

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Three

The Cochin Hebrew Book of Matthew

English Translation with Hebrew Transcription, Manuscript Images,

Interlinear Tables, And Commentary

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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).

Cochin Matthew Chapter 3

22 וְיֵשׁוּעַ קָם וָלָךְ אֶת הָעָר וְהָאֵתְנָה וְהָלַךְ דִּשְׁמָרָא
 כִּי אֵמַע אֶתְּלָתָהּ קִימָא מֵאֵלָךְ הִיכְוֹנֵס מֵאֵל מַחְדָּוִס אֵתְנָה
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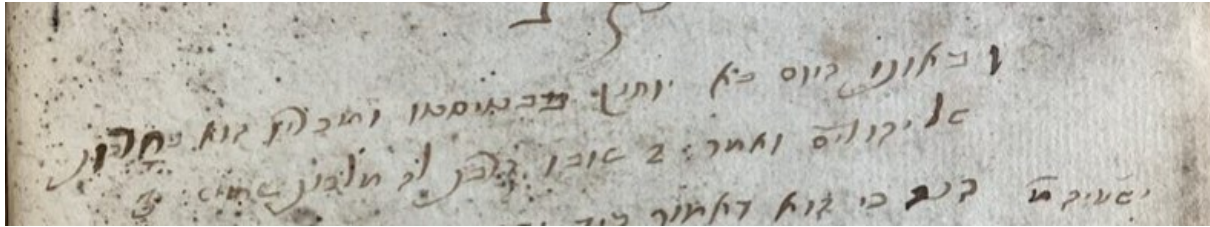
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Chapter 3:1



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

Hebrew Transcription

Translation: On that day, Yochanan (John) the sinker of man (bapti),² was proclaiming in the desert-like region of the Yehudim³ (Jews) saying,

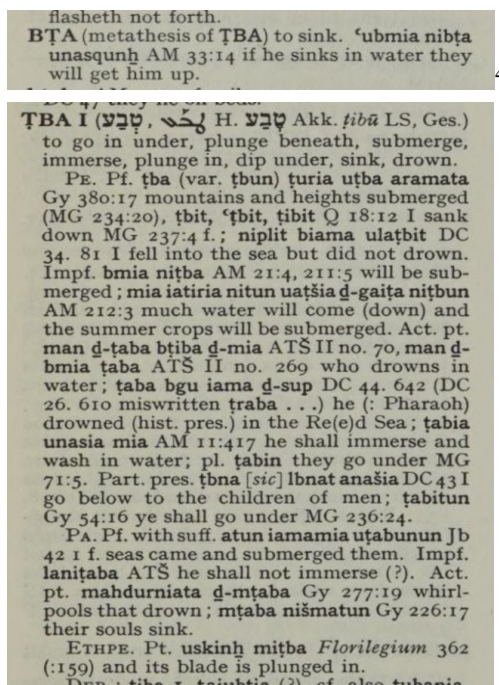
The Scriptures: And in those days Yohanan the Immerser came proclaiming in the wilderness of Yehudah,

Aramaic:

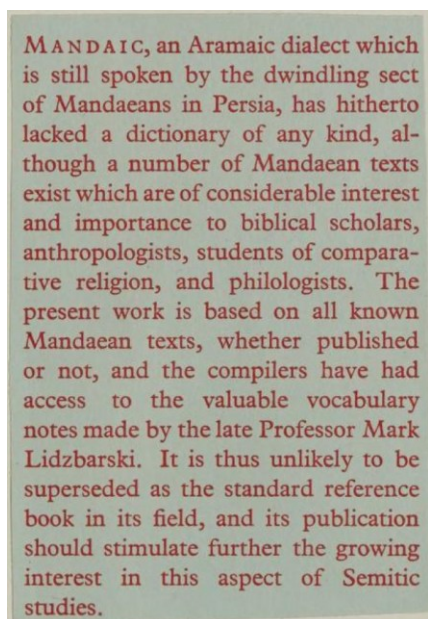
Then in those days Yukhanan Mamdana {John, The Immerser/Baptizer} came, and was Proclaiming in the khurba d'Yehud {the desert of Judea}.

² The form בבטיסטו (*babatisto*) in the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) is often dismissed as a late transliteration of Latin *Baptista*. However, the manuscript's internal Semitic profile allows another possibility: the term may preserve an Eastern Aramaic/Mandaic formation related to the Mandaic root ב־ט־י (*b-t-y*), “to sink” or “submerge” (Comprehensive Aramaic Lexicon, lemma **bṭy** V). On this reading, בבטיסטו may function as an active participial form, “one who sinks/submerges,” supporting the translation “sinker of man.” This possible Eastern Aramaic background coheres with discussions by Jorunn J. Buckley (*Turning the Tables on Jesus*, 2010) and James F. McGrath (2015) concerning the eastward movement and influence of proto-Mandaean baptismal groups. Likewise, the accompanying phrase בקרבות (*b'charvot*) need not be treated merely as a clumsy misreading of Syriac *b'churba* (Gebhardt-Klein, p. vi), but may reflect authentic Late Biblical Hebrew usage from חרב, “dry, desolate, arid” (cf. Gesenius, חרב; Deut. 28:22), yielding the sense “arid desolations” or “drought-lands.” Together, these features suggest a nuanced Eastern Semitic transmission rather than a simple late Latinizing gloss.

