

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Fifteen

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Fifteen

Cambridge MS Oo.1.32 English Translation

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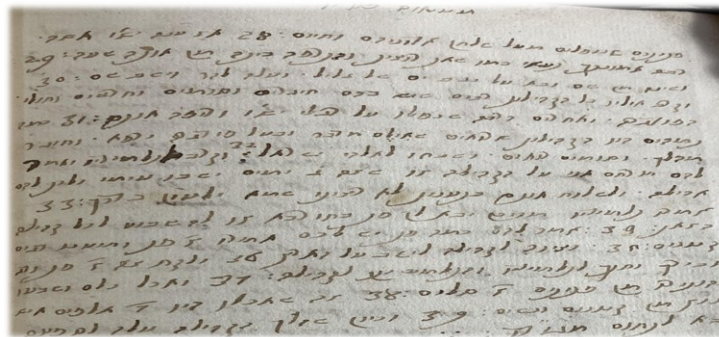
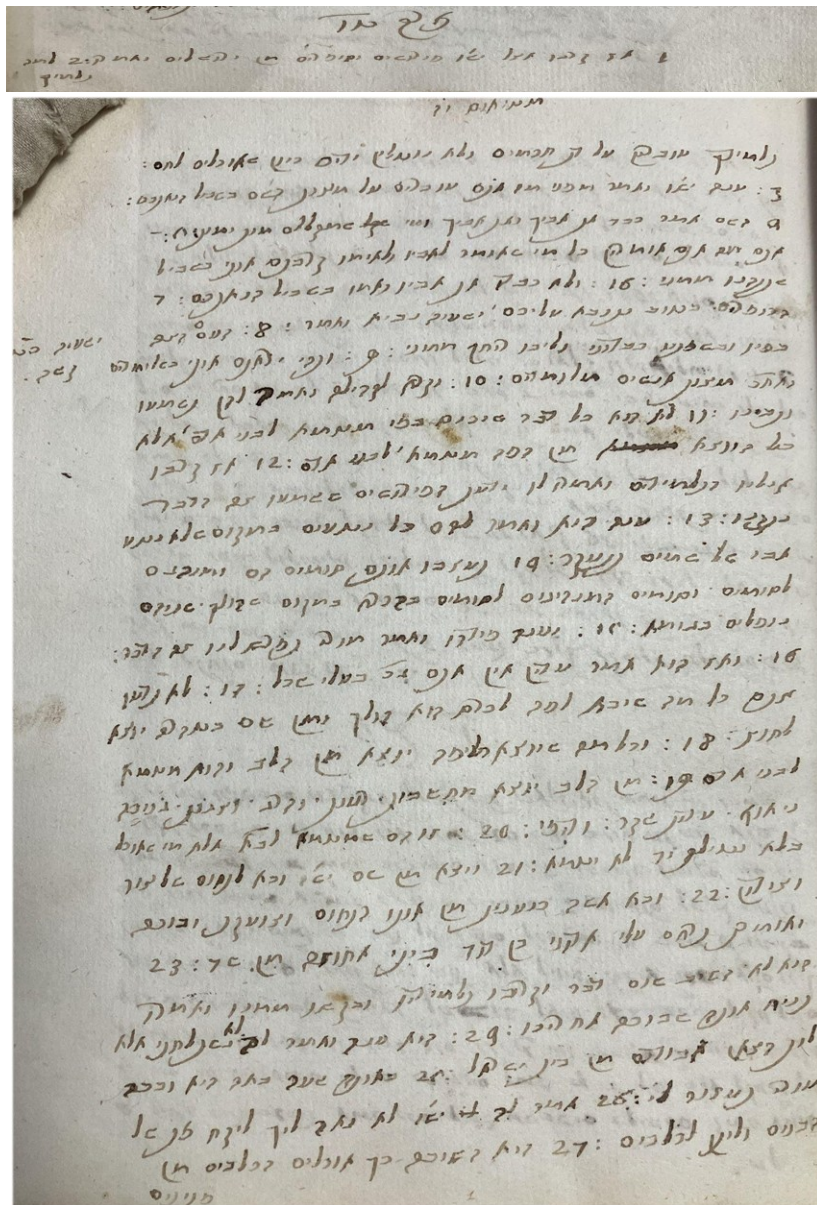
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The Aramaic scriptures contained herein are from the Peshitta and are located on the website: TheAramaicScriptures.com.

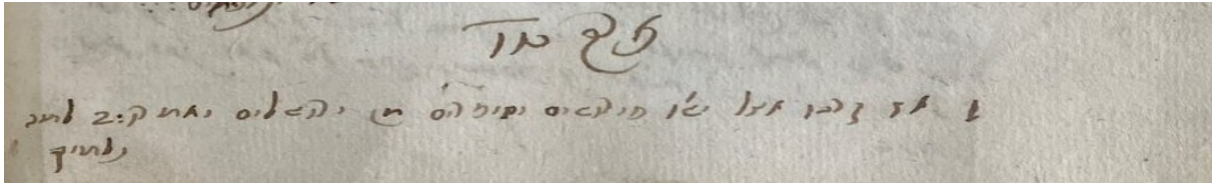
All images of the manuscripts were photographed and gifted by Kurt Sutton. The Cochin MS Oo.1.32 is located and part of the Cambridge University Library, "Ktiv" Project, The National Library of Israel.¹

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

Cochin Matthew Chapter 15



Chapter 15:1



אז קרבו אצל ישו פירושים וסופרים מן ירושלים ואמרו:
Hebrew Transcription

Translation: Then the Pharisees and scribes from Yerushalayim (Jerusalem) approached Yeshua and said,

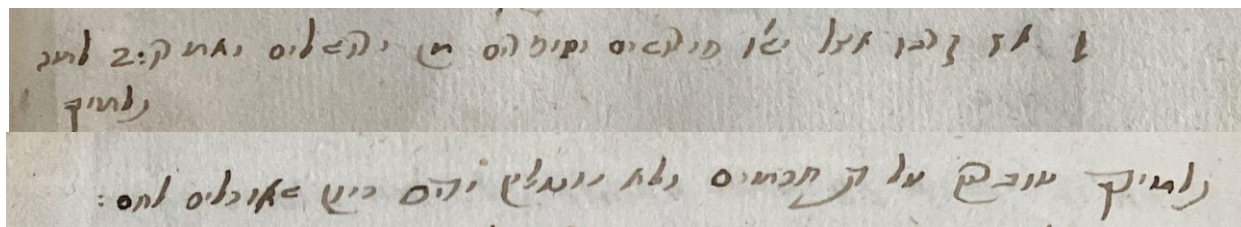
The Scriptures: Then there came to יהושע scribes and Pharisees from Yerushalayim, saying,

Aramaic: Then the Phrishe {the Pharisees} and the Saphre {the Scribes} who were from Urishlem {Jerusalem} drew near towards Eshu {Yeshua}, and they were saying,

אז	קרבו	ישו	פירושים	וסופרים	מן	ירושלים
az, "then, in that case, so," (conj)	karavu "and/ but/ so/ or he/it approached," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	perushim, "pharisees," (n mp)	v'sofrim, "and/ but/ so/ then <i>the</i> writers, scribes, authors," (n mp)	min, "from, of, than," (prep)	yerushalyim "Jerusalem" (name)
						ואמרו:
						v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 15:2



למה תלמידך עוברין על דת חכמים ולא נוטלין ידיהם שאוכלים לחם:

Hebrew Transcription

Translation: “Why do your talmidim (disciples) transgress against the *religious law*² of the *sages*, and not wash hands when they eat bread?”³

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

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

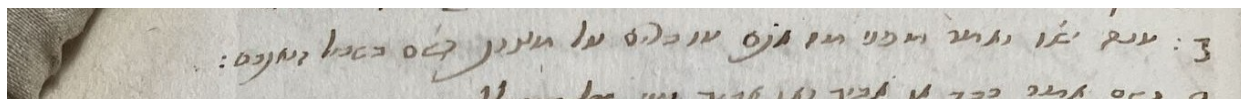
למה	תלמידך	עוברין	על	דת	חכמים	ולא
lama, “why? for what?” (adv)	v’talmidekh, “and/ but/ so/ or your talmidim, students, disciples,” (n mp, 2ms pronom)	ovrin, “I/ you (ms)/ he/it transient, transgress,” (Ar. v. Peal, act part, ms) Aramaism Mishnaic	al, “upon, in, on, over, by, for, both, beyond, through,”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

Interlinear Chart

² The Cochin Hebrew Matthew verse is clearer than the tradition of the elders in the Greek translation (i.e., The Scriptures 2009). This verse describes the Oral Torah of the Pharisees and Sages. Furthermore, the verse is about the practice of saying a blessing while pouring water over each hand, thanking God for commanding us to wash our hands. Nowhere in the Tanakh is such a commandment.

³ This verse, “דת חכמים ולא נוטלין ידיהם” (The law of the sages and do not wash hands), uses technical terms that are important in Jewish legal traditions. The phrase “דת חכמים” (Dat Chachamim) highlights the authority of rabbinic rules (*de-rabbanan*), turning a general tradition into an official legal requirement. The phrase “נוטלין ידיהם” (*notlin yadayim*) uses the Mishnaic plural form “-in.” The idea of “*Netilat Yadayim*”—the ritual hand washing—is a Judean law that developed after the Bible. It is specifically mentioned in the *Mishnah* (in Tractate Yadayim) as a mandatory purification before eating. This law connects the discussion to Jewish purity laws from the 1st and 2nd centuries.

