

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**

***In the Beginning was the Word:
Cochin Hebrew John***

Janice F. Baca, Translator

Published September 29, 2026

This book was made possible through the ongoing study and preservation of ancient manuscripts.

To support our work in uncovering the wonders within the living text and translating these insights for future generations, please consider partnering with us. Your support helps keep the text alive. Discover how to give or connect with our research at LivingScroll.org.



Copyright © 2026 by Janice F. Baca
All rights reserved.
Independently Published
Hondo, Texas 78861

Use of the licensed Cochin Hebrew John, in whole or substantial part, in connection with any product, application, website, API, service, publication, database, or other offering for which payment is charged or that generates revenue through subscriptions, advertising, licensing, sponsorship, transaction fees, or other commercial consideration is strictly prohibited without written permission.

For information, contact:
LivingScroll.org

The English translation of the Cochin Cambridge Hebrew manuscript John, Cambridge MS Oo.1.32, is by Janice F. Baca and the Living Scroll team. Copyright © 2026. All rights reserved.

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 comes from Cambridge University Library MS Oo.1.32, one of a remarkable group of Hebrew New Testament manuscripts connected with Kochi (Cochin), India. Together with MS Oo.1.16.1 and MS Oo.1.16.2, these manuscripts preserve nearly the entire New Testament in Hebrew. The surviving copies were made in the early modern period on European paper. Claudius Buchanan obtained them in Cochin in 1806, and MS Oo.1.32 entered the Cambridge collection in 1809. The manuscript was formerly owned by Ezekiel Rahabi II and was preserved and studied within Cochin's Jewish community. That history tells us where the manuscript was kept and used, but it does not necessarily tell us when every part of its wording first took shape.

This introduction draws 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). In that study, I placed the manuscripts in the lively, multilingual world of eighteenth-century Cochin, where Jewish, Christian, Dutch, Portuguese, and other influences met. Cambridge describes MS Oo.1.32 as a Hebrew translation used for religious debate. A note at the end of John says that the copy was made not as a statement of belief, but so the reader could understand the text and answer those he considered heretics. This tells us how at least one reader used the manuscript. It does not settle the deeper question of where its Hebrew wording came from.

The manuscript itself also tells a story. Changes in handwriting, letter shapes, page layout, and presentation suggest that more than one scribe—or more than one stage of copying—was involved. Headings, notes in the margins, navigation marks, and closing statements show that this was not simply a beautiful book placed on a shelf. It was a working text, read and consulted over time. MS Oo.1.32 is therefore best understood as a manuscript with more than one layer: rooted in its Cochin Jewish setting, yet also connected with wider early modern Jewish scribal networks.

For this reason, I do not treat the Hebrew of John as a simple, uniform translation made at one time. It reads more like a text with layers. Some expressions sound biblical; others belong to later, Mishnaic Hebrew; still others show contact with Aramaic or the influence of a multilingual copying environment. This does not mean that the surviving manuscript is ancient, and it does not prove that it was copied from one early Hebrew original. It does mean that the text deserves more than a quick label. Its language should be examined verse by verse and compared carefully with Greek, Syriac, Dutch, German, Portuguese, Latin, and other possible sources.

John 1:1 gives readers an immediate example. In this single verse, the scribe uses three related forms for "Word": דבר (*davar*), מלת (*milat*, "word of"), and המילא (*ha-mila*). The first is familiar Hebrew, the second reflects later Hebrew usage, and the third has an Aramaic appearance. Why switch forms in one verse? We cannot answer with certainty, but the variation offers a small window into the mixed Hebrew-Aramaic world behind this manuscript and into its unusual way of presenting John's opening declaration about the Word.

The same mixture appears elsewhere in John. The manuscript often uses words and sentence patterns associated with post-biblical Hebrew, along with forms influenced by Aramaic. For example, John 7:15 uses מתמיהין ("they were astonished"), ending with the Aramaic-style plural *-in*, while John 7:35 uses לילך, a later Hebrew form meaning "to go." Chapter 1 contains forms such as מאיר ("shining" or "illuminating"), אינו ("is not"), and אילו ("these" or "those"). Such examples do not prove the manuscript's age on their own. Their importance comes from the larger pattern they form across the text.

This edition allows readers to see that pattern for themselves. It includes images of the manuscript, a close Hebrew transcription, an English translation, word-by-word interlinear tables, and Greek and Aramaic readings for comparison and commentary. The manuscript itself remains the starting point. Parallel versions and comparison tools 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. I have therefore kept unusual wording visible rather than quietly smoothing it away.

Readers should also be aware that Cochin Hebrew John contains idiomatic expressions whose meaning cannot always be conveyed by translating each word in isolation. A strictly word-for-word rendering may therefore produce an awkward or even nonsensical English sentence. In such cases, the interlinear tables retain the individual words while supplying enough contextual information to communicate the sense of the expression; footnotes provide additional explanation where needed. These editorial additions are intended to make the translation transparent rather than to conceal its difficulties, and readers are encouraged to compare the manuscript, consult other resources, and conduct their own research.

My aim is neither to dismiss MS Oo.1.32 as poor or merely derivative Hebrew nor to ask it to prove more than the evidence allows. I invite scholars, students, believers, and curious readers to step into the manuscript's world—but also to see exactly where the manuscript ends and editorial interpretation begins. The Hebrew transcription follows the manuscript's consonantal spelling, abbreviations, punctuation, and apparent irregularities as closely as possible, keeping its distinctive voice visible on the page. Supplied vowels, expanded abbreviations, uncertain readings, and proposed corrections are identified separately, so readers can weigh the evidence for themselves rather than unknowingly reading a modernized text. The physical book is early modern, but the journey of every word within it may not be equally simple. Read slowly, compare patiently, and let the manuscript's spellings, unexpected turns of phrase, echoes of other languages, and traces of debate speak together. No single detail tells the whole story; the fuller picture emerges when readers can clearly distinguish the manuscript's witness from the choices of its editors.

—*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.

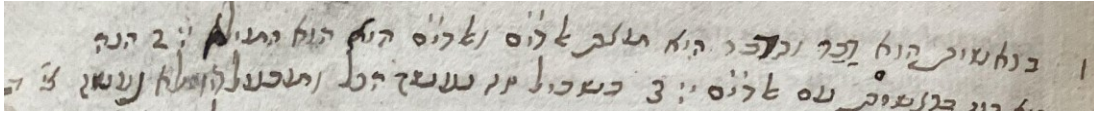
I want to offer a special, heartfelt thank-you to Stephen Moran, who serves as the digital layout and web administrator for this project. Stephen has been a steady and generous source of support through every stage of our work. From carefully formatted *The Scroll of Yeshua*; *Cochin Hebrew Matthew*, *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 troubleshooted 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

בנא שויר קווא צדד וצדד. הוא מאכל לז'ים ולז'ים הוא הוא גמול. י"ב הנה
 הוא בוק בעצמית עם לז'ים י"ג כשכיל מק עשירי חל ומכעלה חל נעשה י"ד
 וצד אחר מלימק שנעשה י"ה בך בוק חיים ורחים הורה קוד לבט צד י"ז
 והוא אור וחור בה ערב והנשך ל' הלך י"ח הוא בל ששאלת מן
 לז'ים ושמעו ונכח י"ד הוא בל להעור על האור שכל פת עם ואחור
 בוי י"ח תיבו הוא אור אור שמונה על הארץ י"ח הוא הוא אור אור
 שמונה לכל פת עם שבע לעולם י"ס כשול הוא והשול בו הוא
 והשול לא ידע בוי י"ו כשכיל בל על ל' כשכיל י"ז לעול שכולהו
 בך לז'ים שמונה שמונה שמונה על לז'ים ולל' שמונה בך שמונה י"ז
 שכל נכחו מן י"ס ולא נכחו מן כשור על מן בך עם אלא על לז'ים על
 י"ד והלכו נקעם וברוכים נקדק ושכחו האור י"ז נעור מן כבו
 הלך מוכר ואחרי י"א יולין קעיד עליו וצדק ואמר יחד הוא ששאל
 שכל אחר הוא אורי קודש. לפי שאל ששאל הוא הי"ז י"ז ושמעו
 כשול מן לוקחים ומוכר הערב עובד י"ד כבו שברקו שרע בור
 משע בן הערב בן כ"ד על ושמעו נכח י"ז לז'ים לא אחר עכ"ל
 לז'ים שהוא חל שכיב חתן כבו הוא והוא עכ"ל בן י"ז ומו הוא קטילת על
 י"ח בן כשולו אור לז'ים מן ויחשיל בוקם עליון לשכל עשירי
 מנה הוא אורי י"ז והלך על כדד ואמר שאינו על נפשו י"ז ושאולו
 עור ביהבן שאל עליו ואמר לא יאן נכור ערב ויחשיל י"ז עכ"ל ומו
 אחר עשירי בן לז'ים ששאלו אורו הקודש אור על עמון מן ערב י"ז
 אחר על קל קווא במלכו פולדן אלה שמו שמונעו יעשי בן י"ז
 משלוחם מן כפלהים ששמו י"ז ושאלו ושמעו י"ז על בן למע אחר עשירי
 וצד מן אור על מסוחם על לז'ים ואל לז'ים י"ז עשירי ונכח וצד
 לז'ים ששאלו אור בוקם הוא על לז'ים ששאלו אור בוקם הוא על לז'ים
 הנה הוא ששאלו אור בוקם הוא על לז'ים ששאלו אור בוקם הוא על לז'ים
 עכ"ל י"ז עשירי ונכח וצד מן אור על מסוחם על לז'ים ואל לז'ים י"ז
 עשירי ונכח וצד מן אור על מסוחם על לז'ים ואל לז'ים י"ז עשירי
 לז'ים הוא ששאלו אור בוקם הוא על לז'ים ששאלו אור בוקם הוא על לז'ים
 ששאלו אור בוקם הוא על לז'ים ששאלו אור בוקם הוא על לז'ים
 ואע לא הנה ואל על אור על לז'ים ששאלו אור בוקם הוא על לז'ים
 בוקם י"ז והעיר ונכח ואמר ששאלו אור בוקם הוא על לז'ים
 נכח על לז'ים י"ז ואע לא הנה ואל על אור על לז'ים ששאלו אור בוקם
 אחר לז'ים ששאלו אור בוקם הוא על לז'ים ששאלו אור בוקם הוא על לז'ים
 הקודש י"ז עשירי ונכח וצד מן אור על מסוחם על לז'ים ואל לז'ים י"ז
 אחר לז'ים היה יולין הוא ושע לז'ים י"ז עשירי ונכח וצד מן אור על מסוחם
 ואמר

[illegible]

John 1:1



ברשית הוא דבר והדבר הוא מלת אד"ם ואד"ם 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.

