

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Fourteen

The Cochin Hebrew Book of Matthew

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

Janice F. Baca,

Hebrew Translator

The Cochin Hebrew Book of Matthew Chapter Fourteen

Cambridge MS Oo.1.32 English Translation

Janice F. Baca

Hebrew Translator

Published July 31, 2025

Copyright © 2025 by Janice F. Baca
All rights reserved.

Independently Published

Hondo, Texas 78861

©2025 by Janice F. Baca

All Rights Reserved

No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

For information contact:

LivingScroll.org

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.

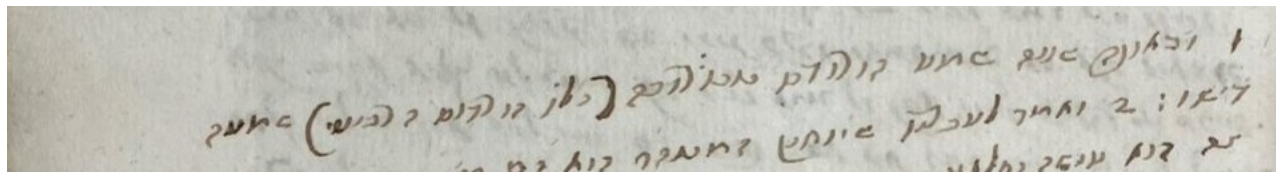
All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located at the Cambridge University Library and is part of the Cambridge University Library "Ktiv" Project, The National Library of Israel.¹

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

Cochin Matthew Chapter 14

[illegible]

Chapter 14:1



ובאותה שעה שמע הורודס טטרכה (כלוי הורדוס הרביעי) שמעה דישו:

Hebrew Transcription

Translation: In that very hour, Horodes (Herodes) the tetrarch² (including³ Horodos (Herodes) the fourth) heard of Yeshua.⁴

The Scriptures: At that time Herodes the district ruler heard the report about יהושע,

Aramaic: Now, during that time, Herudes the Tetrarka {the Tetrarch} heard the fame of Eshu {Yeshua}.

ובאותה	שעה	שמע	הורודס	טטרכה	כלוי	הורדוס
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)	Shama, "he/it heard," (v. Pa'al/Qal, qatal, 3ms)	horodes, "Horodes," (name)	tetrarch, "the tetrarch," (system of governance)," (Ar. title) Aramaism	kol'u, 'all of them," (n ms, 3mp pronom)	horodes, "Horodes," (name)
הרביעי	שמעה	דישו:				
ha'rev'i'i, "the fourth," (adj ms)	shama'a, "he/it/ heard," (v. Pa'al/Qal, qatal, 3ms) Aramaism	d'yeshu, "of/ who/ which/ that Yeshua," (rel part, name) Aramaism				

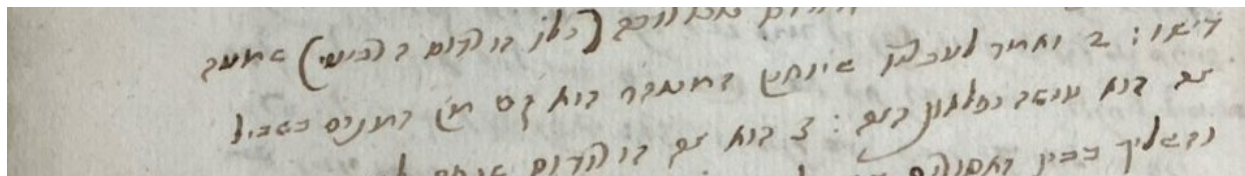
Interlinear Chart

² The governor or ruler of one of four divisions of a country or province. Rome divided the land into four regions after Herod the Great died. Herod Antipas ruled Galilee and Perea from 4 BCE to 39 CE.

³ Literally, "all of them."

⁴ This is the tetrarch, known as Herod the Fourth. The text shows the Greek word for his office, "טטרכה," alongside a note explaining the meaning. The note uses the abbreviation "כלוי," meaning "that is." It clarifies that he is "the fourth," explaining the Greek root of "tetrarchy"—a ruler of a quarter—so that Hebrew readers understand. This explanatory style is typical of medieval and early modern Judean copyists translating Greco-Roman political titles.

Chapter 14:2



ואמר לעבדיו שיוחנן המטהר הוא קם מן המתים בשביל זה הוא עושה נפלאות הזה:
Hebrew Transcription

Translation: And he said to his servants, “Yochanan (John) the **Purifier** has risen from the dead, because of this, he does these **wonders**.”⁵

The Scriptures: and said to his servants, “This is Yohanan the Immerser. He has risen from the dead, and that is why these mighty powers are at work in him.”

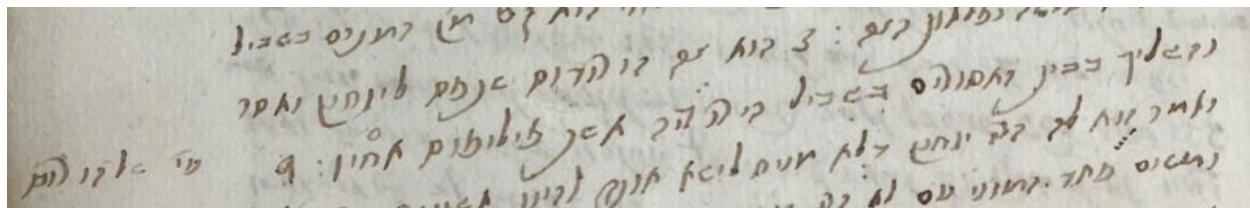
Aramaic: And he said unto his servants, “This is Yukhanan Mamdana {John, The Immerser/Baptizer}. He has risen from the beth miythe {the abode/house of the dead}. Because of this, khayle {mighty works/miracles} are performed by him!”

ואמר	לעבדיו	שיוחנן	המטהר	הוא	קם	מן
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	l'avadav, “to/ for/ belonging to his/its servants, slaves,” (n mp, 3mp pronom)	she'Yochanan, “that/ which/ who/ whom, John,” (rel part, name)	ha'metaher, “I/ you (ms)/ he/it purifies,” (v. Pa'al/Qal, act part, ms)	hu, “he/it,” (3ms, pron)	kam, “he/it rose,” (v. Pa'al/Qal, qatal, past, 3ms)	min, “from, of,” (prep)
המתים	בשביל	זה	הוא	עושה	נפלאות	הזה:
ha'motim, “the dead(s),” (n mp)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	ze, “this,” (pron, ms)	hu, “he/it,” (3ms, pron)	o'sah: “the I/ you (ms)/ he/it do(s), make(s), work(s),” (v. Pa'al/Qal, act part, ms)	nifala'ot, “wonderful, marvelous, miraculous,” (adj fp constr)	ha'ze, “the this, that,” (pron ms)

Interlinear Chart

⁵ "יוחנן המטהר" (John the Purifier / Cleanser): This title represents a significant textual variant from the traditional "המטביל" (*Ha-Matbil* / The Immerser). The choice of the Piel participle "המטהר" relies on Mishnaic legal terminology regarding ritual purity (*Taharah*), reframing John's baptismal activity through the lens of ritual cleansing and spiritual purification rather than simple water immersion. This vocabulary choice indicates a localized translation tradition that prioritized the theological output of John's actions over the physical mechanism of immersion.

Chapter 14:3



הוא זה הורודוס שתפס ליוחנן ואסר והשליך בבית האסורים בשביל הירודיה אשת פיליפוס אחיו:
Hebrew Transcription

Translation: This Horodes (Herod) **seized** Yochanan, and bound him, and **threw** *him* into **the house of prisoners**, because of **Herodiah** (Herodias), the wife of Philippos (Philip), his brother.

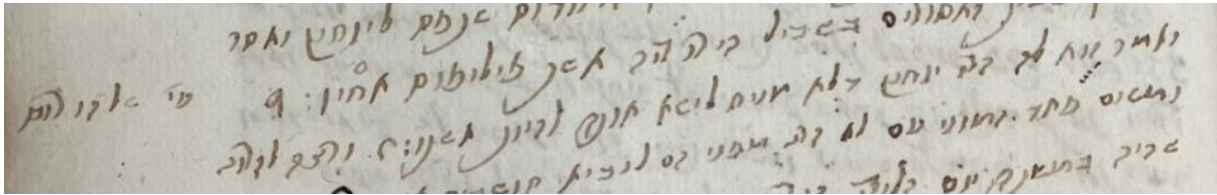
The Scriptures: For Herodes had arrested Yoḥanan, bound him and put him in prison because of Herodias, his brother Philip's wife,

Aramaic: Now, that one, Herudes, had taken Yukhanan {John} and bound him, and cast him into a house of prisoners because of Herudiya the wife of Philipus {Philip}, his brother.

הוא	זה	הורודוס	שתפס	ליוחנן	ואסר	והשליך
hu, "he/it," (3ms, pron)	ze, "this, that," (pron ms)	Horodos, "Herodes," (name)	she'tafas, "that/ which/ who/ whom he/it caught," (v. Pa'al/Qal, qatal, past, 3ms)	l'yochanan, lamed DO marker, "John," (lamed DO marker, name) 2nd Temple	v'asar, "and/ but/ so/ or he/it tied up, prohibited, ban, imprison," (v. Pa'al/Qal, qatal, past, 3ms)	v'hishlich, "and/ but/ so/ or he/it threw," (v. Hif'il, qatal, past, 3ms)
בבית	האסורים	בשביל	הירודיה	אשת	פיליפוס	אחיו:
b'bayit, "in/ with/ by the house," (prep, n ms)	ha'a'sur'im "the we/ you (mp)/ they, those bound, imprisoned," (n mp)	bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	herodiah, "Herodias," (name)	eshet, "woman, wife, spouse, bride of," (n ms constr)	philippos, "Philip," (name)	achiv, "his/its brother," (n ms, 3ms pronom)

Interlinear Chart

Chapter 14:4



ואמר הוא לה הרי יוחנן דלא מניח לישא אותה להיות אשתו:

Hebrew Transcription

Translation: Then he said to her: “Yochanan (John) does not permit *me* to marry her to me his wife.”⁶

The Scriptures: for Yoḥanan had said to him, “It is not right for you to have her.”

