

The Cochin Hebrew Matthew MS Oo.1.32: Chapter One

# 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 One*

MS Oo.1.32 English Translation

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The Aramaic scriptures contained herein are from the Peshitta and are located on the website:  
[TheAramaicScriptures.com](http://TheAramaicScriptures.com).

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

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<sup>1</sup> Digitized version of the MS Oo.1.32 can be found on the following website:  
[https://www.nli.org.il/en/manuscripts/NNL\\_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

# Introduction

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

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

## More Details on The Cochin Manuscripts

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

“Three distinct handwriting styles<sup>2</sup> in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Rahabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”<sup>3</sup>

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

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

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

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

**What's Included in the Cochin Hebrew Matthew:**

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

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

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

# Forward

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

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

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

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

Just like we see many times in the Cochin, the people who kept the manuscripts from disappearing by copying them throughout the years, did not “fix” the text to the Greek. We see this very early dialectic use of Yeshu coming through even to today. Another sign to me of the authenticity of the manuscript.

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

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

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

# Legend and Definitions

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

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

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

## Interlinear Tables’ Abbreviations and Grammar Comments:

### I. Sentence Structure:

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

### II. Person:

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

### III. Number:

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



IV. **Gender/Gender number:**

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

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

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

VI. **Voice:**

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

VII. **Additional Grammatical notes:**

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

# Acknowledgements

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

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

Bryan S. Williams, history scholar and Assistant PTM Project Lead, and videographer  
Jonathan Meyer, researcher and transcriber  
Victor Nuñez, researcher and transcriber

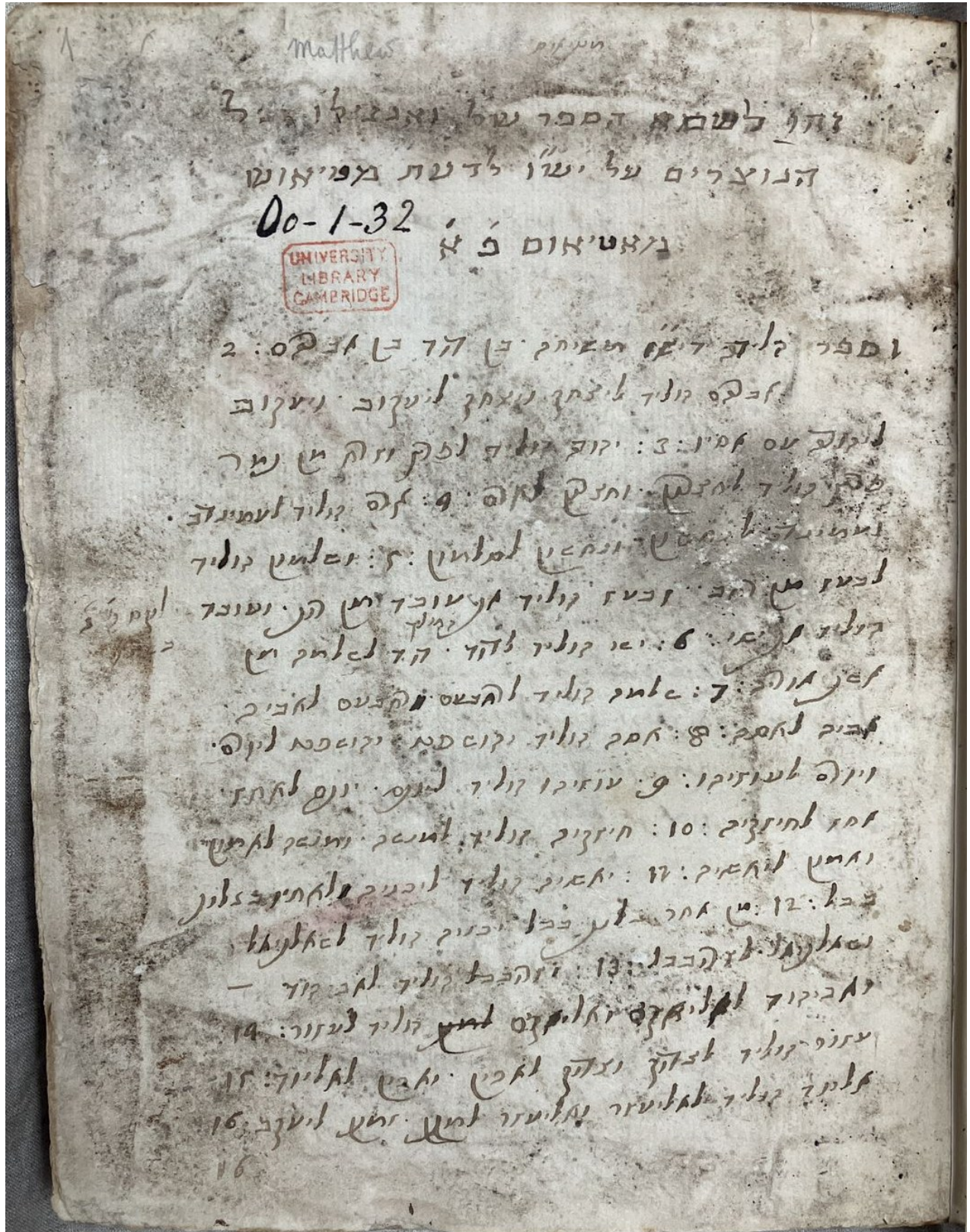
I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for the advancement of the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally,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

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

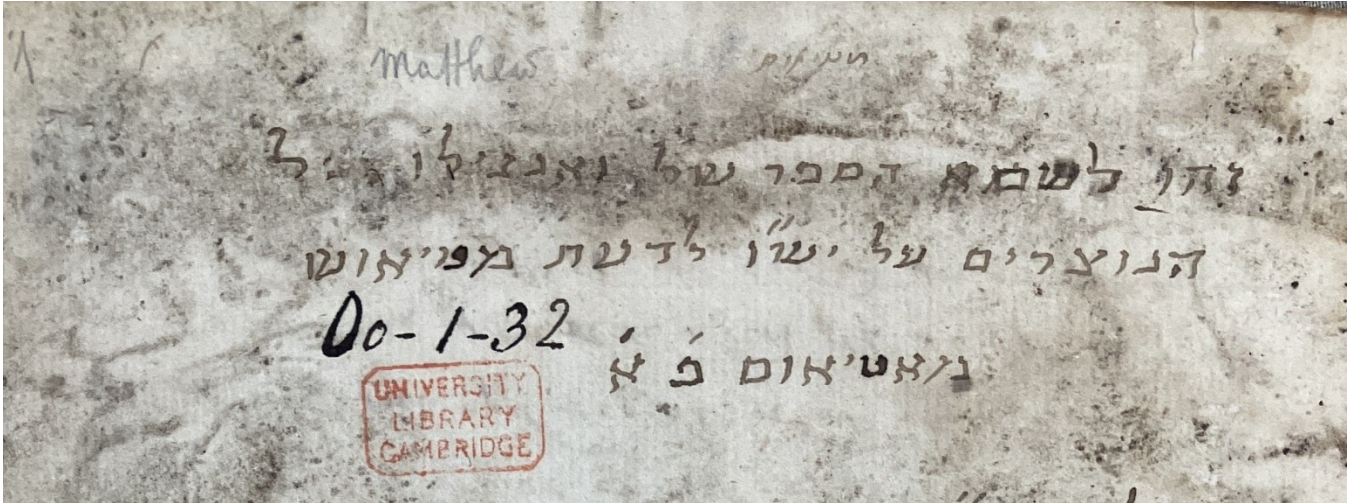
Lastly, I want to thank my husband, David, for his sacrifice to help me make this project possible.

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

# Cochin Matthew Chapter 1



# Chapter 1 Title



זהו לשם הספר של ואנגילו של הנוצרים על ישו לדעת מטיאוש:  
Hebrew Transcription

**Translation:** This is by name, the Book of the Vangelo (Evangel) of the Notzrites (Notzritim) concerning Yeshua, according to the knowledge of Mateus (Matthew).

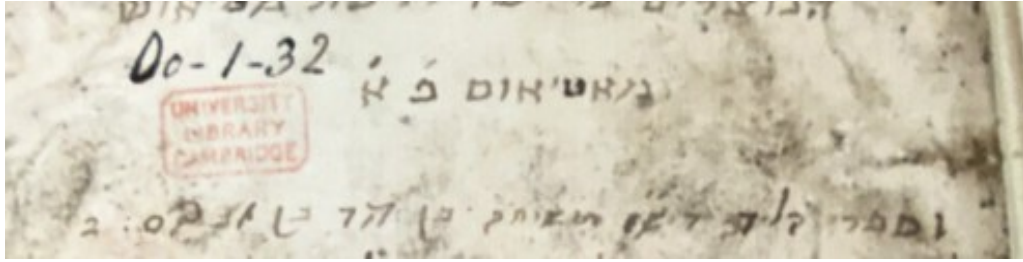
**The Scriptures:** does not exist

**Aramaic:** does not exist

זהו	לשם	הספר	של	ואנגילו	של	הנוצרים
zahu, "this," (pron) Mishnaic	l'shem, lamed DO marker "the name," (n ms) 2nd Temple	h'sefer, "the book," (n ms)	shel, "to for of, belonging to," (prep)	vangelo, "evangel," (n)	shel, "to for of, belonging to," (prep)	h'notzritim," The watchmen," (v. Pa'al/Qal, act part, mp)
על	ישו	לדעת	מטיאוש:			
al, "upon, in, on, over, by,for," (prep)	Yeshua (name)	l'da'at, "knowledge, opinion, wisdom, intelligence," (n fs) 2nd Temple	Mateus, (name) Matthew			

Interlinear Chart

# Chapter 1:1



ספר הלידה דישו משיחה בן דוד בן אברהם:

Hebrew Transcription

**Translation:** The scroll of the birth of Yeshua the Messiah, the son of David,<sup>4</sup> the son of Avraham (Abraham).

