

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Thirteen

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 Thirteen

Cambridge MS Oo.1.32 English Translation

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The Scriptures 2009 contains the Cochin Hebrew Matthew MS Oo.1.32, herein are translations by Janice F. Baca. Copyright ©2025. All rights reserved.

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

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

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.

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: 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.

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

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 is usually translated as, “and/ but/ so/ or,” according to context.
- b. ה (hey) definite articles are not labeled in the interlinear tables but is identified as a prefix and is 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 have 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 from Hebrew to English:

Bryan S. Williams, history scholar and Assistant PTM Project Lead, and videographer
Jonathan Meyer, researcher and transcriber
Victor Nuñez, researcher and transcriber

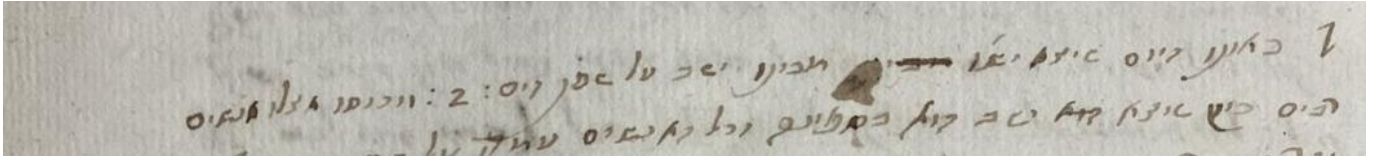
I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff gives of 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 want to thank my husband, David, for his sacrifice to help me make this project possible.

- Janice F. Baca

Chapter 13:1



באותו היום שיצא ישו מביתו ישב על שפת הים:

Hebrew Transcription

Translation: On the same day that Yeshua went out from **his** house, he sat upon the **riverbank** of the sea.

The Scriptures: And on that day יהושע went out of the house and sat by the sea.

Aramaic:

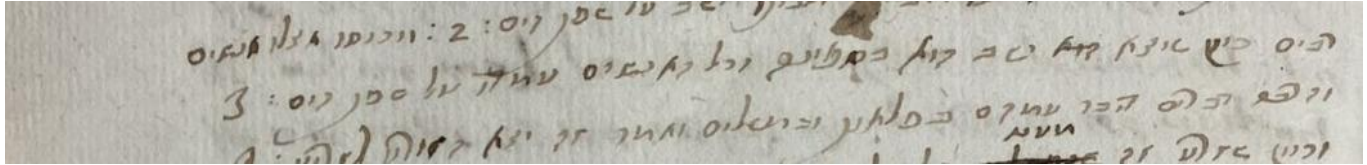
כמה דה נחמא נפמ נחמא דה כמלא סמלכ כל ה נחמא

Now, during that yawma {day}, Eshu {Yeshua} went out from the baytha {the house} and sat on the yad yama {the seaside}.

על	ישב	מביתו	ישו	שיצא	היום	באותו
al, "upon, on," (prep)	yoshev, "he/it sat, dwelled," (v. Pa'al/Qal, qatal, past, 3ms)	m'beito, "from/ of his/its house," (prep, n ms, 3ms pronom)	Yeshua, (name)	she'yatza, "that/ which/ who/ whom exited, went out," (rel part, v. Pa'al/Qal, qatal, past 3ms)	ha'yom, "the day," (n ms)	b'oto, "in/ with/ by (the) same," (prep n ms)
					הים:	שפת
					ha'yam, "the sea," (n ms)	sefat, "border, riverbank, shore" (n fs)

Interlinear Chart

Chapter 13:2



ויכנסו אצלו אנשים רבים כיון שיצא ישב הוא בספינה וכל האנשים עמדו על שפת הים:
Hebrew Transcription

Translation: Many people assembled *and drew near him*. When he went out, he sat in the ship, and all *the people* stood on the riverbank of the sea.

The Scriptures: And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach.

Aramaic:

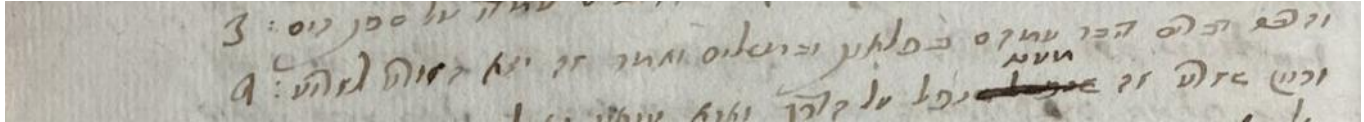
והאנשים רבים אשר היו עמו באותה שעה יצא וישב על ספינה וכל האנשים עמדו על שפת הים:
And great multitudes gathered with Him, in such a way that He went up to sit Himself in an elpha {a ship/a boat}, and the whole multitude was standing on the spar yama {the seashore}.

	ישב	שיצא	כיון	רבים	אנשים	אצלו	ויכנסו⁴
	yoshev, “he/it sat, dwelled” (v. Pa’al/Qal, qatal, past, 3ms)	she’yatza, “that/ which/ who/ whom exited, went out,” (rel part, v. Pa’al/Qal, qatal, past 3ms)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	rabim, “many, numerous.” (adj mp)	anashim, “men, mankind,” (n mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	v’yekunsu, “and/ but/ so/ or they will assemble,” (v. Pi’el, wayyiqtol, past, 3mp)
	שפת	על	עמדו	האנשים	וכל	בספינה	הוא
	sefat, “border, riverbank, shore” (n fs)	al, “upon,” (prep)	amadu, “they stood,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’anashim, “the men, people” (n mp, cp)	v’kol, “and/ but/ or/ so all,” (n ms)	b’sfina, “in/ with/ by (the) ship,” (prep, n ms)	hu, “he/it,” (3ms pron)
							הים:
							ha’yam, “the sea,” (n ms)

Interlinear Chart

⁴ The word ויכנסו (vayekunsu) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, student grammar book, course C book, 355). This verse or perhaps, the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn’t be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 13:3



והרבה דברים דיבר עמהם בפלחות ובמשלים ואמר זה יצא הזורע לזרוע:
Hebrew Transcription

Translation: And he spoke many words with them **in segments**⁵ and in Proverbs. Then he said this, “The sower went to sow,”

The Scriptures: And He spoke to them much in parables, saying, “See, the sower went out to sow.

Aramaic:

והרבה דברים דיבר עמהם בפלחות ובמשלים ואמר זה יצא הזורע לזרוע:

And He was speaking much with them in Phelatha {Similes/Parables}, and saying, “Behold, a Zarua {a Sower} went out so that He might sow,

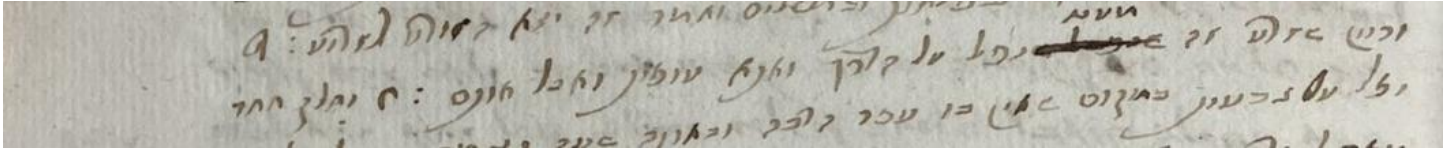
והרבה	דברים	דיבר	עמהם	בפלחות ⁶	ובמשלים	ואמר
v'harbe, “and/ but/ so/ or very many,” (adv)	devarim, “words, matters, things,” (n mp)	diber, “he/it spoke,” (v. Pi'el, qatal, past, 3ms)	im hem, “with them,” (prep, 3mp pronom)	b'pechachot, “in/ with/ by pieces, slices/ segments,” (prep, fp)	u'b'meshalim, “and/ but/ so/ or in/ with/ by (the) examples, parables, allegories, proverbs,” (prep, n mp)	v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)
זה	יצא	הזורע	לזרוע:			
ze, “this,” (ms pron)	yotzei, “I/ you (ms)/ he/it goes out,” (Pa'al/Qal, act part, ms)	zorea, “I/ you (ms)/ he/it sow(s),” (v. Pa'al/Qal, act part, ms)	lizroa, “to sow, disseminate,” (v. Pa'al/Qal, inf constr)			

Interlinear Chart

⁵ Meaning as in analogies.

⁶ This is used to describe a literary device that compares “slices” of language comparisons, such as an analogy.

Chapter 13:4



וכיון שזרע זה מעט נפל על הדרך ואתא עופות ואכל אותם:

Hebrew Transcription

Translation: “and when he sowed this, a few fell on the road, birds came and ate them.”

The Scriptures: And as he sowed, some indeed fell by the wayside, and the birds came and devoured them.

Aramaic:

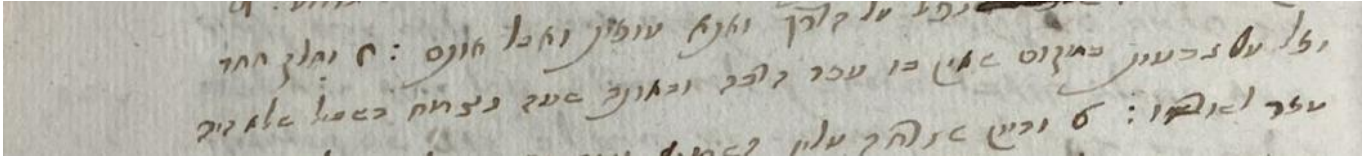
וכיון שזרע זה מעט נפל על הדרך ואתא עופות ואכל אותם:

and while He was sowing, some fell on the roadside, and a pharakhtha {a bird} came and ate it.

הדרך	על	נפל	מעט	זה	שזרע	וכיון
ha'derek, “the way, path, road,” (n fs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	nafal, “he/it fell” (v. Pa'al/Qal, qatal, past, 3ms)	m'at, “a little, little few, less, lesser, meager,” (adv)	ze, “this,” (ms pron)	she'zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa'al/Qal, qatal, past, 3ms)	l' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
			אותם:	ואכל	עופות	ואתא
			otam, “them,” (DO marker, 3mp pronom)	v'achal, “and/ but/ so/ or he/it ate,” (v. Pa'al/Qal, qatal, past, 3ms)	ofot, “birds,” (n mp)	vata, “he/it came,” (v. Ar. Peal, qatal, past, 3ms) <div style="border: 1px solid black; padding: 2px; display: inline-block;"> ⲁⲓⲗⲁ Aramaism </div>

Interlinear Chart

Chapter 13:5



וחלק אחד נפל על גבעות במקום שאין בו עפר הרבה ובאותה שעה נצמח בשביל שלא היה עפר לשורשו:
Hebrew Transcription

Translation: “And one portion fell on **the hills** in a place that without much dirt on it. And in that hour, it grew because there was no dirt for its root.”

The Scriptures: And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil.

Aramaic:

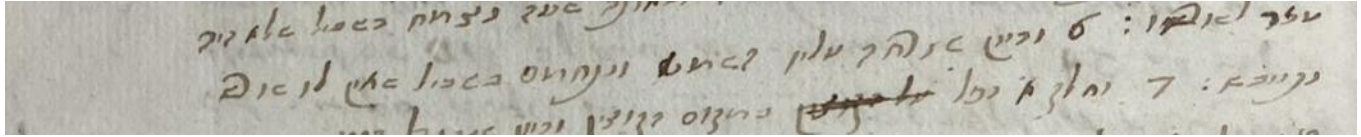
ואתוה נפל על גבעא ארעא דלמא חמא מדיא שפארא סבשטלמא סאע חלל דלמא חמא סמכא דאזיח
And other fell on shuka {bedrock} where there wasn't much medra {dirt}. And at once it sprouted on account that there was no depth of ara {soil}.

וחלק	אחד	נפל	על	גבעות	במקום	שאין
v'chelek, “and/ but/ so/ or (the) portion, share,” (n ms)	echad, “one,” (card num)	nafal, “he/it fell” (v. Pa'al/Qal, qatal, past, 3ms)	al, “upon, on,” (prep)	gva'ot, “hills,” (n fp)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	she'ein, “that/ which/ who/ whom isn't, is not,” (rel part, part)
בו	עפר	הרבה	ובאותה	שעה	נצמח	בשביל ⁷
b'o, “in/ with/ by him/it,” (prep, 3ms pronom)	afar, “dust, ashes, earth, dirt,” (n ms)	harbeh, “many, much, a lot,” (adv)	ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	shea, “hour,” (n fs)	nitzmach, “I/ you (ms)/ he/it grow(s),” (v. Nif'al, act part, ms)	bishvil, “for, for the sake of,” (prep) Mishnaic
שלא	היה	עפר	לשורשו:			
she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	afar, “dust, ashes, earth, dirt,” (n ms)	l'shorsho, “to/ for/ belonging to his/its root,” (n ms, 3ms pronom)			

Interlinear Chart

⁷ This word is first found in the *Mishnah* Demai 3:3.

Chapter 13:6



וכיון שזרחה עליו השמש ונתחמם בשביל שאין לו שורש נתייבש:
 Hebrew Transcription

Translation: “And when the sun shone on it and it became heated, because it had no root for it, it withered.”

