

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Twenty

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

Cambridge MS Oo.1.32 English Translation

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The Aramaic scriptures contained herein are from the Peshitta and are located on the website:
TheAramaicScriptures.com.

Kurt Sutton photographed and gifted all manuscript images. 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 important 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. Claudius Buchanan discovered it in 1803. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms, in accordance with first-century customs.

Matthew, a Jewish man, was proficient in both Hebrew and Aramaic and addressed an audience within the Jewish cultural sphere. Consequently, the Gospel of Matthew is dated to 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 a New Testament (MS Oo.1.32, Oo.1.16.1, Oo.1.16.2) gospel 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 testify 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. pp. 85-95.

The team at Living Scroll takes great pleasure in dedicating many hours to 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 Living Scroll team.

- Janice F. Baca

Foreword

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 Cambridge Hebrew Matthew 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 from the late Second Temple period. Some examples of Aramaisms include the aleph tav (אָ), the direct object marker, being 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:

- c. interrog part – interrogative particle
- d. n – noun
- e. abs– absolute
- f. constr - construct
- g. adj – adjective
- h. adv – adverb (modifies anything but a noun)
- i. neg part – negative particle
- j. rel part – relative particle
- k. prep – preposition (when added to a noun, then it is an adverb)
- l. pron – pronoun
- m. pronom – pronoun suffix
- n. v – verb
- o. inj part – interjection particle
- p. 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 and 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 Nif'al 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. Verb Forms / Tense-Aspect-Mood:

- 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.”

Acknowledgments

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 Living Scroll team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.32, Oo.1.16 from Hebrew to English:

Seth Borden, researcher, transcriber, and translator
Ann Hillebrenner, administrative assistant
Michael Johnson transcriber
Justin Leoni, an AI programmer and researcher
Wendy Leoni, data analyst and researcher
Jonathan Meyer, researcher, transcriber, and website supporter
Stephen Moran, AI programmer and website manager
Victor Nuñez, researcher, transcriber, and translator
Bryan S. Williams, history scholar, transcriber, and translator

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

I would like to express my gratitude to Kurt Sutton for generously providing images of the Cochin Hebrew New Testament manuscripts, MS Oo.1.32 and MS Oo.1.16.1. These manuscripts are accessible in digital format through the Cambridge University Library.⁴

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

- Janice F. Baca

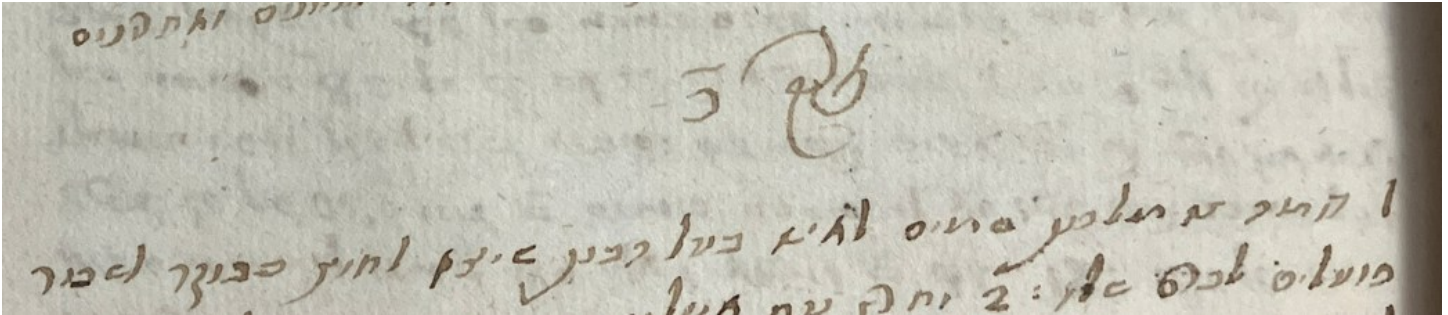
⁴ Cambridge University Library, "Hebrew Translation of the New Testament (MS Oo.1.32)," Cambridge Digital Library, accessed April 18, 2026, <https://cudl.lib.cam.ac.uk/view/MS-OO-00001-00032/1>; National Library of Israel, "Cambridge University Library, MS Oo.1.16.1," Ktiv: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026, [https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401260205171/NLI?volumeItem=2#\\$FL221581087](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401260205171/NLI?volumeItem=2#$FL221581087); National Library of Israel, "Cambridge University Library, MS Oo.1.16.2," Ktiv: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026,

Cochin Matthew Chapter 20

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Chapter 20:1



דומה זה מלכות שמים לאיש בעל הבית שיצא לחוץ בבוקר לשכור פועלים לכרם שלו:

Hebrew Transcription

Translation: This kingdom of heaven resembles a man, *the* owner of the house, who went outside in the morning to hire workers for his vineyard.

The Scriptures: For the reign of the heavens is like a man, a householder who went out early in the morning to hire workers for his vineyard.

Aramaic:

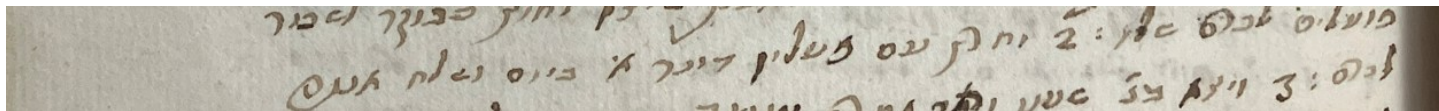
דומה חנה מלכותא דשמאיה לגברא דביתא דבוקר פועלים לכרם

for, The Malkutha d'Shmaya {The Kingdom of the Heavens} is likened to a gabra {a man}, a Mare Baytha {a House Lord}, who went out in the tsaphra {the morning} to hire phale {laborers} for karmeh {his vineyard}.

דומה	זה	מלכות	שמים	לאיש	בעל	הבית
dome, "I/ you (ms)/ he/it resembles, is like," (v. Pi'el, act pat, ms)	ze, "this," (pron, ms)	malchut, "kingdom," (n fs)	shamiyim, "heavens," (n mp)	l'ish, "man, mankind," (lamed DO marker, n ms) 2nd Temple	ba'al, "master, owner," (n ms)	ha'bayit, "the house," (n ms)
שיצא	לחוץ	בבוקר	לשכור	פועלים	לכרם	שלו:
she'yatza, "that/ which/ who/ whom he/it exited, went out," (rel part, v. Pa'al/Qal, qatal, past 3ms)	la'chutza, "to/ for/ belonging to outside, out," (prep, n ms)	boker, "in the morning," (n ms)	liskor, "to rent, to hire," (v. Pa'al)	po'alim, "we/ you (mp)/ they act, work, operators," (v. Pa'al/Qal, act part, mp)	l'kerem, "to/ for/ belonging to (the) vineyard," (prep, n ms)	she'lo, "that/ which/ who/ whom to/ for/ belonging to him/it," (rel part, prep, 3ms pronom)

Interlinear Chart

Chapter 20:2



וחרץ עם פעליו דינר א' ביום ושלח אותם לכרם:

Hebrew Transcription

Translation: And he resolved with his workers for one dinar⁵ for the day, and sent them to the vineyard.

The Scriptures: And when he had agreed with the workers for a denarius a day, he sent them into his vineyard.

Aramaic:

מי דה חמ פחלה חק דינארה סעדיא אסא לחורמ

Now, he qats {bargained} with the phale {the laborers} for a diynara {a denarius} in a day. And he sent them unto karmeh {his vineyard}.

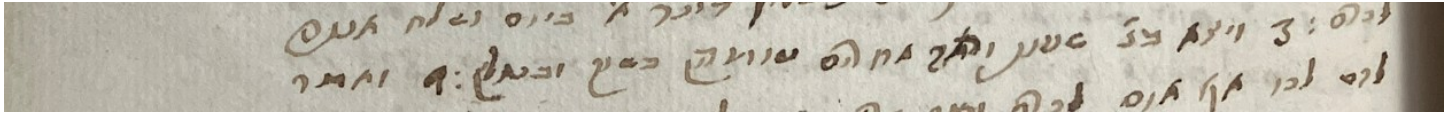
וחרץ	עם	פעליו	דינר ⁶	א'	ביום	ושלח
l'charatz, and/ but/ so/ or he/it resolved, notched," (v Pa'al/Qal, qatal, past, 3ms)	im, "with," (prep)	po'alav, "his/its laborers, hired men, employees, makers," (n mp, 3ms obj)	dinar, "silver dinar is 1/24 of a gold dinar, money," (n ms)	echad, "one," (card num) abbrev	b'yom, "in/ with/ by (the) day," (prep, n ms)	v'shalch, "and/ but/ so/ or he sent," (v. Pa'al/Qal, qatal, past, 3ms)
אותם	לכרם:					
otam, "them/ those," (prep pron 3 mp)	l'kerem, "to/ for/ belonging to (the) vineyard," (prep, n ms)					

Interlinear Chart

⁵ Dinar was a silver coin of ancient Rome, minted around 211 BC.

⁶ Historically, the zuz and dinar were used interchangeably. See footnote on Cochin Hebrew Matthew 17:24.

Chapter 20:3



ויצא בג' שעות וראה אחרים עומדין בשוק ובטלין:

Hebrew Transcription

Translation: And he went in three **hours** and saw others standing in the market, **and unemployed**.

The Scriptures: And he went out about the third hour and saw others standing idle in the market-place,

Aramaic:

והו' יצא בג' שעות וראה אחרים עומדין בשוק ובטלין

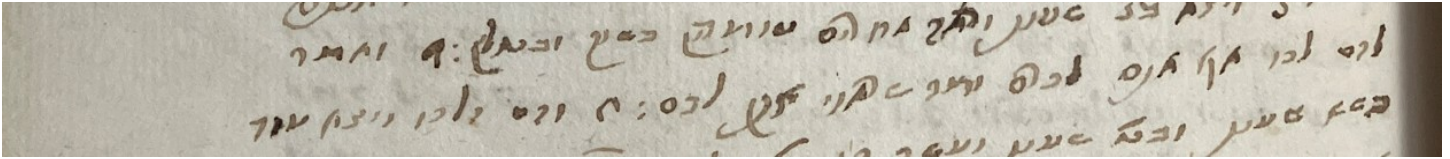
And he went out in the third hour and saw others who were standing idle in the shuqa {the marketplace}.