Chapter 15:3



ענה ישו ואמר מפני מה אתם עוברים על מצות השם בשביל הנאתכם:

Hebrew Transcription

Translation: Yeshua answered and said, “For what reason do you transgress **against the commandments of Yehovah for your pleasure!**”

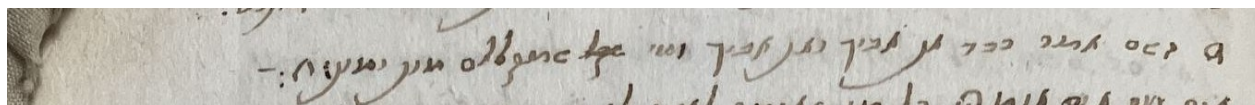
The Scriptures: But He answering, said to them, “Why do you also transgress the command of Elohim because of your tradition?”

Aramaic: Eshu {Yeshua} answered and said unto them, “Why also do you transgress against The Phuqdana d’Alaha {The Commandment of God} because of mashlamanuthkun {your tradition}?”

ענה	ישו	ואמר	מפני	מה	אתם	עוברים
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	v’amar, “and/ but/ so/ then he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mipnei, “from/ of away, from before, because of,” (prep)	mah, “what?” (inter part)	atem, “you (mp),” (2mp pron)	ovrim, “we/ you (mp)/ they, those who pass, overtake,” (v. Pa’al/Qal, act part, mp)
על	מצות	השם	בשביל	הנאתכם:		
al, “upon, in, on, over, by, for, both, beyond, through, regarding,” (prep)	mitzvat, “commandment of...” (n fs constr)	ha’shem, “the name,” (n ms) “Yehovah”	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	han’atchem, “your (mp) pleasure,” (n fs, 2mp pronom)		

Interlinear Chart

Chapter 15:4



השם אמר כבד את אביך ואת אביך ומי שמקללם מות ימות:

Hebrew Transcription

Translation: **Yehovah** said, “Honor your father and your mother.”⁴ And whoever curses them shall surely die.”⁵

The Scriptures: For Elohim has commanded, saying, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’

Aramaic: For, Alaha {God} said ‘Honor your father and mother, and the one who reviles his father and his mother, dying, he will die.’

השם	אמר	כבד	את	אביך	ואת	אביך ⁶
ha' shem, “the name,” (n ms) (rabbinical term meaning, “Yehovah”)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	kaved! (to a man) “honor!” (v. Pi'el, imp 2ms)	et, (DO marker)	avicha, “your (ms) father,” (n ms, 2ms pronom)	v'et, “and, but, so, or,” (DO marker)	avicha, “your (ms) father,” (n ms, 2ms pronom)
ומי	שמקללם	מות	ימות:			
u'mi, “and/ but/ so/ or who,” (inter part)	she'mekalelam, “that/ which/ who/ whom I/ you (ms)/ he/it curses them,” (v. Pi'el, act part, ms, 3mp obj)	mut, “die,” (v. Pa'al/Qal, inf abs)	yamut, “he/it will die,” (v. Pa'al/Qal, yiqtol, fut, 3ms)			

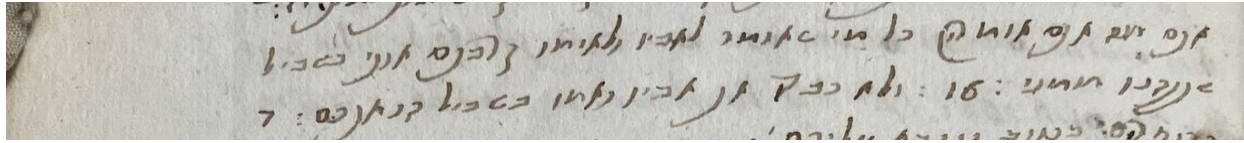
Interlinear Chart

⁴ This is a direct quote of Exodus 20:12a, and Deuteronomy 5:16a, with the correction of אִמָּךְ (i.e., “your mother”) replacing the second repeated word (אָבִיךָ) “your father.” See Exodus 20:12; Deuteronomy 5:16.

⁵ See Exodus 21:17 and Leviticus 20:9.

⁶ This is clearly a copyist's error, as he was quoting Exodus 20:12 and Deuteronomy 5:16, to "honor your father and your mother," and “your father” was written twice by mistake. The translation was changed to reflect the original intention of quoting the Torah.

Chapter 15:5



אתם מה אתם אומרין כל מי שאומר לאביו ולאִימו קרבתם אותי בשביל שתתהגו ממני:

Hebrew Transcription

Translation: You, what do you say? “All who say to their father and mother, ‘You have made an offering (*Korban*) because you will benefit from me.’”⁷

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

Aramaic: But, you say all who might say unto a father, or unto a mother, ‘Qurbani {My Offering} is the thing which you would have benefited from me,’ and he may not honor his father or mother.

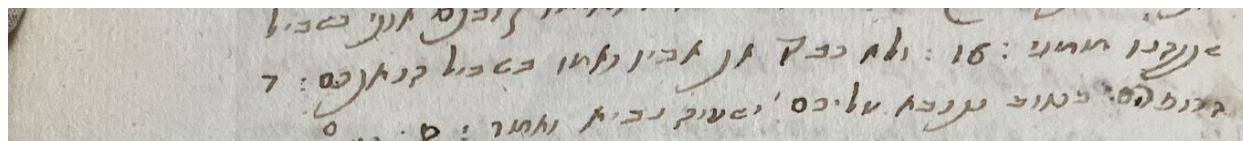
אתם	מה	אתם	אומרין	כל	מי	שאומר
atem, “you (mp),” (2mp pron)	mah, “what?” (interrog part)	atem, “you (mp),” (2mp pron)	omerin, “we/ you (mp)/ they, those saying,” (v. Pa’al/Qal, act part, Ar mp) Aramaism	kol, “all,” (n ms)	mi, “who?” (interrog part)	she’omer, “that/ which/ whom/ who I/ you (ms)/ he/it say(s),” (rel part, v. Pa’al/Qal, act part, ms)
לאביו	ולאימו	קרבתם ⁸	אותי	בשביל	שתתהגו	ממני:
l’aviv, “to/ for/ belonging to his/its father,” (prep, n ms, 3ms pronom)	v’l’imo, “and/ but/ so/ or to/ for/ belonging to his/its mother,” (prep, n fs, 3ms pronom)	kravtem, “you (mp) enter into, approached, drew near,” (v. Pa’al/Qal, qatal, 2mp)	oti, “me,” (DO marker, 1cs pron)	bishvil, “for, for the sake of, for this reason,” (prep) Mishnaic	she’thaga’u, “that/ which/ who/ whom you (mp) will moan, speak,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2mp)	mimeni, “from/ of me,” (prep, 1 cs pronom)

Interlinear Chart

⁷ This phrase, "קרבתם אותי בשביל שתתהגו" (You have made me an offering because you will benefit), relies on specific rules from Mishnaic vow law (Neder). The verb "קרבתם" uses a root associated with sacrifices, meaning a formal declaration of offering a korban (a dedicated gift). The unusual term "שתתהגו" is a local variation or phonetic form of "שתתהגו" (so that you may benefit or derive pleasure) from the Hebrew root "הנאה" (*hana'ah*). In Tractate Nedarim 1:1, calling an asset a "*Korban*" legally prevented a parent from gaining any secondary benefit (*hana'ah*) from their child's estate. This connects to the legal language rabbinic courts used in the 1st and 2nd centuries regarding property and vow annulment.

⁸ This is also a technical term (used approximately + 158 times) chiefly in Ezekiel HPS, to bring near, of presenting, dedicating, or offering. See Brown-Driver-Briggs Lexicon (BDB) STRONGS H7126.

Chapter 15:6



ולא כבדו את אביו ואמו בשביל הנאתכם:

Hebrew Transcription

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

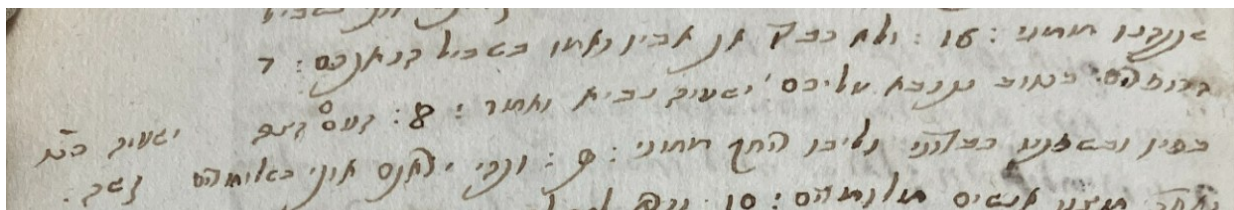
The Scriptures: is certainly released from respecting his father or mother.' So you have nullified the command of Elohim by your tradition.

