

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Four

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 Four

MS Oo.1.32 English Translation

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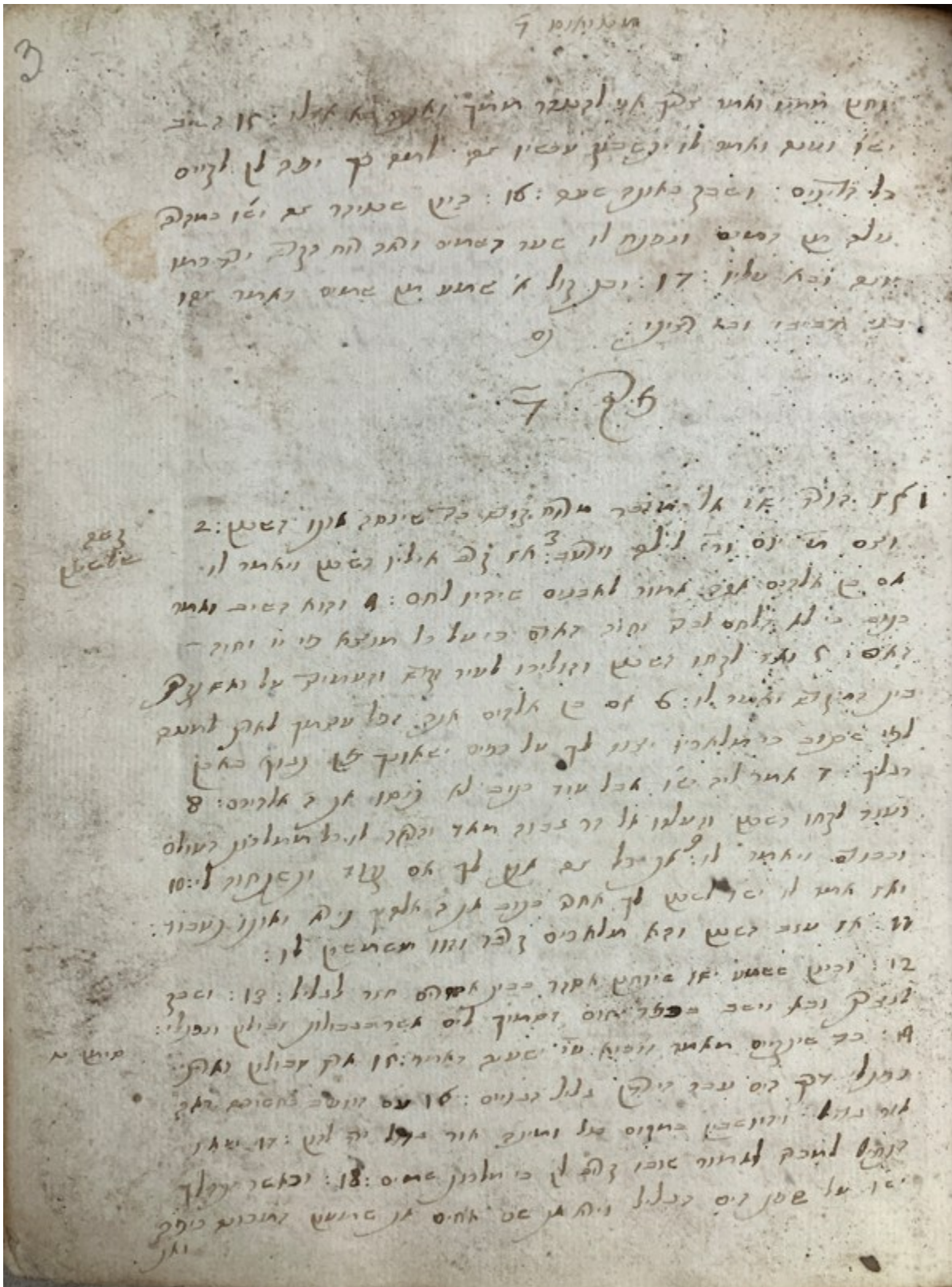
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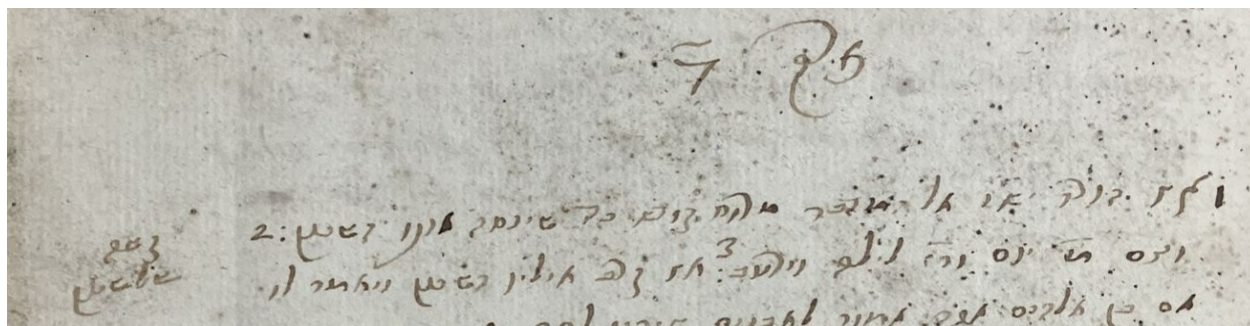
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¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Cochin Matthew Chapter 4



Chapter 4:1



אז הורד ישו אל מדבר מרוח קודש הרי שינסה אותו השטן:
Hebrew Transcription

Translation: Then Yeshua was led **down** to the wilderness by the Ruach HaKodesh (Holy Spirit) so that He would be tested *by* the Satan.²

The Scriptures: Then יהושע was led up by the Spirit into the wilderness to be tried by the devil.

Aramaic:

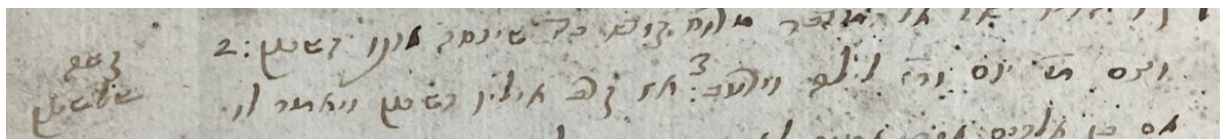
Then Eshu {Yeshua} was taken by The Rukha d'Qudsha {The Spirit of Holiness} unto the madbra {the desert}, so that He might be tested by the akel qartsa {the feeder of slander/the accuser i.e. the devil}.

אז	הורד	ישו	אל	מדבר	מרוח	קודש
az, "then, in that case, so," (conj)	hored, "he/it was brought down," (Hofal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	el, "to, towards," (prep)	midbar, "wilderness," (n ms)	m'ruach, "from/ of the spirit," (n cs)	ha'kodesh, "the holiness, sanctity," (n ms)
הרי	שינסה	אותו	השטן:			
harei, "indeed," (adv)	she/yenase, "that/ which/ who/ whom will be tried," (rel part, Pi'el, yiqtol, pssv fut, 3ms)	oto, "him/it," (DO marker, 3ms pron)	"Satan, "the Satan, accuser, adversary," (n ms)			

Interlinear Chart

² "was brought down... behold:" The text uses *horad* ("was brought down") instead of the Greek "was led up," turning a geographical ascent into a symbolic descent into a place of trial. It also features Mishnaic Hebrew elements: the word *harei* ("behold") is a classic Mishnaic term used here to grab attention right before the spiritual battle begins, and the clause utilizes the relative prefix *she-* ("so that") instead of the biblical *asher*.

Chapter 4:2



וצם מ' יום ומ' לילה וירעב:

Hebrew Transcription

Translation: And he fasted forty days and forty nights; then he became hungry.³

The Scriptures: And after having fasted forty days and forty nights, He was hungry.

Aramaic:

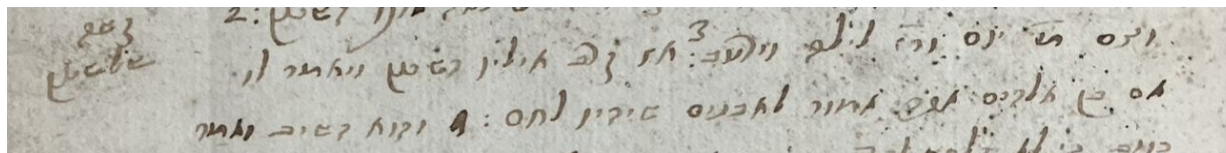
And He fasted forty daytimes and forty nights, then afterwards He was hungry.

