

The Return Letter of James

Cochin Hebrew James

MS Oo.1.32 English Translation

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Hebrew Translator

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All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located at the Cambridge University Library, part of the "*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).



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Lastly, I want to thank my husband, David, who stands by my side and holds up my arms.

– Janice F. Baca

Introduction



Image Courtesy of AME from the Virtual Bible Snapshot Project

The Disciples of Yeshua

When the disciples were instructed to take the gospel to the world, two disciples, Thomas and possibly later, Andrew, took Yeshua's words literal and made their way to Cochin, India. However, the earliest information available about the Hebrew gospel is linked to the church established by the apostle Thomas in India.² According to Eusebius, the Gospel according to Matthew had been taken to India by the apostle Bartholomew [Thomas]... written 'in Hebrew script' and preserved in India until the visit of Pantaenus... Jerome repeats this testimony of Eusebius, adding that Pantaenus brought the Hebrew Matthew with him on his return from India to Alexandria.³

Thomas traveled throughout India and was responsible for the establishment of churches in the state of Travancore, where the city of Cochin is located. In 1803, Claudius Buchanan discovered the

²Jones, Miles. R. *Sons of Zion versus Sons of Greece: The Survival of the Hebrew Gospels and the Messianic Church*, Volume 1, 2002. p. 166.

³ Edwards, James R. *The Hebrew Gospel and the development of the synoptic tradition*. Wm. B. Eerdmans Publishing, 2009. p. 12.

Hebrew New Testament manuscripts in the synagogue of black Jews and purchased them for his collection. These were later incorporated into the Moses Gaster collection, which was added to the Rylands Library, and included the MS Oo.1.16.2 and Oo.1.16.1 manuscripts and is now located at the Cambridge University Library in the United Kingdom.

The Return Letter of James:

The Return Letter of James is a copy of the Hebrew letter written to the scattered twelve tribes of Israel by James (Yaakov) who was called “the brother of Yeshua” (see Mt 13:55; Mk 6:3). *The Return Letter of James*: Cochin James MS Oo.1.32 contains some verses written in Mishnaic Hebrew with Aramaisms according to the First Century tradition. For it is believed that in the First Century of Judea, the talmidim (i.e. disciples) spoke rabbinic Hebrew – with a subset of rabbinic Hebrew represented in the *Mishnah* called “Mishnaic Hebrew.”⁴ For in the First Century, after the destruction of the Temple in Jerusalem - and for the following couple of centuries, Mishnaic Hebrew was used and was also included in the Dead Sea Scrolls.^{5,6} The grammar of Cochin James contains verses that have a striking difference in the writing style of his letter that brings a deeper meaning to what is believed could be one step closer to the original words by James (Yaakov) for the twelve tribes of Israel that are scattered abroad for this day.

Late Second Temple Hebrew Grammar markers

Cochin James MS Oo.1.32 was copied from an unknown source in Cochin, India in 1730 and the MS Manchester Gaster 1616 MS was copied from the Cochin MS Oo.1.16.2 MS in the early 1900’s. It was originally believed that the MS Manchester Gaster 1616 manuscript was an exact copy of the Cochin MS Oo.1.16.2. However, after evaluating more closely, the MS Manchester Gaster 1616 manuscript included marginal notes in some books of the New Testament and made various changes to align more closely with the Greek and is considered a corrupted copy.

In the Cochin New Testament there are a number of classic Mishnaic Hebrew terms and Aramaisms represented in the *Mishnah*. A few examples of Mishnaic words in the Cochin New Testament manuscripts listed below are found in *The Return Letter of James*: Cochin Hebrew James and *The Scroll of Mysteries*: Cochin Hebrew Revelation in the verses identified below. In addition, there are Aramaisms and Persian loans words found in the Cochin New Testament manuscripts such as אגרת (igeret) meaning, “letter.”⁷

⁴ Hurvitz, Avi. *A Concise Lexicon of Late Biblical Hebrew: Linguistic Innovations in the Writings of the Second Temple Period*. Brill, Boston, 2016. Also see the Israel Institute of Biblical Studies: Course E Course Book. pp. 1-2. Also see Menashe, Camilo Ezagui. The Languages spoken in Judea during the First Century AD, p. 9.

⁵ Charey, Fritz. BibleReasons.com. website: <https://biblereasons.com/hebrew-vs-aramaic/>, 2024.

⁶ Late Second Temple Hebrew, the Dead Scrolls and Rabbinic Hebrew, Aramaisms. Israel Institute of Biblical Studies, Course E, Lessons 23 to 30.

⁷ Ibid. pp. 5

Bat Kol – (בת קול) “voice of God” (Some found in: Cochin Revelation 10:4, 10:8, 14:13). This phrase is first found in *Mishnah* Yevamot 16:6.

Beit Din – “house of judgment” (Some found in: Cochin Matthew 5:21, 5:22, 10:17, James 2:2, 3:12). This phrase is first found in *Mishnah* Peah 2:6.

Liten – (ליתן) “to give” (Some found in: Cochin Revelation 2:17, 8:3, 11:18, 13:15, 15:4, 16:9, 16:19, 17:17, 19:7). This word is first found in the *Mishnah* Terumot 10:5.

Likach – (ליקח) “to take” (Some found in: Cochin Revelation 4:11, 5:9, 6:4) (c. 190 - 230 C.E.). This word is first found in *Mishnah* Demai 4:5 (c. 190 - 230 C.E.).

Lilech – (לילך) “to walk” (Some found in: Cochin Revelation 9:20, 12:14, 15:8, 22:14, James 4:13). (c. 190 - 230 C.E.). This word is first found in *Mishnah* Bava Kamma 1:1.

Igeret – (אגרת) “letter.” This is a Persian loan word and is classic Second Temple (Found in: Cochin James Introduction, Cochin Hebrews Introduction, Cochin 1st & 2nd Corinthians introduction, Cochin Galatians introduction, Cochin Ephesians introduction, Cochin Philippians Introduction, Cochin Colossians Introduction, Cochin 1st Thessalonians Introduction, Cochin 1st Timothy Introduction, Cochin Titus Introduction, Cochin Philemon Introduction, Cochin 1st Peter introduction).

More Details on The Cochin Manuscripts

The Cochin Hebrew James manuscript is part of a larger collection of the New Testament collection MS Oo.1.32 gospels and writings, written in Hebrew discovered in Cochin, India by Claudius Buchanan in 1803. 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 New Testament MS Oo.1.32, Oo.1.16.2, and the Oo.1.16.1, it is apparent there were two or more scribes in the writing of these manuscripts.

The Cochin James MS Oo.1.32 contains the images from the Cochin MS Oo.1.32 and the Hebrew transcriptions, the English translations, the corresponding King James Version (KJV) translation for comparison. Lastly, I included the testimony of the miraculous events of the covenant some of us made at Mount Sinai and steps on how you can join in the covenant agreement with Yehovah. And in the back of the book is a copy of the Ketubah (written covenant) for those who wish to join us in this covenant promise.

- Janice F. Baca

Translator and Biblical Hebrew Grammarian

Then he said to me, "All has passed.

I am the First and the Last,

the Beginning and the End,

and I will freely give living water to the thirsty."

(Revelation 21:6, The Scroll of Mysteries)

Chapter 1

Image from Cochin Hebrew MS Oo.1.32

James
 אב אהרן אהרן אהרן
 יעקב עבדך ואלהך. יצא קדשתי ארעם עמר אבנים קדושים בכל קדושותי ארעם
 ואלהם: 2: אלהי הקדושים נחשבו זה אשחך באם אלהים נפלים בנפשו: 3: ואלה
 אשחך באם אלהים אלהיך נחשבו זה אבן קדושה: 4: אבן קדושה נחשבו זה אבן קדושה
 קדושה כדל אלהיך באלוהיך ואלה קדושה אלהיך ואלה קדושה אלהיך: 5: אבן קדושה
 אלהיך ואלה קדושה אלהיך ואלה קדושה אלהיך: 6: אבן קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 7: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 8: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 9: אבן קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 10: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 11: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 12: ואלה קדושה אלהיך
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 ואלה קדושה אלהיך ואלה קדושה אלהיך: 16: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 17: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 18: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 19: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 20: ואלה קדושה אלהיך

יעקב
 כי בזה חשבתי אלהיך עומד חם עומד אפס: 21: אבן קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 22: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 23: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 24: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 25: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 26: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 27: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 28: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 29: ואלה קדושה אלהיך
 ואלה קדושה אלהיך ואלה קדושה אלהיך: 30: ואלה קדושה אלהיך

Introduction

Image from Cochin Hebrew MS Oo.1.32



Transcription:

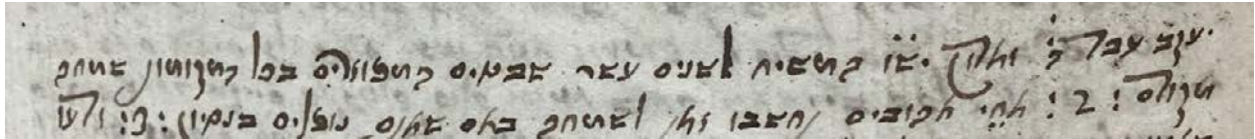
שוב אגרת⁸ שליח יעקב פרק א'

English Translation:

“Return letter of emissary⁹ James (Yaakov), Chapter 1.”

James 1:1

Image from Cochin Hebrew MS Oo.1.32



Transcription:

יעקב עבד ה' ואדון ישו המשיח לשנים עשר שבטים המפזרים בכל המקומות שמחה מקודם

English Translation:

“James (Yaakov), a servant of Elohim and the Lord Yeshua the Messiah. To the Twelve Tribes scattered in all places, joyful greetings.”

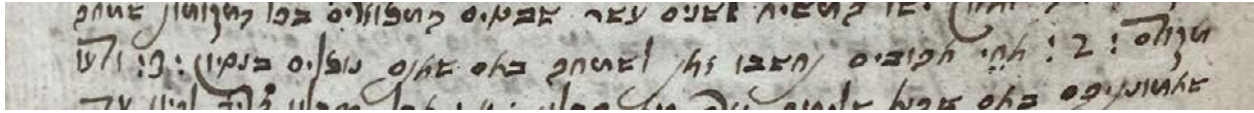
KJV: “James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”

⁸ See Esther 9:29. Aramaic word: אגרת (igeret) is a Persian loan word and is a marker of the Late Second Temple.

⁹ Aramaic word meaning, “emissary, messenger, Apostle.”

James 1:2

Image from Cochin Hebrew MS Oo.1.32



Transcription:

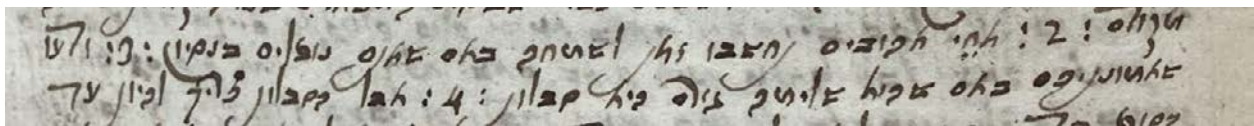
אחי אהובים תחשבו זאת ושמחה באם שאתם נופלים בנסיון¹⁰

English Translation:

“My beloved brothers, consider this joy if you fall into **temptations**.”

KJV: “My brethren, count it all joy when ye fall into divers temptations;”

James 1:3



Transcription:

ודעו שאמונותיכם באם שהיא שלימה¹¹ גורם היא סבלות

English Translation:

“And knowing that your emunah (faith) if it is **complete**, produces burdens.”¹²

KJV: “knowing this, that the trying of your faith worketh patience.”

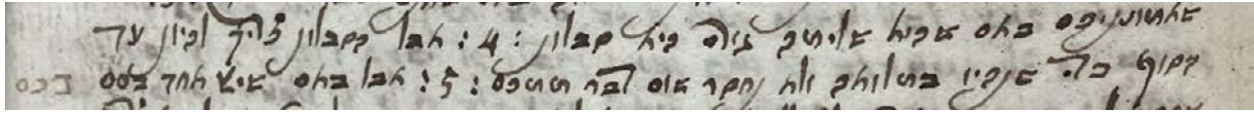
¹⁰ Aramaic plural noun.

¹¹ Aramaic noun.

¹² See Exodus 6:7. Can also mean, “burden, forced labor, compulsory service, burden bearing.”

James 1:4

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל סבלות צריך להיות עד הסוף כדי שתהיו במליאה¹³ ולא צלח תחסר שלם דבר ממכם

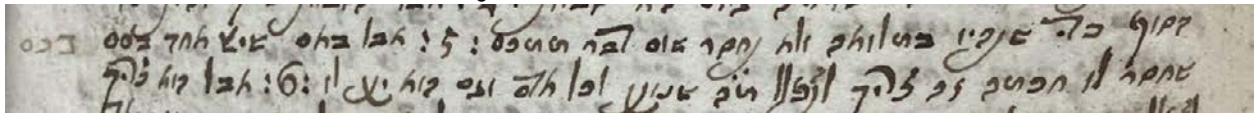
English Translation:

“But the burdens are necessary until the end, until you continue to be fully successful; you will not lack absolutely nothing of you.

KJV: “But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

James 1:5

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל באם שיש אחד בכם שחסר לו חכמה זה צריך להתפלל מה שנותן לכל אדם וגם הוא יתן לו

English Translation:

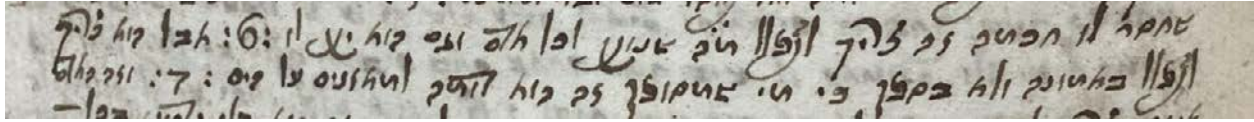
“But, if one among you lacks wisdom, this one should pray for what is given to all mankind; then also he gives to him.”

KJV: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”

¹³ Aramaic adverb first found in the *Mishnah* Shabbat 10:2 (c. 190 - 230 CE).

James 1:6

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל הוא צריך להתפלל באמונה ולא בספק¹⁴ כי מי שמסופק זה הוא דומה למאזנים על הים

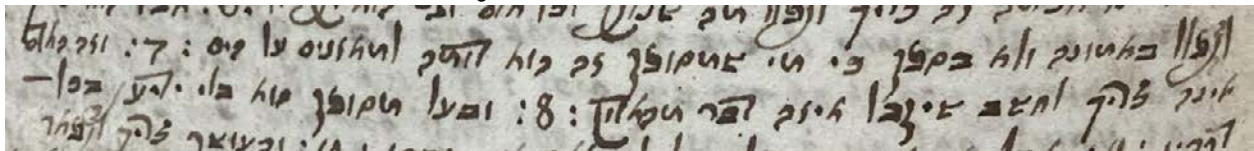
English Translation:

“But he should pray with emunah (faith) and not in **doubt**. For whoever doubts this, he is similar to balances on the sea.”

KJV: “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.”

James 1:7

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וזה האדם אינה צריך לחשב שיקבל איזה דבר מהאדון

English Translation:

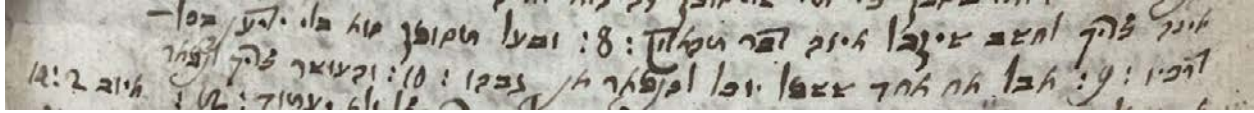
“And this man should not think that he will receive anything from the Lord.”

KJV: “For let not that man think that he shall receive any thing of the Lord.”

¹⁴ Aramaic passive participle meaning, “In doubt.”

James 1:8

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וכעל מסופק¹⁵ הוא בלי ידע בכל־דרכיו

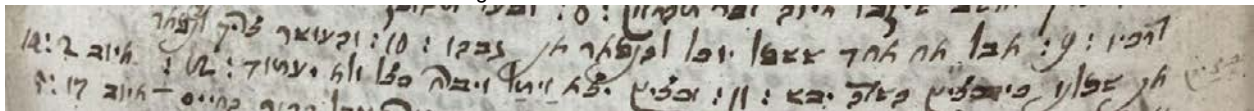
English Translation:

“And a **doubter** is unstable in all his ways.”

KJV: “A double minded man *is* unstable in all his ways.”

