

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Two

The Cochin Hebrew Book of Matthew

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

Janice F. Baca,
Hebrew Grammarian and Translator

© copyright 2025 Janice F. Baca

The Cochin Hebrew Book of Matthew Chapter Two

MS Oo.1.32 English Translation

Janice F. Baca

Hebrew Grammarian and Translator

Published February 16, 2025

Copyright © 2025 by Janice F. Baca
All rights reserved.

Independently Published

Hondo, Texas 78861

©2025 by Janice F. Baca

All Rights Reserved. Published February 2025

No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

For information contact:

ProjectTruthMinistries.org

The Scriptures 2009 contained the Cochin Hebrew Matthew MS Oo.1.32, herein are translations by Janice F. Baca and the Project Truth Ministries Team. Copyright ©2025. All rights reserved.

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

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

¹ 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 styles² in the manuscript testifies to a more complex history of composition than attributable to any single author. The first part (which is believed to be Raḥabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering Philippians to the end (ff. 132a–160b), which Myron M. Weinstein has argued belongs to the German immigrant David ben Isaac Cohen in Ashkenazic imitation of Sephardic style.”³

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

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.

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

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

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 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 (אָ) direct object markers are used less frequently to identify the direct object. But instead, the lamed (לְ) 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 spanning from the destruction of the First Temple in c. 586 BCE to the destruction of the Second Temple in c. 70 CE.

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

- a. 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
Ann Hillebrenner, administrative assistant
Michael Johnson, transcriber
Rebecka Paniwozik, transcriber

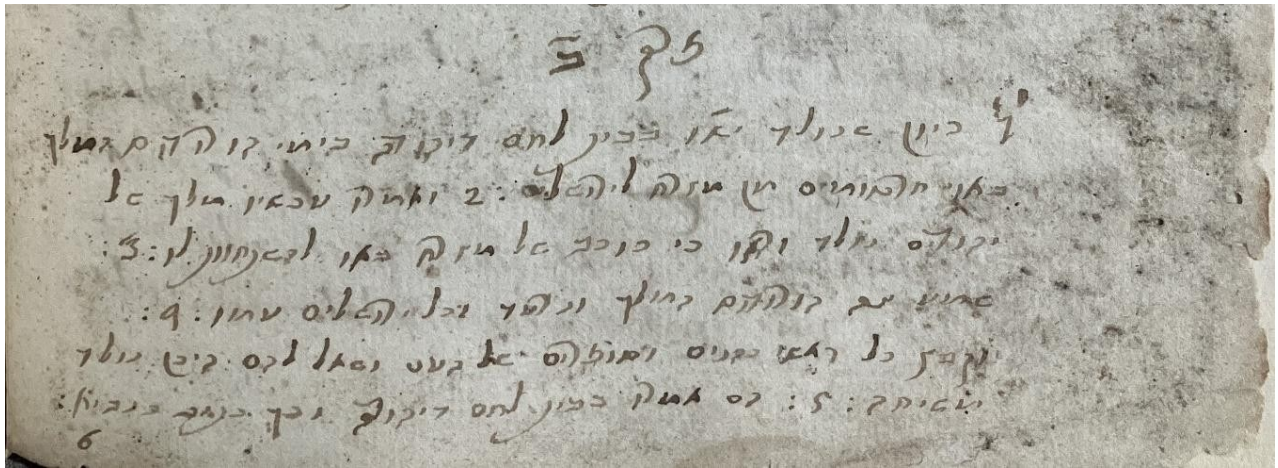
I would also like to give special recognition and gratitude to dear friends of the Project Truth Ministries (PTM) team, Jeff and Miranda Brannon. Jeff and Miranda have been strong voices for advancing the Cochin Hebrew New Testament on their YouTube channel at The Way Remnant. Additionally, Jeff gives 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 Cochin Hebrew New Testament images 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.

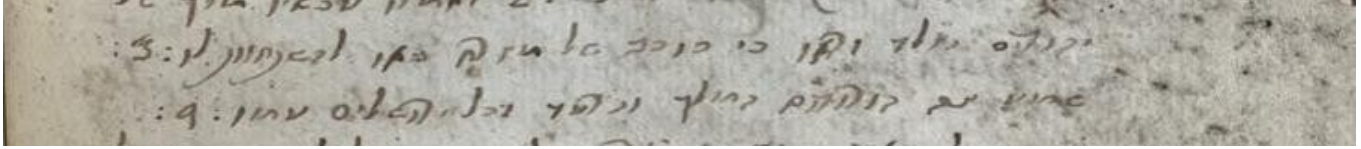
- Janice F. Baca

Cochin Matthew Chapter 2



6. ויחזק בין אחים, של קודם, לא בין זעיר באלף יקודם משה
לו יתחיל מלך ויחזק לעמו ויבא ויחזק גורלם למען
זרם, להחיותם וחיותם ולחדד תפס ביוסף זמן נחל למען
בוכב: 8. ואלו חונס לבין לחס ואשר למען לבו בנספר
על דגער קוולך זמק אמצאנס ביומו קעניק לו יאף אע
אלך נאספנד לו: 9. דס כיון אטעו יא מלך ולבו נע
דבוכב אלו בחיליה לך בפעס עד אבאן ועמק בחיקוס א: 10
דגער: 10. כיון אלו לבוכבוס אחרו אחרק רבב ומוב:
11. ויבא לביע ומו לזער עם מוריס זמנו ויבאן ומבדק לוב
דפניו בנזיקס. וקבו לוב קוולך. זקב ומוסקו ולפעם:
12. ויבא לוב בחלסם אל יקבו אל קוולדוס ובדוק אחר פ: לא יתעו
דלבו לחזקתם: 13. כיון אבאן גמק בחלס דמדיק לוסף
ואמר לו קוס. קמ לער ולמנו ובדק למעדים ואס קניס
עד אחרו אע לך למע קוולדוס רעב לער לקודם: 14
יוסף דס ולקח אפער ולמנו כלוק ובדק למעדים: 15:
וקב אס עד אחר קוולדוס מאוס למלך זמק אחר מל
ועד לביו אחר וחזקתם קעניק לבס: 16. זענס כיון אחר
קוולדוס אכנזש מל חרמונים וחשב קרבב ואלו לקב
בל זערים אל בין לחס וכל נחוקעק יא 17 אעס נאזעש
כמו זמן אקויד יא חרמונים: 17. ועקף קעניס זמק אחר
בדק ורעש קנביו אחר: 18. קול אטע יב רעם יתעם לא
קני כבי נחוקעק דל חרש על כעק זעש למעס נאס
כי קעניו: 19. כיון אחר קוולדוס מלך אחר מלך דמדיק
דחלס לוסף במעדים ויחד לו: 20. קוס קמ לער ולמנו
ולך לקב שאל כי זמק קס זמק זשט אר נפס דגער:
21.

Chapter 2:3



שמע זה הורודוס המלך ונרעד וכל ירושלים עמו:

Hebrew Transcription

Translation: And Horodos (Herodes) the king, heard this and trembled – and all Yerushalayim (Jerusalem) with him.

The Scriptures: And Herodes the sovereign, having heard, was troubled, and all Yerushalayim with him.

Aramaic:

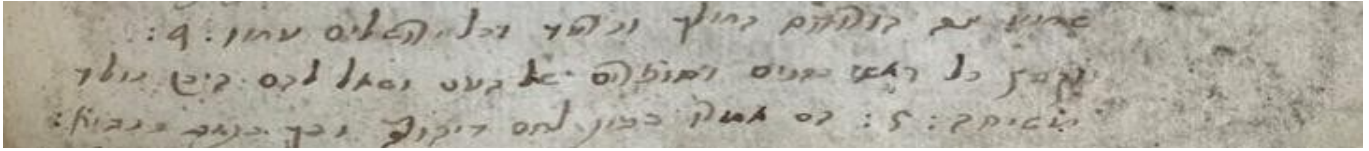
עבד דק מוזהבט כלבא אהולתוב סבלמ איהלג בבמ

Now, Herudes the King heard it, and was troubled, and all Urishlim {Jerusalem} with him.

