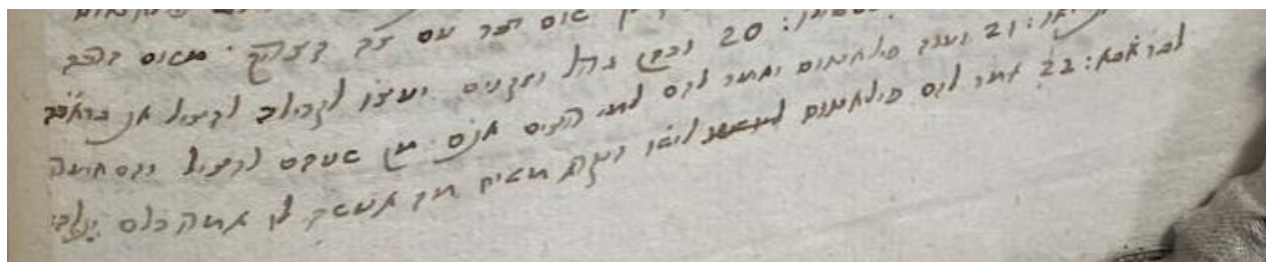
The Scriptures: And the governor answering, said to them, “Which of the two do you wish I release to you?” They said, “Barabba!”

Aramaic: And the Higmuna {the Governor} answered, and said unto them, “Whom do you desire that I should loose unto you from these two?” Then they said “Bar-Aba”!

וענה	פילאטוס	ואמר	להם	למי	רוצים	אתם
v'ana, “and/ but/ so/ or he/it answered,” (v. Pa'al/Qal, qatal, past, 3ms)	pilatos, “Pilate,” (name)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to/ for/ belonging to them,” (prep, 3mp pronom)	l'mi, “to/ for/ belonging to who, whoever,” (prep, interrog pron)	rotzim, “we, you (mp), they want(s),” (v. Pa'al/Qal, act part, mp)	atem, “you,” (2mp pron)
מן	שניהם	להציל	והם	אמרו	לבר אבא	
min, “of/ from”	shineihem, “two of them,” (n fp, 3mp pronom)	lehatzil, “to save, rescue,” (v. Hif'il, inf constr)	va'hem, “and/ but/ so/ or they,” (pron, mp)	amru, “they said” (v, Pa'al/Qatal, past, 3cp)	le'bar, “to/ for/ belonging to Barabbas” (prep, name)	

Interlinear Chart

Chapter 27:22



אמר להם פילאטוס לישׁו הנקרא משיח מה אעשה לו אמרו כלם יתלה:

Hebrew Transcription

Translation: Pilatos (Pilate) said to them, “Concerning Yeshua, the one called Messiah, **what shall I do with him?**” All of them said, “Let him be **hanged!**”¹¹

The Scriptures: Pilate said to them, “What then shall I do with יהושע who is called Messiah?” They all said to him, “Let Him be impaled!”

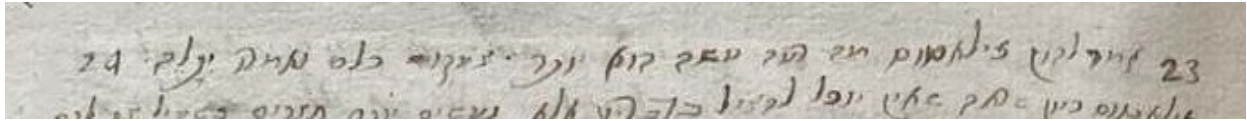
Aramaic: Pilatos {Pilate} said unto them, “And Eshu {Yeshua}, who is called Meshikha {The Anointed One}, what should I do unto him?” They all said, “He should be crucified!”

מה	משיח	הנקרא	לישׁו	פילאטוס	להם	אמר
mah, “what,” (inter part)	mashiach, “messiah/ anointed one” (n ms)	ha' nikra, “the I/ you (ms)/ he/it is called,” (v. Nif'al, act part, ms)	l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	pilatos, Pilate,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said” (v, Pa'al/Qatal, past, 3ms)
		יתלה	כלם	אמרו	לו	אעשה
		yitaleh, “let him/it be hanged” (v. Nif'al, jussive, pssv fut, 3ms)	kulam, “all of them,” (n ms, 3mp pronom)	amru, “they said” (v, Pa'al/Qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	e'ese, “I will do, create, make,” (v. Pa'al/Qal, yiqtol, fut, 1cs)

Interlinear Chart

¹¹ This passage uses a mix of old and new language styles to describe public execution. It moves smoothly between biblical examples and modern legal terms. In verses 22 and 23, the crowd asks for someone to be hanged, using a passive form of the Hebrew root ת-ל-ה (t-l-h). Traditionally, this root was used to describe hanging a condemned person after death, as in Deuteronomy 21:22–23. Later, it also came to mean live crucifixion in early sectarian texts. This biblical idea reappears in verse 44, where the victims are called תְּלִיִּים (*ha-thuyim*), meaning “those who were hung,” using the same root in the passive. In contrast, verses 35 and 38 use a different style, stating the act directly with the verb הִצְלִיב (*hitziv*), meaning “they crucified.” This verb comes from the Rabbinic root צ-ל-ב (tz-l-b), meaning “to cross” or “to impale.” Unlike the biblical root, this term is only found in later Judean writings and is a specific legal term for Roman crucifixion. Together, these words show how the text connects old legal language with modern descriptions of execution.

Chapter 27:23



אמר להון פילאטוס מה רעה עשה הוא יותר צעקו כלם ואמרו יתלה:
Hebrew Transcription

Translation: Pilatos (Pilate) said to them, “What evil has he done?” They cried out all the more and said, “Let him be **hanged**.”

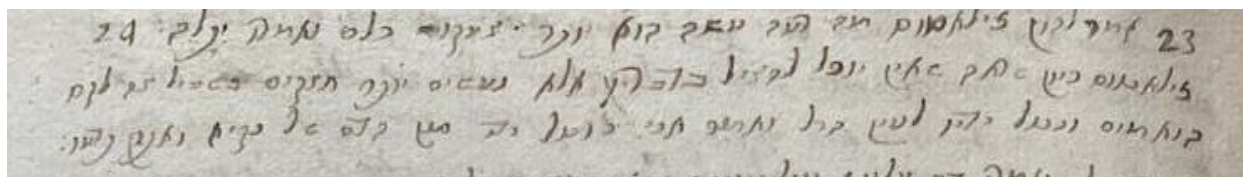
The Scriptures: And the governor said, “Indeed, what evil has He done?” And they were crying out all the more, saying, “Let Him be impaled!”

Aramaic: Pilatos {Pilate} said unto them, “What actual evil has he done?” But, they cried out exceedingly, and said, “He should be crucified!”

אמר	להון	פילאטוס	מה	רעה	עשה	הוא
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism	pilatos, “Pilate,” (name)	mah, “what,” (interrog part)	ra'ah, “harm, evil, bad,” (n fs)	asa, “he/it did,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)
יותר	צעקו	כלם	ואמרו	יתלה		
yoter, “more, more than,” (adv)	tza'aku, “they cried, shouted, complained,” (v. Pa'al/Qal, qatal, past, 3mp)	kulam, “all of them,” (n ms, 3mp pronom)	v'amaru, “and/ but/ or/ so/ then they said” (v, Pa'al/Qatal, past, 3mp)	yitaleh, “let him/it be hanged” (v. Nif'al, jussive, pssv fut, 3ms)		

Interlinear Chart

Chapter 27:24



פילאטוס כיון שראה שאין יוכל להציל בדבריו אלא נעשים יותר חזקים בשביל זה לקח הוא מים ונטל ידיו לעין הכל ואמר אני נוטל ידי מן הדם של נקיא ואתון תדעו:

Hebrew Transcription

Translation: When Pilatos (Pilate) saw that he was not able to save *him* with his words, but rather they were becoming more violent, because of this he took water and washed his hands before the eyes of everyone, and said, “I wash my hands of the blood of *this* innocent one, and you, see *to it*.”¹²

The Scriptures: And when Pilate saw that he was getting nowhere, but rather an uproar was starting, he took water and washed his hands before the crowd, saying, “I am innocent of the blood of this Righteous One. You shall see to it.”

Aramaic: Now when Pilatos {Pilate} saw that nothing helped, but rather, the uproar was increasing, he took water and washed his hands in sight of the kensha {the crowd}, and he said, “I am innocent of the blood of this Zadiyqa {Righteous Man}, you will decide it!”

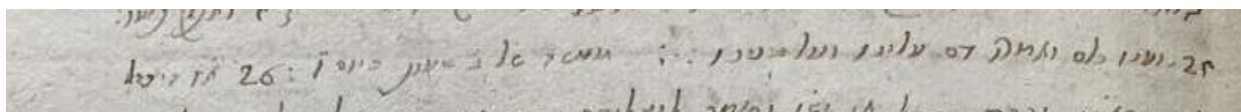
פילאטוס	כיון	שראה	שאין	יוכל	להציל	בדבריו
pilatos, “Pilate,” (name)	keivan, “because, as soon as, since,” (conj)	she' re'eh, “that/ which/ who/ whom he/it saw (v. Pa'al/Qal, qatal, past, 3ms)	she'ein, “that/ which/ who/ whom isn't, is not,” (rel part, part)	yuchol, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	le'hatzil, “to save, rescue,” (v. Hif'il, inf constr)	bi'dvarav, “in/ with/ by his/its words,” (prep, n mp, 3ms pronom)
אלא	נעשים	יותר	חזקים	בשביל	זה	לקח
ele, “but/ only/ however” (conj)	na'asim, “we/ you (mp) they made, did,” (v. Nif'al, pssv part, ms)	yoter, “more, more than,” (adv)	khazakim, “strong, violent, loud,” (adj, mp)	bishvil, “for, for the sake of,” (prep)	ze, “this,” (pron, ms)	lakah, “he/it took,” (v. Pa'al/Qal, qatal, past, 3ms)

¹² This verse is heavily saturated with classic Mishnaic syntax, Rabbinic idioms, and sudden dialectal shifts. Pilate's actions utilize the specialized Rabbinic term *natal yadayim* (נָטַל יָדָיִם, literally “to lift/take hands”) to denote the ritual washing of hands, a vocabulary choice heavily distinct from classical biblical terms for washing like *rakhatz* (רָחַץ). The descriptive framework employs textbook Mishnaic features including the adversative particle *ela* (אֲלָא, “but rather”), the analytic genitive marker *shel* (שֶׁל, “of”), and the compound causative *bi-shvil zeh* (בְּשִׁבִּיל זֶה, “because of this”). Finally, Pilate's speech concludes with a dramatic shift to the Aramaic second-person plural pronoun *ve-atun* (וְאַתֻּן, “and you”) rather than the standard Hebrew *atem* (אַתֶּם) showcasing the multi-layered linguistic substrate preserved by the copyist tradition.

הוא	מים	ונטל	ידין	לעין	הכל	ואמר
hu, "he/it," (3ms pron)	mayim, "waters," (n mp)	ve'natal, "and/ but/ so/ or he/it washed," (v. Pa'al/Qal, qatal, ms)	yadav, "his/its hands," (n fp, 3ms pronom)	le'ein, "to/ for/ belonging to (the) eyes of," (prep, n fp constr)	ha'kol, "the all," (n ms)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)
אני	נוטל	ידי	מן	הדם	של	נקיא
ani, "I" (1cs pron)	notel, "I/ you (ms)/ he/it wash(es)," (v. Pa'al/Qal, act part, ms)	yadai, "my hands," (n fp, 1cs pronom)	min, "from/ of," (prep)	ha'dam, "the blood," (n ms)	shel, "to/ for/ of/ belonging to" (prep)	naki, "innocent, innocent one," (adj, ms)
ואתון	תדעו					
ve'atun, "and/ but/ so/ or you (mp)," (Ar. 2mp pron) Aramaism	ted'u, "you (mp) will know, (see to it)," (v. Pa'al/Qal, yiqtol, fut, 2mp)					

Interlinear Chart

Chapter 27:25



וענו כלם ואמרו דם עלינו ועל בנינו: מעשה של ג' שעות ביום ו':

Hebrew Transcription

Translation: Then they all answered and said, “His blood *be* upon our children and upon us.”
*(Scribal Note: This deed took place at the third hour on the sixth day.)*¹³

The Scriptures: And all the people answering, said, “His blood be on us and on our children.”

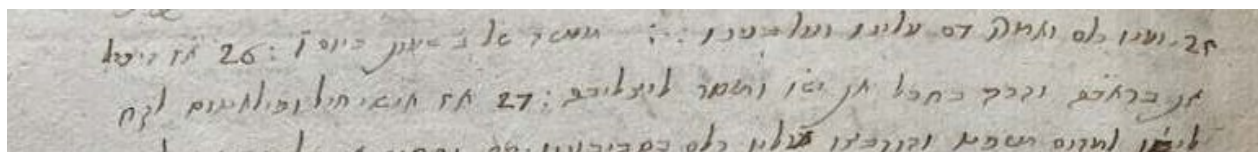
Aramaic: And all the Ama {the People} answered, and said, “His blood be on us, and upon our sons {i.e. our children}!”

וענו	כלם	ואמרו	דם	עלינו	ועל	בנינו
ve'anū, “and/ but/ so/ or they answered” (v. Pa'al/Qal, qatal, past, 3mp)	kulam, “all of them,” (n ms, 3mp pronom)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	dam, “blood,” (n ms)	aleinu, “on us,” (prep, 1cp pronom)	v'al, “and/ but/ or/ so/ or upon/ on,” (prep)	baneinu, “our sons, children,” (n mp, 1cp pronom)
מעשה	של	ג'	שעות	ביום	ו'	
ma'aseh, “act, deed, work,” (n ms)	shel, “to/ for/ of/ belonging to” (prep)	gimel, “three,” (abbrev, card num)	sha'ot, “hours,” (n fp)	be'yom, “in/ with/ by (the) day,” (prep, n ms)	vav, “sixth,” (abbrev, ord num)	

Interlinear Chart

¹³ A thorough text-critical analysis of Matthew 27 shows clear evidence of stratified layers of scribal intervention. The concluding sentence and distinct structure of verse 25 show a formal scribal style, suggesting a copyist intentionally inserted a marginal explanatory note about the burial occurring on the sixth day. Conversely, the language in verse 62 introduces a far more complex and perplexing sentence structure, suggesting it originated as a separate, external annotation that later copies integrated into the running text to modify or clarify the narrative timeline. Given the manuscript's immense historical value, its preservation of archaic linguistic markers, and its frequent use for close study, these deliberate narrative alterations show a standard transmission cycle in which scribal marginal comments were seamlessly appended and ultimately absorbed into the primary textual lineage. The manuscript's multi-layered linguistic influences further reflect a rich history of transmission, showing that scholars across different languages and faith traditions actively studied and shaped the text.