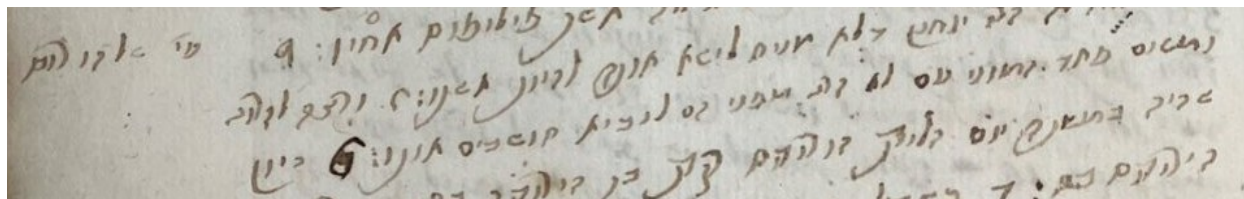
Aramaic: For, Yukhanan {John} was saying unto him that “It isn't lawful that she could be a wife for you.”

ואמר	הוא	לה	הרי	יוחנן	דלא	מניח
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms, pron)	“to/ for/ belonging to her/it.” (prep, 3ms pronom)	harei, “here is, behold,” (adv)	yochanan, “John,” (name)	de'lo, “that/ who/ which not,” (Ar. rel part, neg part) Aramaism	meniach, “I/ you (ms)/ he/it leaves, assume,” (v. Hif'il, act part, ms)
לישא	אותה	להיות	אשתו:			
li'sa, “to lift, carry, take,” (v. Pa'al/Qal, inf constr)	otah, “her/it,” (DO marker, 3fs pron)	lihyot, “to be,” (v. Pa'al/Qal, inf constr)	ishto, “his/its woman, wife, spouse, bride,” (n fs, 3ms pronom)			

Interlinear Chart

⁶ 1 “This verse “הרי... דלא מניח לישא” (Behold... who does not permit marriage), is full of complex legal terms from the *Mishnah* combined with Aramaic syntax. The word “הרי” (*harei*) is a common Mishnaic demonstrative used to introduce a legal point, replacing the biblical “הנה”. It is used with the Aramaic relative clause “דלא” (*de-lo*) and the Mishnaic verb “מניח” (*maniach*), which in post-biblical texts specifically means “to permit” or “to allow.” The infinitive “לישא” (*lisha*) is spelled exactly as in Mishnaic marriage law to refer to the act of legally contracting marriage.

Chapter 14:5



ורצה להרוג ומשום פחד המוני עם לא הרג מפני הם לנביא חושבים אותו:

Hebrew Transcription

Translation: And he wanted to kill *him*, **but because** he feared the crowds of people, **he didn't kill him from among them**, for they considered him to be a prophet.⁷

The Scriptures: And wishing to kill him, he feared the crowd, because they held him as a prophet.

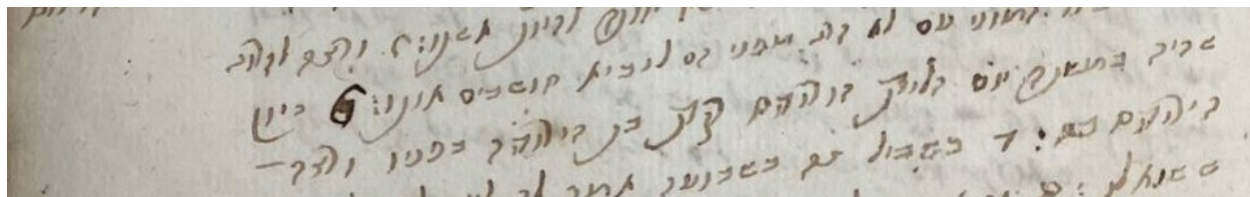
Aramaic: And he was desiring to kill him, but was afraid of the Ama {the People}, who had accepted him as a Prophet.

ורצה	להרוג	ומשום	פחד	המוני	עם	לא
v'ratza, "and/ but/ so/ or he/it wanted," (v. Pa'al/Qal, qatal, past, 3ms)	laharog, "to kill," (v. Pa'al/Qal, inf constr)	u'ma'shum, "and/ but/ so/ or because of, since," (Ar. prep) Aramaism	pachad, "he/it feared," (v. Pa'al/Qal, qatal, past, 3ms)	h'hamonei-, "the crowds of," (n mp constr)	am, "people," (n ms)	lo, "no/ not," (part)
הרג	מפני	הם	לנביא	חושבים	אותו:	
harag, "he/it killed," (v. Pa'al/Qal, qatal, past, 3ms)	mipnei, "of/ from, away from, from before," (prep)	hem, "they, them," (pron 3mp)	l'navi, lamed DO marker, "prophet," (DO marker, n ms) 2nd Temple	choshevim, "we/ you (mp)/ they think," (v. Pa'al/Qal, act part, mp)	oto, "him/it," (DO marker, 3ms pronom)	

Interlinear Chart

⁷ Because of the fear of the large crowds: The text shifts into a rabbinic style of explanation by using the word "משום" (*mishum*), which means "on account of" or "because." While biblical writers often used older words to show cause and effect, early rabbinic texts and Mishnaic laws usually prefer "משום" to explain motives, intentions, or rules. Here, its use clearly connects Herod's political restraint to a formal rabbinic way of thinking and explaining.

Chapter 14:6



כיון שהיה במשתה יום הלידת הורודוס בקדת בת הירודיה בפניו ורצה הורודוס בה:

Hebrew Transcription

Translation: When it was **the feast** of the birthday of Horodos (Herod), the daughter of Herodiah (Herodias) danced before him, and Horodos (Herod) **desired her**.

The Scriptures: But as Herodes' birthday was being held, the daughter of Herodias danced before them and pleased Herodes,

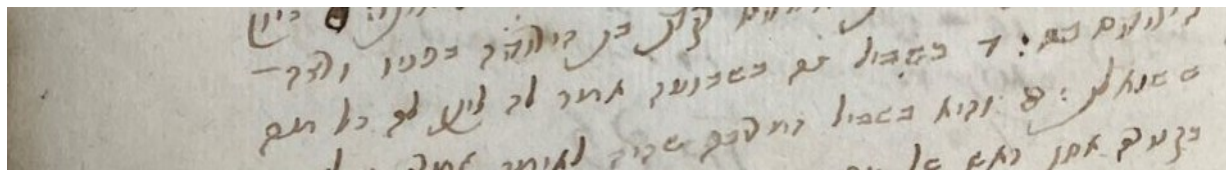
Aramaic: But, when it was the beth yaldeh {the birth day} of Herudes, the daughter of Herudiya danced before the smiye {the guests}, and she pleased Herudes.

כיון	שהיה	במשתה	יום	הלידת	הורודוס	רקדת ⁸
keivan, "because, as soon as, when," (conj)	she' haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	b'mishte, "in/ with/ by (the) feast," (prep, n ms)	yom, "day," (n ms)	huledet, "birth of," (n fs constr)	horodos, "Herod," (name)	rakdat, "she/it danced," (v. Pa'al/Qal, qatal, 3fs)
בת	הירודיה	בפניו	ורצה	הורודוס	בה:	
bat, "daughter, girl," (n fs)	Horodos, "Herodias," (name)	befanav, "in/ with/ by/ in his/its face, before him/it," (prep, 3ms pronom)	v'retze, "and/ but/ so/ or he/it wanted," (v. Pa'al/Qal, qatal, past, 3ms)	horodos, "Herodes," (name)	ba, "in/ with/ on/ by her/it," (prep, 3fs pronom)	

Interlinear Chart

⁸ This word appears to be misspelled, with the final feminine hey (ה) mistakenly changed to tav (ת). This should be spelled as רקדה (rak'da), "she/it danced."

Chapter 14:7



בשביל זה בשבועה אמר לה ליתן לה כל מה ששואלת:

Hebrew Transcription

Translation: Because of this, with an oath he said to her, to give her all⁹ of what she asked.¹⁰

The Scriptures: so he promised with an oath to give her whatever she asked.

Aramaic: Because of this, with an oath, he swore unto her that he would give unto her every thing that she might ask.

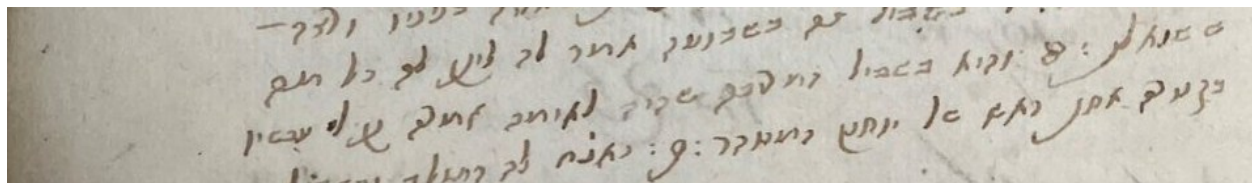
בשביל	זה	בשבועה	אמר	לה	ליתן	לה
bishvil, "for, for the sake of, for this reason," (prep) Mishnaic	ze, "this, that," (pron ms)	b'shvu'a, "in/ with/ by (the) oath, vow, promise," (prep, n fs)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	"to/ for/ belonging to her/it." (prep, 3fs pronom)	liten, "to give, allow," (v. Pa'al/Qal, inf abs) Aramaism Mishnaic	"to/ for/ belonging to her/it." (prep, 3fs pronom)
כל	מה	ששואלת:				
kol, "all of, all, every," (n ms)	mah, "what?" (interrog pron)	she'sho'elet, "that/ which/ who/ whom I/ you (fs)/ she/ it ask(s)," (rel part, v. Pa'al/Qal, act part, fs)				

Interlinear Chart

⁹ Mark 6:23 says "up to half my kingdom." And Esther 5:3 has the phrase "up to half the kingdom." This is an ancient idiom for a generous gift, not a literal offer for half the kingdom or all the kingdom. If one were to request too much of a gift, one would risk offending the king and would run the risk of the death penalty.

