

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Eleven

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 Eleven

Cambridge MS Oo.1.32 English Translation

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The Scriptures 2009 contains the Cochin Hebrew Matthew MS Oo.1.32, herein are translations by Janice F. Baca and the Project Truth Ministries Team. Copyright ©2025. All rights reserved.

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

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

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).

Introduction

The Cochin Hebrew Matthew manuscript holds considerable importance as it was discovered in Cochin, India, in the synagogue of the Malabari Black Jews. Cochin, India, was a major trade route during the days of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews and was discovered by Claudius Buchanan in 1803 and copied in 1730. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms according to the First Century customs.

Matthew, a Jewish man, was proficient in both Hebrew and Aramaic, addressing an audience within the Jewish cultural sphere. Consequently, the Gospel of Matthew is dated 40 CE and is often considered the "most Jewish gospel." And according to historical accounts, two disciples, Thomas and possibly Andrew, traveled to Cochin, India, with writings from the New Testament.

More Details on The Cochin Manuscripts

The Cochin Hebrew Matthew MS Oo.1.32 is the New Testament (MS Oo.1.32, Oo.16.1, Oo.1.16.2) gospels and writings, written in Hebrew, discovered in Cochin, India, by Claudius Buchanan in 1803 and copied in 1730. The manuscripts were assembled, collected, and possibly scribed by Ezekiel Rahabi II, the chief Jewish merchant of the Dutch East India Company in Cochin, India. However, when comparing the manuscripts of the Cochin Hebrew Matthew MS Oo.1.32, Oo.1.16.1, and the Cochin Hebrew Revelation MS Oo.1.16.2, it is possible that there were two different scribes in the writing of these manuscripts.

“Three distinct handwriting styles² in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Raḥabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”³

Yet, it is important to consider that if Ezekiel Rahabi II scribed both the MS Oo.1.32 and the MS Oo.1.16 manuscripts, Claudius Buchanan documented in his book, *Christian research in Asia*, published in 1811,⁵ the following statement written by Ezekiel Rahabi II in the cover of the collection of the MS Oo.1.32:

Heaven is my witness that I have not translated this, God forefend, to believe it, but to understand it and know how to answer the heretics . . . that our true Messiah will come.
Amen. Ezekiel Rahabi II

² Weinstein says, “In Oo.1.32—a complete NT save for Revelation—we distinguish the handwritings of no fewer than three copyists”: M. M. Weinstein, “A Hebrew Qur’an Manuscript,” *Studies in Bibliography and Booklore* 10 (Winter 1971/72): 35

³ Gebhardt-Klein, M.A., Joseph. *The Travancore-Cochin, India Manuscript of Ezekiel Raḥabi’s Rabbinical-Hebrew Matthew Text and Translation*, 2022, revised 2023, pp iv. Also see Weinstein, “A Hebrew Qur’an Manuscript,” 36. ⁵ pp. 85-95.

What's Included in the Cochin Hebrew Matthew:

The Cochin Hebrew Matthew MS Oo.1.32 book contains images, Hebrew transcription, English translation, interlinear tables, the corresponding Greek and Aramaic verses for comparison and commentary revealing the mysteries discovered within the Hebrew grammar.

The team at Project Truth Ministries (PTM) takes great pleasure in dedicating many hours studying, researching, transcribing, and translating the Hebrew New Testament manuscripts to edify and build the body of Messiah. We pray the book of the Cochin Hebrew Matthew is as inspirational to you as it has been to the PTM team.

*- Janice F. Baca
Translator and Biblical Hebrew Grammarian*

Forward

I have been in the ministry for over 30 years and have seen many profound truths brought forth and astonishing discoveries made throughout my lifetime. I was up on a ladder painting and stretched out as far as OSHA would allow when the podcast YouTube was playing in my ear ended. Due to my precariously perched position, I could not stop whatever YouTube was going to suggest next. Suddenly, I began to hear the voice of Janice Baca and Bryan Williams talking about this “Cochin Hebrew Revelation”. Little did I know that this would not only open up a massive discovery for me and my faith, but also new friendships with beloved brothers and sisters in Messiah.

I am a textual nerd by hobby and passion. My wife Miranda bought me a complete Tanakh scroll in Hebrew from Israel one year. This prompted me to take Hebrew classes from the Hebrew University so I could begin to read from this scroll. My love for the nuances of the Hebrew language has taken off and helped me immensely in my studies and understanding.

Further whetting my appetite, I praise Yah for bringing Project Truth Ministries into my life. I have enjoyed their verse-by-verse dissection of the Hebrew Revelation out of Cochin, India. Seeing the Aramaisms myself, thanks to the interlinear provided by Janice and her team, is just something not done and indicates how these ancient manuscripts predate the Greek manuscripts that we have, making up our modern English translations.

I have looked into some of the criticisms of the Cochin and cannot find any that stick. One such argument against is the use of Yeshu instead of Yeshua in the manuscripts. The popular opinion on this is that the term Yeshu is a derogatory term found in the Talmud, mocking Yeshua and being an acronym for “May his name be blotted out”. This is absolutely true and began around the 2nd century AD. However, thanks to the scholarship of people like David Flusser and Joachim Jeremias - we see that the pronunciation of Yeshua began before the 2nd-century adoption in the Talmud. Their research shows that the last letter (ayin) was swallowed up in pronunciation in certain Galilean dialects. We know that the disciples grew up in the area of Galilee, we further know of certain “common and uneducated” men who wrote about Yeshua, and we would expect them to use this colloquial spelling of Yeshu.

Just like we see many times in the Cochin, the people throughout the years, did not “fix” the text to the Greek - we see this very early dialectic use of Yeshu coming through even to today. Another sign to me of the authenticity of the manuscript.

This Cochin Hebrew Matthew has markers not only pre-dating the Greek text but also Shem Tov’s Hebrew Matthew as well. There are some significant differences we are finding. I have begun pouring over these manuscripts and am seeing more clearly what my Messiah taught and said, I would encourage you to take your time and enjoy this like you would a good steak. Chew each morsel deliberately and incorporate the Hebrew concept of Selah with each thought.

I believe that with careful study of these Hebrew manuscripts, led by the Holy Spirit, Yah will deepen your walk and understanding. I believe we will see more Fruit of the Spirit begin to bud on your branches and they will be tasty to all those around you, leading them to come and see that Yehovah is good!

Selah, Shema, & Shalom
-Jeff Brannon The Way Remnant

Legend and Definitions

In the Cochin Hebrew Revelation MS Oo.1.32 interlinear tables, there are notes, tags, and footnotes. For reference, the following terms are defined below:

Aramaism: Due to the pressure of the surrounding language in Judea, Hebrew made a grammatical shift called “Aramaism.” These Aramaism markers are markers of the late Second Temple period. Some examples of Aramaisms are that the aleph tav (אָ) direct object markers are used less frequently to identify the direct object. But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32 and labeled accordingly with the Syriac script.

Second Temple: These are Second Temple words and/or spellings. The Second Temple is defined as spanning from the destruction of the First Temple in c. 586 BCE to the destruction of the Second Temple in c. 70 CE.

