

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Seven

The Cochin Hebrew Book of Matthew

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

Janice F. Baca,

Hebrew Grammarian and Translator

The Cochin Hebrew Book of Matthew Chapter Seven

MS Oo.1.32 English Translation

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For information contact:

ProjectTruthMinistries.org

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.²

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

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 styles³ 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.”⁴

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.

³ 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

⁴ 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 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 pre-date 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 (תא) 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 c. 586 BCE from the destruction of the First Temple to c. 70 CE, the destruction of the Second Temple.

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 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 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

Ann Hillebrenner, administrative assistant

Michael Johnson, transcriber

Rebecka Paniwozik, 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 the advancing of 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 thank Kurt Sutton for contributing the gift of the images of the Cochin Hebrew New Testament 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

Cochin Matthew Chapter 7

כפר 7

1 לא יאמר יאמר: 2 כסס אמר שן חכיק ילדניאן וכחוי
 אמר מעד כן לך מורח: 3: 4 אמר נאמ קמס אל שן חכיק
 וקורא ענין זיך וקמ: 5 זין אמר לוחך מול קמס חכיק
 ענין איך נרד כן לך ענין: 6 קבוצי פניו קורב קורב
 אמר ענין וחסד פניו קורב ענין: 7 אמר כן כן
 קורב לזני קורביו אמר פלתי קמפילתי לזני חוריהו אמר יחמק
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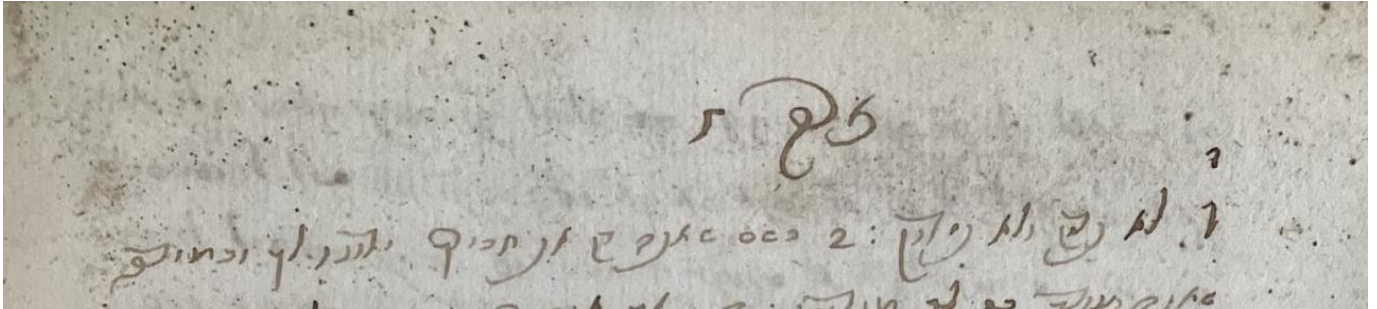
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אמר וקמס

78

מוט גוי וכוונת סקת על גבעת : אט : וכפ' מעתה וכוונת סקת
 וכוונת סקת לז' ה' חנו' וכוונת וכוונת : מאוס יקוד' על גבעת' אקוט
 קוד' 26 : וכוונת וכוונת וכוונת וכוונת וכוונת וכוונת וכוונת
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Chapter 7:1



לא תדין ולא תידון:

Hebrew Transcription

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

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

Aramaic:

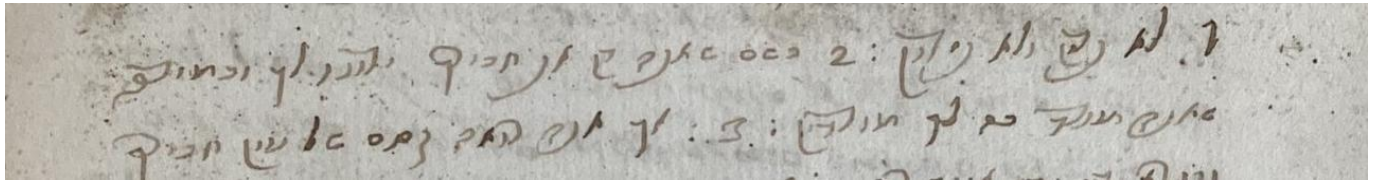
ܠܐ ܬܕܝܢ ܕܠܐ ܬܝܕܘܢ

You shouldn't judge, so that you won't be judged.

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

Interlinear Chart

Chapter 7:2



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

Translation: Just as you judge **your friend**, it will be judged to you, and with the measurement that you measure: with it, **you will be corrected**.⁵

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

Aramaic:

כדנא לכו דדנא אטמא חולדנא חכמלא דחכמלא חולחבל לחא

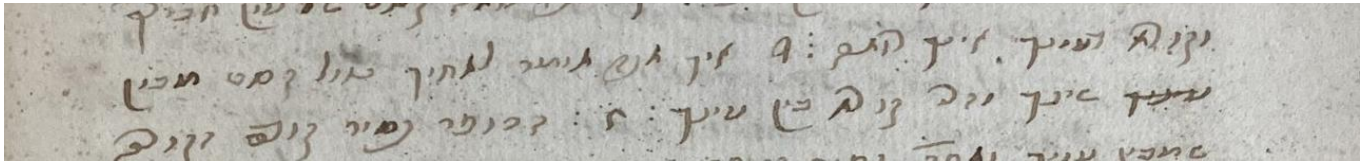
For, by the judgment which you judge, you will be judged. And with the measure which you measure, it is measured unto you.

