

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Fifteen

The Cochin Hebrew Book of Matthew

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

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Hebrew Grammarian and Translator

The Cochin Hebrew Book of Matthew Chapter Fifteen

Cambridge MS Oo.1.32 English Translation

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

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

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

Introduction

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

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

More Details on The Cochin Manuscripts

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

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

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

Heaven is my witness that I have not translated this, God forefend, to believe it, but to understand it and know how to answer the heretics . . . that our true Messiah will come.
Amen. Ezekiel Rahabi II

What’s Included in the Cochin Hebrew Matthew:

The Cochin Hebrew Matthew MS Oo.1.32 book contains images, Hebrew transcription, English translation, interlinear tables, the corresponding Greek and Aramaic verses for comparison and commentary revealing the mysteries discovered within the Hebrew grammar.

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: M. Weinstein, “A Hebrew Qur’an Manuscript,” *Studies in Bibliography and Booklore* 10 (Winter 1971/72): 35

³ Gebhardt-Klein, M.A., Joseph. *The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew Text and Translation*, 2022, revised 2023, pp iv. Also see Weinstein, “A Hebrew Qur’an Manuscript,” 36. ⁵ pp. 85-95.

The team at Project Truth Ministries (PTM) takes great pleasure in dedicating many hours studying, researching, transcribing, and translating the Hebrew New Testament manuscripts to edify and build the body of Messiah. We pray the book of the Cochin Hebrew Matthew is as inspirational to you as it has been to the PTM team.

- Janice F. Baca

Forward

I have been in the ministry for over 30 years and have seen many profound truths brought forth and astonishing discoveries made throughout my lifetime. I was up on a ladder painting and stretched out as far as OSHA would allow when the podcast YouTube was playing in my ear ended. Due to my precariously perched position, I could not stop whatever YouTube was going to suggest next. Suddenly, I began to hear the voice of Janice Baca and Bryan Williams talking about this “Cochin Hebrew Revelation”. Little did I know that this would not only open up a massive discovery for me and my faith, but also new friendships with beloved brothers and sisters in Messiah.

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

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

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

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

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

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

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

Legend and Definitions

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

Aramaism: Due to the pressure of the surrounding language in Judea, Hebrew made a grammatical shift called “Aramaism.” These Aramaism markers are markers of the late Second Temple period. Some examples of Aramaisms are that the aleph tav (אָ) direct object markers are used less frequently to identify the direct object. But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32 and labeled accordingly with the Syriac script.

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

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

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

II. Person:

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

III. Number:

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

IV. **Gender/Gender number:**

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

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

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

VI. **Voice:**

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

VII. **Additional Grammatical notes:**

- a. ׀ (vav) conjunctions/disjunctions are not labeled in the interlinear tables but is identified as a prefix and is usually translated as, “and/ but/ so/ or,” according to context.
- b. ה (hey) definite articles are not labeled in the interlinear tables but is identified as a prefix and is usually translated as “the.”
- c. Card num – cardinal number
- d. Ord num – ordinal number
- e. Hebrew letters in red are Aramaic words, prefixes, or suffixes and are called, “Aramaisms.”

Acknowledgements

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that have been given to translate and publish the Hebrew manuscripts of the New Testament for Elohim's people.

I also want to recognize the Project Truth Ministries (PTM) team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.23, Oo.1.16 from Hebrew to English:

Bryan S. Williams, history scholar and Assistant PTM Project Lead, and videographer
Jonathan Meyer, researcher and transcriber
Victor Nuñez, researcher and transcriber
Ann Hillebrenner, administrative assistant

I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of the Project Truth Ministries (PTM) team. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff gives of his valuable time, resources, research, and scholarly input, supporting the great endeavor to provide a solid Biblical foundation regarding the findings within the Cochin Hebrew New Testament.

I want to thank Kurt Sutton for contributing the gift of the Cochin Hebrew New Testament images MS Oo.1.32 and MS Oo.1.16.1.

Lastly, I want to thank my husband, David, for his sacrifice to help me make this project possible.

- Janice F. Baca

רמיך עובד על ד תבתיס נלח נמליך ידס ביש אקילס לחס:

3: עג יגו נמח ומכע חו פנס עובדס על חענן קס בכל זמנכס:

9 קס גמג בכד מן אבין נמך וחי אק אפגלס חע נמעו:

זנס יעג אנס אוחת כל חו אונח לכיו לחיתו קלכנס חעו בשביל

אנכנו חחמי: 15: ולח בכד מן אבין לחיתו בשביל קנאכנס: 7

קנולכס: כמוב עכבא אליכס יאעוק נביא וחמור: 8: זעם קעג

כפיו ובאפניו כבדני נליכו החך חחמי: 9: ונני ילחנס חוני באומהס

נחלח מענן אנכיס מלומהס: 10: נקמ לקדלך נחמך לקן נאמעו

נרבינו: 11: לת קח כל דבר אנכוס בכו תמחא אבני אס' אלח

כל קונצא חממך חן קסו תמחא אבני אס' 12: אז קלבו

אילתו קלחיהס נחמח לו ידען דפילחכיס אבמעו עג דדבר

קעקו: 13: עג קיח נחמח קעס כל נמעס בתקוס אבמעו

אבו אל אמיס נעקק: 14: נעזבו חונס קעמיס קס וחוקכס

למחמיס ומחמיס קחמחעיס למחמיס בקכה בתקוס אבול: אנכוס

נפליס כמחמ: 15: נעק פילדו נחמח חוב נפליס לכו עג דדבר:

16: נחז קיח חמח עק אן חנס יגכ בעלו אכל: 17: לח קענו

חנס כל חק איכא למכ לכנס קח קולך נחמח אס כמקמ ינח

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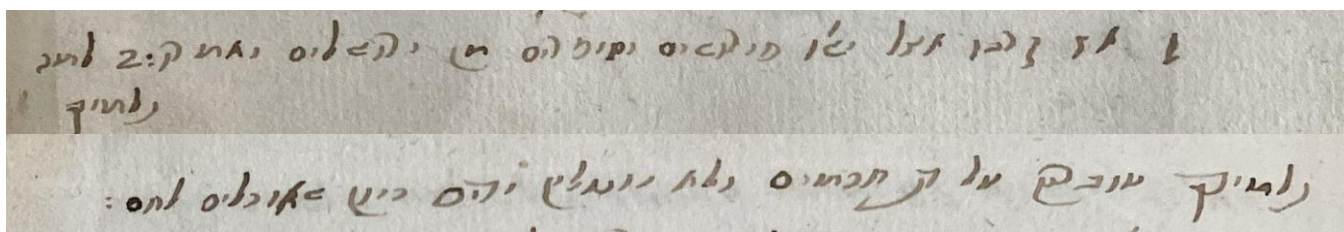
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Chapter 15:2



למה תלמידך עוברין על דת חכמים ולא נוטלין ידים כיון שאוכלים לחם:
Hebrew Transcription

Translation: “Why do your talmidim (students) transgress against the *religious law*⁴ of the sages, and not wash hands when they eat bread?”

The Scriptures: “Why do Your taught ones transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

Aramaic:

למה תלמידך עוברין על דת חכמים ולא נוטלין ידים כיון שאוכלים לחם

“Why do your disciples transgress against the mashlammanutha d’Qashishe {the tradition of The Elders} and are not washing their hands when they are eating lakhma {bread}?”

