

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

The Cochin Hebrew Book of Matthew

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

Janice F. Baca

Hebrew Translator

The Cochin Hebrew Book of Matthew Chapter Twenty-Four

Cambridge MS Oo.1.32 English Translation

Janice F. Baca

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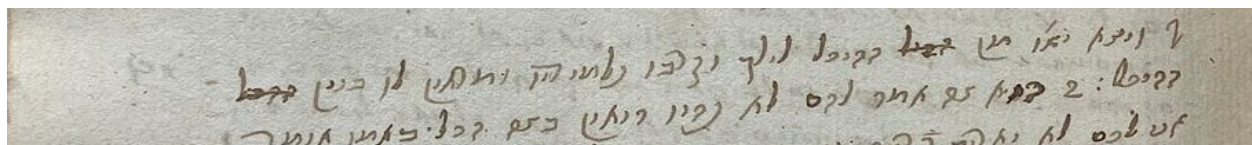
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Cochin Matthew Chapter 24

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Chapter 24:1



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

Hebrew Transcription

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

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

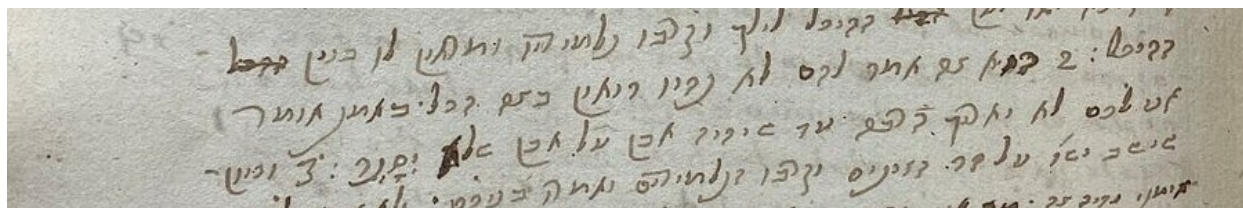
Aramaic: And Eshu {Yeshua} departed from The Haykla {The Temple} to go away, and His Disciples approached and were showing Him the construction of The Haykla {The Temple}.

ויצא	ישו	מן	ההיכל	לילך	וקרבו	תלמידיו
v'yatsa, "and/ but so/ or he/it went out," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	min, "from/ of," (prep)	ha'hechal, "the holy place, Temple," (n ms)	lilech "to go, walk," (v. Pa'al/Qal, inf constr) Mishnaic	v'karvu, "and/ but/ so/ or they approached, came near," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its talmidim disciples," (n mp, 3ms pronom)
ומראין ²	לו	בנין	ההיכל:			
v'maran, "and/ but/ so/ or we/ you (mp)/ they, those who showed," (v. Hif'il, act part, mp) Mishnaic Aramaism	lo, "to/ for/ belonging to him," (prep, 3ms pronom)	binyan, "building, structure," (n ms)	ha'hechal, "the holy place, Temple," (n ms)			

Interlinear Chart

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

Chapter 24:2



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

Hebrew Transcription

Translation: He said to them, “Do you not see all of this? In this truth, I say to you, **it will not be much longer until** there will *not* be *left* one stone upon another, that will not be **destroyed**.”³

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

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

הוא	זה	אמר	להם	לא	תהיו	רואין
hu, “he/it,” (3ms pron)	ze, “this,” (pron, ms)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	lo, “no, not,” (neg part)	tihyu, “you (mp) will be,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	ro’in, “we/ you (mp)/ they, those who see,” (v. Pa’al/Qal, act part, Ar. mp) Aramaism
בזה	הכל	באמת	אומר	אני ⁴	לכם	לא
b’ze, “in/ with by this,” (prep, pron)	ha’kol, “the all,” (n ms)	b’emet, “in/ with/ by (the) truth (prep, n fs)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	lo, “no, not,” (neg part)
יאריך	הרבה	עד	שיהיה	אבן	על	אבן
ya’arich, “he/it will extend,” (v. Hif’il, yiqtol, fut, 3ms)	harbeh, “many, much, a lot,” (adv)	ad, “until,” (prep)	shih’tat/ which/ who/ whom will be,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	even, “stone,” (n fs)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	even, “stone,” (n fs)

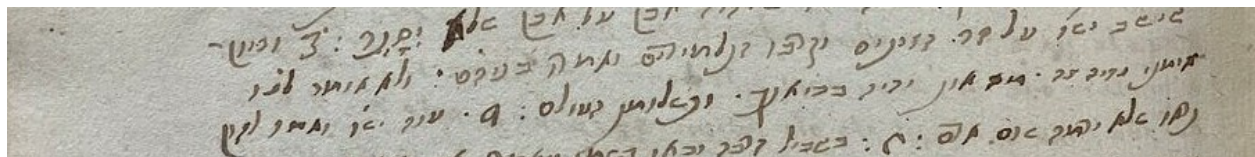
³ Derived from the root ס-ת-ר (S-T-R), it connotes tearing down, demolishing, or destroying a structure. This root is frequently used in Rabbinic Hebrew, including the *Mishnah* and *Talmud*, as well as in Aramaic. Given the rabbinic context of the manuscript, it is interpreted to mean “was destroyed.”

⁴ Added pronoun. Likely emphatic.

					יסתר:	שלא
					yisater, “he/it will be destroyed,” (v. Nif’al, yiqtol, pssv fut, 3ms)	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)

Interlinear Chart

Chapter 24:3



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

Hebrew Transcription

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

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

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

וכיון	שישב	ישו	על	הר	הזיתים	וקרבו
v' kevan, “and/ but/ so/ or kivan, “because, as soon as, since,” (conj)	she’yashav, “that/ which/ who/ whom he/it sat,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	har, “mountain, mount,” (n ms)	ha’zeitim, “the olives,” (n mp)	ve’karvu, “and/ but/ so/ or they approached,” (v. Pa’al/Qal, qatal, past, 3mp)
התלמידים	ואמרו	בניהם ⁵	ולא	אומר	לנו	אימתי
ha’talmidim, “the students, disciples,” (n mp)	v’amaru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	bneiham, “in/ with/ by (among) themselves,” (prep, n mp)	ve’lo, “and/ but/ so/ or no/not,” (neg part)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, 3ms)	l’nu, “to/ for/ belonging to us, our,” (prep, 1cp pronom)	eimatai, “when,” (adv)

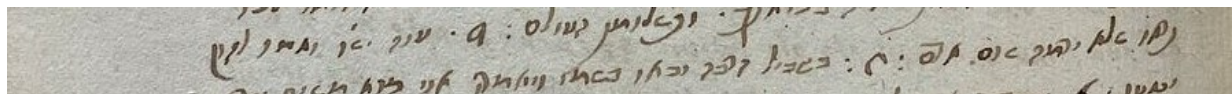
⁵ In rabbinic literature, this word is often used to describe “among themselves.” However, the expected spelling should more likely be ביניהם.

ותשלומת	בביאתך ⁶	יהיה	אות	מה	זה	יהיה
v'tuslamata, "and/ but/ so/ or payment, reward, retribution," (Ar. n fs)	b'bi'atcha, "in/ with/ by your (ms) coming," (prep, n fs, 2ms pronom)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)	ot, "sign, signal, letter, writing, symbol," (n ms)	mah, "what?" (pron)	ze, "this," (pron, ms)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)
						העולם:
						ha'ohlam, "the world, eternity, ever, everlasting, old," (n ms)

Interlinear Chart

⁶ Take note that the bet (ב) prefix indicates an ongoing process of "coming" and represents an entire prophetic event window. In contrast, the kaf (כ) prefix signifies an action that has just occurred.

Chapter 24:4



ענה יש'ו ואמר להון תראו שלא ירמה שום אדם:

Hebrew Transcription

Translation: Yeshua answered and said to them, “**You are to see⁷** that not any man **deceives you.**”

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

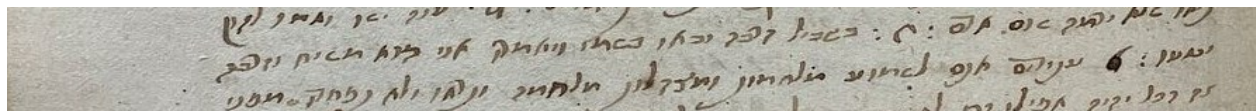
Aramaic: Eshu {Yeshua} answered and said unto them, “Beware, don’t let anyone deceive you.”

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

Interlinear Chart

⁷ Idiomatic meaning, “See to it.”

Chapter 24:5



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

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

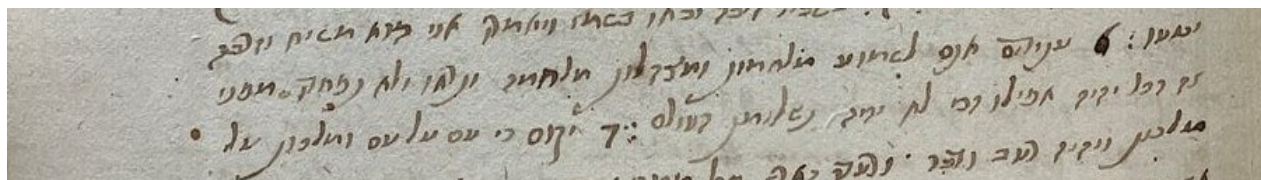
The Scriptures: For many shall come in My Name, saying, ‘I am the Messiah,’ and they shall lead many astray.

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

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

Interlinear Chart

Chapter 24:6



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

Hebrew Transcription

Translation: “You are about to hear wars *and the neighings of war*,⁸ but you will see and not fear from all this, even though it has not become the recompense of the world.”

