

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Eight

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Eight

MS Oo.1.32 English Translation

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The Aramaic scriptures contained herein are from the Peshitta 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.1.32 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 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 Raḥabi’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:

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: M. 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 Raḥabi’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 Cochin Hebrew Matthew MS Oo.1.32 book contains images, Hebrew transcription, English translation, interlinear tables, the corresponding Greek and Aramaic verses for comparison and commentary revealing the mysteries discovered within the Hebrew grammar.

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

- Janice F. Baca

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 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

ותקיי איעקס: 13: ואמר ישו לאיש אך כהו אצק מטח
 יקין אך ובאונק שעג נרפק: 19: ואמר כה ישו לבין שמע
 כקרה פילדו. נחב לחמוני מואלכר ואחזק קלהזיו: ונצא בד
 אלה נלג קלהר מוטיע יקנס וקיע ומאסר לקס: 16: כמקס
 נלג קלהר לק ינאס נכפס מאלה וקוציא בלח נלכל אקס אס
 לקס רעכ גכ רפא: 17: כד לקינ מאמר קוביא ישעיק וקוא
 נאא מבלאובינו ותולינו: 18: כאהק ישו אקפ אנאס מנכאס
 סביבניו עינג אולכו לעד אחי 19: וקעפ אצלו חכס א נאשג לו
 רבי למקס אלק אס אחיק: 20: אמר לו ישו לאנולס יא תלפ
 נאעפון קאס יא קינס ולכ אס רע אן לו מקנס אקמק ראש:
 21: אמר מן למייד אמר לו מורה אן כמע אלא וקכור אן
 אבו מקוס: 22: באונק שעכ אמר לו ישו אק רכא אמר וקעמ
 קעמ וקכורו קמיס: 23: וכאנכס ישו בסליע נכנסו עמו
 למייד: 24: וקעמ חקעפ בוס עד אקספיע קינס למכנס
 מן בלימק נשג קי יא: 25: וקכו למייד וקעמ אנו ומק
 אקענו קע אכמו נאבוס: 26: אמר לקס ישו למק אקס מפתוס
 קעמ אמר אז קס נעמ בלה וביס וקמ מועפון: 27: אנאס
 אמר נעמו נאמק מי קו זק אסר קלה קוס אומענס אלו: 28
 נאמר אבא ישו לעבנר אקנו קעז פגעו בו סע מכאפס אינאס
 ועי קכרע עיס קפ אלא קיפ יכול אס אקס לעבנר באנו
 קעק: 29: נעקו נאמק מק לכו לק ישו סא אקיס באק לכא
 אקבינו קוס זמא: 30: ומקנס רמק לקס קו קו סא קעליס
 קפ נס קעיס: 31: ואקס קאדס כקמו ממכו ומאמס
 אק מועמא מן ומקנס קעמ נלק אקא אקיס: 32: ומאמק קו ישו
 לכנו לקס נאמר אקעמ קלכו אקל קמזיס אקו וקעו קעיס -
 לקיפס נפלו בוס ומע כמס: 33: אקנס קעענס אקו
 בלה

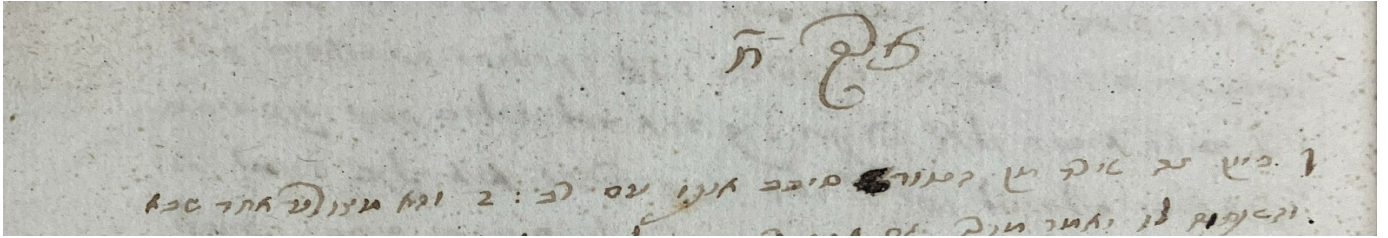
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א

תחתונים, כ
ביתו וקבו למותו נספד כל ספוד זעני קשימנ: 39 ויגלו כל
בני עמך לזמן יא' ובשקוננו בקרא זמנו איננו יתא נמוס אלום:

Chapter 8:1



כיון זה שירד מן הטור סובב אותו עם רב:

Hebrew Transcription

Translation: When this one descended from the mountain, a vast people surrounded him.

The scriptures: And when He came down from the mountain, large crowds followed Him.

Aramaic:

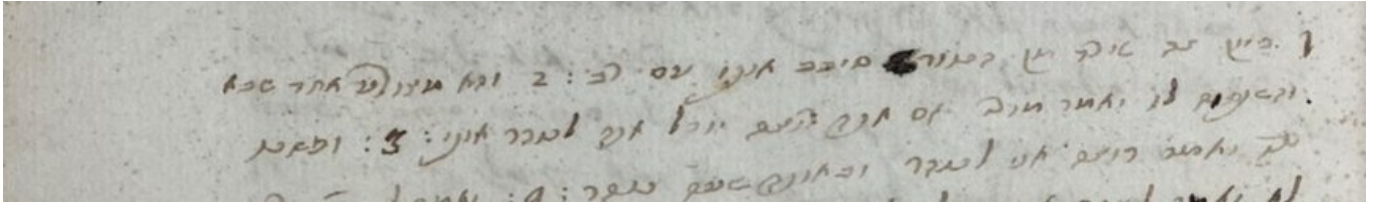
בְּדֵיךְ נִשְׁלַח מִן הַהַר וְרַב מְעַנְוֵי אָחֳרָי

Now when He descended from the tura {the mountain}, large crowds followed Him.

אותו	סובב	הטור	מן	שירד	זה	כיון
oto, "him/it," (DO marker, prep, 3ms pronom)	sovev, "I/ you (ms)/ he/it turned around, turned, encircled, changed decision," (v. Pa'al/Qal, act part, ms)	ha'tur, "the mountain," (n ms) <div style="text-align: center;"> ܫܠܘܚ Aramáism </div>	min, "from, of," (prep)	she'yarad, "that/ which/ who/ whom he/it descended," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (ms pron)	kevan, "because, as soon as, since," (conj) or kevan, "directly, exactly," (adv)
					רב:	עם
					rav, "great, vast," (adj ms)	am, "people," (n ms)

Interlinear Chart

Chapter 8:2



ובא מצורע אחד שבא והשתחוה לו ואמר מורי אם אתה רוצה יוכל אתה לטהר אותי:
Hebrew Transcription

Translation: Then came one leper who came and bowed down and said, “**My Teacher**, if you desire, you are able to **purify** me.”

The scriptures: And see, a leper came, and bowed before Him, saying, “Master, if You desire, You are able to make me clean.”

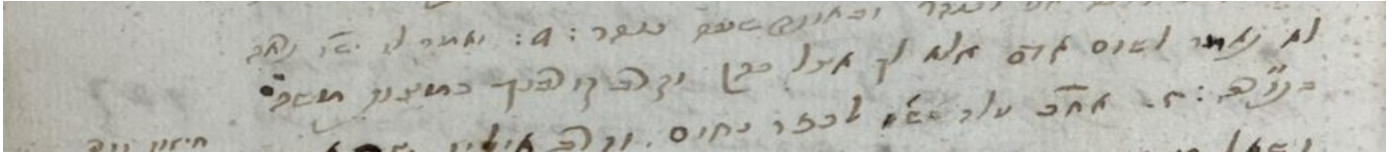
Aramaic:

ܘܒܐܐ ܡܨܘܪܥܐ ܐܚܕ ܫܒܐ ܘܗܫܬܚܘܗ ܠܘ ܘܐܡܪ ܡܘܪܝ ܐܡ ܐܬܗ ܪܘܨܗ ܝܘܚܠ ܐܬܗ ܠܬܗܪ ܐܘܬܝܝܝܐ,
And behold, a certain garba {leper} came, worshiped Him, and said, “Mari {My Lord} if you desire, you are able to make me clean!”

ובא	מצורע	אחד	שבא	והשתחוה	לו	ואמר
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	metzora, “leper,” (adj ms)	echad, “one,” (card num)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa'al/Qal, act part, 3ms)	v'histachavah, “and/ but/ so/ or he/it bowed down,” (v. Hit'pa'el, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	
מורי	אם	אתה	רוצה	יוכל	אתה	לטהר
mori, “my teacher,” (n ms, 1cs pronom)	im, “if, whether,” (conj)	atah, “you,” (2ms)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa'al/Qal, act part, ms)	yuchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	atah, “you,” (2ms)	letaher “to cleanse, purify,” (v. Pi'el, inf constr)
אותי:						
oti, “me,” (DO marker, 1cs pronom)						

Interlinear Chart

Chapter 8:4



ואמר לו ישו תראה לא תאמר לשום אדם אלא לך אצל כהן וקרב קורבןך כמצות משה בתורה:
Hebrew Transcription

Translation: And Yeshua said to him, “See that you do not tell **any man**, but go to the priest and offer your **sacrifice according to Moses in the Torah**.”⁵

The scriptures: And יהושע said to him, “See, mention it to no one. But go your way, show yourself to the priest, and offer the gift that Mosheh commanded, as a witness to them.”