ירושלים	וכל	ונרעד	המלך	הורודוס	זה	שמע
yerushalayim, "Jerusalem," (name)	v'chol, "and/ but/ so/ or all," (prep, n ms)	v'nirad, "and/ but/ so/ or he/it trembled, shivered," (v. Pa'al/Qal, qatal, 3ms)	h'melek, "the king," (n ms)	horodos, "Herodes," (name)	ze, "this, that" (pron)	shama, "he/it heard," (v. Pa'al/Qal, qatal, 3ms)
						עמו:
						imo, "with him/it," (prep, 3ms pronom)

Interlinear Chart

Chapter 2:4



וקבץ כל ראשי כהנים וסופרים של העם ושאל להם היכן נולד משיחה:

Hebrew Transcription

Translation: And he gathered all the chief priests and scribes of the people, and asked them, “Where is the Messiah born?”

The Scriptures: And having gathered all the chief priests and scribes of the people together, he asked them where the Messiah was to be born.

Aramaic:

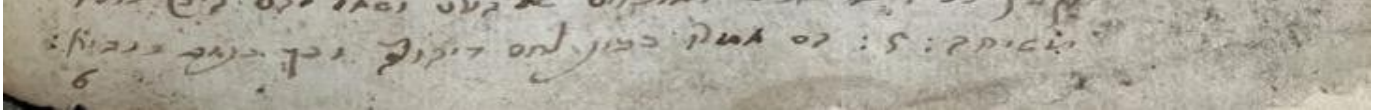
מנע בלמח זכר במח משפחא דבבא סבכאל סמא למח דאבא סבאלה סבסא

And he assembled all the Rabay Kahne {the Priest’s Chiefs}, and the Saphre d’Ama {the Scribes of the People}, and he was asking them, “Where is Meshikha {The Anointed One} born?”

העם	של	וסופרים	כהנים	ראשי	כל	וקבץ
h’am, “the people,” (n ms)	shel, “to, for, of, belonging to,” (prep)	v’sofrim, “and/ but/ so/ or (the) scribes,” (n mp)	koanim, “priests,” (n mp)	rashei, “heads, chiefs, leaders of,” (n mp constr)	kol, “all,” (n ms)	v’kavatz, “and/ but/ so/ or he/it assembled, gathered,” (v. Pa’al/Qal, qatal, past, 3ms)
		משיחה:	נולד	היכן	להם	ושאל
		Mishach, “Messiah,” (n ms)	noleq, “I/ you (ms)/ he/it is born,” (v. Nif’al, act part, ms)	hekan, “where?”	l’hem, lamed DO marker, “them,” (3mp pronom) 2nd Temple	v’shal’al, “and/ but/ so/ or he/it asked,” (v. Pa’al/Qal, qatal, 3ms)

Interlinear Chart

Chapter 2:5



הם אמרו בבית לחם דיהודה וכך כתיב בנביא:

Hebrew Transcription

Translation: They said, “In Beit Lechem (Bethlehem) of Yehudah (Judah), according to the writing of the prophet.

The Scriptures: And they said to him, “In Bēyth Leḥem of Yehudāh, for thus it has been written by the prophet,

Aramaic:

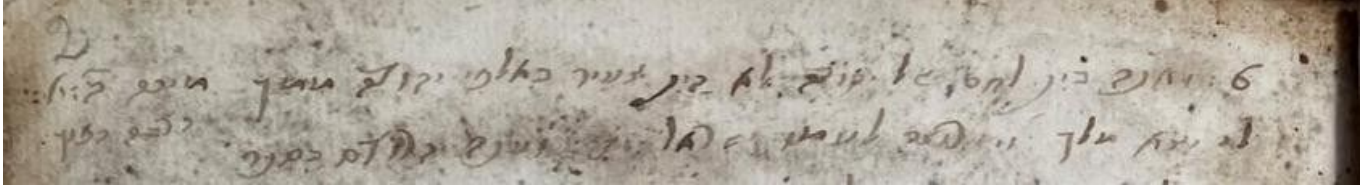
ܘܗܝ ܕܗܡ ܐܡܪܘ ܒܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܟܘܠܢ ܠܨܘܚ ܕܡܫܝܚܐ ܕܝܗܘܕܐ ܟܘܠܢ ܠܗܘ ܕܠܝܒ ܕܡܫܝܚܐ

Then they said, “In Beth-Lekhem d'Yehuda {Judah}, for thus it is written by the Nabiya {the Prophet},

הם	אמרו	בבית לחם	דיהודה	וכך	כתיב
hem, “they,” (3mp pron)	amru, “they said,” (v. Pa'al/Qal, qatal, past, 3mp)	Bethlehem, House of Bread (name) be'bayit, “in/ wtih/ by (the) house,” (prep, n ms) lechem, “to/ for/ belonging to bread,” (prep, n ms)	d'Yehudah, “of/ who/ which/ that Yehudah,” (rel part, name) Prefix Ar. ܕ Aramaism	v'cach, “and/ but/ so/ or in this way,” (adv)	ktiv, “written,” (n ms)
בנביא:					
v'navi, “in/ with/ by (the) prophet,” (prep, n ms)					

Interlinear Chart

Chapter 2:6



ואתה בית לחם של יהודה לא הית צעיר באלפי יהודה ממך לי יצא מלך ומרוצה לעמי ישראל:

Hebrew Transcription

Translation: And you, Beit Lechem (Bethlehem) of Yehudah (Judah), were not young from the thousands of Yehudah; from you to me will go out a king, an approved one⁷ for my people Israel.

The Scriptures: “But you, Bēyth Leḥem, in the land of Yehudāh, you are by no means least among the rulers of Yehudāh, for out of you shall come a Ruler who shall shepherd My people Yisra’ēl.”

Aramaic:

אפ אטם, כול לעב דמסודא אל מסטם, כן נא כחלק דמסודא חבך חן נפסם חלקא דמס טחמסמ, לחבך נטילא

'Even you Beth-Lekhem d'Yehuda {Judah}, you will not be the least among the Malke d'Yehuda {the Kings of Judah}. For, from you will go out The Malka {The King}, He who will shepherd Ami Iysra'yl {My People Israel}.”

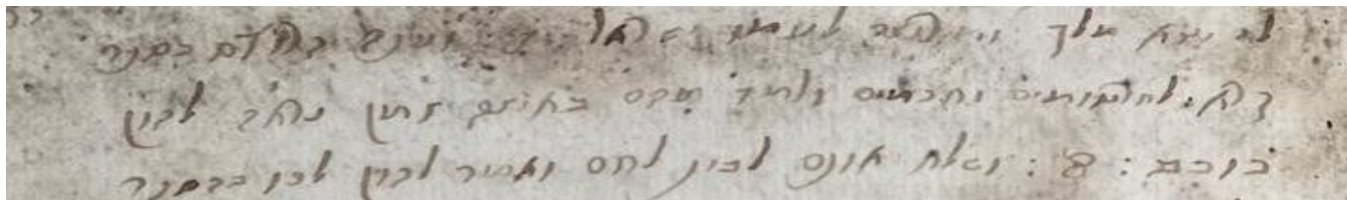
	ואתה	בית לחם	של	יהודה	לא	הית
	v'atah, “and/ but/ so/ or you (ms),” (2ms pronom)	Bethlehem, House of Bread (name) be'bayit, “in/ with/ by (the) house,” (prep, n ms) lechem, “to/ for/ belonging to bread,” (prep, n ms)	shel, “to, for, of, belonging to,” (prep)	Yehudah, “Judah,” (name)	lo, “no, not,” (neg part)	hayat, “he/it was, were,” (v. Pa'al/Qal, qatal, past, 3fs)
	צעיר	באלפי	ממך	לי	יצא	מלך
	tza'ir, “young,” (adj ms)	b'alfei, “in/ with/ by (the) thousands,” (prep, n mp constr)	mimeha, “from/ of you (ms),” (prep, 2ms pronom)	li, “to/ for/ belonging to me,” (prep, 1cs)	yatza, “he/it went forth,” (v. Pa'al/Qal, yiqtol, fut, 3ms)	melek, “king,” (n ms)

⁷ This is an important difference between the Greek and Hebrew as King Herod the Great was not approved by Israel. He was an Edomite/Nabatean. He was appointed by the Romans to be king of Israel. Harod was very oppressive to the people of Israel and was not accepted as a legitimate king by the people.

