

The Cochin Hebrew Matthew MS Oo.1.32: Chapter Two

The Cochin Hebrew Book of Matthew

English Translation with Hebrew Transcription, Manuscript

Images, Interlinear Tables, And Commentary

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The Cochin Hebrew Book of Matthew Chapter Two

Cambridge MS Oo.1.32 English Translation

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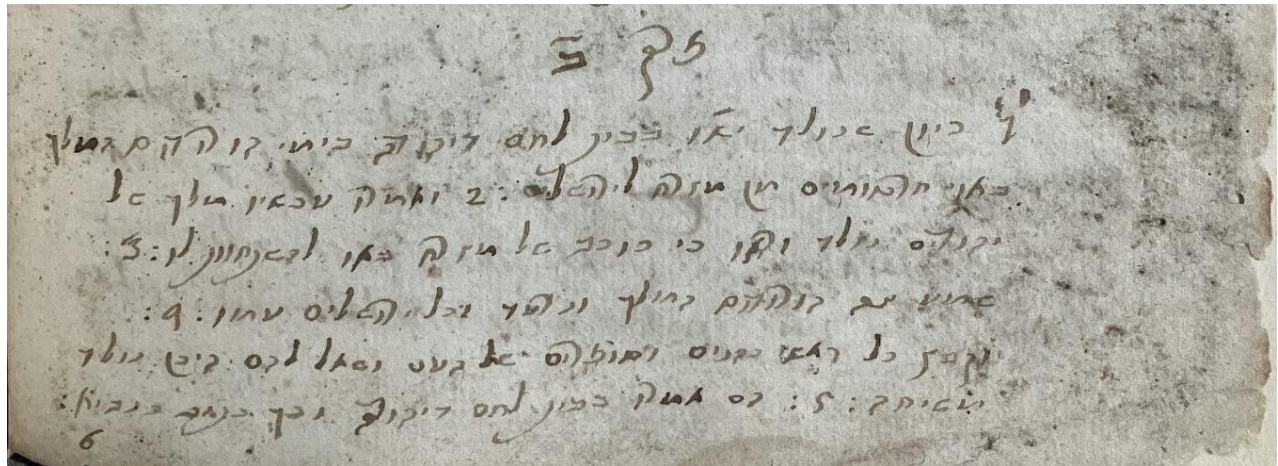
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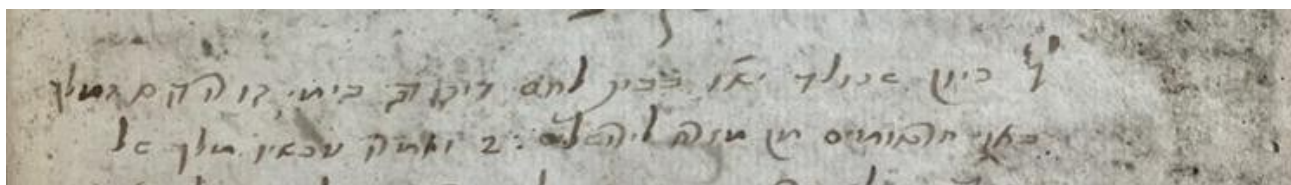
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Cochin Matthew Chapter 2



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Chapter 2:1



כיון שנולד ישו בבית לחם דיהודה בימי הרודוס המלך באו חרטומים מן מזרח לירושלם:

Hebrew Transcription

Translation: When Yeshua was born in Beit Lechem (Bethlehem) of Yehudah (Judea) in the days of Horodos (Herod), the king, magicians from the East came to Yerushalem (Jerusalem),²

The Scriptures: And יהושע having been born in Bēyth Leḥem of Yehudāh in the days of Herodes the sovereign, see, Magi from the east came to Yerushalayim,

Aramaic:

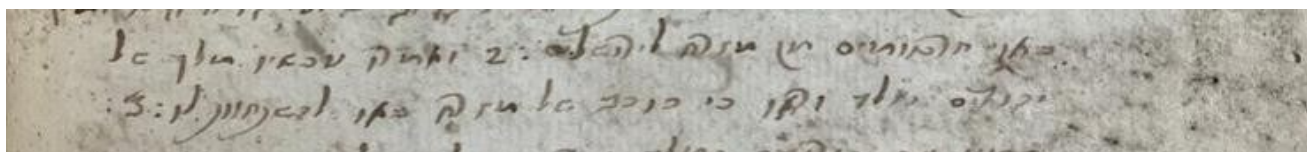
1 Now, when Eshu {Yeshua} was born in Beth-Lekhem of Yehuda {Judah} in the days of Herudes {i.e. Herod I} the King, Magushe {Magi} came from the Madnakha {the East} unto Urishlim {Jerusalem}.

כיון	שנולד	ישו	בבית לחם	דיהודה	בימי
kivan, “because, when, after” (conj)	she’nolad, “that/ which/ who/ whom is born,” (v. Nif’al, act part, ms)	yeshu, “Yeshua,” (name)	Bethlehem, House of Bread (name) be’bayit, “in/ with/ by (the) house,” (prep, n ms) le’hem, “to/ for/ belonging to bread,” (prep, n ms)	d’yehudah, “of/ who/ which/ that Yehudah,” (rel part, name) Aramaism	b’yemei, “in/ with/ by (the) days of,” (prep, n mp constr)
הורודוס	המלך	באו	חרטומים	מן	מזרח
horodos, “Herod,” (name)	h’melek, “the king,” (n ms)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	har’tu’mim, “magicians, charmers,” (n mp)	min, “from/ of,” (prep)	mizrach, “East,” (n ms)
לירושלם:					
					l’yerushalyim, “Iamed DO marker Jerusalem,” (name) 2nd Temple

Interlinear Chart

² This specific rendering is notable for its linguistically blended composition, featuring the characteristically Mishnaic temporal conjunction *keivan she-* (כיון ש-) alongside the Aramaic genitive prefix *d’-* (ד-) in “דיהודה” (*D’yehuda*). Furthermore, the author’s choice of *khartumim* (חרטומים)—traditionally applied to Egyptian occult diviners in the Hebrew Bible—contrasts with the more conventional choices of *mgooshim* (magi) or *chachamim* (wise men) used in modern versions like the Delitzsch Hebrew Gospels.

Chapter 2:2



ואמרו עכשיו מלך של יהודים נולד וראו כי כוכב של מזרח באו להשתחוות לו:

Hebrew Transcription

Translation: and they said, “Now a king of the Yehudim (Jews)³ is born,” and see, for a star of the east, they came to bow down to Him.⁴

The Scriptures: saying, “Where is He who has been born Sovereign of the Yehudim? For we saw His star in the East and have come to do reverence to Him.”

Aramaic:

And they were asking, “Where is The Malka d’Yehudaye {The King of the Judeans/the Jews} who has been born? For, we saw kukbeh {His star} in the Madnakha {the East} and have come to mesgad {worship} Him.”

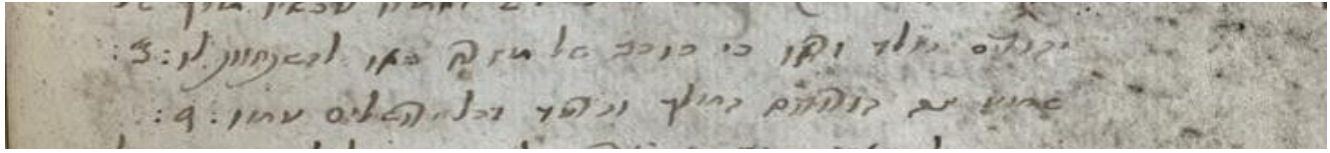
ואמרו	עכשיו	מלך	של	יהודים	נולד	וראו
v’amru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	achshav, “now, presently,” (adv)	melek, “king,” (n ms)	shel, “to, for, of, belonging to,” (prep)	Yehudim, “Jews, one who belonged to the kingdom of Judah, Israelites” (n mp)	nolod, “I/ you (ms)/ he/it is born,” (v. Nif’al, act part, ms)	v’ra’u, “and/ but/ so/ or they saw,” (v. Pa’al/Qal, qatal, past, 3mp)
כי	כוכב	של	מזרח	באו	להשתחוות ⁵	לו
ki, “for, because,” (conj)	kokav, “a star,” (n ms)	shel, “to, for, of, belonging to,” (prep)	mizrach, “East,” (n ms)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	lehishtachavot, “to bow, to bow down, to worship,” (v. Hit’pael, inf constr)	lo, to/ for/ belonging to him,” (prep, 3ms pronom)

Interlinear Chart

³ Gesenius' Hebrew-Chaldee Lexicon (יהודי), “In the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite.” See also Jeremiah 32:12, 38:19, 40:11, 43:9, especially 34:9; Nehemiah 1:2, 3:33, 4:6; Ester 2:5, 3:4, 5:13.

