

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Three

The Cochin Hebrew Book of Matthew

English Translation with Hebrew Transcription, Manuscript Images,
Interlinear Tables, And Commentary

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The Cochin Hebrew Book of Matthew Chapter Three

MS Oo.1.32 English Translation

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The Scriptures 2009 contained 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 is of considerable importance because 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, was discovered by Claudius Buchanan in 1803. 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), 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 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. 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.

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, and the corresponding Greek and Aramaic verses for comparison and commentary, revealing the mysteries of Hebrew grammar.

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
Translator and Biblical Hebrew Grammarian

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 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 pre-date 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 (תא) 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 c. 586 BCE from the destruction of the First Temple to c. 70 CE, the destruction of the Second Temple.

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 has 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

Michael Johnson, transcriber

Rebecka Paniwozik, transcriber

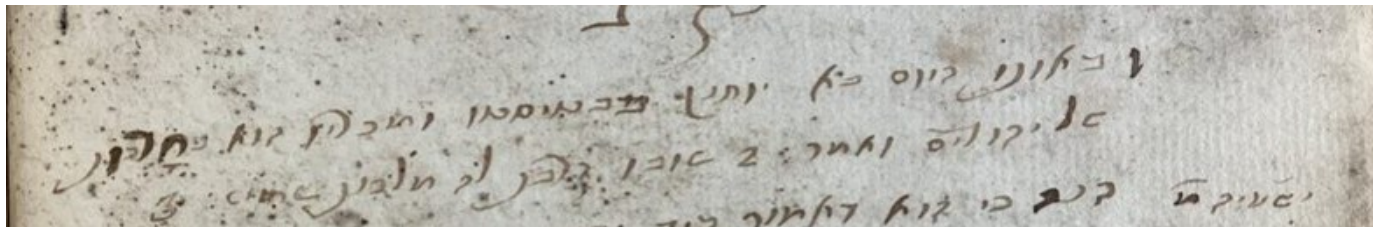
I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff gives 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 3:1



באותו ביום בא יוחנן בבטיסטו ומכריז הוא בקרבות של יהודים ואמר:

Hebrew Transcription

Translation: On that day, Yochanan (John) the sinker of man (bapti),^{4,5,6,7} was proclaiming in the desert-like⁸ region of the Yehudim⁹ (Jews) saying,

The Scriptures: And in those days Yoḥanan the Immerser came proclaiming in the wilderness of Yehudāh,

Aramaic:

כמה דג כמחלל מנה אלה נעל מחבורת סכסוכ דהמנה

Then in those days Yukhanan Mamdana {John, The Immerser/Baptizer} came, and was Proclaiming in the khurba d'Yehud {the desert of Judea}.

⁴ The literal transliteration of this Hebrew word is “baptista”. The Greek transliteration of “Baptism” is βαπτίζω (pronounced as “baptizō”). The literal Greek for “John the Baptizer” is “baptistēs.” None of the Greek transliterations correspond directly to the transliteration from Greek to the Cochin Hebrew Matthew. It is possible that the term is slang derived from another language or a multilingual slang term. One potential example is a slang term from the Mandaean Aramaic language. “Metathetic form, possibly simply a scribal oversight, since it is only attested once, whereas ṬBA is common in Mandaic. Page refs. in other dictionaries: Drower/Macuch: 58a.” website: <https://cal.huc.edu/oneentry.php?lemma=b%2By%20V&cits=all>. This word may be a slang Mandaic term, an Aramaic dialect of the Mandaeans. The “Mandaeans (Mandaic) (Arabic: المندائيون al-Mandā'iyūn), also known as Mandaean Sabians (الصابئة المندائيون al-Ṣābi'a al-Mandā'iyūn) or simply as Sabians (الصابئة al-Ṣābi'a), [b] are an ethnoreligious group who are followers of Mandaicism. They believe that John the Baptist was the final and most important prophet. They may have been among the earliest religious groups to practice baptism and among the earliest adherents of Gnosticism, a belief system of which they are the last surviving representatives today.[24][25]: 109,” website: <https://en.wikipedia.org/wiki/Mandaeans>. This active participle form means, “sinkers of man.”

⁵ Buckley, Jorunn Jacobsen (2010). Turning the Tables on Jesus: The Mandaean View. In Horsley, Richard (March 2010). Christian Origins. Minneapolis: Fortress Press. pp. 94–11. ISBN 978-1-4514-1664-0.

⁶ McGrath, James (January 23, 2015), "The First Baptists, The Last Gnostics: The Mandaeans", YouTube-A lunchtime talk about the Mandaeans by Dr. James F. McGrath at Butler University, retrieved November 3, 2021.

⁷ This word could also be a transliteration from another language.

⁸ Gebhardt-Klein, Joseph. *The Travancore-Cochin, India Manuscript of Ezekiel Raḥabi's Rabbinical-Hebrew Matthew Text and Translation*, pp. vi. Gebhardt-Klein stated, “Note the prevalent mistaking of the Syriac conjunction/adverb (ܕܐ) cognate to the Biblical Aramaic אדין but later used in Syriac to emulate the Greek (δε) for the JPA 3rd person masculine singular pronoun דין, leading to many superfluous instances of זה. Other examples come from the redactor clumsily adapting Syriac words into Hebrew: e.g. Mt 3:1 reads that John preached “in the ruins” (בקרבות) of the Judeans, attempting to preserve the Syriac “in the desert” (ܚܫܘܒܐ).” Yet, in Gesenius' Hebrew-Chaldee Lexicon the word חרב (cherev) identifies that it also has the meaning of, “drought.” See Deuteronomy 28:22. While it is true that the word חרב (cherev) could be a Syriac word that means, “wild, or desert-like.” It doesn't appear that the author was attempting to adapt the Syriac language in this case, but was using Hebrew to reference the desert where the Yehudim were located. See website: <https://cal.huc.edu/oneentry.php?lemma=xrb%20A&cits=all>.

