The Cochin Cambridge Hebrew John MS Oo.1.32

In the Beginning was the Word

Cochin Hebrew John

English Translation with Hebrew Transcriptions, Manuscript Images, Interlinear Tables, and Commentary

Janice F. Baca
Translator

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In the Beginning was the Word:
Cochin Hebrew John

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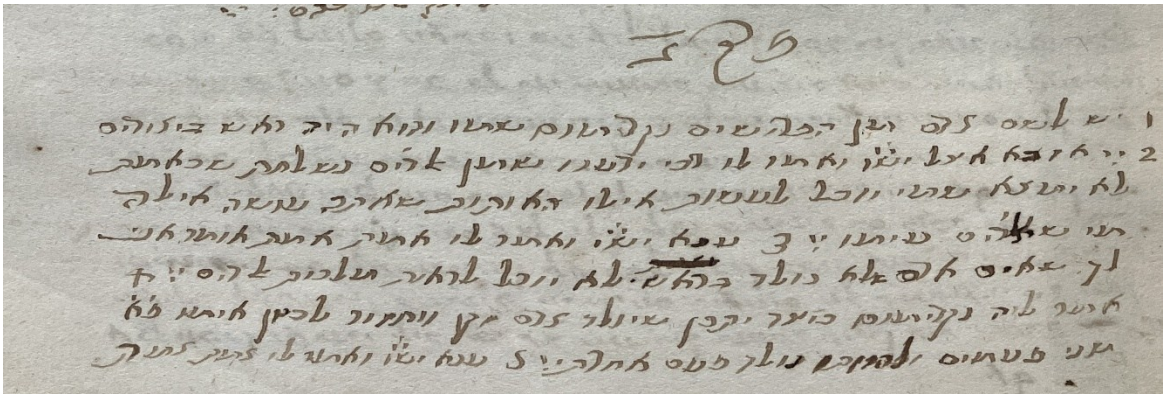
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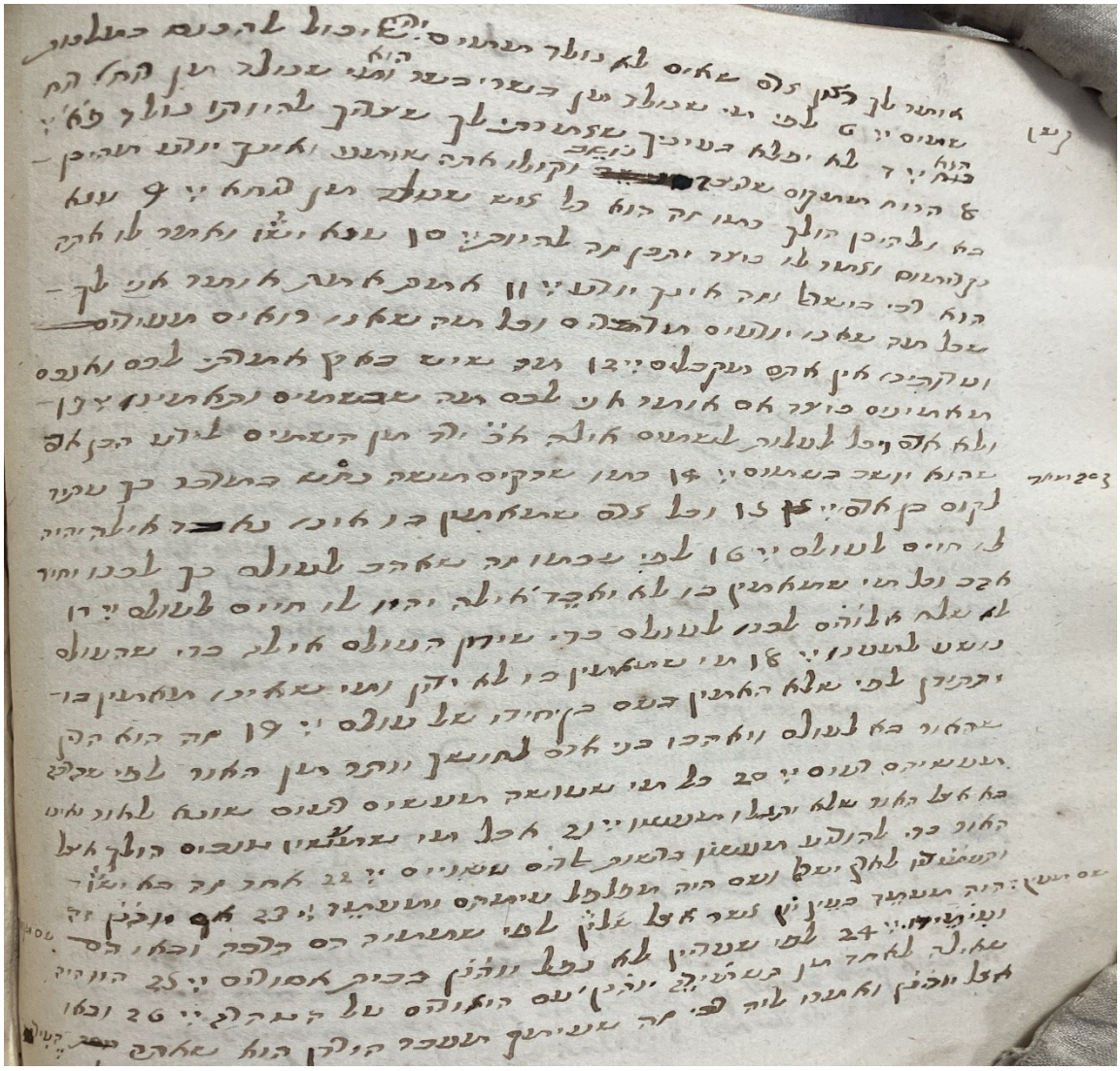
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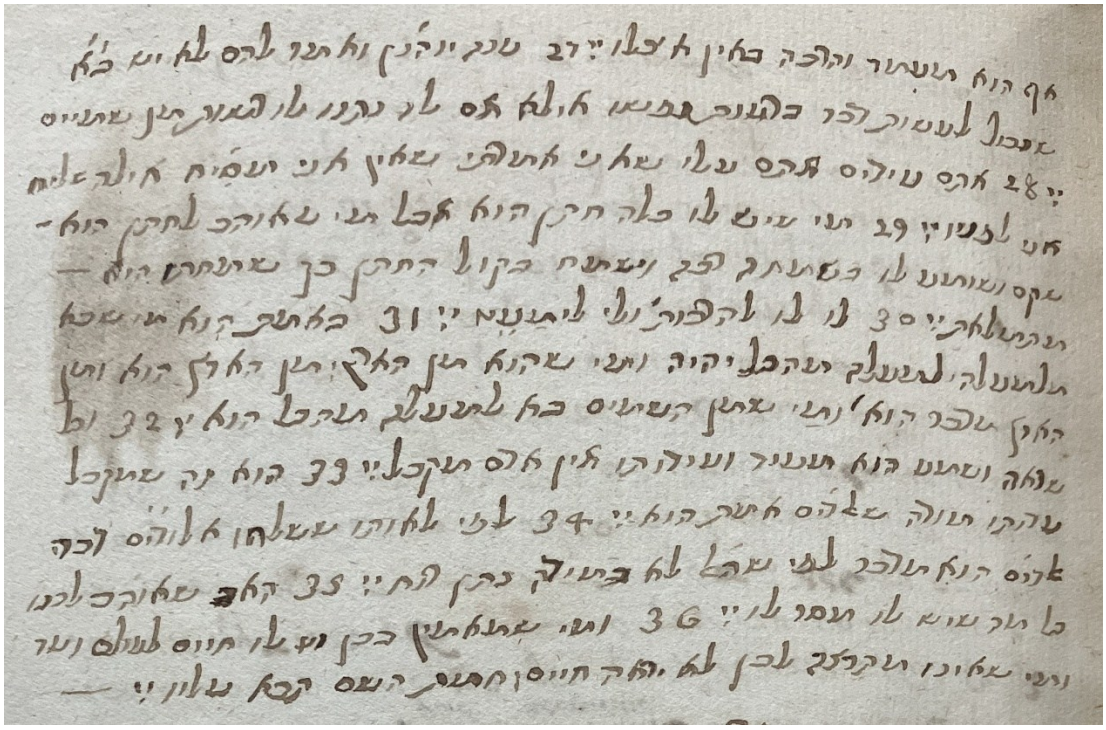
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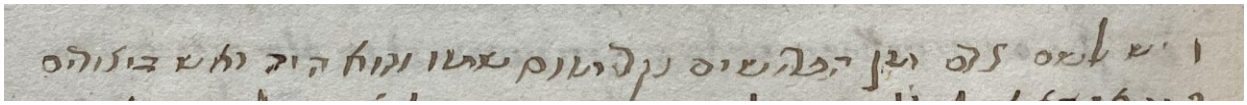
Cochin Hebrew John Chapter 3







John 3:1



יש לשם אדם מן הפרושים נקדימוס שמו והוא היה ראש ביהודים:
Hebrew Transcription

Translation: There was a man of the Pharisees, Nicodemus was his name, and he was a leader among the Judeans.

KJV: There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

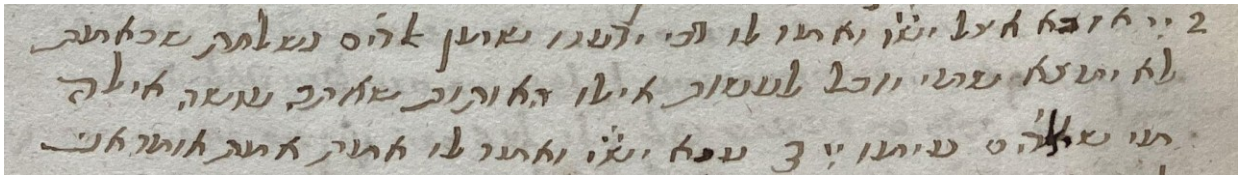
Aramaic: One man of the Pharisees was living there; his name was Nicodemus. He was a leader of the Judeans.

יש	לשם	אדם	מן	הפרושים	נקדימוס	שמו
yesh, “there is, was,” (part)	le’sham, “to/ for/ belonging to there,” (prep, adv)	adam, “man,” (n ms)	min, “from, of,” (prep)	ha’prushim, “the Pharisees,” (n mp)	nikodemos, “Nicodemus,” (name)	shmo, “his/its name,” (n ms, 3ms pronom)

והוא	היה	ראש	ביהודים:			
ve’hu, “and/ but/ so/ or he/it,” (pron)	hayah, “he/it was,” (v. Pa’al/Qal, qatal, past, 3ms)	rosh, “head, chief,” (n ms)	ba-yehudim, “in/ with/ by (the) Judeans, Jews,” (prep, name)			

Interlinear Chart

John 3:2



אז בא אצל ישו ואמר לו רבי ידענו שמן אלהים נשלחת שבאמת לא ימצא שמי יוכל לעשות אילו האותות שאתה עושה אילדה מי שאלהים עימו:

Hebrew Transcription

Translation: Then he came to Yeshua and said to him, “Rabbi, we know that you were sent of God, for truly it will not be found that anyone is able to do these signs that you do, except whoever God is with him.

KJV: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Aramaic: This man came to Yeshua at night and said to him: "Rabbi, we know that you are a teacher sent from God, for no man is able to do these miracles that you are doing unless God were with him."

