

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.

Kurt Sutton photographed and gifted all manuscript images. The Cochin MS Oo.1.32 is located at the Cambridge University Library and is part of the "*Ktiv*" Project at the National Library of Israel.¹

¹ Digitized version of the MS Oo.1.16.1 can be found on the following website:
[https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#\\$FL170336998](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401370205171/NLI#$FL170336998).

Introduction

The Cochin Hebrew Matthew manuscript is important because it was discovered in the synagogue of the Malabari Black Jews in Cochin, India. Cochin, India, was a major trade route during the time of Yeshua, and the Cochin Hebrew Matthew (Cambridge MS Oo.1.32) was discovered in the synagogue of the Malabari Black Jews. Claudius Buchanan discovered it in 1803. Additionally, the Cochin Hebrew Matthew was written in Mishnaic Hebrew with Aramaisms, in accordance with first-century customs.

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

More Details on The Cochin Manuscripts

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

“Three distinct handwriting styles² in the manuscript testify to a more complex history of composition than attributable to any single author. The first part (which is believed to be Rahabi’s handwriting) covers Matthew through Jude (ff. 1a–131b) and is written in a Sephardic (Spanish) cursive script, with the exception of Hebrews (ff. 90a– b) being written in a smaller cursive, and then followed by a third script covering 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 on the cover of the collection of the MS Oo.1.32:

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

What’s Included in the Cochin Hebrew Matthew:

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

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

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

The team at Living Scroll takes great pleasure in dedicating many hours to studying, researching, transcribing, and translating the Hebrew New Testament manuscripts to edify and build the body of Messiah. We pray that the Cochin Hebrew Matthew is as inspirational to you as it has been to the Living Scroll team.

- Janice F. Baca

Foreword

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

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

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

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

Just like we see many times in the Cochin, the people throughout the years, did not “fix” the text to the Greek - we see this very early dialectic use of Yeshu coming through even to today. Another sign, to me, of the manuscript's authenticity.

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

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

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

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Legend and Definitions

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

Aramaism: Due to the pressure of the surrounding language in Judea, Hebrew underwent a grammatical shift called “Aramaism.” These Aramaism markers are from the late Second Temple period. Some examples of Aramaisms include the aleph tav (א), the direct object marker, being used less frequently to identify the direct object.

But instead, the lamed (ל) is used as a direct object marker for definite and indefinite objects. There are also Aramaic words and phrases in the Cochin Hebrew Matthew MS Oo.1.32, labeled accordingly in Syriac script.

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

Interlinear Tables’ Abbreviations and Grammar Comments:

I. Sentence Structure:

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

II. Person:

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

III. Number:

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

IV. Gender and Number:

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

V. Binyan/Stem Verb Forms:

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

VI. Verb Forms / Tense-Aspect-Mood:

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

VII. Additional Grammatical Notes:

- a. ׀ (vav) conjunctions/disjunctions are not labeled in the interlinear tables but are identified as a prefix and are usually translated as “and/ but/ so/ or,” according to context.

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

Acknowledgments

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

I also want to recognize the Living Scroll team for their dedication of endless hours to transcribe, research, and translate the Cochin Hebrew New Testament MS Oo.1.32, Oo.1.16 from Hebrew to English:

Seth Borden, researcher, transcriber, and translator
Ann Hillebrenner, administrative assistant
Michael Johnson transcriber
Justin Leoni, an AI programmer and researcher
Wendy Leoni, data analyst and researcher
Jonathan Meyer, researcher, transcriber, and website supporter
Stephen Moran, AI programmer and website manager
Victor Nuñez, researcher, transcriber, and translator
Bryan S. Williams, history scholar, transcriber, and translator

I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of the Living Scroll team. Jeff and Miranda have been strong voices in advancing the Cochin Hebrew New Testament on their YouTube channel, The Way Remnant. Additionally, Jeff generously gives his time, resources, research, and scholarly input, supporting the great endeavor to provide a solid biblical foundation for the findings in the Cochin Hebrew New Testament.

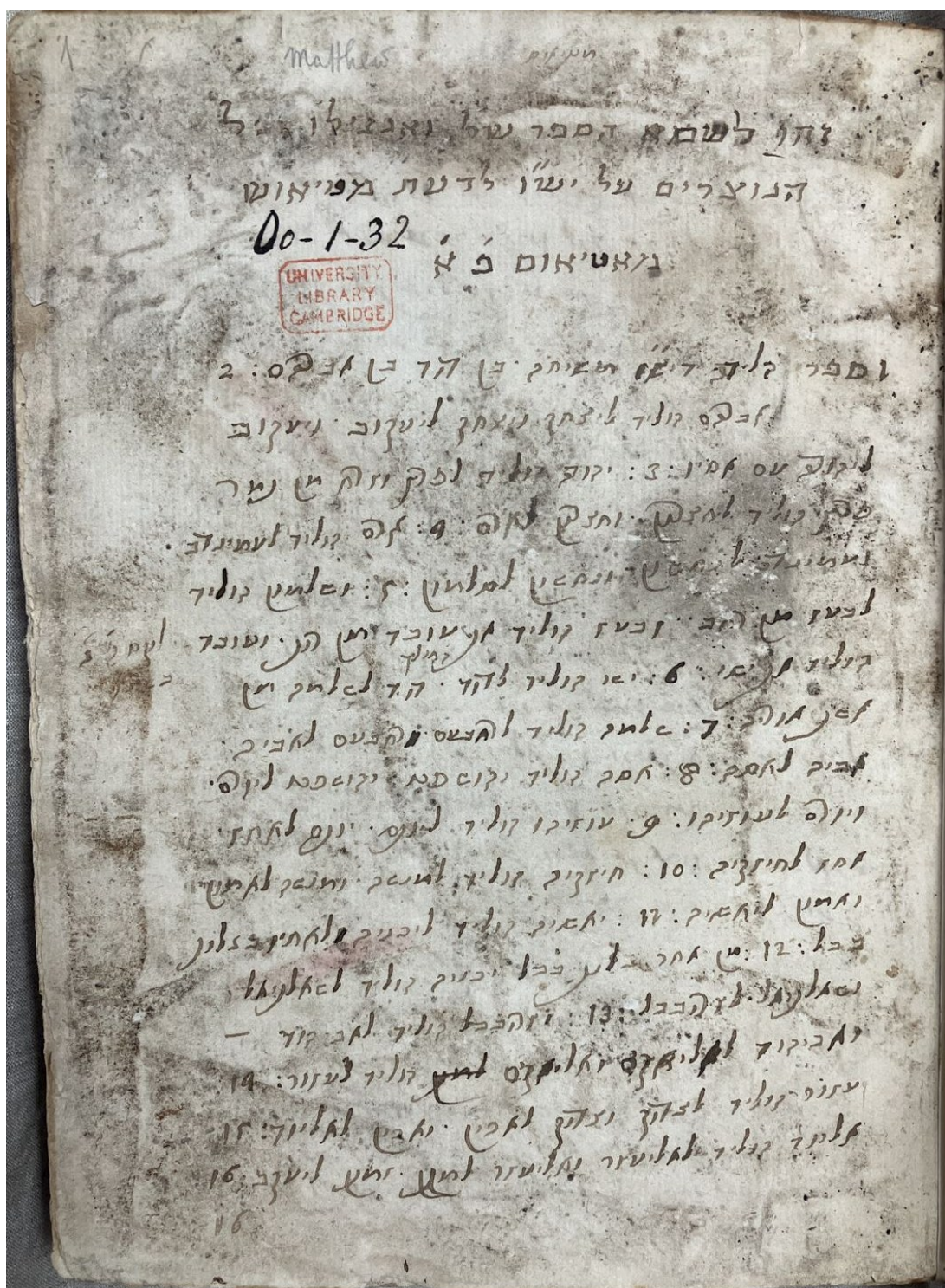
I would like to express my gratitude to Kurt Sutton for generously providing images of the Cochin Hebrew New Testament manuscripts, MS Oo.1.32 and MS Oo.1.16.1. These manuscripts are accessible in digital format through the Cambridge University Library.⁴