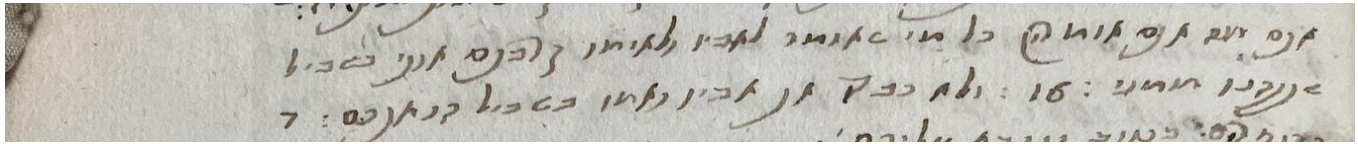
למה	תלמידך	עוברין ⁵	על	דת	חכמים	ולא
lama, “why? for what?” (adv)	v’talmidecha, “and/ but/ so/ or your talmidim, students, disciples,” (n mp, 2ms pronom)	ovrin, “I/ you (ms)/ he/it transient, transgress,” (Ar. v. Peal, act part, ms) Aramaism Mishnaic	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	dat, “religion, faith, law (religious),” (n fs)	chachamim, “wise ones, sages,” (n mp)	v’lo, “and/ but/ so/ or no/ not,” (part)
נוטלין	ידים	כיון	שאוכלים	לחם:		
not’lin, “I/ you (ms)/ he/it cleanse(s),” (Ar. Peal, act part, ms) Aramaism Mishnaic	yadayim, “hands, arms,” (n fp)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’ochlim, “that/ which/ who/ whom we/ you (mp)/ they, those who eat,” (rel part, v. Pa’al, act part, mp)	lechem, “bread, food.” (n ms)		

Interlinear Chart

⁴ The Cochin Hebrew Matthew verse is clearer than the tradition of the elders in the Greek translation (i.e., The Scriptures 2009). This verse describes the Oral Torah of the Pharisees and Sages. Furthermore, the verse is about the practice of saying a blessing while pouring water over each hand, thanking God for commanding us to wash our hands. Nowhere in the Tanakh is such a commandment.

⁵ This word is first found in *Mishnah* Sheviit 10:3.

Chapter 15:5



אתם מה אתם אומרין כל מי שאומר לאביו ולאימו קרבתם אותי בשביל שתהגו ממני:
Hebrew Transcription

Translation: You, what do you say? “All who say to their father and mother, ‘You drew near me to plot against me.’”

The Scriptures: But you say, “Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,”

Aramaic:

אתם דה איהו אתם כל הדיקו לרעה אה לרעה פסוכה חוכה דולולמה חגו אלה נפו לרעה, אה לרעה
But, you say all who might say unto a father, or unto a mother, ‘Qurbani {My Offering} is the thing which you would have benefited from me,’ and he may not honor his father or mother.

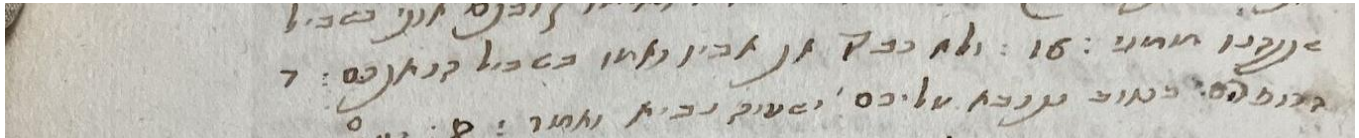
שומר	מי	כל	אומרין	אתם	מה	אתם
she’omer, “that/ which/ whom/ who I/ you (ms)/ he/it say(s),” (rel part, v. Pa’al/Qal, act part, ms)	mi, “who?” (interrog part)	kol, “all,” (n ms)	omerin, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part, Ar mp) Aramaism	atem, “you (mp),” (2mp pron)	mah, “what?” (inter part)	atem, “you (mp),” (2mp pron)
ממני:	שתהגו ¹⁰	בשביל	אותי	קרבתם ⁹	ולאימו	לאביו
mimni, “from/ of me,” (prep, 1 cs pronom)	she’thaga’u, “that/ which/ who/ whom you (mp) will moan, growl, utter, muse, speak,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2mp)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	oti, “me,” (DO marker, 1cs pron)	kravtem, “you (mp) enter into, approached, drew near (as in an offering to God),” (v. Pa’al/Qal, qatal, 2mp)	v’l’imo, “and/ but/ so/ or to/ for/ belonging to his/its mother,” (prep, n fs, 3ms pronom)	l’aviv, “to/ for/ belonging to his/its father,” (prep, n ms, 3ms pronom)

Interlinear Chart

⁹ This is also a technical term (used approximately + 158 times) chiefly in Ezekiel HPS, to bring near, of presenting, dedicating, or offering. See Brown-Driver-Briggs Lexicon (BDB) STRONGS H7126.

¹⁰ This word is misspelled. The root of this word appears to be (הָגָה), which means to moan, growl, utter, muse, mutter, meditate, devise, plot, speak. This appears to mean that the child was able to speak because the mother and father were able to give birth to them. Therefore, they benefited because of the parents' giving birth.

Chapter 15:6



ולא כבדו את אביו ואמו בשביל הנאתכם:

Hebrew Transcription

Translation: And they do not honor their father and mother because of your enjoyment.

The Scriptures: is certainly released from respecting his father or mother.' So you have nullified the command of Elohim by your tradition.

Aramaic:

ܘܢܩܘܠܘ ܘܡܘܬܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

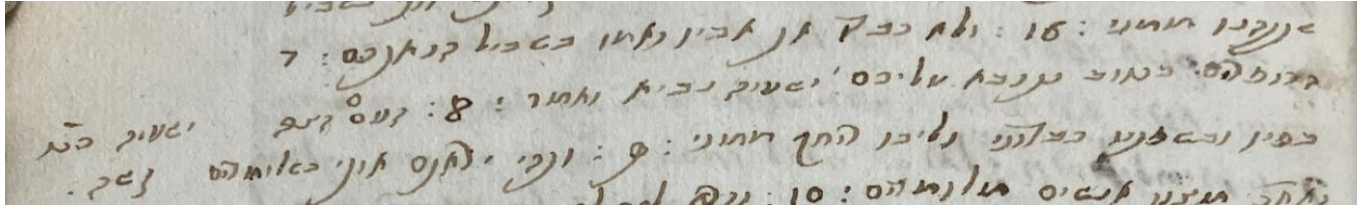
And you invalidate The Miltha d'Alaha {The Word of God} because of mashlamanuthkun {your tradition}.

הנאתכם:	בשביל	ואמו ¹¹	אביו	את	כבדו	ולא
han'atchem, "your (mp) pleasure, delight, enjoyment," (n fs, 2mp pronom)	bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	v'imo, "and/ but/ so/ or his/its mother," (n fs, 3ms pronom)	aviv, "his/its father," (n ms, 3ms pronom)	et, (DO marker)	kibdu, "they honored," (v. Pi'el, qatal, past, 3mp)	v' lo, "and/ but/ so/ or no, not, don't, doesn't," (neg part)

Interlinear Chart

¹¹ This word is spelled defectively and should be אמם (imam - their mother). The third masculine plural vav suffix is usually attached to the verb meaning "they." However, this manuscript oftentimes reveals the vav pronominal suffix attached to a noun, which usually means it is a third masculine singular (his or its) pronoun, but in this case, it appears the author intends it to mean "they."

Chapter 15:7



הכופרים בטוב נתנבא עליכם ישעיה נביא ואמר:

Hebrew Transcription

Translation: **Unbelievers!** **Plentily** did Yeshayah (Isaiah) prophesy about you and said,

The Scriptures: “Hypocrites! Yeshayahu rightly prophesied about you, saying,

Aramaic:

שבב באפא שפא אלהב, חלמא אשכא נבא האכו

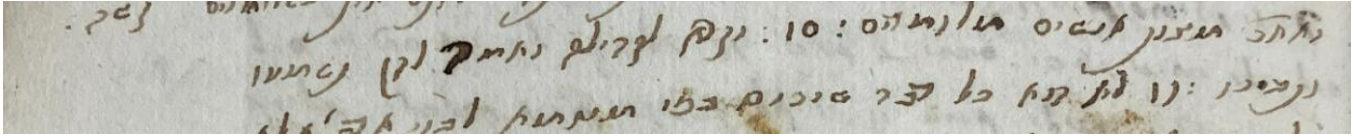
Nasbe Baphe {Hypocrites}! EshaYa Nabiya {Isaiah, the Prophet} Prophesied well {lit. beautifully} concerning you, and said,

ואמר:	נביא	ישעיה	עליכם	נתנבא ¹²	בטוב	הכופרים
v'amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	navie, “prophet,” (n ms)	Yeshaya, “Isaiah,” (name)	aleichem, “on you (mp),” (prep, 2mp pronom)	nitnabe, “he/it prophesied,” (v. Nit'pael, qatal, 3ms) Hebrew Marker 2nd Temple	b'tov, “in/ with/ by (the) kindness, goodness; wealth, plenty,” (prep, n ms)	ha'kofrim, “we/ you (mp)/ they deny,” (v. Pa'al/Qal, act part, mp)

Interlinear Chart

¹² The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action The Nit'pael was used during the first century CE and later went extinct.

