

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

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 Twenty-Two

Cambridge MS Oo.1.32 English Translation

Janice F. Baca

Hebrew Grammarian and Translator

Published May 22, 2026

Copyright © 2025 by Janice F. Baca
All rights reserved.

Independently Published

Hondo, Texas 78861

©2025 by Janice F. Baca

All Rights Reserved

No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

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 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 Rahabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”³

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

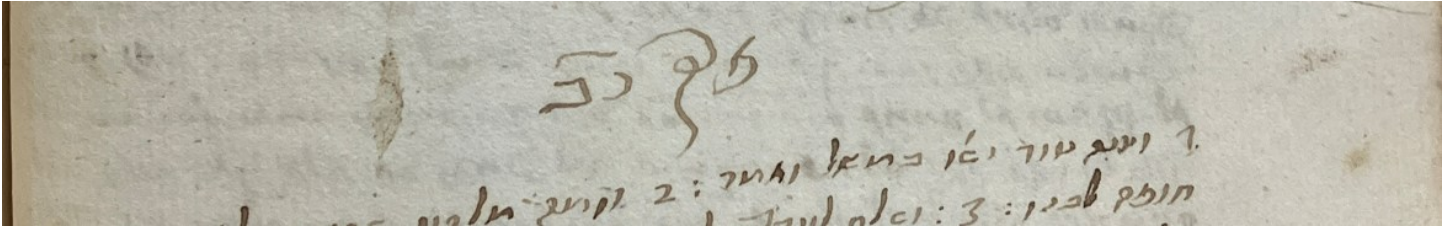
- Janice F. Baca

Cochin Matthew Chapter 22

פרק כ"ב

1 ויעג טוד יאן במאל ואתר: 2 קועע מלפע אתום לאיא אעוסק
חופק לבנו: 3: ואלח לעבדק לקח לאנאס למעוד ולא קמו לבא: 4 פים
אלח למעקום אחרים לומר לכל קרואים אקיד אכילק. תעזותן יעודים
ומלומים קין בשמנים וכל דבר טוב למעק: 5 וקם לא חכבו. וקלסו
כל א' לועה ולסתוק: 6 ואחרים לקחו למעקים אלו וביזו וקבו: 7
כאמש ומלך כעם וסד חילוניו לאבד ולקחב אנים ואת ודוקים בא
8 אז אתר עור לעבדק פעוק ע סוכב וקם איים קמוים לאכילק קעק
9 לבו לנס לתוך ביקר וכל מו אומצא אונס ערמו למעוד: 10 ויצאו
עבדים ביקר וקבכו כל אומצאו רעם ומובים ומילא כל קבא ומסע
וקוסע 11 וכל קמלך ורמק את קומקובים ורמק א' איא אאינו לבוא
לבא

Chapter 22:1



וענה עוד ישו במשל ואמר:

Hebrew Transcription

Translation: Yeshua answered again in a parable and said,

The scriptures: And יהושע responded and spoke to them again by parables and said,

Aramaic:

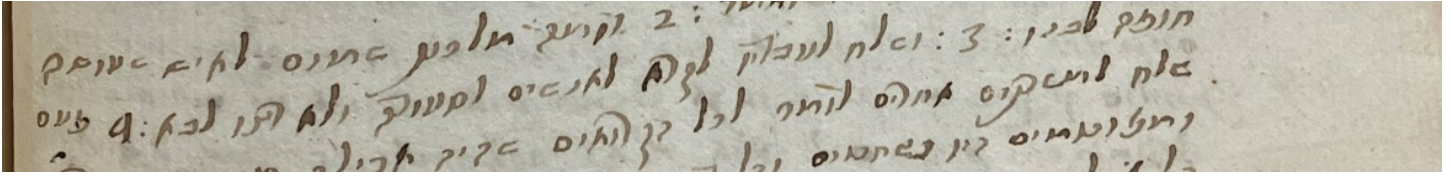
ܘܥܫܘ ܘܥܢܐ ܒܡܫܠܐ ܘܥܡܪ:

And Eshu {Yeshua} answered again in Mathle {Parables}, and said,

		ואמר:	במשל	ישו	עוד	וענה
		v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	b'meshalim, "in/ with/ by (the) example, parable, allegories, proverb," (prep, n ms)	Yeshua, (name)	od, "yet, still, again ," (adv)	v'ana, "and/ but/ so/ or he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 22:3



ושלח לעבדיו לקרא לאנשים לסעודה ולא רצו לבא:

Hebrew Transcription

Translation: “and he sent his servants to call **people** to the **meal**, but they did not want to come.”

The scriptures: and sent out his servants to call those who were invited to the wedding feast. But they would not come.

Aramaic:

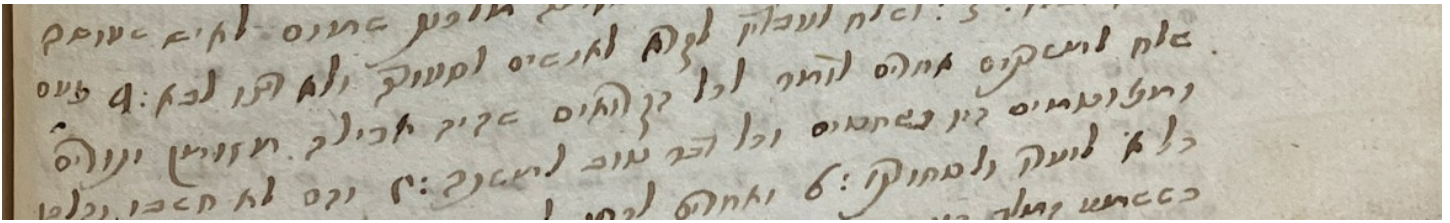
סגדו לבדחמס, דיפוס, לבחכח לבחחחחח חל כה לבחחח

And He sent His servants, so that they might call the mazamane {the invited ones} unto The Meshtutha {The Banquet}, and they didn't want to come.

ושלח	לעבדיו	לקרא	לאנשים	לסעודה	ולא	רצו
v' schlach, “and/ but/ so/ or he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)	l'avadav, DO marker, “his/its servants, slaves,” (lamed DO marker, n mp, 3mp pronom) 2nd Temple	likro, “to read, call,” (v. Pa'al/Qal, inf constr)	l'anashim, DO marker, men, mankind,” (lamed DO marker, n mp) 2nd Temple	l'se'uda, “to (the) meal, feast,” (prep, n fs)	v' lo, “and/ but/ so/ or nor, not,” (neg part)	ratzu, “they wanted, desired,” (v. Pa'al/Qal, qatal, past, 3mp)
לבא:						
la'bo, “to come,” (v. Pa'al/Qal, inf constr)						

Interlinear Chart

Chapter 22:4



פעם שלח למשרתים אחרים לומר לכל הקרואים שהיה אכילה מזומן ותורים ומפוטמים היו נשחטים וכל דבר טוב למשתה:

Hebrew Transcription

Translation: “Once again, he sent other servants to tell all the called guests, ‘That the food was prepared, and the rows and fatlings were slaughtered, and everything is good for the banquet.’”

The scriptures: Again he sent out other servants, saying, ‘Say to those who are invited, “See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast.”’

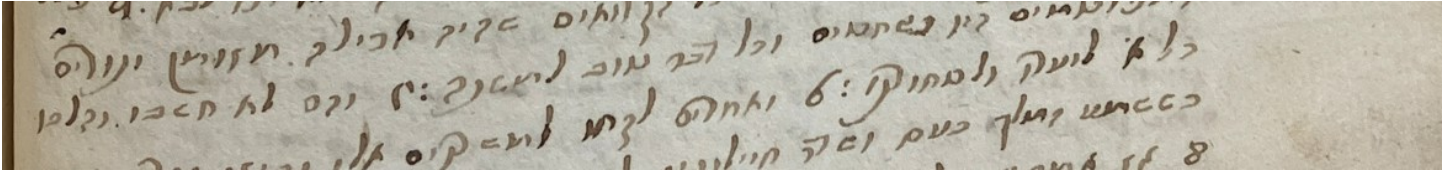
Aramaic:

והוא שלח שוב אחרים לומר לכל הקרואים שהיה אכילה מזומן ותורים ומפוטמים היו נשחטים וכל דבר טוב למשתה:
 And again He sent other servants, and said, “Say unto the mazamane {the invited ones} that, ‘Behold, Sharuthi {My meal} is ready, and thuray {my oxen}, and my fatlings are killed, and every thing is ready. Come unto The Meshthutha {The Banquet}!’”

פעם	שלח	למשרתים	אחרים	לומר	לכל	הקרואים
pa'am, “time (occasion), time round; once, now, once, twice, repetition,” (adv)	shalach, “he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)	lemeshartim, “to/ for/ belonging to (the) we/ you (mp)/ they, those serving,” (prep, v. Piel, act part, mp)	acherim, “other, another, different,” (adj mp)	lomar, “to say, tell,” (v. Pa'al/Qal, inf constr)	le'kol, “to/ for/ belonging to all,” (prep, n ms)	ha'keruin, “the we/ you (mp)/ they, those called outones, guests,” (v. Pa'al/Qal, pssv, part, mp)
שהיה	אכילה	מזומן	ותורים	ומפוטמים	היו	נשחטים
she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'alQa/qatal, past, 3ms)	ochel, “food, eating,” (n ms)	mezuman, “I am/ you (ms) are/ he/it is prepared, arranged,” (v. Pi'el, pssv part, ms)	v'torim, “and/ but/ so/ or queues, lines, turns,” (n mp)	umefutamim, “and/ but/ so/ or we/ you (mp)/ they, those overfed,” (v. Pi'el, pssv part, mp)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	nishchatim, “we/ you (mp)/ they are slaughtered,” (v. Nif'al, act part, mp)
וכל	דבר	טוב	למשתה:			
ve'chol, “in/ with/ by (the) all,” (prep, n ms)	dvar, “thing, word, matter,” (n ms)	tov, “good, pleasant,” (adj ms)	l'mishte, “to/ for/ belonging to (the) feast, banquet, symposium,” (prep, n ms)			

Interlinear Chart

Chapter 22:5



והם לא חשבו והלכו כל א' ליערו ולסחורתו:

Hebrew Transcription

Translation: “And they **did not think**, and all left, everyone to his **forest**, and to his merchandise.”

The scriptures: But they disregarded it and went their way – this one to his field, that one to his trade.

