

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

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-Three

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 23

פז' לנעני זצ
מחבר אצל
המשלים

עכשיו יקום בכו : 46 נלחמים אדם לעד לו רשותם . נלחמים אדם טוב-
מתן קטנה יום לשמו לו :

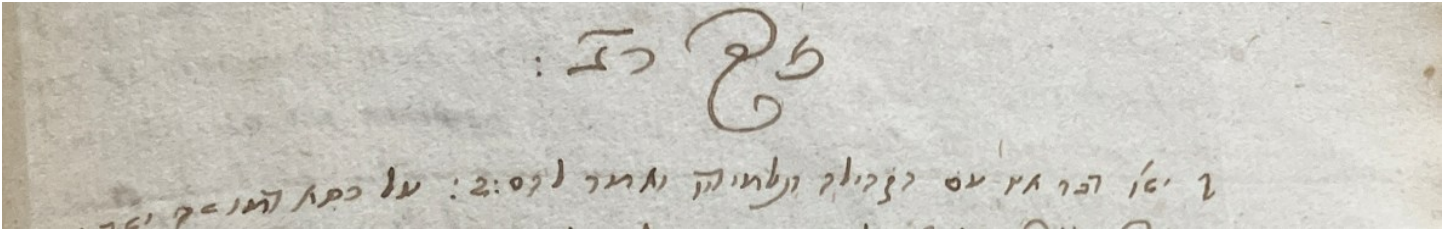
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Chapter 23:1



ישו דבר אז עם הקהילה ותלמידיו ואמר להם:

Hebrew Transcription

Translation: Yeshua then spoke with the community and his talmidim (students), and he said to them,

The Scriptures: Then יהושע spoke to the crowds and to His taught ones,

Aramaic:

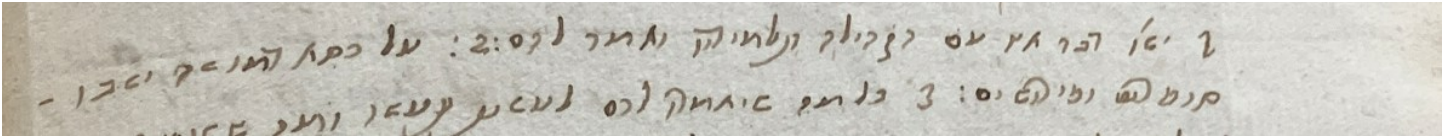
ܡܬܢܝ ܝܫܘܬܐ ܕܝܫܘܥ ܕܡܬܠܡܝܕܝܗܘܢ ܕܡܬܠܡܝܕܝܗܘܢ

Then Eshu {Yeshua} spoke with the kenshe {the crowds}, and with His Disciples.

ישו	דבר	אז	עם	הקהילה	ותלמידיו	ואמר
Yeshua, (name)	diber, "he/it spoke," (v. Pi'el, qatal, past, 3ms)	az, "then, in that case, so," (conj)	im, "with," (prep)	ha'kehila, "the community, congregation," (n fs)	v'talmidav, "and/ but/ so/ or his/its talmidim, students," (n mp, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)
להם:						
lahem, "to /for/ belonging to them," (prep, 3mp pron)						

Interlinear Chart

Chapter 23:2



על כסא דמושה ישבו סופרים ופירושים:

Hebrew Transcription

Translation: “On the chair of Mosheh (Moses) sit scribes and Pharisees.”⁵

The Scriptures: saying, “The scribes and the Pharisees sit on the seat of Mosheh.

Aramaic:

ܡܪܝܬܐ ܠܡܢ ܥܠ ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ ܕܡܘܨܐ

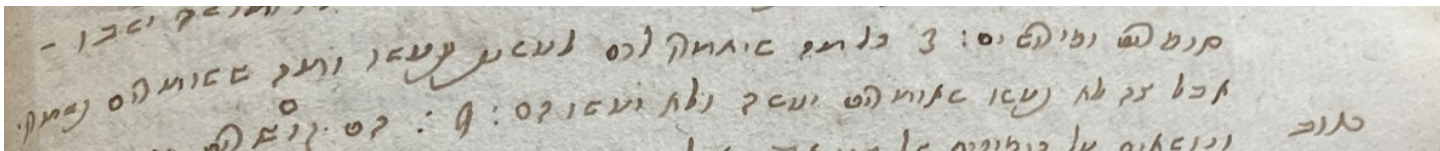
And He said unto them, “The Saphre {The Scribes} and the Phrishe {the Pharisees} sit on The Kursya d’Mushe {The Chair of Moses}.

על	כסא	דמושה	ישבו	סופרים	ופירושים:	
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	kise, “throne, chair,” (n ms)	d’mosheh, “of/ who/ which/ that Moses,” (Ar. rel part, name) Prefix Ar. ܕܐ Aramaism	yashvu, “they sat, dwelled,” (v. Pa’al/Qal, qatal, past, 3mp)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	

Interlinear Chart

⁵ The Chair or Seat of Moses was a formal seat of authority within the synagogues. During the recitation of the Tanakh, the reader would stand. After the scroll was read, the reader would sit in the seat to deliver the interpretation and explanation of the text to the congregation. The speaker, seated in the chair, would address topics related to or derived from the Tanakh, explicitly excluding the Oral Torah as conveyed from the seat of Moses.

Chapter 23:3



כל מה שיאמרו לכם לעשות תעשו ומה ששומרים תשמרו אבל זה לא תעשו שאומרים יעשה ולא יעשו הם:

Hebrew Transcription

Translation: “All what they say⁶ to you to do, you are to do. And whatever they keep, you are to keep. However, this you are not to do which they say to do, but they do not do.”⁷

The Scriptures: Therefore, whatever they say to you to guard, guard and do. But do not do according to their works, for they say, and do not do.

Aramaic:

כל דבר מה שאתם אמורים לומר לי, אתם צריכים לעשותו. אבל, לא
 לפי מעשיכם, כי אתם אומרים, ולא עושים.

כל	מה	שיאמרו	לכם	לעשות	תעשו	ומה
kol, “all,” (n ms)	mah, “what?” (pron)	she’yomru, “that/ which/ who/ whom they will say,” (rel part, 3mp pronom)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	u' mah, “and/ but/ so/ or what?” (inter part)

ששומרים	תשמרו	אבל	זה	לא	תעשו	שאומרים
she’shomrim, “that/ which/ who/ whom we/ you (mp)/ they guard,” (rel part, v. Pa’al/Qal, act part, mp)	tishmeru, “you (mp) will guard,” (v. Pa’al/Qal, yiqtol, fut, mpl)	aval, “indeed, truly, verily, surely, but however, howbeit, contrariwise, nay rather,” (adv)	ze, “this,” (pron, ms)	lo, “no/ not” (part)	tasu, “you (mp) will do, make,” (Pa’al/Qal, yiqtol, fut, 2mp)	she' omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa’al/Qal, act part, mp)

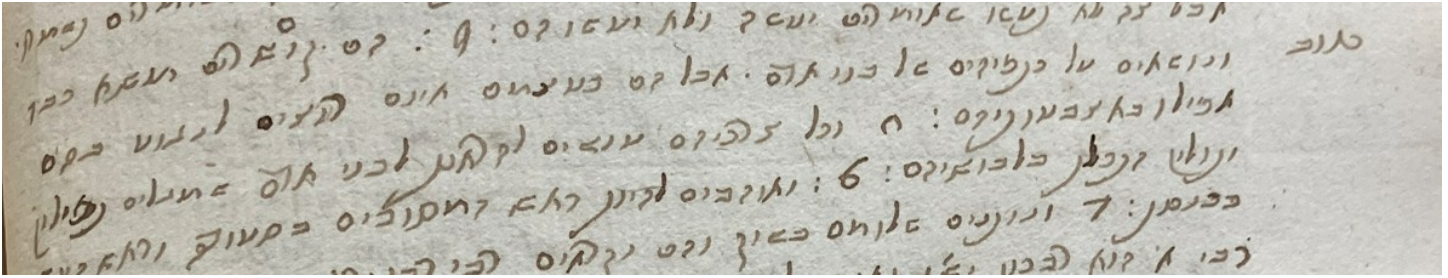
⁶ In Shem Tov's collection of *The Hebrew Gospel of Matthew*, some manuscripts use the term “yomar,” meaning “he said” (referring to Moses). This indicates that in this verse, the reference points back to Moses, emphasizing that one should follow what Moses instructed. For further details, consult George Howard's edition of *The Gospel of Matthew*, page 112. Note that the Hebrew text should be referenced directly, as the English translation may contain inaccuracies, such as the incorrect use of “they.”

⁷ This explanation highlights that they are imposing man-made laws on the public that are not found in the Tanakh. It also criticizes the Pharisees and Sages as hypocrites who do not even adhere to the religious laws they themselves have established.

			הם:	יעשו	ולא	יעשה
			hem, "they," (pron mp)	ya'asu, "they (mp) will do," (v. Pa'al/Qal, yiqtol, fut, 3mp)	v'lo, "and/ but/ so/ or no/ not," (part)	ya'ase, "he/it will do," (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

Chapter 23:4



הם קושרים משא כבד ונושאים על כתפיהם של בני אדם אבל הם בעצמם אינם רוצים לנגוע בהם אפילו בא' צבעותיהם:

Hebrew Transcription

Translation: “They tie a heavy **burden** and **bear it** on the shoulders of **the sons of** man, but by themselves, they do not **want to touch them, even with one of their fingers**.

The Scriptures: For they bind heavy burdens, hard to bear, and lay them on men’s shoulders, but with their finger they do not wish to move them.

Aramaic:

והם קושרים משא כבד ונושאים על כתפיהם של בני אדם אבל הם בעצמם אינם רוצים לנגוע בהם אפילו בא' צבעותיהם:

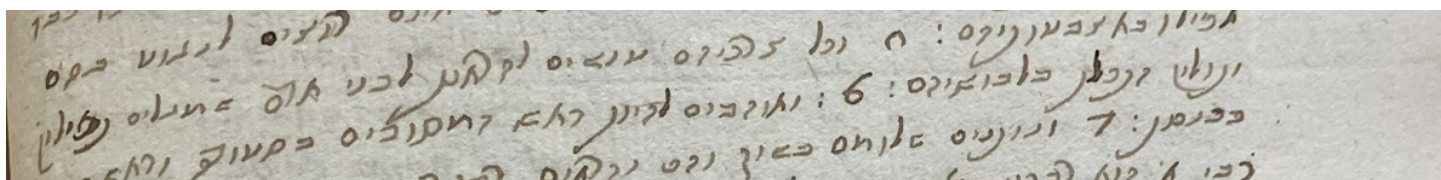
And they bind heavy burdens and place them upon the shoulders of the sons of men, but, they don’t want to touch them with their fingers.

הם	קושרים	משא	כבד	ונושאים	על	כתפיהם
hem, “they,” (pron mp)	koshrim, “we/ you (mp)/ they, those who tie,” (v. Pa’al/Qal, act part, mp)	masa, “burden, load,” (n ms)	kaved, “to be heavy, weighty, grievous, hard, rich, honorable, glorious, honored,” (adj ms)	v’nos’im, “and/ but/ so or we/ you (mp)/ they, those who bear, carry,” (v. Pa’al/Qal, act part, mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	katef’him, “shoulders,” (n fp)
של	בני	אדם	אבל	הם	בעצמם	אינם
shel, “to/ for,” (prep)	b’nei, “sons, children of...” (n mp constr)	adam, “man,” (n ms)	aval, “indeed, truly, verily, surely, but however, howbeit, contrariwise, nay rather,” (adv)	hem, “they,” (pron mp)	b’atzmam, “in/ with/ by themselves,” (prep, n fs, 3mp pronom)	einam, “they are not,” (neg part)

	צבעותיהם:	בא'	אפילו	בהם	לנגוע	רוצים
	tsaba'otey'hem, "their digits, fingers," (Ar. n fp, 3mp pronom) Aramaism	b'echad, "in/ with/ by (the) one," (card num) abbrev	afilu, "even, although," (adv)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)	lingoa, "to touch," (v. Pa'al/Qal, inf constr)	rotzim, "we, you (mp), they want(s)," (v. Pa'al/Qal, act part, mp)

Interlinear Chart

Chapter 23:5



וכל צרכיהם עושים להראות לבני אדם שמגלים תפיליו ותוליו התכלת בלבושיהם:

Hebrew Transcription

Translation: “And all their requirements they do to demonstrate to the sons of man, *for* they enlarge their tefillin (phylacteries)⁸ and they hang the blue cord in their clothes.”