**The Scriptures:** The book of the genealogy of יהושע Messiah, Son of Dawid, Son of Abraham:

**Peshitta:**

ספר הלידה דישו משיחה בן דוד בן אברהם

The Kathaba {The Scripture/Book} of the generation of Eshu Meshikha {Yeshua, The Anointed One}, the son of David, the son of Abraham.

ספר	הלידה	דישו <sup>5</sup>	משיחה <sup>6</sup>	בן	דוד	בן
sefer "book, scroll," (n ms)	ha'lidah,"the birth," (n fs)	d'Yēshu "of/ who/ which/ that Yeshua," (rel part, name)  Prefix Ar. ד Aramaism	meshicha(h), "Messiah," (n ms) Aramaism	ben, "son," (n ms)	David, (name)	ben, "son," (n ms)
						אברהם:
						avraham, "Abraham," (name)

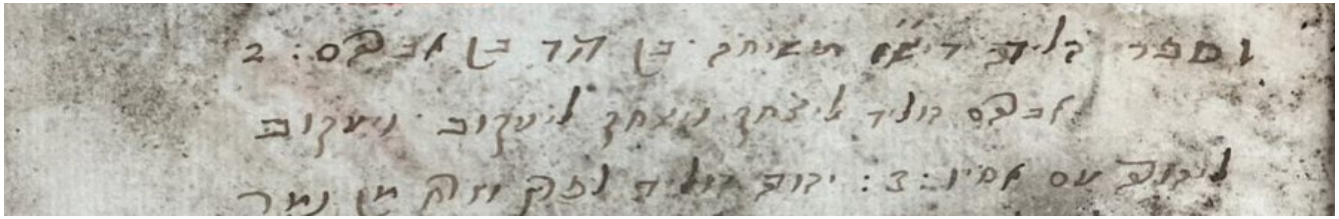
Interlinear Chart

<sup>4</sup> In Matthew 1:1, 1:6, 1:17, 1:20, 9:27, 15:23, David's name is spelled as דוד. Yet, in 12:3, his name is spelled with the added yod (דויד). In the Dead Sea Scrolls (DSS), the name of King David is spelled with the added yod (י) mater lectionis: דויד.

<sup>5</sup> The dalet (ד) prefix is part of the grammatical shift called "Aramaism" that occurred in the last Second Temple period due to the surrounding Aramaic language influence in the Judean region of Israel. This Aramaic prefix means, "Of, who, that, which." Also, the Cochim places gershayim above the name of Yeshua to indicate that it is an abbreviation.

<sup>6</sup> The hey suffix was most likely an Aramaic aleph suffix representing the definite article and later mistakenly changed to a hey. This appears to be a form of Aramaism.

## Chapter 1:2



אברהם הוליד ליצחק ויצחק הוליד ליעקוב ויעקוב ליהודה עם אחיו:  
Hebrew Transcription

**Translation:** Abraham begat Yitzhaq (Isaac), and Yitzhaq (Isaac) begat Ya'akov (Jacob); and Ya'akov (Jacob), Yehudah (Judah), and his brothers.

**The Scriptures:** Abraham brought forth Yitshaq, and Yitshaq brought forth Ya'aqob, and Ya'aqob brought forth Yehudah and his brothers.

### Aramaic:

אברהם אביו ליצחק אביו ליצחק אביו ליעקוב אביו ליעקוב אביו ליהודה אביו

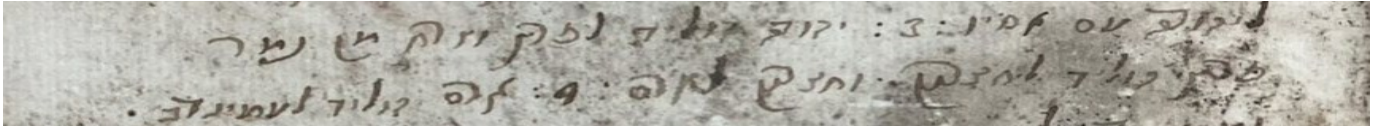
Abraham begat Iskhaq {Isaac}, Iskhaq {Isaac} begat Yaqub {Jacob}, Yaqub {Jacob} begat Yehuda {Judah} and his brothers.

אברהם	הוליד	ליצחק <sup>7</sup>	ויצחק	הוליד	ליעקוב	ויעקוב
avraham, "Abraham," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l yitzhaq, lamed DO marker, "Isaac," (name) <span style="background-color: #f0f0f0;">2nd Temple</span>	v'yitzaq, "and/ but/ so/ or Isaac," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'yakob, lamed DO marker, "Jacob," (name) <span style="background-color: #f0f0f0;">2nd Temple</span>	v'ya'qob, "and/ but/ so/ or Jacob, (name)
ליהודה	עם	אחיו:				
l'yehudah, lamed DO marker, "Judah," (name) <span style="background-color: #f0f0f0;">2nd Temple</span>	im, "with, against, toward," (prep)	echav, "his/its brothers," (n mp, 3ms pronom)				

Interlinear Chart

<sup>7</sup> During the late Second Temple period, the aleph tav (אָת) direct object marker is used less frequently and the lamed (ל) is used as a direct object marker for both definite and indefinite objects.

# Chapter 1:3



יהודה הוליד לפרץ וזרח מן תמר פרץ הוליד לחצרון וחצרון לארם:  
 Hebrew Transcription

**Translation:** Yehudah (Judah) begah Peretz (Perez) and Zerah from Tamar; Peretz begat Hetsron (Hezron), and Hetsron, Aram (Ram).

**The Scriptures:** And Yehudah brought forth Perets and Zerah by Tamar, and Perets brought forth Hetsron, and Hetsron brought forth Ram.

**Aramaic:**

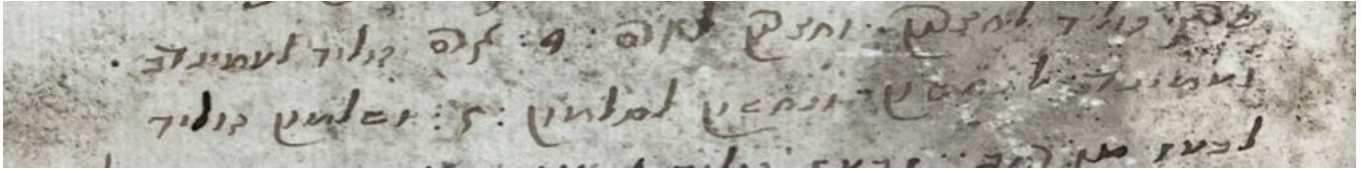
ܝܗܘܕܐܐ ܐܘܠܝܕ ܠܦܪܥܝܫ ܘܘܘܪܚܐ ܡܢ ܬܡܪܐ ܦܪܥܝܫ ܘܠܚܘܨܪܘܢ ܘܠܚܘܨܪܘܢ ܘܠܐܪܡܐ:

Yehuda {Judah} begat Phares and Zarah from Thamar. Phares begat Khesrun, Khesrun begat Aram.

יהודה	הוליד	לפרץ	וזרח	מן	תמר	פרץ
yehudah, "Judah," (name)	holid,"he/it begat," (v. Hif'il, qatal, past, 3ms)	l'peretz, lamed DO marker, "Peretz," (name) 2nd Temple	v'zerah, "and/ but/ so / or Zerah," (name)	min, "from/ of," (prep)	Tamar, (name)	peretz, "Petez," (name)
הוליד	לחצרון	וחצרון	לארם:			
holid,"he/it begat," (v. Hif'il, qatal, past, 3ms)	l'heraon, DO marker, "Hezron," (name) 2nd Temple	v' herzon, "and/ but/ so/ or Hezron," (name)	l'aram, lamed DO marker, "Ram," (name) 2nd Temple			

Interlinear Chart

# Chapter 1:4



ארם הוליד לעמינדב ועמינדב לנחשון ונחשון לסלמון:

Hebrew Transcription

**Translation:** Aram (Ram) begat Aminadab (Amminadab); and Aminadab (Amminadab), Nahshon; and Nahshon, Salmon.

**The Scriptures:** And (Aram) Ram brought forth Amminadab, and Amminadab brought forth Nahshon, and Nahshon brought forth Salmon.

**Aramaic:**

אִרַם בִּגְמַל אִמִּינָדָב אִמִּינָדָב בִּגְמַל נַחֲשׁוֹן נַחֲשׁוֹן בִּגְמַל סַלְמוֹן

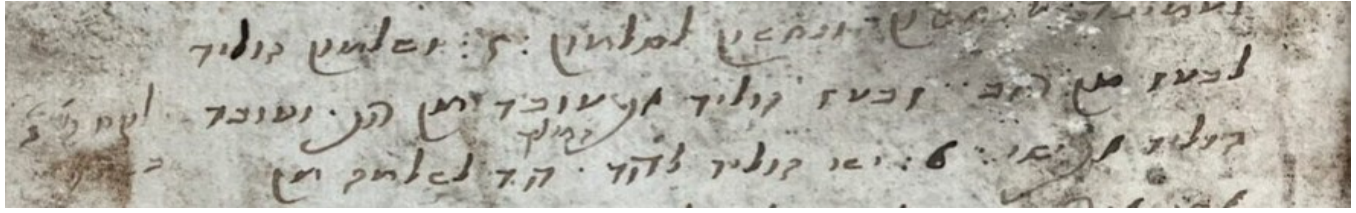
Aram begat Amiyndab, Amiyndab begat Nakhshun, Nakhshun begat Salmun.