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

Interlinear

⁵ Or, “be set straight.”

Chapter 7:4



איך אתה אומר לאחידך טול קסם מבין עיניך⁷ שינך והרי קורא בין עינך:
Hebrew Transcription

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

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

Aramaic:

אם אבנא אדכו אנט לאנטהי שבמם אפפ ללא חן ענתי ממא פוילא חכנתי
Or, how do you say unto your brother, ‘Allow me to remove the *gela* {the splinter} from your eye,’ and behold, a *qariytha* {a beam} is in your own eye?

איך	אתה	אומר	לאחידך	טול	קסם	מבין
eich, “how?” (adv)	ata, “you (ms),” (pron 2ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	l'achicha, lamed DO marker, your brother,” (n ms, 2ms pronom)	tol, (to a man) “take, take hold,” (v. Pa'al/Qal, imp, 2ms)	kesem, “chip of wood,” (Ar. n ms)	m'bevin, “from/ of between,” (prep)
					מספ Aramaism	כח Aramaism
שינך	והרי	קורא⁸	בין	עינך:		
shincha, “your (ms) tooth,” (n fs, 2ms pronom)	v'harei, “and/ but/ so/ or indeed, here is,” (adv)	kore, “beam,” (n ms) Aramaism	bein, “between, amongst,” (prep)	einecha, “your (ms) eye,” (n fs, 2ms pronom)		

Interlinear Chart

⁷ This appears to be an error by the original scribe. Therefore, this word was not included in the transcription or translation.

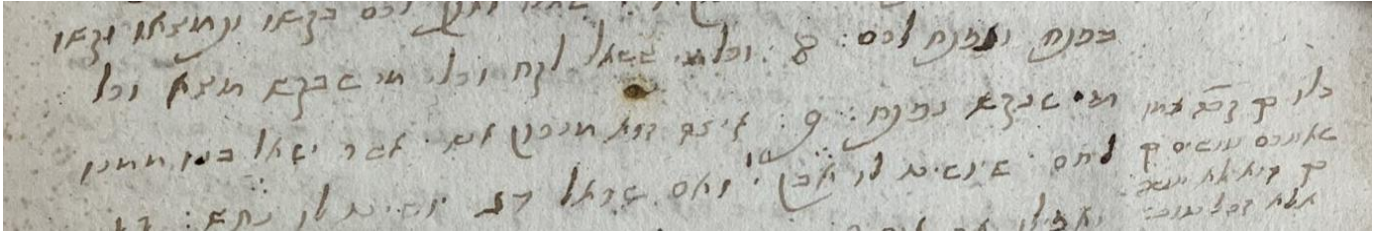
⁸ Derived from the Hebrew root קורא (korah) meaning, “beam” or “rafter” but with the added Aramaism of the Aramaic definite article א (alef) suffix.

					להפסד כוון ¹³ :	ויתהפכו
					l'hefsedkon, "to/for/ belonging to your injury, harm, decrease, loss, disadvantage, waste," (prep, n ms, Ar. 2mp pronom) Aramaism	v'yitchapu, "and/ but/ so/ or they will turn over," (v. Hit'pael, yiqtol, fut, 3mp)

Interlinear Chart

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

Chapter 7:8



וכל מי ששאל לקח וכל מי שבקש מצא וכל מי שנקש נפתח:

Hebrew Transcription

Translation: So, everyone who asks, receives, and everyone who seeks,¹⁵ finds.¹⁶ And **everyone** who knocks, it is opened.

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

Aramaic:

כל מי דשאל לקח וכל מי שבקש מצא וכל מי שנקש נפתח ליה

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

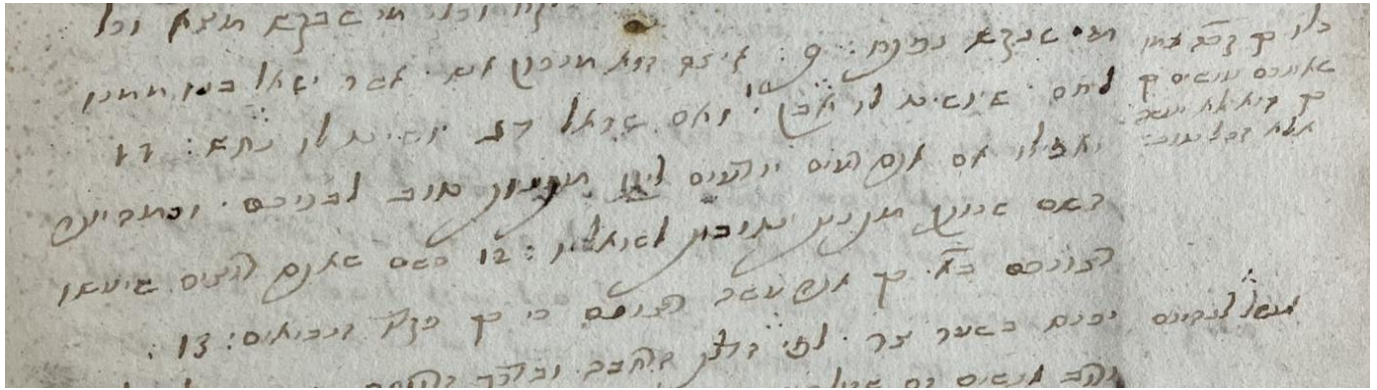
שבקש	מי	וכל	לקח	ששאל	מי	וכל
she'bikesh, "that/ which/ who/ whom he/it seek, request, ask," (v. Piel, qatal, past, 3ms)	mi, "who?" (interog part)	v' kol, "and/ but/ so/ or all," (n ms)	locheach, "I/ you (ms)/ he/it take(s), receive(s)," (v. Pa'al/Qal, act part, ms)	she'sha'al, "that/ which/ who/ whom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

