

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Four

The Cochin Hebrew Book of Matthew

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

Janice F. Baca,

Hebrew Grammarian and Translator

The Cochin Hebrew Book of Matthew Chapter Four

MS Oo.1.32 English Translation

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For information contact:

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

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

All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located and part of the Cambridge University Library, "Ktiv" Project, The National Library of Israel.¹

¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Introduction

The Cochin Hebrew Matthew manuscript holds considerable importance as it was discovered in Cochin, India, in the synagogue of the Malabari Black Jews. Cochin, India, was a major trade route during the days of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews and was discovered by Claudius Buchanan in 1803 and copied in 1730. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms according to the First Century customs.

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

More Details on The Cochin Manuscripts

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

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

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

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, the corresponding Greek and Aramaic verses for comparison and commentary revealing the mysteries discovered within the 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 also new friendships with beloved brothers and sisters in Messiah.

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

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

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

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

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

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

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

Legend and Definitions

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

Aramaism: Due to the pressure of the surrounding language in Judea, Hebrew made a grammatical shift called “Aramaism.” These Aramaism markers are markers of the late Second Temple period. Some examples of Aramaisms are that the aleph tav (אָ) direct object markers are used less frequently to identify the direct object.

But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32 and labeled accordingly with the Syriac script.

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

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

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

II. Person:

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

III. **Number:**

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

IV. **Gender/Gender number:**

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

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

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

VI. **Voice:**

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

VII. **Additional Grammatical notes:**

- a. ׀ (vav) conjunctions/disjunctions are not labeled in the interlinear tables but is identified as a prefix and is usually translated as, “and/ but/ so/ or,” according to context.
- b. ה (hey) definite articles are not labeled in the interlinear tables but is identified as a prefix and is usually translated as “the.”
- c. Card num – cardinal number

- d. Ord num – ordinal number
- e. Hebrew letters in red are Aramaic words, prefixes, or suffixes and are called, “Aramaisms.”

Acknowledgements

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that 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

Cochin Matthew Chapter 4

מטת ויחוס 7

והטת ויחוס ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 14
 ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 15
 ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 16
 ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 17
 ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 18

7

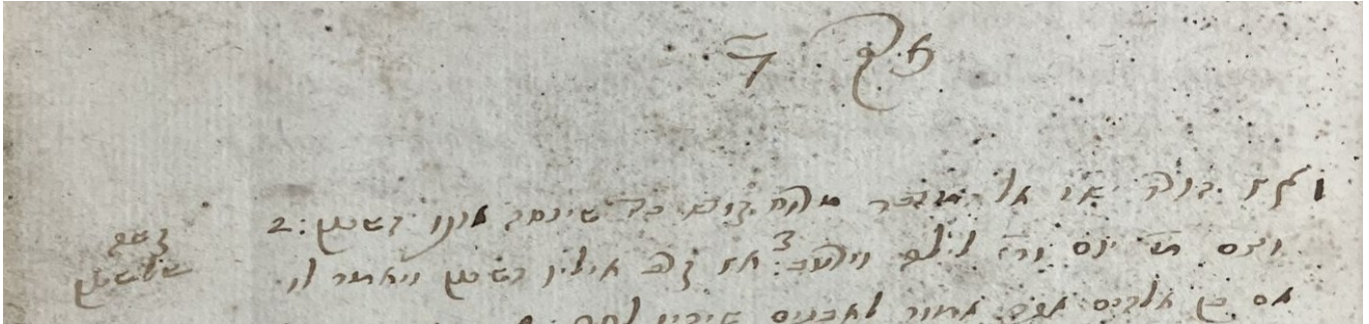
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 ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 11
 ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 12
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 ואתו עתה איך לקטורו ויחוס ואתו עתה איך לקטורו: 18

ואלו הן הדברים אשר נאמרו על ידי הנביאים
 ואלו הם הדברים אשר נאמרו על ידי חכמינו
 ואלו הם הדברים אשר נאמרו על ידי רבותינו
 ואלו הם הדברים אשר נאמרו על ידי אבותינו
 ואלו הם הדברים אשר נאמרו על ידי אנשינו
 ואלו הם הדברים אשר נאמרו על ידי בנינו
 ואלו הם הדברים אשר נאמרו על ידי נשותינו
 ואלו הם הדברים אשר נאמרו על ידי ילדינו
 ואלו הם הדברים אשר נאמרו על ידי כלל ישראל

סוף

1 כח עשרת ימי תענית
 2 ואלו הם הדברים אשר נאמרו על ידי הנביאים
 3 ואלו הם הדברים אשר נאמרו על ידי חכמינו
 4 ואלו הם הדברים אשר נאמרו על ידי רבותינו
 5 ואלו הם הדברים אשר נאמרו על ידי אבותינו
 6 ואלו הם הדברים אשר נאמרו על ידי אנשינו
 7 ואלו הם הדברים אשר נאמרו על ידי בנינו
 8 ואלו הם הדברים אשר נאמרו על ידי נשותינו
 9 ואלו הם הדברים אשר נאמרו על ידי ילדינו
 10 ואלו הם הדברים אשר נאמרו על ידי כלל ישראל
 11 ואלו הם הדברים אשר נאמרו על ידי הנביאים
 12 ואלו הם הדברים אשר נאמרו על ידי חכמינו
 13 ואלו הם הדברים אשר נאמרו על ידי רבותינו
 14 ואלו הם הדברים אשר נאמרו על ידי אבותינו
 15 ואלו הם הדברים אשר נאמרו על ידי אנשינו
 16 ואלו הם הדברים אשר נאמרו על ידי בנינו
 17 ואלו הם הדברים אשר נאמרו על ידי נשותינו

Chapter 4:1



אז הורד ישו אל מדבר מרוח קודש הרי שינסה אותו השטן:

Hebrew Transcription

Translation: Then Yeshua was brought down to the wilderness by the Ruach HaKodesh (Holy Spirit) - indeed, that He would be tested by the Satan (adversary).

The Scriptures: Then יהושע was led up by the Spirit into the wilderness to be tried by the devil.

Aramaic:

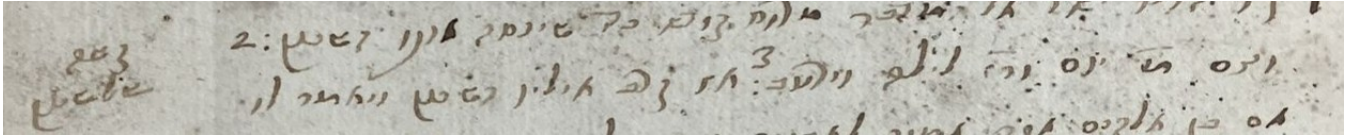
ܡܢ ܕܗܘܐ ܕܝܫܘܥ ܕܚܘܕܟܘܢ ܕܩܘܕܫܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܗܘܐ ܕܘܩܕܫܐ ܕܪܘܚܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ ܕܩܘܕܫܐ

Then Eshu {Yeshua} was taken by The Rukha d'Qudsha {The Spirit of Holiness} unto the madbra {the desert}, so that He might be tested by the akel qartsa {the feeder of slander/the accuser i.e. the devil}.

קודש	מרוח	מדבר	אל	ישו	הורד	אז
ha'kodesh, "the holiness, sanctity," (n ms)	m'ruach, "from/ of the spirit," (n cs)	midbar, "wilderness," (prep, n ms)	el, "to, towards," (prep)	Yeshua, (name)	hored, "he/it was brought down," (Hofal, qatal, past, 3ms)	az, "then, in that case, so," (conj)
			השטן:	אותו	שינסה	הרי
			"Satan, "the Satan, accuser, adversary," (n ms)	oto, "him/it," (DO marker, 3ms pron)	she/yenase, "that/ which/ who/ whom will be tried," (rel part, Pi'el, yiqtol, pssv fut, 3ms)	harei, "indeed," (adv)

Interlinear Chart

Chapter 4:2



וְצָם מִיּוֹם וּמִלַּיְלָה וַיִּרְעַב:

Hebrew Transcription

Translation: And He fasted forty days, and forty nights; then He became hungry.

The Scriptures: And after having fasted forty days and forty nights, He was hungry.

