

Lo-Ami are the ones who need *Emanu-El*

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Introduction

This article is about the name of the Messiah Emanuel which is found in Mat 1:23 (also he is to be called Yeshua ^{Mat 1:21, 25}).

Mat 1:23 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.

In this article I wish to use good hermeneutical principles, like *sola scriptura* and leveraging word studies for context.

Matthew 1:21-25 – Key Verse

²¹ And she shall bring forth a son, and thou shalt call his name **Yeshua**: ^A for he shall save his people from their sins. ²² Now all this was done, that it might be fulfilled which was spoken of YHVH by the prophet [Isa 7:13-16](#), saying, ²³ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name

^A “Jesus” doesn’t mean anything, but Yeshua means Yah’s salvation.

Emmanuel, which being interpreted is, God with us. ^{B 24} Then Joseph being raised from sleep did as the angel of YHVH had bidden him, and took unto him his wife: ²⁵ And knew her not till she had brought forth her firstborn son: and he called his name **Yeshua**.

Questions to ponder

Before I start I wish to ask some question.

Were the Jews that were living in Judea during the life span of Yeshua, not with God? Isn't it scripturally accurate that before the time of Yeshua, the Jews, i.e. the House of Judah, in the land, in Jerusalem, and rightfully so? The history of Jews in the land since their return from Babylon is well established.

Wasn't there a temple, and a function priestly class performing sacrifices at YHVH's altar and were they not doing this according Torah? Isn't it true that every year from returning from Babylon up to and including the time of Yeshua that the priest performed the ritual sacrifices with the *azazel* (scapegoat) required during Yom Kippur and that, in the end YHVH atoned for them?

How can we say that prior to the birth of Yeshua, God was not with us i.e. the Jews in Judea?

For sure, they might not have been doing these things as well as YHVH would have liked, but were they not honored by YHVH?

Word Study

The meaning of Emmanuel is unambiguous because it says its meaning right in the verse ... "God with us" (that's always helpful). As most of you who follow my writing now, the topic of the House of Israel and the fact that they got a Bill of Divorce is foundational in my understanding of scripture, ^C so my thought immediately went there.

The premise of this article is to look at the word to see if we can glean any insights. The Hebrew word *Emmanuel* (Strong's #H6005), is found only twice in the Tanach (Isa 7:14 & Isa 8:8) and once in the New Testament (Mat 1:23). ^D The Greek word used in Matthew is *Emmanuel* (Strong's #G1694) and is an obvious borrowed word from the Hebrew that has been transliterated into the Greek (this is also the case in English, that's always very helpful and convenient).

This Hebrew *Emmanuel* word is actually a compound of two other Hebrew words *Emanu* (#H5793) + *El* (#H410). The second part of this compound word is pretty common as it is simply a shortened version of the *Elohim* which is the word for God. It is not, however, the focus of this article as I am interested in the first part *Emanu* (#H5793).

The House of Israel / Bill of Divorce

^B See "Isaiah-7-RSTNE.pdf" and "Isa-08-a-stone-of-stumbling-a-rock-of-offence-to-both-houses-of-Israel", Article #[515](#)

^C Amongst many writings, see Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel

^D For more details see "Word-Study-H6005-immanuel-Emmanuel-G1694-H5973-im-H3818-lo-ammi-H5971-am", article #[517](#).

There are many places in the prophets that are powerful verses describing these things, and [Hosea chapter 1](#) is definitely one of them, I want to focus however on one verse, verse 9

Hos 1:9 Then said *God*, Call his name **Loammi**:^{H3818} for ye *are* not my people, and I will not be your *God*.

God is telling the prophet Hosea, that they are not going to be his people, and in fact it says in Jeremiah 3:6-12 that they are to get a Bill of Divorce.

This word Loammi ^{H3818} is a compound word (like Immanuel is) that contains the word *lo* ^{H3808}, and the word *ami* ^{H5791}, which means my people. For this article, I'm interested in this second word *ami* ^{H5791}. Notice how the Strong's number H5791 is two numbers different from *Emanu* H5793 which was the first half of Emmanuel

Before I go any further, let me state my theory which is that the word **am** is found in both verses Hos 1:9 & Isa 7:14 (also Isa 8:8)

Hosea 1:9 says that God tells Hosea to name his gotten from the whore Gomer, **loammi**

שְׁמוֹ she· Mo his name לֹא lo' עַמִּי am· Mi; Loammi

Isaiah 7:14 says

שְׁמוֹ she· Mo his name' עַמְּנוּ im· Ma· nu' אֵל El. Immanuel

Hos 1:9 Then said *God*, Call his name **Loammi**:^{H3818} for ye *are* not my people, and I will not be your *God*.

