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Statement of belief:

“Sanctify them through thy truth: thy word is truth.”

(John 17:17 KJV)

Article history:

*My initial discovery re the within issue occurred in the fall [around Sep 2022] and is recorded in the WhatsApp messages between me and Peter. A second condensed version was shared with Rolf, and a third version was shared with Erwin via the WhatsApp group Jesus: “Sök, ni ska finna
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Time for yet another step in the Protestant Movement?
More truthful independent Bible translations!
No more Bibles “Authorized by...” the Vatican, by the Government,
or by any other Authority of men!
Revelation 14:8; 18:4!

Pregnant or Not?

-

Why Did Joseph Hesitate To Marry Mary?

Have We Been Fooled All These Years?

An In-Depth Study of the Original Hebrew Behind Matthew 1:18-25 and Luke 1:31

Abstract

We have been fooled! Mary was not pregnant at the time of the angel's visitation to her! Instead, Mary was filled with a passion. A passion for some kind of special calling provided to her by the Holy Ghost! She was burning for the truth! Whatever she was doing, it apparently was not considered politically correct, and apparently Joseph was uncertain as to the source, or nature, of Mary's passion. But both of them must have been deeply committed to their belief in God, and when the angel came to visit each of them, both of them accepted, obeyed, and heeded the message given. In accordance with the angel's message, their marital relationship was accordingly consummated and Mary conceived and became pregnant with her firstborn son, Yeshua, Jesus.

The above said becomes quite clear upon a close study of the best available transcript of the original Hebrew Matthew. In essence, the misconception and presumption of Mary being with child before the two of them came together is built upon one very rare Hebrew word that does not mean, as previously assumed, "being with child" or anything to that effect. Quite to the contrary!

Thus, a more correct translation of the two key verses are as follows:

Matthew 1:18, 20 TLT

18 ... When as his mother [to be] Mary was espoused to Joseph, before they came together, she was found with a **passion** of the Holy Ghost.

...

20 But while he [Joseph] thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary **as** thy wife: for that which is **her passion** is of the Holy Ghost.

Please, partake of, and study carefully, the detailed analysis of the relevant Bible texts and words below! How else will you ever convince yourself one way or the other? It is not sufficient merely to take my word for it!

Introduction

Are we, I and you, willing to discover long forgotten truths in the Bible? Or do we prefer to stick with such teachings and traditions as we have each learnt to love and to accept heretofore? Are we willing to let go, to sacrifice, some pet ideas of ours that we have come to associate with good and valuable times in life? Am I willing to disassociate the good from the bad? Am I willing to be cleansed from my erroneous thoughts and habits and to thus be, in a real sense, cleansed by the Holy Spirit of God? Am I on a step by little step learning path towards heaven and towards the everlasting truths of heaven, or am I not?... How about you?

In particular, this is a study seeking to discover the real meaning¹ of the rare Hebrew word מעוברת,² which word corresponds to KJV's words "was found **with child**" (Matt 1:18), and "**is conceived**" (Matt 1:20). But, do those quoted words out of KJV really represent the original event?

Please notice that the one word consistently used in the Hebrew Old Testament indicating conception and pregnancy is הרה, never מעוברת! Indeed, מעוברת, in that exact format, is nowhere to be found within the Old Testament. Also, in the best available Hebrew transcripts of the original Hebrew New Testament, מעוברת is used only twice. That is, in Shem Tov's Hebrew Matthew 1:18, 20. Please note also that other words in the Hebrew OT, that are based on the very same root as מעוברת, are never translated in KJV in terms of anything associated with conception or pregnancy!

The within study indicates that the real meaning behind said Hebrew word מעוברת has something to do with a passion of Mary. Indeed, a passion in the nature of being filled with the Holy Spirit. That is, as in boldly standing up for an unpopular truth of God.

¹ Click on [this link](#) to jump to my analysis of the word מעוברת!

² Click on [this link](#) to find the pronunciation of מעוברת. Please notice that Google's translation more than likely is based upon a modern-day misconception of this word, and that it meant something entirely different in New Testament times some 2,000 years ago.

[The **red** highlighted words within verses 18 and 20 below indicate the differences between TLT vs. KJV. **Bold** is used for emphasizing the future tense used in e.g. KJV]:

Matthew 1:18-25 TLT

18 Now the **beginning** of Jesus Christ was on this wise:

When as his mother [to be] Mary was espoused to Joseph, before they came together, she was found with **a passion** of the Holy Ghost³.

19 Then Joseph her husband [to be], being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary **as** thy wife: for that which is **her passion** is of the Holy Ghost.

21 And **she shall bring forth** a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin **shall be with child**, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 **But did not [really get to] know her**⁴ **until** she had brought forth her firstborn son: and he called his name JESUS.

³ The 'Holy' Spirit is a 'Cleansing' Spirit. That's inherent in the word 'holy'! He is our Helper (Swedish 1917 version) and Comforter (KJV John 14:19, 26; 15:26; 16:7; Heb 13:6).

The truth of God is typically unknown and therefore unfamiliar to most. As such it brakes with the traditions of man, is unwelcome, most especially to whatever Powers That May Be. It has much to do with fear of the unknown, and is rarely if ever politically correct. In this context, please consider also the second angel's message, Rev 14:8!

Thus, if this situation was true for Mary's passion and calling, no wonder if Joseph hesitated! Or is that not so?

⁴ In what sense did Joseph "not know her"? What is the message of those words?