Aramaic:

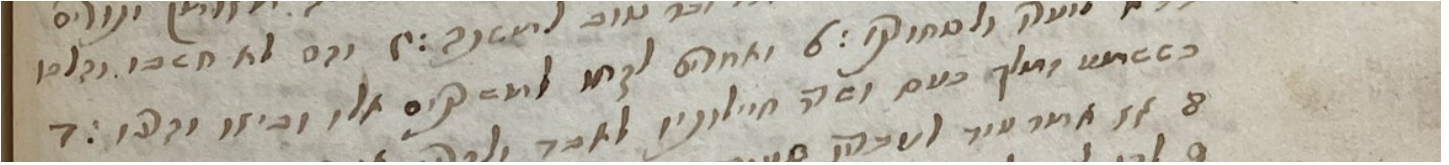
ܡܢ ܕܩܪܝܬܗ ܕܗܝܘܢܐ ܕܠܦܝܬܗ ܕܗܝܘܢܐ ܕܠܗܝܘܢܐ ܕܠܗܝܘܢܐ ܕܠܗܝܘܢܐ

But, they despised it. And some departed unto qritheh {his field}, and some unto thegurtheh {his merchandise/business}.

ליערו	א'	כל	והלכו	חשבו	לא	והם
liaro, “to/ for/ belonging to his/its forest, woods,” (prep, n ms, 3ms pronom)	echad, “one,” (card num) abbrev	kol, “all,” (n ms)	ve’halchu, “and/ but/ so/ or they left,” (v. Pa’al/Qal, qatal, past, 3mp)	chashvu, “they thought,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “no, not,” (neg part)	va’hem, “and/ but/ so/ or they,” (pron, mp)
						ולסחורתו:
						ve’lischorato, “and/ but/ so/ or to/ for/ belonging to his/its commodity, goods, merchandise,” (prep, n fs, 3ms pronom)

Interlinear Chart

Chapter 22:6



ואחרים לקחו למשרתים אלו וביזו והרגו:

Hebrew Transcription

Translation: “Then **others took these** servants and scorned, and killed *them*.”

The scriptures: And the rest, having seized his servants, insulted and killed them.

Aramaic:

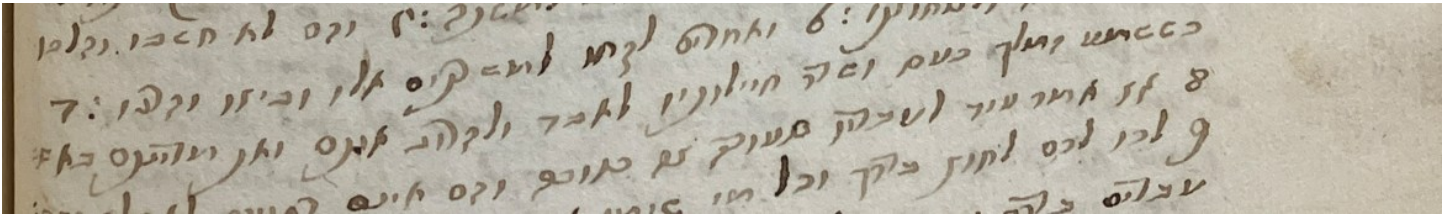
זכר דג אגדה לבחוסו, סג חגה סמלה

But the rest seized His servants, and afflicted them, and killed them.

	והרגו:	וביזו	אלו	למשרתים	לקחו	ואחרים
	v'hargu, “and/ but/ so/ or they killed,” (v. Pa'al/Qal, qatal, past, 3mp)	uv'izu, “and/ but/ so/ or they degraded, despised, scorned,” (v. Pi'el, qatal, past, 3mp)	alav, “these,” (pron)	l'meshartim, “to/ for/ belonging to (the) we/ you (mp) they, those serving,” (prep, v. Pi'el, act part, mp)	lakchu, “he/it took,” (v. Pa'al/Qal, qatal past Ar. 3ms)	v'acherim, “and/ but/ so/ or other, another, different,” (adj mp)

Interlinear Chart

Chapter 22:7



כששמע המלך כעס ושדר חיילותיו לאבד ולהרוג אותם ואת מדינתם באש:
Hebrew Transcription

Translation: “When the king heard, he became angry and **dispatched** his soldiers **to** destroy and **to** kill them, and their **province** with fire.”

The scriptures: But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city on fire.

Aramaic:

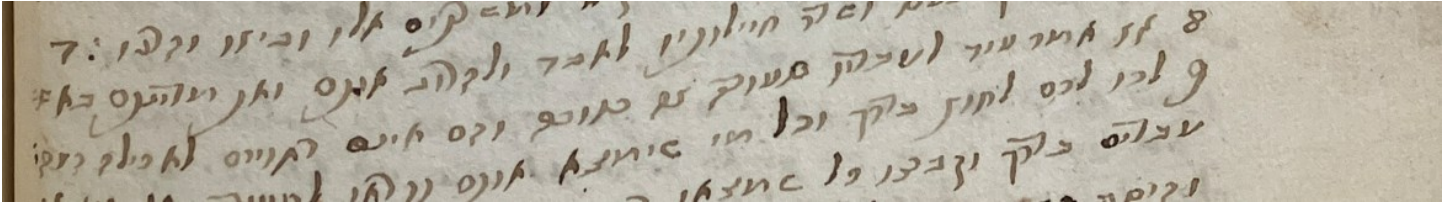
בז שרד דה חלחא זי סגודי טלולתם ארסוד לפלחא מנה סלכד טלולתם ארסוד

Now, when The Malka {The King} heard it, He was angry, and sent khayluthesh {His forces/armies} and destroyed those qatule {murderers}, and burned their city.

ולהרוג	לאבד	חיילותיו	ושדר	כעס	המלך	כששמע
u'laharog, “and/ but/ so/ or to kill,” (v. Pa'al/Qal, inf constr)	le'evod, “to be lost, to stray, to perish, destroy,” (v. Pa'al/Qal, inf constr)	chiyalot'av “his/its soldiers,” (n ms, 3ms pronom)	v'shider, “and/ but/ so/ or he/it dispatched, transmitted,” (v. Pi'el, qatal, past, 3ms)	ka'as, “he/it was angry,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'melach, “the king,” (n mp)	k's'shama, “when he/it heard,” (adv, v. Pa'al/Qal, qatal, past, 3ms)
			באש:	מדינתם	ואת	אותם
			b'esh, “in/ with/ by (the) fire,” (prep, n fs)	medinatam, “their state, country, nation,” (n fs, 3mp pronom)	v'et, “and, but, so, or,” (DO marker)	otam, “them,” (DO marker, 3mp pronom)

Interlinear Chart

Chapter 22:8



אז אמר עוד לעבדיו סעודה זה טובה והם אינם ראויים לא כילה הזה:
Hebrew Transcription

Translation: Then he said **again** to his servants, “**This meal is good, and they are not worthy to eat this food.**”

The scriptures: Then he said to his servants, ‘The wedding feast, indeed, is ready, but those who were invited were not worthy.’

Aramaic:

מִהֵיךְ אֵתְּ לְבַדְדֵיךְ מַסְתְּחֻתָּא כַּלְבָּא מַסְתְּחֻתָּא דְהַוְכַחְתָּ מַסְתְּחֻתָּא לֵאמֹר מַסְתְּחֻתָּא

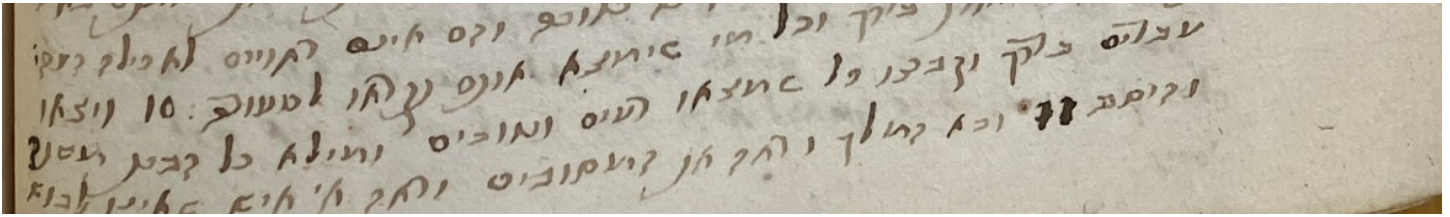
Then He said unto His servants, ‘The Meshtutha {The Banquet} is ready, and those who were invited were not worthy.’

טובה	זה	סעודה	לעבדיו	עוד	אמר	אז
tova, “good, pleasant,” (adj fs)	ze, “this,” (pron, ms)	se`uda, “meal, feast,” (n fs)	l'avadav, “to/ for/ belonging to his/its servants, slaves,” (n mp, 3mp pronom)	od, “yet, still,” (adv)	amar, “he/it said.” (v. Pa'al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)
		הזה:	לאכילה ⁵	ראויים	אינם	והם
		haze, “the this, that,” (pron ms)	l'achila, “to/ for/ belonging to (the) eating,” (prep, n fs)	re'uyim, “fitting, appropriate, worthy.” (adj mp)	einam, “they are not,” (part, 3mp pronom)	va'hem, “and/ but/ so/ or they,” (pron, mp)

Interlinear Chart

⁵ It appears this is a misspelling and was intended to either be לאוכל (l'ochel) “for food,” or be the infinitive form לאכול (le'echol), “to eat.”

Chapter 22:10



ויצאו עבדים בדרך וקבצו כל שמצאו רעים וטובים ומילא כל הבית משתה והנסב:
 Hebrew Transcription

Translation: “And the servants exited out on the road and gathered all whom they found, bad and good: and filled all the banquet house and reclined.”⁷

The scriptures: And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests.

Aramaic:

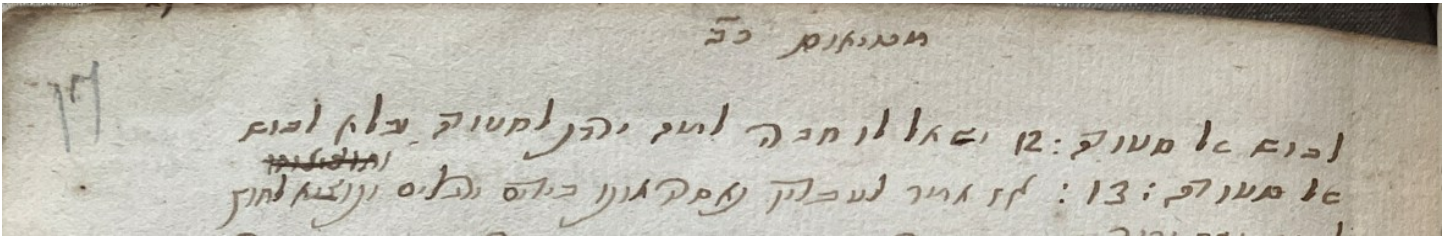
והנסב חביתא משה וקבצו כל שמצאו רעים וטובים ומילא כל הבית משתה והנסב:
 And those servants went out unto the roads, and gathered all whom they found, bishe {evil ones} and tabe {good ones}, and His Beth Meshthutha {Banquet-House} was filled with smiyke {quests}.