Isa 7:14 Therefore Adonai himself shall give you a **sign** (*ot* ^{H226} אֹת); Behold, a virgin shall conceive, and bear a son, and shall call his name **Immanuel** ^{H6005}.

Word Substitution Test

If my theory is correct, I should be able to substitute the translation of **am** found in Hos 1:9 with the translation of **am** found in Isa 7:14 and vice versa?

First Hosea 1:9

Then said *God*, Call his name Loammi: for ye *are* not [~~my people~~ **with me**], and I will not be your *God*.

Next Isaiah 7:14

Therefore Adonai himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name [~~Immanuel~~ God's People].

Legal Think

Immanuel is a Legal Status

I like how Rabbi Koniuchowsky states rather humorously in his commentary for Mat1:23 (endnote #4395) that Immanuel is not a name like "Immanu-El Glickstein" (in a similar way, the parents of Jesus aren't Mr. & Mrs. Christ). Instead of a name, Rabbi Koniuchowsky says that **Immanuel is a title**.

Allow me to dig into this a bit. Ok, so what? It's a title, why do I care?

I look at it as a function that Yeshua performs in that it enables the former divorced House of Israel to be able to state a claim that enables them to say, authoritatively, God is with us.

The office of Immanuel

Legal logic dictates to me that the Elohim of the children of Israel is 1) an office and 2) an office filled by YHVH. Why? How can I say that authoritatively? I can say this because there was a legally binding contract between YHVH and Israel. YHVH, as the Law Giver, proposed a *ketubah* to Israel and Israel said yes. These two competent parties had a meeting of the minds making this contract legally binding. As a result a couple of things happened, the terms and conditions were laid out (Torah) and offices were created. The office of Elohim for Israel was created and taken up by YHVH, and the office of priests and kings was created and taken up by Israel. As long as the parties are not in breach of the contract, they are both “stuck” to their respective offices (if you will they are bound as in a binding contract). If there is a breach, then both parties must abandon their respective offices and both offices collapse (because the thing that created them, the contract, is no more).

Note, there is some nuance to this because before the breach occurred, Israel had been split into two kingdoms and it was only the House of Israel that was given the Bill of Divorce.^E

What’s my point?

The office of Elohim to Israel only makes sense and can only occur when Elohim is **with** his people Israel. YHVH yearns to tabernacle with and amongst his people (which He legally does by contract). When Elohim, through Hosea, says you’re not my people (*lo-ammi*), then this declaration indicates that the covenant has been breached. The House of Israel is given a *get* (the Bill of Divorce) and is sent packing. The House of Israel is now **without** and Elohim.

I point this out because some would argue that my word study between *am*^{H5971} (a people) and *Emanu*^{H5793} (with) is flawed in that I am stretching when I suggest that they can be nearly synonymous words (even though Strong’s says they both come from the same root H6004 and are spelled with an *ayin* and a *mem*). I confess, that I’m not a Hebrew scholar but I am able to use the tools, like Strong’s, to make a reasoned argument.

Regardless, if you speak with the clarity of law, an El or Elohim that has no people is oxymoronic. *Lo-ammi* separated YHVH from what was once his people to that of not his people. This necessitated that the office of Elohim of the House of Israel evaporated.

It’s clear to me that the prophecy of Isaiah 7:14 which speaks of a sign and a virgin birth points to the narrative in the first chapter of Matthew. Isaiah 7:14 and Mat 1:23 document that the prophesied one (identified as Yeshua in Mat 1:18) will be called / declared Emanuel. This makes sense because the salvific work of Yeshua, which means the salvation of YHVH, will undo that which happened to the House of Israel. The consequence is that renewed covenant is a change of legal status from once being Lo-Ammi (back) to Emanu-El.

Sidebar: YHVH, is the Creator of the universe and all that is in it. Obviously this would of course mean all the people. But consider this question, is YHVH the God (the Elohim) of all the people i.e. all the Gentiles? No. Why, because there is not legally binding contract that makes this so. If you call yourself a Gentile (thereby

^E **Noteworthy Sidebar:** There is also the important ramification that before the Two Houses were created, they radically changed their relationship with YHVH when in 1 Samuel chapter 8, they demanded a King like the nations to rule over them. Before this, it was YHVH that was their King thereby radically changing the definition of what the Elohim of Israel had originally meant.

declaring your legal status) and you also claim your Elohim is the God of the Old Testament, then you're confused. I say this because you have no response to the *quo warranto* question, by what authority do you make this claim...where's your contract?