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

- a. interog part – interrogative particle (if as a prefix is attached to only a noun) b. n – noun
- c. abs– absolute
- d. constr - construct
- e. adj – adjective
- f. adv – adverb (modifies anything but a noun)
- g. constr – construct
- h. neg part – negative particle
- i. rel part – relative particle
- j. prep – preposition (when added to a noun, then is an adverb)
- k. pron – pronoun
- l. pronom – pronoun suffix
- m. v – verb
- n. inj part – interjection particle
- o. DO marker – direct object marker

II. Person:

- a. 1 – first person (I, we)
- b. 2 – second person (you (ms), you (mp))
- c. 3 – third person (he/it, she/it or they)

III. Number:

- a. s – singular (I, you (singular), he/it, she/it)
- b. p – plural (we, you (plural), they)

IV. **Gender/Gender number:**

- a. m – masculine
- b. f – feminine
- c. c – common (masculine or feminine gender)

V. **Binyan/Stem Verb Forms:**

- a. Pa'al/Qal – Active binyan verb stem
- b. Pi'el - Active intensifier binyan verb stem
- c. Pu'al - Passive intensifier binyan verb stem
- d. Hif'il - Active causative binyan verb stem
- e. Hu'fal - Passive causative binyan verb stem
- f. Hit'pael - Reflexive or reciprocal binyan verb stem and does not have a direct object
- g. Nif'al - Passive binyan verb stem. Or this verb stem can be reflexive or reciprocal like Hit'pael and will not have a direct object.
- h. Nit'pael – Mishnaic verb binyan verb stem with a mix of the Nifal and Hit'pael verb stems used regularly to express reflexive action. This verb binyan stem was used in the First Century and later went extinct.

VI. **Voice:**

- a. qatal - past tense
- b. yiqtol - Simple future, iterative (future or past), language of the law, or habitual action
- c. act part – active participle
- d. pssv part – passive participle
- e. imp - imperative
- f. inf - infinitive
- g. inf abs - infinitive absolute
- h. inf constr - infinitive construct
- i. jssv - jussive. This is similar to an imperative but is in third person, (ex. "let there be light")

VII. **Additional Grammatical notes:**

- a. ׀ (vav) conjunctions/disjunctions are not labeled in the interlinear tables but is identified as a prefix and is usually translated as, “and/ but/ so/ or,” according to context.
- b. ה (hey) definite articles are not labeled in the interlinear tables but is identified as a prefix and is usually translated as “the.”
- c. Card num – cardinal number
- d. Ord num – ordinal number
- e. Hebrew letters in red are Aramaic words, prefixes, or suffixes and are called, “Aramaisms.”

Acknowledgements

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that has been given to translate and publish the Hebrew manuscripts of the New Testament for Elohim's people.

I also want to recognize the Project Truth Ministries (PTM) team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.23, Oo.1.16 from Hebrew to English:

Bryan S. Williams, history scholar and Assistant PTM Project Lead, and videographer
Jonathan Meyer, researcher and transcriber
Victor Nuñez, researcher and transcriber
Ann Hillebrenner, administrative assistant
Michael Johnson, transcriber
Rebecka Paniwozik, transcriber

I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff gives of his valuable time, resources, research, and scholarly input, supporting the great endeavor to provide a solid Biblical foundation regarding the findings within the Cochin Hebrew New Testament.

I want to thank Kurt Sutton for contributing the gift of the Cochin Hebrew New Testament images MS Oo.1.32 and MS Oo.1.16.1.

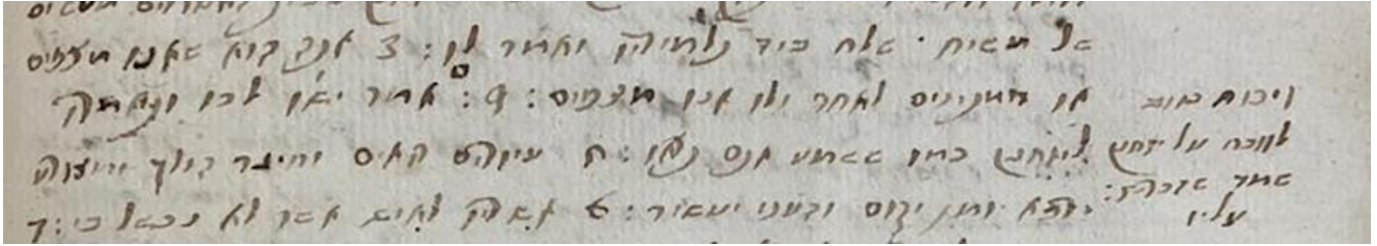
Lastly, I want to thank my husband, David, for his sacrifice to help me make this project possible.

- Janice F. Baca

10

בג אהך ואתך מותקם בחוף וקע לדבר עמך: 48 קוא זע -
קאיב למו אהר לוי מוי קוא אעו ומו קס אמו: 49 ואלק יקו אל
למולקו ומהר אלן קס אעו ואלן אמו: 50 כל מו אעוסק רבין
אבוי קוא אמו מלמעי וקומו: יי

Chapter 11:3



אתה הוא שאנו מצפים או ממתינים לאחר ולו אנו מצפים:
 Hebrew Transcription

Translation: “You are he, whom we are expecting, or do we wait for another and expect him?”

The scriptures: and said to Him, “Are You the Coming One, or do we look for another?”

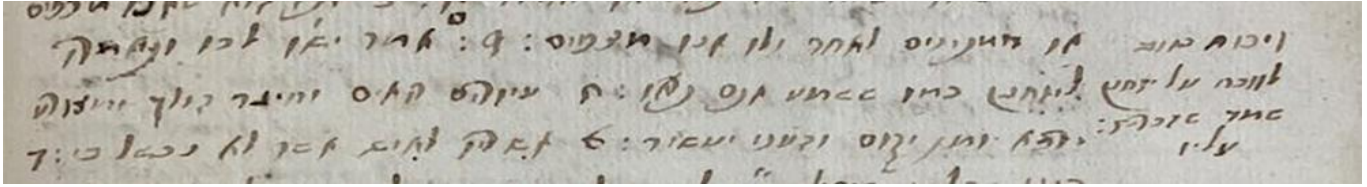
Aramaic:

ܘܥܒܪܝܢܢܢܢ ܠܡܢ ܐܢܬܗ ܠܡܢ ܕܥܘܡܢܐ ܐܘܢ ܠܥܘܡܢܐ ܕܡܡܬܝܢܝܢ ܡܡ ܠܥܘܡܢܐ ܕܡܡ ܠܥܘܡܢܐ ܥܒܪܝܢܢܢܢܢ
 and said unto Him, “Are you He, that One who comes, or for another are we to be looking?”

אתה	הוא	שאנו	מצפים	או	ממתינים	לאחר
atah, “you,” (2 ms pron)	hu, “he/it,” (pron)	she’anu, “that/ which/ who/ whom we,” (rel clause, 1cs pronom)	metzapim, “I/ you (ms)/ he/it expect(s),” (v. Pi’el, act part, ms)	o, “or,” (conj)	mamtinim, “we/ you (mp)/ they, those who wait,” (v. Hif’il, act part, mp)	l’achar, (lamed DO marker) another,” (DO marker, prep) 2nd Temple
ולו	אנו	מצפים:				
v’ lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	anu, “we,” (1cp pron)	metzapim, “I/ you (ms)/ he/it expect(s),” (v. Pi’el, act part, ms)				

Interlinear Chart

Chapter 11:5



עוירים רואים וחיגר הולך ומצורע ירפא ומת יקום והעני יעשור:
Hebrew Transcription

Translation: “The blind **see**, and the lame walk, the leper is **healed**, the dead rise, and the poor are **enriched**.”⁴

The scriptures: “Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Good News.

