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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Janice F. Baca, Translator

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The King James Version is employed herein as a comparative English text.
The Aramaic Scriptures contained herein are from the Peshitta and are available at TheAramaicScriptures.com.
Kurt Sutton photographed and gifted the manuscript images. Cochin MS Oo.1.32 is held by Cambridge University Library and is included in the “Ktiv” International Collection of Digitized Hebrew Manuscripts at the National Library of Israel.

Introduction

The Hebrew Gospel of John in this volume belongs to a remarkable group of Hebrew New Testament manuscripts associated with Travancore and Cochin on India's Malabar Coast. Cambridge University Library MS Oo.1.32, together with MS Oo.1.16.1 and MS Oo.1.16.2, preserves the entire New Testament in Hebrew. Claudius Buchanan obtained the manuscripts in Cochin in 1806, and MS Oo.1.32 entered the Cambridge collection in 1809. The surviving copies were made in the early modern period on European paper, and MS Oo.1.32 was formerly owned by Ezekiel Rahabi II and preserved within Cochin's Jewish community. These facts tell us where the manuscripts were copied, kept, and used. They do not, by themselves, tell us when each part of their wording first took shape or what sources lie behind it.

For more than two centuries, scholars have often treated these manuscripts as late, derivative translations—sometimes in only a footnote and often without a full, line-by-line examination of the Hebrew. That inherited description now needs testing rather than simple repetition. A direct transcription and structural comparison of the collection reveals a more complicated picture: the books do not all use Hebrew in the same way, and they do not all show the same relationship to Greek, Latin, or Syriac traditions. The central question is therefore no longer whether the surviving manuscripts are early modern objects; they clearly are. The question is whether the texts they preserve were produced through a single, uniform translation process or whether the collection contains several layers with different transmission histories.

This introduction builds on my article, "The Cochin Hebrew New Testament Manuscripts at Cambridge (MS Oo.1.32, Oo.1.16.1, Oo.1.16.2): Late Copies with Signs of an Early Semitic Tradition," published in the inaugural issue of the *European Hebrew Journal* (Vol. 1, No. 1, 2026). That study places the manuscripts in the multilingual world of eighteenth-century Cochin, where Jewish, Christian, Dutch, Portuguese, and other communities met. Cambridge describes MS Oo.1.32 as a Hebrew translation used for religious debate, and a note at the end of John says that the copy was made so its reader could understand the text and answer those he regarded as heretics. This evidence helps explain how at least one reader used the manuscript. It does not settle the deeper question of where the Hebrew wording came from.

The physical manuscript also points to a layered history. Changes in handwriting, letter forms, page layout, headings, notes, and navigation marks suggest more than one scribe or more than one copying stage. The language varies as well. Some passages sound biblical; others use later Hebrew; still others show contact with Aramaic. Taken together, these features make it difficult to describe the collection as a single, uniform back-translation produced at one time. A better starting point is to treat it as a textual complex assembled and transmitted along the Malabar Coast, then ask how each book—and sometimes each passage—relates to its possible sources.

Why the Travancore-Cochin Collection Needs Reanalysis

The clearest way to test the idea of a single late translation is to compare different books within the same collection. The Pastoral Epistles—1 Timothy, 2 Timothy, and Titus—provide an especially useful control case. As *The SBL Study Bible* explains, many scholars distinguish these letters from Paul's undisputed writings because they contain vocabulary and expressions not found elsewhere in Paul, present more developed teachings about church leadership and conduct, and appear to reflect the institutional setting of the early second century. Their qualifications for overseers, deacons, widows, and elders, together with

their repeated concern for guarding “the truth” and “the faith,” give the Pastorals a recognizable and internally consistent literary profile. This matters methodologically: because the three letters form a closely related group with distinctive subject matter and language, a sustained pattern of agreement between their Cochin Hebrew wording and the Syriac Peshitta can be identified more securely than a resemblance based on a few isolated Aramaic forms.

The Pastorals serve as a control not because scholars date their original composition later, but because the Cochin Hebrew text repeatedly follows the Peshitta across an extended and coherent body of material. Its wording, syntax, order, and distinctive readings provide a baseline for what direct adaptation from the Eastern Syriac text looks like within this collection. If Matthew, Revelation, and John had been produced through the same translation process, they should show the same kind and density of Syriac alignment. Where they instead display different dialect features, Hebrew wordplay, or syntactic patterns, the contrast becomes evidence of stratification rather than mere inconsistency. The Pastorals are therefore important not as a model for the whole corpus, but as an internal standard against which the source behavior of the other books can be tested.

That comparison reveals bounded, book-specific variation. The Pastorals display a comparatively uniform alignment with the Eastern Syriac Peshitta. Matthew, by contrast, has been described by Joseph Gebhardt-Klein as Mishnaic Hebrew with frequent Aramaic passages, most resembling the western dialect of Jewish Palestinian Aramaic. Revelation differs from both, preserving distinctive Hebrew expressions, wordplay, and sentence structures—including places where a subject or object is understood rather than stated—that do not follow the Pastorals’ Peshitta-based pattern. These profiles support viewing the collection not as a translation produced throughout by one source and method, but as a stratified textual complex preserving different linguistic layers, source histories, and scribal traditions.

This comparison is especially useful for the Gospel of John. The Cochin Pastoral Epistles provide an internal example of sustained dependence on the Syriac Peshitta. John can therefore be tested against a known pattern within the same manuscript collection, rather than judged from a few isolated Aramaic words. John uses many post-biblical and Mishnaic Hebrew constructions, along with possible Western Aramaic features and unusual readings. These features invite comparison with Jewish targumic and rabbinic language. They are also relevant to John 1:1, where the description of the Word can be read within a Jewish scriptural and interpretive setting, not only through later Greek discussions of the *Logos*. This context does not prove that John was first written in Hebrew or Aramaic, but it may help explain the language and theology of the Cochin text.

This comparison also helps us evaluate John’s variant readings. When John does not follow the same Peshitta-aligned vocabulary, syntax, and sequence found in the Pastorals, its Aramaic features should not automatically be explained as Syriac translation. Readings that differ from the Textus Receptus, the Latin Vulgate, and the Peshitta may point to a more complex history. Each reading must still be tested on its own. A difference may preserve an earlier form of the text, but it may also come from paraphrase, harmonization, revision, an intermediary version, or scribal error. John is important because its language and readings may preserve a layer of the Cochin collection different from the clearly Peshitta-aligned Pastorals—not because the manuscript proves an original Semitic Gospel or preserves ancient readings in every case.

The portions of John examined so far show a substantial Aramaic layer within a text that is mainly Mishnaic and Rabbinic Hebrew. The strongest evidence comes from repeated patterns rather than single words. These include complete phrases such as **בית ענייא קרייא**, **דמתקרי תאמה**, **מה לן**, **לא הוה להם עון**, **בההוא יום**, **רב כהנא**, and **רציפתא דכפא**. They also include direct Aramaic verbs such as **ענא**, **הוה**, **אזל**, and **אתא**;

pronouns such as **ליה**, **להון**, and **לן**; the particle **די-**; emphatic endings in masculine **-א** and feminine **-תא**; repeated masculine plurals in **-ין**; and frequent use of **לי-** to mark verbal objects. Several features fit Jewish Palestinian or broader Western Aramaic, but most are not unique to JPA. For now, the safest conclusion is that Cochin Hebrew John contains recurring Aramaic vocabulary, grammar, and syntax within a later Hebrew framework. Each feature must still be tested carefully.

A credible JPA-associated layer would be an important finding. It could connect John's language with the Jewish Palestinian world rather than only with later Eastern Syriac transmission. It could also help separate inherited Western Aramaic features from later Peshitta influence and show that the Cochin collection preserves more than one source or transmission layer. Most importantly, such a finding would give scholars a clear reason to study this manuscript more closely. Further analysis might uncover additional linguistic, textual, or interpretive clues that reach back toward the first-century setting of John and its earliest readers. The presence of this cumulative pattern is precisely why the manuscript deserves closer and broader investigation. A fuller study may reveal how much of this linguistic layer reflects the Jewish Palestinian setting of John's earliest transmission and may preserve valuable clues to the language, interpretation, and textual world of the first century.

This assessment is preliminary. The analysis is still in progress, and some spellings and readings remain uncertain. English translations, glosses, and doctrinal notes are not used as linguistic evidence. The completed study will examine the evidence chapter by chapter, separate secure manuscript readings from proposed restorations, exclude material that does not belong to John, and distinguish secure Aramaic forms from JPA or Western-Aramaic possibilities, features shared with Rabbinic Hebrew, and readings that still require image verification.

This edition lets readers examine the evidence directly. It includes manuscript images, a close Hebrew transcription, an English translation, word-by-word interlinear tables, and Greek and Aramaic readings for comparison. The manuscript remains the starting point. Parallel texts can help us notice similarities and differences, but they cannot by themselves prove which text came first, which language was the source, or how old a reading may be. Unusual wording is therefore kept visible instead of being silently smoothed away.

Some expressions in Cochin Hebrew John cannot be understood by translating each word in isolation. A strictly word-for-word English rendering may sound awkward or even make little sense. In those cases, the interlinear tables preserve the individual Hebrew words while the translation gives the meaning of the expression in context. Footnotes explain difficult choices where needed. These additions are meant to make the work transparent, not to hide uncertainty. Readers are encouraged to compare the manuscript and consult other resources.

My aim is neither to dismiss MS Oo.1.32 as poor or merely derivative Hebrew nor to claim more than the evidence allows. I invite scholars, students, believers, and curious readers to enter the manuscript's world while keeping a clear line between the manuscript and modern interpretation. The transcription follows the manuscript's consonantal spelling, abbreviations, punctuation, and apparent irregularities as closely as possible. Supplied vowels, expanded abbreviations, uncertain readings, and proposed corrections are identified separately. The physical manuscript is early modern, but the history of every reading it preserves may not be equally simple. No single detail tells the whole story. The fuller picture emerges through patient comparison of spellings, unusual phrases, echoes of other languages, and traces of debate.

Preliminary JPA and Aramaic Findings in John

Preliminary source-controlled summary. John 1–2 are confirmed from the Cochin manuscript. Evidence from John 3 onward is retained only where it derives from the Gaster manuscript and is marked provisional pending validation against the Cochin manuscript.		
Evidence category	**Representative findings**	**Current assessment**
Phrase-level Aramaic	בית ענייא קרייא; דמתקרי תאמה; מה לן; לא הוה להם עון; בההוא יום; רב כהנא; רציפתא דכפא	Highest-value evidence because morphology and syntax extend beyond isolated words; strongly Aramaic and often compatible with Western Aramaic/JPA, though not uniformly exclusive to JPA.
Relative/genitive ד־	דמתקרי; דכפא possible דמרתה and דפרושים	Direct Aramaic phrase structure; probable readings remain subject to image verification where noted.
Direct Aramaic verbs	ענא, הוה, אזל, אתא, מתקרי	Secure or high-confidence lexical Aramaisms; recurrent ענא … ואמר forms a stable mixed narrative formula.
Aramaic pronouns and particles	ליה, להון, לן, לאו, הכי	Clear or strong Aramaic/Rabbinic forms; individually shared across dialects, cumulatively significant.
Emphatic-state morphology	Masculine א־: מילא, רוקא, קרייא, דינא, כהנא, צליבא; feminine תא־: רציפתא, גפיפתא, קרקפתא, גגלתא	Strong Aramaic morphology. Secure common nouns favor final aleph; John 19 adds a concentrated feminine תא־ group.
Masculine plural ־ין	מקיימין, יודעין, יכולין, מכירין, מעידין, דינרין, משלכין, דינין, עתידין, מריבין	Extensive recurring morphology shared by Aramaic and parts of Rabbinic Hebrew; not uniquely JPA.
Possible Aramaic-influenced syntax	Recurring verb + ל־ objects: מכיר לי, שומע לי, עבדו ליה, אוהבים לי, שונא לכם, שואל לי, תפשו לישו, היכה לישו	Systematic contact pattern that may reflect Aramaic verbal government, translation syntax, or a contact variety of later Hebrew.
Rabbinic Hebrew/Aramaic-compatible forms	יהא/תהא, פרקליט, שולטנות, אילו/אלו, pervasive ש־	Supports a Jewish post-biblical linguistic setting but is not independently diagnostic of JPA.
Dominant Hebrew matrix	בשביל, לפי ש־, כדי ש־, כיון ש־, עתיד + infinitive, אצל, של, מאומה, אפילו, עדיין, אחד לאחד, בית הכנסת, בית הקברות	Shows that John is not continuous Aramaic; the base language is predominantly Mishnaic/Rabbinic Hebrew.
Pending validation	John 1–2: confirmed against the Cochin manuscript. John 3 onward: readings presently derived from the Gaster manuscript and requiring validation against the Cochin manuscript images. No Gaster-only reading should be	Only John 1–2 may currently be cited as manuscript-confirmed Cochin evidence. Findings from later chapters remain provisional Gaster-derived comparanda until the corresponding Cochin readings are checked and confirmed; unsupported or divergent Gaster

	presented as confirmed Cochin evidence.	readings are to be removed from the Cochin grid.

—Janice F. Baca

Acknowledgements

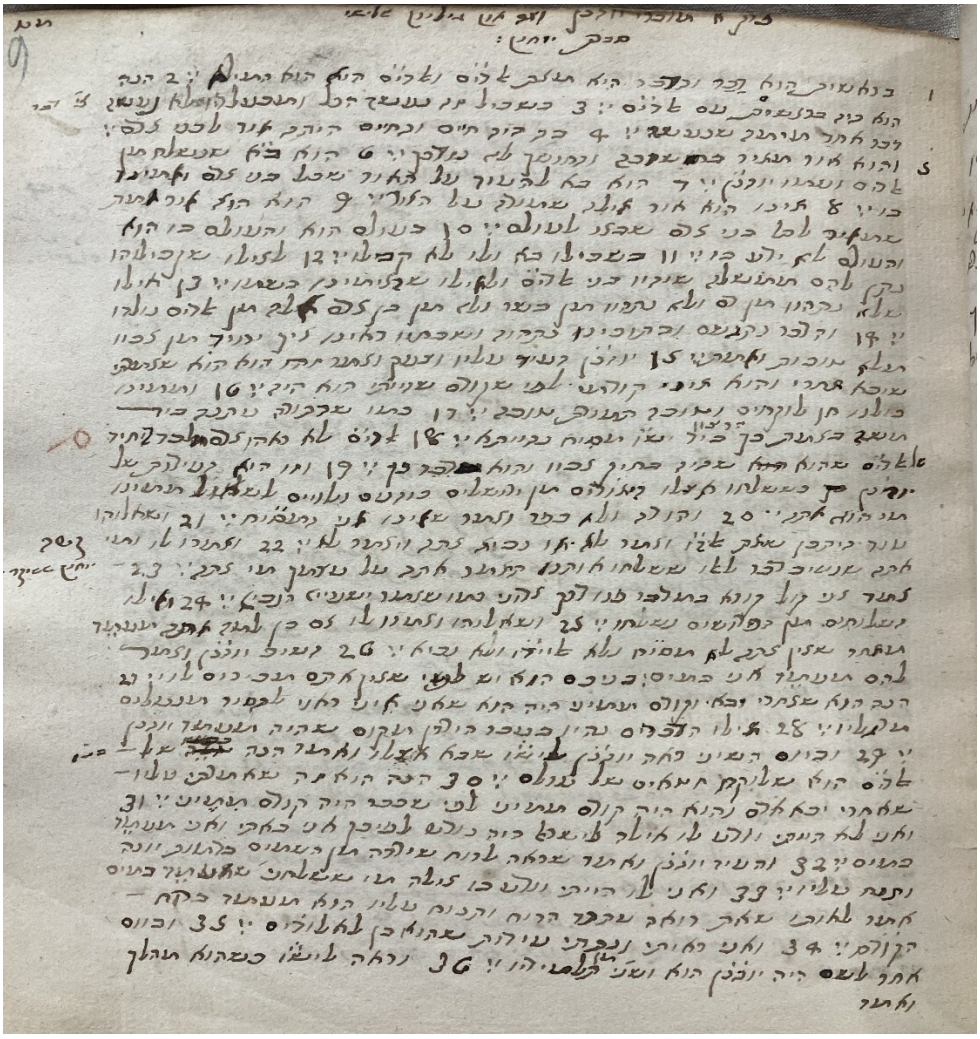
This work would not have been possible without the Living Scroll team's dedication. Over many hours of careful study, the team has worked together to examine manuscript images, transcribe the Hebrew text, consider its grammar and vocabulary, compare related textual traditions, and prepare the translation and interlinear materials presented in this volume.