Please consider carefully the context and in particular the recorded reason for Joseph's hesitancy? Why did Joseph hesitate? Did he understand the nature of this passion of Maria, or not? Did he know that her passion was in the nature of being filled with the Holy Spirit of God? Or was he under the impression that this passion of hers was something else, something that he did not desire to be part of?

The words "took unto him his wife" (Matt 1:24) is for me a clear indication of that which is usually understood by the words **consummation of their marriage**. But to what extent does that act make two people really get to know and understand one another?

Given this apparently very brief encounter (Luke 1:39, 56) prior to Mary's visit to Elisabeth, how long did it take before Joseph really got to "know her" (Matt 1:25)?

Think about that!

Correcting our understanding of this one Hebrew word, **מעוברת**, changes completely our preconceived understanding of the context, does it not?

Luke Chapter 1 (KJV)

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

31 And, behold, **thou shalt conceive** in thy womb, and bring forth a son, and shalt call his name JESUS.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

56 And Mary abode with her about three months, and returned to her own house.

Notice in Luke 1:39, 56 the obvious, or apparent, reason behind Joseph not really getting to know Mary until later! That is, as translated in KJV: “Joseph... knew her not till she had brought forth her firstborn son” (Matt 1:24-25):

Accordingly, subsequent to the consummation of their family founding covenant, as expressed by the words “Joseph... took unto him his wife” (Matt 1:24), Joseph and Mary spent at least “three months” (v. 56) apart from one another prior to the time when Mary “returned to her own house” (Luke 1:56).

Furthermore, if the Hebrew original text behind the Greek translation, from which the KJV translation is derived, points to month #3 in the Hebrew calendar, rather than to a “three months” duration, then Mary stayed with Elisabeth until not long before her own delivery. That is, for close to nine months.

So why did Joseph and Mary stay apart from one another at all? We can only guess. Could it be that Joseph needed to prepare a house for them, Mary’s “own house” (v. 56), during the winter months following their wedding? The autumn Feast of Tabernacles in month #7 (cf. Luke 1:26!) is traditionally a time for Jewish weddings. Could it be that the two of them agreed that once their house was completed, Joseph would pick up Mary at Elisabeth’s place in Juda and bring her to Bethlehem? Nine months, counting from month #6 (Luke 1:26), brings us to month #3, not too long before midsummer. Pentecost typically falls near the beginning of month #3, and is one of the three annual feasts that are to be celebrated in Jerusalem (cf. Ex 23:14-17; Deu 16:16; Isa 27:13; Eze 20:40). Also, how likely would it be for the two of them to undertake the long journey all the way from Nazareth to Bethlehem during Mary’s last month of pregnancy?

More about Mary’s passion and the reason for Joseph’s hesitancy [here...](#)

Re the dates for these events, please click on [this link](#)!

More comprehensive considerations

A Tad of a Background. Some Real Time Values

As always, there are more valuable discoveries yet to make in well-known Biblical stories. Some of these may be unexpected, and for some people, even undesirable. Perhaps this could apply also to those found below, but as for me, I find joy in discovering things that gives me reason for changing my own prior misconceptions. That is, ideas of “my own” that are frequently traditional teaching, and thinking derived from teachings of the Roman Catholic Church, though as yet not discovered as such by Protestants, whether for lack of time, interest, courage, or will power...

This article is about the supposed pregnancy of Mary prior to her wedding to Joseph, and about how the now available transcript, of an original Hebrew Matthew 1:18-25, and of Luke 1:31, may help us better discern the original events behind those Bible records. My hope is that you too will find value in that which I am sharing?

For starters, I'll mention the fact that Matt 1:23 is a reference to Isaiah 7:14, as are also the words of the angel to Mary per Luke 1:31-33, which words seems also to be a reference to Isaiah 9:6-7. Nevertheless, these references are not intended as exact quotes from Isaiah. There are differences such as re past, present, or future tense.

When reading the Scriptures for my own edification, as though God is speaking to me directly, I find value in applying lessons of the past into my own present and future, and such that hopefully in the future my past will be better than otherwise. More specifically, I find that the Hebrew version of Isaiah 7:14 is using past tense (perfected time), whereas all translated Bible versions that I've looked at are using future tense when quoting that same passage. (More about that at [this link](#)!) As I remember, my Hebrew language teacher in California did mention something about the reason for this, but to me his explanation did not make much sense. At any rate, I hope we may all find value in learning from the experiences of Joseph and Mary, and from those experiences as reported in the New Testament...

The Heart of the Matter – The Exact definition of each given word

Please compare each of the following quotes! You'll need to read carefully and with full attention to every detail, in order to make these discoveries your own. That is, lest you will merely perceive these discoveries as “the opinion of the author”, me. But how valuable is that to you in the long run?

