

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Twenty-
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 Twenty-Four

Cambridge MS Oo.1.32 English Translation

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

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

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

Introduction

The Cochin Hebrew Matthew manuscript is of considerable importance because it was discovered in the synagogue of the Malabari Black Jews in Cochin, India. Cochin, India, was a major trade route during the time of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews. It was discovered by Claudius Buchanan in 1803. 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 New Testament writings.

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 on 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 Rahabi’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 contains images, Hebrew transcription, English translation, interlinear tables, and the corresponding Greek and Aramaic verses for comparison and commentary, revealing the mysteries of 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 that the Cochin Hebrew Matthew is as inspirational to you as it has been to the PTM team.

- Janice F. Baca

Foreword

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 manuscript's authenticity.

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 Cambridge Hebrew Matthew MS Oo.1.32, the interlinear tables include 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 from the late Second Temple period. Some examples of Aramaisms are that the aleph tav (א) 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, labeled accordingly in 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. interrog part – interrogative particle
- b. n – noun
- c. abs– absolute
- d. constr - construct
- e. adj – adjective
- f. adv – adverb (modifies anything but a noun)
- g. neg part – negative particle
- h. rel part – relative particle
- i. prep – preposition (when added to a noun, then is an adverb)
- j. pron – pronoun
- k. pronom – pronoun suffix
- l. v – verb
- m. inj part – interjection particle
- n. 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 and 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. Verb Forms / Tense-Aspect-Mood:

- 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 are identified as a prefix and are usually translated as “and/ but/ so/ or,” according to context.
- b. ה (hey) definite articles are not labeled in the interlinear tables but are identified as a prefix and are 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.”

Acknowledgments

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team that have 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.1.32, Oo.1.16 from Hebrew to English:

Seth Borden, researcher, transcriber, and translator
Ann Hillebrenner, administrative assistant
Michael Johnson transcriber
Justin Leoni, an AI programmer and researcher
Wendy Leoni, Data analysis and researcher
Jonathan Meyer, researcher, transcriber, and website supporter
Stephen Moran, AI programmer and website manager
Victor Nuñez, researcher, transcriber, and translator
Bryan S. Williams, history scholar, transcriber, translator, Assistant PTM Project Lead, and videographer

I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of the Project Truth Ministries (PTM) team. Jeff and Miranda have been strong voices in advancing the Cochin Hebrew New Testament on their YouTube channel, The Way Remnant. Additionally, Jeff generously gives 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 would like to express my gratitude to Kurt Sutton for generously providing images of the Cochin Hebrew New Testament manuscripts, MS Oo.1.32 and MS Oo.1.16.1. These manuscripts are accessible in digital format through the Cambridge University Library.⁴

Lastly, I would like to thank my husband, David, for his sacrifice in helping me make this project possible.

- Janice F. Baca

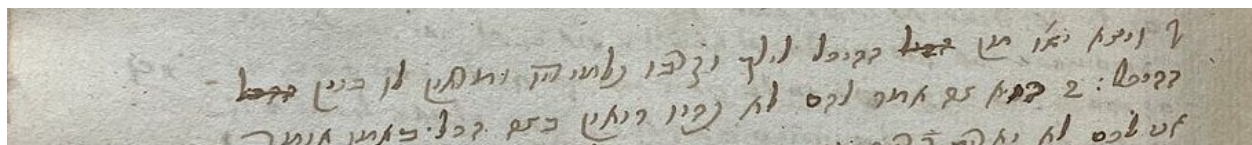
⁴ Cambridge University Library, "Hebrew Translation of the New Testament (MS Oo.1.32)," Cambridge Digital Library, accessed April 18, 2026, <https://cudl.lib.cam.ac.uk/view/MS-OO-00001-00032/1>; National Library of Israel, "Cambridge University Library, MS Oo.1.16.1," Ktiv: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026, [https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401260205171/NLI?volumeItem=2#\\$FL221581087](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401260205171/NLI?volumeItem=2#$FL221581087); National Library of Israel, "Cambridge University Library, MS Oo.1.16.2," Ktiv: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026,

Cochin Matthew Chapter 24

[illegible]

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Chapter 24:1



ויצא ישו מן ההיכל לילך וקרבו תלמידיו ומראין לו בנין ההיכל:

Hebrew Transcription

Translation: And Yeshua went out of the Holy Place to go, and his talmidim (students) approached and showed him the building of the Holy Place.

The Scriptures: And going out, יהושע went away from the Set-apart Place, and His taught ones came near to point out to Him the buildings of the Set-apart Place.

Aramaic:

ܘܝܥܬܐ ܝܫܘܡ ܡܢ ܗܚܝܠܐ ܠܝܠܝܚ ܘܩܪܒܘ ܬܠܡܝܕܐܝܗ ܘܡܪܝܢ ܠܗ ܒܢܝܢ ܗܚܝܠܐ:

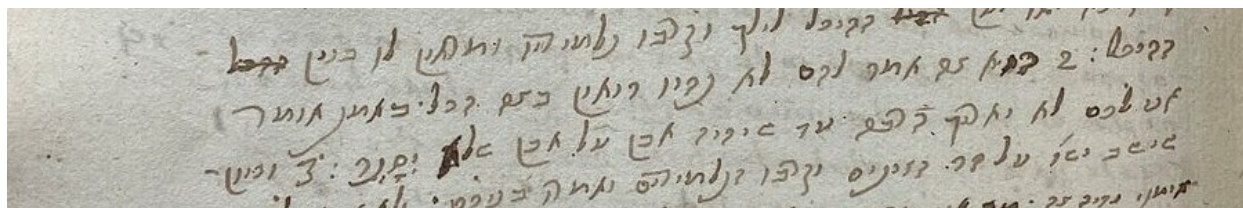
And Eshu {Yeshua} departed from The Haykla {The Temple} to go away, and His Disciples approached and were showing Him the construction of The Haykla {The Temple}.

ויצא	ישו	מן	ההיכל	לילך	וקרבו	תלמידיו
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	Yeshua (name)	min, "from/ of," (prep)	ha'hechal, "the holy place, Temple," (n ms)	lilech "to go, walk," (v. Pa'al/Qal, inf constr) Mishnaic	v'karvu, "and/ but/ so/ or they approached, came near," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim (disciples)," (n mp, 3ms pronom)
ומראין ⁵	לו	בנין	ההיכל:			
v'maran, "and/ but/ so/ or we/ you (mp)/ they, those who showed," (v. Hif'il, act part, mp) Mishnaic Aramaism	lo, "to/ for/ belonging to him," (prep, 3ms pronom)	binyan, "building, structure," (n ms)	ha'hechal, "the holy place, Temple," (n ms)			

Interlinear Chart

⁵ This word is first found in the *Mishnah* Shevi'it 5:2.

Chapter 24:2



הוא זה אמר להם לא תהיו רואין בזה הכל באמת אומר אני לכם לא יאריך הרבה עד שיהיה אבן על אבן שלא יסתר:

Hebrew Transcription

Translation: He said to them, “Do you not see all of this? In this truth, I say to you, **it will not be much longer until** there will *not* be *left* one stone upon another, that will not be **destroyed**.”⁶

The Scriptures: And יהושע said to them, “Do you not see all these? Truly, I say to you, not one stone shall be left here upon another, at all, which shall not be thrown down.”

Aramaic:

ܡܡ ܕܗ ܐܡܪ ܠܗܡ ܠܐ ܬܗܝܘ ܪܘܐܝܢ ܒܙܗ ܗܠܐ ܒܐܡܬܐ ܐܡܪ ܐܢܝ ܠܚܡ ܠܐ ܝܐܪܝܚ ܗܪܒܐ ܥܕ ܫܝܗܝܐ ܐܒܢ ܥܠ ܐܒܢ ܫܠܐ ܝܨܬܪ

Then He said unto them, “Behold! Don’t you see all these stones? Amiyn {Truly} I say unto you, that no stone here will be left upon another, which will not be torn down!”

הוא	זה	אמר	להם	לא	תהיו	רואין
hu, “he/it,” (3ms pron)	ze, “this,” (pron, ms)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	lo, “no, not,” (neg part)	tihyu, “you (mp) will be,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	ro'in, “we/ you (mp)/ they, those who see,” (v. Pa'al/Qal, act part, Ar. mp) Aramaism

בזה	הכל	באמת	אומר	אני ⁷	לכם	לא
b'ze, “in/ with by this,” (prep, pron)	ha'kol, “the all,” (n ms)	b'emet, “in/ with/ by (the) truth (prep, n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	lo, “no, not,” (neg part)

⁶ Derived from the root ס-ת-ר (S-T-R), it connotes tearing down, demolishing, or destroying a structure. This root is frequently used in Rabbinic Hebrew, including the *Mishnah* and *Talmud*, as well as in Aramaic. Given the rabbinic context of the manuscript, it is interpreted to mean “was destroyed.”

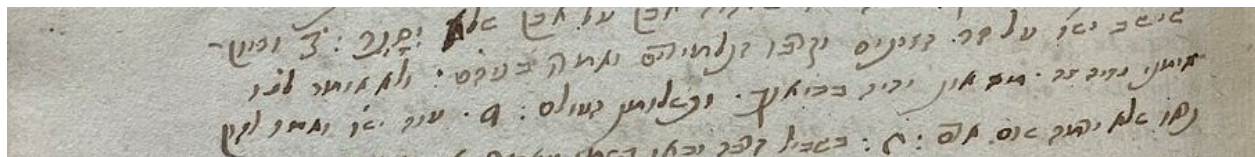
⁷ Added pronoun. Likely emphatic.

אבן	על	אבן	שיהיה	עד	הרבה	יארִיךְ
even, “stone,” (n fs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	even, “stone,” (n fs)	shih’that/ which/ who/ whom will be,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	ad, “until,” (prep)	harbeh, “many, much, a lot,” (adv)	ya’arich, “he/it will extend,” (v. Hif’il, yiqtol, fut, 3ms)
					יסתר:	שלא
					yisater, “he/it will be destroyed,” (v. Nif’al, yiqtol, pssv fut, 3ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)

Interlinear Chart



Chapter 24:3



וכיון שישב ישו על הר הזיתים וקרבו התלמידים ואמרו בניהם ולא אומר לנו אימתי יהיה זה מה אות יהיה בביאתך ותשלומת העולם:

Hebrew Transcription

Translation: Then, when Yeshua sat on the Mount of Olives, his talmidim (students) approached and said among themselves, “Are you not going to tell us when this will be? What will be the sign of your coming and the retribution of the world?”

The Scriptures: And as He sat on the Mount of Olives, the taught ones came to Him separately, saying, “Say to us, when shall this be, and what is the sign of Your coming, and of the end of the age?”

Aramaic:

וכן ישב ישו על הר הזיתים וקרבו תלמידיו ואמרו בניהם ולא אומר לנו אימתי יהיה זה מה אות יהיה בביאתך ותשלומת העולם:

And while Eshu {Yeshua} sat upon the Tura d’Zaythe {the Mount of Olives}, His Disciples approached and were saying among themselves and unto Him, “Tell us when these things will be, and what is the sign of Your coming, and the end of the world.”

וכיון	שישב	ישו	על	הר	הזיתים	וקרבו
v' kevan, “and/ but/ so/ or kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she'yashav, “that/ which/ who/ whom he/it sat,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	Yeshua (name)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	har, “mountain, mount,” (n ms)	ha'zeitim, “the olives,” (n mp)	ve'karvu, “and/ but/ so/ or they approached,” (v. Pa'al/Qal, qatal, past, 3mp)
התלמידים	ואמרו	בניהם ⁸	ולא	אומר	לנו	אימתי
ha'talmidim, “the students, disciples,” (n mp)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	bneiham, “in/ with/ by (among) themselves,” (prep, n mp)	ve'lo, “and/ but/ so/ or no/not,” (neg part)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	I'nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	eimatai, “when,” (adv)

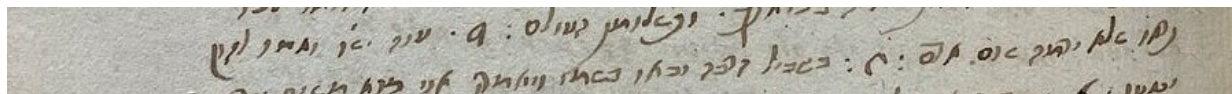
⁸ In rabbinic literature, this word is often used to describe “among themselves.” However, the expected spelling should more likely be ביניהם.

ותשלומת	בביאתך ⁹	יהיה	אות	מה	זה	יהיה
v'tuslamata, "and/ but/ so/ or payment, reward, retribution," (Ar. n fs)	b'bi'atcha, "in/ with/ by your (ms) coming," (prep, n fs, 2ms pronom)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	ot, "sign, signal, letter, writing, symbol," (n ms)	mah, "what?" (pron)	ze, "this," (pron, ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)
						העולם:
						ha'ohlam, "the world, eternity, ever, everlasting, old," (n ms)

Interlinear Chart

⁹ Take note that the bet (ב) prefix indicates an ongoing process of "coming" and represents an entire prophetic event window. In contrast, the kaf (כ) prefix signifies an action that has just occurred.

Chapter 24:4



ענה ישו ואמר להון תראו שלא ירמה שום אדם:

Hebrew Transcription

Translation: Yeshua answered and said to them, “**You are to see**¹⁰ that not any man **deceives** you.”

The Scriptures: And יהושע answering, said to them, “Take heed that no one leads you astray.”

Aramaic:

ܡܬܬܝܢ ܝܫܘܐ ܕܥܡܪ ܠܗܘܢ ܕܠܐ ܝܪܡܐ ܠܐܝܢ ܫܘܡ ܐܕܡ

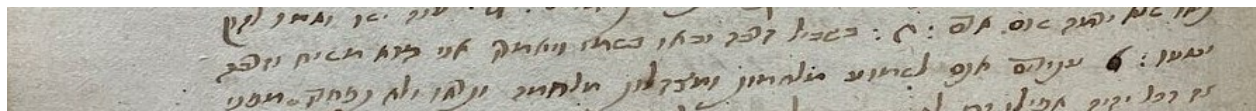
Eshu {Yeshua} answered and said unto them, “Beware, don’t let anyone deceive you.”