Interlinear Chart

¹⁵ See 1 Chronicles 16:11.

¹⁶ This literally translates to, "he/it was found." This could have been meant to be an active participle מוצא (motze) meaning, he is found. This word could have been spelled as an active participle with or without the vav mater lectionis (consonants acting as vowel sounds).

Chapter 7:9



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

Translation: What kind of man is he from among you, whose son asks him for bread, provides him a stone?¹⁷

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

Aramaic:

איה ענה חבבך לבחא דשאלמא, כוּמ לטכא לחא כרפא חבבך למ

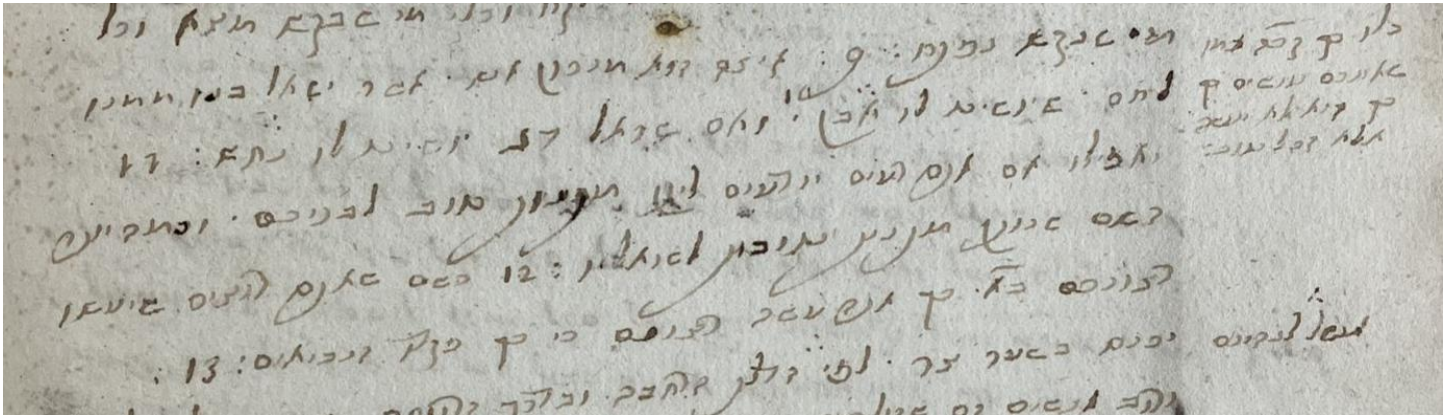
Or, who is the gabra {the man} from you, if his son might ask him for lakhma {bread}, would he hold out a kepha {a rock} unto him?

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

Interlinear Chart

¹⁷This is the reverse of Satan's temptation. See Matthew 4:3 that says, "Now when the tempter came to Him, he said, 'If You are the Son of God, command that these stones become bread.'"

Chapter 7:10



ואם שואל דג יושיט לו נחש:

Hebrew Transcription

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

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

Aramaic:

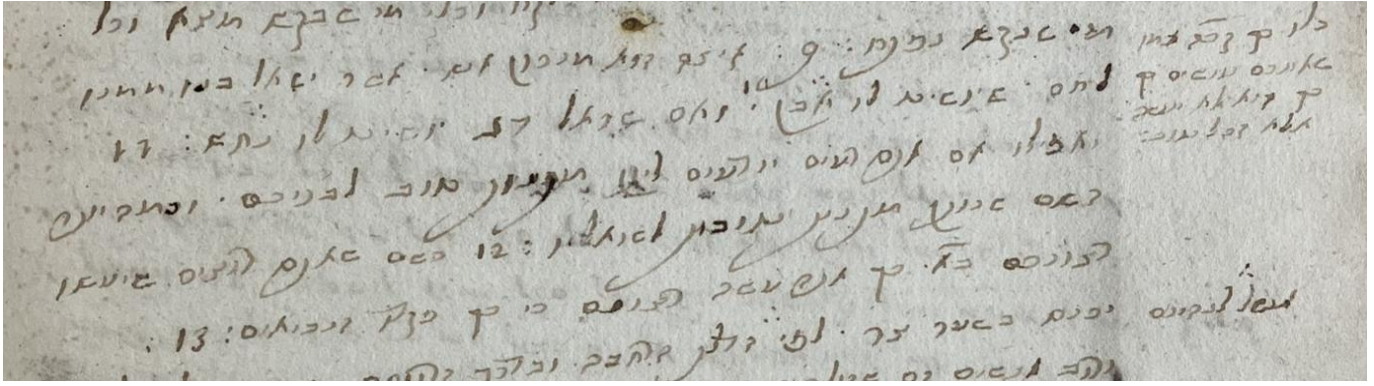
ܘܝܫܘܬ ܕܓܝܢܝܢ ܠܘ ܢܚܫܝܢ ܘܢܚܫܝܢ ܕܓܝܢܝܢ ܠܘ ܢܚܫܝܢ ܠܘ