Chapter 27:26



אז היציל את בר"אבה והכה בחבל את ישו ומסר ליצלובה:

Hebrew Transcription

Translation: Then he saved Bar-Abba (Barabbas), and he scourged Yeshua with a rope, and he delivered *him* to his crucifixion.

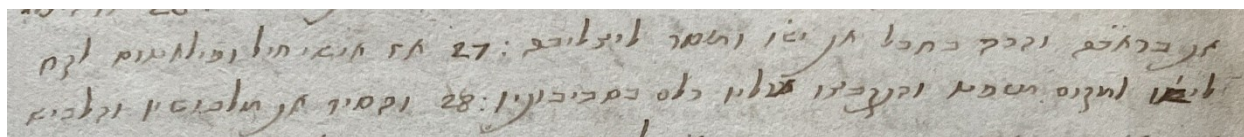
The Scriptures: Then he released Barabba to them, but having יהושע whipped, he delivered Him over to be impaled.

Aramaic: Then he loosed Bar-Aba {the son of the father} unto them, and scourged Eshu {Yeshua} with whips, and handed Him over so that He would be crucified.

אז	היציל	את	בר"אבה	והכה	בחבל	את
az, "then/ in that case/ so" (adv)	hitzil, "he/it saved, delivered," (Hif'il, qatal, past, 3ms)	et, (DO) marker	bar-abba, "Barabbas," (name)	ve'hikah, "and/ but/ so/ or he/it struck, scourged," (v. Hif'il, qatal, past, 3ms)	be'khevel, "in/ with/ by (the) rope/cord," (prep, n ms)	et, (DO) marker
ישו	ומסר	ליצלובה				
yeshu, "Yeshua," (name)	u'masar, "and/ but/ so/ or, I/ you (ms)/ he/it delivered, handed over," (v. Pa'al/Qal, qatal, past, 3ms)	le'ytzloba, "to/ for/ belonging to his/its crucifixion," (prep, n fs)				

Interlinear Chart

Chapter 27:27



אז אנשי חיל ופילאטוס לקח לישׁו למקום משפט והתקבצו עליו כלם בסביבותיו:

Hebrew Transcription

Translation: Then Pilatos' (Pilate's) men of war took Yeshua to the place of judgment, and they all gathered around him, in his surroundings.

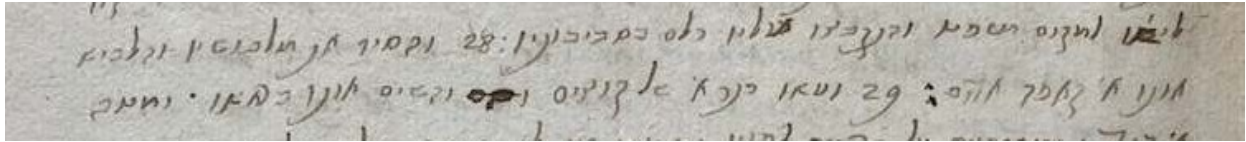
The Scriptures: Then the soldiers of the governor took יהושע into the court and gathered the entire company of soldiers around Him.

Aramaic: Then the soldiers of the Higmuna {the Governor} led Eshu {Yeshua} away unto the Praetorium {the Judgment Hall}, and the whole cohort gathered against Him.

אז	אנשי	חיל	ופילאטוס	לקח	לישׁו	למקום
az, "then/ in that case/ so" (adv)	anshei, "men, people of," (n mp constr)	chayil, "war," (n ms)	ve'pilatos, "and/ but/ so/ or Pilate," (name)	lakach, "he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	l'yeshu, "to/ for/ belonging to Yeshua," (prep, name)	l'makom, "to/ for/ belonging to the place, location," (prep, n ms)
משפט	והתקבצו	עליו	כלם	בסביבותיו		
mishpat, "judgment, sentence," (n ms)	ve'hitkabtzu, "and/ but/ so/ or they gathered themselves," (v. Hit'pael, qatal, past, 3mp)	alav, "on, upon, by, concerning him/it," (prep, 3ms pronom)	kulam, "all of them," (n ms, 3mp pronom)	b'svivotav, "in/ with/ by his/its surroundings," (prep, n fp, 3ms pronom)		

Interlinear Chart

Chapter 27:28



והסיר את מלבושיו והלביש אותו א' קאפה אדום:

Hebrew Transcription

Translation: And he stripped him **of his garments**, and he clothed him in one red cloak.

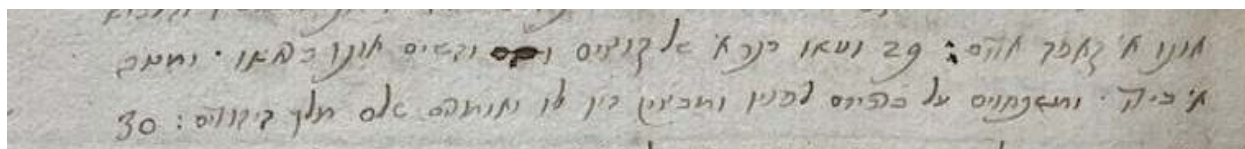
The Scriptures: And having stripped Him, they put a scarlet robe on Him.

Aramaic: And they stripped Him and put a robe of scarlet on Him.

והסיר	את	מלבושיו	והלביש	אותו	א'	קאפה
ve'hesir, "and/ but/ so/ or he/it removed," (v. Hif'il, qatal, past, 3ms)	et, (DO) marker	malebushav, "from/ of his/its clothing, garments," (prep, n mp, 3ms pronom)	ve'hilbish, "and/ but/ so/ or he/it clothed," (v. Hif'il, qatal, past, 3ms)	oto, "him/it," (DO marker, 3ms pronom)	aleph, "one," (abbrev, card num)	kapa, "cape, cloak," (n ms)
אדום						
adom, "red," (adj ms)						

Interlinear Chart

Chapter 27:29



ועשו כתר א' של קוצים והשים אותו בראשו ומטה א' בידו ומשתחיים על ברכיהם לפניו ומבזין היו לו ואומרים שלם מלך היהודים:

Hebrew Transcription

Translation: And they made one crown of thorns, and placed it upon his head, and one reed in his hand, and they bowed on their knees before him, mocking him and saying, “Peace, King of Yehudites (Judeans)!”¹⁴

The Scriptures: And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, “Greetings, Sovereign of the Yehudim!”

Aramaic: And they wove a crown of auznaye {thorns} and put it upon His head, and a qanya {a cane/reed} in His right hand. And they bowed down upon their knees before Him, and they were mocking at Him and saying, “Shlam Malka d’Yehudaye {Peace, King of The Judeans/Jews}.”

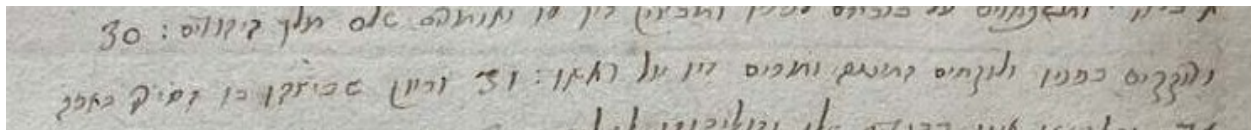
ועשו	כתר	א'	של	קוצים	והשים	אותו
v'asu, “and/ but/ so/ or you shall do, make,” (v. Pa'alQal, imp, 2mp)	ketehr, “crown,” (n ms)	aleph, “one,” (abbrev, card num)	shel, “to, for, of, belonging to,” (prep)	kotzim, “thorns,” (n mp)	ve'hesim, “and/ but/ so/ or he/it put, placed,” (v. Hif'il, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pronom)
בראשו	ומטה	א'	בידו	ומשתחיים	על	ברכיהם
be'rosho, “in/ with/ by/ on his/its head,” (prep, n ms, 3ms pronom)	u'match, “and/ but/ so/ or reed, staff,” (n ms)	aleph, “one,” (abbrev, card num)	be'yadu, “in/ with/ by his/its hand,” (prep, n ms, 3ms pronom)	u'mishtachavim, “and/ but/ so/ or we/ you (mp)/ they, those bowing,” (v. Hit'pael, act part, mp)	al, “upon, on, because, due to, on account of,” (prep)	birkheihem, “their knees,” (n mp, 3mp pronom)

¹⁴ The linguistic layer of this verse features a notable synthesis of Mishnaic grammar and medieval scribal formatting. The text uses the explicit analytic preposition שֶׁל (shel, “of”) to form the complex phrase קֹצִים א' שֶׁל (”a crown of thorns”), reinforced by standard manuscript numerical shorthand (א' for the numeral one). The descriptive framework shifts into a periphrastic past-continuous structure characteristic of Rabbinic narrative prose, linking the active participle וּמִבְזִין (ve-mevazin, “mocking/despising”) with the auxiliary past verb הָיוּ (hiyu, “they were”). This participle preserves the distinct Mishnaic masculine plural suffix יִין (-in), structurally contrasting with the classical biblical יִם (-im) suffix on the adjacent participle וְאֹמְרִים (ve-omrim, “and saying”), highlighting a complex, multi-layered text-transmission history.

לפניו	ומבזין	היו	לו	ואומרים	שלם	מלך
lefanav, “to/ for/ belonging to his/its face/ before him/it,” (prep, 3ms pronoun)	u’mevzazin, “and/ but/ so/ or they were mocking,” (v. Pi’el, act part, Ar. mp) Aramaism	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	shalom, “peace,” (n ms)	melek, “king of,” (n ms)
						היהודים
						ha’yehudim, “the Jews, Judeans,” (n mp)

Interlinear Chart

Chapter 27:30



ורוקקים בפניו ולוקחים המטה ומכים היו על ראשו:

Hebrew Transcription

Translation: And they were spitting in his face, and they took the staff, and they were striking upon his head.¹⁵

The Scriptures: And spitting on Him they took the reed and struck Him on the head.

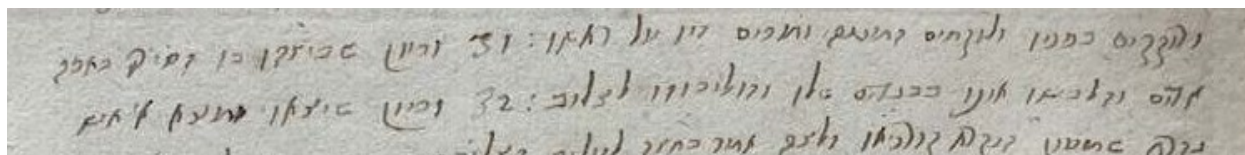
Aramaic: And they spit in His face, and took a qanya {a cane} and were striking Him on His head.

ורוקקים	בפניו	ולוקחים	המטה	ומכים	היו	על
ve'rokkim, "and/ but/ so/ or spitting or and they spit" (v. Pa'al/Qal, act part, mp)	befanav, "in/ with/ by/ in his/its face, before him/it," (prep, 3ms pronom)	ve'lokkhim, "and/ but/ so/ or they took," (v. Pa'al/Qal, act part, mp)	ha'mita, "the staff, reed," (n ms)	u'makkim, "and/ but/ so/ or we/ you (mp)/ they strike," (v. Hif'il, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)
ראשו						
rosho, "his/its head," (n ms, 3ms pronom)						

Interlinear Chart

¹⁵ The syntactical framework of this verse demonstrates a complete reliance on post-biblical narrative prose conventions rather than classical biblical forms. Rather than using historical past-tense verbs, the passage uses a sequence of active participles—רוקקים (*ve-rokekim*, "and they spit") and לוקחים (*ve-lokhim*, "and they take"). This culminates in a textbook Mishnaic periphrastic past-continuous structure, coupling the *Hif'il* active participle ומכים (*ve-makim*, "and striking") with the plural auxiliary verb היו (*hiyu*, "they were"). This specific grammatical pairing shifts the narrative focus from a single past action to an ongoing, repeated sequence of physical blows, illustrating the late scribal vernacular characteristic of this manuscript tradition.

Chapter 27:31



וכיון שביזהו בו הסירו כאפה אדום והלבישו אותו בבגדים שלו והוליכוהו לצלוב:

Hebrew Transcription

Translation: And when they had mocked him, they removed the red cape from him, and they clothed him in his own garments, and led him away to be crucified.

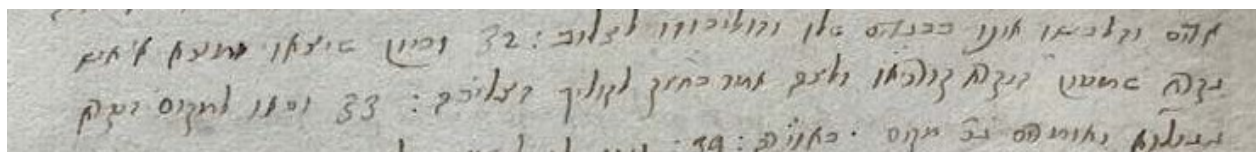
The Scriptures: And when they had mocked Him, they took the robe off Him, then put His own garments on Him, and led Him away to be impaled.

Aramaic: And after they had mocked at Him, they stripped off the robe and put His garments on, and led Him away to be crucified.

והלבישו	אדום	כאפה	הסירו	בו	שביזהו	וכיון
ve'hilbishu, "and/ but/ so/ or they clothed," (v. Hif'il, qatal, past, 3mp)	adom, "red," (adj ms)	kepha, "Peter," (name)	hesiru, "they removed," (v. Hif'il, qatal, past, 3mp)	bo, "in/ with/ by him/it" (prep 3ms pronom)	she'bizehu, "that/ which/ who/ whom they mocked him/it," (v. Pi'el, qatal, past, 3mp, 3ms obj)	v'keivan, "and/ but/ so/ or because, as soon as, when, since," (conj)
		לצלוב	והוליכוהו	שלו	בבגדים	אותו
		litzlov, "to crucify," (v. Pa'al/Qal, inf constr)	ve'holikhuhu, "and/ but/ so/ or they led him/it away," (v. Hif'il, qatal, past, 3mp, 3ms obj)	shelo, "that/ which/ who/ whom to/ for/ of/ belonging to him/it" (rel part, 3ms pronom)	b'bgadim, "in/ with/ by (the) clothing," (prep, n mp)	oto, "him/it" (DO marker, 3ms pronom)

Interlinear Chart

Chapter 27:32



וכיון שיצאו נמצא א' איש נקרא שמעון הנקרא קורניאו ולזה אמר בחזק להוליך הצליבה:

Hebrew Transcription

Translation: And when they went out, there was found a certain man called Simon, who was called a Cyrenian (Cyrene), and to this one they compelled **with force** to carry the crucifixion tool.¹⁶

The Scriptures: And as they were going out, they found a man of Cyrene, Shim'on by name – they compelled him to bear His stake.

