

CH 1	KJV	Yochanan (Hebrew Gospel)
1	In the beginning was the Word, and the Word was with God, and the Word was God.	In the beginning the Son was Eloah . ¹ The Son of El ² was both with El , and the Son of El was Eloah .
2	The same was in the beginning with God.	This one was in the beginning with El .
3	All things were made by him; and without him was not any thing made that was made.	All things were made by him; and without him nothing was made, of that which was made.
4	In him was life; and the life was the light of men.	For he is life – this life is the lamp ³ of men.
5	And the light shineth in darkness; and the darkness comprehended it not.	And the lamp does shine in the gloom ; but the gloom and darkness do not have power over it .
6	There was a man sent from God, whose name was John.	El sent a certain man – his name was Yochanan. ⁴
7	The same came for a witness, to bear witness of the Light, that all men through him might believe.	This one came for a witness, in order to give witness from afar .
8	He was not that Light, but was sent to bear witness of that Light.	
9	That was the true Light, which lighteth every man that cometh into the world.	He ⁵ is truly a lamp ; and he shines on every man in this world.
10	He was in the world, and the world was made by him, and the world knew him not.	He is eternal ; and the world was made by him; but the world does not recognize him ,
11	He came unto his own, and his own received him not.	neither the power ⁶ of his words – even those who do not receive him.
12	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:	Only ⁷ to all of them who receive him, he gives ability , that they be made sons ⁸ of El – those who believe in his name,
13	Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.	who are not born of blood (that is, by the knowledge of sins), nor of the will of flesh, nor of the will of man, but they are born of the will of El .
14	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.	And so El ¹ was made flesh and dwelt among you . And we saw his light ² – that he is echad ³ alone , and was brought forth ⁴ from the Father, who is ⁵ full of grace and truth.
15	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.	Yochanan did witness of him and cried out, saying, “This is he of whom I said that, ‘He who is ready ⁶ to come after me existed long ago , ⁷ even before the days .’”
16	And of his fulness have all we received, and grace for grace.	And by his completeness ⁸ all of us have obtained grace; and by him is the grace –
17	For the law was given by Moses, but grace and truth came by Jesus Christ.	for the law was given through Mosheh, ⁹ truly , ¹⁰ grace and truth came through Yeshua Mashiach . ¹¹
18	No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.	No man saw El in eternity ; the Son – echad and only begotten, who is the Son of the Father – this is Eloah echad . ¹
19	And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?	This is his scroll , and this is the witness of Yochanan: When the Yehudim sent priests and [Lewiyim] ² from Yerushalayim ³ that they should ask him who he was
20	And he confessed, and denied not; but confessed, I am not the Christ.	– he confessed and did not deny, but confessed that he was not Mashiach .
21	And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.	So they asked him, “If so, who are you? Are you Eliyahu? ⁴ Are you not Prophet?” ⁵ But he said, “No.”
22	Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?	Then they said to him, “Tell us who you are, in order that we may return an answer to them who sent us; what do you say of yourself?”
23	He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.	He answered, “I am <i>‘the</i> voice which cries, ‘In the wilderness make the way of YHWH ⁶ straight;’” as Yeshayah the prophet had said.”
24	And they which were sent were of the Pharisees.	(Now they who were sent to him were of the Perushim.) ¹
25	And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?	So they asked him, and said to him, “Why are you immersing , if you are not Mashiach , nor Eliyahu, nor Prophet?”
26	John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;	Yochanan answered them and said, “I am immersing you in water; however, he whom you do not recognize abides ² among you .
27	He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.	He is ready ³ to come after me – but he was before me – him whose shoelace I am not worthy to draw off.”
28	These things were done in Bethabara beyond Jordan, where John was baptizing.	(These things were done in Beit-Anyah ⁴ beyond the Yardein, ⁵ where Yochanan was immersing .)
29	The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.	And on the next day Yochanan saw Yeshua who came unto him; and he said, “Behold, this is El , who takes away the iniquities from the world.
30	This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.	It is he of whom I said, ‘After me <i>comes</i> the Mighty one ⁶ who existed before me, for he is before me.’ ⁷

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31	And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.	And I did not recognize him, but in order that he ⁸ should be published ⁹ in Yisrael ¹⁰ – because of this I came, and am immersing in water.”
32	And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.	And Yochanan did witness of him, saying, “I, I saw the Ruach ¹ descending from the heavens almost as a dove, and remaining upon him.
33	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.	Truly , he who sent me that I should immerse with water – he said to me, ‘He upon whom you will see the Ruach descending, and remaining upon him, this is he who immerses in Ruach Ha-Qodesh .’ ²
34	And I saw, and bare record that this is the Son of God.	And I, I saw it, <i>and</i> am doing witness that this is the Son of El .”