ענה	ישו	ואמר	להון	תראו	שלא	ירמה
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	Yeshua (name)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’hon, “to/ for/ belonging to them,” (prep, Ar. 3mp pronom) Aramaism	tir’u, “you will see,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	she’lo, “that/ which/ who/ whom no/not,” (rel part, neg part)	yerame, “he/it will deceive,” (v. Pi’el, yiqtol, fut, 3ms)
שום	אדם:					
sum, “any,” (in a neg sentence)	adam, “man,” (n ms)					

Interlinear Chart

¹⁰ Idiomatic meaning, “See to it.”

Chapter 24:5



בשביל הרבה יבאו בשמי ויאמרו אני הוא משיח והרבה יטעו:
Hebrew Transcription

Translation: “For many will come in My Name and say, ‘I am he, the Messiah,’ and they will mislead many.”

The Scriptures: For many shall come in My Name, saying, ‘I am the Messiah,’ and they shall lead many astray.

Aramaic:

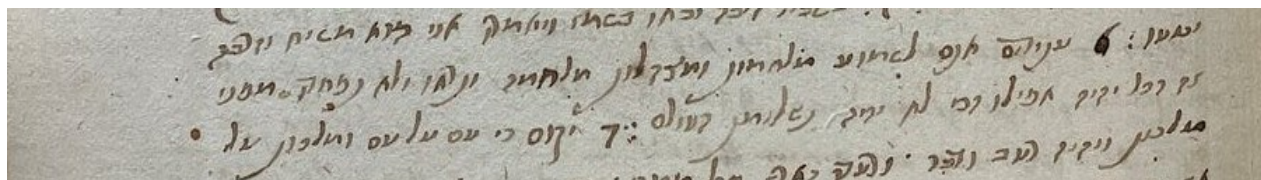
ܒܫܒܝܠ ܗܪܒܗ ܝܒܐܘ ܒܫܡܝ ܝܐܡܪܘ ܐܢܝ ܗܘܐ ܡܫܝܚܐ ܘܗܪܒܗ ܝܬܥܘ:

For, many will come in My Name, and will affirm that “ENA NA Meshikha {I AM, The Anointed One},” and they will deceive many.

בשביל	הרבה	יבאו	בשמי	ויאמרו	אני	הוא
bishvil, “for, for the sake of,” (prep) Mishnaic	ha’rabah, “vast, great, many,” (adj fs)	yavu, “they will come,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	bishmi, “in/ with/ by my name,” (prep, n ms, 1cs pronom)	v’yomru, “and/ but/ so/ or they will say,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	ani, “I,” (1cs pron)	hu, “he/it,” (3ms pron)
משיח	והרבה	יטעו:				
meshiach, “messiah, anointed one,” (n ms)	v’ha’rabah, “and/ but/ so/ or vast, great, many,” (adv)	yat’u, “they will deceive, mislead,” (v. Hif’il, yiqtol, fut, 3mp)				

Interlinear Chart

Chapter 24:6



עתידים אתם לשמוע מלחמות ומצהלות מלחמה ותראו ולא תפחדו מפני זה הכל יהיה אפילו הכי לא יהיה תשלומת העולם:

Hebrew Transcription

Translation: “You are about to hear wars *and the neighings of war*,¹¹ but you will see and not fear from all this, even though it has not become the recompense of the world.”

The Scriptures: And you shall begin to hear of fightings and reports of fightings. See that you are not troubled, for these have to take place, but the end is not yet.

Aramaic:

ܬܬܝܕܝܡ ܐܬܡ ܠܫܡܘܥ ܡܠܚܡܘܬ ܡܠܚܡܘܬ ܡܠܚܡܬܐ ܘܬܪܐܘ ܘܠܐ ܬܦܚܕܘ ܡܦܢܝ ܙܗ ܗܝܬܐ ܐܦܝܠܐ ܕܝܗܝܐ ܬܫܠܡܬ ܗܥܠܡܐ

But, you are destined to hear of battles and reports of wars. See that you are not disturbed, for, it is necessary that all these things should happen, but, it isn't yet the shulama {the end}.

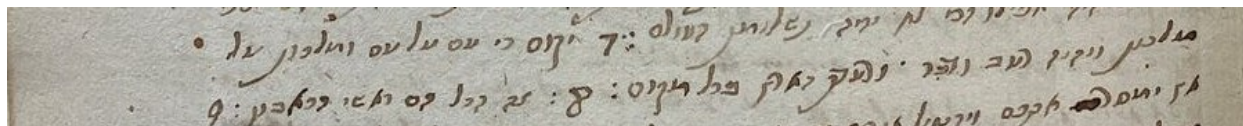
ותראו	מלחמה	ומצהלות	מלחמות	לשמוע	אתם	עתידים
v'tir'u, "and/ but/ so/ or you (mp) will see," (v. Pa'al/Qal, yiqtol, fut, 2mp)	milchama, "war," (n fs)	ve'mitzhalot, "and/ but/ so/ or neighings, snortings of," (n fp constr)	milchamot, "wars," (n fp)	lishmoa, "to hear, listen," (v. Pa'al/Qal, inf constr)	atem, "you," (pron 2mp)	atidim, "intending, about to, in the future," (adj mp)
אפילו	יהיה	הכל	זה	מפני	תפחדו	ולא
afilu, "even," (adv)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	h'kol, "the all," (n ms)	ze, "this," (pron)	m' panei, "from/ of (the) face of, presence of, before," (prep)	tifchadu, "you will fear," (v. Pa'al/Qal, yiqtol, fut, 2mp)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)

¹¹ מצהלות מלחמה (u-mitzaholot milchama): This phrase, meaning "the shouts or neighing of war," uses the noun מצהלות (singular מִצְחָלָה), derived from the biblical root צ-ה-ל. It can be translated as "battle cries" or "shouts of battle." In biblical Hebrew, the root צ-ה-ל often describes the high-pitched neighing of horses (as in Jeremiah 8:16, 50:11) or cries of joy and triumph (like in Isaiah 12:6, 24:14). By using the plural מלחמה, the translator replaces the abstract idea of auditory "rumors" with a vivid image of battlefield noise — the shouting of soldiers or the neighing of warhorses charging into battle. This choice of words reflects a style typical of Rabbinic or medieval Hebrew, aimed at creating a poetic and vivid auditory impression.

		העולם:	תשלומת	יהיה	לא	הכי
		h'oh'lam, "the world, eternity," (n ms)	tashlummat, "recompense, payment," (n ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, 3ms)	lo, "no/ not" (neg part)	ha'chi, "yet, but rather, that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since, except that," (adv)

Interlinear Chart

Chapter 24:7



יקום כי עם על עם ומלכות על מלכות ויהיה רעב ודבר ורעדת הארץ בכל מקום:

Hebrew Transcription

Translation: “For nation will rise against a nation, and kingdom against kingdom. And there will be famine, pestilence, and quaking of the earth in **every** place.”

The Scriptures: For nation shall rise against nation, and reign against reign. And there shall be scarcities of food, and deadly diseases, and earthquakes in places.

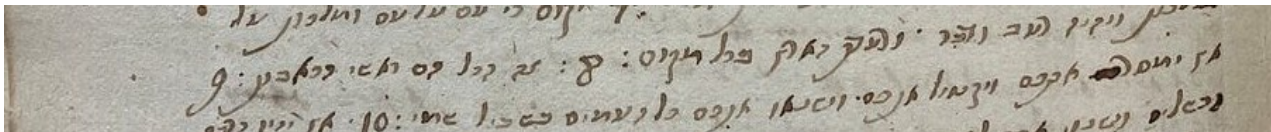
Aramaic:

פסוק לו בראשון בראשון בראשון בראשון בראשון בראשון בראשון בראשון
For, Ama {Nation/People} will rise against Ama {Nation/People}, and Malkutha {Kingdom} against Malkutha {Kingdom}, and there will be kaphne {famines} and methane {plagues} and zawe {earthquakes} in various places.

יקום	כי	עם	על	עם	ומלכות	על
yakum, “he/it will rise,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ki, “for, because, since,” (conj)	am, “nation, people,” (n ms)	al, “on, upon, over, about, regarding, against,” (prep)	am, “nation, people,” (n ms)	ve’malchut, “and/ but/ so/ or kingdom, monarchy,” (n fs)	al, “on, upon, over, about, regarding, against,” (prep)
מלכות	ויהיה	רעב	ודבר	ורעדת	הארץ	בכל
malchut, “kingdom, monarchy,” (n fs)	ve’yihye, “and/ but/ so/ or he/it will be,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ra’av, “famine, hunger,” (n ms)	ve’daver, “and/ but/ so/ or pestilence, plague, destruction, death,” (n ms)	ve’ra’adat, “and/ but/ so/ or trembling of, quaking of,” (nfs)	ha’eret, “the earth,” (n fs)	b’kol, “in/ with/ by (the) all,” (prep, n ms)
						מקום:
						makom, “place,” (n ms)

Interlinear Chart

Chapter 24:8



זה הכל הם ראשי הכאבות:

Hebrew Transcription

Translation: “All these are the beginning of the sorrows.”

The Scriptures: And all these are the beginning of birth pains.

Aramaic:

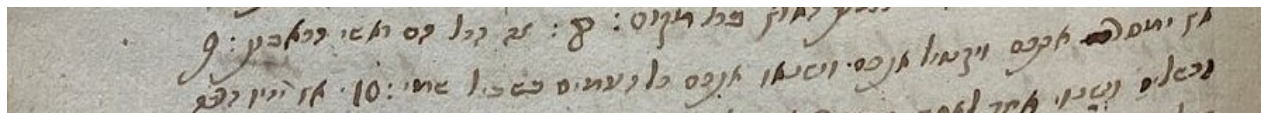
סלח דה כלמ דזא אה דעבא

But, all these things are the beginning of sorrows.

זה	הכל	הם	ראשי	הכאבות:		
ze, “this,” (pron)	ha’kol, “the all,” (n ms)	hen, “they,” (3mp pron)	rashi, “beginning of,” (n ms constr)	ha’ke’evot, “the pains, sorrows,” (n fp)		

Interlinear Chart

Chapter 24:9



אז ימסר אתכם ויקטול אתכם וישנאו אתכם כל העמים בשביל שמי:

Hebrew Transcription

Translation: “Then he (*they*)¹² will deliver you, and will kill you, and all the nations will abhor you for the sake of My Name.”

The Scriptures: “Then they shall deliver you up to affliction and kill you, and you shall be hated by all nations for My Name’s sake.

Aramaic:

[illegible]

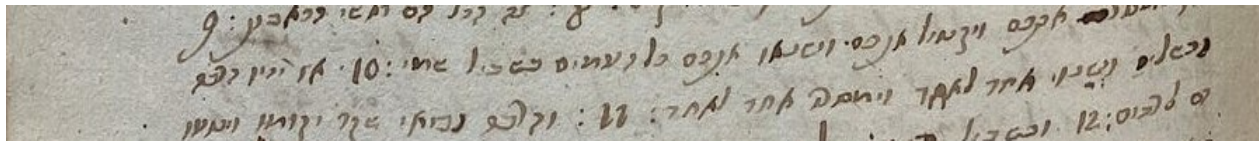
Then they will deliver you unto afflictions, and they will kill you, and you will be hated by all Nations because of My Name.

אז	ימסר	אתכם	ויקטול	אתכם	וישנאו	אתכם
az, “then, in that case, so,” (conj)	yimsor, “he/it will send, deliver,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	etchem, DO marker “you (mp),” (2mp pronom)	ve’yiktol, “and/ but/ so/ or he/it will kill,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	etchem, DO marker “you (mp),” (2mp pronom)	ve’yisneu, “and/ but/ so/ or they will hate, abhor,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	etchem, DO marker “you (mp),” (2mp pronom)
כל	העמים	בשביל	שמי:			
kol, “all, every, everything,” (n ms)	ha’amim, “the peoples, nations,” (n mp)	bishvil, “for, for the sake of, for this reason,” (prep	shem’i, “my name,” (n ms, 1cs pronom)			

Interlinear Chart

¹² This may be an inadvertent omission of a suffix by the scribe. The addition of a final vav suffix transforming ימסר (*yimsor*) to ימסרו (*yimseru*) would change the meaning from “he delivered” to “they delivered.” Consequently, the translation accounts for this potential error and offers a corrected version.

Chapter 24:10



אז יהיו הרבה נכשלים וישנו אחד לאחד וימסרו אחד לאחר:

Hebrew Transcription

Translation: “Then many will stumble, and hate one another, and **they will betray** one another.”

The Scriptures: And then many shall stumble, and they shall deliver up one another, and shall hate one another.

Aramaic:

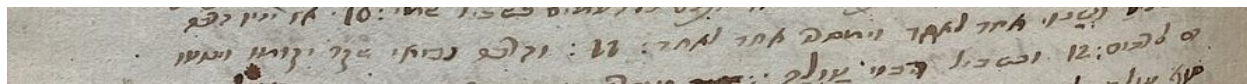
מ.מ.מ. בלחלה **שכר כהן המטה** **מ.מ.מ. לט.מ.מ. מ.מ.מ.**

Then, many will stumble {be offended or fall away} and will hate each other and will betray each other.

אז	יהיו	הרבה	נכשלים	וישנו	אחד	לאחד
az, “then, in that case, so,” (conj)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	harbeh, “many, much, a lot,” (adv)	nichshalim, “we/you (mp)/ they, those who stumble,” (v. Nif’al, act part, mp)	v’yesana’u, “and/ but/ so/ or they will hate,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	echad, “one,” (card num)	l’echar, “to/ for/ belonging to another, other, different,” (prep, adj ms)
וימסרו	אחד	לאחר:				
v’yimesru, “and/ but/ so/ or they will send, deliver, betray,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	echad, “one,” (card num)	l’echad, “to/ for/ belonging to other, another, different,” (prep, adj ms)				

Interlinear Chart

Chapter 24:11



והרבה נביאי שקר יקומו ויטעו הם לרבים:

Hebrew Transcription

Translation: “And many false¹³ prophets will arise and deceive many.”

The Scriptures: And many false prophets shall rise up and lead many astray.