⁴ The translation of this verse displays a noticeable shift toward Rabbinic and colloquial modern Hebrew syntax, characterized by the recurrent use of the independent genitive marker *shel* (של) in “מלך של יהודים” and “כוכב של מזרח,” bypassing the traditional biblical construct state (*smikhut*). Furthermore, the text introduces a severe grammatical discordance: the verb *ba’u* (באו) is conjugated as a plural (“they came”), yet its immediate subject, *kokhav* (כוכב, “star”), is strictly masculine singular. Syntactically, this construction awkwardly implies that the star itself traveled to prostrate itself before the newborn king, an interpretation that diverges from the standard narrative.

Chapter 2:3



שמע זה הורודוס המלך ונרעד וכל ירושלים עמו:

Hebrew Transcription

Translation: *When King Horodos (Herod) heard this, he was shaken, and all Yerushalayim (Jerusalem) with him.*⁵

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

Aramaic:

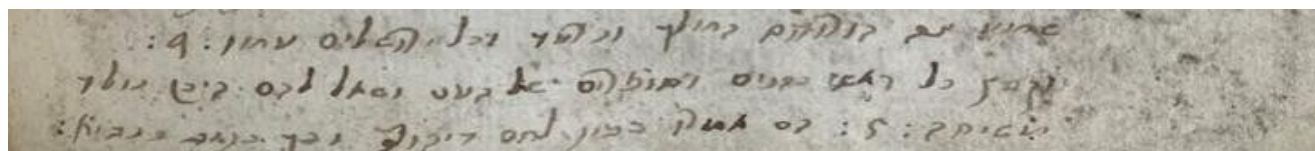
Now, Herudes the King heard it, and was troubled, and all Urishlim {Jerusalem} with him.

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

Interlinear Chart

⁵ In contrast to the Mishnaic and Aramaic influences evident in the preceding verses, this clause marks a clear return to Classical Biblical Hebrew syntax, with its verb-initial word order (Shama zeh Hordos... / "Heard this Herod..."). The choice of the Nifal verb nir'ad (נִרְעַד)—meaning to tremble, quake, or be terrified—precisely matches the passive Greek etarachthe (ἐταράχθη) in Matthew 2:3. Furthermore, the inclusion of the prepositional idiom imo (עִמּוֹ, "with him") preserves the narrative's sociopolitical nuance, indicating that the collective populace of Jerusalem shared the king's psychological agitation and anxiety.

Chapter 2:4



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

Hebrew Transcription

Translation: And he gathered all the chief priests and scribes of the people, and asked them, “Where is the Messiah born?”⁶

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

Aramaic:

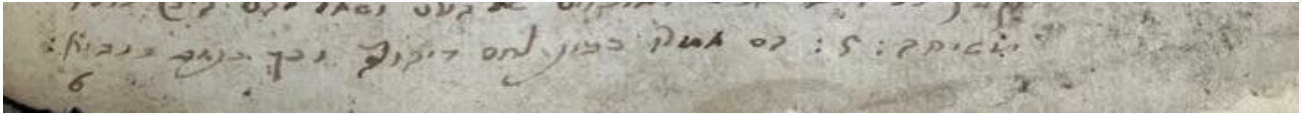
And he assembled all the Rabay Kahne {the Priest’s Chiefs}, and the Saphre d’Ama {the Scribes of the People}, and he was asking them, “Where is Meshikha {The Anointed One} born?”

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

Interlinear Chart

⁶ The rendering of Matthew 2:4 continues the manuscript's patterns of linguistic hybridity. The use of the independent genitive particle *shel* (של) in "וסופרים של העם" departs from the classical Biblical construct chain (*sofrei ha'am*), reflecting a later Rabbinic or modern syntactic framework. Most notably, the text renders the title "Messiah" as *meshicha* (מְשִׁיחָה) with a final He. This orthography mirrors the Aramaic emphatic state suffix (*meshicha* / מְשִׁיחָא), in which the final vowel functions as a definite article ("the Messiah"), indicating that the author relied heavily on an Aramaic textual source (such as the Syriac Peshitta) or was deeply influenced by Judean-Aramaic dialects of the first century.

Chapter 2:5



הם אמרו בבית לחם דיהודה וכך כתיב בנביא:

Hebrew Transcription

Translation: They said, “In Beit Lechem (Bethlehem) of Yehudah (Judea), according to the writing of the prophet.”⁷

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

Aramaic:

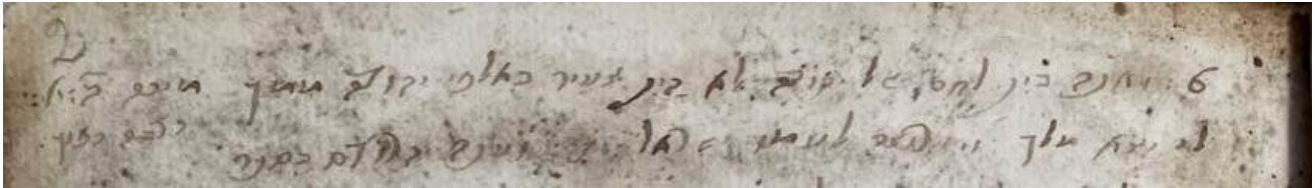
Then they said, “In Beth-Lekhem d'Yehuda {Judah}, for thus it is written by the Nabiya {the Prophet},

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

Interlinear Chart

⁷ The phrasing of Matthew 2:7 presents a distinct stylistic hybrid, blending classical biblical elements with late post-biblical idioms. While the adverb *heitev* (היטב, “thoroughly/exactly”) aligns with classical prose, the interrogative construction *b'eizeh zman* (באיזה זמן, “at what time”) reflects Mishnaic and later syntactic developments, bypassing the traditional biblical *matai* (מתי). Furthermore, applying the verb *chakak* (חקק)—which classically denotes engraving or decreeing—to signify an exact investigative inquiry underscores reliance on semantic developments found in Rabbinic commentary traditions.

Chapter 2:6



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

Hebrew Transcription

Translation: And you, Beit Lechem (Bethlehem) of Yehudah (Judea), you were not least among the thousands of Yehudah (Judah); from you to me will go out a king, a preference for my people Israel.⁸

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

Aramaic:

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

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

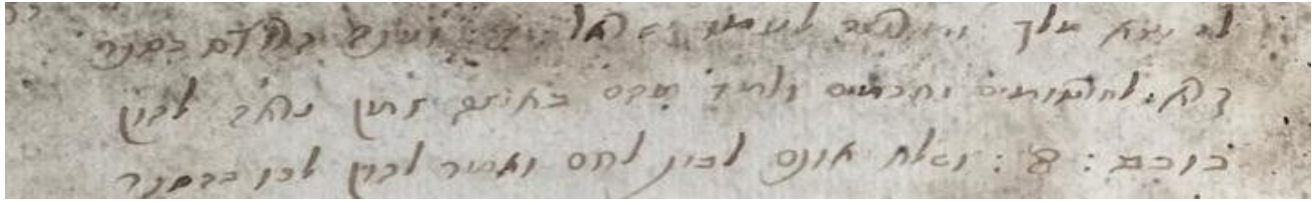
⁸ The interpretation of Micah 5:2 in this verse highlights key features typical of the Late Second Temple period. The text clearly separates the traditional geographic phrase *Beit Lechem Yehuda* using the independent particle *shel* (שֶׁל), indicating a shift to later grammatical structures. This post-exilic feature is confirmed by the spelling of the verb *hayit* (הִיָּת), which drops its final *He*—a known sign of the loss of weak consonants in the Judean Desert scrolls. Lastly, the use of the passive participle *mrutzeh* (מְרוּצֶה) to describe the messianic role reflects the theological language common in the late intertestamental period.