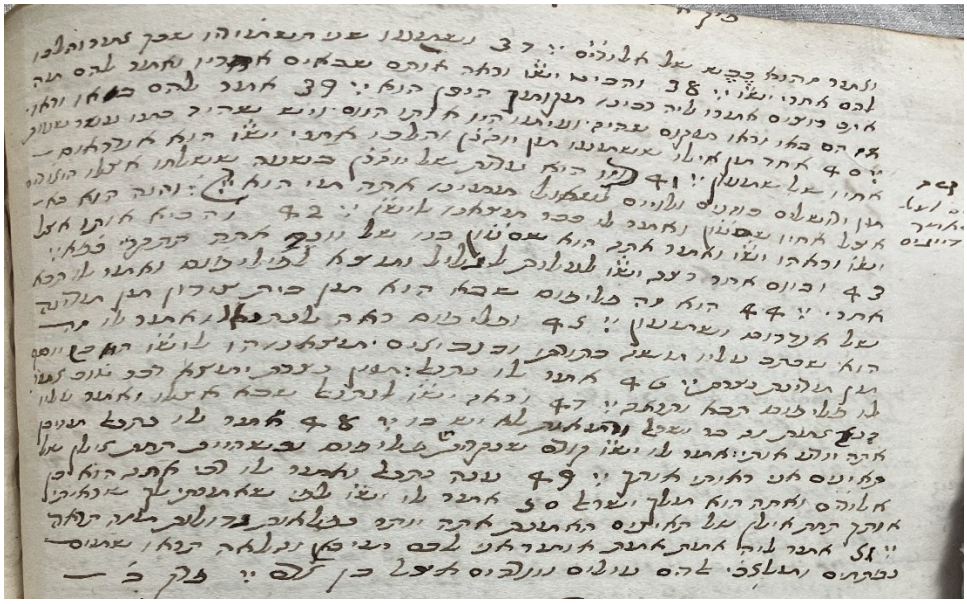
Each part of this project has depended on patience, thoughtful discussion, close attention to detail, and a willingness to revisit difficult readings. I am deeply grateful for the team's shared commitment to preserving the manuscript's character while making it accessible to readers who may be encountering the Cochin Hebrew Gospel of John for the first time.

I also give thanks for the encouragement, prayer, generosity, and perseverance that have sustained this work. The Living Scroll team has approached the manuscript not simply as an academic object, but as a witness worthy of careful examination, honest questions, and respectful presentation. Our hope is that this volume will encourage readers to study the text closely and to value the history preserved within these remarkable pages.

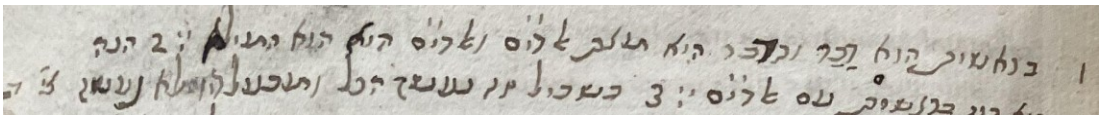
I want to offer a special, heartfelt thank-you to Stephen Moran, who serves as the digital layout and web administrator for this project. Stephen has been a steady and generous source of support through every stage of our work. From carefully formatted *The Scroll of Yeshua; Cochin Hebrew Matthew*, *The Scroll of Mysteries: Cochin Hebrew Revelation*, and *The Return Letter of James: Cochin Hebrew James*. He also helped prepare our publications for readers and built, maintained, and troubleshot the Living Scroll online platform, meeting every technical challenge with patience, skill, and a willingness to help. His dedication has helped our research move beyond the manuscript page and reach readers in a clear, accessible, and meaningful way. I am deeply grateful for the time, care, and heart he has invested in this work; his contribution has truly been invaluable. With sincere gratitude, I acknowledge the Living Scroll team as a whole. Individual contributors will be recognized by name in a later edition of this page.

Cochin Hebrew John Chapter 1





John 1:1



ברשית הוא דבר והדבר הוא מלת אדֳּים ואדֳּים הוא המילא:
Hebrew Transcription

Translation: In the beginning was *the* Word. And *the* Word was *the* Word of God, and God was the Word.[1]

KJV: In the beginning was the Word, and the Word was with God, and the Word was God.

Aramaic: In the origin The Word had been existing and That Word had been existing with God and That Word was himself God.

אדֳּים	מלת	הוא	והדבר	דבר	הוא	ברשית
elodim/elohim, “God(s),” (abbrev, n mp – method to conceal the name of Yehovah)	milat, “word of,” (n fs constr) Mishnaic	hu, “he/it,” (3ms pron)	ve’ha’dabar, “and/ but/ so/ or the word, thing, matter,” (n ms)	davar, “word, thing, matter,” (n ms)	hu, “he/it,” (3ms pron)	bereshit, “in the beginning,” (prep, n fs)

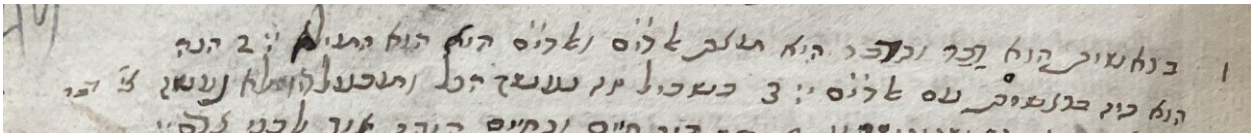
ואדֳּים	הוא	המילא:				
v’elodim/v’elohim, “and/ but/ so/ or God(s),” (abbrev, n mp)	hu, “he/it,” (3ms pron)	ha’milta, “the word,” (n ms) – Note: can also be Hebrew for “the fulfillment,” (n ms) Aramaism Mishnaic				

Interlinear Chart

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[1] This verse exhibits strong Aramaic syntactic and orthographic features rather than standard Biblical Hebrew. First, the pronoun הוא (*hu*) is deployed multiple times as a direct copula (linking verb) to express "was," a classic feature of Aramaic prose style. Second, the unique hybrid spelling המילא combines the Hebrew definite prefix *he-* (ה־) with the Aramaic emphatic suffix *-alef* (־א), creating a blended form of the word for "the word" (*ha-miltha*). Finally, the structural shifting between דבר (*davar*) and the construct state מִלַּת (*milat*) mirrors the conceptual vocabulary of the Aramaic Targums, where the divine word is expressed as *Miltha*. The variant orthography המילא presents a critical bilingual ambiguity: it may either be read as the Aramaic noun *milla* (מִלָּא / מִלְּתָא) meaning "The Word" (preceded by the Hebrew definite article *he-*), or as a variant spelling of the Hebrew root *m-l-’* (מ-ל-א), specifically *ha-millu’* (הַמִּלּוּא) or *ha-mille’* (הַמִּלֵּא), meaning "fulfillment" or "fullness."

John 1:2



הנה הוא היה בראשית עם אלֹיִם:

Hebrew Transcription

Translation: Behold, he was in the beginning, with God.[2]

KJV: The same was in the beginning with God.

Aramaic: This One himself was at the origin with God.

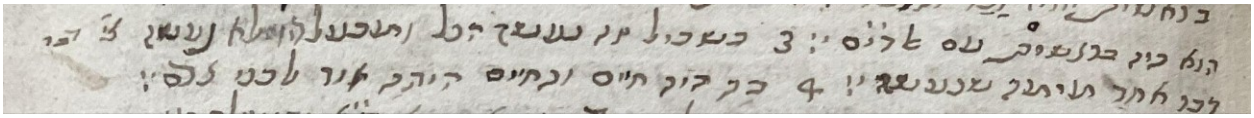
	אלֹיִם:	עם	בראשׁית	היה	הוא	הנה
	elodim/elohim, “God(s),” (abbrev, n mp)	im, “with,” (prep)	bereshit, “in the beginning,” (prep, n fs)	haya, “he/it was,” (v Pa'al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)	hi’neh, “behold!” (part)

Interlinear Chart

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[2] The scribe utilizes specific orthographic features characteristic of advanced manuscript preservation. First, the standard past-tense verb הָיָה (*hayah* / "was") is combined with the pronoun הוא (*hu* / "He") to declare a continuous state of pre-existence. Second, the single dot placed directly over the letter *yod* (י) in בראשׁית (*Be-reshit*) represents a common ancient scribal marker used to indicate emphasis, pronunciation adjustments, or structural alignment. Finally, the word for God is rendered using the distinctive cipher אלֹיִם, a deliberate scribal hybridization combining the consonants of *Elohim* and *Adonai* with *greshayim* punctuation marks to shield the sacred name from accidental defacement.

John 1:3



בשביל זה נעשה הכל ומבל עדו לא נעשה דבר אחד מימה שנעשה:
Hebrew Transcription

Translation: Through this, everything was made, and apart from him, not one thing was made out of that which was made.[3]

KJV: All things were made by him; and without him was not any thing made that was made.

Aramaic: Everything was in his hand, and without him not even one thing existed of the things that existed.

בשביל	זה	נעשה	הכל	ומבל	עדו	לא
bishvil, “for, for the sake of,” (prep) Mishnaic	ze, “this,” (pron, ms)	na’asa, “he/it became,” (v. Nif’al, qatal, past, 3ms)	ha’kol, “the all,” (n ms)	u’mibal, “and/ but/ so/ or from not, prohibition of, without,” (prep, neg part)	id’u, “with him/it,” (prep, 3ms pronom) Mishnaic	lo, “no, not,” (neg part)

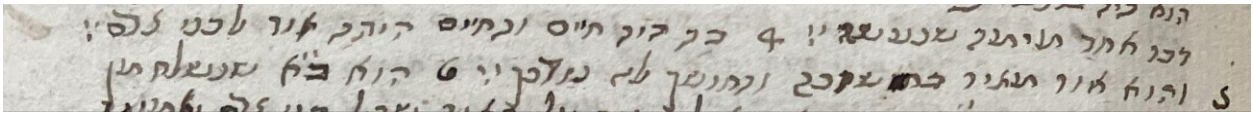
נעשה	דבר	אחד	מימה	שנעשה:		
na’asa, “he/it became,” (v. Nif’al, qatal, past, 3ms)	davar, “word, thing, matter,” (n ms)	echad, “one,” (card num)	mimah, “from/ of him/it,” (prep, 3ms pronom)	she’na’aseh, “that/ which/ who/ whom we will become(s), do, make,” (rel part, v. Nif’al, yiqtol, fut, 1cp)		

Interlinear Chart

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[3] This alternative rendering of John 1:3 features unique syntactic shifts. First, it adopts the passive verb form נַעֲשָׂה (*na'asah* / "was made"). Second, it implements the idiom בִּשְׁבִיל זֶה ("for the sake of this") to denote the instrumental agency of the Word. Finally, the terminal phrase מִימָה שֶׁנַּעֲשָׂה ("out of that which was made") represents a phonetic scribal compression of *mi-mah*, aligning directly with a historic, early punctuation tradition found in ancient text transmissions (such as Codex Bezae and the Old Latin versions) that appends "that which was made" directly to the end of verse 3 rather than the beginning of verse 4.

John 1:4



בה היה חיים והחיים היתה אור לבני אדם:

Hebrew Transcription

Translation: In him was life, and the life was Light for the children of man.

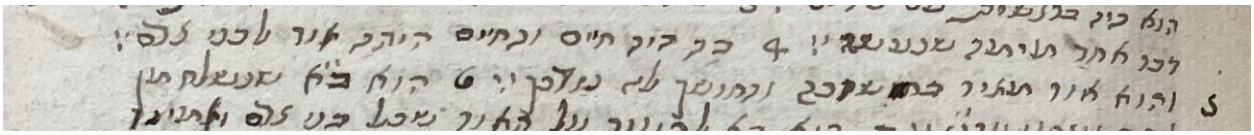
KJV: In him was life; and the life was the light of men.

Aramaic: In him was The Life and The Life is The Light of men.

לבני	אור	היתה	והחיים	חיים	היה	בה
l'benei, "to/ for/ belonging to (the) children, sons of," (prep, n mp constr)	or, "light," (n ms)	haytah, "she/it was," (v. Pa'al/Qal, qatal, past, 3fs)	v'ha'chayyim, "and/ but/ so/ or the life, living ones," (n mp)	chayyim, "lives, life," (n mp)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	beh, "in/ with/ by him/it," (prep, 3ms pronom) Aramaism
						אדם
						adam, "man," (n ms)

Interlinear Chart

John 1:5



והוא אור מאיר בחשוכה והחושך לה נזר כך:

Hebrew Transcription

Translation: And the light shines in the darkness, and the darkness has not overcome it.

KJV: And the light shineth in darkness; and the darkness comprehended it not.

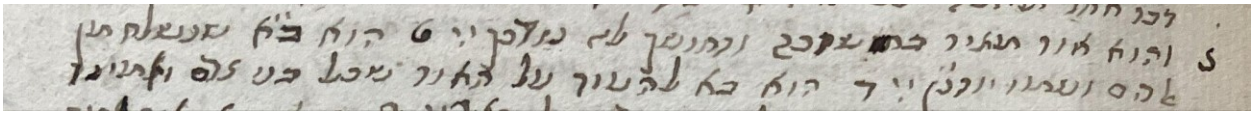
Aramaic: And The Light is shining in the darkness, and the darkness did not overtake it.

נזר	לה	והחושך	בחשוכה	מאיר	אור	והוא
נָצַר nazar, “he/it abstained, separated,” (v. Pa’al/Qal, qatal, past, 3ms)	leh, “to/ for/ belonging to him/it,” (prep, 3ms pronom) Aramaism	ve’ha’choshek, “and/ but/ so/ or the darkness,” (n ms)	be’chashucha, “in/ with/ by (the) dark,” (prep, adj fs)	me’ir, “I/ you (ms)/ he/it illuminates, shines,” (v. Hif’il, act part, ms)	or, “light,” (n ms)	ve’hu, “and/ but/ so/ or he/it,” (3ms pron)

						כך:
						kach, “is so, thus, therefore, this way,” (conj)

Interlinear Chart

John 1:6



הוא בָּא שנשלח מן אלהם ועמו יוֹהָכן:

Hebrew Transcription

Translation: He came, who was sent from God, and his name was John.[4]

KJV: There was a man sent from God, whose name was John.

Aramaic: There was a man sent from God; his name was Yohannan.

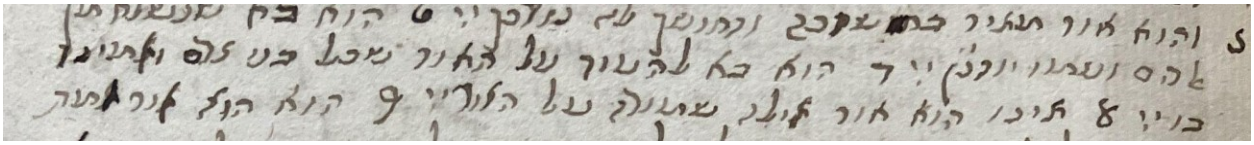
יוֹהָכן:	ועמו	אלהם	מן	שנשלח	בָּא	הוא
yochanan, “John,” (name)	v’imo, “and/ but/ so/ or with him/it,” (3ms pronom)	elohim, “god(s),” (n mp)	min, “from/ of,” (prep)	she’nishlach, “that/ which/ who/ whom I/ you (ms)/ he/it was sent,” (rel part, v. Nif’al, pssv part, ms)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)

Interlinear Chart

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[4] This verse introduces the narrative turn toward John the Baptist using specific dialectal adaptations. First, the writer deploys a radical cryptographic shorthand for God, writing אהם instead of the standard *Elohim* (אלהים), functioning as a protective device alongside the אדֳּם cipher seen in previous verses. Second, the spelling יוֹהָכן (*Yohachan*) represents a rare orthographic rendering of the standard Hebrew name *Yochanan* (יוֹחָנָן), accented with a double-stroke punctuation marker to signal its altered dialectal vocalization. Finally, the phrase וְעַמּוֹ (*ve-ammo*) acts as a highly localized phonetic variant for the standard phrase meaning "and his name" (*u-shmo*).

John 1:7



הוא בא להעיד על האור שכל בני אדם יאמינו בו:

Hebrew Transcription

Translation: He (*John*) came to testify concerning the light, so that all the children of men might believe in him (*Yeshua*).

KJV: The same came for a witness, to bear witness of the Light, that all men through him might believe.

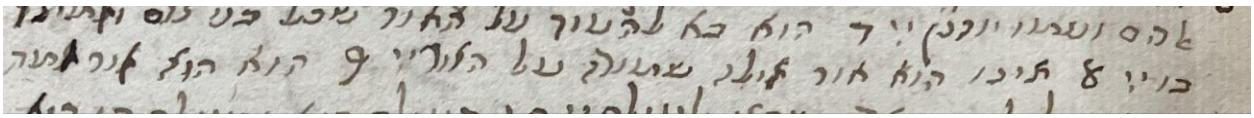
Aramaic: He came for a witness, to testify about The Light, that everyone by him would believe.

בני	שכל	האור	על	להעיד	בא	הוא
benei, “sons, children of,” (n mp constr)	she’kol, “that/ which/ who/ whom all,” (rel part, n ms)	ha’or, “the light,” (n ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	leha’id, “to testify, to witness,” (v. Hif’il, inf constsr)	ba, “he/it came,” (v. Pa’al/Qal, qatal, past, 3ms)	hu, “he/it,” (3ms pron)

				בו:	יאמינו	אדם
				be’o, “in/ with/ by him/it,” (prep, 3ms pronom)	yochanan, “John,” (name)	adam, “man,” (n ms)

Interlinear Chart

John 1:8



אינו הוא אור אילה שמורה על האור:

Hebrew Transcription

Translation: He was not the Light, but one who testified concerning the Light.[5]

KJV: He was not that Light, but was sent to bear witness of that Light.

Aramaic: He was not The Light, but was sent to bear witness of that Light.