Aramaic:

ਸਭਾਕਾ ਬੰਦ : ਪੰਜ ਸਾਲਾਂ ਲਈ

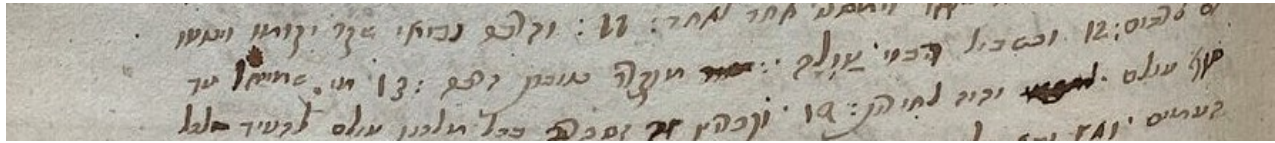
And many nabiye nagale {lying/false prophets} will arise and they will deceive many.

והרבה	נביאי	שקר	יקומו	ויטעו	הם	לרבים:
v'ha'rabah, "and/ but/ so/ or vast, great, many," (adj fs)	nevi'ei- "prophets of..." (n mp constr)	sheker, "falsehood, lying," (n ms)	yakumu, "they shall rise up," (v. Pa'al/Qal, yiqtol fut, 3mp)	v'yat'u, "and/ but/ so/ or they will deceive, mislead," (v. Hif'il, yiqtol, fut, 3mp)	hem, "they," (pron, mp)	le'rabim, "to/ for/ belonging to many," (prep, adj ms)

Interlinear Chart

¹³ This word שָׁקֶר (*sheker*) means, “falsehood” or “lie.” These are lying prophets.

Chapter 24:12



ובשביל ריבוי עולה מתקרר טובות הרבה:

Hebrew Transcription

Translation: “And due to increasing iniquity, the **goodness** of many becomes cold.”

The Scriptures: And because of the increase in lawlessness, the love of many shall become cold.

Aramaic:

ܡܬܟܪܪ ܬܘܒܐܬ ܗܪܒܐ ܕܥܘܠܐ ܕܡܬܟܪܪ

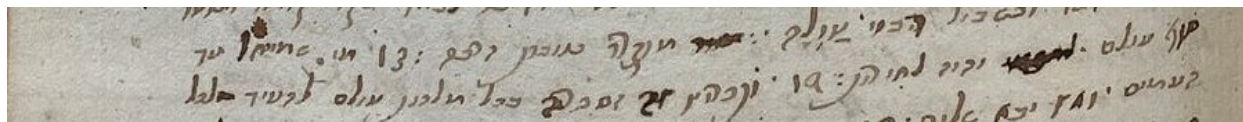
And because of the abundance of iniquity, the love of many will become cold.

ובשביל	ריבוי	עולה	מתקרר	טובות	הרבה: ¹⁴	
v'bishvil, “and/ but/ so/ or for, for the sake of, for this reason,” (prep)	ribuy, “multiplicity, multitude, increase,” (n ms)	avlah, “iniquity, unrighteousness, injustice” (n fs)	mitkarer, “I/ you (ms) / he/it cool(s) down,” (v. Hit'pael, act part, ms)	tovot, “good(s), pleasant, appropriate,” (adj fp)	harbeh, “many, much, a lot,” (adj fs)	

Interlinear Chart

¹⁴ This word is parsed as an adverb, it in context it means, “many.” as a plural substantive (i.e., an adjective operating as a noun).

Chapter 24:13



מי שמייחל עד סוף עולם יהיה לחירות:

Hebrew Transcription

Translation: “Whoever waits¹⁵ until the end of the world will have freedom.”

The Scriptures: But he who shall have endured to the end shall be saved.

Aramaic:

ܡܝ ܕܡܝܚܠ ܕܥܕ ܫܘܦ ܥܠܡ ܝܗܝܬ ܠܚܝܪܘܬ

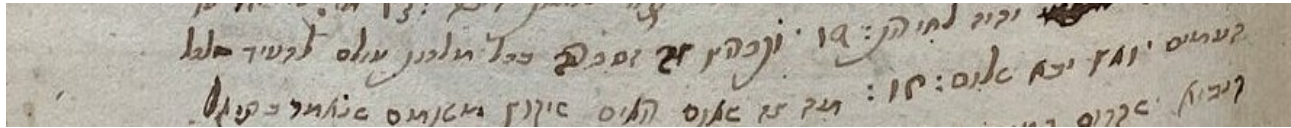
But, the one who endures until the end, he will have life.

מי	שמייחל	עד	סוף	עולם	יהיה	לחירות:
mi, “who, whoever,” (pron)	she’meyachel, “I/ you (ms) / he/it await(s), hope(s), look forward to, expect,” (v. Pi’el act part, ms)	ad, “until,” (prep)	sof, “end,” (n ms)	olam, “world,” (n ms)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol fut, 3ms)	l’cherut, “to/ for/ belonging to (the) freedom,” (prep, n fs)

Interlinear Chart

¹⁵ This word מייחל (*meyachel*) means “those who hope” or “expect” with the expectation of a good outcome.

Chapter 24:14



ותכריזו זה הסברה בכל מלכות עולם להעיד לכל העמים ואז יבא שלום:

Hebrew Transcription

Translation: “And this gospel shall be **proclaimed as a declaration in every kingdom** of the world, to testify to all nations, so then peace will come.”

The Scriptures: And this Good News of the reign shall be proclaimed in all the world as a witness to all the nations, and then the end shall come.

Aramaic:

והאזכורו מדיה סברתא דמלכותא כלמא בלמא לשמחתיא דמלכותא בחדא חסדא דאזכורא

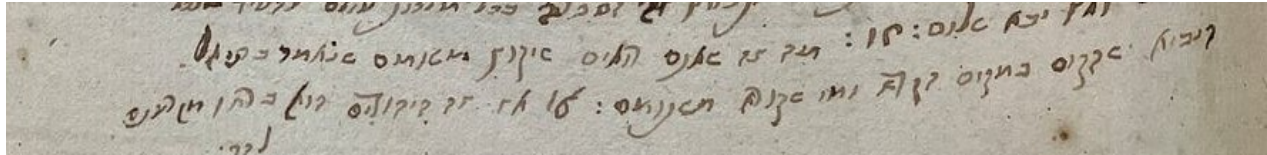
And this Sabartha d’Malkutha {Hopeful Message/Gospel of The Kingdom} will be proclaimed in all the world for a testimony unto all the Amme {the Peoples/the Nations}, and then the shulama {the end} will come.

ותכריז ¹⁶	זה	הסברה	בכל	מלכות	עולם	להעיד
v’tuchraz, “and/ but/ so/ or you (ms) will be announced, declared,” (v. Huf’al, yiqtol, fut, 2ms)	ze, “this,” (pron)	hasbara, “explanation, clarification, persuasion,” (n fs)	be’chol, “in/ with/ by (the) all,” (prep, n ms)	malchut, “kingdom, monarchy,” (n fs)	olam, “world,” (n ms)	leha’id, “to testify, to witness,” (v. Hif’il, inf constr)
לכל	העמים	ואז	יבא	שלום:		
le’kol, “to/ for/ belonging to all,” (prep, n ms)	ha’amim, “the peoples, nations,” (n mp)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)	yavo, “he/it will come,” (v. Pa’al/Qal, yiqtol, fut, ms)	shalom, “peace,” (n ms)		

Interlinear Chart

¹⁶ This should be spelled as, ותכריז (v’tuchraz), to indicate the passive future tense.

Chapter 24:15



מה זה שאתם רואים שיקוץ משומם שנאמר בדניאל הנביא שהקים במקום הקדש ומי שקורא
השתומם:

Hebrew Transcription

Translation: “When¹⁷ you see this, *the* abomination of desolation told by Daniel the prophet, that is standing in the Holy Place,¹⁸ then whoever reads **is astonished**.”

The Scriptures: “So when you see the ‘abomination that lays waste,’ spoken of by Dani’el the prophet, set up in the set-apart place” – he who reads, let him understand -”

Aramaic:

ܡܐ ܕܗ ܕܫܬܝܡܐ ܪܘܐܝܢ ܫܝܩܘܬܝܢ ܡܫܘܡܡ ܫܢܐܡܪ ܒܕܢܝܐܝܠ ܗܢܒܝܐ ܫܗܩܝܡ ܒܡܩܘܡ ܗܩܕܝܫ ܡܝ ܫܩܘܪܐ
Now, when you have seen the unclean sign of desolation that was spoken by DanyIyl Nabiya {Daniel, the Prophet}, that stands in The Duktha Qadisha {The Holy Place}, (he who reads will understand),

מה	זה	שאתם	רואים	שיקוץ	משומם	שנאמר
ma , “what,” (pron)	ze, “this,” (pron, ms)	she’atem, “that/ which/ who/ whom you (mp),” (rel part, pron)	ro’im, “we/ you (mp)/ they see,” (v. Pa’al/Qal, act pat, mp)	shikutz, “abomination, swearing, curse,” (n ms)	m’shomam, “desolating, desolate,” (part, adj ms; verify stem)	she’ne’mar, “that, which/ who/ whom was said/spoken,” (v. Nif’al, qatal, passive past, 3ms)

בדניאל	הנביא	שהקים	במקום	הקדש	ומי	שקורא
b’daniel, “in/ with/ by Daniel,” (prep, name)	ha’ navie, “the prophet,” (n ms)	she’hekim, “that/ which/ who/ whom he/it built, stood up, raised up,” (rel part, v. Hif’il, qatal, past, 3ms)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	ha’kodesh, “the holy,” (n ms)	umi, “and/ but/ so/ or who,” (interrog)	she’kore, “that/ which/ who/ whom I/ you (ms)/ he/it read(s),” (rel part, v. Pa’al/Qal, act part, ms)

¹⁷ This phrase directly translates to, “What is this you observe...”.

¹⁸ Daniel 9:27; 11:31; 12:11.

						השתומם:
						hish'to'mem, "he/it was astonished," (Hit'pael, qatal, past, 3ms)

Interlinear Chart



לפיכך חתום קצת ומוטע חתום: כל אלה הם קצתם מן בתי וחתנים
לפיכך חתום קצת

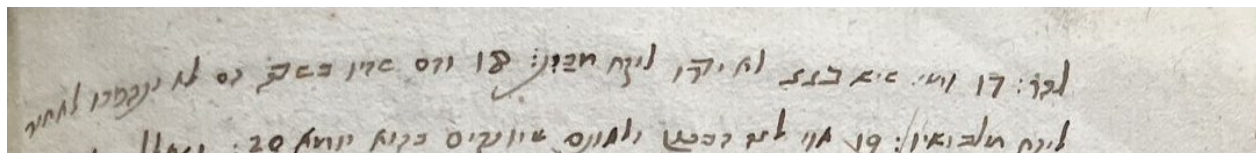
Hebrew Transcription

then those who are in Yehud {Judea} should flee unto the tura {the mountain}.

Interlinear Chart

²⁰ Added pronoun. Likely emphatic.

Chapter 24:17



ומי שיש בגג לא ירדו ליקח מבית:

Hebrew Transcription

Translation: And whoever is on the roof, let them not go down to take from the house.²¹

The Scriptures: Let him who is on the house-top not come down to take whatever out of his house.

Aramaic:

אמא דא קיז און אל נאט דאס דאס

And he who is on the rooftop, should not come down to take his house {i.e. household items/possessions}.

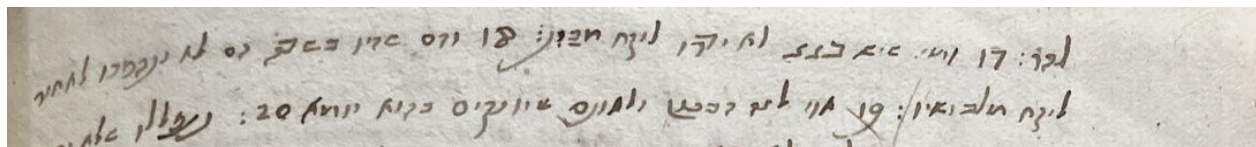
ומי	שיש	בגג	לא	ירדו	ליקח ²²	מבית:
umi,” ‘and/ but/ so/ or who?” (inter part)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	b'gag, “in/ with/ by (the) roof,” (prep, n ms)	lo, “no/not,” (neg part)	yardu, “let them descend,” (v. Pa'al/Qal, jssv, fut, 3mp)	liqach, “take,” (v. Pa'al/Qal, inf constr) Aramaism Mishnaic	m'bayit, “from/ of (the) house,” (prep, n ms)

Interlinear Chart

²¹ This word (מֵבֵית - *m'beit*) means, “from the house.” However, if a vav suffix (מֵבֵיתוֹ - *m'beit'o*) is added, then it is “from his house.” It is possible that the vav suffix was omitted by mistake.

²² This word is first found in the *Mishnah* Shevi'it 6:4.

Chapter 24:18



והם שהיו בשדה הם לא נתהפכו לאחור ליקח מלבושיו:

Hebrew Transcription

Translation: “And those who are in the field should not turn back to take their clothes.”

The Scriptures: And let him who is in the field not turn back to get his garments.

Aramaic:

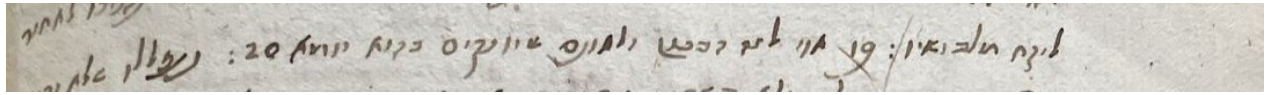
והם שהיו בשדה הם לא נתהפכו לאחור ליקח מלבושיו:

And he who is in the field, should not return back to take his clothes.

והם	שהיו	בשדה	הם	לא	נתהפכו	לאחור
v'hem, “and/ but/ so/ or they,” (pron, mp)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa'al/Qal. qatal, past, 3cp)	b'sade, “in/ with/ by (the) field,” (prep, n ms)	hem, “they,” (pron, mp)	lo, “no/not,” (neg part)	nit'hap'chu, “they were overturned, reversed, turned back, transformed,” (v. Nif'al, qatal, past, 3mp)	l'achor, “to/ for/ belonging to (the) back,” (prep, n ms)
ליקח	מלבושיו:					
liqach, “take,” (v. Pa'al/Qal, inf constr) Aramaism Mishnaic	m'levushav, “from/ of his/its clothing, garments,” (prep, n mp, 3ms pronom)					

Interlinear Chart

Chapter 24:19



אוי לזה הבטן ולאותם שיונקים בהוא יומא:

Hebrew Transcription

Translation: “Woe to those pregnant²³ and those suckling **in that day**.”