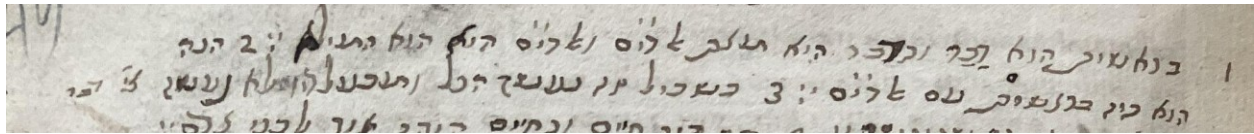
Aramaic: In the origin The Word had been existing and That Word had been existing with God and That Word was himself God.

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

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 מלת (*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* (מילא / מלתא) 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'* (המילוא) or *ha-mille'* (המילא), meaning "fulfillment" or "fullness."

John 1:2



הנה הוא היה בראשית עם אֱלֹהִים:

Hebrew Transcription

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

KJV: The same was in the beginning with God.

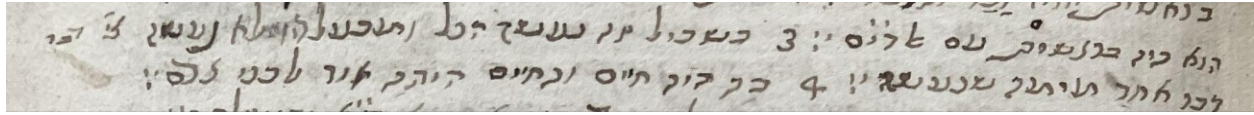
Aramaic: This One himself was at the origin with God.

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

Interlinear Chart

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 הוּא (*hu* / "He") to declare a continuous state of pre-existence. Second, the single dot placed directly over the letter *yod* (י) in בראשית (*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 אֱלֹהִים, 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.

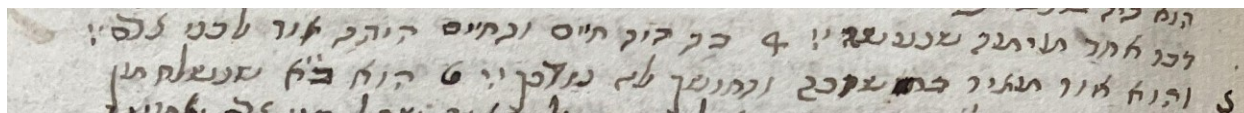
Aramaic: Everything was in his hand, and without him not even one thing existed of the things that existed.

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

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 בְּשִׁבְלִי 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.

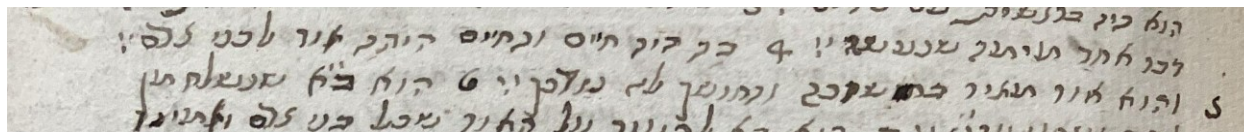
KJV: In him was life; and the life was the light of men.

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

לְבָנֵי	אֹר	הִיְתָה	וְהַחַיִּים	חַיִּים	הָיָה	בְּה
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
						אָדָם
						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.

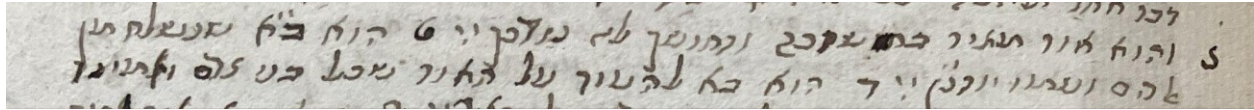
KJV: And the light shineth in darkness; and the darkness comprehended it not.

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

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

Interlinear Chart

John 1:6



הוא בא שנשלח מן אלהם ועמו יוהאן:

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.

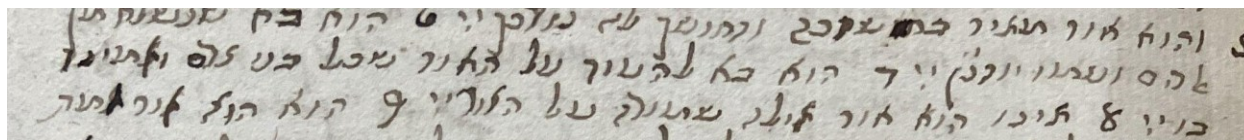
Aramaic: There was a man sent from God; his name was Yohannan.

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

Interlinear Chart

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 אה"ם cipher seen in previous verses. Second, the spelling יוהאן (*Yohachan*) represents a rare orthographic rendering of the standard Hebrew name *Yochanan* (יוחנן), accented with a double-stroke punctuation marker to signal its altered dialectal vocalization. Finally, the phrase וְעִמּוֹ (*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*).

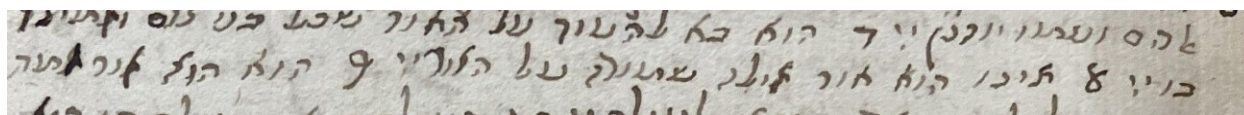
KJV: The same came for a witness, to bear witness of the Light, that all men through him might believe.

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

הוא	בא	להעיד	על	האור	שכל	בני
hu, "he/it," (3ms pron)	ba, "he/it came," (v. Pa'al/Qal, qatal, past, 3ms)	leha'id, "to testify, to witness," (v. Hif'il, inf constr)	al, "upon, in, on, over, by, for, both, beyond, through," (prep)	ha'or, "the light," (n ms)	she'kol, "that/ which/ who/ whom all," (rel part, n ms)	benei, "sons, children of," (n mp constr)
אדם	יאמינו	בו:				
adam, "man," (n ms)	yochanan, "John," (name)	be'o, "in/ with/ by him/it," (prep, 3ms pronom)				

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.

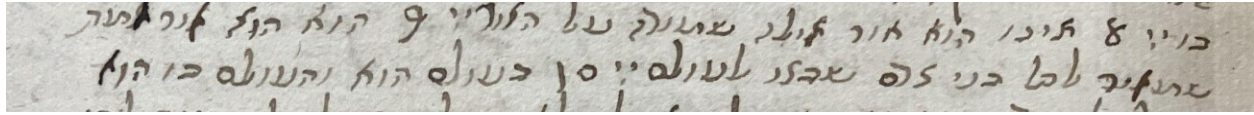
Aramaic: He was not The Light, but was sent to bear witness of that Light.

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

Interlinear Chart

⁵ This verse contains a critical dialectal marker that localizes the translation tradition. The text uses the word אֵילָה (*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.

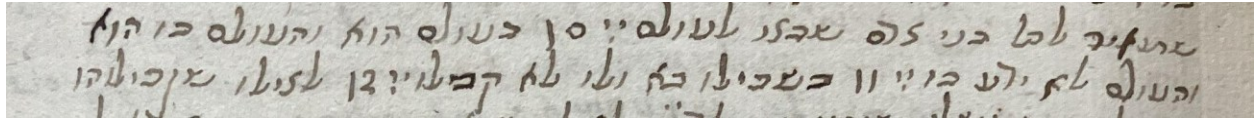
Aramaic: For That One was The Light of Truth, which enlightens every person that comes into the world.

הוא	הוא	אור	אמת	שמאיר	לכל	בני
hu, "he/it," (3ms pron)	hu, "he/it," (3ms pron)	or, "light," (n ms)	emet, "truth," (n fs)	she'meir, "that/ which/ who/ whom illuminates, shines," (rel part, v. Hif'il, act part, ms)	le'kol, "to/ for/ belonging to (the) all," (prep, n ms)	benei, "sons, children of," (n mp constr)
אדם	שבאו	לעולם:				
adam, "man," (n ms)	she'ba'u, "that/ which/ who/ whom they came," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	le'olam, "to/ for/ belonging to eternity, forever, always, (the) world," (adv)				

Interlinear Chart

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 (אור אמת / *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 שָׁבְאוּ (*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.