Also please notice that in his translation of Luke 1:31, Nehemia Gordon is sticking to current grammatical rules when translating the Hebrew word **הרה** as found in Luke 1:31. In so doing Nehemia is apparently sticking to traditional current teachings re the birth of Jesus, rather than

considering also the corresponding translations as understood and written by the seventy translators of the LXX. More about the LXX understanding [below...](#)

1. “a virgin shall be with child, and shall bring forth a son” KJV Matt 1:23
2. “jungfrun skall bliva havande och föda en son” Swedish 1917 Matt 1:23
3. [Shem Tov’s Hebrew Matthew 1:23](#)
 ”הנה העלמה הרה ותלד בן”
4. Hebrew OT/OT+ (e-Sword) Isaiah 7:14:
 “הנה העלמה הרה וילדת בן”
 הנה H2009 העלמה H5959 הרה H2030 וילדת H3205 בן H1121
5. [Vatican Library Hebrew transcript Luke 1:31](#):
 ”הנך הרה ותלד בן”
6. “Se, du skall bliva havande och föda en son” Swedish 1917 Luke 1:31
7. “Behold, thou shalt conceive in thy womb, and bring forth a son” KJV Luke 1:31
8. “Behold you are pregnant and will give birth to a son and will call his name Yeshua.”
[Nehemia Gordon Luke 1:31](#)
9. “behold, ^{G2400} the ^{G3588} virgin ^{G3933} [in ^{G1722} the womb ^{G1064} will conceive], ^{G2983} and ^{G2532} shall bear ^{G5088} a son ^{G5207}”
 Isaiah 7:14 Apostolic Bible Polyglot w/ Strong’s numbers
10. “ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν”
 Isaiah 7:14 Greek OT (LXX)
11. “ἰδοὺ ^{G2400} INJ ^η ^{G3588} T-NSF παρθενος ^{G3933} N-NSF ^{εν} ^{G1722} PREP γαστρι ^{G1064} N-DSF ^{εξει} ^{G1838} N-DSF καὶ ^{G2532} CONJ ^{τεξεται} ^{G5088} V-FMI-3S υἱον ^{G5207} N-ASM”
 Isaiah 7:14 Greek OT+ (LXX w/ Strong’s numbers)

In the above 11 items I’ve highlighted the two Hebrew words of special importance for this particular study using red font, as also for the corresponding translations as found in the Swedish 1917, KJV, &c..

Some Key Word Studies

Re **תלד**, translated ‘bring forth’ (KJV)

When you compare the words in line #3 vs #4 you will recognize said differences as regards past tense, **ילדת**, vs. future tense, **תלד**. That is, the Hebrew word, **תלד**, used in Shem Tov’s Hebrew Matthew 1:23 is written using future tense, and is correctly translated in KJV as “**shall bring forth**” (Matt 1:23 KJV). Thus, in his dream Joseph perceived the angel as quoting the prophet Isaiah 7:14 (cf. Matt 1:20, 22). Yet, in so doing the angel of the dream was using the future tense word **תלד**. That is, rather than the past tense word **ילדת** that we find in Isaiah 7:14. Well, dreams rarely correspond exactly with the realities we perceive while awake, do they? The important thing is that Joseph perceived the words of Isaiah as a prophecy applying to a future event that was to be fulfilled within his very own family. At any rate, at the time Joseph had his dream, Mary’s delivery and the birth of Jesus was certainly a future event. As clearly seen in the passages quoted in items #1-3 & #5-7, there is no controversy on this point so far as the words **ילדת** and **תלד** are concerned.

Re **הרה**, translated “**shall be with child**” and “**shalt conceive in thy womb**” (KJV)

But how about Nehemia Gordon’s translation “are pregnant” (Luke 1:31)? That is, Nehemia’s translation of the word **הרה**, which Hebrew word is indeed written in present tense? (Cf. items #3-5 above!)

Is it not true that a simple and straightforward reading of both Matthew 1:23 and Luke 1:31 as translated in KJV as well as in the Swedish 1917 version of the Bible clearly states that Mary’s pregnancy was yet a future event 1) at the time of the angel’s visit with Mary (Luke 1:31), and also 2) at the time of Joseph’s dream (Matt 1:23)?

A simple answer to this apparent paradox seems to be that the ancient Septuagint (LXX), the ancient Greek translation, of the Hebrew word **הרה** (Isaiah 7:14) is consistent with said future tense translations as found in both KJV and the Swedish 1917 versions of the Bible. That is, the LXX is consistent with said NT translations in terms of Mary not being as yet pregnant at the time of the angel’s words to Mary and to Joseph. (Cf. items #9, #10, & #11 above!) Or, how likely is it that the seventy translators of the LXX would all mistranslate the word **הרה** as future tense, if indeed the Hebrew word **הרה** was at that time understood as indicating present tense? Furthermore, isn’t it true also that both present tense and future tense are imperfect? That is, only past tense indicates a perfected event...

Consider also the apparently forgotten, albeit ever so obvious, fact that if not even Mary thought that she could possibly be pregnant at the time of the angel’s visit, how is it that Joseph could perceive Mary as being pregnant very close to that very point in time?

So where is the error to be found re the above said issue? Have we thus far discovered any error in either a translation of the Bible, or in any more original Bible text? If not, is the error not

necessarily in our own perception of said Bible passages?⁵ Let's look a little bit further into the words of the Bible... Perhaps by searching the Bible, God will answer each our prayers and direct our minds to where exactly the source of our error is to be found? Consider the well-known words: "The error is in the eyes of the beholder..."

A Conclusion thus far re present vs future tense:

– Per the two Hebrew words commonly used in the Bible in reference to pregnancy and delivery, Mary was not yet pregnant at the time of the angel's visit with her.

In summary, according to the words of the angel to Mary (per the Swedish 1917, FB98, FB15, KJV, and indeed also, considering the LXX translation, the original [Hebrew Luke 1:31](#)) Mary was not yet pregnant. That is, at the time of the angel's visit with Mary, she had not conceived, and she was not pregnant, in the sense that we use those words today!

