

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

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-Six

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.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 Philipians 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

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.

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.

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:**
 - a. interrog part – interrogative particle
 - b. n – noun
 - c. abs– absolute
 - d. constr - construct
 - e. adj – adjective
 - f. adv – adverb (modifies anything but a noun)
 - g. neg part – negative particle
 - h. rel part – relative particle
 - i. prep – preposition (when added to a noun, then it is an adverb)
 - j. pron – pronoun
 - k. pronom – pronoun suffix
 - l. v – verb
 - m. inj part – interjection particle
 - n. 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 Nifal and Hit'pael verb stems used regularly to express reflexive action. This verb binyan stem was used in the First Century and later went extinct.

VI. 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:

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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 26

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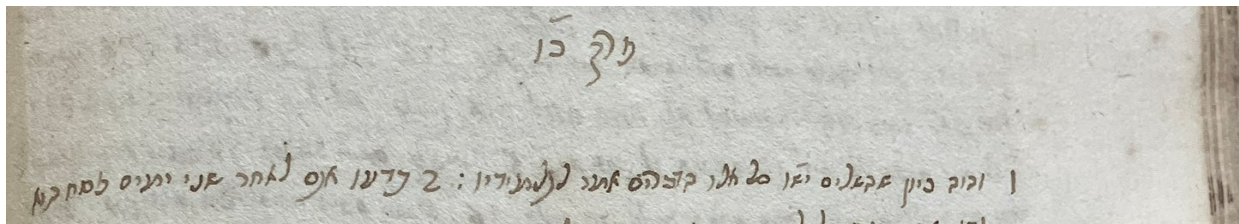
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ס21 זק אחר מעבס בוק ימאזס אביו עס יסו בנשיט ידו ואלף חשו וקבד מעשעל כבן גדול ונלך
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ס24 איך וול לקעזיס כדעזשען סוף למנו: ס25 באזופ עעב אחר יסו לקבל כמו אחר
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למנו כסוף: ס29 כבן גדול וקעלל כולס מרדעס על אס כנכס כיו על יסו עס
לקעלל: ס30 לטא מעזאן וקעלל כולס עזי אקד ואחר זק קפדו אנו יעזס: ס31 זק אחר סיכל
אנו לכולס כנכס ק וקעלל נעס אבנא: ס32 עמז כבן גדול ואמר לו לא יא לך שוב
לקעלל על זק קדד מעעזיס עשק זק: ס33 יסו זק עקד קוא עעב כבן גדול ואמר לו
מעכנס אבי על לך דא קעלל חיוס עמאזל אס אפ כא נכס כבן אלקיס: ס34 אחר לו

ס2

Chapter 26:1



והיה כיון שהשלים יש'ו כל אלו הדברים אמר לתלמידיו:

Hebrew Transcription

Translation: And it came to be when Yeshua completed all these words, he said to his talmidim (students),

The Scriptures: And it came to be, when יהושע ended all these words, He said to His taught ones,

Aramaic:

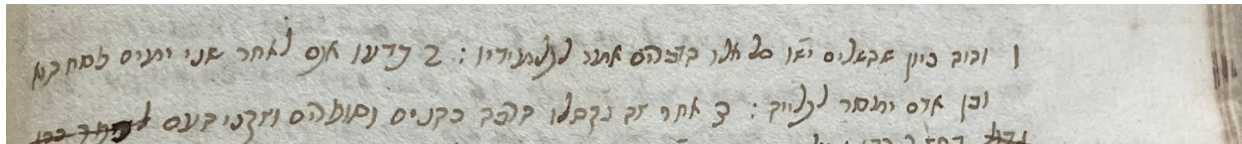
[illegible]

And it happened that when Eshu {Yeshua} had finished all these words, He said unto His Disciples,

והיה	כיון	שהשלים	ישו	כל	אלו	הדברים
v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	kevan, "because, when, after" (conj)	she'hislim, "that/ which/ who/ whom he/it completed," (rel part, v. Hif'il, qatal, past, 3ms)	yeshu, "Yeshua," (name)	kol, "all of, all, every," (n ms)	eilu, these, the following," (mp pron)	ha' devarim, "the words, matters, things," (n mp)
אמר	לתלמידיו:					
amar, "he/it said," (v. Pa'al/Qal, qatal, past 3ms)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)					

Interlinear Chart

Chapter 26:2



תדעו אתם לאחר שני ימים פסח הוא ובן אדם ימסר לתלייה:

Hebrew Transcription

Translation: “You know that after two days is the Pesach (Passover), and the Son of Man will be delivered to be **hanged**.”⁵

The Scriptures: You know that after two days the Pěsaḥ takes place, and the Son of Aḁam is to be delivered up to be impaled.

Aramaic:

מ.ח.מ. כח.ה. ה'תש"ח. מ.ח.מ. כח.ה. ה'תש"ח. מ.ח.מ. כח.ה. ה'תש"ח.

“You know that after two days The Peskha {The Passover} will happen, and The Son of Man will be handed over to be crucified.

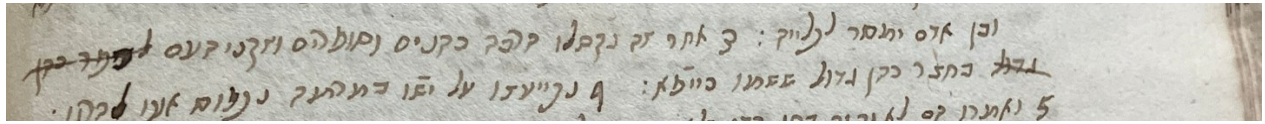
תדעו	אתם	לאחר	שני	ימים	פסח	הוא
ted'u, "you (mp) will know, perceive," (v. Pa'al/Qal, yiqtol, fut, 2mp)	atem, "you," (mp pron)	le'achar, "to/ for/ belonging to after," (prep)	shnei, "two," (card num)	yamim, "days," (n mp)	pesach, "Passover," (n ms)	hu, "he/it," (3ms pron)

ובן	אדם	ימסר	לתלייה:			
u'ben, "and/ but/ so/ or son," (n ms)	adam, "man, mankind" (n ms)	yimaser, "he/it will be delivered," (v. Nif'al, yiqtol, fut, 3ms)	l'tliya, "to/ for/ belonging to (the) hanging," (prep, n fs)			

Interlinear Chart

⁵ See Deuteronomy 21:22.

Chapter 26:3



אחר זה נקהלו הרבה כהנים וסופרים וזקני העם בחצר כהן גדול ששמו כייפא:
Hebrew Transcription

Translation: After this, many priests, scribes, and elders of the people gathered in the courtyard of the chief priest, whose name was Kaipha (Caiaphas).

The Scriptures: Then the chief priests, and the scribes, and the elders of the people came together at the court of the high priest, who was called Qayapha,

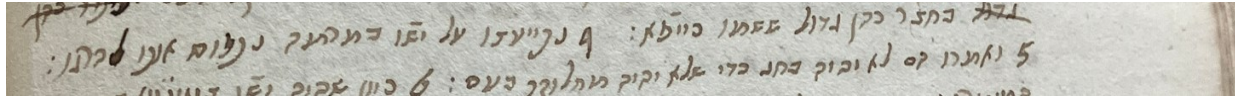
Aramaic:

מִתְּנִיךְ אֲחֵבְשֵׁהּ זֶכַּן בְּמִסָּה סַפְרֵיךְ הַבְּחָר לְדוֹלֵחַ דּוֹכ בְּמִסָּה הַכְּהֵנִי מִפְּחָ
Then, the Rabay Kahne {the Priest's Chiefs}, and the Saphre {the Scribes}, and the Qashishe d'Ama {the Elders of the People}, gathered unto the Court of The Rab Kahne {The Priest's Chief}, who was called Qayapha {Caiaphas}.

אחר	זה	נקהלו	הרבה	כהנים	וסופרים	וזקני
achar, "after," (prep)	ze, "this," (ms pron)	nikhalu, "they gathered," (v. Nifal, qatal, past, 3mp)	harbeh, "many, much, a lot," (adv)	koanim, "priests", (n mp)	v'sofrim, "and/ but/ so/ or scribes," (n mp)	v'zikenei, "and/ but/ so/ or elders of," (n mp constr)
העם	בחצר	כהן גדול	ששמו	כייפא:		
ha'am, "the people, " (n ms)	b'chatzar, "in/ with/ by (the) courtyard," (prep, n fs)	"Chief Priest or "High Priest." kohen, "priest," (n ms) gadol, "great," (adj ms)	she'sh'mo, "that/ which/ who/ whom his/its name," (rel part, n ms, 3ms pronom)	kaipha, "Caiaphas," (name)		

Interlinear Chart

Chapter 26:4



נתייעצו על ישי' במרמה נתפוס אותו להרגו:

Hebrew Transcription

Translation: They schemed against Yeshua, "By trickery, we will catch him to kill him!"

The Scriptures: and plotted to seize יהושע by trickery and kill Him.

Aramaic:

והאחלה על שחך דכחלה שמהמסח, המללמסח,

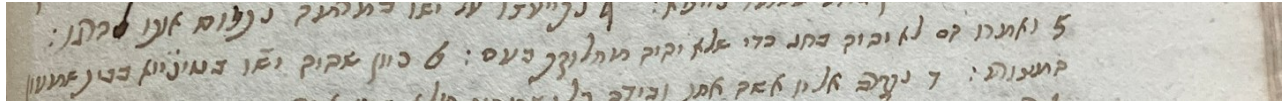
And they took counsel concerning Eshu {Yeshua} that by deceit they might take Him and kill Him.

נתייעצו ⁶	על	ישי'	במרמה	נתפוס	אותו	להרגו:
nitya'a'tsu, "they consulted together, took counsel, plotted, schemed," (v. Nit'pael, qatal, past, 3mp) Hebrew Marker Mishnaic 2nd Temple	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	yesu, "Yeshua," (name)	b'mirma, "in/ with/ by trickery, deceit," (prep, n fs)	nit'fos, "we will catch, seize," (v. Pa'al/Qal, yiqtol, fut, 1cp)	oto, "him/it," (DO marker, 3ms pron)	l'har'go, "to kill him/it," (v. Pa'al/Qal, inf constr)

Interlinear Chart

⁶The verb נתייעצו (nitya'atzu), which means "they consulted each other" or "they took counsel together," is a distinctive feature of Mishnaic Hebrew grammar. The word is conjugated in the Nitpa'el (נִתְפַּעַל) stem, a unique verbal form that developed during the late Second Temple period. This form was a dialectal mixture, created through contact between the classical biblical Nifal (נִפְעַל) prefix and the reflexive Hitpa'el (הִתְפַּעַל) structure. Although this form is not found in classical biblical Hebrew, it appears in the legal parts of the Mishnah, specifically in the form nitya'etz (נתייעץ) in Bava Kamma 4:4. In early Rabbinic writing, the Nitpa'el form was commonly used in the past tense to express reflexive or passive actions. Over time, however, it became less common, and modern Hebrew reverted to the older biblical Hitpa'el pattern. The presence of this specific conjugation, which was used during a particular historical period, helps linguists identify the text's historical and cultural context. It shows that the manuscript's language reflects the everyday speech of late antiquity Judea.

Chapter 26:5



ואמרו הם לא יהיה בחג כדי שלא יהיה מחלוקת בעם:

Hebrew Transcription

Translation: And they said, “It will not be during the festival, so that there will not be a **dispute**⁷ among the people.”

The Scriptures: But they said, “Not at the festival lest there be an uproar among the people.”

Aramaic:

ܘܥܡܪܘ ܗܝܬܝܢ ܠܐ ܒܚܝܬܐ ܕܠܐ ܢܚܝܬܐ ܕܡܚܠܘܬܐ ܒܥܡ:

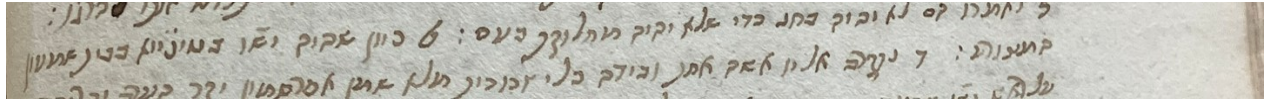
And they were saying, “Not during The Adiada {The Feast}, so that a riot won’t occur among the Ama {the People}.”

ואמרו	הם	לא	יהיה	בחג	כדי	שלא
v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	hem, “they,” (pron, mp)	lo, “no/ not,” (part)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	b'chag, “in/ with/ by (the) feast day, festival,” (prep, n ms)	k'dei, “according to, as, in order to,” (conj)	she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)
יהיה	מחלוקת	בעם:				
yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	machloket-, “disagreement, dispute, controversy, division,” (n fs)	b'am, “in/ with/ by (the) people,” (prep, n ms)				

Interlinear Chart

⁷ The word מחלוקת (*machloket* or *machlokes*) means a dispute, disagreement, controversy, or division within a group. It comes from the root ח-ל-ק (*ch-l-k*), which generally means to divide, split, or share. In late biblical Hebrew, the noun mainly referred to different groups, like priestly divisions. However, during the time of the *Mishnah* and the *Talmud*, the meaning changed significantly. It started to specifically refer to formal legal debates between different rabbinic schools or sages, such as the famous disagreements between Hillel and Shammai (see *Mishnah* Avot 5:17). In stories from the Hebrew Matthew manuscripts, especially during the trial scene involving the crowds, disciples, or the Sanhedrin, the word מחלוקת is used to describe a clear ideological or political split within a debating body. Instead of using more general words for fighting or anger, it highlights a specific kind of disagreement rooted in major differences of opinion or belief.

Chapter 26:6



כיון שהיה ישו בטינ'יית בבית שמעון המצורע:

Hebrew Transcription

Translation: When Yeshua was in Bethany, in the house of Simon (Shimon), the leper,⁸

The Scriptures: And when יהושע was in Běyth Anyah at the house of Shim'on the leper,

Aramaic:

ܡܬܢ ܡܫܚܐ ܥܡܪܐ ܕܫܡܥܘܢ ܕܡܬܥܪܐ ܕܝܫܘܥ

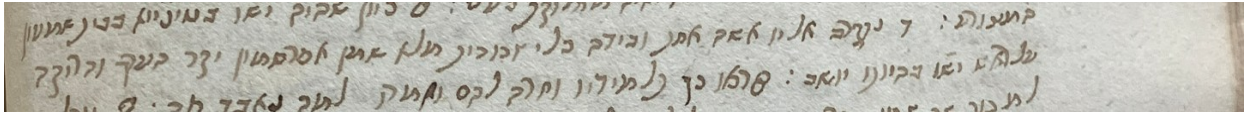
And when Eshu {Yeshua} was in Beth-Anya {Bethany}, in the house of Shimeun Garaba {Simeon, the Jar-maker},

כיון	שהיה	ישו	בטינ'יית	בבית	שמעון	המצורע:
kevan, "because, when, after" (conj)	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yeshua, "Yeshua," (name)	ba'ten'yah, "Bethany," (name)	b'bayit, "in/ with/ by (the) house," (prep, n ms)	shim'on, "Simon," (name)	ha'm'tzo'ra, "the leper," (n ms)

Interlinear Chart

⁸ The designation שמעון המצורע (*Shimon Ha-Metzora*) in Matthew 26:6 represents an orthographically precise and grammatically correct Hebrew rendering of the Greek phrase *Simōnos tou leproū* ("Simon the Leper"). The construction features the proper noun *Shimon* alongside the passive *Pual* participle מְצֹרָע (*metzora*), prefixed by the definite article (*ha-*), which denotes an individual afflicted with *tzara'at* (in Mishnah Negaim, it is a supernatural ritual malady affecting human skin, garments, and buildings rather than clinical Hansen's disease (leprosy)). Semitic gospel textual variants occasionally explore whether this title originally stems from an Aramaic phonetic pun or copyist error involving the lexical ambiguity of the root גרב (*g-r-b*)—wherein the Aramaic *garba* ("leper") may have been substituted for or conflated with *garaba* ("potter" or "jar-maker"), fitting the thematic imagery of the alabaster flask introduced in the immediate narrative context. However, in terms of the explicit translation of Hebrew, the manuscript follows standard tannaitic vocabulary. This shows a deliberate decision to preserve the original, narrow meaning of Simon's illness by using proper classical Hebrew grammar, rather than relying on Aramaic loanwords that are not Hebrew.

Chapter 26:7



נתקרב אליו אשה אחת ובידה כלי זכוכית מלא שמן אפרסמון יקר הערך והריקה על ראש ישו בהיותו יושב:

Hebrew Transcription

Translation: A woman approached him, and **in her hand** was a **glass vessel**, **full** of the precious of value **balm of Gilead**,⁹ and she poured it out on the head **of Yeshua** of his being *while* he was sitting.

The Scriptures: a woman came to Him, having an alabaster flask of costly perfume, and she poured it on His head as He sat at the table.

Aramaic:

מיכא למ אטולא דאיה חלמ עלפאלא דכסא סגן דכא סאפאלא ח דסא דסאב כו סגן
a woman approached Him who had on her a translucent jar of incensed oil of great price, and she poured it on the head of Eshu {Yeshua}, while He was reclining.

נתקרב ¹⁰	אליו	אשה	אחת	ובידה	כלי	זכוכית
nit'ka`rev, "he/it approached," (v. Nit'pael, qatal, past, 3ms)	alayv, "to him/it," (prep, 3ms pronom)	isha, "woman, wife, spouse," (n fs)	echat, "one," (card num, fs)	uv'yadah, "and/ but/ so/ or in/ with/ by her/it hand," (prep, n fs, 3fs pronom)	kli, "tool, instrument, utensil, vessel, container, dish," (n ms)	zchuchit, "glass," (n fs)

מלא	שמן אפרסמון	יקר	הערך	והריקה	על
male, "full, complete," (adj ms)	shemen afarsamon, "Balm of Gilead." shemen, "oil," (n ms) afarsamon, "persimmon," (n ms) Aramaism	yakar, "precious, costly," (adj ms)	ha'e'rech, "the value, worth," (n ms)	v'herika, "and/ but/ so/ or she/it emptied," (v. Hif'il, qatal, past, 3fs)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

⁹ The phrase שמן אפרסמון (*shemen afarsamon*) uses terminology rooted in Rabbinic literature. While *afarsamon* translates to "persimmon" in modern Israeli Hebrew, in ancient, classical, and medieval rabbinic texts, it specifically designated Judean Balsam (the Balm of Gilead). This was an extraordinarily expensive, aromatic resin harvested from the Dead Sea region, renowned across the Roman Empire for its luxury.

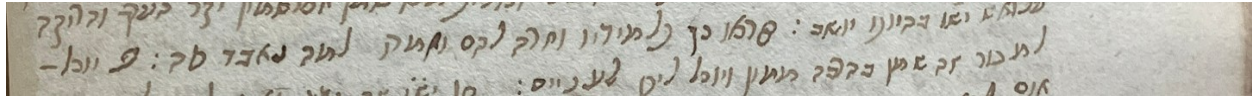
¹⁰ The verb נתקרב (*nitkarv*) is the third-person masculine singular form in the Nitpa'el binyan, despite preceding a feminine subject (אשה אחת / "a woman approached"). This structural gender mismatch is a well-documented feature in various historical Semitic and Rabbinic Hebrew manuscripts, where a verb that appears before its subject frequently defaults to the third-person masculine singular.

			יֹשֵׁב:	בְּהִיּוֹתוֹ	יֵשׁוּ	רֹאשׁ
			yoshev, “I/ you (ms)/ he/it sit(s), dwell(s),” (v. Pa’al/Qal, act part, ms)	b’heyoto, “in/ with/ by his/its being,” (prep, n ms, 3ms pronom)	yeshu, “Yeshua,” (name)	rosh, “head, top,” (n ms)

Interlinear Chart



Chapter 26:8



ראו כך תלמידיו וחרה להם ואמרו למה נאבד פה:

Hebrew Transcription

Translation: His talmidim (students) saw this, and it angered them, and they said, “Why is this wasted here?”

The Scriptures: And when His taught ones saw it, they were much displeased saying, “To what purpose is this waste?”

Aramaic:

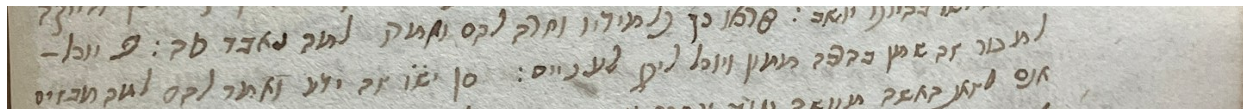
ܠܡܐ ܕܗܝ ܕܬܠܡܝܕܝܗܘܢ ܪܝܘ ܕܗܝ ܕܬܠܡܝܕܝܗܘܢ ܕܗܝ ܕܬܠܡܝܕܝܗܘܢ ܕܗܝ ܕܬܠܡܝܕܝܗܘܢ

Now, His Disciples saw it, and it displeased them, and they said, “Why this waste?”

למה	ואמרו	להם	וחרה	תלמידיו	כך	ראו
lama, “why? what purpose, for whatsoever,” (adv)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v'chara, “and/ but/ so/ or he/it was angry,” (v. Pa'al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	kak, “so, in this way,” (adv)	rau, “they saw,” (v. Pa'al/Qal, qatal, past 3mp)
					פה:	נאבד
					po, “here,” (adv)	ne'evad, “I am/ you (ms) are/ he/it is lost, destroyed, wasted,” (v. Nif'al, act part, ms)

Interlinear Chart

Chapter 26:9



יוכל למכור זה שמן בהרבה ממון ויוכל ליתן לעניים:

Hebrew Transcription

Translation: This oil could have been sold for much mammon, and it could have been given to the poor.

The Scriptures: For this perfume could have been sold for much and given to the poor.”