Chapter 15:10



וקרא לקהילה ואמר להן תשמעו ותבינו:

Hebrew Transcription

Translation: Then he called the community and said to them, “**You are** to hear and understand.”

The Scriptures: And calling the crowd near, He said to them, “Hear and understand:

Aramaic:

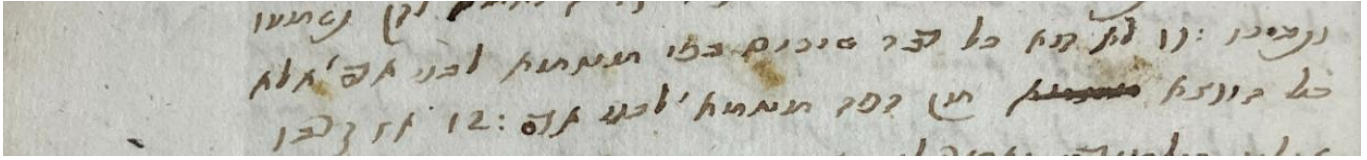
ספיקא לחסדא סאכודי למסא סבחה סאשטלה

And He cried out unto the crowds and said unto them, “Hear and understand!”

	ותבינו:	תשמעו	להן	ואמר	לקהילה	וקרא
	v'tivanu, “and/ but/ so/ or you (mp) will understand,” (v. Hif'il, yiqtol, fut, 2mp)	tishme'u, “you (mp) will hear,” (v. Pa'al/Qal, yiqtol, 2mp)	l'hen, “to/ for/ belonging to them,” (Ar. prep, 3mp pronom) 	v'amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'kehila, “to/ for/ belonging to (the) community, congregation, assembly,” (prep, n fs)	v'kara, “and/ but/ so/ or he/it called,” (v. Pa'al/Qal, qatal, past 3ms)

Interlinear Chart

Chapter 15:11



לא הוא כל דבר שיכנס בפי מטמא לבני אדם: מן הפה מטמא לבני אדם:
 Hebrew Transcription

Translation: It is not all that enters into the mouth that defiles the **sons of** man, but all that goes out from the mouth that defiles the **sons of** man.

The Scriptures: Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man.”

Aramaic:

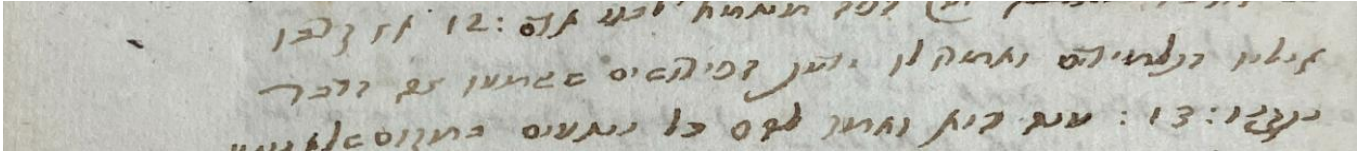
לח סמא דבר דהאן לפסחא חסבא לביעה אלה דבר דהפך חן פסחא סמ סמ חסבא לביעה

It isn't the thing which enters the mouth that defiles someone, but the thing which goes out from the mouth that someone is defiled.”

מטמא	בפי	שיכנס	דבר	כל	הוא	לא
metame, “I/ you (ms)/ he/it defile(s),” (v. Pi’el, act part, ms)	b’pi, “in/ with/ by (the) mouth of...” (prep, n ms constr)	she’yikanas, “that/ which/ who/ he/it enters,” (rel part, v. Nif’al, yiqtol, fut, 3ms)	dvar, “thing, word, matter,” (n ms)	kol, “all,” (n ms)	hu, “he/it,” (3ms pron)	lo, “no, not, don’t, doesn’t,” (neg part)
הפה	מן	היוצא	כל	אלא	אדם	לבני
ha’pe, “mouth,” (n ms)	min, “from, of, than,” (prep)	ha’yotze, “that I/ you (ms)/ he/it goes, goes out,” (v. Pa’al/Qal, act part, ms)	kol, “all,” (n ms)	ele, “but, only, however,” (conj)	adam, “man,” (n ms)	l’ benei, “to/ for/ belonging to (the) children, sons of,” (prep, n mp constr)
				אדם:	לבני	מטמא
				adam, “man,” (n ms)	l’benei, “to/ for/ belonging to (the) sons, children of,” (prep n mp)	metuma, “I/ you (ms)/ he/it is defiled,” (v. Pi’el, pssv part, ms)

Interlinear Chart

Chapter 15:12



אז קרבו איליו התלמידים ואמרו לו ידעת הפירושים ששמעו זה הדבר נתקנו:

Hebrew Transcription

Translation: Then the talmidim (students) approached him and said to him, “*You should know that the Pharisees who heard this word became discontented.*”

The Scriptures: Then His taught ones came and said to Him, “Do You know that the Pharisees stumbled when they heard this word?”

Aramaic:

מנהיג פוכה ולבנהומו, סאכוה למ מה אטל הפוכה דשכח כללמא מודה אלהל

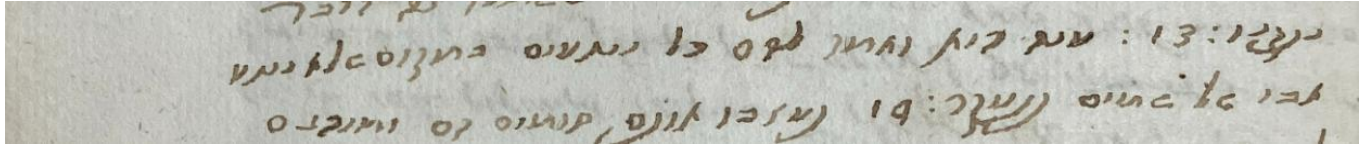
Then His Disciples approached and said unto Him, “Do you realize that the Phrishe {the Pharisees}, who heard this Miltha {Word}, were offended?”

אז	קרבו	איליו	התלמידים	ואמרו	לו	ידעת
az, “then, in that case, so,” (conj)	kar’vu! “they approached,” (v. Pa’al/Qal, qatal, past, 3mp)	eilu, “to him/it,” (prep, 3ms pronom)	ha’talmidim, “the students, disciples,” (n mp)	v’ amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yadata, “you (ms) knew,” (v. Pa’al/Qal, qatal, past, 2ms)
הפירושים	שמעו	זה	הדבר	נתקנו ¹⁶ :		
ha’perushim, “the pharisees,” (n mp)	she’samu, “that/ which/ who/ whom they heard,” (rel part, Pa’al/Qal, qatal, past, 3mp)	ze, “this,” (pron, ms)	ha’ dabar, “the word, thing, matter,” (n ms)	nitkenu, “they became disconnected, torn away, to be discontented,” (v. Nif’al, qatal, past, 3mp)		

Interlinear Chart

¹⁶ Appears that the pronominal suffix was intended to be their masculine plural, “they.”

Chapter 15:13



ענה הוא ואמר להם כל נטעים במקום שלא נטע אבי של שמים תתעקר:
Hebrew Transcription

Translation: He answered and said to them, “All plantings in a place that is not planted of my Father in heaven, will be uprooted.

The Scriptures: But He answering, said, “Every plant which My heavenly Father has not planted shall be uprooted.

Aramaic:

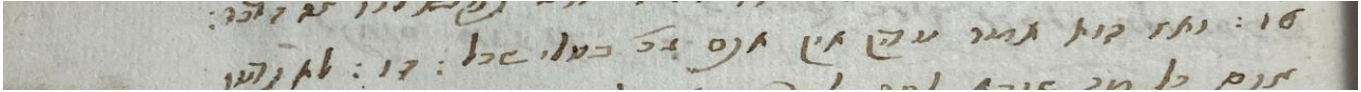
סם דה חא סאכד למס כל נטע אבא דגא דלא נטע אבא דכפכא אלהא

Then He answered and said unto them, “Every plant which My Father, who is in the Shmaya {the Heavens}, didn’t plant, will be uprooted.