Aramaic:

ܘܝܚܘܢ ܥܘܝܪܝܢ ܘܚܝܓܪܝܢ ܗܘܠܝܚܘܢ ܘܡܥܘܘܪܝܢ ܝܪܦܝܢ ܘܡܬܝܩܘܡܝܢ ܘܗܥܢܝܢ ܝܥܫܘܪܝܢ

The samya {The blind ones} are seeing, and the khagiyre {the lame ones} are walking, and the garbe {the lepers} are cleansed, and the kharshe {the deaf ones} are hearing, and the miythe {the dead ones} are rising, and the meskine {the poor ones}; they are given The Hopeful Message!

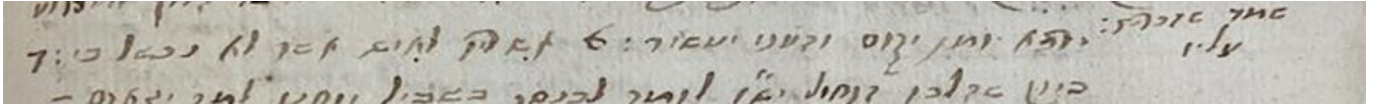
עוירים	רואים	והיגר ⁵	הולך	ומצורע	ירפא	ומת
eivarim, “we/ you (mp)/ they, those blind,” (Ar. v. Pael, act part, mp) ܥܘܝܪܝܢ Aramaism	ro'im, “we/ you (mp)/ they, those who see,” (v. Pa'al/Qal, act part, mp)	v'higer, “and/ but/ so/ or lame, limp,” (n ms) Mishnaic	holech, “I/ you (ms)/ he/it goe(s),” (v. Pa'al/Qal, act part, ms)	v'metzora, “and/ but/ so/ or leper,” (adj ms)	yirpa, “he/it will be healed,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	v'met, “and/ but/ so/ or I/ you (ms)/ he/it die(s),” (v. Pa'al/Qal, act part, ms)
		יעשור:				
		yashur, “he/it will be enriched,” (v. Hif'il, qatal, pssv past, 3ms)				
	v'ani, “and/ but/ so/ or the poor,” (adj ms)					
						yakum, “he/it will rise, get up,” (v. Pa'al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

⁴ See Isaiah 26:19, 29:18, 35:5-6, 61:1.

⁵ This word is first found in the *Mishnah* Peah 8:9.

Chapter 11:6



אשריו לאיש אשר לא נכשל בי:

Hebrew Transcription

Translation: “Happy is the man who does not stumble in me.”⁶

The scriptures: “And blessed is he who does not stumble in Me.”

Aramaic:

האיש האשר לא יכשל בי

And happy is the one who will not be offended in Me.”

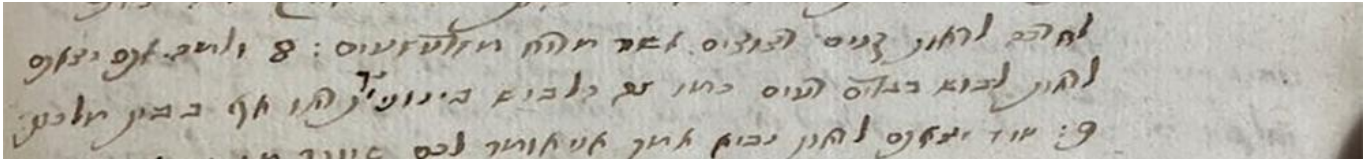
	בי:	נכשל	לא	אשר	לאיש	אשריו ⁷
	bi, “in/ with/ by me,” (prep, 1cs pronom)	nichshal, “I/ you (ms)/ he/it stumble(s),” (v. Nif'al, act part, ms)	lo, “no, ‘not,” (neg part)	asher, “that, which, who, whom,” (conj)	l'ish, lamed DO marker, “man, mankind,” (DO marker, n ms) 2nd Temple	oshrio, “his/its happiness,” (n ms, 3ms pronom) Aramaism

Interlinear Chart

⁶ See Proverbs 3:13.

⁷ The added yod appears to be a form of Aramaism.

Chapter 11:8



ולמה אתם יצאתם לראות לבוש בגדים רעים כמו זה הלבוש בינוני וכך זך תראו אף בבית מלכות:
Hebrew Transcription

Translation: “And for what did you go out to see? **As one** clothed in **mediocre** clothes **like this**, or **one of pristine?** **You will see it even in** a house of royalty.”

The scriptures: “But what did you go out to see? A man dressed in soft garments? Look, those wearing soft garments are in the houses of sovereigns.

Aramaic:

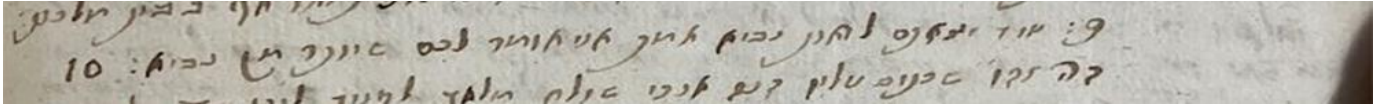
ܡܐ ܠܐ ܚܢܐ ܢܦܩܡܐ ܠܚܨܐ ܠܚܨܐ ܕܢܨܐܠܐ ܕܚܒܟܐ ܠܒܢܐ ܡܢ ܥܠܡܐ ܕܕܚܒܟܐ ܠܒܢܐ ܚܠܩܐ ܥܠܡܐ

And if not, what did you go out to see? A man who was wearing soft garments? Behold, those who wear soft *things* are in a King's house.

רעים	בגדים	לבוש	לראות	יצאתם	אתם	ולמה	
re'im, “friends, companions,” (n mp)	bgadim, “clothes, piece of clothing,” (n mp)	lavush, “I/you(ms)/ he/it was dressed,” (v. Pa'al/Qal, pssv part, ms)	lir'ot, “to see,” (v. Pa'al/Qal, inf constr)	yetzatem, “you went out, exited,” (v. Pa'al/Qal, qatal, past, 2mp)	atam, “you (mp),” (2mp pronom)	v'lama, “and/ but/ so/ or why? for what?” (adv)	
תראו	זך	וכך	בינוני	הלבוש	זה	כמו	
tir'u, “you will see,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	zach, “clean, pure, pristine,” (adj ms)	v'cach, “and/ but/ so/ or in this way,” (adv)	benoni, “mediocre, medium,” (ad ms)	ha'levush, “the clothing, attire,” (n ms)	ze, “this,” (pron, ms)	k'mo, “like, as, similar to,” (adv, prep)	
				מלכות:	בבית	אף	
				malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)	b'bayit, “in/ with/ by (the) house,” (prep, n ms)	af, “even, also,” (conj)	

Interlinear Chart

Chapter 11:9



עוד יצאתם לראות נביא אמת אני אומר לכם שיותר מן נביא:

Hebrew Transcription

Translation: “**Again**, you went out to see a prophet? **Truth I**, I¹⁰ say to you, that more than a prophet, *is he.*”

The scriptures: “But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

Aramaic:

האן לא ברא נפמלמל לחסא נבא אה אכז איה לחמ סמלז ח נבא

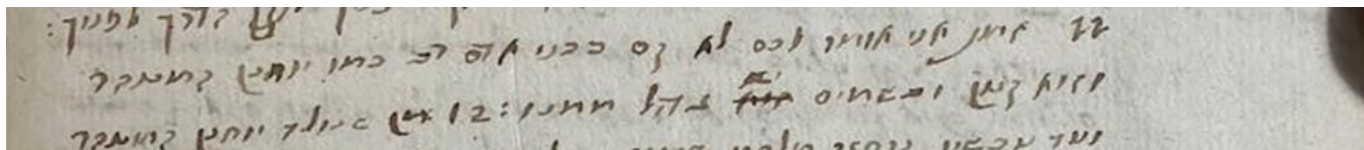
And if not, what did you go out to see? A Nabiya {a Prophet}? Yes. I say unto you, and more than a Nabiya {a Prophet},

אומר	אני	אמת	נביא	לראות	יצאתם	עוד
omer, “I/ you (ms)/ he/it those who say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	emet, “truth,” (n fs)	navi, “prophet,” (n ms)	lir'ot, “to see,” (v. Pa'al/Qal, inf)	yetzatem, “you (mp) exited,” (v. Pa'al/Qal, qatal, past, 3mp)	od, “yet, still,” (adv)
			נביא:	מן	שיותר	לכם
			navi, “prophet,” (n ms)	min, “from/ of,” (prep)	she'yoter, “that/ which/ who/ whom, more, more than,” (rel part, adv)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)

Interlinear Chart

¹⁰ See Cochin Hebrew Matthew 10:7 for same occurrence. This pronoun is not needed as the pronoun is included in the verb. This author often adds pronouns where they are not required. This could be for emphasis, patterns of speech, or error.