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

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

Interlinear Chart

Chapter 15:7



הכופרים בטוב נתנבא עליכם ישעיה נביא ואמר:

Hebrew Transcription

Translation: **Heretics!** Yeshayah (Isaiah), the prophet, prophesied concerning you, saying,⁹

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

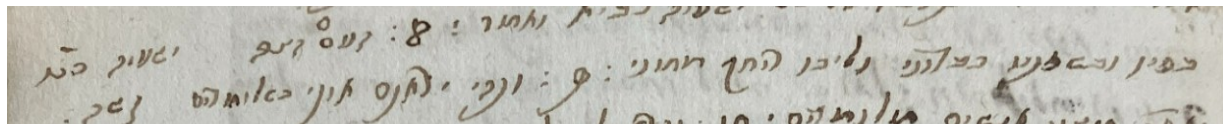
Aramaic: Nasbe Baphe {Hypocrites}! EshaYa Nabiya {Isaiah, the Prophet} Prophetied well {lit. beautifully} concerning you, and said,

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

Interlinear Chart

⁹ "He prophesied about you, saying, "You who deny the good." The author uses the phrase "הכופרים בטוב" (the rejecters of good), a common rabbinic expression from Talmudic literature that refers to ungrateful people or those who willfully deny obvious truths or divine blessings. This is combined with the verb "תנבא" (*nitnaba*), which is in the Nitpa'el form—a distinctive grammatical structure of Mishnaic Hebrew. This form replaced the typical biblical narrative style to describe prophetic statements.

Chapter 15:8



העם הזה בפיו ובשפתיו כבדוני וליבו ריחק ממני:

Hebrew Transcription

Translation: “This people honor me with its mouth and lips, but its heart is distant from me.”

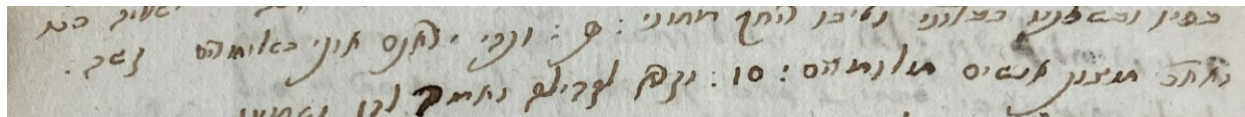
The Scriptures: ‘This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me.

Aramaic: ‘This Ama {People} honor Me with their lips, but their heart is very far from Me.

העם	הזה	בפיו	ובשפתיו	כבדוני	וליבו	ריחק
h'am, “the people,” (n ms)	ha'zeh, “the/ that this,” (pron, ms)	b'piv, “in/ with/ by (the) his/its mouth,” (prep, n ms, 3ms pronom)	ub'sfatav, “and/ but/ so/ or his/its lips,” (prep, n fp, 3ms pronom)	kibdu'ni, “they honored,” (v. Pa'al/Qal, qatal, past, 3mp)	v'libo, “and/ but/ so/ or his/its heart,” (n ms, 3ms pronom)	richek, “he/it distanced, removed, moved away,” (v. Pi'el, qatal, past 3ms)
						ממני:
						mimeni, “from/ of me,” (prep, 1 cs pronom)

Interlinear Chart

Chapter 15:9



ותהי יראתם אותי כשלומדים ואח"כ מצות אנשים מלומדים:

Hebrew Transcription

Translation: “And their fearing me **when they study, even after this**, *it becomes* a commandment of men **that is taught**.”¹⁰

The Scriptures: But in vain do they worship Me, teaching as teachings the commands of men.”

Aramaic: And they vainly revere {i.e. worship} Me, while they teach the doctrines of the commandments of the sons of men.’

ותהי ¹¹	יראתם ¹²	אותי	כשלומדים	ואח"כ	מצות	אנשים
v'tihye, “and/ but/ so/ or she/it will be,” (v. Pa'al/Qal, yiqtol, fut, 3fs)	yir'atam, “you (mp) feared, were afraid,” (v. Pa'al/Qal, qatal, past, 3mp)	oti, “me,” (DO marker, 1cs pronom)	k's'lomdim, “when we/ you (mp)/ they learn,” (adv, v. Pa'al/Qal, act part, mp)	ואחר כך v'achar ken, “and/ but/ so/ or after, later,” (prep) (abbrev)	mitzvat, “commandments,” (n fs constr)	anashim, “men, mankind,” (n mp)
						מלומדים:
						melumadim, “we/ you (mp)/ they are taught,” (v. Pu'el, pssv part, mp)

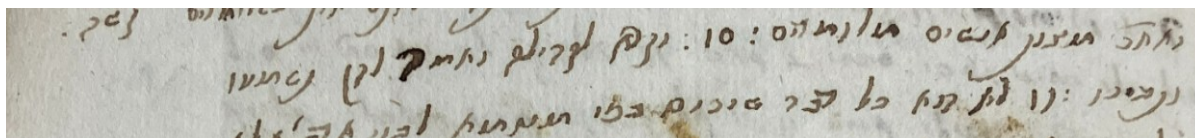
Interlinear Chart

¹⁰ See Isaiah 29:13.

¹¹ Appears to be a defective spelling of תהייה (tihye), “she/it will be.”

¹² Appears to be a misspelling and should be יראים (yere'im), “we/ you (mp)/ they fear.”

Chapter 15:10



וקרא לקהילה ואמר להן תשמעו ותבינו:

Hebrew Transcription

Translation: Then he called the community and said to them, “Hear and understand.”

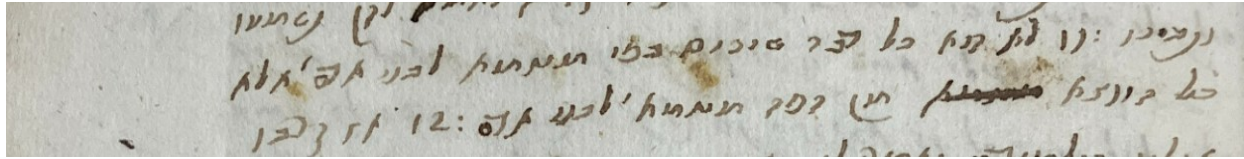
The Scriptures: And calling the crowd near, He said to them, “Hear and understand:

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

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

Interlinear Chart

Chapter 15:11



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

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

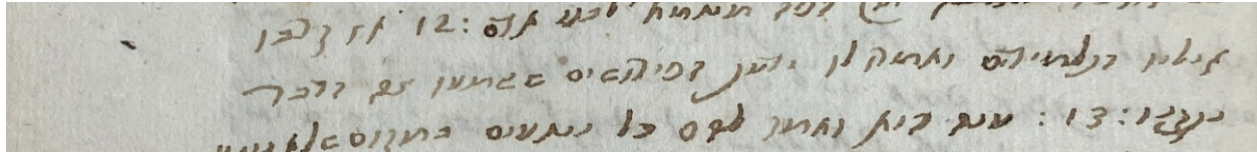
The Scriptures: Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man.”

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

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

Interlinear Chart

Chapter 15:12



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

Hebrew Transcription

Translation: Then the talmidim (disciples) approached him and said to him, “Do you know that the Pharisees who heard this word **became displeased**?”

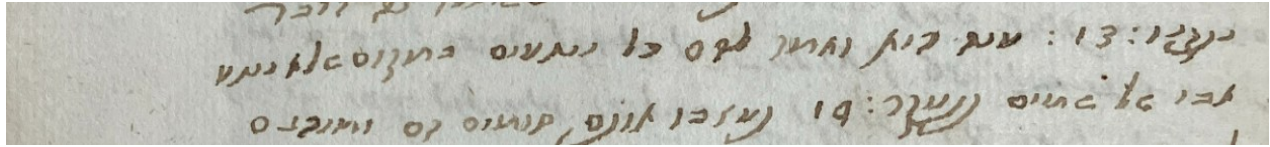
The Scriptures: Then His taught ones came and said to Him, “Do You know that the Pharisees stumbled when they heard this word?”

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

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

Interlinear Chart

Chapter 15:13



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

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

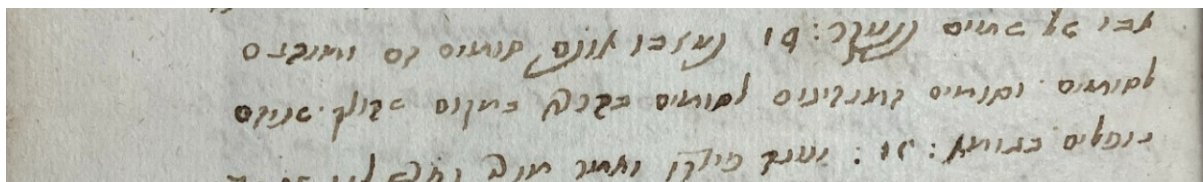
The Scriptures: But He answering, said, “Every plant which My heavenly Father has not planted shall be uprooted.

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

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

Interlinear Chart

Chapter 15:14



תעזבו אותם סומים הם ומנהגם לסומים וסומים המנהיגים לסומים בהכרח במקום שהולך שניהם נופלים בגימא:

Hebrew Transcription

Translation: You are to leave them: they are blind **and leading** the blind, and the blind leaders of the blind, **by necessity in a place of walking, for two of them** fall into the pit.”¹³

The Scriptures: Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch.”

Aramaic: Leave them, they are blind leaders of the blind. Now, if the blind should lead the blind, they both will fall into the pit!”

