

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Seven

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Seven

MS Oo.1.32 English Translation

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

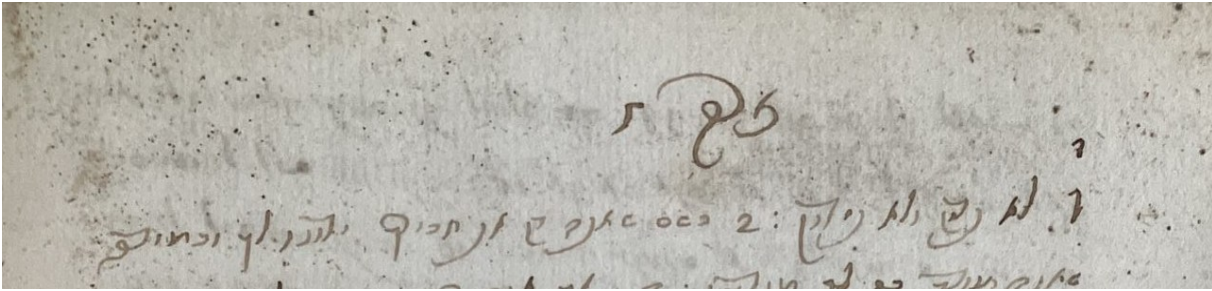
All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located and part of the Cambridge University Library, "Ktiv" Project, The National Library of Israel.²

² Digitized version of the MS Oo.1.32 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Cochin Matthew Chapter 7

[illegible]

Chapter 7:1



לא תדין ולא תידון:

Hebrew Transcription

Translation: You shall not judge, so you will not be judged.

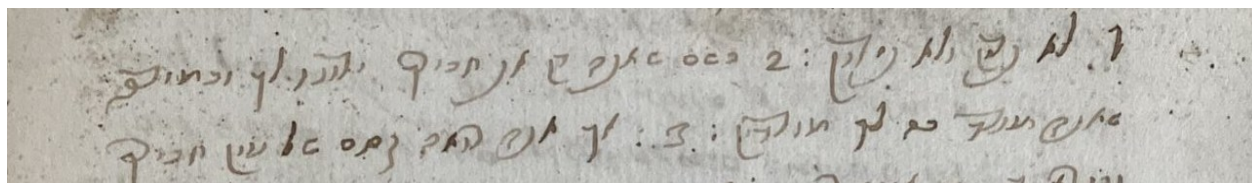
The Scriptures: “Do not judge, lest you be judged.”

Aramaic: You shouldn’t judge, so that you won’t be judged.

לא	תדין	ולא	תידון:			
lo, “no, not,” (neg part)	tadin, “you (ms) will judge,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	v’ lo, “and/ but/ so/ or no, not,” (neg part)	tadon, “you (ms) will be judged,” (v. Nif’al, yiqtol, fut, 2ms)			

Interlinear Chart

Chapter 7:2



כשם שאתה דן את חבירך ידונו לך ובמידה שאתה מודד בה לך מודדין:
Hebrew Transcription

Translation: Just as you judge **your friend**, it will be judged to you, and with the measurement that you measure: with it, **you will be corrected**.³

The Scriptures: For with what judgment you judge, you shall be judged. And with the same measure you use, it shall be measured to you.

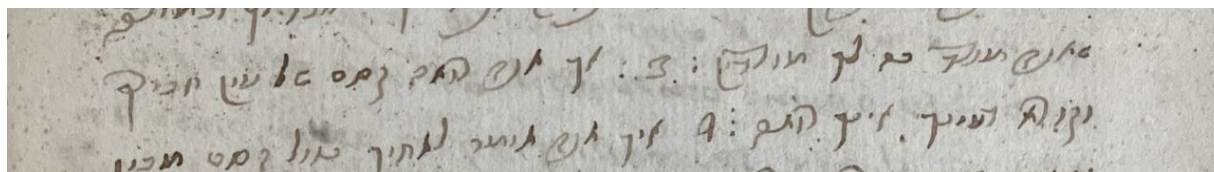
Aramaic: For, by the judgment which you judge, you will be judged. And with the measure which you measure, it is measured unto you.

כשם	שאתה	דן	את	חבירך	ידונו	לך
kushim, "as, just as," (adv)	she' atah, "that/ which/ who you," (rel part, 2ms pronom)	dan, "I/ you (ms)/ he/it judge(s)," (v. Pa'al/Qal, act part, ms)	et, (DO marker)	chavercha, "your (ms) friend," (n ms, 2ms pronom)	yudonu, "he/it will be judged," (v. Nif'al, yiqtol, fut, 2ms)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)
ובמידה	שאתה	מודד	בה	לך	מודדין:	
u'v'mida, "and/ but/ so/ or in/ with/ by (the) measure," (prep, n ms)	she' atah, "that/ which/ who you," (rel part, 2ms pronom)	moded, "I/ you (ms) he/it measure(s)," (v. Pa'al/Qal, act part, ms)	ba, "in/ with/ on/ by her/it," (prep, 3fs pronom)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	moddin, "I/ you (ms)/ he/it will be set straight, to correct," (Ar. v. Peal, act part, ms) Aramaism	

Interlinear

³ Or, "be set straight."

Chapter 7:3



אך אתה רואה קסם של עין חבירך וקורא דעינך אינך רואה:
Hebrew Transcription

Translation: But you see the **chip of wood** in the eye of your **friend**, but the beam that is in your eye, you do not see?

The Scriptures: And why do you look at the splinter in your brother's eye, but do not notice the plank in your own eye?

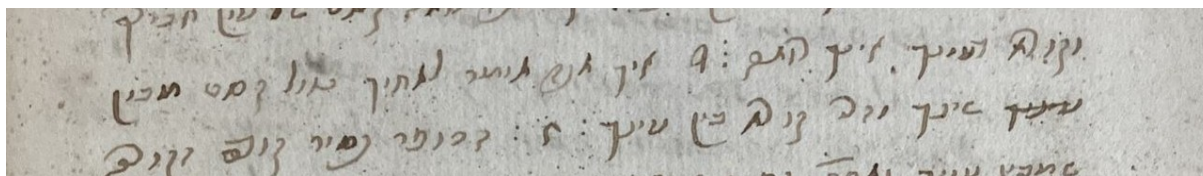
Aramaic: But, why do you see the gela {the splinter} that is in the eye of your brother, and you don't notice the qariytha {the beam} that is in your eye?

אך	אתה	רואה	קסם	של	עין	חבירך
ach, "but, yet, however," (conj)	ata, "you (ms)," (pron 2ms)	ro'e, "I/ you (ms)/ he/it see(s)," (v. Pa'al/Qal, act part, ms)	kesem, "chip of wood," (Ar. n ms) Aramaism	shel, "of, belonging to," (prep)	ayin, "eye," (fs)	chavercha, "your (ms) friend," (n ms, 2ms pronom)
וקורא ⁴	דעינך	אינך	רואה:			
v'kore, "and/ but/ so/ or the beam," (n ms) Aramaism	d'einecha, "of who/ which/ that your (ms) eye," (rel part, n fs, 2ms pronom) Aramaism	einecha, "you (ms) are not," (neg part, 2ms pronom)	ro'e, "I/ you (ms)/ he/it see(s)," (v. Pa'al/Qal, act part, ms)			

Interlinear Chart

⁴ Derived from the Hebrew root קורא (*korah*) meaning, "beam" or "rafter" but with the added Aramaism of the Aramaic definite article א (alef) suffix.

Chapter 7:4



אֵיךְ אַתָּה אוֹמֵר לְאַחֶיךָ טוֹל קֶסֶם מִבֵּין עֵינֶיךָ שִׁנְךָ וְהָרִי קוֹרָא בֵּין עֵינֶיךָ:

Hebrew Transcription

Translation: How can you say to your brother, “Take the **chip of wood** from **between your tooth**,” but here is a beam **between your** eye?

The Scriptures: Or how is it that you say to your brother, ‘Let me remove the splinter out of your eye,’ and see, a plank is in your own eye?

Aramaic: Or, how do you say unto your brother, ‘Allow me to remove the gela {the splinter} from your eye,’ and behold, a qariytha {a beam} is in your own eye?