Aramaic:

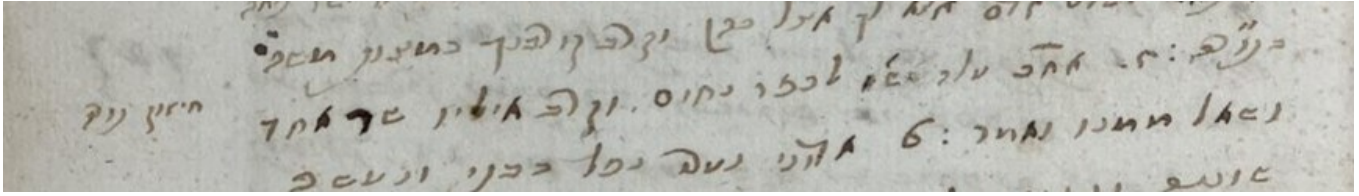
ואמר לו ישו תראה לא תאמר לשום אדם אלא לך אצל כהן וקרב קורבןך כמצות משה בתורה:
And Eshu {Yeshua} said unto him, “Why look for a nash {a man} to tell, rather, go show your soul {yourself} unto the Kahne {the Priests} and qareb {offer} the qurbana {the offering}, just as Mushe {Moses} commanded, for their testimony.”

ואמר	לו	ישו	תראה	לא	תאמר	לשום	
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	Yeshua (name)	tir'e, “you (ms) will see,” (v. Pa'al/Qal, qatal, 3ms)	lo, “no/ not,” (part)	tomar, “you will say,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	l'sum, “to/ for/ belonging to any,” (prep, in a neg sentence)	
אדם	אלא	לך	אצל	כהן	וקרב	קורבןך	
adam, “man,” (n ms)	ele, “but, only, however,” (conj)	lech! “Go!” (v. Pa'al/Qal, imp, 2ms)	etzel, “at, in possession of, near, by, beside,” (prep)	kohen, “priest,” (n ms)	v'karav! “and/ but/ so/ or” (to a man) “draw near, approach!” (v. Pa'al/Qal, imp, 2ms)	korbancha, “your victim, sacrifice, offering,” (n ms, 2ms pronom)	
כמצות	משה	בתורה:					
k'mitzvat, “like, as, according to the commandments,” (n fs constr)	mosheh, Moses,” (name)	b'Torah, “in/ with/ by (the) teaching, instruction (of the Torah),” (prep, fs)					

Interlinear Chart

⁵ Leviticus 14:1-32.

Chapter 8:5



אח'כ עלה יש'ו לכפר נחום וקרב איליו שר אחד ושאל ממנו ואמר:
Hebrew Transcription

Translation: After this, Yeshua went up to Kephah Nahum, and one official approached him and asked him and said,

The scriptures: And when יהושע had entered Kephah Nahum, a captain came to Him, appealing to Him,

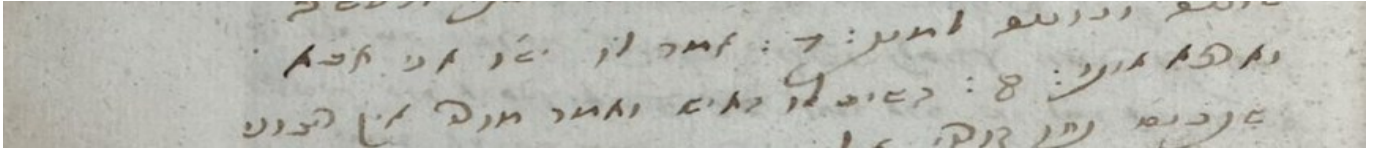
Aramaic:

בן חל דק ש'ב לב'פושמ' ס'כ למ מ'ל'ח'מ' ע'ד ח'כ'ר' ס'מ'א ר'מ'א
Then, when Eshu {Yeshua} had entered Kaparnakhum {Capernaum}, a certain Qentruna {Centurion} approached Him, and was seeking from Him,

איליו	וקרב	נחום	לכפר	יש'ו	עלה	אח'כ	
elav, “to him/it,” (prep, 3ms pronom)	v'karav, “and/ but/ so/ or he/it approached,” (v. Pa'al/Qal, qatal, past, 3ms)	Nahum, (name)	l'kephar, “to/ for/ belonging to kephar,” (prep, name)	Yeshua (name)	ala, “he/it rose,” (v. Pa'al/Qal, qatal, past, 3ms)	אחר כך achar kach, “after so, after this way,” (prep, adv)	
		ואמר:	ממנו	ושאל	אחד	שר	
		v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	mimeno, “of/ from him/it,” (prep, Ar 3ms pronom) Aramaism	v'shal'al, “and/ but/ so/ or he/it asked,” (v. Pa'al/Qal, qatal, 3ms)	echad, “one,” (card num)	sarim, “prince, ruler, leader, chief, chieftain, official, captain,” (n mp)	

Interlinear Chart

Chapter 8:7



אמר לו ישו אני אבא וארפא אותו:

Hebrew Transcription

Translation: Yeshua said to him, “I will come to heal him.”⁶

The scriptures: And יהושע said to him, “I shall come and heal him.”

Aramaic:

אמר לו ישו אבא וארפא אותו

Eshu {Yeshua} said unto him, “I will come and will heal him.”

אותו:	וארפא	אבא	אני	ישו	לו	אמר
oto, “him/it,” (DO marker, prep, 3ms pronom)	v’erpa, “and/ but/ so/ or I will heal,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	avo, “I will come,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	ani, “I,” (1cs pron)	Yeshua, (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

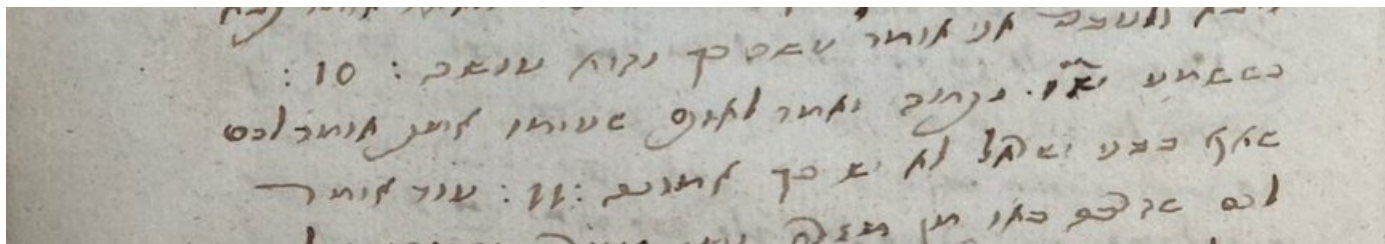
⁶ See Isaiah 35:6.

תבא	אומר	ולאחד	הולכים	והם	לך	ליך ⁸
tavo, “Go! Come!” (v. Pa’al/Qal, imp, 2ms)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	v’l’echad, “and/ but/ so/ or to/ for/ belonging to one,” (prep, card num)	holchim, “the/ that we/ you (mp)/ they, those going,” (v. Pa’al/Qal, act part, mp)	va’hem, “and/ but/ so/ or they,” (pron, mp)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	lech! “Go! Walk!” (. Pa’al/Qal, imp, 2ms) Mishnaic
והוא	כך	עשה	אומר	אני	ולעבדי	ויבא
v’ hu, “and/ but/ so/ or he,” (pron)	kach, “so, thus, therefore, in this way,” (adv)	ase! (to a man) do! make!” (v. Pa’al/Qal, imp, 2ms)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	v’l’avdi, “and/ but/ so/ or to/ for/ belonging to my slave, servant,” (prep, n ms, 1cs pronom)	v’yavo, “and/ but/ so/ or he/it will come, go,” (v. Pa’al/Qal, yiqtol, fut, 3ms)
						עושה:
						ha’a’sah: “the I/ you (ms) he/it do(es), make(s),” (v. Pa’al/Qal, act part, ms)

Interlinear Chart

⁸ Unique spelling with the added yod (י) is first found in the *Mishnah Yavamot* 15.

Chapter 8:10



כששמע ישׁו נתמה ואמר לאותם שע״מו אמת אומר לכם שאף בבני ישראל לא ישׁ כך אמונה:
Hebrew Transcription

Translation: When Yeshua heard, he was amazed and said to those with him, “Truth I say to you, that even with the **children of Israel**, there does not exist faith **like this!**”

The scriptures: And when יהושע heard, He marvelled, and said to those **who followed**, “Truly, I say to you, not even in Yisra’el have I found such great belief!