⁹ Gesenius' Hebrew-Chaldee Lexicon (יהודי), “In the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite.” See also Jer 32:12, 38:19, 40:11, 43:9, esp 34:9; Neh 1:2, 3:33, 4:6; Est 2:5, 3:4, 5:13.

flasheth not forth.

BṬA (metathesis of **ṬBA**) to sink. ʿubmia niṭṭa unasqunḥ AM 33:14 if he sinks in water they will get him up.

ṬBA I (טבע, טבע) H. טבע Akk. *ṭibū* LS, Ges.)

to go in under, plunge beneath, submerge, immerse, plunge in, dip under, sink, drown.

PE. Pf. **ṭba** (var. **ṭbun**) **ṭuria uṭba aramata** Gy 380:17 mountains and heights submerged (MG 234:20), **ṭbit**, ʿ**ṭbit**, **ṭbit** Q 18:12 I sank down MG 237:4 f.; **niplit biama ulaṭbit** DC 34. 81 I fell into the sea but did not drown. Impf. **bmia niṭṭa** AM 21:4, 211:5 will be submerged; **mia iatiria nitun uaṭṣia d-gaiṭa niṭṭun** AM 212:3 much water will come (down) and the summer crops will be submerged. Act. pt. **man d-ṭaba bṭiba d-mia** ATŠ II no. 70, **man d-bmia ṭaba** ATŠ II no. 269 who drowns in water; **ṭaba bgu iama d-sup** DC 44. 642 (DC 26. 610 miswritten **ṭaba** . . .) he (: Pharaoh) drowned (hist. pres.) in the Re(e)d Sea; **ṭabia unasia mia** AM 11:417 he shall immerse and wash in water; pl. **ṭabin** they go under MG 71:5. Part. pres. **ṭbna** [*sic*] **lbnat anaṣia** DC 43 I go below to the children of men; **ṭabitun** Gy 54:16 ye shall go under MG 236:24.

PA. Pf. with suff. **atun iamamia uṭabunun** Jb 42 1 f. seas came and submerged them. Impf. **laniṭaba** ATŠ he shall not immerse (?). Act. pt. **mahdurniata d-mṭaba** Gy 277:19 whirlpools that drown; **mṭaba niṣmatun** Gy 226:17 their souls sink.

ETHPE. Pt. **uskinḥ miṭṭa** *Florilegium* 362 (:159) and its blade is plunged in.

DER : **tiba** I. **taiubtia** (?) cf. also **tubania**

10

¹⁰ Drower, Hon. D. Litt.Oxon, Hon. D.D. Upsala and Munich, R. Phd. *A Mandaic Dictionary*, pp 176. The Second image is pp 85.

Below is an image of the inside cover of *A Mandaic Dictionary* in the Archive.org facsimile:

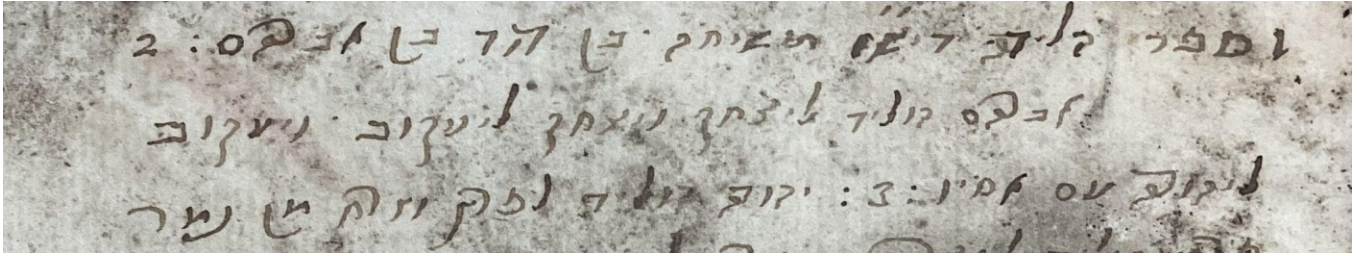
MANDAIC, an Aramaic dialect which is still spoken by the dwindling sect of Mandaeans in Persia, has hitherto lacked a dictionary of any kind, although a number of Mandaean texts exist which are of considerable interest and importance to biblical scholars, anthropologists, students of comparative religion, and philologists. The present work is based on all known Mandaean texts, whether published or not, and the compilers have had access to the valuable vocabulary notes made by the late Professor Mark Lidzbarski. It is thus unlikely to be superseded as the standard reference book in its field, and its publication should stimulate further the growing interest in this aspect of Semitic studies.

הוא	ומכריז	בבטיסטו (בבטי)	יוחנן	בא	ביום	באותו
hu, "he/it," (3ms pron)	umachritz, "and/ but/ so/ or I/ you (ms)/ he/it declares, cries," (v. Hif'il, act part, ms) Mishnaic	babti, or b'bati "in/ with/ by (the) sinkers of man," (prep, Mandaic Ar. v. Pa'el, act part with a Hebrew 3ms pronom) Morphology: בטי: meaning, "to sink man." Mishnaic or babtii: this word could be a transliteration from another language, but is unknown.	Yochanan, John	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	b'yom, "in/ with/ by (the) day," (prep, n ms)	b'oto, "in/ with/ by (the) same," (prep n ms)

			ואמר:	יהורים	של	בקרבות
			v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)	yehudim, "Jews, one who belonged to the kingdom of Judah, Israelites" (n mp)	shel, "to, for, of, belonging to," (prep)	be'harvot, "in the ruins," (prep, n ms)

Interlinear Chart

Chapter 3:2



שובו קרבת לה מלכות שמים:

Hebrew Transcription

Translation: “Return! For the kingdom of heaven is near!”^{11,12}

The Scriptures: and saying, “Repent, for the reign of the heavens has come near!”