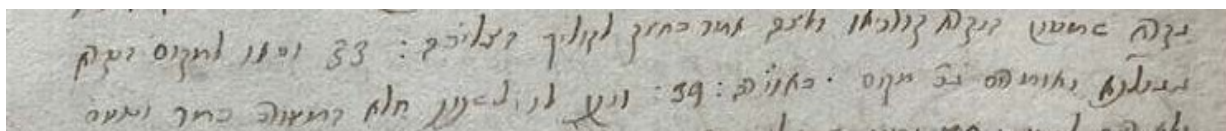
Aramaic: And while they were going out, they found a gabra Qurinaya {a Cyrenian man}, whose name was Shimeun {Simeon}. This one they compelled that he should carry zaqiypheh {His cross}.

וכיון	שיצאו	נמצא	א'	איש	נקרא	שמעון
v'keivan, "and/ but/ so/ or kivan, "because, as soon as, since," (conj)	she'yatz'u, "that/ which/ who/ whom he/it exited, went out," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	nimtza, "I/ you (ms)/ he/it is found," (v Nif'al, act part, ms)	aleph, "one," (abbrev, card num)	ish, "man," (n ms)	nikra, "he/it was called," (v. Nif'al, qatal, past, 3ms)	shimon, "Simeon," (name)
הנקרא	קורניאו	ולזה	אמר	בחזק	להוליך	הצליבה
ha'nikra, "the I/ you (ms)/ he/it is called," (v. Nif'al, act part, ms)	kurino, "Cyrene," (proper noun)	ve'lazeh, "and/ but/ so/ or this," (ms pron)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	be'chozkah, "in/ with/ by (the) force," (prep, n ms)	lehashlich, "to walk, carry," (v. Hif'il, inf constr)	ha'tzlivah, "the cross, crucifixion tool," (n fs)

Interlinear Chart

¹⁶ The opening scene uses a common Mishnaic phrase, וְכִיּוֹן שֶׁ- (ve-kheivan she-), combined with passive verb forms like נִקְרָא and נִקְרָא to set the scene. The text mentions Cyrene as קורניאו (Kurnio), a distorted phonetic form used by local scribes. The text then describes an action with the phrase בְּחֶזֶק (be-khezek), meaning "with force" or "by compulsion," showing that Simon is made to carry something. This leads to the infinitive לְהוֹלִיךָ (leholikh), meaning "to carry." The verse ends with הַצִּלִּיבָה (ha-tzlivah), a Rabbinic term for the cross or crucifixion instrument, which differs from the Bible's usual words.

Chapter 27:33



ובאו למקום הנקרא גגולתא ואומרים ג'כ מקום כאוירה:

Hebrew Transcription

Translation: And they came to the place called Golgotha, and they likewise call it, “A place of a skull.”¹⁷

The Scriptures: And when they came to a place called Golgotha, that is to say, Place of a Skull,

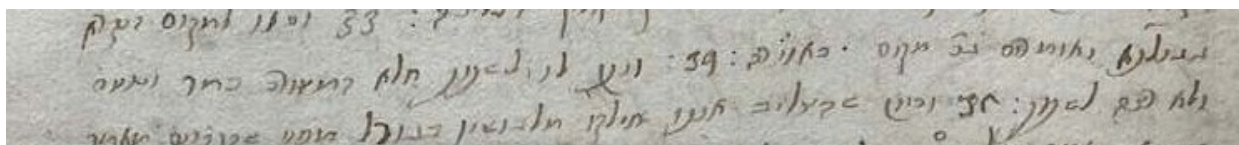
Aramaic: And they came unto the place which is called Galgultha, that is interpreted, Qarqaphtha {The Skull}.

מקום	ג'כ	ואומרים	גגולתא	הנקרא	למקום	ובאו
mikum, “place,” (prep, n ms)	gam-ken, “likewise,” (abbrev, part, adv)	v'omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part mp)	gagulta, “Golgotha” (proper noun)	ha' nikra, “the I/ you (ms)/ he/it is called,” (v. Nif'al, act part, ms)	l'makom, “to/ for/ belonging to the place, location,” (prep, n ms)	u'ba'u, “and/ but/ so/ or they came,” (v. Pa'al/Qal, qatal, past, 3mp)
						כאוירה
						ka'avira, “skull,” (Ladino word: n fs)

Interlinear Chart

¹⁷ This verse provides insight into the manuscript's origin and copyist, noting the Aramaic pronunciation *Gagulta*, the abbreviation *gam ken*, and the Ladino-derived term *ka'avira* for “skull”. These linguistic elements indicate that a medieval European scribe copied this verse, incorporating their local vernacular.

Chapter 27:34



ונתן לו לשתות חלא המעורב במר וטעם ולא רצה לשתות:

Hebrew Transcription

Translation: And *they* gave to him to drink **vinegar** that was mixed with bitterness, and he tasted *it* and did not want to drink.¹⁸

The Scriptures: they gave Him wine mixed with bile to drink. And after tasting, He would not drink it.

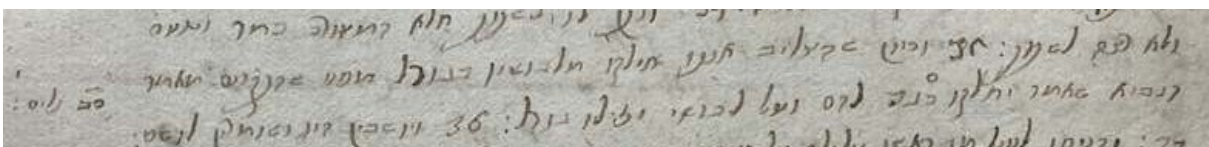
Aramaic: And they gave unto Him khala {vinegar/soured wine} that was mixed with maratha {gall}, that He would drink. And He tasted it, and He didn't want to drink it.

ונתן	לו	לשתות	חלא	המעורב	במר	וטעם
v'natan, "and/ but/ so/ or he/it gave," (rel part, v.Pa'al/Qal, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	lishtot, "to drink," (v. Pa'al/Qal, inf constr)	chela, "vinegar or sour wine" (n ms) Mishnaic Aramaism	ha'me'orav, "the I/ you (ms)/ he/it is mixed, blended" (v. Pu'al, act part, ms)	be'mar, "in/ with/ by (the) bitterness, gall," (prep, ms)	ve'ta'am, "and/ but/ so/ or he/it tasted" (v. Pa'al/Qal, qatal, past, 3ms)
ולא	רצה	לשתות				
ve'lo, "and/ but/ or/ so/ then no/ not/ neither" (neg part)	ratzah, "he/it wanted," (v. Pa'al/Qal, qatal, 3ms)	lishtot, "to drink," (inf constr)				

Interlinear Chart

¹⁸ The lexical composition of this verse relies on the characteristic Rabbinic noun חלא (*khela*, "vinegar") rather than the traditional biblical term *chometz* (חמץ). The orthography features a terminal *aleph* (א), reflecting the phonetic and spelling habits of an Aramaicized transmission environment. Grammatically, the description of the potion uses the passive Pu'al participle הקעורב (*ha-me'orav*, "which was mixed/blended"), a standard post-biblical syntactic formula for describing a compound liquid solution.

Chapter 27:35



וכיון שהצליב אותו חילקו מלבושיו בגורל מפני שהתקיים מאמר הנביא שאמר יחלקו בגדי להם ועל לבושי יפילו גורל:

Hebrew Transcription

Translation: And when they had crucified him, they divided his garments by lot, so that **the word** of the prophet was fulfilled, who said, “They divided my garments among them, and on my clothing they cast a **lot**.”¹⁹

The Scriptures: And having impaled Him, they divided His garments, casting lots, that it might be filled what was spoken by the prophet, “They divided My garments among them, and for My clothing they cast lots.”

Aramaic: And when they crucified Him, they divided His garments by lot.

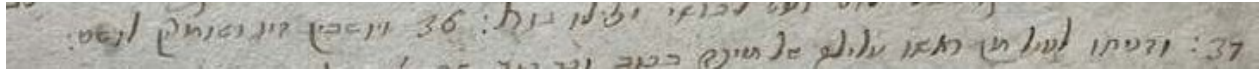
וכיון	שהצליב	אותו	חילקו	מלבושיו	בגורל	מפני
v'keivan, “and/ but/ so/ or because, as soon as, when, since,” (conj)	she'hitzlivu, “that/ which/ who/ whom they crucified, hung, (v. Hif'il, qatal, past, 3mp)	oto, “him/it” (DO marker, 3ms pronom)	khilku, “they divided,” (v. Pi'el, qatal, past, 3mp)	m'levushav, “from/ of his/its clothing, garments,” (prep, n mp, 3ms pronom)	be'goral, “in/ with/ by lot or by a game of chance” (prep, n ms)	mipnei', “from/ of, away from,” (prep)
שהתקיים	מאמר	הנביא	שאמר	יחלקו	בגדי	להם
she'hitzkayem, “that/ which/ who/ whom he/it was fulfilled, established,” (rel part, v. Nit'pael, qatal, past, 3ms) Mishnaic Aramaism	me'amar, “saying, text,” (n ms)	ha'navi, “the prophet,” (n ms)	she'amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yekhalku, “they will divide,” (v. Pi'el, yiqtol, fut, 3mp)	bgaday, “my garments,” (n mp, 1cs pronom)	l'hem, lamed DO marker, “them,” (3mp pronom)

¹⁹ The main story in this verse is built around a series of past-tense verbs that are typical of post-biblical prose. It begins with the conjunction וְכֵן (ve-kheivan she-), which introduces the causative Hif'il verb הִצְלִיב (hitzliv). This marks a clear change to the Mishnaic root צ-ל-ב. The story then continues with the intense Pi'el past verb חִלְקוּ (khilku, meaning “they divided”) and the passive-reflexive Nitpa'el verb שִׁתְּקַיֵּם (she-hitkayem, meaning “that it was fulfilled”). See Psalms 22:18.

			גורל	יפילן	לבושי	על
			goral, "lot," (n ms)	yapilu, "they will cast," (v. Hif'il, yiqtol, fut, 3mp)	levushi, "my clothing," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

Chapter 27:36



ויושבין היו ושומרין לו שם:

Hebrew Transcription

Translation: And they were sitting, and they were keeping watch over him there.

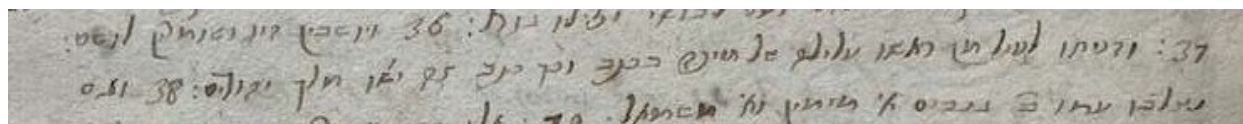
The Scriptures: And sitting down, they guarded Him there.

Aramaic: And they were sitting down and guarding Him there.

ויושבין	היו	ושומרין	לו	שם		
v'yoshvin, "and/ but/ so/ or we/ you (mp)/ they, those sitting," (v. Pa'al/Qal, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ve'shomrin, "and/ but/ so/ or we/ you (mp)/ they guard," (v. Pa'al/Qal, act part, mp) Aramaism	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	sham, "there," (adv)		

Interlinear Chart

Chapter 27:37



והניחו לעיל מן ראשו עלילה של מיתה בטיב וכך כתב זה ישו מלך יהודים:

Hebrew Transcription

Translation: And they placed above his head his accusation of death in writing, and so written: “This *is* Yeshua, King of the Yehudites (Judeans).”²⁰

The Scriptures: And they put up over His head the written charge against Him: THIS IS יהושע, THE SOVEREIGN OF THE YEHUDIM.

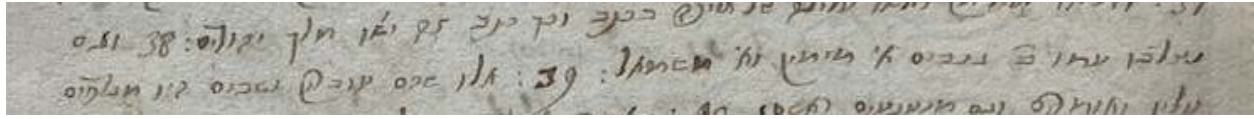
Aramaic: And they placed over His head the reason of His death, in writing, ‘Hanu Yshua Malka d’Yehudaye {This is Yahshua, The King of the Judeans/Jews}.’

והניחו	לעיל	מן	ראשו	עלילה	של	מיתה
ve'hinikhu, “and/ but/ so/ or they placed,” (v. Hif'il, qatal, past, 3mp)	le'eil, “above, higher,” (adv) Aramaism	min, “from/ of,” (prep)	rosho, “his/its head,” (n ms, 3ms pronom)	alilah, “charge, accusation, deed,” (n fs)	shel, “to, for, of, belonging to,” (prep)	meta, “she/it died,” (v. Pa'al/Qal, qatal, past, 3fs, Mishnaic voice) Mishnaic
בטיב	וכך	כתב	זה	ישו	מלך	יהודים
be'tiv, “in/ with/ by (the) writing,” (prep, n ms)	v'khakh, “and/ but/ so/ or in this way,” (adv)	ktav-, “writing,” (n ms)	ze, “this,” (pron, ms)	yeshu, “Yeshua,” (name)	melek, “king,” (n ms)	yehudim, “Jews, Judeans,” (n mp)

Interlinear Chart

²⁰ This verse's grammar mainly relies on late post-biblical and Mishnaic Hebrew. It starts with the past tense causative verb והניחו (ve-hinikhu, "and they placed"), then quickly shifts into a non-biblical style by using the Aramaic loan-word מן לעיל (le-eil min, "above") as a preposition. The connection between the noun parts is made using the Mishnaic preposition של (shel, "of") in the phrase עלילה של מיתה ("charge of death"), instead of the classical biblical structure. Also, the story moves forward with the familiar Rabbinic adverb וכן (ve-khakh, "and thus"), which shows the style is from post-biblical times.

Chapter 27:38



וְגַם נִצְלְבוּ עִמּוֹ ב' גִּנְבִּים א' מִיְמִין וְא' מִשְּׂמָאל:

Hebrew Transcription

Translation: And also there were two thieves crucified with him, one on the right and one on the left.

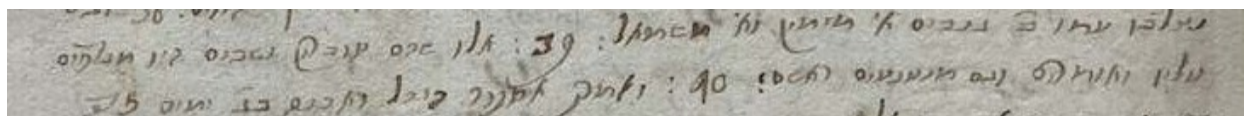
The Scriptures: Then two robbers were impaled with Him, one on the right and another on the left.

