

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

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The Cochin Hebrew Book of Matthew Chapter Twenty-Five

Cambridge MS Oo.1.32 English Translation

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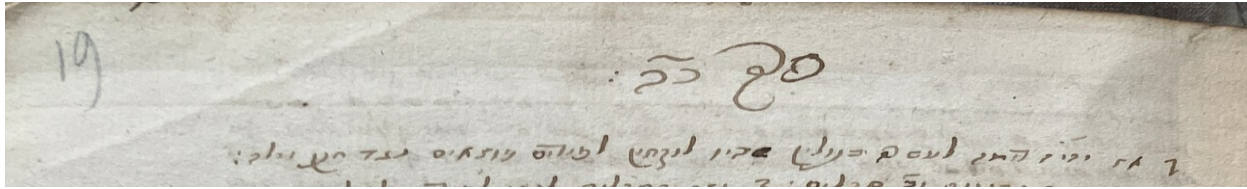
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¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
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Cochin Matthew Chapter 25

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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**.”²

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: 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 ³	שהיו	לוקחין ⁴
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
לפידים ⁵	ויוצאים	נגד	חתן	וכלה:		
lapidim, “torches, burning lamps,” (n mp)	v’yotz’im, “and/ but/ so/ or we/ you (mp)/ they, those who exit, go out,” (v. Pa’al/Qal, act part, mp)	neged, “against, toward, to meet, opposite,” (prep)	chatan, “bridegroom, groom, son-in-law,” (n ms)	v’kala, “and/ but/ so/ or bride,” (n fs)		

Interlinear Chart

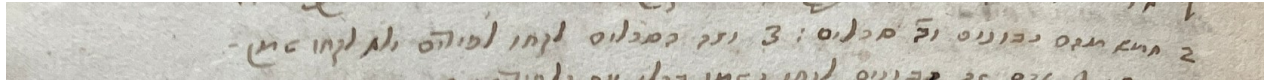
² The Cochin manuscript includes the word וכלה (v’kallah), meaning “and the bride.” While this reading aligns with textual traditions in Eastern sources such as the Classical Syriac Peshitta, this agreement should not be taken to suggest that the Cochin text is derived from or translated from the Peshitta. 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 Judean wedding customs.

³ This word is first found with this unique Aramaism spelling in the *Mishnah* Ketubot 1:4.

⁴ This word is first found with this unique Aramaism spelling in the *Mishnah* Megillah 3:1.

⁵ 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.”

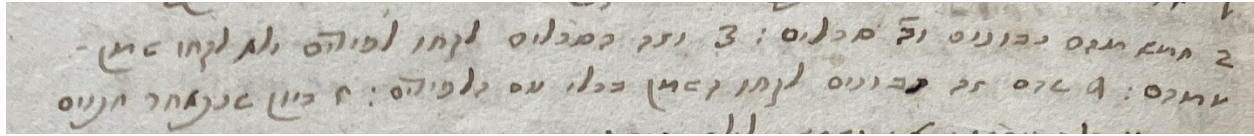
The Scriptures: And five of them were wise, and five foolish.

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

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

Interlinear Chart

Chapter 25:3



וזה הסכלים לקחו לפידים ולא לקחו שמן עמהם:

Hebrew Transcription

Translation: “And the foolish took **burning lamps**⁶ and did not take oil with them.”

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

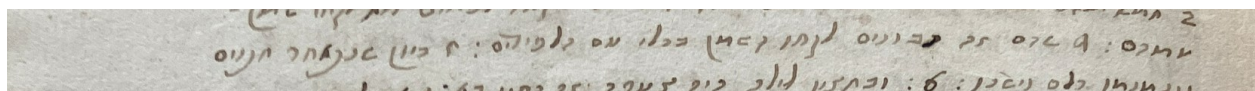
Aramaic: And those saklatha {foolish women} took their lamps, and didn’t take meshkha {oil} with them.

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

⁶ 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**,⁷ took the oil in vessels with the **burning lamps**.”

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

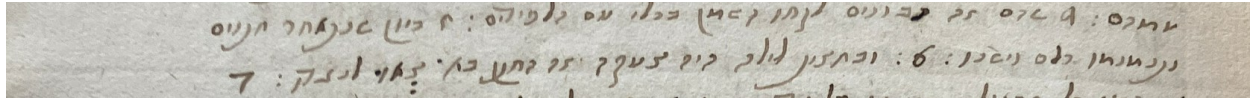
Aramaic: But, those khakiymatha {wise women} took meshkha {oil} in vessels with their lamps.

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

⁷ 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,⁸ they all dozed and slept.”

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

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

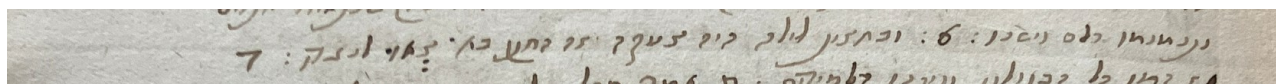
כיון	שנתאחר	חתנים	נתנמנו ⁹	כלם	וישנו:
keivan, “because, as soon as, since,” (conj) or kivan, “directly, exactly,” (adv)	she’nit’acher, “that/ which/ who/ whom he/it was delayed, became late,” (rel part, v. Nit’pael, qatal, past, 3ms) Mishnaic 2nd Temple	chatanim, “bridegrooms,” (n mp)	nitnamnemu, “they dozed off, became drowsy,” (v. Nit’pael, qatal, past, 3mp) 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

⁸ *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.