ויצאו	עבדים	בדרך	וקבצו	כל	שמצאו	רעים
v'yatz'u, “and/ but/ so/ or he/it exited, went out,” (v. Pa'al/Qal, qatal, past, 3ms)	avadim, “slaves, servants, works,” (n mp)	v'derek, “in/ with/ by (the) path, way, road,” (prep, n fs)	v'kibtzu, “and/ but/ so/ or they collected, gathered,” (v. Pi'el, qatal, past, 3mp)	kol, “all,” (n ms)	she'matz'u, “that/ which/ who/ whom they found,” (rel part, v. Pa'al/Qal, qatal, 3mp)	ra'im, “bads, evils,” (adj, mp)
וטובים	ומילא	כל	הבית	משתה	והנסב:	
v'tovim, “and/ but/ so/ or good, pleasant, appropriate,” (adj mp)	u'mile, “and/ but/ so/ or he/it filled,” (v. Pi'el, qatal, past, 3ms)	kol, “all,” (n ms)	ha'bayit, “the house,” (n ms)	mishte, “feast, banquet,” (n ms)	v'hanasev, “and/ but/ so/ or the I/ you (ms)/ he/it surround(s), reclined,” (v. Nif'al, act part, ms)	

Interlinear Chart

⁷ The one reclining, or more specifically, “dining:” A term frequently used during feasts because the people sat and leaned upon pillows on the floor.

Chapter 22:12



ושאל לו חברי למה ירדת לסעודה ובלא לבוש של סעודה:

Hebrew Transcription

Translation: “And he asked him, 'My friend, why did you come **down to the meal**, but with no attire **for the meal**?’”

The scriptures: and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless.

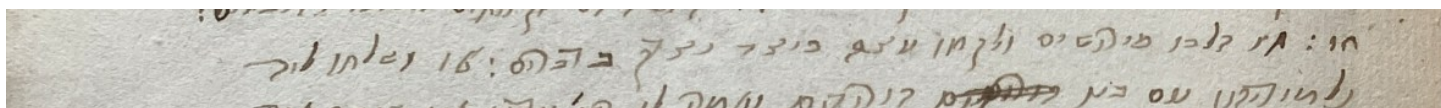
Aramaic:

מאכז למ עבד, אבנא חלל לבא בן טתא דמטתחא לטא לטא סמ דה אטתאם
 And He said unto him, ‘Khabri {My comrade}, how did you enter here when you don’t have nakhthe
 d’Meshthutha {the garments of The Banquet?’ But he was silent.

ושאל	לו	חברי	למה	ירדת	לסעודה	ובלא
v'shal'al, “and/ but/ so/ or he/it asked,” (v. Pa'al/Qal, qatal, 3ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	chaveri, “my friend,” (n ms, 1cs pronom)	lamah, “why?” (adv)	yaradta, “you (ms) descended,” (v. Pa'al/Qal, qatal, past, 2ms)	l'se'uda, “to (the) meal, feast,” (prep, n fs)	uv'lo, “and/ but/ so/ or in/ with/ by (the) no, not,” (prep, part)
לבוש	של	סעודה:				
lavush, “I/ you(ms)/ he/it was dressed,” (v. Pa'al/Qal, pssv part, ms)	shel, “of, belonging to,” (prep)	se'uda, “meal, feast,” (n fs)				

Interlinear Chart

Chapter 22:15



אז הלכו פירושים ולקחו עצה כיצד נצדה בדברים:

Hebrew Transcription

Translation: Then the Pharisees went and **took counsel how he would be trapped** by words.

The scriptures: Then the Pharisees went and plotted how to trap Him in His words.

Aramaic:

מדיה אולה פיעא נשבה חלכה דא חכה ליה מהמסח, בחלחא

Then the Phrishe {the Pharisees} departed and took counsel how that they might catch Him in a word {i.e. cause Him to incriminate Himself}.

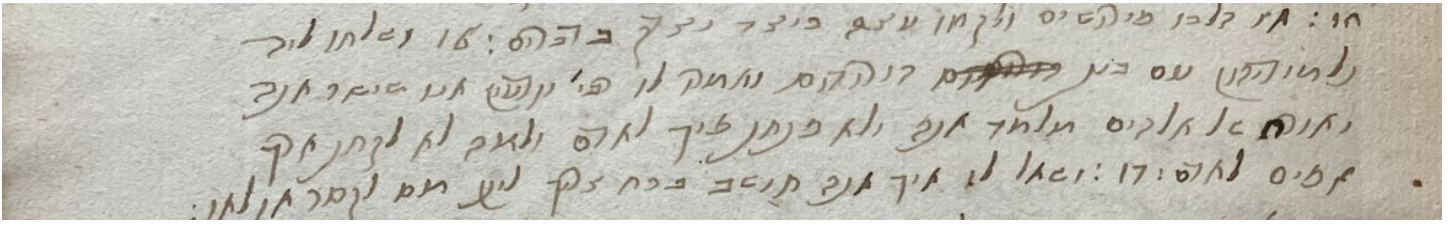
אז	הלכו	פירושים	ולקחו	עצה	כיצד ¹⁰	נצדה ¹¹
az, "then, in that case, so," (conj)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	perushim, "pharisees," (n mp)	ve' lakchu, "they took," (v. Pa'al/Qal, qatal past Ar. 3mp)	etza, "counsel," (n fs)	ki'tzad, "how, in what manner? In what respect?" (adv) Mishnaic	natzada, "he/it was trapped, caught," (v. Nif'al, qatal, past, 3ms)
						בדברים:
						b'dvarim, "in/with/ by (the) words," (prep, n mp)

Interlinear Chart

¹⁰ This word is first found in the *Mishnah* Berakhot 6:1.

¹¹ It seems this was intended to be written in the Nif'al binyan to indicate the passive voice and should be נצדק (nitzdak). However, the word צדיק (tzadik) does not function as a verb in standard Hebrew and does not have a Nif'al form.

Chapter 22:16



ושלחו ליה תלמידיהון עם בית הורודוס ואמרו לו רבי יודעין אנו שישר אתה ואורח של אלהים מלמד אתה ולא פתחת פיך לאדם ולמה לא לקחת ארך אפים לאדם:

Hebrew Transcription

Translation: And they sent him their talmidim (students) with the house of Horodos (Herodes), and said to him, “Rabbi, we know that you are **upright**, and you teach the way of Elohim, and you **have not opened your mouth** to man.¹² And how **you do not take long-suffering** of man?”¹³

The scriptures: And they sent to Him their taught ones with the Herodians, saying, “Teacher, we know that You are true, and teach the way of Elohim in truth, and it does not concern You about anyone, for You are not partial to any man.

Aramaic:

וּשְׁלַחוּ לְיָהּ תַלְמִידֵיהוֹן עִם בֵּית הוֹרוֹדוֹס וְאָמְרוּ לוֹ רַבִּי יוֹדְעִין אֲנוּ שִׁישֵׁר אֶתְּךָ וְאֹרַח שֶׁל אֱלֹהִים מְלַמֵּד אֶתְּךָ וְלֹא פָתַחְתָּ פִיךָ לְאָדָם וְלִמָּה לֹא לְקַחְתָּ אֶרְךְ אַפִּים לְאָדָם:

And they sent their disciples with the beth Herudes {the house of Herod i.e. the Herodians} to Him. And they were saying unto Him, “Malphana {Teacher}, we know that you are true, and you teach The Urkha d’Alaha {The Way of God} in truth, and you don’t carry concern for any one, for, you don’t accept the persons of mankind.

ושלחו	ליה	תלמידיהון	עם	בית	הורודוס	ואמרו
v'shalchu, “and/ but/ so/ or they sent,” (v. Pa'al/Qal, qatal, past, 3mp)	l'ha, “to/ for/ belonging to him/it,” (prep, Ar. 3ms pronom) Aramaism	talmidi'hon, “their students, disciples,” (n ms, Ar. 3mp pronom) Aramaism	'im, “with,” (prep)	bayit, “house,” (n ms)	Horodos, “Herodes,” (name)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)
לו	רבי	יודעין	אנו	שישר	אתה	ואורח ¹⁴
lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	revi, “rabbi, teacher,” (n ms)	yodea'in, “we/ you (mp)/ they, those know(s),” (Ar. v. Peal, act part, mp) Aramaism	anu, “we,” (1cp pron) 2nd Temple	she'yashar, “that/ which/ who/ whom straight, honest,” (rel part, adj ms)	atah, “you,” (2ms)	v'orach, “and/ but/ so/ or way, path, style, manner,” (n ms)

¹² This is an idiomatic expression to praise them for their integrity and patience, not intimidated by human authority.

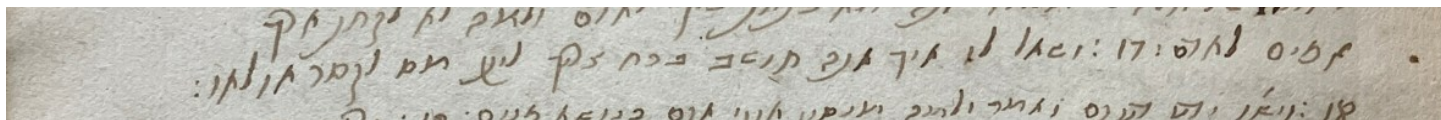
¹³ This is a classical Hebrew term denoting patience or a slow temper. The particular phrasing presents a unique Rabbinic interpretation, emphasizing impartiality and the absence of favoritism toward individuals.

¹⁴ Archaic and poetic word for the “way,” or “path.”

פִּיךְ	פִּתַּחְתָּ	וְלֹא	אַתָּה	מִלְמַד	אֱלֹהִים	שֶׁל
picha, "you (ms) mouth," (n ms, 2ms pronom)	patachta, "you (ms) opened," (v. Pa'al/Qal, qatal, past, 2ms)	v' lo, "and/ but/ so/ or nor, not," (neg part)	atah, "you," (2ms)	melamed, "I/ you (ms)/ he/it teach(es)," (v. Pi'el, act part, ms)	Elohim, "God(s)" (n mp)	shel, "of, belonging to," (prep)
לְאָדָם:	אֵרֶךְ אַפַּיִם	לָקַחְתָּ	לֹא	וְלָמָּה	לְאָדָם	
I'adam, "to/ for/ belonging to man, mankind," (prep, n ms)	Idiom, "long suffering." aroch, "long," (adj ms) apayim, "anger," (n mp)	lakachta, "you (ms) took," (v. Pa'al/Qal, qatal, past, 2ms)	lo, "no, not," (neg part)	v'lama, "and/ but/ so/ or why? for what?" (adv)	I'adam, "to/ for/ belonging to man, mankind," (prep, n ms)	

Interlinear Chart

Chapter 22:17



ושאל לו איך אתה חושב בכח צריך ליתן מס לקסר או לאו:

Hebrew Transcription

Translation: And he asked him, “What do you think? By force should one give tax to Caesar, or not?”

The scriptures: Then say to us, what do You think? Is it right to pay taxes to Caesar, or not?”