אז	בא	אצל	ישו	ואמר	לו	רבי
az, “then, at that time,” (adv)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	etzel, “to/ near,” (prep)	yeshu, “Yeshua,” (name)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	rabbi, “Rabbi,” (n ms)

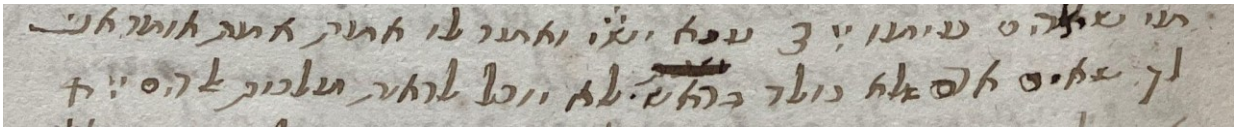
ידענו	שמן	אלהים	נשלחת	שבאמת	לא	ימצא
yada’nu, “we knew,” (v. Pa’al/Qal, qatal, past, 1cp)	she’min, “that/ which/ who/ whom from, of,” (rel part, prep)	elohim, “God(s),” (n mp)	nishlahata, “you (ms) were sent,” (v. Nif’al, qatal, past, 2ms)	she’be’emet, “that/ which/ who/ whom in/ with/ by (the) truth,” (re part, prep, n fs)	lo, “no, not,” (neg part)	yimatza, “he/it will be found,” (v. Nif’al, yiqtol, fut, 3ms)

שמי	יוכל	לעשות	אילו	האותות	שאתה	עושה
she’mi, “that/ which/ who/ whom who, anyone,” (rel part, interrog part)	yuchal, “I/ you (ms)/ he/it is able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	la’asot, “to do, make,” (v. Pa’al/Qal, inf constr)	ilu, “these,” (n mp)	ha’otot, “the signs, miracles,” (n fp)	she’atah, “that/ which/ who/ whom you (ms),” (rel part, 2ms pronom)	oseh, “I/ you (ms)/ he/it make(s), do(es),” (v. Pa’al/Qal, act part, ms)

			עימו:	שאלהים	מי	אילדה
			imo, “with him/it,” (prep, 3ms pronom)	she’elohim, “that/ which/ who/ whom God(s),” (rel part, n mp)	mi, “who,” (interrog part)	ilda, “unless, except,” (part)

Interlinear Chart

John 3:3



ענה ישו ואמר לו אמת אמת אומר אני לך שאים אדם לא נולד בראש לא יוכל לראות מלכות אלהים:

Hebrew Transcription

Translation: Yeshua answered and said to him, “Truly, truly, I say to you, that if a man is not born at the beginning, he will not be able to see the Kingdom of God.”[1]

KJV: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Aramaic: Yeshua answered and said to him: "Timeless truth I am telling you: If a person is not born again*, it is impossible for that one to see the Kingdom of God."

אומר	אמת	אמת	לו	ואמר	ישו	ענה
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	emet, “truth,” (n fs, used as adverbial interjection)	emet, “truth,” (n fs, used as adverbial interjection)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

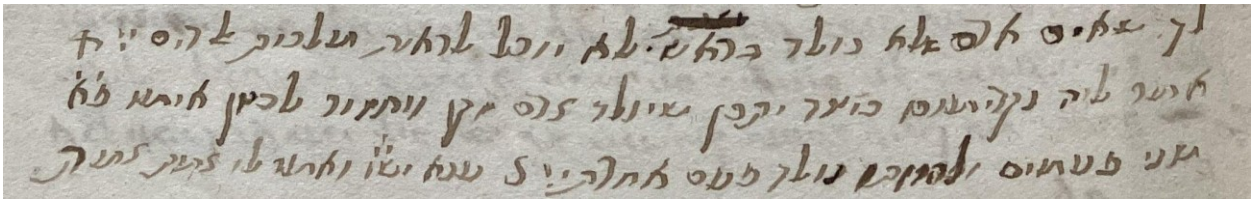
בראש	נולד	לא	אדם	שאים	לך	אני
be’rosh, “in/ with/ by (the) head, beginning,” (prep, n ms)	nolad, “I/ you (ms)/ he/it is born, brought forth,” (v. Nif’al, pass part, ms)	lo, “no, not,” (neg part)	adam, “man,” (n ms)	she’im, “that/ which/ who’/ whom if,” (rel part, conj)	lecha, “to/ for/ belonging to you (ms),” (prep, 2ms pronom)	ani, “I,” (1cs pron)

		אלהים:	מלכות	לראות	יוכל	לא
		elohim, “God(s),” (n mp)	malchut, “kingdom,” (n fs)	lir’ot, “to see,” (v. Pa’al/Qal, inf constr)	yuchal, “he/it will be able,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no, not,” (neg part)

Interlinear Chart

[1] The transcription features a unique combination of Rabbinic Hebrew structures and potential Aramaic lexical influences that may suggest a Western Aramaic or Jewish Palestinian Aramaic (JPA) profile. For instance, the use of the temporal marker בראש ("at the head/start") to render the Greek ἄνωθεν (John 3:3) structurally mirrors the well-known Aramaic idiom men *d-rish* ("anew"), presenting a possible semantic crossover rather than a strict translation choice. Furthermore, while the dominant framework relies on Rabbinic Hebrew syntax—evidenced by the relative prefix ש־ in שאים and the possessive של—the irregular orthography seen in tokens like שאים and יאודים remains open to interpretation. These non-standard spellings could point toward a dialectal phonetic transcription or a regional variant influenced by spoken Aramaic phonology.

John 3:4



אמר ליה נקדימוס כיצד יתכן שיולד אדם זקן ויחזור לבטן אמו פאָ שני פעמים ולהיות נולד פעם אחרת:

Hebrew Transcription

Translation: Nicodemus said to him, “How is it possible that a man be born *when he is* old? Is it possible he return to the womb of his mother a second time and be born another time?

KJV: Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Aramaic: Nicodemus said to him: "How can an old man be born? Is it not impossible for him again to enter his mother's womb a second time and be born?"

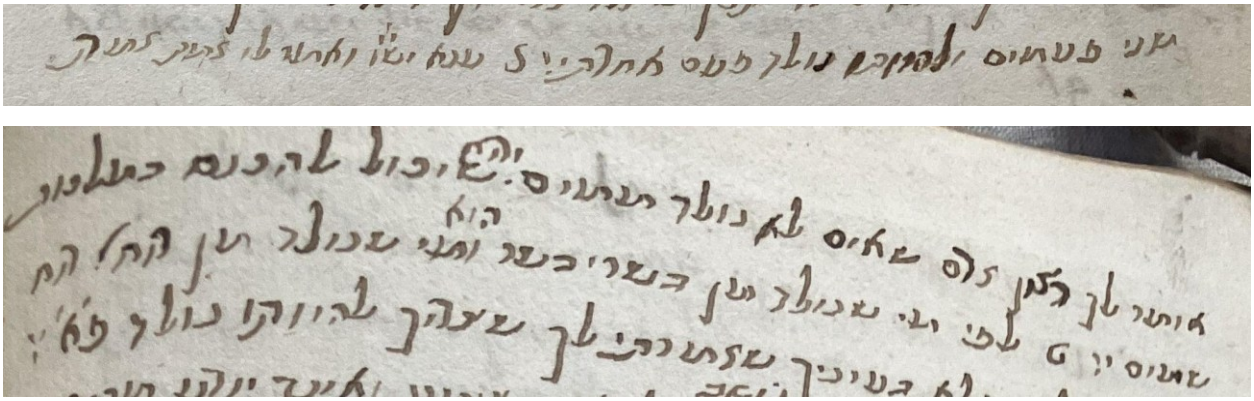
אמר	ליה	נקדימוס	כיצד	יתכן	שיולד	אדם
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	leh, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	nikodemos, “Nikdomus,” (name)	keitzad, “how, in what manner,” (interrog part)	yitachen, “he/it is possible,” (v. Nif’al, yiqtol, fut, 3ms)	she’yivaled, “that/ which/ who/ whom he/it will be born,” (v. Nif’al, yiqtol, fut, 3ms)	adam, “man,” (n ms)

זקן	ויחזור	לבטן	אמו	פאָ	שני	פעמים
zaken, “old,” (adj ms)	ve’yachzor, “and/ but/ so/ or he/it will return, revolve,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	le’vaten, “to/ for/ belonging to (the) womb,” (prep, n fs)	immo, “his/its mother,” (n fs, 3ms pronom)	pa, “time, occurrence,” (abbrev n fs)	sheni, “second,” (ord num)	pe’anim, “time, occurrence,” (n fp)

ולהיות	נולד	פעם	אחרת:			
ve’lihyot, “and/ but/ so/ or to be, become,” (v. Pa’al/Qal, inf constr)	nolad, “I/ you (ms)/ he/it is born,” (v. Nif’al, pssv part, ms)	pa’am, “time, once,” (n fs)	acheret, “other, another, different,” (adj fs)			

Interlinear Chart

John 3:5



ענה ישו ואמר לו אמת אמת אומר לך רצון אדם שאים לא נולד ממים ורוח ולא שיוכל להכנס במלכות שמים:

Hebrew Transcription

Translation: Yeshua answered and said to him, “Truly, truly, I say to you, *it is the* desire of man that if he is not born from water and Spirit, and that he will not be able to enter into the Kingdom of Heaven.”[2]

KJV: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Aramaic: Yeshua answered and said to him: "Timeless truth I am telling you: "If a person is not born from water and The Spirit, it is impossible that he shall enter the Kingdom of God.

אומר	אמת	אמת	לו	ואמר	ישו	ענה
omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	emet, “truth,” (n fs, used as adverbial interjection)	emet, “truth,” (n fs, used as adverbial interjection)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

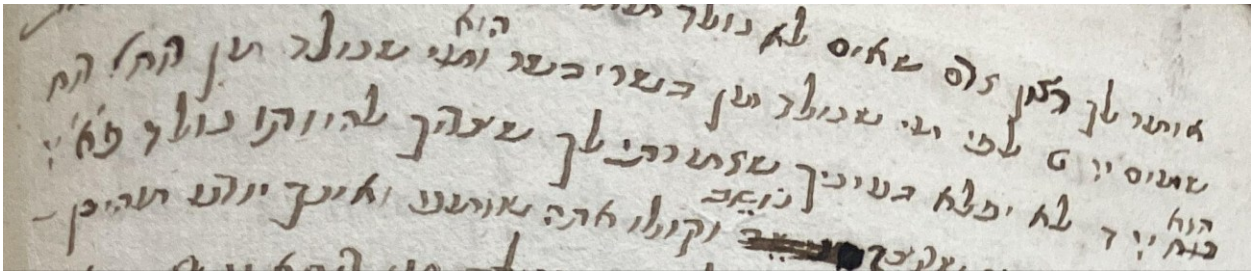
ממים	נולד	לא	שאים	אדם	רצון	לך
mi’mayim, “from/ of water(s),” (prep, n mp)	nolad, “I/ you (ms)/ he/it is born,” (v. Nif’al, pssv part, ms)	lo, “no, not,” (neg part)	she’im, “that/ which/ who/ whom if,” (rel part, part)	adam, “man,” (n ms)	ratzon, “will, desire,” (n ms)	lecha, “to/ for/ belonging to you (ms),” (prep, 2ms pronom)

[2] This verse features a unique phrasing style that can sound clunky if translated too literally. By inserting the words רצון אדם (*ratzon adam*, literally "the will/nature of man"), the text uses an ancient idiom meaning "by human standards" or "within the natural human realm." Yeshua is explaining that within normal human capability, a spiritual entry into heaven is impossible without a rebirth of water and spirit. The grammar perfectly balances this warning by matching the phrase לא נולד (*not born*) with ולא שיוכל (*not able*), creating a powerful double-negative that emphasizes the absolute necessity of spiritual rebirth.

	שמים:	במלכות	להכנס	שיוכל	ולא	ורוח
	shamayim, “heaven(s),” (n mp)	be’malchut, “in/ with/ by (the) kingdom of,” (prep, n fs constr)	le’hikanes, “to enter,” (v. Nif’al, inf constr)	she’yuchal, “that/ which/ who/ whom he/it will be able,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	ve’lo, “and/ but/ so/ or no, not,” (neg part)	ve’ruach, “and/ but/ so/ or spirit, wind, breath,” (n fs)

Interlinear Chart

John 3:6



לפי מי שנולד מן בשר בשר הוא ומי שנולד מן רוח רוח הוא:
Hebrew Transcription

Translation: "According to this: whatever is born from the flesh is flesh, and whatever is born from the Spirit is spirit."[3]

KJV: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Aramaic: That which is born from flesh is flesh, and that which is born from The Spirit is spirit.