ויצא	בג'	שעות	וראה	אחרים	עומדין	בשוק
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	b' gimmel, "in/ with/ by (the) three," (prep, abbrev for card num)	sha'ot, "hours," (n fp)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	acherim, "others, another, different," (adj mp)	Omedin, "I/ you (ms)/ he/it stand(s)," (v. Pa'al/Qal, act part, Ar. mp) Aramaism	b'shuk, "in/ with/ by (the) market," (prep, n fs)
ובטלין ⁷ :						
u'tilin, "and/ but/ so/ or I/ you (ms)/ he/ it was deprived of work, unemployed," (v. Pa'al/Qal, act part ms)						

Interlinear Chart

⁷ It appears the writer intended to write this as a Hif'il, but with the Aramaic suffix meaning, "One who is unemployed." So this definition represents the Hif'il voice.

Chapter 20:4



ואמר להם לכו אף אתם לכרם ומה שראוי אתן לכם:

Hebrew Transcription

Translation: And he said to them, “Go **also** you to the vineyard, and whatever is appropriate I will give to you.”

The Scriptures: and said to them, ‘You too go into the vineyard, and whatever is right I shall give you.’ And they went.

Aramaic:

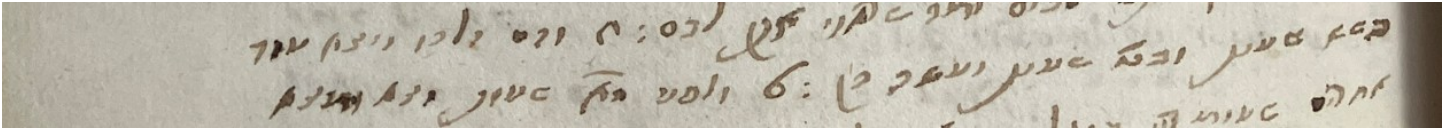
ואמר להם ולא אפ אטלם לכו אף אתם לכרם ומה שראוי אתן לכם:

And he said unto them, ‘You also go unto the karma {the vineyard}, and I will give unto you the thing that is right.’

ואמר	להם	לכו	אף	אתם	לכרם	ומה
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	l'chu, “(to men) go! (v. Pal/Qal, imp, 2ms)	af, “even, also,” (conj)	atem, “you (mp),” (2mp pron)	l'kerem, “to/ for/ belonging to (the) vineyard,” prep, (prepm n ms)	u'mah, “and/ but/ so/ or what?” (pron)
שראוי	אתן	לכם:				
she're'uy, “fitting, appropriate, worthy,” (adj ms)	eten, “I will give,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)				

Interlinear Chart

Chapter 20:5



והם הלכו ויצא עוד בשש שעות ובט' שעות ועשה כן:

Hebrew Transcription

Translation: And they went. Then he went out again **in** six **hours** and **in** nine **hours**, and he did *just* so.

The Scriptures: Having gone out again about the sixth and the ninth hour, he did likewise.

Aramaic:

ܡܬܢ ܕܗ ܐܘܠܐ ܡܬܦܐ ܐܡܪ ܕܥܠ ܫܬܐ ܫܥܘܬܐ ܡܬܬܝܬ ܡܬܬܝܬ

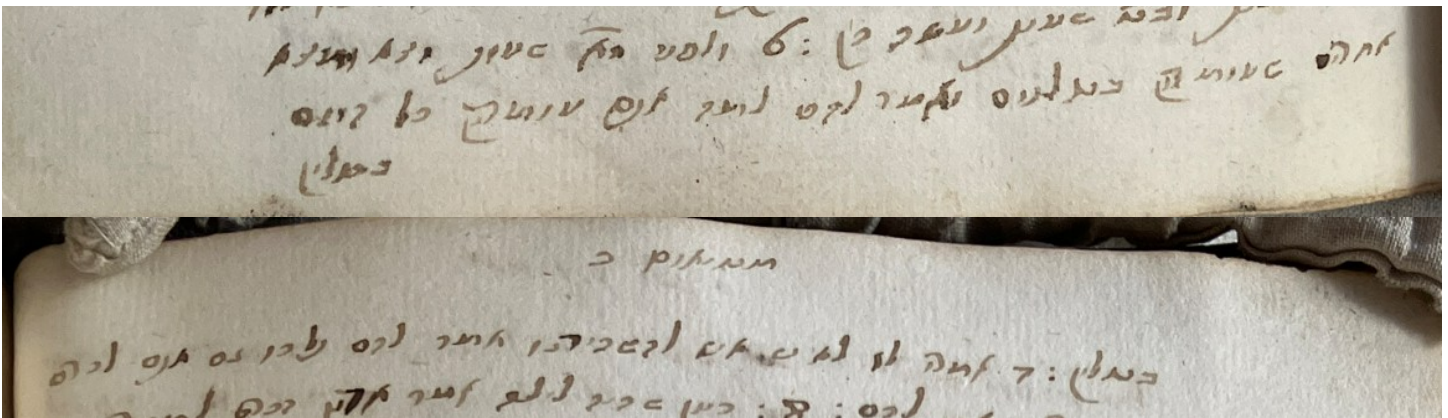
Then they departed. And he went out again in the sixth, and in the ninth hour, and did likewise.

והם ⁸	הלכו	ויצא	עוד	בשש	שעות	ובט'
va'hem, "and/ but/ so/ or they," (pron, mp)	halchu, " they went," (v. Pa'al/Qal, qatal, past, 3mp)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	od, "yet, still, more, again," (adv)	b'shesh, "in/ with/ by (the) six," (prep, card num)	sha'ot, "hours," (n fp)	uv'tet, "and/ but/ so/ or in/ with/ by (the) nine," (prep, card num)
שעות	ועשה	כן:				
sha'ot, "hours," (n fp)	v'asa, "and/ but/ so/ or he or it did" (v. Pa'al/Qal, qatal, past, 3ms)	ken, "yes, so, thus," (adv)				

Interlinear Chart

⁸ The double pronoun could be intentional to express inflection.

Chapter 20:6



ולפני יא' שעות יצא ומצא אחרים שעומדין בטלנים ואמר להם למה אתם עומדין כל היום בטלין:

Hebrew Transcription

Translation: And before eleven **hours**, he went out and found others who were standing, and unemployed, and he said to them, “Why are you standing all day *long* unemployed?”

The Scriptures: And about the eleventh hour, having gone out, he found others standing idle, and said to them, ‘Why do you stand here idle all day?’

Aramaic:

והלא, עד חצות שבת נפח האשכנזי ומסבך הכללית האכזר למה, כח מסבך אטלס, מהח כלל הכללית

And about eleven hours he went out and found others who were standing, and idle, and he said unto them, ‘Why are you standing all day, and idle?’

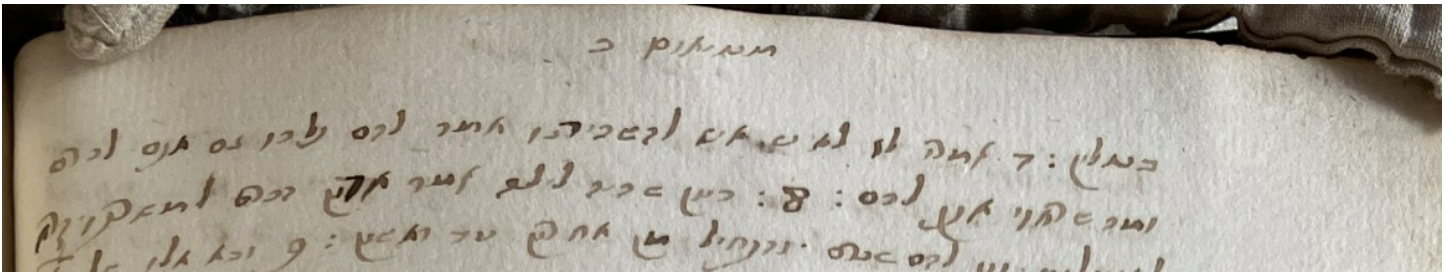
שעומדין	אחרים	ומצא	יצא	שעות	יא	ולפני
she'omedin, “that/ which/ who/ whom we/ you (mp)/ they, those standing,” (v. Pa'al/Qal, act part, mp) Aramaism	acherim, “others, another, different,” (adj mp)	umatza, “and/ but/ so/ or he/it found,” (v. Pa'al/Qal, qatal, past, 3ms)	yotzeh, “I/ you (ms)/ he/it goes out,” (v. Pa'al/Qal, act part, ms)	sha'ot, “hours,” (n fp)	yod-alef, “eleven,” (abbrev, card num)	v'lifnei, “and/ but/ so/ or before, before the face of, before me, in front of,” (prep)
כל	עומדין	אתם	למה	להם	ואמר	בטלנים
kol, “all,” (n ms)	omedin, “we/ you (mp)/ they, those standing,” (v. Pa'al/Qal, act part, mp) Aramaism	atem, “you (mp),” (2mp pron)	lama, “why? what purpose, for whatsoever,” (adv)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	batlanim, “idlers, loafers, cease from work, unemployed,” (n mp)

					בטלין:	היום
					betalin, “vanity, idleness.” (n fp) Aramaism	ha’yom, “the day,” (n ms)

Interlinear Chart



Chapter 20:7



אמרו לו לא יש איש להשכירנו אמר להם תלכו גם אתם לכרם ומה שראוי אתן לכם:
Hebrew Transcription

Translation: They said to him, “**There is no man to hire** us.” He said to them, “You are also to go to the vineyard, and whatever is appropriate I will give you.”

The Scriptures: They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard, and whatever is right you shall receive.’

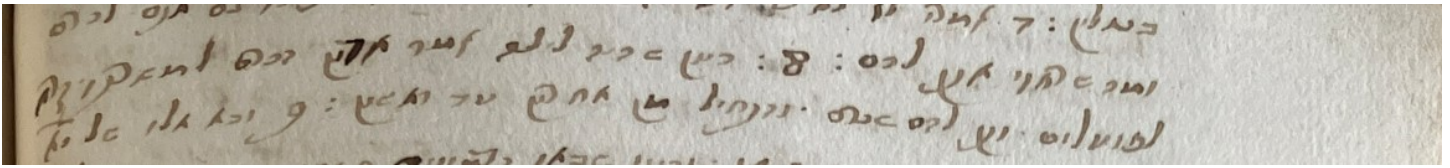
Aramaic:

אמרו למ דלה אנה אלה אכז למס ולם אפ אטלם לבזח סכדמ דלה נכבא אטלם
They said unto him, ‘Because no one has hired us.’ He said unto them also, ‘You also go unto the karma {the vineyard}, and you will receive the thing that is right.’