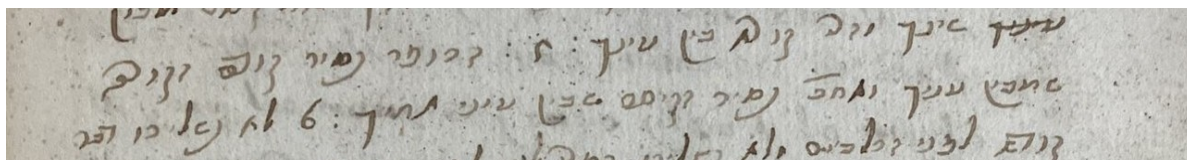
אֵיךְ	אַתָּה	אוֹמֵר	לְאַחֶיךָ	טוֹל	קֶסֶם	מִבֵּין
eich, “how?” (adv)	ata, “you (ms),” (pron 2ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	l'achicha, lamed DO marker, your brother,” (n ms, 2ms pronom)	tol, (to a man) “take, take hold,” (v. Pa'al/Qal, imp, 2ms)	kesem, “chip of wood,” (Ar. n ms) Aramaism	m'bevin, “from/ of between,” (prep) Aramaism
שִׁנְךָ	וְהָרִי	קוֹרָא ⁶	בֵּין	עֵינֶיךָ:		
shincha, “your (ms) tooth,” (n fs, 2ms pronom)	v'harei, “and/ but/ so/ or indeed, here is,” (adv)	kore, “beam,” (n ms) Aramaism	bein, “between, amongst,” (prep)	einecha, “your (ms) eye,” (n fs, 2ms pronom)		

Interlinear Chart

⁵ This appears to be an error by the original scribe. Therefore, this word was not included in the transcription or translation.

⁶ Derived from the Hebrew root קוֹרָא (*korah*), meaning “beam” or “rafter,” but with the added Aramaic definite article א (*alef*) suffix.

Chapter 7:5



הכופר תסיר קודם הקורה שמבין עניך ואח'כ תסיר הקיסם שבין עיני אחיך:

Hebrew Transcription

Translation: You heretic! Remove the beam from **between your eyes** beforehand, and later remove the **chip of wood** that is **between the eyes** of your brother.

The Scriptures: Hypocrite! First remove the plank from your own eye, and then you shall see clearly to remove the splinter out of your brother's eye.

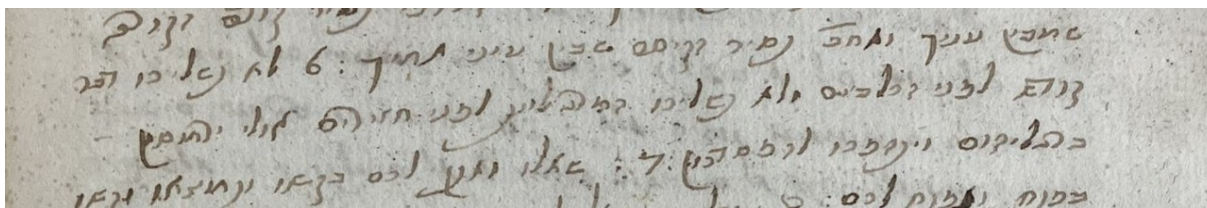
Aramaic: You naseb baphe {lit. face takers i.e. pretenders/actors}! First remove the qariytha {the beam} from your eye, and then you can examine it for yourself to remove the gela {the splinter} from the eye of your brother.

הכופר	תסיר	קודם	הקורה ⁷	שמבין	עניך	ואח'כ
ha'kofer, "the I/you (ms)/ he/it denies," (v. Pa'al/Qal, act part, ms)	tasir, "you (ms) will remove," (v. Hif'il, yiqtol, fut, 2ms)	kodem, "I/ you (ms)/ he/it preede(s)," (v. Pa'al/Qal, act part, ms)	ha'korah, "beam or rafter," (n fs)	she'm'ben, "that/ which/ who/ whom between," (rel part, prep)	eineicha, "your eyes," (n fp, 2ms pronom)	v'achar ken, "and/ but/ so/ or after, later," (prep) abbrev
תסיר	הקיסם	שבין	עיני	אחיך:		
tasir, "you (ms) will remove," (v. Hif'il, yiqtol, fut, 2ms)	ha'kesim, "the chip of wood," (Ar. n mp) Aramaism	she'ben, "that/ which/ who/ whom in between, amongst," (rel part, prep)	einei, "eyes of," (n mp constr)	achecha, "you brothers," (n mp, 2ms pronom)		

Interlinear Chart

⁷ It is interesting to note that in chapter 7:3 and 7:4, the same word is written with the Aramaic א (alef) definite article suffix and in 7:5 this word is spelled with the Hebrew prefix ה (hey) definite article.

Chapter 7:6



לא תשליכו דבר קודש לפני הכלבים ולא תשליכו המרגליות לפני חזירים אולי ירמסון ברגליהם ויתהפכו להפסדכון:

Hebrew Transcription

Translation: Do not **throw** a holy matter⁸ before the dogs, and do not throw pearls before the pigs, for it may be that they trample them with their feet and in turn, **injure you**.

The Scriptures: Do not give what is set-apart to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet, and turn and tear you in pieces.

Aramaic: You shouldn't give qudsha {a holy thing} unto qalbe {the dogs}, and you shouldn't place marganyathkun {your pearls} in front of khaziyre {swine/pigs}, lest they should trample them with their feet, and they might turn and tear you.

לא	תשליכו	דבר	קודש	לפני	הכלבים	ולא
lo, "no, not," (neg part)	tashlichu, "you (mp) will throw," (v. Hif'il, yiqtol, fut, 2mp)	dvar, "thing, word, matter," (n ms)	kodesh, "holiness," (n ms)	lifnei, "before, before the face of, before me, in front of," (prep)	ha'klavim, "the dogs," (n mp)	v' lo, "and/ but/ so/ or no, not," (neg part)
תשליכו	המרגליות ⁹	לפני	חזירים	אולי	ירמסון	ברגליהם ¹⁰
tashlichu, "you (mp) will throw," (v. Hif'il, yiqtol, fut, 2mp)	ha'margliot, "the gems, jewels, pearls," (n fp) 2nd Temple	lifnei, "before, before the face of, before me, in front of," (prep)	ha'zirim, "the pigs," (n mp)	ulay, "maybe, perhaps, it may be that," (adv)	yirmeson, "they will trample," (v. Pa'al/Qal, yiqtol, Ar. 3mp suffix) Aramaism	b'regelihom, "in/ with/ by their feet/legs," (prep, n fp) Aramaism

⁸ Can also translate to, "Do not throw a holy word before the dogs."

⁹ First found in "Heikhalot Rabbati Kabbalah" (c. 900 BCE to 900 CE). Also found in the *Mishnah* Pirkei 6:9.

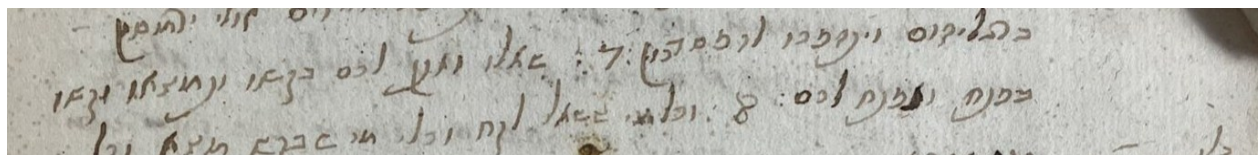
¹⁰ The suffix הֶם- (-hom) is a combination of Hebrew and Aramaic suffix for 3 mp meaning, "they/their."

					להפסד כון ¹¹ :	ויתפכו
					l'hfsedkon, "to/ for/ belonging to your injury, harm, ," (prep, n ms, Ar. 2mp pronom) Aramaism	v'yitchapu, "and/ but/ so/ or they will turn over," (v. Hit'pael, yiqtol, fut, 3mp)

Interlinear Chart

¹¹ The word הפסד (hfsed) is first found in *Letter of Aristeas* (c. 280 CE - 80 BCE). Also found in the *Midrash* Philo 4:13:4 and the *Mishnah* Berakhot 1:2.

Chapter 7:7



שאלו ואתן לכם בקשו ותמצאו וקשו בפתח ואפתח לכם:

Hebrew Transcription

Translation: Ask and I will give to you, seek and you will find it, and **be strong**¹² **at the entrance** and **I will open** *it* for you.

The Scriptures: Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.

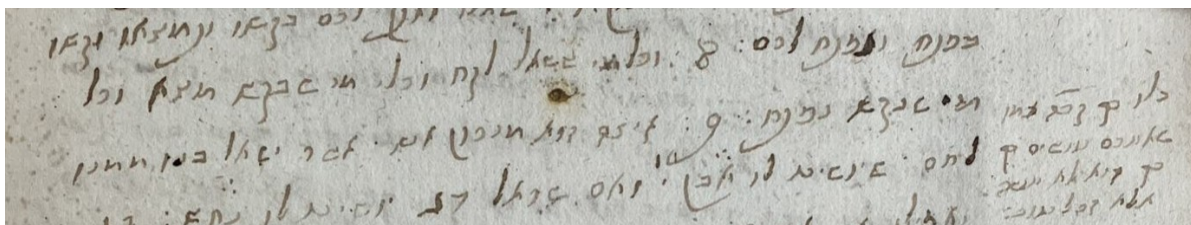
Aramaic: Ask, and it will be given unto you; seek, and you will find; knock, and it will be opened for you.

