

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

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 Twenty-One

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 at the Cambridge University Library and is part of the "Ktiv" Project at 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 is of considerable importance because it was discovered in the synagogue of the Malabari Black Jews in Cochin, India. Cochin, India, was a major trade route during the time of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews. It was discovered by Claudius Buchanan in 1803. 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 New Testament writings.

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 Raḥabi’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 on 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 contains images, Hebrew transcription, English translation, interlinear tables, and the corresponding Greek and Aramaic verses for comparison and commentary, revealing the mysteries of 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. 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 Raḥabi’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 that 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 manuscript's authenticity.

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

Acknowledgements

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that 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
Victor Nuñez, researcher and translator
Jonathan Meyer, researcher and transcriber
Seth Borden, researcher and transcriber
Ann Hillebrenner, administrative assistant

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

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

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

- Janice F. Baca

Cochin Matthew Chapter 21

מתיאס כז

כף כח

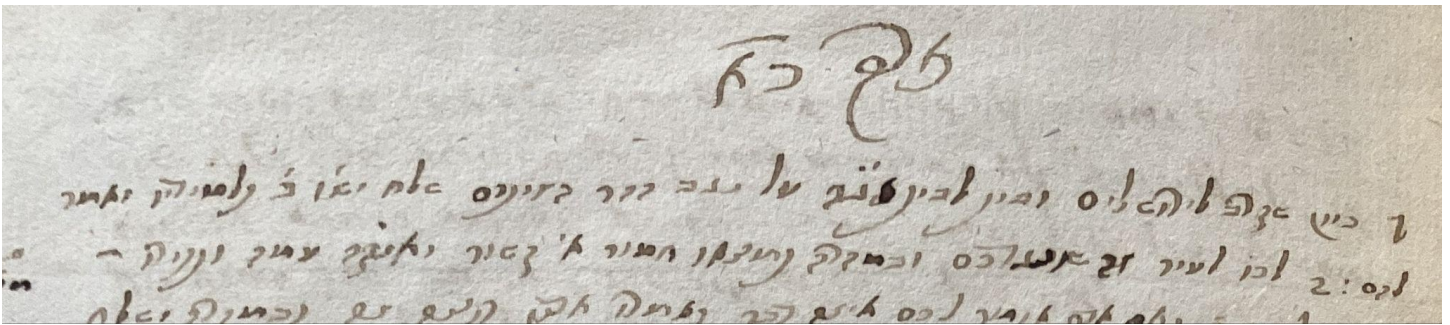
1 כש אקרב לירושלים ובניו לבית דוד על גבי קדר בזונים אלו יאן ב' למטה ואת
 2 לנס: 2 לכו לעיר זה אפרכס ובמקרה נתעבדו חסדו א' קטור יאקוב עמך וקוית -
 וקבו לו: 3 ואלם אלו אומר לנס איה דבר נחמה איה דבר נחמה זאלם
 אונס: 4 ע' דמו אומר ע' נביא: 5 אומר לנס קרב ואלסך בא עט
 וקרב על חמור ועל ^{אמר} כר ארץ: 6 ואלו למטה ועט כיון ארע אונס:
 יאן: 7: וקבו לחמור ולפניו ואתו על בנה לבוכים נכב עליו יאן: 8
 וקבו לו כל מן חמור ופירוס כדך בלמסוכים נחמה פוקים עטכוס יאן
 חול ונחמנים בארץ: 9 קדילון קרב אעלום פכעו ונחמה עטק ואתו
 קובעך ובקך קוב אבא קוית קרעך נחמה: 10 ובד על לירושלים
 עטו כל קויתך ונחמה מן ע' קוב: 11 קדילון ע' חמך קוב ע' יאן נביא
 מן עטק אל נול: 12: ובא יאן לביב אלמס וקוית חס לל איה -
 אקוין נחמה בקוב ואתך קאש אל אולחני נס ככסא אונחם יקוין:
 13 ואתו אל קוית קוב בניו בניו קוית אונס ע' עטקס בור קבכוס:
 14 וקרב אלו קויתס ונחמה ורס אונס: 15 ובד חזו ע' דבו קויתס -
 ופירוס עטבו על ע': וקויתס אצונקס בקוב ואתו ע' קובעך
 אל קור קפמו עלוכס: 16 ואתו לו אטע וק אונחם אלו אומר לנס
 יאן באמן ובכונע אל אטעך מן פ' אל נעלם ואל וקויתס קוית ונחמה
 17 ועזב אונס ונתח לחזו מן קויתס אונחם ואל וקויתס קוית ונחמה
 חמך לוקדע נעטק קעב: 18 ונתח קאש א' בקר ובא אצלו ואל חמך נס
 אס דבר כווס עלס לבד ואתו אל לא יקו בך עוד פ' לעולם ובמקד
 ובס קוית: 20 ונתו למטה ונתבו ואתם איה ובס קאש כ' אשכר:
 21 עט וכו ואתו אונס אונס לנס אס יקו בכס אונחם אל נס פקס אל
 לבד קאש זמן אלס אס נחמה לכו אונחם לכו אונחם אל נס פקס אל
 סוכס אס בקוית ונתח באונחם: 22 ובד כ' יאן אונס קרב אצלו סקעס
 ופירוס עטס קו אונחם באיש חמאלק א' עונס ע' ונתו אונחם אל אונחם
 קעב: 23 עט יאן ואתו לנס א' אט אונחם לנס לבד א' ונס ואתם ל'
 א' אט אונחם לנס מן חמאלק קעב: 24 קוית קויתס וקוית
 קעב אס יאן ואתם לנס קאש ונחמה: 25 אס אונס אונחם יאן אונחם
 יאן קוית א' לנס אל קאשם כו: 26 ואל ואתם יאן כט אונחם ופירוס
 אונחם חמאלק כו קס לקו אונחם לבד: 27 ונתו ואתם לנס ונתו:
 אונחם לנס יאן א' אט ע' אל אונחם באיש פ' עונס ע' 28: מן
 חוכים אונס איה א' אס לו ע' עטס וקוית אונחם ואתם לנס ונתו

מן חמור
 מ' קאש יא
 קעב:
 ואתם סב
 אונחם ע'
 אונחם ע'
 פוקים יאן:

יאן קוית
 קעב:
 אונחם ע'
 אונחם ע'
 פוקים יאן:

פי רשעו זע
זע קינד און
מלאים
עכטין יקוק צעו: 46 נאך קינד אדס ליע לוי נאכט
מאך קינד יום לאגו לוי : :
נאך קינד אדס אונג

Chapter 21:1



כיון שקרב לירושלים ובית 'פגה' על נגב ההר הזיתים שלח ישו ב' תלמידיו ואמר להם:
Hebrew Transcription

Translation: When he approached Yerushalayim (Jerusalem) and Bet Pageh (Bethphage), **on the south** of the Mount of Olives, Yeshua sent two of his talmidim (students) and said to them,

The Scriptures: And when they came near to Yerushalayim, and came to Bēyth Phaḡi, at the Mount of Olives, then יהושע sent two taught ones,

Aramaic:

וכן מוכ לארבעה מאותה לבת פגה על צד לטורא דזיתא על נגב הירושלם
And when He approached Urishlim {Jerusalem} and came unto Beth-Phage on the side of The Tura d'Zaythe {The Mount of Olives}, Eshu {Yeshua} sent two from His Disciples,

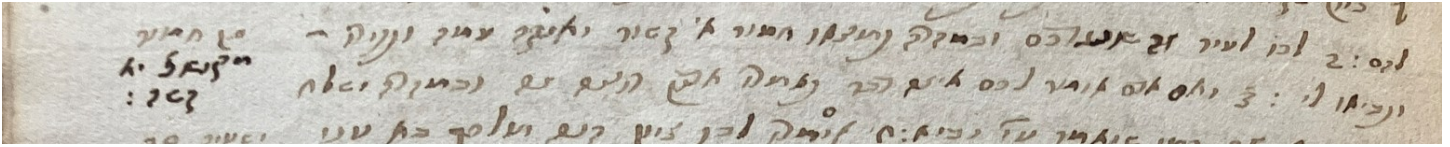
כיון	שקרב	לירושלים	ובית	'פגה ⁴	על	נגב
kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	karev, "he/it approached," (Pa'al/Qal, qatal, past, 3ms)	l'Yerushalim, "to/ for/ belonging to Jerusalem," (name)	u'beit, "and/ but/ so/ or (the) house," (n ms)	Paghah Bet Paghah "place/house of young figs," (n mp constr)	al, "upon, on, because, due to, on account of" (prep)	negev, "south, southern," (n ms)
ההר	הזיתים	שלח	ישו	ב'	תלמידיו	ואמר
ha'har, "the mountain," (n ms)	ha'zeitim, "the olives," (n mp)	shalach, "he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	bet, "two," (card num)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)

⁴ This phrase combines two Hebrew words referring to a specific Talmudic allusion concerning King David and Bathsheba, meaning "he ate an unripe or premature fig," rather than serving as a general noun.

						להם:
						lahem, "to /for/ belonging to them," (prep, 3mp pronom)

Interlinear Chart

Chapter 21:2



לכו לעיר זה שנגדכם ובמהרה תמצאו חמור א' קשור ואנקה עמה ותתירו ותביאו לי:
 Hebrew Transcription

Translation: Go to the city that is before you, and quickly you will find one donkey tied, and a **female camel** with her. Then loosen *her* and bring *them* to me.⁵

The Scriptures: saying to them, “Go into the village opposite you, and straightaway you shall find a donkey tied, and a colt with her, loosen them, and bring them to Me.

Aramaic:

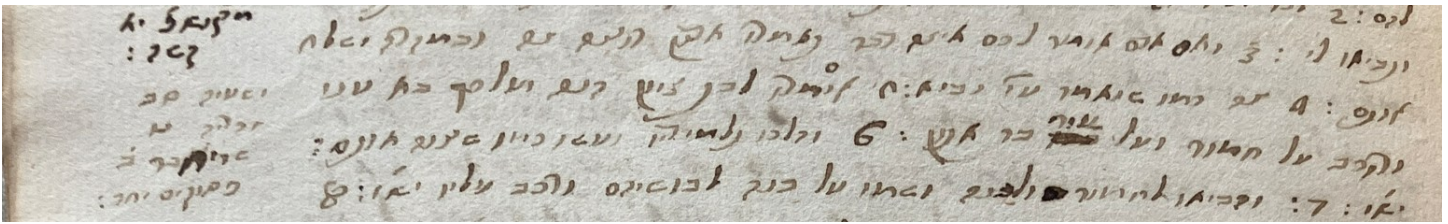
אמרו להם ולא לפניהם מהא דלמסבחהּ מהעניא דעבטת ארמנהּ עבדא דארמנהּ החלה בחדא זיה הארמנהּ לך
 and said unto them, “Go unto this qriytha {village} that is before {in front of} you, and immediately you will find a khamara {a donkey} that is bound, and an iyla {a colt} with her. Loose them and bring them unto Me.