				ישראל:	לעמי	ומרוצה ⁹
				yisrael, "Israel," (name)	l'amei, "to/ for/ belonging my people;" (prep, n mp, 1cs pronom)	u'merutzeh, "and/ but/ so/ or (the) I/ you (ms)/ he/it is appeased, satisfied," (v. Pu'al, pssv part, ms)

Interlinear Chart

⁹ The choice of the passive modifier *u'mrutzeh* (ומרוצה) helps us understand how language evolved during the Late Second Temple period. This word comes from the Semitic root r-tz-h (ר-צ-ה), which means "to accept favorably" or "desire." It describes a person who is openly approved, desired, or accepted by both the community and divine will. In older biblical texts, such as Micah 5:2, leaders are often described with active political terms like *moshel* (רושל, "ruler") or *nagid* (נגיד, "leader") when discussing messianic authority. But in this text, using *mrutzeh* shifts the focus to consensus and legal approval for the ruler. This change in language style aligns with formal legal documents, such as the *Mishnah*, where words from the same root are used consistently to indicate official approval, validation, and authority.

Chapter 2:7



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

Hebrew Transcription

Translation: So now Horodes (Herod) called the magicians **and the sages** and learned from them *at* what time the star appeared.¹⁰

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

Aramaic:

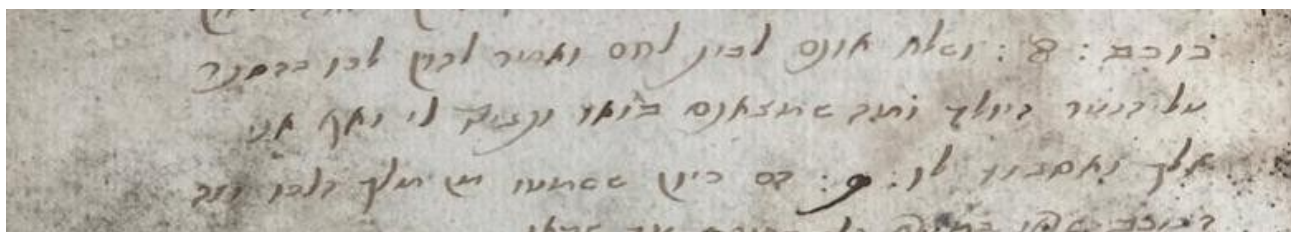
Then Herudes secretly called unto the Magushe {the Magi} and learned from them at which time the kukba {the star} appeared unto them.

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

Interlinear Chart

¹⁰ The internal structure of Matthew 2:7 highlights important changes in grammar and vocabulary from the Late Second Temple period. The passage begins with the traditional word *v'atah* (ועתה) as a connecting adverb. However, it then shifts to a unique question phrase, *b'eizeh zman* (באיזה זמן). The use of the pronoun *eizeh*, combined with the Aramaic loanword *zman*, reflects the grammatical updates typical of regional dialects in the late intertestamental period. Additionally, the active verb *lamad* (ולמד) indicates precise historical information, emphasizing the transition to the writing style of the early first century.

Chapter 2:8



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

Hebrew Transcription

Translation: And he sent them to Beit Lechem (Bethlehem) and said to them, “Go in secretly because of the child who was born, and when you have found him, come, **and you tell me**, and also I will go and bow down to him.”¹¹

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

Aramaic:

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

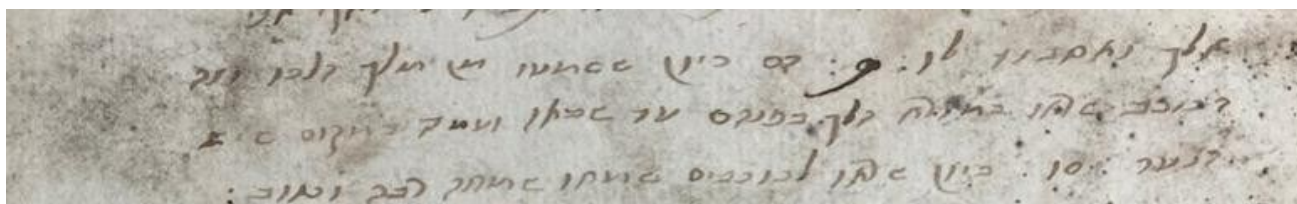
ושלח	אותם	לבית לחם	ואמר	להון	לכו
v'shalch, “and/ but/ so/ or he/it sent,” (v. Pa'al/Qal, qatal, past, 3ms)	otam, “them,” (DO marker, 3mp pron)	Bethlehem, House of Bread (name) l'be'bayit, “lamed DO marker, in/ with/ by (the) house,” (prep, n ms) lechem, “to/ for/ belonging to bread,” (prep, n ms) 2nd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

¹¹ The structure of Matthew 2:8 reveals important clues about language use during the late Second Temple period. The verse blends Hebrew and Aramaic in the phrase *v'amar lehon* (ואמר להון), where the Aramaic third-person plural suffix -hon is attached directly to a Hebrew preposition. This mix of languages continues in the phrase *u'mah she-metzathem* (ומה שמצאתם), which demonstrates how the post-exilic language combined the word *asher* into the relative clause starting with *she-* (שֶׁ). Lastly, the choice of the Aramaic verb *esgod* (אֶסְגֹּד) instead of the classical biblical form *hishtakhawot* to indicate royal or divine homage shows a clear shift in the language of religious and political texts during the apostolic era.

לִּי	וְאֵסְגֹד	אֶלֶךְ	אֲנִי	וְאִף	לִּי	וְתִגִּיד
lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	v'esgod, "and/ but/ so/ or I will bow down," (v. Pa'al/Qal, yiqtol, fut, 1cs)	elech, "I will go," (v. Pa'al/Qal, yiqtol, fut, 1cs)	ani, "I," (1cs pron)	v'af, "and/ but/ so/ or even, also," (conj)	li, "to/ for/ belonging to me," (prep, 1cs)	v'tagid, "and/ but/ so/ or you will tell, declare," (v. Hif'il, yiqtol, fut, 2ms)

Interlinear Chart

Chapter 2:9



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

Hebrew Transcription

Translation: When they heard from the king, they went, and this star that they saw in the east went before them, until they came, and it stood up to the place where the child was.¹²

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

Aramaic:

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

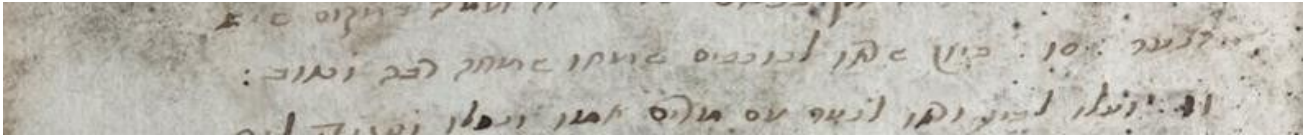
הם	כיון	ששמעו	מן	מלך	הלכו	וזה
hem, "they," (3mp pron)	kevan, "because, when, after" (conj)	she'shamu, "that/ which/ who/ whom they heard," (rel part, Pa'al/Qal, qatal, past, 3mp)	min, "from/ of," (prep)	melech, "king," (n ms)	halchu, "they went," (v. Pa'al/Qal, qatal, past, 3mp)	ve'ze, "and/ but/ so/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

¹² The structure of Matthew 2:9 clearly shows the changes in sentence style that were common during the Late Second Temple period. Instead of using the usual sequence of verbs (such as vayishme'u), the verse places the independent pronoun הן (*hem*) at the beginning, before the phrase כיון ש (*keivan she-*), which means "since" or "when." This approach is maintained through the use of the relative clause שראו (*she-ra'u*), meaning "who saw," and the phrase במקום שיש (*ba-makom she-yesh*), meaning "in a place that has." These features show how the traditional *asher* pattern was replaced by the prefix ש (*she-*). Lastly, the quick switching of verbs at the end — where the plural form באו (*ba'u*) quickly changes to the singular ועמד (*v'amad*) reflects the concise, telegram-like style typical of advanced Judean writing.