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

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

Interlinear Chart

Chapter 7:11



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

Hebrew Transcription

Translation: And even if you *being* evil know how to give good gifts to your children, how much more does HaShem (Yehovah)¹⁸ give good gifts to His askers?

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

Aramaic:

אם מן חבל אטמה ודבאר אטמה מן חבא אטמה במא טאזאטא אכחבה
 ודבבחה טאל חבאה להילק דעאלק למ

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

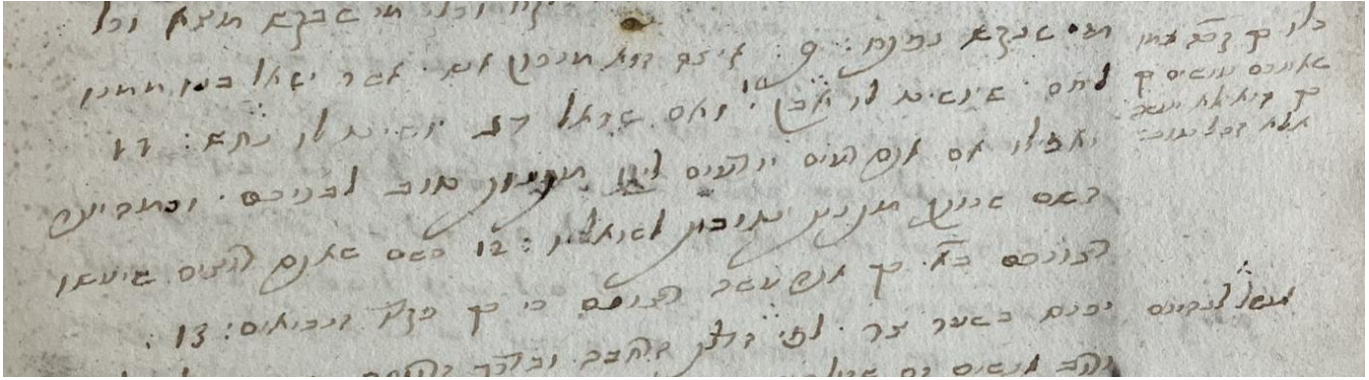
מתנות	ליתן	יודעים	רעים	אתם	אם	ואפילו
matanot, "gifts," (n fp)	liten, "and/ but/ so/ or give, allow," (v. Pa'al/Qal, inf abs) Aramaism Mishnaic	yotzim, "we/ you (mo)/ they know," (v. Pa'al/Qal, act part, mp)	ra'im, "bad, evil," (adj, mp)	atem, "you," (mp pron)	im, "if/ whether," (conj)	v'afilu, "and/ but/ so/ or and even," (adv)
מתנות	שנותן	השם	יותר	וכמה	לבניכם	טוב
matanot, "gifts," (n fp)	she'noten, "that/ which/ who/ whom I/ you (ms)/ he/it give(s)," (rel part, v. Pa'al/Qal, act part, ms)	ha' shem, "the name," (n ms) (rabbinical term meaning, "Yehovah")	yoter, "more, more than," (adv)	v'kama, "and/ but/ so/ or how much, how many," (adv)	l'bneichem, "to/ for/ belonging to your (mp) sons," (prep, 2mp n mp)	tov, "good, pleasant, appropriate, becoming," (adj ms)

¹⁸ Rabbinical term to replace the name of Yehovah after the ban of Yehovah's name began around 130 CE.

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

Interlinear Chart

Chapter 7:12



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

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

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

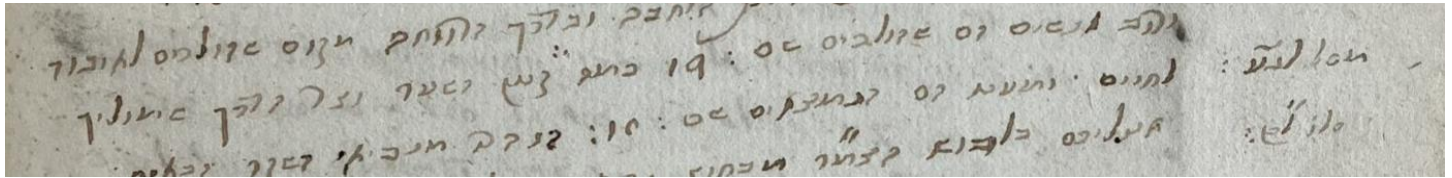
Aramaic:

כל מה ד'י כח אטמ'ה ד'נבד'ה לח' כ'ס'ה ס'ב'ה א'פ אטמ'ה ח'ב'ה לח'ה מ'נ'ה ל'נ'ה נ'כ'ס'ה ס'ב'ה
 All that which you desire that the sons of men should do for you, thus also you must do for them, for, this is The Numusa {The Law} and The Nabiye {The Prophets, i.e. what The Scriptures teach}.