The Scriptures: But when the sun was up they were scorched, and because they had no root they withered.

Aramaic:

בד דנט דג שרשא עב סגלל דלט סמא למ ספא כב

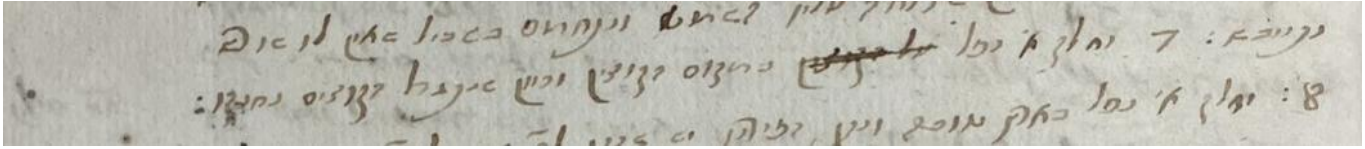
But, when the shemsha {the sun} was risen, it became hot, and because it hadn’t rooted, it withered.

שאינ	בשביל	ונתחמם ⁸	השמש	עליו	שזרחה	וכיון
she'ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	bishvil, “for, for the sake of,” (prep) Mishnaic	v'nitchamem, “and/ but/ so/ or he/it became warmed, heated,” (v. Nit'pael, qatal, past, 3ms) Hebrew Marker Mishnaic 2nd Temple	ha'shemesh, “the sun,” (n cs)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	she'zorcha, “that/ which/ who/ whom she/it shone,” (rel part, v. Pa'al/Qal, qatal, past, 3fs)	l'kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
				נתייבש:	שורש	לו
				nityabesh, “he/it was withered, dried out;” (v. Nit'pael, qatal, past, 3ms) Hebrew Marker Mishnaic 2nd Temple	shoresh, “root,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

⁸ This word is first found in *Mishnah* Tamid 1:1. 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 13:7



וְחֶלֶק אֶ' נָפַל בַּמָּקוֹם הַקּוֹצִין וְכִיּוֹן שֶׁנִּתְגַּדַּל הַקּוֹצִים נִחְנְקוּ:

Hebrew Transcription

Translation: “And one portion fell in the place of the thorns, and when it grew, the thorns choked it.”⁹

The Scriptures: And others fell among thorns, and the thorns came up and choked them.

Aramaic:

וְחֶלֶק אֶ' נָפַל בַּמָּקוֹם הַקּוֹצִים וְכִיּוֹן שֶׁנִּתְגַּדַּל הַקּוֹצִים נִחְנְקוּ:

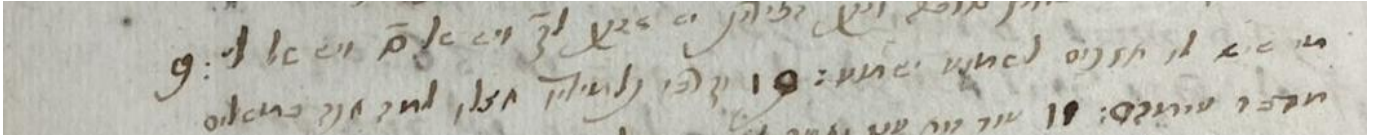
And other fell among kube {thorns} and the thorns grew up, and they choked it.

שנתגדל	וכיון	הקוצין	במקום	נפל	א'	והלק
she'nitgadal, “that/ which/ who/ whom he/it grew,” (v. Nit'pael, qatal, past, 3ms) Hebrew Marker Mishnaic 2nd Temple	v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)	ha'kotzain, “the thorns,” (Ar. n mp) ܚܩܘܨܝܢ Aramaism	bamakom, “in/ with/ by (the) place,” (prep, n ms)	nafal, “he/it fell” (v. Pa'al/Qal, qatal, past, 3ms)	alef, “one,” (ord num)	v'chelek, “and/ but/ so/ or (the) portion, share,” (n ms)
					נחנקו:	ܚܩܘܨܝܢ
					nechneku, “they choked,” (v. Nif'al, qatal, past, 3mp)	ha'kotzain, “the thorns,” (Ar. n mp) ܚܩܘܨܝܢ Aramaism

Interlinear Chart

⁹ See Jeremiah 4:3.

Chapter 13:9



מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: “Whoever has ears to hear, **he will hear.**”

The Scriptures: He who has ears to hear, let him hear!”

Aramaic:

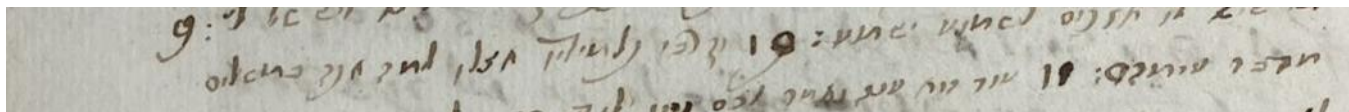
ܡܝ ܕܐܝܬ ܠܗ ܐܙܢܝܢ ܕܝܫܡܥ ܝܫܡܥ

He who has ears that might hear, let him hear.”

	ישמע:	לשמוע	אזנים	לו	שיש	מי
	yishma, “he/it will hear,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	oznayim, “ears,” (n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)	mi, “who?” (interog part)

Interlinear Chart

Chapter 13:10



וקרבו תלמידיו אצלו למה אתה במשלים מדבר עימהם:
 Hebrew Transcription

Translation: And his talmidim (students) approached him, “Why do you speak parables with them?”

The Scriptures: And the taught ones came and said to Him, “Why do You speak to them in parables?”

Aramaic:

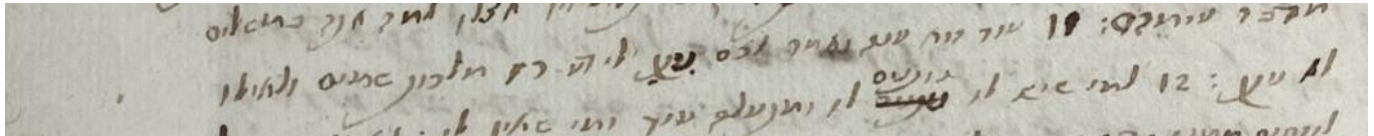
ܘܩܪܒܘܢ ܬܠܡܝܕܝܗܘܢ ܐܥܘܠܘ ܠܡܗ ܐܬܗܘܐ ܒܡܫܠܝܡ ܕܡܕܒܪ ܐܘܬܗܘܢ ܒܗܘܢܝܢ

And His Disciples approached and said unto Him, “Why do you speak with them in Phelatha {Similes/Parables}?”

מִדְבַּר	בְּמִשְׁלִים	אַתָּה	לְמָה	אֶצְלוֹ	תַּלְמִידָיו	וַקְרָבוּ
medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	b’meshalim, “in/ with/ by examples, parables, allegories, proverbs,” (prep, n mp)	atah, “you,” (2ms)	lama, “why? what purpose, for whatsoever,” (adv)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	ve’karvu, “and/ but/ so/ or they approached,” (v. Pa’al/Qal, qatal, past, 3mp)
						עִימָהֶם:
						ima’hem, “with them,” (prep, 3mp pronom)

Interlinear Chart

Chapter 13:11



עוד הוא ענה ואמר לכם ניתן לידע רז מלכות שמים ולאילו לא ניתן:
Hebrew Transcription

Translation: “Again, he¹⁰ answered and said, “To you is given to know *the* mystery of *the* kingdom of heaven, but for those it is not given.”

The Scriptures: And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.

Aramaic:

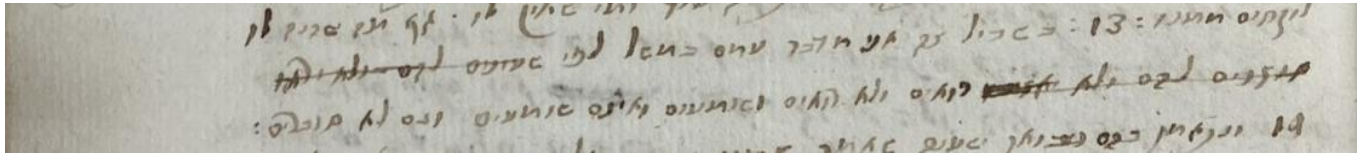
מם דק חנא מאכד למם דלכמ מם מםב לחבד אדווא דלכמא דעבכא למם דק לח מםב
Then He answered and said unto them, “To you it is given to know **the raza** {**the mystery**} of The Malkutha d’Shmaya {The Kingdom of The Heavens}, but, it isn’t given unto those.

עוד	הוא	ענה	ואמר	לכם	ניתן	לידע
od, “yet, still, more,” (adv)	hu, “he/it,” (pron, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lachim, “to/ for/ belonging to you,” (prep, 2mp pronom)	nitan, “I am/ you are/ he/it is given,” (v. Nif’al, act part, ms)	leyadea, “to know, to determine, to make definite; to inform, to update,” (v. Pi’el, inf constr)
רז	מלכות	שמים	ולאילו	לא	ניתן:	
raz, “secret, enigma, mystery (lit.),” (n ms)	malchut, “kingdom,” (n fs)	shamayim, “heaven(s),” (n mp)	v’eilu, “and/ but/ so/ or to/ for/ belonging to those,” (prep, 3mp pronom)	lo, “no, ‘not,” (neg part)	nitan, “I am/ you are/ he/it is given,” (v. Nif’al, act part, ms)	

Interlinear Chart

¹⁰ The double pronoun could be intentional to express inflection, or it could be that the author is using the active participle as a verb without a pronoun and including his pronoun.

Chapter 13:13



בשביל זה אני מדבר עמם במשל לפי רואים ולא רואים ושומעים ואינם שומעים וגם לא סוברים:
Hebrew Transcription

Translation: “Because of this, I¹² speak with them **in a parable**, for they see, and do not see.¹³ And hearing they do not hear; **and as well, they do not believe.**”

The Scriptures: Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

Aramaic:

חלל מנה כפלה אה חלל אה בחמה חלל דסא מלה סא משובח מלה שובח מלה חסא חלל

Because of this, I speak with them in Phelatha {Similes/Parables}, because they are seeing, and they don't see, and they are hearing, and they don't hear, and they don't understand.

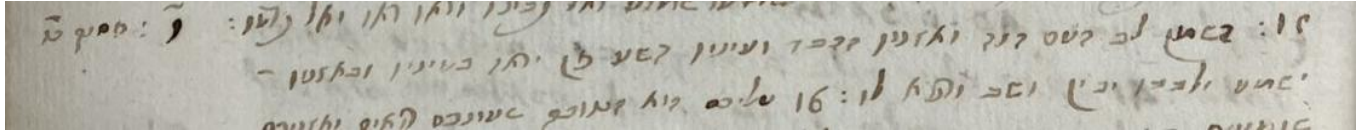
בשביל	זה	אני	מדבר	עמם	במשל	לפי
bishvil, “for, for the sake of,” (prep) Mishnaic	ze, “this,” (pron, ms)	ani, “I,” (1cs pron)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pa'al, Qal, act part, ms)	imam, “with them,” (prep, 3mp pronom)	b'meshal, “in/ with/ by example, parable, allegory, proverb,” (prep, n ms)	lefi, “according to,” (prep)
רואים	ולא	רואים	ושומעים	ואינם	שומעים	וגם
ro'im, “we/ you (mp)/ they see,” (v. Pa'al/Qal, act part, mp)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	ro'im, “we/ you (mp)/ they see,” (v. Pa'al/Qal, act part, mp)	v'shom'im, “we, you (mp)/ they, those hearing,” (v. Pa'al Qal, act part, mp)	ve'eynam, “and/ but/ so/ or they do not,” (3mp pronom)	shom'im, “we/ you (mp)/ they will hear, listen,” (Pa'al/Qal, act part, mp)	v' gam, “and/ but/ so/ again, also, too, in addition, even, as well,” (part)
	סוברים:	לא				
	sovrin, “we/ you (mp)/ they opine, believe, assume, think,” (v. Pa'al/Qal, act part, mp)	lo, “no/ not” (part)				

Interlinear Chart

¹² The double pronoun could be intentional to express inflection, or it could be that the author is using the active participle as a verb without a pronoun and including his pronoun.

¹³ See Jeremiah 5:20-21: “Who have eyes and see not.” Also see Deuteronomy 29:3-4 and Ezekiel 12:2.

Chapter 13:15



השמן לב העם הזה ואזניו הכבד ועיניו השע פן יראו בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו:

Hebrew Transcription

Translation: “The heart of this people is fat, their ears are heavy, and their eyes shut, lest **they will see** with their eyes, and hear with their ears, and understand with their heart, and they return¹⁶ and are healed.”¹⁷

The Scriptures: for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.’

