

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Eight

The Cochin Hebrew Book of Matthew

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

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Hebrew Translator

The Cochin Hebrew Book of Matthew Chapter Eight

Cambridge MS Oo.1.32 English Translation

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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 8

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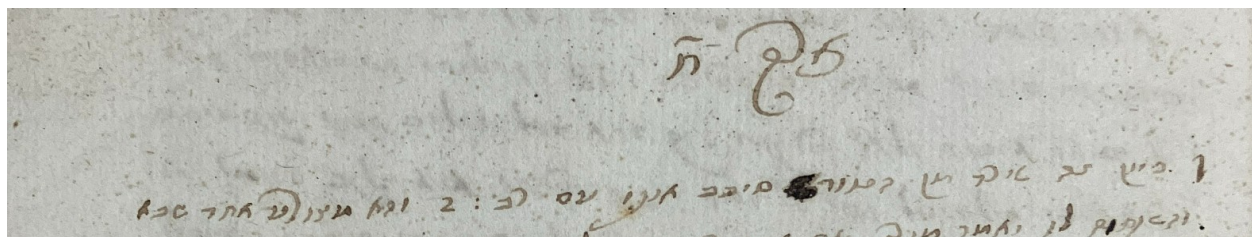
שם

אלה

כהן

תעמלגס, כ
ביתו וקדו למלכ נספד כל שדיק זעניל דשימנ: 34 ויעלו כל
בני קעיד לוקר יא' נכסלוקו בקאו ממנו אינע יא' קמוס אלס:

Chapter 8:1



כיון זה שירד מן הטור סובב אותו עם רב:

Hebrew Transcription

Translation: When this one descended from the mountain, a vast people surrounded him.²

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

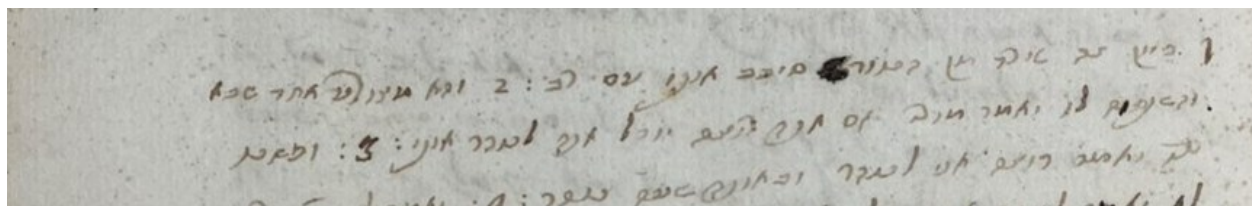
Aramaic: Now when He descended from the tura {the mountain}, large crowds followed Him.

כיון	זה	שירד	מן	הטור	סובב	אותו
keivan, "because, as soon as, since," (conj)	ze, "this," (ms pron)	she'yarad, "that/ which/ who/ whom he/it descended," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	min, "from, of," (prep)	ha'tur, "the mountain," (n ms) Aramaism	sovev, "I/ you (ms)/ he/it turned around," (v. Pa'al/Qal, act part, ms)	oto, "him/it," (DO marker, 3ms pronom)
	רב:					
am, "people," (n ms)	rav, "great, vast," (adj ms)					

Interlinear Chart

² Matthew 8:1 shows features typical of later Hebrew styles from the Second Temple period, rather than ancient Biblical Hebrew. It uses the phrase כיון (*keyvan*, meaning "when" or "as soon as") and לבני (*levnei*-, meaning "this one that..."), which are common in post-biblical Hebrew and replace older forms like כאשר (*ka'asher*) and אשר (*asher*). The text also includes הטור (*ha-tur*, "the mountain"), an Aramaic loanword, instead of ההר (*ha-har*) used in the Bible. Finally, it describes the past action using the active participle סובב (*sovev*) for "going around," a style typical of later Hebrew dialects.

Chapter 8:2



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

Hebrew Transcription

Translation: Then came one leper who approached and bowed down to him and said, “**My Teacher**, if you desire, you are able to **purify** me.”³

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

Aramaic: And behold, a certain garba {leper} came, worshiped Him, and said, “Mari {My Lord} if you desire, you are able to make me clean!”

ובא	מצורע	אחד	שבא	והשתחוה	לו	ואמר
u'vah, “and/ but/ so/ or he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	metzora, “leper,” (adj ms)	echad, “one,” (card num)	sheba, “that/ which/ who/ whom he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	v'histachavah, “and/ but/ so/ or he/it bowed down,” (v. Hit'pa'el, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)

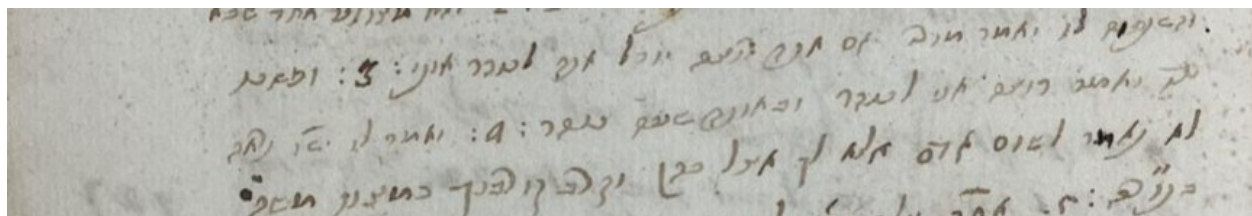
מורי	אם	אתה	רוצה	יוכל	אתה	לטהר
mori, “my teacher,” (n ms, 1cs pronom)	im, “if, whether,” (conj)	atah, “you,” (2ms)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa'al/Qal, act part, ms)	yuchal, “he/it will be able,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	atah, “you,” (2ms)	letaher “to cleanse, purify,” (v. Pi'el, inf constr)

³ Matthew 8:2 combines traditional biblical language with features of post-biblical and Mishnaic syntax, making it easier to understand. The phrase מצורע אחד (*metzora echad*, “a certain leper”) uses the numeral אחד (one) as an indefinite article, a common style in post-biblical stories instead of the usual biblical way of introducing nouns. The verse also uses the relative prefix שׁ (she-, “who/that”) in שבא instead of the traditional אשר (*asher*). Additionally, the present tense רוצה (*rotzeh*, “desire/want”) shifts from its biblical meaning of “divine favor” to the everyday Mishnaic meaning of personal choice. Lastly, the word order אתה יוכל אתה (yukhal atah, “you are able”) reflects a more analytical syntax influenced by Aramaic, which is common in later Hebrew dialects rather than in the original biblical language.

						אותי:
						oti, "me," (DO marker, 1cs pronom)

Interlinear Chart

Chapter 8:3



ופשט ידו ואמר רוצה אני לטהר ובאותה שעה טהר:

Hebrew Transcription

Translation: And he straightened out his hand and said, “I desire to purify you. Then within the hour, he was purified.”⁴

The Scriptures: And stretching out His hand יהושע touched him, saying, “I desire it. Be cleansed!” And immediately his leprosy was cleansed.

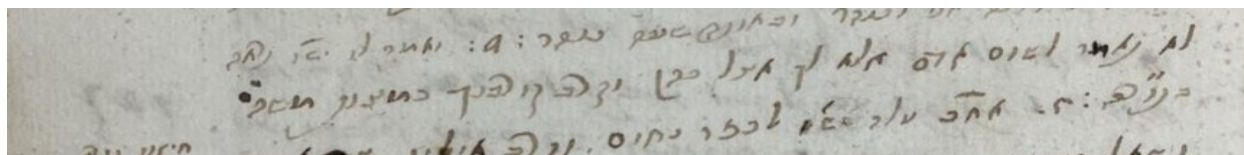
Aramaic: And Eshu {Yeshua} stretched out His hand, and touched him, and said, “I desire, be clean!” And in that moment garbeh {his leprosy} was cleansed.

ופשט	ידו	ואמר	רוצה	אני	לטהר	ובאותה
v'pashat, “and/ but/ so/ or he/it stretched,” (v. Pa'al/Qal, qatal, past, 3ms)	yado, ‘his/its hand,” (n ms, 3ms pronom)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	letaher “to purify, cleanse,” (v. Pi'el, inf constr)	ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)
	טהר:					
	tahar, “he/it was purified,” (v. Pa'al/Qal, qatal, past, 3ms)					
שעה	sha'a, “hour,” (n fs)					

Interlinear Chart

⁴ Matthew 8:3 shifts into a post-biblical style to describe an immediate event. The phrase ובאותה שעה (*u-ve-otah sha'ah*, “and at that very moment”) is a common Mishnaic Hebrew way of marking time, replacing the biblical phrase בעת ההיא (“at that time”). Also, the phrase רוצה אני (*rotzeh ani*, “I desire”) uses a typical Mishnaic inverted present tense form (participle + pronoun), which is different from the usual biblical word order. See Exodus 4:6 and the Syrian who came to the prophet Elisha for healing of the skin condition in 2 Kings 5:15.

