

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

The Cochin Hebrew Book of Matthew

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

Janice F. Baca,

Hebrew Translator

The Cochin Hebrew Book of Matthew Chapter Twenty-Five

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.

Kurt Sutton photographed and gifted all manuscript images. 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 important 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. Claudius Buchanan discovered it in 1803. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms, in accordance with first-century customs.

Matthew, a Jewish man, was proficient in both Hebrew and Aramaic and addressed an audience within the Jewish cultural sphere. Consequently, the Gospel of Matthew is dated to 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 a New Testament (MS Oo.1.32, Oo.16.1, Oo.1.16.2) gospel 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 testify to a more complex history of composition than attributable to any single author. The first part (which is believed to be Rahabi’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 Philipians 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. 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 Living Scroll takes great pleasure in dedicating many hours to 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 Living Scroll 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 from the late Second Temple period. Some examples of Aramaisms include the aleph tav (אָ), the direct object marker, being 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:**
 - c. interrog part – interrogative particle
 - d. n – noun
 - e. abs– absolute
 - f. constr - construct
 - g. adj – adjective
 - h. adv – adverb (modifies anything but a noun)
 - i. neg part – negative particle
 - j. rel part – relative particle
 - k. prep – preposition (when added to a noun, then it is an adverb)
 - l. pron – pronoun
 - m. pronom – pronoun suffix
 - n. v – verb
 - o. inj part – interjection particle
 - p. 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 Living Scroll 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 analyst 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, and translator

I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of the Living Scroll 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 time, resources, research, and scholarly input, supporting the great endeavor to provide a solid biblical foundation for the findings in 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

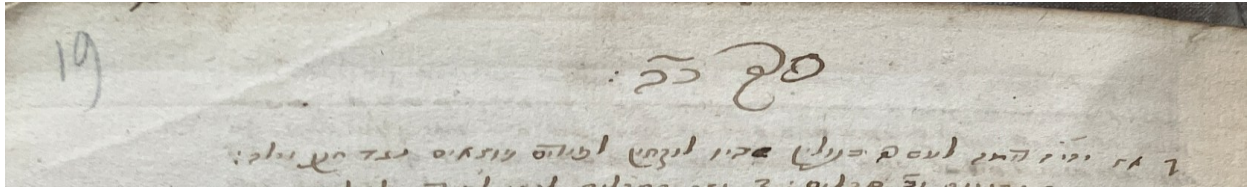
⁴ Cambridge University Library, "Hebrew Translation of the New Testament (MS Oo.1.32)," Cambridge Digital Library, accessed April 18, 2026, <https://cudl.lib.cam.ac.uk/view/MS-OO-00001-00032/1>; National Library of Israel, "Cambridge University Library, MS Oo.1.16.1," Ktiv: International Collection of 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 25

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Chapter 25:1



אז יהיה דומה לעשרה בתולין שהיו לוקחין לפידים ויוצאים נגד חתן וכלה:
Hebrew Transcription

Translation: “Then it will be like the ten virgins who took burning lamps, and went out to meet the bridegroom and bride.”⁵

The Scriptures: Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom.

Aramaic:

מִדְּבַר וְדוּמָה דְּכַתְּמָא דְּשִׁמְיָא לְחַסְדָּא כְּתִיבָא מִן דְּנִסְבִּי לְחַפְזָא מִן דְּנִסְבִּי לְחַסְדָּא מִן דְּנִסְבִּי לְחַסְדָּא
Then, The Malkutha d'Shmaya {The Kingdom of the Heavens} will be likened unto ten bethulan {virgins}, those who took their lamps and went out to the meeting of The Khathna {The Bridegroom} and The Kaltha {The Bride}.

אז	יהיה	דומה	לעשרה	בתולין ⁶	שהיו	לוקחין ⁷
az, “then, in that case, so,” (conj)	yihye, “he/it will be,” Pa’al/Qal, yiqtol, fut, 3ms)	dome, “I/ you (ms)/ he/it resembles,” (v. Pa’al/Qal, act part, ms)	l’asara, “to/ for/ belonging to ten,” (prep, n ms)	betulin, “virgins, maidens,” (n mp) Aramaism Mishnaic	she'hayu, “that/ which/ who/ whom they were,” (v. Pa’al/Qal. qatal, past, 3cp)	lokchin, “we/ you (mp)/ they, those who take, buy,” (v. Pa’al/Qal, act part, Ar. mp) Aramaism

⁵ The Cochin manuscript includes the word וכלה (v'kallah), meaning “and the bride.” While this reading aligns with textual traditions in Eastern sources such as the Classical Syriac Peshitta, this agreement should not be taken to suggest that the Cochin text is derived from or translated from the Peshitta. The Cochin Cambridge text reflects a Judean Semitic context, whereas the Peshitta is preserved in a Syriac dialect, representing a different linguistic and regional tradition. Rather than indicating dependence, the shared reading is best understood as evidence of a common or overlapping Semitic tradition at certain points within the textual history. This correspondence highlights the complexity of the manuscript’s transmission while still demonstrating how Semitic textual traditions preserved elements of first-century Jewish wedding customs.

⁶ This word is first found with this unique Aramaism spelling in the *Mishnah* Ketubot 1:4.

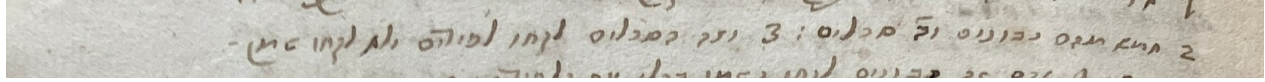
⁷ This word is first found with this unique Aramaism spelling in the *Mishnah* Megillah 3:1.

		וכלה:	חתן	נגד	ויוצאים	לפידים ⁸
		v'kala, "and/ but/ so/ or bride," (n fs)	chatan, "bridegroom, groom, son-in- law," (n ms)	neged, "against, toward, to meet, opposite," (prep)	v'yotz'im, "and/ but/ so/ or we/ you (mp)/ they, those who exit, go out," (v. Pa'al/Qal, act part, mp)	lapidim, "torches, burning lamps," (n mp)

Interlinear Chart

⁸ This term, 'flaming torch,' also appears in Genesis 15:17 and Judges 7:16.

Chapter 25:2



חמש מהם נבונים וה' סכלים:

Hebrew Transcription

Translation: “And five of them were intelligent, and five foolish.”

The Scriptures: And five of them were wise, and five foolish.

Aramaic:

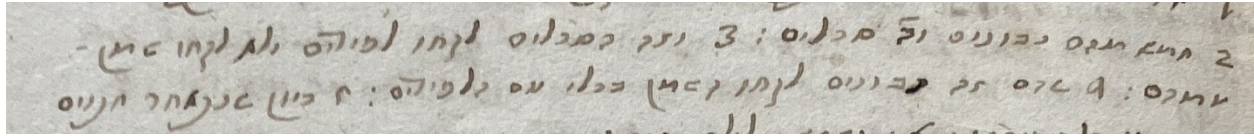
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Now, five from them were khakiyman {wise ones}, and five saklan {foolish ones}.

חמש	מהם	נבונים	וה'	סכלים:		
chamesh, “five,” (card num)	me’hem, “from/ of them,” (prep, 3mp pronom)	nevonim, “intelligent,” (adj mp)	(abbrev of חמש) v’chamesh, “and/ but/ so/ or five,” (card num)	sechalim, “fools, foolish people, ignorant ones,” (n mp)		

Interlinear Chart

Chapter 25:3



וזה הסכלים לקחו לפידים ולא לקחו שמן עמהם:

Hebrew Transcription

Translation: “And the foolish took **burning lamps**⁹ and did not take oil with them.”

The scriptures: Those who were foolish, having taken their lamps, took no oil with them,

Aramaic:

ܡܫܟܬܐ ܫܠܬܐ ܨܠܬܐ ܠܚܝܬܐ ܗܠܐ ܨܠܬܐ ܡܫܟܬܐ ܡܫܟܬܐ

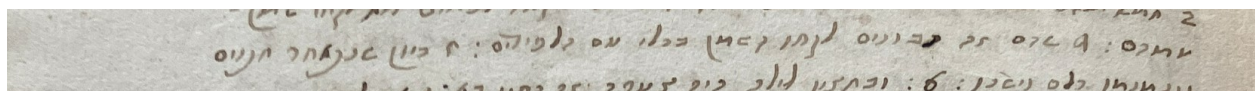
And those saklatha {foolish women} took their lamps, and didn't take meshkha {oil} with them.

וזה	הסכלים	לקחו	לפידים	ולא	לקחו	שמן
ve'ze, “and/ but/ so/ or this,” (pron, ms)	ha'sechalim, “the foolish people, fools,” (n mp)	lakchu, “they took,” (v. Pa'al/Qal, qatal past, 3mp)	lapidim, “torches, burning lamps,” (n mp)	ve'lo, “and/ but/ so/ or no, not, neither,” (neg part)	lakchu, “they took,” (v. Pa'al/Qal, qatal past, 3mp)	shemen, “oil, fat, chubby, olive oil,” (n ms)
						עמהם:
						im'hem, “with them,” (prep, 3mp)

Interlinear Chart

⁹ This term translates literally as “torches.” The Cochin Hebrew Matthew 25 passage employs the term לפיד (*lappīd*) meaning “torch,” drawing a deliberate connection to Genesis 15:17, where Yehovah manifests as a “flaming torch” to affirm His covenant with Abraham.

Chapter 25:4



שהם זה נבונים לקחו השמן בכלי עם הלפידים:

Hebrew Transcription

Translation: “**That they**, the **intelligent**,¹⁰ took the oil in vessels with the **burning lamps**.”

The Scriptures: but the wise took oil in their containers with their lamps.

Aramaic:

ܡܬܥܝܡ ܕܗ ܢܚܝܡܬܐ ܢܬܬܝܠܐ ܡܫܟܟܐ ܒܚܝܬܐ ܗܘܢ ܠܚܦܝܡܐ

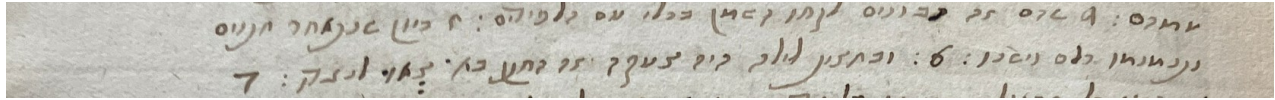
But, those khakiymatha {wise women} took meshkha {oil} in vessels with their lamps.

שם	זה	נבונים	לקחו	השמן	בכלי	עם
she'hem, “that/ which/ who/ whom they,” (rel part, 3mp pronom)	ze, “this, this one,” (pron, ms)	nevonim, “intelligent,” (adj mp)	lakchu, “they took,” (v. Pa'al/Qal, qatal past, 3mp)	ha'shemen, “the oil,” (n ms)	b'kli, “in/ with/ by (the) tool, vessel, bag,” (prep, n ms)	im, “with,” (prep)
הלפידים:						
ha'lapidim, “the torches, burning lamps,” (n mp)						

Interlinear Chart

¹⁰ The term נבונים (*nevonim*) in the Cochin Cambridge Matthew used to mean "discerning" or "intelligent," rather than simply "wise." In Hebrew, a *navon* actively anticipates future needs, emphasizing that readiness involves spiritual foresight rather than passive knowledge.

Chapter 25:5



כיון שנתאחר חתנים נתנמנו כלם וישנו:

Hebrew Transcription

Translation: “**Since the bridegrooms were delayed**,¹¹ they all dozed and slept.”

The Scriptures: Now while the bridegroom took time, they all slumbered and slept.

Aramaic:

בז אשנו דה שאלא נח כלמא סדנא

Now, when The Khathna {The Bridegroom} delayed, they all slumbered and slept.

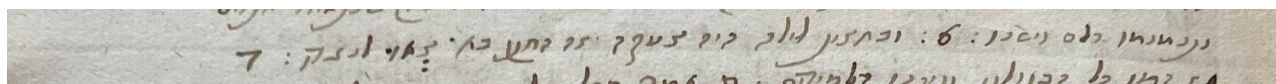
כיון	שנתאחר	חתנים	נתנמנו ¹²	כלם	וישנו:
kivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’nit’acher, “that/ which/ who/ whom he/it was delayed, became late,” (rel part, v. Nit’pael, qatal, past, 3ms) Hebrew Marker Mishnaic 2nd Temple	chatanim, “bridegrooms,” (n mp)	nitnamnemu, “they dozed off, became drowsy,” (v. Nit’pael, qatal, past, 3mp) Hebrew Marker Mishnaic 2nd Temple	kulam, “all of them,” (n ms, 3mp pronom)	v’yashnu, “and/ but/ so/ or they slept,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

¹¹ *She-nit’achar chatanim* (שנתאחר חתנים): This phrase appears to contain a grammatical inconsistency. The verb *she-nit’achar* (“he was delayed”) is singular, suggesting that the bridegroom’s delay is intentional—a deliberate act meant to test and strengthen faith. By contrast, the noun *chatanim* (“bridegrooms”) appears in the plural, likely reflecting a minor scribal error by a copyist who anticipated the plural forms that follow. The verb belongs to the Nit’pael stem, a form that blends features of the Nif’al and Hitpa’el stems and was commonly used in Mishnaic Hebrew to express reflexive action. The Nit’pael was in use during the first century CE and later disappeared. In this context, the intensive-reflexive force of the form conveys the sense that “he delayed himself” or “he lingered intentionally.” Rather than describing a delay caused by outside circumstances, the grammar presents the Bridegroom as fully in control of the timing.

¹² This word appears in the *Mishnah* Pesachim 10:8.

Chapter 25:6



ובחצות לילה היה צעקה זה החתן בא צאו לנגדו:

Hebrew Transcription

Translation: “And at midnight, there was a cry, ‘The bridegroom has come, go out to meet him!’”

The Scriptures: And at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet him!’

