

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Nine

# The Cochin Hebrew Book of Matthew

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

Janice F. Baca,

Hebrew Grammarian and Translator

*The Cochin Hebrew Book of Matthew Chapter Nine*

MS Oo.1.32 English Translation

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

The Aramaic scriptures contained herein are from the Peshitta and are located on the website: [TheAramaicScriptures.com](http://TheAramaicScriptures.com).

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

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<sup>1</sup> Digitized version of the MS Oo.1.32 can be found on the following website:  
[https://www.nli.org.il/en/manuscripts/NNL\\_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

# Introduction

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

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

## More Details on The Cochin Manuscripts

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

“Three distinct handwriting styles<sup>2</sup> in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Rahabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”<sup>3</sup>

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

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

## What’s Included in the Cochin Hebrew Matthew:

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

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

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

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

*- Janice F. Baca*

# Forward

I have been in the ministry for over 30 years and have seen many profound truths brought forth and astonishing discoveries made throughout my lifetime. I was up on a ladder painting and stretched out as far as OSHA would allow when the podcast YouTube was playing in my ear ended. Due to my precariously perched position, I could not stop whatever YouTube was going to suggest next. Suddenly, I began to hear the voice of Janice Baca and Bryan Williams talking about this “Cochin Hebrew Revelation”. Little did I know that this would not only open up a massive discovery for me and my faith, but 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 pre-date 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 c.586 BCE from the destruction of the First Temple to c. 70 CE, the destruction of the Second Temple.

## Interlinear Tables’ Abbreviations and Grammar Comments:

### I. Sentence Structure:

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

### II. Person:

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

### III. Number:

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

IV. **Gender/Gender number:**

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

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

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

VI. **Voice:**

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

VII. **Additional Grammatical notes:**

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

# Acknowledgements

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

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

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

I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for the advancement of 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 images of the Cochin Hebrew New Testament MS Oo.1.32 and MS Oo.1.16.1.

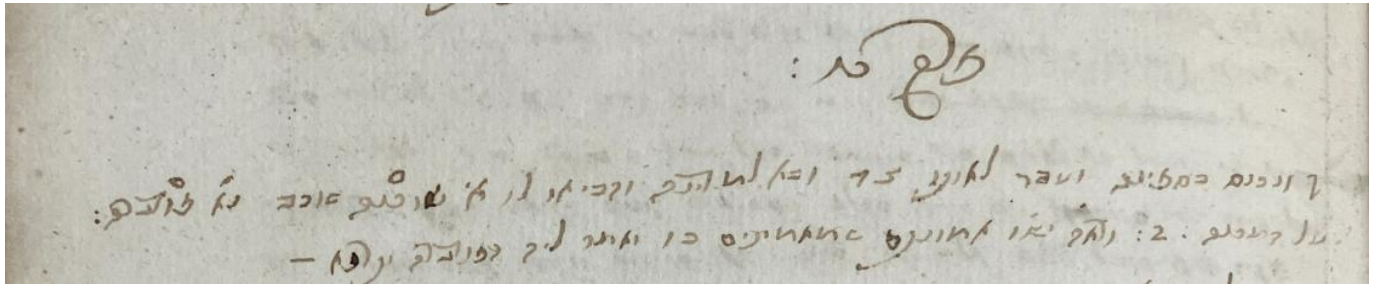
Lastly, I want to thank my husband, David, for his sacrifice to help me make this project possible.

*- Janice F. Baca*



23 ויהי שאל לפני אונת אשת תאוב נחמך אדם ~~חילום~~ עם כן ~~אשר~~ <sup>דופנים</sup> 24 -  
באז טובים <sup>דפוס</sup> <sup>דפוס</sup> <sup>דפוס</sup>  
נחמך לקם בחזקו מעל רבנותך לבי אלא יתיק אלא קיה ישע נחמך עליו : 25  
וכיני שבכנס אצלם ירמם ביהם אלקי יקום זכר : 26 ויעה ואמועם בול קאת  
קזיא : 27 וכיני אסא יאו ומס רבני אחרת אעיס סומים ונעתיך ואוהרם  
הם כנראל קוד : 28 וכיני אבו יאו ומס רבני אחרת אעיס סומים אבני -  
בערבו אצלו מעם קמומים אחר לקם וממונים אים אינול אע לעמך כן אמרם  
כן אודע : 29 באונק אעק נוע בעין אלקם ואמר כפי אמונים כן יניק לבם :  
30 באונק אעק נעמך עוננים ואז קזרים יאו אלא ימכר לבנס אדם : 31  
אמר מ יעלו וקדוהו עובדי כל קאת : 32 וכיני איעה יאו ומס קביו  
לו אלא אחר איה לו א : 33 וכיני אקנדואי זאד וממון דבר קדוה אלא  
נאו קאמיון ל קאנשים ואמר מעולם לא נעמד כעק כשאל : 34 וקליהים  
כיו אמרים בקוים מי אלאז ומד חוצה קוד : 35 ויק חוצה יאו כל אמר  
וככרם נעמך בכל כנסים ומכר אמוני אחים : ומכר כל קונו וכל מחלם :  
36 כיני ארע כן ללו עם סוף רוחם עלים אלא איעים כיו זינשין בעמך אלא  
לקם קעם : 37 ואמר אלהים קדוים קדפם ובעולם מעמ : 38 קנדולו  
מן בעל קדוים אינדיא סועלים לקדוים :

# Chapter 9:1



ונכנס בספינה ועבר לאותו צד ובא למדינה והביאו לו א' שוטה שוכב על המטה:  
Hebrew Transcription

**Translation:** And he entered into the ship and passed over to *its* side, and he came to a province, and they brought to him one madman lying on a bed.

**The scriptures:** And entering into a boat, He passed over, and came to His own city.

## Aramaic:

ܘܢܚܢܫ ܒܫܦܝܢܐ ܘܥܒܪ ܠܐܘܬܘܬܐ ܘܒܐ ܠܡܕܝܢܐ ܘܗܒܝܘ ܠܘ ܐܘܫܘܬܐ ܫܘܚܒ ܥܠ ܗܡܬܐ:

And He went up into an elpha {a ship}, and crossing over came unto His own city.

ונכנס	בספינה	ועבר	לאותו <sup>4</sup>	צד	ובא	למדינה
v'nichnesu, "and/ but/ so/ or he/it entered," (v. Nif'al, qatal, past, 3ms)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)	v'avar, "and/ but/ so/ or he/it was passed," (v. Pa'al/Qal, qatal, past, 3ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) <span style="background-color: yellow;">Mishnaic</span>	'tzad, "side," (n ms)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)
והביאו	לו	א'	שוטה <sup>5</sup>	שוכב	על	המטה: <sup>6</sup>
v'hevi'u, "and/ but/ so/ or they brought," (v. Hif'il, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	alef, "one," (ord num)	shoteh, "madman, fool, wild," (adj ms) <span style="background-color: yellow;">Mishnaic</span>	shockev, "I/ you (ms)/ he/it lies, lies down," (v. Pa'al/Qal, act part, ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'mita, "the bed, bedframe, couch," (n fs) <span style="background-color: yellow;">Mishnaic</span>

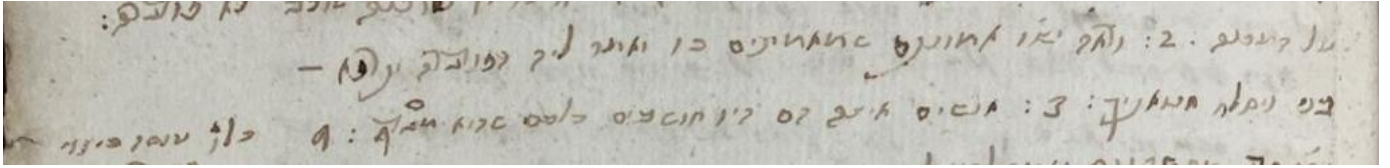
Interlinear Chart

<sup>4</sup> This word is first found in the *Mishnah* Eruven 9:3.

<sup>5</sup> This word is first found in the *Mishnah* Sheviit 7:1.

<sup>6</sup> This word is first found in the *Mishnah* Berakhot 3:1.

## Chapter 9:2



וראה ישו אמונתם שמאמינים בו ואמר ליה הפודגרה יתרפא בני ויסלח חטאתיך:

Hebrew Transcription

**Translation:** And Yeshua saw their faith, which they believed in him and said to him with **gout**, “It is healed, **my son**, and **he will forgive** your sins.”

**The scriptures:** And see, they were bringing to Him a paralytic lying on a bed. And יהושע, seeing their belief, said to the paralytic, “Take courage, son, your sins have been forgiven.”

**Aramaic:**

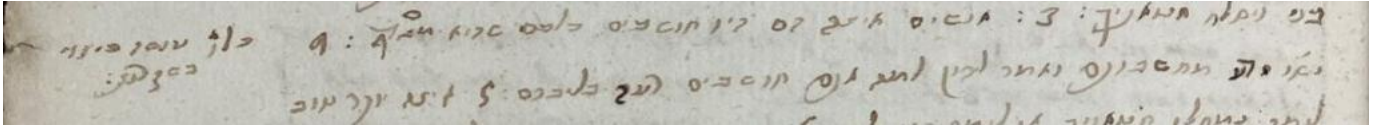
מפניה למ פצור בו זמא כפופא אטא פפא מנחמלמא אאזו למא פצור אהלכב בו, עכפא לך פלמחא  
 And they brought unto Him an masharya {a paralytic} while he was laying in an arsa {a bed}. And Eshu {Yeshua} saw their faith and said unto that masharya {paralytic}, “Take heart, My son, your sins are forgiven you!”