Isa 7:5-17 – Immanuel (First occurrence)

⁵ Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶ Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

Isa 7:6 HSB5^F

u· ne· ki· Tzen· nah, and vex וְנִקְיָצְנָה vi· hu· Dah against Judah בִּיהוּדָה na· 'a· Leh Let us go up נַעֲלָה
 e· Lei· nu; in' אֵלֵינוּ ve· nav· ki· 'En· nah it and let us make a breach וְנִבְקַעְנָה
 be· to· Chah, in the midst בְּתוֹכָהּ Me· lech a king מֶלֶךְ ve· nam· Lich therein for us and set וְנִמְלִיךְ
 sa· Mek ס Ta· ve· 'Al. of Tabeal : טַבְּאֵל : ben- of it [even] the son בֶּן et' אֶת

⁷ Thus saith the Adonai YHVH, It shall not stand, neither shall it come to pass. ⁸ For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years ⁶⁵ shall Ephraim be broken, that it be not a people. The Mem prefix means from, otherwise this verbiage is similar to Hos 1:9 "...Call his name Loammi: for ye are not my people..."

me·'Am. that it be not a people : מַעֲמָם shall Ephraim אֶפְרַיִם ye·Chat broken H2844 יַחַת ...”

⁹ And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established. ¹⁰ Moreover YHVH spake again unto Ahaz, saying, ¹¹ Ask thee a sign (*ot* ^{H226} אֹת) of YHVH thy God; ask it either in the depth, or in the height above. ¹² But Ahaz said, I will not ask, neither will I tempt YHVH. ¹³ And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

¹⁴ Therefore Adonai himself shall give you a sign (*ot* ^{H226} אֹת); Behold, a virgin shall conceive, and bear a son, and shall call his name **Immanuel** ^{H6005}.

Isa 7:14 HSB5

hu Himself הוּא a· do· Nai Therefore the Lord אֲדֹנָי yit· Ten himself shall give יִתֵּן La· chen Therefore לָכֵן
 ha· 'al· Mah, Behold a virgin הֵעֲלָמָה hin· Neh Behold הִנֵּה ot; you a sign אֹת la· Chem לָכֵם
 ve· ka· Rat and shall call וְקָרָאת Ben, a son בֶּן ve· yo· Le· det and bear וְיָלְדָת ha· Rah shall conceive הָרָה
 El. Immanuel' אֵל : im· Ma· nu' עִמָּנוּ she· Mo his name שְׁמוֹ

¹⁵ Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. ¹⁶ For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. ¹⁷ YHVH shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

^F Standalone Aleph Tav: "...a king, in the midst of it אֶת [even] the son of Tabeal" (literal word order in Hebrew). Note, I added the red letters and enlarged the font

Isa 8:6-10 – Immanuel (second occurrence) ^G

⁶ Forasmuch as this people refuseth the waters of Shiloh ^H that go softly, and rejoice in Rezin and Remaliah's son; ^I

Isa 8:6 ^{HSB5} "...people at this **את** the waters of Shiloh..."

haz· Zeh, as these **הֵזָה** ha· 'Am as this people **הָעַם** ma· 'As refuseth **מָאֵס** ki for **כִּי** Ya· 'an, Forasmuch **יַעַן**
 ha· ho· le· Chim that go **הַהֹלְכִים** hash· shi· Lo· ach, of Shiloh **הַשֵּׁלַח** mei the waters **מֵי** et' **אֶת**
 re· Tzin in Rezin **רְצִין** -et' **אֶת־** u· me· Sos and rejoice **וּמְשׁוֹשׁ** le· 'At; softly **לְאֵט**
 re· mal· Ya· hu. and Remaliah's **רְמַלְיָהוּ** u· ven· son **וּבֶן־**

⁷ Now therefore, behold, Adonai ^J bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: ⁸ And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. ^K

Isa 8:8 ^{HSB5}

sha· Taf he shall overflow **שָׁטַף** bi· hu· Dah through Judah **בִּיהוּדָה** ve· cha· Laf And he shall pass **וְחָלַף**
 yag· Gi· a'; he shall reach **יָגִיעַ** tzav· Var [even] to the neck **צָוֵר** ad· even' **עַד־** ve· 'a· Var, and go over **וְעָבַר**
 ke· na· Fav, of his wings **כַּנְפָיו** mut· Tot and the stretching out **מְטוֹת** ve· ha· Yah become **וְהָיָה**
 ar· tze· Cha of thy land' **אַרְצֶךָ** ro· chav· the breadth **רֹחַב־** me· Lo shall fill **מְלֵא**
 sa· Mek **ס** El. Immanuel' **אֵל־** im· Ma· nu' **עִמָּנוּ**

⁹ Associate (*ro·'u* ^{H7489} **רְעוּ**) ^L yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in

^G To see the whole chapter, see “Isa-08-a-stone-of-stumbling-a-rock-of-offence-to-both-houses-of-Israel”, Article #515 (marked as one of my favorite articles).

