

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

Janice F. Baca

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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).

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 playing in my ear on YouTube 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. Janice and her team now carry this work forward on Living Scroll. Seeing the Aramaisms myself, thanks to the interlinear provided by Janice and her team, is just something not done, and to me, this points to these ancient manuscripts predating 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 poring 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

Introduction

The Cochin Hebrew Matthew manuscript, Cambridge MS Oo.1.32, is a Hebrew manuscript of Matthew preserved within the Cochin Israelite community of India and brought to scholarly attention when Claudius Buchanan discovered it in the synagogue of the Malabari Black Jews in Cochin in 1803. Because Cochin was an important Indian Ocean trade center, the manuscript's preservation there gives it special historical and textual interest. This edition examines the manuscript's Hebrew, Aramaic, and scribal features, especially those that appear to reflect Mishnaic and late Second Temple Hebrew usage.

Features associated with late Second Temple Hebrew traditions—including Hebrew-Aramaic syntax, object-marking habits, and Aramaicized forms that appear throughout the manuscript—stand alongside Mishnaic vocabulary and later scribal glosses. Chapters 27–28 broadly follow the linguistic pattern found throughout the rest of Matthew; however, they also contain particular signs of later transmission activity, including wording that may represent an insertion affecting the stated date of Yeshua's crucifixion. Chapter 28 also ends with a colophon that appears to reveal an anti-Christian bias: it uses the Aramaic word סְבָרַת (*svarat*, “proclamation” or “news”) for the book title, but adds the hostile term הַתֵּמָא (*ha-tame*, “the impure”) to the name Matthew. This wording may have come from a non-Christian scribe with a negative view of Yeshua's early followers. Other later markers include the Ladino/Judeo-Spanish gloss *cavera*, reflected in the Hebrew spelling *ka'avira*. These features suggest that the Cochin Hebrew Matthew may preserve an important and influential textual tradition, while also bearing signs that later readers or scribes may have modified wording, dates, titles, or narrative details during transmission.

Because Matthew is traditionally associated with a Hebrew-speaking Jewish context, this study pays close attention to the manuscript's Hebrew and Aramaic linguistic features. Some traditions and scholarly discussions connect Matthew's Gospel with an early date and with Israelite-Messianic transmission histories in the East. This introduction presents those claims as historical background and as part of the interpretive framework for the Cochin Hebrew Matthew, while the translation and interlinear tables allow readers to examine the manuscript evidence directly.

Readers should evaluate each chapter by reading the evidence in layers. No single spelling or isolated word proves the manuscript's history. The stronger evidence lies in the combined pattern of grammar, syntax, Aramaic influence, and scribal habit. The Hebrew in these chapters does not always read like classical biblical Hebrew; it often resembles late Second Temple or first-century Judean prose, where Hebrew and Aramaic were used side by side. In that setting, writers could use *shel* for “of,” *she-* for “that/who/which,” and the letter *lamed* to mark objects where classical Hebrew might use *et*. The genealogy in chapter one also shows shortened wording, where a verb such as “begat” may be understood rather than repeated. These patterns may point to an older Hebrew-Aramaic linguistic layer. At the same time, forms such as *Vangelo*, *Mateus*, *Horodos*, and *Archeleos* look closer to Greek, Latin, Portuguese, Aramaic, or later transmission spellings than to

standard biblical Hebrew. *Yeshu* should be treated differently: it may reflect an early spoken or Galilean form of Yeshua that was already in use before it later became familiar in rabbinic writings. For that reason, weigh name spellings separately from grammar.

The following background explains how the Cochin manuscripts were collected, copied, and preserved, and why their scribal history matters for evaluating the language of Matthew MS Oo.1.32.

More Details on the Cochin Manuscripts

The Cochin Hebrew Matthew MS Oo.1.32 is a New Testament (MS Oo.1.32, Oo.16.1, Oo.1.16.2) gospel and writings, written in Hebrew, discovered in Cochin, India, by Claudius Buchanan in 1803. Ezekiel Rahabi II, the chief Jewish merchant of the Dutch East India Company in Cochin, India, assembled, collected, and possibly scribed the manuscripts. 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 two different scribes wrote 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 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 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 includes manuscript images, Hebrew transcription, English translation, interlinear tables, and corresponding Greek and Aramaic verses for

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.

comparison and commentary. Together, these materials let readers compare the manuscript text with related textual traditions and observe the Hebrew grammar directly.

The Living Scroll team has dedicated many hours to studying, researching, transcribing, and translating these Hebrew New Testament manuscripts for the edification of the body of Messiah. We pray that the Cochin Hebrew Matthew will encourage careful study and be as meaningful to readers as it has been to the Living Scroll team.

- Janice F. Baca

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 (אָ), 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.”
- f. “Sons of man” means “human being.”

Acknowledgments

I want to thank our Heavenly Father, Yehovah, and our Messiah Yeshua for the talent and team entrusted with translating and publishing 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:

Bryan S. Williams, a distinguished history scholar, transcriber, and translator, served as Assistant Team Lead during the initial two and a half years of this ministry
Seth Borden, researcher, transcriber, and translator
Ann Hillebrenner, administrative assistant
Michael Johnson, transcriber
Justin Leoni, 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

I would also like to extend special recognition and gratitude to our dear friends, Jeff and Miranda Brannon, of The Way Remnant. 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,

How to Read the Language in Chapters 1–5

Some readers have suggested that Matthew chapters 1–5 in the Cochin Hebrew Matthew may have been translated from the Syriac Peshitta because a few words and phrases look similar to Syriac or Aramaic. However, evaluate the language in these chapters by their overall structure, not by isolated words alone. A key issue is the difference between classical biblical Hebrew and the more fluid Hebrew used in the late Second Temple period. By the first century, Hebrew prose could be more analytic, meaning writers relied more on separate words and particles than on older, tighter grammatical forms. This helps explain the use of *shel* for possession, *she-* for relative clauses, and *lamed* (ל) as a marker for the object of a sentence, sometimes where biblical Hebrew would normally use *et* (אֶת). These are not random mistakes; they are the kinds of features expected in a Hebrew-Aramaic bilingual environment.

This concern should be stated fairly. Joseph Gebhardt-Klein treats the Travancore-Cochin Matthew manuscript as a Rabbinical-Hebrew or Mishnaic-Hebrew adaptation that shows direct structural and phonetic influence from the Syriac Peshitta, or from another Syriac textual source. That criticism is important because some words, phrases, and name forms do look close to Syriac or later transmission patterns. However, Syriac influence is not the same thing as proving that every feature in chapters 1–5 was simply translated from the Peshitta. A careful evaluation should ask two separate questions: which readings may reflect Syriac or later copying influence, and which grammatical patterns may preserve an older Hebrew-Aramaic framework.

Why the Name MarYah Matters

One important Aramaic feature in the manuscript is the title *Maryah* (מַרְיָה), a reverent way of saying “Lord/Master Yehovah.” Some readers might think this word came from a later Syriac manuscript tradition. However, related spellings of *m-r-y-h* (מַרְיָה) are also found in first-century Judean burial inscriptions from the Jerusalem area. Rahmani’s catalog of Judean ossuaries and Tal Ilan’s study of names from Palestine show that this spelling pattern belonged to the Hebrew-Aramaic world of the late Second Temple period, not only to later Syriac tradition.

This matters because the phrase *malakh d’Maryah*, meaning “messenger of the Lord/Master Yehovah,” may reflect the kind of sacred language used by people in Judea and Galilee who spoke both Hebrew and Aramaic. This does not mean every part of the Cochin manuscript is automatically ancient, and it does not rule out later copying or spelling changes. It does mean that *Maryah* should not be dismissed as a late Syriac addition by default. It fits naturally within the early Hebrew-Aramaic language setting that the manuscript often preserves.