<b>וראה</b>	ישו	אמונתם	שמאמינים	בו	ואמר	<b>ליה</b>
v're'eh, “and/ but/ so/ or see;” (v. Pa'al/Qal, imp, 2ms)	Yeshua, (name)	emunahtam, “their faith, trust, confidence,” (n cs, 3mp pronom)	she'ma'aminim, “that/ which/ who/ whom we/ you (mp)/ they believe,” (v. Hif'il, act part, mp)	bo, “in/ with/ by him/it” (prep, pronom 3ms)	v'amar, “and/ but/ so/ or he/it said,” (v, Pa'al/Qal, qatal, past, 3ms)	I'ha, “to/ for/ belonging to him/it,” (prep, Ar. 3ms pronom) <b>Aramaism</b>
<b>הפודגרה</b>	<b>יתרפא</b>	<b>בני</b>	<b>ויסלח</b>	<b>חטאתיך:</b>		
ha'podagra, “the gout.” (n ms) <b>Aramaism</b>	yitrape, “he/it will recover,” (v. Hit'pael, yiqtol, fut, 3ms)	beni, “my son,” (n ms, 1cs pronom)	v'yislach, “and/ but/ so/ or he/it will forgive,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	chata'techa, “your sins,” (n cp)		

Interlinear Chart



## Chapter 9:4



ישׁוּ ידע מחשבותם ואמר להון למה אתם חושבים רעה בלבכם:  
Hebrew Transcription

**Translation:** Yeshua knew their thoughts and said **to them**, “Why are you thinking evil in your **heart**?”<sup>7</sup>

**The scriptures:** And יהושע, knowing their thoughts, said, “Why do you think wicked thoughts in your hearts?”

**Aramaic:**

ܘܝܫܘܐ ܕܥܝܢܐ ܕܡܚܫܒܘܬܗܘܢ ܘܥܡܪ ܠܗܘܢ ܠܡܗ ܐܬܡܢ ܚܘܫܒܝܡ ܪܥܗ ܒܠܒܚܝܡ

But, Eshu {Yeshua} knew their thoughts, and said unto them, “Why are you thinking evil in your heart?”

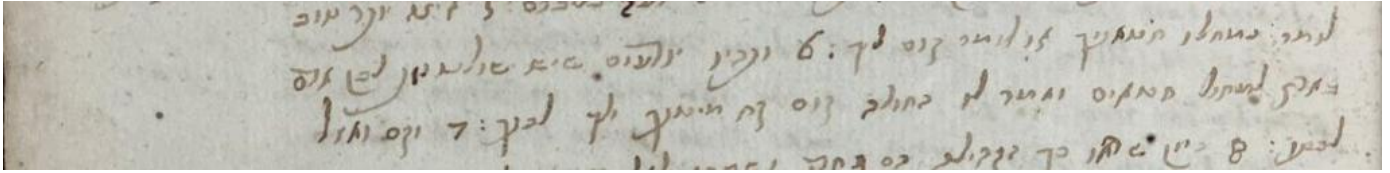
אתם	למה	להון	ואמר	מחשבותם	ידע	ישׁוּ	
atem, “you,” (mp pron)	lama, “why? what purpose, for whatsoever,” (adv)	l’hon, “to/ for/ belonging to them,” (prep, Ar. 3mp prono	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	machshevottam, “their thoughts,” (n mp, 3mp pronom)	yada, “he/it knew,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua, (name)	
				בלבכם:	רעה	חושבים	
				b’libchem, “in/ with/ by your (mp) heart,” (n ms, 2mp pronom)	ra’ah, “harm, evil,” (n fs)	choshvim, “we/ you (mp)/ they think,” (v. Pa’al/Qal, act part, mp)	

Interlinear Chart

<sup>7</sup> See Proverbs 21:2, Jeremiah 20:12, and Luke 16:15. Yehovah can see and understand people’s hearts.



## Chapter 9:6



ותהיו יודעים שיש שולטנות לבן אדם בארץ למחול חטאים ואמר לו החולה קום קח מיטתך ולך לבתך:  
Hebrew Transcription

**Translation:** And you will know that the Son of man **has power** on the earth to forgiven sins. Then he said to him **who was sick**, “Rise, take your bed and go to your house!”

**The scriptures:** “But in order for you to know that the Son of Adam possesses authority on earth to forgive sins...” He then said to the paralytic, “Rise, take up your bed, and go to your house.”

**Aramaic:**

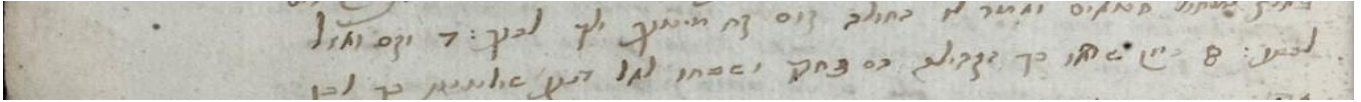
הוֹדַחְתָּ הֵךְ דִּשְׁלִיחָא אֲדָם לְבִנּוֹ דְּאֲרַם כְּדִרְבָּא לְעִסְבָּא עֲלֵמָא אֲדָם לְמַם מְצִירָא מִסָּבַל בְּסַפְרָא מִן לְבַתְּךָ  
But, that you may know that there is authority for The Son of Man in the Ara {the Earth} to forgive sins; (He said unto that paralytic) ‘Arise, take up arsak {your bed}, and go to your house.’”

	<b>בארץ</b>	<b>אדם</b>	<b>לבן</b>	<b>שולטנות</b> <sup>8</sup>	<b>שיש</b>	<b>יודעים</b>	<b>ותהיו</b>
	ba'erez, “in/ with/ by (the) earth,” (prep, n ms)	adam, “man,” (n ms)	l'ben, lamed DO marker, “son,” (n ms) <span style="color: red;">2nd Temple</span>	sultanot, “power, dominion, authority,” (n mp) <b>ܫܠܬܢܘܬܐ</b> <span style="color: red;">Aramaism 2nd Temple</span>	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	yotzim, “we/ you (mo)/ they know,” (v. Pa'al/Qal, act part, mp)	v'tihyu, “and/ but/ so/ or you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)
	<b>קח</b>	<b>קום</b>	<b>החולה</b>	<b>לו</b>	<b>ואמר</b>	<b>חטאים</b>	<b>למחול</b>
	kakh!, “(to a man) take!” (v. Pa'al/Qal, imp 2ms)	kum, “(to a man) arise!” (v. Pa'al/Qal, imp 2ms)	ha'chole, “the sick, sick person, patient,” (adj ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	ha'chata'im, “the sins,” (n cp)	limchol, “to forgive, pardon,” (v. Pa'al/Qal, inf constr)
					<b>לבתך:</b>	<b>ולך</b>	<b>מיטתך</b>
					l'beitcha, lamed DO marker, “your (ms) house,” (lamed DO marker, n ms, 2ms pronom) <span style="color: red;">2nd Temple</span>	ve'lech, (to a man) “and/ but/ so/ or go!” (v. Pa'al/Qal, imp, 2ms)	mitatecha, “your bed,” (n fs, 2ms pronom)

Interlinear Chart

<sup>8</sup> This word is first found in the *The Testaments of the Twelve Patriarchs* (c. 350 - c. 50 BCE).

# Chapter 9:7



וקם ואזל לביתו:

Hebrew Transcription

**Translation:** Then he rose and **ran** to his house.

**The scriptures:** And he rose and went to his house.

**Aramaic:**

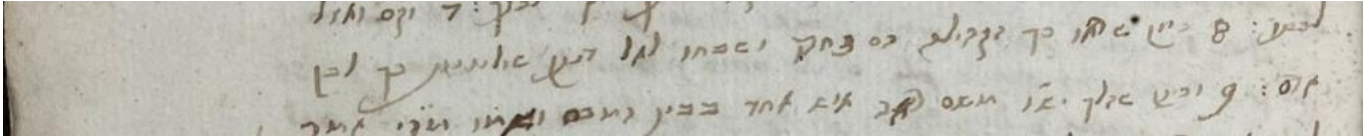
וספג אול לבסלס

And he arose and went to his house.

				לביתו:	ואזל	וקם
				l'beito, "to/ for/ belonging to his/its house," (prep, n ms, 3ms pronom)	v'azal, "and/ but/ so/ for he/it, ran, ran out," (v. Pa'al/Qal, qatal, past, 3ms)	v' kam, "and/ but/ so/ or I/you (ms)/ he/it is, risen," (v. Pa'al/Qal, act part ms)

Interlinear Chart

## Chapter 9:8



כיון שראו כך הקהילה הם פחדו ושבחו לאל דנתן שולטנות כך לבן אדם:  
Hebrew Transcription

**Translation:** When the **community** saw **this**, they were **frightened** and praised El (God) who gave such **power** to **the son of man**.