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



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



⁴ Drower, Hon. D. Litt.Oxon, Hon. D.D. Upsala and Munich, R. Phd. *A Mandaic Dictionary*, pp 176. The Second image is pp 85.

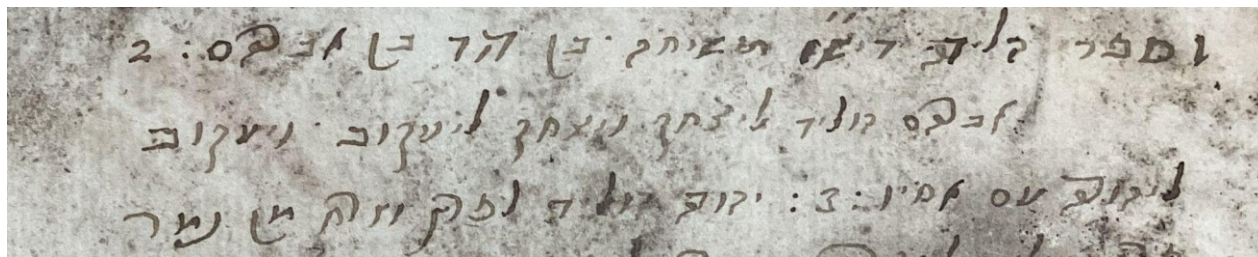
באותו	ביום	בא	יוחנן	בבטיסטו ⁵ (בבטי)	ומכריז ⁶	הוא
b'oto, "in/ with/ by (the) same," (prep n ms)	b'yom, "in/ with/ by (the) day," (prep, n ms)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	yochanan, "John," (name)	babti, or b'bati "in/ with/ by (the) sinker of man," (prep, Mandaic Ar. v. Pe'al, act part, ms) Morphology: בטי: meaning, "to sink man." or babtii: this word could be a transliteration from another language, but is unknown.	umachritz, "and/ but/ so/ or I/ you (ms)/ he/it declares, cries," (v. Hif'il, act part, ms) Mishnaic	hu, "he/it," (3ms pron)
בְּחֶרְבוֹת	שֶׁל	יְהוּדִים	וְאָמַר:			
be'havot, "in the ruins," (prep, n ms)	shel, "to, for, of, belonging to," (prep)	yehudim, "Jews, one who belonged to the kingdom of Judah, Israelites" (n mp)	v'omer, "and/ but/ so/ or I/ you (ms)/ he/it say(s)," (v. Pa'al/Qal, act part, ms)			

Interlinear Chart

⁵ בבטיסטו (*babatisto*) functions as a complex linguistic hybrid. Morphologically, it can be analyzed as the Hebrew preposition בְּ (*b'*, meaning 'as' or 'in the role of') prefixed to a phonetically camouflaged Semitic construction. It derives from the rare Mandaic/Eastern Aramaic root בטי (*bty*), a metathetic variant of טבע, meaning 'to sink' or 'submerge' (*CAL*, s.v. 'bty V', listed as a Pe'al/G-stem). Functioning as an active participle with an Eastern Aramaic nominal ending (-o), the underlying Semitic meaning yields 'as the submerger/sinker of men.' Simultaneously, the word operates as a deliberate phonetic transliteration of the Western/Latin *Baptista*, creating a bilingual wordplay unique to the transmission of the Cochin manuscript."

⁶ The root כריז (*k-r-z*) is an Aramaic loanword that became a key verb in standard Mishnaic and Rabbinic Hebrew, as seen in *Mishnah* Bava Metzia 2:1: "נוטל ומכריז". The phrase הוא ומכריז (*u'machriz hu*) in the Cochin Hebrew Matthew is different from typical Mishnaic word order. Instead of placing the pronoun before the participle (like *ve-hu machriz*), the pronoun *hu* comes directly after the active participle. This mimics the present-tense structure common in Syriac and Eastern Aramaic dialects. It shows that the text uses Mishnaic vocabulary but follows an Aramaic sentence structure.

Chapter 3:2



שובו קרבת לה מלכות שמים:

Hebrew Transcription

Translation: “**Return!** For the kingdom of heaven is near!”^{7,8}

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

Aramaic:

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

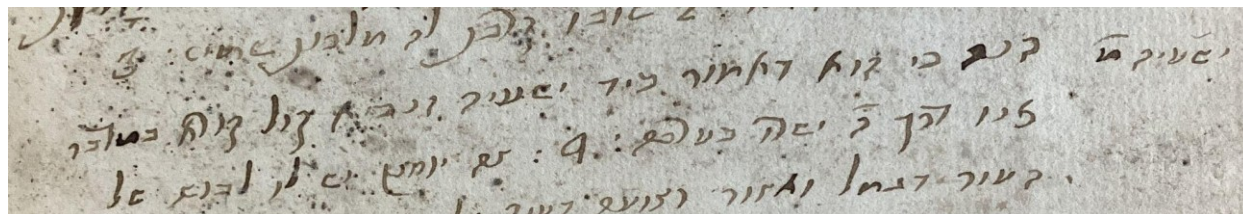
שובו	קרבת	לה	מלכות	שמים:		
shuvu! (to men) “return!” (v. Pa’al/Qal, imp, 2mp)	kirvat, “near, nearby,” (n fs)	la, “to/ for/ belonging to her/it,” (prep, 3fs pronom)	malchut, “kingdom, reign,” (n fs)	shamayim, “heavens,” (n mp)		

Interlinear Chart

⁷ Malachi 3:1.