Lastly, I would like to thank my husband, David, for his sacrifice in helping me make this project possible.

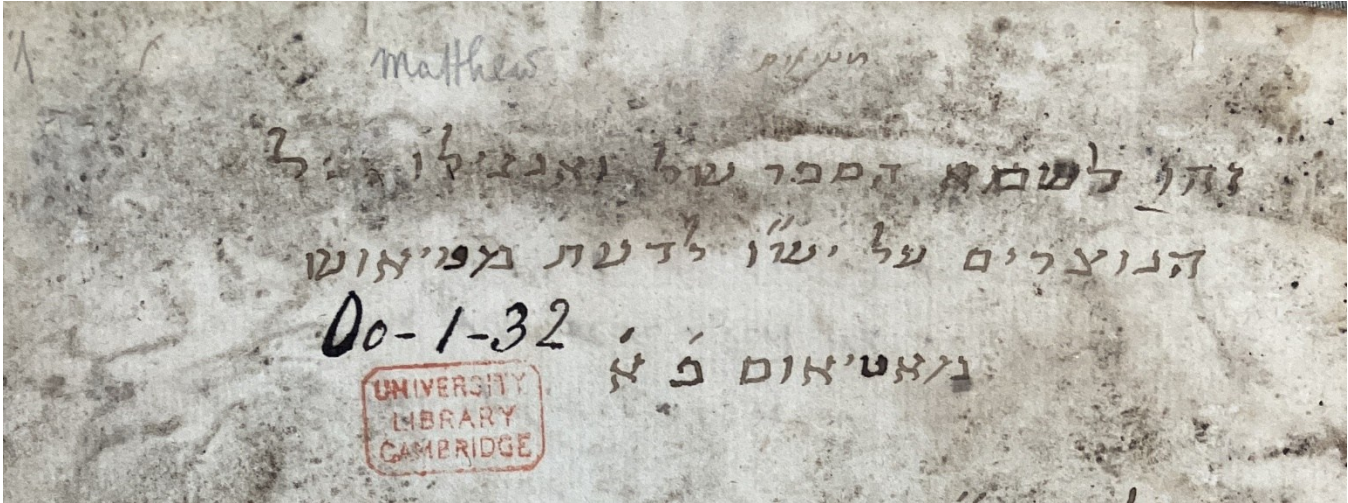
- Janice F. Baca

⁴ Cambridge University Library, "Hebrew Translation of the New Testament (MS Oo.1.32)," Cambridge Digital Library, accessed April 18, 2026, <https://cudl.lib.cam.ac.uk/view/MS-OO-00001-00032/1>; National Library of Israel, "Cambridge University Library, MS Oo.1.16.1," *Ktiv*: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026, [https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401260205171/NLI?volumeItem=2#\\$FL221581087](https://www.nli.org.il/en/manuscripts/NNL_ALEPH990001401260205171/NLI?volumeItem=2#$FL221581087); National Library of Israel, "Cambridge University Library, MS Oo.1.16.2," *Ktiv*: International Collection of Digitized Hebrew Manuscripts, accessed April 18, 2026,

Cochin Matthew Chapter 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).

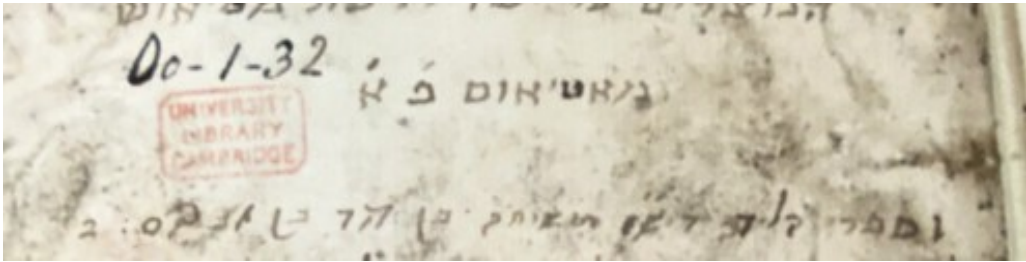
The Scriptures: does not exist

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’sefar, “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,⁵ the son of Avraham (Abraham).

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

Peshitta:

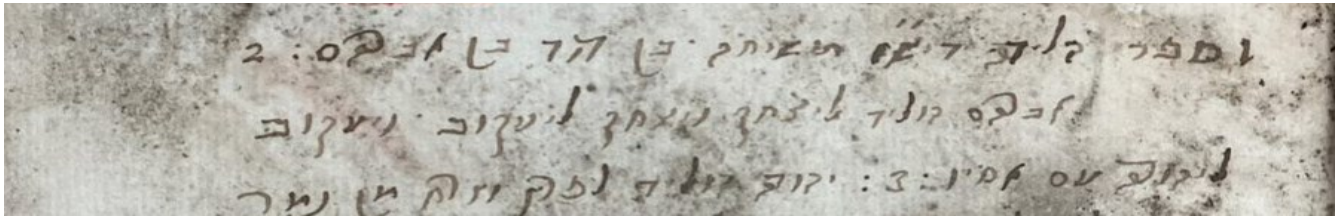
ܬܠܬܐ ܕܠܝܕܬܐ ܕܝܫܘܡܫܝܚܐ ܒܢ ܕܕܐܘܕ ܒܢ ܕܐܒܪܗܡ
The Kathaba {The Scripture/Book} of the generation of Eshu Meshikha {Yeshua, The Anointed One}, the son of David, the son of Abraham.