¹⁰ He said to her with an oath: the way he spoke highlights how serious spoken promises are in Judean law. In rabbinic law, especially in Tractate Shevuot, a spoken oath, called "שבועה," has immediate legal consequences, even if it is spoken impulsively during a celebration. By describing Herod's promise as a formal spoken oath rather than a royal order, the text highlights the moral choice he faces, using the same legal language and serious tone that those familiar with Jewish vows would recognize.

Chapter 14:8



והיא בשביל המרובה שהיה לאימה אמרה תן לי עכשיו בקערה אחת ראש של יוחנן המטהר:
Hebrew Transcription

Translation: And she, **because of numerous urges** of her mother, said, “Give me **now** on **one** dish, *the head belonging to Yochanan (John) the Purifier!*”¹¹

The Scriptures: And she, being urged on by her mother, said, “Give me here the head of Yohanan the Immerser on a dish.”

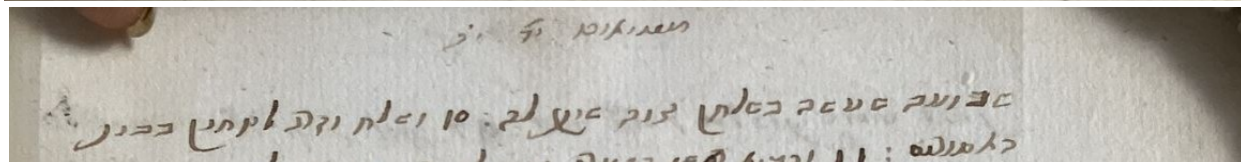
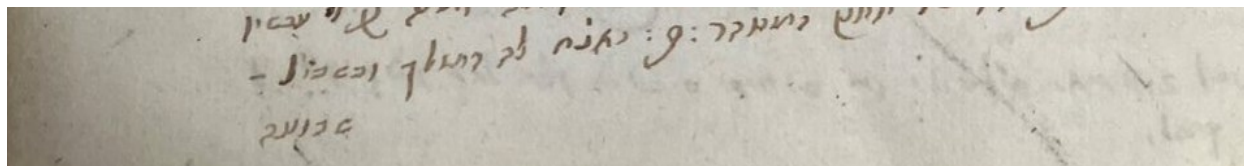
Aramaic: Then she, on account that her mother had instructed her, said, “Give unto me, here in a *phiynka* {a dish}, the head of Yukhanan Mamdana {John, The Immerser/Baptizer}.”

והיא	בשביל	המרובה	שהיה	לאימה	אמרה	תן
v'hi, “and/ but/ so/ or she/it,” (3fs pron)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	ha'meruba, “the numerous, multiple,” (adj fs)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	l'eima, “to/ for/ belonging to (the) her/its mother,” (prep, n fs)	amra, “she/it said,” (v. Pa'al/Qal, qatal, past, 3fs)	ten, (to a man) “give!” (v. Pa'al/Qal, imp, 2ms)
לי	עכשיו	בקערה	אחת	ראש	של	יוחנן
li, “to/ for/ belonging to me,” (prep, 1cs pron)	achshav, “now, presently,” (adv)	b'ke'ra, “in/ with/ by (the) dish, bowl,” (prep, n fs)	acat, “one,” (card num fs)	rosh, “head,” (n ms)	shel, “to, for, of, belonging to,” (prep)	yochanan, “John,” (name)
המטהר:						
						ha'metaher, “the I/ you (ms)/ he/it purifies,” (v. Pa'al/Qal, act part, ms)

Interlinear Chart

¹¹ This phrase, “אמרה תן לי עכשיו בקערה” (She said, ‘Give me now on a plate’), uses the word “עכשיו” (*achshav* / now), which is unique to Mishnaic Hebrew and not found in Biblical Hebrew. In the Talmudic texts, “עכשיו” replaced the biblical “עתה” to emphasize the immediate, present moment. The word “קערה” (*ke'arah*) originally referred to a large ritual bowl in biblical times but later came to mean a common dish or serving plate in everyday life. This shift reflects a move from special religious objects to ordinary household items, fitting the casual, immediate context of the conversation.

Chapter 14:9



נאנח לה המולך ובשביל שבועה שעשה בשלחן צוה שיתן לה:

Hebrew Transcription

Translation: The king *sighed because of her* — because of the oath *he made at the table*, he commanded that it be given to her.

The Scriptures: And the sovereign was sad, but because of the oaths and the guests he commanded it to be given,

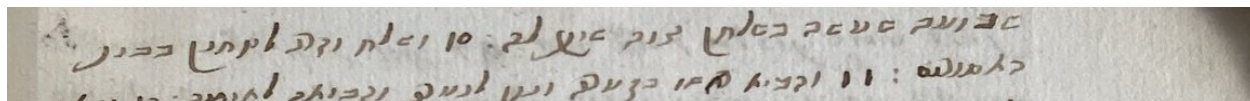
Aramaic: And the Malka {the King} was sorrowful, but, because of the mumatha {the oath}, and the smiyke {the guests}, he commanded that it should be given unto her.

נאנח	לה	המולך ¹²	ובשביל	שבועה	שעשה	בשלחן
ne'enach, "he/it sighed," (v. Niṣ'al, qatal, past, 3ms)	"to/ for/ belonging to her/it." (prep, 3fs pronom)	ha'molech, "I/ you (ms)/ he/it reign(s)," (v. Pa'al/Qal, act part, ms)	v'bishvil, "and/ but/ so/ or for, for the sake of, for this reason," (prep) Mishnaic	'shvu'a, "oath, vow, promise," (n fs)	she'asa, "that/ which/ who/ whom he/it did," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	be'schulchan, "in/ with/ by (the) table," (prep, n ms)
צוה	שיתן	לה:				
tziva, "he/it ordered," (v. Pa'al/Qal, qatal, past, 3ms)	she'yiten, "that/ which/ who/ whom he/it will give," (v. Pa'al/Qal, yiqtol, ms)	"to/ for/ belonging to her/it." (prep, 3fs pronom)				

Interlinear Chart

¹² This word was spelled as an active participle. An active participle can translate to an English active form, a noun, or an adjective.

Chapter 14:10



ושלח והרג ליוחנן בבית האסורים:

Hebrew Transcription

Translation: Then he sent *for* and **killed** Yochanan (John) in **the house of prisoners**.

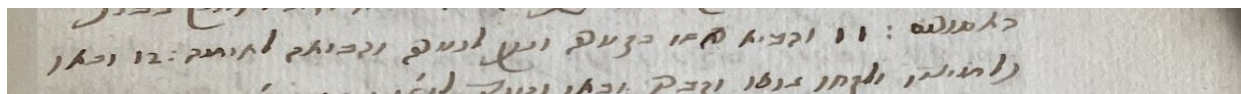
The Scriptures: and sent and beheaded Yoḥanan in prison.

Aramaic: And he sent, cutting off the head of Yukhanan {John} in the prisoner's house.

		האסורים:	בבית	ליוחנן	והרג	ושלח
		ha'a'sur'him "the they/those bound, imprisoned, prisoners," (n mp)	b'bayit, "in/ with/ by the house," (prep, n ms)	l'yochanan, "to/ for/ belonging to John," (prep, name)	v'harag, "and/ but/ so/ or he/it killed," (v. Pa'al/Qal, qatal, past, 3ms)	v' schalach, "and/ but/ so/ or he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 14:11



והביא ראשו בקערה ונתן לנערה והביאה לאימה:

Hebrew Transcription

Translation: And he brought his head on a dish and gave *it* to the girl, and she brought *it* to her mother.

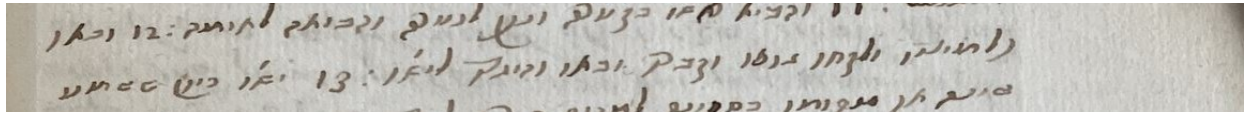
The Scriptures: And his head was brought on a dish and given to the girl, and she brought it to her mother.

Aramaic: And his head was brought in a phiynka {a dish} and given unto the talitha {the young girl}, and she brought it unto her mother.

והביא	ראשו	בקערה	ונתן	לנערה	והביאה	לאימה:
v'hevi, "and/ but/ so/ or he/it brought," (v. Hif'il, qatal, past, 3ms)	rosho, "his/its head," (n ms, 3ms pronom)	b'ke'ara, "in/ with/ by (the) bowl, dish," (prep, n fs)	v'natan, "and/ but/ so/ or he/it gave," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	l'na'ara, "to/ for/ belonging to (the) girl," (prep, n fs)	v'hevi'a, "and/ but/ so/ she/it brought," (v. Hif'il, qatal, past, 3fs)	l'eima, "to/ for/ belonging to (the) her/its mother," (prep, n fs)

Interlinear Chart

Chapter 14:12



ובאו תלמידיו ולקחו גופו וקברו ובאו והיגדו לישׁוׁ:

Hebrew Transcription

Translation: And his talmidim (disciples) came and took **his** body and buried *it*, and they came and told Yeshua.

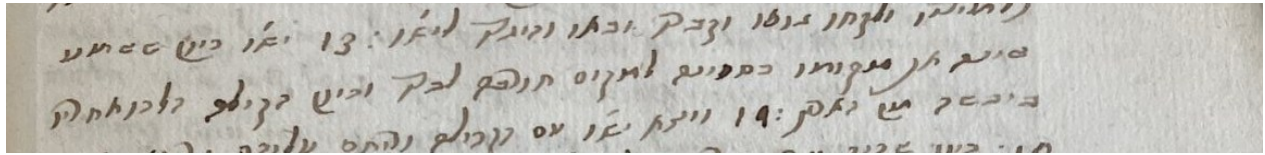
The Scriptures: And his taught ones came and took away the body and buried it, and went and reported to יהושע.

