

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Fourteen

# 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 Fourteen*

Cambridge MS Oo.1.32 English Translation

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Published July 31, 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](http://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.<sup>1</sup>

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<sup>1</sup> 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 styles<sup>2</sup> 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.”<sup>3</sup>

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,<sup>5</sup> 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.

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<sup>2</sup> 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

<sup>3</sup> 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. <sup>5</sup> 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 (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 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

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 14

מאת אנטוניו ייב: 117

M. 117

כל מה שיאמר יקרה אונק 97: עוד דמיון מאכנת אחים אפר  
 אנוסאר אחים וכל מה שנוסאר בננו רעים כונסן: 98 וכן  
 אנוסאר אונק לובסא מלוקד רעים: ויכב עליו לביד וקטוב זאלוק  
 בביליו וקטוב יקח לחוץ: 99: כקיריב בסוף קטוב יעלו ונחלמס  
 ויפ (שן) רעים מן בין רזיקוס: 100: ויאלך אונק בננו בלש נס  
 יקיר כונים ומקילי איעס: 101: אמר לקס יאנו זיבנען בלשג ומאק  
 קין מנהגו: 102: אמר לקס באבול זכ כל קטובס ומלמס למלכע  
 אעיס דומק לאש בעל קבנת סדועיא מן ארבוו חדש ניש: 103  
 וקוה בין אקלס יאנו ומלס אלם איעס מןקונו ומס: 104: ויבא  
 למלכע ומלמד קוה לקס בקדלמס מן אמתקוס ומלמס חקילי לם  
 חכמי קזע וכלאון: 105: אמר לקס זכ כל קטובס למ איתו ומקילי  
 מלמס ומחין יעקוב יומף ואמען יקוב 106: ונס אמנון כלם  
 למ זע עומן ומלך בלש לו כל זע: 107: ומתקוס קונו זע  
 יאנו אמר לקס למ זע נכיל בלש קביל אלם במיה ובכונ: 108  
 זקת יאנו ולא עספ סס <sup>עליון קביל</sup> באבול אלם קאמינובו:  
 סוף גיד:

ללו כבוד קול  
במוץ

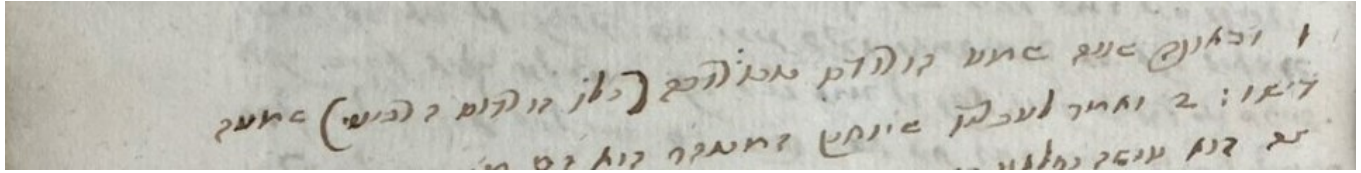
1 וכלאון אעס אעס קוולדט מכללם (כלאון קוולדט ד רביע) אעס  
 דישו: 2 ומר לעבלו שונט דממק קוה זס מן דמנים באבול  
 זע קוה עינא נלמנו קע: 3 קוה זע קוולדט אעס לונטש ומסר  
 נקלך בבין ומסוהם באבול קוולדט אעס לילולוס אחיו: 4  
 ומר יומא לז קה יומט דלם אעס לוסין אונק לונק אעס: ורעס אקול  
 נמסס מר ומחוי עס לו זע ימט זס לנכיל קוסכיס אונק 5 בין  
 שקיב במען עיס קולך קוולדט קולך בין קוולדט בפטו ולקד-  
 קוולדט 6: ד באבול זע באכונעק אעס לו ליש לם כל זע  
 שאל: 7: וקוה באבול ומלכע שקיב לקוטב זמק על עסין  
 זעק אמן קאא סן יומט וממק: 8: נאנה לם דמלך ובאבול-  
 אכונע

אבנעם אעם בארץ זבוב איש לב. 10 ואלה וקרב לקחת בבית  
 האמנים: 11 וקצית אשף בצעם ויש לנשף וקבוץ למועב: 12 ובאו  
 לאמניהו ולקחו גבלו וקצק ובאו וקובץ לנאו: 13 ואלו כיש אשמע  
 סינע מן מקומו כספיע למקום חרוב לבק וביש קזילע דלכונחתי  
 ביבסק מן האתר: 14 ויגזי יאו עם קזילע ויהם עלוקס ורפא באישיק:  
 חו: כיש אקיד עם קבו גזלו לאמניהו ואמק לו מקום עורבג זג וזמל  
 אכילע עבר נאלה לקזילע אילכו לעיר וקצק לגס אכילע: 15 גור אחר  
 לגס אג צלכוס לולך קנינו לגס אכילע: 17 דס אמק לא יא לנו בא  
 כי גס ד פן זכ דגים: 18 אמר לגס קביאו פק לו: 19 וציוק -  
 לקזילע ליב אקד ולקח ד פן זכ דגים וקעת לרעוקס ורמק באמים  
 וביק. וחילק לקמניהו קלאמניהו קבו לקזילע: 20 וגילו כלס ואכשו  
 נגמלו מן אינו פנינו זכ סלום מלמס: 21 זג אגיס אכילו קין  
 ד חלכיס חוצ מן גיס ואלום: 22 ובתקרב זוג לקמניהו אעולג -  
 לספיע לולך לפנוע לעבר דקד וקוא אלת לקזילע: 23 וכיון אלת לקזילע  
 עלק לכו בעצמו לקזילע: 24 ודי לבק נוספיע קין לחק יש קזילע נגיש  
 דים סנער רפפ מן גלום ורמח קין נגדום: 25 ובאמק רבוועת בולע  
 בא אגלם יאו בתקלך על קים: 26 ומק לאמניהו א' אקולך על קים  
 ונעמו ואתק בלמע קוז ומ קפחד זעקן: 27 ויאו אמר לגס קעשו  
 לבס אפי אע למ נחמק: 28 ויעם פלרו נאמר מורה גס אפי קוז צנד  
 חוני איבא אקל על דמים: 29 ויאו אמר לו נכא יורה לידו מן ספיע  
 ובלק עלים נכא אגל יאו: 30 ויש אבא נח זאג פחד וקמחל לסנבש  
 נבלם קל נצעף אדתי נלתי: 31 ובגנפ אעב פאט יקד ואתו חפני  
 זעק קעני אעב קין בספיון: 32 וכיון אעלו לספיע פפס דלוח: 33  
 ויאו דס אפ בספיע וזאנתי לו. ואתק באמק אלקום גן: 34 ויקד  
 ובאו אלק א צינוסר: 35 כיש אדעו אגיס אל מקום ואלו בעיר  
 בסביבותו וקצבו לו בא עם איש אדעו עוסא: 36 וקאו חמט  
 איקבבו יק לבנבוס א אגיס קל אינוכעיס זיו חרפאס:

פ"ג ס"ד

א גז קבו זעל יאו פנימס וספיהם מן ירש לים ואתק: 2 לעב  
 לחוק

# Chapter 14:1



ובאותה שעה שמע הורודס טטררכה (כלו' הורדוס הרביעי) שמעה דישו:  
 Hebrew Transcription


**Translation:** In that very hour, Horodes (Herodes) the tetrarch<sup>4</sup> (including<sup>5</sup> Horodos (Herodes) the fourth) heard of Yeshua.

**The Scriptures:** At that time Herodes the district ruler heard the report about יהושע,

**Aramaic:**

כמה דג' וכו' שרבו מוהדס ללודס שרבו דג'סב

Now, during that time, Herudes the Tetrarka {the Tetrarch} heard the fame of Eshu {Yeshua}.

