

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Twelve

The Cochin Hebrew Book of Matthew

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

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Hebrew Grammarian and Translator

The Cochin Hebrew Book of Matthew Chapter Twelve

Cambridge 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.¹

¹ 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).

Introduction

The Cochin Hebrew Matthew manuscript holds considerable importance as it was discovered in Cochin, India, in the synagogue of the Malabari Black Jews. Cochin, India, was a major trade route during the days of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews and was discovered by Claudius Buchanan in 1803 and copied in 1730. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms according to the First Century customs.

Matthew, a Jewish man, was proficient in both Hebrew and Aramaic, addressing an audience within the Jewish cultural sphere. Consequently, the Gospel of Matthew is dated 40 CE and is often considered the "most Jewish gospel." And according to historical accounts, two disciples, Thomas and possibly Andrew, traveled to Cochin, India, with writings from the New Testament.

More Details on The Cochin Manuscripts

The Cochin Hebrew Matthew MS Oo.1.32 is the New Testament (MS Oo.1.32, Oo.16.1, Oo.1.16.2) gospels and writings, written in Hebrew, discovered in Cochin, India, by Claudius Buchanan in 1803 and copied in 1730. The manuscripts were assembled, collected, and possibly scribed by Ezekiel Rahabi II, the chief Jewish merchant of the Dutch East India Company in Cochin, India. However, when comparing the manuscripts of the Cochin Hebrew Matthew MS Oo.1.32, Oo.1.16.1, and the Cochin Hebrew Revelation MS Oo.1.16.2, it is possible that there were two different scribes in the writing of these manuscripts.

“Three distinct handwriting styles² in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Rahabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”³

Yet, it is important to consider that if Ezekiel Rahabi II scribed both the MS Oo.1.32 and the MS Oo.1.16 manuscripts, Claudius Buchanan documented in his book, *Christian research in Asia*, published in 1811,⁵ the following statement written by Ezekiel Rahabi II in the cover of the collection of the MS Oo.1.32:

Heaven is my witness that I have not translated this, God forefend, to believe it, but to understand it and know how to answer the heretics . . . that our true Messiah will come.
Amen. Ezekiel Rahabi II

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: M. M. Weinstein, “A Hebrew Qur’an Manuscript,” *Studies in Bibliography and Booklore* 10 (Winter 1971/72): 35

³ Gebhardt-Klein, M.A., Joseph. *The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew Text and Translation*, 2022, revised 2023, pp iv. Also see Weinstein, “A Hebrew Qur’an Manuscript,” 36. ⁵ pp. 85-95.

What's Included in the Cochin Hebrew Matthew:

The Cochin Hebrew Matthew MS Oo.1.32 book contains images, Hebrew transcription, English translation, interlinear tables, the corresponding Greek and Aramaic verses for comparison and commentary revealing the mysteries discovered within the Hebrew grammar.

The team at Project Truth Ministries (PTM) takes great pleasure in dedicating many hours studying, researching, transcribing, and translating the Hebrew New Testament manuscripts to edify and build the body of Messiah. We pray the book of the Cochin Hebrew Matthew is as inspirational to you as it has been to the PTM team.

*- Janice F. Baca
Translator and Biblical Hebrew Grammarian*

Forward

I have been in the ministry for over 30 years and have seen many profound truths brought forth and astonishing discoveries made throughout my lifetime. I was up on a ladder painting and stretched out as far as OSHA would allow when the podcast YouTube was playing in my ear ended. Due to my precariously perched position, I could not stop whatever YouTube was going to suggest next. Suddenly, I began to hear the voice of Janice Baca and Bryan Williams talking about this “Cochin Hebrew Revelation”. Little did I know that this would not only open up a massive discovery for me and my faith, but also new friendships with beloved brothers and sisters in Messiah.

I am a textual nerd by hobby and passion. My wife Miranda bought me a complete Tanakh scroll in Hebrew from Israel one year. This prompted me to take Hebrew classes from the Hebrew University so I could begin to read from this scroll. My love for the nuances of the Hebrew language has taken off and helped me immensely in my studies and understanding.

Further whetting my appetite, I praise Yah for bringing Project Truth Ministries into my life. I have enjoyed their verse-by-verse dissection of the Hebrew Revelation out of Cochin, India. Seeing the Aramaisms myself, thanks to the interlinear provided by Janice and her team, is just something not done and indicates how these ancient manuscripts predate the Greek manuscripts that we have, making up our modern English translations.

I have looked into some of the criticisms of the Cochin and cannot find any that stick. One such argument against is the use of Yeshu instead of Yeshua in the manuscripts. The popular opinion on this is that the term Yeshu is a derogatory term found in the Talmud, mocking Yeshua and being an acronym for “May his name be blotted out”. This is absolutely true and began around the 2nd century AD. However, thanks to the scholarship of people like David Flusser and Joachim Jeremias - we see that the pronunciation of Yeshua began before the 2nd-century adoption in the Talmud. Their research shows that the last letter (ayin) was swallowed up in pronunciation in certain Galilean dialects. We know that the disciples grew up in the area of Galilee, we further know of certain “common and uneducated” men who wrote about Yeshua, and we would expect them to use this colloquial spelling of Yeshu.

Just like we see many times in the Cochin, the people throughout the years, did not “fix” the text to the Greek - we see this very early dialectic use of Yeshu coming through even to today. Another sign to me of the authenticity of the manuscript.

This Cochin Hebrew Matthew has markers not only pre-dating the Greek text but also Shem Tov’s Hebrew Matthew as well. There are some significant differences we are finding. I have begun pouring over these manuscripts and am seeing more clearly what my Messiah taught and said, I would encourage you to take your time and enjoy this like you would a good steak. Chew each morsel deliberately and incorporate the Hebrew concept of Selah with each thought.

I believe that with careful study of these Hebrew manuscripts, led by the Holy Spirit, Yah will deepen your walk and understanding. I believe we will see more Fruit of the Spirit begin to bud on your branches and they will be tasty to all those around you, leading them to come and see that Yehovah is good!

Selah, Shema, & Shalom
-Jeff Brannon The Way Remnant

Legend and Definitions

In the Cochin Hebrew Revelation MS Oo.1.32 interlinear tables, there are notes, tags, and footnotes. For reference, the following terms are defined below:

Aramaism: Due to the pressure of the surrounding language in Judea, Hebrew made a grammatical shift called “Aramaism.” These Aramaism markers are markers of the late Second Temple period. Some examples of Aramaisms are that the aleph tav (אָ) direct object markers are used less frequently to identify the direct object. But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32 and labeled accordingly with the Syriac script.

Second Temple: These are Second Temple words and/or spellings. The Second Temple is defined as spanning from the destruction of the First Temple in c. 586 BCE to the destruction of the Second Temple in c. 70 CE.

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

- a. interog part – interrogative particle (if as a prefix is attached to only a noun) b. n – noun
- c. abs– absolute
- d. constr - construct
- e. adj – adjective
- f. adv – adverb (modifies anything but a noun)
- g. constr – construct
- h. neg part – negative particle
- i. rel part – relative particle
- j. prep – preposition (when added to a noun, then is an adverb)
- k. pron – pronoun
- l. pronom – pronoun suffix
- m. v – verb
- n. inj part – interjection particle
- o. DO marker – direct object marker

II. Person:

- a. 1 – first person (I, we)
- b. 2 – second person (you (ms), you (mp))
- c. 3 – third person (he/it, she/it or they)

III. Number:

- a. s – singular (I, you (singular), he/it, she/it)

- b. p – plural (we, you (plural), they)

IV. **Gender/Gender number:**

- a. m – masculine
- b. f – feminine
- c. c – common (masculine or feminine gender)

V. **Binyan/Stem Verb Forms:**

- a. Pa'al/Qal – Active binyan verb stem
- b. Pi'el - Active intensifier binyan verb stem
- c. Pu'al - Passive intensifier binyan verb stem
- d. Hif'il - Active causative binyan verb stem
- e. Hu'fal - Passive causative binyan verb stem
- f. Hit'pael - Reflexive or reciprocal binyan verb stem and does not have a direct object
- g. Nif'al - Passive binyan verb stem. Or this verb stem can be reflexive or reciprocal like Hit'pael and will not have a direct object.
- h. Nit'pael – Mishnaic verb binyan verb stem with a mix of the Nifal and Hit'pael verb stems used regularly to express reflexive action. This verb binyan stem was used in the First Century and later went extinct.

VI. **Voice:**

- a. qatal - past tense
- b. yiqtol - Simple future, iterative (future or past), language of the law, or habitual action
- c. act part – active participle
- d. pssv part – passive participle
- e. imp - imperative
- f. inf - infinitive
- g. inf abs - infinitive absolute
- h. inf constr - infinitive construct
- i. jssv - jussive. This is similar to an imperative but is in third person (ex, "let there be light")

VII. **Additional Grammatical Notes:**

- a. ׀ (vav) conjunctions/disjunctions are not labeled in the interlinear tables but is identified as a prefix and are usually translated as “and/ but/ so/ or,” according to context.
- b. ה (hey) definite articles are not labeled in the interlinear tables but are identified as a prefix and are usually translated as “the.”
- c. Card num – cardinal number
- d. Ord num – ordinal number
- e. Hebrew letters in red are Aramaic words, prefixes, or suffixes and are called “Aramaisms.”

Acknowledgements

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that has been given to translate and publish the Hebrew manuscripts of the New Testament for Elohim's people.

I also want to recognize the Project Truth Ministries (PTM) team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.23, Oo.1.16.1, Oo.1.16.2 from Hebrew to English:

Bryan S. Williams, history scholar and Assistant PTM Project Lead, and videographer
Victor Nuñez, researcher and transcriber
Jonathan Meyer, researcher and transcriber
Michael Johnson, transcriber
Rebecka Paniwozik, transcriber
Ann Hillebrenner, administrative assistant

I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff generously gives his valuable time, resources, research, and scholarly input, supporting the great endeavor to provide a solid biblical foundation regarding the findings within the Cochin Hebrew New Testament.

I want to thank Kurt Sutton for contributing the gift of the Cochin Hebrew New Testament images MS Oo.1.32 and MS Oo.1.16.1.

Lastly, I would like to thank my husband, David, for his sacrifice in helping me make this project possible.

- Janice F. Baca

כ"ח

אמר להם י"ג ימים ארבעה עשר ימים ארבעה עשר ימים ארבעה עשר ימים
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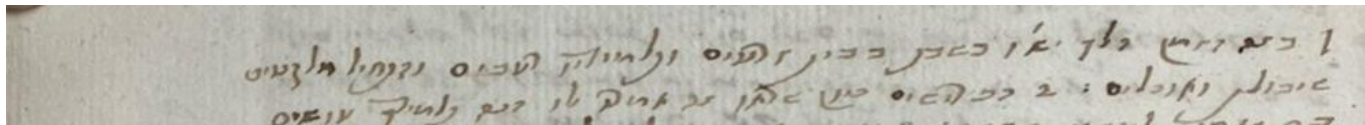
זק צסק על
ב ומוס
אמר:

צסק

10

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Chapter 12:1



בזה הזמן הלך ישו בשבת בבית זרעים ותלמידיו רעבים והתחיל מלקטים שיבולת ואוכלים:
Hebrew Transcription

Translation: At that time, Yeshua walked on the Sabbath **in the seed house**⁴, and his talmidim (students) were hungry and **began collecting ears of grain** and eating.⁵

The Scriptures: “At that time יהושע went through the grain fields on the Sabbath. And His taught ones were hungry, and began to pluck heads of grain, to eat.

Aramaic:

כמה וכמה תלמידיהו הלך בשבתה במה וזרעיהו חלבוהו, בפנה הזרע חלבוהו שבלה הארץ
At that time Eshu {Yeshua} was walking during The Shabtha {The Sabbath}, among the zara {the grain fields}, and His Disciples were hungry, and they began to pick off the shleble {the ears of the grain}, and they were eating.

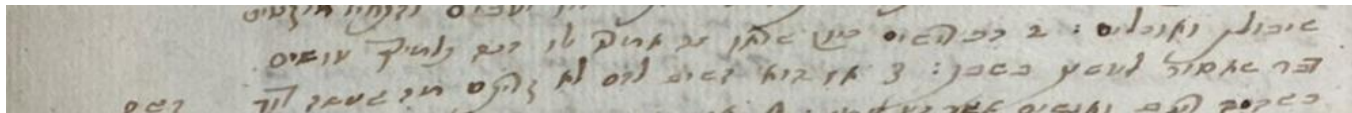
זרעים	בבית	בשבת	ישו	הלך	הזמן	בזה
zra'im, “seeds,” (n mp)	b'beit, “in/ with/ by (the) house of,” (prep, n ms constr)	b'shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	Yeshua (name)	halach, “he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'zman, “the time, season, a set time, appointed time,” (n ms)	b'ze, ‘in/ with/ by (the) this,” (prep, pron, ms)
	ואוכלים:	שיבולת	מלקטים	והתחיל	רעבים	ותלמידיו
	v'ochlim, “and/ but/ so/ or we/ you (mp)/ they, those eating,” (v. Pa'al/Qal, act part, mp)	shibolet, “ear of (grain),” (n fs)	melaktim, “we/ you (mp)/ they collect,” (v. Pi'el, act part, mp)	v'hitchil, “he/it started, began,” (v. Hif'il, qatal, past, 3ms)	reve'vim, “we/ you (mp)/ they, those who hunger,” (v. Pa'al/Qal, act part, mp)	v'talmidav, “and/ but/ so/ or his/its talmidim, students,” (n mp, 3ms pronom)

Interlinear Chart

⁴ Unlike the Greek version, which has them gathering in the fields as permitted by Deuteronomy 23:25, the Cochin version describes them entering the grain storage area in the fields. This aligns with the comparison to David entering the Temple when hungry, as noted in Matthew 12:4.

⁵ See Deuteronomy 23:25. In the Torah, plucking grain by hand on the Sabbath is permitted.