Aramaic:

אֲרַבְבָּן לִמְ לִי לְבַח דְּבַחַר מִרָא הַכְּדִימָא מִפְּדִימָא שְׂמֵרָא חַרְיָ אֲדִלָּא נְשִׁימָא חַסְמִימָא שְׂמֵרָא
כְּדִימָא מִשְׂמַחְלָא מִשְׂמַחְלָא מִשְׂמַחְלָא מִשְׂמַחְלָא מִשְׂמַחְלָא מִשְׂמַחְלָא מִשְׂמַחְלָא מִשְׂמַחְלָא מִשְׂמַחְלָא

For, the heart of this Ama {People} has been hardened, and with their ears they have been hard of hearing, and they have shut their eyes so that they should not see and might hear with their ears, and might understand in their heart, and might repent, and I would heal them.’

השמן	לב	העם	הזה	ואזניו	הכבד	ועיניו ¹⁸
ha'shuman, “the fat,” (n ms)	lev, “heart,” (n ms)	h'am, “the people,” (n ms)	haze, “the this, that,” (pron ms)	v'oznav, “and/ but/ so/ or his/its ears,” (n fp)	ha'kaved, “the heavy, serious, important,” (adj ms)	v'einav, “and/ but/ so/ or his/its eyes,” (n ms, 3ms pronom)
השע	פן	יראו	בעיניו ¹⁹	ובאזניו ²⁰	ישמע	ולבבו ²¹ :
ha'sha'a, “the dim, be turned away, smeared away, shut,” (adj ms)	pen, “lest,” (conj)	yiru, “they will see,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	b'einav, “in/ with/ by (the) his/its eyes,” (prep, n fp)	u'b'oznav, “and/ but/ so/ or in/ with/ by (the) his/its ears,” (prep, n fp)	yishma, “he will hear,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'levavo, “and/ but/ so/ or his/its heart,” (n ms, 3ms pronom)

¹⁶ Return, meaning to repent.

¹⁷ See Isaiah 6:9–10.

¹⁸ Appears to be a misspelling of the pronominal suffix for “their eyes.”

¹⁹ This appears to be a misspelling with the vav being used as a 3mp pronominal suffix for “their” and not as a 3ms suffix. This misspelling and those following, appear to be intentional and possibly a grammatical usage for that time.

²⁰ This appears to be a misspelling with the vav being used as a 3mp pronominal suffix for “their” and not as a 3ms suffix.

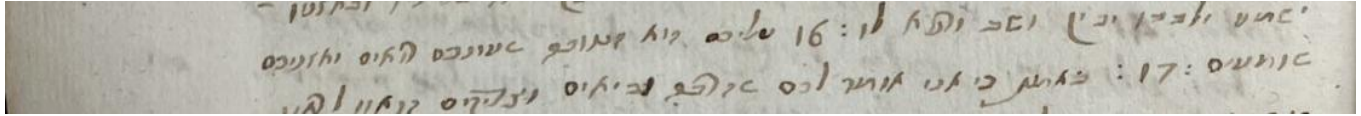
²¹ This appears to be a misspelling with the vav being used as a 3mp pronominal suffix for “their” and not as a 3ms suffix.

			לו:	ורפא	ושב ²²	יבין
			lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'rupa, "and/ but/ so/ or he/it was healed," (v. Pi'el, qatal, past, 3ms)	v'shuv, "I/ you (ms)/ he/it return(s)," (v. Pa'al, act part, ms)	yevayen, "he/it will understand," (v. Hif'il, yiqtol, fut, 3ms)

Interlinear Chart

²² This is a misspelling. It appears that the vav pronominal suffix, meaning "they," was mistakenly eliminated and should be spelled as יָשְׁבוּ:

Chapter 13:16



עליכם היא הטובה שעינכם רואים ואזניכם שומעים:

Hebrew Transcription

Translation: “On you is the goodness for your eyes see and your ears hear.”

The Scriptures: And blessed are your eyes because they see, and your ears because they hear,

Aramaic:

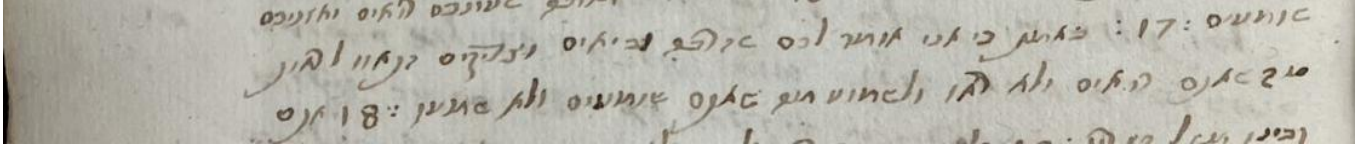
דלכח דהג ללכחיהם ללכחיהם דגאג הללזלכח דלכח

But, blessed are your eyes that are seeing, and your ears that are hearing.

שומעים:	ואזניכם	רואים	שעינכם	הטובה	היא	עליכם
shom'im, “we/ you (mp)/ they will hear, listen,” (Pa'al/Qal, act part, mp)	v'ozneichem, “and/ but/ so/ or your (mp) ears,” (n fp, 2mp pronom)	ro'im, “we/ you (mp)/ they see,” (v. Pa'al/Qal, act part, mp)	she' einchem, “that/ which/ who/ whom your (mp) eye,” (rel part, n fs)	ha'tova, “good, pleasant, appropriate,” (adj fs)	hi, “she/ it,” (3fs pron)	aleichem, “on you (mp),” (prep, 2mp pronom)

Interlinear Chart

Chapter 13:17



באמת כי אני אומר לכם שהרבה נביאים וצדיקים התאוו לראות מה שאתם רואים ולא ראו ולשמוע מה שאתם שומעים ולא שמעו:

Hebrew Transcription

Translation: “In truth, for I²³ say to you that many prophets and righteous ones longed to see what you see, but did not see, and to hear what you hear, but did not hear.”

The Scriptures: for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Aramaic:

אמנן לנא אמר לכן דספרא נבא מודפא אדון לך דנשא מוכ דנשא אמנן מלא שם מלכפד מוכ דנשא אמנן מלא שרנא

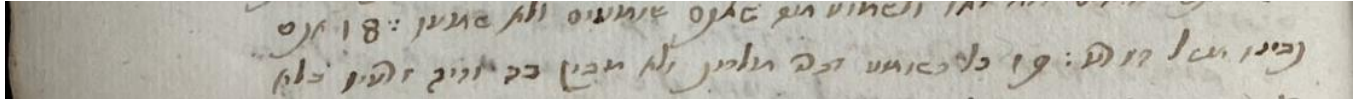
For, amiyn {truly} I say unto you, that many Nabiye {Prophets}, and Zadiyqe {Righteous men}, have desired that they might see the things that you are seeing, and they didn't see it, and to hear the things you are hearing, and they didn't hear it.

באמת	כי	אני	אומר	לכם	שהרבה	נביאים
b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	ki, “for, since, because,” (rel clause)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she'harbe, “that/ which/ who/ whom much, many, that many, a lot,” (rel part, adv)	nevi'vim, “prophets,” (n mp)
וצדיקים	התאוו	לראות	מה	שאתם	רואים	ולא
v'tzadekim, “and/ but/ so/ or (the) righteous,” (adj mp)	hitavu, “they craved, longed,” (v. Hit'pael, qatal, past, 3mp)	lara'ot, “to see,” (v. Pa'al/Qal, inf constr)	mah, “what?” (inter part)	she'atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	ro'im, “we/ you (mp)/ they see,” (v. Pa'al/Qal, act part, mp)	lo, “and/ but/ so/ or no, not,” (neg part)
ראו	ולשמוע	מה	שאתם	שומעים	ולא	שמעו:
rau, “they saw,” (prep, v. Pa'al/Qal, qatal, past 3mp)	v'lishmoa, “to hear,” (v. Pa'al/Qal, inf constr)	mah, “what?” (inter part)	she'atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	shom'im, “we/ you (mp)/ they will hear, listen,” (Pa'al/Qal, act part, mp)	lo, “and/ but/ so/ or no, not,” (neg part)	shamu, “they heard,” (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

²³ The double pronoun could be intentional to express inflection, or it could be that the author is using the active participle as a verb without a pronoun and including his pronoun.

Chapter 13:18



אתם תבינו משל הזרע:

Hebrew Transcription

Translation: “You - you²⁴ will understand *the proverb* of the sower.”

The Scriptures: You, then, hear the parable of the sower:

Aramaic:

אתם דהן שנתה מלה דזרע

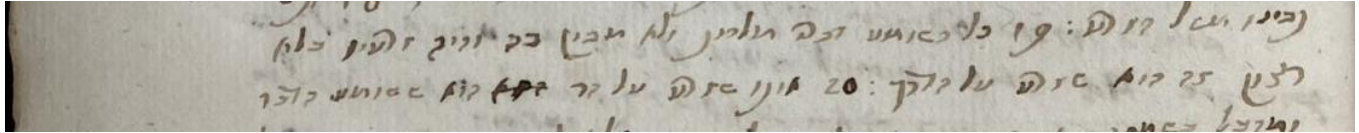
Now, hear ye the Mathla {the Parable} of the zara {the seed}:

			הזרע:	משל	תבינו	אתם
			ha'zorea, “the I/you (ms)/ he/it sow(s),” (v. Pa'al/Qal, act part, ms)	mashal, “example, allegory, proverb, allegory” (n ms)	tavinu, “you (mp) will understand,” (v. Hif'il, yiqtol, fut, 2mp)	atem, “you (mp),” (2mp pron)

Interlinear Chart

²⁴ Either the double pronoun is for emphasis, or the author is ignoring the pronoun that is already included in the verb structure.

Chapter 13:19



כל השומע דברי מלכות ולא מבין בה והיה זרעיו בלא רצון זה הוא שזרע על הדרך:

Hebrew Transcription

Translation: “All who hear the **words** of the kingdom and do not **discern** it,²⁵ **and had sown it without desire.**²⁶ This is **he, who** sows upon the road.”

The Scriptures: When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside.

Aramaic:

כל דשגב מלכא דמלכותא מלך מלכותא כמ אדא כפא מלכא דמלכותא כלבא מלכא דמלכותא אדא
 All who hears The Miltha d’Malkutha {The Word of The Kingdom} and doesn’t understand it, the evil one comes in him and snatches The Miltha {The Word} which was sown in lebeh {his heart}. This is that which was sown upon the roadside.

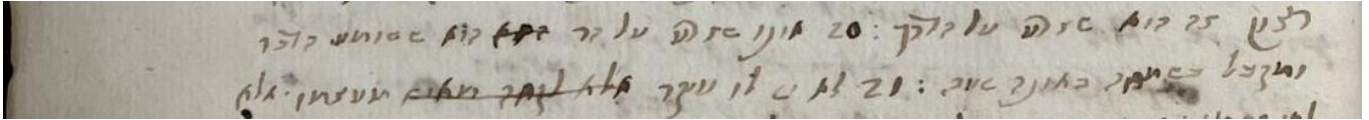
כל	השומע	דברי	מלכות	ולא	מבין	בה
kol, “all,” (n ms)	ha’shomea, “the I/ you (ms)/ he/it hear(s).” (v. Pa’al/Qal, act part, ms)	debrei, “words, things, matters, sayings, utterances,” (n mp constr)	malchut, “kingdom,” (n fs)	ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part)	mḇaynān, “I/ you (ms)/ he/it discern(s).” (Ar. v. Peal, act part, ms) ܡܒܝܢ Aramaism	bah, “in/ with/ by her/it,” (prep, 3 fs pron)
והיה	זרעיו	בלא	רצון	זה	הוא	שזרע
v’hayah, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)	zara’o, “he/it sowed it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj) Aramaism	b’lo, “in/ with/ by no, not, without,” (prep, neg part)	ratzon, “desire, intent,” (n ms)	ze, “this,” (pron, ms)	hu, “he/it,” (pron, 3ms)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)
על	הדרך:					
al, “upon, on,” (prep)	ha’derech, “the road, path, way,” (n fs)					

Interlinear Chart

²⁵ This word is feminine singular and not masculine singular. Thus, this word “it” modifies the “kingdom.”

²⁶ Also means unwillingly.

Chapter 13:20



אותו שזרע על הר הוא ששומע הדבר ומקבל בשמחה באותה שעה:
Hebrew Transcription

Translation: “He who sows upon a mountain, is he who hears the word, and receives *it* with joy, in that same hour.”