James 1:9

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל אח אחד ששפל יוכל להתפאר את גבהו

English Translation:

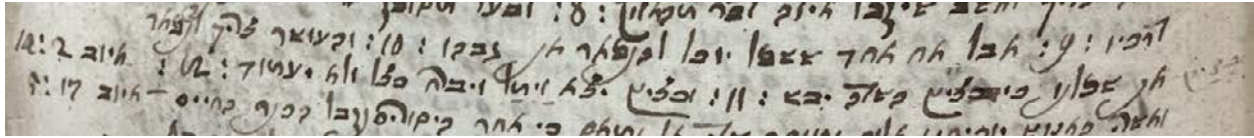
“So, let every lowly brother boast in his elevation;”

KJV: “Let the brother of low degree rejoice in that he is exalted:”

¹⁵ Mishnaic word first found in *Mishnah* Perkei Avot 1:16.

James 1:10

Image from Cochin Hebrew MS Oo.1.32



Transcription:

והעושר צריך להתפאר את שפלתו כי כצִיץ שדה יבש

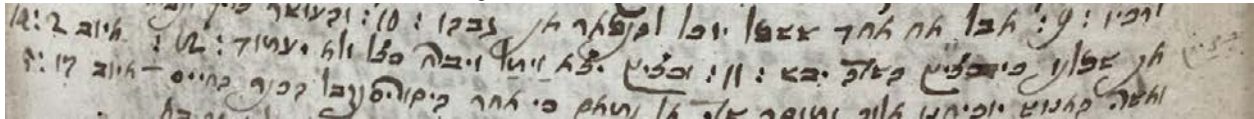
English Translation:

“but the rich should rejoice of his lowering: because like a flower of the field it dries out.

KJV: “but the rich, in that he is made low: because as the flower of the grass he shall pass away.”

James 1:11

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וכצִיץ יצא וימל ויברח כצל ולא יעמוד

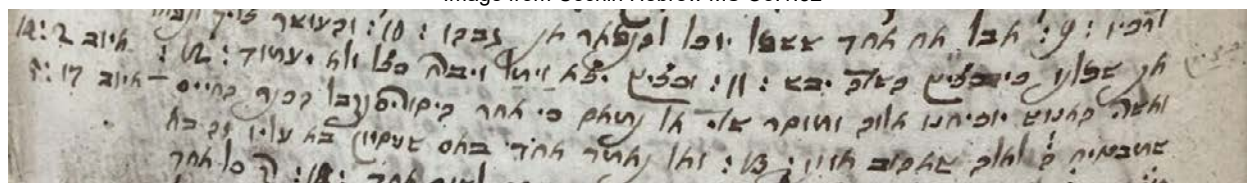
English Translation:

“And like a flower that goes out and is cut off; *it* is a fleeing shadow and does not stand.”

KJV: “For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.”

James 1:12

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואשרי האנוש יוכיחנו אלוה ומוסר שדי אל תמאס כי אחר היסורים תקבל הכתר החיים שמבטיח ה' לאלה שאהוב אוי

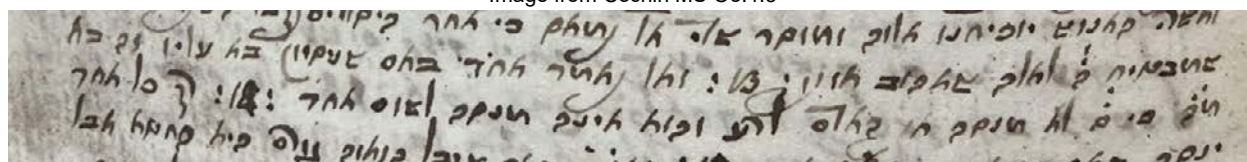
English Translation:

“And happy is the man whom Eloah corrects and does not throw away the reproof nor become fed up. For after the sufferings, you will receive the crown life that Yehovah’s promises for those who are loved by Him.”

KJV: “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

James 1:13

Image from Cochin MS Oo.1.3



Transcription:

ואל תאמר אחד באם שנסיון¹⁶ בא עליו זה בא מה' כי ה' לא מנסה או אדם לרע והוא אינה מנסה לשום אחד

English Translation:

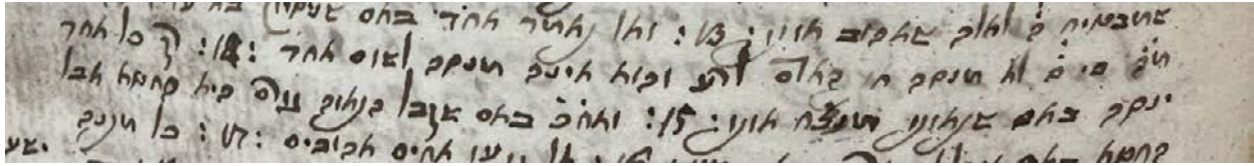
“Let not one man say that if temptation comes upon him, this comes from Yehovah. Because Yehovah is not put to the test or *does* to mankind for evil; for He is not testing anyone.”

KJV: “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

¹⁶ Aramaic noun meaning, “temptation.”

James 1:14

Image from Cochin Hebrew MS Oo.1.32



Transcription:

רק כל אחד ינסה באם שתאותו מנצה אותו

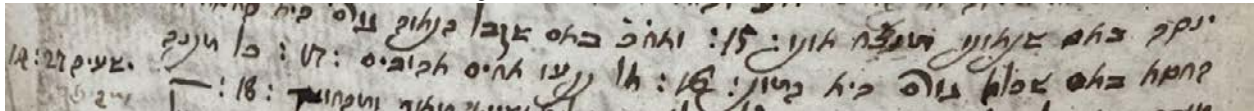
English Translation:

“Only anyone is tested if his lust defeats him.”

KJV: “but every man is tempted, when he is drawn away of his own lust, and enticed.”

James 1:15

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואח כ באם שקבל התאוה גורם היא החטא אבל החטא באם שכלא גורם היא המות

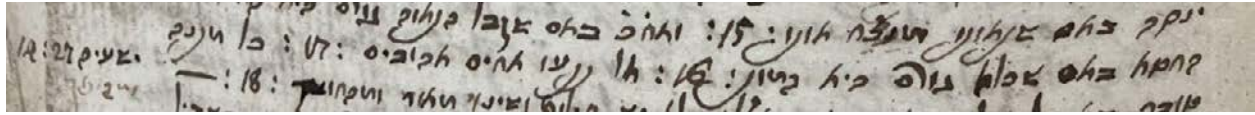
English Translation:

“Then if lust is desired, it causes sin. But sin, if not restrained, it causes death.”

KJV: “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

James 1:16

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אל תתעו אחים אהובים

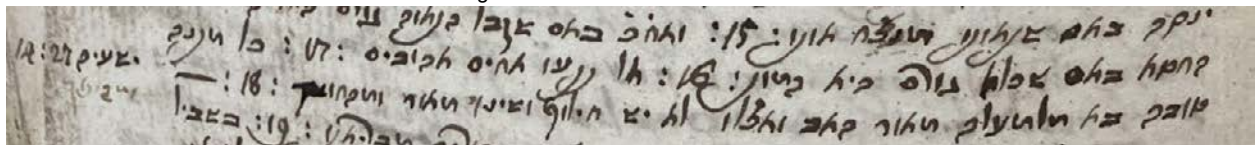
English Translation:

“Do not be led astray, beloved brothers.”

KJV: “Do not err, my beloved brethren.”

James 1:17

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כל מתנה טובה בא מלמעלה מאור האב ואצלו לא יש חילוף מאור ומחושך

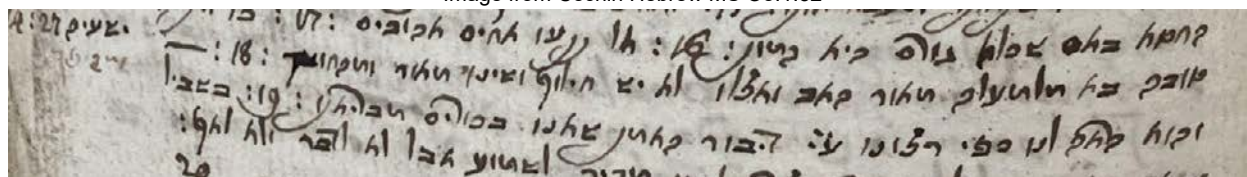
English Translation:

“Every good gift comes from above, from the light of the Father. And with Him there is no exchange of light and darkness.”

KJV: “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

James 1:18

Image from Cochin Hebrew MS Oo.1.32



Transcription:

והוא הראה לנו כפי רצונו ע"י דיבור האמת שאנו בכורים מבריאיתו

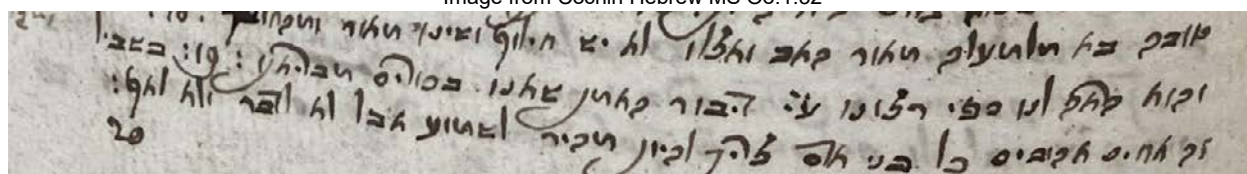
English Translation:

“And He revealed to us, according to His will by way of His Word of Truth, that we are first born of His creation.”¹⁷

KJV: Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

James 1:19

Image from Cochin Hebrew MS Oo.1.32



Transcription:

בשביל זה אחים אהובים כל בני אדם צריך להיות מהיר לשמוע אבל לא לדבר ולא לאף

English Translation:

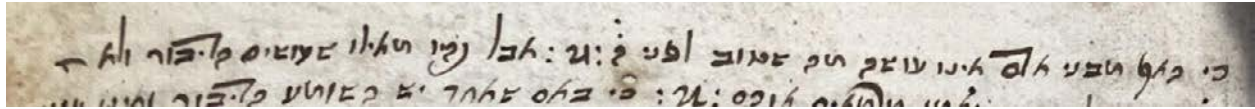
“For this, beloved brothers, every son of man must be quick to hear but not speak and not to anger.”

KJV: “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:”

¹⁷ Literally, “fat, or fattened.”

James 1:20

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי האף מבני אדם אינו עושה מה שטוב לפני ה'

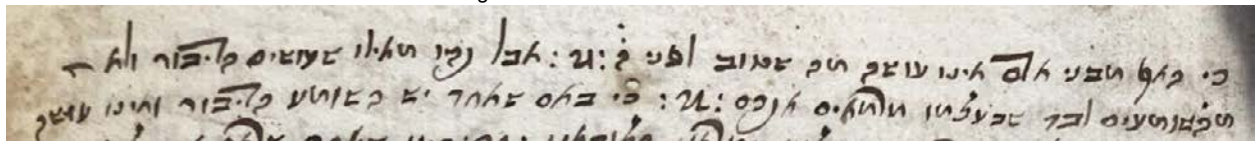
English Translation:

“For the anger from the sons of man does not produce what is good before Yehovah.”

KJV: “for the wrath of man worketh not the righteousness of God.”

James 1:21

Image from Cochin Hebrew MS Oo.1.32

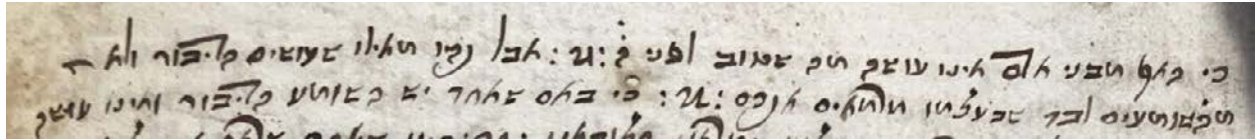


Transcription: This verse does not exist and Cochin Oo.1.32. And verse 1:21 is numbered 1:22 in the KJV. Therefore, this image is duplicated in verse 1:22.

KJV: “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls”

James 1:22 (Cochin 1:21)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל תהיו מאילו שעושים הדיבור ולא מהשומעים לבד שבעצמו מרמאים אתכם

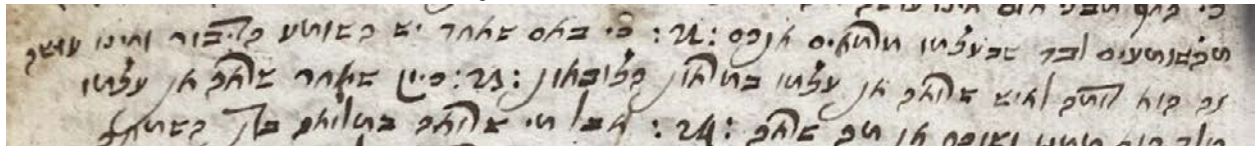
English Translation:

“But be of those who do the word, and not hearers only, who swindle you.”

KJV: “But be ye doers of the word, and not hearers only, deceiving your own selves.”

James 1:23 (Cochin 1:22)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי באם שאחד יש השומע הדיבור לאינו עושה זה הוא דומה לאיש שרואה את עצמו במראות הצובאות

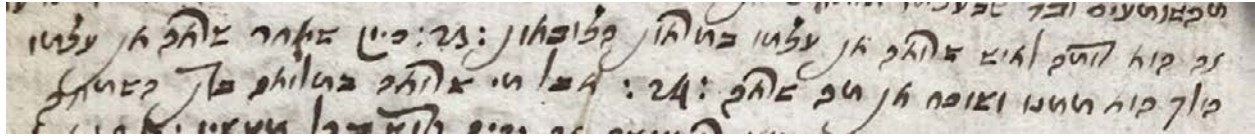
English Translation:

“For if there is one that hears the Word, but does not do it, he is like a man who looks at himself in the tinted mirrors.”

KJV: “For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:”

James 1:24 (Cochin 1:23)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כיון שאחר שראה את עצמו הולך הוא ממנו ושוכח את מה בראה

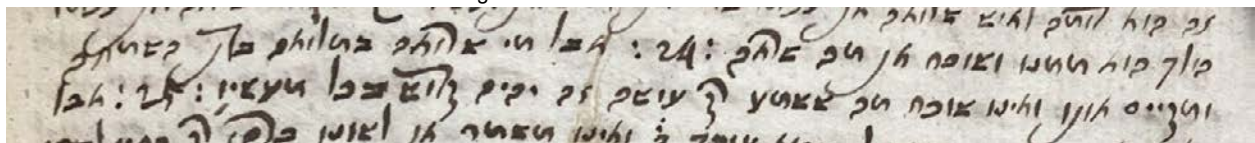
English Translation:

“Because after seeing himself, he leaves it and forgets what he saw.”

KJV: “for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.”

James 1:25 (Cochin 1:24)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל מי שרואה במלואה בדת השמחה ומקיים אותו ואינו שוכח מה ששמע רק עושה זה יהיה קדוש בכל מעשיו

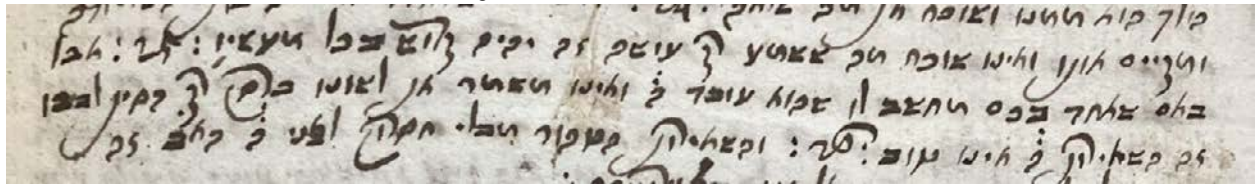
English Translation:

“But whoever sees the decree of joy, and he performs it, and does not forget what he heard, but does it, he will be holy in all his doings.”

KJV: “But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

James 1:26 (Cochin 1:25)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל באם שאחד בכם מחשב לו שהוא עובד ה' לאינו משמר את לשונו ברסן רק הסית לבבו זה השאירות¹⁸ ה' אינו טוב

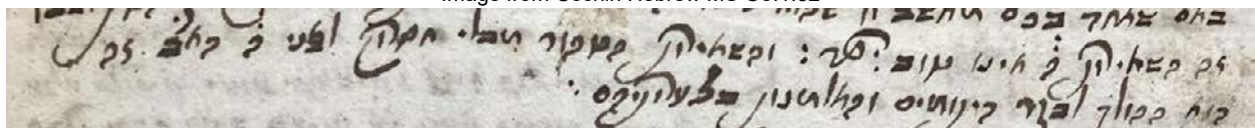
English Translation:

“But if one of you thinks he is a servant of Yehovah and does not guard his tongue in the bridle only inflames his own heart; this service of Yehovah is not good.”

KJV: “If any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man's religion *is* vain.”

James 1:27 (Cochin 1:26)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

והשאירות הטהור מבלי חסרון¹⁹ לפני ה' האב זה הוא ההולך לבצר היתומים ואת־אלמנות בצערותיהם

English Translation:

“And good service without lack Yehovah the Father, it is he who goes out to strengthen the orphans and the widows in their sorrows.”