**The scriptures:** And when the crowds saw it, they marvelled and praised Elohim who had given such authority to men.

**Aramaic:**

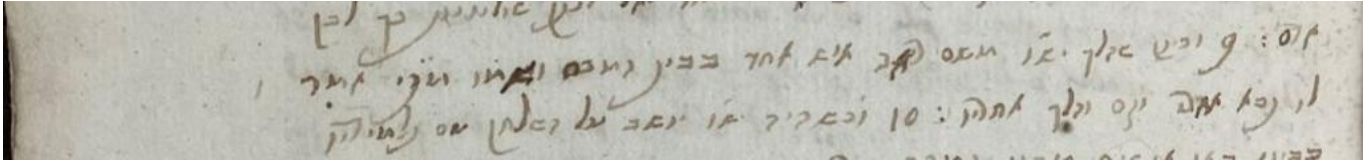
בן נאם דהן חבשא סמנא דאלה סעבסא לאלמא דנמכ סאללחא דאמאי סמא לחבשא

Now, when the crowds saw those things, they were afraid, and they gave praise unto Alaha {God} who gave authority such as this unto the sons of men {i.e. mankind}.

כיון	שראו	כך	הקהילה	הם	פחדו	ושבחו
kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)	she'ra'u, "that/ which/ who/ whom they saw," (prep, v. Pa'al/Qal, qatal, past, 3mp)	kach, "so, thus, therefore, in this way," (adv)	ha'kehila, "the community, congregation," (n fs)	hem, "they, them, these, those," (3mp pron)	pachadu, "they feared," (v. Pa'al/Qal, qatal, past, 3mp)	v'shibeach'u, "and/ but/ so/ or they praised," (v. Pi'el, qatal, past, 3mp)
<b>לאל</b>	<b>דנתן</b>	<b>שולטנות</b>	<b>כך</b>	<b>לבן</b>	<b>אדם:</b>	
l'el, lamed DO marker, "El (God)," (n ms) <span style="background-color: red; color: white; padding: 2px;">2nd Temple</span>	d'natan, "of/ who/ which/ that he/it gave," (Ar. prefix, v. Pa'al/Qal, qatal, past, 3ms)  Prefix Ar. <b>ܕ</b> <span style="background-color: red; color: white; padding: 2px;">Aramaism</span>	sultanot, "power, dominion, authority," (n mp)  <b>ܫܘܠܬܢܘܬܐ</b> <span style="background-color: red; color: white; padding: 2px;">Aramaism</span> <span style="background-color: red; color: white; padding: 2px;">2nd Temple</span>	kach, "so, thus, therefore, in this way," (adv)	l'ben, "to/ for/ belonging to (the son)," (n ms)	adam, "man, mankind," (n ms)	

Interlinear Chart

## Chapter 9:9



וכיון שהלך ישו משם ראה איש אחד בבית המכס ושמו מתי אמר לו תבא אחרי וקם והלך אחריו:

Hebrew Transcription

**Translation:** And when Yeshua **went** from there, he saw one man in the tax house, and his name was Mattai (Matthew); he said to him, “Follow me.” Then he rose and followed him.

**The scriptures:** And as יהושע passed on from there, He saw a man called Mattithyahu sitting at the tax office. And He said to him, “Follow Me.” And he rose and followed Him.

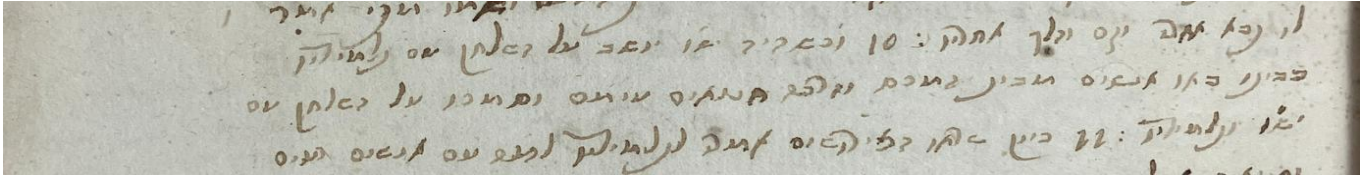
**Aramaic:**

וכיון שבח עשוה עק ולקח טא רבויא דגברא כאל כבסא דעמסא טא, אראו למ ווא טא, חסר אול טא  
 And when Eshu {Yeshua} crossed over from there, He saw a gabra {a man} who was sitting in the beth Makse {the Tax-Collector's house}, whose name was Mathi {Matthew}, and He said unto him, “Come, follow Me.” And he arose and went following Him.

	<b>אחד</b>	<b>איש</b>	<b>ראה</b>	<b>משם</b>	<b>ישו</b>	<b>שהלך</b>	<b>וכיון</b>
	echad, "one," (card num)	ish, "man," (n ms)	ra'a, "he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	m'sham, "from/ of there," (prep, adv)	Yeshua, (name)	she'halach, "that/ which/ who/ whom he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	v' kevan, "and/ but/ so/ or kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)
	<b>תבא</b>	<b>לו</b>	<b>אמר</b>	<b>מתי</b>	<b>ושמו</b>	<b>המכס</b>	<b>בבית</b>
	tavo, "you will go," (v. Pa'al/Qal, yiqtol, fut, 2ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	Mattai, "Matthew," (name)	v'shmo, "and/ but/ so/ or his/its name," (n ms, 3ms pronom)	ha'meches, "the tax, customs office," (n ms)	b'bayit, "in/ with/ by (the) house," (prep, n ms)
				<b>אחריו:</b>	<b>והלך</b>	<b>וקם</b>	<b>אחרי</b>
				acharav, "after him/it," (prep, pron 3ms)	ve'halach, "and/ but/ so/ or he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	v' kam, "and/ but/ so/ or I/you (ms)/ he/it is, risen," (v. Pa'al/Qal, act part ms)	acharay, "after, follow me," (prep, 1 cs pronom)

Interlinear Chart

# Chapter 9:10



וכשהיה ישו יושב על השלחן עם תלמידיו בביתו באו אנשים מבית המכס והרבה חטאים עימם וסמכו על השלחן עם ישו ותלמידיו:

Hebrew Transcription

**Translation:** And when Yeshua was sitting at the table with his talmidim (students) in his house, **people from the tax house** came, and **many** sinners with them. Then they reclined at the table with Yeshua and his talmidim (students).

**The scriptures:** And it came to be, as יהושע sat at the table in the house, that see, many tax collectors and sinners came and sat down with Him and His taught ones.

### Aramaic:

וכן שגחבן כחטא ארמא חבפא חטאא אשחאבא בן שגב חבא ולבגהמא,

And when they reclined in the house, Makse {Tax-Collectors} and many Khataye {Sinners} reclined with Eshu {Yeshua} and with His Disciples.

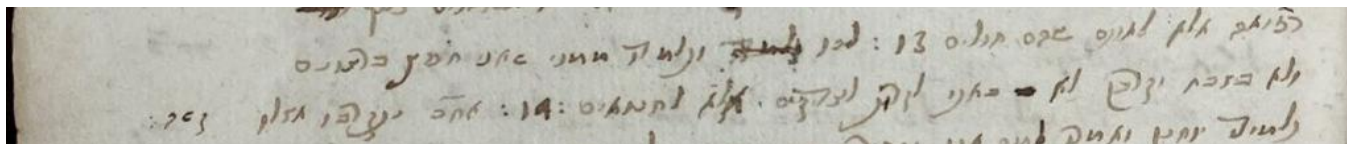
תלמידיו	עם	השלחן	על	יושב	ישו	וכשהיה
talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	'im, "with," (prep)	ha'shulchan, "the table," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	yoshev, 'I/ you (ms)/ he/it sit(s), dwell(s)," (v. Pa'al/Qal, act part, ms)	Yeshua, (name)	v'k'sh'haya, "and/ but/ so/ or when he/it was," (v. Pa'al/Qal, qatal, past, 3ms)
חטאים	והרבה	המכס	מבית	אנשים	באו	בביתו
chata'im, "sinners," (adj mp)	v'harbe, "and/ but/ so/ or very many," (adv)	ha'meches, "the tax, customs office," (n ms)	m'bayit, "from/ of (the) house," (prep, n ms)	anashim, "men, mankind," (n mp)	ba'u, "they came," (v. Pa'al/Qal, qatal, 3mp)	b'bayit'to, "in/ with/ by his house," (prep, n ms, 3ms pronom)
ותלמידיו:	ישו	עם	השלחן	על	וסמכו	עימם
v'talmidav, "and/ but/ so/ or his/its talmidim, disciples," (n mp, 3ms pronom)	Yeshua, (name)	im, "with," (prep)	ha'shulchan, "the table," (n ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	v'samuchu, "and/ but/ so/ or they leaned on," (adj mp)	imam, "with them" (prep, 3mp pronom)

Interlinear Chart





## Chapter 9:13



לכו ותלמדו ממני שאני חפץ ברצונם ולא בזבח וקרבת לא באתי לקרות לצדיקים אלא לחטאים:

Hebrew Transcription

**Translation:** Go and learn from me that, “I desire their goodwill and not sacrifice and offering.”<sup>9</sup> I did not come to call the righteous, but sinners.”

**The scriptures:** But go and learn what this means, ‘I desire compassion and not offering.’ For I did not come to call the righteous to repentance, but sinners.