ענה	הוא	ואמר	להם	כל	נטעים	במקום
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	v’amar, “and/ but/ so/ then he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’ kol, “and/ but/ so/ or all,” (n ms)	neta’im, “we/ you (mp)/ they are planted,” (v. Nif’al, act part, mp)	bamakom, “in/ with/ by (the) place,” (prep, n ms)
שלא	נטע	אבי	של	שמים	תתעקר:	
she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	nata, “he/it planted,” (v. Pa’al/Qal, qatal, past, 3ms)	avi, “my father,” (n ms, 1cs pronom)	shel, “to, for, of, belonging to,” (prep)	shamayim, “heavens,” (n mp)	tit’akar, “he/it was uprooted,” (v. Hit’paal, yiqtol, fut, 3ms)	

Interlinear Chart

Chapter 15:16



ואז הוא אמר עדין אין אתם ג'כ בעלי שכל:

Hebrew Transcription

Translation: And then he¹⁹ said, “Yet likewise, you haven’t become bearers of intelligence?”

The Scriptures: And יהושע said, “Are you also still without understanding?”

Aramaic:

ܡܡ ܕܗ ܐܘܚܘܢ ܠܡܢ ܥܕܝܢ ܠܡܥܘܠ ܐܦ ܐܡܪ ܠܗ ܕܡܫܠܝܢ ܐܡܪܝܢ

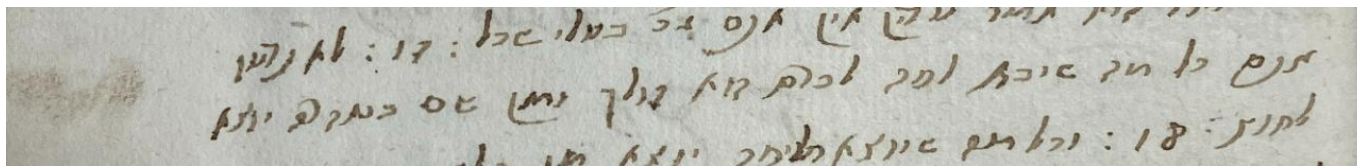
Then He said unto them, “You also don’t understand, even now?”

ג'כ	אתם	אין	עדין	אמר	הוא	ואז
ג'כן ken, “likewise,” (part, adv) (abbrev)	atem, “you (mp),” (2mp)	ein, “isn’t, is not,” (part)	adayin, “still, yet,” (adv)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	v'az, “and/ but/ so/ then, in that case, so,” (conj)
					שכל:	בעלי
					sechel, “intellect, intelligence, wit, reason,” (n ms)	b'ulei, “in/ with/ by (the) burdens of...” (prep, n mp constr)

Interlinear Chart

¹⁹ The author included a double pronoun. It is unknown if the double pronoun is for emphasis or if it is an error. Literally this reads as, “And then he, he said...”

Chapter 15:17



לא תדעו אתם כל מה שיבא לפה לכרס הוא הולך ומן שם בטהרה יוצא לחוץ:
Hebrew Transcription

Translation: “Do you know that all of what goes to the mouth to the belly, it goes. And **from there it is purified, and it goes outside?**”

The Scriptures: Do you not understand that whatever enters into the mouth goes into the stomach, and is cast out in the sewer?

Aramaic:

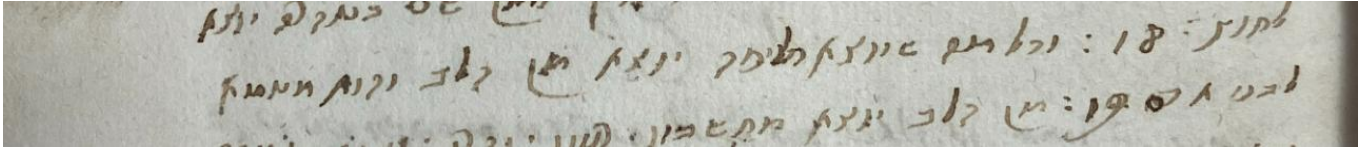
לֹא תֵדַעוּ אַתֶּם כָּל מַה שְּׂיָבֵא לְפִי לְכַרְסָא הוּא הוֹלֵךְ וּמִן שָׁם בְּטוֹהְרָא יוֹצֵא לְחוּץ

Don't you know that the thing which enters the phuma {the mouth} is going to the stomach, and from there, in excretion, is cast outside?

לא	תדעו	אתם	כל	מה	שיבא	לפה
v' lo, “and/ but/ so/ or “no, not, don't, doesn't,” (neg part)	ted'u, “you (mp) will know, perceive.” (v. Pa'al/Qal, yiqtol, fut, 2mp)	atem, “you,” (mp pron)	kol, “all,” (n ms)	mah, “what?” (inter part)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	l'pe, “to/ for/ belonging to (the) mouth,” (prep, n ms)
לכרס	הוא	הולך	ומן	שם	בטהרה	יוצא
l'keres, “to/ for/ belonging to (the) potbelly, belly,” (prep, n fs)	hu, “he/it,” (3ms pron)	holech, “I/ you (ms)/ he/it goe(s),” (v. Pa'al/Qal, act part, ms)	umin, “and/ but/ so/ then from, of, than,” (prep)	sham, “there,” (n ms)	b'tohora(h), “in/ with/ by (the) she/it is purified, cleansed,” (prep, v. Pi'el, qatal, past, 3fs)	yotze, “I/ you (ms)/ he/it went out,” (v. Pa'al/Qal, act part, ms)
לחוץ:						
lachutz, “to/ for/ belonging to (the) outside, out, (prep, n ms)						

Interlinear Chart

Chapter 15:18



וכל מה שיוצא חליפה יוצא מן הלב והוא מטמא לבני אדם:

Hebrew Transcription

Translation: “And all that goes out from the mouth, goes out from the heart, and **it** defiles **sons of man**.”

The Scriptures: But what comes out of the mouth comes from the heart, and these defile the man.

Aramaic:

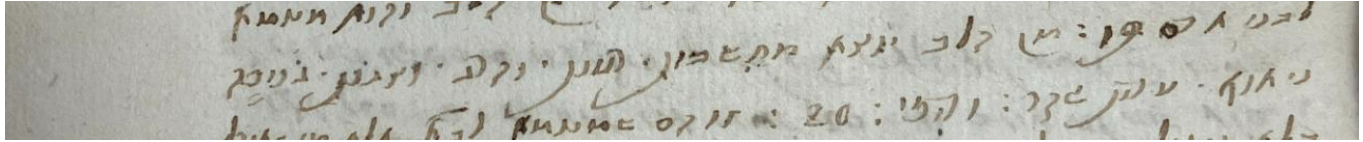
ܡܘܢ ܕܗܝ ܕܡܚܝܢ ܦܘܡܐ ܢܦܫܐ ܕܗܝ ܕܡܚܝܢ ܠܒܐ ܢܦܫܐ ܕܗܝ ܕܡܚܝܢ ܠܡܢ ܠܚܘܒܐ

But the thing that goes out from the phuma {the mouth} goes out from the leba {the heart}, and that is what defiles the man.

הלב	מן	יוצא	חליפה	שיוצא	מה	וכל
ha'lev, “the heart,” (n ms)	min, “from, of, than,” (prep)	yotze, “I/ you (ms)/ he/it went out,” (v. Pa'al/Qal, act part, ms)	ha'li'pe, “the/that to (the) mouth,” (prep, n ms)	she'yotze, “that/ which/ who/ whom I/ you (ms)/ he/it went out,” (rel part, v. Pa'al/Qal, act part, ms)	mah, “what?” (inter part)	ve'chol, “in/ with/ by (the) all,” (prep, n ms)
			אדם:	לבני	מטמא	והוא
			adam, “man,” (n ms)	l' benei, “to/ for/ belonging to (the) children, sons of,” (prep, n mp constr)	metuma, “I am/ you (ms) are/ he/it is defiled,” (v. Pi'el, pssv part, ms)	v'hu, “and/ but/ so or he/it,” (3ms pron)

Interlinear Chart

Chapter 15:19



מִן הַלֵּב יוֹצֵא מַחֲשָׁבוֹת רָעוֹת וְהָרַג וְזָנוּת גְּנִיבָה נִיאוּף עֵדוֹת שִׁקְר וְדוּפִי:
 Hebrew Transcription

Translation: “From the heart go out evil thoughts, and killing, and fornication, theft, adultery, lying witness, and defaming.”