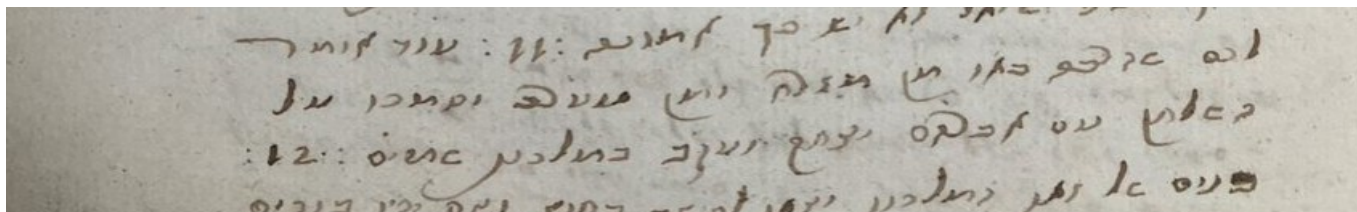
Aramaic: כן שׁבד דה ישׁב ארמנוזי ארמנוזי להארמא בחמ ארמא ארמא להא להא דארפ לה כפולא ארמנוזי ארמא
סדא סמבטולא

Now, when Eshu {Yeshua} heard *this*, He was amazed, and said unto those that were coming with Him, “Amiyn {Truly} I say unto you, that not even in Iysra’yl {Israel} have I found Haymanutha {Faith} like this!

אמת	שעימו	לאותם	ואמר	נתמה	ישׁו	כששמע	
emet, “truth,” (n fs)	she’imo, “that/ which/ who/ whom with him/it,” (rel part, prep, 3ms pronom)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	nitma, “I/ you (ms)/ he/it is amazed,” (v. Nif’al, act part, ms)	Yeshua, (name)	ksh’shama, “when he/it heard,” (adv, v. Pa’al/Qal, qatal, past, 3ms)	
ישׁ	לא	ישראל	בבני	שאף	לכם	אומר	
yesh, “there is, there exists,” (part)	lo, “no/ not,” (part)	yisrael, “Israel,” (name)	b’bnei, “in/ with/ by (the) children, sons of...” (prep, n mp constr)	she’af, “that/ which/ who/ whom also, even, too,” (rel part, adv)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	
					אמונה:	כך	
					emunah, “faith, trust, confidence,” (n cs)	kach, “so, thus, therefore, in this way,” (adv)	

Interlinear Chart

Chapter 8:11



עוד אומר לכם שהרבה באו מן מזרח ומן מערב יסמכו על השלחן עם אברהם יצחק יעקב במלכות שמים:
Hebrew Transcription

Translation: “Yet, I say that many have come from the east and from the west to **lean upon the table** with Avraham (Abraham), *and* Yitzhaq (Isaac), Ya’akov (Jacob) in the kingdom of heaven.”

The scriptures: “And I say to you that many shall come from east and west, and sit down with Abraham, and Yitshaq, and Ya’aqob in the reign of the heavens,

Aramaic:

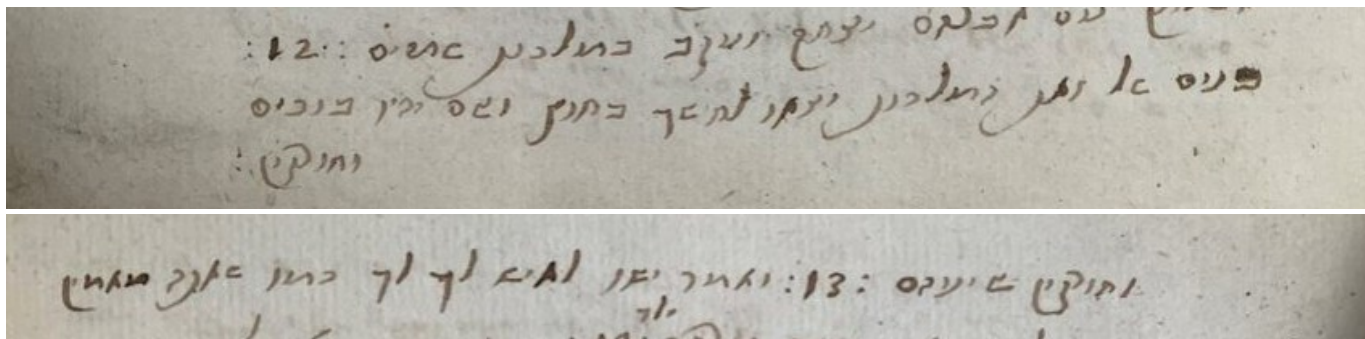
אבו אר לכו דמ דשפלאא טאומא דמ דגנשא דמק דבוכא השולחנא בן אברהם יצחק יעקב
במלכותא דשמאיה

But, I say unto you that many will come from the East and from the West and will recline with Abraham, Iskhaq, and Yaqub in The Malkutha d’Shmaya {The Kingdom of the Heavens},

עוד	אומר	לכם	שהרבה	באו	מן	מזרח	
od, “yet, still, more,” (adv)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	lachkem, “to/ for/ belonging to you (mp),” (prep. 2mp pronom)	she’harbe, “that/ which/ who/ whom much, many, that many, a lot,” (rel part, adv)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	min, “from, of,” (prep)	mizrach, “east,” (n ms)	
ומן	מערב	יסמכו	על	השלחן	עם	אברהם	
v’min, “and/ but/ so/ or from/ of,” (prep)	ma’arav, “west,” (n ms)	yismechu, “he/it will lay, lean, rest, support,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	al, “upon, on, for,” (prep)	ha’shulchan, “the table,” (n ms)	im, “with,” (prep)	avraham, Abraham (name)	
יצחק	יעקב	במלכות	שמים:				
yitzaq, Jacob (name)	Ya’akov, “Jacob/James,” (name)	b’ malchut, “in/ with/ by/ (the) kingdom,” (prep, n fs)	shamiyim, “heavens,” (n mp)				

Interlinear Chart

Chapter 8:12



בנים של זאת המלכות יצאו לחשך בחוץ ושם יהיו בוכים וחורקין שיניהם:

Hebrew Transcription

Translation: Children of this kingdom will be expelled into darkness outside, and there they will be weeping and gnashing⁹ **their** teeth.

The scriptures: but the sons of the reign shall be cast out into outer darkness – there shall be weeping and gnashing of teeth.”

Aramaic:

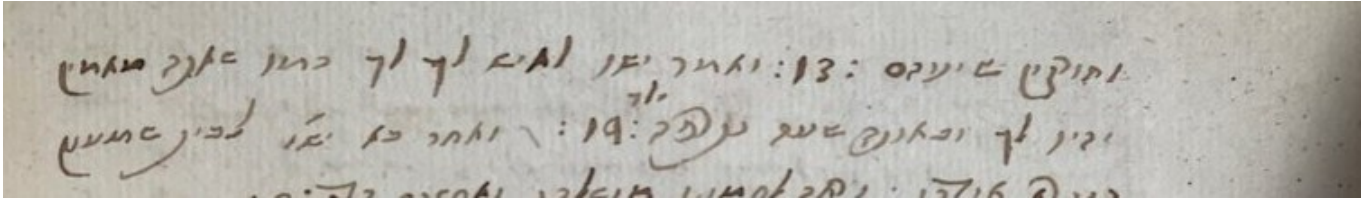
כנס דג המלכותא נפסא לשמכא כזא ולק נמסא ככא מסום שר
 but, the sons {i.e. the children} of The Malkutha {The Kingdom} will be cast unto the outer kheshuka {darkness}. There will be weeping and teeth gnashing!”

	בחים	של	זאת	המלכות	יצאו	לחשך	בחוץ
	banim, “sons, children,” (n mp)	shel, “to/ for,” (prep)	zot, “this,” (pron 3fs)	ha’malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)	yutz’u, “they will be exported, expelled,” (v. Pi’el, yiqtol, pssv fut, 3mp)	l’choshech, “to/ for/ belonging to (the) darkness,” (prep, n ms)	bachutz, “outside,” (adv)
	ושם	יהיו	בוכים	וחורקין	שיניהם:		
	v’sham, “and/ but/ so/ or there,” (adv)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	bochim, “we/ you (mp)/ they, those weeping, cry,” (v. Pa’al/Qal, act part, mp)	v’churakin, “and/ but/ so/ or we/ you (mp)/ they gnash teeth,” (Ar. Pael, act part, mp)	shineihem, “their teeth,” (n mp, 3mp pronom)		

Interlinear Chart

⁹ See Psalms 35:16; 37:12; 112:10, and Lamentations 2:16.

Chapter 8:13



ואמר ישו לאיש לך לך כמו שאתה מאמין יהיו לך ובאותה שעה נתרפה ילד:
Hebrew Transcription

Translation: And Yeshua said **to the man**, “You go; just as you believe, it will be for you.” And in that hour, **the boy** was healed.

The scriptures: And יהושע said to the captain, “Go, and as you have believed, so let it be done for you.” And his servant was healed that hour.

Aramaic:

ואמר ישו לאיש לך לך כמו שאתה מאמין יהיו לך ובאותה שעה נתרפה ילד:
And Eshu {Yeshua} said unto the Qentruna {the Centurion}, “Go, in such a way that you have believed, it will be unto you.” And his boy was healed at that moment!