Chapter 8:4



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

Hebrew Transcription

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

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

Aramaic: And Eshu {Yeshua} said unto him, “Why look for a nash {a man} to tell, rather, go show your soul {yourself} unto the Kahne {the Priests} and qareb {offer} the qurbana {the offering}, just as Mushe {Moses} commanded, for their testimony.”

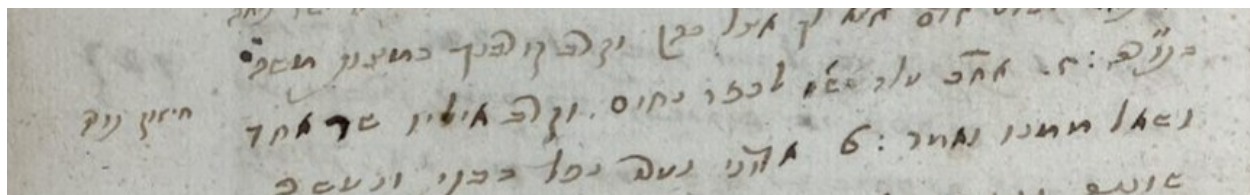
ואמר	לו	ישו	תראה	לא	תאמר	לשום
v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	tir'e, “you (ms) will see,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, “no/ not,” (part)	tomar, “you will say,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	l'sum, “to/ for/ belonging to any,” (prep, in a neg sentence)
אדם	אלא	לך	אצל	כהן	וקרב	קורבנך
adam, “man,” (n ms)	elle, “but, only, however,” (conj)	lech! “Go!” (v. Pa'al/Qal, imp, 2ms)	etzel, “at, in possession of, near, by, beside,” (prep)	kohen, “priest,” (n ms)	v'karav! “and/ but/ so/ or” (to a man) “draw near, approach!” (v. Pa'al/Qal, imp, 2ms)	korbanacha, “your victim, sacrifice, offering,” (n ms, 2ms pronom)

⁵ Matthew 8:4 uses many language features from later Judean writings and Aramaic loanwords. The phrase לשום אדם (*le-shum adam*, meaning “to any man” or “no one”) and the restrictive word אלא (*ela*, meaning “but rather”) are typical Mishnaic Aramaic expressions that replace usual biblical phrases like לאיש and כי אם. Also, using אצל (*etzel*, meaning “to” or “into the presence of”) with a verb of motion shows a Mishnaic change from its original biblical meaning of “beside.” Lastly, the verb וקרב (*ve-karev*, meaning “and offer”) uses the Pi'el stem for sacrificing, instead of the traditional biblical form היקראב (*hikreiv*). Leviticus 14:1-32.

				בתורה:	משה	כמצות
				b'torah, "in/ with/ by (the) teaching, instruction (Torah)," (prep, n fs)	mosheh, "Moses," (name)	k'mitzvat, "like, as, according to the commandment of," (n fs constr)

Interlinear Chart

Chapter 8:5



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

Translation: After this, Yeshua went up to Kephah Nahum (Capernaum), and one official approached him and asked him and said,⁶

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

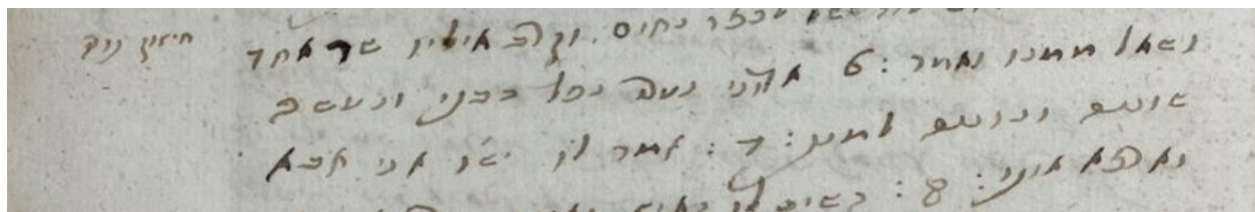
Aramaic: Then, when Eshu {Yeshua} had entered Kaparnakhum {Capernaum}, a certain Qentruna {Centurion} approached Him, and was seeking from Him,

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

Interlinear Chart

⁶ Matthew 8:5 shows a clear use of Hebrew syntax and storytelling styles from post-biblical times. The verse begins with the common Mishnaic word אח'כ (*achar kach*, "afterward") and uses the number אחד as an indefinite article in the phrase שר אחד ("a certain commander"). The verb וקרב (*ve-karev*, "approached") uses the Pi'el form instead of the usual biblical Qal (ויקרב), to show physical approach. Lastly, the phrase ושאל ממנו (*ve-sha'al mimenu*, "requested of him") uses a prepositional structure (שאל מן) that connects smoothly to later Mishnaic and Aramaic expressions.

Chapter 8:6



אדוני נערי נפל בבתי ונעשה שוטה ונוטה למות:

Hebrew Transcription

Translation: “My Lord, my boy has fallen in my house and became a madman and is laid down to die.”⁷

The Scriptures: saying, “Master, my servant is lying in the house paralysed, grievously tortured.”

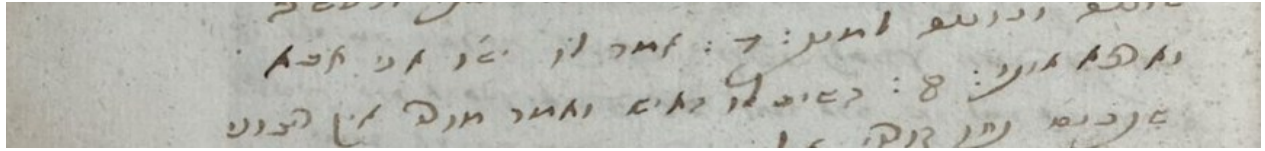
Aramaic: and was saying, “Mari {My Lord}, talayi {my boy} is lying down in the house and is paralyzed, and evilly tormented.

אדוני	נערי	נפל	בבתי	ונעשה	שוטה	ונוטה
adoni, “my lord, master,” (n ms, 1cs pronom)	na’ari, “my boy, youth,” (n ms, 1cs pronom)	nafal, “he/it fell” (v. Pa’al/Qal, qatal, past, 3ms)	b’bati, “in/ with/ by my house,” (prep, n ms, 1cs pronom)	v’na’ase, “and/ but/ so/ or he/it became, was made,” (v. Nif’al, qatal, past, ms)	shoteh, “madman, fool, wild,” (adj ms)	v’note, “and/ but/ so/ or I/ you (ms)/ he/it stretches out,” (v. Pa’al/Qal, act part, ms)
						למות:
						lamut, “to die,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

⁷ Matthew 8:6 uses specific rabbinic legal and medical phrases to describe the servant's condition. The word נעשה (*na’asah*) is a common Mishnaic substitute for the biblical phrase “היה ל-”, meaning “to become.” The term שוטה (*shoteh*), which means “a fool” or “insane,” is a technical legal classification in the Mishna for someone lacking mental competence; it does not appear in Classical Biblical Hebrew. Finally, describing a dying person as נוטה למות (*noteh la-mut*), meaning “leaning toward death,” uses a present-participle expression from post-biblical Hebrew to show a critical, life-ending state.

Chapter 8:7



אמר לו ישו אני אבא וארפא אותו:

Hebrew Transcription

Translation: Yeshua said to him, “I will come to heal him.”⁸

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

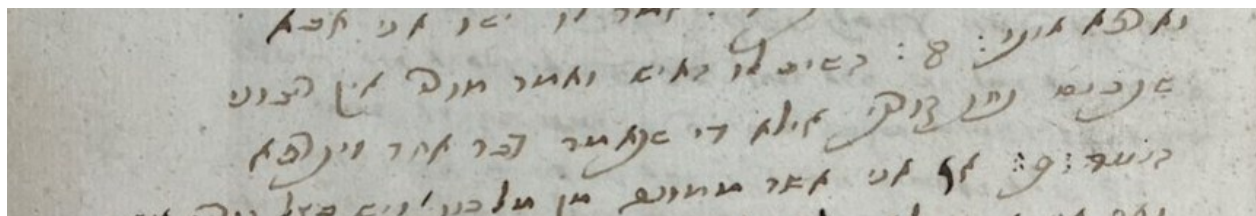
Aramaic: Eshu {Yeshua} said unto him, “I will come and will heal him.”

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

Interlinear Chart

⁸ Isaiah 35:6.

Chapter 8:8



השיב לו האיש ואמר מורי אין רצוני שתבוא תחת קורתי אילא די שתאמר דבר אחד ויתרפא הנער:
Hebrew Transcription

Translation: The man replied to him and said, “**My teacher**, it is not my desire that you come under my rafter, but **rather it is enough** that you say one word and the boy will recover.”⁹

The Scriptures: And the captain answering, said, “Master, I am not worthy that You should come under my roof. But only say a word, and my servant shall be healed.