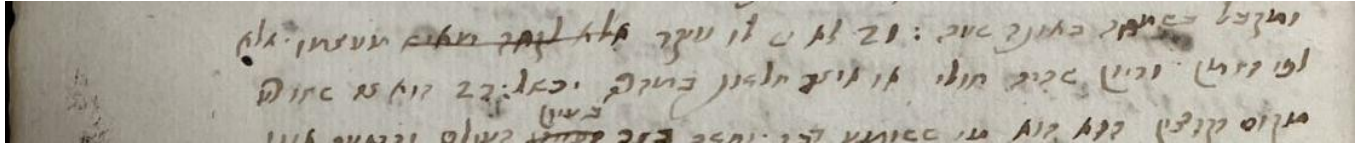
The Scriptures: And that sown on rocky places, this is he who hears the word and immediately receives it with joy,

Aramaic: שם דג דבל שסא אודוב שם שם דשכב כללא חכובלמ כנהולא חכבל למ
But, that one which was sown on shuka {bedrock} is that one who hears The Miltha {The Word}, and at once receives it in joy,

אותו	שזרע	על	הר	הוא	ששומע	הדבר
oto, “him/it,” (DO marker, 3ms pronom)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)	al, “upon, on,” (prep)	har, “mountain, mount,” (n ms)	hu, “he/it,” (pron, 3ms)	she’shomea, “that/ which/ who/ whom I/ you (ms)/ he/it will hear, listen,” (rel part, v. Pa’al/Qal, act part, ms)	ha' dabar, “the word, thing, matter,” (n ms)
ומקבל	בשמחה	באותה	שעה:			
u’mekabel, “and/ but/ so/ or I/ you (ms)/ he/it receive(s),” (v. Pi’el, act part, ms)	b’smecha, “in/ with/ by (the) I/ you (ms)/ he/it is happy, joyful,” (prep, v. Pa’al/Qal, act part, ms)	b’ota, “in/ with/ by” DO marker “her/it, the same, the very one,” (prep, DO marker, 3fs pronom)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)			

Interlinear Chart

Chapter 13:21



לא יש לו עיקר מעצמו אלא לפי הזמן וכיון שהיה חולי או איזה חלשות במהרה יכשל:

Hebrew Transcription

Translation: “He has no **essence** of himself, except for a time; **and when there is sickness or some weakness**, quickly he stumbles.”

The Scriptures: yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.

Aramaic:

ללא ליה גיח בפי' כח אלה הוכח מה סמך גמסא ארלי נח אה זיהפסא חלא חלאה חלא חלאה
 but, he has no root in him, he is but zabna {temporary}, and when there is difficulty, or persecution because of The Word, he is quickly offended.

לא	יש	לו	עיקר	מעצמו	אלא	לפי
lo, “no/ not” (part)	yesh, “there is, there exists,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ikar, “essence, gist; principle; majority, most part,” (n ms)	m’atzmo, “from/ of himself/itself,” (prep, n ms, 3ms pronom)	ela, “but, however, only, (conj)	lefi, “according to,” (prep)
הזמן	וכיון	שהיה	חולי	או	איזה	חלשות
ha’zman, “the time, season, a set time, appointed time,” (n ms)	v’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)	she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	cholei, “sick,” (ms plural constr)	o, “or,” (conj)	eize, “which? some, certain, any,” (pron, ms)	chalashot, “weak, feeble,” (adj fp)
	במהרה	יכשל:				
	b’mahara, “quickly, speedily, hastily” (adv)	yichshol, “he/it will trip, fail, stumble,” (v. Pa’al/Qal, yiqtol, fut, 3ms)				

Interlinear Chart

ולא	הדבר	את	והחניק	העושר	אותו	והטעה
ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	ha' dabar, "the word, thing, matter," (n ms)	et, (DO marker)	v'hechnik, "and/ but/ so/ or he/it asphyxiated, choked, strangled," (v. Hif'il, qatal, past, 3ms)	ha'osher, "the wealth," (n ms)	oto, "him/it," (DO marker, 3ms pronom)	v'hit'a, "and/ but/ so/ or he/it misled," (v. Hif'il, qatal, past, 3ms)
				הפירות:	את	עשה
				ha'perot, "the fruits," (n mp) Aramaism	et, (DO marker)	asa, "he/it made," (v. Pa'al/Qal, qatal, past, 3ms)

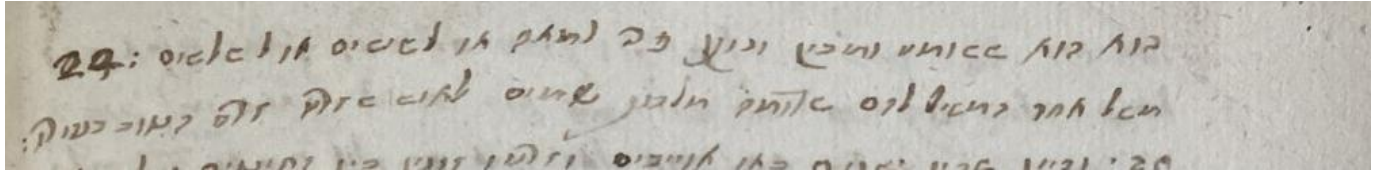
Interlinear Chart

						לשלושים ³⁰ :
						l'sheloshim, "to/ for/ belonging to (the) thirty," (prep, card numb)

Interlinear Chart

³⁰ This number was abbreviated in 13:8, whereas in this verse it is fully spelled out.

Chapter 13:24



משל אחר המשיל להם שדומה מלכות שמים לאיש שזרע זרע הטוב בעירו:
Hebrew Transcription

Translation: Another proverb, he **compared** to them, “The kingdom of heaven is like a man who sowed good seed in his city.”

The Scriptures: Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field,

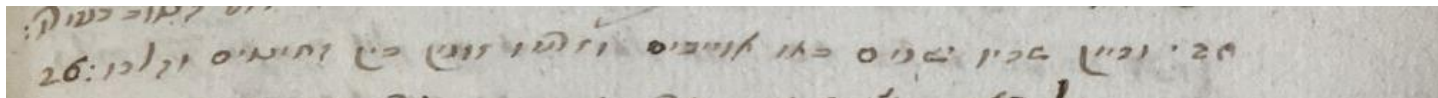
Aramaic:

אנשׁא מלכא ארמלא למסא ארמא דמלכא דשמיא לביא דווד וזכא לבא כפיטמ
Another Mathla {Parable} He allegorized unto them, and said, “The Malkutha d’Shmaya {The Kingdom of the Heavens} is likened unto a Man who sowed zara taba {good seed} in His field.

משל	אחר	המשיל	להם	שדומה	מלכות	שמים
mashal, “example, allegory, proverb, allegory” (n ms)	acher, “other another, different,” (adj ms)	himshil, “he/it compared, equated,” (v. Hif’il, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	malchut, “kingdom,” (n fs)	shamiyim, “heavens,” (n mp)
לאיש	שזרע	זרע	הטוב	בעירו:		
l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)	zara, “seed,” (n ms)	ha’tov, “the good, pleasant, appropriate,” (adj ms)	b’ir’o, “in/ with/ by his/its city, town,” (prep, n fs, 3ms pronom)		

Interlinear Chart

Chapter 13:25



וכיון שהיו ישנים באו אויבים וזרעו זונין בין החיטים והלכו:
Hebrew Transcription

Translation: “And when **they were** sleeping, enemies came and sowed a **weed** between the wheat, and left.”

The Scriptures: but while men slept, his enemy came and sowed darnel among the wheat and went away.

Aramaic:

מבד דרבה אשא אדא כלבכמ סודב וטא כטא טףא סאול

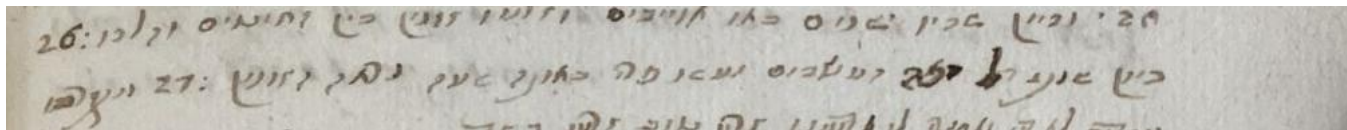
And while the Man took His rest, His enemy came and sowed zizane {tares} among the khete {the wheat}, and left.

זונין ³¹	וזרעו	אויבים	באו	ישנים	שהיו	וכיון
zunin, “weed grass,” (n ms)  Aramaism	v'zar'u, “and/ but/ so/ or they sowed,” (v. Pa'al/Qal, qatal, past, 3mp)	oyvim, “enemies,” (n mp)	ba'u, “they came,” (v. Pa'al/Qal, qatal, 3mp)	yeshenim, “we/ you (mp)/ they, those who are sleeping,” (v. Pa'al/Qal, act part, mp)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa'al/Qal. qatal, past, 3cp)	v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
				והלכו:	החיטים	בין
				v'halchu, “and/ but/ so/ or they went,” (v. Pa'al/Qal, qatal, past, 3mp)	ha'chitim, “the wheat(s),” (n mp)	bein, “between, amongst,” (prep)

Interlinear Chart

³¹ In 13:24, the Hebrew word for seed (זרע zara) is used, whereas, in 13:25, he switches to an Aramaic word. Also, this is a weed that looks like wheat. Flora 1:723+. See website, <https://cal.huc.edu/oneentry.php?lemma=zwnyn%20N&cits=all>.

Chapter 13:26



כיון שנתגדל יפה העשבים ועשו פרי באותה שעה נראה הזונין:
Hebrew Transcription

Translation: “And when the **herbs grew beautifully** and they produced fruit, **in that hour**, appeared the weed.”

The Scriptures: And when the blade sprouted and bore fruit, then the darnel also appeared.

Aramaic:

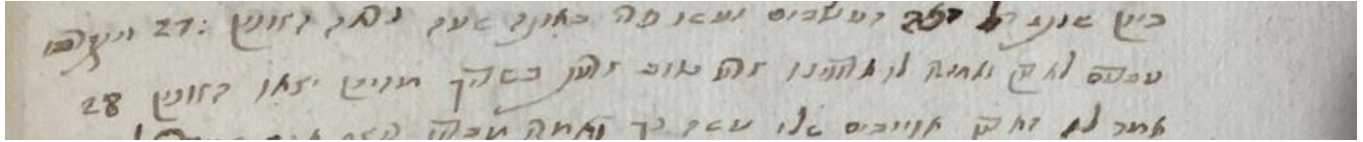
בן דגן נא בשפא סבבו פאזא מטיג אולטא אפ וטא

Now, when the blades sprang up and produced fruits, then the zizane {the tares} also appeared.

כיון	שנתגדל	יפה	העשבים	ועשו	פרי	באותה
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’nitgadal, “that/ which/ who/ whom he/it grew,” (v. Nit’pael, qatal, past, 3ms) Hebrew Marker Mishnaic 2nd Temple	yafe, “fair, handsome, beautiful, pretty, wonderful, well, right, nicely,” (adj ms)	ha’asavim, “the herbs,” (n mp)	v’asu, “and/ but/ so/ or you shall do, make,” (v. Pa’alQal, imp, 2mp)	pri, “fruit,” (n ms)	b’ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)
שעה	נראה	הזונין:				
sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	nir’eh, “I/ you (ms)/ he/it is visible,” (v. Nif’al, act part, ms)	ha’zunin, “the weed, grass,” (n ms) מאונ Aramaism				

Interlinear Chart

Chapter 13:27



ונתקרבו עבדים לאדון ואמרו לו אדונינו זרע טוב זרעת בשדריך מהיכן יצאו הזונין:
Hebrew Transcription

Translation: “And the servants **approached the Lord** and said to him, ‘**Our Lord, you sow good seed** in your field. Where has the weed come from?’”

The Scriptures: And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where then does it have the darnel?’

Aramaic:

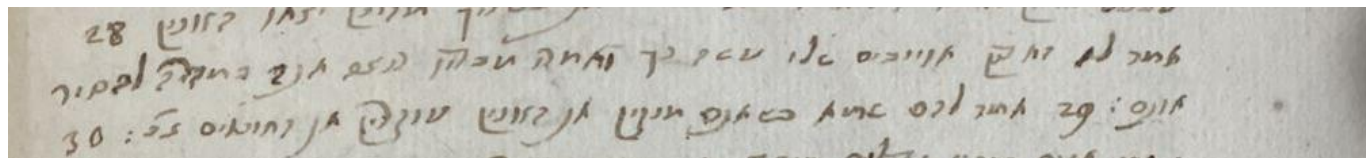
מפוכה בחרמס, וזכר כלא האבות למ פוֹלֵל לה מא וזכר לְבָא וזכר כפּוּלֵהָ מִן אַבְחָא אַתָּה כּוּמָא
And the servants of The Mare Baytha {The House-Lord} approached, and they said unto Him, ‘Maran {Our Lord}, look! Didn’t you sow zara taba {good seed} in Your field? From where are the zizane {the tares} in it?’

זרע	אדונינו	לו	ואמרו	לאדון	עבדים	ונתקרבו ³²
zera, “seed,” (n ms)	adoneinu, “our master,” (n ms, 1cp pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	l'adon, lamed DO marker, “master, lord,” (DO marker, n ms)	avadim, “slaves, servants, works,” (n mp)	v' nitkarev'u, “and/ but/ so/ or they drew close, approached,” (v. Nit'pael, qatal, past, 3mp) Hebrew Marker Mishnaic 2nd Temple
	הזונין:	יצאו	מהיכן	בשדריך	זרעת	טוב
	ha'zunin, “the weed grass,” (n ms) סוּמָא Aramaism	yatz'u, “he/it exited, went out,” (v. Pa'al/Qal, qatal, past, 3ms)	mehekin, “whence, where,” (adv) מַחְבָּ Aramaism	b'sadecha, “in/ with/ by your field,” (prep, n ms)	zarata, “you (ms) sowed,” (v. Pa'al/Qal, qatal, past, 2ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)

Interlinear Chart

³² 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 13:28



אמר לו האדון אויבים שלי עשה כך ואמרו עבדיו רוצה אתה במהרה להסיר אותם:
Hebrew Transcription

Translation: “The Lord said to him, ‘**My enemies** did this.’ And his servants said, ‘*Do you want to quickly remove* them?’”

