

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

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The King James Version is employed herein as a comparative English text.

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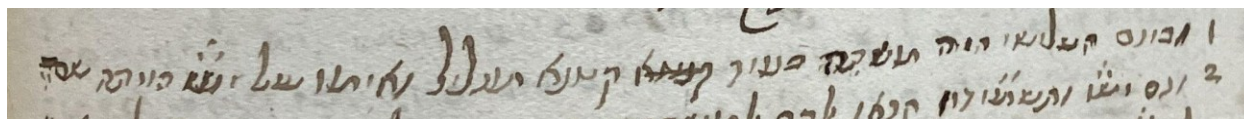
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Cochin Hebrew John Chapter 2

פ"ב
 1 וכוונת השלמי היה תשעה פעמים קמח קמח ועליו של יתנו כוונה שם
 2 ונס יתנו ותשלונו קמח להם למעשה י"ג 3 ונתמר להם יין ואמר להם איתו
 של יתנו יין לא יתנו להם י"ד 4 אמר לה יתנו מעד לי ולכך אינכם נעשה לא -
 תביטו מעתה י"ז 5 אמר איתו לשמענים כל מה שאומר להם קשמו וס
 קם שהיה שם נמצא אגס של אכך שמתו אוקם למחנה היאוקם שלוקחים
 מים עמים ופועל קמח או שלוש רפועים י"ז 6 אמר להם יתנו ושלחו להם
 הנפחים ופועל קמח או שלוש רפועים י"ז 7 אמר קחו עתה ויתנו להם
 י"ן ולא ידע יתנו והשמים הם י"טו שם ושלחו ימים קמח לא -

פ"ב ויחזק
 קמחמים למען י"ס ויחזק למען קורם לין מוכר ואמר
 איתו ויחזק אוקם איתו שמת יין המוכר עד עתה י"ן ז"ו היא -
 האוקם ששם יתנו בקמח שכלל והיה שמתו והאוקם וכו
 תשלונו י"ז 12 אמר כך יהי לכך כחם הוא ואיתו ואיתו ופועל
 והיו אם שם יתנו י"ז 13 וקחם היה פסח של יאוקם ועל -
 יתנו להם י"ז 14 ויחזק בהכל לעולם שמתו שמתו ויחזק
 ובעתה והשמים ויחזק י"ז 15 ועשה ולקח של חכל ולכלם
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 16 ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק
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 17 ענין י"ז ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק
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 קמח ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק ויחזק
 שמתו עליו ועל כל בעתה קמח ויחזק ויחזק ויחזק ויחזק
 פ"ב

John 2:1



וביום השלישי היה משתה בעיר קטנא מגליל ואימו של ישו היתה שם:

Hebrew Transcription

Translation: And on the third day, there was a feast in the city of Cana of Galilee, and the mother of Yeshua was there.¹

KJV: And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

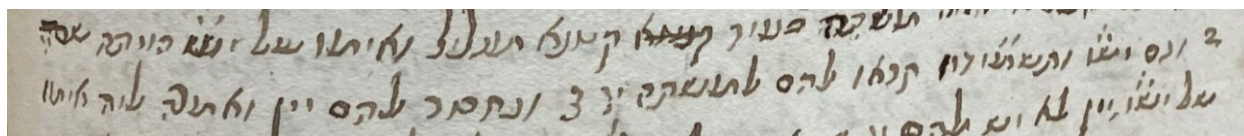
Aramaic: And on the third day there was a wedding feast in Qatna, a city of Galilee, and the mother of Yeshua was there.

וביום	השלישי	היה	משתה	בעיר	קטנא	מגליל
u've'yom, "and/ but/ so/ or in/ with/ by (the) day." (prep, n ms)	ha'slishi, "the third," (ord num)	hayah, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	mishteh, "feast, banquet, drinking feast," (n ms)	be'ir, "in/ with/ by (the) city," (prep, n fs)	katna, "Cana," (name)	mi'galil, "from/ of Galilee," (prep, name)
ואימו	של	היתה	שם:			
ve'immo, "and/ but/ so/ or his/its mother," (n fs, 3ms pronom)	shel, "of," (part) Mishnaic	hayetah, "she/it was," (v. Pa'al/Qal, qatal, past, 3fs)	sham, "there," (adv)			

Interlinear Chart

¹ This verse opens the famous story of the wedding at Cana. The translator uses a distinctive phonetic spelling for the town of Cana, writing it as קטנא (*Katna*). This unique spelling likely reflects an ancient scribal copyist writing down the name based on a localized, spoken pronunciation. The text also uses the classic everyday Rabbinic word של (*shel*, "of") to say "the mother of Yeshua," and highlights his name with a traditional decorative accent mark (ישו), grounding the text firmly in a historical manuscript-copying tradition.

John 2:2



וגם ישו ותלמידיו קראו להם למשתה:

Hebrew Transcription

Translation: And Yeshua and his talmidim (disciples) were also called to the wedding feast.

