

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Seventeen

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 Seventeen

Cambridge MS Oo.1.32 English Translation

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Published October 7, 2025

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Independently Published

Hondo, Texas 78861

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The Scriptures 2009 contains the Cochin Hebrew Matthew MS Oo.1.32, herein are translations by Janice F. Baca. Copyright ©2025. All rights reserved.

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

All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located 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 Raḥabi’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. 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 Raḥabi’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 (אָ) direct object markers are used less frequently to identify the direct object. But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32 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

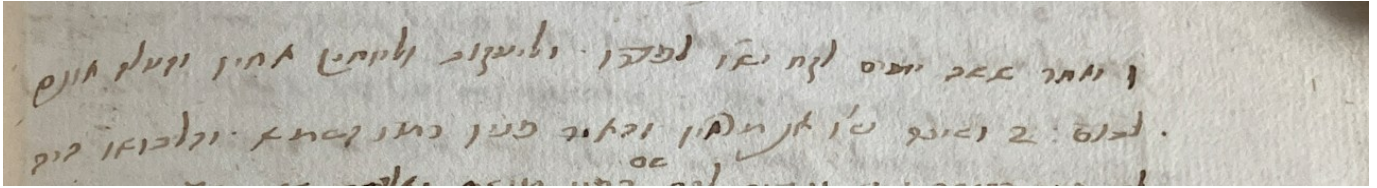
I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of the Project Truth Ministries (PTM) team. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff 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

Chapter 17:1



ואחר ששה ימים לקח ישו לפדרו וליעקוב וליוחנן אחיו והעלה אותם לבדם:

Hebrew Transcription

Translation: And after six days⁴ Yeshua took Pedro (Peter) and Ya'akov (Jacob), and Yochanan (John), his brother, and **caused them to ascend alone**.

The Scriptures: And after six days יהושע took Kēpha, and Ya'aqob, and Yoḥanan his brother, and brought them up on a high mountain by themselves,

Aramaic:

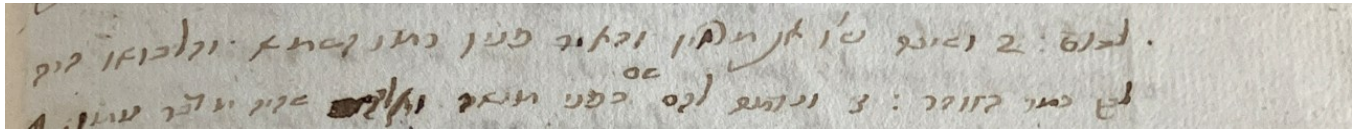
וכאז ששה ימים לקח ישו לפדרו וליעקוב וליוחנן אחיו והעלה אותם לבדם:
 And after six days, Yeshua took Kepha {The Rock}, and Yaqub {Jacob/James}, and Yukhanan {John} his brother, and they ascended a high mountain, alone.

ואחר	ששה	ימים	לקח	ישו	לפדרו	וליעקב
v'achar, "and/ but/ so/ or after," (prep)	she'se, "that/ which/ who/ whom lamb," (rel part, n ms)	yamim, "days," (n mp)	lakach, "he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	l'Pedro, "Peter," (lamed DO marker, name) 2nd Temple	v'l'Ya'qob, "and/ but/ so/ or to/ for/ belonging to, "Jacob," (prep, name)
וליוחנן	אחיו	והעלה	אותם	לבדם:		
v'l'yochanan, "and/ but/ so/ or to/ for/ belonging to John," (prep, name)	echav, "his/its brother," (n ms, 3ms pronom)	v'he'ela, "and/ but/ so/ or he/it was caused to be raised, lifted," (Hifil, qatal, past 3ms)	otam, "them," (DO marker, 3mp pronom)	levadam, "they alone," (adv, 3mp pronom)		

Interlinear Chart

⁴In the Greek, Matthew and Mark record 6 days, whereas Luke records 8 days.

Chapter 17:2



ושונה ישו את מראיו והאיר פניו כמו השמש והלבשו היה לבן כמו הזוהר:

Hebrew Transcription

Translation: And Yeshua changed **his appearance** and his face shone like the sun, and his clothing was white like radiance.

The Scriptures: and He was transformed before them, and His face shone like the sun, and His garments became as white as the light.

Aramaic:

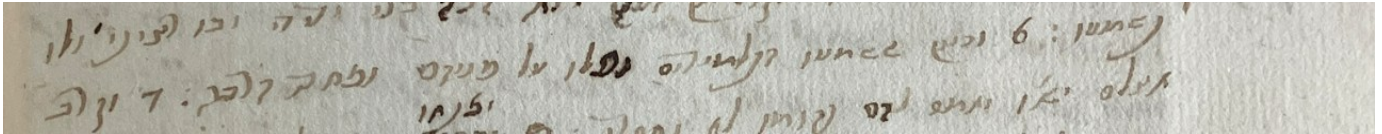
ܘܥܫܘܘܬܐ ܫܘܚܘܬܐ ܘܥܫܘܘܬܐ ܫܘܚܘܬܐ ܘܥܫܘܘܬܐ ܫܘܚܘܬܐ ܘܥܫܘܘܬܐ ܫܘܚܘܬܐ

And Eshu {Yeshua} was transformed before them, and His face was shining as the shemsha {the sun}. Thereupon, His outer garments became white as nuhra {light}.

כמו	פניו	והאיר	מראיו	את	ישו	ושונה
k'mo, "like, as, similar to," (adv, prep)	panav, "his/its face," (n mp, 3ms pronom)	v'he'ir, "and/ but/ so/ or he/it illuminated, shone," (v. Hif'il, qatal, past, 3ms)	m're'iyu, "from/ of his/its appearance, reflection," (prep, n ms, 3ms pronom)	et, (DO marker)	Yeshua, (name)	v'shoneh, "and/ but/ so/ or I/ you (ms)/ he/it changed," (v. Pa'al/Qal, act part, ms)
	הזוהר:	כמו	לבן	היה	והלבשו	השמש
	ha'zoher, "the shining, radiance," (adj ms)	k'mo, "like, as, similar to," (adv, prep)	lavan, "white," (adj ms)	ha'ya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	v'ha'lavush'av, "and/ but/ so/ or his/its clothing," (n ms, 3ms pronom)	ha'shemesh, "the sun," (n fs)

Interlinear Chart

Chapter 17:6



וכיון ששמעו התלמידים נפלו על פניהם ופחדו הרבה:

Hebrew Transcription

Translation: And when the talmidim (students) heard, they fell upon their faces and greatly feared.