ספר	הלידה	דישון ⁶	משיחה ⁷	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. ܕ Aramaism	meshicha(h), “Messiah,” (n ms) Aramaism	ben, “son,” (n ms)	David, (name)	ben, “son,” (n ms)
אברהם:						
avraham, “Abraham,” (name)						

Interlinear Chart

⁵ 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.
⁶ 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 Cochin places gershayim above the name of Yeshua to indicate that it is an abbreviation.
⁷ 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 Yitshāq, and Yitshāq brought forth Ya'aqob, and Ya'aqob brought forth Yehudāh and his brothers.

Aramaic:

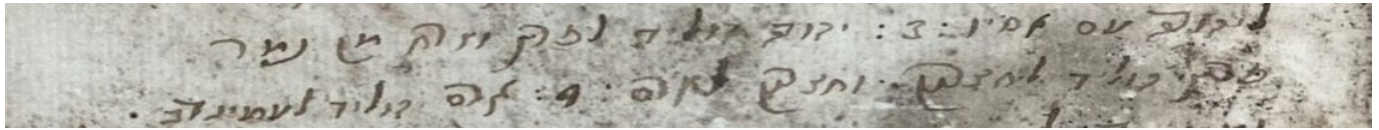
אברהם אבא לישקא לישקא אבא יעקוב יעקוב אבא יהודה
Abraham begat Iskhaq {Isaac}, Iskhaq {Isaac} begat Yaqub {Jacob}, Yaqub {Jacob} begat Yehuda {Judah} and his brothers.

אברהם	הוליד	ליצחק ⁸	ויצחק	הוליד	ליעקוב	ויעקוב
avraham, "Abraham," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l yitzhaq, lamed DO marker, "Isaac," (name) 2nd Temple	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) 2nd Temple	v'ya'qob, "and/ but/ so/ or Jacob, (name)
ליהודה	עם	אחיו:				
l'yehudah, lamed DO marker, "Judah," (name) 2nd Temple	im, "with, against, toward," (prep)	echav, "his/its brothers," (n mp, 3ms pronom)				

Interlinear Chart

⁸ During the late Second Temple period, the aleph tav (את) 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:

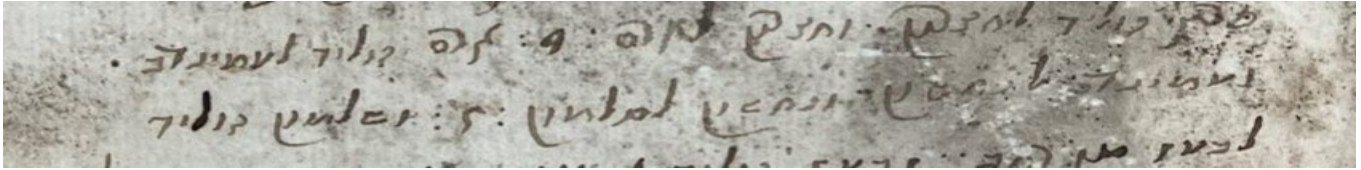
ܝܗܘܕܐ ܐܬܠܝܕ ܠܦܪܥ ܘܠܙܪܚ ܡܢ ܬܡܪ ܦܪܥ ܐܬܠܝܕ ܠܚܥܪܘܢ ܘܚܥܪܘܢ ܐܬܠܝܕ ܠܐܪܡ:

Yehuda {Judah} begat Phares and Zarakh 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



אָרָם הוֹלִיד לְעָמִינָדָב וְעָמִינָדָב הוֹלִיד נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד לְסַלְמוֹן:

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:

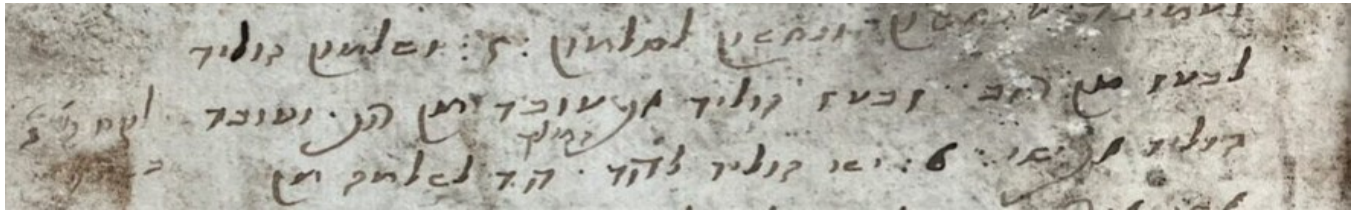
אָרָם הוֹלִיד לְעָמִינָדָב וְעָמִינָדָב הוֹלִיד נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד לְסַלְמוֹן

Aram begat Amiynadab, Amiynadab begat Nakhshun, Nakhshun begat Salmun.

אָרָם	הוֹלִיד	לְעָמִינָדָב	וְעָמִינָדָב	לְנַחֲשׁוֹן	וְנַחֲשׁוֹן	לְסַלְמוֹן:
aram, "Aram," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'aminadab, lamed DO marker, "Aminadab," (name) 2nd Temple	aminadab, "and/ but/ so/ or Aminadab," (name)	l'nachshon, (DO marker - lamed) "Nahshon," 2nd Temple	v'nahshon, "and/ but/ so/ or Nahshon," (name)	l'slmon, lamed DO marker, "Salmon," (name) 2nd Temple

Interlinear Chart

Chapter 1:5



ושלמון הוליד לבעז מן רחב ועובד 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:

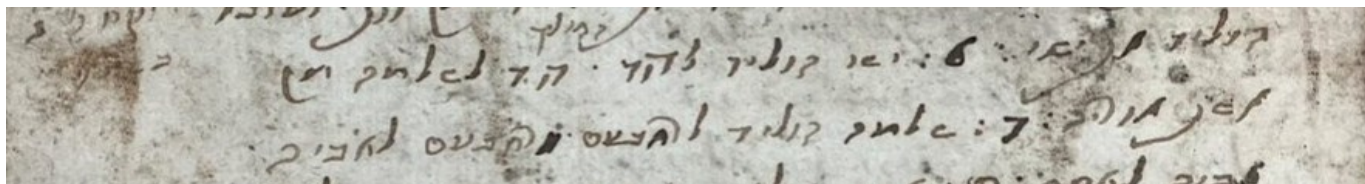
שלמון באז מן רחב ובעז מן רות ועובד מן רות ועובד הוליד את ישי:

Salmun begat Baz from Rakhab, Baz begat Ubiyd {Obed} from Rauth {Ruth}, Ubiyd {Obed} begat Iyshay {Jesse}.