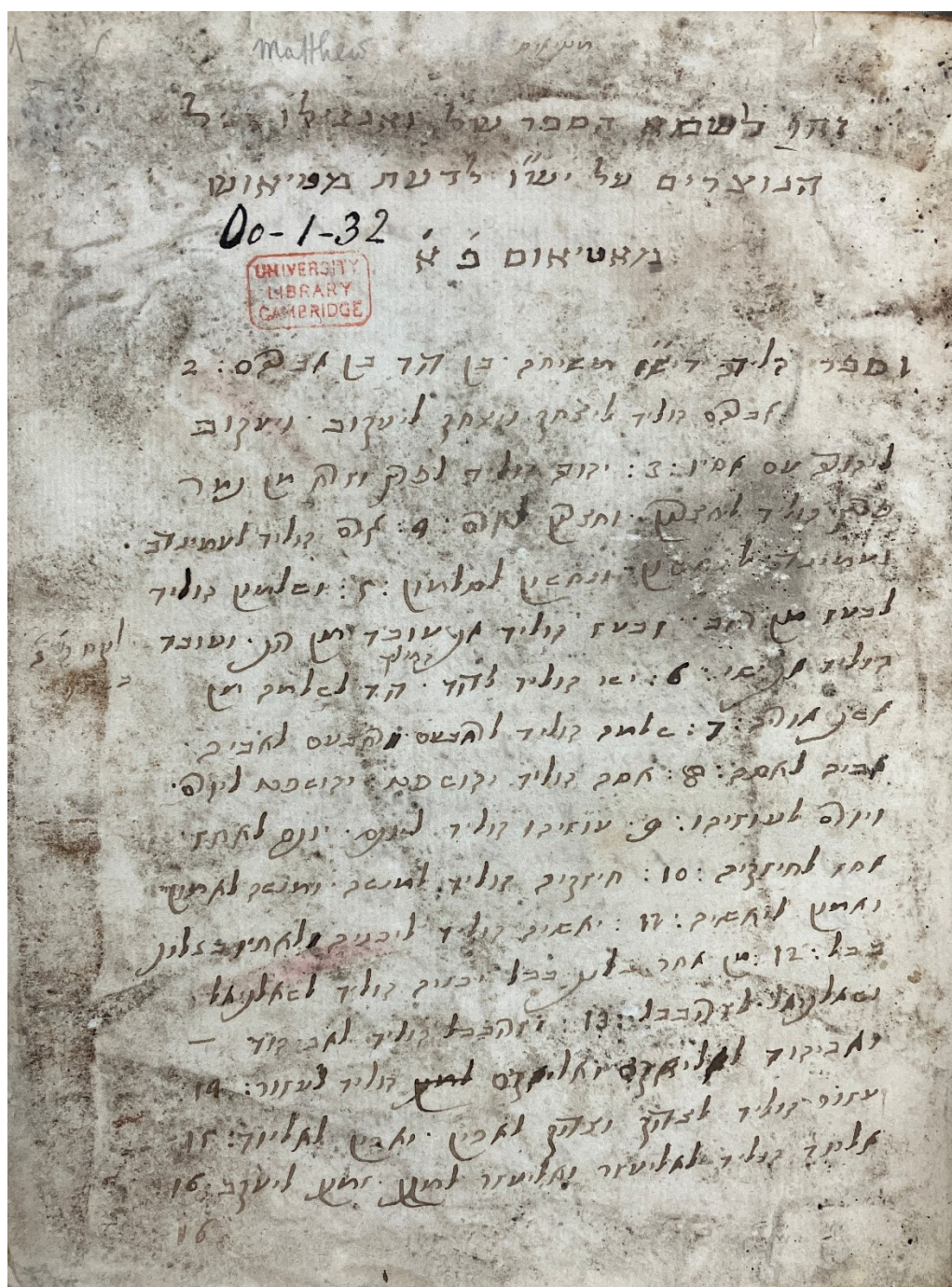
Several scribal features also warrant consideration. The genealogy often uses verbal gapping, meaning that a verb such as “begat” is not repeated every time because the reader is expected to supply it from the previous line. This kind of shortened style is common in lists and archival writing. Other features, such as alphanumeric shorthand, flexible spelling, expanded use of prepositions like *min*, and variation in final letters or guttural sounds, may also reflect scribal

habits rather than errors. These details help readers see the text as a manuscript with layered history: an older Hebrew-Aramaic structure may stand underneath later spelling and copying habits.

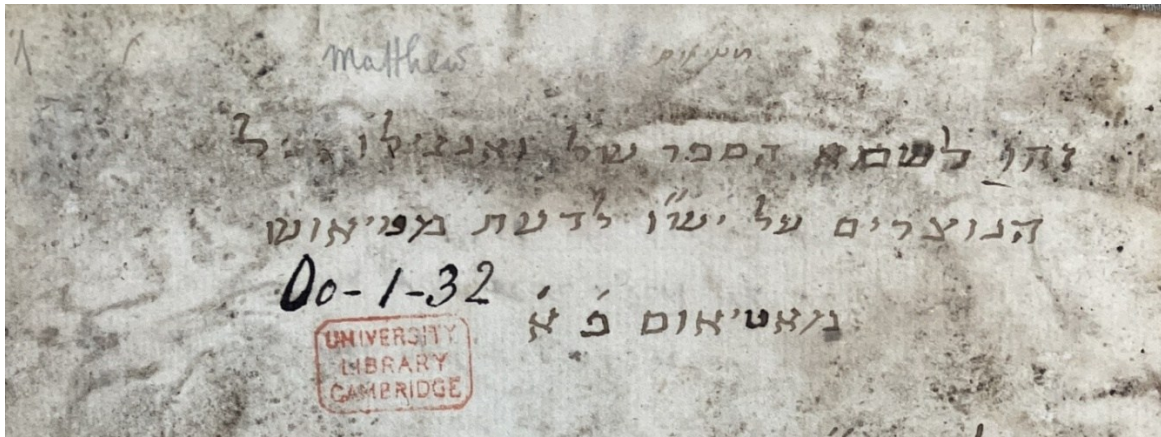
The names also deserve special attention. Some names in these chapters look like normal Hebrew names, such as Avraham, David, Ruth, and Yishai. Others appear in forms that do not look like standard Hebrew spellings. For example, *Vangelo* reflects a foreign word for “Gospel” or “Evangel,” *Mateus* reflects a non-Hebrew form of Matthew, and *Horodos* and *Archeleos* reflect Greek-style royal names. *Yeshu*, however, should not be grouped too quickly with later foreign spellings. It appears to preserve an early spoken form of Yeshua, likely connected with first-century Galilean pronunciation in which the final ayin was softened or dropped; only later did the same form become familiar in rabbinic sources. For that reason, *Yeshu* may support an early oral or dialect layer, while names such as *Vangelo*, *Mateus*, *Horodos*, and *Archeleos* are better treated as evidence of transmission history. These foreign-looking forms cannot authenticate the text as ancient Hebrew on their own. Instead, they should be studied separately from the grammar: later scribes or communities may have preserved an older Hebrew-Aramaic grammatical framework while also copying familiar names in Greek, Latin, Portuguese, Aramaic, or local Cochin forms.

For the general reader, the main point is this: the grammar, spelling, and sentence patterns in Matthew chapters 1–5 should not be treated as one single kind of evidence. The repeated grammatical markers—such as *shel*, *she-*, *lamed* object marking, Aramaic-style forms, and verbal gapping—may preserve the kind of Hebrew-Aramaic prose used in the late Second Temple and first-century world of Judea and Galilee. At the same time, Greek, Latin, Portuguese, or local-looking name forms may come from later copying and transmission. *Yeshu* is a special case because it may preserve an early spoken form connected with first-century pronunciation, even though it also appears later in rabbinic contexts. A careful reading does not claim that every spelling is ancient. Rather, it recognizes that the manuscript may preserve an older Hebrew-Aramaic linguistic structure while also carrying later name forms and scribal habits from the communities that copied and preserved it.

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 (Nazarenes)⁵ concerning Yeshua, according to the knowledge of Mateus (Matthew).⁶

The Scriptures: does not exist

Aramaic: does not exist

⁵ The Nazarenes: The word הנוצרים (*ha-Notzrim*) means "the Christians" or, more literally, "the Nazarenes." It is the standard plural noun in Mishnaic and Modern Hebrew for followers of Yeshua. It derives from his hometown of Nazareth (*Netzaret*), which connects to the Hebrew word *netzer* (נֶצֶר), meaning a prophetic "branch" or "shoot" (Isaiah 11:1). While the Greek-speaking world eventually adopted the term *Christianos*, the Hebrew- and Aramaic-speaking worlds retained this original geographic identifier. The term *Notzrim* historically designated a specific, localized first-century Judean sect (the Nazarenes) rather than a globalized Western religion, as early Rabbinic texts omitted the word entirely or used it strictly for Near Eastern factions before it evolved centuries later into a universal umbrella term.

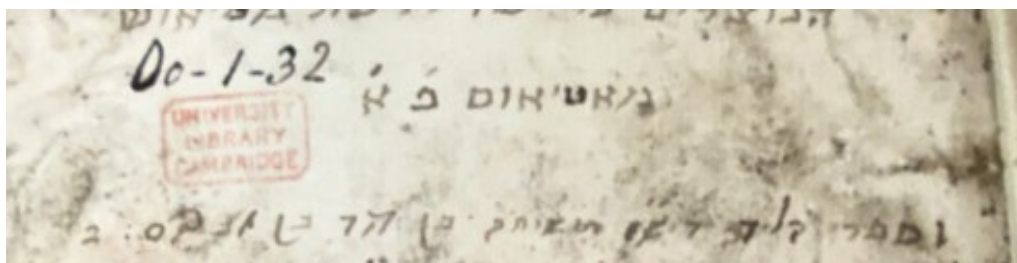
⁶ The opening title page demonstrates an example of analytic genitive expansion, a grammatical change that appeared during the Late Second Temple period to avoid the limitations of the classical construct state (*smikhut*). Instead of stacking multiple possessors into a rigid chain, the text uses repeated instances of the independent possessive particle *shel* (שֶׁל). This compound marker, which developed in late post-exilic and early ancient inscriptions from the combination of the relative prefix *she-* (שֶׁ) and the prepositional direction marker *Lamed* (לְ), creates a flexible, decoupled phrase structure. This syntax shows the shift from an inflectional, case-dependent system to a fully analytic nominal framework.