35	Again the next day after John stood, and two of his disciples;	And on another day, Yochanan and two of his talmidim ³ stood again,
36	And looking upon Jesus as he walked, he saith, Behold the Lamb of God!	looking at Yeshua <i>as</i> he walked, and said, “Behold the Mal’ach ⁴ of YHWH .”
37	And the two disciples heard him speak, and they followed Jesus.	And <i>the</i> two talmidim heard him speak, and went after Yeshua.
38	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?	Then Yeshua , turning himself around and seeing them following after him,
39	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.	said unto them, “Come, and see it! ” So they came, and saw where he stayed; and they stayed there that day. And it was about <i>the</i> tenth hour.
40	One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.	(Now Andrai ⁵ was the brother of Shimon; and <i>Shimon</i> Keipha ⁶ was one of them twelve , who heard of him ¹ from Yochanan, and followed him.)
41	He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.	And this one first found Shimon his brother, and said to him, “We, we found Ma
42	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.	And he brought him unto Yeshua . And Yeshua looked at him, saying, “You are Shimon the son of [Yonah], ³ you will [be] called Keipha” (meaning rock).
43	The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.	So the next day he wanted to depart to Gelilah. ⁴ And he found Philip, and said to him, “Come after me!”
44	Now Philip was of Bethsaida, the city of Andrew and Peter.	(Now Philip was from the city Beit-Tsaidah, ⁵ where Andrai and Keipha and Philip were <i>from</i> .)
45	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.	Then he found Netanel, ⁶ and said to him, “We, we found Yeshua the son of Yoseph ⁷ of Netseret ⁸ – it is he of whom Mosheh wrote in the law and in the prophets!”
46	And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.	But Netanel said to him, “Can there be any good thing in Netseret! ?” Philip said to him, “Come and see him! ” ⁹
47	Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!	Yeshua Mashiach saw Netanel who came there, and said, “ Whom do you think that truth is from – man ¹⁰ of Yisrael who is without any deception? ”
48	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.	Netanel said to him, “How do you recognize me?” Yeshua answered and said to him, “Before [<i>Philip</i>] had called you, I saw you under the fig tree! ”
49	Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.	Netanel answered him and said, “Rabbi, you are the Son of Eloah – you are the King of Yisrael!”
50	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.	Yeshua answered and said to him, “Are you able to believe because I told you that I saw you under <i>the</i> fig tree? You will still see greater things than this.”
51	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.	And he said to him, “ In truth I say to you <i>that</i> you will see the heavens opened, and the messengers of Elohim ascending and descending because of ¹ the Son of man.”
	<i>Italic words</i> were added to help the English reader understand what the Hebrew text implies by context.	Certain words were marked in bold according to emphasis in the Hebrew manuscript – based on special word order etc. – and are not our own emphasis or interpretation.

CH 1	Notes
1	1 Singular of 'Elohim,' and usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as 'gad' and sometimes as 'god' (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'
2	2 An even shorter form than 'Eloah' – see above note.
3	
4	3 Or "light."
5	
6	4 Hebrew name for 'John.'
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8	
9	5 The first "he" in this verse could possibly refer to Yochanan (See chapter 5:35), but the second "he" clearly refers to Yeshua.
10	
11	6 Or possibly 'substance.'
12	7 Or "but." 8 Or "children" – Hebrew masculine includes feminine.
13	
14	1 The Messiah is called Elohim both in the Old and New Testaments – see e.g. Heb. 1:8-9 (quoted from Ps. 45:6-7), Mat. 1:23 (quoted from Isa. 7:14), Isa. 9:6-7, John 1:1, John 10:30 (where Yeshua said - in allusion to Isa. 9:6 and Deu. 6:4 – that "I and the Father are one"). Note that the Hebrew definition of "one" is often closer to the English definition of "united," and thus, according to the Hebrew Tanach, two distinct persons can be one (Gen. 2:24).
15	2 Or "glory." 3 The Hebrew word for "one." See note on verse 18. 4 Or "begotten." 5 Or possibly "and that he is," which would then refer to Yeshua. 6 Or "about." 7 Lit. "ancient."
16	8 Or "And because of his perfection / completeness."
17	9 Hebrew name for 'Moses.' 10 The Hebrew word "אבל" could mean 'but', but often means "truly" or "verily" without indicating any contrast. Only context determines the exact meaning. Here an analogy is meant: Just like Moses gave the law to Israel, so Yeshua gave grace and truth. Law, grace and truth are synonyms in the Bible, not opposites. (See e.g. Ex. 33:13, Ps. 119:29, 142, Neh. 9:13).