			הנער:	שיש	במקום	ועמד
			ha'na'ar, "the youth, boy," (n ms)	she'yesh, "that/ which/ who/ whom there is, there exists," (rel part, part)	b'makom, "in/ w i t h / by, (the) place," (prep, n ms)	v'amad, "and/ but/ so/ or he/ it stood," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

Chapter 2:10



כיִּן שְׂרָאוּ לְכוֹכְבִּים שִׂמְחוּ שִׂמְחָה רַבָּה וְטוֹב:

Hebrew Transcription

Translation: When they saw **the stars**,⁸ they rejoiced with great and good joy.¹³

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

Aramaic:

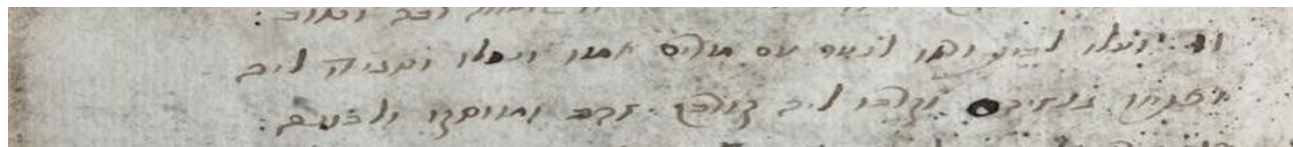
Now, when they saw the kukba {the star}, they had great gladness of much joy!

כיִּן	שְׂרָאוּ	לְכוֹכְבִּים	שִׂמְחוּ	שִׂמְחָה	רַבָּה	וְטוֹב:
keivan, “because, when, after” (conj)	she’ra’u, “that/ which/ who/ whom they saw,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	l’kocavim, lamed DO marker, “stars,” (n mp) 2nd Temple	simchu, “they rejoiced,” (v. Pa’al/Qal, qatal, past, 3mp)	simcha, “joy, happiness,” (n fs)	raba, “great,” (adj fs)	v’tov, “and/ but/ so/ or good, pleasant, delightful,” (adj ms)

Interlinear Chart

¹³ The structure of Matthew 2:10 helps us understand the changes in language and gender agreement during the late Second Temple period. The passage uses the post-exilic word *keivan she-* (כִּיִּן שֶׁ-) to show the order of events, marking a shift from the classical biblical style that used consecutive verbs. Furthermore, adding a plural ending to form *la-kokhavim* (לְכוֹכְבִּים) reflects older Semitic traditions of describing celestial objects to express greatness or brightness. Lastly, the simplified form in the phrase *simkhah rabbah v’tov* (שִׂמְחָה רַבָּה וְטוֹב)—where the masculine word *tov* modifies a feminine noun—matches the relaxed grammar rules seen in texts from the late intertestamental period.

Chapter 2:11



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

Hebrew Transcription

Translation: And they entered into the house and saw the child with his mother, Miryam (Mary), and they bowed down to Him and opened their treasures and offered to Him **an offering** of gold and **musk** and frankincense.¹⁴

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

Aramaic:

And they entered into the house and saw the talya {the boy} with Maryam {Mary}, His mother, and they fell down worshipping Him, and they opened their treasures and offered unto Him gifts; Dahba {Gold}, and Mura {Myrrh}, and Buntha {Frankincense}.

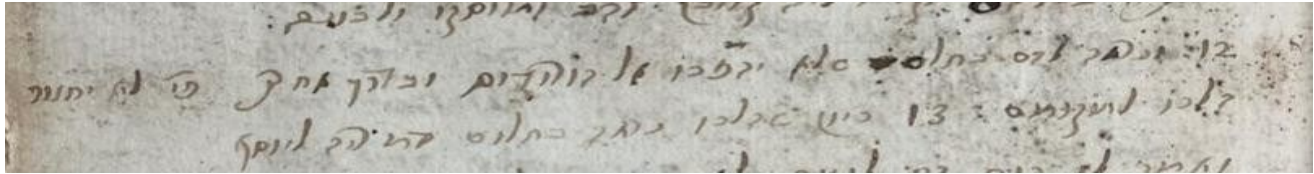
ועלו	לבית	וראו	לנער	עם	מרים	אמו
ve'alu, "and/ but/ so/ or they rose, went up," (v. Pa'al/Qal, qatal, past, 3mp)	l'byit, "to/ for/ belonging to the house," (prep, n ms)	ve'ra, "and/ but /or/ so they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	le'na'ar, lamed DO marker, "(the) youth, young boy," (n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

¹⁴ The structure of Matthew 2:11 showcases an advanced example of bilingualism involving morphosyntactic features and specialized vocabulary from the Late Second Temple period. The story smoothly incorporates pure Aramaic verb forms, such as the past-tense plural *u'sgidu* (וסגידו) and the related pronominal suffix *leh* (ליה). This layout is completed by the technical term *kurban* (קורבן) paired with the causative verb *kervu* (וקרבו), framing the royal gift as an act of sacred devotion. The combination of Aramaic case markings, late verb forms, and unique orthographic variants like *musko* (ומוסקו) reflects the specific, mixed-text style common during the time of the apostles.

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

Interlinear Chart

Chapter 2:12



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

Hebrew Transcription

Translation: And it was shown to them in a dream that they should not return to Horodos (Herod), and they went a different path to their place.¹⁵

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

Aramaic:

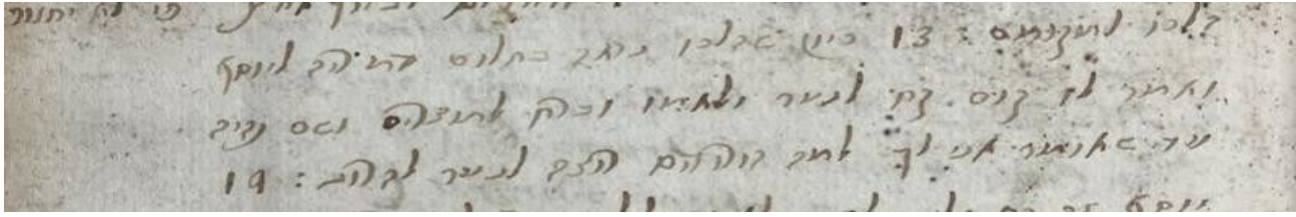
And it was shown unto them in a dream that they shouldn't return to Herudes, and they went unto their own country by another way.

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

Interlinear Chart

¹⁵ The way Matthew 2:12 is written gives us a clear clue about how texts from the late Second Temple period were shaped. Instead of the usual active divine dialogue, the verse uses a passive construction, *v'nir'ah lahem* (ונראה להם), showing a shift during the post-exilic period toward more abstract, noun-based writing. This analytical framework is supported by the subordinating negative cluster *she-lo yahafkhu* (שלא יהפכו), which demonstrates how the classical *asher* paradigm is merged into the prefix *she-* (שֶׁ-). Notably, the text retains the ruler's name through the phonetically expanded transcription Horodos (הורודוס), a direct Semitic rendering of the original Greek name *Hērōidēs* (Ἡρώδης), meaning "Heroic". By keeping both internal Vav characters, the spelling maintains the multi-syllable Greek vowel structure. At the same time, it reveals a deliberate, late-ancient sound play with the Hebrew root h-r-g (הרג), meaning "to slay" or "to murder."

Chapter 2:13



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

Hebrew Transcription

Translation: When they went, in a dream appeared the **MarYah (Master Yehovah)** to Yoseph and said, “Rise, take the child and His mother and escape to Mitzrayim (Egypt), and there you shall remain until I tell you, for Horodos (Herod) **wants to kill** the child.”¹⁶

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

Aramaic:

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

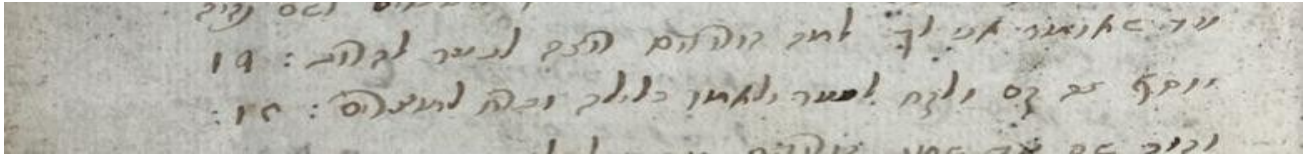
כיון	שהלכו	נראה	בחלום	דמריה	ליוסף	ואמר
keivan, “because, when, after” (conj)	she'halchu, “that/ which/ who/ whom they went,” (rel part, v. Pa'al/Qal, qatal, past, 3mp)	nir'eh, “I/ you (ms)/ he/it is visible, appeared,” (v. Nif'al, act part, ms)	b'chalom, “in/ with/ by (the) dream,” (prep, n ms)	d'mar'yah,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

¹⁶ Matthew 2:13 uses language that reflects later Hebrew and Aramaic-influenced storytelling. The phrase *keivan she-* (כִּי־ן שֶׁ-) helps arrange events in sequence and is characteristic of later Hebrew prose. The prefix lamed (ל-) can mark direction, purpose, possession, or an indirect object, rather than serving as the normal direct-object marker. The phrase *ba-khalom d'Maryah* (בחלום דמריה) includes the Aramaic-style marker d'- (ד-), which can function as a relative or possessive connector. The name הורודוס (Horodos) represents a Semitic rendering of the Greek name Ἡρώδης (Hērōidēs), often associated with the Greek word for “hero.”