The Scriptures: And when the taught ones heard, they fell on their faces and were much afraid.

Aramaic:

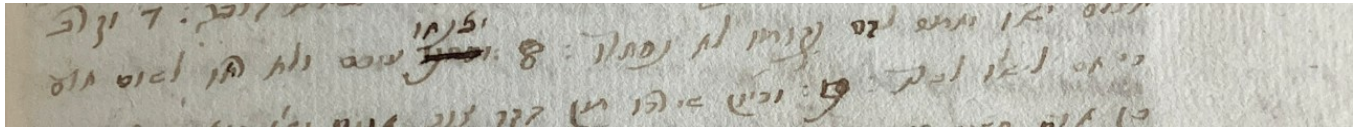
וכן ששמעו תלמידיהם נפלו על פניהם ופחדו הרבה:

And when the Disciples heard it, they fell on their faces, and were very afraid.

וכיון	ששמעו	התלמידים	נפלו	על	פניהם	ופחדו
v' kevan, "and/ but/ so/ or because, as soon as, when," (conj)	she'sham'u, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	ha'talmidim, "the students, disciples," (n mp)	naflu, "they fell," (v. Pa'al/Qal, qatal, 3mp)	al, "upon, in, on, over, by," (prep)	pneihem, "their face(s)," (n mp, 3mp pronom)	v'pachadu, "and/ but/ so/ or they feared," (v. Pa'al/Qal, qatal, past, 3mp)
						הרבה:
						har'beh, "many, much, alot," (adv)

Interlinear Chart

Chapter 17:8



וּפְתַחוּ עֵינֵם וְלֹא רָאוּ לְשׁוּם אָדָם כִּי אִם לְיֵשׁוּעַ לְבַדּוֹ:

Hebrew Transcription

Translation: And **they opened** their eyes and did not see any man except for Yeshua alone.

The Scriptures: And having lifted up their eyes, they saw no one but יהושע only.

Aramaic:

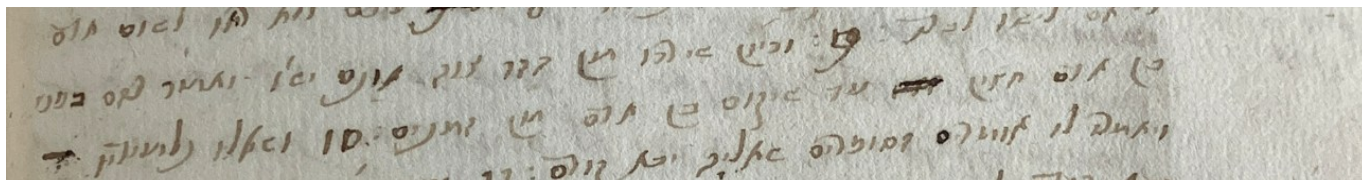
מֵאֲזֻיחָא בְּנִימְמָא מֵאֲרַמֵּי לֹא שִׂיחַ אֲרַמֵּי אֶלְעָבַד כְּלִסְמַהֲמִסָּא,

And they lifted up their eyes and didn't see anyone except Eshu {Yeshua} only.

כִּי	אָדָם	לְשׁוּם	רָאוּ	וְלֹא	עֵינֵם	וּפְתַחוּ
ki, "for, since, because," (conj)	adam, "man," (n ms)	l'sum, "any," (lamed DO marker, in a neg sentence) 2nd Temple	v'rau, "and/ but/ so/ or they saw," (prep, v. Pa'al/Qal, qatal, past 3mp)	v'lo, "and/ but/ so/ or no/ not," (part)	einam, "their eyes," (n fp, 3mp pronom)	u'patchu, "and/ but/ so/ or they opened, unlocked," (v. Pi'el, qatal, pssv past, 3mp)
				לְבַדּוֹ:	לְיֵשׁוּעַ	אִם
				levado, "he/it alone," (adv, 3ms pronom)	li'shua, "to/ for/ belonging to Yeshua," (prep, name)	im, "if, whether, except," (conj)

Interlinear Chart

Chapter 17:9



וכיון שירדו מן ההר צוה אותם ישו ואמר להם בפני בן אדם חזון עד שיקום בן אדם מן המתים:
Hebrew Transcription

Translation: And when they descended from the mountain, Yeshua ordered and said to them, “Regarding my aspects⁷ of the Son of man's vision until the Son of man is risen from the dead.”

The Scriptures: And as they were coming down from the mountain, יהושע commanded them, saying, “Do not mention the vision to anyone until the Son of Aḏam is raised from the dead.”

Aramaic:

כגמלך כן למזיא פמו אנה שבב האזנו למתן לבך אנה לא ולאזכורן שמה מנה בנמלך דנמסק כומ דאשאר כן כמלא

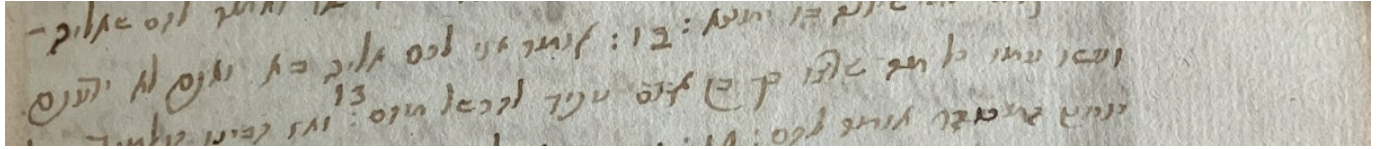
And while they were descending from the mountain, Eshu {Yeshua} commanded them and said unto them, “You shouldn’t tell this khezua {vision} you have seen to anyone, until The Son of Man will be raised from the dead.”