The Scriptures: And he said to them, ‘A man, an enemy did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’

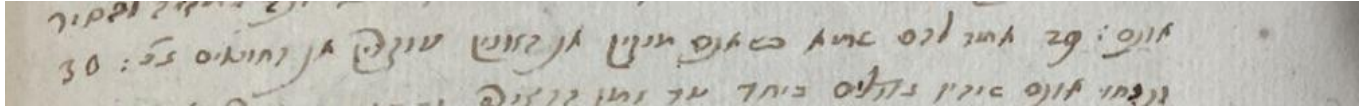
Aramaic:

מה דיק אדנו למן לבוא כלוכבא בכו מהא אדבא למ בבדמסי, כר אנט סאול לבא אנט
Then He said unto them, ‘A gabra eldababa {a foeman} did this.’ His servants said unto Him, ‘Do you want us to go gather them?’

אמר	לו	האדון	אויבים	שלי	עשה	כך
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ha' adon, “the Master, Lord,” (n ms)	oyvim, “enemies,” (n mp)	she'li, “that/ which/ who/ whom to/ for/ belonging to me,” (prep, 1cs pronom)	asa, “he/it made,” (v. Pa'al/Qal, qatal, past, 3ms)	kach, “so, thus, therefore, in this way,” (adv)
ואמרו	עבדיו	רוצה	אתה	במהרה	להסיר	אותם:
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	avadav, “his/its servants, slaves,” (n mp, 3mp pronom)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa'al/Qal, act part, ms)	atah, “you,” (2ms)	b'ma'hara, “in/ with/ by quickly, speedily, hastily” (adv)	lehasir, “to remove,” (v. Hif'il, inf constr)	otam, “them,” (DO marker, 3mp pronom)

Interlinear Chart

Chapter 13:29



אמר להם שמא כשאתם מנקין את הזונין עוקרין את החיטים ג'כ:
Hebrew Transcription

Translation: “He said to them, ‘Perhaps when you **remove the weed**, you will uproot the wheat **likewise.**”

The Scriptures: But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them.

Aramaic:

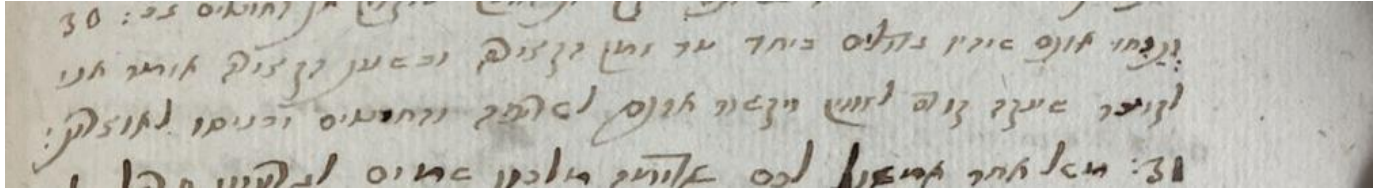
סם דג אכז למס דלכא בד חלבא אטלמ וטלח א חפזא בחמס אפ טלח

But, He said unto them, “Perhaps while you are gathering the zizane {the tares}, you also might uproot the khete {the wheat} with them.

הזונין	את	מנקין	כשאתם	שמא	להם	אמר
ha'zunin, “the weed grass,” (n ms) סוזנין Aramaism	et, (DO marker)	menakin, “we/ you (mp)/ they clear, remove,” (Ar. v. Pael, act part,mp) חלפא Aramaism	kesh'atam, “when you (mp),” (prep, rel part, 3mp pronom)	shema, “lest, perhaps, possibility,” (adv) Mishnaic	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
			ג'כ:	החיטים	את	עוקרין
			gam ken, “likewise,” (abbrev part, adv)	ha'chitim, “the wheat(s),” (n mp)	et, (DO marker)	oker'in, “we/ you (mp)/ they will uproot, extract,” (v. Ar. Peal, act part, mp) Aramaism

Interlinear Chart

Chapter 13:30



ותנחו אותם שיהיו גדולים ביחד עד זמן הקצירה ובשעת הקצירה אומר אני לקוצר שינקה קודם לזונין ויקשור אותם לשריפה והחטים וכניסו לאוצרות:

Hebrew Transcription

Translation: “But let them **remain** growing together, until the season of the harvest. In the hour of the harvest, I³³ say to the reaper, ‘**Cleanse** first the weed, and bind them to burn. But the wheat, bring into the treasure.’”

The Scriptures: Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, “First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.”

Aramaic:

שבחם זכב ולזמנא ארבעה בודא לסי דא סבוכא דסי דא ארבו ארס לסי סדא רבא למסד וטא סאססו
ארס מאססוטא דסאססו סלא דק חפא ארס לרסי זן

Leave them, so that they both grow up together until the Khatsada {the Harvest}, and at the time of the Khatsada {the Harvest} I *will* say unto the Khatsude {the Harvesters} to first gather the zizane {the tares} and bind them in bundles so that they might be burned, but the khete {the wheat} to gather them unto My store houses.”

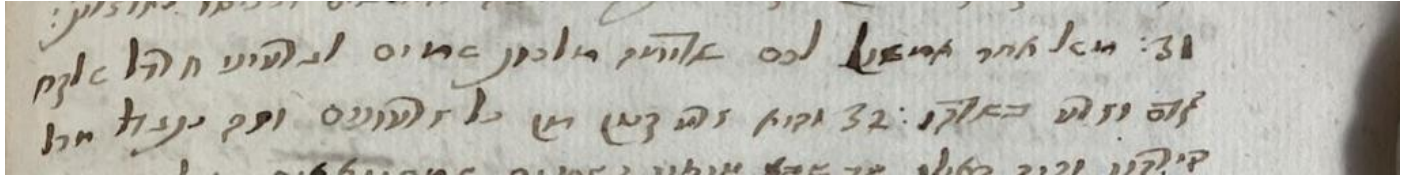
ותנחו	אותם	שיהיו	גדולים	ביחד	עד	זמן
v'tanichu, “and/ but/ so/ or you (ms) will let them rest,” (v. Pa'al/Qal, cohort, fut, 3mp)	otam, “them,” (DO marker, 3mp pronom)	she'yihyu, “that/ which/ they will be,” (rel part, Pa'al/Qal, yiqtol, fut, 3mp)	gidulim, “growings,” (n mp)	beyachad, “together,” (adv)	ad, “until,” (prep)	zman, “time, season, a set time, appointed time,” (n ms)
הקצירה	ובשעת	הקצירה	אומר	אני	לקוצר	שינקה
ha' ketzirah, “the harvest,” (n ms)	u'v'she'at-, “and/ but/ so/ or in/ with/ by (the) hour,” (prep, n fs constr)	ha' ketzirah, “the harvest,” (n ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	l'kotzir, “to/ for/ belonging to I/ you (ms)/ he/it reaps, reaper,” (prep, v. Pa'al/Qal, act part, ms)	she'yenake, “that/ which/ who/ whom he/it will clean,” (rel part, v. Pi'el, yiqtol, fut, 3ms)

³³ The double pronoun could be intentional to express inflection, or it could be that the author is using the active participle as a verb without a pronoun and including his pronoun.

קודם	לזונין	ויקשור	אתם	לשריפה	והחיטים	וכניסו
kodem, “preceding, previous,” (adj ms)	l’zunin, “to/ for/ belonging to (the) weed grass,” (prep, n ms) לִזְנוּיִן Aramaism	v’yikshor, “and/ but/ so/ or he/it will tie, bind,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	otam, “them,” (DO marker, 3mp pronom)	lishrefah, “to be burned/ for burning” (prep, n fs)	v’ha’chitim, “and/ but/ so/ or the wheat(s),” (n mp)	v’knis’o, “and/ but/ so/ or his/its bringing in, profitable,” (adj ms, 3ms pronom)
						לאוצרות:
						l’otzarot, “to/ for/ belonging to (the) treasure,” (prep, n mp)

Interlinear Chart

Chapter 13:31



משל אחר אמשול לכם שדומה מלכות שמים לגרעוני חרדל שלקח אדם וזרע בשדהו:
Hebrew Transcription

Translation: “Another proverb **I will liken** for you; *the* kingdom of heaven **resembles** seeds of mustard grains that a man took and sowed in his field,”

The Scriptures: Another parable He put before them, saying, “The reign of the heavens is like a mustard seed, which a man took and sowed in his field,

Aramaic:

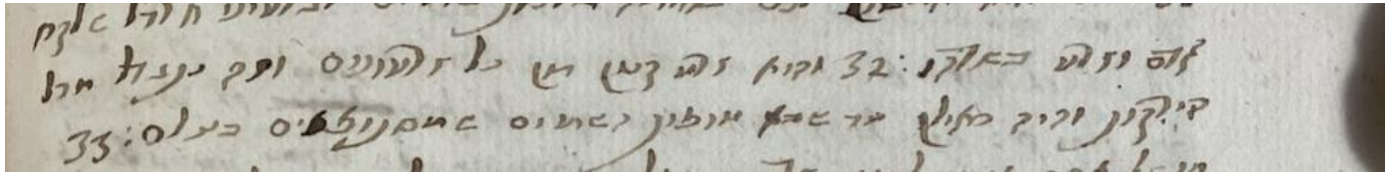
אנור מלחא אמתל למם אאכו דמא מלכוא דשכח לפדואה דגודא דנשב כבא וזמ כפולמ
Another Mathla {Parable} He allegorized unto them, and said, “The Malkutha d’Shmaya {The Kingdom of The Heavens} is likened unto a grain of khardla {mustard seed} that a Man took and sowed in His field,

משל	אחר	אמשול	לכם	שדומה	מלכות	שמים
mashal, “example, parable, proverb, allegory,” (n ms)	acher, “other, another, different,” (adj ms)	amshal, “I will compare, liken,” (v. Pa’al/Qal, yiqtol, 1cs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	she’dome, “that/ which/ who/ whom I/ you (ms)/ he/it resembles,” (rel part, v. Pa’al/Qal, act part, ms)	malchut, “kingdom, reign,” (n fs)	shamiyim, “heavens,” (n mp)
לגרעוני ³⁴	חרדל	שלקח	אדם	וזרע	בשדהו:	
l’garnerei, “to/ for/ belonging to (the) seeds of...” (prep, n mp constr) Mishnaic	chardal, “mustard, mustard grain,” (n ms)	she’lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa’al/Qal, qatal, past 3ms)	adam, “man,” (n ms)	v’zara, “and/ but/ so/ or he/it sowed,” (v. Pa’al/Qal, qatal, past, 3ms)	b’sadehu, “in/ with/ by his/its field,” (prep, n ms, 3ms pronom)	

Interlinear Chart

³⁴ This word is first found in *Mishnah* Terumot 11:5.

Chapter 13:32



והוא זרע קטן מן כל זרעוים וזה נתגדל מכל הירקות והיה כאילן עד שבא עופות השמים שמסתופפים בצלם:
 Hebrew Transcription

Translation: “and it *is the* smallest seed of all *the* seeds, but it grows from all the green herbs and becomes like a tree until the birds of the sky come *to* gather *in its shade*.”

The Scriptures: which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that the birds of the heaven come and dwell in its branches.”

Aramaic:

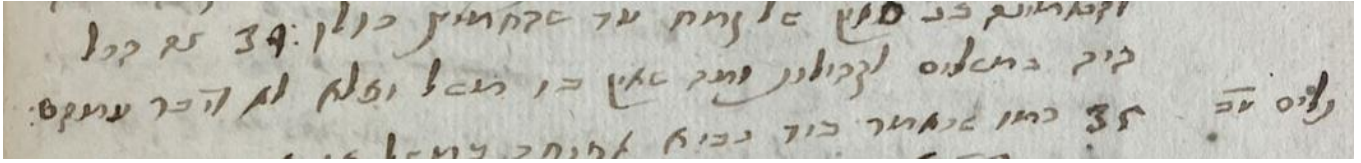
מסן ובחזקא מן כח כלמא וזבטא כח דה דוכל זכא מן כח כלמא זבטא מסמא אלמא אקא דהא אהא פוטא
 דעבא ופא כסמבמ

and is smaller than all the zarune {the small seeds}, but when it grows, it is greater than all the yarqune {the small herbs}, and it becomes a tree to such a degree that the pharakhtha d’Shmaya {the fowl of the Heavens} will come and will nest in its branches.”