Aramaic:

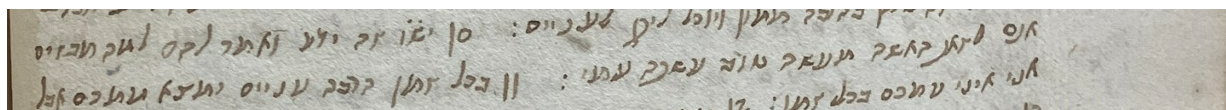
සමස්ත ප්‍රතිචාරය සඳහා ස්තූතියි

For, this was able that it could have been sold for much, and should have been given unto the poor!”

ייוכל	למכור	זה	שמן	בהרבה	ממון	ייוכל
yuchol, “he/it will be able,” (v. Hofal, yiqtol, fut, 3ms)	limkor, “to sell,” (v. Pa’al/Qal, inf constr)	ze, “this,” (ms pron)	shemen, “oil,” (n ms)	b’har’beh, “in/ with/ by for much,” (prep, adv)	mamon, “mammon, money,” (n ms)	v’yuchol, “and/ but/ so/ or he/it will be able,” (v. Hofal, yiqtol, fut, 3ms)
ליתן	לעניים:					
liten, “to give, allow,” (v. Pa’al/Qal, inf constr) Aramaism Mishnaic	l’aniyim, “to/ for/ belonging to (the) poor,” (prep, n mp)					

Interlinear Chart

Chapter 26:10



יִשׁוּ זֶה יָדַע וְאָמַר לָהֶם לָמָּה מְבַזִּים אַתֶּם לְזֹאת הָאִשָּׁה מַעֲשֵׂה טוֹב עָשְׂתָה עִמִּי:
Hebrew Transcription

Translation: Yeshua knew this and said to them, “Why are you **humiliating** this woman? She has done a good deed **with** me.”

The Scriptures: However, when יְהוֹשֻׁעַ noticed it, He said to them, “Why do you trouble the woman? For she has done a good work toward Me.

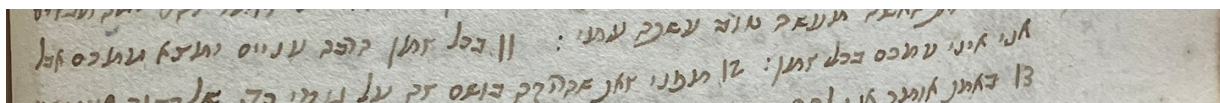
Aramaic:

ܒܬܐܝܬܐ ܕܝܫܘܥ ܕܝܫܘܥܐ ܠܡܥܬܐ ܠܡܐ ܠܐܬܬܐܬܐ ܒܒܐܝܬܐ ܠܐܬܐ,
But, Eshu {Yeshua} knew this, and said unto them, “Why are you harassing the woman? She has done a good deed for Me.

יִשׁוּ	זֶה	יָדַע	וָאָמַר	לָהֶם	לָמָּה	מְבַזִּים
yeshu, “Yeshua,” (name)	ze, “this,” (ms pron)	yada, “he/it knew,” (v. Pa’al/Qal, 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)	lama, “why? what purpose, for whatsoever,” (adv)	me’va’zim, “we/ you (mp)/ they, those who insult, humiliate,” (v. Pi’el, act part, mp)
אַתֶּם	לְזֹאת	הָאִשָּׁה	מַעֲשֵׂה	טוֹב	עָשְׂתָה	עִמִּי:
atem, “you,” (mp pron)	l’zot, “to/ for/ belonging to this,” (prep, fs pron)	ha’ islah, “the woman,” (n fs)	ma’ase, “deed, action,” (n ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	asta, “she/it did,” (v. Pa’al/Qal, qatal, past, 3fs)	imi, “with me,” (prep, 1cs pronom)

Interlinear Chart

Chapter 26:11



בכל זמן הרבה עניים ימצא מכם אבל אני איני עמכם בכל זמן:
Hebrew Transcription

Translation: “At all time many poor people will be **found**¹¹ among you,¹² but I am not with you at all time.”

The Scriptures: For you always have the poor with you, but Me you do not have always.

Aramaic:

חלוקי לחי חסכחא אלה לחי חסכחא לך דים לה חלוקי אלה לחי
For, you always have the poor with you, but, you don’t always have Me.

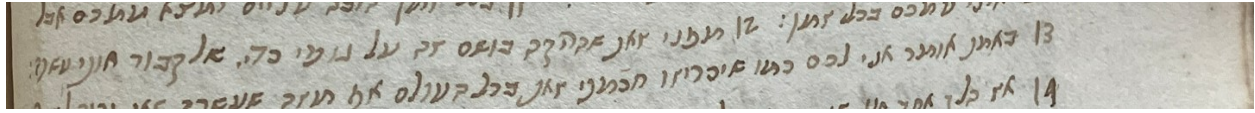
אבל	ממכם	ימצא	עניים	הרבה	זמן	בכל
aval, “indeed, truly, verily, surely, but however, howbeit, contrariwise, nay rather,” (adv)	mimchem, “from/ of you (mp),” (prep, 2mp)	yimatza, “he/it will be found,” (v. Nif’al, yiqtol, pssv fut, 3ms)	aniyim, “poor, poor people,” (adj mp)	harbeh, “many, much, a lot,” (adv)	zemahn, “time,” (n ms)	be’chol, “in/ with/ by (the) all,” (prep, n ms)
		זמן:	בכל	עמכם	איני	אני
		zemahn, “time,” (n ms)	be’chol, “in/ with/ by (the) all,” (prep, n ms)	imachem, “with you (mp),” (prep, 2mp pronom)	eini, “I am not,” (part)	ani, “I,” (1cs pron)

Interlinear Chart

¹¹ Notice how the passive verb “*yimatzei*” (meaning “will be found”) is used in the singular form before the masculine plural noun “*aniyyim*” (meaning “poor people”). This pattern is common in Biblical and Rabbinic Hebrew, where a singular verb is often used to introduce a plural subject.

¹² Deuteronomy 15:11.

Chapter 26:12



מפני זאת שהריקה בושם זה על גופי כדי שלקבור אותי עשתה:

Hebrew Transcription

Translation: “Because of this, **she emptied out** this perfume on my body, **for the purpose to bury me, she did it**.”

The Scriptures: For in pouring this perfume on My body, she did it for My burial.

Aramaic:

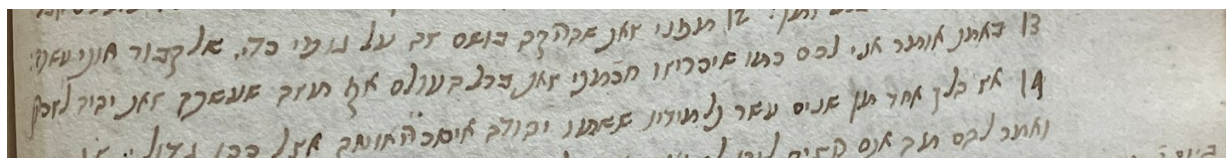
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But, the one who poured this besma {incense i.e. incensed ointment/oil} on My body, she did it as though for My burial.

מפני	זאת	שהריקה	בושם	זה	על	גופי
mipnei, “from/ of away, from before, because of,” (prep)	zot, “this,” (pron, fs)	she’herika, “that/ which/ who/ whom she/it emptied,” (rel part, v. Hif’il, qatal, past, 3fs)	bosem, “perfume,” (n ms)	ze, “this,” (pron)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	gufi, “my body,” (n ms, 1cs pronom)
כדי	שלקבור	אותי	עשתה:			
k’dei, “according to, as, in order to,” (conj)	she’likbor, “that/ which/ who/ whom to bury,” (rel part, v. Pa’al/Qal, inf constr)	oti, “me,” (DO marker, 1cs pronom)	asta, “she/it did,” (v. Pa’al/Qal, qatal, past, 3fs)			

Interlinear Chart

Chapter 26:13



באמת אומר אני לכם כמו שיכריזו חכמתי זאת בכל העולם אף מזה שעשתה זאת יהיה לזכרון:

Hebrew Transcription

Translation: “In truth, I say to you, just as they will proclaim this wisdom of mine in all the world, also from this that she did will be a memorial.”

The Scriptures: Truly, I say to you, wherever this Good News is proclaimed in all the world, what this woman has done shall be spoken of also, to her remembrance.”

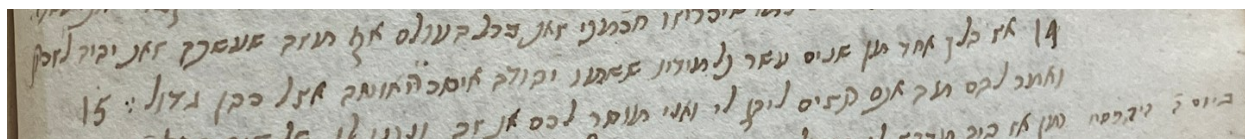
Aramaic:

וְאִמִּינַן, אָנֹכִי אֵין לְחַם הַבָּרֶקֶת הַזֶּה, מִדֶּלֶת הַסָּבָרְתִּי {מִשְׁפָּט הַמִּשְׁפָּט} וְעַתָּה
And amiyn, {truly} I say unto you, that wherever this, Sabarathi {My Hopeful Message} is
Proclaimed in all the alma {the world}, this thing which she did, will also be told for her
memorial.”

באמת	אומר	אני	לכם	כמו	שיכריזו	חכמתי
b'emet, "in/ with/ by (the) truth (prep, 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)	k'mo, "like, as, similar to," (adv, prep)	she'yachrizu, "that/ which/ who/ whom they (mp) will announce," (rel part, v. Hif'il, yiqtol, fut, 3mp)	chochati, "my wisdom," (n fs, 1cs pronom)
זאת	בכל	העולם	אף	מזה	שעשתה	זאת
zot, "this," (pron, fs)	be'chol, "in/ with/ by (the) all," (prep, n ms)	ha'ohlam, "the world, eternity, ever, everlasting, old," (n ms)	af, "also, even, therefore," (part)	mi'zeh, "of/ from this, the one," (prep, ms pron)	she'ista, "that/ which/ who/ whom she/it did," (rel part, v. Pa'al/Qal, qatal, past, 3fs)	zot, "this," (pron, fs)
יהיה	לזכרון:					
yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	l'zicharon, "to/ for/ belonging to (the) memorial, remembrance," (prep, n ms)					

Interlinear Chart

Chapter 26:14



אז הלך אחד מן שנים עשר תלמידיו ששמו יהודה איסכריאטה אצל כהן גדול:

Hebrew Transcription

Translation: Then went one of the twelve talmidim (students), whose name was Yehudah Iscariota (Judas Iscariot), to the chief **priest**.

The Scriptures: Then one of the twelve, called Yehudah from Qerioth, went to the chief priests,

Aramaic:

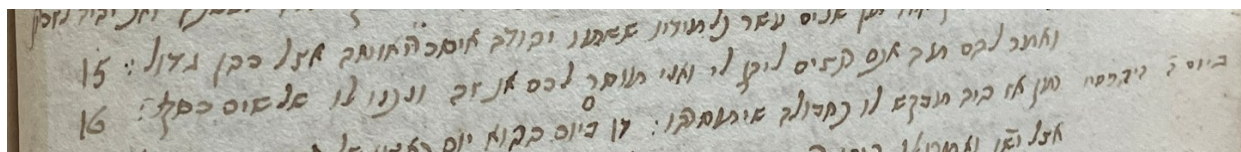
ܡܕܢܗ ܐܘܬ ܥܕ ܕܗ ܐܘܬܝܬ ܕܡܡܪܬܐ ܡܡܪܬܐ ܠܗܘܬ ܐܘܬ ܕܡܡܪܬܐ

Then, one of The Twelve, who was called Yehuda Skariuta {Judah/Judas, the Iscariot}, went to the Priest's Chiefs.

אז	הלך	אחד	מן	שנים	עשר	תלמידיו
az, "then, in that case, so," (conj)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	echad, "one," (card num)	min, "from/ of," (prep)	shenayim, "two," (card num)	eser, "ten," (card num)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)
ששמו	יהודה	איסכריאטה	אצל	כהן	גדול:	
she'shmo, "that/ which/ who/ whom his/its name," (rel part, n ms, 3ms pronom)	yehudah, "Judah," (name)	iscariota, "Iscariot," (name)	etzel, "at, in the possession of, near," (prep)	kohen, "priest," (n ms)	gadol, "great," (adj ms)	

Interlinear Chart

Chapter 26:15



ואמר להם מה אתם רוצים ליתן לי ואני מוסר לכם את זה ונתנו לו שלשים כסף:

Hebrew Transcription

Translation: And he said **to them**, “What do you want to give me, and I will betray this *one* to you?” And they gave him thirty *pieces* of silver.¹³

The Scriptures: and said, “What would you give¹⁴ me to deliver Him to you?” And they counted out to him thirty pieces of silver.

Aramaic:

ואמר להם מה אתם רוצים ליתן לי ואני מוסר לכם את זה ונתנו לו שלשים כסף:
And he said unto them, “What are you willing to give me, and I will deliver him unto you?”
Then they swore to him thirty pieces of kespha {silver}.

ואמר	להם	מה	אתם	רוצים	ליתן	לי
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)	mah, “what?” (inter part)	atem, “you,” (mp pron)	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa'al/Qal, act part, mp)	liten, “and/ but/ so/ or give, allow,” (v. Pa'al/Qal, inf constr) Aramaic Mishnaic	li, “to/ for/ belonging to me,” (prep, 1cs)
ואני	מוסר	לכם	את	זה	ונתנו	לו
v'ani, “and/ but/ so/ or I, I am,” (pron 1cs)	moser, “I/ you (ms)/ he/it send(s) deliver(s), hand(s) over, betray(s).” (v. Pa'al/Qal, act part ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	et, (DO marker)	ze, “this,” (ms pron)	v'nat'nu, “and/ but/ so/ or they gave,” (v. Pa'al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

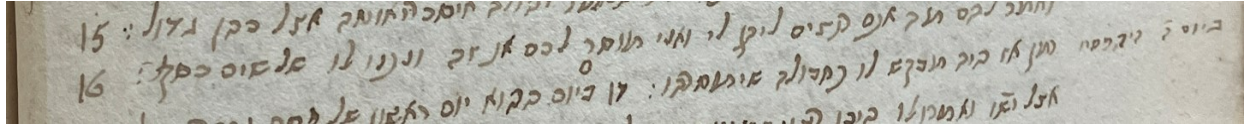
¹³ See Genesis 37:28 and Exodus 21:32.

¹⁴ Matthew 26:15, *lityan* [ליתן]. The phrase uses an old Hebrew form for the verb “to give” from the root נ.ת.ן. In classical Biblical Hebrew, the weak Nun at the start of the word is usually dropped, resulting in “*later*” [לתת]. However, in late Second Temple and Rabbinic Hebrew—still influenced by Aramaic—the Nun sound was kept, leading to forms like “*liten*” or “*lityan*.” This exact form appears often in the Mishnaic texts, especially in legal, contract, and money-related contexts. For example, *Mishnah Avot* 5:20 mentions “to give reward to the righteous,” *Mishnah Arakhin* 2:6 discusses “to give spice,” and *Mishnah Peah* 5:5 talks about sharing agricultural produce with the poor.

					כסף:	שלשים
					kesef, “silver, money,” (n ms)	shaloshim, “thirty,” (card num)

Interlinear Chart

Chapter 26:16



ומן אז היה מבקש לו תחבולה שימסרהו:

Hebrew Transcription

Translation: And from then, he was seeking **for himself a trick** that he might deliver him up.

The Scriptures: And from then on he was seeking an occasion to deliver Him up.

Aramaic:

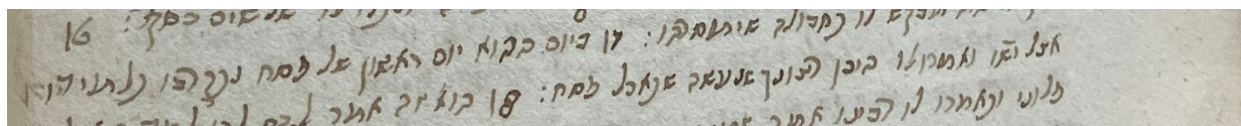
ܡܢ ܐܝܢ ܠܗ ܡܒܩܫ ܠܗ ܬܚܒܘܠܗ ܫܝܡܫܪܗܘ

And from then on, he was seeking an opportunity to betray Him.

ומן	אז	היה	מבקש	לו	תחבולה	שימסרהו:
v'min, "and/ but/ so/ or from/ of," (prep)	az, "then, in that case, so," (conj)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	mevakesh, "I/ you (ms)/ he/it ask(s), seek(s)," (v. Pi'el, act part, ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	tachbula, "trick, stratagem," (n fs)	she'yimsor'ehu, "that/ which/ who/ whom he/it will deliver up, hand over, betray," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms, 3ms obj)

Interlinear Chart

Chapter 26:17



ביום ההוא יום ראשון של פסח נתקרבו תלמידיו אצל ישו ואמרו לו היכן רצונך שנעשה שתאכל פסח:
Hebrew Transcription

Translation: On that day, the former¹⁵ day of Passover, his talmidim (students) approached Yeshua and said to him, “Where is your desire that we prepare so that you may eat the Passover?”

The Scriptures: And on the first day of Unleavened Bread the taught ones came to יהושע, saying to Him, “Where do You wish us to prepare for You to eat the Pēsah?”

Aramaic:

ܚܡܠܟܐ ܕܝܗܘܐ ܕܦܬܝܬܝܪܐ ܠܗܘܐ ܥܡܕܐ ܠܡܢ ܐܚܪܐ ܕܝܗܘܐ ܕܠܚܡܐ ܕܦܬܝܬܝܪܐ ܕܝܗܘܐ ܕܦܬܝܬܝܪܐ ܕܝܗܘܐ ܕܦܬܝܬܝܪܐ
Now, on the first day of Phatiyre {*The Feast of the Unleavened Breads*}, the Disciples drew near to Eshu {Yeshua} and said unto Him, “Where do you want us to prepare for you that you may eat the Peskha {the Passover}?”

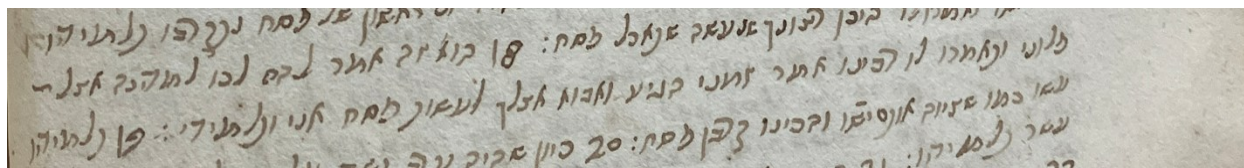
ביום	ההוא	יום	ראשון	של	פסח	נתקרבו
ba'yom, “in/ with/ by (the) day,” (prep, n ms)	ha'hu, “the/that he/it,” (3ms pron)	yom, “day,” (n ms)	rishon, “first,” (adj ms)	shel, “of, belonging to,” (prep) Mishnaic	pesach, “Passover,” (n ms)	nitkarvu, “they (mp) approached,” (v. Nif'al, qatal, past, 3mp)
תלמידיו	אצל	ישו	ואמרו	לו	היכן	רצונך
talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	etzel, “at, in the possession of, near,” (prep)	yeshu, “Yeshua,” (name)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	hechan, “where?” (adv)	retzoncha, “your desire, your will,” (n ms, 2ms pronom)

¹⁵ The Hebrew word ראשון / ראשון (rišōn), used here in Cochin Hebrew Matthew 26:17, need not mean only the numerical ‘first.’ In Mishnaic and Rabbinic Hebrew, it can also carry temporal senses such as ‘former,’ ‘earlier,’ or ‘prior/the day before,’ as seen in legal and chronological contexts such as m. Roš Haš. 4:1, m. Naz. 3:2, and m. B. Bat. 10:5. Reading ראשון in this sense resolves the chronological difficulty created by the usual rendering ‘on the first day of Passover,’ since the official slaughter of the paschal lamb occurred on Nisan 14 before the feast began on Nisan 15. EBR 100 Hebrew Matthew uses the same word as Cochin Cambridge MS Oo.1.32, and the Van Rensburg translation of Vat. ebr. 100 likewise renders Matthew 26:17, ‘And a former day of Pesach, the talmidim came and said to him, “In what place do you want that we prepare the Pesach?”’ Accordingly, translating rišōn as ‘former,’ ‘prior,’ or ‘the day before’ places the disciples’ preparation on Nisan 13, aligns the Matthean chronology with Torah Passover preparation, and harmonizes Matthew with the Johannine chronology in which Jesus’ death coincides with the slaughter of the Passover lambs. Matthew, Vatican Library, Vatican City, MS Vat. ebr. 100, fol. [41, 14r].

				פסח:	שתאכל	שנעשה
				pesach, “Passover,” (n ms)	she’tochal, “that/ which/ who/ whom you (ms) will eat,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	she’na’aseh, “that/ which/ who/ whom we will become(s), do, make,” (rel part, v. Nif’al, yiqtol, fut, 1cp)

Interlinear Chart

Chapter 26:18



הוא זה אמר להם לכו למדינה אצל פלוני ותאמרו לו רבינו אמר זמני הגיע ואבוא אצלך לעשות פסח
אני ותלמידי:

Hebrew Transcription

Translation: He, this one, said to them, “Go into the province to a certain man, and you shall say to him, “Our Rabbi says, ‘My time has arrived, and I am coming to you to make the Passover, I and my talmidim.”

The Scriptures: And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near. I am to perform the Pēsah at your house with My taught ones.”’

Aramaic:

סם דה ארבו למסג ולב חסדא לאה פל סאדום למ דכ ארבו וכו חסדא למ לאהא חבד ארבו פל סם דה
חלכדו

Then He said unto them, “Go unto the city, to such a man, and say unto him, ‘Raban {Our Master} says, My time has arrived, with you I will celebrate the Peskha {the Passover} together with My Disciples.’”