The Scriptures: And woe to those who are pregnant and to those who are nursing children in those days!”

Aramaic:

ܐܝ ܕܝܠܠܬܐ ܠܗܠܝܠܐ ܕܡܫܝܡ ܕܡܫܡܐ ܡܠܝܬܐ

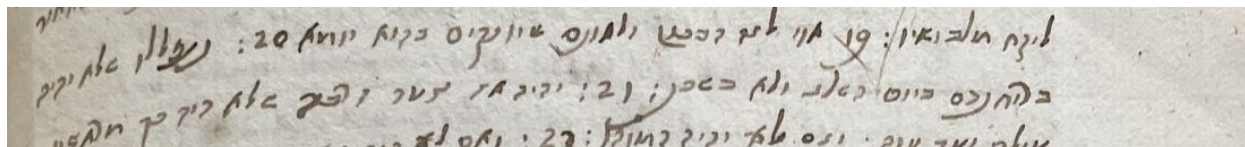
But woe unto the pregnant ones, and unto those who are sucking {i.e. babies who are feeding/nursing} in those days.

אוי	לזה	הבטן	ולאותם	שיונקים	בהוא	יומא:
oyi, “woe!” (part, interj)	le’zeh, “to/ for/ belonging to this,” (prep, 3ms pronom)	ha’beten, “the belly, womb,” (n fs)	v’l’otam, “and/ but/ so/ or to/ for/ belonging to them,” (prep, 3mp pronom)	she’yonkim, “that/ which/ who/ whom we/ you (mp)/ they, those that suckle,” (rel part, v. Pa’al/Qal, act part, mp)	b’hu, “in/ with/ by him/it,” (3ms pron)	yoma, “day, time,” (n ms) Aramaism

Interlinear Chart

²³ Literally, “of the womb” and refers to, “those who are pregnant.”

Chapter 24:20



תתפללו שלא יהיה בריחתכם ביום השלג ולא בשבת:

Hebrew Transcription

Translation: “You are to pray that your **escape** is not **on the day of the snow** and not on the sabbath.”²⁴

The Scriptures: “And pray that your flight does not take place in winter or on the Sabbath.”

Aramaic:

ܕܠܗ ܕܢܗ ܕܠܗ ܢܡܚܐ ܕܡܫܬܐ ܕܠܗ ܢܡܫܬܐ ܕܠܗ ܢܡܫܬܐ

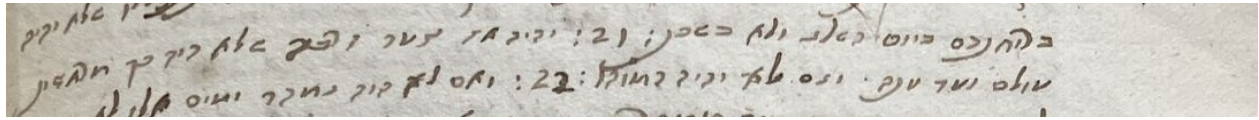
But pray that your flight {travel} will not be during sathua {winter}, and not during The Shabtha {The Sabbath}.

תתפללו	שלא	יהיה	בריחתכם	ביום	השלג	ולא
v'hit'palel, “and/ but/ so/ or you (mp) will pray,” (v. Hit'pael, yiqtol, fut, 2mp)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	berichat'chem, “your (mp) escape,” (n fs constr, 2mp pronom)	ba'yom, “in/ with/ by (the) day,” (prep, n ms)	ha'sheleg, “the snow,” (n ms)	ve'lo, “and/ but/ so/ or no/not,” (neg part)
בשבת:						
						b'shabbat, “in/ with/ by (the) sabbath,” (prep, n fs)

Interlinear Chart

²⁴ This can be interpreted either as “a Sabbath,” referring to an unspecified Sabbath, or “the Sabbath,” indicating a specific Sabbath, depending on vocalization. בַּשַּׁבָּת (*ba-shabbat*) means “On the Sabbath” (note the vowel under the first letter), while בְּשַׁבָּת (*b'shabbat*) means “On a Sabbath” (note the two vertical dots under the first letter). Therefore, without knowledge of the original vocalization, the final translation remains uncertain.

Chapter 24:21



יהיה אז צער הרבה שלא היה כך מראשית עולם ועד עתה וגם לא יהיה כמוהו:

Hebrew Transcription

Translation: “Then there will be much **sorrow**, that has not been like this from the beginning of the world until now, nor even will there be **like it**.”

The Scriptures: For then there shall be great distress, such as has not been since the beginning of the world until this time, no, nor ever shall be.

Aramaic:

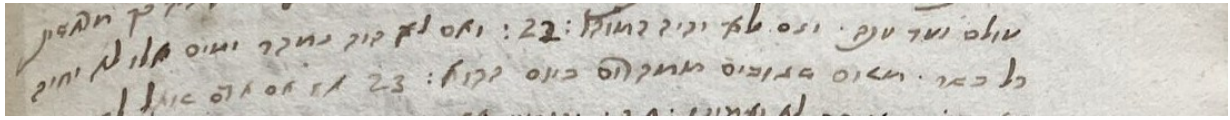
נמסא לחא מדינא ארמלי נא זכא אנטא דלא סמא כז זעמלא דחללא סבדא למסא סלא נמסא

For then will be ultsana raba {great tribulation}, which hasn't been from the beginning of the world until now, and neither will be.

יהיה	אז	צער	הרבה	שלא	היה	כך
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	az, “then, in that case, so,” (conj)	tza’ar, “sadness, regret, remorse,” (n ms)	harbeh, “many, much, a lot,” (adv)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	kach, “so, thus, therefore, in this way,” (adv)
מראשית	עולם	ועד	עתה	וגם	לא	יהיה
m’reshit, “from/ of (the) beginning,” (prep, n fs)	olam, “world,” (n ms)	v’ad, “and/ but/ so/ or even, until,” (prep)	ata, “now, currently,” (adv)	v’ gam, “and/ but/ so/ or again, also, too, in addition, even, as well,” (part)	lo, “no/not,” (neg part)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)
						כמוהו:
						kamohu, “like/ as him/it,” (prep, 3ms pronom)

Interlinear Chart

Chapter 24:22



ואם לא היה נמהר ימים אלו לא יחיה כל בשר משום שגובים ממהרים ביום ההוא:
Hebrew Transcription

Translation: “And unless those days be **hasten**, **all** flesh would not **live**, **because the collector**²⁵ **hastens in that day**.”

The Scriptures: And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.

Aramaic:

מאלה לא אהבה מהלא סמך לה נה סמך כל כשו חלה רבא דג טבחיה מהלא סמך

And if those days were not shortened, not any flesh would live, but, on account of The Gabaya {The Elect/The Chosen Ones}, those days will be shortened.

ואם	לא	היה	נמהר	ימים	אלו	לא
v'im, “and/ but/ or if/ whether,” (conj)	lo, “no/not,” (neg part)	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	nimhar, “hasten, hurried,” (adj ms)	yamim, “days,” (n mp)	elu, “these,” (3mp pron)	lo, “no/not,” (neg part)
יחיה	כל	בשר	משום	שגובים	ממהרים	ביום
yichye, “he/it will live,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	kol, “all, every, everything,” (n ms)	basar, “meat, flesh,” (n ms)	m'sum, “from/ of because, from any, due to” (prep)	she'govim, “that/ which/ who/ whom elect,” (rel part, n mp)	memaharim, “we/ you (mp)/ they, those who hurry, hasten,” (v. Pi'el, act part, mp)	ba'yom, “in/ with/ by (the) day,” (prep, n ms)

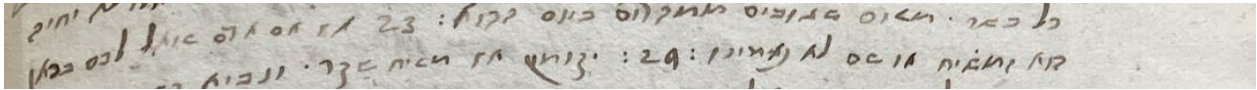
²⁵ Since the collectors are rushing (משום שגובים ממהרים), the phrase literally means “because [the] collectors are rushing.” In this context, the active masculine plural participle גובים (from the root ג-ב-ה, meaning “to collect or demand payment”) functions as a noun, referring to “creditors,” “collectors,” or “divine enforcers.” In rabbinic and apocalyptic texts, the term is used metaphorically to describe angels of destruction or agents of divine punishment sent to enforce retribution for human sins. This phrase exemplifies the dual role of the Hebrew participle: גובים serves as the subject, “the collectors,” while ממהרים (from מה-ה-ר) functions as the active verb, “are rushing.” Joseph Gebhardt-Kein, in his translation, “The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew: Text and Translation,” rendered this word as “elect,” probably to suggest a unique group implementing this plan.

						הָהוּא:
						ha'hu, "the he/it," (3ms pron)

Interlinear Chart



Chapter 24:23



אז אם אדם שואל לכם בכאן הוא המשיח או שם לא תאמינו:
Hebrew Transcription

Translation: “Then if a man says²⁶ to you, ‘In here is he, the Messiah,’ or ‘There!’ you are not to believe.”

The Scriptures: If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe.

Aramaic:

ܡܬܢ ܝܬܝܢ ܐܢܝܢܐ ܠܚܐܠܐ ܡܬܝܬܝܟܗ ܐܡܪܝܢܐ ܕܡܫܝܚܐ ܐܘ ܫܡܝܢܐ ܠܐ ܬܡܝܢܐ

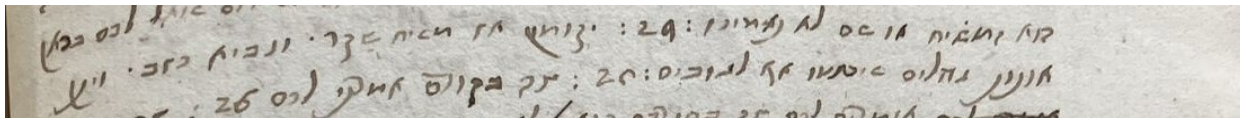
Then, if anyone might say unto you, Look! Here is Meshikha {The Anointed One}, or there, don’t believe them.

אז	אם	אדם	שואל	לכם	בכאן	הוא
az, “then, in that case, so,” (conj)	im, “if, whether,” (conj)	adam, “man,” (n ms)	shoel, “I/ you (ms)/ he/it ask(s),” (v. Pa’al/Qal, act part, ms)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	b’kan “in/ with/ by here, now,” (prep, adv)	hu, “he/it,” (3ms pron)
המשיח	או	שם	לא	תאמינו:		
ha’mashiach, “the messiah, anointed one,” (n ms)	o, ‘or’ (conj)	sham, “there,” (adv)	lo, “no/not,” (neg part)	ta’aminu, “you (mp) will believe,” (v. Hif’il, yiqtol, fut, 2mp)		

Interlinear Chart

²⁶ Literally, “If a man asks of you...”

Chapter 24:24



יקומון אז משיח שקר ונביא כזב ויתן אותות גדולים שיטעו אף לגוברים:

Hebrew Transcription

Translation: “There will be established at that time, a lying messiah and a false prophet,²⁷ and he will give great signs, so that they may mislead²⁸ also the elect.”

The Scriptures: “For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones.”

Aramaic:

[illegible]

For, false meshikhe {anointed ones} and nabiye d'kadabutha {prophets of falsehood} will arise, and they will give great signs in order to deceive, if possible, even The Gabaya {The Elect/The Chosen Ones}.

יקומון ²⁹	אז	משיח	שקר	ונביא	כזב	ויתן ³⁰
yekumon, “they will arise,” (v. Pa’al/Qal, yiqtol, fut, 3mp) Aramaism	az, “then, in that case, so,” (conj)	meshiach, “messiah, anointed one,” (n ms)	sheker, “lying,” (n ms)	v’navi, “and/ but/ so/ or (the) prophet,” (n ms)	kazav, “lie, falsehood,” (n ms)	v’yiten, “and/ but/ so/ or he/it will give,” (v. Pa’al/Qal, yiqtol, 3ms)
אותות	גדולים	שיטעו	אף	לגובים:		
otot, “signs,” (n mp)	gedolim, “mighty, many,” (adj mp)	she’yatu, “that/ which/ who/ whom they will mislead,” (v. Hif’il, yiqtol, fut, 3mp)	af, “also, even, therefore,” (part)	l’govim, “to/ for/ belonging to (the) elect,” (prep, n mp)		

Interlinear Chart

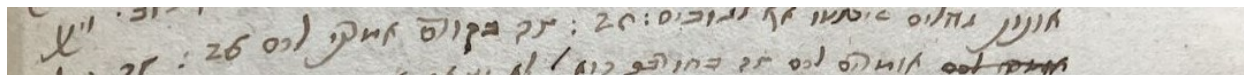
²⁷ The verb יקומון (*yekumon*) signifies that “they” will arise, while the terms משיח שקר ונביא appear to refer to a single false prophet and a false messiah. This word appears in Daniel 7:17.

²⁸ This verb can be a simple future tense (yiqtol) meaning, “will mislead,” or it can be a jussive future meaning, “may mislead.”

²⁹ This verb form is plural, but the *משיח* (*maschiah*) is singular.

³⁰ There is an agreement problem in this verse, for this is referring to a singular “he,” but the subject appears plural in the word יְקוּמוֹן (*yekumon*).

Chapter 24:25



זה בקודם אמרתי לכם:

Hebrew Transcription

Translation: “This, I said to you before.”

The Scriptures: See, I have forewarned you.

Aramaic:

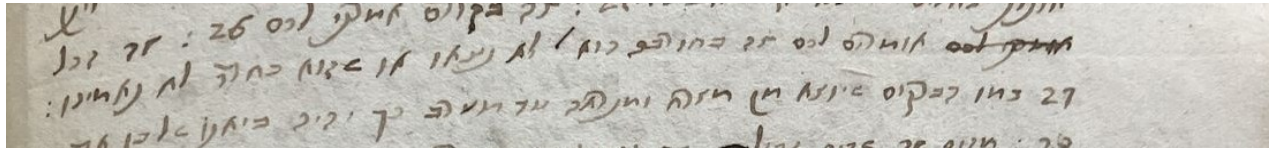
॥ कर्म मङ्गल कुरु ॥

Behold, I have told you beforehand.