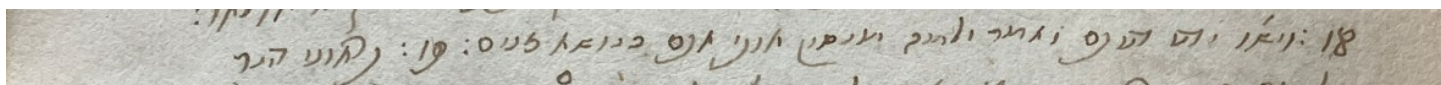
Aramaic:

אכז לך סחבל ארבעה סאטא לך עלמך לחלל חספ דעא למפא אה לך
Therefore, tell us, how does it appear to you? Is it lawful to give the head-silver {the tribute-tax i.e. poll taxes} unto Qasar {Caesar}, or not?”

ושאל	לו	איך	אתה	חושב	בכח	צריך
v'shal'al, “and/ but/ so/ or he/it asked,” (v. Pa'al/Qal, qatal, 3ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	Eich, “how? what?” (adv)	atah, “you,” (2ms)	choshev, “I/ you (ms)/ he/it think(s),” (v. Pa'al/Qal, act part, ms)	b'koach, “in/ with/ by (the) strength,” (prep, n ms)	tzorech, “need should, must,” (adj ms) Mishnaic
ליתן	מס	לקסר	או	לאו:		
liten, “to give, allow,” (v. Pa'al/Qal, inf abs) ליתן Aramaism Mishnaic	mas, “tax, fee,” (n ms)	l'kesar, “to/ for/ belonging to Caesar,” (prep, name)	o, “or,” (conj)	law, “not, it is not,” (Ar. part) לך Aramaism		

Interlinear Chart

Chapter 22:18



וישׁוּ ידע דעתם ואמר ולמה מנסין אותי אתם כנושא פנים:

Hebrew Transcription

Translation: But Yeshua knew their intention and said, “And why do you tempt me, you hypocrites?”¹⁵

The scriptures: But knowing their wickedness, יהושע said, “Why do you try Me, you hypocrites?”

Aramaic: ܘܝܫܘܐ ܝܕܥ ܕܥܬܘܬܗܘܢ ܘܥܘܪ ܘܠܡܗ ܡܢܫܝܢ ܘܘܬܝ ܘܬܡܢ ܕܥܘܬܝܗܘܢ ܕܡܢܫܝܢ ܕܡܢܫܝܢ ܕܡܢܫܝܢ ܕܡܢܫܝܢ

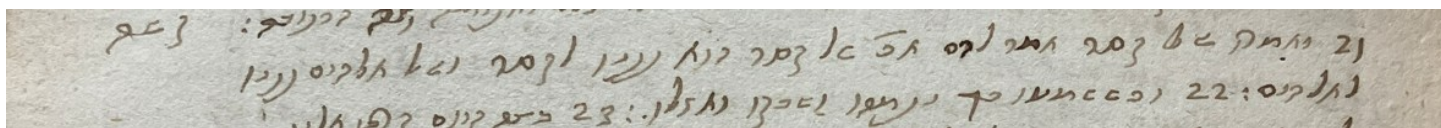
But, Eshu {Yeshua} knew their evil, and said, “Why do you tempt Me, you hypocrites {lit. face takers}!”

אֹתִי	מִנְסִין	וְלִמָּה	וְאָמַר	דַּעְתָּם	יָדַע	וַיֵּשׁוּ
oti, “me,” (DO marker, 1cs pron)	menasin, “we/ you (mp)/ they, those who temp,” (Ar. v. Pael, act part, mp) ܡܢܫܝܢ Aramaism	v'lama, “and/ but/ so/ or why? for what?” (adv)	v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	da'atam, “their opinion, view,” (n fs, 3mp pronom)	yada, “he/it knew,” (v. Pa'al/Qal, qatal, past, 3ms)	v'Yeshua, “and/ but/ so/ or Yeshua,” (name)
				פְּנִים:	כְּנוֹשָׂא	אַתֶּם
				panim, “face(s), presence,” (n mp)	k'nose, “like/ as I/ you (ms)/ he/it bears, carry(ies),” (prep, v. Pa'al/Qal, act part, ms)	atem, “you (mp),” (2mp pron)

Interlinear Chart

¹⁵ The Hebrew idiom כְּנוֹשָׂא פְּנִים literally translates to "face lifter" and refers to individuals who are insincere and biased, masking their true intentions. Such individuals are often considered hypocrites.

Chapter 22:21



ואמרו של קסר אמר להם אי'כ של קסר הוא תתנו לקסר ושל אלהים תתנו לאלהים:
Hebrew Transcription

Translation: And they said, “Caesar’s.” He said to them, “So then, give what is Caesar’s to Caesar and what is Elohim’s give to Elohim.”

The scriptures: They said to Him, “Caesar’s.” And He said to them, “Then give to Caesar what is Caesar’s, and to Elohim what is Elohim’s.”

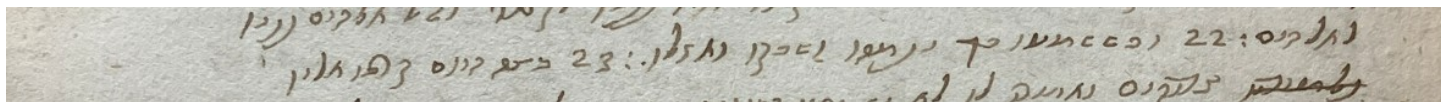
Aramaic:

אמרו של קסר אמר להם אי'כ של קסר הוא תתנו לקסר ושל אלהים תתנו לאלהים:
They were saying, “Of Qasar {Caesar}.” He said unto them, “Give therefore the things of Qasar, unto Qasar, and the things of Alaha {God}, unto Alaha.”

	ואמרו	של	קסר	אמר	להם	אי'כ	של
	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	shel, “of, belonging to,” (prep)	kasar, “Caesar,” (name)	amar, “he/it said.” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	אם כך im kak, “if so,” (conj, adv)	shel, “of, belonging to,” (prep)
	קסר	הוא	תתנו	לקסר	ושל	אלהים	תתנו
	kasar, “Caesar,” (name)	hu, “he/it,” (3ms, pron)	titnu, “you (mp) will give,” (v. Pa'al/Qal, yiqtol, 2mp)	l'kasar, “to/ for/ belonging to Caesar,” (name)	v'shel, “and/ but/ so/ or for,” (prep)	elohim, “God(s)” (n mp)	titnu, “you (mp) will give,” (v. Pa'al/Qal, yiqtol, 2mp)
	לאלהים:						
	l'elohim, “to /for/ belonging to God(s),” (n mp)						

Interlinear Chart

Chapter 22:22



וכששמעו כך נתמהו ושבקו ואזלו:

Hebrew Transcription

Translation: And when they heard this, they were amazed, then left and went away.

The scriptures: And having heard, they marvelled, and left Him and went away.

Aramaic:

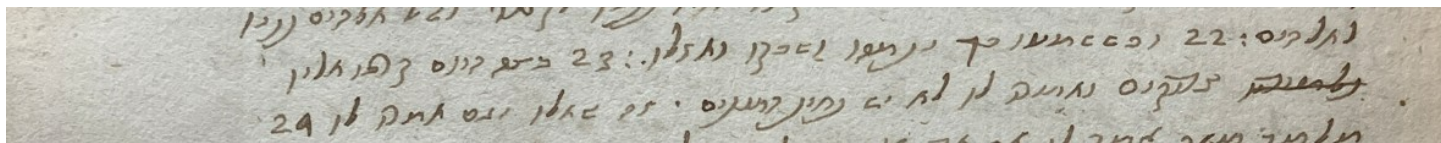
וכד ששמעו אזלו ושבקו, נתמהו

And when they heard it, they were amazed, and left Him and departed.

		ואזלו:	ושבקו	נתמהו	כך	וכששמעו
		v'azlu, "and/ but/ so/ or they departed," (Ar. Peal, qatal, past, 3mp) אזלו Aramaism	v'shavku, "and/ but/ so/ or they left," (Ar. v. Peal, qatal, past, 3ms) שבקו Aramaism	nitmehu, "they were amazed, astonished," (v. Nif'al, qatal, past, 3mp)	kach, "so, in this way," (adv)	uch'she'shsema'u, "and/ but/ so/ or when they heard," (adv, v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 22:23



בזה היום קרבו אליו צדוקים ואמרו לו לא יש תחית המתים זה שאלו וגם אמרו לו:

Hebrew Transcription

Translation: On this day, the Sadducees approached him and said, “There is no **reviving**¹⁶ of the dead.” **They asked and additionally said to him,**

The scriptures: On that day Sadducees, who say there is no resurrection, came to Him and asked Him,

Aramaic:

כמה נטרא פוכה ויהפך אכזריה למ ליה טשא בטלא סאלמא,

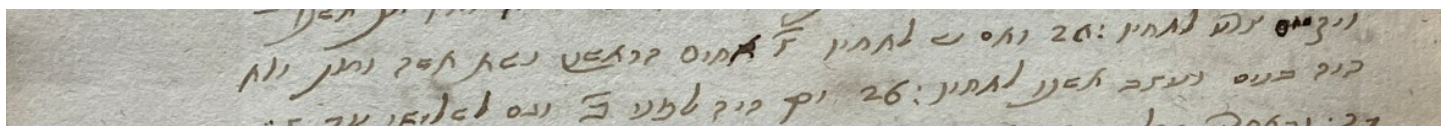
On that day, the Zadūqaye {the Sadducees} approached, and they were saying unto Him, “The dead don’t resurrect.” And they asked Him,

	בזה	היום	קרבו	אליו	צדוקים	ואמרו	לו
	b'ze, 'in/ with/ by (the) this," (prep, pron, ms)	ha'yom, "the day," (n ms)	karvu, "they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	elav, "to him/it," (prep, 3ms obj)	tzdokim, "sadducees," (n mp)	v' amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	lo, "to/ for/ belonging to, him/it," (prep, 3ms pronom)
	לא	יש	תחית	המתים	זה	שאלו	וגם
	lo, "no, not," (neg part)	yesh, "there is, there exists," (part)	tchiyat-, "revival of," (n fs constr)	ha' metim, "we/ you/ they those dying," (v. Pa'al/Qal, act part, mp)	ze, "this," (pron, ms)	sha'alu, (to men) "ask!" (v. Pa'al/Qal, imp, 2mp)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)
	אמרו	לו:					
	amru, "they said," (v. Pa'al/Qal, qatal, past, 3cp)	lo, "to/ for/ belonging to, him/it," (prep, 3ms pronom)					

Interlinear Chart

¹⁶ The word תחית (tchiyat) signifies “revival.” Unlike the Greek term ἀνάστασις (anastasin), which simply means "resurrection." The Hebrew equivalent of the Greek word is קם (kam). Therefore, תחית (tchiyat) conveys the idea of being revived by God's power, signifying renewal through divine intervention rather than a mere bodily resurrection.

