

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Nine

The Cochin Hebrew Book of Matthew

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

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The Cochin Hebrew Book of Matthew Chapter Nine

MS Oo.1.32 English Translation

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Published April 26, 2025

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Independently Published

Hondo, Texas 78861

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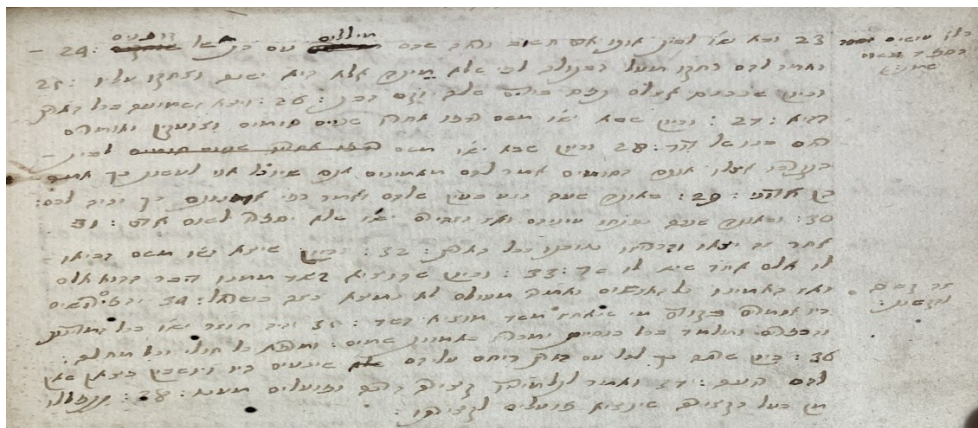
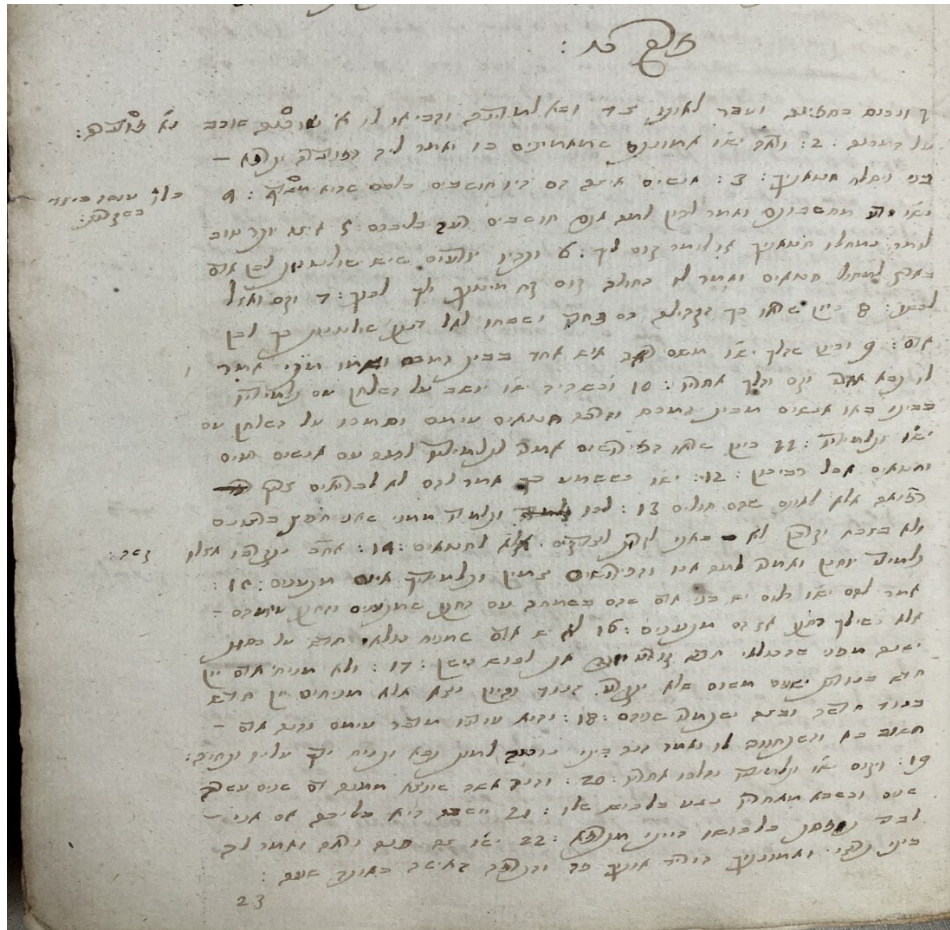
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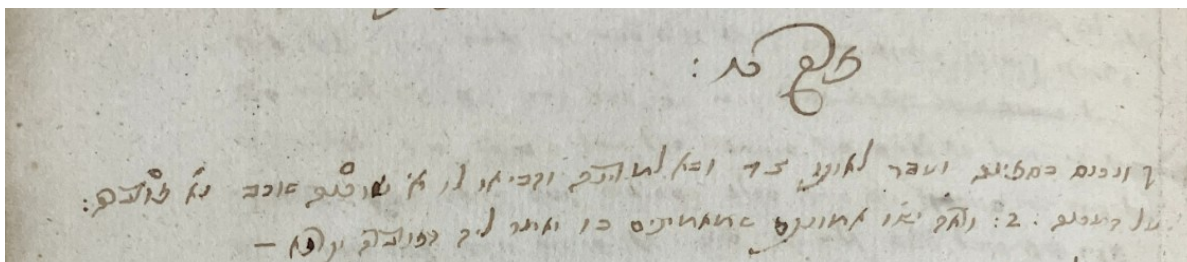
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¹ Digitized version of the MS Oo.1.32 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Cochin Matthew Chapter 9



Chapter 9:1



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

Hebrew Transcription

Translation: And he entered into the ship and passed over to *its* **side**, and he came to a **province**, and they **brought to him one madman** lying on a bed.²

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

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

ונכנס	בספינה	ועבר	לאותו ³	צד	ובא	למדינה
v'nichnas, "and/ but/ so/ or he/it entered," (v. Nif'al, qatal, past, 3ms)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)	v'avar, "and/ but/ so/ or he/it was passed," (v. Pa'al/Qal, qatal, past, 3ms)	l'oto, "to/ for/ belonging to that, the same, the very one," (prep, n ms, 3ms pronom) Mishnaic	'tzad, "side," (n ms)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	l'medina, "to/ for/ belonging to the province, district," (prep, n fs)

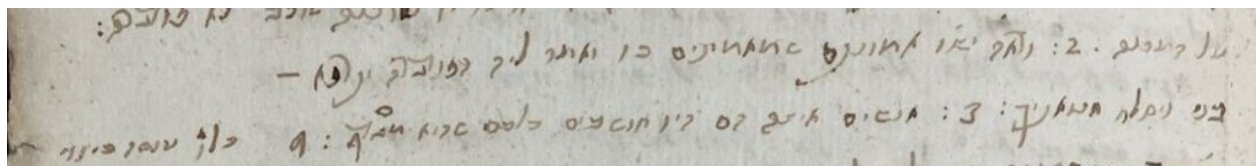
והביאו	לו	א'	שוטה	שוכב	על	המטה:
v'hevi'u, "and/ but/ so/ or they brought," (v. Hif'il, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	aleph, "one," (abbrev, card num)	shoteh, "madman, fool, wild," (adj ms)	shockev, "I/ you (ms)/ he/it lies, lies down," (v. Pa'al/Qal, act part, ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'mita, "the bed, bedframe, couch," (n fs)

Interlinear Chart

² This verse uses language that is more like Mishnaic Hebrew than Biblical Hebrew. You can tell because it includes Rabbinic terms like שוטה (meaning 'insane person') and מדינה (meaning 'city' in Mishnaic usage). It also uses a Mishnaic way of pointing to things, like לאותו ("to that"), and it does not have the biblical vav conversive. However, the word המטה ('the bed') is a common term used in both Biblical and Mishnaic Hebrew.

³ This word is first found in the *Mishnah* Eruvin 9:3.

Chapter 9:2



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

Hebrew Transcription

Translation: And Yeshua saw their faith and they believed in him, and said to him with afflictions, "It is healed, my son, and he forgives your sins."⁴

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

Aramaic: And they brought unto Him an masharya {a paralytic} while he was laying in an arsa {a bed}. And Eshu {Yeshua} saw their faith and said unto that masharya {paralytic}, "Take heart, My son, your sins are forgiven you!"

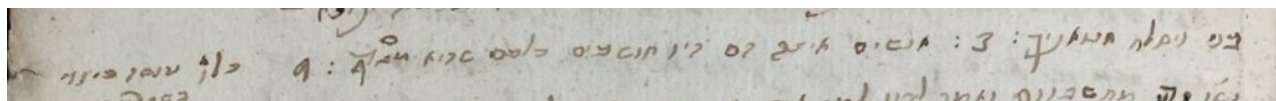
וראה	ישו	אמונתם	שמאמינים	בו	ואמר	ליה
v'ra'ah, "and/ but/ so/ or see," (v. Pa'al/Qal, imp, 2ms)	yeshu, "Yeshua," (name)	emunahtam, "their faith, trust, confidence," (n fs, 3mp pronom)	she'ma'aminim, "that/ which/ who/ whom we/ you (mp)/ they believe," (v. Hif'il, act part, mp)	bo, "in/ with/ by him/it"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

Interlinear Chart

⁴ Matthew 4:24 / 9:2 (*ha-podagra* / הפודגרה): The appearance of the specific medical loanword *podagra* (פודגרה) in Matthew 9:2 marks one of the most radical departures from the Western Byzantine and Alexandrian Greek transmissions, which uniformly record the man as a paralytic (*paralytikō*). By explicitly identifying the sufferer as one afflicted with *podagra*—an ancient Greek/Latin clinical term adopted into Rabbinic literature to describe excruciating, debilitating joint inflammation, specifically in the lower extremities—the Cochin scribe anchors the text in a highly localized diagnostic tradition rather than a generic category of lameness.