לכו	לעיר	זה	שנגדכם	ובמהרה	תמצאו	חמור
l'chu, “(to men) go! (v. Pal/Qal, imp, 2ms)	l'ir, ‘to/ for/ belonging (the) city,” (prep, n fs)	ze, “this, this one,” (pron, ms)	she'negdechem, “that/ which/ who/ whom in front of, before you (mp),” (rel part, adv, 2mp obj)	u'b'mahara, “and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily” (prep, adv)	timtze'u, “you (mp) will find them,” (v. Pa'al/Qal, yiqtol, fut, 3mp obj)	chamor, “donkey, ass; vaulting horse,” (n ms)
א'	קשור	ואנקה	עמה	ותתירו	ותביאו	לי:
abbr for one, (card num)	kashur, “linked, connected, tied,” (adj ms)	v'aneqah, “and/ but/ so/ or a female camel,” (Ar. n mf) אראמנהּ Aramaism	imah, “with her/it,” (prep, pron 3fs)	v'tatiru, “and/ but/ so/ or you (mp) will loosen,” (v. Hif'il, yiqtol, fut, 2mp)	v'tavi'u, “and/ but/ so/ or you (mp) will bring,” (v. Hif'il, yiqtol, fut, 2mp)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)

Interlinear Chart

⁵ Isaiah 21:7.

Chapter 21:3



ואם אדם אומר לכם איזה דבר תאמרו אדון רוצה זה ובמהרה ישלח אותם:

Translation: And if anyone says anything to you, you are to say, “The Master **wants this**.” Then he will send them quickly.”

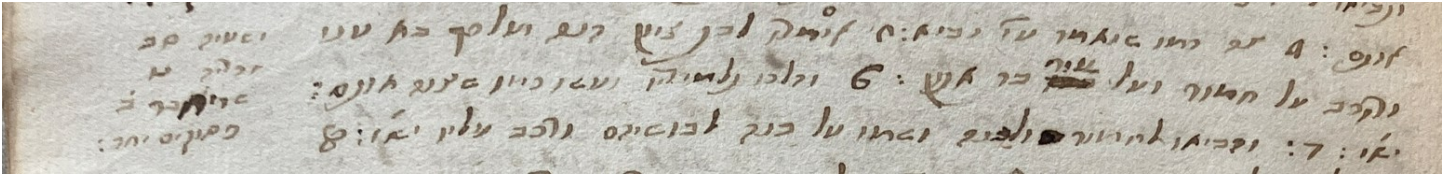
The Scriptures: And if anyone says whatever to you, you shall say, ‘The Master needs them,’ and immediately he shall send them.

Aramaic: מאן אש איהו לחם חכם איהו למ דלחן חלכחם סגסגא סגסגא למס לחא
 And if anyone says anything unto you, say unto him that Maran {Our Lord} asks for them, and mekhda {immediately} he will send them here.”

ואם	אדם	אומר	לכם	איזה	דבר	תאמרו
v'im, “and/ but/ or if/ whether,” (conj)	adam, “man,” (n ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	eize, “which? some, certain, any,” (pron, ms)	davar, “thing, matter, word,” (n ms)	tomru, “you (mp) will say,” (v. Pa'al/Qal, yiqtol, fut, 3mp)
אדון	רוצה	זה	ובמהרה	ישלח	אותם:	
adon, “master, lord,” (n ms)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa'al/Qal, act part, ms)	ze, ‘this (pron, ms) yesh, “there is,	u'b'mahara, “and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily” (prep, adv)	yishlach, “he/it will send,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	otam, “them,” (DO marker, 3mp pronom)	

Interlinear Chart

Chapter 21:4



זה כמו שנאמר ע"י נביא:

Hebrew Transcription

Translation: This is like what was spoken by the prophet:

The Scriptures: And all this took place that it might be filled what was spoken by the prophet, saying,

Aramaic:

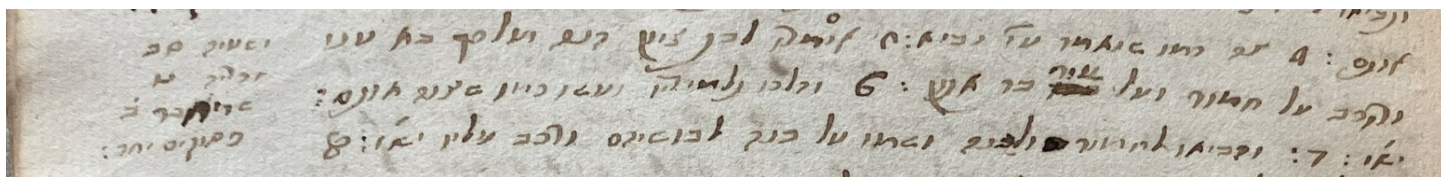
מה דה כלל המסות העלמא סגסג דאדאכד כה נבא דאדו

Now, this all happened so that the thing which was spoken through the Nabiya {the Prophet} might be fulfilled, who said,

		נביא:	ע"י	שנאמר	כמו	זה
		navi, "prophet," (n ms)	Abbrev for ביד אל ב'י'ad, "by the hand of," (prep, n fs)	she'ne'emar, "that/ which/ who/ whom is said," (rel part, v. Nif'al, act part, ms)	k'mo, "like, as, similar to," (adv, prep)	ze, "this (pron, ms) yesh, "there is,

Interlinear Chart

Chapter 21:5



אימרו לבת ציון הנה מלכך בא עני ורוכב על חמור ועל עיר בר אתון:
Hebrew Transcription

Translation: “Say to the daughter of Tsiyon (Zion), ‘Behold, your king comes humbled, and **riding** on a donkey and on a foal, the offspring of a she-donkey.”⁶

The Scriptures: “Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.’”

Aramaic:

אמרו לבת ציון מלכך בא עני ורוכב על חמור ועל עיר בר אתון

“Say unto the Daughter of Tsehyun {Zion}, ‘Behold, Your King comes unto you, humbly, and mounted upon a khamara {a donkey}, even upon an iyla {a colt}, the son of an athana {a female-donkey}.”

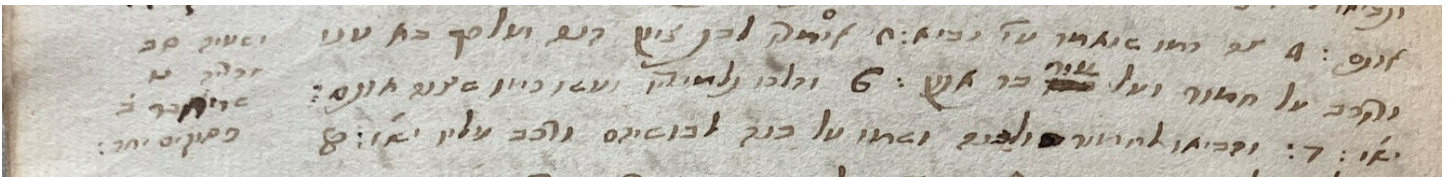
אימרו ⁷	לבת	ציון	הנה	מלכך	בא	עני
imru, (to men) “say!” (v. Pa’al/Qal, imp 2mp)	l’bat, “to/ for/ belonging to (the) daughter,” (prep, n fs)	tsion, “Zion,” (name)	hine, “behold,” (part)	malkech, “your (ms) king,” (n ms, 2ms pronom)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	oni, “afflicted, poor, humble oneself,” (adj, ms)
ורוכב	על	חמור	ועל	עיר	בר	אתון:
v’rochev, “and/ but/ so/ or I/ you (ms)/ he/it ride(s),” (v. Pa’al/Qal, act part, ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	chamor, “donkey, ass, vaulting horse,” (n ms)	v’al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	ayir, “foal, colt (young donkey, male),” (n ms)	bar, “son, young male,” (Ar. n ms) ܒܐ Aramaism	aton, “she-ass, she-donkey,” (n fs)

Interlinear Chart

⁶ Isaiah 62:11, Zechariah 9:9.

⁷ Notice the small circle in the image above this word. This symbol is called a ‘Kere Ketiv.’ A Kere Ketiv is an Aramaic term to mark a difference between what is written and how it should be read (i.e., how to be pronounced).

Chapter 21:6



והלכו תלמידיו ועשו כמו שצוה אותם ישו:

Hebrew Transcription

Translation: And his talmidim (students) left and did as Yeshua commanded them.

The Scriptures: And the taught ones went, and having done as יהושע ordered them,

Aramaic:

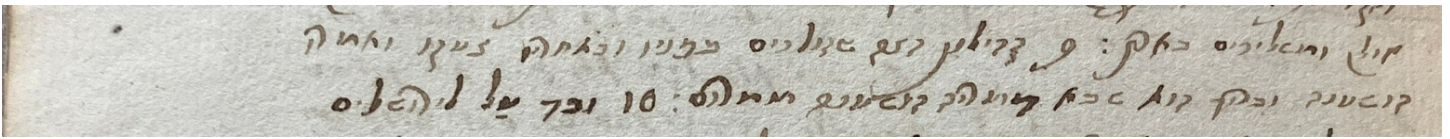
סאולס ולחבדא סבבדס אבכא דפמל למסל נסב

The Talmiye {The Disciples} departed, and did as Eshu {Yeshua} had commanded them.

והלכו	תלמידיו	ועשו	כמו	שצוה	אותם	ישו:
ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'asu, "and/ but/ so/ or you shall do, make," (v. Pa'alQal, imp, 2mp)	k'mo, "like, as, similar to," (adv, prep)	she'tzivah, "that/ which/ who/ whom he/it ordered," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	Yeshua, (name)

Interlinear Chart

Chapter 21:9



קהילות הזה שהולכים בפניו ובאחריו צעקו ואמרו הושענה וברוך הוא שבא דמריה הושענה ממרום:
Hebrew Transcription

Translation: This assembly of this one, who went before and after him, shouted and said, “Hoshana, and blessed is he who **comes of Master Yehovah!**⁸ Hoshanah from on high!”⁹

The Scriptures: And the crowds who went before and those who followed cried out, saying, “Hoshia-na to the Son of Dawid! Blessed is He who is coming in the Name of יהוה! Hoshia-na in the highest!”

Aramaic:

צעק דה ארעא דארעא סהם פדנמס, ארעא סלום סח סהם ארעא ארעא לביס דהם: כהט סה דארעא סנמ דלור
ארעא סלום

Now, the kenshe {the crowds}, who were going before {in front of} Him, and coming after {behind} Him, were crying out, and saying, “Ushana {Hosanna} unto The Son of David! Blessed is He who comes in The Name of MarYa {The Lord-YHWH}! Ushana {Hosanna} in the heights!”