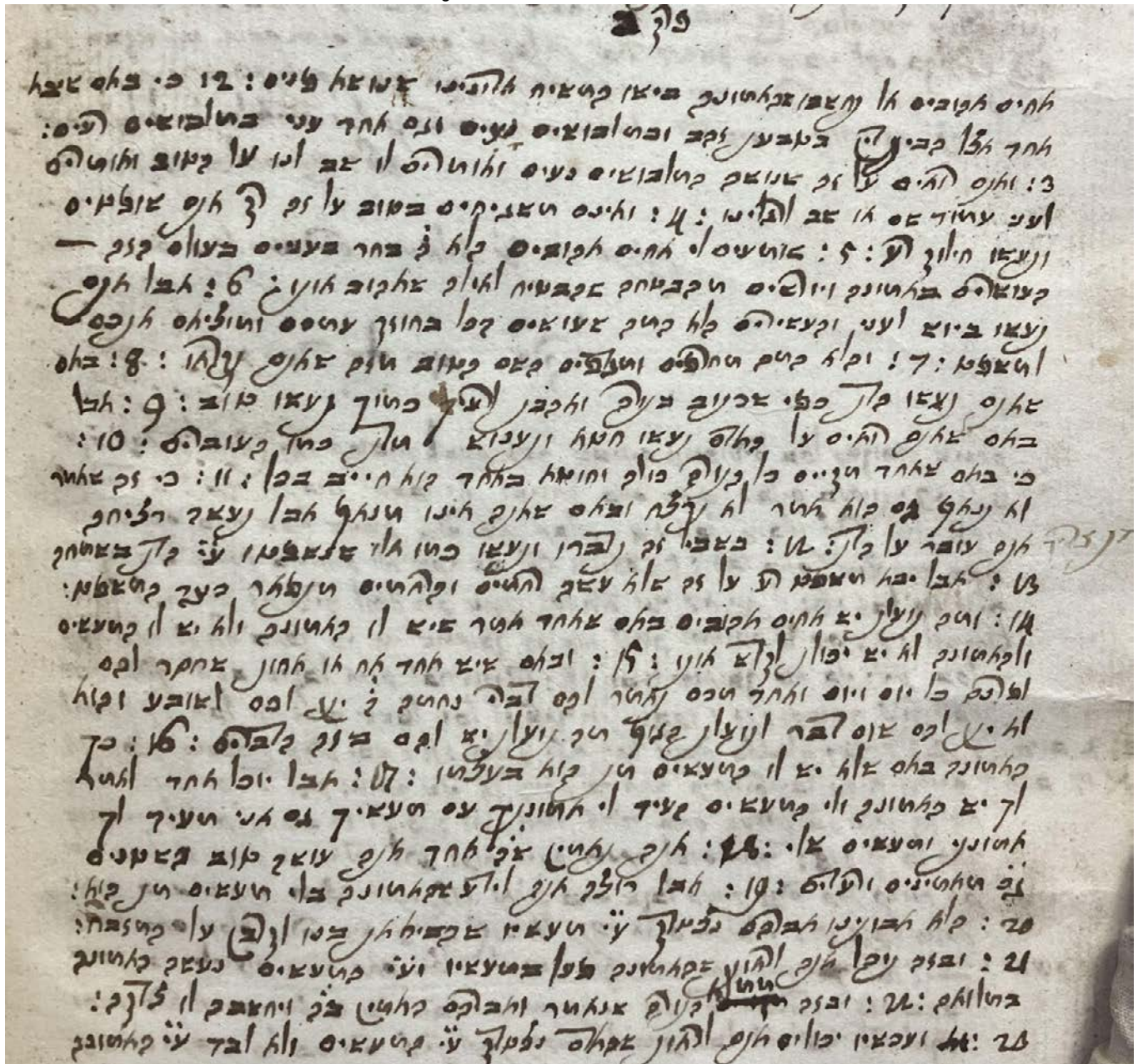
KJV: “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.”

¹⁸ The aleph is a mater lectionis and is a Second Temple marker.

¹⁹ Aramaic noun meaning, “lack.”

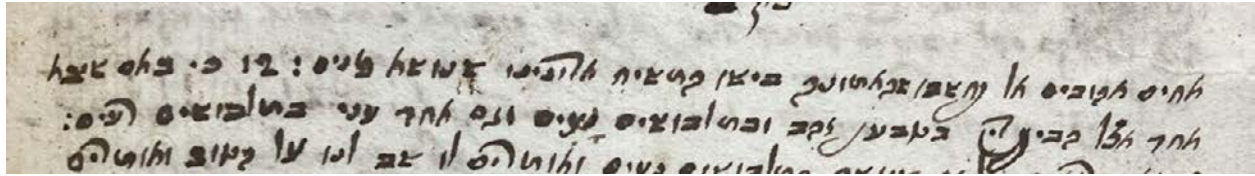
Chapter 2

Image from Cochin Hebrew MS Oo.1.32



James 2:1

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אחים אהובים אל תחשבו שהאמונה בישו המשיח אדונינו שנושא פנים

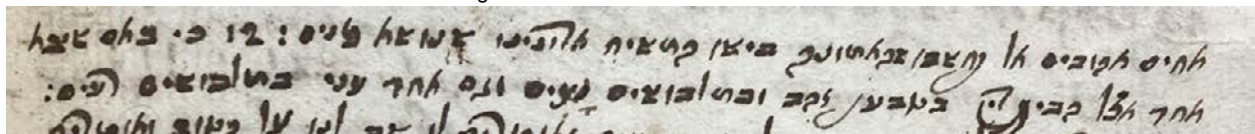
English Translation:

“Beloved brothers, consider the faith of Yeshua the Messiah, our Lord, who does not beguile a person.”

KJV: “My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.”

James 2:2

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי באם שיבא אחד אצל **הבית דין** בטבעת זהב ובמלבושים נעים וגם אחד עני במלבושים רעים:

English Translation:

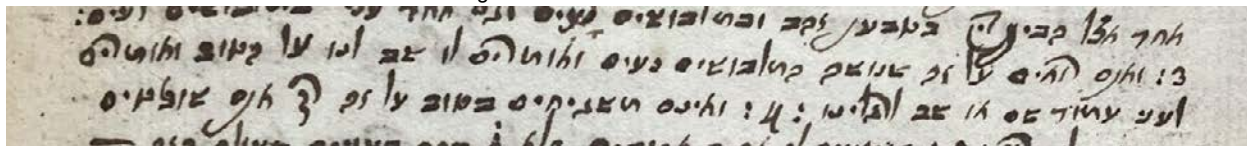
“Because if one comes to the **Beit Din**²⁰ with a gold ring and nice clothes, and also a poor person in bad clothes;”

KJV: “For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;”

²⁰ Mishnaic term first found in the *Mishnah* Demai 7:3 and means, “house of judgment.”

James 2:3

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אתם רואים על זה שנושה המלבושים נעים ואומרים לו שב לנו על הטוב ואומרים לעני עמוד שם או שב לרגלינו

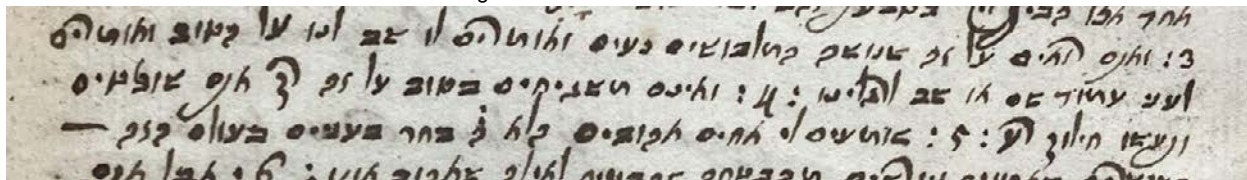
English Translation:

“you see upon the exalted one’s pleasant garments and say to him, "Sit with us, for it is good;" But you say to the poor, "Stand there or sit at our feet."

KJV: “and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:”

James 2:4

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואינם משגיחים בטוב על זה רק התם שופטים ותעשו חילוק רע

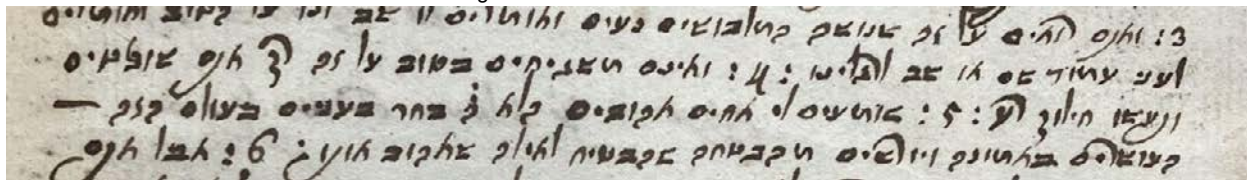
English Translation:

“And don’t scrutinize well regarding this, just simply judge and make a bad judgment.”

KJV: “are ye not then partial in yourselves, and are become judges of evil thoughts?”

James 2:5

Image from Cochin Hebrew MS Oo.1.32



Transcription:

שומעים לי אחים אהובים הלא ה' בחר בעניים בעולם הזה העושרים באמונה ויורשים מהבטחה שהבטיח לאלה
שאהוב אותו

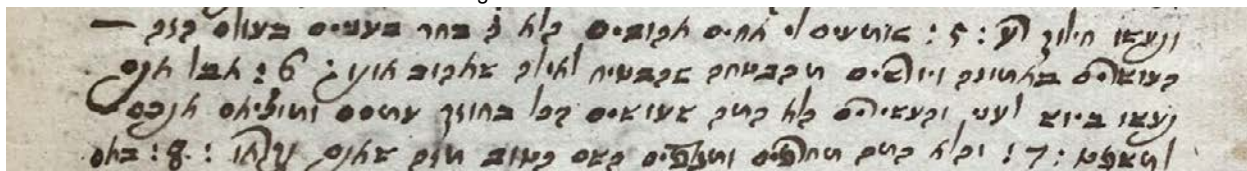
English Translation:

“Hear me, beloved brothers! Did not Yehovah choose the poor in this world - rich in faith, so those loved by Him will inherit the promise?”

KJV: “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

James 2:6

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל אתם תעשו ביוש לעני והעשירים הלא המה שעושים הכל בחוזק עמכם ומוציאם אתכם ומשפט

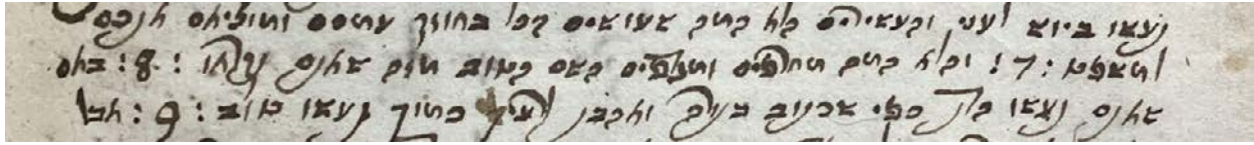
English Translation:

“However, you shame the poor. And the rich: aren't they the ones doing everything in their strength against you by force, then take and judge you?”

KJV: “But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?”

James 2:7

Image from Cochin Hebrew MS Oo.1.32



Transcription:

והלא המה מחרפים ומגדפים השם הטוב מזה שאתם תקראו

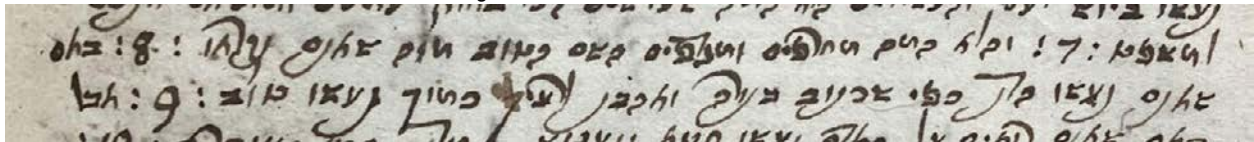
English Translation:

“And don’t they curse and blaspheme the good name from which you are called?”

KJV: “Do not they blaspheme that worthy name by the which ye are called?”

James 2:8

Image from Cochin Hebrew MS Oo.1.32



Transcription:

באם שאתם תעשו הדת כפי שכתוב בתורה ואהבת לרעידך כמוך תעשו טוב

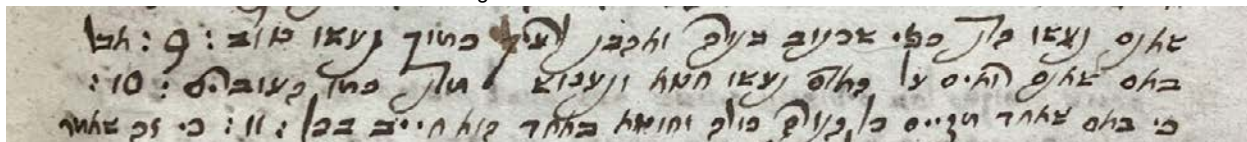
English Translation:

“If you are doing the law according to the writings in the Torah and love your companions as yourself, you do good.”

KJV: “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:”

James 2:9

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל באם שאתם רואים על האדם תעש וחטא ותענוש מדת כמו העוברים

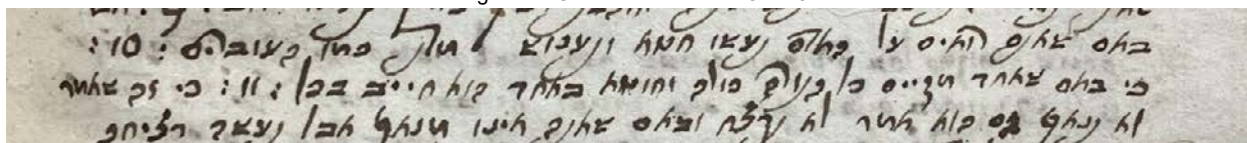
English Translation:

“But if you see that a man commits a sin and you punish according to the law as like a transgressor,”

KJV: “but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.”

James 2:10

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי באם שאחד מקיים כל התורה כולה וחוטא באחד הוא **חייב** בכל

English Translation:

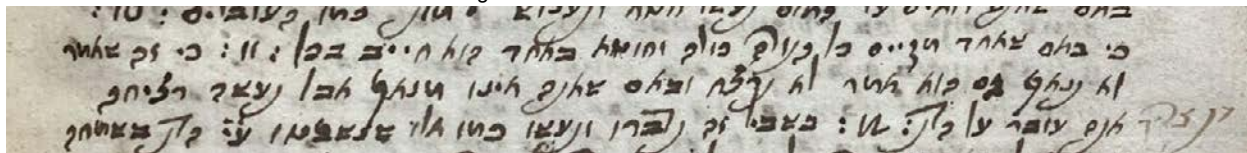
“for if one upholds all of the Torah entirely and has one sin, he is **guilty**²¹ for all of *it*.”

KJV: “For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.”

²¹ Mishnaic term first found in the *Mishnah* Berakhot (c. 190 - 230 CE).

James 2:11

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי זה שאמר לא תנאף גם הלא אמר לא תרצח ובאם שאתה אינו מנאף אבל תעשה רציחה אתה עובר על הדת

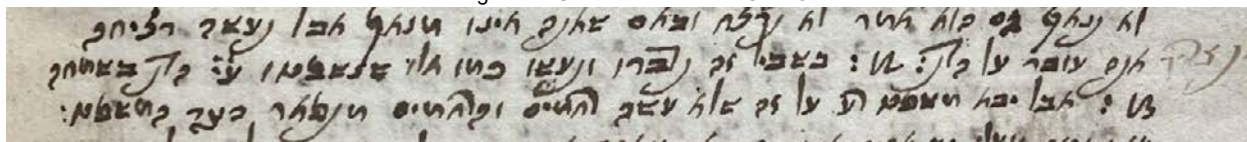
English Translation:

“Because the one who said, “You shall not commit adultery;” did He not also say, “You shall not murder.” And if you do not commit adultery but commit murder, you are transgressing the law.”

KJV: “For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.”

James 2:12

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כשכיל זה תדברו ותעשו כמו אלו שנשפטו ע"י הדת בשמחה

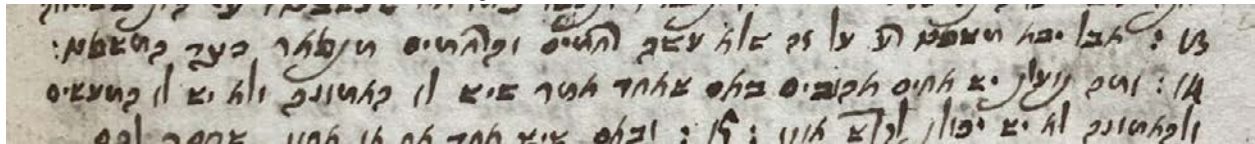
English Translation:

“When you are able to understand what is spoken and act accordingly, these are judged by the law in joyfulness.”

KJV: “So speak ye, and so do, as they that shall be judged by the law of liberty.”