תעזבו	אותם	סומים	הם	ומנהגם	לסומים	וסומים
ta'az'vu, "you (mp) will leave, abandon," (v. Pa'al/Qal, yiqtol, fut, 2mp)	otam, "them," (DO marker, 3mp pronom)	somim, "we/ you (mp)/ they are blind," (v. Pa'al/Qal, act part, mp)	hem, "they, them, these, those," (3mp pron)	u'minhagam, "and/ but/ so/ or from/ of their leading, driving," (prep, n ms, 3mp pronom)	l'sumim, "to/ for/ belonging to (the) blind," (prep, n mp)	v'sumarim, "and/ but/ so/ or blind," (n mp)
המנהיגים	לסומים	בהכרח	במקום	שהולך	שניהם	נופלים
ha'manhigim, "the leaders, chiefs," (n mp)	l'sumarim, "to/ for/ belonging to (the) blind," (prep, n mp)	b'hechrech, "in/ with/ by (the) necessity," (prep, n ms)	bamakom, "in/ with/ by (the) place," (prep, n ms)	she'holec, "that/ which/ who/ whom I/ you (ms)/ he/it go(es), walk(s)," (rel part, v. Pa'al/Qal, act part, ms)	shineihem, "two of them," (n m dual, 3mp pronom)	noflimm "we/ you (ms)/ they, those who are fallen," (v. Pa'al/Qal, act part, mp)

¹³ The phrase "תעזבו אותם סומים... נופלים במקום... בהכרח" (Of necessity in the place... fall into a ditch) uses vocabulary that closely follows the structure of Mishnaic civil liability law (*Nezikin*). The text includes the word "סומים" (*sumim*) and the adverb "בהכרח" (*be-hechrech*), meaning "of necessity"—a common marker of rabbinic logical reasoning not found in Biblical Hebrew. Notably, "גימא" is a phonetic variation of the classic Mishnaic noun "גומא" (*guma*), which means a pit or ditch. In Tractate Bava Kamma 5:5, a "guma" refers to an illegal pit or ditch dug in a public area that causes a pedestrian to trip. This framing highlights how the issues of dangerous leadership are seen as a type of civil tort in rabbinic law.

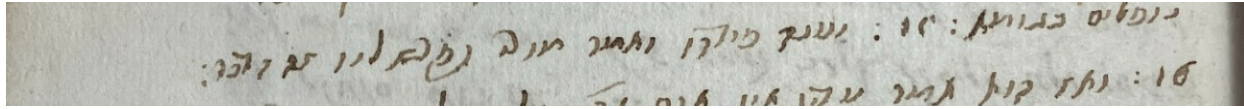
						בג'מא ¹⁴ :
						b'guma, "in/ with/ by (the) pit, hole," <prep, ms)<="" n="" pre=""> Mishnaic Aramaism </prep,>

Interlinear Chart



¹⁴ This word is first found in *Mishnah* Kilayim 3:5.

Chapter 15:15



וענה פידרו ואמר מורי תפרש לנו זה הדבר:

Hebrew Transcription

Translation: Then, Pedro (Peter) answered and said, “**My Teacher, interpret this word** for us.”

The Scriptures: And Kēpha answering, said to Him, “Explain this parable to us.”

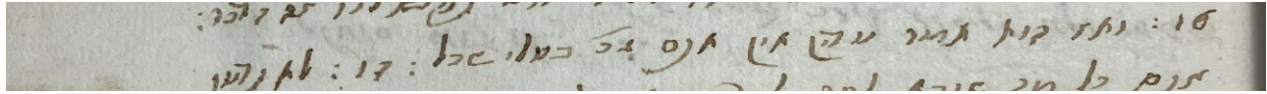
Aramaic: And Shimeun Kepha {Simeon, The Rock} answered and said unto Him, “Mari {My Lord}, explain this Mathla {Parable} for us.”

וענה	פידרו	ואמר	מורי	תפרש ¹⁵	לנו	זה
v'ana, “and/ but/ so/ then he/it answered,” (v. Pa'al/Qal, qatal, past, 3ms)	Pedro, “Peter,” (name)	v'amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	mori, “my teacher,” (n ms, 1cs pronom)	tefaresh, “you (ms) will interpret,” (v. Pi'el, yiqtol, fut, 2ms)	lanu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	ze, “this,” (pron, ms)
הדבר:						
						ha' dabar, “the word, thing, matter,” (n ms)

Interlinear Chart

¹⁵ A yiqtol, future verb form, is sometimes used like an imperative.

Chapter 15:16



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

Hebrew Transcription

Translation: And then he said, “**Yet likewise, you haven’t become bearers of understanding?**”

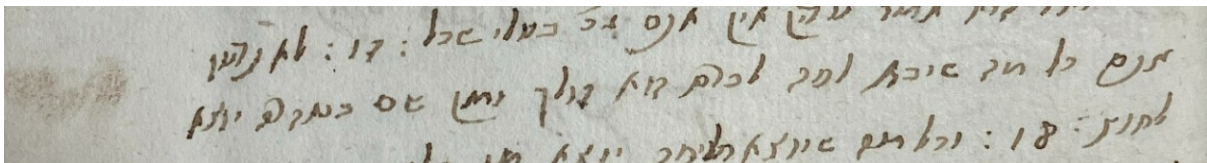
The Scriptures: And יהושע said, “Are you also still without understanding?”

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

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

Interlinear Chart

Chapter 15:17



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

Hebrew Transcription

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

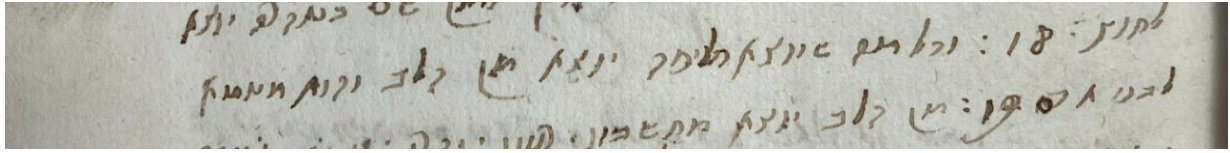
The Scriptures: Do you not understand that whatever enters into the mouth goes into the stomach, and is cast out in the sewer?

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

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

Interlinear Chart

Chapter 15:18



וכל מה שיוצא חליפה מן הלב והוא מטמא לבני אדם:

Hebrew Transcription

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

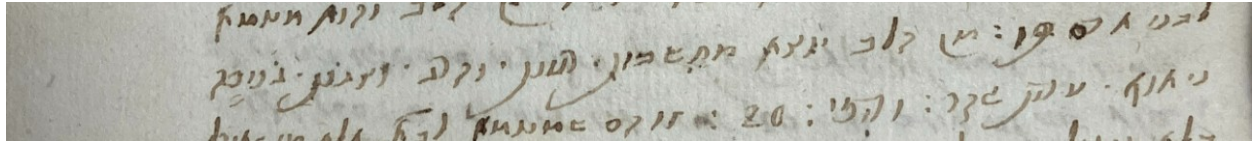
The Scriptures: But what comes out of the mouth comes from the heart, and these defile the man.

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

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

Interlinear Chart

Chapter 15:19



מן הלב יוצא מחשבות רעות והרג וזנות גניבה ניאוף עדות שקר ודופי:
Hebrew Transcription

Translation: “From the heart come evil thoughts, and murder, fornication, theft, adultery, lying witness, and slander.”

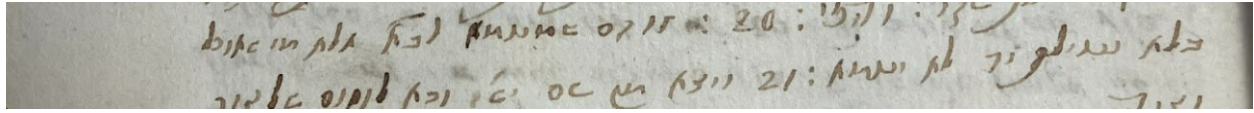
The Scriptures: For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

Aramaic: For, from the leba {the heart} are going out makhshabatha biyshatha {evil thoughts}: gura {adultery}, qetla {murder}, zanyutha {fornication}, ganabutha {theft}, sahduth shuqra {false witness}, gudapha {blasphemy}.

מן	הלב	יוצא	מחשבות	רעות	והרג	וזנות
min, “from, of, than,” (prep)	ha’lev, “the heart,” (n ms)	yotze, “I/ you (ms)/ he/it went out,” (v. Pa’al/Qal, act part, ms)	machshevot, “thoughts,” (n mp)	ra’ot, “bad, evil, iniquity, maladies,” (adj fp)	v’harag, “and/ but/ so/ or killed, murdered,” (n ms)	v’zanot, “and/ but/ so/ or prostitution, fornication,” (n fs)
גניבה	ניאוף	עדות	שקר	ודופי:		
gneva, “theft,” (n fs)	ni’uf, “adultery, fornication,” (n ms)	edut, “witness, testimony, proof, evidence,” (n fs)	sheker, “falsehood, lie,” (n ms)	v’dofi, “and/ but/ so/ or blemish, fault, defame,” (n ms)		

Interlinear Chart

Chapter 15:20



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

Translation: “These are those that defile sons of man, but whoever eats without washing of the hand shall not be defiled.”¹⁶

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

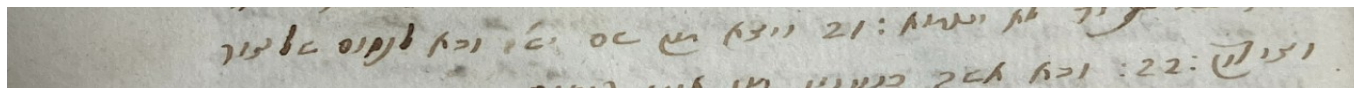
Aramaic: These things are what defiles a man. But, if, while a man might eat without washing his hands, he isn't defiled.”