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

Interlinear Chart

Chapter 7:14



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

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

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

Aramaic:

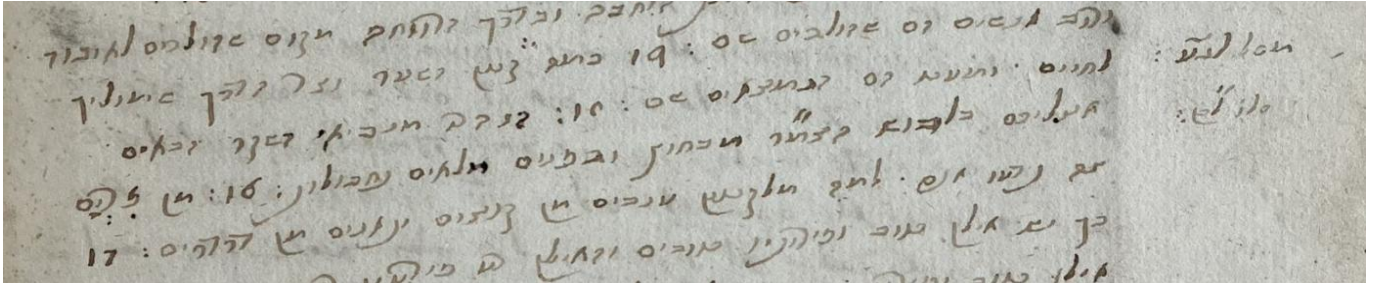
ܟܡܗ ܩܬܢ ܗܫܥܪܐ ܘܥܘܪ ܗܕܪܥܗ ܫܡܘܠܝܚܐ ܠܚܝܝܡ ܘܡܥܘܬ ܗܘܢܐ ܗܘܢܐ ܗܘܢܐ ܗܘܢܐ

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

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

Interlinear Chart

Chapter 7:15



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

Translation: Beware of the false prophets¹⁹ who come near to you in **clothes of wool** on the outside but inside **are full of trickeries of war**.

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

Aramaic:

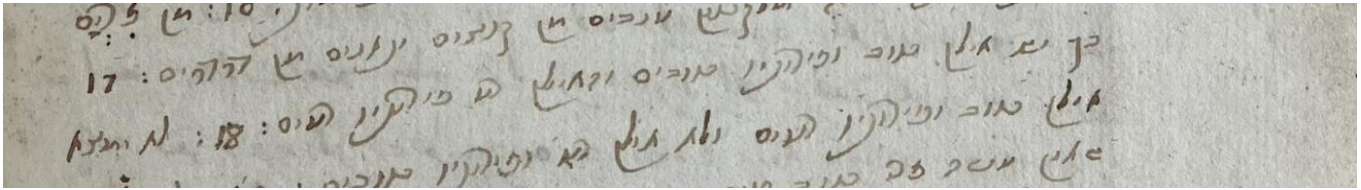
אדמומיה סך נבא ד בלא דאדמק להאבסא כלבשא דאדמא סך לבא דגא אדממס דאכא סלמפא
 Be careful from the nabiye dagale {the false prophets} who come to you in the clothing of lambs, but from within, they are ravenous wolves.

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

Interlinear Chart

¹⁹ For information on false prophets, see Deuteronomy 13:1-5, 18:20-22, Jeremiah 23:16-32, and Ezekiel 13:1-9.

Chapter 7:17



כך יש אילן טוב ופירותיו טובים והאילן רע פירותיו רעים:

Hebrew Transcription

Translation: Therefore, there is a good tree and its fruits are good; and a **bad**²⁰ tree, its fruits are **bad**.

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

Aramaic:

מכאן כל אילן לטב פירותו וכל אילן רע פירותו רעים:

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

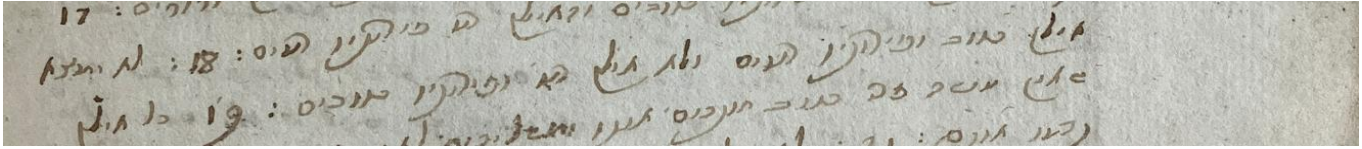
	כך	יש	אילן	טוב	ופירותיו ²¹	טובים	והאילן
	therefore, in this way," (adv)	yesh, "there is, there exists," (part)	ilan, "tree," (n ms)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	v'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	tovim, "good, pleasant, appropriate," (adj mp)	v'ha'ilan, "and/ but/ so/ or the tree," (n ms)
	רע	פירותיו	רעים:				
	ra, "evil, wickedness," (n ms)	perotav, "his/its fruits," (n mp)	ra'im, "bad(s), evil(s)," (adj mp)				

Interlinear Chart

²⁰ Can also mean, "wicked."