Aramaic:

ܫܘܒܘ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܕܥܠܡܐ

And saying, “Thubu {Repent}! The Malkutha d’Shmaya {The Kingdom of the Heavens} has come near.”

		שמים:	מלכות	לה	קרבת	שובו
		shamayim, “heavens,” (n mp)	malchut, “kingdom, reign,” (n fs)	la, “to/ for/ belonging to her/it,” (prep, 3fs pronom)	kirvat, “near, nearby,” (n fs)	shuvu! (to men) “return!” (v. Pa’al/Qal, imp, 2mp)

Interlinear Chart

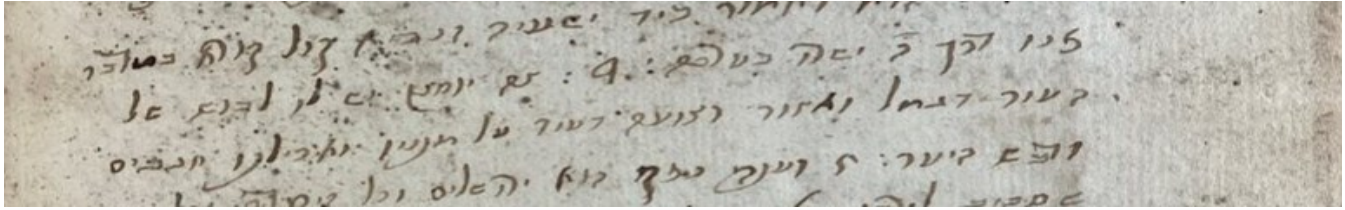
¹¹ Malachi 3:1.

¹² Yeshua delivers the same message in Matthew 4:17.

						בערבה:
						b'arbah, "in/ with/ by (the) desert," (prep, n fs)

Interlinear Chart

Chapter 3:4



זה יוחנן יש לו לבוש של העור דגמל ואזור רצועה דעור על מתניו ואכילתו חגבים ודבש היער:
 Hebrew Transcription

Translation: This John had clothing of the skin that was of a camel, and a leather belt upon his waist, and his food was **grasshoppers** and honey of the forest.

The Scriptures: And Yoḥanan had a garment of camel’s hair, and a leather girdle around his waist. And his food was locusts and wild honey.

Aramaic:

מה דג טעם אטלמס, מהא לבשמו דשכחא ד גמל אטשט סג א דגשכח חל סג מס, סמא חסלמס סג א סדבשא
 דבא

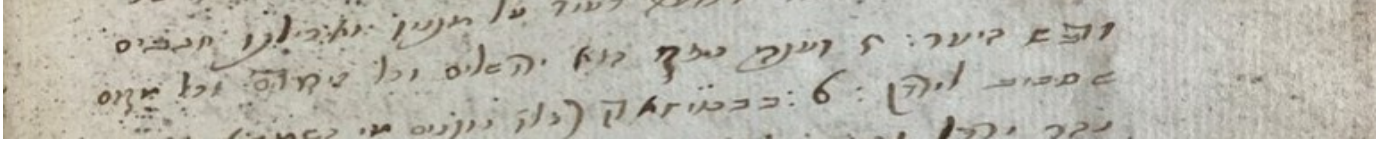
Now, Yukhanan’s garments were of the hair of the Gamle {the Camels}, and a loin’s belt of skins upon his loins. And his food was the Qamtse {the Locusts} and the debsha {the honey} of the field.

זה	יוחנן	יש	לו	לבוש	של	העור
ze, “this,” (pron ms)	Yochanan, John	yesh, “there is, there exists,” (part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lavush, “clothing,” (adj ms)	shel, “to for of, belonging to,” (prep)	ha’or, “the skin,” (n ms)
דגמל	ואזור	רצועה	דעור	על	מתניו	ואכילתו
d’gimel “of/ who/ which/ that camel,” (rel part, n ms) Prefix Ar. א Aramaism	v’ezor, “and/ but/ so/ or waist,” (n ms)	retzu’a, “strap, belt” (n fs)	d’gimel “of/ who/ which/ that skin, leather,” (rel part, n ms) Prefix Ar. א Aramaism	al, “upon,” (prep)	motnav, “his/its hips, waist” (n ms, 3ms pronom)	v’achilato, “and/ but/ so/ or his/its consumption, eating,” (n fs, 3ms pronom)

				היער:	ודבש	חגבים
				ha'ya'ar, "the forest," (n ms)	v'davash, "and/ but/ so/ or honey," (n ms)	chagavaim, "grasshoppers, locusts," (n mp)

Interlinear Chart

Chapter 3:5



ועתה נפק הוא ירושלים וכל יהודים וכל המקום שסביב לירדן:

Hebrew Transcription

Translation: And **then he went out** of Yerushalayim (Jerusalem) and all the Yehudim (“Jews,” i.e., kingdom of Judah), and all the area surrounding the Yarden (Jordan),

The Scriptures: Then Yerushalayim, and all Yehudāh, and all the country around the Yardēn went out to him,

Aramaic:

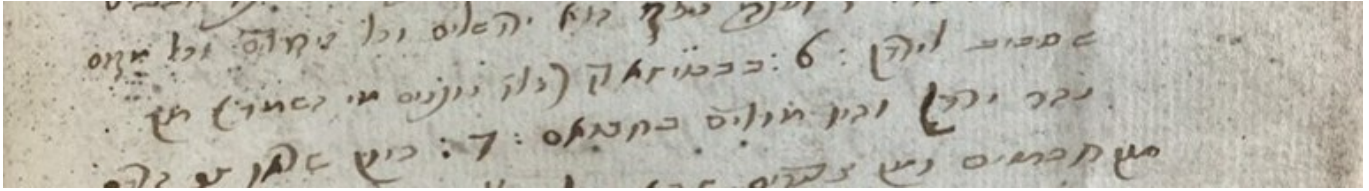
מנהג נפחא משה לאהמ אהוילב חבלמ נמסה חבלמ אהוילא דגדו, מנהג

Then Urishlim {Jerusalem}, and all Yehud {Judea}, and all the lands that surround the Yurdnan {i.e. the Jordan River}, was going out to him,

ועתה	נפק	הוא	ירושלים	וכל	יהודים	וכל
v'ata, “and/ but/ so or now, currently,” (adv)	napak, “he/it gone forth, went out,” (Ar. Pael, qatal, past, 3ms) נפח Aramaism	hu, “he/it,” (3ms pron)	yerushalayim, Jerusalem	v'kol, “and/ but/ so/ or all,” (n ms)	yehudim, “Jews, one who belonged to the kingdom of Judah, Israelites” (n mp)	v'kol, “and/ but/ so/ or all,” (n ms)
המקום	שסביב	לירדן:				
ha'makom, “the place, location,” (n ms)	she'saviv, “that/ which/ who/ whom around,” (rel part, adv)	l'yarden, (lamed DO) “Jordan,” (lamed DO marker, name)				

Interlinear Chart

Chapter 3:6



בבטיזא דו (כלו ניתנים מי השמד) מן נהר ירדן והיו מודים בחטאם:

Hebrew Transcription

Translation: they were baptized (**all of them, those who were converted**) from the river Yarden (Jordan), and they confessed their sin.

The Scriptures: and they were immersed by him in the Yardēn, confessing their sins.

Aramaic:

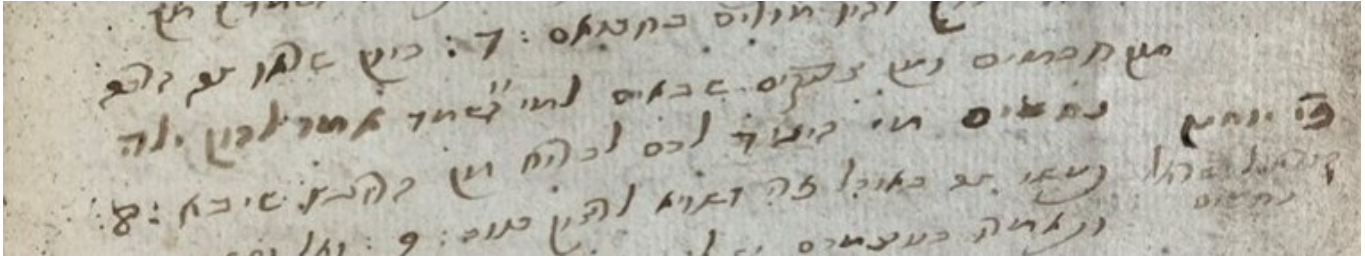
ܘܒܬܝܙܐ ܕܘ ܟܠܘ ܢܝܬܢܝܡ ܡܝ ܫܡܕܐ ܡܢ ܢܗܪ ܝܪܕܢ ܘܗܝܘ ܡܘܕܝܡ ܒܚܬܐܡܐ:

and they were Immersed {Baptized} of him in the Yurdnan Nahra {the Jordan River} while they were confessing with regard to their sins.

נהר	מן	השמד	מי	ניתנים	כלו:	בבטיזא דו
nahar, "river," (n ms)	min, "from/ of," (prep)	ha'smada, "the (man) forced to convert," (Ar. n ms) ܫܡܕܐ Aramaism	mi, "who?" (interrog part)	notnim, "we, you (mp), they, those who are given, granted, delivered," (v. Nif'al, act part, mp)	kol'u, "all of them," (n ms, 3mp pronom)	babtiz-do, "they were baptized, immersed" Abbreviation ܕ Prefix Ar. Aramaism
			בחטאם:	מודים	והיו	ירדן
			b'chet'am, "in/ with/ by their sin," (prep, n ms, 3mp pronom)	modin, "we/ you (mp)/ they, those confessing," (Ar. Pael, act part, mp) ܡܘܕܝܡ Aramaism	v' hayu, "and/ but/ so/ or they were," (v. Pa'al/Qal, qatal, past, 3ms)	Yarden, "Jordan."

Interlinear Chart

Chapter 3:7



כיון שראו זה הרבה מן חכמים ומן צדוקים שבאים למי ה'שמד אמר להון ילדי נחשים מי היגיד לכם לברוח מן הרוגז שיבא:

Hebrew Transcription

Translation: As soon as they saw this, many of **the sages** and the Sadducees came to **the one who does the conversions**. He said to them, “Offspring of **serpents, who told you** to flee from the rage that will come?”

The Scriptures: And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath?”

Aramaic:

בן שא דמ שללא מן פנישא סמך ודחמסר דאדמך לחבבה אדנו למסך לבדא דאבדנא מנא סמבמך לחבבמך מן זמ גוא דאדמך

But, when he saw many from the Phrishe {the Pharisees} and from the Zaduqaye {the Sadducees} who were coming to be Immersed {Baptized}, he said unto them, “Offspring of kedne {vipers}! Who has informed you to flee from the wrath that is coming?”