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

Interlinear Chart

¹⁶ According to the Oral Torah of the Sages and the Pharisees, it would make you and the food unclean if you did not perform the ritual handwashing blessing prior to eating.

Chapter 15:21



ויצא מן שם ישו ובא לתחום של צור וצידון:

Hebrew Transcription

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

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

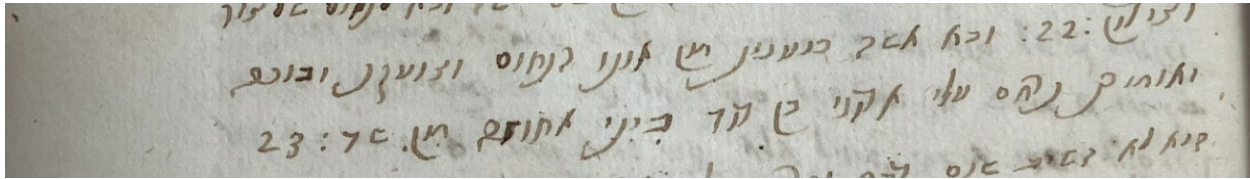
Aramaic: And Eshu {Yeshua} went out from there and came unto the border of Tsur {Tire} and of Tsydan {Sidon}.

ויצא	שם	מן	ישו	ובא	לתחום ¹⁷	של
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)	min, "from, of, than," (prep)	yeshu, "Yeshua," (name)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	l'tchum, "to/ for/ belonging to (the) dominion, area, district, field (fig)," (prep, n ms constr) Mishnaic	shel, "to, for, of, belonging to," (prep)
צור	וצידון:					
tzor, "Tyre," (name)	v'tzidon, "and/ but/ so/ or Sidon," (name)					

Interlinear Chart

¹⁷ This word is first found in *Mishnah Sheviit* 9:2.

Chapter 15:22



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

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

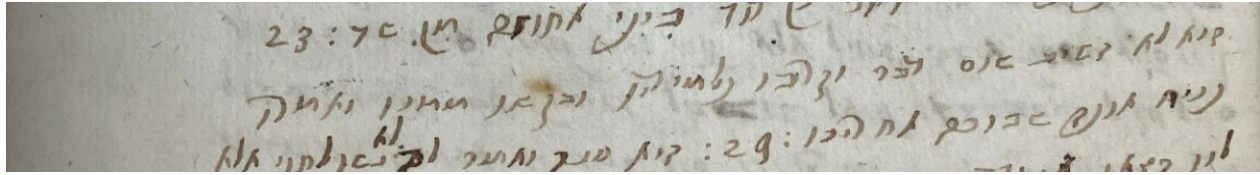
The Scriptures: And see, a woman of Kena’an came from those borders and cried out to Him, saying, “Have compassion on me, O Master, Son of Dawid! My daughter is badly demon-possessed.”

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

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

Interlinear Chart

Chapter 15:23



הוא לא השיב שום דבר וקרבו תלמידיו ובקשו ממנו ואמרו תניח אותה שבוכה אחרינו:

Hebrew Transcription

Translation: He did not **respond** any word, and his talmidim (disciples) approached and sought of him, and said, “**Leave her**, for she weeps after us!”

The Scriptures: But He did not answer her a word. And His taught ones came and asked Him, saying, “Send her away, because she cries after us.”

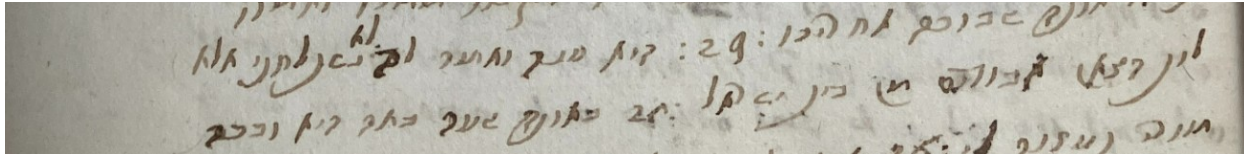
Aramaic: But He didn’t answer her a word. And His Disciples approached requesting from Him, and saying, “Send her away because she is crying out behind us.”

הוא	לא	השיב	שום	דבר	וקרבו	תלמידיו
hu, “he/it,” (3ms pron)	lo, “no, not, don’t, doesn’t,” (neg part)	heshiv, “he/it returned, responded,” (v. Hif’il, qatal, past, 3ms)	sum, “any,” (in a neg sentence)	dvar, “thing, word, matter,” (n ms)	v’karvu, “and/ but/ so/ or they approached, drew near,” (v. Pa’al/Qal, qatal, past, 3mp)	talmidav, “his/its talmidim, students,” (n mp, 3ms pronom)

ובקשו	ממנו	ואמרו	תניח	אותה	שבוכה	אחרינו:
u’bikshu, “and/ but/ so/ or they asked,” (v. Pi’el, qatal, past, 3mp)	mimenu, “of/ from him,” (prep, 3ms pronom)	v’amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	taniach, “you will place, put, leave,” (v. Hif’il, yiqtol, fut, 2ms)	ota(h), “her,” (DO marker, 3fs pronom)	she’bocha, “that/ which/ who/ whom I/ you (fs)/ she/it cry(-ies),” (rel part, v. Pa’al/Qal, act part, fs)	achareinu, “after us,” (prep, 1cp pronom)

Interlinear Chart

Chapter 15:24



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

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

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

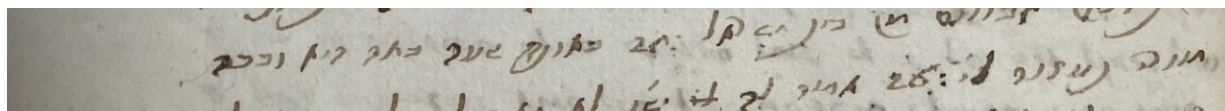
Aramaic: But, He answered and said unto them, "I have not been sent except to the Erbe {the Sheep} who have gone astray from the house of Iysra'yl {of Israel}."

הוא	ענה	ואמר	לה	לא	נשתלחתי ¹⁸	אלא
hu, "he/it," (3ms pron)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)	v'amar, "and/ but/ so/ then he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	la, "to/ for/ belonging to her/it." (prep, 3fs pronom)	lo, "no, not, don't, doesn't," (neg part)	nishlachi, "I was sent," (v. Nif'al, qatal, past, 1cs)	ela, "but, only, however, except," (conj)
לות	הצאן	אבודים	מן	בית	ישראל:	
lot, "to, unto, with," (prep)	ha'tzon, "the sheep, goats," (n cs)	avudim, "lost," (adj mp)	min, "from, of, than," (prep)	bayit, "house," (n ms)	yisrael, "Israel," (name)	

Interlinear Chart

¹⁸ This word is misspelled and should be נשלחתי.

Chapter 15:25



באותה שעה באה היא ובכה מורי תעזור לי:

Hebrew Transcription

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

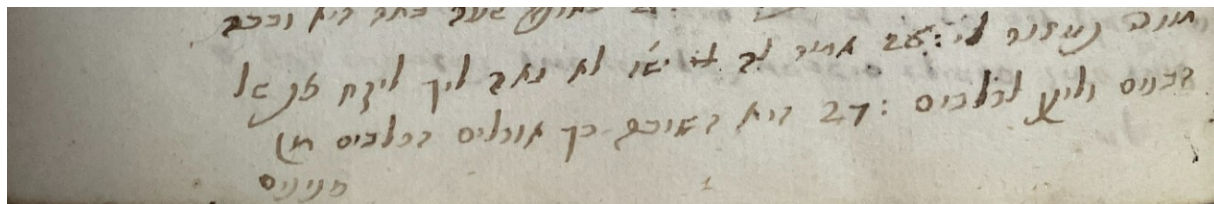
The Scriptures: But she came and was bowing to Him, saying, “Master, help me!”