18	11 Or 'Messiah.' The Hebrew word which was translated into the Greek 'Kristos' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: "anointed one," usually referring to someone anointed as king of Yisrael, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people, and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18.
19	1 "Echad" means "one." Deu. 6:4: "Hear o Yisrael, YHWH is our Elohim; YHWH is echad!" However, the Hebrew word 'echad' does not necessarily mean that it is only one object, or only one person. It often rather has the concept of being united – the opposite of being divided. It is impossible to use the above verse to deny that YHWH has a Son who is indeed Elohim himself – already in Gen. 2: 24 the word 'echad' is used of two people becoming one flesh : "Therefore a man will leave his father and his mother, and cleave unto his wife; and they will become one flesh." See also Mat. 19: 4-6.
20	2 Hebrew name for 'Levites.' 3 Hebrew name for 'Jerusalem.'
21	4 Hebrew name for 'Elijah.' 5 See Deu. 18: 15-22. When 'Prophet' is used as a name, as in this case, it is used as a synonym of 'Mashiach.' (See glossary: Mashiach.) The use of 'Prophet' as a name for Mashiach, should be distinguished from the general use of 'prophet' for humans. Yochanan the immerser was a prophet (Mat. 11:9); however, he was only sent to prepare the way for Mashiach.
22	
23	6 The Hebrew manuscript has "Hashem," which literally means "The Name." Still today many Jews will read 'Hashem' when they see the Hebrew יהוה. We have replaced "Hashem" with transliterated consonants of 'the Name' itself: YHWH. As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations / contractions can be formed, is 'Yah-weh.'
24	1 Hebrew name for 'Pharisees.'
25	
26	2 Or "stands."
27	3 Or "about."
28	4 Hebrew name for 'Bethany.' The Gospel of John clearly speaks of two different places with the name Beit-Anyah, one being on the other side (i.e. east) of the Jordan river, and the other near the mount of olives and close to Jerusalem. 5 Hebrew name for 'Jordan.'
29	
30	6 Hebrew "גבר" (geber). Literally means strong / mighty one, but is also used to refer to 'men' as being distinct from 'women.' Thus it could also be translated as 'man.' But it should also be noted that the only other occurrence of the Hebrew word 'geber' in these manuscripts of the Hebrew Gospels, is used for messengers ('angels'), who are described in the Tanach as "powerful warriors" going and doing whatever YHWH sends them for. (Ps. 103:20, 21). 7 Lit. "first to me," meaning 'first with regards to me.' The Hebrew word for 'first' can both mean first in time (before) or first in position (chief).

CH 1	Notes
31	8 Or "it." 9 Or "proclaimed." 10 Hebrew name for 'Israel.'
32	1 Hebrew word for 'spirit' or 'wind.'
33	2 Lit. 'the Set-Apart Spirit.'
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35	3 Usually translated as "disciples." The Hebrew "Talmid" is a student who learns from his teacher and follows his example. "Talmidim" is the masculine plural form.
36	4 Hebrew: " <i>Mal'ach</i> ." Used for both human and heavenly messengers. The English word 'angel' is not a translation – only a transliteration of the Greek ' <i>aggelos</i> .' Nowhere in the Tanach are heavenly messengers described as 'women with wings', as Catholic images and paintings represent them. They are actually YHWH's "armies" of "powerful warriors" going and doing whatever he sends them for. Ps. 103: 20,21 "Bless YHWH, his messengers, powerful warriors, who perform his word, listening to the voice of his word. Bless YHWH, all his armies, his servants who perform his goodwill." The phrase ' <i>Mal'ach</i> YHWH' (The Messenger of YHWH) is also often used of Mashiach (YHWH the Son) in the Tanach. No man saw YHWH the Father at any time, and thus every time YHWH appeared to (lit. "was seen of") someone in the Tanach, he did so through YHWH the Son. See Acts 7:38 and Ex. 3:2-8, 24:9-12, 33: 11, 20-23.
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40	5 Hebrew name for 'Andrew.' 6 The Aramaic name for 'Peter,' via Greek transliteration: ' <i>Cephas</i> .' A number of Aramaic nouns were used post-exilic Hebrew. 1 Or "who heard it."
41	2 Ms. inserts gloss: 'who is called Kristus.'
42	3 Hebrew name for 'Jonah.'
43	4 Hebrew name for 'Galilee.'
44	5 Hebrew name for 'Bethsaida.'
45	6 Hebrew name for 'Nathanael.' 7 Hebrew name for 'Joseph.' 8 Hebrew name for 'Nazareth.'
46	9 Or "it."
47	10 Or "a man."
48	
49	
50	
51	1 Or "on."