

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Sixteen

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 Sixteen

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.

All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located and part of the Cambridge University Library, "Ktiv" Project, 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 holds considerable importance as it was discovered in Cochin, India, in the synagogue of the Malabari Black Jews. Cochin, India, was a major trade route during the days of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews and was discovered by Claudius Buchanan in 1803 and copied in 1730. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms according to the First Century customs.

Matthew, a Jewish man, was proficient in both Hebrew and Aramaic, addressing an audience within the Jewish cultural sphere. Consequently, the Gospel of Matthew is dated 40 CE and is often considered the "most Jewish gospel." And according to historical accounts, two disciples, Thomas and possibly Andrew, traveled to Cochin, India, with writings from the New Testament.

More Details on The Cochin Manuscripts

The Cochin Hebrew Matthew MS Oo.1.32 is the New Testament (MS Oo.1.32, Oo.16.1, Oo.1.16.2) gospels and writings, written in Hebrew, discovered in Cochin, India, by Claudius Buchanan in 1803 and copied in 1730. The manuscripts were assembled, collected, and possibly scribed by Ezekiel Rahabi II, the chief Jewish merchant of the Dutch East India Company in Cochin, India. However, when comparing the manuscripts of the Cochin Hebrew Matthew MS Oo.1.32, Oo.1.16.1, and the Cochin Hebrew Revelation MS Oo.1.16.2, it is possible that there were two different scribes in the writing of these manuscripts.

“Three distinct handwriting styles² in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Rahabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”³

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

Heaven is my witness that I have not translated this, God forefend, to believe it, but to understand it and know how to answer the heretics . . . that our true Messiah will come.
Amen. Ezekiel Rahabi II

What’s Included in the Cochin Hebrew Matthew:

The Cochin Hebrew Matthew MS Oo.1.32 book contains images, Hebrew transcription, English translation, interlinear tables, the corresponding Greek and Aramaic verses for comparison and commentary revealing the mysteries discovered within the Hebrew grammar.

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: M. Weinstein, “A Hebrew Qur’an Manuscript,” *Studies in Bibliography and Booklore* 10 (Winter 1971/72): 35

³ Gebhardt-Klein, M.A., Joseph. *The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew Text and Translation*, 2022, revised 2023, pp iv. Also see Weinstein, “A Hebrew Qur’an Manuscript,” 36. ⁵ pp. 85-95.

The team at Project Truth Ministries (PTM) takes great pleasure in dedicating many hours studying, researching, transcribing, and translating the Hebrew New Testament manuscripts to edify and build the body of Messiah. We pray the book of the Cochin Hebrew Matthew is as inspirational to you as it has been to the PTM team.

- Janice F. Baca

Forward

I have been in the ministry for over 30 years and have seen many profound truths brought forth and astonishing discoveries made throughout my lifetime. I was up on a ladder painting and stretched out as far as OSHA would allow when the podcast YouTube was playing in my ear ended. Due to my precariously perched position, I could not stop whatever YouTube was going to suggest next. Suddenly, I began to hear the voice of Janice Baca and Bryan Williams talking about this “Cochin Hebrew Revelation”. Little did I know that this would not only open up a massive discovery for me and my faith, but also new friendships with beloved brothers and sisters in Messiah.

I am a textual nerd by hobby and passion. My wife Miranda bought me a complete Tanakh scroll in Hebrew from Israel one year. This prompted me to take Hebrew classes from the Hebrew University so I could begin to read from this scroll. My love for the nuances of the Hebrew language has taken off and helped me immensely in my studies and understanding.

Further whetting my appetite, I praise Yah for bringing Project Truth Ministries into my life. I have enjoyed their verse-by-verse dissection of the Hebrew Revelation out of Cochin, India. Seeing the Aramaisms myself, thanks to the interlinear provided by Janice and her team, is just something not done and indicates how these ancient manuscripts predate the Greek manuscripts that we have, making up our modern English translations.

I have looked into some of the criticisms of the Cochin and cannot find any that stick. One such argument against is the use of Yeshu instead of Yeshua in the manuscripts. The popular opinion on this is that the term Yeshu is a derogatory term found in the Talmud, mocking Yeshua and being an acronym for “May his name be blotted out”. This is absolutely true and began around the 2nd century AD. However, thanks to the scholarship of people like David Flusser and Joachim Jeremias - we see that the pronunciation of Yeshua began before the 2nd-century adoption in the Talmud. Their research shows that the last letter (ayin) was swallowed up in pronunciation in certain Galilean dialects. We know that the disciples grew up in the area of Galilee, we further know of certain “common and uneducated” men who wrote about Yeshua, and we would expect them to use this colloquial spelling of Yeshu.

Just like we see many times in the Cochin, the people throughout the years, did not “fix” the text to the Greek - we see this very early dialectic use of Yeshu coming through even to today. Another sign to me of the authenticity of the manuscript.

This Cochin Hebrew Matthew has markers not only pre-dating the Greek text but also Shem Tov’s Hebrew Matthew as well. There are some significant differences we are finding. I have begun pouring over these manuscripts and am seeing more clearly what my Messiah taught and said, I would encourage you to take your time and enjoy this like you would a good steak. Chew each morsel deliberately and incorporate the Hebrew concept of *Selah* with each thought.

I believe that with careful study of these Hebrew manuscripts, led by the Holy Spirit, Yah will deepen your walk and understanding. I believe we will see more Fruit of the Spirit begin to bud on your branches and they will be tasty to all those around you, leading them to come and see that Yehovah is good!

Selah, Shema, & Shalom
-Jeff Brannon The Way Remnant

Legend and Definitions

In the Cochin Hebrew Revelation MS Oo.1.32 interlinear tables, there are notes, tags, and footnotes. For reference, the following terms are defined below:

Aramaism: Due to the pressure of the surrounding language in Judea, Hebrew made a grammatical shift called “Aramaism.” These Aramaism markers are markers of the late Second Temple period. Some examples of Aramaisms are that the aleph tav (א) direct object markers are used less frequently to identify the direct object. But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32 and labeled accordingly with the Syriac script.