Chapter 12:2



הפירושים כיון שראו זה אמרו לו הנה תלמידך עושים דבר שאסור לעשות בשבת:
Hebrew Transcription

Translation: The Pharisees, when they saw this, said to him, “Behold! Your talmidim (students) are doing something that is **forbidden** to do on the Sabbath.”⁶

The Scriptures: And when the Pharisees saw it, they said to Him, “Look, Your taught ones are doing what is not right to do on the Sabbath!”

Aramaic:

פרישה דה בן שום אנטה אכונה למ מה ולחבדתי חבנה בונה דלה עלתה לחבנה כפבלה

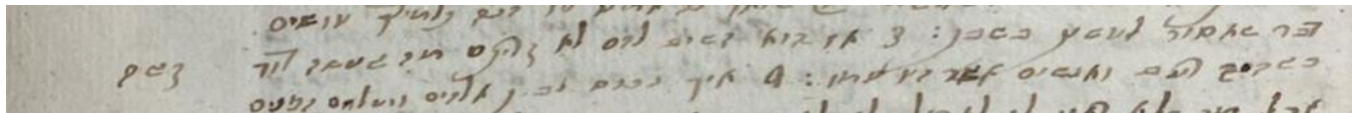
But, when The Phrishe {The Pharisees} saw them, they said unto Him, “Look! Your disciples, they are doing something that isn’t lawful to do during The Shabtha {The Sabbath}!!!”

	הנה	לו	אמרו	זה	שראו	כיון	הפירושים
	hine, “behold,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	ze, ‘this (pron, ms)	she’ra’u, “that/ which/ who/ whom they saw,” (prep, v. Pa’al/Qal, qatal, past, 3mp)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	ha’perushim, “the pharisees,” (n mp)
		בשבת:	לעשות	שאסור	דבר	עושים	תלמידך
	b’shabat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	la’a’sot, “to do, make,” (v. Pa’al/Qal, inf constr)	she’asur, “that/ which/ who/ whom prohibited, forbidden,” (rel part, adj ms)	dvar, “thing, word, matter,” (n ms)	o’sim, “we, you (mp)/ they, those doing, making,” (v. Pa’al/Qal, act part, mp)	talmidcha, “your talmidim, students,” (n mp)	

Interlinear Chart

⁶ Plucking grain on the Sabbath was forbidden in the oral law, not in the Tanakh (Old Testament).

Chapter 12:3



אז הוא השיב להם לא קריתם מה שעשה דוד כשהיה רעב ואנשים אשר היו עמו:
Hebrew Transcription

Translation: Then he **replied** to them, “Have you not read what David did, when he was hungry, **and the men** that were with him?”

The Scriptures: But He said to them, “Have you not read what Dawiḏ did when he was hungry, he and those who were with him:

Aramaic:

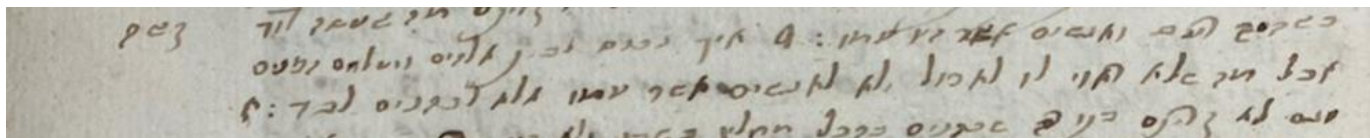
מה דה איהו למתן לה פתלתא עבד ביה דהיה ביה כפ האלתא דבגתא

Then He said unto them, “Haven’t you read what David did when he was hungry, and those who were with him?”

	מה	קריתם	לא	להם	השיב	הוא	אז
	mah, “what,” (inter part)	kri’atam, “you (mp) read,” (v. Pa’al/Qal, qatal, past, 2mp)	lo, “no/not,” (neg part)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	hu, “he/it,” (3ms, pron)	az, “then, in that case, so,” (conj)
	היו	אשר	ואנשים	רעב	כשהיה	דוד	שעשה
	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	asher, “that, which, who, whom,” (conj)	v’anishim, “and/ but/ so/ or men, or people,” (n mp/n cp)	ra’ev, “I/ you (ms)/ he/it is hungry,” (v. Pa’al/Qal, act part, ms)	k’sha’haya, “when he/it was,” (adv, v. Pa’al/Qal, qatal, past, 3ms)	David, (name)	she’a’sa, “that/ which/ who/ whom he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)
							עמו:
							imo, “with him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 12:4



איך נכנס לבית אלהים ומלחם הפנים אכל מה שלא ראוי לו לאכול ולא לאנשים אשר עמו אלא לכהנים לבד:
Hebrew Transcription

Translation: “How he entered into the house of Elohim (God) and ate the bread of the presence (*table of showbread*) which was not appropriate for him to eat **nor for the men** who were with him, but rather for the priests **alone**.”⁷

The Scriptures: how he went into the House of Elohim and ate the showbread which was not right for him to eat, nor for those who were with him, but only for the priests?

Aramaic:

איך נכנס לבית אלהים ומלחם הפנים אכל מה שלא ראוי לו לאכול ולא לאנשים אשר עמו אלא לכהנים לבד:

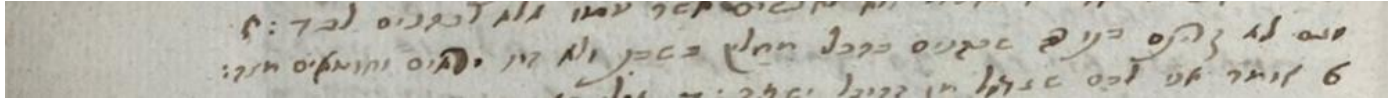
How he entered into The Baytha d'Alaha {The House of God} and he ate The Bread of The Table of MarYa {The Lord-YHWH}, that which wasn't lawful for him to eat, and neither for those who were with him, but only for the Kahne {the Priests}?

	אכל	הפנים	ומלחם	אלהים	לבית	נכנס	איך
	achal, “he/it ate,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'panim, “the face(s), presence,” (n mp)	u'm'lechem, “and/ but/ so/ or from/ of bread, food,” (prep, n ms)	Elohim, “God(s)” (n mp)	l'beit, “to/ for/ belonging to (the) house of,” (prep, n ms constr)	nichnesu, “he/it entered,” (v. Nif'al, qatal, past, 3ms)	eich, “how?” (adv)
	לאנשים	ולא	לאכול	לו	ראוי	שלא	מה
	l;anashim, “to/ for/ belonging to men, mankind,” (n mp)	v' lo, “and/ but/ so/ or nor, not,” (neg part)	le'ekol, “to eat (v. Pa'al/Qal, inf constr)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	ra'uy, “fitting, appropriate, worthy,” (adj ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	mah, “what?” (inter part)
			לבד:	לכהנים	אלא	עמו	אשר
			levad, “alone,” (adv)	l' kohanim, “to/ for/ belonging to (the) priests,” (prep n mp)	ele, “but, only, however,” (conj)	imo, “with him/it,” (prep, 3ms pronom)	asher, “that, which, who, whom,” (conj)

Interlinear Chart

⁷ See 1 Samuel 21:1-6 and 21:16.

Chapter 12:5



וגם לא קריתם בתורה שכהנים בהכל מחלין בשבת ולא היו יראים וחוטאים מזה:
Hebrew Transcription

Translation: “**And again**, have you not read in the Torah that the priests in the holy place profane on the Sabbath, and **they were not afraid or sinning from this?**”

The Scriptures: “Or did you not read in the Torah that on the Sabbath the priests in the Set-apart Place profane the Sabbath, and are blameless?”

Aramaic:

אם לא פוטמם כהונהא דבמסא כמחלא חסלא למ לעבאא סדלא חגא אס

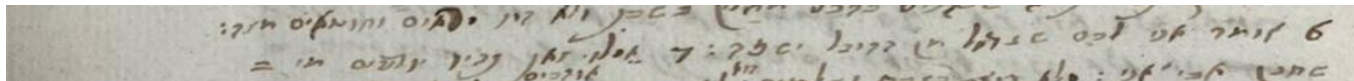
Or haven't you read in The Uraytha {The Law/The Torah} that the Kahne {the Priests} in The Haykla {The Temple} profane The Shabtha {The Sabbath}, and they are without blame?

וגם	לא	קריתם	בתורה	שכהנים	בהכל	מחלין ⁸
v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	lo, “no; not,” (neg part)	kriterem, “he/it happened,” (v. Pa'al/Qal, qatal, past, 3ms)	b'Torah, “in/ with/ by (the) teaching, instruction (of the Torah),” (prep, fs)	she'kohanim, “that/ which/ who/ whom priests,” (rel part, n mp)	b'hekal, “in/ with/ by (the) holy place,” (prep, n ms)	m'chulin, “from/ of something profane, secular,” (Ar. adj ms) <div style="display: flex; align-items: center; justify-content: center;"> ܡܚܠܝܢ <div style="border: 1px solid black; padding: 2px; font-size: 0.8em; margin-left: 5px;"> Aramaism Mishnaic </div> </div>
בשבת	ולא	היו	יראים	וחוטאים	מזה:	
shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	ve' lo, “and/ but/ so/ or no, not,” (neg part)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	yere'im, “we/ you (mp)/ they fear,” (v. Pa'al/Qal, act part, mp)	v'chot'im, “we/ you (mp)/ they sin,” (v. Pa'al/Qal, act part, mp)	m'ze, “of/ from this,” (prep, ms)	

Interlinear Chart

⁸ This word is first found in *Mishnah Demai* 5:2.

Chapter 12:6



אומר אני לכם שגדול מן ההיכל הוא יש פה:

Hebrew Transcription

Translation: “I – I say to you that one greater than the holy place is here.”

The Scriptures: “But I say to you that in this place there is One greater than the Set-apart Place.

Aramaic:

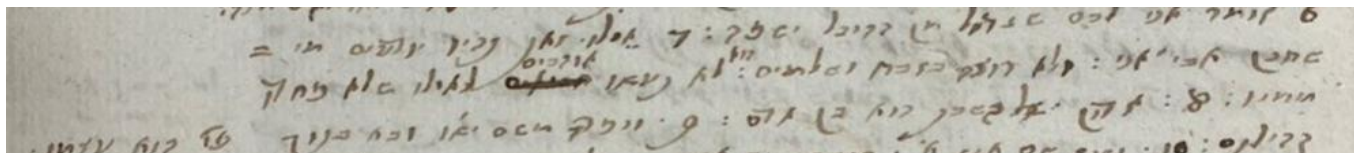
אנכי אומר לכו דם גדול מן סמלה אהל סוכה

But, I say unto you that *one* of greater importance than The Haykla {The Temple} is here!

הוא	ההיכל	מן	שגדול	לכם	אני	אומר
hu, “he/it,” (pron)	ha’hekal, “the holy place,” (n ms)	min, “from, of, than,” (prep)	she’gadol, “that/ which/ who/ whom big large,” (adj ms)	lachim, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 3ms)
					פה:	יש
					po, “here,” (adv)	yesh, “there is, there exists,” (part)

Interlinear Chart

Chapter 12:7



אילו זאת תהיו יודעים מי שחנן אביי אני ולא רוצה בזבח ושלמים הוא לא תעשו אוהבים לאילו שלא פחדו ממנו:

Hebrew Transcription

Translation: “The following *matter* you are to know; whoever my father pardons, I do not want sacrifice or peace offerings.⁹ He (*Yehovah*) will not demonstrate love for those who do not fear Him.”

The Scriptures: “And if you had known what this means, ‘I desire compassion and not offering,’ you would not have condemned the blameless.

Aramaic:

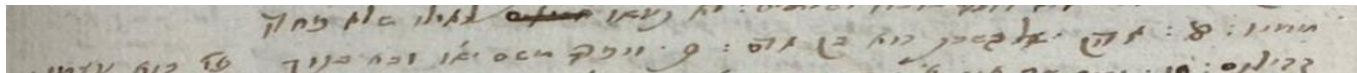
אלה דיק גיבך מהטלף געט עטא י כח ארז הלא דכטלף לה חטבך מהטלף לה גלה דהלא בגל ארז
 But, if only you would have known what this means: ‘I desire *khanana* {mercy}, and not *debkhattha* {sacrifice},’ you wouldn’t have condemned those who are without blame.

אילו	זאת	תהיו	יודעים	מי	שחנן	אביי
eilu, “these, the following,” (3mp pronom)	zot, “this, this one,” (pron fs)	tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	yotzim, “we/ you (mo)/ they know,” (v. Pa’al/Qal, act part, mp)	mi, “who/ what person?” (inter part)	she’chanan, “that/ which/ who/ whom he/it pardoned,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	avi, “my father,” (n ms, 1cs pronom)
אני	ולא	רוצה	בזבח	ושלמים	הוא	לא
ani, “I,” (1cs pron)	lo, “and/ but/ so/ or no, not,” (neg part)	rotseh, “I/ you (ms)/ he/it want(s),” (v. Pa’al/Qal, act part, ms)	b’zevach, “in/ with/ by (the) sacrifice,” (prep, n ms)	v’shelamim, “and/ but/ so/ or peace, peace offerings,” (n mp)	hu, “he/it,” (3ms pron)	lo, “no/ not,” (part)
תעשו	אוהבים	לאילו	שלא	פחדו	ממנו:	
tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	ohavim, “we/ you (mp)/ they, those who love,” (v. Pa’al/Qal, act part, mp)	le’eylu, “to/ for/ belonging to these, those,” (prep, pronom)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	pachadu, “they feared,” (v. Pa’al/Qal, qatal, past, 3mp)	mimenu, “of/ from him,” (prep, 3ms pronom)	

Interlinear Chart

⁹ See Hosea 6:6. Also see Micah 6:6-8.

Chapter 12:8



אדון של השבת הוא בן אדם:

Hebrew Transcription

Translation: “Lord of the Sabbath is he, *the* Son of man.”

The Scriptures: “For the Son of Adam is Master of the Sabbath.”