James 2:13

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל יבא משפט רע על זה שלא עשה רחמים והרחמים מתפאר כצד המשפט

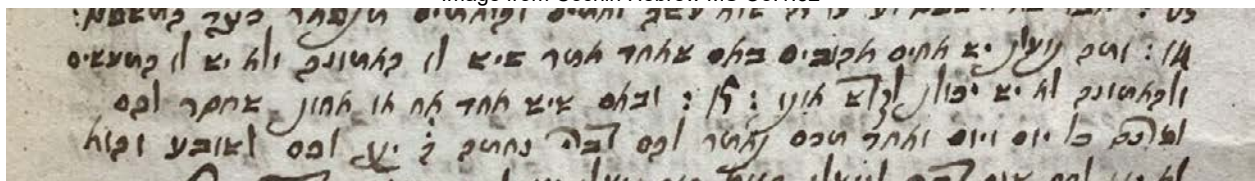
English Translation:

“But there will be a bad judgment for the one who does not show mercy and the mercy boasts on the side of judgment.”

KJV: “For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.”

James 2:14

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ומה תועלת יש אחים אהובים באם שאחד אמר שיש לו האמונה ולא יש לו המעשים ולהאמונה לא יש יכולת לקדש אותו

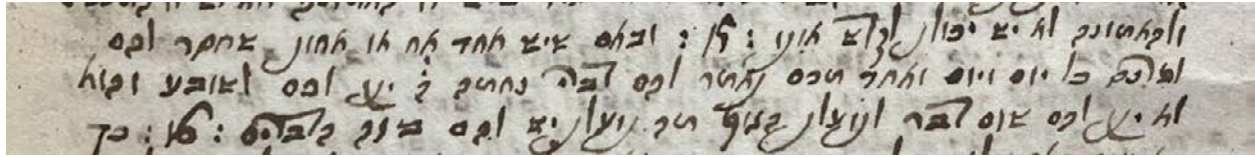
English Translation:

“And what benefit is there, beloved brothers, if one says he has faith and does not have works? For faith has no ability to sanctify him.”

KJV: “What *doth it* profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?”

James 2:15²² (KJV 2:15-16)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ובאם שיש אחד אח או אחות שחסר להם לפרנס כל יום ויום ואחד מכם תאמר להם דברי נחמה ה' יתן לכם לשובע והוא לא יתן להם שום דבר לתועלת הגוף מה תועלת יש להם בזה הדברים

English Translation:

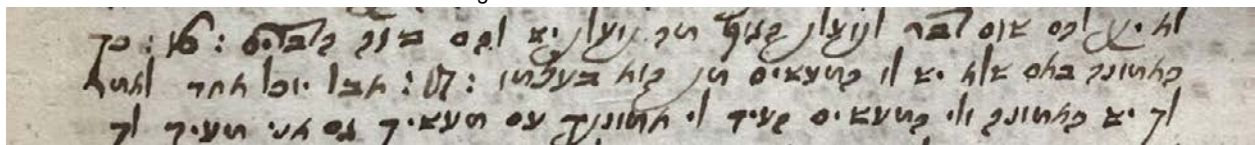
“And if there is a brother or sister who lacks support each and every day,” and one of you say to them giving words of comfort of Yehovah to fill them, but does not give anything to them for the benefit of the body; what benefit do these things have for them?”

KJV verse 2:15: If a brother or sister be naked, and destitute of daily food,

KJV verse 2:16: and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

James 2:16 (KJV 2:17)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כך האמונה באם שלא יש לו המעשים

English Translation:

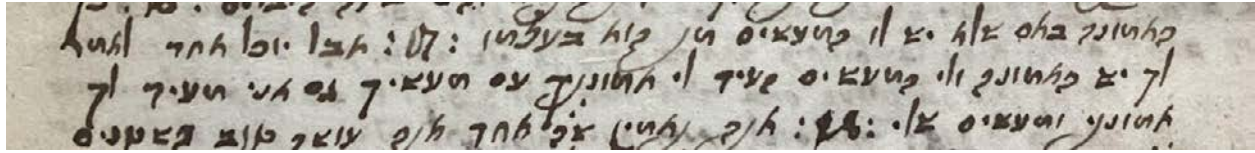
“So is faith if without works.”

KJV verse 2:17: “Even so faith, if it hath not works, is dead, being alone.”

²² Cochin combines verses James 2:15 & 16.

James 2:17 (KJV 2:18)

Image from Cochon Hebrew MS Oo.1.32



Transcription:

אבל יוכל אחד לאמר לך יש האמונה ולי המעשים העיד לי אמונתך עם מעשיך גם אני מעיד לך אמונתי ומעשי שלי

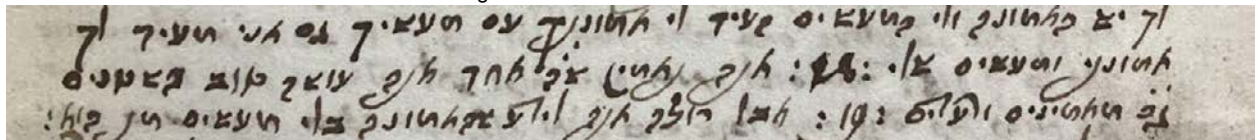
English Translation:

“But one could say, I have faith and does not have works also. I testify to you regarding my faith and my works.”

KJV verse 2:18: “Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”

James 2:18 (KJV 2:19)

Image from Cochon Hebrew MS Oo.1.32



Transcription:

אתה תאמין שה' אחד אתה עושה טוב השטנים גם כן מאמינים ורעדים

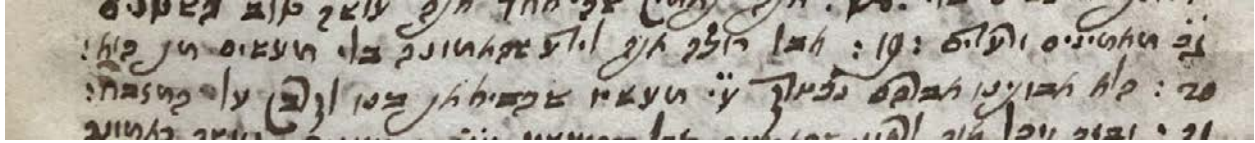
English Translation:

“You have faith that Yehovah is One - you do good. The satans also have faith and tremble.”

KJV verse 2:19: “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”

James 2:19 (KJV 2:20)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל רוצה אתה לידע שהאמונה בלי מעשים מת הוא

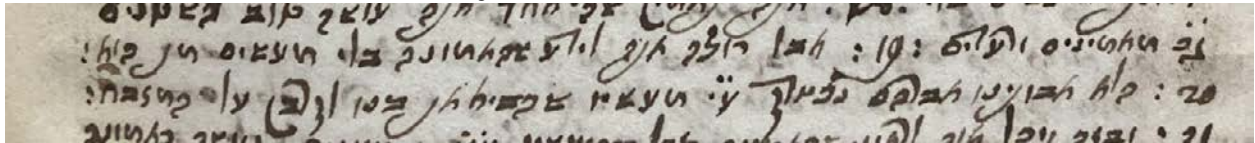
English Translation:

“But you should desire to know that faith without works is dead.”

KJV verse 2:20: “But wilt thou know, O vain man, that faith without works is dead?”

James 2:20 (KJV 2:21)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

הלא אבותינו אברהם נצטדק ע' מעשיו שהביא את בנו לקרבן על המזבח

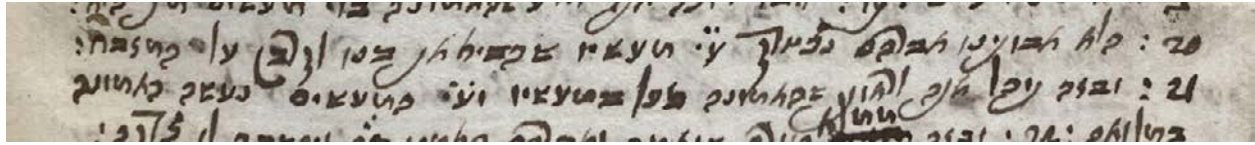
English Translation:

“Was not our father Abraham, justified by his actions when he brought his son as a sacrifice up the altar?”

KJV verse 2:21: “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?”

James 2:21 (KJV 2:22)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ובזה תוכל אתה לראות שהאמונה פעל במעשיו ועל יד המעשים נעשה האמונה במלואה

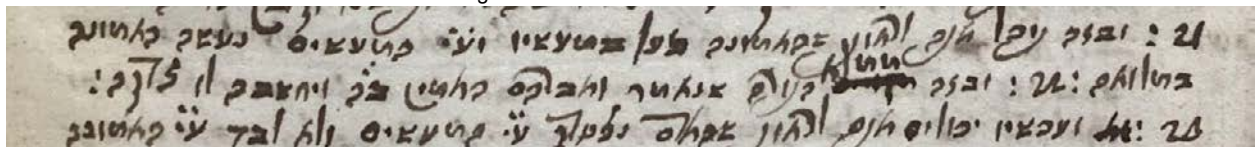
English Translation:

“And by this, you are able to see faith operating by its works; and by works creates complete faith.”

KJV verse 2:22: “Seest thou how faith wrought with his works, and by works was faith made perfect?”

James 2:22 (KJV 2:23)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ובזה ממלא התורה שנאמר ואברהם האמין בה ויחשבה לו צדקה

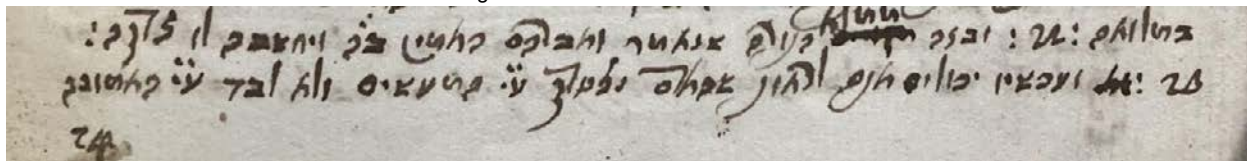
English Translation:

“And in this, that which is said in the Torah is fulfilled. And Abraham believed and it was considered to him as righteousness.”

KJV verse 2:23: And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

James 2:23 (KJV 2:24)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ועגשיו יכולים אתם לראות שהאדם נצטדק על יד המעשים ולא לבד ע האמונה

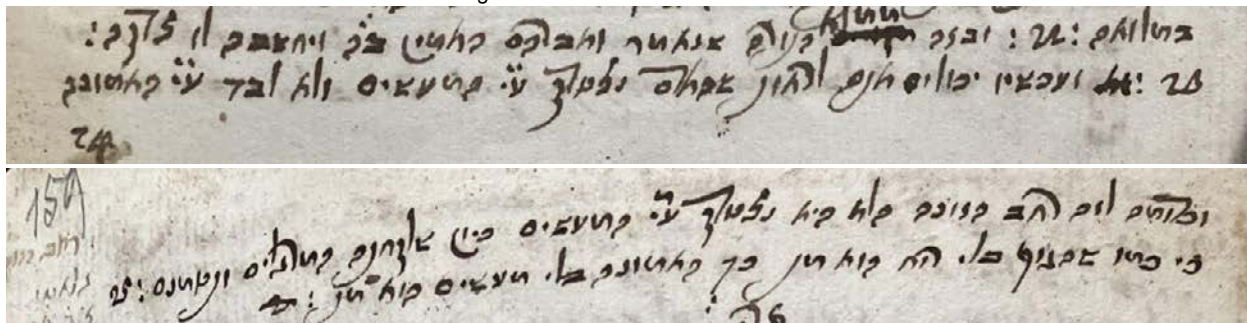
English Translation:

“And by his works, you are able to see that a man is justified by his works and not by faith alone.”

KJV verse 2:24: “Ye see then how that by works a man is justified, and not by faith only.”

James 2:24 (KJV 2:25)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וכדומה לזה רחב הזונה הלא היא נצטדק ע המעשים כיון שלקחתה המרגלים ותטמנם

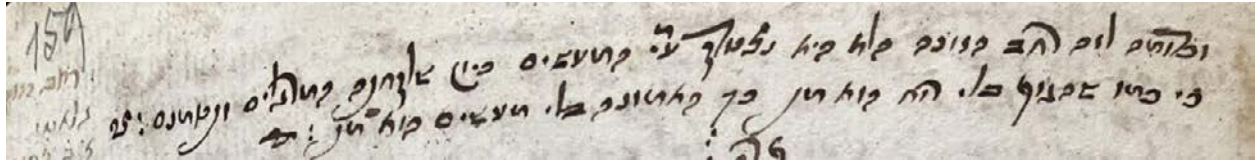
English Translation:

“And similarly to Rahab the harlot. Is she not justified by the works since she took the spies and hid them?”

KJV verse 2:25: “Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?”

James 2:25 (KJV 2:26)

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי כמו שהגוף בלי רוח הוא מת כך האמונה בלי מעשים הוא מת

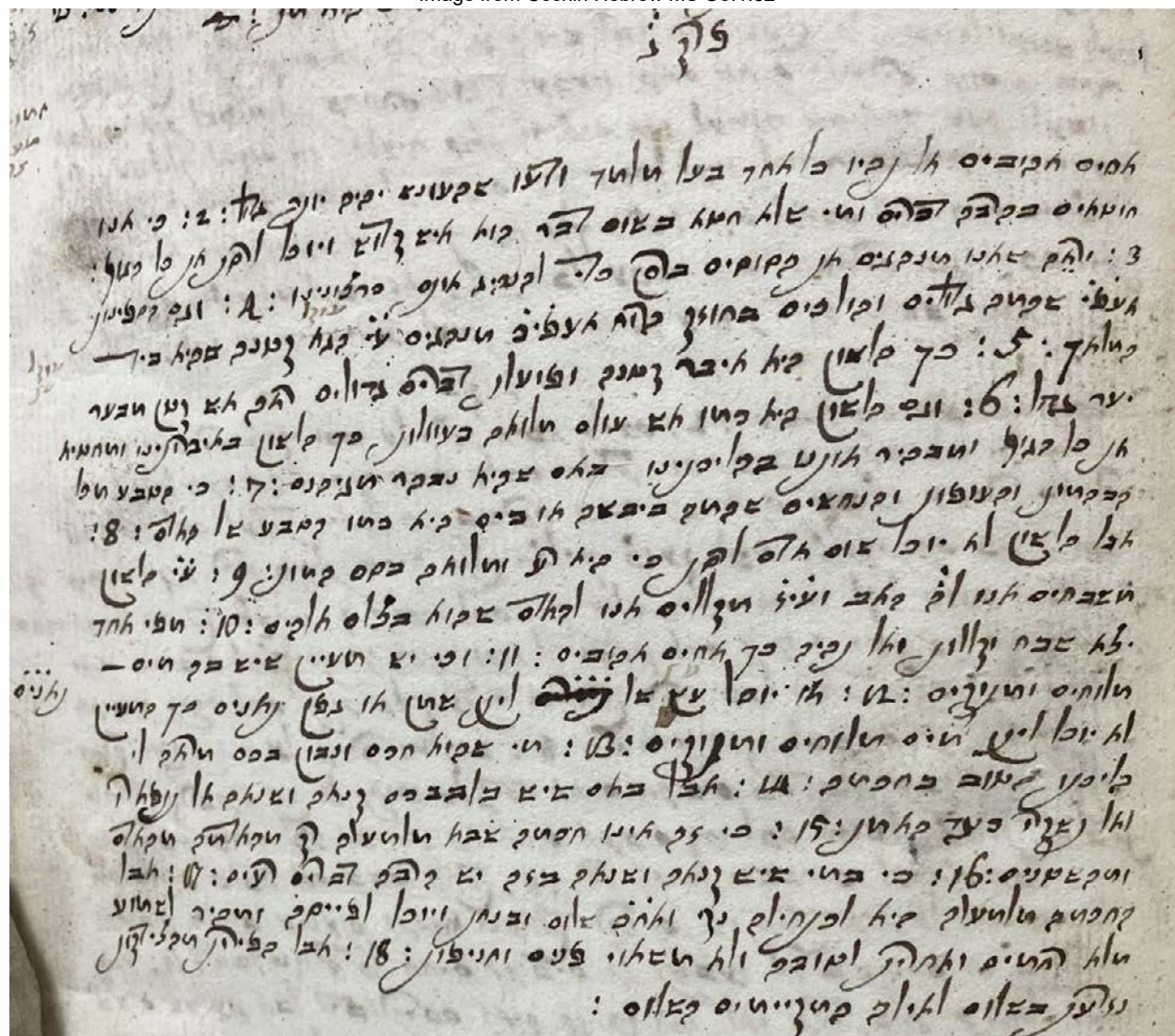
English Translation:

“Because just as the body without the spirit is dead, so faith without works is dead.”

KJV verse 2:26: “For as the body without the spirit is dead, so faith without works is dead also.”