זהו ⁷	לשם	הספר	של	ואנגילו	של	הנוצרים
zahu, “this,” (pron) Mishnaic	l’shem, lamed DO marker “the name,” (n ms) 2nd Temple	h’sofer, “the book,” (n ms)	shel, “to/ for/ of, belonging to,” (prep)	vangelo, “evangel,” (n)	shel, “to/ for/ of, belonging to,” (prep)	h’notzritim, “the Nazarenes,” (v. Pa’al/Qal, act part, mp)
על	ישו	לדעת	מטיאוש:			
al, “upon, in, on, over, by, for,” (prep)	yeshu, “Yeshua,” (name)	l’d’a’t, “knowledge, opinion, wisdom, intelligence,” (n fs) 2nd Temple	mateus, “Matthew,” (name)			

Interlinear Chart

⁷ The deployment of the independent compound pronoun *zehu* (זֶהוּ) serves as a primary grammatical diagnostic for Mishnaic Hebrew nominal syntax. In early classical Biblical Hebrew, the demonstrative pronoun *zeh* (זֶה) and the independent personal pronoun *hu* (הוּא) function as distinct syntactic items. The permanent morphological fusion of these elements into a single enclitic marker (*zehu*) to serve as an administrative or definitional heading is a pervasive hallmark of post-exilic and early Rabbinic prose, well documented across the core legal registers of the *Mishnah* (cf. *Mishnah* Sukkah 5:1 and *Mishnah* Shekalim 2:3). The use of this fused nominal template to introduce the prophetic fulfillment citation fully aligns the text's underlying architecture with the transitional vernacular grammar circulating in Judea during the first century.

Chapter 1:1



ספר הלידה דיֵשׁוּ משיחה בן דוד בן אברהם:

Hebrew Transcription

Translation: The scroll of the birth of Yeshua the Messiah, the son of David,⁸ the son of Avraham (Abraham).⁹

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

Peshitta:

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

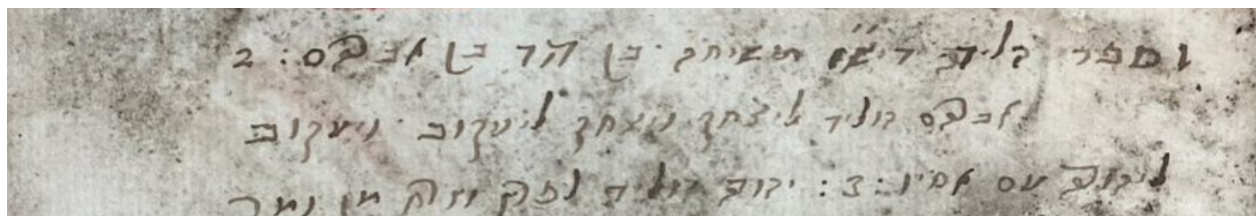
ספר	הלידה	דיֵשׁוּ	משיחה	בן	דוד	בן
sefer “book, scroll,” (n ms)	ha’lidah, “the birth,” (n fs)	d’yesu “of/ who/ which/ that Yeshua,” (rel part, name) Aramaism	meshicha(h), “Messiah,” (n ms) Aramaism	ben, “son,” (n ms)	David, (name)	ben, “son,” (n ms)
אברהם:						
avraham, “Abraham,” (name)						

Interlinear Chart

⁸ In Matthew 1:1, 1:6, 1:17, 1:20, 9:27, and 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.

⁹ The opening of Matthew 1:1 shows a change in how noun relationships are structured, reflecting the late Second Temple period’s expansion of genitive forms. Instead of linking the entire phrase into a single, continuous structure (known as *smikhut*), the author uses a characteristic feature of late Hebrew: an independent relative genitive prefix *d’-* (ד’). This prefix separates the main phrase, *sefer ha-ledah* (סֵפֶר הַלֵּדָה), from its proper noun owner. Moving away from a strict construct-state dependency toward a more analytical form with prefix-marked possession matches the case-marking developments found in post-exilic and late ancient Semitic texts.

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.¹⁰

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

Aramaic:

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

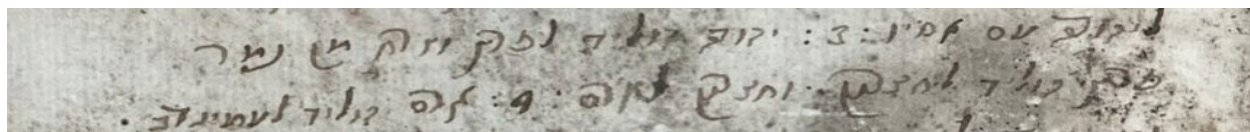
אברהם	הוליד	ליצחק ¹¹	ויצחק	הוליד	ליעקוב	ויעקוב
avraham, "Abraham," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'yitzhaq, lamed DO marker, "Isaac," (name) 2nd Temple	v'yitzaq, "and/ but/ so/ or Isaac," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'yakov, lamed DO marker, "Jacob," (name) 2nd Temple	v'ya'akov , "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

¹⁰ The syntax of Matthew 1:2 reflects a major grammatical shift characteristic of Late Biblical Hebrew and Late Second Temple prose. In early classical syntax, the causative Hifil verb *holid* (הוליד) requires the accusative particle *et* (אֶת) to mark a definite direct object. In this passage, however, the direct objects are systematically introduced by the prepositional prefix *Lamed* (לְ), yielding the phrases *holid l'Yitzhak* and *holid l'Ya'akov*. This grammatical substitution is well documented in post-exilic and Late Second Temple texts, demonstrating a structural evolution in the language's case-marking system that mirrors contemporaneous syntax found in late books like Chronicles.

¹¹ Direct Object Shift (Lamed vs. Aleph-Tav): During the late Second Temple period, the traditional Hebrew direct object marker אֶת (aleph-tav) became less common. Under strong Aramaic influence, scribes increasingly adopted the letter לְ (*lamed*) as the direct object marker. Unlike the classical rules of Biblical Hebrew—where aleph-tav could mark only specific, definite nouns—the Aramaic-driven use of the lamed extended to both definite and indefinite objects. This grammatical shift is a primary linguistic fingerprint in late post-exilic biblical texts (such as Chronicles and Ezra) and in Judean documents from the end of the Second Temple era.

Chapter 1:3



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

Translation: Yehudah (Judah) begat Peretz (Perez) and Zerah from Tamar; Peretz begat Hetsron (Hezron), and Hetsron, Aram (Ram).¹²

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

Aramaic:

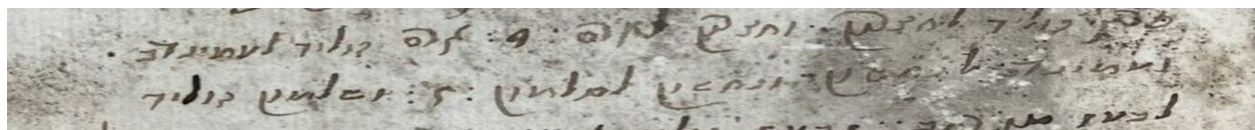
Yehuda {Judah} begat Phares and Zarakh from Thamar. Phares begat Khesrun, Khesrun begat Aram.

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, “Perez,” (name) 2nd Temple	v’zerah, “and/ but/ so / or Zerah,” (name)	min, “from/ of,” (prep)	tamar, “Tamar,” (name)	peretz, “Perez,” (name)
הוליד	לחצרון	וחצרון	לארם:			
holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’cheraon, lamed DO marker, “Hezron,” (name) 2nd Temple	v’cherzon, “and/ but/ so/ or Hezron,” (name)	l’aram, lamed DO marker, “Ram,” (name) 2nd Temple			

Interlinear Chart

¹² The structure of this passage shows an important scribal habit typical of Late Second Temple writing. The way it preserves the preposition min (מן) as a separate, uncontracted word in the phrase *min Tamar* (מן תמר)—instead of shortening it to the prefix *Mi-* (מי)—matches the spelling style often found in Judean Desert scrolls, like the Great Isaiah Scroll. Also, the repeated use of the accusative *Lamed* (ל) prefix before all definite direct objects suggests that the text follows a late ancient grammatical style. This style favors marking objects with prepositions rather than using the earlier classical case-shifting methods.