The Scriptures: And they do all their works to be seen by men, and they make their t'fillen wide and lengthen the tzitzit of their garments,

Aramaic:

החלטתו בדמותו האנושית להסגיר את החשודים לביטחון המדינה ולכוחות הביטחון, וזאת על אף שהחשודים נחשבים כחשודים בטרור, וזאת על אף שהחשודים נחשבים כחשודים בטרור, וזאת על אף שהחשודים נחשבים כחשודים בטרור.

And they do all their deeds, so that they might be seen by the sons of men. For, they widen Thephlayhun {their Tefillin/Phylacteries}, and lengthen the Theklatha {Tzitzits/fringes} of martutayhun {their cloaks/robes}.

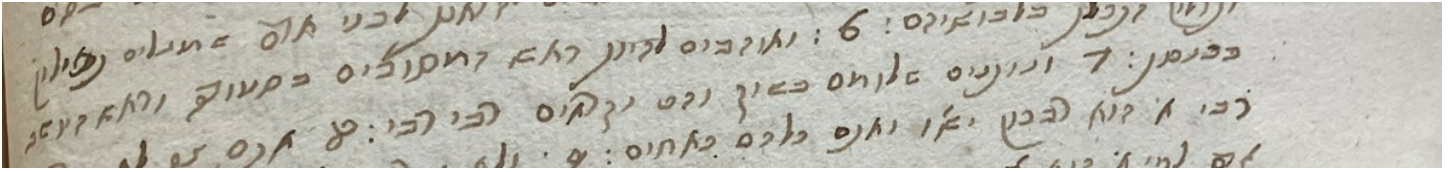
וכל	צרכיהם	עושים	להראות	לבני	אדם	שמגלים
v'kol, "and/ but/ so/ or all," (prep, n ms)	tzorcheihem, "their (mp) needs, necessities," (n mp, 3mp pronom)	osim, we/ you (mp)/ they, those doing," (v. Pa'al/Qal, act part, mp)	le'hera'ot, "to show, demonstrate," (v. Nif'al, inf constr)	l'bnei, "to/ for/ belonging to (the) sons of," (prep, n mp constr)	adam, "man," (n ms)	she'm'galim, "that/ which/ who/ whom from/ of heaps," (rel part, prep, n mp)

תפילין	ותולין	התכלת	בלבושיהם:			
tefillin, "tefillin, phylacteries," (n mp)	v'tolin, "and/ but/ so/ or we/ you (mp)/ they hang, suspend," (v. Pa'al/Qal, act part, mp)	ha'tchelet, "the blue," (n fs)	b'levusheiheh, "in/ with/ by their clothes," (prep, n mp, 3mp pronom)			

Interlinear Chart

⁸ Tefillin were first utilized in the first century CE, with both textual and archaeological evidence indicating that this practice may date back to the period of the Second Temple. Notably, references to phylactery appear in the Dead Sea Scrolls, including the “Qumran Phylactery” scrolls (Mur 4QPhyl), and several Qumran tefillin cases have been discovered. Additionally, Philo of Alexandria’s “De Specialibus Legibus” (especially IV.137–139) and the *Mishnah*, Menachot (particularly chapters 3–4), provide further documentation of tefillin in early Jewish tradition.

Chapter 23:6



ואוהבים להיות ראש המסובים בסעודה וראש היושב בכנסת:
Hebrew Transcription

Translation: “And they love to be the leader at the dining⁹ feast, and the leader sitting in the assembly,”¹⁰

The Scriptures: and they love the best place at feasts, and the best seats in the congregations,

Aramaic:

והשבח יז שבתא כשבתא חאשמהיא חאשמהיא

And they love the chief reclining places at the Khashamaytha {The Suppers}, and the chief seats in The Kenushatha {The Assemblies/The Synagogues}.

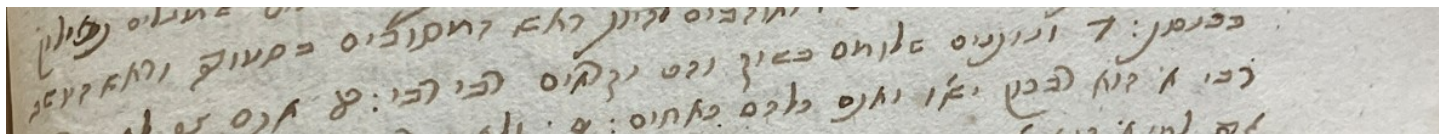
וואהבים	להיות	ראש	המסובים	בסעודה	וראש	היושב
v'ohavim, “and/ but/ so/ or we/ you (mp)/ they, those who love,” (v. Pa'al/Qal, act part, mp)	liyot, “to be,” (v. Pa'al/Qal, inf constr)	rosh, “head, top,” (n ms)	ha'mesovevim, “the we/ you (mp)/ they, those turning, leaning,” (v. Pi'el, act part, mp)	b'se'uda, “in/ with/ by (the) meal, feast,” (prep, n fs)	v'rosh, “and/ but/ so/ or head, chief, leader,” (n ms)	ha' yoshev, “I/ you (ms)/ he/it sit(s), dwell(s),” (v. Pa'al/Qal, act part, ms)
בכנסת:						
						b'kneset, “in/ with/ by (the) kneset, assembly,” (prep, n fs) 2nd Temple

Interlinear Chart

⁹ Literally, “Leaning.”

¹⁰ See footnote in Matthew 9:35.

Chapter 23:7



ונותנים שלומם בשוק והם נקראים רבי רבי:

Hebrew Transcription

Translation: “and to offer their ‘Peace’ in the market and be called, ‘Rabbi, Rabbi!’”¹¹

The Scriptures: and the greetings in the market-places, and to be called by men, ‘Rabbi, Rabbi.’

Aramaic:

ܡܠܟܐ ܒܫܡܐ ܡܕܢܚܡܐ ܡܠܦܢ ܕܗ ܐܢܝ ܕܒܐ

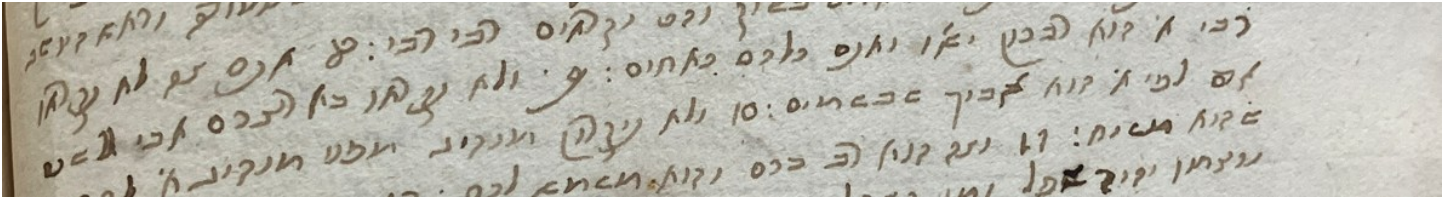
And a greeting in the shuqe {the marketplaces}, and to be called of men, ‘Rabi’ {My Master}.

ונותנים	שלומם	בשוק	והם	נקראים	רבי	רבי:
v'notnim, “and/ but/ so or we/ you (mp)/ they, those who give,” (v. Pa'al/Qal, act part, mp)	shlomam, “their peace,” (n ms, 3mp pronom)	b'shuk, “in/ with/ by (the) market,” (prep, n fs)	va'hem, “and/ but/ so/ or they,” (pron, mp)	nikara'im, “we/ you (mp)/ they, those are named, called,” (v. Nif'al, act part, mp)	rabi, “Rabbi,” (n ms)	rabi, “Rabbi,” (n ms)

Interlinear Chart

¹¹ In the First Century, the term "rabbi" broadly denoted both "great one" and "master," reflecting the close conceptual connection between these meanings in the ancient language.

Chapter 23:8



אתם זה לא תקראו רבי א' הוא רבכון יש'ו ואתם כלכם כאחים:

Hebrew Transcription

Translation: “You are not to be called ‘Rabbi: **This** one, **Yeshua, he is your Rabbi**, and all of you are as brothers.”

The Scriptures: But you, do not be called ‘Rabbi,’ for One is your Teacher, the Messiah, and you are all brothers.

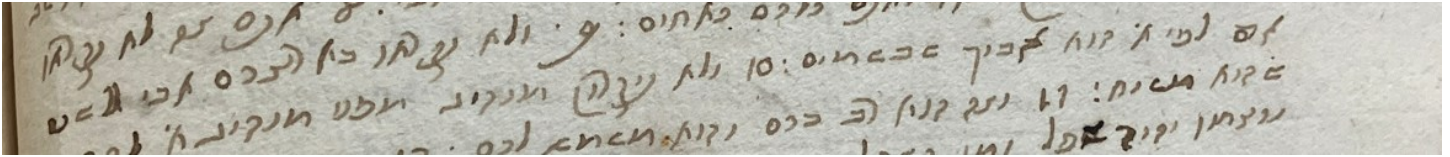
Aramaic: אטמא דמ לא תולמסא זכנ עד סמ חנא זככמ אטמא דמ חלכמ אטמא אטמא

But, you shall not be called ‘Rabi’, for one is Rabkun {Your Master}, but you, you are all akhe {brothers}.

אתם	זה	לא	תקראו	רבי	א'	הוא
atem, “you (mp),” (2mp pron)	ze, “this,” (pron, ms)	lo, “no/ not” (part)	tikre’u, “you (mp) will be called,” (v. Nifal, yiqtol, fut, 2mp)	rabi, “Rabbi,” (n ms)	echad, “one,” (card num) abbrev	hu, “he/it,” (pron)
רבכון	יש'ו	ואתם	כלכם	כאחים:		
rav’chon, “your rabbi, (n ms, 2mp pronom) זככמ Aramaism	Yeshua, (name)	v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	kulchem, “all of you (mp),” (n mp, 2mp pronom)	k’achim, “as/ like brothers,” (prep, n mp)		

Interlinear Chart

Chapter 23:9



ולא תקראו בארצכם אבי ללשנה אדם לפי א' הוא אביך שבשמים:
Hebrew Transcription

Translation: “And you are not to call *any* one¹² on your earth,¹³ ‘Father,’¹⁴ according to the expression of man; for One, **He** is your Father in the heavens.”

The Scriptures: And do not call anyone on earth your father, for One is your Father, He who is in the heavens.

Aramaic:

אבא לא תקרא לך אבא לא תקרא לך אבא לא תקרא לך אבא

And don’t call yourself ‘aba’ {father} in the Ara {the Earth}, for one is Abukun {Your Father}, who is in the Shmaya {the Heavens}.

ולא	תקראו	בארצכם	אבי	ללשנה	אדם	לפי
v'lo, “and/ but/ so/ or no/ not,” (part)	tikre-u, “you (mp) will read, call,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	b'artzechem, “in/with/ by your (mp) land,” (prep, n fs, 2mp pronom)	avi, “my father,” (n ms, 1cs pronom)	le'lishana, “to/ for/ belonging to (the) expressions of, terminology of, language of,” (Ar. prep, n ms constr) Aramaism	adam, “man,” (n ms)	lefi, “according to,” (prep)
א'	הוא	אביך	שבשמים:			
echad, “one,” (card num)	hu, “he/it,” (pron)	avicha, “your (ms) father,” (n ms, 2ms pronom)	she'b'shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)			

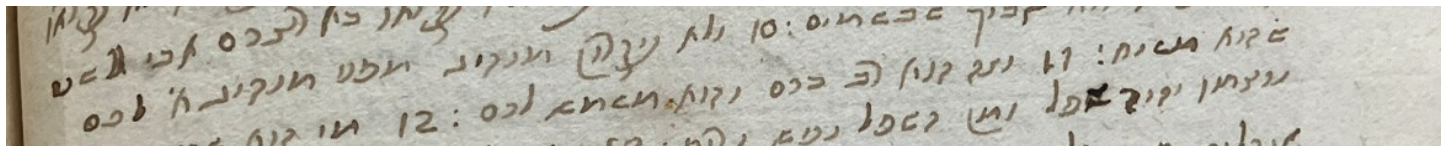
Interlinear Chart

¹²It metaphorically signifies “any man.”