Aramaic:

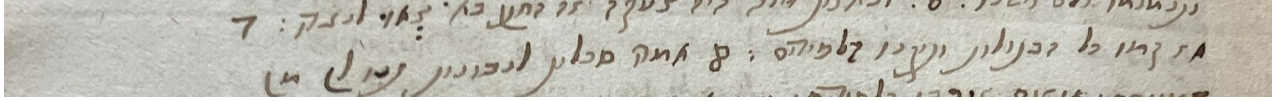
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And in the middle of the night there was a qatha {an outcry}, ‘Behold! The Khathna {The Bridegroom} comes! Go out to His meeting!’

ובחצות	לילה	היה	צעקה	זה	החתן	בא
uvchatsot, “and/ but/ so/ or in/ at/ with/ by (the) midnight.” (prep, n fs)	laylah, “night,” (n ms)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	tze’aka, “cry, shout,” (n fs)	ze, “this, this one,” (pron, ms)	ha’chatan, “the bridegroom,” (n ms)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)
צאו	לנגדו:					
tze’u! (to men) “exit, go out,” (v. Pa’al/Qal, imp, 2mp)	le’neg’dο, “before, him, in front of him, against, him,” (prep, 3ms obj)					

Interlinear Chart

Chapter 25:7



אז קמו כל הבתולות ותיקנו הלפידים:

Hebrew Transcription

Translation: “Then all the virgins rose up and trimmed **the burning lamps**.”

The Scriptures: Then all those maidens rose up and trimmed their lamps.

Aramaic:

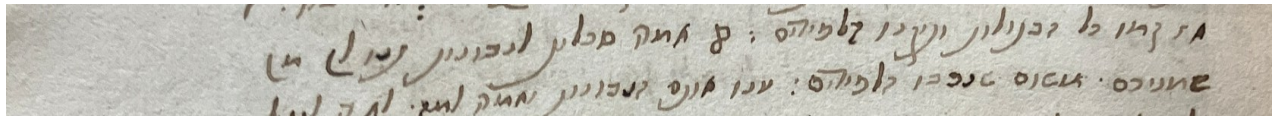
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Then all those bethulatha {virgin women} arose and prepared their lamps.

	הלפידים:	ותיקנו	הבתולות	כל	קמו	אז
	ha'lapidim, “the torches, burning lamps,” (n mp)	v'tiqu, “and/ but/ so/ or trimmed, set in order,” (v. Pa'al/Qal, qatal, past, 3mp)	ha'btulot, “the virgins,” (n fp)	kol, “all of, all, every,” (n ms)	kamu, “they got up, rose up,” (v. Pa'al/Qal, qatal, past, 3mp)	az, “then, in that case, so,” (conj)

Interlinear Chart

Chapter 25:8



אמרו סכלות לנבונות תנו לן מן שמניכם משום שנכבו הלפידים:

Hebrew Transcription

Translation: “The fools said to the **intelligent**, ‘Give us of your oil,’ because the **burning lamps have gone out**.”

The Scriptures: And the foolish said to the wise, ‘Give us of your oil, because our lamps are going out.’

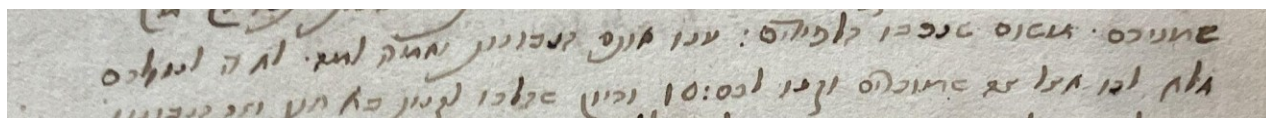
Aramaic:

אֲכַלְהוּ דִּם מִנֵּם שְׁכִלְתָּה לְשִׁכְחָתָה מִכֵּן לֵךְ מִן מִשְׁכֵּם וְחֵם דְּחֵם לִמְשָׁה לְחַפְדָּה
Then those saklatha {foolish women} were saying unto the khakiymatha {wise women}, ‘Give unto us from your oil, because look! Our lamps have gone out!’

אמרו	סכלות	לנבונות	תנו	לן	מן	שמניכם
amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	sich’lut, “fools, foolish women,” (n fp)	l’nevonot-, “to/ for/ belonging to (the) wise, intelligent, worthwhile,” (prep, n fp constr)	tnu! (to men) “give!” (v. Pa’al/Qal, imp 2mp)	le’n, “to/ for/ belonging to us,” (prep, Ar. 1mp pronom) Aramaism	min, “from/ of,” (prep)	shimneichem, “your (mp) oils,” (n mp, 2mp pronom)
משום	שנכבו	הלפידים:				
mishum, “from some, any, because, on account of,” (prep, adv)	she’nichbu, “that/ which/ who/ whom they were extinguished,” (rel part, v. Nif’al, qatal, past, 3mp)	ha’lapidim, “the torches, burning lamps,” (n mp)				

Interlinear Chart

Chapter 25:9



ענו אותם הנבונות ואמרו למה לא די לנו ולכם אלא לכו אצל זה שמוכרים וקנו לכם:

Hebrew Transcription

Translation: “The **intelligent ones** answered **them** and said, ‘**Why**?¹³ There is not enough for you and for us. Rather, go to those who sell, and buy for yourselves.’”

The Scriptures: But the wise answered, saying, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.’

Aramaic:

חסר מלפני שחברתו נסעה לחזרה להם
 להם לה נשבע לה לחסר כלה ולם להם כלהם

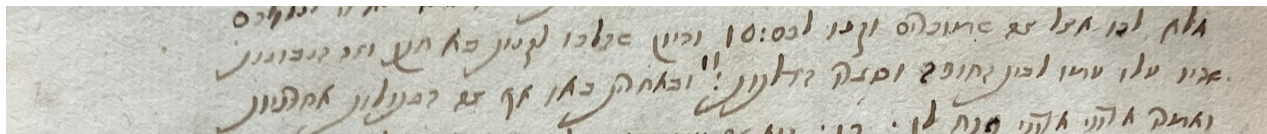
Those khakiymatha {wise women} answered and said, ‘Why? There isn’t enough for us and for you, but rather, go to those who sell and buy for yourselves.’

ענו	אותם	הנבונות	ואמרו	למה	לא	די
anu, “they answered,” (v. Pa'al/Qal, qatal, past, 3mp)	otam, “them,” (DO marker, 3mp pronom)	ha'nevonot, “the wise, intelligent, worthwhile,” (adj fp)	v' amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lama, “why? for what?” (adv)	lo, “no/ not,” (part)	dei, “enough, sufficiently” (adv)
לנו	ולכם	אלא	לכו	אצל	זה	שמוכרים
l'nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	v'lachem, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2mp pronom)	ela, “but, only, however,” (conj)	lechu! (to men) “go!” (v. Pa'al/Qal, imp 2mp)	etsel, ” by, beside, near, close, toward, unto,” (prep)	ze, “this, this one,” (pron, ms)	she'mocharim, “that/ which/ who/ whom we/ you (mp)/ they, those who sell,” (v. Pa'al/Qal, act part, mp)
וקנו	לכם:					
v'kanu, “and/ but/ so/ or” (to men) “buy!” (v. Pa'al/Qal, imp, 2mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)					

Interlinear Chart

¹³ Both Byzantine and Alexandrian Greek manuscript traditions use “No” instead of “Why”. Shem Tov’s Hebrew Matthew does not contain either word.

Chapter 25:10



וכיון שהלכו לקנות בא חתן וזה הנבונות שהיו עלו עמו לבית החופה וסגרו הדלתות:

Hebrew Transcription

Translation: “And when they were going to buy, the bridegroom came, and those who were intelligent entered with him in the house of the chuppah,¹⁴ and they closed the doors.”

The Scriptures: And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

Aramaic:

הרב: אולי לכתוב אהיה נאמן ונאמנה, על חשבון שלי, ונאמנה שלי.

And while they went to buy, The Kathna {The Bridegroom} came, and those who were ready entered with Him into The Beth Khalua {The Feast House} and the door was locked.

וכיוון	שהלכו	לקנות	בא	חתן	וזה	הנבונות
v' kevan, "and/ but/ so/ or because, as soon as, when," (conj)	she'halchu, "that/ which/ who/ whom they went," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	liknot, "to buy, purchase," (v. Pa'al/Qal, inf constr)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	chatan, "bridegroom, groom, son-in-law," (n ms)	ve'ze, "and/ but/ so/ or this," (pron, ms)	ha'nevonot, "the wise, intelligent, worthwhile," (adj fp)

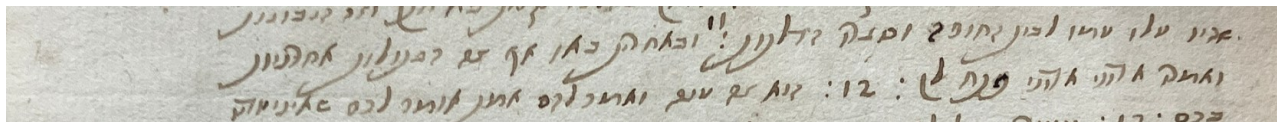
שהיו	עלו	עמו	לבית	החופה ¹⁵	וסגרו	הדלתות:
she'hayu, "that/ which/ who/ whom they were," (rel part, v. Pa'al/Qal, qatal, past, 3cp)	alu, "they rose, went up, entered," (v. Pa'al/Qal, qatal, past, 3mp)	v'imo, "with him/it," (prep, 3ms pronom)	lebeit, "to/ for/ belonging to the house," (prep, n ms)	ha'chupa, "the canopy, room, closet, chamber, divine protection, wedding," (n fs)	v'sagru, "and/ but/ so/ or they closed," (v. Pa'al/Qal, qatal, past, 3mp)	ha'dlatot, "the doors," (n fp)

Interlinear Chart

¹⁴ Figuratively speaking, this can also be interpreted as 'entering the wedding place.'

¹⁵ The phrase in this verse, “To the wedding chamber” (*I’veit ha-chupah*): Literally, “to the house of the wedding canopy” or “marriage chamber.” The noun חופה (root ח-פ-ה, “to cover/protect”) is highly significant, replacing the generic Greek term *gamous* (“wedding feast/banquet”) found in the canonical accounts of Matthew 25:10. In ancient and Rabbinic Jewish tradition, the chupah specifically referred to the chamber or canopy where the bride and groom were united to finalize the wedding covenant. This terminology provides a structural legal basis for the immediate closing of the entrance (וסגרו הדלתות); the sealing of the door symbolizes the legal and ceremonial practice of *yichud*—companionship or seclusion—within the bridal chamber, during which no outsiders or latecomers are permitted entry. Also see footnote on Matthew 22:2.

Chapter 25:11



ובאחרית באו אף זה הבתולות אחרניות ואמרו אדוני אדוני פתח לך:

Translation: “Then **in the end**, the other virgins also came and said, ‘**My Master, my Master**, open for us!’”¹⁶

The Scriptures: And later the other maidens also came, saying, ‘Master, Master, open up for us!’

Aramaic:

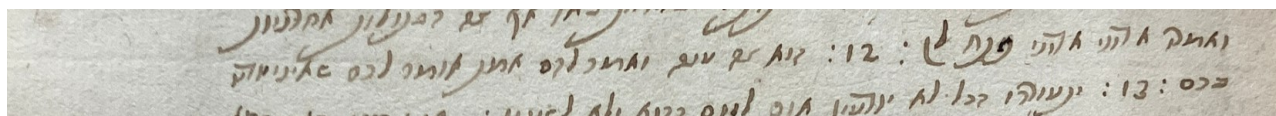
Then later, those other bethulatha {virgin women} also came, and were saying, ‘Maran {Our lord}! Maran {Our lord}! Open the door for us.’

ובאחרית	באו	אף	זה	הבתולות	אחרניות	ואמרו
u'vacharit, "and/ but/ so/ or in/ with/ by (the) end," (prep, n fs)	ba'u, "they came," (v. Pa'al/Qal, qatal, past, 3mp)	af, "also, yea, though, so much the more, even," (part)	ze, "this, this one," (pron, ms)	ha'btulot, "the virgins," (n fp)	acharonyot, "others, other ones, latter ones," (adj fp)	v'amaru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)
אדוני אדוני	פתח	לן:				
adoni, "my lord, master," (n ms, 1cs pronom)	ptach! (to a man) "open!" (v. Pa'al/Qal, imp, 2ms)	le'n, "to/ for/ belonging to us," (prep, Ar. 1cp) Aramaism				

Interlinear Chart

¹⁶ *Petach lan* פתח לן, meaning “open [the door] for us,” showcases a notable linguistic feature within the Cochin manuscript tradition, where the Aramaic prepositional pronoun לן (*lan*) replaces the Hebrew לנו (*lanu*). This reflects the bilingual Jewish scribal environment and is consistent with the interaction between Hebrew and Aramaic, rather than an error. The plea *petach lan* echoes familiar Jewish liturgical language, especially the Ne’ilah prayers of Yom Kippur (פתח לנו שער), but in an Aramaicized form, possibly preserving an early Semitic idiom rooted in first-century traditions.

Chapter 25:12



הוא זה ענה ואמר להם אמת אומר לכם שאיני יודע בכם:

Hebrew Transcription

Translation: “He answered **this** and said, ‘Truth I say to you, that I do not know you.’”¹⁷

The Scriptures: But he answering, said, ‘Truly, I say to you, I do not know you.’

Aramaic:

מחזור חג המולד

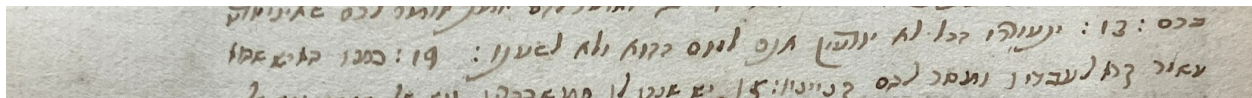
But, He answered and said unto them, ‘Amiyn {Truly} I say unto you, that I don’t know you!’