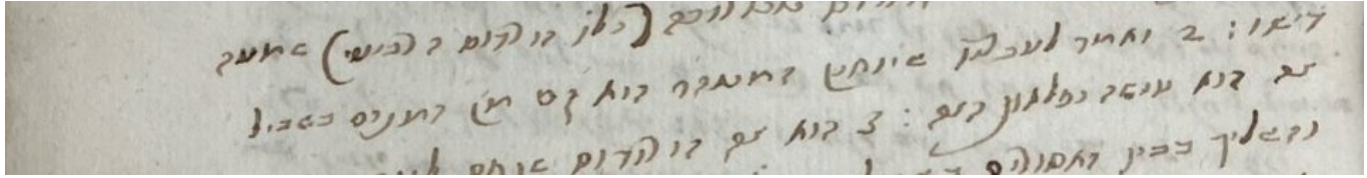
| הורדוס          | כלו'                                     | טטררכה   | הורודס          | שמע   | שעה   | ובאותה   |
|-----------------|--|--|-----------------|---|---|--|
| Horodes, (name) | kol'u, 'all of them,' (n ms, 3mp pronom) | tetrarch, "the tetrarch," (system of governance)" (Ar. title)<br><br>Aramaism | Horodes, (name) | Shama, "he/it heard," (v. Pa'al/Qal, qatal, 3ms)  | sha'a, "in/ with/ by (the) hour, in the time," (n fs)           | ve'b'ota, "and/ but/ so/ or/ by" DO marker "her/it, the same, the very one," (prep, DO marker, 3fs pronom) |
|                 |  |  |                 | דישו:   | שמעה  | הרביעי   |
|                 |  |  |                 | d'Yēshu "of/ who/ which/ that Yeshua," (rel part, name)<br><br>Prefix Ar. ܕ<br>Aramaism | shama'a, "he/it/ heard," (v. Pa'al/Qal, qatal, 3ms)<br>Aramaism | ha'rev'i'i, "the fourth," (adj ms)   |

Interlinear Chart

<sup>4</sup> The governor or ruler of one of four divisions of a country or province. Rome divided the land into four regions after Herod the Great died. Herod Antipas was the ruler over Galilee and Perea from 20 BCE to 39 CE.

<sup>5</sup> Literally, "all of them."

## Chapter 14:2



ואמר לעבדיו שיוחנן המטהר הוא קם מן המתים בשביל זה הוא עושה נפלאות הוזה:  
Hebrew Transcription

**Translation:** And he said to his servants, “Yochanan (John) the **Purifier** has risen from the dead, because of this, he does these marvelous *things*.”

**The Scriptures:** and said to his servants, “This is Yohanan the Immerser. He has risen from the dead, and that is why these mighty powers are at work in him.”

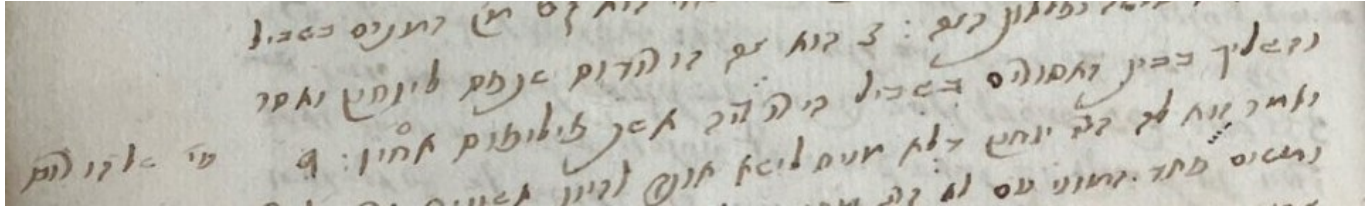
**Aramaic:**

ואמר לעבדיו שיוחנן המטהר הוא קם מן המתים בשביל זה הוא עושה נפלאות הוזה:  
And he said unto his servants, “This is Yuhkhanan Mamdana {John, The Immerser/Baptizer}. He has risen from the beth miythe {the abode/house of the dead}. Because of this, khayle {mighty works/miracles} are performed by him!”

| מין                                      | קם   | הוא   | המטהר   | שיוחנן  | לעבדיו  | ואמר   |
|--|--|---|---|---|---|--|
| min, “from, of,”<br>(prep)               | kam, “he/it rose,”<br>(v. Pa'al/Qal,<br>qatal, past, 3ms)                                    | hu, “he/it,” (3ms,<br>pron)   | ha'metaher, “I/<br>you (ms)/ he/it<br>purifies,” (v.<br>Pa'al/Qal, act part,<br>ms) | she'Yochanan,<br>“that/ which/ who/<br>whom, John,” (rel<br>part, name) | l'avadav, “to/ for/<br>belonging to his/its<br>servants, slaves,”<br>(n mp, 3mp<br>pronom)                                | v'amar, “and/ so/<br>but/ or he/it said,”<br>(v. Pa'al/Qal,<br>qatal, past, 3ms) |
| הוזה:                                    | נפלאות   | עושה  | הוא   | זה  | בשביל   | המתים  |
| ha'ze, “the this,<br>that,”<br>(pron ms) | nifala'ot,<br>“wonderful,<br>marvelous,<br>miraculous,<br>extraordinary,”<br>(adj fp constr) | o'sah: “the I/ you<br>(ms)/ he/it do(s),<br>make(s), work(s),”<br>(v. Pa'al/Qal, act<br>part, ms) | hu, “he/it,” (3ms,<br>pron)   | ze, “this,” (pron,<br>ms)   | bishvil, “for, for<br>the sake of, for this<br>reason,” (prep)<br><span style="background-color: yellow;">Mishnaic</span> | ha'motim, “the<br>dead(s),” (n mp)   |

Interlinear Chart

## Chapter 14:3



הוא זה הורודוס שתפס ליוחנן ואסר והשליך בבית האסורים בשביל הירודיה אשת פיליפוס אחיו:  
Hebrew Transcription

**Translation:** This Horodes (Herodes) **seized** Yochanan, and bound him, and **threw** *him* into **the house of prisoners**, because of **Herodiah** (Herodias), the wife of Philippos (Philip), his brother.

**The Scriptures:** For Herodes had arrested Yohanan, bound him and put him in prison because of Herodias, his brother Philip's wife,

### Aramaic:

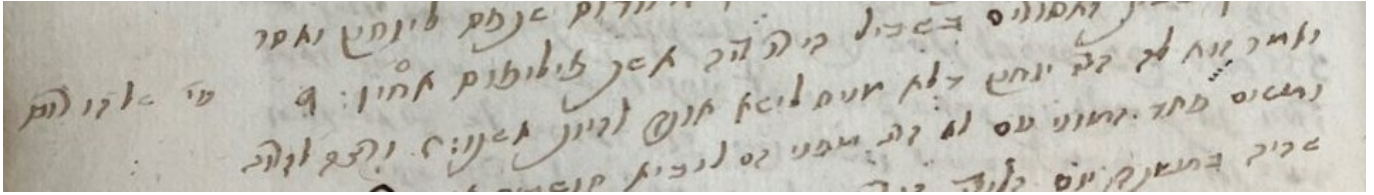
מה דה מוהדוס אנה מהא למטף האשום האוהמא כהא אשחא כהלא מוהדיה אהלו פלפס אשמו,

Now, that one, Herudes, had taken Yukhanan {John} and bound him, and cast him into a house of prisoners because of Herudiya the wife of Philipus {Philip}, his brother.

|   |   |  |  |  |   |   |
|---|---|--|--|--|---|---|
| הוא   | זה  | הורודוס  | שתפס   | ליוחנן   | ואסר  | והשליך  |
| hu, "he/it," (3ms, pron)                        | ze, "this, that," (pron ms)   | Horodos, "Herodes," (name)   | she'tafas, "that/ which/ who/ whom he/it caught," (v. Pa'al/Qal, qatal, past, 3ms) | l'yochanan, lamed DO marker, "John," (lamed DO marker, name) <b>2nd Temple</b> | v'asar, "and/ but/ so/ or he/it tied up, prohibited, ban, imprison," (v. Pa'al/Qal, qatal, past, 3ms) | v'hishlich, "and/ but/ so/ or he/it threw," (v. Hif'il, qatal, past, 3ms) |
| בבית  | האסורים   | בשביל  | הירודיה  | אשת  | פיליפוס   | אחיו:   |
| b'bayit, "in/ with/ by the house," (prep, n ms) | ha'a'sur'im "the we/ you (mp)/ they, those bound, imprisoned," (n mp) | bishvil, "for, for the sake of, for this reason," (prep) <b>Mishnaic</b> | Herodiah, (name)   | eshet, "woman, wife, spouse, bride of," (n ms constr)                          | Philippos, "Philip," (name)   | achiv, "his/its brother," (n ms, 3ms pronom)                              |

Interlinear Chart

## Chapter 14:4



ואמר הוא לה הרי יוחנן דלא מניח לישא אותה להיות אשתו:

Hebrew Transcription

**Translation:** Then he - indeed, Yochanan (John) said to him that he is not allowed<sup>6</sup> to take her to be his wife.

**The Scriptures:** for Yoḥanan had said to him, “It is not right for you to have her.”

**Aramaic:**

אכז סמא למ יז נטע דלא עלף דהסמא לף אטלהא

For, Yuchanan {John} was saying unto him that “It isn't lawful that she could be a wife for you.”