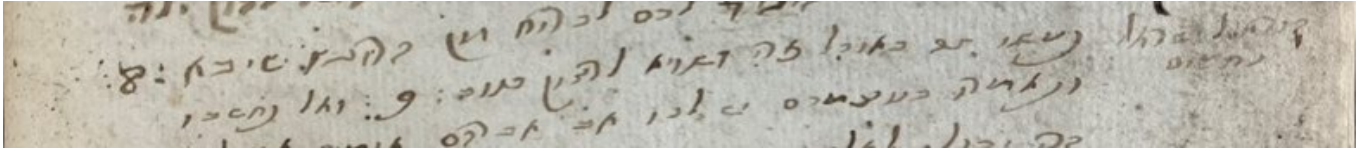
	כיון	שראו	זה	הרבה	מן	חכמים	ומן
	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’ra’u, “that/ which/ who/ whom they saw,” (prep, v. Pa’al/Qal, qatal, past, 3mp)	ze, “this,” (pron, ms)	harbeh, “many, much, a lot,” (adv)	min, “from/ of,” (prep)	chachamim, “wise ones, rabbis, sages, wise learner,” (n mp)	v’kol, “and/ but/ min, “from/ of,” (prep)
	צדוקים	שבאים	למי	השמד	אמר	להון	ילדי
	tzdokim, “sadducees,” (n mp)	she’ba’im, “that/ which/ who/ whom we/ you (mp)/ they, those coming,” (v. Pa’al/Qal, act part, mp)	l’mei, “to/ for/ belonging to (the) water(s) of...,” (prep, n mp constr)	ha’smada, “the forced conversion, one who forces conversions,” (Ar. n ms) מ ש מד Aramaism	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	le’hun, “to/ for/ belonging to them,” (prep, n mp) למס Aramaism	yaldei, “sons of, boys of, offspring,” (n mp constr)

הרוגז	מן	לברוח ¹⁵	לכם	היגיד	מי	נחשים
Ha'rogez, "the I/ you (ms)/ he/ it becomes angry," (v. Pa'al/Qal, act part, ms)	min, "from/ of," (prep)	l'b'ruach, "to/ for/ belonging to in/ with/ by (the) Spirit, wind," (prep, prep, n fs)	lachem, "to/ for/ belonging to you," (prep, 2mp pronom)	higid, "he/it told you," (v. Hif'il, qatal, past, 3ms)	mi, "who?" (interog part)	nechashim, "snakes, serpents," (n mp)
						שיבא:
						she' yavo, "that/ which/ who/ whom he/it will come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

¹⁵ Literal, "in the wind." Used as a metaphor meaning, "to flee."

Chapter 3:8



תעשו זה כאוכל פרי דשויא לרצון טוב:

Hebrew Transcription

Translation: “Do this like a meal of fruit which is worthy of goodwill.”¹⁶

The Scriptures: “Bear, therefore, fruits worthy of repentance,

Aramaic:

ܒܝܗܘܢܢ ܡܢ ܦܪܝܢ ܕܡܫܘܝܐ ܕܥܘܒܪܐ

Produce therefore the fruits that are suitable for repentance.

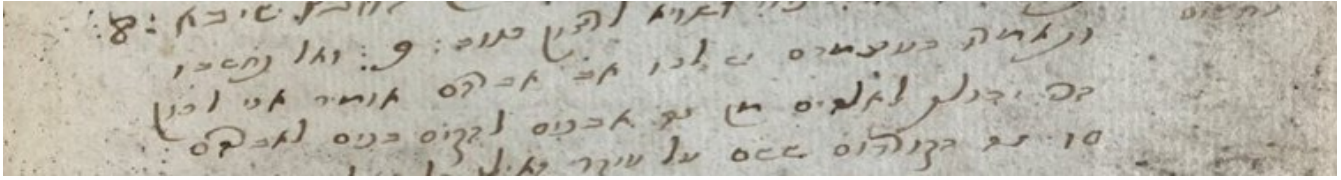
טוב	לרצון	דשויא ¹⁷	פרי	כאוכל	זה	תעשו
tov, “good, pleasant,” (adj ms)	l’ratzon, “to/ for/ belonging to (the) desire, intent,” (prep, n ms)	d’shavya, “of/ who/ which/ valued, worth,” (Ar. prefix, adj ms) Mishnaic Prefix Ar. ד Aramaism	pri, “fruit,” (n ms)	k’kokel, “like/ as (the) food, edible,” (n ms)	ze, “this,” (pron, ms)	ta’asu, “you (mp) will do,” (Pa’al/Qal, yiqtol, fut, 2mp)

Interlinear Chart

¹⁶ Literal, “good desire.”

¹⁷ Word first found in *Mishnah* Barakhot, 20a.

Chapter 3:9



ואל תחשבו ותאמרו בעצמכם יש לנו אב אברהם אומר אני לכון הרי יכולת לאלהים מן זה אבנים להקים בנים לאברהם:

Hebrew Transcription

Translation: And do not think and say within yourselves, ‘We have a father, Abraham.’ **I, I** say to you **here** it is possible for Elohim to raise up (establish) sons of Abraham from these stones.

The Scriptures: and do not think to say to yourselves, ‘We have Abraham as father.’ For I say to you that Elohim is able to raise up children to Abraham from these stones.