לפי	מי	שנולד	מן	בשר	בשר	הוא
le'fi, "according to, because, since," (conj)	mi, "whoever, whatever," (interrog pron)	she'nolad, "that/ which/ who/ whom I/ you (ms)/ he/it is born," (rel part, v. Nif'al, pssv part, ms)	min, "from, of," (prep)	basar, "flesh," (n ms)	basar, "flesh," (n ms)	hu, "he/it," (3ms pron)

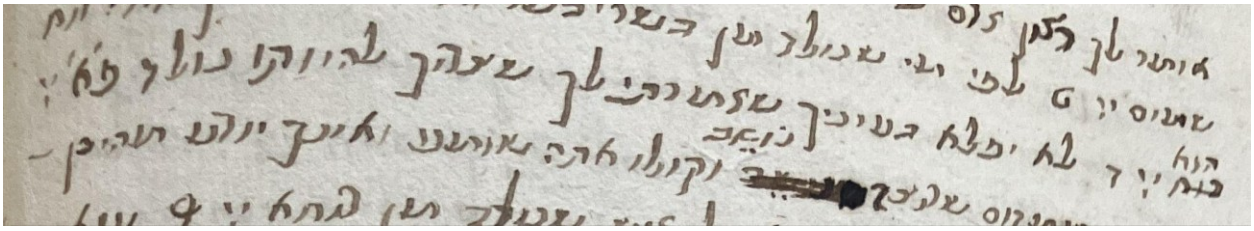
ומי	שנולד	מן	רוח	רוח	הוא:	
u'mi, "and/ but/ so/ or whoever, whatever," (interrog pron)	she'nolad, that/ which/ who/ whom "I/ you (ms)/ he/it is born," (rel part, v. Nif'al, pssv part, ms)	min, "from, of," (prep)	ruach, "spirit, wind," (n fs)	ruach, "spirit, wind," (n fs)	hu, "he/it," (3ms pron)	

Interlinear Chart

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[3] This verse presents the famous biological contrast between flesh and spirit. The text opens with the classic Mishnaic logical connector לפי (*le-fi*), meaning "by this principle" or "accordingly." Interestingly, even though the word for spirit (רוח) is usually feminine in Hebrew, the verse concludes by using the masculine pronoun הוא (*hu* / "it is"). This intentional choice reflects an ancient theological style that emphasizes the active, personal agency of the Holy Spirit and spiritual life.

John 3:7



לא יפלא בעיניך שאמרתי לך שצריך להיותו נולד פעם אחרת:
Hebrew Transcription

Translation: “Do not wonder with your eyes that I said to you: It is necessary for you to be born another time.”[4]

KJV: Marvel not that I said unto thee, Ye must be born again.

Aramaic: Do not be surprised that I said to you that all of you must be born again.

לא	יפלא	בעיניך	שאמרתי	לך	שצריך	להיותו
lo, “no, not,” (neg part)	yipaleh, “he/it will be wondrous, difficult marvel, hidden, difficult,” (v. Ni’fal, jussive, fut, 3ms)	be’einecha, “in/ with/ by your (ms) eyes,” (prep, n mp, 2ms pronom)	she’amarti, “that/ which/ who/ whom I said,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	lecha, “to/ for/ belonging to you (ms),” (prep, 2ms pronom)	she’tzarich, “that/ which/ who/ whom you (ms) must, necessary,” (rel part, conj) Mishnaic	le’hiyoto, “to/ for/ belonging to be him/it, or his/its being,” (prep, v. Pa’al/Qal inf constr, 3ms obj)

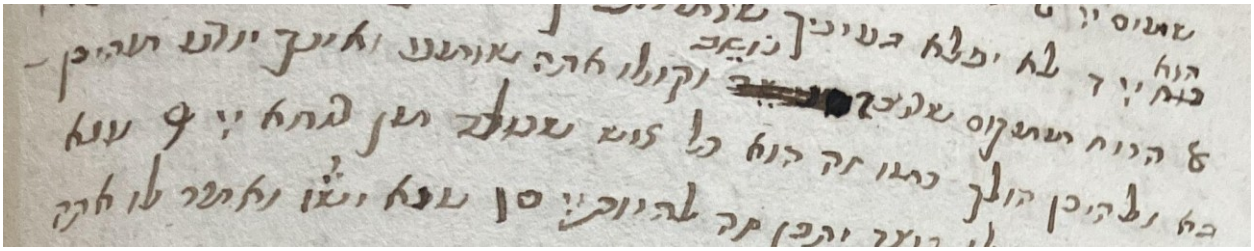
נולד	פעם	אחרת:				
nolad, “I/ you (ms)/ he/it is born,” (v. Nif’al, pssv part, ms)	pa’am, “time, occurrence,” (n fs)	acheret, “another, different,” (adj fs)				

Interlinear Chart

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[4] In this verse, Yeshua instructs Nicodemus not to be astonished by his words. The text opens with the classic Rabbinic idiom לא יפלא בעיניך (*lo yipaleh be-einecha*, literally "let it not be hidden or wondrous in your eyes"), the standard phrase in early Jewish commentaries for "do not marvel." The manuscript relies entirely on post-biblical vocabulary and grammar styles, highlighting the necessity of spiritual rebirth through the hallmark Mishnaic word שצריך (*she-tzarich*, "that it is required").

John 3:8



הרוח ממקום שרוצה נושב וקולו אתה שומע ואינך יודע מהיכן בא ולהיכן הולך כמו זה הוא כל איש שנולד מן רוחא:

Hebrew Transcription

Translation: “The wind blows from the place it desires, and you hear its sound, but you do not know where it comes and to where it goes; just like this is every person who is born of the Spirit.”

KJV: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Aramaic: The Spirit* breathes where he will, and you hear his voice, but you do not know from where he comes and where he goes; thus is everyone who is born from The Spirit."

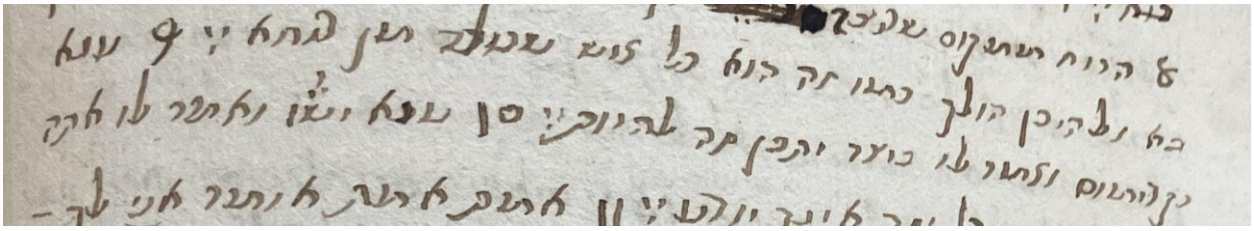
שומע	אתה	וקולו	נושב	שרוצה	ממקום	הרוח
shome’a, “I/ you (ms)/ he/it hear(s),” (v. Pa’al/Qal, act part, ms)	atah, “you (ms),” (2ms pronom)	ve’kolo, “and/ but/ so/ or his/its sound, voice,” (n ms, 3ms pronom)	noshev, “I/ you (ms)/ he/it blow(s),” (v. Pa’al/Qal, act part, ms)	she’rotzeh, “that/ which/ who/ whom I/ you (ms)/ he/it desire(s), want(s),” (rel part, v. Pa’al/Qal, act part, ms)	mi’makom, “from/ of (the) place,” (prep, n ms)	ha’ruach, “the spirit, wind,” (n fs)

כמו	הולך	ולהיכן	בא	מהיכן	יודע	ואינך
kmo, “like, just as,” (prep)	holech, “I/ you (ms)/ he/it walk(s),” (v. Pa’al/Qal, act part, ms)	ve’le’heichan, “and/ but/ so/ or where,” (prep, interrog part)	ba, “I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	me’heichan, “from/ of where, whence,” (prep, interrog part)	yodea, “I/ you (ms)/ he/it know(s),” (v. Pa’al/Qal, act part, ms)	ve’einecha, “and/ but/ so/ or you (ms) are not,” (neg part, 2ms pronom)

רוחא:	מן	שנולד	איש	כל	הוא	זה
ruacha, “the spirit, wind,” (n fs) Aramaism	min, “from, of,” (prep)	she’nolad, “that/ which/ who/ whom I/ you (ms)/ he/it is born,” (rel part, v. Nif’al, pssv part, ms)	eish, “man,” (n ms)	kol, “all,” (n ms)	hu, “he/it,” (3ms pron)	zeh, “this,” (pron)

Interlinear Chart

John 3:9



ענא נקדימוס ואמר לו כיצד יתכן זה להיות:

Hebrew Transcription

Translation: Nicodemus answered and said to him, “How can this possibly be?”

KJV: Nicodemus answered and said unto him, How can these things be?

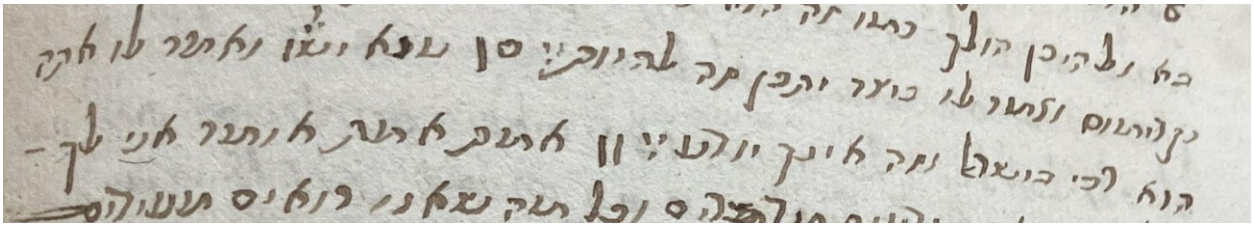
Aramaic: Nicodemus answered and said to him, "How can these things be?"

זה	יתכן	כיצד	לו	ואמר	נקדימוס	ענא
zeh, “this,” (pron)	yitachen, “he/it is possible,” (v. Nif’al, yiqtol, fut, 3ms)	keitzad, “how, in what manner,” (interrog part)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	nikodemos, “Nicodemus,” (name)	ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms) Aramaism

						להיות:
						lihyot, “to be, happen,” (v. Pa’al/Qal, inf constr)

Interlinear Chart

John 3:10



ענא ישו ואמר לו אתה הוא אבי הישראל וזה אינך יודע:
Hebrew Transcription

Translation: Yeshua answered and said to him, “Are you a father of Israel, and yet you do not know this?”

KJV: Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

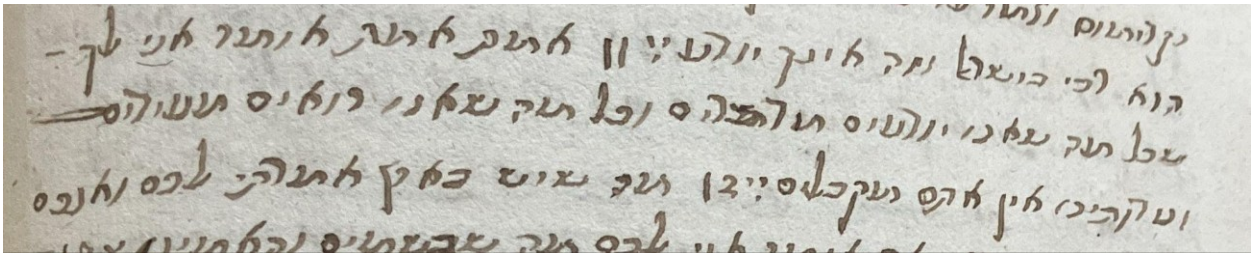
Aramaic: Yeshua answered and said to him: "You are the Teacher of Israel and you do not know these things?

ענא	ישו	ואמר	לו	אתה	הוא	אבי
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms) Aramaism	yeshu, “Yeshua,” (name)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	atah, “you (ms),” (2ms pronom)	hu, “he/it,” (3ms pron)	avi, “father, master of,” (n ms constr)

הישראל	וזה	אינך	יודע:			
ha’yisrael, “the Israel,” (name)	ve’zeh, “and/ but/ so/ or this,” (pron)	einecha, “you are not, do not,” (neg part, 2ms)	yodea, “I/ you (ms)/ he/it know(s),” (v. Pa’al/Qal, act part, ms)			

Interlinear Chart

John 3:11



אמת אמת אומר אני לך שכל מה שאנו יודעים מדברים וכל מה שאנו רואים מעידים ועדותינו אין אתם מקבלים:

Hebrew Transcription

Translation: “Truly, truly, I say to you, that all that we know, we speak, and what all we have seen, we testify, and our testimony, you do not receive.”

KJV: Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Aramaic: Timeless truth I speak to you: The things that We know We are speaking and the things that We see We are testifying, and Our testimony all of you do not accept.