וצם	מ'	יום	ומ'	לילה	וירעב:
v'tzam, "and/ but/ so/ or he/it fasted," (v. Pa'al/Qal, qatal, past, 3ms)	mem, "forty," (card num)	yom, "day," (n ms)	ume, "and/ but/ so/ or forty," (card num)	laylah, "night," (n ms)	ve'yurav, "and/ but/ so/ or he/it became hungry, starved," (v. Hifil, wayyiqtol, qatal, past, 3ms)

Interlinear Chart

³ This passage states, "And he fasted... and he hungered." Unlike the Mishnaic language used in verse 1, this verse is written entirely in Classical Biblical Hebrew prose. It uses the old-fashioned Wayyiqtol verb forms (*va-yam* and *va-yir'av*), a syntax that had fallen out of use by the Mishnaic period.

Chapter 4:3



אז קרב איליו השטן ויאמר לו אם בן אלהים אתה אמור לאבנים שיהיו לחם:
Hebrew Transcription

Translation: Then Satan approached him and said to him, “If you are the Son of Elohim (God), **tell** the stones to become bread.”⁴

The Scriptures: And the trier came and said to Him, “If You are the Son of Elohim, command that these stones become bread.”

Aramaic:

And that one who was tempting approached, and said unto Him, “If you are The Son of Alaha {God}, command so that these kephe {rocks} might become lakhma {bread}.”

אז	קרב	איליו	השטן	ויאמר ⁵	לו	אם
az, “then, in that case, so,” (conj)	karev, “he/it approached,” (Pa’al/Qal, qatal, past, 3ms)	elav, “to him/it,” (prep, 3ms pronom)	ha’satan, “the accuser, adversary, Satan,” (n ms)	va’yomer, “he/it said,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)	v’lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	im “if, whether,” (conj)

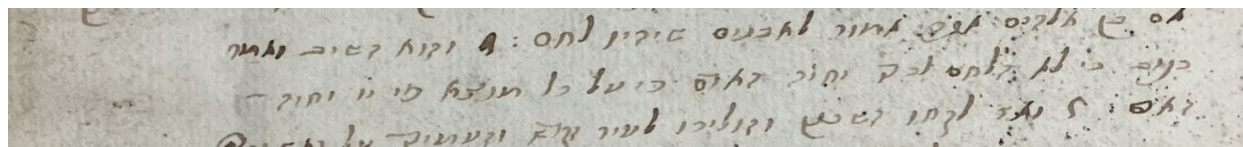
בן	אלהים	אתה	אמור	לאבנים	שיהיו	לחם:
ben, “son,” (n ms)	Elohim, “God(s),” (n mp)	a’tah, “you,” (pron, 2ms)	omur, (to a man) “say,” (v. Pa’al/Qal, inp, 2ms)	l’avanim, “to/ for/ belonging to (the) stones,” (prep, n mp)	she’yihyu, “that/ which/ who/ whom they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	lechem, “bread” (n cs)

Interlinear Chart

⁴ This verse shows a mixed style of language. It keeps the biblical phrase “*va-yomer*” (“and he said”), but then uses a Mishnaic Hebrew structure at the end. The phrase “*she-yihyu lechem*” uses the Mishnaic relative prefix “*she-*” to form an indirect command, which is typical of post-biblical Hebrew.

⁵ The word ויאמר (*vayomer*) is a wayyiqtol that was later created sometime during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse, or perhaps the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn’t be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 4:4



והוא השיב ואמר כתוב כי לא בלחם לבדו יחיה האדם כי על כל מוצא פי יי' יחיה:

Hebrew Transcription

Translation: And he responded and said, “It is written, ‘Not by bread alone will man live, for upon all that comes from the mouth of Yehovah, he will live.’”⁶

The Scriptures: But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of יהוה.’”

Aramaic:

Then He answered and said, “It is written that ‘a son of man doesn’t live by lakhma {bread} alone, but rather, by every word that proceeds from the mouth of Alaha {God}!”

והוא	השיב	ואמר	כתוב	כי	לא	בלחם
v' hu, “and/ but/ so/ or he/it,” (3ms pron)	heshiv, “he/it returned, replied,” (v. Hifil, qatal, past, 3ms)	v'amar, “and/ but/ so/ or he/it shall say,” (v, Pa'al/Qal, weqatol, fut, 3ms)	ktuv, “written,” (adj ms)	ki, “for, since, because,” (conj)	lo, “no/not,” (neg part)	b'lechem, “in/ with/ by (the) bread,” (prep, n ms)

לבדו	יחיה	האדם	כי	על	כל	מוצא
levado, “he/it alone,” (adv, 3ms pronom)	yichye, “he/it will live,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	ha'adam, “the man,” (n ms)	ki, “for, since, because,” (conj)	al, “upon, on,” (prep)	kol, “all, every,” (n ms)	motza, “I/ you (ms)/ he/it find(s), encounters,” (v. Pa'al/Qal, act part, ms)

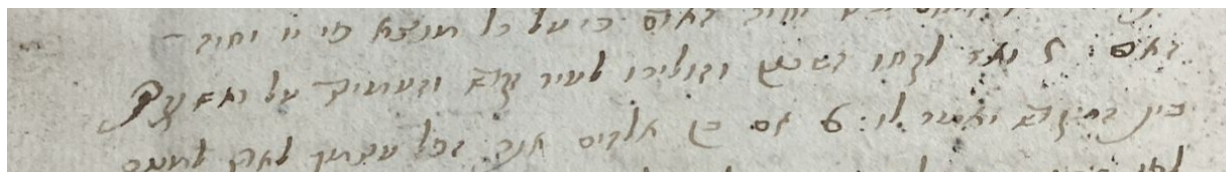
⁶ See Deuteronomy 8:3. And he answered, “It is written.” While the main part of the verse is a direct quote from Deuteronomy 8:3 in biblical Hebrew, the beginning uses elements of Mishnaic Hebrew. The phrase “*heshiv va-yomer*” (answered and said) replaces the traditional biblical “*va-ya'an*,” following the common style of Rabbinic dialogue. Also, the technical use of the passive participle “*katuv*” (it is written) to cite a proof-text is a distinctive idiom in Mishnaic conversation.

				יחיה:	יִי ⁷	פִּי
				yichye, “he/it might live,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	Yehovah, (name)	pi, “mouth of,” (n ms constr)

Interlinear Chart

⁷ The use of the double yod for Yehovah’s name is different than in the rest of Matthew’s writings. In Matthew 3:3, he uses the abbreviation יָ for HaShem, meaning “the name.” The ban of Yehovah’s name began around 130 AD and would have been spoken in the days of the disciples. But two different scribes may have modified the abbreviation as shown in this case.

Chapter 4:5



ואז לקחו השטן והוליכו לעיר הקדש והעמידו על ראש תקרת בית המקדש ואמר לו:
Hebrew Transcription

Translation: And then Satan led him into the holy city and stood on top of **the rooftop of the house of the Sanctuary** and said to him,⁸

The Scriptures: Then the devil took Him up into the set-apart city, set Him on the edge of the Set-apart Place,

Aramaic:

Then the akel qartsa {the feeder of slander/the accuser i.e. the devil} took Him unto The Holy City and stood Him on a kenpha {lit. a wing} of The Haykla {The Temple},

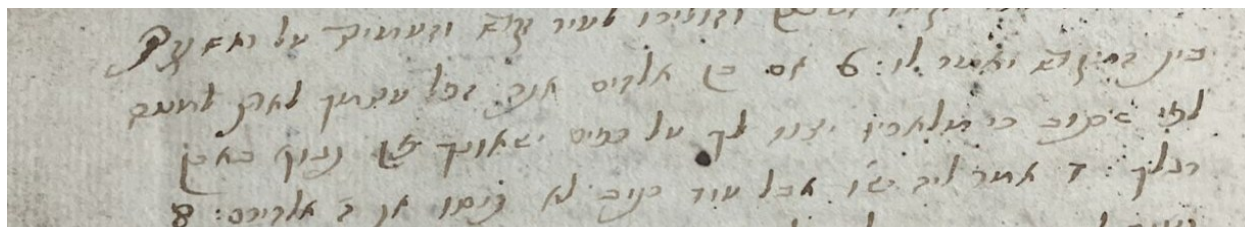
ואז	לקחו	השטן	והוליכו	לעיר	הקדש	והעמידו
v'az, "and/ but/ so/ or then, in that case, so," (conj)	lakcho, "he/it took him/it," (v. Pa'al/Qal, qatal past Ar. 3ms obj)	"Satan," 'accuser, adversary," (n ms)	v'holichu, "and/ but/ so/ or he/it led him/it," (v. Hif'il, qatal, past, Ar. 3ms pronom, 3ms obj)	l'ir, 'to/ for/ belonging (the) city," (prep, n fs)	ha'kodesh, "the holy," (adj ms)	ve'he'emidu, "and/ but/ so/ or he/it stood," (v. Hif'il, qatal, past, Ar. 3ms pronom)

על	ראש	תקרת	בית	המקדש	ואמר	לו:
al, "upon, in, on, over, by, for," (prep)	rosh, "head, top," (n ms)	tikrat, "ceiling, rooftop," (n fp constr) Mishnaic	bayt, "house," (n ms)	ha'mikdash, "the dwelling place, temple, sanctuary," (n ms)	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)

Interlinear Chart

⁸ "led him to the roof of the Holy Temple." While this verse uses past-tense verbs from the Bible (*ve-holicho* and *ve-he'emido*), it also includes specific Mishnaic Hebrew words to describe the temple setting. The phrase *Beit Ha-Mikdash*, meaning "The Holy Temple," is the common post-biblical rabbinic name for the sanctuary, replacing the biblical term *Beit Adonai*. Additionally, the word *tikrat*, meaning "roof or ceiling," introduces a Mishnaic architectural term instead of the usual biblical one.