לסלמון:	ונחשון	לנחשון	ועמינדב	לעמינדב	הוליד	ארם
l'slmon, lamed DO marker, "Salmon," (name) <b>2nd Temple</b>	v'nahshon, "and/ but/ so/ or Nahshon," (name)	l'nachshon, (DO marker - lamed) "Nahshon," <b>2nd Temple</b>	aminadab, "and/ but/ so/ or Aminadab," (name)	l'aminadab, lamed DO marker, "Aminadab," (name) <b>2nd Temple</b>	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	aram, "Aram," (name)

Interlinear Chart



# Chapter 1:5



ושלמון הוליד לבעז מן רחב ובעז הוליד את עובד מן רות ועובד הוליד את ישי:  
 Hebrew Transcription

**Translation:** And Salmon begat Boaz from Rahab, and Boaz begat Obed from Ruth, and Obed begat Yishai (Jesse).

**The Scriptures:** And Salmon brought forth Bo'az by Raḥab, and Bo'az brought forth Obēd by Ruth, and Obēd brought forth Yishai.

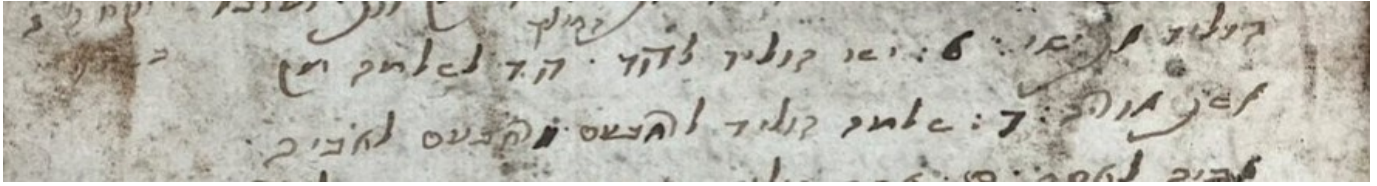
**Aramaic:**

שלמון באבא בוז מן רחב ובוז באבא עובד מן רות ועובד באבא ישי:  
 Salmun begat Baz from Rakhab, Baz begat Ubiyd {Obed} from Rauth {Ruth}, Ubiyd {Obed} begat Iyshay {Jesse}.

הוליד	ובעז	רחב	מן	לבעז	הוליד	ושלמון
holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	v'bo'az, "and/ but/ so/ or Boaz," (name)	Rahab, (name)	min, "from/ of," (prep)	l'bo'az, lamed DO marker, "Boaz," (name) <span style="background-color: red; color: white; padding: 2px;">2nd Temple</span>	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	v'sal'mon, "and/ but/ so/ or Salmon," (name)
את	הוליד	ועובד	רות	מן	עובד	את
eth, (DO marker)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	o'bed, "and/ but/ so/ or Obed," (name)	rut, "Ruth," (name)	min, "from/ of," (prep)	o'bed, "Obed," (name)	(DO marker)
						ישי:
						yishai, "Jesse," (name)

Interlinear Chart

# Chapter 1:6



ישי הוליד לדוד דוד לשלמה מן אשת אוריה:

Hebrew Transcription

**Translation:** Yishai (Jesse) begat David; David, Shelomoh (Solomon), from the wife of Uriyyah (Uriah).

**The Scriptures:** And Yishai brought forth Dawid the sovereign, and Dawid the sovereign brought forth Shelomoh by Uriyah's wife.

**Aramaic:**

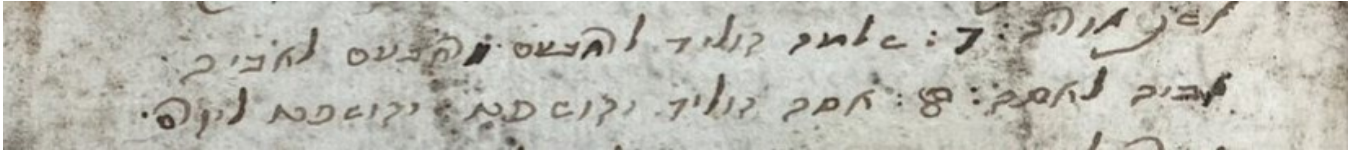
דסנא אסנא לעלמא מן אטלמס דאסנא אסנא אסנא לזסנא מלכא

Iyshay {Jesse} begat David, the King, David begat Shliymun {Solomon} from the wife of UriYa.

אשת	מן	לשלמה	דוד	לדוד	הוליד	ישי
eshet, "woman, wife, spouse, bride of," (n ms constr)	min, "from/ of," (prep)	l'shelomoh, "lamed DO marker, "Solomon," (name) <b>2nd Temple</b>	David, (name)	l'david, lamed DO marker, "David," (name) <b>2nd Temple</b>	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	yishai, "Jesse," (name)
						אוריה:
						uriyyah, "Uriah," (name)

Interlinear Chart

# Chapter 1:7



שלמה הוליד לרחבעם ורחבעם לאביה אביה לאסה:

Hebrew Transcription

**Translation:** Shlomoh (Solomon) begat Rehabam (Rehoboam); and Rehabam begat Abiyyah (Abijah); Abiyyah, Asa.

**The Scriptures:** And Shelomoh brought forth Reḥab<sup>ʿ</sup>am, and Reḥab<sup>ʿ</sup>am brought forth Aḇiyah, and Aḇiyah brought forth Asa.

**Aramaic:**

שלמון אלה לרחבעם ורחבעם אלה לאביה אביה לאסה

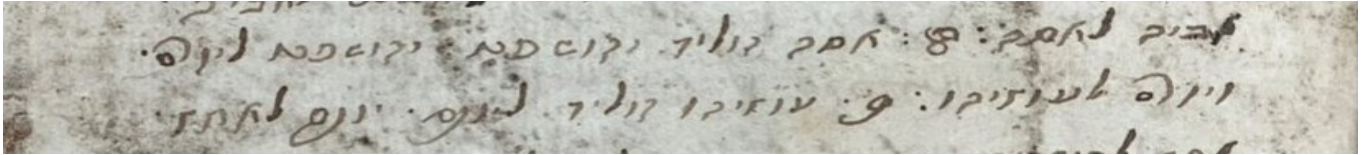
Shliymun {Solomon} begat Reḥabam, Reḥabam begat AbiYa, AbiYa begat Asa.

אביה	לאביה	ורחבעם	ורחבעם	לרחבעם	הוליד	שלמה
abiyyah, "Abia," (name)	l'abiyyah, lamed DO marker, "Abia," (name) <b>2nd Temple</b>	v'reḥabam, "and/ but/ so/ or Rechabam," (name)	v'reḥabam, "and/ but/ so/ or Rehabam," (name)	l'rehabam, lamed DO marker, "Rechoboam," (name) <b>2nd Temple</b>	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	shelomoh, "Solomon," (name)
						לאסה: <sup>8</sup>
						l'asah, lamed DO marker, "Asa," (name) <b>2nd Temple</b>

Interlinear Chart

<sup>8</sup> The Shem Tov Matthew spells this name as אסא, ending with an aleph and is an early First Temple period spelling, and the Cochin Matthew spells this name as אסה with the hey ending, and is a later spelling, first found in the Talmud.

# Chapter 1:8



אסה הוליד יהושפט יהושפט ליורם ויורם לעוזיהו:

Hebrew Transcription

**Translation:** Asa begat Yehosaphat (Jehoshaphat); Yehoshaphat, Yoram (Joram), and Yoram, Uzziah.

**The Scriptures:** And Asa brought forth Yehoshaphat, and Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziah.

**Aramaic:**

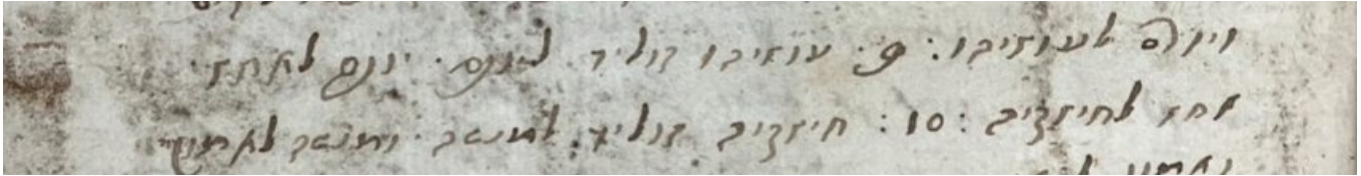
אסא אמה למשפחא יהושפט אמה למשפחא יורם אמה למשפחא עוזיהו

Asa begat Yahushaphat, Yahushaphat begat Yoram, Yoram begat UziYa.