Chapter 22:25



ואם יש לאחיו ז' אחים הראשון נשא אשה ומת ולא היה בנים ועזב אשתו לאחיו:

Hebrew Transcription

Translation: “And **if** there were seven brothers, the first married a wife and dies without having sons, and left his wife to his brother.”

The scriptures: And there were with us seven brothers, and the first died after he had married, and having no children, left his wife to his brother.

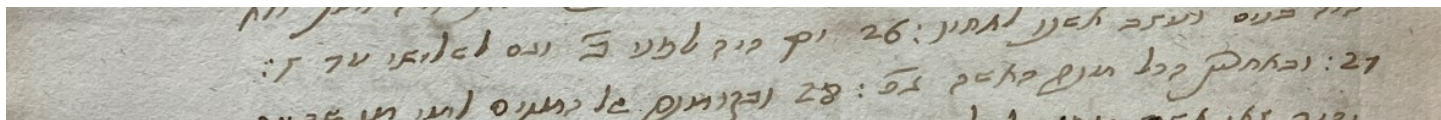
Aramaic:

אנה סמא לחא אנה שבא סוכרא נשב אנהלא סכח סהלה סמא למ פנא שבסא אנהלא לרסמא,
 Now, there were among us seven brothers. The first took an anttha {a wife}, and died, and because he had no {lit. there was not for him} sons, he left anttheh {his wife} unto his brother.

	ואם	יש	לאחיו	ז'	אחים	הראשון	נשא
	v'im, “and/ but/ so/ or if, weather,” (conj)	yesh, “there is, there exists,” (part)	v'l'echav, “to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)	ze', zayin abbrev for “seven,” (card num)	achim, “brothers,” (n mp)	ha'rishon, “the first,” (adj ms)	nasa, “he/it bore, carried,” (v. Pa'al/Qal, qatal, past, 3ms)
	אשה	ומת	ולא	היה	בנים	ועזב	אשתו
	isha, “woman, wife, spouse,” (n fs)	v'met, “and/ but/ so/ or I/ you (ms)/ he/it die(s),” (v. Pa'al/Qal, act part, ms)	v' lo, “and/ but/ so/ or nor, not,” (neg part)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	banim, “sons, children,” (n mp)	ve'azav, “and/ but/ so/ then he/it abandoned, left,” (v. Pa'al/Qal, qatal, past, 3ms)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)
	לאחיו:						
	v'l'echav, “to/ for/ belonging to his/its brothers, (prep, n mp, 3ms pronom)						

Interlinear Chart

Chapter 22:26



וכך היה לפני ב' וגם לשלישי עד ז':

Hebrew Transcription

Translation: “And so it was **in the case of** the second, and in addition, the third, until the seventh.”

The scriptures: In the same way the second also, and the third, unto the seventh.

Aramaic:

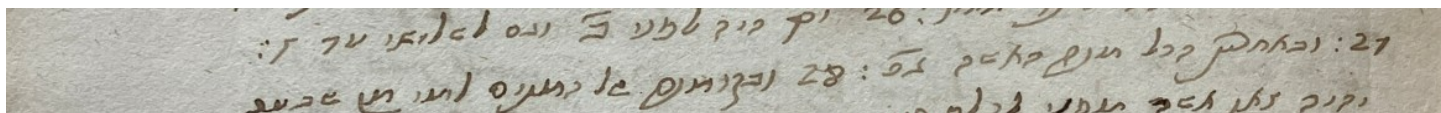
ܘܟܝܢ ܗܝܬ ܠܦܢܝ ܒܝܢܝܢ ܘܗܝܬ ܠܫܠܝܫܝ ܥܕ ܙܝܘܢܝܢ

Likewise also that one who was second, also that one who was third, and up unto the seventh one.

וכך	היה	לפני	ב'	וגם	לשלישי	עד
v'cach, “and/ but/ so/ or in this way,” (adv)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	lifnei, “before, before the face of, before me, in front of,” (prep)	bet, “two,” (card num)	v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	l'shlishi, “to/ for/ belonging to (the) third,” (prep, adj ms)	ad, “until, up to” (prep)
ז':						
ze', zayin abbrev for “seven,” (card num)						

Interlinear Chart

Chapter 22:27



ובאחרית הכל מתה האשה ג'כ

Hebrew Transcription

Translation: “And **in the aftermath** of everyone, the woman also died.”

The scriptures: And last of all the woman died too.

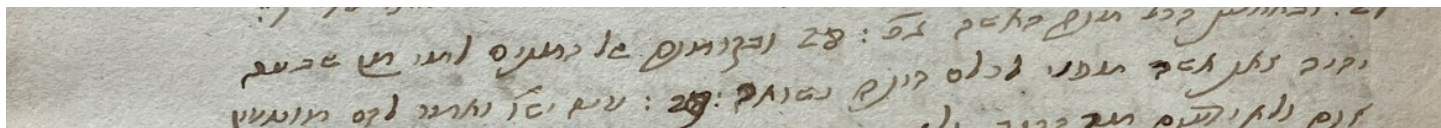
Aramaic:

ܫܢܘܠܐ ܕܝܡ ܕܠܡܢ ܫܠܘܗ ܐܦ ܐܬܘܠܐ
Then, after them all, the anttha {the wife} also died.

		ג'כ:	האשה	מתה	הכל	ובאחרית
		ג-כך ken, “likewise,” (part, adv) (abbrev)	ha'isha, “the woman,” (n fs)	meta, “I/ you (fs)/ she/it die(s),” (v. Pa'al/Qal, act part, fs)	ha'kol, “the all,” (n ms)	uv'acharit, “and, but, so, or in/ with/ by (the) end,” (n fs)

Interlinear Chart

Chapter 22:28



ובקומתם של המתים למי מן שבעה יהיה זאת אשה מפני לכלם היתה נשואה:
Hebrew Transcription

Translation: “In the resurrection **of the dead**, to whom of the seven will be a wife? Because **she was married to all of them.**”

The scriptures: At the resurrection, then, whose wife of the seven shall she be – for all had her?”

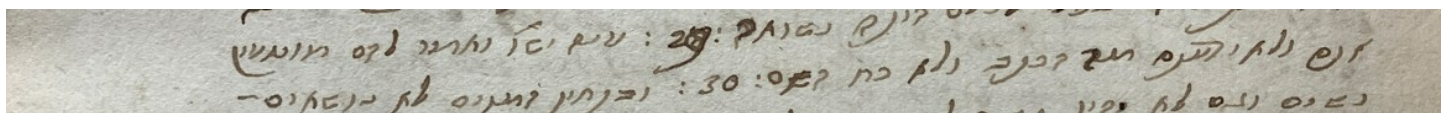
Aramaic: כפחלחא סחבל לרעה חך סלח סכחא אסחלח חלסח לח נשכחס לח נשכחס

In The Resurrection, therefore, unto whom from these seven will she be an antha {a wife}? For, they all took {married} her?”

	ובקומתם	של	המתים	למי	מן	שבעה	יהיה
	uv'komatam, “and/ but/ so/ or in/ with/ by their rising up, resurrection,” (prep, n fs, 3mp pronom)	shel, “of, belonging to,” (prep)	ha' metim, “we/ you/ they those dying,” (v. Pa'al/Qal, act part, mp)	l'mi, “to/ for/ belonging to who, whoever,” (prep, interog pron)	min, “from, of, than,” (prep)	sheva, “seven, “(card num)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)
	זאת	אשה	מפני	לכלם	היתה	נשואה:	
	zot, “this,” (pron, fs)	isha, “woman, wife, spouse,” (n fs)	mipnei, “of/ from, away from, from before,” (prep)	l'kulam, “to/ for/ belonging to all of them,” (prep, n ms, 3mp pronom)	haytah, “she/it was,” (v. Pa'al/Qal, qatal, past, 3fs)	neshu'a, “bear up, carried, married,” (adj fs)	

Interlinear Chart

Chapter 22:29



ענה ישו ואמר להם מוטעין אתם ולא ידעתם מה הכתב ולא כח השם:

Hebrew Transcription

Translation: Yeshua answered, saying to them, “You err and have not known what the writing¹⁸ is, nor the power of **Yehovah!**”

The scriptures: And יהושע answering, said to them, “You go astray, not knowing the Scriptures nor the power of Elohim.

Aramaic:

ܥܢܐ ܝܫܘܘܐ ܘܥܢܐ ܠܗܘܢ ܕܘܠܐ ܝܕܥܘܬܘܢ ܡܗ ܕܟܬܒܐ ܘܕܠܐ ܟܚܐ ܕܥܠܡܐ ܕܐܠܗܐ

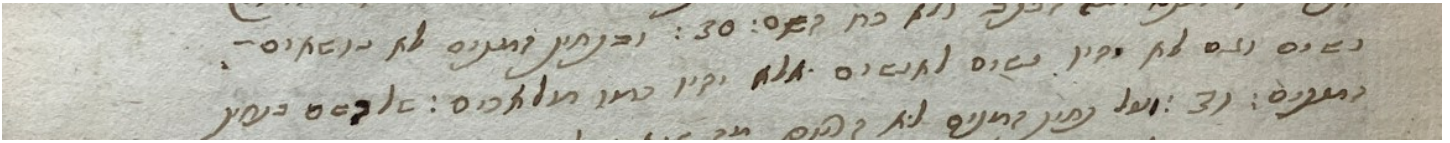
Eshu {Yeshua} answered and said unto them, “You err, because you don’t know The Kathabe {The Scriptures} and neither the power of Alaha {God}.

ענה	ישו	ואמר	להם	מוטעין	אתם	ולא
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	v’omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	mut’in, “we/ you (mp)/ they cause to error, mistake,” (v. Ar. Aphel, act part, mp)  Aramaism	atem, “you (mp),” (2mp pron)	v’ lo, “and/ but/ so/ or nor, not,” (neg part)
ידעתם	מה	הכתב	ולא	כח	השם:	
yeda’atem, “you (mp) knew,” (v. Pa’al/Qal, qatal, past, 3mp)	mah, “what,” (inter part)	ha’ktav, “the writing,” (n ms)	v’ lo, “and/ but/ so/ or nor, not,” (neg part)	koach, “power, strength, force,” (n ms)	ha’shem, “the name,” (n ms) “Yehovah”	

Interlinear Chart

¹⁸ Idiom for “The Scriptures.”

Chapter 22:30



ובתחית המתים לא נושאים נשים וגם לא יהיו נשים לאנשים אלא יהיו כמו מלאכים של השם בתחית המתים:
 Hebrew Transcription

Translation: “And in the **reviving** of the dead, they do not marry **wives**, nor **wives of husbands**, but **they** are like messengers of **Yehovah** in the **reviving of the dead.**”

The scriptures: For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven.