אמרו	לו	לא	יש	איש	להשכירנו	אמר
amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lo, “no, not,” (neg part)	yesh, “there is, there exists,” (part)	eish, “man, masculine, hero, everyone, each one, anybody, lord, husband, (n ms)	l’ha’sachir’nu, “to hire us,” (v. Hif’il, inf constr, 1cp obj)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)
להם	תלכו	גם	אתם	לכרם	ומה	שראוי
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	telchu, “you (mp). will go,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	gam, “again, also, too, in addition, even, as well,” (part)	atem, “you (mp),” (2mp pron)	l’kerem, “to/ for/ belonging to (the) vineyard,” (prep, n ms)	u’mah, “and/ but/ so/ or what” (pron)	she’ra’uy, “that/ which/ who/ whom fitting, appropriate, worthy,” (rel part, adj ms)
אתן	לכם:					
eten, “I will give,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)					

Interlinear Chart

Chapter 20:8



כיון שהיה לילה אמר אדון הכרם למשרתו קרא לפועלים ותן להם שכרם והתחיל מן אחרין עד ראשון:
Hebrew Transcription

Translation: As soon as **it was night**, the master of the vineyard said to his attendant, “Call for the workers and **give** to them their wages and begin from the last to the first!”

The Scriptures: And when evening came, the master of the vineyard said to his manager, ‘Call the workers and pay them their wages, beginning with the last to the first.’

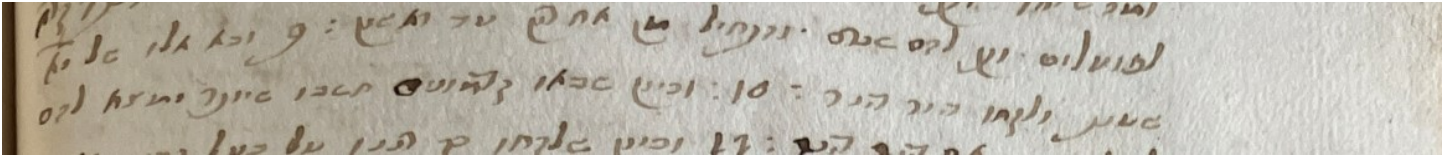
Aramaic:

בִּנְתִּימָא דִּיכְּזִיבָא מִרְּמָשָׁא בִּנְתִּימָא דִּיכְּזִיבָא מִרְּמָשָׁא בִּנְתִּימָא דִּיכְּזִיבָא
Now, when it was ramsha {evening}, the Mare Karma {the Vineyard Lord} said unto rabaytheh {his steward}, ‘Call the phale {the laborers} and give unto them agarhun {their wages}, and begin from the last ones {i.e. the last ones hired}, and until the first ones {i.e. the first ones hired}.’

כיון	שהיה	לילה	אמר	אדון	הכרם	למשרתו
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	laylah, “night,” (n ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	adon, “master, lord,” (n ms)	ha'kerem, “the vineyard,” (n ms)	l'misrato, “to/ for/ belonging to his/its attendant,” (prep, n ms, 3ms pronom)
קרא	לפועלים	ותן	להם	שכרם	והתחיל	מן
kra!, (to a man) “Call,” (v. Pa'al/Qal, imp, 2ms)	l'po'alim, “to/ for/ belonging to (the) workers,” (prep, n mp)	v'ten! “and/ but/ so/ or give!” (v. Pa'al/Qal, imp, 2ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	scharam, “their payment, wage,” (n ms, 3mp pronom)	v'hat'he! “and/ but/ so/ or (to a man) start, begin!” (v. Hif'il, imp, 2ms)	min, “from, of, than,” (prep)
אחרון	עד	ראשון				
achoron, “last,” (adj ms)	ad, “until,” (prep)	rishon, “first,” (adj ms)				

Interlinear Chart

Chapter 20:9



ובא אלו של י"א שעות ולקחו דינר דינר:

Hebrew Transcription

Translation: “And those came for eleven hours, and they **took** a dinar coin *each*.”

The Scriptures: And when those came who were hired about the eleventh hour, they each received a denarius.

Aramaic:

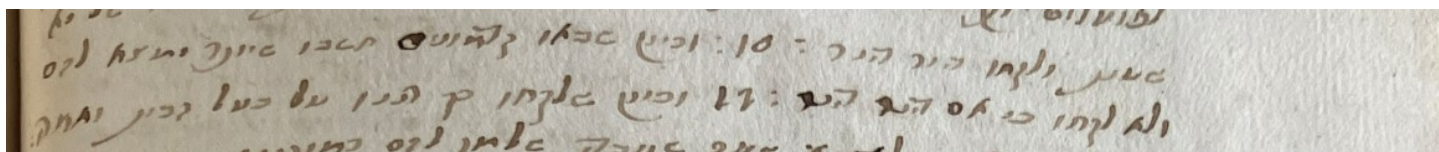
וּבְאֵלֵּי יוֹד־אֵלֶּפֶת שְׁעוֹת וְלָקְחוּ דִּינָר דִּינָר

And those who *started after* eleven hours, came, and each received a diynar {a denarius}.

ובא	אלו	של	יא	שעות	ולקחו	דינר
v'bo, “and/ but/ so/ he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	alv, “these, those,” (pron)	shel, “to, for, of, belonging to,” (prep)	yod-aleph, “eleven,” abbr (card num)	sha'ot, “hours,” (n fp)	lakchu, “they took,” (v. Pa'al/Qal, qatal past, 3mp)	dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)
						דינר
						dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)

Interlinear Chart

Chapter 20:10



וכיון שבאו קדמונים חשבו שיותר ימצא להם ולא לקחו כי אם דינר דינר:

Hebrew Transcription

Translation: “And when the first came, they thought **that he would acquire** more for them. And they **did not take, but rather** a dinar coin *each*.”

The Scriptures: And when the first came, they thought they would receive more. But they too received each a silver piece.

Aramaic:

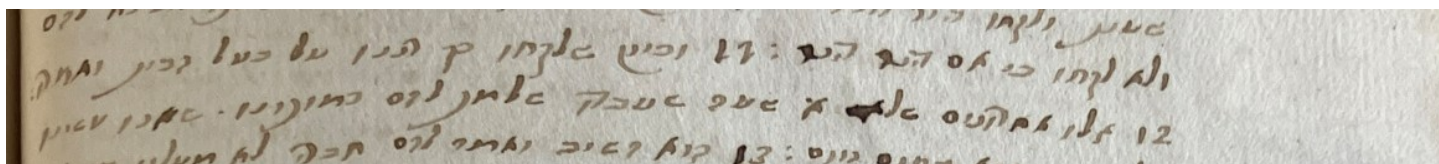
מבד ארמא מדינא שבוה דגלגל שפליה מדינא דגלגל אפ מדינא

And when the qadmaya {the first ones} came, sabaru {they had hoped} that they were receiving more, and they also each received a diynar {a denarius}.

להם	ימצא	שיותר	חשבו	קדמונים	שבאו	וכיון
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yimatza, “he/it will be found,” (v. Nif’al, yiqtol, pssv fut, 3ms)	she’yoter, “that/ which/ who/ whom, more, more than,” (rel part, adv)	chashvu, “they thought, planned, calculated,” (v. Pa’al/Qal, qatal, past, 3cp)	kadmonim, “ancient, prehistoric, first,” (adj mp)	she’ba’u, “that/ which/ who/ whom they came,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	l’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
ולא	לקחו	כי	אם	דינר	דינר:	
v’ lo, “not, no” (neg part)	lakchu, “he/it took,” (v. Pa’al/Qal, qatal past 3mp)	ki, “for, since, because,” (conj)	im, “if, whether, except, but rather,” (conj)	dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)	dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)	dinar, “silver dinar is 1/24 of a gold dinar, money,” (n ms)

Interlinear Chart

Chapter 20:11



וכיון שלקחו כך רגנו על בעל הבית ואמרו:

Hebrew Transcription

Translation: “And when they **took** **it**, thus they murmured about the **owner** of the house, and they said,”

The Scriptures: And when they received it, they grumbled against the householder,

Aramaic:

ܡܢ ܥܡܠܐ ܕܩܠܢܐ ܠܡܪܝܐ ܒܝܬܐ ܕܡܪܝܐ

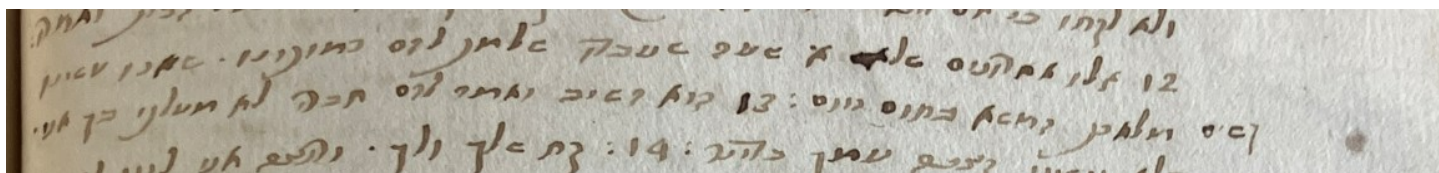
And when they received it, ratenu {they murmured} against the Mare Baytha {the House Lord}.

וכיון	שלקחו	כך	רגנו	על	בעל	הבית
I' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)	shelakchu, “that/ which/ who/ whom they took,” (rel part, v. Pa'al/Qal, qatal past, 3mp)	kach, “is so, thus, therefore, this way,” (conj)	ragnu, “they murmured, complained, grumbled,” (v. Pa'al/Qal, qatal past, 3mp)	al, “upon, on, because, about, on account of” (prep)	ba'al, “master, owner,” (n ms)	ha'bayit, “the house,” (n ms)
ואמרו ⁹ :						
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, wayyiqtol, past, 3mp)						

Interlinear Chart

⁹ The word ואמרו (v'amru) is a wayyiqtol form that was created sometime during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse, or perhaps the verb alone, could be an insertion or a translation, possibly due to manuscript deterioration. Thus, it wouldn't be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 20:12



אלו אחרונים שלא א' שעה שעבדו שלמת להם כמותינו שאנו עשינו מלאכת המשא בחום היום:
Hebrew Transcription

Translation: ““These last ones who **did not** work one hour, you **paid** *them* the same as us, for we did the heavy **work in the** heat of the day.””

The Scriptures: saying, ‘These last have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.’