Aramaic: And two stave {thieves} were crucified with Him, one on His right, and one on His left.

וְגַם	נִצְלְבוּ	עִמּוֹ	ב'	גִּנְבִּים	א'	מִיְמִין
v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	nitzlevu, "they were crucified" (v. Nif'al, qatal, past, 3mp) Mishnaic	imo, "with him/it," (prep, 3ms pronom)	bet, "two," (abbrev, card num)	gannavim, "thieves," (adj mp)	aleph, "one," (abbrev, card num)	m'yamin, "from/ of (the) right," (prep, n ms)
	מִשְּׂמָאל					
v'alef, "and/ but/ so/ or one," (abbrev, card num)	mismol, "from/ of (the) left," (prep, n ms)					

Interlinear Chart

Chapter 27:39



אלו שהם עוברים ושבים עליו ואומרים וגם מנענעים ראשם:

Hebrew Transcription

Translation: Those who were passing by, **then returning**, were saying blasphemies against him, and also shaking their **head**.

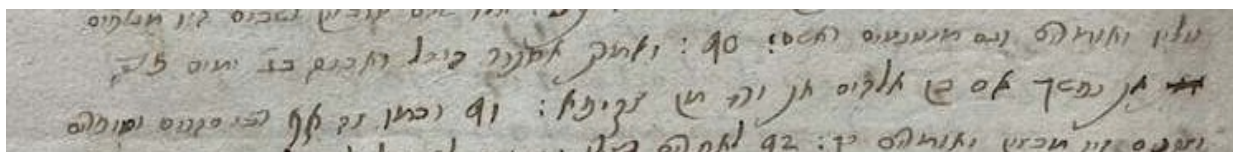
The Scriptures: And those passing by were blaspheming Him, shaking their heads,

Aramaic: And those who were passing by were blaspheming against Him, and shaking their heads.

אלו	שהם	עוברים	ושבים	היו	מגדפים	עליו
elu, "these," (pron)	she'hem, "that/ which/ who/ whom they," (rel part, 3mp pronom)	ovrin, "we/ you (mp)/ they passing," (v. Pa'al/Qal, act part, mp) Aramaism	ve'shavim, "and/ but/ so/ or we/ you (mp)/ they, those returning" (v. Pa'al/Qal, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	megadfim, "we/ you (mp)/ they, those reviling, blaspheming, mocking," (v. Pi'el, act part, mp)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)
ואומרים	וגם	מנענעים	ראשם			
v'omrim, "and/ but/ so/ or we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part mp)	v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	menan'im, "we/ you (mp)/ they, those shaking, wagging, nodding," (v. Pi'el, act part, mp)	rosham, "their head," (n ms, 3mp pronom)			

Interlinear Chart

Chapter 27:40



ואמרת אמסור היכל ואבנה בג' ימים פדה את נפשך אם בן אלהים את ורד מן זקיפא:

Hebrew Transcription

Translation: And saying, “You have said you would ‘destroy the Holy Place and build it in three days, save your soul!’ If you are the Son of Elohim (God), come down from the stake.”²¹

The Scriptures: and saying, “You who destroy the Dwelling Place and build it in three days, save Yourself! If You are the Son of Elohim, come down from the stake.”

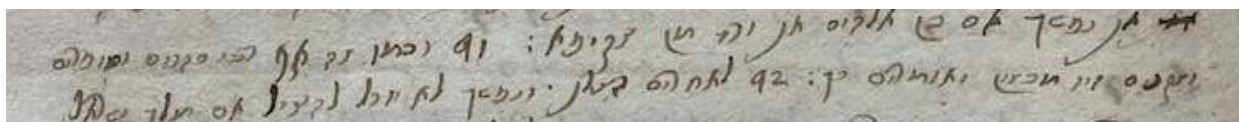
Aramaic: And they said, “Destroy the temple and build it in three days? Deliver yourself if You are the Son of God, and come down from the cross.”

ואמרת	אמסור	היכל	ואבנה	בג'	ימים	פדה
ve'amarta, “and/ but/ so/ or you (ms) said,” (v. Pa'al/Qal, qatal, 2ms)	amsur, “I will destroy,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	heikhal, “holy place,” (n ms)	ve'evneh, “and/ but/ so/ or I will build,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	be'gimel, “in/ with/ by three,” (prep, abbrev, card numb)	yamim, “days,” (n mp)	pdeh, (to a man) “redeem, save, ransom!” (v. Pa'al/Qal, imp, 2ms)
את	נפשך	אם	בן	אלהים	את	ורד
et, DO marker	nafshekha, “your soul,” (n fs, 2ms pronom)	im, “if, whether,” (conj)	ben, “son,” (n ms)	elohim, “god(s),” (n mp)	atah, “you (ms),” (2ms pron, defective spelling of ancient Judean culture)	ve'red, “and/ but/ so/ or” (to a man) “come down, descend,” (v. Pa'al/Qal, imp, 2ms)
מן	זקיפא					
min, “from/ of,” (prep)	zkifa, “the stake, pole” (n ms) Aramaism					

Interlinear Chart

²¹ The crowd's internal dialogue shows a unique dialect and style. The text uses straightforward command forms with classical masculine singular imperatives like פדה (*pdeh*, meaning “redeem” or “save”) and רד (*red*, meaning “come down”). The pronoun אתה (“you”) is misspelled as את (*at*), reflecting early regional scribal habits. Most importantly, the word for the cross shifts from the Mishnaic Hebrew nouns to the clear Eastern Aramaic word זקיפא (*zkifa*), which means “upright stake” or “cross”. This keeps the post-biblical Aramaic legal layer from the source material.

Chapter 27:41



וכמו זה אף רבי כהנים וסופרים וזקנים היו מבזין ואומרים כך:

Hebrew Transcription

Translation: And likewise, also the chief priests, the scribes and elders were mocking and saying **this**.²²

The Scriptures: And likewise the chief priests, with the scribes and elders, mocking, said,

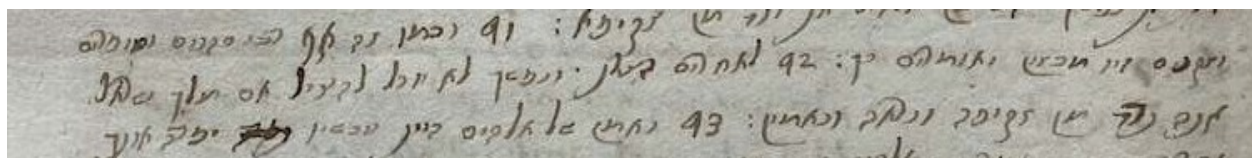
Aramaic: Likewise, the Rabay Kahne {the Priests' Chiefs} were also mocking, with the Saphre {the Scribes}, and the Qashishe {the Elders}, and the Phrishe {the Pharisees}.

וכמו	זה	אף	רבי	כהנים	וסופרים	וזקנים
v'cmo, "and/ but/ so/ or as/ like/ similarly," (prep)	ze, "this," (pron, ms)	af, "also, even, therefore," (part)	rabei, "powerful, great," (adj mp)	koanim, "priests," (n mp)	ve'sofrim, "and/ but/ so/ then the writers, scribes, authors," (n mp)	ve'zekanim, "and/ but/ so/ or elders," (n mp)
היו	מבזין	ואומרים	כך			
hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	mevazin, "we/ you (mp)/ they, those mocking, despising," (v. Pi'el, act part, mp) Aramaism	v'omrim, "and/ but/ so/ or we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part mp)	kach, "so, thus, therefore, in this way," (adv)			

Interlinear Chart

²² The sentence structure in this verse shows a clear use of Mishnaic language to describe the actions of the religious leaders. It introduces the high priests with the Rabbinic term רבי כהנים (*rabei kohanim*), meaning "chiefs of priests," instead of the usual biblical phrase kohen *ha-gadol*. The main part of the story uses a continuous past tense, combining the verb היי (*hiyu*, "they were") with the active participle מבזין (*mevazin*, "mocking"). This participle keeps the post-biblical Aramaic masculine plural suffix יין (-in), unlike the standard biblical ים suffix on the similar word ואומרים (*ve-omrim*). The verse ends with the common Rabbinic word כך (*kakh*), meaning "thus" or "so."

Chapter 27:42



לאחרים הצלת ונפשך לא יוכל להציל אם מלך ישראל אתה תרד מן זקיפה ונראה ונאמין:

Hebrew Transcription

Translation: “For others you saved, but your own soul you cannot save! If you are the King of Israel, go down now from the stake, **and we will see**, and we believe!”²³

The Scriptures: “He saved others – He is unable to save Himself. If He is the Sovereign of Yisra’el, let Him now come down from the stake, and we shall believe Him.

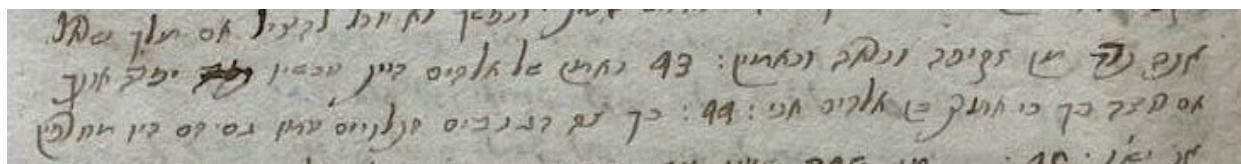
Aramaic: And they were saying, “He saved others. Can He not save Himself? If He is The King of Israel, let Him now come down from the zaqiyphā {the cross}, so that we may see it and we may believe in Him.

לאחרים	הצלת	ונפשך	לא	יוכל	להציל	אם
l’acherim, “to/ for/ belonging to others,” (prep, adj mp)	hitzalta, “you (ms) saved,” (v. Hif’il, qatal, past, 3ms)	ve’nafshekha, “and/ but/ so/ or your (ms) soul,” (n fs, 2ms pronom)	lo, “no/ not” (neg part)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lehatzil, “to save, rescue,” (v. Hif’il, inf constr)	im, “if, whether,” (conj)
מלך	ישראל	אתה	תרד	מן	זקיפה	ונראה
melek, “king,” (n ms)	yisrael, “Israel,” (name)	a’tah, “you,” (pron, 2ms)	tered, (to a man) “come down, descend!” (v. Pa’al/Qalk imp 2ms)	min, “from, of,” (prep)	zkifa, “the stake, pole, cross,” (Ar. n ms) Aramaism	v’nir’eh, “and/ but/ so/ or you (ms) will see,” (v. Pa’al/Qal, yiqtol, fut, 3ms)
ונאמין						
ve’na’amin, “and/ but/ so/ or we will believe,” (v. Hif’il, yiqtol, fut, 1cp)						

Interlinear Chart

²³ The mocking statement by the religious leaders combines modal verb demands with local legal terms. It uses the personal pronoun אַתָּה (*atah*), meaning “you,” in an uncontracted form, followed by the Yiqtol future tense verb תֵּרַד (*tered*), meaning “you shall come down,” which gives an urgent command. This command is directed away from the execution stake, using the clear Aramaic legal noun זְקִיפָה (*zkifa*), meaning “the cross,” spelled here with a final *hei* instead of the usual aleph. The ending includes a series of parallel first-person plural Yiqtol verbs, וְנִרְאֶה and וְנֶאֱמִין, meaning “and we will see” and “and we will believe,” indicating future outcomes.

Chapter 27:43



נאמן של אלהים היית עכשיו יפדה אותך אם רוצה כך כי אמרת בן אלהים אני:

Hebrew Transcription

Translation: “You were a faithful one of Elohim (God); now let Him deliver you if He wants *it* so, because you said, ‘I am the Son of Elohim (God).’”

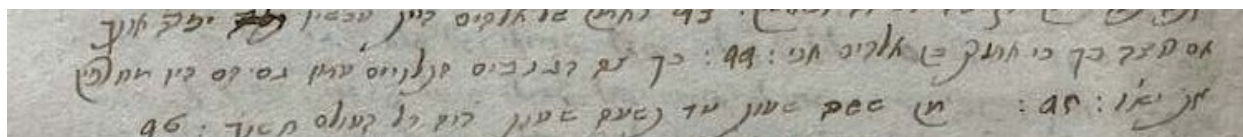
The Scriptures: He trusted in Elohim, let Him rescue Him now if He desires Him, for He said, ‘I am the Son of Elohim.’”

Aramaic: He trusted on Alaha {God}, let Him save him now, if He chooses Him. For, He said that, ‘I am The Son of Alaha {God}.’”

נאמן	של	אלהים	היית	עכשיו	יפדה	אותך
ne'eman, “I/ you (ms)/ he/it believe(s), faithful,” (v. Nif'al, pss part, ms)	shel, “to/ for/ of/ belonging to” (prep)	elohim, “god(s),” (n mp)	hayita, “you (ms) were,” (v. Pa'al/Qal, qatal, past, 3ms)	achshav, “now,” (adv)	yifdeh, “let him/it deliver, redeem,” (v. Pa'al/Qal, jussive, fut, 3ms)	otkha, “you (ms),” (DO Marker, 2ms pronom)
אם	רוצה	כך	כי	אמרת	בן	אלהים
im, “if, whether,” (conj)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa'al/Qal, act part, ms)	kach, “so, thus, therefore, in this way,” (adv)	ki, “for, because, since,” (conj)	amarta, “you (ms) said,” (v. Pa'al/Qal, qatal, past. 3ms)	ben, “son,” (n ms)	elohim, “god(s),” (n mp)
אני						
ani, “I,” (1cs pronom)						

Interlinear Chart

Chapter 27:44



כך זה הגנבים התלויים עמו גם הם היו מחרפין את ישו:

Hebrew Transcription

Translation: Like this, those same thieves who were hung with him also reviled Yeshua.²⁴

The Scriptures: And also the robbers who were impaled with Him reviled Him, *saying* the same.

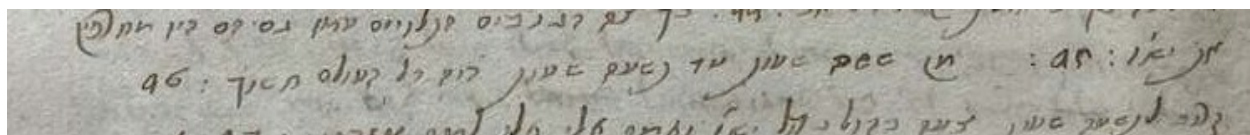
Aramaic: Likewise, even those gayase {robbers} who were crucified with Him, were reproaching Him.