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

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

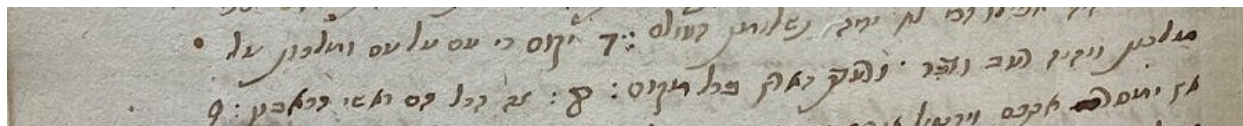
ותראו	מלחמה	ומצהלות	מלחמות	לשמוע	אתם	עתידיכם
v'tir'u, “and/ but/ so/ or you (mp) will see,” (v. Pa'al/Qal, yiqtol, fut, 2mp)	milchama, “war,” (n fs)	ve'mitzhalot, “and/ but/ so/ or neighings, snortings of,” (n fp constr)	milchamot, “wars,” (n fp)	lishmoa, “to hear, listen,” (v. Pa'al/Qal, inf constr)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

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

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

Interlinear Chart

Chapter 24:7



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

Hebrew Transcription

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

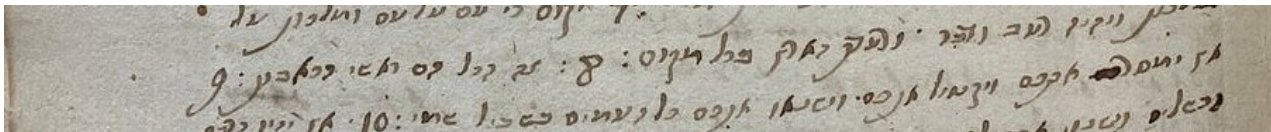
The Scriptures: For nation shall rise against nation, and reign against reign. And there shall be scarcities of food, and deadly diseases, and earthquakes in places.

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

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

Interlinear Chart

Chapter 24:8



זה הכל הם ראשי הכאבות:

Hebrew Transcription

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

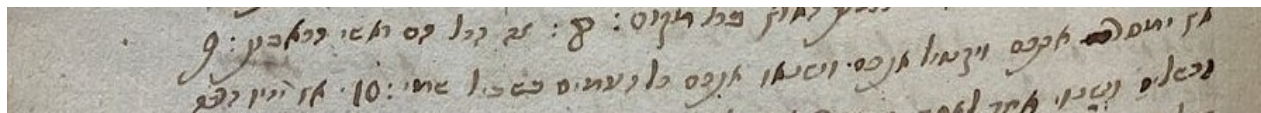
The Scriptures: And all these are the beginning of birth pains.

Aramaic: But, all these things are the beginning of sorrows.

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

Interlinear Chart

Chapter 24:9



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

Hebrew Transcription

Translation: “Then he (*they*)⁹ will deliver you, and will kill you, and all the nations will abhor you for the sake of My Name.”

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

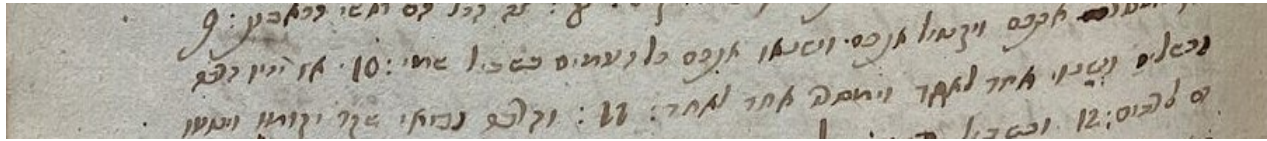
Aramaic: Then they will deliver you unto afflictions, and they will kill you, and you will be hated by all Nations because of My Name.

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

Interlinear Chart

⁹ This may be an inadvertent omission of a suffix by the scribe. The addition of a final vav suffix transforming ימסר (*yimsor*) to ימסרו (*yimseru*) would change the meaning from “he delivered” to “they delivered.” Consequently, the translation accounts for this potential error and offers a corrected version.

Chapter 24:10



אז יהיו הרבה נכשלים וישנו אחד לאחד וימסרו אחד לאחר:

Hebrew Transcription

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

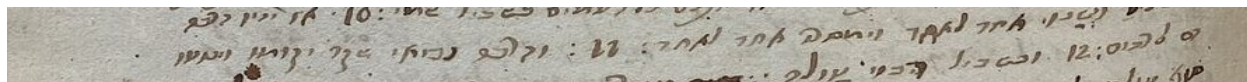
The Scriptures: And then many shall stumble, and they shall deliver up one another, and shall hate one another.

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

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

Interlinear Chart

Chapter 24:11



והרבה נביאי שקר יקומו ויטעו הם לרבים:

Hebrew Transcription

Translation: “And many false¹⁰ prophets will arise and **deceive** many.”

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

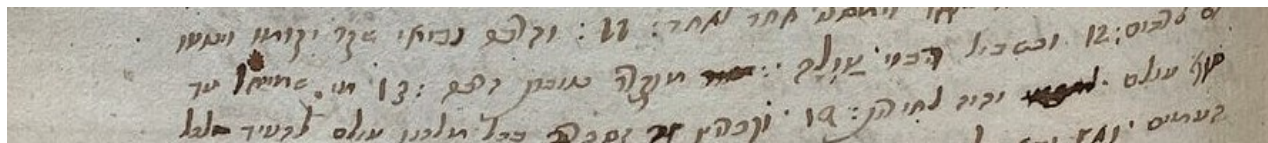
Aramaic: And many nabiye nagale {lying/false prophets} will arise and they will deceive many.

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

Interlinear Chart

¹⁰ This word שקר (*sheker*) means, “falsehood” or “lie.” These are lying prophets.

Chapter 24:12



ובשביל ריבוי עולה מתקרר טובות הרבה:

Hebrew Transcription

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

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

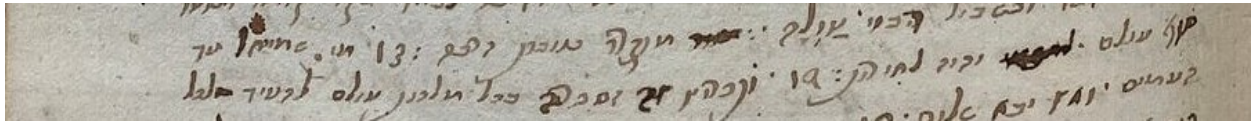
Aramaic: And because of the abundance of iniquity, the love of many will become cold.

ובשביל	ריבוי	עולה	מתקרר	טובות	הרבה: ¹¹
v'bishvil, “and/ but/ so/ or for, for the sake of, for this reason,” (prep)	ribuy, “multiplicity, multitude, increase,” (n ms)	avlah, “iniquity, unrighteousness, injustice” (n fs)	mitkarer, “I/ you (ms) / he/it cool(s) down,” (v. Hit'pael, act part, ms)	tovot, “good(s), pleasant, appropriate,” (adj fp)	harbeh, “many, much, a lot,” (adj fs)

Interlinear Chart

¹¹ This word is parsed as an adverb, it in context it means, “many.” as a plural substantive (i.e., an adjective operating as a noun).

Chapter 24:13



מי שמייחל עד סוף עולם יהיה לחירות:

Hebrew Transcription

Translation: “Whoever waits¹² until the end of the world will have freedom.”

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

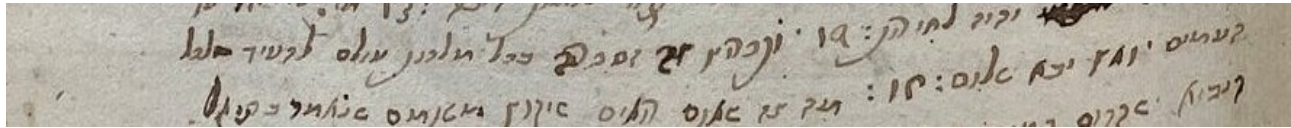
Aramaic: But, the one who endures until the end, he will have life.

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

Interlinear Chart

¹² This word מייחל (*meyachel*) means “those who hope” or “expect” with the expectation of a good outcome.

Chapter 24:14



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

Hebrew Transcription

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

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

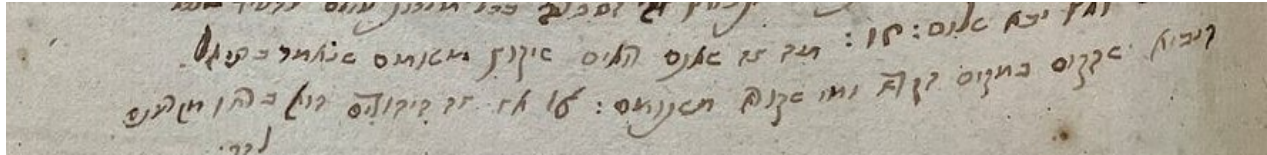
Aramaic: And this Sabartha d’Malkutha {Hopeful Message/Gospel of The Kingdom} will be proclaimed in all the world for a testimony unto all the Amme {the Peoples/the Nations}, and then the shulama {the end} will come.