⁹ 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!’”

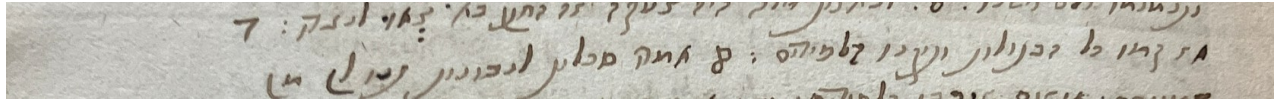
The Scriptures: And at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet him!’

Aramaic: 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’do, “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**.”

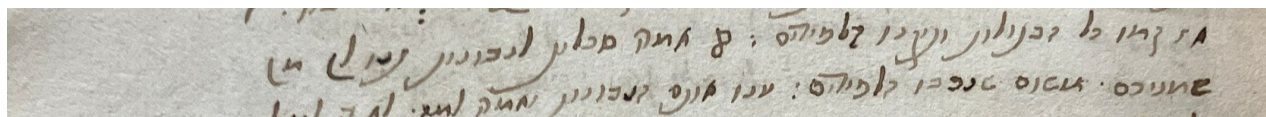
The Scriptures: Then all those maidens rose up and trimmed their lamps.

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

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

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**.”

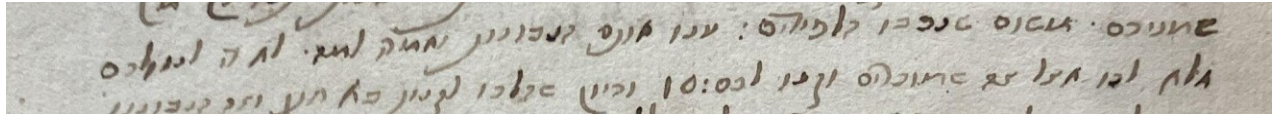
The Scriptures: And the foolish said to the wise, ‘Give us of your oil, because our lamps are going out.’

Aramaic: 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?**¹⁰ 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.’

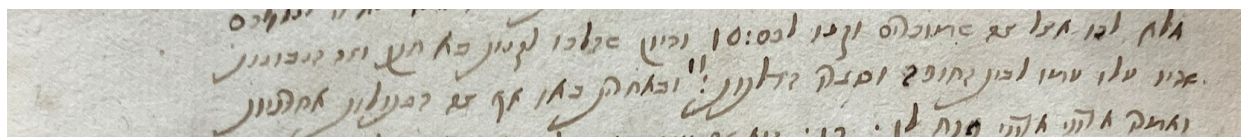
Aramaic: Those khakiymatha {wise women} answered and said, ‘Why? There isn’t enough for us and for you, but rather, go to those who sell and buy for yourselves.’

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

¹⁰ 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**,¹¹ 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: 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.

וכיון	שהלכו	לקנות	בא	חתן	וזה	הנבונות
v'keivan, “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)

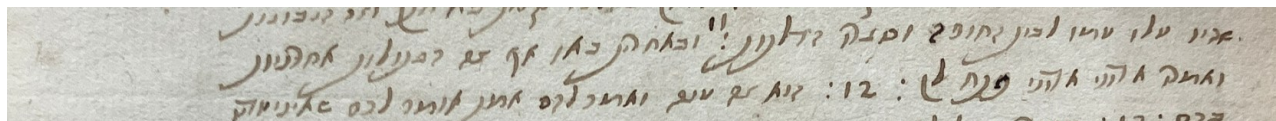
שהיו	עלו	עמו	לבית	החופה ¹²	וסגרו	הדלתות:
she'hayu, “that/ which/ who/ whom they were,” (rel part, v. Pa'al/Qal. qatal, past, 3cp)	alu, “they rose, went up, entered,” (v. Pa'al/Qal, qatal, past, 3mp)	v'imo, “with him/it,” (prep, 3ms pronom)	lebeit, “to/ for/ belonging to the house,” (prep, n ms)	ha'chupa, “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

¹¹ Figuratively speaking, this can also be interpreted as 'entering the wedding place.’

¹² The phrase in this verse, “To the wedding chamber” (*l'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 *gamos* (“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 לי:
Hebrew Transcription

Translation: “Then **in the end**, the other virgins also came and said, ‘**My** Master, **my** Master, open for us!’”¹³

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

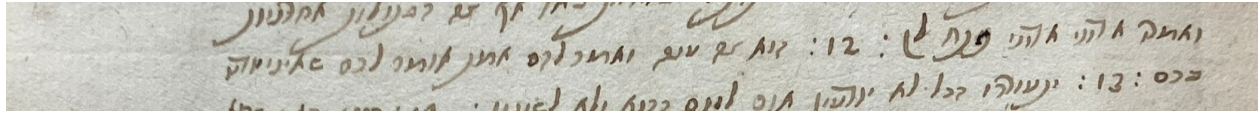
Aramaic: Then later, those other bethulatha {virgin women} also came, and were saying, ‘Maran {Our lord}! Maran {Our lord}! Open the door for us.’

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	ל:				
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

¹³ *Petach lan* לן פתח, 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.’”