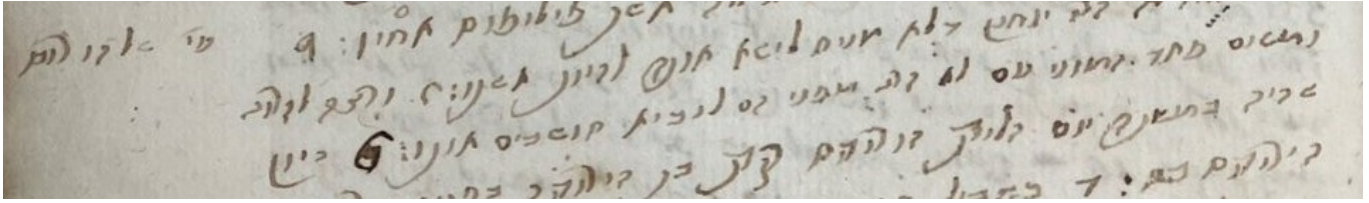
|   |   |                          |   |  |                                       |   |
|---|---|--------------------------|---|--|---------------------------------------|---|
| מניח  | דלא   | יוחנן                    | הרי   | לה <sup>7</sup>                                    | הוא                                   | ואמר  |
| meniach, “I/ you (ms)/ he/it leaves, assume,” (v. Hif'il, act part, ms) | de'lo, “that/ who/ which not,” (Ar. rel part, neg part) <b>Aramaism</b> | Yochanan, “John,” (name) | harei, “here is, indeed,” (interject)                           | “to/ for/ belonging to him/it.” (prep, 3ms pronom) | hu, “he/it,” (3ms, pron)              | v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms) |
|   |   |                          | אשתו:   | להיות  | אותה                                  | לישא  |
|   |   |                          | ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom) | lihyot, “to be,” (v. Pa'al/Qal, inf constr)        | otah, “her/it,” (DO marker, 3fs pron) | li'sa, “to lift, carry, take,” (v. Pa'al/Qal, inf constr)               |

Interlinear Chart

<sup>6</sup> Refer to Leviticus 20:21. It was not lawful according to Torah for Herod to take his brother's wife while his brother Philip was still living.

<sup>7</sup> This is an aramaic influence of the 3ms pronom, “he.”

## Chapter 14:5



ורצה להרוג ומשום פחד המוני עם לא הרג מפני הם לנביא חושבים אותו:  
Hebrew Transcription

**Translation:** And he wanted to kill *him*, **but because** he feared the crowds of people, **he didn't kill him from among them**, for they were thinking him to be a prophet.

**The Scriptures:** And wishing to kill him, he feared the crowd, because they held him as a prophet.

### Aramaic:

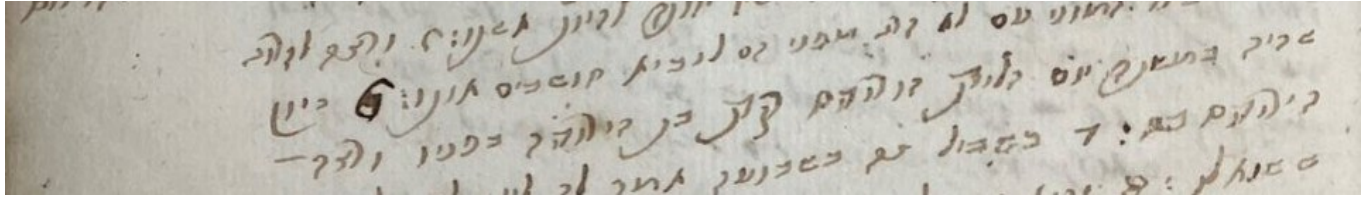
וּמַשׁוּם פַּחַד הַמּוֹנֵי אֵם לֹא הִרְגָהּ מִפְּנֵי הֵם לְנָבִיא חוֹשְׁבִים אוֹתוֹ:

And he was desiring to kill him, but was afraid of the Ama {the People}, who had accepted him as a Prophet.

| לא                    | עם                                     | המוני   | פחד  | ומשום  | להרוג  | ורצה   |
|-----------------------|--|---|--|--|--|--|
| lo, "no/ not," (part) | am, "people," (n ms)                   | h'hamonei-, "the crowds of;" (n mp constr)                          | pachad, "he/it feared," (v. Pa'al/Qal, qatal, past, 3ms)                   | u'ma'shum, "and/ but/ so/ or because of, since," (Ar. prep)<br><br><b>ܘܡܫܘܡ</b><br><b>Aramaism</b> | laharog, "to kill," (v. Pa'al/Qal, inf constr)     | v'ratza, "and/ but/ so/ or he/it wanted," (v. Pa'al/Qal, qatal, past, 3ms) |
|                       | אותו:                                  | חושבים  | לנביא  | הם   | מפני   | הרג  |
|                       | oto, "him/it," (DO marker, 3ms pronom) | choshevim, "we/ you (mp)/ they think," (v. Pa'al/Qal, act part, mp) | l'navi, lamed DO marker, "prophet," (DO marker, n ms)<br><b>2nd Temple</b> | hem, "they, them," (pron 3mp)  | mipnei, "of/ from, away from, from before," (prep) | harag, "he/it killed," (v. Pa'al/Qal, qatal, past, 3ms)                    |

Interlinear Chart

## Chapter 14:6



כיון שהיה במשתה יום הלידת הורודוס רקדת בת הירודיה בפניו ורצה הורודוס בה:  
Hebrew Transcription

**Translation:** When it was **the feast** of the birthday of Horodos (Herodes), the daughter of Herodiah (Herodias) danced before him and Horodos (Herodes) **desired her**.

**The Scriptures:** But as Herodes' birthday was being held, the daughter of Herodias danced before them and pleased Herodes,

### Aramaic:

בזמא דה כאל לילת המזוגש ומדא כולמ המזוגא פדק סגכא ספול למ למזוגש

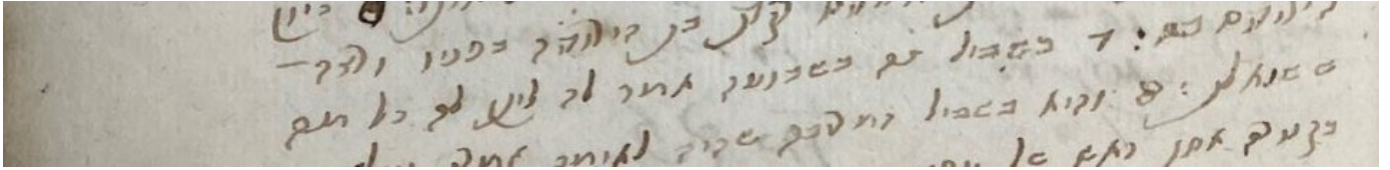
But, when it was the beth yaldeh {the birth day} of Herudes, the daughter of Herudiya danced before the smyke {the guests}, and she pleased Herudes.

| כיון                                       | שהיה  | במשתה   | יום   | הלידת                              | הורודוס   | רקדת <sup>8</sup>                                   |
|--|---|---|---|------------------------------------|---|---|
| kevan, "because, as soon as, when," (conj) | she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms) | b'mishte, "in/ with/ by (the) feast," (prep, n ms)                          | yom, "day," (n ms)  | huledet, "birth of," (n fs constr) | Horodos, "Herodes," (name)                        | rakdat, "she/it danced," (v. Pa'al/Qal, qatal, 3fs) |
| בת   | הירודיה   | בפניו   | ורצה  | הורודוס                            | בה:   |   |
| bat, "daughter, girl," (n fs)              | Horodos, "Herodes," (name)  | befanav, "in/ with/ by/ in his/its face, before him/it," (prep, 3ms pronom) | v'retzeh, "and/ but/ so/ or he/it wanted," (v. Pa'al/Qal, qatal, past, 3ms) | Horodos, "Herodes," (name)         | ba, "in/ with/ on/ by her/it," (prep, 3fs pronom) |   |

Interlinear Chart

<sup>8</sup> This word appears to be misspelled with the final feminine hey (ה) mistakenly changed to tav (ת). This should be spelled as רקדה (rak'da), "she/it danced."

# Chapter 14:7



בשביל זה בשבועה אמר לה ליתן לה כל מה ששואלת:

Hebrew Transcription

**Translation:** **Because of this**, with an oath he **said to her**, **he would give her all<sup>9</sup>** of what she asked.