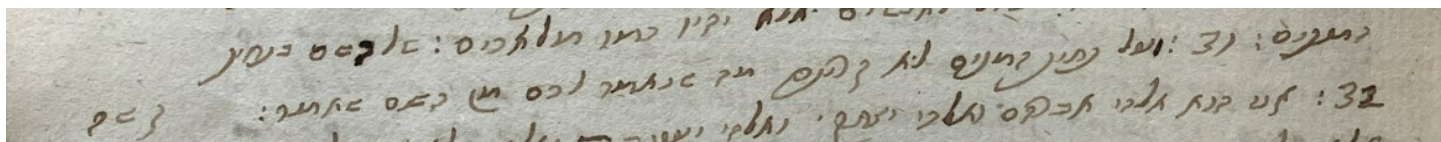
Aramaic:

כַּמְּלַאכֵי מַלְאָכֵי שָׁמַיָא לֹא יִנְשִׂי וְנִשְׂאִים לֹא יִהְיוּ וְגַם לֹא יִנְשִׂי לְאִישׁ וְנִשְׂאִים לֹא יִהְיוּ כִּימֵי מַלְאָכֵי שָׁמַיָא וְגַם לֹא יִנְשִׂי לְאִישׁ וְנִשְׂאִים לֹא יִהְיוּ כִּימֵי מַלְאָכֵי שָׁמַיָא
 For, in The Qayamtha {The Resurrection} of the dead, they don't marry women, nor are women for husbands, but rather, they are as the Malake d'Alaha {The Heavenly Messengers of God} in the Shmaya {the Heavens}.

ובתחית	המתים	לא	נושאים	נשים	וגם	לא
uv'tchiyat-, “and/ but/ so/ or in/ with/ by (the) revival of;” (prep, n fs constr)	ha’ metim, “we/ you/ they those dying;” (v. Pa’al/Qal, act part, mp)	lo, “no, not;” (neg part)	nos'im, “we/ you (mp)/ they, those who bear;” (v. Pa’al/Qal, act part, mp)	nashim, “women, wives;” (n fp)	v' gam, “and/ but/ so/ or again, also, too, in addition, even, as well;” (part)	lo, “no, not;” (neg part)
יהיו	נשים	לאנשים	אלא	יהיו	כמו	מלאכים
yihyu, “they will be;” (v. Pa’al/Qal yiqtol, fut, 3mp)	nashim, “women;” (n fp)	lanashim, “to/ for/ belonging to men, husbands, mankind;” (n mp)	ele, “but, only, however;” (conj)	yihyu, “they will be;” (v. Pa’al/Qal yiqtol, fut, 3mp)	k'mo, “like, as, similar to;” (adv, prep)	mal'achim, “angels, messengers;” (n mp)
של	השם	בתחית	המתים:			
shel, “to, for, of, belonging to;” (prep)	ha'shem, “the name;” (n ms) “Yehovah”	b'tchiyat-, “in/ with/ by (the) revival of;” (prep, n fs constr)	ha’ metim, “we/ you/ they those dying;” (v. Pa’al/Qal, act part, mp)			

Interlinear Chart

Chapter 22:31



ועל תחית המתים לא קריתם מה שנאמר לכם מן השם שאמר:

Hebrew Transcription

Translation: And about the **reviving** of the dead, have you not read what was said to you **from Yehovah**, who said,

The scriptures: And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying,

Aramaic:

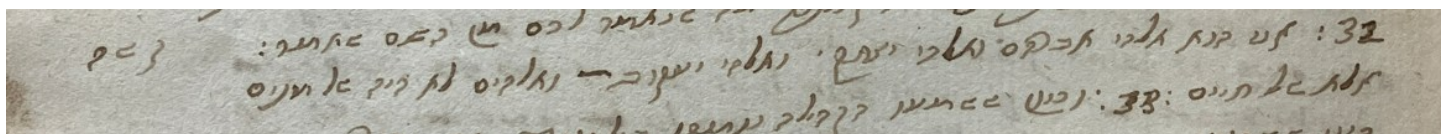
ܠܥ ܣܢܝܠܐ ܕܗܝ ܕܡܬܝܠܐ ܠܗ ܡܘܬܝܠܐ ܡܢ ܕܐܘܠܝܐܝܢܐ ܠܥܘܢ ܕܐܠܗܐ ܕܐܠܡܐ ܕܐܠܘܐ

But, concerning The Qayamtha {The Resurrection} of the dead, have you not read the thing which was said unto you by Alaha {God}, who said

שנאמר	מה	קריתם	לא	המתים	תחית	ועל
she'ne'emar, "that/ which/ who/ whom is said," (rel part, v. Nif'al, act part, ms)	mah, "what," (inter part)	kri'atam, "you (mp) read," (v. Pa'al/Qal, qatal, past, 2mp)	lo, "no, not," (neg part)	ha' metim, "we/ you/ they those dying," (v. Pa'al/Qal, act part, mp)	tchizat-, "revival of," (n fs constr)	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)
			שאמר:	השם	מן	לכם
			she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ha'shem, "the name," (n ms) "Yehovah"	min, "from, of, than," (prep)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)

Interlinear Chart

Chapter 22:32



אני הוא אלהי אברהם ואלהי יצחק ואלהי יעקוב ואלהים לא היה של מתים אלא של חיים

Hebrew Transcription

Translation: “I am He, Elohim of Avraham (Abraham), and Elohim of Yitszaq (Isaac), and Elohim of Ya’acob (Jacob)?”¹⁹ And He is not the Elohim of the dead, but the living.”

The scriptures: ‘I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya’aqob’? Elohim is not the Elohim of the dead, but of the living.”

Aramaic:

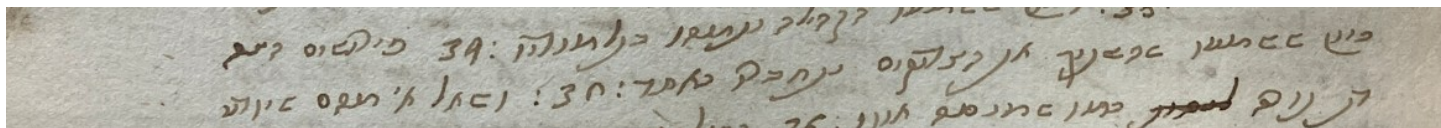
האנא אהא אלהא האבארהם ואלהא האיצחק ואלהא האיעקוב ואלהא האיהא של מתים אלא של חיים
 that ‘I AM The God of Abraham, The God of Iskhaq {Isaac}, The God of Yaqub {Jacob}?’ And, Alaha {God} is not of the dead ones, but rather, of the living ones!”

אני	הוא	אלהי	אברהם	ואלהי	יצחק	ואלהי
ani, “I,” (1cs pron)	hu, “he/it,” (3ms, pron)	elohei, “god(s) of,” (n mp constr)	Avraham, “Abraham,” (name)	v’elohei, “and/ but/ so/ or god(s) of,” (n mp constr)	yitzaq, Jacob (name)	v’elohei, “and/ but/ so/ or god(s) of,” (n mp constr)
יעקוב	ואלהים	לא	היה	של	מתים	אלא
ya’aqob, (name)	v’elohim, “and/ but/ so/ or god(s),”(n mp)	lo, “no, not,” (neg part)	haya, “he/it was,” (v Pa’al/Qal, qatal, past, 3ms)	shel, “of, belonging to,” (prep)	metim, “we/ you (mp)/ they, those who die,” (v. Pa’al/Qal, act part, mp)	ele, “but, only, however,” (conj)
של	חיים:					
shel, “of, belonging to,” (prep)	chayim, “live, alive, living,” (adj mp)					

Interlinear Chart

¹⁹ Exodus 3:6.

Chapter 22:34



פירושים הזה כיון ששמעו שהשתיך את הצדוקים נתחברו כאחד:

Hebrew Transcription

Translation: **When the** Pharisees heard that he silenced the Sadducees, they were joined as one.

The scriptures: But the Pharisees, having heard that He had silenced the Sadducees, were gathered together,

Aramaic:

פירוש דג בן שרחה השלם להדמסא אולבוסא אבנודא

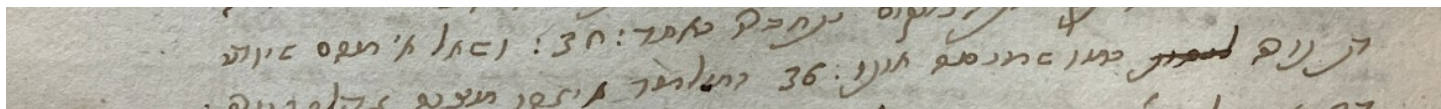
But, when the Pharisees heard that He had silenced the Sadducees, they assembled together.

הצדוקים	את	שהשתיך ²⁰	שמעו	כיון	הזה	פירושים
ha'tzdokim, "the Sadducees," (n mp)	et, (DO marker)	she'hishtayech, (השתיק) "that/ which/ who/ whom he/it silenced," (v. Hif'il, qatal, 3ms)	she'sham'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	ha'zeh, "this," (pron ms)	perushim, "pharisees," (n mp)
					כאחד:	נתחברו
					k'echad, "like/ as one," (prep, card num)	nit'chaberu, "they were joined," (v. Nit'pael, qatal, 3mp pronom) Hebrew Marker 2nd Temple

Interlinear Chart

²⁰ This appears to be a misspelled word and should be השתיק (histik).

Chapter 22:35



ושאל א' מהם שיודע דת תורה כמו שמנסה אותו:

Hebrew Transcription

Translation: And one of them **who knew the decree** of Torah asked, as if testing him.

The scriptures: and one of them, one learned in the Torah, did question, trying Him, and saying,

Aramaic:

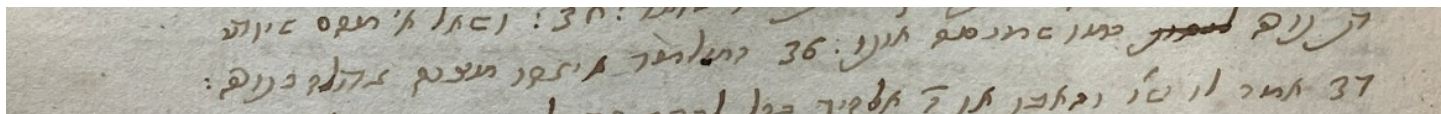
משאלת עד נחמסא דגב נחמסא בנ נחמסא למ

And one from them who knew The Namusa {The Law} asked, testing Him,

כמו	תורה	דת	שיודע	מהם	א'	ושאל
k'mo, "like, as, similar to," (adv, prep)	Torah, "Torah, teaching," (n fs)	dat, "religion, faith, law (religious)," (n fs)	she'yodea, "that/ which/ who/ whom I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)	mehem, "of/ from them," (prep 3mp)	echad, "one," (card num) abbrev	v'shal'al, "and/ but/ so/ or he/it asked," (v. Pa'al/Qal, qatal, 3ms)
					אותו:	שמנסה
					oto, "him/it" (DO marker, 3ms pronom)	she'menase, "that/ which/ who/ whom I/ you (ms)/ he/it try(ies)," (v. Pi'el, act part, ms)

Interlinear Chart

Chapter 22:36



המלמד איזהו מצוה גדולה בתורה:

Hebrew Transcription

Translation: “Teacher, which is the greatest commandment in the Torah?”