Aramaic: And his Disciples approached and removed shladeh {his corpse}, buried it, and came and made it known unto Eshu {Yeshua}.

ובאו	תלמידיו	ולקחו	גופו	וקברו	ובאו	והיגדו
u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'lakchu, "and/ but/ so/ or they took," (v. Pa'al/Qal, qatal past Ar. 3mp)	gufo, "his/its body," (n ms, 3ms pronom)	v'kavru, "and/ but/ so/ or they buried," (v. Pa'al/Qal, qatal, past, 3mp)	u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	v'higido, "and/ but/ so/ or they told," (v. Hif'il, qatal, past, 3mp)
						לישׁוׁ:
						li'shua, "to/ for/ belonging to Yeshua," (prep, name)

Interlinear Chart

Chapter 14:13



יש'ו כיון ששמע שונה את מקומו בספינה למקום חורבה לבדו וכיון הקילה הלכו אחריו ביבשה מן הארץ:

Hebrew Transcription

Translation: When Yeshua had heard *it*, he **changed his place** in a ship for a desert place *to be* alone. But then the **community** walked after him **on dry ground from the land**.

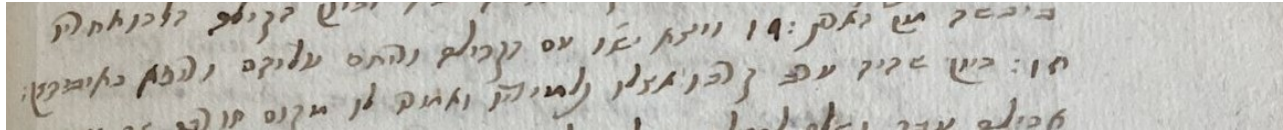
The Scriptures: Now when יהושע heard it, He withdrew from there by boat to a deserted place, by Himself. And when the crowds heard it, they followed Him on foot from the cities.

Aramaic: Now, when Eshu {Yeshua} heard it, He departed from there in an elpha {a ship/boat} unto a desert place alone. And when the crowds heard it, they followed Him on land from the madinatha {the cities}.

יש'ו	כיון	ששמע	שונה	את	מקומו	בספינה
yeshu, "Yeshua," (name)	keivan, "because, as soon as, when," (conj)	she' shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	shoneh, "I/ you (ms)/ he/it changed," (v. Pa'al/Qal, act part, ms)	et, (DO marker)	mekomo, "his/its location," (n ms, 3ms pronom)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)
למקום	חורבה	לבדו	וכיון	הקילה	הלכו	אחריו
l'makom, "to/ for/ belonging to the place, location," (prep, n ms)	churaba, "dry land, desert," (n fs)	levado, "he/it alone," (adv, 3ms pronom)	v' keivan, "and/ but/ so/ or because, as soon as, when," (conj)	ha'kehila, "the assembly, congregation," (n fs)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	acharav, "after him/it," (prep, pron 3ms)
ביבשה	מן	הארץ:				
b'yabasha, "in/ with/ by (the) dry ground, desert," (prep, n fs)	min, "from/ of," (prep)	ha'eret, "the earth," (n fs)				

Interlinear Chart

Chapter 14:14



ויצא ישו עם הקהילה וריחם עליהם וריפא כאיביהון:

Hebrew Transcription

Translation: And Yeshua went out with the **community** and had mercy **on** them. So, he healed their **pains**.¹³

The Scriptures: And when יהושע came out, He saw a large crowd and was moved with compassion for them, and healed their sick.

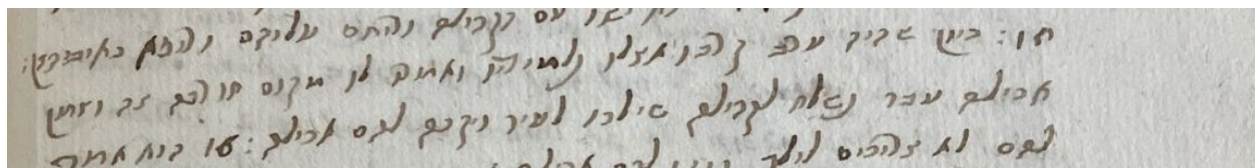
Aramaic: And having gone out, Eshu {Yeshua} saw the large crowds and had compassion on them, and He healed kriyahayhun {their diseases}.

ויצא	ישו	עם	הקהילה	ורחם	עליהם	ורפא
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	yesu, "Yeshua," (name)	im, "with," (prep)	ha'kehila, "the assembly, community," (n fs)	v'richem, "and/ but/ so/ or he/it pitied," (v. Pi'el, qatal, past, 3ms)	aleihem, "upon them," (prep, 3 mp pronom)	v'ripe, "and/ but/ so/ or he/it healed," (v. Pi'el, qatal, past, 3ms)
						כאיביהון:
						ke'evei'hon, "their pains, sorrows," (n mp, Ar. 3mp pronom) Aramaism

Interlinear Chart

¹³ "כאיביהון" (*Ke'aveihon* / their pains): This word shows how Aramaic grammar is mixed into Hebrew. It uses the Hebrew word for pain, "כאב" (*ke'ev*), but also adds the Aramaic possessive suffix "יהון" (*-hon*) to mean "their." This blending of languages shows how, in post-biblical and Mishnaic times, Jewish dialects often mixed Aramaic and Hebrew features, especially possessive endings used in local Hebrew speech.

Chapter 14:15



כיון שהיה ערב קרבו אצלו תלמידיו ואמרו לו מקום חורבה זה וזמן אכולה עבר תשלח לקהילה שילכו לעיר ויקנה להם אכולה:

Hebrew Transcription

Translation: When it was evening, his talmidim (disciples) drew near him and said to him, “This is a **dry place**, and the **time of eating has passed**. **Send the community** so they can go to the **city** and buy themselves food.”¹⁴

The Scriptures: And when evening came, His taught ones came to Him, saying, “This is a deserted place, and the hour is already late. Dismiss the crowds, so that they might go into the villages and buy food for themselves.”

Aramaic: Now, when it became ramsha {evening}, His Disciples came to Him and said unto Him, “The region is a khurba {a desert/wasteland} and the time has passed, dismiss the crowds of people so that they may go unto the kurya {the towns} and may buy saybartha {food} for themselves.”

כיון	שהיה	ערב	קרבו	אצלו	תלמידיו	ואמרו
keivan, “because, as soon as, when,” (conj)	she' haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	erev, “evening,” (n ms)	karvu, “they approached, drew near,” (v. Pa'al/Qal, qatal, past, 3mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)
לו	מקום	חורבה	זה	וזמן	אכולה	עבר
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	makom, “in/ with/ by (the) place,” (prep, n ms)	harba, “dry place, desert,” (n ms)	ze, “this, that,” (pron ms)	v'zman, “and/ but/ so/ or (the) time, season, a set time, appointed time,” (n ms)	achula, “eaten, devoured,” (adj fs)	avar, “he/it was passed,” (v. Pa'al/Qal, qatal, pssv past, 3ms)

¹⁴ The phrase “זמן אכולה עבר” (The time of eating has passed) relies on the language and ideas from the early Rabbinic period. The word “זמן” (*zman*) is a loanword from later texts and, in the *Mishnah*, refers to specific times or daily routines. The word “אכולה” (*akhulah*) is an Aramaic-influenced term for food or eating. When saying that the “zman” has passed, the text describes how night is approaching, using the same words early rabbinic authorities used to talk about meal times and daily routines.

תשלח	לקהילה	שילכו	לעיר	ויקנה	להם	אכולה:
teshaleach, “you (ms) will release, send away, dismiss,” (v. Pi’el, yiqtol, fut, 2ms)	l’kehila, “to/ for/ belonging to (the) assembly, community,” (prep, n fs)	she’yelchu, “that/ which/ who/ whom they will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3mp)	l’ir, ‘to/ for/ belonging (the) city,” (prep, n fs)	v’yikne, “and/ but/ so/ or he/it will buy, purchase,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	ochel, “food,” (n ms) Aramaism

Interlinear Chart



למשל ארבעה עשר ימים
למשל ארבעה עשר ימים
למשל ארבעה עשר ימים

Hebrew Transcription

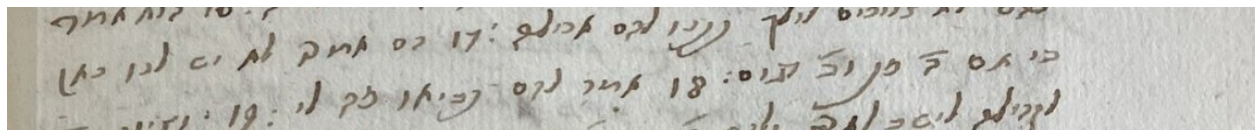
Aramaic: Then He said unto them, “It isn’t necessary for them to go. You give them something to eat.”

הוא	אמר	להם	לא	צריכים	לילך	תתנו
hu, "he/it," (3ms, pron)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	l'ahem, "to /for/ belonging to them," (prep, 3mp pronom)	lo, "no/ not," (part)	tzrichim, "need, must," (adj mp)	leilek, "to go, walk," (v. Pa'al/Qal, inf) Mishnaic	titnu, "you (mp) will give," (v. Pa'al/Qal, yiqtol, 2mp)
להם	אכילה:					
ahem, "to /for/ belonging to them," (prep, 3mp pronom)	ochel, "food, eating," (n ms)					

Interlinear Chart

¹⁵ The phrase "לא צריכים ללך" means "They do not need to go." It uses language features characteristic of the *Mishnah*. The phrase "לא צריכים" (*lo tzerikhim*) is a technical term derived from a root not found in Biblical Hebrew prose. The *Mishnah* uses it to indicate a legal necessity or requirement. The word "ללך" (*lelekh*) is a simplified, post-biblical form of the infinitive "to go," replacing the older biblical form "ללכת."

Chapter 14:17



הם אמרו לא יש לנו כאן כי אם ה' פת וב' דגים:

Hebrew Transcription

Translation: They said, “**There is nothing** here, **but rather** five loaves and two fish.”