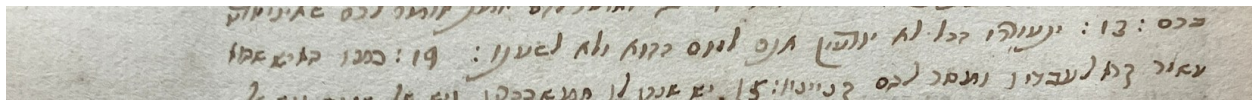
The Scriptures: But he answering, said, ‘Truly, I say to you, I do not know you.’

Aramaic: 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

Chapter 25:13



יתעוררו הכל לא יודעין אתם ליום ההוא ולא לשעתו:

Hebrew Transcription

Translation: “All should be **awake**.¹⁴ You do not know it, that day, nor its¹⁵ hour.”¹⁶

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

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

ההוא	ליום	אתם ¹⁷	יודעין	לא	הכל	יתעוררו
ha'hu, "the he/it," (3ms pron)	l'yom, "to/ for/ belonging to (the) day," (prep, n ms)	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)	ve'lo, "and/ but/ so/ or no, not, neither," (neg part)

Interlinear Chart

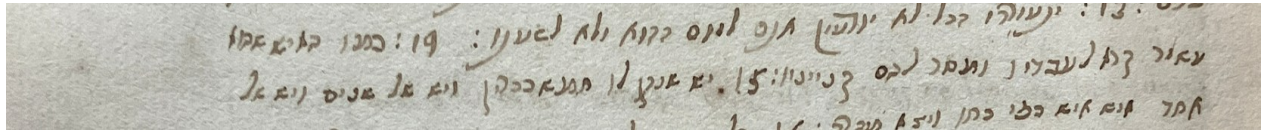
¹⁴ This word יתעוררו (*yit'oreru*) is in the yiqtol voice, but acts as a Jussive. Therefore, the translation reflects the Jussive voice by saying "...should be awake," "Let them wake up," or "everyone should be awakened."

¹⁵ This can also translate to “his hour.”

¹⁶ *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.

¹⁷ Added pronoun. Likely emphatic.

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.”

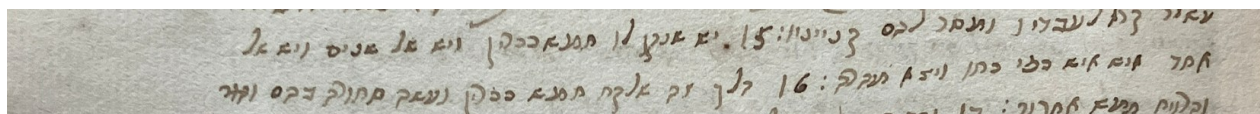
The Scriptures: for it is like a man going from home, who called his own servants and delivered his possessions to them.

Aramaic: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 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**.¹⁸ 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: 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.

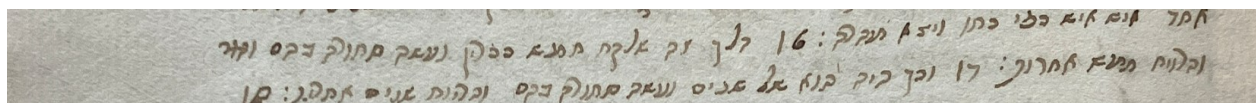
יש	שנתן	לו	חמש	ככרין	ויש	של
yesh, “there is, there exists,” (part)	she’natan, “that/ which/ who/ whom he/it gave,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	chamesh, “five,” (card num)	kak’rin, “talents,” (Ar n mp) Aramaism	v’yesh, “and/ but/ so/ 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)

¹⁸ 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 *יש 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:	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

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*.”¹⁹

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

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

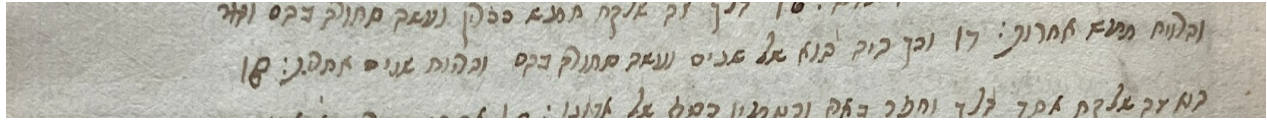
הלך	זה	שלקח	חמש	ככרין	ועשה	סחורה ²⁰
halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this, this one,” (pron, ms)	she’lakach, “that/ which/ who/ whom he/it took, received,” (rel part, v. Pa’al/Qal, qatal, past 3ms)	chamesh, “five,” (card num)	kak’rin, “talents,” (Ar n mp) Aramaism	v’asa, “and/ 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

¹⁹ 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.

²⁰ 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**.”

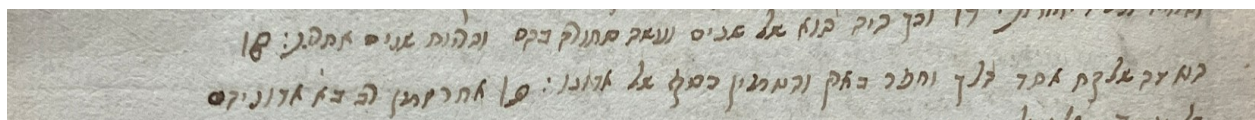
The Scriptures: In the same way, he with the two also, he gained two more.