### Aramaic:

וּלְמַעַן יִלְמְדוּ מִמֶּנִּי שֶׁאֲנִי חֹפֵץ בְּרִצּוֹנָם וְלֹא בְזִבְחֵם וְקִרְבָּנֵם לֹא בָאתִי לְקַרְוֹת לְצַדִּיקִים אֲלָא לְחַטָּאִים

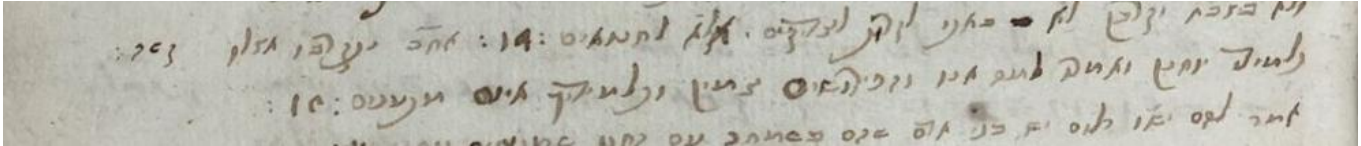
Go learn what this means: ‘I require khanana {mercy}, and not debkhatha {sacrifice},’ for, I didn’t come that I might call the righteous, but rather, the Khataye {the Sinners}.”

ולא	ברצונם	חפץ	שאני	ממני	ותלמדו	לכו	
v' "and/ but/ so/ or, 'no/not," (part)	b'retzonam, "in/ with/ by their desire, intent, will, pleasure, delight, favour, goodwill, acceptance," (prep, n ms)	chafetz, "I/ you (ms)/ he/it desire(s), wish(es)," (v. Pa'al/Qal, act part, mp)	she' ani, "that/ which/ who/ whom I," (rel part, 1cs pronom)	mimeni, "from/ of me," (prep, 1cs pronom)	v'tilmedu, "and/ but/ so/ or you (mp) will learn, study," (v. Pa'al/Qal, yiqtol, fut, 2mp)	l'chu, (to men) "go! (v. Pal/Qal, imp, 2ms)	
אלא	לצדיקים	לקרות	באתי	לא	וקרבן	בזבח	
ela, "but, only, however," (conj)	tzadikim, "to/ for/ by/ belonging to (the) righteous," (prep, n mp)	likrot, "to call," (v. Pa'al/Qal, inf constr)	b'ati, "I came," (v. Pa'al/Qal, qatal, past, 1cs)	lo, "no/ not," (part)	v'korban, "and/ but/ so/ or sacrifice, offering," (n ms)	b'zevach, "in/ with/ by (the) sacrifice," (prep, n ms)	
						לחטאים:	
						l'chata'im, "to/ for/ belonging to (the) sinners," (prep, adj, mp)	

Interlinear Chart

<sup>9</sup> See Hosea 6:6.

## Chapter 9:14



אח"כ יתקרבו אצלו תלמידי יוחנן ואמרו למה אנו והפירושים צמין ותלמידיך אינם מתענים:  
Hebrew Transcription

**Translation:** Afterwards, the talmidim (students) of Yochanan (John) **drew near** to him and said, “Why do we and the Pharisees fast, but your talmidim (students) do not fast?”

**The scriptures:** Then the taught ones of Yohanan came to Him, saying, “Why do we and the Pharisees fast often, but Your taught ones do not fast?”

**Aramaic:**

מגיה פוכה למ תלמידיהו, דמסב האכזה לחנה שב הפוכה י מחב שב סבלהההי לה י מחב

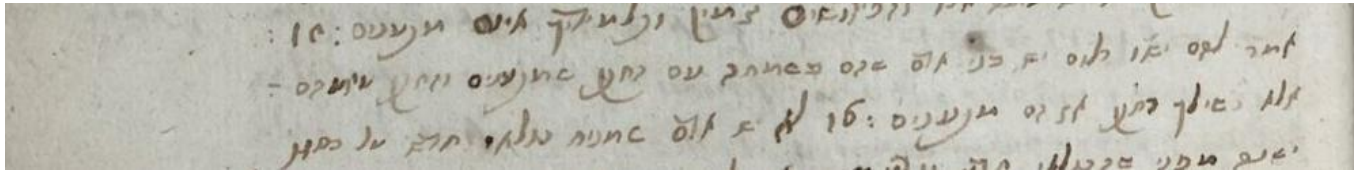
Then the Disciples of Yuchanan {John} approached Him, and said, “Why do we and the Phrishe {the Pharisees} fast much, and your Disciples don’t tsaymiyn {fast}?”

אח"כ	יתקרבו	אצלו	תלמידי	יוחנן	ואמרו	למה
אחר כך achar kach, “after so, after this way,” (prep, adv)	yitkarvu, “they will approach, draw near,” (v. Hit’pael, yiqtol, fut, 3mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	talmidei, “talmidim, disciples,” (n mp constr)	Yochanan, “John,” (name)	v’ amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	lama, “why? what purpose, for whatsoever,” (adv)
אנו	והפירושים	צמין <sup>10</sup>	ותלמידיך	אינם	מתענים:	
anu, “we,” (1cp pron)	v’ha’perushim, “and/ but/ so/ or the pharisees,” (n mp)	tzamin, “we/ you (mp)/ they fast,” (v. Pa’al/Qal, act part, mp) <span style="background-color: #f0f0f0; padding: 2px;">Aramaism</span>	v’talmidecha, “and/ but/ so/ or your talmidim, students,” (n mp, 2ms pronom)	einam, “they are not,” (neg part)	mitanim, “we/ you (mp)/ they suffer, afflicted, fasting,” (v. Hit’pael, act part, mp) <span style="background-color: #f0f0f0; padding: 2px;">Mishnaic</span>	

Interlinear Chart

<sup>10</sup> This word is first found in the *Talmud* Jerusalem Talmud Taanit 3:9:3 (c 325 - 475 CE).

## Chapter 9:15



אמר להם ישו כלום יש בני אדם שהם בשמחה עם החתן שמתענים והחתן עימהם אלא כשילך החתן אז הם מתענים:

Hebrew Transcription

**Translation:** Yeshua said to them, “**There are none of the sons of man in happiness** with the bridegroom that are fasting, for the bridegroom is with them. However, when the bridegroom goes, then they are fasting.”

**The scriptures:** And יהושע said to them, “Are the friends of the bridegroom able to mourn as long as the bridegroom is with them? But the days shall come when the bridegroom is taken away from them, and then they shall fast.

**Aramaic:**

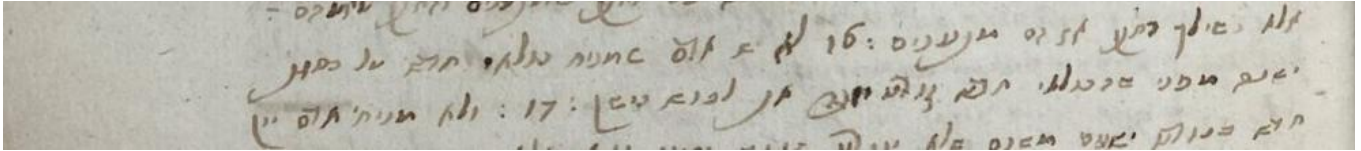
אמר להם ישו כלום יש בני אדם שהם בשמחה עם החתן שמתענים והחתן עימהם אלא כשילך החתן אז הם מתענים:

Eshu {Yeshua} said unto them, “Why? Are the sons of The G'nuna {The Wedding-Chamber} able to fast as long as The Khathana {The Bridegroom} is with them? But, the days are coming when The Khathna {The Bridegroom} will be taken from them, and then they will fast.

אמר	להם	ישו	כלום	יש	בני	אדם
amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	Yeshua, (name)	klum, “nothing, anything,” (pron)	yesh, “there is, there exists,” (part)	benei, “sons, children of,” (n mp constr)	adam, “man,” (n ms)
שהם	בשמחה	עם	החתן	שמתענים	והחתן	עימהם
she' hem, “that/ which/ who/ whom they,” (pron 3mp)	b’smecha, “in/ with/ by (the) I/ you (ms)/ he/it is happy, joyful,” (prep, v. Pa’al/Qal, act part, ms)	im, “with,” (prep)	ha’chatan, “the bridegroom,” (n ms)	she’mita’nim, “that/ which/ who/ whom we/ you (mp)/ they suffer, fast,” (v. Hit’pael, act part, mp)	v’ha’chatan, “and/ but/ so/ or the bridegroom,” (n ms)	ima’hem, “with them,” (prep, 3mp pronom)
אלא	כשילך	החתן	אז	הם	מתענים:	
ela, “but, however, only, (conj)	ksh’yelech, “when he/it will go,” (adv, v. Pa’al/Qal, yiqtol, fut, 3ms)	ha’chatan, “the bridegroom,” (n ms)	az, “then, in that case, so,” (conj)	hem, “they,them, these, those,” (3mp pron)	mitanim, “we/ you (mp)/ they suffer, fasting,” (v. Hit’pael, act part, mp) <span style="background-color: yellow;">Mishnaic</span>	

Interlinear Chart

## Chapter 9:16



לא יש אדם שמניח טלאי חדש על כסות ישנה מפני שהטלאי חדש צורט יותר את לבוש הישן:  
Hebrew Transcription


**Translation:** There is no **man** who puts a **new patch** on old clothing, because the new patch is torn loose from the old garment.

**The scriptures:** “And no one puts a piece of unshrunk cloth on an old garment, for the patch pulls away from the garment, and the tear is made worse.

**Aramaic:**

לא אש זכר ארמאיה נהא חל נהא כלל דלא וזאפ כלמאחא ח מה נהא אמהא כחא נהא

No nash {man} puts a new urqatha {patch-cloth} on an old garment, so that the malyuthah {the patch} won't pull away from that nakhtha {garment}, and the tear would be greater.