Aramaic:

אלא תחשבו ותאמרו בעצמכם יש לנו אב אברהם אומר אני לכון הרי יכולת לאלהים מן זה אבנים להקים בנים לאברהם:

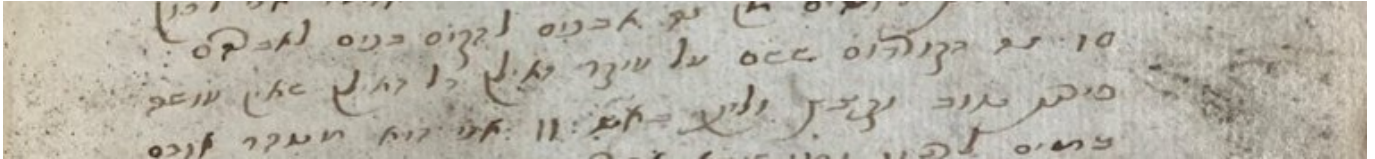
And you shouldn't think and say within your soul {yourself} that Abraham is a father for us, because I say unto you that Alaha {God} is able from these kephe {rocks/stones} to raise sons for Abraham.

ואל	תחשבו	ותאמרו	בעצמכם	יש	לנו	אב
v'al, "and don't, no, not," (neg part)	tachshevu, "you (mp) will think," (v. Pa'al/Qal, yiqtol, 2mp)	v'tomru, "and/ but/ so/ or you (mp) will say," (v. Pa'al/Qal, yiqtol, 2mp)	b'atzmecham, "in/ with/ by your (mp) bone, self," (prep, n fs, 2mp pronom)	yesh, "there is, there exists," (part)	l'vnu, "to/ for/ belonging to us, our," (prep, 1cp pronom)	av, "father," (n ms)
אברהם	אומר	אני	לכון	הרי	יכולת	לאלהים
avraham, "Abraham,"	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	lechon, "to you (mp)" (Ar. Prep, 2mp) לכון	harei, "here is, behold," (interject)	yecholet, "ability, capability, possibility," (n fs)	l'Elohim, "God(s)," (n mp)

	לאברהם:	בנים	להקים	אבנים	זה	מן
	l'avraham, "to/ for/ belonging to Abraham," (prep, name)	banim, "sons, children," (n mp)	le'hakim, "to build, found, establish," (v. Hif'il, inf constr)	(the) stones," (prep, n fp)	ze, "this, that" (pron)	min, "from, of," (prep)

Interlinear Chart

Chapter 3:10



זה הקורדום ששם על עיקר האילן כל האילן שאין עושה פירות טוב תקצית וליתן באש:

Hebrew Transcription

Translation: This is the **scraping tool** that is on the root of the tree: every tree that does not produce good fruit will be cut down and **given over** in the fire.

The Scriptures: “And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.

Aramaic:

מא דה ט נא סמך על חמיה דאילנא כל אילנא סמכא דפאזא לנא לה חבא חלפמם סמל כמזיא

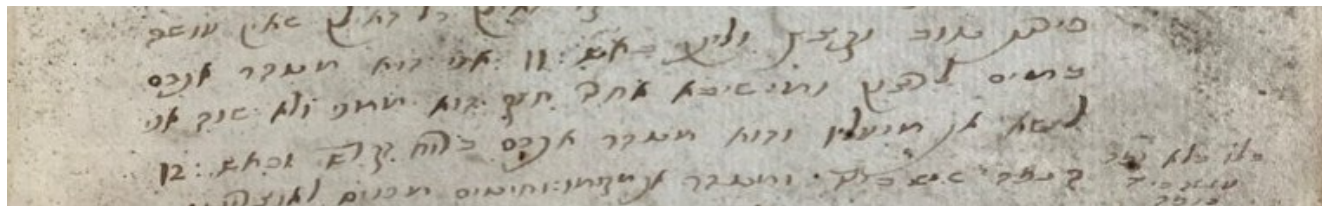
But, behold, the narga {the axe} is placed on the root of the trees. All the trees therefore that doesn't bear good fruit, will be cut down and thrown in the nura {the fire}!

	זה	הקורדום ¹⁸	ששם	על	עיקר	האילן	כל
	ze, “this,” (ms pron)	ha'kordum, “the scraping tool, comb,” (n ms) Mishnaic	she'sham, “that/ which/ who/ whom there,” (adv)	al, “upon, in, on, over, by, for, both, beyond,” (prep)	ikar, “root, offshoot,” (n ms)	ha'ilan, “the tree,” (n ms)	kol, “all, every, whole,” (n ms)
	האילן	שאין	עושה	פירות	טוב	תקצית	וליתן
	ha'ilan, “the tree,” (n ms)	she'ein, “that/ which/ who/ whom isn't, is not,” (rel part, part)	o'sah: “I/ you (ms)/ he/it do(s), make(s),” (v. Pa'al/Qal, act part, ms)	perot, “fruits,” (n mp) Aramaism	tova, “good, pleasant,” (adj ms)	root: קצץ katzit, “you (ms) will be cut down;” (v. Pa'al/Qal, yiqtol, fut, 2ms) spelling error	v'liten, “and/ but/ so/ or give, allow;” (v. Pa'al/Qal, inf abs) Aramaism Mishnaic
	באש:						
	b'esh, “in/ with/ by (the) fire, flame,” (prep, n fs)						

Interlinear Chart

¹⁸ Mishnaic word found in *Mishnah*: Beitzah 2.

Chapter 3:11



אני הוא מטהר אתכם במים לרצון ומי שיבא אחרי חזק הוא ממני ולא שוה אני לישא את מנעליו והוא מטהר אתכם ברוח הקדש ובאש:

Hebrew Transcription

Translation: I am he, cleansing you by water to my desire.¹⁹ But he that comes after me, He is stronger than me, and I am not equal to bear his sandals. And He purifies you by the Ruach HaKodesh (Holy Spirit) and by fire.

The Scriptures: I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire.