The scriptures: “Teacher, which is the great command in the Torah?”

Aramaic:

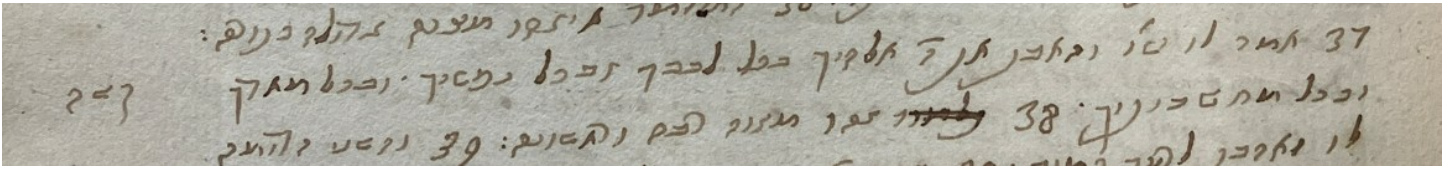
חלפא ארעא פמסנא זכ כנחשאר

“Malphana {Teacher}, which commandment in The Namusa {The Law} is the greatest?”

		בתורה:	גדולה	מצוה	איזהו	המלמד
		b'Torah, “in/ with/ by (the) teaching, instruction (of the Torah),” (prep, fs)	gdula, “greatness,” (n fs)	mitzvah, “commandment,” (n fs)	eizehu, “which one is, who is, which is,” (adv)	ha'melamed, “the teacher,” (n ms)

Interlinear Chart

Chapter 22:37



אמר לו ישו והאבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאדך ובכל מחשבותיך:
Hebrew Transcription

Translation: Yeshua said to him, “And you shall love **Yehovah** your Elohim with all your heart, and with all your soul, and with all your **might**, and with all your **thoughts**.”²¹

The scriptures: And יהושע said to him, “‘You shall love יהוה your Elohim with all your heart, and with all your being, and with all your mind.’”

Aramaic:

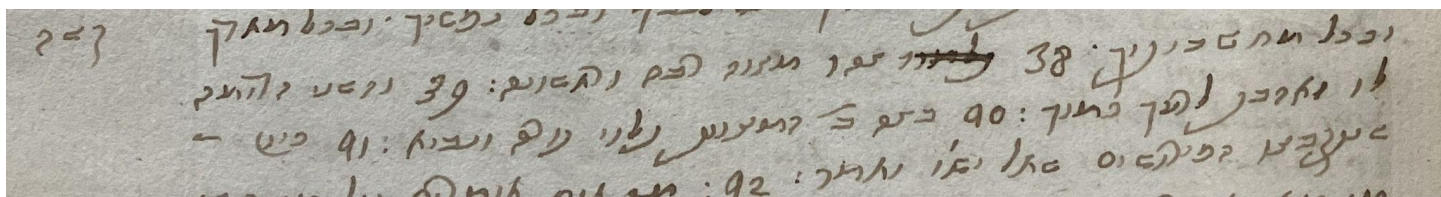
עשה דה אכז למ דלוועס לכוזא אלוהי מך חלמ לבח מך חלמ נפעי מך חלמ סלחי מך חלמ זכסני
Then Eshu {Yeshua} said unto him, “that ‘You shall love MarYa Alahak {The Lord-YHWH, Your God} with all your heart, and with all your soul, and with all your strength, and with all your mind.’”

אמר	לו	ישו	והאבת	את	ה'	אלהיך
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	Yeshua, (name)	v'ahavat, “and/ but/ so/ or you shall love,” (v. Pa'alQal, weqatal, fut, 2ms)	et, (DO marker)	Yehovah	elohecha, “and/ but/ so/ or your God(s),” (n mp, 2mp pronom)
בכל	לבבך	ובכל	נפשך	ובכל	מאדך	ובכל
be'chol, “in/ with/ by (the) all,” (prep, n ms)	levavecha, “your (ms) heart,” (n ms, 2ms pronom)	uv'kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)	nafshecha, “your soul,” (n cs, 2ms pronom)	uv'kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)	meodekcha “your might,” (n ms, 2ms pronom)	uv'kol, “and/ but/ so/ or in/ with/ by all,” (prep, n ms)
						מחשבותיך:
						machshevotcha, “your thoughts,” (n fp, 2ms pronom)

Interlinear Chart

²¹ Quote from Deuteronomy 6:5.

Chapter 22:38



הזו מצוה רבה וראשונה:

Hebrew Transcription

Translation: “This commandment is the greatest and first.”

The scriptures: This is the first and great command.

Aramaic:

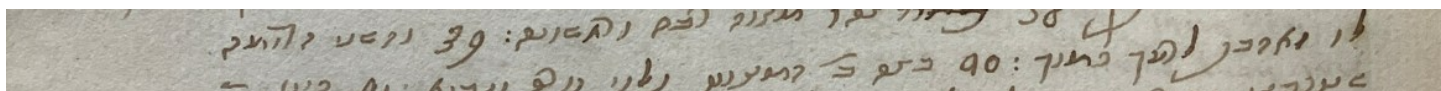
ܗܙܐ ܡܨܘܗܐ ܪܒܗܐ ܘܪܐܫܘܢܗ

This is the greatest commandment, and the first.

			וראשונה:	רבה	מצוה	הזו
			v'rishona, “and/ but/ so/ or first,” (adj fs)	raba, “great,” (adj fs)	mitzvah, “commandment,” (n fs)	ha'zu, “this,” (part)

Interlinear Chart

Chapter 22:39



והשני הדומה לו ואהבת לרעך כמוך:

Hebrew Transcription

Translation: “And the second is like it, ‘And love your neighbor as yourself.’”²²

The scriptures: And the second is like it, ‘You shall love your neighbor as yourself.’

Aramaic:

והשני הדומה לו ואהבת לרעך כמוך

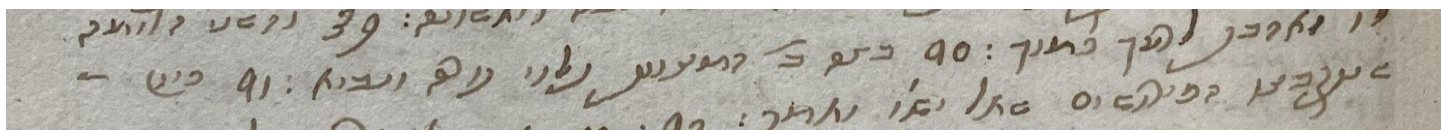
And the second is like it. That ‘You shall love your neighbor as yourself.’

	כמוך:	לרעך	ואהבת	לו	הדומה	והשני
	kamocho, “like/ as you (ms),” (prep, 2ms pronom)	le're'aka, “to/ for/ belonging to your (ms) neighbor,” (prep, n ms, 3ms pronom)	v'a'havta, “and/ but/ so/ or you (ms) loved,” (v. Pa'al/Qal, qatal, 2ms)	lo, “to/ for/ belonging to, him/it,” (prep, 3ms pronom)	ha'dome, “the same,” (adj ms)	v'ha'sheni, “and/ but/ so/ or the second,” (adj ms)

Interlinear Chart

²²Leviticus 19:18.

Chapter 22:40



בזה ב' המצוות תלוי תורה ונביא:

Hebrew Transcription

Translation: “On these two commandments, hang the Torah and **Prophet(s)**.”

The scriptures: On these two commands hang all the Torah and the Prophets.”

Aramaic:

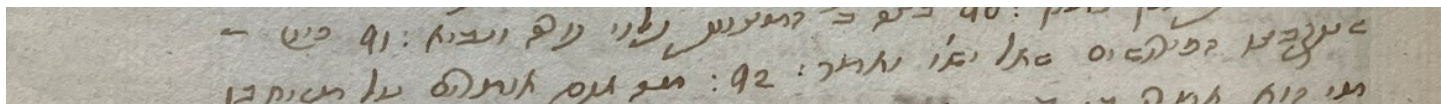
כחלק חזק פסוקא חלקא אהיטלא סבכא

On these two commandments hang The Uraytha {The Law/The Torah} and The Nabiye {The Prophets}.”

	ונביא:	תורה	תלוי	המצוות	ב'	בזה
	v'navi, “and/ but/ so/ or prophet,” (n ms)	torah, “teachings, Torah,” (n fs)	taluy, “hanging, hanged,” (adj ms)	ha'mitzvot, “the commandments,” (n fp)	bet, “two,” (card num)	b'ze, ‘in/ with/ by (the) this,’ (prep, pron, ms)

Interlinear Chart

Chapter 22:41



כיון שנתקבצו הפירושים שאל ישו ואמר:

Hebrew Transcription

Translation: When the Pharisees were gathered together, Yeshua asked **and said**,

The scriptures: And when the Pharisees were gathered together, יהושע asked them,

Aramaic:

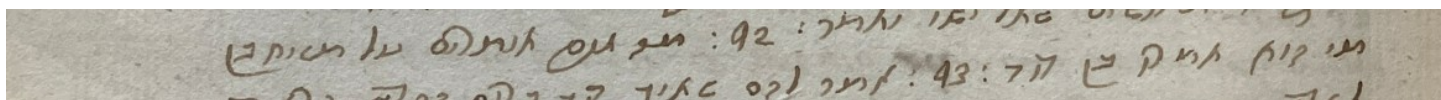
ܘܥܡܘܪܝܢ ܕܗܘܢ ܩܘܡܝܢ ܘܥܡܘܪܝܢ ܥܠ ܕܡܫܘܚܐ ܕܝܫܘܥ ܘܥܡܘܪܝܢ ܥܠ ܕܡܫܘܚܐ ܕܝܫܘܥ

Now, while the Pharisees were assembled, Eshu {Yeshua} asked them,

כיון	שנתקבצו	הפירושים	שאל	ישו	ואמר:
kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	she'nitkabetz, "that/ which/ who/ whom they were gathered," (rel part, v. Hit'pael, qatal, past, 3mp) Hebrew Marker 2nd Temple	ha'perushim, "the pharisees," (n mp)	sha'al, "he/it asked," (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)

Interlinear Chart

Chapter 22:42



מה אתם אומרים על משיח בן מי הוא אמרו בן דוד:

Hebrew Transcription

Translation: “What do you **say about** the Mashiach (Messiah)? Whose son is he?” They said, “The son of David.”

The scriptures: saying, “What do you think concerning the Messiah? Whose Son is He?” They said to Him, “The Son of Dawid.”