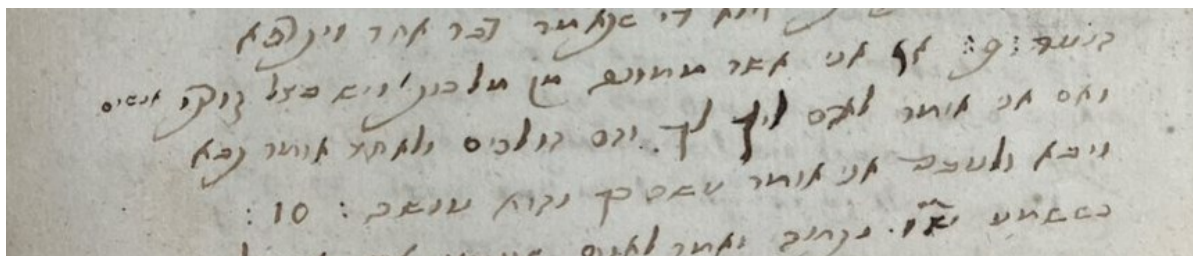
Aramaic: That Qentrana {Centurion} answered and said, “Mari {My Lord}, I’m not worthy that you should enter under my roof, but rather, only say the word, and talayi {my boy} will be healed.

השיב	לו	האיש	ואמר	מורי	אין	רצוני
heshiv, “he/it returned, replied,” (v. Hifil, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ha’ish, “the man,” (n ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mori, “my teacher,” (n ms, 1cs pronom)	ein, “there is not, is not,” (part)	retzoni, “my desire,” (n ms, 1cs pronom)
שתבוא	תחת	קורתי	אילא	די	שתאמר	דבר
she’tavo, “that/ which/ who/ whom you will go,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	tachat, “under, instead, below, beneath, at the foot,” (prep)	korati, “my rafter, beam,” (n fs, 1cs pronom)	ella, “if not, unless, but rather,” (Ar. conj) Aramaism	dei, “enough of, sufficiency, necessary supply,” (adv)	she’tomar, “that/ which/ who/ whom you will say,” (rel part, v. Pa’al/Qal, yiqtol, fut, 2ms)	dvar, “thing, word, matter,” (n ms)
אחד	ויתרפא	הנער:				
echad, “one,” (card num)	v’yitrape, “and/ but/ so/ or he/it will be healed,” (v. Hit’paal, yiqtol, fut, 3ms)	ha’naar, “the youth, boy” (n ms)				

Interlinear Chart

⁹ Matthew 8:8 uses common Rabbinic Hebrew idioms to show the speaker's humility. The phrase אין רצוני (*ein retzoni*, "I do not want") and the expression די ש' (*dei she-*, "it is enough that...") are typical Rabbinic formulas that replace older biblical ways of speaking. The text also includes the word אילא (*ela*, "but rather"), written with a Mishnaic spelling, to change the focus of the story. Finally, the phrase תחת קורתי (*tachat korati*, "under my roof") is a common Rabbinic way to say entering someone's home.

Chapter 8:9



אף אני אשר ממונה מן מלכות ויש בצל קורתי אנשים ואם אני אומר להם לך והם הולכים ולאחד אומר תבא ויבא ולעבדי אני אומר עשה כך והוא עושה:

Hebrew Transcription

Translation: “Moreover, I who am **commissioned from kingship**, and under **my rafter**, there are men. So, if I say to them, ‘You go,’ and they go. And to another I say, ‘Come,’ and he comes. And to my servant I say, ‘Do thus,’ as he does.”¹⁰

The Scriptures: For I too am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.

Aramaic: For, I also am a gabra {a man} who is under authority, and under my power {lit. my hand} there are soldiers, and I say unto this one ‘go’ and he goes, and unto another ‘come’ and he comes, and unto my servant ‘do this’ and he does it.”

אף	אני	אשר	ממונה	מן	מלכות	ויש
af, “also, yea, though, so much the more, even,” (part)	ani, “I,” (1cs pron)	asher, “that, which, who, whom,” (conj)	memuneh, “I/ you (ms)/ he/it is appointed, commissioned,” (v. Pu’al, pssv part, ms) Aramaism Mishnaic	min, “from, of,” (prep)	malchut, “kingdom,” (n fs)	v’yesh, “and/ but/ so/ or there is, there exists,” (part)
בצל	קורתי	אנשים	ואם	אני	אומר	להם
b’tzal, “in/ with/ by (the) shadow,” (prep, n ms)	korati, “my rafter, beam,” (n fs, 1cs pronom)	anashim, “men, mankind,” (n mp)	v’im, “and/ but/ so/ or if, whether,” (conj)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)

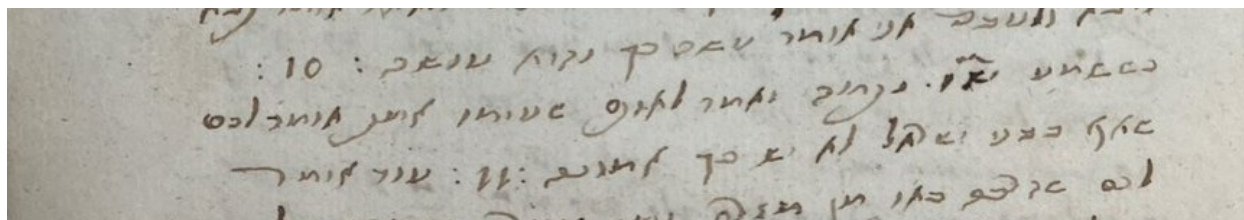
¹⁰ Matthew 8:9 mixes old-fashioned Biblical language with a style similar to the Mishnaic period. It uses the familiar passive form ממונה (*memuneh*, meaning “appointed”) and the word כך (*kakh*, meaning “thus”), both common in Rabbinic writing. The verse also treats מלכות (*malchut*, meaning “the government”) as an abstract noun, which reflects post-biblical usage. At the same time, it uses the phrase קורתי בצל (be-tzel korati, meaning “in the shadow of my roofbeam”), directly echoing formal Biblical Hebrew from Genesis 19:8.

ליך ¹¹	לך	והם	הולכים	ולאחד	אומר	תבא
lech! "Go! Walk!" (v. Pa'al/Qal, imp, 2ms) Mishnaic	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	va'hem, "and/ but/ so/ or they," (pron, mp)	holchim, "the/ that we/ you (mp)/ they, those going," (v. Pa'al/Qal, act part, mp)	v'l'echad, "and/ but/ so/ or to/ for/ belonging to one," (prep, card num)	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	tavo, "Go! Come!" (v. Pa'al/Qal, imp, 2ms)
ויבא	ולעבדי	אני	אומר	עשה	כך	והוא
v'yavo, "and/ but/ so/ or he/it will come, go," (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'l'avdi, "and/ but/ so/ or to/ for/ belonging to my slave, servant," (prep, n ms, 1cs pronom)	ani, "I," (1cs pron)	omer, "I/ you (ms)/ he/it those who say(s)," (v. Pa'al/Qal, act part, ms)	ase! (to a man) do! make!" (v. Pa'al/Qal, imp, 2ms)	kach, "so, thus, therefore, in this way," (adv)	v' hu, "and/ but/ so/ or he," (pron)
עושה:						
ha'oseh: "the I/ you (ms)/ he/it do(es), make(s)," (v. Pa'al/Qal, act part, ms)						

Interlinear Chart

¹¹ Unique spelling with the added yod (י) is first found in the *Mishnah* Yavamot 15.

Chapter 8:10



כששמע יש"ו נתמה ואמר לאותם שעימו אמת אומר לכם שבני ישראל לא יש כך אמונה:
Hebrew Transcription

Translation: When Yeshua heard, he was amazed and said to those with him, "Truth I say to you, that even with the **children of Israel**, there does not exist faith **like this!**"¹²

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

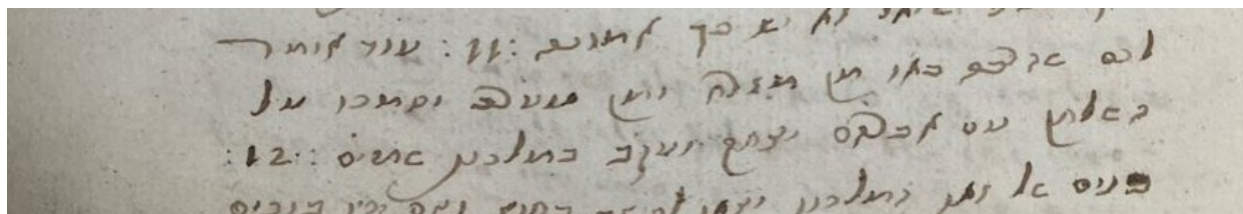
Aramaic: Now, when Eshu {Yeshua} heard *this*, He was amazed, and said unto those that were coming with Him, "Amiyn {Truly} I say unto you, that not even in Iysra'yl {Israel} have I found Haymanutha {Faith} like this!

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

Interlinear Chart

¹² Matthew 8:10 shows a shift into Rabbinic style and post-biblical sentence structures. The story uses the phrase כששמע (*ke-she-shama*, "when he heard") and the phrase לעימם שעימו (*le-otam she-imo*, "to those who were with him"), moving away from the usual biblical storytelling style. It also includes the word כך (*kakh*, "such") to show degree. Lastly, the phrase לא יש (*lo yesh*, "there is not") reflects everyday language from the Second Temple period, using a negative form influenced by Aramaic rather than standard biblical Hebrew.