	ישו	אותם	צוה	ההר	מן	שירדו	וכיון
	Yeshua, (name)	otam, “them,” (DO marker, 3mp pronom)	tziva, “he/it ordered,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’har, “the mountain,” (n ms)	min, “from, of, than,” (prep)	she’yardu, “that/ which/ who/ whom they descended,” (rel part,	v’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
	עד	חזון	אדם	בן	בפני	להם	ואמר
	ad, “until,” (prep)	chazon, “dream, prophesy, vision,” (n ms)	adam, “man, mankind” (n ms)	ben, “son,” (n ms)	b’panay, “in/ with/ by my aspects, appearance, side, in the presence of, facing, up against, stand up against, face,” (prep, n mp, 1cs pronom)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	v’ amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)
			המתים:	מן	אדם	בן	שיקום
			ha’ metim, “we/ you/ they those dying,” (v. Pa’al/Qal, act part, mp)	min, “from/ of,” (prep)	adam, “man, mankind” (n ms)	ben, “son,” (n ms)	she’yakum, “that/ which/ who/ whom he/it is risen,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

⁷ Appears to be an idiom for an imperative to “keep private.”

Chapter 17:12



אומר אני לכם אליה בא ואתם לא ידעתם ועשו עמו כל מה שרצו כך בן אדם עתיד להכשל מהם:
 Hebrew Transcription

Translation: I say to you, Eliyyah (Elijah) came and **you did not know** *him*, and they did **with** him all that they wanted: likewise, the Son of man is about to **be struck** by them.”

The Scriptures: But I say to you that Ēliyahu has already come, and they did not recognise him but did to him whatever they wished. In this way the Son of Aḏam is also about to suffer by them.”

Aramaic:

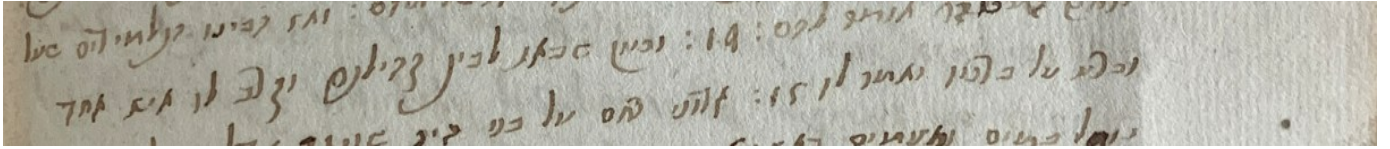
אמר אני לבני דני דמא אלה אלה מלא מלכא, סבבום כמ כל מלא דני כם סבבא אפ סום דאשר בלע דנע
 כחמם

But, I say unto you, that behold, EliYa {Elijah} has come, and they didn’t recognize him. And they did with him every thing that they desired. Thus also, The Son of Man is destined that He will suffer from them.”

אומר	אני	לכם	אליה	בא	ואתם	לא
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 3ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	Eliyyah, “Elijah,” (name)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	v’atem, “and/ but/ so/ or you (mp),” (2mp pron)	lo, “no/ not” (part)
ידעתם	ועשו	עמו	כל	מה	שרצו	כך
yeda’atem, “you (mp) knew,” (v. Pa’al/Qal, qatal, past, 2mp)	v’asu, “and/ but/ so/ or they did,” (v. Pa’alQal, qatal, past, 3mp)	imo, “with him/it,” (prep, 3ms pronom)	kol, “all,” (n ms)	mah, “what,” (inter part)	she’ratzu, “that/ which/ who/ whom they wanted, desired,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	kach, “so, thus, therefore, this way” (conj)
בן	אדם	עתיד	להכשל	מהם:		
ben, “son,” (n ms)	adam, “man, person, human being,” (n ms)	atid, “intending, about to,” (adj ms)	lehiakashel, “to be struck, meet with accident,” (v. Nif’al, inf constr)	me’hem, “from/ of them,” (prep, 3mp)		

Interlinear Chart

Chapter 17:14



וכיון שבאו לבית קהילתם וקרב לו איש אחד וכרע על ברכיו ואמר לו:
 Hebrew Transcription

Translation: Then, when they had come to the **house of their community**, and one man drew near to him and bowed down upon his knees and said to him,

The Scriptures: And when they came to the crowd, a man came up to Him, kneeling down to Him and saying,

Aramaic:

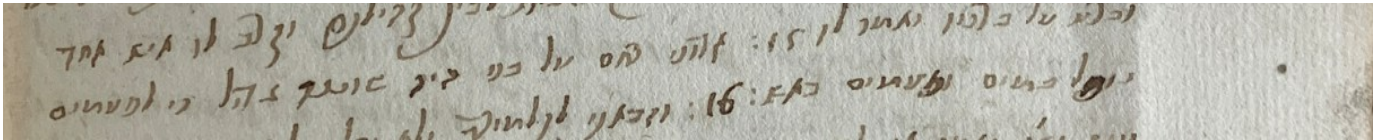
ܘܟܝܘܢ ܫܒܘܘ ܠܒܝܬ ܩܗܝܠܬܡ ܘܩܪܒ ܠܘ ܐܝܫ ܐܚܕ ܘܟܪܥ ܥܠ ܒܪܚܝܘ ܘܐܡܪ ܠܘ:

And when they had come to the kensha {the crowd}, a gabra {a man} came near to Him, and knelt down upon his knees.

איש	לו	וקרב	קהילתם	לבית	שבאו	וכיון
ish, "a man," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'karev, "and/ but/ so/ or he/it came near," (v. Pa'al/Qal, yiqtol, fut, 3ms)	kehilatam, "their community," (n fs, 3mp pronom)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	v' kevan, "and/ but/ so/ or because, as soon as, when," (conj)
	לו:	ואמר	ברכיו	על	וכרע	אחד
	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'amar, "and/ but/ so/ or he/it said," (v Pa'al/Qal, qatal, past, 3ms) wrong pronom	birkav, "his/its knees," (n fp, 3ms pronom)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	v'kara, "and/ but/ so/ or he/it bowed down," (v. Pa'al/Qal, qatal, past, 3ms)	echad, "one," (card num)

Interlinear Chart

Chapter 17:15



אדוני רחם על בני היה שוטה גדול כי לפעמים נופל במים ופעמים באש:
Hebrew Transcription

Translation: “My Lord have mercy upon my son; he has become greatly mad, because sometimes he falls **in the water and other times in the fire.**”

The Scriptures: “Master, have compassion on my son, for he is an epileptic and suffers badly, for he often falls into the fire and often into the water.