¹³ Literally, “your land,” or “your earth.”

¹⁴ Initially, it may seem appropriate to translate this as “my Father.” However, in this context, it is used grammatically as a standalone title within the verse. Although the word literally means “my father,” the sentence employs it as a direct quote or designation, specifically as the title “Father.”

Chapter 23:10



ולא תיקרין מנהיג מפני מנהיג א' לכם שהוא משיח:

Hebrew Transcription

Translation: “**And** you are not to be called ‘**Leader**,’ for one **leads you**; who is Mashiach (Messiah).”

The Scriptures: Neither be called leaders, for One is your Leader, the Messiah.

Aramaic:

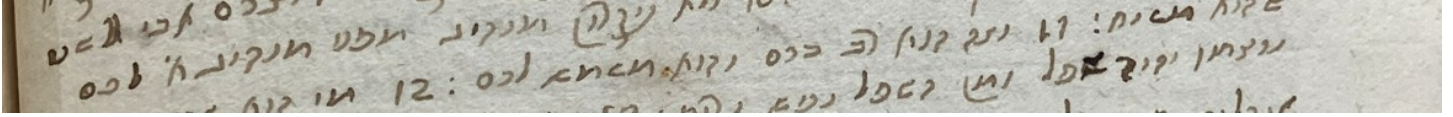
ܐܠܐ ܡܢܗܝܓܝܢ ܡܢ ܡܢܗܝܓܝܢ ܐܝܢ ܡܢܗܝܓܝܢ ܡܢ ܡܢܗܝܓܝܢ ܡܢܗܝܓܝܢ

And don’t be called Madabrane {‘Leaders/Rulers’}, because One is Madabrankun {Your Leader/Ruler}; Meshikha {The Anointed One}.

לכם	א'	מנהיג	מפני	מנהיג	תיקרין	ולא
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	echad, “one,” (card num) abbrev	manhig, “I/ you (ms)/ he/it lead(s),” (v. Hif’il, act part, ms)	mipnei, “of/ from, away from, from before,” (prep)	manhig, “I/ you (ms)/ he/it lead(s),” (v. Hif’il, act part, ms)	tikron, “you (mp) will be called,” (Ar. v Peal, pssv, yiqtol, 2mp) Aramaism .	v’lo, “and/ but/ so/ or no/ not,” (part)
					משיח:	שהוא
					mashiach, Messiah,” (n ms)	she’hu, “that/ which/ who/ whom he/it,” (3ms pron)

Interlinear Chart

Chapter 23:11



וזה הוא רב בכם והוא משמש לכם:

Hebrew Transcription

Translation: “And this one who is the greatest among you, and **serves you**.”

The Scriptures: But the greatest among you shall be your servant.

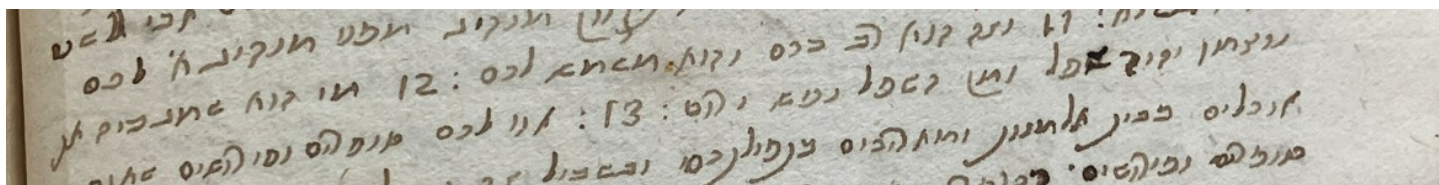
Aramaic: מם דג דזכ חכמ נמא לחמ מחמשה

But, he who is greatest among you, he shall be for you a mashamshana {a minister/servant}.

לכם:	משמש	והוא	בכם	רב	הוא	וזה
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	meshamesh, “I am/ you (ms) are/ he/it serve(s),” (v. Pi’el, act part, ms)	v’hu, “and/ but/ so/ or he,” (3ms pron)	bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	rav, “great, vast, a multitude” (adj ms)	hu, “he/it,” (pron)	ve’ze, “and/ but/ so/ or this,” (prep, pron, ms)

Interlinear Chart

Chapter 23:12



מי הוא שמגביה את עצמו יהיה שפל ומן השפל נפש ירום:

Hebrew Transcription

Translation: “And whoever of him that exalts himself, he will be humbled. And whoever humbles **his soul**,¹⁵ will be exalted.”

The Scriptures: And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

Aramaic:

ܡܝ ܗܘܐ ܫܡܓܒܝܗ ܐܬ ܥܨܡܝ ܝܗܝܗ ܫܦܠ ܡܢ ܫܦܠ ܢܦܫ ܝܪܘܡ:

For, whoever exalts his soul {himself}, will be humbled, and whoever humbles his soul {himself}, will be exalted.

מי	הוא	שמגביה	את	עצמו	יהיה	שפל
mi, “who?” (interog part)	hu, “he/it,” (pron)	she’magbiah, “that/ which/ who/ whom I/ you (ms)/ he/it raise(s),” (rel part, v. Hif’il, act part, ms)	et, DO marker	atz’mo, “himself, his/its essence, substance,” (n ms, 3ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	shafel, “he/it was humbled,” (v. Pa’al/Qal, qatal, past, 3ms)
ומן	השפל	נפש	ירום:			
umin, “and/ but/ so/ or from/ of,” (prep)	hish’pel, “he/it is humbled,” (v. Hif’il, qatal, past, 3ms)	nefesh, “soul,” (n fs)	yarum, “he/it will be exalted,” (v. Pa’al/Qal, yiqtol, fut, 3ms)			

Interlinear Chart

¹⁵ This can also translate to “himself,” but the translation is to express the differences between the two words.

אזכרים בבית האמנון ומואלהים עתה לבם ופסחם יצא עתה לבם
מואלהים ופסחם יצא עתה לבם ופסחם יצא עתה לבם
וזה ומואלהים יצא עתה לבם ופסחם יצא עתה לבם
וזה ומואלהים יצא עתה לבם ופסחם יצא עתה לבם

Hebrew Transcription

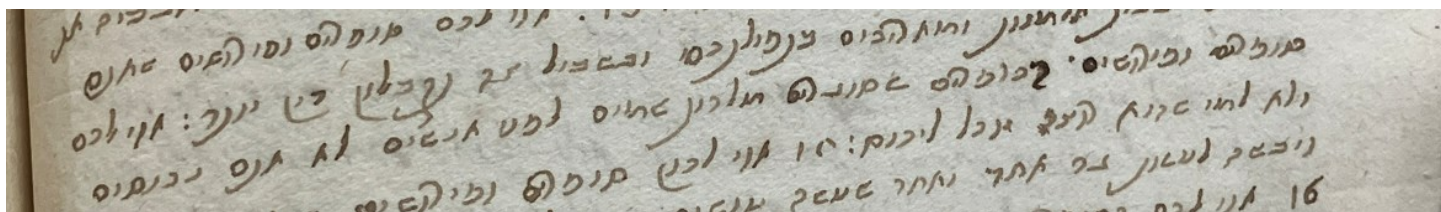
Woe unto you, Saphre {Scribes}, and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! You who consume the houses of the armalatha {the widows}, and that for a pretense you lengthen Tsluthkun {your Prayers}. Because of this, you will receive a greater judgment!

¹⁷ This word is also found in Daniel 2:6.

						יותר:
						yoter, “more, more than,” (adv)

Interlinear Chart

Chapter 23:14



אוי לכם סופרים ופירושים הכופרים שסוגרים מלכות שמים לפני אנשים לא אתם נכנסים ולא למי שהוא רוצה יוכל ליכנס:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, infidels!¹⁸ Because you shut the kingdom of heaven before people: **you do not enter, and one who wants to, is unable to enter.**”

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you eat up widows' houses, and for a show make long prayers. Because of this you shall receive greater judgment.

Aramaic:

ה, לחם שפיתא נפתילא בעד, כרפק דאסגמא אבוסא חלבה וזא דעצמא מדר חסעא אבוסא יחף לה עאלמ אבוסא הלה למ
דעאלמ לה עצמא אבוסא לחל

Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you close The Kingdom of the Heavens before the sons of men, for, you are not entering yourselves, and those who are entering, you don't allow them to enter.

מלכות	שסוגרים	הכופרים	ופירושים	סופרים	לכם	אוי
malchut, “kingdom,” (n fs)	she’sogrim, “that/ which/ who/ whom we/ you (mp)/ they, those that close, shut,” (v. Pa’al/Qal, act part, mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	soferim, “scribes,” (n mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	oyi, “woe!” (part, interj)

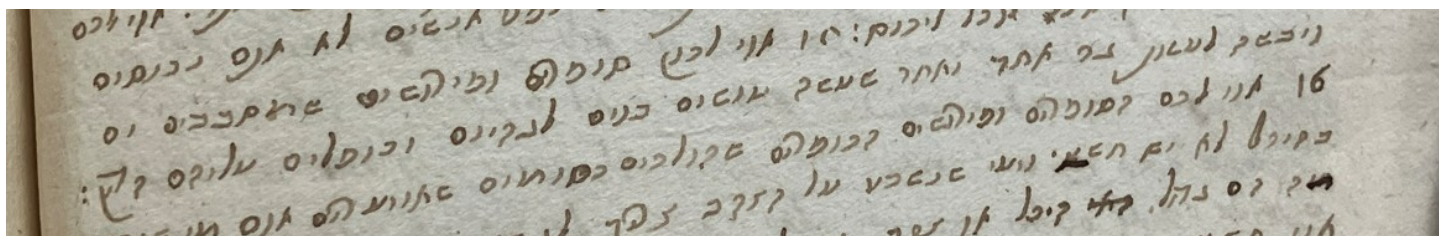
שמים	לפני	אנשים	לא	אתם	נכנסים	ולא
shamiyim,” heavens,” (n mp)	lifnei, “before, before the face of, before me, in front of,” (prep)	anashim, “men,” (n mp)	lo, “no/ not” (part)	atem, “you (mp),” (2mp pron)	nichnasim, “we/ you (mp)/ they enter,” (v. Nif’al, act part, mp)	v’lo, “and/ but/ so/ or no/ not,” (part)

¹⁸ This word for “infidels,” or “deniers” is different from those in chapters 7, 10, and 15. The root of those Hebrew words are כפר.

		ליכנס:	יוכל	רוצה	שהוא	למי
		lehikanes, "to enter," (v. Nif'al, inf constr)	yuchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	rotzeh, "I/ you (ms) he/ it want(s)," (v. Pa'al/Qal, act part, ms)	she'hu, "that/ which/ who/ whom he/it," (3ms pron)	l'mi, "to/ for/ belonging to who, whoever," (prep, interrog pron)

Interlinear Chart

Chapter 23:15



אוי לכון סופרים ופירושים שמסבבים ים ויבשה לעשות גר אחד ואחר שעשה עושים בנים לגהינם וכופלים עליהם
הדין:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees! For you that go around sea and **dry land** to make one proselyte, and after being made, you make them children of Gehinnom and double **against them in the judgment.**”

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert, and when he is won, you make him a son of GēHinnom twofold more than yourselves.

Aramaic:

ו, לחם שפירא מפירא נשכח, כפא דמלכוכא אטלם, נא חבבא דמלכוכא עד, למאן סמא דמאן בוכא אטלם, למ
כום ד למאן אפא חלכא

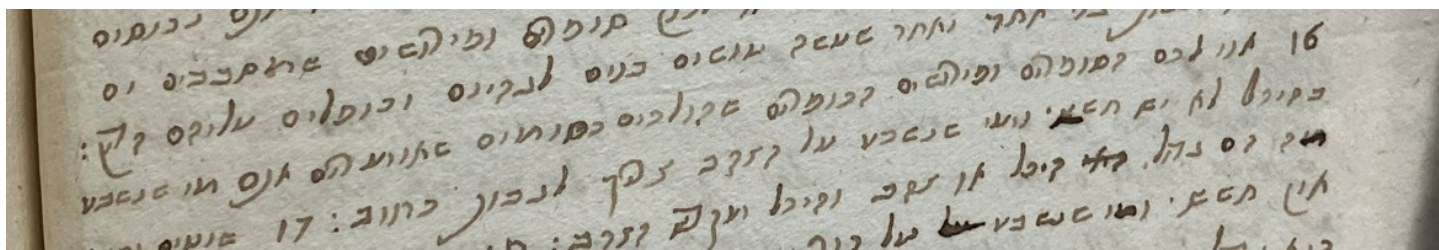
Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you traverse the sea and land, so that you might make one Giyura {Proselyte}, and when he becomes one, you make him double the son of Gihana {Gehenna} that you are.