Aramaic:

מאכדח מלח אנוח עא עא בחרה מאכדח אנוח בחר דעפל מפרח דמלחא מנמלחא

And they said, ‘These last ones worked one hour, and you made them equal with us who bore the burden of the day, and its heat!’

אלו	אחרונים	שלא	א'	שעה	שעבדו	שלמת
alv, “these,” (pron)	acharonim, “last,” (adj mp)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	echad, “one,” (card num) abbrev	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	shiabdu, “that/ which/ who/ whom they worked, labored,” (rel part, v. Pa'al/Qal, qatal, past, 3mp)	shilamata, “that/ which/ who/ whom you paid,” (rel part, v. Pa'al/Qal, qatal, past, 2ms)
להם	כמותינו	שאנו	עשינו	מלאכת	המשא	בחום
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	k’moti’nu, “as, like, equal to us, ourselves,” (adv, obj 1cp)	she’anu, “that/ which/ who/ whom we,” (rel clause, 1cs pronom)	asinu, “we made, did,” (v. Pa'al/Qal, qatal, past, 1cs)	melecheth-, “labor, work, service of-,” (n fs, constr)	hamassa, “the burden, load,” (n ms)	be’chom, “by/ with/ in (the) heat,” (prep, n ms)
						היום:
						ha’yom, “the day,” (n ms)

Interlinear Chart

12 עליו אמת
קס"ח ואלהם קמא בתוס' מים: 13 קמא דאיב נאמר להם חכה לא תטלן בך אע
כל עיני צדק שנתן כלה: 14: 15: 16: 17: 18: 19: 20: 21: 22: 23: 24: 25: 26: 27: 28: 29: 30: 31: 32: 33: 34: 35: 36: 37: 38: 39: 40: 41: 42: 43: 44: 45: 46: 47: 48: 49: 50: 51: 52: 53: 54: 55: 56: 57: 58: 59: 60: 61: 62: 63: 64: 65: 66: 67: 68: 69: 70: 71: 72: 73: 74: 75: 76: 77: 78: 79: 80: 81: 82: 83: 84: 85: 86: 87: 88: 89: 90: 91: 92: 93: 94: 95: 96: 97: 98: 99: 100: 101: 102: 103: 104: 105: 106: 107: 108: 109: 110: 111: 112: 113: 114: 115: 116: 117: 118: 119: 120: 121: 122: 123: 124: 125: 126: 127: 128: 129: 130: 131: 132: 133: 134: 135: 136: 137: 138: 139: 140: 141: 142: 143: 144: 145: 146: 147: 148: 149: 150: 151: 152: 153: 154: 155: 156: 157: 158: 159: 160: 161: 162: 163: 164: 165: 166: 167: 168: 169: 170: 171: 172: 173: 174: 175: 176: 177: 178: 179: 180: 181: 182: 183: 184: 185: 186: 187: 188: 189: 190: 191: 192: 193: 194: 195: 196: 197: 198: 199: 200: 201: 202: 203: 204: 205: 206: 207: 208: 209: 210: 211: 212: 213: 214: 215: 216: 217: 218: 219: 220: 221: 222: 223: 224: 225: 226: 227: 228: 229: 230: 231: 232: 233: 234: 235: 236: 237: 238: 239: 240: 241: 242: 243: 244: 245: 246: 247: 248: 249: 250: 251: 252: 253: 254: 255: 256: 257: 258: 259: 260: 261: 262: 263: 264: 265: 266: 267: 268: 269: 270: 271: 272: 273: 274: 275: 276: 277: 278: 279: 280: 281: 282: 283: 284: 285: 286: 287: 288: 289: 290: 291: 292: 293: 294: 295: 296: 297: 298: 299: 300: 301: 302: 303: 304: 305: 306: 307: 308: 309: 310: 311: 312: 313: 314: 315: 316: 317: 318: 319: 320: 321: 322: 323: 324: 325: 326: 327: 328: 329: 330: 331: 332: 333: 334: 335: 336: 337: 338: 339: 340: 341: 342: 343: 344: 345: 346: 347: 348: 349: 350: 351: 352: 353: 354: 355: 356: 357: 358: 359: 360: 361: 362: 363: 364: 365: 366: 367: 368: 369: 370: 371: 372: 373: 374: 375: 376: 377: 378: 379: 380: 381: 382: 383: 384: 385: 386: 387: 388: 389: 390: 391: 392: 393: 394: 395: 396: 397: 398: 399: 400: 401: 402: 403: 404: 405: 406: 407: 408: 409: 410: 411: 412: 413: 414: 415: 416: 417: 418: 419: 420: 421: 422: 423: 424: 425: 426: 427: 428: 429: 430: 431: 432: 433: 434: 435: 436: 437: 438: 439: 440: 441: 442: 443: 444: 445: 446: 447: 448: 449: 450: 451: 452: 453: 454: 455: 456: 457: 458: 459: 460: 461: 462: 463: 464: 465: 466: 467: 468: 469: 470: 471: 472: 473: 474: 475: 476: 477: 478: 479: 480: 481: 482: 483: 484: 485: 486: 487: 488: 489: 490: 491: 492: 493: 494: 495: 496: 497: 498: 499: 500: 501: 502: 503: 504: 505: 506: 507: 508: 509: 510: 511: 512: 513: 514: 515: 516: 517: 518: 519: 520: 521: 522: 523: 524: 525: 526: 527: 528: 529: 530: 531: 532: 533: 534: 535: 536: 537: 538: 539: 540: 541: 542: 543: 544: 545: 546: 547: 548: 549: 550: 551: 552: 553: 554: 555: 556: 557: 558: 559: 560: 561: 562: 563: 564: 565: 566: 567: 568: 569: 570: 571: 572: 573: 574: 575: 576: 577: 578: 579: 580: 581: 582: 583: 584: 585: 586: 587: 588: 589: 590: 591: 592: 593: 594: 595: 596: 597: 598: 599: 600: 601: 602: 603: 604: 605: 606: 607: 608: 609: 610: 611: 612: 613: 614: 615: 616: 617: 618: 619: 620: 621: 622: 623: 624: 625: 626: 627: 628: 629: 630: 631: 632: 633: 634: 635: 636: 637: 638: 639: 640: 641: 642: 643: 644: 645: 646: 647: 648: 649: 650: 651: 652: 653: 654: 655: 656: 657: 658: 659: 660: 661: 662: 663: 664: 665: 666: 667: 668: 669: 670: 671: 672: 673: 674: 675: 676: 677: 678: 679: 680: 681: 682: 683: 684: 685: 686: 687: 688: 689: 690: 691: 692: 693: 694: 695: 696: 697: 698: 699: 700: 701: 702: 703: 704: 705: 706: 707: 708: 709: 710: 711: 712: 713: 714: 715: 716: 717: 718: 719: 720: 721: 722: 723: 724: 725: 726: 727: 728: 729: 730: 731: 732: 733: 734: 735: 736: 737: 738: 739: 740: 741: 742: 743: 744: 745: 746: 747: 748: 749: 750: 751: 752: 753: 754: 755: 756: 757: 758: 759: 760: 761: 762: 763: 764: 765: 766: 767: 768: 769: 770: 771: 772: 773: 774: 775: 776: 777: 778: 779: 780: 781: 782: 783: 784: 785: 786: 787: 788: 789: 790: 791: 792: 793: 794: 795: 796: 797: 798: 799: 800: 801: 802: 803: 804: 805: 806: 807: 808: 809: 810: 811: 812: 813: 814: 815: 816: 817: 818: 819: 820: 821: 822: 823: 824: 825: 826: 827: 828: 829: 830: 831: 832: 833: 834: 835: 836:

Hebrew Transcription

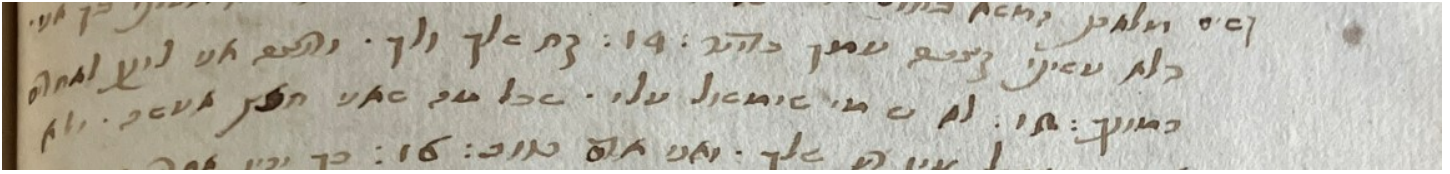
ממדים חסר אמצעי לשימוש חסום, שבו, להחמיל אורח חי לא מוסר כדעתו על חסר

הוא	השיב	ואמר	להם	חברי	לא	מעלתי
hu, "he/it," (pron)	heshiv, "he/it returned, replied," (v. Hifil, qatal, past, 3ms)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	chavrei, "my friend, comrade," (n ms)	lo, "no, not," (neg part)	ma'alti, "I wronged, was unfaithful," (v. Pa'al/Qal, qatal, past, 1cs)

בך	אני	הלא	עשיתי	קציה ¹⁰	עמך	בדינר:
bach, "In/ with/ by you," (prep, 2fs, pronom)	ani, "I," (1cs pron)	h'lo, "the/ that no/not," (neg part)	asiti, "I did, made, have done," (v. Pa'al/Qal, qatal, past, 1cs)	metzi'a, "good bargain, find, deal, agreement," (n fs)	imcha, "with you (ms)," (prep, 2ms pronom)	badinar, "in/ with/ by a silver dinar; 1/24 of a gold dinar, money," (prep, n ms)

¹⁰ It appears this is possibly a misspelling and should be מצ׳אה (*metzi-a*, “good deal, find, bargain”), as קצ׳ה has a different meaning and is nonsensical.

Chapter 20:14



קח שלך ולך ורוצה אני ליתן לאחרים כמותך:

Hebrew Transcription

Translation: “Take what belongs to you and go! But I want to give to **those following** the same as you.”

The Scriptures: Take yours and go. But I wish to give to this last man as also to you.