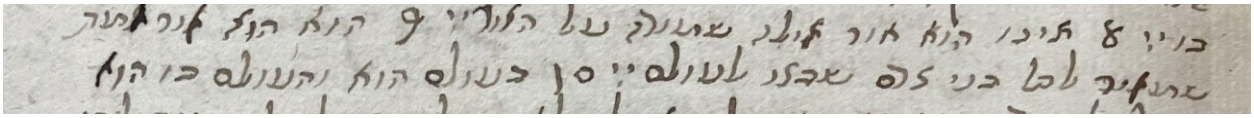
אינו	הוא	אור	אילה	שמורה	על	האור:
eino, “he/it was not/is not,” (neg part) Mishnaic	hu, “he/it,” (3ms pron)	or, “light,” (n ms)	eilah, “but, except,” (conj) Mishnaic	she’moreh, “that/ which/ who/ whom I/ you (ms)/ he/it testifies,” (rel part, v. Hif’il, act part, ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	ha’or, “the light,” (n ms)

Interlinear Chart

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[5] This verse contains a critical dialectal marker that localizes the translation tradition. The text uses the word אִילָה (*eilah*), which is a phonetic spelling of the classic Judeo-Aramaic adversative conjunction meaning "but" or "rather." Furthermore, instead of repeating the literal Greek phrasing "to bear witness," the scribe employs the Hifil participle שְׁמוֹרָה (*she-moreh*), literally meaning "who points the way" or "who guides." This frames John the Baptist's primary mission through an evocative Semitic metaphor as a directional guide pointing the eyes of humanity toward the incoming divine illumination.

John 1:9



הוא הוא אור אמת שמאיר לכל בני אדם שבאו לעולם:

Hebrew Transcription

Translation: He is the true Light that illuminates for all the children of men who have come into the world.[6]

KJV: That was the true Light, which lighteth every man that cometh into the world.

Aramaic: For That One was The Light of Truth, which enlightens every person that comes into the world.

בני	לכל	שמאיר	אמת	אור	הוא	הוא
benei, “sons, children of,” (n mp constr)	le’kol, “to/ for/ belonging to (the) all,” (prep, n ms)	she’meir, “that/ which/ who/ whom illuminates, shines,” (rel part, v. Hif’il, act part, ms)	emet, “truth,” (n fs)	or, “light,” (n ms)	hu, “he/it,” (3ms pron)	hu, “he/it,” (3ms pron)

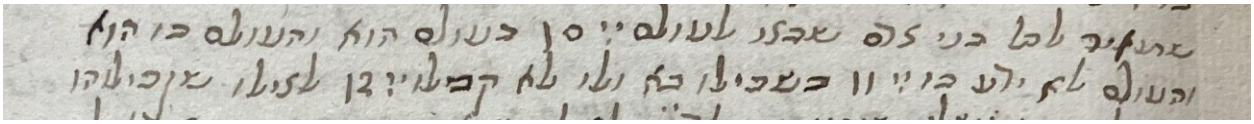
				לעולם:	שבאו	אדם
				le’olam, “to/ for/ belonging to eternity, forever, always, (the) world,” (adv)	she’ba’u, “that/ which/ who/ whom they came,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	adam, “man,” (n ms)

Interlinear Chart

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[6] This verse utilizes intense grammatical reinforcement and structural shifts. First, the pronoun doubling הוא הוא (*hu hu*) acts as a traditional Semitic emphatic copula, translating to "He Himself is the very" or "This is indeed the true" light. Second, rather than rendering the true light as an adjective ("true light"), it places the words in a construct chain or noun pairing (אוֹר אֱמֶת / *or emet*), literally meaning "light of truth." Finally, where the standard Greek text uses a present-tense participle ("coming into the world"), this text uses a definitive past-tense verb שֶׁבָּאוּ (*she-ba'u* / "who have come"), framing the enlightenment as applying to all who have already entered human existence.

John 1:10



ובעולם הוא והעולם בו הוא והעולם לא ידע בו:

Hebrew Transcription

Translation: And he was in the world, and the world, in him, he was, and the world did not know him.[7]

KJV: He was in the world, and the world was made by him, and the world knew him not.

Aramaic: He was in the world, and the world existed by his hand, and the world knew him not.

לא	והעולם	הוא	בו	והעולם	הוא	ובעולם
lo, “no/ not” (neg part)	ve’ha’olam, “and/ but/ so/ or the world, eternity,” (n ms)	hu, “he/it,” (3ms pron)	be’o, “in/ with/ by him/it,” (prep, 3ms pronom)	ve’ha’olam, “and/ but/ so/ or the world, eternity,” (n ms)	hu, “he/it,” (3ms pron)	u’ve’olam, “and/ but/ so/ or in/ with/ by (the) world, eternity,” (prep, n ms)

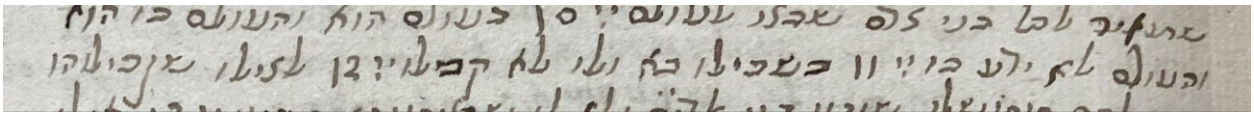
					בו:	ידע
					be’o, “in/ with/ by him/it,” (prep, 3ms pronom)	yada, “he/it knew,” (v. Pa’al/Qal, qatal, past, 3ms)

Interlinear Chart

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[7] This alternative version of John 1:10 emphasizes the use of Aramaic grammar. Instead of the usual Hebrew past tense verb הָיָה (*hayah* / "was"), the writer uses the pronoun הוּא (*hu* / "He") repeatedly as a connecting word to express a state of being. The phrase וְהָעוֹלָם בּוֹ הוּא ("and the world, in Him He was") shows a unique, mystical Semitic word order that highlights mutual presence. Lastly, the ending phrase uses an idiomatic structure לֹא יָדַע בּוֹ ("did not know in/of Him"), similar to the Aramaic pattern יְדַע בְּ־ (*yeda be-*), which suggests personal relationship, recognition, and close awareness rather than just cognitive knowledge.

John 1:11



בשבילו בא ולו לא קבלו:

Hebrew Transcription

Translation: For he came to his *own*, and they did not receive him.[8]

KJV: He came unto his own, and his own received him not.

Aramaic: He came unto his own, and his own received him not.

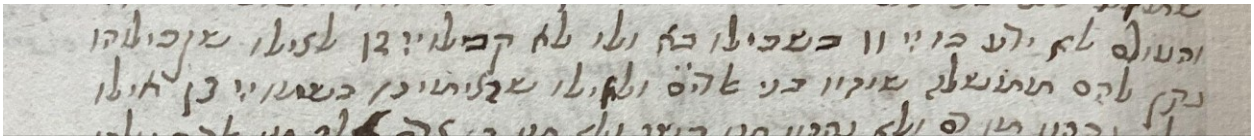
		קבלו:	לא	ולו	בא	בשבילו
		kibbluhu, “receive, accept him/it,” (v. Pi’el, qatal, past, 3ms) Mishnaic	lo, “no, ‘not,” (neg part)	v'lo, “and/ but/ so/ or to/ for/ belonging to him/it,” (prep, 3ms pronom)	bo, “he/it comes/ came” (v, Pa’al/Qat 3ms pronoun)	bishvilo, “for the sake of him/it,” (prep, 3ms pronom)

Interlinear Chart

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[8] This verse highlights unique post-biblical syntax and a clear regional style. The phrase בשבילו (*bishvilo*) functions as a causal preposition meaning "for his sake," a hallmark connector in Mishnaic Hebrew that replaces classical biblical particles. Structurally, בא (ba / "he came") functions in the Pa'al (Qal) binyan as a simple past-tense verb, while קבלו (*kibblu* / "receive/accept") functions in the Pi'el binyan, matching the standard Rabbinic usage for formally accepting a testimony or decree.

John 1:12



לאילו שקבילוהו נתן להם ממשלה שיהיו בני אדהֿם ולאילו שמהימינו בשמו:
Hebrew Transcription

Translation: To those who received him, he gave them authority to become children of God, and to those who believe in his name.[9]

KJV: But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

Aramaic: But those that received him, to them he gave authority to become the sons of God, even to them that believe on his Name,

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בני	שיהיו	ממשלה	להם	נתן	שקבילוהו	לאילו
benei, “sons, children of,” (n mp constr)	she’yihyu, “that/ which/ who/ whom they will be,” (v. Pa’al/Qal, yiqtol, fut, 3mp)	mimshala, “rule, dominion, government,” (n fs)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	natan, “he/it gave,” (v. Pa’al/Qal, qatal, past, 3ms)	she’kibbluhu, “that/ which/ who/ whom he/ti accepted him/it,” (rel part, v. Pi’el, qatal, 3ms, 3ms obj)	le’eylu, “to/ for/ belonging to these, those,” (prep, pronom) Mishnaic

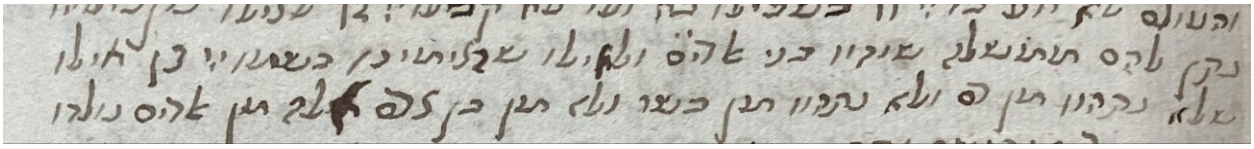
			בשמו:	שמהימינו	ולאילו	אדהֿם
			bishmo, “in/ with/ by his/its name,” (prep, n ms, 3ms prom)	she’ma’aminim, “that/ which/ who/ whom I/ you (ms)/ he/it believes him/it,” (rel part, v. Hif’il, act part, ms, 3ms obj)	v’le’eylu, “and/ but/ so/ or to/ for/ belonging to these, those,” (prep, pronom) Mishnaic	elodim/elohim, “God(s),” (abbrev, n mp)

Interlinear Chart

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[9] This verse employs specific vocabulary to define spiritual status and authority. First, rather than using standard abstract terms for "power" or "right" (*rshut* or *koach*), the scribe selects the high-register noun מֶמְשָׁלָה (*memsalah*), which carries the legal and royal connotation of "dominion," "sovereignty," or "governing authority." Second, the text reintroduces the protective cryptographic shorthand אדהֿם for the divine name *Elohim*. Finally, the demonstrative pronouns לְאַיְלוּ·(*le-eylu* / "to those") and the spelling of the verb שֶׁמְּהֵימִינוּ·(*she-meheyminu* / "who believe") feature explicit internal vowel markings (*matres lectionis*) characteristic of localized, post-biblical scribal dialects influenced by colloquial Aramaic speech.

John 1:13



אילו שלא נתהיו מן דם ולא מן בשר ולא מן בן אדם אלה מן אדים נולדו:

Hebrew Transcription

Translation: These were not brought into being from blood, nor from flesh, nor from a human being, but were born from God.[10]

KJV: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Aramaic: Those who had not been born of blood, nor of the desire of the flesh, nor of the desire of a man, but of God.

מן	ולא	דם	מן	נתהיו	שלא	אילו
min, “from/ of,” (prep)	ve’lo, “and/ but/ so/ or no/ not,” (part)	dam, “blood,” (n ms)	min, “from/ of,” (prep)	nithavvu, “they were brought into being,” (v. Nit’pael, qatal, past, 3mp) Mishnaic	she’lo, that/ which/ who/ whom no/not, (rel part, neg part)	illu, “these, those,” (pron) Mishnaic

מן	אלה	אדם	בן	מן	ולא	בשר
min, “from/ of,” (prep)	ella, “but, except,” (conj)	adam, “man,” (n ms)	ben, “son,” (n ms)	min, “from/ of,” (prep)	ve’lo, “and/ but/ so/ or no/ not,” (part)	basar, “meat, flesh,” (n ms)

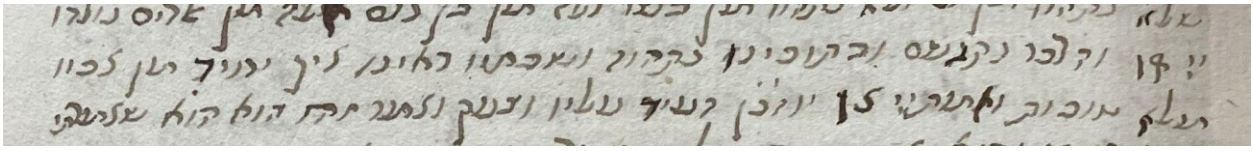
					נולדו:	אדים
					noladu, “they were born,” (v. Nif’al, qatal, 3mp)	elodim/elohim, “God(s),” (abbrev, n mp)

Interlinear Chart

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[10] This verse highlights a dense array of dialectal and paleographic features. First, the text describes physical conception through the rare passive verb נִתְהֲיוּ (*nit-hayu*), meaning "were caused to exist" or "brought into being." Third, the translation uses the compound phrase בֶּן אָדָם (*ben adam* / "son of man", or “human being”). Finally, the verse resolves with the familiar Aramaic adversative אֶלָּה (*ella* / "but rather") and applies the protective cryptographic cipher אד״ם for *Elohim* to emphasize the supernatural origin of the spiritual birth.

John 1:14



והדבר נתגעם ובתוכינו נתהוה ושביטו ראינו איך יחיד מן אביו מלא טובות ואמת:
Hebrew Transcription

Translation: And the Word became flesh, and came into being among us, and we saw his glory, like that of a unique son from his Father, full of goodness and truth.[11]

KJV: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Aramaic: And The Word became flesh and dwelt among us, and we beheld his glory, the glory as of The Only Begotten of The Father, full of grace and truth.

איך	ראינו	ושביטו	נתהוה	ובתוכינו	נתגעם	והדבר
eich, “how, like, as,” (interrog adv)	rai’inu, “we saw, beheld,” (v. Pa’al/Qal, qatal, past, 1cp)	v’shvito, “and/ but/ so/ or his/its glory, majesty,” (n ms, 3ms pronom) Aramaism	nithavveh, “he/it came into being, was generated,” (v. Nit’pael, qatal, past, 3ms) Mishnaic	u’v’tocheinu, “and/ but/ so/ or in/ with/ by our midst, among us,” (prep, conj)	nitga’em, “he/it became flesh,” (v. Nit’pael, qatal, past, 3ms) Mishnaic	ve’ha’dabar, “and/ but/ so/ or the word, thing, matter,” (n ms)

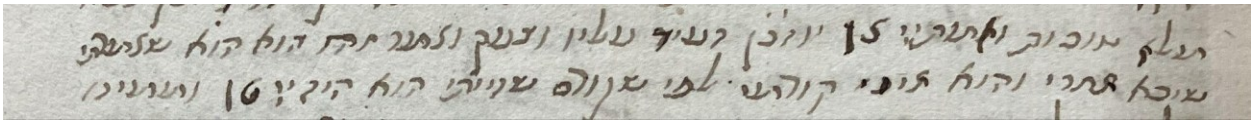
	ואמת:	טובות	מלא	אביו	מן	יחיד
	ve’emet, “and/ but/ so/ or truth,” (n fs)	tovot, “goodness,” (n fp)	malei, “full, full of,” (adj, ms)	aviv, “his/its father,” (n ms, 3ms pronom)	min, “from/ of,” (prep)	yachid, “only son, unique one,” (n ms)

Interlinear Chart

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[11] This opening verse exhibits strong Aramaic syntactic and orthographic features characteristic of late Second Temple text transmission. First, the pronoun הוּא (*hu*) is deployed multiple times as a direct copula (linking verb) to express "was," a classic feature of Aramaic prose style. Second, the unique hybrid spelling המילֵא combines the Hebrew definite prefix *he-* (ה־) with the Aramaic emphatic suffix *-alef* (א־), creating a blended form of the word for "the word" (*ha-miltha*). Finally, the structural shifting between דבר (*davar*) and the construct state מִלַּת (*milat*) mirrors the conceptual vocabulary of the Aramaic Targums, where the divine word is expressed as *Miltha*.

John 1:15



יוֹנָן העיד עליו וצעק ואמר זהו הוא שאמרתי שיבא אחרי והוא אינו קודמי לפי שקודם שהייתי הוא היה:

Hebrew Transcription

Translation: John testified about him, and cried out, and said, “This was he of *whom* I said: ‘He who will come after me, is not before me, because before I existed, he was!’”

KJV: John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

Aramaic: Yohannan bore witness of him and cried, saying, "This was he of whom I spoke: 'He that comes after me is preferred in honor before me, for he had priority over me.'

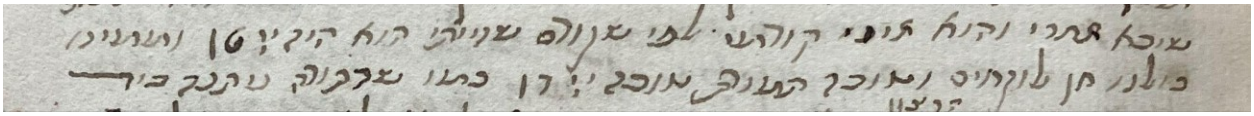
יוֹנָן	העיד	עליו	וצעק	ואמר	זהו	הוא
yochanan, “John,” (name)	ha’id, “he/it testified, witnessed,” (v. Hif’il, inf constsr)	alav, “concerning, about him/it,” (prep, 3ms pronom)	ve’tza’ak, “and/ but/ so/ or cried out,” (v. Pa’al/Qal, qatal, 3ms)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	zehu, “this is he/it,” (pron, 3ms) Mishnaic	hu, “he/it,” (3ms pron)

הוא	שאמרתי	שיבא	אחרי	והוא	אינו	קודמי
hu, “he/it,” (3ms pron)	she’amarti, “that/ which/ who/ whom I said,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	she’yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	acharai, “after me,” (prep, 1cs pronom)	ve’hu, “and/ but/ so/ or he/it,” (3ms pron)	eino, “he/it is no, not,” (neg pron, 3ms)	kodmi, “before me, prior to me,” (prep, n ms constr)

לפי	שקודם	שהייתי	הוא	היה:		
lefi, “because,” (conj)	she’kodem, “that/ which/ who/ whom before,” (rel part, adv)	she’hayiti, “that/ which/ who/ whom I existed, I was,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	hu, “he/it,” (3ms pron)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)		

Interlinear Chart

John 1:16



וממינו כולנו חן לוקחים וטובה תמורק טובה :

Hebrew Transcription

Translation: And of his fullness have all we received grace and goodness in place of goodness.[12]

KJV: And of his fulness have all we received, and grace for grace.