ושלמון	הוליד	לבעז	מן	רחב	ובעז	הוליד
v'sal'mon, "and/ but/ so/ or Salmon," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'bo'az, lamed DO marker, "Boaz," (name) 2nd Temple	min, "from/ of," (prep)	Rahab, (name)	v'bo'az, "and/ but/ so/ or Boaz," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)
את	עובד	מן	רות	ועובד	הוליד	את
(DO marker)	o'bed, "Obed," (name)	min, "from/ of," (prep)	rut, "Ruth," (name)	o'bed, "and/ but/ so/ or Obed," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	eth, (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:

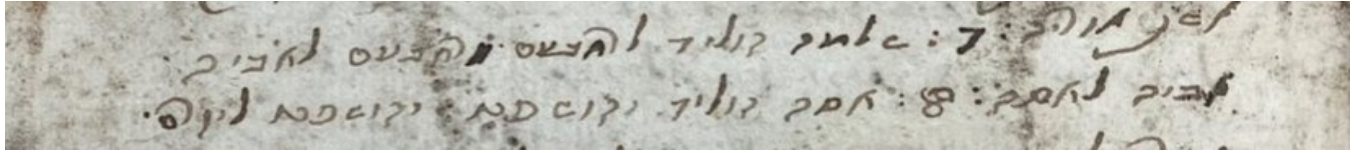
הנהגת פיקוד העורף

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

ישׁי	הוליד	לדוד	דוד	לשלמה	מן	אשת
yishai, “Jesse,” (name)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’david, lamed DO marker, “David,” (name) 2nd Temple	David, (name)	l’shelomoh, “lamed DO marker, “Solomon,” (name) 2nd Temple	min, “from/ of,” (prep)	eshet, “woman, wife, spouse, bride of,” (n ms constr)
						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 Rehāb'am, and Rehāb'am brought forth Abiyah, and Abiyah brought forth Asa.

Aramaic:

שלמה הוליד לרחבעם ורחבעם לאביה אביה לאסה:

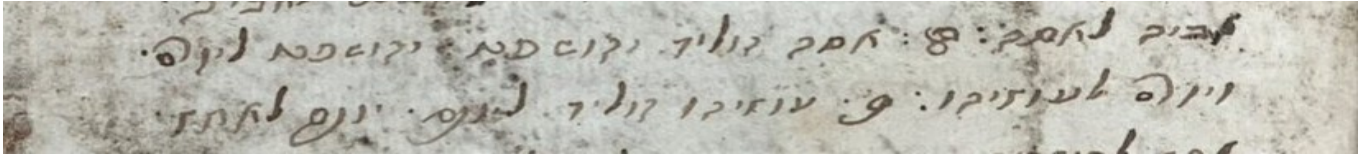
Shliymun {Solomon} begat ReKhabam, ReKhabam begat AbiYa, AbiYa begat Asa.

אביה	לאביה	ורחבעם	ורחבעם	לרחבעם	הוליד	שלמה
abiyyah, "Abia," (name)	l'abiyyah, lamed DO marker, "Abia," (name) 2nd Temple	v'rehabam, "and/ but/ so/ or Rechabam," (name)	v'rehabam, "and/ but/ so/ or Rehabam," (name)	l'rehabam, lamed DO marker, "Rechoboam," (name) 2nd Temple	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	shelomoh, "Solomon," (name)
						לאסה: ⁹
						l'asah, lamed DO marker, "Asa," (name) 2nd Temple

Interlinear Chart

⁹ 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 Uzziyah.

Aramaic:

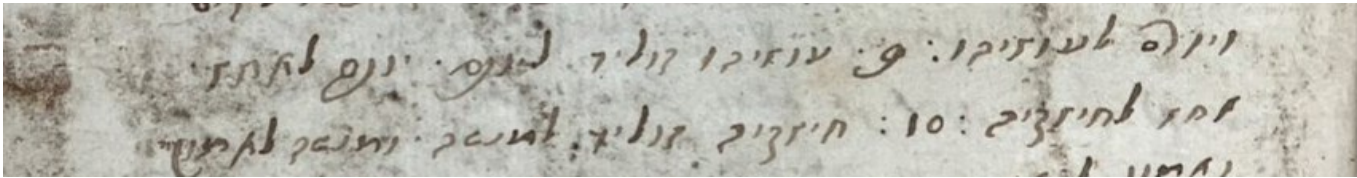
אסא אבא ליהושפט יהושפט אבא ליהושפט יהושפט אבא ליהושפט

Asa begat Yahushaphat, Yahushaphat begat Yuram, Yuram begat UziYa.

אסה	הוליד	יהושפט	יהושפט	ליורם	ויורם	לעוזיהו:
asah, lamed DO marker, "Asa," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	yehoshaphat, "Jehosaphat," (name)	yehoshaphat, "Jehosaphat," (name)	l'uzziyyahu, "lamed DO marker, "Uzziah," (name) 2nd Temple	l'yoram, and/ but/ so/ or, "Joram," (name)	l'uzziyyahu, lamed DO marker, "Uzziah," (name) 2nd Temple

Interlinear Chart

Chapter 1:9



עוזיהו הוליד ליותם יותם לאחז אחז לחזקיה:

Hebrew Transcription

Translation: Uzziyyahu (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.

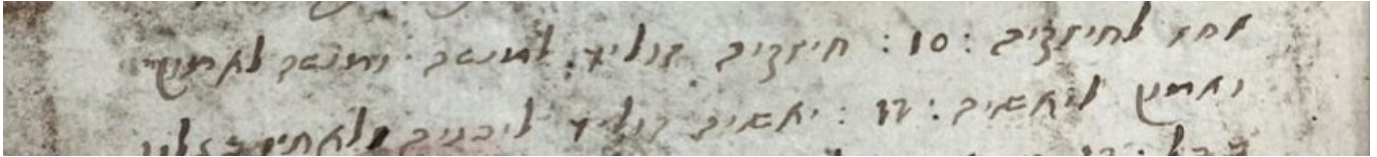
Aramaic:

ܘܙܝܐ ܒܥܬܐ ܝܘܬܡܐ ܝܘܬܡܐ ܒܥܬܐ ܐܚܐܝܐ ܐܚܐܝܐ ܒܥܬܐ ܟܚܝܩܝܐܝܗܘ.
UziYa begat Yutham, Yutham begat Akhaz, Akhaz begat KhezaqiYa.