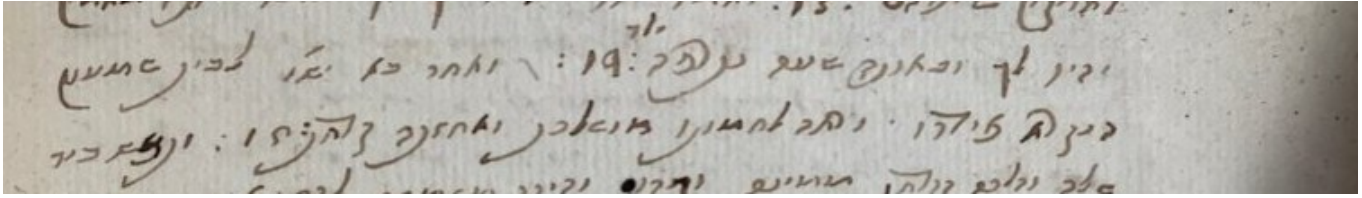
ואמר	ישו	לאיש	לך	לך	כמו	שאתה
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	l'ish, “to/ for/ belonging to (the) man,” (prep, n ms)	lech! (to a man) “Go!” (v. Pa'al/Qal, imp, 2ms)	lecha, lamed DO marker, you,” (2ms pronom) 2nd Temple	k'mo, “like, as, similar to,” (adv, prep)	she' atah, “that/ which/ who you,” (rel part, 2ms pronom)
מאמין	יהיו ¹⁰	לך	ובאותה	שעה	נתרפה ¹¹	ילד:
ma'amin, “I/ you (ms)/ he/it believes,” (v. Hif'il, act part, ms)	yihyu, “he/it will be,” (v. Pa'al/Qal yiqtol, fut, 3mp)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	sha'a, “hour,” (n fs)	nitrape, “he/it was healed, released, loosened, let go,” (v. Nit'pael, qatal, past 3ms) Hebrew Marker Mishnaic 2nd Temple	yeled, “youth, young boy,” (n ms)

Interlinear Chart

¹⁰ He uses the pronoun suffix of he/it instead of the pronominal suffix of “they.”

¹¹ 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 8:14



ואחר בא ישו לבית שמעון הנקרא פידרו וראה לחמותו מושלכת ואחזתה קדחת:
Hebrew Transcription

Translation: And afterwards, Yeshua came to the house of **Shim'on (Simeon)**, who is called **Pedro (Peter)**. And he saw his mother-in-law **hurled and seized with a fever**.

The scriptures: And when יהושע had come into the house of Kēpha, He saw his wife's mother lying sick with inflammation.

Aramaic:

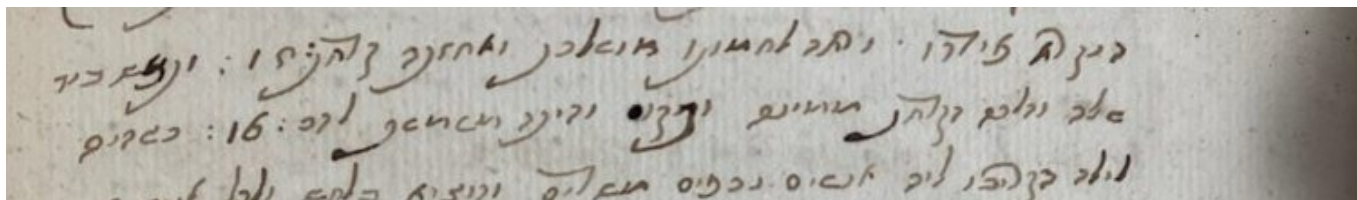
אחרא שחב לבחלא דשכחא אשא לטבחא דזכרא אאשא למ אשלא
And Eshu {Yeshua} came unto the house of Shimeun {Simeon} and saw his mother-in-law who was lying down, and a fever had seized her.

פידרו ¹²	הנקרא	שמעון	לבית	ישו	בא	ואחר
Pedro, "Peter," (name)	h'nikra, "that I am/you (ms) are/ he/it is called," (v. Nif'al, act part, ms)	Shimon, "Simeon," (name)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	Yeshua, (name)	ba, "I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	v'achar, "and/ but/ so/ or after," (prep)
		קדחת:	ואחזתה	מושלכת	לחמותו	וראה
		kadacht, "fever, malaria," (n fs)	v'achuzata(h), "he/it has taken, possessed, seized her," (v. Pa'al/Qal, qatal, past, 3fs)	muschlechet, "I am/ you (ms) are/ he/it is thrown, hurl," (v. Hif'il, pssv part, ms)	l'chamoto, lamed DO marker, "his/its mother-in-law," (n fs, 3ms pronom) 2nd Temple	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, pas, 3ms)

Interlinear Chart

¹² Name is transliterated from another language which is not uncommon for scrolls used for teaching.

Chapter 8:15



ותפש ביד שלה והלכה הקדחת ממינה ותקום והיתה משמשת להם:
Hebrew Transcription

Translation: And he **grasped** her hand, and the **fever** went from her. Then she rose and served them.

The scriptures: And He touched her hand, and the inflammation left her. And she arose and served them.

Aramaic:

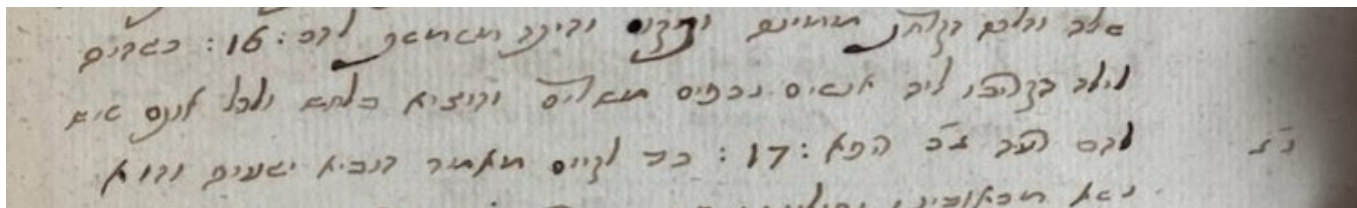
מפוכ להנהם שבמחמא אשלא סמבלה סמבכשא מהול למא
And He touched her hand and her fever left her, and she arose and was serving them.

ותקום ¹³	ממינה	הקדחת	והלכה	שלה	ביד	ותפש
v'takum, "and/ but/ so/ or she/it rose up, got up," (v. Pa'al/Qal, wayyiqtol, past, 3fs)	m' mimena, "from/ of her/it," (prep, 3fs pronom)	ha'kadacht, "the fever, malaria," (n fs)	ve'halcha, "and/ but/ so/ or she/it went," (v. Pa'al/Qal, qatal, past, 3fs)	she'lah, "that/ which/ who/ whom she/it," (rel part, lamed DO marker, 3fs pronom) 2nd Temple	b'yad, "in/ with/ by (the) hand," (prep, n fs)	v'tafas, "and/ but/ so/ or he/it caught, catch, apprehend, lay hold, grasp," (v. Pa'al/Qal, qatal, past, 3ms)
				להם:	משמשת	והיתה
				l'hem, "to /for/ belonging to them," (prep, 3mp pronom)	meshameshet, "I am/ you (fs) are/ she/it is used, served," (v. Pi'el, act part, fs)	v'hayta, "and/ but/ so/ or she/ it was," (v. Pa'al/Qal, qatal, past, 3fs)

Interlinear Chart

¹³ The word ותקום (v'takum) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse, or perhaps, the verb only, could be an insertion or a translation possibly due to manuscript deterioration. Thus, it would not be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 8:16



כשהיה לילה יקריבו ליה אנשים נכפים משדים והוציא בלחש ולכל אותם שיש להם רעה ג'כ רופא:
Hebrew Transcription

Translation: When it was night, they drew near to him people who were **epileptic by demons** and **expelled them by a whisper**. And all of those who had something bad, he also healed,

The scriptures: And when evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,

Aramaic:

בזמנא דג' זמנא מוכה מוכה, דנשא שפארא ארפמ דנשאמא כללוא א הללמא אלתא דכפא אלא חבדא מומא אשנ אלא

Now, when it was ramsha {evening}, they brought before Him many daywane {possessed ones}, and He cast out daywayhun {their demons}, with a word, and all of those who were evilly affected, He healed them.

משידים	נכפים ¹⁵	אנשים	ליה	יקריבו ¹⁴	לילה	כשהיה
m'shedim, "from/ of (the) demons," (prep, n mp)	nichpim, "we/ you (mp)/ they are epileptic, to force, compel," (v. Nif'al, act part, mp)	anishim, "men, or people," (n mp/n cp)	l'ha, "to/ for/ belonging to him/it," (prep, Ar. 3ms pronom) Aramaism	yakrivu, "they will draw near, brought near," (v. Hif'il, yiqtol, fut, 3mp)	laylah, "night," (n ms)	ksh'haya, "when he/it was," (adv, v. Pa'al/Qal, qatal, past, 3ms)
רעה	להם	שיש	אותם	ולכל	בלחש	והוציא
ra'ah, "harm, evil, bad," (n fs)	l'hem, "to /for/ belonging to them," (prep, 3mp pronom)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	otam, "them," (DO marker, 3mp pron)	v'le'kol "and/ but/ so/ or to/ for/ belonging to (the) all," (prep, n ms)	b'lachash, "in/ with/ by he/it whispered," (prep, v. Pa'al/Qal, qatal, past, 3ms)	v'hotzi, "he/it brought out, remove," (v. Hif'il, qatal, past, 3ms)

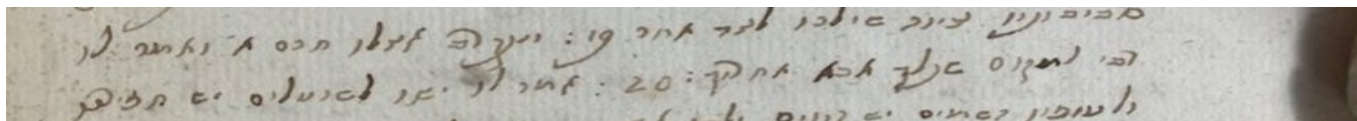
¹⁴ This verb is a yiqtol voice, but yiqtol is not always a simple future but can also be used as the language of the law (i.e. "you shall not..."), and a past iterative action (i.e. "We used to eat fish every year..." Numbers 11:5), and it is also used as a future habitual action. There are also times when the yiqtol voice is used for a prophetic future action. However, it doesn't appear that this voice fits the tense of the verse.