Furthermore, the text incorporates an emphatic explanatory phrase, *she'maaminim bo* ("that they believed in him"), a unique Semitic expansion that explicitly defines the orientation of their faith (*amunatam*). This is immediately paired with the command *yitrape beni* (יתרפא בני / "be healed, my son"). While Western Greek manuscripts render this as a psychological exhortation to take courage (*tharsei, teknon* / "be of good cheer, child"), the Cochin manuscript focuses entirely on the covenantal mechanics of restoration. By bypassed the emotional instruction, the text directly couples the immediate physical release of healing (*refuah*) with the divine, judicial pardon of sins (*selichah* / ויסלח חטאתיך), reinforcing the foundational Semitic worldview that physical captivity and spiritual restriction are fundamentally intertwined.

Chapter 9:3



אנשים איזה הם היו חושבים בלבם שהוא מגדף:

Hebrew Transcription

Translation: Some people were thinking in their heart, “He blasphemes!”⁵

The Scriptures: And see, some of the scribes said to themselves, “This One blasphemes!”

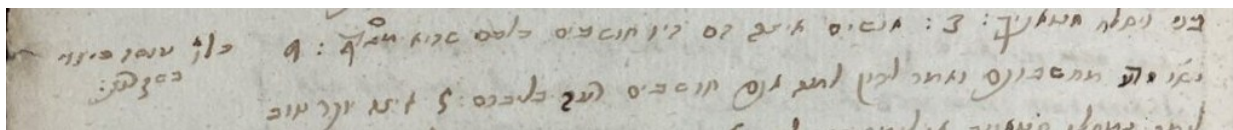
Aramaic: Then some from the Saphre {the Scribes} said in their souls {in themselves}, “This one blasphemes!”

אנשים	איזה	הם	היו	חושבים	בלבם	שהוא
anashim, “men, mankind,” (n, mp)	eize, “‘which? some, certain, any,” (pron, ms)	hem, “they, them, these, those,” (3mp pron)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	choshevim, “we/ you (mp)/ they think,” (v. Pa’al/Qal, act part, mp)	b’libam, “in/ with/ by (the) their heart,” (prep, n 3mp)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)
						מגדף:
						megadef, “I/ you (ms)/ he/it curse(s), blasphemy,” (v. Pi’el, act part, ms)

Interlinear Chart

⁵ Regarding the language used in the Mishnaic and Rabbinic texts, an example is the use of the typical Mishnaic indefinite pronoun איזה (*eizeh*) in the unusual phrase אנשים איזה הם ("certain people"). Grammatically, the text uses the relative prefix שׁ (she-) instead of the biblical אֲשֶׁר (*asher*). It also uses a common Mishnaic past tense form (היו חושבים, "they were thinking") to describe ongoing past actions, instead of the biblical *vav* conversive form. Additionally, the phrase בלבם keeps a singular noun ("heart") but with a plural possessive suffix ("their").

Chapter 9:4



ישׁוּ ידע מחשבותם ואמר להון למה אתם חושבים רעה בלבכם:

Hebrew Transcription

Translation: Yeshua knew their thoughts and said **to them**, “Why are you thinking evil in your **heart**?”⁶

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

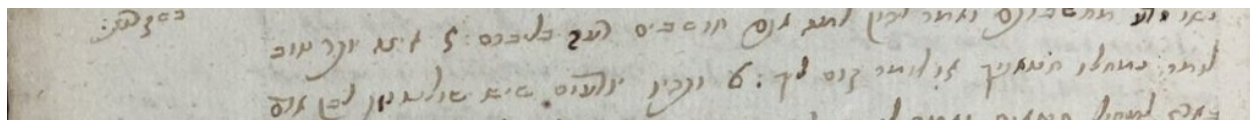
Aramaic: But, Eshu {Yeshua} knew their thoughts, and said unto them, “Why are you thinking evil in your heart?”

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

Interlinear Chart

⁶ The verse uses a unique mix of language typical of Rabbinic texts. Notably, the phrase להון (*le-hon*, “to them”) combines an Aramaic pronoun with a Hebrew preposition, whereas Biblical Hebrew would use להם (*lahem*). The verse also uses a common Mishnaic past tense form (ידע... ואמר) instead of the biblical vav conversive forms. Additionally, the phrase בלבכם keeps the word “heart” in singular but adds a plural possessive suffix “your.” See Proverbs 21:2, Jeremiah 20:12, and Luke 16:15. Yehovah can see and understand people’s hearts.

Chapter 9:5



איזה יותר טוב לומר נמחלו חטאתיך או לומר קום ליד:

Hebrew Transcription

Translation: “Which is **much better** to say, ‘Your sins have been forgiven?’ or to say, ‘Rise, go’?”⁷

The Scriptures: “For which is easier, to say, ‘Your sins have been forgiven,’ or to say, ‘Arise and walk’?”

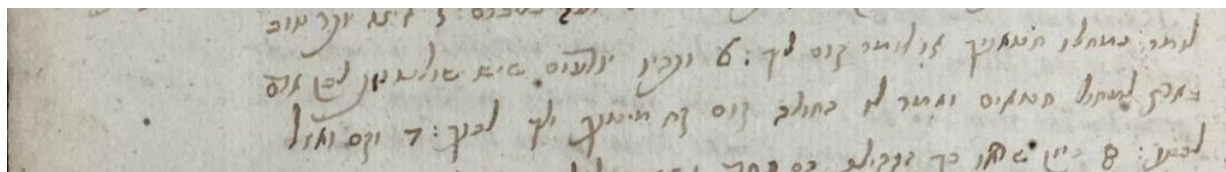
Aramaic: For, what is easier to say, ‘your sins are forgiven’, or to say ‘arise, walk’?

איזה	יותר	טוב	לומר	נמחלו	חטאתיך	או
eize, “which? some, certain, any,” (pron, ms)	yoter, “more, more than,” (adv)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	nimchalu, “they have been forgiven,” (v. Nif’al, qatal, past, 3mp)	chata’techa, “your sins,” (n cp)	o, “or,” (conj)
לומר	קום	ליד:				
lomar, “to say, tell,” (v. Pa’al/Qal, inf constr)	kum, “(to a man) arise!” (v. Pa’al/Qal, imp 2ms)	lech, (to a man) “go! walk!” (v. Pa’al/Qal, imp, 2ms)				

Interlinear Chart

⁷ The verse is entirely constructed within a Mishnaic framework. Lexically, it uses the Rabbinic root ל-ח-ל (in the passive Qatal infinitive, meaning “have been forgiven”), which replaces the biblical terms for forgiveness. It also employs the standard Mishnaic infinitive לומר (“to say”) instead of the biblical למר. Syntactically, the phrase איזה יותר טוב (“which is more good”) is a diagnostic Mishnaic comparison, while the spelling of ליד (“go”) with a yod reflects post-biblical Rabbinic orthography.

Chapter 9:6



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

Translation: And you will know that the Son of man **has power** on the earth to forgive sins. Then he said to him **who was sick**, “Rise, take your bed and go to your house!”⁸

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

Aramaic: But, that you may know that there is authority for The Son of Man in the Ara {the Earth} to forgive sins; (He said unto that paralytic) ‘Arise, take up arsak {your bed}, and go to your house.”

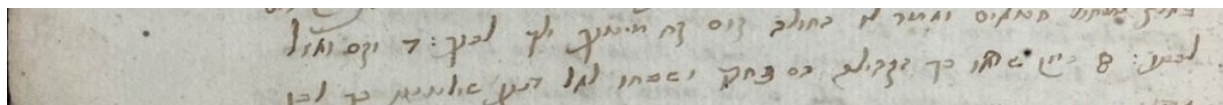
ותהיו	יודעים	שיש	שולטנות ⁹	לבן	אדם	בארץ
v'tihyu, “and/ but/ so/ or you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	yodim, “we/ you (mp)/ they know,” (v. Pa'al/Qal, act part, mp)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	sultanot, “power, dominion, authority,” (n ms) Aramaism 2nd Temple	l'ben, “to/ for/ belonging to (the) son,” (n ms)	adam, “man,” (n ms)	ba'eret, “in/ with/ by (the) earth,” (prep, n fs)
למחול	חטאים	ואמר	לו	החולה	קום	קח
limchol, “to forgive, pardon,” (v. Pa'al/Qal, inf constr)	ha'chata'im, “the sins,” (n cp)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ha'chole, “the sick, sick person, patient,” (adj ms)	kum, “(to a man) arise!” (v. Pa'al/Qal, imp 2ms)	kakh!, “(to a man) take!” (v. Pa'al/Qal, imp 2ms)
מיטתך	ולך	לבתך:				
mitatecha, “your bed,” (n fs, 2ms pronom)	ve'lech, (to a man) “and/ but/ so/ or go!” (v. Pa'al/Qal, imp, 2ms)	l'batka, lamed DO marker, “your (ms) house,” (lamed DO marker, n ms, 2ms pronom) 2nd Temple				

Interlinear Chart

⁸ The verse shows several key features of a Mishnaic style of language. Grammatically, it uses a special future tense form (ותהיו) (“and you shall be knowing”) to express a continuous ongoing state, instead of the usual biblical future form (ותדעו). Vocabulary-wise, it includes the Rabbinic root למחול (מ-ח-ל, “to forgive”) and the noun החולה (“the sick person”), which are common in Mishnaic medical writings. It also uses שולטנות (“authority”), a loanword from post-biblical Aramaic.

⁹ This word is first found in *The Testaments of the Twelve Patriarchs* (c. 350 - c. 50 BCE).

Chapter 9:7



וקם ואזל לביתו:

Hebrew Transcription

Translation: Then he rose and went to his house.¹⁰

The Scriptures: And he rose and went to his house.