Chapter 11:11



אמת אני אומר לכם לא קם בבני אדם רב כמו יוחנן המטהר והוא קטן ובשמים יש גדול ממנו:
Hebrew Transcription

Translation: “Truth, I, I¹³ say to you, ‘There has not **risen** among the **sons of man** a rabbi,¹⁴ like Yochanan (John) the **Purifier**. And he, the smallest in heaven, is greater than him!’”

The scriptures: “Truly, I say to you, among those born of women there has not risen one greater than Yohanan the Immerser, yet the least one in the reign of the heavens is greater than he.

Aramaic:

אמת אני אומר לכם לא קם בבני אדם רב כמו יוחנן המטהר והוא קטן ובשמים יש גדול ממנו:
Amiyn, {Truly} I say unto you, that no neshe {women} has raised sons of greater importance than Yukhanan, The Immerser {John, The Baptizer}, yet, the least in Malkuth Shmaya {Heaven's Kingdom}, is greater than him.

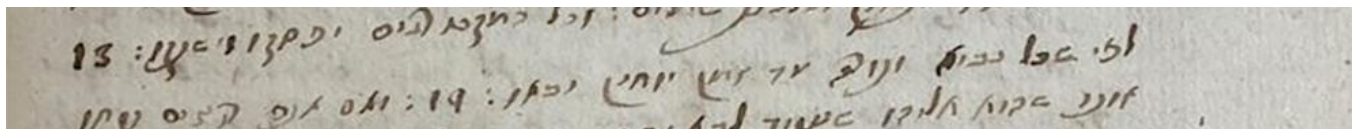
אמת	אני	אומר	לכם	לא	קם	בבני
emet, “truth,” (n fs)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	lo, “no/ not” (part)	kam, “I/you (ms)/ he/it is, risen,” (v. Pa'al/Qal, act part ms)	b'benei, “in/ with/ by (the) sons of...” (prep, n mp constr)
אדם	רב	כמו	יוחנן	המטהר	והוא	קטן
adam, “man,” (n ms)	rav, “rabbi, teacher, vast, great; numerous; multi- (in compound words),” (n ms)	k'mo, “like, as, similar to,” (adv, prep)	yochanan, John (name)	ha'metaher, “I/ you (ms)/ he/it purifies,” (v. Pa'al/Qal, act part, ms)	v'hu, “and/ but/ so/ or he/it,” (pron 3ms)	katan, “small,” (adj ms)
ובשמים	יש	גדול	ממנו:			
v'b'shamayim, “and/ but/ so/ or in/ with/ by (the) heaven(s),” (prep, n fp)	yesh, “there is, there exists,” (part)	gadol, “great,” (adj ms)	mimenu, “of/ from him/it,” (prep, 3ms pronom)			

Interlinear Chart

¹³ See Cochin Hebrew Matthew 10:7 for same occurrence. This pronoun is not needed as the pronoun is included in the verb. This author often adds pronouns where they are not required. This could be for emphasis, patterns of speech, or error.

¹⁴ Meaning, “a teacher.”

Chapter 11:13



לפי שכל נביא ותורה עד זמן יוחנן נבאו:

Hebrew Transcription

Translation: “according to every prophet and the Torah until **the appointed time** of Yochanan (John) that they prophesied.

The scriptures: “For all the prophets and the Torah prophesied till Yohanan.

Aramaic:

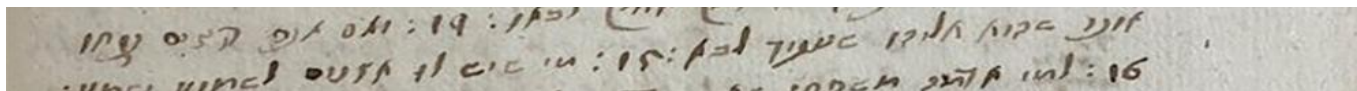
כלמא ליה נבא סאזגלא חדא לסמא אולבא

For, all The Nabiye {The Prophets}, and The Uraytha {The Law}, have Prophesied until Yukhanan {John}.

יוחנן	זמן	עד	ותורה	נביא	שכל	לפי
Yochanan, John (name)	zman, “time, season, a set time, appointed time,” (n ms)	ad, “until,” (prep)	v'torah, “and/ but/ so/ or Torah, teaching,” (n fs)	navi, “prophet,” (n ms)	she'kol, “that/ which/ who/ whom all,” (rel part, n ms)	lefi, “according to,” (prep)
						נבאו:
						nib'u, “they were prophesied,” (v. Nif'al, qatal, past, 3mp)

Interlinear Chart

Chapter 11:14



ואם אתם רוצים תקחו אותו שהוא אליהו שעתיד לבא:

Hebrew Transcription

Translation: “And if you want to receive it, he is Elyyahu (Elijah), who is **intending** to come.”¹⁶

The scriptures: “And if you wish to accept it, he is Ēliyahu who was about to come.

Aramaic:

ܘܐܝܢ ܘܢܩܘܠܐ ܕܥܠܝܝܗܘ ܕܡܢ ܕܡܫܝܚܐ ܕܥܠܝܝܗܘ ܕܡܢ ܕܡܫܝܚܐ

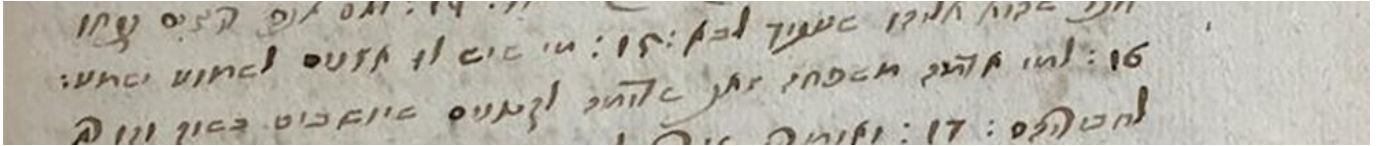
And if you will receive it, this is EliYa {Elijah} who is destined to come.

ואם	אתם	רוצים	תקחו	תקחו	אתו	שהוא
v' gam, “and/ but/ so/ or if, whether,” (conj)	atem, “you (mp),” (2mp pron)	rotzim, “we, you (mp), they want(s),” (v. Pa'al/Qal, act part, mp)	tikchu, “you will take, receive,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	tikchu, “you will take, receive,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	oto, “him/it,” (DO marker, 3ms pron)	she'hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)
אליהו	שעתיד	לבא:				
Eliyyahu, Elyjah	she'atid, “that/ which/ who/ whom intending, about to,” (rel part, adj ms)	la'bo, “to come,” (v. Pa'al/Qal, inf constr)				

Interlinear Chart

¹⁶ See Malachi 3:1 and 3:23-24.