¹⁵ This word is first found in the *Talmud* Tractate Kallah (c.100 BCE – c.900 CE) and was translated as "Epileptic."

					רופא:	ג'כ
					ro'fe, "I/ you (ms)/ he/it heal(s)," (v. Pa'al/Qal, act part, ms)	גם כן gam ken, "also, likewise, in addition," (adv)

Interlinear Chart

Chapter 8:19



ויתקרב אצלו חכם א' ואמר לו רבי למקום שתלך אבא אחריך
Hebrew Transcription

Translation: Then one **sage beside him** and said to him, “Rabbi, wherever you go, I will follow you.”

The scriptures: And a certain scribe, having come near, said to Him, “Teacher, I shall follow You wherever You go.”

Aramaic:

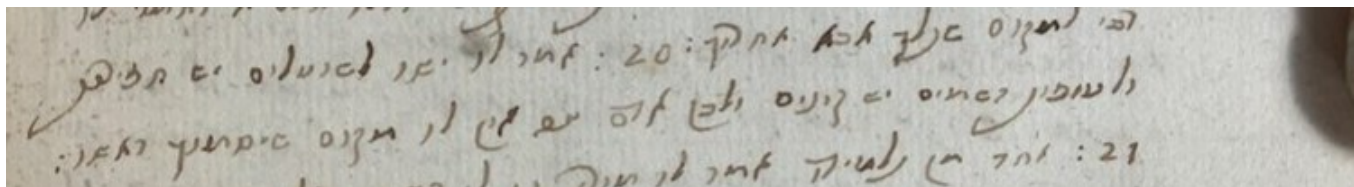
ספח ספרא עד סארו למ זכא אהא כהוה לראוה האול אט
And a certain Saphra {Scribe} approached Him, and said unto Him, “Rabi {My Master}, I will follow you unto the place you are going.”

	רבי	לו	ואמר	א'	חכם	אצלו	ויתקרב ¹⁷
	rabi, “Rabbi,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	echad, “one,” (card num)	chacham, “wise one, sage, rabbi,” (adj ms)	etzlo, “at/ near/ in near, the possession of, near, by, beside him/it,” (prep, 3ms pronom)	v’yitkarev, “and/ but/ so/ or he/it came near,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)
				אחריך:	אבא	שתלך	למקום
			acharecha, “after you (ms),” (prep, 2ms pronom)	avo, “I will come,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	she’telech, “that/ which/ who/ whom you (ms) will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	I’makom, “to/ for/ belonging to (the) place,” (prep, n ms)	

Interlinear Chart

¹⁷ The word ויתקרב (v’yitkarev) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse, or perhaps, the verb only, could be an insertion or a translation possibly due to manuscript deterioration. Thus, it would not be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 8:20



אמר לו ישו לשועלים יש חפירות ולעופות השמים יש קינים ולבן אדם זה אין לו מקום שיסמוך ראשו:
Hebrew Transcription

Translation: Yeshua said to him, “The foxes have holes, and the birds of the heavens have nests, but this Son of man has no place that he can **rest** his head.”

The scriptures: And יהושע said to him, “The foxes have holes and the birds of the heaven nests, but the Son of Aḏam has nowhere to lay His head.”

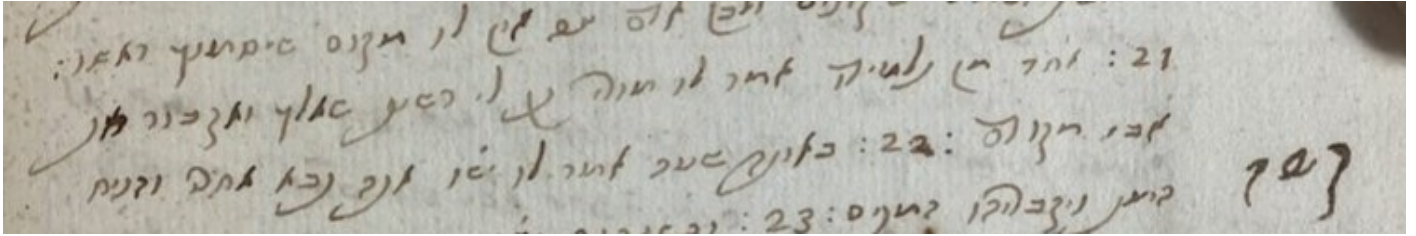
Aramaic:

אמר לו ישו לשועלים יש חפירות ולעופות השמים יש קינים ולבן אדם זה אין לו מקום שיסמוך ראשו:
Eshu {Yeshua} said unto him, “There are neqe {lair/s/dens} for the thale {the foxes}, and matlala {shelters} for the pharakhtha d’Shmaya {the fowl of the Heavens}, but, The Son of Man has nowhere that He might lay His head.”

אמר	לו	ישו	לשועלים	יש	חפירות	ולעופות
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	Yeshua, (name)	l’shu’alim, “to/ for/ belonging to (the) foxes,” (prep, n mp)	yesh, “there is, there exists,” (part)	chafiroṭ, “holes, diggings,” (n fp)	v’l’ofot, “and/ but/ so/ or to/ for/ belonging to (the) large birds, fowl,” (prep, n mp)
השמים	יש	קינים	ולבן	אדם	זה	אין
ha’shamayim, “the heavens,” (n mp)	yesh, “there is, there exists,” (part)	kinim, “nests,” (n mp)	v’l’ben, “and/ but/ so/ or lamed DO marker, (the) son,” (lamed DO marker, n ms) 2nd Temple	adam, “man,” (n ms)	ze, “this,” (ms pron)	ein, “there is not, is not,” (part)
לו	מקום	שיסמוך	ראשו:			
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	makom, “place,” (n ms)	she’yismoch, “that/ which/ who/ whom he/it will rely on, depend on, rest upon.” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	rosho, “his/its head,” (n ms, 3ms pronom)			

Interlinear Chart

Chapter 8:21



אחד מן תלמידו אמר לו מורי תן לי רשות שאלך ואקבור את אבי מקודם:
Hebrew Transcription

Translation: One of his talmidim (students) said to him, “My teacher, give me permission to go bury my father first.”

The scriptures: And another of His taught ones said to Him, “Master, first let me go and bury my father.”

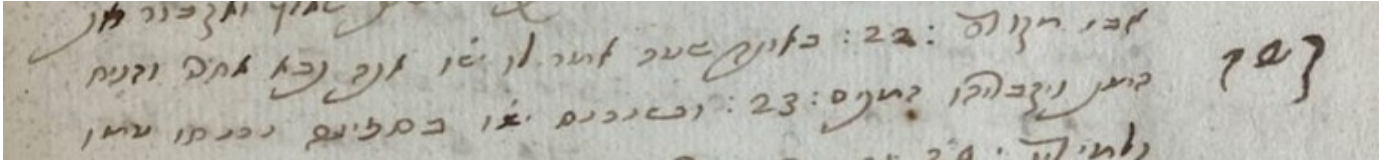
Aramaic:

אזרח דג כח וללחגמסח, אדכו למ דכו, אפס לך למסמך אדכ אפסכו אכ,
Then another from His Disciples said unto Him, “Mari {My Lord}, allow me first to go bury my father.”

אחד	מן	תלמידו	אמר	לו	מורי	תן
echad, “one,” (card num)	min, “from, of,” (prep)	talmido, “his/its pupils, students,” (n mp, 3ms pronom)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	mori, “my teacher,” (n ms, 1cs pronom)	ten! (to a man) “give!” (v. Pa'al/Qal, imp, 2ms)
לי	רשות	שאלך	ואקבור	את	אבי	מקודם:
li, “to/ for/ belonging to me,” (prep, 1cs pronom)	rashut “authority, permission,” (n fs)	she'elech, “that/ which/ who/ whom I will go,” (rel part, v. Pa'al/Qal, yiqtol, fut, 1cs)	v'ekbor, “and/ but/ so/ or I will bury,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	et, (DO marker)	avi, “my father,” (n ms, 1cs pronom)	mukdam, “from/ of before,” (prep, adv)

Interlinear Chart

Chapter 8:22



באותה שעה אמר לו ישו אתה תבא אחרי והניח המת ויקברוהו המתים:

Hebrew Transcription

Translation: *In that hour*, Yeshua said to him, “You are to come follow me and leave the dead, **and the dead will bury him.**”¹⁸

The scriptures: But יהושע said to him, “Follow Me, and leave the dead to bury their own dead.”