Aramaic:

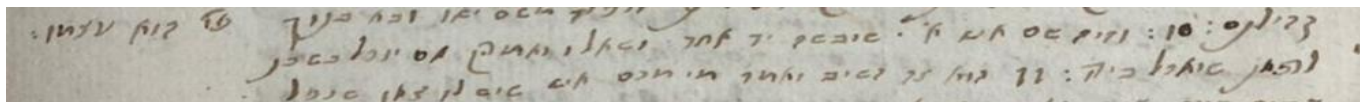
כּוּמַ לְיָדֵי דְשַׁבְּתָא אֲדוֹנָא, כּוּמַ דְּאָדָם

For, The Lord of The Shabtha is The Son of Man.”

	האדם:	בן	הוא	השבת	של	אדון
	ha'adam, “the man,” (n ms)	ben, “son,” (n ms)	hu, “he/it,” (3ms pron)	ha'shabat, “the sabbath, 7th day of the week,” (n fs)	shel, “of, belonging to,” (prep)	adon, “master, lord,” (n ms)

Interlinear Chart

Chapter 12:10



והיה שם איש א' שיבשה יד אחד ושאלו ואמרין אם יוכל בשבת לרפאת שיאכל בידו:
Hebrew Transcription

Translation: And there was a man whose hand withered, and they **asked him if he is able to heal on the Sabbath so that he would be destroyed by it.**¹⁰

The Scriptures: And see, there was a man having a withered hand. And they asked Him, saying, “Is it right to heal on the Sabbath?” – so as to accuse Him.

Aramaic:

והיה שם איש א' שיבשה יד אחד ושאלו ואמרין אם יוכל בשבת לרפאת שיאכל בידו:
ܘܗܝܝܐ ܫܡܝܢܝܢ ܐܝܫ ܐܝܬܝܗ ܝܕܐ ܕܝܚܝܕܐ ܘܫܝܠܘ ܘܥܡܪܝܢ ܐܡܝܢ ܝܘܚܠ ܒܫܒܬܐ ܠܪܦܘܬܐ ܫܝܥܠ ܒܝܕܐ:

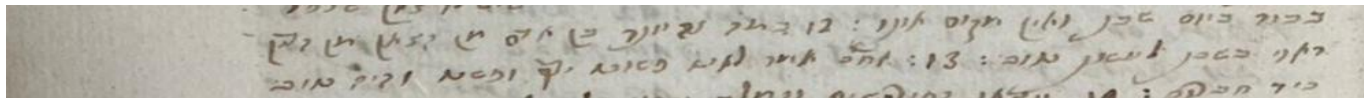
And there was a certain man there whose hand was withered. And they were questioning Him, and they were saying, whether it is lawful to heal during The Shabtha {The Sabbath}, so that they might accuse Him.

	אחד	יד	שיבשה	א'	איש	שם	והיה
	echad, “one,” (card num)	yad, “hand,” (n fs)	she'yevesha, “that/ which/ who/ whom I/ you (ms)/ he/it dry(ies) out,” (rel part, v. Pa'al/Qal, act part, ms)	echad, “one,” (card num) abbrev	ish, “a man,” (n ms)	sham, “there,” (adv)	v'haya, “and/ but/ so/ or he/it was” (v. Pa'al/Qal, qatal, past, 3ms)
	שיאכל	לרפאת	בשבת	יוכל	אם	ואמרין	ושאלו
	she'yocchal, “that/ which/ who/ whom he/it will eat, consumed, destroyed,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	lerapat, “to heal,” (v. Pi'el, inf constr)	shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	yuchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	im, “if/ whether,” (conj)	v'emarin, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (Ar. v. Peal, act part, ms) ܐܥܡܪܝܢ Aramaism	v'sha'alu, “they asked,” (v. Pa'al/Qal, qatal, past, 3mp)
							בידו:
							beyado, “in/ with/ by his/its hand,” (prep, n fs, 3ms pronom)

Interlinear Chart

¹⁰ Literally, “by him.”

Chapter 12:12



כמה זה יותר בן אדם מן הצאן מן הדין ראוי בשבת לעשות טוב:

Hebrew Transcription

Translation: “How much more is a son of man than a sheep! **By this judgement, it is appropriate** on the Sabbath to do good.”

The Scriptures: How much more worth is a man than a sheep! So it is right to do good on the Sabbath.

Aramaic:

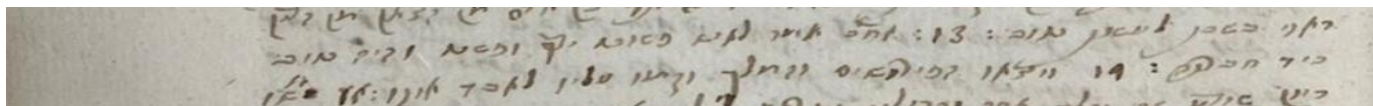
כמה דה טמא כונשא דה בנא מנה שליל מה כפולא לחבבה דשפי

Now, how much greater is a son of man, than an erba {a sheep}? Therefore, it is lawful to do that which is good during The Shabtha {The Sabbath}.”

הצאן	מן	אדם	בן	יותר	זה	כמה
ha'tzon, “the sheep, goats,” (n cs)	min, “from, of, than,” (prep)	adam, “man,” (n ms)	ben, “son,” (n ms)	yoter, “more, more than,” (adv)	ze, “this (pron, ms)	kama, “how much, how many,” (adv)
	טוב:	לעשות	בשבת	ראוי	הדין	מן
	tov, “good, pleasant, appropriate, becoming,” (adj ms)	asot, “to do, to make, to create,” (v. Pa'al/Qal, inf)	shabbat, “in/ with/ by (the) sabbath, 7th day of the week,” (prep, n fs)	ra'uy, “fitting, appropriate, worthy,” (adj ms)	ha'din, “the judgment, law, sentence, verdict,” (n ms) 2nd Temple	min, “from, of, than,” (prep)

Interlinear Chart

Chapter 12:13



וחש אמר לאיש פשוט ידך ופשט והיה טוב כיד חברתה:

Hebrew Transcription

Translation: And **hastily** he said to the man, “Stretch out your hand.” And he stretched out, and it became well like its accompanying hand.

The Scriptures: Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored, as healthy as the other.

Aramaic:

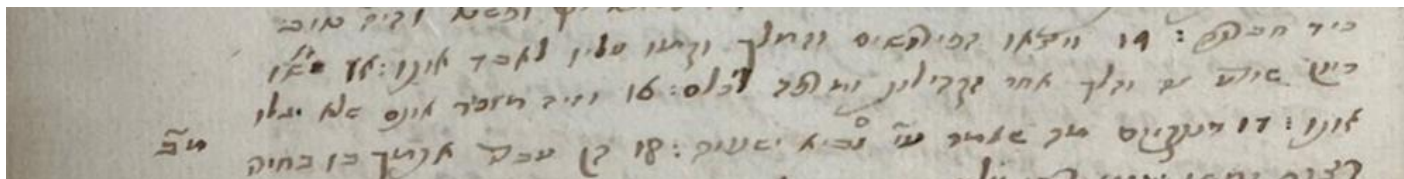
מניה איהו למח פתח רבא פתח איהו הפסח איהו חלמנא איהו טבולמ

Then He said unto that gabra {man}, “Stretch out your hand.” And he stretched out his hand, and it was restored like the other one {lit. like her companion}!

וחש	אמר	לאיש	פשוט	ידך	ופשט	והיה
v'chash, “and/ but/ so/ or I/ you (ms)/ he/it make haste, to haste,” (v. Pa'al/Qal, act part, ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	pashut, “simple, plain; extended, stretched out,” (adj ms)	k'dei, “be able, according to, as, in order to,” (conj)	v'pashat, “and/ but/ so/ or he/it stretched, straightened,” (v. Pa'ala/Qal, qatal, past 3ms)	ve'ha'yah, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)
טוב	כיד	חברתה:				
tov, “good, pleasant, appropriate, becoming,” (adj ms)	k'yad, “like/ as (the) hand,” (prep, n fs)	chevrata(h), “her/its company,” (n fs, 3fs pronom)				

Interlinear Chart

Chapter 12:14



ויצאו הפירושים והמלך וקמו עליו לאבד אותו:

Hebrew Transcription

Translation: And the Pharisees **and the king** went out, and **they arose** against him to destroy him.

The Scriptures: But the Pharisees went out and took counsel against Him, so as to destroy Him.

Aramaic:

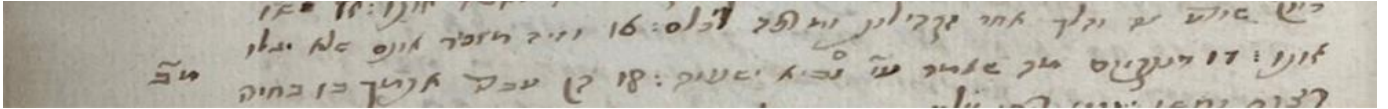
ܘܘܨܘܘܫܝܡܝܘܢ ܘܡܠܟܐ ܘܩܡܘ ܥܠܝܘܗܝܘܢ ܠܘܒܕܘܗܝܘܢ ܘܘܨܘܘܫܝܡܝܘܢ

And the Phrishe {the Pharisees} went out and took counsel concerning Him, how they might destroy Him.

אותו:	לאבד	עליו	וקמו	והמלך	הפירושים	ויצאו
oto, "him/it," (DO marker, 3ms pron)	le'evod, "to be lost, to stray, to perish, destroy," (v. Pa'al/Qal, inf constr)	alav, "on him/it, by him/it, concerning him/it," (prep, 3ms pronom)	v'kamu, "and/ but/ so/ or they got up," (v. Pa'al/Qal, qatal, past, 3mp)	v'ha'melek, "and/ but/ so/ or the king," (n ms)	ha'perushim, "the pharisees," (n mp)	v'yatz'u, "and/ but/ so/ or he/it exited, went out," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 12:16



והיה מזכיר אותם שלא יגלו אותו:

Hebrew Transcription

Translation: And he would **remind** them not to reveal him,

The Scriptures: and warned them not to make Him known,

Aramaic:

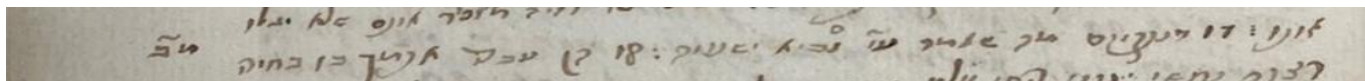
ܘܗܝܐ ܡܙܟܝܪ ܘܬܡܢ ܫܠܐ ܝܓܠܘ ܘܬܘܗܘܐ

And He charged them that they shouldn't reveal Him.

	אותו:	יגלו	שלא	אותם	מזכיר	והיה
	oto, "him/it," (DO marker, 3ms pron)	yegalu, "they shall reveal," (v. Pi'el, yiqtol, fut, 3mp)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	otam, "them," (DO marker, 3mp pronom)	mazkir, "I/ you (ms)/ he/it remind(s)," (v. Hif'il, act part, ms)	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)

Interlinear Chart

Chapter 12:17



דנתקיים מה שאמר ע"י נביא ישעיה:

Hebrew Transcription

Translation: to carry out what was said through¹² the prophet Yeshayah (Isaiah),

The Scriptures: in order that what was spoken by Yeshayahu the prophet, might be filled, saying,

Aramaic:

דנתכלא מנהג דאחאמרו כהן ארבעה נבוא דאמרו

So that the thing which was spoken of by EshaYa Nabiya {Isaiah, The Prophet} might be fulfilled, who said,

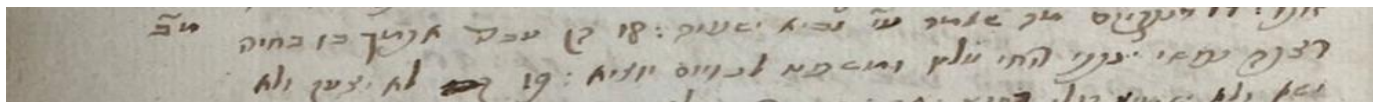
	ישעיה:	נביא	ע"י	שאמר	מה	דנתקיים ¹³
	Yeshayah, "Isaiah," (name)	navi, "prophet," (n ms)	ביד b'yad, "by the hand of, through," (prep, n fs)	she' omer, "that/ which/ who/ whom I/ you (ms)/ he/it said," (v. Pa'al/Qal, qatal, past, ms)	mah, "what?" (interrog part)	d'nit'kyem, "of/ who/ which/ that he/it will exist, to take place, carried out, to be true," (Ar. rel part, Hb v. Hit'pael, yiqtol, fut, 3ms) Aramaism Hebrew Marker Mishnaic

Interlinear Chart

¹² Literally, "by the hand of."

¹³ The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action The Nit'pael was used during the first century CE and later went extinct.

Chapter 12:18



הן עבדי אתמך בו בחירי רצתה נפשי נתתי רוחי עליו ומשפט לגויים יוציא:
Hebrew Transcription

Translation: “Behold, my servant *whom I support*, my *chosen one whom* my soul delights. I have *given* my Spirit upon him, and judgment to the nations, *he will bring out*.”¹⁴

The Scriptures: “See, My Servant whom I have chosen, My Beloved in whom My being did delight. I shall put My Spirit upon Him, and He shall declare right-ruling to the nations.”

Aramaic:

מא בבו, דאכי לבטל כח עבד, דשטתה כח נפש, דזמנ אשפן חלמה, סדנא לחכא נפיו

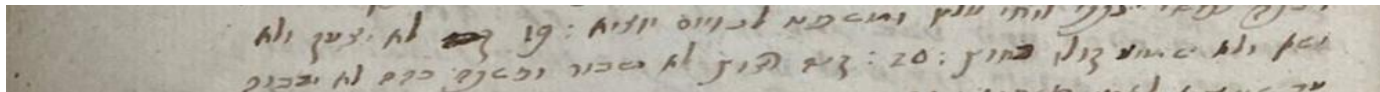
“Behold My Servant, in whom I have been pleased, My Beloved, in whom Naphshi {My Soul} has taken delight in. I will place Rukhi {My Spirit} upon Him, and He will proclaim judgment unto the Gentiles.”