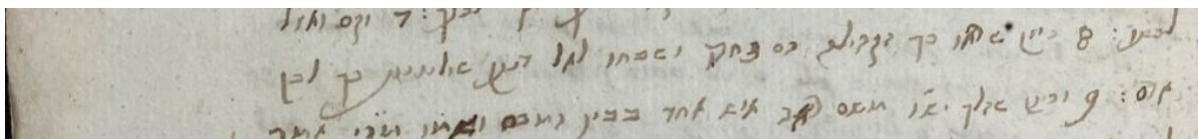
Aramaic: And he arose and went to his house.

				לביתו:	ואזל	וקם
				l'beito, "to/ for/ belonging to his/its house," (prep, n ms, 3ms pronom)	v'azal, "and/ but/ so/ for he/it go, walk," (v. Pa'al/Qal, qatal, past, 3ms) Aramaism	v'kam, "and/ but/ so/ or he/it was risen," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

¹⁰ The text here exhibits a striking Aramaic-Hebrew root blend in the verb ואזל (*ve-azal*, "and he walked"). While a rare, poetic homonym of the root ל-ז-א exists in Biblical Hebrew meaning "to fail" or "to be gone" (cf. Job 14:11), its usage here to mean "to walk" or "to go" is purely Aramaic. Finding this Aramaic root seamlessly conjugated in the Hebrew *Pa'al* stem (*Qatal* past tense) with a simple *vav* conjunction is a definitive linguistic marker of post-biblical Rabbinic prose style.

Chapter 9:8



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

Translation: When the **community** saw **this**, they were **frightened** and praised El (God) who gave such **power** to **the Son of Man**.¹¹

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

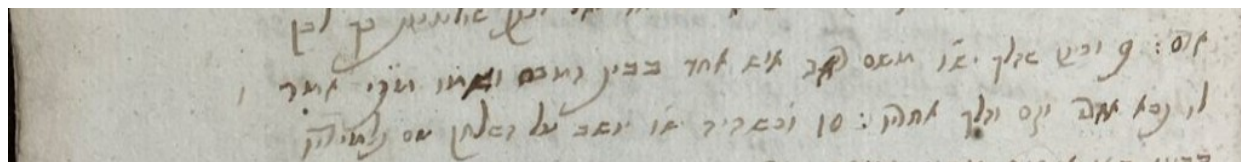
Aramaic: Now, when the crowds saw those things, they were afraid, and they gave praise unto Alaha {God} who gave authority such as this unto the sons of men {i.e. mankind}.

כיון	שראו	כך	הקהילה	הם	פחדו	ושבחו
keivan, "because, as soon as, since," (conj)	she'ra'u, "that/ which/ who/ whom they saw," (rel clause, v. Pa'al/Qal, qatal, past, 3mp)	kach, "so, thus, therefore, in this way," (adv)	ha'kehila, "the community, congregation," (n fs)	hem, "they, them, these, those," (3mp pron)	pachadu, "they feared," (v. Pa'al/Qal, qatal, past, 3mp)	v'shibeach'u, "and/ but/ so/ or they praised," (v. Pi'el, qatal, past, 3mp)
לאל	דנתן	שולטנות	כך	לבן	אדם:	
l'el, "to/ for/ belonging to El (God)," (n ms)	d'natan, "of/ who/ which/ that he/it gave," (Ar. prefix, v. Pa'al/Qal, qatal, past, 3ms) Aramaism	sultanot, "power, dominion, authority," (n mp) Aramaism 2nd Temple	kach, "so, thus, therefore, in this way," (adv)	l'ben, "to/ for/ belonging to (the) son," (n ms)	adam, "man, 'mankind," (n ms)	

Interlinear Chart

¹¹ The verse exhibits explicit bilingual code-switching and diagnostic Mishnaic syntax. The opening phrase utilizes the characteristically Mishnaic subordinating conjunction כִּי־כֵן (keivan she-, "when/since") paired with the adverb כֵּן ("thus"). Most notably, the clause דָּנַתָּן (de-natan, "who gave") fuses a pure Aramaic relative prefix (דָּ-) onto a standard Hebrew Qatal verb (נָתַן), which sits directly alongside the Aramaic loan-noun שׁוֹלְטָנוּת (sholtanut, "authority").

Chapter 9:9



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

Hebrew Transcription

Translation: And when Yeshua **went** from there, he saw one man in the tax house, and his name was Mattai (Matthew); he said to him, “Follow me.” Then he rose and followed him.¹²

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

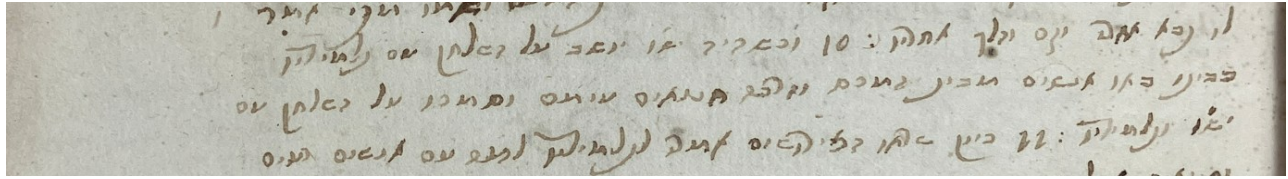
Aramaic: And when Eshu {Yeshua} crossed over from there, He saw a gabra {a man} who was sitting in the beth Makse {the Tax-Collector's house}, whose name was Mathi {Matthew}, and He said unto him, “Come, follow Me.” And he arose and went following Him.

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

Interlinear Chart

¹² The verse is anchored firmly within a Mishnaic linguistic and historical framework. Most notable is the compound noun בֵּית הַמֶּכֶס (beit hammeches, “tollhouse/tax booth”). While the basic root occurs in the Bible as a census tax, the full term *beit hammeches* is an explicitly Rabbinic legal and administrative designation for a customs checkpoint (cf. *m. Bava Kamma* 10:2). Syntactically, the narrative opens with the characteristically Mishnaic conjunction וְכִיֵּן (ve-keivan she-) and concludes with simple *vav* conjunctions attached directly to past-tense Qatal verbs (וְקָם וְהָלַךְ), completely bypassing the classical biblical *wayyiqtol* chain.

Chapter 9:10



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

Hebrew Transcription

Translation: And when Yeshua was sitting at the table with his talmidim (disciples) in his house, **people from the tax house** came, and **many** sinners with them. Then they reclined at the table with Yeshua and his talmidim (disciples).¹³

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

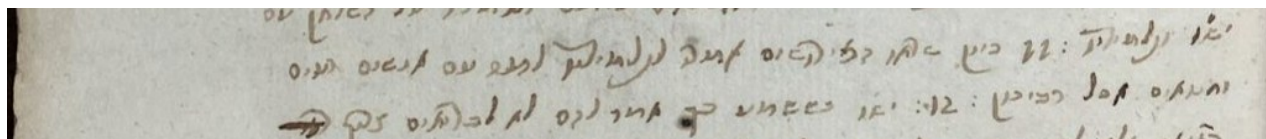
Aramaic: And when they reclined in the house, Makse {Tax-Collectors} and many Khataye {Sinners} reclined with Eshu {Yeshua} and with His Disciples.

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

Interlinear Chart

¹³ This text exhibits distinct Mishnaic grammatical and semantic traits. The opening clause features the relative prefix שֶׁ (she-) and a classic Mishnaic compound past continuous tense (וכשהיה... יושב, "and when he was sitting"). Furthermore, the verb וסמכו displays a post-biblical semantic shift, meaning "to recline at a table" for a meal rather than its older biblical meaning of laying on hands.

Chapter 9:11



כיון שראו הפירושים אמרו לתלמידיו למה עם אנשים רעים וחטאים אכל רביכון:

Hebrew Transcription

Translation: When the Pharisees saw, they said to the talmidim (disciples), “Why does your rabbi eat with **evil people** and sinners?”¹⁴

The Scriptures: And when the Pharisees saw it, they said to His taught ones, “Why does your Teacher eat with tax collectors and sinners?”

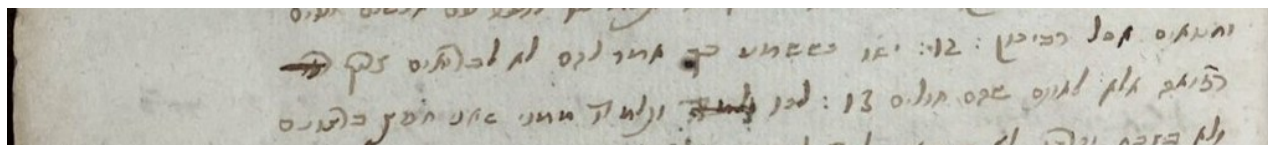
Aramaic: And when the Phrishe {the Pharisees} saw it, they said unto His Disciples “Why is rabkun {your master} dining with the Makse {the Tax-Collectors} and with the Khataye {the Sinners}?!”

כיון	שראו	הפירושים	אמרו	לתלמידיו	למה	עם
keivan, “because, as soon as, since,” (conj)	she’ra’u, “that/ which/ who/ whom they saw,” (rel clause, v. Pa’al/Qal, qatal, past, 3mp)	ha’perushim, “the pharisees,” (n mp)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	l’talmidav, “to/ for/ belonging to his/its talmidim, disciples,” (prep, n mp, 3ms pronom)	lama, “why? what purpose, for whatsoever,” (adv)	im, “with,” (prep)
אנשים	רעים	וחטאים	אכל	רביכון:		
anashim, “men, mankind,” (n mp)	ra’im, “bads, evils,” (adj, mp)	v’chata’im, “and/ but/ so/ or sinners,” (adj mp)	echol, “to eat, consume,” (v. Pa’al/Qal, qatal, 3ms)	ravi’chon, “your (mp) rabbi,” (n ms, 2mp pronom) Aramaism		

Interlinear Chart

¹⁴ Distinct Mishnaic features define this text: the vocabulary employs the post-biblical historical noun פירושים ("Pharisees") and the standard Mishnaic conjunction כיון. Structurally, the phrase רביכון ("your master") demonstrates an explicit bilingual blend, appending the Aramaic plural possessive suffix -כון directly to the Hebrew title *rabbi* instead of using the biblical Hebrew form רבכם.