Aramaic:

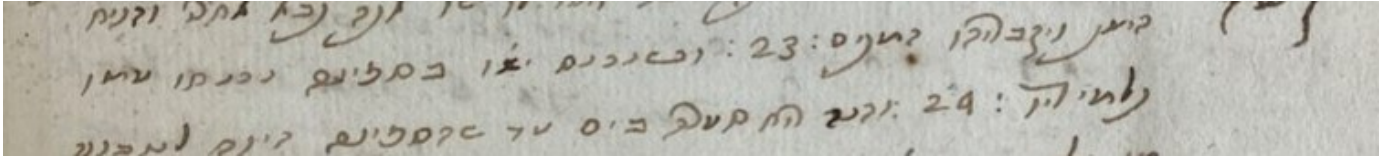
ܘܥܫܘܐ ܕܝܫܘܐ ܠܡܗ ܘܐܡܪ ܠܗ ܘܢܝܚܐ ܘܝܩܒܪܘܗܘ ܘܝܩܒܪܘܗܘ ܡܝܬܝܗܘܢ ܘܝܩܒܪܘܗܘ ܡܝܬܝܗܘܢ.
 But, Eshu {Yeshua} said unto him, “Come, follow Me, and let the miythe {the dead} bury their dead.

באותה	שעה	אמר	לו	ישו	אתה	תבא
b'ota, “in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	sha'a, “hour,” (n fs)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	Yeshua, (name)	atah, “you,” (2ms pron)	tavo, you will go, come, go in, come in,“ (v. Pa'al/Qal, yiqtol, fut 2ms)
אחרי	והניח	המת	ויקברוהו	המתים:		
acharay, “after, follow me,” (prep)	v'haneach! (to a man) “and/ but/ so/ or place, grant rest, leave, stay,” (v. Huf'al, imp, 2ms)	ha'met, “the dead,” (n ms)	v'yikaberuhu, “and/ but/ so/ or they will bury him/it,” (v. Nif'al, yiqtol, fut, 3mp)	ha'motim, “the dead(s),” (n mp)		

Interlinear Chart

¹⁸ See Ephesian 2:1-2.

Chapter 8:23



וכשנכנס ישׁו בספינה נכנסו עמו תלמידיו:

Hebrew Transcription

Translation: And when Yeshua entered in the ship, his talmidim (students) **were with** him.

The scriptures: And when He entered into a boat, His taught ones followed Him.

Aramaic:

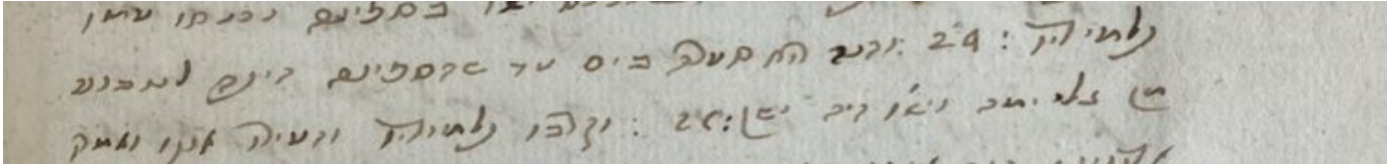
וכד שלם ישוע למספנתא שלמה בדתא ולתלמידא,

And when Eshu {Yeshua} went up into a sphintha {a boat/ship}, His Disciples went up with Him.

	תלמידיו:	עמו	נכנסו	בספינה	ישׁו	וכשנכנס
	talmidav, "his/its talmidim, disciples." (n mp, 3ms pronom)	imo, "with him/it," (prep, 3ms pronom)	nichnesu, "they entered," (v. Nif'al, qatal, past, 3mp)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)	Yeshua, (name)	v'ksh'nichnas, "and/ but/ so/ or when he/it entered," (adv, v. Nif'al, qatal, past, ms)

Interlinear Chart

Chapter 8:24



והנה רוח סערה בים עד שהספינה היתה לטבוע מן גלי ימה וישיו היה ישן:
Hebrew Transcription

Translation: And behold, the wind of a storm was in the sea until the ship was going to sink from the waves **of the sea** – but Yeshua was asleep.¹⁹

The scriptures: And see, a great gale arose on the sea, so that the boat was covered by the waves. But He was sleeping.

Aramaic:

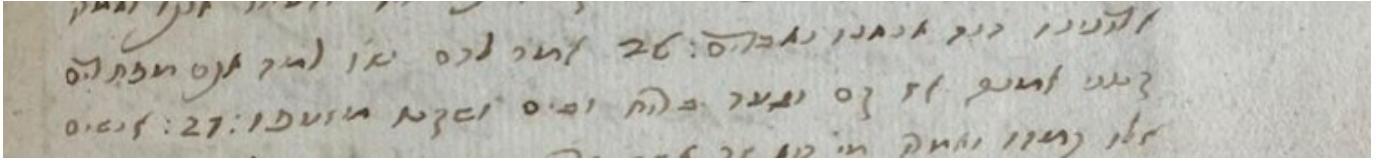
ܡܡܐ ܘܡܐ ܙܚܐ ܡܡܐ ܚܘܪܐ ܕܐܠܦܐ ܘܠܗܦܨܐ ܗܘ ܕܠܗ ܡܡ ܕܗ ܦܫܬ ܕܚܘܪܐ ܡܡܐ
And behold, a great agitation happened in the yama {the sea}, so that the elpha {the ship} was covered by the galle {the waves}! Now He, Eshu {Yeshua}, was sleeping,

והנה	רוח	סערה	בים	עד	שהספינה	היתה
v'hine, "and/ but/ so/ or behold!" (part)	ruach, "wind, breath, spirit," (n cs)	se'ara, "storm, tempest," (n fs)	b'yam, "in/ with/ by (the) sea," (prep, n ms)	ad, "until, up to," (prep)	she'ha'sfina, "that/ which/ who/ whom the ship," (rel part, n fs)	haytah, "she/it was," (v. Pa'al/Qal, qatal, past, 3fs)
לטבוע	מן	גלי	ימה	וישיו	היה	ישן:
litboa, "to sink," (v. Pa'al/Qal, inf condtr)	min, "from, of," (prep)	galei, "waves of..." (n mp constr)	yama, "lake, inland, sea," (n fs)	v'Yeshua, "and/ but/ so/ or Yeshua," (name)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	yashan, "he/it slept," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

¹⁹ Also see Jonah 1:4-5.

Chapter 8:26



אמר להם ישו למה אתם מפחדים קטני אמנה אז קם וגער ברוח ובים ושקט מזעפו:

Hebrew Transcription

Translation: Yeshua said to them, “Why are you afraid, *who are* of little faith?” Then he rose and rebuked the wind and the sea, and it calmed **from its tempest**.

The scriptures: And He said to them, “Why are you afraid, O you of little belief?” Then, having risen, He rebuked the winds and the sea. And there was a great calm.

Aramaic:

אמר להם ישו למה אתם מפחדים קטני אמנה אז קם וגער ברוח ובים ושקט מזעפו: Eshu {Yeshua} said unto them, “Why are you fearful, you zuray Haymanutha {little offaith}?” Then He stood up and rebuked the rukha {the wind} and the yama {the sea}, and there was a great calm.

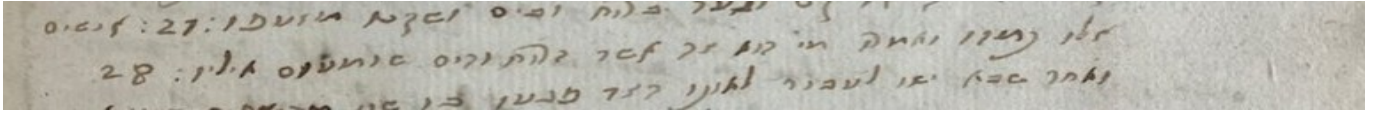
אמר	להם	ישו	למה	אתם	מפחדים	קטני
amar, “he/it said.” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	Yeshua, (name)	lama, “why? what purpose, for whatsoever,” (adv)	atem, “you,” (mp pron)	mefachadim, “we/ you (mp)/ they are afraid,” (Pi'el, act part,mp)	ktanei- “little, small,” (adj mp constr)

אמנה	אז	קם	וגער	ברוח	ובים	ושקט
emunah, “faith, firmness, steady, steadfastness,” (n fs)	az, “then, in that case, so,” (conj)	v' kam, “and/ but/ so/ or he/it rose, got up,” (v. Pa'al/Qal, qatal, past, 3ms)	v' ga'ar, “and/ but/ so/ or he/it rebuked, reproved, scolded,” (v. Pa'al/Qal, qatal, past, 3ms)	b' ruach, “in/ with/ by (the) spirit, wind, breath,” (prep, n fs)	u' b' yom, “and/ but/ so/ or in/ with/ by (the) sea,” (prep, n ms)	v' shakat, “and/ but/ so/ or he/it was calm,” (v. Pa'al/Qal, qatal, past, 3ms)

						מזעפּן:
						mizapo, "from/ of his/its rage, raging, storming, indignation," (n ms, 3ms pronom)

Interlinear Chart

Chapter 8:27



אנשים אלו תמהו ואמרו מי הוא זה אשר הרוח והים שומעים איליו:
Hebrew Transcription

Translation: **These people** were astonished and said, “Who is he that the wind and the sea **listen** to him?”