Second Temple: These are Second Temple words and/or spellings. The Second Temple is defined as spanning from the destruction of the First Temple in c. 586 BCE to the destruction of the Second Temple in c. 70 CE.

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

- a. interog part – interrogative particle (if as a prefix is attached to only a noun) b. n – noun
- c. abs– absolute
- d. constr - construct
- e. adj – adjective
- f. adv – adverb (modifies anything but a noun)
- g. constr – construct
- h. neg part – negative particle
- i. rel part – relative particle
- j. prep – preposition (when added to a noun, then is an adverb)
- k. pron – pronoun
- l. pronom – pronoun suffix
- m. v – verb
- n. inj part – interjection particle
- o. DO marker – direct object marker

II. Person:

- a. 1 – first person (I, we)
- b. 2 – second person (you (ms), you (mp))
- c. 3 – third person (he/it, she/it or they)

III. Number:

- a. s – singular (I, you (singular), he/it, she/it)
- b. p – plural (we, you (plural), they)

IV. **Gender/Gender number:**

- a. m – masculine
- b. f – feminine
- c. c – common (masculine or feminine gender)

V. **Binyan/Stem Verb Forms:**

- a. Pa'al/Qal – Active binyan verb stem
- b. Pi'el - Active intensifier binyan verb stem
- c. Pu'al - Passive intensifier binyan verb stem
- d. Hif'il - Active causative binyan verb stem
- e. Hu'fal - Passive causative binyan verb stem
- f. Hit'pael - Reflexive or reciprocal binyan verb stem and does not have a direct object
- g. Nif'al - Passive binyan verb stem. Or this verb stem can be reflexive or reciprocal like Hit'pael and will not have a direct object.
- h. Nit'pael – Mishnaic verb binyan verb stem with a mix of the Nifal and Hit'pael verb stems used regularly to express reflexive action. This verb binyan stem was used in the First Century and later went extinct.

VI. **Voice:**

- a. qatal - past tense
- b. yiqtol - Simple future, iterative (future or past), language of the law, or habitual action
- c. act part – active participle
- d. pssv part – passive participle
- e. imp - imperative
- f. inf - infinitive
- g. inf abs - infinitive absolute
- h. inf constr - infinitive construct
- i. jssv - jussive. This is similar to an imperative but is in third person, (ex. "let there be light")

VII. **Additional Grammatical notes:**

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

Acknowledgements

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that have been given to translate and publish the Hebrew manuscripts of the New Testament for Elohim's people.

I also want to recognize the Project Truth Ministries (PTM) team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.23, Oo.1.16 from Hebrew to English:

Bryan S. Williams, history scholar and Assistant PTM Project Lead, and videographer
Jonathan Meyer, researcher and transcriber
Victor Nuñez, researcher and transcriber
Ann Hillebrenner, administrative assistant

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

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

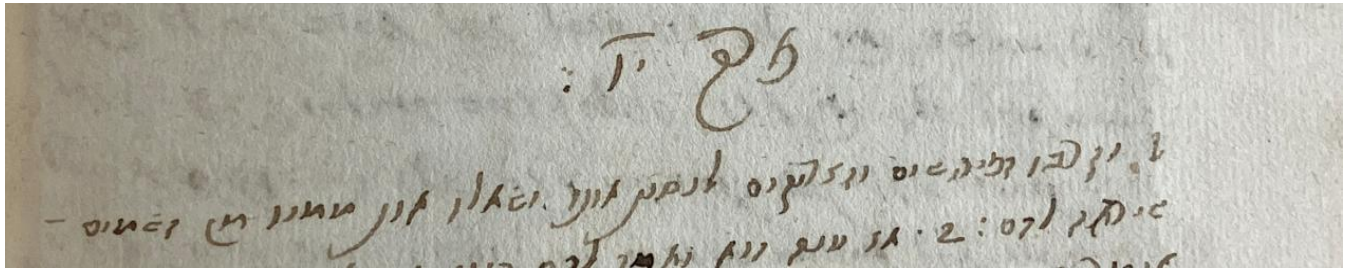
Lastly, I want to thank my husband, David, for his sacrifice to help me make this project possible.

- Janice F. Baca

Cochin Matthew Chapter 16

ל יקבלו לפיהם ונצטקיס אנמק אונן וטאלו און מטנו מן דאמס -
אילגו לקס: 2. אג עמ נון נאמד לקס כוון אקו אן עב אנס
אונגלס אמג טוב חפס אקאמס אלוס: 3. ובכונק אונגלס יוס קור
קור וויק דאמס אקאמס בגוון: דנופלס: גילעו אנס אבולק באונגל
קאמס נאפול מוון אל דמל אן יקעס אנפולס: 4. אכט מ וטוקש
און אנס מבקאס. נאמן איוו עע אלא לונק דנכא נכסמ אונס וולק
לון: 5. ומוון אכא נאמיהו לעצור איוון דכד אכמו לונק לחס
עונקס: 6. דוא זק אומג לקס נעקק מן נכולו קפולאס וצלקיס:
7. ונס יון מונקמוס בלום נאונקס לעג אצ אפי אלא לקמו לקס:
8. ונאו כוון אכאן אמק לקס לעג נאכאס בלובס צמנו אומג

Chapter 16:1



וקרבו הפירושים והצדוקים לנסות אותו ושאלו אות ממנו מן השמים שיראה להם:
Hebrew Transcription

Translation: And the Pharisees and Sadducees **approached** to test him and ask him for a sign from the heavens, shown to them.

The Scriptures: And the Pharisees and Sadducees came, and trying Him asked that He would show them a sign from heaven.