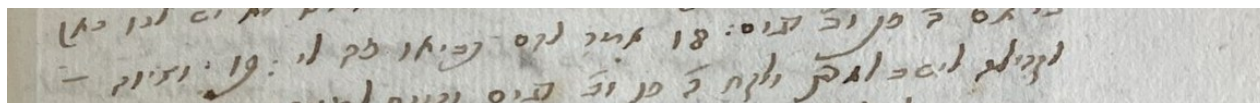
The Scriptures: And they said to Him, “We have here only five loaves and two fish.”

Aramaic: But, they said unto Him, “We have nothing here but five loaves and two fish!”

הם	אמרו	לא	יש	לנו	כאן	כי
hem, “they,” (pron mp)	amru, “they said,” (v. Pa'al/Qal, qatal, past, 3cp)	lo, “no/ not,” (part)	yesh, “there is, there exists,” (part)	I'nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	kan, “here,” (adv)	ki, “because, for since,” (conj)
אם	ה'	פת	וב'	דגים:		
im, “if, whether, but rather,” (conj)	hey. for five (abbrev num card)	pat, “loaf, bread, food, meal,” (n ms)	u'bet, “and/ but/ so/ or two,” (abbr for two)	dagim, “fishes,” (n mp)		

Interlinear Chart

Chapter 14:18



אמר להם תביאו פה לי:

Hebrew Transcription

Translation: He said **to them**, “Bring *them* here to me.”

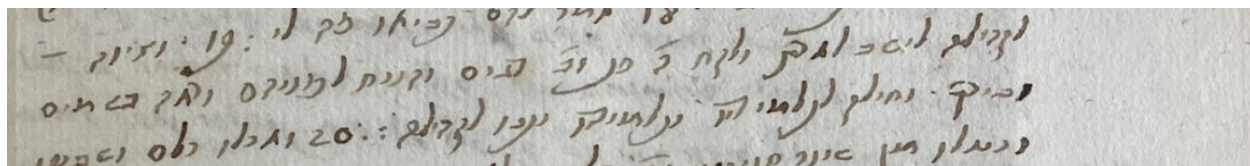
The Scriptures: And He said, “Bring them here to Me.”

Aramaic: Eshu {Yeshua} said unto them, “Bring them here unto Me.”

אמר	להם	תביאו	פה	לי:		
amar, “he/it said.” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	tavi'u, “you (mp) will bring,” (v. Hif'il, yiqtol, fut, 2mp)	po, “here,” (adv)	li, “to/ for/ belonging to me,” (prep, 1cs)		

Interlinear Chart

Chapter 14:19



וציווה לקהילה לישב לארץ ולקח ה' פת וב' דגים והניח לפניו וראה בשמים ובירך וחילק לתלמידיו ותלמידיו נתנו לקהילה:

Hebrew Transcription

Translation: And he commanded the community to sit on the **earth**. Then he took the five loaves¹⁶ and two fishes, and **set before them**, and looked into the heavens, and blessed, and divided it to his talmidim (disciples). Then his talmidim (disciples) gave to the community,

The Scriptures: And commanding the crowds to sit down on the grass, and taking the five loaves and the two fish, and looking up to the heaven, He blessed and broke and gave the loaves to the taught ones. And the taught ones gave to the crowds,

Aramaic: And He commanded the crowds to recline upon the ground, and He took up those five lakhmiyn {lit. breads} and two nuniyn {fish}, and looked into the Shmaya {the Heavens} and blessed them, and broke them, and gave them unto His Disciples. And The Talmiye {The Disciples} gave them unto the kenshe {the crowds}.

וציווה	לקהילה	לישב	לארץ	ולקח	ה'	פת
v'tziva, "and/ but/ so/ or he/it commanded," (v. Pa'al/Qal, qatal, past, 3ms)	l'kehila, "to/ for/ belonging to (the) community, congregation," (prep, n fs)	leyashev, "to sit, settle, inhabit," (v. Pi'el, inf constr)	l'eret, "to/ for/ belonging to (the) earth, land" (prep, n fs)	v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	abbr for five (card num)	pat, "loaf, bread, food, meal," (n ms)
וב'	דגים	והניח	לפניהם	וראה	בשמים	ובירך
u'b, "and/ but/ so/ or two," (abbr for two)	dagim, "fishes," (n mp)	v'haneach! "and/ but/ so/ or" (to a man) "place, grant rest, leave," (v. Hif'al, imp, 2ms)	lifneihem, "before them," (prep, 3mp pronom)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	b'shamyim, "in/ with/ by (the) heavens," (prep, n mp)	u'berech, "and/ but/ so/ or he/it blessed," (v. Pi'el, qatal, past, 3ms)

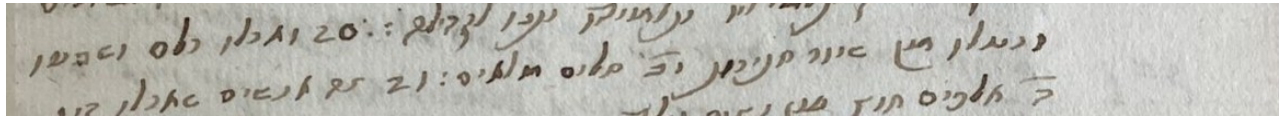
¹⁶ Literally, "He took the five loaf..."

		לקהילה:	נתנו	ותלמידיו	לתלמידיו	וחילק
		l'kehila, "to/ for/ belonging to (the) assembly, community," (prep, n fs)	natnu, "they gave," (v. Pa'al/Qal, qatal, 3mp)	v'talmidav, "and/ but/ so/ or his/its talmidim, students," (n mp, 3ms pronom)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	v'chilek, "and/ but/ so/ or he/it shared," (v. Pi'el, qatal, past, 3ms)

Interlinear Chart



Chapter 14:20



ואכלו כלם ושבעו ונטלו מן שיור חתיכות ובי' סלים מלאים:

Hebrew Transcription

Translation: and all of them ate and were satisfied, and they (*the talmidim*) **took** from the remaining pieces, and twelve full baskets.

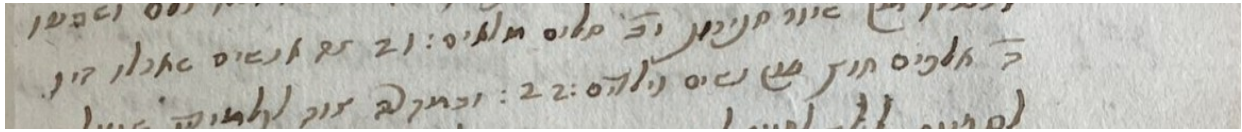
The Scriptures: and all ate and were satisfied. And they picked up the pieces left over – twelve baskets, filled.

Aramaic: And they all ate, and were satisfied. And they took up the remainder of the fragments, as much as twelve full quphiniyn {baskets}!

ואכלו	כלם	ושבעו	ונטלו	מן	שיור	חתיכות
v'achlu, "and/ but/ so/ or they ate," (v. Pa'al/Qal, qatal, past, 3mp)	kulam, "all of them," (n ms, 3mp pronom)	v'savu, "and/ but/ so/ or they were satiated," (v. Pa'al/Qal, qatal, past, 3mp)	v'nitlu, "and/ but/ so/ or they took," (v. Pa'al/Qal, qatal, past, 3mp)	min, "from of," (prep)	shiyur, "residue, remaining," (n ms)	chatichot, "pieces," (n fp)
יב'	סלים	מלאים:				
y'b, "twelve," abbr for twelve (card num)	salim, "baskets," (n mp)	mele'im, "full," (adj mp)				

Interlinear Chart

Chapter 14:21



זה אנשים שאכלו היו ה' אלפים חוץ מן נשים וילדים:

Hebrew Transcription

Translation: These men who ate were five thousand, besides¹⁷ women and children.¹⁸

The Scriptures: And those who ate were about five thousand men, besides women and children.

Aramaic: Now, those nasha {men} who had eaten, were five thousand, aside from the neshe {the women}, and the talaye {the youths}!

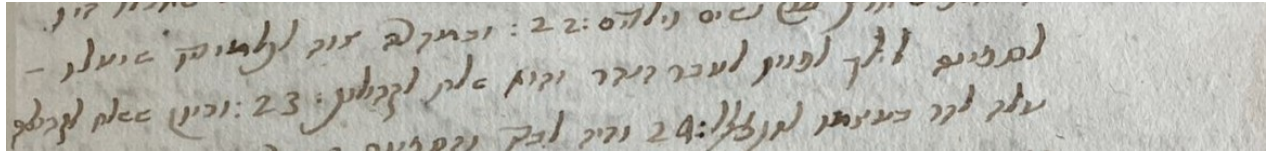
זה	אנשים	שאכלו	היו	ה'	אלפים	חוץ
ze, "this, that," (pron ms)	anashim, "men, mankind," (n mp)	she'achlu, "that/ which/ who/ whom they ate," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	hey, for five (abbrev card num)	alaphim, "thousands," (n mp)	chutz, "outside," (n cs)
מן	נשים	וילדים:				
min, "from/ of," (prep)	nashim, "women," (n fp)	v'yeladim, "and/ but/ so/ or boys, children," (prep, n mp)				

Interlinear Chart

¹⁷ Literally, "outside of..."

¹⁸ See Matthew 14:13-21, Mark 6:31-44, Luke 9:12-17, and John 6:1-14.

Chapter 14:22



ובמהרה צוה לתלמידיו שיעלו לספינה לילך לפניו לעבר הנהר והוא שלח לקהילות:
Hebrew Transcription

Translation: Then quickly he commanded his talmidim (disciples) to ascend the ship *and* go before him to *cross over the river*, and sent away the communities.

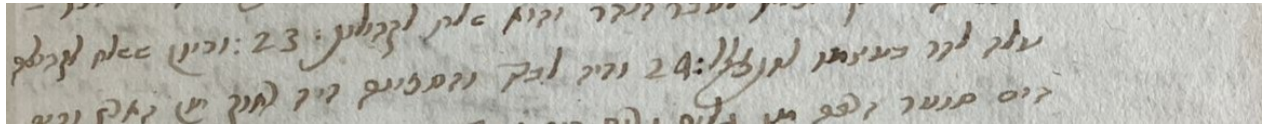
The Scriptures: And immediately יהושע made His taught ones enter into the boat and go before Him to the other side, while He dismissed the crowds.