Chapter 4:6



אם בן אלהים אתה הפל עצמך לארץ למטה לפי שכתוב כי מלאכיו יצוה לך על כפים ישאונך פן תגוף
באבן רגלך:

Hebrew Transcription

Translation: “If you are the Son of Elohim (God), throw yourself down to the earth below: for according to which is written, ‘For he commands his messengers concerning you... They will bear you up in their hands, lest you dash your foot against a stone.’”⁹

The Scriptures: and said to Him, “If You are the Son of Elohim, throw Yourself down. For it has been written, ‘He shall command His messengers concerning you,’ and, ‘In their hands they shall bear you up, so that you do not dash your foot against a stone.’”

Aramaic:

and said unto Him, “If you are The Son of Alaha {God}, throw naphshak {your soul/yourself} down, for, it is written that ‘He commands Malakuhi {His Heavenly Messengers} concerning you, and upon their hands they will bear you up, so that your foot shouldn’t stumble upon a kepha {a rock}.’”

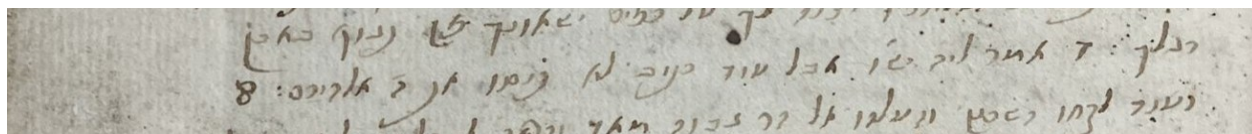
אם	בן	אלהים	אתה	הפל	עצמך	לארץ
im, “if, whether,” (conj)	ben, “son,” (n ms)	elohim, “God(s),” (n mp)	atah, “you,” (pron, 2ms)	hapel, “he/it threw down,” (v. Hifil, qatal, past, 3ms)	atzmecha, “yourself,” (n ms, 2ms pronom)	l’eret, “to/ for/ belonging to (the) earth, land,” (prep, n fs)
למטה	לפי	שכתיב	כי	מלאכיו	יצוה	לך
lemata, “downwards, below, under, beneath,” (adv)	lefī, “according to,” (prep)	she’ kitiv, “that/ which/ who/ whom (the) I/ you (ms)/ he/it is written,” (rel part, v. Ar. Pe’il, pssv part, ms) Aramaism	ki, “for, since, because,” (conj)	mal’achav, “his/its angels, messengers,” (n mp, 3ms pronom)	yetzaveh, “he/it will order, command,” (v. Pi’el, yiqtol, fut, 3ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)

⁹ “Cast yourself... because it is written.” This verse includes dense Mishnaic Hebrew elements framing a pure biblical quotation from Psalm 91:11–12. The phrase “*hapel atzmecha*” (meaning “cast yourself”) uses the distinct post-biblical use of “*atzmecha*” as a standalone reflexive pronoun. The text also introduces the scripture with the characteristic Rabbinic phrase “*lefi she-*” (meaning “because”) and the technical Aramaic/Mishnaic quotation formula “*ktiv*” (meaning “it is written”). See Psalms 91:11–12.

רגלך:	באבן	תגוף	פן	ישאונך	כפים	על
ragelcha, “you (ms) foot, leg,” (n fs, 2ms pronom)	ba’even, “with/ by/ in/ against <i>a</i> stone,” (prep, n fs)	tigof, “you (ms) dash, smite” (v. Pa’al/Qal, yiqtol, fut, 2ms)	pen, “lest,” (conj)	yeshanecha, “they will lift you up, bear you up,” (v. Pa’al/Qal, yiqtol, 3mp, 2ms obj)	kapayim, “hands,” (n fp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)

Interlinear Chart

Chapter 4:7



אמר ליה ישו אבל עוד כתוב לא תנסו את ה' אלוהיכם:

Hebrew Transcription

Translation: Yeshua said to him, “But indeed, it is written, ‘You shall not try Yehovah your Elohim (God)!’”¹⁰

The Scriptures: יהושע said to him, “It has also been written, ‘You shall not try יהוה your Elohim.’”

Aramaic:

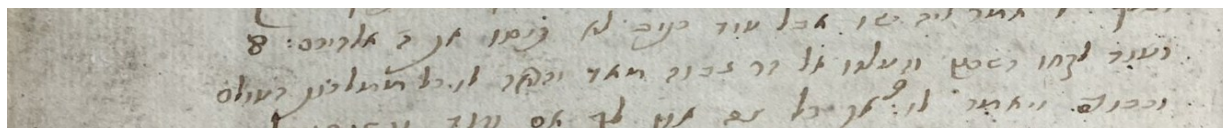
Eshu {Yeshua} said unto him, “Again it is written: ‘You shall not test MarYa Alahak {The Lord-YHWH, your God}!’”

אמר	ליה	ישו	אבל	עוד	כתוב	לא
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	li'ho, “to him/it,” (prep, Ar. 3ms pronom) Aramaism	yeshu, “Yeshua,” (name)	aval, “indeed, truly, verily, surely, but,” (adv)	od, “yet, still,” (adv)	ktuv, “written,” (adj ms)	lo, “no, not,” (neg part)
תנסו	את	ה'	אלוהיכם:			
tenassu, “you (mp) will be tried, tested, proved,” (v. Pi'el, yiqtol, fut, 2mp)	et, (DO marker)	Yehovah, (name)	eloheichem, “your (2mp) God,” (n mp, 2mp pronom)			

Interlinear Chart

¹⁰ Deuteronomy 6:16, לא תנסו את־יהוה אֱלֹהֵיכֶם. English translation, “Do not try Yehovah your Elohim...”

Chapter 4:8



ועוד לקחו השטן והעלהו אל הר גבוה מאד והראה לו כל ממלכות העולם וכבודם ויאמר לו:

Hebrew Transcription

Translation: And once more, Satan took him **and brought Him up** to a very high mountain, and he showed him all the kingdoms of the world and their glory. And he said to him,¹¹

The Scriptures: Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem,

Aramaic:

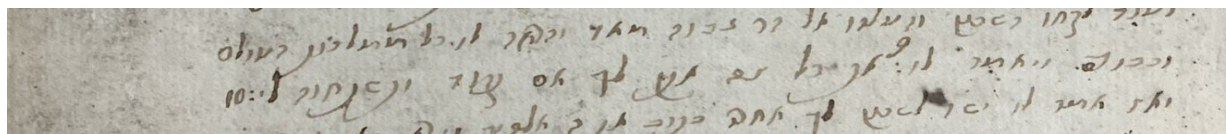
Again the akel qartsa {the feeder of slander/the accuser, i.e., the devil} took Him unto a mountain that was very high and showed Him all the Malkutha d'alma {the Kingdoms of the world}, and their glory,

ועוד	לקחו	השטן	והעלהו	אל	הר	גבוה
v'od, "and/ but/ so/ or still, yet, more," (adv)	lakchu, "he took him/it," (v. Pa'al/Qal, qatal past 3mp, 3ms pronom obj)	Satan, "the accuser, adversary, Satan," (n ms)	v'he'ela'u, "and/ but/ so/ or he/it raised, lifted, him/it," (Hifil, qatal, past 3ms, 3ms pronom obj)	el, "to/ toward," (prep)	har, "mountain, mount," (n ms)	gavoah, "high," (adj)
מאד	והראה	לו	כל	ממלכות	העולם	וכבודם
me'od, "very, very much," (adv)	v'hira, "and/ but/ so/ or he/it showed," (v Hif'il, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	kol, "all," (n ms)	me'malcut, "from/ of (the) kingdoms," (prep, n fp)	ha'ohlam, "the world," (n ms)	ve'kvodam, "and/ but/ so/ or their glory," (n ms, 3mp pronom)
ויאמר	לו:					
va'yomer, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, wayyiqtol, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)					

Interlinear Chart

¹¹ "The phrase 'kingdoms of the world' is set within a biblical storytelling style that uses past-tense wayyiqtol verbs. It also includes a key Mishnaic Hebrew term to describe the setting. The word '*ha-olam*,' meaning "the physical world," shows a shift in meaning after biblical times. In Classical Biblical Hebrew, '*olam*' originally meant 'eternity,' but in the Mishnaic period, it came to refer to space and the physical earth.