Chapter 9:12



ישׁו כששמע כך אמר להם לא לבריאים צריך רפואה אלא לאותם שהם חולים:

Hebrew Transcription

Translation: When Yeshua heard this, he said to them, “**The healthy do not need healing**, but those who are sick.”¹⁵

The Scriptures: And יהושע hearing this, said to them, “Those who are strong have no need of a physician, but those who are sick.

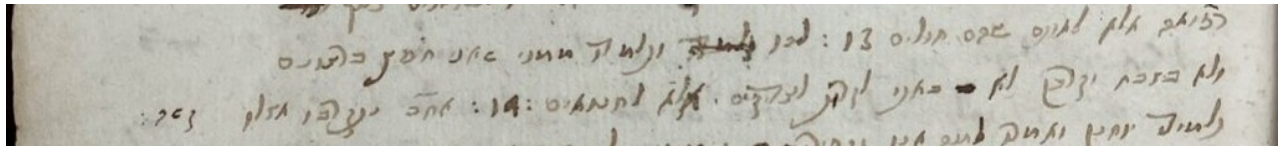
Aramaic: But, when Eshu {Yeshua} heard it, He said unto them, “The healthy don’t need an Asya {a Physician}, but rather, those which are evilly affected.

ישׁו	כששמע	כך	אמר	להם	לא	לבריאים
yeshu, “Yeshua,” (name)	k’she’shama, “when he/it heard,” (adv. v. Pa’al/Qal, qatal, past, 3ms)	kach, “so, thus, therefore, in this way,” (adv)	amar, “he/it said,” (v Pa’al/Qal, qatal, past, 3ms)	l’hem, “to /for/ belonging to them,” (prep, 3mp pronom)	lo, “no/ not,” (part)	l’bri’im, “to/ for/ belonging to health,” (prep, adj, mp)
צריך	רפואה	אלא	לאותם	שהם	חולים:	
tzorech, “need should, must,” (adj ms) Mishnaic	refu’a, “medicine, recovery,” (n fs)	ele, “but, only, however,” (conj)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	she’hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	cholim, “we/ you (mp)/ they are ill,” (v. Pa’al/Qal, act part, mp)	

Interlinear Chart

¹⁵ Distinct Mishnaic features define this text: the opening clause displays the relative prefix שׁ־ (she-) and the diagnostic Rabbinic adverb כך (“thus”). Structurally, the text relies on the Mishnaic demonstrative לָאֹתָם (“to those”) to introduce the relative clause שהם חולים. The vocabulary is also typical of Mishnaic medical prose, using the nominalized terms לְבְרִיָּאִים (“the healthy”) and חולים (“the sick”) alongside רְפוּאָה (“healing”).

Chapter 9:13



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

Hebrew Transcription

Translation: “Go and learn from me that, I desire their goodwill and not sacrifice and offering.”¹⁶ I did not come to call the righteous, but sinners.”

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

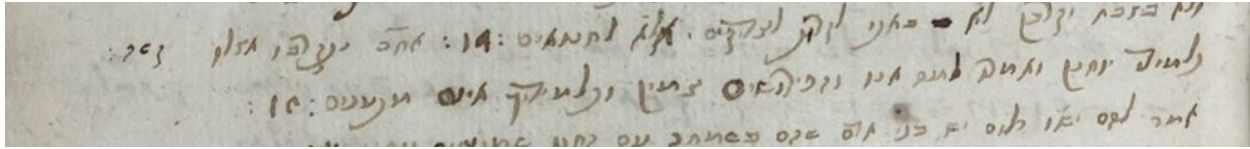
Aramaic: Go learn what this means: ‘I require khanana {mercy}, and not debkhatha {sacrifice},’ for, I didn’t come that I might call the righteous, but rather, the Khataye {the Sinners}.”

לכו	ותלמדו	ממני	שאני	חפץ	ברצונם	ולא
l’chu, (to men) “go! (v. Pal/Qal, imp, 2mp)	v’tilmedu, “and/ but/ so/ or you (mp) will learn,” (v. Pa’al/Qal, imp, 2mp)	mimeni, “from/ of me,” (prep, 1 cs pronom)	she’ ani, “that/ which/ who/ whom I,” (rel part, 1cs pronom)	chafetz, “I/ you (ms)/ he/it desire(s),” (v. Pa’al/Qal, act part, mp)	b’retzonam, “in/ with/ by their desire, intent, will, pleasure, delight,” (prep, n ms, 3mp pronom)	v’lo, “and/ but/ so/ or, ‘no/not,” (part)
בזבח	וקרבן	לא	באתי	לקרות	לצדיקים	אלא
b’zevach, “in/ with/ by (the) sacrifice,” (prep, n ms)	v’korban, “and/ but/ so/ or sacrifice, offering,” (n ms)	lo, “no/ not,” (part)	b’ati, “I came,” (v. Pa’al/Qal, qatal, past, 1cs)	likrot, “to call,” (v. Pa’al/Qal, inf constr)	tzadikim, “to/ for/ by/ belonging to (the) righteous,” (prep, n mp)	ela, “but, only, however,” (conj)
לחטאים:						
						l’chata’im, “to/ for/ belonging to (the) sinners,” (prep, adj, mp)

Interlinear Chart

¹⁶ See Hosea 6:6.

Chapter 9:14



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

Translation: Afterward, the talmidim (disciples) of Yochanan (John) **drew near** to him and said, "Why do we and the Pharisees fast, but your talmidim (disciples) do not fast?"¹⁷

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

Aramaic: Then the Disciples of Yukhanan {John} approached Him, and said, "Why do we and the Phrishe {the Pharisees} fast much, and your Disciples don't tsaymiyn {fast}?"

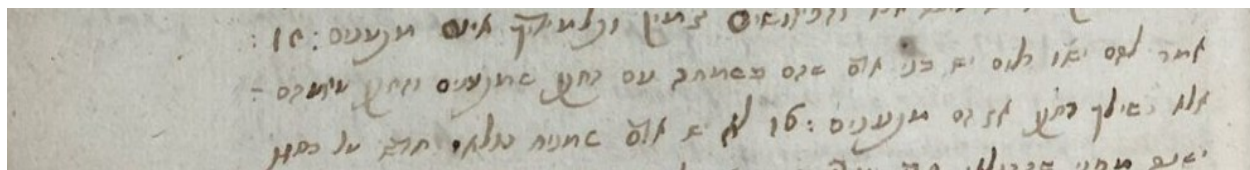
אח"כ	יתקרבו	אצלו	תלמידי	יוחנן	ואמרו	למה
אחר כך achar kach, "after so, after this way," (prep, adv)	yitkarvu, "they will approach, draw near," (v. Hit'pael, yiqtol, fut, 3mp)	etzlo, "at/ near/ in the possession of him/it," (prep, 3ms pronom)	talmidei, "talmidim, disciples," (n mp constr)	yochanan, "John," (name)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	lama, "why? what purpose, for whatsoever," (adv)
אנו	והפירושים	צמין ¹⁸	ותלמידך	אינם	מתענים:	
anu, "we," (1cp pron)	v'ha'perushim, "and/ but/ so/ or the pharisees," (n mp)	tzamin, "we/ you (mp)/ they fast," (v. Pa'al/Qal, act part, mp) Aramaism	v'talmidecha, "and/ but/ so/ or your talmidim, students," (n mp, 2ms pronom)	einam, "they are not," (neg part)	mitanim, "we/ you (mp)/ they suffer, afflicted, fasting," (v. Hit'pael, act part, mp) Mishnaic	

Interlinear Chart

¹⁷ The verse gives two clear examples of a linguistic pattern used in Mishnaic Hebrew. First, the abbreviation אח"כ stands for אחר כך, meaning "afterward." This phrase is a key indicator in Mishnaic Hebrew syntax and replaces the biblical phrase אחר כך. Second, the masculine plural active participle צמין means "fasting." It uses the distinctive Mishnaic and Aramaic plural ending ין (-in), instead of the classical biblical ים (-im). Additionally, the similar phrasing of צמין and מתענים reflects common Rabbinic discussions about fasting rituals.

¹⁸ This word is first found in the *Talmud, Jerusalem Talmud, Taanit 3:9:3* (c 325- 475 CE).

Chapter 9:15



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

Hebrew Transcription

Translation: Yeshua said to them, “**Are there none of the sons of man in happiness** with the bridegroom that are fasting, for the bridegroom is with them? However, when the bridegroom goes, then they are fasting.”¹⁹

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

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

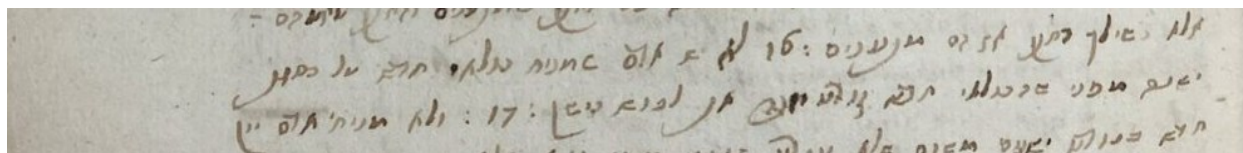
אמר	להם	ישו	כלום	יש	בני	אדם
amar, “he/it said,” (v Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	yeshu, “Yeshua,” (name)	klum, “nothing, anything,” (pron)	yesh, “there is, there exists,” (part)	benei, “sons, children of,” (n mp constr)	adam, “man,” (n ms)
שהם	בשמחה	עם	החתן	שמתענים	והחתן	עימהם
she' hem, “that/ which/ who/ whom they,” (pron 3mp)	b'smecha, “in/ with/ by (the) I/ you (ms)/ he/it is happy,” (prep, v. Pa'al/Qal, act part, ms)	im, “with,” (prep)	ha'chatan, “the bridegroom,” (n ms)	she'mita'nim, “that/ which/ who/ whom we/ you (mp)/ they suffer, fast,” (v. Hit'pael, act part, mp)	v'ha'chatan, “and/ but/ so/ or the bridegroom,” (n ms)	ima'hem, “with them,” (prep, 3mp pronom)

¹⁹ This text exhibits explicit Mishnaic grammar and translation choices. It opens with the diagnostic Mishnaic interrogative particle כלום (*klum*), which introduces a rhetorical question expecting a negative response. Structurally, the verse employs standard Mishnaic temporal prefixes (כְּשִׁילֶךְ) instead of biblical forms, and it utilizes a characteristically Rabbinic descriptive paraphrase (“people who are in joy with the bridegroom”) to translate the Greek idiom for wedding guests.