			לכם:	אמרתי	בקודם	זה
			lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	amarti, “I said,” (v. Pa'al/Qal, qatal, past, 1cs)	b'kodem, “in/ with/ by (the) preceding, previous,” (prep, adj ms)	ze, “this,” (pron)

Interlinear Chart

Chapter 24:26



זה הכל אומרים לכם זה בחורבה הוא לא תצאו או שהוא בחדר לא תאמינו:

Hebrew Transcription

Translation: “**All this**, they say to you, ‘This one is in the desolate place,’ you should not go out; or ‘He is in the **room**,’³¹ you are not to believe.”

The Scriptures: So if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe.

Aramaic:

ܐܢܝܢ ܡܚܠܝܢ ܠܚܝܢ ܡܢ ܡܢܚܪܒܐ ܡܢ ܠܐ ܠܦܥܬܐ ܕܡܢ ܠܐ ܠܡܚܒܬܐ

If therefore they might say unto you, Look! He is in the khurba {the wilderness}, don’t go out.

Or, Look! He is in the thuana {the inner chamber}, don’t believe them.

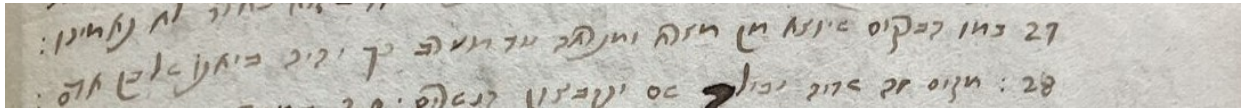
זה	הכל	אומרים	לכם	זה	בחורבה	הוא
ze, “this,” (pron)	ha’kol, “the all,” (n ms)	omrim, “we/ you (mp)/ they say(s),” (v. Pa’al/Qal, act part, mp)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	ze, “this,” (pron)	ba’chur’bah, “in/ with/ by (the) ruin, desolation,” (prep, n fs)	hu, “he/it,” (pron)

לא	תצאו	או	שהוא	בחדר	לא	תאמינו:
lo, “no/not,” (neg part)	tetz’u, “you will exit, go out,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	o, ‘or’ (conj)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	b’cheder, “in/ with/ by (the) room,” (prep, n ms)	lo, “no/not,” (neg part)	ta’aminu, “you (mp) will believe,” (v. Hi’f’il, yiqtol, fut, 2mp)

Interlinear Chart

³¹ It can also refer to an “inner chamber.”

Chapter 24:27



כמו הברקים שיוצא מן מזרח ומתראה עד מערב כך יהיה ביאתו של בן אדם:
Hebrew Transcription

Translation: “Like the **lightning**³² that go out from the east and are seen unto the west, so it will be for his coming of the Son of Man.”

The Scriptures: For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Adam be.

Aramaic:

אבחר לך דכופא נפך מן דמזרח ומתראה עד מערב ויהיה כן
For, as the lightning comes out from the East and is seen as far as the West {lit. the sun setting},
thus will be the coming of The Son of Man.

כמו	הברקים	שיוצא ³³	מן	מזרח	ומתראה ³⁴	עד
kmo, “like/ as, similarly to, such as,” (prep)	ha’brakim, “the lightnings,” (n mp)	she’yotze, “that/ which/ who/ whom I/ you (ms)/ he/it went out,” (rel part, v. Pa’al/Qal, act part, ms)	min, “from, of,” (prep)	mizrach, “east,” (n ms)	umitra’e, “and/ but/ so/ or I/ you (ms)/ he/it is seen,” (v. Hit’pael, act part, ms)	ad, “until,” (prep)

מערב	כן	יהיה	ביאתו	של	בן	אדם:
ma’arav, “west,” (n ms)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	bi’ato, “his/its coming,” (n fs, 3ms pronom)	shel, “to/ for,” (prep)	ben, “son,” (n ms)	adam, “man,” (n ms)

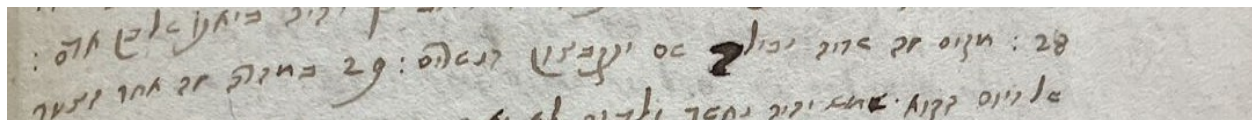
Interlinear Chart

³² Literally, “lightnings.”

³³ Agreement problem as this word יוצא (yotze) is singular, but “lightnings” הברקים (ha’brakim) is plural. Either this was mistakenly made plural, or “it went out” should have been made plural instead of singular.

³⁴ Agreement problem as this word is singular, but the subject “lightnings” הברקים (ha’brakim) is plural.

Chapter 24:28



מקום זה שדיה נבילה שם יתקבצון הנשרים:

Hebrew Transcription

Translation: “**This place is a spoiling decay**;³⁵ there the vultures will gather.”

The Scriptures: For wherever the dead body is, there the vultures shall be gathered together.

Aramaic:

א-כ-ה ד-ה ד-נ-ח-מ-א פ-ז-א ו-ל-כ-ה ט-ל-ח-ש-ה ש-ד-ה

But, the place where the phagra {the body i.e. the carcass} shall be, there the vultures will gather.

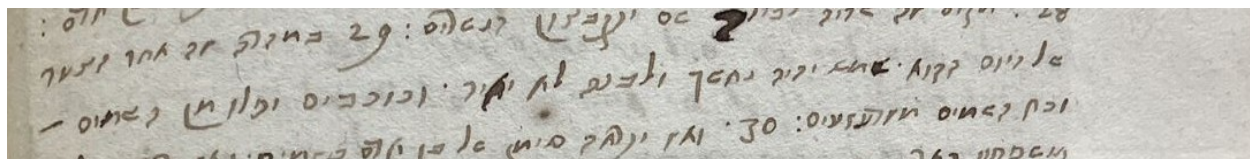
מקום	זה	שדיה ³⁶	נבילה	שם	יתקבצון	הנשרים:
makom, “place,” (n ms)	ze, “this,” (pron)	sheadeah, “carrion, spoiling,” (n fs)	nevila, “withering, wilting, decaying,” (n fs)	sham, “there,” (adv)	yitkabtsun, “they will gather,” (v. Hit’pael, yiqtol, fut, 3mp) Aramaism	ha’nesharim, “the vultures, eagles,” (n mp)

Interlinear Chart

³⁵ This statement implies the presence of carcasses.

³⁶ This term שדיה (*shadeah*), when associated with the word נבילה (*nevilah*), forms a construct chain. שדיה or its related forms can be interpreted as referring to "carrion" or "spoiling" in nuanced translations, especially within the context of the Hebrew root שדד (*shadad*), which connotes destruction, ruin, or spoilage.

Chapter 24:29



במהרה זה אחר הצער של היום ההוא שמש יהיה נחשך ולבנה לא יאיר וכוכבים יפלו מן השמים וכה השמים מזדעזעים:

Hebrew Transcription

Translation: “Quickly after this sorrow of that day, ‘The sun will become darkened, and the moon will not shine, and the stars will fall from the heavens,’³⁷ and the power of the heavens will be shaken.”

The Scriptures: And immediately after the distress of those days the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.

Aramaic:

הנהגת ה"ה"ר נאמרה ונעשתה כפי שראוי ונכון לזמן ההוא וכלל זה נאמרה ונעשתה
בשם ה' אלהינו

Then immediately after the tribulation of those days, the shemsha {the sun} will be darkened and the sahra {the moon} will not show nuhreh {his light}, and the kukbe {the stars} will fall from the Shmaya {the Heavens}, and the Khayle {the Powers} of the Shmaya {the Heavens} will be shaken.

במהרה	זה	אחר	הצער	של	היום	ההוא
b'mahara, "in/ with/ by (the) quickly, speedily, hastily" (prep, adv)	ze, "this," (pron)	achar, "after," (prep)	ha'tza'ar, "the sadness, regret, remorse," (n ms)	shel, "to/ for," (prep)	ha'yom, "the day," (n ms)	ha'hu, "that he/it," (3ms pron)

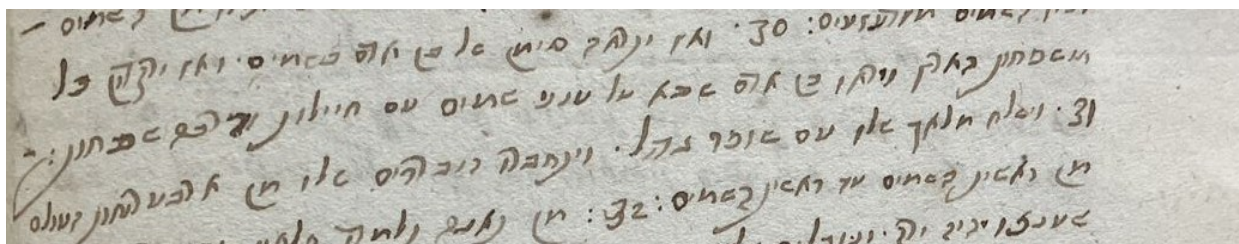
שמש	יהיה	נחשך	ולבנה	לא	יאיר	וכוכבים
shemesh, "sun," (n fs)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	nechshach, "he/it became darkened," (v. Nif'al, qatal, past, 3ms)	v'levana, "and/ but/ so/ or moon," (n fs)	lo, "no/not," (neg part)	ya'ir, "he/it will shine," (v Hif'il, yiqtol, fut, 3ms)	v'kochavim, "and/ but/ so/ or (the) stars," (n mp)

³⁷ Isaiah 13:10 and Ezekiel 32:7.

יפלו	מן	השמים	וכח	השמים	מזדעזעים:	
yiplu, "they will fall," (v. Pa'al/Qal, yiqtol, fut, 3mp)	min, "from, of," (prep)	ha'shamayim, "the heavens," (n mp)	v'koach, "and/ but/ so/ or strength, power," (n ms)	ha'shamayim, "the heavens," (n mp)	mizda'az'im, "we/ you (mp)/ they, those are shocked, trembling," (v. Hit'pael, act part, mp)	

Interlinear Chart

Chapter 24:30



ואז יתראה סימן של בן אדם בשמים ואז ירקדון כל משפחות הארץ ויראו בן אדם שבא על ענני שמים עם חיילות והרבה שבחות:

Hebrew Transcription

Translation: “And then will appear the sign of the Son of Man in the heavens, and then all the families of the earth will skip about (*mourn*)³⁸ and ‘see the Son of Man who comes upon the clouds of the heavens’³⁹ with many forces⁴⁰ and praises.”

The Scriptures: And then the sign of the Son of Aḏam shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Aḏam coming on the clouds of the heaven with power and much esteem.

Aramaic:

ממנו נולדו שמונה בנים ושמונה בנות. וכל אחד מהם נשוי ונולדו להם ילדים. וכל אחד מהם נשוי ונולדו להם ילדים. וכל אחד מהם נשוי ונולדו להם ילדים.

And then, The Sign of The Son of Man will appear in the Shmaya {the Heavens}, and then all the tribes of the Earth will mourn, and they will see The Son of Man who comes upon the Nanay Shmaya {the Clouds of the Heavens} with great power and glory.

בשמים	אדם	בן	של	סימן	יתראה	ואז
be'shamyim, “in/ with/ by (the) heaven(s),” (prep, n mp)	adam, “man,” (n ms)	ben, “son,” (n ms)	shel, “to/ for,” (prep)	siman, “sign, mark, signal,” (n ms)	yit'raeh, “he/it will appear, be seen,” (v. Hit'pael, yiqtol, fut, 3ms)	v'az, “and/ but/ so/ or then, in that case, so,” (conj)

³⁸ Joseph Gebhardt-Kein, in his translation, “The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew: Text and Translation,” translated this word as “mourn.” It is possible that the scribe intended to use the word יקדרון (*yikderun*) from the root *kadar*, meaning “they will mourn” or “grow dark,” perhaps misreading the dalet as a resh. Then, וְאָז יִרְקְדוּן (*v’az yirkadun*) means, “and then they will dance or skip about.” The verb includes a Paragogic Nun suffix (ןֻ / -*un*), an old form found in Biblical Hebrew poetry (like in Isaiah 26:19) and in Aramaic. This suffix adds a solemn, prophetic tone. The root ד-ק-ק (“to dance or leap”) is unusual if the passage is meant to express fear or dread. To clarify this, the translator might be imagining a vivid, unsettling scene of nature shaking or leaping under divine judgment, similar to Psalm 114:4 (“The mountains skipped like rams”).

³⁹ Daniel 7:13.

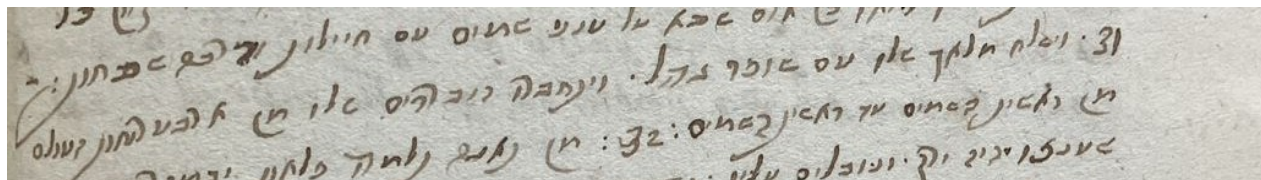
⁴⁰ Because the root ח-י-ל is heavily tied to the biblical concept of חַיִּל (*chayil* - meaning military power, host, or substance), the word חַיָּלוֹת (*chayalot*, with a soft 'ch' sound) was adopted in late biblical and rabbinic Hebrew as a collective, gender-neutral noun specifically meaning 'armies' or 'legions'. However, in Modern Hebrew, an entirely different word spelled the exact same way—חֲיָלוֹת (*chayalot*, with a hard, doubled 'y')—functions strictly as the plural noun for female soldiers.