ותכריז ¹³	זה	הסברה	בכל	מלכות	עולם	להעיד
v’tuchraz, “and/ but/ so/ or you (ms) will be announced,” (v. Huf’al, yiqtol, fut, 2ms)	ze, “this,” (pron)	hasbara, “explanation, clarification,” (n fs)	be’chol, “in/ with/ by (the) all,” (prep, n ms)	malchut, “kingdom, monarchy,” (n fs)	olam, “world,” (n ms)	leha’id, “to testify, to witness,” (v. Hif’il, inf constr)
לכל	העמים	ואז	יבא	שלום:		
le’kol, “to/ for/ belonging to all,” (prep, n ms)	ha’amim, “the peoples, nations,” (n mp)	v’az, “and/ but/ so/ or then, in that case, so,” (conj)	yavo, “he/it will come,” (v. Pa’al/Qal, yiqtol, fut, ms)	shalom, “peace,” (n ms)		

Interlinear Chart

¹³ This should be spelled as, ותכרז (v’tuchraz), to indicate the passive future tense.

Chapter 24:15



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

Hebrew Transcription

Translation: “When¹⁴ you see this, *the* abomination of desolation told by Daniel the prophet, that is standing in the Holy Place,¹⁵ then whoever reads **is astonished**.”

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

Aramaic: Now, when you have seen the unclean sign of desolation that was spoken by Danyl y Nabiya {Daniel, the Prophet}, that stands in The Duktha Qadisha {The Holy Place}, (he who reads will understand),

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

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

¹⁴ This phrase directly translates to, “What is this you observe...”.

¹⁵ Daniel 9:27; 11:31; 12:11.

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

Interlinear Chart

לפיכך חתום קצת ומוטקת חתום: כל אלה הם קצתם מן ביה"מ ויהיה
לפיכך

מגידים

לפיכך 17 ומוטקת חתום: כל אלה הם קצתם מן ביה"מ ויהיה
לפיכך

Hebrew Transcription

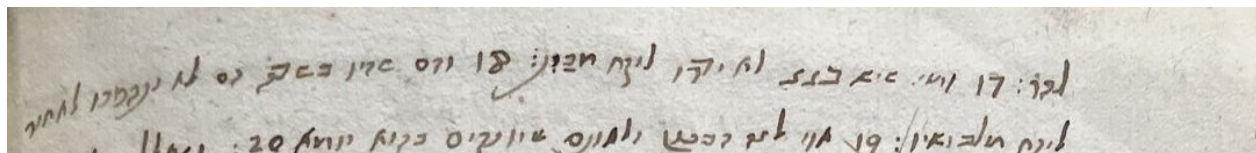
Aramaic: then those who are in Yehud {Judea} should flee unto the tura {the mountain}.

אז	זה	היהודים	הוא¹⁷	ברחו	מן	רעתם
az, “then, in that case, so,” (conj)	ze, “this,” (pron)	ha’yehudim, “the Jews, Judeans,” (n mp)	hu, “he/it,” (3ms pron)	barchu, “they escaped,” (v. Pa’al/Qal, qatal, past, 3mp)	min, “from, of,” (prep)	ra’atam, “their evil, wickedness, harm,” (n ms, 3mp pronom)
להר:						
l’har, lamed “to/for/ belonging to (the) mountain,” (n ms)						

Interlinear Chart

¹⁷ Added pronoun. Likely emphatic.

Chapter 24:17



ומי שיש בגג לא ירדו ליקח מבית:

Hebrew Transcription

Translation: And whoever is on the roof, let them not go down to take from **the** house.¹⁸

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

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

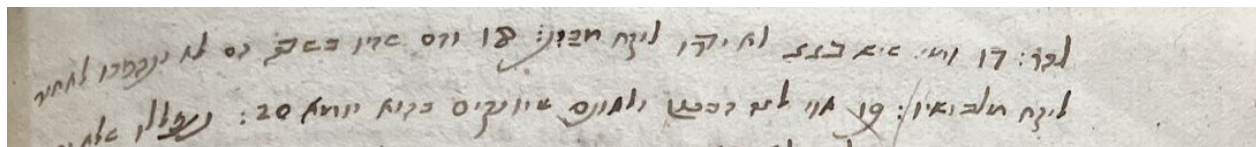
ומי	שיש	בגג	לא	ירדו	ליקח ¹⁹	מבית:
umi, "and/ but/ so/ or who?" (interrog part)	she'yesh, "which/ that/ who/ whom there is, there exists," (rel part, part)	b'gag, "in/ with/ by (the) roof," (prep, n ms)	lo, "no/not," (neg part)	yardu, "let them descend," (v. Pa'al/Qal, jssv, fut, 3mp)	liqach, "take," (v. Pa'al/Qal, inf constr) Aramaism Mishnaic	m'bayit, "from/ of (the) house," (prep, n ms)

Interlinear Chart

¹⁸ This word (מבית - m'beit) means, "from the house." However, if a vav suffix (מביתו - m'beit'o) is added, then it is "from his house." It is possible that the vav suffix was omitted by mistake.

¹⁹ This word is first found in the *Mishnah* Shevi'it 6:4.

Chapter 24:18



והם שהיו בשדה הם לא נתהפכו לאחור ליקח מלבושיו:

Hebrew Transcription

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

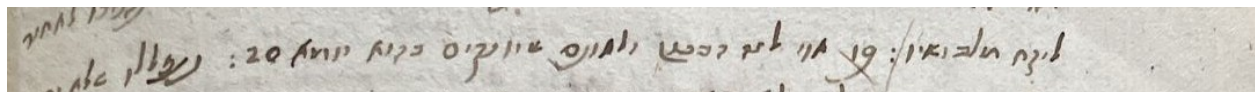
The Scriptures: And let him who is in the field not turn back to get his garments.

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

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

Interlinear Chart

Chapter 24:19



אוי לזה הבטן ולאותם שיונקים בהוא יומא:

Hebrew Transcription

Translation: “Woe to those pregnant²⁰ and those suckling **in that day**.”

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

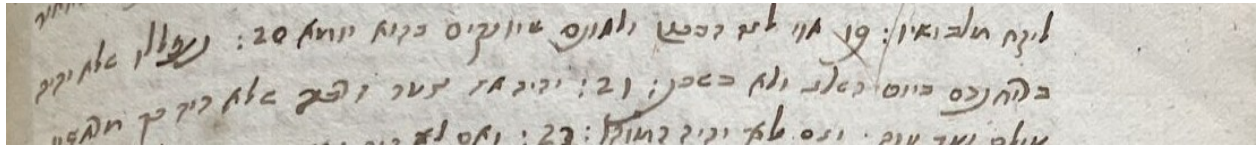
Aramaic: But woe unto the pregnant ones, and unto those who are sucking {i.e. babies who are feeding/nursing} in those days.

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

Interlinear Chart

²⁰ Literally, “of the womb” and refers to, “those who are pregnant.”

Chapter 24:20



תתפללו שלא יהיה בריחתכם ביום השלג ולא בשבת:

Hebrew Transcription

Translation: “You are to pray that your **escape** is not **on the day of the snow** and not on the sabbath.”²¹

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

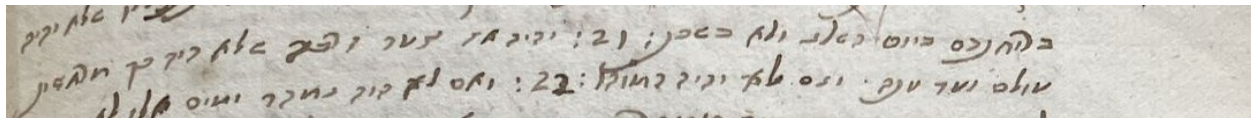
Aramaic: But pray that your flight {travel} will not be during sathua {winter}, and not during The Shabtha {The Sabbath}.

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

Interlinear Chart

²¹ This can be interpreted either as “a Sabbath,” referring to an unspecified Sabbath, or “the Sabbath,” indicating a specific Sabbath, depending on vocalization. בַּשַּׁבָּת (*ba-shabbat*) means “On the Sabbath” (note the vowel under the first letter), while בְּשַׁבָּת (*b'shabbat*) means “On a Sabbath” (note the two vertical dots under the first letter). Therefore, without knowledge of the original vocalization, the final translation remains uncertain.

Chapter 24:21



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

Hebrew Transcription

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

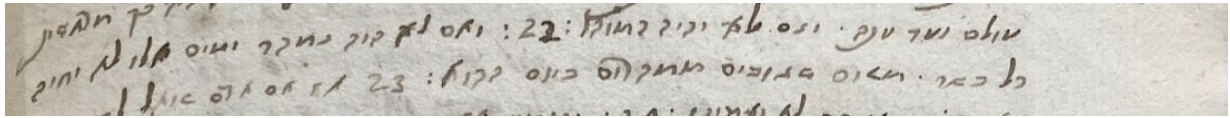
The Scriptures: For then there shall be great distress, such as has not been since the beginning of the world until this time, no, nor ever shall be.

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

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

Interlinear Chart

Chapter 24:22



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

Translation: “And unless those days be **hastened**, **all** flesh would not **live**, **because the collector²² hastens in that day.**”

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

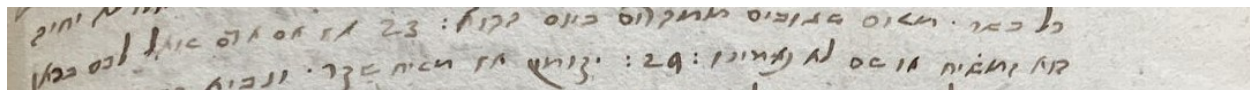
Aramaic: And if those days were not shortened, not any flesh would live, but, on account of The Gabaya {The Elect/The Chosen Ones}, those days will be shortened.