עוזיהו	הוליד	ליותם	יותם	לאחז	אחז	לחזקיה:
uzziyyahu, “Uzziah,” (name)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’yotham, “Jotham,” (name) 2nd Temple	yotham, “Jotham,” (name)	l’ahaz, lamed DO marker, “Ahaz,” (name) 2nd Temple	Ahaz, (name)	l’hezqiyyah, “Hezekiah,” (name) 2nd Temple

Interlinear Chart

Chapter 1:10



חזקיה הוליד למנשה ומנשה לאמון ואמון ליאשיה:

Hebrew Transcription

Translation: Hezqiyyah (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:

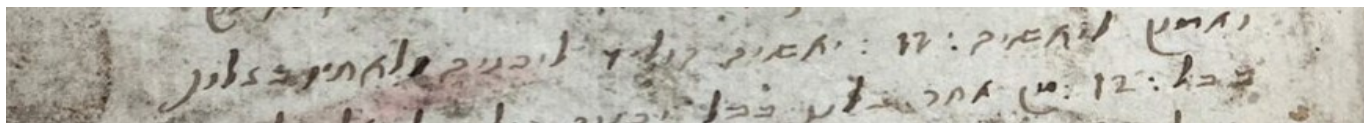
ܠܝܫܝܝܐ ܠܡܢܫܐ ܠܡܢܫܐ ܠܡܢܫܐ ܠܡܢܫܐ ܠܡܢܫܐ ܠܡܢܫܐ ܠܡܢܫܐ ܠܡܢܫܐ

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

חזקיה	הוליד	למנשה	ומנשה	לאמון	ואמון	ליאשיה:
hezqiyyah, "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 Yekōnyah and his brothers at the time of the exile to Babel.

Aramaic:

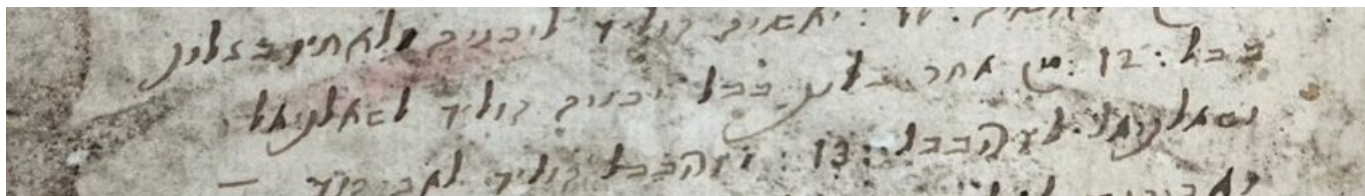
אני רוצה לומר, חברים, שיש לי

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

יְאֹשִׁיָּא	הוֹלִיד	לִיכְנִיָּה	וְלֵאחִיו	בְּגָלוֹת	בָּבֶל:	
yoshiyyah, “Josiah,” (name)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’yekonyah, “Jeconiah,” (name) 2nd Temple	v’l’echav, lamed DO marker, “and/ but/ so/ his/its brothers, (n mp, 3ms pronom) 2nd Temple	b’galut, “in/ with/ by (the) exile, diaspora, captivity of,” (prep, n fs constr)	Babel, (name)	

Interlinear Chart

Chapter 1:12



מִן אַחֵר גִּלּוֹת בָּבֶל יִכְנִיָּה הוֹלִיד לְשֹׂאֲלֵתִיָּאֵל וּשְׂאֲלֵתִיָּאֵל לְזִרְבָּבֶל:

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:

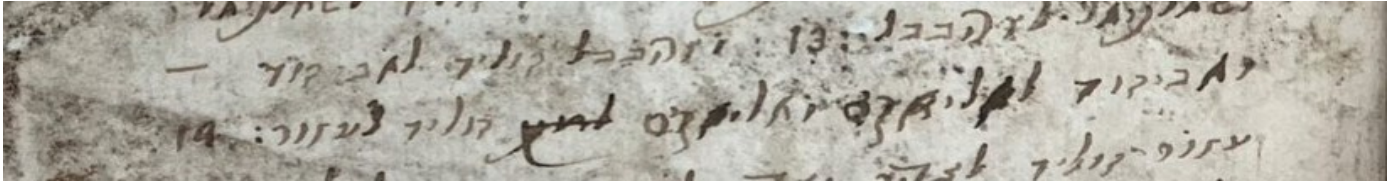
מח בתי אלחנן דהם דבבא נחמא אבא אלהא אלהא אלהא אלהא אלהא

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

מֶן	אַחֵר	גְּלוּת	בָּבֶל	יְכֹנְיָה	הוֹלִיד	לְשֵׁאלְתִּיאֵל
min, “from/ of,” (prep)	achar, “after,” (prep)	galut, “exile, diaspora, captivity,” (n fs)	Babel (name)	yekonyah, “Jeconiah,” (name)	holid, “he/it begat,” (v. Hif'il, qatal, past, 3ms)	l'she'alti'el, lamed DO marker, “Shealtiel,” (name) 2nd Temple
וּשְׁאֵלְתִּיאֵל	לְזִרְבָּבֶל:					
v'she'alti'el, “and/ but/ so/ or Shealtiel,” (name)	l'zerubbabel, lamed DO marker, “Shealtiel,” (name) 2nd Temple					

Interlinear Chart

Chapter 1:13



וזרובבל הוליד לאביהוד ואליאקם 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:

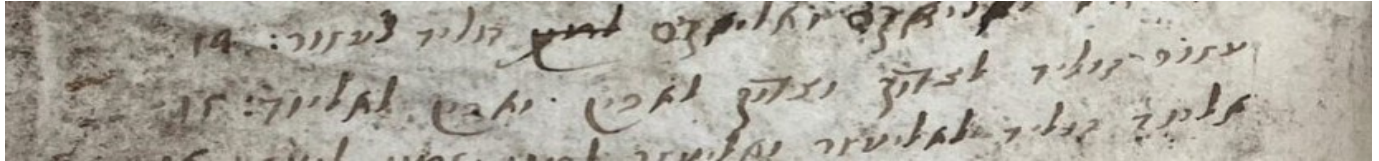
וּזְרֻבָּבֶל אֲבִי יוּדָא אֲבִי יוּדָא אֲבִי יוּדָא אֲבִי יוּדָא

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) 2nd Temple	v'abihud, "and/ but/ so/ or Abihud," (name)	l'elyaqum, lamed DO marker, "Eliakim," (name) 2nd Temple	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) 2nd Temple						

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:

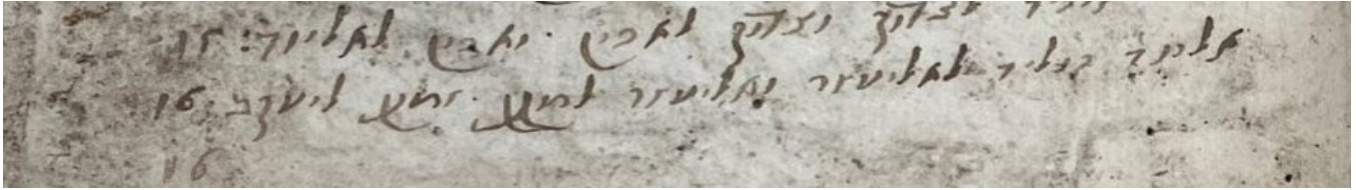
ܐܙܪ ܐܬܠܝܕ ܠܥܕܘܩܝܬܐ ܘܥܕܘܩܝܬܐ ܠܐܚܝܢܐ ܘܐܚܝܢܐ ܠܐܝܠܝܘܕܐ