וּאֵז	יִרְקְדוּן	כֹּל	מִשְׁפָּחוֹת	הָאָרֶץ	וִירָאוּ	בֵּן
v'az, "and/ but/ so/ or then, in that case, so," (conj)	yirqedun, "they will leap, skip about," (v. Pi'el, yiqtol, fut, 3mp) Aramaism	'kol, "all, every," (n ms)	mishpachot, "families," (n fp)	ha'eret, "the earth," (n fs)	v'yiru, "and/ but/ so/ or they will see," (v. Pa'al/Qal, yiqtol, fut, 3mp)	ben, "son," (n ms)
אָדָם	שְׁבָא	עַל	עֲנָנִי	שָׁמַיִם	עִם	חַיִּילוֹת
adam, "man," (n ms)	sheba, "that/ which/ who/ whom I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	anenei-, "clouds of," (n mp constr)	shamayim, "heavens, skies," (n mp)	im, "with, against, toward," (prep)	chaylilot, "strong, army, strength, force," (n fp)
וְהָרְבָה	שְׁבָחוֹת:					
v'ha'rabah, "and/ but/ so/ or vast, great, many," (adj fs)	shvachot, "praises, exaltations," (n fp)					

Interlinear Chart



Chapter 24:31



וישלח מלאך שלו עם שופר גדול ויתחברו הובררים שלו מן ארבע רוחות העולם מן ראשית השמים עד ראשית השמים:

Hebrew Transcription

Translation: “And he will send his messenger with a great **shofar**, and be joined together, his **proven ones** from the four winds⁴¹ of the world, from the beginning of the heavens unto the *other* beginning of the heavens.”

The Scriptures: And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.

Aramaic:

[illegible]

And He will send Malakuhe {His *Heavenly* Messengers} with a shiphura raba {a great trumpet}, and they will gather His own Gabaya {Elect/Chosen Ones} from the four winds, and from one end of the Heavens, unto the other.

וישלח	מלאך	שלו	עם	שופר	גדול	ויתחברו
v'yishlach, "and/ but/ so/ or he/it will send." (v. Pa'al/Qal, yiqtol, fut, 3ms)	malach, "messenger, angel," (n ms)	she'lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	im, "with, against, toward," (prep)	shofar, "shofar, trumpet," (n ms)	gadol, "great," (adj ms)	v'yitchabru, "and/ but/ so/ or they will join together," (v. Hit'pael, yiqtol, fut, 3mp)

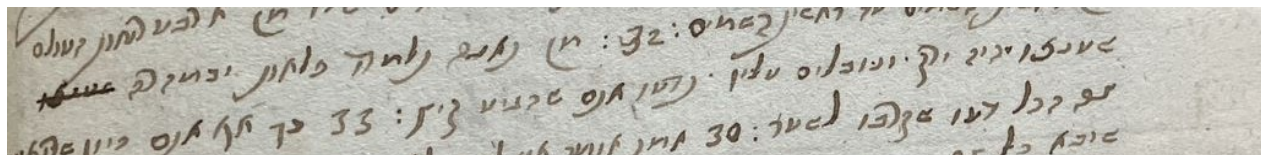
הובררים	שלו	מן	ארבע	רוחות	העולם	מן
huvraru, "they were clarified, made clear, verified," (v. Huf'al, qatal, past, 3mp)	she'lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	min, "from, of," (prep)	arba, "four," (card num)	ruchot, "spirits, winds," (n cp)	ha'ohlam, "the world, eternity, ever, everlasting, old," (n ms)	min, "from, of," (prep)

⁴¹ The Four winds term is also found in Daniel 7:2, Ezekiel 37:9, Jeremiah 49:36, and Revelation 7:1.

		השמים:	ראשית	עד	השמים	ראשית
		ha'shamayim, "the heavens," (n mp)	reshit, "beginning, outset," (n fs)	ad, "until," (prep)	ha'shamayim, "the heavens," (n mp)	reshit, "beginning, outset," (n fs)

Interlinear Chart

Chapter 24:32



מן תאנה תלמדו פלאות ובמהרה שענפי יהיה ירק ונובלים עליו תדעו אתם שהגיע קיץ:

Hebrew Transcription

Translation: “From the fig tree, you are to learn allegories: as quickly as its branches **become green and buds**;⁴² by this you will know that summer **has arrived**.”

The Scriptures: And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.

Aramaic:

ܡܢ ܬܐܢܗ ܬܠܡܕܘ ܦܠܐܘܬ ܘܒܡܗܪܗ ܫܥܢܦܝ ܝܗܝܗ ܝܪܩ ܘܢܘܒܠܝܡ ܥܠܝܗ ܬܕܥܘ ܐܬܡ ܫܗܒܝܥ ܩܝܝܝܝܬܐ

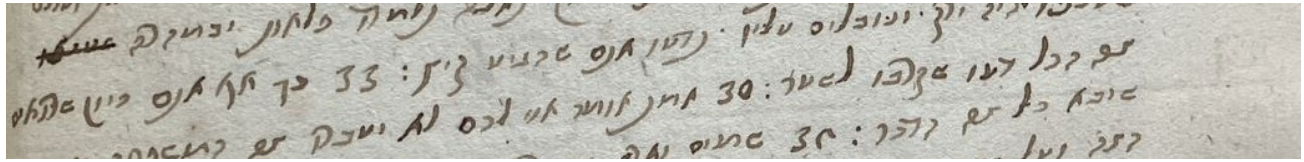
Now, learn a Pheletha {a Simile/a Parable} from the thitha {the fig tree}, that as soon as its branches become tender and springs up its leaves, you know that qayta {summer} has arrived.

מן	תאנה	תלמדו	פלאות	ובמהרה	שענפי	יהיה
min, “from, of,” (prep)	te’ena, “fig, fig tree,” (n ms)	tilmedu, “you will learn,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	pla’ot, “wonderful, marvelous, miraculous, extraordinary, things hard to understand,” (n mp)	uvimeherah, “and/ but/ so/ or speedily, quickly, fast, soon,” (prep, adv)	she’anfei-, “that/ which/ who/ who his/its branches,” (rel part, n mp, 3ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)
ירק	ונובלים	עליו	תדעו	אתם	שהגיע	קיץ:
yerek, “greenness, green, vegetation, vegetable,” (n ms)	v’novlim, “and/ but/ so/ or we/ you (mp)/ they wither,” (v. Pa’al/Qal, act part, mp)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	ted’u, “you (mp) will know,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	atem, “you,” (mp pron)	she’higia, “that/ which/ who/ whom he/it arrived,” (rel part, v. Hif’il, qatal, past, 3ms)	kayitz, “summer,” (n ms)

Interlinear Chart

⁴² The phrase עליו (v’novlim alav) is understood as “and [its] leaves sprout or put forth.” However, the text contains a notable contradiction or possible scribal error. The active plural participle ונובלים from root נ-ב-ל means “wilting,” “fading,” or “falling off,” which conflicts with the passage’s context—namely, the Synoptic Fig Tree Parable (see Matthew 24:32; Mark 13:28)—where the tree appears to flourish and come alive as a sign of summer. It is likely that a scribe or translator mistakenly confused the root נ-ב-ל with a similar-sounding or similar-meaning root in Rabbinic Hebrew ל-ב-ל (l-b-l-b), meaning “to sprout, bud, or blossom.” The original text probably intended to say וּמַלְבִּימִים עָלָיו (u-melavlevim alav), meaning “and its leaves are budding.” This correction aligns with the botanical imagery and the theological message of the apocalyptic sign.

Chapter 24:33



כך אף אתם כיון שרואים זה הכל דעו שקרבו לשער:

Hebrew Transcription

Translation: “So, therefore, when you see all **this**, know that these have **drawn near** to the **gate**.”

The Scriptures: So you also, when you see all these, know that He is near, at the doors.

Aramaic:

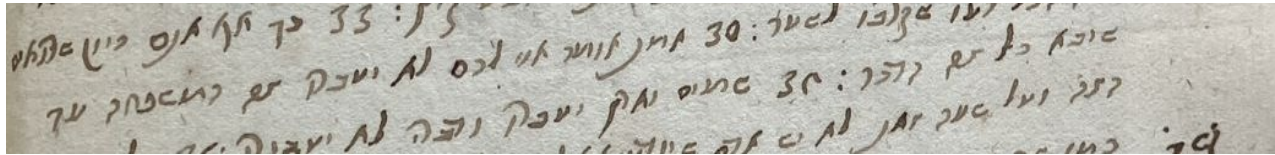
מבאר אפ אטאמ מר דטאמא מלכ חלמ דבא דמלכא למ ללזח

Likewise also when you have seen all these things, know that it has arrived at the door.

כך	אף	אתם	כיון	שרואים	זה	הכל
kach, “so, thus, therefore, in this way,” (adv)	af, “also, even, therefore,” (part)	atem, “you,” (mp pron)	kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’ro’im, “that/ which/ who/ whom we/ you (mp)/ they, those who see,” (rel part, v. Pa’al/Qal, act part, mp)	ze, “this,” (pron)	ha’kol, “the all,” (n ms)
דעו	שקרבו	לשער:				
de’u, (to men) “know!” (v. Pa’al/Qal, imp 2mp)	she’karvu, “that/ which/ who/ whom they approached, drew near,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	l’sha’ar, “to/ for/ belonging to (the) gate,” (prep, n ms)				

Interlinear Chart

Chapter 24:34



אמת אומר אני לכם לא יעברו זה המשפחה עד שיבא כל זה הדבר:

Hebrew Transcription

Translation: “Truth I say to you: This family⁴³ will not pass away until all has come **of this matter.**”

The Scriptures: Truly, I say to you, this generation shall by no means pass away until all this takes place.

Aramaic:

אמינן אמת אומר אני לכם לא יעברו זה המשפחה עד שיבא כל זה הדבר:

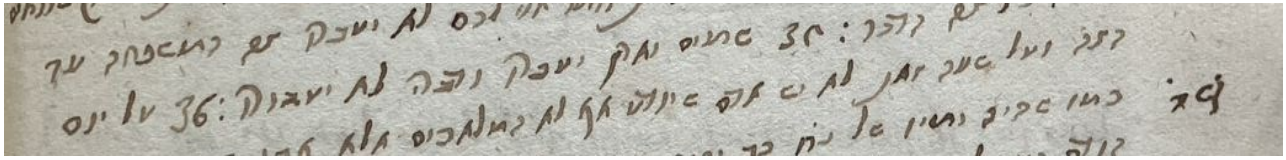
Amiyn {Truly} I say unto you, that this sharbtha {generation/family or tribe} will not pass away until all these things happen.

אמת	אומר	אני	לכם	לא	יעברו	זה
emet, “truth,” (n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	lo, “no/not,” (neg part)	ya'avru, “they will pass,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	ze, “this,” (pron)
המשפחה	עד	שיבא	כל	זה	הדבר:	
ha'mishpacha, “the family, clan, kindred,” (n fs)	ad, “until,” (prep)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	'kol, “all, every,” (n ms)	ze, “this,” (pron)	ha' dabar, “the word, thing, matter,” (n ms)	

Interlinear Chart

⁴³ This word can also mean, “generation” or “kindred.”

Chapter 24:35



שמים וארץ יעברו ודברי לא יעבורו:

Hebrew Transcription

Translation: “*The heavens and the earth will pass away, but my words will not pass away.*”⁴⁴

The Scriptures: The heaven and the earth shall pass away, but My words shall by no means pass away.

Aramaic:

ܫܡܝܐܐ ܘܐܪܥܐ ܝܥܒܪܝܢ ܕܡܝܢ ܕܡܝܢ ܕܡܝܢ

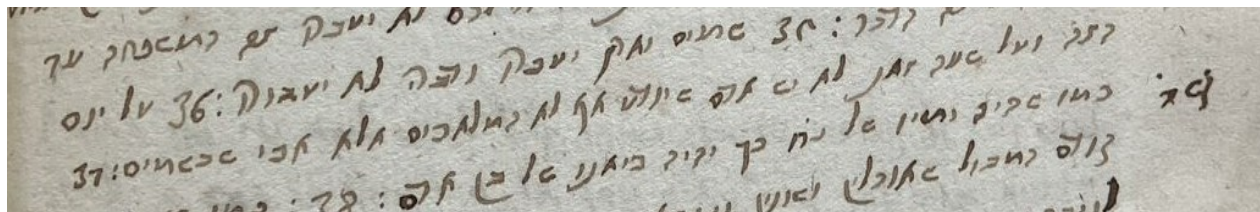
The Heavens and the Earth will pass away, but My Words will not pass away.

שמים	וארץ	יעברו	ודברי	לא	יעבורו:	
shamayim, “heavens, skies,” (n mp)	v’eret, “and/ but/ so/ or land, earth,” (n fs)	ya’avru, “they will pass,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	v’dvaray, “and/ but/ so/ or my words,” (n mp, 1cs pronom)	lo, “no/not,” (neg part)	ya’avru, “they will pass,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	

Interlinear Chart

⁴⁴ The Word will not pass away, even if Heaven and Earth pass away. It is established forever. Reference Cochin Matthew 5:18.

Chapter 24:36



על יום הזה ועל שעה זאת לא יש אדם שיודע אף לא המלאכים אלא אבי שבשמים:

Hebrew Transcription

Translation: “Regarding that day and that hour, there is no man who knows, not even the messengers, but only my Father **who is in the heavens**.”

The Scriptures: But concerning that day and the hour no one knows, not even the messengers of the heavens, but My Father only.

Aramaic:

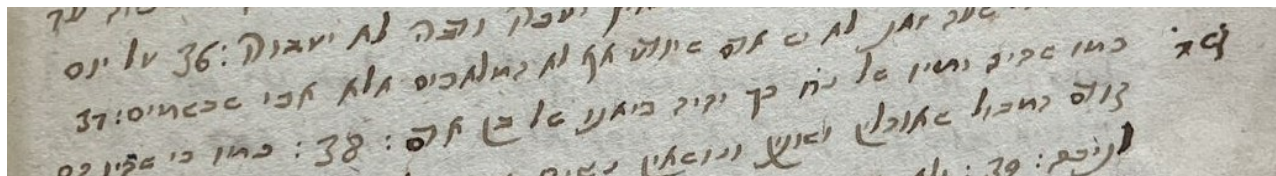
ܠܬܝܠܬܐ ܕܝܡ ܡܗ ܡܠܬܐ ܡܢ ܐܕܡ ܠܐ ܝܕܥ ܐܦ ܠܐ ܡܠܬܐ ܕܡܠܬܐ ܐܠܐ ܐܒܐ ܟܠܬܐܐ

But, concerning that day and concerning that hour, no man knows, not even Malaka d'Shmaya {the *Heavenly* Messengers of the Heavens}, but The Father only.