Chapter 8:11



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

Hebrew Transcription

Translation: “Yet, I say that many have come from the east and from the west to **lean upon the table** with Avraham (Abraham), *and* Yitzhaq (Isaac), Ya’akov (Jacob) in the kingdom of heaven.”¹³

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

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

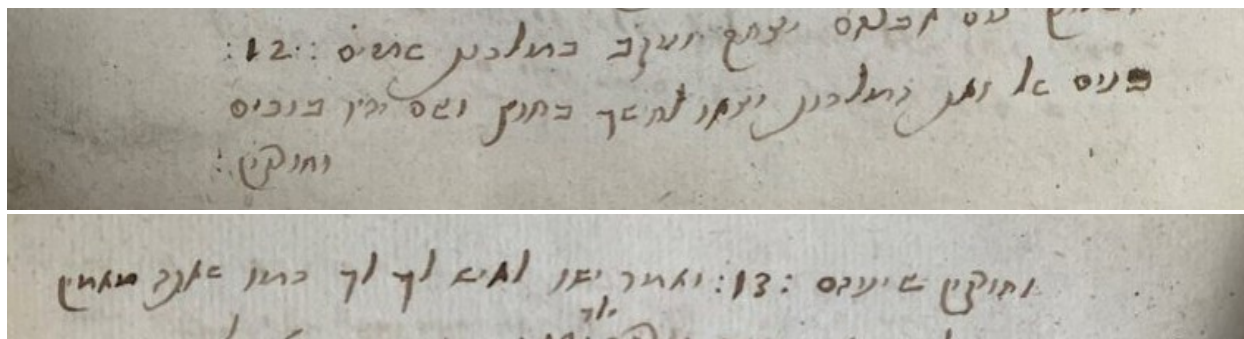
עוד	אומר	לכם	שהרבה	באו	מן	מזרח
od, “yet, still, more,” (adv)	omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa’al/Qal, act part, ms)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	she’harbe, “that/ which/ who/ whom much, many, that many, a lot,” (rel part, adv)	ba’u, “they came,” (v.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

¹³ Matthew 8:11 features distinct Mishnaic idioms and Rabbinic theological terms, such as the phrase "Kingdom of Heaven" (מלכות שמים) and the dining expression "recline at the table" (יסמכו על השלחן). Additionally, the text uses the relative compound שהרבה to indicate "that many people," reflecting a shift toward Mishnaic prose style rather than classical biblical conventions.

			שמים:	במלכות	יעקב	יצחק
			shamayim, heavens," (n mp)	b'malchut, "in/ with/ by/ (the) kingdom," (prep, n fs)	Ya'akov, "Jacob/James," (name)	yitzaq, "Isaac," (name)

Interlinear Chart

Chapter 8:12



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

Translation: Children of this kingdom will be expelled into outer darkness, and there they will be weeping and gnashing¹⁴ **their** teeth.¹⁵

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

Aramaic: but, the sons {i.e. the children} of The Malkutha {The Kingdom} will be cast unto the outer kheshuka {darkness}. There will be weeping and teeth gnashing!”

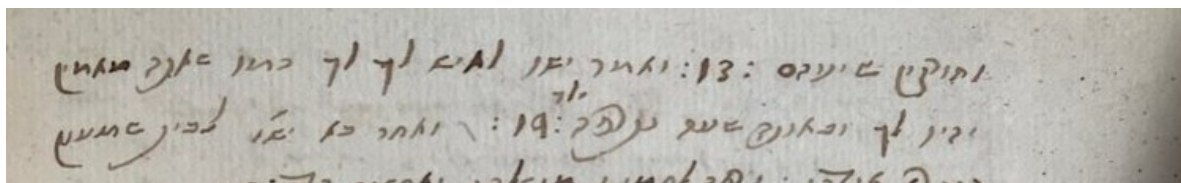
בנים	של	זאת	המלכות	יצאו	לחשך	בחוץ
banim, “sons, children,” (n mp)	shel, “to/ for,” (prep)	zot, “this,” (pron)	ha’ malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)	yutz’u, “they will be exported, expelled,” (v. Pi’el, yiqtol, pssv fut, 3mp)	l’choshech, “to/ for/ belonging to (the) darkness,”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

Interlinear Chart

¹⁴ See Psalms 35:16; 37:12; 112:10, and Lamentations 2:16.

¹⁵ Matthew 8:12 refers to the 'Sons of this kingdom.' The Hebrew word *ve-khorkin*, meaning 'and gnashing,' uses a spelling style from later rabbinic Hebrew, ending in -in instead of the original Biblical -im. The phrase *la-khoshekh ba-khutz* literally means 'into the darkness on the outside,' which is similar to the English idiom 'outer darkness.'

Chapter 8:13



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

Hebrew Transcription

Translation: And Yeshua said **to the man**, “You go; just as you believe, it will be for you.” And in that hour, **the boy** was healed.¹⁶

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

Aramaic: And Eshu {Yeshua} said unto the Qentrana {the Centurion}, “Go, in such a way that you have believed, it will be unto you.” And his boy was healed at that moment!

שאתה	כמו	לך	לך	לאיש	ישו	ואמר
she' atah, “that/ which/ who you,” (rel part, 2ms pronom)	k'mo, “like, as, similar to,” (adv, prep)	lecha, lamed DO marker, you,” (2ms pronom) 2nd Temple	lech! (to a man) “Go!” (v. Pa'al/Qal, imp, 2ms)	l'ish, “to/ for/ belonging to (the) man,” (prep, n ms)	yeshu , “Yeshua,” (name)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
ילד:	נתרפה ¹⁸	שעה	ובאותה	לך	יהיו ¹⁷	מאמין
yeled, “youth, young boy,” (n ms)	nitrape, “he/it was healed, released, loosened, let go,” (v. Nit'pael, qatal, past 3ms) Mishnaic 2nd Temple	sha'a, “hour,” (n fs)	ve'b'ota, “and/ but/ so/ or in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	yihyu, “he/it will be,” (v. Pa'al/Qal yiqtol, fut, 3mp)	ma'amin, “I/ you (ms)/ he/it believes,” (v. Hif'il, act part, ms)

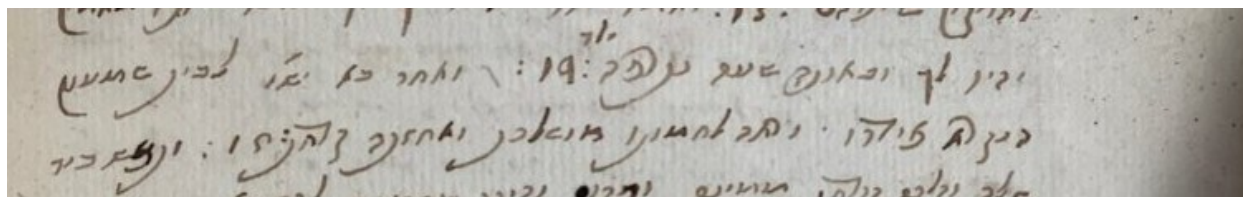
Interlinear Chart

¹⁶ Matthew 8:13 – Lit. “And in that hour the child was healed.” The verb *nitrape* (“was healed”) is written in the Nitpa'el stem, a passive verb structure that is a signature hallmark of Mishnaic Hebrew. Additionally, the phrase *be-otah sha'ah* (“in that hour”) is a classic rabbinic idiom used to denote an immediate, miraculous sequence of events.

¹⁷ He uses the pronoun suffix of he/it instead of the pronominal suffix of “they.”

¹⁸ The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action. The Nit'pael was used during the first century CE and later went extinct.

Chapter 8:14



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

Hebrew Transcription

Translation: And afterward, Yeshua came to the house of **Shim'on (Simon)**, who is called **Pedro (Peter)**. And he saw his mother-in-law **lying prostrate and seized with a fever.**¹⁹

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

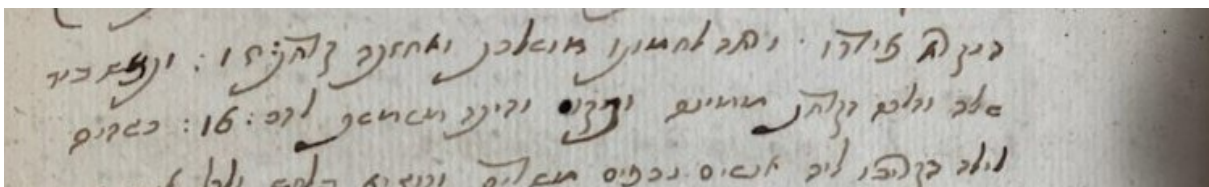
Aramaic: And Eshu {Yeshua} came unto the house of Shimeun {Simeon} and saw his mother-in-law who was lying down, and a fever had seized her.