Chapter 11:15



מי שיש לו אזנים לשמוע ישמע:

Hebrew Transcription

Translation: “Whoever of him has ears to hear, let him hear.”

The scriptures: “He who has ears to hear, let him hear!”

Aramaic:

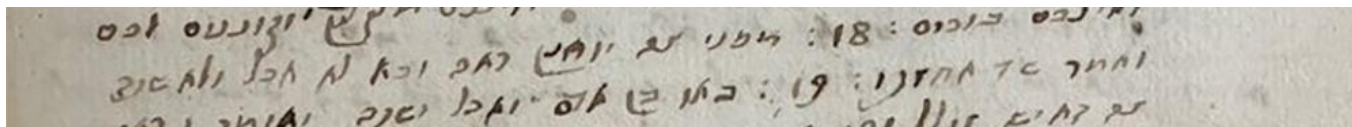
כּה דאיהל למ אדהא דשכח שכח

He whom there are for him ears that may hear, he will hear.

	ישמע:	לשמוע	אזנים	לו	שיש	מי
	yishma, “let he/it hear,” (v. Pa'al/Qal, cohort, fut, 3ms)	lishmoa, “to hear,” (v. Pa'al/Qal, inf constr)	oznayim, “ears,” (n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'yesh, “that/ which/ who/ whom there is, there exists,” (rel part, part)	mi, “who?” (interog part)

Interlinear Chart

Chapter 11:18



מפני זה יוחנן ראה ובא לא אכל ולא שתה ואמר שד אחזתו:

Hebrew Transcription

Translation: “**Because of this**, Yochanan (John) **saw and** came not for eating and not drinking, and they¹⁷ said, ‘A demon possessed him.’”

The scriptures: “For Yoḥanan came neither eating nor drinking, and they say, ‘He has a demon.’”

Aramaic:

אמרו ליה נסע הלא אכל ולא שתה האכזה דמא איה כח

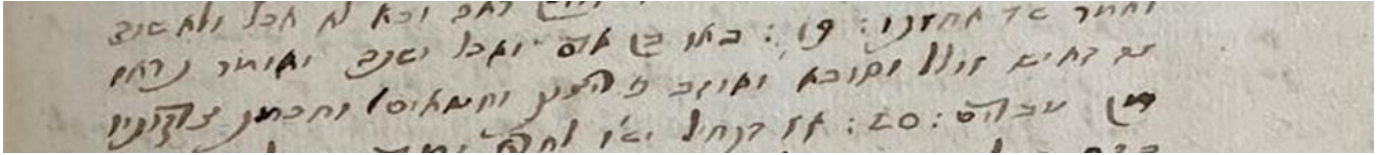
For, Yuchanan {John} came not eating and not drinking {i.e. fasting}, and they said that there is a demon in him.

אכל	לא	ובא	ראה	יוחנן	זה	מפני
ochal, “I/ you (ms)/ he/it eat(s),” (v. Pa’al/Qal, act part, past, 3ms)	lo, “no/ not,” (part)	u’ba, “and/ but/ so/ or he/it came,” (v. Pa’al/Qal.qatal, past, 3ms)	ra’a, “he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	Yochanan, John (name)	ze, “this,” (pron, ms)	mipnei, “from/ of (the) presence, from the face,” (prep)
		אחזתו:	שד	ואמר	שתה	ולא
		achuzto, “he/it gripped him/it,” (v. Pa’al/Qal, qatal, past, m3s, 3ms obj)	shed, “demon,” (n ms)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	shatah, “I/ you (fs)/ she/it drink(s),” (v. Pa’al/Qal, act part, fs)	v’ lo, “and/ but/ so/ or no, not,” (neg part)

Interlinear Chart

¹⁷ This appears to be a misspelling with the final vav mistaking eliminated making the verb (ואמרו), “And they said.”

Chapter 11:19



באו בן אדם ואכל ושתה ואומר תראו זה האיש זולל וסובא ואוהב פריצות וחטאים וחכמת צדקותיו מן עבדים:

Hebrew Transcription

Translation: “The Son of man came, ate, and drank, and he says, ‘You will see this man is gluttonous, and a drunkard, and **he loves lawlessness** and sinners.’ And the wisdom¹⁸ of his righteousness is by works.”

The scriptures: “The Son of Adam came eating and drinking, and they say, ‘See, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.”

Aramaic:

איהא כום דאשא אכל משלא מאכיה מא בניה אבגלא משלא עבדא חנעא דמכפא סהגלא סאודוסא
שבחלא סא חבוימ

The Son of Man has come eating and drinking, and they said, ‘Behold, a gabra akula {a gluttonous man}!’ And, ‘A shathe khamra {A wine drinker}!’ And, ‘A friend of the Makse {Tax-Collectors} and of the Khataye {the Sinners}!’ But, Khekmatha {Wisdom} is justified by its deeds.

באו ¹⁹	בן	אדם	ואכל	ושתה	ואומר	תראו
ba'o, “he/it came,” (v. Pa'al/Qal, qatal, past, 3ms obj)	ben, “son,” (n ms)	adam, “man,” (n ms)	v'achal, “and/ but/ so/ or he/it ate,” (v. Pa'al/Qal, qatal, past, 3ms)	v'shatah, “he/it drank,” (v. Pa'al/Qal, qatal, past, 3ms)	v'omer, “and/ but/ so/ or I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	tir'u, “you will see,” (v. Pa'al/Qal, yiqtol, fut, 2mp)
זה	האיש	זולל	וסובא	ואוהב	פריצות	וחטאים
ze, “this,” (pron, ms)	ha'ish, “the man,” (n ms)	zolel, “I/ you (ms)/ he/it gorge, gobble,” (v. Pa'al/Qal, act part, ms)	v'sobe, “and/ but/ so/ or I/ you (ms)/ he/it is drunk,” (v. Pa'al/Qal, act part, ms)	v'ohev, “and/ but/ so/ or I/ you (ms)/ he/it love(s),” (v. Pa'al/Qal, act part, ms)	pritzot, “unruly, lawless,” (adj ms) Mishnaic	v'chata'im, “and/ but/ so/ or we/ you (mp)/ they, those who sin,” (v. Pa'al/Qal, act part, mp)

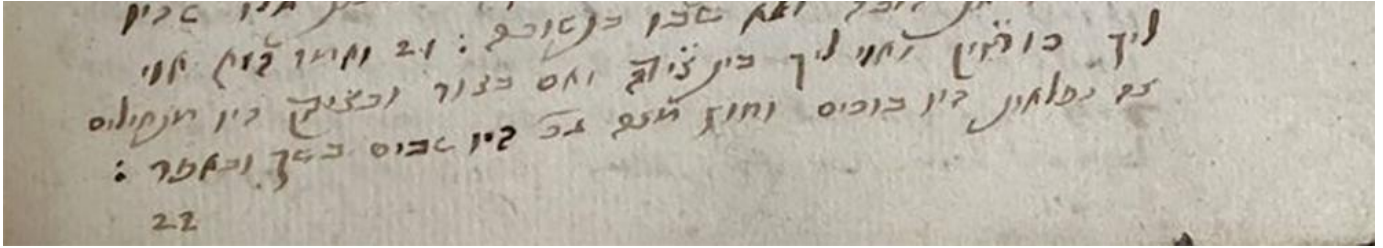
¹⁸ See Job 28:28; Proverbs 3:15; 4:6; Sirach 1:1-10.