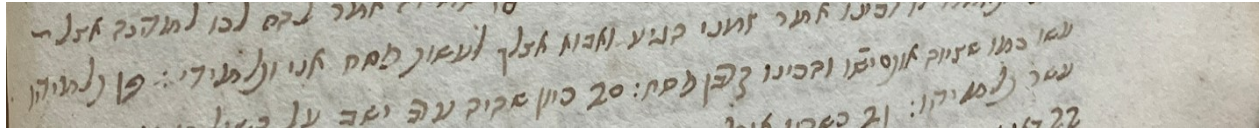
הוא	זה	אמר	להם	לכו	למדינה	אצל
hu, “he/it,” (3ms pron)	ze, “this,” (ms pron)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	l’chu, (to men) “go!” (v. Pa’al/Qal, imp, 2mp)	l’m Medina, “to/ for/ belonging to the province, district,” (prep, n fs)	etzel, “at, in the possession of, near,” (prep)
פלוגי	ותאמרו	לו	רבינו	אמר	זמני	הגיע
peloni, “so-and-so, such a one, a certain anonymous person,” (pron)	v’tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa’al/Qal, yiqtol, 2mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	rabbeinu, “our rabbi,” (n ms, lcs pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	zmani, “my time,” (n ms, lcs pronom)	higia, “he/it has arrived,” (v. Hif’il, qatal, past, 3ms)

	ותלמידי:	אני	פסח	לעשות	אצלך	ואבוא
	v'talmiday, "and/ but/ so/ or my students, disciples," (n mp, 1cs pronom)	ani, "I," (1cs pron)	pesach, "Passover," (n ms)	la'asot, "to do, make, create," (v. Pa'al/Qal, inf constr)	etzlecha, "at/ near/ in the possession of you (ms)," (prep, 2ms pronom)	v'avo, "and/ but/ so/ or I will come," (v. Pa'al/Qal, yiqtol, fut, 1cs)

Interlinear Chart



Chapter 26:19



תלמידיו עשו כמו שצויה אותם ישו והכינו קרבן פסח:

Hebrew Transcription

Translation: His talmidim (students) did just as Yeshua had commanded them, and they prepared the Passover offering.

The Scriptures: And the taught ones did as יהושע had ordered them, and prepared the Pēsah.

Aramaic:

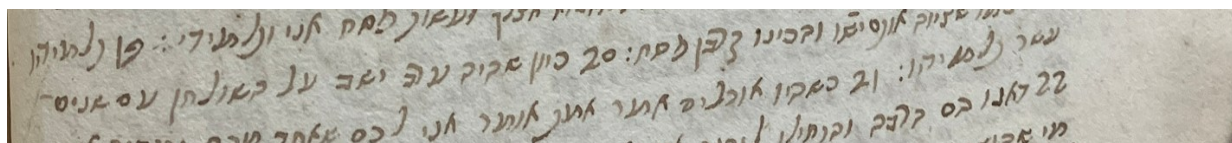
ܘܠܬܡܝܕܝܗܘܢ ܥܒܕܝܢ ܕܡܫܝܚܐ ܕܝܫܘܥ ܥܡܕ ܕܡܠܚܒܬܐ ܕܝܫܘܥ

And His Disciples did as Eshu {Yeshua} commanded them. And they prepared the Peskha {the Passover}.

והכינו	ישו	אותם	שצויה	כמו	עשו	תלמידיו
v'hechinu, "and/ but/ so/ or they made ready, prepared," (v. Hif'il, qatal, past, 3mp)	yeshu, "Yeshua," (name)	otam, "them," (DO marker, 3mp pronom)	she'tzivah, "that/ which/ who/ whom he/it commanded," (rel part, v. Pi'el, qatal, past, 3ms)	k'mo, "like, as, similar to," (adv, prep)	asu, "they made, did," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)
					פסח:	קרבן
					pesach, "Passover," (n ms)	korban, "offering sacrifice," (n ms)

Interlinear Chart

Chapter 26:20



כיון שהיה ערב ישב על השולחן עם שנים עשר תלמידיו:

Hebrew Transcription

Translation: When it was evening, he sat at the table with his twelve talmidim (students).

The Scriptures: And when evening came, He sat down with the twelve.

Aramaic:

וכן מרמא זכא שבתא מרמא חמ וזכא חמ

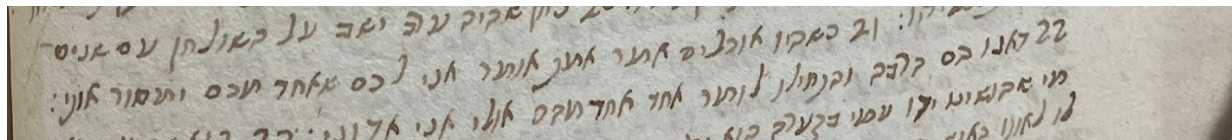
And when it was ramsha {evening}, He was reclining with His Twelve Disciples.

Gebhardt-Klein Translation: When it was evening, he sat at the table with his twelve disciples.

כיון	שהיה	ערב	ישב	על	השולחן	עם
kevan, "because, when, after" (conj)	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	erev, "evening," (n ms)	yashav, "he/it sat, dwelled" (v. Pa'al/Qal, qatal, past, 3ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'shulchan, "the table," (n ms)	im, "with," (prep)
שנים	עשר	תלמידיו:				
shenayim, "two," (card num)	eser, "ten," (card num)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)				

Interlinear Chart

Chapter 26:21



כשהיו אוכלים אמר אמת אומר אני לכם שאחד מכם ימסור אותי:

Hebrew Transcription

Translation: While they were eating, he said, “In truth I say to you, that one of you will deliver me¹⁶ up.”

The Scriptures: And while they were eating, He said, “Truly, I say to you, one of you shall deliver Me up.”

Aramaic:

[illegible]

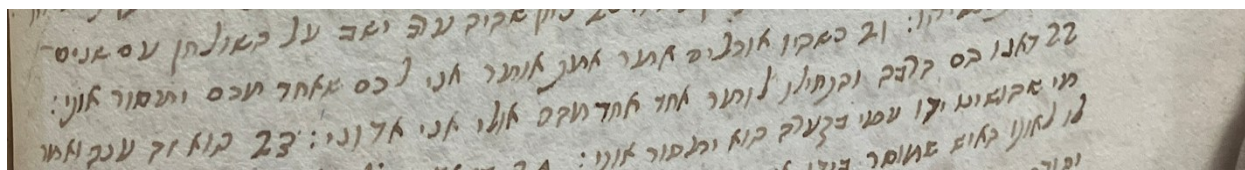
And while they were eating, He said, “Amyin {Truly} I say unto you, that one from you will betray Me.”

כשהיו	אוכלים	אמר	אמת	אומר	אני	לכם
k'she'hayu, “when, while they were, did,” (adv. v. Pa'al/Qal, qatal, past, 3mp)	ochlim, “we/ you (mp)/ they, those eating,” (v. Pa'al/Qal, act part, mp)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past 3ms)	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)
שאחד	מכם	ימסור	אותי:			
she'echad, “that/ which/ who/ whom one,” (rel part, card num)	mik'kem, “from/ of you (mp),” (prep, 2mp pronom)	yimsor, “he/it will send, deliver, hand over, betray” (v. Pa'al/Qal, yiqtol, fut, 3ms)	oti, “me,” (DO marker, 1cs pronom)			

Interlinear Chart

¹⁶ Can also mean, “betray.”

Chapter 26:22



דאגו הם הרבה והתחילו לומר אחד אחד מהם אולי אני אדוני:

Translation: They were worried much, and they began to say, one by one of them, “Perhaps I, my Lord?”

The Scriptures: And they were deeply grieved, and began to say to Him, each of them, “Master, is it I?”

Aramaic:

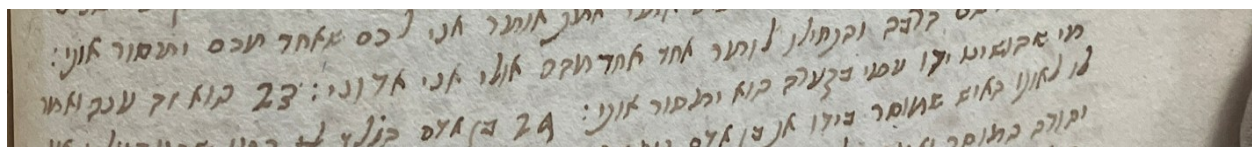
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And it grieved them much, and they began to say unto Him, each one from them, “Perhaps it is I, Mari {My Lord}?”

דאגו	הם	הרבה	והתחילו	לומר	אחד	אחד
da'agu, "they worried, were afraid," (v. Pa'al/Qal, qatal, past, 3mp)	hem, "they," (pron, mp)	harbeh, "many, much, a lot," (adv)	v'hitchilu, "and/ but/ so/ or they started, began," (v. Hif'il, qatal, past, 3mp)	lomar, "to say, tell," (v. Pa'al/Qal, inf constr)	echad, "one," (card num)	echad, "one," (card num)
מהם	אולי	אני	אדוני:			
mehem, "of/ from them," (prep 3mp)	ulay, "maybe, perhaps, it may be that," (adv)	ani, "I," (1cs pron)	adoni, "my lord, master," (n ms, 1cs pronom)			

Interlinear Chart

Chapter 26:23



הוא זה ענה ואמר מי שהושיט ידו בקערה הוא ימסור אותי:

Hebrew Transcription

Translation: He answered **and** said, “Whoever that **extended**¹⁷ his hand with me in the dish, he will hand over me.”¹⁸

The Scriptures: And He answering, said, “He who has dipped his hand with Me in the dish, he shall deliver Me up.

Aramaic:

[illegible]

Then He answered and said, “The one who is dipping his hand with Me in the dish, he will betray Me.

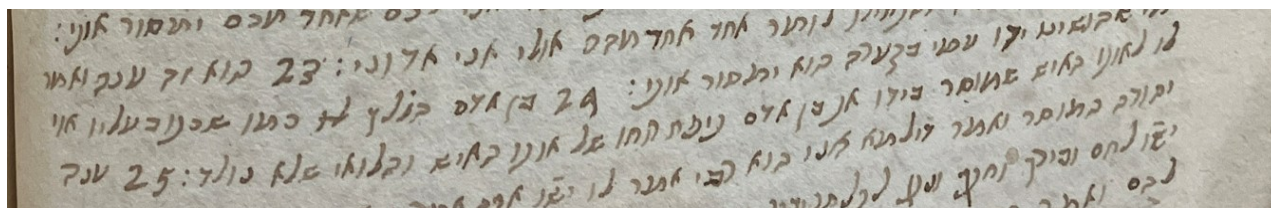
הוא	זה	ענה	ואמר	מי	שהושיט	ידו
hu, “he/it,” (3ms pron)	ze, “this,” (ms pron)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mi, “who?” (interrog part)	she’hoshit, “that/ which/ who/ whom he/it stretched out,” (rel clause, v. Hif’il, qatal, past, 3ms)	yado, ‘his/its hand,” (n ms, 3ms pronom)
עמי	בקערה	הוא	ימסור	אותי:		
im’mi, “with me,” (prep, 1cs pronom)	b’ke’ra, “in/ with/ by (the) dish, bowl,” (prep, n fs)	hu, “he/it,” (3ms pron)	yimsor, “he/it will send, deliver, hand over, betray,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	oti, “me,” (DO marker, 1cs pronom)		

Interlinear Chart

¹⁷ This sentence explains a Hebrew verb form and its use in a biblical context. The verb שהושיט (*she-hoshit*) means 'who extended,' 'he stretched out,' or 'he reached out.' It is a compound form typical of Mishnaic Hebrew, using the active-causative Hif'il stem with the root ש-ו-ט (*y-sh-t*), which is often used in biblical times to describe a king extending a scepter, as in Esther 4:11. In Matthew 26:23, the text changes from the usual biblical relative pronoun אשר (*asher*) to a Rabbinic form using the prefix ש- (*she-*), turning the phrase into a direct, conversational style: 'he who extended his hand with me into the dish.' By combining this formal, ancient verb with a later Hebrew grammatical form, the manuscript accurately describes the action of dipping into a shared dish while showing the late antique Hebrew dialect used in the passion narrative.

¹⁸ See Psalm 41:9.

Chapter 26:24



בן אדם הולך כמו שכתוב עליו אוי לו לאותו האיש שמוסר בידו את בן אדם תיפח רוחו של אותו האיש והלואי שלא נולד:

Hebrew Transcription

Translation: “The Son of man goes as it is written about him; woe to him, to that man who delivers by his hand the Son of man, **may his spirit puff out of that man**,¹⁹ and if only he was not born!”²⁰

The Scriptures: Indeed, the Son of Adam goes as it has been written concerning Him, but woe to that man by whom the Son of Adam is delivered up! It would have been good for that man if he had not been born.”

Aramaic:

סכסח דאיש אול אבסא דגברא בלסא, הן למ דהן לבבא סא דאיש סכסח פסס סא למ לבבא סא אלה למ אלה

And The Son of Man will go as it is written concerning Him, but, woe unto the gabra {the man}, that one by whose hand The Son of Man is betrayed. It would have been better for him, if that gabra {man} hadn't been born.”

בן	אדם	הולך	כמו	שכתוב	עליו	אוי
ben, “son,” (n ms)	adam, “man, mankind” (n ms)	holech, “I/ you (ms)/ he/it go(es),” (v. Pa'al/Qal, act part, ms)	k'mo, “like, as, similar to,” (adv, prep)	she'katuv, “that/ which/ who/ whom written,” (adj ms)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	oyi, “woe!” (part, interj)

¹⁹ The phrase תיפח רוחו של אותו האיש (tichpah ruchu shel oto ha-ish), which literally means “may the spirit of that man blow away” or “expire,” is a strong curse that is not found in the Greek text of Matthew 26:24. In most translations, this verse is a straightforward statement about the betrayer's fate, saying “it would have been better for that man if he had not been born.” The inclusion of this active curse shows a deep familiarity with Rabbinic legal and conversational phrases, similar to traditional Jewish idioms used to condemn serious heretics, false teachers, or traitors (see Babylonian Talmud, Sanhedrin 97b). By inserting this curse in the middle of the verse, the text shifts from merely observing a tragic judgment to openly condemning someone, using a style typical of medieval or late-antique Hebrew writings, which are often full of strong, culturally specific expressions.

²⁰ The language in Matthew 26:24 shows many influences from Mishnaic and Rabbinic Hebrew. The phrase ל'אוחי (l'oto; “to that”) is a common grammatical feature of Mishnaic Hebrew, which replaced the earlier Biblical form ה'אוחי (ha-hu) with oto as a demonstrative (Chanan Ariel, “The Shift from Biblical to Mishnaic Hebrew,” 2021). Interestingly, the text uses *l'oto ha-ish* (ל'אוחי האיש; “that man”) to refer vaguely to Judas. Later, medieval Jewish writers used this phrase as a secret way to refer to Jesus when Christian censors forbade mentioning him directly (Leonard Prager, “Euphemisms and Coded Language,” 2005). Additionally, the curse *tipach rucho* (תיפח רוחו; “may his spirit blow out/burst”) is an expression from the Babylonian Talmud (Sanhedrin 97b). The root *t-p-ch* in this phrase suggests swelling or bursting, which eerily hints at Judas's physical fate in Acts 1:18. Lastly, *v'halevai* (והלואי; “if only”) is a Hebrew-Aramaic word borrowed into Mishnaic Hebrew, reflecting common speech in first-century Judea.

לֹ	לֹאוֹתוֹ	הָאִישׁ	שְׁמוֹסֵר	בִּידּוֹ	אֵת	בֶּן
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	l’oto, “to/ for/ belonging to that, the same, the very one,” (prep, n ms, 3ms pronom) Mishnaic	ha’ish, “the man,” (n ms)	she’moser, “that/ which/ who/ whom I/ you (ms)/ he/it send(s),” rel part, v. Pa’al/Qal, act part, ms)	beyado, “in/ with/ by his/its hand,” (prep, n fs, 3ms pronom)	et, (DO marker)	ben, “son,” (n ms)
אָדָם	תִּיפַחַ	רוּחוֹ	שֶׁל	אוֹתוֹ	הָאִישׁ	וְהַלּוֹאִי
adam, “man, mankind” (n ms)	tipach, “she/it will blow, puff out, expire,” (v. Pa’al/Qal, yiqtol, fut, 3fs)	rucho, “his/its wind, spirit,” (n fs, 3ms pronom)	shel, “of, belonging to,” (prep)	oto, “him/it,” (DO marker, 3ms pron)	ha’ish, “the man,” (n ms)	v’halevay, “and/ but/ so/ or if only,” (part)
שֶׁלֹא	נֹלַד:					
she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	nolad, “he/it was born,” (v. Nifal, qatal, past, 3ms)					

Interlinear Chart

יחזיק שמואל בידו את צדק
ועודם בתוספת ומה דומה
ישלחו וביקר ימחק ועל לכתביו
תבין ותראה

29 אדם גדול לא כמו שבכל העולם
אני רואה ומה דומה
ישלחו וביקר ימחק ועל לכתביו
תבין ותראה

28 כן שבו אולי לקח
אשר קחו ואולי

Hebrew Transcription

Yeshua said to him, ‘You have said *it*.’”

The Scriptures: And Yehudah – he who delivered Him up – answering, said, “Rabbi, is it I?” He said to him, “You have said it.”

הנהגתו של המנהל, אשר נעדרה כל סמכות, נכונה ונכונה.

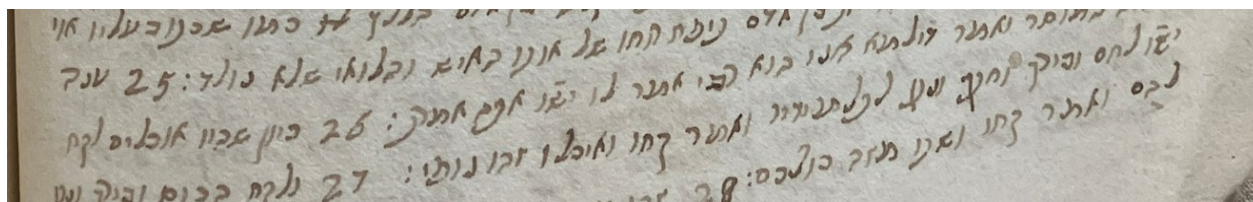
Yehuda Mashlamana {Judah/Judas}, The Traitor, answered and said “Perhaps it is I, Rabi {My Master}?” Eshu {Yeshua} said unto him, “You said it!”

ענה	יהודה	המוסר	ואמר	דילמא	אני	הוא
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yehudah, “Judah,” (name)	ha’moseir, “the I/ you (ms)/ he/it betray(s), hands over,” (v. Pa’al/Qal, act part, ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	dilma, “perhaps, maybe, lest, for fear that,” (Ar. Conj) Aramaism	ani, “I,” (1cs pron)	hu, “he/it,” (3ms pron)

רבי	אמר	לו	ישו	אתה	אמרת:	
rabi, “Rabbi,” (n ms)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	atah, “you,” (pron)	amarta, “you (ms) said,” (v. Pa’al/Qal, qatal, past, 2ms)	

Interlinear Chart

Chapter 26:26



כיון שהיו אוכלים לקח ישי' לחם ובירך וחתך ונתן לתלמידיו ואמר קחו ואיכלו זהו גופי:

Hebrew Transcription

Translation: **While** they were eating, Yeshua took bread, blessed and broke *it*, and gave to his talmidim (students), **saying**, “Take, eat, this is my body.”

The Scriptures: And as they were eating, יהושע took bread, and having blessed,²¹ broke and gave it to the taught ones and said, “Take, eat, this is My body.”

Aramaic:

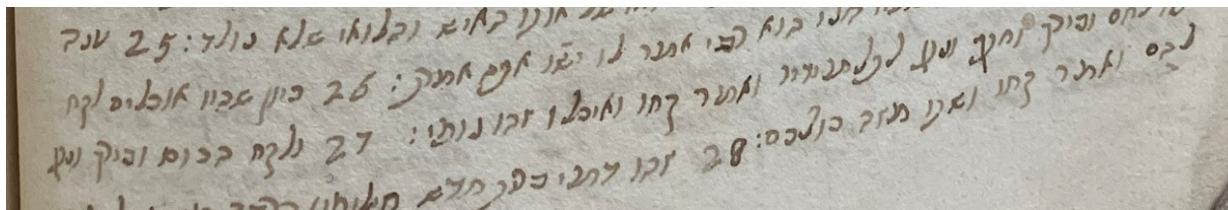
בז דה לחם שכל שכל לסתא סכר סמך סמכ לסתא, סאכז שבה סכחל סמ סכז,
Then, as they were eating, Eshu {Yeshua} took Lakhma {The Bread}, and blessed and broke it, and gave it unto His Disciples, and said, “Take, eat, this is My Body.”

כיון	שהיו	אוכלים	לקח	ישי'	לחם	ובירך
kevan, “because, when, after” (conj)	he'hayu, “that/ which/ who/ whom they were,” (v. Pa'al/Qal. qatal, past, 3cp)	ochlim, “we/ you (mp)/ they, those eating,” (v. Pa'al/Qal, act part, mp)	lakach, “he/it took,” (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	lechem, “bread, food.” (n ms)	u'berech, “and/ but/ so/ or he/it blessed,” (v. Pi'el, qatal, past, 3ms)
והתך	ונתן	לתלמידיו	ואמר	קחו	ואיכלו	זהו
v'chatach, “and/ but/ so/ or he/it cut, slash,” (v. Pa'al/Qal, qatal, past, 3ms)	v'natan, “and/ but/ so/ or he/it gave,” (v. Pa'al/Qal, qatal, past, 3ms)	l'talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	kchu! (to men) “take!” (v. Pa'al/Qal, imp, 2mp)	v'iklu, “and/ but/ so/ or” (to men) eat!” (v. Pa'al/Qal, imp 2mp)	zahu, “this, this is he/it” (pron) Mishnaic
גופי:						
						gufi, “my body,” (n ms, lcs pronom)

Interlinear Chart

²¹ See Genesis 14:17, Psalm 110:4, and Hebrews 7:17.