**The Scriptures:** so he promised with an oath to give her whatever she asked.

### Aramaic:

כלל מה כההההה מה לה להלל לה כל מהה ההההה

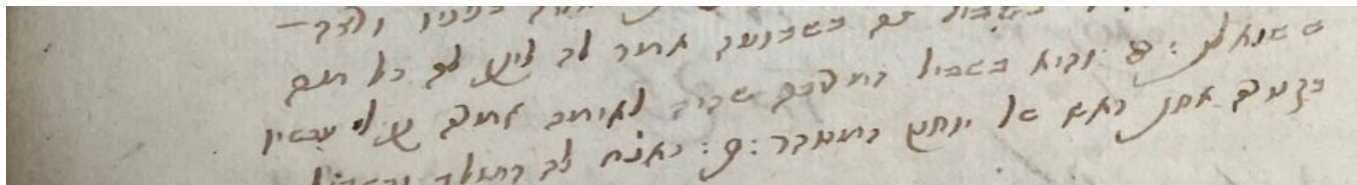
Because of this, with an oath, he swore unto her that he would give unto her every thing that she might ask.

|  |  |  |  |  |                             |   |
|--|--|--|--|--|-----------------------------|---|
| לה   | ליתן   | לה   | אמר  | בשבועה   | זה                          | בשביל   |
| “to/ for/ belonging to her/it.” (prep, 3fs pronom) | liten, “to give, allow,” (v. Pa’al/Qal, inf abs)<br><b>Aramaism</b><br><b>Mishnaic</b> | “to/ for/ belonging to her/it.” (prep, 3fs pronom) | amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms) | b’shvu’a, “in/ with/ by (the) oath, vow, promise,” (prep, n fs)  | ze, “this, that,” (pron ms) | bishvil, “for, for the sake of, for this reason,” (prep)<br><b>Mishnaic</b> |
|  |  |  |  | ששואלת:  | מה                          | כל  |
|  |  |  |  | she’sho’elet, “that/ which/ who/ whom I/ you (fs)/ she/ it ask(s),” (rel part, v. Pa’al/Qal, act part, fs) | mah, “what?” (interog pron) | kol, “all of, all, every,” (n ms)   |

Interlinear Chart

<sup>9</sup> Mark 6:23 says “up to half my kingdom.” And Esther 5:3 has the phrase “up to half the kingdom.” This is an ancient idiom for a generous gift not a literal offer for half the kingdom or all the kingdom. If one were to request too much of a gift would risk offending the king and would run the risk of death penalty.

## Chapter 14:8



והיא בשביל המרובה שהיה לאימה אמרה תן לי עכשיו בקערה אחת ראש של יוחנן המטהר:  
Hebrew Transcription

**Translation:** And she, **because of numerous**<sup>10</sup> **urges** of her mother, said, “Give me **now** on **one** dish, *the* head belonging to Yochanan (John) the **Purifier!**”

**The Scriptures:** And she, being urged on by her mother, said, “Give me here the head of Yoḥanan the Immerser on a dish.”

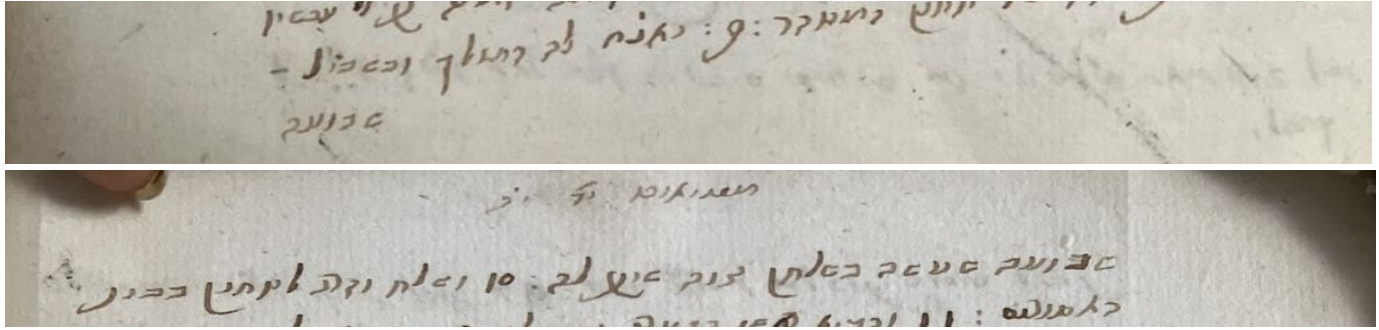
**Aramaic:** מן דה תהילת המלכא מהמלך למרבה אמרה מהמלך לן מוכח כפסוק דעמ דהמלך מהמלך  
Then she, on account that her mother had instructed her, said, “Give unto me, here in a phiyinka {a dish}, the head of Yukhanan Mamdana {John, The Immerser/Baptizer}.”

|  |   |  |   |  |   |  |   |
|--|---|--|---|--|---|--|---|
|  |   |  |   |  |   |  |   |
| והיא   | בשביל   | המרובה   | שהיה  | לאימה  | אמרה  | תן   |   |
| v'hi, “and/ but/ so/ or she/it,” (3fs pron)      | bishvil, “for, for the sake of, for this reason,” (prep)<br><span style="background-color: yellow;">Mishnaic</span> | ha'meruba, “the numerous, multiple,” (adj ms)          | she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms) | l'eima, “to/ for/ belonging to (the) her/its mother,” (prep, n fs) | amra, “she/it said,” (v. Pa'al/Qal, qatal, past, 3fs) | ten, (to a man) “give!” (v. Pa'al/Qal, imp, 2ms) |   |
| לי   | עכשיו   | בקערה  | אחת   | ראש  | של  | יוחנן  |   |
| li, “to/ for/ belonging to me,” (prep, 1cs pron) | achshav, “now, presently,” (adv)  | b'ke'ra, “in/ with/ by (the) dish, bowl,” (prep, n fs) | acat, “one,” (card num fs)  | rosh, “head,” (n ms)   | shel, “to, for, of, belonging to,” (prep)             | Yochanan, “John,” (name)                         |   |
|  |   |  |   |  |   |  | המטהר:  |
|  |   |  |   |  |   |  | ha'metaher, “the I/ you (ms)/ he/it purifies,” (v. Pa'al/Qal, act part, ms) |

Interlinear Chart

<sup>10</sup> It appears she had a lavish lifestyle filled with fleshly urges.

## Chapter 14:9



נאנח לה המולך ובשביל שבועה שעשה בשלחן צוה שיתן לה:

Hebrew Transcription

**Translation:** The king *sighed because of her* — because of the oath *he made at the table*, he commanded that it be given to her.

**The Scriptures:** And the sovereign was sad, but because of the oaths and the guests he commanded it to be given,

### Aramaic:

וכינח לה מלכא כחלל דה כחמאחא השבועה פמו דטלמח למ

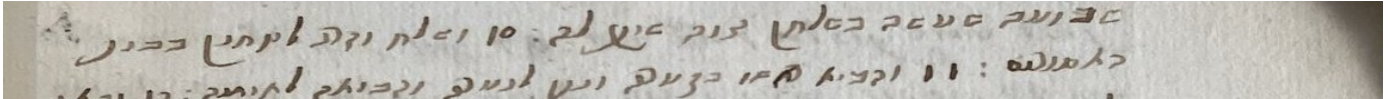
And the Malka {the King} was sorrowful, but, because of the mumatha {the oath}, and the smiyke {the guests}, he commanded that it should be given unto her.

| נאנח  | לה  | המולך <sup>11</sup>  | ובשביל  | שבועה                                 | שעשה  | בשלחן  |
|---|---|--|---|---------------------------------------|---|--|
| ne'enach, "I/ you (ms)/ he/it sigh(s)," (v. NiF'al, act part, ms) | "to/ for/ belonging to her/it." (prep, 3fs pronom)                              | ha'molech, "I/ you (ms)/ he/it reign(s)," (v. Pa'al/Qal, act part, ms) | v'bishvil, "and/ but/ so/ or for, for the sake of, for this reason," (prep) <span style="background-color: yellow;">Mishnaic</span> | 'shvu'a, "oath, vow, promise," (n fs) | she'asa, "that/ which/ who/ whom he/it did," (rel part, v. Pa'al/Qal, qatal, past, 3ms) | be'schulchan, "in/ with/ by (the) table," (prep, n ms) |
| צוה   | שיתן  | לה:  |   |                                       |   |  |
| tziva, "he/it ordered," (v. Pa'al/Qal, qatal, past, 3ms)          | she'yiten, "that/ which/ who/ whom he/it will give," (v. Pa'al/Qal, yiqtol, ms) | "to/ for/ belonging to her/it." (prep, 3fs pronom)                     |   |                                       |   |  |

Interlinear Chart

<sup>11</sup> This word was spelled as an active participle. An active participle can translate to an English active form, a noun, or an adjective.