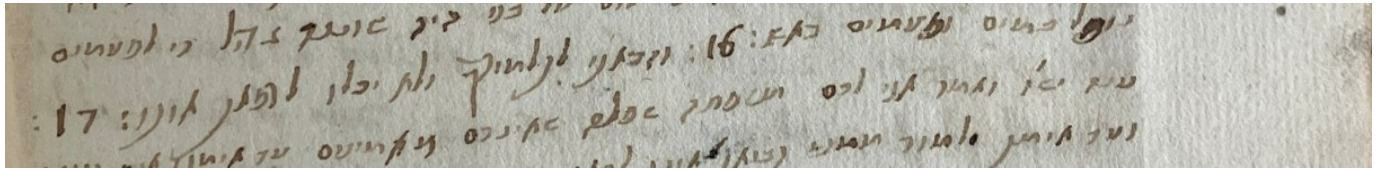
Aramaic:

אדוני למי כו, אדונוע חל, כו, האט למ כו א גזא הכעאטל בנה כלא לני וכנא כנזא נפל סבא וכנא כנא
And he said unto him, “Mari {My Lord} have mercy upon me! My son is a lunatic {lit. a son of the rooftop} and is evilly affected. For, many times he falls in a nura {a fire}, and many times in the maya {the waters}.

אדוני	רחם	על	בני	היה	שוטה	גדול
adoni, “my lord, master,” (n mp, 1cs pronom)	rachem, (to a man) “pity!” (v. Pi’el, imp, 2ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	beni, “my son, children,” (n ms)	ha’ya, “he/it was,” (v. Pa’al/Qal, qatal, past 3ms)	shoteh, “madman, fool, wild,” (adj ms) Mishnaic	gadol, “big, large, great,” (adj ms) num mismatch
כי	לפעמים	נופל	במים	ופעמים	באש:	
ki, “for, since, because,” (conj)	lif’amim, “sometimes,” (adv)	nofel, “I/ you (ms)/ he/it fall(s),” (v. Pa’al/Qal, act part, ms)	b’mayim, “in/ with/ by (the) water(s),” (prep, n mp)	v’pe’amim, “and/ but/ so/ or times,” (n fp)	b’esh, “in/ with/ by (the) fire,” (prep, n fs)	

Interlinear Chart

Chapter 17:16



והבאתי לתלמידך ולא יכלו לרפאת אותו:

Hebrew Transcription

Translation: “So I brought *him* to your talmidim (students), but they were not able to heal him.”

The Scriptures: And I brought him to Your taught ones, but they were unable to heal him.”

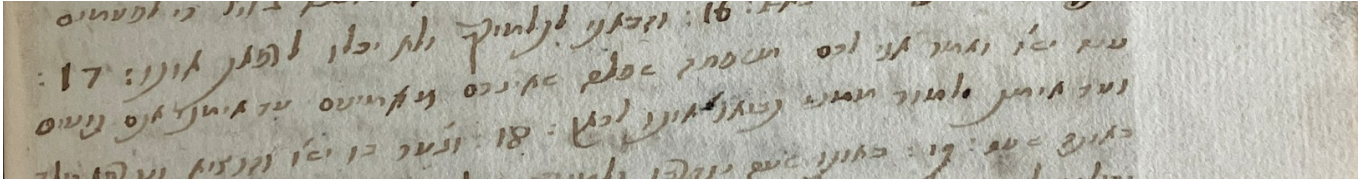
Aramaic:

ܘܗܒܝܬܝܢ ܠܬܠܡܝܕܝܢ ܘܠܐ ܝܚܝܘܢ ܠܪܦܘܬܝܗܘܢ
 And I brought him unto Your Disciples, and they were not able to heal him.”

	אותו:	לרפאת	יכלו	ולא	לתלמידך	והבאתי
	oto, “him/it,” (DO marker, 3ms pronom)	lerapat, “to heal,” (v. Pi’el, inf constr)	yachlu, “they could,” (v. Pa’al/Qal, qatal, past, mp)	v’ lo, “not, no” (neg part)	l’talmidcha, “to/for/ belonging to your talmidim, students, disciples,” (prep, n mp, 2ms pronom)	v’heveti, “and/ but/ so /or I brought,” (v. Hif’il, qatal, past, 1cs)

Interlinear Chart

Chapter 17:17



ענה ישו ואמר אני לכם משפחה שפלה שאינכם מאמינים עד אימתי אתם תועים ועד אימת למוד ממני תביאו אותו לכאן:

Hebrew Transcription

Translation: Yeshua answered and said, “I am toward⁹ you, lowly generation, who does not believe. Until when do you **stray**? And until when **must you be taught by me**? Bring him here!”

The Scriptures: And יהושע answering, said, “O generation, unbelieving and perverted, how long shall I be with you? How long shall I put up with you? Bring him here to Me.”

Aramaic:

ܥܢܐ ܝܫܘܘܐ ܘܥܡܪ ܐܢܝ ܠܟܡ ܡܫܦܚܐ ܫܦܠܐ ܫܘܝܢܝܢ ܥܕ ܐܝܡܬܝ ܐܬܡ ܬܘܥܝܡ ܘܥܕ ܐܝܡܬ ܠܡܘܕ ܡܡܢܝ ܬܒܝܐܘ ܐܘܬܘ ܠܟܥܢ:

Eshu {Yeshua} answered and said, “Oh unfaithful and perverse generation! How long {lit. until when} will I be with you, and how long {lit. until when} will I bear with you? Bring him here to Me.”

ענה	ישו	ואמר	אני	לכם	משפחה	שפלה
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	mish’pachah, “family, clan, tribe, kindred,” (n ms)	shpala, “lowly,” (adv)
שאינכם	מאמינים	עד	אימתי	אתם	תועים	ועד
she’einchem, “that/ which/ who/ whom there is not,” (rel part, neg part)	ma’aminim, “we/ you (mp)/ they believe, those believing,” (v. Hif’il, act part, mp)	ad, “until,” (prep)	eimatai, “when,” (adv)	atem, “you (mp),” (2mp pron)	to’im, “we/ you (mp)/ they, those wander,” (v. Pa’al/Qal, act part, mp)	v’ad, “and, but/ so/ or until, up to,” (prep)

⁹ Or may also mean, “against you.” It also appears that the scribe may not have intended to write the word אני (ani, “I”), with the middle letter being the letter nun, but instead, he may have intended to write the word אוי (oy, “Woe!”), with the middle letter being a vav. Thus, if this is in fact true, the translation would be, “...”Woe, to you, you lowly generation!”