	<b>לא</b>	<b>יש</b>	<b>אדם</b>	<b>שמניח</b>	<b>טלאי</b>	<b>חדש</b>	<b>על</b>
	lo, “no/ not,” (part)	yesh, “there is, there exists,” (part)	adam, “man,” (n ms)	she’maniah, “that/ which/ who/ whom I/ you (ms)/ he/it places, puts, assumes,” (rel part, v. Hif’il, act part, ms)	tlay, “patch,” (n ms)	chadash, “new,” (adj ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)
	<b>כסות</b>	<b>ישנה</b>	<b>מפני</b>	<b>שהטלאי</b>	<b>חדש</b>	<b>צורט</b>	<b>יותר</b>
	ksut, “clothing, garment,” (n fs)	yashana, “old, (as opposed to new)” (adj, fs)	m’ panei, “from/ of (the) face of, presence of, before, because,” (prep)	she’ha’tlay, “that/ which/ who/ whom the patch,” (rel part, n ms)	chadash, “new,” (adj ms)	surrat, “he/it is scratched,” (Ar. v. Pael, qatal, pssv past, 3ms) 	yutar, “ he/it will be loosened, untie, removed,” (v. Hif’il, pssv fut, 3ms)
	<b>את</b> <sup>11</sup>	<b>לבוש</b>	<b>הישן:</b>				
	eth, (DO marker)	lavush, “clothing, garment,” (n ms)	ha’yashan, “the old (as opposed to new),” (adj ms)				

Interlinear Chart

<sup>11</sup> It is important to note that the aleph tav direct object marker reappears when the author originally began using the lamed direct object marker in chapter 1. This could be indicative of another scribe’s influence on the text.

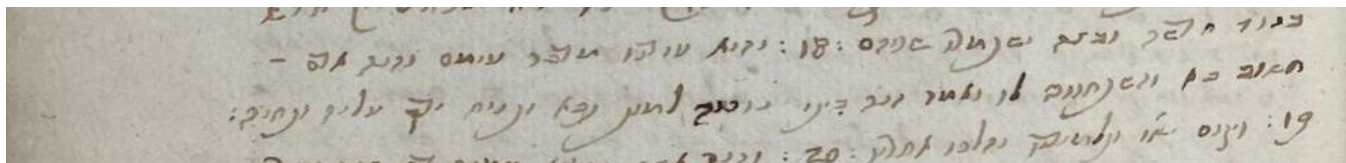


						שניהם:
						shineihem, "two of them," (n fp, 3mp pronom)

Interlinear Chart

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## Chapter 9:18



והוא עודנו מדבר עימם והנה אדם חשוב בא והשתחוה לו ואמר הנה ביתי נוטה למות תבא ותניח ידך עליה ותחיה:

Hebrew Transcription

**Translation:** And he was still speaking with them, and behold, an **important man** came and bowed down to him, and said, “**Behold**, my daughter is **declining to death**. Come to place your hand upon her so she will live.”

**The scriptures:** While He was saying all this to them, see, a ruler came and bowed down to Him, saying, “My daughter is dead by now, but come and lay Your hand on her and she shall live.”

### Aramaic:

בן דגן מלך מלכא ברמחא אדא ארכונא ענ פוכ סגדו למ ארכו כודו, משהא משהא אלה ואלה ספס אנהו  
 חלמא סאטא

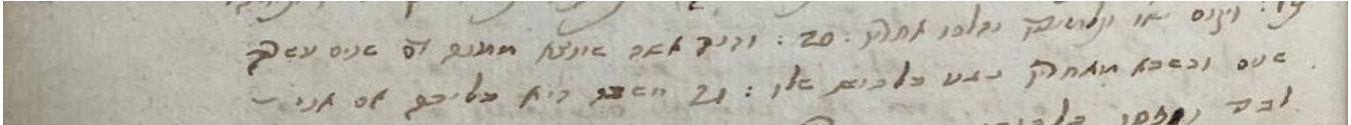
Now, while He was speaking these *things* with them, a certain Arkuna {Ruler} approached, worshiped Him, and said, “My daughter just died, but come, place your hand upon her, and she will live!”

והוא	עודנו	מדבר	עימם	והנה	אדם	חשוב
v' hu, “and/ but/ so/ or he/it,” (3ms pron)	odenu, “he/it still is,” (adv)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	mam, “with them” (prep, 3mp pronom)	v’hine, “and/ but/ so/ or behold!” (part)	adam, “man,” (n ms)	chashuv, “important, considered as (כ),”
בא	והשתחוה	לו	ואמר	הנה	ביתי	נוטה
ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	v’histachava, “and/ but/ so/ or he/it bowed down,” (v. Hit’pael, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom) wrong pronom	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	hine, “behold,” (part)	biti, “my daughter,” (n fs, 1cs pronom)	nota, “I/ you (fs)/ she/it is declining,” (v. Pa’al/Qal, act part, fs)
למות	תבא	ותניח	ידך	עליה	ותחיה:	
lamut, “to die,” (v. Pa’al/Qal, inf)	tavo, (to a man) “come!” (v. Pa’al/Qal, imp, 2ms)	v’taniach, “and/ but/ so/ or you will place, put,” (v. Hif’il, yiqtol, fut, 2ms)	yadcha, “your hand,” (n fs, 2ms pronom)	aleha, “on, upon, over, about, regarding her/it,” (prep, 3fs pronom)	v’techaye, “and/ but/ so/ or she/it will revive,” (v. Hif’il, yiqtol, fut, 3fs)	

Interlinear Chart



## Chapter 9:20



והנה אשה שיוצא ממנה דם שנים עשרה שנים וכשבא מאחריו נגע בלבוש שלו:  
Hebrew Transcription

**Translation:** And behold, a woman who had blood going **out of her** for twelve years. **Then, when he came**, she came from behind him to touch his garment.

**The scriptures:** And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment.

### Aramaic:

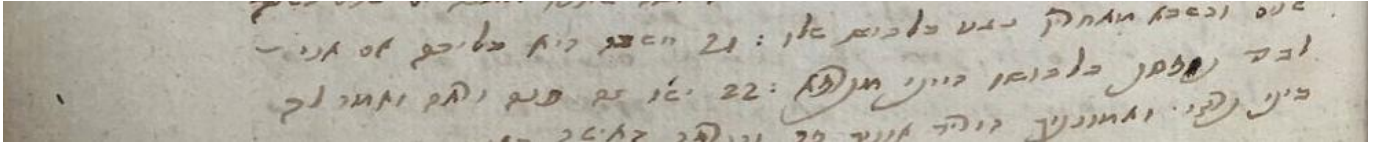
ܘܗܢܐ ܐܫܬܐ ܫܘܘܥܬܐ ܡܡܢܗ ܕܡܘܬܐ ܫܢܝܡ ܥܫܪܗ ܫܢܝܡ ܘܟܫܒܐ ܡܥܚܪܝܘ ܢܓܥ ܒܠܒܘܫ ܫܠܘ

And behold, an antha {a woman} who had flowing blood, twelve years, came from behind Him and touched the qarna {lit. the horn i.e. the corner} of His clothes.

והנה	אשה	שיוצא	ממנה	דם	שנים	עשרה
asara, "ten," (card num)	ishah, "wife, woman," (n fs)	she'yotze, "that/ which/ who/ whom I/ you (ms)/ he/it went out," (rel part, v. Pa'al/Qal, act part, ms)	mi'm'nah, "from/of her/it," (prep, 3fs pronom)	dam, "blood," (n ms)	shnayim "two" (card num)	
שנים	וכשבא	מאחריו	נגע	בלבוש	שלו:	
shanim, "years," (n fp)	v'k'she'ba, "and/ but/ so/ or when I/ you (ms)/ he/it come(s)," (adv, v. Pa'al/Qal, act part, ms)	meachrav, "from/of behind him/it," (prep, prep, 3ms pronom)	eigoa, "to touch," (v. Pa'al/Qal, inf constr)	be'levush, "in/ with/ by (the) clothing," (prep, n ms)	she'lo, "that/ which/ who/ whom to/ for/ belonging to him/it," (rel part, prep, 3ms pronom)	

Interlinear Chart

## Chapter 9:21



חשבה היא בליבה אם אני לבד תופסת בלבושו הייתי מתרפא:  
Hebrew Transcription

**Translation:** She<sup>15</sup>, she thought in her heart, “If I only take hold of his garment, I will be healed.”

**The scriptures:** For she said to herself, “If I only touch His garment, I shall be healed.”

**Aramaic:**

אכזא חמהו לנא כפפמ אפ כלסנה לחאנמ טוכא ארא כלאסמא ארא

For, she was saying in her soul {herself} “Even if I only touch His garment, I am healed.”

תופסת	לבד	אני	אם	בליבה	היא	חשבה
tofeset, “I/ you (fs)/ she/it catch(es),” (v. Pa’al/Qal, act part, fs)	levad, “alone, by itself, this only, except,” (adv)	ani, “I,” (1cs pron)	im, “if, whether,” (conj)	b’livah, “in her/its heart,” (prep, n ms, 3fs pronom)	hi, “she/it,” (3fs pron)	chashva, “she/it thought,” (v. Pa’al/Qal, qatal, past, 3fs)
				מתרפא: 16,17	הייתי	בלבושו
			mitrape, “I/ you (ms)/ he/it recovers,” (v. Hit’pael, act part, ms)		hayiti, “I was,” (v. Pa’al/Qal, qatal, past, 1cs)	b’levusho, “in/ with/ by his/its clothing,” (prep, n ms, 3ms pronom)

Interlinear Chart

<sup>15</sup> An unusual added pronoun included in the sentence. Either this is for emphasis, or it was an error. However, the pronoun is not usually included as the pronoun is part of the verb morphology.