¹⁹ Defective spelling for “he/it came.”

			עבדים:	מן	צדקותיו	וחכמת
			avadim, "works, slaves," (n mp)	min, "from, of, than," (prep)	tzadot, "his/its righteousness," (n fp, 3ms pronom)	v'chomat, "and/ but/ so/ or wisdom of...," (n fs constr)

Interlinear Chart

Chapter 11:21



ואמר הוא אוי ליד כורזין ואוי ליד בית צידה ואם בצור ובצידון היו מתחילים זה נפלאות היו בוכים וחוזן מזה ג'כ היו שבים בשק ובאפר:

Hebrew Transcription

Translation: **And he – he said**, “Woe to you, Korazin (Chorazin)! Woe to you, Bet Tzaidah (Bethsaida)! **And if** Tzor (Tyre) and Tzidon (Sidon) began doing **marvelous things**, they would have **cried**, and **outside of this**, they would have **done repentance** in sack²⁰ and ashes!”

The scriptures: “Woe to you, Korazin! Woe to you, Bēyth Tsaiḏa! Because if the miracles which were done in you had started this in Tzor and Tsiḏon, they would have repented long ago in sackcloth and ashes.

Aramaic:

ואמר הוא אוי ליד כורזין ואוי ליד בית צידה ואם בצור ובצידון היו מתחילים זה נפלאות היו בוכים וחוזן מזה ג'כ היו שבים בשק ובאפר:

And He was saying, “Woe unto you Karazaiyn {Chorazin}! Woe unto you Beth Tsayada {Bethsaida}! Because, if the khayle {the mighty works, i.e. miracles}, those which had been in you, had been in Tzor {Tyre} and in Tsaydan {Sidon}, then long ago they would have repented in saqe {sackcloth} and in qetma {ashes}.

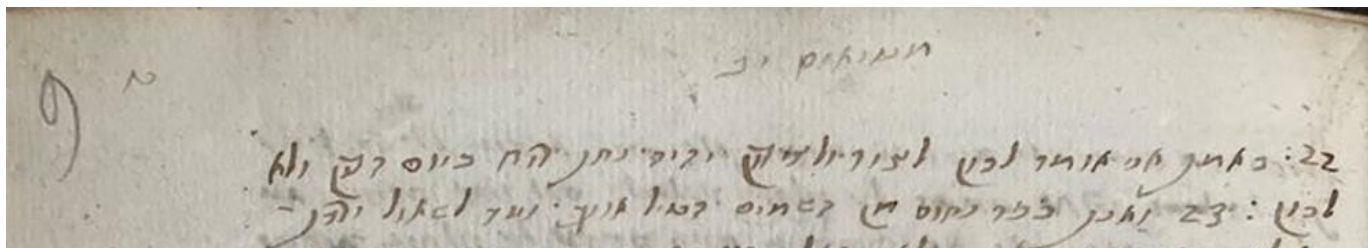
ליך	ואוי	כורזין	ליך	אוי	הוא	ואמר
lech, “to/ for/ belonging to you (ms),” (prep. 2ms) Aramaism	v’ oi! “and/ but/ so/ or woe!” (part interj)	korazin (name)	lech, “to/ for/ belonging to you (ms),” (prep. 2ms) Aramaism	oyi, “woe!” (part, interj)	hu, “he/it,” (3ms, pron)	v’ amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)
מתחילים	היו	ובצידון	בצור	ואם	בית צידה	
matchilim, “we/ you (mp)/ they, those start, begin,” (v. Hif’il, act part, mp)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	v’b’tzidon, “and/ but/ so/ or in/ with/ by (the) zion,” (prep, name)	b’tzor, “in/ with/ by tzior, Tyre,” (prep, name)	v’ gam, “and/ but/ so/ or moreover/ also,” (conj)	Bayit Tzidah, Bethsaida (name) bayit, “house,” (n ms) Tzidah	

²⁰ Meaning, “sackcloth.”

ג'כ	מזה	והזן	בוכים	היו	נפלאות	זה
ג-כן ken, "likewise," (part, adv) abbrev	m'ze, "of/ from this," (prep, ms)	v'chutz, "and/ but/ so/ or outside," (n cs)	bochim, "we/ you (mp)/ they, those crying," (v. Pa'al/Qal, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	nifala'ot, "we/ you (fp)/ they, those are wonderful, marvelous, strange, extraordinary," (n mp)	ze, "this," (pron, ms)
			ובאפר:	בשק	שבים	היו
			ub'efer, "and/ but/ so/ or in/ with/ by (the) ashes," (prep, n ms)	b'sak, "in/ with/ by (the) sack, sackcloth" (prep, n ms)	shavim, "we/ you (mp)/ they, those return," (v. Pa'al/Qal, act part, mp)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

Chapter 11:22



באמת אני אומר לכוך לצור ולצידון יהיה נחת רוח ביום הדין ולא לכוך:
Hebrew Transcription

Translation: “**In truth**, I – I say to you, for Tzor (Tyre) and Tzidon (Sidon) **there will be a restful spirit on the day of judgement, but not** for you!”

The scriptures: “But I say to you, it shall be more bearable for Tzor and Tsidon in the day of judgment than for you.

Aramaic:

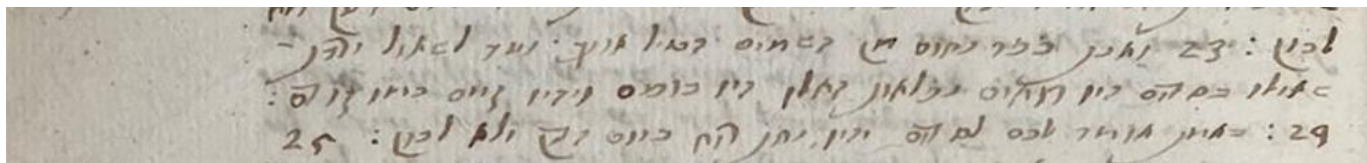
בסך אמרתי אלה לכוך דלתי הוה סלי מן נסמא נסד כסמל דהנא אה לכוך

But, I say unto you, that for Tsur {Tyre} and for Tsaydan {Sidon} it will be more tranquil in The Day of Judgment, than for you!

באמת	אני	אומר	לכוך	לצור	ולצידון	יהיה
b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) לכוך Aramaism	l'tzor, “to/ for/ belonging to tzior, Tyre,” (prep, name)	v'l'tzidon, “and/ but/ so/ or to/ for/ belonging to (the) zion,” (prep, name)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)
נחת	רוח	ביום	הדין	ולא	לכוך:	
nachat, “rest, pleasure, satisfaction,” (n fs)	ruach, “wind, breath, spirit,” (n cs)	b'yom, “in/ with/ by (the) day,” (prep, n ms)	ha'din, “the judgment, the law/the sentence, verdict,” (n ms) 2nd Temple	v lo, “and/ so/ but/ or 'no/not,” (neg part)	lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) לכוך Aramaism	

Interlinear Chart

Chapter 11:23



ואנת כפר נחום מן השמים הטיל אותך ועד לשאול ירדת שאילו בסדום היו רואים נפלאות האלו היו בומם ויהיו קיים כמו קודם:

Hebrew Transcription

Translation: “And you Keph̄ar Nahum (Capernaum), ‘from the heavens would you be **cast**? For down to Sheol, you will be lowered. For which in Sodom they had seen as these **marvelous things**, as were among them, as before.”²¹

The scriptures: “And you, Keph̄ar Nahum, who were exalted to the heaven, shall be brought down to She’ol! Because if the miracles which were done in you had been done in Sedom, it would have remained until this day.