The Scriptures: For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

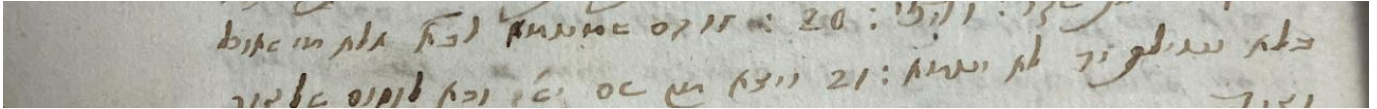
Aramaic:

ܟܢ ܠܚܐ ܫܡܐ ܠܗܘ ܢܦܥܡ ܡܚܫܒܬܐ ܒܝܫܬܬܐ ܠܚܐ ܡܠܟܐ ܘܫܘܬܐ ܠܚܐ ܡܠܟܐ ܘܫܘܬܐ ܫܡܘܕܐ ܫܡܘܕܐ ܠܚܐ ܠܚܐ
 For, from the leba {the heart} are going out makhshabatha biyshatha {evil thoughts}: gura {adultery}, qetla {murder}, zanyutha {fornication}, ganabutha {theft}, sahduth shuqra {false witness}, gudapha {blasphemy}.

מִן	הַלֵּב	יוֹצֵא	מַחֲשָׁבוֹת	רָעוֹת	וְהָרַג	וְזָנוּת
min, “from, of, than,” (prep)	ha’lev, “the heart,” (n ms)	yotze, “I/ you (ms)/ he/it went out,” (v. Pa’al/Qal, act part, ms)	machshevot, “thoughts,” (n mp)	ra’ot, “bad, evil, iniquity, maladies,” (adj fp)	v’harag, “and/ but/ so/ or he/it killed,” (v. Pa’al/Qal, qatal, past, 3ms)	v’zanot, “and/ but/ so/ or prostitution, fornication,” (n fs)
גְּנִיבָה	נִיאוּף	עֵדוֹת	שִׁקְר	וְדוּפִי:		
gneva, “theft,” (n fs)	ni’uf, “adultery, fornication,” (n ms)	edut, “witness, testimony, proof, evidence,” (n fs)	sheker, “falsehood, lie,” (n ms)	v’dofi, “and/ but/ so/ or blemish, fault, defame,” (n ms)		

Interlinear Chart

Chapter 15:20



זה הם שמתמא לב'א אלא מי שאוכל בלא נטילת יד לא יטמא:
Hebrew Transcription

Translation: “These are those that defile sons of man, but whoever eats without handwashing is not defiled.”²⁰

The Scriptures: These defile the man, but to eat with unwashed hands does not defile the man.”

Aramaic:

חלף אנה דחפסב לב'א אלא מי שאוכל בלא נטילת יד לא יטמא:

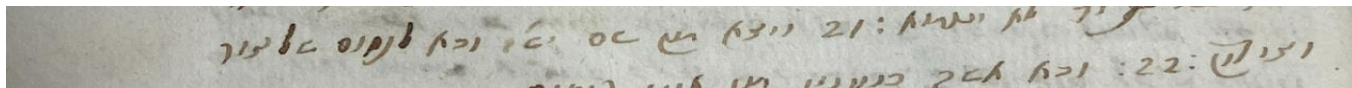
These *things* are what defiles a man. But, if, while a man might eat without washing his hands, he isn't defiled.”

זה	הם	שמתמא	לב'א	אלא	מי	שאוכל
ze, “this,” (pron, ms)	hem, “they, them, these, those,” (3mp pron)	she'metame, “that/ which/ who/ whom I/ you (ms)/ he/ it defile(s),” (v. Pi'el, act part, ms)	l'ben, adam (abbrev), (lamed DO marker) sons of adam, humans, mankind.” 2nd Temple	ela, “but, only, however,” (conj)	mi, “who?” (inter part)	she'ochel, “that/ which/ who/ whom I/ you (ms)/ he/it eat(s),” (v. Pa'al/Qal, act part, ms)
בלא	נטילת	יד	לא	יטמא:		
b'lo, “in/ with/ by no, not, without,” (prep, neg part)	netilat yadayim, (idiom) “washing of the hands,” (n cs)	yad, “hand, arm,” (n fs)	lo, “no, not, don't, doesn't,” (neg part)	yitma, “he/it will be ritually impure,” (v. Pa'al/Qal, yiqtol, fut, 3ms)		

Interlinear Chart

²⁰ According to the Oral Torah of the Sages and the Pharisees, it would make you and the food unclean if you did not perform the ritual handwashing blessing prior to eating.

Chapter 15:21



ויצא מן שם ישו ובא לתחום של צור וצידון:

Hebrew Transcription

Translation: Then Yeshua went out from there and **came to the region** of Tzor (Tyre) and Tzidon (Sidon).

The Scriptures: And יהושע went out from there and withdrew to the parts of Tsur and Tsidon.

Aramaic:

ܘܝܨܘܐ ܡܢ ܫܡܝܢ ܘܒܐ ܠܬܚܘܡܐ ܕܝܫܘܘܫ ܘܕܝܨܘܢ

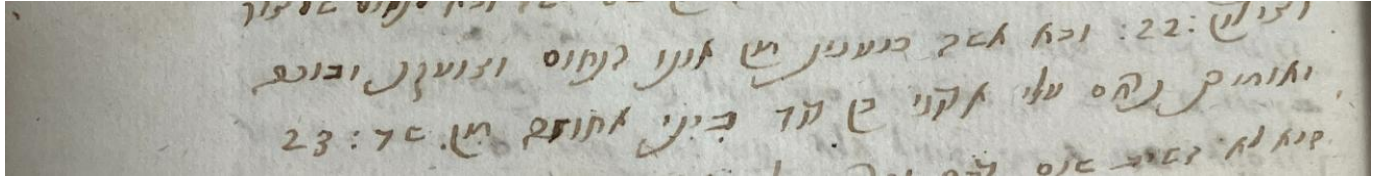
And Eshu {Yeshua} went out from there and came unto the border of Tsur {Tire} and of Tsydan {Sidon}.

ויצא	שם	מן	ישו	ובא	לתחום ²¹	של
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)	min, "from, of, than," (prep)	Yeshua, (name)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	l'tchum, "to/ for/ belonging to (the) dominion, area, district, border, limits, zone, field (fig)," (prep, n ms constr) Mishnaic	shel, "to, for, of, belonging to," (prep)
	וצידון:					
	v'tzidon, "and/ but/ so/ or Sidon," (name)					
צור	tzor, "Tyre," (name)					

Interlinear Chart

²¹ This word is first found in *Mishnah* Sheviit 9:2.

Chapter 15:22



ובא אשה כנענית מן אותו התחום וצועקת ובוכה ואומרת תרחם עלי אדוני בן דוד ביתי אחוזה מן שד:
Hebrew Transcription

Translation: Then came a Canaanite woman from that region, **shouting** and crying, saying, “Have mercy on me, my Lord, son of David; my daughter is **seized** by a demon!”

The Scriptures: And see, a woman of Kena’an came from those borders and cried out to Him, saying, “Have compassion on me, O Master, Son of Dawid! My daughter is badly demon-possessed.”

Aramaic:

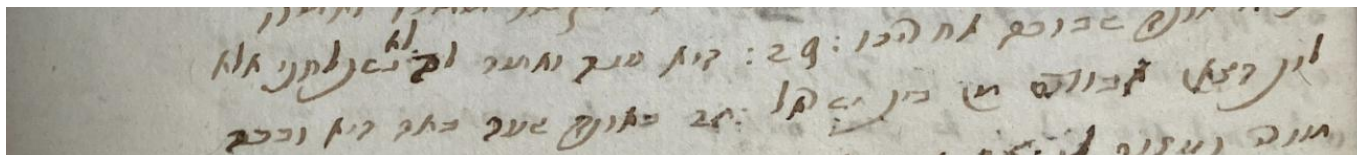
ממא ארטווא כנענא מן האשומא מן נפסא בן סנא האכוא אדונא בן דוד, כוה, כפאא טאדוכא
מ שאדא

And look! A Kananayatha {a Canaanite woman} came out from those borders, while crying aloud, and was saying, “Have mercy on me, Mari {My Lord}, The Son of David, my daughter is evilly oppressed by a shida {a devil}!”