שאלו	ואתן	לכם	בקשו	ותמצאו	וקשו	בפתח
sha'alu, (to men) “ask!” (v. Pa'al/Qal, imp, 2mp)	v'eten, “and/ but/ so/ or I will give,” (v. Pa'al/Qal, yiqtol, fut 1cs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	bakshu, (to men) “ask, seek, request!” (v. Pa'al/Qal, imp, 2mp)	v'timtze'u, “and/ but/ so/ or you (mp) will find him/it,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	v'kshu, “and/ but/ so/ or (to men) “be strong, hard, solid, difficult,” (v. Pa'al/Qal, imp, 2mp) Root: קשה	b'petach, “in/ with/ by (the) opening, entrance, opportunity,” (prep, n ms)

Interlinear Chart

¹² “The root word קשה (*Kashe*) is an adjective that means, ‘hard’ or ‘difficult.’ It is often used to describe situations, tasks, or conditions that are challenging or tough to deal with.” See website for more details:
<https://talkpal.ai/vocabulary/%d7%a7%d7%a9%d7%94-kashe-vs-%d7%97%d7%96%d7%a7-chazak-hard-vs-strong-in-hebrew/>.

Chapter 7:8



וכל מי ששאל לקח וכל מי שבקש מצא וכל מי שנתח: Hebrew Transcription

Translation: So, everyone who asks, receives, and everyone who seeks,¹³ finds.¹⁴ And **everyone** who knocks, it is opened.

The Scriptures: For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

Aramaic: For, all who asks, receives, and who seeks, finds, and unto the one who knocks, it is opened for him.

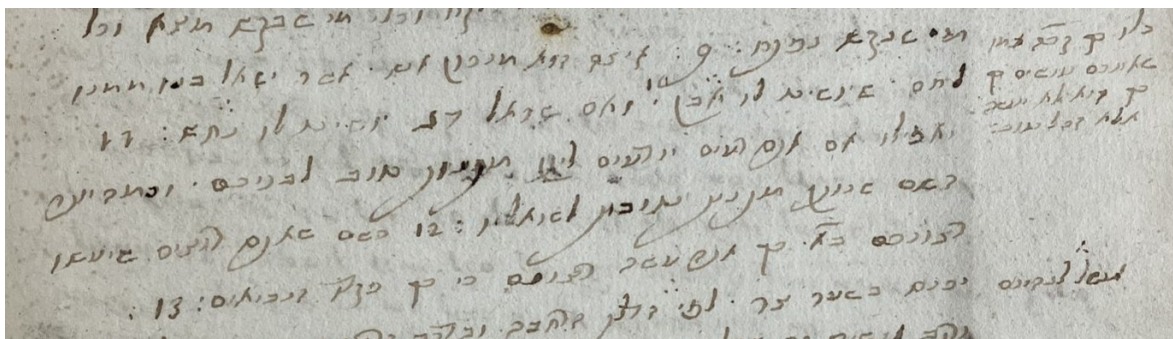
שבקש	מי	וכל	לקח	ששאל	מי	וכל
she'bikesh, "that/ which/ who/ whom he/it seek, request, ask," (v. Piel, qatal, past, 3ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all," (n ms)	locheach, "I/ you (ms)/ he/it take(s), receive(s)," (v. Pa'al/Qal, act part, ms)	she'sha'al, "that/ which/ who/ whom he/it asked," (v. Pa'al/Qal, qatal, past, 3ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all," (n ms)
		נפתח:	שנקש	מי	וכל	מצא
		niftach, "I/ you (ms)/ he/it is opened," (v. Nifal, act part, ms)	she'bikesh, "that/ which/ who/ whom he/it knocks," (v. Pa'al/Qal, qatal, past, 3ms) Root: נקש	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all," (n ms)	matza, "he/it found," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

¹³ See 1 Chronicles 16:11.

¹⁴ This literally translates to, "he/it was found." This could have been meant to be an active participle מוצא (motze) meaning, he is found. This word could have been spelled as an active participle with or without the vav mater lectionis (consonants acting as vowel sounds).

Chapter 7:9



איזה הוא מנכון אנש אשר ישאל בנו ממנו להם שיושיט לו אבן:
Hebrew Transcription

Translation: What kind of man is he from among you, whose son asks him for bread, provides him a stone?¹⁵

The Scriptures: Or is there a man among you who, if his son asks for bread, shall give him a stone?

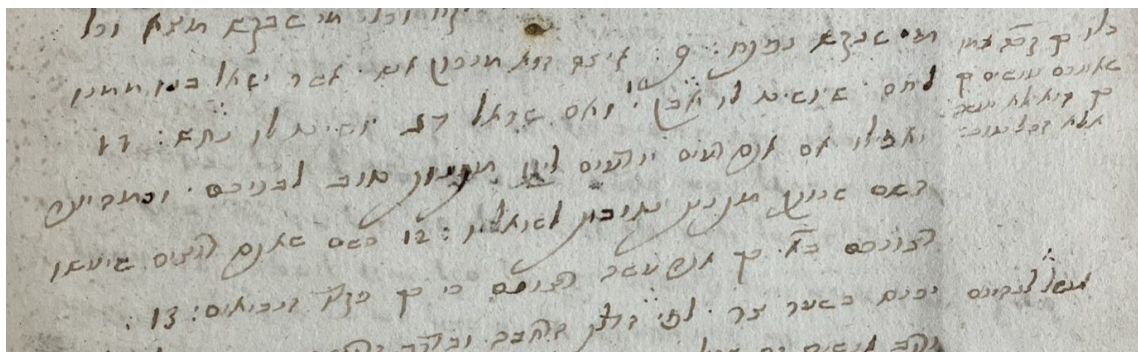
Aramaic: Or, who is the gabra {the man} from you, if his son might ask him for lakhma {bread}, would he hold out a kepha {a rock} unto him?

איזה	הוא	מנכון	אנש	אשר	ישאל	בנו
eiza, "which? some, certain, which, what; (colloquial) what a" (pron, ms)	hu, "he/it," (3ms, pron)	minchon, "from/ of among you (mp)," (prep, 2mp) Aramaism	enash, "man," (Ar. n ms) Aramaism	asher, "that, which, who, whom," (conj)	yishal, "he/it will ask, borrow," (v. Pa'al/Qal, yiqtol, fut, 3ms)	b'no, "his/its son," (n ms, 3ms pronom)
ממנו	להם	שיושיט	לו	אבן:		
mimenu, "of/ from him," (prep, 3ms pronom)	lechem, "bread, food," (n ms)	she'yoshlit, "that/ which/ who/ whom he/it will extend, provide," (v. Hif'il, yiqtol, fut, 3ms)	o, "to/ for/ belonging to him/it," (prep, 3ms pronom)	even, "stone," (n fs)		

Interlinear Chart

¹⁵This is the reverse of Satan's temptation. See Matthew 4:3 that says, "Now when the tempter came to Him, he said, 'If You are the Son of God, command that these stones become bread.'"

Chapter 7:10



ואם שואל דג יושיט לו נחש:

Hebrew Transcription

Translation: And if he asks *for* a fish, would he **provide** him a snake?

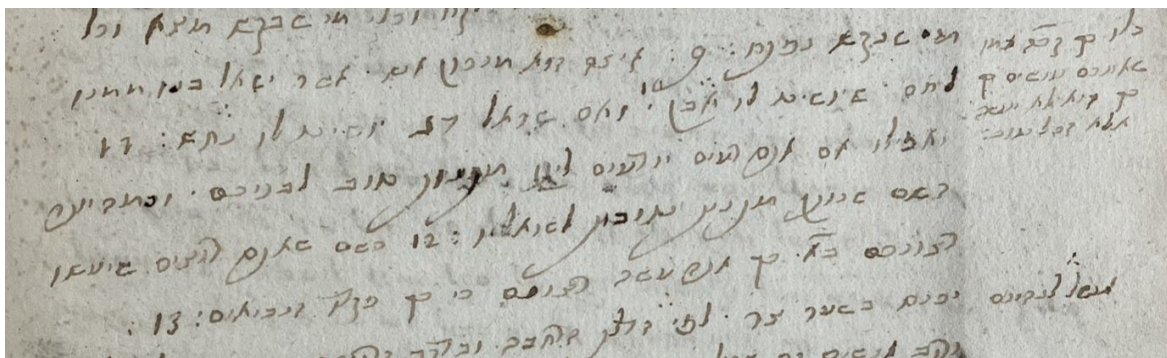
The Scriptures: Or if he asks for a fish, shall he give him a snake?

Aramaic: And if he should ask for a nuna {a fish}, would he hold out a khuya {a snake} unto him?