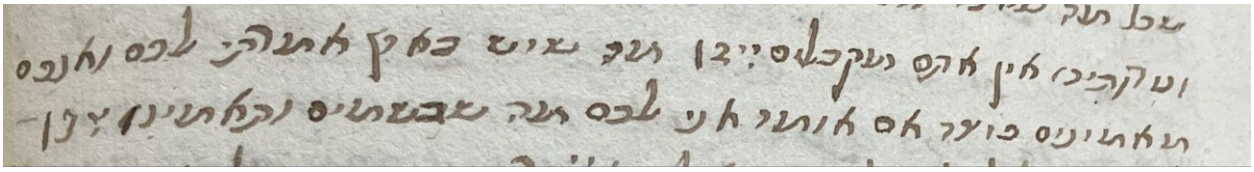
מה	שכל	לך	אני	אומר	אמת	אמת
mah, “what?” (interrog part)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	lecha, “to/ for/ belonging to you (ms),” (prep, 2ms pronom)	ani, “I,” (1cs pron)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	emet, “truth,” (n fs, used as adverbial interjection)	emet, “truth,” (n fs, used as adverbial interjection)

רואים	שאנו	מה	וכל	מדברים	יודעים	שאנו
ro’im, “we/ you (mp)/ they, those have seen,” (v. Pa’al/Qal, act part, mp)	she’anu, “that/ which/ who/whom we,” (rel part, 1cp pronom) Mishnaic	mah, “what?” (interrog part)	ve’kol, “and/ but/ so/ or all,” (n ms)	medabrim, “we/ you (mp)/ they, those speaking,” (v. Pi’el, act part, mp)	yodim, “we/ you (mp)/ they, those know(s),” (v. Pa’al/Qal, act part, mp)	she’anu, “that/ which/ who/whom we,” (rel part, 1cp pronom) Mishnaic

		מקבלים:	אתם	אין	ועדותינו	מעידים
		mekablim, “we/ you (mp)/ they, those who receive, accept,” (v. Pi’el, act part, mp)	atem, “you (mp),” (2mp pron)	ein, “not,” (neg part)	ve’edutenu, “and/ but/ so/ or our testimony,” (n fp, 1cp pronom)	me’idim, “we/ you (mp)/ they, those bearing witness, testify,” (v. Hif’il, act part, mp)

Interlinear Chart

John 3:12



מה שיש בארץ אמרתי לכם ואינכם מאמינים כיצד אם אומר אנו לכם מה שבשמים ותאמינו:
Hebrew Transcription

Translation: “What that there is on earth I said to you, and you do not believe. How then, if I say to you, that whatever is in heaven, will you believe?”

KJV: If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Aramaic: If I have told all of you that which is in the earth and you are not believing, how shall you believe me if I tell you that which is in Heaven?

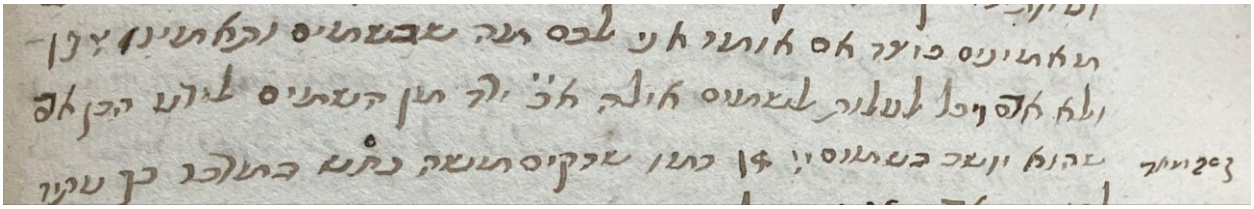
מה	שיש	בארץ	אמרתי	לכם	ואינכם	מאמינים
mah, “what?” (interrog part)	she’yesh, “that/ which/ who/ whom there is,” (rel part, part)	ba’eretz, “in/ with/ by (the) earth,” (prep, n fs)	amarti, “I said,” (v. Pa’al/Qal, qatal, past, 1cs)	lachem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)	v’einchem, “and/ but/ so/ or you (mp) are not,” (neg part, 2mp pronom)	ma'aminim, “we/ you (mp)/ they believe, those believing,” (v. Hif’il, act part, mp)

כיצד	אם	אומר	אנו	לכם	מה	שבשמים
keitzad, “how, in what manner,” (interrog part)	im, “if, whether, but rather,” (conj)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	anu, “we,” (1cp pron) Mishnaic	lachem, “to/ for/ belonging to you,” (prep, 2mp pronom)	mah, “what?” (interrog part)	she’b’shamayim, “heavens,” (rel part, prep, n mp)

ותאמינו:
ve’ta’a’min’nu, “and/ but/ so/ or you (mp) will believe,” (v. Hif’il, yiqtol, fut, 2mp)

Interlinear Chart

John 3:13



ולא אדם ויכל לעלות לשמים אילה אחר כן ירד מן השמים לידע הבן אדם שהוא יושב בשמים:
Hebrew Transcription

Translation: "And no man is able to ascend to heaven, except after he descended from heaven– to make known, the Son of Man, which is in heaven."

KJV: And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Aramaic: And no man has gone up to Heaven except he who went down from Heaven: The Son of Man -- he who is in Heaven.

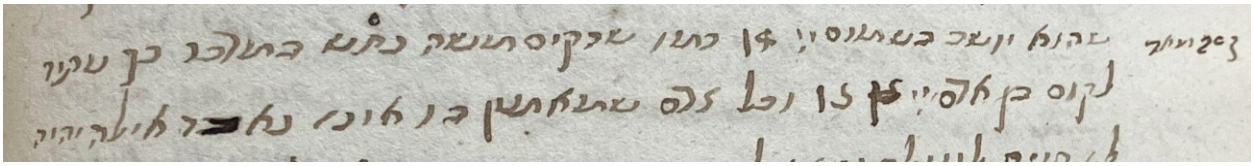
ולא	אדם	ויכל	לעלות	לשמים	אילה	אחר
ve'lo, "and/ but/ so/ or no/not," (neg part)	adam, "man, mankind" (n ms)	vayykhol, "he/it will be able," (v. Pa'al/Qal, yiqtol, fut, 3ms)	la'alot, "to ascend, go up," (v. Pa'al/Qal, inf constr)	l'shamayim, "to/ for/ belonging to (the) heavens, skies," (prep, n mp)	eilah, "but, except," (conj) Mishnaic	achar, "after," (prep)

כן	ירד	מן	השמים	לידע	הבן	אדם
ken, "so, thus, yes," (adv)	yarad, "he/it came down, descended," (v. Pa'al/Qal, qatal, past, 3ms)	min, "from/ of," (prep)	ha'shamayim, "the heavens," (n mp)	leyda, "to know, to determine, to make definite; to inform, to update," (v. Pi'el, inf constr)	h'ben, "the son," (n ms)	adam, "man," (n ms)

שהוא	יושב	בשמים:				
she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	yoshev, 'I/ you (ms)/ he/it sit(s), dwell(s)," (v. Pa'al/Qal, act part, ms)	b'shamayim, "in/ with/ by (the) heavens," (prep, n mp)				

Interlinear Chart

John 3:14



כמו שהקים משה נחש במדבר כך עתיד לקום בן אדם:
Hebrew Transcription

Translation: "Just as Moses lifted up a serpent in the wilderness, so the Son of Man is destined to be lifted up."

KJV: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Aramaic: And just as Moses lifted up the serpent in the wilderness, thus The Son of Man is going to be lifted up,

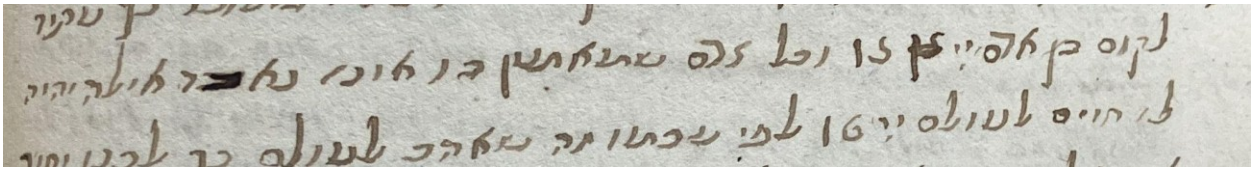
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כמו	שהקים	משה	נחש	במדבר	כך	עתיד
kmo, "like/ as, similarly to, such as," (prep)	she'hekim, "that/ which/ who/ whom he/it raised up," (rel part, v. Hif'il, qatal, past, 3ms)	mosheh, Moses," (name)	nachash, "snake," (n ms)	ba'midbar, "in/ with/ by (the) desert," (prep, n ms)	kakh, "so, thus," (adv)	atid, "intending, about to, destined, prepared, future," (adj ms)

לקום	בן	אדם:				
lakum, "to rise up, to stand up, to be established, to come into being," (v. Pa'al/Qal, inf constr)	ben, "son," (n ms)	adam, "man, person, human being," (n ms)				

Interlinear Chart

John 3:15



וכל אדם שמאמין בו אינו נאבד אילה יהיה לו חיים לעולם:
Hebrew Transcription

Translation: "And every man that believes in him is not lost, but rather, shall have everlasting life."

KJV: That whosoever believeth in him should not perish, but have eternal life.

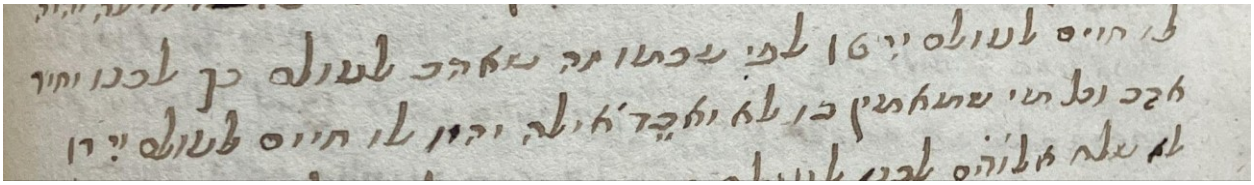
Aramaic: So that every person who believes in him shall not be lost, but shall have eternal life.

אילה	נאבד	אינו	בו	שמאמין	אדם	וכל
eilah, "but, except," (conj) Mishnaic	ne'ebad, "I/ you (ms)/ he/it is lost, perishing, ruined," (v. Nif'al, pssv part, ms)	eino, "he/it is not," (part, 3ms pronom)	bo, "in/ with/ by him/it" (prep, pronom 3ms)	she'meamin, "that/ which/ who/ whom I/ you (ms)/ he/it believe(s)," (rel part, v. Hif'il, act part, ms)	adam, "man," (n ms)	ve'kol, "and/ but/ so/ or all," (n ms)

			לעולם:	חיים	לו	יהיה
			le'olam, "to/ for/ belonging to eternity, forever, always" (adv)	chayyim, "life, lives," (n mp)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	yihye, "he/it will be," (v. Pa'al/Qal, yiqtol, fut, ms)

Interlinear Chart

John 3:16



לפי שכמו זה שאהב לעולם כך לבנו יחיד אהב וכל מי שמאמין בו לא יאבד אלה יהיו לו חיים לעולם:
Hebrew Transcription

Translation: Because in this same way that he loved the world, even so He loved His only son; and whoever believes in him shall not perish, but shall have eternal life.

KJV: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Aramaic: For God loved the world in this way: so much that he would give up his Son, The Only One, so that everyone who trusts in him shall not be lost, but he shall have eternal life.

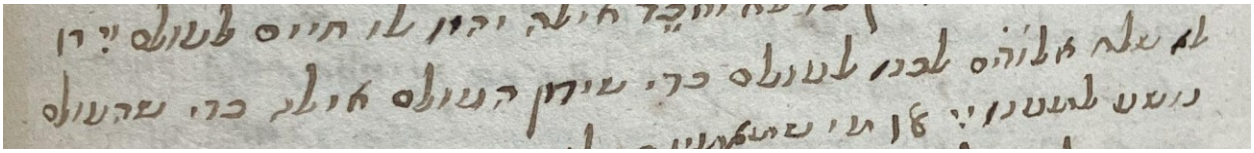
לבנו	כך	לעולם	שאהב	זה	שכמו	לפי
livno, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom)	kakh, “so, thus,” (adv)	la’olam, “to/ for/ belonging to (the) world,” (prep, n ms)	she’ahav, “that/ which/ who/ whom he/it loved,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	zeh, “this,” (pron)	she’kmo, “that/ which/ who/ whom because, for just as,” (rel part, conj)	le’fi, “according to, because, since,” (conj)

לא	בו	שמאמין	מי	וכל	אהב	יחיד
lo, “no, not,” (neg part)	bo, “in/ with/ by him/it” (prep, pronom 3ms)	she'meamin, “that/ which/ who/ whom I/ you (ms)/ he/it believe(s),” (rel part, v. Hif’il, act part, ms)	mi, “who,” (interrog part)	ve’kol, “and/ but/ so/ or all,” (n ms)	ahav, “he/it loved,” (v. Pa’al/Qal, qatal, past, 3ms)	yachid, “only, unique,” (adj ms)

	לעולם:	חיים	לו	יהיו	אלה	יאבד
	le’olam, “to/ for/ belonging to eternity, forever, always” (prep, adj)	chayyim, “life, lives,” (n mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yihyu, “they will be,” (v. Pa’al/Qal yiqtol, fut, 3mp)	ella, “but rather, except,” (part) Aramaism	ye’abed, “he/it will lose, perish,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

Interlinear Chart

John 3:17



לא שלח אלוהים לבנו לעולם כדי שידון העולם אילה כדי שהעולם נושע לממנו:
Hebrew Transcription

Translation: "God did not send His Son into the world in order that He should judge the world, but in order that the world should be saved through Him."