ובא	אשה	כנענית	מן	אותו	התחום	וצועקת
u'ba, “and/ but/ so/ or he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	isha, “woman, wife, spouse,” (n fs)	kana'nite, “Canannite,” (name)	min, “from, of, than,” (prep)	oto, DO marker, “him/it,” (3ms pronom)	ha'tchum, “the/ that dominion, area, district, border, limits, zone, field (fig),” (prep, n ms constr) Mishnaic	v'tzo'eket, “and/ but/ so/ or I/ you (fs)/ she/it shout(s),” (v. Pa'al/Qal, act part, fs)
ובוכה	ואומרת	תרחם	עלי	אדוני	בן	דוד
u'bocha, “and/ but/ so/ or I/ you (fs)/ she/it cry(-ies),” (v. Pa'al/Qal, act part, fs)	v'omeret, “and/ but/ so/ or I/ you (fs)/ she/ it say(s),” (v. Pa'al/Qal, act part, fs)	techrachem, “you (ms) will have pity,” (v. Pi'el, yiqtol, fut, 2ms)	alay, “on me,” (prep, 1cs)	adoni, “my lord, master,” (n mp, 1cs pronom)	ben, “son,” (n ms)	David, (name)
ביתי	אחוזה	מן	שד:			
biti, “my daughter,” (n fs, 1cs pronom)	achuza, “gripped, seized,” (adj ms)	min, “from/ of,” (prep)	shed, “demon,” (n ms)			

Interlinear Chart

Chapter 15:24



הוא ענה ואמר לה לא נשתלחתי אלא לות הצאן אבודים מן בית ישראל:

Hebrew Transcription

Translation: He – he answered and said to her,” I was not sent except to the lost sheep **from** the house of Yisrael (Israel).”

The Scriptures: And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’el.”

Aramaic:

ܘܗܘ ܥܢܐ ܘܥܡܪ ܠܗ ܠܐ ܢܫܬܠܚܬܝ ܐܠܐ ܠܘܬ ܗܘܘܠ ܥܘܒܕܝܡ ܕܝܫܪܐܝܝܠ ܥܢܐ ܘܥܡܪ ܠܗ ܠܐ ܢܫܬܠܚܬܝ ܐܠܐ ܠܘܬ ܗܘܘܠ ܥܘܒܕܝܡ ܕܝܫܪܐܝܝܠ

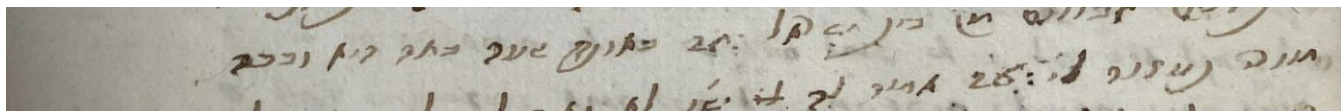
But, He answered and said unto them, “I have not been sent except to the Erbe {the Sheep} who have gone astray from the house of Iysra'yl {of Israel}.”

הוא	ענה	ואמר	לה	לא	נשתלחתי ²²	אלא
hu, “he/it,” (3ms pron)	ana, “he/it answered;” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ but/ so/ then he/it said;” (v. Pa’al/Qal, qatal, past, 3ms)	la, “to/ for/ belonging to her/it.” (prep, 3fs pronom)	lo, “no, not, don’t, doesn’t;” (neg part)	nishtlachi, “I was sent;” (v. Nif’al, qatal, past, 1cs)	ele, “but, only, however, except;” (conj)
לות	הצאן	אבודים	מן	בית	ישראל:	
lot, “to, unto, with;” (prep)	ha’tzon, “the sheep, goats;” (n cs)	avudim, “lost;” (adj mp)	min, “from, of, than;” (prep)	bayit, “house;” (n ms)	Yisrael, “Israel;” (name)	

Interlinear Chart

²² This word is misspelled and should be נשלחתי.

Chapter 15:25



באותה שעה באה היא ובכה מורי תעזור לי:

Hebrew Transcription

Translation: In the hour she came, she wept, “My Master, help me!”

The Scriptures: But she came and was bowing to Him, saying, “Master, help me!”

Aramaic:

ס, דג איהא שגדה לס האכזה סו, בדיג

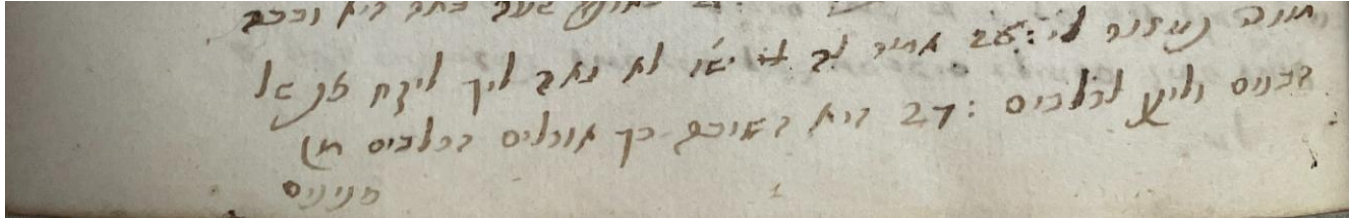
Then she came, worshiping Him, and said, “Mari {My Lord}, help me!”

תעזור	מורי	ובכה ²³	היא	באה	שעה	באותה
ta'azor, “you will help.” (v. Pa'al/Qal, yiqtol, fut, 3ms)	mori, “my master, lord,” (n ms, 1cs pronom)	u'baka, “he/it cried, wept,” (v. Pa'al/Qal, qatal, past, 3ms)	hi, “she/it,” (3fs pron)	ba'a, “ she/it came,” (v. Pa'al/Qal, qatal, past, 3fs)	shea, “hour,” (n fs)	b'ota, “r in/ with/ by her/it,” (prep, DO marker, 3fs pronom)
						לי:
						li, “to/ for/ belonging to me,” (prep, 1cs)

Interlinear Chart

²³ This word is misspelled with a third masculine singular pronominal, and should be בַּקְתָּהּ (bakta).

Chapter 15:26



אמר לה ישו לא נאה ליד ליקח פת של הבנים וליתן לכלבים:
Hebrew Transcription

Translation: Yeshua said to her, “It is not fitting for you to take a morsel of bread belonging to the children and give it to the dogs.”

The Scriptures: And He answering, said, “It is not good to take the children’s bread and throw it to the little dogs.”

Aramaic:

אמר לה ישו לא נאה ליד ליקח פת של הבנים וליתן לכלבים

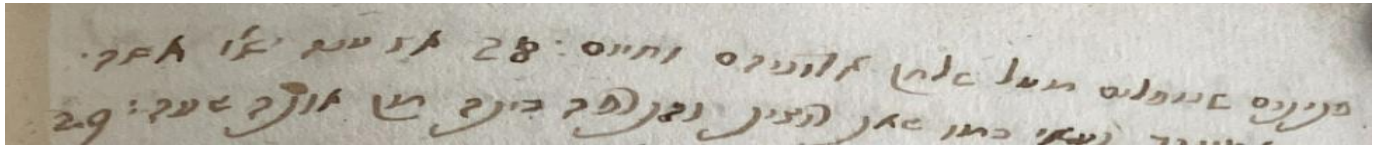
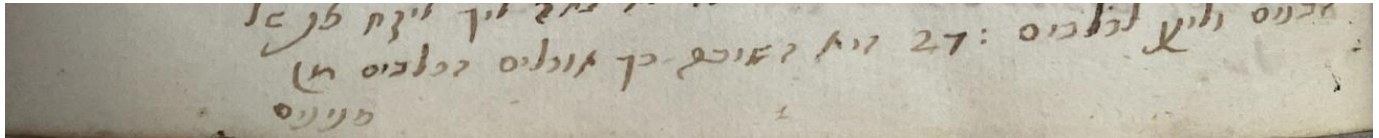
Eshu {Yeshua} said unto her, “It isn’t good to take the lakhma d’banaya {the bread of the children, lit. the bread of the sons} and throw it unto the kalbe {the dogs}.”