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

Interlinear Chart

²² Since the collectors are rushing (משום שגובים ממהרים), the phrase literally means “because [the] collectors are rushing.” In this context, the active masculine plural participle גובים (from the root ג-ב-ה, meaning “to collect or demand payment”) functions as a noun, referring to “creditors,” “collectors,” or “divine enforcers.” In rabbinic and apocalyptic texts, the term is used metaphorically to describe angels of destruction or agents of divine punishment sent to enforce retribution for human sins. This phrase exemplifies the dual role of the Hebrew participle: גובים serves as the subject, “the collectors,” while ממהרים (from מ-ה-ר) functions as the active verb, “are rushing.” Joseph Gebhardt-Kein, in his translation, “The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew: Text and Translation,” rendered this word as “elect,” probably to suggest a unique group implementing this plan.

Chapter 24:23



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

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

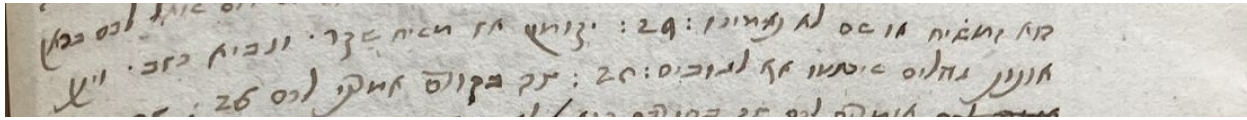
The Scriptures: If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe.

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

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

Interlinear Chart

Chapter 24:24



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

Hebrew Transcription

Translation: “There will be established at that time a lying messiah and a false prophet,²³ and he will give great signs, so that they may mislead²⁴ also the elect.”

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

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

יקומון ²⁵	אז	משיח	שקר	ונביא	כזב	ויתן ²⁶
yekumon, “they will arise,” (v. Pa’al/Qal, yiqtol, fut, 3mp) Aramaism	az, “then, in that case, so,” (conj)	meshiach, “messiah, anointed one,” (n ms)	sheker, “lying,” (n ms)	v’navi, “and/ but/ so/ or (the) prophet,” (n ms)	kazav, “lie, falsehood,” (n ms)	v’yiten, “and/ but/ so/ or he/it will give,” (v. Pa’al/Qal, yiqtol, 3ms)
אותות	גדולים	שיטעו	אף	לגובים:		
otot, “signs,” (n mp)	gedolim, “mighty, many,” (adj mp)	she’yatu, “that/ which/ who/ whom they will mislead,” (v. Hif’il, yiqtol, fut, 3mp)	af, “also, even, therefore,” (part)	l’govim, “to/ for/ belonging to (the) elect,” (prep, n mp)		

Interlinear Chart

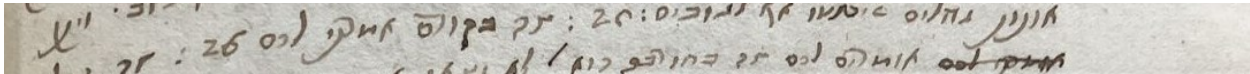
²³ The verb יקומון (yekumon) signifies that “they” will arise, while the terms משיח שקר ונביא appear to refer to a single false prophet and a false messiah. This word appears in Daniel 7:17.

²⁴ This verb can be a simple future tense (yiqtol) meaning, “will mislead,” or it can be a jussive future meaning, “may mislead.”

²⁵ This verb form is plural, but the משיח (maschiah) is singular.

²⁶ There is an agreement problem in this verse, for this is referring to a singular “he,” but the subject appears plural in the word יקומון (yekumon).

Chapter 24:25



זה בקודם אמרתי לכם:

Hebrew Transcription

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

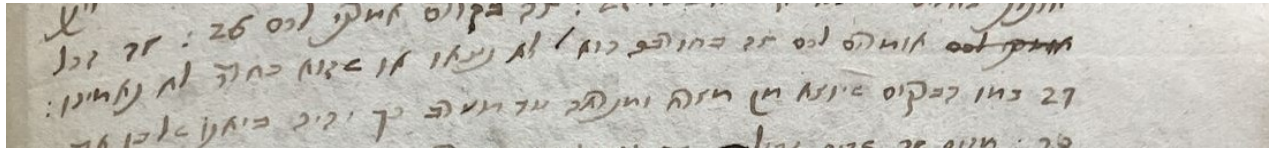
The Scriptures: See, I have forewarned you.

Aramaic: Behold, I have told you beforehand.

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

Interlinear Chart

Chapter 24:26



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

Hebrew Transcription

Translation: “**All this**, they say to you, ‘This one is in the desolate place,’ you should not go out; or ‘He is in the **room**,’²⁷ you are not to believe.”

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

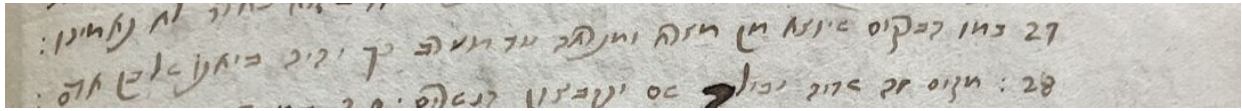
Aramaic: If therefore they might say unto you, Look! He is in the khurba {the wilderness}, don’t go out. Or, Look! He is in the thuana {the inner chamber}, don’t believe them.

זה	הכל	אומרים	לכם	זה	בחורבה	הוא
ze, “this,” (pron)	ha’kol, “the all,” (n ms)	omrim, “we/ you (mp)/ they say(s),” (v. Pa’al/Qal, act part, mp)	lachkem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	ze, “this,” (pron)	ba’chur’bah, “in/ with/ by (the) ruin, desolation,” (prep, n fs)	hu, “he/it,” (pron)
לא	תצאו	או	שהוא	בחדר	לא	תאמינו:
lo, “no/not,” (neg part)	tetz’u, “you will exit, go out,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	o, “or” (conj)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	b’cheder, “in/ with/ by (the) room,” (prep, n ms)	lo, “no/not,” (neg part)	ta’aminu, “you (mp) will believe,” (v. HiF’il, yiqtol, fut, 2mp)

Interlinear Chart

²⁷ It can also refer to an “inner chamber.”

Chapter 24:27



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

Hebrew Transcription

Translation: “Like the **lightning**²⁸ that go out from the east and are seen unto the west, so it will be for his coming of the Son of Man.”

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

Aramaic: For, as the lightning comes out from the East and is seen as far as the West {lit. the sun setting}, thus will be the coming of The Son of Man.

כמו	הברקים	שיוצא ²⁹	מן	מזרח	ומתראה ³⁰	עד
kmo, “like/ as, similarly to, such as,” (prep)	ha’brakim, “the lightnings,” (n mp)	she’yotze, “that/ which/ who/ whom I/ you (ms)/ he/it went out,” (rel part, v. Pa’al/Qal, act part, ms)	min, “from, of,” (prep)	mizrach, “east,” (n ms)	umitra’e, “and/ but/ so/ or I/ you (ms)/ he/it is seen,” (v. Hit’pael, act part, ms)	ad, “until,” (prep)
מערב	כך	יהיה	ביאתו	של	בן	אדם:
ma’arav, “west,” (n ms)	kach, “so, thus, therefore, in this way,” (adv)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	bi’ato, “his/its coming,” (n fs, 3ms pronom)	shel, “to/ for,” (prep)	ben, “son,” (n ms)	adam, “man,” (n ms)

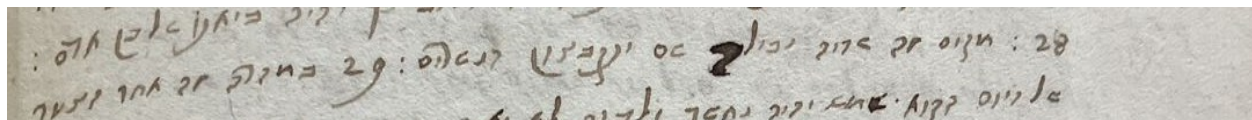
Interlinear Chart

²⁸ Literally, “lightnings.”

²⁹ Agreement problem as this word יוצא (yotze) is singular, but “lightnings” הברקים (ha’brakim) is plural. Either this was mistakenly made plural, or “it went out” should have been made plural instead of singular.

³⁰ Agreement problem as this word is singular, but the subject “lightnings” הברקים (ha’brakim) is plural.

Chapter 24:28



מקום זה שדיה נבילה שם יתקבצון הנשרים:

Hebrew Transcription

Translation: “This place is a spoiling decay;³¹ there the vultures will gather.”

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

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

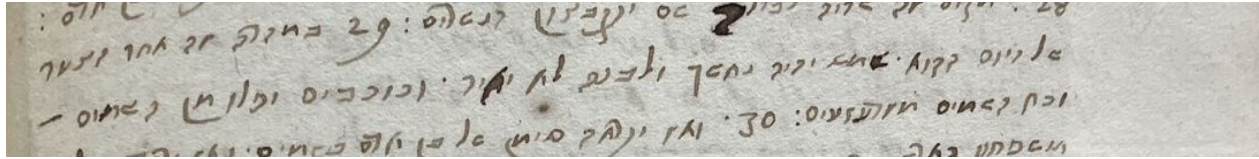
מקום	זה	שדיה ³²	נבילה	שם	יתקבצון	הנשרים:
makom, “place,” (n ms)	ze, “this,” (pron)	sheadeah, “carrion, spoiling,” (n fs)	nevila, “withering, wilting, decaying,” (n fs)	sham, “there,” (adv)	yitkabtsun, “they will gather,” (v. Hit’pael, yiqtol, fut, 3mp) Aramaism	ha’nesharim, “the vultures, eagles,” (n mp)

Interlinear Chart

³¹ This statement implies the presence of carcasses.