פידרו	הנקרא	שמעון	לבית	ישו	בא	ואחר
pedro, "Peter," (name)	h'nikra, "that I am/ you (ms) are/ he/it is called," (v. Nif'al, act part, ms)	shimon, "Simeon," (name)	l'byit, "to/ for/ belonging to the house of," (prep, n ms constr)	yeshu, "Yeshua," (name)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	v'achar, "and/ but/ so/ or after," (prep)
		קדחת:	ואחזתה	מושלכת	לחמותו	וראה
		kaddahaht, "fever, malaria," (n fs)	v'achuzata(h), "and/ but/ so/ or he/it has taken, possessed, seized her/it," (v. Pa'al/Qal, qatal, past, 3fs)	muschlechet, "I am/ you (fs) are/ she/it is thrown down, laid prostrate," (v. Hif'il, pssv part, fs)	l'chamoto, "to/ for/belonging to his/its mother-in- law," (prep, n fs, 3ms pronom)	v'ra'a, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

¹⁹ Matthew 8:14 says, "and a fever seized her." The phrase *ha-nikra* ("who is called") and the common use of *kadakhath* ("fever") show the style of Mishnaic Hebrew. The unusual spelling of פידרו (Pedro), instead of the Greek Petros, suggests the author could have been influenced by a Romance language like Portuguese.

Chapter 8:15



ותפש ביד שלה והלכה הקדחת ממנה ותקום והיתה משמשת להם:

Hebrew Transcription

Translation: And he **grasped** her hand, and the **fever** left her. Then she rose and served them.²⁰

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

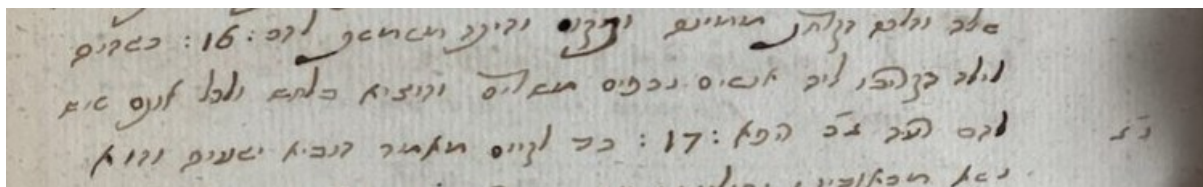
Aramaic: And He touched her hand and her fever left her, and she arose and was serving them.

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

Interlinear Chart

²⁰ Matthew 8:15 – It literally means, "and she was serving them." The verse uses a lot of Hebrew grammar from the rabbinic period. For example, it includes the phrase *be-yad shelah*, which means "by her hand," and the verb *meshamashet*, which means "serving" or "waiting upon." Rabbis commonly used this verb to talk about serving at home or being a disciple.

Chapter 8:16



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

Hebrew Transcription

Translation: When it was night, they drew near to him, those overcome by demons; and he expelled them by a whisper. And all of those who had something bad, he also healed,²¹

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

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

כשהיה	לילה	יקריבו ²²	ליה	אנשים	נכפים	משדים
ksh'haya, "when he/it was," (adv. v. Pa'al/Qal, qatal, past, 3ms)	laylah, "night," (n ms)	yakrivu, "they will draw near, brought near," (v. Hif'il, yiqtol, fut, 3mp)	l'ha, "to/ for/ belonging to him/it," (prep, 3ms pronom)	anishim, "men, or people," (n mp/n cp)	nichpim, "we/ you (mp)/ they are epileptic, to force, compel," (v. Nif'al, act part, mp)	m'shedim, "from/ of (the) demons," (prep, n mp)
והוציא	בלחש	ולכל	אותם	שיש	להם	רעה
v'hotzi, "he/it brought out, remove," (v. Hif'il, qatal, past, 3ms)	b'lachash, "in/ with/ by he/it whispered, quiet chant," (prep, v. Pa'al/Qal, qatal, past, 3ms)	v'le'kol "and/ but/ so/ or to/ for/ belonging to (the) all," (prep, n ms)	otam, "them," (DO marker, 3mp pronom)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	l'hem, "to /for/ belonging to them," (prep, 3mp pronom)	ra'ah, "evil, harm, illness," (n fs)

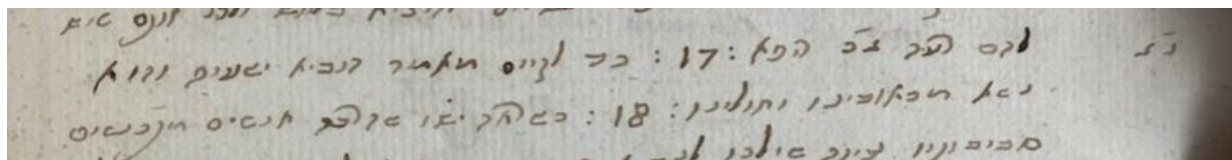
²¹ Matthew 8:16 – It literally means "and he cast [them] out with a whisper." The phrase *nikhvim* mi-shedim uses the common Mishnaic Hebrew medical-spiritual term *nikhpeh*, which refers to those who are seized or overcome. The word *be-lachash*, meaning "with a whisper," indicates casting out spirits quietly but powerfully. This idea is often discussed in rabbinic literature about spiritual healing.

²² This verb is a yiqtol voice, but yiqtol is not always a simple future but can also be used as the language of the law (i.e. "you shall not..."), and a past iterative action (i.e. "We used to eat fish every year..." Numbers 11:5), and it is also used as a future habitual action. The yiqtol voice is also used for a prophetic future action. However, it doesn't appear that this voice fits the tense of the verse.

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

Interlinear Chart

Chapter 8:17



כד לקיים מאמר הנביא ישעיה והוא נשא מכאובינו וחולינו:

Hebrew Transcription

Translation: so as to fulfill the saying of the prophet Yeshayah (Isaiah): “And he bore our pains and our sicknesses.”²³

The Scriptures: that it might be filled what was spoken by Yeshayahu the prophet, saying, “He Himself took our weaknesses and bore our sicknesses.”

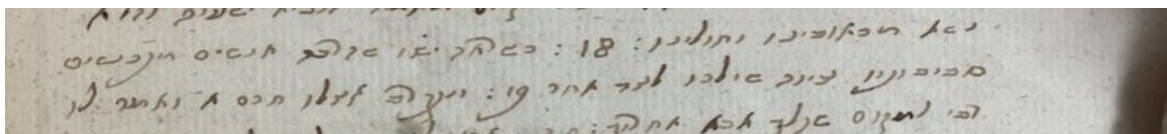
Aramaic: So that the thing which was spoken through EshaYa Nabiya {Isaiah, the Prophet} might be fulfilled, who said that ‘He will take our griefs, and He will bear our diseases.’

כד	לקיים	מאמר	הנביא	ישעיה	והוא	נשא
kad, “be able, according to, as, in order to.” (adv) Aramaism	lekayem, “to fulfill, make true, to maintain,” (v. Pi’el, inf constr)	ma’amar, “saying, text,” (n ms)	ha’ navie, “the prophet,” (n ms)	yeshayah, “Isaiah,” (name)	v’hu, “and/ but/ so/ or he/it,” (3ms pron)	nasa, “he/it bore, carried,” (v. Pa’al/Qal, qatal, past, 3ms)
מכאובינו	וחולינו:					
mach’oveinu, “our pains,” (n mp, 1cp pronom)	v’cholaynu, “and/ but/ so/ or our sicknesses,” (n mp, 1cp pronom)					

Interlinear Chart

²³ This is a paraphrase of Isaiah 53:4. For in Isaiah 53:4 it says, אָכַן חֲלִינוּ הוּא נִשָּׂא וּמַכָּאֲבֵינוּ כָּל־כֶּסֶל וְאִנְחָנוּ חֲשָׁבְנָהּוּ גִּנּוּעַ מִכָּה אֱלֹהִים וּמַעֲנָה (“Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him smitten, stricken by Elohim, and afflicted.”).

Chapter 8:18



כשראה ישו שהרבה אנשים מתכנסים סביבותיו צוה שילכו לצד אחר:
Hebrew Transcription

Translation: When Yeshua saw that **many people gathered together** around him, he commanded them to go to the other side.²⁴

The Scriptures: And when יהושע saw large crowds about Him, He gave a command to go off to the other side.

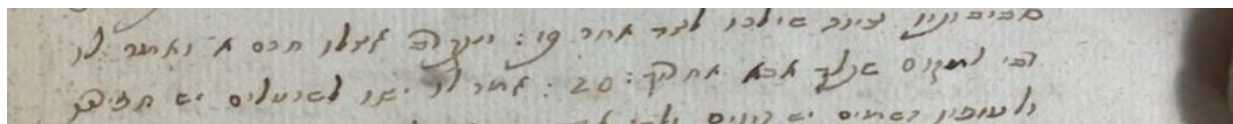
Aramaic: Now, when Eshu {Yeshua} saw the many crowds that were surrounding Him, He commanded that they should depart unto the crossing {i.e. the further bank}.