# Chapter 14:10



ושלח והרג ליוחנן בבית האסורים:

Hebrew Transcription

**Translation:** Then he sent *for* and **murdered**<sup>12</sup> Yochanan (John) in **the house of prisoners**.

**The Scriptures:** and sent and beheaded Yoḥanan in prison.

**Aramaic:**

ܘܫܠܚ ܘܗܪܓ ܘܚܢܢ ܒܒܝܬ ܗܘܨܘܪܝܡ

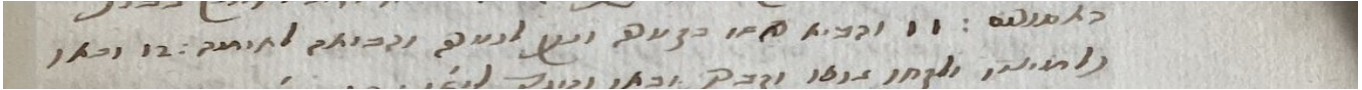
And he sent, cutting off the head of Yukhanan {John} in the prisoner's house.

|  |  | האסורים:  | בבית  | ליוחנן  | והרג  | ושלח   |
|--|--|---|---|---|---|--|
|  |  | ha'a'sur'him<br>"the they/those<br>bound, imprisoned,<br>prisoners," (n mp) | b'bayit, "in/ with/<br>by the house,"<br>(prep, n ms) | l'yochanan, "to/<br>for/ belonging to<br>John," (prep,<br>name) | v'harag, "and/ but/<br>so/ or he/it killed,"<br>(v. Pa'al/Qal,<br>qatal, past, 3ms) | v' schalach, "and/<br>but/ so/ or he/it<br>sent," (v.<br>Pa'al/Qal, qatal,<br>past, 3ms) |

Interlinear Chart

<sup>12</sup> John was killed without a cause of guilt. Literal translation is, "he was killed."

# Chapter 14:11



והביא ראשו בקערה ונתן לנערה והביאה לאימה:

Hebrew Transcription

**Translation:** And he brought his head on a dish and gave *it* to the girl, and she brought *it* to her mother.

**The Scriptures:** And his head was brought on a dish and given to the girl, and she brought it to her mother.

**Aramaic:**

אראתא, וזמא כפשא אראתא ללילתא אראתא לאמת  
 And his head was brought in a phiynka {a dish} and given unto the talitha {the young girl}, and she brought it unto her mother.

| והביא   | ראשו                                      | בקערה   | ונתן   | לנערה  | והביאה  | לאימה:   |
|---|---|---|--|--|---|--|
| v'hevi, "and/ but/ so/ or he/it brought," (v. Hif'il, qatal, past, 3ms) | rosho, "his/its head," (n ms, 3ms pronom) | b'ke'ara, "in/ with/ by (the) bowl, dish," (prep, n fs) | v'natan, "and/ but/ so/ or he/it gave," (rel part, v. Pa'al/Qal, qatal, past, 3ms) | I'na'ara, "to/ for/ belonging to (the) girl," (prep, n fs) | v'hevi'a, "and/ but/ so/ she/it brought," (v. Hif'il, qatal, past, 3fs) | I'eima, "to/ for/ belonging to (the) her/its mother," (prep, n fs) |

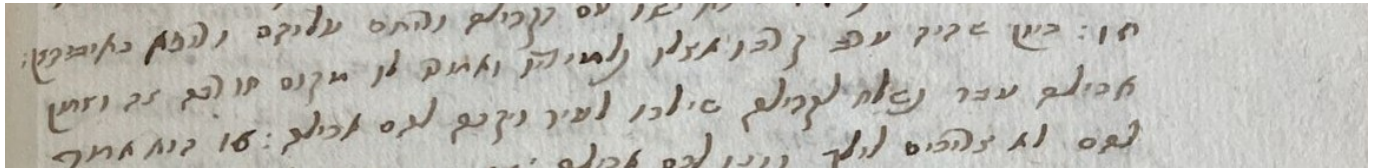
Interlinear Chart







## Chapter 14:15



כיון שהיה ערב קרבו אצלו תלמידיו ואמרו לו מקום חורבה זה וזמן אכולה עבר תשלה לקהילה שילכו לעיר ויקנה להם אכולה:

Hebrew Transcription

**Translation:** When it was evening, his talmidim (students) drew near him and they said to him, “This is a **dry place** and the **time of eating has passed**. You could send the community so they can go to the **city** and buy themselves food.”

**The Scriptures:** And when evening came, His taught ones came to Him, saying, “This is a deserted place, and the hour is already late. Dismiss the crowds, so that they might go into the villages and buy food for themselves.”

### Aramaic:

בן סמא דג' זכא פוכה למהל ולבגהמ, סאכום למ אדורא סודא סה סבדא סב' למ עז, כשא דאשא דארול  
לסודא סוכטא למס סבדולא

Now, when it became ramsha {evening}, His Disciples came to Him and said unto Him, “The region is a khurba {a desert/wasteland} and the time has passed, dismiss the crowds of people so that they may go unto the kurya {the towns} and may buy saybartha {food} for themselves.”

|  |   |                                    |   |   |   |  |
|--|---|------------------------------------|---|---|---|--|
| כיון   | שהיה  | ערב                                | קרבו  | אצלו  | תלמידיו   | ואמרו  |
| kevan, “because, as soon as, when,” (conj)             | she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms) | erev, “evening,” (n ms)            | karvu, “they approached, drew near,” (v. Pa'al/Qal, qatal, past, 3mp) | etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)                | talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom) | v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp) |
| לו   | מקום  | חורבה <sup>14</sup>                | זה  | וזמן  | אכולה   | עבר  |
| lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom) | makom, “in/ with/ by (the) place,” (prep, n ms)   | harba, “dry place, desert,” (n ms) | ze, “this, that,” (pron ms)   | v'zman, “and/ but/ so/ or (the) time, season, a set time, appointed time,” (n ms) | achula, “eaten, devoured,” (adj fs)                         | avar, “he/it was passed,” (v. Pa'al/Qal, qatal, pssv past, 3ms)          |

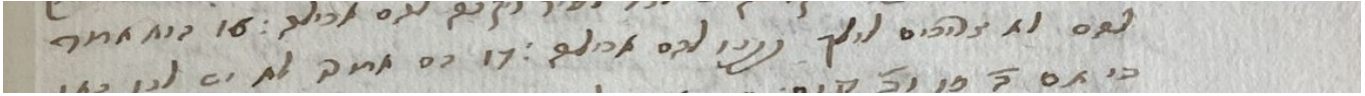
<sup>14</sup> This word is misspelled with the added vav (ו) probably indicating this to be used as an adjective describing a dry, desert place.

| תשלה  | לקהילה  | שילכו   | לעיר  | ויקנה  | להם   | אכולה <sup>15</sup> :                    |
|---|---|---|---|--|---|--|
| teshaleach, “you (ms) will release, send away, dismiss,” (v. Pi’el, yiqtol, fut, 2ms) | l’kehila, “to/ for/ belonging to (the) assembly, community,” (prep, n fs) | she’yelchu, “that/ which/ who/ whom they will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp) | l’ir, ‘to/ for/ belonging (the) city,” (prep, n fs) | v’yikne, “and/ but/ so/ or he/it will buy, purchase,” (v. Pa’al/Qal, yiqtol, fut, 3ms) | lahem, “to /for/ belonging to them,” (prep, 3mp pron) | ochel, “food,” (n ms)<br><b>Aramaism</b> |

Interlinear Chart

<sup>15</sup> This word is misspelled with the vav (ו) in the incorrect position. The literal translation is the noun, “eating.” The added final hey appears to be a form of Aramaism.

# Chapter 14:16



הוא אמר להם לא צריכים לילך תתנו להם אכילה:

Hebrew Transcription

**Translation:** He, he said to them, “They do not need to go.<sup>16</sup> You are to give them food.”

**The Scriptures:** But יהושע said to them, “They do not need to go away, give them to eat yourselves.”

**Aramaic:**

מם דח אבו למם לה חלכח למם לחאול מכח למם אטמ לחאב

Then He said unto them, “It isn’t necessary for them to go. You give them *something* to eat.”

| תתנו   | לילך   | צריכים                           | לא                    | להם  | אמר  | הוא  |
|--|--|----------------------------------|-----------------------|--|--|--|
| titnu, “you (mp) will give,” (v. Pa’al/Qal, yiqtol, 2mp) | leilek, “to go, walk,” (v. Pa’al/Qal, inf) <span style="background-color: yellow;">Mishnaic</span> | tzrichim, “need, must,” (adj mp) | lo, “no/ not,” (part) | l’ahem, “to /for/ belonging to them,” (prep, 3mp pronom) | amar, “he/it said.” (v. Pa’al/Qal, qatal, past, 3ms) | hu, “he/it,” (3ms, pron)                               |
|  |  |                                  |                       |  | אכילה <sup>17</sup> :                                | להם  |
|  |  |                                  |                       |  | ochel, “food, eating,” (n ms)                        | ahem, “to /for/ belonging to them,” (prep, 3mp pronom) |

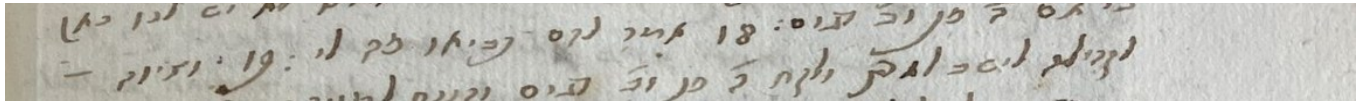
Interlinear Chart

<sup>16</sup> Literally, “to walk.”