Use [this link](#) to download a pdf copy of the first pages of each of the gospels of Luke and John in Hebrew and with parallel English translation.)

More Word Studies

But what of Matt 1:18-21? Do we not read in those verses that Mary was pregnant at the time when the angel spoke to her?

Let's zoom in on these verses (18, 20, & 21), and, in particular, upon **the words** translated in terms of conception and pregnancy. [Translated words and phrases in **red** font are associated with conception, pregnancy, or delivery, while **red bold** font correspond to the Hebrew word **מעוברת**]. Let's do a few more word studies...

⁵ I found some valuable thoughts also in the last paragraph of the article under [this link](#) [**emphasis mine**]:

"The prophecy relates to future happenings, and if the woman was already pregnant, it does not need prophetic inspiration to predict that she will give birth. This reduces it to predicting that it will be a boy. Since the word apparently does refer to a virgin, a present tense does not fit. You cannot say: "The virgin is pregnant," even though CEV did so! King Ahaz did not witness a virgin birth. That came later with Mary as a secondary fulfilment of this small part of the prophecy. One may argue that the lack of a verb implies a present tense in English, but I find this hard to accept for two reasons. It goes against the normal meaning of 'almah, and **it implies that we know Hebrew better than the LXX translators. I know that I do not.**"

Matt 1:18-21:

- KJV:

18 Now the **birth** of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before **they came together**, she **was found with child** of the Holy Ghost.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not **to take unto thee** Mary thy wife: for that which **is conceived** in her is of the Holy Ghost.

21 And she **shall bring forth** a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

- Swedish 1917:

18 Med Jesu Kristi **födelse** gick det så till. Sedan Maria, hans moder, hade blivit trolovad med Josef, befanns hon, förrän **de kommo tillsammans, vara havande** av helig ande.

20 Men när han hade fått detta i sinnet, se, då visade sig i drömmen en Herrens ängel för honom och sade: "Josef, Davids son, frukta icke **att taga till dig** Maria, din hustru; ty det som **är avlat** i henne är av helig ande.

21 Och hon **skall föda** en son, och honom skall du giva namnet Jesus, ty han skall frälsa sitt folk ifrån deras synder."

- Shem Tov's Hebrew Matthew:

18 "ולידת מיש"ו היה בזה האופן) ויהי כאשר היתה אמו ארוסה ליוסף קודם שידע אותה נמצאת מעוברת מרוח הקדש"
20 "ובחשבו בזה הדבר בלבו והנה מלאך נראה אליו בחלום ואמר יוסף בן דוד אל תירא לקחת אשתך מר"ים שמרוח הקדש היא מעוברת"
21 "ותלד בן ותקרא שמו ישו"ע כי הוא יושיע את עמי מעונותם."

Re the word 'birth'

Let's first look at the Hebrew word לידת translated 'birth' (v. 18 KJV). Entering לידת into Google Translator לידת is indeed translated into English as 'birth'. It should be noted however that לידת is not found in the Old Testament. Accordingly, it may be helpful to analyze its Hebrew roots. Most Hebrew words have a root construction using three Hebrew letters. Thus ל, meaning 'towards' or 'before', may be perceived as a prefix to ידת. The Hebrew word ידת is found once only in the OT, Exodus 36:22:

Exo 36:22 שתי ידת^{H3027} לקרש האחד משלבת אחת אל־אחת כן עשה לכל קרשי המשכן:

Exo 36:22 KJV One board had two **tenons**^{H3027}, equally distant one from another: thus did he make for all the boards of the tabernacle.

Strong's H3027:

יָד A primitive word; **a hand (the open one indicating power, means, direction, etc.)**, in distinction from H3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote

Accordingly, could it be that the KJV translation 'birth' is an archaic English word meaning something slightly different than our common current day use and understanding of said English word? Could it be that said archaic meaning is a more correct reflection of the real meaning behind a rarely used, and therefore poorly understood, Hebrew word? Could it be that a more accurate understanding of the word לִידָת as used in Matthew 1:18 would be in terms, not primarily of 'birth' as in 'delivery', but as a word pointing towards the very beginning of the relationship between Joseph and Mary? That is, including also their very first inclination to form a covenant between one another, that is, even before their espousal? As per...

Merriam-Webster's Dictionary:

Birth... 4 a) archaic: one that is born; b) : **beginning, start**

Maybe a better translation would be...

Matthew 1:18

18 TLT Now the **beginnings** of Jesus Christ was on this wise:...

Swedish:

18 TLT Jesu Kristi **tillblivelse** gick till så här:...

Or wouldn't that make sense?

Re the word 'espoused'

The Hebrew word (Matthew 1:18) translated "espoused" is אָרוּסָה. I do not find אָרוּסָה in the Old Testament or in Strong's Dictionary, and in Shem Tov's Hebrew Matthew I find it once only. In George Howard's translation it is translated using the word 'betrothed'. Google Translate provides 'fiancee', 'betrothed', and 'bride'. In Strong's Dictionary I find these related Hebrew words:

H7446: רָסָה From H7450; a ruin (as dripping to pieces); Rissah, a place in the Desert: [KJV:] - Rissah.

Total KJV occurrences: 2

H7450: רָסַס A primitive root; to comminute; used only as denominative from H7447, to moisten (with drops): - temper.

Total KJV occurrences: 1

Re the word ‘before’

The Hebrew word (Matthew 1:18) translated “before” is קודם. I do not find קודם in the Old Testament, but in Shem Tov’s Hebrew Matthew I find it fourteen times. In George Howard’s translation it is translated using either the word ‘before’ or ‘first’.