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

וכך	היה	הוא	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

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.”²¹

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

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

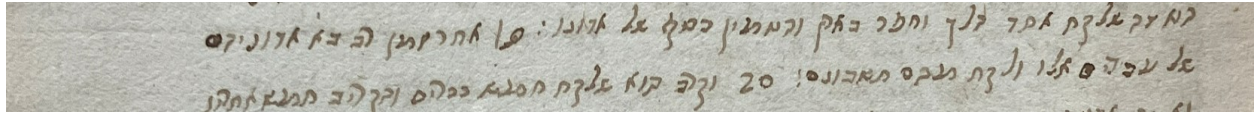
הוא ²²	זה	שלקח	אחד	הלך	וחפר	בארץ
hu, “he/it,” (3ms pron)	ze, “this, this one,” (pron, ms)	she’lakach, “that/ which/ who/ whom he/it took, received,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	echad, “one,” (card num)	halach, “he/it went,” (v. Pa’al/Qal, qatal, past, 3ms)	v’chafar, “and/ but/ so/ or he/it 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

²¹ *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.

²² 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.”

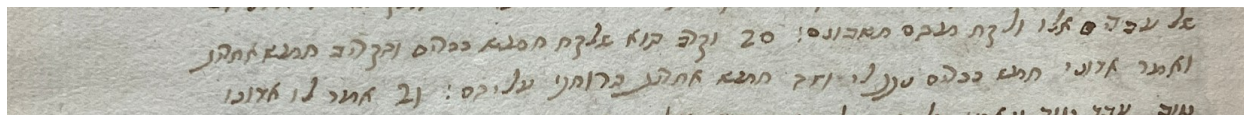
The Scriptures: And after a long time the master of those servants came and settled accounts with them.

Aramaic: 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



וקרב הוא שלקח חמש ככרים והקריב חמש אחרות ואמר אדוני חמש ככרים נתת לי וזה חמש אחרות הרוחתי עליהם:

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.’²³

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: 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!’

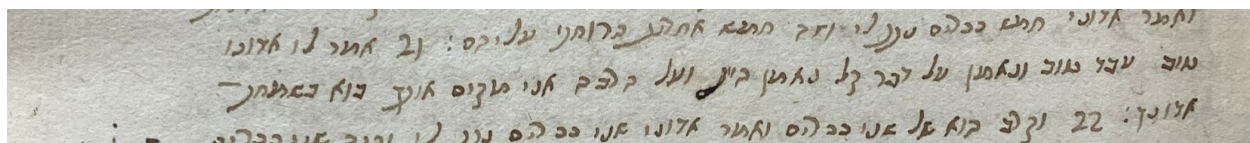
וקרב	הוא	שלקח	חמש	ככרים	והקריב	חמש
v'kerev, “and/ but/ so/ or he/it came near, approached,” (v. Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	she'lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa'al/Qal, qatal, past 3ms)	chamesh, “five,” (card num)	kikarim, “talents,” (n mp)	v'hikriv,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

²³ *V'karav hu... v'hikriv... hiryachti aleyhem* (וקרב הוא... והקריב... הרוחתי עליהם): 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 *hiryachti aleyhem* employs the definitive turning-of-the-era marketplace vocabulary, in which the root ר-ו-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.'”²⁴

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: 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}.’

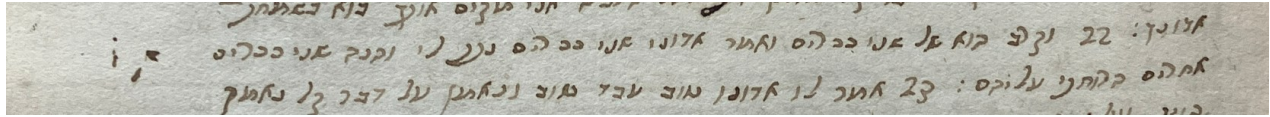
אמר	לו	אדונו	טוב	עבד	טוב	ונאמן
amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	adono, “his/its master, lord,” (n ms, 3ms pronom)	tov, “good, pleasant, appropriate, becoming,” (adj ms)	eved, “servant,” (n ms)	tov, “good, pleasant, appropriate, 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)

²⁴ 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.'”

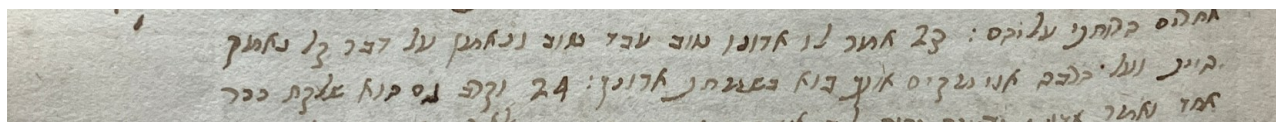
The Scriptures: Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’

Aramaic: 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
				aleihem, “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 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; you were faithful over a small matter, and over much I am establishing you. Enter into the joy of your master!’”

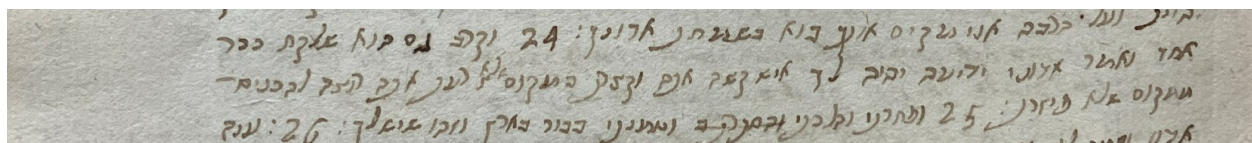
The Scriptures: His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

Aramaic: 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)
אני	מקים	אותך	בוא	בשמחת	אדונך:	
ani, “I,” (1cs pronom)	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.’”²⁵

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: 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.