Chapter 26:27



ולקח הכוס ובירך ונתן להם ואמר קחו ושתו מזה כולכם:

Hebrew Transcription

Translation: And he took the cup, and **blessed**, and gave it to them, saying, “**Take**, drink from it, all of you.”

The Scriptures: And taking the cup, and giving thanks, He gave it to them, saying, “Drink from it, all of you.

Aramaic:

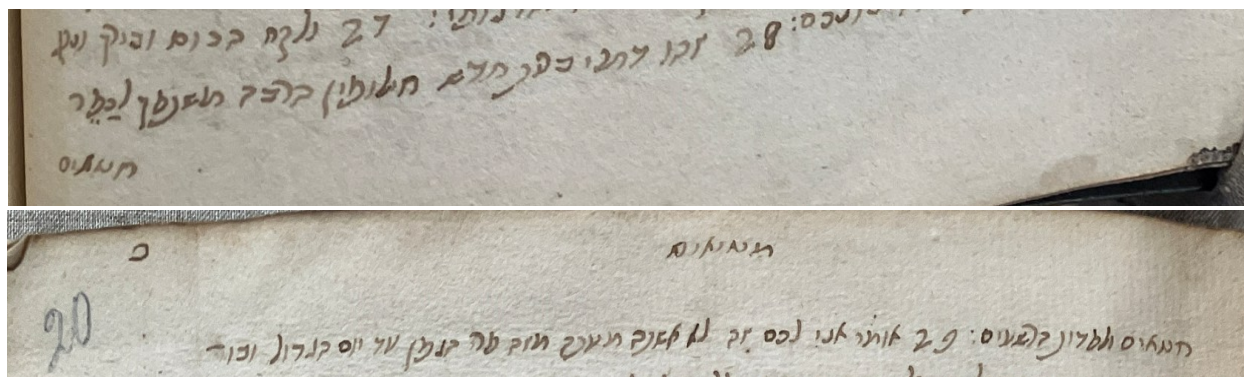
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And He took The Kasa {The Cup} and gave thanks, and gave it unto them, and said, “Take, drink from it, all of you.

ולקח	הכוס	ובירך	ונתן	להם	ואמר	קחו
v'lakach, “and/ but/ so/ or he/it took,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'kos, “the cup,” (n fs)	u'berech, “and/ but/ so/ or he/it blessed,” (v. Pi'el, qatal, past, 3ms)	v'natan, “and/ but/ so/ or he/it gave,” (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)	kchu! (to men) “take!” (v. Pa'al/Qal, imp 2mp)
ושתו	מזה	כולכם:				
v'shtu, “and/ but/ so/ or (to men) drink!” (v. Pa'al/Qal, imp 2mp)	mi'zeh, “of/ from this, the one,” (prep, ms pron)	kulchem, “all of you (mp),” (n mp, 2mp pronom)				

Interlinear Chart

Chapter 26:28



זהו דמי ברית חדש חילופין הרבה משתפך לכפר חטאים ולפדות הרשעים:
Hebrew Transcription

Translation: “This is my blood of the renewed²² covenant, **the substitution**, shed for many to atone for sins **and to redeem the wicked.**”

The Scriptures: For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins.

Aramaic:

זהו דמי ברית חדש חילופין הרבה משתפך לכפר חטאים ולפדות הרשעים:

This is My Blood of The New Covenant, which for the sake of many is poured out for the forgiveness of sins.

זהו	דמי	ברית	חדש	חילופין	הרבה	משתפך
zahu, “this, this is he/it” (pron) Mishnaic	damei, “blood(s) of,” (n mp, constr)	brit, “covenant,” (n fs)	chudash, “renewed,” (adj)	chilufin, “trade, replacement, surrogate,” (n mp)	harbeh, “many, much, a lot,” (adv)	mishtapech, “I/you (ms)/ he/it spilling out, shedding,” (v. Hit’pael, act part, ms)

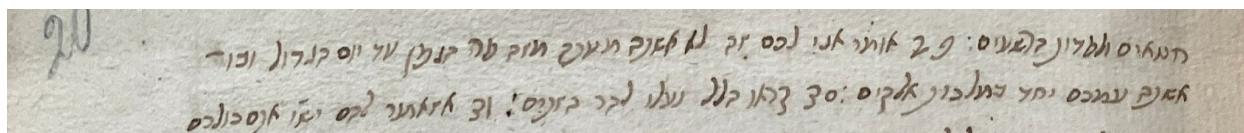
²² Reading Berit Chadash as a “renewed covenant” matches the translation style used in *The Scriptures* (2009 Edition) published by the Institute for Scripture Research (ISR). The ISR preface explains that translating the phrase as “renewed” keeps the structural and grammatical link between the Tanakh and the New Testament intact. This is based on the fact that the Hebrew root ח-ד-ש (Ch-D-Sh) and its Greek equivalent *kainos* generally suggest a sense of renewal or restoration, rather than a complete, new creation out of nothing. Since berit (covenant) is grammatically feminine, the concept requires a feminine form (*hi tsricha lehitchadesh*), highlighting a covenantal idea that involves active reaffirmation rather than replacement.

			הרשעים:	ולפדות	חטאים	לכפר
			ha'reshaim, "the those who are wicked, villains, people in the wrong," (adj mp)	v'lifdot, "and/ but/ so/ or to ransom, redeem," (v. Pa'al/Qal, inf constr)	chata'im, "sins," (n cp)	l'kephar, "to/ for/ belonging to redeem, make reconciliation," (v. Pi'el, inf constr)

Interlinear Chart



Chapter 26:29



אומר אני לכם זה לא אשתה מעתה מזה פרי הגפן עד יום הגדול ובו אשתה עמכם יחד במלכות אלהים:

Hebrew Transcription

Translation: “I say to you, I will not drink from now on of this fruit of the vine until the great day, and on it, I will drink together with you in the kingdom of **Elohim**.”

The Scriptures: But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father.”

Aramaic:

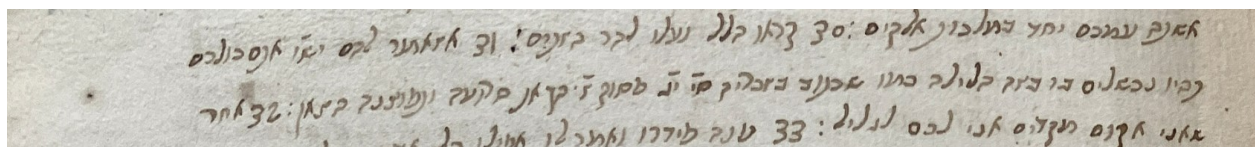
אמר אני לכם זה לא אשתה מזה פרי הגפן עד יום הגדול ובו אשתה עמכם יחד במלכות דאלהים:

But I say unto you, that I will not drink this fruit of The Vine from now on, until the day in which I will drink it anew with you in The Malkutheh d’Alaha {The Kingdom of God}.”

אומר	אני	לכם	זה	לא	אשתה	מעתה
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,” (ms pron)	lo, “no/ not,” (part)	eshate, “I will drink,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	me’ata, “from/ of now on,” (prep, adv)
מזה	פרי	הגפן	עד	יום	הגדול	ובו
mi’ zeh, “of/ from this, the one,” (prep, ms pron)	pri, “fruit,” (n ms)	ha’gefen, “the vine,” (n fs)	ad, “until,” (prep)	yom, “day,” (n ms)	ha’gadol, “the big, large,” (adj ms)	v’bo, “and/ but/ so/ or in him/it,” (prep, 3ms pronom)
אשתה	עמכם	יחד	במלכות	אלהים:		
eshate, “I will drink,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	imachem, “with you (mp),” (prep, 2mp pronom)	yachad, “together,” (adv)	b’malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	elohim, “God(s)” (n mp)		

Interlinear Chart

Chapter 26:30



קראו הלל ועלו להר הזתים:

Hebrew Transcription

Translation: They recited the Hallel and climbed the Mount of Olives.²³

The Scriptures: And having sung a song, they went out to the Mount of Olives.

Aramaic:

ܡܨܒܬܐ ܡܢܚܡܐ ܠܗܝ ܙܝܬܐ

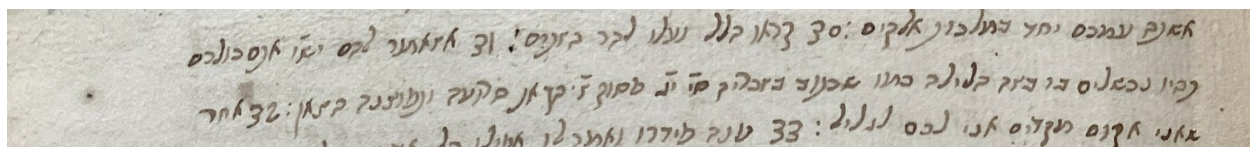
And they offered praise, and went out unto The Tur Zaythe {The Mount of Olives}.

קראו	הלל	ועלו	להר	הזתים:		
kar'u, "they read, called," (v. Pa'al/Qal, qatal, past, 3mp)	hallel, "Hallel, collection of prayers," (proper noun)	ve'alu, "and/ but/ so/ or they rose, went up," (v. Pa'al/Qal, qatal, past, 3mp)	l'har, "to/ for/ belonging to (the) mountain," (prep, n ms)	ha'zeitim, "the olives," (n mp)		

Interlinear Chart

²³ Hallel (Hebrew: הַלֵּל, lit. "Praise"): A specific, joyous Jewish liturgy composed entirely of biblical poetry from Psalms 113–118. It is traditionally chanted or sung aloud as a single unit during major Biblical festivals (Passover, Shavuot, and Sukkot), Hanukkah, and Rosh Chodesh (the New Moon). In this context, the term functions as a proper noun and shares its linguistic root with Hallelujah (הַלְלוּ-יְהוָה; "Praise Yehovah"). In historical contexts, such as the New Testament account of the Last Supper before the ascent to the Mount of Olives (Matthew 26:30), the "hymn" sung by Yeshua and his disciples is widely understood by historians to refer to these specific Hallel Psalms.

Chapter 26:31



ואז אמר להם ישו אתם כולכם תהיו נכשלים בי בזה הלילה כמו שכתוב בזכריה ס"י י"ג פסוק ז' **הך את הרועה ותפוצנה הצאן:**

Hebrew Transcription

Translation: Then Yeshua said to them, “You will all stumble because of me this night, as it is written in **Zechariah chapter 13, verse 7**: ‘Strike the shepherd, and the sheep will be scattered.’”²⁴

The Scriptures: Then יהושע said to them, “All of you shall stumble in Me this night, for it has been written, ‘I shall strike the Shepherd, and the sheep of the flock shall be scattered.’

Aramaic:

[illegible]

Then, Eshu {Yeshua} said unto them, “You all will be offended in Me in this night, for, it is written that ‘I will strike The Shepherd, and The Sheep of His Flock will be scattered.’

תהיו	כולכם	אתם	ישׁו	להם	אמר	אז
tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	kulchem, “all of you (mp),” (n mp, 2mp pronom)	atem, “you,” (mp pron)	yeshu, “Yeshua,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	az, “then, in that case, so,” (conj)
בזכריה	שכתוב	כמו	הלילה	בזה	בי	נכשלים
b’zechariyah, “in/ with/ by Zechariyah,” (prep, name)	she’katuv, “that/ which/ who/ whom written,” (adj ms)	k’mo, “like, as, similar to,” (adv, prep)	ha’layla, “the night,” (n ms)	b’ze, ‘in/ with/ by (the) this,” (prep, pron, ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)	nichshalim, “we/ you (mp)/ they, those who stumble,” (v. Nif’al, act part, mp)

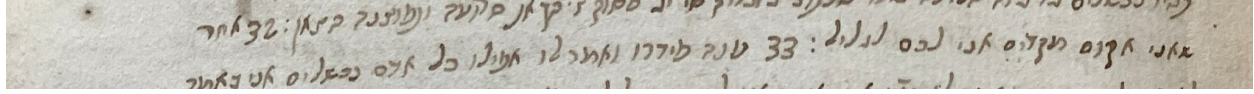
²⁴ Chapter 13, Verse 7 (Hebrew: וְיִצְחָק בְּפָסֻק ז'): This exact numerical citation is an anachronistic insertion by later translators and editors to aid modern readers. The Bible's chapter divisions were established by Stephen Langton, the Archbishop of Canterbury, in the early 13th century AD, while Hebrew verse numbering was formalized by the Jewish scholar Rabbi Isaac Nathan around 1448 AD. In the 1st century AD, biblical scrolls contained continuous text without chapters or verses. Historical figures like Yeshua cited Scripture by quoting the text directly, naming the prophet (e.g., "Zechariah"), or referencing a well-known narrative section (e.g., "in the passage about the burning bush"), relying on their audience's intimate knowledge of the oral and written tradition to identify the source.

הרועה	את	הך	ז'	פסוק	י"ג	סי'
ha'roeh, "the/that I/ you (ms)/ he/it shepherd(s)," (v. Pa'al/Qal, act part, ms)	et, (DO marker)	'hach, "smite, strike, beat, scourge, thrust," (v. Hif'il, imp, 2ms)	zayin, abbrev for "seven," (card num)	pasuk, "verse," (n ms)	yod-gimmel, abbrev, "thirteen," (card num)	siman, abbrev "chapter," (n ms)
					הצאן:	ותפוצנה
					ha'tzon, "the sheep, goats," (n cs)	v'tafotzna, "and/ but/ so/ or they (fp) will be scattered," (v. Pa'al/Qal, yiqtol, pssv fut, 3fp)

Interlinear Chart



Chapter 26:32



אחר שאנו אקום מקדים אני לכם בגליל:

Hebrew Transcription

Translation: “After I am raised up I will go ahead of you to Galil (Galilee).”

The Scriptures: But after I have been raised, I shall go before you into Galil.”

Aramaic:

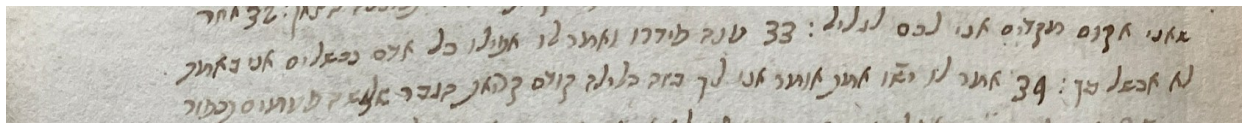
ܡܚ ܒܥܕܐ ܕܡܥܪܝܬܐ ܐܢܝ ܕܡܢ ܐܢܝ ܠܚܝ ܕܕܥܠܝܐ

But, after I have risen, I go before you unto Galila {Galilee}.”

אחר	שאנו	אקום	מקדים	אני	לכם	בגליל:
achar, “after,” (prep)	she’anu, “that/ which/ who/ whom we,” (rel clause, 1 cp pronom)	akum, “I will arise,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	makdim, “I/ you (ms)/ he/it precede(s), go before,” (v. Hif’il, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	b’galil, “in/ with/ by (the) Galilee,” (prep, name)

Interlinear Chart

Chapter 26:33



ענה פידרו ואמר לו אפילו כל אדם נכשלים אני באמת לא אכשל בך:

Hebrew Transcription

Translation: Pedro (Peter) answered and said to him, “Even if all people stumble, I, in truth, will not stumble because of you.”

The Scriptures: And Kēpha answering, said to Him, “Even if all stumble in You, I shall never stumble.”

Aramaic:

[illegible]

Kepha {The Rock} answered, and said unto Him, “Even if every one is offended in You, I will never be offended in You.”

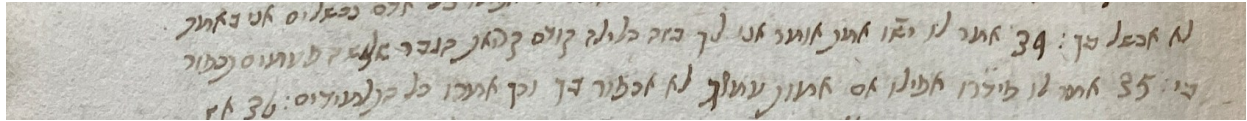
ענה	פידרו	ואמר	לו	אפילו ²⁵	כל	אדם
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	afilu, “even, although,” (adv) Mishnaic	kol, “all of, all, every,” (n ms)	adam, “man, mankind” (n ms)

נכשלים	אני	באמת	לא	אכשל	בך:	
nichshalim, “we/ you (mp)/ they, those who stumble,” (v. Nif’al, act part, mp)	ani, “I,” (1cs pron)	b’emet, “in/ with/ by (the) truth (prep, n fs)	lo, “no/ not,” (part)	echashel, “I will stumble,” (v. Nif’al, yiqtol, fut, 1cs)	bach, “In/ with/ by you,” (prep, 2ms, pronom)	

Interlinear Chart

²⁵ This word first appears in rabbinic literature and is likely influenced by Aramaic syntax.

Chapter 26:34



אמר לו ישו אמת אומר אני לך בזה הלילה קודם קריאת הגבר שלושה הפעמים תכפור בי:
Hebrew Transcription

Translation: Yeshua said to him, “Truth I say to you, in this night, before the **calling of the man**,²⁶ three times, you will deny me.”

The Scriptures: יהושע said to him, “Truly, I say to you that this night, before the cock crows, you shall deny Me three times.”

Aramaic:

אמר למ בשב אמת אומר אני לך בזה הלילה קודם קריאת הגבר שלושה הפעמים תכפור בי:
Eshu {Yeshua} said unto him, “Amiyn {Truly} I say to you, that in this night, before the tharnagla {the rooster} crows, you will deny me three times.”

לך	אני	אומר	אמת	ישו	לו	אמר
lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	emet, “truth,” (n fs)	yeshu, “Yeshua,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past 3ms)
הפעמים	שלושה	הגבר	קריאת	קודם	הלילה	בזה
pa'amim, “the times,” (n fp)	shloshta, “three,” (card num)	ha'gever, “the man,” (n ms)	kri'at-, “call of-,” (n fs constr)	kodem, “before, prior to (prep)	ha'layla, “the night,” (n ms)	b'ze, “in/ with/ by (the) this,” (prep, pron, ms)

²⁶ The calling of the man (Hebrew: קריאת הגבר, *Kri'at HaGever*): While translated as “the crowing of the rooster,” this classical Hebrew idiom carries a layered historical and cultural context in 1st-century Jerusalem. In Mishnaic and Rabbinic Hebrew, the word *Gever* translates both to “rooster” and “man” or “mighty one.” Because Jewish ritual purity laws restricted the keeping of poultry within Jerusalem’s walls, many Talmudic scholars and historians note that *Kri'at HaGever* likely referred to the “Temple Crier” (traditionally an official named Ben Gever), who stood in the Temple courtyard at the crack of dawn and shouted a booming call to awaken the priests, Levites, and citizens for morning worship.

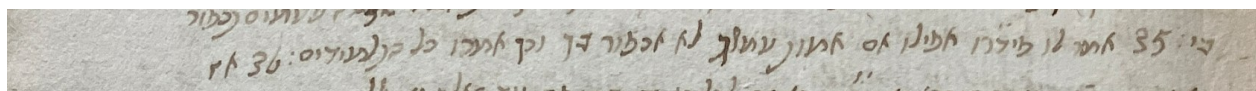
Alternatively, “Cockcrow” (*Alektorophonia* in Greek) was the official Roman military designation for the third watch of the night, spanning precisely from midnight to 3:00 AM. This specific window marks a critical narrative focal point: it highlights the hyper-speed collapse of Peter’s loyalty, mirrors the illegal, under-the-cover-of-darkness nature of Yeshua’s trial before the High Priest, and aligns with the symbolic weight of Jesus’s declaration to his captors that “this is your hour—when darkness reigns” (Luke 22:53). In later Western folklore and occult traditions, this midnight-to-3:00 AM window became widely known as the “Witching Hour” or “Devil’s Hour”—viewed as a time of heightened spiritual warfare and a mocking inversion of the 3:00 PM hour of Yeshua’s death. In either context, the final signal at 3:00 AM served as an exact, institutional time-marker for the city rather than a random biological occurrence, acting as an unavoidable spiritual alarm clock for Peter.

					בִּי:	תַּכְּפֹּר
					bi, “in/ with/ by me,” (prep, 1cs pronom)	tichpor, “you (ms) will deny;” (v. Pa’al/Qal, yiqtol, fut, 2ms)

Interlinear Chart



Chapter 26:35



אמר לו פידרו אפילו אם אמות עמך לא אכפור בך וכך אמרו כל התלמידים:

Hebrew Transcription

Translation: Pedro (Peter) said to him, “Even if I must die with you, I will not deny you. **And so** said all the talmidim (students).”

The Scriptures: Kēpha said to Him, “Even if I have to die with You, I shall not deny You!” All the taught ones said the same too.

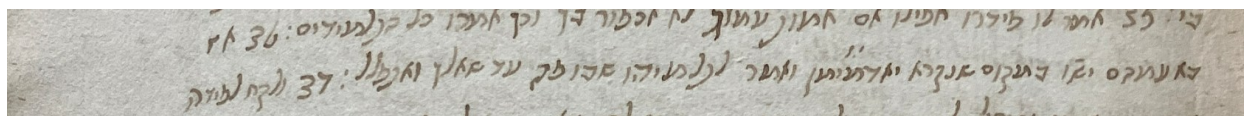
Aramaic:

אמר לו כפא אר נמא ל לבחל בחי לא אכפא קי מחבא אר כלמא ולבגא אכזא
Kepha {The Rock} says unto Him, “If I were to die with You, I wouldn’t deny You!” And all the Disciples likewise also said.