Re the words ‘came together’

The Hebrew word (Matthew 1:18) translated “came together” is ידע. ידע is a very common word in the Old Testament. Following Matthew 1:18, 25, the first occurrence of ידע in Shem Tov is Matthew 6:3. According to KJV: “Let not thy left hand know what thy right hand doeth.” As noted in Strong’s Dictionary quoted below, its use is by no means tied exclusively to a sexual encounter. Indeed, the first occurrence of the word ידע in the Hebrew Bible is Genesis 3:5 where we find it in the phrase “For God doth know that in the day...”

Strong’s H3045: יָדַע A primitive root; to know (properly to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively instruction, designation, punishment, etc.

Total KJV occurrences: 946

Re the words ‘to take’ in “to take unto thee Mary thy wife”

The Hebrew word (Matthew 1:20) translated “to take” is לקחת. I find לקחת 131 times in the Old Testament, and in Shem Tov’s Hebrew Matthew I find it 7 times. The first occurrence in the OT is found in Genesis 3:19 KJV “out of it [the ground] wast thou taken”. Thus, once again, a word not primarily used in the context of sexual intimacy, etc..

In Summary re the Word Studies thus far

None of the words thus far studied above provides a firm basis for the common belief that Mary was pregnant at the time of her visit with the angel...

The Heart of this Issue

Re **מעוברת**, translated “**was found with child**” and “**is conceived**” (Matt 1:18, 20 KJV)

What remains then is for us to study and properly understand the Hebrew word, **מעוברת**, translated, respectively, as “**was found with child**” (v. 18) and “**is conceived**” (v. 20). As you notice, **מעוברת** (Strong’s H5674-5679), is an entirely different word than the Hebrew words considered above. In particular, the Hebrew word **מעוברת** (Strong’s H5674-5679), is an entirely different word than the Hebrew words **הרה** and **תלד** (Strong’s H2029-2032 and H3205-3206).

What is the real meaning of this other word, **מעוברת**? Please notice that the word consistently used in the Bible to indicate conception and pregnancy is **הרה**, not **מעוברת**!

Let’s study and consider Strong’s definitions for each of the Hebrew words using the same Hebrew root, **עבר**, as in **מעוברת**:

H5674:

עבר, A primitive root; to *cross* over; used very widely of any *transition* (literally or figuratively; transitively, intransitively, intensively or causatively); specifically to *cover* (in copulation)

H5675:

עבר (Chaldee); corresponding to H5676: [KJV usage] - beyond, this side.

H5676:

עבר From H5674; properly a region *across*; but used only adverbially (with or without a preposition) on the *opposite* side (especially of the Jordan; usually meaning the *east*):

H5677:

עבר The same as H5676; *Eber*, the name of two patriarchs and four Israelites: [KJV usage] - Eber, Heber.

H5678:

עברה Feminine of H5676; **an outburst of passion**: [KJV usage] - anger, rage, wrath.

H5679:

עברה From H5674; a *crossing* place: [KJV usage] - ferry, plain [from the margin].

Using e-Sword, I find these words (H5674-79) 711 times in the OT. Upon reading quite a few of those 711 OT occurrences, I found **none using any of those words in reference to conception or pregnancy!** Accordingly, please again review the above definitions carefully, and if you find a good and valid reason for translating מעוברת, as used in Matt 1:18, 20, in terms of anything pertaining to conception or pregnancy, please let me know!

Furthermore, wouldn't the Bible passage Matt 1:18-25 be more consistent with itself by using one and the same word in reference to one and the same thing?

But let's analyze מעוברת a bit further. The root of מעוברת is עבר. -מ- is a prefix meaning 'after, behind, etc.'. It is also used for converting a verb into a noun. -ו-, when inserted after the first letter of a verb, indicates present tense. -ת- at the end of a noun indicates the plural of a feminine word.

Thus perceived, the word מעוברת can hardly be applied to 'pregnancy', can it? Or is it somehow possible for one woman to be doubly pregnant at one point in time? If somehow applied to a twin pregnancy, it is still one pregnancy, not two or more pregnancies, is it? And, for that matter, I've never even heard a suggestion about this pregnancy of Mary being a twin pregnancy, have you?

On the other hand, applying מעוברת to 'passion' makes a lot of sense. Or in this case, as applied to Mary, it makes a lot of sense to perceive Mary in terms of being in multiple ways a very passionate woman. That is, as in Mary being at that time in a double sense filled with a passion or two.

More about this analysis [here...](#)

What about the corresponding word being used in Greek New Testament?

Given the common, but obviously false, teaching that the New Testament was originally written in Greek, let's briefly consider also the Greek word corresponding to the Hebrew word מעוברת.

The Greek words being translated as "she was found with child" are εὑρεθη^{G2147}, εχουσα^{G2192}, ἐν^{G1722}, and γαστρι^{G1064}. Obviously the key words in said English phrase is 'with child', and the corresponding Greek key word is γαστρι^{G1064}, or, transliterated, 'gastri' as in 'stomach'.

Yes, when we talk to small children about pregnancy, we commonly say that the new baby is in the mother's stomach. But is this really the intended, or primary, meaning behind said Greek word in the New Testament?

For the sake of brevity, please consider the meaning of said Greek word in the following New Testament verse found in Titus 1:12.

One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies^{G1064}.