Aramaic: And immediately He urged His Disciples that they should get into the sphintha {the ship/the boat} and to go before Him unto the farther bank {lit. the crossing}, while He dismissed the kenshe {the crowds}.

ובמהרה	צוה	לתלמידיו	שיעלו	לספינה	לילך	לפניו
u'b'mahara, "and/ but/ so/ or in/ with/ by (the) quickly, speedily, hastily" (prep, adv)	tziva, "he/it commanded," (v. Pi'el, qatal, past, 3ms)	l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	she'ya'alu, "that/ which/ who/ who they will ascend, raise," (v. Pa'al/Qal, yiqtol, fut, 3mp)	l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs)	leilek, "to go, walk," (v. Pa'al/Qal, inf) Mishnaic	lefanav, "before, him/it," (prep, 3ms pronom)
לעבר	הנהר	והוא	שלח	לקהילות:		
la'avor, "to pass, overtake, advance, cross (a street or border)," (v. Pa'al/Qal, inf constr)	ha'nahar, "the river," (n ms)	v'hu, "and/ but/ so/ or he/it," (3ms, pron)	shalach, "he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)	l'kehilot, "to/ for/ belonging to (the) assemblies, communities," (prep, n fp)		

Interlinear Chart

Chapter 14:23



וכיון ששלח לקהילה עלה להר בעצמו להתפלל:

Hebrew Transcription

Translation: But when he sent away the community, he ascended the mountain by himself to pray.¹⁹

The Scriptures: And having dismissed the crowds, He went up to the mountain by Himself to pray. And when evening had come, He was alone there.

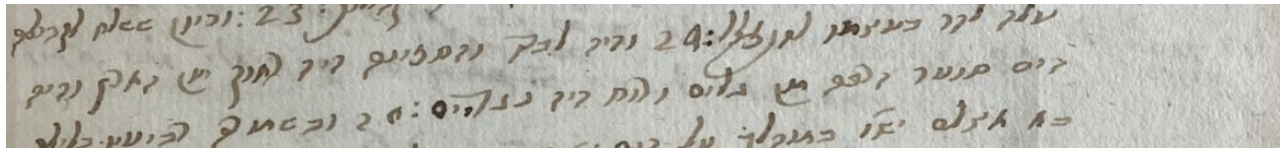
Aramaic: And when He dismissed the kenshe {the crowds}, He went up unto the tura {the mountain} alone, to pray. And when it kheshkath {became dark}, He was there alone.

להתפלל:	בעצמו	להר	עלה	לקהילה	ששלח	וכיון
lehitpalel, "to pray," (v. Hit'pael, inf constr)	b'atzmo, "in/ with/ by (the) bone, self," (prep, n fs, 3ms pronom)	l'har, "to/ for/ belonging to (the) mountain," (prep, n ms)	ala, "he/it arose, ascended," (v. Pa'al/Qal, qatal, past, 3ms)	l'kehila, "to/ for/ belonging to (the) assembly, community," (prep, n fs)	she'shalch, "that/ which/ who/ whom he/it sent," (v. Pa'al/Qal, qatal, past, 3ms)	v'keivan, "and/ but/ so/ or because, as soon as, when," (conj)

Interlinear Chart

¹⁹ See Exodus chapter 19-34 as this is similar to Moses ascending Mount Sinai to speak with God.

Chapter 14:24



והיה לבדו והספינה היה רחוק מן הארץ והיה הים סוער הרבה מן גלים ורוח היה נגדיים:
Hebrew Transcription

Translation: So, he was alone, and the ship was **far off from the land, and the sea was greatly** raging from the waves, and the wind was against **them**.

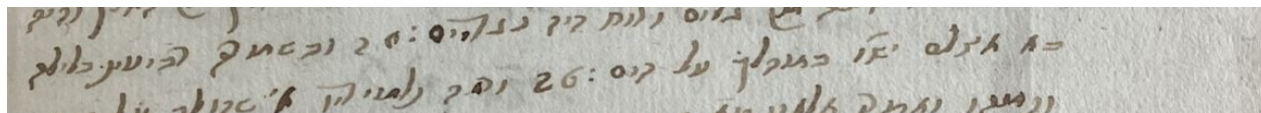
The Scriptures: But the boat was now in the middle of the sea, agitated by the waves, for the wind was against it.

Aramaic: And the elpha {the boat/the ship} was far from the land, many estdawatha {stadia}, while disturbed greatly from the galle {the waves}, for the wind was against her.

והיה	לבדו	והספינה	היה	רחוק	מן	הארץ
ve'ha'yah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	levado, "he/it alone," (adv, 3ms pronom)	v'ha'sfina, "and/ but/ so/ or the ship," (rel part, n fs)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	rachot, "far, distant, remote," (adj ms)	min, "from of," (prep)	ha'erezt, "the earth, land," (n fs)
והיה	הים	סוער	הרבה	מן	גלים	ורוח
v'hayah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, past, 3ms)	ha'yam, "the sea," (n ms)	so'er, "I/ you (ms)/ he/ it rage(s)," (v. Pa'al/Qal, act part, ms)	ha'raba, "the great, vast, numerous," (adv)	min, "from of," (prep)	galim, "waves," (n mp)	v'ruach, "and/ but/ so/ or spirit, wind," (n cs)
היה	נגדיים:					
hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	negadim, "against, resisting them," (n mp)					

Interlinear Chart

Chapter 14:25



ובשמרה רביעית בלילה בא אצלם ישו במהלך על הים:

Hebrew Transcription

Translation: And at the fourth guard of the night, Yeshua came **near** them, **strolling** upon the sea.

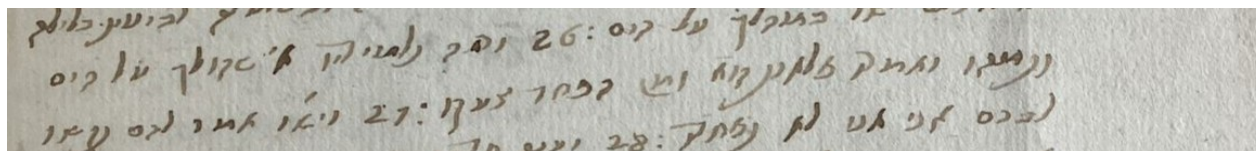
The Scriptures: And in the fourth watch of the night יהושע went to them, walking on the sea.

Aramaic: But, during the fourth watch {3am-6am} of the lilya {the night}, Eshu {Yeshua} came towards them, while walking upon the maya {the waters}!

ובשמרה	רביעית	בלילה	בא	אצלם	ישו	במהלך
ub'shumara(h), "and/ but/ so/ or in/ with/ by (the) guard," (prep, n fs)	revi'it, "fourth," (adj fs)	b'laylah, "in/ with/ by (the) night," (prep, n ms)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	etzlām, "at, in the possession of; near them," (prep, 3mp pronom)	yeshu, "Yeshua," (name)	b'mehalech, "in/ with/ by I/ you (ms)/ he/it stroll(s)," (v. Pi'el, act part, ms)
	הים:					
על	ha'yam, "the sea," (n ms)					
al, "on, upon, over, about, regarding," (prep)						

Interlinear Chart

Chapter 14:26



וראה תלמידיו א' שהולך על הים ותמהו ואמרו פלאות הוא ומן הפחד צעקו:

Hebrew Transcription

Translation: And his talmidim (disciples) saw **one** walking on the sea.²⁰ So, they were **amazed and said**, “**It is miraculous!**” and from fear, they shouted.²¹

The Scriptures: And when the taught ones saw Him walking on the sea, they were troubled, saying, “It is a phantom!” And from fear they cried.

Aramaic: And His Disciples saw Him; that He was walking upon the maya {the waters}, and they were troubled, and they were saying that it was a false vision {i.e. an apparition}. And from their fear, they cried out.

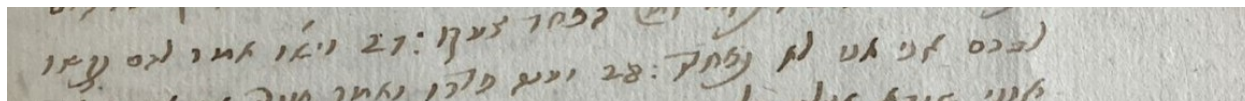
וראה	תלמידיו	א'	שהולך	על	הים	ותמהו
v'ra'a, “and/ but/ so/ or he/it saw,” (v. Pa'al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	alef, for one, (abbrev card num)	she'holech, “that/ which/ who/ whom I/ you (ms)/ he/it go(es),” (rel part, v. Pa'al/Qal, act part, ms)	al, “upon, on,” (prep)	ha'yam, “the sea,” (n ms)	v'tam'hu, “and/ but/ so/ or they were amazed, astonished,” (v. Pa'al/Qal, qatal, past, 3mp)
ואמרו	פלאות	הוא	ומן	הפחד	צעקו:	
v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	pla'ot, “wonderful, marvelous, miraculous, extraordinary,” (n mp)	hu, “he/it,” (3ms, pron)	u'min, “and/ but/ so/or/from/ of,” (prep)	ha'pachad, “the fear,” (n ms)	tza'kau, “they cried, shouted, complained,” (v. Pa'al/Qal, qatal, past, 3mp)	

Interlinear Chart

²⁰ See Job 9:7-8. God is recognized as the one who walks on water. And in Sirach 24:5-8, wisdom comes from God, who walks on water.

²¹ His disciples saw him and said, 'It is a wonder.' The verse uses very specific rabbinic scribal practices and post-biblical words. The letter Aleph with an apostrophe ('א') is a special abbreviation in manuscripts for the word 'him' (oto) to save space on the parchment. The translator also renders the Greek word for ghost (*phantasma*) as 'פלאות' (pele'ot), meaning 'unexplainable wonders.' In early rabbinic texts, this word describes a shocking supernatural event that bends reality. This helps explain why the disciples were terrified — they were witnessing a strange cosmic phenomenon, not just a simple spirit from the Bible.