	לכאן:	אותו	תביאו	ממני	למוד ¹⁰	אימת
	lechan, "to/ for/ belonging to here, hither," (adv)	oto, "him/it," (DO marker, 3ms pronom)	tavi'u, "you (mp) will bring," (v. Hif'il, yiqtol, fut, 2mp)	mimenei, "from/ of me," (prep, 1 cs pronom)	limud, "trained, teaching," (n ms)	eyemat, "when, whenever," (Ar. conj) 

Interlinear Chart

¹⁰ This word is a masculine singular noun, used as a verb.

Chapter 17:18



וגער בו ישו והוציא ונתרפא הילד באותה שעה:

Hebrew Transcription

Translation: And Yeshua rebuked and expelled it to come out of him. And the child was healed in that hour.

The Scriptures: And יהושע rebuked the demon, and he came out of him. And the child was healed from that hour.

Aramaic:

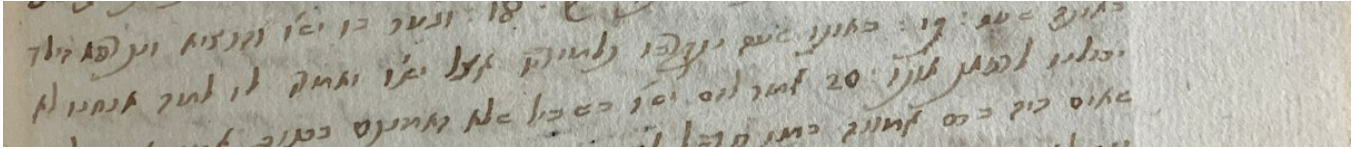
ܘܥܫܘܐ ܘܗܘܥܝܐ ܘܢܬܪܦܐ ܗܝܠܕܐ ܒܘܘܬܐ ܫܥܗܐ
 And Eshu {Yeshua} rebuked it, and the shida {the demon} went out from him. And the talya {the boy} was healed from that moment.

וגער	בו	ישו	והוציא	ונתרפא ¹¹	הילד	באותה
v'ga'ar, "and/ but/ so/ or he/it rebuked, reproved, scolded," (v. Pa'al/Qal, qatal, past, 3ms)	bo, "in/ with/ by him/it" (prep 3ms pronom)	Yeshua, (name)	v'hotzi, "he/it brought out, remove, expelled," (v. Hif'il, qatal, past, 3ms)	v'nitpare, "and/ but/ so/ or he/it was healed," (v. Nit'pael, qatal, past, 3ms) Hebrew Marker Mishnaic 2nd Temple	ha'yeled, "the male child," (n ms)	ve'b'ota, "and/ but/ so/ or in/ with/ by her/it," (prep, DO marker, 3fs pronom)
						שעה:
						sha'a, "time," (n fs)

Interlinear Chart

¹¹ The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action. The Nit'pael was used during the first century CE and later went extinct.

Chapter 17:19



באותה שעה יתקרבו תלמידיו אצל ישו ואמרו לו למה אנחנו לא יכולנו לרפאת אותו:

Hebrew Transcription

Translation: In that hour, his talmidim (students) drew near Yeshua and said to him, “Why were we not able to **heal** him?”

The Scriptures: Then the taught ones came to יהושע by Himself and said, “Why were we unable to cast him out?”

Aramaic:

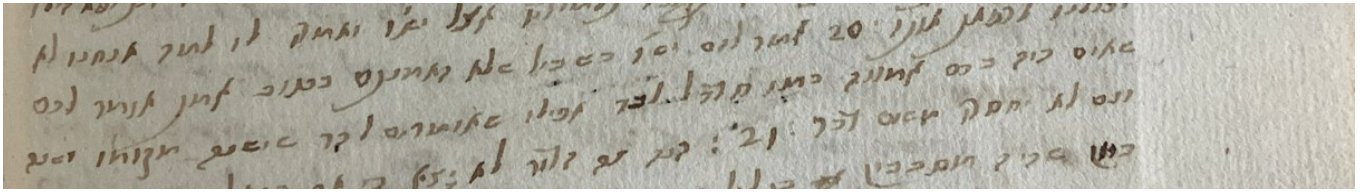
סוּדַיָּהּ מִכְּבֵּהּ אֶלְעָדָהּ לְהַאֲרִיבָהּ לְהַאֲרִיבָהּ לְהַאֲרִיבָהּ לְהַאֲרִיבָהּ לְהַאֲרִיבָהּ

Then, the Disciples came to Eshu {Yeshua}, alone, and said unto Him, “Why were we not able to heal him?”

באותה	שעה	יתקרבו	תלמידיו	אצל	ישו	ואמרו
ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	sha'a, “in/ with/ by (the) hour, in the time,” (n fs)	yiktardu, “they will approach, draw near;” (v. Hit'pael, yiqtol, fut, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	etzel, “at, in possession of, near, by, beside,” (prep)	Yeshua, (name)	v' amaru, “and/ but/ so/ or they said;” (v. Pa'al/Qal, qatal, past, 3mp)
לו	למה	אנחנו	לא	יכולנו	לרפאת	אותו:
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lama, “why? what purpose, for whatsoever;” (adv)	anachnu, “we,” (1cp pron)	lo, “no, not;” (neg part)	yacholnu, “we could;” (v. Pa'al/Qal, qatal, past, 1cp)	lerapat, “to heal;” (v. Pi'el, inf constr)	oto, “him/it,” (DO marker, 3ms pronom)

Interlinear Chart

Chapter 17:20



אמר להם ישו בשביל שלא האמנתם בטוב אמת אומר לכם שאים היה בכם אמונה כמו חרדל לבד אפילו שאומרים להר שישנה מקומו ושנה וגם לא יחסרו משום דבר:

Hebrew Transcription

Translation: Yeshua said to them, “Because you did not believe well. Truth I say to you, that if there was faith in you as a lone mustard, you could even say to the mountain that it will change its place, and it would be changed. And additionally, they will not lack of anything.

The Scriptures: And יהושע said to them, “Because of your unbelief, for truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, ‘Move from here to there,’ and it shall move. And no matter shall be impossible for you.