				ישראל:	לעמי	ומרוצה
				Yisrael, "Israel," (name)	l'amei, "to/ for/ belonging my people," (prep, n mp, 1cs pronom)	v'merutzeh, "and/ but/ so/ or (the) I/ you (ms)/ he/it is appeased, satisfied," (v. Pi'el, pssv part, ms)

Interlinear Chart

Chapter 2:7



ועתה הורודס קרא לחרטומים וחכמים ולמד מהם באיזה זמן נראה כוכב:
Hebrew Transcription

Translation: So now Horodes (Herodes) called the magicians **and the sages**⁴ and learned from them what time the star became visible.

The Scriptures: Then Herodes, having called the Magi secretly, learned exactly from them what time the star appeared.

Aramaic:

מדיה מזודש קלסאנה פיא לחכמה סלב גומה כמא וכא אודשו למס חכבא

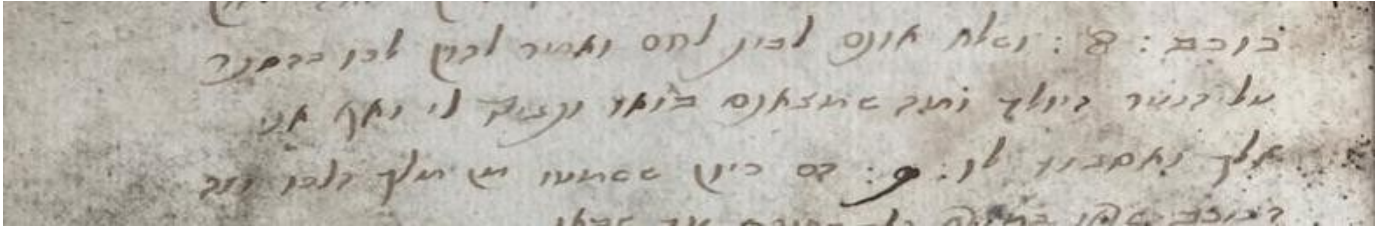
Then Herudes secretly called unto the Magushe {the Magi} and learned from them at which time the kukba {the star} appeared unto them.

ועתה	הורודס	קרא	לחרטומים	וחכמים	ולמד	מהם
v'atah, "and/ but/ so/ or now, currently," (adv)	Horodes, "Herodes," (name)	kara, "he/it called," (v. Pa'al/Qal, qatal, 3ms)	l'har'tu'to/ for/ belonging to (the) magicians, charmers," (prep, n mp)	v'chachamim, "and/ but/ so/ or wise, smart," (adj mp)	v'lamad, "and/ but/ so/ or he/it learnt," (v. Pa'al/Qal, qatal, past, 3ms)	mehem, "from/ of them," (prep, 3mp pronom)
באיזה	זמן	נראה	כוכב:			
b' eizeh, "in/ with/ by who, what, which, some, any" (prep, pron)	zemahn, "time," (n ms)	nir'eh, "I/ you (ms)/ he/it is visible," (v. Nif'al, act part, ms)	kokav, "star," (n ms)			

Interlinear Chart

⁴ Literally, "wise ones."

Chapter 2:8



ושלח אותם לבית לחם ואמר להון לכו בהסתר על הנער היולד ומה שמצאתם בואו ותגיד לי ואף אני אלך ואסגוד לו:

Hebrew Transcription

Translation: And he sent them to Beit Lechem (Bethlehem) and said to them, “Go in secrecy because of the boy, who was born, and when you have found him, come, **and you tell me**, and also I will go and bow down to Him.”

The Scriptures: And having sent them to Bēyth Leḥem, he said, “Go and search diligently for the Child, and when you have found Him, bring back word to me, so that I too might go and do reverence to Him.”

Aramaic:

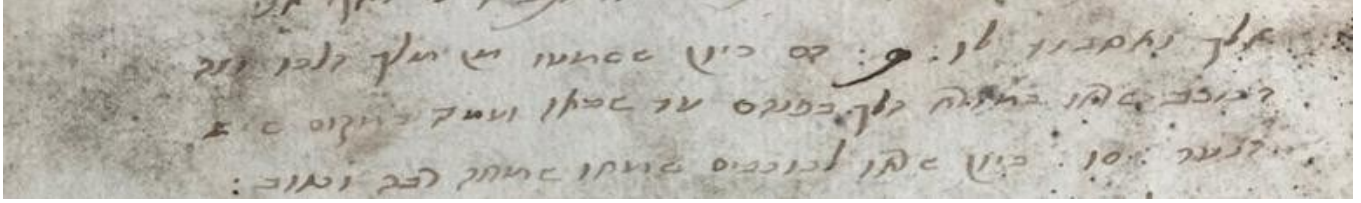
וּשְׁלַח אֹתָם לְבֵית לֶחֶם לְמַעַן יִשְׁאַלְכֶם וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה לְפָנָיו
 And he sent them unto Beth-Lekhem {the house/place of bread}, and said unto them, “Go, diligently investigate concerning the talya {the boy}, and when you have found him, come inform me, so that I also can go worship him.”

לכו	להון	ואמר	לבית לחם	אותם	ושלח	
l'chu, (to men) “go!” (v. Pa'al/Qal, imp, 2mp)	l'hon, “to/ for/ belonging to be rich,” (prep, n ms)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	Bethlehem, House of Bread (name) l'be'bayit, “lamed DO marker, in/ with/ by (the) house,” (prep, n ms) lechem, “to/ for/ belonging to bread,” (prep, n ms) 2nd Temple	otam, “them,” (DO marker, 3mp pron)	v'shalch, “and/ but/ so/ or he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)	
בואו	שמצאתם	ומה	היולד	הנער	על	בהסתר
bo'u, (to men) “come!” (v. Pa'al/Qal, imp, 2mp.)	she'metzahem, “that/ which/ who/ whom you (mp) found,” (rel part, v. Pa'al/Qal, qatal, past, 2mp)	v'mah, “and/ but/ so/ or what?” (interog part)	h'yeled, “the boy,” (n ms)	h'naar, “the youth, boy” (n ms)	al, “upon, in, on, over, by, for,” (prep)	b'hester, “in/ with/ by hiding, concealment, secrecy” (prep, n ms)

ל	ואסגוד	אלך	אני	ואף	לי	ותגיד
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'esgod, "and/ but/ so/ or I will bow down," (v. Paa'al//Qal, yiqtol, fut, 1cs)	elech, "I will go," (v. Pa'al/Qal, yiqtol, fut, 1cs)	ani, "I," (1cs pron)	v'af, "and/ but/ so/ or even, also," (conj)	li, "to/ for/ belonging to me," (prep, 1cs)	v'tagid, "and/ but/ so/ or you will tell," (v. Hif'il, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 2:9



הם כיון ששמעו מן מלך הלכו וזה כוכב שראו במזרח הלך בפניהם עד שבאו ועמד במקום שיש הנער:
Hebrew Transcription

Translation: When they heard from the king, they went, and this star that they saw in the east went before them, until they came, and it stood up to the place where the boy was.

The Scriptures: And having heard the sovereign, they went. And see, the star which they had seen in the East went before them, until it came and stood over where the Child was.

Aramaic:

מנא דהם כיון ששמעו מן מלך הלכו וזה כוכב שראו במזרח הלך בפניהם עד שבאו ועמד במקום שיש הנער:

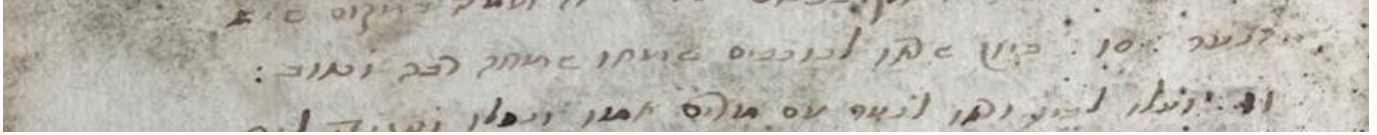
Then, when they heard from the Malka {the King}, they departed, and behold, the kukba {the star} that they had seen in the East was going before them, until it came and stood above from where the talya {the boy} was.