לעוזיהו:	ויורם	ליורם	יהושפט	יהושפט	הוליד	אסה
l'uzziyyahu, lamed DO marker, "Uzziah," (name) <span style="background-color: red; color: white; font-size: small;">2nd Temple</span>	l'yoram, and/ but/ so/ or, "Joram," (name)	l'uzziyyahu, "lamed DO marker, "Uzziah," (name) <span style="background-color: red; color: white; font-size: small;">2nd Temple</span>	yehoshaphat, "Jehosaphat," (name)	yehoshaphat, "Jehosaphat," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	asah, lamed DO marker, "Asa," (name)

Interlinear Chart

# Chapter 1:9



עוזיהו הוליד ליותם יותם לאחז אחז לחזקיהו:

Hebrew Transcription

**Translation:** Uzziyahu (Uzziah) begat Yotham (Jotham), Yotham begat Ahaz, Hezekiah.

**The Scriptures:** And Uzziyah brought forth Yotham, and Yotham brought forth Aḥaz, and Aḥaz brought forth Ḥizqiyahu.

**Aramaic:**

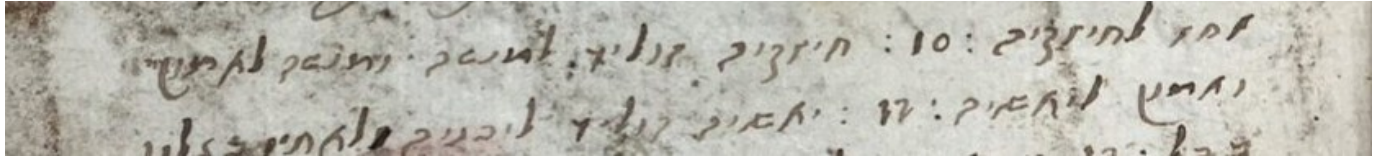
ܘܙܝܢܐ ܒܥܝܢܐ ܝܘܬܡܐ ܝܘܬܡܐ ܒܥܝܢܐ ܐܚܙܐ ܐܚܙܐ ܒܥܝܢܐ ܟܗܘܩܝܢܐ

UziYa begat Yutham, Yutham begat Akhaz, Akhaz begat KhezaqiYa.

לחזקיהו:	אחז	לאחז	יותם	ליותם	הוליד	עוזיהו
l'hezqiyah, "Hezekiah," (name) 2nd Temple	Ahaz, (name)	l'ahaz, lamed DO marker, "Ahaz," (name) 2nd Temple	yotham, "Jotham," (name)	l'yotham, "Jotham," (name) 2nd Temple	hold, "he/it begat," (v. Hif'il, qatal, past, 3ms)	uzziyahu, "Uzziah," (name)

Interlinear Chart

# Chapter 1:10



חזקיה הוליד למנשה ומנשה לאמון ואמון ליאשיה:

Hebrew Transcription

**Translation:** Hezqiyah (Hezekiah) begat Menasheh (Manasseh); Menasheh, Amon; Amon, Yoshiyah (Josiah).

**The Scriptures:** And Hizqiyahu brought forth Menashsheh, and Menashsheh brought forth Amon, and Amon brought forth Yoshiyahu.

**Aramaic:**

ܟܗܘܙܩܝܘܘܬܐ ܒܗܘܠܝܕ ܠܡܢܫܗܐ ܘܡܢܫܗܐ ܒܗܘܠܝܕ ܠܘܫܝܐܐ ܘܘܫܝܐܐ ܒܗܘܠܝܕ ܠܝܘܫܝܐܐ

KhezaqiYa begat Manashe, Manashe begat Amun, Amun begat YushiYa.

חזקיה	הוליד	למנשה	ומנשה	לאמון	ואמון	ליאשיה:
hezqiyah, "Hezekiah," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'menasheh, "Manasseh," (name) 2nd Temple	v'menasheh, "and/ but/ so/ or Manesseh," (name)	l'yoshiyyah, lamed DO marker, "Amon," (name) 2nd Temple	v'amon, "and/ but/ so/ or Amon," (name)	l'yoshiyyah, lamed DO marker, "Josiah," (name) 2nd Temple

Interlinear Chart

# Chapter 1:11



יאשיה הוליד ליכניה ולאחיו בגלות בבל:

Hebrew Transcription

**Translation:** Yoshiyah (Josiah) begat Yekonyah (Jeconiah) and his brothers **in the exile of Babel**.

**The Scriptures:** And Yoshiyahu brought forth Yekonyah and his brothers at the time of the exile to Babel.

**Aramaic:**

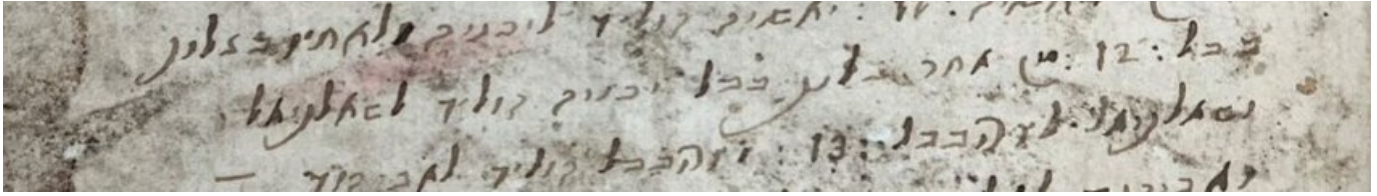
ܝܫܝܝܗ ܒܥܬܝܢ ܝܥܟܢܝܗ ܘܠܐܚܝܗ ܕܒܒܠ

YushiYa begat IyukaniYa {Jeconiah} and his brothers during the captivity of Babel.

	בבל:	בגלות	ולאחיו	ליכניה	הוליד	יאשיה
	Babel, (name)	b'galut, "in/ with/ by (the) exile, diaspora, captivity of," (prep, n fs constr)	v'l'echav, lamed DO marker, "and/ but/ so/ his/its brothers, (n mp, 3ms pronom) <b>2nd Temple</b>	l'yekonyah, "Jeconiah," (name) <b>2nd Temple</b>	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	yoshiyyah, "Josiah," (name)

Interlinear Chart

# Chapter 1:12



מן אחר גלות בבל יכניה הוליד לשאלתיאל ושאלתיאל לזרובבל:  
Hebrew Transcription

**Translation:** From the exile of Babel, Yekonya (Joconiah) begat She’alti’el (Shealtiel); She’alti’el, Zerubbabel.

**The Scriptures:** And after the exile to Babel, Yekonyah brought forth She’alti’el, and She’alti’el brought forth Zerubbabel.

**Aramaic:**

מן אחר גלות בבל יכניה הוליד לשאלתיאל ושאלתיאל לזרובבל

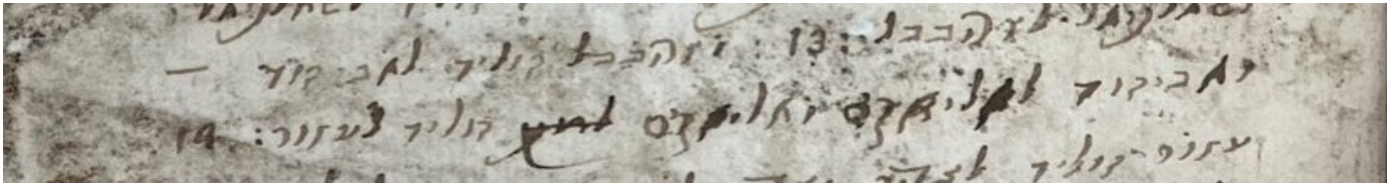
Then, from after the captivity of Babel, IyukaniYa {Jeconiah} begat ShilathaIyl, ShilathaIyl begat Zurbabel.

לשאלתיאל	הוליד	יכניה	בבל	גלות	אחר	מן
l'she'alti'el, lamed DO marker, "Shealtiel," (name) <span style="background-color: #f0f0f0;">2nd Temple</span>	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	yekonyah, "Jeconiah," (name)	Babel (name)	galut, "exile, diaspora, captivity," (n fs)	achar, "after," (prep)	min, "from/ of," (prep)
					לזרובבל:	ושאלתיאל
					l'zerubbabel, lamed DO marker, "Shealtiel," (name) <span style="background-color: #f0f0f0;">2nd Temple</span>	v'she'alti'el, "and/ but/ so/ or Shealtiel," (name)

Interlinear Chart



# Chapter 1:13



וזרובבל הוליד לאביהוד ואביהוד לאליאקם ואליאקם הוליד לעזור:  
 Hebrew Transcription

**Translation:** And Zerubbabel begat Abihud; and Abihud, Elyaqum (Eliakim); and Elyaqum begat Azor.

**The Scriptures:** And Zerubbabel brought forth Abihud, and Abihud brought forth [Abner and Abner brought forth] Elyaqim, and Elyaqim brought forth Azor.

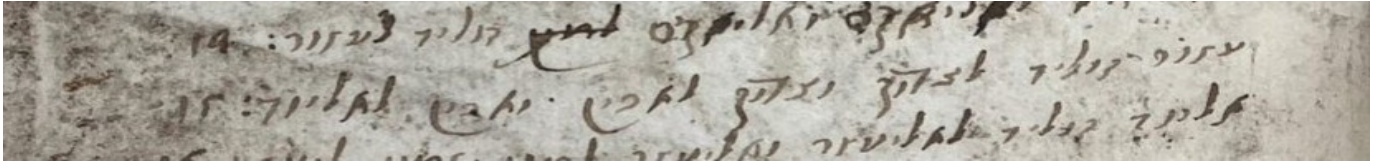
**Aramaic:**

וּזְרֻבְבֵל אֲבִי יוּד וְאֲבִי יוּד אֲבִי אֵילְיָקִים וְאֵילְיָקִים אֲבִי אֲזוּר:  
 Zurbabel begat Abiyud, Abiyud begat Elyaqiym, Elyaqiym begat Azur.