ואם	שואל	דג	יושיט	לו	נחש:
v'im, "and/ but/ or if/ whether," (conj)	shoel, "I/ you (ms)/ he/it ask(s)," (v. Pa'al/Qal, act part, ms)	dag, "fish," (n ms)	yoshlit, "he/it will extend, provide," (v. Hif'il, yiqtol, fut, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	nachash, "snake," (n ms)

Interlinear Chart

Chapter 7:11



ואפילו אם אתם רעים יודעים ליתן מתנות טוב לבניכם וכמה יותר השם שנותן מתנות טובות לשואליו:

Hebrew Transcription

Translation: And even if you *being* evil know how to give good gifts to your children, how much more does **HaShem (Yehovah)**¹⁶ give good **gifts** to **His askers**?

The Scriptures: If you then, being wicked, know how to give good gifts to your children, how much more shall your Father who is in the heavens give what is good to those who ask Him!

Aramaic: And if, therefore, you who are evil, you know to give muhbatha tabatha {good gifts} unto your sons, how much more will Your Father, who is in the Shmaya {the Heavens}, give good *things* unto those who ask Him.

מתנות	ליתן	יודעים	רעים	אתם	אם	ואפילו
matanot, "gifts," (n fp)	liten, "and/ but/ so/ or give, allow," (v. Pa'al/Qal, inf abs) Aramaism Mishnaic	yotzim, "we/ you (mo)/ they know," (v. Pa'al/Qal, act part, mp)	ra'im, "bad, evil," (adj, mp)	atem, "you," (mp pron)	im, "if/ whether," (conj)	v'afilu, "and/ but/ so/ or and even," (adv)

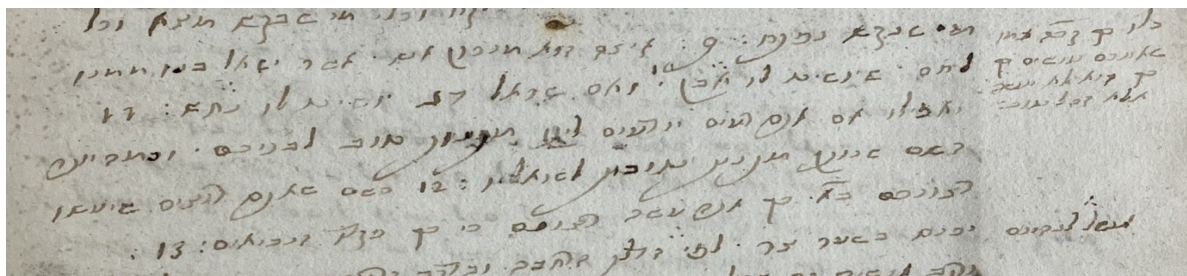
מתנות	שנותן	השם	יותר	וכמה	לבניכם	טוב
matanot, "gifts," (n fp)	she'noten, "that/ which/ who/ whom I/ you (ms)/ he/it give(s)," (rel part, v. Pa'al/Qal, act part, ms)	ha' shem, "the name," (n ms) (rabbinical term meaning, "Yehovah")	yoter, "more, more than," (adv)	v'kama, "and/ but/ so/ or how much, how many," (adv)	l'bneichem, "to/ for/ belonging to your (mp) sons," (prep, 2mp n mp)	tov, "good, pleasant, appropriate, becoming," (adj ms)

¹⁶ Rabbinical term to replace the name of Yehovah after the ban of Yehovah's name began around 130 CE.

					לשואליו:	טובות
					l'shualav, "to/ for/ belonging to his/its askers, questioners," (prep, Ar. v. Pael, act part, ms, 3ms pronom) Aramaism	tovot, "good, pleasant, appropriate, becoming," (adj fp)

Interlinear Chart

Chapter 7:12



כשם שאתם רוצים שיעשו רצונכם ב'א כך אתה עשה רצונם כי כך פקדו הנביאים:

Hebrew Transcription

Translation: Just as you desire that people do **your will**, thus you should do **their desire**; for the prophets commanded so.

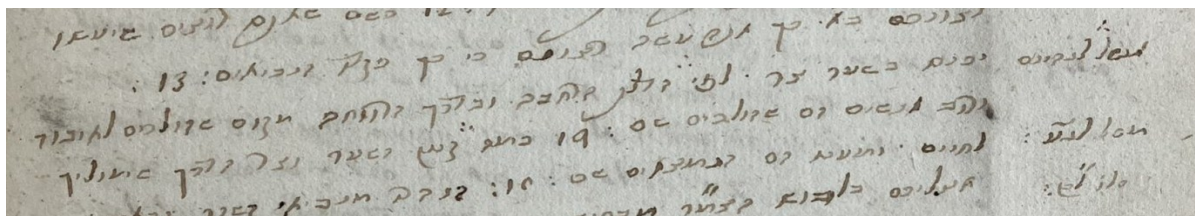
The Scriptures: Therefore, whatever you wish men to do to you, do also to them, for this is the Torah and the Prophets.

Aramaic: All that which you desire that the sons of men should do for you, thus also you must do for them, for, this is The Numusa {The Law} and The Nabiye {The Prophets, i.e. what The Scriptures teach}.

כשם	שאתם	רוצים	שיעשו	רצונכם	ב'א	כך
kushim, "as, just as," (adv)	she'atem, "that/ which/ who/ whom you (mp)," (rel part, 2mp pron)	rotzim, "I/ you (mp)/ they, those want, desire," (v. Pa'al/Qal, act part, mp)	she'ya'asu, "that/ which/ who/ whom they will make, do," (rel part, v. Pa'al/Qal, yiqtol, fut 3mp)	retzonchem, "your (mp) desire, intent, will," (n ms, 2mp pronom)	b'am, "in/ with/ by (the) people," (prep, ns)	kach, "so, thus, therefore, in this way," (adv)
אתה	עשה	רצונם	כי	כך	פקדו	הנביאים:
ata, "you (ms)," (pron 2ms)	asa, "he/it did, made, do" (v. Pa'al/Qal, qatal, past, 3ms)	retzonam, "their desire, intent, will," (n ms, 3mp pronom)	ki, "for, since, because," (conj)	kach, "so, thus, therefore, in this way," (adv)	pakdu, "they commanded," (v. Pa'al/Qal, qatal, past, 3mp)	ha' nevi'im, "the prophets," (n mp)

Interlinear Chart

Chapter 7:13



יכנס בשער צר לפי הדלת הרחבה ובדרך הרווחה מקום שהולכים לאיבוד ורוב אנשים הם שהולכים שם:

Hebrew Transcription

Translation: Enter into the narrow gate, to the wide *opened* door, and in the path is a spacious place for those who are lost go; for many **men go there**.

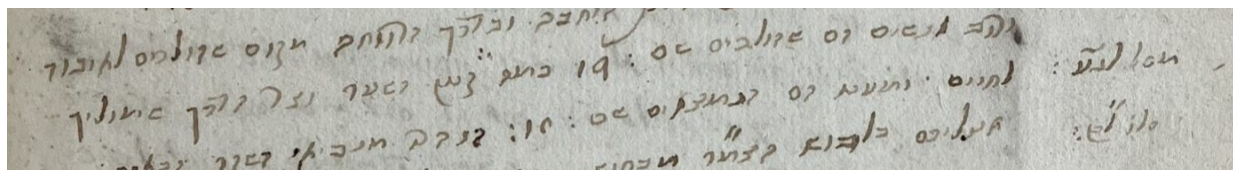
The Scriptures: Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it.

Aramaic: Enter in the narrow gate, because broad is the gate and wide is the way which leads unto abadana {destruction}, and many are those who go in it.

יכנס	בשער	צר	לפי	הדלת	הרחבה	ובדרך
yikanes, “he/it will enter, go in,” (v. Nifal, yiqtol, fut, 3ms)	b’sha’ar, “in/ with/ by (the) gate,” (prep, n ms)	tzar, “narrow, tight,” (adj ms)	lefi, “according to,” (prep)	ha’delet, “the door,” (n fs)	ha’rechava, “the wide, vast,” (adj fs)	u’b’derek, “and/ but/ so/ or in/ with/ by (the) path, way, road,” (prep, n fs)
הרווחה	מקום	שהולכים	לאיבוד	ורוב	אנשים	הם
ha’revacha, “the width, spacious, relief, ease,” (n fs)	makom, “place,” (n ms)	she’holchim, “that/ which/ who/ whom we/ you (mp)/ they, those go,” (v. Pa’al/Qal, act part, mp)	l’ivud, “disappearance, loss,” (n ms)	v’rov, “and/ but/ so/ or most, many,” (adv)	anashim, “men,” (n mp)	hem, “they,” (pron mp)
שהולכים	שם:					
she’holchim, “that/ which/ who/ whom we/ you (mp)/ they, those go,” (v. Pa’al/Qal, act part, mp)	sham, “there,” (adv)					

Interlinear Chart

Chapter 7:14



כמה קטן השער וצר הדרך שמוליך לחיים ומעט הם הנמצאים שם:

Hebrew Transcription

Translation: How small is the gate and narrow path that leads to life, and few are they that are found there?