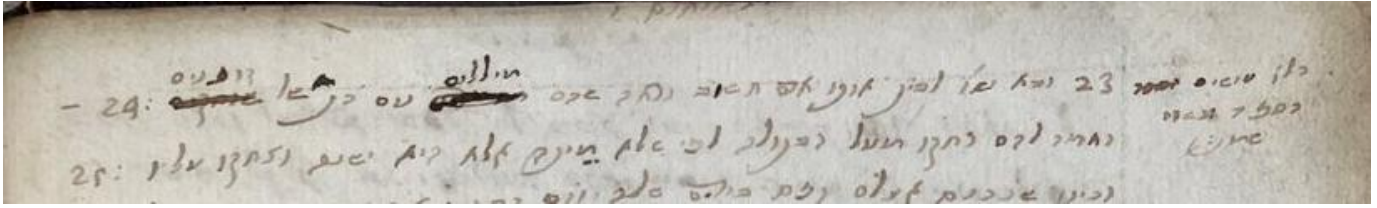
<sup>16</sup> The Hit’pael binyan used is either a reflexive or reciprocal event. Reflexive is that she is doing this action to/for herself, which doesn’t make sense in this situation. However, in this case, it is considered a reciprocal event because her action to reach and touch Yeshua’s clothing results in her divine healing that came from Yeshua.

<sup>17</sup> It appears the tav (ת) suffix was mistakenly eliminated for the feminine gender.





## Chapter 9:24



ואמר להם רחקו מעל הבתולה לפי שלא מיתה אלא היא ישנה וצחקו עליו:  
Hebrew Transcription

**Translation:** Then he said to them, “Get away from the **virgin**, for she has not died, but she is sleeping.” And they laughed at him.

**The scriptures:** He said to them, “Go back, for the girl is not dead, but sleeping.” And they laughed at Him.

### Aramaic:

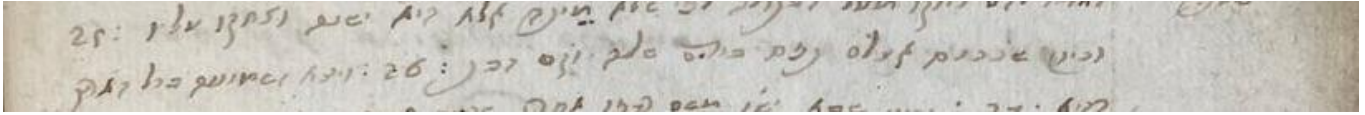
ואמר להם רחקו מעל הבתולה לפי שלא מיתה אלא היא ישנה וצחקו עליו:

and said unto them, “Go away, for, the talitha {the young girl} isn’t dead, but rather, is sleeping.” And they were laughing at Him.

ואמר	להם	רחקו	מעל	הבתולה	לפי	שלא
v’amar, “and/ but/ so/ or he/it said,” ‘(v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	rachaku!, (to men) distance!” (v. Pi’el, imp, 2mp)	me’al, “from/ of” (prep)	ha’btula, “the virgin,” (adj fs)	lefi, “according to,” (prep)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)
מיתה	אלא	היא	ישנה	וצחקו	עליו:	
meta, “she/it died,” (v. Pa’al/Qal, qatal, past, 3fs)	ele, “but, only, however,” (conj)	hi, “she/ it,” (3fs pron)	yeshena, “I/ you (fs)/ she/it sleep(s),” (v. Pa’al/Qal, act part,ms)	v’tzachaku, “and/ but/ so/ or they laughed,” (v. Pa’al/Qal, qatal, past, 3mp)	alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)	

Interlinear Chart

## Chapter 9:25



וכיון שנכנס אצלם תפס בידיים שלה וקם הבת:

Hebrew Transcription

**Translation:** And when **he entered** with them, he grabbed **her** by her **hands** and the **daughter** rose up.

**The scriptures:** But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

**Aramaic:**

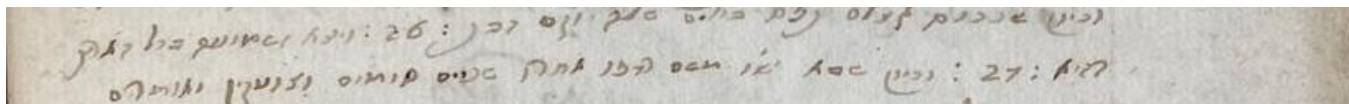
וכיון שנכנס אצלם תפס בידיים שלה וקם הבת:

And when He had expelled the crowds, He entered, took her by the hand, and the talitha {the young girl} arose!

וקם	שלה	בידיים	תפס	אצלם	שנכנס	וכיון
v' kam, "and/ but/ so/ or I/you (ms)/ he/it is, risen," (v. Pa'al/Qal, act part ms)	shelah, "of/ belonging to her/it," (prep)	b'yadayim, "in/ with/ by (the) arms," (prep, n fp)	tafas, "he/it caught," (v. Pa'al/Qal, qatal, past, 3ms)	etzlam, "at, in the possession of; near them," (prep, 3mp pronom)	she'nichnas, "that/ which/ who/ whom he/it entered," (rel part, v. Nif'al, qatal, past, 3ms)	v' kevan, "and/ but/ so/ or because, as soon as, when," (conj)
						<b>הבת:</b>
						ha'bat, "the daughter," (n fs)

Interlinear Chart

## Chapter 9:26



ויצא השמועה בכל הארץ ההיא:

Hebrew Transcription

**Translation:** And **the rumor** went all through the land.

**The scriptures:** And this report went out into all that land.

**Aramaic:**

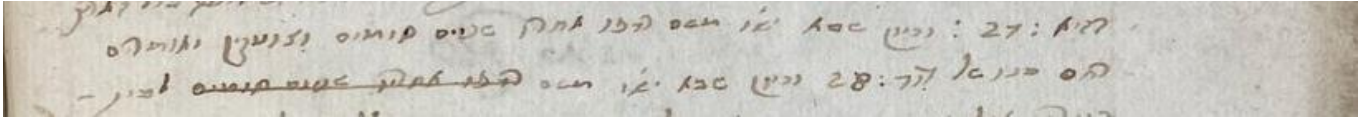
ܘܝܥܬܐ ܠܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ

And this news went out in all that land.

		ההיא:	הארץ	בכל	השמועה	ויצא
		ha'hi, "the/ that she/it," (3fs pron)	ha'eret, "the earth, land," (n fs)	be'chol, "in/ with/ by (the) all," (prep. n ms)	ha'smuah, "the rumour, gossip," (n fs)	v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

# Chapter 9:27



וכיון שבא ישו משם רדפו אחרו שניים סומים וצועקין ואומרים רחם בנו של דוד:  
 Hebrew Transcription

**Translation:** And when Yeshua came from there, two blind men **chased** after him, shouting and saying, “Have mercy, Son of David!”

**The scriptures:** And as יהושע passed on from there, two blind men followed Him, crying out and saying, “Son of Dawid, have compassion on us!”

**Aramaic:**

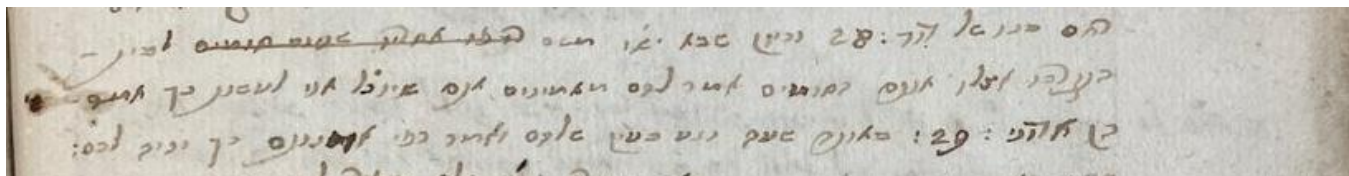
וכיון שבא ישו משם רדפו אחרו שניים סומים וצועקין ואומרים רחם בנו של דוד:

And when Eshu {Yeshua} crossed over from there, two smaya {blind men} joined Him, crying out and saying, “Have mercy upon us, Son of David!”

שניים	אחריו	רדפו	משם	ישו	שבא	וכיון
shnayim, “two,” (card num)	acharav, “after him/it,” (prep, 3ms pronom)	radfu, “they chased,” (v. Pa’al/Qal, qatal, past, 3mp)	m’sham, “from/ of there,” (prep, n ms)	Yeshua, (name)	she’ba’a, “that/ which/ who/ whom he/it came,” (rel part, Pa’al/Qal, qatal, past, 3ms)	v’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
דוד:	של	בנו	רחם	ואומרים	וצועקין	סומים
David, (name)	shel, “of, belonging to,” (prep)	bano, “his/its son,” (n ms, 3ms pronom)	rachem, (to a man) “pity!” (v. Pi’el, imp, 2ms)	v’ omrim, “and/ but/ so/ or we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part mp)	v’tzok’ek’in, “and/ but/ so/ or I/ you (ms)/ he/it shout(s),” (v. Pa’al/Qal, act part, ms) <b>Aramaism</b>	somim, “we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart

## Chapter 9:28



וכיון שבא ישו משם לבית התקרבו אצלו אותם הסומים אמר להם מאמינים אתם שיוכל אני לעשות כך אמרו כן אדוני:

Hebrew Transcription

**Translation:** And when Yeshua came **from there** to a house, those blind men **approached** him. **He said** to them, “Do you have faith that I am able to do this?” They said, “Yes, my Lord!”