וזה	זרעוים	כל	מן	קטן	זרע	והוא
ve'ze, “and/ but/ so/ or this,” (pron, ms)	zaraim, “seeds,” (n mp)	kol, “all,” (n ms)	min, “from, of, than,” (prep)	katan, “small,” (adj ms)	zara, “seed,” (n ms)	v' hu, “and/ but/ so/ or he/it,” (3ms pron)
שבא	עד	כאילן	והיה	הירקות	מכל	נתגדל
sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, ms)	ad, “until,” (prep)	k'ilana, “like/ as (the) tree,” (Ar. adv, n ms) 	v'haya, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past 3ms)	ha'yarkut, “the greenness, herbs,” (n fp)	m'chol, “from/ of (the) all,” (prep, n ms)	nitgadal, “he/it grew,” (v. Nit'pael, qatal, past, 3ms)
			בצלם:	שמסתופפים	השמים	עופות
			b'tzilam, “in/ with/ by their shadow, shade,” (prep, n ms, 3mp, pronom)	she'musatoffim, “that/ which/ who/ whom we/ you (mp)/ they are gathered,” (v. Huf'al, act part, mp)	ha'shamayim', “the heavens,” (n mp)	ofot, “birds, chickens,” (n mp)

Interlinear Chart

Chapter 13:34



זה הכל היה במשלים לקהילות ומה שאין בו משל ופלא לא דיבר עמהם:
 Hebrew Transcription

Translation: “All of this was in parables **for the communities**, and whatever was without a parable **and allegory**, he did not speak with them.”

The Scriptures: יהושע said all this to the crowds in parables, and He did not speak to them without a parable,

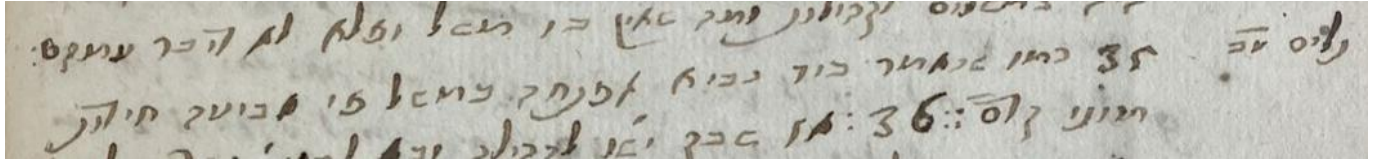
Aramaic:

ܣܠܡ ܠܡܢ ܟܠܠ ܥܡܘܕ ܦܠܬܬܐ ܠܥܫܘ ܫܘܘܚܐ ܠܗ ܟܠܠ ܫܡܐ ܒܡܚܡܐ
 All these *things* Eshu {Yeshua} spoke in Phelatha {Similes/Parables} unto the crowds, and He wouldn't speak unto them without Phelatha {Similes/Parables},

זה	הכל	היה	במשלים	לקהילות	ומה	שאין
ze, "this," (pron, ms)	ha' kol, "the all," (n ms)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	b'meshalim, "in/ with/ by examples, parables, allegories, proverbs," (prep, n mp)	l'kehilot, "to/ for/ belonging to (the) communities, congregations," (prep, n fp)	u' mah, "and/ but/ so/ or what?" (inter part)	she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)
בו	משל	ופלא	לא	דיבר	עמהם:	
bo, "in/ with/ by him/it" (prep 3ms pronom)	mashal, "example, parable, allegory," (n ms)	v'pele, "and/ but/ so/ or parable, allegory," (Ar. n fs) ܦܠܬܐ Aramaism	lo, "no/ not" (part)	diber, "he/it spoke," (v. Pi'el, qatal, past, 3ms)	im'hem, "with them," (prep, 3mp)	

Interlinear Chart

Chapter 13:35



כמו שנאמר ביד נביא אפתחה במשל פי אביעה חידות מיני קדם:
Hebrew Transcription

Translation: “As it was said by the hand of *the* prophet, ‘I will open my mouth in a parable, **I will utter dark sayings**³⁷ of old.’”³⁸

The Scriptures: so that what was spoken by the prophet might be filled, saying, “I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world.”

Aramaic:

אקט דטלמל סדק דאדאמז כז נכח דאדז אפלט פסג כחלל סאכב בפטל דמך סדק דזוכטלמ דחלכ
so that the thing which was spoken through the Nabiya {the Prophet} might be fulfilled, who said, ‘I will open my mouth with Mathle {Parables} and will speak forth the secrets that were from before the foundations of the alma {the world}.’”

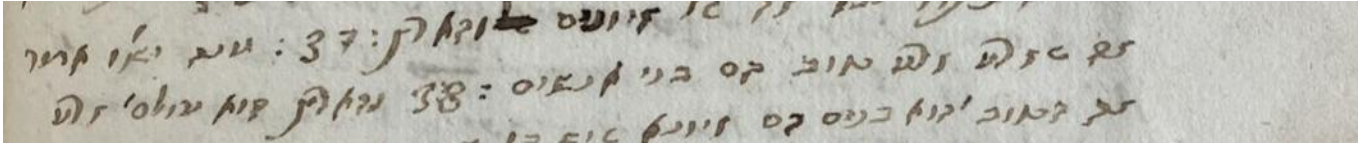
כמו	שנאמר	ביד	נביא	אפתחה	במשל	פי
kmo, “like/ as, similarly to, such as,” (prep)	she’ne’emar, “that/ which/ who/ whom is said,” (rel part, v. Nif’al, act part, ms)	b’ yad, “in/ with/ by (the) hand,” (prep, n ms)	navi, “prophet,” (n ms)	eftach, “I will open.” (v. Pa’al/Qal, yiqtol, fut, 1cs)	b’ meshalim, “in/ with/ by (the) example, parable, allegories, proverb,” (prep, n ms)	pi, “my mouth,” (n ms, 1cs pronom)
אביעה	חידות	מיני	קדם:			
aviham, “I will utter,” (v. Hif’il, cohort, 1cs)	chidot, “riddles, difficult questions, parables,” (n fp)	minei, “from, of,” (prep)	kadum, “ancient, old,” (adj ms)			

Interlinear Chart

³⁷ Literally, “riddles” or “enigmas.”

³⁸ See Psalms 78:2.

Chapter 13:37



ענה ישו ואמר זה שזרע זרע טוב הם בני אנשים:

Hebrew Transcription

Translation: Yeshua answered and said, “The one who sowed good seed, **they are sons** of man.”

The Scriptures: And He answering, said to them, “He who is sowing the good seed is the Son of Adam,

Aramaic:

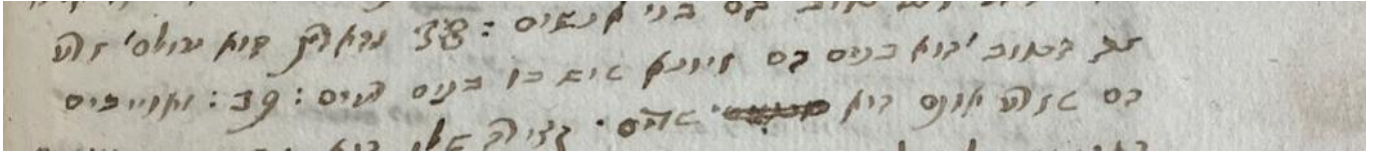
ܘܥܢ ܝܫܘܘܥ ܘܥܡܪ ܙܗ ܫܘܘܪܥ ܙܘܪܥ ܬܘܒ ܗܘܢ ܒܢܝ ܐܢܫܝܡ, ܟܝܢ ܕܥܡܪ

Then He answered and said unto them, “He who sowed the zara taba {the good seed} is The Son of Man,

ענה	ישו	אמר	זה	שזרע	זרע	טוב
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron)	she’zara, “that/ which/ who/ whom he/it sowed, disseminated,” (v. Pa’al/Qal, qatal, past, 3ms)	zara, “seed,” (n ms)	tov, “good, pleasant,” (adj ms)
הם	בני	אנשים:				
hem, “they,” (pron. mp)	b’nei, “sons, children of...” (n mp constr)	anashim, “men, people,” (n mp)				

Interlinear Chart

Chapter 13:38



והארץ הוא עולם זרע זה הטוב הוא בנים הם זיונא שיש בו בנים רעים:
 Hebrew Transcription

Translation: “And the **earth** is the world, the good seed are children, *the provision* is that which has children *of evil in it.*”

The Scriptures: and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one,

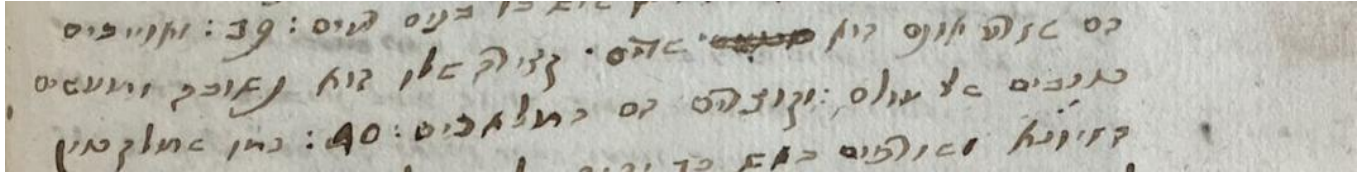
Aramaic:

והארץ הוא עולם זרע זה הטוב הוא בנים הם זיונא שיש בו בנים רעים:
 and the field is the world. Now, the zara {the seed}; they are the good sons of The Malkutha {The Kingdom}, but the zizane {the tares} are the sons of biysha {evil}.

והארץ	הוא	עולם	זרע	זה	הטוב	הוא
v'ha'erezt, “and/ but/ so/ or the earth,” (n ms)	hu, “he/it,” (3ms, pron)	olam, “nature, existence, world, lifetime, eternity,” (n ms)	zara, “seed,” (n ms)	ze, “this,” (ms pron)	ha'tov, “the good, pleasant, appropriate,” (adj ms)	hu, “he/it,” (3ms, pron)
בנים	הם	זיונא	שיש	בו	בנים	רעים:
banim, “sons, children,” (n mp)	hem, “they, them, these, those,” (3mp pron)	zayona, “sustainer, nourisher, equipped, prepared” (Ar. n ms) מונא Aramaism	he'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	bo, “in/ with/ by him/it,” (prep, 3ms pronom)	banim, “sons, children,” (n mp)	evils,” (adj, mp)

Interlinear Chart

Chapter 13:39



ואוייבים הם שזרע אותם הוא שדים קצירה שלו הוא תשובה ומעשים טובים של עולם וקוצרים הם המלאכים:

Hebrew Transcription

Translation: “And the enemies who sowed them **are demons, his harvest is repentance and good works** of the world, and the harvesters are the messengers.”⁴¹

The Scriptures: and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers.

Aramaic:

כלבכא דג דוגב אט אטמסו, שלחא נטי דא דג אטמסו, במלכא דלכא נטי סדא דג כלכא

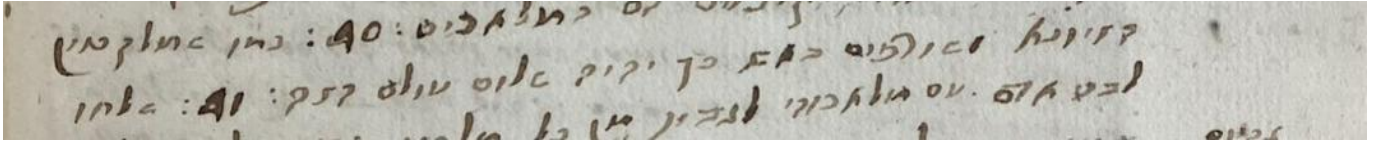
Now, the eldababa {the enemy} who sowed them, is satana. The Khatsada {The Harvest} is the end of the world {or, age}. The Khatsude {The Harvesters} are The Malake {The *Heavenly* Messengers}.

	שדים	הוא	אותם	שזרע	הם	ואוייבים
	shedim, “demons,” (n mp)	hu, “he/it,” (pron 3ms)	otam, “you (mp),” (DO marker, 3mp pronom)	she’zarza, “that/ which/ who/ whom, he/it sowed,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	hem, “they,” (pron 3mp)	ve’oyvim, “and/ but/ so/ or (the) enemies,” (n mp)
	טובים	ומעשים	תשובה	הוא	שלו	קצירה
	tovim, “good(s),” (adj mp)	uma’asim, “and/ but/ so/ or works, deeds,” (n mp)	teshuva, “repentance,” (n fs)	hu, “he/it,” (pron 3ms)	she’lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ktizira(h), “his/its harvest,” (n ms, Ar 3ms pronom suffix) Aramaism
	המלאכים:	הם	וקוצרים	עולם	של	
	ha’mal’achim, “the angels, messengers,” (n mp)	hem, “they,” (pron 3mp)	v’kotzrim, “and/ but/ so/ or we/ you (mp)/ they harvest,” (v. Pa’al/Qal, act part, mp)	olam, “world, forever,” (n ms)	shel, “to/ for/ of,” (prep)	

Interlinear Chart

⁴¹ This can also be angels.

Chapter 13:40



כמו שמלקטין הזיונא ושורפים באש כך יהיה שלום עולם הזה:
 Hebrew Transcription


Translation: “As they grasp the nourishment and burn with fire, so will be the fulfillment⁴² of this world.”

The Scriptures: As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age.