אוי	לכון	סופרים	ופירושים	שמסבבים	ים	ויבשה
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (Ar. prep, 2mp pronom) לחם Aramaism	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	she’mesabevim, “that which/ who/ whom from/ of we/ you (mp)/ they, those who go around, turn,” (rel part, v. Pa’al/Qal, act part, mp)	yam, “sea,” (n ms)	v’yevesha, “and/ but/ so/ land,” (n fs)
לעשות	גר	אחד	ואחר	שעשה	עושים	בנים
la’asot, “to do, make, create,” (v. Pa’al/Qal, inf constr)	ger, “convert, proselyte (male), (biblical) foreigner,” (n ms)	echad, “one,” (card num)	v’achar, “and/ but/ so/ or after,” (prep)	she’a’sa, “that/ which/ who/ whom he/it made,” (v. Pa’al/Qal, qatal, past, 3ms)	osim, we/ you (mp)/ they, those doing,” (v. Pa’al/Qal, act part, mp)	banim, “sons, children,” (n mp)

			הדין:	עליהם	וכופלים	לגהינם
			ha'din, "the judgment, law, sentence, verdict," (n ms)	alei hem, "upon them," (prep, 3 mp pronom)	v'koflim, "and/ but/ so/ or we/ you (mp)/ they, those who double," (v. Pa'al/Qal, act part, mp)	l'gehinnom, "to/ for/ belonging to gehinnom," (prep, n ms)

Interlinear Chart

Chapter 23:16



אוי לכם הסופרים ופירושים שהולכים הסומים שאומרים אתם מי שנשבע בהיכל לא יש חשש ומי שנשבע על הזהב צריך לגבות כחוב:

Hebrew Transcription

Translation: Woe to you, **scribes and Pharisees, deniers!** Because you guide the blind, saying, “You who swear by the Holy Place,¹⁹ **have no worry. But whoever swears over the gold needs to collect taxes for debt.**”

The Scriptures: Woe to you, blind guides, who say, ‘Whoever swears by the Dwelling Place, it does not matter, but whoever swears by the gold of the Dwelling Place, is bound by oath.’

Aramaic:

אן לחם פאדא פאדא דאדא אטלם דה דהא כחבא לא מאא מוכה דה דהא כחבא דכחבא נאכ
Woe unto you blind guides, because you say that the one who swears by The Temple, it isn't anything, but, the one who swears by the gold that is in The Temple, is guilty.

אוי	לכם	הסופרים	ופירושים	הכופרים	שהולכים	הסומים
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ha’sofrim, “the scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’holchim, “that/ which/ who/ whom we/ you (mp)/ they, those go,” (v. Pa’al/Qal, act part, mp)	ha’somim, “the/ that we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)
שואמרים	אתם	מי	שנשבע	בהיכל	לא	יש
she’ omrim, “that/ which/ who/ whom we/ you (mp)/ they, those saying,” (rel part, v. Pa’al/Qal, act part, mp)	atem, “you (mp),” (2mp pron)	mi, “who?” (interrog part)	she’nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nifal, act part, ms)	b’hekal, “in/ with/ by (the) holy place,” (prep, n ms)	lo, “no/ not” (part)	yesh, “there is, there exists,” (part)

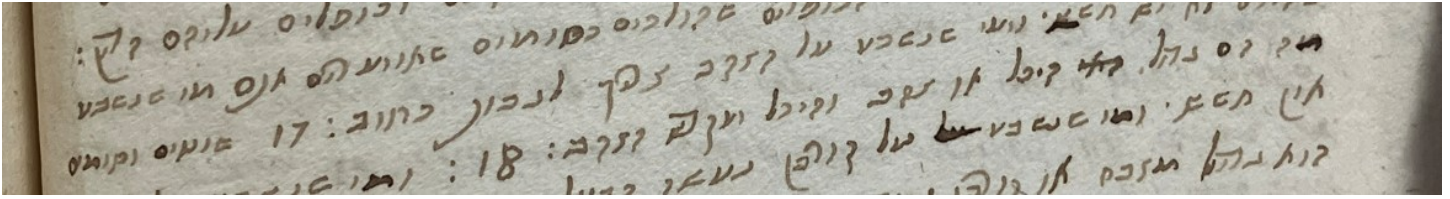
¹⁹ In the first century, individuals would swear by the Temple, the land, the sea, and other significant objects. The appropriate method of swearing involved invoking God’s Holy Name. This act allowed them to affirm falsehoods as long as God’s name was not used. Although the Law of Moses permitted swearing by God’s name to establish the truth (Deuteronomy 6:13), religious leaders such as scribes and Pharisees developed a sophisticated system of oaths. This system distinguished between binding oaths—such as swearing by the gold in the Temple—and non-binding oaths—such as swearing by the Temple itself—thus enabling them to circumvent their moral commitments.

לגבות	צריך	הזהב	על	שנשבע	ומי	חשש
ligbot, “to collect dues, taxes,” (v. Pa’al/Qal, inf constr)	tzorech,” need should, must,” (adj ms)	ha’zahav, “the gold,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	she’nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif’al, act part, ms)	u’mi, “and/ but/ so/ or who,” (interrog part)	chashash, “worry, fear, concern,” (n ms)
						כחוב:
						k’chov, “like/ as debt,” (prep, n ms)

Interlinear Chart



Chapter 23:17



שוטים וסומים מה הם גדול היכל או זהב והיכל מקדש הזהב:

Hebrew Transcription

Translation: “Foolish and blind ones! What is greater, the Holy Place or the gold? But the Holy Place sanctifies the gold!”

The Scriptures: Fools and blind! For which is greater, the gold or the Sanctuary that sets the gold apart?”

Aramaic:

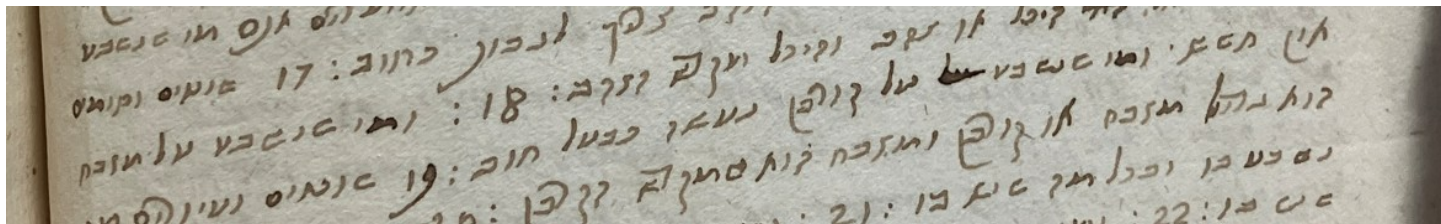
ܫܘܬܝܡ ܝܚܕܝܢ ܡܗ ܗܝܬܐ ܕܗܒܐ ܕܡܟܕܫܐ ܕܗܝܟܠܐ ܬܚܝܬܐ ܕܗܒܐ ܕܡܟܕܫܐ ܕܗܝܟܠܐ ܬܚܝܬܐ ܕܗܒܐ

Foolish and blind ones, for, what is greater, the dahba {the gold}, or The Haykla {The Temple} that is sanctifying the dahba {the gold}?

שוטים	וסומים	מה	הם	גדול	היכל	או
shotim, “foolish, idiotic,” (adj mp)	v’sumim, “and/ but/ so/ or blind,” (n mp)	mah, “what?” (pron)	hem, “they,” (pron mp)	gadol, “big, large, great,” (adj ms)	hekal, “holy place,” (n ms)	o, “or,” (conj)
זהב	והיכל	מקדש	הזהב:			
zahav, “gold,” (n ms)	v’hekal, “and/ but/ so/ or holy place,” (n ms)	mekadesh, “I/ you (ms)/ he/it sanctify(ies),” (v. Pi’el, act part, ms)	ha’zahav, “the gold,” (n ms)			

Interlinear Chart

Chapter 23:18



ומי שישבע על מזבח אין חשש ומי שנשבע על קורבן נעשו כבעל חוב:
Hebrew Transcription

Translation: “And whoever swears over the altar has no worry, but whoever swears over the offering is made like a debtor!”

The Scriptures: And, ‘Whoever swears by the slaughter-place, it does not matter, but whoever swears by the gift that is on it, is bound by oath.’

Aramaic:

ומי דנשבע על מזבח אין חשש ומי שנשבע על קורבן נעשו כבעל חוב:

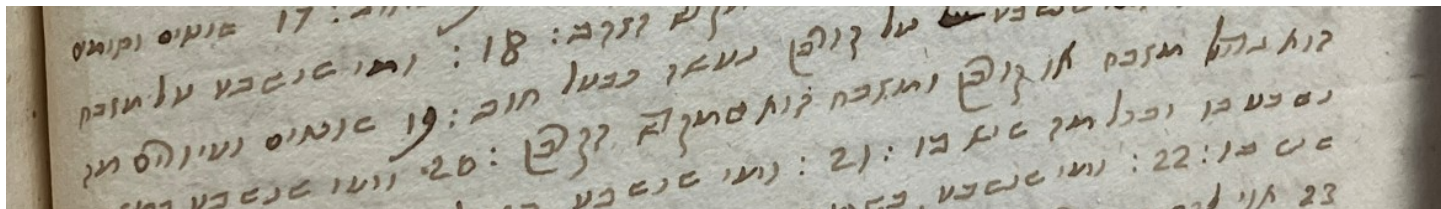
And the one who swears by The Madbakha {The Altar}, it isn’t anything, but, the one who swears by The Qurbana {The Offering} that is upon it, is guilty.

ומי	שישבע	על	מזבח	אין	חשש	ומי
u’mi, “and/ but/ so/ or who,” (interog part)	she’yishavea, “that/ which/ who/ whom he/it will swear,” (rel part, Nif’al, yiqtol, fut, 3ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	mizbeach, “altar,” (n ms)	ein, “isn’t, is not,” (rel part, part)	chashash, “worry, fear, concern,” (n ms)	u’mi, “and/ but/ so/ or who,” (interog part)
שישבע	על	קורבן	נעשו	כבעל ²⁰	חוב:	
she’yishavea, “that/ which/ who/ whom he/it will swear,” (rel part, Nif’al, yiqtol, fut, 3ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	korban, “offering, sacrifice,” (n ms)	na’asu, “they became,” (v. Nif’al, qatal, past, 3mp)	k’ba’al, “like/as burden,” (prep, n ms)	chov, “debt, obligation,” (n fs)	

Interlinear Chart

²⁰ While Baal means “owner,” “husband,” or “master,” it can also be used to mean “debtor.” By the time of the *Mishnah* and *Talmud* (200-500 CE), ba’al chov had become the standard term for a creditor (the owner of the debt).

Chapter 23:19



שוטים ועיוורים מה הוא גדול מזבח או קורבן ומזבח הוא שמקדש הקרבן:
Hebrew Transcription

Translation: “Foolish and blind ones! What is greater, the altar or the offering? Or does the altar sanctify the offering?”

The Scriptures: Fools and blind! For which is greater, the gift or the slaughter-place that sets the gift apart?