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

Interlinear Chart

Chapter 2:14



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

Hebrew Transcription

Translation: This Yoseph (Joseph) rose and took the child and His mother at night and escaped, **and was there** in Mitsrayim (Egypt) **until he died**.¹⁷

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

Aramaic:

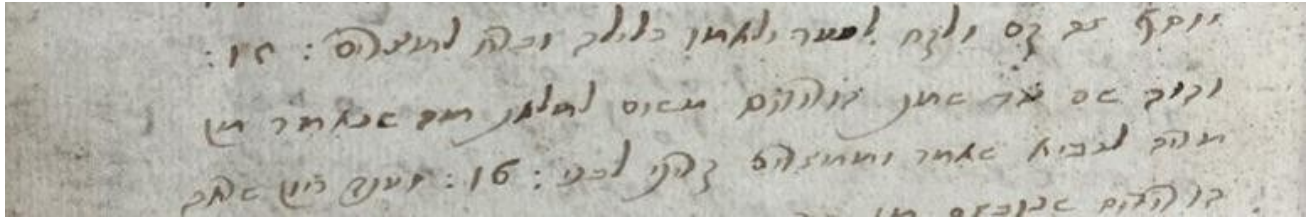
Then Yuseph {Joseph} arose, and took the boy and His mother in the night, and fled unto Mitsriyn {Egypt},

יוסף	זה	קם	ולקח	לנער	ולאמו	בלילה
yosef, "Joseph," (name)	ze, "this," (pron)	kam, "he/it rose," (v. Pa'al/Qal, qatal, past, 3ms)	v'lakach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, past, 3ms)	l'na'ar, lamed DO marker, "(the) boy, young lad," (n ms) 2nd Temple	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	b'laylah, "in/ with/ by (the) night," (prep, n ms)
וברח	והיה	שם	עד	שמת	למצרים:	
u'barach, "and/ but/ so/ or he/it escaped," (v. Pa'al/Qal, qatal, past, 3ms)	v'hayah, "and/ but/ so/ or he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)	ad, "until, up to," (prep)	she'met, "he/it died," (rel part, v. Pa'al/Qal, qatal, 3ms)	l'mitzrayim, "to/ for/ belonging to Egypt," (prep, n fs)	

Interlinear Chart

¹⁷ The wording of Matthew 2:14 clearly shows the changes in language style during the late Second Temple period. Instead of the usual sequence of actions, the sentence begins with the name Yosef and a pointing word, *Yosef zeh kam*. This pattern is maintained by always using the prefix *Lamed* (ל־) before the direct object, as seen in *v'lakah la-na'ar*. The final part of the sentence, *ad she-met l'Mitzrayim*, combines the words for "until" and "when" with a preposition that indicates location, with *Lamed* acting as a fixed marker of place. These features reflect the scribal habits and language development seen in texts from the late intertestamental period.

Chapter 2:15



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

Hebrew Transcription

Translation: And he remained there until Horodos (Herod) died to complete what was spoken by the **MarYah (Master Yehovah)** to the prophet who said, “And from Mitzrayim (Egypt) I have called my Son.”^{18,19}

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

Aramaic:

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

¹⁸ The structure of Matthew 2:15 is an important key to understanding the complex nominal compounds and case changes found in the late Second Temple period. The text uses the post-exilic compound particle *mishum* (מִשֻּׁם) to introduce the fulfillment clause, signaling a clear departure from the classical biblical markers like *l'ma'an*. This structure connects smoothly with the uncontracted preposition *min navi* and the authentic divine title *Maryah* (מַרְיָה), which dates to before 70 CE, anchoring the text in first-century Judean language. Additionally, the phonetic change in the verb to *karithi* (קָרִיתִי) and its direct connection with the accusative Lamed prefix in *l'vni* (לְבִנִי) highlights the specific case markings and everyday language forms used during the apostolic period. See Hosea 1:1.

¹⁹ The connection between Matthew 2:14 and 2:15 shows how scribes during the late Second Temple period often used a specific writing style called resumptive narrative gapping. They would repeat a key phrase, in this case, *'v'hayah sham ad she-met'* (and was there until he died), as a kind of parenthesis. This repeated phrase marked the beginning of a prophecy being fulfilled without disrupting the main timeline of events. In verse 14, the exile is described using a common local term, *'Mitzrayim'* (to Egypt), while in verse 15, the same idea is updated with a clearer political boundary, *'ad she-met Horodos'* (until Horodos died). This intentional repetition helps the text smoothly combine storytelling with the formal structure needed to confirm scriptural fulfillment, especially in the later years of the intertestamental period.

והיה	שם	עד	שמת	הורודוס	משום ²⁰	למלאַת
'hayah, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)	ad, "until, up to," (prep)	samata, "that/ which/ who/ whom he/it died," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	Horodos, "Herod," (name)	mishum, "in order to/ for the sake of," (adv) Mishnaic Aramaism	limlot, "to be full, to become full, to complete, to be over," (v. Pa'al/Qal, inf constr)
מה	שנאמר	מן	מריה	לנביא	שאמר	וממצרים
ma, "what?" (pron)	she'ne'emar, "that/ which/ who/ whom I/ you (ms)/ he/it was spoken, said," (rel part, v. Nif'al, act part, ms)	min, "from, of," (prep)	mariya "Lord, Master, Yehovah," (Ar. n ms) Aramaism	l'navi, to/ for/ belonging to (the) prophet," (prep, n ms)	she'amar, "that/ which/ who/ whom he/it said," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	um'mitzrayim, "from/ of Egypt," (prep, n fs)

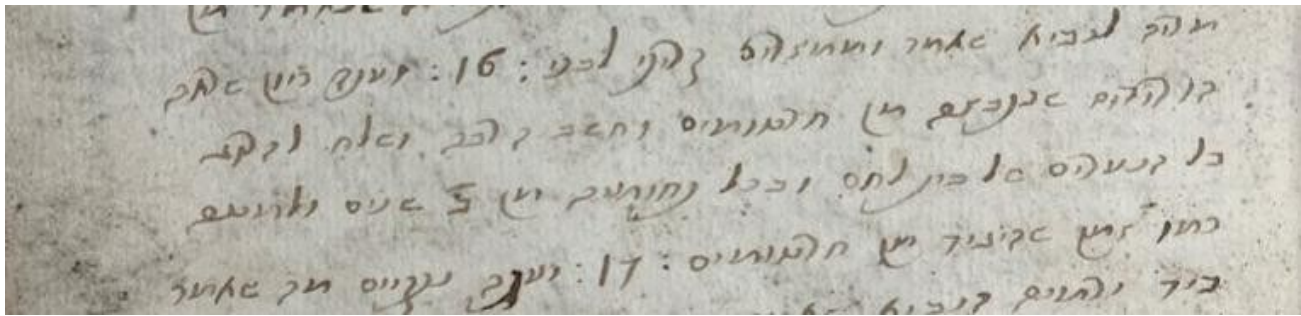
²⁰ The use of the word *mishum* (מִשּׁוּם) shows how Aramaic nouns were integrated into late Second Temple and Mishnaic Hebrew. It comes from combining the Hebrew preposition *min* (מִן) and the Aramaic word *shum* (שׁוּם), which is related to the Hebrew word *shem*, meaning "name" or "account." The phrase literally means "on account of" or "in the name of." In classical Biblical Hebrew, purpose is often shown with words like *l'ma'an* (לְמַעַן). But the use of *mishum* to introduce a purpose clause (like *mishum l'malle'at*) matches the clear legal and storytelling style that developed in Judea in the first century and is seen frequently in the Mishnah. Found in the *Mishnah Shevi'it* 6:4 and *Mishnah Kelim* 23:2.