עמך	אמות	אם	אפילו	פידרו	לו	אמר
imcha, “with you (ms),” (prep, 2ms pronom)	amut, “I will die,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	im, “if, whether,” (conj)	afilu, “even, although,” (adv)	pedro, “Peter,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)
התלמידים:	כל	אמרו	וכך	בך	אכפור	לא
ha’talmidim, “the students, disciples,” (n mp)	kol, “all of, all, every,” (n ms)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	v’cach, “and/ but/ so/ or in this way,” (adv)	bach, “In/ with/ by you (ms),” (prep, 2ms, pronom)	echpor, “I will deny,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	lo, “no/ not,” (part)

Interlinear Chart

Chapter 26:36



אז בא עמהם ישו במקום שנקרא יאד"מימן ואמר לתלמידיו שבו פה עד שאלך ואתפלל:

Hebrew Transcription

Translation: Then Yeshua came with them to a place called Yad-Miman (Gethsemane), and said to his talmidim (students), “Sit here while I go and pray.”²⁷

The Scriptures: Then יהושע came with them to a place called Gethsemane, and said to the taught ones, “Sit here while I go over there and pray.”

Aramaic:

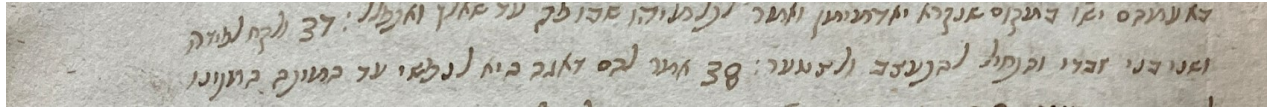
ܡܬܢ ܝܫܘܬܐ ܥܡܗܡ ܝܫܘ ܠܡܩܡܐ ܫܢܩܪܐ ܘܥܡܪ ܠܬܠܡܝܕܝܗܘܢ ܫܒܘ ܥܕ ܫܐܠܝܬܝ ܘܐܬܦܠܠ
Then Eshu {Yeshua} came with them unto a place which is called Gedsiman {Gethsemane}.
And He said unto His Disciples, “Sit here while I go and pray.”

יאד"מימן	שנקרא	במקום	ישו	עמהם	בא	אז
yad-miman, “Gethsemane,” (name)	she'nikra, “that/ which/ who/ whom I/ you (ms)/ he/it is named,” (rel part, v. Nif'al, act part, ms)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	yeshu, “Yeshua,” (name)	imahem, “with them,” (prep, 3mp pronom)	ba, “he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)
ואתפלל:	שאלך	עד	פה	שבו	לתלמידיו	ואמר
v'etpalel, “and/ but/ so/ or I will pray,” (v. Hit'pael, yiqtol, fut, 1cs)	she'elech, “that/ which/ who/ whom I will go,” (rel part, v. Pa'al/Qal, yiqtol, fut, 1cs)	ad, “until,” (prep)	po, “here,” (adv)	shvu! (to men) “sit!” (v. Pa'al/Qal, imp 2mp)	l'talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

²⁷ Praying in the Garden (Hebrew: שנקרא גת שמנים): Based on the structural timeline of the Passover evening, Yeshua's agonizing prayer in the Garden of Gethsemane occurred roughly between 10:30 PM and midnight. Following a traditional Second Temple-era Passover Seder (the Last Supper), which began after sunset and typically concluded around 10:00 PM with the singing of the Hallel, the group walked out of Jerusalem's walls and across the Kidron Valley to the Mount of Olives. The Gospels record that Yeshua's period of intense prayer followed a three-part cycle, during which he explicitly asked Peter, "Could you not keep watch with me for one hour?" (Matthew 26:40). This timeline sets up his arrest around midnight by a mob carrying lanterns and torches, facilitating his immediate transfer to the High Priest's palace for interrogation during the midnight-to-3:00 AM "Cockcrow" watch.

Chapter 26:37



ולקח לפידרו ושני בני זבדי והתחיל להתעצב ולצטער:

Hebrew Transcription

Translation: And he took Pedro (Peter) and the two sons of Zebdi (Zebedee), and began to be sorrowful and deeply distressed.”

The Scriptures: And He took with Him Kēpha and the two sons of Zabḏai, and He began to be grieved and deeply distressed.

Aramaic:

ܡܕܒܐ ܠܚܐܦܬܐ ܫܠܡܕܝܬܐ ܚܡܐ ܝܒܕܝܐܝܐ ܡܢ ܫܢܝܐ ܠܚܐܒܕܝܐ ܫܠܡܕܝܬܐ ܠܚܐܒܕܝܐ ܫܠܡܕܝܬܐ

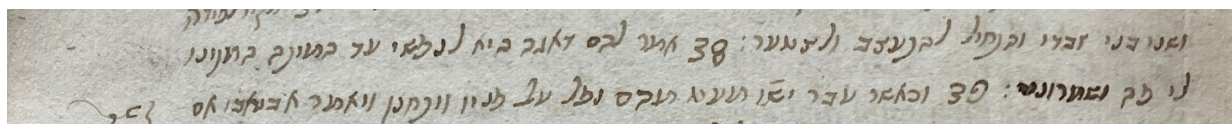
And he took Kepha {The Rock} and the two sons of Zabday {Zebedee}, and began to be gloomy and distressed.

ולקח	לפידרו	ושני	בני	זבדי	והתחיל	להתעצב
v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	le'pedro, "Peter," (name)	ve'shnei, "and/ but/ so/ or two," (card num)	bnei, "sons of-," (n mp constr)	zebdi, "Zebedee," (name)	v'hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	lehit'atzev, "to grieve, be sorrowful," (v. Hit'pael, inf constr)
						ולצטער: ²⁸
						v'lizt'aer. Corrected: u'lehitzt'aer, "and/ but/ so/ or to be deeply distressed," (prep, v. Hit'pael, inf constr)

Interlinear Chart

²⁸ And to be deeply distressed (Hebrew: ולצטער): This word contains a notable grammatical corruption and a phonetic omission by the text's translator or copyist. The correct, standard Hebrew form is וְלִהְיֶזֶט (U'lehitzt'aer), which consists of the conjunction Ve (and), the infinitive preposition Le (to), and the intensive-reflexive Hitpael verb stem derived from the root צ-ע-ר (denoting pain, sorrow, or distress). The text exhibits a common colloquial or ancient scribal slip in which the crucial letter He (ה) is omitted entirely, a phonetic omission frequently influenced by Aramaic dialects, where the He sound inside an infinitive becomes silent when spoken rapidly. Despite the omission of the He, the word still preserves a complex Hebrew phonetic rule called metathesis: because the root begins with the letter Tzadi (צ), the standard prefix Tav (ת) swaps positions and hardens into a Tet (ט) to blend smoothly with the Tzadi, keeping the word's underlying structural meaning as "and to experience deep grief."

Chapter 26:38



אמר להם דאגה היא לנפשי עד המיתה המתינו לי פה ושמרוני:
Hebrew Transcription

Translation: He said to them, “My soul is deeply grieved, even unto death; **wait** for me here, and **guard me**.”²⁹

The Scriptures: Then He said to them, “My being is exceedingly grieved, even to death. Stay here and watch with Me.”

Aramaic:

ܐܡܪ ܠܗܡ ܕܐܓܗ ܗܝܐ ܠܢܦܫܝ ܥܕ ܠܡܝܬܐ ܡܬܝܬܝܢ ܠܝ ܦܗ ܫܡܪܝܢܝ:

And He said unto them, “There is grief for My Soul, unto the point of death. Remain here with Me and watch {i.e. be alert/stay awake}.”

אמר	להם	דאגה	היא	לנפשי	עד	המיתה
amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	de’aga, “concern, worry,” (n fs)	hi, “she/ it,” (3fs pron)	l’nafshi, “to/ for/ belonging to my soul,” (prep, n fs, 1cs pronom)	ad, “until,” (prep)	ha’mita, “the death,” (n fs)

²⁹ Guard me (Hebrew: ושמרני, *U’shmruni*): This imperative verb includes a direct object suffix (-ni, meaning “me”) and translates literally to “and guard me” or “and keep me.” On a human level, it underscores Yeshua’s deep vulnerability as he seeks the physical and emotional solidarity of his closest companions under the crushing weight of impending death. On a tactical level, it functions as a defensive military directive: because an armed ambush was imminent in the pitch-black olive grove, the disciples were commanded to serve as literal bodyguards and watchmen (*shomrim*) to shield his person and sound an alarm. Spiritually, this command carries profound weight regarding spiritual warfare. Entering the midnight hour—the historical threshold of the “Witching Hour” where the spiritual veil is thinnest and forces of darkness are most active—Yeshua explicitly recognized this as the moment “when darkness reigns” (Luke 22:53). Knowing the divine shield was lowering and that he was the primary target of the impending prophetic strike (“Strike the shepherd”), he ordered his inner circle to stand as a spiritual perimeter around him.

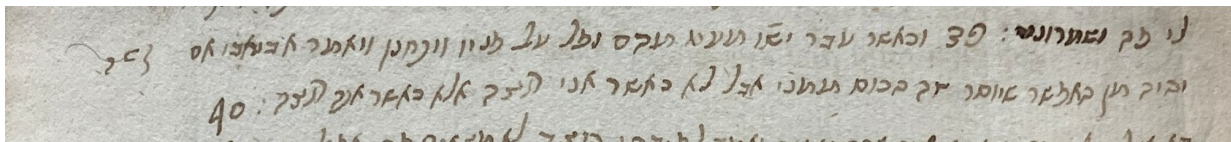
Crucially, this command tested human faithfulness rather than a cry for missing protection. Minutes later, Yeshua would rebuke Peter’s violent defense by revealing he could instantly summon “more than twelve legions of angels” (Matthew 26:53)—a cataclysmic force of over 72,000 heavenly soldiers capable of annihilating human opposition. However, calling down angels would abort his mission and prevent the fulfillment of *The Scriptures*, which demanded that he voluntarily lay down his life. By intentionally locking away his divine weapons and refusing angelic rescue, Yeshua exercised absolute, self-imposed human restraint. He commanded his disciples to guard him, giving them a final opportunity to stand against the darkness; their subsequent failure left the Shepherd exposed at the hour of his greatest vulnerability, proving human strength futile and forcing him to face the cross completely alone. This human failure stands in stark contrast to the divine declaration in Psalm 121:3–4—a Hallel text they had sung just hours earlier: “*He who keeps you will not slumber... the Protector of Israel will neither slumber nor sleep.*”

			ושמרוני:	פה	לי	המתינו
			u'shmruni, "and/ but/ so/ or you (mp) watch, guard me," (v. Pa'al/Qal, imp 2mp, 1cs obj)	po, "here," (adv)	li, "to/ for/ belonging to me," (prep, 1cs)	hamtinu! (to men) "wait!" (v. Hif'il, imp 2mp)

Interlinear Chart



Chapter 26:39



וכאשר ערב ישו מעט מהם נפל על פניו ויתחנן ויאמר אבי אבי אם יהיה מן האפשר שיוסר זה הכוס ממני אבל לא כאשר אני רוצה אלא כאשר אתה רוצה:

Hebrew Transcription

Translation: And as when Yeshua withdrew a little distance from them, he fell upon his face and pleaded, saying, “My Father, My Father, if it is possible, let this cup be removed from me; yet not as I will, but rather as you will.”

The Scriptures: And going forward a little, He fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me. Yet not as I desire, but as You desire.”

Aramaic:

פנים מליט נפל על אפה, ונחץ לו מהר האבן, ר' שמשון בניהם חסד מה כנס לו אפי' דאור
 ה' כי אור אלה אפי' דאור

And He departed a little way and fell upon His face, and was praying and said, “Abi {My Father}, if it’s possible, let this Kasa {Cup} pass over Me, nevertheless, not as I am desiring, but as You desire.”

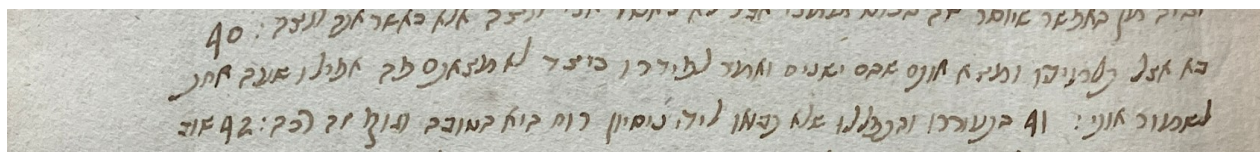
וכאשר	ערב	ישׁוּ	מעט	מהם	נפֿל	על
ve'ka'asher, "and/ but/ so/ or when," (prep, adv)	erev, "evening," (n ms)	yeshu, "Yeshua," (name)	m'at, "a little, little few, less, lesser, meager," (adv)	mehem, "of/ from them," (prep 3mp)	nafal, "he/it fell" (v. Pa'al/Qal, qatal, past, 3ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)
פניו	ויתחנן	ויאמר	אבי	אבי	אם	יהיה
panav, "his/its face," (n mp, 3ms pronom)	v'yitchanen, "and/ but/ so/ or he/it pleaded," (v. Hit'pacl, wayyiqtol, past, 3ms)	va'yomer, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, wayyiqtol, past, 3ms)	avi, "my father," (n ms, 1cs pronom)	avi, "my father," (n ms, 1cs pronom)	im, "if, whether," (conj)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)
מן	האפשר	שיוסר	זה	הכוס	ממני	אבל
min, "from/ of," (prep)	ha'efshar, "the possible," (n ms)	she'yusar, "that/ which/ who/ whom he/it will be removed, taken away," (v. Huf'al, yiqtol, fut, 3ms)	ze, "this," (ms pron)	ha'kos, "the cup," (n fs)	mimeni, "from/ of/ by me," (prep)	aval, "indeed, truly, verily, surely, but however, howbeit, contrariwise, nay rather," (adv)

אתה	כאשר	אלא	רוצה	אני	כאשר	לא
atah, “you,” (pron)	ka’asher, “when, just as, in the manner that,” (conj)	ela, “but, only, however,” (conj)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	ka’asher, “when,” (conj)	lo, “no/ not,” (part)
						רוצה:
						rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart



Chapter 26:40



בא אצל תלמידיו ומצא אותם שהם ישנים ואמר לפידרו כיצד לא מצאתם פה אפילו שעה אחת לשמור אותי:

Hebrew Transcription

Translation: He came to his talmidim (students) and found them sleeping, and said to Pedro (Peter), “How is it that you **could not** find *the strength* here to **guard me** even one hour.”

The Scriptures: And He came to the taught ones and found them asleep, and said to Kēpha, “So, were you not able to watch with Me one hour?”

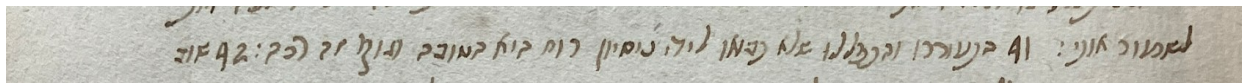
Aramaic: בא אצל תלמידיו ומצא אותם שהם ישנים ואמר לפידרו כיצד לא מצאתם פה אפילו שעה אחת לשמור אותי:

And He came to His Disciples and found them while they were sleeping, and He said unto Kepha {The Rock}, “So, you weren’t able to watch {stay awake} one hour with Me?

בא	אצל	תלמידיו	ומצא	אותם	שהם	ישנים
ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	etzel, “at, in the possession of, near,” (prep)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v’matza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, 3ms)	otam, “them,” (DO marker, 3mp pronom)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	yeshenim, “we/ you (mp)/ they, those sleeping,” (v. Pa’al/Qal, act part, mp)
ואמר	לפידרו	כיצד	לא	מצאתם	פה	אפילו
v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’pedro, “Peter,” (name)	ki’tzad, how, in what manner? In what respect? (adv)	lo, “no/ not,” (part)	metzatem, “you (mp) found,” (v. Pa’al/Qal, qatal, past, 2mp)	po, “here,” (adv)	afilu, “even, although,” (adv)
שעה	אחת	לשמור	אותי:			
sha’a, “hour, time,” (n fs)	echat, “one,” (card num, fs)	lishmor, “to guard, keep,” (v. Pa’al/Qal, inf constr)	oti, “me,” (DO marker, 1cs pronom)			

Interlinear Chart

Chapter 26:41



התעוררו והתפללו שלא תבואו לידי ניסיון רוח הוא הטובה וגוף זה רכה:

Hebrew Transcription

Translation: “Awaken and pray that you do not come over to temptation; *the* spirit is good, but the body is weak.”

The Scriptures: Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.

Aramaic:

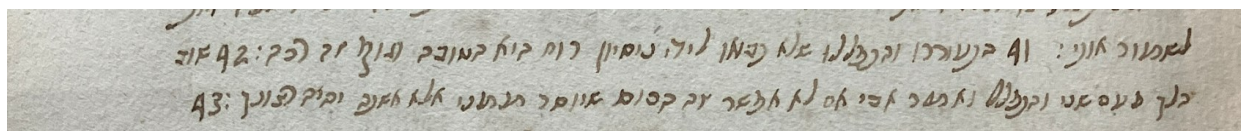
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You must watch and pray, so that you will not enter into nesyuna {testing, or temptation}. The spirit is ready, but the body is weak.”

התעוררו	והתפללו	שלא	תבואו	לידי	ניסיון	רוח
hitoreru, (to men) “Awaken!” (v. Hifpacl, imp, 2mp)	ve’hitpalelu, “and/ but/ so/ or” (to men) “pray,” (v. Hit’pacl, imp 2mp)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	tavou, “you (mp) will come,” (v. Pa'al/Qal, yiqtol, fut 2mp)	le’yedei, “to/ for/ belonging to (the) hands of, over to,” (prep)	nisayon, “temptation,” (n ms)	ruach, “spirit,” (n cs)
הוא	הטובה	וגוף	זה	רכה:		
hu, “he/it,” (3ms pron)	ha’tova, “good, pleasant, appropriate,” (adj fs)	v’guf, “and/ but/ so/ or body,” (n ms)	ze, “this,” (ms pron)	raka, “soft, immature, weak,” (adj fs)		

Interlinear Chart

Chapter 26:42



שוב הלך פעם שני והתפלל ואמר אבי אם לא אפשר זה הכוס שיוסר ממני אלא אשתה יהיה רצונך:

Hebrew Transcription

Translation: Again, he went a second time and prayed, saying, “My Father, if it is **not** possible for this cup to **be removed from me** unless I drink *it*, let Your will be done.”

The Scriptures: Again He went away, a second time, and prayed, saying, “O My Father, if it is impossible for this to pass unless I drink it, let Your desire be done.”

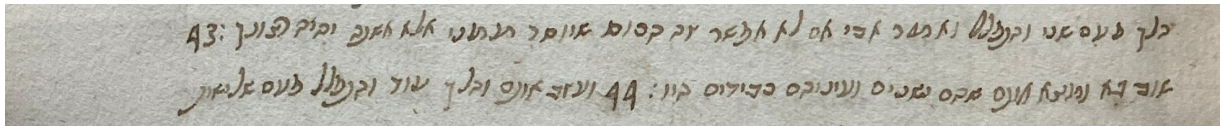
Aramaic:

אמב אול דודולח וחבב יל אאכו אכנ א לא שבבד מלח בבא דבכו אל א אשולמל נממא י חבב
Again He went away the second time, and He prayed and said, “Abi {My Father}, if this Kasa {Cup} cannot pass, except I drink it, Your will be done.”

שוב	הלך	פעם	שני	והתפלל	ואמר	אבי
shuv, “again,” (adv)	halach, “he/it went,,” (v. Pa’al/Qal, qatal, past, 3ms)	pa’am, “time,” (n fs)	sheni, “second,” (ord num)	v’hitpalel, “and/ but/ so/ or he/it prayed,” (v. Hit’pacl, qatal, past, 3ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	avi, “my father,” (n ms, 1cs pronom)
אם	לא	אפשר	זה	הכוס	שיוסר	ממני
im, “if, whether,” (conj)	lo, “no/ not,” (part)	efshar, “possible, permitted,” (adv)	ze, “this,” (ms pron)	ha’kos, “the cup,” (n fs)	she’yusar, “that/ which/ who/ whom he/it will be removed, taken away,” (v. Hufal, yiqtol, fut, 3ms)	mimeni, “from/ of/ by me,” (prep)
אלא	אשתה	יהיה	רצונך:			
ela, “but, only, however,” (conj)	eshate, “I will drink,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	retzoncha, “your desire, your will,” (n ms, 2ms pronom)			

Interlinear Chart

Chapter 26:43



שוב בא ומצא אותם שהם ישנים ועיניהם כבידים היו:

Hebrew Transcription

Translation: Again, he came and found them sleeping, and their eyes were heavy.

The Scriptures: And He came and found them asleep again, for their eyes were heavy.

Aramaic:

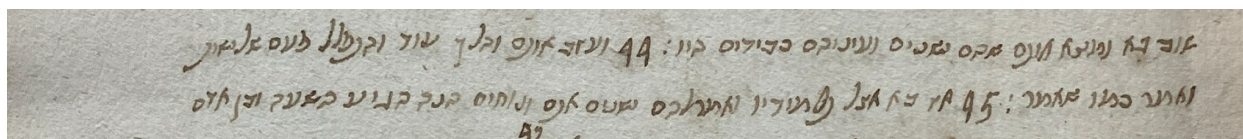
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And He came again and found them while they were sleeping, for, their eyes were heavy.

שׁוּב	בֹּא	וּמָצָא	אוֹתָם	שֶׁהֶם	יְשֵׁנִים	וְעֵינֵיהֶם
shuv, “again,” (adv)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	v’matza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, 3ms)	otam, “them,” (DO marker, 3mp pronom)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	yeshenim, “we/ you (mp)/ they, those sleeping,” (v. Pa’al/Qal, act part, mp)	v’eineihem, “and/ but/ so/ or their (m) eyes,” (n fp, 3mp pronom)
כְּבִידִים	הָיוּ:					
kveidim, “weighty, heavy,” (adj mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)					

Interlinear Chart

Chapter 26:44



ועזב אותם והלך עוד והתפלל פעם שלישית ואמר כמו שאמר:
Hebrew Transcription

Translation: He left them and went again and prayed a third time, **and said just as he had said.**

The Scriptures: And He left them, went away again, and prayed the third time, saying the same words.