Chapter 1:4



ארם הוליד לעמינדב ועמינדב לנחשון ונחשון לסלמון:

Hebrew Transcription

Translation: Aram (Ram) begat Aminadab; and Aminadab, Nahshon; and Nahshon, Salmon.¹³

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

Aramaic:

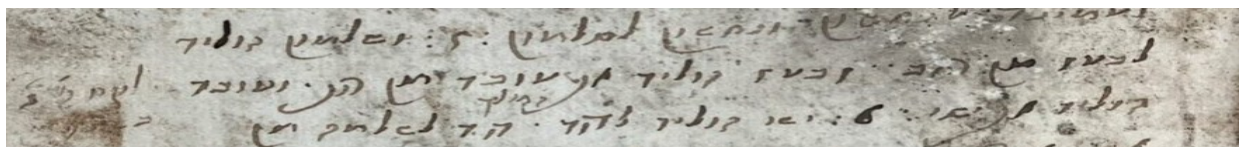
Aram begat Amiynadab, Amiynadab begat Nakhshun, Nakhshun begat Salmun.

ארם	הוליד	לעמינדב	ועמינדב	לנחשון	ונחשון	לסלמון:
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, lamed DO marker, "Nahshon," 2nd Temple	v'nahshon, "and/ but/ so/ or Nahshon," (name)	l'slmon, lamed DO marker, "Salmon," (name) 2nd Temple

Interlinear Chart

¹³ The structure of this verse is a clear example of verbal ellipsis and case-marking dependency common in late post-exilic and Second Temple archives. By omitting the causative verb *holid* (הוליד) in the sequence of generations (*u'Amminadab l'Nahshon*), the sentence relies on the accusative *Lamed* (ל) prefix to carry the entire semantic and grammatical weight, serving as both the object marker and the relational link. This concise, telegraphic style of writing mirrors the administrative list formats seen in late biblical texts like Chronicles. Additionally, the variation between the Hebrew ending in *Salmon* (סלמון) and the Aramaic form *Shalma*, found elsewhere, shows the flexible, bilingual writing style of scribes in late ancient Judea.

Chapter 1:5



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

Hebrew Transcription

Translation: And Salmon begat Boaz from Rahab, and Boaz begat Obed from Ruth, and Obed begat Yishai (Jesse).¹⁴

The Scriptures: And Salmon brought forth Boʿaz by Raḥab, and Boʿaz brought forth Obēd by Ruth, and Obēd brought forth Yishai.

Aramaic:

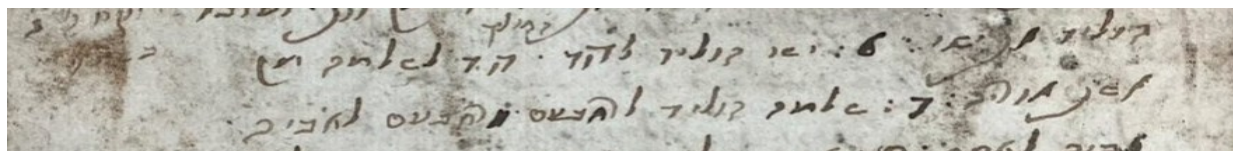
Salmun begat Baz from Rakhab, Baz begat Ubiyd {Obed} from Rauth {Ruth}, Ubiyd {Obed} begat Iyshay {Jesse}.

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)	rahav, "Raḥab," (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)	v'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

¹⁴ The structure of Matthew 1:5 shows clear signs of a language transition during the late Second Temple period, capturing the language during a time of active change. The writer switches between the late use of the accusative prefix *Lamed* (ל) in *holid l'Voaz* and the older, classical particle *et* (אֶת) in *holid et Obed* and *holid et Yishai*. This kind of internal grammatical variation—where new case-marking forms compete with traditional particles within the same sentence structure—is typical of late ancient Judean writings. Additionally, the frequent spelling of the standalone preposition *min* (מִן) before Rahab and Rut supports the idea that the text aligns closely with scribal practices from the Judean Desert.

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).¹⁵

The Scriptures: And Yishai brought forth Dawiḏ the sovereign, and Dawiḏ the sovereign brought forth Shelomoh by Uriyah’s wife.

Aramaic:

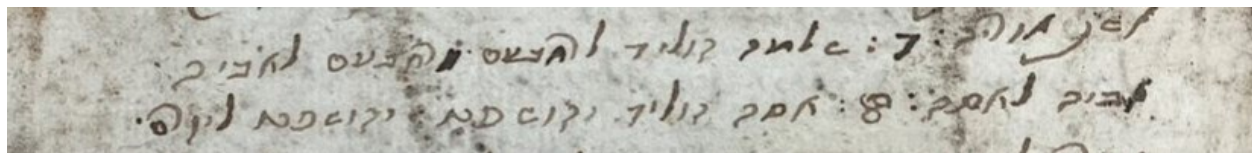
Iyshay {Jesse} begat David, the King, David begat Shliymun {Solomon} from the wife of UriYa.

ישי	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, “David,” (name)	l’shelomoh, lamed DO marker, “Solomon,” (name) 2nd Temple	min, “from/ of,” (prep)	eshet, “woman, wife, spouse, bride of,” (n fs constr)
						אוריה:
						uriyyah, “Uriah,” (name)

Interlinear Chart

¹⁵ This passage's structure shows a reliance on the simplified syntax common in late post-exilic and Second Temple list-keeping styles. The verse omits both the narrative conjunction and the causative verb *holid* (הוליד) when mentioning the royal line (David *l'Shlomo*), using only the late accusative prefix *Lamed* (ל) to indicate the generational connection. At the same time, the use of the classical feminine construct state in *eshet* Uriyah (אִשֶּׁת אֹרִיָּה) reflects the local language of the late ancient intertestamental period, where new analytical case-marking forms existed alongside traditional, closely bound nominal phrases.

Chapter 1:7



שלמה הוליד לרחבעם ורחבעם לאביה אביה לאסה:

Hebrew Transcription

Translation: Shlomoh (Solomon) begat Rehabam (Rehoboam); and Rehabam (Rehoboam) begat Abiyyah (Abijah); Abiyyah, Asa.¹⁶

The Scriptures: And Shelomoh brought forth Rehāb'am, and Rehāb'am brought forth Aḇiyah, and Aḇiyah brought forth Asa.

Aramaic:

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

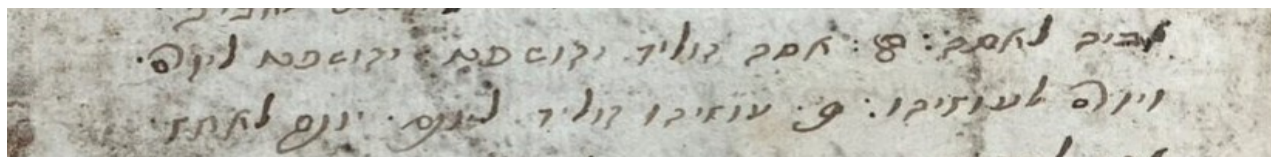
שלמה	הוליד	לרחבעם	ורחבעם	לאביה	אביה	לאסה: 17
shelomoh, "Solomon," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	l'rehabam, lamed DO marker, "Rehoboam," (name) 2nd Temple	v'rehabam, "and/ but/ so/ or Rehabam," (name)	l'abiyyah, lamed DO marker, "Abia," (name) 2nd Temple	abiyyah, "Abia," (name)	l'asah, lamed DO marker, "Asa," (name) 2nd Temple

Interlinear Chart

¹⁶ This verse showcases the very condensed way of marking cases that became common in late post-exilic and Late Second Temple genealogical writings. After the initial use of the causative verb *holid* (הוליד), the text only uses the accusative prefix *Lamed* (ל) to clearly show the objective case across generations, such as in "*u'Rehovoam l'Aviyah*" and "*Aviyah l'Asah*." Additionally, replacing the ending *He* (ה) with a classical Alef (א) in the name Asah (לאסה) is a good linguistic clue for scribal habits during the Second Temple period. It indicates the phonological weakening of guttural sounds and shows the spelling flexibility seen across the Judean Desert scrolls.

¹⁷ The Shem Tov Matthew spells this name as אסא, ending with an aleph, and is an early First Temple period spelling. The Cochin Matthew spells this name as אסה, with a hey ending, and is a later spelling, first found in the Talmud.

Chapter 1:8



אסא הוליד יהושפט יהושפט ליורם ויורם לעוזיהו:

Hebrew Transcription

Translation: Asa begat Yehoshaphat (Jehoshaphat); Yehoshaphat, Yoram (Joram), and Yoram, Uzziah.¹⁸

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

Aramaic:

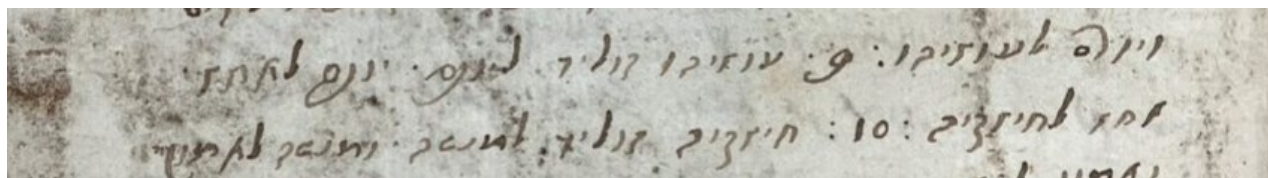
Asa begat Yahushaphat, Yahushaphat begat Yuram, Yuram begat UziYa.