<sup>17</sup> See footnote on Matthew 14:15 for more details on misspelled word.



# Chapter 14:18



אמר להם תביאו פה לי:

Hebrew Transcription

**Translation:** He said **to them**, “You bring *them* here to me.”

**The Scriptures:** And He said, “Bring them here to Me.”

**Aramaic:**

אמר לשם עבד אלהם אתם ל למימך

Eshu {Yeshua} said unto them, “Bring them here unto Me.”

|  |  | לי:   | פה                | תביאו  | להם   | אמר  |
|--|--|---|-------------------|--|---|--|
|  |  | li, “to/ for/ belonging to me,” (prep, 1cs) | po, “here,” (adv) | tavi’u, “you (mp) will bring,” (v. Hif’il, yiqtol, fut, 2mp) | lahem, “to /for/ belonging to them,” (prep, 3mp pronom) | amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms) |

Interlinear Chart

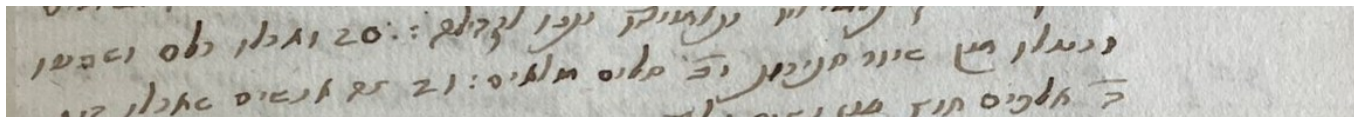


|  |  | לקהילה:   | נתנו   | ותלמידיו  | לתלמידיו  | וחילק   |
|--|--|---|--|---|---|---|
|  |  | l'kehila, "to/ for/ belonging to (the) assembly, community," (prep, n fs) | natnu, "they gave," (v. Pa'al/Qal, qatal, 3mp) | v'talmidav, "and/ but/ so/ or his/its talmidim, students," (n mp, 3ms pronom) | l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp) | v'chilek, "and/ but/ so/ or he/it shared," (v. Pi'el, qatal, past, 3ms) |

Interlinear Chart

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## Chapter 14:20



ואכלו כלם ושבעו ונטלו מן שירור חתיכות ובי סלים מלאים:

Hebrew Transcription

**Translation:** and all of them ate and were satisfied and they (*the talmidim*) **took** from the remaining pieces, twelve full baskets.

**The Scriptures:** and all ate and were satisfied. And they picked up the pieces left over – twelve baskets, filled.

### Aramaic:

ܘܥܠܘܗܘܢ ܕܡܢ ܕܘܨܘܪܐ ܕܚܘܒܐ ܘܥܠܘܗܘܢ ܕܡܢ ܕܘܨܘܪܐ ܕܚܘܒܐ ܘܥܠܘܗܘܢ ܕܡܢ ܕܘܨܘܪܐ ܕܚܘܒܐ

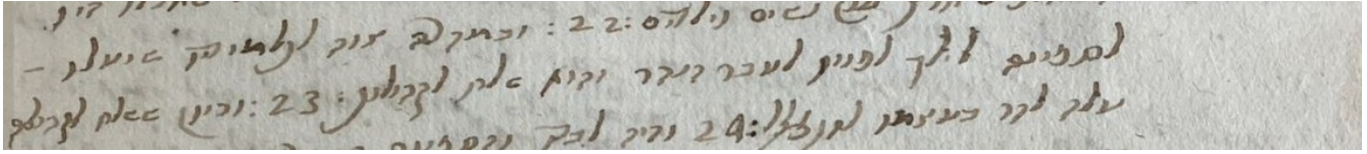
And they all ate, and were satisfied. And they took up the remainder of the fragments, as much as twelve full quphiniyn {baskets}!

| ואכלו  | כלם                                      | ושבעו   | ונטלו   | מן                     | שירור                                | חתיכות                      |
|--|--|---|---|------------------------|--------------------------------------|-----------------------------|
| v'achlu, "and/ but/ so/ or they ate," (v. Pa'al/Qal, qatal, past, 3mp) | kulam, "all of them," (n ms, 3mp pronom) | v'savu, "and/ but/ so/ or they were satiated," (v. Pa'al/Qal, qatal, past, 3mp) | v'nitlu, "and/ but/ so/ or they were taken away," (v. Nif'al, qatal, past, 3mp) | min, "from of," (prep) | shiyur, "residue, remaining," (n ms) | chatichot, "pieces," (n fp) |
| יב'  | סלים                                     | מלאים:  |   |                        |                                      |                             |
| y'b, "twelve," abbr for twelve (card num)                              | salim, "baskets," (n mp)                 | mele'im, "full," (adj mp)   |   |                        |                                      |                             |

Interlinear Chart



## Chapter 14:22



ובמהרה צוה לתלמידיו שיעלו לספינה לילך לפניו לעבר הנהר והוא שלח לקהילות:

Hebrew Transcription

**Translation:** Then quickly he commanded his talmidim (students) to ascend the ship *and* go before him to **cross over the river**, and sent away the communities.

**The Scriptures:** And immediately יהושע made His taught ones enter into the boat and go before Him to the other side, while He dismissed the crowds.

### Aramaic:

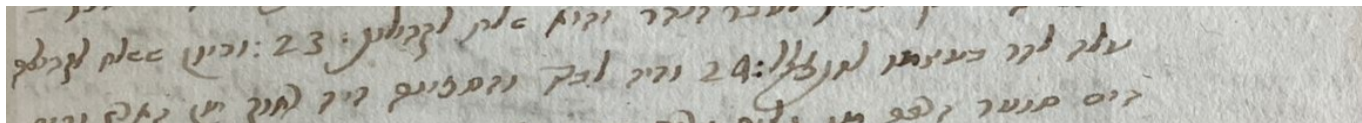
מכנהיא אלהי לאלהיהם, הנשמה לשפטה סאולא מדרסא, לבחא ב: ציא סה לבחא

And immediately He urged His Disciples that they should get into the sphintha {the ship/the boat} and to go before Him unto the farther bank {lit. the crossing}, while He dismissed the kenshe {the crowds}.

| ובמהרה  | צוה  | לתלמידיו  | שיעלו  | לספינה   | לילך   | לפניו   |
|---|--|---|--|--|--|---|
| u'b'mahara, "and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily" (prep, adv)      | tziva, "he/it commanded," (v. Pi'el, qatal, past, 3ms) | l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp) | she'ya'alu, "that/ which/ who/ who they will ascend, raise," (v. Hif'il, yiqtol, fut, 3mp) | l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs)                      | leilek, "to go, walk," (v. Pa'al/Qal, inf) <span style="background-color: yellow;">Mishnaic</span> | lefanav, "before, him/it," (prep, 3ms pronom) |
| לעבר  | הנהר   | והוא  | שלח  | לקהילות:   |  |   |
| la'avor, "to pass, overtake, advance, cross (a street or border)," (v. Pa'al/Qal, inf constr) | ha'nahar, "the river," (n ms)                          | v'hu, "and/ but/ so/ or he/it," (3ms, pron)                                   | shalach, "he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)                                    | l'kehilot, "to/ for/ belonging to (the) assemblies, communities," (prep, n fp) |  |   |

Interlinear Chart

## Chapter 14:23



וכיון ששלח לקהילה עלה להר בעצמו להתפלל:

Hebrew Transcription

**Translation:** But when he sent away the community, he ascended the mountain by himself to pray.<sup>21</sup>

**The Scriptures:** And having dismissed the crowds, He went up to the mountain by Himself to pray. And when evening had come, He was alone there.