Aramaic:

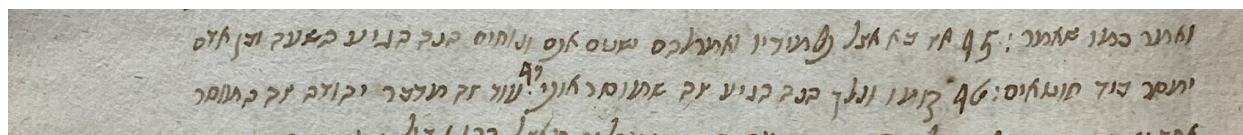
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And He left them and went away again, and prayed for the third time, and He said the same words.

ועזב	אותם	והלך	עוד	והתפלל	פעם	שלישית
ve'azav, "and/ but/ so/ then he/it abandoned, left," (v. Pa'al/Qal, qatal, past, 3ms)	otam, "them," (DO marker, 3mp pronom)	ve'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	od, "yet, still, more, again," (adv)	v'hitpalel, "and/ but/ so/ or he/it prayed," (v. Hit'pael, qatal, past, 3ms)	pa'am, "time," (n fs)	shlishit, "third," (ord num)
ואמר	כמו	שאמר:				
v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	k'mo, "like, as, similar to," (adv, prep)	she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)				

Interlinear Chart

Chapter 26:45



אז בא אצל תלמידיו ואמר להם ישנים אתם ונוחים הנה הגיע השעה ובן אדם ימסר ביד חוטאים:

Hebrew Transcription

Translation: Then he came to his talmidim (students) and said to them, “Are you still sleeping and resting? Behold, the hour has arrived, and the Son of Man will be delivered into the hands of sinners.”

The Scriptures: Then He came to His taught ones and said to them, “Still sleeping and taking rest? See, the hour has come near, and the Son of Adam is delivered up into the hands of sinners.

Aramaic:

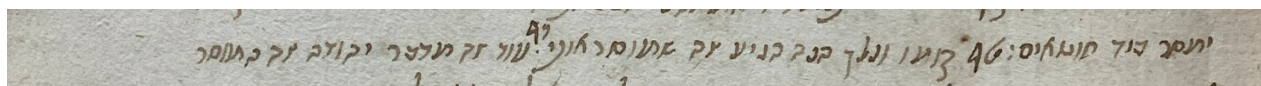
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Then He came to His Disciples and said unto them, “Sleep on now, and take your rest, look! The hour has arrived, and The Son of Man is delivered into the hands of the Khataye {the Sinners}.

אז	בא	אצל	תלמידיו	ואמר	להם	ישנים
az, “then, in that case, so,” (conj)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	etzel, “at, in the possession of, near,” (prep)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yeshenim, “we/ you (mp)/ they, those sleeping,” (v. Pa’al/Qal, act part, mp)
אתם	ונוחים	הנה	הגיע	השעה	ובן	אדם
atem, “you,” (mp pron)	v’nochim, “and/ but/ so/ or comfortable, pleasant, resting,” (adj mp)	hine, “behold,” (part)	higia, “he/it arrived,” (v. Hif’il, qatal, past 3ms)	ha’sha’a, “the hour,” (n fs)	u’ben, “and/ but/ so/ then son,” (n ms)	adam, “man, mankind” (n ms)
ימסר	ביד	חוטאים:				
yimaser, “he/it will be delivered, handed over,” (v. Nif’al, yiqtol, fut, 3ms)	b’yad, “in/ with/ by (the) hand,” (prep, n fs)	chot’im, “we/ you (mp)/ they sin, sinners,” (v. Pa’al/Qal, act part, mp)				

Interlinear Chart

Chapter 26:46



קומו ונלך הנה הגיע זה שמוסר אותי:

Hebrew Transcription

Translation: “Rise, let us go. Behold, the one who is betraying me³⁰ has arrived.”

The Scriptures: Rise, let us go. See, he who delivers Me up has come near.”

Aramaic:

ܩܘܡܐ ܠܡܥܢ ܠܝܬܝܢ ܥܡ ܗܝܬܠܝܬ ܠܝ

Arise! Let us go. Look! That one who betrays Me has come.

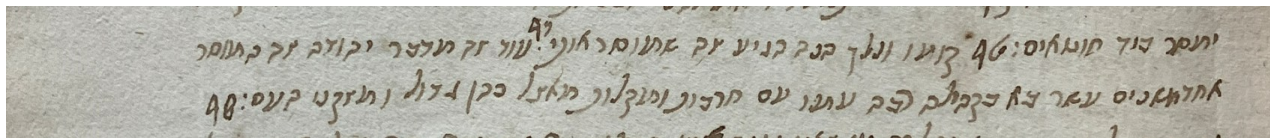
Gebhardt-Klein Translation: Arise and let us go. Lo, there approaches this one who betrays me.”

אותי:	שמוסר	זה	הגיע	הנה	ונלך	קומו
oti, “me,” (DO marker, 1cs pronom)	she’moser, “that/ which/ who/ whom I/ you (ms)/ he/it deliver(s), betray(s),” rel part, v. Pa’al/Qal, act part, ms)	ze, “this,” (ms pron	higia, “he/it arrived,” (v. Hif’il, qatal, past 3ms)	hine, “behold,” (part)	v’nelech, “and/ but/ so/ or we will go,” (v. Pa’al/Qal, yiqtol, fut, 1cp)	kumu! (to men) “rise, get up!” (v. Pa’al/Qal, imp 2mp)

Interlinear Chart

³⁰ Literal: “The one who is delivering me.”

Chapter 26:47



עוד זה מדבר יהודה זה המסור אחד משנים עשר בא בקהילה רבה עמו עם חרבות ומקלות מאצל כהן גדול ומזקני העם:

Hebrew Transcription

Translation: While **this one** was speaking, behold Judas (Judas), **this** betrayer,³¹ one of the twelve, came, and a great assembly with him, with swords and clubs from³² the High Priest and from the elders of the people.

The Scriptures: And while He was still speaking, see, Yehudah, one of the twelve, with a large crowd with swords and clubs, came from the chief priests and elders of the people.

Aramaic:

[illegible]

And while He was speaking, behold, Yehuda Mashlamana {Judah/Judas, The Traitor}, one from The Twelve, came, and with him a great crowd with saphsire {swords/daggers} and khutre {sticks/staffs} in front of the Rabay Kahne {the Priest's Chiefs} and the Qashishe d'Ama {the Elders of the People}.

עוד	זה	מדבר	יהודה	זה	המסור	אחד
od, “yet, still, more,” (adv)	ze, “this,” (ms pron)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	yehudah, “Judah,” (name)	ze, “this,” (ms pron)	ha’ masor, “the” I/ you (ms)/ he/it handed over, betrayed, betrayer,” (v. Pa’al/Qal, pssv part, ms)	echad, “one,” (card num)

³¹ Literally, “The deliverer.”

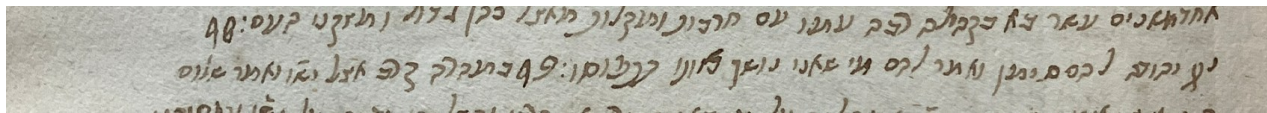
³² The compound preposition מֵעֵתֶל (me-etzel), meaning "from beside," "from," or "sent from," marks a clear stylistic departure from classical biblical Hebrew syntax. In epic biblical narrative, an official delegation or force dispatched by an authority figure would invariably be designated with the prepositions me-et (מֵעַת) or me-im (מֵעִם) to indicate origin or presence. While the standalone preposition etzel ("beside") occurs throughout the Hebrew Bible, its fusion with the directional prefix mem—to explicitly denote an official source, delegation, or executive jurisdiction—is a hallmark of Mishnaic Hebrew syntax and early tannaitic prose. In Matthew 26:47, the use of me-etzel to describe the heavily armed mob sent by the Sanhedrin serves as a sharp linguistic diagnostic. It signals that the scribe was conceptualizing the arrest party not merely as a chaotic crowd but as a formal administrative delegation operating directly from the headquarters ("from the side") of the chief priests, cast in the authentic legal vernacular of late Second Temple and early Rabbinic Judean dialects.

משנים	עשר	בא	בקהילה	רבה	עמו	עם
meshenaym, “from/ of (the) two,” (prep, card num)	eser, “ten,” (card num)	ba, “he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	Be'kehila, “in/ with/ by (the) crowd,” (prep, n fs)	raba, “great,” (adj fs)	imo, “with him/it,” (prep, 3ms pronom)	im, “with,” (prep)

חרבות	ומקלות	מאצל	כהן	גדול	ומזקני	העם:
charavot, “swords,” (n fp)	u'maklot, “and/ but/ so/ or sticks,” (n mp)	me'etzel, “from next to/from the presence of,” (prep, n mp)	kohen, “priest,” (n ms)	gadol, “great,” (adj ms)	u'mi'ziknei, “and from [the] elders of,” (n mp constr)	h'am, “the people,” (n ms)

Interlinear Chart

Chapter 26:48



נתן יהודה להם סימן ואמר להם מי שאני נושק אותו תתפוסו:

Hebrew Transcription

Translation: Yehudah (Judas) gave them a sign and said to them: “Whoever I kiss, him you will seize.”

The Scriptures: And he who was delivering Him up gave them a sign, saying, “Whomever I kiss, it is He, seize Him.”

Aramaic:

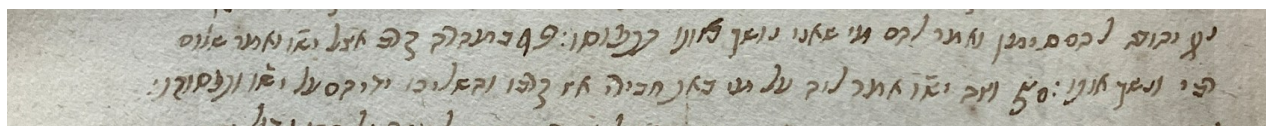
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And Yehuda Mashlamana {Judah/Judas, The Traitor} had given them a sign and said, “That one whom I kiss, is he, seize him.”

נתן	יהודה	להם	סימן	ואמר	להם	מי
natan, “he/it gave,” (v. Pa’al/Qal, qatal, past, 3ms)	yehudah, “Judah,” (name)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	siman, “sign, mark, signal,” (n ms)	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)	mi, “who?” (interog part)
שאני	נושק	אותו	תתפוסו:			
she' ani, “that/ which/ who/ whom I,” (rel part, 1cs pronom)	noshek, “I/ you (ms)/ he/it kiss(es),” (v. Pa’al/Qal, act part, ms)	oto, “him/it,” (DO marker, 3ms pron)	titposu, “you (mp) will seize, catch or arrest,” (v. Pa’al/Qal, yiqtol, fut, 2mp)			

Interlinear Chart

Chapter 26:49



במהרה קרב אצל ישו ואמר שלום רבי ונשק אותו:

Hebrew Transcription

Translation: In haste he drew near to Yeshua and said, “Peace, my master,” and he kissed him.

The Scriptures: And going straight up to יהושע he said, “Greetings, Rabbi!” and kissed Him.

Aramaic:

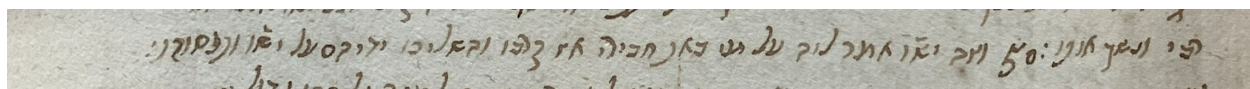
ܡܚܝܪܐ ܡܢ ܕܠܗ ܡܚܝܪܐ ܡܠܝܬ ܕܪܒܝ ܝܫܘܥ

And immediately he drew near towards Eshu {Yeshua}, and said unto Him, “Shlam Rabi {Greetings, My Master},” and kissed Him.

במהרה	קרב	אצל	ישו	ואמר	שלום	רבי
b'mahara, “in/with/ by (the) quickly, speedily, hastily” (prep, adv)	karev, “he/it approached,” (Pa'al/Qal, qatal, past, 3ms)	etzel, “at, in the possession of, near,” (prep)	yeshu, “Yeshua,” (name)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	shalom, “peace,” (n ms)	rabi, “Rabbi,” (n ms)
ונשק	אותו:					
v'nashak, “and/ but/ so/ or he/it kissed,” (v. Pa'al/Qal, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron)					

Interlinear Chart

Chapter 26:50



וזה ישיו אמר ליה על מי באת חבירי אז קרבו והשליכו ידיהם על ישיו ותפסוהו:

Hebrew Transcription

Translation: And **this** Yeshua said to him, “For whom have you come, my friend?” Then they drew near, and they cast their hands upon Yeshua, and they seized him.

The Scriptures: And יהושע said to him, “Friend, why have you come?” Then they came and laid hands on יהושע and seized Him.

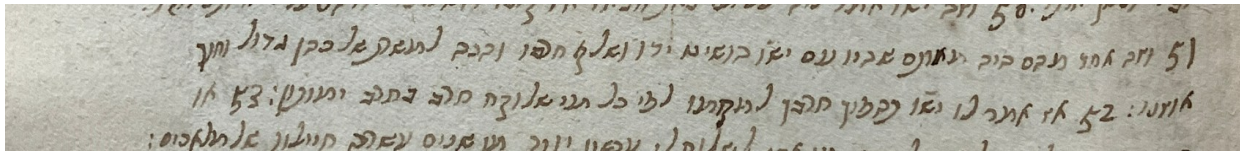
Aramaic:

Then He, Eshu {Yeshua}, said unto him, “For this reason you have come, My friend?” Then they approached and placed their hands upon Eshu {Yeshua} and seized Him.

זוה	ישׁוּ	אמר	לִיה	על	מי	באת
ve'ze, "and/ but/ so/ or this," (pron, ms)	yeshu, "Yeshua," (name)	amar, "he/it said," (v. Pa'al/Qal, qatal, past 3ms)	li'yeh, "to him/it," (prep, Ar. 3ms pronom) Aramaism	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	mi, "who?" (interrog part)	bata, "you (ms) came" (v. Pa'al/Qal, qatal, past, 2ms)
חבירי	אז	קרבו	והשליכו	ידיהם	על	ישׁוּ
chaveri, "my friend," (n ms, 1cs pronom)	az, "then, in that case, so," (conj)	karvu, "they (m) approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	ve'hishlichu, "they cast, threw" (v. Hif'il, qatal, past, 3mp)	yadeihem, "their (m) hands," (n fp, 3mp pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	yeshu, "Yeshua," (name)
ותפסוהו:						
u'tfasuhu, "and/ but/ so/ or you (mp) seized him/it," (v. Pa'al/Qal, qatal, past, 2mp, 3ms obj)						

Interlinear Chart

Chapter 26:51



וזה אחד מהם היה מאותם שהיו עם יש'ו הושיט ידו ושלף חרבו והכה למשרת של כהן גדול וחתך אוזנו:

Hebrew Transcription

Translation: And **this one from** them was from those that were with Yeshua, extended his hand and drew his sword and struck the servant of the High Priest and cut his ear.

The Scriptures: And look, one of those with יהושע put out his hand and drew his sword, and striking the servant of the high priest he cut off his ear.

Aramaic:

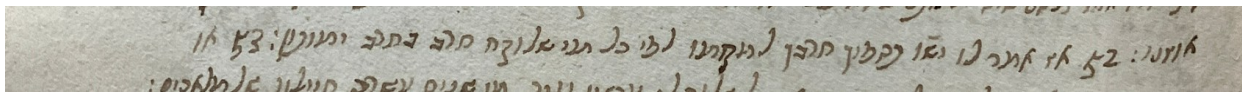
וַיִּשְׁטַח אֶת יָדוֹ וַיִּדְרֹךְ אֶת הַחֶבֶרֶת וַיַּךְ אֶת אֶזְרָא שֶׁל רֹאשׁ הַכֹּהֲנִים וַיִּכְרֹם אֹזְנוֹ׃

And behold, one from them who was with Eshu {Yeshua} stretched out his hand and drew the sword, and struck a servant of The Rab Kahne {The Priest's Chief}, and cut off his ear.

וזה	אחד	מהם	היה	מאותם	שהיו	עם
ve'ze, "and/ but/ so/ or this," (pron, ms)	echad, "one," (card num)	mehem, "of/ from them," (prep 3mp)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	m'otam, "from/ of those," (prep, n ms, 3mp pronom)	he'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	im, "with," (prep)
ישיו	הושיט	ידו	ושלף	חרבו	והכה	למשרת
yeshu, "Yeshua," (name)	hoshit, "he/it extended or reached out" (v. Hif'il, qatal, past, 3ms)	yado, 'his/its hand," (n ms, 3ms pronom)	veshalaf, "he/it drew or unsheathed" (v. Pa'al/Qal, qatal, 3ms)	charbo, "his/its sword" (n fs, 3ms pronom)	v'hika "he/it struck or smote" (v. Hif'il, qatal, 3ms)	la'mesharet, "to or at a servant or attendant" (prep, n ms)
של	כהן	גדול	וחתך	אוזנו:		
shel, "of/ belonging to," (prep) Mishnaic	kohen, "priest," (n ms)	gadol, "great," (adj ms)	v'chatach, "and/ but/ so/ or he/it cut, slash," (v. Pa'al/Qal, qatal, past, 3ms)	ozno, "his ear" (n fs, 3ms pronom)		

Interlinear Chart

Chapter 26:52



אז אמר לו יש'ו תהפוך חרבך למקומו לפי כל מי שלוקח חרב בחרב ימותו:

Hebrew Transcription

Translation: Then Yeshua said to him, “You shall turn back your sword to its place, because everyone who takes a sword, by a sword they shall die.”³³

The Scriptures: Then יהושע said to him, “Return your sword to its place, for all who take the sword shall die by the sword.

Aramaic:

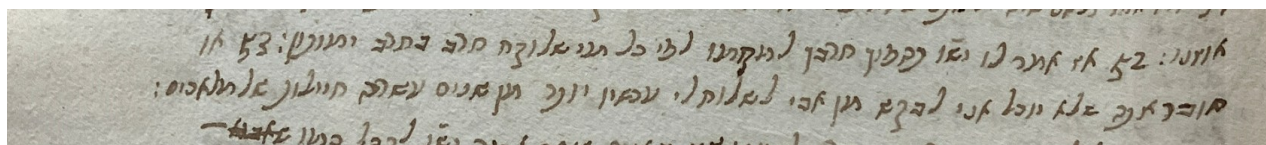
Then Eshu {Yeshua} said unto him, “Return saphsira {the sword} unto its place, for, all those who take up sayphe {swords}, will die by sayphe {swords}.

אז	אמר	לו	ישׁו	תהפֿיך	חרבך	למקומו
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	tahafich, “you (ms) will overturn, reverse, return or turn back” (v. Hif’il, yiqtol, fut, 2ms)	charbecha, “your sword” (n ms, 2ms pronom)	li’mkomo, “to its/his place” (prep, n ms, 3ms pronom)
לפי	כל	מי	שלוקח	חרב	בחרב	ימותו:
lefi, “according to, because, for,” (prep)	kol, “all of, all, every,” (n ms)	mi, “who?” (interrog part)	shelokeach, “that/ which/ who/ whom I/ you (ms)/ he/it takes, seizes,” (v. Pa’al/Qal, act part, ms)	cherev, “a sword,” (n fs)	bcherev, “by/ with/ in (the) sword,” (prep, n ms)	yemutun, “they will die” (v. Pa’al/Qal, yiqtol, fut, Ar. 3mp) Aramaism

Interlinear Chart

³³ See Genesis 9:6.

Chapter 26:53



או סובר אתה שלא אני לבקש מן אבי לשלוח לי עכשיו יותר מן שנים עשרה חיילות של מלאכים:
Hebrew Transcription

Translation: “Or are you thinking that I will not be able, I, to request from my Father to send to me now more than twelve armies of messengers?”³⁴

The Scriptures: Or do you think that I am not able to pray to My Father now, and He shall provide Me with more than twelve legions of messengers?

Aramaic:

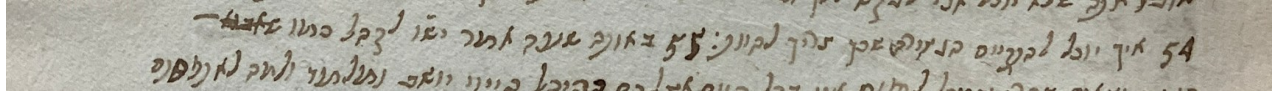
אם שבך אטע דלך שבבך אתה דאכאך דך אבן מנפס לך משה מלך דחיה חסדא לחסדך דחלמך
Or don't you think that I am able to ask from Abi {My Father} to now raise up for Me more than twelve legions of Malake {Heavenly Messengers}?

או	סובר	אתה	שלא	יוכל	אני	לבקש
o, “or” (conj)	sover, “I/ you (ms)/ he/ it think(s), hold an opinion,” (v. Pa'al/Qal, act part, ms)	atah, “you,” (pron)	she'lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	yuchol, “he/it will be able,” (v. Pa'al/Qal, yiqtol, 3ms)	ani, “I,” (1cs pron)	le'vakesh, “to request or to ask for” (v. Pi'el, inf constr)
מן	אבי	לשלוח	לי	עכשיו	יותר	מן
min, “from/ of,” (prep)	avi, “my father,” (n ms, 1cs pronom)	lishloach, “to send” (v. Pa'al/Qal, inf constr)	li, “to/ for/ belonging to me,” (prep, 1cs)	achshav, “now, presently,” (adv)	yoter, “more, more than,” (adv)	min, “from/ of,” (prep)
שנים	עשרה	חיילות	של	מלאכים:		
shenayim, “two,” (card num)	asara, “ten,” (card num)	chaylilot, “armies, legions, forces,” (n fp)	shel, “of, belonging to,” (prep) Mishnaic	mal'achim, “angels, messengers,” (n mp)		

Interlinear Chart

³⁴ See 2 Kings 6:17 and Daniel 7:10.