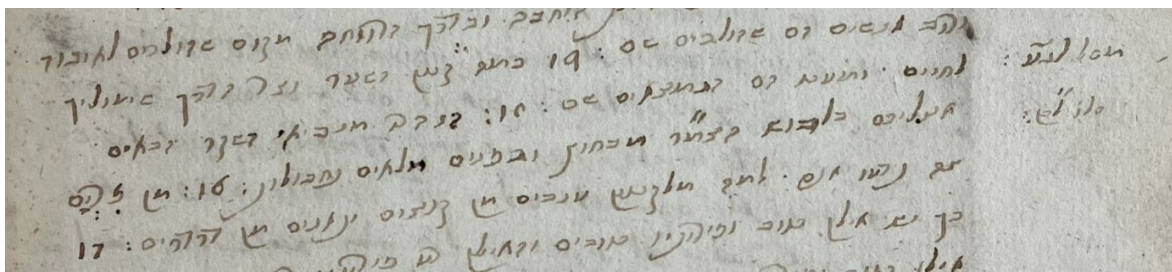
The Scriptures: Because the gate is narrow and the way is hard pressed which leads to life, and there are few who find it.

Aramaic: How small the gate and narrow the way that leads unto Khaye {Life}, and few are those who find it.

כמה	קטן	השער	וצר	הדרך	שמוליך	לחיים
kama, "how much, how many," (adv)	katan, "small," (adj ms)	ha'sha'ar, "the gate," (n ms)	v'tzar, "and/ but/ so/ or narrow, tight," (adj ms)	ha'derech, "the road, path, way," (n fs)	she'molich, "that/ which/ who/ whom I/ you (ms)/ he/it lead(s)," (rel part, v. Hifil, act part, ms)	l'chayim, "to/ for/ belonging to life (lives)," (prep, n mp)
ומעט	הם	הנמצאים	שם:			
ume'at, "and/ but/ so/ or few, little," (adv)	haym, "they," (3mp pron)	ha'nimtazim, "the we/ you (mp)/ they are found," (v. Nif'al, act part, mp)	sham, "there," (adv)			

Interlinear Chart

Chapter 7:15



הזהרו מנביאי השקר הבאים אצליכם בלבוש הצמר מבחוץ ובפנים מלאים תחבולות:

Hebrew Transcription

Translation: Beware of the false prophets¹⁷ who come near to you in **clothes of wool** on the outside but inside **are full of trickeries of war**.

The Scriptures: But beware of the false prophets, who come to you in sheep's clothing, but inwardly they are savage wolves.

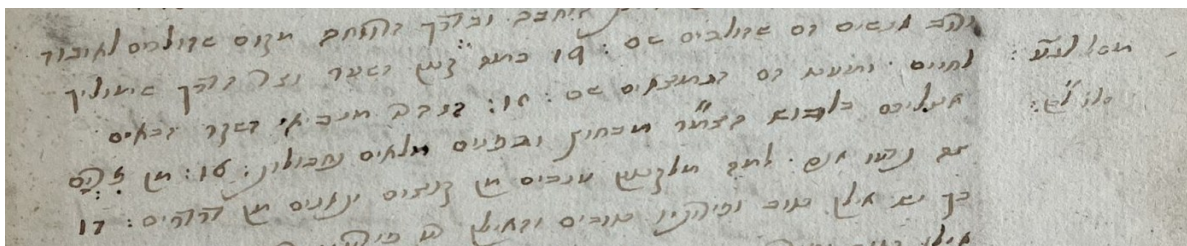
Aramaic: Be careful from the nabiye dagale {the false prophets} who come to you in the clothing of lambs, but from within, they are ravenous wolves.

הזהרו	מנביאי	השקר	הבאים	אצליכם	בלבוש	הצמר
hizaharu! "Beware, be careful!" (v. Nif'al, imp, 2mp)	m'nevi'ei-, "from/ of (the) prophets of..." (n mp constr)	sheker, "the false, lie," (n ms)	ha'ba'im, "the/that we/ you (mp)/ they come;" (v. Pa'al/Qal, act part, mp)	etzechem, "with, at, near, in the possession of you," (prep pron 2mp)	b'levush, "in/ with/ by (the) clothing, attire," (prep, n ms)	ha'tzemer, "the wool," (n ms)
מבחוץ	ובפנים	מלאים	תחבולות:			
m'vachutz, "from/ of (the) outside," (prep, n ms)	u'bifnim, "and/ but/ so/ or inside," (adv)	mele'im, "full," (adj mp)	tachbulot, "tricks, tricks of war, outwitting the enemy, stratagems," (n fp)			

Interlinear Chart

¹⁷ For information on false prophets, see Deuteronomy 13:1-5, 18:20-22, Jeremiah 23:16-32, and Ezekiel 13:1-9.

Chapter 7:16



מן פרים זה תדעו אתם למה מלקטין ענבים מן קוצים ותאנים מן דרדרים:
Hebrew Transcription

Translation: From their fruits you will know them; *for* how can they gather grapes from thorns, and figs from thistles?

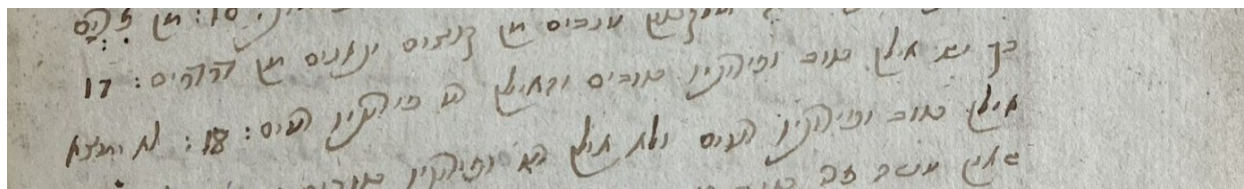
The Scriptures: By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles?

Aramaic: Thereupon, from their fruits you will know them. What? Do men pick enbe {grapes} from thorns, or thine {figs} from thistles?

מן	פרים	זה	תדעו	אתם	למה	מלקטין
min, "from/ of," (prep)	piryam, "their fruits," (n mp, 3mp pronom)	ze, "this," (pron, ms)	ted'u, "you (mp) will know," (v. Pa'al/Qal, yiqtol, fut, 2mp)	itam, "with them," (prep, 3mp pronom)	lama, "why? How? what kind?"	maliktin, "we/ you (mp)/they gather(s)," (Ar. v. Pael, act part, mp) Aramaism
ענבים	מן	קוצים	ותאנים	מן	דרדרים:	
anavim, "grapes," (n mp)	min, "from/ of," (prep)	kotzim, "thorns," (n mp)	v'teanim, "and/ but/ so/ or figs," (n fp)	min, "from/ of," (prep)	dar'darim, "thistle," (Ar. n mp) Aramaism	

Interlinear Chart

Chapter 7:17



כך יש אילן טוב ופירותיו טובים והאילן רע פירותיו רעים:

Hebrew Transcription

Translation: Therefore, there is a good tree, and its fruits are good; and a **bad**¹⁸ tree, its fruits are **bad**.

The Scriptures: So every good tree yields good fruit, but a rotten tree yields wicked fruit.

Aramaic: Thus so, every good tree produces good fruits, but, an evil tree produces evil fruits.

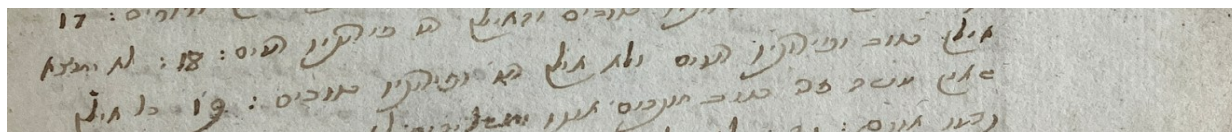
כך	יש	אילן	טוב	ופירותיו ¹⁹	טובים	והאילן
therefore, in this way," (adv)	yesh, "there is, there exists," (part)	ilan, "tree," (n ms)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	v'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	tovim, "good, pleasant, appropriate," (adj mp)	v'ha'ilan, "and/ but/ so/ or the tree," (n ms)
רע	פירותיו	רעים:				
ra, "evil, wickedness," (n ms)	perotav, "his/its fruits," (n mp)	ra'im, "bad(s), evil(s)," (adj mp)				

Interlinear Chart

¹⁸ Can also mean, "wicked."