Aramaic:

אנא חבבא אנא לחמא כבבא לאמבטולא מה דהו דכחז, אנא עפע מה כמ דלא שמה אנא חפסמא, לחבבא מה חבבא לחמא כחמא דמסדא חבבא

I am Immersing {Baptizing} you in maya {water} for repentance, but, that One who comes after me, He is stronger than me. That One's sandals I'm not worthy to carry! He will Immerse {Baptize} you in The Rukha d'Qudsha {The Spirit of Holiness}, and in The Nura {The Fire}.

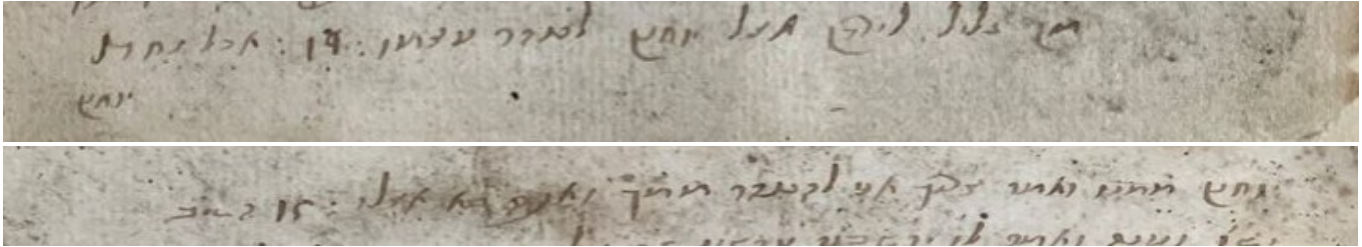
אני	הוא	מטהר	אתכם	במים	לרצון	ומי
ani, "I," (1cs pron)	hu, "he/it," (3ms, pron)	metaher, "I/ you (ms)/ he/it cleanses," (v. Pi'el, act part, ms)	etchem, DO marker "you (mp)," (2mp pronom)	b'mayim, "in/ with/ by (the) water(s)," (prep, n mp)	l'ratzon, "to/ for/ belonging to (the) desire, intent, will," (prep, n ms)	u'mi, "and/ but/ so/ or who," (inter part)
שיבא	אחרי	חזק	הוא	ממני	ולא	שוה
she'yavo, "that/ which/ who/ whom he/it shall come," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	acharei, "after me," (prep)	chazek, "I/ you (ms)/ he/it is strong," (v. Pa'al/Qal, act part, ms)	hu, "he/it," (3ms, pron)	mimni, "from/ of/ by me," (prep)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	shava, "I/ you (ms)/ he/it is equal," (v. Pa'al/Qal, act part, ms)

¹⁹ Or intent.

אתכם	מטהר	והוא	מנעליו	את	לישא	אני
etchem, DO marker "you (mp)," (2mp pronom)	metaher, "I/ you (ms)/ he/it cleanses," (v. Pi'el, act part, ms)	v'hu, "and/ but/ so/ or he/it," (3ms, pron)	m'na'alay, "from/ by/ his/it shoes, sandals," (prep, n mp, 3ms pronom)	et, DO marker	laset, "to carry, bear," (v. Pa'al/Qal, inf constr)	ani, "I," (1cs pron)
				ובאש:	הקדש	ברוח
				ve'b'esh, "and/ but/ so/ or in/ with/ by (the) fire," (n fs)	ha'kodesh, "the holy," (n ms)	b'ruach, "in/ with/ by (the) Spirit," (prep, n fs)

Interlinear Chart

Chapter 3:14



אבל נחדל יוחנן ממנו ואמר צריך אני להטהר ממך ואתה בא אלי:

Hebrew Transcription

Translation: But Yochanan (John) **ceased** and said, “I need **to be purified** by you, and you come to me?”

The Scriptures: But Yohanan was hindering Him, saying, “I need to be immersed by You, and You come to me?”

Aramaic:

סם דה נטעק בלא סמא למ סאכז אה סנפ אה דבגט אהבגז סאטל לואן אהטל

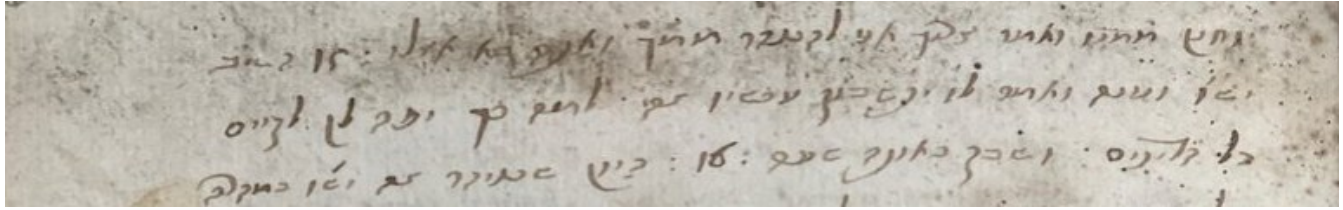
But he, Yukhanan {John}, was forbidding Him, and said, “I am in need of Immersion {Baptism} from You, and You come to me?”

	אני	צריך	ואמר	ממנו	יוחנן	נחדל ²¹	אבל
	ani, “I,” (1cs pron)	tzorech, “need should, must,” (adj ms) Mishnaic	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mimenu, “of/ from us,” (prep, 1cp pronom)	yochanan, (name)	nechdal, “we will cease,” (v. Pa’al/Qal, yiqtol, 1cp)	aval, “indeed, truly, verily, surely, but,” (adv)
			אלי:	בא	ואתה	ממך	להטהר
			elay, “to/ for/ belonging to me,” (prep, 1cs)	ba, “I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	ve’atah, “and/ but/ so/ or you,” (2ms pronom)	mimcha, “from/ of you (ms),” (prep, 2ms)	lehitaher, “to be cleansed,” (v. Nif’al, inf constr)

Interlinear Chart

²¹ Perhaps a slang word, or form of Aramaism meaning, “He ceased.”