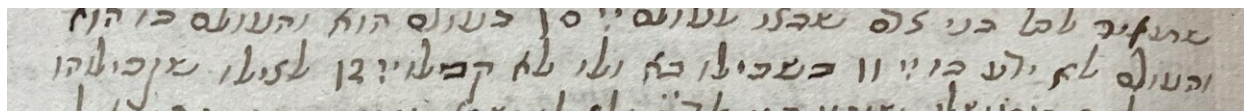
Aramaic: He was in the world, and the world existed by his hand, and the world knew him not.

לֹא	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)
					בּוֹ:	יָדַע
					be'o, "in/ with/ by him/it," (prep, 3ms pronom)	yada, "he/it knew," (v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

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 והעולם בו הוא ("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 יָדַע בֵּי- (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.

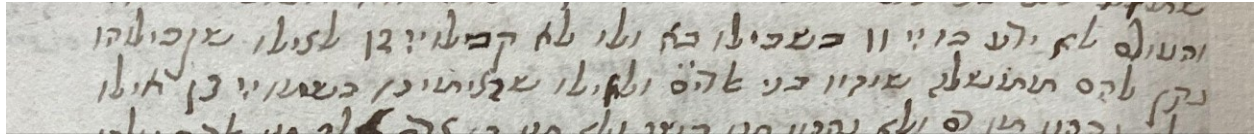
Aramaic: He came unto his own, and his own received him not.

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

Interlinear Chart

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 אדהם 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:

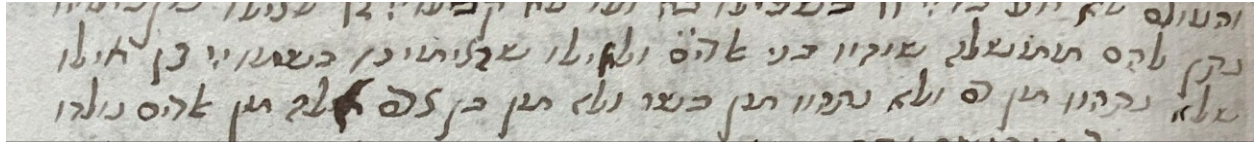
Aramaic: But those that received him, to them he gave authority to become the sons of God, even to them that believe on his Name,

לאילו	שקבילוהו	נתן	להם	ממשלה	שיהיו	בני
le'eylu, "to/ for/ belonging to these, those," (prep, pronom) Mishnaic	she'kibbluhu, "that/ which/ who/ whom he/ti accepted him/it," (rel part, v. Pi'el, qatal, 3ms, 3ms obj)	natan, "he/it gave," (v. Pa'al/Qal, qatal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	mimshala, "rule, dominion, government," (n fs)	she'yihyu, "that/ which/ who/ whom they will be," (v. Pa'al/Qal, yiqtol, fut, 3mp)	benei, "sons, children of," (n mp constr)
אדהם	ולאילו	שמהימינו	בשמו:			
elodim/elohim, "God(s)," (abbrev, n mp)	v'le'eylu, "and/ but/ so/ or to/ for/ belonging to these, those," (prep, pronom) Mishnaic	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)	bishmo, "in/ with/ by his/its name," (prep, n ms, 3ms prom)			

Interlinear Chart

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 *ממשלה* (*memsalah*), which carries the legal and royal connotation of "dominion," "sovereignty," or "governing authority." Second, the text reintroduces the protective cryptographic shorthand אלהם for the divine name *Elohim*. Finally, the demonstrative pronouns לאילו (*le-eylu* / "to those") and the spelling of the verb שמהימינו (*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.

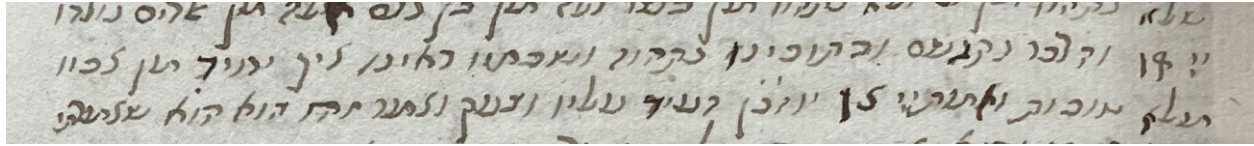
Aramaic: Those who had not been born of blood, nor of the desire of the flesh, nor of the desire of a man, but of God.

אילו	שלא	נתהיו	מן	דם	ולא	מן
illu, "these, those," (pron) Mishnaic	she'lo, that/ which/ who/ whom no/not, (rel part, neg part)	nithavvu, "they were brought into being," (v. Nit'pael, qatal, past, 3mp) Mishnaic	min, "from/ of," (prep)	dam, "blood," (n ms)	ve'lo, "and/ but/ so/ or no/ not," (part)	min, "from/ of," (prep)
בשר	ולא	מן	בן	אדם	אלה	מן
basar, "meat, flesh," (n ms)	ve'lo, "and/ but/ so/ or no/ not," (part)	min, "from/ of," (prep)	ben, "son," (n ms)	adam, "man," (n ms)	ella, "but, except," (conj)	min, "from/ of," (prep)
אדים	נולדו:					
elodim/elohim, "God(s)," (abbrev, n mp)	noladu, "they were born," (v. Nif'al, qatal, 3mp)					

Interlinear Chart

¹⁰ This verse highlights a dense array of dialectal and paleographic features. First, the text describes physical conception through the rare passive verb נִתְּהוּ (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 אֵלְלָה (ella / "but rather") and applies the protective cryptographic cipher אֵל 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.

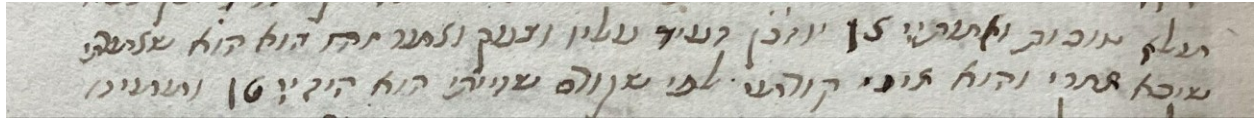
Aramaic: And The Word became flesh and dwelt among us, and we beheld his glory, the glory as of The Only Begotten of The Father, full of grace and truth.

והדבר	נתגעם	ובתוכינו	נתהוה	ושביטו	ראינו	איך
ve'ha'dabar, "and/ but/ so/ or the word, thing, matter," (n ms)	nitga'em, "he/it became flesh," (v. Nit'rael, qatal, past, 3ms) Mishnaic	u'v'tocheinu, "and/ but/ so/ or in/ with/ by our midst, among us," (prep, conj)	nithavveh, "he/it came into being, was generated," (v. Nit'rael, qatal, past, 3ms) Mishnaic	v'shvito, "and/ but/ so/ or his/its glory, majesty," (n ms, 3ms pronom) Aramaism	rai'inu, "we saw, beheld," (v. Pa'al/Qal, qatal, past, 1cp)	eich, "how, like, as," (interrog adv)
יחיד	מן	אביו	מלא	טובות	ואמת:	
yachid, "only son, unique one," (n ms)	min, "from/ of," (prep)	aviv, "his/its father," (n ms, 3ms pronom)	malei, "full, full of," (adj, ms)	tovot, "goodness," (n fp)	ve'emet, "and/ but/ so/ or truth," (n fs)	

Interlinear Chart

¹¹ This opening verse exhibits strong Aramaic syntactic and orthographic features characteristic of late Second Temple text transmission. 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 מלת (*milat*) mirrors the conceptual vocabulary of the Aramaic Targums, where the divine word is expressed as *Miltha*.

John 1:15



יוֹחָנָן הָעֵיד עָלָיו וְצָעַק וְאָמַר זֶהוּ הוּא הוּא שְׂאִמְרָתִי שִׁיבָא אַחֲרֵי וְהוּא אֵינוּ קוֹדְמִי לְפִי שְׁקוּדִם שְׁהִיִּיתִי הוּא הִיָּה:

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!’”

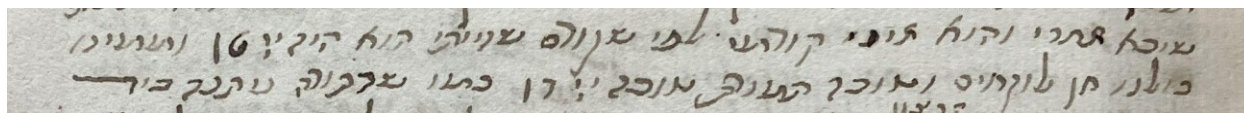
KJV: John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

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.'"

הוא	זהו	ואמר	וצעק	עליו	העיד	יוֹחָנָן
hu, “he/it,” (3ms pron)	zehu, “this is he/it,” (pron, 3ms) Mishnaic	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	ve’tza’ak, “and/ but/ so/ or cried out,” (v. Pa’al/Qal, qatal, 3ms)	alav, “concerning, about him/it,” (prep, 3ms pronom)	ha’id, “he/it testified, witnessed,” (v. Hif’il, inf constr)	yochanan, “John,” (name)
קודמי	אינו	והוא	אחרי	שיבא	שאמרתי	הוא
kodmi, “before me, prior to me,” (prep, n ms constr)	eino, “he/it is no, not,” (neg pron, 3ms)	ve’hu, “and/ but/ so/ or he/it,” (3ms pron)	acharai, “after me,” (prep, 1cs pronom)	she’yavo, “that/ which/ who/ whom he/it will come,” (rel part, v. Pa’al/Qal, yiqtol, fut, 3ms)	she’amarti, “that/ which/ who/ whom I said,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	hu, “he/it,” (3ms pron)
		היה:	הוא	שהייתי	שקודם	לפי
		hayah, “he/it was,” (v. Pa’al/Qal, past, 3ms)	hu, “he/it,” (3ms pron)	she’hayiti, “that/ which/ who/ whom I existed, I was,” (rel part, v. Pa’al/Qal, qatal, past, 1cs)	she’kodem, “that/ which/ who/ whom before,” (rel part, adv)	lefi, “because,” (conj)

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.