### Aramaic:

סבד שיא לבסא שלם ללהיא כלסודסמ, לחי לה סבד נסבא כלסודסמ, מסא ואי

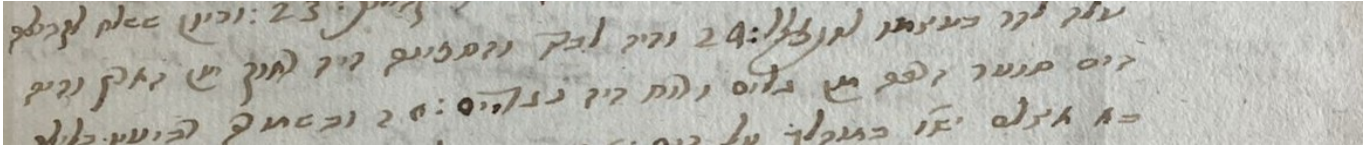
And when He dismissed the kenshe {the crowds}, He went up unto the tura {the mountain} alone, to pray. And when it kheshkath {became dark}, He was there alone.

| להתפלל:  | בעצמו  | להר   | עלה  | לקהילה  | ששלח  | וכיון   |
|--|--|---|--|---|---|---|
| lehitpalel, "to pray," (v. Hit'pael, inf constr) | b'atzmo, "in/ with/ by (the) bone, self," (prep, n fs, 3ms pronom) | l'har, "to/ for/ belonging to (the) mountain," (prep, n ms) | ala, "he/it arose, ascended," (v. Pa'al/Qal, qatal, past, 3ms) | l'kehila, "to/ for/ belonging to (the) assembly, community," (prep, n fs) | she'shalch, "that/ which/ who/ whom he/it sent," (v. Pa'al/Qal, qatal, past, 3ms) | v'kevan, "and/ but/ so/ or because, as soon as, when," (conj) |

Interlinear Chart

<sup>21</sup> See Exodus chapter 19-34 as this is similar to Moses ascending Mount Sinai to speak with God.

# Chapter 14:24



והיה לבדו והספינה היה רחוק מן הארץ והיה הים סוער הרבה מן גלים ורוח היה נגדיים:  
 Hebrew Transcription

**Translation:** So, he was alone, and the ship was far off from the land, and the sea was greatly raging from the waves, and the wind was against them.

**The Scriptures:** But the boat was now in the middle of the sea, agitated by the waves, for the wind was against it.

**Aramaic:**

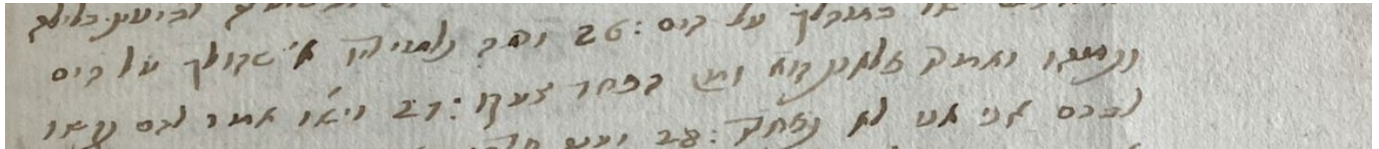
והיה לבדו והספינה היה רחוק מן הארץ והיה הים סוער הרבה מן גלים ורוח היה נגדיים:  
 And the elpha {the boat/the ship} was far from the land, many estdawatha {stadia}, while disturbed greatly from the galle {the waves}, for the wind was against her.

|  |                        |  |  |  |  |   |
|--|------------------------|--|--|--|--|---|
| הארץ   | מן                     | רחוק                                     | היה  | והספינה  | לבדו                                       | והיה  |
| ha'erezt, "the earth, land," (n ms)              | min, "from of," (prep) | rachot, "far, distant, remote," (adj ms) | hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)  | v'ha'sfina, "and/ but/ so/ or the ship," (rel part, n fs)          | levado, "he/it alone," (adv, 3ms pronom)   | ve'ha'yah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms) |
| ורוח   | גלים                   | מן                                       | הרבה   | סוער   | הים  | והיה  |
| v'ruach, "and/ but/ so/ or spirit, wind," (n cs) | galim, "waves," (n mp) | min, "from of," (prep)                   | ha'raba, "the great, vast, numerous," (adj fs) | so'er, "I/ you (ms)/ he/ it rage(s)," (v. Pa'al/Qal, act part, ms) | ha'yam, "the sea," (n ms)                  | v'hayah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, past, 3ms)          |
|  |                        |  |  |  | נגדיים:                                    | היה   |
|  |                        |  |  |  | negadim, "against, resisting them," (n mp) | hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)                             |

Interlinear Chart



## Chapter 14:26



וראה תלמידיו א' שהולך על הים ותמהו ואמרו פלאות הוא ומן הפחד צעקו:  
Hebrew Transcription

**Translation:** And his talmidim saw<sup>22</sup> **one** walking on the sea.<sup>23</sup> So, they were **amazed and said**, “**It is miraculous!**” and from fear, they shouted.

**The Scriptures:** And when the taught ones saw Him walking on the sea, they were troubled, saying, “It is a phantom!” And from fear they cried.

**Aramaic:**

מטאמסו, ולבגדמסו, דנכחלף בל כחא מאולולוסא מאכור סמס דטוסא סמס ד ללא סכך דטלסמס סכ  
And His Disciples saw Him; that He was walking upon the maya {the waters}, and they were troubled, and they were saying that it was a false vision {i.e. an apparition}. And from their fear, they cried out.

| וראה   | תלמידיו   | א'                       | שהולך  | על                            | הים  | ותמהו   |
|--|---|--------------------------|--|-------------------------------|--|---|
| v'ra'a, “and/ but/ so/ or he/it saw,” (v. Pa'al/Qal, qatal, past, 3ms)   | talmidav, “his/its talmidim, disciples,” (prep, n mp)             | abbr for one, (card num) | she'holech, “that/ which/ who/ whom I/ you (ms)/ he/it go(es),” (rel part, v. Pa'al/Qal, act part, ms) | al, “upon, on,” (prep)        | ha'yam, “the sea,” (n ms)  | v'tam'hu, “and/ but/ so/ or they were amazed, astonished,” (v. Pa'al/Qal, qatal, past, 3mp) |
| ואמרו  | פלאות   | הוא                      | ומן  | הפחד                          | צעקו:  |   |
| v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp) | pla'ot, “wonderful, marvelous, miraculous, extraordinary,” (n mp) | hu, “he/it,” (3ms, pron) | u'min, “and/ but/ so/ or from/ of,” (prep)   | ha'pachad, “the fear,” (n ms) | tza'kau, “they cried, shouted, complained,” (v. Pa'al/Qal, qatal, past, 3mp) |   |

Interlinear Chart

<sup>22</sup> Literally, “And he saw, his talmidim...”

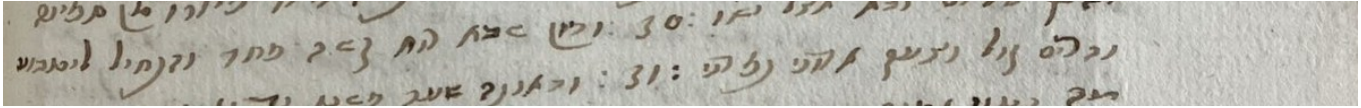
<sup>23</sup> See Job 9:7-8. God is recognized as the one who walks on water. And in Sirach 24:5-8, wisdom that comes from God who walks on water.







## Chapter 14:30



וכיון שבא רוח קשה פחד והתחיל ליטבוע והרים קול וצעק אדוני תפדני:  
Hebrew Transcription

**Translation:** And when a **hard wind came, he feared and began to sink. Then he raised his voice and** shouted, “My Lord, save me!”

**The Scriptures:** But when he saw that the wind was strong, he was afraid. And beginning to sink, he cried out, saying, “Master, save me!”