²¹ The scribe may have copied a yod instead of a vav on the word ופירותיו (perotav) and was misspelled by writing ופירותיו (peritotav).

Chapter 7:18



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

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

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

Aramaic:

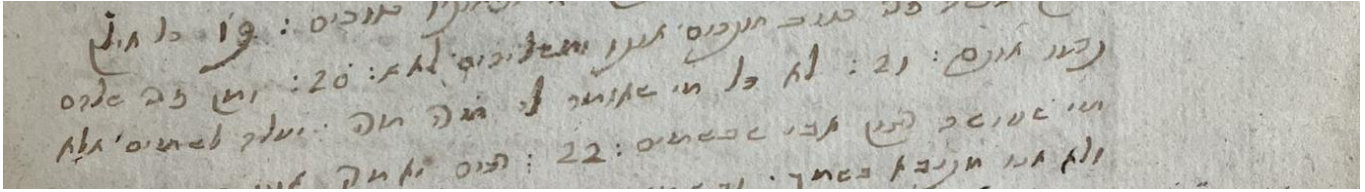
לא תבט אילן לבא פריה כבא לבט: ולא אילן כבא פריה לבא לבט.
 A good tree isn't able to produce evil fruits, and no evil tree produces good fruits.

לא	ימצא	אילן	טוב	ופירותיו ²²	רעים	ולא
lo, "no, not," (neg part)	yimatza, "he/it will be found," (v. Nif'al, yiqtol, pssv fut, 3ms)	ilan, "tree," (n ms)	tov, "and/ but/ so/ or (the) good, pleasant, appropriate, becoming," (adj ms)	v'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	ra'im, "bad, evil," (adj, mp)	v' lo, "and/ but/ so/ or no, not," (neg part)
אילן	רע	ופירותיו	טובים:			
ilan, "tree," (n ms)	ra, "evil, wickedness," (n ms)	u'perotav, "and/ but/ so/ or his/its fruits," (n mp, 3ms pronom)	tovim, "good, pleasant, appropriate," (adj mp)			

Interlinear Chart

²² This misspelling with the added yod (י) could be intentional and according to the influence of Aramaism.

Chapter 7:20



ומן פרי שלהם תדעו אותם:

Hebrew Transcription

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

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

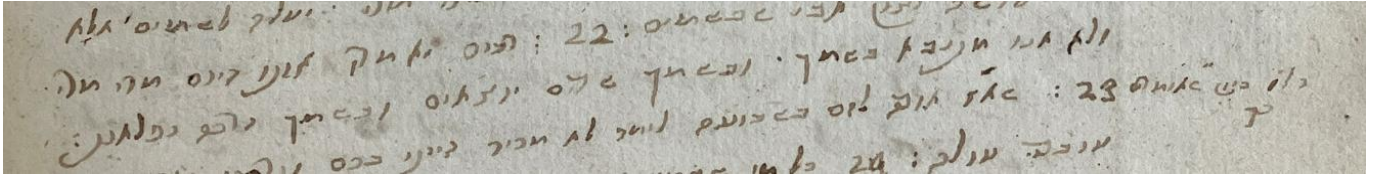
Aramaic:

כינן כן פארומסן ולהבן אנת
 Therefore, from their fruits you will know them.

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

Interlinear Chart

Chapter 7:22



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

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

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

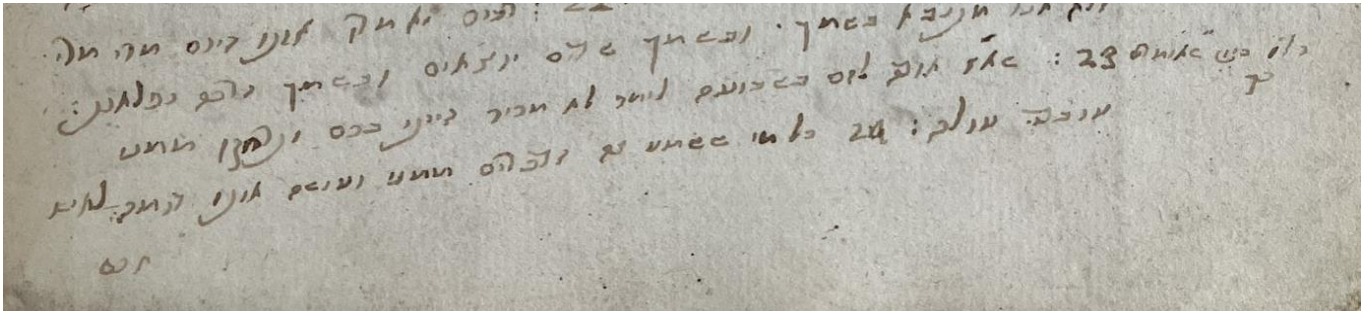
Aramaic:

שְׁלֵמָא סְאִיפֵי לֵי כְמֵה מְמַלְחָה בְּיָוֵן, לֵי כְּפֻקְתֵּי אֲרֻמְבֵּי כְּפֻקְתֵּי שְׂאֵדָא אֲרַפְּהֵי כְּפֻקְתֵּי שְׁלֵמָא שְׁלֵמָא בְּיָוֵן
 Many will say unto Me in that day, “Mari, Mari,” {My Lord, My Lord}, haven’t we prophesied in Your Name? And in Your Name cast out the shide {the demons}? And in Your Name performed many miracles!?”