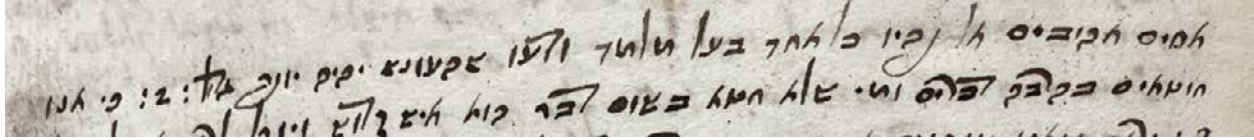
Chapter 3

Image from Cochin Hebrew MS Oo.1.32



James 3:1

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אחים אהובים אל תהיו כל אחד בעל מלמד ודעו שהעונש יהיה יותר גדול

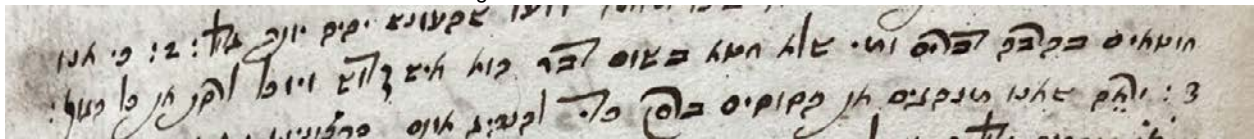
English Translation:

“Beloved brothers, don’t any one of you be burdened to teach; but know that the penalty will be greater.”

KJV: “My brethren, be not many masters, knowing that we shall receive the greater condemnation.”

James 3:2

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי אנו חוטאים בהרבה דברים ומי שלא חטא בשום דבר הוא איש קדוש ויוכל לרסות את כל הגוף

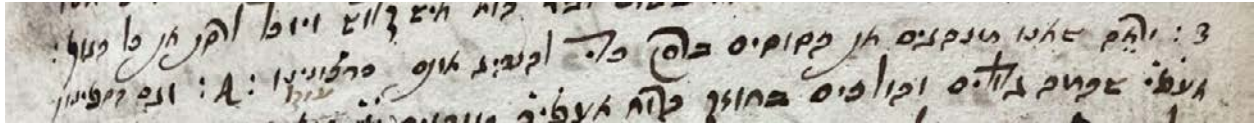
English Translation:

“Because we sin in many things, and he who has not sinned in anything is a holy man and is able to control all the body.”

KJV: “For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.”

James 3:3

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וראה שאנו מנהגים את הסוסים ברסן כדי להנהיג אותם כרצונינו

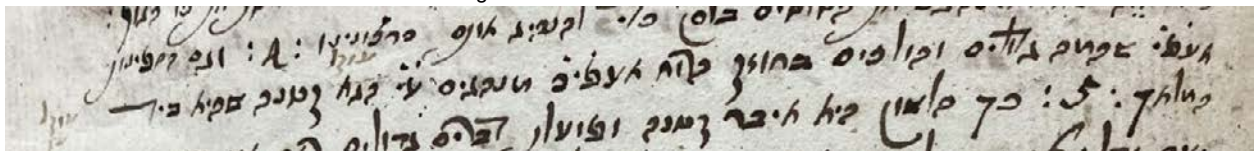
English Translation:

“But see that we lead horses with the bridle in order to lead them according to our desire.”

KJV: “Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.”

James 3:4

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וגם הספינות אע"פ שהמה גדולים והולכים בחוזק כרוח אע"פ כ" מנהגים ע"י הגא קטנה שהיא ביד המלאך

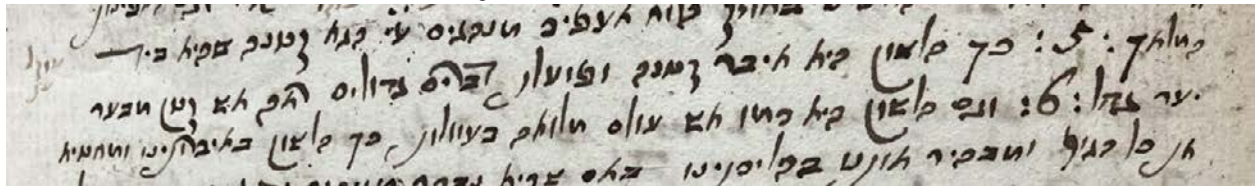
English Translation:

“And moreover, ships, although great, move strongly like the winds, albeit they are led by way of a small helm; which is in the hand of the Messenger.”

KJV: “Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.”

James 3:5

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כך הלשון היא איבר קטנה ופועלת דברים גדולים ראה אש קטן מבער יער גדול

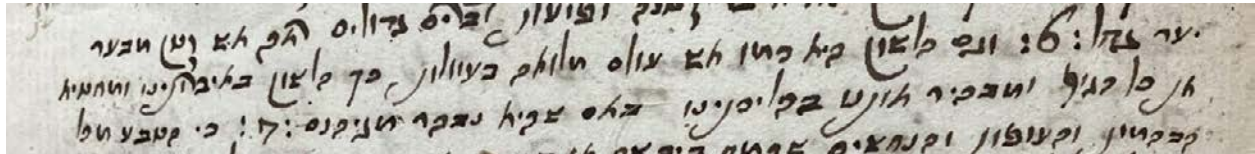
English Translation:

“Thus, in the same way, the tongue is a small organ, and achieves great things. See, a small fire is a burner of a great forest.”

KJV: “Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!”

James 3:6

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וגם הלשון היא כמו אש עולם מלואה **כעוולות** כך הלשון באיברותינו ומחטיא את כל הגיפ ומבהיר אותנו בהליכתנו באם שהיא נבהר מגיהנם

English Translation:

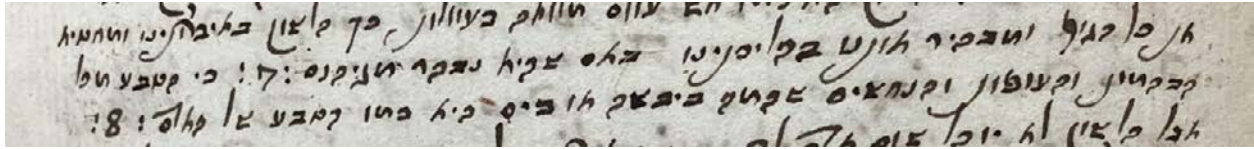
“And also, the tongue full of **wickedness**,²³ is like a fire in the world. Thus, the tongue, in our organs, causes all the body to sin, and reveals us in our walks, as if it is revealed from Gehinnom.”

KJV: “And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

²³ Aramaic noun meaning, “wickedness.”

James 3:7

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי הטבע מכל הבהמות והעופות והנחשים שהמה ביבשה או בים היא כמו הטבע של האדם

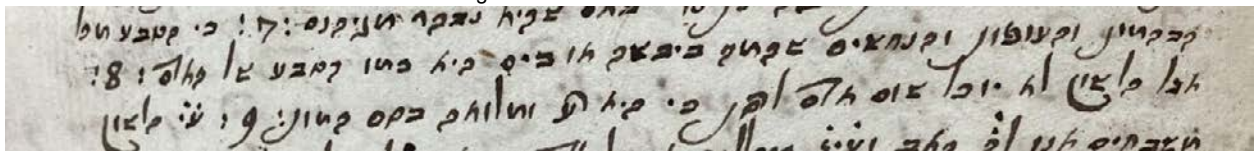
English Translation:

“Because the nature of all the beasts, fowl and the serpents on dry land or in the sea is like the nature of a man.”

KJV: “For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:”

James 3:8

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל הלשון לא יוכל שום אדם לרסות כי היא רע ומלואה בסם המות

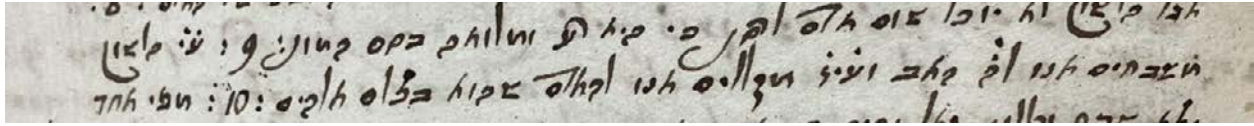
English Translation:

“But the tongue no man is able to bridle, because it is evil and full of the poison of death.”

KJV: “but the tongue can no man tame; *it is* an unruly evil, full of deadly poison.”

James 3:9

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ע"י הלשון משבחים אנו לה' האב וע"י מקללים אנו להאדם שהוא בצלם אלהים

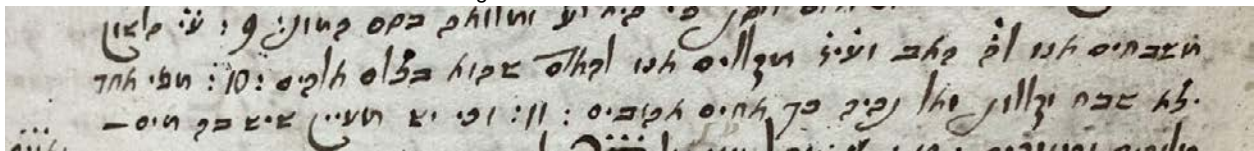
English Translation:

"By the tongue we praise Yehovah the Father; and by it we curse the man who is in the image of Elohim;"

KJV: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

James 3:10

Image from Cochin Hebrew MS Oo.1.32



Transcription:

מפי אחד צא שבח וקללות ואל תהיה כך אחים אהובים

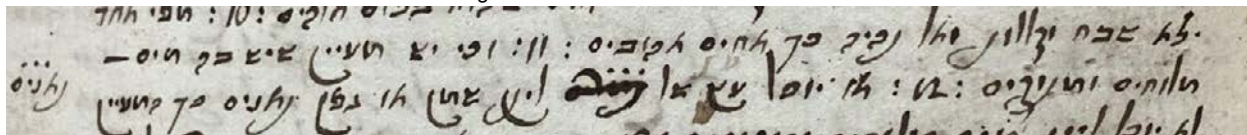
English Translation:

"from one mouth goes out praises and curses. And it should not be so, beloved brothers."

KJV: "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

James 3:11

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וכי יש מעיין שיש בה מים מלוחים ומתיקים

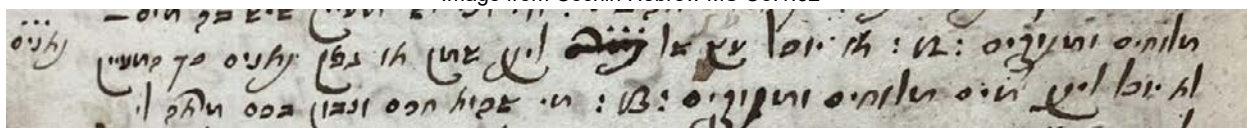
English Translation:

“And is there a spring that has salty and sweet water?”

KJV: “Doth a fountain send forth at the same place sweet *water* and bitter?”

James 3:12

Image from Cochin Hebrew MS Oo.1.32



Transcription:

או יוכל עץ של תאנים **ליתן** שמן או גפן תאנים כך המעיין לא יוכל **ליתן** מים מלוחים ומתוקים

English Translation:

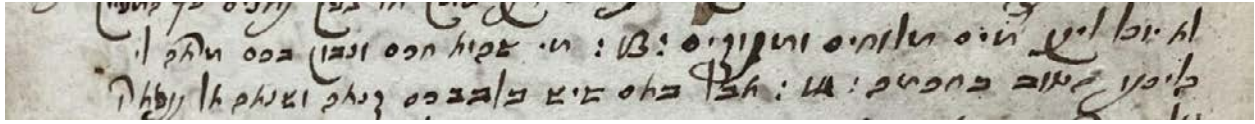
“Or is there a fig tree that could **give**²⁴ oil, or a vine, figs? Therefore, the spring will not **give** both salty and fresh water.”

KJV: “Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.”

²⁴ Mishnaic verb form that is a result of Aramism with the added yod (י).

James 3:13

Image from Cochin Hebrew MS Oo.1.32



Transcription:

מי שהוא חכם ונבון בכם מראה לי הליכתו הטוב בחכמה

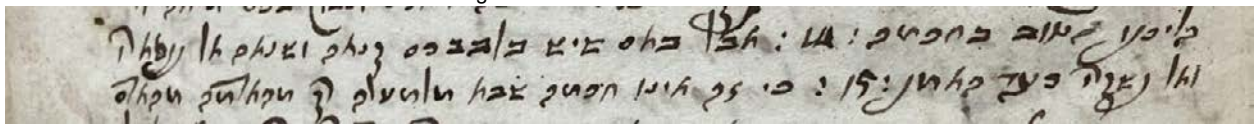
English Translation:

“Who that is clever and wise among you, demonstrates to me his good walk in wisdom.”

KJV: “Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.”

James 3:14

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל באם שיש בלבבכם קנאה ושנאה אל תתפארו ואל תשקרו כעד האמת

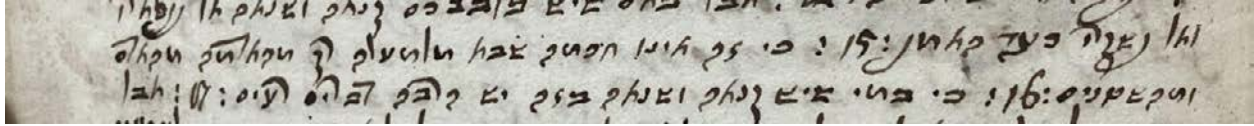
English Translation:

“But if there is jealousy and hatred in your hearts, do not boast and do not deceive as a witness of the truth.”

KJV: “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.”

James 3:15

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי זה אינו חכמה שבא מלמעלה רק מהאדמה מהאדם ומהשטנים

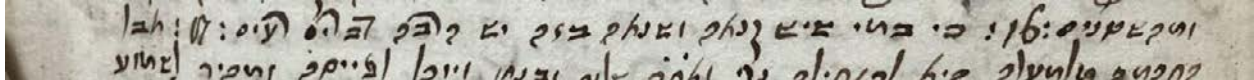
English Translation:

“Because this is not wisdom that comes from above, *but* only from the earth, from man and from the satans.”

KJV: “This wisdom descendeth not from above, but *is* earthly, sensual, devilish.”

James 3:16

Image from Cochin Hebrew MS Oo.1.32



Cochin Oo.1.32 Hebrew Transcription:

כי במי שיש קנאה ושנאה בזה יש הרבה דברים רעים

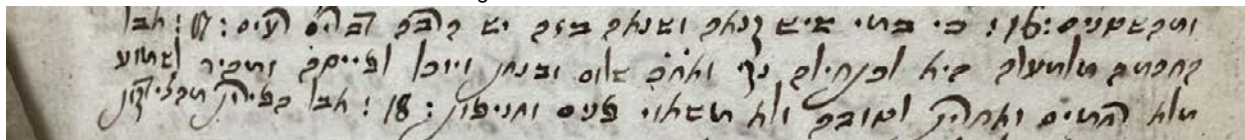
Cochin Oo.1.32 English Translation:

“Because those who have jealousy and hatred have many bad things.”

KJV: “For where envying and strife *is*, there *is* confusion and every evil work.”

James 3:17

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל החכמה מלמעלה היא להתחילה נקי ואח' כ' שלום ובנחת ויוכל **לפייסה** המהיר לשמוע מלא רחמים ואחרית לטובה ולא משאוי פנים וחניפות

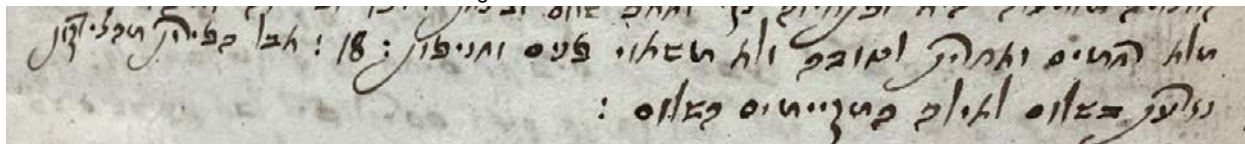
English Translation:

“However, wisdom is from above: from the beginning: pure, and afterwards, shalom, then rest, then to be able to quickly **appease**²⁵, and to fully hear of mercy, and lastly, for good and not burdened within or flattery.”