על	יום	הזה	ועל	שעה	זאת	לא
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yom, “day,” (n ms)	haze, “that this, that,” (pron ms)	v'al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	sha'a, “hour,” (n fs)	zot, “this, this one,” (pron fs)	lo, “no/not,” (neg part)
יש	אדם	שיודע	אף	לא	המלאכים	אלא
yesh, “there is, there exists,” (part)	adam, “man,” (n ms)	she'yodea, “that/ which/ who/ who I/ you (ms)/ he/it know(s),” (rel part, v. Pa'al/Qal, act part, ms)	af, “also, even, therefore,” (part)	lo, “no/not,” (neg part)	ha'mal'achim, “the angels, messengers,” (n mp)	ela, “but, only, however,” (conj)
אבי	שבשמים:					
avi, “my father,” (n ms, 1cs pronom)	she'b'shamayim, “that/ which/ who/ whom in/ with/ by (the) heavens,” (rel part, prep, n mp)					

Interlinear Chart

Chapter 24:37



כמו שהיה ימיו של נח כך יהיה ביאתו של בן אדם:

Hebrew Transcription

Translation: “As the days of Noah were, so will it be in **his** coming⁴⁵ of the Son of Man.”

The Scriptures: And as the days of Noah, so also shall the coming of the Son of Adam be.

Aramaic: אבא דבן אדם נטע מחבא ומחבא נטע מחבא דנח דאש

But, as in the days of Nukh {Noah}, thus will be the coming of The Son of Man.

כמו	שהיה	ימיו	של	נח	כך	יהיה
kmo, “like/ as, similarly to, such as,” (prep)	she’ haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’alQal, qatal, past, 3ms)	yamav, “his/its days,” (n mp, 3ms pronom)	shel, “to/ for,” (prep)	noach, “Noah,” (name)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)
ביאתו	של	בן	אדם:			
bi’ato, “his/its coming,” (n fs, 3ms pronom)	shel, “to/ for,” (prep)	ben, “son,” (n ms)	adam, “man,” (n ms)			

Interlinear Chart

⁴⁵ Refer to the footnote in Matthew 24:3.

36: וְיָשָׁב אֶל-בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
 37: וַיֹּאמְרוּ אֵלָיו וְעַתָּה יָשָׁב אֲנִי אֵלֶיךָ
 38: כִּי יָשָׁב אֲנִי אֵלֶיךָ וְעַתָּה יָשָׁב אֲנִי אֵלֶיךָ
 39: וְעַתָּה יָשָׁב אֲנִי אֵלֶיךָ וְעַתָּה יָשָׁב אֲנִי אֵלֶיךָ
 40: וְעַתָּה יָשָׁב אֲנִי אֵלֶיךָ וְעַתָּה יָשָׁב אֲנִי אֵלֶיךָ

Hebrew Transcription

47 שׂאוֹכְלִין	המבול	קודם	46 הם	שהיו	כי	כמו
she'ochlin, "that/ which/ who/ whom we/ you (mp)/ they, those eat(s)," (rel part, v. Pa'al/Qal, act part, mp) Aramaism	ha'mabul, "the flood," (n ms)	kodem, "first, previous, preceding, before," (adj ms)	hem, "they," (pron, mp)	she'hayu, "that/ which/ who/ whom they were," (v. Pa'al/Qal. qatal, past, 3cp)	ki, "because, for since," (conj)	kmo, "like/ as, similarly to, such as," (prep)

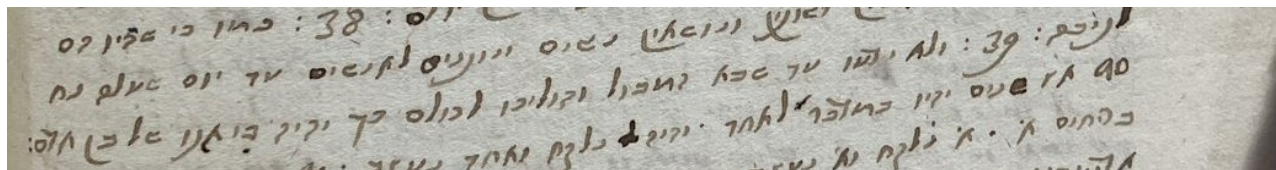
⁴⁷ This word is frequently found in rabbinic literature like the *Talmud*, and other traditional Jewish texts.

יום	עד	לאנשים	ונותנים	נשים	ונושאים ⁴⁸	ושותין ⁴⁸
yom, “day,” (n ms)	ad, “until,” (prep)	l’anashim, “to/ for/ belonging to men, mankind, husbands,” (n mp)	v’notnim, “and/ but/ so/ or we/ you (mp)/ they, those who give,” (v. Pa’al/Qal, act part, mp)	nashim, “women,” (n fp)	v’nosi’in, “and/ but/ so/ or we/ you (mp)/ they, those who are carriers, bearers,” (v. Pa’al/Qal, act part, Ar. mp) Aramaism	v’shotin, “and/ but/ so/ or we/ you (mp)/ they, those drink(s),” (v. Pa’al/Qal, act part, mp) Aramaism
				לתיבה:	נח	שעלה
				l’teva, “to/ for/ belonging to (the) ark (of Noah),” (prep, n fs)	noach, “Noah,” (name)	she’ala, “that/ which/ who/ whom he/it rose up,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

⁴⁸ This word is also frequently used in rabbinic literature and is common in the *Mishnah*.

Chapter 24:39



ולא ידעו עד שבא המבול והוליכו לכולם כך יהיה ביאתו של בן אדם:

Hebrew Transcription

Translation: “and they did not know until the flood came and carried all of them away, so it will be the coming of the Son of Man.”

The Scriptures: and they did not know until the flood came and took them all away, so also shall the coming of the Son of Adam be.

Aramaic:

ולא ידעו עד שבא המבול והוליכו לכולם כך יהיה ביאתו של בן אדם:

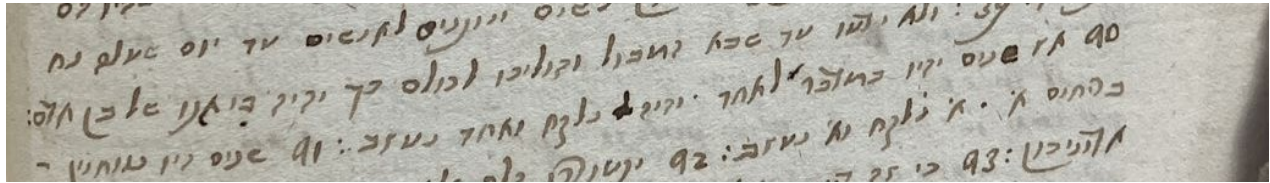
and they didn’t know until the tuphana {the flood} came and took them all, thus shall be the coming of The Son of Man.

ולא	ידעו	עד	שבא	המבול	והוליכו	לכולם
ve’lo, “and/ but/ so/ or no/not,” (neg part)	yad’u, “they knew,” (v. Pa’al/Qal, qatal, past, 3mp)	ad, “until,” (prep)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	ha’mabul, “the flood,” (n ms)	v’holicho, “and/ but/ so/ or he/it carried him/it,” (v. Hif’il, qatal, past, 3mp pronom)	l’ kulam, “to/ for/ belonging to all of them,” (prep, n ms, 3mp pronom)
כך	יהיה	ביאתו ⁴⁹	של	בן	אדם:	
kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	bi’ato, “his/its coming,” (n fs, 3ms pronom)	shel, “to/ for,” (prep)	ben, “son,” (n ms)	adam, “man,” (n ms)	

Interlinear Chart

⁴⁹ Refer to the footnote for Matthew 24:4.

Chapter 24:40



אז שנים יהיו במדבר לאחד יהיה נלקח ואחד נעזב:

Hebrew Transcription

Translation: “Then two will be in the **wilderness**, one will be taken, and one will be left.”

The Scriptures: Then two shall be in the field, the one is taken and the one is left.

Aramaic:

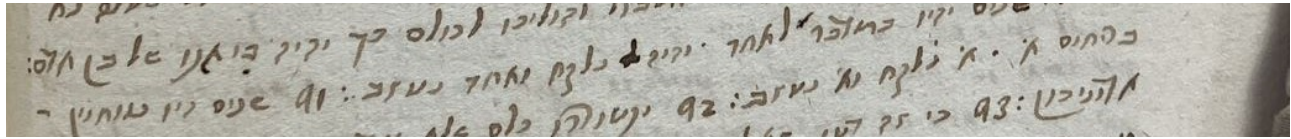
ܐܝܢ ܫܢܝܝܡ ܒܡܕܒܪ ܠܐܚܕ ܝܗܝܬ ܢܠܟܚ ܘܐܚܕ ܢܥܙܒ:

Then, two will be in the field, one will be taken, and one will be left.

אז	שנים	יהיו	במדבר	לאחד	יהיה	נלקח
az, “then, in that case, so,” (conj)	shinayim, “two,” (card num)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	b’midbar, “in/ with/ by (the) desert, wilderness,” (prep, n ms)	l’echad, “to/ for/ belonging to one,” (prep, card num)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	nilkach, “I am/ you (ms) are/ he/it is taken,” (v. Nif’al, act part, ms)
ואחד	נעזב:					
v’ echad, “and/ but/ so/ or one,” (card num)	ne’ezav, “I am/ you (ms) are/ he/it is left,” (v. Nif’al, act part, ms)					

Interlinear Chart

Chapter 24:41



שנים היו טוחנין בריחים א' א' נלקח וא' נעזב:

Hebrew Transcription

Translation: “Two are grinding at one mill, one is taken, and one will be left.”

The Scriptures: Two women shall be grinding at the mill, one is taken and one is left.

Aramaic:

מחולף נמחף לטפ כוסא נחא מלחכא מנחא מלחכא

And two will be grinding at the rakhya {the millstone}, one will be taken, and one will be left.

שנים	היו	טוחנין ⁵⁰	בריחים ⁵¹	א'	א'	נלקח
shinayim, “two,” (card num)	hayu, “they were,” (v. Pa'al/Qal, qatal, past, 3mp)	tochenin, “we/ you (mp)/ they, those grinding,” (v. Pa'al/Qal, act part, Ar. mp) Aramaism Mishnaic	brikhim, “in/ with/ by (the) millstone, mill,” (prep, n mp)	alef, “one,” (ord num)	alef, “one,” (ord num)	nilkach, “I/ you (ms)/ he/it was taken,” (v. Nif'al, pssv part, ms)
וא'	נעזב: ⁵²					
v'alef, “and/ but/ so/ or one,” (abbrev ord num)	ne'ezav, “I am/ you are/ he/it is left,” (v. Nif'al, act part, ms)					

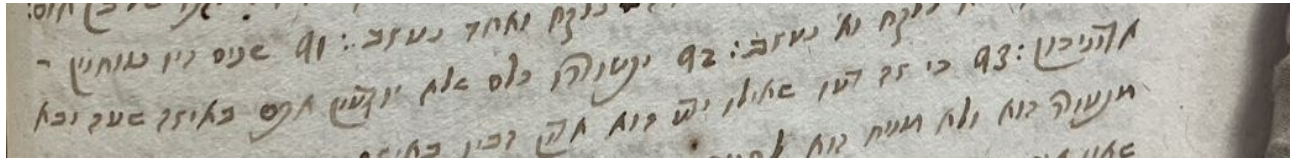
Interlinear Chart

⁵⁰ This word is first found in the *Mishnah* Gittin 5:3, 61a.

⁵¹ This term בריחים (*brikhim*) signifies the presence of multiple mills. However, the abbreviation for “one” (א') denotes a single mill. This verse was translated using “one” to specify a single millstone.

⁵² This verb refers to both men and women and uses the common plural form. It should be written as נעזבות (*ne'ezavot*).

Chapter 24:42



יתעוררו כלם שלא יודעין אתם באיזה שעה ובא אדוניכון:

Hebrew Transcription

Translation: “They should all be awake!”⁵³ You do not know in which hour your Master comes.”

The Scriptures: Watch therefore, for you do not know what hour your Master is coming.

Aramaic:

[illegible]

Therefore watch, because you do not know in what hour Markun {Your Lord} will come.

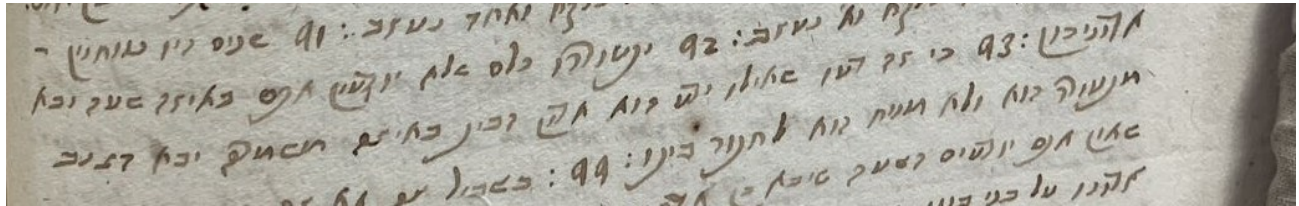
יתעוררו	כלם	שלא	יודעין	אתם ⁵⁴	באיזה	שעה
yitoreru, “they will awaken,” (v. Hit’pa’el, yiqtol, fut, 3mp)	kulam, “all of them,” (n ms, 3mp pronom)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	yode’in, “we/ you (mp)/ they, those know,” (v. Pa’al/Qal, act part, Ar. mp) Aramaism	atem, “you,” (2mp pron)	b’ eizeh, “in/ with/ by who, what, which, some, any” (prep, pron)	sha’a, “hour,” (n fs)
ובא	אדוניכון:					
u’ba, “and/ but/ so/ or I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	adonikhon, “your (mp) lord, master,” (n mp, Ar. 2mp pronom) Aramaism					

Interlinear Chart

⁵³ This verb is a Hit'pael and in this situation, is reflexive, meaning to awaken themselves.