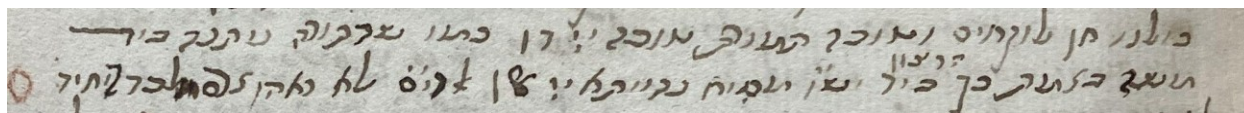
Aramaic: And of his fullness we have all received, and grace for grace.

וממנו	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

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 לוקחים (*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 טובה... טובה (*tovah... tovah*), choosing practical "goodness" over abstract terminology. Finally, the word תמורק 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.

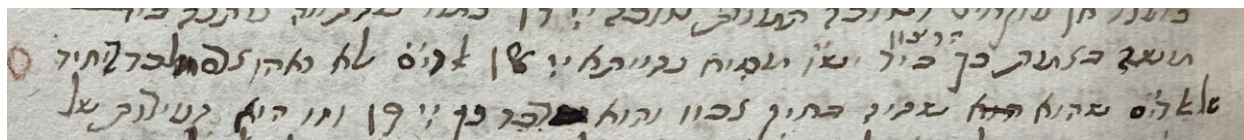
KJV: For the law was given by Moses, but grace and truth came by Jesus Christ.

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



אל"ם לא ראהו אדם מלבד דיחיד של אל"ם 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.

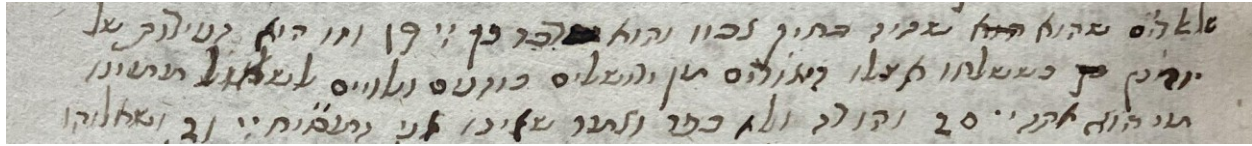
Aramaic: No man has seen God at any time; The Only Begotten God Who is in the bosom of The Father, he has declared him."

אלוים	לא	ראהו	אדם	מלבד	דיחיד	של
elodim/elohim, “God(s),” (abbrev, n mp)	lo, “no/ not” (neg part)	ra’ahu, “he/it has seen him/it,” (v. Pa’al/Qal, qatal, past, 3ms, 3ms obj)	adam, “man,” (n ms)	milvad, “except, besides,” (prep) Mishnaic	d’yachid, “of/ that you (ms).” (Ar. rel part, 2ms pronom) Aramaism	shel, “of,” (part) Mishnaic
אדם	שהוא	שהיה	בחקיק	אביו	והוא	דבר
elodim/elohim, “God(s),” (abbrev, n mp)	she’hu, “that/ which/ who/ whom he/it,” (rel part, 3ms pronom)	she’hayah, “that/ which/ who/ whom he/it was,” (rel part, v. Pa’al/Qal, qatal, past, 3ms)	be’cheik, “in/ with/ by (the) bosom of,” (prep, n ms constr)	aviv, “his/its father,” (n ms, 3ms pronom)	ve’hu, “and/ but/ so/ or he/it,” (3ms pron)	diber, “he/it spoke, declared,” (v. Pie’el, qatal, past, 3ms)
כן:						

Interlinear Chart

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 “מִלְכֵּד דִּיחִיד שֶׁל אֱלֹהִים” features an unusual structure; the prefix *a-* (דִּי) added to the Mishnaic Hebrew word *yachid* (יחיד) reflects an Aramaic influence, rather than a later European or missionary translation. Additionally, this phrasing differs from the Eastern Syriac Peshitta, which says “ܝܚܝܕܝܐ ܐܠܗܐ” (*yichidaya elaha* / “the unique God”) or “ܕܥܝܕܐ ܕܥܠܐ” (“the one God”). 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?

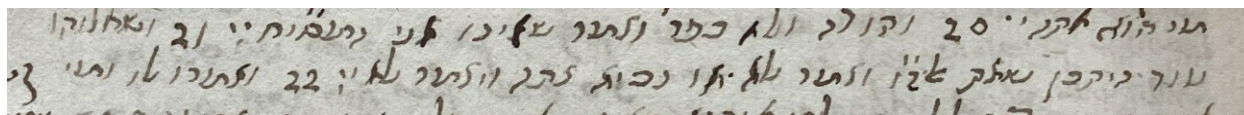
Aramaic: And this is the testimony of Yohannan when the Judaeans sent Levites and priests to him from Jerusalem in order to ask him: "Who are you?"

וְזוֹ	הִיא	הָעִידוּת	שֶׁל	יוֹהָנָן	כְּשֶׁשְׁלָחוּ	אֲצֵלוֹ
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)
הָאוּדִים	מִן	יְרוּשָׁלַיִם	כוֹהֲנִים	וְלוֹוִיִּם	לְשֹׂאֵל	מִמֵּינוּ
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)
מִי	הוּא	אַתָּה:				
mi, "who?" (interrog part)	hu, "he/it," (3ms pron)	atah, "you (ms)," (2ms pron)				

Interlinear Chart

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* (הַיְהוּדִים), indicating a local oral pronunciation where the *yod* sound was dropped. Additionally, the phrase "מִי הוּא אַתָּה" ("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.

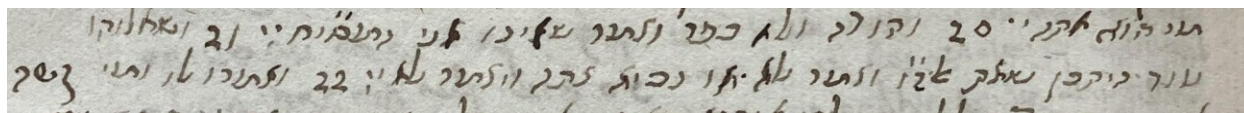
Aramaic: And he confessed and did not deny and confessed: "I am not The Messiah."

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)	chipar, “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

¹⁵ The verb וְהוֹדָה in the manuscript is best understood as a spelling of וְהוֹדָה (ve-hodah, “and he confessed” or “acknowledged”), from the Hifil of יָדָה. The following verb כָּפַר (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 מָשִׁיחַ (masiah) appears to represent מָשִׁיחַ (mashiah, “Messiah”), with ס (samekh) written in place of ש (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

עוד ביהפך שאלך אליו ואמרו לא יתן נכוח צדק ויחזיקו לא"י 22 ויחזיקו לא"י צדק
אתם שנישכרו לאו ששלחו אותם קימום אתם על עצמם ויחזיקו לא"י צדק - יחזיקו לא"י

Hebrew Transcription

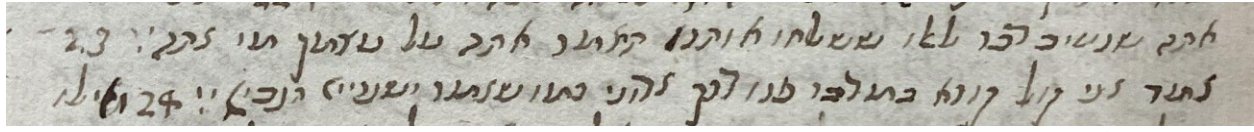
Aramaic: And they said to him, "And who are you? Tell us that we may give a statement to those who sent us. What do you say about yourself?"

ואמר	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						

Interlinear Chart

28

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.

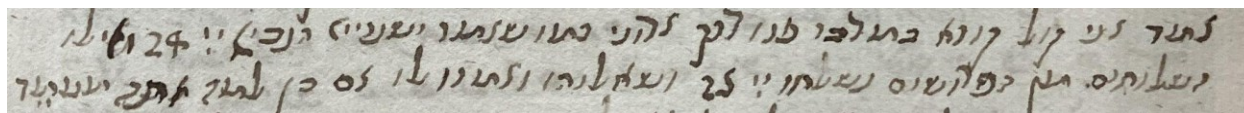
Aramaic: He said: "I am the voice that cries in the wilderness: 'Prepare the way of THE LORD JEHOVAH', just as that which Isaiah the Prophet said."