KJV: “But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

James 3:18

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אבל הפירות מהצדקות נזרעת בשלום לאילה המקיימים השלום

English Translation:

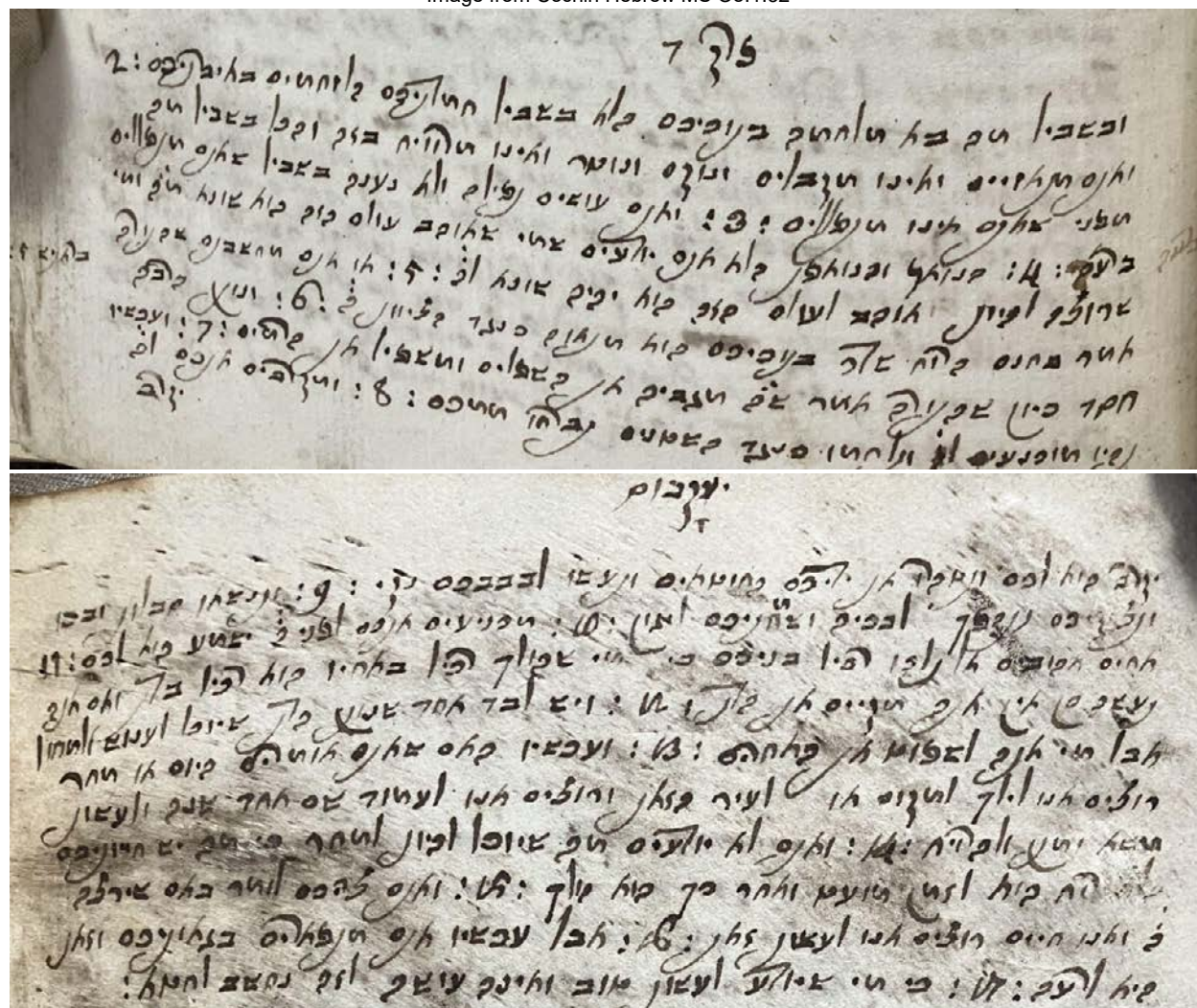
“But the fruits of righteousness are sown in peace, for those who make peace.”

KJV: “And the fruit of righteousness is sown in peace of them that make peace.”

²⁵ Aramaic Peal verb binyan meaning, “to appease or to reconcile.”

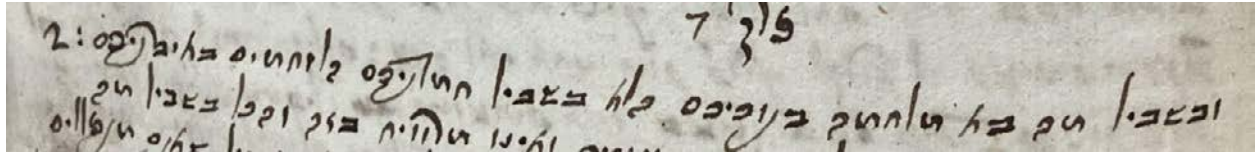
Chapter 4

Image from Cochin Hebrew MS Oo.1.32



James 4:1

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ובשביל מה בא מלחמה בתוכם הלא בשביל המדתיכם הלוחמים באיברותיכם

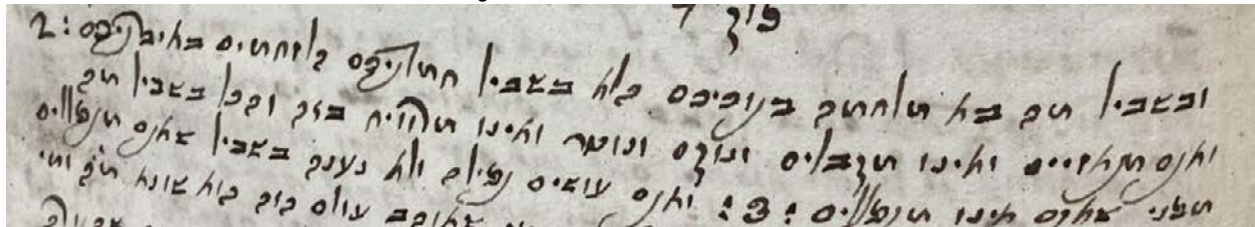
English Translation:

“And from what comes from battles among you? Are they not for your beliefs fighting in your organs?”

KJV: “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?”

James 4:2

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואתם מתאויים ואינו מקבלים ונוקם ונוטר ואינו מרויח בזה והכל בשביל מה מפני שאתם אינו מתפללים

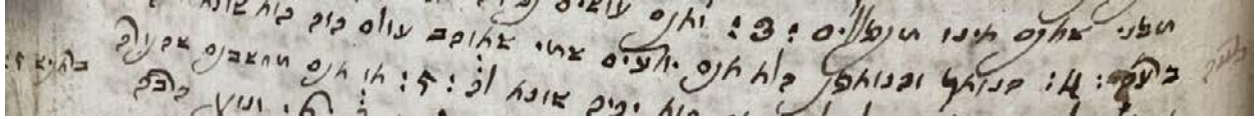
English Translation:

“Then you desire and do not receive, and you retaliate and are vengeful and you do not gain from it; But all because of what? Because you do not pray!”

KJV: “Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.”

James 4:3

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואתם עושים תפילה ולא נענה בשביל שאתם מתפללים ברעה

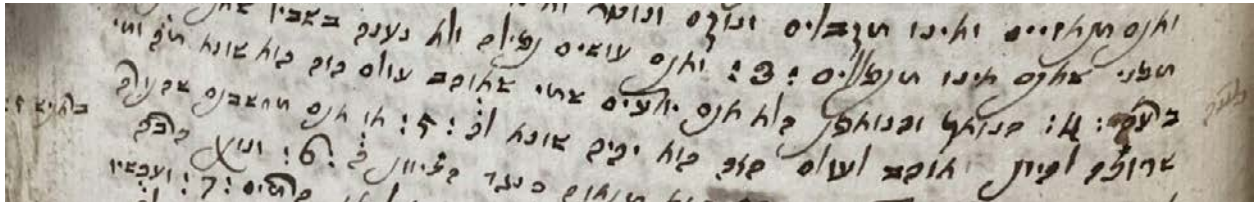
English Translation:

“And you make a prayer and do not receive an answer, because you pray with evil.”

KJV: “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.”

James 4:4

Image from Cochin Hebrew MS Oo.1.32



Transcription:

הנואף והנואפת הלא אתם יודעים שמי שאוהב עולם הזה הוא שונא מה' ומי שרוצה להיות אוהב לעולם הזה יהיה שונא לה'

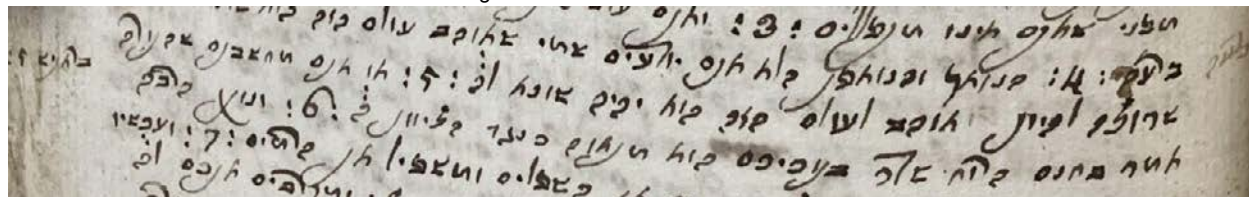
English Translation:

“The Adulterer and the adulteress: do you not know that whoever loves this world is a hater of Yehovah, and whomever wants to be loved by this world will hate Yehovah.”

KJV: “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

James 4:5

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אז אתם מחשבתם שהתורה אמר בחנם הרוח שדר בתוכם היא מתאוה כנגד הציוות ה'

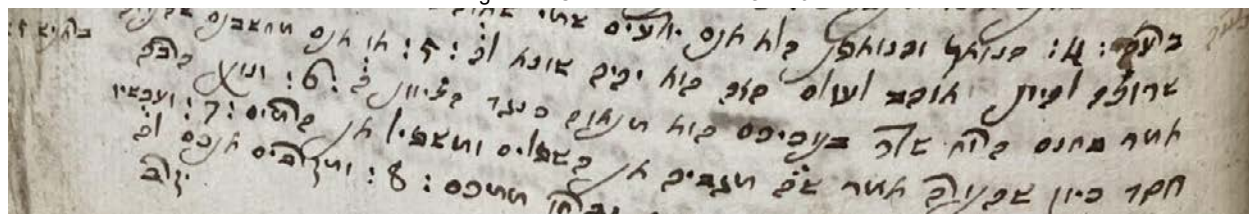
English Translation:

“So, you thought that the Torah said for naught? The spirit that dwells within you is lusting against Yehovah commandments,”

KJV: “Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?”

James 4:6

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ונותן הרבה חסד כיון שהתורה אמר ש' מגביה את השפלים ומשפיל את הרמים

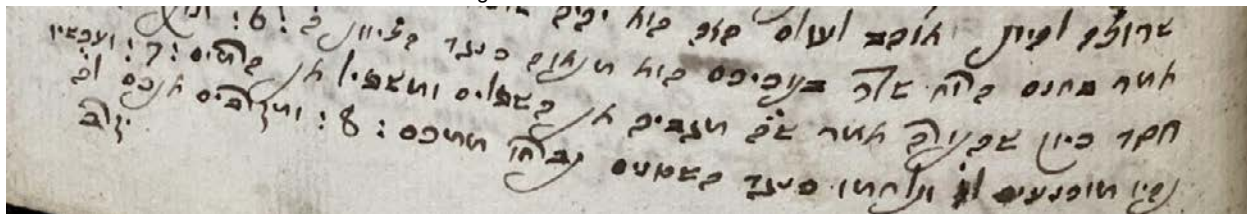
English Translation:

“and gives a lot of grace because the Torah said that Yehovah elevates the lowly and humbles the lofty.”

KJV: “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.”

James 4:7

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ועכשיו תהיו מוכנעים לה ותלחמו כנגד השטנים תברחו ממכם

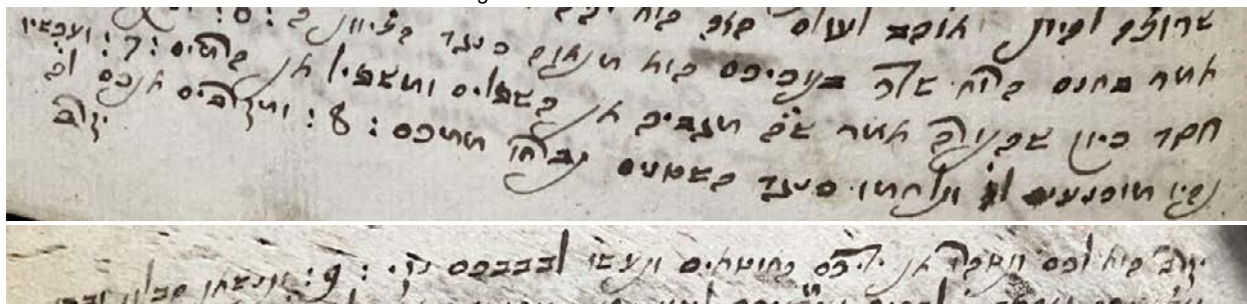
English Translation:

“And now be submitted to Yehovah, and fight against the satans, and they²⁶ will flee from you.”

KJV: “Submit yourselves therefore to God. Resist the devil, and he will flee from you.”

James 4:8

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ומקרבים אתכם לה וקרוב הוא לכם ותטהרו את ידיכם החוטאים ותעשו לבבכם נקי

English Translation:

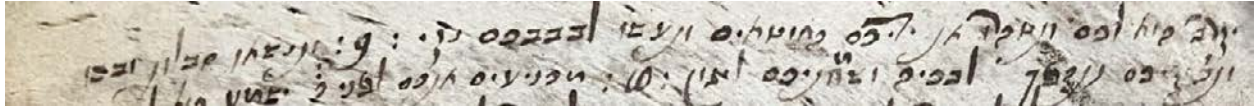
“So draw near to Yehovah, and He will draw near to you. And purify your sinful hands and your heart will be made clean.”

KJV: “Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.”

²⁶ This appears to be a spelling error for the tav (ת) should be a yod (י) for the third common plural, meaning “they.” As spelled, this is translated as, “You will flee” and is nonsensical. .

James 4:9

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ותנשאו סבלות ובכו ותצוקיכם תתהפך לבכיה ושמחתיכם ליגון

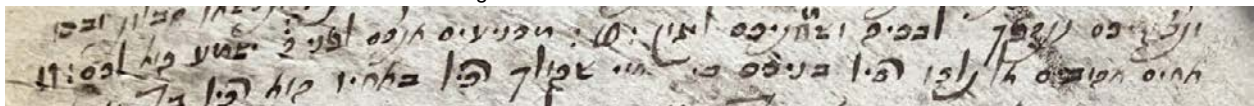
English Translation:

“And you will endure hardships. Weep, for your worries will become weeping and your joy to **sorrow**.²⁷”

KJV: “Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.”

James 4:10

Image from Cochin Hebrew MS Oo.1.32



Transcription:

מכניעים אתכם לפני ה' ישמע הוא לכם

English Translation:

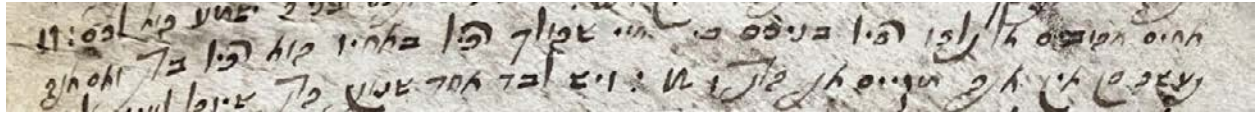
“Humble yourselves in the presence of Yehovah; He will hear you.”

KJV: “Humble yourselves in the sight of the Lord, and he shall lift you up.”

²⁷ Aramaic masculine noun meaning, “sorrow or mourning.” The lamed (ל) is serving as a direct object marker which is a second Temple Hebrew grammar marker.

James 4:11

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אחים אהובים אל תלכו **רכיל** בניכם כי מי שהולך רכיל באחיו הוא רכיל בדת ואם אתה תעשה כן אין אתה מקיים את הדת

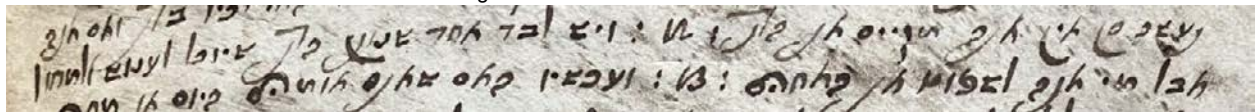
English Translation:

“Beloved brothers do not go **slandering**²⁸ among yourselves, because he that goes slandering his brother is he who slanders the law. And if you do so, you are not fulfilling the law.”

KJV: “Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.”

James 4:12

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ויש לבד אחר שנותן הדת שיוכל לענוש ולמחול אבל מי אתה לשפוט את האחרים

English Translation:

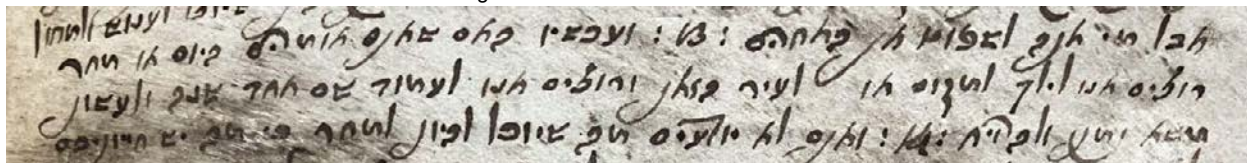
“And there is only One who gives the law that is able to punish and pardon. Who are you to judge others?”

KJV: “There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?”

²⁸ Aramaic feminine noun meaning, “slander.”