הן	עבדי	אתמך	בו	בחירי	רצתה	נפשי
hen, “behold,” (part)	avdi, “my servant,” (n ms, 1cs pronom)	etmoch, “I will support, sustain,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	bo, “in/ with/ by him/it” (prep 3ms pronom)	bechiri, “my chosen, chosen one,” (n ms)	ratzta, “she/it desired, wanted,” (v. Pa’al/Qal, qatal, past, 3ms)	nafshi, “my soul,” (n fs, 1cs pronom)
נתתי	רוחי	עליו	ומשפט	לגויים	יוציא:	
natati, “I gave,” (Pa’al/Qal, qatal, past, cs)	ruchi, “my spirit,” (n fs, constr)	alav, “on him, upon him, by him, concerning him,” (prep, 3ms pronom)	u’ mishpat, “and/ but/ so/ or judgment, sentence,” (prep, n ms)	l’ gorim, “to/ for/ belonging to (the) nations,” (prep, n ms constr)	yotzi, “he/it will bring out, remove,” (v. Hif’il, yiqtol, fut, 3ms)	

Interlinear Chart

¹⁴ See Isaiah 42:1.

Chapter 12:19



לא יצעק ולא ישא ולא ישמוע קולו בחוץ:

Hebrew Transcription

Translation: “He will not **shout**, or **lift up**, or cause his voice to be heard on the outside.”

The Scriptures: “He shall not strive nor cry out, nor shall anyone hear His voice in the streets.

Aramaic:

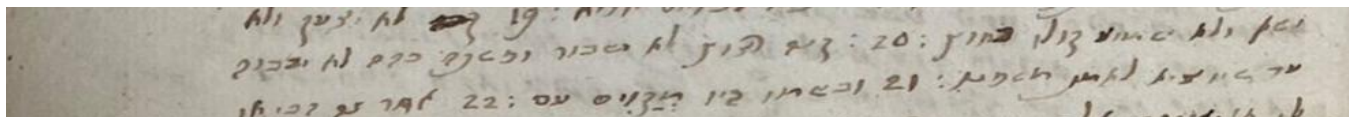
לא תלעזא הלא נפלא הלא אע נפחד מלמ פפמא

“He will not argue, and He will not yell, and no one will hear His voice in the street.”

קולו	ישמוע	ולא	ישא	ולא	יצעק	לא
kolo, “his/its sound, voice,” (n ms, 3ms pronom)	yashmia, “he/it will cause to hear,” (v. Hif'il, yiqtol, fut, 3ms)	v' lo, “and/ but/ so/ or no, not, neither,” (neg part)	yisa, “he/it will bear, lift up, carry,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	v' lo, “and/ but/ so/ or no, not, neither,” (neg part)	yitz'ak, “he/it will shout, complain,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, “no/ not” (part)
						בחוץ:
						b'chutz, “in/with/ by (the) outside,” (prep, n ms)

Interlinear Chart

Chapter 12:20



קנה רצוץ לא ישבור ופשתה כהה לא יכבוה עד שיוציא לאמת משפט:
Hebrew Transcription

Translation: “A crushed reed, he will not break, and a darkened wick he will not extinguish, **until deliver judgment unto truth.**”

The Scriptures: “A crushed reed He shall not break, and smoking flax He shall not quench, till He brings forth right-ruling forever.”

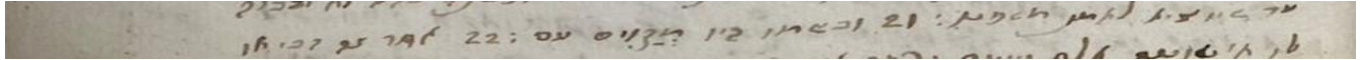
Aramaic:

מנה דכבא לה טלטה מהו דהתלפוף לה עגתו ביה דנפס דנח לה לכההה
 “He will not break a crushed qanya {cane/reed}, and He will not extinguish a flickering shraga {lamp}, until He brings forth diyna {judgment} unto zakutha {justification/acquittal}.”

	קנה	רצוץ	לא	ישבור	ופשתה	כהה	לא
	kana, “reed, stalk, bone, measuring rod,” (n ms)	ratzutz, “broken, smashed; fragmented,” (adj ms)	lo, “no/ not” (part)	yishbor, “he/it will break,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	v’pasta, “and/ but/ so/ or wick of flax,” (n fs)	kehe, “dark,” (adj ms)	lo, “no/ not” (part)
	יכבוה	עד	שיוציא	לאמת	משפט:		
	yikbo, “he/it will be extinguished,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ad, “until,” (prep)	she’yotzi, “that/ which/ who/ whom he/it will bring out, remove, deliver,” (v. Hif’il, yiqtol, fut, 3ms)	l’emet, “to/ for/ belonging to truth,” (prep, n fs)	mishpat, “judgment, sentence,” (n ms)		

Interlinear Chart

Chapter 12:21



ובשמו היו מקוים עם:

Hebrew Transcription

Translation: “And in his name, **they**, the people, **were hoping**.”¹⁵

The Scriptures: “And the nations shall trust in His Name.”

Aramaic:

ܘܒܫܡܗ ܗܘܘܢ ܡܩܘܝܝܡ ܥܡܐ

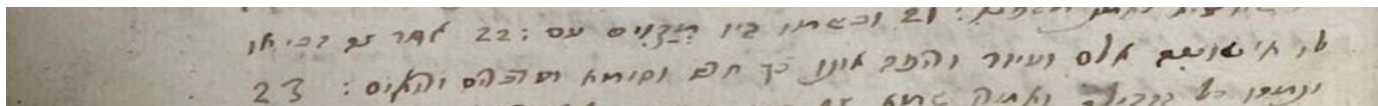
“And in His Name the Amme {the Peoples/the Gentiles} will hope.”

			עם:	מקוים	היו	ובשמו
			am, “people,” (n ms)	mekavim, “we/you (mp)/ they, those hoping,” (v. Pi’el, act part, ms)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	uv’shem’o, “and/ but/ so/ or in/ with/ by his/its name,” (prep, n ms, 3ms pronom)

Interlinear Chart

¹⁵ See Isaiah 42:1-4. In Matthew 12:21, this verse matches the Septuagint of Isaiah 42:4, not the Masoretic Text.

Chapter 12:22



אחר זה הביאו לו אי שוטה אלם ועיור וריפה אותו כך חרש וסומא מדברים ורואים:
Hebrew Transcription

Translation: After this, they brought him **one madman**, *who was also* mute and blind, and he healed him, so the mute and blind spoke and saw.

The Scriptures: Then they brought to Him one who was demon-possessed, blind and dumb. And He healed him, so that the blind and dumb man both spoke and saw.

Aramaic:

סוּתָהּ מִכֵּה לִמּוּ דִמְסָא נֵה דִמְסָא חֲבָרָה אֲכַרְשָׁא אֲבַחָא דִמְסָא מְסַבְחָא נַלְלָא מְסָא
They then brought unto Him a certain daywane {possessed man}, who was kharesh {mute} and a samya {a blind man}, and He healed him in such a way that the kharsha {the mute one} and the samya {the blind man} could speak and could see.

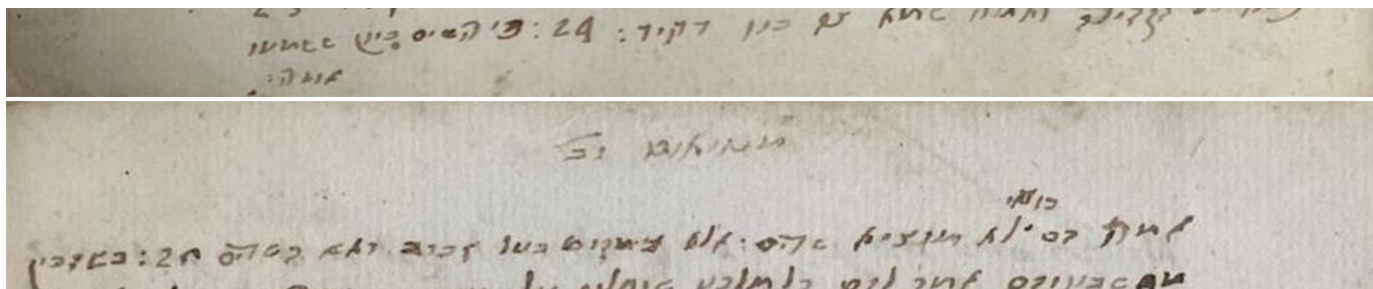
	אלם	שוטה ¹⁶	א'	לו	הביאו	זה	אחר
	ilem, "mute, dumb (unable to speak)" (adj ms)	shoteh, "madman, fool, wild," (adj ms) Mishnaic	echad, "one," (card numb)	lo, lamed DO marker, "he/it," (DO marker, 3ms pronom) 2nd Temple	hevi'u, "they brought," (v. Hif'il, qatal, past, 3ms)	ze, "this," (pron, ms)	achar, "after," (prep)
	מדברים ¹⁷	וסומא	חרש	כך	אותו	וריפה	ועיור
	m'dabrim, "we/you (mp)/ they, those speaking," (v. Pi'el, act part, mp)	v'suma, "and/ but/ so/ or blind, blind man," (adj ms)	cheresh, "deaf," (adj ms)	kach, "so, thus, therefore, in this way," (adv)	oto, "him/it" (DO marker, 3ms pronom)	v'ripa, "and/ but/ so/ or he/it healed, loosened," (v. Pi'el, qatal, past, 3ms)	v'yi'or, "and/ but/ so/ or blind, one who is blind," (adj ms)
							ורואים:
							v'ro'im, "and/ but/ so/ or we/ you (mp)/ they, those who see," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

¹⁶ This word is first found in the *Mishnah* Sheviit 7:1.

¹⁷ For these two words: מדברים ורואים, it appears these words are being used as adjectives describing one who is doing a great deal of speaking and seeing.

Chapter 12:24



פירושים כיון ששמעו אמרו הם בודאי לא מוציא שדים אלא במקום בעל זבוב ראש השדים:
Hebrew Transcription

Translation: When the Pharisees heard, they said, “**Certainly** he does not expel demons except in the place of Ba’al Zebub (Be’elzubul), the chief of the demons.”

The Scriptures: But when the Pharisees heard it they said, “This one does not cast out demons except by Be’elzebul, the ruler of the demons.”

Aramaic:

פירש דה בן שבח אסור מן לה חפ שאדא אלה ככלוכה זשא דהא

Now, when The Phrishe {The Pharisees} heard *this*, they said, “This *one* doesn’t cast out the shide {the devils} except by belzbug {beelzebub}, the chief of the daywe {the demons}!”

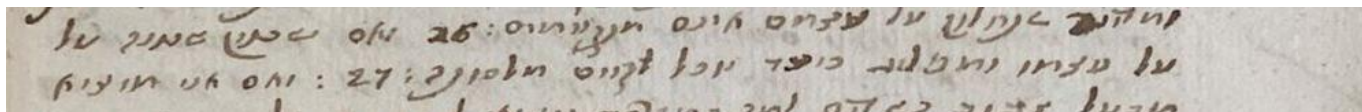
פירושים	כיון	שמעו	אמרו	הם	בודאי	לא
perushim, “pharisees,” (n mp)	kevan, “because, as soon as, when,” (conj)	she’samu, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	hem, “they, them,” (pron 3mp)	bevaday, “certainly, definitely, of course,” (adv)	lo, “no/ not” (part)
מוציא	שדים	אלא	במקום	בעל זבוב	ראש	השדים:
motzi, “I/ you (ms)/ he/it brings out, removes, expel(s),” (v. Hif’il, act part, ms)	shedim, “demons,” (n mp)	ela, “but, however, only, (conj)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	Ba’al Zebub, Be’elzebul, (name)	rosh, “head (anatomy); head (figurative), chief, leader,” (n ms)	ha’shedim, “the demons,” (n mp)

Interlinear Chart

			מתקיימים:	אינם	עצמם	על
			mitkaymim, "we/ you (mp)/ they exist," (v. Hit'pael, act pat, mp)	einam, "they are not," (part, 3mp pronom)	atzmam, "themselves," (n mp)	al, "upon, on," (prep)

Interlinear Chart

Chapter 12:26



ואם שטין שטנה על עצמו ומפליג כי עד יוכל לקיים מלכותה:

Hebrew Transcription

Translation: “And if Satan *brings an accusation against himself* and makes division; for however can his kingdom stand?”

The Scriptures: “And if Satan casts out Satan, he is divided against himself. How then does his reign stand?”

Aramaic:

ⲙⲁⲗⲕⲁⲗⲉⲥ ⲙⲁⲗⲕⲁⲗⲉⲥ ⲕⲁⲥⲥ ⲛⲁ ⲛⲁⲙⲁⲗⲕⲁⲗⲉⲥ ⲁⲛⲁⲛⲁ ⲙⲁⲗⲕⲁⲗⲉⲥ ⲛⲁⲙⲁⲗⲕⲁⲗⲉⲥ

“And if satana casts out satana, he is divided against his soul {himself}. How then does malkutheh {his kingdom} stand?”

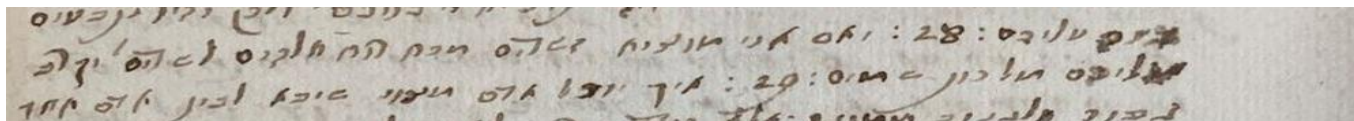
ואם	שטין	שטנה	על	עצמו	ומפליג ²⁰	כי
v'im, “and/ but/ or if/ whether,” (conj)	satan, “satan, adversary,” (n ms) Aramaism	sitna, “accusation, slander,” (n fs)	al, “upon, in, on, over, by, for,” (prep)	atz'mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	u'maflig, “I/ you (ms)/ he/it depart(s), divide(s), sale, exaggerate, opposed, contested,” (v. Hif'il, act part, ms) Mishnaic	ki, “for, since, because, when,” (rel clause)
עד	יוכל	לקיים ²¹	מלכותה:			
ad, “until, up to” (prep)	yuchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	lekayam, “to to arise, stand” (v. Pi'el inf constr) Aramaism	malchuta(h), “his/its kingdom,” (n fs, 3fs pronom) Aramaism			

Interlinear Chart

²⁰ This word is first found in *Mishnah* Avodah Zara 5:3.