⁸ Yeshua delivers the same message in Matthew 4:17.

Chapter 3:3



הנה כי הוא דאמור ביד ישעיה הנביא קול קורא במדבר פנו דרך ה' ישרו בערבה:

Hebrew Transcription

Translation: **Behold!** For this is who was spoken of by Yeshayah (Isaiah) the prophet, ‘A voice calling in the wilderness: ‘**Clear the way to the path of**⁹ Yehovah, make *it* straight in the desert.’”¹⁰

The Scriptures: For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of יהוה, make His paths straight.’”

Aramaic:

For, this is the one whom it was spoken through EshaYa Nabiya {Isaiah, the Prophet}, “A voice who is calling out in the khurba {the desert}, ‘Prepare the way of MarYa {The Lord-YHWH}, and make His paths straight!’”

הנה	כי	הוא	דאמור	ביד	ישעיה	הנביא
hine, “behold,” (part)	ki, “for, since, because,” (rel clause)	hu, “he/it,” (3ms pron)	d’omer “of/ who/ which/ that I/ you (ms)/ he/it mentioned,” (rel part, adj ms) Aramaism	b’yad, “in/ with/ by the hand,” (prep, n ms)	yeshayah, Isaiah (name)	ha’navi, “the prophet,” (n ms)
קול	קורא	במדבר	פנו ¹¹	דרך	ה'	ישרו
kol, “voice, sound,” (n ms)	kore, “I/ you (ms)/ he/it calls, reads,” (v. Pa’al/Qal, act part, ms)	b’midbar, “in/ with/ by (the) desert,” (prep, n ms)	pnu, (to men) “clear the way,” (v. Pa’al/Qal, imp, 2mp)	derek, “way, road, path,” (n fs)	Yehovah, (name)	yashru, (to men) “you make straight,” (v. Pi’el, imp 2mp)

⁹ Literally, “Face the path of...”

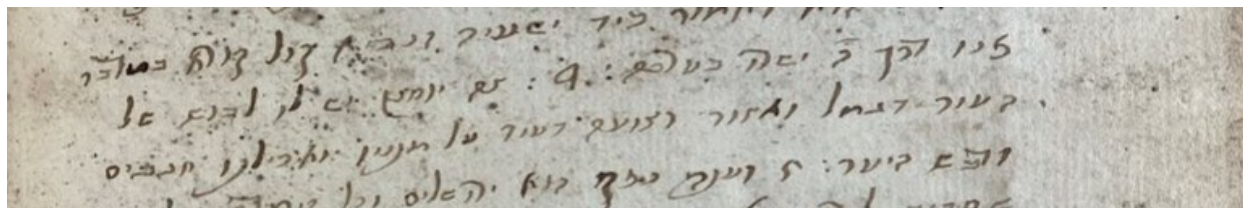
¹⁰ This is a direct quote from Isaiah 40:3. קול קורא במדבר פנו דרך ה' ישרו בערבה. “A voice calling in the desert: ‘Turn to the path of Yehovah, make straight in the desert.’”

¹¹ The command פנו (*panu*) comes directly from the Hebrew text of Isaiah 40:3. While the root usually means “to turn,” in this specific grammatical form (*Pi’el*), it means to actively “clear out” or “empty a space.” In the ancient Middle East, this was a royal road-building term. Before a king traveled through the desert, workers were sent ahead to dig up rocks, level the dirt, and clear away wild bushes. By using this word, the text shows that John the Baptist is acting as a construction worker for God, sweeping the path clean for His arrival.

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

Interlinear Chart

Chapter 3:4



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

Hebrew Transcription

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

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

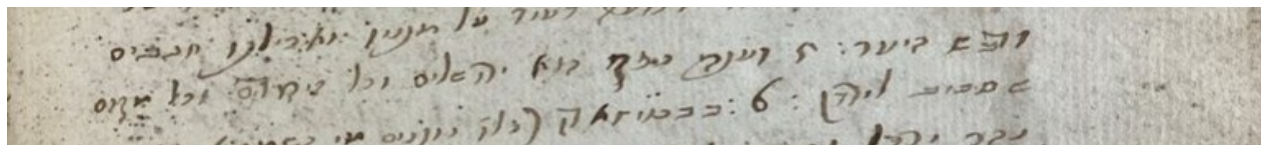
Aramaic:

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

זה	יוחנן	יש	לו	לבוש	של	העור
ze, "this," (pron ms)	Yochanan, John	yesh, "there is, there exists," (part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	lavush, "clothing," (adj ms)	shel, "for, of, belonging to," (prep)	ha'or, "the skin," (n ms)
דגמל	ואזור	רצועה	דעור	על	מתניו	ואכילתו
d'gimel "of/ who/ which/ that camel," (rel part, n ms) Aramaism	v'ezor, "and/ but/ so/ or waist," (n ms)	retzu'a, "strap, belt" (n fs)	d'gimel "of/ who/ which/ that skin, leather," (rel part, n ms) Aramaism	al, "upon," (prep)	motnav, "his/its hips, waist" (n ms, 3ms pronom)	v'achilato, "and/ but/ so/ or his/its consumption, eating," (n fs, 3ms pronom)
חגבים	ודבש	היער:				
chagavaim, "grasshoppers, locusts," (n mp)	v'davash, "and/ but/ so/ or honey," (n ms)	ha'ya'ar, "the forest," (n ms)				