Aramaic: And of his fullness we have all received, and grace for grace.

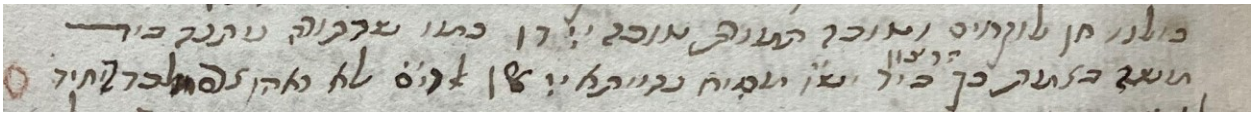
וממינו	כולנו	חן	לוקחים	וטובה	תמורק	טובה:
u'mimmillu'o, "and/ but/ so/ or from/ of his/its fullness," (prep, n ms, 3ms pronom) Mishnaic	kullanu, "all of us, we all," (n ms, 1cp pronom)	chen, "grace, favor," (n ms)	lokchim, "we/ you (mp)/ they take, receive," (v. Pa'al/Qal, act part, mp)	ve'tovah, "and/ but/ so/ or goodness," (n fs)	tmurat, "in place of, instead of," (prep, n fs)	tovah, "goodness," (n fs)

Interlinear Chart

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[12] This verse displays notable structural and graphic features characteristic of late antique scribal habits. First, the text trades the past-tense Greek verb ("we received") for the active, ongoing present participle לוֹקְחִים (*lokchim* / "we take"), framing the reception of divine favor as a continuous, lived experience. Second, the Greek expression *charin anti charitos* ("grace upon grace") is captured via the concrete Semitic pairing טוֹבָה ...טוֹבָה (*tovah... tovah*), choosing practical "goodness" over abstract terminology. Finally, the word תְּמוּרָק represents a classic paleographic phenomenon from the late square script transition: the final letter *tav* (ת) in the standard word *temurat* ("in exchange for") has been rendered as a *qof* (ק), reflecting either a visual scribal copy-swap due to identical structural legs in certain cursive hands, or a deliberate phonetic modification unique to this manuscript branch.

John 1:17



כמו שהתורה נותנה ביד משה באמת כך הרצון ביד ישו מסיח נהייתא:
Hebrew Transcription

Translation: Just as the Torah was given by Moses in truth, thus goodwill came by Yeshua Messiah.

KJV: For the law was given by Moses, but grace and truth came by Jesus Christ.

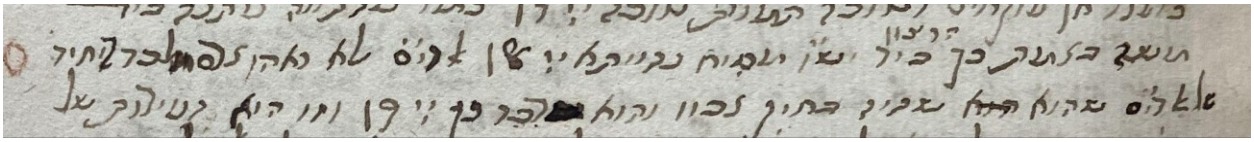
Aramaic: For The Law was given by Moses, but grace and truth came by Yeshua The Messiah.

כך	באמת	משה	ביד	נותנה	שהתורה	כמו
kach, “is so, thus, therefore, this way,” (conj) Mishnaic	be’emet, “in/ with/ by (the) truth,” (prep, n fs)	moshe, “Moses,” (name)	be’yad, “by the hand of, through,” (prep, n ms)	nittnah, “he/it was given,” (v. Nif’al, qatal, pssv past, 3ms)	she’ha’torah, “that/ which/ who/ whom the Torah,” (rel part, n fs)	kmo, “like/ as, similarly to, such as,” (prep)

		נהייתא:	מסיח	ישו	ביד	הרצון
		nihyata, “he/it was made, came to be,” (v. Nif’al, qatal, pssv past, 3ms)	mashiach, “Messiah,” (title, n ms)	yeshu, “Yeshua,” (name)	be’yad, “by the hand of, through,” (prep, n ms)	ha’ratzon, “the desire, will, intent, goodwill,” (n ms)

Interlinear Chart

John 1:18



אלֹּים לא ראהו אדם מלבד דיחיד של אֹּם שהוא שהיה בחיק אביו והוא דבר כן:
Hebrew Transcription

Translation: God, no man has seen Him, except for the unique one of man, who is, who was in the bosom of his Father, and he declared this.[13]

KJV: No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Aramaic: No man has seen God at any time; The Only Begotten God Who is in the bosom of The Father, he has declared him."

של	דיחיד	מלבד	אדם	ראהו	לא	אלֹּים
shel, “of,” (part) Mishnaic	d’yachid, “of/ that you (ms),” (Ar. rel part, 2ms pronom) Aramaism	milvad, “except, besides,” (prep) Mishnaic	adam, “man,” (n ms)	ra’ahu, “he/it has seen him/it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj)	lo, “no/ not” (neg part)	elodim/elohim, “God(s),” (abbrev, n mp)

דבר	והוא	אביו	בחיק	שהיה	שהוא	אֹּם
diber, “he/it spoke, declared,” (v. Pie’el, qatal, past, 3ms)	ve’hu, “and/ but/ so/ or he/it,” (3ms pron)	aviv, “his/its father,” (n ms, 3ms pronom)	be’cheik, “in/ with/ by (the) bosom of,” (prep, n ms constr)	she’hayah, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	elodim/elohim, “God(s),” (abbrev, n mp)

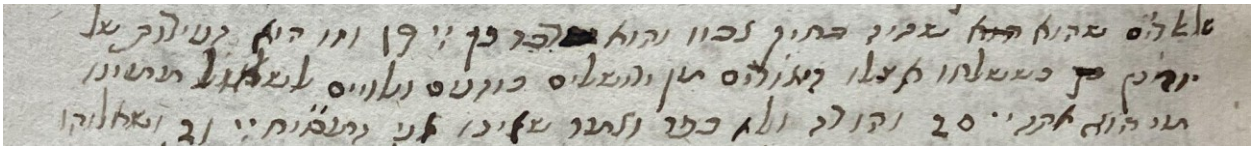
						כן:
						chen, “thus, so,” (adv)

Interlinear Chart

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[13] This verse exhibits a distinct linguistic profile characteristic of the late Second Temple and early Rabbinic periods, notably departing from standard Biblical Hebrew paradigms. The phrase “מלבד דיחיד של אֹּם” features an unusual structure; the prefix *d-* (דְּ) added to the Mishnaic Hebrew word *yachid* (יָחִיד) reflects an Aramaic influence, rather than a later European or missionary translation. Additionally, this phrasing differs from the Eastern Syriac Peshitta, which says “יְחִידָאָ אֱלָהָא” (*ychidaya elah*a / "the unique God") or “בְּעוּבָּא דְּאבוּהִי”. Instead, the manuscript uses authentic first-century language features—like the possessive particle *shel* (שֶׁל) combined with legal and theological terms—showing that this text comes from a distinct, localized Hebrew-Aramaic tradition, separate from the Syriac texts.

John 1:19



וזו היא העידות של יוהנן כששלחו אצלו האודים מן ירושלים כוהנים ולויים לשאול ממינו מי הוא אתה:

Hebrew Transcription

Translation: And this is the testimony of John when the Judeans sent to him from Jerusalem, priests and Levites to ask of him, “Who are you?”[14]

KJV: And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

Aramaic: And this is the testimony of Yohannan when the Judaeans sent Levites and priests to him from Jerusalem in order to ask him: "Who are you?"

וזו	היא	העידות	של	יוהנן	כששלחו	אצלו
ve’zo, “and/ but/ so/ or this,” (conj) Mishnaic	hi, “she/it,” (3fs pron)	ha’eidut, “the testimony, witness,” (n fs)	shel, “of,” (part) Mishnaic	yochanan, “John,” (name)	kshe-shalchu, “when they sent, at the time they sent,” (rel part, v. Pa’al/Qal, qatal, past, 3mp)	etzel’o, “near, to, upon him/it,” (prep, 3ms obj)

האודים	מן	ירושלים	כוהנים	ולויים	לשאול	ממינו
ha’yehudim, “the Jews, Judeans,” (n mp)	min, “from/ of,” (prep)	yerushalayim, “Jerusalem,” (name)	kahanim, “priests,” (n mp)	u’lviyim, “and/ but/ so/ or Levites,” (n mp)	lish’lo, “to ask,” (v. Pa’al/Qal, inf constr)	mimmennu, “from/ of him/it,” (prep, 3ms pronom)

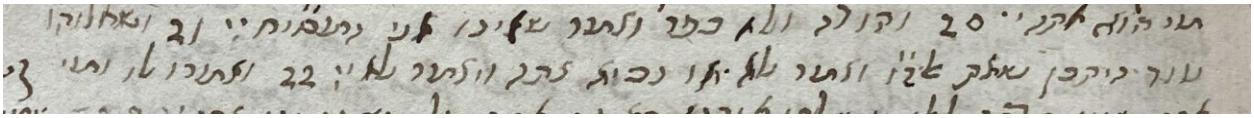
מי	הוא	אתה:				
mi, “who?” (interrog part)	hu, “he/it,” (3ms pron)	atah, “you (ms),” (2ms pron)				

Interlinear Chart

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[14] This verse contains distinct regional dialect markers. The word for “the Judeans (*Jews*)” is spelled phonetically as *ha-Udim* (הָאוּדִים) instead of the standard *ha-Yehudim* (הַיְּהוּדִים), indicating a local oral pronunciation where the *yod* sound was dropped. Additionally, the phrase *“מי הוא אתה”* (“Who are you?”) features a classic Aramaic-style pronoun doubling (*“Who is he, you?”*), reflecting a spoken Western Aramaic syntax rather than classical Biblical Hebrew.

John 1:20



ותודה ולא כפר ואמר שאינו אני המסיח:

Hebrew Transcription

Translation: And he confessed, and did not deny, and he said, “I am not the Messiah.”[15]

KJV: And he confessed, and denied not; but confessed, I am not the Christ.

Aramaic: And he confessed and did not deny and confessed: "I am not The Messiah."

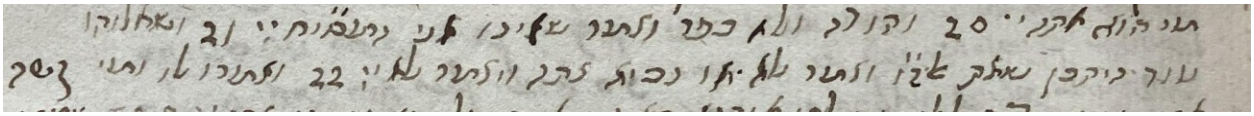
ותודה	ולא	כפר	ואמר	שאינו	אני	המסיח:
todah, “and/ but/ so/ or he/it confessed, admitted,” (v. Hif’il, qatal, past, 3ms)	ve’lo, “and/ but/ so/ or no/ not” (neg part)	chiper, “he/it denied,” (v. Pi’el, qatal, past, 3ms)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	she’eino, “that/ which/ who/ whom he/it is not,” (rel part, neg pron)	ani, “I,” (1cs pron)	ha’mashiach, “the Messiah,” (title)

Interlinear Chart

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[15] The verb וְתוֹדָה in the manuscript is best understood as a spelling of וְהוֹדָה (*ve-hodah*, “and he confessed” or “acknowledged”), from the Hifil of ידה. The following verb כִּפֶּר (*kipper*) can mean “denied” or “disavowed” in post-biblical Hebrew, especially in constructions involving the denial of a claim or belief. Together, the two verbs express the contrast “he confessed and did not deny.” The title מסיח (*masiaḥ*) appears to represent משיח (*mashiaḥ*, “Messiah”), with ס (*samekh*) written in place of שׁ (*shin*). This may reflect phonetic spelling, scribal variation, or transmission through a pronunciation in which the two sounds were not clearly distinguished; the spelling alone does not establish the date or geographical origin of the reading.

John 1:21



ושאלוהו עוד היכן שאת אלהו ואמר לא או נביא זהו ויאמר לא:

Hebrew Transcription

Translation: And they asked him further, “What then? Are you Elijah?” And he said, “No.” “Or are you that prophet?” And he said, “No.”

KJV: And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

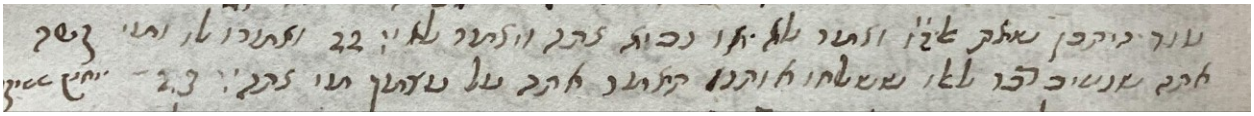
Aramaic: And they asked him again, "What, therefore? Are you Elijah?" And he said, "No." "Are you a Prophet?", and he said "No."

ושאלוהו	עוד	היכן	שאת	אלהו	ואמר	לא
ve’sh’aluhu, “and/ but/ so/ or they asked him/it,” (v. Pa’al/Qal, qatal, past, 3mp, 3ms obj)	od, “again, further,” (adv)	heichan, “where?” (adv) Mishnaic	she’atta, “that/ which/ whom/ who you (ms),” (rel part, 2mp pronom)	eliyahu, “Elijah,” (name)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “no/ not” (neg part)

או	נביא	זהו	ויאמר	לא:		
o, “or,” (conj)	navi, “prophet,” (n ms)	zehu, “that/ this is he/it,” (pron, 3ms pronom)	va’yomer, “he/it said,” (v. Pa’al/Qal, wayyiqtol, past, 3ms)	lo, “no/ not” (neg part)		

Interlinear Chart

John 1:22



ואמרו לו ומי אתה שנשיב דבר לאו ששלחו אותנו האמר אתה על עצמך מי אתה:
Hebrew Transcription

Translation: And they said to him, “Who are you, that we can return a word to those who sent us? What do you say about yourself? Who are you?”

KJV: Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

Aramaic: And they said to him, "And who are you? Tell us that we may give a statement to those who sent us. What do you say about yourself?"

ואמרו	לו	ומי	אתה	שנשיב	דבר	לאו
ve'amaru, “and/ but/ so/, or they said,” (v. Pa'al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	u'mi, “and/ but/ so/ or who,” (inter part)	atah, “you,” (pron, 2ms)	she’nashiv, “that/ which/ who/ whom we may return, reply,” (rel part, v. Hif’il, yiqtol, fut, 1cp)	davar, “word,” (n ms)	l’ellu, “to/ for/ belonging to those,” (prep, 3mp pronom)

ששלחו	אותנו	האמר[16]	אתה	על	עצמך	מי
she’shalchu, “that/ which/ who/ whom he/it sent,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	otanu, “us,” (DO marker, 1cp pronom)	mah omer, “what you say,” (written as severe phonetic vowel jumble)	atah, “you (ms),” (2ms pron)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	atzmecha, “yourself (ms), your bone, essence,” (2ms, n ms)	mi, “who?” (interrog part)

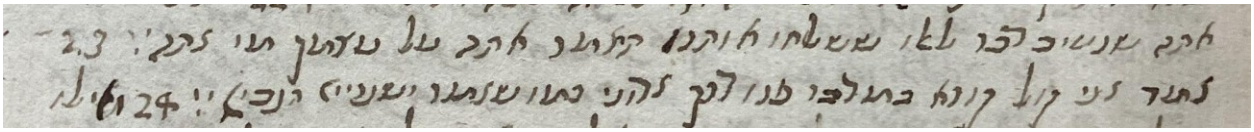
אתה
atah, “you (ms),” (2ms pron)

Interlinear Chart

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[16] The scribe aurally jumbled מה אומר / "what do you say" into האמר, swapping a Heh for a Mem.

John 1:23



ומה אני קול קורא במדבר פנו דרך אדוני כמו שאמר ישעיה הנביא:

Hebrew Transcription

Translation: And he said, “I am a voice crying out in the wilderness, ‘Make straight the way of the Lord,’ just as Isaiah the Prophet said.”[17]

KJV: He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Aramaic: He said: "I am the voice that cries in the wilderness: 'Prepare the way of THE LORD JEHOVAH', just as that which Isaiah the Prophet said."