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

Interlinear Chart

¹⁸ The internal structure of this verse shows how flexible case-marking mechanics are in Late Second Temple prose. In the first part, all accusative particles are removed, placing the proper noun directly against the verb in *Asah holid Yehoshaphat*. This simple, unmarked accusative structure reflects common speech patterns seen in late Judean inscriptions. In the following clauses, the reappearance of the Lamed prefix (ל-) in phrases like *Yehoshaphat l'Yoram* and *v'Yoram l'Uziyahu* emphasizes that Lamed is the main tool used to keep the sentence clear even when there is no explicit verb.

Chapter 1:9



עוזיהו הוליד ליותם יותם לאחז אחז לחזקיה:

Hebrew Transcription

Translation: Uzziyyahu (Uzziah) begat Yotham (Jotham), Yotham (Jotham) begat Ahaz, Hezekiah.¹⁹

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

Aramaic:

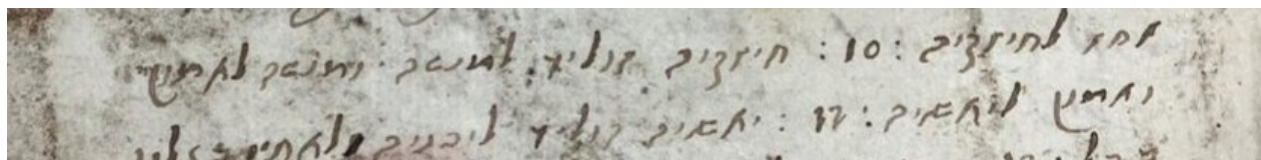
UziYa begat Yutham, Yutham begat Akhaz, Akhaz begat KhezaqiYa.

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

¹⁹ The structure of this verse emphasizes a repetitive, list-like style common in late post-exilic and Late Second Temple texts. It uses a system of double omissions and asyndeton (*Yotham l’Akhaz, Akhaz l’Khizkiyah*) and relies solely on the late analytic prefix Lamed (ל-) to indicate the objective case and show the generational progression. Additionally, the shortened theophoric ending in *Khizkiyah* (לחזקיה) contrasts with the older Uziyahu suffix from the previous verse, reflecting the varied spelling practices of late ancient Judea. During this period, shortened phonetic forms and traditional spellings existed side by side in the same texts.

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.

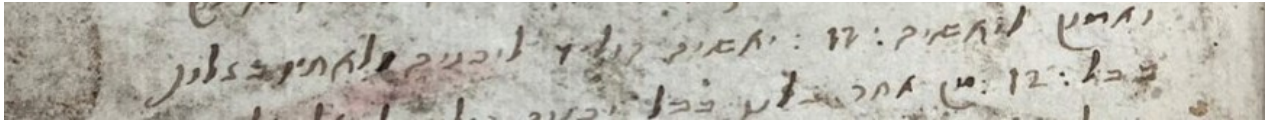
Aramaic:

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

חזקיה	הוליד	למנשה	ומנשה	לאמון	ואמון	ליאשיה:
hezkiyyah, “Hezekiah,” (name)	holid, “he/it begat,” (v. Hif’il, qatal, past, 3ms)	l’menasseh, “Manasseh,” (name) 2nd Temple	v’menasseh, “and/ but/ so/ or Manasseh,” (name)	l’amon, 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 (Babylon).

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

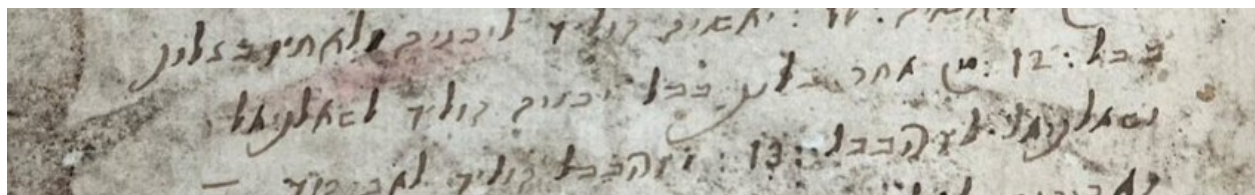
Aramaic:

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

יאשיה	הוליד	ליכניה	ולאחיו	בגלות	בבל:	
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, "Babel," (name)	

Interlinear Chart

Chapter 1:12



מִן אַחֵר גִּלּוֹת בָּבֶל יִכְנִיָּה הוֹלִיד לְשֹׂאֲלֵתִיָּאֵל וּשְׂאֲלֵתִיָּאֵל לְזִרְבָּבֶל:

Hebrew Transcription

Translation: From the exile of Babel (Babylon), Yekonya (Jeconiah) 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.

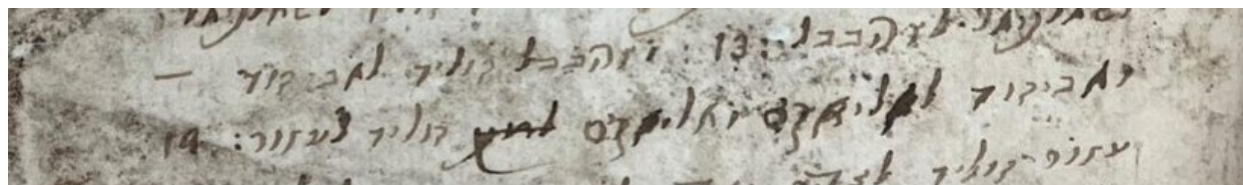
Aramaic:

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

מן	אחר	גלות	בבל	יכניה	הוליד	לשאלתיאל
min, “from/ of,” (prep)	achar, “after,” (prep)	galut, “exile, diaspora, captivity,” (n fs)	babel, “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
ושאלתיאל	לזרובבל:					
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 ואביהוד לאליאקם ואליאקם הוליד לעזור:

Hebrew Transcription

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

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

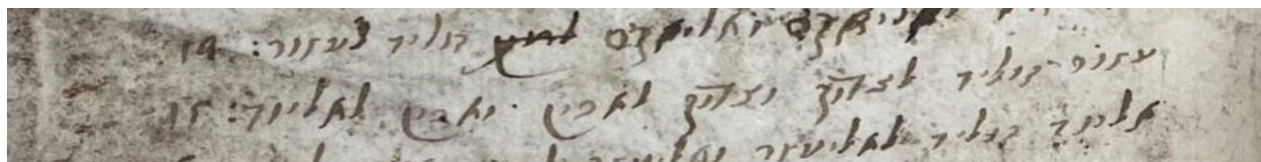
Aramaic:

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, Akin (Achim); and Akin (Achim), Eliyyud (Elihud).

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

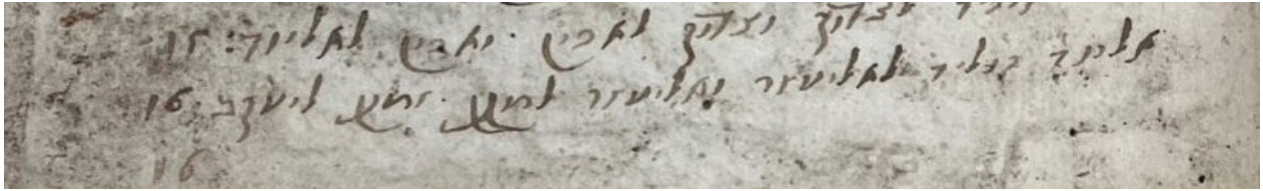
Aramaic:

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

Interlinear Chart

Chapter 1:15



אליוד הוליד לאליעזר ואליעזר למתן ומתן ליעקב:

Hebrew Transcription

Translation: Eliyyud (Elihud) begat Eleazar; and 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.

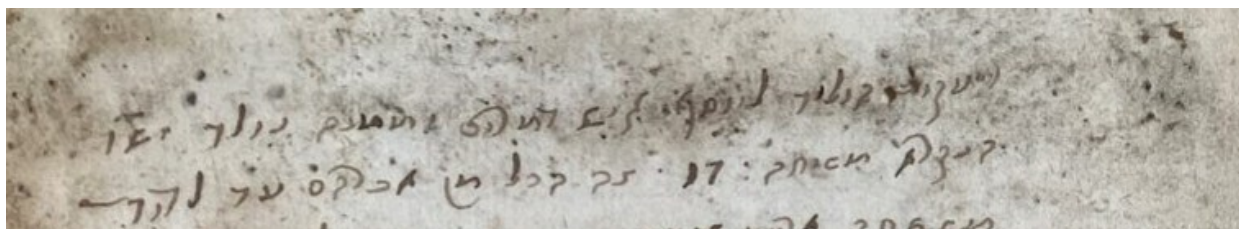
Aramaic:

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, "Eleazar," (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 משיחה:

Hebrew Transcription

Translation: And Ya'akov (Jacob) begat Yoseph (Joseph), the man²⁰ 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:

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}.