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) 2nd Temple	v'tzadoq, "and/ but/ so/ or Zadok," (name)	l'akhin, lamed DO marker, "Achim," (name) 2nd Temple	v'akhin, "and/ but/ so Achim," (name)	l'eliyyud, "Elihud," (name) 2nd Temple

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:

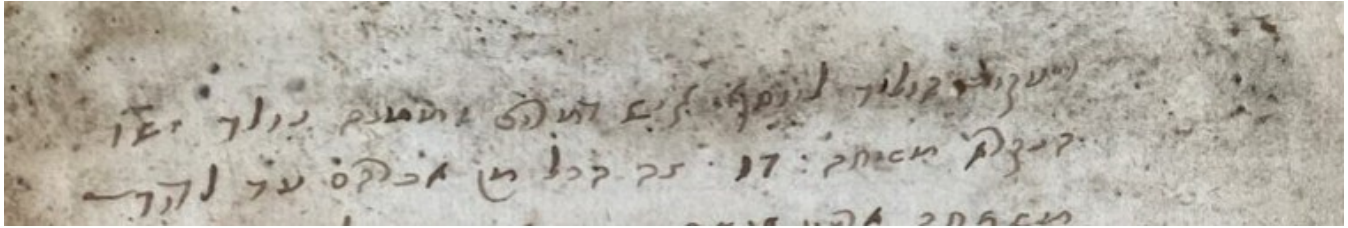
אליוד אבא לאליעזר אליעזר אבא למתן מתן אבא ליעקב

Eliyud 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) 2nd Temple	v' eliezer, "and/ but/ so/ or Eleazar," (name)	l'mattan, lamed DO marker, "Mattan," (name) 2nd Temple	u'mattan, "and/ but/ so/ or Mattan," (name)	l'ya'akov, lamed DO marker, "Jacob," (name) 2nd Temple

Interlinear Chart

Chapter 1:16



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

Translation: And Ya'akov (Jacob) begat Yoseph (Joseph), the man¹⁰ 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:

ܝܥܩܒ ܐܬܠܝܕ ܠܝܘܨܦ ܐܝܫ ܕܡܪܝܡ ܫܡܡܢܗ ܢܠܕ ܝܫܘ 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}.

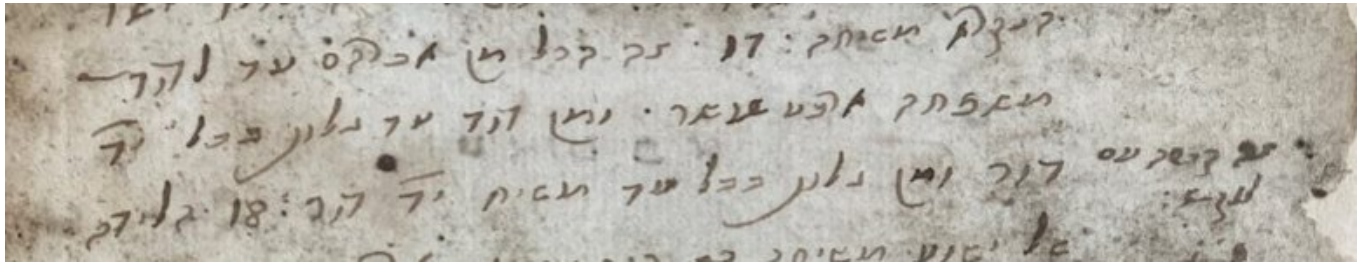
ויעקוב	הוליד	ליוסף	איש	דמרים ¹¹	שממנה	נולד
v'ya'akov, "and/ but/ so/ or Jacob," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'yoseph, "Joseph," (name) 2nd Temple	eish, "man, masculine, hero, everyone, each one, anybody, lord, husband, (n ms)	d'mariam, "of/ who/ which that Mariam (Mary)," (rel part, name) Prefix Ar. ܕ Aramaism	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	משיח:				
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

¹⁰ 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.

¹¹ 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" דור ומן גלות בבל עד משיח י" דור:

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 Dawid were fourteen generations, and from Dawid until the exile to Babel were fourteen generations, and from the exile to Babel until the Messiah were fourteen generations.

Aramaic:

[illegible]

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.

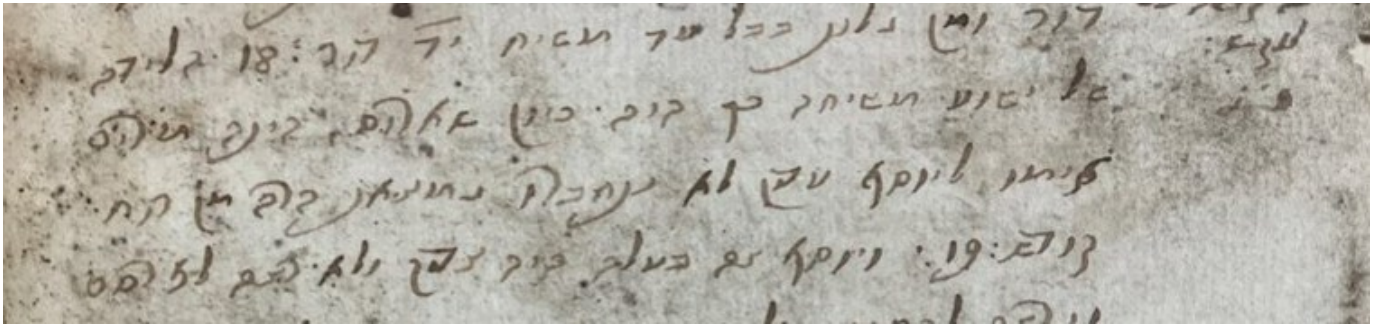
זה	הכל	מן	אברהם	עד	לדוד	משפחה
ze, “this,” (pron)	ha’kol, “the all,” (n ms)	min, “from/ of,” (prep)	avraham, “Abraham,” (name)	ad, “by, as long, when, as far as, until,” (prep)	l’david, lamed DO marker, David,” (name) 2nd Temple	mish’pachah, “family, clan, tribe, kindred,” (n ms)
ארבע	עשר	ומן	דוד	עד	גלות	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)
י ¹²	דור	ומן	גלות	בבל	עד	משיח
yod, dalet, “fourteen,” (abbrev for card num)	dor, “generation,” (prep, n ms)	u’min, “and/ but/ so/ or from/ of,” (prep)	galut, “exile, diaspora, captivity,” (n fs)	Babel (name)	ad, “by, as long, when, as far as, until,” (prep)	mesiach, “Messiah,” (n ms)

¹² 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.