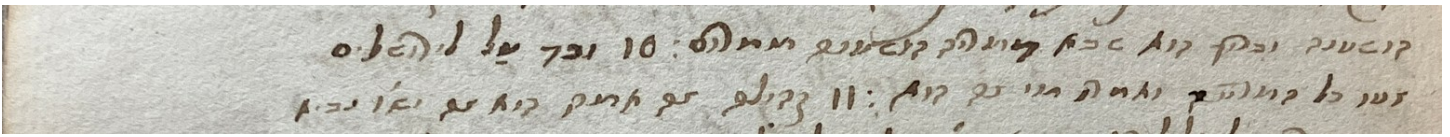
ואמרו	צעקו	ובאחריו	בפניו	שהולכים	הזה	קהילות
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	tza'aku, “they cried, shouted, complained,” (v. Pa'al/Qal, qatal, past, 3mp)	ub'acharav, “and/ but/ so/ or in/ with/ by after him/it,” (prep, prep, 3ms pronom)	befanav, “in/ with/ by/ in his/its face, before him/it,” (prep, 3ms pronom)	she'holchim, “that/ which/ who/ whom we/ you (mp)/ they, those go,” (v. Pa'al/Qal, act part, mp)	haze, “the this, that,” (pron ms)	kehilot, “community, congregation, assembly,” (n fp)
ממרום:	הושענה	דמריה	שבא	הוא	וברוך	הושענה
m'marom, “from/ of height, on high,” (prep, n ms)	hoshana, (to “save, please save!!” (v. Hif'il, imp, 2ms, Ar. 1cp obj) Aramaism)	d'moriya “of/ who/ which/ that Lord, Master, Yehovah,” (rel part, n ms) דמריה Aramaism	she'ba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, 3ms)	hu, “he/it,” (pron)	ubaruch, “and/ but/ so/ or blessed,” (adj ms)	hoshana, (to “save, please save!!” (v. Hif'il, imp, 2ms, Ar. 1cp obj) Aramaism)

Interlinear Chart

⁸ MarYah מריה is the Aramaic equivalent of the Hebrew יהוה (Adonai Yehovah).

⁹ Psalms 118:26.

Chapter 21:10



וכד על לירושלים זעו כל המדינה ואמרו מי זה הוא:

Hebrew Transcription

Translation: And when he was in Yerushalayim (Jerusalem), **every province trembled**, and they said, “Who is this?”

The Scriptures: And as He entered into Yerushalayim, all the city was stirred, saying, “Who is this?”

Aramaic:

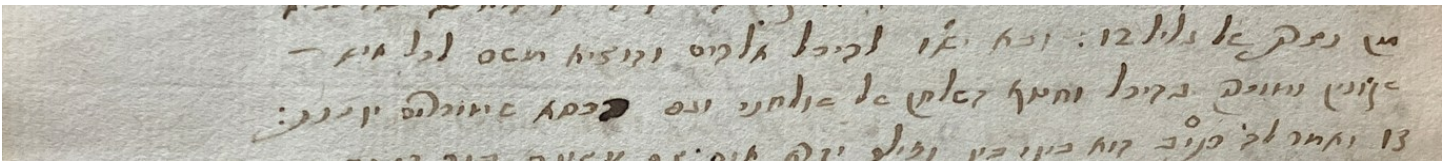
וכד על לירושלים זעו כל המדינה ואמרו מי זה הוא:

And when He entered into Urishlim {Jerusalem}, all the madintha {the city} was stirred up, and saying, “Who is this?”

ואמרו	המדינה	כל	זעו	לירושלים	על	וכד
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	ha'medina, “the province, country,” (n fs)	kol, “all, every, everything,” (n ms)	za'u, “they shook, trembled out of reverence,” (v. Pa'al/Qal, qatal, past, Ar. 3mp) Aramaism	l'Yerushalim, “to/ for/ belonging to Jerusalem,” (name)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	v'kad, “and/ but/ so/ or when,” (Ar. conj) וכד Aramaism
				הוא:	זה	מי
				hu, “he/it,” (pron)	ze, ‘this (pron, ms) yesh, “there is,	mi, “who?” (inter part)

Interlinear Chart

Chapter 21:12



ובא ישו להיכל אלהים והוציא משם לכל איש שקונין ומוכרין בהיכל וחרף השלחן של שולחני וגם הכסא שמוכרים יונות:

Hebrew Transcription

Translation: And Yeshua came to the Holy Place¹⁰ of Elohim and expelled everyone **from there**, buying and selling in the Holy Place, and **he seized** the table of the **moneychanger** and also the **chair** of those selling doves.

The Scriptures: And יהושע went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place, and overturned the tables of the moneychangers and the seats of those who sold doves.

Aramaic:

ובא ישו להיכל אלהים והוציא משם לכל איש שקונין ומוכרין בהיכל וחרף השלחן של שולחני וגם הכסא שמוכרים יונות:

And Eshu {Yeshua} entered into The Haykla d'Alaha {The Temple of God} and drove out all those who were buying and selling in The Haykla {The Temple}, and overturned the phathure d'marphane {the tables of the money-changers}, and kursutha {the chairs} of those who were selling yawne {doves}.

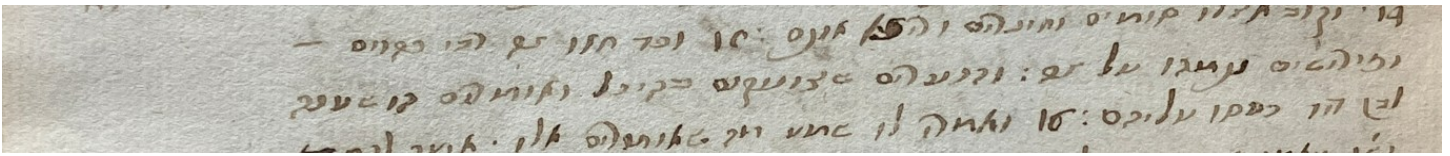
ובא	ישו	להיכל	אלהים	והוציא	משם	לכל
u'ba, "and/ but/ so/ or I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	Yeshua, (name)	l'hekal, "to/ for/ belonging to (the) holy place," (n ms)	Elohim, "god(s)," (n mp)	v'hotzi, "he/it brought out, extracted, expelled," (v. Hif'il, qatal, past, 3ms)	me'sham, "from/ of there," (prep, adv)	le'kol, "to/ for/ belonging to all," (prep, n ms)
איש	שקונין	ומוכרין	בהיכל	וחרף	השלחן	של
ish, "man," (n ms)	she'konin, "that/ which/ who/ whom we/ you (mp)/ they, those purchas(es)," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	u'mochrin, "and/ but/ so we/ you (mp)/ they, those who sell," (v. Pa'al/Qal, act part, mp) Aramaism	b'ha'hekal, "in/ with/ by (the) holy place," (n ms)	v'chataf, "and/ but/ so/ or he/it snatched, seized," (v. Pa'al/Qal, qatal, past, 3ms)	ha'shulchan, "the table," (n ms)	shel, "to for of, belonging to," (prep)

¹⁰ Indicating the Temple of God.

		יונות:	שמוכרים	הכסא	וגם	שולחני
		yonot, "doves," (n fp)	she'mocharim, "that/ which/ who/ whom we/ you (mp)/ they, those who sell," (v. Pa'al/Qal, act part, mp)	ha'kise, "the chair, throne," (n ms)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	shulchani, "money changer, banker," (adj)

Interlinear Chart

Chapter 21:15



וכד חזו זה רבי כהנים ופירושים נתמהו על זה והנערים שצועקים בהיכל ואומרים הושענה לבן דוד כעסו עליהם:
Hebrew Transcription

Translation: And when the greatest of *the* priests and scribes saw **this, they were astonished over this**. And the youths in the Holy Place were saying, “Hoshanah to the son of David!” They were angry at them.

The Scriptures: But when the chief priests and scribes saw the wonders which He did, and the children crying out in the Set-apart Place and saying, “Hoshia-na to the Son of Dawid!” they were greatly displeased,

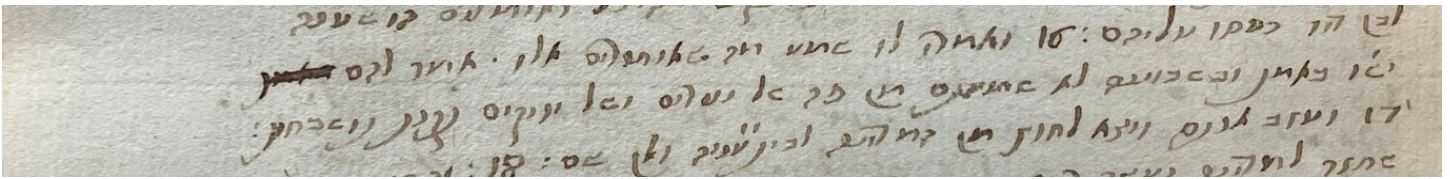
Aramaic:

בד טס דג זכר במסא ספישא אדגולא דבב סללא דמכ כמחל סאכזא אסענא לבוס דגסג אדכא למה
But, when the Rabay Kahne {the Priest’s Chiefs} and the Phrishe {the Pharisees} saw the thedmarttha {the miracles} which He did, and the talaye {the young boys} who were crying aloud in The Haykla {The Temple} and saying, “Ushana {Hosanna} unto The Son of David,” they were displeased!

וכד	חזו	זה	רבי	כהנים	ופירושים	נתמהו
nitmhu, “they were amazed, astonished,” (v. Nif’al, qatal, past, 3mp)	chazu, “they saw, foresee,” (v. Pa’al/Qal, qatal, past, 3mp)	ze, “this (pron, ms) yesh, “there is,	rabei, “powerful, great,” (adj mp constr)	koanim, “priests,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	nitmhu, “they were amazed, astonished,” (v. Nif’al, qatal, past, 3mp)
סבד Aramaism						
על	זה	והנערים	שצועקים	בהיכל	ואומרים	הושענה
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ze, “this (pron, ms) yesh, “there is,	v’ha’ne’arim, “and/ but/ so/ or the youths,” (n mp)	she’tzo’akim, “that/ which/ who/ whom we/ you (mp)/ they shout,” (rel part, v. Pa’al/Qal, act part, mp)	b’ha’hekal, “in/ with/ by (the) holy place,” (n ms)	v’ omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	hoshana, (to “save, please save!!” (v. Hif’il, imp, 2ms, Ar. 1cp obj) Aramaism
לבן	דוד	כעסו	עליהם:			
l’ben, “to/ for/ belonging to (the) son,” (prep, n ms)	david, (name)	ka’asu, “they were angry,” (v. Pa’al/Qal, qatal, past, 3mp)	aleihem, “upon them,” (prep, 3 mp pronom)			

Interlinear Chart

Chapter 21:16



ואמרו לו שמע מה שאומרים אלו אמר להם ישו באמת ובשבועה לא שמעתם מן פה של נערים ושל יונקים תקנת תושבחות:

Hebrew Transcription

Translation: And they said to him, “*Has* he heard what these say?” Yeshua said to them, “**In truth and by oath**, have you not heard? And ‘from the mouth of youths and sucklings, you have **prepared** praises?”¹³

The Scriptures: and said to Him, “Do You hear what these say?” And יהושע said to them, “Yes, have you never read, ‘Out of the mouth of babes and nurslings You have perfected praise’?”

Aramaic:

ואמרו להם שמע מה שאומרים אלו אמר להם ישו באמת ובשבועה לא שמעתם מן פה של נערים ושל יונקים תקנת תושבחות:

And they were saying unto Him, “Do you hear what these are saying?” Eshu {Yeshua} said unto them, “Yes! Have you never read that “from the mouth of talaye {young boys} and yalude {infant boys}, you have prepared praise?”