Aramaic:

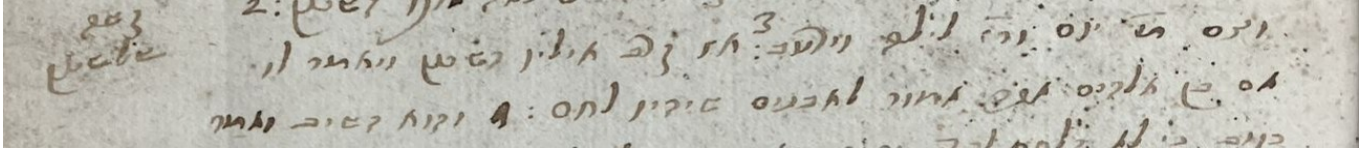
מִיּוֹם אֲזַחְכֵּם אֲזַחְכֵּם לַלַּיְלָה אֲזַחְכֵּם דִּם חַפֵּי

And He fasted forty daytimes and forty nights, then afterwards He was hungry.

	וירעב:	לילה	ומ'	יום	מ'	וצם
	ve'yurav, "and/ but/ so/ or he/it became hungry, starved," (v. Hifil, yiqtol, pssv fut, 3ms)	laylah, "night," (n ms)	ume, "and/ but/ so/ or forty," (card num)	yom, "day," (n ms)	me, "forty," (ord num)	v'tzam, "and/ but/ so/ or he/it fasted," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 4:3



אז קרב איליו השטן ויאמר לו אם בן אלהים אתה אמור לאבנים שיהיו לחם:

Hebrew Transcription

Translation: Then Satan approached Him and said to him, “If you are the son of Elohim (God), **tell** the stones to become bread.”

The Scriptures: And the trier came and said to Him, “If You are the Son of Elohim, command that these stones become bread.”

Aramaic:

ספוכ סמס דחפפא סאכד למ אֶ כּוּמ אטע דאלמא אכדו דמלכ כּאפּא נמסמ לסכּא

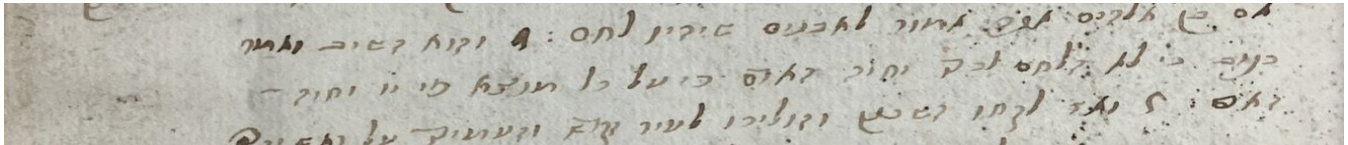
And that one who was tempting approached, and said unto Him, “If you are The Son of Alaha {God}, command so that these kephe {rocks} might become lakhma {bread}.”

אז	קרב	איליו	השטן	ויאמר ⁴	לו	אם
az, “then, in that case, so,” (conj)	karev, “he/it approached,” (Pa’al/Qal, qatal, past, 3ms)	elav, “to him/it,” (prep, 3ms pronom)	“Satan,” “the / accuser, adversary,” (n ms)	va’yomer, “he/it said,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)	v’lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	im “if, whether,” (conj)
בן	אלהים	אתה	אמור	לאבנים	שיהיו	לחם:
ben, “son,” (n ms)	Yehovah, Elohim, “God,” (n mp)	a’tah, “you,” (pron, 2ms)	omur, (to a man) “say,” (v. Pa’al/Qal, inp, 2ms)	l’avanim, “to/ for/ belonging to (the) stones,” (prep, n mp)	she’yihyu, “that/ which/ who/ whom they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	va’lechem, “and/ but/ so/ or bread’ (n cs)

Interlinear Chart

⁴ The word ויאמר (vayomer) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse or perhaps, the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn’t be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 4:4



והוא השיב ואמר כתוב כי לא בלחם לבדו יחיה האדם כי על כל מוצא פי יי' יחיה:

Hebrew Transcription

Translation: And He responded and said, “It is written, ‘Not by bread alone will man live, for upon all that comes from the mouth of Yehovah, he will live.’”⁵

The Scriptures: But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’”

Aramaic:

מה דיק ענה אהוה בלחם ולא סתם כלמחא כלמחא עשה בו אשה אלה כלל ולא הנפשא הן פהמה האלמא
 Then He answered and said, “It is written that ‘a son of man doesn’t live by lakhma {bread} alone, but rather, by every word that proceeds from the mouth of Alaha {God}!”

והוא	השיב	ואמר ⁶	כתוב	כי	לא	בלחם
v' hu, “and/ but/ so/ or he/it,” (3ms pron)	heshiv, “he/it returned, replied,” (v. Hifil, qatal, past, 3ms)	v'amar, “and/ but/ so/ or he/it shall say,” (v, Pa'al/Qal, weqatol, fut, 3ms)	ktuv, “written,” (adj ms)	ki, “for, since, because,” (conj)	lo, “no/not,” (neg part)	b'lechem, “in/ with/ by (the) bread,” (prep, n ms)
לבדו	יחיה	האדם	כי	על	כל	מוצא
levado, “he/it alone,” (adv, 3ms pronom)	yichye, “he/it will live,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	ha'adam, “the man,” (n ms)	ki, “for, since, because,” (conj)	al, “upon, on,” (prep)	kol, “all, every,” (n ms)	motze, “I/ you (ms)/ he/it find(s), encounters,” (v. Pa'al/Qal, act part, ms)

⁵ Deuteronomy 8:3.

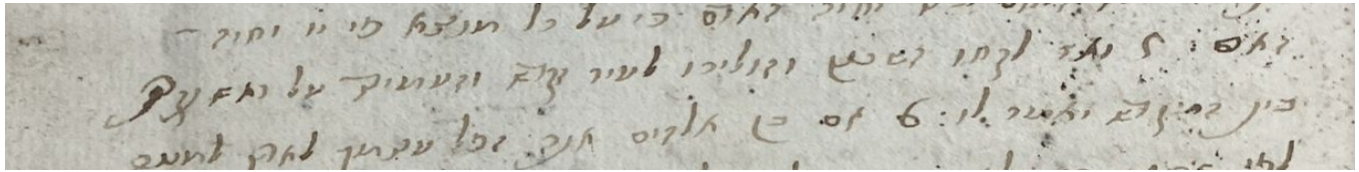
⁶ The word ואמר (v'amar) is a weqatol verb form used primarily in the First Temple was never a spoken language (Israel Institute of Biblical Studies, course C book, pp 381). This verse or verb could be an insert or a translation because it wouldn't be likely that this very form would be a spoken or written verb form for the disciples.

				יְחִיָּהוּ:	יְיָ	פִּי
				yichye, “he/it might live,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	Yehovah, (name)	pi, “mouth of...,” (n ms constr)

Interlinear Chart

⁷ The use of the double yod for Yehovah’s name is different than in the rest of Matthew’s writings. In Matthew 3:3, he uses the abbreviation יָ for HaShem, meaning “the name.” The ban of Yehovah’s name began around 130 AD and would have been spoken in the days of the disciples. But two different scribes may have modified the abbreviation as shown in this case.

Chapter 4:5



ואז לקחו השטן והוליכו לעיר הקדש והעמידו על ראש תקרת בית המקדש ואמר לו:

Hebrew Transcription

Translation: And then Satan led Him into the holy city and stood on top of **the rooftop of the house of the Sanctuary**⁸ and said to Him,

The Scriptures: Then the devil took Him up into the set-apart city, set Him on the edge of the Set-apart Place,

Aramaic:

סִיגָא וְכִסּוּם אֲבַל סִיגָא אֶל לְבִינְתָא סִיגָא אֶל אֲרַמְנִיחָא בִלְ חִפְּא דְמִבְלָא

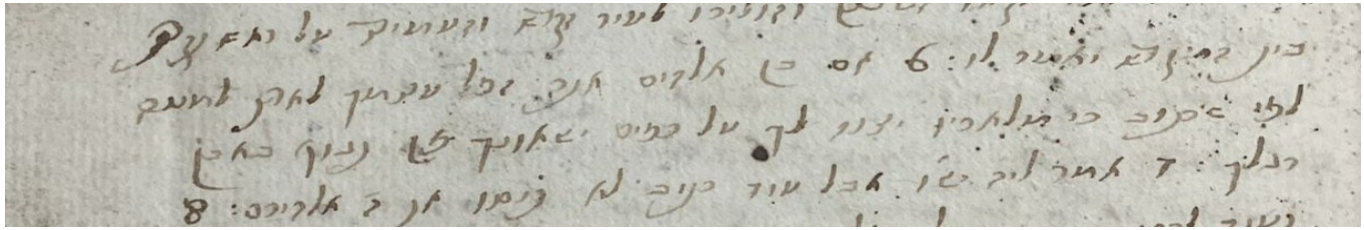
Then the akel qartsa {the feeder of slander/the accuser i.e. the devil} took Him unto The Holy City and stood Him on a kenpha {lit. a wing} of The Haykla {The Temple},