וזרובבל	הוליד	לאביהוד	ואביהוד	לאליאקם	ואליאקם	הוליד
v'zerubbabel, "and/ but/ so/ or Zerubbabel," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'abihud, lamed DO marker, "Abihud," (name) <span style="background-color: #f08080;">2nd Temple</span>	v'abihud, "and/ but/ so/ or Abihud," (name)	l'elyaqum, lamed DO marker, "Eliakim," (name) <span style="background-color: #f08080;">2nd Temple</span>	v'elyaqum, "and/ but/ so/ or Eliakim," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)
						לעזור:
						l'azor, lamed DO marker, "Azor," (name) <span style="background-color: #f08080;">2nd Temple</span>

Interlinear Chart

# Chapter 1:14



עזור הוליד לצדוק וצדוק לאכין ואכין לאליוד:

Hebrew Transcription

**Translation:** Azor begat Zadok; and Zadok, Akhin (Achim); and Achin (Achim), Eliyyud (Elihud).

**The Scriptures:** And Azor brought forth Tsadoq, and Tsadoq brought forth Aqim, and Aqim brought forth Elihud.

**Aramaic:**

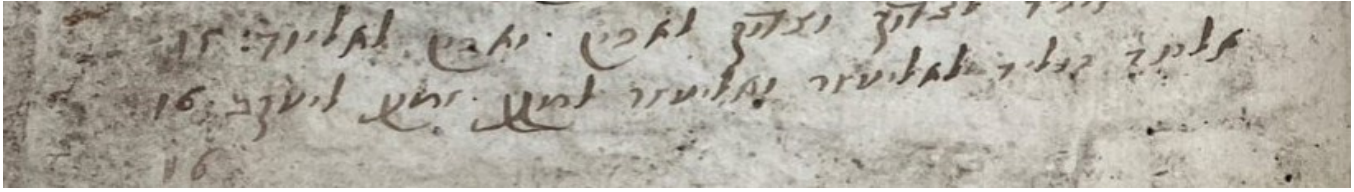
ܐܘܘܪ ܒܥܬܐ ܙܕܘܩܘܩ ܘܙܕܘܩܘܩ ܒܥܬܐ ܐܚܝܢܘܬܐ ܘܐܚܝܢܘܬܐ ܒܥܬܐ ܐܠܝܘܕܐ

Azur begat Zaduq, Zaduq begat Akhiyn, Akhiyn begat Eliyud.

עזור	הוליד	לצדוק	וצדוק	לאכין	ואכין	לאליוד:
azor, "Azor," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'tzadoq, lamed DO marker, "Zadok," (name) <b>2nd Temple</b>	v'tzadoq, "and/ but/ so/ or Zadok," (name)	l'akhin, lamed DO marker, "Achim," (name) <b>2nd Temple</b>	v'akhin, "and/ but/ so Achim," (name)	l'eliyyud, "Elihud," (name) <b>2nd Temple</b>

Interlinear Chart

# Chapter 1:15



אליוד הוליד לאליעזר ואליעזר למתן ומתן ליעקב:

Hebrew Transcription

**Translation:** Eliyyud (Elihud) begat Eleazar; Eleazar, Mattan; and Mattan, Ya’akov (Jacob).

**The Scriptures:** And Elihud brought forth El’azar, and El’azar brought forth Mattan, and Mattan brought forth Ya’aqob.

**Aramaic:**

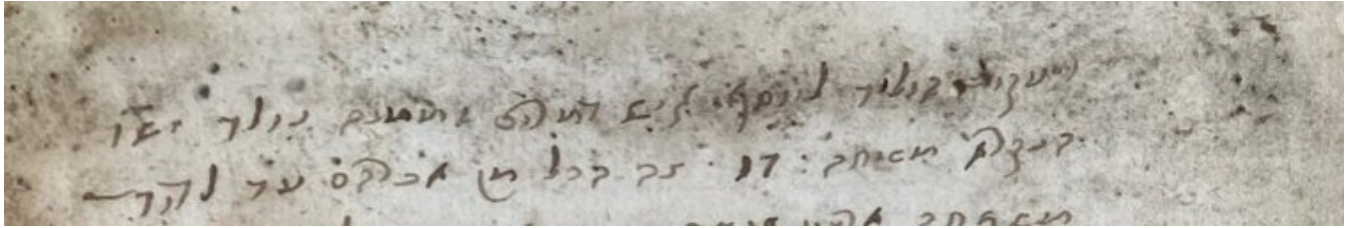
אליוד אסגה לאליעזר אסגה למתן אסגה ליעקב

Eliyyud begat Eliyazar, Eliyazar begat Mathan, Mathan begat Yaqub {Jacob}.

אליוד	הוליד	לאליעזר	ואליעזר	למתן	ומתן	ליעקב:
eliyyud, “Elihud,” (name)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’eliezer, lamed DO marker, “Elihud,” (name) <b>2nd Temple</b>	v’ eliezer, “and/ but/ so/ or Eleazar,” (name)	l’ mattan, lamed DO marker, “Mattan,” (name) <b>2nd Temple</b>	u’ mattan, “and/ but/ so/ or Mattan,” (name)	l’ ya’akov, lamed DO marker, “Jacob,” (name) <b>2nd Temple</b>

Interlinear Chart

# Chapter 1:16



ויעקוב הוליד ליוסף איש דמרים שממנה נולד ישו הנקרא משיחה:  
 Hebrew Transcription

**Translation:** And Ya'akov (Jacob) begat Yoseph (Joseph), the man<sup>9</sup> of Miriam (Mary), from whom was born Yeshua, who is called the Messiah.

**The Scriptures:** And Ya'aqob brought forth Yosēph the husband of Miryam, of whom was born יהושע who is called Messiah.

### Aramaic:

ܘܝܥܩܘܒ ܗܘܠܝܕ ܠܝܘܨܦ ܐܝܫ ܕܡܪܝܡ ܫܡܡܢܗ ܢܘܠܕ ܝܫܘ ܗܢܩܪܐ ܡܫܝܚܐ

Yaqub {Jacob} begat Yuseph {Joseph}, the gabra {the man} of Maryam {Mary} from whom was born Eshu {Yeshua} who is called Meshikha {The Anointed One}.

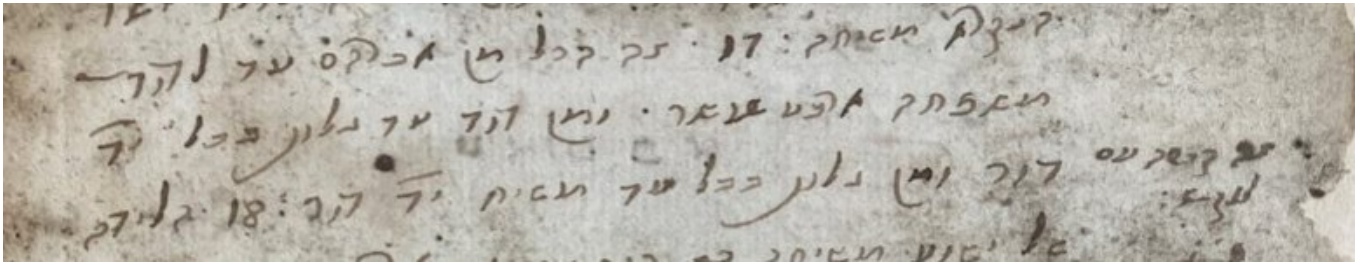
ויעקוב	הוליד	ליוסף	איש	דמרים <sup>10</sup>	שממנה	נולד
v'ya'akov, "and/ but/ so/ or Jacob," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'yoseph, "Joseph," (name) <b>2nd Temple</b>	eish, "man, masculine, hero, everyone, each one, anybody, lord, husband, (n ms)	d'mariam, "of/ who/ which that Mariam (Mary)," (rel part, name)  Prefix Ar. ܕ <b>Aramaism</b>	she'mi'm'nah, that/ which/ who/ whom from/ of her/it," (prep, 3fs pronom)	nolad, "he/it was born," (v. Nif'al, qatal, past, 3ms)
ישו	הנקרא	משיחה:				
Yeshua, (name)	h'nik'ra, "the I/ you (ms)/ he/it is called," (v. Nif'al, act part, ms)	mesiach, "Messiah," (n ms)				

Interlinear Chart

<sup>9</sup> Some manuscripts say, "husband," and others say, "father." While this should be Miriam's father as the genealogy of Yeshua comes through Mariam and she married a man with the same name as her father. And by being Miriam's father in this case, this counts to fourteen generations which is stated in Matthew 1:17.

<sup>10</sup> The dalet (ד) prefix is part of the grammatical shift called "Aramaism" that occurred in the last Second Temple period due to the surrounding Aramaic language influence in the Judean region of Israel. This Aramaic prefix means, "Of, who, that, which."

# Chapter 1:17



זה הכל מן אברהם עד לדוד משפחה ארבע עשר ומן דוד עד גלות בבל י"ד דור ומן גלות בבל עד משיח י"ד דור:  
 Hebrew Transcription

**Translation:** All this, from Abraham until David's kindred, was fourteen, and from David until the exile of Babel (Babylon), fourteen generations, and from the exile of Babel until Messiah, fourteen generations.

**The Scriptures:** So all the generations from Abraham to David were fourteen generations, and from David until the exile to Babel were fourteen generations, and from the exile to Babel until the Messiah were fourteen generations.