ואמרו	לו	שמע	מה	שאומרים	אלו	אמר
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	shama, “he/it heard,” (v. Pa'al/Qal, qatal, past 3ms)	mah, “what?” (inter part)	she' omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa'al/Qal, act part, mp)	alv, “these,” (pron)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
להם	ישו	באמת	ובשבועה	לא	שמעתם	מן
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	Yeshua, (name)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	ub'shevuah, “and/ but/ so/ or in/ with/ by (the) oath,” (n fs)	lo, “no/ not” (part)	shma'atem, “you heard,” (v. Pa'al/Qal, qatal, past, 2mp)	min, “from/ of,” (prep)

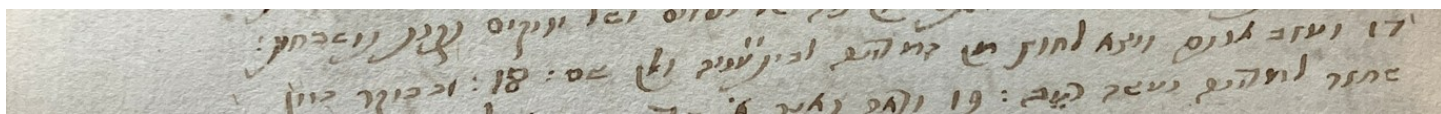
¹³ This phrase is a quotation from Psalm 8:3 in the Septuagint translation: “From the mouth of babies and nursing infants, you have established praise because of your enemies.” This wording differs from the Masoretic Text.

תושבחות: ¹⁴	תקנת ¹⁴	יונקים	ושל	נערים	של	פה
tushbachot, “praises,” (Ar. n fp) תושבחות Aramaism	הכנת hechant, “you (ms) prepared;” (v. Hif’il, qatal, 2ms)	yonkim, “we/ you (mp)/ they suckle;” (v. Pa’al/Qal, act part, mp)	v’shel, “and/ but/ so/ or for;” (prep)	ne’arim, “youths;” (n mp)	shel, “to for of, belonging to;” (prep)	pe, “mouth;” (n ms)

Interlinear Chart

¹⁴ This word appears to be a misspelling and should be הכנת (hechant) because the word תקנת (tiknat) is a verb that means, “you repaired,” and is nonsensical.

Chapter 21:17



ועזב אותם ויצא לחוץ מן המדינה לבית עניה" ולן שם:

Hebrew Transcription

Translation: Then having left them, and went outside of the province to Beit Aniyyah (Bethany) and he lodged there.

The Scriptures: And having left them He went out of the city to Bēyth Anyah, and spent the night there.

Aramaic:

מעבב אתם מנפ למ לבו מן מדינתא לבתא ענא חבלא ולן

And He left them, and He went outside of the madintha {the city}, unto Beth-Anya {Bethany}, and lodged there.

ועזב	אותם	ויצא	לחוץ	מן	המדינה	לבית
v'azav, "and/ but/ so/ or he/it left," (v. Pa'al/Qal, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	lchutz, "to/ for/ belonging to (the) outside, out, (prep, n ms)	min, "from/ of," (prep)	ha'medina, "the province, country," (n fs)	l'byit, "to/ for/ belonging to the house," (prep, n ms)
עניה"	ולן	שם:				
aniyyah (name)	v'lan, "and/ but/ so/ or I/ you (ms)/ he/it lodged," (v. Pa'al/Qal, act part, ms)	sham, "there," (adv)				

Interlinear Chart

Chapter 21:18



ובבוקר כיון שחזר למדינה נעשה רעב:

Hebrew Transcription

Translation: And in the morning, when he returned to the province, he was hungry.

The Scriptures: And returning to the city early in the morning, He became hungry.

Aramaic:

כי פ"א דה ב"ה ספרי לחמלאה חפ

Now, in the tsaphra {the morning} after He returned unto the madintha {the city}, He was hungry.

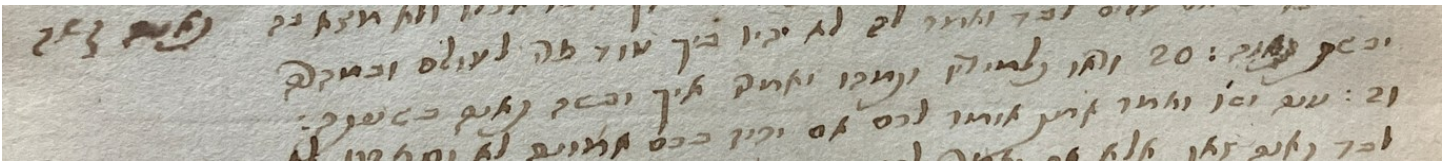
	רעב:	נעשה	למדינה	שחזר	כיון	ובבוקר
	ra'ev, "I/ you (ms)/ he/it is hungry," (v. Pa'al/Qal, act part, ms)	na'asa, "he/it became," (v. Nif'al, qatal, past, 3ms)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	she'chazar, "that/ which/ who/ whom he/it returned," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	uba'boker, "and/ but/ so/ or in/ with/ by (the) morning," (prep, n ms)

Interlinear Chart

		תאנה:	יבשת	ובמהרה	לעולם	פרי
		te'ena, "fig, fig tree," (n fs)	yavasht, "you (fs) dried out," (v. Pa'al/Qal, qatal, past, 2fs)	u'b'mahara, "and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily" (prep, adv)	le'olam, "to/ for/ belonging to eternity, forever, always" (adv)	pri, "fruit," (n ms)

Interlinear Chart

Chapter 21:20



וראו תלמידיו ותמהו ואמרו איך יבשה תאנה בשעתה:

Hebrew Transcription

Translation: And his talmidim (students) were amazed and said, “How did the fig tree **dry up in an hour?**”

The Scriptures: And the taught ones, seeing it, marvelled, saying, “How did the fig tree wither so soon?”

Aramaic:

ܘܪܘܘ ܬܠܡܝܕܝܗܘܢ ܘܬܡܗܘ ܘܥܡܪܘ ܐܝܚܝܢ ܝܒܫܬܐ ܬܝܬܐ ܒܫܥܬܐ:

And The Talmiyde {The Disciples} saw it and marveled and they were saying, “How fast {lit. in the son of an hour i.e. in minutes} the thitha {the fig tree} withered!”

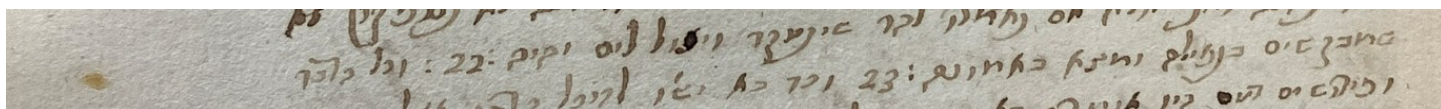
תאנה	יבשה	איך	ואמרו	ותמהו	תלמידיו	וראו
te'ena, “fig, fig tree,” (n fs)	yavasha, “she/it dried out,” (v. Pa'al/Qal, qatal, past, 3fs)	eich, “how?” (adv)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	v'tam'hu, “and/ but/ so/ or they were amazed, astonished,” (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v'ra'u, “and/ but/ so/ or they saw,” (v. Pa'al/Qal, qatal, past, 3mp)
						בשעתה:
						b'she'ata(h), “in/ with/ by her/its hour,” (prep, nfs, 3fs pronom)

Interlinear Chart

שיתעקר	להר	תאמרו	אם	אלא	זאת	תאנה
she'yutakar, "that/ which/ who/ whom he/it will be uprooted, or plucked up," (rel part, v. Hit'pael, yiqtol, fut, 3ms)	l'har,"to/ for/ belonging to (the) mountain," (n ms)	tomru, "you (mp) will say," (v. Pa'al/ Qal, yiqtol, fut, 3mp)	im, "if, whether," (conj)	ele, "but, only, however," (conj)	zot, "this," (pron, fs)	te'ena, "fig, fig tree," (n fs)
				יהיה:	לים	ויפול
				yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	le'yam, "to/ for/ belonging to (the) sea," (prep, n n ms)	v'tipol, "and/ but/ so/ or he/it will fall," (v. Pa'al/Qal, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 21:22



וכל הדבר שמבקשים בתפילה ומצא באמונה:

Hebrew Transcription

Translation: “And everything that you seek in prayer, for **it can be found in faith** (emunah).”

The Scriptures: And whatever you ask in prayer, believing, you shall receive.”

Aramaic:

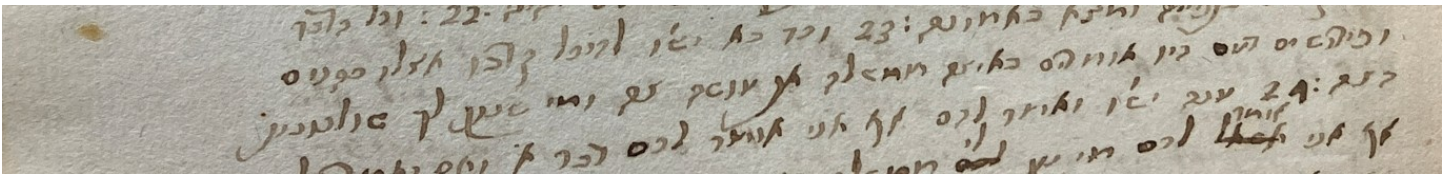
ܘܟܠ ܕܒܪܐ ܕܡܫܝܘܢܐ ܕܡܫܝܘܢܐ ܕܡܫܝܘܢܐ ܕܡܫܝܘܢܐ ܕܡܫܝܘܢܐ ܕܡܫܝܘܢܐ

And every thing you might ask for in Tslutha {Prayer}, and shall believe, you will receive.”

וכל	הדבר	שמבקשים	בתפילה	ומצא	באמונה:
v'kol, “and/ but/ or/ so all,” (n ms)	ha' dabar, “the word, thing, matter,” (n ms)	she'mevakshim, “that/ which/ who/ whom we/ you (mp)/ they ask, request, seek,” (v. Pi'el, act part, mp)	b'tifla, “in/ with/ by (the) prayer,” (prep, n fs)	umatza, “and/ but/ so/ or he/it found,” (v. Pa'al/Qal, qatal, past, 3ms)	b'emuna, “in/ with/ by (the) faith,” (prep, n cs)

Interlinear Chart

Chapter 21:23



וכד בא ישו להיכל קרבו אצלו כהנים ופירושים דעם היו אומרים באיזה ממשלה את עושה זה ומי שנתן לך שולטנות
הזה:

Hebrew Transcription

Translation: And when Yeshua came to the Holy Place, the priests and **Pharisees** approached him, **for the people were saying**, “By what authority do you do this, and who gave you this authority?”

The Scriptures: And when He had come into the Set-apart Place, the chief priests and the elders of the people came to Him as He was teaching, and said, “By what authority are You doing these? And who gave You this authority?”