Aramaic:

אמר להם ישו בשביל שלא האמנתם בטוב אמת אומר לכם שאים היה בכם אמונה כמו חרדל לבד אפילו שאומרים להר שישנה מקומו ושנה וגם לא יחסרו משום דבר:

Eshu {Yeshua} said unto them, “Because of your unbelief. For, amiyn {truly} I say unto you, that if you had Haymanutha {Faith} in you like a grain of khardla {mustard}, you could say unto this tura {mountain}, ‘depart from here’, and it would depart, and not a thing would be too hard for you.

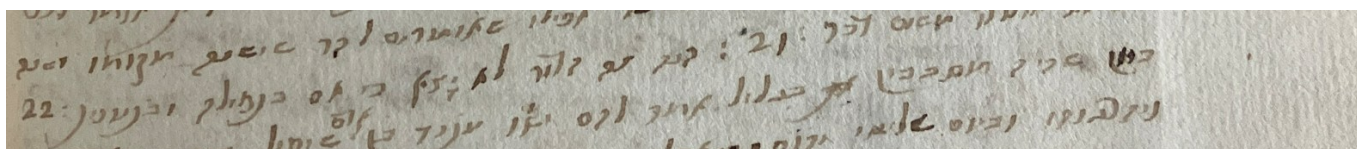
בטוב	האמנתם ¹²	שלא	בשביל	ישו	להם	אמר
b'tov, “in/ with/ by (the) kindness, goodness; wealth, plenty, well,” (prep, n ms)	he'emantem, “you (mp) believed,” (v. Hif'il, qatal, past, 2mp)	she'lo, “that/ which/ who/ whom no/not,” (neg part)	bishvil, “for, because of,” (conj)	Yeshua, (name)	la'hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
אמונה	בכם	היה	שאים	לכם	אומר	אמת
emunah, “faith, trust, confidence,” (n cs)	bachem, “in/ with/ by you (mp),” (prep, 2mp pronom)	haya, “it was,” (v. Pa'al/Qal, qatal, past, 3ms)	she'im, “that/ which/ who/ whom if, whether,” (rel part, part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	emet, “truth,” (n fs)

¹² Although it is written as a verb meaning, “You believed.” It appears this is intended to be אַמוּנַתְכֶם (emunatchem) a noun with a second masculine plural suffix meaning, “your belief.”

שישנה	להר	שאומרים	אפילו	לבד	חרדל	כמו
she'yeshane, "that/ which/ who/ whom he/it will change," (v. Pi'el, yiqtol, fut, 3ms)	l'har, "to/ for/ belonging to (the) mountain," (prep, n ms)	she' omrim, "that/ which/ who/ whom we/ you (mp)/ they, those saying," (rel part, v. Pa'al/Qal, act part, mp)	afilu, "even, although," (adv)	levad, "alone, by itself, this only, except," (adv)	chardal, "mustard, mustard grain," (n ms)	k'mo, "like, as, similarly to, such as," (prep)
דבר:	משום	יחסרו	לא	וגם	ושנה	מקומו
davar, "thing, matter, word," (n ms)	m'sum, "from/ of any," (in a neg sentence)	yechseru, "they will lack," (v. Pa'al/Qal, yiqtol, fut, 3mp)	lo, "no/not," (part)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	v'shina, "and/ but/ so/ or he/he changed," (v. Pi'el, qatal, past, 3ms)	mekomo, "his/its location," (n ms, 3ms pronom)

Interlinear Chart

Chapter 17:21



הנה זה הדור לא יצא כי אם בתפילה ובתענית:

Hebrew Transcription

Translation: Behold, this generation will not go out but if by prayer and in fasting.

The Scriptures: But this kind does not go out except through prayer and fasting.”

Aramaic:

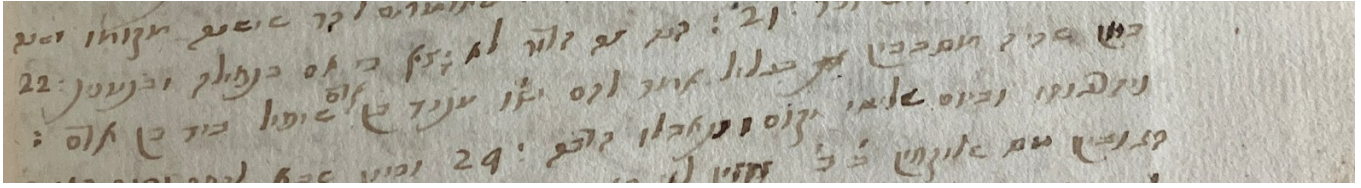
מנה דה חספא לה נפס אלה כה סמא סכי להלא

But, this kind doesn't go out except by Tsuma {Fasting}, and by Tslutha {Prayer}.”

אם	כי	יצא	לא	הדור	זה	הנה
im, “if, whether,” (conj)	ki, “for, since, because, but” (rel clause)	yotzeh, “I/ you (ms)/ he/it goes out,” (v. Pa'al/Qal, act part, ms)	lo, “no/not,” (neg part)	ha'dor, “the generation,” (n ms)	ze, “this (pron, ms) yesh, “there is,	hine, “behold,” (part)
					ובתענית:	בתפילה
					uv'ta'anit, “and/ but/ so/ or in/ with/ by (the) fast,” (prep, n fs)	b'tifla, “in/ with/ by (the) prayer,” (prep, n fs)

Interlinear Chart

Chapter 17:22



כיון שהיה מסבבין בגליל אמר להם ישו עתיד בן אדם שיפול ביד בן אדם:
 Hebrew Transcription

Translation: When they were turning into Galil (Galilee), Yeshua said to them, “The Son of man is about to **fall into the hand of a son of a man,**”

The Scriptures: And while they were staying in Galil, יהושע said to them, “The Son of Aḏam is about to be delivered up into the hands of men,

Aramaic:

בן אדם פבין דה בגליל אמר להם ישו עתיד בן אדם שיפול ביד בן אדם

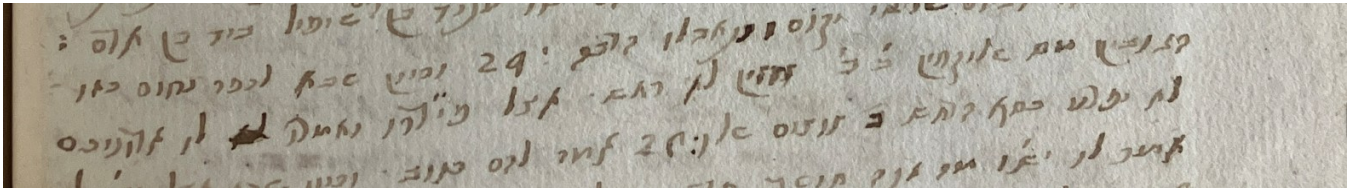
Now, while they were returning, through Galila {Galilee}, Eshu {Yeshua} said unto them, “It is destined that The Son of Man will be betrayed into the hands of the sons of men.