²¹ This word is defectively spelled.

Chapter 12:28



ואם אני מוציא השדים מכה רוח אלהים לשדים יקרב עליכם מלכות שמים:
Hebrew Transcription

Translation: “And if I expel the demons by **the power** of the Ruach (Spirit) of Elohim (God) **of demons**, *then* the kingdom of heaven has come **near** upon you.”

The Scriptures: “But if I cast out demons by the Spirit of Elohim, then the reign of Elohim has come upon you.”

Aramaic:

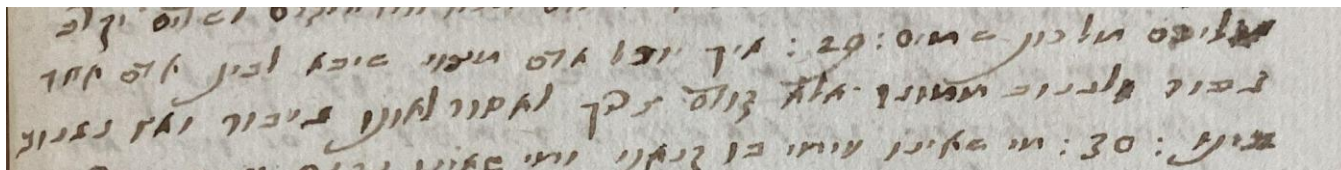
ܘܐܡ ܐܢܝ ܡܘܨܝܐ ܗܫܕܝܡ ܡܟܚ ܪܘܚ ܕܐܠܗܝܡ ܠܫܕܝܡ ܝܩܪܒ ܥܠܝܚܝܡ ܡܠܟܘܬܬܗ ܕܐܠܗܝܡ ܕܐܠܡܢܐ

“And if by The Rukha d’Alaha {The Spirit of God} I am casting out the daywe {the demons}, The Malkutha d’Alaha {The Kingdom of God} has come near to you.”

ואם	אני	מוציא	השדים	מכה	רוח	אלהים
v'im, “and/ but/ so/ or if, whether,” (conj)	ani, “I,” (1cs pron)	motzi, “I/ you (ms)/ he/it bring(s) out,” (v. Hif'il, act part, ms)	ha'shedim, “the demons,” (n mp)	m'koach, “from/ of strength, power,” (n ms)	ruach, “spirit, wind, breath” (n cs)	Elohim, “God(s)” (n mp)
לשדים	יקרב	עליכם	מלכות	שמים:		
l'shedim, “to/ from/ of (the) demons,” (prep, n mp)	yikrav, “he/it will come near,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	aleichem, “on you (mp),” (prep, 2mp pronom)	malchut, “kingdom,” (n fs)	shamiyim, “heavens,” (n mp)		

Interlinear Chart

Chapter 12:29



איך יוכל אדם מצוי שיבא לבית אדם אחד גבור לגנוב ממנו אלא קודם צריך לאסור גיבור ואז נגנוב ביתו:

Hebrew Transcription

Translation: “How can a **common man** enter into the house of one man, a mighty one, and steal his **mammon (money)**, but first needing to bind the mighty one, and then his house **will be stolen**?”

The Scriptures: “Or how is one able to enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he shall plunder his house.

Aramaic:

אם אבנא אנה לבבא דנבאל לבתא עפנא מלכאמא, נבאו אלא אר לספנד נאפאמא, לנפנא מסינא כאלא נבאו
 “Or, how can a nash {a man} enter into the house of a strong man and plunder his possessions, except if he should first bind the strong man, and then plunder his house?”

איך	יוכל	אדם	מצוי	שיבא	לבית	אדם
eich, “how?” (adv)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	adam, “man,” (n ms)	matzuy, “present, existing; common, commonplace, usual,” (adj ms)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	l’byit, “to/ for/ belonging to the house,” (prep, n ms)	adam, “man,” (n ms)
אחד	גבור	לגנוב	ממנו	אלא	קודם	צריך
echad, “one,” (card num)	gibor, “mighty, mighty one,” (adj ms)	lignov, “to steal,” (v. Pa’al/Qal, inf constr)	mamona’o, “his/its mammon, money,” (n ms) ממנא Aramaism Mishnaic	ela, “but, however, only, (conj)	kodem, “preceding, previous, first,” (adj ms)	tzorech, “need should, must,” (adj ms)

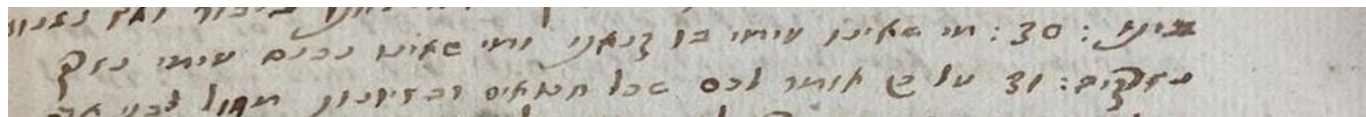
	ביתו:	נגנוב ²³	ואז	גיבור ²²	לאותו	לאסור
	beito, "his/its house," (n ms, 3ms pronom)	nignov, "I/ you (ms)/ he/it will be stolen," (v. Nif'al, act part, ms)	v'az, "and/ but/ so/ or then, in that case, so," (conj)	gibor, "mighty, mighty one," (n ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	le'esor, "to prohib, bind, ban, imprison," (v. Pa'al/Qal, inf constr)

Interlinear Chart

²² It is interesting to note that in this same verse, the word גיבור (gibor) was spelled with the added yod (י) mater lectionis and as גבור without the yod (י) mater lectionis.

²³ This word has a vav (ו) mater lectionis.

Chapter 12:30



מי שאינו עימי בו קנאתי ומי שאינו נכנס נזרק נזרקה:

Hebrew Transcription

Translation: “Whoever is not with me, **I become jealous**, and whoever does not assemble with me **is surely scattered**.”

The Scriptures: “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.”

Aramaic:

ܡܗ ܕܠܗ ܡܗܟܐ ܒܗܢ ܠܡܦܠܗ ܡܗ ܡܗܟܐ ܕܠܗ ܒܗܢ ܡܗܟܐ ܡܗܟܐ ܡܗܟܐ

“The one who isn’t with Me, he is against Me, and the one who doesn’t gather with Me, he is really scattering.”

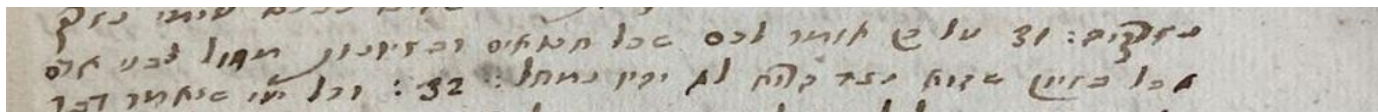
מי	שאינו	עימי	בו	קנאתי ²⁴	ומי	שאינו
mi, “who?” (interog part)	she'eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	imi, “with me,” (prep, 1s pronom)	bo, “in/ with/ by him/it” (prep 3ms pronom)	keneti, “I envied, was jealous” (v. Pi’el, qatal, past, 1cs)	u'mi, “and/ but/ so/ or who,” (interog part)	she'eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)
נכנס	עימי	נזרק	נזרקה ²⁵			
nichnesu, “I/ you (ms)/ he/it enter(s), assemble(s),” (v. Nif'al, act part, 3ms)	imi, “with me,” (prep, 1s pronom)	nizrak, “I am/ you (ms) are/ he/it is thrown, sprinkle, cast,” (v. Nif'al, act part, ms) Mishnaic	nizrak'ya, “I am/ you (ms) are/ he/it is thrown, sprinkle, cast,” (v. Nif'al, act part, ms) Mishnaic			

Interlinear Chart

²⁴ This is spelled defectively and should have been written in a causative voice.

²⁵ This duplication of verbs in different forms is similar to a tautological infinitive when an infinitive absolute is used in conjunction with another similar verb. This is an intensifying verb usage which translates to, “will surely be thrown.”

Chapter 12:31



על כן אומר לכם שכל חטאים ובזיונות מחול לבני אדם אבל בזיון שהוא נגד הרוח לא יהיו נמחל:
Hebrew Transcription

Translation: “Therefore, I say to you that all sins and **contemptible things** can be forgiven **for the sons** of man. However, **contemptible things** that are against the Spirit will not be forgiven.”

The Scriptures: “Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven men.”

Aramaic:

חלל מנא אדכו ארע לחכ דכל טלמא ח בדפא שאלכסא לבסעא בדפא דק דכל זוטא דפסדא לך שאלכס
לבסעא

“Because of this, I say unto you, that the sons of men {i.e. mankind} will be forgiven all their sins, and their blasphemies, but, the blasphemy that is against The Rukha d’Qudsha {The Spirit of Holiness} will not be forgiven the sons of men {i.e. mankind}.”

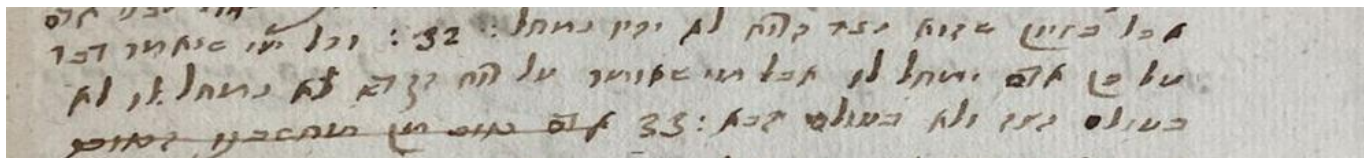
על	כן	אומר	לכם	שכל	חטאים	ובזיונות
al, “upon, in, on, over, by, for,” (prep)	ken, “yes, truth,” (conj)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	chata’im, “sins,” (n mp)	u’b’ziyun, “and/ but/ so/ or in/ with/ by degenerate, degraded, harlot, contempt,” (prep, n fp)
מחול	לבני	אדם	אבל	בזיון	שהוא	נגד
machul, “he/it is forgiven,” (v. Pa’al/Qal, pssv past, 3ms)	l’benei, “to/ for/ belonging to (the) sons, children of,” (prep n mp)	adam, “man,” (n ms)	aval, “indeed, truly, verily, surely, but however, howbeit, contrariwise, nay rather,” (adv)	b’ziyum, “but/ in/ with/ by degenerate, degraded, harlot, disgrace, contempt,” (n fs)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	neged, “against,” (prep)

			נמחל ²⁶	יהיו	לא	הרוח
			nimchol, "he/it is blotted out, forgiven, cancelled, pardoned," (v. Nif'al, qatal, past, 3ms) Mishnaic	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	lo, "no, not," (neg part)	ha'ruach, "the spirit," (n fs)

Interlinear Chart

²⁶ This word is first found in *Mishnah* Bava Kamma 8:7.

Chapter 12:32



וכל מי שיאמר דבר על בן אדם ימחל לו אבל מי שאומר על רוח הקדש לא נמחל לו לא בעולם הזה ולא בעולם הבא:

Hebrew Transcription

Translation: “And everyone who says a word about the Son of man, it will be forgiven of him. But whoever says about the Holy Spirit, it is not forgiven of him; not in this world or in the coming world²⁷.”

The Scriptures: “And whoever speaks a word against the Son of Aḏam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come.”

Aramaic:

ככל מה דאמרו מלאך כל כוּמ דאשחא שאַבב למ כל דה דכל דמטא דמסגדא מאזו לא שאבב למ לא כלמא מאזו לא כלמא דמלאך.

“And all who will speak a word against The Son of Man, will be forgiven, but, all who will speak against The Rukha d’Qudsha {The Spirit of Holiness}, will not be forgiven, not in this world {or, this age}, and not in the world {or, the age} that is destined to be.”

אדם	בן	על	דבר	שיאמר	מי	וכל
adam, “man,” (n ms)	ben, “son,” (n ms)	al, “upon, in, on, over, by, for,” (prep)	dabar, “word, thing, matter,” (n ms)	she’yomar, “that/ which/ who/ whom he/it will say,” (rel part, Pa’al/Qal, yiqtol, fut, 3ms)	mi, “who?” (interrog part)	v’ kol, “and/ but/ so/ or all,” (n ms)
רוח	על	שאומר	מי	אבל	לו	ימחל
ruach, “spirit,” (n fs)	al, “upon, in, on, over, by, for,” (prep)	she’omer, “that/ which/ who/ whom I/ you (ms)/ he/it say(s),” (rel part, v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	aval, “indeed, truly, verily, surely, but,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yemuchal, “he/it will be forgiven,” (v. Pu’al, yiqtol, pssv fut, 3ms)

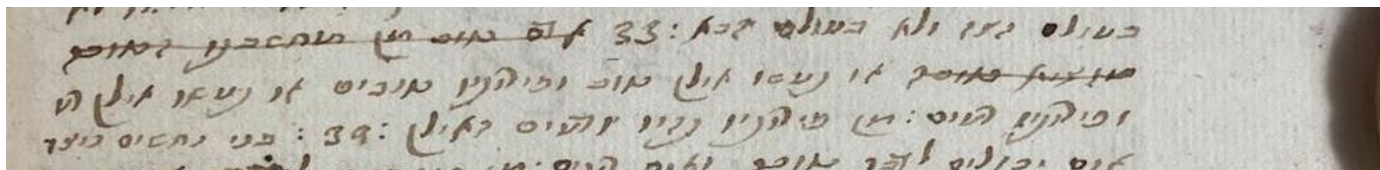
²⁷ Can also mean, “of old, or antiquity.”