Aramaic:

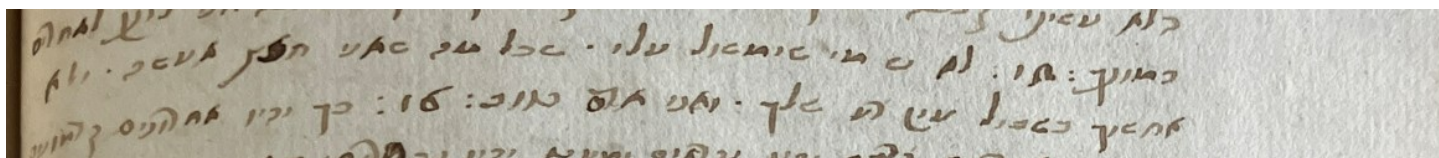
ܩܚ ܕܬܝܢ ܕܝܬܝܢ ܕܐܢܝ ܕܠܝܬܝܢ ܕܐܚܝܪܝܡ ܕܝܬܝܢ ܕܝܬܝܢ

Take yours and go, but, I desire that unto this last one, I should give as unto you.

קח	שלך	ולך	ורוצה	אני	ליתן	לאחרים
kakh!, “(to a man) take!” (v. Pa’al/Qal, imp 2ms)	shelcha, “to, for, of, belonging to you,” (rel part, 2ms pronom)	ve’lech, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2ms pronom)	v’rotzeh, “and/ but/ so/ or I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	liten, “to give, allow,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	l’acherim, “to/ for/ belonging to others, another, different, following,” (prep, adj mp)
						כמותך:
						kemotecha, “like, as, equal to you,” (prep, obj 2ms pronom)

Interlinear Chart

Chapter 20:15



לא יש מי שימשול עלי שכל מה שאני חפץ אעשה ולא אחשוך בשביל עין רע שלך ואני אדם טוב:

Hebrew Transcription

Translation: “There is no one who will rule over my decision, doing what I desire! So, I will not be darkened¹¹ because of your evil eye, and I am a good person.”

The Scriptures: Is it not right for me to do what I wish with my own? Or is your eye evil because I am good?”

Aramaic:

אם לא עליך לִי דְחִיבָא דְאִי אֲחַבְּבִי כִּי־אִם חֲפֵץ כַּעַם דְּאִי לֵב אִי

Or is it not shaliyt {lawful} for me that I may do the thing that I desire to do with my own? Or is aynak biysha {your eye evil} because I am tab {good}?”

לא	יש	מי	שימשול	עלי	שכל	מה
lo, “no, not,” (neg part)	yesh, “there is, there exists,” (part)	mi, “who?” (interog part)	shimshol, “that/ which/ who/ whom he will reign, have dominion,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	alay, “on, upon, about, regarding me,” (prep, 1cs pronom)	sechel, “common sense, logical reasoning, sound decision,” (n ms)	mah, “what?” (interog part)
שאני	חפץ	אעשה	ולא	אחשוך	בשביל	עין
she’ ani, “that/ which/ who/ whom I,” (rel part, 1cs pronom)	chafetz, “I/ you (ms)/ he/it desire(s), wish(es),” (v. Pa’al/Qal, act part, mp)	e’ese, “I will do, create, make,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	v’ lo, “not, no” (neg part)	ochshach, “I will be darkened,” (v. Hif’il, pssv yiqtol, pssv fut, 1cs)	bishvil, “for, because of,” (conj) Mishnaic	ayin, “eye,” (n fs)
רע	שלך	ואני	אדם	טוב:		
ra, “evil, wickedness,” (adj ms)	shelcha, “to, for, of, belonging to you (ms),” (rel part, 2ms pronom)	v’ ani, “and/ but/ so/ or I, I am,” (pron 1cs)	adam, “man,” (n ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)		

Interlinear Chart

¹¹ This example illustrates a Hebrew idiom contrasting an “eye of light” with an “eye of darkness.” The former signifies generosity, while the latter denotes miserliness. This idiom remains in use in contemporary Hebrew. Refer to Matthew 6:23 and Luke 11:34 for further context.

אחשך בשל עש ה' אלך. ואת אדם טוב: 16: כך יבין אלהים קדושים
וקדושים אלהים רבים. יבין עתה ויבין נבחרים: 17: ועבר יאן -

Hebrew Transcription

කුමාරතුංග මාවත, කොළඹ 05

כך	יהיו	אחרונים	קדמונים	וקדמונים	אחרונים	הרבה
kach, “is so, thus, therefore, this way,” (conj)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	acharonim, “last,” (adj mp)	kadmonim, “ancient, prehistoric,” (adj mp)	v’kadmonim, “and/ but/ so/ or the ancients, prehistorics,” (adj mp)	acharonim, “last,” (adj mp)	harbeh, “many, much, a lot,” (adv)
יהיו	נקראים	ומעט	יהיו	נבחרים:		
yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	nika’im, “we/ you (mp), they, those who are named,” (v. Nif’al, act part, mp)	ume’at, “and/ but/ so/ or few, little,” (adv)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	nivcharim, “we/ you (mp)/ they are chosen,” (v. Nif’al, act part, mp)		

¹² This can also be translated as “formerly.”

[illegible]

Hebrew Transcription

അതിനാൽ ഡിജിറ്റൽ മാർക്കറ്റിംഗ്, സോഷ്യൽ മീഡിയ, ഇമേയ്ൽ മാർക്കറ്റിംഗ് തുടങ്ങിയവയെക്കുറിച്ച് പഠനം നടത്തുക.

ועבר	יִשׁוּ	לירושלים	ולקה ¹³	י"ב	תלמידיו	עימו
v'avar, "and/ but/ so/ or he/it was passed," (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	l'yerushalim, "to/ for/ belonging to Jerusalem," (name)	v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, 3ms)	yod-bet, "twelve," abbr for twelve (card num)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	imo, "with him," (prep, 3ms pronom)
ובדרך	אמר	להם:				
ube'darek, "and/ but/ so/ or in/ with/ by (the) path, way, road," (prep, n fs)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)				

¹³ It is noteworthy that this represents the classical and modern spelling of לקח (*lakach*, “to take”). However, it is important to keep in mind that the Mishnaic spelling is typically ליקח (*likach*, “to take”). This variation may be a later textual modification rather than a feature of the First Century tradition.

[illegible]

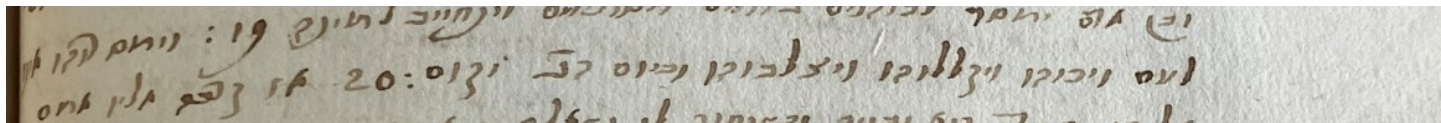
Hebrew Transcription

“behold, we are ascending {going up} unto Urishlim {Jerusalem}, and The Son of Man will be delivered unto the Rabay Kahne {the Priest’s Chiefs} and unto the Saphre {the Scribes}, and they will condemn Him to death.

Interlinear Chart

¹⁴ This word יהיב (*yitchayev*) is a Hit'pael verb binyan that has a reflexive or reciprocal voice. In this situation, it appears to be reflexive, and he will be helping them to condemn himself to death.

Chapter 20:19



וימסרוהו אותו לעם ויכוהו ויקללוהו ויצלבוהו וביום הג' יקום:

Hebrew Transcription

Translation: “And they will deliver him to the **people**¹⁵, and beat him, and curse him, and impale¹⁶ him, and on the third *day he will rise*.¹⁷”

The Scriptures: and deliver Him to the nations to mock and to flog and to impale. And the third day He shall be raised.”

Aramaic:

[illegible]

And they will deliver Him unto the Amme {the Peoples/the Gentiles}, and they will laugh at {mock} Him, and they will scourge {whip/beat} Him, and they will crucify Him. And the third day He will arise.”

וימסרהו	אותו	לעם	ויכוהו	ויקללוהו	ויצלבוהו	וביום
ve'yimaseru'hu, “they will deliver, hand over him,” (v. Pa'al/Qal, yiqtol, 3mp, 3ms obj)	oto, “he/it,” (DO marker, 3ms pronom)	I'am, “to/ for/ belonging to (the) people, nation,” (prep, n ms)	vayikuhu, “and/ but/ so/ or they will beat, strike him,” (v. Hif'il, yiqtol, fut, 3mp, 3ms obj)	v'yekalelu'hu, “and/ but/ so/ or they will curse him,” (v. Pi'el, yiqtol, fut, 3mp, 3ms obj)	v'yetzlavu'hu, “and/ but/ so/ or they will hang, impale, crucify him,” (v. Pi'el, yiqtol, fut, 3mp, 3ms obj)	uba'yom, “in/ with/ by (the) day,” (prep, n ms)
הג'	יקום:					
h'g', abbrev “the third,” (ord num)	yakum, “he/it will rise,” (v. Pa'al/Qal, yiqtol, fut, 3ms)					

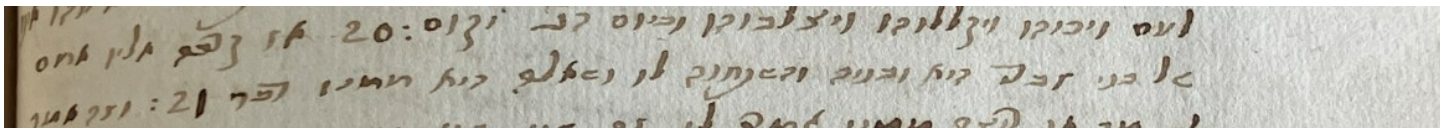
Interlinear Chart

¹⁵ Or can translate to “nation” (singular).

¹⁶ This is also the same word for “crucify.”

¹⁷ This word (יקום - *vekum*) can also be passive and translate as “He will be raised up.”

Chapter 20:20



אז קרבה אליו אמם של בני זבדי היא ובניה והשתחוה לו ושאלה היא ממנו דבר:

Hebrew Transcription

Translation: Then *there* **approached him** the sons of Zebdi (Zebedee) *and* their mother; she **and** her sons. Then bowed down to him, and she asked him **a word**.

The Scriptures: Then the mother of the sons of Zabḏai came to Him with her sons, bowing down and making a request of Him.

Aramaic:

[illegible]

Then, the mother of the sons of Zabday {Zebedee} came near to Him. And she and her sons segdath {bowed down to i.e. worshiped} Him, and was asking Him something.