Aramaic:

ܫܘܬܝܡ ܘܥܝܘܪܝܡ ܡܗ ܗܘܐ ܓܕܘܠ ܡܙܒܚ ܐܘ ܩܘܪܒܢܐ ܘܡܙܒܚ ܗܘܐ ܫܡܩܕܝܫ ܩܘܪܒܢܐ

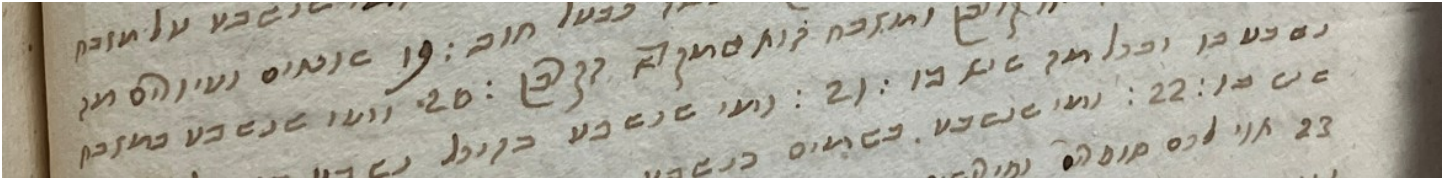
Foolish and blind ones! For, what is greater, The Qurbana {The Offering}? Or The Madbakha {The Altar} that is sanctifying The Qurbana {The Offering}?

או	מזבח	גדול	הוא	מה	ועיוורים	שוטים
o, “or,” (conj)	mizbeach, “altar,” (n ms)	gadol, “big, large, great,” (adj ms) num mismatch	hu, “he/it,” (pron)	mah, “what?” (pron)	v’ivrim, “and/ but/ so/ or blind ones,” (n mp)	shotim, “foolish, idiotic,” (adj mp)
		הקרבן:	שמקדש	הוא ²¹	ומזבח	קורבן
		ha’korban, “the offering, sacrifice,” (n ms)	she’mekadesh, “I/ you (ms)/ he/it sanctify(ies),” (rel part, v. Pi’el, act part, ms)	hu, “he/it,” (pron)	u’mezabeach, “and/ but/ so/ or alter,” (n ms)	korban, “offering, sacrifice,” (n ms)

Interlinear Chart

²¹ Added pronoun.

Chapter 23:20



ומי שנשבע במזבח נשבע בו ובכל מה שיש בו:

Hebrew Transcription

Translation: “And whoever swears by the altar, swears by it, and what all that there is on it.”

The Scriptures: He, then, who swears by the slaughter-place, swears by it and by all that is upon it.

Aramaic:

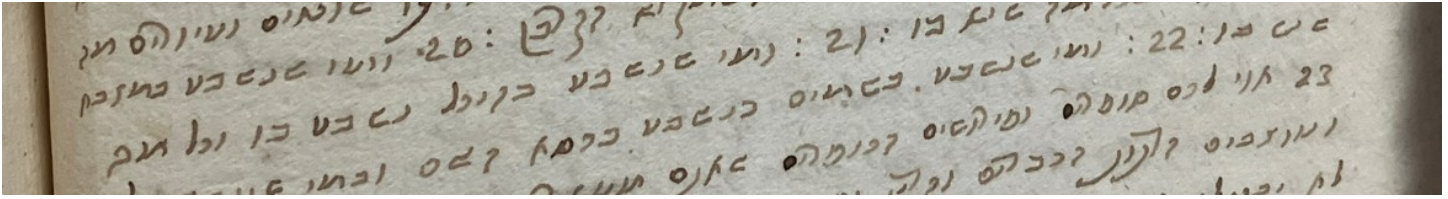
כִּי הִנֵּחַ מִחֲבַל כְּמוֹכֵסָא מֵרָא כְּמַל מֵרָא הִנֵּחַ לֵב מַחַ

Therefore, the one who swears by The Madbakha {The Altar}, swears by it, and all that is on it.

ומי	שנשבע	במזבח	נשבע	בו	ובכל	מה
u'mi, “and/ but/ so/ or who,” (interrog part)	she'nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif'al, act part, ms)	b'mizbeach, “in/ with/ by the altar,” (prep, n ms)	nishba, “I/ you (ms)/ he/it swear(s),” (v. Nif'al, act part, ms)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)	ub'kol,”and/ but/ so/ or in/ with/ by all,” (prep, n ms)	mah, “what?” (pron)
שיש	בו:					
she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)					

Interlinear Chart

Chapter 23:21



ומי שנשבע בהיכל נשבע בו וכל מה שיש בו:

Hebrew Transcription

Translation: “And whoever swears by the Holy Place, swears by it, and whatever that is in it.”

The Scriptures: And he who swears by the Dwelling Place, swears by it and by Him who is dwelling in it.

Aramaic:

מכּה דמיא כמּהכלא מלך כמּהכלא דמיא כמּהכלא כמּהכלא

And the one who swears by The Haykla {The Temple}, swears by it, and by The One who is dwelling in it.

ומי	שנשבע	בהיכל	נשבע	בו	וכל	מה
u'mi, “and/ but/ so/ or who,” (interrog part)	she'nishba, “that/ which/ who/ whom I/ you (ms)/ he/it swear(s),” (rel part, v. Nif'al, act part, ms)	b'hekal, “in/ with/ by (the) holy place,” (prep, n ms)	nishba, “I/ you (ms)/ he/it swear(s),” (v. Nif'al, act part, ms)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)	v'kol, “and/ but/ so/ or all,” (prep, n ms)	mah, “what?” (pron)
שיש	בו:					
she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	b'o, “in/ with/ by him/it,” (prep, 3ms pronom)					

Interlinear Chart

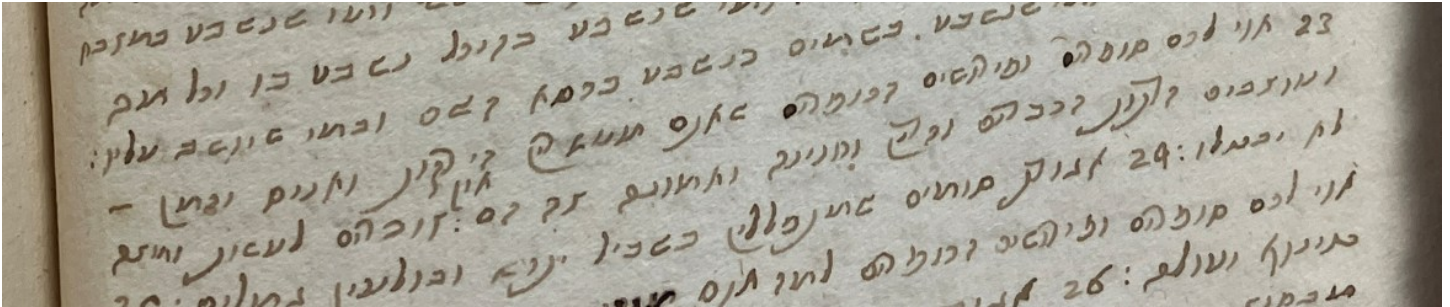
שם פנ: 22: ועו ששבע. בשמים כשבע כרמל קשם ובתו סוגם עליו:
23 חני לנס מורה ופילוסוף כשבע כרמל קשם ובתו סוגם עליו:
ועוצמים קרעו דכרם ופילוסוף כשבע כרמל קשם ובתו סוגם עליו:
לח יבטלו: 24 אדום ופילוסוף כשבע כרמל קשם ובתו סוגם עליו:

Hebrew Transcription

And the one who swears by The Shmaya {The Heavens}, swears by The Throne of Alaha {God}, and by The One who is sitting on it.

Interlinear Chart

Chapter 23:23



אוי לכם סופרים ופירושים הכופרים שאתם מעשרין הירקות ואניס וכמן ועוזבים הדתות הכבדים והדין וחנינה ואמונה
זה הם אין זוכרים לעשות ומזה לא יבטלו:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, deniers! For you tithe herbs, and anise, and cumin, and forsake the weightier edicts: clemency, and mercy, and faith. This they do not remember to do, and by means of this, not to be idle.

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier matters of the Torah: the right-ruling and the compassion and the belief. These need to have been done, without neglecting the others.

Aramaic:

אוי לכם סופרים ופירושים הכופרים שאתם מעשרין הירקות ואניס וכמן ועוזבים הדתות הכבדים והדין וחנינה ואמונה
זה הם אין זוכרים לעשות ומזה לא יבטלו:

Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you tithe nan {mint}, and shabetha {dill}, and kamuna {cumin}, and you forget the more important things of The Namusa {The Law}: Diyna {Judgment}, and Khanana {Mercy}, and Haymanutha {Faith}. Now, these things were proper that you should have done them, and these things you shouldn't have forgotten.

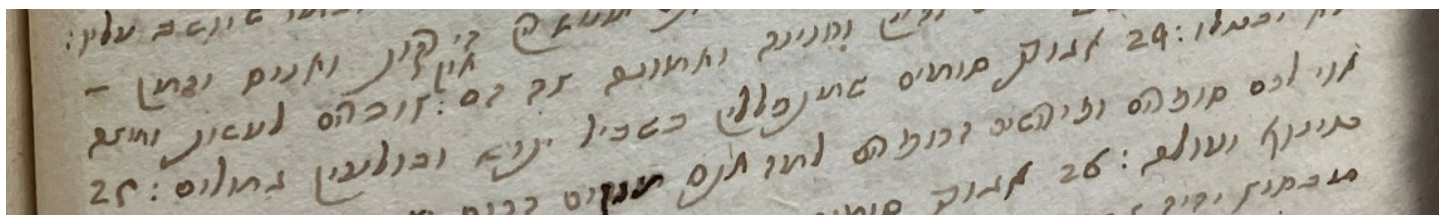
אוי	לכם	סופרים	ופירושים	הכופרים	שאתם	מעשרין
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, 2mp pron)	me’aserin, “we/ you (mp)/ they, those who tithe,” (v. Pi’el, act part, Ar. mp)
הירקות	ואניס	וכמן	ועוזבים	הדתות	הכבדים	והדין
ha’yarkut, “the greenness, herbs,” (n fp)	v’anis, “and/ but/ so/ or anise,” (n ms)	v’k’man, “and/ but/ so/ or cumin,” (n ms)	v’ozvim, “and/ but/ so/ or we/ you (mp)/ they, those who leave,” (v. Pa’al/Qal, act part, mp)	ha’datot, “the religions, faiths, edicts,” (n fp)	ha’kvedim, “the heavy, serious, important,” (adj mp)	v’h’din, “and/ but/ so/ or the judge,” (n ms)

לעשות	זוכרים	אין	הם	זה	ואמונה	וחנינה ²²
la'asot, "to do, make, create," (v. Pa'al/Qal, inf constr)	zochrim, "we/ you (mp)/ they, those remember," (v. Pa'al/Qal, act part, mp)	ein, "isn't, is not," (rel part, part)	hem, "they," (pron mp)	ze, "this," (pron, ms)	v'emuna, "and/ but/ so/ or faith, trust," (n fs)	v'chaninah, "and/ but/ so/ or pardon, amnesty, clemency, forgiveness," (n fs)
				יבטלו:	לא	ומזה
				yivtelu, "they (mp) will cease to exist, disappear, to be idle," (v. Pa'al/Qal, yiqtol, fut, 3mp)	lo, "no/ not" (part)	u'ma' zeh,"and/ but/ so/ or of/ from this, the one," (prep, ms pron)

Interlinear Chart

²² This is used as a legal term to refer to the formal suspension of a penalty or forgiveness of a criminal offense. Thus, they are shown mercy.

Chapter 23:24



אגודת סומים שמתפללין בשביל יתוש וכולעין גמלים:

Hebrew Transcription

Translation: “Associations of the blind,²³ who pray because of a mosquito, and swallow camels!”²⁴

The Scriptures: Blind guides – straining out a gnat and swallowing a camel!

Aramaic:

ܒܠܝܢܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ ܕܡܚܝܬܐ

Blind guides! Ones who strain out baqe {gnats}, and swallow gamle {camels}!