הזה	בעולם	לא	לו	נמחל	לא	הקדש
haze, "the this, that," (pron ms)	b'olam, "in/ with/ by (the) world, long duration, antiquity, futurity, forever, ever, everlasting, perpetual, old, ancient," (prep, n ms)	lo, "no, not," (neg part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	nimchol, "he/it is blotted out, forgiven, cancelled, pardoned," (v. Nif'al, qatal, past, 3ms)	lo, "no, not," (neg part)	ha'kodesh, "the holy," (n ms)

				הבא:	בעולם	ולא
				ha'ba," the coming," (adj ms)	b'olam, "in/ with/ by (the) world, long duration, antiquity, futurity, forever, ever, everlasting, perpetual, old, ancient," (prep, n ms)	ve' lo, "and/ but/ so/ or no, not," (neg part)

Interlinear Chart

Chapter 12:33



או תעשו אילן טוב ופירותיו טובים או תעשו אילן רע ופירותיו רעים מן פירותיו תהיו יודעים האילן:
Hebrew Transcription

Translation: “Either you make a tree good and its fruit good, or you make the tree bad and its fruit bad; from its fruit you shall know the tree.”

The Scriptures: “Either make the tree good and its fruit good, or else make the tree rotten and its fruit rotten, for a tree is known by its fruit.”

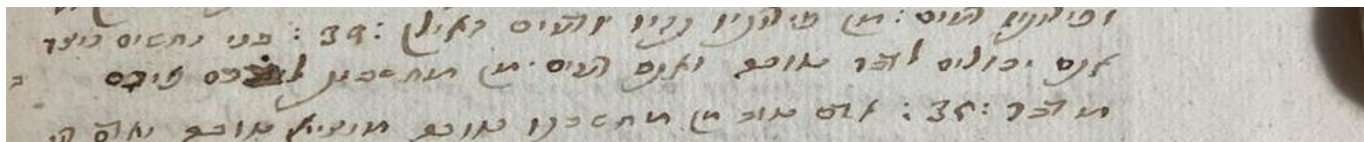
Aramaic:

אם בנה אילא ספוא ספוא, ספוא אה בנה אילא כשא ספוא, כשא ספוא, ספוא אה בנה אילא
“Either make the tree good, and his fruits good, or make the tree bad, and his fruits bad, for a tree is known from his fruits.”

או	טובים	ופירותיו	טוב	אילן	תעשו	או
o, “or,” (conj)	tovim, “good, pleasant, appropriate, becoming,” (adj mp)	v’perotav, “and/ but/ so/ or his/its fruits,” (n mp, 3ms pronom)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	ilan, “tree,” (n ms)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	o, “or,” (conj)
פירותיו	מן	רעים	ופירותיו	רע	אילן	תעשו
perotav, “his/its fruits,” (n mp)	min, “from, of, than,” (prep)	ra’im, “bad, evil,” (adj, mp)	v’perotav, “and/ but/ so/ or his/its fruits,” (n mp, 3ms pronom)	ra, “evil, wickedness,” (adj ms)	ilan, “tree,” (n ms)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)
				האילן:	יודעים	תהיו
				ha’ilan, “the tree,” (n ms)	yotzim, “we/ you (mp)/ they know,” (v. Pa’al/Qal, act part, mp)	tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)

Interlinear Chart

Chapter 12:34



בני נחשים כיצד אתם יכולים לדבר טובה ואתם רעים מן מחשבות לבכם פיכם מדבר:

Hebrew Transcription

Translation: “Children of serpents! How are you able to speak good, but you are evil? **From the intentions**²⁸ of your heart, your mouth speaks.”

The Scriptures: “Brood of adders! How are you able to speak what is good – being wicked? For the mouth speaks from the overflow of the heart.”

Aramaic:

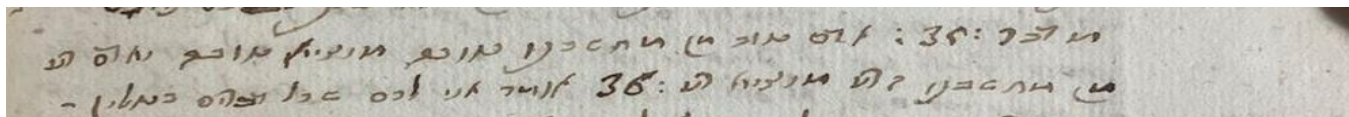
לגא דאכדנא אכחא כעכשא אטמא לבלא לחללה וכשא אטמא כח דאחוד, לכה לנה כחלל פמא
 “Offspring of akedne {vipers}! How are you able to speak good things; you who are biysha {evil}? For, the mouth speaks from the abundance of the leba {the heart}.”

בני	נחשים	כיצד	אתם	יכולים	לדבר	טובה
benei, “sons, children of,” (n mp constr)	nechashim, “snakes, serpents,” (n mp)	ki’tzad, how, in what manner? In what respect? (adv)	atem, “you (mp),” (2mp pron)	yecholim, “we/you (mp)/ they can,” (v. Pa’al/Qal, act part, mp)	ledaber, “to speak, talk,” (v. Pi’el, inf constr)	tova, “good, pleasant, appropriate, becoming,” (adj fs)
ואתם	רעים	מן	מחשבות	לבכם	פיכם	מדבר:
v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	ra’im, “bads, evils,” (adj, mp)	min, “from, of, than,” (prep)	machshevot, “thoughts, intentions,” (n mp)	libchem, “your (mp) heart,” (n ms, 2mp pronom)	pichem, “your (mp) mouth,” (n ms, 2mp pronom)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)

Interlinear Chart

²⁸ Literally, “thoughts.”

Chapter 12:35



אדם טוב מן מחשבתו טובה מוציא טובה ואדם רע מן מחשבתו הרע מוציא רע:
Hebrew Transcription

Translation: “A good man, from his good thinking, brings out good. And an evil man, from his evil thinking, brings evil.”

The Scriptures: “The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.”

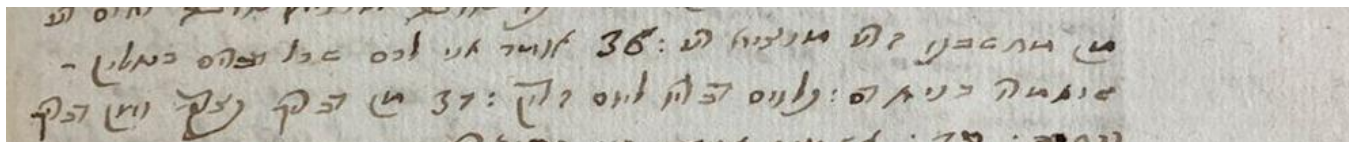
Aramaic:

אדם טוב מן מחשבתו טובה מוציא טובה ואדם רע מן מחשבתו הרע מוציא רע
 “A gabra taba {a good man} from siymatha tabatha {good treasures}, brings forth tabatha {good}, and a gabra biysha {an evil man} from siymatha biyshatha {evil treasure}, brings forth biyshatha {evil}.”

אדם	טוב	מן	מחשבתו	טובה	מוציא	טובה
adam, “man,” (n ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	min, “from, of, than,” (prep)	machshavto, “his/its thought,” (n fs, 3ms pronom)	tova, “good, pleasant, appropriate, becoming,” (adj fs)	motzi, “I/ you (ms)/ he/it brings out, removes,” (v. Hif’il, act part, ms)	tova, “good, pleasant, appropriate, becoming,” (adj fs)
ואדם	רע	מן	מחשבתו	הרע	מוציא	רע:
v’adam, “and/ but/ so/ or man,” (n ms)	ra, “evil, wickedness,” (n ms)	min, “from, of, than,” (prep)	machshavto, “his/its thought,” (n fs, 3ms pronom)	ha’ra, “the evil,” (n ms)	motzi, “I/ you (ms)/ he/it brings out, removes,” (v. Hif’il, act part, ms)	ra, “evil, wickedness,” (n ms)

Interlinear Chart

Chapter 12:36



אומר אני לכם שכל דברים בטלין שיאמרו בני אדם תלויים דבריו ליום הדין:

Hebrew Transcription

Translation: “I say to you that all idle words that they, **the sons of mankind, are hanged by their words** on the day of judgment.”²⁹

The Scriptures: “And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment.”

Aramaic:

אנו אנו לחם לחי דת כלל דלא דאמרו כספא טלא פל רבא כספא דדנא
 “For I say unto you, that every vain {unproductive} word that the sons of men {i.e. mankind} might speak, they will give an account of it in The Yawma d'Diyana {The Day of Judgment}.”

שיאמרו	בטלין ³⁰	דברים	שכל	לכם	אני	אומר
she'yomru, “that/ which/ who/ whom they will say,” (rel part, 3mp pronom)	vatalin, “vanity, idleness,” (n fp) Mishnaic Aramaism	devarim, “words, things, matters,” (n mp)	she'kol, “that/ which/ who/ whom all,” (rel part, n ms)	lachim, “to/ for/ belonging to you,” (prep, 2mp pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)
	הדין:	ליום	דבריו ³²	תלויים ³¹	אדם	בני
	ha'din, “the judgment, law, sentence, verdict,” (n ms) 2nd Temple	l'yom, “to/ for/ belonging to (the) day,” (prep, n ms)	dvarav, “his/its words,” (n mp, 3ms pronom)	tolim, “we/ you (mp)/ they, those who hang, hang to, cling to,” (v. Pa'al/Qal, act part, mp)	adam, “man,” (n ms)	benei, “sons, children of,” (n mp constr)

Interlinear Chart

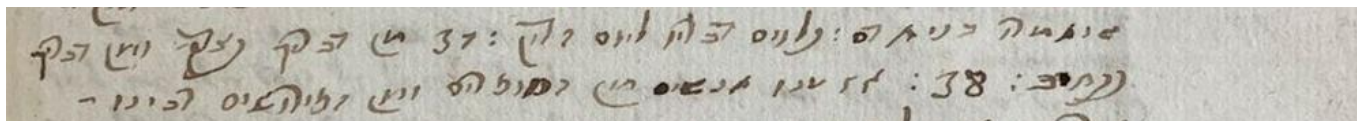
²⁹ See Ecclesiastes 12:13-14.

³⁰ This word is first found in the *Mishnah* Eduyot 1:4 and 6.

³¹ This word appears to be misspelled, and the vav is in the wrong position and should be תלויים (tolim).

³² The pronominal suffix appears to be used defectively as a 3mp pronominal, “their.” The proper pronominal suffix should be דבריהם. But when the vav (ו) is added to a verb, then it becomes the 3mp pronominal “their” and is called the object.

Chapter 12:37



מן דבריך תצדק ומן דבריך תתחייב:

Hebrew Transcription

Translation: “From your words, you will be justified, and by your words, you will be **condemned**³³.”

The Scriptures: “For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

Aramaic:

ܡܢ ܕܒܪܝܗܝܢ ܕܡܢ ܕܒܪܝܗܝܢ ܕܡܢ ܕܒܪܝܗܝܢ ܕܡܢ ܕܒܪܝܗܝܢ ܕܡܢ ܕܒܪܝܗܝܢ ܕܡܢ ܕܒܪܝܗܝܢ

“For, from your words you will be zadadaq {declared righteous}, and from your words you will be thethkhayab {condemned}.”

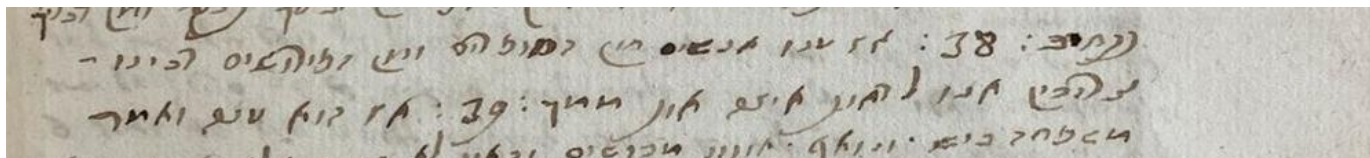
	תתחייב ³⁴	דבריך	ומן	תצדק	דבריך	מן
	titchayev, “you (ms) will commit, undertake,” (v. Hit’pael, yiqtol, fut, 2ms)	dvarecha, “your (ms) words,” (n mp, 2ms pronom)	u’min, “and/ but/ so/ or from/ of,” (prep)	tutzdak, “you (ms) will be justified,” (v. Hif’il, yiqtol, fut, 2ms)	dvarecha, “your (ms) words,” (n mp, 2ms pronom)	min, “from, of, than,” (prep)

Interlinear Chart

³³ Literally, “indebted to.”

³⁴ The Hit’pael binyan structure is either reflexive or reciprocal. In this case, it appears that the outcome of his words results with actions upon himself.

Chapter 12:38



אז ענו אנשים מן הסופרים ומן הפירושים רבינו צרוכין אנו לראות איזה אות ממך:
Hebrew Transcription

Translation: Then **the people from** the scribes and Pharisees answered, “Our Rabbi, we – **we need** to see some sign from you.”

The Scriptures: “Then some of the scribes and Pharisees answered, **saying**, “Teacher, we wish to see a sign from You.”