כך	זה	הגנבים	התלויים	עמו	גם	הם
kach, "so, thus, therefore, in this way," (adv)	ze, "this," (pron, ms)	ha'ganavim, "the thieves," (n mp)	ha'tluyim, "we/you (mp) they, those hanged," (v. Pa'al/Qal, pssv part, mp)	imo, "with him/it," (prep, 3ms pronom)	gam, "also/ either/ even/ again/ too/ likewise" (adv)	hem, "they, them, these, those," (3mp pron)
היו	מחרפין	את	ישו			
hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	mekharfin, "we/you (mp)/ they were reviling, insulting," (v. Pi'el, act part, mp) Aramaism	et, (DO marker)	yeshu, "Yeshua," (name)			

Interlinear Chart

²⁴ This verse's structure shows the ongoing actions of the thieves using a mix of dialects. It begins with the classic Rabbinic word *kakh zeh* ("likewise") to connect the story to the previous mocking. The description of the subject uses *ha'tluyim* ("those who were hung"), the passive participle form of the biblical root *t-l-h* (t-l-h). This traditional phrase is quickly balanced by a past continuous construction, combining the auxiliary verb *hayu* ("they were") with the Pi'el active participle *mekharfin* ("reviling"). This verbal element features the signature post-biblical Aramaicized masculine plural suffix *-in* (-in), common in post-biblical Aramaic, and helps place the verse in a characteristically Mishnaic style.

Chapter 27:45



מן ששה שעות עד תשעה שעות היה כל העולם חשך:

Hebrew Transcription

Translation: From sixth hour until nine hours, all the land was dark.²⁵

The Scriptures: And from the sixth hour there was darkness over all the land, until the ninth hour.

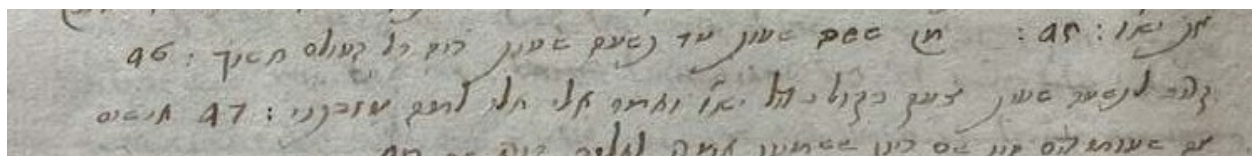
Aramaic: And from the sixth hour {i.e. Noon} there was darkness over any of the land until the ninth hour {i.e. 3pm}.

מן	ששה	שעות	עד	תשעה	שעות	היה
min, "from/ of," (prep)	sheishah, "six, sixth," (ord num)	sha'ot, "hours," (n fp)	ad, "until," (prep)	tisha, "nine, ninth," (ord num)	sha'ot, "hours," (n fp)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)
כל	העולם	חשך				
kol, "all," (n ms)	ha'ohlam, "the world, eternity, land," (n ms)	chashukh, "dark," (adj, ms)				

Interlinear Chart

²⁵ The timing and word choices in this verse follow a style typical of post-biblical and Mishnaic Hebrew. The timeline is indicated by the word שעות (*sha'ot*, "hours"), a common way in Rabbinic texts to mark time, which is not used in the original biblical texts. Grammatically, the numbers ששה (*shishah*, "six") and תשעה (*tish'ah*, "nine") are written with masculine endings even though they describe a feminine plural noun. This reflects a common pattern in medieval copyists' language. Also, the phrase קל העולם (*kol ha-olam*) shows a change in meaning from its original biblical sense of "eternity" to now referring to the physical world or territory.

Chapter 27:46



קרוב לתשעה שעות צעק בקול גדול ישו ואמר אלי אלי למה עזבתני:

Hebrew Transcription

Translation: Near the ninth hour, Yeshua shouted in a loud voice and said, “Eli, Eli, lama azavtani? (My God, my God, why have you forsaken me?)”²⁶

The Scriptures: And about the ninth hour יהושע cried out with a loud voice, saying, "Ēli, Ēli, lemah shebaqtani?" that is, “My Ēl, My Ēl, why have You forsaken Me?”

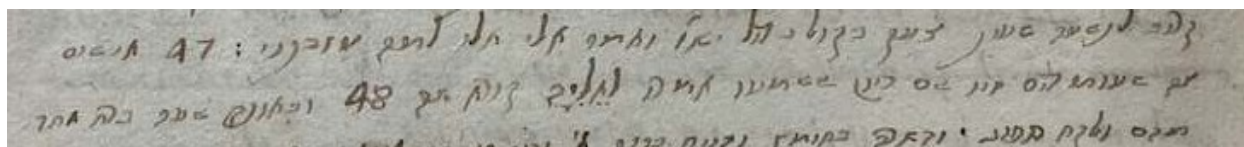
Aramaic: And about the ninth hour, Yahshua cried out in a qala rama {a loud voice}, and said, “Ayl! Ayl! Lamana shabaqthani {My God! My God! Why have you spared Me?; or, To what do you release Me?; or, To the appointed You release Me!}”

קרוב	לתשעה	שעות	צעק	בקול	גדול	ישו
karov, “near,” (adj ms)	le’tisha, “to/ for/ belonging to the ninth,” (prep, ordinal)	sha’ot, “hours,” (n fp)	tza’ak, “he/it shouted,” (v. Pa’al/Qal, qatal, 3ms)	be’kol, “in/ with/ by (the) voice, sound,” (prep, n ms)	gadol, “great,” (adj ms)	yeshu, “Yeshua,” (name)
ואמר	אלי	אלי	למה	עזבתני		
v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	eli, “my God,” (n ms, 1cs pronom)	eli, “my God,” (n ms, 1cs pronom)	lama, “why? How?” (interrog part)	azavtani, “you (ms) have forsaken me,” (v. Pa’al/Qal, qatal, past, 2ms, 1cs pronom)		

Interlinear Chart

²⁶ This verse uses a dramatic style to show a historical change. It begins in a post-biblical setting, then shifts into an old scriptural quote. The timing is marked by the phrase קרוב ל- (krov le-, "near to") and the Rabbinic noun שעות (sha’ot, "hours"), with a gender mismatch similar to earlier verses where the masculine תשעה (tish’ah) describes a feminine noun. The story progresses with simple past-tense verbs like צעק and ואמר. Suddenly, the verse changes into biblical poetry by quoting Psalm 22:1 exactly: אלי אלי למה עזבתני (Eli Eli lamah azavtani). This quote keeps old-style grammar, with the pronoun suffix תני (-tani, "you have... me") attached directly to the past tense verb. This structure is typical of classical poetry and omits the usual object marker used in later prose.

Chapter 27:47



אנשים זה שעומדים היו שם כיון ששמעו אמרו לאליה קורא זה:
Hebrew Transcription

Translation: Those same men who were standing there, when they heard, said, “This man is calling for Elijah.”

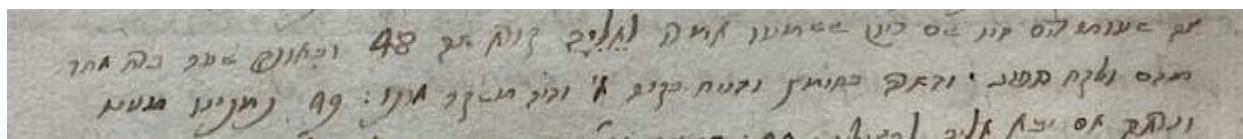
The Scriptures: Some of those standing there, having heard, said, “This One calls Ēliyahu!”

Aramaic: And some from those who were standing there, when they heard it, were saying, “This one calls for EliYa {Elijah}.”

ששמעו	כיון	שם	היו	שעומדים	זה	אנשים
she'sham'u, “that/ which/ who/ whom they heard,” (rel part, Pa'al/Qal, qatal, past, 3mp)	keivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	sham, “there,” (adv)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	she'omdim, “that/ which/ who/ whom we/ you (mp)/ they, those standing,” (v. Pa'al/Qal, act part, mp)	ze, “this,” (pron, ms)	anashim, “men,” (n mp)
			זה	קורא	לאליה	אמרו
			ze, “this,” (pron, ms)	kore, “I/ you (ms)/ he/it calls, reads,” (v. Pa'al/Qal, act part, ms)	l'eliyyah, “to/ for/ belonging to Elijah,” (name)	amru, “they said,” (v. Pa'al/Qal, qatal, past, 3cp)

Interlinear Chart

Chapter 27:48



ובאותה שעה ברח אחד מהם ולקח ספוג והשרה בחומץ והניח בקנה א' והיה משקה אותו:

Hebrew Transcription

Translation: And at that same hour, one of them ran and took a sponge, and soaked *it* in vinegar, and placed *it* on a reed, and offered him to drink.²⁷

The Scriptures: And immediately one of them ran and took a sponge, and filled it with sour wine and put it on a reed, and gave it to Him to drink.

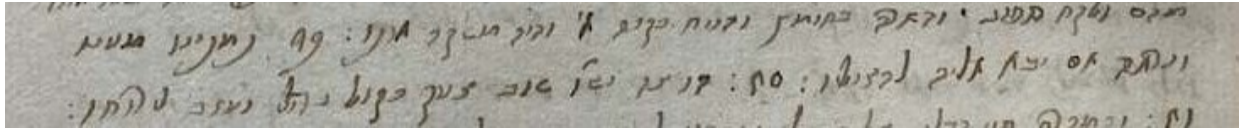
Aramaic: And at that moment one from them ran and took an espuga {a sponge} and filled it with khala {vinegar} and put it on a qanya {a cane/a reed}, and was offering a drink to Him.

ובאותה	שעה	ברח	אחד	מהם	ולקח	ספוג
ubota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	sha’a, “hour,” (n fs)	barchu, “he/it ran quickly,” (v. Pa’al/Qal, qatal, past, 3ms)	echad, “one,” (card num)	mehem, “of/ from them,” (prep 3mp)	v’lach, “and/ but/ so/ or he/it took,” (v. Pa’al/Qal, qatal, past, 3ms)	spong, “sponge” (n ms) Mishnaic
והשרה	בחומץ	והניח	בקנה	א'	והיה	משקה
ve’hishrah, “and/ but/ so/ or he/it soaked,” (v. Hif’il, qatal, past, 3ms)	be’khometz, “in/ with/ by (the) vinegar, sour wine,” (prep, n ms)	ve’hinikh, “and/ but/ so/ or he/it placed, set down,” (v. Hif’il, qatal, past, 3ms)	be’kaneh, “in/ with/ by/ on a reed, stalk, stick,” (prep, n ms)	aleph, “one,” (abbrev, card num)	v’haya, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)	mashkey, “I/ you (ms)/ he/it give drink, offer drink,” (v. Hif’il, act part, ms)
אותו						
oto, “him/it,” (DO marker, 3ms pron)						

Interlinear Chart

²⁷ This verse follows common story-telling patterns from post-biblical times. It describes a series of actions using past verbs like ברח (fled), ולקח (took), והשרה (spread), and והניח (placed), showing a sequence of movements. The opening phrase uses the familiar Mishnaic expression ובאותה שעה (at that very hour). The verse also includes a Greek loanword ספוג (sponge), which appears in Rabbinic legal texts about absorption. It features a common way of writing numbers with abbreviations, like א' for one, after the word קנה (reed). The ending uses a typical past continuous tense, with הָיָה (was/been) paired with the causative verb מְשַׁקֶּה (giving a drink), highlighting the act of offering liquid.

Chapter 27:49



תמתינו מעט ונראה אם יבא אליה להצילו:

Hebrew Transcription

Translation: “Wait a little, and let us see if Elijah will come to save him.”

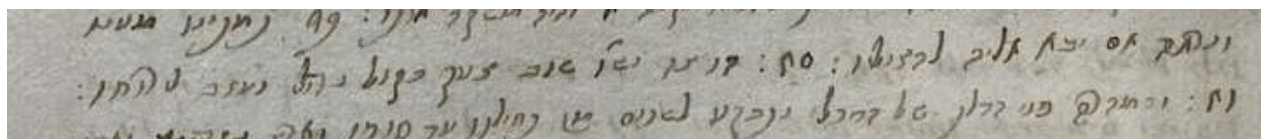
The Scriptures: But the rest said, “Leave it, let us see if Ēliyahu comes to save Him.”

Aramaic: And the rest were saying, “Leave him, let's see if EliYa {Elijah} comes to save Him.”

תמתינו	מעט	ונראה	אם	יבא	אליה	להצילו
tamteinu, (to men) “wait!” (v. Hif'il, yiqtol, imp 2mp) Mishnaic	m'at, “a little, little few, less, lesser, meager,” (adv)	v'nir'eh, “and/ but/ so/ or let us see, we will see,” (v. Pa'al/Qal, yiqtol, fut, 1cp)	im, “if, whether,” (conj)	yavo, “he/it will come,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	eliyyah, “Elijah,” (name)	lehatzilo, “to save him/it,” (v. Hif'il, inf constr)

Interlinear Chart

Chapter 27:50



הו זה יִשְׁוֹ שׁוֹב צַעֲקָה בַּקּוֹל גָּדוֹל וְעֶזְבָּ לְרוּחוֹ:

Hebrew Transcription

Translation: **This same** Yeshua cried out again with a loud voice, and he gave his spirit.

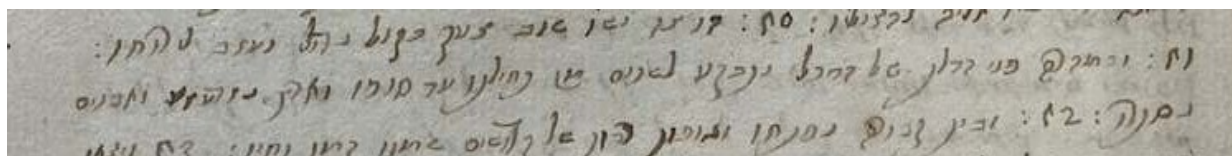
The Scriptures: And יהושע cried out again with a loud voice, and gave up His spirit.

Aramaic: And He, Yahshua, again cried out with a loud voice and gave up His spirit.