Aramaic:

וכד בא ישו להיכל קרבו אצלו כהנים ופירושים דעם היו אומרים באיזה ממשלה את עושה זה ומי שנתן לך שולטנות
הזה:

And when Eshu {Yeshua} came unto The Haykla {The Temple}, the Rabay Kahne {the Priest’s Chiefs} and the Qashishe d’Ama {the Elders of the People} drew near to Him while He was teaching, and they were saying unto Him, “B’ayna Shultan {By what Authority} do you these *things*? And who has given this Shultana {Authority} unto you?”

וכד	בא	ישו	להיכל	קרבו	אצלו	כהנים
v'kad, “and/ but/ so/ or when,” (Ar. conj) סבד Aramaism	ba, “he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	l'hekal, “to/ for/ belonging to (the) holy place,” (prep, n ms)	kar'vu! “they approached,” (v. Pa'al/Qal, qatal, past, 3mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	kohanim, “priests,” (n mp)
ופירושים	דעם	היו	אומרים	באיזה	ממשלה	את
u'perushim, “and/ but/ so/ or pharisees,” (n mp)	d'am, “of/ who/ which/ that people, nation,” (Ar. rel part, n ms) Aramaism	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part)	b' eizeh, “in/ with/ by who, what, which, some, any?” (prep, pron, interog)	memshala, “rulership, power,” (n fs)	eth, (DO marker)

הזה:	שולטנות	לך	שנתן	ומי	זה	עושה
ha'zeh, "this," (pron ms)	shultanut, "power, dominion, authority," (n mp) שולטנות Aramaism 2nd Temple	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	she'natan, "that/ which/ who/ whom he/it gave," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	u'mi,"and/ but/ so/ or who," (inter part)	ze, "this (pron, ms) yesh, "there is,	o'sah: "the I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)

Interlinear Chart

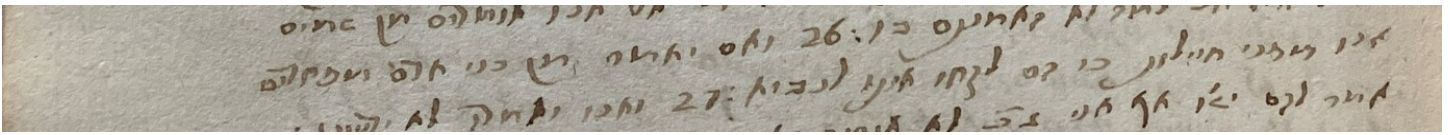
						הזה:
						ha'zeh, "this," (pron ms)

Interlinear Chart

				בו:	האמתם	לא
				bo, "in/ with/ by him/it" (prep 3ms pronom)	he'emantem, "you (mp) believed," (v. Hif'il, qatal, past, 2mp)	lo, "no/ not" (part)

Interlinear Chart

Chapter 21:26



ואם יאמר מן בני אדם מפחדים אנו מפני חיילות כי הם לקחו אותו לנביא:
Hebrew Transcription

Translation: “And if we say, ‘From *the sons of man*,’ we are afraid because of the *armies*,” for they *took him* as a prophet.

The Scriptures: But if we say, ‘From men,’ we fear the crowd, for all hold Yohanan as a prophet.”

Aramaic:

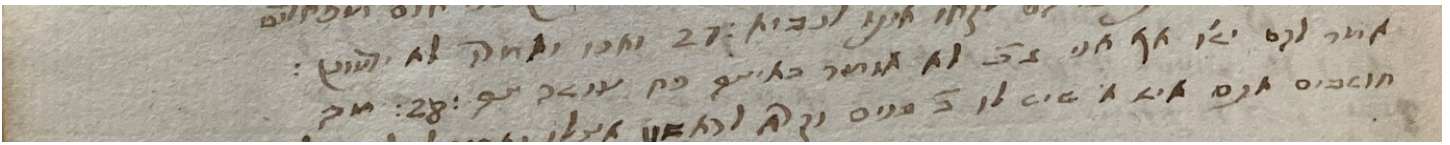
והנאמרו כן כנסתא דעלמא עמך כן כנסתא כלמשה לכו ארתי נבכא ארעדיה מהמה למ להמשה
And if we should say ‘From the sons of men,’ we fear from the kenshe {the crowd}, for, they all hold Yukhanan {John} as a Nabiya {a Prophet}.”

ואם	יאמר	מן	בני	אדם	מפחדים	אנו ¹⁶
v'im, “and/ but/ or if/ whether,” (conj)	yomar, “he/it will say,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	min, “from/ of,” (prep)	b'nei, “sons, children of...” (n mp constr)	adam, “man,” (n ms)	mefachadim, “we/ you (mp)/ they are afraid,” (Pi'el, act part, mp)	anu, “we,” (formal), (1cp pron) Mishnaic
מפני	חיילות	כי	הם	לקחו	אותו	לנביא:
m' panei, “from/ of (the) face of, presence of, before, because,” (prep)	chaylot, “strong, armies, strength, force,” (n fp)	ki, “for, since, because, but” (rel clause)	hem, “they, them,” (pron 3mp)	lakchu, “they took him/it,” (v. Pa'al/Qal, qatal past 3mp, 3ms pronom obj)	oto, “him/it” (DO marker, 3ms pronom)	l'navi, “to/ for/ belonging to (the) prophet,” (prep, n ms)

Interlinear Chart

¹⁶ This spelling for “we” (אנו - anu) is first found in the *Mishnah Demai* 3:5. This is also an added pronoun.

Chapter 21:27



ואנו ואמרו לא ידעונן: אמר להם ישו אף אני ג'כ לא אומר באיזה כח עושה זה:
Hebrew Transcription

Translation: And they answered and said, “We do not know.” Yeshua said to them, “Even I also will not say by what **power I do this.**”

The Scriptures: And they answered והושע and said, “We do not know.” And He said to them, “Neither do I say to you by what authority I do these.

Aramaic:

סחנח סאכונח לח לח מדח סח סח לחמ סחכ אפ לח ארס ארס לחמ סכא סללח סלח סכ סח
And they answered and said unto Him, “We don’t know.” Eshu {Yeshua} said unto them, “I also am not telling you by what Shultana {Authority} I do these things.

	ישו	להם	אמר	ידעונן¹⁸	לא	ואמרו	ואנו¹⁷
	Yeshua, (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yadanu, “we knew,” (v. Pa’al/Qal, qatal, 1cp)	lo, “no/ not” (part)	v’ amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	ve’anu, “and/ but/ so/ or they answered,” (v. Pa’al/Qal, qatal, past, 3mp)
	כח	באיזה	אומר	לא	ג'כ	אני	אף
	coach, “power,” (n ms)	b’ eizeh, “in/ with/ by who, what, which, some, any” (prep, pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 3ms)	lo, “no/ not” (part)	ג-כך ken, “likewise,” (part, adv) abbrev	ani, “I,” (1cs pron)	af, “also, even, therefore,” (part)
						זה:	עושה
						ze, ‘this (pron, ms) yesh, “there is,	o’sah: “the I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

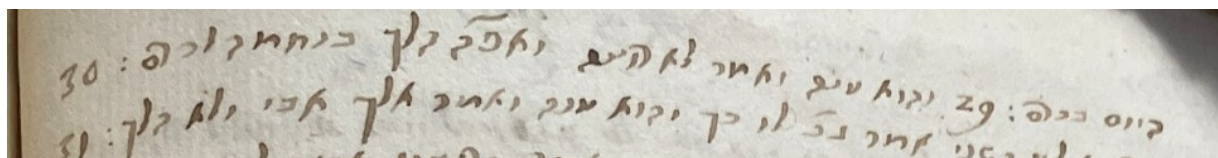
¹⁷ This appears to be a spelling error. The pronoun should be ענו (anu), “they answered.”

¹⁸ This appears to be a misspelling with the nun soffit (final nun) and should be a vav for third person common singular, “we.”

			בָּכֶרֶם:	הַיּוֹם	וּפְלַח	לְךָ
			b'kerem, "in/ with/ by (the) vineyard," (prep, n ms)	ha'yom, "the day," (n ms)	uplach! "and/ but/ so/ or (to a man) plow!" (v. Pa'al/Qal, imp 2ms)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)

Interlinear Chart

Chapter 21:29



והוא ענה ואמר לא רוצה ואפיה הלך בנחמה לכרם:

Hebrew Transcription

Translation: And he answered and said, “I do not want to *do so*.” But **nevertheless**, he went **in repentance to**²⁰ **the vineyard.**”

The Scriptures: And he answering, said, ‘I do not wish to,’ but afterwards he repented and went.

Aramaic:

מה דה ענה ואמר לא רוצה ואפיה הלך בנחמה לכרם: 29
 But, he answered and said, ‘I will not.’ But later he repented, and went.

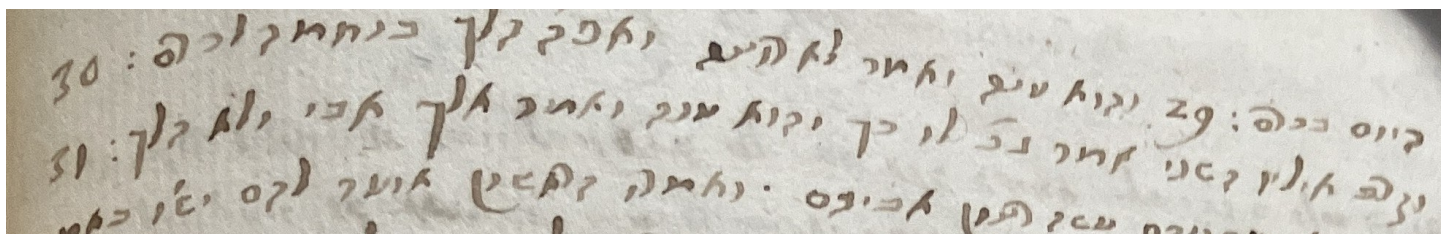
הלך	ואפיה	רוצה	לא	ואמר	ענה	והוא ²¹
halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	אפילו הכי v’afilu hachi, “and/ but/ so/ or nevertheless,” (adv)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	lo, “no/ not” (part)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v’ hu, “and/ but/ so/ or he/it,” (3ms pron)
					לכרם:	בנחמה
					l’kerem, “to/ or/ belonging to (the) vineyard,” (prep, n ms)	b’nichama, “in/ with/ by he/it repented, was sorrowful,” (prep, v. Nif’al, qatal, past, Ar. 3ms) Aramaism

Interlinear Chart

²⁰ This word is not the same word as the Hebrew word repented (i.e., תשובה teshuvah) but can also mean “repented” or “sorrowful.”

²¹ Added pronoun.

Chapter 21:30



וקרב איליו השני אמר ג'כ לו כך והוא ענה ואמר אלך אבי ולא הלך:
Hebrew Transcription

Translation: And he approached the second, saying likewise to him: and he answered and said, “I will go, **my father**,” and he did not go.

The Scriptures: And having come to the second, he said similarly. And he answering, said, ‘I go, master,’ but he did not go.

Aramaic:

מפוכ לאה אשורא מאנו למ סבבא סא דה גא מאנו ארא לוי, ולא ארו.
And he drew near to the other, and he said likewise unto him, but, he answered and said, ‘I will My lord,’ and he didn’t go.