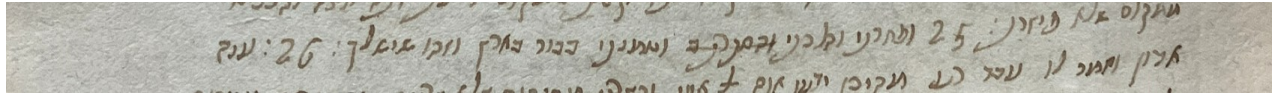
וקרב	גם	הוא	שלקח	ככר	אחד	ואמר
v'karev, “and/ but/ so/ or he/it came near,” (v. Pa'al/Qal, qatal, past, 3ms)	gam, “again, also, too, in addition, even, as well,” (part, adv)	hu, “he/it,” (3ms pron)	she'lakach, “that/ which/ who/ whom he/it took” (rel part, v. Pa'al/Qal, qatal, past 3ms)	kikar, “talent,” (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)

²⁵ This passage, 'V'karav gam hu... yedi'ah yihyeh lecha... (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!””

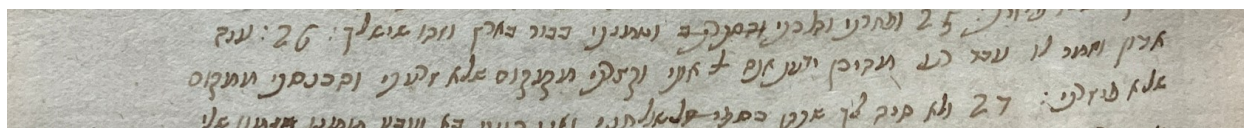
The Scriptures: ‘and being afraid, I went and hid your talent in the ground. See, you have what is yours.’

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

שִׁישׁ	וְזֵהוּ	בָּאֶרֶץ	בְּבוֹר	וְטָמַנְתִּי	וְהִלַּכְתִּי	וּפָחַדְתִּי
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?*”²⁶

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: 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 ²⁷
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)

²⁶ 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’ayin.

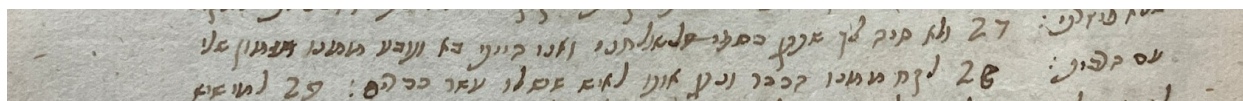
²⁷ This word is first found in the *Mishnah* Tractate Megillah 2:3.

			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?”²⁸

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: 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.

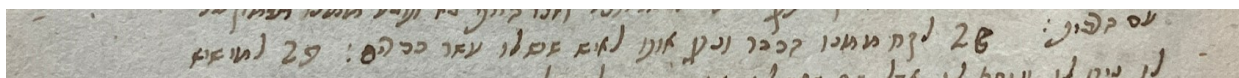
ולא	היה	לך	שתתן	כספי	לשולחני	ואני
ve' lo, “and/ but/ so/ or no, not, neither,” (neg part)	hayah, “he/it was,” (v. Pa'al/Qal, past, 3ms)	lecha, “to/ for/ belonging to you,” (prep, 2ms pronom)	she'titen, “that/ which/ who/ whom you will give,” (rel part, v. Pa'al/Qal, yiqtol, fut, 2ms)	kaspi, “my silver, 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 ²⁹	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)
הרבית:						
ha'ribit, “the interest, increase,” (n fs)						

Interlinear Chart

²⁸ *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."

²⁹ See footnote in Matthew 8:9. This word is an Aramaic loanword that became a Mishnaic Hebrew Term.

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.

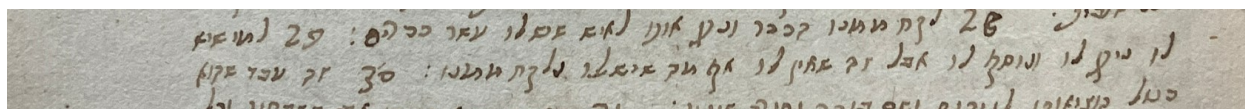
Aramaic: Take therefore the kakra {the talent} from him, and give it unto that one who has ten kakriyn {talents}.

לקח	ממנו	הככר	ונתן ³⁰	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

³⁰ 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 whoever 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.””³¹

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

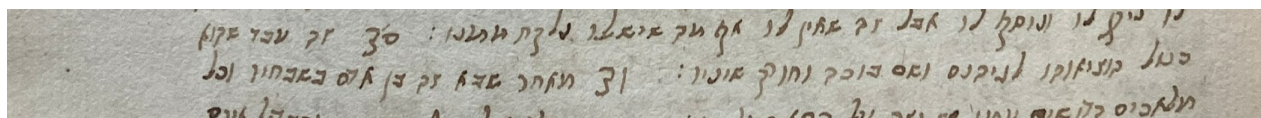
Aramaic: For, unto the one who has, it will be given unto him, and it will increase unto him. But, that one who doesn’t have, and even that which he has, will be taken from him.’