דרך	פנו	במדבר	קורא	קול	אני	ומה
derech, “way, path,” (n ms)	panu, (to men) “clear the way,” (v. Pa’al/Qal, imp, 2mp)	bammidbar, “in/ with/ by (the) desert, wilderness,” (prep, n ms)	kore, “I/ you (ms)/ he/it calls, reads,” (v. Pa’al/Qal, act part, ms)	kol, “voice, sound,” (n ms)	ani, “I,” (1cs pron)	u’mah, “and/ but/ so/ or what” (pron)

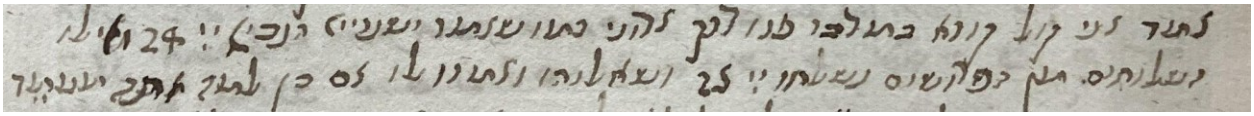
		הנביא:	ישעיה	שאמר	כמו	אדוני
		ha’navi, “the prophet,” (n ms)	yeshayah, “Isaiah,” (name)	she’omer, “that/ which/ who/ whom I/ you (ms)/ he/it said,” (v. Pa’al/Qal, qatal, past, ms)	k’mo, “like, as, similar to,” (prep)	adoni, “lord, master,” (n ms)

Interlinear Chart

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[17] This verse introduces a direct quote from Isaiah 40:3. The transition uses the late relative prefix שׁ- (*she-*) in כמו שאמר ("just as he said") rather than the classical biblical form. Interestingly, the phrase starts with ומה אני ("And what am I?"), a highly localized colloquial idiom used to transition into the speaker's self-identification. This formatting completely diverges from the Syriac Peshitta, which relies on standard Eastern Aramaic link words.

John 1:24



ואלו השלוחים מן הפרושים נשלחו:

Hebrew Transcription

Translation: And these sent ones were sent from the Pharisees.[18]

KJV: And they which were sent were of the Pharisees.

Aramaic: And they that were sent were of the Pharisees.

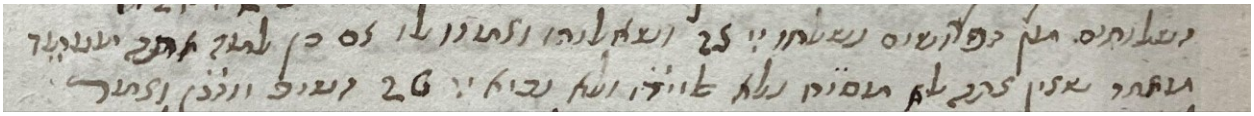
		נשלחו:	הפרושים	מן	השלוחים	ואלו
		nishlechu, “they were sent,” (v. Nif’al, pssv qatal, mp)	ha’prushim, “the pharisees,” (n mp)	min, “from/ of,” (prep)	ha’shluchim, “the messengers, those sent,” (n mp)	v’ellu, “and/ but/ so/ or these,” (pron) Mishnaic

Interlinear Chart

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[18] This verse relies heavily on Mishnaic vocabulary rather than classical biblical style. It uses אלו (*ellu*) for "these" and features the distinct word שלוחים (*shluchim*) for "messengers." This phrasing completely rules out the Syriac Peshitta—which uses the typical Aramaic *pešīṭā* structure *“וְהָנּוּן דְּאִשְׁתְּלַחוּ מִן פְּרִישָׁא”*—confirming this text belongs to an independent Hebrew copying tradition.

John 1:25



ושאלוהו ואמרו לו אם כן למה אתה מעמד מאחר שאין אתה לא מסיח ולא אליהו ולא נביא:
Hebrew Transcription

Translation: And they asked him and said to him, “If so, why do you perform baptisms, since you are neither the Messiah, nor Elijah, nor the Prophet?”[19]

KJV: And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

Aramaic: And they asked him and said to him, "Why therefore are you baptizing, if you are not The Messiah, nor Elijah, nor The Prophet?"

ושאלוהו	ואמרו	לו	אם	כן	למה	אתה
v’sh’aluhu, “and/ but/ so/ or they asked him/it,” (v. Pa’al/Qal, qatal, past, 3mp)	ve’amru, “and/ but/ so/ or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,’ (prep, 3ms pronom)	im, “if,” (part)	ken, “so, therefore,” (conj)	lammah, “why,” (interrog part)	atah, “you (ms),” (2ms pron)

מעמד	מאחר	שאין	אתה	לא	מסיח	ולא
me’amid, “to cause to stand,” (idiom for baptizing), (v. Hif’il, act part, ms) Mishnaic	me’achar, “after, following, since,” (prep)	she’ein, “that/ which/ who/ whom there is no, not,” (rel part, neg part)	atah, “you (ms),” (2ms pron)	lo, “no/ not” (neg part)	mashiach, “Messiah,” (title)	ve’lo, “and/ but/ so/ or no/ not” (neg part)

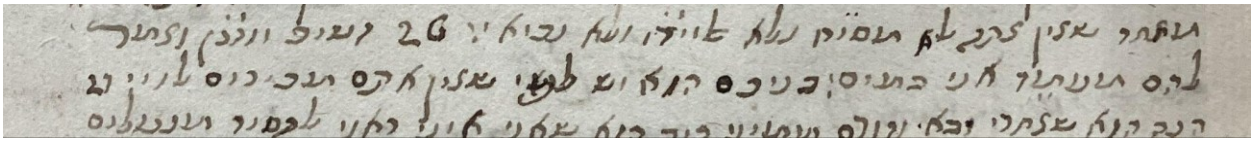
אליהו	ולא	נביא:				
eliyahu, “Elijah,” (name)	ve’lo, “and/ but/ so/ or no/ not” (neg part)	navi, “prophet,” (n ms)				

Interlinear Chart

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[19] This verse uses the unique verb מעמד (*ma'amid* / "causing to stand") to mean "baptize." This reflects a highly specific Hebrew-Aramaic idiomatic wordplay where immersion is conceptualized as establishing or standing someone up in water. Additionally, the spelling of Messiah remains מסיח (*Masiach*), preserving the distinct sibilant letter swap characteristic of localized eastern manuscript copyists. These specialized traits diverge fundamentally from standard Syriac Peshitta phrasings.

John 1:26



העיד יוהנן ואמר להם מעמד אני במים בניכם הוא יש לו תן שאין אתם מכירים אלוית:
Hebrew Transcription

Translation: John testified and said to them, “I baptize in water, among you, he stands, he has a stature that you do not know as God.”[20]

KJV: John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

Aramaic: Yohannan answered and said to them, "I am baptizing in water; but he is standing in your midst whom you do not know."

במים	אני	מעמד	להם	ואמר	יוהנן	העיד
b’mayim, “in/ with/ by (the) water(s),” (prep, n mp)	ani, “I,” (1cs pron)	me’amid, “to cause to stand,” (idiom for baptizing), (v. Hif’il, act part, ms) Mishnaic	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yochanan, “John,” (name)	leha’id, “to testify, to witness,” (v. Hif’il, inf constsr)

אתם	שאין	תן	לו	יש	הוא	בניכם
atem, “you (mp),” (2mp pron)	she’ein, “that/ which/ who/ whom isn’t, is not,” (rel part, part)	ten, “rank, official standing, dignity,” (Ar. n ms) Aramaism	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yesh, “there is, there exists,” (part)	hu, “he/it,” (3ms pron)	beineichem, “among, in the midst of you (mp),” (prep, 2mp)

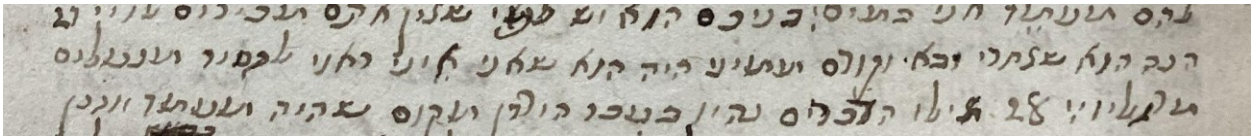
					אלוית:	מכירים
					elohut, “divinity, divine nature, God,” (adv) Mishnaic Aramaism	makkirim, “we/ you (mp)/ they, those who recognize, know,” (v. Hif’il, act part, mp)

Interlinear Chart

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[20] This verse features two extraordinary localized translation quirks. First, the text uses the rare word תן (*ten*), an Aramaic-derived term denoting physical boundaries or bodily stature, to convey "one stands among you." Second, it replaces the standard ending ("whom you do not know") with the explicit theological declaration אלוית (*Elohut* / "divinity" or “God”), meaning they failed to recognize His God nature.

John 1:27



הנה הוא שאחרי יבא וקודם ממיני היה הוא שאני איני ראוי להסיר מנעלים מרגליו:
Hebrew Transcription

Translation: “Behold, he it is who comes after me and existed before me, whose sandals I am not worthy to remove from his feet.”[21]

KJV: he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Aramaic: "This is he who comes after me and he was preferred in honor before me; he whose sandal strap I am unworthy to loose."

הנה	הוא	שאחרי	יבא	וקודם	ממיני	היה
hine, “behold!” (part)	hu, “he/it,” (3ms pron)	she’acharai, “that/ which/ who/ whom after me,” (rel part, prep, 1cs pronom)	yavo, “he/it will come,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ve’kodem, “and/ but/ so/ or before,” (conj)	mimmenni, “from/ of me,” (prep, 1cs pronom)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)

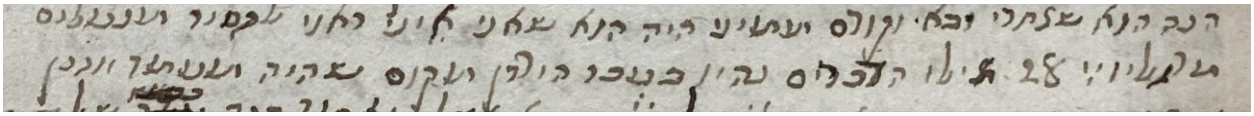
הוא	שאני	איני	ראוי	להסיר	מנעלים	מרגליו:
hu, “he/it,” (3ms pron)	she’ani, “that/ which/ who/ whom I,” (rel part, 1cs pron)	eini, “am not,” (rel pron)	ra’uy, “I/ you (ms)/ he/it worthy, fitting,” (v. Pa’al/Qal, act part, ms)	lehasir, “to remove, take off,” (v. Hif’il, inf constr)	minalim, “sandals, footwear,” (n mp) Mishnaic	meraglav, “his/its feet,” (n mp, 3ms pronom)

Interlinear Chart

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[21] This verse relies strictly on Mishnaic Hebrew vocabulary rather than classical biblical style. It uses ראוי (*ra'uy*) for "worthy" and מנעלים (*min'alim*) for "sandals"—both staple terms of early Rabbinic and legal texts. Additionally, the phrase קודם ממיני ("before me") uses a distinct, colloquial comparative construction that breaks away from standard Greek or Syriac Peshitta grammatical formulas, showcasing a purely native, localized text line.

John 1:28



אילו הדברים נהיו בעבר הירדן מקום שהיה מעמד יוהנן:
Hebrew Transcription

Translation: These things took place across the Jordan, the place where John was baptizing.[22]

KJV: These things were done in Bethabara beyond Jordan, where John was baptizing.

Aramaic: These were in Bethany at the crossing of the Jordan where Yohannan was baptizing.

אילו	הדברים	נהיו	בעבר	הירדן	מקום	שהיה
illu, “these, those,” (pron) Mishnaic	ha’devarim, “the words, matters, things,” (n mp)	nihyu, “he/it took place, came to be,”	be’ever, “in/ with/ by (the) across, beyond,” (prep, n ms constr)	ha’yarden, “the Jordan,” (name)	mekom, “place,” (n ms)	she’hayah, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)

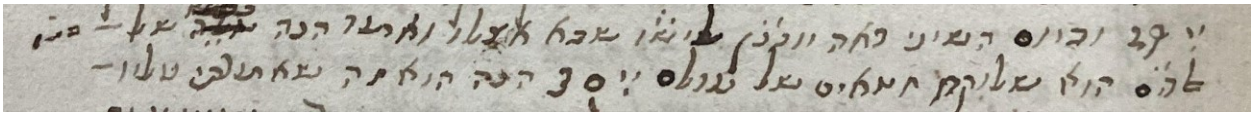
מעמד	יוהנן:					
me’amid, “to cause to stand,” (idiom for baptizing), (v. Hif’il, act part, ms) Mishnaic	yochanan, “John,” (name)					

Interlinear Chart

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[22] This verse continues the manuscript's consistent use of מעמד (*ma'amid* / "causing to stand") to convey the act of baptizing. It also uses the Mishnaic demonstrative pronoun אלו (*illu*) for "these." By focusing on John's action of "establishing" or "standing" people in the water rather than using standard geographic city labels found in some late text families, the manuscript preserves its distinct, localized Hebrew-Aramaic transmission identity separate from the Syriac Peshitta.

John 1:29



וביום השיני ראה יוהנן לישו שבא אצלו ואמר הנה כבש של אלהים הוא שלוקה חטאים של עולם:

Hebrew Transcription

Translation: And on the second day, John saw Yeshua coming to him, and he said, “Behold, the Lamb of God, He is one who takes away the sins of the world!”[23]

KJV: The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Aramaic: And the day after, Yohannan saw Yeshua Who came to him and Yohannan said : "Behold, The Lamb of God who takes away the sins of the world!

וביום	השיני	ראה	יוהנן	לישו	שבא	אצלו
u’v’yom, “and/ but/ so/ or (the) day of,” (prep, n ms constr)	ha’sheni, “the second,” (ord num)	ra’ah, “he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	yochanan, “John,” (name)	l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	etzel’o, “near, to, upon him/it,” (prep, 3ms obj)

ואמר	הנה	כבש	של	אלהים	הוא	שלוקח
ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	hi’neh, “behold!” (part)	keves, “lamb,” (n ms)	shel, “of,” (part) Mishnaic	elohim, “God(s),” (n mp)	hu, “he/it,” (3ms pron)	she’lokeach, “that/ which/ who/ whom I/ you (ms)/ he/it takes away,” (rel part, v. Pa’al/Qal, act lpart, ms)

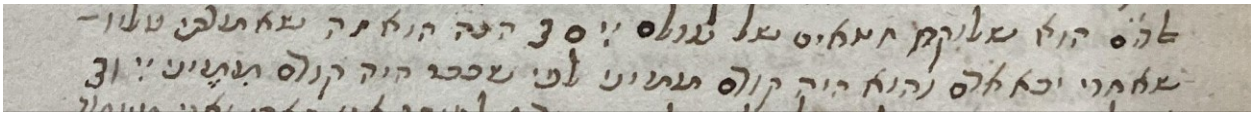
חטאים	של	עולם:				
chata’im, “sins,” (n mp)	shel, “of,” (part) Mishnaic	olam, “eternity, world,” (n ms)				

Interlinear Chart

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[23] This verse uses the common word כבש (*keves*) for "lamb" alongside the Mishnaic possessive marker של (*shel*) to form "the Lamb of God" and "sins of the world." Notably, the manuscript uses the plural word חטאים (*chata'im* / "sins") rather than the singular "sin" found in the standard Greek text. This plural phrasing aligns cleanly with the plural style found in the Aramaic Peshitta (*"חַטִיתַה דְעָלְמָא"*), even though the underlying grammar remains entirely independent Hebrew.

John 1:30



הנה הוא זה שאמרתי עליו שאחרי יבא אדם והוא היה קודם ממיני לפי שכבר היה קודם ממיני:

Hebrew Transcription

Translation: Behold, he is the one of whom I said, “After me comes a man, and he existed before me, because he already was before me.”[24]

KJV: This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

Aramaic: "This is The One of whom I said: 'After me a man is coming and he was himself before me because he had priority over me.'"

הנה	הוא	זה	שאמרתי	עליו	שאחרי	יבא
hi’neh, “behold!” (part)	hu, “he/it,” (3ms pron)	ze, “this,” (pron)	she’amarti, “that/ which/ who/ whom I said,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	alav, “concerning, about him/it,” (prep, 3ms pronom)	she’acharai, “that/ which/ who/ whom after me,” (rel part, prep, 1cs pronom)	yaho, “he/it will come,” (v. Pa’al/Qal, yiqtol, fut, 3ms)

אדם	והוא	היה	קודם	ממיני	לפי	שכבר
adam, “man,” (n ms)	ve’hu, “and/ but/ so/ or he/it,” (3ms pron)	hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	kodem, “before,” (prep)	mimmenni, “from/ of me,” (prep, 1cs pronom)	lefi, “because,” (conj)	she’kvar, “that/ which/ who/ whom already,” (rel part, adv)

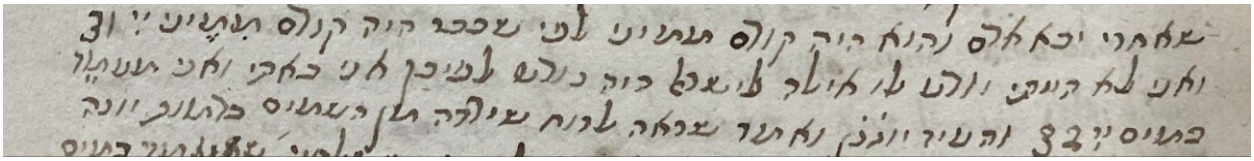
היה	קודם	ממיני:				
hayah, “he/it was, became,” (v. Pa’al/Qal, qatal, past, 3ms)	kodem, “before,” (prep)	mimmenni, “from/ of me,” (prep, 1cs pronom)				

Interlinear Chart

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[24] This verse uses conversational Hebrew word patterns from the Second Temple period rather than ancient biblical style. The phrase לפי שכבר (*lefi she-kvar*) means "because... already," which is a classic phrasing found throughout the *Mishnah*.

John 1:31



ואני לא הייתי יודע לו אילה לישראל היה נודע לפיכן אני באתי ואני מעמד במים:
Hebrew Transcription

Translation: And I did not know him, but that he would be revealed to Israel, for this reason, I came, and I baptize in water.[25]

KJV: And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Aramaic: "And I did not know him, but so that he should be made known to Israel, therefore I have come to baptize in water."