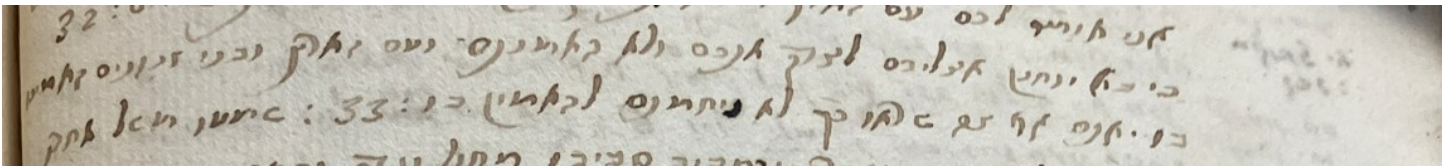
כך	לו	ג'כ	אמר	השני	איליו	וקרב
kach, “so, thus, therefore, in this way,” (adv)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ג-כך ken, “likewise,” (part, adv) abbrev	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’sheni, “the second,” (ord num)	eilu, “to him/it,” (prep, 3ms pronom)	v’karav, “and/ but/ so/ or he/it approached,” (v. Pa’al/Qal, qatal, past, 3ms)
הלך:	ולא	אבי	אלך	ואמר	ענה	והוא
halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	v’lo, “and/ but/ so/ or, ‘no/not,” (part)	avi, “my father,” (n ms, 1 cs pronom)	elech, “I will go,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v’hu, “and/ but/ so/ or he/it,” (3ms pron)

Interlinear Chart

לכם	מקדמין	זונת	ובני	הארץ	עם	לכם
lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	makdimin, , "I/ you (ms)/ he/it advance(s)," (v. Pi'el, act part, mp) Aramaism	zonat, "we/ you (fp)/ they, those who commit(s) fornication, adultery," (v. Pa'al/Qal, act part, fp)	uvenei, "and/ but/ so/ or sons, children of," (n mp)	ha'eret, "the earth," (n fs)	am, "people," (n ms)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)
					שמים:	במלכות
					shamayim, "heavens," (n mp)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)

Interlinear Chart

Chapter 21:32



כי בא יוחנן אצליכם לצדק אתכם ולא האמנתם ועם הארץ ובני זנונים האמינו בו אתם אף זה שראו כך לא ניהמתם להאמין בו:

Hebrew Transcription

Translation: “For Yochanan (John) came **near** to you for righteousness, and you did not believe. But **the people of the land and the children of whores** believed in him. You *who* saw even this, were likewise, did not repent to believe **in** him.”

The Scriptures: for Yoḥanan came to you in the way of righteousness, and you did not believe him, but tax collectors and whores believed him. And when you saw it, you did not repent afterwards, to believe him.

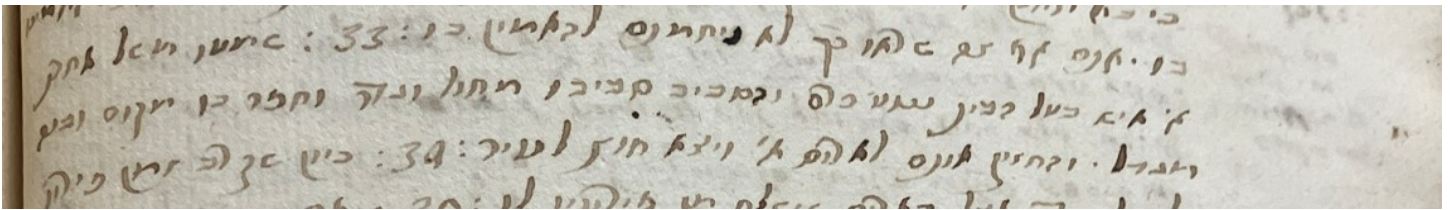
Aramaic:

איהא ליה ליהאבא סאגא סאזוטא דכאנאיהא סלא סעבאסאסא, סכפא דה סוגלא סעבאסא, אטאס דה אפ לה בו טאטא
 איהאסאטא סאזוטא דהאסאבא סא

For, Yukhanan {John} came to you in The Urkha d’Kenutha {The Way of Righteousness/Justice}, and you didn’t believe him. But, the Makse {the Tax-Collectors} and the Zaniyatha {the Harlots} believed him. But, you didn’t repent even when you saw *it*, so that finally {lit. in the end} you might believe in him.

	ולא	אתכם	לצדק	אצליכם	יוחנן	בא	כי
	v’lo, “and/ but/ so/ or no, not,” (neg part)	etchem, DO marker “you (mp),” (2mp pronom)	l’zadek, “to/ for/ belonging to righteousness,” (prep, n ms)	etzlechem, “with, at, near, in the possession of you,” (prep pron 2mp)	Yochanan, “John,” (name)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	ki, “for, since, because, but” (rel clause)
	בו	האמינו	זנונים	ובני	הארץ	ועם	האמנתם
	bo, “in/ with/ by him/it” (prep 3ms pronom)	he’eminu, “they believed,” (v. Hif’il, qatal, past, 3mp)	zona’im, “we/ you (fp)/ they, those who commit(s) adultery, fornication,” (v. Pa’al/Qal, act part, mp)	uvnei, “sons of...” (n mp constr)	ha’eret, “the earth,” (n fs)	v’am, “and/ but/ so/ or people,” (n ms)	he’emantem, “you (mp) believed,” (v. Hif’il, qatal, past, 2mp)

Chapter 21:33



שמעו משל אחרת א' איש בעל הבית נטע כרם והסביב סביבו מחול וגדר וחפר בו מקום ובנה מגדל והחזיק אותם
לאריס א' ויצא חוץ לעיר:

Hebrew Transcription

Translation: “Hear another parable: **One man**, the owner of the house, planted a vineyard and **the surrounding area with a perimeter and fence**, and dug **an area** in it and built a tower,²² and he **retained them to one tenant** and went **out to the city.**”

The Scriptures: Hear another parable: There was a certain man, a householder who planted a vineyard and placed a hedge around it, and dug a winepress in it and built a watchtower. And he leased it to farmers and went abroad.

Aramaic:


שמעו משל אחרת א' איש בעל הבית נטע כרם והסביב סביבו מחול וגדר וחפר בו מקום ובנה מגדל והחזיק אותם לאריס א' ויצא חוץ לעיר:

Hear another Mathla {Parable}. There was a certain Gabra {Man}, a House-Lord, and He planted a Karma {a Vineyard} and fenced around it, and dug a winepress in it. And He built a tower in it, and He let it out unto phalakhe {laborers}, and journeyed.

	שמעו	משל	אחרת	א'	איש	בעל	הבית
	shim'u, (to men) "hear!" (v. Pa'al/Qal, imp 2mp)	mashal, "example, parable, allegory," (n ms)	acheret, "other, another, different," (adj fs)	echad, "one," (card num)	ish, "man," (n ms)	ba'al, "owner, master, husband, spouse," (n ms)	ha'bayit, "the house," (n ms)
	נטע	כרם	והסביב	סביבו	מחול ²³	וגדר	וחפר
	nata, "he/it planted," (v. Pa'al/Qal, qatal, past, 3ms)	kerem, "vineyard," (n ms)	v'ha'saviv, "and/ but/ so/ or the around, surrounding," (n n ms)	sevivo, "around him/it," (prep, 3ms obj)	machol, "circumference, perimeter, circular enclosure/ boundary," (n ms)	v'gader, "and/ but/ so/ or fence," (n fs)	v'chafar, "and/ but/ so/ or he/it dug," (v. Pa'al/Qal, qatal, past, 3ms)

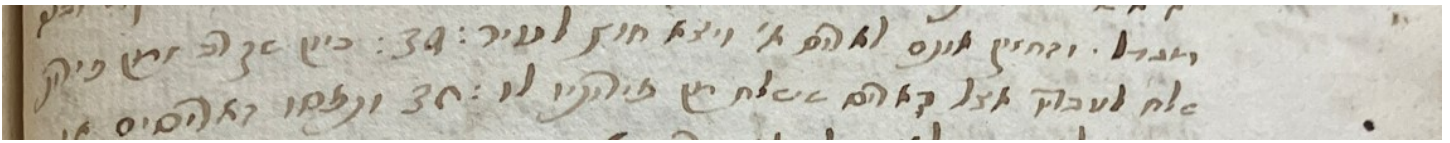
²² Compare to Isaiah 5:2.

²³ While in modern Hebrew this term signifies "dance," reflecting its root in the circular shape, during the late Second Temple period, it denoted "perimeter" or "surroundings."

בּו	מקום	ובנה	מגדל	והחזיק	אותם	לאריס
bo, "in/ with/ by him/it" (prep 3ms pronom)	mikum, "place," (prep, n ms)	u'bana, "and/ but/ so/ or he/it built," (v. Pa'al/Qal, qatal, past, 3ms)	migdal, "tower," (n ms)	v'hechzik, "and/ but/ so/ or he retained, held, possessed," (v. Hif'il, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	l'erres, "to/ for/ belonging to (the) tenant," (prep, Ar. n ms) 
א'	ויצא	חוץ	לעיר:			
echad, "one," (card num)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	chutz, "outside," (prep, n ms)	l'ir, 'to/ for/ belonging (the) city," (prep, n fs)			

Interlinear Chart

Chapter 21:34



כיון שקרב זמן פירות שלה לעבדיו אצל האריס שישלח מן פירותיו לו:
Hebrew Transcription

Translation: “When the season of fruits drew near, he sent for his servants **to the tenant so that he would send of its fruits to him.**”

The Scriptures: And when the season of the fruits drew near, he sent his servants to the farmers, to receive its fruit.

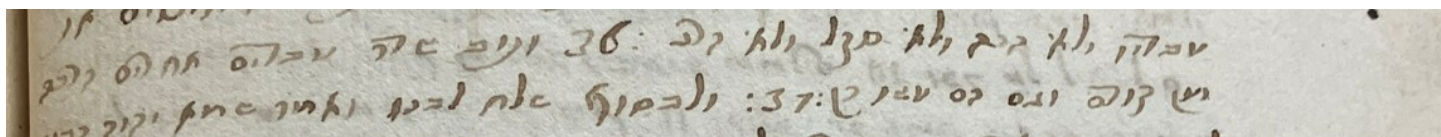
Aramaic:

בן דה כהלא וכנא דפאדא ענדו לכהנסו, להא פלסא דענדו, למ כה פאדא דבוכמ
Then, when the zabna d’phire {the time/season of fruits} arrived, He sent His servants to the phalakhe {the laborers}, so that they might send unto Him some from the fruits of His Vineyard.