But ok, Titus 1:12 is not using the term 'ἐν γαστρι'.

And true, the LXX is indeed using said Greek term, ἐν γαστρι, when translating the Hebrew word הרה. Even so, must we assume that said Greek term as used in the Greek New Testament

corresponds to the Hebrew concept **הרה**? That is, rather than being a bad translation, based upon a misunderstanding, of the Hebrew word **מעוברת** that is in fact being used in Shem Tov's Hebrew Matthew 1:18? To be sure, said Greek term, ἐν γαστρὶ, as used in the New Testament, is not a translation of the Hebrew word **הרה**, but on the Hebrew word **מעוברת**.

So how can it be that the Hebrew word **מעוברת** is translated by George Howard, and by Nehemiah Gordon, as “**was found pregnant**”? That is, corresponding to KJV's words “**was found with child**”? Could the simple answer be that, as a very rare word, **מעוברת** was first mistranslated by some influential person of some renown, and that subsequent translators simply followed in his footsteps, not daring to veer from an accepted traditional [mis]understanding of the context?

And, if **מעוברת** is indeed the correct Hebrew word describing the real event behind Matthew 1:18, isn't it true then, that George Howard's and Nehemiah Gordon's translations both are mistranslations of Shem Tov's Hebrew Matthew 1:18? That is, translations based upon traditional current teaching, rather than upon the Bible alone? That is, Traditional teaching over and above Sola Scriptura?

Isn't the error in the eyes of the beholder? And, isn't the initial error first and foremost in the eyes of the responsible translator(s)? In consequence, aren't said errors then typically inherited also by most every lay Bible student who is being misled by such translations?

Or, is there an error in the best available Hebrew transcript, i.e. in Shem Tov's Hebrew Matthew, of the original record, as written by the original author of Matthew 1:18? Which shall it be? Who is responsible for each our own belief? How long shall we, each one among us, choose to be led by blind leaders of the blind? By atheistic Doctors of Theology, by Doctors of Divinity, and the like? Remember Revelation 14:8! Remember the power of gossip!

The Alternative – Using the Real and True meaning of the Hebrew word **מעוברת**

Let's say that the Hebrew word, **מעוברת**, is in fact referencing something entirely separate from conception and pregnancy. Something making Joseph “minded to put [Mary] away privily”, Matt 1:19. What was the reality behind the choice of the word **מעוברת**? What was the author's intent? May we glean something from how this word is used elsewhere in the Bible? In particular, any first-time occurrence within the Bible?

KJV:

Gen 8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to **pass over**^{H5674} the earth, and the waters asswaged;

Swedish 1917:

1 Mos 8:1 Men Gud tänkte på Noa och på alla vilda djur och alla boskapsdjur som var med honom i arken, och han lät en vind **gå fram över**^{H5674} jorden, så att vattnet sjönk undan.

Said word(s) (Strong's H5674-5679) are first found in Gen 8:1, as above quoted. Perhaps not very helpful? Is it?

Searching the OT and [Shem Tov's Hebrew Matthew](#) for מעוברת (the exact form used in Matt 1:18, 20), I get zero hits in the OT, and none in Matthew outside of Matt 1:18, 20. Nothing besides those two occurrences! Not very helpful, is it?

The closest I find is eleven (11) hits when searching the OT for מעברת. None in Matthew. That is, eliminating the one letter waw, which letter when used in that position is indicating present tense and not much more. Strong's definition of said word is as follows. That is, the very same root as the above (H5674-9):

H4569:

מַעְבְּרָה מַעְבָּר

From H5674; a *crossing* place (of a river, a *ford*; of a mountain, a *pass*); abstractly a *transit*, that is, (figuratively) *overwhelming*: - ford, place where . . . pass, passage.

Again, not very helpful. Is it?

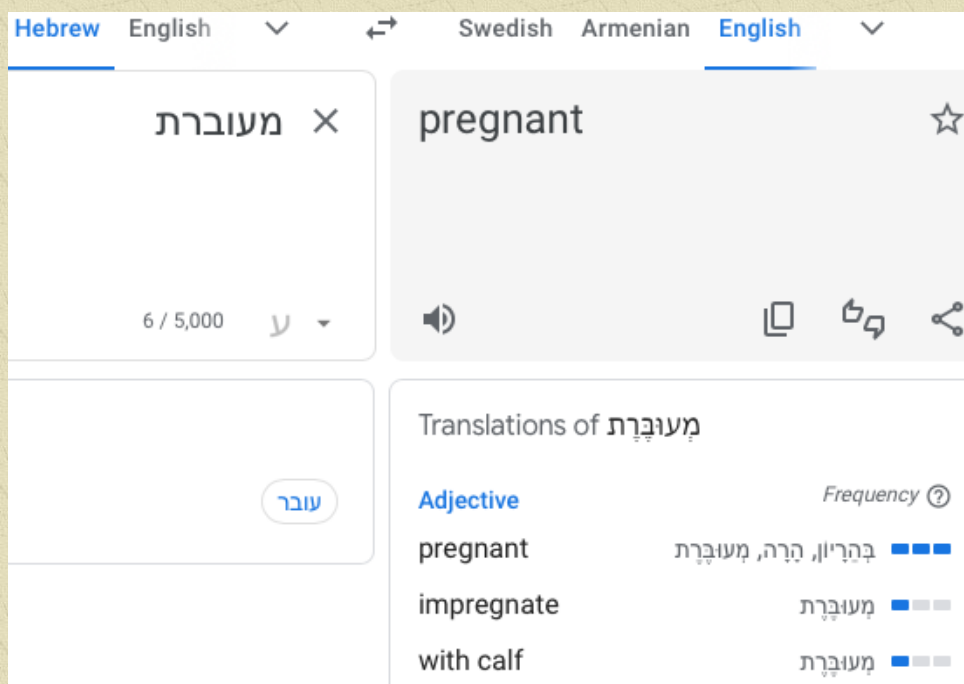
On the other hand, searching my Bible for [H5678](#), I get 34 hits in OT. Seeing that the definition of H5678 is “**outburst of passion**” I could make sense out of applying that to Matt 1:18, 20. KJV is translating H5678 using “anger, rage, wrath”. However, none of said 34 hits is a word including the letters mem, מ, or waw, ו, as found within מעוברת. Accordingly, those hits too, are less than a perfect help, or are they? Even so, said missing letters do not necessarily change the root meaning of said word. (Mem-, -מ, may be seen as a prescript, and waw, ו, is a letter usually indicating present tense, i.e. imperfect, as in something yet to be perfected. As also above said.) Seeing also that most of said 34 hits do have a ת- at the end of the word, I find further cause for translating Matt 1:18, 20 in terms using [H5678](#). That is, in terms of ‘passions of Mary’. Certainly not in terms of ‘pregnancy’!