הוא	זה	ענה	ואמר	להם	אמת	אומר
hu, "he/it," (3ms pron)	ze, "this, this one," (pron, ms)	ana, "he/it answered," (v. Pa'al/Qal, qatal, past, 3ms)	v'amar, "and/ but/ so/ or he/it said," (v, Pa'al/Qal, qatal, past, 3ms)	l'hem, "to /for/ belonging to them," (prep, 3mp pronom)	emet, "truth, truly," (n ms)	omer, "I/ you (ms)/ he/it say(s)", (v. Pa'al/Qal, act part, ms)
לכם	שאיני	יודע	בכם:			
l'chem, "to/ for/ belonging to you," (prep, 2mp pronom)	she'eini, "that/ which/ who/ whom I am not, do not," (rel part, 1cs pronom)	yodea, "I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)	b'chem, "in/ with/ by you (mp)," (prep, 2mp pronom)			

Interlinear Chart

¹⁷ See Matthew 7:21-23. The Hebrew phrasing is somewhat awkward and directly translates to, "Among you."

Chapter 25:13



יתעוררו הכל לא יודעין אתם ליום ההוא ולא לשעתו:

Hebrew Transcription

Translation: “All should be **awake**.¹⁸ You do not know it, that day, nor its¹⁹ hour.”²⁰

The Scriptures: Watch therefore, because you do not know the day nor the hour in which the Son of Adam is coming,

Aramaic:

අපේ මානව හිමිකම් පිළිබඳව අපේ මනසේ තිබෙන සියලුම ප්‍රශ්න මෙම මානව හිමිකම් පිළිබඳව අපේ මනසේ තිබෙන සියලුම ප්‍රශ්න මෙම

Watch therefore, because you don't know that day, and neither the hour.

ההוא	ליום ²²	אתם ²¹	יודעין	לא	הכל	יתעוררו
ha'hu, "the he/it," (3ms pron)	l'yom, 'to/ for/ belonging to (the) day," (prep. n ms) 2nd Temple	atem, "you," (mp pron)	odea'in, "we/ you (mp)/ they, those know(s)," (Ar. v. Peal, act part, mp) Aramaism	lo, "no/ not," (part)	ha'kol, "the all, everything," (n ms)	yit'oreru, "they (mp) will awaken," (v. Hit'pael, yiqtol, fut, 3mp)
					לשעתו:	ולא
					l'she'ato, "to/ for/ belonging to his/its hour," (prep, n fs, 3ms pronom) 2nd Temple	ve'lo, "and/ but/ so/ or no, not, neither," (neg part)

Interlinear Chart

¹⁸ This word יתעוררו (*yit'oreru*) is in the yiqtol voice, but acts as a Jussive. Therefore, the translation reflects the Jussive voice by saying "...should be awake," "Let them wake up," or "everyone should be awakened."

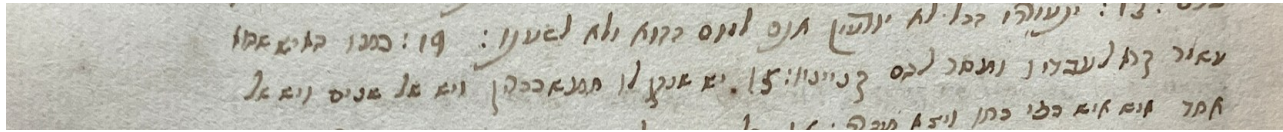
¹⁹ This can also translate to “his hour.”

²⁰ *yit'orru ha kol lo yod'in atem* (יתעוררו הכל לא יודעין אתם) — Lit., “let everyone awaken themselves; you do not know.” This climactic exhortation reflects a layered and characteristically Semitic mode of expression. The use of the Hitpa’el Jussive *yit'orru* (יתעוררו) echoes the language of prophetic calls to awakening (cf. Isa 51:9; 52:1), framing the warning in a manner consistent with classical Israelite exhortation. At the same time, the participial form *yod'in* (יודעין), with its Aramaic plural ending, reflects the natural interplay between Hebrew and Aramaic in the period's linguistic environment. The combination of a classical Hebrew verbal form with an Aramaic-influenced participle suggests a setting in which these languages functioned together seamlessly, consistent with patterns known from the late Second Temple and early Rabbinic periods. Additionally, refer to Matthew 24:36; this phrase is frequently associated with the Feast of Trumpets.

²¹ Added pronoun. Likely emphatic.

²² The lamed prefix in the words ליום (*l'yom*) and לשעתו (*l'she'ato*) functions as a direct object marker and serves as a Second Temple marker.

Chapter 25:14



כמו האיש שהוא עשיר קרא לעבדיו ומסר להם קנייניו:

Hebrew Transcription

Translation: “Like a **rich** man who called his servants, and handed over his possessions to them.”

The Scriptures: for it is like a man going from home, who called his own servants and delivered his possessions to them.

Aramaic:

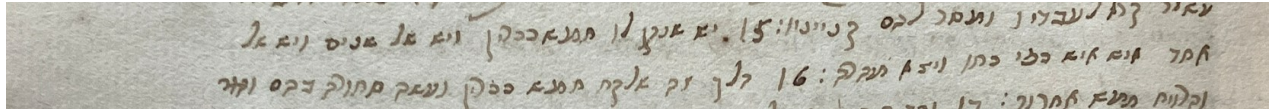
אִתָּי גַבְרָא חַד דְּשָׁמַר מִזָּא לְחַבְדָּמָא, אֶחָדָא לְמִסַּר מִנֵּה

For, just as a Gabra {a Man} who journeyed called unto His servants and delivered His possessions unto them,

כמו	האיש	שהוא	עשיר	קרא	לעבדיו	ומסר
kmo, “like/ as, similarly to, such as,” (prep)	ha’ish, “the man,” (n ms)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	ashir, “rich, wealthy,” (adj ms)	kara, “he/it called,” (v. Pa’al/Qal, qatal, 3ms)	l’avadav, “to/ for/ belonging to his/its servants, slaves,” (n mp, 3ms pronom)	u’masar, “and/ but/ so/ or he/it handed over,” (v. Pa’al/Qal, qatal, past, 3ms)
להם	קנייניו:					
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	kinyanav, “his/its assets,” (n mp, 3ms pronom)					

Interlinear Chart

Chapter 25:15



יש שנתן לו חמש ככרין ויש של שנים ויש של אחד איש איש כפי כחו ויצא מהרה:

Hebrew Transcription

Translation: “There was to *one*, he gave five talents, and there was to another, *he* gave two, *each* man according to his **strength**.²³ Then he went away **quickly**.”

The Scriptures: And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home.

Aramaic:

איש דנמכ למ עבד בחיב האם דחזותא האם דנמכ איש איש כפי כחו ויצא מהרה
there was one He gave five kakriyn {talents}, and there was one He gave two, and there was one He gave one; each nash {man} according to his ability. And He immediately journeyed.

יש	שנתן	לו	חמש	ככרין	ויש	של
yesh, “there is, there exists,” (part)	she’natan, “that/ which/ who/ whom he/it gave,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	chamesh, “five,” (card num)	kak’rin, “talents,” (Ar n mp) Aramaism	v’yesh, “and/ but/ so/ or there is, there exists,” (part)	shel, “to, for, of, belonging to,” (prep)
שנים	ויש	של	אחד	איש	איש	כפי
shenayim, “two,” (card num)	v’yesh, “and/ but/ so/ or there is, there exists,” (part)	shel, “to, for, of, belonging to,” (prep)	echad, “one,” (card num)	ish, “a man,” (n ms)	ish, “a man,” (n ms)	kfi, “according to,” (adv)

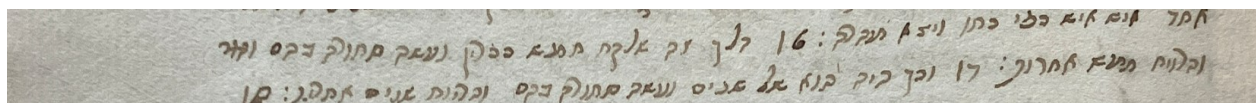
²³ This passage demonstrates the linguistic sophistication of the scribe through its complex morpho-syntactic structure, which reflects a strategic integration of various historical language layers. The term “*kicharin*”—referring to the ancient Near Eastern unit of weight known as a talent (derived from the root כ-כ-ר)—contains the late Aramaic plural suffix “-in,” indicative of the socio-economic context of the post-exilic and Second Temple periods. Additionally, the idiomatic use of “איש איש” *ish ish*, a classical Mosaic legal expression signifying individual responsibility, underscores the archaic and authoritative tone of the passage (see Lev 15:2, 22:18; Num 5:12). Economically, a single talent measured approximately 75 pounds of precious metals, representing a substantial capital equivalent to nearly two decades of typical daily wages. .

				מהרה: ²⁴	ויצא	כחו
				mihara, “quickly, hurriedly,” (n fs)	v’yatsa, “and/ but so/ or he/it went out,” (v. Pa’al/Qal, qatal, past, 3ms)	kocho, “his/its strength,” (n ms, 3ms pronom)

Interlinear Chart

²⁴ This is a noun acting as an adverb.

Chapter 25:16



הלך זה שלקח חמש ככרין ועשה סחורה בהם והרויח חמש אחרות:

Hebrew Transcription

Translation: “This one who received five talents went and **traded** with them, and **profited** five other *talents*.”²⁵

The Scriptures: And he who had received the five talents went and worked with them, and made another five talents.

Aramaic:

אזל דה סח דנשבט עבד בבין אדולא דו כחם סטלו עבד אדנא

Now, that one who received five kakriyn {talents}, went and traded with them, and gained five others.

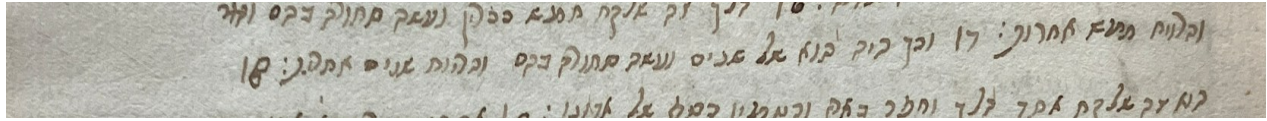
הלך	זה	שלקח	חמש	ככרין	ועשה	סחורה ²⁶
halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this, this one,” (pron, ms)	she’lakach, “that/ which/ who/ whom he/it took, received,” (rel part, v. Pa’al/Qal, qatal, past 3ms)	chamesh, “five,” (card num)	kak’rin, “talents,” (Ar n mp) Aramaism	v’asa, “and/ but/ so/ or he/it did,” (v. Pa’al/Qal, qatal, past, 3ms)	schora, “commodity, good, merchandise,” (n fs)
בהם	והרויח	חמש	אחרות:			
b’hem, “with/ by/ in them,” (prep, 3mp pronom)	v’hirviach, “and/ but/ so/ or he/it benefited, gained, profited,” (v. Hif’il, qatal, past, 3ms)	chamesh, “five,” (card num)	acherot, “others, another, different,” (adj fp)			

Interlinear Chart

²⁵ This phrase, “*Halach she-lakach*” (הלך זה שלקח), literally means “This same one who took... went.” The passage is anchored in the first-century context by two clear marketplace references from the late Second Temple period. The first is the phrase “*v’asah schorah*” (ועשה סחורה), meaning “and he conducted trade,” which indicates post-exilic commerce activity. The second is the verb “*v’hirviach*” (והרויח), meaning “and he gained profit.” This term reflects a shift in meaning from physical breath to financial gain that occurred around that era.

²⁶ This is a classical, rabbinic style verbal express built around a noun.

Chapter 25:17



וכך היה הוא של שנים ועשה סחורה בהם והרויח שנים אחרות:
Hebrew Transcription

Translation: “And so it was, *the one* with two also **made a trade with them**, and he gained two **other talents**.”

The Scriptures: In the same way, he with the two also, he gained two more.

Aramaic:

ܡܚܒܬܐ ܐܦ ܡܗ ܕܠܘܚܐ ܐܠܘܬ ܝܠܘܚܐ ܐܬܢܐ

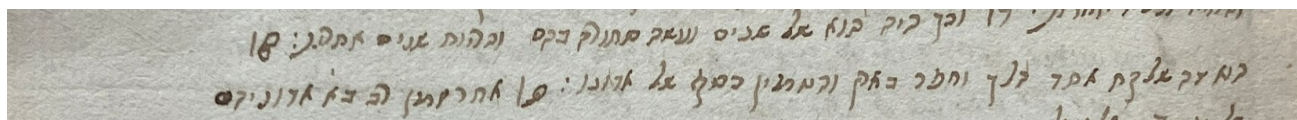
And likewise also, that one of two talents, gained two others.

וכך	היה	הוא ²⁷	של	שנים	ועשה	סחורה
v'cach, “and/ but/ so/ or in this way,” (adv)	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	hu, “he/it,” (3ms pron)	shel, “to, for, of, belonging to,” (prep)	shenayim, “two,” (card num)	v'asa, “and/ but/ so/ or he or it did,” (v. Pa'al/Qal, qatal, past, 3ms)	schora, “commodity, good, merchandise,” (n fs)
בהם	והרויח	שנים	אחרות:			
ba'hem, “with/ by/ in them,” (prep, 3mp pronom)	v'hirviach, “and/ but/ so/ or he/it profited, gained,” (v. Hif'il, qatal, past, 3ms)	shenayim, “two,” (card num)	acherot, “other, another, different,” (adj fp)			

Interlinear Chart

²⁷ Added pronoun. Likely emphatic.

Chapter 25:18



הוא זה שלקח אחד הלך וחפר בארץ והטמין כסף של אדונו:

Hebrew Transcription

Translation: “This one who received one, went and dug in the earth and buried his master’s silver.”²⁸

The Scriptures: But he who had received the one went away and dug in the ground, and hid the silver of his master.

Aramaic:

ܡܪܗ ܕܗ ܕܢܨܒ ܡܪܗ ܐܘܠ ܢܦܝ ܟܪܚܐ ܗܠܥܝ ܒܚܦܐ ܕܡܚܐ

But, that one who received one, went and dug in the ground and hid the kespha {the silver/money} of Mareh {his Lord}.