**The scriptures:** And when He came into the house, the blind men came to Him. And יהושע said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Master.”

### Aramaic:

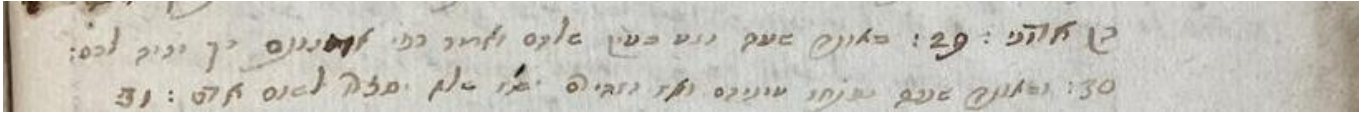
וכיון איהא לבתא מוכה למ סמא שבעא איהו למאן פסב כמבעת איהא דעבעת איה מודא לחבדו איהו למ איה כו

And when He came unto the house, those smaya {blind men} approached Him. Eshu {Yeshua} said unto them, “Do you believe that I am able to do this?” They said unto Him, “Yes, Maran {Our Lord}.”

אצלו	התקרבו	לבית	משם	ישו	שבא	וכיון
etzlo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	hitkarvu, “they approached,” (v. Hit’pael, qatal, pat, 3mp)	l’bayit, “to/ for/ belonging to (the) house,” (prep, n ms)	m’sham, “from/ of there,” (prep, n ms)	Yeshua, (name)	sheba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l’ kevan, “and/ but/ so/ or because, as soon as, when,” (conj)
שיוכל	אתם	מאמינין	להם	אמר	הסומים	אותם
she’yukal, “that/ which/ who/ whom he/it will prevail, overcome, endure, have power, to be able,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	atem, “you (mp),” (3mp pron)	me’emunim, “we/ you (mp)/ they believe, faith,” (v. Pi’el, act part, mp) <span style="background-color: #f0f0f0; padding: 2px;">Aramaism</span>	l’hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	ha’somim, “the/ that we/ you (mp)/ they are blind,” (v. Pa’al/Qal, act part, mp)	otam, “them/ those,” (DO marker, 3mp pron)
	אדוני:	כן	אמרו	כך	לעשות	אני
	adoni, “my lord, master,” (n ms, 1cs)	ken, “yes, truth,” (conj)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	kach, “so, thus, therefore, in this way,” (adv)	la’a’sot, “to do,” (v. Pa’al/Qal, inf constr)	ani, “I,” (1cs pron)

Interlinear Chart

## Chapter 9:29



באותה שעה נגע בעין שלהם ואמר כפי אמנותם כך יהיה לכם:

Hebrew Transcription

**Translation:** In that hour, he touched their eye and said, “According to your faith, so it will be to you.”

**The scriptures:** Then He touched their eyes, saying, “According to your belief let it be to you.”

**Aramaic:**

ܘܥܝܢܝܗܘܢ ܠܘܥܨܘܢܝܗܘܢ ܘܥܝܢܝܗܘܢ ܠܘܥܨܘܢܝܗܘܢ ܘܥܝܢܝܗܘܢ ܠܘܥܨܘܢܝܗܘܢ

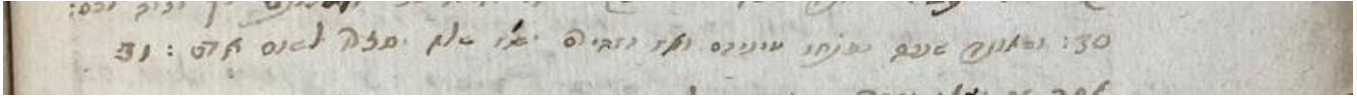
Then He touched their eyes, and said, “As that you have believed, it will be unto you.”

כפי	ואמר	שלהם	בעין	נגע	שעה	באותה
kfi, “according to,” (adv)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	she’lahem, “that/ which/ who/ whom to them,” (pron 3mp)	b’ayin, “in/ with/ by (the) eye,” (prep, n fs)	naga, “he/it touched,” (v. Pa’al/Qal, qatal, past, 3ms)	sha’a, “in/ with/ by (the) hour, in the time,” (n fs)	b’ota, “in/ with/ by” DO marker “her/it, the same, the very one,” (prep, DO marker, 3fs pronom)
			לכם:	יהיה	כך	אמנותם <sup>20</sup>
			lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	kach, “so, thus, therefore, in this way,” (adv)	emunatam, “their faith,” (n cs, 3mp)

Interlinear Chart

<sup>20</sup> This appears to be a spelling error and should have a different pronominal suffix, such as אֱמוּנַתְכֶם (emunatchem) meaning, “your (mp) faith.”

# Chapter 9:30



ובאותה שעה נפתחו עיניהם ואז הזהירם ישו שלא ספרו לשום אדם:

Hebrew Transcription

**Translation:** **And in that hour** their eyes were opened, and so Yeshua **warned** them, “Do not report it to any man.”

**The scriptures:** And their eyes were opened. And יהושע strictly ordered them, saying, “See, let no one know.”

### Aramaic:

מכנהיא ארופחא חנמחא פכאא כמחא פסב ארופא שח לכא אש עב

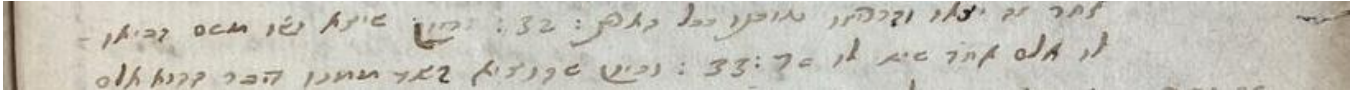
And immediately their eyes were opened, and Eshu {Yeshua} charged {lit. exclaimed against} them, “See that no one should know it!”

ובאותה	שעה	נפתחו	עיניהם	ואז	הזהירם	ישו
ve'b'ota, “and/ but/ so/ or/ by” DO marker “her/it, the same, the very one,” (prep, DO marker, 3fs pronom)	sha'a, “in/ with/ by (the) hour, in the time,” (n fs)	nift'chu, “they were opened,” (v. Nif'al, qatal, past, 3cp)	eineihem, “their eyes,” (n fp, 3mp pronom)	v'az, “and/ but/ so/ or then, in that case, so,” (conj)	hizhirim, “he/it warned them,” (v. Pa'al/Qal, qatal, past, 3ms, 3mp obj)	Yeshua, (name)
שלא	ספרו	לשום	אדם:			
she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	sipru, “they told, related, reported,” (v. Pi'el, qatal, past, 3mpj)	l'sum, “to/ for/ belonging to any,” (prep, in a neg sentence)	adam, “man,” (n ms)			

Interlinear Chart



# Chapter 9:32



כיון שיצא ישו משם הביאו לו אדם אחד שיש לו שד:

Hebrew Transcription

**Translation:** When Yeshua went out from there, they brought him to one mute who had a demon.

**The scriptures:** And as they were going out, see, they brought to Him a man, dumb and demon-possessed.

**Aramaic:**

ܟܝܘܢ ܫܝܘܨ ܝܫܘܢ ܡܫܡ ܕܫܝܘܨ ܠܘ ܐܕܡ ܗܘܐ ܕܝܫܘܨ ܕܝܫܘܨ ܕܝܫܘܨ ܕܝܫܘܨ

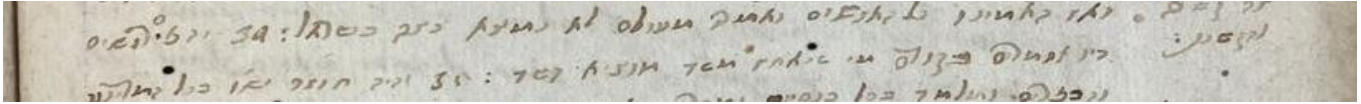
And when Eshu {Yeshua} went out, they brought a kharsha {a mute} unto Him who had a daywa {a demon} upon him.

אלם	לו	הביאו	משם	ישו	שיצא	כיון
ilem, "mute, dumb (unable to speak)" (adj ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	hevi'u, "they brought," (v. Hif'il, qatal, past, 3mp)	me'sham, "from/of there," (prep, adv)	Yeshua, (name)	she'yatza, "that/ which/ who/ whom exited, went out," (rel part, v. Pa'al/Qal.qatal, past 3ms)	kivan, "because, as soon as, since," (conj) or kivan, "directly, exactly," (adv)
			שד:	לו	שיש	אחד
			shed, "demon," (n ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	echad, "one," (card num)

Interlinear Chart



# Chapter 9:34



והפירושים היו אומרים בקודם מי שיאחז משד מוציא השד:

Hebrew Transcription

**Translation:** And the Pharisees said, “Whoever is first taken hold by a demon, expels the demon.”

**The scriptures:** But the Pharisees said, “He casts out demons by the ruler of the demons.”

### Aramaic:

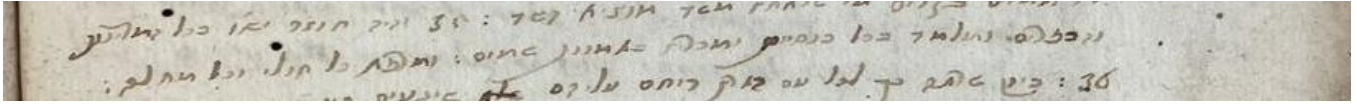
פוציא דגא אכזב סמח כוצא דדמא רפמ דמא

But, the Phrishe {the Pharisees} were saying, “By the chief of the daywe {the demons}, He casts out the daywe {the demons}!”