And isn't it true also that Mary's song, as recorded in Luke 1:46-55 may be understood in terms of being an expression of said passions of Mary?

Perhaps one may consider the English expression “to be beside oneself...”, or the Swedish expression “att vara ifrån sig...”, as being within the Strong's definitions above quoted for [H5674-9](#), [H4569](#), and most specifically for [H5678](#)? Accordingly, I find it reasonable to conclude that the word מעוברת in Matt 1:18, 20 has something to do with passion, more specifically, in these two verses, a passion associated with the Holy Spirit.

But, if so, why would such a passion make Joseph “minded to put [Mary] away privily”, Matt 1:19? Could it be that the words “Joseph her husband, being a just man” is an indication of Joseph having a tendency towards leaning to such as is ‘politically correct’? And that Mary's passion was perceived by some as not being in harmony with such as was at that time considered ‘politically correct’? Or how would Joseph initially recognize that this passion of Mary was indeed spurred by the Holy Ghost? To me, an interpretation of מעוברת in terms of ‘having a passion for something of importance’ seems in perfect harmony with the textual and contemporary setting. Even more so when considering how such a passion of Mary may have contributed towards fostering her son Jesus into the man he was to become. The fruit is not falling too far from the tree, it is said. Or is that not so?

After all that, I discovered the following Google translation:



However, notice carefully that that translation is more than likely based solely upon the extant and traditional KJV translation of that word! That is, as indicated in the right lower quarter of the above screenshot, and considering that the word **מעוברת** seems to be a very rarely used word outside of its direct associations with Matt 1:18, 20. Sure, I could perceive some logic in applying such a meaning, i.e. ‘pregnant’, to that word, that is, as in the sperm **passing over** from the male to the female. Nevertheless, considering the clear meaning derived from the context using the generally used word for conceive, **הרה**, I do not see any sense in translating the word **מעוברת** in terms of conception of pregnancy in the context of Matt 1:18, 20. Doing so seems contradictory to me. That is, such a usage does indeed make Matt 1:18-25 and the Biblical record self-contradictory. Especially upon considering said mistranslation in view of our Creator's own design, explicit instructions, and commandments as given us all per Genesis 1:28; 2:24-25; Exodus 20:14; Deuteronomy 5:18; Matthew 19:9; Acts 15:20, 29; 21:25; and Romans 1:29.

Thus, translating **מעוברת** in terms of pregnancy is certainly contrary to the fundamental Bible study rule that says that any Bible interpretation, to be true, must be in harmony with both the Bible record and with the reality created by God, i.e. with nature.

Indeed, the practice of basing any translation merely upon past translations is none better than placing tradition over and above Sola Scriptura and truth itself. That is, as per the dogma of the Roman Catholic Church. These days I am seeing this Babylonian principle being exemplified in many ways. For instance in several Bible dictionaries, in the so called ‘peer reviewed’ articles of so called science, in the commonly used argument “everyone knows...”, etc..

This practice, as I perceive it, constitutes the fundamental cause of the confusion of languages associated with the tower of Babel, Gen 11. This practice is the very essence of gossip, and a prime tool used by the chief Gossip Monger of all, Satan himself. Compare Strong’s G1228: “διάβολος, a traducer...”, and Webster’s Dictionary: Traducer, a gossip monger, a slanderer. Compare below!

Why are obvious mistranslations in the Bible being maintained?

Why are the authorities among men, and the authorities of most or all societies that I am aware of, commonly tending towards quieting, censoring, persecuting, or even murdering, such among men as are pursuing the truth? Is it not simply because of their aim of maintaining status quo, their monopoly of powers, and financial wealth?

Seeing that that is indeed so, I do not find it very difficult to understand why any Bible version authorized by a king, by the Vatican, or by any such authority of men (e.g. KJV and the Swedish 1917 version) tends to put blame upon individual citizens rather than upon the hierarchy and its prime representatives. That is, politically correct Bible translations are given preference over and above the translations of such proactive brave men as Tyndale, Martin Luther, Elijah, and many other pioneers and front men.