³² This term שדיה (*shadeah*), when associated with the word נבילה (*nevilah*), forms a construct chain. שדיה or its related forms can be interpreted as referring to "carrion" or "spoiling" in nuanced translations, especially within the context of the Hebrew root שדד (*shadad*), which connotes destruction, ruin, or spoilage.

Chapter 24:29



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

Hebrew Transcription

Translation: “**Quickly** after this sorrow **of that day**, ‘The sun will become darkened, and the moon will not shine, and the stars will fall from the heavens,’³³ and the **power** of the heavens will be shaken.”

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

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

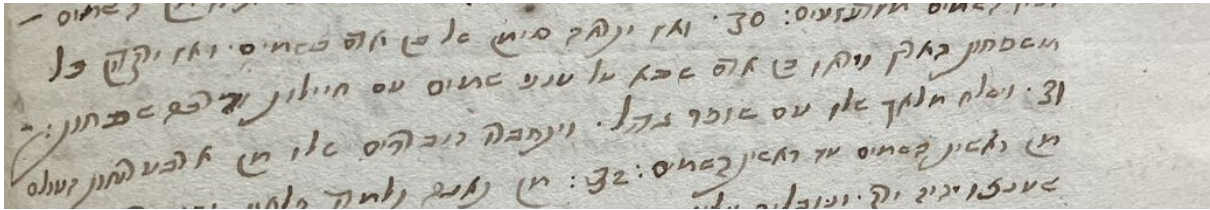
במהרה	זה	אחר	הצער	של	היום	ההוא
b'mahara, “in/with/ by (the) quickly, speedily, hastily” (prep, adv)	ze, “this,” (pron)	achar, “after,” (prep)	ha'tza'ar, “the sadness, regret, remorse,” (n ms)	shel, “to/ for,” (prep)	ha'yom, “the day,” (n ms)	ha'hu, “that he/it,” (3ms pron)
שמש	יהיה	נחשך	ולבנה	לא	יאיר	וכוכבים
shemesh, “sun,” (n fs)	yihye, “he/it will be,” (v. Pa'al/Qal, yiqtol, fut, ms)	nechshach, “he/it became darkened,” (v. Nif'al, qatal, past, 3ms)	v'levana, “and/ but/ so/ or moon,” (n fs)	lo, “no/not,” (neg part)	ya'ir, “he/it will shine,” (v Hif'il, yiqtol, fut, 3ms)	v'kochavim, “and/ but/ so/ or (the) stars,” (n mp)

³³ Isaiah 13:10 and Ezekiel 32:7.

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

Interlinear Chart

Chapter 24:30



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

Hebrew Transcription

Translation: “And then will appear the sign of the Son of Man in the heavens, and then all the families of the earth will skip about (*mourn*)³⁴ and ‘see the Son of Man who comes upon the clouds of the heavens’³⁵ with many forces³⁶ and praises.”

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

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

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

³⁴ Joseph Gebhardt-Kein, in his translation, “The Travancore-Cochin, India Manuscript of Ezekiel Rahabi’s Rabbinical-Hebrew Matthew: Text and Translation,” translated this word as “mourn.” It is possible that the scribe intended to use the word יקדרון (*yikderun*) from the root *kadar*, meaning “they will mourn” or “grow dark,” perhaps misreading the dalet as a resh. Then, נאז וירקדון (*v'az yirkadun*) means, “and then they will dance or skip about.” The verb includes a Paragogic Nun suffix (ן- / -*un*), an old form found in Biblical Hebrew poetry (like in Isaiah 26:19) and in Aramaic. This suffix adds a solemn, prophetic tone. The root דקד (“to dance or leap”) is unusual if the passage is meant to express fear or dread. To clarify this, the translator might be imagining a vivid, unsettling scene of nature shaking or leaping under divine judgment, similar to Psalm 114:4 (“The mountains skipped like rams”).

³⁵ Daniel 7:13.

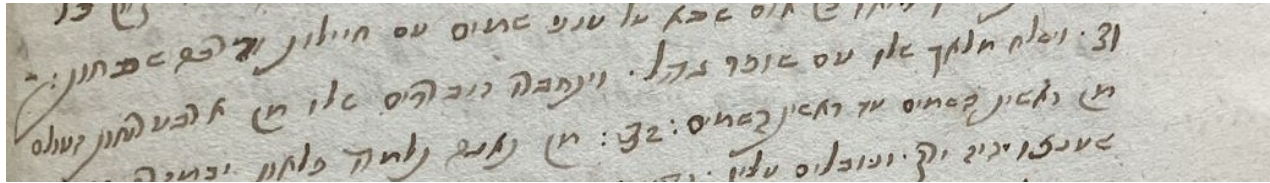
³⁶ Because the root חל-ל is heavily tied to the biblical concept of חיל (*chayil* - meaning military power, host, or substance), the word חילות (*chayalot*, with a soft 'ch' sound) was adopted in late biblical and rabbinic Hebrew as a collective, gender-neutral noun specifically meaning 'armies' or 'legions'. However, in Modern Hebrew, an entirely different word spelled the exact same way—חילות (*chayalot*, with a hard, doubled 'y')—functions strictly as the plural noun for female soldiers.

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

Interlinear Chart



Chapter 24:31



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

Hebrew Transcription

Translation: “And he will send his messenger with a great **shofar**, and be joined together, his **proven ones** from the four winds³⁷ of the world, from the beginning of the heavens unto the *other* beginning of the heavens.”

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

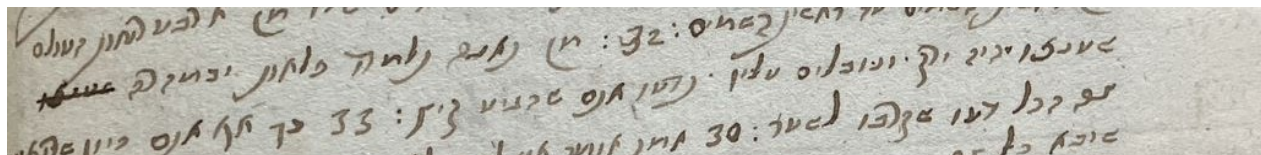
Aramaic: And He will send Malakuhe {His Heavenly Messengers} with a shiphura raba {a great trumpet}, and they will gather His own Gabaya {Elect/Chosen Ones} from the four winds, and from one end of the Heavens, unto the other.

וישלח	מלאך	שלו	עם	שופר	גדול	ויתחברו
v'yishlach, “and/ but/ so/ or he/it will send;” (v. Pa'al/Qal, yiqtol, fut, 3ms)	malach, “messenger, angel,” (n ms)	she'lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	im, “with, against, toward,” (prep)	shofar, “shofar, trumpet,” (n ms)	gadol, “great,” (adj ms)	v'yitchabru, “and/ but/ so/ or they will join together,” (v. Hit'pael, yiqtol, fut, 3mp)
הובררים	שלו	מן	ארבע	רוחות	העולם	מן
huvraru, “they were clarified, made clear, verified,” (v. Huf'al, qatal, past, 3mp)	she'lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	min, “from, of,” (prep)	arba, “four,” (card num)	ruchot, “spirits, winds,” (n cp)	ha'ohlam, “the world, eternity, ever, everlasting, old,” (n ms)	min, “from, of,” (prep)
ראשית	השמים	עד	ראשית	השמים:		
reshit, “beginning, outset,” (n fs)	ha'shamayim, “the heavens,” (n mp)	ad, “until,” (prep)	reshit, “beginning, outset,” (n fs)	ha'shamayim, “the heavens,” (n mp)		

Interlinear Chart

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

Chapter 24:32



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

Hebrew Transcription

Translation: “From the fig tree, you are to learn allegories: as quickly as its branches **become green and buds**;³⁸ by this you will know that summer **has arrived**.”

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

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

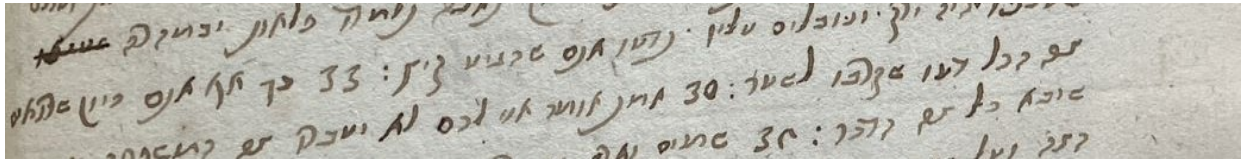
מן	תאנה	תלמדו	פלאות	ובמהרה	שענפי	יהיה
min, “from, of,” (prep)	te’ena, “fig, fig tree,” (n ms)	tilmedu, “you will learn,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	pla’ot, “wonderful, marvelous, miraculous,” (n mp)	uvimeherah, “and/ but/ so/ or speedily, quickly, fast, soon,” (prep, adv)	she’anfei-, “that/ which/ who/ who his/its branches,” (rel part, n mp, 3ms pronom)	yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)

ירק	ונובלים	עליו	תדעו	אתם	שהגיע	קיץ:
yerek, “greenness, green, vegetation, vegetable,” (n ms)	v’novlim, “and/ but/ so/ or we/ you (mp)/ they wither,” (v. Pa’al/Qal, act part, mp)	alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	ted’u, “you (mp) will know,” (v. Pa’al/Qal, yiqtol, fut, 2mp)	atem, “you,” (mp pron)	she’higia, “that/ which/ who/ whom he/it arrived,” (rel part, v. Hif’il, qatal, past, 3ms)	kayitz, “summer,” (n ms)

Interlinear Chart

³⁸ The phrase עליו (v’novlim alav) is understood as “and [its] leaves sprout or put forth.” However, the text contains a notable contradiction or possible scribal error. The active plural participle ונובלים from root נ-ב-ל means “wilting,” “fading,” or “falling off,” which conflicts with the passage’s context—namely, the Synoptic Fig Tree Parable (see Matthew 24:32; Mark 13:28)—where the tree appears to flourish and come alive as a sign of summer. It is likely that a scribe or translator mistakenly confused the root נ-ב-ל with a similar-sounding or similar-meaning root in Rabbinic Hebrew ל-ב-ל (l-b-l-b), meaning “to sprout, bud, or blossom.” The original text probably intended to say ומלבלים עליו (u-melavlevim alav), meaning “and its leaves are budding.” This correction aligns with the botanical imagery and the theological message of the apocalyptic sign.