Chapter 4:9



את כל זה אתן לך אם תקוד ותשתחוה לי:

Hebrew Transcription

Translation: “All of this I will give you if you **bow**¹² and **prostrate**¹³ to me.”

The Scriptures: and said to Him, “All these I shall give You if You fall down and worship me.”

Aramaic:

and said unto Him, “All these I will give unto you, if you will thephel {fall down/prostrate}, and will thesgud {worship/lit. bow down to} me.”

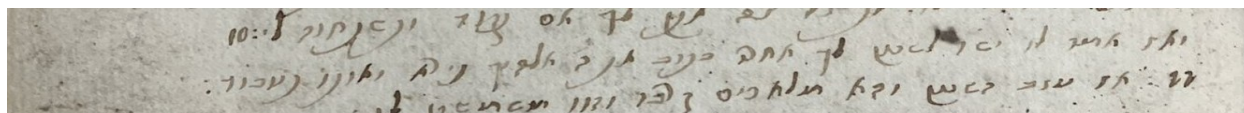
את	כל	זה	אתן	לך	אם	תקוד
et, (DO marker)	kol, “all,” (n ms)	ze, “this, this one,” (pron, ms)	eten, “I will give,” (v. Pa'al/Qal, yiqtol, fut, 1cs)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	im, “if, when, whether,” (conj)	tikod, “you will bow, nod, salute,” (v. Pa'al/Qal, yiqtol, fut, 2ms)
ותשתחוה	לי:					
tishtachave, “you will bow, bow down, worship,” (v. Hit'pa'el, yiqtol, fut, 2ms)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)					

Interlinear Chart

¹² This can mean, “bow your head in worship.”

¹³ Literally, “bow down,” or “worship.”

Chapter 4:10



ואז אמר לו ישו לשטן לך אחרי כתוב את ה' אלהיך תירא ואותו תעבוד:
Hebrew Transcription

Translation: And then he said to him (Yeshua to Satan), “**Follow after Me**:¹⁴ *It is* written, ‘Yehovah your Elohim (God), you shall fear; and Him, you shall serve.’”¹⁵

The Scriptures: Then יהושע said to him, “Go, Satan! For it has been written, ‘You shall worship יהוה your Elohim, and Him alone you shall serve.’”

Aramaic:

Then Eshu {Yeshua} said unto him, “Go, satana! For, it is written: ‘You shall thesgud {worship, lit. bow down to} MarYa Alahak {The Lord-YHWH, your God} and Him alone shall you serve!’”

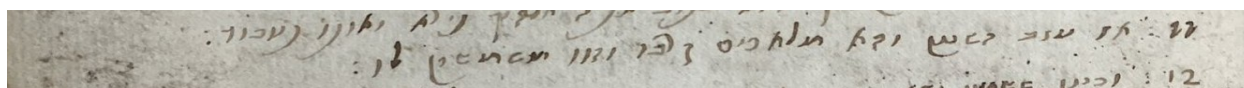
ואז	אמר	לו	ישו	לשטן	לך	אחרי
v'az, “and/ but/ so/ or then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past 3ms)	lo,”to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshe, “Yeshua,” (name)	l'satan, “to/ for belonging to (the) satan, adversary,” (prep, n ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	acharay, “after, follow me,” (prep)
כתוב	את	ה'	אלהיך	תירא	ואותו	תעבוד:
ktuv! “written,” (adj ms)	et, (DO marker)	Yehovah, (name)	elohecha, “and/ but/ so/ or your (ms) God(s),” (n mp, 2ms pronom)	tira, “you (ms) will fear,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	v'oto, “and/ but/ so/ or him/it,” (DO marker, 3ms pronom)	ta'avod, “you (ms) will serve,” (v. Pa'al/Qal, yiqtol, fut, 2ms)

Interlinear Chart

¹⁴ Or can mean, “Get behind me.”

¹⁵ Deuteronomy 6:13a quote, “Fear Yehovah your Elohim and serve Him...”

Chapter 4:11



אז עזב השטן והא מלאכים קרבו והוו משמשין לו:

Hebrew Transcription

Translation: “Then Satan left, and lo, messengers approached and were ministering to him.”¹⁶

The Scriptures: Then the devil left Him, and see, messengers came and attended Him.

Aramaic:

Then the akel qartsa {the feeder of slander/the accuser i.e. the devil} left Him, and behold, The Malake {The Heavenly Messengers} approached, and were ministering unto Him.

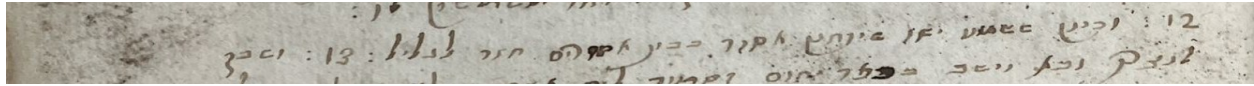
אז	עזב	השטן	והא	מלאכים	קרבו	והו
az, “then, in that case, so,” (conj)	azav, “he/it abandoned, left,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’satan, “the satan, adversary,” (n ms)	v’ha, “and/ but/ so/ or this, here is, lo, behold,” (Ar. interj) Aramaism	mal’achim, “angels, messengers,” (n mp)	karvu, “they approached, drew near,” (v. Pa’al/Qal, qatal, past, 3mp)	v’havu, “and/ but/ so/ then they were,” (Ar. v. Peal, qatal, past, 3mp pronom) Aramaism

משמשין	לו:
mesammesan, “ministering,” (Ar. Peal, act part, mp) Aramaism	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

¹⁶ The climax of the story shifts away from biblical language and introduces more complex Mishnaic Hebrew and Aramaic words. For example, it uses *ve-ha*, which is an Aramaic variation of *ve-hinne* from the Bible. One key phrase is *ve-havu meshamshin*, meaning "and they were ministering." This phrase uses an old Mishnaic and Aramaic style, combining the past tense verb *havu* with a masculine plural ending -in (*meshamshin*) to show ongoing past action. This structure replaces the traditional biblical way of expressing past events.

Chapter 4:12



וכיון ששמע ישו שיוחנן אסיר בבית אסירים חזר לגליל:

Hebrew Transcription

Translation: And when Yeshua heard that Yochanan (John) was arrested **in the prison-house**, He **returned** to Galil (Galilee).

The Scriptures: And יהושע, having heard that Yoḥanan had been put in prison, withdrew into Galil.

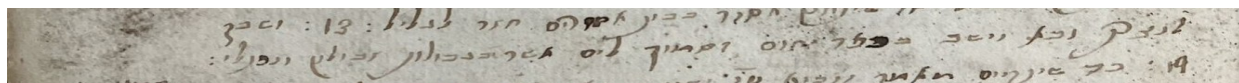
Aramaic:

Then, when Eshu {Yeshua} had heard that Yukhanan {John} was delivered up {i.e. arrested}, He departed for Galila {Galilee}.

אסירים	בבית	אסיר	שיוחנן	ישו	ששמע	וכיון
asirim, “prisoners,” (n mp)	b’bayit, “in/ with/ by the house,” (prep, n ms)	asir, “imprisoned,” (adj ms)	she’yochanan, “that/ which/ who/ whom, John,” (rel part, name)	yesu, “Yeshua,” (name)	she’shema, “that/ which/ who/ whom he/it heard,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	l’keivan, “and/ but/ so/ or because, as soon as, when,” (conj)
					לגליל:	חזר
					le’galil, “to/ for/ belonging to Galil (Galilee),” (prep, name)	chazar, “he/it returned,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 4:13



ושבך לנצרת ובא וישב בכפר נחום הסמוך לים אשר בגבולות זבולון ונפתלי:

Hebrew Transcription

Translation: And he left from Netzaret (Nazareth) and came to dwell in Kephar Nahum (Capernaum) beside the sea, that is in the borders of Zebulun and Naphtali,

The Scriptures: And leaving Natsareth, He came and dwelt in Kephar Nahum, which is by the sea, in the borders of Zebulun and Naphtali,

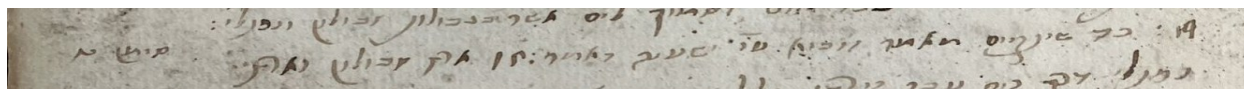
Aramaic:

And He left Natsrath {Nazareth} and having come, dwelt in Kaparnakhum {Capernaum} on the side of the sea by the border of Zebulun and of Naphthali,