לישראל	אילה	לו	יודע	הייתי	לא	ואני
l'yisrael, "to/ for/ belonging to Israel," (prep, name)	eilah, "but, except," (conj) Mishnaic	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	yodea, "I/ you (ms)/ he/it know(s)," (v. P'al/Qal, act part, ms)	hayiti, "I knew," (v. Pa'al/Qal, qatal, past, 1cs)	lo, "no/ not" (neg part)	ve'ani, "and/ but/ so/ or I," (1cs pron)

מעמד	ואני	באתי	אני	לפיכן	נודע	היה
me'amid, "to cause to stand," (idiom for baptizing), (v. Hif'il, act part, ms) Mishnaic	ve'ani, "and/ but/ so/ or I," (1cs pron)	bati, "I came," (v. Pa'al/Qal, qatal, 1cs)	ani, "I," (1cs pron)	lefichach, "to/ for/ belonging to this reason, therefore," (prep, conj)	noda, "I/ you (ms)/ he/it revealed, made known," (v. Pa'al/Qal, act part, ms)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)

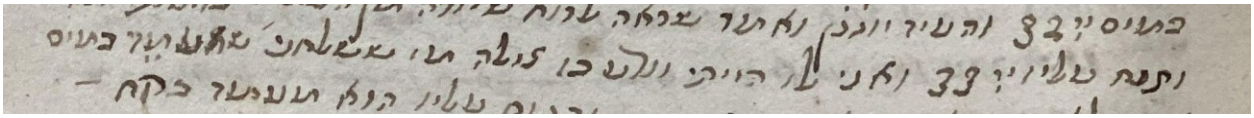
						במים:
						b'mayim, "in/ with/ by (the) water(s)," (prep, n mp)

Interlinear Chart

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[25] This verse features the distinct Mishnaic connector לפיכן (*lefi-chen* / "for this reason"), which is a textbook example of Rabbinic-era Hebrew grammar rather than ancient biblical style. The text also continues to use מעמד (*ma'amid*) for "baptize." This specific grammatical structure is completely different from both the Greek text and the Syriac Peshitta, proving this manuscript belongs to an entirely independent Hebrew-Aramaic copyist tradition.

John 1:32



והעיד יוהנן ואמר שראה לרוח שירדת מן השמים בדמות יונה ותנח עליו:
Hebrew Transcription

Translation: And John testified, saying, “I saw the Spirit descending from heaven like a dove, and it rested upon him.”[26]

KJV: And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Aramaic: And Yohannan testified and said: "I saw The Spirit who was descending from Heaven like a dove and remaining upon him."

מן	שירדת	לרוח	שראה	ואמר	יוהנן	והעיד
min, “from/ of,” (prep)	she’yoredet, “that/ which/ who/ whom I/ you (fs)/ she/it descend(s),” (rel part, v. Pa’al/Qal, act part, ms)	l’ruach, “to/ for/ belonging to (the) Spirit,” (prep, n fs)	sh’ra’ah, “that/ which he/it saw,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yochanan, “John,” (name)	v’leha’id, “and/ but/ so/ or to testify, to witness,” (v. Hif’il, inf constsr)

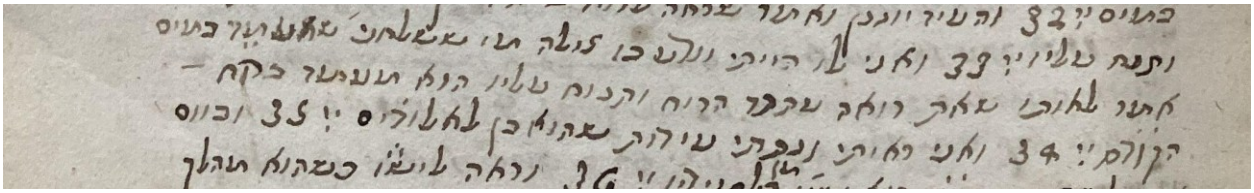
		עליו:	ותנח	יונה	בדמות	השמים
		alav, “upon him/it,” (prep, 3ms pronom)	ve’tanach, “and/ but/ so/ or she/it rested,” (n fs)	yonah, “dove,” (n fs)	bidmut, “in/ with/ by the likeness of,” (prep, n fs)	ha’shamayim, “the heavens,” (n mp)

Interlinear Chart

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[26] This verse features a unique blend of historical dialects. The direct object construction לרוח ("the Spirit") mirrors a classic Aramaic grammar pattern, while the word שירדת preserves a distinct Mishnaic feminine verb spelling.

John 1:33



ואני לא הייתי נודע בו אולה מי ששלחני שאעמד במים אמר לאותי שאת רואה שתרד הרוח ותנוח עליו הוא מעמד ברוח הקודס:

Hebrew Transcription

Translation: And I did not know him, but he who sent me to baptize in water said to me, “The one upon whom you see the Spirit descend and rest, he is the one who baptizes with the Holy Spirit.”

KJV: And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Aramaic: "And I did not know him, but he who sent me to baptize in water, he said to me: 'The One on whom you see The Spirit descending and remaining, This is The One who baptizes in The Spirit of Holiness.' "

ואני	לא	הייתי	נודע	בו	אולה	מי
ve’ani, “and/ but/ so/ or I,” (1cs pron)	lo, “no/ not” (neg part)	hayiti, “I was,” (v. Pa’al/Qal, qatal, past, 1cs)	noda, “I/ you (ms)/ he/it know(s),” (v. Pa’al/Qal, pssv part, ms)	be’o, “in/ with/ by him/it,” (prep, 3ms pronom)	ela, “but or except,” (conj) Aramaism	mi, “who?” (interrog part)

ששלחני	שאעמד	במים	אמר	לאותי[27]	שאת	רואה
she’shlachani, “that/ which/ who/ whom sent me,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	she’a’amid, “that/ which/ who/ whom he/it caused to stand, perform baptisms,” (re part, v. Pa’al/Qal, qatal, passv past, 3ms)	b’mayim, “in/ with/ by (the) water(s),” (prep, n mp)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	le’oti, “to/ for/ belonging to me,” (prep, 1cs pronom) Aramaism	she’atta, “that/ which/ whom/ who you (ms),” (rel part, 2mp pronom)	ro’eh, “I/ you (ms)/ he/it see(s),” (v. Pa’al/Qal, act part, ms)

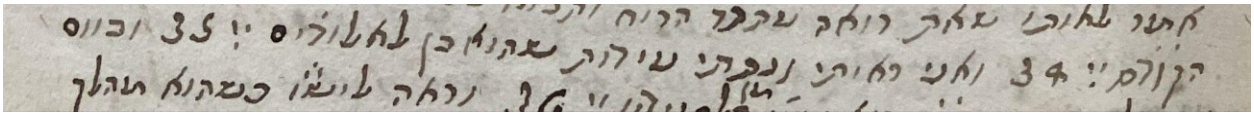
שתרד	הרוח	ותנוח	עליו	הוא	מעמד	ברוח
she’tered, “that/ which/ who/ whom he/it will descend,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	ha’ruach, “the Spirit,” (n fs)	ve’tanuach, “and/ but/ so/ or he/it will rest,” (v. Pa’al/Qal, yiqtol, fut, 3ms)	alav, “upon him/it,” (prep, 3ms pronom)	hu, “he/it,” (3ms pron)	me’amid, “to cause to stand,” (idiom for baptizing), (v. Hif’il, act part, ms) Mishnaic	be’ruach, “in/ with/ by (the) Spirit,” (prep, n fs)

[27] In standard Biblical Hebrew, "to me" is simply *Lai* (לי). The construct לאותי mimics the Western/Galilean Aramaic use of the accusative/objective particle יָת (*yat*) or לְוָת (*levat* / *le'at* - "towards/to me"). It structures the object suffix in an Aramaic fashion rather than standard Hebrew syntax.

						הקודס:
						הַקֹּדֶשׁ ha'kodesh, "the holy," (n ms)

Interlinear Chart

John 1:34



ואני ראיתי ונתתי עידות שהוא בן לאלוהים:

Hebrew Transcription

Translation: And I saw, and I gave testimony that he is the Son of God!

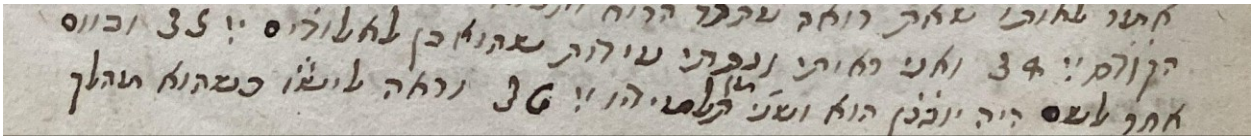
KJV: And I saw, and bare record that this is the Son of God.

Aramaic: "And I have seen and have testified that This One is The Son of God."

לאלוהים:	בן	שהוא	עידות	ונתתי	ראיתי	ואני
l'elohim, "to/ for/ belonging to God(s)," (prep, n mp)	ben, "son," (n ms)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	eidut, "testimony, witness," (n fs)	ve'natatti, "and/ but/ so/ or I gave," (v. Pa'al/Qal, qatal, past, 1cs)	ra'iti, "I saw," (v. Pa'al/Qal, qatal, past, 1cs)	ve'ani, "and/ but/ so/ or I," (1cs pron)

Interlinear Chart

John 1:35



וביום אחר לשם היה יוהנן הוא ושנים מן תלמידיו:

Hebrew Transcription

Translation: The next day, John was there again, he and two of his talmidim (disciples).

KJV: Again the next day after John stood, and two of his disciples;

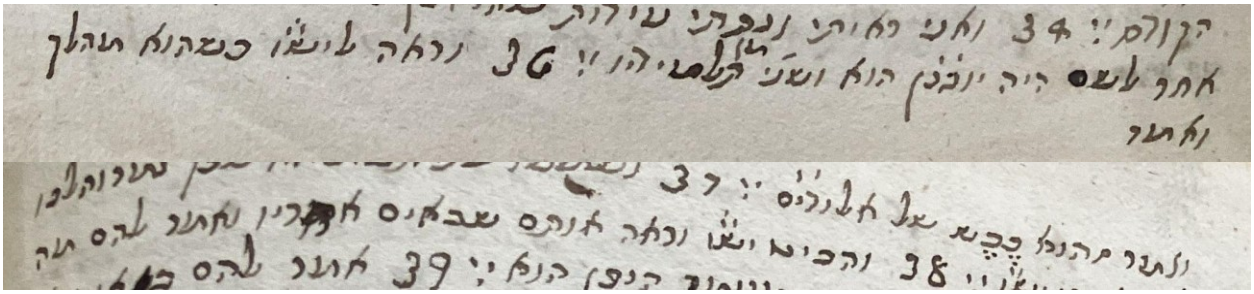
Aramaic: And another day Yohannan was standing and two of his disciples;

וביום	אחר	לשם	היה	יוהנן	הוא	ושנים
u'v'yom, "and/ but/ so/ or in/ with/ by (the) day," (prep, n ms)	achar, "another, the next," (adj, ms)	l'sham, "to/ for/ belonging to (the) place," (prep, n ms)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	yochanan, "John," (name)	hu, "he/it," (3ms pron)	ve'shnayim, "and/ but/ so/ or two," (card num)

מן	תלמידיו:					
min, "from/ of," (prep)	talmidav, "his/its disciples, students," (n mp, 3ms pronom)					

Interlinear Chart

John 1:36



וראה לישו כשהוא מהלך ואמר סהוא כְּבָש של אלוהים:

Hebrew Transcription

Translation: And he looked at Yeshua as he was walking and said, “This is the Lamb of God!”[28]

KJV: and looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Aramaic: And he gazed upon Yeshua as he was walking and said: "Behold: The Lamb of God."

כְּבָש	סהוא	ואמר	מהלך	כשהוא	לישו	וראה
keves, “lamb,” (n ms)	sehu, “that one, this is he,” (pron)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	mehalech, “I/ you (ms)/ he/it walk(s),” (v. Pa’al/Qal, act part, ms)	ke’she’hu, “when he/it,” (prep, 3ms pronom)	l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	ve’ra’ah, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)

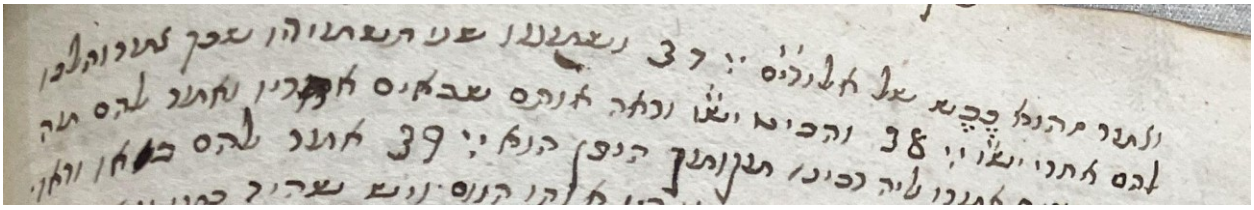
					אלוהים:	של
					elohim, “God(s),” (n mp)	shel, “of,” (part) Mishnaic

Interlinear Chart

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[28] This verse highlights clear copyist habits and regional dialect shifts. The phrase סהוא (*sehu*) is a phonetic spelling of the Mishnaic pronoun זהו (*zehu* / "this is"), swapping the *Zayin* for a *Samekh*. Additionally, the title for God in this verse is spelled out directly as אלוהים (*Elohim*), shifting away from the abbreviated form אלדים (Elodim) used in the opening verses of this chapter. This demonstrates how spelling styles and abbreviation markers fluctuate organically throughout the text.

John 1:37



ושמעו שנו תלמידיו שכך אמר והלכו להם אחרי לישו:

Hebrew Transcription

Translation: And his two talmidim (disciples) heard that he spoke in this manner, and they went after Yeshua.[29]

KJV: And the two disciples heard him speak, and they followed Jesus.

Aramaic: And the two of his disciples heard as he spoke and they went after Yeshua.

ושמעו	שנו	תלמידיו	שכך	אמר	והלכו	להם
ve'shme'u, "and/ but/ so/ or they heard," (v. Pa'al/Qal, qatal, 3mp)	shnei, "two," (card num)	talmidav, "his/its disciples, students," (n mp, 3ms pronom)	she'kach, "that/ which/ who/ whom thus, so," (rel part, adv)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	ve'halchu, "and/ but/ so/ or they went, walked," (v. Pa'al/Qal, qatal, past, 3mp)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)

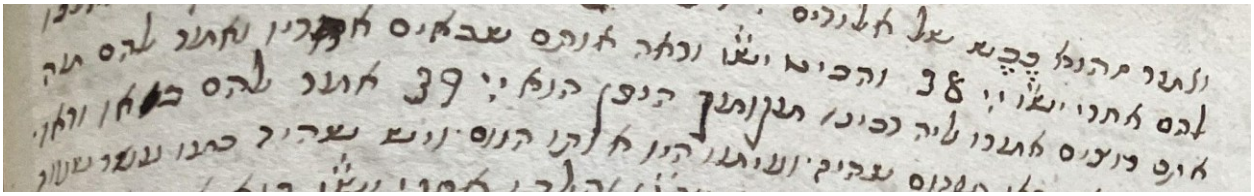
אחרי	לישו:					
acharei, "after," (prep)	l'yeshu, "to/ for/ belonging to Yeshua," (prep, name)					

Interlinear Chart

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[29] This verse contains highly localized copying quirks and clear phonetic slips. The word for disciples is written as תשמידיו (*tashmidav*), substituting a *Shin* for a *Lamed* due to a visual or oral copyist slip from *talmidav*. The phrase שכך השׂרו is a contracted dialect phrasing for "who spoke thus." Additionally, the phrase והלכו להם ("they went themselves") uses a classic Semitic conversational pronoun addition. This specific grammatical structure is completely different from both the Greek text and the Syriac Peshitta.

John 1:38



והביט ישו וראה אותם שבאים אחריו ואמר להם מה אתם רוצים אמרו ליה רבינו מן תמן היכן הוא:
Hebrew Transcription

Translation: And Yeshua turned and saw them coming after him, and he said to them, “What do you want?” They said to him, “Our Rabbi, from there, where is he?”[30]

KJV: Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

Aramaic: And Yeshua turned and he saw them coming after him and he said: "What are you seeking?", and they said, "Our Master*, where are you staying?"