כשראה	ישו	שהרבה	אנשים	מתכנסים	סביבותיו	צוה
ksh'ra'a, "like/ as that/ which/ who/ whom he/it saw," (prep, rel part, v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	she'harbe, "that/ which/ who/ whom much, many, that many, a lot," (rel part, adv	anishim, "men, or people;" (n mp/n cp)	mitkanshim, "we/ you (mp)/ they coming together, meeting," (v. Hit'pael, act part, mp) Aramaism	svivotav, "his/its surroundings," (n fp, 3ms pronom)	tziva, "he/it ordered, commanded," (v. Pi'el, qatal, past, 3ms)
שילכו	לצד	אחר:				
she'yelchu, "that/ which/ who/ whom they will go," (rel part, v. Pa'al/Qal, yiqtol, fut, 3mp)	l'tzad, "to/ for/ belonging to (the) side," (prep, n ms)	acher, "other, another, different," (adj)				

Interlinear Chart

²⁴ Matthew 8:18 – It says, "Many people were gathering around him." The word *mitkanshim*, meaning "gathering," comes from a classic Mishnaic Hebrew root. The nun in the word shows influence from Aramaic. Also, instead of using the biblical *asher*, the phrase uses *she-*, which places this verse in post-biblical grammar, making it easier to understand.

Chapter 8:19



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

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

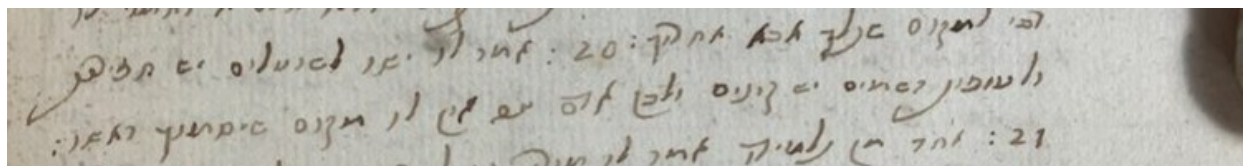
The Scriptures: And a certain scribe, having come near, said to Him, “Teacher, I shall follow You wherever You go.”

Aramaic: And a certain Saphra {Scribe} approached Him, and said unto Him, “Rabi {My Master}, I will follow you unto the place you are going.”

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

Interlinear Chart

Chapter 8:20



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

Hebrew Transcription

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

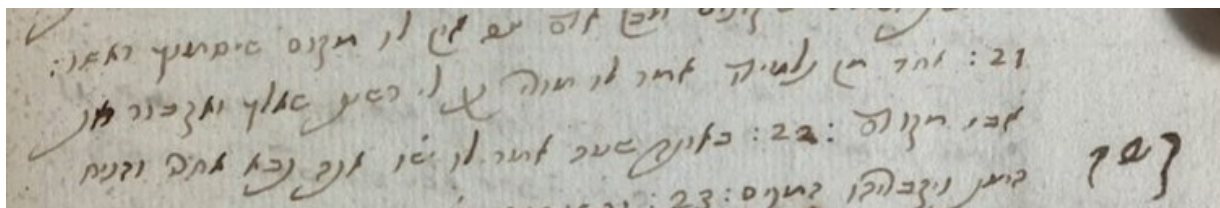
The Scriptures: And יהושע said to him, “The foxes have holes and the birds of the heaven nests, but the Son of Adam has nowhere to lay His head.”

Aramaic: Eshu {Yeshua} said unto him, “There are neqe {lair/dens} for the thale {the foxes}, and matlala {shelters} for the pharakhtha d'Shmaya {the fowl of the Heavens}, but, The Son of Man has nowhere that He might lay His head.”

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

Interlinear Chart

Chapter 8:21



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

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

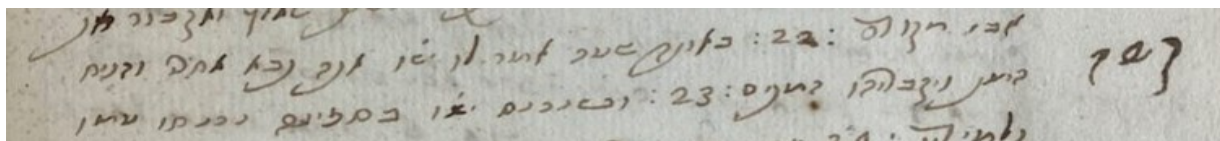
The Scriptures: And another of His taught ones said to Him, “Master, first let me go and bury my father.”

Aramaic: Then another from His Disciples said unto Him, “Mari {My Lord}, allow me first to go bury my father.”

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

Interlinear Chart

Chapter 8:22



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

Hebrew Transcription

Translation: In that hour, Yeshua said to him, “You are to come follow me and leave the dead, and the dead will bury him.”²⁵

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

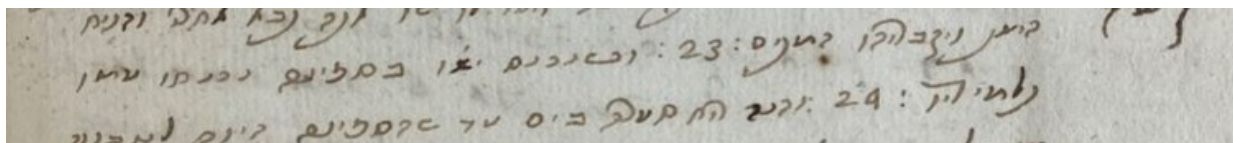
Aramaic: But, Eshu {Yeshua} said unto him, “Come, follow Me, and let the miythe {the dead} bury their dead.

באותה	שעה	אמר	לו	ישו	אתה	תבא
b'ota, “in/ with/ by her/it,” (prep, DO marker, 3fs pronom)	sha'a, “hour,” (n fs)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yesu, “Yeshua,” (name)	atah, “you,” (2ms pron)	tavo, you will go, come, go in, come in,” (v. Pa'al/Qal, yiqtol, fut, 2ms)
אחרי	והניח	המת	ויקברוהו	המתים:		
acharay, “after, follow me,” (prep, 1cs pronom)	v'haneach! (to a man) “and/ but/ so/ or leave, allow,” (v. Hif'il, imp, 2ms)	ha'met, “the dead,” (n ms)	v'yikaberuhu, “and/ but/ so/ or they will bury him/it,” (v. Nif'al, yiqtol, fut, 3mp)	ha'motim, “the dead(s),” (n mp)		

Interlinear Chart

²⁵ Ephesians 2:1-2.

Chapter 8:23



וכשנכנס ישו בספינה נכנסו עמו תלמידיו:

Hebrew Transcription

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

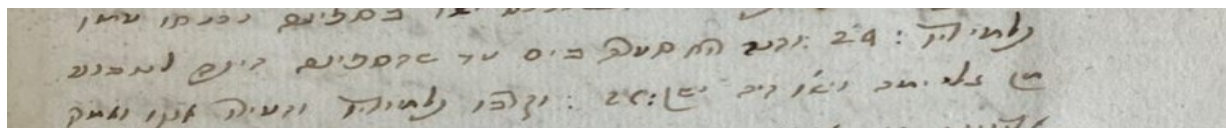
The Scriptures: And when He entered into a boat, His taught ones followed Him.

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

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

Interlinear Chart

Chapter 8:24



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

Hebrew Transcription

Translation: And behold, the wind of a storm was in the sea until the ship was going to sink from the waves **of the sea** – but Yeshua was asleep.²⁶

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

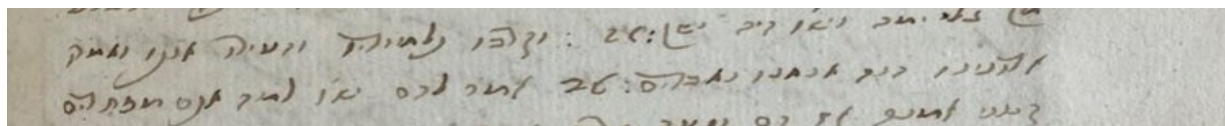
Aramaic: And behold, a great agitation happened in the yama {the sea}, so that the elpha {the ship} was covered by the galle {the waves}! Now He, Eshu {Yeshua}, was sleeping,

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

Interlinear Chart

²⁶ Also see Jonah 1:4-5.

Chapter 8:25



וקרבו תלמידי־והעירו אותו ואמרו אדונינו הנה אנחנו נאבדים:

Hebrew Transcription

Translation: And his talmidim (disciples) approached and woke him, and said, “Our Lord, behold, we are perishing!”

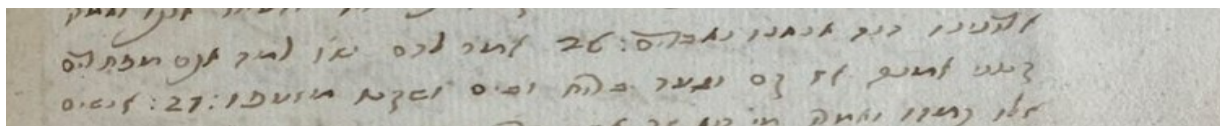
The Scriptures: And His taught ones came to Him and woke Him up, saying, “Master, save us! We are perishing!”

Aramaic: and His Disciples approached Him, woke Him, and said unto Him, “Maran {Our Lord}, deliver us, we are perishing!”