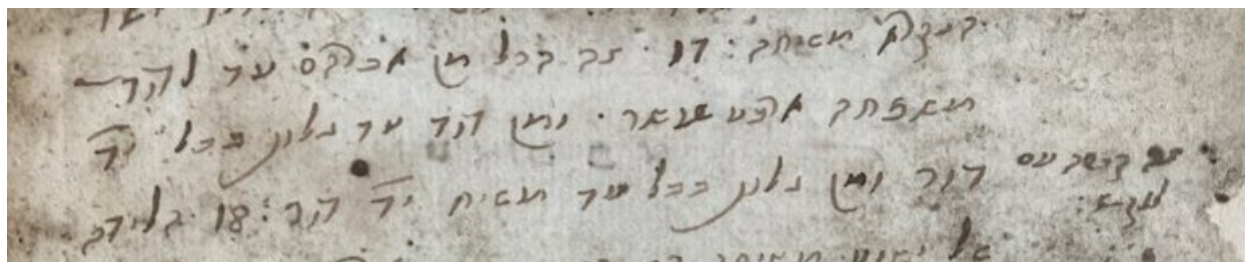
ויעקוב	הוליד	ליוסף	איש	דמרים ²¹	שממנה	נולד
v'ya'akov, "and/ but/ so/ or Jacob," (name)	holid, "he/it begat," (v. Hif'il, qatal, past, 3ms)	I'yoseph, "Joseph," (name) 2nd Temple	eish, "man, husband," (n ms)	d'mariam, "of/ who/ which that Mariam (Mary)," (Ar. rel part, name) Aramaism	she'mimenah, "that/ which/ who/ whom from/ of her/it," (rel part, 3fs pronom)	nolad, "he/it was born," (v. Nif'al, qatal, past, 3ms)
ישו	הנקרא	משיחה:				
yeshu, "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

²⁰ 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.

²¹ 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 דוד משפחה ארבע עשר ומן דוד עד גלות בבל יד דור ומן גלות בבל עד משיח יד דור:

Hebrew Transcription

Translation: All this, from Abraham until David's kindred, was fourteen, and from David until the exile of Babel (Babylon), fourteen generations, and from the exile of Babel (Babylon) until Messiah, fourteen generations.²²

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:

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.

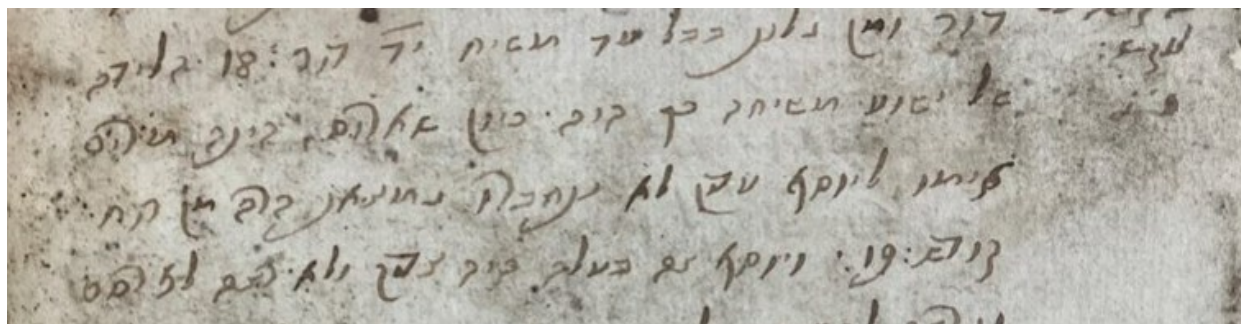
זה	הכל	מן	אברהם	עד	לדוד	משפחה
ze, "this," (pron)	ha'kol, "the all," (n ms)	min, "from/ of," (prep)	avraham, "Abraham," (name)	ad, "by, as long as, when, as far as, until," (prep)	l'david, lamed DO marker, "David," (name) 2nd Temple	mish'pachah, "family, clan, tribe, kindred," (n ms)
ארבע	עשר	ומן	דוד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

²² The final ledger in Matthew 1:17 shows clear signs of being a late Second Temple-era archival summary. The opening phrase, *zeh ha-kol* (זה הכל), acts as a straightforward summary title typical of late administrative writing, rather than a traditional storytelling transition. Additionally, the phrase *ad l'David* (עד לדוד) indicates a characteristic feature of Late Biblical Hebrew: stacking prepositions, where the preposition *ad* (עד) is directly combined with the prefix *Lamed* (ל-). This structural pattern, along with the use of alphanumeric notation (such as yod-dalet / יד) to indicate the total number of generations, aligns with the systematic shorthand used in genealogical records from the late post-exilic period.

יָד	דּוֹר	וּמִן	גָּלוּת	בָּבֶל	עַד	מְשִׁיחַ
yod, dalet, “fourteen,” (abbrev for card num)	dor, “generation,” (n ms)	u`min, “and/ but/ so/ or from/ of,” (prep)	galut, “exile, diaspora, captivity,” (n fs)	babel, “Babylon,” (name)	ad, “by, as long as, when, as far as, until,” (prep)	mesiach, “Messiah,” (n ms)
יָד	דּוֹר:					
yod, dalet, “fourteen,” (abbrev for card num)	dor, “generation,” (prep, n ms)					

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 as follows: 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).²³

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:

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 ²⁴	היה	כיון
ha'lidah, "the birth," (n fs)	shel, "to, for, of, belonging to," (prep)	yeshu, "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)	keivan, "since, when, because," (adv)

²³ The structure of Matthew 1:18 shows clear signs of the late Second Temple period's changes in syntax. The use of the independent word *shel* (שֶׁל) in the phrase *ha-ledah shel* Yeshua represents a significant move away from the traditional construct-state (*smikhut*) rules. This reflects a late historical shift toward separating nominal relationships. This new syntax is supported by the use of *keivan she-* (כֵּיוָן שֶׁ-), a late addition to prose that replaces earlier biblical narrative link words. Additionally, the preserved Aramaic emphatic suffix in *meshicha* (מְשִׁיחָה) and the full spelling of *min* (מִן) match the orthography and case-marking features seen in Judean texts from the late intertestamental period.

²⁴ The particle *כך* (*kakh*), meaning "thus," "so," or "in this manner," is a classic linguistic anchor of the Second Temple period and of Mishnaic Hebrew. In Classical (Pre-Exilic) Biblical Hebrew, this adverbial concept was rendered almost exclusively as *כֹּה* (*koh*) or *כָּכָה* (*kakah*). The shortened form *כך* emerged late in the Second Temple era under Aramaic influence, appearing in late biblical texts such as Esther and Ecclesiastes (often as *אחר כך* / "afterward") before completely supplanting *כֹּה* in the Mishnaic corpus. In Matthew 1:18 ("כך היה" / "was as follows"), the nineteenth-century author deliberately employs this post-exilic form to mirror the authentic Jewish vernacular of the first century CE.

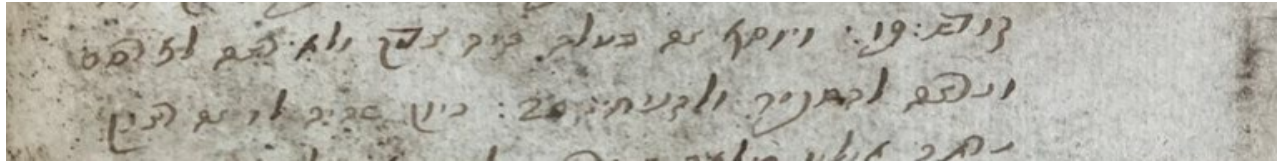
שארוסה ²⁵	היתה	מרים	אימו	ליוסף	עדין	לא
she'arusah, "that/which/ who/ whom his/it fiancé," (rel part, n ms, 3ms pronom) Mishnaic	haytah, "she/it was," (v. Pa'al/Qal, qatal, past, 3fs)	miriam, "Mary", (name)	imo, "his/its mother," (n fs, 3ms pronom)	l'yoseph, lamed DO marker "Joseph," (name) 2nd Temple	adayin, "still, yet," (adv)	lo, "no/ not" (neg part)
נתחברו ²⁶	נמצאת	הרה	מן	רוח	קודש:	
nit'chaberu, "they were joined," (v. Nit'pael, qatal, 3mp pronom) Mishnaic 2nd Temple	nimtzet, "I/ you (fs)/ she/it is found," (v. Nif'al, act part, fs)	harah, "I/ you (fs)/ she/it get(s) pregnant," (v. Pa'al/Qal, act part, fs)	min, "from, of," (prep)	ruach, "spirit, wind, soul, breath," (n fs)	kodesh, "holy, apart, sacred," (n, cs)	

Interlinear Chart

²⁵ The phrase שארוסה (*she-arusa*) combines the relative prefix ש ("that/after") with *arusa* (ארוסה), a Mishnaic Hebrew noun/adjective meaning "a betrothed woman." While the verb root *aras* (אָרַשׁ) appears in Biblical Hebrew (e.g., Deut. 20:7, Hos. 2:21) in the passive participle *me'orasah* (מְאֹרָסָה), the streamlined form *arusa* is highly characteristic of Mishnaic Hebrew. The term appears extensively throughout the Mishnah's Order of Nashim (Women) to delineate a woman's distinct legal status during the *erusin* (betrothal) period, particularly in *Mishnah* Ketubot (chapters 4–5), *Mishnah* Sotah 4:1, and *Mishnah* Nedarim 10:1. In the context of Matthew 1:18 ("כיון שארוסה היתה מרים"), the author employs this Mishnaic phrasing to precisely mirror the legally binding nature of first-century Judean betrothal.