Aramaic:

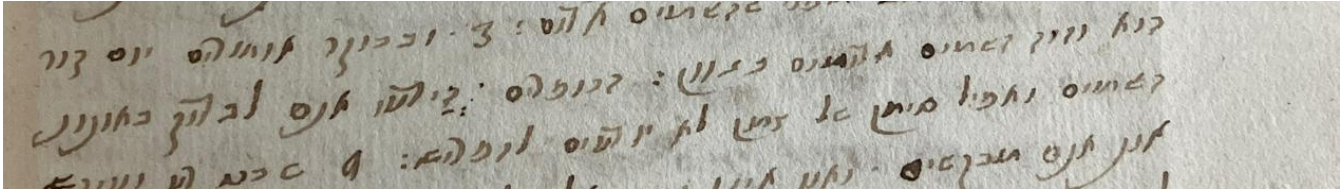
מפוכה פריעה ויהממא חנפמ למ שאלמ למ איהא חכ עכא דנסא אט

And coming near, the Phrishe {the Pharisees} and the Zadūqaye {the Sadducees} were tempting Him and requesting Him to show them an atha {a miraculous sign} from the Shmaya {the Heavens}.

אות	ושאלו	אותו	לנסות	והצדוקים	הפירושים	וקרבו
ot, "sign, signal, letter, writing, symbol," (n ms)	v'sha'alu, "they asked," (v. Pa'al/Qal, qatal, past, 3mp)	oto, "him/it," (DO marker, 3ms pron)	lenasot, "to try, attempt, to test," (v. Pi'el, inf constr)	v'ha'tzdokim, "and/ but/ so/ or the sadducees," (n mp)	ha'perushim, "the pharisees," (n mp)	ve'karvu, "and/ but/ so/ or they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)
		להם:	שיראה	השמים	מן	ממנו
		lahem, "to /for/ belonging to them," (prep, 3mp pronom)	she'yar'e, "that/ which/ who/ whom he/it will be shown," (rel part, v. Hif'il, yiqtol, fut, 3ms)	ha'shamayim, "the heavens," (n mp)	min, "from, of," (prep)	mimenu, "of/ from him," (prep, 3ms pronom)

Interlinear Chart

Chapter 16:3



ובבוקר אומרים יום קור הוא והיה השמים אדומים בגוון הכופרים הידעו אתם לבדוק באותות השמים ואפיל סימן של זמן לא יודעים להפריש:

Hebrew Transcription

Translation: “And in the morning you say, ‘It is a cold day, and the heavens were red in color.’

Unbelievers! Do you know he said to examine the signs of the heavens, but even a mark of time, you do not know how to differentiate?”

The Scriptures: and in the morning, ‘Stormy weather today, for the heaven is red and overcast.’ You know how to discern the face of the heaven, but you are unable to discern the signs of the times!

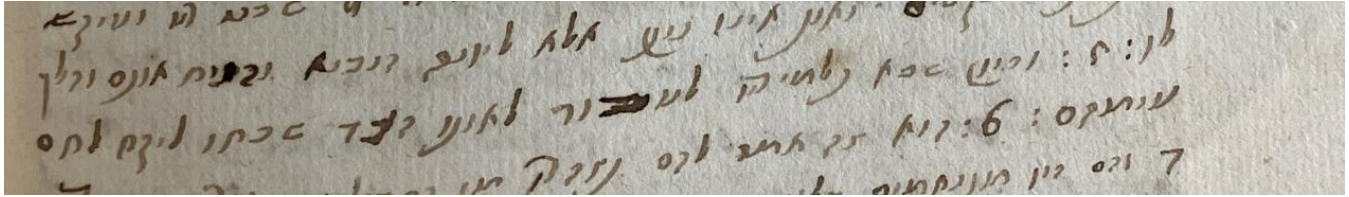
Aramaic:

וכי פיא אמורי ארמא סמא שמהא סמ שמהא לנ שבה בחמא אה נשב, כאפא פוזי ספא הישבה נהב ארמא
 דהכפס ארמא דוכא סמא לא נהב ארמא דהפוזי

And in the tsaphra {the morning} you say, ‘Yawmana {Today} is sathua {winter}, for the shmaya {the skies} are a gloomy red.’ Hypocrites! You know how to examine the shmaya {the skies}; but the signs of this time you don’t know how to discern.

ובבוקר	אומרים	יום	קור	הוא	והיה	השמים
uv'boker, “and/ but/ so/ or in/ with/ by (the) morning,” (prep, n ms)	omrim, “we/ you (mp)/ they, those saying,” (v. Pa'al/Qal, act part mp)	yom, “day,” (n ms)	kor, “cold, coldness,” (n ms)	hu, “he/it,” (3ms, pron)	ve'ha'yah, “and/ but/ so/ or he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'shamayim, “the heavens,” (n mp)
אדומים	בגוון	הכופרים	הידעו	אתם	לבדוק	באותות
adumim, “red,” (adj mp)	b'giuun, “in/ with/ by (the) shade, color,” (prep, n ms)	ha'kofrim, “we/ you (mp)/ they deny,” (v. Pa'al/Qal, act part, mp)	ha'yed'u, “the/ that they will know,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	atem, “you,” (2mp pronoun)	livdok, “to check, examine,” (v. Pa'al/Qal, inf constr)	b'otot, “in/ with/ by (the) signs,” (prep, n mp)

Chapter 16:5



וכיון שבא תלמידיו לעבור לאותו הבד שכחו ליקח לחם עימהם:

Hebrew Transcription

Translation: And when **he came with** his disciples to pass over that side, they forgot to take bread with them.

The Scriptures: And His taught ones came to the other side, and had forgotten to take bread.

Aramaic:

וכיון שבא תלמידיו לעבור לאותו הבד שכחו ליקח לחם עימהם

And when His Disciples came to the other side {lit. the crossing} they forgot that they should take lakhma {bread} with them.