Aramaic:

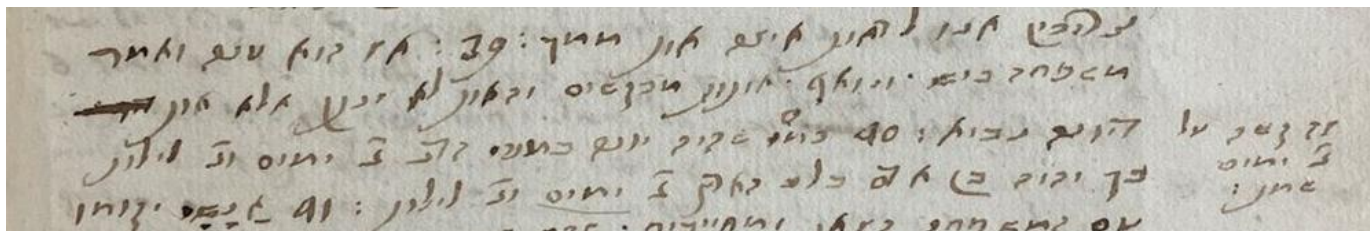
סנהי חנה אנשא חך שפחא סחך פנישא סאכונה למ חלפנא יי חב סח דנסא חבטי אלוה
“Then some from the Saphre {the Scribes} and from the Phrishe {the Pharisees} answered and said unto Him, “Malphana {Teacher}, we desire that we might see an atha {a miraculous sign} from you.”

אז	ענו	אנשים	מן	הסופרים	ומן	הפירושים
az, “then, in that case, so,” (conj)	anu, “they answered,” (v. Pa’al/Qal, qatal, past, 3mp)	anashim, “men, mankind,” (n mp)	min, “from/ of,” (prep)	ha’sofrim, “the writers, scribes, authors,” (n mp)	u’min, “and/ but/ so/ or from/ of,” (prep)	ha’perushim, “the pharisees,” (n mp)
רבינו	צרוכין ³⁵	אנו	לראות	איזה	אות	ממך:
ravi’nu, “our rabbi,” (n ms, lcs pronom)	tzurukin, “we/ you (mp)/ they, those need,” (Ar. v. Peal, act part, mp)	anu, “we,” (lcp pron)	lir’ot, “to see,” (v. Pa’al/Qal, inf)	eize, “which? some, certain, any,” (pron, ms)	ot, “sign, signal, letter, writing, symbol,” (n ms)	mimcha, “from/ of you,” (prep, 2ms pronom)

Interlinear Chart

³⁵ The vav mater lectionis is included to represent the "u" sound due to the fusion of Hebrew and Aramaic languages, although the word itself originates from Aramaic.

Chapter 12:39



אז הוא ענה ואמר משפחה ביש ונואף אותות מבקשים והאות לא ינתן אלא אות דיונה נביא:
Hebrew Transcription

Translation: Then he answered and said, “A wicked and adulterous **kindred** seek signs, but the sign will not be given, except a sign of Yonah (Jonah), the prophet.”

The Scriptures: But He answering, said to them, “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.”

Aramaic:

סם דק ענא מאכדו למסַ שוכלא כפלא א חילא אהא כנא אהא לא חילמכ למ אלא אהס דמכ נכא
But He answered and said unto them, “An evil and adulterous generation seeks an atha {a miraculous sign}, and an atha {a miraculous sign} will not be given unto it, except the atheh {the miraculous sign} of Yawnan Nabiya {Jonah, the Prophet}.”

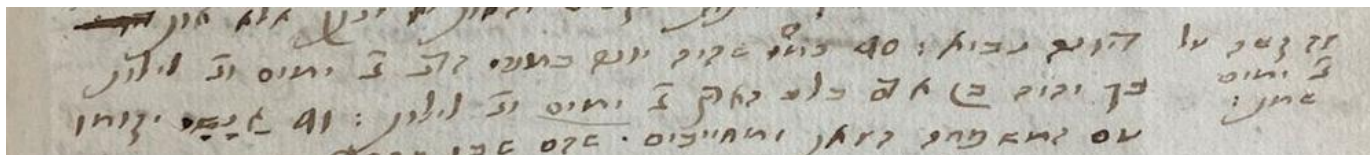
אז	הוא	ענה	ואמר	משפחה	ביש ³⁶	ונואף
az, “then, in that case, so,” (conj)	hu, “he/it,” (pron)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mish’pachah, “family, clan, tribe, kindred,” (n ms)	biyesh, “evil, wickedness, illness,” (n ms) Mishnaic	v’no’ef, “and/ but/ so/ or I/ you (ms)/ he/it commit(s) adultery, fornicates” (v. Pa’al/Qal, act part, ms)
אותות	מבקשים	והאות	לא	ינתן	אלא	אות
otot, “signs,” (n mp)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	v’ha’ot, “and/ but/ so/ or the sign,” (n fs)	lo, “no, not,” (neg part)	yinaten, “he/it will be given,” (v. Nif’al, yiqtol, fut, 3ms)	ele, “but, only, however,” (conj)	ot, “sign,” (n fs)

³⁶ This word is first found in the *Mishnah* Bava Kamma 3:10.

					נביא:	דיונה
					navi, "prophet," (nms)	d'yonah, "of/ who/ which/ that Jonah," (Ar. rel part, name) Aramaism

Interlinear Chart

Chapter 12:40



כמו שהיה יונה במעי הדג ג' ימים וג' לילות כך יהיה בן אדם בלב הארץ ג' ימים וג' לילות:

Hebrew Transcription

Translation: “As Yonah (Jonah) who was in the inward parts of **the fish**, three days and three nights,³⁷ **in this way**, the Son of man will be in the heart of the earth three days and three nights.”

The Scriptures: “For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth.”

Aramaic:

אבחר לכו דמסא סה כחשמה דמסא חללה אבחרה חללה ללמ מחבר מסא כום דאפסא כלבם דאזכא חללה
 אבחרה חללה ללמ

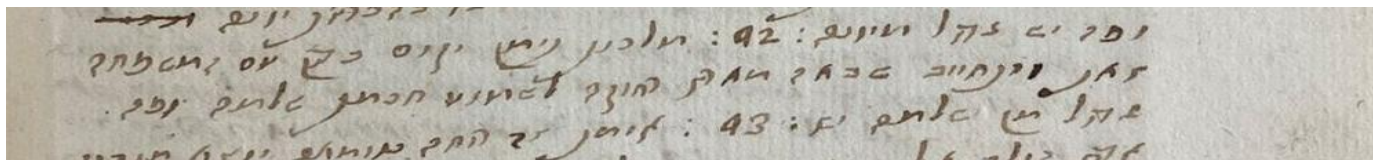
“For as Yawnan {Jonah} was in the belly of the nuna {the fish}, three daytimes and three nights, thus The Son of Man will be in the lebeh d'Ara {the heart of the Earth} three daytimes and three nights.”

כמו	שהיה	יונה	במעי	הדג	ג'	ימים
k'mo, “like, as, similar to,” (adv, prep)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yonah, Jonah (name)	v'me'eye', “in/ with/ by my inward parts,” (prep, n mp, 1cs pronom)	ha'dag, “the fish,” (n ms)	abbrev, “three,” (card num)	yamim, “days,” (n mp)
וג'	לילות	כך	יהיה	בן	אדם	בלב
abbrev, “and/ but/ so/ or three,” (card num)	leilot, “nights,” (n mp)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	ben, “son,” (n ms)	adam, “man,” (n ms)	b'lev, “in/ with/ by (the) heart,” (prep, n ms)
הארץ	ג'	ימים	וג'	לילות:		
ha'erezt, “the earth, land,” (n fs)	abbrev, “three,” (card num)	yamim, “days,” (n mp)	abbrev, “and/ but/ so/ or three,” (card num)	leilot, “nights,” (n mp)		

Interlinear Chart

³⁷ See Jonah 1:17.

Chapter 12:42



מלכות תימן יקום בדין עם המשפחה זאת ויתחייב שבאה מארץ רחוקה לשמוע חכמת שלמה ופה גדול מן שלמה יש:

Hebrew Transcription

Translation: “The kingdom of the South will rise in the judgement with **this kinsmen and charge it**, for she came from **a distant land** to hear the wisdom of Shelomoh (Solomon), and here is one greater than Shelomoh (Solomon).”

The Scriptures: “The sovereignty of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.”

Aramaic:

חבלא דהשטרא חסמק כדנא בק ציכלא מדיא חושבמ דאדולו קי בדינא דאדולו דהשטרא עבדלמ דהשטרא
ממא דהשטרא קי שלמא מדיא

“The Queen of The South will stand up in The Diyna {The Judgment} with this sharbtha {generation}, and she will condemn it, because she came from the ends of the Ara {the Earth} to hear the wisdom of Shliymun {Solomon}, and behold, *One who is* of greater importance than Shliymun {Solomon} is here!”

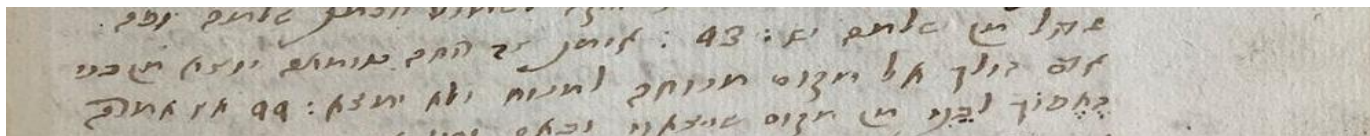
מלכות	תימן ⁴⁰	יקום	בדין	עם	המשפחה	זאת
malchut, “kingdom,” (n fs)	tayman, “south,” (Ar. n ms)  Aramaism	yakum, “he/it will rise, get up,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	b’din, “in/ with/ by (the) judgment, rabbinical court,” (n ms) 2nd Temple	im, “with,” (prep)	ha’mishpacha, “the family, clan, kinsman,” (n fs)	zot, “this,” (pron 3fs)
ויתחייב	שבאה	מארץ	רחוקה	לשמוע	חכמת	שלמה
v’yitchayev, “and/ but/ so/ or he/it will commit, undertake, charge, require, oblige, force someone” (v. Hit’pael, yiqtol, fut, 3ms)	she’ba’a, “that/ which/ who/ whom she/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3fs)	m’eretz, “from/ of earth, land,” (prep, n fs)	rechoka, “far, distant, remote,” (adj fs)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	chachmat-, “wisdom of,” (adj fs)	shlomoh, “Solomon,” (name)

⁴⁰ This word is first found in the *Mishnah* Bava Kamma 1:4.

		יש:	שלמה	מן	גדול	ופה
		yesh, "there is, there exists," (part)	shlomoh, "Solomon," (name)	min, "from/ of," (prep)	gadol, "great, loud, greater one," (adj, ms)	v'po, "and/ but/ so/ or here," (adv)

Interlinear Chart

Chapter 12:43



אימת זה רוחה טומאה יוצא מן בני אדם הולך אל מקום מנוחה למנוח ולא ימצא:
Hebrew Transcription

Translation: “Whenever the impure spirit goes out from *the* sons of man, it goes to a restful place to rest and does not find it.”⁴¹

The Scriptures: “Now when the unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.”

Aramaic:

אמת, דה דומא לפתא אפסמ קי טושא טלחבא כרזחיהא דכח לה כמא חכחא נשא אלה חכחא
 “Now, when a rukha tanphtha {an unclean spirit} goes out from someone, she wanders in places that have no water in them, and she seeks rest, and she doesn’t find it.”

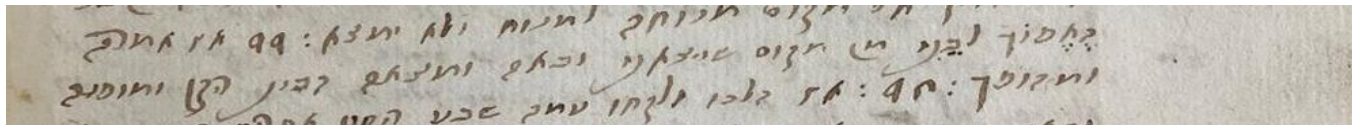
בני	מן	יוצא	טומאה	רוחה ⁴²	זה	אימת	
benei, “sons, children of,” (n mp constr)	min, “from/ of,” (prep)	yotze, “I/ you (ms)/ he/it went out,” (v. Pa’al/Qal, act part, ms)	tum’a, “defilement, impurity,” (n fs)	rucha(h), “spirit,” (n fs)	ze, “this,” (pron, ms)	immati, “when, whenever,” (Ar. conj) אמת Aramaism	
ולא	למנוח	מנוחה	מקום	אל	הולך	אדם	
ve’ lo, “and/ but/ so/ or no, not,” (neg part)	l’manoach, “to/ for/ belonging to (the) rest, deceased,” (adj ms)	menucha, “rest, restful place, calm, serenity; (in plural funeral,” (n fs)	mikum, “place,” (prep, n ms)	el, “to, towards,” (prep)	holech, “I/ you (ms)/ he/it goe(s),” (v. Pa’al/Qal, act part, ms)	adam, “man,” (n ms)	
						ימצא:	
						yimatza, “he/it will be found,” (v. Nif’al, yiqtol, pssv fut, 3ms)	

Interlinear Chart

⁴¹ In this verse, the demons are referred to as “he,” and in the following two verses, they are referenced as “she.”

⁴² Defective spelling with the hey suffix added.

Chapter 12:44



אז אמרה האפוך לבתי מן מקום שיצאתי ובאה ומצאה הבית ריקן ומופנה ומהופך:
Hebrew Transcription

Translation: Then **she** says, “**I will overthrow** my house from which I went out.” And she comes and finds the house empty and **turns upside down.**”

The Scriptures: “Then it says, ‘I shall return to my house from which I came.’ And when it comes, it finds it empty, swept, and decorated.”

Aramaic:

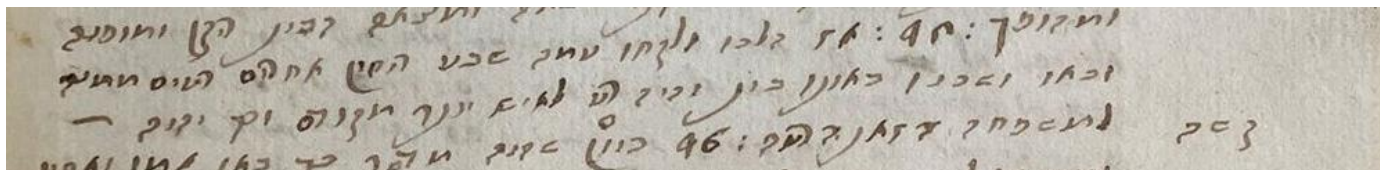
מנה אמה אמרה לבתי, מן מקום שיצאתי ובאה ומצאה הבית ריקן ומופנה ומהופך.
Then she says, ‘I will return unto baythi {my house} from where I came out.’ And she comes, finding that it is vacant, and swept, and prepared.”