כיון	שהיה	מסבבין ¹³	בגליל	אמר	להם	ישו
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	mesavevin, “from/ of round, turning, spinning,” (prep, n mp) Mishnaic	b'Galil, “ in/ with/ by (the) Galilee,” (prep, name)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem “to/ for/ pertaining to them,” (prep, 3mp pronom)	Yeshua, (name)
עתיד	בן	אדם	שיפול	ביד	בן	אדם:
atid, “intending, about to,” (adj ms)	ben, “son,” (n ms)	adam, “man,” (n ms)	she'yipol, “that/ which/ who/ whom he/it will fall,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	b'yad, “in/ with/ by (the) hand,” (prep, n fs)	ben, “son,” (n ms)	adam, “man,” (n ms)

Interlinear Chart

¹³ This word is first found in the *Mishnah* Kelim 1:7.

Chapter 17:24 (Cochin 17:23)



וכיון שבא לכפר נחום באו הגובין מס שלוקחין ב' ב' זוזין לא ראש אצל פידרו ואמרו לו אדוניכם לא יפרע כסף הראש ב' זוזים שלו:

Hebrew Transcription


Translation: And when he came to Kephar Nahum (Capernaum), the tax collectors, who take two by two zuzin-coins¹⁵ for no sum,¹⁶ came before Pedro (Peter) and said to him, “Does not your Lord not pay the choicest money, his two zuzim-coins?”

The Scriptures: And when they came into Kephar Nahum, those who received the tax came to Kēpha and said, “Does your Teacher not pay the tax?”

Aramaic:

וכיון שבא לכפר נחום באו הגובין מס שלוקחין ב' ב' זוזין לא ראש אצל פידרו ואמרו לו אדוניכם לא יפרע כסף הראש ב' זוזים שלו:

And when they had come unto Kaparnakhum {Capernaum}, those who were collecting two each zuziyn {= two drachma coins} of the head silver {the tribute tax i.e. poll taxes}, came towards Kepha {the Rock} and said unto him, “Does not Rabkun {Your master} give zuzuhi {his two coins}?”

מס	הגובין ¹⁷	באו	לכפר נחום	שבא	וכיון
mas, “tax, fee,” (n ms)	ha'govin, “the I/ you (ms)/ he/it collects,” (Ar. v. Peal, act part, ms) 	ba'u, “they came,” (v. Pa'al/Qal, qatal, 3mp)	l'kephar, “to/ for/ belonging to kephar,” (prep, name) Nahum, (name)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, ms)	v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
אצל	ראש	לא	זוזין	ב'	שלוקחין
etzel, “by, near,” (prep)	rosh, “head, top, tip, beginning, sum,” (n ms)	lo, “no, ‘not,” (neg part)	zu'zin, “biblical coins,” (n mp)	bet, “two,” (card num)	bet, “two,” (card num)
					she'lokeachin, “that/ which/ who/ whom we/ you (mp)/ they take(s),” (rel part, v. Pa'al/Qal, act part, mp) 

¹⁵ Biblical silver coin, ¼ of a shekel. Historically, the zuz and dinar were used interchangeably.

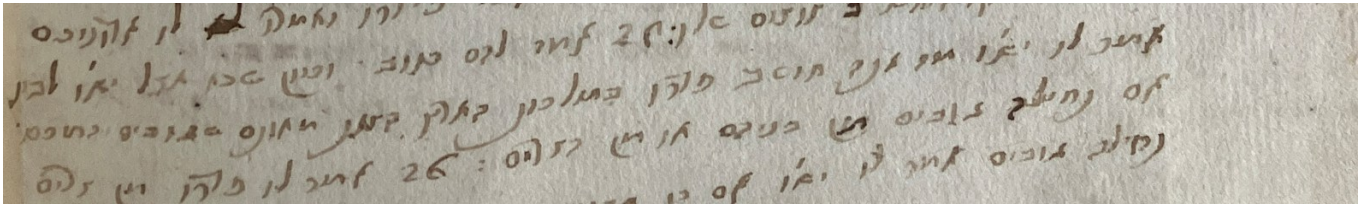
¹⁶ Or may also mean, “for no debt.”

¹⁷ This word is first found in *Mishnah* Demai 3:1.

כסף	יפרע	לא	אדוניכם	לו	ואמרו	פידרו
kesef, "silver, money," (n ms)	yiparea, "he/it will be paid, compensated, rewarded," (v. Nifal, yiqtol, fut, 3ms)	lo, "no, 'not," (neg part)	adoneichem, "your (mp) misters, lords, masters," (n mp, 2mp pronom)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v' amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	Pedro, "Peter," (name)
			שלו:	זוזים	ב'	הראש
			shelo, "that/ which/ who/ whom, to, for, of, belonging to him/it," (rel part, prep, 3ms pronom)	zuzim, "biblical coins," (n mp)	bet, "two," (card num)	ha'rosh, "the head, choicest," (n ms)

Interlinear Chart

Chapter 17:25



אמר להם טוב וכיון שבא אצל ישו לבית אמר לו ישו מה אתה חושב פדרו במלכות הארץ הזאת מאותם שגובים המכס אם תחילה גובים מן בניהם או מן הזרים:

Hebrew Transcription

Translation: He said **to them**, “**Good.**” And when he (Peter) came near Yeshua to the house, Yeshua said to him, “What do you think, Pedro (Peter)? **In the kingdom of this earth, from those who collect the tax, do they first collect** from their children or from strangers?”

The Scriptures: He said, “Yes.” And when he came into the house, יהושע spoke to him first, saying, “What do you think, Shim'on? From whom do the sovereigns of the earth take toll or tax, from their own sons or from the strangers?”