KJV: For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

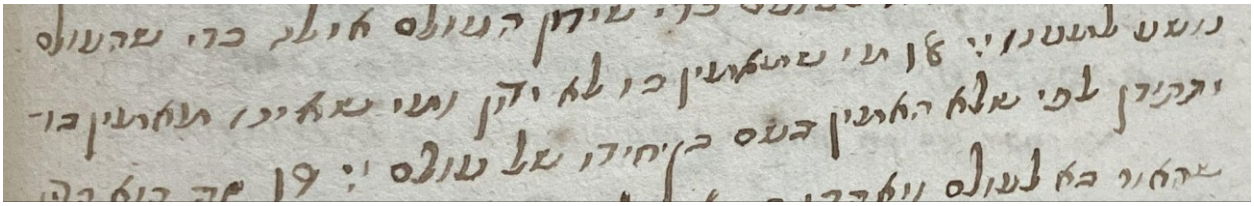
Aramaic: For God did not send his Son into the world that he would condemn the world, but that he would give life to the world by him.

שידון	כדי	לעולם	לבנו	אלוהים	שלח	לא
she'yadon, "that/ which/ who/ whom he/it will judge," (rel part, v. Pa'al/Qal, yiqtol, fut, 3ms)	kedei, "so that, in order to," (conj)	la'olam, "to/ for/ belonging to (the) world," (prep, n ms)	llivno, "to/ for his/its son," (prep, n ms)	elohim, "God(s)," (n mp)	shalach, "he/it sent," (v. Pa'al/ Qal, qatal, past, 3ms)	lo, "no, not," (neg part)

	למנו:	נושע	שהעולם	כדי	אילה	העולם
	le'mimenu, "to/ for/ belonging to, from, of through from him/it," (prep, 3ms pronom)	nosha, "I/ you (ms)/ he/it is saved," (v. Nif'al, pssv part, ms)	she'ha'olam, "that/ which/ who/ whom the world," (rel part, n ms)	kedei, "so that, in order to," (conj)	eilah, "but, except," (conj) Mishnaic	ha'ohlam, "the world,'' (n ms)

Interlinear Chart

John 3:18



מי שמאמין בו לא ידון ומי שאינו מאמין בו יתתידן לפי שלא האמין בשם בן יחידו שעולם:
Hebrew Transcription

Translation: "He who believes in Him is not judged, and he who does not believe in Him is judged accordingly, because he has not believed in the name of His only unique Son, who is *in the* world."

KJV: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Aramaic: Whoever believes in him is not judged, and whoever does not believe is judged already, because he does not believe in The Name of The Only Begotten Son of God.

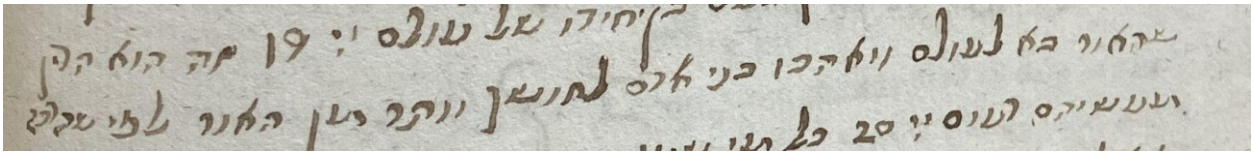
מי	שמאמין	בו	לא	ידון	ומי	שאינו
mi, "who," (interrog part)	she'meamin, "that/ which/ who/ whom I/ you (ms)/ he/it believe(s)," (rel part, v. Hif'il, act part, ms)	bo, "in/ with/ by him/it" (prep, pronom 3ms)	lo, "no, not," (neg part)	yidon, "he/it will be judged, condemned," (v. Nif'al, yiqtol, fut, 3ms)	u'mi, "and/ but/ so/ or who," (interrog part)	she'eino, "that/ which/ who/ whom he/it is not," (rel part, part, 3ms pronom)

מאמין	בו	יתתידן	לפי	שלא	האמין	בשם
ma'amin, "I/ you (ms)/ he/it believes," (v. Hif'il, act part, ms)	bo, "in/ with/ by him/it" (prep, pronom 3ms)	yitadayyen, "he/it will be judged," (v. Hit'pael, yiqtol, fut, 3ms)	le'fi, "according to, because, since," (conj)	she'lo, "that/ which/ who/ whom no, not," (rel part, neg part)	he'emin, "he/it believed," (v. Hif'il, qatal, past, 3ms)	be'shem, "in/ with/ by (the) name," (prep, n ms)

בן	יחידו	שעולם:				
ben, "son," (n ms)	yachido, "his/its only, unique," (adj ms, 3ms pronom)	she'olam, "that/ which/ who/ whom (the) world," (rel part, n ms)				

Interlinear Chart

John 3:19



זה הוא הדין בא לעולם ויאהבו בני אדם לחושך יותר מן האור לפי שהרבה מעשיהם רעים:
Hebrew Transcription

Translation: "This is the judgment, that the light came into the world, but sons of man loved the darkness more than the light because their deeds were many and evil."

KJV: And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Aramaic: This is the judgment: The Light has come into the world and the children of men loved the darkness more than The Light, because their works were evil.

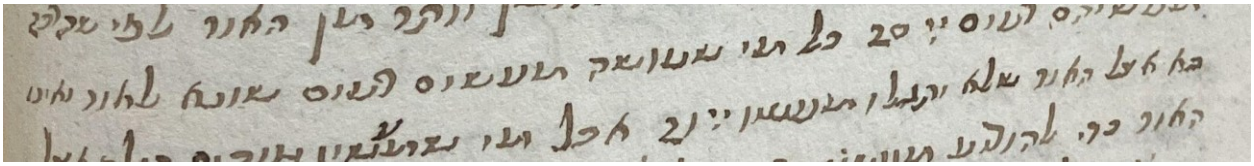
זה	הוא	הדין	בא	לעולם	ויאהבו	בני
zeh, "this," (pron)	hu, "he/it," (3ms pron)	ha'din, "the judgment, condemnation," (n ms)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	la'olam, "to/ for/ belonging to (the) world," (prep, n ms)	va'ye'ehavu, "and/ but/ so/ or they loved," (v. Pa'al/Qal, qatal, past, 3mp)	benei, "sons, children of," (n mp constr)

אדם	לחושך	יותר	מן	האור	לפי	שהרבה
adam, "man," (n ms)	la'choshekh, "to/ for/ belonging to (the) darkness," (prep, n ms)	yoter, "more, more than," (adv)	min, "from, of," (prep)	ha'or, "the light," (n ms)	le'fi, "according to, because, since," (conj)	she'harbe, "that/ which/ who/ whom much, many, that many, a lot," (rel part, adv)

מעשיהם	רעים:					
ma'aseihem, "their deeds, works," (n mp, 3mp pronom)	ra'im, "bads, evils," (adj, mp)					

Interlinear Chart

John 3:20



כל מי שעושה מעשים רעים שונא לאור ואינו בא אצל האור שלא יתגלו מעשיו:
Hebrew Transcription

Translation: Everyone who does evil hates the light and does not come near the light, so that his deeds will not be exposed.

KJV: For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

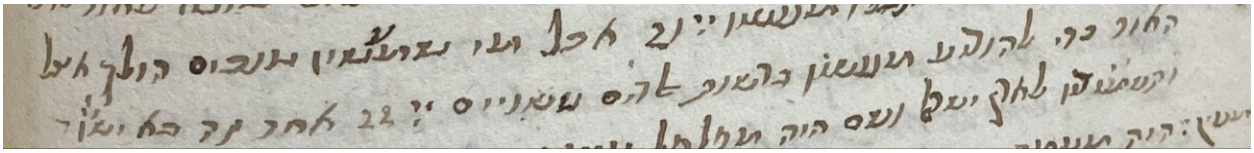
Aramaic: For everyone who does what is hateful, hates The Light and does not come to The Light, lest his works should be convicted.

לאור	שונא	רעים	מעשים	שעושה	מי	כל
l'ohr, "to/ for/ belonging to (the) light," (prep, n ms)	sone, "I/ you (ms)/ he/it hate(s)," (v. Pa'al/Qal, act part, ms)	ra'im, "evil(s), evil, bad actions," (adj mp)	me'asim, "works, deeds," (n mp)	she'oseh: "that/ which/ who/ whom I/ you (ms)/ he/it do(s), make(s)," (v. Pa'al/Qal, act part, ms)	mi, "who?" (interrog part)	kol, "all," (n ms)

מעשיו:	יתגלו	שלא	האור	אצל	בא	ואינו
ma'asav, "his/its deeds, works," (n mp, 3ms pronom)	yitgalu, "they will be exposed," (v. Hit'pael, yiqtol, fut, 3mp)	she'lo, "that/ which/ who/ whom no, not," (rel part, neg part)	ha'or, "the light," (n ms)	etzel, "at, in the possession of, near," (prep)	ba, "I/ you (ms)/ he/it come(s)," (v. Pa'al/Qal, act part, ms)	ve'eyno, "and/ but/ so/ or does not, (neg part)

Interlinear Chart

John 3:21



אבל מי שעושין טובים הולך אצל האור כדי להודיע מעשיו ברשות אלהים שעשוים:
Hebrew Transcription

Translation: “But whoever does good deeds comes to the light, in order to make known his deeds–that they are done by the authority of God.”[5]

KJV: But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Aramaic: But he who does The Truth comes to The Light, so that his works may be revealed, that they are performed by God."

אבל	מי	שעושין	טובים	הולך	אצל	האור
aval, “indeed, truly, verily, surely, but,” (adv)	mi, “who,” (interrog part)	she’osin, “that/ which/ who/ whom we/ you (mp)/ they, those who make,” (rel part, v. Pa’al/Qal, act part, mp) Mishnaic	tovim, “good, pleasant, appropriate,” (adj mp)	holech, “I/ you (ms)/ he/it goe(s),” (v. Pa’al/Qal, act part, ms)	etsel, “by, beside, near, close, toward, unto,” (prep)	h’or, “the light,” (n ms)

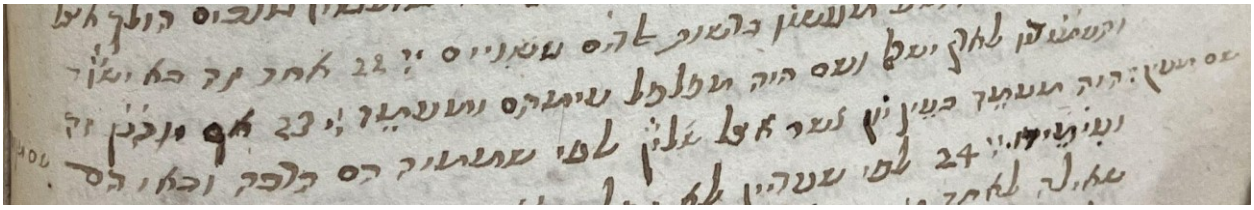
כדי	להודיע	מעשיו	ברשות	אלהים	שעשוים:	
k’dei, “according to, as, in order to,” (conj)	le’hodia, “to make known, announce,” (v. Hifil, inf constr)	ma'a'sav, “his/its deeds, works,” (n mp, 3ms pronom)	bi’rishut, “in/ with/ by (the) permission,” (prep, n fs)	elohim, “God(s),” (n mp)	she’asuyim, “that/ which/ who/ whom they are done, made,” (rel part, v. Pa’al/Qal, pssv part, mp)	

Interlinear Chart

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[5] This verse continues in clean Mishnaic Hebrew style. This is proven by the verb *ʻôśîn* (עושין, "do"), which uses the characteristic Rabbinic masculine plural suffix ־ין (*-in*) instead of the biblical ־ים (*-im*). The phrase contains a classic text-variant mismatch: it opens with a plural verb and adjective (*עושין טובים*) but instantly pivots back to the masculine singular participle *hôlēḵ* (הולך, "comes") for the rest of the sentence. The purpose conjunction *kədê* (כדי, "in order") and the legal noun bi-ršût (ברשות, "by the authority of") are hallmarks of Rabbinic-era prose.