James 4:13

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ועכשיו האם שאתם אומרים היום או מחר רוצים אנו **לילך** למקום או לעיר הזאת ורוצים אנו לעמוד שם אחד שנה ולעשות משא ומתן

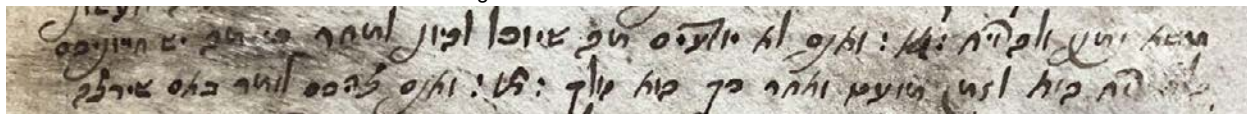
English Translation:

“And now if you say today or tomorrow, we want **to go**²⁹ to that place or that city. Or we want to stand there a year to do work negotiating and profiting,”

KJV: “Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:”

James 4:14

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואתם לא יודעים מה שיוכל להיות למחר כי מה יש חיותיכם הלא הוא לזמן מועט ואחר כך הוא הולך

English Translation:

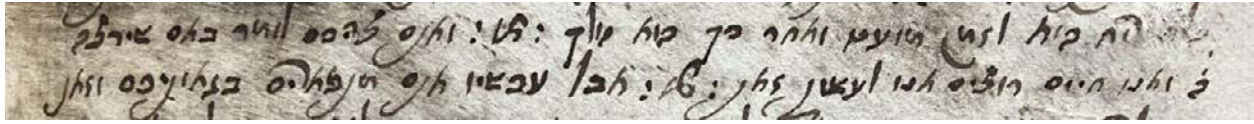
“You do not know what tomorrow will be, for what are your lives? Are they not a spirit for a short time, and following this, it is gone?”

KJV: “whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.”

²⁹ Mishnaic word first found in *Mishnah Eruvin* 3:1 (c. 190 - 230 CE).

James 4:15

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואנו ואתם צריכים לומר באם שירצה ה' חיים רוצים אנו לעשות זאת

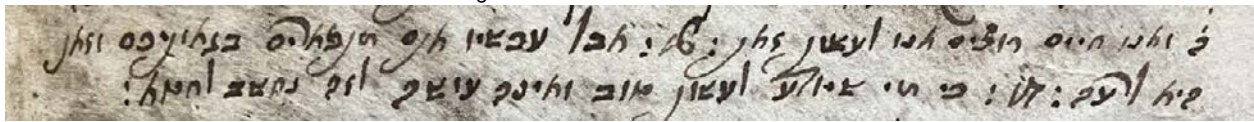
English Translation:

“And we and you should say, “As Yehovah wills it,” and we live desiring to do this,”

KJV: “For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.”

James 4:16

Image from Cochin Hebrew MS Oo.1.32



Cochin Oo.1.32 Hebrew Transcription:

אבל עכשיו אתם מתפארים בגאותיכם וזאת היא לרעה

Cochin Oo.1.32 English Translation:

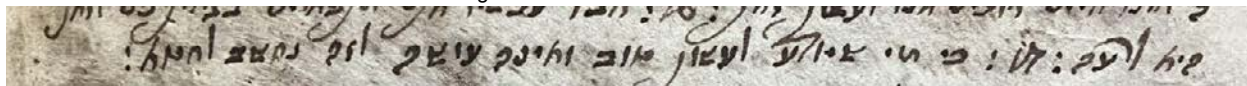
“But now your boasting is in your **glory**³⁰ and this is evil;”

KJV: “But now ye rejoice in your boastings: all such rejoicing is evil.”

³⁰ Aramaic feminine noun meaning, “pride” or “glory.”

James 4:17

Image from Cochin Hebrew MS Oo.1.32



Transcription:

כי מי שידוע לעשות טוב ואינה עושה לזה נחשב לחטא

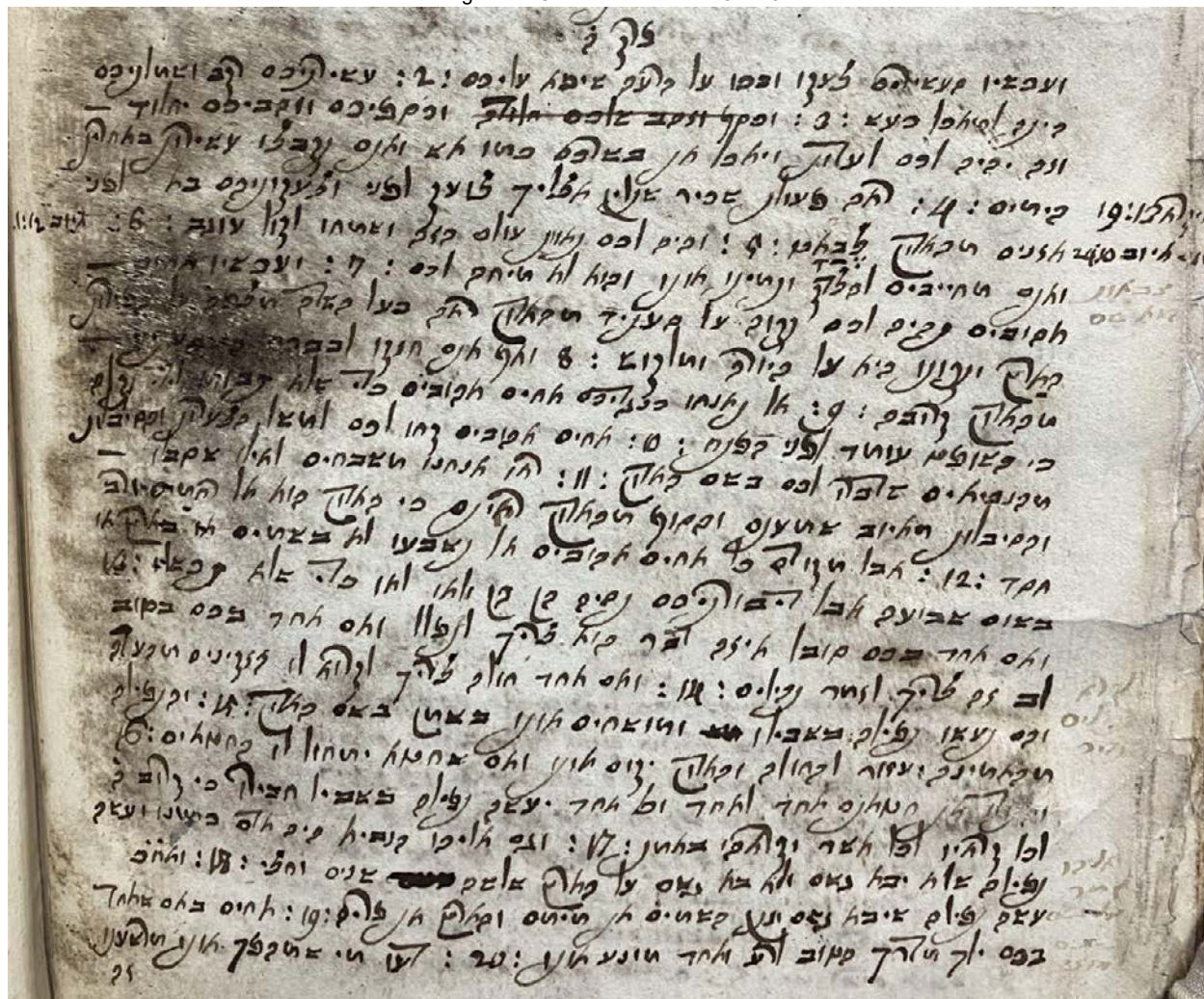
English Translation:

“because whoever that knows and does not do this, is considered in sin.”

KJV: “Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.”

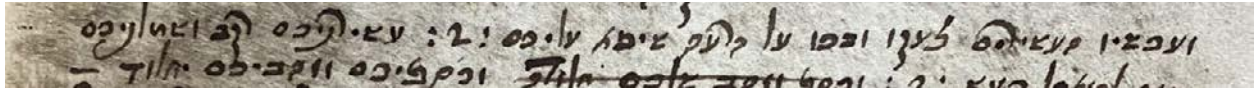
Chapter 5

Image from Cochin Hebrew MS Oo.1.32



James 5:1

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ועכשיו העשירים צעקו ובכו על הרעה שיבא עליכם

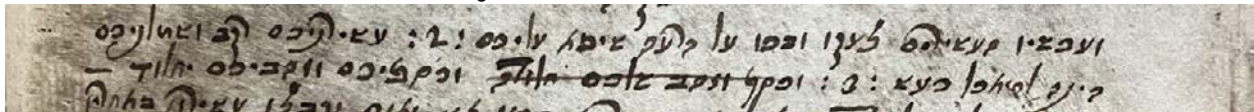
English Translation:

“And now the wealthy cry out and weep about the evil that comes upon you.”

KJV: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you.”

James 5:2

Image from Cochin Hebrew MS Oo.1.32



Transcription:

עשירתיכם רקב ושמלתיכם היתה למאכל כעש

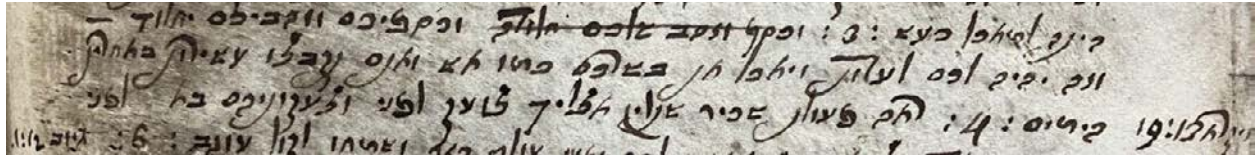
English Translation:

“Your riches decay and your garments are consumed like fire!”

KJV: “Your riches are corrupted, and your garments are moth-eaten.”

James 5:3

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וְכֶסֶף וְזָהָב רָסָה וְהָיָה הָרֹס לְעֵדָה וְאִתְּם תִּקְבְּלוּ עֲשִׂירוֹת בְּאַחֲרִית הַיָּמִים

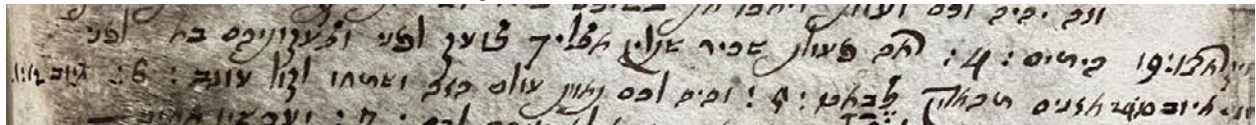
English Translation:

“And your silver and gold rust. This will be a testimony to you!”

KJV: “Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.”

James 5:4

Image from Cochin Hebrew MS Oo.1.32



Transcription:

רְאֵה פְעוּלַת שָׂכִיר שֶׁתָּלִין אֶצְלֶיךָ צוֹעֵק לִפְנֵי וְצַעֲקוֹתֵיהֶם בָּא לִפְנֵי אָזְנִים מֵהָאָדוֹן צְבָאוֹת

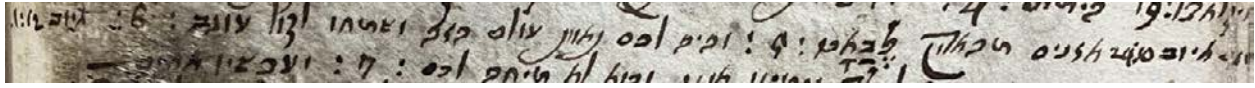
English Translation:

“See the deeds of a hired worker at your place who cries out before me. And their cries come before the ears of the Lord of hosts.”

KJV: “Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.”

James 5:5

Image from Cochin Hebrew MS Oo.1.32



Transcription:

והיה לכם תאוות עולם הזה ושמחו לקול עוגב

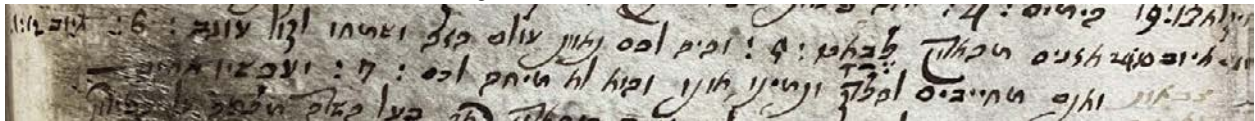
English Translation:

“For you had had lusts of this world and rejoiced at the voice of the seduction.”

KJV: “Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.”

James 5:6

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואתם מחייבים להצדק ותמיתו אותו והוא לא **מיחה** לכם

English Translation:

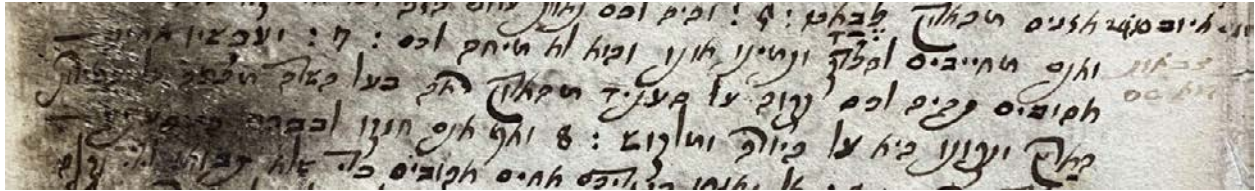
“And you were compelled to justify and kill, and he did not **protest**³¹ against you.”

KJV: “Ye have condemned *and* killed the just; *and* he doth not resist you.”

³¹ Mishnaic word Pi’el verb binyan was first found in *Mishnah* Nazir 4:6.

James 5:7

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ועכשיו אחים אהובים תהיה לכם תקוה על העתיד מהאדון ראה בעל השדה מצפה על הפירות הארץ ותקותו הוא על היורה ומלקוש

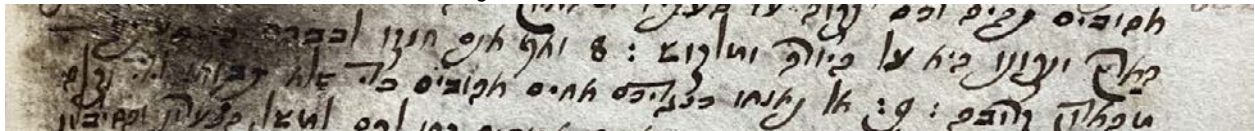
English Translation:

“And now beloved brothers, you have hope for the future. See the owner of the field awaits the fruit of the land. And His love is for the first rain and his pinch.”³²

KJV: “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.”

James 5:8

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואף אתם חזקו חזקו לבבכם כי שעתיד מהאדון קרובה

English Translation:

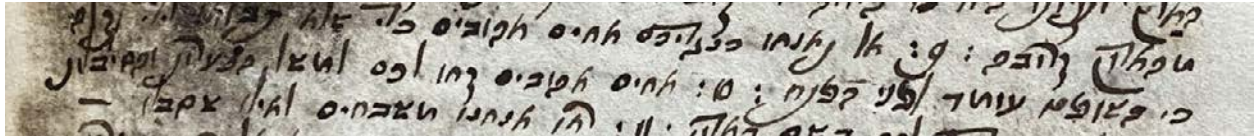
“So even be strong. Be strong in your hearts, because the future of the Lord is near!”

KJV: “Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

³² This word means, “pinch” or “nipping” of a fruit.

James 5:9

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אל תאנחו כנגדיכם אחים אחובים כדי שלא תבואו לידי תקלה כי השופט עומד לפני הפתח

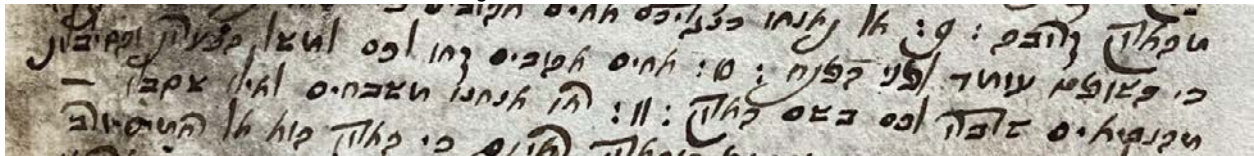
English Translation:

“Don’t sigh against yourselves, beloved brothers, so that you don’t get into trouble because the Judge stands before the door.”

KJV: “Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.”

James 5:10

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אחים אהובים קחו לכם למשל הצערות והסיבות מהנביאים שדברו לכם בשם האדון

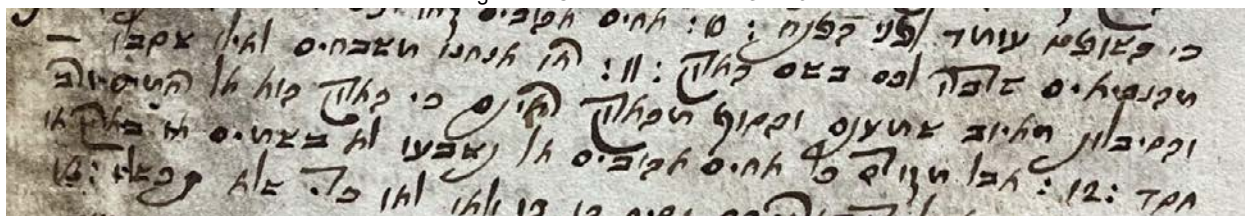
English Translation:

“Beloved brothers, take for you, for instance, the sorrow and the causes from the prophets who spoke in the name of the Lord.”