¹⁹ The scribe may have copied a yod instead of a vav on the word ופירותיו (*perotav*) and was misspelled by writing פירותיו (*peritotav*).

Chapter 7:18



לא ימצא אילן טוב ופירותיו רעים ולא אילן רע ופירותיו טובים:

Hebrew Transcription

Translation: A good tree cannot **be found having** bad fruits, and neither *can* a bad tree have good fruits.

The Scriptures: A good tree is unable to yield wicked fruit, and a rotten tree to yield good fruit.

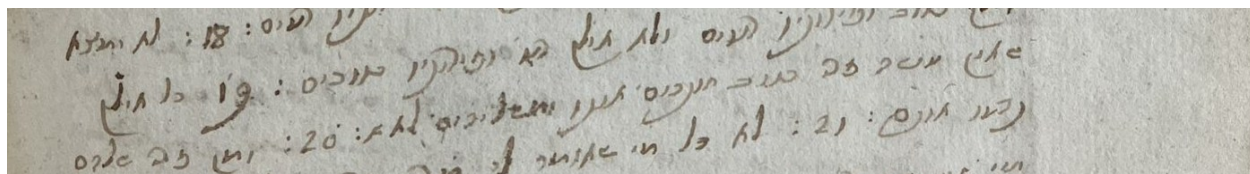
Aramaic: A good tree isn't able to produce evil fruits, and no evil tree produces good fruits.

לא	ימצא	אילן	טוב	ופירותיו ²⁰	רעים	ולא
lo, "no, not," (neg part)	yimatza, "he/it will be found," (v. Nif'al, yiqtol, pssv fut, 3ms)	ilan, "tree," (n ms)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	v'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	ra'im, "bad, evil," (adj, mp)	v' lo, "and/ but/ so/ or no, not," (neg part)
אילן	רע	ופירותיו	טובים:			
ilan, "tree," (n ms)	ra, "evil, wickedness," (n ms)	u'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	tovim, "good, pleasant, appropriate," (adj mp)			

Interlinear Chart

²⁰ This misspelling with the added yod (י) could be intentional and according to the influence of Aramaism.

Chapter 7:19



כל אילן שאין עושה פרי טוב חותכים אותו ומשליכים לאש:

Hebrew Transcription

Translation: Every tree that does not produce good fruit, **they** cut it down and throw into the fire.

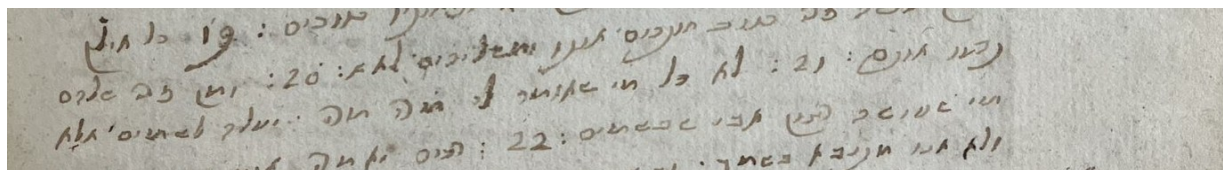
The Scriptures: Every tree that does not bear good fruit is cut down and thrown into the fire.

Aramaic: Every tree that doesn't produce good fruits is cut down and thrown in the nuhra {the fire}.

כל	אילן	שאין	עושה	פרי	טוב	חותכים
kol, "all," (n ms)	ilan, "tree," (n ms)	she'ain, "that/ which/ who/ whom isn't, is not," (rel part, part)	a'sah: "I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)	pri, "fruit," (n ms)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	chotchim, "we/ you (mp)/ they cut, slice," (v. Pa'al/Qal, act part, mp)
אותו	ומשליכים	לאש:				
oto, DO marker, "him/it," (3ms pronom)	u'mishlichim, "and/ but/ so/ or we/ you (mp)/ they throw," (v. Hif'il, act part, mp)	l'esh, "to/ for/ belonging to fire," (prep, n fs)				

Interlinear Chart

Chapter 7:20



ומן פרי שלהם תדעו אותם:

Hebrew Transcription

Translation: And from their fruit, you will know them.

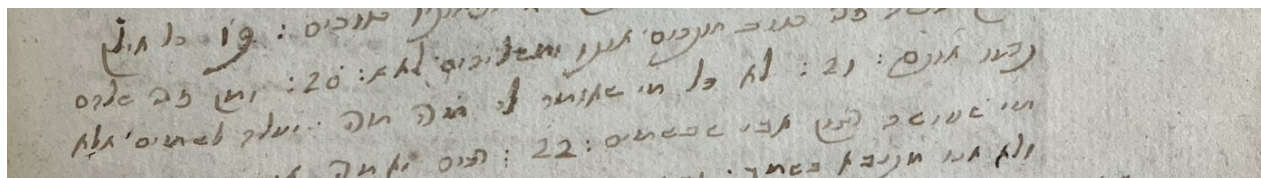
The Scriptures: So then, by their fruits you shall know them –

Aramaic: Therefore, from their fruits you will know them.

ומן	פרי	שלהם	תדעו	אותם:		
u'min, "and/ but/ so/ or from/ of," (prep)	pri, "fruit," (n ms)	she'lahem, "that/ which/ who/ whom to them," (pron 3mp)	ted'u, "you (mp) will know," (v. Pa'al/Qal, yiqtol, fut, 2mp)	otam, "them," (DO marker, 3mp pronom)		

Interlinear Chart

Chapter 7:21



לא כל מי שאומר לי מרי מרי יעלה לשמים אלא מי שעושה רצון אבי שבשמים:
Hebrew Transcription

Translation: Not everyone²¹ who says to me, “**My** Master, **my** Master,” will **ascend** to the heavens, but *it is* whoever does the desire of my Father in the heavens.

The Scriptures: Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens.

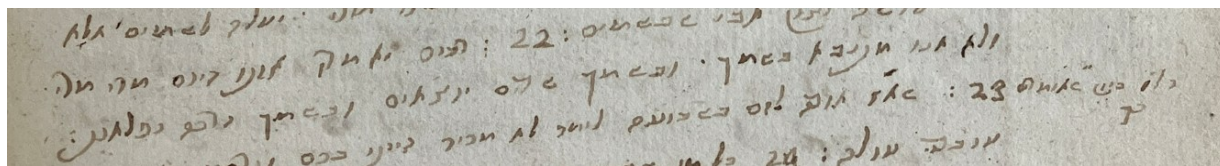
Aramaic: It isn’t all who say unto Me “Mari, Mari,” {My Lord, My Lord}, who enters unto The Malkutha d’Shmaya {The Kingdom of the Heavens}, but rather, whoever that does the will of My Father, who is in the Shmaya {the Heavens}.

לא	כל	מי	שאומר	לי	מרי	מרי
lo, “no, not,” (neg part)	kol, “all,” (n ms)	mi, “who?” (interrog part)	she’omer, “that/ which/ who/ whom I/ you (ms)/ he/it say(s),” (rel part, v. Pa’al/Qal, act part, ms)	li, “to/ for/ belonging to me,” (prep, 1cs pron)	mari, “my master,” (Ar. n ms, 1cs pronom) Aramaism	mari, “my master,” (Ar. n ms, 1cs pronom) Aramaism
יעלה	לשמים	אלא	מי	שעושה	רצון	אבי
ya’ale, “he/it will rise, grow, ascend,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	l’shamayim, “to/ for/ belonging to (the) skies, heavens,” (n mp)	ele, “but, only, however,” (conj)	mi, “who?” (interrog part)	she’a’sah: “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	ratzon, “desire, intent,” (n ms)	avi, “my father,” (n ms, 1cs pronom)
שבשמים:						
						she’bsamim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)

Interlinear Chart

²¹ Literally, “Not all who...”

Chapter 7:22



רבים יאמרו אותו היום מרי מרי ולא אנו מתנבא בשמך ובשמך שדים יוצאים ובשמך הרבה נפלאות:

Hebrew Transcription

Translation: Many will say on the day, “**My** Master, **my** Master — but did we not prophesy in your name, and in your name drive out demons, and in your name *do* many extraordinary things?”

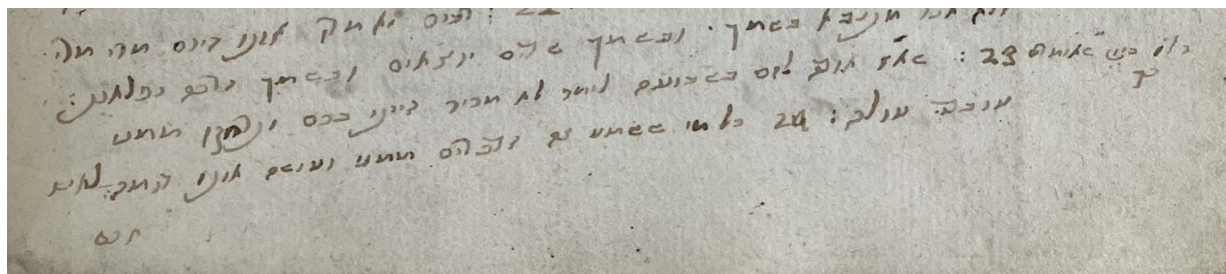
The Scriptures: Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’

Aramaic: Many will say unto Me in that day, “Mari, Mari,” {My Lord, My Lord}, haven’t we prophesied in Your Name? And in Your Name cast out the shide {the demons}? And in Your Name performed many miracles!?”