ומה	אני	קול	קורא	במדבר	פנו	דרך
u'mah, "and/ but/ so/ or what" (pron)	ani, "I," (1cs pron)	kol, "voice, sound," (n ms)	kore, "I/ you (ms)/ he/it calls, reads," (v. Pa'al/Qal, act part, ms)	bammidbar, "in/ with/ by (the) desert, wilderness," (prep, n ms)	panu, (to men) "clear the way," (v. Pa'al/Qal, imp, 2mp)	derech, "way, path," (n ms)
אדוני	כמו	שאמר	ישעיה	הנביא:		
adoni, "lord, master," (n ms)	k'mo, "like, as, similar to," (prep)	she'omer, "that/ which/ who/ whom I/ you (ms)/ he/it said," (v. Pa'al/Qal, qatal, past, ms)	yeshayah, "Isaiah," (name)	ha'navi, "the prophet," (n ms)		

Interlinear Chart

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.

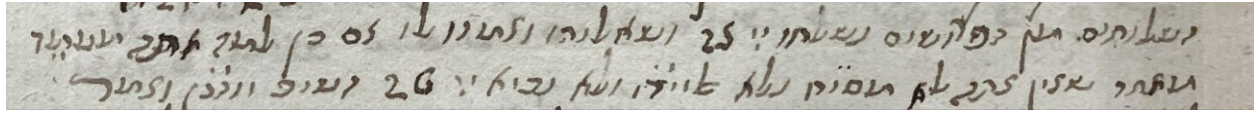
Aramaic: And they that were sent were of the Pharisees.

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

Interlinear Chart

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 *pešlā* structure "וְהַנִּשְׁלָחִים 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?

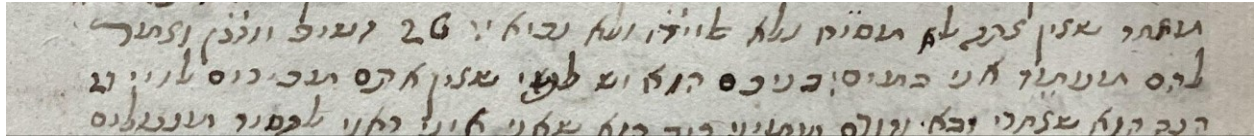
Aramaic: And they asked him and said to him, "Why therefore are you baptizing, if you are not The Messiah, nor Elijah, nor The Prophet?"

אתה	למה	כן	אם	לו	ואמרו	ושאלוהו
atah, "you (ms)," (2ms pron)	lammah, "why," (interrog part)	ken, "so, therefore," (conj)	im, "if," (part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	ve'amru, "and/ but/ so/ or they said," (v. Pa'al/Qal, qatal, past, 3mp)	v'sh'aluhu, "and/ but/ so/ or they asked him/it," (v. Pa'al/Qal, qatal, past, 3mp)
ולא	מסיח	לא	אתה	שאין	מאחר	מעמד
ve'lo, "and/ but/ so/ or no/ not" (neg part)	mashiach, "Messiah," (title)	lo, "no/ not" (neg part)	atah, "you (ms)," (2ms pron)	she'ein, "that/ which/ who/ whom there is no, not," (rel part, neg part)	me'achar, "after, following, since," (prep)	me'amid, "to cause to stand," (idiom for baptizing), (v. Hif'il, act part, ms) Mishnaic
				נביא:	ולא	אליהו
				navi, "prophet," (n ms)	ve'lo, "and/ but/ so/ or no/ not" (neg part)	eliyahu, "Elijah," (name)

Interlinear Chart

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 אליות:
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;

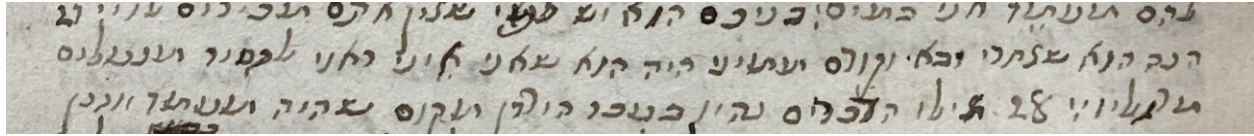
Aramaic: Yohannan answered and said to them, "I am baptizing in water; but he is standing in your midst whom you do not know."

העיד	יוהנן	ואמר	להם	מעמד	אני	במים
leha'id, "to testify, to witness," (v. Hif'il, inf constr)	yochanan, "John," (name)	ve'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	me'amid, "to cause to stand," (idiom for baptizing), (v. Hif'il, act part, ms) Mishnaic	ani, "I," (1cs pron)	b'mayim, "in/ with/ by (the) water(s)," (prep, n mp)
בניכם	הוא	יש	לו	תן	שאין	אתם
beineichem, "among, in the midst of you (mp)," (prep, 2mp)	hu, "he/it," (3ms pron)	yesh, "there is, there exists," (part)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	ten, "rank, official standing, dignity," (Ar. n ms) Aramaism	she'ein, "that/ which/ who/ whom isn't, is not," (rel part, part)	atem, "you (mp)," (2mp pron)
מכירים	אליות:					
makkirim, "we/ you (mp)/ they, those who recognize, know," (v. Hif'il, act part, mp)	elohut, "divinity, divine nature, God," (adv) Mishnaic Aramaism					

Interlinear Chart

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 אליות (*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.

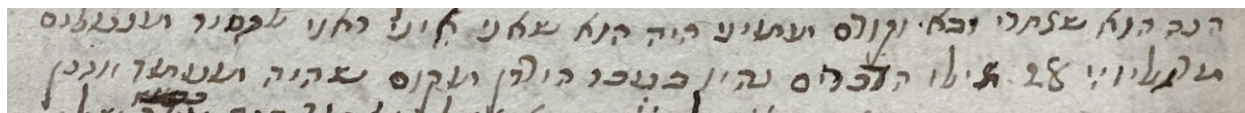
Aramaic: "This is he who comes after me and he was preferred in honor before me; he whose sandal strap I am unworthy to loose."

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

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.

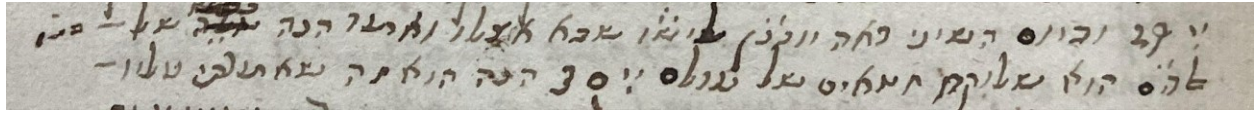
אילו	הדברים	נהיו	בעבר	הירדן	מקום	שהיה
illu, “these, those,” (pron) Mishnaic	ha’devarim, “the words, matters, things,” (n mp)	nihyu, “he/it took place, came to be,”	be’ever, “in/ with/ by (the) across, beyond,” (prep, n ms constr)	ha’yarden, “the Jordan,” (name)	mekom, “place,” (n ms)	she’hayah, “that/ 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

²² This verse continues the manuscript's consistent use of מַעֲמִיד (*ma'amid* / "causing to stand") to convey the act of baptizing. It also uses the Mishnaic demonstrative pronoun אֵלּוּ (*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 השני ראה יוהנן לישו שבא אצלו ואמר הנה כבש של אלהים הוא שלוקח 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.

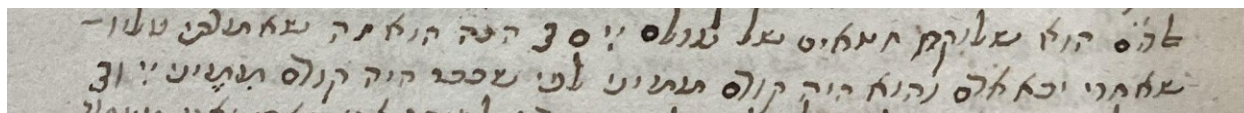
Aramaic: And the day after, Yohannan saw Yeshua Who came to him and Yohannan said : "Behold, The Lamb of God who takes away the sins of the world!"

אצלו	שבא	לישו	יוהנן	ראה	השיני	וביום
etzel'o, "near, to, upon him/it," (prep, 3ms obj)	she'ba, "that/ which/ who/ whom he/it came," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	l'yeshu, "to/ for/ belonging to Yeshua," (prep, name)	yochanan, "John," (name)	ra'ah, "he/it saw," (v. Pa'al/Qal, qatal, past, 3ms)	ha'sheni, "the second," (ord num)	u'v'yom, "and/ but/ so/ or (the) day of," (prep, n ms constr)
שלוקח	הוא	אלהים	של	כבש	הנה	ואמר
she'lokeach, "that/ which/ who/ whom I/ you (ms)/ he/it takes away," (rel part, v. Pa'al/Qal, act lpart, ms)	hu, "he/it," (3ms pron)	elohim, "God(s)," (n mp)	shel, "of," (part) Mishnaic	keves, "lamb," (n ms)	hi'neh, "behold!" (part)	ve'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)
				עולם:	של	חטאים
				olam, "eternity, world," (n ms)	shel, "of," (part) Mishnaic	chata'im, "sins," (n mp)

Interlinear Chart

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 ("חטיתיה דעלקא"), even though the underlying grammar remains entirely independent Hebrew.

John 1:30



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

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.

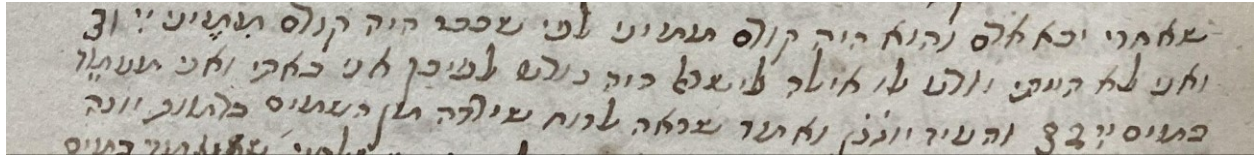
Aramaic: "This is The One of whom I said: 'After me a man is coming and he was himself before me because he had priority over me.'"