זבדי	בני	של	אמם	אליו	קרבה	אז
zebdi, “Zebedee,” (name)	benei, “sons, children of,” (n mp constr)	shel, “to, for, of, belonging to,” (prep)	imam, “their mother,” (n fs, 3mp pronom)	elav, “to him/it,” (prep, 3ms pronom)	karva, “she/it approached,” (v. Pa'al/Qal, qatal, past, 3fs)	az, “then, in that case, so,” (conj)
ממנו	היא ¹⁸	ושאלה	לו	והשתחוה	ובניה	היא
mimenu, “of/ from him/it,” (prep, 3ms pronom)	hi, “she/it,” (3fs pron)	v'sha'ala, “and/ but/ so/ or she/it asked,” (v. Pa'al/Qal, qatal, past, 3fs)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'histachavah, “and/ but/ so/ or he/it bowed down,” (v. Hit'pael, qatal, past, 3ms)	uv'aneha, “and/ but/ so/ or her/its sons,” (n mp, 3fs pronom)	hi, “she/it,” (3fa pron)
						דבר:
						dvar, “thing, word, matter,” (n ms)

Interlinear Chart

¹⁸ This pronoun “she” is unnecessary and redundant. Either this is for emphasis, or it is customary for Matthew at that time.

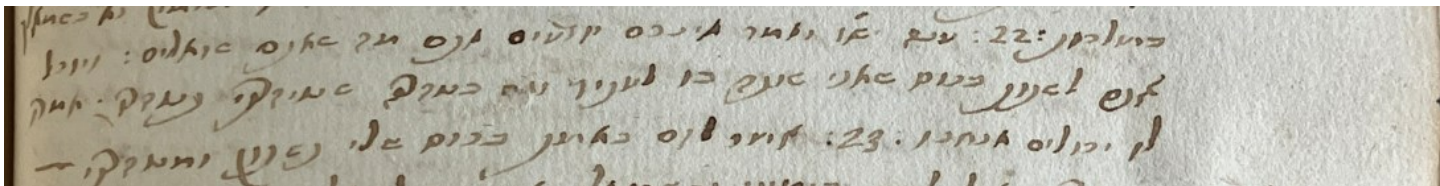
אין בני זמננו קורא ובעת השמיעה מן האמץ הוא חמנו דבר 21: וזק אומר
לך מה מן הדין ממה אמר לו דם אע"פ בני יאבד מן וימנע נא באמץ
במלכות: 22: עתה יאמר אישם יודעים מרס מה אים אואלים: ויבן

Hebrew Transcription

Then He said unto her, “What do you desire? She said unto Him, “Say that these two, my sons, will sit, one on Your right, and one on Your left, in Malkuthak {Your Kingdom}.”

Interlinear Chart

Chapter 20:22



ענה ישׁוֹ ואמר אינכם יודעים אתם מה שאתם שואלים: ויוכל אתם לשנות בכוס שאני שותה בו לעתיד וגם בטהרה שטיהרתי תטהרו אמרו לו יכולים אנחנו:

Hebrew Transcription

Translation: Yeshua answered and said, “You do not know what you ask. Are you able to drink the cup which I am about to drink also, and be **purified** with the **purification** which **purified** me?” They said to him, “We are able.”

The Scriptures: But יהושע answering, said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and to be immersed with the immersion that I am immersed with?” They said to Him, “We are able.”

Aramaic:

[illegible]

Ēshu {Yeshua} answered and said, “You don’t know what you are asking! Are you able to drink the cup that I am destined to drink, or the Immersion {the Baptism} that I am Immersed {Baptized}, will you be Immersed {Baptized}?” They said unto Him, “We are able.”

ענה	יִשׁוּ	וְאָמַר	אֵינֶכֶם	יּוֹדְעִים	אַתֶּם	מָה
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	einchem, “there is not,” (neg part)	yotzim, “we/ you (mo)/ they know,” (v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	mah, “what?” (interrog part)

שאתם	שואלים:	ויוכל ¹⁹	אתם ²⁰	לשתות	בכוס	שאני
she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	sho’alim, “we/ you (mp)/ they, those asking,” (v. Pa’al/Qal, act part, mp)	v’yuchal, “and/ but/ so/ or he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	atem, “you (mp),” (2mp pron)	lishtot, “to drink,” (inf constr)	b’kos, “in/ with/ by (the) glass, cup,” (prep, n fs)	she’ ani, “that/ which/ who/ whom I,” (rel part, 1cs pronom)

¹⁹ This appears to be a misspelling and should be תּוּחַל (tuchal, “you” masculine singular) or תּוּחַלּוּ (tuchlu, “you” masculine plural).

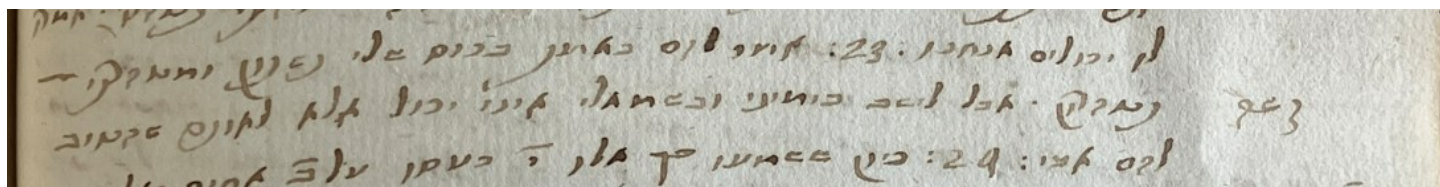
²⁰ The double pronoun could be intentional to express inflection.

שׁוּתָה	בּוּ	לַעֲתִיד	וְגַם	בְּטֹהָרָה	שְׁטִיהֲרִתִּי	תִּטְהָרוּ
shote, “I/ you (ms)/ he/it drink(s),” (v. Pa’al/Qal, act part, ms)	b’o, “in/ with/ by him/it,” (prep, 3ms pronom)	l’atid, “to/ for/ belonging to, intending, about to,” (prep, adj ms)	v’ gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	b’tohora(h), “in/ with/ by (the) she/it is purified, cleansed,” (prep, v. Pi’el, qatal, past, 3fs)	she’tiharti, “that/ which/ who/ whom I cleansed, purified,” (rel part, v. Pi’el, qatal, past, 1cs)	tiharu, “you (mp) will be purified,” (v. Pa’al/Qal, yiqtol, fut, 2mp)
אָמְרוּ	לּוֹ	יְכוּלִים	אֲנַחְנוּ ²¹ :			
amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yecholim, “we/ you (mp)/ they can,” (v. Pa’al/Qal, act part, mp)	anachnu, “we,” (1cp pron)			

Interlinear Chart

²¹ The double pronoun could be intentional to express inflection.

Chapter 20:23



אמר להם באמת בכוס שלי תשתון ומטהרתי תטהרון אבל לישב בימיני ובשמאלי איני יכול אלא לאותם שהטיב להם
אבי:

Hebrew Transcription

Translation: He said to them, “In truth, you will drink of my cup, and my purification you will be purified, but to sit by my right or my left, I cannot, but it is for those of whom my Father prepared.”

The Scriptures: And He said to them, “You shall indeed drink My cup, and you shall be immersed with the immersion that I am immersed with. But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father.”

Aramaic:

אמר להם באמת בכוס שלי תשתון ומטהרתי תטהרון אבל לישב בימיני ובשמאלי איני יכול אלא לאותם שהטיב להם
אבי:

He said unto them, “You will drink Kasi {My Cup}, and the Immersion {Baptism} that I am Immersed {Baptized}, you will be Immersed {Baptized}, but that you may sit at my right, and at my left, isn’t mine to give, except unto those who have been destined by Abi {My Father}.”

אמר	להם	באמת	בכוס	שלי	תשתון	ומטהרתי
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	b'kos, “in /with/ by (the) glass, cup,” (prep, n fs)	she'li, “that/ which/ who/ whom to/ for/ belonging to me,” (prep, 1cs pronom)	tishton, “you (mp) will drink,” (v. Pa'al/Qal, yiqtol, fut, Ar. 2 mp) Aramaism	metoherei, “and/ but/ so/ or I am/you (ms) are/ he/it is purified,” (v. Pi'el, act part, ms)
תטהרון	אבל	לישב	בימיני	ובשמאלי	איני	יכול
titharon, “you (mp) will be purified,” (v. Pa'al/Qal, yiqtol, fut, Ar. 2mp) Aramaism	aval, “indeed, truly, verily, surely, but,” (adv)	leyashev, “to sit, settle, inhabit,” (v. Pi'el, inf constr)	b'yemini, “in/ with// by my right,” (n ms, 1cs pronom)	v'b'smoli, “and/ but/ so/ or in/ with/ by my left,” (prep, n ms, 1cs pronom)	eini, “I am not,” (neg part, 1cs)	yachol, “I/ you (ms) he/it can, is able,” (v. Pa'al/Qal, act part, ms)

		אבי	להם	שהטיב	לאותם	אלא
		avi, “my father,” (n ms, 1 cs pronom)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	she’hetiv, “that/ which/ who/ whom he/it had prepared,” (v. Hif’il, qatal, past, 3ms)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	ele, “but, only, however,” (conj)

Interlinear Chart

לפי אמו: 29: כן באנוך אל ד' בעמך על שם אמו קאנז 20
ב' קומהג אז קד אים יא ואמר רבו במוב ב גדולים אל איכוס וכן חסלים עליהם

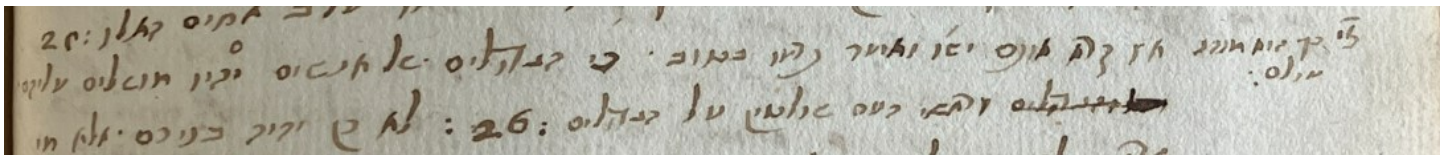
Hebrew Transcription

Now, when the esra {the ten} heard *of it*, they were angry concerning those two brothers.

כיוון	ששמעו	כך	אלו	”	כעסו	על
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’samu, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)	kach, “is so, thus, therefore, this way,” (conj)	alv, “these,” (pron)	yod, “ten,” (abbrev, card num)	ka’asu, “they were angry,” (v. Pa’al/Qal, qatal, past, 3mp)	al, “upon, on, because, due to, on account of” (prep)
ב’	אחים	האלו:				
bet, “two,” (card num)	achim, “brothers,” (n mp)	ha’elu, “the these,” (3mp pron)				

Interlinear Chart

Chapter 20:25



אז קרא אותם ישו ואמר תדעו כטוב כי הגדולים של אנשים יהיו מושלים עליהם וראשי העם שולטון על הגדולים:

Hebrew Transcription

Translation: Then Yeshua called them and said, “You know as well that the leaders of the people will have dominion over them, and the chiefs of the people rule over the leaders.”