ושבך	לנצרת	ובא	וישב	בכפר	נחום	הסמוך
v'shavak, "and/ but/ so/ or he/it left," (v. Pa'al/Qal, qatal, past, 3ms)	le'nazaret, "to/ for/ belonging to Netzaret (Nazareth)," (prep, name)	u'ba, "and/ but/ so/ or he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	v'yashav, "and/ but/ so/ or he/it will dwell, abide, sit," (v. Pa'al/Qal, qatal, past, 3ms)	be'kephar, "in/ with/ by Kephar," (prep, name)	nachum, "Nachum," (name)	ha'samuch, "the adjacent, leaning on, nearby, close, beside," (adj ms)
לים	אשר	בגבולות	זבולון	ונפתלי:		
le'yam, "to/ for/ belonging to (the) sea," (prep, n ms)	asher, "that, which, who, whom," (rel clause)	b'gvulot, "in/ with/ by (the) borders," (prep, n mp)	zebulun, "Zebulun," (name)	v'naphtali, "and/ but/ so/ or Naphtali," (name)		

Interlinear Chart

Chapter 4:14



כד שיתקיים מאמר הנביא ע"י ישעיה האמר:

Hebrew Transcription

Translation: in order to establish the saying by the hand of the Prophet Yeshayah (Isaiah), who said,¹⁷

The Scriptures: to fill what was spoken by Yeshayahu the prophet, saying,

Aramaic:

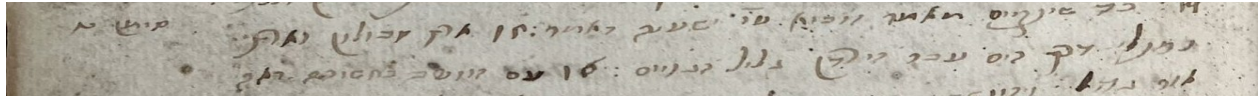
so that the thing might be fulfilled which was spoken through EshaYa Nabiya {Isaiah, the Prophet}, who said,

האמר:	ישעיה	ע"י	הנביא	מאמר	שיתקיים	כד
ha'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yeshayah, "Isaiah," (name)	Abbrev for ביד b'yad, "by the hand of," (prep, n fs)	ha' navie, "the prophet," (n ms)	me'amar, "saying, text," (n ms)	she' yikeyem, "that/ which/ who/ whom he/it will take place, exist, to make true, establish," (rel part, v. Hit'pacl, yiqtol, fut, 3ms)	k'dei, "be able, according to, as, in order to," (conj)

Interlinear Chart

¹⁷ The phrase "So that the statement... might be fulfilled" uses a style more common in Talmudic and Aramaic traditions rather than traditional biblical language. It features the Aramaic word "*kad*" meaning "so that," combined with the Mishnaic prefix "*she-*". The idea of fulfillment is expressed with the Rabbinic verb "*yitkayem*," meaning "be established" or "fulfilled," and the noun "*ma'amar*," meaning "statement." This wording reflects the language used in Second Temple and Talmudic legal discussions, rather than ancient prophetic writing.

Chapter 4:15



ארץ זבולון וארץ נפתלי דרך הים עבר הירדן גליל הגויים:
Hebrew Transcription

Translation: “Land of Zebulun and land of Naphtali, the way of the sea across the Yarden (Jordan), Galil (Galilee) of the gentiles,”

The Scriptures: “Land of Zebulun and land of Naphtali, the way of the sea, beyond the Yarden, Galil of the nations –

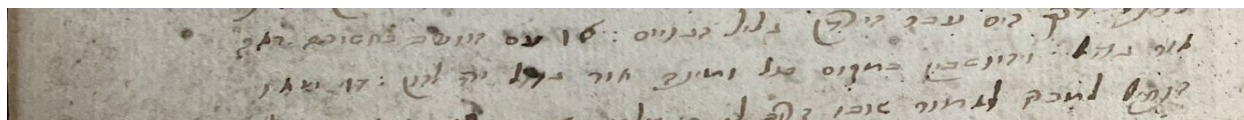
Aramaic:

“The land of Zebulun, the land of Naphthali, the way of the yama {the sea}, the crossings of Yurdnan {i.e. the Jordan River}; Galila {Galilee} of the Nations,

ארץ	זבולון	וארץ	נפתלי	דרך	הים	עבר
eretz, “earth, land,” (n fs)	zebulun, “Zebulun,” (name)	v’eret, “and/ but/ so/ or land, earth,” (n fs)	naftali, “Naphtali,” (name)	derek, “way, path,” (n ms)	ha’yam, “the sea,” (n ms)	avar, “beyond, across,” (n ms)
הירדן	גליל	הגויים				
ha’yarden, “The Jordan,” (name)	galil, “Galilee,” (name)	ha’goyim, “the gentiles,” (n mp)				

Interlinear Chart

Chapter 4:16



עם היושב בחשוכה ראו אור גדול והיושבין במקום טל ומיתה אור גדול ירי להון:
Hebrew Transcription

Translation: “the people **who sit**¹⁸ in darkness have seen the great light, **and those sitting in the place of the shadow and death, a great light permeated them.**”¹⁹

The Scriptures: the people who sat in darkness saw a great light, and upon those who sat in the land and shadow of death, light arose to them.”

Aramaic:

the Ama {the People} who are sitting in darkness, have seen a Nuhra Raba {a Great Light}, and those who are sitting in the region and in the shadow of death, The Nuhra {The Light} has risen for them.”

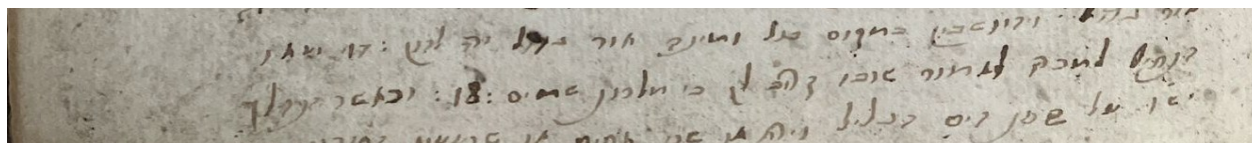
עם	היושב	בחשוכה	ראו	אור	גדול	והיושבין
am, “people, nation,” (n ms)	ha' yoshev, “I/ you (ms)/ he/it who sit(s), dwell(s).” (v. Pa'al/Qal, act part, ms)	b'chashucha, “in/ with/ by (the) dark,” (prep, adj fs)	v'rau, “they saw,” (v. Pa'al/Qal, qatal, past 3mp)	or, “light,” (n ms)	gadol, “great,” (adj ms)	v'hiushvein, “and/ but/ so/ or those sitting,” (v. Ar. Pael, act part, mp) Aramaism
במקום	טל	ומיתה	אור	גדול	ירי	להון:
bamakom, “in/ with/ by (the) place,” (prep, n ms)	tuel, “shadow,” (n ms) Aramaism	u'miyit, “and/ but/ so/ or death,” (Ar. n ms) Aramaism	or, “light,” (n ms)	gadol, “great,” (adj ms)	yeri, “shooting, firing, permeated, penetrated,” (n ms)	l'hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism

Interlinear Chart

¹⁸ Can also mean “who dwell.”

¹⁹ The verse begins with “and those who sit,” highlighting them. The first part of the verse copies the start of Isaiah 9:1, but the second part shifts from biblical prose to a more complex language influenced by Mishnaic and Aramaic terms. The phrase “ve-ha-yoshvin” means “and those who sit” and uses a masculine plural suffix common in Mishnaic Hebrew. The text also replaces the biblical phrase “be-eret zalmavet” (land of the shadow of death) with the Mishnaic “be-makom” (in the place of) and splits the phrase “zalmavet” into “tal u-mitah” (dew and death) by pronunciation. The verse ends with a purely Aramaic clause using the word “lehon,” meaning “upon them.” See Isaiah 9:1-2.

Chapter 4:17



מאז התחיל למכרז לאמור שובו קרוב לן כי מלכות שמים:
Hebrew Transcription

Translation: Then he began to proclaim, saying, “Repent, for near **to us** is the kingdom of heaven!”²⁰

The Scriptures: From that time יהושע began to proclaim and to say, “Repent, for the reign of the heavens has drawn near.”