למי	שיש	לו	ניתן	לו	ונוסף	לו
l'mi, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she'yesh, “that, which, who, whom there is, there exists,” (rel part, part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	nitan, “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

³¹ 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 (ח-ק-ח and נ-ת-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!’”³²

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

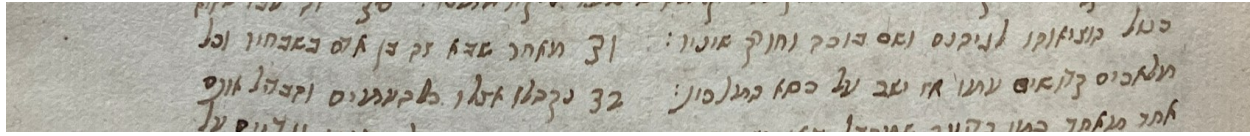
Aramaic: And the useless servant was thrown into the outer darkness. There shall be weeping and teeth gnashing!

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

³² 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**.”

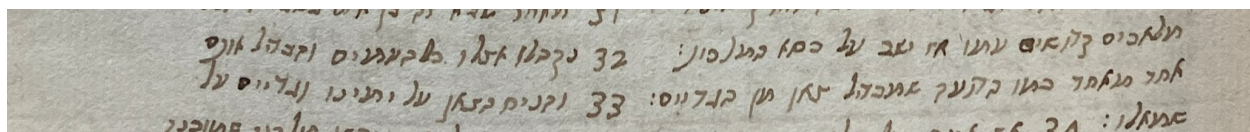
The Scriptures: And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem.

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 Thrusus d'Shubkheh {The Throne of His Glory}.

מאחר	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’shvachav, “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.”

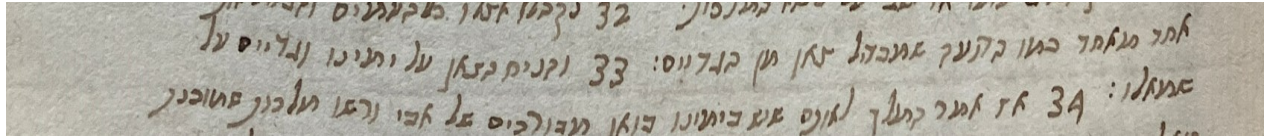
The Scriptures: And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats.

Aramaic: 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}.

אחד	אותם	והבדיל	העמים	כל	אצלו	נקהלו
echad, “one,” (card num)	otam, “them,” (DO marker, 3mp pronom)	v’hivdil, “and/ but/ so/ or he/it will divide,” (v. Hif’il, weqatal, fut, 3ms)	ha’amim, “the nations, peoples,” (n mp)	kol, “all of; all, every,” (n ms)	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	nikhalu, “they were assembled, gathered themselves,” (v. Nif’al, qatal, past, 3mp)
הגדיים:	מן	צאן	שמבדיל	הרועה	כמו	מאחד
ha’gedayim, “the goats,” (n mp)	min, “from/ of,” (prep)	tzon, “sheep,” (n)	she’madil, “that/ which/ who/ whom I/ you (ms)/ he/it separate(s),” (v. Hif’il, act part, ms)	ha’roeh, “the/that shepherds, (n ms)	kmo, “like/ as, similarly to, such as,” (prep)	me’echad, “from/ of another, other,” (prep, n ms)

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.”³³

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

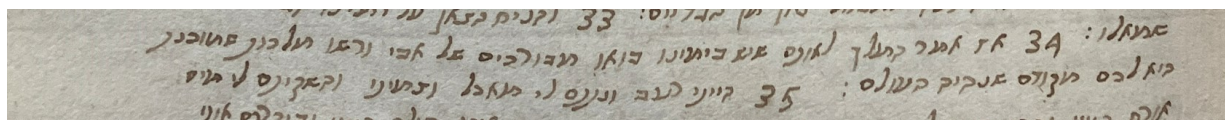
Aramaic: And He will stand the erbe {the sheep} at His right and the gadaya {the goats} at His left.

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

³³ *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.**”

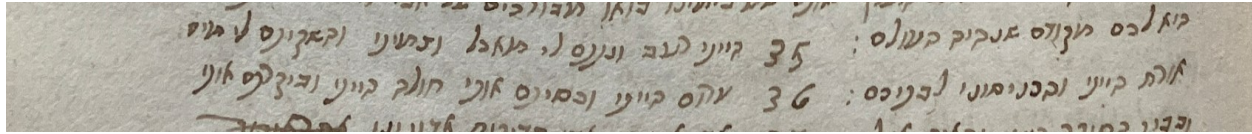
The Scriptures: Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world -

Aramaic: 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, lcp 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, lcs 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**.”

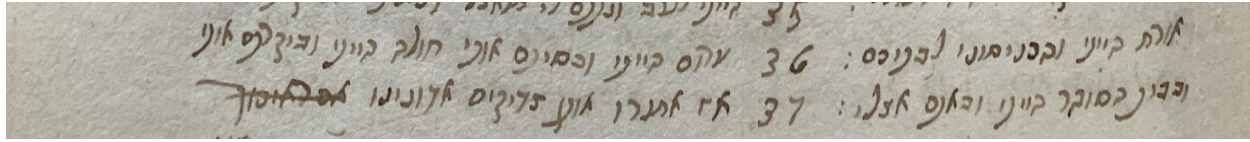
The Scriptures: for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in,

Aramaic: 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.”