Chapter 26:54



איך יוכל להתקיים הגזירה שכך צריך להיות:

Hebrew Transcription

Translation: “How will it be able to be fulfilled, the decree, that thus *it* is necessary to be?”

The Scriptures: “How then would The Scriptures be filled that it has to be this way?”

Aramaic:

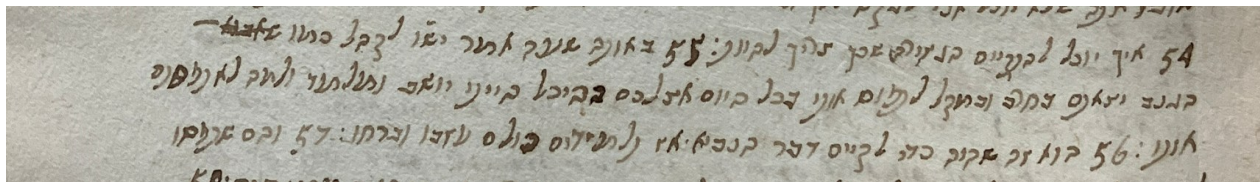
ܐܝܬܐ ܡܚܒܐ ܡܠܚܡܐ ܡܠܚܡܐ ܡܠܚܡܐ ܡܠܚܡܐ ܡܠܚܡܐ

How then will The Kathabe {The Scriptures} be fulfilled, that thus it must be?”

איך	יוכל	להתקיים	הגזירה	שכך	צריך	להיות:
eich, “how?” (adv)	yuchol, “he/it will be able,” (v. Pa’al/Qal, yiqtol, 3ms)	le’hitkayem, “to be fulfilled or to exist” (v.Hit’pael, inf constr)	ha’gzera, “decree, edict, fate or divine ruling,” (n fs)	sha’kach, “that/ which/ who/ whom so, in this way,” (adv)	tzorech, “need, should, must, necessary,” (adj ms)	liyot, “to be,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

Chapter 26:55



באותו שעה אמר יש'ו לקהל כמו הגנב יצאתם בחרב ובמקל לתפוס אותי בכל היום אצלכם בהיכל הייתי יושב ומלמד ולמה לא תפסתם אותי:

Hebrew Transcription

Translation: In that hour Yeshua said to the crowd, “Like the thief, you went out with sword and with stick to seize me? In all the day next to you in the Temple, I was sitting and teaching, and why did you not seize me?”

The Scriptures: In that hour יהושע said to the crowds, “Have you come out, as against a robber, with swords and clubs to arrest Me? Daily I sat with you, teaching in the Set-apart Place, and you did not seize Me.

Aramaic:

[illegible]

In that hour Eshu {Yeshua} said unto the kenshe {the crowds}, “As against a gayasa {a robber} you have come out with swords and staffs to seize Me. Daily I was with you and was sitting in The Haykla {The Temple} teaching, and you didn’t seize Me.

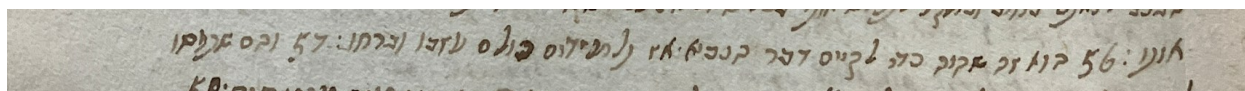
באותו	שעה	אמר	ישׁו	לקהל	כמו	הגנב
b'oto, "in/ with/ by (the) same," (prep n ms)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)	amar, "he/it said," (v. Pa'al/Qal, qatal, past 3ms)	yeshu, "Yeshua," (name)	la'kahal, "to/ for/ belonging to (the) crowd," (prep, n ms)	k'mo, "like, as, similar to," (adv, prep)	ha'ganav, "the thief," (n ms)
יצאתם	בחרב	ובמקל	לתפוס	אותי	בכל	היום
yetzatem, "you (mp) exited, went out," (v. Pa'al/Qal, qatal, past, 2mp)	bcherev, "by/ with/ in (the) sword," (prep, n ms)	uvmakel, "and/ but/ so/ or in/ with/ by (the) club," (prep, n ms)	litpos, "to catch, to apprehend, to understand," (v. Pa'al/Qal, infinitive constr)	oti, "me," (DO marker, 1cs pronom)	be'chol, "in/ with/ by (the) all," (prep, n ms)	ha'yom, "the day, daily," (n ms)
אצלכם	בהיכל	הייתי	יושב	ומלמד	ולמה	לא
etzlechem, "with/ among you (mp)," (prep, 2mp pronom)	b'ha'hekal, "in/ with/ by (the) holy place, Temple," (n ms)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)	yoshev, "I/ you (ms)/ he/it sit(s), dwell(s)," (v. Pa'al/Qal, act part, ms)	v'malemed, "and/ but/ so/ or teaching," (v. Pi'el, act part, ms)	v'lama, "and/ but/ so/ or why? for what?" (adv)	lo, "no/ not," (part)

					אותי:	תפסתם
					oti, “me,” (DO marker, 1cs pronom)	tfastem, “You (mp) seized,” (v. Pa’al/Qal, qatal, past, 2mp)

Interlinear Chart



Chapter 26:56



הוא זה שהיה כדי לקיים דבר הנביא אז תלמידים כולם עזבו וברחו:

Hebrew Transcription

Translation: And this was in order to fulfill **the word of the prophet**; then all the disciples left him and fled.³⁵

The Scriptures: But all this came to be, so that the Scriptures of the prophets might be filled.” Then all the taught ones left Him and fled.

Aramaic:

ܡܕܪܐ ܗܝ ܗܡܫܐ ܗܡܠܠܐ ܒܗܬܐ ܗܬܝܐ ܡܕܝܢܐ ܕܠܚܒܐ ܠܡܢܐ ܥܒܪܚܐ, ܡܕܪܐ ܗܝܢܐ

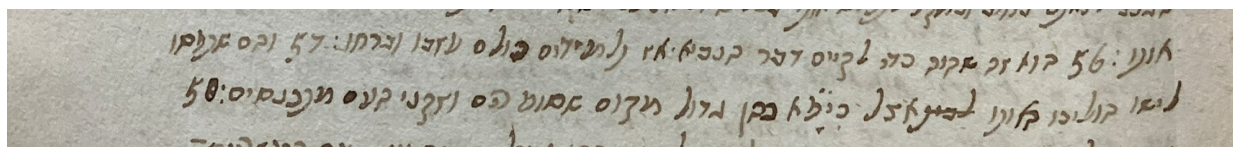
But, this has happened, so that The Kathabe d’Nabiye {The Writings of The Prophets} might be fulfilled.” Then The Talmiye {The Disciples} all left Him, and fled.

הוא	זה	שהיה	כדי	לקיים	דבר	הנביא
hu, “he/it,” (3ms pron)	ze, “this,” (ms pron)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	k'dei, “according to, as, in order to,” (conj)	lekayam, “to fulfill, establish,” (v. Pi'el inf constr) Aramaism	davar, “thing, matter, word,” (n ms)	ha'navi, “the prophet,” (n ms)
אז	תלמידים	כולם	עזבו	וברחו:		
az, “then, in that case, so,” (conj)	talmidim, “students, disciples,” (n mp)	kulam, “all of them,” (n mp, 3mp pronom)	azvu, “they left, abandoned,” (v. Pa'al/Qal, qatal, past, 3mp)	uvarchu, “and/ but/ so/ or they ran away,” (v. Pa'al/Qal, qatal, past, 3mp)		

Interlinear Chart

³⁵ See Psalm 88:8.

Chapter 26:57



והם שתפסו לישו הוליכו האותו אצל כיפא כהן גדול מקום שסומרים וזקני העם מתכנסים:

Hebrew Transcription

Translation: And those who seized Yeshua led him next to Kayafa (Caiaphas), the High Priest, the place where the scribes and the elders of the people are gathering.

The Scriptures: And those who had seized יהושע led Him away to Qayapha the high priest, where the scribes and the elders were gathered together.

Aramaic:

והם דאשתפסו לישו הוליכו האותו אצל כיפא כהן גדול מקום שסומרים וזקני העם מתכנסים:

And those who seized Eshu {Yeshua} took Him to Qayapha Rab Kahne {Caiaphas, the Priest's Chief}, where the Saphre {the Scribes}, and the Qashishe {the Elders} were assembled.

והם	שתפסו	לישו	הוליכו	האותו	אצל	כיפא
va'hem, "and/ but/ so/ or they," (pron, mp)	shetfasu, "that/ which/ who/ whom they seized, captured," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	l'yeshu, "to/ for/ belonging to Yeshua," (prep, name)	holichu, "they led away, conducted," (v. Hif'il, qatal, past, 3mp)	ha'oto, "him/it," (DO marker, 3ms pron)	etzel, "at, in the possession of, near," (prep)	kayafa, "Caiaphas," (name)
כהן	גדול	מקום	שסומרים	וזקני	העם	מתכנסים:
kohen, "priest," (n ms)	gadol, "great," (adj ms)	makom, "place," (n ms)	she'sophrim, "that/ which/ who/ whom scribes," (rel part, n mp)	v'ziknei, "and/ but/ so/ or elders of," (n mp constr)	h'am, "the people," (n ms)	mitkanisim, "we/ you (mp)/ they were gathering," (v. Hit'pael, act part, mp)

Interlinear Chart

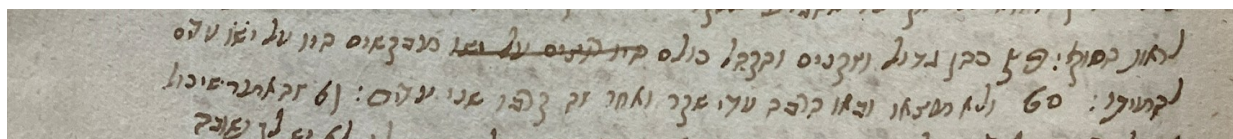
למשו בולכו קונו למחצית כל כפלא כמן גדול מקדוש אמות פס וקני קעס תכנסים: 58
פידרו קלך אחריו תדמוך עד שקניע למחצית למחר כמן גדול ונפס נשא עם כנפלים-
למנו כפול: פס כמן גדול וקניס וקבל כלם כד הנפס על ושא מנהקאס קון על ושא עלם
למנו: פס וקניס וקבל כלם כד הנפס על ושא מנהקאס קון על ושא עלם

Hebrew Transcription

On the other hand, Shimeun {Simeon}, called "Kepha" {The Rock}, was going behind Him from a distance up to the Court of The Rab Kahne {The Priest's Chief}, and he entered and sat inside with the dakshe {the attendants}, so that he might see the khartha {the end}.

Interlinear Chart

Chapter 26:59



כהן גדול וזקנים והקהל כולם מבקשים היו על ישו עדים להמיתו:

Hebrew Transcription

Translation: The High Priest and elders and the **assembly**, all of them, seeking witnesses against Yeshua in order to put him to death.

The Scriptures: And the chief priests, and the elders, and all the council were seeking false witness against יהושע to put Him to death,

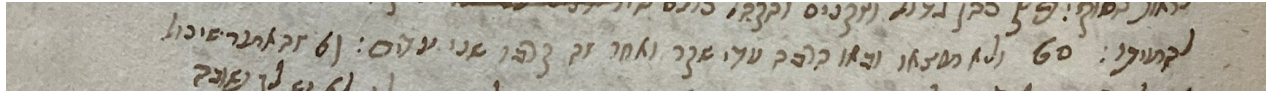
Aramaic:

וכן במסא דה ספשא מבטשא חל כח סמס חל סמס סמסא אקט דנכטסמס,
Now, the Rabay Kahne {the Priest's Chiefs}, and the Qashishe {the Elders} and the whole
Kenushtha {Synagogue/Assembly}, were seeking witnesses against Eshu {Yeshua}, so that they
could kill Him,

כהן	גדול	וזקנים	והקהל	כולם	מבקשים	היו
kohen, "priest," (n ms)	gadol, "great," (adj ms)	uzekenim, "and/ but/ so/ or elders," (n mp)	v'hakahal, "and/ but/ so/ or the assembly, crowd," (n ms)	kulam, "all of them," (n mp, 3mp pronom)	mevakshim, "we/ you (mp)/ they ask, request, seek," (v. Pi'el, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)
על	ישו	עדים	להמיתו:			
al, "upon, in, on, over, by, for, both, beyond, through," (prep)	yeshu, "Yeshua," (name)	edim, "witnesses," (n mp)	lahamito, "to put to death, execute," (v. Hif'il, inf constr, 3ms obj)			

Interlinear Chart

Chapter 26:60



ולא מצאו ובאו הרבה עדי שקר ואחר זה קרבו שני עדים:

Hebrew Transcription

Translation: And they found none; and many false witnesses came, but after this, two witnesses approached.

The Scriptures: but found none. Although many false witnesses came forward, they found none. But at last two false witnesses came forward,

Aramaic:

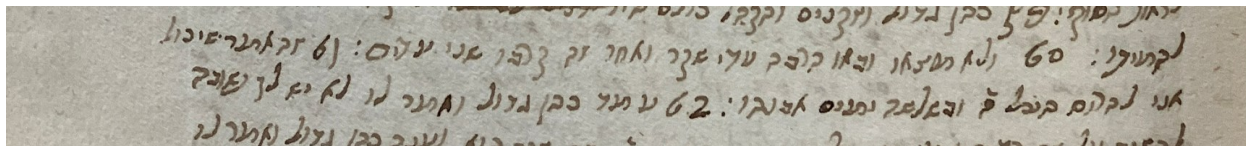
ܘܠܐ ܡܨܥܐܘ ܘܒܐܘ ܗܪܒܗ ܥܕܝ ܫܩܪ ܘܐܚܪ ܙܗ ܩܪܒܘ ܫܢܝ ܥܕܝܡ

and they didn't find them. And many false witnesses came. Then at the last, two was brought forth,

ולא	מצאו	ובאו	הרבה	עדי	שקר	ואחר
ve'lo, "and/ but/ so/ or no/not," (neg part)	matzu, "they found," (v. Pa'al/Qal, qatal, past, 3mp)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	harbeh, "many, much, a lot," (adv)	edei, "witnesses of-," (n mp constr)	sheker, "falsehood, lie," (n ms)	v'achar, "and/ but/ so/ or after," (prep)
זה	קרבו	שני	עדים:			
ze, "this," (ms pron)	karvu, "they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	shnei, "two," (card num)	edim, "witnesses," (n mp)			

Interlinear Chart

Chapter 26:61



זה אמר שיכול אני להרוס היכל ה' ובשלשה ימים אבנהו:

Hebrew Transcription

Translation: This one said: “That I am able to destroy³⁶ the Temple of the Lord, and in three days I will build *it*.”

The Scriptures: and said, “This one said, ‘I am able to destroy the Dwelling Place of Elohim and to build it in three days.’”

Aramaic:

[illegible]

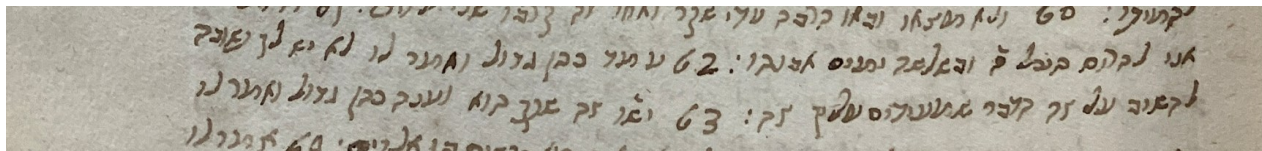
and said, “This one said that, ‘I am able to destroy The Haykla d’Alaha {The Temple of God}, and in three days rebuild it!’”

זה	אמר	שיכול	אני	להרוס	היכל	ה'
ze, "this," (ms pron)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	sheychol, "that/ which/ who/ whom he/it is able," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ani, "I," (1cs pron)	laharos, "to destroy, demolish, tear down," (v. Pa'al/Qal, inf constr)	hekal, "holy place," (n ms)	"Yehovah," (name)
ובשלשה	ימים	אבנהו :				
uvshlosa, "and/ but/ so/ or in/ with/ by (the) three," (prep, card num)	yamim, "days," (n mp)	evnehu, "I will build him/it," (v. Pa'al/Qal, yiqtol, fut, 1cs, 3ms obj)				

Interlinear Chart

³⁶ The construction שיכול (*she-yakhol*) in Matthew 26:61 shows two clear signs of Mishnaic Hebrew. First, it switches from the classical biblical relative pronoun אשר (*asher*) to the Rabbinic prefix שֶׁ (*she-*), a grammatical change common in late Second Temple and tannaitic literature. Second, this form combines the prefix with the stative verb or participle *yakhol* (יָכוֹל), along with the personal pronoun *ani*, to create a present-tense clause meaning 'that I am able or can.' This shift from the older biblical style, which used more complex modal language, to a shorter, participle-based syntax reflects early Rabbinic Judean speech. It suggests the text was written or preserved by scribes familiar with the everyday and legal language of early centuries of the common era.

Chapter 26:62



עמד כהן גדול ואמר לו לא יש לך תשובה להשיב על זה הדבר שמעידים עליך זה:

Hebrew Transcription

Translation: The High Priest stood up and said to him, “Do you have no answer to return regarding this matter which these are testifying against you?”

The Scriptures: And the high priest stood up and said to Him, “Have You no answer to make? What do these witness against You?”

Aramaic: ܡܫܬܪܝܢ ܕܥܠܡܐ ܕܚܝܬܐ ܕܗܘܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ ܕܡܪܝܩܐ

And The Rab Kahne {The Priest's Chief} arose, and said unto Him, "Do you not answer something to this statement, what it is that these testify against you?"

עמד	כהן	גדול	ואמר	לו	לא	יש
amad, “he/it stood,” (v. Pa’al/Qal, qatal, past, 3ms)	kohen, “priest,” (n ms)	gadol, “great,” (adj ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lo, “no/ not,” (part)	yesh, “there is/ there exists,” (part)
לך	תשובה	להשיב	על	זה	הדבר	שמעידים
lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	teshuva, “answer, response,” (n fs)	le’hashiv, “to return, answer,” (v. Hif’il, inf constr)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ze, “this,” (ms pron)	ha’ dabar, “the word, thing, matter,” (n ms)	she’m’e’idim, “that/ which/ who/ whom we/ you (mp)/ they, those testifying, bearing witness,” (rel part, v. Hif’il, act part, mp)
עליך	זה:					
aleicha, “on, upon; over; about, regarding you,” (prep 2ms 'pronom)	ze, “this,” (ms pron)					

Interlinear Chart

חנה נקראת כפלה פ' ובלשון נפלים אצלנו: 62 ע' עמד כבן גדול (אמר) ו
לקשרה על זר קדשי המעשרים שלם זק: 63 וגו' זר שזר הוא לעבד כבן גדול ואמר לו
מלכודת אחי עליך באלהים חיים שזר נבדל איס' ארץ הוא מביט בן אלהים: 64 א' מביט לו

Hebrew Transcription

But, Eshu {Yeshua} was silent, and The Rab Kahne {The Priest's Chief} answered and said unto him, "I adjure you by Alaha Khaya {The Living God}, that you tell us if you are Meshikha breh d'Alaha {The Anointed One, The Son of God}!"

³⁷ See Leviticus 5:1 and Isaiah 53:7.

						אלהים:
						Elohim, “God(s)” (n mp)

Interlinear Chart

56 אע כן גדול קרע מלה ואין חומר זה ושלף ושמך אים מברקאים עוד עולם זה עכשיו
 ואלה חמשה ואומר אי לם מעכשיו (ראו להן אדם שואב מן יעין ה' ויבא דעניינים)
 57 אז כן גדול קרע מלה ואין חומר זה ושלף ושמך אים מברקאים עוד עולם זה עכשיו

Hebrew Transcription

The Scriptures: יהושע said to him, “You have said it. Besides I say to you, from now on you shall see the Son of Adam sitting at the right hand of the Power, and coming on the clouds of the heaven.”

אנחנו לא מעד אפילו אנחנו רוצים להגיד את המילה הזו, לחיות האדם הזה משהוא
הוא זה שחשוב

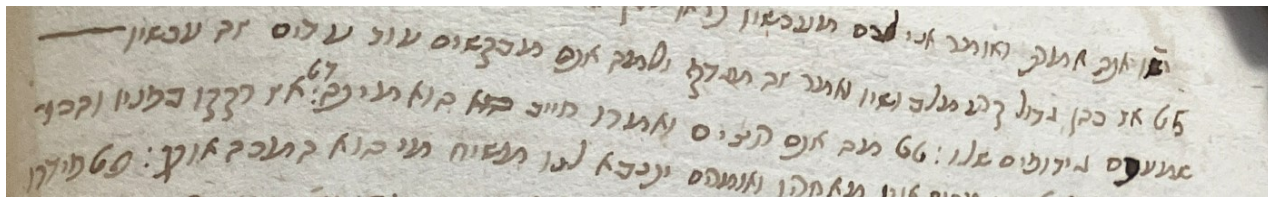
Eshu {Yeshua} said unto him, “You said it! But, I say unto you, that from now on you will see The Son of Man who sits at the right hand of The Khayla {The Power}, and is coming on The Nanay Shmaya {The Clouds of the Heavens}!”

³⁸ See Psalms 110:1, Hebrews 1:3, and Mark 16:19.