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

Interlinear Chart



Chapter 2:16



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

Hebrew Transcription

Translation: And now, when Horodos (Herod) saw that he had been mocked by the magicians,²¹ he schemed much and sent to kill all the boys of Bet Lehem (Bethlehem) in all its region, from two years and under, according to when it was declared to him by the magicians.²²

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

Aramaic:

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

²¹ The Magi were considered scientists and were from the Parthian Empire. They were centered in Iran and had peace agreements with Rome. There is a report of a large caravan of Parthian soldiers showing up in Jerusalem around the time of Yeshua's birth. See the article entitled "The Time of the Magi: When Magic, Religion, and Science Were One," by Harvard University Press. Website: <https://www.hup.harvard.edu/features/the-time-of-the-magi-when-magic-religion-and-science-were-one>.

²² The structure of Matthew 2:16 shows clear signs of linguistic changes during the Late Second Temple period. The verse uses the late Nitpael verb form *she-nitbazzah* (שנתבזה) to indicate passive action, highlighting a shift away from early classical passive forms. This is further emphasized by the phrase *kol ha-ne'arim shel Beit Lechem* (כל הנערים של בית לחם), which uses the particle *shel* (של) to separate nominal relationships. Additionally, the use of the Bet (ב') symbol to mark the age limit, along with the phrases *keivan she-* (כינן ש-) and the uncontracted min, reflects the scribal handwriting and text styles common in Judea in the first century.

ועתה	כיון	שראה	הורודוס	שנתבזה ²³	מן	חרטומים
v'atah, "and/ but/ so/ or now, currently;" (adv)	kevan, "because, when, after" (conj)	sh' ra'a, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	horodos, "Herod," (name)	she'nitbaze, "that, which, who, whom he/it degraded, wasted, mocked," (v. Nit'pael, yiqtol, fut, 3ms) Hebrew Marker Mishnaic	min, "from, of," (prep)	chartumim, "charmer, magician," (n mp)

וחשב	הרבה	ושלח	להרוג	כל	הנערים	של
ve'chashav, "and/ but/ so/ or he/it thought, schemed," (v. Pa'al/Qal, qatal, past, 3ms)	ha'rabah, "vast, great, many," (adv)	v'shalch, "and/ but/ so/ or he sent," (v. Pa'al/Qal, qatal, past, 3ms)	laharog, "to kill," (v. Pa'al/Qal, inf constr)	kol, "all," (n ms)	ne'arim, "the youths, boys," (n mp)	shel, "of/ belonging to," (prep)

בית לחם	ובכל	תחומיה	מן	ב'	שנים
bayit lechem, "Bethlehem" bayit, "house," (n ms) lechem, "to/ for/ belonging to bread," (prep, n ms)	ub'kol, "and/ but/ so/ or in/ with/ by all," (prep, n ms)	tchumeha, "her/its domain, borders," (n ms, 3fs pronom)	min, "from, of," (prep)	bet, "two," (card num)	shanyim, "years," (n mp)

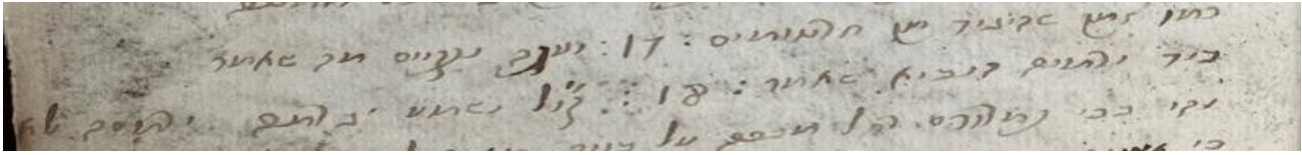
ולמטה	כמו	זמן ²⁴	שהיגיד	מן	חרטומים:
ve'lemata, "and/ bus/ so/ or under, downwards," (prep, adv)	k'mo, "like, as, similar to," (prep)	zman, "time," (n ms) Aramaism	she'higid, "that/ which/ who/ whom he/it was declared," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	min, "from, of," (prep)	chartum, "charmers, magicians," (n mp)

Interlinear Chart

²³ The verbal form *she-nitbazzah* (שנתבזה) 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* Makkot 3:14 and *Mishnah* Bava Kamma 7:1) to signify deep public degradation, humiliation, or disdain, confirming that the text's narrative framework operates natively within the transitional grammar circulating in Judea during the first century.

²⁴ The nominal deployment of *zman* (זמן) serves as an explicit lexical diagnostic for the influx of Aramaic loanwords into Late Second Temple and Mishnaic Hebrew. In classical Biblical Hebrew prose, temporal coordinates are systematically governed by the traditional terms *et* (עַתָּה) or *mo'ed* (מוֹעֵד). The word *zman* is a characteristically late, post-exilic loan-noun that entered the formal text during the Persian and Hellenistic periods, appearing exclusively in late biblical books (cf. Ecclesiastes 3:1 and Esther 9:27) and extensively throughout the native Aramaic components of Daniel and Ezra. This vocabulary stabilized as a core structural marker throughout the compilation of the *Mishnah* (cf. *Mishnah* Berakhot 1:1 and *Mishnah* Sukkah 2:6) to signify measurable or legally fixed intervals of time, confirming that the text's underlying narrative architecture operates natively within the transitional, bilingual grammar circulating in Judea during the first century.

Chapter 2:17



ועתה נתקיים מה שאמר ביד ירמיה הנביא שאמר:

Hebrew Transcription

Translation: And now what was spoken by Yirmeyah (Jeremiah) the prophet was fulfilled, which said,

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

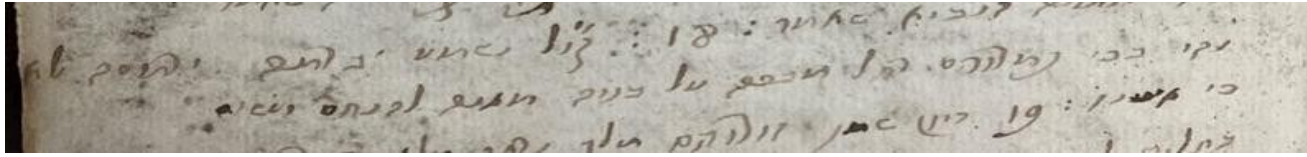
Aramaic:

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

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

Interlinear Chart

Chapter 2:18



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

Hebrew Transcription

Translation: “A voice in Ramah was heard, there is weeping and **bitter wailing**: Rakhel (Rachel) weeping over her children, she refused to be comforted, for they are no more.”²⁵

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

Aramaic:

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

קול	נשמע	ברמה	נהי	בכי	תמרורים	רחל
kol, “voice, sound,” (n ms)	nishma, “he/it was heard,” (v. Nif'al, qatal, past, 3ms)	b'rama, “in/ with/ by Ramah,” (prep, name)	nehei, “wailing,” (n ms)	bekai, “weeping,” (n ms) Aramaism	tamarurim, “bitterness,” (Ar. n ms)	rachel, “Rachel,” (name)
מבכה	על	בניה	מאנה	להנחם	משום ²⁶	כי
mevaka, “I/ you (fs)/ she/it laments,” (v. Pi'el, act part, fs)	al, “upon, on, because, due to, on account of” (prep)	baneha, “her/its sons,” (n mp, 3fs pronom)	mo'ana, “she/it refused,” (v. Pi'el, qatal, past, 3fs)	lehinachem, “to regret, repent, comforted,” (v. Nif'al, inf constr)	ma'shum, “he/it died,” (Ar. v. Peal, qatal, past, 3ms) Aramaism	ki, “for, since, because,” (conj)

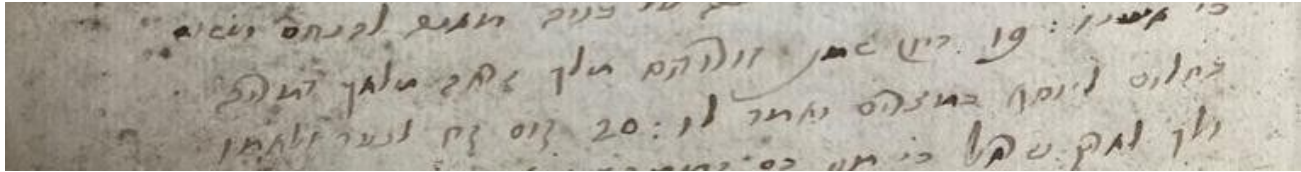
²⁵ The structure of Matthew 2:18 shows how classical poetic quotes were integrated into a Late Second Temple syntax. While the verse closely follows the vocabulary of Jeremiah 31:15, it changes the ending by adding the post-exilic phrase *mishum* (משום). This creates a double causal phrase, *mishum ki* (כי משום), a late development that replaces the simple particle *ki* to specify causality more precisely. This expansion, along with minor subject-verb reversals and the singular form of *einennu* (איננו) matching the historical event, reflects the interpretation and copying techniques used in Judea during the first century. Also see Jeremiah 31:15.