כיון	שקרב	זמן	פירות	שלה	לעבדיו	אצל
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’karev, “that/ which/ who/ whom he/it approached,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	zman, “time, season, a set time, appointed time,” (n ms)	perot, “fruits,” (n mp)	shalach, “he/it sent,” (v. Pa’al/Qal, qatal, past, 3ms)	l’avadav, “to/ for/ belonging to his/its servants, slaves,” (n mp, 3mp pronom)	etsel, “by, beside, near, close, toward, unto,” (prep)
האריס	שישלח	מן	פירותיו	לו:		
ha’erres, “to/ for/ belonging to (the) tenant,” (prep, Ar. n ms) ܣܘܢܝܦ Aramaism	she’yishlach, “that/ which/ who/ whom he/it will send,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	min, “from/ of,” (prep)	perotav, “his/its fruits,” (n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)		

Interlinear Chart

Chapter 21:36



ותוב שדר עבדים אחרים הרבה מן קודם וגם הם עשו כן:

Hebrew Transcription

Translation: “And again, he **dispatched** other servants, more than previously, and **again**, they did so.”

The Scriptures: Again he sent other servants, more than the first, and they did likewise to them.

Aramaic:

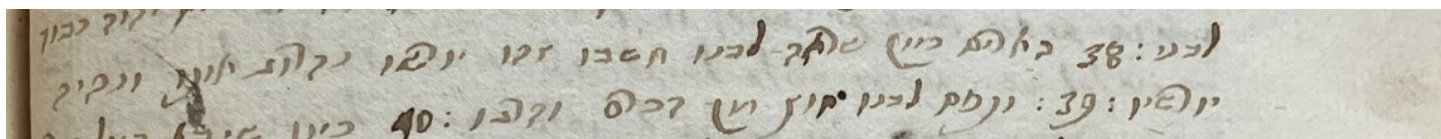
ותוב שדר עבדים אחרים הרבה מן קודם וגם הם עשו כן

And again He sent other servants that were more than the first, and they did likewise unto them.

ותוב	שדר	עבדים	אחרים	הרבה	מן	קודם
v'tuv, “and/ but/ so/ or again, do again,” (adv)	shider, “he/it dispatched, transmitted,” (v. Pi’el, qatal, past, 3ms)	avadim, “slaves, work,” (n mp)	acherim, “other, another, different,” (adj mp)	harbe, “many, much, a lot,” (adv)	min, “from/ of,” (prep)	kodem, “first, previous, preceding,” (adj ms)
וגם	הם	עשו	כן:			
v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	hem, “they, them,” (pron 3mp)	asu, “they did,” (v. Pa'al/Qal, qatal, past 3mp)	ken, “yes, so, thus,” (adv)			

Interlinear Chart

Chapter 21:38



ואריס כיון שראה לבנו חשבו זהו יורשו נהרוג אותו ונהיה יורשיו:

Hebrew Transcription

Translation: “And when the tenant saw his son, they **thought**,²⁵ ‘This is his successor. Let us kill him, and **we will become his successors.**”

The Scriptures: But when the farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him, and let us possess his inheritance.’

Aramaic:

פלשא דג בן שארמס, לביא ארזים בשלמס, מס זולא אה נפללמס, סאמסד זולאמס

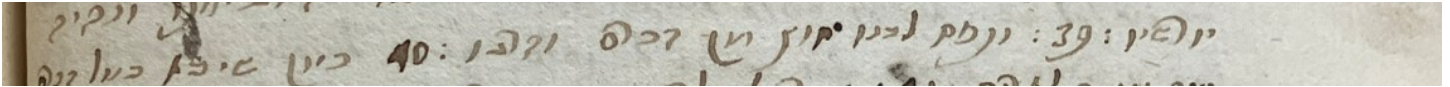
But, when the phalakhe {the laborers} saw The Son, they said among themselves, ‘This is The Yartha {The Heir}. Come, let us kill him and take yarthutheh {his inheritance}.’

ואריס	כיון	שראה	לבנו	חשבו	זהו	יורשו
erres, “and/ but/ so/ or tenant,” (Ar. n ms) אריס Aramaism	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	sh’ ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l’benav, DO marker “his/its son,” (lamed DO marker, n ms, 3ms pronom) 2nd Temple	chashvu, “they thought,” (v. Pa’al/Qal, qatal, past, 3mp)	zahu, “this, this is he/it” (pron) Mishnaic	yoresh’o, “his/its successor, heir,” (n ms, 3ms pronom)
נהרוג	אותו	ונהיה	יורשיו:			
naharog, “let us kill,” (v. Pa’al/Qal, cohort, 1cp)	oto, “him/it,” (DO marker, 3ms pronom)	v’nihye, “and/ but/ so/ or we will be,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	yoresh’o, “his/its successors, heirs,” (n mp, 3mp pronom)			

Interlinear Chart

²⁵ Interesting note: one tenant saw his son, but then “they thought” is a unique expression. This could be intentional, but this could also mean that the vav suffix may have been intended to be third masculine singular for “he thought.”

Chapter 21:39



ותפס לבנו חוץ מן הכרם והרגו:

Hebrew Transcription

Translation: And **he seized his son outside of the vineyard, and they** killed him.

The Scriptures: And they took him, and threw him out of the vineyard, and killed him.

Aramaic:

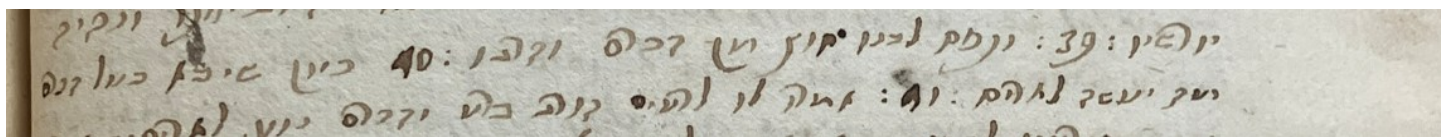
סאנא אפסמ, לבו גח בוכא סמלמ,

And they seized Him and cast Him outside of the Karma {the Vineyard}, and killed Him.

	והרגו:	הכרם	מן	חוץ	לבנו	ותפס
	v'hargu, "and/ but/ so/ or they killed," (v. Pa'al/Qal, qatal, past, 3mp)	ha'kerem, "the vineyard," (n ms)	min, "from/ of," (prep)	chutz, "outside," (n ms)	l'benav, DO marker" his/its sons, children," (lamed DO marker, n mp, 3ms pronom) 2nd Temple	v'tafas, "and/ but/ so/ or he/it caught," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 21:40



כיון שיבא בעל הכרם מה יעשה לאריס:

Hebrew Transcription

Translation: “When the owner of the vineyard comes, what will he do to the **tenant**?”

The Scriptures: Therefore, when the master of the vineyard comes, what shall he do to those farmers?”

Aramaic:

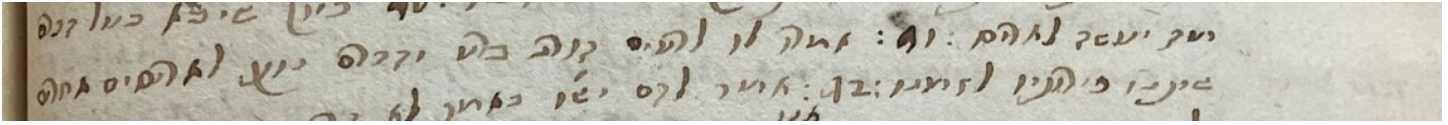
ܡܗ ܕܥܡܪܐ ܡܚܒܠ ܡܘܨ ܕܚܘܠܐ ܡܚܒ ܠܥܠܡܐ ܡܚܒ

Therefore, when The Mareh d’Karma {The Lord of the Vineyard} comes, what should He do unto those phalakhe {laborers}?”

כיון	שיבא	בעל	הכרם	מה	יעשה	לאריס:
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ba'al, “owner, master, husband, spouse,” (n ms)	ha'kerem, “the vineyard,” (n ms)	mah, “what?” (inter part)	ya'ase, “he/it will do,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	ܠܥܪܝܫܐ Aramaism

Interlinear Chart

Chapter 21:41



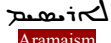
אמרו לו לרעים הורג ברע והכרם נותן לאריסים שיתנו פירותיו לזמנו:
 Hebrew Transcription

Translation: They said to him, “He will kill the evil ones with evil, and give the vineyard to other tenants who will give his fruits in its time.”

The Scriptures: They said to Him, “Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons.”

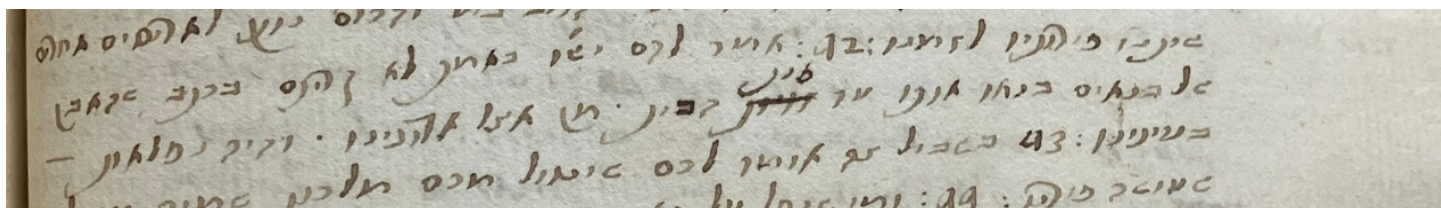
Aramaic:

אמרו למ דכע כע נכו ארע סכורא נטע לארעא פלסא ארעא דמחבא למ פאזא סוכמא
 They were saying unto Him, “He will severely destroy them, and he will entrust the Vineyard to other phalakhe {laborers}; those who will give unto him the fruits in its season.”

אמרו	לו	לרעים	הורג	ברע	והכרם	נותן
amaru, “they said,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	l’ra’im, “to/ for/ belonging to (the) evil, wicked ones,” (prep, n mp)	horeg, “I/ you (ms)/ he/it kill(s),” (v. Pa’al/Qal, act part, ms)	b’roa, “in/ with/ by (the) evil, wickedness,” (prep, n ms)	v’ha’kerem, “and/ but/ so/ or the vineyard,” (n ms)	noten, “I/ you (ms)/ he/it give(s),” (v. Pa’al/Qal, act part, ms)
לאריסים	אחרים	שיתנו	פירותיו	לזמנו:		
l’erres’im, “to/ for/ belonging to (the) tenants,” (prep, Ar. n ms)  Aramaism	acherim, “other, another, different,” (adj mp)	she’yitnu, “that/ which/ who/ whom they will give,” (v. Pa’al/Qal, yiqtol, 3mp)	perotav, “his/its fruits,” (n mp)	l’zmano, “to/ for/ belonging to his/its time,” (prep, n ms, 3ms pronom)		

Interlinear Chart

Chapter 21:42



אמר להם ישו באמת לא קריתם בכתב שהאבן של בנאים בנאו אותו עד פנת הבית מן אצל אדונינו והיה נפלאות בעינינו:

Hebrew Transcription

Translation: Yeshua said to them, “In truth, have you not read in the scripture, ‘The stone that the builders **built into the corner of the place is from our Master, and it was marvelous in our eyes.**’”²⁶

The Scriptures: יהושע said to them, “Did you never read in The Scriptures, ‘The stone which the builders rejeted has become the chief corner-stone. This was from יהוה, and it is marvellous in our eyes?’