ואז	לקחו	השטן	והוליכו	לעיר	הקדש	והעמידו
v'az, "and/ but/ so/ or then, in that case, so," (conj)	lakchu, "he/it took," (v. Pa'al/Qal, qatal past Ar. 3ms)	"Satan," 'accuser, adversary," (n ms)	v'holichu, "and/ but/ so/ or he/it led," (v. Hif'il, qatal, past, Ar. 3ms pronom)	l'ir, 'to/ for/ belonging (the) city," (prep, n fs)	ha'kodesh, "the holy," (adj ms)	ve'he'emidu, "and/ but/ so/ or he/it stood," (v. Hif'il, qatal, past, Ar. 3ms pronom)
על	ראש	תקרת	בית	המקדש	ואמר	לו:
al, "upon, in, on, over, by, for," (prep)	rosh, "head, top," (n ms)	tikrat, "ceiling, rooftop," (n fp constr) Mishnaic	bayt, "house," (n ms)	ha'mikdash, "the dwelling place, temple, sanctuary," (n ms)	v'amar, "and/ so/ but/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)

Interlinear Chart

⁸ The Sanctuary; this is referencing the Temple.

Chapter 4:6



אם בן אלהים אתה הפל עצמך לארץ למטה לפי שכתוב כי מלאכיו יצוה לך על כפים ישאונך פן תגוף באבן רגלך:

Hebrew Transcription

Translation: “If you are the Son of Elohim (God), throw yourself down to the earth below: for according to which is written, ‘For He commands His messengers concerning you... They will bear you up in their hands, lest you dash your foot against a stone.’”⁹

The Scriptures: and said to Him, “If You are the Son of Elohim, throw Yourself down. For it has been written, ‘He shall command His messengers concerning you,’ and, ‘In their hands they shall bear you up, so that you do not dash your foot against a stone.’”

Aramaic:

למטה חלית ליה דלכרחמי, נפשי חלית חבל אלהים, נפשי חלית דלה אלהים ככפה ו חלית
 and said unto Him, “If you are The Son of Alaha {God}, throw naphshak {your soul/yourself} down, for, it is written that ‘He commands Malakuhi {His Heavenly Messengers} concerning you, and upon their hands they will bear you up, so that your foot shouldn’t stumble upon a kepha {a rock}.”

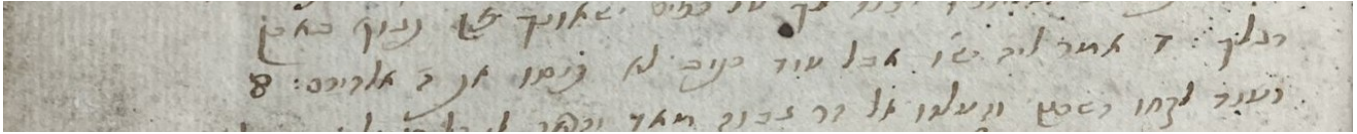
אם	בן	אלהים	אתה	הפל	עצמך	לארץ
im, “if, whether,” (conj)	ben, “son,” (n ms)	Yehovah, Elohim, “God,” (n mp)	atah, “you,” (pron, 2ms)	hupal, “he/it was fallen down, dropped down, thrown down,” (v. Hifil, qatal, pssv past, 3ms)	azmekecha, “yourself,” (n ms, 2ms pronom)	l’eret, “to/ for/ belonging to (the) earth, land,” (prep, n fs)
למטה	לפי	שכתוב	כי	מלאכיו	יצוה	לך
lemata, “downwards, below, under, beneath,” (adv)	lefi, “according to,” (prep)	she’ kitiv, “that/ which/ who/ whom (the) writing,” (rel part, n ms)	ki, “for, since, because,” (conj)	mal’achav, “his/its angels, messengers,” (n mp, 3ms pronom)	yetave, “he/it will order, command,” (v. Pi’el, yiqtol, fut, 3ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)

⁹ Psalms 91:11-12.

רגלך: :רגלך	באבן	תגוף	פן	ישאונך	כפים	על
ragelcha, "you foot, leg," (n fs, 2ms pronom)	ba'even, "with/ by/ in/ against a stone," (prep, n fs)	nigof, "you dash, smite" (v. Pa'al/Qal, yiqtol, fut, 2ms)	pen, "lest," (conj)	yeshanecha, "they will lift you up, bear you up," (v. Pa'al/Qal, yiqtol, 3mp, 2ms obj)	kapayim, "hands," (n fp)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)

Interlinear Chart

Chapter 4:7



אמר ליה ישו אבל עוד כתוב לא תנסו את ה' אלוהיכם:

Hebrew Transcription

Translation: Yeshua said to him, “But indeed, it is written, ‘You shall not try Yehovah your Elohim (God).!’”¹⁰

The Scriptures: יהושע said to him, “It has also been written, ‘You shall not try יהוה your Elohim.’”

Aramaic:

אבו למ שחב אהב בלב דלא השא לבזא אלמא

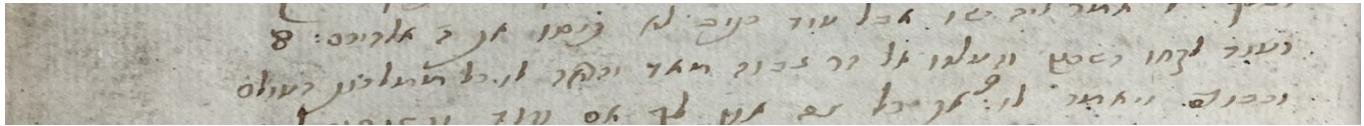
Eshu {Yeshua} said unto him, “Again it is written: ‘You shall not test MarYa Alahak {The Lord-YHWH, your God}!’”

לא	כתוב	עוד	אבל	ישו	ליה	אמר
lo, “no, not,” (neg part)	ktuv, “written,” (adj ms)	od, “yet, still,” (adv)	aval, “indeed, truly, verily, surely, but,” (adv)	Yeshua, (name)	li’ho, “to him/it,” (prep, Ar. 3ms pronom) Aramaism	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)
			אלוהיכם:	ה'	את	תנסו
			eloheichem, “your (2mp) God,” (n mp, 2mp pronom)	Yehovah, (name)	et, (DO marker)	tenusu, “you (mp) will be tried/ tested/ proved,” (v. Pi’el, yiqtol, fut, 2mp)

Interlinear Chart

¹⁰ Deuteronomy 6:16, לא תנסו את יהוה אלוהיכם, English translation, “Do not try Yehovah your Elohim...”