		שמים:	בענני	ויבא	ה'	ימין
		shamayim, “heavens, skies,” (n mp)	ba’ananei, “in/ with/ by (the) clouds,” (prep, n mp)	v’yavo, “and/ but/ so/ or he/it will come, go,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	Yehovah, (name)	yemin, “right hand of,” (fs constr)

Interlinear Chart

Chapter 26:65



אז כהן גדול קרע מלב ושיו ואמר זה מגדף ולמה אתם מבקשים עוד עדים זה עכשיו שמעתם גידופים שלו:

Hebrew Transcription

Translation: Then the High Priest tore³⁹ his garments and said, “This one blasphemes! And why do you seek witnesses **still**? This now you have heard his blasphemies.”

The Scriptures: Then the high priest tore his garments, saying, “He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy!

Aramaic:

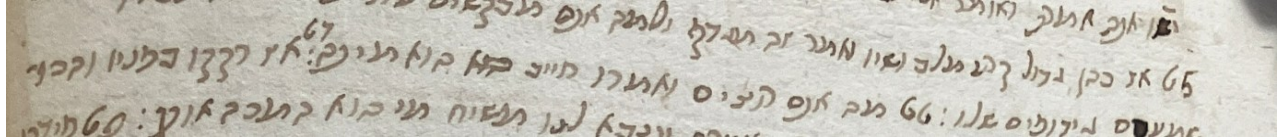
Then, The Rab Kahne {The Priest's Chief} tore his garments, and said, "Look! Gadeph {He blasphemes}! Why therefore do we seek sahde {witnesses}? Behold, now you have heard gudaphe {his blasphemy}!

אז	כהן	גדול	קרע	מלבושיו	ואמר	זה
az, “then, in that case, so,” (conj)	kohen, “priest,” (n ms)	gadol, “great,” (adj ms)	kara, “he/it tore, ripped,” (v. Pa’al/Qal, qatal, past, 3ms)	malbushav, “from/ of his/its garments,” (possessive pron, n mp, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (ms pron)
מגדף	ולמה	אתם	מבקשים	עוד	עדים	זה
megadef, “I/ you (ms)/ he/it curse(s), blasphemy,” (v. Pi’el, act part, ms)	v’lama, “and/ but/ so/ or why? for what?” (adv)	atem, “you (mp),” (mp pron)	mevakshim, “we/ you (mp)/ they ask, request, seek,” (v. Pi’el, act part, mp)	od, “yet, still, more,” (adv)	edim, “witnesses,” (n mp)	ze, “this,” (ms pron)
עכשיו	שמעתם	גידופים	שלו:			
achshav, “now, presently,” (adv)	shma'atem, “you (mp) heard,” (v. Pa’al/Qal, qatal, past, 2mp)	gidufim, “blasphemies,” (n mp)	she’lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)			

Interlinear Chart

³⁹ See Leviticus 21:10.

Chapter 26:66



מה אתם רוצים ואמרו חייב הוא מיתה:

Hebrew Transcription

Translation: “**What do you want?**” And they said, “He is guilty of death.”

The Scriptures: What do you think? And they answering, said, “He is liable to death.”

Aramaic:

ܡܗ ܐܬܡܪܝܢ ܚܝܝܒ ܗܘܐ ܡܝܬܗ

What do you want?” They answered and said, “He is guilty of death!”

מה	אתם	רוצים	ואמרו	חייב	הוא	מיתה:
mah, “what?” (inter part)	atem, “you (mp),” (mp pron)	rotzim, “I/ you (mp)/ they, those want, desire,” (v. Pa'al/Qal, act part, mp)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	chiyev, “liable, guilty,” (adj ms)	hu, “he/it,” (3ms pron)	mitah, “death,” (n fs)

Interlinear Chart

[illegible]

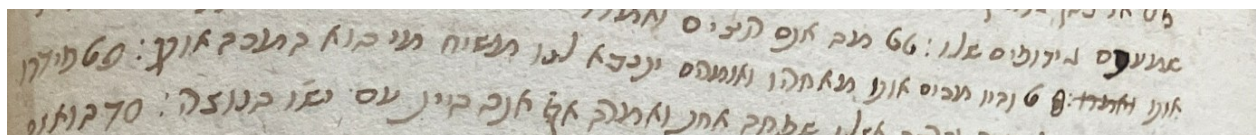
Hebrew Transcription

මූලාශ්‍රය: මහජන විද්‍යා මධ්‍යස්ථානය, කොළඹ 05

אז	רקקו	בפניו	והכה	אותו:		
az, “then, in that case, so,” (conj)	rakeku, “they spat,” (v. Pa’al/Qal, qatal, past, 3mp)	befanav, “in/ with/ by/ in his/its face, before him/it,” (prep, 3ms pronom)	vehikah, “and/ but/ so/ or he/it struck,” (v. Hif’il, qatal, past, 3ms)	oto, “him/it,” (DO marker, 3ms pron)		

Interlinear Chart

Chapter 26:68



והיו מכים אותו מאחוריו ואומרים יתנבא לנו משיח מי הוא המכה אותך:

Hebrew Transcription

Translation: And they were striking him from behind him and saying, “Prophecy to us, Messiah! Who is he, the one striking you?”

The Scriptures: saying, “Prophecy to us, Messiah! Who is the one who struck You?”

Aramaic:

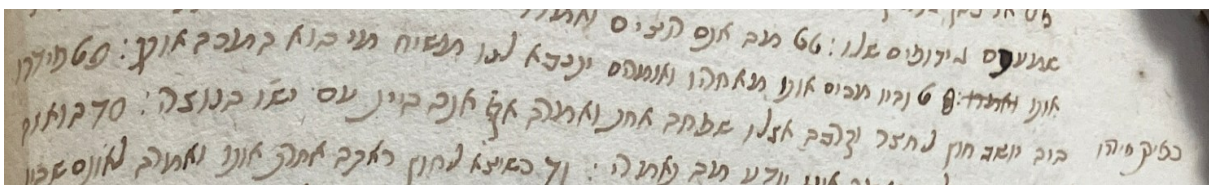
ܘܗܝܘ ܡܚܝܝܢ ܐܘܬܝܬܐ ܠܗ ܡܥܫܝܚܐ ܠܗ ܡܥܫܝܚܐ ܡܢ ܗܘܐ ܡܚܝܚܐ ܐܘܬܝܬܐ:

And they were saying unto Him, “Ethnaba {Prophecy} for us Meshikha {The Anointed One}, who is the one who struck you?”

והיו	מכים	אותו	מאחוריו	ואומרים	יתנבא	לנו
v'hayu, “and/ but/ so/ or they were,” (v. Pa'al/Qal, qatal, past, 3mp)	makim, “we/ you (mp)/ they, those strike, striking.” (v. Hif'il, act part, mp)	oto, “him/it,” (DO marker, 3ms pron)	meachrav, “from/ of behind him/it,” (prep, adv, 3ms pronom)	v'omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part mp)	yitnabe, “you (ms) prophecy!” (v. Hit'pael, yiqtol, fut, 2ms)	l'anu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)
משיח	מי	הוא	המכה	אותך:		
mashiach, “Messiah,” (n ms)	mi, “who?” (interrog part)	hu, “he/it,” (3ms pron)	hamakeh, “the I/ you (ms)/ he/it strike(s),” (v. Hif'il, act part, ms)	otacha, (DO marker) “you,” (2ms pronom)		

Interlinear Chart

Chapter 26:69



פידרו היה יושב חוץ לחצר וקרבה אצלו שפחה אחת ואמרה אף אתה היית עם ישו הנוצרי:

Hebrew Transcription

Translation: Pedro (Peter) was sitting outside in the courtyard, and a certain maidservant approached near to him and said, “You also were with Yeshua the Nazarene.”

The Scriptures: And Kēpha sat outside in the courtyard, and a servant girl came to him, saying, “And you were with יהושע of Galil.”

Aramaic:

כאפא דק טאכ סמא לבו כדולא סמכא לסמא אמאא נא סאכאא למ אפ אטא חב סמא סמא נא
Now, Kepha {The Rock} was sitting outside in the courtyard, and a certain amtha {servant girl} drew near to him, and was saying unto him, “You also were with Eshu Natsraya {Yeshua, the Nazarene}!”

פידרו	היה	יושב	חוץ	לחצר	וקרבה	אצלו
Pedro, “Peter,” (name)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	yoshev, ‘I/ you (ms)/ he/it sit(s), dwell(s),” (v. Pa’al/Qal, act part, ms)	chutz, “outside, apart from, except from,” (prep, n ms)	lachatzer, “to/ for/ belonging to (the) courtyard,” (prep, n fs)	v’karvah, “and/ but/ so/ or she/it drew near, approached,” (v. Pa’al/Qal, qatal, past, 3fs)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)
שפחה	אחת	ואמרה	אף	אתה	היית	עם
shifchah, “female slave, maidservant,” (n fs)	echat, “one,” (card num, fs)	v’ahmrah, “and/ but/ so/ or she/it said,” (v. Pa’al/Qal, qatal, 3fs)	af, “also, even, therefore,” (part)	atah, “you,” (pron)	hayita, “you (ms) were,” (v. Pa’al/Qal, qatal, past, 2ms)	im, “with,” (prep)
ישו	הנוצרי:					
yeshu, “Yeshua,” (name)	hanatzri, “the nazarene,” (n ms)					

Interlinear Chart

[illegible]

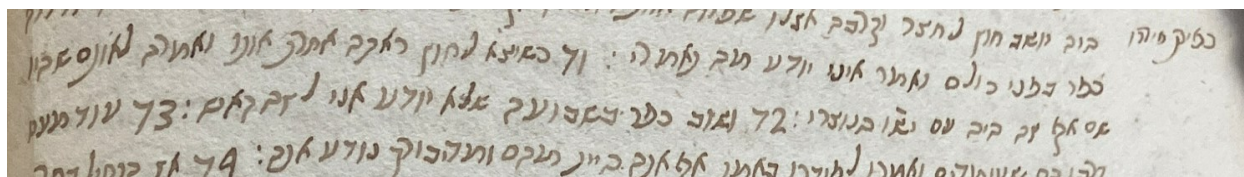
Hebrew Transcription

But, he denied it before them all, and said, "I don't know what you are saying."

הוא	זה	כפר	בפני	כולם	ואמר	איני
hu, “he/it,” (3ms pron)	ze, “this,” (ms pron)	kafar, “he/it denied, renounced, disowned,” (v. Pa’al/Qal, qatal, past, 3ms)	bifnei, “in/ with/ by (the) in the faces of, before,” (prep, n mp constr)	kulam, “all of them,” (n mp, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	eini, “I am not,” (neg part, 1cs)
יודע	מה	תאמרי:				
yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)	mah, “what?” (inter part)	tomri, “you (fs) are saying, speak,” (v. Pa’al/Qal, yiqtol, fut, 2fs)				

Interlinear Chart

Chapter 26:71



כשיצא לחוץ ראתה אחרת אותו ואמרה לאותם שהיו שם אף זה היה עם ישו הנוצרי:

Hebrew Transcription

Translation: When he went out outside, another *woman* saw him and said to those who were there, “This one also was with Yeshua the Nazarene.”

The Scriptures: And as he was going out into the porch, another girl saw him and said to those there, “And this one was with יהושע of Natsareth.”

Aramaic:

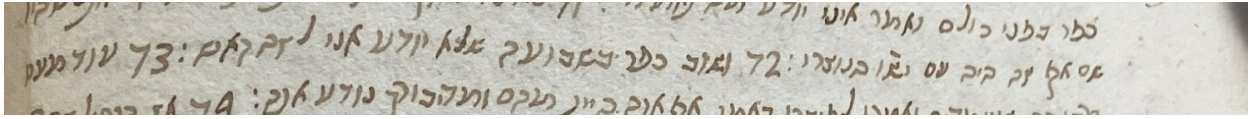
ܡܢ ܢܦܫ ܨܪܚܐ ܥܡܝܬܐ ܠܡܬܐ ܕܗܠܟܐ ܥܡܐ ܐܦ ܡܬܐ ܚܡܐ ܒܥܒܕ ܒܝ ܕܐܠܗ

And when he went out unto the sepha {the porch}, another saw him, and said unto them that were there, “This man was also with Eshu Natsraya {Yeshua, the Nazarene}!”

כשיצא	לחוץ	ראתה	אחרת	אותו	ואמרה	לאותם
ksheyatza, “when he/it went out,” (conj, v. Pa’al/Qal, qatal, past, 3ms)	lachutz, “to/ for/ belonging to (the) outside, out, (prep, n ms)	ra’atah, “she/it saw,” (v. Pa’al/Qal, qatal, 3fs)	achheret, “other, another, different,” (adj fs)	oto, “him/it,” (DO marker, 3ms pron)	v’ahmrah, “and/ but/ so/ or she/it said,” (v. Pa’al/Qal, qatal, 3fs)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)
שהיו	שם	אף	זה	היה	עם	ישו
he’hayu, “that/ which/ who/ whom they were,” (rel part, v. Pa’al/Qal. qatal, past, 3mp)	sham, “there,” (adv)	af, “also, even, therefore,” (part)	ze, “this,” (ms pron)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	im, “with,” (prep)	yeshu, “Yeshua,” (name)
הנוצרי:						
ha’natzri, “the nazarene,” (n ms)						

Interlinear Chart

Chapter 26:72



ושוב כפר בשבועה שלא יודע אני לזה האיש:

Hebrew Transcription

Translation: And again he denied with an oath, “**That** I do not know this man.”

The Scriptures: But again he denied with an oath, “I do not know the Man!”

Aramaic:

ܡܠܟܬܐ ܒܦܐ ܒܡܡܬܬܐ ܕܠܐ ܕܥܝܢ ܠܡܐ ܠܒܝܐ

And again he denied it, with mawmatha {oaths}, “I don’t know the gabra {man}!”

ושוב	כפר	בשבועה	שלא	יודע	אני	לזה
v’shuv, “and/ but/ so/ or again,” (adv)	kfar, “he/it denied,” (v. Pa’al/Qal, qatal, past, 3ms)	b’shvu’a, “in/ with/ by (the) oath,” (prep, n fs)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)
						האיש:
						ha’ish, “the man,” (n ms)

Interlinear Chart

אם אף זק ביה עם יצא במוצאי: 72 ואז כע דאסוועק אגא יולע און יזק קאם: 73 עוד מעט
זכורם אעוועדום ואמרו למידורו דאמער אף אף ביינע זעקס וועהבוק נודע אים: 74 אז קומל בחמה

Hebrew Transcription

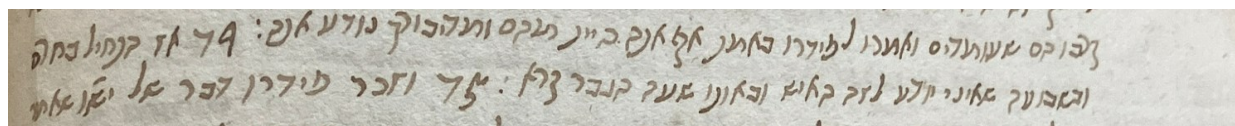
Aramaic:

הם חתמו עליהם. מידע מסוג זה נמצא גם בדיוקן של אדם אחד, שבו הוא מוצג כמנהל המפעל. הדיוקן נמצא גם כן בדיוקן של אדם אחד, שבו הוא מוצג כמנהל המפעל.

Then after a little while, those who were standing by drew near and said unto Kepha {The Rock}, “Truly, you are also from them, for, even your speech makes you known!”

Interlinear Chart

Chapter 26:74



אז התחיל בחרם ובשבועה שאיני יודע לזה האיש ובאותו שעה הגבר קרא:
Hebrew Transcription

Translation: Then he began with a curse and with an oath, “That I do not know this man!” And in that hour, the the man⁴⁰ cried out.”

The Scriptures: Then he began to curse and to swear, saying, “I do not know the Man!” And immediately a cock crowed.

Aramaic:

ܡܢ ܗܝܢ ܥܕ, ܠܡܨܝܚܐ ܡܠܚܡܐ ܕܠܐ ܡܢ ܗܝܢ ܠܡܢ ܠܚܒܐ ܡܢܐ ܡܢܐ ܡܢܐ
Then, he began to curse and swear, “I don’t know the gabra {man}!” And at that moment the tharnagla {the roster} cried out.

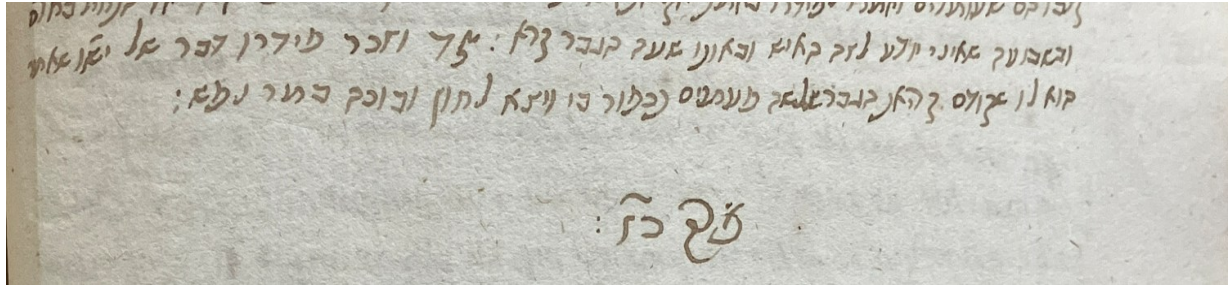
Gebhardt-Klein Translation: Then he began by cursing and by swearing, ‘I do not know this man,’ and in that hour the man cried out.

אז	התחיל	בחרם	ובשבועה	שאיני	יודע	לזה
az, “then, in that case, so,” (conj)	hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)	becherem, “in/ with/ by (the) curse,” (prep, n ms)	ub’shevuah, “and/ but/ so/ or in/ with/ by (the) oath,” (prep, n fs)	she’eini, “that/ which/ who/ whom I am not, do not,” (rel part, 1cs pronom)	yodea, “I/ you (ms)/ he/ it know(s),” (v. Pa’al/Qal, act part, ms)	le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)
האיש	ובאותו	שעה	הגבר	קרא:		
ha’ish, “the man,” (n ms)	uv’oto, “and/ but/ so/ or in/ with/ by that/ same, he/it,” (prep, n ms)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	ha’gever, “the man, mighty one,” (n ms)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)		

Interlinear Chart

⁴⁰ And at that very hour, the rooster called (Hebrew: הַגֶּבֶר קָרָא, *Ha’Gever Kara*): While standard modern translations opt for a biological bird, the use of the word *Gever*—which literally translates to “a man” or “a mighty man” rather than the standard Hebrew word for a rooster (*Tarnegol*)—preserves a precise, 1st-century historical idiom native to Second Temple Jerusalem. According to ancient Jewish records detailing Temple operations (Mishnah *Yoma* 1:8), the daily shift schedule of the priesthood was initiated by an official known as הַגֶּבֶר (*Ha’Gever*), the Temple Crier, who scaled the sacred stone walls to announce the end of the third night watch by shouting a wake-up call to the city at exactly 3:00 AM. This official human signal perfectly coincided with the termination of the Roman military’s *Alektorophonia* (Cockcrow) watch, meaning that Peter’s final, crushing denial was exposed not by a random farm animal, but by an institutional timekeeping voice echoing across the dark valley to declare that the midnight battle watch had officially ended and the morning of the crucifixion had begun.

Chapter 26:75



וזכר פידרו דבר של ישו שאמר הוא לו שקודם קריאת הגבר שלשה פעמים תכפור בי ויצא לחוץ
ובוכה במר נפש:

Hebrew Transcription

Translation: And Pedro (Peter) remembered the word of Yeshua that he had said to him, that “Before the **calling of the man**,⁴¹ three times you will deny me.” And he went to the outside and wept in bitterness **of soul**.

The Scriptures: And Kēpha remembered the word of יהושע who had said to him, “Before a cock crows, you shall deny Me three times.” And going out, he wept bitterly.

Aramaic:

ܘܙܚܪ ܦܝܕܪܘ ܕܒܪ ܫܠ ܝܫܘ ܫܐܡܪ ܗܘܐ ܠܘ ܫܩܘܕܡ ܩܪܝܬܐ ܗܒܪ ܫܠܫܐ ܦܥܡܝܡ ܬܚܦܘܪ ܒܝ ܝܨܥܐ ܠܚܘܨ
ܘܒܚܟܐ ܒܡܪ ܢܦܫܐ

And Kepha {The Rock} remembered the word which Eshu {Yeshua} had said unto him that, “Before the tharnagla {the roster} cries out three times, you will deny me.” And he went outside weeping bitterly.

וזכר	פידרו	דבר	של	ישו	שאמר	הוא
v'zachar, “and/ but/ so/ or he/it remembered,” (v. Pa'al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	davar, “thing, matter, word,” (n ms)	shel, “of, belonging to,” (prep) Mishnaic	yeshu, “Yeshua,” (name)	she'amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)
לו	שקודם	קריאת	הגבר	שלשה	פעמים	תכפור
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'kodeim, “that/ which/ who/ who prior to, before,” (rel part, adv)	kri'at, “calling of,” (n fs constr) Mishnaic	ha'gever, “the man, mighty one, rooster,” (n ms) Mishnaic	shloshah, “three,” (card num)	pa'amim, “times,” (n fp)	tichpor, “you will deny,” (v. Pa'al/Qal, yiqtol, fut, 2ms)

⁴¹ See footnote in Matthew 26:34 for more details.

	נפש:	במר	ובוכה	לחוץ	ויצא	בי
	nefesh, “soul,” (n fs)	bemar, “in/ with/ by bitterness,” (prep, n fs)	u’bocha, “and/ but/ so/ or I/ you (fs)/ she/it cry(-ies),” (v. Pa’al/Qal, act part, fs)	lachutz, “to/ for/ belonging to (the) outside, out,” (prep, n ms)	v’yatsa, “and/ but so/ or he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)	bi, “in/ with/ by me,” (prep, 1cs pronom)

Interlinear Chart