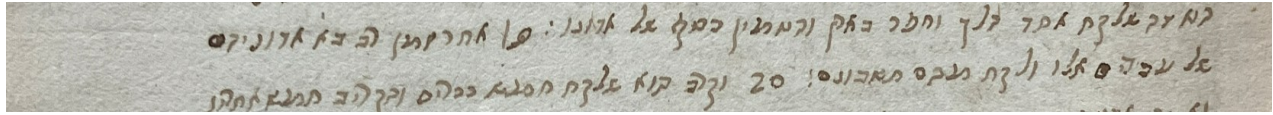
הוא ²⁹	זה	שלקח	אחד	הלך	וחפר	בארץ
hu, “he/it,” (3ms pron)	ze, “this, this one,” (pron, ms)	she’lakach, “that/ which/ who/ whom he/it took, received,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	echad, “one,” (card num)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	v’chafar, “and/ but/ so/ or he/it dug,” (v. Pa’al/Qal, qatal, past, 3ms)	b’eretz, “in/ with/ by (the) earth,” (prep, n fs)
והטמין	כסף	של	אדונו:			
v’hitmin, “and/ but/ so/ or he/it planted, buried,” (v. Hif’il, qatal, past, 3ms)	kesef, “silver, money,” (n ms)	shel, “to, for, of, belonging to,” (prep)	adono, “his/its master, lord,” (n ms, 3ms pronom)			

Interlinear Chart

²⁸ *Hu zeh she-lakach... v’hitmin kesef...* (הוא זה שלקח... והטמין כסף): This phrase, meaning “This same person who took and hid money,” uses a stylistic structure that directly echoes the previous verse. The choice of the causative verb *v’hitmin* (“and he buried/concealed”) is significant. Early Israelite legal traditions, especially around the turn of the era (see *Mishnah Bava Metzia* 3:11), recognized burying entrusted money deeply in the ground as the only legally accepted way to prevent theft. If funds were stored in any other manner and theft occurred, the trustee was personally responsible. By specifying that the servant hid the money in the ground, the text effectively reflects the legal practices and societal mindset of a first-century Israelite trustee.

²⁹ Added pronoun. Likely emphatic.

Chapter 25:19



אחר זמן רב בא אדוניהם של עבדים אלו ולקח מהם חשבונם:
Hebrew Transcription

Translation: “After a great time, the master of those servants, he came and took of them their account.”

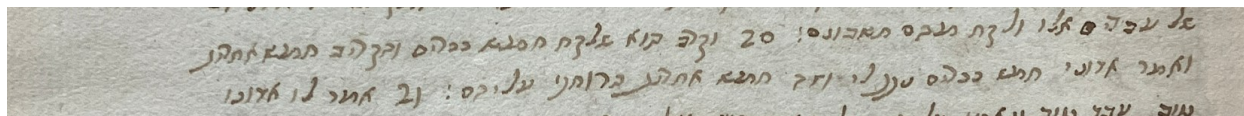
The Scriptures: And after a long time the master of those servants came and settled accounts with them.

Aramaic: כֹּהֹז דִּי וְכֹחַ שְׁלֵמָא אֱלֵיָּהּ דְּחִבְדָּא מִסְּמַל מְסַבְּד מְחֻמָּהּ שֶׁמֶשְׁבֵּר
Now, after a long time, Marhun {Their Lord} came and received from them an account of those
abde {slaves/servants}.

אחר	זמן	רב	בא	אדוניהם	של	עבדים
achar, “after,” (prep)	zman, “time, season, a set time, appointed time,” (n ms)	rav, “vast, great, numerous,” (adj ms)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	adonei’hem, “their (m) master of, lord of,” (n mp constr, 3mp pronom)	shel, “to, for, of, belonging to,” (prep)	avadim, “slaves, servants,” (n mp)
אלו	ולקח	מהם	חשבונם:			
eilu, “these,” (pron)	v’lakach, “and/ but/ so/ or he/it took,” (v. Pa’al/Qal, qatal, 3ms)	mehem, “from/ of them,” (prep, 3mp pronom)	cheshbonam, “their account, bill,” (n ms, 3mp pronom)			

Interlinear Chart

Chapter 25:20



וּקְרַב הוּא שֶׁלֶקַח חֶמֶשׁ כֹּכָרִים וְהִקְרִיב חֶמֶשׁ אַחֲרוֹת וְאָמַר אֲדוֹנֵי חֶמֶשׁ כֹּכָרִים נָתַתְּ לִי וְזֶה חֶמֶשׁ אַחֲרוֹת הָרוּחַתִּי עֲלֵיהֶם:

Hebrew Transcription

Translation: “And he who had received five talents approached, and he brought five others, and he said, ‘My master, five talents you gave to me, and this, five others I have gained upon them.’”³⁰

The scriptures: And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’

Aramaic:

[illegible]

And that one who received the five talents approached, and brought five others, and said, ‘Mari {My Lord}, you gave unto me five talents, look! I have added five others to them!’

וקרב	הוא	שלקח	חמש	ככרים	והקריב	חמש
v'kerev, “and/ but/ so/ or he/it came near, approached,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	she'lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa'al/Qal, qatal, past 3ms)	chamesh, “five,” (card num)	kikarim, “talents,” (n mp)	v'hikriv, “and/ but/ so/ or he/it brought near, offered,” (v. Hif'il, qatal, past, 3ms)	chamesh, “five,” (card num)

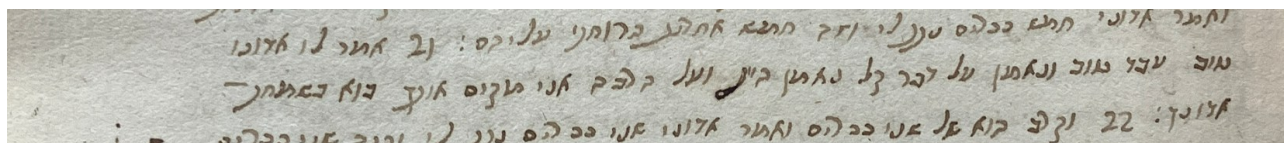
אחרות	ואמר	אדוני	חמש	ככרים	נתת	לי
acherot, “others,” (adj, fp)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	adoni, “my lord, master,” (n ms, 1cs pronom)	chamesh, “five,” (card num)	kikarim, “talents,” (n mp)	natata, “you (ms) gave,” (v. Pa'al/Qal, qatal, past, 2ms)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)

³⁰ *v'karav hu... v'hikriv... hirvachti aleyhem* (וְקָרַב הוּא... וְהִקְרִיב... הִרְוַחְתִּי עֲלֵיהֶם): Lit., “And he approached... and brought near... I gained profit upon them.” Scripturally, the passage moves with an elegant, inner-Semitic root repetition, shifting from the simple active Pa'al verb *v'karav* (“he approached”) directly into its causative Hif'il counterpart *v'hikriv* (“he caused to draw near / presented”). Furthermore, the financial phrase *hirvachti aleyhem* employs the definitive turning-of-the-era marketplace vocabulary, in which the root ו-ח-ה shifts from denoting classical “breathing space” to indicating monetary yield. This verb is paired with the analytical spatial preposition *aleyhem* (“upon them”) to structurally denote accumulated interest—a grammatical formulation highly characteristic of transactional records, commercial receipts, and legal phrasing common to the first-century Israelite milieu.

		עליהם:	הרוחתי	אחרות	חמש	וזה
		alei hem, “upon them,” (prep, 3 mp pronom)	hirvachti, “I have profited, gained,” (HiFi l, qatal, past, 1 cs)	acherot, “others,” (adj, fp)	chamesh, “five,” (card num)	ve’ze, “and/ but/ so/ or this,” (pron, ms)

Interlinear Chart

Chapter 25:21



אמר לו אדונו טוב עבד טוב ונאמן על דבר קל נאמן היית ועל הרבה אני מקים אותך בוא בשמחת אדונך:

Hebrew Transcription

Translation: “His master said to him, 'Good! Good and faithful servant; over a small matter you were faithful, and I am establishing you over much. Enter into the joy of your master.'”³¹

The Scriptures: And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Aramaic:

אמר לו אדונו טוב עבד טוב ונאמן על דבר קל נאמן היית ועל הרבה אני מקים אותך בוא בשמחת אדונך: Mareh {his Lord} said unto him, ‘Well done good and faithful abda {slave/servant}! You have been faithful over a little, I will appoint you over much! Enter into the joy of Marak {your Lord}.’

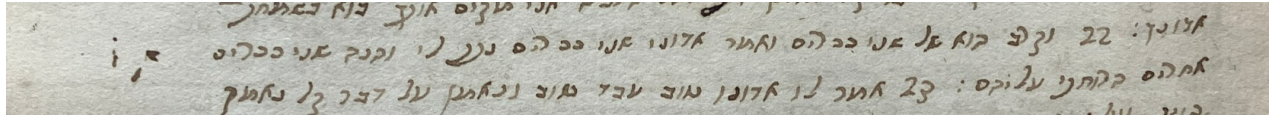
אמר	לו	אדונו	טוב	עבד	טוב	ונאמן
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adono, “his/its master, lord,” (n ms, 3ms pronom)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	eved, “servant,” (n ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	v’ne’eman, “and/ but/ so/ or I am/ you (ms) are, he/it is faithful, trustworthy,” (v. Nif’al, act part, ms)
על	דבר	קל	נאמן	היית	ועל	הרבה
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	dvar, “thing, word, matter,” (n ms)	kal, “light, easy, simple” (adj ms)	ne’eman, “I/ you ms/ he/it is faithful, trustworthy,” (v. Nif’al, act part, ms)	hayita, “you (ms) were,” (v. Pa’al/Qal, qatal, past, 2ms)	v’al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	harbeh, “many, much a lot,” (adv)

³¹ This Hebrew phrase, 'Tov eved... al davar kal... ani mekim otcha', which translates to “Well done, servant... over a light matter... I am establishing you.” The language reflects a first-century rhetorical and legal style, particularly in the phrase 'al davar kal,' meaning 'over a light matter,' which is rooted in the well-known legal concept of 'kal va-chomer' or 'light and heavy.' The statement 'ani mekim,' meaning 'I am establishing,' uses a present-causative form to convey a formal, legally binding decree of promotion.

אני	מקים	אותך	בוא	בשמחת	אדונך:	
ani, "I," (1cs pron)	mekayem, "I/ you (ms)/ he/it raises up, builds, establishes, maintains, fulfills," (v. Hif'il, act part, ms)	otacha, (DO marker) "you," (2ms pronom)	bo, (to a man) "enter, come," (v. Pa'al/Qal, imp 2ms)	b'simchat, "in/ with/ by (the) joy of," (prep, n fs constr)	adonecha, "your lord, master," (n ms, 2ms pronom)	

Interlinear Chart

Chapter 25:22



וקרב הוא של שני ככרים ואמר אדוני שני ככרים נתת לי והנה שני ככרים אחרים הרוחתי עליהם:
Hebrew Transcription

Translation: “And he, having two talents approached, and said, 'My master, two talents you gave to me, and behold, two other talents I have gained upon them.'”

The Scriptures: Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’

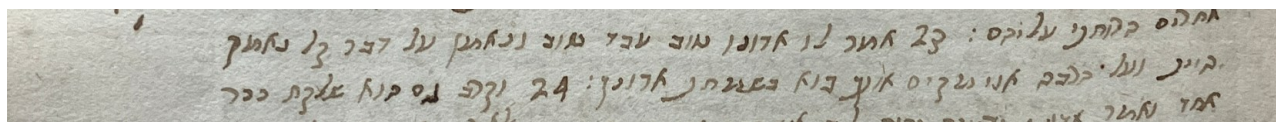
Aramaic:

ספוכ סח דחולאך בבבסח, סאכז כז, וחולאך בבבך מכתל ל, מא וחולאך אשנח אדחא זחח חלמח
And the one who received two talents approached, and said, ‘Mari {My Lord}, you gave unto me two talents, look! I have added two others to them!’

אדוני	ואמר	ככרים	שני	של	הוא	וקרב
adoni, “my lord, master,” (n ms, 1cs pronom)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	kikarim, “talents,” (n mp)	sheni, “two,” (card num)	shel, “to, for, of, belonging to,” (prep)	hu, “he/it,” (3ms pron)	v’karev, “and/ but/ so/ or he/it came near,” (v. Pa’al/Qal, qatal, past, 3ms)
ככרים	שני	והנה	לי	נתת	ככרים	שני
kikarim, “talents,” (n mp)	sheni, “two,” (card num)	v’hine, “and/ but/ so/ or behold!” (part, interj)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	natata, “you (ms) gave,” (v. Pa’al/Qal, qatal, past, 2ms)	kikarim, “talents,” (n mp)	sheni, “two,” (card num)
				עליהם:	הרוחתי	אחרים
				aleiher, “upon them,” (prep, 3 mp pronom)	hirvachti, “I have profited, gained,” (v. Hif’il, qatal, past, 1cs)	acherim, “other, another, different,” (adj mp)

Interlinear Chart

Chapter 25:23



אמר לו אדוני טוב עבד טוב ונאמן על דבר קל נאמן היית ועל הרבה אני מקים אותך בוא בשמחת
אדוניך:

Hebrew Transcription

Translation: “His master said to him, ‘Good! Good and faithful servant; you were faithful over a small matter, and over much I am establishing you. Enter into the joy of your master!’”

The scriptures: His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Aramaic:

אמר לו אדוני טוב עבד טוב ונאמן על דבר קל נאמן
His Lord said unto him, ‘Well done good and faithful abda {slave/servant}. You have been faithful over a little, I will appoint you over much! Enter into the joy of Marak {Your Lord}.’