**Aramaic:**

למה מכל שפחה מן אברהם עד לדוד משפחה ארבע עשר ומן דוד עד גלות בבל י"ד דור ומן גלות בבל עד משיח י"ד דור

Therefore all the generations from Abraham until David, were fourteen generations, and from David until the captivity of Babel, were fourteen generations, and from the captivity of Babel, until Meshikha {The Anointed One}, were fourteen generations.

זה	הכל	מן	אברהם	עד	לדוד	משפחה
ze, "this," (pron)	ha'kol, "the all," (n ms)	min, "from/ of," (prep)	avraham, "Abraham," (name)	ad, "by, as long, when, as far as, until," (prep)	l'david, lamed DO marker, David," (name) <span style="background-color: red; color: white;">2nd Temple</span>	mish'pachah, "family, clan, tribe, kindred," (n ms)
ארבע	עשר	ומן	דוד	עד	גלות	בבל
arba, "four," (card num)	eser, "ten," (card num)	u'min, "and/ but/ so/ or from/ of," (prep)	David, (name)	ad, "by, as long, when, as far as, until," (prep)	galut, "exile, diaspora, captivity," (n fs)	Babel (name)

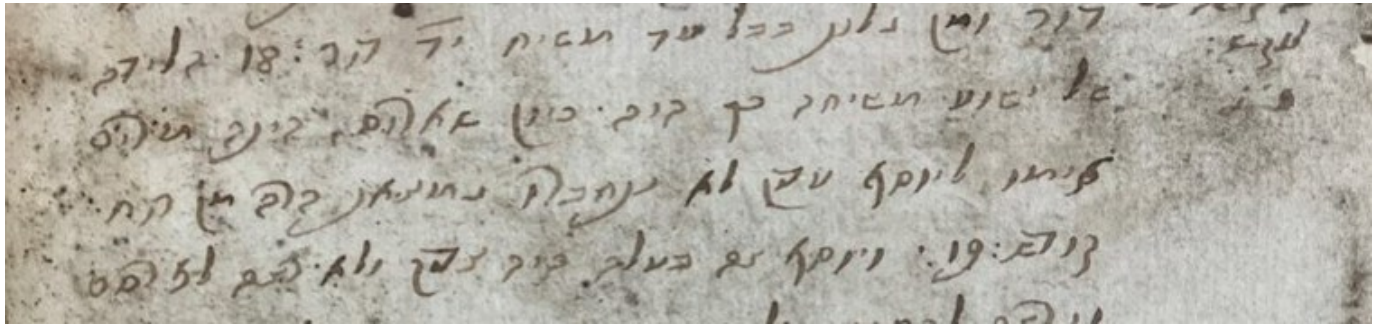
משיח	עד	בבל	גלות	ומן	דור	י"ד
mesiach, "Messiah," (n ms)	ad, "by, as long, when, as far as, until," (prep)	Babel (name)	galut, "exile, diaspora, captivity," (n fs)	u'min, "and/ but/ so/ or from/ of," (prep)	dor, "generation," (prep, n ms)	yod, dalet, "fourteen," (abbrev for card num)
					דור:	י"ד
					dor, "generation," (prep, n ms)	yod, dalet, "fourteen," (abbrev for card num)

Interlinear Chart

<sup>11</sup> It appears the scribe abbreviated "fourteen" the last two accounts because he was running out of room on the page. By writing ארבע עשר (arba eser, "fourteen") a total of three times in this verse, the scribe appears to use the abbreviations in the last two occurrences to save space.



# Chapter 1:18



הלידה של ישוע משיחה כך היה כיון שארוסה היתה מרים אימו ליוסף עדין לא נתחברו נמצאת הרה מן רוה קודש:

Hebrew Transcription

**Translation:** The birth of Yeshua Messiah was accordingly: when his mother, Miriam (Mary) the betrothed of Yoseph (Joseph), though not yet been joined together, she was found to be pregnant from the Ruach HaKodesh (Holy Spirit).

**The Scriptures:** But the birth of יהושע Messiah was as follows: After His mother Miryam was engaged to Yosēph, before they came together, she was found to be pregnant from the Set-apart Spirit.

**Aramaic:**

לבס דה דישבא לכעסא מחבא סמא בה כחבא סמא לזיב ארמא לספא בה לא שלחופא אשחטא כלל סה זוטא  
 דסמא

Now, the birth of Eshu Meshikha {Yeshua, The Anointed One}, was like this. While Maryam {Mary} His mother was betrothed {i.e. engaged} unto Yuseph {Joseph}, before they were to be married, she was found batna {pregnant} by The Rukha d'Qudsha {The Spirit of Holiness}.

הלידה	של	ישוע	משיחה	כך	היה	כיון
ha'lidah, "the birth," (n fs)	shel, "to, for, of, belonging to," (prep)	Yeshua, (name)	mesiach, "Messiah," (n ms)	kakh, "so, thus, therefore, in this way," (adv) <a href="#">2nd Temple</a>	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	kevan, "because, when, like this" (conj)
שארוסה	היתה	מרים	אימו	ליוסף	עדין	לא
she'arusah, "that/ which/ who/ whom his/it fiance," (rel part, n ms, 3ms pronom) <a href="#">Mishnaic</a>	haytah, "she/it was," (v. Pa'al/Qal, qatal, past, 3fs)	miriam, "Mary", (name)	imo, "his/its mother," (n fs, 3ms pronom)	l'yoseph, "Joseph," (name) <a href="#">2nd Temple</a>	adayin, "still, yet," (adv)	lo, "no/ not" (neg part)

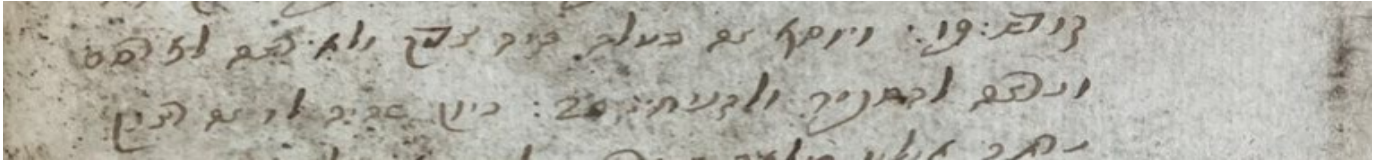


	קודש: רוח	רוח	מן	הרה	נמצאת	נתחברו <sup>12</sup>
	qodesh, "holy, apart, sacred." (adj, cs)	ruchot, "spirit, wind, soul, breath," (n fs)	min, "from, of," (prep)	harah, "I/ you (fs)/ she/it get(s) pregnant," (v. Pa'al/Qal, act part, fs)	nimtzet, "I/ you (fs)/ she/it is found," (v. Nif'al, act part, fs)	nit'chaberu, "they were joined," (v. Nit'pael, qatal, 3mp pronom) Hebrew Marker Mishnaic 2nd Temple

Interlinear Chart

<sup>12</sup> The Nit'pael verb binyan is a mix of the Nif'al and Hit'pael verb binyanim and was used regularly in Mishnaic Hebrew to express a reflexive action The Nit'pael was used during the first century CE and later went extinct.

# Chapter 1:19



ויוסף זה בעלה היה צדיק ולא רצה לפרסם ונרצה להסתיר ולהניח:  
Hebrew Transcription

**Translation:** And Yoseph (Joseph), this husband of hers, was righteous and did not want to publicize, but to pardon and hide, and cause to leave.<sup>13</sup>

**Alternate #2 Translation:** And Yoseph (Joseph), this husband of hers, was righteous and did not want to publicize, but pardon *her* to hide and to leave.

**The Scriptures:** And Yosēph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

**Aramaic:**

ܘܝܘܫܦ ܕܗܝ ܚܠܡܬ ܚܘܬܐ ܗܝܐ ܕܗܝ ܕܢܘܫܬܐ ܚܘܬܐ ܘܠܐ ܕܢܘܫܬܐ ܚܘܬܐ ܘܠܐ ܕܢܘܫܬܐ ܚܘܬܐ ܘܠܐ ܕܢܘܫܬܐ ܚܘܬܐ

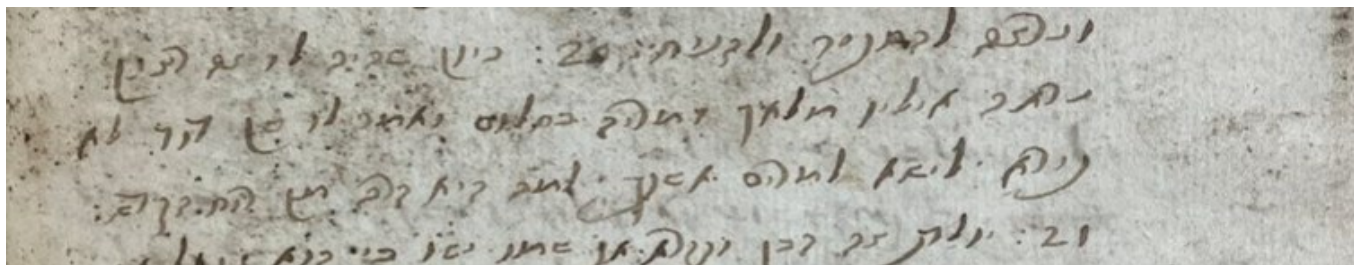
But, Yuseph {Joseph}, balah {her husband/master/lord}, was just and didn't want to expose her, and he was wanting to release her {i.e. from the betrothal/engagement}, secretly.