Aramaic:

אמר להם ישו באמת לא קריתם בכתב שהאבן בנאו אותו עד פנת הבית מן אצל אדונינו והיה נפלאות בעינינו:

Eshu {Yeshua} said unto them, “Have you never read in The Kathaba {The Scripture}, of ‘The Kepha {The Rock} which the builders rejected, the same has become The Head of the corner; this is from The Presence of MarYa {The Lord-YHWH} and is the dmurtha {wondrous/miraculous} in our eyes?’

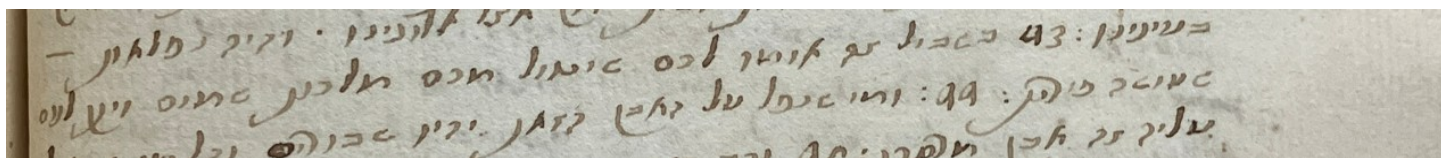
	אמר	להם	ישו	באמת	לא	קריתם	בכתב
	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	Yeshua, (name)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	lo, “no/ not” (part)	kri'atam, “you (mp) read,” (v. Pa'al/Qal, qatal, past, 2mp)	b'ktav, “in/ with/ by (the) writing,” (prep, n ms)
	שהאבן	של	בנאים	בנאו	אותו	עד	פנת
	she'even, “that/ which/ who/ whom the stone,” (rel part, n fs)	shel, “to for of, belonging to,” (prep)	bana'im “bulders,” (n mp)	bana'o, “his/its builder,” (n ms, 3ms pronom)	oto, “him/it,” (DO marker, 3ms pron)	ad, “until,” (prep)	pinat-, “corner of...” (n ms constr)

²⁶ See Psalm 118:22-23.

בעינינו:	נפלאות	והיה	אדונינו	אצל	מן	הבית
b'eineinu, "in/ with/ by our eyes," (prep, n fp, 1cs pronom)	nifala'ot, "we/ you (fp)/ they, those are wonderful, marvelous, strange, extraordinary," (n mp)	v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	adoneinu, "our master," (n ms, 1cp pronom)	etsel,"by, beside, near, close, toward, unto, at place," (prep)	min, "from/ of," (prep)	ha'bayit, "the house," (n ms)

Interlinear Chart

Chapter 21:43



בשביל זה אומר לכם שיטול מכם מלכות שמים ויתן לעם שעושה פירות:
Hebrew Transcription

Translation: “Because of this, I say to you **that he will take** from you the Kingdom of the Heavens and **give it** to people **who produce** fruits.”

The Scriptures: Because of this I say to you: the reign of Elohim shall be taken from you and given to a nation bringing forth the fruits of it.

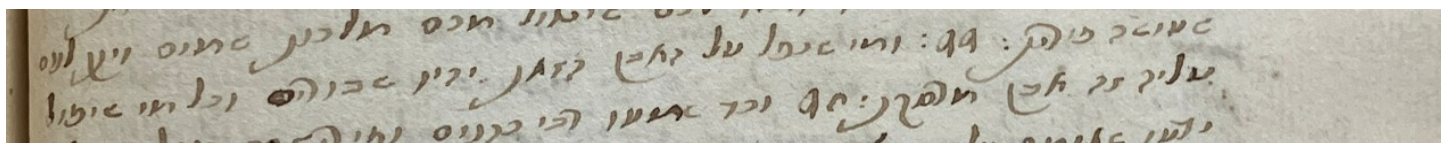
Aramaic:

כלל מר אמו אר לר לבח - הולשאל לבח - מלכותא דאלהא הולשאל לבח דבב: פאזא
Because of this, I say unto you that, The Malkutha d’Alaha {The Kingdom of God} will be taken from you, and will be given unto a people who produce phire {fruits}.

	מלכות	מכם	שיטול	לכם	אומר	זה	בשביל
	malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)	me’kem, “from/ of you (mp),” (prep, 2mp pronom)	she’yitol, “that/ which/ who/ whom he/it will lift up, take, remove,” (rel part, yiqtol, fut, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 3ms)	ze, ‘this (pron, ms) yesh, “there is,	bishvil, “for, for the sake of,” (prep) Mishnaic
			פירות:	שעושה	לעם	ויתן	שמים
		perot, “fruits,” (n mp)	she’a’sah: “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	I’ am, “to/ for/ belonging to (the) people, nation,” (prep, n ms)	v’yiten, “and/ but/ so/ or he/it will give,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	shamayim, “heavens,” (n mp)	

Interlinear Chart

Chapter 21:44



ומי שנפל על האבן הזאת יהיו שבורים וכל מי שיפול עליה זה אבן מרסקת:
Hebrew Transcription

Translation: “And whoever that falls on this stone, they will be broken. And all whom it falls on, **this stone crushes.**”

The Scriptures: And he who falls on this stone shall be broken, but on whomever it falls, he shall be pulverised.”

Aramaic:

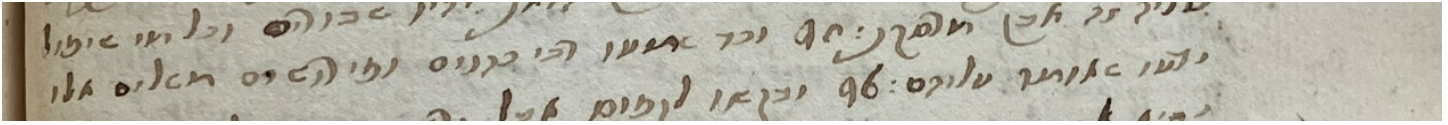
סכך דנפל על כאפא מודה טלודב סכל כך דסח, ופכל חלסח, ודהו-ססח,
And whoever might fall upon this Kepha {Rock}, will be broken, and all whom it will fall upon, will be scattered.”

ומי	שנפל	על	האבן	הזאת	יהיו	שבורים
u'mi, "and/ but/ so/ or who," (inter part)	she'nafal, "that/ which/ who/ whom he/it fell," (rel part, v. Pa'al/Qal, qatal, 3ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'even, "the stone," (n fs)	hazot, "this," (pron, fs)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	shvurim, "broken, fractured, depressed, despondent," (adj mp)
וכל	מי	שיפול	עליה ²⁷	זה	אבן	מרסקת:
v'kol, "and/ but/ so/ or all, every, everything," (n ms)	mi, "who?" (inter part)	she'yitol, "that/ which/ who/ whom he/it will fall, drop," (rel part, yiqtol, fut, 3ms)	aleha, "on, upon, over, about, regarding her/it," (prep, 3fs pronom)	ze, "this (pron, ms) yesh, "there is,	even, "stone," (n fs)	mereseket, "I/ you (fs)/ she/it smash(es)," (v. Pi'el, act part, fs)

Interlinear Chart

²⁷ Appears to be a gender mismatch.

Chapter 21:45



וכד שמעו רבי כהנים ופירושים משלים אלו ידעו שאומר עליהם:
 Hebrew Transcription

Translation: And when the **great** priests and Pharisees heard these parables, they knew that he was speaking about them.

The Scriptures: And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them.

Aramaic:

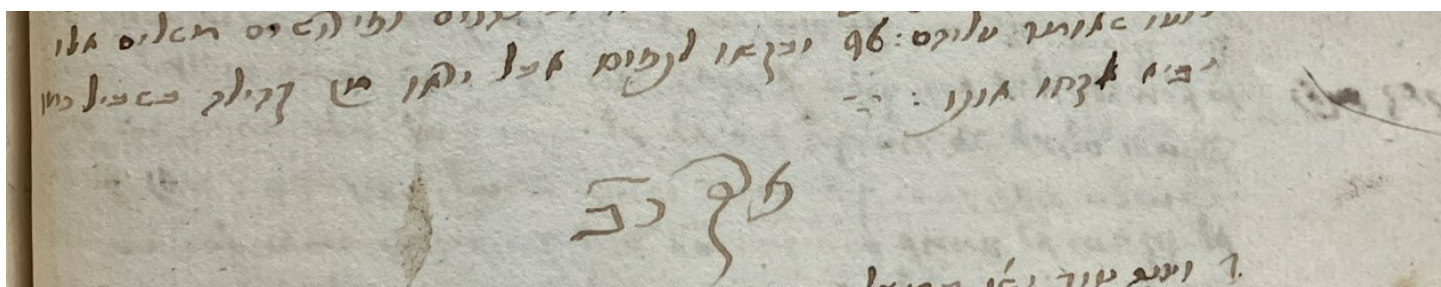
וכד שמעו רבי כהנים ופירושים משלים אלו ידעו שאומר עליהם:

And when the Rabay Kahne {the Priest's Chiefs} and the Phrishe {the Pharisees} heard His Parables, they knew that He had spoken about them.

אלו	משלים	ופירושים	כהנים	רבי	שמעו	וכד
alv, "these," (pron)	mesalim, "proverbs, parables, allegories," (n mp)	u'perushim, "and/ but/ so/ or the ha'perushim, "the pharisees," (n mp)	koanim, "priests," (n mp)	rabei, "powerful, great," (adj mp)	shamu, "they heard," (v. Pa'al/Qal, qatal, past, 3mp)	v'kad, "and/ but/ so/ or when," (Ar. conj) סבד Aramaism
				עליהם:	שאומר	ידעו
				aleihem, "upon them," (prep, 3 mp pronom)	she'omer, "that/ which/ whom/ who I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	yad'u, "they knew," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 21:46



ובקשו לתפוס אבל יראו מן קהילה בשביל כמו נביא לקחו אותו:

Hebrew Transcription

Translation: And they sought to apprehend him, **but** they feared the community because they **took** him *to be like* a prophet.

The Scriptures: And seeking to lay hands on Him, they feared the crowds, seeing they held Him to be a prophet.

Aramaic:

וכמו לביאשמו מוהלה כח בעשא כחלה דאקטי דלכנא אנטהק מהם למ

And they sought to seize Him, and they were afraid because of the kensha {the crowd}, as they were holding Him to be a Nabiya {a Prophet}.

ובקשו	לתפוס	אבל	יראו	מן	קהילה	בשביל
u'bikshu, "and/ but/ so/ or they asked," (v. Pa'al/Qal, qatal, 3mp)	litpos, "to catch, to apprehend, to understand," (v. Pa'al/Qal, infinitive constr)	aval, "indeed, truly, verily, surely, but," (adv)	yar'u, "they feared," (v. Pa'al/Qal, qatal, past, 3mp)	min, "from/ of," (prep)	kehila, "assembly, community, congregation," (n fs)	bishvil, "for, for the sake of," (prep) Mishnaic
כמו	נביא	לקחו	אותו:			
k'mo, "like, as, similar to," (adv, prep)	navi, "prophet," (n ms)	lakchu, "they took," (v. Pa'al/Qal, qatal, past, 3mp)	oto, "him/it," (DO marker, 3ms pron)			

Interlinear Chart