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

תעזור	מורי	ובכה	היא	באה	שעה	באותה
ta'azor, “you (ms) will help,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	mori, “my teacher,” (n ms, 1cs pronom)	u'baka, “he/it cried, wept,” (v. Pa'al/Qal, qatal, past, 3ms)	hi, “she/it,” (3fs pron)	ba'a, “she/it came,” (v. Pa'al/Qal, qatal, past, 3fs)	shea, “hour,” (n fs)	b'ota, “r in/ with/ by her/it,” (prep, DO marker, 3fs pronom)
						לי:
						li, “to/ for/ belonging to me,” (prep, 1cs)

Interlinear Chart

Chapter 15:26



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

Translation: Yeshua said to her, “It is not fitting for you to take a morsel of bread belonging to the children and give it to the dogs.”¹⁹

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

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

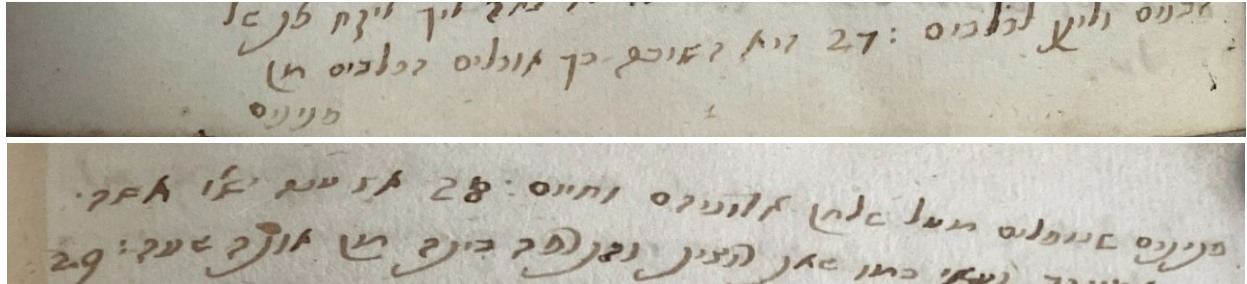
אמר	לה	ישו	לא	נאה	ליך	ליקח ²⁰
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	la, “to/ for/ belonging to her/it.” (prep, 3fs pronom)	yeshu, “Yeshua,” (name)	lo, “no, not, don’t, doesn’t,” (neg part)	na’eh, “fitting, becoming, correct,” (adj ms)	lich, “to/ for/ you (fs),” (prep, 2fs)	liqach, “take,” (v. Pa'al/Qal, inf constr) Aramaism Mishnaic
פת	של	הבנים	וליתן	לכלבים:		
pat, “fragment, bit, morsel (of bread), piece,” (n ms)	shel, “to, for, of, belonging to,” (prep)	ha’banim, “the sons, children,” (n mp)	v’liten, “and/ but/ so/ or give, allow,” (v. Pa'al/Qal, inf constr) Aramaism Mishnaic	l’klavim, “to/ for/ belonging to (the) dogs,” (n mp)		

Interlinear Chart

¹⁹ "לא נאה לך ליקח... וליתן" (It is not proper for you to take... and give): This verse contains a rich use of basic Mishnaic Hebrew phrases and grammatical forms. The word "נאה" (na'eh) here is used in its modern sense to mean "appropriate" or "fitting," moving away from its older biblical meaning of physical beauty. It is combined with the infinitive verbs "ליקח" (liqach) and "ליתן" (liten), which are typical of Mishnaic Hebrew. These forms replace the biblical spelling "לקחת" (lakachat) and "לתת" (latten) to serve as the standard legal and conversational formula for transactional exchanges across rabbinic jurisprudence.

²⁰ This Aramaism is also found in Cambridge Hebrew Revelation MS Oo.1.16.2 (*The Scroll of Mysteries: Cochin Hebrew Revelation*) 4:11, 5:9, and 6:4.

Chapter 15:27



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

Translation: She replied, “Thus, do the dogs eat of the crumbs of bread that fall from the table of their master’s table, **and they live.**”

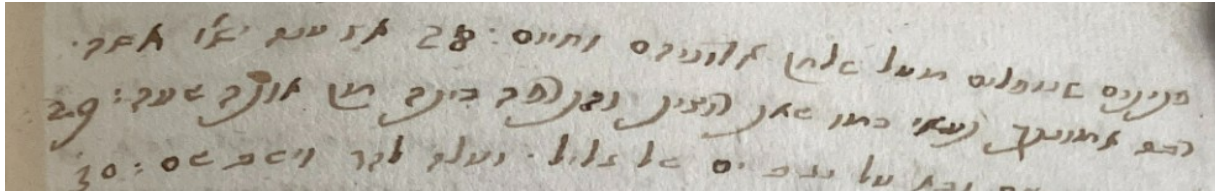
The Scriptures: But she said, “Yes Master, for even the little dogs eat the crumbs which fall from their masters’ table.”

Aramaic: But, she said, “Yes, Mari {My Lord}, even the kalbe {the dogs} eat from the crumbs which fall from the tables of their lords/masters, and live.”

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

Interlinear Chart

Chapter 15:28



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

Hebrew Transcription

Translation: Then Yeshua answered, “Woman, great is your faith; may it be done for you as you desired.” And her daughter was healed from that hour.²¹

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

Aramaic: Then Eshu {Yeshua} said unto her, “Oh woman! Great is your faith. It will be unto you as you desire.” And her daughter was healed from that moment.

אז	ענה	ישו	אשה	רבה	אמונתך	תעשי
az, “then, in that case, so,” (conj)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	isha, “woman, wife, spouse,” (n fs)	raba, “vast, great, many,” (adj fs)	emunatech, “your (fs) faith,” (n cs, 2fs pronom)	te’asi, “you (ms) may/let become, be made, done, carry out,” (v. Pa’al/Qal, jussive, fut, 2fs)
כמו	שאת	רוצית	והתרפה ²²	ביתה	מן	אותה
k’mo, “like, as, similar to,” (adv, prep)	she’et, “that/ which/ who/ whom you (fs),” (rel part, 2fs pronom)	rutzett, “you were satisfied, you desired,” (v. Pi’el, qatal, pssv past, 2fs)	v’hitrapeh, “and/ but/ so/ or she/it was healed,” (v. Nit’pael, qatal, past, 3fs) Mishnaic	bita(h), “her/its daughter,” (n fs, 3fs pronom)	min, “from, of, than,” (prep)	ota, “her/it,” (DO marker, 3fs pronom)

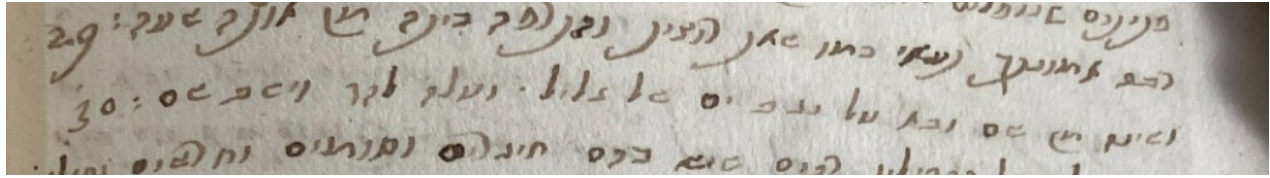
²¹ Her daughter was healed from that very moment. The story's ending depends on the language and timeline used in the Mishnah. The word "התרפה" (*hitrapah*) uses a special verb form called Nitpa’el, which is common in Mishnaic Hebrew. This form often replaced the traditional biblical passive to show actions or changes. The phrase "מן אותה שעה" (*min otah sha’ah*) emphasizes the immediacy of the healing, using time expressions found in early rabbinic stories to clearly mark when the event happened.

²² This word is first found in *Mishnah* Terumot 8:6.

						שעה:
						sha'a, "the time," (n fs)

Interlinear Chart

Chapter 15:29



ושינה מן שם ובא על נגב ים של גליל ועלה להר וישב שם:

Hebrew Transcription

Translation: And he **changed his place** there and came upon **the southern** sea of Galil (Galilee), and he ascended a mountain and sat there.

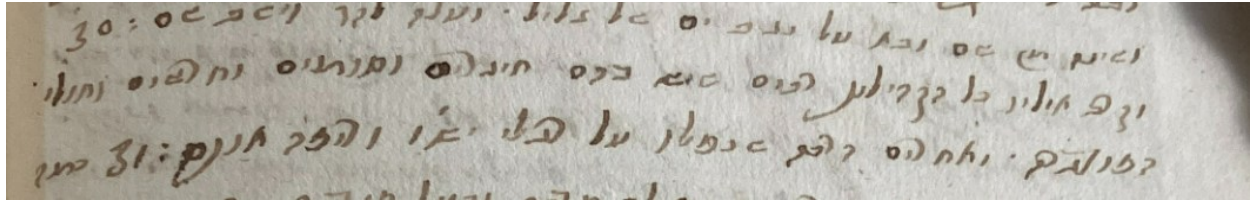
The Scriptures: And moving from there, יהושע came toward the Sea of Galil, and going up on the mountain, He was sitting there.

Aramaic: And Eshu {Yeshua} departed from there and arrived on the seaside of Galila {Galilee}. And He went up unto a tura {a mountain}, and sat there.