The scriptures: And the men marvelled, saying, “What is this, that even the winds and the sea obey Him?”

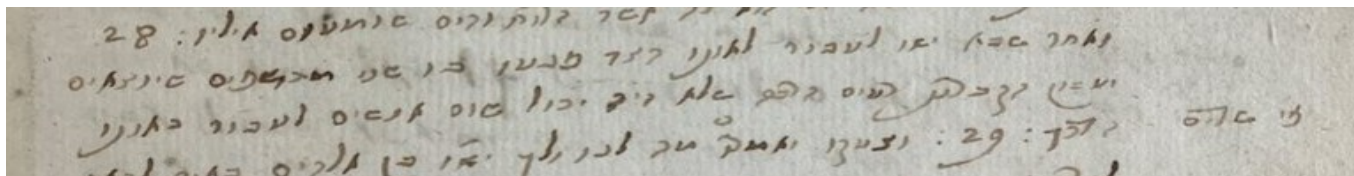
Aramaic: אנשא דה אלהיהם האמרו מי הוא זה אשר הרוח והים שומעים איליו

Now, some were amazed, and said, “Who is this that the winds and the sea listen to Him?”

	זה	הוא	מי	ואמרו	תמהו	אלו	אנשים
	ze, “this,” (ms pron)	hu, “he/it,” (pron)	mi, “who?” (inter part)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	tam'hu, “they were amazed, astonished,” (v. Pa'al/Qal, qatal, past, 3mp)	alv, “these,” (pron)	anashim, “men, mankind,” (n mp)
			איליו:	שומעים	והים	הרוח	אשר
		elav, “to him/it,” (prep, 3ms)	shom'im, “we/ you (mp)/ they will hear, listen,” (v. Pa'al/Qal, act part, mp)	v'hayam, “and/ but/ so/ or the sea,” (n ms)	ha'ruach, “the spirit, wind, breath,” (n cs)	asher, “that, which, who, whom,” (conj)	

Interlinear Chart

Chapter 8:28



ואחר שבא ישו לעבור לאותו הצד פגעו בו שני מכשפים שיוצאים מבין הקברות רעים הרבה שלא היה יכול שום אנשים לעבור באותו הדרך:

Hebrew Transcription

Translation: And **after** Yeshua came to cross over to **that** side, two **sorcerers** met him, who went out from among the tombs, **so much evil that it was not possible for any people** to pass that same path.

The scriptures: And when He came to the other side, to the country of the Girgashites, two demon-possessed ones met Him, coming out of the tombs, very fierce, so that no one was able to pass that way.

Aramaic:

וכן איהא שבת לבתא לארזא דגדראי ארזאס, ויהוה דנפמך כח כח פכודא כשא דלב אקט דלא איה שבת
 חבו כח, ארזא

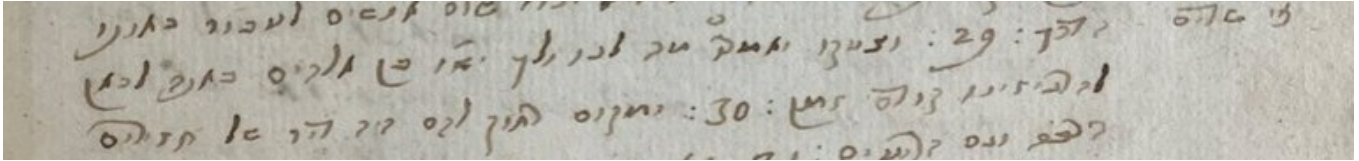
And when Eshu {Yeshua} came to the crossing {the further bank}, unto the region of the Gadraye {the Gadarenes}, two daywane {possessed ones} met Him, who were coming out from the cemetery, very evil, so that none were able to cross over by that way.

פגעו	הצד	לאותו	לעבור	ישו	שבא	ואחר
pega'o, "he/it met him/it," (v. Pa'al/Qal, qatal, past, 3ms, 3ms obj)	ha'tzad, "the side," (n ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	la'avor, "to pass, overtake, move," (v. Pa'al/Qal, inf constr)	Yeshua, (name)	she'ba, "that/ which/ who/ whom I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, 3ms)	v'achar, "and/ but/ so/ or after," (prep)
רעים	הקברות	מבין	שיוצאים	מכשפים	שני	בו
ra'im, "bads, evils," (adj, mp)	ha'kvarot, "the graves, tombs," (n mp)	m'ben, "from/ of between, among," (prep)	she'yotzim, "that/ which/ who/ whom we/ you (mp)/ they go out, exit," (rel part, v. Pa'al/Qal, act part, mp)	mechashfim, "sorcerers," (n mp)	shei, "two," (card num)	b'o, "in/ with/ by him/it," (prep, 3ms pronom)
לעבור	אנשים	שום	יוכל	היה	שלא	הרבה
la'avor, "to pass, overtake, move," (v. Pa'al/Qal, inf constr)	anashim, "men, mankind," (n mp)	sum, "any," (in a neg sentence)	youchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	harbeh, "many, much a lot," (adj fs)

					הדרך:	באותו
					ha'derek, "the way, path, road," (n fs)	b'oto, "in/ with/ by (the) same," (prep n ms)

Interlinear Chart

Chapter 8:29



וצעקו ואמרו מה לנו ולך ישו בן אלהים לכאן להרגיזינו קודם זמן:

Hebrew Transcription

Translation: And they shouted and said, “What do we have to do with you, Yeshua, Son of Elohim (God)? You came here to irritate us before the appointed time?”

The scriptures: And see, they cried out, saying, “What have we to do with You, יהושע, Son of Elohim? Have You come here to torture us, before the appointed time?”

Aramaic:

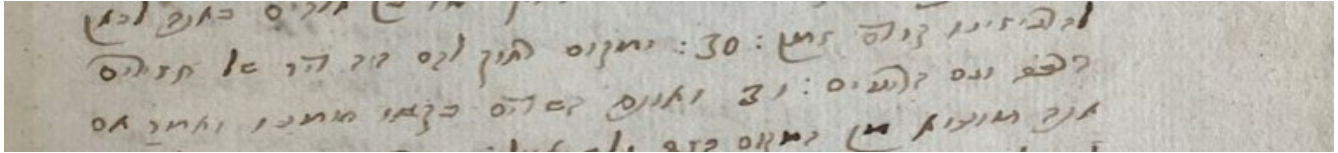
ܘܥܩܘ ܘܥܡܪܘ ܡܗ ܠܢܘ ܘܠܚ ܝܫܘ ܒܢ ܐܠܗܐ ܠܚܐܢ ܠܗܪܓܝܙܝܢܘ ܩܘܕܡ ܙܡܢ:
 And they cried out and said, “What do we have to do with each other, Eshu {Yeshua}, son of Alaha {God}? Have you come here before the time, so that you might torment us?”

וצעקו	ואמרו	מה	לנו	ולך	ישו	בן
v'tza'kau, “and/ but/ so/ or they cried, shouted, complained,” (v. Pa'al/Qal, qatal, past, 3mp)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	mah, “what?” (inter part)	l'vnu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	ve'lech, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2ms pronom)	Yeshua, (name)	ben, “son,” (n ms)

אלהים	באתה	לכאן	להרגיזינו	קודם	זמן:
Elohim, “God(s)” (n mp)	b'ata, “in/ with/ by you (ms),” (prep, 2ms pronom)	lechan, “to/ for/ belonging to here, hither,” (adv)	l'hargiznu, “to annoy, irritate us,” (v. Hif'il, inf constr, 1cp pronom)	kode'm, “I/ you (ms)/ he/it proceeds, go forward, advance, to anticipate, to do early, to be early, to come before, come to meet, to get to the start, prevent, before,” (v. Pa'al/Qal, act part, ms)	zman, “time, season, a set time, appointed time,” (n ms)

Interlinear Chart

Chapter 8:30



ומקום רחוק להם היה דיר של חזירים הרבה וגם הרועים:

Hebrew Transcription

Translation: And at that **remote place** from them, there was a stable of many pigs **and also herdsmen**.

The scriptures: And at a distance from them there was a herd of many pigs feeding,

Aramaic:

את סמא דה למל כנמח כפא דגמאא שלאא דזחא

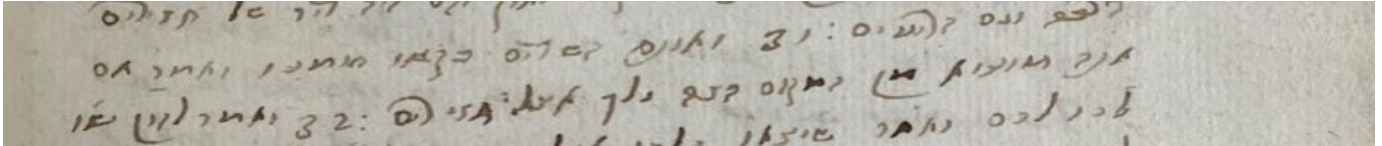
Now, there was far off from them a large herd of khazyyre {swine/pigs}, feeding.