	מתענים:	הם	אז	החתן	כשילך	אלא
	mitanim, “we/ you (mp)/ they suffer, fasting,” (v. Hit’pael, act part, mp) Mishnaic	hem, “they, them, these, those,” (3mp pron)	az, “then, in that case, so,” (conj)	ha’chatan, “the bridegroom,” (n ms)	ksh’yelech, “when he/it will go,” (adv, v. Pa’al/Qal, yiqtol, fut, 3ms)	ela, “but, however, only, (conj)

Interlinear Chart

Chapter 9:16



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

Hebrew Transcription

Translation: There is no **man** who puts a **new patch** on old clothing, because the new patch is torn loose from the old garment.²⁰

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

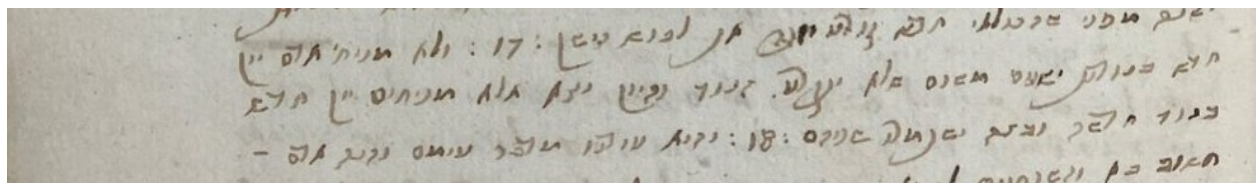
Aramaic: No nash {man} puts a new urqatha {patch-cloth} on an old garment, so that the malyuthah {the patch} won’t pull away from that nakhtha {garment}, and the tear would be greater.

לא	יש	אדם	שמניח	טלאי	חדש	על
lo, “no/ not,” (part)	yesh, “there is, there exists,” (part)	adam, “man,” (n ms)	she’manich, “that/ which/ who/ whom I/ you (ms)/ he/it places, puts, assumes,” (rel part, v. Hif’il, act part, ms)	tla’i, “patch,” (n ms)	chadash, “new,” (adj ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)
כסות	ישנה	מפני	שהטלאי	חדש	צורט	יותר
ksut, “clothing, garment,” (n fs)	yashana, “old, (as opposed to new)” (adj, fs)	m’ panei, “from/ of (the) face of, presence of, before, because,” (prep)	she’ha’tlay, “that/ which/ who/ whom the patch,” (rel part, n ms)	chadash, “new,” (adj ms)	tsurrat, “I/ you (s)/ he/it is scratched,” (v. Pa’al/Qal, act part, ms) Aramaism	yoter, “loosened, untied, removed,” (adv)
את	לבוש	הישן:				
eth, (DO marker)	lavush, “clothing, garment,” (n ms)	ha’yashan, “the old (as opposed to new),” (adj ms)				

Interlinear Chart

²⁰ This text features distinctive Mishnaic vocabulary and phrasing. The noun טלאי (*telai*, “patch”) serves as a key diagnostic term, representing the standard Rabbinic technical word for a fabric mend. It is paired with the active participle צורט (*tzoret*, “tears/scratches”), a characteristically Rabbinic verb denoting a sharp tear or gash, capturing the dynamic of a rough new patch destroying older clothing.

Chapter 9:17



ולא מניחי אדם יין חדש בנודות ישנים משום שלא יתקרע הנוד והיין יצא אלא מניחים יין חדש בנווד חדשה ובזה ישתמרו שניהם:

Hebrew Transcription

Translation: And no man puts wine into old skins, so that the skin does not tear, and the wine pours out. But they put new wine into a new skin, and by this the two of them are preserved.”

The Scriptures: “Neither do they put new wine into old wineskins, or else the wineskins burst, and the wine is spilled, and the wineskins are ruined. But they put new wine into fresh wineskins, and both are preserved.”

Aramaic: And they don’t put khamra khadtha {new wine} in zeqe blayatha {old skins}, so that the zeqe {the skins} won’t tear and the khamra {the wine} pours out and the zeqe {the skins} are ruined. But rather, they put khamra khadtha {new wine} in zeqe khadthatha {new skins}, and they both are preserved.”

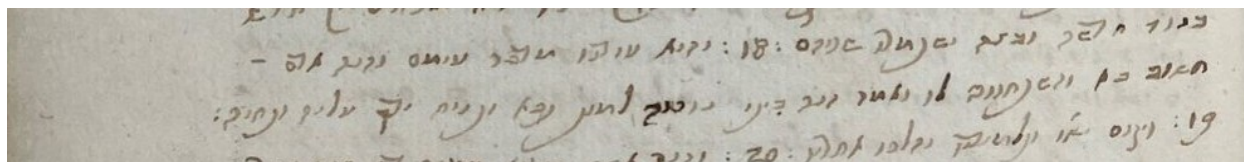
ישראל	מניחי	אדם	יין	חדש	בנודות	ישנים
ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	maniach, “I/ you (mp)/ they placing,” (v. Hif’il, act part, mp)	adam, “man, mankind,” (n ms)	yayin, “wine,” (n ms)	chadash, “new,” (adj ms)	b’nodot, “in/ with/ by (the) leather, bottle, skin,” (prep, n fp)	yeshanim, “old,” (adj mp)
משום	שלא	יתקרע	הנוד	והיין	יצא	אלא
mishum, “because of, from the point of,” (prep) Mishnaic	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	yitkara, “he/it will tear,” (v. Hit’pael, yiqtol, fut, 3ms)	ha’nod, “the skin bag,” (Ar. n ms) Aramaism	ve’ha’yayin, “and/ but/ so/ or the wine,” (n ms)	yotzei, “I/ you (ms)/ he/it goes out,” (Pa’al/Qal, act part, ms)	ela, “but, only, however,” (conj)
מניחים	יין	חדש	בנווד	חדשה	ובזה	ישתמרו
manichim, “we/ you (mp)/ they place, put, assume,” (v. Hif’il, act part, mp)	yayin, “wine,” (n ms)	chodesh, “new” (adj ms)	b’nod, “in/ with/ by (the) leather, bottle, skin,” (prep, ms)	chadasha, “new,” (adj fs)	u’va’zeh, “and/ but/ so in/ with/ by this,” (prep, pron)	yishtamru, “they will be preserved,” (v. Hit’pael, yiqtol, fut, 3mp)

						שניהם:
						shineihem, “two of them,” (n f dual, 3mp pronom)

Interlinear Chart



Chapter 9:18



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

Hebrew Transcription

Translation: And he was still speaking with them, and behold, an **important man** came and bowed down to him, and said, “**Behold**, my daughter is **declining to death**. Come to place your hand upon her so she will live.”²¹

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

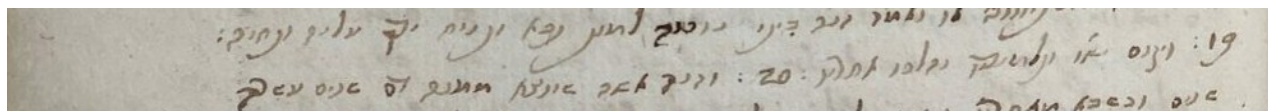
Aramaic: Now, while He was speaking these *things* with them, a certain Arkuna {Ruler} approached, worshiped Him, and said, “My daughter just died, but come, place your hand upon her, and she will live!”

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

Interlinear Chart

²¹ The verse integrates classic Mishnaic idioms and syntactic structures alongside its narrative framework. Most notable is the description אָדָם חָשׁוּב (*adam chashuv*, “an important/prominent man”), which uses the post-biblical passive adjective *chashuv* to denote high social status or legal prominence, mimicking standard *Mishnah* terminology.

Chapter 9:19



ויקום ישו ותלמידיו והלכו אחריו:

Hebrew Transcription

Translation: Then Yeshua rose, and his talmidim (disciples) went following him.

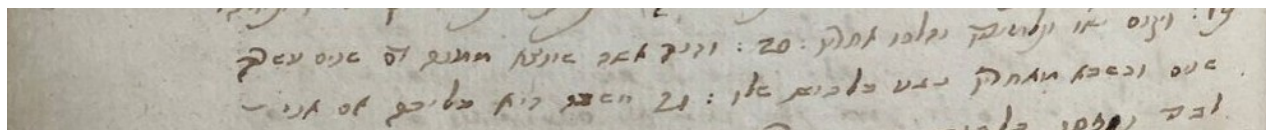
The Scriptures: And יהושע rose and followed him, His taught ones too.

Aramaic: And Eshu {Yeshua} and His Disciples arose and they departed, following him.