Interlinear Chart

Chapter 3:5



ועתה נפק הוא ירושלים וכל יהודים וכל המקום שסביב לירדן:

Hebrew Transcription

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

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

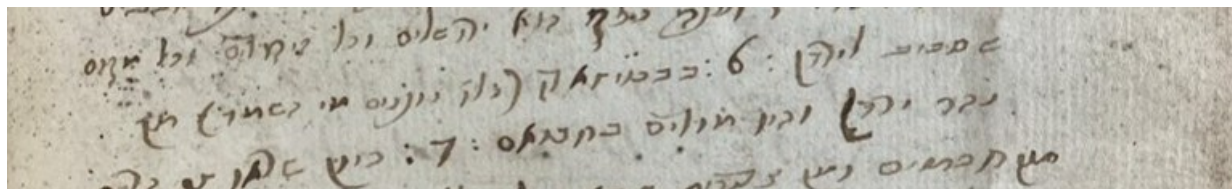
Aramaic:

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

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

Interlinear Chart

Chapter 3:6



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

Hebrew Transcription

Translation: In his baptism, (all of them were given waters of conversion) from the river Yarden (Jordan), and they confessed their sin.

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

Aramaic:

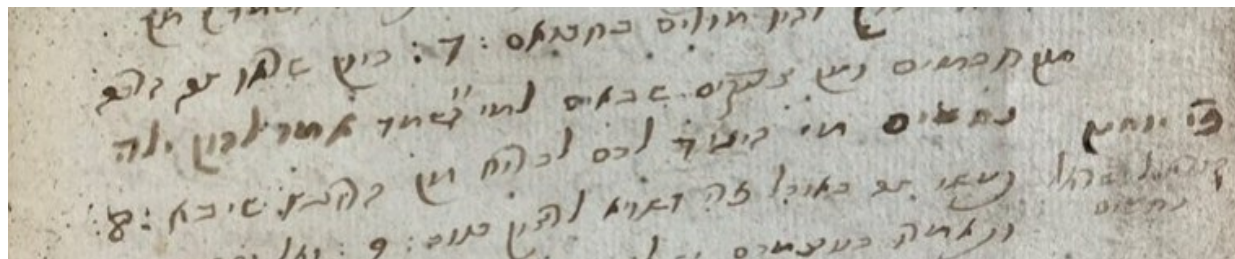
and they were Immersed {Baptized} of him in the Yurdnan Nahra {the Jordan River} while they were confessing with regard to their sins.

נהר	מן	השמד ¹²	מי	ניתנים	כלו:	בבטיזא דו
nahar, "river," (n ms)	min, "from/ of," (prep)	ha'smada, "the (man) forced to convert," (Ar. n ms) Aramaism	mi, "waters of," (n mp constr)	notnim, "we, you (mp), they, those who are given, granted, delivered," (v. Nif'al, pssv part, mp)	kol'u, "all of them," (n ms, 3mp pronom)	babtiz-do, "in/ with/ by his/its baptism," Abbreviation Aramaism
			בחטאם:	מודים	והיו	ירדן
			b'chet'am, "in/ with/ by their sin," (prep, n mp, 3ms pronom)	modin, "we/ you (mp)/ they, those confessing," (Ar. Pael, act part, mp) Aramaism	v'hayu, "and/ but/ so/ or they were," (v. Pa'al/Qal, qatal, past, 3ms)	yarden, "Jordan."

Interlinear Chart

¹² The word השמד (*ha-shmad*) is a highly significant historical term in Rabbinic Hebrew. While its biblical root means "destruction," in post-biblical and medieval Jewish history, it became the standard term for spiritual apostasy or conversion to Christianity. The complete phrase מי השמד (*mei ha-shmad*), meaning "the waters of conversion," was the specific, everyday term Jewish scribes used to describe Christian baptism. By inserting this parenthetical explanation, the scribe was clarifying a foreign concept for the manuscript's readers, translating the unfamiliar Greco-Aramaic word for baptism into a well-known historical equivalent.

Chapter 3:7



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

Hebrew Transcription

Translation: When they saw this, many of **the sages** and the Sadducees came to **the waters of conversion**. He said to them, "Offspring of **serpents**, **who told you** to flee from the rage that will come?"

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

Aramaic:

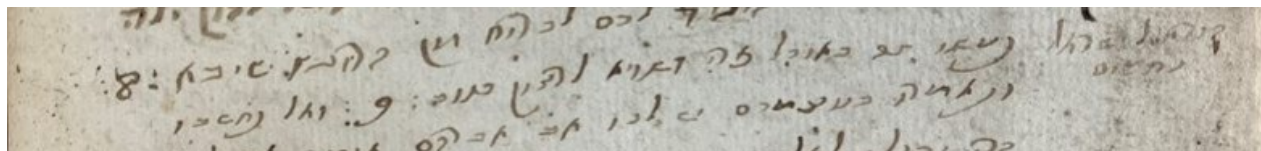
But, when he saw many from the Phrishe {the Pharisees} and from the Zaduqaye {the Sadducees} who were coming to be Immersed {Baptized}, he said unto them, "Offspring of kedne {vipers}! Who has informed you to flee from the wrath that is coming?"