ושינה	מן	שם	ובא	על	נגב	ים
v'shinah, "and/ but/ so/ or he/it changed," (v. Pi'el, qatal, past, 3ms)	min, "from, of, than," (prep)	sham, "there," (adv)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	negev, "south, southern," (n ms)	yam, "sea," (n ms)
של	גליל	ועלה	להר	וישב	שם:	
shel, "of/ belonging to," (prep)	galil, "Galilee," (name)	ala, "and/ but/ so/ or he/it arose," (v. Pa'al/Qal, qatal, past, 3ms)	l'har, "to/ for/ belonging to (the) mountain," (prep, n ms)	v'yashav, "and/ but/ so/ or he/it sat, dwelled," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)	

Interlinear Chart

Chapter 15:30



וקרב איליו כל הקהילות רבים שיש בהם חגרים וסומים וחרשים וחולי הפודגרה ואחרים הרבה שנפלו על רגלי ישו וריפה אותם:

Hebrew Transcription

Translation: Then all the massive communities approached him. Among them were the cripples, blind, deaf, and those sick with affliction, and many others who fell at the feet of Yeshua, and he healed them.²³

The Scriptures: And large crowds came to Him, having with them those who were lame, blind, dumb, crippled, and many others. And they laid them down at the feet of יהושע, and He healed them,

Aramaic: And great crowds drew near towards Him who had with them khagiyre {the lame}, and the samya {the blind}, and the kharshe {deaf/mutes}, and the phashiyge {the maimed}, and many others. And they placed them at the feet of Eshu {Yeshua}, and He healed them,

וקרב	איליו	כל	הקהילות	רבים	שיש	בהם
v'karev, "and/ but/ so/ or he/it approached," (v. Pa'al/Qal, qatal, past, 3ms)	elav, "to him/it," (prep, 3ms pronom)	kol, "all," (n ms)	ha'kehilot, "the communities, congregations, assemblies," (n fp)	rabim, "many, numerous," (adj mp)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	ba'hem, "with/ by/ in them," (prep, 3mp pronom)

חגרים ²⁴	וסומים	וחרשים	וחולי	הפודגרה	ואחרים	הרבה
chigerim, "crippled, lame," (adj mp) Mishnaic	v'somim, "and/ but/ so/ or blind," (adj mp)	v'chershim, "and/ but/ so/ or deaf," (adj mp)	v'cholei, "and/ but/ so/ or sick," (ms plural constr)	ha'podagra, "the gout, affliction," (n ms)	v'acherim, "and/ but/ so/ or other, another, different," (adj mp)	harbe, "many, much, a lot," (adv)

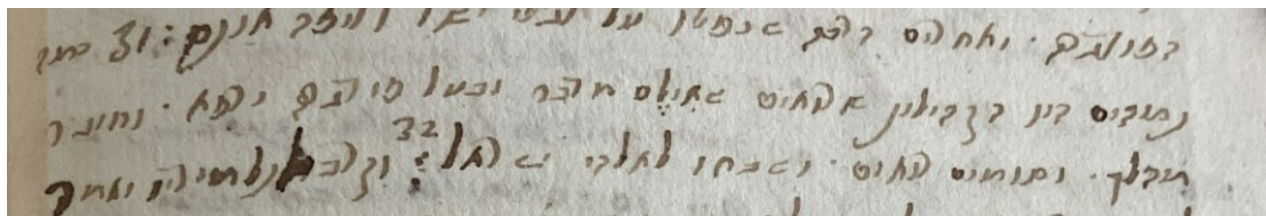
²³ "The verse maintains a clear and consistent narrative and grammar structure from the Mishnaic period. It uses the plural noun "קהילות" (*kehillot*) to describe crowds as organized regional community groups rather than random individuals. This is complemented by the continued use of the medical term "סומים" (*sumim* / blind), which was commonly used in early rabbinic texts to refer to visual impairments. The phrasing reflects the standard way of describing witnesses' astonishment in Galilee, following the conventions of Mishnaic stories.

²⁴ This word is first found in the *Mishnah* Tractate Chagigah 1:1.

	אותם:	וריפה	ישו	רגלי	על	שנפלו
	otam, "them," (DO marker, 3mp pronom)	v'ripa, "and/ but/ so/ or he/it healed, loosened;" (v. Pi'el, qatal, past, 3ms)	yeshu, "Yeshua," (name)	reglei-, "feet, legs of," (n fp constr)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	she'naflu, "that/ which/ who/ whom they fell," (rel part, v. Pa'al/Qal, qatal, 3mp)

Interlinear Chart

Chapter 15:31



כמה תמהים היו הקהילות שרואים שאילם מדבר ובעל פידגרה נרפא וחיגר מהלך וסומים רואים ושבחו לאלהי ישראל:

Hebrew Transcription

Translation: How astonished were the communities who saw a mute speaking, and one with an affliction, healed, and the lame walking and the blind seeing. So, they praised the God of Yisrael (Israel)!²⁵

The Scriptures: so that the crowd marvelled when they saw the dumb speaking, the crippled well, the lame walking, and the blind seeing. And they praised the Elohim of Yisra'el.

Aramaic: insomuch that the crowds were amazed, those who saw the dumb who were speaking, and the crippled who were healed, and the lame who were walking, and the blind who were seeing. And they gave praise unto Alaha d'Iysra'yl {The God of Israel}.

כמה	תמהים	היו	הקהילות	שרואים	שאים	מדבר
k'ma, "how much, how many," (adv)	tmehim, "we/ you (mp)/ they are astonished," (v. Pa'al/Qal, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ha'kehilot, "the communities, congregations, assemblies," (n fp)	she'ro'im, "that/ which/ who/ whom we/ you (mp)/ they, those who see," (rel part, v. Pa'al/Qal, act part, mp)	she'ilem, "that/ which/ who/ whom mute, dumb," (rel part, adj ms)	medaber, "I/ you (ms)/ he/it speak(s)," (v. Pi'el, act part, ms)

ובעל	פידגרה	נרפא	והיגר ²⁶	מהלך	וסומים	רואים
u'ba'al, "and/ but/ so/ or possessor, owner, possessed of," (n ms)	podagra, "gout, affliction," (adj ms)	nirpa, "he/it was healed," (v. Nif'al, qatal, past, 3ms)	v'higer, "and/ but/ so/ or lame, limp," (n ms) Mishnaic	mehalech, "I/ you (ms)/ he/it stroll(s)," (v. Pi'el, act part, ms)	v'somim, "and/ but/ so/ or we/ you (mp)/ they are blind," (v. Pa'al/Qal, act part, mp)	ro'im, "we/ you (mp)/ they, those who see," (v. Pa'al/Qal, act part, mp)

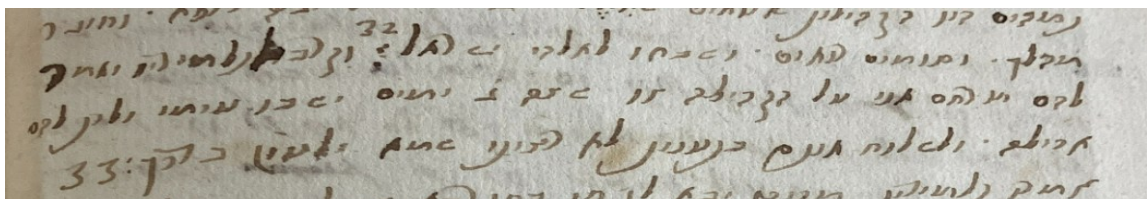
²⁵ "They were amazed, and the man with gout (i.e., affliction) was healed, and they praised. The sentence uses simple storytelling language from the Mishnaic period. It begins with the word "תמהים" (amazed) in the plural, paired with "היו" (they were), to show their amazement was ongoing. A key detail is that the text describes the man as a "בעל פידגרה" (someone with gout). The word "בעל" (owner of) is a common rabbinic way to describe someone by their condition, combined here with a Greek-derived word for foot inflammation or affliction. The text also uses the word "שבחו" (praised), which in early rabbinic writing often means to give formal praise to God.

²⁶ This word is first found in the *Mishnah* Peah 8:9.

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

Interlinear Chart

Chapter 15:32



וקרב תלמידיו ואמר להם מרחם אני על הקהילה זו שזה ג' ימים ישבו עימי ולית להם אכילה ולשלוח אותם בתענית לא רציתי שמא ילעון בדרך:

Hebrew Transcription

Translation: Then **he approached** his talmidim (disciples) and said to them, “I have compassion on this community which these three days **dwelled with** me, and **in case they did not have food**, and I don’t want to send them away **fasting**, lest they **become wearied** on the way.”²⁷

The Scriptures: And יהושע, having called His taught ones near, said, “I have compassion on the crowd, because they have now continued with Me three days and do not have whatever to eat. And I do not wish to send them away hungry, lest they faint on the way.”

Aramaic: Then He, Eshu {Yeshua}, called for His Disciples and said unto them, “I have compassion upon this kensha {crowd}. Behold, because they have remained with Me three days, and they don’t have that which they might eat. And I don’t want to send them away while they are fasting, lest they might faint in the road.”

וקרב	תלמידיו	ואמר	להם	מרחם	אני	על
v'karav, “and/ but/ so/ or he/it approached,” (v. Pa'al/Qal, qatal, past, 3ms)	talmidav, “his/its talmidim, disciples,” (n mp, 3ms pronom)	v'amar, “and/ but/ so/ then he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	merachem, “I/ you (ms)/ he/it have compassion, pity(ies),” (v. Pi'el, act part, ms)	ani, “I,” (1cs pron)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)
הקהילה	זו	שזה	ג'	ימים	ישבו	עימי
ha'kehila, “the community, congregation, assembly,” (n fs)	zu, “that, which, who,” (conj)	she'ze, “that/ which/ who/ whom this,” (pron, ms)	gimel, “three,” (abbrev, card num)	yamim, “days,” (n mp)	yashvu, “they sat, dwelled,” (v. Pa'al/Qal, qatal, past, 3mp)	imi, “with me,” (prep, 1s pronom)

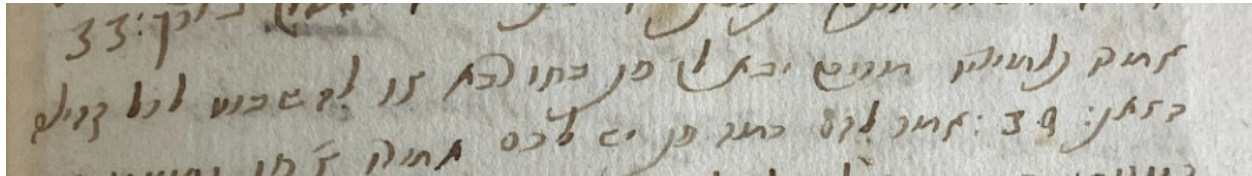
²⁷ This verse combines complex legal terminology from the Mishna with straightforward Aramaic grammar. It uses the Aramaic negative particle "לית" (*leit*), meaning "there is not," integrated smoothly into the Hebrew sentence. The word "תענית" (*ta'anit*) means "a fast." While the root comes from the Bible, the noun form "*ta'anit*" is a common Mishnaic term used throughout rabbinic texts, especially in Tractate *Ta'anit*, to refer to a complete fast. The verb "ילעון" (*vil'un*) features a plural suffix with a Nun, indicating a regional, post-biblical form related to exhaustion. This choice of words highlights the crowd's physical weakness within the formal, bilingual rabbinic style.