Chapter 4:8



ועוד לקחו השטן והעלהו אל הר גבוה מאד והראה לו כל ממלכות העולם וכבודם ויאמר לו:

Hebrew Transcription

Translation: And once more, Satan took Him **and raised Him up** to a very high mountain, and he showed Him all the kingdoms of the world and their glory. And he said to Him,

The Scriptures: Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem,

Aramaic:

ואסב דכום אכל מוֹיִסָא לְהוֹיָא דְהַלְבִּי זִכְרֵי סַמְיָתָא חַלְחַלְתָּא דְחַלְחַלָּא סַמְכַסְמָא

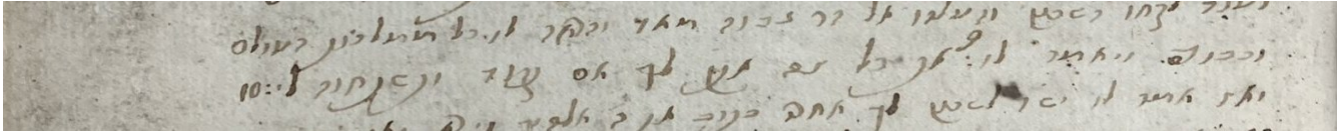
Again the akel qartsa {the feeder of slander/the accuser, i.e., the devil} took Him unto a mountain that was very high and showed Him all the Malkutha d'alma {the Kingdoms of the world}, and their glory,

	ועוד	לקחו	השטן	והעלהו	אל	הר	גבוה
	v'od, "and/ but/ so/ or still, yet, more," (adv)	lakchu, "he took him/it," (v. Pa'al/Qal, qatal past 3mp, 3ms pronom obj)	"Satan," 'accuser, adversary," (n ms)	v'he'ela'u, "and/ but/ so/ or he/it raised, lifted, him/it," (Hifil, qatal, past 3ms, 3ms pronom obj)	al, "don't, not," (neg part)	har, "mountain, mount," (n ms)	gavoah, "high," (adj)
	מאד	והראה	לו	כל	ממלכות	העולם	וכבודם
	me'od, "very, very much," (adv)	v'hira, "and/ but/ so/ or he/it showed," (v Hif'il, qatal, past, 3ms)	lo, "to/ for/ belonging tot him/it," (prep, 3ms pronom)	kol, "all," (n ms)	me'malcut, "from/ of (the) kingdoms," (prep, n fp)	ha'ohlam, "the world," (n ms)	ve'kvodam, "and/ but/ so/ or their glory," (n ms, 3mp pronom)
	ויאמר ¹¹	לו:					
	va'yomer, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, wayyiqtol, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)					

Interlinear Chart

¹¹ The word ויאמר (vayomer) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse or perhaps, the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn't be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 4:9



את כל זה אתן לך אם תקוד ותשתחוה לי:

Hebrew Transcription

Translation: “All of this I will give you if you **bow**¹² and **prostrate**¹³ to me.”

The Scriptures: and said to Him, “All these I shall give You if You fall down and worship me.”

Aramaic:

אמרו ליה סלימ כלמי ליה אמר אהא אהפל השפלה לי

and said unto Him, “All these I will give unto you, if you will thephel {fall down/prostrate}, and will thesgud {worship/lit. bow down to} me.”

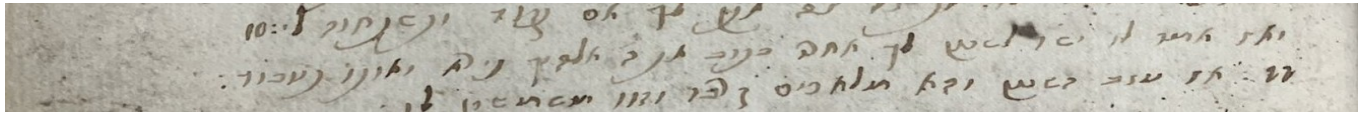
תקוד	אם	לך	אתן	זה	כל	את
tekod, “you will bow, nod, salute,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	im, “if, when, whether,” (conj)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	eten, “I will give,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	ze, “this, this one,” (pron, ms)	kol, “all,” (n ms)	et, (DO marker)
					לי:	ותשתחוה
					li, “to/ for/ belonging to me,” (prep, 1cs pronom)	tishtachave, “you will bow, bow down, worship,” (v. Hit’ pael, yiqtol, fut, 2ms)

Interlinear Chart

¹² This can mean, “bow your head in worship.”

¹³ Literally, “bow down,” or “worship.”

Chapter 4:10



ואז אמר לו ישו לשטן לך אחרי כתוב את ה' אלהיך תירא ואותו תעבוד:

Hebrew Transcription

Translation: And then He said to him (Yeshua to Satan), “**Follow after Me:**¹⁴ *It is* written, ‘Yehovah your Elohim (God), you shall fear; and Him, you shall serve.’”¹⁵

The Scriptures: Then יהושע said to him, “Go, Satan! For it has been written, ‘You shall worship יהוה your Elohim, and Him alone you shall serve.’”

Aramaic:

מדין אכדו למ עמד ול לך שפלה בלבד לכו דלכדו אלוהי ושלגדו סלמ כלסגדומו, אפלמג
 Then Eshu {Yeshua} said unto him, “Go, satana! For, it is written: ‘You shall thesgud {worship, lit. bow down to} MarYa Alahak {The Lord-YHWH, your God} and Him alone shall you serve!’”

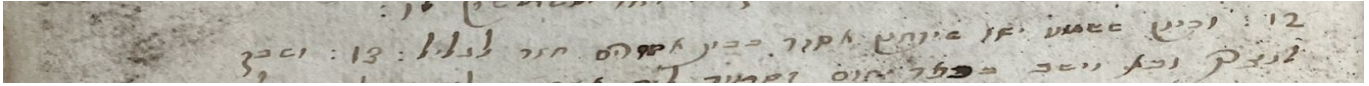
ואז	אמר	לו	ישו	לשטן	לך	אחרי
v'az, “and/ but/ so/ or then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	Yeshua, (name)	l' satan, “to/ for belonging to satan, adversary,” (prep n ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	acharay, “after, follow me,” (prep)
כתוב	את	ה'	אלהיך	תירא	ואותו	תעבוד:
ktuv! “written,” (adj ms)	et, (DO marker)	Yehovah, (name)	elohecha, “and/ but/ so/ or your God(s),” (n mp, 2mp pronom)	tira, “you (ms) will fear,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	v'otot, “and/ but/ so/ or he/it,” (DO marker, 3ms pronom)	ta'avod, “you (ms) will serve,” (v. Pa'al/Qal, yiqtol, fut, 2ms)

Interlinear Chart

¹⁴ Or can mean, “Get behind me.”

¹⁵ Deuteronomy 6:13a quote, “Fear Yehovah your Elohim and serve Him...”

Chapter 4:12



וכיון ששמע ישו שיוחנן אסיר בבית אסירים חזר לגליל:

Hebrew Transcription

Translation: And when Yeshua heard that Yochanan (John) was arrested **in the house of prisoners**, He **returned** to Galil (Galilee).

The Scriptures: And יהושע, having heard that Yohanan had been put in prison, withdrew into Galil.

Aramaic:

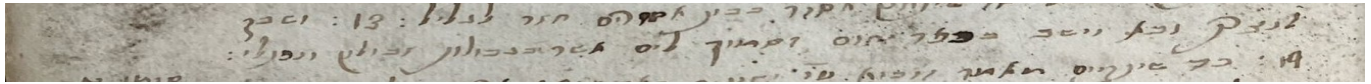
ܘܟܝܘܢ ܫܫܡܥܝܢ ܝܫܘܫܘܥ ܫܝܘܚܢܢ ܐܫܝܪܝܢ ܒܒܝܬ ܐܫܝܪܝܢ ܚܙܪ ܠܓܠܝܠܐ

Then, when Eshu {Yeshua} had heard that Yukhanan {John} was delivered up {i.e. arrested}, He departed for Galila {Galilee}.

אסירים	בבית	אסיר	שיוחנן	ישו	שמע	וכיון
asirim, “prisoners,” (n mp)	b’bayit, “in/ with/ by the house;” (prep, n ms)	asir, “imprisoned,” (adj ms)	she’Yochanan, “that/ which/ who/ whom, John,” (rel part, name)	Yeshua, (name)	she’shema, “that/ which/ who/ whom he/it heard;” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
					לגליל:	חזר
					le’galil, “to/ for/ belonging to Galil (Galilee);” (prep, name)	chazar, “he/it returned;” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 4:13



ושבק לנצרת ובא וישב בכפר נחום הסמוך לים אשר בגבולות זבולון ונפתלי:

Hebrew Transcription

Translation: And He left from Netzaret (Nazareth) and came to dwell in Kephar Nahum (Capernaum) beside the sea, that is in the borders of Zebulon and Naphtali,

The Scriptures: And leaving Natsareth, He came and dwelt in Kephar Nahum, which is by the sea, in the borders of Zebulun and Naphtali,

Aramaic:

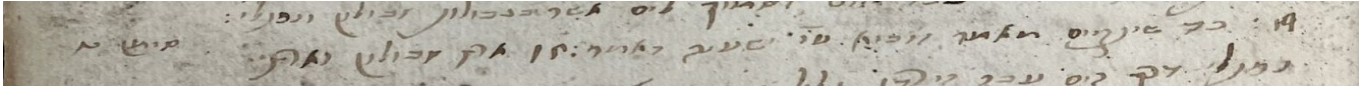
ܘܫܒܩ ܠܢܘܨܪܬܗ ܘܗܘܝܢ ܘܫܒܩ ܕܩܦܪܢܚܘܡ ܥܠ ܗܝ ܩܘܪܝܢܘܨ ܕܙܒܘܠܘܢ ܘܕܢܦܬܠܝ