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

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

Interlinear Chart

Chapter 3:8



תעשו זה כאוכל פרי דשויא לרצון טוב:

Hebrew Transcription

Translation: “Do this like a meal of fruit which is worthy of goodwill.”¹³

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

Aramaic:

Produce therefore the fruits that are suitable for repentance.

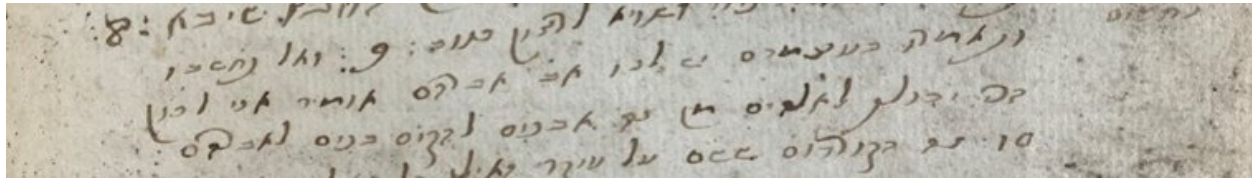
תעשו	זה	כאוכל	פרי	דשויא ¹⁴	לרצון	טוב
ta'asu, “you (mp) will do,” (Pa'al/Qal, yiqtol, fut, 2mp)	ze, “this,” (pron, ms)	kokel, “like/ as (the) food, edible,” (n ms)	pri, “fruit,” (n ms)	d'shavya, “ “of/ who/ which/ valued, worth,” (Ar. prefix, adj ms) Aramaism	l'ratzon, “to/ for/ belonging to (the) desire, intent,” (prep, n ms)	tov, “good, pleasant,” (adj ms)

Interlinear Chart

¹³ Literal, “good desire.”

¹⁴ Word first found in *Mishnah* Barakhot, 20a.

Chapter 3:9



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

Hebrew Transcription

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

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

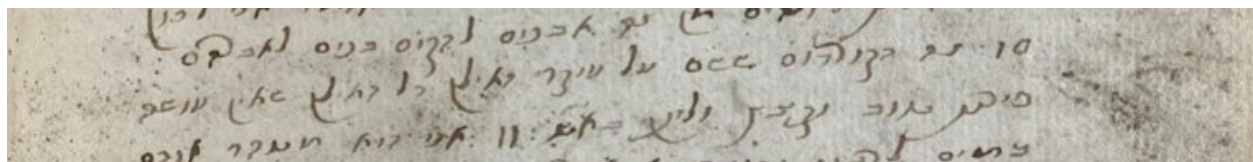
Aramaic:

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

ואל	תחשבו	ותאמרו	בעצמכם	יש	לנו	אב
v'al, “and don’t, no, not,” (neg part)	tachshevu, “you (mp) will think,” (v. Pa'al/Qal, yiqtol, 2mp)	v'tomru, “and/ but/ so/ or you (mp) will say,” (v. Pa'al/Qal, yiqtol, 2mp)	b'atzmecham, “in/ with/ by your (mp) bone, self,” (prep, n fs, 2mp pronom)	yesh, “there is, there exists,” (part)	lanu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	av, “father,” (n ms)
אברהם	אומר	אני	לכון	הרי	יכולת	לאלהים
avraham, “Abraham,”	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	lechon, “to you (mp)” (Ar. Prep, 2mp) Aramaism	harei, “here is, behold,” (interject)	yecholet, “ability, capability, possibility,” (n fs)	l'Elohim, “God(s),” (n mp)
מן	זה	אבנים	להקים	בנים	לאברהם:	
min, “from, of,” (prep)	ze, “this, that” (pron)	(the) stones,” (prep, n fp)	le'hakim, “to build, found, establish,” (v. Hif'il, inf constr)	banim, “sons, children,” (n mp)	l'avraham, “to/ for/ belonging to Abraham,” (prep, name)	

Interlinear Chart

Chapter 3:10



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

Hebrew Transcription

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

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

Aramaic:

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

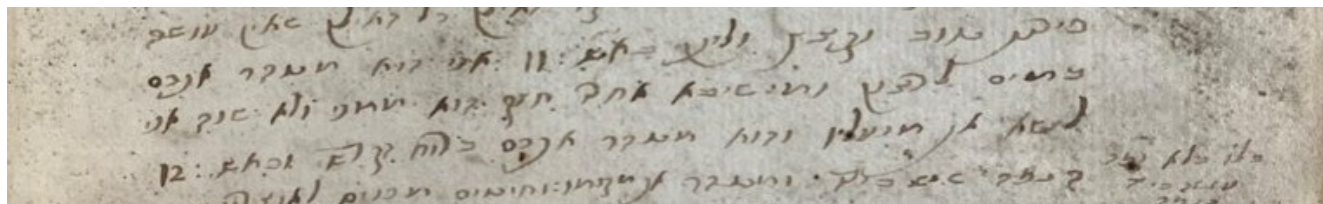
זה	הקורדום ¹⁵	ששם	על	עיקר	האילן	כל
ze, “this,” (ms pron)	ha’kordum, “the scraping tool, comb,” (n ms) Mishnaic	she’sham, “that/ which/ who/ whom there,” (adv)	al, “upon, in, on, over, by, for, both, beyond,” (prep)	ikar, “root, offshoot,” (n ms)	ha’ilan, “the tree,” (n ms)	kol, “all, every, whole,” (n ms)
האילן	שאין	עושה	פירות	טוב	תקצית ¹⁶	וליתן
ha’ilan, “the tree,” (n ms)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	o’sah: “I/ you (ms)/ he/it do(s), make(s),” (v. Pa’al/Qal, act part, ms)	perot, “fruits,” (n mp) Aramaism	tov, “good, pleasant,” (adj ms)	katzit, “you (ms) will be cut down,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	v’liten, “and/ but/ so/ or give, allow,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic
						באש:
						b’esh, “in/ with/ by (the) fire, flame,” (prep, n fs)

Interlinear Chart

¹⁵ Mishnaic word found in *Mishnah*: Beitzah 2.