Chapter 14:27



וישׁוּ אָמַר לָהֶם תִּקְשׁוּ לָבְכֶם אֲנִי אֲנִי לֹא תִפְחָדוּ:

Hebrew Transcription

Translation: Then Yeshua said to them, “**Strengthen your heart**, it is I, it is I; do not fear!”

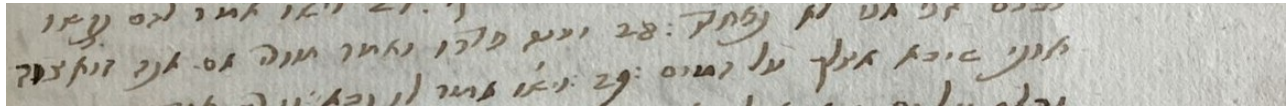
The Scriptures: But immediately יהושע spoke to them, saying, “Take courage, it is I, do not be afraid.”

Aramaic: Then He, Eshu {Yeshua}, immediately spoke with them, and said, “Have courage! ENA NA {I AM}! Don’t be afraid!”

אֲנִי	אֲנִי	לָבְכֶם	תִּקְשׁוּ	לָהֶם	אָמַר	וַיֵּשׁוּ
ani, “I,” (1cs pron)	ani, “I,” (1cs pron)	libchem, “your (mp) heart,” (n ms, 2mp pronom)	tikshu, “you will harden,” (v. Hif’il, yiqtol, fut, 2mp)	l’ahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	v’yeshua, “and/ but/ so/ or Yeshua,” (name)
					תִּפְחָדוּ:	לֹא
					tifchadu, “you (mp) will fear,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	lo, “no/ not,” (part)

Interlinear Chart

Chapter 14:28



וענה פדרו ואמר מורי אם אתה הוא צוה אותי שיבא אצלך על המים:
Hebrew Transcription

Translation: Then Pedro (Peter) answered and said, “My Teacher, if it is you, command me to come to you upon the water.”²²

The Scriptures: And Kēpha answered Him and said, “Master, if it is You, command me to come to You on the water.”

Aramaic: And Kepha {The Rock} answered and said unto Him, “Mari {My Lord}, if it is you, give a command unto me to come to you upon the maya {the waters}!”

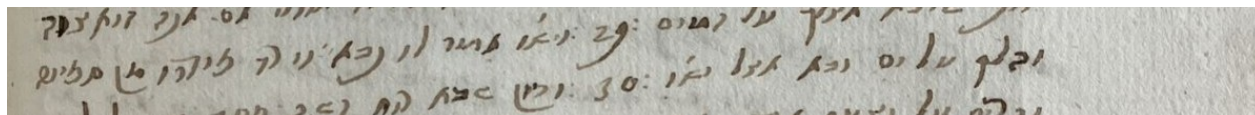
וענה	פדרו	ואמר	מורי	אם	אתה	הוא ²³
v'ana, “and/ but/ so/ or he/it answered,” (v. Pa'al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	mori, “my teacher,” (n ms, 1cs pronom)	im “if, whether,” (conj)	atah, “you,” (2ms pron)	hu, “he/it,” (3ms, pron)
צוה	אותי	שיבא	אצלך	על	המים:	
tzave! (to men) “command, order!” (v. Pi'el, imp 2ms)	oti, “me,” (DO marker, 1cs pronom)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	etzlecha, “at/ near/ in the possession of you (ms),” (prep, 2ms pronom)	al, “upon, in, on, over, by,” (prep)	ha'mayim, “the water(s),” (n mp)	

Interlinear Chart

²² “מורי... שיבא אצלך” (Our teacher... that I should come near you): The syntax and honorifics are thoroughly grounded in Mishnaic prose style. Peter addresses Jesus with the title “מורי” (*Mori*), a technical honorific used throughout early rabbinic literature to acknowledge a local legal or spiritual master. This relationship is emphasized by the choice of the preposition “אצל” (*etzel* / near or beside) instead of the standard biblical “אל” (*el*) to request physical movement, framing Peter’s dramatic leap of faith within the precise conversational boundaries of Mishnaic-era master-student dialogues.

²³ Added pronoun is not relevant to the text.

Chapter 14:29



וישׁוּ אָמַר לוֹ תְּבֵא וִירֵד פִּידְרוּ מִן סְפִינָה וְהֵלֵךְ עַל יָם וּבֵא אֶצֶל יֵשׁוּ:

Hebrew Transcription

Translation: And Yeshua said to him, “Come!” And Pedro (Peter) descended from the ship and walked upon the **sea and came near** Yeshua.

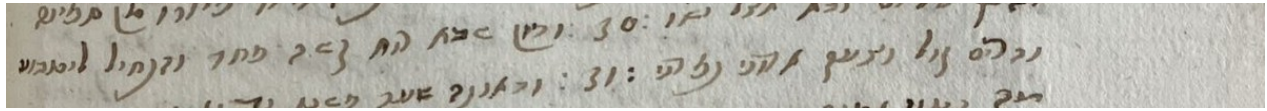
The Scriptures: And He said, “Come.” And when Kēpha had come down out of the boat, he walked on the water to go to יהושע.

Aramaic: Then Eshu {Yeshua} said unto him, “Come!” And Kepha {The Rock} descended from the elpha {the boat/the ship}, and walked upon the maya {the waters}, so that he might come to Eshu {Yeshua}.

וישׁוּ	אָמַר	לוֹ	תְּבֵא	וִירֵד	פִּידְרוּ	מִן
v'yeshua, “and/ but/ so/ or Yeshua,” (name0	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	tavo, “Go! Come!” (v. Pa'al/Qal, imp, 2ms)	v'yarad, “and/ but/ so/ or he/it descended,” (v. Pa'al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	min, “from, of,” (prep)
סְפִינָה	וְהֵלֵךְ	עַל	יָם	וּבֵא	אֶצֶל	יֵשׁוּ:
sfina, “ship,” (n fs)	ve'halach, “and/ but/ so/ or he/it went,” (v. Pa'al/Qal, qatal, past, 3ms)	al, “upon, on,” (prep)	yam, “sea,” (n ms)	u'ba, “and/ but/ so/ or he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	etzel, “at, in possession of, near, by, beside,” (prep)	yeshu, “Yeshua,” (name)

Interlinear Chart

Chapter 14:30



וכיון שבא רוח קשה פחד והתחיל ליטבוע והרים קול וצעק אדוני תפדני:
Hebrew Transcription

Translation: And when a strong wind came, he was afraid and began to sink. Then he raised his voice and shouted, “**My** Master, save me!”

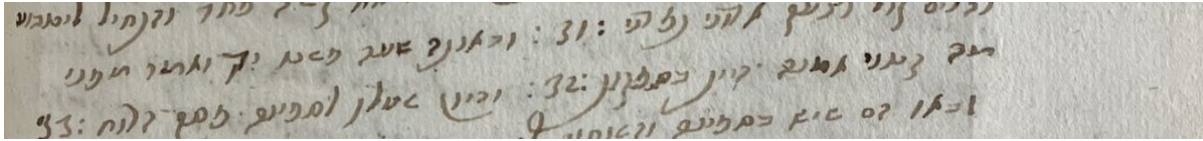
The Scriptures: But when he saw that the wind was strong, he was afraid. And beginning to sink, he cried out, saying, “Master, save me!”

Aramaic: And when he saw the wind was strong, he was afraid, and began to sink, and he raised his voice and said, “Mari {My Lord}, save me!”

ליטבוע	והתחיל	פחד	קשה	רוח	שבא	וכיון
litboa, “to drown, sink,” (v. Pa’al/Qal, inf constr)	v’hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)	pachad, “he/it feared,” (v. Pa’al/Qal, qatal, past, 3ms)	kasha, “he/it was strong, harsh,” (v. Pa’al/Qal, qatal, past, 3ms)	ruach, “spirit, wind,” (n cs)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v’keivan, “and, but/ so/ or because, as soon as, when,” (conj)
		תפדני:	אדוני	וצעק	קול	והרים
		tifdini, “you (ms) will save me,” (v. Pa’al/Qal, yiqtol, fut, 2ms, 1cs obj)	adoni, “my lord, master,” (n mp, 1cs pronom)	v’tza’ak, “and/ but/ so/ or he/it shouted, cried,” (v. Pa’al/Qal, qatal, past, 3ms)	kol, “voice, sound,” (n ms)	v’herim, “and/ but/ so/ or he/it raised, lifted,” (v. Hif’il, qatal, past, 3ms)

Interlinear Chart

Chapter 14:31



ובאותה שעה פשט ידו ואמר מפני מה קטני אמנה היית בספקות:
Hebrew Transcription

Translation: And **in that hour**, he extended his hand and said, “For what reason, of what little faith **were you with doubts?**”

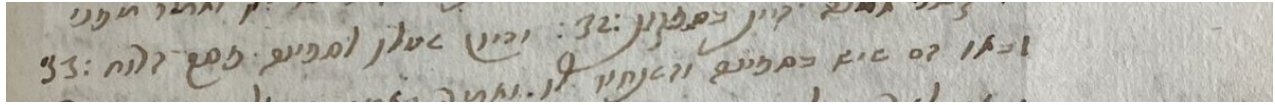
The Scriptures: And immediately יהושע stretched out His hand and took hold of him, and said to him, “O you of little belief, why did you doubt?”

Aramaic: And at that moment Maran {Our Lord} stretched out His hand and took hold of him, and said unto him, “Zur Haymanutha {Little of Faith}, why did you doubt?”