### Aramaic:

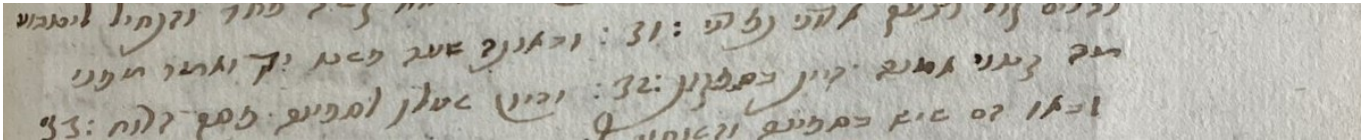
סבד טא דהטא דפסא דטל סבו, לחלבד סאונג מלמ סאכו סו, פוסמג

And when he saw the wind was strong, he was afraid, and began to sink, and he raised his voice and said, “Mari {My Lord}, save me!”

| ליטבוע   | והתחיל   | פחד   | קשה   | רוח   | שבא   | וכיון   |
|--|--|---|---|---|---|---|
| litboa, “to drown, sink,” (v. Pa’al/Qal, inf constr) | v’hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms) | pachad, “he/it feared,” (v. Pa’al/Qal, qatal, past, 3ms)                    | kasha, “he/it was hard,” (v. Pa’al/Qal, qatal, past, 3ms) | ruach, “spirit, wind,” (n cs)   | she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms) | v’kevan, “and, but/ so/ or because, as soon as, when,” (conj)                   |
|  |  | תפדני:  | אדוני   | וצעק  | קול   | והרים   |
|  |  | tifdini, “you (ms) will save me,” (v. Pa’al/Qal, yiqtol, fut, 2ms, 1cs obj) | adoni, “my lord, master,” (n mp, 1cs pronom)              | v’tza’ak, “and/ but/ so/ or he/it shouted, cried,” (v. Pa’al/Qal, qatal, past, 3ms) | kol, “voice, sound,” (n ms)   | v’herim, “and/ but/ so/ or he/it raised, lifted,” (v. Hif’il, qatal, past, 3ms) |

Interlinear Chart

# Chapter 14:31



ובאותה שעה פשט ידו ואמר מפני מה קטני אמנה היית בספקות:  
 Hebrew Transcription

**Translation:** And **in that hour**, he extended his hand and said, “Because of what little faith – **you were with doubts!**”

**The Scriptures:** And immediately יהושע stretched out His hand and took hold of him, and said to him, “O you of little belief, why did you doubt?”

**Aramaic:**

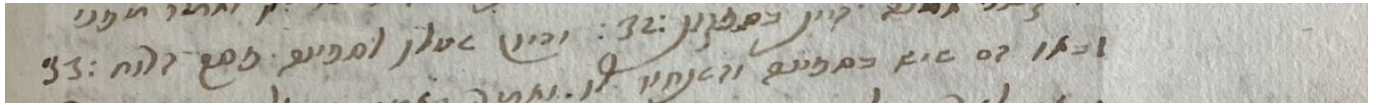
וכזענאמ פשט אדמו כז ארעמו האכו למ וכוז סגמאמא לחא אדפלא

And at that moment Maran {Our Lord} stretched out His hand and took hold of him, and said unto him, “Zur Haymanutha {Little of Faith}, why did you doubt?”

| ובאותה  | שעה   | פשט   | ידו  | ואמר   | מפני   | מה                        |
|---|---|---|--|--|--|---------------------------|
| 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) | pasat “he/it extended, explained,” (Ar. v. Peal, qatal, past, 3ms)<br><br>פשט<br>Aramaism | yado, “his/its hand, arm,” (n fs, 3ms pronom)              | v'amar, “and/ but/ so/ or he/it said,” ‘(v, Pa'al/Qal, qatal, past, 3ms) | mipnei, “of/ from, away from, from before, because of,” (prep) | mah, “what?” (inter part) |
| קטני  | אמנה  | היית  | בספקות:  |  |  |                           |
| ktanei-, “small,” (mp constr)   | emunah, “faith, belief,” (n fs)                       | hayita, “you (ms) were,” (v. Pa'al/Qal, qatal, past, 3ms)                                 | b'sfekot, “in/ with/ by (the) doubts,” (prep, n mp constr) |  |  |                           |

Interlinear Chart

# Chapter 14:32



וכיון שעלו לספינה פסק הרוח:

Hebrew Transcription

**Translation:** But when they **ascended** the ship, the wind ceased.

**The Scriptures:** And when they came into the boat, the wind ceased.

**Aramaic:**

ܘܚܝܘܢ ܫܥܠܘ ܠܫܦܝܢܐ ܘܦܫܬ ܗܪܘܚܐ

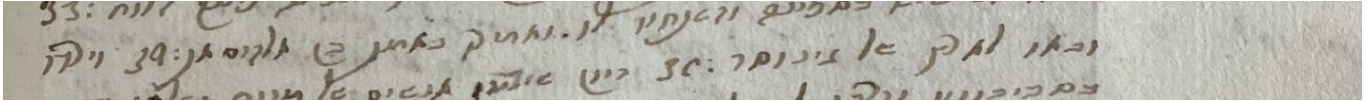
And when they ascended into the elpha {the boat/the ship}, the wind ceased.

|  |  | הרוח:                                    | פסק   | לספינה  | שעלו   | וכיון   |
|--|--|--|---|---|--|---|
|  |  | ha'ruach, "wind, breath, spirit," (n cs) | pasak, "he/it ceased," (v. Pa'al/Qal, qatal, past, 3ms) | l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs) | she'alu, "that/ which/ who/ whom they arose," (rel part, v. Pa'al/Qal, qatal, past, 3mp) | v'kevan, "and/ but/ so/ or because, as soon as, when," (conj) |

Interlinear Chart



# Chapter 14:34



וירדו ובאו לארץ של גינוסר:

Hebrew Transcription

**Translation:** Then they **descended** and came to the land of Gennosar (Gennesaret).

**The Scriptures:** And having passed over, they came to the land of Gennēsar.

**Aramaic:**

וירדו ובאו לארץ של גינוסר

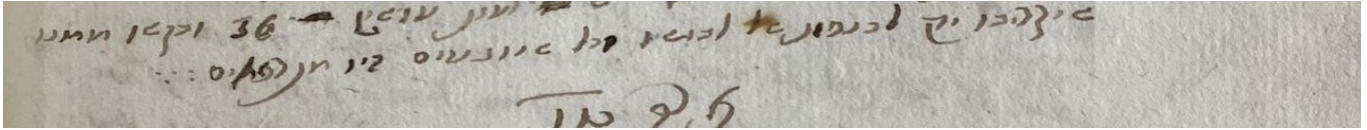
And they sailed, and came unto the land of Genesar {Gennesaret}.

|  |  | גינױסר:                              | של  | לארץ  | ובאו  | וירדו  |
|--|--|--------------------------------------|---|---|---|--|
|  |  | gennosar,<br>“Gennesaret,”<br>(name) | shel, “to, for, of,<br>belonging to,”<br>(prep) | l’eret, “to/ for/<br>belonging to (the)<br>earth, land” (prep,<br>n fs) | u’ba’u, “and/ but/<br>so/ or they came,”<br>(v. Pa’al/Qal,<br>qatal, past, 3mp) | v’yardu, “and/ but/<br>so/ or they<br>descended,” (v.<br>Pa’al/Qal, qatal,<br>past, 3mp) |

Interlinear Chart



## Chapter 14:36



ובקשו ממנו שיקריבו ידן לכנפות של לבישיו וכל שנוגעים היו מתרפאים:

Hebrew Transcription

**Translation:** So they requested him that they **may offer up**<sup>32</sup> **their hand for the corners of his wings of his clothing.** Then all who touched were healed.

**The Scriptures:** and begged Him to let them only touch the tzitzit of His garment. And as many as touched it were completely healed.

### Aramaic:

ܘܒܩܫܘ ܡܡܢܘ ܫܝܩܪܝܒܘ ܝܕܢ ܠܟܢܦܘܬ ܫܠ ܠܒܝܫܝܘ ܘܟܠ ܫܢܘܓܝܝܡ ܗܝܘ ܡܬܪܦܝܝܡ:

and they were seeking from Him if only they might touch the kenpha {the hem/border} of His clothing. And those who touched, were healed.

|   |  |  |   |   |                         |  |
|---|--|--|---|---|-------------------------|--|
| ובקשו   | ממנו <sup>33</sup>   | שיקריבו  | ידן   | לכנפות  | של                      | לבישיו   |
| u'bikshu, "and/ but/ so/ or they asked," (v. Pa'al/Qal, qatal, 3mp) | mimeno, "of/ from him/it," (prep, Ar 3ms pronom)   | she'yakrivu, "that/ which/ who/ whom they will offer, offer up a sacrifice," (v. Hif'il, yiqtol, fut, 3mp) | yadan, "their arm, hand," (n fs, 3fp pronom)                          | l'kanafot, "to/ for/ belonging to (the) wing, extremity, edge, corners," (n fp) | shel, "to/ for," (prep) | levushav, "his/its clothing," (n ms, 3ms pronom) |
| וכל   | שנוגעים  | היו  | מתרפאים:  |   |                         |  |
| ve'chol, "in/ with/ by (the) all," (prep, n ms)                     | she'nogim, "that/ which/ who/ whom we/ you (mp)/ they touch," (rel part, v. Pa'al/Qal, act part, mp) | hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)  | mitrap'im, "we/ you (mp)/ they recover," (v. Hit'pa'el, act part, mp) |   |                         |  |

Interlinear Chart

<sup>32</sup> Literally, "sacrifice their hand."

<sup>33</sup> This pronoun is unusually written as third feminine plural, "they." Usually, for common plural (meaning both men and women), the third masculine plural would be used instead.