The Scriptures: But יהושע called them near and said, “You know that the rulers of the nations are masters over them, and those who are great exercise authority over them.

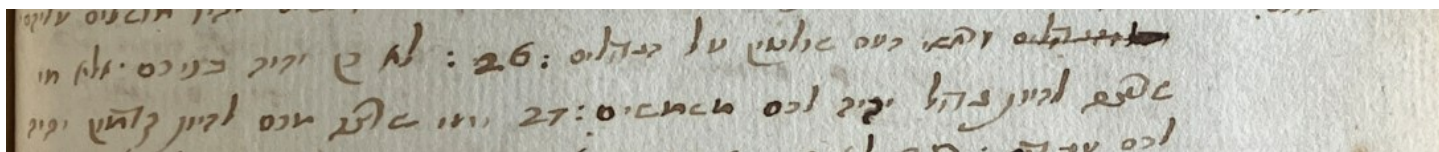
Aramaic:

And Eshu {Yeshua} called to them and said unto them, “You know that the Rishayhun {the Heads of the Amme {the Peoples/the Gentiles}} are marayhun {their lords} and their Chiefs are rulers over them.

אז	קרא	אותם	יִשׁוּ	ואמר	תדעו	כטוב
az, “then, in that case, so,” (conj)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	otam, “them/ those,” (prep pron 3 mp)	Yeshua, (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ted’u, “you (mp) will know, perceive,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	ke’tov, “as/ like good, well,” (adv, n ms)
כי	הגדולים	של	אנשים	יהיו	מושלים	עליהם
ki, “for, since, because,” (conj)	ha’gdolim, “big, large, distinguished men,” (adj mp)	shel, “to, for, of, belonging to,” (prep)	anashim, “men,” (n mp)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	moshlim, “we/ you (mp)/ they rule,” (v. Pa’al/Qal, act part, mp)	aleihem, “upon them,” (prep, 3 mp pronom)
וראשי	העם	שולטון	על	הגדולים		
v’rashei-, “and/ but/ so/ or heads of-,” (n mp constr)	h’am, “the people,” (n ms)	shilton, “rulership jurisdiction,” (n ms) Mishnaic	al, “upon, on, because, due to, on account of” (prep)	ha’gdolim, “big, large, distinguished men” (adj mp)		

Interlinear Chart

Chapter 20:26



לא כן יהיה ביניכם אלא מי שרצה להיות גדול יהיה לכם משמשים:
Hebrew Transcription

Translation: “Not so should it be between you, but whoever wants to be great, let him be your **servants**.”

The Scriptures: But it shall not be so among you, but whoever wishes to become great among you, let him be your servant.

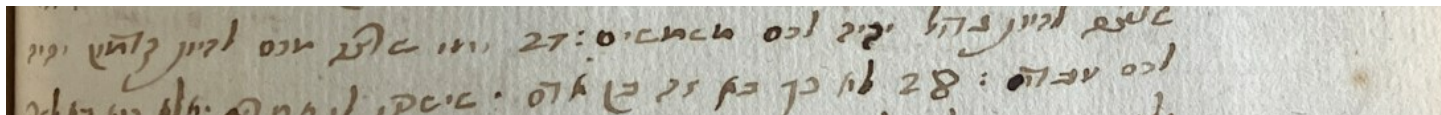
Aramaic:

לא דהי מחבא נממא כמלכא אלא דהי כח כמלכא דממא זכא נממא לחי ממשמ
But, it shall not be thus among you, but rather, whoever among you that might desire to be great, should be for you a mashamshana {a minister}.

לא	כן	יהיה	ביניכם	אלא	מי	שרצה
lo, “no, not,” (neg part)	ken, “yes, so, thus,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	beneichem, “between you (mp),” (prep, 2mp pronom)	ele, “but, only, however,” (conj)	mi, “who?” (interrog part)	she’ratza, “that/ who/ whom he/it wanted,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)
להיות	גדול	יהיה	לכם	משמשים:		
lihiyot, “to be,” (v. Pa’al/Qal, inf constr)	gadol, “big, large, great,” (adj ms)	yihye, “let him/it be,” (v. Pa’al/Qal, jssv, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	meshamshim, “we/ you (mp)/ they, those serving,” (v. Pi’el, act part, mp)		

Interlinear Chart

Chapter 20:27



ומי שרצה מכם להיות קדמון יהיה לכם עבדים:

Hebrew Transcription

Translation: “And whoever from you wants to be first, let him be your **servants**.”²²

The Scriptures: And whoever wishes to be first among you, let him be your servant,

Aramaic:

הנהגת הדין כהנהגת הדין

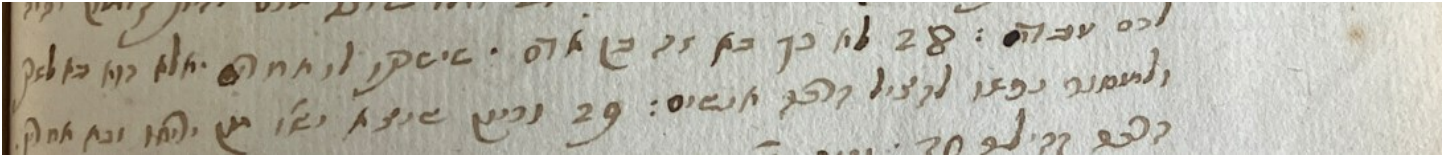
And he who among you desires that he should be the qadmaya {the first}, he should be for you an abda {a servant},

ומי	שרצה	מכם	להיות	קדמון	יהיה	לכם
u'mi, “and/ but/ so/ or who,” (inter part)	she'ratza, “that/ which/ who/ whom he/it wanted,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	me'kem, “from/ of you (mp);” (prep, 2mp pronom)	lihiyot, “to be;” (v. Pa'al/Qal, inf constr)	kadmon, “ancient, prehistoric, preceded,’ (adj ms)	yihye, “he/it will be;” (v. Pa'al/Qal, yiqtol, fut, ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)
עבדים:						
avadim, “slaves, servants, works,” (n mp)						

Interlinear Chart

²² Take note that this word for “servants” is עבדים (*avdim*). But in verse 26, the Hebrew word used is משמשים (*meshamshim*).

Chapter 20:28



לא כך בא זה בן אדם שישרתו לו אחרים אלא הוא בא לשרת ולמסור נפשו להציל הרבה אנשים:
Hebrew Transcription

Translation: Thus, **this Son of man did not come for others to serve him, but he came to serve and deliver himself over to save many people.**

The Scriptures: even as the Son of Adam did not come to be served, but to serve, and to give His life as a ransom for many.”

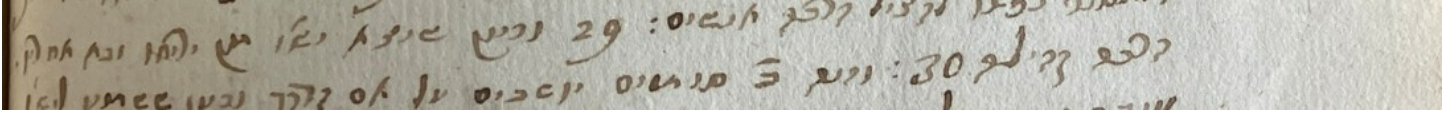
Aramaic:

אחבר דכחם דאנשא לה אהלא השתבח אלה השבח מהגלל נפשו פחזמה על שפא
just as The Son of Man didn't come that He might be neshtama {served}, but rather, that He might nashame {serve}, and that He should give Naphsheh {His Soul/Himself} phurqana {a ransom} for many.”

לא	כך	בא	זה	בן	אדם	שישרתו
lo, “no, not,” (neg part)	kach, “is so, thus, therefore, this way,” (conj)	ba, “he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	ze, “this,” (pron, ms)	ben, “son,” (n ms)	adam, “man,” (n ms)	she'yishartu, “that/ which/ who/ whom they will serve,” (v. Pi'el, yiqtol, fut, 3mp)
לו	אחרים	אלא	הוא	בא	לשרת	ולמסור
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	acherim, “others, another, different,” (adj mp)	ele, “but, only, however,” (conj)	hu, “he/it,” (pron)	ba, “he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	lesharet, “to serve, attend,” (v. Pi'el, inf constr)	ve'linsor, “and/ but/ so/ to transfer, send,” (v. Pa'al/Qal, inf constr)
נפשו	להציל	הרבה	אנשים:			
nafsho, “his/its soul,” (n fs, 3ms pronom)	lehatzil, “to save, rescue,” (v. Hif'il, inf constr)	harbeh, “many, much, a lot,” (adv)	anashim, “men,” (n mp)			

Interlinear Chart

Chapter 20:29



וכיון שיצא ישו מן יריחו ובא אחריו הרבה קהילה:

Hebrew Transcription

Translation: And when Yeshua went from Yeriho (Jericho), then a great community followed him.

The Scriptures: And as they were leaving Yeriho, a large crowd followed Him.

Aramaic:

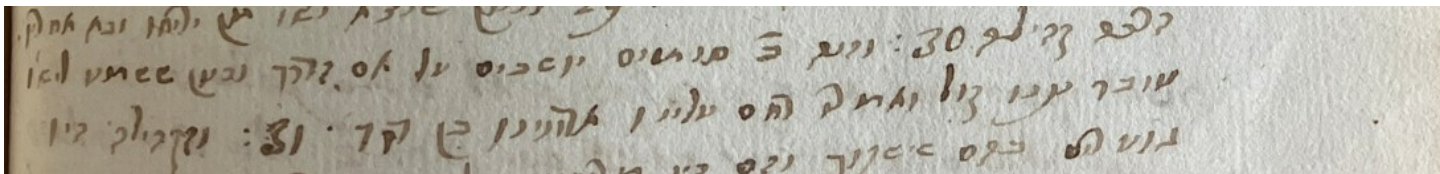
ܡܕܢ ܢܦܨ ܡܥܬܐ ܕܗܝܬܐ ܡܥܬܐ ܕܗܝܬܐ ܡܥܬܐ ܕܗܝܬܐ

And when Eshu {Yeshua} went out from Yrikhu {Jericho}, a large kensha {crowd} was coming after {i.e. following} Him.