Aramaic:

אבא מכל דמלך וכל דבין וטא ספדא כסודא מכל נמא כסלמא דללא מן

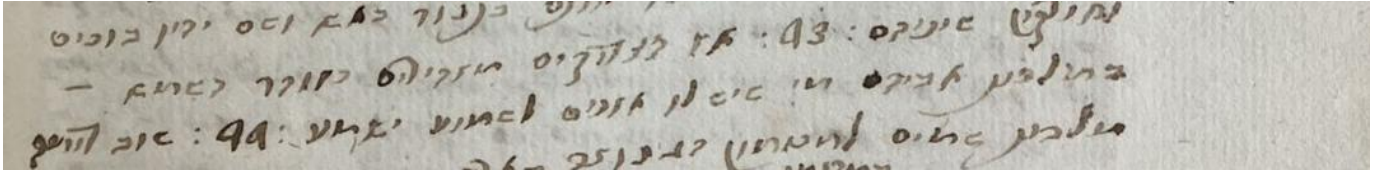
As therefore the zizane {the tares} are gathered and burned in the nura {the fire}, likewise it will be during the consummation of this world {or, age}.

כמו	שמלקטין	הזיונא	ושורפים	באש	כך	יהיה
k'mo, “like, as, similar to,” (adv, prep)	she'malketin, “that/ which/ who/ whom we/ you (mp)/ they grasp,” (Ar. Peal, act part, mp)  Aramaism	ha'zayona, “the sustainer, nourisher,” (Ar. n ms)  Aramaism	v'sorfim, “and/ but/ so/ or we/ you (mp)/ they burn,” (Pa'al/Qal, act part, mp)	b'esh, “in/ with/ by (the) fire,” (prep, n fs)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)
שלום	עולם	הזה:				
shalom, “peace, well-being, completeness,” (n ms)	olam, “forever, eternal, world,” (n ms)	haze, “this,” (pron ms)				

Interlinear Chart

⁴² Literally, “well-being, or peace.”

Chapter 13:43



אז הצדיקים מזהירים כזוהר השמש במלכות אביהם מי שיש לו אזנים לשמוע ישמע:
 Hebrew Transcription

Translation: “Then the righteous will shine *like the brightness of* the sun in the kingdom of their Father. Whoever has ears to hear, he will hear.”

The Scriptures: Then the righteous shall shine forth as the sun in the reign of their Father. He who has ears to hear, let him hear!

Aramaic:

מנהג ודפא עמוסא אקת שפשא ככלבא למ דאכמסא מן דאמל למ אדא דשגב שגב
 Then, The Zadiyqe {The Righteous} will shine like the shemsha {the sun} in The Malkutheh d'Abuhun {The Kingdom of Their Father}. He who has ears that might be hearing, will hear.

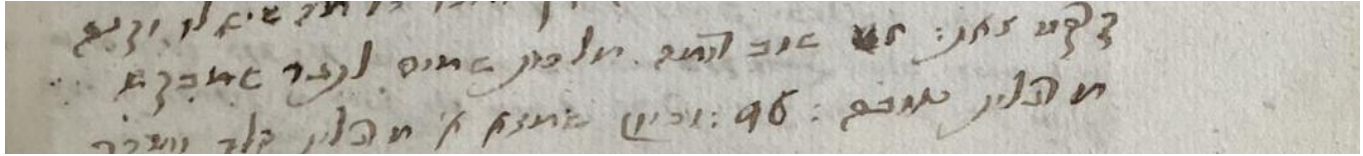
אז	הצדיקים	מזהירים	כזוהר	השמש	במלכות	אביהם
az, “then, in that case, so,” (conj)	ha’tzadikim, “the righteous,” (adj ms)	mazahirim, “we/you (mp)/ they shine,” (v. Hif’il, act part, mp)	k’zohar, “like/ as I/you (ms)/ (the) brightness,” (prep, n ms)	ha’shemesh, “the sun,” (n fs)	b’ malchut, “in/with/ by/ (the) kingdom,” (prep, n fs)	avihem, “their father,” (n ms, 3mp pronom)
מי	שיש	לו	אזנים	לשמוע	ישמע:	
mi, “who?” (inter part)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	oznayim, “ears,” (n mp)	lishmoa, “to hear,” (v. Pa’al/Qal, inf constr)	yishma, “let him hear,” (v. Pa’al/Qal, cohort, fut, 3ms)	

Interlinear Chart

לו	שיש	מה	כל	ומכר	הלך	השמחה
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	mah, "what," (inter part)	kol, "all, every" (n ms)	v'machar, "and/ but/ so/ or he/it sold," (v. Pa'al/Qal, qatal, past, 3ms)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	ha'smecha, "the I/ you (ms)/ he/it is happy, joyful," (v. Pa'al/Qal, act part, ms)
				זאת:	קרקע	וקנה
				zot, "this," (pron, fs)	karka, "land," (Ar. n ms) כרמ Aramaism	v'kana, "and/ but/ so/ or he/it bought," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 13:45



שוב דומה מלכות שמים לתגר שמבקש מרגלית טובה:

Hebrew Transcription

Translation: “Again, the kingdom of heaven is like a merchant who seeks a **good pearl**.”

The Scriptures: Again, the reign of the heavens is like a man, a merchant, seeking fine pearls,

Aramaic:

אסכ דכח מלכותא דשמאיה דגמרא לתגרא דבא דכח סמא כו גמלא מלכותא

Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened to a merchant man who was seeking marganyatha tabatha {precious pearls}.

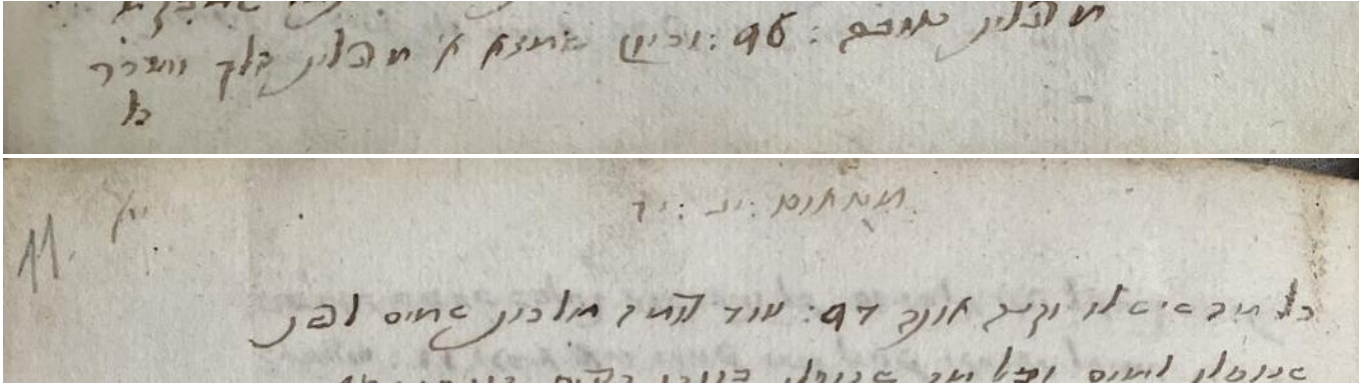
שוב	דומה	מלכות	שמים	לתגר ⁴⁷	שמבקש	מרגלית ⁴⁸
shuv, “again,” (adv)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	malchut, “kingdom, reign, monarchy,” (n fs)	shamiyim, “heavens,” (n mp)	le’taggar, “to/ for/ belonging to merchant,” (prep, n ms) Mishnaic	she’mevakesh, “that/ which/ who/ whom I/ you (ms)/ he/it ask(s), requests, seeks,” (rel part, v. Pi’el, act part, ms)	margalit, “gem, jewel, pearl,” (n fs) Mishnaic
טובה:						
tova, “good, pleasant,” (adj fs)						

Interlinear Chart

⁴⁷ This word is first found in *Mishnah* Bava Metzia 4:3.

⁴⁸ This word is first found in the *Mishnah* Bava Metzia 4:9.

Chapter 13:46



וכיון שמצא א' מרגלית הלך ומכר כל מה שיש לו וקנה אותה:
Hebrew Transcription

Translation: “And when he found one pearl, he went and sold all he had, and bought it.”

The Scriptures: who, when he had found one pearl of great price, went and sold all that he had and bought it.

Aramaic:

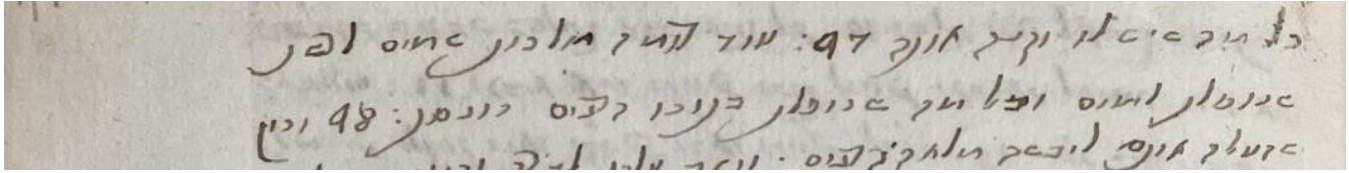
בד דק אצבע כז לטלא עדי פנייה דמכא אול וכ כל דאטל למ סוכמ

But, when he found a certain heavily valued marganyatha {pearl}, he went and sold all that he had, and bought it.

וכיון	שמצא	א'	מרגלית	הלך	ומכר	כל
v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)	she'metza, “that/ which/ who/ whom he/it found,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	alef, “one,” (card num)	margalit, “gem, jewel, pearl,” (n fs) Mishnaic	halach, “he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)	u'machar, “and/ but/ so/ or he/it sold,” (v. Pa'al/Qal, qatal, past, 3ms)	kol, “all,” (n ms)
מה	שיש	לו	וקנה	אותה:		
mah, “what,” (inter part)	she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'kana, “and/ but/ so/ or he/it bought,” (v. Pa'al/Qal, qatal, past, 3ms)	otah, “her/it,” (DO marker, pron 3fs)		

Interlinear Chart

Chapter 13:47



עוד דומה מלכות שמים לרשת שנופלת למים וכל מה שנופלת בתוכו הדגים כונסת:
Hebrew Transcription

Translation: “Again, the kingdom of heaven is like a net that falls into the water and all of what fell into it, gathering fish.”

The Scriptures: Again, the reign of the heavens is like a dragnet that was thrown into the sea and gathered some of every kind,

Aramaic:

למכ דמכ מלכותא דשמא לחי הוהא דנפלא כמכא סמך כל למי כנסת

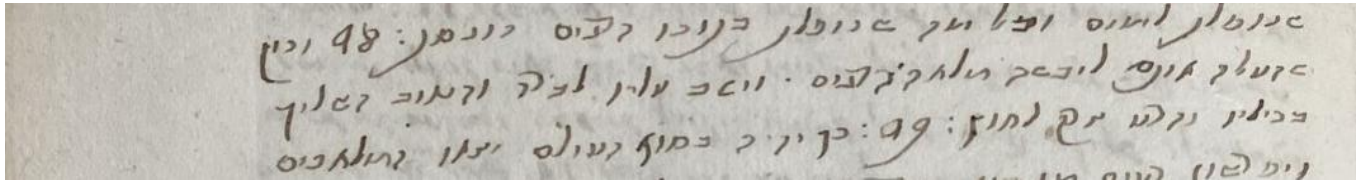
Again, The Malkutha d'Shmaya {The Kingdom of The Heavens} is likened to a net that was thrown into the yama {the sea}, and from every kind it gathered.

עוד	דומה	מלכות	שמים	לרשת	שנופלת	למים
od, “yet, still, more,” (adv)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa’al/Qal, act part, ms)	malchut, “kingdom,” (n fs)	shamiyim, “heavens,” (n mp)	l’reshet, “to/ for/ belonging to (the) net,” (prep, n fs)	she’nofelet, “that/ which/ who/ whom I/ you (fs)/ she/it fall(s),” (v. Pa’al/Qal, act part, fs)	l’mayim, “to/ for/ belonging to (the) water(s),” (prep, n mp)
וכל	מה	שנופלת	בתוכו	הדגים	כונסת: ⁴⁹	
v’ kol, “and/ but/ so/ or all,” (n ms)	mah, “what,” (inter part)	she’nofelet, “that/ which/ who/ whom I/ you (fs)/ she/it fall(s),” (v. Pa’al/Qal, act part, fs)	betocho, “inside, him/it,” (prep, 3ms pronom)	ha’dagim, “the fishes,” (n mp)	kunasta, “we/ you (mp)/ they, those gathered,” (v. Pa’al/Qal, act part, mp) Mishnaic	

Interlinear Chart

⁴⁹ This word is first found in the *Mishnah* Berakhot 7:3.

Chapter 13:48



וכין שהעלה אותם ליבשה מלאה 'הדגים וישב עליו לברר והטוב השליך בכיליו והרע זרן לחוץ:
Hebrew Transcription

Translation: “So, therefore, **he raised them to dry land, full of fish. And he sat over it to sort out**, and the good he threw into containers, and the **different** bad ones **he** left out(side).”