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

Interlinear Chart



Chapter 15:33



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

Translation: His talmidim (disciples) said, "**Where will bread come to us** in this dry place to satisfy all this community?"²⁸

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

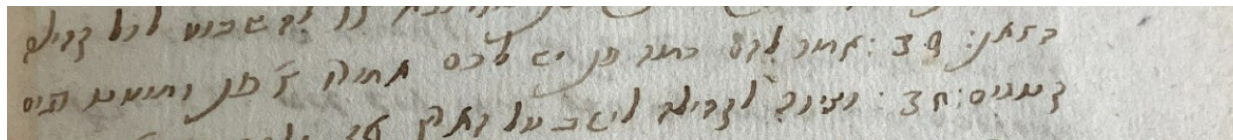
Aramaic: His Disciples said unto Him, “Where in this desert is there bread for us that we might satisfy all this kensha {crowd}?”

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

Interlinear Chart

²⁸ This verse asks, "From where shall bread come to us in this desolate place?" It uses classic Hebrew question words mixed with Aramaic grammar. The word "מהיכן" (*me-heichan* / from where) is a common way in the Mishnah to ask about a place or authority, replacing the biblical terms. It is combined with the Aramaic suffix "לן" (*lan* / to us) instead of the Hebrew "לנו". The word "חורבא" (*chorba*) refers to an uncultivated desert area, not ruins. Together, these words show the disciples' worry about getting food in a regional marketplace language from 1st to 2nd-century times.

Chapter 15:34



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

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

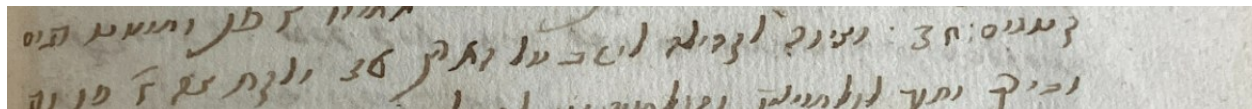
The Scriptures: And יהושע said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

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

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

Interlinear Chart

Chapter 15:35



וציוה לקהילה לישב על הארץ:

Hebrew Transcription

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

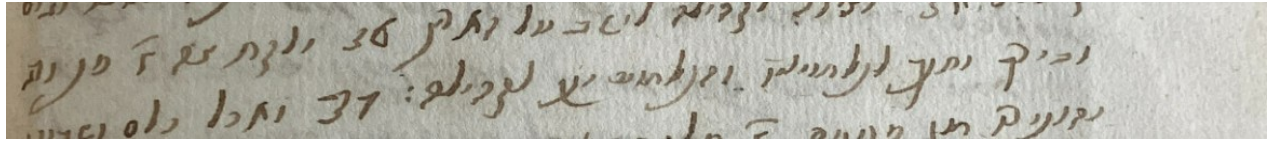
The Scriptures: And He commanded the crowd to sit down on the ground,

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

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

Interlinear Chart

Chapter 15:36



ולקח זה ז' פת ודג ובירך וחתך לתלמידיו והתלמיד יתן לקהילה:
Hebrew Transcription

Translation: Then he took the seven bread-loaves and fish and blessed *them*. Then he broke *them* for his disciples, and the talmid (disciple) gave *them* to the community.

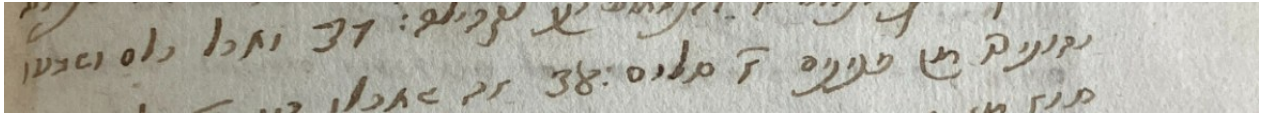
The Scriptures: and taking the seven loaves and the fish, giving thanks, He broke them and gave to His taught ones, and the taught ones to the crowd.

Aramaic: And He took those seven lakhmiyn {i.e. loaves of bread}, and the nune {fish}, and gave thanks and broke and gave unto His Disciples, and The Talmiyde {The Disciples} gave them unto the kenshe {the crowds}.

ולקח	זה	ז'	פת	ודג	ובירך	וחתך
v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron, ms)	zayin, "seven," (abbrev, card num)	pat, "bread, loaf (literally), food, meal," (n ms)	v'dag, "and/ but/ so/ or fish," (n ms)	u'berech, "and/ but/ so/ or he/it blessed," (v. Pi'el, qatal, past, 3ms)	v'chatach, "and/ but/ so/ or he/it cut, slash," (v. Pa'al/Qal, qatal, past, 3ms)
לתלמידיו	והתלמיד	יתן	לקהילה:			
l'talmidav, "to/ for/ belonging to his/its talmidim, disciples," (prep, n mp)	v'ha'talmid, "and/ but/ so/ or the student, disciple," (n ms)	yiten, "he/it will give," (v. Pa'al/Qal, yiqtol, fut, 3ms)	l'kehila, "to/ for/ belonging to (the) assembly, community," (prep, n fs)			

Interlinear Chart

Chapter 15:37



ואכל כלם ושבעו והותירו מן פתיתים ז' סלים:

Hebrew Transcription

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

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

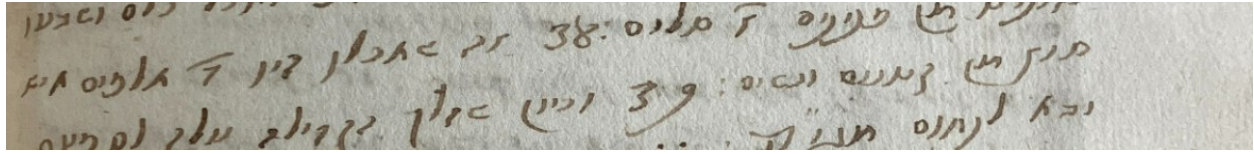
Aramaic: And all ate, and were satisfied, and they took up the remains of the fragments, seven full baskets.

ואכל ²⁹	כלם	ושבעו	והותירו	מן	פתיתים	ז'
v'achal, "and/ but/ so/ or he/it ate," (v. Pa'al/Qal, qatal, past, 3ms)	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'hotiru, "and/ but/ so/ or they remained," (v. Hif'il, qatal, past, 3mp)	min, "from, of, than," (prep)	petit'im, "flakes, crumbs," (n mp)	zayin, "seven," (abbrev, card num)
						סלים:
						salim, "baskets," (n mp)

Interlinear Chart

²⁹ Appears to be misspelled and should have the third masculine plural pronominal suffix, "they."

Chapter 15:38



זה שאכלו היו ד' אלפים איש חוץ מן קטנים ונשים:

Hebrew Transcription

Translation: Those who ate were four thousand men, apart from the little ones and women.

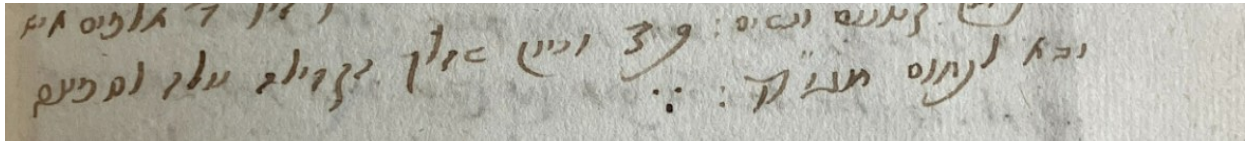
The Scriptures: And those who ate were four thousand men, besides women and children.

Aramaic: Now those who had eaten, were four thousand gabre {men}, aside from the neshe {the women} and the talaye {the youths}.

זה	שאכלו	היו	ד'	אלפים	איש	חוץ
ze, "this," (pron, ms)	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)	dalet, "four," (abbrev, card num)	alaphim, "thousands," (n mp)	ish, "man, husband, (n ms)	chutz, "outside, apart from, except from," (prep, n ms)
מן	קטנים	ונשים:				
min, "from, of, than," (prep)	ketanim, "least, small," (adj mp)	v'nashim, "and/ but/ so/ or women," (n fp)				

Interlinear Chart

Chapter 15:39



וכיון שהלך הקהילה עלה לספינה ובא לתחום מגידו:

Hebrew Transcription

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

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

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

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

Interlinear Chart