^H Shilloach ^{H5795}, from ^{H7971}, BDB: sent; only other place Neh 3:15 [Standalone Aleph Tav Neh 3:15], Gen 49:10 ^{H7886}; Luk 13:14, Joh 9:7-11 ^{G4611}

^I rejoice in Kezin. This is not "a wrong reading of the Hebrew text", but it refers to the trust reposed in the king of Syria instead of in Jehovah (Isa 7:9). They despised God's covenant with Zion (symbolized by its secret stream), and preferred the help of the heathen; therefore the Assyrian floods should overwhelm them. (Compare the same contrast in Psa 46:3, Psa 46:45; and see notes there.) This applied specially to Israel: and the judgment overtook Israel first. Source CB Notes

^J There is an emendation in this verse which I presume is Adonai which replace YHVH. All other times (8) the LORD is YHVH.

^K RSTNE footnotes 1115: Judah threatened but not captured; 1116: Here the land of Yisrael is called Emanu-El, a title, further proving that this is not the actual name of the coming Messiah, but merely a title.

^L Associate? What a terrible translation as it is innocuous, this word is associated with evil, displeased, hurt, wicked etc.

pieces.^{M 10} Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us (*im·Ma·nu El* : אֵל : עִמָּנוּ)^N

Isa 8:8 – a different understanding regarding Immanuel

Isa 8:8 And he [King of Assyria] shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

In contrast to the RSTNE footnotes given above, is it a reasonable commentary to say that the meaning of “O Immanuel” means that God is with the King of Assyria, who is to perform this punitive action against the House of Israel? God had shown favor to the House of Israel, but is now, reluctantly showing favor to the Assyrians so that they can exact YHVH’s judgment therefore Immanuel was transferred.

Hosea ch. 1 - Call his name Loammi for ye are not my people, and I will not be your God

² The word of YHVH that came unto Hosea, the son of Beeri,^O in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. ² The beginning of the word of YHVH by Hosea. And YHVH said to Hosea^{H1954 P}, Go, take unto thee a wife of whoredoms (*ze·nu·Nim* זְנוּנִים) and children of whoredoms: for the land hath committed great whoredom, *departing* from YHVH. ³ So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. ⁴ And YHVH said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. ⁵ And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. ⁶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name Loruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. ⁷ But I will have mercy upon the house of Judah, and will save them by YHVH their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. ⁸ Now when she had weaned Loruhamah, she conceived, and bare a son.

⁹ Then said *God*, Call his name **Loammi**:^{H3818} for ye *are* not my people, and I will not be your *God*.

Hos 1:9 HSB5

am· Mi; **Loammi** עָמִי lo לא she· Mo **his name** שְׁמוֹ ke· Ra [God] Call קָרָא vai· Yo· mer **Then said** וַיֹּאמֶר
 ve· 'a· no· Chi I וְאָנֹכִי am· Mi, **for ye [are] not my people'** עָמִי lo are not לא at· Tem you' אַתֶּם ki for כִּי
 sa· Mek ס .la· Chem : לָכֶם eh· Yeh **become'** אֲהִיָּה lo- not לא

^M Twice for emphasis or a prophecy Ephraim then Judah sent to the Diaspora?

^N You could say that this is the third time Immanuel is found. It’s translated however more like the meaning of the name/title.

^O **Beeri**. Jewish tradition identifies *Be'eri* with *Be'erah*, of **Reuben**^{1Ch 5:6}. Christian tradition makes Hosea of **Issachar**. Both names are symbolical, like the other names in this book. This clause not "evidently inserted by a later hand", as alleged. Source CB Notes

^P BDB Definition: Hosea or Hoshea or Oshea = “**salvation**”; A Related Word by BDB/Strong’s Number: from *yasha*^{H3467} יָשַׁע

¹⁰ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God. ¹¹ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

Eze 37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Eze 37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

Word Study Summary

H3818 lo ammiy KJC:1 Loammi1-Hos1:9 8

H6005 'immanu'el KJC:2 immanuel Isa 7:14 & Isa 8:8

H5971 'am KJC:1,864 people^{(s)1,845}, nation^{(s)16}, folk², ammi¹, men¹

H5973 'im KJC:76 against³⁶, among⁸, before⁵, beside⁴, whom⁴ etc.