		אחריו:	והלכו	ותלמידיו	ישו	ויקום
		acharav, "after him/it," (prep, 3ms pronom)	ve'halchu, "and/ but/ so/ or they left," (v. Pa'al/Qal, qatal, past, 3mp)	v'talmidav, "and/ but/ so/ or his/its talmidim, students, disciples," (n mp, 3ms pronom)	yeshu, "Yeshua," (name)	v'yakum, "and/ but/ so/ or he/it rose," (v. Pa'al/Qal, wayyiqtol, past, 3ms)

Interlinear Chart

Chapter 9:20



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

Hebrew Transcription

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

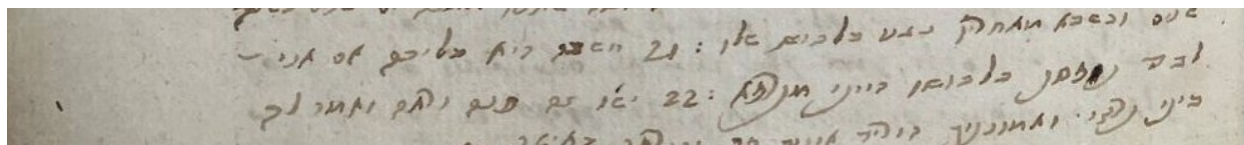
The Scriptures: And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment.

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

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

Interlinear Chart

Chapter 9:21



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

Translation: She **thought in her heart**, “If I only take hold of his garment, I will be healed.”²²

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

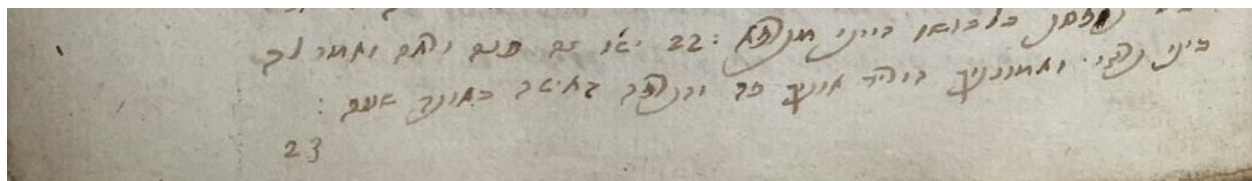
Aramaic: For, she was saying in her soul {herself} “Even if I only touch His garment, I am healed.”

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

Interlinear Chart

²² Defining Mishnaic verbal syntax anchors this sentence: it utilizes the classic Rabbinic compound conditional frame הייתי מתרפא (“I would be healed”) by pairing the past tense of the auxiliary verb *hayah* with an active participle. Morphologically, the text exhibits a gender incongruity common in secondary translation layers, utilizing the masculine participle form rather than the expected feminine *mitrap’at*. The idiom בליבה adheres to standard Hebrew syntax by keeping the noun root singular.

Chapter 9:22



יֵשׁוּׁוּ זֶה פָּנָה וּרְאָה וְאָמַר לָהּ בִּיתִי תִרְצִי וְאִמּוֹנְתִּיךְ הוֹרִיד אוֹתִיךְ פֶּה וְהִתְרַפָּה הָאִשָּׁה בְּאוֹתָהּ שָׁעָה:
Hebrew Transcription

Translation: This Yeshua turned, and saw, and said to her, “**My** daughter, be pleased; your emunah (faith) **has brought you down here**.” And the woman was healed at that hour.²³

The Scriptures: But יהושע turned, and when He saw her He said, “Take courage, daughter, your belief has healed you.” And the woman was healed from that hour.

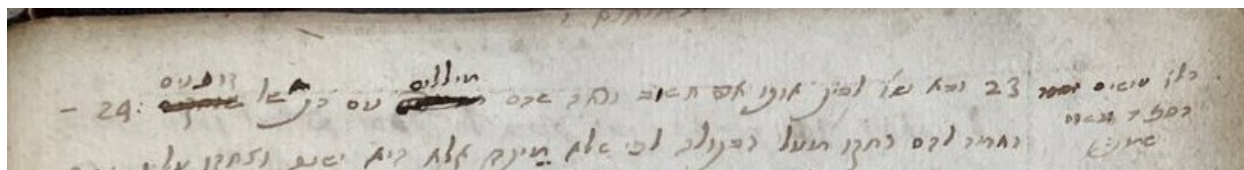
Aramaic: Then Eshu {Yeshua} turned, saw her, and said unto her, “Take heart My daughter, your faith has made you alive.” And that anttha {woman} was healed from that moment!

יֵשׁוּׁוּ	זֶה	פָּנָה	וּרְאָה	וְאָמַר	לָהּ	בִּיתִי
yeshu, “Yeshua,” (name)	ze, “this,” (pron)	pana, “he/it turned,” (v. Pa’al/Qal, qatal, past, 3ms)	v’ra’a, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	“to/ for/ belonging to her/it.” (prep, 3fs pronom)	biti, “my daughter,” (n fs, 1cs pronom)
תִּרְצִי	וְאִמּוֹנְתִּיךְ	הוֹרִיד	אוֹתִיךְ	פֶּה	וְהִתְרַפָּה	הָאִשָּׁה
trutzi, “You (fs) will be satisfied,” (v. Pu’al, yiqtol, fut, 2fs)	v’emunatech, “and/ but/ so/ or your faith,” (n ms, 2fs pronom)	horad “he/it brought down,” (v. Hif’il, qatal, past, 3ms)	otech, “you (fs),” (DO marker, 2fs pronom)	po, “here,” (adv)	v’hitrapeh, “and/ but/ so/ or she/it was healed,” (v. Hit’pa’el, qatal, past, 3fs) Mishnaic	ha’isha, “the woman,” (n fs)
בְּאוֹתָהּ		שָׁעָה:				
b’ota, “in/ with/ by” DO marker “her/it, the same, the very one,” (prep, DO marker, 3fs pronom)		sha’a, “hour,” (n fs)				

Interlinear Chart

²³ A foundational Mishnaic linguistic marker anchors the conclusion of this text: the phrase בְּאוֹתָהּ שָׁעָה (“at that hour/moment”) is a diagnostic Rabbinic idiom used to express immediacy (“right then and there”), completely replacing classical biblical expressions. Additionally, the spelling of the feminine direct object pronoun אוֹתִיךְ reflects the distinct orthographic conventions of post-biblical scribal manuscript traditions.

Chapter 9:23



ובא ישו לבית אותו אדם חשוב וראה שהם מיללים עם כת של קוננים:

Hebrew Transcription

Translation: And Yeshua came to the house of that **important man** and saw **them wailing with a sect of lamenters**.

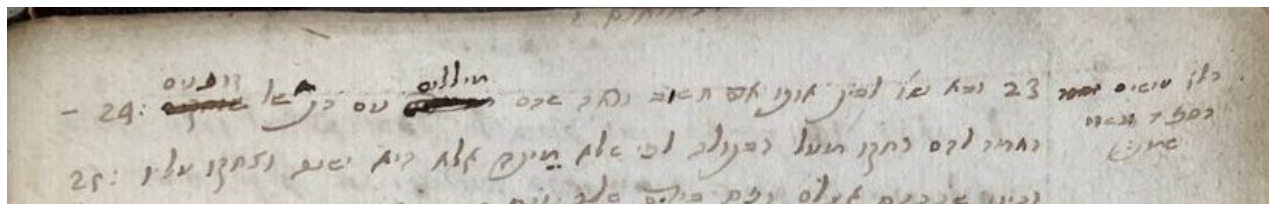
The Scriptures: And when יהושע came into the ruler's house, and saw the flute players and the crowd making a noise,

Aramaic: And Eshu {Yeshua} came unto the house of the Arkuna {the Ruler} and saw the Zamare {the Pipers/the Musicians} and the stirred up crowds,

ובא	ישו	לבית	אותו	אדם	חשוב	וראה
u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	oto, "him/it," (DO marker, 3ms pronom)	adam, "man," (n ms)	chashuv, "important, considered as (כ),"	v'ra'ah, "and/ but/ so/ or he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)
שהם	מיללים	עם	כת	של	קוננים:	
she'hem, "that/ which/ who/ whom they," (rel part, 3mp pronom)	meyalelim, "we/ you (mp)/ they wail, howl," (v. Pi'el, act part, mp)	im, "with," (prep)	kat, "sect, faction, caste, cult," (n ms)	shel, "to, for, of, belonging to," (prep)	konnim, "we/ you (mp)/ they lament," (v. Polel, act part, mp)	

Interlinear Chart

Chapter 9:24



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

Translation: Then he said to them, “Get away from the **maiden**, for she has not died, but she is sleeping.” And they laughed at him.²⁴

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

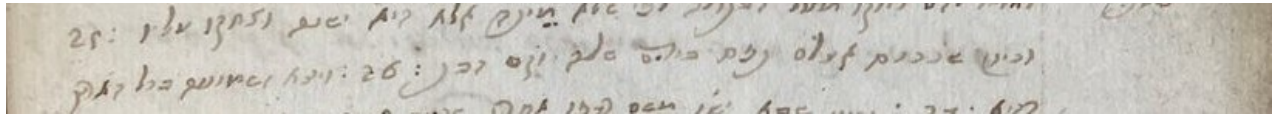
Aramaic: and said unto them, “Go away, for, the talitha {the young girl} isn’t dead, but rather, is sleeping.” And they were laughing at Him.

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

Interlinear Chart

²⁴ Defining Mishnaic conjunctions anchor this sentence: it features the diagnostic Rabbinic compound phrase לפי שלא ("because she is not") to introduce the explanatory clause, immediately followed by the standard Mishnaic adversative particle אלא ("but rather") to establish a logical contrast. Structurally, the verse entirely bypasses the biblical narrative *vav* conversive framework in favor of simple past-tense Qatal verbs (וצחקו ... ואמר).