הם	כיון	ששמעו	מן	מלך	הלכו	וזה
hem, "they," (3mp pron)	kevan, "because, when, after" (conj)	she'shamu, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	min, "from/ of," (prep)	melech, "king," (n ms)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	ve'ze, "and/ but/ so/ or this," (pron)
כוכב	שראו	במזרח	הלך	בפניהם	עד	שבאו
kochav, "star, planet," (n ms)	she'ra'u, "that/ which/ who/ whom they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	b'mitzrach, "in/ with/ by (the) east," (prep, n ms)	halach, "he/it went," (v. Pa'al/Qal, qatal, past, 3ms)	bepenehem, "in/ with/ by before them," (prep, 3mp pronom)	ad, "until, up to," (prep)	she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)

			הנער:	שיש	במקום	ועמד
			ha'na'ar, "the youth, boy," (n ms)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	bemikum, "in/ with by, (the) place," (prep, n ms)	v'amad, "and/ but/ so/ or he/it stood," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 2:10



כיון שראו לכוכבים שמחו שמחה רבה וטוב:

Hebrew Transcription

Translation: When they saw **the stars**,⁸ they rejoiced with great and delightful joy.

The Scriptures: And seeing the star, they rejoiced with exceedingly great joy.

Aramaic:

בן דהן טאמסן, לחבבא עגמא עגמלא זכלא דלב

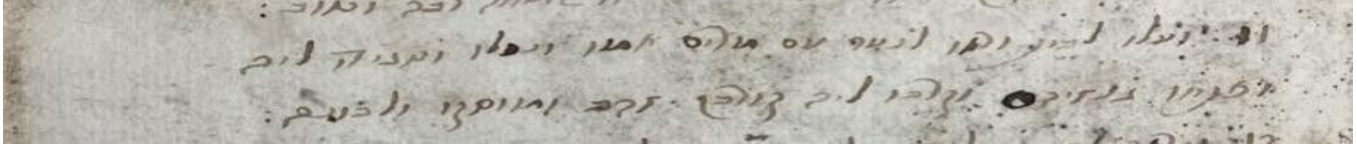
Now, when they saw the kukba {the star}, they had great gladness of much joy!

כיון	שראו	לכוכבים	שמחו	שמחה	רבה	וטוב:
kevan, “because, when, after” (conj)	she’ra’u, “that/ which/ who/ whom they saw,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	l’kocavim, lamed DO marker, “stars,” (DO marker, n mp) 2nd Temple	simchu, “that/ which/ who/ whom they rejoiced,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	simcha, “joy, happiness,” (n fs)	raba, “great,” (ajd fs)	v’tov, “and/ but/ so/ or good, pleasant, delightful,” (adj ms)

Interlinear Chart

⁸ This being plural seems to suggest it is a celestial event on display, matching the report of many planetary alignments in 2 BCE /3 BCE.

Chapter 2:11



ועלו לבית וראו לנער עם מרים אמו ונפלו וסגידו ליה ופתחו גנזיהם וקרבו ליה קורבן זהב ומוסקו ולבונה:

Hebrew Transcription

Translation: And they entered into the house and saw the boy with his mother, Miryam (Mary), and they bowed down to Him and opened their treasures and offered to Him **an offering** of gold and **musk** and frankincense.

The Scriptures: And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, they presented to Him gifts of gold, and frankincense, and myrrh.

Aramaic:

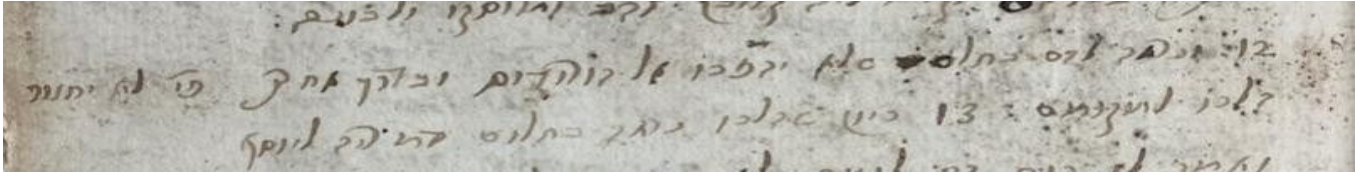
והלו לבתא מנארה, לללא חר כזנר ארמח מנפלה סגדה למ הפלטה פנחלמה הפוכה למ פסוכה דמכא המכיא הלבטלא
 And they entered into the house and saw the talya {the boy} with Maryam {Mary}, His mother, and they fell down worshipping Him, and they opened their treasures and offered unto Him gifts; Dahba {Gold}, and Mura {Myrrh}, and Buntha {Frankincense}.

ועלו	לבית	וראו	לנער	עם	מרים	אמו
ve'alu, "and/ but/ so/ or they rose," (v. Pa'al/Qal, qatal, past, 3mp)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	ve'ra, "and/ but /or/ so they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	le'na'ar, lamed DO marker, "(the) youth, young boy," (DO marker, n ms) 2nd Temple	im, "with," (prep)	miriam, "Mary," (name)	im'o, "his/its mother," (n fs, 3ms pronom)
ונפלו	וסגידו	ליה	ופתחו	גנזיהם	וקרבו	ליה
v'naflu, "and/ but/ so/ or they fell," (v. Pa'al/Qal, qatal, past, 3mp)	v'sadgu, "and/ but/ so/ or bowed down," (v. Pa'al/Qal, qatal, past, 3mp)	l'ha, "to/ for/ belonging to him/it," (prep, Ar. 3ms pronom) Aramaism	ve'patchu, "and/ but/ so/ or they opened," (v. Pa'al/Qal, qatal, past, 3mp)	ginzīnhem, "their treasure," (Ar. n mp constr, Hb 3mp pronom) גניסח Aramaism	ve'karvu, "and/ but/ so/ or they approached, drew near," (v. Pa'al/Qal, qatal, past, 3mp)	l'ha, "to/ for/ belonging to him/it," (prep, Ar. 3ms pronom) Aramaism

			ולבונה:	ומוסקו	זהב	קורבן
			v'lebunt, "and/ but/ so/ or frankincense," (Ar. n ms) לבנה Aramaism	umusco, "and/ but/ so/ or musk," (n ms)	zahav, "gold," (n ms)	korban, "offering, sacrifice," (n ms)

Interlinear Chart

Chapter 2:12



ונראה להם בחלם שלא יהפכו אל הורודוס ובדרך אחרת הלכו למקומם:

Hebrew Transcription

Translation: And it appeared to them in a dream that they should not return to Horodos (Herodes), and they went a different path to their place.

The Scriptures: And having been warned in a dream that they should not return to Herodes, they departed for their own country by another way.

Aramaic:

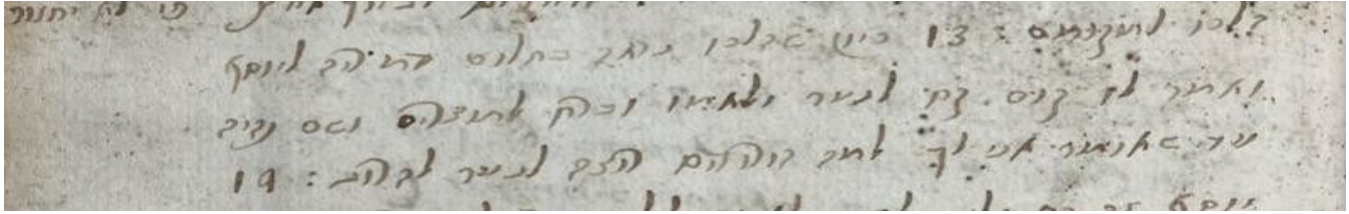
ⲁⲓⲁⲃⲏⲛⲁ, ⲗⲙⲏⲁ ⲕⲥⲗⲗⲁ ⲛⲁⲗ ⲛⲙⲑⲑⲏⲁ ⲗⲁⲃ ⲙⲓⲟⲩⲟⲩⲟⲥ ⲁⲛⲓⲟⲩⲁⲗ ⲁⲓⲁⲃⲏⲛⲁ

And it was shown unto them in a dream that they shouldn't return to Herudes, and they went unto their own country by another way.