²⁶ The verbal selection of *nitkhabru* (נתחברו) provides an explicit morphological benchmark for Mishnaic Hebrew verbal construction. Conjugated in the characteristically late Nitpael stem—a post-exilic synthesis of the passive Nifal and reflexive Hitpael frameworks—the verb reflects the systemic structural realignment that replaced classical biblical passive paradigms. This precise verbal profile is well documented across the core legal registers of the *Mishnah* (cf. *Mishnah* Mikvaot 6:11, *Mishnah* Tahorot 3:2, and *Mishnah* Yadayim 4:6) to indicate that separate entities, elements, or bodies have been formally combined, unified, or brought together into an integrated relationship. The deployment of this distinct nominal template to characterize the marital proximity of the parents firmly anchors the text's underlying architecture within the transitional vernacular grammar circulating in Judea during the first century.

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 resolved to hide and leave *her*.²⁷

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

Aramaic:

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

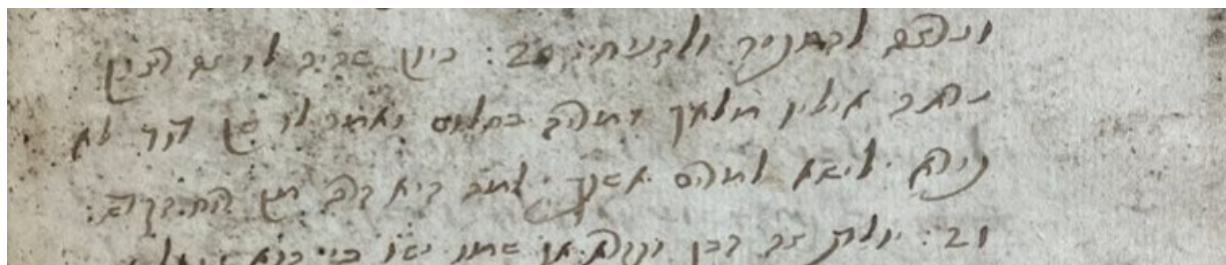
ויוסף	זה	בעלה	היה	צדיק	ולא	רצה
v'yosef, "and/ but/ so/ or Joseph," (name)	ze, "this," (pron)	ba'alah, "her/its husband, master," (n ms, 3fs pronom)	haya, "he/it was," (v Pa'al/Qal, qatal, past, 3ms)	tzadik, "righteous," (adj ms)	v'lo, "and/ but/ so/ or no, not," (neg part)	ratzah, "he/it wanted," (v. Pa'al/Qal, qatal, 3ms)
לפרסם	ונרצה ²⁸	להסתיר	ולהניח:			
lefarsem, "to advertise, publicize," (v. Pi'el, inf constr)	v'nirtzeh, "and/ but/ so/ or he/it resolved," (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

²⁷ The structure of Matthew 1:19 reflects specific grammatical patterns found in late Second Temple narrative writing. The insertion of the demonstrative pronoun *zeh* (זה) in *V'Yosef zeh ba'lah* shows a late ancient way of linking ideas, as an alternative to the classical relative clause with *asher*, by placing related ideas close together. Additionally, the use of the Nifal stem *nirtzah* (נִרְצָה) in the secondary infinitive *l'hastir u'l'hanikh* demonstrates how, in later times, passive-reflexive verb forms expanded to express local purpose and intention. Along with the omitted pronominal direct object suffixes on the following infinitives, this pattern fits well with the changing syntax seen in late intertestamental texts.

²⁸ The word *ונרצה* (*v'nirtzah*) consists of the conjunction *ו* ("and") prefixed to the Nifal (נִפְעַל) stem of the root *רצה* (to want/desire). In Classical Biblical Hebrew, the *Nifal* form of this root (נִרְצָה) functions strictly as a passive verb meaning "to be accepted favorably," particularly in sacrificial contexts (e.g., Leviticus 1:4). However, in Late Second Temple and Mishnaic Hebrew, the *Nifal* stem frequently evolved to assume a reflexive or middle-voice function to express personal intent, volition, or mental resolution. In Matthew 1:19 ("ונרצה להסתיר"), the author skillfully uses this post-biblical semantic shift to mean, "and he resolved" or "and he minded," effectively capturing Joseph's internal decision-making process.

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 desire, the messenger of **MarYah (Master Yehovah)** appeared to him in a dream and said to him, “Son of David, do not fear to take Miriam (Mary), your wife, *for* why she is pregnant is from the Ruach HaKodesh (Holy Spirit).”²⁹

The Scriptures: But while he thought about this, see, a messenger of יהוה appeared to him in a dream, saying, “Yosēph, son of Dawīd, 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:

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

כיון	שהיה	לו	זה	רצון	נראה	איליו
keivan, “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)

²⁹ The internal structure of Matthew 1:20 clearly shows signs of bilingualism and changes in noun forms typical of Late Second Temple Judean writing. The passage includes a full Aramaic phrase, *malakh d'Maryah* (מלאך דמריה), placed right into the sentence. It uses the Aramaic relative marker *d'*- (ܕ) and an emphasis suffix to mean “angel of the Lord.” Additionally, the opening phrase *keivan she-hayah lo zeh ratzon* combines a late-time adverb with a dative pronoun to express internal intention. This is further explained by the creative use of the interrogative *lamah* (למה) as a subordinating conjunction, highlighting the flexible and mixed sentence structures common during the late intertestamental period.

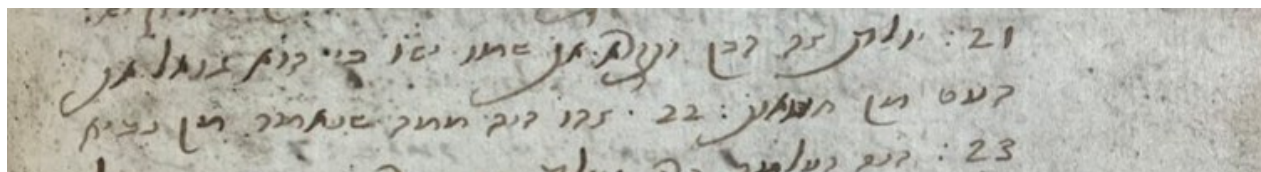
מלאך	דמריה ³⁰	בחלום	ואמר	לו	בן	דוד
malach, “messenger, angel,” (n ms)	d'moriya “of/ who/ which/ Lord/ Master Yah (Yehovah)” (rel part, n ms) Aramaism	b'chalom, “in/ with/ by (the) dream,” (prep, n ms)	v'amar, “and/ so/ but/ or he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ben, “son,” (n ms)	david “David,” (name)
לא	תירא	לישא	למרים	אשתך	למה	היא
lo, “no/ not” (neg part)	tira, “you (ms) will fear,” (Pa'al/Qal, yiqtol, fut, 2ms)	li'sa, “to lift, carry, take,” (v. Pa'al/Qal, inf constr)	l'mariam, lamed DO marker, “Miriam,” (name) 2nd Temple	ishtecha, “your (ms) woman, wife,” (n ms, 2ms pronom)	lamah, “why?” (adv)	hi, “she,” (3fs pron)
הרה	מן	רוח	הקדש: ³¹			
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

³⁰ 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: [מָרָא] n.m. lord (מָרָא, c. מָרָא, Syriac מָרָא, e. מָרָא, Egyptian Aramaic מָרָא (RÉS. 361); Chr-Pal. מָרָא, etc., SchulthLex. 115; Old Aramaic Nab. Palm. מָרָא (Lzb316); cf. n.pr. dei מָרָא (μαρνα), god of Gaza, SAC77; also Arabic مَرْمَر man, Sab. מָרָא man, lord HomChr 127; AA 293 RÉS. 454, 2); —lord: of God, cstr. מִן שְׁמֵאָה Dn 5:23, מִן מַלְכִין 2:47; of king, sf. מָרָא Kt (as Nab., SACL.c.; K§ 58, 1), Qr מָרָא (as Palm., SACL.c.) 4:16, 21.