והביט	ישו	וראה	אותם	שבאים	אחריו	ואמר
ve’hibbit, “and/ but/ so/ or he/it turned,” (v. Hif’il, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	ve’ra’ah, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	otam, “them,” (DO marker, 3mp pronom)	she’ba’im, “that/ which/ who/ whom we/ you (mp)/ they were coming,” (rel part, v. Pa’al/Qal, act pat, mp)	acharav, “after him/it,” (prep, 3ms pronom)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

להם	מה	אתם	רוצים	אמרו	ליה	רבינו
lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	mah, “what?” (interrog part)	attem, “you (mp),” (2mp pron)	rotzim, “we/ you (mp)/ they, those who want, desire,” (v. Pa’al/Qal, act part, mp)	amru, “they said,” (v. Pa’al/Qal, qatal, past, 3mp)	leh, “to/ for/ belonging to him/it,” (prep, 3ms pronom) Mishnaic	rabbeinu, “our rabbi, teacher,” (n ms, 1cs plronom)

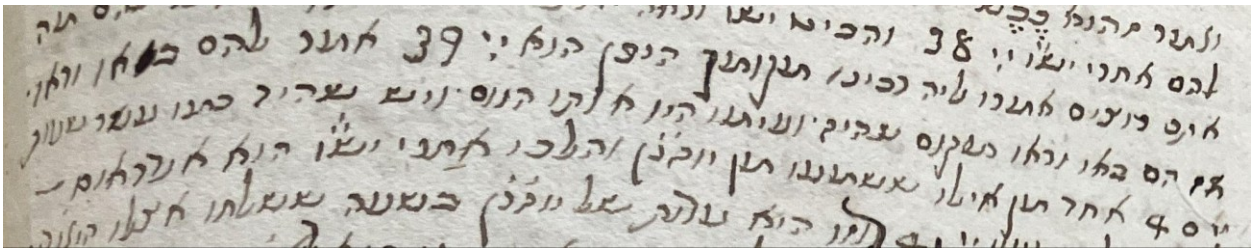
מן	תמן	היכן	הוא:			
min, “from/ of,” (prep)	taman, “there,” (n ms) Aramaism	heichan, “where?” (adv) Mishnaic	hu, “him/it,” (3ms pron)			

Interlinear Chart

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[30] This verse features a heavy mix of Mishnaic Hebrew and spoken Aramaic idioms. It uses the common conversational Hebrew phrase מה אתם רוצים ("What do you want?") alongside the Aramaic pronoun ליה (*leh* / "to him") and the adverb תמן (*tamman* / "there"). The title Rabbi is written phonetically as כבינו (*Rabbeinu*), showing a regional pronunciation shift.

John 1:39



אמר להם באו וראו אז הם באו וראו מקום שהוא ועימו היו אותו היום ויש שהיה כמו עשר שעות:
Hebrew Transcription

Translation: He said to them, “Come and see.” So they came and saw the place where he was, and they stayed with him that day; and it was about the tenth hour.[31]

KJV: He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

Aramaic: He said to them: "Come and see." And they came and saw where he lived and stayed with him that day, and it was about the tenth hour.

באו	הם	אז	וראו	באו	להם	אמר
ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	hem, “they,” (3mp pron)	az, “so, then,” (conj) Mishnaic	v’ra’u, “and/ but/ so/ or they saw,” (v. Pa’al/Qal, qatal, past, 3mp)	ba’u, “they came,” (v. Pa’al/Qal, qatal, past, 3mp)	lahem, “to /for/ belonging to them,” (prep, 3mp pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

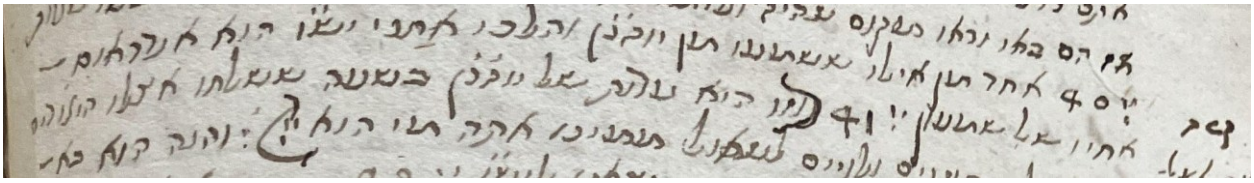
היום	אותו	היו	ועימו	שהוא	מקום	וראו
ha’yom, “the day,” n ms)	oto, “him/it,” (DO marker, 3ms pronom)	hayu, “they were,” (v. Pa’al/Qal, qatal, past, 3mp)	ve’immo, “and/ but/ so/ or with him/it,” (prep, 3ms pronom)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	mekom, “place,” (n ms)	v’ra’u, “and/ but/ so/ or they saw,” (v. Pa’al/Qal, qatal, past, 3mp)

[31] This verse, instead of relying on ancient biblical phrasing or rigid translation formulas, moves forward using the post-biblical narrative transition particle אז (*az* / "so/then") and strings the description together using the relative hooks שהוא and שהיה. The final time stamp delivers a massive historical layout anchor by tracking the measurement via the Rabbinic noun שעות (sha'ot / "hours"), completely bypassing older scriptural timing systems. The entire scene operates in a beautiful past-tense Pa'al (Qal) gear.

		שעות:	עשר	כמו	שהיה	ויש
		sha’ot, “hours,” (n fp)	eser, “ten,” (card numb)	kmo, “like/as, about, approximately,” (prep)	she’hayah, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	v'yesh, “and/ but/ so/ or there is, there exists,” (part)

Interlinear Chart

John 1:40



אחד מן אילו ששמעו מן יוהנן והלכו אהרי ישו הוא אנדראוס אחיו של שמעון:
Hebrew Transcription

Translation: One of those who heard John and went after Yeshua was Andrew, the brother of Simon.

KJV: One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

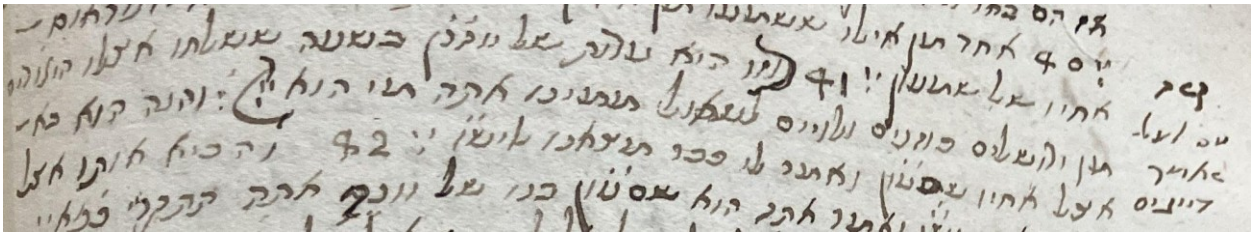
Aramaic: One of those who heard Yohannan and followed Yeshua himself was Andrewas, Shimeon's brother.

והלכו	יוהנן	מן	ששמעו	אילו	מן	אחד
ve'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)	yochanan, "John," (name)	min, "from/ of," (prep)	she'sham'u, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, 3ms)	illu, "these, those," (pron) Mishnaic	min, "from/ of," (prep)	echad, "one," (card num)

שמעון:	של	אחיו	אנדראוס	הוא	ישו	אהרי
shimon, "Simon," (name)	shel, "of," (part) Mishnaic	achiv, "his/its brother," (n ms, 3ms pronom)	andreas, "Andrew," (name)	hu, "he/it," (3ms pron)	yeshu, "Yeshua," (name)	acharei, "after," (prep)

Interlinear Chart

John 1:41



[וזה הוא עדות של יוהנן בשעה ששלחו אצלו היהודים מן ירושלים כוהנים ולויים לשאול ממינו אתה מי הוא:] והנה הוא בא אצל אחיו שמעון ואמר לו כבר מצאנו לישו:

Hebrew Transcription

Translation: [And this is the testimony of John at the hour when the Judeans sent to him from Jerusalem priests and Levites to ask of him, "You, who are you?"][32]
And behold, he came to his brother Simon and said to him, "We have already found Yeshua!"[33]

KJV: He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

Aramaic: This one first saw Shimeon his brother and he said to him: "We have found The Messiah."

וזה	הוא	עדות	של	יוהנן	בשעה	ששלחו
ve'ze, "and/ but/ so/ or this," (pron)	hu, "he/it," (3ms pron)	eidut, "testimony, witness," (n fs)	shel, "of," (part) Mishnaic	yochanan, "John," (name)	b'sha'ah, "in/ with/ by (the) hour," (prep, n fs)	she'shalchu, "that/ which/ who/ whom they sent," (rel part, v. Pa'al/Qal, qatal, past, 3mp)

אצלו	היהודים	מן	ירושלים	כוהנים	ולויים	לשאול
etzel'o, "near, to, upon him/it," (prep, 3ms obj)	ha'yehudim, "the Jews, Judeans," (n mp)	min, "from/ of," (prep)	yerushalayim, "Jerusalem," (name)	kohanim, "priests," (n mp)	ve'lviyim, "and/ but/ so/ or Levites," (n mp)	lish'ol, "to ask," (v. Pa'al/Qal, inf constr)

ממינו	אתה	מי	הוא:	והנה	הוא	בא
mimmennu, "from/ of him/it," (prep, 3ms pronom)	atah, "you (ms)," (2ms pron)	mi, "who?" (interrog part)	hu, "he/it," (3ms pron)	ve'hinneh, "and/ but/ so/ or behold," (part)	hu, "he/it," (3ms pron)	ba, "he/it came," (v. Pa'al/Qal, qatal, passt, 3ms)

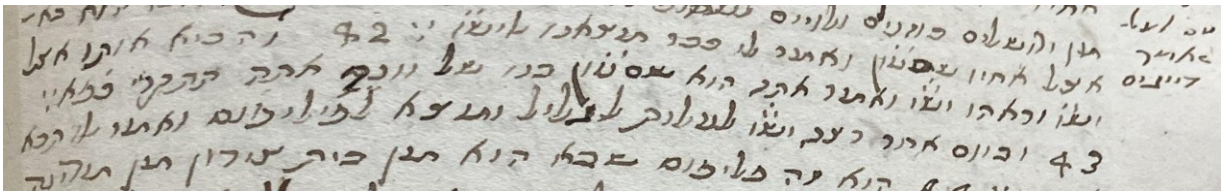
[32] In these brackets appears to be repeating John 1:19 and inserted in John 1:41.
[33] This verse features a fully restored text block. It maintains the distinct Mishnaic spatial preposition אצל (*etzel* / "to/near") and the conversational time indicator בשעה ש- (*be-sha'ah she-* / "at the hour when"). It also preserves the regional Semitic direct object marker לישו (*le-Yeshua*).

מצאנו	כבר	לו	ואמר	שמעון	אחיו	אצל
matzanu, “we have found,” (v. Pa’al/Qal, qatal, past, 1cp)	kvar, “already,” (adv) Mishnaic	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)	shimon, “Simon,” (name)	achiv “his/its brother,” (n ms, 3ms pronom)	etzel, “near, to, upon,” (prep)

						לישו:
						l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)

Interlinear Chart

John 1:42



והביא אותו אצל ישו וראהו ישו ואמר אתה הוא שמעון בנו של יונה אתה תתקרי כפא:
Hebrew Transcription

Translation: “And he brought him to Yeshua. And Yeshua looked at him and said, “You are Simon, the son of Jonah; you shall be called Cephas.”

KJV: And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Aramaic: And he brought him to Yeshua and Yeshua gazed at him and he said: "You are Shimeon, son of Yona; you shall be called Kaypha."

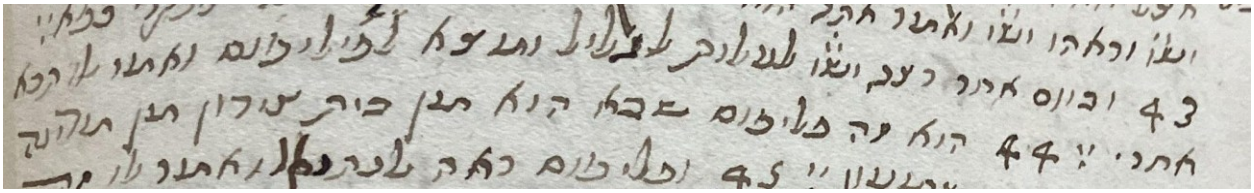
ואמר	ישו	וראהו	ישו	אצל	אותו	והביא
ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	u’re’ahu, “and/ but/ so/ or he/it saw him/it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj)	yeshu, “Yeshua,” (name)	etzel, “near, to, upon,” (prep)	oto, “him/it,” (DO marker, 3ms pronom)	ve’hevi, “and/ but/ so/ or he/it brought,” (v. Hif’il, qatal, past, 3ms)

אתה	יונה	של	בנו	שמעון	הוא	אתה
atah, “you (ms),” (2ms pron)	yonah, “Jonah,” (name)	shel, “of,” (part) Mishnaic	bno, “his/its son,” (n ms, 3ms pronom)	shimon, “Simon,” (name)	hu, “he/it,” (3ms pron)	atah, “you (ms),” (2ms pron)

					כפא:	תתקרי
					kephas, “rock, stone,” (Ar. n ms) Aramaism	titkarei, “you (ms) shall be called,” (v. Nif’al, yiqtol, fut, 2ms)

Interlinear Chart

John 1:43



וביום אחר רצה ישו לעלית לגליל ומצא לפיליפוס ואמר לו תבא אחרי :

Hebrew Transcription

Translation: And the next day, Yeshua wanted to go to Galilee, and he found Philip and said to him, “Follow me!”

KJV: The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

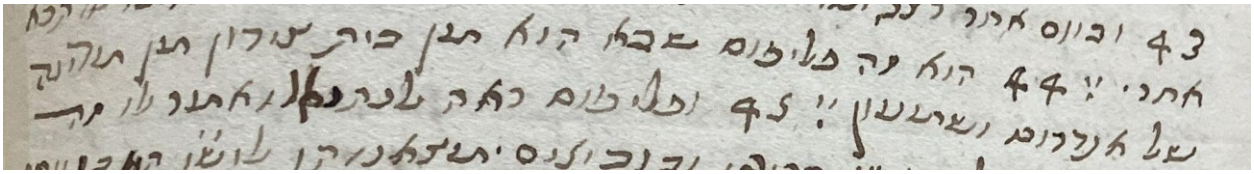
Aramaic: And the next day Yeshua wanted to depart to Galilee and he met Phillipus and he said to him: "Follow me".

ומצא	לגליל	לעלית	ישו	רצה	אחר	וביום
u’matza, “and/ but/ so/ or he/it found,” (v. Pa’al/Qal, qatal, past, 3ms)	le’galil, “to/ for/ belonging to Galilee,” (prep, name)	la’alot, “to go up, ascend,” (v. Pa’al/Qal, inf constr)	yeshu, “Yeshua,” (name)	ratzah, “he/it wanted, desired,” (v. Pa’al/Qal, qatal, past, 3ms)	achar, “another, next,” (adj, ms)	u’v’yom, “and/ but/ so/ or the day,” (prep, n ms)

		אחרי:	תבא	לו	ואמר	לפיליפוס
		acharai, “after me,” (prep, 1cs pronom)	tavo, “you will come,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	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)	l’filipos, “to/ for/ belonging to Philip,” (prep, name)

Interlinear Chart

John 1:44



הוא זה פיליפוס שבא הוא מן בית צידון מן מדינה של אנדרוס ושמעון:
Hebrew Transcription

Translation: This Philip was the one who came from Bethsaida, from the province of Andrew and Simon.[34]

KJV: Now Philip was of Bethsaida, the city of Andrew and Peter.

Aramaic: Phillipus himself was from Bethsaida, the city of Andrewas and Shimeon.

בית צידון	מן	הוא	שבא	פיליפוס	זה	הוא
beit tzaidah, “Bethsaid,” (name)	min, “from/ of,” (prep)	hu, “he/it,” (3ms pron)	she’ba, “that/ which/ who/ whom he/it came,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	filipos, “Philip,” (name)	ze, “this,” (pron)	hu, “he/it,” (3ms pron)

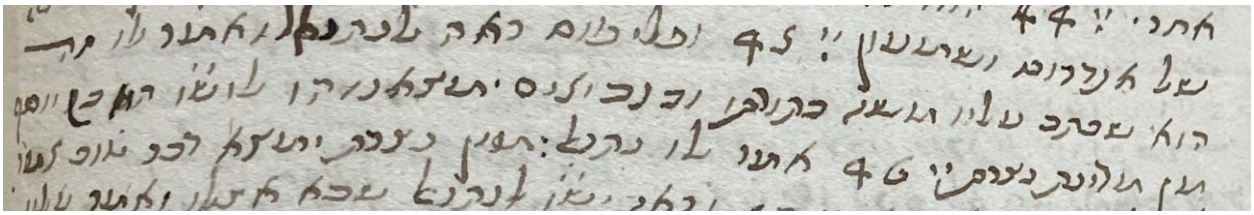
		ושמעון:	אנדרוס	של	מדינה	מן
		ve’shimon, “and/ but/ so/ or Simon,” (name)	andreas, “Andrew,’ (name)	shel, “of,” (part) Mishnaic	medina, “Province,” (n fs)	min, “from/ of,” (prep)

Interlinear Chart

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[34] This verse features highly localized regional geography markers. It preserves the classic Western Aramaic rendering of Bethsaida as בית צידון (*Beit Tzaidon* / "house of fishing") and uniquely employs the regional title מדינה (*medinah*)—which commonly shifts in Meaning between "province," "district," and "metropolitan city"—to describe their hometown. This specific grammatical structure is completely different from both the Greek text and the Syriac Peshitta.

John 1:45



ופיליפוס ראה לנתנאל ואמר לו זה הוא שכתב עליו משה בתורתו ובנביאים מצאנוהו לישו האבן יוסף מן מדינת נצרת:

Hebrew Transcription

Translation: And Philip saw Nathanael and said to him, “This is he of whom Moses wrote in his Torah, and the Prophets; we have found him— Yeshua, the son of Joseph, from the province of Nazareth.[35]

KJV: Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Aramaic: Phillipus found Nathaniel and said to him: "We have found him of whom Moses wrote in The Written Law and in The Prophets; he is Yeshua Bar Yoseph from Nazareth."