הורודוס	אל	יהפכו	שלא	בחלם	להם	ונראה
horodos, "Herodes,"	al, "to, into," (prep)	yahafchu, "they should turn over, return," (v. Pa'al/Qal, yiqtol, fut, 3mp)	she'lo, "that/ which/ who/ whom no, not," (rel part, neg part)	b'chalom, "in/ with/ by (the) dream," (prep, n ms)	l'hem, "to/ for/ belonging to them," (prep, 3mp pronom)	v'nir'eh, "and/ but/ so/ or I/ you (ms)/ he/it is visible," (v. Nif'al, act part, ms)
			למקומם:	הלכו	אחרת	ובדרך
			l'mekomam, "to/ for/ belonging to their place," (prep, 3mp pronom)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	acheret, "other, another, different," (adj fs)	uve'derek, "and/ but/ so/ or (the) path, way, road," (n fs)

Interlinear Chart

Chapter 2:13



כיון שהלכו נראה בחלום דמריה ליוסף ואמר קום קח לנער ולאמו וברח למצרים ושם תהיה עד שאומר אני לך למה הורודוס רוצה לנער להרוג:

Hebrew Transcription

Translation: When they went, in a dream appeared the **MarYah (Master Yehovah)** to Yoseph and said, “Rise, take the boy and His mother and escape to Mitzrayim (Egypt), and there you shall remain until I tell you, for Horodos (Herodes) **wants to kill** the boy.”

The Scriptures: And when they had left, see, a messenger of יהוה appeared to Yosēph in a dream, saying, “Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him.”

Aramaic:

בד הַיָּא אַחַשְׁוֹ, מַלְאָכָא דְמַרְיָא, כְּסַלְכָא לְמַשְׁפַּח אַחַשְׁוֹ לְמַמְסַר דְּכֹּחַ לְלֵילָא מַלְאָכָא מְחַוְּמָא לְחַיִּי דְּכֹּחַ מְחַוְּמָא מְחַוְּמָא, בְּנֵי דְּאִחַשְׁוֹ, אִתְּרַבְּ לְיֹסֵפִי בְּנֵי דְּאִחַשְׁוֹ, חַיִּי מְחַוְּמָא מְחַוְּמָא לְחַבְּסָא לְלֵילָא אִתְּרַבְּ, דְּמַכְּבַּדְמַסְוֹ,

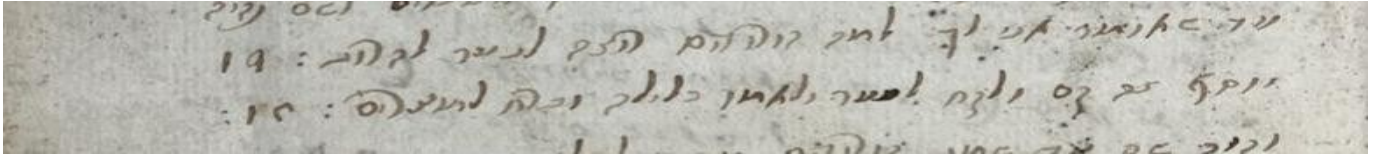
Now, when they had gone, The Malaka d'MarYa {The Heavenly Messenger of The Lord-YHWH} appeared unto Yuseph {Joseph} in a dream and said unto him, “Arise, take the talya {the boy} and His mother, and flee unto Mitsriyn {Egypt} and stay there until I tell you. For, Herudes is preparing to seek for the boy so as to destroy Him.”

כיון	שהלכו	נראה	בחלום	דמריה	ליוסף	ואמר
kevan, “because, when, after” (conj)	she’halchu, “that/ which/ who/ whom they went,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	nir’eh, “I/ you (ms) he/it is visible,” (v. Nif’al, act part, ms)	b’chalom, “in/ with/ by (the) dream,” (prep, n ms)	d’mar’yah, “of/ who/ which/ that LORD, master, Yehovah,” (Ar. rel part, n ms) <div style="text-align: center;"> ܕܡܪܝܬܐ Aramaism </div>	l’yosef, lamed DO marker, “Yosef, (Joseph),” (name) <div style="text-align: center;"> ܠܝܘܣܦܐ 2nd Temple </div>	v’amar, “and/ so/ but/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

קום	קח	לנער	ולאמו	וברח	למצרים	ושם
kum, (to a man) "rise!" (v. Pa'al/Qal, imp, 2ms)	kach, (to a man) "take!" (v. Pa'al/Qal, imp, 2ms)	l'na'ar, lamed DO marker, "(the) boy, young lad," (DO marker, n ms) 2nd Temple	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	v'barach, (to a man) "escape!" (v. Pa'al/Qal, imp, 2ms)	l'mitzrayim, lamed DO marker, "Egypt," (DO marker, name) 2nd Temple	v'sham, "and/ but/ so/ or there," (adv)
תהיה	עד	שאומר	אני	לך	למה	הורודוס
tihye, "you will be," (v. Pa'al/Qal, yiqtol, fut, 2ms)	ad, "until, up to," (prep)	she'omer, "that/ which/ whom/ who I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	ani, "I," (1cs pron)	lecha, "to/ for/ belonging to you," (prep, 2ms pronom)	lama, "why?" (adv)	horodos, "Herodes," (name)
רוצה	לנער	להרוג:				
rotzeh, "I/ you (ms) he/it want(s)," (v. Pa'al/Qal, act part, ms)	l'na'ar, lamed DO marker, "(the) boy, young lad," (DO marker, n ms) 2nd Temple	laharog, "to kill," (v. Pa'al/Qal, inf constr)				

Interlinear Chart

Chapter 2:14



יוסף זה קם ולקח לנער ולאמו בלילה וברח והיה שם עד שמת למצרים:

Hebrew Transcription

Translation: This Yoseph (Joseph) rose and took the boy and His mother at night and escaped to **and was there until he made it to** Mitzrayim (Egypt).

The Scriptures: And rising up, he took the Child and His mother by night and departed for Mitsrayim,

Aramaic:

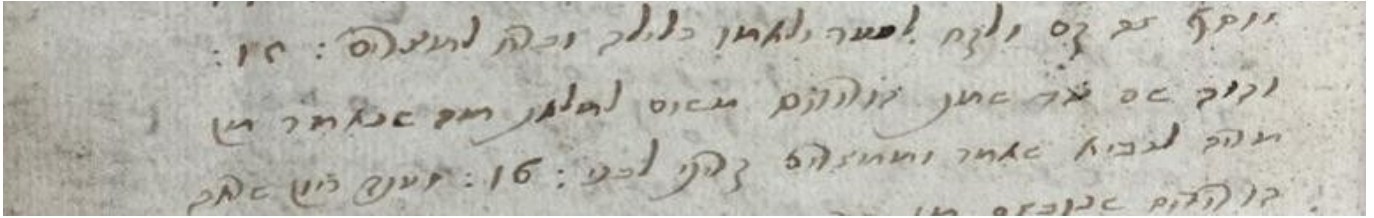
ܝܘܣܦ ܕܗ ܩܡ ܡܢ ܥܡܠܗ ܠܠܝܠܗ ܘܥܠܡܗ ܬܠܝܠܗ ܘܠܥܝܪܗ ܠܢܥܪ ܘܠܥܡܗ ܠܚܝܝܢ

Then Yuseph {Joseph} arose, and took the boy and His mother in the night, and fled unto Mitsriyn {Egypt},

בְּלַיְלָה	וְלֵאמֹו	לְנֵעַר	וּלְקַח	קָם	זֶה	יֹסֵף
b'laylah, "in/ with/ by (the) night," (prep, n ms)	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs)	l'na'ar, lamed DO marker, "(the) boy, young lad," (DO marker, n ms) 2nd Temple	v'lach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	kam, "he/it rose," (v. Pa'al/Qal, qatal, past, 3ms)	ze, "this," (pron)	yosef, "Joseph," (name)
	לְמִצְרַיִם:	שָׁמָּה	עַד	שָׁם	וְהָיָה	וּבְרַח
	l'mitzrayim, "to/ for/ belonging to Egypt," (prep, n fs)	samata, "you (ms) put, (v. Pa'al/Qal, qatal, past, 2ms)	ad, "until, up to," (prep)	sham, "there," (adv)	v'hayah, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	u'barach, "and/ but/ so/ or he/it escaped," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 2:15