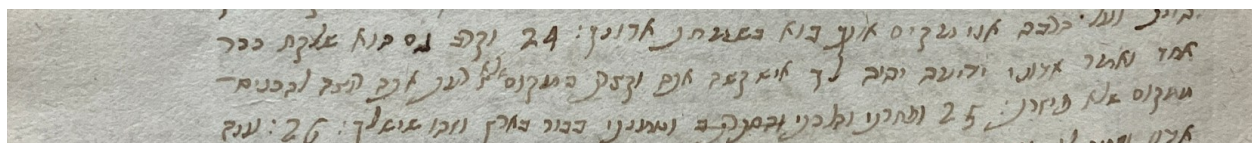
אמר	לו	אדוני	טוב	עבד	טוב	ונאמן
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adono, “his/its master, lord,” (n ms, 3ms pronom)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	eved, “servant,” (n ms)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	v’ne’eman, “and/ but/ so/ or I am/ you (ms) are, he/it is faithful, trustworthy,” (v. Nif’al, act part, ms)

על	דבר	קל	נאמן	היית	ועל	הרבה
al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	dvar, “thing, word, matter,” (n ms)	kal, “light, easy, simple” (adj ms)	ne’eman, “I/ you ms)/ he/it is faithful, trustworthy,” (v. Nif’al, act part, ms)	hayita, “you (ms) were,” (v. Pa’al/Qal, qatal, past, 2ms)	v’al, “and/ but/ so/ or upon, on, because, due to, on account of” (prep)	harbeh, “many, much a lot,” (adv)

אני	מקים	אותך	בוא	בשמחת	אדונך:	
ani, "I," (1cs pron)	mekayem, "I/ you (ms)/ he/it raises up, builds, establishes, maintains, fulfills," (v. Hif'il, act part, ms)	otacha, "you (ms)," (DO marker, 2ms pronom)	bo, (to a man) "enter, come," (v. Pa'al/Qal, imp 2ms)	b'simchat, "in/ with/ by (the) joy of," (prep, n fs)	adonecha, "your master, lord," (n ms, 2ms pronom)	

Interlinear Chart

Chapter 25:24



וקרב גם הוא שלקח ככר אחד ואמר אדוני ידיעה יהיה לך איש קשה אתה וקצרת במקום שלא זרעת אתה רוצה להכניס ממקום שלא פיזרת:

Hebrew Transcription

Translation: “And he who had received one talent also approached, and he said, ‘My master, let it be a known thing to you that you are a harsh man; you reaped from a place that you did not sow, and you want to gather from a place that you did not scatter.’”³²

The Scriptures: And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed,

Aramaic:

פזכ דג אפ מה דנשבב גמא בבא סאמו כז, גב סאמט לך ד לבא אטע ספא ססג ד אטע אכא דל וזבא סכבא אטע כ אכא דל כדוה

Then the one who received one kakra {talent} also approached, and said, ‘Mari {My Lord}, you are known to be a hard man, and you reap where you don’t sow and you gather from where you don’t scatter.

וקרב	גם	הוא	שלקח	ככר	אחד	ואמר
v'karev, “and/ but/ so/ or he/it came near,” (v. Pa'al/Qal, qatal, past, 3ms)	gam, “again, also, too, in addition, even, as well,” (part, adv)	hu, “he/it,” (3ms pron)	she'lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa'al/Qal, qatal, past 3ms)	kikar, “talent,” (n ms)	echad, “one,” (card num)	v'amar, “and/ but/ so/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)
אדוני	ידיעה	יהיה	לך	איש	קשה	אתה
adoni, “my lord, master,” (n ms, 1cs pronom)	yedi'ah, “known thing,” (n fs)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	ish, “a man,” (n ms)	kasheh, “hard, severe, harsh,” (adj ms)	ata, “you (ms),” (pron 2ms)

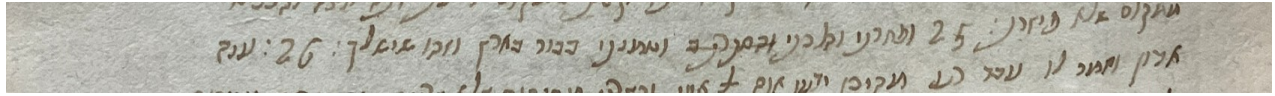
³² This passage, 'V'karav gam hu... yedi'ah yihyeh lecha... (דל וקרב גם הוא... ידיעה יהיה לך): Literal translation: “And he also approached... let knowledge be to you....,” serves as an important textual marker. The wording features the complex pronoun phrase hu *she-lakach* (“he who took”), a stylistic device common in late-antiquity literature. This is supported by the formal legal phrase *yedi'ah yihyeh lecha*, a standard expression used in Second Temple period contractual disputes.

להכניס	רוצה	אתה	זרעת	שלא	במקום	וקצרת
lechachnis, “to bring in, gather a harvest,” (v. Hif’il, inf constr)	rotzeh, “I/ you (ms) he/ it want(s),” (v. Pa’al/Qal, act part, ms)	ata, “you (ms),” (pron 2ms)	zarata, “you (ms) sowed,” (v. Pa’al/Qal, qatal, past, 2ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	bamakom, “in/ with/ by (the) place,” (prep, n ms)	v’katzarta, “and/ but/ so/ or you reaped,” (v. Pa’al/Qal, qatal, past, 2ms)
				פיזרת:	שלא	ממקום
				pizarta, “you (ms) scattered, winnowed,” (v. Pi’el, qatal, past, 2ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	mimakom, “from/ of a place,” (prep, n ms)

Interlinear Chart



Chapter 25:25



ופחדתי והלכתי וטמנתי בבור בארץ וזהו שיש לך:

Hebrew Transcription

Translation: “And I was afraid, and I went, and I hid *it* in a **pit** in the earth; so look, that was yours!”

The Scriptures: ‘and being afraid, I went and hid your talent in the ground. See, you have what is yours.’

Aramaic:

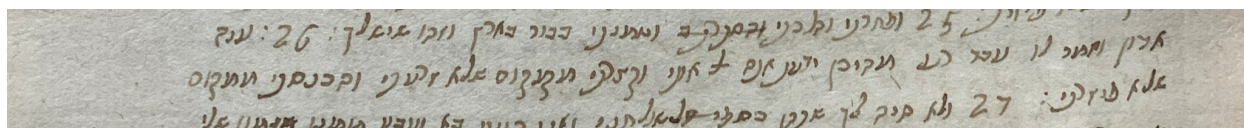
והלכתי וטמנתי בבור בארץ וזהו שיש לך:

And I was afraid, and went and hid kakrak {your talent} in the ara {the ground}. Look! You have what is yours.’

שִׁישׁ	וזהו	בארץ	בור	וטמנתי	והלכתי	ופחדתי
she'yesh, “that, which, who, whom there is, there exists,” (rel part, part)	v'zehu, “and/ but/ so/ or” (to men) “look, recognize!” (v. Pi'el, imp 2mp)	ba'erez, “in/ with/ by/ with/ by (the) earth,” (prep, n ms)	b'bor, “in/ with/ by (the) pit, dungeon,” (prep, n ms)	v'tamanti, “and/ but/ so/ or I buried,” (v. Pa'al/Qal, qatal, past, 1cs)	v'halachti, “and/ but/ so/ or I went,” (v. Pa'al/Qal, qatal, past, 1cs)	v'fachadti, “and/ but/ so/ or I was afraid,” (v. Pa'al/Qal, qatal, past, 1cs)
						לך:
						lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)

Interlinear Chart

Chapter 25:26



ענה אדון ואמר לו עבד רע מהיכן ידעת אתה אותי וקצרתי ממקום שלא זרעתי והכנסתי ממקום שלא פיזרתי:

Hebrew Transcription

Translation: “*The master answered and said to him, ‘Evil servant! From where did you know me, and I having reaped from a place from which I did not sow, and I bought from a place which I did not scatter?’”*³³

The Scriptures: And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

Aramaic:

אני מודה לך על כל מה שאת עושה בשבילי, ואתה יודעת שאתה חברה טובה מאוד.

Mareh {his Lord} answered and said unto him, ‘Evil and lazy abda {slave/servant}! You knew Me, that I reap where I don’t sow, and I gather from where I don’t scatter!

ענה	אדון	ואמר	לו	עבד	רע	מהיכן ³⁴
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	adon, “master, lord,” (n ms)	v’amar, “and/ but/ so/ or he/it said,” (v, Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	eved, “servant,” (n ms)	ra, “evil, wicked,” (adj ms)	meheichan, “from/ of whence, where,” (prep, interrog adv) Aramaism Mishnaic

ידעת	אתה	אותי	וקצרתי	ממקום	שלא	זרעתי
yadata, “you (ms) knew,” (v. Pa’al/Qal, qatal, past, 2ms)	ata, “you (ms),” (pron 2ms)	oti, “me,” (DO marker, 1cs pronom)	v’katzarti, “and/ but/ so/ or I reaped,” (v. Pa’al/Qal, qatal, past, 1cs)	mimakom, “from/ of (the) place,” (prep, n ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	zarati, “I sowed,” (v. Pa’al/Qal, qatal, past, 1cs)

³³ *Eved ra... me'heichan yadata...* (עבד רע... מהיכן ידעת); Lit., “Evil servant... from where did you know...” Scripturally, the passage is anchored by the compound interrogative *me'heichan* (“from where”), a definitive dialectal shift of the late Second Temple period that replaces the classical biblical *me'avin*.

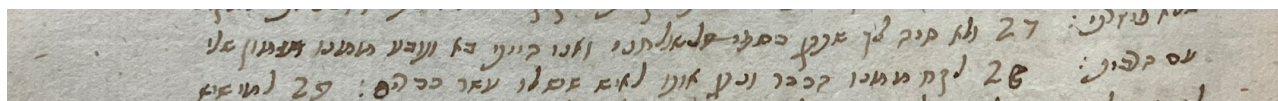
³⁴ This word is first found in the *Mishnah* Tractate Megillah 2:3.

			פִּזְרָתִי:	שֶׁלֹא	מִמָּקוֹם	וְהִכְנַסְתִּי
			pizarti, “I scattered, winnowed,” (v. Pi’el, qatal, past, 1cs)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	mimakom, “from/ of (the) place,” (prep, n ms)	v’hichnasti, “and/ but/ so/ or I brought in, harvested,” (v. Hif’il, qatal, past, 1cs)

Interlinear Chart



Chapter 25:27



ולא היה לך שתתן כספי לשולחני ואני הייתי בא ותובע ממנו ממון שלי עם הרבית:

Hebrew Transcription

Translation: “And was it not for you to give my silver to the money-changers? And I would have **come and demanded from him** my **mammon** with interest?”³⁵

The Scriptures: Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest.

Aramaic:

אלא חמא לך הולדא בשפך חל פלחא אהלא חמא אלא חלחא חמא דלך, חב וכלחא

It was right that you should have put kesphi {My silver/money} on the table {i.e. the exchange table}, and I would have come and have required my own with its interest.

ולא	היה	לך	שתתן	כספי	לשולחני	ואני
ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	she'titen, “that/ which/ who/ whom you will give,” (rel part, v. Pa'al/Qal, yiqtol, fut, 2ms)	kaspi, “my silver, money,” (n ms, 1cs pronom)	l'shulchani, “to/ for/ belonging to (the) money changer,” (prep, n mp)	v'ani, “and/ but/ so/ or I, I am,” (pron 1cs)

הייתי	בא	ותובע	ממנו	ממון ³⁶	שלי	עם
hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	ba, “he/it came,” (v. Pa'al/Qal, qatal, past, 3ms)	v'tove'a, “and/ but/ so/ or I/ you (ms)/ he/it demand(s), claim(s),” (v. Pa'al/Qal, act part, ms)	mimenu, “of/ from him/it,” (prep, 3ms pronom)	mamon, “mammon, money,” (n ms)	she'li, “that/ which/ who/ whom to/ for/ belonging to me,” (prep, 1cs pronom)	im, “with,” (prep)

³⁵ *V'ani hayiti ba v'tove'a... mamon sheli...* (שלי ממון שלי): The phrase literally means, “Then I would have come and demanded my own capital.” The passage uses a very advanced grammatical structure called a periphrastic past counterfactual, which combines the past tense auxiliary with active participles to express a situation that did not happen but was considered possible. Syntactically, the key part of the argument is the word “*tove'a*,” meaning “demanding” or “claiming,” which works together with the loanword “*mamon*” for “capital” or “wealth,” and the phrase “*sheli*” meaning “my own.”

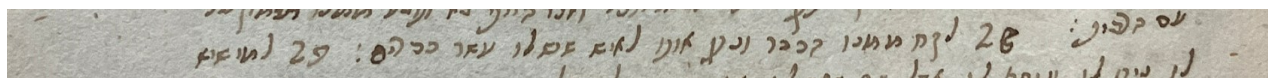
³⁶ See footnote in Matthew 8:9. This word is an Aramaic loanword that became a Mishnaic Hebrew Term.

						הרבִּית:
						ha'ribit, "the interest, increase," (n fs)

Interlinear Chart



Chapter 25:28



לקח ממנו הככר ונתן אותו לאיש שישלו עשר ככרים:

Hebrew Transcription

Translation: “Take the talent from him, and give *it* to the man who has ten talents!”

The Scriptures: Therefore take away the talent from him, and give it to him who possesses ten talents.

Aramaic:

ܫܒܬ ܡܢ ܚܒܠ ܚܒܠܐ ܡܡܢܐ ܠܡܢ ܗܕܐ ܠܡ ܚܒܠܐ ܚܒܠܐ

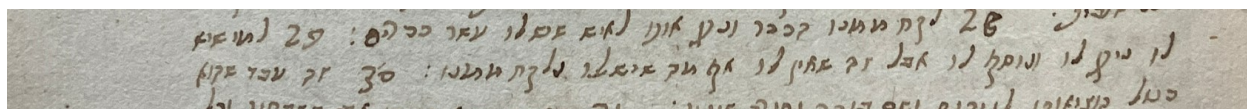
Take therefore the kakra {the talent} from him, and give it unto that one who has ten kakriyn {talents}.

לקח	ממנו	הככר	ונתן ³⁷	אותו	לאיש	שישלו
locheach, “I/ you (ms)/ he/it take(s), receive(s),” (v. Pa’al/Qal, act part, ms)	mimenu, “of/ from him/it,” (prep, 3ms pronom)	ha’kikar, “the talent,” (n ms)	v’natan, “and/ but/ so/ or he/it gave,” (v. Pa’al/Qal, qatal, past, 3ms)	oto, DO marker, “him/it,” (3ms pronom)	l’ish, “to/ for/ belonging to (the) man, mankind,” (prep, n ms)	she’yesh’lo, “that/ which/ who/ whom he/it has to him/it,” (rel part, part, prep, 3ms obj)
עשר	ככרים:					
eser, “ten,” (card num)	kikarim, “talents,” (n mp)					

Interlinear Chart

³⁷ v’natan (ונתן): Literally meaning “and he gave,” this word is spelled in the past tense but functions as a direct command, meaning “and give it!”. This usage stems from two common features of first-century Israelite linguistic styles. First, it reflects an ancient biblical grammatical convention in which adding the conjunction “and” (*Vav*) before a past-tense verb transforms it into a future imperative. Second, it mirrors the period’s colloquial speech; scribes often omitted the complex command prefixes when writing quickly or transcribing spoken words, recording only the three-letter verb root and trusting the listener to interpret the intended command.