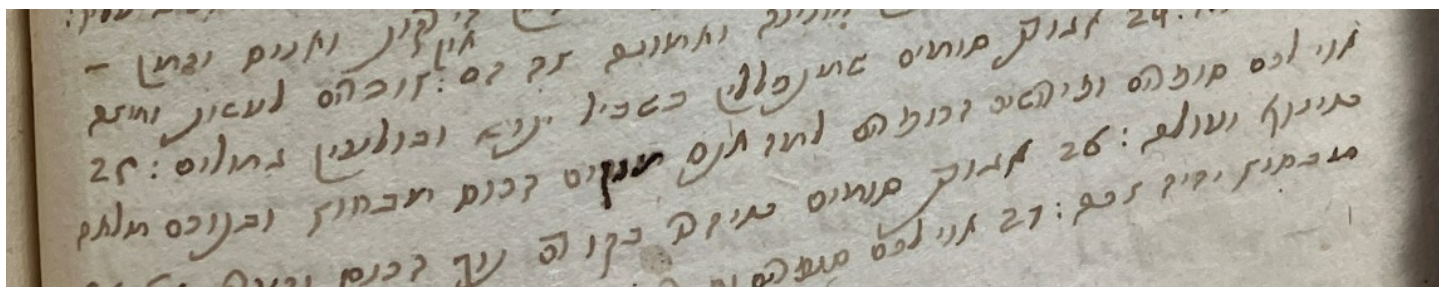
גמלים	ובולעין	יתוש	בשביל	שמתפללין	סומים	אגודת
gmalim, “camels,” (n mp)	uvol’in, “and/ but/ so/ or we/ you (mp)/ they, those swallowing,” (Ar.Poel, act part, mp) Aramaism	yatush, “mosquito,” n ms)	bishvil, “for, for the sake of,” (prep) Mishnaic	she’mitpallin, “that/ which/ who/ whom we/ you (mp)/ they, those who pray,” (rel part, v. Pa’al/Qal, act part, mp) Aramaism	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	agudat-, “union, association,” (n fs constr)

Interlinear Chart

²³ This phrase is another way of saying that they are also comparable to blind individuals.

²⁴ Camels are unclean animals and are forbidden to be eaten. It is also forbidden according to Torah to touch the carcass of a dead camel. See Leviticus 11:8.

Chapter 23:25



אוי לכם סופרים ופירושים הכוס מבחוץ ובתוכם מלאה טינוף ועולה:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, deniers! Why do you clean the cup from the outside, **but its inside is full of filth and injustice?**”

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

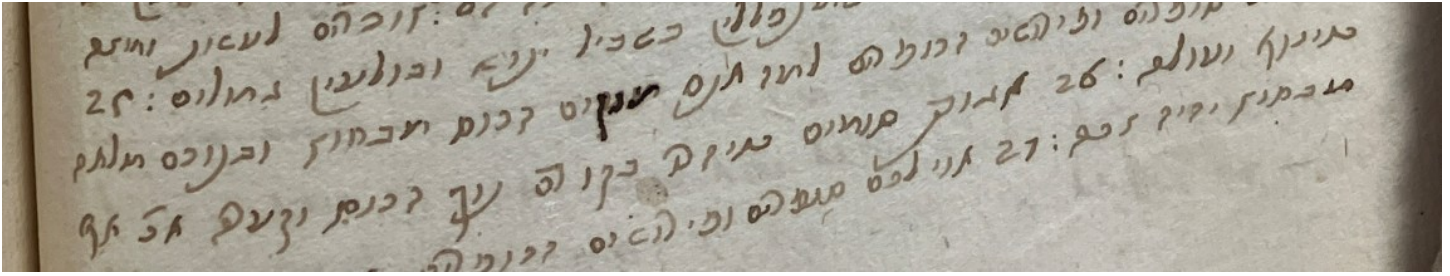
Aramaic:

ו, לחם שפירא נשבר, כאפא דהדבא אטלפ, כוס דבסא סדוכא לך דה חלם סלפא סחל
Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you cleanse the outside of the kasa {the cup}, and of the zabura {the dish}, but within they are full of extortion and iniquity.

אוי	לכם	סופרים	ופירושים	הכופרים	למה	אתם
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	lama, “why? what purpose, for whatsoever,” (adv)	atem, “you (mp),” (3mp pron)
מנקים	הכוס	מבחוץ	ובתוכם	מלאה	טינוף	ועולה
menakim, “we/ you (mp)/ they, those who clean,” (v. Pi’el, act part, mp)	ha’kos, “the cup,” (n fs)	m’vachutz, “from/ of (the) outside,” (prep, n ms)	uvetocham, “and/ but/ so/ or in/ with/ by, their inside,” (prep, 3mp obj)	mele’a, “full, complete,” (adj fs)	tinuf, “filth, dirtiness, defilement,” (n ms)	v’avla(h), “and/ but/ so/ or her/its injustice,” (n ms, 3fs pronom)

Interlinear Chart

Chapter 23:26



אגודת סומים טיהרו בקודם תוך הכוס וקערה איך אף מבחוץ יהיה זכה:

Hebrew Transcription

Translation: “**Associations** of the blind! Cleanse first inside the cup and dish, therefore, for the outside to also be clean.”

The Scriptures: Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.

Aramaic:

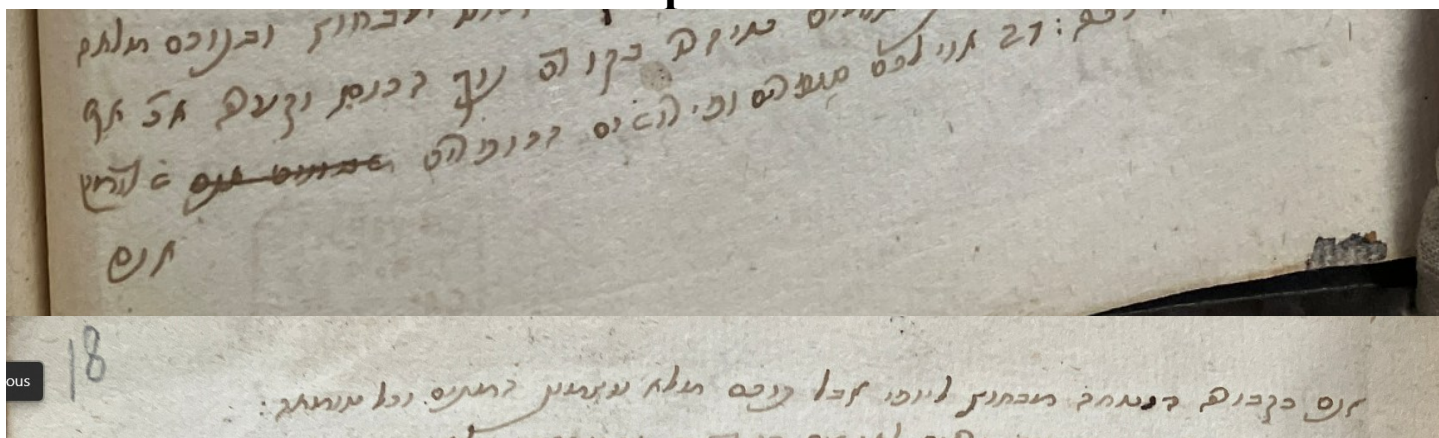
פרישה ויורה דכח למסמך דחמ דכפא סדוכסא דמסא אפ כוסא דכח

Phrishe wiyre {lit. half blinded Pharisees}! First cleanse the inside of the cup, and of the dish, then the outside will be clean also.

אגודת	סומים	טיהרו	בקודם	תוך	הכוס	וקערה
agudat-, “union, association,” (n fs constr)	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	tiharu, “they cleansed,” (v. Pi’el, qatal, past, 3mp)	b’kodem, “in/ with/ by (the) preceding, previous,” (prep, adj ms)	toch, “inside, interior, middle,” (n ms)	ha’kos, “the cup,” (n fs)	v’ke’ara, “and/ but/ so/ or bowl, dish,” (n fs)
א'כ	אף	מבחוץ	יהיה	זכה:		
אם כן im ken, “therefore, if then,” (adv)	af, “also, yea, though, so much the more, even,” (part)	m’b’chut, “from/ of/ in/ with/ by (the) outside,” (prep, prep, n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	zaka, “clear, pure,” (adj fs)		

Interlinear Chart

Chapter 23:27



אוי לכם סופרים ופירושים הכופרים שדומין אתם כקבורה הנטחה מבחוץ ליופי אבל תוכם מלא עצמות המתים וכל טומאה:

Hebrew Transcription

Translation: “Woe to you, scribes and Pharisees, deniers! For you are like a tomb **cast** from the outside **beautifully**, but its inside is filled with bones of the dead and all defilement!”

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness.

Aramaic:

אן לחם שפחא ספחא נשבר סאפא דדחם סטפא לחבא סחלעא דחם לבא סחלסא שפחא חן לחם דחם סחלעא חזחא סחלעא סחלעא

Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you are like whitewashed tombs, which appear beautiful from the outside, but from within are full of the bones of the dead, and all uncleanness.

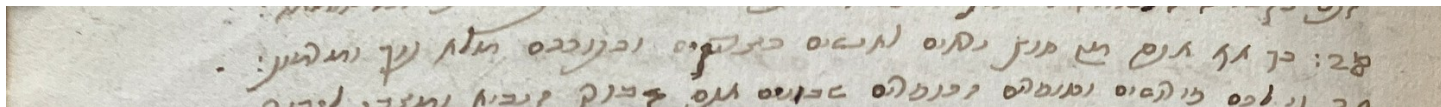
אוי	לכם	סופרים	ופירושים	הכופרים	שדומין	אתם
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	soferim, “scribes,” (n mp)	u’perushim, “and/ but/ so/ or pharisees,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’domin, “that/ which/ who/ whom we/ you (mp)/ they, those who are similar, resembling,” (rel part, v. Pa’al/Qal, act part, mp) Aramaism	atem, “you (mp),” (3mp pron)

מלא	תוכם	אבל	ליופי	מבחוץ	הנטחה ²⁵	כקבורה
male, “I am/ you (ms) are/ he/it is full,” (v. Pa’al/Qal, act part, ms)	tocham, “their content, substance,” (n ms, 3mp pronom)	aval, “indeed, truly, verily, surely, but however, howbeit, contrariwise, nay rather,” (adv)	li-yofi, “for beauty, decoration, adornment,” (prep, n ms)	mibachutz, “from/ of in/ with/ by (the) outside,” (prep, prep, n ms)	ha’nitdcha, “he/it brings down, hurling down, cast down,” (v. Hif’il, qatal, past, 3ms)	k’kvura, “as/ like a burial, grave,” (prep, n fs)
			טומאה:	וכל	המתים	עצמות
			tum’a, “defilement, impurity,” (n fs)	v’kol, “and/ but/ so/ or all,” (prep, n ms)	ha’motim, “the dead(s),” (n mp)	atsamot, “bones, selves,” (n fp)

Interlinear Chart

²⁵ Appears to be misspelled and should be הטהה and translates to “throwing, hurling, slamming, or splashing.”

Chapter 23:28



כך אף אתם מן חוץ נראים לאנשים כצדיקים ובתוכם מלא תוך ומרמות:
Hebrew Transcription

Translation: “So also you from the outside appear to people as righteous, but your inside is filled with **extortion and deceptions.**”

The Scriptures: So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.

Aramaic:

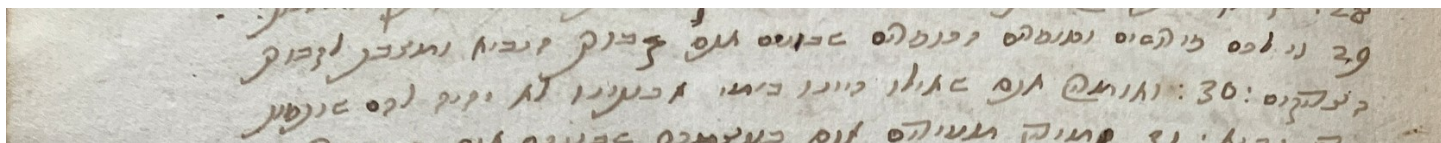
מבשר אפ אטמא ח לבא מלשון אטמא לבשרא אקט ודמא סמך ליה כלמ אטמא חלא סמבד כרפא

Likewise you also appear from the outside as righteous unto the sons of men, and from within you are filled with iniquity and hypocrisy!