והיה שם עד שמת הורודוס משום למלאת מה שנאמר מן מריה לנביא שאמר וממצרים קריתי לבני:
 Hebrew Transcription

Translation: And he remained there until Horodos (Herodes) died to complete what was spoken by the **MarYah (Master Yehovah)** to the prophet who said, “And from Mitsrayim (Egypt) I have called my Son.”⁹

The Scriptures: and remained there until the death of Herodes, to fill what was spoken by יהוה through the prophet, saying, “Out of Mitsrayim I have called My Son.”¹⁰

Aramaic:

ממא ולק בנחא לבחולא ומחודש דמלכא מן דאולאנד מן כנע דאנד ונח חוה מנח לבו

and was there until the death of Herudes, so that the thing might be fulfilled that was spoken from MarYa {The Lord-YHWH} by the Prophet, who said “From Mitsriyyn {Egypt} I have called My Son.”

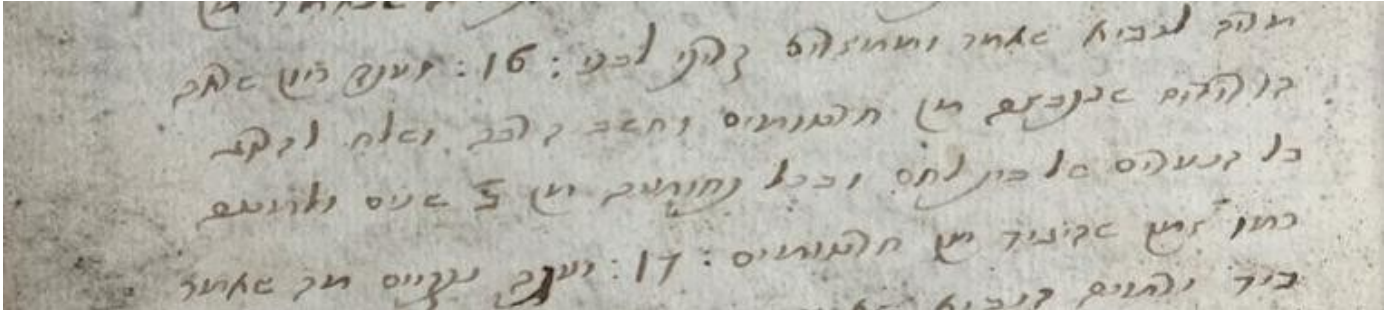
והיה	שם	עד	שמת	הורודוס	משום	למלאת
'hayah, “he/it was,” (v. Pa'al/Qal, qatal, past, 3ms)	sham, “there,” (adv)	ad, “until, up to,” (prep)	samata, “you (ms) put,” (v. Pa'al/Qal, qatal, past, 2ms)	Horodos, “Herodes,” (name)	ma'shum, “he/it died,” (Ar. v. Peal, qatal, past, 3ms) משם Aramaism	limlot, “to be full, to become full, to complete, to be over,” (v. Pa'al/Qal, inf constr)
מה	שנאמר	מן	מריה	לנביא	שאמר	וממצרים
ma, “what?” (pron)	she'ne'amar, “that/ which/ who/ whom I/ you (ms)/ he/it is said,” (rel part, v. Nif'al, act part, ms)	min, “from, of,” (prep)	mariya “God, Lord, Master, Yehovah,” (Ar. n ms) מריה Aramaism	l'navi, lamed DO marker, “(the) prophet,” (DO marker, n ms) 2nd Temple	she'amar, “that/ which/ who/ whom he/it said,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	um'mitzrayim, “from/ of Egypt,” (prep, n fs)

⁹ Hosea 11:1.

					לְבוּנִי:	קָרִיתִי
					l'bni, lamed DO marker, "my son," (DO marker, n ms, 1cs pronom) <u>2nd Temple</u>	karati, "I have called," (v. Pa'al/Qal, qatal, past, 1cs)

Interlinear Chart

Chapter 2:16



ועתה כיון שראה הורודוס שנתבזה מן חרטומים וחשב הרבה ושלח להרוג כל הנערים של בית לחם ובכל תחומיה מן בי שנים ולמטה כמו זמן שהיגיד מן חרטומים:

Hebrew Transcription

Translation: And now, when Horodos (Herodes) saw that he was degraded by the magicians,¹¹ he schemed much and sent/ordered to kill all the boys of Bet Lehem (Bethlehem) in all its region, from two years and under, according to when it was declared to him by the magicians.

The Scriptures: Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Běyth Lehem and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

Aramaic:

מענה סודוס בן סא דאדכונן מן מלכא אדמסכא לב סעודי מלל ללכ חלמא דכחא לסר סדחלמא וסעמכמ מן כד ודחמ עמ סלמסא אקא וכח דחמ מן מלכא

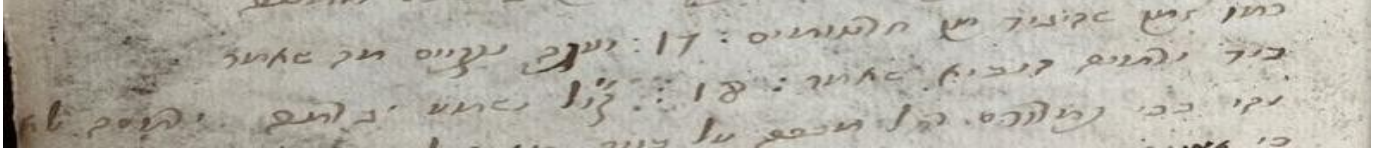
Then, when Herudes saw that he was mocked of the Magushe {the Magi}, he was very angry, and he sent and killed all talaye {the boys} of Beth-Lekhem and of all from its borders, sons two years and under, according to the time that he inquired from the Magushe {the Magi}

¹¹ The magi were considered as scientists and were from the Parthian Empire. They were centered on Iran and had peace agreements with Rome. There is a report of a large caravan of Parthian soldiers showing up in Jerusalem around the time of Yeshua's birth. See the article entitled "The Time of the Magi: When Magic, Religion, and Science Were One," by Harvard University Press. Website: <https://www.hup.harvard.edu/features/the-time-of-the-magi-when-magic-religion-and-science-were-one>.

ועתה	כיון	שראה	הורודוס	שנתבזה	מן	חרטומים
v'atah, "and/ but/ so/ or now, currently," (adv)	kevan, "because, when, after" (conj)	sh' ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	horodos, "Herodes," (name)	she' nitbaze, "that, which, who, whom he/it abased, degraded, wasted," (v. Nit'pael, yiqtol, fut, 3ms) Note: 1st century Hebrew verb binyan structure. Hebrew Marker Mishnaic 2nd Temple	min, "from, of," (prep)	chartum, "charmer, magician," (n ms)
והשב	הרבה	ושלח	להרוג	כל	הנערים	של
ve'chashav, "and/ but/ so/ or he/it thought, schemed," (v. Pa'al/Qal, qatal, past, 3ms)	ha'rabah, "vast, great, many," (adj fs)	v'shalch, "and/ but/ so/ or he sent," (v. Pa'al/Qal, qatal, past, 3ms)	laharog, "to kill," (v. Pa'al/Qal, inf constr)	kol, "all," (n ms)	ne'arim, "the youths, boys," (n mp)	shel, "of/ belonging to," (prep)
בית לחם	ובכל	תחומיה	מן	ב'	שנים	
Bayit lechem, "Bethlehem" bayit, "house," (n ms) lechem, "to/ for/ belonging to bread," (prep, n ms)	ub'kol, "and/ but/ so/ or in/ with/ by all," (prep, n ms)	tchumeha, "her/its area, zone, domain," (n ms, 3fs pronom)	min, "from, of," (prep)	bet, "two," (card num)	shanyim, "years," (n mp)	
ולמטה	כמו	זמן	שהיגיד	מן	חרטומים:	
ve'lemata, "and/ bus/ so/ or under, downwards," (prep, adv)	k'mo, "like, as, similar to," (prep)	zemann, "time," (n ms)	she'negad, "that/ which/ who/ whom he/it was declared," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	min, "from, of," (prep)	chartum, "charmings, magicians," (n mp)	