ליקח ²⁴	ליד	נאה	לא	ישו	לה	אמר
liqach, “take,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	lich, “to/ for/ you (fs),” (prep, 2fs)	na’eh, “fitting, becoming, correct,” (adj fs)	lo, “no, not, don’t, doesn’t,” (neg part)	Yeshua, (name)	la, “to/ for/ belonging to her/it.” (prep, 3fs pronom)	amar, “he/it said.” (v. Pa’al/Qal, qatal, past, 3ms)
		לכלבים:	וליתן	הבנים	של	פת
		l’klavim, “to/ for/ belonging to (the) dogs,” (n mp)	v’liten, “and/ but/ so/ or give, allow,” (v. Pa’al/Qal, inf abs) Aramaism Mishnaic	ha’banim, “the sons, children,” (n mp)	shel, “to, for, of, belonging to,” (prep)	pat, “fragment, bit, morsel (of bread), piece,” (n ms)

Interlinear Chart

²⁴ This Aramaism is also found in Cambridge Hebrew Revelation MS Oo.1.16.2 (*The Scroll of Mysteries: Cochin Hebrew Revelation*) 4:11, 5:9, and 6:4.

Chapter 15:27



היא השיבה כך אוכלים הכלבים מן פתיתים שנופלים מעל שלחן אדוניהם וחיים:
Hebrew Transcription

Translation: **She** – she replied, “**So**, the dogs eat of the crumbs of bread that falls from the table of our masters, **and they live.**”

The Scriptures: But she said, “Yes Master, for even the little dogs eat the crumbs which fall from their masters’ table.”

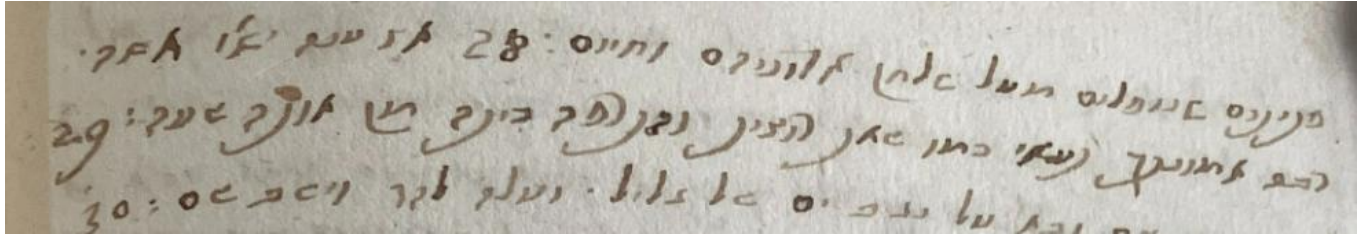
Aramaic:

ו, דה אנהא אה גו, אה חלכא אהלג גה פוהחאה דנפלג גה פלחיה דמזימחמ - טסאה
But, she said, “Yes, Mari {My Lord}, even the kalbe {the dogs} eat from the crumbs which fall from the tables of their lords/masters, and live.”

היא	השיבה	כך	אוכלים	הכלבים	מן	פתיתים
hi, “she/it,” (3fs pron)	heshiva, “she/it replied,” (v. Hif’il, qatal, past, 3fs)	cach, “so, in this way,” (adv)	ochlim, “we/ you (mp)/ they, those who eat,” (v. Pa’al, act part, mp)	ha’klavim, “the dogs,” (n mp)	min, “from, of, than,” (prep)	petitim, “bread,” (n mp)
שנופלים	מעל	שלחן	אדוניהם	וחיים:		
she’noflim, “that/ which/ who/ whom we/ you (mp)/ they, those fall(s),” (rel part, v. Pa’al/Qal, act part, mp)	me’al, “from/ of upon, in, on, over, by, beyond, through,” (prep)	shulchan, “table,” (n ms)	adoneihem, “their (m) masters, lords,” (n mp, 3mp pronom)	v’chayim, “and/ but/ so/ we/ you (mp)/ they, those live,” (v. Pa’al/Qal, act part, mp)		

Interlinear Chart

Chapter 15:28



אז ענה ישו אשה רבה אמונתך תעשי כמו שאת רוצית והתרפה ביתה מן אותה שעה:

Hebrew Transcription

Translation: Then Yeshua answered, “Woman, great is your faith; may it be done for you as you desired.” And her daughter was healed from that hour.

The Scriptures: And יהושע answering, said to her, “O woman, your belief is great! Let it be to you as you desire.” And her daughter was healed from that hour.

Aramaic:

מִתְּעֵי אִשָּׁה לְמַעַב אִם אֲמַלְתָּא זִכְרָא מִן מִבְּחַלְתָּא נְמִסָּא לְבָא אִמְתִּי דִּי כְּחָא אֲמַלְתָּא מִדִּלְמָא כִּדְמָא מִן שְׂבַלְתָּא
 Then Eshu {Yeshua} said unto her, “Oh woman! Great is your faith. It will be unto you as you desire.”
 And her daughter was healed from that moment.

אז	ענה	ישו	אשה	רבה	אמונתך	תעשי
az, “then, in that case, so,” (conj)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	isha, “woman, wife, spouse,” (n fs)	raba, “vast, great, many,” (adj fs)	emunatech, “your (fs) faith,” (n cs, 2fs pronom)	te’asi, “you (ms) may/let become, be made, done, carry out,” (v. Nif’al, jussive, fut, 2ms)
כמו	שאת	רוצית	והתרפה ²⁵	ביתה	מן	אותה
k’mo, “like, as, similar to,” (adv, prep)	she’et, “that/ which/ who/ whom you (fs),” (rel part, 2fs pronom)	rutzett, “you were satisfied, you desired,” (v. Pi’el, qatal, pssv past, 2fs)	v’hitrapeh, “and/ but/ so/ or she/it was healed,” (v. Hit’pacl, qatal, past, 3fs) Mishnaic	bita(h), “her/its daughter,” (n fs, 3fs pronom)	min, “from, of, than,” (prep)	ota, “her/it,” (DO marker, 3fs pronom)
						שעה:
						sha’a, “the time,” (n fs)

Interlinear Chart

²⁵ This word is first found in *Mishnah* Terumot 8:6.

				ישראל:	לאהי	ושבח
				Yisrael, "Israel," (name)	l'elohei-, "to/ for/ belonging to my God of," (prep, n mp)	v'shibeach'u, "and/ but/ so/ or they praised," (v. Pi'el, qatal, past, 3mp)

Interlinear Chart

לא	בתענית	אתם	ולשלוח	אכילה ³⁰	להם	ולית ²⁹
lo, “no, not, don’t, doesn’t,” (neg part)	b’ta’anit, “in/ with/ by (the) fast,” (prep, n fs)	otam, “them,” (DO marker, 3mp pron)	v’lishloach, “and/ but/ so/ or to send, to dispatch,”	ochel, “food, eating,” (n ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	v’let, “and/ but/ so/ or there is (was) not,” (adv) Mishnaic
			בדרך:	ילעון ³²	שמה ³¹	רציתי
			v’derek, “in/ with/ by (the) path, way, road,” (prep, n fs)	yilon, “They wearied,” (Ar. Peal, qatal, past, 3mp) לחם Aramaism	shema, “lest, perhaps,” (adv) Mishnaic	ratziti, “I wanted, desired,” (v. Pa’al/Qal, qatal, past, 1cs)

Interlinear Chart

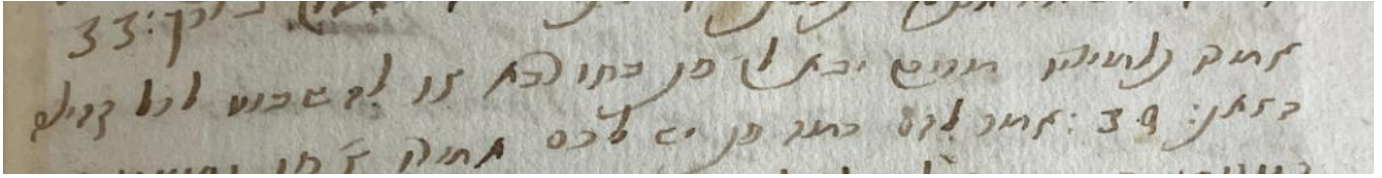
²⁹ This word is first found in the *Mishnah* Tractate Sanhedrin 6:4.

³⁰ See footnote on Matthew 14:15 for more details on misspelled word.

³¹ This word is first found in *Mishnah* Terumot 9:2.

³² Second Temple word found in the *Targum* Jonathan on Numbers 11:31 (c30 CE to 70 CE).