כך	אף	אתם	מן	חוץ	נראים	לאנשים
kach, “so, thus, therefore, in this way,” (adv) 2nd Temple	af, “also, yea, though, so much the more, even,” (part)	atem, “you (mp),” (3mp pron)	min, “from/ of,” (prep)	chutz, “outside,” (prep, n ms)	nir'im, “we/ you (mp)/ they, those are visible, appear,” (v. Nif'al, act part, mp)	l;anashim, “to/ for/ belonging to men, mankind,” (n mp)
כצדיקים	ובתוכם	מלא	תוך	ומרמות:		
k'tzadikim, “as/ like righteous persons,” (prep, n mp)	uvetochechem, “and/ but/ so/ or in/ with/ by your interior, inside,” (prep, n ms, 2mp pronom)	male, “I am/ you (ms) are/ he/it is full,” (v. Pa'al/Qal, act part, ms)	toch, “calumny, threat, oppression, damage.” (n ms). Aramaism	umirmot, “and/ but/ so/ or frauds, deceptions, deceits,” (prep, n mp)		

Interlinear Chart

Chapter 23:29



אוי לכם פירושים וסופרים שבונים אתם קבורת הנביא ומצבת לקבורת הצדיקים:

Hebrew Transcription

Translation: “Woe to you, Pharisees and scribes, deniers! For you construct the gravesite of the prophet, and the tombstone of the righteous!”

The Scriptures: Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the monuments of the righteous,

Aramaic:

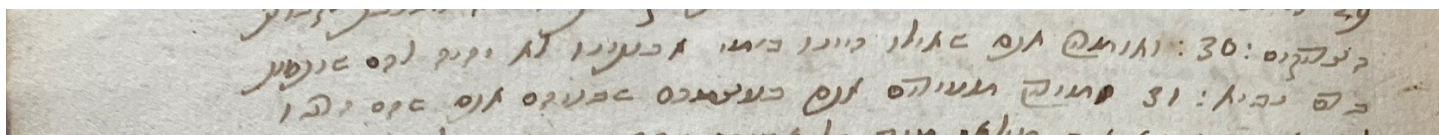
אוי לכם שפירא מפירא נשבר כאפא הכבא אטפא מביא הכבא מביא אטפא כאל מביא דודא

Woe unto you, Saphre {Scribes} and Phrishe {Pharisees}, Nasbay Baphe {Hypocrites}! Because you build the qabre d’Nabiye {the tombs of The Prophets} and you adorn the beth qabure d’Zadiyqe {the tomb houses of the Righteous}.

אוי	לכם	פירושים	וסופרים	הכופרים	שבונים	אתם
oyi, “woe!” (part, interj)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	perushim, “pharisees,” (n mp)	v’sofrim, “and/ but/ so/ then the writers, scribes, authors,” (n mp)	ha’kofrim, “we/ you (mp)/ they deny,” (v. Pa’al/Qal, act part, mp)	she’bonim, “that/ which/ who/ whom we/ you (mp)/ they, those who build,” (rel part, v. Pa’al/Qal act part, mp)	atem, “you (mp),” (3mp pron)
קבורת	הנביא	ומצבת	לקבורת	הצדיקים		
kvurat-, “burial of-,” (adj fs constr)	ha’navi, “the prophet,” (n ms)	umatzveat, “and/ but/ so/ or tombstones, gravestones,” (n mp)	l’kvurat-, “to/ for/ belonging to (the) burial of-,” (prep, n fs constr)	ha’tzadikim, “the righteous,” (adj ms)		

Interlinear Chart

Chapter 23:30



ואומרין אתם שאילו היינו בימי אבותינו לא יהיה להם שותפות בדם נביא:

Hebrew Transcription

Translation: “And you say, ‘If we were in the days of our fathers, we would not have been **in cooperation** with them in the blood of the **prophet**.”

The Scriptures: and say, ‘If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.’

Aramaic:

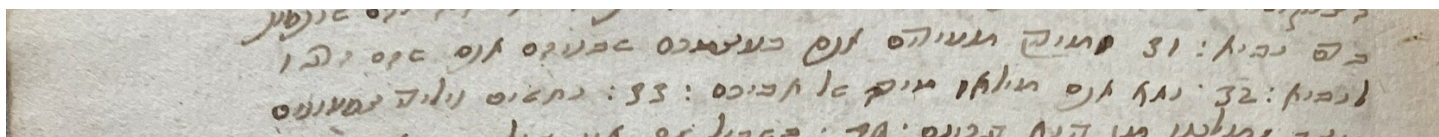
ואומרין אתם שאילו היינו בימי אבותינו לא יהיה להם שותפות בדם נביא:

And you say that ‘if we had been in the days of our fathers, we would not have been participants with them in the blood of The Nabiye {The Prophets}.’

ואומרין	אתם	שאלו	היינו	בימי	אבותינו	לא
v'omerin, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part, Ar mp) Aramaism	atem, “you (mp),” (3mp pron)	she'ilu, “that/ which/ who/ whom if,” (rel part, adv)	hayinu, “we were,” (v. Pa'al/Qal, qatal, past, 3mp)	b'yemei, “in/ with/ by (the) days of,” (prep, n mp constr)	avoteinu, “our fathers,” (n mp, 1cs pronom)	lo, “no/ not” (part)
יהיה	להם	שותפות	בדם	נביא		
yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	shutafut, “partnership, cooperation,” (n vs)	b'dam, “in/ with/ by (the) blood,” (prep, n ms)	navi, “prophet,” (n ms)		

Interlinear Chart

Chapter 23:31



ומודין מעידים אתם בעצמכם שבניהם אתם שהם הרגו לנביא:

Hebrew Transcription

Translation: “And you are **confessors**, **testifying** against yourselves, that you are children of those who killed the **prophet**.”

The Scriptures: Thus you bear witness against yourselves that you are sons of those who did murder the prophets –

Aramaic:

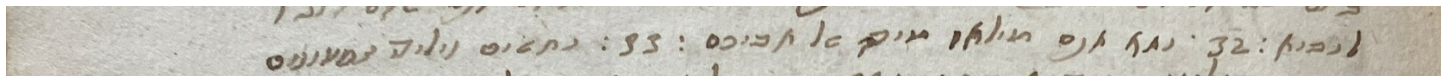
כדן כפסדן אטמך כל נפסך דכסא אטמך דמסך דמלה לבח

Therefore you testify against your souls {yourselves} that you are the sons of those who killed The Nabiye {The Prophets}.

ומודין	מעידים	אתם	בעצמכם	שבניהם	אתם	שהם
umavdeyan, “and/ but/ so/ or we/ you (mp)/ they, those who confess,” (Ar. v. Pael, act part, mp) Aramaism	me'idim, “we/ you (mp)/ they, those who testify,” (v. Hif'il, act part, mp)	atem, “you (mp),” (3mp pron)	b'atzmecham, “in/ with/ by your (mp) bone, self,” (prep, n fs, 2mp pronom)	she'bneihem, “that, which/ who, whom their sons,” (rel part, n mp, 3mp pronom)	atem, “you (mp),” (3mp pron)	she'hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)
הרגו	לנביא					
hargu, “they killed,” (v. Pa'al/Qal, qatal, past, 3mp)	l'navi, “to/ for/ belonging to/ (the) prophet,” (prep, n ms)					

Interlinear Chart

Chapter 23:32



ואף אתם מילאו מידה של אביכם:

Hebrew Transcription

Translation: “And though you filled those attributes of your fathers.”

The Scriptures: and you fill up the measure of your fathers!

Aramaic:

ואף אתם מילאו מידה של אביכם²⁶

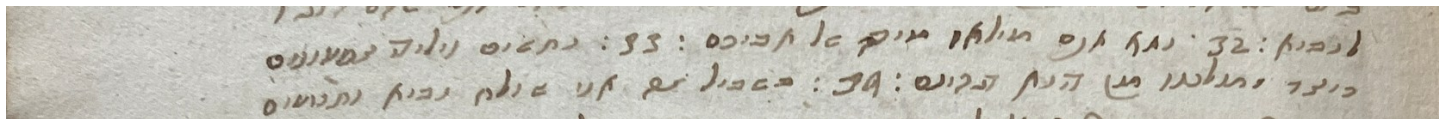
And you also fill up the measure of your fathers.

ואף	אתם	מילאו	מידה	של	אביכם ²⁶	
ve'af, “and/ but/ so/ or also, yea, though, so much the more,” (conj)	atem, “you (mp),” (3mp pron)	mil'u, “filled those,” (v. Pi'el, qatal, past, 3mp obj)	mida, “measure, size, attribute, characteristic,” (n fs)	shel, “to/ for,” (prep)	avichem, “your father,” (n ms, 2mp pronom)	

Interlinear Chart

²⁶ Appears to be missing a vav and tav to make “father” plural. Should be spelled as, אבותיכם.

Chapter 23:33



נחשים וילידי צפעונים כיצד ימלטו מן דינא דגהינם:

Hebrew Transcription

Translation: “Snakes and offspring of vipers! How can you escape the judgment of Gehinnom?”

The Scriptures: Serpents, brood of adders! How would you escape the judgment of GēHinnom?

Aramaic:

ܡܫܬܪܬܐ ܕܠܕܐ ܕܐܬܝܢܐ ܐܬܝܢܐ ܕܠܕܐ ܕܠܕܐ ܕܠܕܐ ܕܠܕܐ

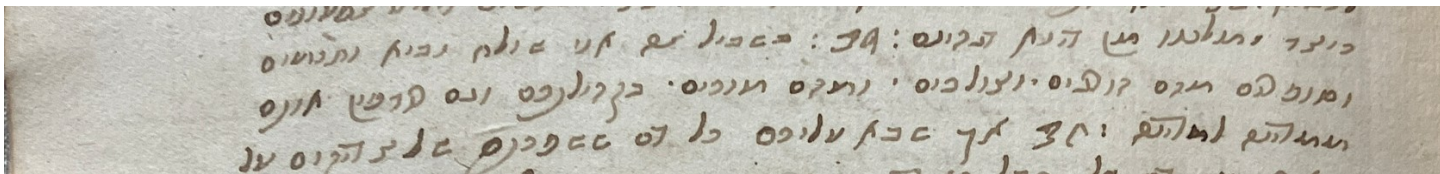
Khuwatha {Serpents}! Offspring of akedne {vipers}! How will you flee from The Judgment of Gihana {Gehenna}?

נחשים	וילידי	צפעונים ²⁷	כיצד	ימלטו	מן	דינא
nechashim, “snakes, serpents,” (n mp)	v’yelidei-, “and/ but/ so/ or offspring of-,” (n mp, constr)	root: צפע tzefanim, “vipers,” (n mp)	ki’tzad, how, in what manner? In what respect? (adv)	yimaltu, “they will escape,” (v. Nif’al, yiqtol, fut, 3mp)	min, “from/ of,” (prep)	dina, “law, judgment, or legal case,” (n ms) Aramaism
						דגהינם
						d’gehinnom, “of/ who/ which/ that Gehinnom,” (Ar Rel part, name) Prefix Ar. ܕ Aramaism

Interlinear Chart

²⁷In a biblical context, the term describes dangerous, treacherous, or deceitful individuals or entities, analogous to a venomous snake.