⁵⁴ Added pronoun. Likely emphatic.

Chapter 24:43



כי זה דעו שאילו ידע הוא אדון הבית באיזה משמרה יבא הגנב מתעורר הוא ולא מניח הוא לחתור ביתו:

Hebrew Transcription

Translation: “For know this: if the master of the house had known which **watch**⁵⁵ the thief comes, he would have been **awake**, and not allowed him to break into his house.”

The Scriptures: And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

Aramaic:

[illegible]

But know this, that if the lord of the house had known what watch the thief comes, he would have been awake and not have allowed his house to be broken into.

כִּי	זֶה	דָּעוּ	שְׂאִילוֹ	יָדַע	הוּא	אֲדוֹן
ki, “because, for since,” (conj)	ze, “this,” (pron)	de’u! (to men) “know!” (v. Pa’al/Qal, imp, 2mp)	she’ilu, “that/ which/ who/ whom if,” (rel part, adv)	yada, “he/it knew,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	adon, “master, lord,” (n ms)

הַבַּיִת	בְּאִיזָה	מִשְׁמָרָה	יָבֵא	הִגְבִּיב	מִתְעוֹרֵר	הוּא
ha’bayit, “the house,” (n ms)	b’eizeh, “in/ with/ by who, what, which, some, any” (prep, pron)	mishmara, “guard,” (n fs)	yavo,” he/it will come,” (v. Pa’al/Qal, yiqtol, fut, ms)	ha’ganav, “the thief,” (n ms)	mit’orer, “I/ you (ms)/ he/it awaken(s),” (v. Hit’pa’el, act part, ms)	hu, “he/it,” (3ms pron)

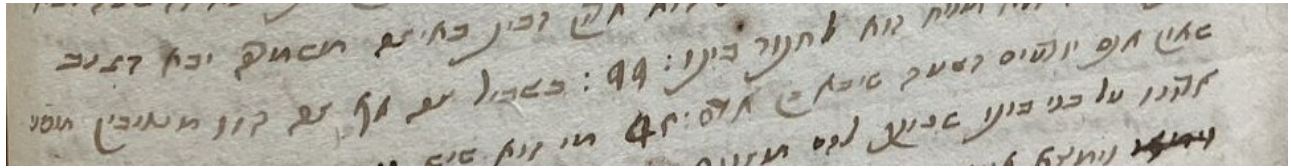
⁵⁵ Literally translates to "guard," signifying the specific type of "watch."

		ביתו:	לחתור	הוא	מניח	ולא
		beito, "his/its house," (n ms, 3ms pronom)	lachtor, "to subvert, undermine, sabotage, dig through," (v. Pa'al/Qal, inf constr)	hu, "he/it," (3ms pron)	meniach, "I/ you (ms)/ he/it leaves, assume, allow," (v. Hif'il, act part, ms)	ve'lo, "and/ but/ so/ or no/not," (neg part)

Interlinear Chart



Chapter 24:44



בשביל זה אף זה הוו מטיבין מפני שאין אתם יודעים השעה שיבא בן אדם:

Hebrew Transcription

Translation: “Because of this, even this, **you are to be prepared**, because you do not know the hour that the Son of Man comes.”

The Scriptures: Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him.

Aramaic:

ܠܗܠ ܡܢ ܐܦ ܐܬܡܐ ܡܡܬ ܚܠܝܬܝܢ ܕܠܗ ܫܒܝܢ ܐܬܡܐ ܠܗܠܐ ܕܡܢ ܕܐܬܡܐ

Because of this, you also must be ready, because in an hour that you don't expect, The Son of Man will come.

בשביל	זה	אף	זה	הוו	מטיבין	מפני
bishvil, “and/ but/ so/ or for, for the sake of,” (prep)	ze, “this,” (pron ms)	af, “also, even, therefore,” (part)	ze, “this,” (pron ms)	ha’vav, “they have been,” (v. Peal, qatal, past, 3mp) Aramaism	mitivin, “we/ you (mp)/ they, those who do well, make better,” (v. Hif'il, act part, Ar. mp) Aramaism	mipnei, “from/ of, away from,” (prep)
שאין	אתם	יודעים	השעה	שיבא	בן	אדם:
she'ein, “that/ which/ who/ whom isn't, is not,” (rel part, part)	atem, “you,” (mp pron)	yodim, “we/ you (mp)/ they know,” (v. Pa'al/Qal, act part, mp)	ha'sha'a, “the hour,” (n fs)	she' yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	ben, “son,” (n ms)	adam, “man,” (n ms)

Interlinear Chart

48: אס עג נאמא
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 99: אס עג נאמא
 100: אס עג נאמא

Hebrew Transcription

Who then is the faithful and wise servant whom Mareh {his Lord} has appointed him over His house sons {i.e. children}, that he should give them food in due season.

Interlinear Chart

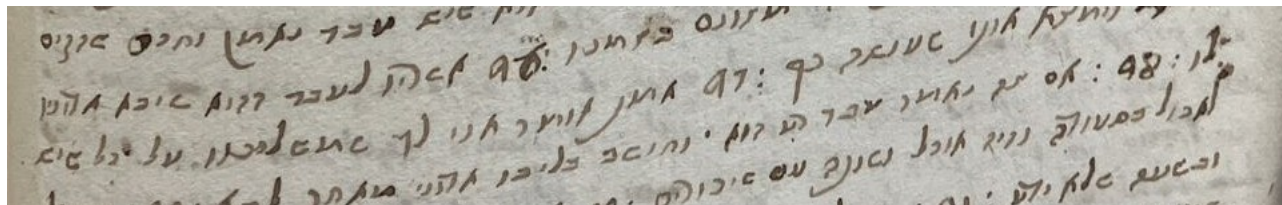
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Hebrew Transcription

Blessed is that servant whom when Mareh {his Lord} shall come will find him doing so.

Interlinear Chart

Chapter 24:47



אמת אומר אני לך שמשליטו על כל שיש לו:

Hebrew Transcription

Translation: “Truth I say to you that **he grants him authority** over everything that **he has**.”

The Scriptures: Truly, I say to you that he shall set him over all his possessions.

Aramaic:

ܐܡܝܢ ܐܡܪ ܐܢܝ ܠܚܝܬܟܝܢ ܕܗܝܬܝܠܝܬܝܢ ܥܠ ܕܐܡܬܐ ܠܗ

Amyin {Truly} I say unto you, that he will appoint him over all that He has.

אמת	אומר	אני	לך	שמשליטו	על	כל
emet, “truth,” (n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa'al/Qal, act part, 3ms)	ani, “I,” (1cs pron)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	she'mashlito, “that/ which/ who/ whom causes him/it to rule, make him master of him/it,” (rel part, v. Hif'il, qatal, past, 3ms, 3ms obj)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	kol, “all, every, everything,” (n ms)
שיש	לו:					
she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)					

Interlinear Chart

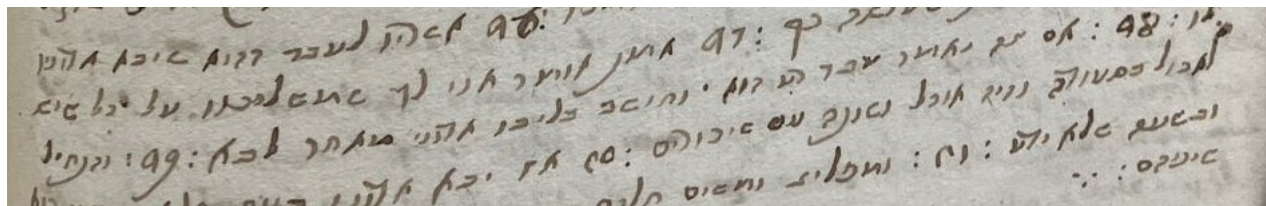
48: אס עמ יאמרו עבד ה' קום יתחנן בליביו אלהי מלכו לבא: 49: ונתת
 לבול במעודה נניח אכול וסונף עם סיכורם: 50: אז יבא אלדנו ביום אלה מושב קום
 סינקס:

Hebrew Transcription

But, if a servant who is evil should say in his heart that “Mari {My Lord} delays His coming,”

Interlinear Chart

Chapter 24:49



והתחיל לאכול בסעודה והיה אוכל ושותה עם שיכורים:

Hebrew Transcription

Translation: “and he began to **eat at the meal**, and was eating and drinking with the drunkards,”

The Scriptures: and begins to beat his fellow servants, and to eat and drink with the drunkards,

Aramaic:

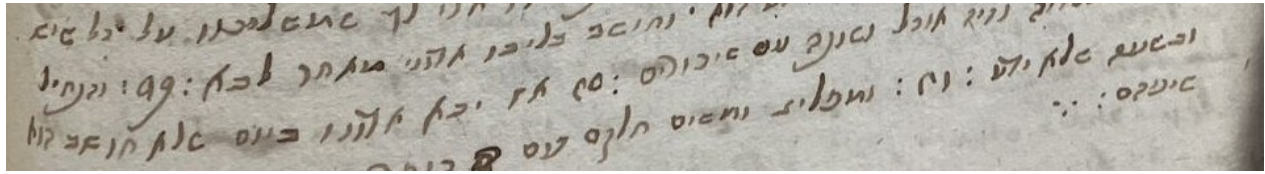
ܡܨܝܐ ܠܡܚܝܬܐ ܡܨܡܝܬܐ ܐܬܬܐ ܡܨܬܐ ܥܡ ܕܐܬܐ

and should begin to strike his fellow-servants, and to eat and drink with drunkards.

והתחיל	לאכול	בסעודה	והיה	אוכל	ושותה	עם
v'hitchil, "he/it started, began," (v. Hif'il, qatal, past, 3ms)	le'ekol, "to eat (v. Pa'al/Qal, inf constr)	be'se'uda, "in/ with/ by (the) meal," (prep, n fs)	ve'ha'yah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	ochel, "I/ you (ms)/ he/it eat(s)," (v. Pa'al/Qal, act part, ms)	v'shote, "and/ but/ so/ or I/ you (ms)/ he/it drink(s)," (v. Pa'al/Qal, act part, ms)	im, "with, against, toward," (prep)
						שיכורים:
						shikorim, "drunkards, drunk people," (n mp)

Interlinear Chart

Chapter 24:50



אז יבא אדונו ביום שלא חושב הוא ובשעה שלא ידע:

Hebrew Transcription

Translation: “then his master will come on a day that he does not **think**, and in that hour he did not know.”

The Scriptures: the master of that servant shall come on a day when he does not expect it, and at an hour he does not know,

Aramaic:

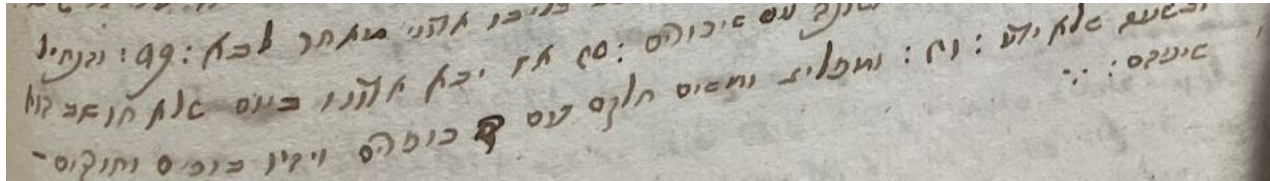
אזלא מרס דבבא סא כממא דא שבו סכעלא דא גב

The Lord of that servant will come in a day that he doesn't expect, and in an hour that he doesn't know.

אז	יבא	אדונו	ביום	שלא	חושב	הוא
az, “then, in that case, so,” (conj)	yavo, “he/it will come,” (v. Pa'al/Qal, yiqtol, fut, ms)	adono, “his/its master, lord,” (n ms, 3ms pronom)	ba'yom, “in/ with/ by (the) day,” (prep, n ms)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	choshev, “I/ you (ms)/ he/ it think(s),” (v. Pa'al/Qal, act part, ms)	hu, “he/it,” (3ms pron)
ובשעה	שלא	ידע:				
u've'sha'ah “and/ but/ so/ or in/ with/ by (the) hour, at that time,” (prep, n fs)	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	yada, “he/it knew,” (v. Pa'al/Qal, qatal, past, 3ms)				

Interlinear Chart

Chapter 24:51



ומפליג ומשים חלקם עם הכופרים ויהיו בוכים וחורקים שיניהם:
Hebrew Transcription

Translation: “And **he will divide and set their** portion with the deniers:⁵⁶ and **they** will be weeping and gnashing **their** teeth.”

The Scriptures: and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.

Aramaic:

ܡܦܠܝܓܡܡܫܝܡ ܚܠܩܡܝܡ ܥܡ ܚܘܪܩܝܡ ܝܗܝܘ ܒܘܚܝܡ ܘܚܘܪܩܝܡ ܫܝܢܝܗܡ

And He will divide him, and put his portion with the hypocrites. There will be weeping and teeth gnashing!

ומפליג	ומשים	חלקם	עם	הכופרים	ויהיו	בוכים
u'maflig, “and/ but/ so/ or I/ you (ms)/ he/it divide(s),” (v. Hif'il, act part, ms) Mishnaic	u'meism, “and/ but/ so/ or I/ you (ms)/ he/it places, appoints, sets,” (v. Hif'il, act part, mp)	chelkam, “their part, portion,” (n ms, 3mp pronom)	im, “with, against, toward,” (prep)	ha'kofrim, “we/ you (mp)/ they deny,” (v. Pa'al/Qal, act part, mp)	v'yihiy, “and/ but/ so/ or they will be,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	bochim, “we/ you (mp)/ they, those weeping, cry,” (v. Pa'al/Qal, act part, mp)
וחורקים	שיניהם:					
v'chorekim, “and/ but/ so/ or we/ you (mp)/ they, those who gnash(es),” (v. Pa'al/Qal, act part, mp)	shineihem, “their teeth,” (n mp, 3mp pronom)					

Interlinear Chart

⁵⁶ Can also mean “unbelievers,” “infidels,” or “apostates.”