Chapter 9:25



וכיון שנכנס אצלם תפס בידים שלה וקם הבת:

Hebrew Transcription

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

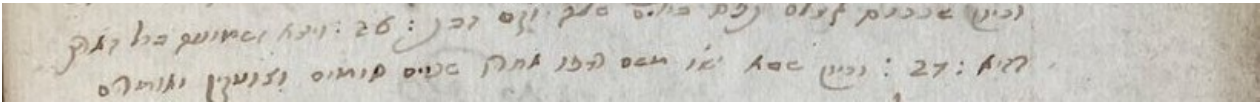
The Scriptures: But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

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

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

Interlinear Chart

Chapter 9:26



ויצא השמועה בכל הארץ ההיא:

Hebrew Transcription

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

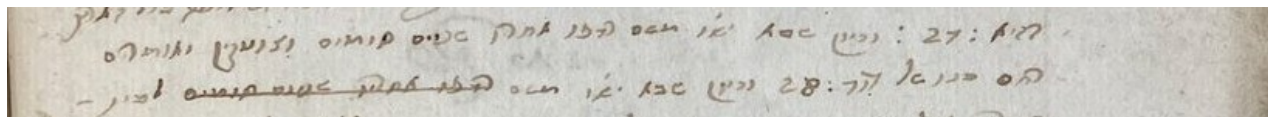
The Scriptures: And this report went out into all that land.

Aramaic: And this news went out in all that land.

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

Interlinear Chart

Chapter 9:27



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

Hebrew Transcription

Translation: And when Yeshua came from there, two blind men **chased** after him, shouting and saying, “Have mercy, Son of David!”²⁵

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

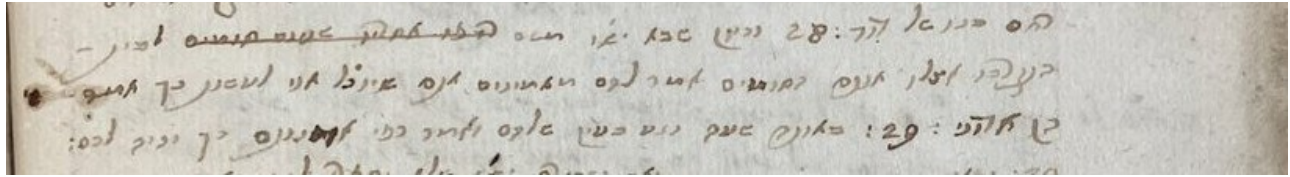
Aramaic: And when Eshu {Yeshua} crossed over from there, two smaya {blind men} joined Him, crying out and saying, “Have mercy upon us, Son of David!”

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

Interlinear Chart

²⁵ Clear Mishnaic vocabulary and syntax anchor this sentence. The noun סומים (“blind men”) is an absolute diagnostic marker, utilizing the standard Rabbinic substitute for the biblical word *iver*. Structurally, the phrase בְּנוֹ שֶׁל דָּוִד (“Son of David”) relies on the classic Mishnaic possessive particle שֶׁל instead of a biblical construct state, and the present-tense active participle וְצוֹעֲקִין retains the distinctive Rabbinic plural suffix ending ין (*-in*).

Chapter 9:28



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

Hebrew Transcription

Translation: And when Yeshua came **from there** to a house, those blind men **approached** him. **He said** to them, “Do you have faith that I am able to do this?” They said, “Yes, my Lord!”²⁶

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

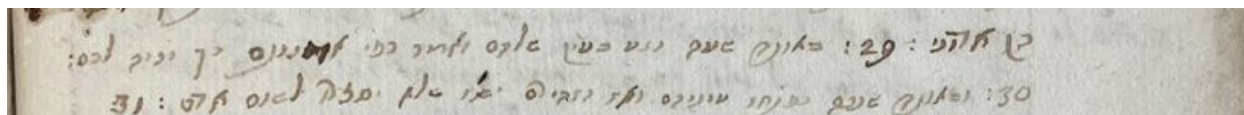
Aramaic: And when He came unto the house, those smaya {blind men} approached Him. Eshu {Yeshua} said unto them, “Do you believe that I am able to do this?” They said unto Him, “Yes, Maran {Our Lord}.”

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

Interlinear Chart

²⁶ Multiple Mishnaic grammatical features anchor this text. These include the diagnostic temporal conjunction וְכֵן, the relative prefix שְׁ, the standard Mishnaic plural demonstrative pronoun אֵינֶם, and the Rabbinic adverb כֵּן (“thus”). Additionally, the vocabulary utilizes the distinct Mishnaic noun הַסּוּמִים (“the blind men”) instead of the classical biblical equivalent.

Chapter 9:29



באותה שעה נגע בעין שלהם ואמר כפי אמונתם כך יהיה לכם:
Hebrew Transcription

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

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

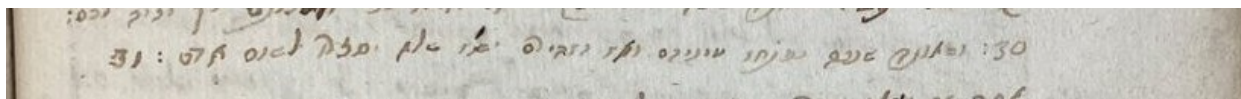
Aramaic: Then He touched their eyes, and said, “As that you have believed, it will be unto you.”

באותה	שעה	נגע	בעין	שלהם	ואמר	כפי
b'ota, “in/ with/ by” DO marker “her/it, the same, the very one,” (prep, n fs, DO marker, 3fs pronom)	sha'a, “in/ with/ by (the) hour, in the time,” (n fs)	naga, “he/it touched,” (v. Pa'al/Qal, qatal, past, 3ms)	b'ayin, “in/ with/ by (the) eye,” (prep, n fs)	she'lahem, “to/ for them,” (prep, 3mp pronom)	v'amar, “and/ but/ so/ or he/it said,” (v, Pa'al/Qal, qatal, past, 3ms)	kfi, “according to,” (adv)
אמונתם ²⁷	כך	יהיה	לכם:			
emunatam, “their faith,” (n fs, 3mp pronom)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)			

Interlinear Chart

²⁷ This appears to be a spelling error and should have a different pronominal suffix, such as אֱמוּנַתְכֶם (emunatchem) meaning, “your (mp) faith.”

Chapter 9:30



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

Hebrew Transcription

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

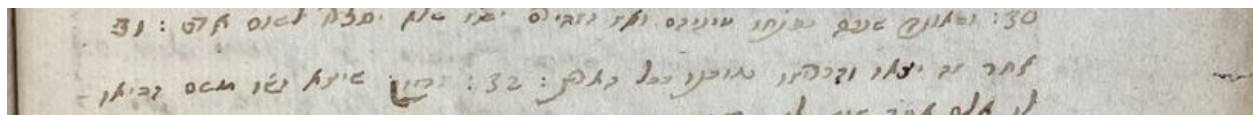
The Scriptures: And their eyes were opened. And יהושע strictly ordered them, saying, “See, let no one know.”

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

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

Interlinear Chart

Chapter 9:31



אחר זה יצאו והכריזו טובתו בכל הארץ:

Hebrew Transcription

Translation: After this, they went and announced his goodness all throughout the land.

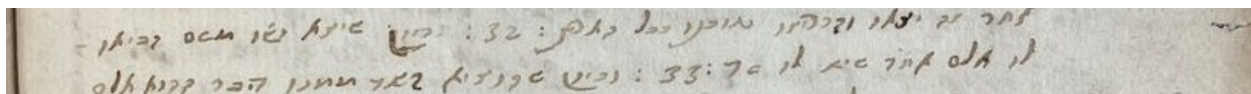
The Scriptures: But when they went out, they made Him known in all that land.

Aramaic: But, they went out and spread His fame in all that land.

הארץ:	בכל	טובתו	והכריזו	יצאו	זה	אחר
ha'eret, "the earth, land" (n fs)	be'chol, "in/ with/ by (the) all," (prep, n ms)	tovato, "his/its goodness, favor, kindness," (n fs, 3ms pronom)	v'hichrizu, "and/ but/ so/ or they announced, declared," (v. Hif'il, qatal, past, 3mp)	yatz'u, "they exited," (v. Pa'al/Qal, qatal, past, 3mp)	ze, "this, this one," (pron, ms)	achar, "after," (prep)

Interlinear Chart

Chapter 9:32



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

Hebrew Transcription

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

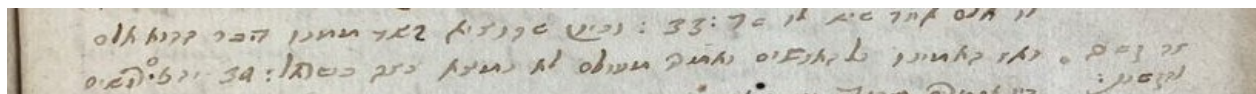
The Scriptures: And as they were going out, see, they brought to Him a man, dumb and demon-possessed.

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

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

Interlinear Chart

Chapter 9:33



וכיון שהוציא השד ממנו דיבר ההוא אלם ואז האמינו כל האנשים ואמרו מעולם לא נמצא כזה בישראל:

Hebrew Transcription

Translation: And when he expelled the demon from him, that mute spoke. And then all the people **believed** and said, “Never has there been found such this in Israel!”

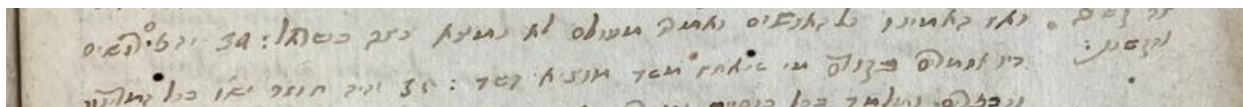
The Scriptures: And when the demon was cast out, the dumb one spoke. And the crowds marvelled, saying, “It was never seen like this in Yisra’ēl!”

Aramaic: And from the time the daywa {the demon} departed, that kharsha {mute} spoke, and the crowds were amazed, and they said, “Such a thing has never been seen in Iysra’yl {Israel}!”