¹⁶ The word תקצית (*taktzit*; "shall be cut down") is not a spelling error, but a specialized hybrid verb form. It merges a shared Semitic root for cutting or severing (קִצַּץ) with an Aramaic passive future grammatical template (the *lthpe’el* stem). Instead of using a standard Hebrew passive verb like *tikaret* (תִּקְרַת), the scribe custom-built this word to perfectly match the passive future force and rhythm of the underlying Syriac text (*metpseq*) while keeping it in Hebrew letters.

Chapter 3:11



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

Hebrew Transcription

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

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

Aramaic:

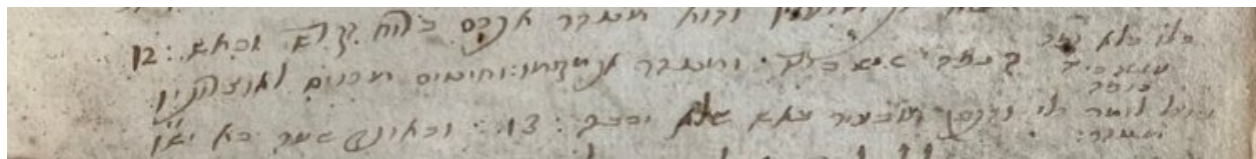
I am Immersing {Baptizing} you in maya {water} for repentance, but, that One who comes after me, He is stronger than me. That One's sandals I'm not worthy to carry! He will Immerse {Baptize} you in The Rukha d'Qudsha {The Spirit of Holiness}, and in The Nura {The Fire}.

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

				ובאש:	הקדש	ברוח
				ve'b'esh, "and/ but/ so/ or in/ with/ by (the) fire," (n fs)	ha'kodesh, "the holy," (n ms)	b'ruach, "in/ with/ by (the) Spirit," (prep, n fs)

Interlinear Chart

Chapter 3:12



הנפה שיש בידו ומטהר את מקומו וחייטים מכניס לאוצרותיו והתבן מבעיר באש שלא יכבה:

Hebrew Transcription

Translation: He has the winnowing fan which is in his hand, and he purifies **his place**, and the grain he brings into his storehouses, and the straw he burns with fire that is not extinguished.¹⁷

The Scriptures: His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.

Aramaic:

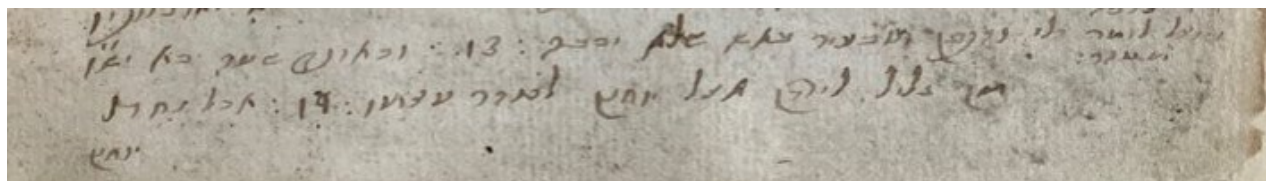
That One whose raphsha {winnowing fan} is in His hand, and He cleanses His threshing-floors, and He gathers the khete {the wheat} unto His storehouses, and the thebna {the chaff} He burns in the nura {the fire} that doesn't extinguish."

הנפה	שיש	בידו	ומטהר	את	מקומו	וחייטים
ha'nafa, "the winnowing fan," (n ms)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	be'yadu, "in/ with/ by his/its hand," (prep, n ms, 3ms pronom)	v'metaher, "I/ you (ms)/ he/it cleanses," (v. Pi'el, act part, ms)	et, (DO marker)	mekomo, "his/its location," (n ms, 3ms pronom)	v'chitim, "and/ but/ so/ or grain(s)," (n fp)
מכניס	לאוצרותיו	והתבן	מבעיר	באש	שלא	יכבה
machnis, "I/ you (ms)/ he/it brings in," (Hif'il, act part, ms)	le'otzrotav, "to/ for/ his/its treasure, storehouse," (prep, n mp, 3ms pronom)	v'ha'tevin, "and/ but/ so/ or the straw, fodder," (n ms)	mav'ir, "I/ you (ms)/ he/it burns, (v. Hif'il, act part, ms)	b'esh, "in/ with/ by (the) fire," (prep, n fs)	she'lo, "that/ which/ who/ whom no/not," (neg part)	yikabeh, "he/it will be extinguished," (v. Nif'al, yiqtol, fut, 3ms)

Interlinear Chart

¹⁷ The grammar of this verse displays a highly developed Mishnaic (Rabbinic) Hebrew profile overlaid on a Syriac syntactic layout. The relative clause is introduced by the standard Mishnaic particle ׀ (she-) in שיש (she-yesh; "which is") and שלא (she-lo; "that shall not"), completely replacing the Biblical אשר (asher). Furthermore, the verse uses continuous present-tense active participles—ומטהר (u'metaher; "and he cleanses"), מכניס (makhnis; "he brings in"), and מבעיר (mav'ir; "he kindles")—to convey immediate, ongoing action. This specific participle-driven sentence structure, combined with the causative Hifil verbal stems (makhnis and mav'ir), represents the textbook prose style of the Mishnah rather than Classical Biblical syntax.