Aramaic:

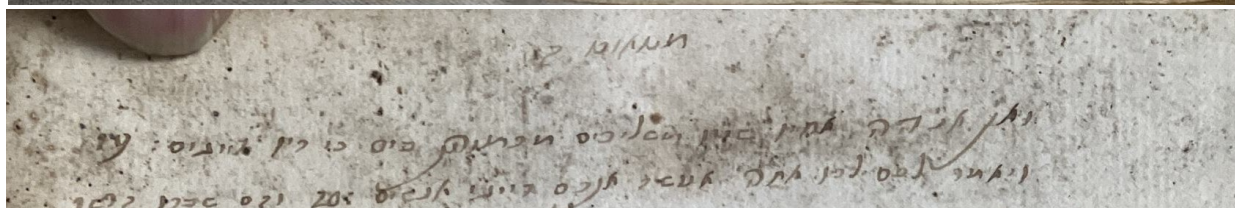
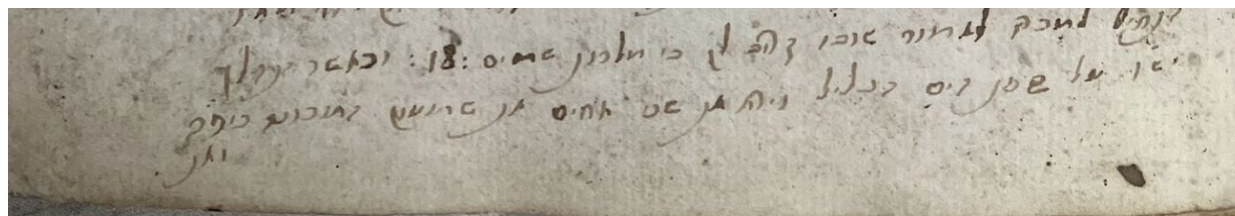
From then on, Eshu {Yeshua} began to Proclaim, and to say “Thubu {Repent}! Because The Malkutha d’Shmaya {The Kingdom of the Heavens} has been brought near to you.”

מאז	התחיל	למכרז	לאמור	שובו	קרוב	לן
m’az, “from/ of then, in that case, so,” (prep, conj)	hitchil, “he/it started, began,” (v. Hif’il, qatal, past, 3ms)	le’machriz, “to announce, proclaim, preach,” (Hif’il, inf constr)	lemor, “to say, tell,” (v. Pa’al/Qal, inf constr)	shuv’u, (to men) “return! repent!” (v. Pa’al/Qal, imp, 2mp)	karov, “near,” (adj ms)	le’n, “to/ for/ belonging to us,” (prep, Ar. 1cp) Aramaism
כי	מלכות	שמים:				
ki, “for, since, because,” (conj)	malchut, “kingdom, reign, monarchy,” (n fs)	shamayim, “heavens,” (n mp)				

Interlinear Chart

²⁰ This summary of the early preaching work mainly uses contemporary Mishnaic and Aramaic words. It uses the verb *le-machriz*, meaning “to proclaim” or “to herald,” which comes from a Greek loanword and is typical of Mishnaic Hebrew. This avoids the traditional biblical words for prophecy. The declaration also uses the Aramaic pronoun *lan*, meaning “to us,” creating a unique language style common in first-century Second Temple and Rabbinic texts. John the Immerser also proclaimed this same message in Matthew 3:2.

Chapter 4:18



וּכְאֲשֶׁר הָיָה יֵשׁוּעַ הֹלֵךְ עַל שְׂפַת הַיָּם הַגָּלִילִי וַיַּרְא אֶת שְׁנֵי אֲחֵימָם אֶת שִׁמְעוֹן וְאֶת אֲנְדֵרִי אָחִיו
שֶׁהָיוּ מַשְׁלִיכִים מַכְמוּרוֹת בַּיָּם כִּי הָיוּ דִּיגִים:

Hebrew Transcription

Translation: And as Yeshua walked on the shore of the Sea of Galil (Galilee), he saw two brothers, Shim'on (Simon), named Kepha (Peter), and Andre (Andrew), his brother, casting nets into the sea, for they were fishermen.²¹

The Scriptures: And יהושע, walking by the Sea of Galil (Galilee), saw two brothers, Shim'on called Kēpha, and Andri his brother, casting a net into the sea, for they were fishermen.

Aramaic:

And while He was walking on the side of the sea of Galila {Galilee}, He saw two brothers, Shimeun {Simeon}, called Kepha {The Rock}, and Andreus {Andrew} his brother, who were casting nets in the yama {the sea}, because they happened to be tsayade {fishers}.

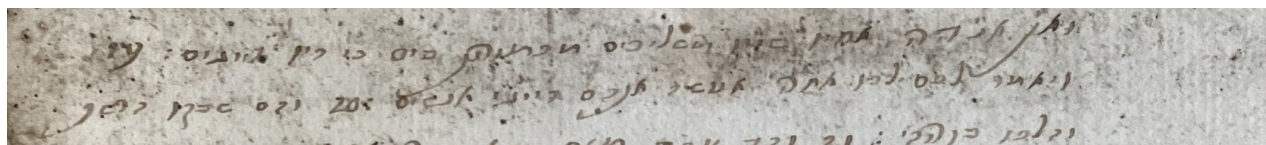
וּכְאֲשֶׁר	הַתְּהַלֵּךְ	יֵשׁוּעַ	עַל	שְׂפַת	הַיָּם	הַגָּלִילִי
ve'ka'asher, "and/ but/ so/ like/ as," (conj)	hit'halech, "he/it strolled, walked," (v. Hit'pael, qatal, past, 3ms)	yeshu, "Yeshua," (name)	al, "upon, on," (prep)	sefat, "border, riverbank, shore" (n fs)	ha'yam, "the sea," (n ms)	ha'galil, "the Galil, (Galilee)," (name)

²¹ This text discusses the name Cephas and the casting of a story. It explains that while the story uses the biblical past tense "va-yar" (meaning "and he saw") to move the story along, it also includes many elements from Mishnaic and Aramaic language. The phrase "ha-mechanah" (meaning "is nicknamed") introduces Simon's surname using a formal Rabbinic term for aliases, while keeping his Aramaic name, *Kefa*. Additionally, the fishermen's actions are described with the Mishnaic prefix "she-" combined with the continuous past tense "hayu mashlichim," a common syntax in Hebrew after the biblical period.

המכנה	שמעון	את	אחים	שני	את	וירא
ha'mechuneh, "the/ that I/ you (ms)/ he/it name(s)," (v. Pi'el, act part, ms)	simeon, "Simon," (name)	et, (DO marker)	achim, "brothers," (n mp)	shenei, "two," (card num)	et, (DO marker)	v'yera, "and/ but/ so/ or he saw;" (v. Pa'al/Qal, wayyiqtol, past, 3ms)
מכמורות	משליכים	שהיו	אחיו	אנדרי	ואת	כיפה
makmorot, "nets, snares," (n mp)	mashlichim, "we/ you (mp)/ they throw, cast," (v. Hif'il, act part, mp)	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	achiv, "his/its brother," (n ms, 3ms pronom)	andre, "Andre," (name)	v'et, "and/ but/ so/ or," (DO marker)	kipha, "Peter," (name)
			דייגים:	היו	כי	בים
			dayagim, "fishermen," (n mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	ki, "for, since, because," (conj)	b'yam, "in/ with/ by (the) sea," (n ms)

Interlinear Chart

Chapter 4:19



ויאמר להם לכו אחרי אעשה אתכם דייגי אנשים:

Hebrew Transcription

Translation: And he said to them, “**Follow after Me**. I will make you fishers of men.”

The Scriptures: And He said to them, “Follow Me, and I shall make you fishers of men.”

Aramaic:

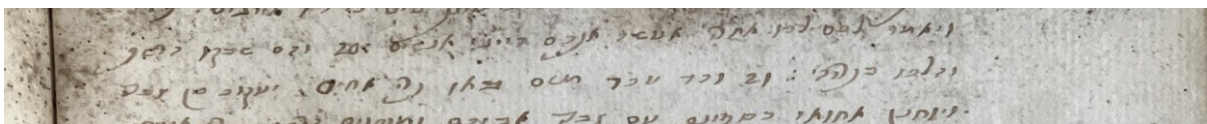
And Eshu {Yeshua} said unto them “Follow Me, and I will make it so that you will be tsayade {fishers} of the sons of men.”

דייגי	אתכם	אעשה	אחרי	לכו	להם	ויאמר ²²
dayyagaei, “fishermen of,” (n mp constr)	etchem, “you (mp),” (DO maker, 2mp pronom)	e’ese, “I will do, create, make,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	acharey, “after me,” (prep)	lechu! (to men) “go! come!” (v. Pa’al/Qal, imp, 2mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	va’yomeru, “and/ but/ so/ or they will say,” (v. Pa’al/Qal, wayyiqtol, past, 3mp)
						אנשים:
						anashim, “men, mankind,” (n mp)

Interlinear Chart

²² The word ויאמר (vayomer) is a wayyiqtol that was later created some time during antiquity and was never a spoken language (Israel Institute of Biblical Studies, course C book, pp. 355). This verse or perhaps, the verb only, could be an insert or a translation, possibly due to manuscript deterioration. Thus, it wouldn’t be likely that this very form would be a spoken or written verb form for the disciples.

Chapter 4:20



והם שבקו הרשת והלכו בתריה:

Hebrew Transcription

Translation: And they left **the net** and went after him.²³

The Scriptures: And immediately they left their nets and followed Him.