Accordingly, in most every authorized version of Matthew 1:18-25, we find Mary in a setting where she is being portrayed as a promiscuous woman and where her son is being portrayed as being conceived outside of marriage. That is, unless, and until after her death, Mary is artfully, and contrary to nature, magically pronounced to be, not only a saint, but the virgin mother of God Himself, yes even of the very same God who is said to have made her pregnant in the first place. Indeed, is this truly in harmony with Biblical teaching? I would say not. How about you?

An added bonus for said authorities of so doing, is that men in general, and husbands in particular, as also the fathers of each their own children, are being disassociated from their original God given responsibilities as the head of each their own family. The family unit, as created in the image of Elohim, the Creator, is being trampled in the dust, and intimacy between husband and wife is being downplayed and destroyed in favor of all species of perversity, hidden behind the curtains though it might be. All in the name of transferring all trust towards said authorities of men.

Thus also creating a sense of holiness, sanctity, and awe towards such blind servants of the Church and of the State as are then fooled into choosing celibacy over and above our Creator's own very first instructions to mankind per Gen 1:28. Indeed, what kind of wisdom is that, other than that being described by the words "the serpent was more subtil than any beast of the field which the Jehovah Elohim had made" Gen 3:1?!

Not to mention the obvious fact that women will often come to view the priest behind the curtain as a holy man, as God's own representative. Something that a young priest may use for his own purposes in order to get women to view pregnancies caused by his own intimate encounters as comparable to the pregnancy of Mary by means of the Holy Spirit. As in a Coocoo's nest!

But isn't Luke indicating that Jesus was merely the adopted son of Joseph?

"Jesus... being (as was supposed) the son of Joseph, which was the son of Heli..." Luk 3:23

Perhaps you'll find cause for studying the above translation just a tidbit more deeply? [Here's a link](#) that you might, per chance, find helpful towards that end...

To Learn and to Apply Within One's Own Life (As Did Joseph and Mary):

**Re Cause and Natural Consequence:
Mistranslations Leads to Wrong Lessons Learnt
And vice versa, i.e...
Wrong Lessons Learnt Leads to Mistranslations**

The Value of Accurate Dating

The built in meaning of the angel's command to Joseph per Matt 1:20, 24, following the above said conclusions, will naturally be what it ought to be in the first place. That is, a reassurance to Joseph, and a guidance, for him not to hesitate any further, but to perfect his marital relationship with Mary by consummating their relationship, and for the two of them to conceive and give birth to a son.

Also the words "And knew her not till she had brought forth her firstborn son" Matt 1:25 will then naturally receive their true meaning, other than that of current tradition and teaching. None the less, an even better translation would then be in terms such as "And really did not get to know her until after she had brought forth her firstborn son..." No wonder, considering that shortly following the consummation of their marriage, thus making Mary pregnant, Mary chose to spend at least three months with Elisabeth in Juda Luke 1:39.

I find it quite possible that said "three months" is yet another mistranslation. That is, considering also the above said, 'three months' may be rather a reference to the Biblical month named month #3, which falls out shortly prior to midsummer. That is, about nine months following the consummation of their union as husband and wife. That is, about the time of either Passover or Pentecost, a time most likely for their journey to Bethlehem and for the birth of their son. Under such circumstances the words of Matt 1:25 falls perfectly natural into place. Or don't you agree with that?

Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

And, considering the role of the Holy Spirit in all of these events, isn't it quite obvious that the instructions given per Gen 1:28, and more, are being fulfilled in the lives of Joseph and Mary, as were then also the specific words given each of them by the angel of God? What do you think?

Why and How is it that for such a long Time we have all misunderstood the reason for Joseph's hesitancy?

How is it that not even the 1397 Wycliffe Bible, the 1531 Tyndale Bible, or any among the Protestant pioneers discovered or recognized the obvious truths suggested above? I believe the answer to that question is quite simple and straightforward. The original mistranslation is found in the Aramaic translation of the Hebrew original. The Greek NT translations are based upon said Aramaic translation, and so on. This happened very early, even in the 1st or 2nd century CE, and since then the Inquisition effectively removed most every trace of said Hebrew original NT scriptures, while pretending that Greek was the original language of the NT scriptures. Yet, isn't it obvious that if that would have been the case, then why so many different Greek versions of the NT? Makes no sense at all considering how carefully each copy of the Bible is said to be exactly transcribed and copied, or isn't that so? [Shem Tov's Hebrew Matthew](#) has been denigrated based upon ridiculous reasons, and the Aramaic likewise. For further studies of these sequential translations, please feel welcome to study [this link](#) of mine!

Now, if those of us calling ourselves SDA truly are the Sola Scriptura based people that we claim to be, how is it that we are not more intent upon, and more willing, to receive, accept, and thoroughly study the best available originals and transcripts that our Redeemer and Creator is making available to each among us from time to time? For instance [Shem Tov's Hebrew Matthew](#)? May I suggest that you make yourself familiar with Shem Tov's Hebrew Matthew by means of [this book](#) and [this book](#)...

Remember this quote from Papias, one of the very earliest 'church fathers': **"Matthew composed the words in the Hebrew dialect, and each translated as he was able.** (Papias, 150-170 CE, quoted by Eusebius, Eccl. Hist. 3:39)"

Consider these things carefully, and in the light of God's own Word! I am sure the Holy Spirit of our Maker will abundantly bless you in so doing!

Consider it! "Remember the Sabbath day..." Every one of them! Ex 20:8-11; Lev 23! Selah!



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