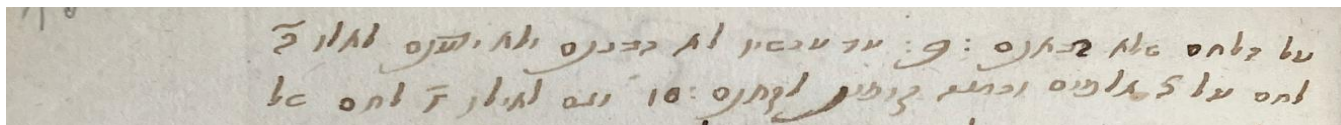
שכחו	הבד	לאותו ⁶	לעבור	תלמידיו	שבא	וכיון
shachchu, “they forgot,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’bad, “the/ that alone, by itself, besides, a part, separation, being alone,” (n ms)	l’oto, “to/ for/ belonging to that, the same, the very one,” (prep, n ms, 3ms pronom) Mishnaic	la’avor, “to pass, overtake, move,” (v. Pa’al/Qal, inf constr)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
				עימהם:	לחם	ליקח ⁷
				ima’hem, “with them,” (prep, 3mp pronom)	lechem, “bread, food,” (n ms)	liqach, “take,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic

Interlinear Chart

⁶ This word is first found in the *Mishnah* Eruvin 9:3.

⁷ This Aramaism is also found in Cambridge Hebrew Revelation MS Oo.1.16.2 (*The Scroll of Mysteries: Cochin Hebrew Revelation*) 4:11, 5:9, and 6:4.

Chapter 16:9



עד עכשיו לא הבנתם ולא ידעתם לאלו ה' לחם על ה' לחם על ה' אלפים וכמה קופות לקחתם:
Hebrew Transcription

Translation: “Until now, you did not understand, nor know those five breads for the five thousand, and how many baskets you took away?”

The Scriptures: Do you still not understand, neither remember the five loaves of the five thousand and how many baskets you picked up?

Aramaic:

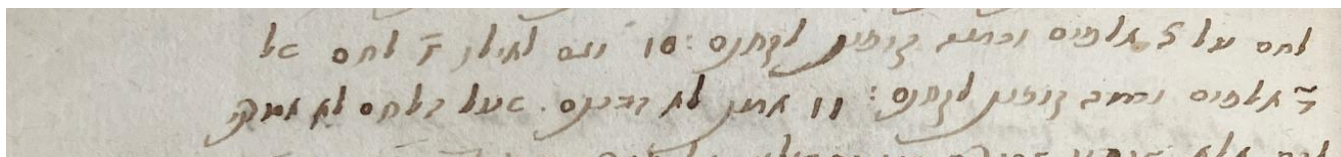
לך בנדך למעך אשתחלפה לך במדוך אנטה למנה עבדך לנדך דעבדך אלפך הכדך מהפסך עמלפך
You still don't understand? Don't you remember those five lakhmiyn {bread loaves} of the five thousand, and how many baskets you took up?

לאלו ⁸	ידעתם	ולא	הבנתם	לא	עכשיו	עד
l'elu, “to/ for/ belonging to those,” (prep, prep, 3mp)	yeda'atem, “you (mp) knew,” (v. Pa'al/Qal, qatal, past, 2mp)	ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	havantem, “you (mp) understood,” (v. Hif'il, qatal, past, 2mp)	lo, “no/not,” (neg part)	achshav, “now, presently,” (adv)	ad, “by, as long, when, as far as, until,” (prep)
ה'	על	לחם	ה'	על	לחם	ה'
he, “five,” (abbr, card num)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	lechem, “bread, food,” (n ms)	he, “five,” (abbr, card num)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	lechem, “bread, food,” (n ms)	he, “five,” (abbr, card num)
			לקחתם:	קופות	וכמה	אלפים
			lekachtem, “you (mp) took,” (v. Pa'al/Qal, qatal, past, 2mp)	kupot, “baskets,” (n fp)	v'kama, “and/ but/ so/ or how much, how many,” (adv)	alaphim, “thousands,” (n mp)

Interlinear Chart

⁸ This word is first found in the *Mishnah Demai* 5:7.

Chapter 16:10



וגם לאילו ז' לחם של ד' אלפים וכמה קופות לקחתם:

Hebrew Transcription

Translation: “And even those seven bread for the four thousand, and how many baskets you **took away**?”

The Scriptures: Or the seven loaves of the four thousand and how many large baskets you picked up?

Aramaic:

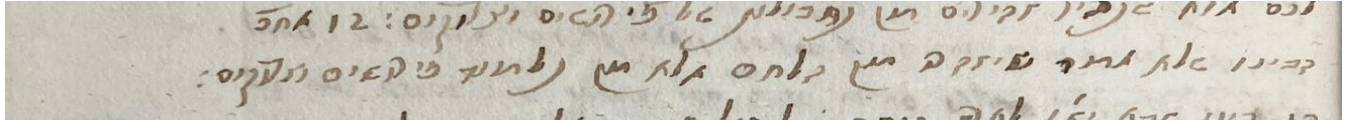
ܘܓܡ ܠܐܝܠܘ ܙܒܬܐ ܠܚܡܐ ܕܥܠܦܝܡ ܕܥܘܪܐ ܕܥܠܦܝܡ ܕܥܘܪܐ ܕܥܠܦܝܡ ܕܥܘܪܐ ܕܥܠܦܝܡ

Nor those seven lakhmiyn {bread loaves} of the four thousand, and how many baskets you took up?