³¹ 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 redeems³² 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:

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

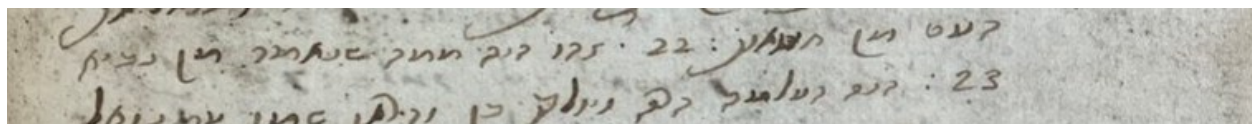
יולדת	זה	הבן	ותקרא	את	שמו	ישו
yoledet, “I/ you (fs)/ she/it give(s) birth,” (v. Pa’al/Qal, act part, fs)	ze, “this,” (pron)	h’ben, “the son,” (n ms)	v’tikra, “and/ but/ so/ or you (ms) will call,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	DO marker	shim’o, “his/its name,” (n ms, 3ms pronom)	yeshu, “Yeshua,” (name)

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

Interlinear Chart

³² 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: the translation of *The Scriptures* 2009 clearly uses a future tense of “saving,” while the Peshitta Aramaic also uses a future tense. Also, the choice of the active participle גואל (*go’el*) is a distinctive Semitic marker that introduces the legal-theological framework of the Kinsman-Redeemer found in Leviticus 25 and the Book of Ruth. Rather than using a standard, static noun for savior (*moshia*), the text employs *go’el* to frame the Messianic mission as an exercise of familial obligation. In the legal register of ancient Israel, a *go’el* must be a close blood relative with the unique right and duty to ransom next of kin from bondage or restore their lost inheritance. By defining the child's purpose as "גואל את העם מן חטאות" ("redeeming the people from sins"), the phrasing embeds a profound dual claim: it requires the Messiah to be structurally identified as true kin to the people while executing a cosmic legal ransom to release them from the debt of their transgressions.

Chapter 1:22



זהו היה ממה שנאמר מן נביא:

Hebrew Transcription

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

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

Aramaic:

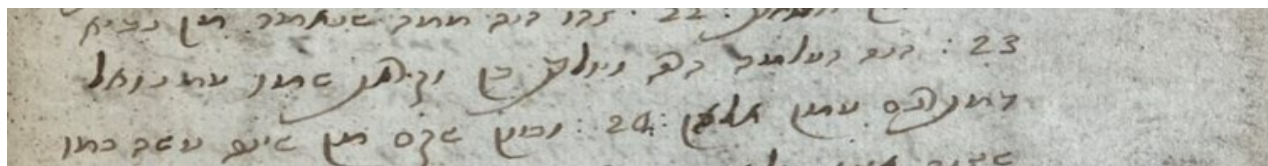
Now, this all happened that the thing might be fulfilled which was spoken from MarYa {The Lord-YHWH} through the Nabiya {the Prophet},

זהו ³³	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, interrog 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

³³ This word is first found in the *Mishnah* Sheviit, c. 190-230 CE. The word זהו (zehu) is a syntactic compound combining the demonstrative pronoun זה ("this") and the personal pronoun הוא ("he/it"). It functions as a direct copula ("this is" or "this was") and serves as an absolute diagnostic marker of Mishnaic Hebrew. Unlike Classical Biblical Hebrew, which keeps these pronouns as separate lexical units, Rabbinic Hebrew fused them systematically to introduce standardized legal definitions, formulas, and scriptural commentary (e.g., זהו הכלל / "this is the rule"). The author's inclusion of זהו in Matthew 1:22 deliberately employs this Rabbinic syntax to anchor the text in a post-biblical linguistic register.

Chapter 1:23



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

Translation: “Behold! The maiden³⁴ is pregnant and **bears** a son, and you shall call His name, Immanu’el,” **which translates to**, “Our God is with us.”³⁵

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’ēl,”

Aramaic:

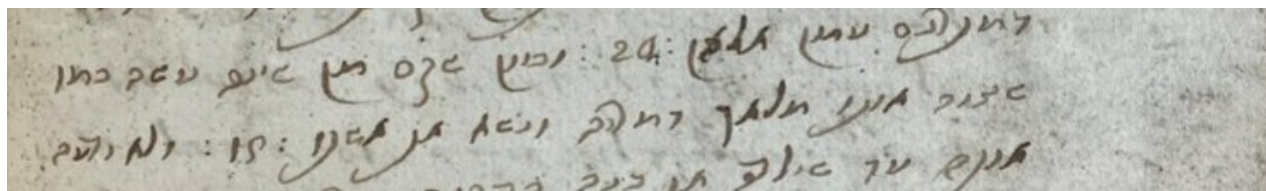
“Behold, a bethultha {a virgin} will conceive and bear a son, and they will call His name Emanuyl,” which is interpreted; With us is Alahan {Our God}.

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’yolede, “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	עמן אלהן:				
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) Aramaism	Idiom: “Our God is with us” imman, “with us,” (prep, 1cp pronom) Alahan, “our God,” (n ms, 1cp pronom) Aramaism				

³⁴ See Isaiah 7:14.

³⁵ The interpretive tools used in Matthew 1:23 clearly show the bilingual glossing techniques that scribes in the Late Second Temple period employed. While the prophetic statement keeps the exact classical Hebrew wording from Isaiah 7:14, the explanatory addition uses a specialized translation formula called *d’miturgam* (דמתרגם). This term combines the Aramaic relative prefix *d’-* (ד-) with a passive participle form of the root *t-r-g-m* (ת-ר-ג-ם), a linguistic device developed during the late intertestamental period to help explain sacred texts in a more local language. Additionally, translating Immanuel into *Imman Elahan* (עמן אלהן)—which replaces Hebrew pronoun suffixes with Aramaic forms—clearly reflects the language analysis and everyday vocabulary used during the apostolic era.

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)** commanded him, **and he married his wife.**³⁶

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

Aramaic:

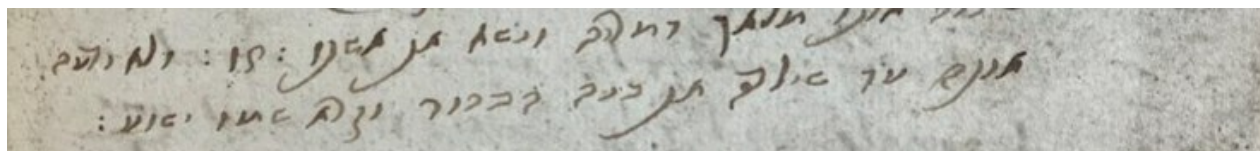
Now, when Yuseph rose up from his sleep, he did as The Malakeh d'MarYa {The Heavenly Messenger of The Lord-YHWH} commanded him, and he took anthteh {his wife}.

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'kam, "he/it rose, got up," (v. Pa'al/Qal, qatal, past, 3ms)	v'keivan, "and/ but/ so/ or since, when, because," (adv)
אותו	מלאך	דמריה	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) 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," (n fs, 3ms pronom)	

Interlinear Chart

³⁶ The way Matthew 1:24 is written shows how language was changing during the Late Second Temple period. The sentence uses the post-exilic word *keivan she-* (כִּי־נָּ) to show the passage of time, instead of earlier biblical verb forms. This structure is combined with a bilingual insertion of the Aramaic phrase *malakh d'Maryah* (מלאך דמריה), which preserves the respectful title for God used in first-century Judea. Lastly, the use of the classical accusative marker et (את) in *v'nasa et ishto*—especially when compared to the more complex syntax around it—highlights how the language was actively evolving in its case-marking system

Chapter 1:25



ולא ידעה אותה עד שילדה את הבכור וקרא שמו ישוע:
Hebrew Transcription

Translation: And he did not know her³⁷ until she bore her firstborn son, and he called his name Yeshua.³⁸

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

Aramaic:

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 as, 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, "firstborn," (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)	yeshu, "Yeshua," (name)			

Interlinear Chart

³⁷ This is a Hebrew euphemism for having sexual relations.

³⁸ The final version of Matthew 1:25 is a useful example for understanding how language evolved during the late Second Temple period. The use of the compound conjunction *ad she-* (עד שֶׁ-) to mark the boundary clause shows a clear shift away from the classical *ad asher* constructions after the exile. This change aligns with updates in the way combined conjunctions are used in late intertestamental prose texts. Additionally, the complex structure in the first part—where the direct object is emphasized twice by both a verb suffix and the independent pronoun *otah* (אותה)—reflects the strong influence of everyday speech patterns shared by late ancient Hebrew and local West Semitic dialects. These patterns tend to emphasize clarity, especially at key points in the story.