הוא	זה	לו	ואמר	לנתנאל	ראה	ופיליפוס
hu, “he/it,” (3ms pron)	ze, “this,” (pron)	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)	l’nathanael, “to/ for/ belonging to Nathanael,” (prep, name)	ra’ah, “he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	u’filipos, “and/ but/ so/ or Philip,” (name)

לישו	מצאנוהו	ובנביאים	בתורתו	משה	עליו	שכתב
l'yeshu, “to/ for/ belonging to Yeshua,” (prep, name)	metzanuhu, “we have found him/it,” (v. Pa’al/Qal, qatal, past, 1cp, 3ms obj)	u’va’nev’im, “and/ but/ so/ or in/ with/ by (the) prophets,” (prep, n mp)	be’torato, “in/ with/ by his/its Torah,” (prep, n fs, 3ms pronom)	moshe, “Moses,” (name)	alav, “upon him/it,” (prep, 3ms pronom)	she’catav, “that/ which/ who/ who he/it wrote,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)

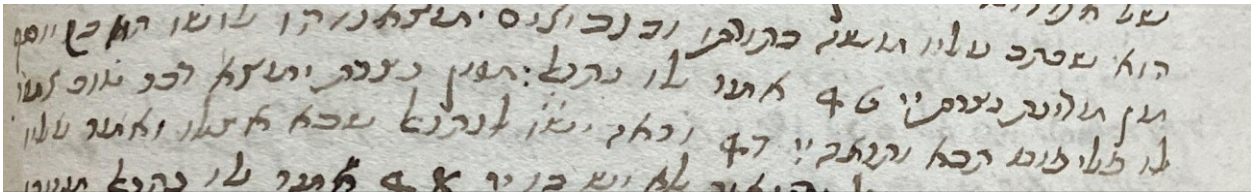
		נצרת:	מדינת	מן	יוסף	האבן
		natzrat, “Nazareth,” (name)	medinat, “province of,” (n ms constr)	min, “from/ of,” (prep)	yosef, “Joseph,” (name)	ha’even, “the sone,” (n fs)

Interlinear Chart

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[35] This verse contains a striking localized phonetic copyist slip where the word for "the son" is written as האבן (*ha-even* / "the stone") instead of the standard *haben* (הבן). This reveals a visual or oral confusion common in regional dialects. It also employs the unique construct phrase מדינת נצרת ("city/province of Nazareth") and attaches the object prefix directly to the name לישו (*le-Yeshua*). This overall grammatical structure is completely different from both the Greek text and the Syriac Peshitta.

John 1:46



אמר לו נתנל מן נצרת ימצא דבר טוב אמר לו פיליפוס תבא ותראה:

Hebrew Transcription

Translation: Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see!”[36]

KJV: And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Aramaic: Nathaniel said to him: "Can anything good come from Nazareth?" Phillipus said to him, "Come and see".

דבר	ימצא	נצרת	מן	נתנל	לו	אמר
davar, “word, thing, matter,” (n ms)	yimtza, “he/it is found,” (v. Nif’al, qatal, pssv past, 3ms)	natzrat, “Nazareth,” (name)	min, “from/ of,” (prep)	natanael, “Nathanael,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)

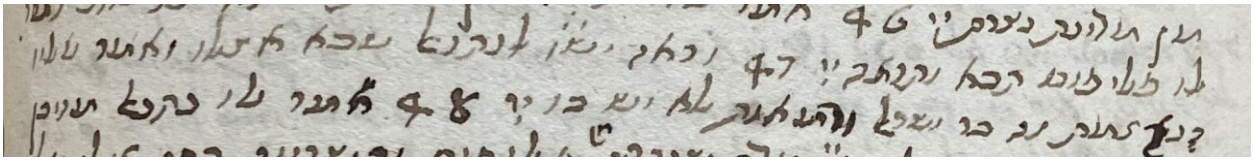
	ותראה:	תבא	פיליפוס	לו	אמר	טוב
	ve’tir’eh, “and/ but/ so/ or you will see,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	tavo, “you (ms) will come,” (v. Pa’al/Qal, imp, 2ms)	filipus, “Philip,” (name)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	tov, “good,” (adj, ms)

Interlinear Chart

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[36] This verse reveals distinct Aramaisms and Mishnaic Hebrew elements that highlight a localized, late-period scribal environment. The phonetic spelling of the word for "come" as תבא (dropping the internal *vav*) directly reflects Galilean and Judeo-Aramaic spelling habits common in Palestinian text traditions. Furthermore, rather than using standard biblical imperatives, the text uses second-person future/imperfect verb forms (תבא ותראה) to carry the force of a direct command, a syntactic shift characteristic of Mishnaic Hebrew and Aramaic dialects. Finally, an interesting spelling dissonance occurs with ימצא; though it functions contextually as a passive Nif'al ("be found"), it is written with an active Qal morphological profile, highlighting how passive verb distinctions blurred as Hebrew and Aramaic interacted in antiquity.

John 1:47



וראה ישו לנתנל שבא אצלו ואמר עליו הנה אמת זה בר ישרל ורמאות לא יש בו:
Hebrew Transcription

Translation: And Yeshua saw Nathanael coming to him and said of him, “Behold, truly this is a Son of Israel, and there is no deceit in him!”[37]

KJV: Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Aramaic: Yeshua saw Nathaniel when he came to him and said about him: "Behold, truly a son of Israel in whom is no deceit."

וראה	ישו	לנתנל	שבא	אצלו	ואמר	עליו
ve’ra’ah, “and/ but/ so/ or he/it saw,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	l’natanael, “to/ for/ belonging to Nathanael,” (prep, name)	she’chatav, “that/ which/ who/ whom he/it wrote,”	etzel’o, “near, to, upon him/it,” (prep, 3ms obj)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	alav, “upon him/it,” (prep, 3ms pronom)

הנה	אמת	זה	בר	ישרל	ורמאות	לא
hineh, “behold,” (part)	emet, “truth,” (n fs, used as adverbial interjection)	ze, “this,” (pron)	bar, “son,” (Ar. n ms) Aramaism	yisrael, “Israel,” (name)	ve’rama’ut, “and/ but/ so/ or deceit, gile,” (n fs)	lo, “no/ not” (neg part)

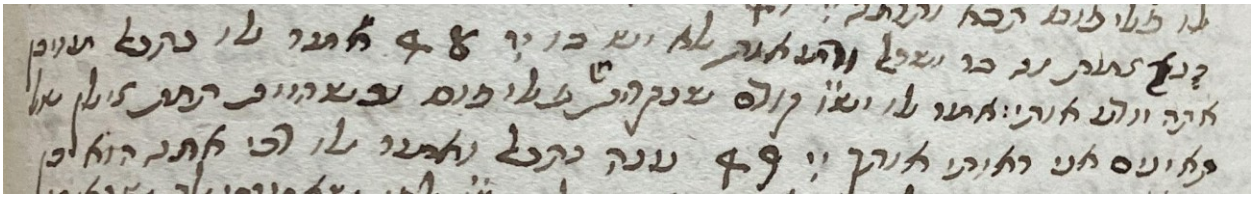
יש	בו:
yesh, “there is,” (part)	be’o, “in/ with/ by him/it,” (prep, 3ms pronom)

Interlinear Chart

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[37] This verse highlights a striking mix of localized dialects. The text inserts the explicit Aramaic word בר (*bar* / "son") to form the phrase "son of Israel" instead of the standard Hebrew *ben*. It also features a visual copyist drop of the letter *Aleph* in ישרל (*Israel*). The phrase לא יש בו ("there is not in him") relies on a distinct conversational Mishnaic syntax rather than classical biblical phrasing.

John 1:48



אמר לו נתנל מהיכן אתה יודע אותי אמר לו ישו קודם שנקרית פליפוס כשהיית תחת אילן של תאינים אני ראיתי אותך:

Hebrew Transcription

Translation: Nathanael said to him, “From where do you know me?” Yeshua said to him, “Before you were called by Philip, when you were under the fig tree, I saw you.”

KJV: Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Aramaic: Nathaniel said to him: "From where do you know me?" Yeshua said to him: "Before Phillipus called you, when you were under the fig tree, I saw you."

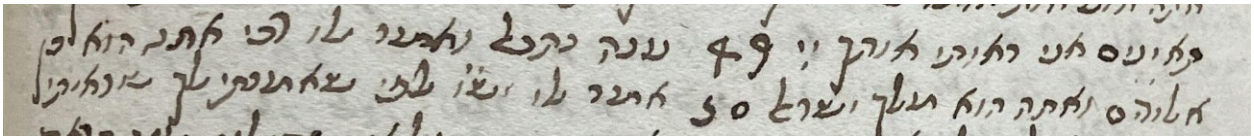
אמר	לו	נתנל	מהיכן	אתה	יודע	אותי
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	natanael, “Nathanael,” (name)	me’heichan, “where? How?” (interrog adv)	atah, “you (ms),” (2ms pron)	yodea, “I /you (ms)/ he/it know(s),” (v. Pa’al/Qal, act part, ms)	oti, “I,” (DO marker, 1cs pronom)

אמר	לו	ישו	קודם	שנקרית	פליפוס	כשהיית
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	kodem, “before,” (adv)	she’nikreita, “that/ which/ who/ whom you were called,” (rel part, v. Nif’al, qatal, pssv pst, 2ms)	filipus, “Philip,’ (name)	ke’she’hayita, “when you were,” (prep, v. Pa’al/Qal, qatal, 2ms)

תחת	אילן	של	תאינים	אני	ראיתי	אותך:
tachat, “under,” (prep)	ilan, “tree,” (n ms)	shel, “of,” (part) Mishnaic	te’enim, “figs,” (n fp)	ani, “I,” (1cs pron)	ra’iti, “I saw,” (v. Pa’al/Qal, qatal, 1cs)	otecha, “you (ms),” (DO marker, 2ms pronom)

Interlinear Chart

John 1:49



ענה נתנל ואמר לו רבי אתה הוא בן אלוהים ואתה הוא מלך ישרל:
Hebrew Transcription

Translation: Nathanael answered and said to him, “My Rabbi, you are him, the Son of God, and you are the King of Israel!”[38]

KJV: Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Aramaic: Nathaniel answered and said to him: "Rabbi, you are The Son of God; you are The King of Israel."

הוא	אתה	רבי	לו	ואמר	נתנל	ענה
hu, “he/it,” (3ms pron)	atah, “you (ms),” (2ms pron)	rabbi, “my Rabbi, teacher,” (n ms, 1cs pronom)	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)	natanael, “Nathanael,” (name)	anah, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)

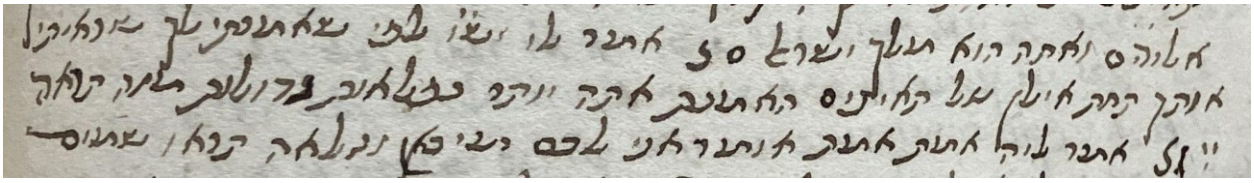
	ישרל:	מלך	הוא	ואתה	אלוהים	בן
	yisrael, “Israel,” (name)	melech, “king,” (n ms)	hu, “him/it,” (3ms pron)	ve’atah, “and/ but/ so/ or you (ms),” (2ms pronom)	elohim, “God(s),” (n p)	ben, “son,” (n ms)

Interlinear Chart

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[38] This verse continues to display the copyist's regional spelling habits, repeating the distinct shorthand spelling ישרל (Israel) by dropping the internal letter Aleph. The syntax uses the structural pronoun doubling אתה הוא ("You are He") to create an emphatic declaration of majesty. This specific grammatical structure is completely different from both the Greek text and the Syriac Peshitta.

John 1:50



אמר לו ישו לפי שאמרתי לך שראיתי אותך תחת אילון של תאינים האמנת אתה יותר נפלאות גדולות מזה תרא:

Hebrew Transcription

Translation: Yeshua answered and said to him, “Because I told you that I saw you under the fig tree, do you believe? You will see greater wonders than these!”[39]

KJV: Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Aramaic: Yeshua said to him: "Do you believe because I said to you, 'I saw you under the fig tree.'? You shall see greater things than these."

אמר	לו	ישו	לפי	שאמרתי	לך	שראיתי
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	yeshu, “Yeshua,” (name)	lefi, “because, on account of,” (prep)	she’amarti, “that/ which/ who/ whom I said,” (rel part, v. Pa’al/Qal, qatal, 1cs)	lecha, “to/ for/ belonging to you (ms),” (prep, 2ms pronom)	she’ra’iti, “that/ which/ who/ whom I saw,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)

אותך	תחת	אילון	של	תאינים	האמנת	אתה
otcha, “you (ms),” (DO marker, 2ms)	tachat, “under,” (prep)	ilan, “tree,” (n ms)	shel, “of,” (part) Mishnaic	te’enim, “figs,” (n fp)	he’emanta, “you (ms) believed,” (v. Hif’il, qatal, past, 2ms)	atah, you (ms),” (2ns pron)

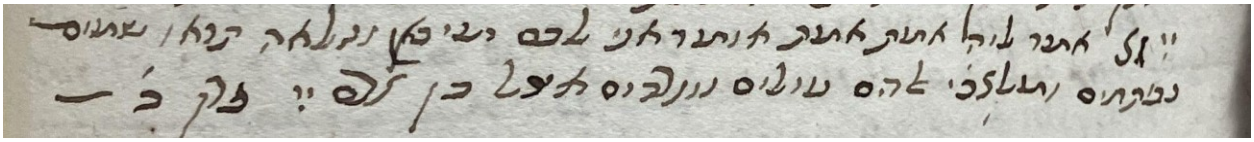
נפלאות	גדולות	מזה	תרא:			
nifla’ot, “wonders, miracles,” (n fp)	gedolot, “great(s),” (adj fp)	mizeh, “from/ of this,” (prep, pron)	tir’eh, “you (ms) will see,” (v. Pa’al/Qal, yiqtol, fut, 2ms)			

Interlinear Chart

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[39] This verse features a bold text expansion where standard versions simply read *"greater things"*. This manuscript explicitly pairs the Mishnaic phrase נפלאות גדולות (*niflaot gdolot*) to mean "greater wonders" or "great miracles," magnifying the theological intensity of the statement. The spelling אילון (*ailon*) also displays a clear phonetic vowel insertion (*Vav*) inside the Rabbinic word for tree.

John 1:51



אמר ליה אמת אמת אומר אני לכם מיכאן והלאה תראו שמים נפתחים ומלאכי אלהים עולים ויורדים אצל בן אדם:

Hebrew Transcription

Translation: He said to him, “Truly, truly, I say to you, from now on you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”[40]

KJV: And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Aramaic: He said to him: "Timeless truth* I speak to you all: From this hour you shall see Heaven being opened and the Angels of God as they ascend and descend unto The Son of Man."

אמר	ליה	אמת	אמת	אומר	אני	לכם
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	leh, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	emet, “truth,” (n fs, used as adverbial interjection)	emet, “truth,” (n fs, used as adverbial interjection)	omer, “I/ you (ms)/ he/it say(s),” (v. Pa’al/Qal, act part, ms)	ani, “I,” (1cs pron)	lechem, “to/ for/ belonging to you (mp),” (prep, 2mp pronom)

מיכאן	והלאה	תראו	שמים	נפתחים	ומלאכי	אלהים
mikan, “from/ of here, now,” (prep, adv)	va’hel’ah, “and/ but/ so/ or onward,” (adv)	tir’u, “you (ms) will see,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	shamayim, “heaven(s),” (n mp)	niftachim, “we/ you (mp)/ they, those opened,” (v. Nif’al, pssv part, mp)	u’mal’achei, “and/ but/ so/ or angels, messengers of,” (n mp constr)	elohim, “God(s),” (n mp)

[40] The phrase מיכאן והלאה (*mi-kan ve-hale’ah*) means “from now on,” “from this point onward,” or “henceforth” and is characteristic of post-biblical Hebrew usage. The verse also uses אצל (*etzel*, “near,” “beside,” or “in relation to”) for the angels’ movement toward or upon the Son of Man, where a more classically biblical construction might use על (*ʿal*). Together with the participles עולים(*ʿolim*, “ascending”) and יורדים (*yordim*, “descending”), these forms contribute to the chapter’s post-biblical Hebrew character. Similar Hebrew–Aramaic contact appears throughout John 1. Examples include מלת (*milat*, “word of”) and the Aramaic-looking המילא(*ha-mila*, “the word”) in verse 1; בשביל (*bishvil*, “for” or “for the sake of”) and the difficult compound expression מבל עדו (*mibal ʿido*, apparently “apart from him”) in verse 3; the Aramaic dative ליה (*leh*, “to him”) in verses 38 and 51; בר ישראל (*bar Yisrael*, “a son of Israel”) in verse 47; and the use of prefixed ־לbefore personal names, as in לישוand לנתנאל, where the preposition appears to perform an object-marking function influenced by Aramaic usage. The chapter also favors participial constructions such as מאיר, עולים, and יורדים, alongside defective or phonetic spellings such as תבא and תרא. These recurring features support describing the chapter as a post-biblical Hebrew text marked by sustained Aramaic contact. They do not, by themselves, prove that the surviving manuscript is ancient, that the chapter derives from a single early Semitic exemplar, or that all its linguistic features belong to one period of transmission; those larger questions require comparison across the manuscript and with possible Greek, Syriac, and European source traditions.

		אדם:	בן	אצל	ויורדים	עולים
		adam, “man,” (n ms)	ben, “son,” (n ms)	etzel, “near, to, upon,” (prep)	ve’yordim, “and/ but/ so/ or we/ you (mp)/ they, those descending,” (v. Pa’al/Qal, act part, mp)	olim, “we/ you (mp)/ they, those ascending,” (v. Pa’al/Qal, act part, mp)

Interlinear Chart