וגם	לאילו	ז'	לחם	של	ד'	אלפים
v'gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	le'eylu, “to/ for/ belonging to these, those,” (prep, pronom)	ze', zayin abbrev for “seven,” (card num)	lechem, “to/ for/ belonging to bread,” (prep, n ms)	shel, “of/ belonging to,” (prep)	de, dalet, abbrev for “four,” (card num)	alaphim, “thousands,” (n mp)
וכמה	קופות	לקחתם:				
v'kama, “and/ but/ so/ or how much, how many,” (adv)	kupot, “baskets,” (n fp)	lekachtem, “you (mp) took,” (v. Pa'al/Qal, qatal, past, 2mp)				

Interlinear Chart

Chapter 16:12



אח"כ הבינו שלא אמר שיזהרו מן הלחם אלא מן תלמוד פירושים והצדוקים:
Hebrew Transcription

Translation: *After this*, they understood that he did not say to beware of the bread, but of the Talmud (teaching) of the Pharisees and Sadducees.

The Scriptures: Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

Aramaic:

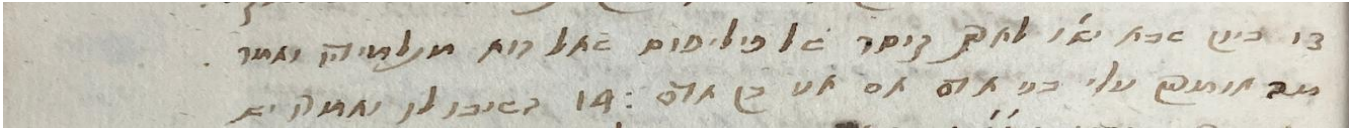
ܘܗܘܢ ܥܘܠܡܢ ܕܠܗ ܐܚܪ ܕܗܘܢ ܕܘܢܘܢ ܕܗܘܢ ܕܠܗ ܐܚܪ ܕܗܘܢ ܕܘܢܘܢ ܕܗܘܢ ܕܠܗ ܐܚܪ ܕܗܘܢ ܕܘܢܘܢ

Then they understood that He hadn't said that they should beware of the khamiyra d'lakhma {the leaven of bread}, but rather, of the yulphana {the doctrine} of the Phrishe {the Pharisees} and the Zaduqaye {the Sadducees}.

הלחם	מן	שיזהרו	אמר	שלא	הבינו	אח"כ
ha'lechem, "the bread, food," (n ms)	min, "from, of, than," (prep)	she'yizaharu, "that/ which/ who/ whom they will be cautious, beware," (rel part, Nif'al, yiqtol, fut, 3mp)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	hevinu, "they understood," (v. Hif'il, qatal, past, 3mp)	אחר כך achar ken, "after, later," (abbrev, prep)
		והצדוקים:	פירושים	תלמוד	מן	אלא
		v'ha'tzdokim, "and/ but/ so/ or the sadducees," (n mp)	perushim, "pharisees," (n mp)	talmud, "teaching, study, Talmud," (n ms)	min, "from, of, than," (prep)	ele, "but, only, however," (conj)

Interlinear Chart

Chapter 16:13



כיון שבא ישו לארץ קיסר של פיליפוס שאל הוא מתלמידיו ואמר מה אומרין עלי בני אדם אם אני בן אדם:
 Hebrew Transcription

Translation: When Yeshua came to the land of Caesar of Phillippos (Philip), he asked his talmidim and said, “**What do the sons of adam say about me, if I am a son of a man?**”

The Scriptures: Now when יהושע came into the parts of Caesarea Philippi, He asked His taught ones, saying, “Who do men say the Son of Adam is?”

Aramaic:

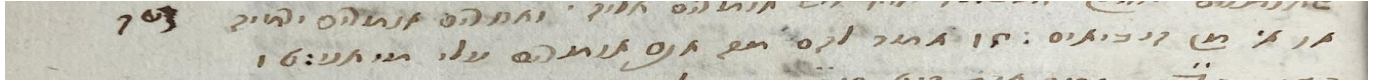
ב דה אדא שבא לארץ קיסר של פיליפוס שאל הוא מתלמידיו ואמר מה אומרין עלי בני אדם אם אני בן אדם:
 דאשא

Now, when Eshu {Yeshua} came unto the region of Caesarea of Philippi, He was asking His Disciples and saying, “Who do men say, concerning Me, that I am a son of a man?”

כיון	שבא	ישו	לארץ	קיסר	של	פיליפוס
kivan, “because, as soon as, since, when,” (conj) or kivan, “directly, exactly,” (adv)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	l’eretz, “to/ for/ belonging to (the) earth, land,” (prep, n fs)	kisar, “Caesar,” (name)	shel, “of/ belonging to,” (prep)	Philippus, “Philip,” (name)
שאל	הוא	מתלמידיו	ואמר	מה	אומרין	עלי
sha’al, “he/it asked,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms, pron)	m’talmidav, “from/ of his/its students, disciples,” (prep, n mp, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mah, “what?” (inter part)	omerin, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part, Ar mp) Aramaism	alay, “on me,” (prep, 1cs)
בני	אדם	אם	אני	בן	אדם:	
b’nei, “sons, children of...” (n mp constr)	adam, “man, person, human being,” (n ms)	im, “if, whether,” (conj)	ani, “I,” (1cs pron)	ben, “son,” (n ms)	adam, “man,” (n ms)	

Interlinear Chart

Chapter 16:15



אמר להם מה אתם אומרים עלי מי אני:

Hebrew Transcription

Translation: He said to them, “**What do you say about me? Who am I?**”

The Scriptures: He said to them, “And you, who do you say I am?”

Aramaic:

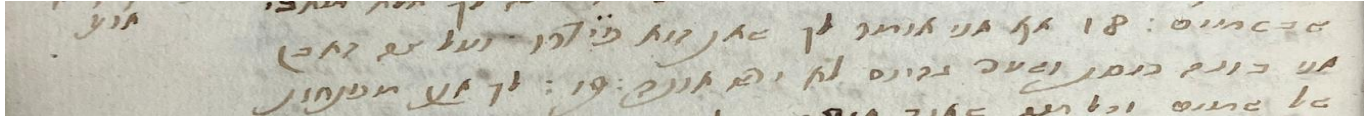
אמר להם אטמא דה בנה אכזה אטמא דאטמא

He said unto them, “But you, who do you say that I am?”