²⁶ The lexical deployment of the compound particle *mishum* (משום) offers a definitive linguistic benchmark for the integration of Aramaic nominal forms into Late Second Temple and Mishnaic Hebrew. Synthesized by fusing the Hebrew preposition *min* (מִן) directly onto the Aramaic noun *shum* (שום, the cognate of the Hebrew *shem*, meaning “name,” “account,” or “matter”), the phrase literally denotes “on account of” or “in the name of.” While classical Biblical Hebrew relies on traditional teleological indicators such as *l'ma'an* (למען), adopting *mishum* to introduce a purpose clause (*mishum l'malle'at*) aligns with the precise, analytic legal and narrative prose conventions that stabilized in Judea during the first century. This linguistic architecture is well attested across the earliest layers of the Mishnah corpus to denote legal rationale or transmission authority, as seen in *Mishnah Gittin* 5:8 (*mishum darkhei shalom*), *Mishnah Shevi'it* 6:4 (*mishum mar'it ha-ayin*), and *Mishnah Terumot* 8:11 (*mishum sakanah*).

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

Interlinear Chart

Chapter 2:19



כיון שמת הורודוס מלך נראה מלאך דמריה בחלום ליוסף קום קח במצרים ואמר לו:

Hebrew Transcription

Translation: When Horodos (Herod) the king died, a messenger of **MarYah (Master Yehovah)** appeared in a dream to Yoseph (Joseph) in Mitzrayim (Egypt) and said to him, “Rise, take!”²⁷

The Scriptures: And Herodes having died, see, a messenger of יהוה appeared in a dream to Yosēph in Mitsrayim,

Aramaic:

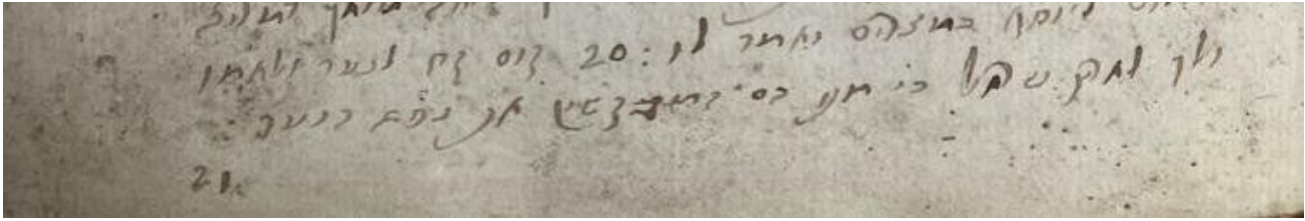
Now, when Herudes the King, died, The Malaka d'MarYa {The Heavenly Messenger of The Lord- YHWH} appeared in a dream unto Yuseph {Joseph} in Mitsriyn {Egypt},

כיון	שמת	הורודוס	מלך	נראה	מלאך	דמריה ¹³
keivan, “because, when, after” (conj)	she'mat, “that/ which/ who/ whom he/it died,” (rel part, v. Pa'al/Qal, qatal, past, 3ms)	Horodos, “Herod,” (name)	melek, “king,” (n ms)	nir'eh, “I/ you (ms)/ he/it is visible,” (v. Nif'al, act part, ms)	mal'ach, “messenger, angel,” (n ms)	d'mar'ya, “of/ who/ which/ that the God, Lord, Master, Yehovah,” (rel part, n ms) Aramaism
בחלום	ליוסף	קום	קח	במצרים	ואמר	לו
b'chalom, “in/ with/ by (the) dream,” (prep, n ms)	l'yosef, lamed DO marker “to/ for/ belonging to Joseph,” (name)	kum, (to a man) “rise!” (v. Pa'al/Qal, imp 2ms)	kach, (to a man) “take!” (v. Pa'al/Qal, imp, 2ms)	b'mitzrayim, “in/ with/ by Egypt,” (prep, n fs)	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)

Interlinear Chart

²⁷ The continuation of Matthew 2:19–20 offers a clear record of the typical features of Late Second Temple writing. It uses a chronological sequence with the post-exilic connector *keivan she-* (כיון שֶׁ-), instead of early biblical verb patterns. The text also includes a bilingual insertion of the pure Aramaic phrase *malakh d'Maryah* (מלאך דמריה), which maintains the respectful title for God used in first-century Judean inscriptions and speech. Finally, placing the locative *b'Mitzrayim* (במצרים) directly in the command aligns with scribal practices and structural styles seen in late intertestamental texts.

Chapter 2:20



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

Hebrew Transcription

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

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

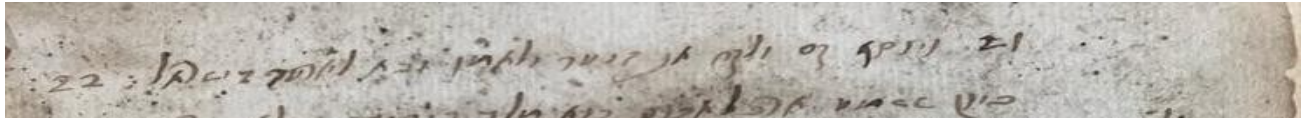
Aramaic:

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

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

Interlinear Chart

Chapter 2:21



ויוסף קם ולקח את הנער ולאמו ובא לארעה דישראל:

Hebrew Transcription

Translation: And Yoseph (Joseph) rose and took the child and His mother and came to the land of Yisrael (Israel).²⁸

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

Aramaic:

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

ויוסף	קם	ולקח	את	הנער	ולאמו	ובא
v'yosef, "and/ but/ so/ or Joseph," (name)	kam, "he/it rose," (v. Pa'al/Qal, qatal, past, 3ms)	v'lachach, "and/ but/ so/ or he/it took," (v. Pa'al/Qal, qatal, 3ms)	et, DO marker	h'naar, "the youth, boy," (n ms)	v'l'imo, "and/ but/ so/ or to/ for/ belonging to his/its mother," (prep, n fs, 3ms pronom)	v'bo, "and/ but/ so/ he/it came," (v. Pa'al/Qal, qatal, past, 3ms)

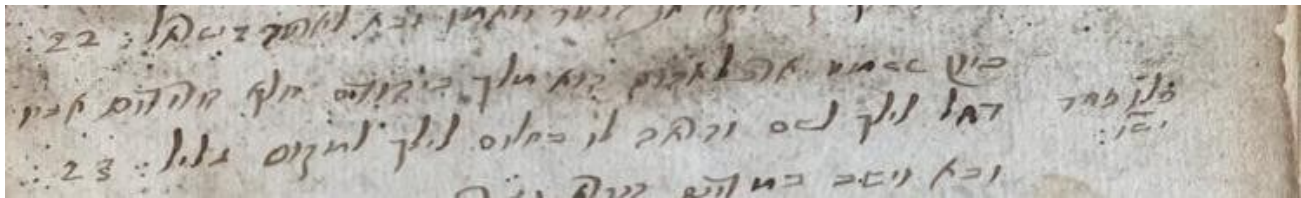
²⁸ The structure of Matthew 2:21 shows a clear record of the sentence layout, case-marking variability, and Aramaic possessive form common during the late Second Temple period. The verse differs from traditional verb sequences by placing the proper noun *Yosef* before the past tense verb. This approach is maintained through the use of a compound direct object, "*et ha-na'ar v'la'immo*," where the syntax switches between the classical accusative particle "*et*" (אֶת) and the later analytic prefix "*Lamed*" (לִ) within the same sentence. Additionally, replacing the word "*eretz*" with the Aramaic genitive phrase "*l'ar'ah d'Yisrael*" (לארעה דישראל) highlights the strong bilingual influence and flexible case-marking systems present in Judean language use during the first century.