Aramaic:

ואנת, כפר נחום, מן השמים הטיל אותך ועד לשאול ירדת שאילו בסדום היו רואים נפלאות האלו היו בומם ויהיו קיים כמו קודם:

And you, Kaparnakhum {Capernaum}, the one who has been raised up as far as the Shmaya {the Heavens} will be brought down as far as Sheul. Because, if the khayle {the mighty works i.e. miracles} had been in Sadum {Sodom} that has been in you, she would have been standing until this day.

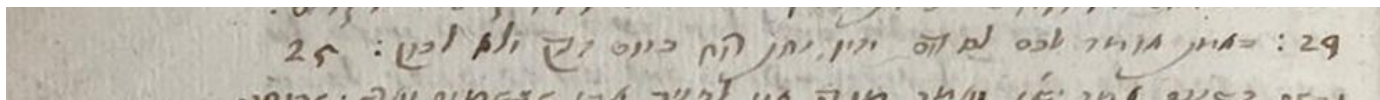
ואנת	כפר נחום	מן	השמים	הטיל	אותך
v'anat, “and/ but/ so/ or you (ms),” (Ar. 2ms pron) אנת Aramaism	Keph̄ar Nahum, Capernaum, (name)	min, “from, of, than,” (prep)	ha' shamayim, “the heavens, skies,” (n mp)	hitil, “he/it cast,” (v. Hif'il, qatal, past, 3ms)	otacha, (DO marker) “you,” (2ms pronom)
ועד	לשאול	ירדת	שאילו	בסדום	רואים
v'ad, “and, but/ so/ or until, up to,” (prep)	le'sheol, “to/ for/ belonging to (the) Sheol,” (prep, name)	yaradet, “you (ms) descended,” (v. Pa'al/Qal, qatal, past, 2ms)	she'ilu, “that/ which/ who/ whom if,” (rel part, adv)	b'sodom, “in/ with/ by (the) Sodom,” (prep, name)	ro'im, “we/ you (mp)/ they, those who see,” (v. Pa'al/Qal, act part, mp)

²¹ Isaiah 14:14-15.

נפלאות	האלו	היו	בומם	ויהיו	קיים	כמו
nifala'ot, "we/ you (fp)/ they, those who are wonderful, marvelous, strange, extraordinary," (n mp)	ha'elu, "the these," (3mp pron)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	b'omam, "in/ with/ by of/ from them," (prep, prep, 3mp pronom)	v'yihyu, "and/ but/ so/ or they will be," (v. Pa'al/Qal, yiqtol, fut, 3mp)	kayam, "existed, existed," (adj ms)	k'mo, "like, as, similar to," (adv, prep)
קודם:						
kodem, "preceding, previously," (adj ms)						

Interlinear Chart

Chapter 11:24



באמת אומר לכם לסדום יהיו נחת רוח ביום הדין ולא לכון:

Hebrew Transcription

Translation: “In truth, I say to you, for Sodom there will be a restful spirit on the day of judgment, but not for you.”

The scriptures: “But I say to you that it shall be more bearable for the land of Sedom in the day of judgment than for you.”

Aramaic:

כוכ ארבו ארע לבנ דלדורא דשדוםק נחמא ננכ כנסמא דנחא ארע לבנ

But, I say unto you, that for the land of Sadum {Sodom} it will be more tranquil in The Day of Judgment, than for you!”

רוח	נחת	יהיו	לסדום	לכם	אומר	באמת
ruach, “wind, breath, spirit,” (n cs)	nachat, “rest, pleasure, satisfaction,” (adj fs)	yih'yu, “they will be,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	l'sodom, “to/ for/ belonging to Sodom,” (prep, name)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)
			לכון:	ולא	הדין	ביום
			lechon, “to/ for/ belonging to you (mp)” (Ar. prep, 2mp) ܠܚܘܢ Aramaism	v' lo, “and/ but/ so/ or no, not,” (neg part)	ha'din, “the judgment, the law/the sentence, verdict,” (n ms) ܕܝܢܐ 2nd Temple	b'yom, “in/ with/ by (the) day,” (prep, n ms)

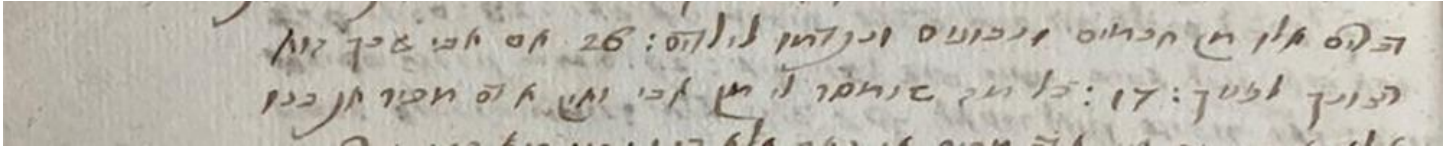
Interlinear Chart

		לילדים:	ונתדמו ²²	ונבונים	חכמים	מן
		l'yeladim, "to/ for/ belonging to (the) boys, children," (prep, n mp)	nitdamu, "and/ but/ so/ or they are likened them to," (v. Nit'pael, qatal, past, 3ms) Hebrew Marker Mishnaic 2nd Temple	v'nevonim, "and/ but/ so/ or wise, intelligent, worthwhile," (adj mp)	chachamim, "wise ones, sages," (n mp)	min, "from, of, than," (prep)

Interlinear Chart

²² The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action. The Nit'pael was used during the first century CE and later went extinct.

Chapter 11:26



אם אבי שכך הוא רצונך לפניך:

Hebrew Transcription

Translation: “If so, my Father, Your desire be before You.”

The scriptures: “Yes, Father, because so it was well-pleasing in Your sight.

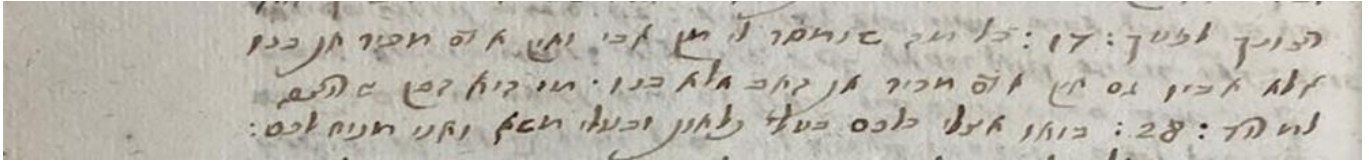
Aramaic:

אֵן אֲבִי דְמַחְבָּא מַחְבָּא יְ כַּפְּא מִדְּמַחְבָּא
 Yes, Abi {My Father}, for thus was the desire before you.

	לפניך:	רצונך	הוא	שכך	אבי	אם
	lefanecha, “before you, before your face,” (prep, 2ms pronom)	retzoncha, “your desire, your will,” (n ms, 2ms pronom)	hu, “he/it,” (pron)	sha’kach, “that/ which/ who/ whom so, in this way,” (adv)	avi, “my father,” (n ms, 1cs pronom)	im “if, whether,” (conj)

Interlinear Chart

Chapter 11:27



כל מה שנמסר לי מן אבי ואין אדם מכיר את בנו אלא אביו גם אין אדם מכיר את האב אלא בנו מי הוא הבן שרוצה למרוד:

Hebrew Transcription

Translation: “All what is delivered to me of my Father, and no **man** knows **His** Son, only his Father; also no **man** knows the Father only **His** Son, **and he to whom the Son wants to rebel.**”

The scriptures: “All have been handed over to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and he to whom the Son wishes to reveal Him.