אמר	להם	מה	אתם	אומרים	עלי	מי
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	mah, “what?” (inter part)	atem, “you,” (mp pron)	omrim, “we/ you (mp) / they, those saying,” (v. Pa'al/Qal, act part mp)	alay, “on me,” (prep, 1cs)	mi, “who/ what person?” (inter part)
אני:						
ani, “I,” (1cs pron)						

Interlinear Chart

Chapter 16:18



אף אני אומר לך שאת הוא פידרו ועל זה האבן אני בונה כנסת ושערי גהינם לא ירש אותה:
Hebrew Transcription

Translation: I also say to you that you are Pedro (Peter), for on this **stone**, I build an assembly (knesset); and the gates of **Gehinnom** will not **inherit** it.

The Scriptures: And I also say to you that you are Kēpha, and on this rock I shall build My assembly, and the gates of She’ol shall not overcome it.

Aramaic:

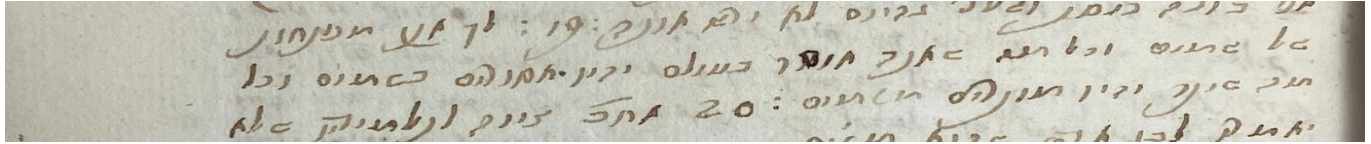
אפ אנה אנה אנה לך דאנה מה באפה סבל מהא באפה אכמה לבנה, סהולא דגסול לה נססנה
Also I am saying unto you, that you are Kepha {The Rock}, and upon this Kepha {Rock} I will build Edthi {My Assembly}, and the gates of Sheul {Hell} will not resist it.

פידרו	הוא	שאת	לך	אומר	אני	אף
Pedro, "Peter," (name)	hu, "his/it," (3ms pron)	she'et, "that/ which/ who/ whom you (fs)," (rel part, 2fs pronom)	lecha, lamed DO marker, you," (2ms pronom) 2nd Temple	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	af, "also, even, therefore," (part)
ושערי	כנסת	בונה	אני	האבן	זה	ועל
v'sha'arei-, "and/ but/ so/ or gates of," (n ms constr)	knesset, "assembly, Knesset," (n fs)	bone, "I/ you (ms)/ he/it builds, constructs," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	ha'even, "the stone," (n fs)	ze, "this," (pron, ms)	v'al, "and/ but/ so/ or upon, on, because, due to, on account of" (prep)
			אותה:	ירש	לא	גהינם ¹¹
			otah, "her/it," (DO marker, pron 3fs)	yarash, "he/it inherited, possessed, disposed," (v. Qal/Pa'al, qatal, past, 3ms)	lo, "not, no" (neg part)	gehinnom, "gehinnom," (prep, n ms)

Interlinear Chart

¹¹ This is a valley south-west and south of the old city of Jerusalem where children were sacrificed to Moloch.

Chapter 16:19



לך אתן מפתחות של שמים וכל מה שאתה אוסר בעולם יהיו אסורים בשמים וכל מה שיתר יהיו מותרים משמים:

Hebrew Transcription

Translation: To you¹² I will give the keys of heaven and all of what you prohibit¹³ in the world will be prohibited in heaven, and all of what remains¹⁴ will be permitted in the heavens.

The Scriptures: And I shall give you the keys of the reign of the heavens, and whatever you bind on earth shall be having been bound in the heavens, and whatever you loosen on earth shall be having been loosened in the heavens.”

Aramaic:

לך אתן מפתחות של שמים וכל מה שאתה אוסר בעולם יהיו אסורים בשמים וכל מה שיתר יהיו מותרים משמים:

Unto you I will give The Qliyde d’Malkutha d’Shmaya {The Keys of The Kingdom of The Heavens}, and every thing that you might bind on the Ara {the Earth} will be bound in the Shmaya {the Heavens}, and the thing that you might loose on the Ara {the Earth}, will be loosed in the Shmaya {the Heavens}.”

לך	אתן	מפתחות	של	שמים	וכל	מה
lecha, lamed DO marker, you,” (2ms pronom)	eten, “I will give,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	maftehot, “keys,” (n mp)	shel, “of/ belonging to,” (prep)	shamayim, “heavens,” (n mp)	v’kol, “and/ but/ so/ or all, every, everything,” (n ms)	mah, “what?” (interog pron)
שאתה	אוסר	בעולם	יהיו	אסורים	בשמים	וכל
she’atah, “that/ which/ who/ whom you (ms),” (rel part, 2ms pronom)	oser, “we/ you (mp)/ they prohibits,” (v. Pa’al/Qal, act part, mp)	b’olam, “in/ with/ by (the) world,” (prep, n ms)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	a’sur’im “we/ you (mp)/ they, those bound, imprisoned,” (n mp)	b’shamayim, “in/ with/ by (the) heavens,” (prep, n mp)	v’kol, “and/ but/ so/ or all, every, everything,” (n ms)

¹² This is a masculine singular second person. This was spoken only to Peter and not to the other disciples. This is also true in the Greek, as well.

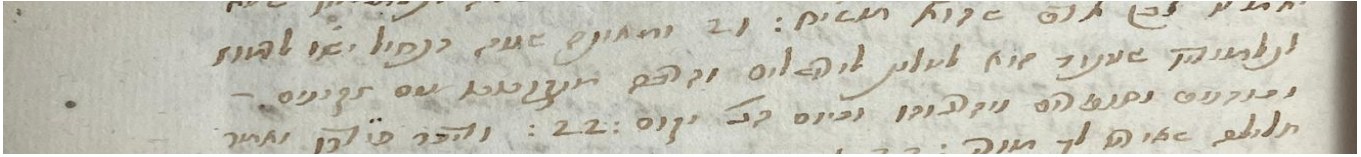
¹³ The Hebrew word אוסר (oser) means “to bind as imprison, take captive.”