אלם	ההוא	דיבר	ממנו	השד	שהוציא	וכיון
ilem, “mute, dumb (unable to speak)” (adj ms)	ha’hu, “the he/it,” (3ms pron)	diber, “he/it spoke,” (v. Pi’el, qatal, past, 3ms)	mimenu, “of/ from him/it,” (prep, 3ms pronom)	ha’shed, “the demon,” (n ms)	she’hotzi, “that/ which/ who/ whom he/it brought out,” (rel part, v. Hif’il, qatal, past, 3ms)	v’ keivan, “and/ but/ so/ or because, as soon as, when,” (conj)
לא	מעולם	ואמרו	האנשים	כל	האמינו	ואז
lo, “no/ not,” (part)	m’olam, “from/ of everlasting, world, eternity,” (prep, n ms)	v’amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	ha’anashim, “the men, people” (n mp)	kol, “all,” (n ms)	he’eminu, “they believed,” (v. Hif’il, qatal, past, 3mp)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)
				בישראל:	כזה	נמצא
				b’israel, “in/ with/ by Israel,” (prep, name)	k’ze, “like/ as this,” (prep, ms pronom)	nimtza, “he/it is found,” (v Nif’al, qatal, past, 3ms)

Interlinear Chart

Chapter 9:34



והפירושים היו אומרים בקודם מי שיאחז משד מוציא השד:

Hebrew Transcription

Translation: And the Pharisees said beforehand: “Whoever grabs hold of a demon expels the demon.”

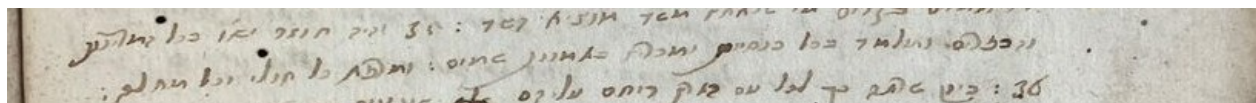
The Scriptures: But the Pharisees said, “He casts out demons by the ruler of the demons.”

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

והפירושים	היו	אומרים	בקודם	מי	שיאחז	משד
v'ha'perushim, “and/ but/ so/ or the pharisees,” (n mp)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	omrim, “we/ you (mp)/ they say(s),” (v. Pa'al/Qal, act part, mp)	b'kodeh, “in/ with/ by (the) preceding, previous,” (prep, adj, ms)	mi, “who?” (inter part)	she'yochaz, “that/ which/ who/ whom he/it will grip, grasp, take hold,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	m'shed, “from/ of (the) demon,” (prep, n ms)
מוציא	השד:					
motzi, “I/ you (ms)/ he/it bring(s) out,” (v. Hif'il, act part, ms)	ha'shed, “the demon,” (n ms)					

Interlinear Chart

Chapter 9:35



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

Hebrew Transcription

Translation: And Yeshua was **returning through all the provinces** and villages and teaching in all **assemblies**,²⁸ and declaring by the **faith of heaven**, and healing all sicknesses and disease.²⁹

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

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

והיה	חוזר	ישו	בכל	המדינות	והכפרים	ומלמד
v'haya, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past 3ms)	chozer, "I/ you (ms)/ he/it return(s)," (v. Pa'al/Qal, act part, ms)	yesu, "Yeshua," (name)	be'chol, "in/ with/ by (the) all," (prep, n ms)	ha'medinot, "the provinces, districts,," (n fp)	v'ha'kfarim, "and/ but/ so/ or the villages,," (n mp)	v'malemed, "and/ but/ so/ or teaching,," (Pi'el, act part, ms)
בכל	כנסיות	ומכרז	באמנות	שמים	ומרפא	כל
be'chol, "in/ with/ by (the) all," (prep, n ms)	knesiyot, "knessets, assemblies, synagogues" (n fp) 2nd Temple	v'muchraz, "and/ but/ so/ or I am/ you are/ he/it is announced, declared,," (v. Hif'il, act part, ms)	b'amanot, "in/ with/ by (the) faith,," (prep, n fp)	shamayim, "heavens,," (n mp)	v'merape, "and/ but/ so/ or I/ you (ms)/ he/it heal(s),," (v. Pi'el, act part, ms)	kol, "all,," (n ms)

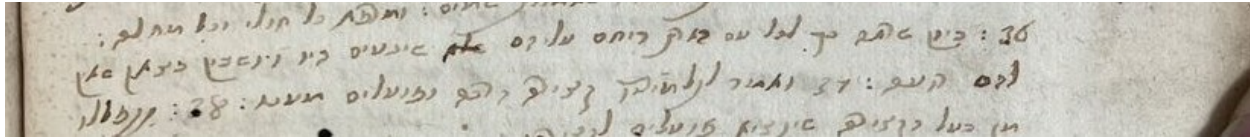
²⁸ The term "Kneset" (כְּנֶסֶת), meaning "assembly" or "gathering" in Hebrew, originated during the Second Temple period to denote the highest leadership body of that time, known as the Kneset HaGdola (the Great Assembly). This word first appears in the *Mishnah*, Pirkei Avot 1:1. Later, the name "Kneset" was officially adopted on February 16, 1949, during the inaugural session of the Constituent Assembly, which served as the foundational legislative body for the newly established State of Israel. See other uses in Matthew 11:7; 16:18; 23:6. It is particularly interesting to note the use of the word kneset in Matthew 16:18, which says, "I also say to you that you are Pedro (Peter), for on this stone, I build an assembly (kneset); and the gates of Gehinnom will not inherit it."

²⁹ Defining Mishnaic markers define this text: it utilizes a textbook Rabbinic periphrastic past tense (והיה חוזר, "was going around") to indicate continuous past action. The vocabulary is explicitly post-biblical, showcasing the characteristic Mishnaic term תְּנִינִיּוֹת ("synagogues") instead of classical biblical alternatives, alongside the Greek loan-root וּמְכַרְזִי ("and proclaiming") and the standard Rabbinic semantic shift of המדינות to mean "the cities."

				מחלה:	וכל	חולי
				machala, “illness, sickness, disease,” (n fs)	ve'chol, “and/ but/ so/ or all,” (n ms)	cholei, “sicknesses,” (ms plural constr)

Interlinear Chart

Chapter 9:36



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

Hebrew Transcription

Translation: When he thus saw all **the people of the land**, he had mercy on them, lest they become worn out **sitting** like sheep without a shepherd.³⁰

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

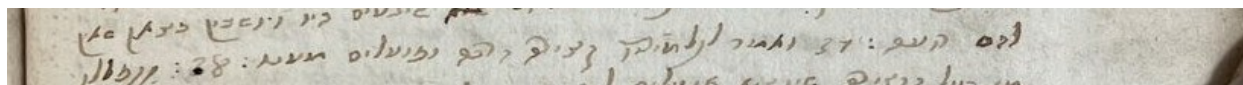
Aramaic: Now, when Eshu {Yeshua} saw the kenshe {the crowds}, He had compassion upon them who were weary and were dwelling like sheep who have no shepherd.

כיון	שראה	כך	לכל	עם	הארץ	ריחם
keivan, "because, as soon as, since," (conj)	sh' ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kach, "so, thus, therefore, in this way," (adv)	le'kol, "to/ for/ belonging to (the) all," (prep, n ms)	am, "people," (n ms)	ha'eret, "the earth," (n fs)	richem, "he/it pitied, had mercy," (v. Pi'el, qatal, past, 3ms)
עליהם	שלא	שיגעו	היו	ויושבין	כצאן	שאין
aleihem, "upon them," (prep, 3 mp pronom)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	she'ye'geim, "that/ which/ who/ whom weary, fatigued, worn out," (rel part, adj mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	v'yoshvin, "and/ but/ so/ or we/ you (mp)/ they, those sitting," (v. Pa'al/Qal, act part, mp) Aramaism	k'tzon, "as/ like sheep," (prep, n cs)	she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)
להם	רועה:					
lahem, "to /for/ belonging to them," (prep, 3mp pron)	ro'e, "shepherd, (n ms)					

Interlinear Chart

³⁰ Defining Mishnaic markers define this text: the opening clause exhibits the standard Rabbinic temporal construction כיון שראו, while the idiom עַם הָאָרֶץ shifts from its classical biblical usage to carry its distinct Mishnaic sense of "the common masses." Furthermore, the participle וְיוֹשְׁבִין ("and sitting") utilizes the Mishnaic/Aramaic plural suffix ending ין (-in) rather than the biblical ים, and the clause relies on the post-biblical negative particle אֵין to express a lack of possession.

Chapter 9:37



ואמר לתלמידיו קצירה הרבה ופועלים מעט:

Hebrew Transcription

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

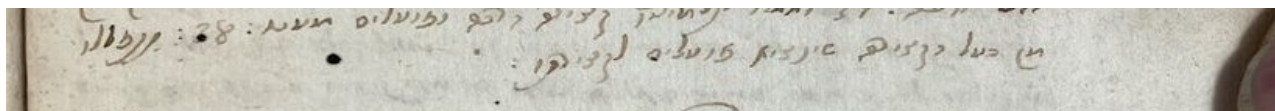
The Scriptures: Then He said to His taught ones, “The harvest truly is great, but the workers are few.

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

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

Interlinear Chart

Chapter 9:38



תתפללו מן בעל הקצירה שיוציא פועלים לקצירתו:

Hebrew Transcription

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

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

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

תתפללו	מן	בעל	הקצירה	שיוציא	פועלים	לקצירתו:
hit'palel, “and/ but/ so/ or you (mp) will pray,” (v. Hit'pael, yiqtol, fut, 2mp)	min, “from/ of,” (prep)	ba'al, “owner, master, husband, spouse,” (n ms)	ha'ktzirah, “the harvest,” (n fs)	she'yotzi, “that/ which/ who/ whom he/it will bring out, remove,” (v. Hif'ail, yiqtol, fut, 3ms)	po'alim, “we/ you (mp)/ they act, work, operators,” (v. Pa'al/Qal, act part, mp)	l'k'tzirato, “to/ for/ belonging to his/its harvest,” (prep, n fs, 3ms pronom)

Interlinear Chart