ToDo:

- Add a reference to “I-will-be-your-God-and-you-will-be-my-people”, article #[537](#)
- Talk about Law over theology
- Show how the “lo-” of Lo-Ammi gets “crossed” out by Yeshua who died on the cross.
- Make this into a power point

Summary

ToDo: Review this

I think it's fair to say that the traditional Christian understanding of the meaning of Emmanuel witnessed in Matthew is that this new born baby Jesus is deity, (El), and he is with us. To continue with this narrative, God came to visit us in the flesh for a period of time. ^Q His life, death, burial and resurrection had a salvific impact on people, but how all this works out, I would argue, is a bit fuzzy ^R.

How far removed am I from this traditional Christian understanding that Jesus is Christian's “biblical deist action figure” who can take on the Jewish “biblical non-deist action figure” Moses any day of the week and twice on Sunday. He is our biblical hero because he is Emanuel i.e. God and he is with us, or at least was with

^Q This of course being the first century A.D. Anno Domini, which means in the year of the Lord. Everything else prior to that was B.C. Before Christ. Christianity deemed his birth so important they changed the calendar to reflect his birth.

^R Please note, it's not fuzzy to my mind you because, I would argue, that understanding two-house one covenant brings great clarity to the point and purpose for this salvific work. I say this because I want to be clear and make a distinction between my understanding (a Pronomian Christian) and a typical (Antinomian Christian) understanding.

us 2,000 years ago and now is in Heaven. We Christian types therefore win the theological argument because there is no way to beat God, or even the Son of God, and therefore we get to go to heaven.

Obviously I'm having fun with my fellow Christians, but I'm trying to make a point about using good hermeneutical principles, like *sola scriptura* and leveraging word studies for context.

Appendix

Matthew 1:23 ^{RSTNE S}

23 See, The Virgin ⁴³⁹³ shall be with Child, and shall bring forth a Son, and they ⁴³⁹⁴ shall call His Name Emmanu-El, ⁴³⁹⁵ which when interpreted ⁴³⁹⁶ means, El with us.

Footnotes

4393 Almah in Hebrew, and parthenos in Greek and betulah in Aramaic.

4394 The “they” Matthew speaks of are the Jews who expected the long-awaited Messiah, as Rashi and other scholars have stated. The “they” Matthew speaks of is also a euphemism for the “prophets of Yisrael.”

4395 A title not a name. The Jews were waiting for a divine visitation, and not someone with a name like “Immanu-El Glickstein.” Matthew, operating in the remez/hint level of PaRDeS, takes the freedom to say that through this virgin birth, the long-held concept of Messiah would finally be brought to pass – not that a baby actually named “Immanu- El” would show up. Moreover, the Hebrew title contains two smaller words (“Emanu” and “El”). The prophets of Yisrael all believed that Messiah was eternal (“El”) and that Messiah would come to Yisrael (“Emanu,” or “with us” in Yisrael) – further substantiating a concept and not a proper name for Messiah.

Isa 7:14 Greek OT ^{i.e. LXX} only occurrence of G1694

δια^{G1223} PREP τουτο^{G3778} D-ASN δωσει^{G1325} V-FAI-3S κυριος^{G2962} N-NSM αυτος^{G846} D-NSM
υμιν^{G4771} P-DP σημειον^{G4592} N-ASN ιδου^{G2400} INJ η^{G3588} T-NSF παρθενος^{G3933} N-NSF εν^{G1722}
PREP γαστρι^{G1064} N-DSF εξει^{G1838} N-DSF και^{G2532} CONJ τεξεται^{G5088} V-FMI-3S υιον^{G5207} N-ASM
και^{G2532} CONJ καλεσεις^{G2564} V-FAI-2S το^{G3588} T-ASN ονομα^{G3686} N-ASN αυτου^{G846} D-GSM
εμμανουηλ^{G1694} N-PRI

^S RSTNE: Restoration Scriptures True Name Edition by Rabbi Moshe Yoseph Koniuchowsky; see Matthew-1-the-geneology-of-Yshua-with-RSTNE-footnoes