Chapter 3:13



ובאותה שעה בא יש"ו מן גליל לירדן אצל יוחנן לטהר עצמו:

Hebrew Transcription

Translation: And in that hour, Yeshua came from Galil (Galilee) to Yarden (Jordan) to Yochanan (John) to purify himself.¹⁸

The Scriptures: Then יהושע came from Galil to Yoḥanan at the Yardēn to be immersed by him.

Aramaic:

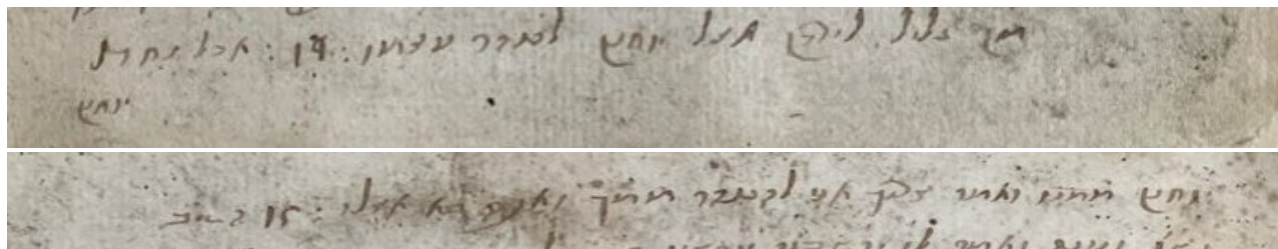
Then Eshu {Yeshua} came from Galila {Galilee} to the Yurdnan {i.e. the Jordan River}, to Yukhanan {John}, so that He might be Immersed {Baptized} by him.

ובאותה	שעה	בא	יש"ו	מן	גליל	לירדן
ub'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)	ba, "I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	yeshu, "Yeshua," (name)	min, "from/ of," (prep)	galil, "Galilee," (name)	l'yarden, "to/ for/ belonging to Jordan," (prep, name)
אצל	יוחנן	לטהר	עצמו:			
etzel, "at, in the possession of, near," (prep)	yohanan, "John," (name)	letaher "to purify, cleanse," (v. Pi'el, inf constr)	atz'mo, "himself, his/its essence, substance," (n ms, 3ms pronom)			

Interlinear Chart

¹⁸ The language of this verse features distinct vocabulary and phrasing that belong entirely to the Mishnaic (Rabbinic) Hebrew layer. The opening phrase *ובאותה שעה* (*u'v'ota sha'ah*; "and at that same hour/time") is a classic textbook marker of Rabbinic prose, completely replacing the Classical Biblical Hebrew expression *ba-et ha-hi* ("at that time"). Additionally, the text employs the preposition *אצל* (*etzel*) to mean "to" or "into the presence of" a person, which is the standard syntactic choice in Mishnaic narratives. Finally, the reflexive construction *לטהר עצמו* (*l'taher atzmo*; "to purify himself") uses the pronoun *atzmo* to indicate self-action, a structural development that became dominant in Post-Biblical Hebrew.

Chapter 3:14



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

Hebrew Transcription

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

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

Aramaic:

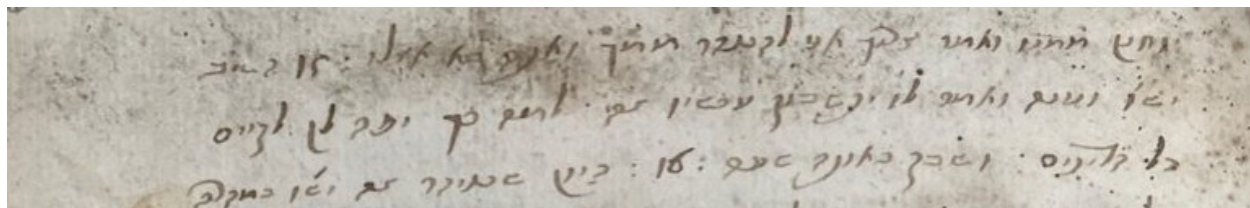
But he, Yukhanan {John}, was forbidding Him, and said, “I am in need of Immersion {Baptism} from You, and You come to me?”

אני	צריך	ואמר	ממנו	יוחנן	נחדל ¹⁹	אבל
ani, “I,” (1cs pron)	tzorech, “need, should, must,” (adj ms) Mishnaic	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mimenu, “of/ from us,” (prep, 1cp pronom)	yochanan, (name)	nechdal, “he ceased, refrained,” (v. Nif’al, qatal, 3ms)	aval, “indeed, truly, verily, surely, but,” (adv)
		אלי:	בא	ואתה	ממך	להטהר
		elay, “to/ for/ belonging to me,” (prep, 1cs)	ba, “I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	ve’atah, “and/ but/ so/ or you,” (2ms pronom)	mimcha, “from/ of you (ms),” (prep, 2ms)	lehitaher, “to be cleansed,” (v. Hit’pael, inf constr)

Interlinear Chart

¹⁹ Perhaps a slang word, or form of Aramaism meaning, “He ceased.”