Chapter 3:15



והשיב ישו וענה ואמר לו יתשבוק עכשיו זה למה כך יפה לן לקיים כל הדינים ושבק באותה שעה:

Hebrew Transcription

Translation: And Yeshua responded and answered and said to him, “Permit this now, for **the purpose of this is well for us to establish all judgments,**” and he permitted him **in his sign of that hour.**

The Scriptures: But יהושע answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him.

Aramaic:

ܡܫܗ ܕܝܫܘ ܥܫܘ ܘܥܢܘ ܘܥܡܪ ܠܘ ܝܬܫܒܘܩ ܥܟܫܝܘ ܙܗ ܠܡܗ ܕܝܫܘ ܕܠܢ ܠܩܝܝܡ ܕܟܠ ܕܝܢܝܢܝܢ ܘܫܒܩ ܒܘܬܗܐ ܫܥܗܐ

Then He, Eshu {Yeshua}, answered and said unto him, “Allow it now, for thus it is proper for us that we should fulfill all kenutha {righteousness}.” And then he allowed it.

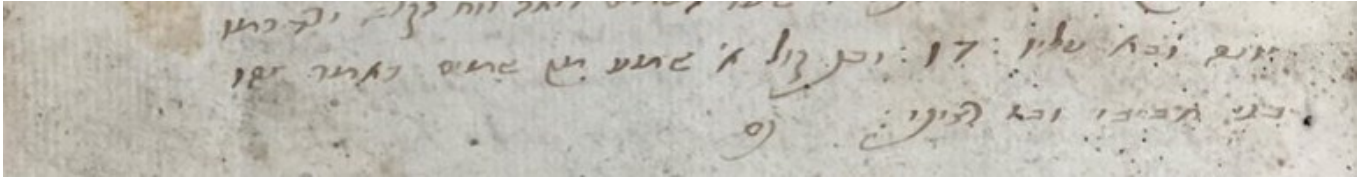
והשיב	ישו	וענה	ואמר	לו	יתשבוק	עכשיו
v'heshiv, “and/ but/ so/ or he/it returned, responded,” (v. Hif'il, qatal, past, 3ms)	Yeshua, (name)	v'ana, “and/ but/ so/ or he/it answered,” (v. Pa'al/Qal, qatal, past, 3ms)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yit'shavek, “he/it will release, abandon, permit,” (v. Hit'pa'el, yiqtol, fut, 3ms)	achshav, “now,” (adv)
זה	למה	כך	יפה	לן	לקיים	כל
ze, “this,” (ms pron)	lama, “why? what purpose, for whatsoever,” (adv)	kach, “so, in this way,” (adv)	yafe, “wonderful, well,” (adj ms)	Ina, “to/ for/ belonging to us,” (Ar. prep, 1cp) Aramaism	lekayem, “to fulfil, make true, maintain, establish,” (v. Pi'el, inf constr)	kol, “all of, all, every,” (n ms)
הדינים	ושבק	באותה	שעה:			
ha'dayanim, “the judges,” (n mp)	v'shavak, “and/ but/ so/ or he/it left, permitted,” (v. Pa'al/Qal, qatal, past, 3ms)	b'ota, “in/ with/ by his/its indication, sign,” (prep, n ms) suffix Ar: ה Aramaism	shea, “hour,” (n fs)			

Interlinear Chart

	עליו:	ובא	יונה	כמו	ירד	הקדש
	alav, "on, upon, by, concerning him/it," (prep, 3ms pronom)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, ms)	yona, "dove," (n fs)	kmo, "like, as, similar to," (prep)	yarad, "he/it descended, came down," (v. Pa'al/Qal, qatal, past, 3ms)	ha'kodesh, "the holy," (n ms)

Interlinear Chart

Chapter 3:17



ובת קול א' שמע מן שמים דאמר זהו בני חביבי ובו רציתי:

Hebrew Transcription

Translation: Then he heard one voice of God (bat kol) from the heavens that said, “This is my beloved Son, and in Him, I desired.”

The Scriptures: and see, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I delight.”

Aramaic:

ܡܡܢܐ ܡܠܗ ܚܘܢ ܫܡܝܐ ܕܐܡܪ ܕܗܘ ܒܢܝ ܚܒܝܒܝ ܘܒܘ ܪܥܝܬܝ

And behold! A voice from the Shmaya {the Heavens}, which was saying, “This is My Beloved Son in whom I have been pleased.”

ובת קול	א'	שמע	מן	שמים	דאמר
v'bat kol, idiom: “and/ but/ for /or (the) voice of God, divine voice,” (n fs) kol, “voice, sound,” (n ms) Mishnaic	alef, “one,” (ord num)	shama, “he/it heard,” (v. Pa'al/Qal, qatal, past 3ms)	min, “from/ of,” (prep)	shamiyim, “the heavens,” (n mp)	d'amar, “of/ who/ which/ he/it said,” (v. Pa'al/Qal, qatal, past, 3ms) Prefix Ar. ܕ Aramaism
זהו	בני	חביבי	ובו	רציתי:	
ze'hu, “this he/it, that,” (ms pron, 3ms pronom)	ha'benei, “my son,” (n ms, 1cs pronom)	chavivei-, “pleasant, agreeable, likeable, darling,” (adj mp constr)	u'bo, “and/ but/ so/ or in/ with/ by him/it,” (prep, 3ms pronom)	ratziti, “I wanted, desired,” (v. Pa'al/Qal, qatal, past, 1cs)	

Interlinear Chart