Chapter 25:29



למי שיש לו ניתן לו ונוסף לו אבל זה שאין לו אף מה שיש לו נלקח ממנו:

Hebrew Transcription

Translation: “‘To whomever has, it is given to him, and it will be added to him; but this one who doesn’t have, even what he has is taken from him.’”³⁸

The Scriptures: For to everyone who possesses, more shall be given, and he shall have overflowingly; but from him who does not possess, even what he possesses shall be taken away.’

Aramaic:

පාලකයන්ගේ ස්වරූපය

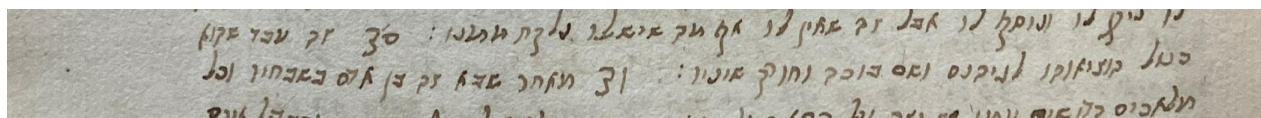
For, unto the one who has, it will be given unto him, and it will increase unto him. But, that one who doesn't have, and even that which he has, will be taken from him.'

למי	שיש	לו	ניתן	לו	ונוסף	לו
l'mi, "to/ for/ belonging to whom." (prep, interrog pronoun)	she`yesh, "that, which, who, whom there is, there exists," (rel part, part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	nitán, "I am/ you are/ he/it is given," (v. Nif'al, act part, ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'nosaf, "and/ but/ so/ or he/it was added, increased," (v. Nif'al, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)
אבל	זה	שאין	לו	אף	מה	שיש
aval, "indeed, truly, verily, surely, but," (adv)	ze, "this, this one," (pron, ms)	she`ein, "that/ which/ who/ whom isn't, is not," (rel part, neg part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	af, "also, yea, though, so much the more, even," (part)	mah, "what?" (inter part)	she`yesh, "that, which, who, whom there is, there exists," (rel part, part)
לו	נלקח	ממנו:				
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	nilkach, "he/it is taken, was taken," (v. Nif'al, qatal, pssv past, 3ms)	mimenu, "of/ from him/it," (prep, 3ms pronom)				

Interlinear Chart

³⁸ This verse states, "To whoever has... is given... is taken from him." The passage uses a symmetrical pattern with three passive verbs: *nitan*, *nosaf*, and *nilkach*. In Second Temple-period Israelite literature, this use of the passive voice often functions as a divine passive, emphasizing God's ultimate authority and judgment. The repetition of root words (נ-ת-ן and נ-ט-ן) in reverse order creates a clever internal wordplay.

Chapter 25:30



זה עבד שהוא בטל הוציאוהו לגיהנם ושם בוכה וחורק שיניו:

Hebrew Transcription

Translation: “‘This servant who is idle, expel him to Gehinnom (*Gehenna*), and there he is weeping and gnashing **his** teeth!’”³⁹

The Scriptures: And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’

Aramaic:

והעבד הזה שהוא בטל הוציאוהו לגיהנם ושם בוכה וחורק שיניו

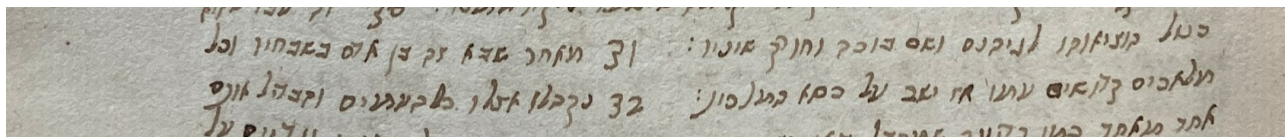
And the useless servant was thrown into the outer darkness. There shall be weeping and teeth gnashing!

זה	עבד	שהוא	בטל	הוציאוהו	לגיהנם	ושם
ze, “this, this one,” (pron, ms)	eved, “servant,” (n ms)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	batel, “I/ you (ms)/ he/it is idle, void, unprofitable,” (v. Pa’al/Qal, act part, ms)	hotzi’uhu, (to men) “Expel him/it, cast him/it out!” (v. Hif’il, imp, 2mp, 3ms obj)	l’gehinom, “to/ from/ belonging to Gehinnom,” (prep, name)	v’sham, “and/ but/ so/ or there,” (adv)
בוכה	וחורק	שיניו:				
bocheh, “I/ you (ms)/ he/it cry(ies), weep(s),” (v. Pa’al/Qal, act part, ms)	v’chorek, “and/ but/ so/ or I/ you (ms)/ he/it gash(es), grind(s),” (v. Pa’al/Qal, act part, ms)	shinav, “his/its teeth,” (n mp, 3ms pronom)				

Interlinear Chart

³⁹ This text discusses a particular phrase: “This servant who is worthless... cast him out...” The phrase uses the Hebrew word “*batel*,” meaning “idle” or “worthless,” which was common in late Second Temple times to describe someone holding a trust without producing legal effect. The command “*hotzi’uhu*,” meaning “cast him out,” is an imperative directed at attendants, typical of first-century Israeli legal stories. Textually, this wording is very important: while Greek versions introduce the idea of “outer darkness” as a new theological concept, the Jewish tradition from Cochin stays clear and grounded in early Israelite beliefs by explicitly mentioning Gehinnom, the fiery punishment. This ties the judgment to the historic Hinnom Valley, preserving clarity and consistency in the narrative.

Chapter 25:31



מאחר שבא זה בן אדם בשבחיו וכל מלאכים קדושים עמו אז ישב על כסא המלכות:

Hebrew Transcription

Translation: “After this Son of Man comes in his glories, and all the holy messengers with him, then he will sit upon the throne of the kingdom.”

The Scriptures: And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem.

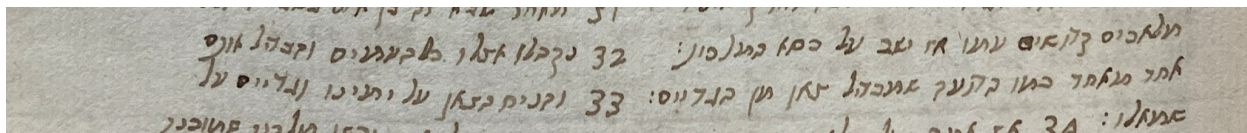
Aramaic:

Now, when The Son of Man comes in Shubkheh {His glory}, and all Malakuhi Qadishe {His Holy *Heavenly* Messengers} with Him, then He will sit on The Thrunus d'Shubkheh {The Throne of His Glory}.

מאחד	שבא	זה	בן	אדם	בשבחיו	וכל
me-achar, “after, following,” (prep)	she’ba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, 3ms)	ze, “this, this one,” (pron, ms)	ben, “son,” (n ms)	adam, “man,” (n ms)	bi’shvacav, “in/ with/ by his/its glories, praises,” (prep, n mp, 3ms pronom)	ve’chol, “in/ with/ by (the) all,” (prep, n ms)
מלאכים	קדושים	עמו	אז	ישב	על	כסא
mal’achim, “angels, messengers,” (n mp)	kedoshim, “holy, set apart,” (adj mp)	vimo, “him/it,” (prep,3ms pronom)	az, “then, in that case, so,” (conj)	yoshev, “he/it sat, dwelled” (v. Pa’al/Qal, qatal, past, 3ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	kise, “throne,” (n ms)
המלכות:						
ha’ malchut, “the kingdom, reign, royal, realm, empire, estate,” (n fs)						

Interlinear Chart

Chapter 25:32



נקהלו אצלו כל העמים והבדיל אותם אחד מאחד כמו הרועה שמבדיל צאן מן הגדיים:

Hebrew Transcription

Translation: “All the nations were assembled **near** him, and he shall separate them one from another like the shepherd who separates sheep from the goats.”

The Scriptures: And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats.

Aramaic:

கூடும் கிடைக்காது என்று சொல்லும் போது, மனம் உறுதியாக

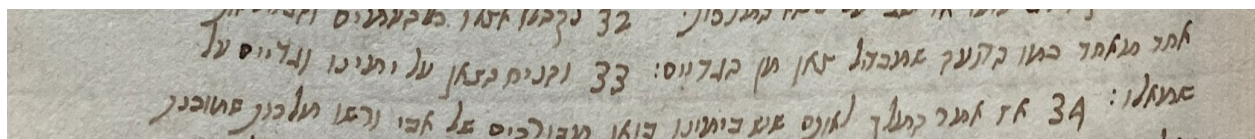
And all the Nations will be gathered before Him. And He will separate them, one from another, as a shepherd separates the erbe {the sheep} from the gadaya {the goats}.

נקהלו	אצלו	כל	העמים	והבדיל	אותם	אחד
nikhalu, “they were assembled, gathered themselves,” (v. Nif’al, qatal, past, 3mp)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	kol, “all of, all, every,” (n ms)	ha’amim, “the nations, peoples,” (n mp)	v’hivdil, “and/ but/ so/ or he/it will divide,” (v. Hif’il, weqatal, fut, 3ms)	otam, “them,” (DO marker, 3mp pronom)	echad, “one,” (card num)

מאחד	כמו	הרועה	שמבדיל	צאן	מן	הגדיים:
me’echad, “from/ of another, other,” (prep, n ms)	kmo, “like/ as, similarly to, such as,” (prep)	ha’roeh, “the/that shepherds, (n ms)	she’madil, “that/ which/ who/ whom I/ you (ms)/ he/it separate(s),” (v. Hif’il, act part, ms)	tzon, “sheep,” (n)	min, “from/ of,” (prep)	ha’gedayim, “the goats,” (n mp)

Interlinear Chart

Chapter 25:33



והניח הצאן על ימינו וגדיים על שמאלו:

Hebrew Transcription

Translation: “And he will place the sheep upon his right, and the goats upon his left.”⁴⁰

The Scriptures: And He shall set the sheep on His right hand, but the goats on the left.

Aramaic:

והניח הצאן על ימינו וגדיים על שמאלו:

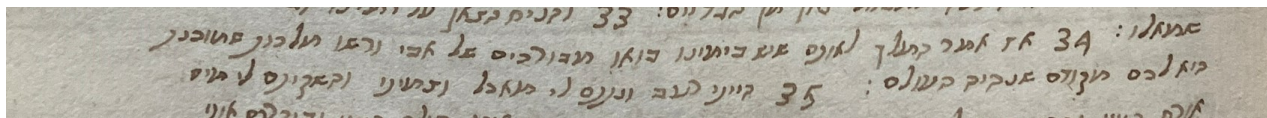
And He will stand the erbe {the sheep} at His right and the gadaya {the goats} at His left.

והניח	הצאן	על	ימינו	וגדיים	על	שמאלו:
v'hiniach, “and/ but/ so/ or he/it will place,” (v. Hif'il, weqatal, fut, 3ms)	ha'tzon, “the sheep, goats,” (n cs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	yemino, “his/it right, right hand,” (n ms, 3ms pronom)	u'gedayim, “and/ but/ so/ or (the) goats,” (n mp)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	smolo, “his/its left,” (n ms, 3ms pronom)

Interlinear Chart

⁴⁰ *al yemino... al schmalo* (על ימינו... על שמאלו): literally, “on his right... on his left.” In biblical and legal contexts, this directional imagery reflects a significant cultural and symbolic framework in ancient Israel. The right hand (*yamin*) symbolizes strength, authority, and the keeping of covenantal promises, echoing traditions found in passages such as Genesis 48:14 and Psalm 110:1. Conversely, the left hand (*smol*) signifies lower status, vulnerability, and legal rejection.

Chapter 25:34



אז אמר המלך לאותם שיש בימינו בואו מבורכים של אבי ורשו מלכות שמוכנת הוא לכם מקודם שנהיה העולם:

Hebrew Transcription

Translation: “Then the King said to those who are on his right, ‘Come, blessed ones of my Father, and inherit the kingdom that is prepared for you from before the world **came to be.**”

The Scriptures: Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world -

Aramaic:

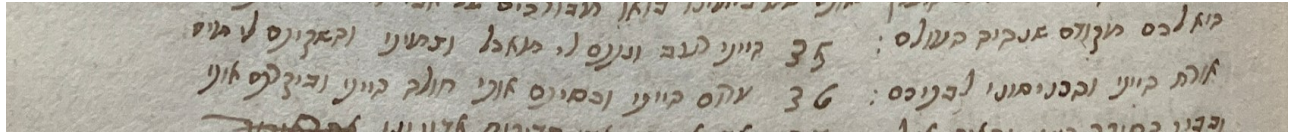
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Then, The Malka {The King} will say unto those who are at His right, ‘Come, blessed of Abi {My Father}, inherit The Malkutha {The Kingdom} which was prepared for you from the foundations of the world.

אז	אמר	המלך	לאותם	שיש	בימינו	בואו
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ha’melech, “the king,” (n ms)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)	b’yemino, “in/ with/ by his/its right hand,” (prep, n mp, 1cp pronom)	bo’u, (to men) “come!” (v. Pa’al/Qal, imp, 2mp,)
מבורכים	של	אבי	ורשו	מלכות	שמוכנת	הוא
m’vorachim, “we/ you (mp)/ they are blessed,” (v. Pu’al, pssv part, mp)	shel, “to, for, of, belonging to,” (prep)	avi, “my father,” (n ms, 1cs pronom)	u’rashu, “and/ but/ so/ or” (to men) “inherit, possess!” (v. Pa’al/Qal, imp, 2mp)	malchut, “kingdom,” (n fs)	she’muchenet, “that/ which/ who/ whom has been prepared,” (rel part, v. Hof’al, act part, fs)	hu, “he/it,” (3ms pron)
לכם	מקודם	שנהיה	העולם:			
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	mi’kodem, “from/ of before,” (prep, adv)	she’nihya, “that/ which/ who/ whom he/it became,” (rel part, v. Nif’al, qatal, past, 3ms)	ha’ohlam, “the world, eternity, ever, everlasting, old,” (n ms)			

Interlinear Chart

Chapter 25:35



הייתי רעב ונתתם לי מאכל וצמיתי והשקיתם לי מים אורח הייתי והכניסוני לבתיכם:

Hebrew Transcription

Translation: “I was hungry, and you gave me food; and I thirsted, and you **caused me** to drink water; I was a stranger, and you brought me **into your houses**.”