And He left Natsrath {Nazareth} and having come, dwelt in Kaparnakhum {Capernaum} on the side of the sea by the border of Zebulun and of Naphtali,

ושבק	לנצרת	ובא	וישב	בכפר	נחום	הסמוך
v'shavak, "and/ but/ so/ or he/it left," (v. Pa'al/Qal, qatal, past, 3ms)	le'nazaret, "to/ for/ belonging to Netzaret (Nazareth)," (prep, name)	u'ba, "and/ but/ so/ or I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	v'yashavti, "and/ but /so/ or I will dwell, abide, sit," (v. Pa'al/Qal, qatal, past, 1cs)	be'kephar, "in/ with/ by Kephar," (prep name)	Nachum, (name)	ha'samuch, "the adjacent, leaning on, nearby, close, beside," (adj ms)
לים	אשר	בגבולות	זבולון	ונפתלי:		
le'yam, "to/ for/ belonging to (the) sea," (prep, n n ms)	asher, "that, which, who, whom," (rel clause)	b'gvulot, "in/ with/ by (the) borders," (prep, n mp)	"Zebulun," (name)	v'naphtali, "and/ but/ so/ or Naphtali," (name)		

Interlinear Chart

Chapter 4:14



כד שיתקיים מאמר הנביא ע"י ישעיה האמר:

Hebrew Transcription

Translation: in order to **establish** the saying by the hand of the Prophet of Yeshayah (Isaiah), who said,

The Scriptures: to fill what was spoken by Yeshayahu the prophet, saying,

Aramaic:

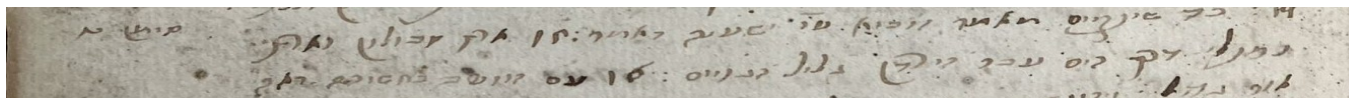
דגמלל דגמג דאדאדו כד אשחא נבא דאדו

so that the thing might be fulfilled which was spoken through EshaYa Nabiya {Isaiah, the Prophet}, who said,

האמר:	ישעיה	ע"י	הנביא	מאמר	שיתקיים	כד
ha'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yeshayah, "Isaiah," (name)	Abbrev for ביד b'yad, "by the hand of," (prep, n fs)	ha' navie, "the prophet," (n ms)	me'amar, "saying, text," (n ms)	she' yikeyem, "that/ which/ who/ whom he/it will take place, exist, to make true, establish," (rel part, v. Hit'pael, yiqtol, fut, 3ms)	k'dei, "be able, according to, as, in order to," (conj)

Interlinear Chart

Chapter 4:15



ארץ זבולון וארץ נפתלי דרך הים עבר הירדן גליל הגויים:

Hebrew Transcription

Translation: “Land of Zebulun and land of Naphtali, the way of the sea across the Yarden (Jordan), Galil (Galilee) of the gentiles,”

The Scriptures: “Land of Zebulun and land of Naphtali, the way of the sea, beyond the Yarden, Galil of the nations –

Aramaic:

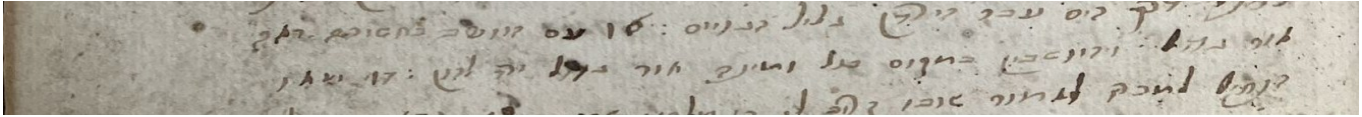
ארץ זבולון, ארץ נפתלי, ארץ הגויים, דרך הים, עבר הירדן

“The land of Zebulun, the land of Naphtali, the way of the yama {the sea}, the crossings of Yurdnan {i.e. the Jordan River}; Galila {Galilee} of the Nations,

ארץ	זבולון	וארץ	נפתלי	דרך	הים	עבר
eretz, “earth, land,” (n fs)	“Zebulun,” (name)	v’eretz, “and/ but/ so/ or land, earth,” (n fs)	“Naphtali,” (name)	derek, “way, path,” (n ms)	ha’yam, “the sea,” (n ms)	avar, “he/it was passed,” (v. Pa’al/Qal, qatal, pssv past, 3ms)
הירדן	גליל	הגויים				
ha’Yarden, “The Jordan,” (name)	Galil, “Galilee,” (name)	ha’goyim, “the gentiles,” (n mp)				

Interlinear Chart

Chapter 4:16



עם היושב בחשוכה ראו אור גדול והיושבין במקום טל ומיתה אור גדול ירי להון:

Hebrew Transcription

Translation: “the people **who sit**¹⁶ in darkness have seen the great light, **and those sitting in the place of the shadow and death, a great light permeated** them.”¹⁷

The Scriptures: the people who sat in darkness saw a great light, and upon those who sat in the land and shadow of death, light arose to them.”

Aramaic:

בטא דגלכ כספסא סמזיא זכא טא סאלג דגלכ סאזיא סכללא דגמלא סמזיא דגס לסא
 the Ama {the People} who are sitting in darkness, have seen a Nuhra Raba {a Great Light}, and those who are sitting in the region and in the shadow of death, The Nuhra {The Light} has risen for them.”

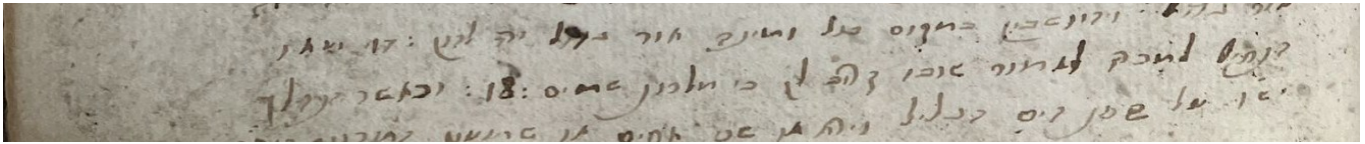
עם	היושב	בחשוכה	ראו	אור	גדול	והיושבין
am, “people, nation,” (n ms)	ha' yoshev, “I/ you (ms)/ he/it who sit(s), dwell(s),” (v. Pa'al/Qal, act part, ms, interrogative hey)	b'chashucha, “in/ with/ by (the) dark,” (prep, adj fs)	v'rau, “and/ but/ so/ or they saw,” (prep, v. Pa'al/Qal, qatal, past 3mp)	or, “light,” (n ms)	gadol, “great,” (adj ms)	v'hiushvein, “and/ but/ so/ or those sitting,” (v. Ar. Pael, act part, mp) Aramaism
במקום	טל	ומיתה	אור	גדול	ירי	להון:
bamakom, “in/ with/ by (the) place,” (prep, n ms)	tuel, “shadow,” (n ms) Aramaism	u'miyit, “and/ but/ so/ or death,” (Ar. n ms) Aramaism	or, “light,” (n ms)	gadol, “great,” (adj ms)	yeri, “shooting, firing, permeated, penetrated,” (n ms)	l'hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism

Interlinear Chart

¹⁶ Can also mean, “who dwell.”

¹⁷ Isaiah 9:1-2.

Chapter 4:17



מאז התחיל למכרז לאמור שובו קרוב לן כי מלכות שמים:

Hebrew Transcription

Translation: Then He began to proclaim, saying, “Repent, for near **to us** is the kingdom of heaven!”¹⁸

The Scriptures: From that time יהושע began to proclaim and to say, “Repent, for the reign of the heavens has drawn near.”