וכיון	שיצא	ישו	מן	יריחו	ובא	אחריו
l' kevan, "and/ but/ so/ or because, as soon as, when," (conj)	she'yatza, "that/ which/ who/ whom exited, went out," (rel part, v. Pa'al/Qal,qatal, past 3ms)	Yeshua, (name)	min, "from, of, than," (prep)	yeriho, "Jericho," (name)	v'bo, "and/ but/ so/ he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	acharav, "after him/it," (prep, pron 3ms)
הרבה	קהילה:					
harbeh, "many, much, a lot," (adv)	kehila, "community, congregation," (n fs)					

Interlinear Chart

Chapter 20:30



והנה ב' סומים יושבים על אם הדרך וכיון ששמע ליש' עובר נתנו קול ואמרו רחם עלינו אדונינו בן דוד:

Hebrew Transcription

Translation: And behold, two blind ones sat on **the mouth of** the road, and when they heard Yeshua passing, they gave a shout and said, “Have mercy on us, **our** Lord, son of David!”

The Scriptures: And see, two blind men sitting by the way, having heard that יהושע was passing by, cried out, saying, “Have compassion on us, O Master, Son of Dawid!”

Aramaic:

And behold, two samaya {blind men} were sitting on the side of the road, and when they heard that Eshu {Yeshua} was passing by, they gave a cry out, and were saying “Ethrakham {Have mercy} upon us Mari {My Lord}, Son of David!”

Gebhardt-Klein Translation: And lo, two blind-men sat on a canal of the road, and when they heard Yesh`u passing by, they gave a shout and said, “Have mercy on us, our Lord, son of David!”

והנה	ב'	סומים	יושבים	על	אם	הדרך
v'hine, "and/ but/ so/ or behold!" (part)	bet, "two," (card num)	somim, "we/ you (mp)/ they are blind," (v. Pa'al/Qal, act part, mp)	yoshvim, "we/ you (mp)/ they, those who sit, dwell," (v. Pa'al/Qal, act part, mp)	al, "upon, on, because, due to, on account of" (prep)	em, "mother, womb, mouth of womb," (n fs)	ha'derek, "the way, path, road," (n fs)

וכיון	ששמע ²³	ליש'ו	עובר	נתנו	קול	ואמרו
l' kevan, "and/ but/ so/ or because, as soon as, when," (conj)	she' shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	l'yeshu, "to/ for/ belonging to Yeshua," (prep, name)	over, "I/ you (ms)/ he/it pass(es)," (v. Pa'al/Qal, act part, ms)	natnu, "they gave," (v. Pa'al/Qal, qatal, 3mp)	kol, "voice, sound," (n ms)	v' amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)

²³ It appears this word is missing the vav suffix for ששמעו (*she'shema'u*) meaning, “they heard.” This is probably a scribal error.

		דוד:	בן	אדונינו	עלינו	רחם
		David, (name)	ben, "son," (n ms)	adoneinu, "our Master, Lord," (n ms, 1cp pronom)	aleinu, "on us," (prep, 1cp pronom)	rachem, (to a man) "pity!" (v. Pi'el, imp, 2ms)

Interlinear Chart

דוד: 32: נס ישי ענה (נס ונאמר) נס קין מלהים קולס ונאמר חס עלינו בן
 גוהם בנס אסתר נס קין מלהים קולס ונאמר חס עלינו בן
 דוד: 32: נס ישי ענה (נס ונאמר) נס קין מלהים קולס ונאמר חס עלינו בן

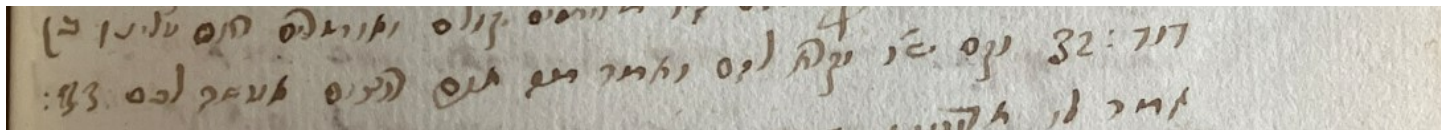
Hebrew Transcription

והקהילה	היו	גוערים	בהם	שישתוק	והם	היו
v'ha'kehila, "and/ but/ so/ or the community, congregation," (n fs)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	go'arim, "we/ you (mp)/ they, those scold," (v. Pa'al/Qal, act part, mp)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)	she'yishtok, "that/ which/ whom who he/it will be silent," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	va'hem, "and/ but/ so/ or they," (pron, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)

מרימים	קולם	ואומרים	רחם	עלינו	בן	דוד:
merimim, "we/ you (mp)/ they, those raise," (v. Hif'il, act part, mp)	kolam, their sound, voice," (n mp, 3mp pronom)	ve' omrim, "and/ but/ so/ or we/ you (mp)/ they, those saying," (v. Pa'al/Qal, act part)	rachem, (to a man) "pity!" (v. Pi'el, imp, 2ms)	alinu, "on us," (prep, 1cs)	ben, "son," (n ms)	David, (name)

Interlinear Chart

Chapter 20:32



וקם ישׁוֹ וקרא להם ואמר מה אתם רוצים אעשה לכם:

Hebrew Transcription

Translation: And Yeshua **rose** and called them and said, “What do you want me to do for you?”

The Scriptures: And יהושע stopped and called them, and said, “What do you wish Me to do for you?”

Aramaic:

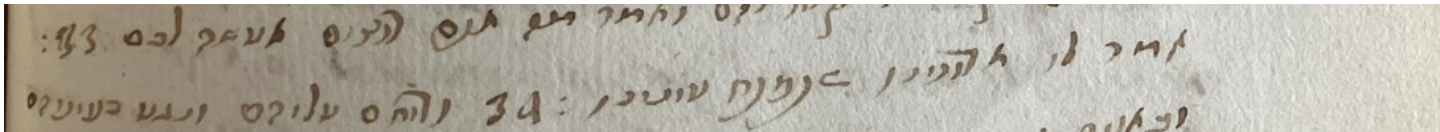
ਸਮੁੱਚੇ ਪਾਠਸ਼ਾਲਾ ਵਿਚ ਸ਼ਾਮਲ ਹੋਣ ਵਾਲੇ ਬੱਚਿਆਂ ਦੀ ਸੰਖਿਆ ੧੦੦ ਹੈ।

And Eshu {Yeshua} stood still {i.e. stopped}, and called them and said, “What do you want Me to do for you?”

וקם	יֵשׁוּ	וקרא	להם	ואמר	מה	אתם
v' kam, "and/ but/ so/ or I/you (ms)/ he/it is, risen," (v. Pa'al/Qal, act part ms)	Yeshua, (name)	v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	mah, "what?" (interrog part)	atem, "you (mp)," (2mp pron)
רוצים	אעשה	לכם:				
rotzim, "I/ you (mp)/ they, those want, desire," (v. Pa'al/Qal, act part, mp)	e'ese, "I will do, create, make," (v. Pa'al/Qal, yiqtol, fut, 1cs)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)				

Interlinear Chart

Chapter 20:33



אמר לו אדונינו שתפתח עינינו:

Hebrew Transcription

Translation: He said to him, “Our Lord, that you open our eyes.”

The Scriptures: They said to Him, “Master, that our eyes be opened.”

Aramaic:

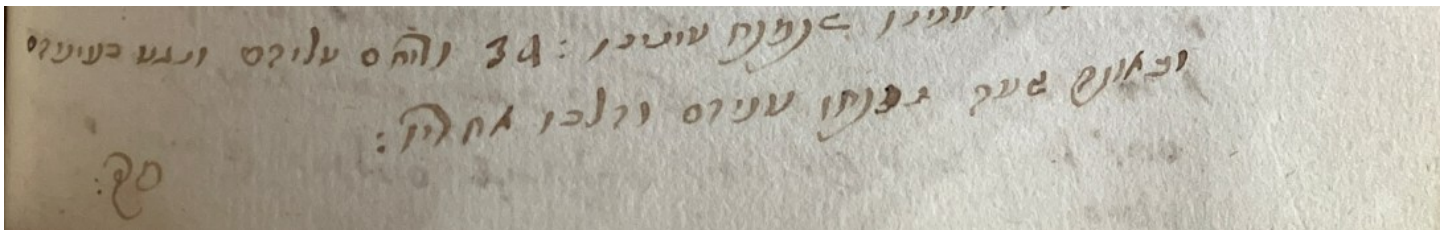
کتابخانه ملی افغانستان

They said unto Him. “Maran {Our Lord}, that our eyes may be opened.”

אמר	לו	אדונינו	שתפתח	עינינו:		
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adoneinu, “our Master, Lord,” (n ms, 1cp pronom)	she'tiftach, “that/ which/ who/ whom you (ms) will open,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	eineinu, “our eyes,” (n fp, 1cp pronom)		

Interlinear Chart

Chapter 20:34



וריהם עליהם ונגע בעיניהם ובאותה שעה נפתחו עניהם והלכו אחרי:
Hebrew Transcription

Translation: And he had compassion on them²⁴ and touched their eyes, and in that hour, their eyes **were opened**, and they followed him.

The Scriptures: And having been moved with compassion, יהושע touched their eyes. And immediately their eyes received sight, and they followed Him.

Aramaic:

ጠቅላ ልባዬ ለመሥራት አክብሮት ጠቅሞና ስለነበር ደስ ብሎ ለእነዚያ ጸሐፊዎች
And Eshu {Yeshua} had compassion on them and touched aynayahun {their eyes}, and at once {lit. in the son of
an hour} aynayahun {their eyes} were opened, and they went after {followed} Him.

נפתחו	שעה	ובאותה	בעיניהם	ונגע	עליהם	וריהם
v'nift'chu, "and/ but/ so/ or they were opened," (v. Nif'al, qatal, past, 3cp)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)	ub'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)	b'eineihem, "in/ with/ by their eyes," (prep, n fp, 3mp pronom)	v'naga, "and/ but/ so/ or to touch," (v. Pa'al/Qal, inf constr)	aleihem, "upon them," (prep, 3 mp pronom)	v'richem, "and/ but/ so/ or he/it pitied," (v. Pi'el, qatal, past, 3ms)
				אחריו:	והלכו	עניהם
				acharav, "after him/it," (prep, pron 3ms)	v'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)	eineihem, "their eyes," (n fp, 3mp pronom)

Interlinear Chart

²⁴ Refer to Romans 9:15-24. God will choose to have mercy on whomever He chooses.