KJV: Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

James 5:11

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וכי יש מעיין שיש בה מים מלוחים ומתיקים

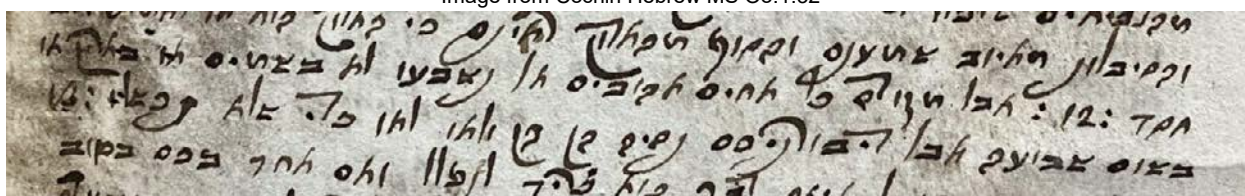
English Translation:

“See we praise those who suffered. And the reason is from Job, you heard and the end from the Lord you saw because the Lord is merciful and has great kindness.”

KJV: “Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.”

James 5:12

Image from Cochin Hebrew MS Oo.1.32



Hebrew Transcription:

אבל מקודם כל אחים אחובים אל תשבעו לא בשמים ולא בארץ או בשום שבועה אבל דיבורתיכם תהיה הן הן
ולא לא כדי שלא תכשלו

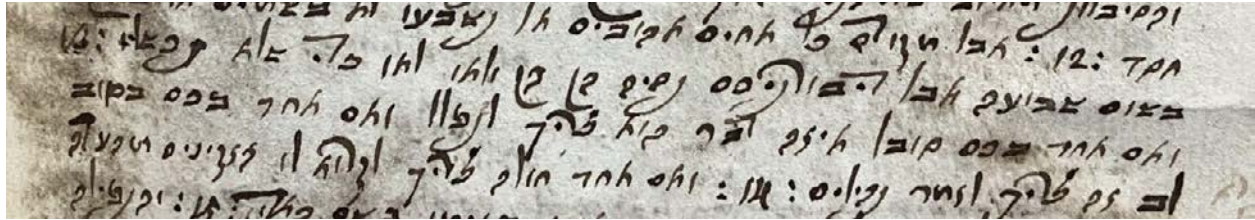
English Translation:

“But first of all, beloved brothers, do not swear by the heavens or the earth or any oath. But let your speech be “yes” “yes” and not “no,” so that you do not fail.”

KJV: “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.”

James 5:13

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואם אחד בכם סובל איזה דבר הוא צריך לתפלל ואם אחד בכם בטוב לב זה צריך לזמר תהילים

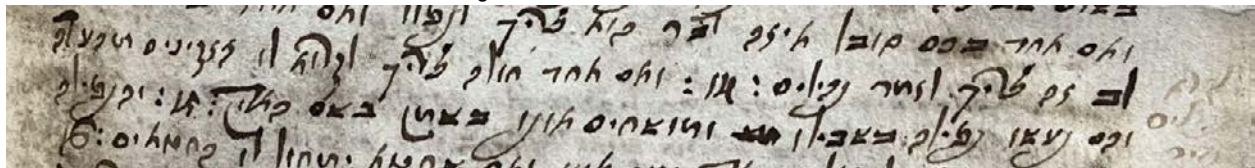
English Translation:

“And if one of you suffers something, he should pray. Or if one of you has a good heart, he should **sing** (zamer).³³

KJV: “Is any among you afflicted? let him pray. Is any merry? let him sing psalms.”

James 5:14

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ואם אחד חולה צריך לקרוא לו הזקנים מהעדה והם תעשו תפילה בשבילו ומושחים אותו בשמן בשם האדין

English Translation:

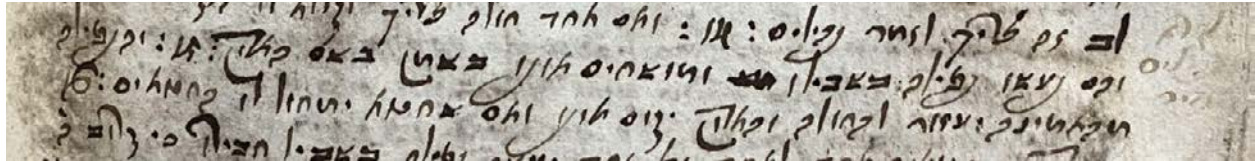
“And if anyone is sick, you should call the elders of the community, and they will pray for him and anoint him with oil in the name of the Lord.”

KJV: “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:”

³³ This is a unique Hebrew marker word meaning “might, song, and pruning.” This word can be compared to the singing done by David when he sang for King Saul and the demons fled (2 Samuel 23:1). Zamar (זמר) is the power of God in the song.

James 5:15

Image from Cochin Hebrew MS Oo.1.32



Transcription:

והתפילה מהאמונה יעזור להחולה והאדון יקום אותו ואם שחטא ימחול לו החטאים

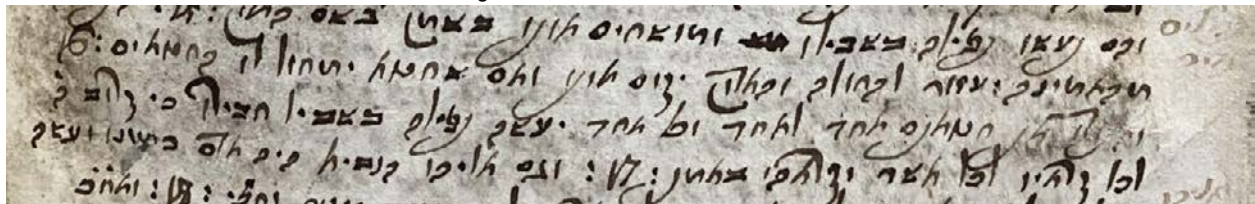
English Translation:

“Then praying in faith will help the sick and the Lord will raise him up. And if he has sin, the Lord will forgive his sins.”

KJV: “and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”

James 5:16

Image from Cochin Hebrew MS Oo.1.32



Transcription:

והתודו את חטאתם אחד לאחד וכל אחד יעשה תפילה בשביל חברו כי קרוב ה' לכל קראיו לכל אשר יקראהו
באמת

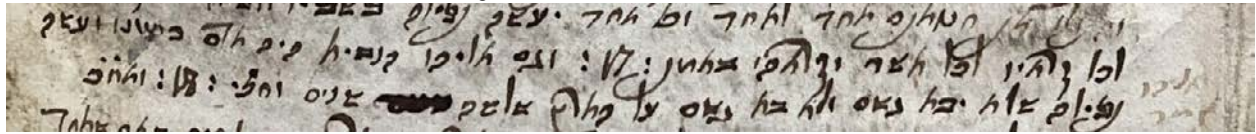
English Translation:

“So, confess your sins one to another, and let each one pray for his companion because Yehovah draws close to all who call upon Him in truth.”

KJV: “Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

James 5:17

Image from Cochin Hebrew MS Oo.1.32



Transcription:

וגם אליהו הנביא היה אדם כמונו ועשה תפילה שלא יבא גשם ולא בא גשם על הארץ שלשה שנים חצי

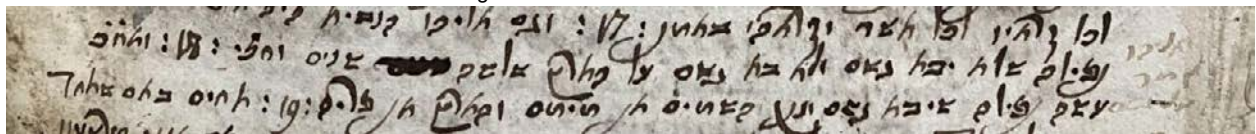
English Translation:

“And also, Elijah the prophet was a man, like us and he prayed that it would not rain upon the earth for three and one-half years.”

KJV: “Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.”

James 5:18

Image from Cochin Hebrew MS Oo.1.32



Transcription:

ו ואחל עשה תפילה שיבא גשם ונתן השמים את מימם והארץ את פריה

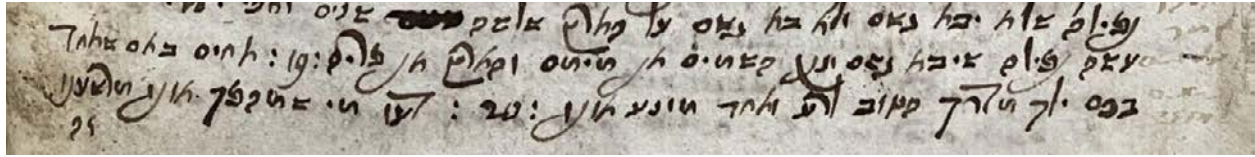
English Translation:

“Then again, he prayed that it would rain again, and the heavens gave the rain and the land her fruit.”

KJV: “And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

James 5:19

Image from Cochin Hebrew MS Oo.1.32



Transcription:

אחים באם שאחד בכם ילך מדרך הטוב לרע ואחד מונע אותו

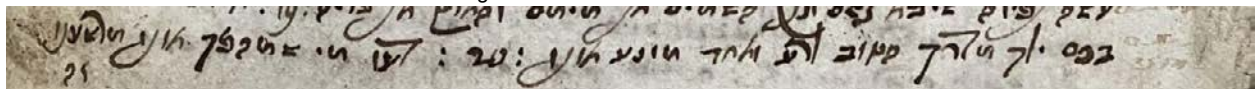
English Translation:

“Brothers, if one of you goes from the good path to evil and one withholds him,”

KJV: “Brethren, if any of you do err from the truth, and one convert him;”

James 5:20

Image from Cochin Hebrew MS Oo.1.32



Transcription:

דעו מי שמהפך אותו מרשעתו זה מציל נשמה אחד מהמות ומכפר להרבה עוונות

Translation:

“Know that one who turns him from his wickedness, saves one soul from death and grants atonement from many sins.”

KJV: let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.



Image courtesy of MidJourney from the Virtual Bible Snapshot Project

The Covenant with Yehovah

In March 2023, a group of 34 expeditioners traveled to Saudi Arabia to explore the inscriptions at Mount Sinai to discover and study the evidence of the exodus. And on the last day of their expedition, they hiked to the altar that Moses built at Mount Sinai to covenant with Yehovah just as the children of Israel did 3,500 years ago; but with one significant difference—the covenant meal will be in the memory of Yeshua according to 1 Corinthians 11:24.

The expeditioners brought with them juice and crackers representing the covenant meal along with a handwritten Ketubah for each member of the party to sign and witness their covenant agreement with Yehovah.

The Original Covenant

About 3,500 years ago, the children of Israel were offered a covenant by Yehovah, but they refused to hear and obey His Voice according to Deuteronomy 5:22-29. Then the covenant was confirmed in blood according to Exodus 24:3-8. Later, the children of Israel broke the covenant earning the death penalty (Exodus 32:1-8). However, Yehovah instituted a substitution for their death – the sacrifice of animals to pay the sin offering (Leviticus 17:11; Hebrews 9:7). And when Yeshua came, He paid the price with His own blood for the sins of not only Israel, but also the world. (Isaiah 53:5; 12-15).

Ketubah

Centuries later, Rabbis began writing marriage covenants, called a [Ketubah](#), detailing the responsibilities of the husband, to protect the bride. It was this concept that was instituted at Mount Sinai as a memorial for all the expeditioners to remember the holy covenant they made with Yehovah.

The Unexpected Event

On the final day of their expedition, the third day of the week (i.e. Tuesday), fifteen people hiked to the altar that Moses built at Mount Sinai. Two of the individuals were photographers and one man officiated the covenant. The remaining individuals were twelve witnesses at the altar of Moses. The significance of the twelve witnesses was astounding as this was not planned by any man.

After the covenant and the covenant meal in remembrance of Yeshua, a cloud began to form and surround the blacked peak of Mount Sinai and a great storm emerged. Shortly later, it began to hail. There was so much hail, some say it appeared as manna on the ground. But the rain continued throughout the day. Then later that evening, snow fell upon Mount Sinai!

My husband, David remembered the verse about the covenant of Mount Sinai in Exodus 19 that says:

“Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain... Now Mount Sinai [was] completely in smoke, because Yehovah descended upon it in fire. Its smoke ascended like the smoke of a furnace...” Exodus 19:1-9, 16, 18

We prayed and asked for a sign that Yehovah would hear our covenant promise. And Yehovah gave a miraculous sign that He indeed heard us! Therefore, we want to pass along this Mount Sinai miracle blessing to you, the servants of Yehovah.

If you are interested in covenanting with Yehovah, I encourage you to do the following:

- Prepare your heart. Cleanse yourself by confessing your disobedience (sins) and asking forgiveness in the name of Yeshua.
- Repent – determine in your heart and mind that you will do all that He asks you to do, including making things right with those you may have harmed in the past.
- Read aloud – either alone or with others – the words of this covenant below.
- Confirm your commitment by partaking of the bread and the wine (grape juice, if preferred) in remembrance of Yeshua and the sacrifice He gave us with His own blood.

By following these steps to covenant yourself with Yehovah, you too can share in the miraculous events of Mount Sinai.

Shalom,

Janice F. Baca

Ketubah



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Ketubah of The Covenant at Mount Sinai

A Ketubah Covenant (written marriage covenant) on this _____ day of _____ in the year _____, Yehovah and _____ has entered into a covenant as one with Yehovah and His Son, Yeshua the Messiah (Jn 17:21) and now I am part of the children of Israel and agree to the following words:

READ THE FOLLOWING VERSES OUT LOUD:

The Torah describes Yehovah's marriage covenant to His bride Israel: Elohim (God) said to Moses, "Thus you shall say to the children of Israel: 'Yehovah, Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.'" (Ex 3:10-15)

"And Moses went up to Elohim, and Yehovah called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.' These are the words you shall speak to the children of Israel." So Moses came and called for the, elders of the people, and laid before them all these words which Yehovah commanded him. Then all the people answered together and said,

"All that Yehovah has spoken we will do!" (Ex 19:8)

"So Moses brought back the words of the people to Yehovah." (Ex 19:3-8)

"Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him. But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries." (Ex 23:20-22)

"So you shall serve Yehovah your Elohim, and He will bless your bread and your water. And I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days. "I will send My fear before you, cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you." (Ex 23:25-28)

"Moses came and told the people all the words of Yehovah and all the judgments. And all the people answered with one voice and said,

'All the words which Yehovah has said we will do.' (Ex 24:3)

“And Moses wrote all the words of Yehovah. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to Yehovah. And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. (Ex 24:4-8)

“Then he took the Book of the Covenant and read it in the hearing of the people. And they said,

‘All that Yehovah has said we will do, and be obedient!’ (Ex 24:7)

“Moses took the blood, sprinkled it on the people, and said, “This is the blood of the covenant which Yehovah has made with you according to all these words.” (Ex 24:3-8)

“Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.” (Exodus 19:16) “That you should enter into covenant with Yehovah your Elohim, and into his oath, which Yehovah your Elohim makes with you this day... Neither with you only do I make this covenant and this oath: But with him that stands here this day before Yehovah our Elohim and also with him that is not here with us this day.” (Dt 29:12,14,15)

Today I made a vow to Yehovah according to His blood covenant described in Exodus 19 – 24. I am sealed in the blood of Yeshua, my redeemer and I am one with Yehovah and His begotten Son, Yeshua (Jn 17:21).

I agree to the terms of this covenant:

**“All that Yehovah has spoken, I shall do and obey!
I shall serve Yehovah and keep His covenant.”**

In return for our obedience, Yehovah has agreed to do the following:

1. I am part of a special people set apart unto Yehovah above all peoples. (Ex 3:10-15)
2. I am part of the kingdom of priests and a holy nation unto Yehovah. (Ex 3:10-15)
3. An angel is sent before us who will be an enemy to our enemies and an adversary to our adversaries. (Ex 23:20-22)
4. Yehovah shall bless our bread and our water. He will take sickness from our midst. (Ex 23:25-28)
5. We shall not suffer miscarriage or be barren in our land. (Ex 23:25-28)
6. Our days will be fulfilled. (Ex 23:25-28)
7. Yehovah will send fear before us among our enemies and cause confusion among the people whom we encounter. He will drive out our enemies. In addition, all the blessings of Deuteronomy chapter 28:1-14,

“If you shall hearken diligently unto the voice of Yehovah your Elohim, to observe and do all his commandments which I command you this day, then Yehovah your Elohim will set you on high above all nations of the earth: And all these blessings shall come on you, and overtake you, if you shall hearken unto the voice of Yehovah your Elohim.”

Signature Date _____

Witness #1

Witness #2