Chapter 24:33



כך אף אתם כיון שרואים זה הכל דעו שקרבו לשער:

Hebrew Transcription

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

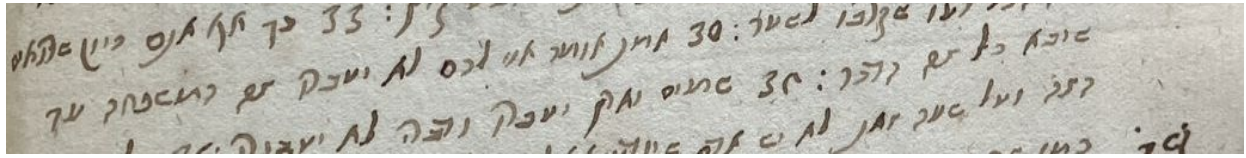
The Scriptures: So you also, when you see all these, know that He is near, at the doors.

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

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

Interlinear Chart

Chapter 24:34



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

Translation: “Truth I say to you: This family³⁹ will not pass away until all has come **of this matter.**”

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

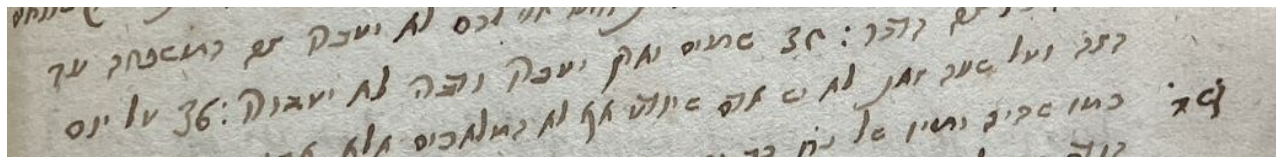
Aramaic: Amiyn {Truly} I say unto you, that this sharbtha {generation/family or tribe} will not pass away until all these things happen.

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

Interlinear Chart

³⁹ This word can also mean, “generation” or “kindred.”

Chapter 24:35



שמים וארץ יעברו ודברי לא יעבורו:

Hebrew Transcription

Translation: “*The heavens and the earth will pass away, but my words will not pass away.*”⁴⁰

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

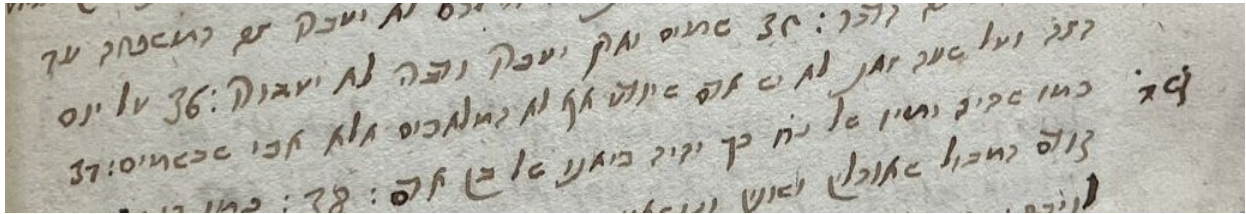
Aramaic: The Heavens and the Earth will pass away, but My Words will not pass away.

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

Interlinear Chart

⁴⁰ The Word will not pass away, even if Heaven and Earth pass away. It is established forever. Reference Cochin Matthew 5:18.

Chapter 24:36



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

Hebrew Transcription

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

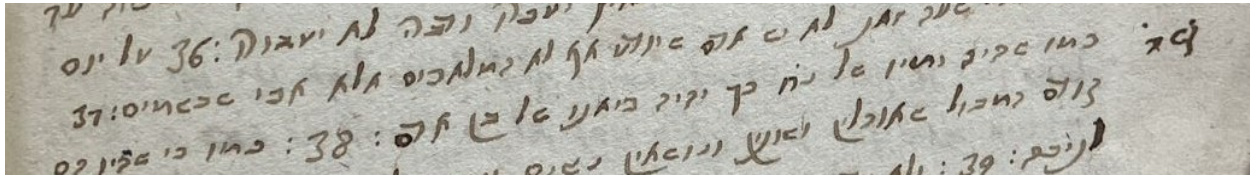
The Scriptures: But concerning that day and the hour no one knows, not even the messengers of the heavens, but My Father only.

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

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

Interlinear Chart

Chapter 24:37



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

Hebrew Transcription

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

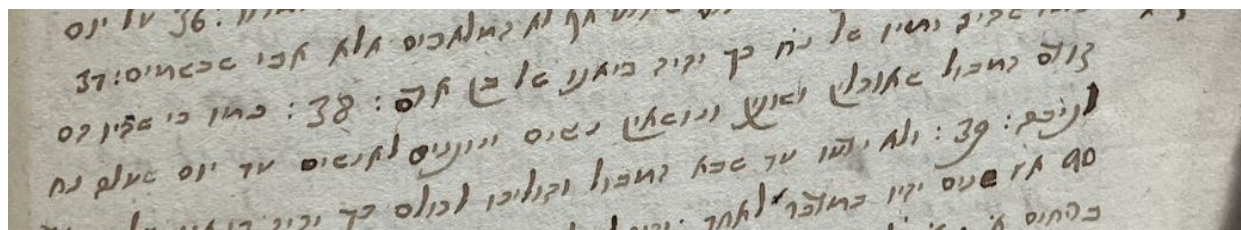
The Scriptures: And as the days of Noah, so also shall the coming of the Son of Adam be.

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

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

Interlinear Chart

Chapter 24:38



כמו כי שהיו הם קודם המבול שאוכלין ושותין ונושאים נשים ונותנים לאנשים עד יום שעלה נח לתיבה:

Hebrew Transcription

Translation: “For as they were before the flood, eating and drinking, and taking wives and giving *women* husbands, until the day that Noah **went up** to the ark,”

The Scriptures: For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

Aramaic: For, as they were before the tufhana {the flood}, eating and drinking and taking neshe {women} and giving them unto gabre {men, i.e. in marriage}, up to the day that Nukh {Noah} entered into the Kula {the Ark},

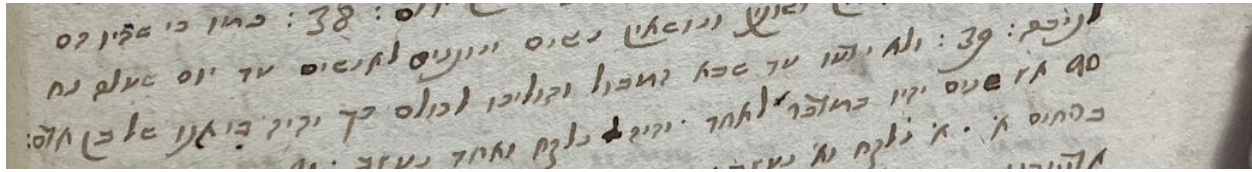
כמו	כי	שהיו	הם	קודם	המבול	שאוכלין
kmo, “like/ as, similarly to, such as,” (prep)	ki, “because, for since,” (conj)	she'hayu, “that/ which/ who/ whom they were,” (v. Pa'al/Qal. qatal, past, 3cp)	hem, “they,” (pron. mp)	kodem, “first, previous, preceding, before,” (adj ms)	ha'mabul, “the flood,” (n ms)	she'ochlin, “that/ which/ who/ whom we/ you (mp)/ they, those eat(s),” (rel part, v. Pa'al/Qal, act part, mp) Aramaism
ושותין ⁴¹	ונושאים	נשים	ונותנים	לאנשים	עד	יום
v'shotin, “and/ but/ so/ or we/ you (mp)/ they, those drink(s),” (v. Pa'al/Qal, act part, mp) Aramaism	v'nosi'in, “and/ but/ so/ or we/ you (mp)/ they, those who are carriers, bearers,” (v. Pa'al/Qal, act part, Ar. mp) Aramaism	nashim, “women,” (n fp)	v'notnim, “and/ but/ so/ or we/ you (mp)/ they, those who give,” (v. Pa'al/Qal, act part, mp)	l'anashim, “to/ for/ belonging to men, mankind, husbands,” (n mp)	ad, “until,” (prep)	yom, “day,” (n ms)

⁴¹ This word is also frequently used in rabbinic literature and is common in the *Mishnah*.