Chapter 15:33



אמרו תלמידיו מהיכן יבא לן פת בחורבא זו להשביע לכל קהילה הזאת:
Hebrew Transcription

Translation: His talmidim (students) said, "**Where will bread come to us** in this dry place to satisfy all this community?"

The Scriptures: And His taught ones said to Him, “Where are we to get enough bread in the desert to satisfy such a large crowd?”

Aramaic:

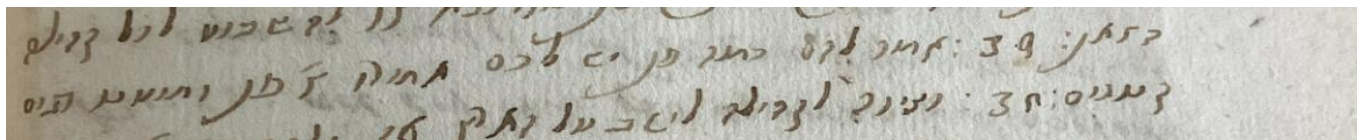
אמרו ליה תלמידיו, מהיכן יבא לן פת בחורבא זו להשביע לכל קהילה הזאת:

His Disciples said unto Him, “Where in this desert is there bread for us that we might satisfy all this kensha {crowd}?”

אמרו	תלמידיו	מהיכן	יבא	לן	פת	בחורבא
amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	mehekin, “whence, where,” (adv) ܡܗܝܚܝܢ Aramaism	yavo, “he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	l'na, “to/ for/ belonging to us,” (Ar. prep, 1cp) ܠܢ Aramaism	pat, “bread, loaf (literally), food, meal,” (n ms)	b'chorba, “in/ with/ by (the) desolate, dry place,” (prep, n ms)
זו	להשביע	לכל	קהילה	הזאת:		
zu, “that/ which,” (conj)	lehasbia, “to satisfy, satiate,” (v. Hif'il, inf constr)	le'kol, “to/ for/ belonging to (the) all,” (prep, n ms)	kehila, “community, congregation, assembly,” (n fs)	hazot, “this,” (pron fs)		

Interlinear Chart

Chapter 15:34



אמר להם כמה פת יש לכם אמרו ז' פת ומעט דגים קטנים:

Hebrew Transcription

Translation: He said to them, “How much bread do you have?” They said, “Seven loaves and a few small fish.”

The Scriptures: And יהושע said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

Aramaic:

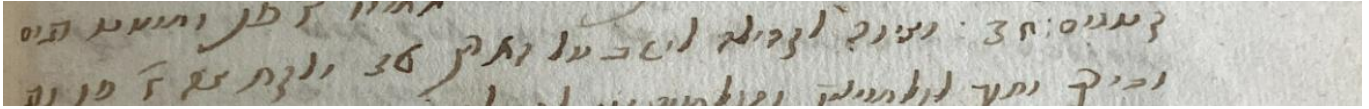
אמר להם כמה פת יש לכם אמרו ז' פת ומעט דגים קטנים:

Eshu {Yeshua} said unto them, “How many lakhmiyn {lit. breads i.e. bread loaves} do you have?” They said unto Him, “Seven, and a few small nune {fish}.”

אמר	להם	כמה	פת	יש	לכם	אמרו
amar, “he/it said.” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	kama, “how much, how many,” (adv)	pat, “bread, loaf (literally), food, meal,” (n ms)	yesh, “there is, there exists,” (part)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	amaru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp)
ז'	פת	ומעט	דגים	קטנים:		
ze', zayin abbrev for “seven,” (card num)	pat, “bread, loaf (literally), food, meal,” (n ms)	ume'at, “and/ but/ so/ or few, little,” (adv)	dagim, “fishes,” (n mp)	ketanim, “least, small,” (adj mp)		

Interlinear Chart

Chapter 15:35



וציוה לקהילה לישב על הארץ:

Hebrew Transcription

Translation: Then he commanded the community to sit on the **earth**.

The Scriptures: And He commanded the crowd to sit down on the ground,

Aramaic:

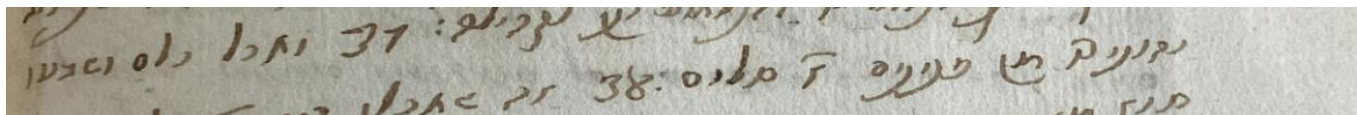
ܘܥܡܪܘܢܘܢ ܠܝܫܒܘܢ ܥܠ ܐܪܥܘܬܐ

And He commanded the kenshe {the crowds} that they should recline upon the ground.

		הארץ:	על	לישב	לקהילה	וציוה
		ha'eret, "the earth, land," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	leyashev, "to sit, settle, inhabit," (v. Pi'el, inf constr)	l'kehila, "to/ for/ belonging to (the) community, congregation, assembly," (prep, n fs)	v'tziva, "and/ but/ so/ or he/it commanded," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 15:37



ואכל כלם ושבועו והותירו מן פתיתים ז' סלים:

Hebrew Transcription

Translation: And all of them ate and were satisfied. And *there remained of the crumbs*, seven baskets.

The Scriptures: And all ate and were satisfied, and they picked up what was left over of the broken pieces – seven large baskets, filled.

Aramaic:

ואכל כלם ושבועו והותירו מן פתיתים ז' סלים

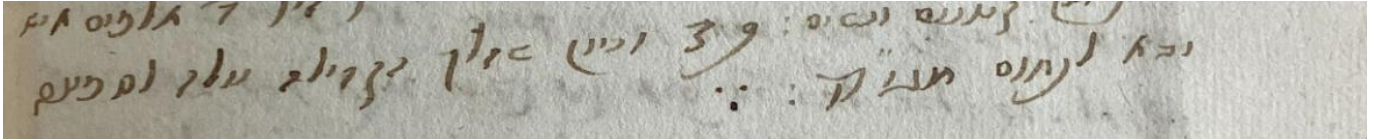
And all ate, and were satisfied, and they took up the remains of the fragments, seven full baskets.

ז'	פתיתים	מן	והותירו	ושבעו	כלם	ואכל ³⁴
ze', zayin abbrev for "seven," (card num)	petit'im, "flakes, crumbs," (n mp)	min, "from, of, than," (prep)	v'hotiru, "and/ but/ so/ or he/it left, remain," (v. Hif'il, qatal, past, 3ms)	v'savu, "and/ but/ so/ or they were satiated," (v. Pa'al/Qal, qatal, past, 3mp)	kulam, "all of them," (n ms, 3mp pronom)	v'achal, "and/ but/ so/ or he/it ate," (v. Pa'al/Qal, qatal, past, 3ms)
						סלים:
						salim, "baskets," (n mp)

Interlinear Chart

³⁴ Appears to be misspelled and should have the third masculine plural pronominal suffix.

Chapter 15:39



וכיון שהלך הקהילה עלה לספינה ובא לתחום מגידו:

Hebrew Transcription

Translation: And **when the community went away, he ascended** the ship and came to the area of Megiddo.

The Scriptures: And dismissing the crowd, He went into the boat, and came to the borders of Maḡdala.

Aramaic:

ܘܒܘܐ ܠܥܠܘܬܐ ܠܫܦܝܢܐ ܘܠܥܠܘܬܐ ܠܥܠܘܬܐ ܠܡܓܕܘܐ

And when He dismissed the kenshe {the crowds}, he ascended into an elpha {a boat/a ship} and came unto the border of Magdu {Magdala}.

וכיון	שהלך	הקהילה	עלה	לספינה	ובא	לתחום
v' kevan, "and/ but/ so/ or because, as soon as, when, since," (conj)	she'halach, "that/ which/ who/ whom he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	ha'kehila, "the community, congregation, assembly," (n fs)	ala, "he/it arose, ascended," (v. Pa'al/Qal, qatal, past, 3ms)	l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	l'tchum, "to/ for/ belonging to (the) area," (prep, n ms)
						מגידו:
						Megiddo, (name)

Interlinear Chart