The Scriptures: for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in,

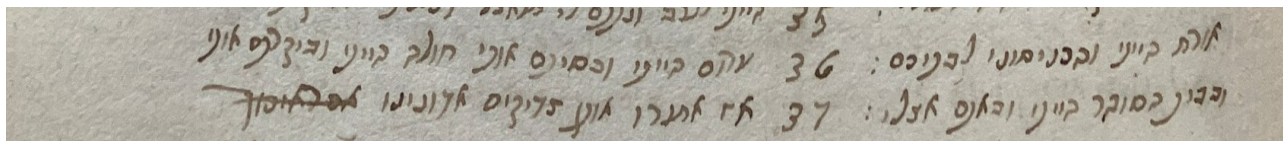
Aramaic: בפסל חזי מנחלמך לך לחאכל מן מלתא ארעמלמך ארעמלמך מלמל מנחלמך

For, I was hungry, and you gave unto Me food to eat. And I was thirsty and you gave me drink. I was a stranger, and you took Me in.

הייתי	רעב	ונתתם	לי	מאכל	וצמיתי	והשקיתם
hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	ra'ev, “hungry,” (adj ms)	u'netatem, “and/ but/ so/ or you (mp) gave,” (v. Pa'al/Qal, qatal, past, 2mp)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	ma'achal, “food, nourishment,” (n ms)	v'tzamiti, “and/ but/ so/ or I thirsted, was thirsty,” (v. Pa'al/Qal, qatal, past, 1cs)	v'hishkitem, “and/ but/ so/ or you caused to drink, gave drink,” (v. Hif'il, qatal, past, 2mp)
לי	מים	אורח	הייתי	והכניסוני	לבתיכם:	
li, “to/ for/ belonging to me,” (prep, 1cs pronom)	mayim, “water,” (n mp)	oreach, “traveler, stranger, guest,” (n ms)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	v'hichnisuni, “and/ but/ so/ or you (mp) brought me in, gathered me,” (v. Hif'il, qatal, past, 2mp, 1cs obj)	l'vateichem, “to/ for/ belonging to your houses,” (prep, n mp, 2mp pronom)	

Interlinear Chart

Chapter 25:36



ערום הייתי וכסיתם אותי חולה הייתי וביקרתם אותי ובבית הסוהר הייתי ובאתם אצלי:

Hebrew Transcription

Translation: “I was naked, and you covered me, I was sick, and you visited me, and I was in the prison house, and you came near me.”

The Scriptures: was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.'

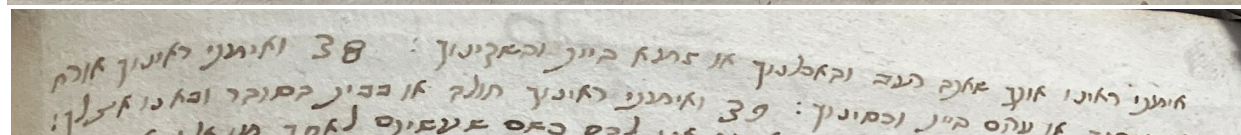
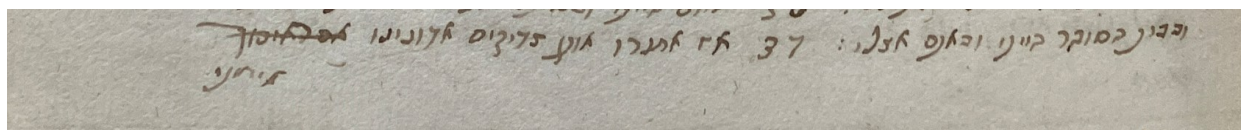
Aramaic:

I was artelaya {naked}, and you covered Me. I was sick, and you visited Me. And I was in the prisoner's house, and you came unto Me.'

ערום	הייתי	וכסיתם	אותי	חולה	הייתי	וביקרתם
erom, “naked,” (adj ms)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	u'chsite, “and/ but/ so/ or you covered,” (v. Pa'al/Qal, qatal, past, 2mp)	oti, “I, me,” (DO marker, 1cs pronom)	choleh, “sick,” (adj ms)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	u'vikhartem, “and/ but/ so/ or you visited,” (v. Pi'el, qatal, past, 2mp)
אותי	ובבית	הסוהר	הייתי	ובאתם	אצלי:	
oti, “me,” (DO marker, 1cs pronom)	uveit, “and/ but/ so/ or in/ with/ by (the) house,” (prep, n ms)	ha'sohar, “the binding, prison,” (n ms)	hayiti, “I was,” (v. Pa'al/Qal, qatal, past, 1cs)	u'vatem, “and/ but/ so/ or you (mp) came,” (v. Pa'al/Qal, qatal, past, 2mp)	etzli, “at, near, in the possession of me,” (prep, 1cs pronom)	

Interlinear Chart

Chapter 25:37



אז אמרו אותן צדיקים אדונינו אימתי ראינו אותך שאתה רעב והאכלנוך או צמא היית והשקיננוך:
Hebrew Transcription

Translation: “Then **those** righteous said, ‘**Our** Master, when did we see you that you were hungry, and we fed you, or you were thirsty, and we caused you to drink?’”

The Scriptures: Then the righteous shall answer Him, saying, ‘Master, when did we see You hungry and we fed You, or thirsty and gave You to drink?’

Aramaic:

מנהי נאמרו לם מנה ונפא מנה אכא, מנהי דכף אנה מלדשפא אה דהי מא אנה מא שפא
Then, those will say unto Him, ‘Zadiyke Maran {Our Righteous Lord}, when did we see that you were hungry, and feed you, or that you were thirsty, and gave you drink?’

אז	אמרו	אותן ⁴¹	צדיקים	אדונינו	אימתי	ראינו
az, “then, in that case, so,” (conj)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3cp)	otan, “them, those,” (3mp pronom)	tzadikim, “righteous, righteous ones,” (n mp)	adoneinu, “our master, lord,” (n ms, 1cp pronom)	eimatai, “when,” (adv)	ra’inu, “we did see,” (v. Pa’al/Qal, qatal, past, 1cp)
אותך	שאתה	רעב	והאכלנוך	או	צמא	היית
otacha, (DO marker) “you,” (prep, 2ms pronom)	she’ atah, “that/ which/ who you,” (rel part, 2ms pronom)	ra’ev, “hungry,” (adj ms)	v’he’achalnucha, “and/ but/ so/ or we fed you, caused you to eat,” (v. Hif’il, qatal, past, 1cp, 2ms obj)	o, “or,” (conj)	tzame, “thirsty,” (adj ms)	hayita, “you (ms) were,” (v. Pa’al/Qal, qatal, past, 3ms)

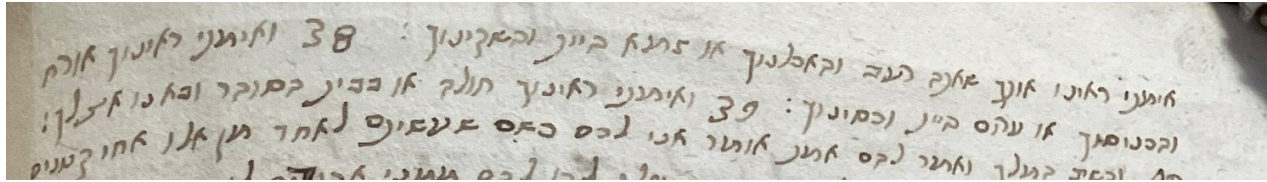
⁴¹ While the term *otan* (אותן) resembles the Aramaic-influenced words within this manuscript, such as *מנהי* or *נרדון*, its etymology is entirely Canaanite/Hebrew. Nevertheless, the manner in which the scribe employs it in this verse demonstrates a characteristic grammatical shift typical of Mishnaic Hebrew.

						והשקינוך:
						v'hiskinucha, “and/ but/ so/ or we gave you (ms) drink,” (v. Hif'il, qatal, past, 1cp, 2ms obj)

Interlinear Chart



Chapter 25:38



ואימתי ראינוך אורה והכניסוך או ערום היית וכסינוך:

Hebrew Transcription

Translation: “And when did we see you a stranger, and we **brought** you in, or **you were naked**, and **we covered** you?”

The Scriptures: And when did we see You a stranger and took You in, or naked and clothed You?

Aramaic:

ואימתי ראינוך אורה והכניסוך או ערום היית וכסינוך:

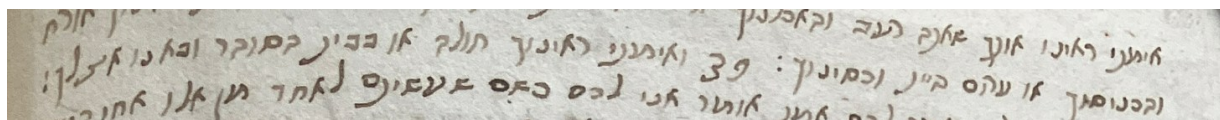
And when did we see that you were a stranger, and took you in, or that you were naked, and covered you?

ואימתי ⁴²	ראינוך	אורה	והכניסוך	או	ערום	היית
v'eimatay, “and/ but/ so/ or when, at what time,” (adv)	ra'inucha, “we did see you,” (v. Pa'al/Qal, qatal, past, 1cp, 2ms obj)	oreach “traveler, stranger, guest,” (n ms)	v'hichnisucha, “and/ but/ so/ or we brought you in, gathered you,” (v. Hif'il, qatal, past, 1ca, 2ms obj)	o, “or,” (conj)	erom, “naked,” (adj ms)	hayita, “you (ms) were,” (v. Pa'al/Qal, qatal, past, 2ms)
						וכסינוך:
						v'chisinucha, “and/ but/ so/ or we covered you, clothed you,” (v. Pi'el, qatal, past, 1cp, 2ms obj)

Interlinear Chart

⁴² Mishnaic adverb.

Chapter 25:39



ואימתי ראינוך חולה או בבית הסוהר ובאנו אצלך:

Hebrew Transcription

Translation: “And when did we see you sick, or in the prison **house**, and we came **near** you?”

The Scriptures: And when did we see You sick, or in prison, and we came to You?”

Aramaic:

ואימתי נעמי ראינוך חולה או בבית הסוהר באנו אצלך:

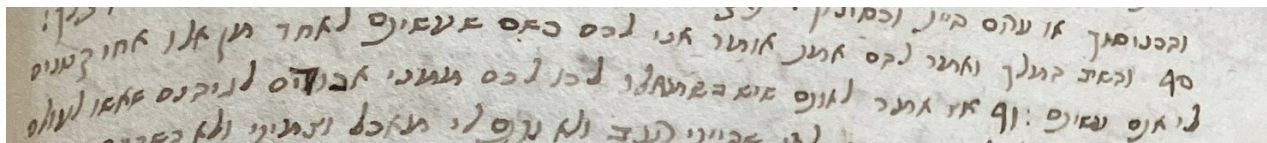
And when did we see you sick, or in the beth asiye {the prisoner’s house}, and come unto you?”

ואימתי ⁴³	ראינוך	חולה	או	בבית	הסוהר	ובאנו
v'eimatay, “and/ but/ so/ or when, at what time?” (interrog adv)	ra'inucha, “we did see you,” (v. Pa'al/Qal, qatal, past, 1cp, 2ms obj)	choleh, “sick,” (adj ms)	o, “or,” (conj)	b'bayit, “in/ with/ by (the) house,” (prep, n ms)	ha'sohar, “the prison, binding,” (n ms)	u'vanu, “and/ but/ so/ or we came,” (v. Pa'al/Qal, qatal, past, 1cp)
אצלך:						
						etzlecha, “at/ near/ in the possession of you (ms),” (prep, 2ms pronom)

Interlinear Chart

⁴³ Mishnaic adverb.

Chapter 25:40



והשיב המלך ואמר להם אמת אומר אני לכם כשם שעשיתם לאחד מן אלו אחי קטנים לי אתם עשיתם:

Hebrew Transcription

Translation: “And the king responded and said to them, ‘Truth I say to you, just as you did it to one of these, my smallest brothers, you did it to me.’”

The Scriptures: And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’

Aramaic:

וַיֹּאמֶר הַמֶּלֶךְ אֲלֵהֶם וְיָאָמְרוּ אֵלָיו, 'אֲמִינָן {Truly} אֲנִי אֹמֵר לָכֶם, כַּאֲשֶׁר עָשִׂיתֶם לְאֶחָד מִלֵּאמֹת אֵלֶּם מִיָּדְי, כֵּן עָשָׂה לִּי.'
And The Malka {The King} will answer and say unto them, 'Amiyn {Truly} I say unto you, inasmuch as you have done it unto one from the least of these My brothers, the very same has done it unto me.'

והשיב	המלך	ואמר	להם	אמת	אומר	אני ⁴⁴
v'heshiv, “and/ but/ so/ or he/it returned, responded,” (v. Hif'il, qatal, past, 3ms)	ha'melech, “the king,” (n mp)	v'amar, “and/ but/ so/ or he/it said,” '(v, Pa'al/Qal, qatal, past, 3ms)	l'hem, “to/ for/ belonging to them,” (prep, 3mp pronom)	emet, “truth, truly,” (n ms)	omer, “I/ you (ms)/ he/it say(s)”, (v. Pa'al/Qal, act part, ms)	ani, “I,” (1cs pron)

לכם	כשם	שעשיתם	לאחד	מן	אלו	אחי
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	k'shim, “as, just as,” (adv)	she'asitem, “that/ which/ who/ whom you did,” (rel part, v. Pa'al/Qal, qatal, past, 2mp)	l'echad, “one,” (card num)	min, “from/ of,” (prep)	alu, “these,” (pron)	achi, “my brothers,” (n mp, 1cs pronom)

⁴⁴ Added pronoun. Likely emphatic.