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

Interlinear Chart

Chapter 7:23



שׂאז אודה להם בשבועה לומר לא מכיר הייתי בכם ותרחקו ממני עובדי עולה:
 Hebrew Transcription

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

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

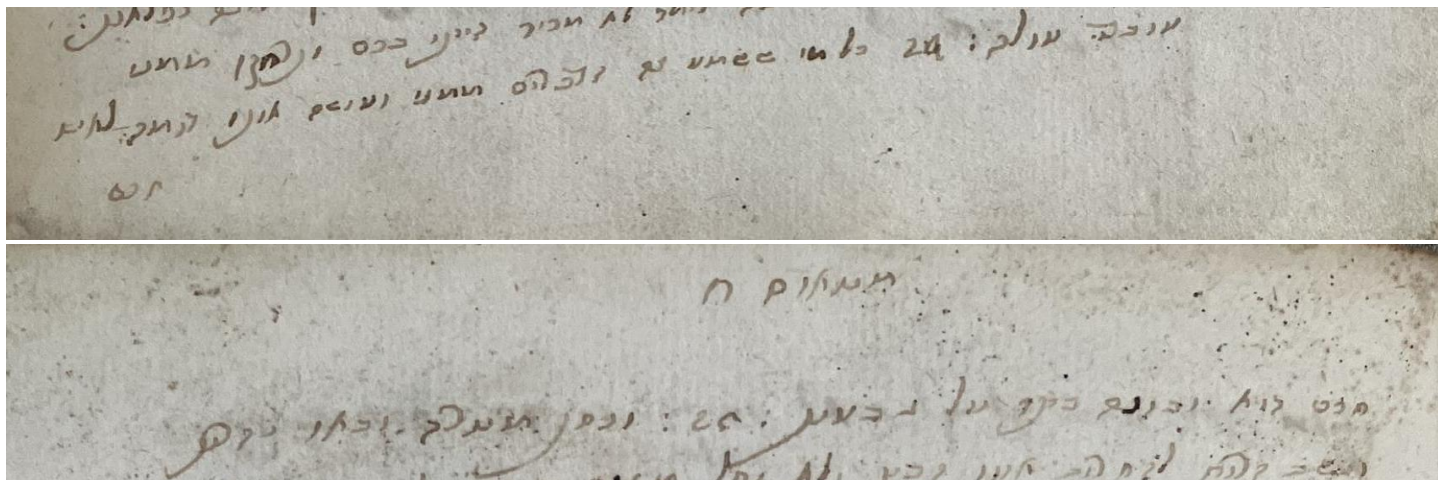
Aramaic:

מסגדא אסדא לאמא דמחלמח לא גחלמח אדעסא לחא חנ פלס חלא
 And then I will profess unto them that I never {lit. from everlasting} have known you. You must depart from Me, workers of iniquity!

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

Interlinear Chart

Chapter 7:24



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

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

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

Aramaic:

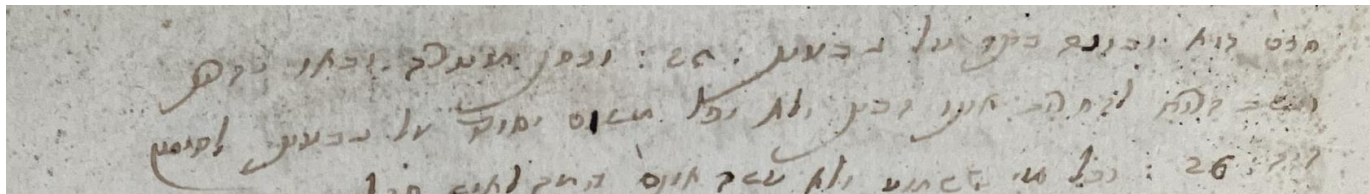
כל סבד דעבד כלל סלמ סבד למח טאדורא לבדא נעמלא סח דכח כאלמ כל סע סא
Therefore, all who hears My words, these, and does them, will be likened unto a gabra khakima {a wise man} who built his house upon shua {bedrock}.

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

					גבעות:	על
					gva'ot, "hills, lower than mountains, as a place of illicit worship, poetic for mountain, to a town situation on a hill (or rather, a fortress)," (n fp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

Chapter 7:25



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

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

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

Aramaic:

וּנְחַת מַטְרָא וּבְאוּ נְהָרוֹת וְנִשְׁבַּח הַרוּחַ לְחַרְיֵב אֹתוֹ הַבַּיִת וְלֹא נָפֵל מִשּׁוּם יְסוּדוֹ עַל גְּבוּעוֹת לְסִימָן הָיָה.
And the rain descended, and the rivers came, and the winds blew, and they thrust against that house, and it didn't fall, for, its foundation was placed on shua {bedrock}.