The Scriptures: which, when it was filled, they drew to shore. And they sat down and gathered the good into containers, but threw the rotten away.

Aramaic:

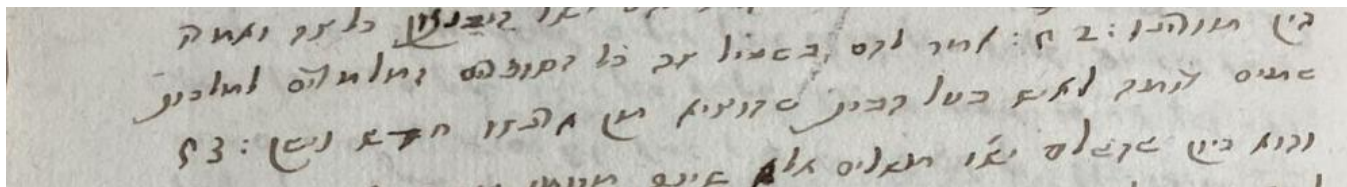
והרע זרן לחוץ: 48: וכין וישב עליו לברר והטוב השליך בכיליו וישב עליו לברר והטוב השליך בכיליו וישב עליו לברר והטוב השליך בכיליו

And when it was filled, they brought it up to the seashore, and sat down and sorted them. And the tabe {the good ones}, they placed into mane {vessels}, and the biyshe {the bad ones}, they threw outside.

	וישב	'הדגים	מלאה	ליבשה	אותם	שהעלה	וכין
	v'yashav, “and/ but/ so/ or he/it will dwell, abide,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'dagim, “the fishes,” (n mp)	mele'a, “full, complete,” (adj fs)	l'yabasha, “to/ for/ belonging to (the) land, dry land,” (prep, n fs)	otam, “them,” (DO marker, 3mp pronom)	she'he'ela, “he/it raised, lifted, him/it,” (rel part, v. Hifil, qatal, past 3ms, 3ms pronom)	v'kein, “and/ but/ so/ or therefore, after this, so,” (adv)
	זרן	והרע	בכיליו	השליך	והטוב	לברר	עליו
	zerin, “foreign, different,” (Ar. adj mp) Aramaism	v'ha'ra, “and/ but/ so/ or the bad,” (adj ms)	b'kelav, “in/ with/ by his/its bags, containers,” (prep, n mp, 3mp pronom)	hishlich, “he/it threw,” (v. Hif'il, qatal, past, 3ms)	v'ha'tov, “and/ but/ so/ or the good, pleasant, appropriate,” (adj ms)	levarer, “to sort, find out, clarify,” (v. Pi'el, inf constr)	alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)
							לחוץ:
							la'chutz, “to/ for/ belonging to outside, out,” (prep, n ms)

Interlinear Chart

Chapter 13:52



אמר להם בשיל זה כל הסופרים המלמדים למלכות שמים דומה לאיש בעל הבית שהוציא מן ארגזו חדש וישן:
 Hebrew Transcription

Translation: He said to them, “Because of this, all scribes that are taught in the kingdom of heaven resemble a man, the owner of a house, who brings out from his *treasure* chest, new and old.”

The Scriptures: And He said to them, “Therefore every scholar taught in the reign of the heavens is like a householder who brings out of his treasure matters, renewed and old.”

Aramaic:

אמר להם בשיל זה כל הסופרים המלמדים למלכות שמים דומה לאיש בעל הבית שהוציא מן ארגזו חדש וישן:

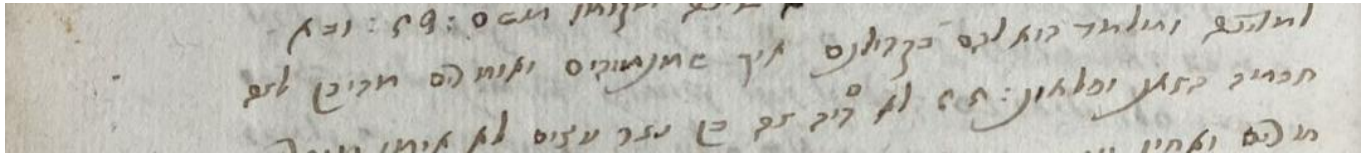
He said unto them, “Because of this, every Saphra {Scribe} who is instructed for Malkuth Shmaya {Heaven's Kingdom} is likened unto a gabra {a man} who is a mare baytha {a house-lord}, who brings out from his treasures the new ones, and the old ones.”

אמר	להם	בשיל ⁵¹	זה	כל	הסופרים	המלמדים
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	bishvil, “for, for the sake of,” (prep)	ze, “this,” (pron, ms)	kol, “all,” (n ms)	ha'sofrim, “the writers, scribes, authors,” (n mp)	ha'melumadim, “we/ you (mp)/ they are taught,” (v. Pi'e'l, act part, mp)
למלכות	שמים	דומה	לאיש	בעל	הבית	שהוציא
l'malchut, “to/ for/ belonging to (the) kingdom,” (prep, n fs)	shamiyim, “heavens,” (n mp)	dome, “I/ you (ms)/ he/it resemble(s),” (v. Pa'al/Qal, act part, ms)	l'ish, “to/ for/ belonging to man,” (prep, n ms)	ba'al, “master, owner,” (n ms)	ha'bayit, “the house,” (n ms)	she'hotzi, “that/ which/ who/ whom he/it brought out,” (rel part, v. Hif'il, qatal, past, 3ms)
מן	ארגזו	חדש	וישן:			
min, “from, of, than,” (prep)	argazo, “his/its chest, crate, box,” (n ms, 3ms pronom)	chadash, “new,” (adj ms)	v'yashan, “and/ but/ so/ or old,” (adj ms)			

Interlinear Chart

⁵¹ Appears to either be a misspelling or intentionally shortened word for בשביל (bishvil).

Chapter 13:54



ובא למדינה ומלמד הוא להם בקהילתם איך שמתמיהים ואומרים מהיכן לזה חכמה הזאת ופלאות:
Hebrew Transcription

Translation: And he came to a **district** and taught them in their community. How they were amazed, saying, “So where does he have this wisdom and wonders?”

The Scriptures: And when He had come to His own country, He taught them in their congregation, so that they were astonished and said, “Where did this One get this wisdom and miracles?”

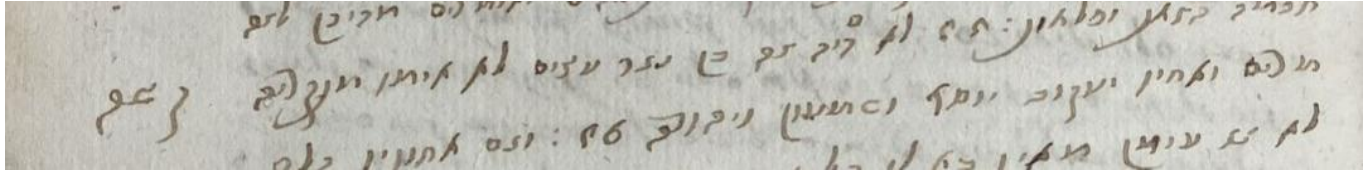
Aramaic:

אזרח לבגדאס חלב סמא למא כבנשאלמא אבא דגלסוֹמא מאכרֹם אבא למא עבדא מוא סגלא
And He came unto madintheh {His city}, and was teaching them in Kenushathhun {their
Synagogues/Assemblies} in such a way that they would marvel and would say, “From where has this
man this wisdom, and these khayle {mighty deeds i.e. miracles}?”

ובא	למדינה	ומלמד	הוא	להם	בקהילתם	איך
u'ba, “and/ but/ so/ or he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	l'medina, “to/ for/ belonging to the province, district,” (prep, n fs)	v'malemed, “and/ but/ so/ or I/ you (ms)/ he/it teach(s),” (Pi'el, act part, ms)	hu, “he/it,” (pron 3ms)	l'hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	b'kehilatam, “in/ with/ by their community, congregation, assembly,” (prep, n fs)	eich, “how?” (adv)
שמתמיהים	ואומרים	מהיכן	לזה	חכמה	הזאת	ופלאות:
she'matmihim, “that/ which/ who/ whom we/ you (mp)/ they, those amaze,” (v. Hif'il, act part, mp)	v'omrim, “we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part mp)	mehekin, “whence, where,” (adv) ܡܗܝܚܝܢ Aramaism	le'zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)	chochma, “wisdom,” (n fs)	hazot, “this,” (pron fs)	v'pla'ot, “and/ but/ so/ or miracles, wonders,” (n mp)

Interlinear Chart

Chapter 13:55



לא היה זה בן נגר עצים לא אימו מתקריה מרים ואחיו יעקוב יוסף ושמעון ויהודה:
Hebrew Transcription

Translation: “Is not this the son of a carpenter of wood? Is not his mother called Miryam, and his brothers Ya’akov (Jacob), Yoseph (Joseph), Shim’on (Simon), and Yehudah (Judah)?”

The Scriptures: Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Ya’aqob and Yosēph and Shim’on and Yehudāh?

Aramaic:

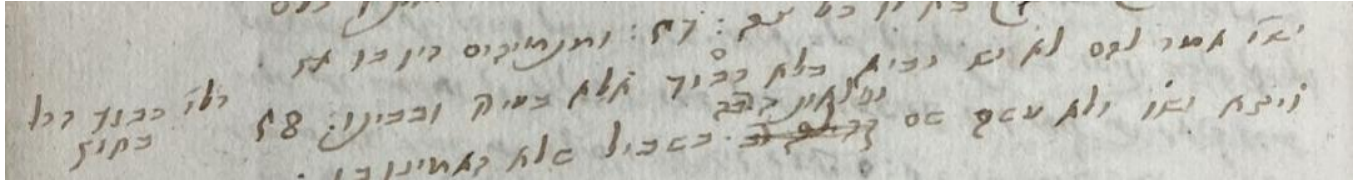
לא סמא סמא כומ דנצרא לא אומה טלפסור כוכב האנשא, כפסכ הספסא הספסא המסורא
Wasn’t this the son of the Nagara {the Carpenter} {lit. Craftsman}? Isn’t his mother named Maryam {Mary}? And his brothers Yaqub {Jacob/James}, and Yusi {Joses}, and Shimeun {Simeon}, and Yehuda {Judah}?

לא	עצים	נגר	בן	זה	היה	לא
lo, “no/ not” (neg part)	etzim, “trees, wood,” (n mp)	nagar, “carpenter, woodworker, cabinet-maker,” (n ms)	ben, “son,” (n ms)	ze, “this,” (ms pron)	haya, “he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “no/ not” (neg part)
ושמעון	יוסף	יעקוב	ואחיו	מרים	מתקריה ⁵²	אימו
v’shim’on, “and/ but/ so/ or Simon,” (name)	yosef, Joseph (name)	ya’akov, (name)	v’echav, “and/ but/ so/ or his/its brothers,” (n mp, 3ms pronom)	miriam, Miriam (name)	mit’ker’ya, “I/ you (fs) she/it is named, called,” (v. Hit’pael, act part, fs)	im’o, “his/its mother,” (n fs, 3ms pronom)
						ויהודה:
						v’yehudah, “and/ but so, or Judah,” (name)

Interlinear Chart

⁵² Appears to be slang. This word should be מתקראת (mitkaret) and is a Pa'al active participle.

Chapter 13:57



ומתמיהים היו בו אז ישו אמר להם לא יש נביא בלא כבוד אלא בעירו ובביתו:
Hebrew Transcription

Translation: And they were **amazed** by him. So, Yeshua said to them, “There is no prophet **without honor**, only in his **city** and in his house.”

The Scriptures: And they stumbled at Him. But יהושע said to them, “A prophet is not unappreciated except in his own country and in his own house.”

Aramaic:

ܘܡܬܡܝܗܝܡ ܗܝܘ ܒܘ ܐܙ ܝܫܘܐ ܐܡܪ ܠܗܡ ܠܐ ܝܫ ܢܒܝܐ ܒܠܐ ܟܒܘܕ ܐܠܐ ܒܥܝܪܘ ܘܒܒܝܬܐ

And they were offended in Him. Then Eshu {Yeshua} said unto them, “There is no Nabiya {Prophet} who is despised, except only in his own city, and in his own house.”

	להם	אמר	ישו	אז	בו	היו	ומתמיהים
	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	az, “then, in that case, so,” (conj)	bo, “in/ with/ by him/it” (prep, pronom 3ms)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3ms)	u’matmihim, “and/ but/ so/ or we/ you (mp)/ they, those amaze,” (v. Hif’il, act part, mp)
	בעירו	אלא	כבוד	בלא	נביא	יש	לא
	b’iro, “in/ with/ by his/its city” (prep, n fs, 3ms pronom)	ele, “but, only, however,” (conj)	kavod, “honor, respect, dignity,” (n ms)	b’lo, “in/ with/ by (the) no/ not,” (prep, part)	navi, “prophet,” (n ms)	yesh, “there is, there exists,” (part)	lo, “no, not,” (neg part)
							ובביתו:
							u’b’bayit, “and/ but/ so/ or in/ with/ by his/its house,” (prep, n ms)

Interlinear Chart