			עשיתם:	אתם	לי	קטנים
			asitem, “you (mp) did, made,” (v. Pa’al/Qal, qatal, past, 2mp)	atem, “you,” (mp pron)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	ktenim, “least, small,” (adj mp)

Interlinear Chart

40 ונבא קמלך ואמר נכס אתך
 41 ואמר נכס אתך ואמר נכס אתך
 42 ואמר נכס אתך ואמר נכס אתך

Hebrew Transcription

Then He will also say unto those who are at His left, ‘Go from me, you cursed! Unto the fire which is everlasting, that which is prepared for the akelqartsa {the feeder of slander/the accuser i.e. the devil} and for malakuhi {his messengers}.

לכם	לכו	בשמאלו	שיש	לאותם	אמר	אז
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	lechu, (to men) “Go!” (v. Pa’al/Qal, imp, 2mp)	bi’smolo, “in/ with/ by his left,” (prep, n ms, 3ms pronom)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	az, “then, in that case, so,” (conj)

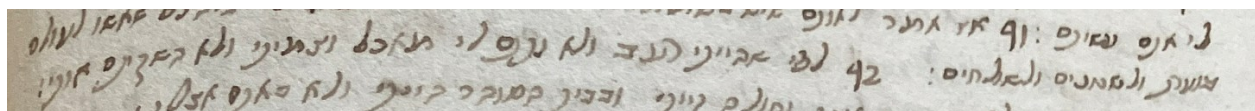
⁴⁶ The Hebrew phrase, *v'la-sh'tanim v'la-shluchim* (ולשטנים ולשלוחים), translates to "and for the satans, and for the messengers." Rather than using a singular noun for a cosmic being, the text uses the masculine plural *ולשטנים* (*v'la-sh'tanim*), meaning "the accusers" or "adversaries." This plural form aligns with early Second Temple and apocalyptic Jewish literature, which viewed celestial prosecutors collectively as "the satans" (see 1 Enoch 40:7). The grammatical structure forms a vivid parallel with *ולשלוחים* (*v'la-shluchim*), translating to "the dispatched messengers" or the "sent ones" dispatched by Satan. This imagery evokes a hierarchical, court-like realm akin to a royal or judicial system of first-century Israelite culture, where cosmic beings are cast in roles reminiscent of courtiers and officials within a grand, authoritative court.

ממני	אבודים	לגיהנם	שאשו	לעולם	בוערת	ולשטנים
mimeni, “from/ of me,” (prep, 1cs pronom)	avudim, “lost ones, ruined ones, perished ones,” (adj mp)	l’gehinom, “to/ from/ belonging to Gehenna,” (prep, name)	she’isho, “that/ which/ who/ whom his/its fire,” (rel part, n fs, 3ms pronom)	l’olam, “to/ for/ belonging to forever, world,” (prep, n cs)	bo’eret, “I/ you (fs)/ she/it burn(s),” (v. Pa’al/Qal, act part, fs)	v’l’stanim, “and/ but/ so/ or to/ for/ belonging to (the) satans, adversaries,” (prep, n mp)
						ולשולחים:
						v’la’sholchim, “and/ but/ so/ or (the) senders, those who send,” (prep, n mp)

Interlinear Chart



Chapter 25:42



לפי שהייתי רעב ולא נתתם לי מאכל וצמיתי ולא השקיתם אותי:

Hebrew Transcription

Translation: “Because I was hungry, and you did not give me food; and I was thirsty, and you **did not cause** me to drink.”

The Scriptures: for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink,

Aramaic: חפסא חסא מלכא מלכא לך לחמך סג מלכא ארעמאסס

For, I was hungry, and you gave Me nothing to eat. And I was thirsty, and no drink.

לפי	שהייתי	רעב	ולא	נתתם	לי	מאכל
lefi, “because, since,” (prep)	she’hayiti, “that/ which/ who/ whom I was,” (v. Pa’al/Qal, qatal, past, 1cs)	ra’ev, “I/ you (ms)/ he/it is hungry,” (v. Pa’al/Qal, act part, ms)	ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part)	netatem, “you (mp) gave,” (v. Pa’al/Qal, qatal, past, 2mp)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	ma’achal, “food, nourishment,” (n ms)
וצמיתי	ולא	השקיתם	אותי:			
v’tzamiti, “and/ but/ so/ or I was thirsty,” (v. Pa’al/Qal, qatal, past, 1cs)	ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part)	hishkitem, “you caused to drink, gave drink,” (v. Hif’il, qatal, past, 2mp)	oti, “me,” (DO marker, 1cs pronom)			

Interlinear Chart

92 ובעת ולמחנים ולמלחים: 92 ותולם יורק ובבית בסוכה ביסוד ולא סאנס אצל
93 ואות בייך ולא בבנימין אורי 93 אישני לאונד רעב או צרוב אז אורה או ערים או

Hebrew Transcription

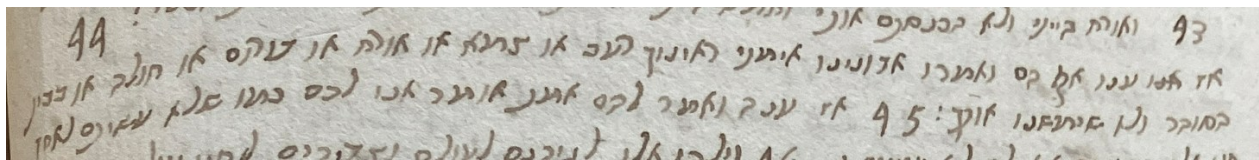
And I was a stranger, and you didn't take Me in. And I was naked, and you didn't cover Me. And I was sick, and I was in the prisoner's house, and you didn't visit Me.'

וואורח	הייתי	ולא	הכנסתם	אותי	וחולה	הייתי
v'oreach, "and/ but/ so/ or traveler, stranger, guest," (n ms)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	hichnastem, "you (mp) brought in gathered," (v. Hif'il, qatal, past, 2mp)	oti, "me," (DO marker, 1cs pronom)	v'choleh, "and/ but/ so/ or I/ you (ms)/ he/it is sick," (v. Pa'al/Qal, act part, ms)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)

ובבית	הסוה	הייתי	ולא	באתם	אצלי:
uv'veit, "and/ but/ so/ or in/ with/ by (the) house," (prep, n ms)	ha'sohar, "binding, prison," (n ms)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)	batem, "you (mp) came," (v. Pa'al/Qal, qatal, past, 2mp)	etzli, "at, near, in the possession of me," (prep, 1cs pronom)

Interlinear Chart

Chapter 25:44



אז ענו אף הם ואמרו אדונינו אימתי ראינוך רעב או צמא או אורח או ערום או חולה או בבית הסוהר ולא שימשנו אותך:

Hebrew Transcription

Translation: Then they also answered and said, “Our Master, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in the prison house, and we did not minister to you.”

The Scriptures: Then they also shall answer Him, saying, ‘Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?’

Aramaic:

[illegible]

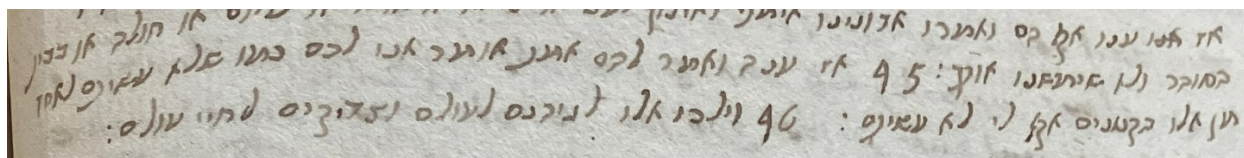
Then, they also will answer and say, ‘Maran {Our Lord}, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in the prisoner’s house, and didn’t minister unto you?’

אז	ענו	אף	הם	ואמרו	אדונינו	אימתי
az, “then, in that case, so,” (conj)	anu, “they answered,” (v. Pa’al/Qal, qatal, past, 3mp)	af, “also, yea, though, so much the more, even,” (part)	hem, “they,” (3mp pron)	v’ amaru, “and/ but/ so/, or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	adoneinu, “our master, lord,” (n ms, 1cp pronom)	eimatai, “when,” (adv)
ראינוך	רעב	או	צמא	או	אורה	או
ra’inucha, “we did see you (ms),” (v. Pa’al/Qal, qatal, past, 1cp, 2ms obj)	ra’ev, “hungry,” (adj ms)	o, “or,” (conj)	tzame, “thirsty,” (adj ms)	o, “or,” (conj)	oreach, “stranger, traveler,” (n ms)	o, “or,” (conj)
ערום	או	חולה	או	בבית	הסוהר	ולא
erom, “naked,” (adj ms)	o, “or,” (conj)	choleh, “sick,” (adj ms)	o, “or,” (conj)	b’bayit, “in/ with/ by (the) house,” (prep, n ms)	ha’sohar, “the binding, prison,” (n ms)	ve’ lo, “and/ but/ so/ or no, not, neither,” (neg part)

					אותך:	שימשנו
					otacha, (DO marker) “you,” (prep, 2ms pronom)	shimashnu, “we ministered, served, attended,” (v. Pi’el, qatal, past, 1cp)

Interlinear Chart

Chapter 25:45



אז ענה ואמר להם אמת אומר אני לכם כמו שלא עשיתם לאחד מן אלו הקטנים אף לי לא עשיתם:

Hebrew Transcription

Translation: “Then **he answered** and said to them, ‘Truth I say to you, just as you did not do it to one of these small ones, **even** to me, you did not do it.’”

The Scriptures: Then He shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’

Aramaic:

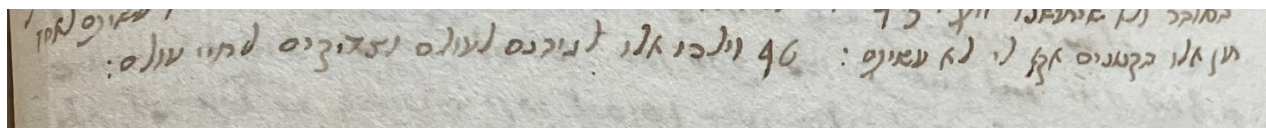
ܐܝܢܐ ܥܢܐ ܘܥܡܪ ܠܗܡ ܐܡܬܐ ܐܘܡܪ ܐܢܝ ܠܚܡ ܕܡܚܕ ܡܢ ܐܠܘ ܗܩܬܢܝܡ ܐܦ ܠܝ ܠܐ ܥܫܝܬܡ:

Then He will answer and say unto them, ‘Amiyn {Truly} I say unto you, inasmuch as you didn’t do it unto one from these little ones, you also didn’t do it unto Me.’

אז	ענה	ואמר	להם	אמת	אומר	אני
az, “then, in that case, so,” (conj)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	v’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to/ for/ belonging to them,” (prep, 3mp pronom)	emet, “truth, truly,” (n ms)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)
לכם	כמו	שלא	עשיתם	לאחד	מן	אלו
lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	kmo, “like/ as, similarly to, such as,” (prep)	she’lo, that/ which/ who/ whom no/ not,” (rel part, neg part)	asitem, “you (mp) did, made,” (v. Pa’al/Qal, qatal, past, 2mp)	l’echad, “to/ for/ belonging to one,” (card num)	min, “from/ of,” (prep)	eilu, “these,” (pron)
הקטנים	אף	לי	לא	עשיתם:		
ha’ketanim, “the least, small,” (adj mp)	af, “also, yea, though, so much the more, even,” (part)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	lo, “no/ not,” (part)	asitem, “you (mp) did, made,” (v. Pa’al/Qal, qatal, past, 2mp)		

Interlinear Chart

Chapter 25:46



וילכו אלו לגיהנם לעולם וצדיקים לחיי עולם:

Hebrew Transcription

Translation: “And these will go away to **Gehinnom (*Gehenna*)**⁴⁷ forever, the righteous to eternal life.”⁴⁸

The Scriptures: And these shall go away into everlasting punishment, but the righteous into everlasting life.

Aramaic:

ܡܬܪܬܝܡ ܡܠܚ ܠܐܥܬܝܢܐ ܕܠܚܡܐ ܡܕܝܢܬܐ ܠܥܬܝܢܐ ܕܠܚܡܐ

And these will go unto The Torment which is everlasting, and The Zadiyqe {The Righteous} unto The Life which is everlasting.

וילכו	אלו	לגיהנם	לעולם	וצדיקים	לחיי	עולם:
v'yelchu, “and/ but/ so/ or they will go,” (v. Pa'al/Qal, yiqtol, fut, 3mp)	eilu, “these,” (pron)	l'gehinom, “to/ from/ belonging to Gehinnom,” (prep, name)	l'olam, “to/ for/ belonging to (the) eternity, forever, world,” (prep, n cs)	v'tzadekim, “and/ but/ so/ or (the) righteous,” (adj mp)	l'chayei, “to/ for/ belonging to (the) life,” (prep, n mp)	olam, “eternity, forever, world,” (n ms)

Interlinear Chart

⁴⁷ This phrase, *l'gehinnom l'olam...* (לגיהנם לעולם...), translates to “into Gehenna forever.” A noteworthy comparison appears in George Howard’s edition of the Shem-Tov Hebrew Gospel of Matthew at Matthew 25:46. While the Cochin tradition explicitly names the destination as *gehinnom* (גיהנם), the Shem-Tov version uses *l'deraon olam* (לדראון עולם), which Howard translates as “eternal abhorrence.”

⁴⁸ The Hebrew phrase, *v'yelechu elu l'gehinnom...* (וילכו אלו לגיהנם...): literally translated as “And these shall go into Gehenna...” From a textual criticism standpoint, the choice of the noun *gehinnom* (גיהנם) is particularly significant. While Greek manuscripts often introduce the idea of “eternal punishment” (*kolasin aiōnion*), an abstract theological concept that concludes the discussion, the Cochin tradition stays true to early Israelite thought by connecting the judgment to a specific geographical location. By retaining the term *gehinnom*, the text emphasizes the physical and final nature of judgment within the landscape of the Hinnom Valley, avoiding foreign theological concepts and preserving an authentic ancient perspective on punishment.