John 3:22



אחר זה בא ישו ותלמידיו לארץ יהודה ושם היה מפלפל עימם ומעמד:
Hebrew Transcription

Translation: After this, Yeshua and his disciples came to the land of Judea, and there he debated with them and baptized.[6]

KJV: After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

Aramaic: After these things, Yeshua and his disciples came to the land of Judea, and he was employed there with them and he baptized.

אחר	זה	בא	ישו	ותלמידיו	לארץ	יהודה
achar, “after,” (prep)	zeh, “this,” (pron)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ve’talmidav, “and/ but/ so/ or his/its disciples,” (n mp, 3ms pronom)	le’eretz, “to/ for/ belonging to (the) earth, land,” (prep, n fs)	yehuda, “Judea,” (name)

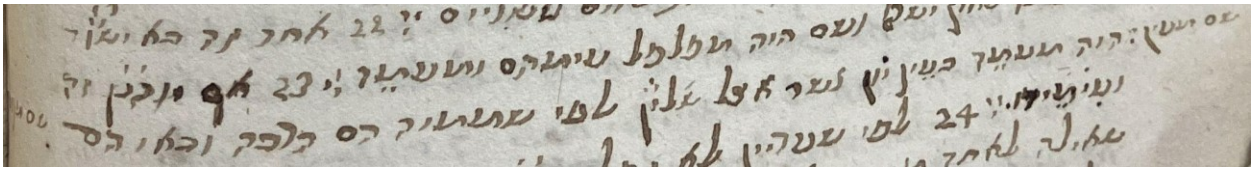
ושם	היה	מפלפל	עימם	ומעמד:		
ve’sham, “and/ but/ so/ or there,” (adv)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	mepalpel, “I/ you (ms)/ he/ it is debating, conversing,” (v. Pi’el, act part, ms)	imam, “with them” (prep, 3mp pronom)	u’me’mamed, “and/ but/ so/ or I/ you (ms)/ he/it immersing, baptizing,” (v. Hif’il, act part, ms)		

Interlinear Chart

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[6] This verse is written in the concise narrative style of Mishnaic Hebrew, with closely connected grammatical elements. It describes clear movement into the province of *yəhûḏāh* (יהודה, "Judea") and uses the locative phrase *wə-šām* (ושם, "and there"). The combination of the past-tense verb *hāyāh* (היה) and the Rabbinic verb *məfalpēl* (מפלפל, “debating” or “speaking intensely") creates a past-progressive meaning: “he was debating.” The grammar is Hebrew, but the final word, *û-ma‘ămiḏ* (ומעמד), reflects a meaning associated with Jewish Palestinian Aramaic (JPA). It uses a Hebrew grammatical form with the local Judean meaning of the root *‘ămaḏ* (עמד), which came to mean "to baptize" or "to immerse." Together, these features portray Yeshua's public dialogue and ministry in the community.

John 3:23



אף יוהנן זה היה מעמד בעין יון אשר אצל שלון שממיה הם הרבה ובאו גם ועימדו:
Hebrew Transcription

Translation: John was also baptizing in Aenon, which is near Salim, because there was much water there; and they came and were baptized.[7]

KJV: And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

Aramaic: But Yohannan was also baptizing in Ainyon next to Shalim, because there was water there, and many were coming and were baptized.

בעין יון	מעמד	היה	זה	יוהנן	אף
be'eyn yon, "in/ with/ by Aenon," (prep, name)	me'mamed, "I/ you (ms)/ he/it is immersing, baptizing," (v. Hif'il, act part, ms)	haya, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	zeh, "this," (pron)	yochanan, "John," (name)	af, "also, yea, though, so much the more, even," (part)

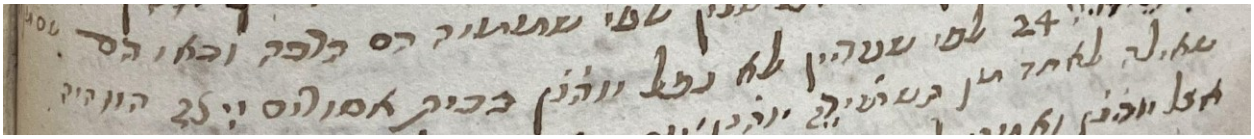
ובאו	הרבה	הם	שממיה	שלון	אצל	אשר
u'ba'u, "and/ but/ so/ or they came," (v. Pa'al/Qal, qatal, past, 3mp)	harbeh, "many, much, a lot," (adv)	hem, "they," (3mp pron)	she'mimeyha, "that/ which/ who/ whom from/ of her/its waters," (rel part, prep, n mp, 3fs pronom)	shalon, "Salim," (name)	etzel, "at, in the possession of, near," (prep)	asher, "that, which, who, whom," (rel clause)

[7] This verse is written in standard Mishnaic Hebrew, but its place names show local pronunciation differences. The names *bə-'ên yôn* (בעין יון, *Aenon*) and *šālôn* (שלון, *Salim*) reflect variations that arose during transmission. The phrase *šə-mî-meyhā hēm harbeh* (שממיה הם הרבה, "for its waters were many") briefly describes the area. The passage uses the Mishnaic past-progressive form *hāyāh mə'ammēḏ* (היה מעמד, "he was baptizing"). Although the syntax is Hebrew, both the active verb *mə'ammēḏ* and the final plural verb wə-'*immāḏû* (ועמדו, "and they were baptized") use a meaning borrowed from Jewish Palestinian Aramaic (JPA). They adapt the Hebrew root ע-מ-ד ("to stand") to express the specific meaning of the local Aramaic root '*ămaḏ*, which referred to ritual immersion and baptism.

					ועימדו:	גם
					ve’imadu, “and/ but/ so/ or they were immersed, baptized,” (v. Pa’al/Qal, qatal, past, 3mp)	gam, “again, also, too, in addition, even, as well,” (part)

Interlinear Chart

John 3:24



לפי שעדיין לא נפל יוהנן בבית אסורים:

Hebrew Transcription

Translation: Because John had not yet fallen into the house of the prisoners.

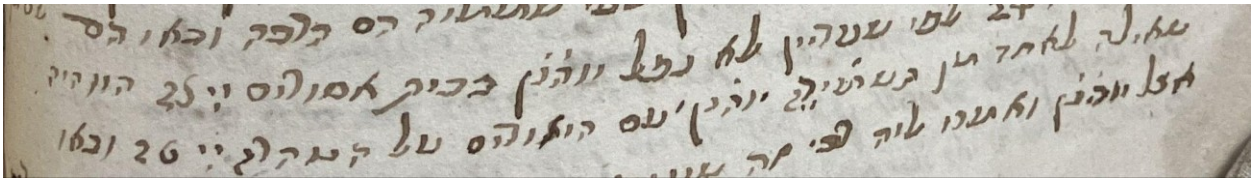
KJV: For John was not yet cast into prison.

Aramaic: For Yohannan had not yet gone to prison.

לפי	שעדיין	לא	נפל	יוהנן	בבית	אסורים:
le'fi, "according to, because, since," (conj)	she'adayin, "that/ which/ who/ whom, still, yet," (prep, adv)	lo, "no, not," (neg part)	nafal, "he/it fell" (v. Pa'al/Qal, qatal, past, 3ms)	yochanan, "John," (name)	b'bayit, "in/ with/ by the house," (prep, n ms)	asur'im "we/ you (mp)/ they, those bound, imprisoned," (n mp)

Interlinear Chart

John 3:25



היו היה שאילה לאחד מן תלמידיו יוהנן עם היאודים של הטהרה:
Hebrew Transcription

Translation: There was a dispute from one of John's disciples with the Judeans concerning the purification.[8]

KJV: Then there arose a question between some of John's disciples and the Jews about purifying.

Aramaic: But there was a dispute between one of Yohannan's disciples and a certain Judean about purification.

יוהנן	תלמידיו	מן	לאחד	שאילה	היה	היו
yochanan, "John," (name)	talmidav, "his/it disciples," (n mp, 3ms pronom)	min, "from, of," (prep)	le'achad, lamed DO marker, "one," (lamed DO marker, card num)	she'elah, "dispute, debate, halakhic question," (n fs)	haya, "it was," (v. Pa'al/Qal, qatal, past, 3ms)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)

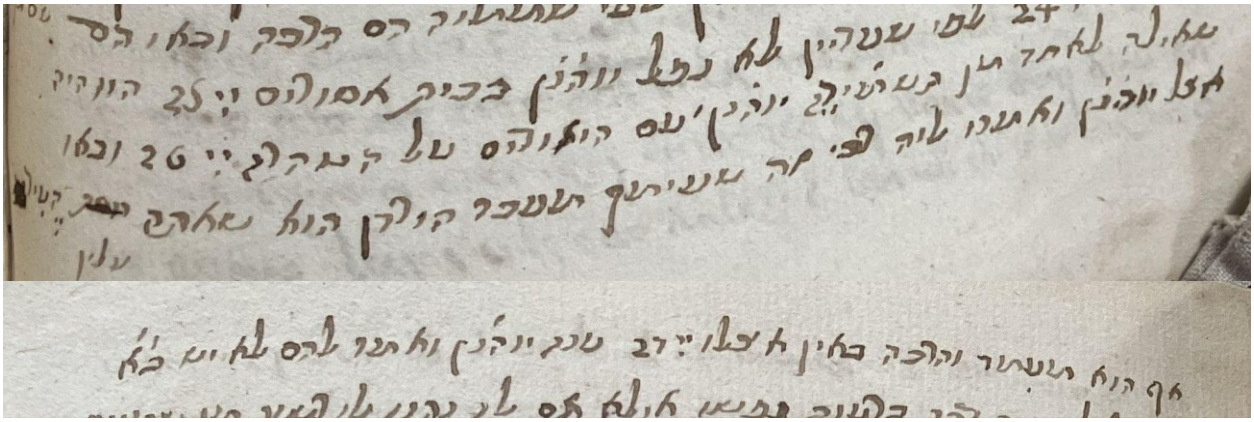
			הטהרה:	של	היאודים	עם
			ha'taharah, "the purification," (n fs)	shel, "to, for, of, belonging to," (prep)	ha'yeudim, "Judeans," (n mp)	im, "with, against, toward," (prep)

Interlinear Chart

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[8] The verse introduces the dispute using a classic Rabbinic Hebrew formula (היה שאילה ל־, "there was a question to..."). The topic of the debate is introduced analytically using the preposition של (של הטהרה, "concerning the purification"), and the word for "the Jews/Judeans" (היאודים) is written with a distinct regional phonetic spelling.

John 3:26



ובאו אצל יוהנן ואמרו ליה רבי זה שעימך מעבר הירדן הוא שאתה העיד עליו אף הוא מעמד והרבה באין אצלו:

Hebrew Transcription

Translation: And they came to John and said to him, “Rabbi, this *one*, who is with you beyond the Jordan, he whom you testified about, look, he is baptizing, and many are coming to him.

KJV: And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

Aramaic: And they came to Yohannan and said to him: "Our Rabbi, he who was with you at the crossing of Jordan, about whom you testified, Behold, he is baptizing and many are coming to him."