רבים	יאמרו	אותו	היום	מרי	מרי	ולא
rabim, “many, numerous,” (adj mp)	yomru, “they will say,” (v. Paal/Qal, qatal, past, 3mp)	oto, “him/it,” (DO marker, 3ms pronom)	ha’yom, “the day,” (n ms)	mari, “my master,” (Ar. n ms, 1cs pronom) Aramaism	mari, “my master,” (Ar. n ms, 1cs pronom) Aramaism	v’ lo, “and/ but/ so/ or no, not,” (neg part)
אנו	מתנבא	בשמך	ובשמך	שדים	יוצאים	ובשמך
anu, “we,” (1cp pron)	mitnabe, “I/ you (ms)/ he/it prophes(ies),” (v. Hit’pael, act part, ms)	b’shemech, “in/ with/ by you(ms) name,” (prep, n ms, 2ms pronom)	u’b’shemech, “and/ bu/ so/ or in/ with/ by you(ms) name,” (prep, n ms, 2ms pronom)	hedim, “demons,” (n mp)	yotzim, “I/ you (ms)/ he/it to go out, exit,” (v. Pa’al/Qal, act part, ms)	u’b’shemech, “and/ bu/ so/ or in/ with/ by you(ms) name,” (prep, n ms, 2ms pronom)
הרבה	נפלאות:					
harbeh, “many, much, a lot,” (adv)	nifala’ot, “we/ you (fp)/ they, those are wonderful, extraordinary,” (n mp)					

Interlinear Chart

Chapter 7:23



שאז אודה להם בשבועה לומר לא מכיר הייתי בכם ותרחקו ממני עובדי עולה:

Hebrew Transcription

Translation: Then I will **acknowledge them with an oath**, saying, “I have not known you, but be removed from me, you workers of iniquity!”

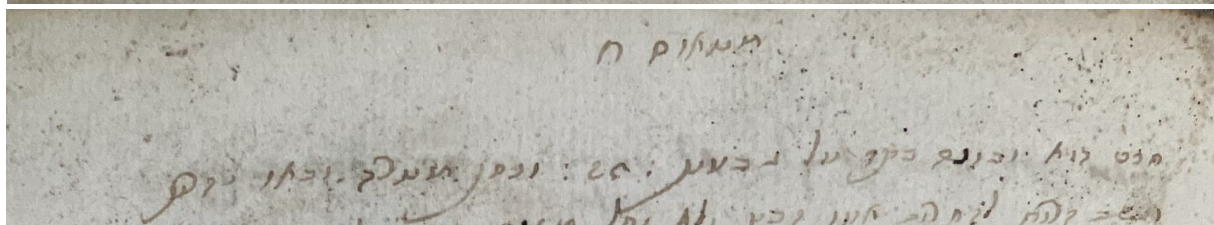
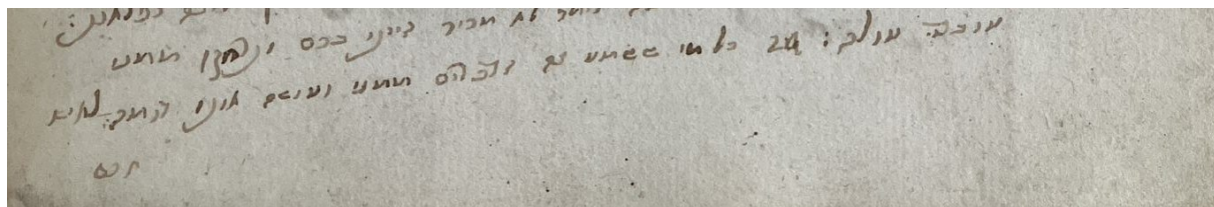
The Scriptures: And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’

Aramaic: And then I will profess unto them that I never {lit. from everlasting} have known you. You must depart from Me, workers of iniquity!

שאז	אודה	להם	בשבועה	לומר	לא	מכיר
she'az, “that/ which/ who/ whom then, in that case, so,” (conj)	ode, “I will acknowledge,” (v. Hif'il, yiqtol, fut, 1cs)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	b'shvu'a, “in/ with/ by (the) oath,” (prep, n fs)	lomar, “to say, to tell,” (v. Pa'al/Qal, inf constr)	lo, “no, not,” (neg part)	makir, “I/ you (ms)/ he/it know(s),” (v. Hif'il, act part, ms)
הייתי	בכם	ותרחקו	ממני	עובדי	עולה:	
hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	b'chem, “in/ with/ by you (mp),” (prep, 2mp pronom)	v'tarchaku, “and/ but/ so/ or you (mp) will be removed,” (v. Hif'il, yiqtol, fut, 2mp)	mimeni, “from/ of me,” (prep, 1 cs pronom)	ovdei, “we/ you (mp)/ they, those who work, operate,” (v. Pa'al/Qal, act part, mp)	avla, “iniquity,” (n cs)	

Interlinear Chart

Chapter 7:24



כל מי ששמע זה הדברים ממני ועושה אותו דומה לאיש חכם הוא ובונה ביתו על גבעות:

Hebrew Transcription

Translation: Everyone who hears these words from me and does accordingly, he is like a wise man and builds his house upon the **hills**.

The Scriptures: Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock,

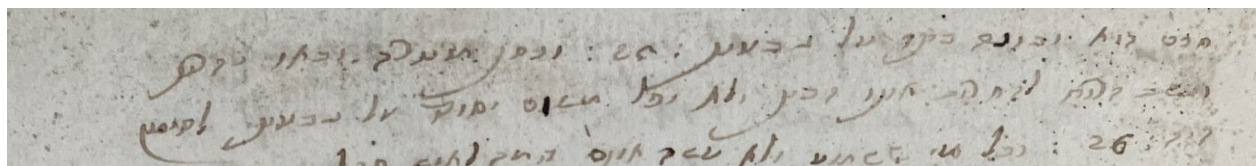
Aramaic: Therefore, all who hears My words, these, and does them, will be likened unto a gabra khakima {a wise man} who built his house upon shua {bedrock}.

כל	מי	ששמע	זה	הדברים	ממני	ועושה
kol, "all," (n ms)	mi, "who?" (interrog part)	she'shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron, ms)	ha' devarim, "the words, matters, things," (n mp)	mimeni, "from/ of me," (prep, 1 cs pronom)	v'a'sah: "and/ but/ so/ or I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)
אותו	דומה	לאיש	חכם	הוא	ובונה	ביתו
oto, "him/it," (DO marker, 3ms pronom)	dome, "I/ you (ms)/ he/it resembles, is like," (v. Pa'al/Qal, act part, ms)	l'ish, "to/ for/ belonging to man," (prep, n ms)	chacham, "wise, smart," (adj ms)	hu, "he/it," (3ms, pron)	u'bone, "and/ but/ so/ or I/ you (ms)/ he/it builds, constructs," (v. Pa'al/Qal, act part, ms)	baito, "his/its house," (n ms, 3ms pronom)

					גבעות:	על
					gva'ot, "hills," (n fp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

Chapter 7:25



ונחת מטרה ובאו נהרות ונשב הרוח להחריב אותו הבית ולא נפל משום יסודו על גבעות לסימן היה:

Hebrew Transcription

Translation: And its rain descended, and **rivers** came, and wind blew to **destroy it** (*the house*). But it did not fall because its **foundation** was marked upon the **hills**.

The Scriptures: and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock.

Aramaic: And the rain descended, and the rivers came, and the winds blew, and they thrust against that house, and it didn't fall, for, its foundation was placed on shua {bedrock}.