Aramaic:

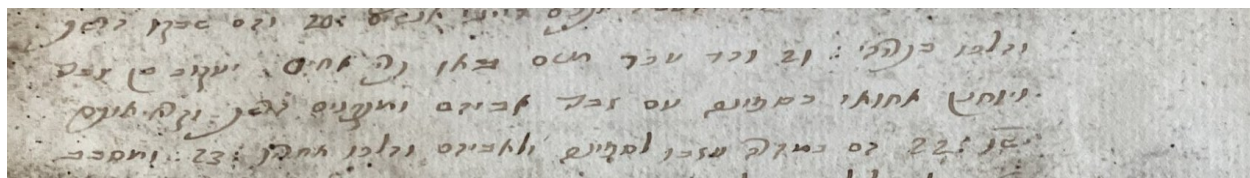
Then they immediately left their nets, and followed Him.

		בתריה:	והלכו	הרשת	שבקו	והם
		batraiha, "after him/it," (Ar. prep, 3ms pronom) Aramaism	ve'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)	ha'reset, "the net," (n ms)	shavku, "they left," (v. Pa'al/Qal, qatal, past, 3mp)	va'hem, "and/ but/ so/ or they," (pron, mp)

Interlinear Chart

²³ They left the net and followed him. This sentence changes the typical biblical Hebrew storytelling style by using clear Mishnaic and Aramaic elements to show how the disciples responded. Instead of the biblical word *azav* for "left," it uses the Aramaic loanword *shavku*, which is common in Mishnaic Hebrew. Additionally, the phrase *batrei*, meaning "after him," is a pure Aramaic compound preposition that replaces the standard biblical Hebrew *acharav*.

Chapter 4:21



וכד עבר משם באו תרי אחים יעקב בן זבדי ויוחנן אחואי בספינה עם זבדי אביהם ומתקנים הרשת וקרא אותם:

Hebrew Transcription

Translation: And when he passed from there, came two brothers: Ya'akov (James) and Yochanan (John), his brother, in a ship with Zebdi (Zebedee), their father, repairing their net; and he called to them.

The Scriptures: And going on from there, He saw two other brothers, Ya'aqob the son of Zabdai, and Yohanan his brother, in the boat with Zabdai their father, mending their nets. And He called them,

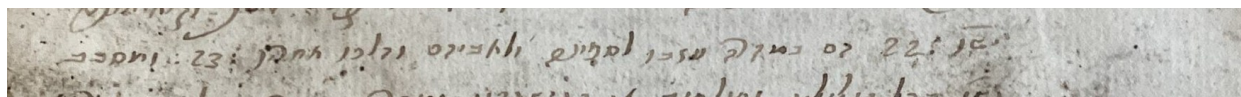
Aramaic:

And when He crossed over from there, He saw two other brothers, Yaqub {Jacob/James}, the son of Zabday {Zebedee}, and Yukhanan {John}, his brother in an elpha {a ship} with Zabday {Zebedee}, their father, who were repairing their nets, and Eshu {Yeshua} called them.

וכד	עבר	משם	באו	תרי	אחים	יעקב
v'kad, "and/ but/ so/ or when," (Ar. conj) Aramaism	avar, "he/it passed," (v. Pa'al/Qal, qatal, past, 3ms)	me'sham, "from/ of there," (prep, adv)	ba'u, "they came," (v. Pa'al/Qal, qatal, 3mp)	trei, "two," (Ar. card num) Aramaism	achim, "brothers," (n mp)	ya'akov, "Jacob/James," (name)
בן	זבדי	ויוחנן	אחואי	בספינה	עם	זבדי
ben, "son," (n ms)	zebdi, "Zebedee," (name)	v'yochanan, "and/ but/ so/ or John," (name)	achei, "brothers of..." (n mp constr)	b'sfina, "in/ with/ by (the) ship," (prep, n ms)	im, "with," (prep)	Zebdi, "Zebedee," (name)
אביהם	ומתקנים	הרשת	וקרא	אותם:		
avihem, "their father," (n ms, 3mp pronom)	v'metakinim, "and/ but/ so/ or we/ you (mp)/ they repairing, improving," (v. Pie'el, act part, mp)	ha'reshet, "the net," (n fs)	v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past 3ms)	otam, "them/ those," (DO marker, 3mp pronom)		

Interlinear Chart

Chapter 4:22



הם במהרה עזבו לספינה ולאביהם והלכו אחריו:

Hebrew Transcription

Translation: They immediately abandoned the ship and their father and **went after** him.²⁴

The Scriptures: and immediately they left the boat and their father, and followed Him.

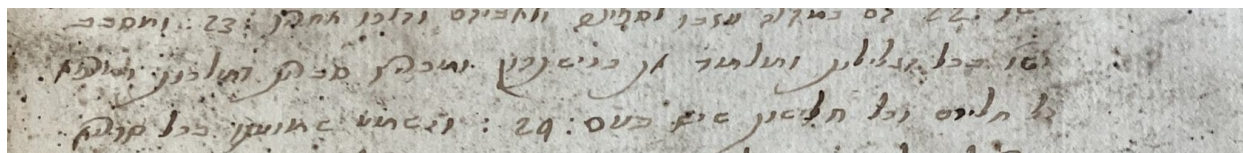
Aramaic: Then they left the elpha {the ship} and their father immediately, and they followed Him.

אחריו:	והלכו	ולאביהם	לספינה	עזבו	במהרה	הם
acharav, "after him/it," (prep, pron 3ms)	v'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)	v'l'avihem, "and/ but/ so/ or to/ for/ belonging to their father," (prep, n ms)	l'sfina, "to/ for/ belonging to (the) ship," (prep, n fs)	azvu, "they left, abandoned," (v. Pa'al/Qal, qatal, past, 3mp)	bimherah, "in/ with/ by quickly, immediately," (prep, adv)	hem, "they, them, these, those," (3mp pron)

Interlinear Chart

²⁴ He immediately left the boat and followed him. Although the verse uses the common Hebrew word "*azavu*" (meaning "they left"), it also includes some elements from Mishnaic and Aramaic language to describe the action. The word "*sefinah*," which means "boat," is a modern term used after biblical times and by Rabbinic writers, instead of the classical biblical word "*onyah*." Additionally, the sentence uses the Lamed prefix (*la-sefinah ve-la-avihem*) as a marker for the direct object, which is a grammatical feature influenced by late Aramaic, a language that affected Mishnaic Hebrew.

Chapter 4:23



ומסבב ישו בכל הגלילות ומלמד את כנישתהון ומכריז סברות דמלכות ומרפא כל חלישם וכל חלישות
שיש בעם:

Hebrew Transcription

Translation: And Yeshua went around all the **Galileans**, teaching their assemblies and proclaiming the gospels of the kingdom, and healing all their sick and all weakness in the people.²⁵

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

Aramaic: Eshu {Yeshua} was going around in all Galila {Galilee} and was Teaching in Kenushathhun {their Synagogues/Assemblies} and Proclaiming the Sabartha d'Malkutha {The Hopeful Message/The Gospel of The Kingdom}, and He was healing every disease and sickness among the Ama {the People}.

כנישתהון	את	ומלמד	הגלילות	בכל	ישו	ומסבב
kenistehon, "their assemblies," (Ar. n mp, 3mp pronom) Aramaism	et, (DO marker)	u'malemed, "and/ but/ so/ or teaching," (Pi'el, act part, ms)	ha'gelilot, "the Galileans," (n mp)	be'chol, "in/ with/ by (the) all," (prep, n ms)	yeshu, "Yeshua," (name)	u'me'seve, "and/ but/ so/ or I/ you (ms)/ he/it went around," (v. Pi'el, act part, ms)

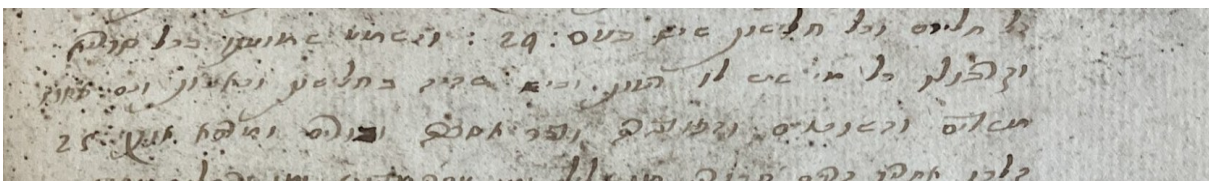
²⁵ This text describes how a particular translation treats the region of Galilee differently from standard Greek versions. Rather than treating Galilee as a fixed geographic area, this translation suggests Yeshua traveled directly among local populations. The verse also mixes dialects, using the Aramaic word "*knishtahon*" for "their synagogues" alongside a Mishnaic phrase "*she-yesh*" meaning "that was." Furthermore, the verse shows an Eastern bilingual footprint through the Aramaic loanword *knishtahon* (כנישתהון / "their assemblies") over the standard Hebrew *beit kneset*, suggesting a text isolated from Western Byzantine transmission. This Semitic continuity is finalized in the rhythmic alliteration *kol chalisham v'kol chalishut* (כל חלישם וכל חלישות) / "every weak person and every state of weakness"). While Greek copyists categorized illnesses by distinct pathologies (*noson* vs. *malakian*), the Cochin tradition maintains a holistic, Hebrew perspective of health, viewing illness as an overarching depletion of a person's life force (*chalishut*) that requires systematic, messianic restoration.