Aramaic:

כה מהנה עז, שבת לחביוס מלכאדו ואמכח פוכח למ גבו מלכאדא דשמא

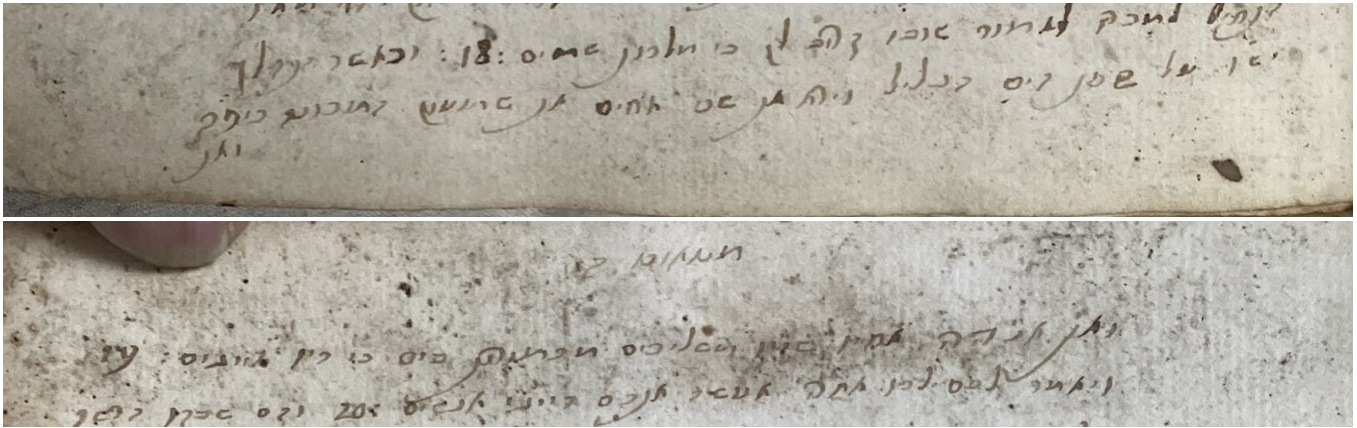
From then on, Eshu {Yeshua} began to Proclaim, and to say “Thubu {Repent}! Because The Malkutha d'Shmaya {The Kingdom of the Heavens} has been brought near to you.”

	לן	קרוב	שובו	לאמור	למכרז	התחיל	מאז
	le'n, “to/ for/ belonging to us,” (prep. Ar. lcp) Aramaism	karov, “near,” (adj ms)	shuv'u, (to men) “return! repent!” (v. Pa'al/Qal, imp, 2mp)	lemor, “to say, tell,” (v. Pa'al/Qal, inf constr)	le'muchraz, “to announce, proclaim, preach,” (Hif'il, inf constr)	hitchil, “he/it started, began,” (v. Hif'il, qatal, past, 3ms)	m'az, “from/ of then, in that case, so,” (prep, conj)
					שמים:	מלכות	כי
					shamayim, “heavens,” (n mp)	malchut, “kingdom, reign, monarchy,” (n fs)	ki, “for, since, because, since” (conj)

Interlinear Chart

¹⁸ John the Immerser also proclaimed this same message in Matthew 3:2.

Chapter 4:18



וכאשר התהלך ישו על שפת הים הגליל וירא את שני אחים את שמעון המכנה כיפה ואת אנדרי אחיו שהיו משליכים מכמורות בים כי היו דייגים:

Hebrew Transcription

Translation: And as Yeshua walked on the shore of the Sea of Galil (Galilee), He saw two brothers, Shim'on (Simon), named Kepha (Peter), and Andre (Andrew), his brother, casting nets into the sea, for they were fishermen.

The Scriptures: And יהושע, walking by the Sea of Galil (Galilee), saw two brothers, Shim'on called Kēpha, and Andri his brother, casting a net into the sea, for they were fishermen.

Aramaic:

וכאשר הלך ישו על שפת הים הגליל, ראה שני אחים, שמעון המכנה כיפה, ואנדרי אחיו שהיו משליכים מכמורות בים כי היו דייגים:

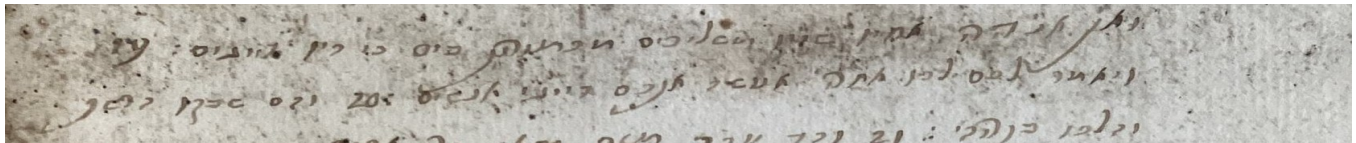
And while He was walking on the side of the sea of Galila {Galilee}, He saw two brothers, Shimeun {Simeon}, called Kepha {The Rock}, and Andreus {Andrew} his brother, who were casting nets in the yama {the sea}, because they happened to be tsayade {fishers}.

וכאשר	התהלך	ישו	על	שפת	הים	הגליל
ve'ka'asher, "and/ but/ so/ or like/ as who, which, that, what," (prep, rel clause)	hit'halech, "he/it strolled, walked," (v. Hit'pael, qatal, past, 3ms)	Yeshua, (name)	al, "upon, on," (prep)	sefat, "border, riverbank, shore" (n fs)	ha'yam, "the sea," (n ms)	ha'galil, "the Galil, (Galilee)," (name)

המכנה	שמעון	את	אחים	שני	את	וירא ¹⁹
ha'mechane, "the/ that I/ you (ms)/ he/it name(s)," (v. Pi'el, act part, ms)	simeon, " (name)	et, (DO marker)	achim, "brothers," (n mp)	shenei, "two," (card num)	et, (DO marker)	v'yir, "and/ but/ so/ or he saw," (v. Pa'al/Qal, wayyiqtol, past, 3ms)
מכמורות	משליכים	שהיו	אחיו	אנדרי	ואת	כיפה
makmorot, "nets, snares," (n mp)	mashlichim, "we/ you (mp)/ they throw, cast," (v. Hif'il, act part, mp)	he'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	achiv, "his/its brother," (n ms, 3ms pronom)	avdri, "Andre," (name)	v'et, "and/ but/ so/ or," (DO marker)	kipha, Peter (name)
			דייגים:	היו	כי	בים
			dayagim, "fishermen," (n mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ki, "for, since, because," (conj)	b'yam, "in/ with/ by (the) sea," (n ms)

Interlinear Chart

Chapter 4:19



ויאמר להם לכו אחרי אעשה אתכם דייגי אנשים:

Hebrew Transcription

Translation: And He said to them, "Follow after Me. I will make you fishers of men."

The Scriptures: And He said to them, "Follow Me, and I shall make you fishers of men."

Aramaic:

ואמר להם לכו אחרי אעשה אתכם דייגי אנשים:

And Eshu {Yeshua} said unto them "Follow Me, and I will make it so that you will be tsayade {fishers} of the sons of men."

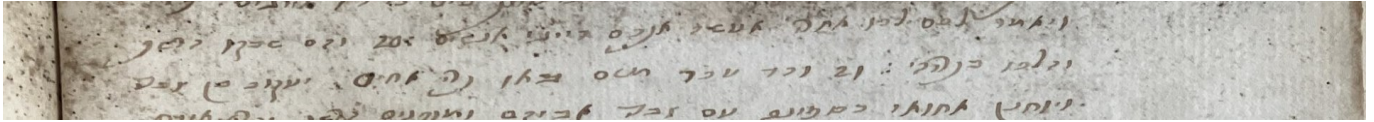
¹⁹ The word ויאמר (vayomer) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse or perhaps, the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn't be likely that this very form would be a spoken or written verb form for the disciples.

דייגי	אתכם	אעשה	אחרי	לכו	להם	ויאמר ²⁰
dayahai, “fishermen of...” (n mp constr)	etchem, “you (mp),” (DO maker, 2mp pronom)	e’ese, “I will do, create, make,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	acharey, “after me,” (prep)	lechu! “(to men) go! come!” (v. Pi’el, imp, 2mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	va’yomeru, “and/ but/ so/ or they will say,” (v. Pa’al/Qal, wayyiqtol, past, 3mp)
						אנשים:
						anashim, “men, mankind,” (n mp)

Interlinear Chart

²⁰ The word ויאמר (vayomer) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse or perhaps, the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn’t be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 4:20



והם שבקו הרשת והלכו בתרייה:

Hebrew Transcription

Translation: And they left **the net** and went after Him.