ויוסף	זה	בעלה	היה	צדיק	ולא	רצה
v'yosef, "and/ but/ so/ or Joseph," (name)	ze, "this," (pron)	ba'alah, "her/its husband, master," (n ms, 3fs pronom)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	tzadik, "righteous," (adj ms)	v'lo, "and/ but/ so/ or no, not," (neg part)	ratzah, "he/it wanted," (v. Pa'al/Qal, qatal, 3ms)
לפרסם	ונרצה	להסתיר	ולהניח:			
lefarsem, "to advertise, publicize," (v. Pi'el, inf constr)	v'nirtzeh, "and/ but/ so/ or he/it is pardoned, favored," (v. Nif'al, qatal, past, 3ms)	lehastir, "to hide," (v. Hif'il, inf constr)	v'le'haniach, "and/ but/ so/ or to leave, allow," (v. Hif'il, inf constr)			

Interlinear Chart

<sup>13</sup> Meaning possibly, "this situation" to leave." This verb form is a Nif'al and is reflective (i.e. "I am doing this to myself") or reciprocal in action ("I want between you and me to be pardoned". Therefore, this verb indicates that he desired to have he and his betrothed to be pardoned together.

## Chapter 1:20



כיון שהיה לו זה רצון נראה איליו מלאך דמריה בחלום ואמר לו בן דוד לא תירא לישא למרים אשתך למה היא הרה מן רוח הקדש:

Hebrew Transcription

**Translation:** When he had this intent, the messenger of **MarYah (Master Yehovah)** became visible to him in a dream and said to him, “Son of David, do not fear to take Mirayam (Mary), your wife, for she is pregnant from the Holy Spirit.

**The Scriptures:** But while he thought about this, see, a messenger of יהוה appeared to him in a dream, saying, “Yosēph, son of Dawiḏ, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit.

### Aramaic:

בן מלך דב ארזבן ארזטן, למ כלאר דהכו כ כלאר ארזכו למ נספ כום דהמג לה אהטל לחסב לחזב ארזטוה  
 סמ לב דארזל: כמ כ דמטל סמ דמסדמ

Now, while he was thinking these things, The Malaka d'MarYa {The Heavenly Messenger of The Lord-YHWH} appeared unto him in a dream, and said unto him, “Yuseph {Joseph}, son of David, don't be afraid to take Maryam {Mary} as antthak {your wife}, for that One who is begotten in her is from The Rukha d'Qudsha {The Spirit of Holiness}.

כיון	שהיה	לו	זה	רצון	נראה	אילין
kevan, “because, when, after” (conj)	she'haya, “that/ which/ who/ whom he/it was,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ze, “this,” (pron)	ratzon, “desire, intent, will,” (n ms)	nir'eh, “I/ you (ms)/ he/it is visible,” (v. Nif'al, act part, ms)	elav, “to him/it,” (prep, 3ms pronom)

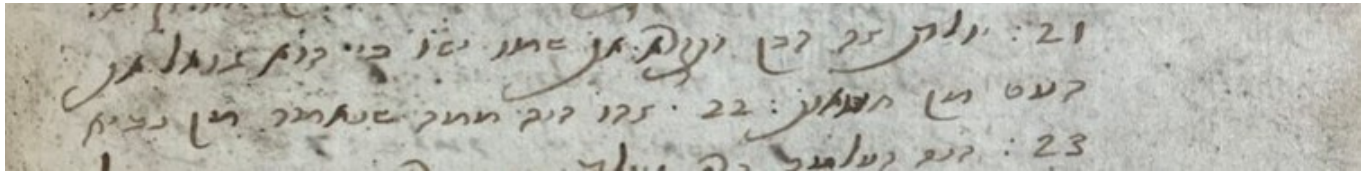
דוד	בן	לו	ואמר	בחלום	דמריה <sup>14</sup>	מלאך
David, (name)	ben, “son,” (n ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	b’chalom, “in/ with/ by (the) dream,” (prep, n ms)	d’moriya “of/ who/ which/ Lord/ Master Yah (Yehovah)” (rel part, n ms)  דמרי Aramaism	malach, “messenger, angel,” (n ms)
היא	למה	אשתך	למרים	לישא	תירא	לא
hi, “she,” (3fs pron)	lamah, “why?” (adv)	ishtecha, “you (ms) woman,” (n ms, 2ms pronom)	l’mariam, lamed DO marker, “Miriam,” (name) 2nd Temple	li’sa, “to lift, carry, take,” (v. Pa’al/Qal, inf constr)	tira, “you (ms) will fear,” (Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no/ not” (neg part)
			הקדש <sup>15</sup>	רוח	מן	הרה
			ha’kodesh, “the holiness,” (n ms)	ruach, “Spirit,” (n cs)	min, “from/ of,” (prep)	harah, “I/ you (fs)/ she/it get(s) pregnant,” (v. Pa’al/Qal, act part, fs)

Interlinear Chart

<sup>14</sup> The dalet (ד) prefix is part of the grammatical shift called “Aramaism” that occurred in the last Second Temple period due to the surrounding Aramaic language influence in the Judean region of Israel. Aramaic Word: [מְרַא] n.m. lord (מְרַא, c. מְרַא; Syriac ܡܪܝܐ, e. ܡܪܝܐ, Egyptian Aramaic מְרַא (RÉS. 361); Chr-Pal. ܡܪܝܐ, etc., SchulthLex. 115; Old Aramaic Nab. Palm. (מְרַא) (Lzb316); cf. n.pr. dei מְרַא (μαρνα), god of Gaza, SAC77; also Arabic مَرْء man, Sab. lord מְרַא man, lord HomChr 127; AA 293 RÉS. 454, 2); —lord: of God, cstr. מְרַא מְרַא Dn 5:23, מְרַא מְרַא 2:47; of king, sf. מְרַא Kt (as Nab., SAC1.c.; K§ 58, 1), Qr מְרַא (as Palm., SAC1.c.) 4:16, 21.

<sup>15</sup> This could be a construct chain meaning, “The Spirit of Holiness,” with both words as nouns. Also, the word “holiness” could be an adjective. If it is an adjective, then the noun must match in gender, number, and definiteness. When the adjective does not match the noun, it is called a “predicate adjective.” A predicate adjective can be placed anywhere within the sentence. The sentence then becomes a nominal sentence and is translated as, “Spirit is holy.” In this case, we chose to translate it as traditionally understood as, “The Holy Spirit.”

# Chapter 1:21



יולדת זה הבן ותקרא את שמו ישו כי הוא גואל את העם מן חטאות:  
 Hebrew Transcription

**Translation:** She bears this son, and you will call His name, Yeshua, **for He redeems<sup>16</sup> the people from sins,**

**The Scriptures:** “And she shall give birth to a Son, and you shall call His Name יהושע for He shall save His people from their sins.

**Aramaic:**

ܘܫܘܢܝܢ ܕܢܝܢ ܕܝܗܘܫܘܥ ܕܢܝܢܝܢ ܕܝܗܘܫܘܥ ܕܢܝܢܝܢ ܕܝܗܘܫܘܥ ܕܢܝܢܝܢ ܕܝܗܘܫܘܥ

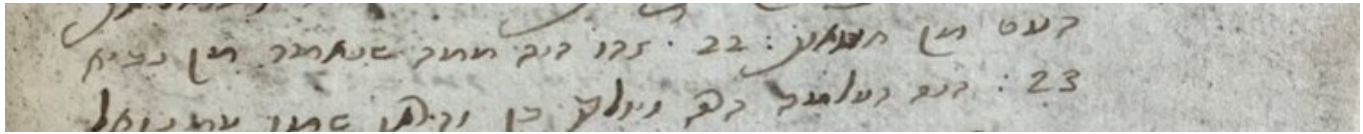
Now, she will bear a son, and you will call His name Eshu {Yeshua}, for He will save Ameh {His People} from their sins.”

יֵשׁוּ	שְׁמוֹ	אֵת	וּתְקַרְא	הַבֵּן	זֶה	יּוֹלֵדֶת
Yeshua, (name)	shim'o, "his/its name," (n ms, 3ms pronom)	DO marker	v'tikra, "and/ but/ so/ or you (ms) will call," (v. Pa'al/Qal, yiqtol, fut, 2ms)	h'ben, "the son," (n ms)	ze, "this," (pron)	yoledet, "I/ you (fs)/ she/it give(s) birth," (v. Pa'al/Qal, act part, fs)
חטאות:	מִן	הָעַם	אֵת	גּוֹאֵל	הוּא	כִּי
h'taot, "sins," (n fp)	min, "from/ of," (prep)	h'am, "the nation, people," (n ms)	DO marker	goel, "I/ you (ms)/ he/it redeem(s)," (v. Pa'alQal, act part, ms) <span style="background-color: yellow;">Hebrew Marker</span>	hu, "his/it," (3ms pron)	ki, "because, for since," (conj)

Interlinear Chart

<sup>16</sup> This is an active participle verb form meaning, “redeemer,” one who redeems by purchasing. See Isaiah 47:4; 48:17; 49:7; 59:20 and see 52:9. Then notice the Greek, from the translation of *The Scriptures* clearly uses a future tense of “saving” while the Peshitta Aramaic also uses a future tense.