חזירים	של	דיר ²⁰	היה	להם	רחוק	ומקום	
chazrim, "pigs," (n mp)	shel, "to/ for," (prep)	dir, "shed, stable, storehouse," (n ms) Mishnaic	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pron)	rachot, "far, distant, remote," (adj ms)	u'makom, "and/ but/ so/ or a place," (n ms)	
				הרועים:	וגם	הרבה	
				ha'roim, "the/ that we/ you (mp)/ they herd, guide," (v. Pa'al/Qal, act part, mp)	v' gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	ha'rabah, "vast, great, many," (adj fs)	

Interlinear Chart

²⁰ Word first found in the *Mishnah* Sheviit 3:4.

Chapter 8:31



ואותם השדים בקשו ממנו ואמר אם אתה מוציא מן המקום הזה נלך אצל חזירים:
Hebrew Transcription

Translation: And those demons begged him and said, “If you expel us from this place, we will go in the nearby pigs.”²¹

The scriptures: and the demons begged Him, saying, “If You cast us out, send us into the herd of pigs.”

Aramaic:

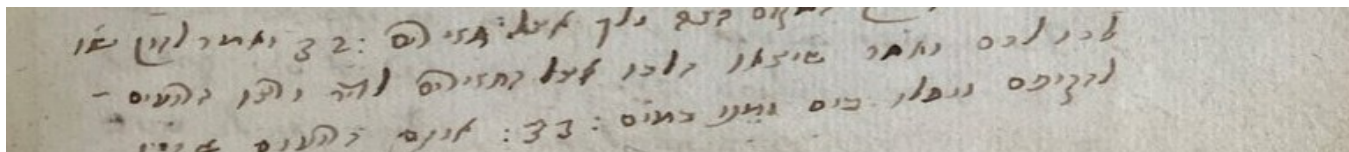
חטת דה שאדא כחמ חסה חמס סאדח א כפפ אטל ל אפס ל הנאול לבסא דסגא
Then those shide {demons} were seeking from Him, and they were saying, “If you cast us out, allow us to go into the herd of khazyre {swine/pigs}.

	ואותם	השדים	בקשו	ממנו	ואמר	אם	אתה
	v'otam, “them/those,” (prep pron 3 mp)	ha'shedim, “the demons,” (n mp)	bikshu, “they asked,” (Pi'el, qatal, past, 3mp)	mimeno, “of/ from him/it,” (prep, Ar 3ms pronom) Aramaism	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	im “if, whether,” (conj)	atah, “you,” (2ms)
	מוציא	מן	המקום	הזה	נלך	אצל	חזירים:
	motzi, “I/ you (ms)/ he/it brings out, remove(s),” (v. Hif'il, act part, ms)	min, “from, of,” (prep)	ha'makum, “the place,” (n ms)	ha'zeh, “this,” (pron ms)	nelech, “we will go,” (v. Pa'al/Qal, yiqtol, fut, 1cp)	etzel, “at, in possession of, near, by, beside,” (prep)	chazrim, “pigs,” (n mp)

Interlinear Chart

²¹ Pigs are considered unclean and an abomination in Torah. See Leviticus 7:21.

Chapter 8:32



ואמר להון ישו לכו לכם ואחר שיצאו הלכו אצל החזירים לדיר ורצו הרועים להקיפם ונפלו בים ומתו במים:
 Hebrew Transcription

Translation: And **Yeshua** said to them, “You, go!” And after they left, they went in the **nearby** pigs to **the stable, and the herdsmen ran to encompass them**, but they fell in the sea and died in the water.

The scriptures: And He said to them, “Go.” And they, coming out, went into the herd of pigs. And see, the entire herd of pigs rushed down the steep place into the sea, and died in the water.

Aramaic:

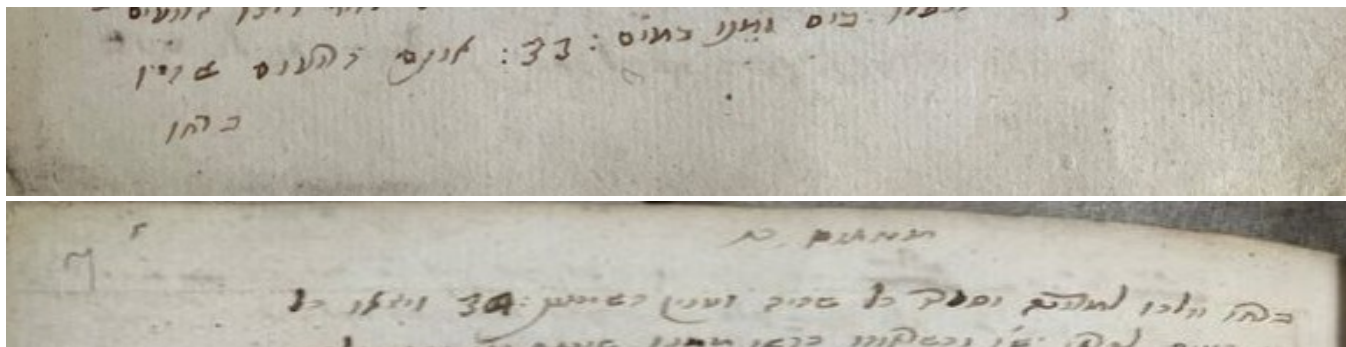
אמר להון ישו ואלה המעואה נפסה חלה כעמיה חלה כמיה מן, ודתי ה לחל לעמפה מפלה כמיה חמלה כמיה
 Eshu {Yeshua} said unto them “Go!” And immediately they went out and entered into the khazyire {the swine}, and all that herd went straight over a shaqiypa {a cliff} and fell into the yama {the sea/lake}, and died in the maya {the waters}.

ואמר	להון	ישו	לכו	לכם	ואחר	שיצאו
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism	Yeshua, (name)	l'chu, “(to men) go! (v. Pal/Qal, imp, 2ms)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	v'achar, “and/ but/ so/ or after,” (prep)	she'yatz'u, “that/ which/ who/ whom he/it exited, went out,” (v. Pa'al/Qal, qatal, past, 3ms)
הלכו	אצל	החזירים	לדיר	ורצו	הרועים	להקיפם ²²
halchu, “they went,” (v. Pa'al/Qal, qatal, past, 3mp)	etzel, “at, in possession of, near, by, beside,” (prep)	ha'chazrim, “the pigs,” (n mp)	l'dir, “to/ for/ belonging to (the) shed, stable, storehouse,” (n ms) Mishnaic	v'ratzu, “and/ but/ so/ or they ran,” (v. Pa'al/Qal, qatal, past, 3mp)	ha'roim, “the/ that we/ you (mp)/ they herd, guide,” (v. Pa'al/Qal, act part, mp)	l'hakifim, “to encompass, encircle,” (v. Hif'il, inf constr) 2nd Temple
ונפלו	בים	ומתו	במים:			
ve'naflu, “and/ but/ so/ or they fell,” (v. Pa'al/Qal, qatal, past, 3mp)	ba'yam, “in (the) sea,” (n ms)	v'metu, “and/ but/ so/ or they died,” (v. Pa'al/Qal, qatal, past, 3mp)	b'mayim, “in/ with/ by (the) water(s),” (prep, n mp)			

Interlinear Chart

²² First found in *The Way of the Jews*, (c. 73CE).

Chapter 8:33



אותם הרועים שהיו ברחו והלכו למדינה וספרו כל שהיה וענין השיטנת:
Hebrew Transcription

Translation: Those of the herdsmen that escaped and left for the **province** then told all that occurred and the matters of the adversaries (satans).

The scriptures: And the herdsmen fled, and went away into the city and reported all this, and about those possessed by demons.

Aramaic:

מִסְפְּרֵי דֵּם דְּרִחֲבֵי חֻפֵּס מְאֻלָּה לְבַדְנֵתָא מְנַטְטָה בַּל כְּבַדְנֵי דְמַחְסָא מְדַמְסָה דְּמַחְסָא
Then those who were tending them, fled, and went unto the madintha {the city} and related every thing that had happened, and *about* those daywane {possessed ones}.

אֹתָם	הַרְעִים	שֶׁהָיוּ	בָּרְחוּ	וְהָלְכוּ	לְמַדִּינָה	וּסְפְּרוּ
otam, "them," (DO marker, 3mp pron)	ha'roim, "the/ that we/ you (mp)/ they herd, guide," (v. Pa'al/Qal, act part, mp)	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal, qatal, past, 3cp)	barchu, "they escaped," (v. Pa'al/Qal, qatal, past, 3mp)	ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	v'sipru, "and/ but/ so/ or they related, told," (v. Pi'el, qatal, past, 3mp)
כֹּל	שֶׁהָיָה	וְעִנִּין	הַשִּׁטְנָת:			
kol, "all," (n ms)	she'haya, "that/ which/ who/ whom he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	v'inyan, "matter, issue; problem, question, concern; interest," (n ms)	ha'satanot, "the satans, adversaries," (n mp)			

Interlinear Chart