הו	זה	ישׁו	שוב	צעק	בקול	גדול
hu, “he” (3ms pron)	ze, “this,” (pron, ms)	yeshu, “Yeshua,” (name)	shuv, “again,” (adv)	tza’ak, “he/it shouted,” (v. Pa’al/Qal, qatal, past, 3ms)	b'kol, “in/ with/ by (the) voice, sound,” (prep, n ms)	gadol, “big, large, great,” (adj ms)
וּעִזָּב	לְרוּחוֹ					
v’azav, “and/ but/ so/ or he/it left,” (v. Pa’al/Qal, qatal, past, 3ms)	le’rukho, “his/its spirit,” (n fs, 3ms pronom)					

Interlinear Chart

Chapter 27:51



ובמהרה פני הדלת של ההיכל נתבקע לשנים מן תחילתו עד סופו וארץ נודעזע ואבנים נסתרו:

Hebrew Transcription

Translation: And immediately, the **surface of the door** of the Holy Place was split into two from its **beginning until its end**, and the earth was shaken, and stones shattered.²⁸

The Scriptures: And see, the veil of the Dwelling Place was torn in two from top to bottom, and the earth was shaken, and the rocks were split,

Aramaic: And immediately, the doorway {or curtain, lit. face of the door} of The Temple was split into two, from above to below. And the ground was shaken, and the kephe {the rocks} were split.

ובמהרה	פני	הדלת	של	ההיכל	נתבקע	לשנים
u've'mahara, "and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily" (prep, adv) Mishnaic	pnei, "the face of, surface of," (n mp constr)	ha'delet, "the door," (n fs)	shel, "to/ for/ of/ belonging to," (prep)	ha'hechal, "the holy place, Temple," (n ms)	nitbaka, "he/it was split, rent asunder," (v. Nit'pael, qatal, past, 3ms) Aramaism Mishnaic	li-shnayim, "in/with/ by two, two pieces," (prep, n mp)

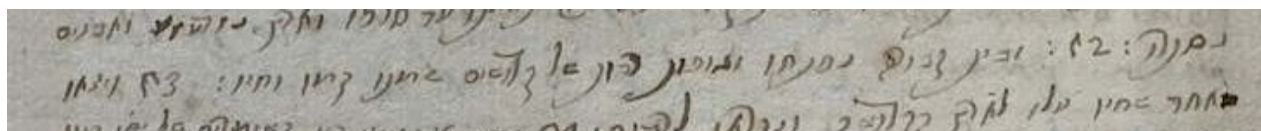
מן	תחילתו	עד	סופו	וארץ	נודעזע	ואבנים
min, "from, of," (prep)	tkhilato, "his/its beginning," (n fs, 3ms pronom)	ad, "until," (prep)	sofo, "his/its end, bottom," (n ms, 3ms pronom) Mishnaic	v'eret, "and/ but/ so/ or land, earth," (n fs)	nizda'aza, "he/it shook, quaked," (v. Nit'pael, qatal, past, 3ms) Aramaism Mishnaic	v'avanim, "and/ but/ so/ or stones," (n fp)

²⁸ This passage explains how cosmic signs are described using complex grammar and vocabulary from the Mishnaic period. It shows that the typical biblical structures are replaced by the clear analytic genitive של (*shel*), as seen in the phrase פני הדלת של ("the surface of the door of the temple"). The passage also describes how spatial relationships are shown with the post-biblical noun סופו (*sofo*, "its end"). The story is told using two past tense forms of the Nitpa'el verb: נתבקע (*nitbaka*, "was split") and נודעזע (*nizda'aza*, "shook"). The second form uses a special quadruple-letter Rabbinic root (ז-ע-ז-ע) that switches places of the sibilant sounds, replacing older biblical roots related to earthquakes like ר-ע-ש (*r'-sh*).

						נסתרו
						nistaru, “they were shattereded,” (v. Nif’al, qatal, past, 3mp)

Interlinear Chart

Chapter 27:52



ובית קבורה נפתחו וגופות רבות של קדושים שמתו קמו וחיו:

Hebrew Transcription

Translation: And the burial house was opened, and many bodies of the holy ones who had died arose and came to life.

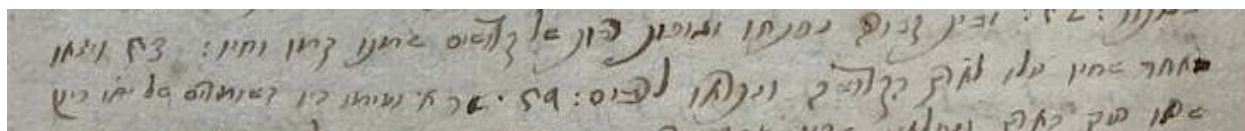
The Scriptures: and the tombs were opened, and many bodies of the set-apart ones who had fallen asleep were raised,

Aramaic: And the beth qabure {the tomb houses} were opened, and many bodies of The Qadishe {The Holy Ones} who were asleep, arose,

קדושים	של	רבות	וגופות	נפתחו	קבורה	ובית
kedoshim, "holy, holy ones, set apart," (adj, mp)	shel. "to/ for/ of/ belonging to," (prep)	rabot, "many," (adj fp)	ve'gufot, "and/ but/ so/ or bodies," (n fp) Mishnaic	nift'chu, "they were opened," (v. Nif'al, qatal, past, 3mp)	kvurah, "burial," (n fs)	u'beit, "and/ but/ so/ or (the) house," (n ms)
				וחיו	קמו	שמתו
				ve'chayu, "and/ but/ so/ or they lived, came to life," (v. Pa'al/Qal, qatal, past, 3mp)	kamu, "they got up, rose up," (v. Pa'al/Qal, qatal, past, 3mp)	she'metu, "that/ which/ who/ whom they had died," (v. Pa'al/Qal, qatal, past, 3mp) Mishnaic

Interlinear Chart

Chapter 27:53



וַיֵּצְאוּ אַחֵר שְׁחִיו עָלוּ לָאָרֶץ הַקְדוּשָׁה וּנְתָרְאוּ לְרַבִּים:

Hebrew Transcription

Translation: And they went out after they came to life, *and* they went up to the Holy Land, and they showed themselves to many.

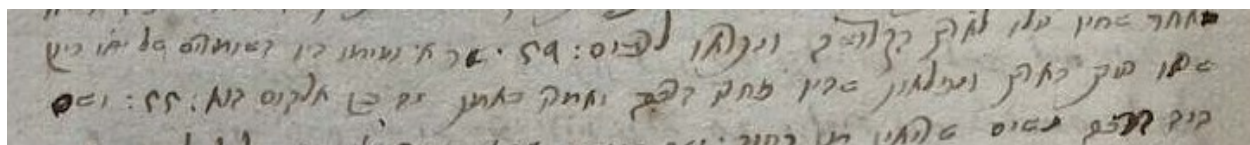
The Scriptures: and coming out of the tombs after His resurrection, they went into the set-apart city and appeared to many.

Aramaic: and went out. And after His resurrection they entered into The Holy City, and appeared unto many.

ויצאו	אחר	שחיו	עלו	לארץ	הקדושה	ונתראו
v'yatz'u, "and/ but/ so/ or they exited, went out," (v. Pa'al/Qal, qatal, past, 3mp)	achar, "after," (prep)	she'chayu, "that/ which/ who/ whom they lived," (v. Pa'al/Qal, qatal, past, 3mp)	alu, "they rose, went up, entered, (v. Pa'al/Qal, qatal, past, 3mp)	l'aretz, "to/ for/ belonging to (the) earth, land" (prep, n fs)	ha'kdosha, "the holy," (adj fs)	ve'nitra'u, "and/ but/ so/ or they appeared," (v. Nif'al, qatal, past, 3mp)
						לרבים
						le'rabim, "to/ for/ belonging to many," (prep, n ms)

Interlinear Chart

Chapter 27:54



שר א' ועימו היו השומרים של ישו כיון שראו רעדת הארץ ונפלאות שהיו פחדו הרבה ואמרו באמת זה בן האלהים הוא:

Hebrew Transcription

Translation: A captain, and with him were the guards over Yeshua, when they saw the quaking of the earth and the wonders that occurred, feared greatly, and said, "In truth, this is the Son of Elohim (God)."²⁹

The Scriptures: And when the captain and those with him, who were guarding יהושע, saw the earthquake and all that took place, they feared exceedingly, saying, "Truly this was the Son of Elohim!"

Aramaic: And the Qentruna {the Centurion/the Captain of a hundred}, and those with him who were guarding Yahshua, when they saw the zua {the earthquake} and those things that had occurred, they were very afraid and said, "Shariraiyth {Truly} this was The Son of Alaha {God}!"

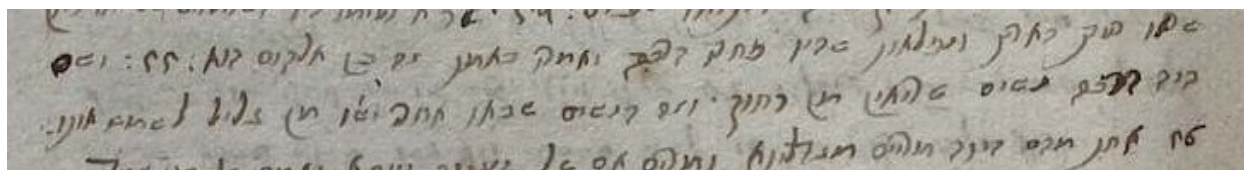
שר	א'	ועימו	היו	השומרים	של	ישו
sarim, "prince, ruler, leader, chief, chieftain, official, captain," (n mp)	aleph, "one, (abbrev, card num)	v'imo, "and/ but/ so/ or with him/it," (prep, 3ms pronom)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ha'shomrim, "the we/ you (mp)/ they, those guarding," (v. Pa'al/Qal, act part, mp)	shel. "to/ for/ of/ belonging to," (prep)	yeshu, "Yeshua," (name)
כיון	שראו	רעדת	הארץ	ונפלאות	שהיו	פחדו
keivan, "because, as soon as, since," (conj)	she'ra'u, "that/ which/ who/ whom they saw," (v. Pa'al/Qal, qatal, past, 3mp)	ra'adat, "the shaking of or the quaking of" (n ms constr)	ha'eret, "the earth," (n fs)	v'nifla'ot, "wonders, marvels," (n, fp)	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	pachadu, "they feared," (v. Pa'al/Qal, qatal, past, 3mp)

²⁹ The structure of the centurion's confession follows simple Mishnaic prose rules and common shorthand layouts used in manuscripts. The military title שר א' (*sar me'ah*, "centurion") uses the traditional numeric value of the letter Aleph (1 = א) to form the noun chain. The relationship between the guards and their charge is shown through the clear analytic genitive marker של (*shel*) in the phrase ישו השומרים של, meaning "the guards of Yeshua." The phrase כיון ש (keivan she-) indicates the timing of events, linking past verbs (שאו, פחדו, וראו) in a sequence of historical actions. Finally, the speech is framed with the Rabbinic adverb באמת (*be-emet*, "truly" or "in truth"), used to emphasize the last part of the confession and place it within a post-biblical language style.

הוא	האלהים	בן	זה	באמת	ואמרו	הרבה
hu, "he/it," (3ms, pron)	ha'elohim, "the God(s)," (n mp)	ben, "son," (n ms)	ze, "this," (pron, ms)	b'emet, "in/ with/ by (the) truth, truly," (prep, n fs)	v'amaru, "and/ but/ or/ so/ then they said" (v, Pa'al/Qatal, past, 3cp)	harbeh, "many, much, a lot," (adv)

Interlinear Chart

Chapter 27:55



ושם היה הרבה נשים שרואין מן רחוק וזה הנשים שבאו אחרי ישו מן גליל לשמש אותו:

Hebrew Transcription

Translation: And there were many women there, watching from afar, and these *are* the women who came after Yeshua from Gailil (Galilee) to serve him.³⁰

The Scriptures: And many women who followed יהושע from Galil, attending Him, were there, watching from a distance,

Aramaic: And there were also many women there, who were looking from afar, these who had followed Yahshua from Galila {Galilee} and had been ministering unto Him.

ושם	היה	הרבה	נשים	שרואין	מן	רחוק
v'sham, "and/ but/ so/ or there," (adv)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	harbeh, "many, much, a lot," (adv)	nashim, "women," (n fp)	she'ro'in, "that/ which/ who/ whom watching, looking," (rel part, v. Pa'al/Qal, act part, Ar. fp) Aramaism	min, "from, of," (prep)	rachot, "far, distant, remote, (adj ms)

וזה	הנשים	שבאו	אחרי	ישו	מן	גליל
ve'ze, "and/ but/ or/ so/ then this" (pron, ms)	ha'nashim, "the women, wives," (n fp)	she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	acharav, "after him/it," (prep, pron 3ms)	yeshu, "Yeshua," (name)	min, "from, of," (prep)	galil, "Galilee," (name)

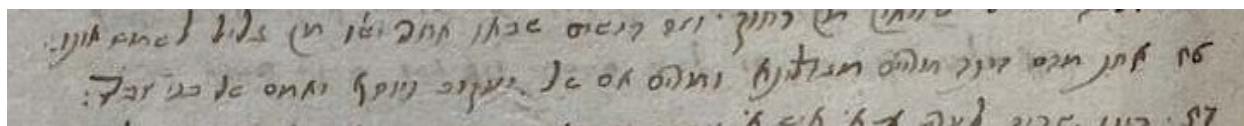
³⁰ This verse shows a distinctive post-biblical style, characterized by grammatical gender differences and unique Rabbinic vocabulary choices. Morphologically, it often mismatches gender and number, which is common in medieval manuscripts: it uses a masculine past tense verb הָיָה (*hayah*) and a masculine demonstrative זֶה (*zeh*) with a feminine plural subject נָשִׁים (*nashim*, "women"). The relative clauses are introduced by the Mishnaic prefix שֶׁ- (*she*-), leading to the active participle שְׂרֹאִין (*she-ro'in*, "who were watching"). This participle keeps the masculine plural suffix ין (-in), even though it refers to a feminine group. Lexically, the verse ends with the intensive Pi'el infinitive לְשָׁמֵשׁ (*leshamesh*, "to serve"), a Rabbinic and Mishnaic verb that replaces earlier biblical words for serving like לַעֲבֹד (*la'avod*) or לְשָׁרֵת (*lesharet*).

					אותו	לשמש
					oto, "him/it" (DO marker, 3ms pronom)	leshamesh, "to minister, serve," (v. Pi'el, inf constr)

Interlinear Chart



Chapter 27:56



אחת מהם היתה מריים מגדליתא אם של יעקוב ויוסף ואמם של בני זבדי:

Hebrew Transcription

Translation: One of them was Miryam (Mary) Magdalene, and Mary the mother of Ya'qov (Jacob) and Yoseph (Joseph), and the mother of the sons of Zebedi (Zebedee).³¹

The Scriptures: among whom were Miryam from Maḡdala, and Miryam the mother of Ya'aqob and Yosēph, and the mother of Zabḏai's sons.

Aramaic: The first from them were Maryam Magdalaytha {Mary of Magdala}, and Maryam the mother of Yaqub {James} and of Yusi {Joses}, and the mother of the sons of Zabday {Zebedee}.