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	ממני	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)	lefī, "because," (conj)	she'kvar, "that/ which/ who/ whom already," (rel part, adv)
היה	קודם	ממני:				
hayah, "he/it was, became," (v. Pa'al/Qal, qatal, past, 3ms)	kodem, "before," (prep)	mimmenni, "from/ of me," (prep, 1cs pronom)				

Interlinear Chart

²⁴ This verse uses conversational Hebrew word patterns from the Second Temple period rather than ancient biblical style. The phrase שכבר היה קודם (left 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 לפיכך 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.

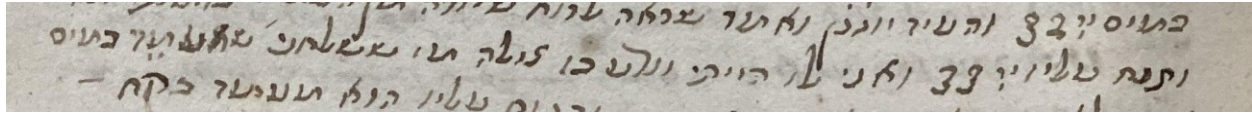
Aramaic: "And I did not know him, but so that he should be made known to Israel, therefore I have come to baptize in water."

ואני	לא	הייתי	יודע	לו	אילה	לישראל
ve'ani, "and/ but/ so/ or I," (1cs pron)	lo, "no/ not" (neg part)	hayiti, "I knew," (v. Pa'al/Qal, qatal, past, 1cs)	yodea, "I/ you (ms)/ he/it know(s)," (v. P'al/Qal, act part, ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	eilah, "but, except," (conj) Mishnaic	l'yisrael, "to/ for/ belonging to Israel," (prep, name)
היה	נודע	לפיכך	אני	באתי	ואני	מעמד
hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	noda, "I/ you (ms)/ he/it revealed, made known," (v. Pa'al/Qal, act part, ms)	lefichach, "to/ for/ belonging to this reason, therefore," (prep, conj)	ani, "I," (1cs pron)	bati, "I came," (v. Pa'al/Qal, qatal, 1cs)	ve'ani, "and/ but/ so/ or I," (1cs pron)	me'amid, "to cause to stand," (idiom for baptizing), (v. Hif'il, act part, ms) Mishnaic
במים:						
						b'mayim, "in/ with/ by (the) water(s)," (prep, n mp)

Interlinear Chart

²⁵ This verse features the distinct Mishnaic connector לפיכך (*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 ותנה 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.

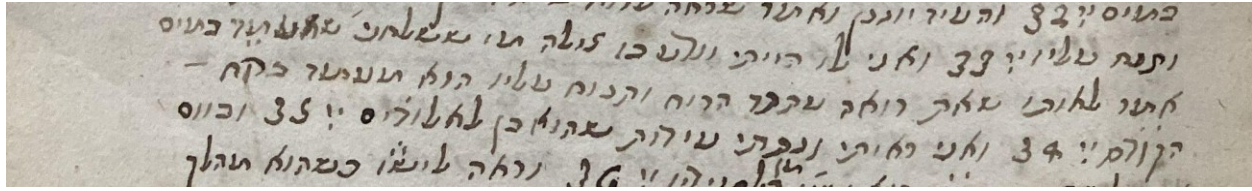
Aramaic: And Yohannan testified and said: "I saw The Spirit who was descending from Heaven like a dove and remaining upon him."

והעיד	יוהנן	ואמר	שראה	לרוח	שירדת	מן
v'leha'id, "and/ but/ so/ or to testify, to witness," (v. Hif'il, inf constsr)	yochanan, "John," (name)	ve'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	sh'ra'ah, "that/ which he/it saw," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	l'ruach, "to/ for/ belonging to (the) Spirit," (prep, n fs)	she'yoredet, "that/ which/ who/ whom I/ you (fs)/ she/it descend(s)," (rel part, v. Pa'al/Qal, act part, ms)	min, "from/ of," (prep)
השמים	בדמות	יונה	ותנה	עליו:		
ha'shamayim, "the heavens," (n mp)	bidmut, "in/ with/ by the likeness of," (prep, n fs)	yonah, "dove," (n fs)	ve'tanach, "and/ but/ so/ or she/it rested," (n fs)	alay, "upon him/it," (prep, 3ms pronom)		

Interlinear Chart

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 שתדד 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.' "

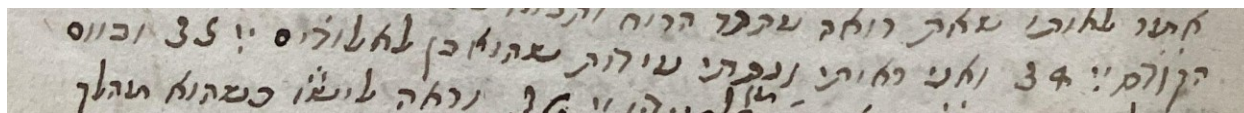
ואני	לא	הייתי	נודע	בו	אולה	מי
ve'ani, "and/ but/ so/ or I," (1cs pron)	lo, "no/ not" (neg part)	hayiti, "I was," (v. Pa'al/Qal, qatal, past, 1cs)	noda, "I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, pssv part, ms)	be'o, "in/ with/ by him/it," (prep, 3ms pronom)	ela, "but or except," (conj) Aramaism	mi, "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/ which/ whom/ who you (ms)," (rel part, 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)
שתדד	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* (לִי). The construct *לאותי* mimics the Western/Galilean Aramaic use of the accusative/objective particle *ת* (*yat*) or *לְת* (*levat* / *le'at* - "towards/to me"). It structures the object suffix in an Aramaic fashion rather than standard Hebrew syntax.

						הַקֹּדֶשׁ:
						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!

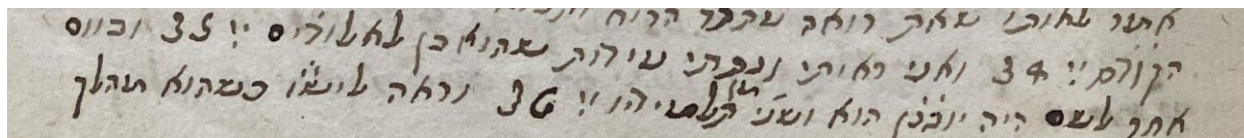
KJV: And I saw, and bare record that this is the Son of God.

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

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

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).

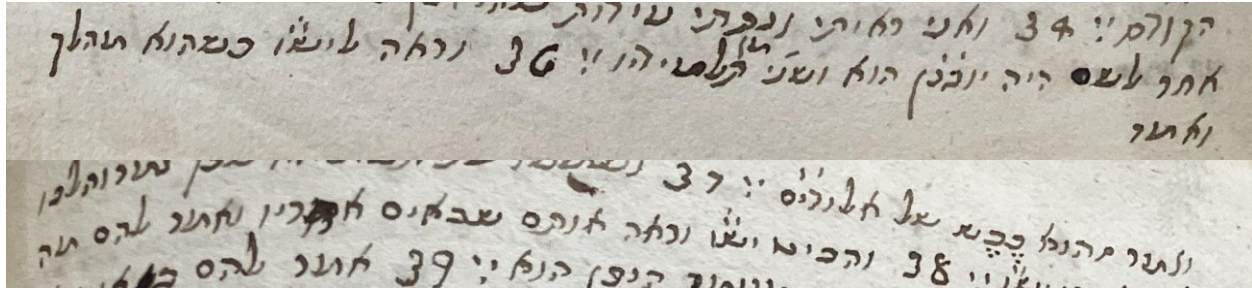
KJV: Again the next day after John stood, and two of his disciples;

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 קָבֶשׁ 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!

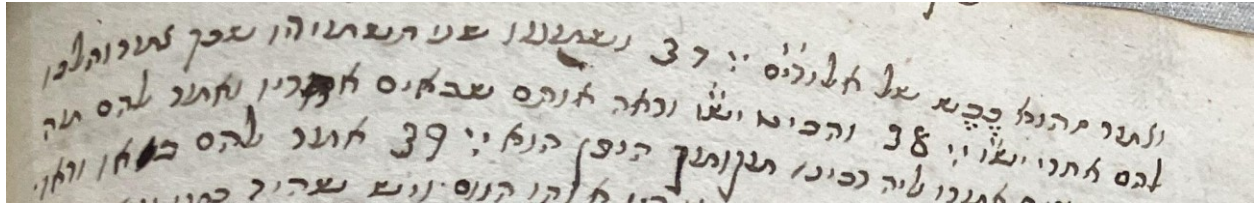
Aramaic: And he gazed upon Yeshua as he was walking and said: "Behold: The Lamb of God."

קָבֶשׁ	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

²⁸ This verse highlights clear copyist habits and regional dialect shifts. The phrase סהוא (*sehu*) is a phonetic spelling of the Mishnaic pronoun זה (*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 אֱלֹדִים (*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.

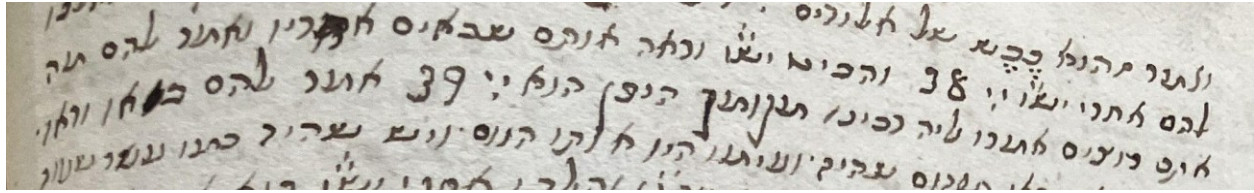
Aramaic: And the two of his disciples heard as he spoke and they went after Yeshua.