				לתיבה:	נח	שעלה
				l'teva, "to/ for/ belonging to (the) ark (of Noah)," (prep, n fs)	noach, "Noah," (name)	she'ala, "that/ which/ who/ whom he/it rose up;" (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 24:39



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

Hebrew Transcription

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

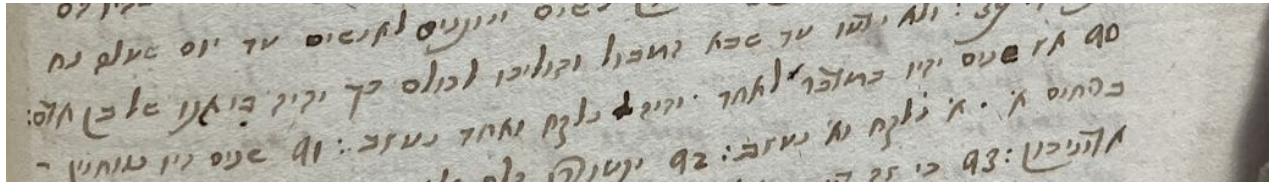
The Scriptures: and they did not know until the flood came and took them all away, so also shall the coming of the Son of Aḏam be.

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

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

Interlinear Chart

Chapter 24:40



אז שנים יהיו במדבר לאחד יהיה נלקח ואחד נעזב:

Hebrew Transcription

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

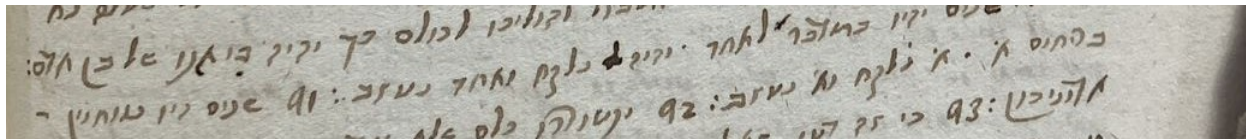
The Scriptures: Then two shall be in the field, the one is taken and the one is left.

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

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

Interlinear Chart

Chapter 24:41



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

Hebrew Transcription

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

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

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

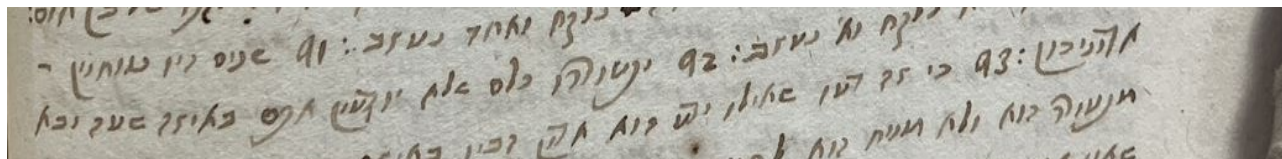
שנים	היו	טוחנין ⁴²	בריהם ⁴³	א'א'	א'	נלקח
shinayim, “two,” (card num)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	tochenin, “we/ you (mp)/ they, those grinding,” (v. Pa’al/Qal, act part, Ar. mp) Aramaism Mishnaic	brikhim, “in/ with/ by (the) millstone, mill,” (prep, n mp)	aleph, “one,” (abbrev, card num)	aleph “one,” (abbrev, card num)	nilkach, “I/ you (ms)/ he/it was taken,” (v. Nif’al, pssv part, ms)
וא'	נעזב:					
v’alef, “and/ but/ so/ or one,” (abbrev, ord num)	ne’ezav, “I am/ you are (ms)/ he/it is left,” (v. Nif’al, act part, ms)					

Interlinear Chart

⁴² This word is first found in the *Mishnah* Gittin 5:3, 61a.

⁴³ This term בריחים (*brikhim*) signifies the presence of multiple mills. However, the abbreviation for “one” (א) denotes a single mill. This verse was translated using “one” to specify a single millstone.

Chapter 24:42



יתעוררו כלם שלא יודעין אתם באיזה שעה ובא אדוניכון:

Hebrew Transcription

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

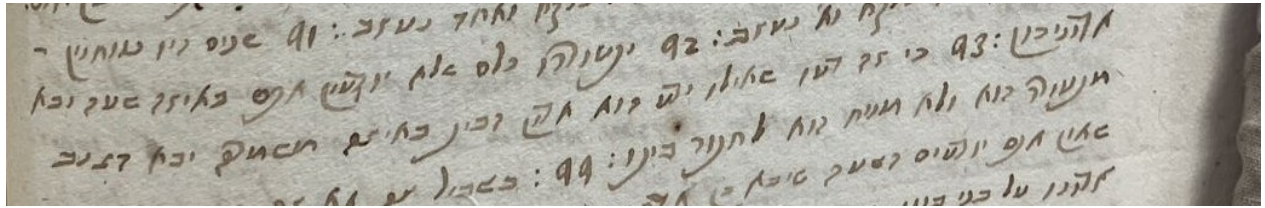
The Scriptures: Watch therefore, for you do not know what hour your Master is coming.

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

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

Interlinear Chart

Chapter 24:43



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

Hebrew Transcription

Translation: “For know this: if the master of the house had known which **watch**⁴⁴ the thief comes, he would have been **awake**, and not allowed him to break into his house.”

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

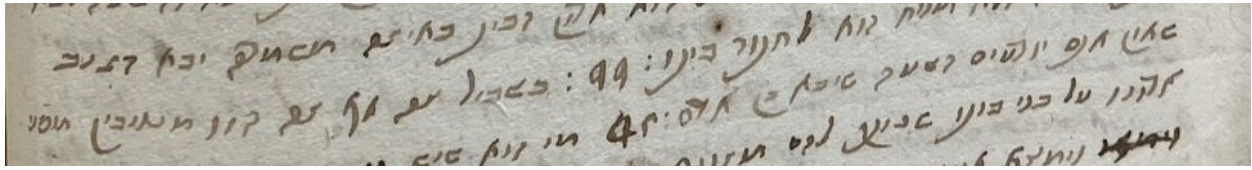
Aramaic: But know this, that if the lord of the house had known what watch the thief comes, he would have been awake and not have allowed his house to be broken into.

כי	זה	דעו	שאלו	ידע	הוא	אדון
ki, “because, for since,” (conj)	ze, “this,” (pron)	de’u! (to men) “know!” (v. Pa’al/Qal, imp, 2mp)	she’ilu, “that/ which/ who/ whom if,” (rel part, adv)	yada, “he/it knew,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	adon, “master, lord,” (n ms)
הבית	באיזה	משמרה	יבא	הגנב	מתעורר	הוא
ha’bayit, “the house,” (n ms)	b’eizeh, “in/ with/ by who, what, which, some, any” (prep, pron)	mishmara, “guard,” (n fs)	yavo, “he/it will come,” (v. Pa’al/Qal, yiqtol, fut, ms)	ha’ganav, “the thief,” (n ms)	mit’orer, “I/ you (ms)/ he/it awaken(s),” (v. Hit’pacl, act part, ms)	hu, “he/it,” (3ms pron)
ולא	מניח	הוא	לחתור	ביתו:		
ve’lo, “and/ but/ so/ or no/not,” (neg part)	meniach, “I/ you (ms)/ he/it leaves, assume, allow,” (v. Hif’il, act part, ms)	hu, “he/it,” (3ms pron)	lactor, “to subvert, undermine, sabotage, dig through,” (v. Pa’al/Qal, inf constr)	beito, “his/its house,” (n ms, 3ms pronom)		

Interlinear Chart

⁴⁴ Literally translates to “guard,” signifying the specific type of “watch.”

Chapter 24:44



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

Hebrew Transcription

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

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

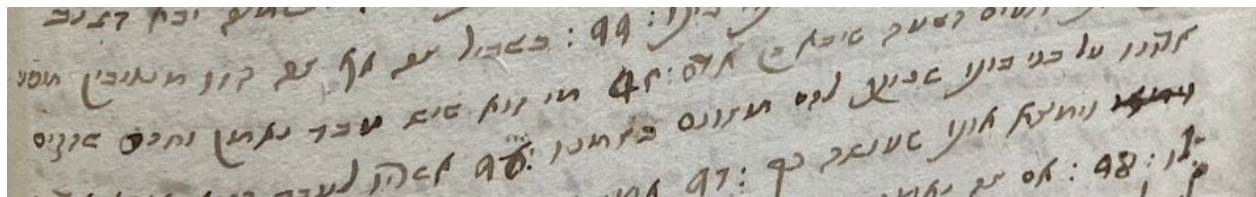
Aramaic: Because of this, you also must be ready, because in an hour that you don’t expect, The Son of Man will come.

בשביל	זה	אף	זה	הוו	מטיבין	מפני
bishvil, “and/ but/ so/ or for, for the sake of,” (prep)	ze, “this,” (pron ms)	af, “also, even, therefore,” (part)	ze, “this,” (pron ms)	ha’vav, “they have been,” (v. Peal, qatal, past, 3mp) Aramaism	mitivin, “we/ you (mp)/ they, those who do well, make better,” (v. Hif’il, act part, Ar. mp) Aramaism	mipnei, “from/ of, away from,” (prep)

שאין	אתם	יודעים	השעה	שיבא	בן	אדם:
she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	atem, “you,” (mp pron)	yodim, “we/ you (mp)/ they know,” (v. Pa’al/Qal, act part, mp)	ha’sha’a, “the hour,” (n fs)	she’ yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	ben, “son,” (n ms)	adam, “man,” (n ms)

Interlinear Chart

Chapter 24:45



מי הוא שיש עבד נאמן וחכם שהקים אדונו על בני ביתו שנותן להם מזונם בזמנו:

Hebrew Transcription

Translation: “Who is he that is a faithful and wise servant, whose master **established** him over the **children of** his house to give them their food **at its time**?”