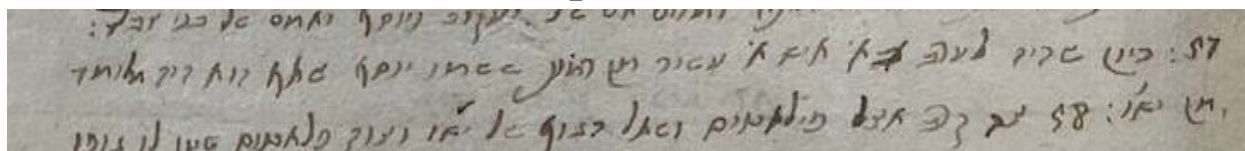
אחת	מהם	היתה	מריים	מגדליתא	ומרים	אם
echat, "one," (card num, fs)	mehem, "of/ from them," (prep, 3mp pronom)	haytah, "she/it was," (v. Pa'al/Qal, qatal, past, 3fs)	miryam, "Mary," (name)	magdalita, "Magdalene," (name, Aramaic phonetic form) Aramaism	u'miryam, "and/ but/ so/ or Mary," (name)	im, "if, whether," (conj)

של	יעקוב	ויוסף	ואמם	של	בני	זבדי
shel, "to/ for/ of, belonging to," (prep)	ya'aqob, "Jacob," (name)	v'yosef, "and/ but/ so/ or Joseph," (name)	ve'imam, "and/ but/ so/ or their mother," (n fs, 3mp pronom)	shel, "to for of, belonging to," (prep)	b'nei, "sons, children of," (n mp constr)	zebdi, "Zebedee," (name)

Interlinear Chart

³¹ The features of this verse show that it comes from a later period of text transmission after the Bible. The way Mary Magdalene is described uses the Aramaic word מגדליתא (Magdalita), which keeps a dialectal pronunciation from Eastern Aramaic tradition. Grammatically, the text often uses the Mishnaic possessive word של (shel, meaning "of") in a noticeable way. This word appears alongside regular noun phrases like אם של יעקוב ("mother of Jacob") and אםם של בני זבדי ("their mother of the sons of Zebedee"), showing a repeated pattern of showing possession that was common in late Rabbinic writings and during medieval manuscript copying.

Chapter 27:57



כיון שהיה לערב בא איש א' עשיר מן רמות ששמו יוסף שאף הוא היה מלומד מן ישו:

Hebrew Transcription

Translation: When it was evening, there came a certain rich man from Ramot whose name was Yoseph (Joseph), who also himself was a disciple of Yeshua.

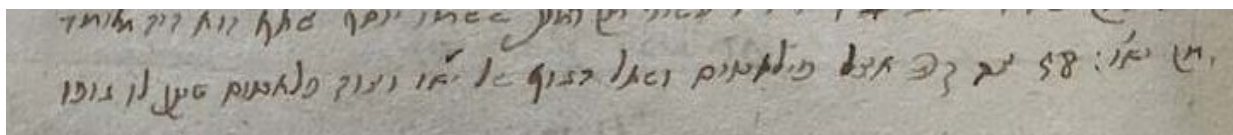
The Scriptures: And when evening came, there came a rich man from Ramathayim, named Yosēph, who himself had also become a taught one of יהושע.

Aramaic: And when it became ramsha {evening}, a rich man came from Ramtha, whose name was Yuseph {Joseph}, who was also a Disciple of Yahshua.

כיון	שהיה	לערב	בא	איש	א'	עשיר
keivan, "because, as soon as, since," (conj)	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	le'erev, "to/ for/ belonging to evening," (prep, n ms)	bo, "he/it comes/ came" (v, Pa'al/Qat 3ms pronoun)	ish, "man," (n ms)	aleph, "one," (abbrev, card num)	ashir, "rich, wealthy," (adj ms)
מן	רמות	ששמו	יוסף	שאף	הוא	היה
min, "from/ of," (prep)	ramot, "Ramah, Arimathea," (name)	She'shmo, "whose name was"	yosef, "Joseph," (name)	she'af, "that/ which/ who/ whom also, even, too," (rel part, adv)	hu, "he/it," (pron)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)
מלומד	מן	ישו				
melumad, "I/ you (ms)/ he/it is taught, disciple," (v. Pual, pssv part, ms)	min, "from/ of," (prep)	yeshu, "Yeshua," (name)				

Interlinear Chart

Chapter 27:58



זה קרב אצל פילאטוס ושאל הגוף של ישו וצוה פלאטוס שיתן לו גופו:

Hebrew Transcription

Translation: *This* man approached Pilatos (Pilate) and asked *for* the body of Yeshua, and Pilatos (Pilate) commanded that his body be given to him.

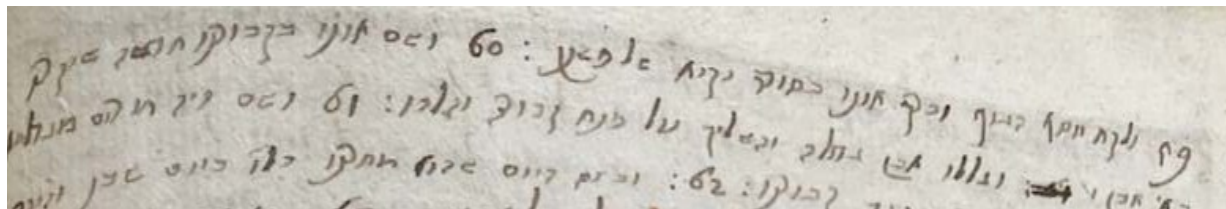
The Scriptures: He went to Pilate and asked for the body of יהושע. Then Pilate commanded the body to be given.

Aramaic: This one drew near to Pilatos {Pilate} and asked for the body of Yahshua. And Pilatos {Pilate} commanded that the body should be given unto him.

זה	קרב	אצל	פילאטוס	ושאל	הגוף	של
ze, "this," (pron, ms)	karev, "he/it approached," (Pa'al/Qal, qatal, past, 3ms)	etzel, "by, beside, near, close,	pilatos, Pilate," (name)	v'shal'al, "and/ but/ so/ or he/it asked," (v. Pa'al/Qal, qatal, 3ms)	ha'guf, "the body," (n ms)	shel, "to, for, of, belonging to," (prep)
ישו	וצוה	פלאטוס	שיתן	לו	גופו	
yeshu, "Yeshua," (name)	ve'tzivah, "and/ but/ so/ or he/it commanded," (v. Pi'el, qatal, past, 3ms)	pilatos, "Pilate" (name)	she'yiten, "that/ which/ who/ whom he/it will give," (v. Pa'al/Qal, yiqtol, ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	gufo, "his/its body," (n ms, 3ms pronom)	

Interlinear Chart

Chapter 27:59



ולקח יוסף הגוף וכרך אותו בסודר נקיא של פשתן:

Hebrew Transcription

Translation: And Yoseph took the body, and he wrapped it in a clean shroud of linen.

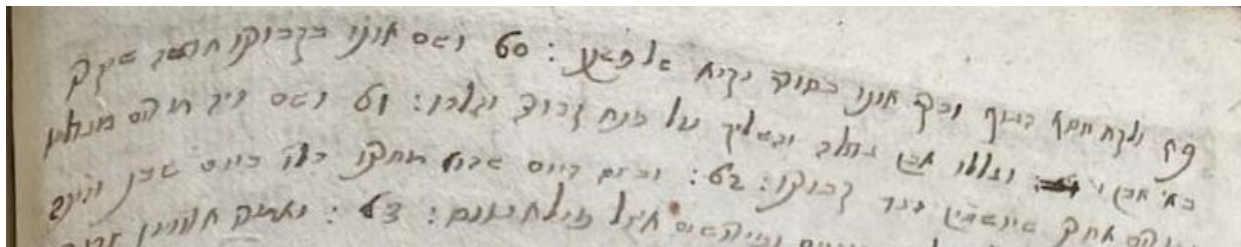
The Scriptures: And having taken the body, Yosēph wrapped it in clean linen,

Aramaic: And Yuseph {Joseph} took the body and wrapped it in a khayatsa {a shroud} of pure linen.

ולקח	יוסף	הגוף	וכרך	אותו	בסודר	נקיא
v'lach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	yosef, "Joseph," (name)	ha'guf, "the body," (n ms)	ve'kharakh, "and/ but/ so/ or he/it wrapped," (v. Pa'al/Qal, qatal, past, 3ms)	oto, "him/it" (DO marker, 3ms pronom)	be'sudar, "in/ with/ by a shroud, linen cloth," (prep, n ms)	naki, "clean, pure," (adj ms)
של	פשתן					
shel, "to, for, of, belonging to," (prep)	pishtan, "linen, flax," (n ms)					

Interlinear Chart

Chapter 27:60



ושם אותו בקבורתו חדשה שנקרא בא' אבן וגללו אבן גדולה והשליך על פתח קבורה והלכו:

Hebrew Transcription

Translation: And he placed it in his new tomb, which was carved out in a single stone, and they rolled a great stone and cast *it* upon the opening of the tomb, and they went away.

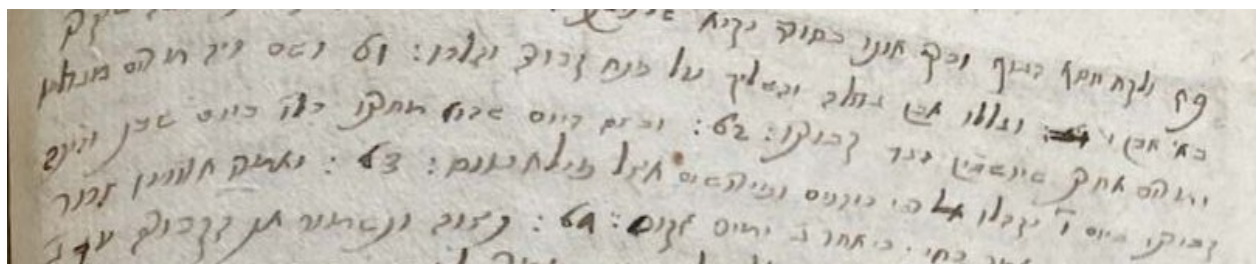
The Scriptures: and laid it in his new tomb which he had hewn out of the rock. And he rolled a large stone against the door of the tomb, and went away.

Aramaic: And he placed it in his own new beth qabura {tomb house}, which was hewn in rock. And they rolled a large rock and placed it upon the entrance of the beth qabura {the tomb house}, and departed.

ושם	אותו	בקבורתו	חדשה	שנקרא	בא'	אבן
v'sam, "and/ but/ so/ or he/it placed, set down," (v. Pa'al/Qal, qatal, 3ms)	oto, "him/it," (DO marker, 3ms pronom)	bi'kvurato, "in/ with/ by his/its tomb," (prep, n ms, 3ms pronom)	chadashah, "new," (adj fs)	she'nikra, "that/ which/ who/ whom he/it was structured, encountered," (rel part, v. Nif'al, qatal, past, 3ms)	b'aleph, "in/ with/ by (the) one," (prep, abbrev, card num)	even, "stone," (n fs)
וגללו	אבן	גדולה	והשליך	על	פתח	קבורה
ve'gal'lu, "and they rolled or and they moved"	even, "stone," (n fs)	g'dola, "great," (adj fs)	v'hishlich, "and/ but/ so/ or he/it threw," (v. Hif'il, qatal, past, 3ms)	al, "on, upon, over, about, regarding," (prep)	petach, "door, opening," (n ms)	kvurah, "tomb or burial place" (n fs)
והלכו						
ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)						

Interlinear Chart

Chapter 27:61



ושם היה מרים מגדלינא ומרים אחרת שיושבין נגד קבורתו:

Hebrew Transcription

Translation: And Miryam (Mary) Magdalene and the other Mary were there, who were sitting opposite his tomb.³²

The Scriptures: And Miryam from Maḡdala was there, and the other Miryam, sitting opposite the tomb.

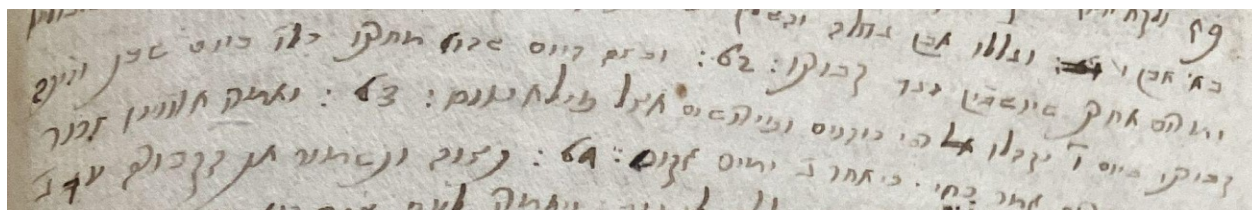
Aramaic: And there were there Maryam Magdalaytha {Mary of Magdala}, and another Maryam {Mary}, who were sitting opposite of the tomb.

ושם	היה	מרים	מגדלינא	ומרים	אחרת	שיושבין
v'sham, "and/ but/ so/ or there," (adv)	aya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	miryam, "Mary," (name)	magdalena, "Magdalene," (name)	u'Miryam, "and/ but/ so/ or Mary," (name)	achheret, "other, another, different," (adj fp)	she'yoshvin, "we/ you (fp)/ they, those sitting," (v. Pa'al/Qal, act part, fp) Aramaism
נגד	קבורתו					
neged, "against, opposite," (prep)	kvurato, "his/its tomb," (n fs, 3ms pronom)					

Interlinear Chart

³² The structure of this descriptive verse clearly reflects both Mishnaic and text-critical features. Morphologically, it uses a singular masculine past-tense verb הָיָה (*hayah*) to introduce a feminine subject, a common pattern among medieval handwritten manuscripts. The description is mainly driven by the Mishnaic prefix שִׁי- (*she-*), which forms the active participle שְׂיוֹשְׁבִין (*she-yoshvin*, meaning "who were sitting"). This participle keeps the masculine plural suffix ין (*-in*), which comes from post-biblical Aramaic, even though it refers to feminine subjects, replacing the classical biblical ים endings. Lastly, the name for the Magdalene location is spelled מַגְדְּלִינָא (Magdalina), using the Aramaic definite emphatic suffix אַ (-a) to reflect the dialectal spelling from the source.

Chapter 27:62



ובזה היום שהוא מחרתו כלו ביום שבת והיתה קבורתו ביום ו' נקהלו רבי כוהנים ופירושים אצל פילאטוס:

Hebrew Transcription

Translation: And on this day, which is the next day – all of them within the Sabbath day, and his burial occurred, had been on the sixth day; the chief priests and Pharisees assembled before Pilatos (Pilate).³³

The Scriptures: “On the next day, which was after the preparation, the chief priests and Pharisees gathered together to Pilate,”

Aramaic: Then, the next day, which was after The Rubtha {The Preparation Day}, the Rabay Kahne {the Priest’s Chiefs}, and the Phrishe {the Pharisees}, gathered with Pilatos {Pilate}.