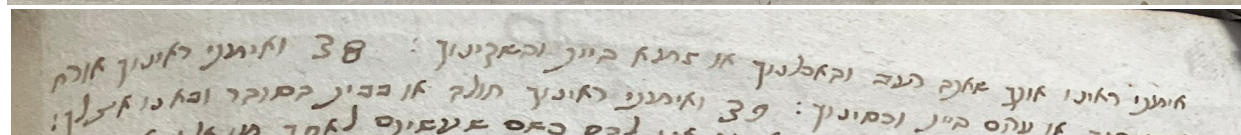
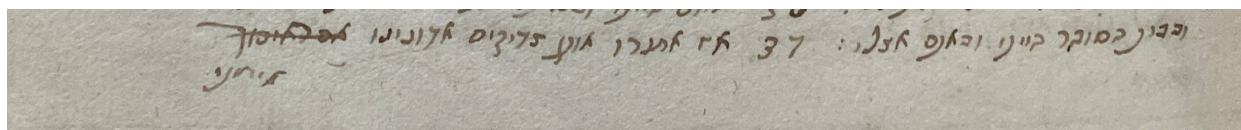
The Scriptures: was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’

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 והשקינוך:
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: 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 ³⁴	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)

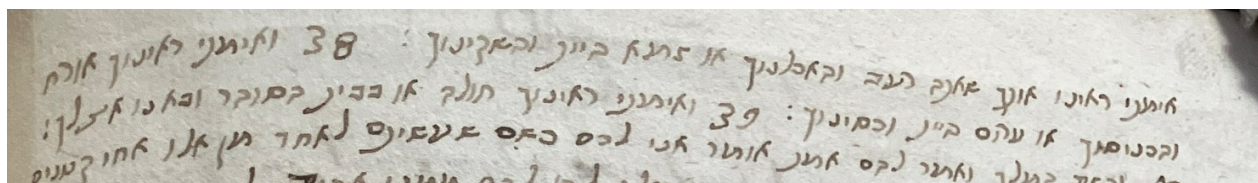
³⁴ While the term *otan* (אותן) resembles the Aramaic-influenced words within this manuscript, such as *מְהִיכֵן* or *יִרְקֵדִין*, its etymology is entirely Canaanite/Hebrew. Nevertheless, the manner in which the scribe employs it in this verse demonstrates a characteristic grammatical shift typical 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 אורח 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?

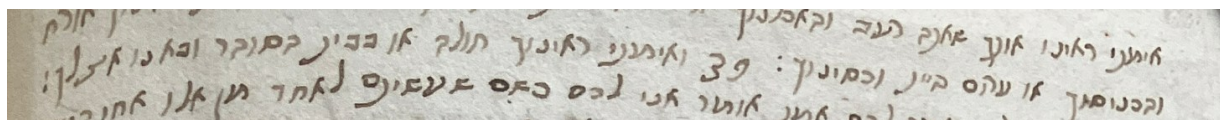
Aramaic: And when did we see that you were a stranger, and took you in, or that you were naked, and covered you?

ואימתי ³⁵	ראינוך	אורח	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

³⁵ 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?”

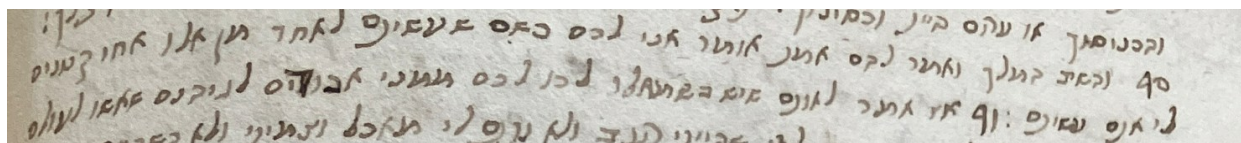
Aramaic: And when did we see you sick, or in the beth asiyrē {the prisoner’s house}, and come unto you?”

ואימתי ³⁶	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

³⁶ Mishnaic adverb.

Chapter 25:40



והשיב המלך ואמר להם אמת ואמר 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.’”

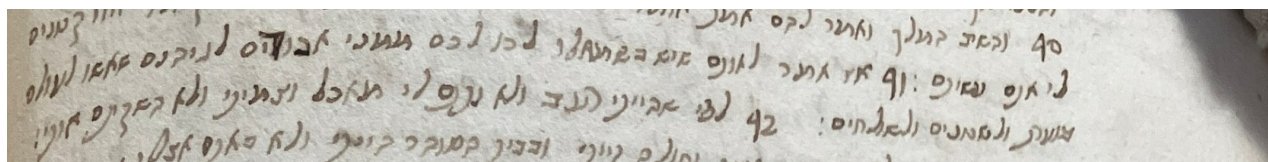
The Scriptures: And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’

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

Interlinear Chart

Chapter 25:41



אז אמר לאותם שיש בשמאלו לכו לכם ממני אבודים לגיהנם שאשו לעולם בוערת ולשטנים ולשולחים:

Hebrew Transcription

Translation: “Then he said to those who are on his left, ‘Go away from me, **lost ones**, to Gehinnom (*Gehenna*),³⁷ whose fire burns forever, and to the **Satans**, and to **the** messengers!’”³⁸

The Scriptures: He shall then also say to those on the left hand, ‘Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers -

Aramaic: 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}.