Chapter 3:15



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

Hebrew Transcription

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

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

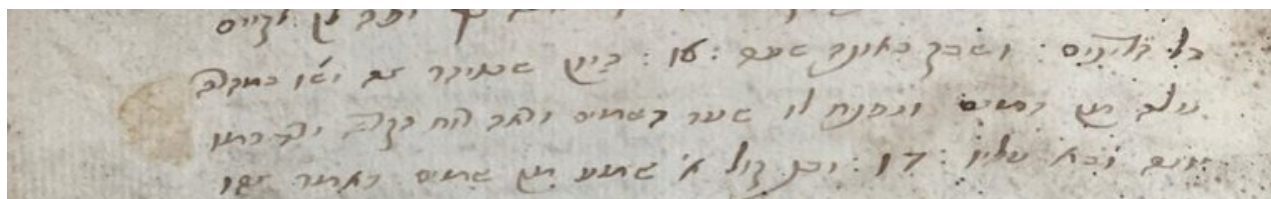
Aramaic:

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

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

Interlinear Chart

Chapter 3:16



כיון שטיהר זה ישו במהרה עלה מן המים ונפתח לו שער השמים וראה רוח הקדש ירד כמו יונה ובא עליו:

Hebrew Transcription

Translation: When Yeshua was **purified**, He immediately ascended from the water, and the gate of heaven opened to Him, and He saw the Ruach HaKodesh (Holy Spirit) descend like a dove, and it came upon Him.²⁰

The Scriptures: And having been immersed, יהושע went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him,

Aramaic:

Now, when Eshu {Yeshua} was Immersed {Baptized}, immediately He ascended from the maya {the waters}, and the Shmaya {the Heavens} were opened unto him, and he saw The Rukha d'Alaha {The Spirit of God} who was descending like a dove and came upon Him.

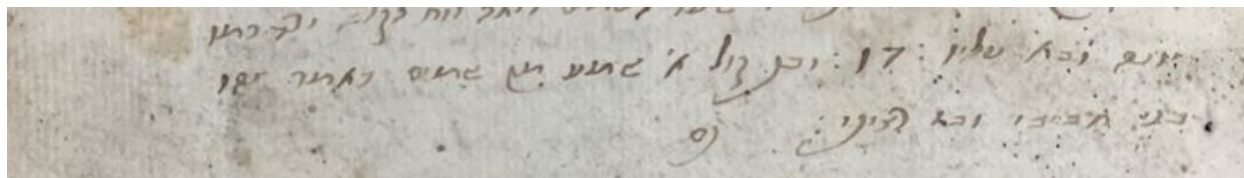
כיון	שטיהר	זה	ישו	במהרה	עלה	מן
keivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	she'tiher, "that/ which/ who/ whom he/it cleansed, purified," (v. Pi'el, qatal, psv past, 3ms)	zeh, "this," (pron ms)	Teshu, "Yeshua," (name)	be'mihara, "in/ with/ by he/it hurried," (prep, v. Pi'el, qatal, past, 3ms) Aramaism	ala, "he/it arose," (v. Pa'al/Qal, qatal, past, 3ms)	min, "from/ of," (prep)
המים	ונפתח	לו	שער	השמים	וראה	רוח
ha'mayim, "the water(s)," (n mp)	v'niftach, "and/ but/ so/ or he/it was opened," (v. Nif'al, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	sha'ar, "gate," (n ms)	ha'shamayim, "the heavens," (n mp)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	ruach, "spirit," (n cs)

²⁰ The opening of this verse features a classic, defining grammatical construction of Mishnaic (Rabbinic) Hebrew. The phrase כיון ש- (*keivan she-*; "since / when that") is a standard post-biblical temporal particle used universally by the Sages of the Mishnah to establish a timeframe, completely replacing Classical Biblical Hebrew time markers like *v'yehi* or *ka'asher*. Furthermore, the text pairs this Mishnaic framework with the adverb במהרה (*b'miherah*; "immediately/quickly"), which functions as the standard Rabbinic equivalent to the Greek *euthys* ("straightway"). This demonstrates that even when describing miraculous events, the text relies strictly on the natural vocabulary and sentence flow of the Mishnaic period.

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

Interlinear Chart

Chapter 3:17



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

Hebrew Transcription

Translation: Then he heard one voice of God (bat kol) from the heavens that said, "This is my beloved Son, and in Him, I am pleased."²¹

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

Aramaic:

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

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

Interlinear Chart

²¹ The text uses the distinct Rabbinic phrase בת קול (*bat kol*; literally "daughter of a voice") to translate the heavenly proclamation. In Mishnaic and Talmudic literature, a *bat kol* is the technical term for a divine echo or heavenly voice that reveals God's will after the era of biblical prophecy had ceased. Rather than rendering the Greek or Aramaic text literally as "a voice from heaven," the scribe selected this highly specific Rabbinic theological idiom. This Mishnaic concept is immediately paired with the Aramaic relative verb דאמר (*d'amar*; "which said"), highlighting the fluid blend of Rabbinic theology and Syriac syntax that defines the manuscript.