The Scriptures: And immediately they left their nets and followed Him.

Aramaic:

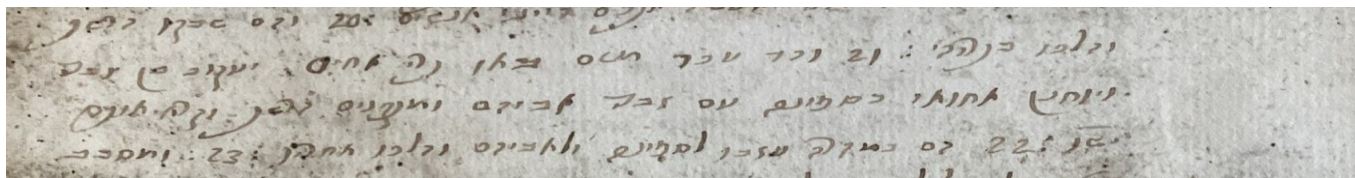
ܘܗܝܘܢ ܫܒܩܘ ܗܪܫܬܗܘܢ ܘܗܠܚܘ ܒܬܪܝܗܝܗ

Then they immediately left their nets, and followed Him.

		בתרייה:	והלכו	הרשת	שבקו	והם
		batraiha, “after him/it,” (Ar. prep, 3ms pronom) Aramaism	ve’halchu, “and/ but/ so/ or they left,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’reset, “the net,” (n ms)	shavku, “they left,” (v. Pa’al/Qal, qatal, past, 3mp)	va’hem, “and/ but/ so/ or they;” (pron, mp)

Interlinear Chart

Chapter 4:21



וכד עבר משם באו תרי אחים יעקב בן זבדי ויוחנן אחואי בספינה עם זבדי אביהם ומתקנים הרשת וקרא אותם:

Hebrew Transcription

Translation: And when He passed from there, came two brothers: Ya’akov (Jacob/James) and Yochanan (John), his brother, in a ship with Zebdi (Zebedee), their father, **improving** their nets; and he called to them.

The Scriptures: And going on from there, He saw two other brothers, Ya’aqob the son of Zabdai, and Yoḥanan his brother, in the boat with Zabdai their father, mending their nets. And He called them,

Aramaic:

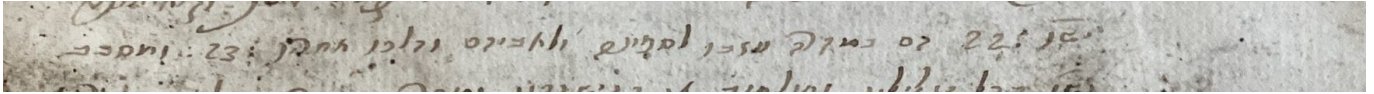
וכד עבר מן שם באו תרי אחים יעקב בן זבדי ויוחנן אחואי בספינה עם זבדי אביהם ומתקנים הרשת וקרא אותם:

And when He crossed over from there, He saw two other brothers, Yaqub {Jacob/James}, the son of Zabday {Zebedee}, and Yukhanan {John}, his brother in an elpha {a ship} with Zabday {Zebedee}, their father, who were repairing their nets, and Eshu {Yeshua} called them.

יעקב	אחים	תרי	באו	משם	עבר	וכד
ya’akov, “Jacob/James,” (name)	achim, “brothers,” (n mp)	tren, “two,” (Ar. card num) ܐܘܢ Aramais	ba’u, “they came,” (v. Pa’al/Qal, qatal, 3mp)	me’sham, “from/ of there,” (prep, adv)	avar, “he/it passed,” (v. Pa’al/Qal, qatal, past, 3ms)	v’kad, “and/ but/ so/ or when,” (Ar. conj) ܘܕܢ Aramaism
זבדי	עם	בספינה	אחואי	ויוחנן	זבדי	בן
Zebdi, “Zebedee,” (name)	im, “with,” (prep)	b’sfina, “in/ with/ by (the) ship,” (prep, n ms)	achei, “brothers of...” (n mp constr)	v’yochanan, “and/ but/ so/ or John,” (name)	zebdi, “Zebedee,” (name)	ben, “son,” (n ms)
		אותם:	וקרא	הרשת	ומתקנים	אביהם
		otam, “them/ those,” (prep pron 3 mp)	v’kara, “and/ but/ so/ or he/it called,” (v. Pa’al/Qal, qatal, past 3ms)	ha’reshet, “the net,” (n mp)	v’metakinim, “and/ but/ so/ or we/ you (mp)/ they repairing, improving,” (v. Pie’el, act part, mp)	avihem, “their father,” (n ms, 3mp pronom)

Interlinear Chart

Chapter 4:22



הם במהרה עזבו לספינה ולאביהם והלכו אחריו:

Hebrew Transcription

Translation: They quickly abandoned the ship and their father and **went after** Him.

The Scriptures: and immediately they left the boat and their father, and followed Him.

Aramaic:

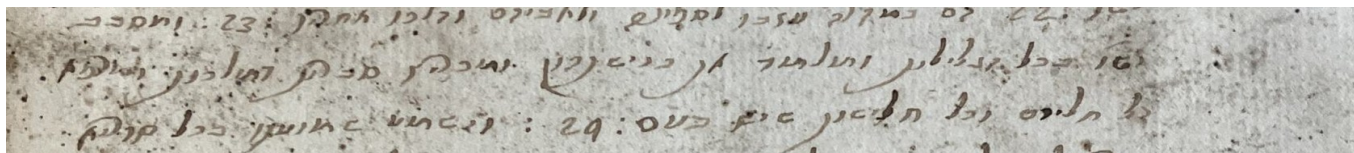
ܡܢ ܕܗ ܗܘܢܐ ܥܙܒܘ ܠܫܦܝܢܗ ܘܠܘܘܒܝܗܘܢ ܘܗܠܚܘ ܐܚܪܝܘܗܘܢ

Then they left the elpha {the ship} and their father immediately, and they followed Him.

אחריו:	והלכו	ולאביהם	לספינה	עזבו	במהרה	הם
achar, "after him/it," (prep, pron 3ms)	v'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)	v'l'avihem, "and/ but/ so/ or to/ for/ belonging to their father," (prep, n ms)	l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs)	azvu, "they left, abandoned," (v. Pa'al/Qal, qatal, past, 3mp)	be'mirrah, "in/ with/ by hurried," (prep, adv)	hem, "they, them, these, those," (3mp pron)

Interlinear Chart

Chapter 4:23



ומסבב ישו בכל הגלילות ומלמד את כנישתהון ומכריז סברות דמלכות ומרפא כל חלישם וכל חלישות שיש
בעם:

Hebrew Transcription

Translation: And Yeshua went around all the Galileans teaching their assemblies and proclaiming the **gospels** of the kingdom and healing all their sick and all sicknesses in the people.

The Scriptures: And יהושע went about all Galil (Galilee), teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

Aramaic:

אמאכרז חמא עבא כחמא **כלל** חלפא חמא כנסתהון **מכרז** סברות דמלכות ומרפא כל חלישם וכל חלישות

Eshu {Yeshua} was going around in all Galila {Galilee} and was Teaching in Kenushathhun {their Synagogues/Assemblies} and Proclaiming the Sabartha d’Malkutha {The Hopeful Message/The Gospel of The Kingdom}, and He was healing every disease and sickness among the Ama {the People}.