Aramaic:

כל מה שנמסר לי מן אבי ואין אדם מכיר את בנו אלא אביו גם אין אדם מכיר את האב אלא בנו מי הוא הבן שרוצה למרוד:

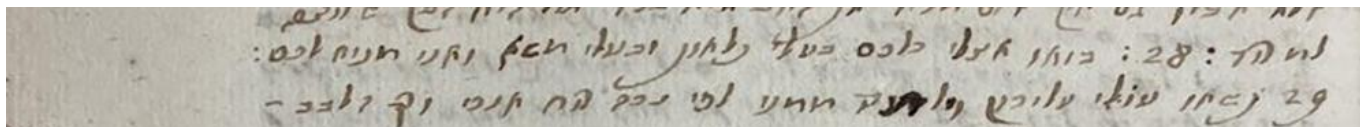
Every thing has been delivered unto Me from Abi {My Father}, and no one knows The Son, except The Father. Also, no one knows The Father, except The Son, and unto whomsoever that The Son desires that He would reveal Him.

ואין	אבי	מן	לי	שנמסר	מה	כל
v'ein, “and/ but/ so/ or there is/are not,” (neg part)	avi, “my father,” (n ms, 1cs pronom)	min, “from, of, than,” (prep)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	she'nimsar, “that/ which/ who/ whom I/ you (ms)/ he/it is delivered,” (v. Nif'al, act part, ms)	mah, “what?” (inter part)	kol, “all of, all, every,” (n ms)
גם	אביו	אלא	בנו	את	מכיר	אדם
gam, “again, also, too, in addition, even, as well,” (part)	aviv, “his/its father,” (n ms, 3ms pronom)	ele, “but, only, however,” (conj)	bano, “his/its son,” (n ms, 3ms pronom)	et, (DO marker)	makir, “I/ you (ms)/ he/it know(s),” (v. Hif'il, act part, ms)	adam, “man,” (n ms)
בנו	אלא	האב	את	מכיר	אדם	אין
bano, “his/its son,” (n ms, 3ms pronom)	ele, “but, only, however,” (conj)	ha'av, “the father,” (n ms)	et, (DO marker)	makir, “I/ you (ms)/ he/it know(s),” (v. Hif'il, act part, ms)	adam, “man,” (n ms)	ein, “there is not, is not,” (part)

		למרוד:	שרוצה	הבן	הוא	מי
		limrod, "to rebel, to revolt," (v. Pa'al/Qal, inf constr)	she' rotzeh, "that/ which/ who/ whom I/ you (ms)/ he/it wants," (rel part, v. Pa'al/Qal, act part, ms)	h'ben, "the son," (n ms)	hu, "he/it," (pron)	mi, "who?" (interog part)

Interlinear Chart

Chapter 11:28



בואו אצלי כלכם בעלי תלאות ובעלי משא ואני מניח לכם:

Hebrew Transcription

Translation: “Come near to me, all of you in **yokes of hardship**, and **with yokes of burdens**, for I will give you rest.”

The scriptures: “Come to Me, all you who labour and are burdened, and I shall give you rest.

Aramaic:

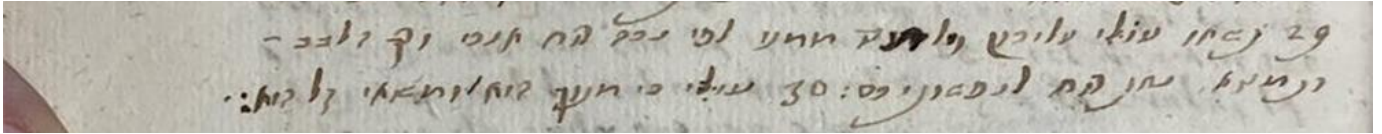
ואני מניח, כלכם, בעלי תלאות, ובעלי משא, ואני מניח לכם:

Come unto Me, all the weary and carrying burdens, and I will ease you.

בואו	אצלי	כלכם	בעלי	תלאות	ובעלי	משא
bo'u, (to men) “come!” (v. Pa'al/Qal, imp, 2mp,)	etzli, “at, near, in the possession of me,” (prep, 1cs pronom)	kulchem, “all of you (mp),” (n mp, 3mp pronom)	b'ulay, “in/ with/ by (the) burdens, yokes of...” (prep, n mp constr)	telu'ot, “weariet, tired, troubles, hardships,” (adj mp)	v'b'ulay, “and/ but/ so/ or in/ with/ by (the) burdens of...” (prep, n mp constr)	masa, “burden, load,” (n ms)
ואני	מניח	לכם:				
v' ani, “and/ but/ so/ or I, I am,” (pron 1cs)	meniach, “I/ you (ms)/ he/it leaves alone, give rest,” (v. Hif'il, act part, ms)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)				

Interlinear Chart

Chapter 11:29



תשאו עולי עליכון וילמדו ממני לפי נכה רוח אנכי ורך הלבב ותמצא נחת רוח לנפשותיכם:
 Hebrew Transcription

Translation: “You are to carry my yoke upon you and learn from me, for I am stricken of spirit and young of the heart, and you will find rest for your spirit and souls.”

The scriptures: “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings

Aramaic:

ܥܦܠܐ ܢܝܪܝ ܥܘܠܝ ܥܘܠܝܟܘܢ ܘܝܠܡܕܘ ܡܡܢܝ ܠܦܝ ܢܚܐ ܘܝܠܡܕ ܡܡܢܝ ܠܦܝ ܢܚܐ ܘܝܠܡܕ ܡܡܢܝ ܠܦܝ ܢܚܐ

Carry niyri {My yoke} upon you, and learn from Me, that I am quiet, and I am mild, and in lebi {My heart} you will find a resting place for naphshathkun {your souls}.

תשאו	עולי	עליכון	וילמדו ²³	ממני	לפי	נכה
tis'u, “you (mp) will bear,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	uli, “my burden, load, yoke of...” (n ms, 1cs pronom)	alkon, “on, upon, you (mp),” (prep, Ar. 2mp pronom) Aramaism	v'yilmedu, “and/ but/ so/ or they will learn,” (v. Pa'al/Qal, yiqtol, 3mp)	mimene, “from/ of me,” (prep, 1cs pronom)	lefi, “according to me,” (prep, 1cs pronom)	nache, “smitten, stricken,” (adj ms)
רוח	אנכי ²⁴	ורך	הלבב	ותמצא	נחת	רוח
ruach, “Spirit, wind, breath” (n cs)	anochi, “I,” (1cs pronom)	v'rach, “and/ but/ so/ or soft, immature, weak, young,” (adj ms)	ha'lavav, “the heart,” (n ms)	vatimatzei, “and/ but/ so/ or you will find, discover,” (v. Pa'al/Qal, yiqtol, fut, 2ms)	nachat, “rest, pleasure, satisfaction,” (n fs)	ruach, “breath, spirit, wind,” (n cs)
						לנפשותיכם:
						l'nafshoteichem, “to/ for/ belonging to (the) your souls,” (prep, n fp, 2mp pronom)

Interlinear Chart

²³ This appears to be a misspelled word and should be תלמדו: “you will learn.” It appears to be a defective spelling of “you (mp) will learn.”
²⁴ Again, it is interesting that in the other verse, this pronoun is spelled as אני (ani). But in this verse, the author uses the pronoun spelled as אני (anochi). Usually, in the Cochin Hebrew Matthew (Cambridge MS Oo.1.32), the first common singular pronoun is spelled as אני.