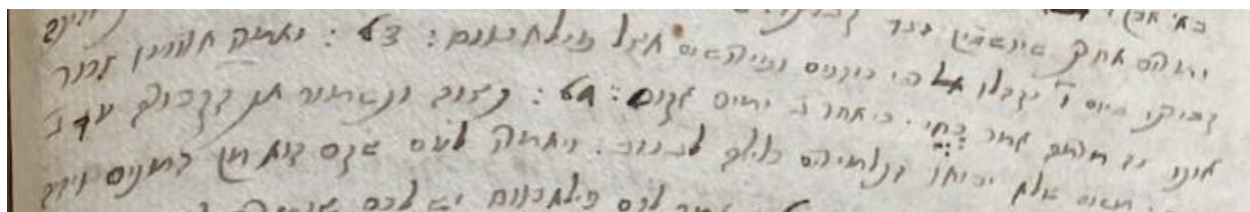
ובזה	היום	שהוא	מחרתו	כלו	ביום	שבת
u'b'ze, “and/ bu/ so/ or in/ with/ by this,” (prep, part)	ha'yom, “the day,” (n ms)	she'hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pron)	mochorato, “the next day, tomorrow,” (adv, 3ms pronom)	kulo, “all of them,” (n ms, 3mp pronom)	b'yom, “in/ with/ by (the) day,” (prep, n ms)	shabbat, “Sabbath,” (n fs)
והיתה	קבורתו	ביום	ו'	נקהלו	רבי	כוהנים
ve'hayta, “and/ but/ so/ or she/it was,” (v. Pa'al/Qal, qatal, 3fs)	kvurato, “his/its burial,” (n fs, 3ms pronom)	b'yom, “in/ with/ by (the) day,” (prep, n ms)	vav, “sixth,” (abbrev, ord numb)	nikhalu, “they gathered, assembled,” (v. Nif'al, qatal, 3mp)	rabei, “chief, princes,” (n mp constr)	kohanim, “priests,” (n mp)

³³ A thorough text-critical analysis of Matthew 27 shows clear evidence of stratified layers of scribal intervention. The concluding sentence and distinct structure of verse 25 show a formal scribal style, suggesting a copyist intentionally inserted a marginal explanatory note about the burial occurring on the sixth day. Conversely, the language in verse 62 introduces a far more complex and perplexing sentence structure, suggesting it originated as a separate, external annotation that later copies integrated into the running text to modify or clarify the narrative timeline. Given the manuscript's immense historical value, its preservation of archaic linguistic markers, and its frequent use for close study, these deliberate narrative alterations show a standard transmission cycle in which scribal marginal comments were seamlessly appended and ultimately absorbed into the primary textual lineage. The manuscript's multi-layered linguistic influences further reflect a rich history of transmission, showing that scholars across different languages and faith traditions actively studied and shaped the text.

				פילאטוס	אצל	ופירושים
				Pilatos, "Pilate," (name)	etzel, "at, to near, in the possession of, to join to," (prep)	v'prushim, "and/ but/ so/ or pharisees," (n mp)

Interlinear Chart

Chapter 27:63



ואמרו אדונינו זכור אותו זה מרמה אמר כחי כי אחר ג' ימים אקום:

Hebrew Transcription

Translation: And they said, “**Our** Master, remember that this deceiver said while alive: “After three days I will arise.”

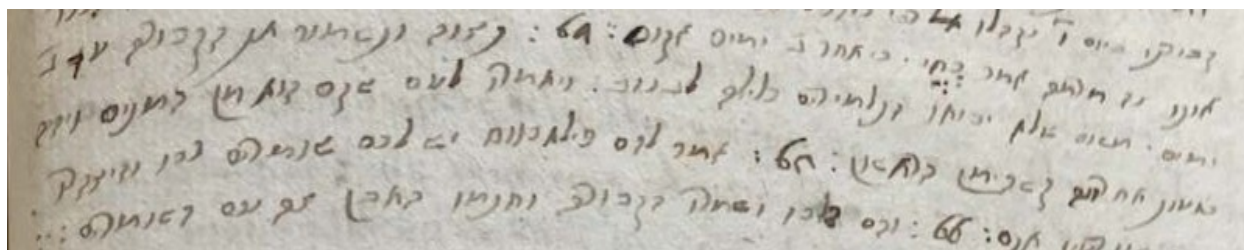
The Scriptures: saying, “Master, we remember, while He was still alive, how that deceiver said, ‘After three days I am raised.’

Aramaic: And they were saying unto him, “Our lord, we remembered that the deceiver said, while He was alive, that, ‘From after three days, I will arise.’

ואמרו	אדונינו	זכור	אותו	זה	מרמה	אמר
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	adoneinu, “our master, lord,” (n ms, 1cp pronom)	za'kor, “(to a man) remember!” (v. Pa'al/Qal, imp, 2ms)	oto, “him/it,” (DO marker, 3ms pronom)	ze, “this,” (pron, ms)	mirmah, “I/ you (ms)/ he/it deceive(s),” (v. Pi'el, act part, ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
כחי	כי	אחר	ג'	ימים	אקום	
ke-khai, “in his/its life, while alive,” (n fs, 3ms pronom)	ki, “for, since, because,” (rel clause)	acher, “other, another, different,” (adj ms)	gimel, “three,” (abbrev, card num)	yamim, “days,” (n mp)	akum, “I will arise,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	

Interlinear Chart

Chapter 27:64



תצוה ותשמור את הקבורה עד ג' ימים משום שלא יביאו התלמידים בלילה לגנוב ויאמרו לעם שקם הוא מן המתים ויהיה טעות אחרונה קשה מן הראשון:

Hebrew Transcription

Translation: “Command and let him be guarded the burial place until three days, so that the talmidim (disciples) will not come in the night to steal *him*, and say to the people that he arose from the dead, and the last deception will be harder than the first.”

The Scriptures: Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away, and should say to the people, ‘He was raised from the dead.’ And the last deception shall be worse than the first.

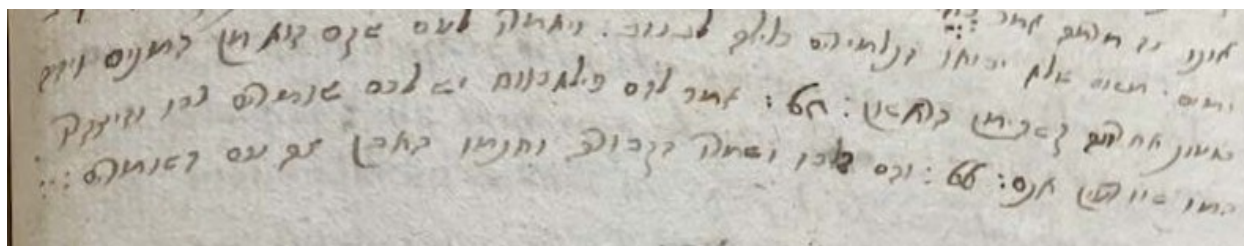
Aramaic: Command, therefore, that they take precautions at the grave until three days, lest His disciples will come steal Him in the night and will say unto the ama {the people} that He has risen from the place of the dead. And the last deception might become worse than the first.”

תצוה	ותשמור	את	הקבורה	עד	ג'	ימים
tzhaveh, “you (ms) command,” (v. Pi’el, yiqtol, fut, 2ms)	ve’tishmor, “and/ but/ so/ or let be secured,” (v. Pa’al/Qal, jussive, fut, 3ms)	et, (DO marker)	ha’kvurah, “the tomb, burial place,” (n fs)	ad, “until,” (prep)	gimel, “three,” (abbrev, card num)	yamim, “days,” (n mp)
משום	שלא	יביאו	התלמידים	בלילה	לגנוב	ויאמרו
m’shum, “from/ of any,” (in a neg sentence)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	yavi’u, “they come, bring,” (v. Hif’il, yiqtol, fut, 3mp)	ha’talmidim, “the students, disciples,” (n mp)	b’laylah, “in/ with/ by (the) night,” (prep, n ms)	lignov, “to steal,” (v. Pa’al/Qal, inf constr)	va’yomeru, “and/ but/ so/ or they will say,” (v. Pa’al/Qal, yiqtol, fut, 3mp)
לעם	שקם	הוא	מן	המתים	ויהיה	טעות
l’am, “to/ for/ belonging to (the) people, nation,” (prep, n ms)	she’kam, “that/ which/ who/ whom he/it rose, got up,” (rel part, v. Pa’al/Qal, qatal, past 3ms)	hu, “he/it,” (3ms pron)	min, “from, of, than,” (prep)	ha’metim, “the dead,” (n mp)	v’yihyeh, “and/ but/ so/ or he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ta’ut, “error, mistake, deception,” (n fs)

				הראשון	קשה	אחרונה
				ha'rishon, "the first," (n ms)	kasha, "he/it was hard," (v. Pa'al/Qal, qatal, past, 3ms)	akharona, "last, final," (adj, fs)

Interlinear Chart

Chapter 27:65



אמר להם פילאטוס יש לכם שומרים לכו והיזהרו כמו שידעין אתם:

Hebrew Transcription

Translation: Pilatos (Pilate) said to them, “You have guards; go and secure *it*, just as you know *how*.”

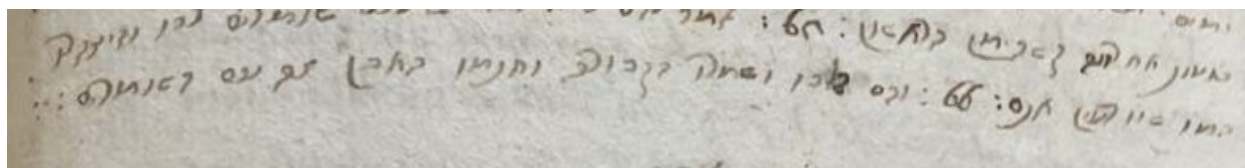
The Scriptures: So Pilate said to them, “You have a watch, go, safeguard it as you know how.”

Aramaic: Pilatos {Pilate} said unto them, “You have qestunare {guards}. Go and take precautions as you know how.”

אמר	להם	פילאטוס	יש	לכם	שומרים	לכו
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'hem, “to /for/ belonging to them,” (prep, 3mp pronom)	Pilatos, “Pilate,” (name)	yesh, “there is, there are,” (part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	shomrim, “we/ you (mp)/ they, those who guard,” (v. Pa'al/Qal, act part, mp)	l'khu, (to men) “go!” (v. Pal/Qal, imp, 2mp)
והיזהרו	כמו	שיודעין	אתם			
ve'hizaharu, “and/ but/ so/ or take heed, secure,” (v. Nif'al, imp, 2mp)	k'mo, “like, as, similar to,” (adv, prep)	she'yod'in, “that/ which/ who/ whom you know,” (rel part, v. Pa'al/Qal, act part, mp)	atem, “you,” (mp pron)			

Interlinear Chart

Chapter 27:66



והם הלכו ושמרו הקבורה וחתמו האבן זה עם השומרים:

Hebrew Transcription

Translation: And they went and guarded the burial place, and they sealed the stone together with the guards.³⁴

The Scriptures: And they went and safeguarded the tomb, sealing the stone and setting the watch.

Aramaic: And they departed, taking precautions at the qabra {the tomb} and with those guards sealed the stone.

זה	האבן	וחתמו	הקבורה	ושמרו	הלכו	והם
ze, "this," (pron, ms)	even, "the stone," (n fs)	ve'khatmu, "and/ but/ so/ or they sealed," (v. Pa'al/Qal, qatal, 3mp)	ha'kvurah, "the burial place, the tomb," (n fs)	ve'shamru, "and/ but/ so/ or they guarded, secured," (v. Pa'al/Qal, qatal, past, 3mp)	halachu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	va'hem, "and/ but/ so/ or they," (pron, mp)

³⁴ Matthew Chapter 27 presents a fascinating linguistic matrix that shifts completely away from classical biblical prose style into a vibrant mix of Mishnaic Hebrew, Aramaic forms, and medieval vernacular glosses. The background narrative is told using the direct conversational and legal vocabulary of the Rabbinic era, integrating standard diagnostic words like *akhshav* (עכשיו - "now") and *ta'ut* (טעות - "error/deception") alongside Greek and Latin loanwords such as *sudar* (סודר - "burial shroud") and *spong* (ספוג - "sponge") that entered the language during Roman occupation. Structurally, the text highlights this late dialectal layer by consistently using the distinct Aramaicized plural suffix "-in" on active verbs and participles—such as *yoshvin* (שיושבין - "sitting") and *mevazin* (מבזין - "mocking")—and completely bypassing classical biblical terminations.

The text preserves a deliberate legal distinction between different modes of execution, showing a dynamic semantic evolution across the text. In the crowds' initial demands and the final description of the thieves, the narrative relies on the traditional biblical root ת-ל-ה (*t-l-h*) for hanging or public exposure (התלייה), a standard legal category drawn from ancient scriptural jurisprudence. However, at the exact moment of execution in verse 35, the prose suddenly switches to the causative verb הציב (*hitzliv*), which derives from the Mishnaic and Aramaic root צ-ל-ב (*tz-l-b*). This specific root is completely absent from the ancient biblical dictionary and serves as the precise, technical legal term created in the post-biblical era to explicitly define the physical act of Roman crucifixion.

A striking historical fingerprint within this manuscript transmission appears in verse 33 at the arrival at Golgotha. While explaining the phrase "place of a skull," the text introduces the highly unique word כאוירה (*ka'avira*), which is not a Semitic term at all, but rather a direct phonetic Hebrew spelling of the Ladino (Judeo-Spanish) noun *cavera*. This inclusion demonstrates that a medieval European scribe integrated their contemporary Romance vernacular directly into the text layout to clarify an unfamiliar term for their audience, leaving an explicit geographic marker of the text's preservation history.

Finally, the narrative climaxes in verse 46 by demonstrating that Yeshua spoke Hebrew during his final moments on the cross. His cry of "אלי אלי למה עזבתני" (*Eli, Eli, lamah azavtani*) is a verbatim quote of Psalm 22:1 directly from the Hebrew scriptures, completely rejecting the Aramaic translation (*shabaktani*) found in standard Greek text traditions. The grammatical structure of this cry uses an archaic poetic compression in which the pronominal object marker ("me") is fused directly into the suffix of the past perfective verb (עזבתני), anchoring his final declaration in the classical structural mechanics of ancient Hebrew verse.

					השומרים	עם
					ha'shomrim, "the we/ you (mp)/ they, those who guard," (v. Pa'al/Qal, act part, mp)	im, "with," (prep)

Interlinear Chart