Chapter 23:34



בשביל זה אני שולח נביא וחכמים וסופרים מהם הורגים וצולבים ומהם מוכים בקהילתכם וגם רודפין אותם ממדינה למדינה:

Hebrew Transcription

Translation: “Because of this, I send prophets, and sages, and **scribes**.” From them they will kill and crucify, and from them they beat in your communities and also persecute them from province to province,”

The Scriptures: Because of this, see, I send you prophets, and wise men, and scholars of Scripture. Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city,

Aramaic:

[illegible]

Behold, because of this, I am sending unto you Nabiye {Prophets}, and Khakiyme {Wise-men}, and Saphre {Scribes}. Some from them you will kill and you will crucify them, and some from them you will scourge in Kenushathkun {your Synagogues/Assemblies}. And you will pursue them from city to city,

בשביל	זה	אני	שולה	נביא ²⁸	וחכמים	וסופרים
bishvil, “for, the sake of,” (prep) Mishnaic	ze, “this,” (pron, ms)	ani, “I,” (1cs pron)	sholeach, “I/ you (ms)/ he/it send(s),” (v. Pa’al/Qal, act part, ms)	navi, “prophet,” (n ms)	v’chachamim, “and/ but/ so/ or wise, smart,” (adj mp)	v’sofrim, “and/ but/ so/ then the writers, scribes, authors,” (n mp)

מהם	הורגים	וצולבים ²⁹	ומהם	מוכים	בקהילתכם	וגם
mehem, “of/ from them,” (prep 3mp)	horgim, “we/ you (mp)/ they will kill,” (v. Pa’al/Qal, act part, mp)	v’tzelov’im, “and/ but/ so/ or we/ you (mp)/ they, those who impale, crucify,” (v. Pa’al/Qal, act part, mp) Mishnaic	umehem, “and/ but/ so/ or from/ of them,” (prep, 3mp pronom)	mukim, “we/ you (mp)/ they, those who beat,” (v. Hif’il, pssv part, mp)	b’kehilatchem, “in/ with/ by your community, congregation,” (prep, n fp, 2mp pronom)	v’gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)

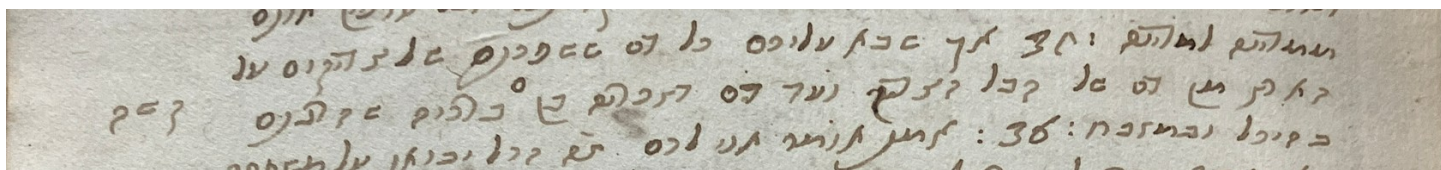
²⁸ It appears this is missing a final yod to make this a plural construct that then becomes, נְבִיאַי (nevi'ei-) “prophets of.”

²⁹ This word is first found in the *Mishnah* Shabbat 6:10.

			למדינה:	ממדינה	אותם	רודפין
			l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	m'medina, "from/ of (the) province, district," (n fs)	otam, "them," (DO marker, 3mp pronom)	rodfin, "we/ you (mp)/ they, those chasing, pursuing, persecuting," (v. Pa'al/Qal, act part, Ar. mp) Aramaism

Interlinear Chart

Chapter 23:35



אך שבא עליכם כל דם ששפכתם של צדיקים על הארץ מן דם של הבל הצדיק ועד דם דזכריה בן ברכיה שהרגתם בהיכל ובמזבח:

Hebrew Transcription

Translation: “but that there comes upon you, all the blood that you shed of the righteous on the earth, from the blood of righteous Hebel (Abel) and until the blood of Zekharyah (Zechariah), the son of Berehyah (Barachiah), whom you killed between the Holy Place and the altar.”

The Scriptures: so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zeḱaryah, son of Bereḱyah, whom you murdered between the Dwelling Place and the slaughter-place.

Aramaic:

[illegible]

so that all the blood of The Zadiyke {The Righteous Ones} that was poured out upon the earth, will come upon you, from the blood of Righteous Abel, and up to the blood of Zakarya {Zechariah}, the son of Barakya {Barachiah}, whom you killed between The Haykla {The Temple} and {The Madbakha {The Altar}}!

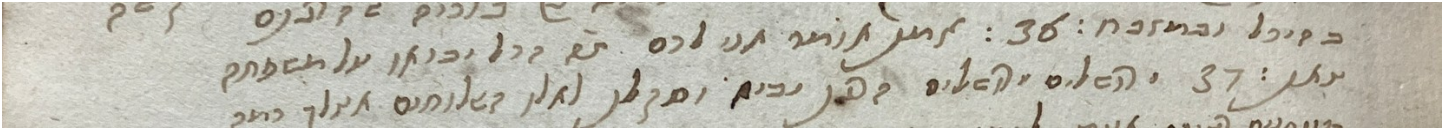
אך	שבא	עליכם	כל	דם	ששפכתם	של
ach, “but, yet, however,” (conj)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (rel part, v. Pa’al/Qal, act part, 3ms)	aleichem, “on you (mp),” (prep, 2mp pronom)	kol, “all,” (n ms)	dam, “blood,” (n ms)	she’shfachtem, “that/ which/ who/ whom you (mp) split, pour,” (rel part, v. Pa’al/Qal, qatal, 2mp)	shel, “to for of, belonging to,” (prep)

צדיקים	על	הארץ	מן	דם	של	הבל
she’tzadikim, “that/ which/ who/ whom to/ for/ belonging to (the) righteous persons,”(rel part, prep, n mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ha’eretz, “the earth, land,” (n fs)	min, “from/ of,” (prep)	dam, “blood,” (n ms)	shel, “to/ for,” (prep)	habel, “Abel,” (name)

הצדיק	ועד	דם	זכריה	בן	בריכה	שהרגתם
ha'tzadik, "the righteous," (adj ms)	v'ad, "and, but/ so/ or until, up to," (prep)	dam, "blood," (n ms)	d'zekharyah, "of/ who/ which/ that Zechariah," (Ar Rel part, name) Prefix Ar. ܕ Aramaism	ben, "son," (n ms)	berekhyah, "Barachiah," (name)	she'haragtem, "that/ which/ who/ whom you (mp) killed," (rel part, v. Pa'al/Qal, qatal, past, 2mp)
בהיכל	ובמזבח					
b'hechal, "in/ with/ by (the) temple, holy place," (prep, n ms)	uv'mizbeach, "and/ but/ so/ or in/ with/ by the altar," (prep, n ms)					

Interlinear Chart

Chapter 23:36



אמת אומר אני לכם זה הכל יבוא על משפחה זאת:

Hebrew Transcription

Translation: “Truth, I say to you: This all will come upon this family.”³⁰

The Scriptures: Truly, I say to you, all this shall come upon this generation.

Aramaic:

אמינך אמת אומר לחם דאזאלח מלך חלמך כל עובדא מוכא

Amiyn {Truly} I say unto you, that all these things will come upon this sharbtha {generation}.

אמת	אומר	אני	לכם	זה	הכל	יבוא
emet, “truth,” (n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ze, “this,” (pron, ms)	ha’ kol, “the all,” (n ms)	yavo’u, “they (mp) will come,” (v. Pa’al/Qal, yiqtol, fut, 3mp)
על	משפחה	זאת				
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	mish’pachah, “family, clan, tribe, kindred,” (n ms)	zot, “this, this one,” (pron fs)				

Interlinear Chart

³⁰ Can also mean, “generation.”

[illegible]

Hebrew Transcription

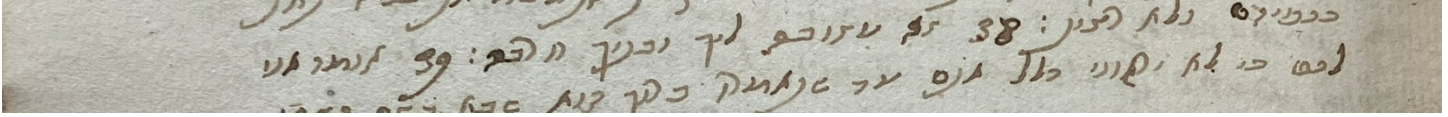
Urishlim! Urishlim! {Jerusalem! Jerusalem!} You kill The Prophets, and stone those who are sent unto you, how many times I have desired to gather your sons {i.e. children}, as a tharnagultha {a hen} gathers her chicks under her wings, and you didn't want it.

³² This is a common spelling of religious texts or poetry to emphasize the feminine possessive ending and is frequently used in traditional Jewish prayers and poetry (like *Eishes Chayil* - Woman of Valor) and is often translated as “her children arise and praise her,” or when addressing a mother about her sons.

כמו	שמקבץ	התרנגול	את	בניה	תחת	כנפיהם
kmo, "like, as," (prep)	she'mekabetz, "that/ which/ who/ whom I/ you (ms)/ he/it collects, assembles," (rel part, v. Pi'el, act part, ms)	ha'tarnegol, "the rooster, cock (fowl)," (n ms)	et, DO marker	baneha, "her/its sons," (n mp, 3fs pronom)	tachat, "under, instead, below, beneath, at the foot," (prep)	kanfeihem, "their wings," (n fp, 3mp pronom)
ולא	רצית					
v'lo, "and/ but/ so/ or no/ not," (part)	ratzita, "you (ms) desired, wanted," (c. Pa'al/Qal, qatal, past, 2ms)					

Interlinear Chart

Chapter 23:38



זה עזובה לך ובתיך חרבה:

Hebrew Transcription

Translation: This is desolation for you, and your house is laid waste.”

The Scriptures: See! Your house is left to you laid waste,

Aramaic:

ܡܬܬܝܬܝܢ ܠܚܡܐ ܠܚܡܐ ܫܝܬܐ

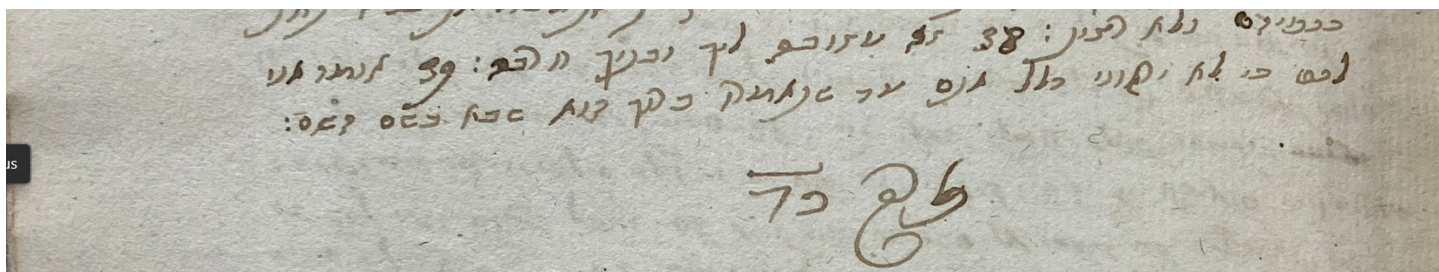
Behold! Your house is left unto you desolate.

זה	עזובה ³³	לך	ובתיך	חרבה:		
ze, “this,” (pron, ms)	azuva, “neglected,” abandoned, desolation,” (adj fs)	lich, “to/ for/ you (fs),” (prep, 2fs)	uvatecha, “and/ but/ so/ or your (ms) homes,” (n mp, 2ms pronom)	chareva, “I/ you (fs)/ she/it waste(s),” (v. Pa’al/Qal, act part, fs)		

Interlinear Chart

³³ This word is often found in biblical Hebrew and is in the context of desolate, ruined landscapes or spiritual/social neglect.

Chapter 23:39



אומר אני לכם כי לא יראוני כלל אתם עד שתאמרו ברוך הוא שבא בשם השם:
Hebrew Transcription

Translation: “I say to you that you will not **see me entirely** until you say, ‘Blessed is he who came in the Name of **Yehovah**!’”³⁴

The Scriptures: for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of יהוה!’”

Aramaic:

אמר אני לכם כי לא יראוני כלל אתם עד שתאמרו ברוך הוא שבא בשם השם:

For, I say unto you, that you will not see Me from now on, until you shall say, “Blessed is He who comes in The Name of MarYa {The Lord-YHWH}.”

אומר	אני ³⁵	לכם	כי	לא	יראוני ³⁶	כלל
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	ki, “for, since, because,” (conj)	lo, “no/ not” (part)	yireini, “you will see me,” (v. Pa’al/Qal, yiqtol, fut, 2ms, 1cs obj)	klal, “rule, law; entirely,” (n ms)
אתם	עד	שתאמרו	ברוך	הוא	שבא	בשם
atem, “you (mp),” (2mp pron)	vad, “until, up to,” (prep)	she’tē’amru, “that/ which/ who/ whom you (mp) will say,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	baruch, “blessed,” (adj ms)	hu, “he/it,” (pron)	sheba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	b’shem, “in/ with/ by (the) name,” (prep, n ms)
השם:						
ha’shem, “the name,” (n ms) “Yehovah”						

Interlinear Chart

³⁴ Due to the ban on using God’s Holy Name by the Pharisees in the second century, this phrase cannot be spoken by Jewish communities in Israel.

³⁵ Added pronoun.

³⁶ This is misspelled and should be לא תראה אותי, “you shall not see me.”