¹⁴ Or “the extra.”

		משמים:	מותרים	יהיו	שיתר	מה
		m'shamayim, "from/ of (the) heavens," (prep, mp)	mutarim, "allowed, permitted," (adj mp)	yihyu, "they will be," (v. Pa'al/Qal yiqtol, fut, 3mp)	she'yeter, "that/ which/ who/ whom remainder, rest, surplus," (rel part, n ms)	mah, "what?" (interog pron)

Interlinear Chart

Chapter 16:21



ומאותה שעה התחיל ישו לרמוז לתלמידיו שעתיד הוא לעלות לירושלים והרבה מתקוטט עם זקנים וכוהנים וסופרים ויהרגוהו וביום הג' יקום:

Hebrew Transcription

Translation: And from that hour, Yeshua **began to hint** to his talmidim (students) that he would **get ready to go up** to Jerusalem and **greatly quarrel** with the elders, the priests, and the scribes, and **that they would kill him**, but on the third day he would arise.

The Scriptures: From that time יהושע began to show to His taught ones that it was necessary for Him to go to Yerushalayim, and to suffer much from the elders and chief priests and scribes, and be killed, and to be raised again the third day.

Aramaic:

מה מנה עז, מהב לחסמה ללחמה, דחמה מה דמחול להחיל מה, נשח מה משה מה זכר במה מהפחא
 מהמחלה מהמחלה מהמחלה מהמחלה מהמחלה מהמחלה מהמחלה מהמחלה מהמחלה מהמחלה מהמחלה

And from then on, Eshu {Yeshua} began to make known unto His Disciples that it was destined that He must go unto Urishlim {Jerusalem} and would suffer much from the Qashishe {the Elders} and from the Rabay Kahne {the Priest's Chiefs, and the Saphre {the Scribes}. And He would be killed, and the third day would arise.

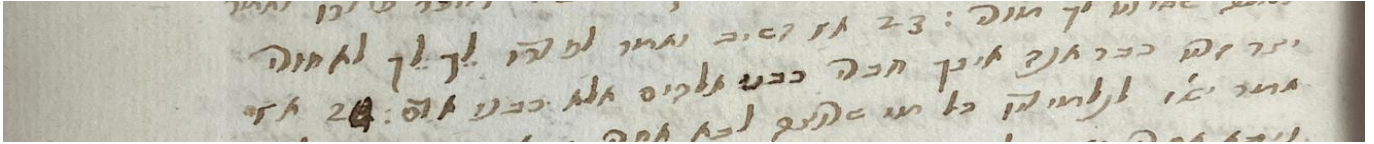
ומאותה	שעה	התחיל	ישו	לרמוז	לתלמידיו	שעתיד
v'm'ota, "and, but/so/ or "DO marker "her/it, the same, the very one," (prep, DO marker, 3fs pronom)	sha'a, "in/ with/ by (the) hour, in the time," (n fs)	hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	Yeshua, (name)	lirmoz, "to hint, indicate," (v. Pa'al/Qal, inf constr)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	she'atid, "that/ which/ who/ whom intending, about to," (rel part, adj ms)
הוא	לעלות	לירושלים	והרבה	מתקוטט ¹⁵	עם	זקנים
hu, "he/it," (3ms, pron)	la'alot, "to/ for/ belonging to rise, ascend," (v. Pa'al/Qal, inf constr)	l'Yerushalim, "to/ for/ belonging to Jerusalem," (name)	v'harbe, "and/ but/ so/ or very many," (adv)	mitkotet, "I/ you (ms)/ he/it quarrel(s)," (v. Hitpacl, act part, ms) Mishnaic	'im, "with," (prep)	zkenim, "elders," (adj mp)

¹⁵ This root word (קטט) is first found in *Mishnah Yevamot* 15:1.

	יקום:	הג'	וביום	ויהרגוהו	וסופרים	וכוהנים
	yakum, "he/it will rise," (v. Pa'al/Qal, yiqtol, fut, 3ms)	h'g', abbrev "the third," (ord num)	u'b'yom, "in/ with/ by (the) day," (prep, n ms)	v'harguho, "and/ but/ so/ or they will kill him/it," (v. Pa'al/Qal, yiqtol, 3mp, 3ms obj)	v'sofrim, "and/ but/ so/ then the writers, scribes, authors," (n mp)	v'kohanim, "and/ but/ so/ or priests," (n mp)

Interlinear Chart

Chapter 16:23



אז השיב ואמר לפדרו לך לך לאחורי יצר הרע כבר אתה אינך דוברי כבני אלהים אלא כבני אדם:
 Hebrew Transcription

Translation: Then he responded and said to Pedro (Peter), “Go you! Get behind me, evil inclination (Yetzer ha-Ra)! Already, you do not have words like children of Elohim (God), but like sons of man.”

The Scriptures: But He turned and said to Kēpha, “Get behind Me, Satan! You are a stumbling-block to Me, for your thoughts are not those of Elohim, but those of men.”

Aramaic:

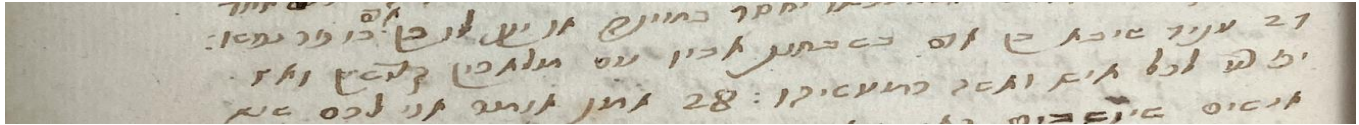
סם דק אהפנ, האכו לכאפ וז לך לבסלו, סלחא וחסלולא אט לך דלח סלולח אט דאלמא אלה וססע
 He then turned around and said unto Kepha {The Rock}, “You must get behind Me, satana {adversary}!
 You are a tuqaltha {stumbling block} to Me because you don’t think of Alaha {God}, but rather, of the sons of men.”