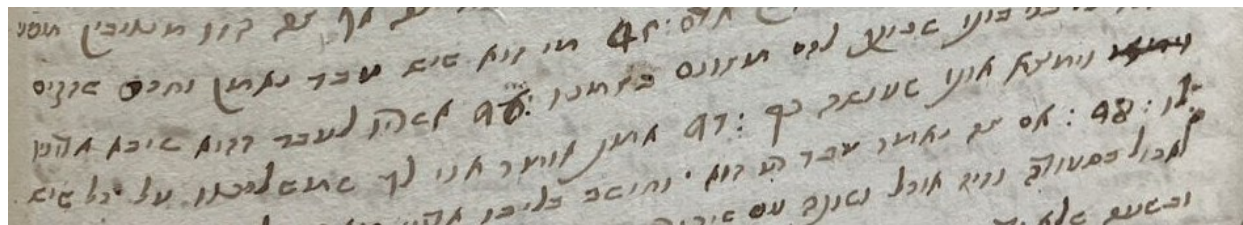
The Scriptures: Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season?

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

מי	הוא	שיש	עבד	נאמן	וחכם	שהקים
mi, “who, whoever,” (interrog part)	hu, “he/it,” (3ms pron)	she'yesh, “which/ that/ who/ whom there is, there exists,” (rel part, part)	eved, “servant, slave,” (n ms)	ne'eman, “loyal, faithful, devoted,” (adj, ms)	v'chacham, “and/ but/ so/ or wise,” (adj ms)	she'hekim, “that/ which/ who/ whom he/it built, established,” (rel part, v. Hif'il, qatal, past, 3ms)
אדונו	על	בני	ביתו	שנותן	להם	מזונם
adono, “his/its master, lord,” (n ms, 3ms pronom)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	benei, “sons, children of,” (n mp constr)	beito, “his/its house,” (n ms, 3ms pronom)	she'noten, “that/ which/ who/ whom I/ you (ms)/ he/it give(s),” (rel part, v. Pa'al/Qal, act part, ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	mezanam, “their food,” (n ms, 3mp pronom)
בזמנו:						
						b'zmano, “in/ with/ by his/its time,” (prep, n ms, 3ms pronom)

Interlinear Chart

Chapter 24:46



אשריו לעבד ההוא שיבא אדוניו וימצא אותו שעושה כך:

Hebrew Transcription

Translation: “**Fortunate** is that servant **whose** Master comes and finds him doing so.”

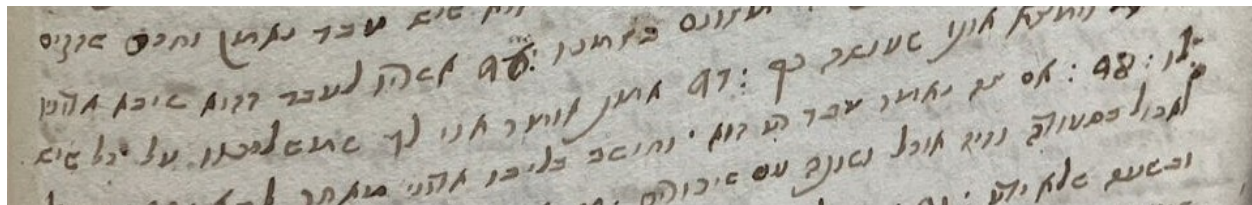
The Scriptures: Blessed is that servant whom his master, having come, shall find so doing.

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

אשריו	לעבד	ההוא	שיבא	אדוניו	וימצא	אותו
ash`rav, “fortunate is he/it, happy is he/it,” (n ms, 3ms pronom) Aramaism	l`eved, “to/ for/ belonging to (the) slave, servant,” (prep, n ms)	ha`hu, “the/that he/it,” (3ms pron)	she` yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa`al/Qal, yiqtol, fut, 3ms)	adonav, “his/its lord, mister,” (n ms, 3ms pronom)	v`yimtza, “and/ but/ so/ or he/it will find,” (v. Pa`al/Qal, yiqtol, fut, 3ms)	oto, “him/it,” (DO marker, 3ms pron)
שעושה	כך:					
she`oseh, “that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s),” (v. Pa`al/Qal, act part, ms)	kach, “so, thus, therefore, in this way,” (adv)					

Interlinear Chart

Chapter 24:47



אמת אומר אני לך שמשליטו על כל שיש לו:

Hebrew Transcription

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

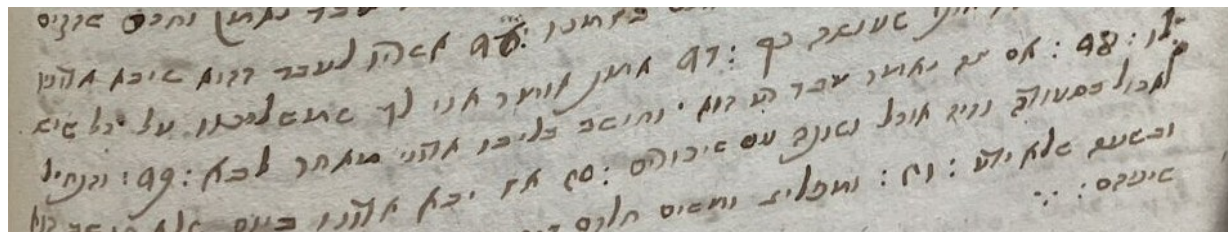
The Scriptures: Truly, I say to you that he shall set him over all his possessions.

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

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

Interlinear Chart

Chapter 24:48



אם זה יאמר עבד רע הוא וחושב בליבו אדוני מאחר לבא:

Hebrew Transcription

Translation: “If this evil servant says **and thinks** in his heart, “My master delays his coming,”

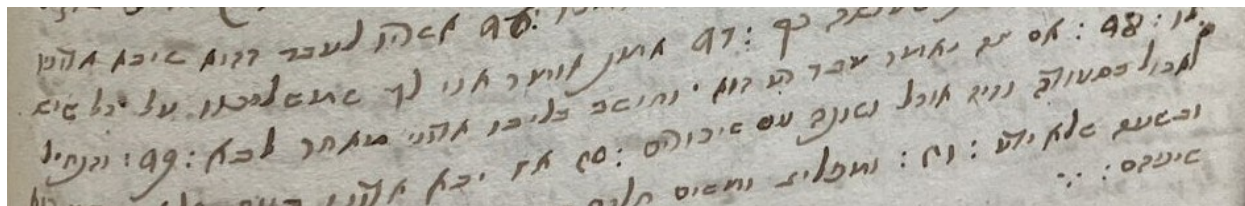
The Scriptures: But if that evil servant says in his heart, ‘My master is delaying his coming,’

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

אם	זה	יאמר	עבד	רע	הוא	וחושב
im, “if, whether,” (conj)	ze, “this,” (pron, ms)	yomar, “he/it will say,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	eved, “servant, slave,” (n ms)	ra, “evil, wickedness,” (adj ms)	hu, “he/it,” (3ms pron)	v’choshv, “and/ but/ so/ or I/ you (ms)/ he/it think(s),” (v. Pa’al/Qal, act part, ms)
בליבו	אדוני	מאחר	לבא:			
b’libo, “in/ with/ by his heart,” (prep, n ms, 3ms pronom)	adoni, “my lord, master,” (n ms, 1cs pronom)	me’uchar, “late, later,” (adj ms)	la’bo, “to come,” (v. Pa’al/Qal, inf constr)			

Interlinear Chart

Chapter 24:49



והתחיל לאכול בסעודה והיה אוכל ושותה עם שיכורים:

Hebrew Transcription

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

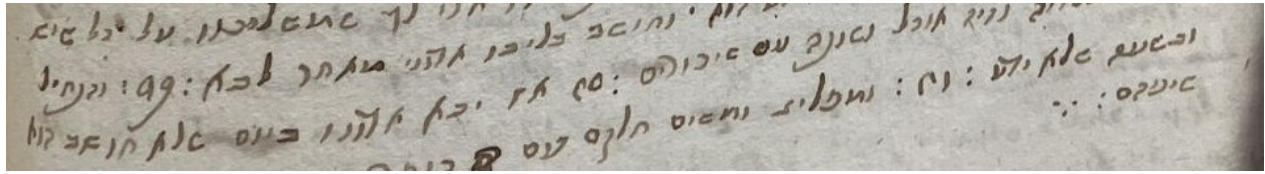
The Scriptures: and begins to beat his fellow servants, and to eat and drink with the drunkards,

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

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

Interlinear Chart

Chapter 24:50



אז יבא אדונו ביום שלא חושב הוא ובשעה שלא ידע:

Hebrew Transcription

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

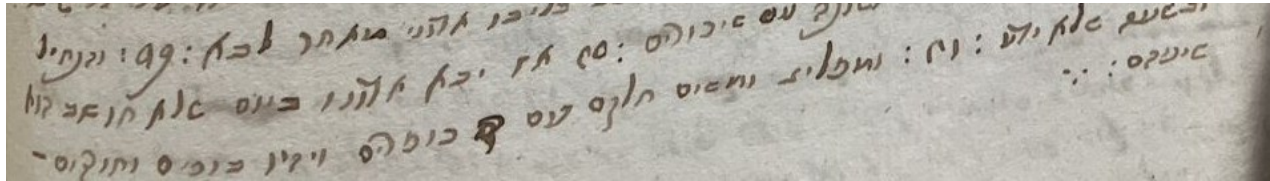
The Scriptures: the master of that servant shall come on a day when he does not expect it, and at an hour he does not know,

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

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

Interlinear Chart

Chapter 24:51



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

Translation: “And **he will divide and set their** portion with the heretics:⁴⁵ and **they** will be weeping and gnashing **their** teeth.”

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

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

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

Interlinear Chart

⁴⁵ Can also mean “unbelievers,” “infidels,” or “apostates.”