					דור:	י
					dor, "generation," (prep, n ms)	yod, dalet, "fourteen," (abbrev for card num)

Interlinear Chart

Chapter 1:18



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

Hebrew Transcription

Translation: The birth of Yeshua Messiah was accordingly: when his mother, Miriam (Mary), the betrothed of Yoseph (Joseph), though not yet 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:

לדמ דק דשטב משהא משהא בז כחיהא משהא בזמא למשהא בז לא שמהאפה אשחשה כלל חזא דמשהא
דמשהא

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}.

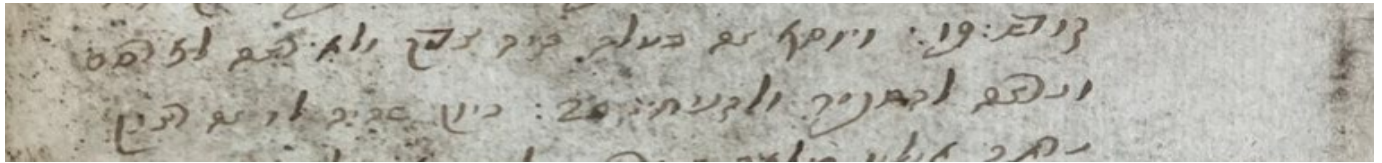
הלידה	של	ישוע	משיחה	כך	היה	כיון
ha'lidah, "the birth," (n fs)	shel, "to, for, of, belonging to," (prep)	Yeshua, (name)	mesiach, "Messiah," (n ms)	kakh, "so, thus, therefore, in this way," (adv) 2nd Temple	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	kevan, "because, when, like this" (conj)
שארוסה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

קודש:	רוח	מן	הרה	נמצאת	נתחברו ¹³
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

¹³ 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.¹⁴

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 Yosëph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

Aramaic:

[illegible]

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.

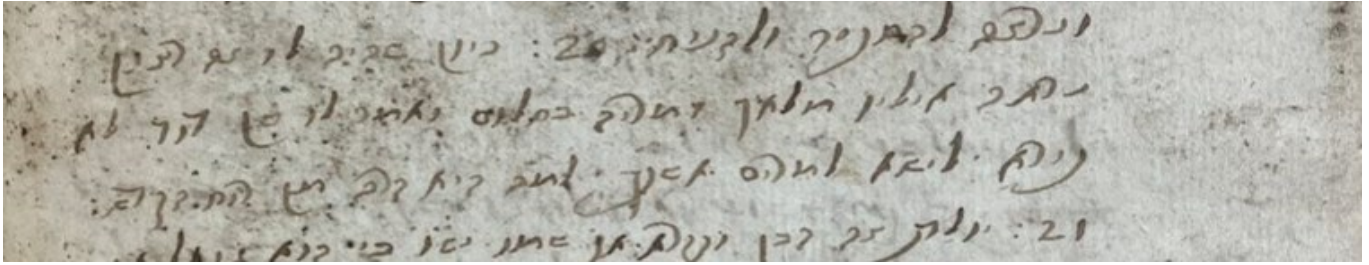
ויוסף	זה	בעלה	היה	צדיק	ולא	רצה
v'yosef, "and/ but/ so/ or Joseph," (name)	ze, "this," (pron)	ba'alāh, "her/its husband, master," (n ms, 3fs pronom)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	tzadik, "righteous," (adj ms)	v'lo, "and/ but/ so/ or no, not," (neg part)	ratzah, "he/it wanted," (v. 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

¹⁴ 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 Dawid, 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:

[illegible]

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 anththak {your wife}, for that One who is begotten in her is from The Rukha d'Qudsha {The Spirit of Holiness}.

כיוון	שהיה	לו	זה	רצון	נראה	איליו
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)

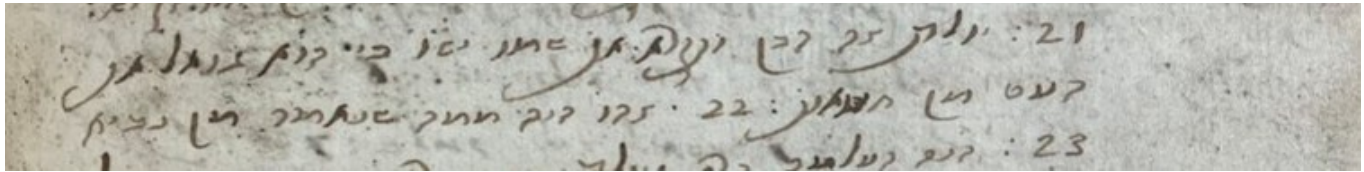
מלאך	דמריה ¹⁵	בחלום	ואמר	לו	בן	דוד
malach, “messenger, angel,” (n ms)	d'moriya “of/ who/ which/ Lord/ Master Yah (Yehovah)” (rel part, n ms) ܕܡܪܝܬܐ Aramaism	b'chalom, “in/ with/ by (the) dream,” (prep, n ms)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ben, “son,” (n ms)	David, (name)
לא	תירא	לישא	למרים	אשתך	למה	היא
lo, “no/ not” (neg part)	tira, “you (ms) will fear,” (Pa'al/Qal, yiqtol, fut, 3ms)	li'sa, “to lift, carry, take,” (v. Pa'al/Qal, inf constr)	l'mariam, lamed DO marker, “Miriam,” (name) 2nd Temple	ishtecha, “you (ms) woman,” (n ms, 2ms pronom)	lamah, “why?” (adv)	hi, “she,” (3fs pron)
הרה	מן	רוח	הקדש: ¹⁶			
harah, “I/ you (fs)/ she/it get(s) pregnant,” (v. Pa'al/Qal, act part, fs)	min, “from/ of,” (prep)	ruach, “Spirit,” (n cs)	ha'kodesh, “the holiness,” (n ms)			

Interlinear Chart

¹⁵ 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: [מֶרָא] n.m. lord (מֶרָא, c. מֶרָא; Syriac ܡܪܝܬܐ, e. ܡܪܝܬܐ, Egyptian Aramaic מֶרָא (RÉS. 361); Chr-Pal. ܡܪܝܬܐ, etc., SchulthLex. 115; Old Aramaic Nab. Palm. (מֶרָא) (Lzb316); cf. n.pr. dei מֶרָא (μαρνα), god of Gaza, SAC77; also Arabic مَرَّ man, Sab. מֶרָא man, lord HomChr 127; AA 293 RÉS. 454, 2); —lord: of God, cstr. מֶרָא מֶרָא Dn 5:23; מֶרָא מֶרָא 2:47; of king, sf. מֶרָא Kt (as Nab., SACl.c.; K§ 58, 1), Qr מֶרָא (as Palm., SACl.c.) 4:16, 21.