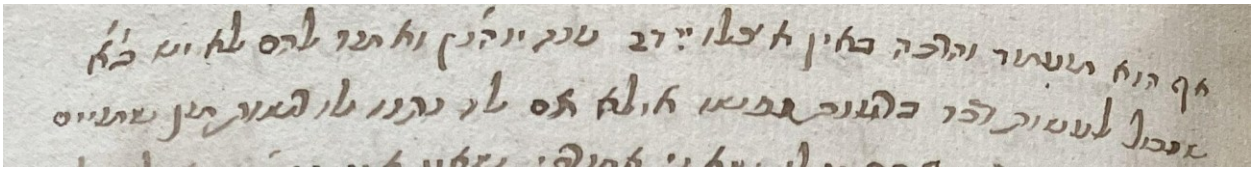
ובאו	אצל	יוהנן	ואמרו	ליה	רבי	זה
u’ba’u, “and/ but/ so/ or they came,” (v. Pa’al/Qal, qatal, past, 3mp)	etzel, “at, in the possession of, near,” (prep)	yochanan, “John,” (name)	v'amaru, “and/ but/ so/ or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	leyh, “to/ for/ belonging to him/it,” (prep, Ar. 3ms pronom) Aramaism	rabi, “Rabbi, my master,” (n ms)	zeh, “this,” (pron)

שעימך	מעבר	הירדן	הוא	שאתה	העיד	עליו
she’imkha, “that/ which/ who/ whom with you (ms),” (rel part, prep, 2ms pronom)	me’ever, “from/ of (the) side,” (prep, n ms)	ha’yarden, “the Jordan,” (name)	hu, “he/it,” (3ms pron)	she'atah, “that/ which/ who you (ms),” (rel part, 2ms pronom)	he’id, “he/it testified, bore witness,” (v. Hif’il, qatal, past, 3ms)	alav, “on, upon, by, concerning him/it,” (prep, 3ms pronom)

	אצלו:	באין	והרבה	מעמד	הוא	אף
	etzlo, “at/ near/ in the possession of him/it,” (prep, 3ms pronom)	ba’in, “we/ you (mp)/ they, those coming,” (v. Pa’al/Qal, act part, mp) Aramaism	v’harbe, “and/ but/ so/ or very many,” (adv)	me’mamed, “I/ you (ms)/ he/it is immersing, baptizing,” (v. Hif’il, act part, ms)	hu, “he/it,” (3ms pron)	af, “also, yea, though, so much the more, even,” (part)

Interlinear Chart

John 3:27



ענה יוהנן ואמר להם לא יש חַ֫א שיכול לעשות דבר ברעות נפשו אילא אם לו נתנו מן שמיים:
Hebrew Transcription

Translation: John answered and said to them, “There is not one who is able to do a thing by the desire of his own soul, unless it has been given to him from heaven.”[9]

KJV: John answered and said, A man can receive nothing, except it be given him from heaven.

Aramaic: Yohannan answered and said to them: "A man cannot receive anything of his own will unless it is given to him from Heaven.

ענה	יוהנן	ואמר	להם	לא	יש	חַ֫א
ana, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yochanan, “John,” (name)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to /for/ belonging to them,” (prep, 3mp pron)	lo, “no, not,” (neg part)	yesh, “there is/ are,” (part)	echad, “the one,” (card num)

שיכול	לעשות	דבר	ברעות	נפשו	אילא	אם
she’yakhol, “that/ which/ who/ whom I/ you (ms)/ he/it is able,” (rel part, v. Pa’al/Qal, act part, ms)	la’a’sot, “to do, make,” (v. Pa’al/Qal, inf constr)	dvar, “thing, word, matter,” (n ms)	be’reut, “in/ with/ by (the) desire,” (prep, n fs)	nafsho, “his/its soul,” (n fs, 3ms pronom)	ella, “unless, except,” (Ar. conj) Aramaism	im, “if,” (conj)

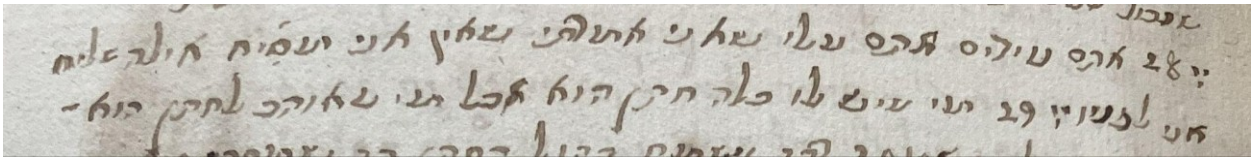
לו	נתנו	מן	שמיים:			
lo, “to/ for/ belonging to him/	nittenu, “they were given,” (v. Nif’al, qatal, pssv past, 3mp)	min, “from, of,” (prep)	shamayim, “heavens, skies,” (n mp)			

Interlinear Chart

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[9] This verse is written in Mishnaic Hebrew style and uses a few classic legal-style phrasing habits. First, it sets up a strict condition by combining *lō’ yēš* (לא יש, "there is no one") with *’ellā’ ’im lō’* (spelled לא אם אילא, "unless / except if not"). Second, the phrase *bi-r‘ût napšô* (ברעות נפשו) is a traditional Rabbinic idiom that means acting "of one's own free will" or "by one's own choice." Lastly, it is translated as “it was given,” and not “they were given,” because the word דבר (*dvar*) is singular and not plural.

John 3:28



אתם עידים אתם עלי שאני אמרתי שאין אני מסיח אילה שליח אני לפניו:
Hebrew Transcription

Translation: You yourselves are my witnesses that I said, “I am not the Messiah, but rather, I am a messenger sent before him.”[10]

KJV: Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

Aramaic: You are bearing me witness that I said I am not The Messiah, but I am the one sent before him.

אתם	עידים	אתם	עלי	שאני	אמרתי	שאין
atem, “you (mp),” (2mp pron)	idim, “witnesses,” (n mp)	atem, “you (mp),” (2mp pron)	alay, “on, upon, about, regarding me,” (prep, 1cs pronom)	she’ani, “that/ which/ who/ whom I,” (rel part, 1cs pron)	amarti, “I said,” (v. Pa’al/Qal, qatal, past, 1cs)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)

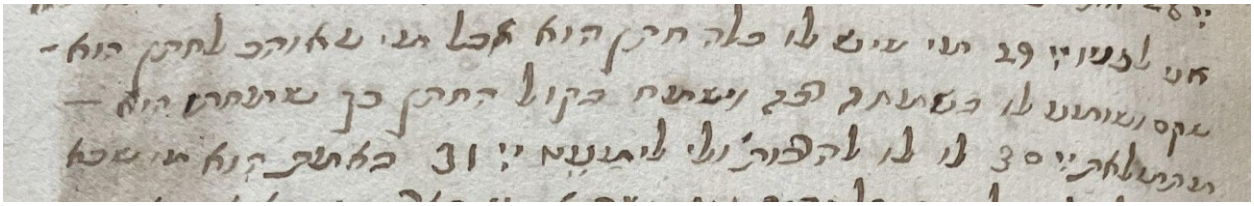
אני	מסיח	אילה	שליח	אני	לפניו:	
ani, “I,” (1cs pron)	masiach, “Messiah,” (n ms)	eilah, “but, except,” (conj) Mishnaic	shaliach, “messenger, agent,” (n ms)	ani, “I,” (1cs pron)	lefanav, “before, him/it,” (prep, 3ms pronom)	

Interlinear Chart

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[10] This verse relies on a standard Mishnaic Hebrew style to frame Yochanan's statement as a binding legal declaration. A fascinating detail in this manuscript line is the spelling of *māsîaḥ* (מסיח). By swapping out the traditional *Shin* in Messiah (משיח) for a *Samekh* (ס), the text completely alters the word's meaning from "Anointed One" to "babbler" or "deceiver." Cambridge University Library describes MS Oo.1.32 as a Hebrew New Testament translation produced for polemical purposes and identifies polemical language within the manuscript. This context warrants considering a polemical interpretation of מסיח, but does not establish that this particular spelling is a deliberate alteration of משיח.

John 3:29



מי שיש לו כלה חתן הוא אבל מי שאוהב לחתן הוא שקם ושומע לו בשמחה רבה וישמח בקול החתן כך שמחתו היא מתמלאת:

Hebrew Transcription

Translation: He who has a bride is a bridegroom; but he who loves the bridegroom is the one who stands and listens to him with great joy, and rejoices at the voice of the bridegroom. In this way, his joy is fulfilled.

KJV: He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Aramaic: He who has the bride is the bridegroom, but the friend of the bridegroom who stands and listens for him rejoices with great joy because of the voice of the bridegroom. Therefore this, my joy, behold, it is full.

אבל	הוא	חתן	כלה	לו	שיש	מי
aval, “ but however,’’ (adv)	hu, “he/it,” (3ms pron)	chatan, “bridegroom, groom,” (n ms)	kallah, “bride,” (n fs)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is,” (rel part, part)	mi, “who,” (interrog part)

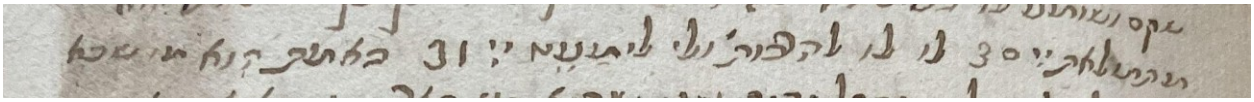
לו	ושומע	שקם	הוא	לחתן	שאוהב	מי
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	ve’shome’a, “and/ but/ so/ or I/ you (ms)/ he/it listens, hears,” (v. Pa’al/Qal, act part, ms)	she’kam, “that/ which/ who/ whom I/ you (ms)/ he/it rose, got up,” (rel part, v. Pa’al/Qal, act part, ms)	hu, “he/it,” (3ms pron)	la’chatan, “to/ for/ belonging to (the) bridegroom,” (prep, n ms)	she’ohev, “that/ which/ who/ whom I/ you (ms)/ he/it love(s),” (v. Pa’al/Qal, act part, ms)	mi, “who,” (interrog part)

שמחתו	כך	החתן	בקול	וישמח	רבה	בשמחה
simchato, “his/its joy,” (n fs, 3ms pronom)	kakh, “so, thus,” (adv)	ha’chatan, “the bridegroom,” (n ms)	b'kol, “in/ with/ by (the) voice, sound,” (prep, n ms)	ve’yismach, “and/ but/ so/ or he/it will rejoice,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	raba, “vast, great, many,” (adj fs)	be’simchach, “in/ with/ by (the) joy,” (prep, n fs)

					מתמלאת:	היא
					mitmalat, “I/ you (fs)/ she/it filled up,” (v. Hit’pael, act part, fs)	hi, “she/it,” (3fs pron)

Interlinear Chart

John 3:30



לו לו להרבות ולי לי מעט:

Hebrew Transcription

Translation: He must increase, but I must decrease.

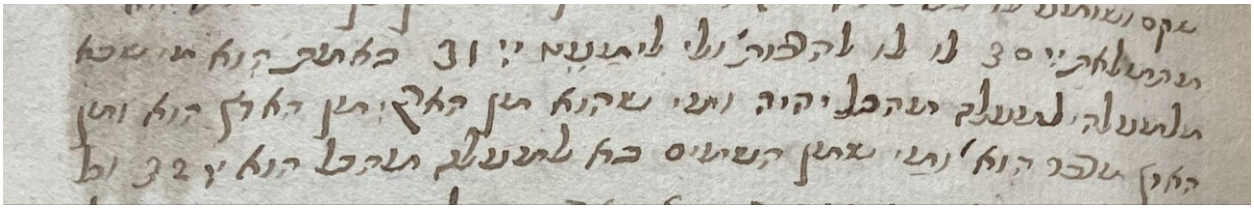
KJV: He must increase, but I *must* decrease.

Aramaic: It is necessary for him to increase and for me to decrease.

	מעט:	לי	ולי	להרבות	לו	לו
	m'at, “a little, little, few, less, lesser, meager,” (adv)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	ve’li, “and/ but/ so/ or to/ for/ belonging to me,” (prep, 1cs pronom)	leharbot, “to increase, multiply,” (v. Hif’il, inf constr)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)

Interlinear Chart

John 3:31



באמת הוא מי שבא מלמעלה למעלה מהכל יהיה ומי שהוא מן הארץ מן הארץ הוא ומן הארץ מדבר הוא ומי שמן השמים בא למעלה מהכל הוא:

Hebrew Transcription

Translation: Truly, he who comes from above is above all; and he who is from the earth is from the earth, and speaks from the earth; and he who comes from heaven is above all.

KJV: He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

Aramaic: For he who came from above is higher than all, and he who is from Earth is from the ground, and speaks from the earth. He who has come from Heaven is higher than all.