מִשְׁד	שִׂיֵּאֲחֹז	מִי	בְּקֹדֶם	אוֹמְרִים	הָיוּ	וְהַפִּירוּשִׁים
m'shed, “from/ of (the) demon,” (prep, n ms)	she'yochaz, “that/ which/ who/ whom he/it will grip, grasp, take hold,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	mi, “who?” (inter part)	b'kodem, “in/ with/ by (the) preceding, previous,” (prep, adj ms)	omrim, “we/ you (mp)/ they say(s),” (v. Pa'al/Qal, act part, mp)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	v'ha'perushim, “and/ but/ so/ or the pharisees,” (n mp)
					הַשֵּׁד:	מוֹצִיא
					ha'shed, “the demon,” (n ms)	motzi, “I/ you (ms)/ he/it bring(s) out,” (v. Hif'il, act part, ms)

Interlinear Chart

# Chapter 9:35



והיה חוזר ישו בכל המדינות והכפרים ומלמד בכל כנסיות ומכרז באמנות שמים ומרפא כל חולי וכל מחלה:  
 Hebrew Transcription

**Translation:** And Yeshua was **returning through all the provinces** and villages and teaching in all assemblies, and declaring by the **designs of heaven**, and healing all sicknesses and disease.

**The scriptures:** And יהושע went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

**Aramaic:**

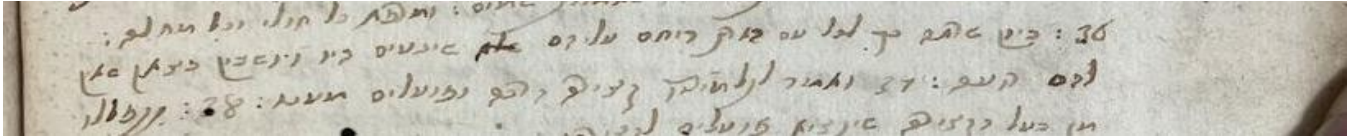
מלכדין שמה שחב כמדינתא כלמא כפתיחא מלכא שמה כמדינתא מלכא שמה חביו שבוהא ומלכדין מלכא שמה  
 כמדינתא שמה שחב

And Eshu {Yeshua} was going around in all the cities and in the villages and was Teaching in Kenushathun {their Synagogues/Assemblies}, and was Proclaiming The Sabartha d’Malkutha {The Hopeful Message/The Gospel of The Kingdom}, and was healing all kurhaniyn {their diseases} and all kibiyn {their pains}.

והיה	חוזר	ישו	בכל	המדינות	והכפרים	ומלמד
v’haya, “and/ but/ so/ or he/it was,” (v. Pa’al/Qal, qatal, past 3ms)	chozer, “I/ you (ms)/ he/it return(s),” (v. Pa’al/Qal, act part, ms)	Yeshua (name)	be’chol, “in/ with/ by (the) all,” (prep, n ms)	ha’medinot, “the provinces, districts,,” (n fp)	v’ha’kfarim, “and/ but/ so/ or the villages,” (n mp)	v’malemed, “and/ but/ so/ or teaching,” (Pi’el, act part, ms)
בכל	כנסיות	ומכרז	באמנות	שמים	ומרפא	כל
be’chol, “in/ with/ by (the) all,” (prep, n ms)	knesiyot, “knessets, assemblies, synagogues” (n fp)	v’muchraz, “and/ but/ so/ or I am/ you are/ he/it is announced, declared,” (v. Hif’il, act part, ms)	b’amanot, “in/ with/ by (the) arts, skills, designs,” (prep, n fp)	shamayim, “heavens,” (n mp)	v’merape, “and/ but/ so/ or I/ you (ms)/ he/it heal(s),” (v. Pi’el, act part, ms)	kol, “all,” (n ms)
חולי	וכל	מחלה:				
cholei, “sicknesses,” (ms plural constr)	ve’chol, “and/ but/ so/ or all,” (n ms)	machala, “illness, sickness, disease,” (n fs)				

Interlinear Chart

## Chapter 9:36



כיון שראה כך לכל עם הארץ ריחם עליהם שלא שיגעים היו ויושבין כצאן שאין להם רועה:  
Hebrew Transcription

**Translation:** When he thus saw all **the people of the land**, he had mercy on them, lest they become worn out **sitting** like sheep without a shepherd.

**The scriptures:** And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd.

**Aramaic:**

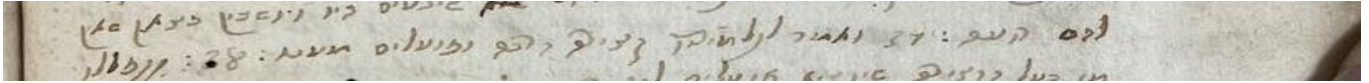
בז טא דק נטב לבטא אדוועג בלמחא דלחא סמח ספין אקט בזכ דלטא למחא דזכא

Now, when Eshu {Yeshua} saw the kenshe {the crowds}, He had compassion upon them who were weary and were dwelling like sheep who have no shepherd.

	<b>כיון</b>	<b>שראה</b>	<b>כך</b>	<b>לכל</b>	<b>עם</b>	<b>הארץ</b>	<b>ריחם</b>
	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	sh’ ra’a, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	kach, “so, thus, therefore, in this way,” (adv)	le’kol, “to/ for/ belonging to (the) all,” (prep, n ms)	am, “people,” (n ms)	ha’eretz, “the earth,” (n fs)	richem, “he/it pitied, had mercy,” (v. Pi’el, qatal, past, 3ms)
	<b>עליהם</b>	<b>שלא</b>	<b>שיגעים</b>	<b>היו</b>	<b>ויושבין</b>	<b>כצאן</b>	<b>שאין</b>
	aleiham, “upon them,” (prep, 3 mp pronom)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	she’ye’geim, “that/ which/ who/ whom weary, fatigued, worn out,” (rel part, adj mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’yoshvin, “and/ but/ so/ or we/ you (mp)/ they, those sitting,” (v. Pa’al/Qal, act part, mp) <span style="background-color: #f0f0f0; padding: 2px;">Aramaism</span>	k’tzon, “as/ like sheep,” (prep, n cs)	she’ain, “that/ which/ who/ whom isn’t, is not,” (rel part, part)
	<b>להם</b>	<b>רועה:</b>					
	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	ro’e, “I/ you (ms)/ he/it guide(s),” (v. Pa’al/Qal, act part, ms)					

Interlinear Chart

# Chapter 9:37



ואמר לתלמידיו קצירה הרבה ופועלים מעט:

Hebrew Transcription

**Translation:** And he said to his talmidim (students), “The harvest is great, but the workers are lesser.”

**The scriptures:** Then He said to His taught ones, “The harvest truly is great, but the workers are few.

**Aramaic:**

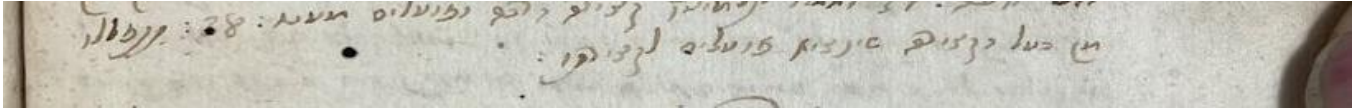
ואמר לתלמידיו קצירה הרבה ופועלים מעט:

And He said unto His Disciples “The Khatsada {The Harvest} is great, and the workers few.

ואמר	לתלמידיו	קצירה	הרבה	ופועלים	מעט:
v'amar, “and/ but/ so/ or he/it said,” (v, Pa'al/Qal, qatal, past, 3ms)	l'talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp, 3ms pronom)	ktzirah, “her/its harvest,” (n ms, 3fs pronom)	ha'rabah, “vast, great, many,” (adj fs)	v'po'alim, “and/ but/ so/ or we/ you (mp)/ they act, work, operators,” (v. Pa'al/Qal, act part, mp)	m'at, “a little, little few, less, lesser, meager,” (adv)

Interlinear Chart

## Chapter 9:38



תתפללו מן בעל הקצירה שיוציא פועלים לקצירתו:

Hebrew Transcription

**Translation:** “You are to pray of the owner of the harvest that he would bring out workers for his harvest.”

**The scriptures:** Pray then that the Master of the harvest would send out workers to His harvest.”

### Aramaic:

כח מכלל כח מלא נסי דא דנפם פכלא לסי דמ

Therefore ask The Mare Khatsada {The Harvest Lord} that He would send workers unto His Harvest.

תתפללו	מן	בעל	הקצירה	שיוציא	פועלים	לקצירתו:
v'hit'palel, “and/ but/ so/ or he/it will pray;” (v. Hit'pael, yiqtol, fut, 3ms)	min, “from/ of;” (prep)	ba'al, “owner, master, husband, spouse;” (n ms)	ha' ktzirah, “the harvest,” (n ms)	she'yotzi, “that/ which/ who/ whom he/it will bring out, remove;” (v. Hif'ail, yiqtol, fut, 3ms)	po'alim, “we/ you (mp)/ they act, work, operators;” (v. Pa'al/Qal, act part, mp)	l'kartarto, “to/ for/ belonging to his/its harvest;” (prep, n ms, 3ms pronom)

Interlinear Chart