ובאותה	שעה	פשט	ידו	ואמר	מפני	מה
ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	sha'a, “in/ with/ by (the) hour, in the time,” (n fs)	pasat “he/it extended,” (Ar. v. Peal, qatal, past, 3ms) Aramaism	yado, “his/its hand, arm,” (n fs, 3ms pronom)	v'amar, “and/ but/ so/ or he/it said,” (v, Pa'al/Qal, qatal, past, 3ms)	mipnei, “of/ from, away from, from before, because of,” (prep)	mah, “what?” (inter part)
קטני	אמנה	היית	בספקות:			
ktanei-, “small,” (mp constr)	emunah, “faith, belief,” (n fs)	hayita, “you (ms) were,” (v. Pa'al/Qal, qatal, past, 2ms)	b'sfekot, “in/ with/ by (the) doubts,” (prep, n fp constr)			

Interlinear Chart

Chapter 14:32



וכיון שעלו לספינה פסק הרוח:

Hebrew Transcription

Translation: But when they **ascended** the ship, the wind ceased.

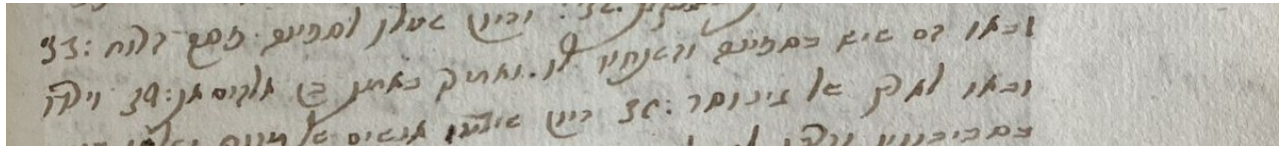
The Scriptures: And when they came into the boat, the wind ceased.

Aramaic: And when they ascended into the elpha {the boat/the ship}, the wind ceased.

		הרוח:	פסק	לספינה	שעלו	וכיון
		ha'ruach, "wind, breath, spirit," (n cs)	pasak, "he/it ceased," (v. Pa'al/Qal, qatal, past, 3ms)	l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs)	she'alu, "that/ which/ who/ whom they arose," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	v'keivan, "and/ but/ so/ or because, as soon as, when," (conj)

Interlinear Chart

Chapter 14:33



ובאו הם שיש בספינה והשתחוו לו ואמרו באמת בן אלהים את:
Hebrew Transcription

Translation: So, those in the ship came and bowed down to him and said, “In truth, *you are* the Son of Elohim (God).”²⁴

The Scriptures: And those in the boat came and did bow to Him, saying, “Truly You are the Son of Elohim.”

Aramaic: And they who were in the elpha {the boat/the ship} came, worshipping Him, and said, “Truly you are The Son of Alaha {God}!”

ובאו	הם ²⁵	שיש	בספינה	והשתחוו	לו	ואמרו
u'ba'u, “and/ but/ so/ or they came,” (v. Pa'al/Qal, qatal, past, 3mp)	hem, “they, them,” (pron 3mp)	she'yesh, “that, which, who, whom there is, there exists,” (rel part, part)	b'sfina, “in/ with/ by (the) ship,” (prep, n fs)	v'hishtachavu, “and/ but/ so/ or they bowed down,” (v. Hit'pael, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)
באמת	בן	אלהים	את: ²⁶			
b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	ben, “son,” (n ms)	Elohim, “God(s)” (n mp)	ata, “you,” (2ms pron)			

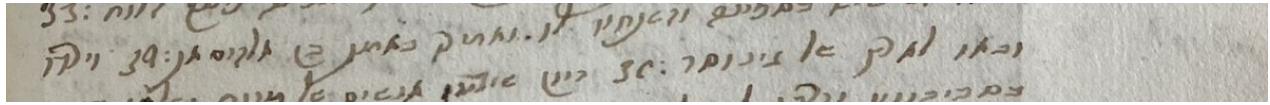
Interlinear Chart

²⁴ “בן אלהים את” (You are the Son of God): The word “את” (At) is a simplified form used in Biblical Hebrew and Mishnaic traditions. While Biblical Hebrew often uses the longer “אתה” (Atah) for “you,” Mishnaic texts usually drop the final weak letter He. This change shortens the writing and makes it easier to pronounce, reflecting how early rabbinic dialects spoke and wrote, and helping clarify the disciples' clear declaration of being the Messiah within this specific grammatical style.

²⁵ Added pronoun, not included in the translation.

²⁶ This appears to be a misspelled word and should be אתה (ata) “you (ms).”

Chapter 14:34



וירדו ובאו לארץ של גינוסר:

Hebrew Transcription

Translation: Then they **descended** and came to the land of Gennosar (Gennesaret).

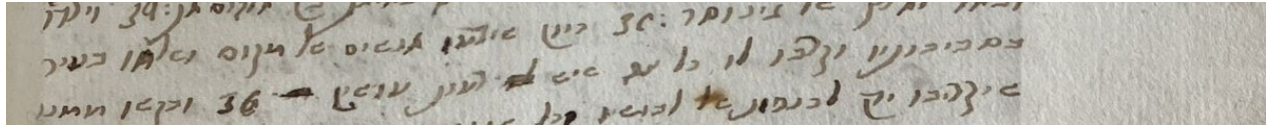
The Scriptures: And having passed over, they came to the land of Gennēsar.

Aramaic: And they sailed, and came unto the land of Genesar {Gennesaret}.

		גינוסר:	של	לארץ	ובאו	וירדו
		gennosar, “Gennesaret,” (name)	shel, “to, for, of, belonging to,” (prep)	l’eretz, “to/ for/ belonging to (the) earth, land” (prep, n fs)	u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)	v’yardu, “and/ but/ so/ or they descended,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 14:35



כיון שידעו אנשים של מקום ושלחו בעיר בסביבותיו וקרבו לו כל זה שיש רעות עושין:

Hebrew Transcription

Translation: When the men²⁷ of that place recognized *him*,²⁸ they sent out to the city *and its* surroundings, and approached him *with* all those who had sicknesses.²⁹

The Scriptures: And when the men of that place recognised Him, they sent out into all that surrounding country, and brought to Him all who were sick,

Aramaic: And the men of that region recognized Him, and they sent unto all the surrounding qurya {towns}, and all those who were very evilly affected drew near unto Him,

כיון	שידעו	אנשים	של	מקום	ושלחו	בעיר
keivan, "because, as soon as, when," (conj)	she'yadu, "that/ which/ who/ whom they knew," (v. Pa'al/Qal, qatal, past, 3mp)	anashim, "men," (n mp)	shel, "to/ for," (prep)	makom, "place," (n ms)	v'shalchu, "and/ but/ so/ or they sent," (v. Pa'al/Qal, qatal, past, 3mp)	b'ir, "in/ with/ by (the) city, town," (prep, n fs)
בסביבותיו	וקרבו	לו	כל	זה	שיש	רעות
b'svivotav, "in/ with/ by his/its surroundings," (prep, n fp, 3ms pronom)	ve'karvu, "and/ but/ so/ or they approached," (v. Pa'al/Qal, qatal, past, 3mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	kol, "all," (n ms)	ze, "this, that," (pron ms)	she'yesh, "that, which, who, whom there is, there exists," (rel part, part)	ra'ot, "bad, iniquity, maladies," (adj fp)

²⁷ Can have a common plural meaning: "people."

²⁸ Or "recognized him."

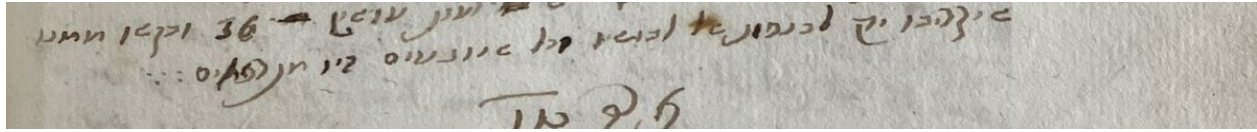
²⁹ This phrase, "כל זה שיש רעות עושין" (meaning "All those who had sicknesses" or "all this which has evils doing"), uses the grammar and common expressions from the Mishnaic period to translate the Greek phrase for "those who were sick." It uses the Mishnaic masculine plural ending "עושין" instead of the biblical Mem. Structurally, it combines the plural noun "רעות" (evils or ailments) with this verb to create a familiar way of describing people who are sick or suffering from physical distress. This expression reflects everyday speech from a marketplace in the 1st to 2nd centuries, making it feel more conversational and local.

						עושיין:
						osin, “we/ you (mp)/ they do,make,” (Ar. v. Peal, act part, mp) Mishnaic Aramaism

Interlinear Chart



Chapter 14:36



ובקשו ממנו שיקריבו ידן לכנפות של לבישיו וכל שנוגעים היו מתרפאים:
Hebrew Transcription

Translation: And they requested him that they **may offer up**³⁰ **their hand for the corners of his wings of his clothing.** Then all who touched were healed.

The Scriptures: and begged Him to let them only touch the tzitzit of His garment. And as many as touched it were completely healed.

Aramaic: and they were seeking from Him if only they might touch the kenpha {the hem/border} of His clothing. And those who touched, were healed.

ובקשו	ממנו ³¹	שיקריבו	ידן	לכנפות	של	לבישיו
u'bikshu, "and/ but/ so/ or they asked," (v. Pa'al/Qal, qatal, 3mp)	mimeno, "of/ from him/it," (prep, Ar 3ms pronom)	she'yakrivu, "that/ which/ who/ whom they will offer, offer up, bring near," (v. Hif'il, yiqtol, fut, 3mp)	yadan, "their arm, hand," (n fs, 3fp pronom)	l'kanafot, "to/ for/ belonging to (the) wing, extremity, edge, corners," (n fp)	shel, "to/ for," (prep)	levushav, "his/its clothing," (n ms, 3ms pronom)
וכל	שנוגעים	היו	מתרפאים:			
ve'chol, "and/ but/ so/ or all," (prep, n ms)	she'nogim, "that/ which/ who/ whom we/ you (mp)/ they touch," (rel part, v. Pa'al/Qal, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	mitrap'im, "we/ you (mp)/ they recover," (v. Hit'pacl, act part, mp)			

Interlinear Chart

³⁰ Literally, "sacrifice their hand."

³¹ This pronoun is unusually written as third-person feminine plural, "they." Usually, for a common plural (meaning both men and women), the third masculine plural would be used instead.