Aramaic:

אמר להם אמר טוב וכיון שבא אצל ישו לבית אמר לו ישו מה אתה חושב פדרו במלכות הארץ הזאת מאותם שגובים המכס אם תחילה גובים מן בניהם או מן הזרים:

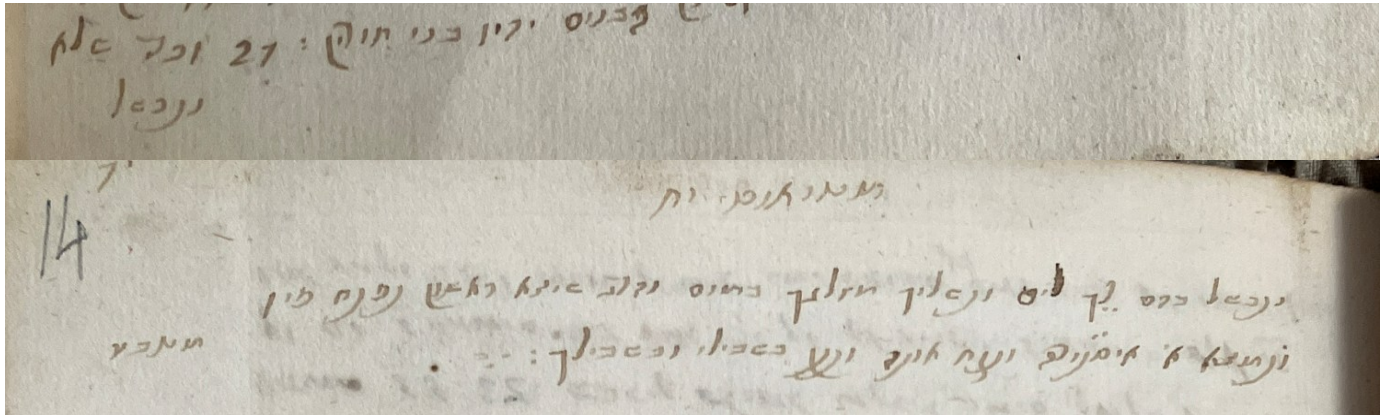
He said unto them, “Yes.” And when Kepha {The Rock} entered into the house, Eshu {Yeshua} came in front of him, and said unto him, “How does it seem to you Shimeun {Simeon}? The Malke d’Ara {The Kings of the Earth}, from whom do they receive maksa {i.e. sales/goods taxes}, and the head silver {the tribute tax i.e. poll taxes}? From their sons, or from strangers?”

אמר	להם	טוב	וכיון	שבא	אצל	ישו
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'hem, “to /for/ belonging to them,” (prep, 3mp pronom)	tov, “good, pleasant, appropriate, becoming;” (adj ms)	v' kevan, “and/ but/ so/ or because, as soon as, when,” (conj)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, ms)	etzel, “at, in the possession of, near,” (prep)	Yeshua, (name)
לבית	אמר	לו	ישו	מה	אתה	חושב
l'byit, “to/ for/ belonging to the house,” (prep, n ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	Yeshua, (name)	mah, “what?” (part)	atah, “you,” (pron, 2ms)	choshev, “I/ you (ms)/ he/it think(s),” (v. Pa'al/Qal, act part, ms)
פדרו	במלכות	הארץ	הזאת	מאותם	שגובים	המכס
Pedro, “Peter,” (name)	b'malchut, “in/ with/ by his/its kingdom,” (prep, n fs, 3ms pronom)	ha'ereztz, “the earth,” (n fs)	hazot, ‘this,’ (pron, fs)	m'otam, “from/ of those,” (prep, n ms, 3mp pronom)	she'govim, “that/ which/ who/ whom we/ you (mp)/ they, those who collect,” (rel part,	ha'meches, “the tax, customs office,” (n ms)

המכס	שגובים	מאותם	הזאת	הארץ	במלכות	פדרו
	v. Pa'al/Qal, act part, mp)					
מן	או	בניהם	מן	גובים	תחילה	אם
min, "from, of, than," (prep)	o, "or," (conj)	bneihem, "their sons," (n mp, 3mp pronom)	min, "from, of, than," (prep)	govim, "we/ you (mp)/ they, those who collect," (v. Pa'al/Qal, act part, mp)	tchila, "beginning, first," (n fs)	im, "if, whether," (conj)
						הזרים:
						ha'zarim, "the aliens, foreigners, strangers, outsiders," (n mp)

Interlinear Chart

Chapter 17:27



וכדי שלא נתכשל בהם לך לים ותשליך מזלגך במים והדג שיצא ראשון תפתח פיו ותמצא א' איס"תירה ותקח אותה ותתן בשבילי ובשבילך:

Hebrew Transcription

Translation: But so not to cause them to stumble, go to the sea and cast **your fork into the water**, and the fish that comes out first, you will open its mouth and find one stater-*coin*,¹⁸ **and take it** and give on behalf of me and for you.

The Scriptures: But, lest we cause them to stumble, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you shall find a stater. Take that and give it to them for Me and you.”

Aramaic:

דל דה נפל אנה ול למה האזרח כלמה הטור פדחא דשלם פלג פמלח חלבע אשלה"א מן שב סמכ נלפן
 מלפני

But, so that it shouldn't offend them, go unto the yama {the sea} and cast a hook, and the first nuna {fish} that comes up, open its mouth, and you will find an estira {a shekel}. Take that and give it for Me, and for you.”

וכדי	שלא	נתכשל ¹⁹	בהם	לך	לים	ותשליך
v'k'dei, "and/ but/ so/ or according to, as, in order to," (conj)	she'lo, "that/ which/ who/ whom no/not," (rel part, neg part)	nit'kashal, "he/it had decaying thoughts, stumbling thoughts," (v. Nit'pael, qatal, past, 3ms) Hebrew Marker 2nd Templ	ba'hem, "with/ by/ in them," (prep, 3mp pronom)	lech! "(to a man) Go!" (v. Pa'al/Qal, imp, 2ms)	le'yam, "to/ for/ belonging to (the) sea," (prep, n n ms)	v'tashlich, "and/ but/ so/ or you (ms) will throw, cast," (v. Hif'il, yiqtol, fut, 2ms)

¹⁸ The Stater coin was a Greek coin used from 8th century BC to 50 AD. This coin played a significant role in trade.

¹⁹ The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action. The Nit'pael was used during the first century CE and later went extinct.