ונחת	מטרה	ובאו	נהרות	ונשב	הרוח	להחריב
v'nacht, "and/ but/ so/ or went down, descended, rested," (v. Pa'al/Qal, qatal, past, 3ms)	matrah, "her/its rain," (n ms, 3fs pronom)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	naharot, "rivers," (n mp)	v'nashav, "and/ but/ so/ or he/it blew," (v. Pa'al/Qal, qatal, past, 3ms)	ruach, "wind, spirit," (n fs)	lehachariv, "to destroy, ruin," (v. Hifil, inf constr)
אותו	הבית	ולא	נפל	משום ²⁴	יסודו	על
to, "him/it," (DO marker, 3ms pronom)	ha'bayit, "the house," (n ms)	v' lo, "and/ but/ so/ or no, not," (neg part)	nafal, "he/it fell" (v. Pa'al/Qal, qatal, past, 3ms)	mishum, "from the point of view, because," (prep) Mishnaic	yesodo, "his/its foundation," (n ms, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

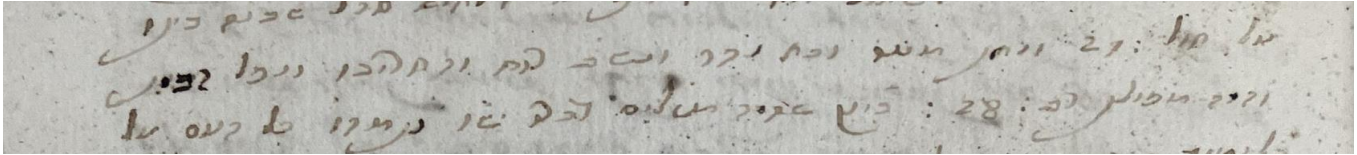
²⁴ The word משום (mishum) is first found in the *Mishnah* Peah 1:3.

				היה:	לסימן ²⁵	גבעות
				haya, “he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)	lesamen, “to mark, sign, signal,” (v. Pa’al/Qal, inf constr) Mishnaic	gva’ot, “hills, lower than mountains, as a place of illicit worship, poetic for mountain, to a town situation on a hill (or rather, a fortress),” (n fp)

Interlinear Chart

²⁵ The noun form of this word סימן (siman) is found in *The Scroll of Mysteries: Cochin Hebrew Revelation* starting in chapter 13 with the mark of the beast. The first use of this word סימן (siman) is translated as “omen” in the *Mishnah*, Berakhot (“Blessings”) dating from c. 190 CE to 230 CE. This word is derived from the Greek word simā, “sign,” “mark,” or “omen.” The Aramaic word is סימנא (sīmānā) and in Arabic سيمًا (simā). In this case, it appears the meaning is simply the verb form of “to mark” and not as a negative connotation.

Chapter 7:27



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

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

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

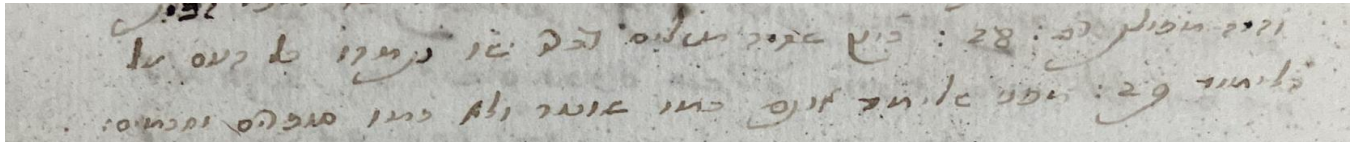
Aramaic: מטת חלדא אדאחא נחורחא חשב וזמא אדאחלדא כבאלא חא חפל חמחא חפאלחא זכא
 And the metra {the rain} descended, and the nahrutha {the rivers} came, and the rukhe {the winds} blew, and they thrust against that house, and it fell. And its fall was great!”

ונחת ²⁶	מטר	ובא	נהר	ונשב	רוח	והחריבו
v'nachit, “and/ but/ so/ or he/it descended, to come down,” (Ar. v. Peal, act part, ms) מטת Aramaism	matra, “rain,” (n ms)	u'ba, “and/ but/ so/ or he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	nahar, “river,” (n ms)	v'nishev, “and/ but/ so/ or he/it blew,” (v. Pi'el, qatal, past, 3ms)	ruach, “wind, breath, spirit,” (n cs)	v'hecherivu, “and/ but/ so/ or they destroyed,” (v. Hif'il, qatal, past, 3mp)
ונפל	הבית	והיה	מפולת	רב:		
v'nafal, “and/ but/ so/ or he/it fell,” (Pa'al/Qal, qatal, past, 3ms)	h'bayit, “the house,” (n ms)	ve'ha'yah, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	mapulet, “fall,” (n fs)	rav, “great, vast,” (adj ms)		

Interlinear Chart

²⁶ Aramaic word that is a metaphor for making it rain. See Aph Dem 4.65:25: מטת חלדא

Chapter 7:28



כיון שהיה משלים דברי ישו נתמהו כל העם על הלימוד:

Hebrew Transcription

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

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

Aramaic:

ܡܡܗܘܐ ܕܒܘ ܥܠܡ ܥܡܘܕ ܕܠܗ ܡܠܗ ܘܡܗܘܐ ܡܗܘܐ ܥܠ ܗܘܠܥܢܐ

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

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

Interlinear Chart