וקרבו	תלמידיו	והעירו	אותו	ואמר	אדונינו	הנה
ve'karvu, "and/ but/ so/ or they approached," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim, disciples," (n mp, 3ms pronom)	v'he'iru, "and/ but/ so/ or they woke up him/it," (HiF'il, qatal, past, 3mp, 3ms obj)	oto, "him/it," (DO marker, prep, 3ms pronom)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	adoneinu, "our Master, Lord," (n ms, 1cp pronom)	hine, "behold," (part)
אנחנו	נאבדים:					
anachnu, "we," (1cp pron)	ne'evadim, "we/ you (mp)/ they are lost, perish," (v. Nif'al, act part, mp)					

Interlinear Chart

Chapter 8:26



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

Hebrew Transcription

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

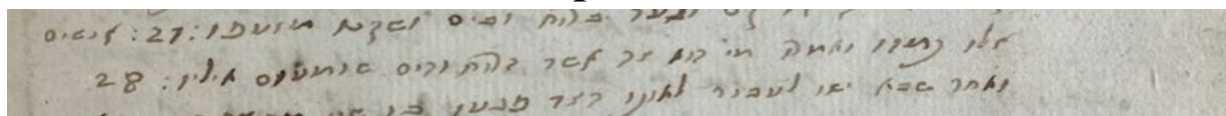
The Scriptures: And He said to them, “Why are you afraid, O you of little belief?” Then, having risen, He rebuked the winds and the sea. And there was a great calm.

Aramaic: Eshu {Yeshua} said unto them, “Why are you fearful, you zuray Haymanutha {little of faith}?” Then He stood up and rebuked the rukha {the wind} and the yama {the sea}, and there was a great calm.

אמר	להם	ישו	למה	אתם	מפחדים	קטני
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	yeshu, “Yeshua,” (name)	lama, “why? what purpose, for whatsoever,” (adv)	atem, “you,” (mp pron)	mefachadim, “we/ you (mp)/ they are afraid,” (Pi'el, act part, mp)	ktanei- “little, small,” (adj mp constr)
אמנה	אז	קם	וגער	ברוח	ובים	ושקט
amanah, “faith, firmness, steady, steadfastness,” (n fs)	az, “then, in that case, so,” (conj)	v'kam, “and/ but/ so/ or he/it rose, got up,” (v. Pa'al/Qal, qatal, past, 3ms)	v'ga'ar, “and/ but/ so/ or he/it rebuked, reprov'd, scolded,” (v. Pa'al/Qal, qatal, past, 3ms)	b'ruach, “in/ with/ by (the) spirit, wind, breath,” (prep, n fs)	u'v'yam, “and/ but/ so/ or in/ with/ by (the) sea,” (prep, n ms)	v'shakat, “and/ but/ so/ or he/it was calm,” (v. Pa'al/Qal, qatal, past, 3ms)
מזעפּו:						
						miza'po, “from/ of his/its rage, raging, storming, indignation,” (n ms, 3ms pronom)

Interlinear Chart

Chapter 8:27



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

Hebrew Transcription

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

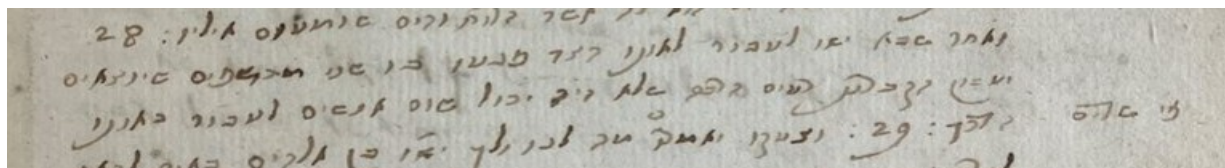
The Scriptures: And the men marvelled, saying, “What is this, that even the winds and the sea obey Him?”

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

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

Interlinear Chart

Chapter 8:28



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

Hebrew Transcription

Translation: And **after** Yeshua came to cross over to **that** side, two **sorcerers** met him, who went out from among the tombs, **so much evil that it was not possible for any people** to pass that same path.²⁷

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

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

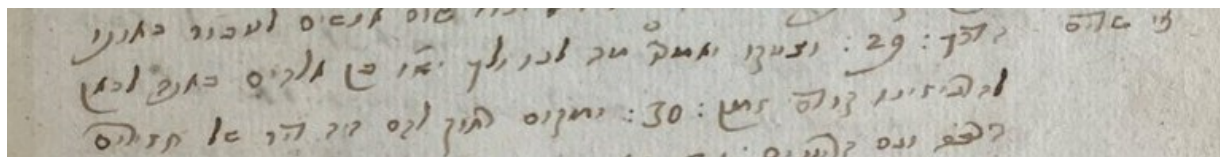
ואחר	שבא	ישו	לעבור	לאותו	הצד	פגעו
v'achar, "and/ but/ so/ or after," (prep)	she'ba, "that/ which/ who/ whom he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua, (name)	la'avor, "to pass, overtake, move," (v. Pa'al/Qal, inf constr)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	ha'tzad, "the side," (n ms)	pega'o, "they met him/it," (v. Pa'al/Qal, qatal, past, 3mp, 3ms obj)
בו	שני	מכשפים	שיוצאים	מבין	הקברות	רעים
b'o, "in/ with/ by him/it," (prep, 3ms pronom)	shei, "two," (card num)	mechashfim, "sorcerers," (n mp)	she'yotzim, "that/ which/ who/ whom we/ you (mp)/ they go out, exit," (rel part, v. Pa'al/Qal, act part, mp)	m'ben, "from/ of between, among," (prep)	ha'kvarot, "the graves, tombs," (n fp)	ra'im, "bads, evils," (adj, mp)

²⁷ Matthew 8:28 – Literally means "two sorcerers." The text uses the word *mekhashfim*, meaning "sorcerers" or "witches," to translate the Greek term for "demon-possessed." The sentence structure features many elements from Mishnaic Hebrew, such as the demonstrative pronoun *oto* meaning "that side" or "that way," and *shum*, an Aramaic loanword meaning "any" or "no person." This style is common in rabbinic writings but is not found in classical Biblical Hebrew.

הרבה	שלא	היה	יוכל	שום	אנשים	לעבור
harbeh, "many, much a lot," (adv)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	youchal, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	sum, "any," (in a neg sentence)	anashim, "men, mankind," (n mp)	la'avor, "to pass, overtake, move," (v. Pa'al/Qal, inf constr)
באותו	הדרך:					
b'oto, "in/ with/ by (the) same," (prep n ms)	ha'derek, "the way, path, road," (n fs)					

Interlinear Chart

Chapter 8:29



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

Hebrew Transcription

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

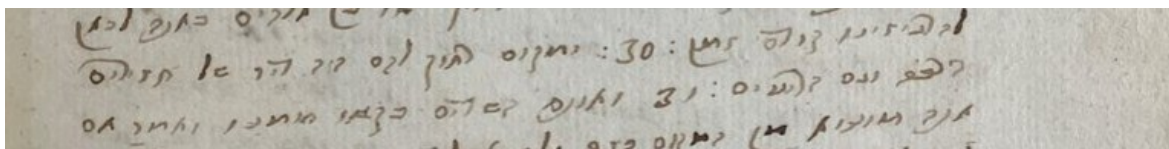
The Scriptures: And see, they cried out, saying, “What have we to do with You, יהושע, Son of Elohim? Have You come here to torture us, before the appointed time?”

Aramaic: And they cried out and said, “What do we have to do with each other, Eshu {Yeshua}, son of Alaha {God}? Have you come here before the time, so that you might torment us?”

וצעקו	ואמרו	מה	לנו	ולך	ישו	בן
v'tza'kau, “and/ but/ so/ or they cried, shouted, complained,” (v. Pa'al/Qal, qatal, past, 3mp)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	mah, “what?” (inter part)	lanu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	ve'lech, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2ms pronom)	yeshu, “Yeshua,” (name)	ben, “son,” (n ms)
אלהים	באתה	לכאן	להרגיזינו	קודם	זמן:	
Elohim, “God(s)” (n mp)	bata, “you (ms) came,” (v. Pa'al/Qal, qatal, past, 3ms)	lechan, “to/ for/ belonging to here, hither,” (adv)	l'hargiznu, “to annoy, provoke, torment,” (v. Hif'il, inf constr, 1cp pronom)	kodem, “before,” (adv)	zman, “time, season, a set time, appointed time,” (n ms)	

Interlinear Chart

Chapter 8:30



ומקום רחוק להם היה דיר של חזירים הרבה וגם הרועים:
Hebrew Transcription

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

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

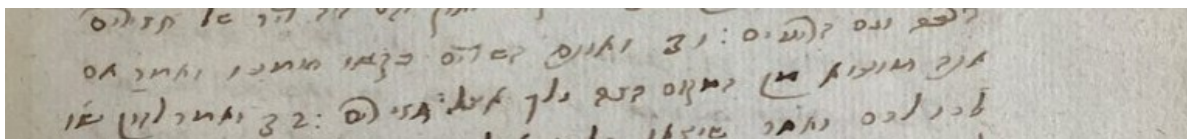
Aramaic: Now, there was far off from them a large herd of khaziyre {swine/pigs}, feeding.