					דִּישְׂרָאֵל:	לְאֶרֶץ ²⁹
					d'yisrael, "of/ who/ which/ that Israel," (rel part, name) Aramaism	l'erez, "to/ for/ belonging to (the) land, earth," (prep, n fs) Aramaism

Interlinear Chart

²⁹ The nominal profile of *l'ar'ah* (לְאֶרֶץ) is an explicit Aramaism that uses a Late Second Temple orthographic vowel marker. The underlying noun is the native Aramaic *ar'a* (אַרְעָא, "land"), which completely supplants the traditional Hebrew equivalent *eret* (אֶרֶץ). The terminal He functions strictly as a variant rendering of the Aramaic emphatic state suffix rather than as a Hebrew directional *He* (He-Local), because the presence of the fronted directional prepositional prefix *Lamed* (לְ) grammatically precludes a directional suffix sequence. Replacing the final Alef with a terminal He to indicate the ending open vowel shows the flexible spelling habits seen in late Judean texts. This specific spelling pattern became consistent within regional West Semitic writing styles.

Chapter 2:22



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

Hebrew Transcription

Translation: When he heard that Archeleos (Archelaus) was king in Judah instead of Horodos (Herod), his father feared going there. However, he had a dream to go to the location of Gilil (Galilee).³⁰

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

Aramaic:

But when he heard that Arkelaus was the Malka {the King} in Yehud {Judea} in place of Herudes his father, he was afraid to go there, and he saw in a dream that he should go unto the land of Galila {Galilee}.

כיון	ששמע	ארכלאהוס	הוא	מלך	ביהוד	חלף
keivan, "because, when, after," (conj)	she' shema, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	archeleos, "Archeleos," (name)	hu, "he/it," (3ms pron)	melek, "king," (n ms)	bi'hud, "in/ with/ by Judah," (prep, prop name)	chelef, "instead, in place of," (adv)

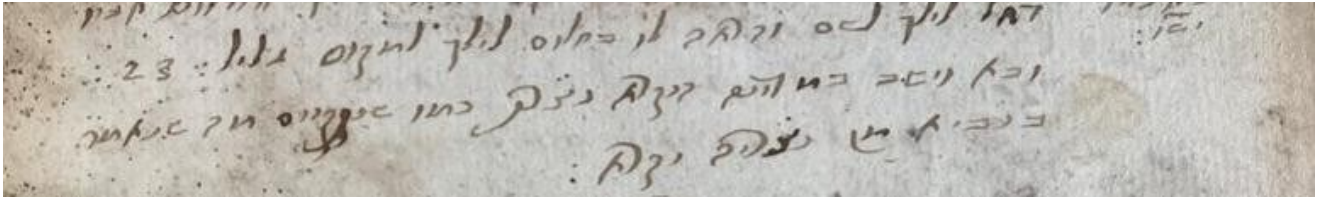
³⁰ The structure of Matthew 2:22 reveals clear signs of later textual changes, including new prepositions, updated vocabulary, and morphological features typical of the Late Second Temple period. The verse marks a significant break from classical prose by replacing the traditional biblical preposition *takhat* ("instead of") with the later post-exilic word *khalaf* (חלף), used to describe royal succession. This shift is further supported by choosing the Aramaic verb *dakhal* (דחל) to express psychological fear, instead of the classical y-r-' patterns. Additionally, the text refers to the province with the post-exilic name *b'Yehud* (ביהוד). Notably, it uses the Mishnaic infinitive *lelek* (לילך) instead of the classical *laleket* (ללכת).

הורודוס	אביו	דחל	לילך ³¹	לשם	והראה	לו
Horodos, “Herod” (name)	aviv, “his/its father,” (n ms, 3ms pronom)	dechal, “he/it feared,” (Ar. v. Peal, qatal, 3ms) Aramaism	leilek, “to go, walk,” (v. Pa’al/Qal, inf) Mishnaic	le’sham, “to/ for/ belonging to there,” (prep, n ms)	v’herah, “and/ but/ so/ or he/it was shown,” (v. Hifil, pssv past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)
בחלום	לילך	למקום	גליל:			
b’chalom, “in/ with/ by (the) dream,” (prep, n ms)	leilek, “to go, walk,” (v. Pa’al/Qal, inf) Mishnaic	l’makom, “to/ for/ belonging to the place, location,” (prep, n ms)	gelil, “Galilee.” (name)			

Interlinear Chart

³¹ The use of the inflected infinitive *lelekh* (לילך) is a primary, definitive morphological signature of Mishnaic and Late Second Temple Hebrew. In classical Biblical Hebrew, the infinitive construct of the weak root h-l-kh (ה-ל-ך, "to go") is rendered strictly as *lalekhet* (ללכת). The systemic downshifting and structural realignment to the form *lelekh*—which treats the root as a weak Pe-Yod nominal structure—is a pervasive grammatical milestone, well documented across the entire corpus of the *Mishnah* (cf. *Mishnah* Berakhot 1:1, *Mishnah* Bava Metzia 6:1, and *Mishnah* Sanhedrin 11:2. The repeated use of this precise morphological variant within this narrative layer firmly anchors the text’s underlying architecture in the transitional vernacular grammar circulating in Judea during the first century.

Chapter 2:23



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

Hebrew Transcription

Translation: Then he came and dwelt in the province called Nazareth,¹⁴ as that **would take place what was said of the prophet, “What of whom will be called of Nazarene?”**³²

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

Aramaic:

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

³² The final structure of Matthew 2:23 offers key clues about the language changes during the late Second Temple period. The verse uses the late Nitpael verb form *she-nitkayem* (שנתקיים) to show the fulfillment of prophecy, indicating a shift away from earlier classical Nifal patterns after the exile. This modern framework is supported by the simplified gender agreement in the phrase *ba-medinah ha-nikra* (במדינה הנקרא), which matches the relaxed noun rules seen in late intertestamental texts. Additionally, the phonetic preservation of the Aramaic suffix for gentilic nouns in *Notzriyah* (נצריה), along with the uncontracted spelling of the preposition *min*, highlights the intentional bilingual wordplay and unique text forms used in Judea during the first century.

ובא	וישב ³⁴	במדינה	הנקרא	נצרת	כמו	שנתקיים ³³
uva, “and/ but/ so/ or he came,” (v. Pa’al/Qal, qatal, past, 3ms)	v’yashav, “and/ but/ so/ or he/it dwelled, abide,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)	b’medina, “in/ with/ by (the) province, country,” (prep, n fs)	h’nikra, “the I/ you (ms)/ he/it is named, called,” (v. Nif’al, act part, ms)	Nazareth, (name)	kmo, “like, as, similarly to,” (prep)	she’nitkayem, “that/ which/ who/ whom he/it will exist, take place,” (rel part, v. Nit’pael, yiqtol, 3ms) Hebrew Marker Mishnaic 2nd Temple
מה	שנאמר	בנביא	מן	נצריה	יקרא:	
mah, “what?” (inter part)	she’ne’emar, “that/ which/ who/ whom I/ you (ms)/ he/it is said,” (rel part, v. Nif’al, act part, ms)	b’navi, “in/ with/ by (the) prophet,” (prep, n ms)	min, “from, of,” (prep)	notzriah, “Nazarene,” (name) Aramaism	yikra, “he/it will call,” (v. Pa’al/Qal, yiqtol, 3ms)	

Interlinear Chart

³³ The verbal selection of *she-nitkayem* (שנתקיים) 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* Ketubot 2:4 and *Mishnah* Baba Batra 10:8) to indicate that a document, oath, or condition has been formally validated, established, or fulfilled in reality, confirming that the text’s narrative framework operates natively within the transitional grammar circulating in Judea during the first century.

³⁴ When evaluating the linguistic landscape of first-century Judea and Galilee, a defining text-critical parameter is the absolute systemic collapse of the classical *wayyiqtol* and *weqatal* verbal paradigms in living, vernacular textforms. While the Hebrew Bible’s historical books mainly use special prefix and suffix patterns to tell their stories, the language naturally evolved during the Late Second Temple period. During this time, there was a clear shift toward using analytical tense structures. Evidence from inscriptions and early Mishnaic Hebrew shows that by the first century, the word *wayyiqtol* was no longer used in everyday speech or writing. It was found mostly in formal scriptural quotes or in artificial, old-fashioned scribal styles. In everyday letters, personal messages, and historical recordings in native languages, first-century writers often replaced old biblical sentence structures with simpler forms. These included standalone noun sentences, pronouns at the beginning, sequences of past tense verbs connected by a vav, or active participles. Because of this, the absence of sequential *wayyiqtol* strings in stories—and their systematic replacement with Mishnaic time markers like *keivan she-* and fronted subjects clearly indicates that the text reflects the authentic, direct, and lively Semitic style of the apostolic period.