Interlinear Chart

Chapter 2:17



ועתה נתקיים מה שאמר ביד ירמיה הנביא שאמר:

Hebrew Transcription

Translation: And now was taken place what was spoken by Yirmeyah (Jeremiah) the prophet, who said,

The Scriptures: Then was filled what was spoken by Yirmeyahu the prophet, saying,

Aramaic:

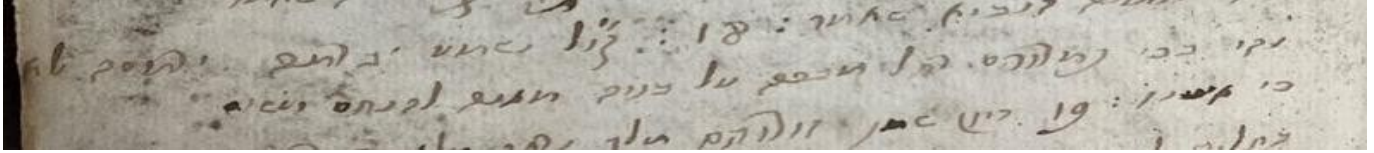
מניה אומלג מנה דאמאנו כה אומא נכא דאמו

Then was fulfilled the thing that was spoken through EramiYa Nabiya {Jeremiah, the Prophet}, who said,

ועתה	נתקיים	מה	שאמר	ביד	ירמיה	הנביא
v'atah, "and/ but/ so/ or now, currently," (adv)	nitkayem, "he/it will exist, take place" (rel part, v. Nit'pael, yiqtol, 3ms) Hebrew Marker Mishnaic 2nd Temple	mah, "what?" (inter part)	she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	b'yad, "in/ with/ by the hand," (prep, n ms)	yirmeyah, "Jeremiah," (name)	ha'navi, "the prophet," (n ms)
שאמר:						
she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)						

Interlinear Chart

Chapter 2:18



קול נשמע ברמה נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם משום כי איננו:

Hebrew Transcription

Translation: “A voice in Ramah was heard, there is weeping and **bitter** wailings: Rakhel (Rachel) lamenting over her children, refusing to be comforted, for they are not.”¹²

The Scriptures: “A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥēl weeping for her children, refusing to be comforted, because they were no more.”

Aramaic:

מאן אשמע ברמה נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם משום כי איננו:

“A voice was heard in Ramtha, weeping and much lamentation, RakhIyl {Rachel} mourning concerning her sons, and not wanting comfort, because they are not.”

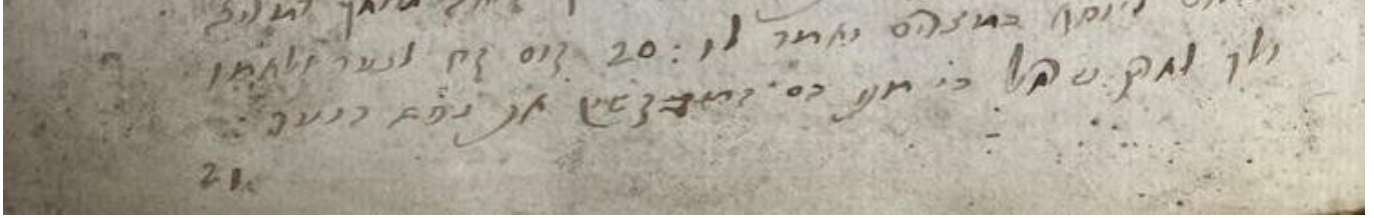
רחל	תמרורים	בכי	נהי	ברמה	נשמע	קול
rachel, “Rachel,” (name)	tamrutim, “bitterness,” (Ar. n ms)	bekai, “he/it weep, wail,” (Ar. v. Pael, yiqtol, fut, 3ms) כבן Aramaism	nehei, “he/it will cry, weep,” (Ar. v. Peal, yiqtol, fut, 3ms) נעם Aramaism	b’rama, “in/with/ by Ramah,” (prep, name)	nishma, “he/it was heard,” (v. Nif’al, qatal, past, 3ms)	kol, “voice, sound,” (n ms)
כי	משום	להנחם	מאנה	בניה	על	מבכה
ki, “for, since, because,” (conj)	ma’shum, “he/it died,” (Ar. v. Peal, qatal, past, 3ms) כשם Aramaism	lehinachem, “to regret, repent,” (v. Nif’al, inf constr)	mo’ana, “she/it refused,” (v. Pi’el, qatal, past, 3fs)	bancha, “her/its sons,” (n mp, 3fs pronom)	al, “upon, on, because, due to, on account of” (prep)	mevaka, “I/ you (fs)/ she/it laments,” (v. Pi’el, act part, fs)

¹² Jeremiah 31:15.

						איננו:
						einenu, "he/it is not," (neg part, 3ms)

Interlinear Chart

Chapter 2:20



קום קח לנער ולאמו ולך לארץ ישראל כי מתו הם המבקשין את נפש הנער:

Hebrew Transcription

Translation: “Rise, take the boy and His mother and go to the land of Yisra’el (Israel), for those seeking the soul of the boy have died.”

The Scriptures: saying, “Arise, and take the Child and His mother, and go into the land of Yisra’el, for those seeking the life of the Child are dead.”

Aramaic:

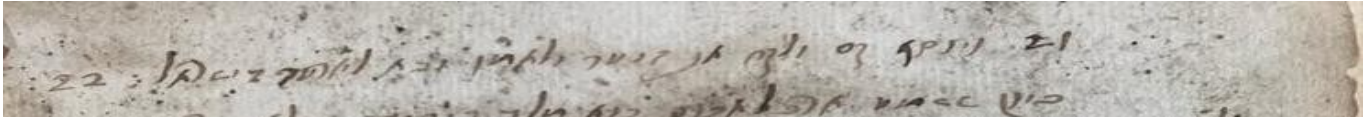
אמרו לה פסק דכו לללא האלכח חול אלכח דנשחל חלמח למח לח סמח דכח סמח נפשמ דללכ

and said unto him, “Arise, take the boy and His mother and go unto the land of Iysra’yl {Israel}, for, they have died, those who were seeking the soul of the boy.”

קום	קח	לנער	ולאמו	ולך	לארץ	ישראל
kum, (to a man) “rise!” (v. Pa’al/Qal, imp, 2ms)	kach, (to a man) “take!” (v. Pa’al/Qal, imp, 2ms)	l’na’ar, lamed DO marker, “(the) boy, young lad,” (DO marker, n ms) 2nd Temple	v’l’imo, “and/ but/ so/ or to/ for/ belonging to his/its mother,” (prep, n fs, 3ms pronom)	v’lacha, “and/ but/ so/ or to/ for/ belonging to you,” (prep, 2ms pronom)	l’eretz, “to/ for/ belonging to (the) earth, land” (prep, n fs)	Yisrael, “Israel,” (name)
כי	מתו	הם	המבקשין	את	נפש	הנער:
ki, “for, because,” (conj)	metu, “they died,” (v. Pa’al/Qal, qatal, past, 3mp)	hem, “they,” (3mp pron)	ha’mivkshin, “the, those requesting, seeking,” (Ar. v. Peal, act part, mp) מלכמסר Aramaism	et, DO marker	nefesh, “soul,” (n fs)	ha’na’ar, “the youth, boy,” (n ms)

Interlinear Chart

Chapter 2:21



ויוסף קם ולקח את הנער ולאמו ובא לארעה דישראל:

Hebrew Transcription

Translation: And Yoseph (Joseph) rose and took the boy and His mother and came to the land of Yisrael (Israel).

The Scriptures: And rising up, he took the Child and His mother, and came into the land of Yisra'el.