אז	השיב	ואמר	לפדרו	לך	לך	לאחורי
az, “then, in that case, so,” (conj)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	va’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’Pedro, “to/ for/ belonging to Peter,” (prep name)	lech, (to a man) “Go!” (v. Pa’al/Qal, imp, 2ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	l’achori, “to/ for/ belonging to behind me,” (prep, adj, 1cs pronom)
יצר הרע ¹⁶	כבר	אתה	אינך	חברי	כבני	
“Evil inclination” yetzer, “instinct, drive, tendency, inclination,” (n ms) ha’ra, “the evil,” (n ms) 2nd Temple	kvar, “already,” (adv)	ata, “you (ms),” (pron 2ms)	einecha, “you (ms) are not,” (neg part, 2ms pronom)	dovre-, “speaking of, sayings of,” (n mp constr)	k’bnei-, “like/ as children, sons of,” (prep, n mp constr)	
אלהים	אלא	כבני	אדם:			
Elohim, “God(s)” (n mp)	ele, “but, only, however,” (conj)	k’bnei-, “like/ as children, sons of,” (prep, n mp constr)	adam, “man,” (n ms)			

Interlinear Chart

¹⁶ First Century idiom first found in the *Talmud* Tractate Kallah Rabbati 2:5, (c 100 CE to 900 CE).

Chapter 16:27



עתיד שיבא בן אדם בשבחות אביו עם מלאכין קדושין ואז יפרע לכל איש ואשה כמעשיהו:

Hebrew Transcription

Translation: The Son of man is about to come in the **excellencies** of his Father with the **holy** angels, and then he will repay **all of man and woman** according to their works.

The Scriptures: For the Son of Adam is going to come in the esteem of His Father with His messengers, and then He shall reward each according to his works.

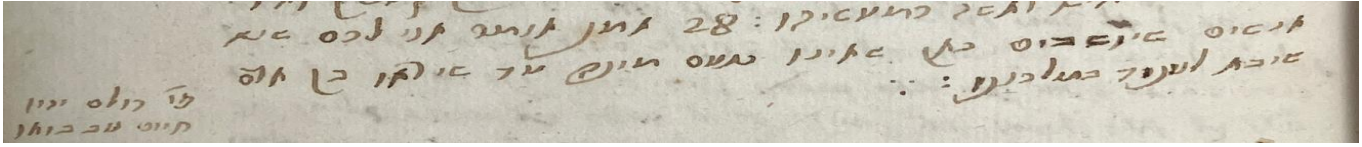
Aramaic:

חלנה מה חנה כום דאשא דאחא כלשבטאלה דאכמה, בן מלאכמה, פדעא מסדה נפוחב להע אע אקף בדהמה,
 For, it is destined that The Son of Man will be coming in The Glory of His Father, with Malakuhi Qadishe {His Holy Messengers}, and then He will be rewarding each man according to his works.

	עם	אביו	בשבחות	אדם	בן	שיבא	עתיד
	im, "with," (prep)	aviv, "his/its father," (n ms, 3ms pronom)	b'shavachot, "in/with/ by (the) praises, excellencies, superiorities," (prep, n fp)	adam, "man," (n ms)	ben, "son," (n ms)	she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	atid, "intending, about to," (adj ms)
	ואשה	איש	לכל	יפרע	ואז	קדושין	מלאכין
	v'isha, "and/ but/ so/ or wife, woman," (n fs)	ish, "a man," (n ms)	l'kol "to/ for/ belonging to (the) all," (prep, n ms)	yiparea, "he/it will be paid, compensated, rewarded," (v. Nifal, yiqtol, fut, 3ms)	v'az, "and/ but/ so/ then, in that case, so," (conj)	kadoshin, "holy, sacred," (adj mp)	mal'achin, "the angels, messengers," (n mp) Aramaism
							כמעשיהו:
							k'maseihu, "as/ like, according to, their works, deeds," (prep, prep, n ms, 3mp pronom)

Interlinear Chart

Chapter 16:28



אמת אומר אני לכם שיש אנשים שיושבים כאן שאיננו טעם מיתה עד שיראו בן אדם שיבא לעתיד במלכותו:
 Hebrew Transcription

Translation: “Truth I say to you, that there are people **sitting** here who will not taste death until they see the Son of Man **about to go in his kingdom.**”

The Scriptures: Truly, I say to you, there are some standing here who shall not taste death at all until they see the Son of Adam coming in His reign:”

Aramaic:

אמין {Truly} I say unto you, that there are some who are standing here who will not be tasting death until they will be seeing The Son of Man, who is coming in His Kingdom.”

אמת	אומר	אני	לכם	שיש	אנשים	שיושבים
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)	she’yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	anashim, “men, people,” (n mp)	she’yoshvim, “that/ which/ whom/ who we/ you (mp)/ they, those who sit, dwells,” (rel part, v. Pa’al/Qal, act part, ms)
כאן	שאיננו	טעם	מיתה	עד	שיראו	בן
kan, “here,” (adv)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	ta’am, “taste,” (n ms)	miyit, “death,” (Ar. n ms) מיתה Aramaism	ad, “until, up to” (prep)	she’yir’u, “that/ which/ who/ whom they will see,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	ben, “son,” (n ms)
אדם	שיבא	לעתיד	במלכותו:			
adam, “man,” (n ms)	she’yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	l’atid, “to/ for/ belonging to intending, about to,” (prep, adj ms)	b’malchut, “in/ with/ by his/its kingdom,” (prep, n fs, 3ms pronom)			

Interlinear Chart