Aramaic:

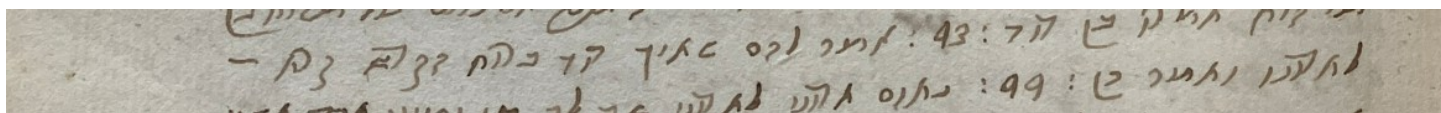
ܘܥܢܘܢ ܘܥܢܘܢ ܥܠ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܝ ܕܘܕ ܐܘܡܪܝܢ ܥܠ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܝ ܕܘܕ:

and said, “What do you say about Meshikha {The Anointed One}? Whose Son is He?” They were saying unto Him, “The Son of David.”

	מִי	בֶּן	מְשִׁיחַ	עַל	אוֹמְרִים	אַתֶּם	מֶה
	mi, “who?” (interog part)	ben, “son,” (n ms)	Mashiach, “Messiah,” (n ms)	al, “upon, on,” (prep)	omrim, “we/ you (mp)/ they, those who say(s),” (v. Pa’al/Qal, act part,ms)	atem, “you (mp),” (2mp pron)	mah, “what,” (inter part)
				דוּד:	בֶּן	אִמְרוּ	הוּא
			David, (name)		ben, “son,” (n ms)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	hu, “he/it,” (3ms, pron)

Interlinear Chart

Chapter 22:43



אמר להם שאיך דוד ברוח הקדש קרא לאדונו ואמר כן:

Hebrew Transcription

Translation: He said to them, “How did David, by the Ruach HaKodesh (Holy Spirit), **call his** Master and say **thus**,”

The scriptures: He said to them, “Then how does Dawid in the Spirit call Him ‘Master,’ saying,

Aramaic:

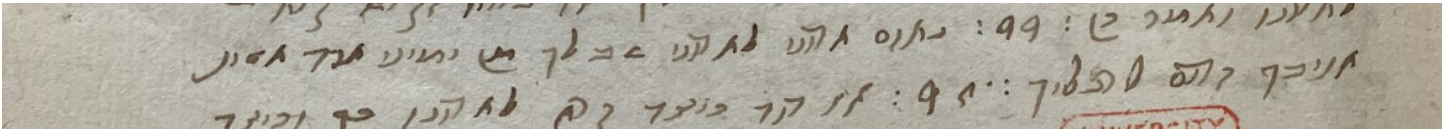
אמר להם מאכא דמה כומע פיא למ כוזא אכז ג

He said unto them, “And how does David, through The Spirit, call Him 'MarYa {The Lord-YHWH}?’ For, he said

אמר	להם	שאיך	דוד	ברוח	הקדש	קרא
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	she'eich, “that/ which/ who/ whom how,” (rel part, adv)	David, (name)	b'ruach, “in/ with/ by (the) spirit, wind, breath,” (prep, n fs)	ha'kodesh, “the holy,” (n ms)	kara, “he/it called,” (v. Pa'al/Qal, qatal, 3ms)
לאדונו	ואמר	כן:				
l'adono, “to/ for/ belonging to his/ts master, lord,” (prep, n ms, 3ms pronom)	v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	ken, “yes, so, thus,” (adv)				

Interlinear Chart

Chapter 22:44



נאום אדוני לאדוני שב לך מן ימיני עד אשית אויבך הדום לרגליך:

Hebrew Transcription

Translation: ‘The Master’s²³ declaration to **my** Master: ‘Sit **yourself** at my right-hand until I **place** your enemies *as* the footstool for your feet.’”²⁴

The scriptures: ‘יהוה said to my Master, Sit at My right hand, until I make Your enemies a footstool of Your feet’?

Aramaic:

דאכו כזא לבז, דזאכ לך כז כזא דאשכ כזאכא דאשכ ז חלף

that ‘MarYa {The Lord-YHWH} said unto Mari {My Lord}, that You must sit at My right, until I place Your enemies under Your feet.’

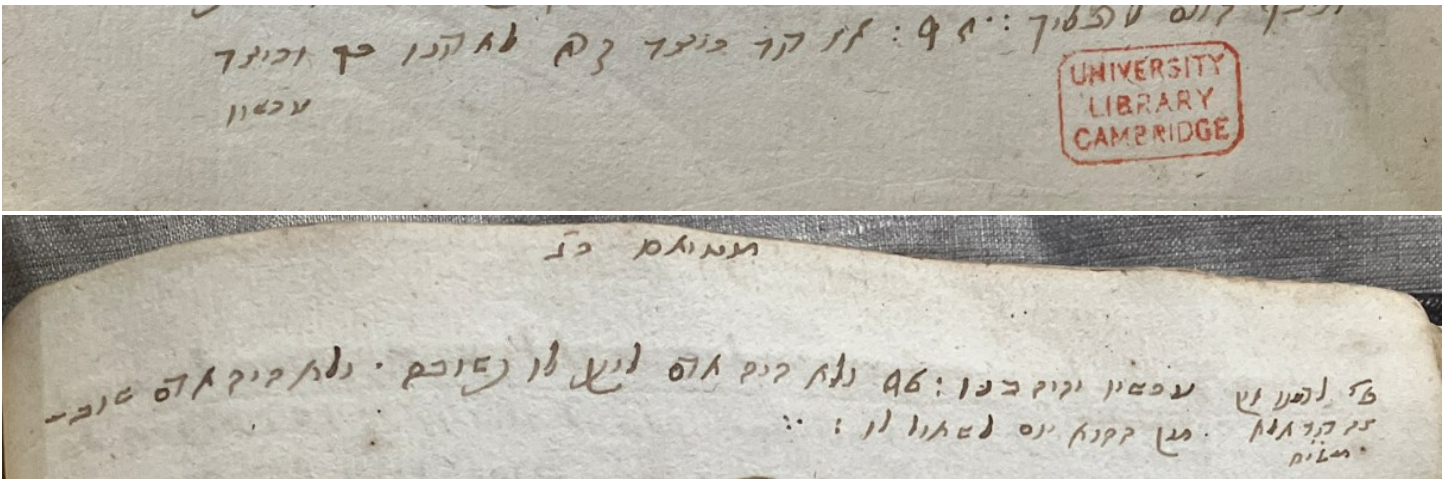
נאום	אדוני	לאדוני	שב	לך	מן	ימיני
ne`um, “speech, oration, address,” (n ms)	adoni, “my lord, master,” (n mp, 1cs pronom)	l`adoni, “to/ for/ belonging to my lord, master,” (n mp, 1cs pronom)	sheb-, “(to a man) Sit!” (v. Pa`al/Qal, imperative, 2ms)	lecha, “to/ for/belonging to you (ms),” (prep, 2ms pronom)	min, “from, of, than,” (prep)	yemini, “my right,” (n ms, 1cs pronom)
עד	אשית	אויבך	הדום	לרגליך:		
ad, “until, up to” (prep)	ashit, “I will put, place,” (v. Pa`al/Qal, yiqtol, fut, 1cs)	oyevcha, “your (ms) enemies,” (n ms, 2ms pronom)	ha`dom, “the footstool,” (n ms)	l`raglecha, “to/ for/ belonging to your legs, feet,” (prep, n fp, 2ms pronom)		

Interlinear Chart

²³The scribe avoided using the divine name of Yehovah, notwithstanding its presence in Psalm 110:1, which he is citing. This could be a replacement for the name of Yehovah, changed by the scribe.

²⁴ Psalm 110:1.

Chapter 22:45



אז דוד כיצד קרא לאדונו כך וכיצד עכשיו יהיה בנו:

Hebrew Transcription

Translation: “Then **how does** David call **his Master thus?** And **how now is he** his son?”

The scriptures: If then Dawid calls Him ‘Master,’ how is He his Son?”

Aramaic:

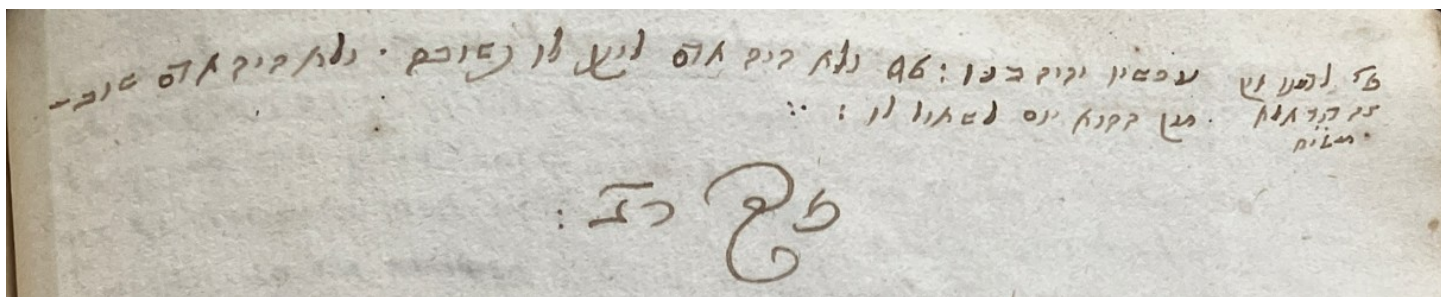
א- מחבד דהנה פויה למ הויה אבא כום מה

If therefore, David calls Him MarYa {The Lord-YHWH}, how is He his Son?”

אז	דוד	כיצד	קרא	לאדונו	כך	וכיצד
az, “then, in that case, so,” (conj)	David, (name)	ki’tzad, how, in what manner? In what respect? (adv)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	l’adono, “to/ for/ belonging to his/its master, lord,” (prep, n ms, 3ms pronom)	kach, “so, in this way,” (adv)	v’ki’tzad, “and/ but/ so/ or how, in what respect? (adv)
עכשיו	יהיה	בנו:				
achshav, “now,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	bano, “his/its son,” (n ms, 3ms pronom)				

Interlinear Chart

Chapter 22:46



ולא היה אדם שוב מן ההוא יום לשאול לו:

Hebrew Transcription

Translation: And there was no man again from that day on to question him.

The scriptures: And no one was able to answer Him a word, and from that day on no one was bold enough to ask Him any more questions.

Aramaic:

אלא אש אשבת דטלל למ פל אש אשבת אשכ חק מה מהל לחאלהמ

And no one was able to give Him an answer. And no one dared again, from that day, to question Him.

יום	ההוא	מן	שוב	אדם	היה	ולא
yom, "day," (n ms)	ha'hu, "the he/it," (3ms pron)	min, "from, of, than," (prep)	shuv, "again," (adv)	adam, "man," (n ms)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	v' lo, "and/ but/ so/ or nor, not," (neg part)
					לו:	לשאול
					lo, "to/ for/ belonging to, him/it," (prep, 3ms pronom)	lish'ol, "to ask," (v. Pa'al/Qal, inf constr)

Interlinear Chart