ומכריז	סברות ²⁶	דמלכות	ומרפא	כל	חלישם	וכל
umachriz, “and/ but/ so/ or I/ you (ms)/ he/it proclaiming, declaring, preaching,” (v. Hif’il, act part, ms)	svrot, “hopeful gospels, opinions, good news,” (n fp) Mishnaic	d’malchut, “of/ who/ which/ that (the) kingdom,” (rel, n fs) Aramaism	u’merape, “and/ but/ so/ or I/ you (ms)/ he/it heal(s),” (v. Pi’el, act part, ms)	kol, “all,” (n ms)	chalishim, “their weak, sick,” (n mp, 3mp pronom)	v’kol, “and/ but/ or/ so all,” (n ms)
חלישות	שיש	בעם:				
chalishot, “sickness,” (n fp)	she’yesh, “which/ that/ who/ whom there is,” (rel part, part)	b’am, “in/ with/ by (the) people,” (prep, n ms)				

Interlinear Chart

²⁶ This word is first found in the *Mishnah* Avot 1:15.

Chapter 4:24



וישמע שמועתו בכל סוריא וקרבו לו כל מי שיש לו רעות וביש שהיה בחלישות וכאבות וגם אחוז משדים והשוטים והפודגרה ודבר אסרה ובורים ומרפא אותן:
Hebrew Transcription

Translation: And his report was heard in all Syria, and all approached him who had iniquity and illness, **maladies** and **illness**, and even demon-possessed, and the deranged, **and those with gout, and impeded speech,**²⁷ **and wasted;** and he healed them.²⁸

The Scriptures: And news about Him went out into all Suria. And they brought to Him all who were sick, afflicted with various diseases and pains, and those who were demon-possessed, and epileptics, and paralytics. And He healed them.

Aramaic: And His fame was heard in all Syria, and all those who were very sick, subjected to various illnesses, and those who were tormented, and the possessed, and the insane, and the paralytics approached Him, and He healed them.

וישמע	שמועתו	בכל	סוריא	וקרבו	לו	כל
vayishma, "and/ but/ so/ or he/it was heard," (v. Nif'al, yiqtol, fut, 3ms)	shem'utato, "his/its rumor, gossip, report," (n fs, 3ms pronom)	be'chol, "in/ with/ by (the) all," (prep, n ms)	surya, "Syria," (name)	ve'karvu, "and/ but/ so/ or they approached," (v. Pa'al/Qal, qatal, past, 3mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	kol, "all," (n ms)

²⁷ Matthew 4:24 (*dvar asra* / ודבר אסרה): While Western Greek manuscripts employ standard, compartmentalized medical categories for this list of ailments (e.g., *paralytikous*), the Cochin Hebrew manuscript shifts the focus to a Semitic, covenantal view of physical captivity. The phrase *dvar asra* translates literally to "a matter of binding," "imprisonment," or "restriction". While some regional Syriac and Eastern variants occasionally map this specific textual slot to *ilemim* (those with impeded speech or mutations of the voice), limiting *dvar asra* to "impeded speech" flattens the rich idiomatic scope of the text. In Rabbinic thought and Aramaic medical idioms, an *issur* (אסור) or *asra* represents a condition where a physical faculty, limb, or the tongue itself is tightly bound, locked up, or restricted from functioning normally.

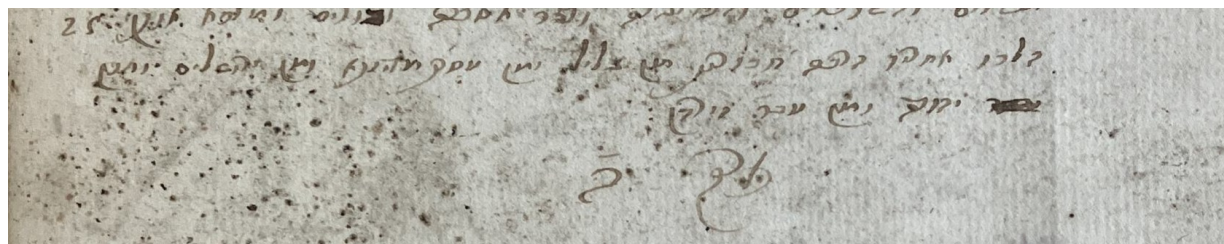
Rather than viewing the affliction as a localized organic defect of the throat or mouth, the Semitic text frames it as a structural or spiritual restriction of movement and expression. Thus, when Yeshua performs *refuah* (healing/restoration) on those under a *dvar asra*, he is not merely applying a medical fix; he is executing an act of messianic release, physically untying and liberating a body or tongue that had been held in absolute confinement.

²⁸ This verse moves away from biblical language and uses advanced Mishnaic and Rabbinic medical terms to list the illnesses. It mentions *ha-shotim*, the Mishnaic term for mental incompetence, and *ha-podagra*, a Greek loanword for gout that appears in Talmudic texts (see b. Sanhedrin 48b). The text also uses the term *dvar asrah*, meaning "impeded speech," and follows standard Mishnaic sentence structure (*kol mi she-yesh lo*).

מִי	שִׁישׁ	לֹ	רָעוֹת	וּבִישׁ	שֶׁהָיָה	בְּחָלִישׁוֹת
mi, "who?" (inter part)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	ra'ot, "maladies, ills," (adj fp)	ve'bish, "and/ but/ so/ or bad, illness," (n ms)	she'haya, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	b'chalishot, "weakness, feebleness," (n fp)
וּכְאֻבוֹת	וְגַם	אֲחוֹז	מִשְׁדִּים	וְהַשּׁוֹטִים	וְהַפּוֹדָגְרָה	וּדְבָר
v'ke'evot, "and/ but/ so/ or like/ as pain, heaviness," (n mp)	u'gam, "and/ but/ so/ or again, also, too, in addition, even, as well," (part)	achuz, "I/ you (ms)/ he/it was seized," (v. Pa'al/Qal, pssv part, ms)	me'shedim, "from/ of (the) demons," (prep, n mp)	v'ha'shotim, "and/ but/ so/ or deranged, foolish, idiotic," (n mp)	v'ha'podagra, "and/ but/ so/ or the gout," (n ms)	v'davar, "and/ but/ so/ or speech," (n ms)
אֲסֻרָּה	וּבּוֹרִים	וּמִרְפָּא	אוֹתָן:			
asurah, "prohibited, impeded," (adj fs)	u'borim, "wasted, to be empty, uncultivated," (n mp) Mishnaic	u'marpe, "and/ but/ so/ or he healed," (n ms)	oten, "them," (Ar. DO marker, 3fp pronom) Aramaism			

Interlinear Chart

Chapter 4:25



הלכו אחריו הרבה חבורות מן גליל ומן עסרת מדינתא ומן ירושלים ומן יהודה ומן עבר הירדן:
Hebrew Transcription

Translation: Many went after Him *and* joined from Galil (Galilee), and from the ten cities,²⁹ and from Yerushalayim (Jerusalem), and from Yehudah (Judea), and from across the Yarden (Jordan).

The Scriptures: And large crowds – from Galil (Galilee), and Dekapolis, and Yerushalayim, and Yehudah, and beyond the Yardēn – followed Him.

Aramaic: And a large crowd followed Him from Galila {Galilee}, and from the Ten Cities, and from Urishlim {Jerusalem}, and from Yehud {Judea}, and from the crossing {i.e. the further bank} of the Yurdnan {i.e. the Jordan River}.

הלכו	אחריו	הרבה	חבורות	מן	גליל	ומן
halchu, “they went,” (v. Pa’al/Qal, qatal, past, 3mp)	achar, “after him/it,” (prep, pron 3ms)	har’beh, “many, much, a lot,” (adv)	chavurot, “groups, companies, crowds,” (n fp)	min, “from, of,” (prep)	galil, “Galilee,” (name)	u’min, “and/ but/ so/ or from/ of,” (prep)
עסרת	מדינתא	ומן	ירושלים	ומן	יהודה	ומן
esrat, “ten,” (Ar. card num) Aramaism	m’d’yanet, “provinces, cities,” (Ar. n fp) Aramaism	u’min, “and/ but/ so/ or from/ of,” (prep)	yerushalim, “Jerusalem,” (name)	u’min, “and/ but/ so/ or from/ of,” (prep)	yehudah, “Judah,” (name)	u’min, “and/ but/ so/ or from/ of,” (prep)
עבר	הירדן:					
avar, “across, beyond,” (n ms)	ha’yarden, “the Jordan,” (name)					

Interlinear Chart

²⁹ “Dekapolis” in Greek.