# Chapter 1:22



זהו היה ממה שנאמר מן נביא:

Hebrew Transcription

**Translation:** This was from what was said of the prophet:

**The Scriptures:** And all this came to be in order to fill what was spoken by יהוה through the prophet, saying,

**Aramaic:**

מזה דה כלל המסות הטעלה כהנא דאיה איהו נה כויה כה נכא

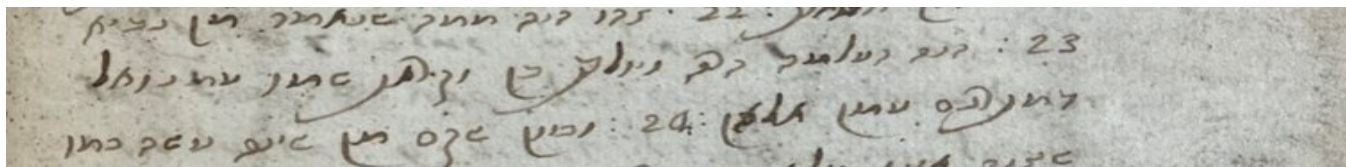
Now, this all happened that the thing might be fulfilled which was spoken from MarYa {The Lord-YHWH} through the Nabiya {the Prophet},

	נביא:	מן	שנאמר	ממה	היה	זהו <sup>17</sup>
	navi, "prophet," (n ms)	min, "from/ of," (prep)	she'ne'emar, "that/ which/ who/ whom is said," (rel part, v. Nif'al, act part, ms)	m'mah, "from/ of what?" (prep, interog part)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	zahu, "this," (pron) <span style="background-color: yellow;">Mishnaic</span>

Interlinear Chart

<sup>17</sup> This word is first found in the *Mishnah* Sheviit, c. 190-230 CE.

# Chapter 1:23



הנה העלמה הרה ויולדת בן וקראת שמו עמנואל דמתרגם עמן אלהן:  
Hebrew Transcription

**Translation:** “Behold! The maiden<sup>18</sup> is pregnant and bears<sup>19</sup> a son, and you shall call His name,” Immanu’el,” **which translates to**, “Our God is with us.”<sup>20</sup>

**The Scriptures:** “See, an ‘almah’ [virgin/young woman] shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu’el,”

### Aramaic:

וְיָלֵד בֶּן וְיִקְרָא שְׁמוֹ עִמָּנוּאֵל וְיִקְרָא שְׁמוֹ עִמָּנוּאֵל  
 “Behold, a bethultha {a virgin} will conceive and bear a son, and they will call His name Emanuyl,”  
 which is interpreted; With us is Alahan {Our God}.

הנה	העלמה	הרה	ויולדת	בן	וקראת	שמו
hi'neh, “behold!” (part)	h'almah, “the maiden, marriageable girl,” (n fs)	harah, “I/ you (fs)/ she/it get(s) pregnant;” (v. Pa'al/Qal, act part, fs)	v'yoledet, “and/ but/ so/ or I/ you (fs)/ she/it gives birth;” (v. Pa'al/Qal, act part, fs)	ben, “son,” (n ms)	v'karata, “and/ but/ so/ or you (ms) shall call;” (v. Pa'al/Qal, yiqtol, fut, 2ms)	shem'o, “his/its name,” (n ms, 3ms pronom)
עמנואל	דמתרגם <sup>21</sup>	עמן אלהן <sup>22</sup> :				
im'manu'el, “Immanu'el,” (name)	d'met'argem, “of, who, that, which I/ you (ms)/ he/it translate(s);” (rel part, v. Pael, act part, ms)  Prefix Ar. ܐ Aramaism	Idiom: “Our God is with us”  iman, “with us,” (prep, 1cp pronom) Alahan, “our God;” (n ms, 1cp pronom) Lit: “with us is Alahan”  Ar. ܥܡܢ ܐܠܗܝܢ Aramaism				

<sup>18</sup> See Isaiah 7:14.

<sup>19</sup> This is an active participle meaning, “one who bears” or simply, “bears.” It is not a future tense, but a present tense, unlike the Greek and the Peshitta Aramaic.

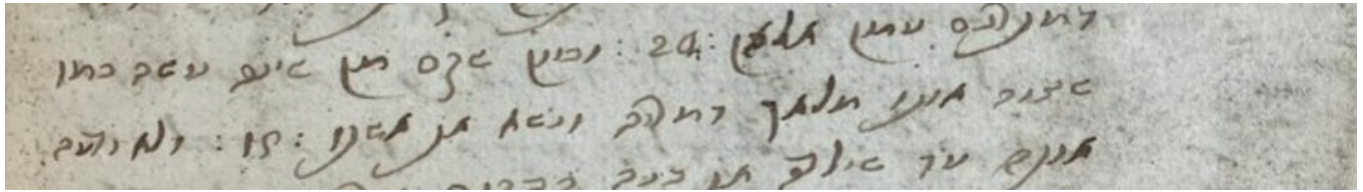
The phrase “Our God is with us” is another example of the Aramaic language influencing the Hebrew language, known as “Aramaism.”

<sup>21</sup> This is a Pael verb binyan and is a verb intensifier. See Matthew 1:21 for more details on the dalet prefix.

<sup>22</sup> Compare to Matthew 1:23 in *The Holy Aramaic Scriptures* and in Isaiah 8:10. Website:

<https://theholyscriptures.weebly.com/mat-1.html>

# Chapter 1:24



וכיון שקם מן שינה עשה כמו שצוה אותו מלאך דמריה ונשא את אשתו:  
Hebrew Transcription

**Translation:** And when he rose from his sleep, he did as the messenger of the **MarYah (Master Yehovah)** ordered him, **and he lifted himself up, and his wife.**

**The Scriptures:** And Yosēph, awaking from his sleep, did as the messenger of יהוה commanded him and took his wife,

### Aramaic:

בו פס דה נספ לה שולח בבו אבאר דפפו לה מלאכה דמריה ונשא את אשתו

Now, when Yuseph rose up from his sleep, he did as The Malakeh d'MarYa {The Heavenly Messenger of The Lord-YHWH} commanded him, and he took anttheh {his wife}.

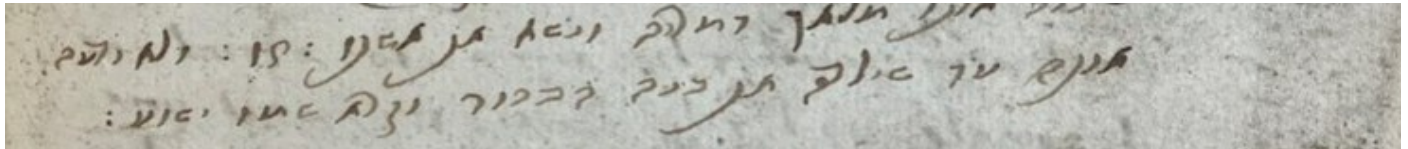
שצוה	כמו	עשה	שינה	מן	שקם	וכיון
she'tzivah, "that/ which/ who/ whom he/it ordered," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	kmo, "like, as," (prep)	asah, "he/ it made, did," (v. Pa'al/Qal, qatal, past, 3ms)	shenah, "sleep," (n fs)	min, "from/ of," (prep)	she'gam, "he/it rose, got up," (v. Pa'al/Qal, qatal, past 3ms)	v'kiyun, "and/ but/ so/ or because, when, after" (conj)
	אשתו:	את	ונשא	דמריה <sup>23</sup>	מלאך	אותו
	ishto, "his/its woman, wife, spouse, bride," (n fs, 3ms pronom)	eth, (DO marker)	v'nisa, "I/ you (ms)/ he/it is raised, bear, lifted, to lift oneself," (v. NIF'al, act part, ms)	d'mor'ya "of/ who/ which/ that the Lord, Master, Yehovah," (rel part,n ms) <b>דמריה</b> Aramaism	malak, "messenger, angel," (n ms)	oto, him/it (DO marker, 3ms pron)

Interlinear Chart

<sup>23</sup> See Matthew 1:20 for more details on the dalet prefix.



## Chapter 1:25



ולא ידעה אותה עד שילדה את בנה הבכור וקרא שמו ישוע:

Hebrew Transcription

**Translation:** And he did not know her<sup>24</sup> until she bore her firstborn son, and he called his name Yeshua.

**The Scriptures:** but knew her not until she gave birth to her Son, the first-born. And he called His Name יהושע.

**Aramaic:**

אלא שבחמ בנשא דילדהמ לבחמ כבכור סמיה שמה שסב

And he didn't know {i.e. have marital relations with} her until she gave birth unto her first-born Son, and she called His name Eshu {Yeshua}.

	<b>בנה</b>	<b>את</b>	<b>שילדה</b>	<b>עד</b>	<b>אותה</b>	<b>ידעה</b>	<b>ולא</b>
	b'nah, "her/its son," (n ms, 3fs pronom)	eth, (DO marker)	sh'yaldah, "that/ which/ who/ whom she/it gave birth," (rel part, v. Pa'al/Qal, qatal, past, 3fs)	ad, "by, as long, when, as far as, until," (prep)	otah, "her/it" (DO marker, 3fs, pronom)	ya'dah, "she/it knew," (v. Pa'al/Qal, qatal, past, 3fs)	ve' lo, "and/ but/ so/ or no, not, neither," (neg part)
				<b>ישוע:</b>	<b>שמו</b>	<b>וקרא</b>	<b>הבכור</b>
			Yeshua (name)	shmo, "his/its name," (n ms, 3ms pronom)	v'kara, "and/ but/ so/ or he/it called," (v. Pa'al/Qal, qatal, past, 3ms)	bcor, "first-born," (n ms)	

Interlinear Chart

<sup>24</sup> This is a Hebrew euphemism for having sexual relations.