¹⁶ 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 redeems¹⁷ 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:

ܐܬܠܕ ܕܢܐ ܒܢܐ ܫܡܗ ܝܫܘܐ ܕܥܡܗ ܕܢܝܨܐ ܡܢ ܚܬܐܬܐܝܐ

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

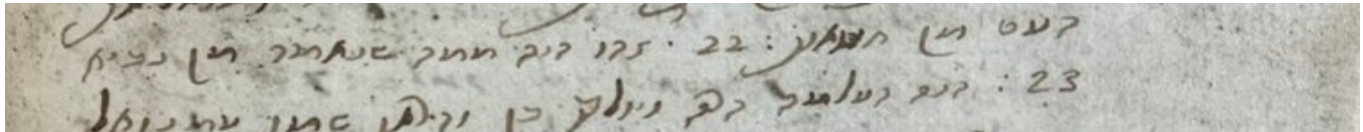
יולדת	זה	הבן	ותקרא	את	שמו	ישו
yoledet, “I/ you (fs)/ she/it give(s) birth,” (v. Pa’al/Qal, act part, fs)	ze, “this,” (pron)	h’ben, “the son,” (n ms)	v’tikra, “and/ but/ so/ or you (ms) will call,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	DO marker	shim’o, “his/its name,” (n ms, 3ms pronom)	Yeshua, (name)

כי	הוא	גואל	את	העם	מן	חטאות:
ki, “because, for since,” (conj)	hu, “his/it,” (3ms pron)	goel, “I/ you (ms)/ he/it redeem(s),” (v. Pa’alQal, act part, ms) Hebrew Marker	DO marker	h’am, “the nation, people,” (n ms)	min, “from/ of,” (prep)	h’taot, “sins,” (n fp)

Interlinear Chart

¹⁷ 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 המסמך הנלמד מה דאמרו נביא כה נבא

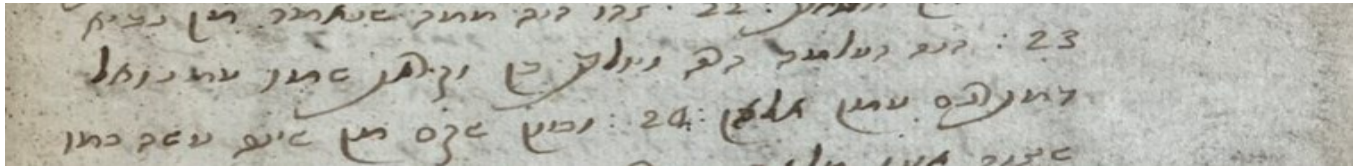
Now, this all happened that the thing might be fulfilled which was spoken from MarYa {The Lord-YHWH} through the Nabiya {the Prophet},

זהו ¹⁸	היה	ממה	שנאמר	מן	נביא:	
zahu, "this," (pron) Mishnaic	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	m'mah, "from/ of what?" (prep, interog part)	she'ne'emar, "that/ which/ who/ whom is said," (rel part, v. Nif'al, act part, ms)	min, "from/ of," (prep)	navi, "prophet," (n ms)	

Interlinear Chart

¹⁸ 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 maiden¹⁹ is pregnant and bears²⁰ a son, and you shall call His name,” Immanu’el,” **which translates to**, “Our God is with us.”²¹

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:

ܕܡܬܪܓܡ ܕܥܡܢ ܐܠܗܐܢ ܕܡܬܪܓܡ ܕܥܡܢ ܐܠܗܐܢ ܕܡܬܪܓܡ ܕܥܡܢ ܐܠܗܐܢ

“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 ²²	עמן אלהן ²³ :				
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. ܕ 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. ܕܥܡܢ ܐܠܗܐܢ Aramaism				

¹⁹ See Isaiah 7:14.

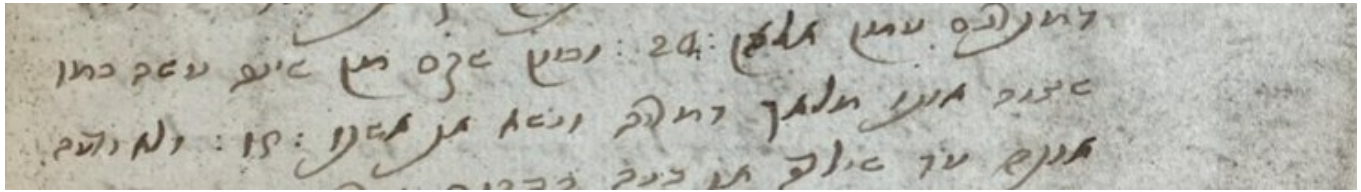
²⁰ This is an active participle meaning, “one who bears” or simply, “bears.” It is not a future tense, but a present tense, unlike the Greek and the Peshitta Aramaic.

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

²² This is a Pael verb binyan and is a verb intensifier. See Matthew 1:21 for more details on the dalet prefix.

²³ 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:

בז פס דה מספ דה שטלח בבד אבחר דפסד למ כללמח דמריה מוכחא לרמלחמ

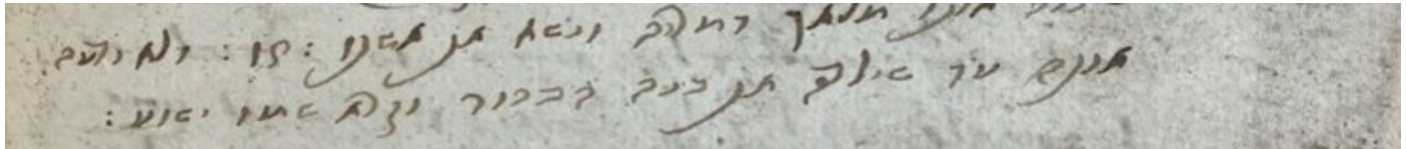
Now, when Yuseph rose up from his sleep, he did as The Malakeh d'MarYa {The Heavenly Messenger of The Lord-YHWH} commanded him, and he took anttheh {his wife}.

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)
אותו	מלאך	דמריה ²⁴	ונשא	את	אשתו:	
oto, him/it (DO marker, 3ms pron)	malak, "messenger, angel," (n ms)	d'mor'ya "of/ who/ which/ that the Lord, Master, Yehovah," (rel part,n ms) דמרי Aramaism	v'nisa, "I/ you (ms)/ he/it is raised, bear, lifted, to lift oneself," (v. Nif'al, act part, ms)	eth, (DO marker)	ishto, "his/its woman, wife, spouse, bride," (n fs, 3ms pronom)	

Interlinear Chart

²⁴ 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 her²⁵ 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:

ܐܠܗ ܥܒܪܗܡ ܕܢܝܢܐ ܠܒܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

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}.

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

Interlinear Chart

²⁵ This is a Hebrew euphemism for having sexual relations.