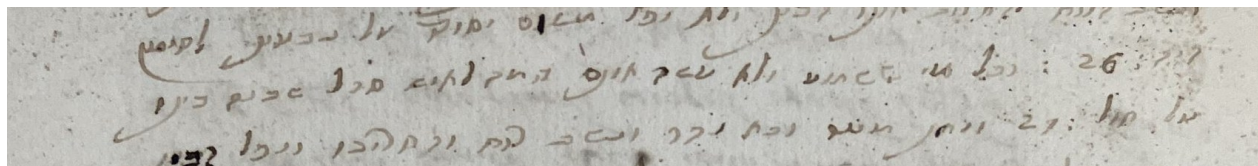
ונחת	מטרה	ובאו	נהרות	ונשב	הרוח	להחריב
v'nacht, "and/ but/ so/ or went down, descended, rested," (v. Pa'al/Qal, qatal, past, 3ms)	matrah, "her/its rain," (n ms, 3fs pronom)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	naharot, "rivers," (n mp)	v'nashav, "and/ but/ so/ or he/it blew," (v. Pa'al/Qal, qatal, past, 3ms)	ruach, "wind, spirit," (n fs)	lehachariv, "to destroy, ruin," (v. Hifil, inf constr)
אותו	הבית	ולא	נפל	משום ²²	יסודו	על
to, "him/it," (DO marker, 3ms pronom)	ha'bayit, "the house," (n ms)	v' lo, "and/ but/ so/ or no, not," (neg part)	nafal, "he/it fell" (v. Pa'al/Qal, qatal, past, 3ms)	mishum, "from the point of view, because," (prep) Mishnaic	yesodo, "his/its foundation," (n ms, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)
גבעות	לסימן ²³	היה:				
gva'ot, "hills," (n fp)	lesamen, "to mark, sign, signal," (v. Pa'al/Qal, inf constr) Mishnaic	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)				

Interlinear Chart

²² The word משום (*mishum*) is first found in the *Mishnah* Peah 1:3.

²³ The noun form of this word סימן (*siman*) is found in *The Scroll of Mysteries: Cochin Hebrew Revelation*, starting in chapter 13 with the mark of the beast. The first use of this word סימן (*siman*) is translated as "omen" in the *Mishnah*, Berakhot ("Blessings"), dating from c. 190 CE to 230 CE. This word is derived from the Greek word *sīmā*, "sign," "mark," or "omen." The Aramaic word is סימנא (*sīmānā*) and in Arabic سيمًا (*sīmā*). In this case, it appears the meaning is simply the verb form of "to mark" and not as a negative connotation.

Chapter 7:26



וכל מי ששמע ולא עשה אותם דומה לאיש סכל שבנה ביתו על חול:

Hebrew Transcription

Translation: And everyone who hears and does not do them is like a fool who built his house on sand.

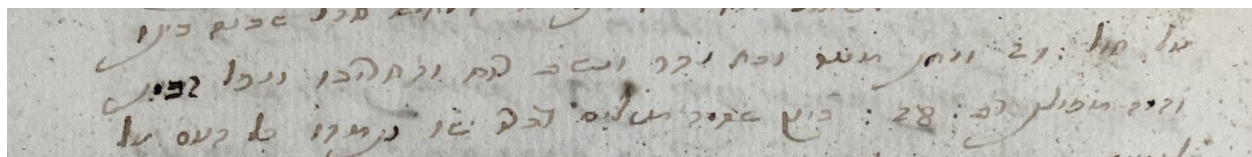
The Scriptures: And everyone who hears these words of Mine, and does not do them, shall be like a foolish man who built his house on the sand,

Aramaic: And all who hears My words, these, and doesn't do them, will be likened unto a gabra sakla {a foolish man} who built his house on khala {sand}.

דומה	אותם	עשה	ולא	ששמע	מי	וכל
dome, "I/ you (ms)/ he/it resembles, is like," (v. Pi'el, act pat, ms)	otam, "them," (DO marker, 3mp pronom)	asa, "he/it did, made," (v. Pa'al/Qal, qatal, past, 3ms)	v'lo, "and/ but/ so/ or no, not," (neg part)	she'shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mi, "who?" (interrog part)	v'kol, "and/ but/ so/ or all," (n ms)
	חול:	על	ביתו	שבנה	סכל	לאיש
	chol, "sand," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	baito, "his/its house," (n ms, 3ms pronom)	she'bana, "that/ which/ who/ whom he/it built," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	sachal, "fool," (n ms)	l'ish, "to/ for/ belonging to man," (prep, n ms)

Interlinear Chart

Chapter 7:27



ונחת מטר ובא נהר ונשב רוח והחריבו ונפל הבית והיה מפולת רב:

Hebrew Transcription

Translation: And rain descended, and a **river** came, then the wind blew and caused destruction, and the house fell, and it was a great fall.

The Scriptures: and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”

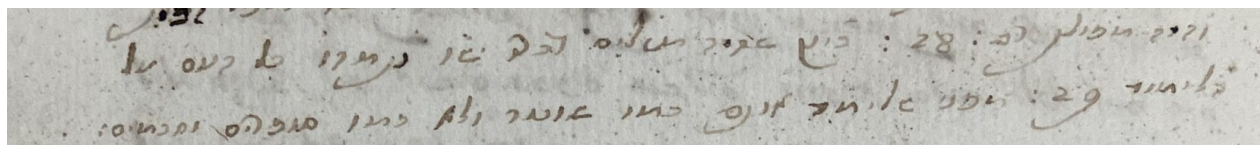
Aramaic: And the metra {the rain} descended, and the nahrutha {the rivers} came, and the rukhe {the winds} blew, and they thrust against that house, and it fell. And its fall was great!”

ונחת ²⁴	מטר	ובא	נהר	ונשב	רוח	והחריבו
v'nachit, “and/ but/ so/ or he/it descended, to come down,” (Ar. v. Peal, act part, ms) Aramaism	matra, “rain,” (n ms)	u'ba, “and/ but/ so/ or he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	nahar, “river,” (n ms)	v'nishev, “and/ but/ so/ or he/it blew,” (v. Pi'el, qatal, past, 3ms)	ruach, “wind, breath, spirit,” (n cs)	v'hecherivu, “and/ but/ so/ or they destroyed,” (v. Hif'il, qatal, past, 3mp)
ונפל	הבית	והיה	מפולת	רב:		
v'nafal, “and/ but/ so/ or he/it fell,” (Pa'al/Qal, qatal, past, 3ms)	h'bayit, “the house,” (n ms)	ve'ha'yah, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	mapulet, “fall,” (n fs)	rav, “great, vast,” (adj ms)		

Interlinear Chart

²⁴ Aramaic word that is a metaphor for making it rain. See Aph Dem 4.65:25: ܡܬܪܐ ܡܬܪܐ.

Chapter 7:28



כיון שהיה משלים דברי ישו נתמהו כל העם על הלימוד:

Hebrew Transcription

Translation: When the words of Yeshua were completed, all the people were astonished over the teaching.

The Scriptures: And it came to be, when יהושע had ended these words, that the people were astonished at His teaching,

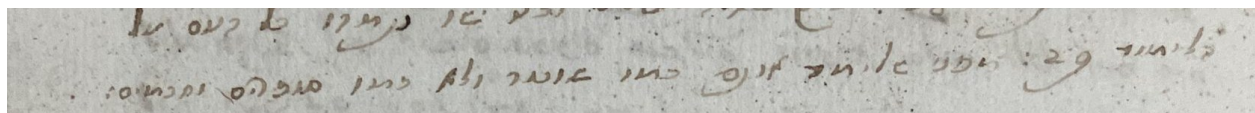
Aramaic:

And it happened that when Eshu {Yeshua} had finished these words, the crowds were marveling about His doctrine.

כיון	שהיה	משלים	דברי	ישו	נתמהו	כל
keivan, "because, as soon as, since," (conj)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'alQa/, qatal, past, 3ms)	mashlim, "we/ you (mp)/ they, those completed," (v. Hif'il, act part, mp)	debrei, "words, things, matters, sayings, utterances," (n mp constr)	yeshu, "Yeshua," (name)	nitmhu, "they were amazed, astonished," (v. Nif'al, qatal, past, 3mp)	kol, "all," (n ms)
העם	על	הלימוד:				
h'am, "the people," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	h'limud, "the teaching, study," (n ms)				

Interlinear Chart

Chapter 7:29



מפני שלימד אותם כמו שוטר ולא כמו סופרים וחכמים:

Hebrew Transcription

Translation: Because he taught them as an authority, and not like *the* scribes **and** sages.

The Scriptures: for He was teaching them as one possessing authority, and not as the scribes.

Aramaic: For, He was teaching them as a Mashalta {an Authority}, and not like saphrayhun {their Scribes} and the Phrishe {the Pharisees}.

מפני	שלימד	אותם	כמו	שוטר	ולא	כמו
mipnei, "from/ of, away from," (prep)	she'limud, "that/ which/ who/ whom he taught," (v. Pi'el, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pron)	k'mo, "like, as, similar to," (adv, prep)	shoter "officer, authority, overseer," (n ms)	v'lo, "and/ but/ so/ or no, not," (neg part)	k'mo, "like, as, similar to," (adv, prep)
						סופרים
						soferim, "scribes," (n mp)
						וחכמים:
						v'chachamim, "and/ but/ so/ or wise ones, sages," (n mp)

Interlinear Chart