Aramaic:

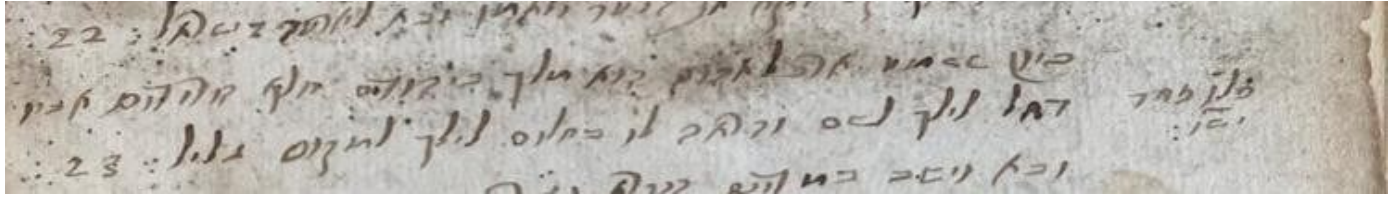
ܘܝܘܨܦ ܡܢ ܕܒܘ ܠܠܟ ܡܠܟܘܢ ܡܘܬܪ ܘܠܐܡܘܗ ܘܒܘܐ ܠܐܪܥܬܐ ܕܝܝܣܪܐܝܠ

And Yuseph {Joseph} arose, took the boy and His mother, and came unto the land of Iysra'yl {Israel}.

וּבָא	וּלְאִמּוֹ	וְהַנְּעָר	אֶת	וּלְקַח	קָם	וְיֹסֵף
v'bo, "and/ but/ so/ he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	h'naar, "the youth, boy," (n ms)	et, DO marker	v'lachah, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, 3ms)	kam, "he/it rose," (v. Pa'al/Qal, qatal, past, 3ms)	v'yosef, "and/ but/ so/ or Joseph," (name)
					דִּישְׂרָאֵל:	לְאֶרֶץ
					d'yisrael, "of/ who/ which/ that Israel," (rel part, name) Prefix Ar. ܕ Aramaism	l'eretz, "to/ for/ belonging to (the) land, earth," (prep, n fs)

Interlinear Chart

Chapter 2:22



כיון ששמע ארכלאהוס הוא מלך ביהוד חלף הורודוס אביו דחל לילך לשם והראה לו בחלום לילך למקום גליל:

Hebrew Transcription

Translation: When he heard that Archeleos (Archelaos) was king in Judah instead of Horodos (Herodes), his father feared going there. However, he had a dream to go to the location of Gilil (Galilee).

The Scriptures: But hearing that Archelaos was reigning over Yehudāh instead of his father Herodes, he was afraid to go there. And having been warned in a dream, he departed to the parts of Galil,

Aramaic:

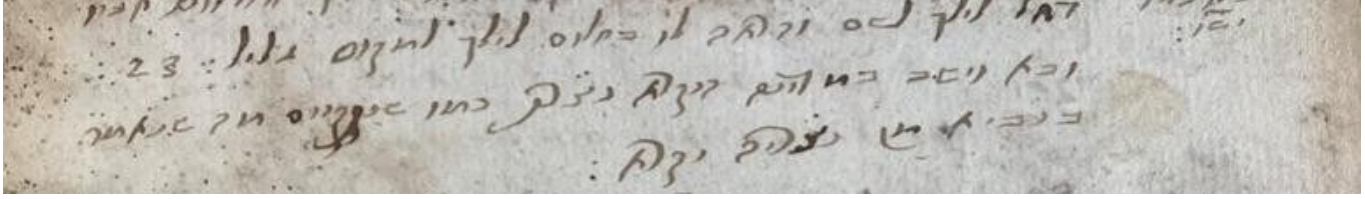
בן דק עבד דארכלאש חסא חלכא כמחוד עלפ מוחדש אכמח, דעל דנאול לחפ מאחש, למ כעלכא דנאול אלחזא ד חלאל
 But when he heard that Arkelaus was the Malka {the King} in Yehud {Judea} in place of Herudes his father, he was afraid to go there, and he saw in a dream that he should go unto the land of Galila {Galilee}.

כיון	ששמע	ארכלאהוס	הוא	מלך	ביהוד	חלף
kevan, "because, when, after," (conj)	she' shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	Archeleos, "Archeleos," (name)	hu, "he/it," (3ms pron)	melek, "king," (n ms)	bi'hud, "in/ with/ by Judah," (prep, prop name)	chelef, "instead, in place of," (adv)
הורודוס	אביו	דחל	לילך	לשם	והראה	לו
Horodos, "Herodes" (name)	aviv, "his/its father," (n ms, 3ms pronom)	dechal, "he/it feared," (Ar. V. Peal, qatal, 3ms) Prefix Ar. ד Aramaism	leilek, "to go, walk," (v. Pa'al/Qal, inf) Mishnaic	le'sham, "to/ for/ belonging to there," (prep, n ms)	v'herah, "and/ but/ so/ or he/it was shown," (v. Hifil, pssv past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)

			גליל: גליל	למקום למקום	לילך לילך	בחלום בחלום
			gelil, "Galilee." (name)	l'makom, "to/ for/ belonging to the place, location," (prep, n ms)	leilek, "to go, walk," (v. Pa'al/Qal, inf) Mishnaic	b'chalom, "in/ with/ by (the) dream," (prep, n ms)

Interlinear Chart

Chapter 2:23



ובא וישב במדינה הנקרא נצרת כמו שנתקיים מה שנאמר בנביא מן נצריה יקרא:
Hebrew Transcription

Translation: Then he came and dwelt in the province called Nazareth,¹⁴ as that would take place what was said of the prophet, “What of whom will be called of Nazarene?”

The Scriptures: and came and dwelt in a city called Natsareth – thus to fill what was spoken by the prophets, “He shall be called Natsarene.”

Aramaic:

ܘܒܐ ܘܝܫܒ ܒܡܕܝܢܬܐ ܗܢܩܪܬܐ ܢܨܪܬܐ ܟܡܘ ܫܢܬܩܝܝܡ ܡܗ ܫܢܐܡܪ ܒܢܒܝܐ ܡܢ ܢܨܪܝܗ ܝܩܪܐ

And he came and dwelled in the city that is called Natsrath {Nazareth}, so that the thing might be fulfilled which was spoken by the Nabiya {the Prophet}, that “He will be called a Natsraya {a Nazarene}.”

שנתקיים	כמו	נצרת	הנקרא	במדינה	וישב	ובא
she'nitkayem, "that/ which/ who/ whom he/it will exist, take place" (rel part, v. Nit'pael, yiqtol, 3ms) Hebrew Marker Mishnaic 2nd Temple	kmo, "like, as, similarly to," (prep)	Nazareth, (name)	h'nikra, "the I/ you (ms)/ he/it is named, called," (v. Nif'al, act part, ms)	b'medina, "in/ with/ by (the) province, country," (prep, n fs)	v'yashav, "and/ but/ so/ or he/it will dwell, abide," (v. Pa'al/Qal, qatal, past, 3ms)	uva, "and/ but/ so/ or he came," (v. Pa'al/Qal, qatal, past, 3ms)

¹⁴ See Jeremiah 31:6. This verse is commonly translated to be about watchmen. However, the word used in Hebrew is “Notzrim,” which can be translated as Nazarene. Therefore, this verse in Jeremiah would be, “For there shall come a day when they will be called Nazarenes in the hill country of Ephraim.” Thus, Jeremiah 31:6 directly correlates to Matthew. 2:23 as they are in the Galilee region. Also see Isaiah 11:1: “There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots.” The Hebrew word used for Branch is “Netzer.” The town of Nazareth derives its name from Netzer, which means "branch town."

	יקרא:	נצריה	מן	בנביא	שנאמר	מה
	yikra, "he/it will call," (v. Pa'al/Qal, yiqtol, 3ms)	notzriah, "Nazarene," (name) Aramaism	min, "from, of," (prep)	v'navi, "in/ with/ by (the) prophet," (prep, n ms)	she'ne'emar, "that/ which/ who/ whom I/ you (ms)/ he/it is said," (rel part, v. Nif'al, act part, ms)	mah, "what?" (inter part)

Interlinear Chart