אז	אמר	לאותם	שיש	בשמאלו	לכו	לכם
az, “then, in that case, so,” (conj)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	l’otam, “to/ for/ belonging to them,” (prep, 3mp pronom)	she’yesh, “that, which, who, whom there is, there exists,” (rel part, part)	bi’smolo, “in/ with/ by his left,” (prep, n ms, 3ms pronom)	lechu, (to men) “Go!” (v. Pa’al/Qal, imp, 2mp)	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)
ממני	אבודים	לגיהנם	שאשו	לעולם	בוערת	ולשטנים
mimeni, “from/ of me,” (prep, 1cs pronom)	avudim, “lost ones, ruined ones, perished ones,” (adj mp)	l’gehinnom, “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 burn(s),” (v. Pa’al/Qal, act part, fs)	v’l’sanim, “and/ but/ so/ or to/ for/ belonging to (the) satans, adversaries,” (prep, n mp)

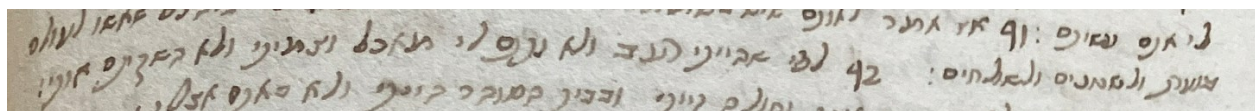
³⁷ This phrase, “l’gehinnom l’olam...” (לגיהנם לעולם...), translates to “into Gehenna forever.” In textual analysis, the use of the word *gehinnom* (גיהנם) serves as an important marker for determining the original text. Comparing this with George Howard’s edition of the Shem Tov Hebrew Gospel of Matthew provides valuable insights. Although the Shem Tov tradition does not explicitly include the word *Gehinnom* in its parallel verse (Matthew 25:41), it uses the phrase לעולם (“eternal fire”), which was a common way of describing Gehenna in early Israelite apocalyptic thought. Howard, George. Hebrew Gospel of Matthew. 2nd ed. Cleanwater, MD: Independent Publishers, 1995.

³⁸ The Hebrew phrase, *v’la-sh’tanim v’la-shluchim* (ולשטנים ולשולחים), 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 לשטנים (*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 לשולחים (*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.

						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.”

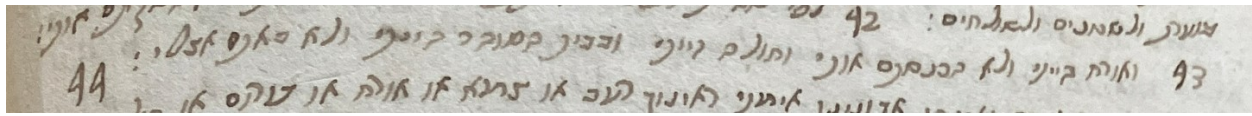
The Scriptures: for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink,

Aramaic: 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

Chapter 25:43



ואורח הייתי ולא הכנסתם אותי וחולה הייתי ובבית הסוה הייתי ולא באתם אצלי:

Hebrew Transcription

Translation: “And I was a stranger, and you did not bring me in; and I was sick, and in the prison house, and you did not come near me.”

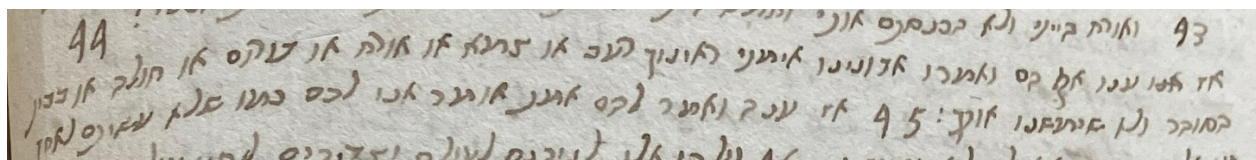
The Scriptures: I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.’

Aramaic: 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.’

ואורח	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?’

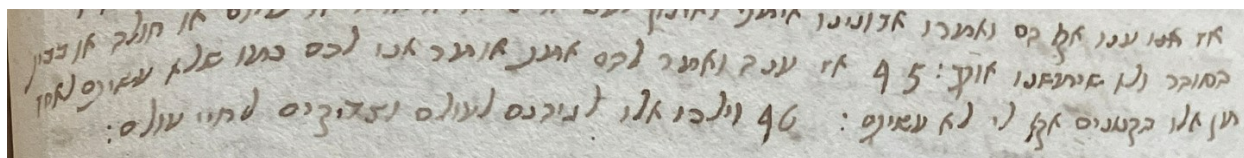
Aramaic: Then, they also will answer and say, ‘Maran {Our Lord}, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in the prisoner’s house, and didn’t minister unto you?’

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	אורח	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.’”

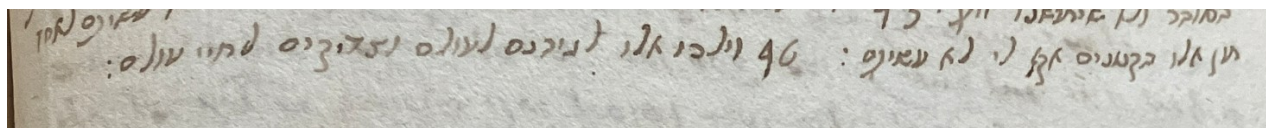
The Scriptures: Then He shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’

Aramaic: 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*)**³⁹ forever, the righteous to eternal life.”⁴⁰

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

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

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

Interlinear Chart

³⁹ 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.”

⁴⁰ 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.