שיצאתי	מקום	מן	לבתי	האפוך ⁴³	אמרה	אז
she'yatzati, “that/ which/ who/ whom I exited, went out,” (rel part, Pa'al/Qal, yiqtol, fut, 1cs)	makom, “place,” (n ms)	min, “from/ of,” (prep)	l'bati, “to/ for/ belonging to my house,” (prep, n ms, 1cs pronom)	ha'ape'ok, “I/ you (ms)/ he/it overturn(s), overthrow(s),” (Ar. v. Peal, act part, ms) Aramaism	amrah, “she/it will say,” (v. Pa'al/Qal, yiqtol, fut, 3fs)	az, “then, in that case, so,” (conj)
	ומהופך:	ומופנה	ריקן	הבית	ומצאה	ובאה
	v'mehupak, “and/ but/ so/ or upside down, inversely, backwards, reversed,” (adj ms)	v'mufne, “and/ but/ so/ or I am / you (ms) are he/it is directed, turned,” (v. Hif'il, pssv part, fs)	rikan, “empty,” (adj ms)	ha'bayit, “the house,” (n ms)	v'matz'a, “and/ but/ so/ or she/it found,” (v. Pa'al/Qal, qatal, 3fs)	v'ba'a, “and/ but/ so/ or I/ you (fs)/ she/it come(s),” (v. Pa'al/Qal, act part, fs)

Interlinear Chart

⁴³ Interestingly, this word can also be an Aramaic noun meaning “a demon of overturning” or “overthrowing.”

Chapter 12:45



אז הלכו ולקחו עמה שבע רוחין אחרים רעים ממנה ובאו ושכנו באותו בית והיה רע לאיש יותר מקודם וכך יהיה למשפחה הזאת הרעה:

Hebrew Transcription

Translation: “Then **they go** and take with it seven other spirits *more* evil⁴⁴ than itself, and they come and dwell **in the same house, and it became worse for that person than at the beginning**; and thus will it be for these evil **kindred**.”⁴⁵

The Scriptures: “Then it goes and takes with it seven other spirits more wicked than itself, and they enter and dwell there. And the last of that man is worse than the first. So shall it also be with this wicked generation.”

Aramaic:

מגה אולא דכא בעמ שבע זמנא ארענא דגמא כעפ סכאך סכאך כמ סמסא עולמא ד לבוא סמ כעא ח
 מוכמלמ סכא נמא למ לבכלא מוא כעלא

“Then she goes and takes with her seven other rukhe {spirits} who are worse than her, and they enter and dwell in him, and the end of the gabra {the man} becomes worse than his beginning. Thus it will be for this evil generation.”

אז	הלכו	ולקחו	עמה	שבע	רוחין	אחרים
az, “then, in that case, so,” (conj)	halchu, “they went,” (v. Pa’al/Qal, qatal, past, 3mp)	lakchu, “they took,” (v. Pa’al/Qal, qatal, past Ar. 3mp)	imah, “with her/it,” (prep, pron 3fs)	sheva, “seven,” (card numb)	ruachin, “spirits,” (n fs) Aramaism	acherim, “other, another, different,” (adj mp)
רעים	ממנה	ובאו	ושכנו	באותו	בית	והיה
ra’im, “bads, evils,” (adj, mp)	mi’m’nah, “from/of her/it,” (prep, 3fs pronom)	u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)	v’shachnu, “and/ but/ so/ or they dwelt,” (v. Pa’al/Qal, qatal, past, 3ms)	b’oto, “in/ with/ by (the) same,” (prep n ms)	bayt, “house,” (n ms)	v’haya, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)

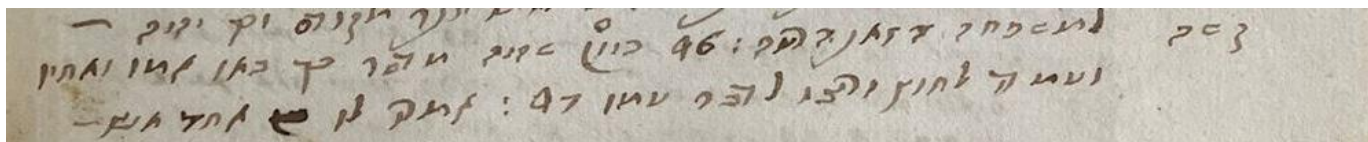
⁴⁴ Can also translate to “eviler.”

⁴⁵ This can also be translated as “and so will it be for this evil generation,” as this is speaking of a different group of family members at a later time frame.

למשפחה	יהיה	וכך	מקודם	יותר	לאיש	רע
l'mish'pachah, "to/ for/ belonging to (the) family, clan, tribe, kindred," (prep, n ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'cach, "and/ but/ so/ or in this way," (adv)	mukdam, "from/ of before," (prep, adv)	yoter, "more, more than," (adv)	l'ish, "to/ for/ belonging to man," (prep, n ms)	ra, "evil, wickedness," (adj ms)
					הרעה:	הזאת
					hazot, "this," (pron fs)	hazot, "this," (pron, fs)

Interlinear Chart

Chapter 12:46



כיון שהיה מדבר כך באו אמו ואחיו ועמדו לחוץ ורצו לדבר עמו:
Hebrew Transcription

Translation: When he was speaking this, his mother and brothers came and stood outside and **wanted** to speak with him.

The Scriptures: And while He was still talking to the crowds, see, His mother and His brothers stood outside, seeking to speak with Him.

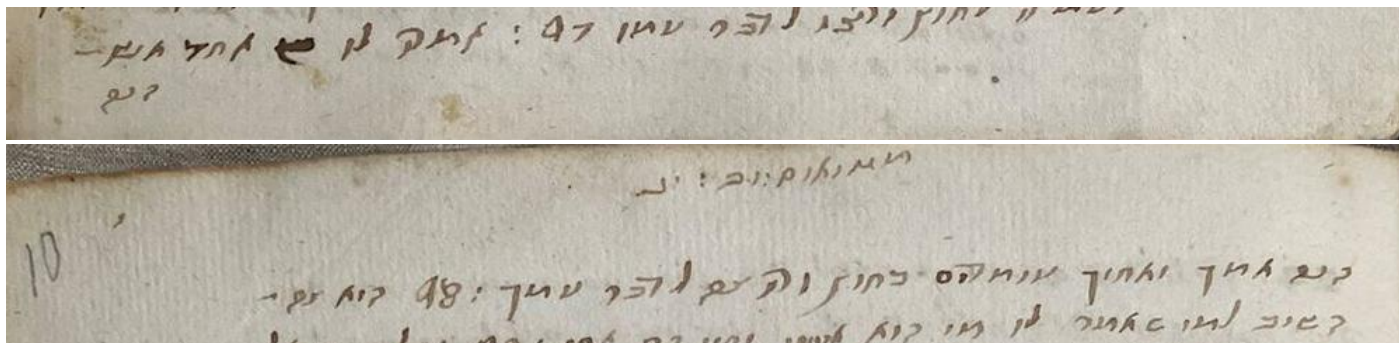
Aramaic:

בן סמך דגן כחלל לחבא איהו איהו האנשא, פתח לבו חכמך דנחללך בגמ
Now, while He was speaking unto the crowds, His mother and His brothers came and were standing outside, and they were asking that they might speak with Him.

	כיון	שהיה	מדבר	כך	באו	אמו	ואחיו
	v'echav, "and/ but/ so/ or his/its brothers," (n mp, 3ms pronom)	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	medaber, "I/ you (ms)/ he/it speak(s)," (v. Pi'el, act part, ms)	kach, "so, thus, therefore, in this way," (adv)	ba'u, "they came," (v. Pa'al/Qal, qatal, past, 3mp)	im'o, "his/its mother," (n fs, 3ms pronom)	v'echav, "and/ but/ so/ or his/its brothers," (n mp, 3ms pronom)
	ועמדו	לחוץ	ורצו	לדבר	עמו:		
	v'amadu, "and/ but/ so/ or they stood," (v. Pa'al/Qal, qatal, past, 3mp)	lachutz, "to/ for/ belonging to (the) outside, out, (prep, n ms)	v'ratzu, "and/ but/ so/ or they wanted," (v. Pa'al/Qal, qatal, past 3mp)	ledaber, "to speak, talk," (v. Pi'el, qatal, past, inf constr)	imo, "with him/it," (prep, 3ms pronom)		

Interlinear Chart

Chapter 12:47



אמר לו אחד איש הנה אמך ואחיך עומדים בחוץ ורוצה לדבר עמך:
Hebrew Transcription

Translation: One **man** said to him, “Behold, your mother and brothers stand outside and **want** to speak with you.”

The Scriptures: And one said to Him, “See, Your mother and Your brothers are standing outside, seeking to speak with You.”

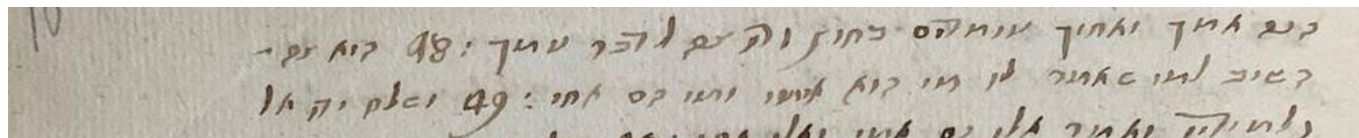
Aramaic:

אמר לו אחד איש הנה אמך ואחיך עומדים בחוץ ורוצה לדבר עמך:
Then someone said unto Him, “Behold, Your mother and Your brothers are standing outside, and asking that they might speak with you.”

אמר	לו	אחד	איש	הנה	אמך	ואחיך
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	echad, “one,” (card num)	ish, “a man,” (n ms)	hine, “behold,” (part)	imcha, “your (ms) mother,” (n fs, 2ms pronom)	v’achecha, “and/ but/ so/ or your (ms) brothers,” (n mp, 2ms pronom)
עומדים	בחוץ	ורוצה	לדבר	עמך:		
omdim, “we/ you (mp)/ they (m) stand,” (v. Pa’al/Qal, act part, mp)	b’chutz, “in/with/ by (the) outside,” (prep, n ms)	v’rotzeh, “and/ but/ so/ or I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	l’ debir, “to speak, talk,” (v. Pi’el, inf constr)	imcha, “with you (ms),” (prep, 2ms pronom)		

Interlinear Chart

Chapter 12:48



הוא זה השיב למי שאמר לו מי הוא אימי ומי הם אחי:

Hebrew Transcription

Translation: He, **this one, responded to whoever told him**, “Who is it, my mother, and who are they, my brothers?”

The Scriptures: But He answering, said to the one who spoke to Him, “Who is My mother and who are My brothers?”

Aramaic:

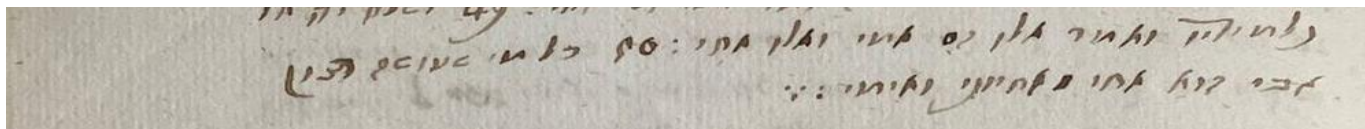
ܡܡ ܕܗ ܥܢ ܥܘܪܟܐ ܠܗ ܕܥܘܪܟܐ ܠܡ ܡܗ ܡܗ, ܥܘܪܟܐ ܡܗ ܥܘܪܟܐ ܥܘܪܟܐ
 “But, He answered and said unto the one who had spoken unto Him, “Who is My mother? And who are My brothers?”

	הוא	זה	השיב	למי	שאמר	לו	מי
	hu, “he/it,” (3ms pron)	ze, “this, this one,” (pron, ms)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	l’mi, “to/ for/ belonging to who? whose? whom? would that, whoever, whosoever,” (prep, interog part)	she’amar, “that/ which/ who/ whom he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	mi, “who?” (interog part)
	הוא	אימי ⁴⁶	ומי	הם	אחי:		
	hu, “he/it,” (3ms pron)	imi, “my mother,” (n fs, 1cs pronom)	’mi, “and/ but/ so/ or who,” (interog part)	hem, “they, them,” (pron 3mp)	achay, “my bothers,” (n mp, 1cs pronom)		

Interlinear Chart

⁴⁶ This word is spelled with the added yod (י) mater lectionis, as well as in 12:50, whereas in verse 12:49, it does not have the added yod (י) mater lectionis.

Chapter 12:50



כל מי שעושה רצון אבי הוא אחי ואחיותי ואימי:

Hebrew Transcription

Translation: “Whoever does the desire of my Father, **he is** my brother, and **my sisters**, and **my** mother.”

The Scriptures: “For whoever does the desire of My Father who is in the heavens is My brother and sister and mother.”

Aramaic:

כל אש דה דבדו ע כעמ דאכד דכפחא מהמא אנה מהל, האכד

“For, every one who does the will of Abi {My Father} who is in The Shmaya {The Heavens}, the very same are My brother, and My sister, and My mother.”

אחי	הוא	אבי	רצון	שעושה	מי	כל
achi, “my brother,” (n ms, 1cs pronom)	hu, “he/it,” (3ms, pron)	avi, “my father,” (n ms, 1cs pronom)	ratzon, “desire, intent,” (n ms)	she’a’sah: “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	mi, “who?” (interog part)	kol, “all,” (n ms)
					ואימי:	ואחיותי
					v’imi, “and/ but/ so/ or my mother,” (n fs, 1cs pronom)	v’achyotay, “and/ but/ so/ or my sisters,” (n fp, 1cs pronom)

Interlinear Chart