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'hachu, "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'yesu, "to/ for/ belonging to Yeshua," (prep, name)					

Interlinear Chart

²⁹ This verse contains highly localized copying quirks and clear phonetic slips. The word for disciples is written as תלמידיו (tashmidav), substituting a *Shin* for a *Lamed* due to a visual or oral copyist slip from *talmidav*. The phrase שכך השרו 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?

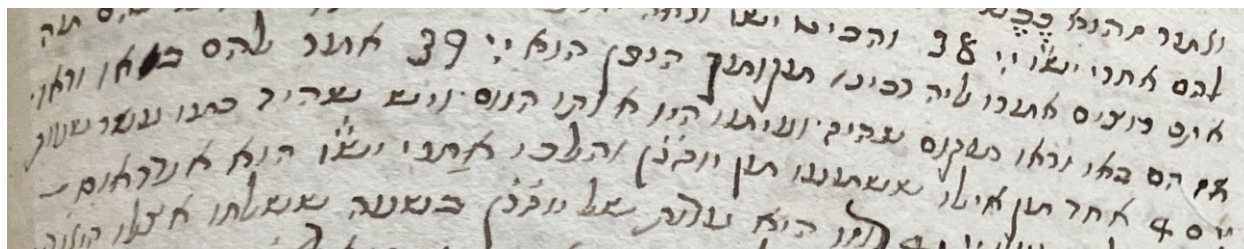
Aramaic: And Yeshua turned and he saw them coming after him and he said: "What are you seeking?", and they said, "Our Master*, where are you staying?"

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

Interlinear Chart

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 (*taman* / "there"). The title Rabbi is written phonetically as רבינו (*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.

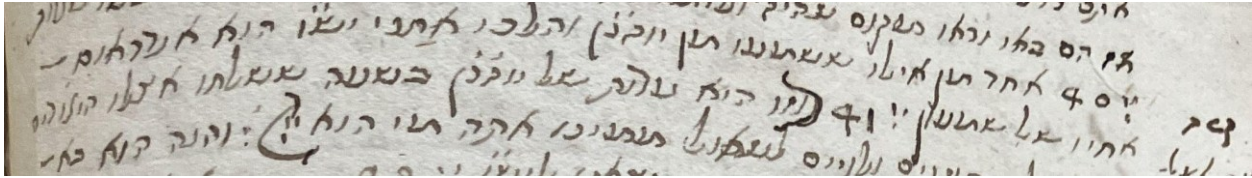
אמר	להם	באו	וראו	אז	הם	באו
amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)	ba'u, "they came," (v. Pa'al/Qal, qatal, past, 3mp)	v'ra'u, "and/ but/ so/ or they saw," (v. Pa'al/Qal, qatal, past, 3mp)	az, "so, then," (conj) Mishnaic	hem, "they," (3mp pron)	ba'u, "they came," (v. Pa'al/Qal, qatal, past, 3mp)
וראו	מקום	שהוא	ועימו	היו	אותו	היום
v'ra'u, "and/ but/ so/ or they saw," (v. Pa'al/Qal, qatal, past, 3mp)	mekom, "place," (n ms)	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	ve'immo, "and/ but/ so/ or with him/it," (prep, 3ms pronom)	hayu, "they were," (v. Pa'al/Qal, qatal, past, 3mp)	oto, "him/it," (DO marker, 3ms pronom)	ha'yom, "the day," (n ms)

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 והוא 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 אחריו 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.

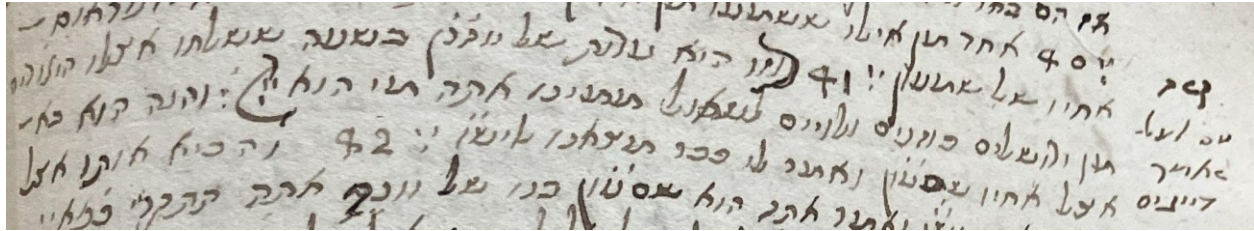
KJV: One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

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

אחד	מן	אילו	ששמעו	מן	יוהנן	והלכו
echad, "one," (card num)	min, "from/ of," (prep)	illu, "these, those," (pron) Mishnaic	she'sham'u, "that/ which/ who/ whom he/it heard," (rel part, v. Pa'al/Qal, qatal, 3ms)	min, "from/ of," (prep)	yochanan, "John," (name)	ve'halchu, "and/ but/ so/ or they went," (v. Pa'al/Qal, qatal, past, 3mp)
אחרי	ישו	הוא	אנדראוס	אחיו	של	שמעון:
acharei, "after," (prep)	yeshu, "Yeshua," (name)	hu, "he/it," (3ms pron)	andreas, "Andrew," (name)	achiv, "his/its brother," (n ms, 3ms pronom)	shel, "of," (part) Mishnaic	shimon, "Simon," (name)

Interlinear Chart

John 1:41



[וזה הוא עדות של יוהנן בשעה ששלחו אצלו היהודים מן ירושלים כוהנים ולויים לשאול ממנו 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'hinne, "and/ but/ so/ or behold," (part)	hu, "he/it," (3ms pron)	ba, "he/it came," (v. Pa'al/Qal, qatal, passt, 3ms)

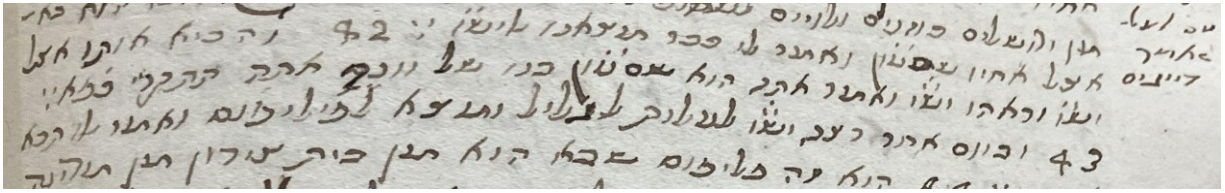
³² In these brackets appears to be repeating John 1:19 and inserted in John 1:41.

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

Interlinear Chart

John 1:42



והביא אותו אצל ישו וראהו 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."

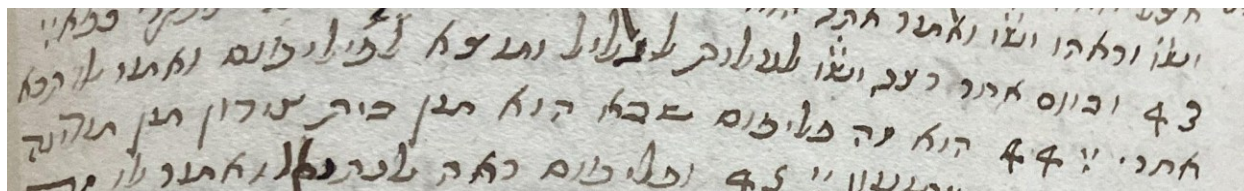
KJV: And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

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."

והביא	אותו	אצל	ישו	וראהו	ישו	ואמר
ve'hevi, "and/ but/ so/ or he/it brought," (v. Hif'il, qatal, past, 3ms)	oto, "him/it," (DO marker, 3ms pronom)	etzel, "near, to, upon," (prep)	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)	ve'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)
אתה	הוא	שמעון	בנו	של	יונה	אתה
atah, "you (ms)," (2ms pron)	hu, "he/it," (3ms pron)	shimon, "Simon," (name)	bno, "his/its son," (n ms, 3ms pronom)	shel, "of," (part) Mishnaic	yonah, "Jonah," (name)	atah, "you (ms)," (2ms pron)
תתקרי	כפא:					
titkarei, "you (ms) shall be called," (v. Nif'al, yiqtol, fut, 2ms)	kephas, "rock, stone," (Ar. n ms) Aramaism					

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!"