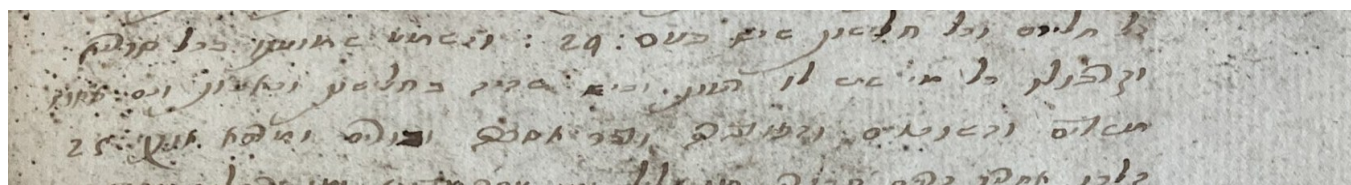
ומסבב	ישו	בכל	הגלילות	ומלמד	את	כנישתהון
u'me'seve, "and/ but/ so/ or from/ of around, round," (prep, n ms)	Yeshua, (name)	be'chol, "in/ with/ by (the) all," (prep, n ms)	ha'galililot, "the Galileans," (n mp)	u'malemed, "and/ but/ so/ or teaching," (Pi'el, act part, ms)	et, (DO marker)	kenistehon, "their assemblies," (Ar. n mp, 3mp pronom) כנישתהון Aramaism
ומכריז	סברות ²¹	דמלכות	ומרפא	כל	חלישם	וכל
umachriz, "and/ but/ so/ or I/ you (ms)/ he/it announces, proclaiming, declaring, preaching," (v. Hif'il, act part, ms)	svrot, "hopeful gospels, opinions," (n fp) Mishnaic	d'malchut, "of/ who/ which/ that (the) kingdom," (rel, n fs) Prefix Ar. ד Aramaism	u'merape, "and/ but/ so/ or I/ you (ms)/ he/it heal(s)," (v. Pi'el, act part, ms)	kol, "all," (n ms)	chalishim, "their weak, sick," (n mp, 3mp pronom)	v'kol, "and/ but/ or/ so all," (n ms)

²¹ This word is first found in the *Mishnah* Avot 1:15.

				בעם:	שיש	חלישות
				b'am, "in/ with/ by (the) people," (prep, n ms)	she'yesh, "which/ that/ who/ whom there is," (rel part, part)	chalishot, "sickness," (n fp)

Interlinear Chart

Chapter 4:24



וישמע שמועתו בכל סוריא וקרבו לו כל מי שיש לו רעות וביש שהיה בחלישות וכאבות וגם אחוז משדים והשוטים והפודגרה ודבר אסרה ובורים ומרפא אותן:

Hebrew Transcription

Translation: And His report was heard in all Syria, and all approached Him who had iniquity and illness, **weaknesses** and pains, and even demon possession, and the deranged, **and those with gout, and impeded speech, and wasted**; and He healed them.

The Scriptures: And news about Him went out into all Suria. And they brought to Him all who were sick, afflicted with various diseases and pains, and those who were demon-possessed, and epileptics, and paralytics. And He healed them.

Aramaic:

ܘܝܫܡܥܘܟܢ ܫܡܘܥܬܘܟܢ ܒܟܠܟܘܢ ܨܘܪܝܐ ܘܩܪܒܘܟܘܢ ܠܘܟܘܢ ܟܠܡܝܢ ܫܝܫ ܠܘ ܪܥܘܬܘܢ ܘܒܝܫܘܢ ܫܗܝܐ ܒܚܠܝܫܘܬܘܢ ܘܟܘܒܘܬܘܢ ܘܓܡ ܐܚܘܙܘܢ ܡܫܕܝܡ ܘܗܫܘܬܝܡܝܢ ܘܗܦܘܕܘܓܪܘܗ ܘܕܒܪ ܐܫܪܗ ܘܒܘܪܝܡ ܘܡܪܦܐ ܐܘܬܘܢ:

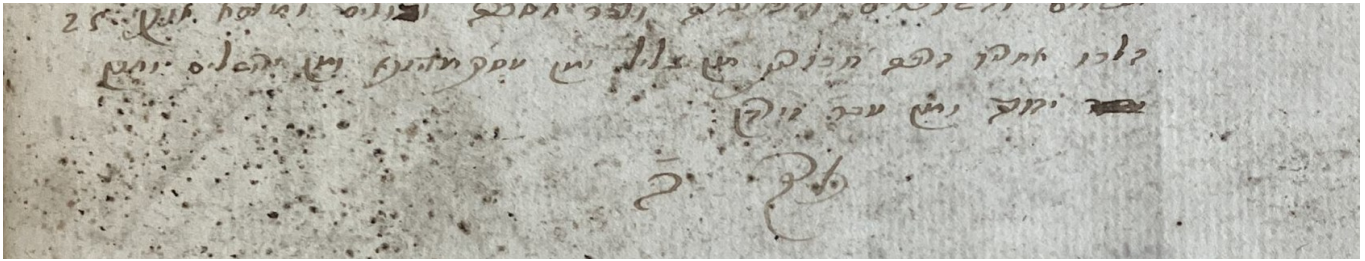
And His fame was heard in all Syria, and all those who were very sick, subjected to various illnesses, and those who were tormented, and the possessed, and the insane, and the paralytics approached Him, and He healed them.

כל	לו	וקרבו	סוריא	בכל	שמועתו	וישמע
kol, "all," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	ve'karvu, "and/ but/ so/ or they approached," (v. Pa'al/Qal, qatal, past, 3mp)	surya, "Syria," (name)	be'chol, "in/ with/ by (the) all," (prep, n ms)	shem'uatō, "his/its rumor, gossip, report," (n fs, 3ms pronom)	ve'yishma, "and/ but/ so/ or he/it will be heard," (v. Pa'al/Qal, yiqtol, fut, 3ms)
בחלישות	שהיה	וביש	רעות	לו	שיש	מי
b'chalishot, "weakness, feebleness," (n fp)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ve'bish, "and/ but/ so/ or bad, illness," (n ms)	ra'ot, "bad, iniquity, maladies," (adj fp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	mi, "who?" (inter part)

ודבר	והפודגרה	והשוטים	משדים	אחוז	וגם	וכאבות
v'davar, "and speech," (n ms)	v'ha'podagra, "and/ but/ so/ or the gout," (n ms)	v'ha'shotim, "deranged, foolish, idiotic," (n mp)	me'shedim, "from/ of demons," (prep, n mp)	achoz, "he/it took hold, seized, took possession," (v. Pa'al/Qal, qatal, past 3ms)	u'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	v'k'ovot, "and/ but/ so/ or like/ as pain, heaviness," (n mp)
			אותן:	ומרפא	ובורים	אסרה
			oten, "them," (Ar. DO marker, 3mp pronom) Aramaism	u'marpeh, "and/ but/ so/ or health, healing, cure," (n ms)	u'borim, "wasted, to be empty, uncultivated," (n mp) Mishnaic	asrah, "prohibited, impeded," (adj fs)

Interlinear Chart

Chapter 4:25



הלכו אחריו הרבה חבורות מן גליל ומן עסרת מדינתא ומן ירושלים ומן יהודה ומן עבר הירדן:

Hebrew Transcription

Translation: Many went after Him *and* joined from Galil (Galilee), and from **the ten cities**,²² and from Yerushalayim (Jerusalem), and from Yehudah (Judea), and from across the Yarden (Jordan).

The Scriptures: And large crowds – from Galil (Galilee), and Dekapolis, and Yerushalayim, and Yehudāh, and beyond the Yardēn – followed Him.

Aramaic:

סאולא כלום כפא ספארא סא לללא סא חפוא כדעלא סא אסולא סא מוסא סא חבא דסאולא
 And a large crowd followed Him from Galila {Galilee}, and from the Ten Cities, and from Urishlim {Jerusalem}, and from Yehud {Judea}, and from the crossing {i.e. the further bank} of the Yurdnan {i.e. the Jordan River}.

ומן	גליל	מן	חבורות	הרבה	אחריו	הלכו
u`min, “and/ but/ so/ or from/ of,” (prep)	Galil, Galilee,” (name)	min, “from, of,” (prep)	chavurot, “attached, joined, connections, united,” (n mp)	har`beh, “many, much, alot,” (adv)	achar, “after him/it,” (prep, pron 3ms)	halchu, “they went,” (v. Pa`al/Qal, qatal, past, 3mp)
ומן	יהודה	ומן	ירושלים	ומן	מדינתא	עסרת
u`min, “and/ but/ so/ or from/ of,” (prep)	Yehudah, “Judah,” (name)	u`min, “and/ but/ so/ or from/ of,” (prep)	Yerushalim, “Jerusalem,” (name)	u`min, “and/ but/ so/ or from/ of,” (prep)	m`d`yanet, “from/ of of/ who/ which/ that (the) cities,” (Ar. n fp) ܡܕܝܢܬܐ Aramaism	esrat, “ten,” (Ar. fp) ܥܣܪܬܐ Aramaism

²² “Dekapolis” in Greek.

					הירדן:	עבר
					ha'yarden, "the Jordan," (name)	avar, "he/it was passed," (v. Pa'al/Qal, qatal, pssv past, 3ms)

Interlinear Chart