ומקום	רחוק	להם	היה	דיר ²⁸	של	חזירים
u'makom, "and/ but/ so/ or a place," (n ms)	rachok, "far, distant, remote, (adj ms)	lahem, "to /for/ belonging to them," (prep, 3mp pron)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	dir, "shed, stable, storehouse," (n ms) Mishnaic	shel, "to/ for," (prep)	chazrim, "pigs," (n mp)
הרבה	וגם	הרועים:				
ha'rabah, "vast, great, many," (adj)	v'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	ha'roim, "the/ shepherds, herders," (n mp)				

Interlinear Chart

²⁸ Word first found in the *Mishnah* Sheviit 3:4.

Chapter 8:31



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

Hebrew Transcription

Translation: And those demons begged him and said, “If you expel us from this place, we will go in the **nearby** pigs.”²⁹

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

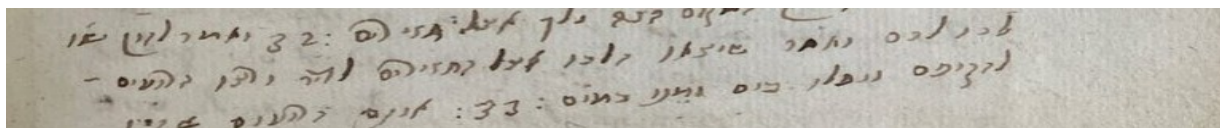
Aramaic: Then those shide {demons} were seeking from Him, and they were saying, “If you cast us out, allow us to go into the herd of khazyre {swine/pigs}.

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

Interlinear Chart

²⁹ Pigs are considered unclean and an abomination in Torah. See Leviticus 7:7-8, Deuteronomy 14:8.

Chapter 8:32



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

Hebrew Transcription

Translation: And **Yeshua** said to them, “You, go!” And after they went out, they went in the **nearby pigs in the stable, and the herdsmen ran to encompass them**, but they fell into the sea and died in the water.³⁰

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

Aramaic: Eshu {Yeshua} said unto them “Go!” And immediately they went out and entered into the khazyre {the swine}, and all that herd went straight over a shaqiypa {a cliff} and fell into the yama {the sea/lake}, and died in the maya {the waters}.

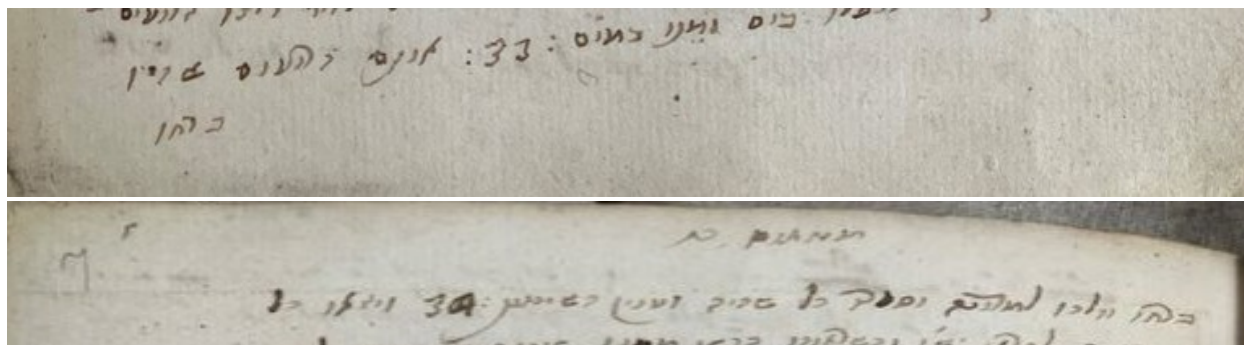
שיצאו	ואחר	לכם	לכו	ישו	להון	ואמר
she'yatz'u, “that/ which/ who/ whom they exited, went out,” (v. Pa'al/Qal, qatal, past, 3mp)	v'achar, “and/ but/ so/ or after,” (prep)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	l'chu, (to men) “go! (v. Pal/Qal, imp, 2mp)	yeshu, “Yeshua,” (name)	l'hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
להקיפם ³¹	הרועים	ורצו	לדיר	החזירים	אצל	הלכו
l'hakifim, “to encompass, encircle,” (v. Hif'il, inf constr) 2nd Temple	ha'roim, “the/ shepherds, herders,” (n mp)	v'ratzu, “and/ but/ so/ or they ran,” (v. Pa'al/Qal, qatal, past, 3mp)	l'dir, “to/ for/ belonging to (the) shed, stable, storehouse,” (n ms) Mishnaic	ha'chazrim, “the pigs,” (n mp)	etzel, “at, in possession of, near, by, beside,” (prep)	halchu, “they went,” (v. Pa'al/Qal, qatal, past, 3mp)
			במים:	ומתו	בים	ונפלו
			b'mayim, “in/ with/ by (the) water(s),” (prep, n mp)	v'metu, “and/ but/ so/ or they died,” (v. Pa'al/Qal, qatal, past, 3mp)	ba'yam, “in (the) sea,” (n ms)	ve'naflu, “and/ but/ so/ or they fell,” (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

³⁰ Matthew 8:32 – Literally, it says, “and Yeshua said to them.” The text uses the Aramaic third-person plural pronoun *lehon*, meaning “to them,” instead of the usual Hebrew *lahem*. It also shows its Mishnaic Hebrew style by using the word *dir* for “pen” and the characteristic rabbinic phrase *halkhu etzel*, meaning “they went over to.”

³¹ First found in *The Way of the Jews*, (c. 73CE).

Chapter 8:33



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

Hebrew Transcription

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

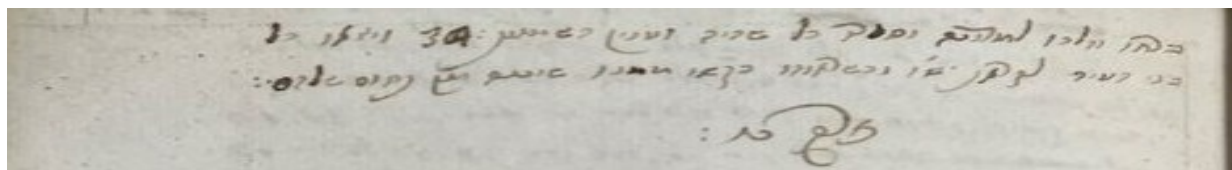
The Scriptures: And the herdsmen fled, and went away into the city and reported all this, and about those possessed by demons.

Aramaic: Then those who were tending them, fled, and went unto the madintha {the city} and related every thing that had happened, and *about* those daywane {possessed ones}.

אותם	הרועים	שהיו	ברחו	והלכו	למדינה	וספרו
otam, "them," (DO marker, 3mp pron)	ha'roim, "the/shepherds, herders," (n mp)	she'hayu, "that/which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	barchu, "they escaped," (v. Pa'al/Qal, qatal, past, 3mp)	ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)	v'sipru, "and/ but/ so/ or they related, told," (v. Pi'el, qatal, past, 3mp)
כל	שהיה	וענין	השיטנת:			
kol, "all," (n ms)	she'haya, "that/ which/ who/ whom he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	v'inyan, "matter, issue; problem, question, concern; interest," (n ms)	ha'satanot, "the satans, adversaries," (n mp)			

Interlinear Chart

Chapter 8:34



ויצאו כל בני העיר לקראת ישו וכשראוהו בקשו ממנו שיטה מן תחום שלהם:

Hebrew Transcription

Translation: And **all the children** of the city went out to Yeshua, and when they saw him, they asked of him that he would turn from their area.

The Scriptures: And see, all the city came out to meet יהושע. And when they saw Him, they begged Him to leave their borders.

Aramaic: And the entire madintha {city} out went to meet with Eshu {Yeshua}, and when they saw Him, they sought from Him that He would depart from their borders.

ויצאו	כל	בני	העיר	לקראת	ישו	וכשראוהו
v'yatz'u, "and/ but/ so/ or they exited, went out," (v. Pa'al/Qal, qatal, past, 3mp, 3ms obj)	kol, "all," (n ms)	benei, "sons, children of," (n mp constr)	ha'ir, "the city' (n fs)	likrat, "towards, forward to, in preparation to," (prep)	yeshu, "Yeshua," (name)	v'ksh'ra'ava'hu, "and/ but/ so/ or when they saw him/it," (adv, v. Pa'al/Qal, qatal, past, 3mp, 3ms obj)
בקשו	ממנו	שיטה	מן	תחום	שלהם:	
bikshu, "they asked," (Pi'el, qatal, past, 3mp)	mimeno, "of/ from him/it," (prep, 3ms pronom)	she'yate, "that/ which/ who/ whom he/it would stretch out, bow," (rel part, v. Hif'il, yiqtol, fut, 3ms)	min, "from, of," (prep)	tchum, "area, zone; domain, field (figurative)," (n ms)	she'l'ahem, "that/ which/ who/ whom to them, belonging to them," (rel clause, prep, 3mp pronom)	

Interlinear Chart