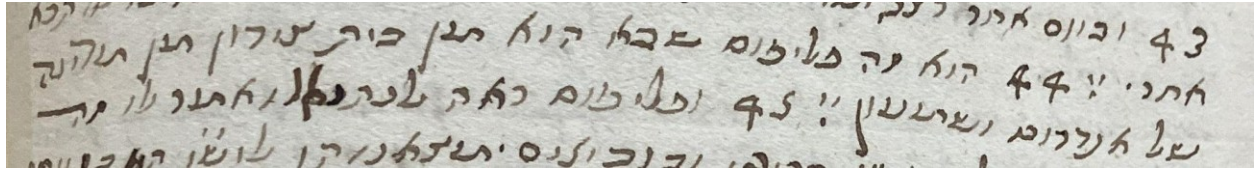
KJV: The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

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

וביום	אחר	רצה	ישו	לעלית	לגליל	ומצא
u'v'yom, "and/ but/ so/ or the day," (prep, n ms)	achar, "another, next," (adj, ms)	ratzah, "he/it wanted, desired," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	la'alot, "to go up, ascend," (v. Pa'al/Qal, inf constr)	le'galil, "to/ for/ belonging to Galilee," (prep, name)	u'matza, "and/ but/ so/ or he/it found," (v. Pa'al/Qal, qatal, past, 3ms)
לפיליפוס	ואמר	לו	תבא	אחרי:		
l'filipos, "to/ for/ belonging to Philip," (prep, name)	ve'amar, "and/ but/ so/ or he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	lo, "to/ for/ belonging to him/it," (prep, 3ms pronom)	tavo, "you will come," (v. Pa'al/Qal, yiqtol, fut, 2ms)	acharai, "after me," (prep, 1cs pronom)		

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.

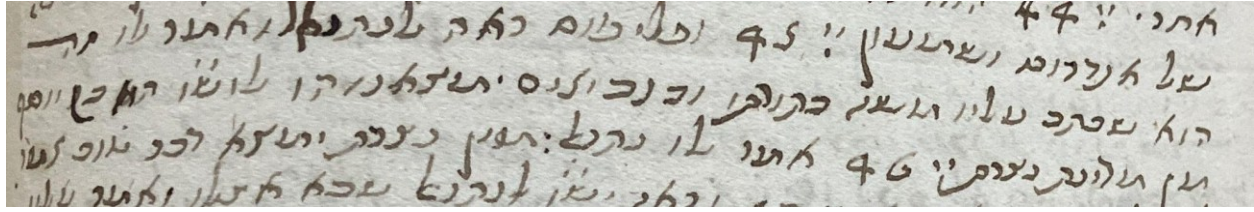
Aramaic: Phillipus himself was from Bethsaida, the city of Andrewas and Shimeon.

הוא	זה	פיליפוס	שבא	הוא	מן	בית צידון
hu, "he/it," (3ms pron)	ze, "this," (pron)	filipos, "Philip," (name)	she'ba, "that/ which/ who/ whom he/it came," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms pron)	min, "from/ of," (prep)	beit tzaidah, "Bethsaid," (name)
מן	מדינה	של	אנדרוס	ושמעון:		
min, "from/ of," (prep)	medina, "Province," (n fs)	shel, "of," (part) Mishnaic	andreas, "Andrew," (name)	ve'shimon, "and/ but/ so/ or Simon," (name)		

Interlinear Chart

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.

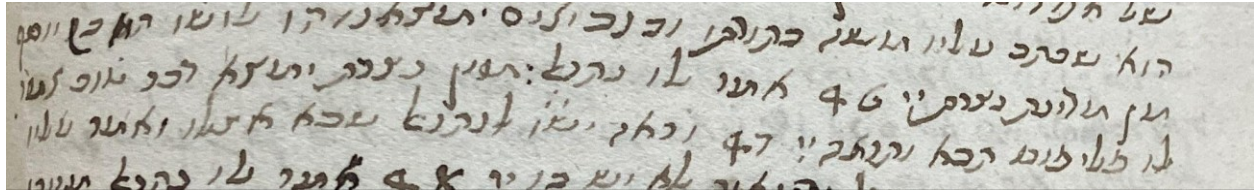
Aramaic: Phillipus found Nathaniel and said to him: "We have found him of whom Moses wrote in The Written Law and in The Prophets; he is Yeshua Bar Yoseph from Nazareth."

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'yesu, "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 stone," (n fs)

Interlinear Chart

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.

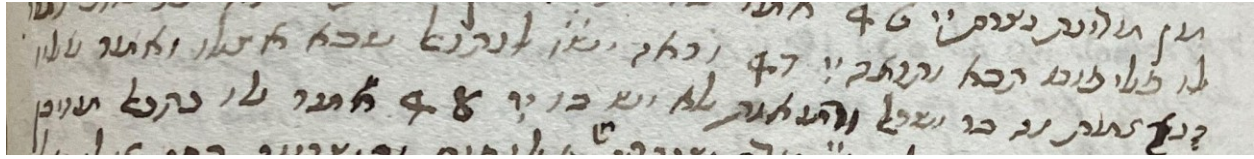
Aramaic: Nathaniel said to him: "Can anything good come from Nazareth?" Phillipus said to him, "Come and see".

אמר	לו	נתנל	מן	נצרת	ימצא	דבר
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	natanael, “Nathanael,” (name)	min, “from/ of,” (prep)	natzrat, “Nazareth,” (name)	yimtza, “he/it is found,” (v. Nifal, qatal, pssv past, 3ms)	davar, “word, thing, matter,” (n ms)
טוב	אמר	לו	פיליפוס	תבא	ותראה:	
tov, “good,” (adj, ms)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	filipus, “Philip,” (name)	tavo, “you (ms) will come,” (v. Pa’al/Qal, imp, 2ms)	ve’tir’eh, “and/ but/ so/ or you will see,” (v. Pa’al/Qal, yiqtol, fut, 2ms)	

Interlinear Chart

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 Nifal ("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 ישראל ואמר 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!

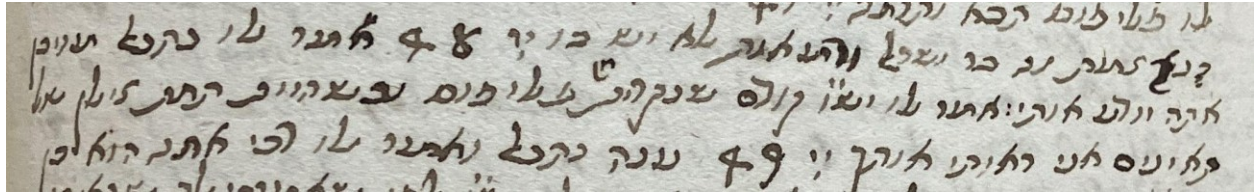
Aramaic: Yeshua saw Nathaniel when he came to him and said about him: "Behold, truly a son of Israel in whom is no deceit."

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'nathanael, "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	ישראל	ורמאות	לא
hineh, "behold," (part)	emet, "truth, truly," (adj ms)	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

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 ישראל (*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."

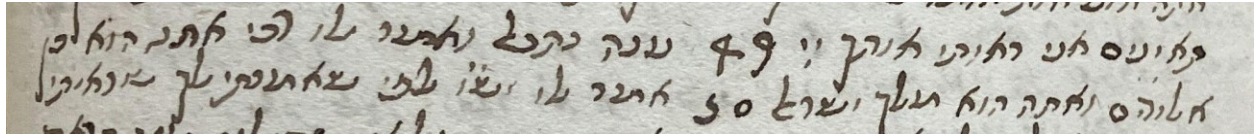
KJV: Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

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 ישראל:

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.

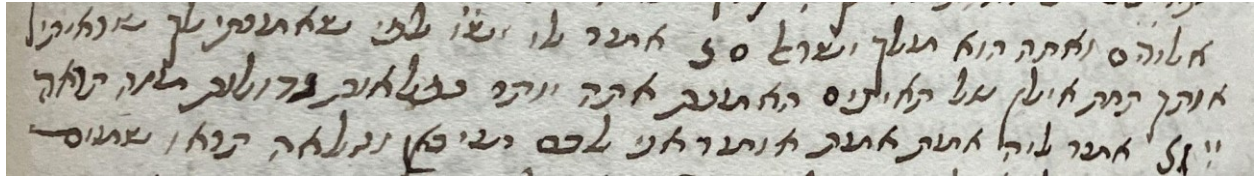
Aramaic: Nathaniel answered and said to him: "Rabbi, you are The Son of God; you are The King of Israel."

ענה	נתנל	ואמר	לו	רבי	אתה	הוא
anah, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	nathanael, “Nathanael,” (name)	ve’amar, “and/ but/ so/ or he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	rabbi, “my Rabbi, teacher,” (n ms, 1cs pronom)	atah, “you (ms),” (2ms pron)	hu, “he/it,” (3ms pron)
בן	אלוהים	ואתה	הוא	מלך	ישראל:	
ben, “son,” (n ms)	elohim, “God(s),” (n p)	ve’atah, “and/ but/ so/ or you (ms),” (2ms pronom)	hu, “him/it,” (3ms pron)	melech, “king,” (n ms)	yisrael, “Israel,” (name)	

Interlinear Chart

³⁸ This verse continues to display the copyist's regional spelling habits, repeating the distinct shorthand spelling ישראל (Israel) by dropping the internal letter Aleph. The syntax uses the structural pronoun doubling הוא אתה ("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.

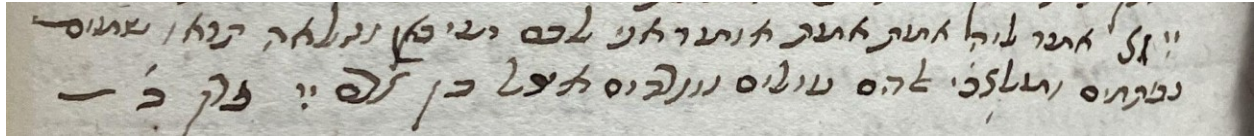
Aramaic: Yeshua said to him: "Do you believe because I said to you, 'I saw you under the fig tree.'? You shall see greater things than these."

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

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 (*al*). Together with the participles עולים (*olim*, “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’ido*, 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 before personal names, as in לישו and ולנתנאל, 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	וירדים	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