באמת	הוא	מי	שבא	מלמעלה	למעלה	מהכל
b'emet, “in/ with/ by (the) truth, truly,” (prep, n fs)	hu, “he/it,” (3ms pron)	mi, “who,” (interrog part)	sheba, “that/ which/ who/ whom I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	mil’ma’alah, “from/ of above,” (prep, n adv)	l’mal’a, “up, above, upwards,” (adv)	me’ha’kol, “from/ of (the) all,” (prep, n ms)

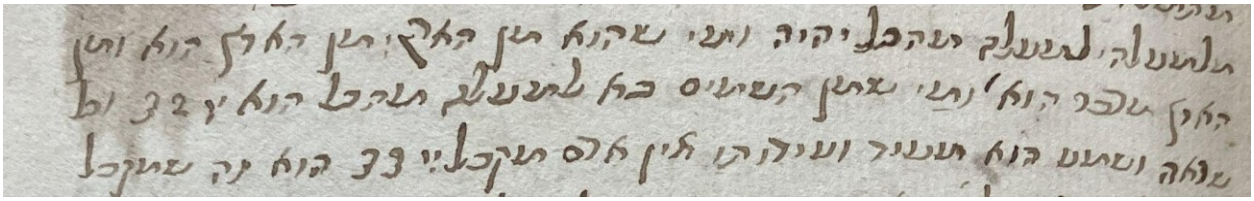
יהיה	ומי	שהוא	מן	הארץ	מן	הארץ
yihye, “he/it will be,” (v. Pa’al/Qal, yiqtol, fut, ms)	u’mi, “and/ but/ so/ or whoever, whatever,” (interrog pron)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pron)	min, “from, of,” (prep)	ha’eretz, “the earth,” (n fs)	min, “from, of,” (prep)	ha’eretz, “the earth,” (n fs)

הוא	ומן	הארץ	מדבר	הוא	ומי	שמן
hu, “he/it,” (3ms pron)	ve’min, “and/ but/ so/ or from, of,” (prep)	ha’eretz, “the earth, land,” (n fs)	medaber, “I/ you (ms)/ he/it speak(s),” (v. Pi’el, act part, ms)	hu, “he/it,” (3ms pron)	u’mi, “and/ but/ so/ or whoever, whatever,” (interrog pron)	she’min, “that/ which/ who/ whom from, of,” (rel part, prep)

		הוא:	מהכל	למעלה	בא	השמים
		hu, “he/it,” (pron, 3ms)	me’hakol, “from/ of all,” (prep, n ms)	l’mal’a, “up, above, upwards,” (adv)	ba, “I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	ha’shamayim, “the heavens,” (n mp)

Interlinear Chart

John 3:32



וכל שראה ושמע הוא מעיד ועידותו אין אדם מקבל:
Hebrew Transcription

Translation: And all that he has seen and heard, he testifies, but no man receives his testimony.

KJV: And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

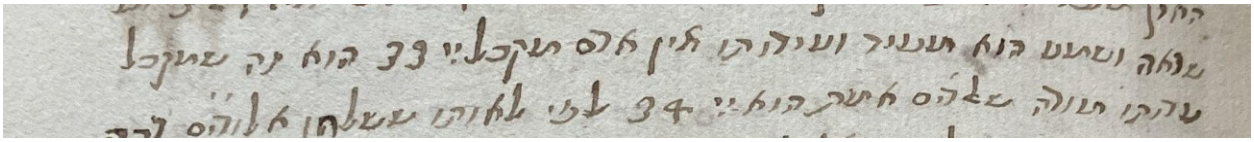
Aramaic: And whatever he has seen and heard he testifies, and no one is receiving his testimony.

וכל	שראה	ושמע	הוא	מעיד	ועידותו	אין
ve'kol, "and/ but/ so/ or all," (n ms)	she'ra'ah, "that/ which/ who/ whom he saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ve'shama, "and/ but/ so/ or he/it heard," (v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms pron)	me'id, "I/ you (ms) he/it testify," (v. Hif'il, act part, ms)	ve'iduto, "and/ but/ so/ or his/its testimony," (n fs, 3ms pronom)	ein, "isn't, is not," (neg part)

אדם	מקבל:
adam, "man," (n ms)	mekabel, "I/ you (ms)/ he/it receive(s)," (v. Pi'el, act part, ms)

Interlinear Chart

John 3:33



הוא זה שמקבל עדותו מודה שאלהים אמת הוא:

Hebrew Transcription

Translation: He who receives his testimony acknowledges that God is truth.

KJV: He that hath received his testimony hath set to his seal that God is true.

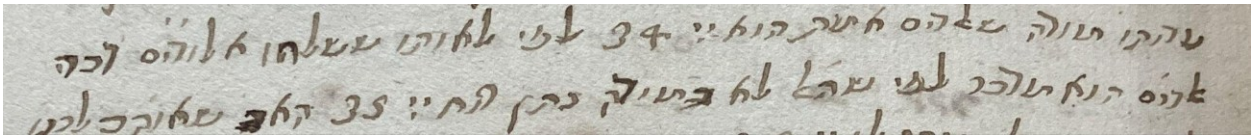
Aramaic: But he who receives his testimony attests that God is true.

אמת	שאלהים	מודה	עדותו	שמקבל	זה	הוא
emet, “truth,” (n fs)	she’elohim, “that/ which/ who/ whom God(s),” (rel part, n mp)	modeh, “I/ you (ms)/ he/it acknowledges, certifies,” (v. Hif’il, act part, ms)	eduto, “his/its testimony,” (n fs, 3ms pronom)	she’mekabel, “that/ which/ who/ whom I/ you (ms)/ he/it receive(s),” (rel part, v. Pi’el, act part, ms)	zeh, “this,” (pron)	hu, “he/it,” (3ms pron)

						הוא:
						hu, “he/it,” (pron)

Interlinear Chart

John 3:34



לפי לאותו ששלחו אלוהים דברי אלהים הוא מדבר לפי אלהים לא במידה נתן רוח:
Hebrew Transcription

Translation: For whom God had sent speaks the words of God, for God does not give the Spirit by measure.

KJV: For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

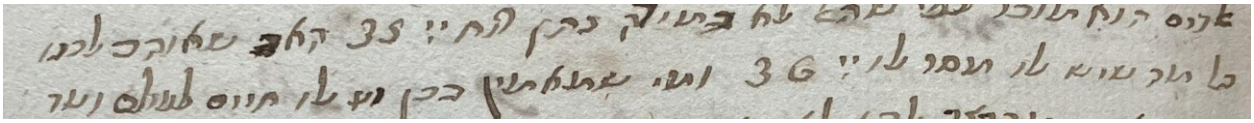
Aramaic: For he whom God has sent speaks the words of God, for it was not in a measure that God has given The Spirit.

לפי	לאותו	ששלחו	אלוהים	דברי	אלהים	הוא
le'fi, "according to, because, since," (conj)	l'oto, "to/ for/ belonging to him/it, the one," (prep, n ms, 3ms pronom)	she'shelacho, "that/ which/ who/ whom he/it sent him/it," (rel part, v. Pa'al/Qal, qatal, past, 3ms, 3ms obj)	elohim, "God(s)," (n mp)	debrei, "words, things, matters of," (n mp constr)	elohim, "God(s)," (n mp)	hu, "he/it," (3ms pron)

מדבר	לפי	אלהים	לא	במידה	נתן	רוח:
medaber, "I/ you (ms)/ he/it speak(s)," (v. Pi'el, act part, ms)	le'fi, "according to, because, since," (conj)	elohim, "God(s)," (n mp)	lo, "no, not," (neg part)	be'midah, "in/ with/ by (the) measure, limit," (prep, n fs)	natan, "he/it gave," (v. Pa'al/Qal, qatal, past, 3ms)	ruach, "wind, breath, spirit," (n cs)

Interlinear Chart

John 3:35



האב שאוהב לבנו כל מה שיש לו מסר לו:

Hebrew Transcription

Translation: The Father loves His Son, and everything that He has, has been delivered to Him.

KJV: The Father loveth the Son, and hath given all things into his hand.

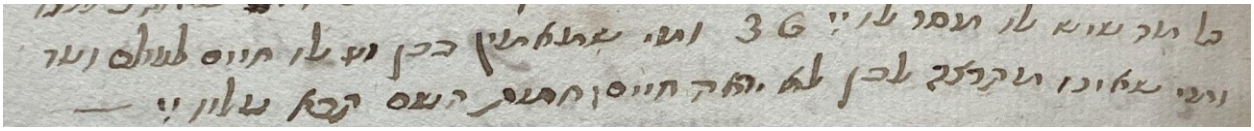
Aramaic: The Father loves The Son and he has given all things into his hands.

לו	שיש	מה	כל	לבנו	שאוהב	האב
lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	she’yesh, “that/ which/ who/ whom there is,” (rel part, part)	mah, “what?” (interrog part)	kol, “all,” (n ms)	livno, “to/ for/ belonging to his/its son,” (prep, n ms, 3ms pronom)	she’ohev, “that/ which/ who/ whom I/ you (ms)/ he/it love(s),” (v. Pa’al/Qal, act part, ms)	ha’av, “the father,” (n ms)

					לו:	מסר
					lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	masar, “he/it delivered,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

John 3:36



ומי שמאמין בבן ואלו חיים לעולם ועד ומי שאינו מרצה לבן לא יראה חיים וחמת השם הבא עליו:
Hebrew Transcription

Translation: And whoever believes in the Son has life forever and ever; but whoever does not please the Son shall not see life, and the anger of Yehovah remains upon him.[11]

KJV: He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Aramaic: Whoever is trusting in The Son, has The Eternal Life, and whoever disobeys The Son shall not see The Life, but the anger of God shall abide upon him."

ועד	לעולם	חיים	ואלו	בבן	שמאמין	ומי
v'ad, “and/ but/ so/ or until, up to,” (prep)	la’olam, “to/ for/ belonging to (the) forever, eternity,” (prep, n ms)	chayim, “live (lives),” (n mp)	v'elu, “and/ but/ so/ or these,” (3mp pronom)	ba’ben, “in/ with/ by (the) son,” (prep, n ms)	she'meamin, “that/ which/ who/ whom I/ you (ms)/ he/it believe(s),” (rel part, v. Hif’il, act part, ms)	u’mi, “and/ but/ so/ or whoever, whatever,” (interrog part)

חיים	יראה	לא	לבן	מרצה	שאינו	ומי
chayim, “life (lives),” (n mp)	yireh, “he/it will see,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	lo, “no, not,” (neg part)	l’ben, “to/ for/ belonging to (the) son,” (prep, n ms)	meratzeh, “I/ you (ms)/ he/it please, satisfy,” (v. Pi’el, act part, ms)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, part, 3ms pronom)	u’mi, “and/ but/ so/ or whoever, whatever,” (interrog part)

[11] This verse ends the chapter in a style typical of Mishnaic Hebrew. To describe refusing or failing to obey, it uses the Pi'el participle *məraṣṣeh* (מרצה, "pleases / wins favor"). In Rabbinic literature, this word refers to maintaining a good relationship with an authority figure or gaining their favor. The phrase *wə-ḥămaṯ haš-šēm* (וחמת השם, "and the wrath of The Name") is another important feature. The manuscript reads השם (*ha-shem*, “the Name”), rendered “Yehovah” in this translation as an editorial substitution. Rabbinic sources preserve traditions concerning restrictions on mentioning the divine Name. Babylonian Talmud, Rosh Hashanah 18b, reports a Greek prohibition against mentioning the “Name of Heaven,” followed by a Hasmonean practice of including divine-name references in documents, which the sages subsequently discontinued to prevent their desecration when discarded. Babylonian Talmud, Avodah Zarah 17b–18a, recounts Haninah ben Teradyon’s execution in the context of Roman persecution of public Torah teaching; the Gemara separately explains his punishment as publicly pronouncing the Name. These passages provide historical and religious context but do not establish that a particular Greek or Roman decree directly caused the use of השם in this manuscript.
Babylonian Talmud, *Rosh Hashanah* 18b; *Avodah Zarah* 17b–18a. The distinction between public Torah teaching and the Gemara’s explanation is also supported by the *Encyclopaedia Judaica* entry on Haninah ben Teradyon.

			עליו:	הבא	השם	וחמת
			alav, “on him/it, by him/it, concerning him/it,” (prep, 3ms pronom)	ha’ba, “the I/ you (ms)/ he/it come(s),” (v. Pa’al/Qal, act part, ms)	ha’shem, “the name,” (n ms) “Yehovah”	va’chamat, “and/ but/ so/ or (the) wrath, anger,” (n fs)

Interlinear Chart