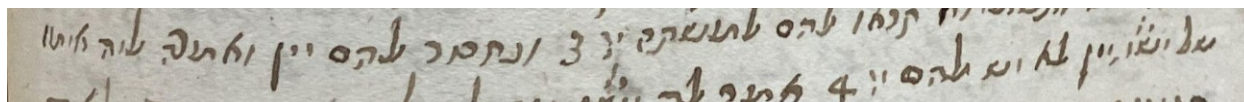
KJV: and both Jesus was called, and his disciples, to the marriage.

Aramaic: And also Yeshua himself and his disciples were invited to the wedding banquet,

וגם	ישו	ותלמידיו	קראו	להם	למשתה:
ve'gam, "and/ but so/ or also," (adv)	yeshu, "Yeshua," (name)	ve'talmidav, "and/ but/ so/ or his/its disciples," (n mp, 3ms pronom)	kur'u, "they were called," (v. Pa'al/Qal, qatal, pssv past, 3mp)	lahem, "to/ for/ belonging to them," (prep, 3mp)	la'mishteh, "to/ for/ belonging to the feast, banquet," (prep, n ms)

Interlinear Chart

John 2:3



ונחסר להם יין ואמרה לזה אימו של ישו יין לא יש להם:

Hebrew Transcription

Translation: And they ran out of wine, then the mother of Yeshua said to him, “They have no wine.”

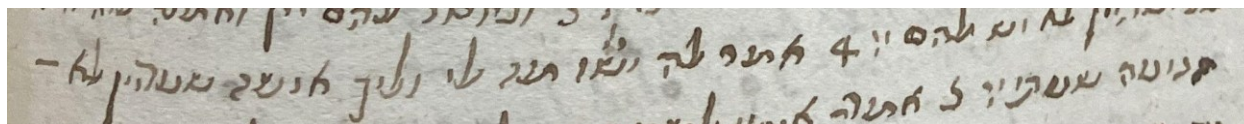
KJV: And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Aramaic: And it was lacking wine, and his mother said to Yeshua, "There is no wine for them."

ונחסר	להם	יין	ואמרה	לזה	אימו	של
ve'nichsar, "and/ but/ so/ or he/it was lacking, ran out," (v. Nif'al, qatal, pssv past, 3ms)	lahem, "to/ for/ belonging to them," (prep, n mp pronom)	yayin, "wine," (n ms)	ve'amerah, "and/ but/ so/ or she/it said," (v. Pa'al/Qal, qatal, past, 3fs)	levah, "to/ for/ belonging to him/it," (prep, 3ms pronom)	immo, "his/its mother," (n fs, 3ms pronom)	shel, "of," (part) Mishnaic
ישו	יין	לא	יש	להם:		
yeshu, "Yeshua," (name)	yayin, "wine," (n ms)	lo, "no, not," (neg part)	yesh, "there is, there exists," (part)	lahem, "to /for/ belonging to them," (prep, 3mp pronom)		

Interlinear Chart

John 2:4



אמר לה ישו מה לי ולך אישה שעדיין לא נוטה שעתי:

Hebrew Transcription

Translation: Yeshua said to her, “What *is there* between me and you, woman? For my hour has not yet arrived.”²

KJV: Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

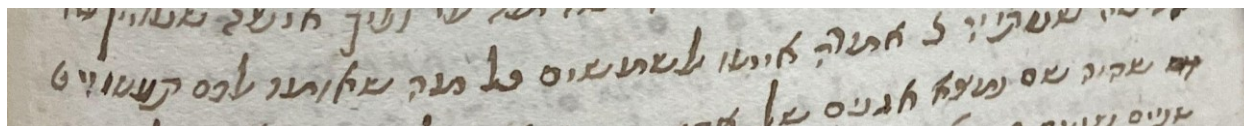
Aramaic: Yeshua said to her, "What do we have in common, woman? My hour has not quite yet come."

אמר	לה	ישו	מה	לי	ולך	אישה
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lah, “to/ for/ belonging to her/it,” (prep, 3fs)	yeshu, “Yeshua,” (name)	mah, “what,” (interrog part)	li, “to/ for/ belonging to me,” (prep, 1cs pronom)	va’lakh, “and/ but/ so/ or to/ for/ belonging to you (ms),” (prep, 2ms pronom)	ishah, “woman,” (n fs)
שעדיין	לא	נוטה	שעתי:			
she’adayin, “that/ which/ who/ whom for still, yet,” (rel part, adv)	lo, “no/ not” (neg part)	notah, “I/ you (ms)/ he/it lean(s), leaning,” (v. Pa’al/Qal, act part, ms)	she’ati, “that/ which/ who/ whom my time, hour,” (rel part, n fs, 1cs pronom)			

Interlinear Chart

² This verse combines an ancient Semitic idiom with specific post-biblical words. The phrase *mah li va-lakh* (מה לי ולך), meaning "what to me and to you?", is a well-known Biblical expression used to set boundaries or refuse help. In contrast, the time-related clause uses שעדיין (*she-adayin* — "for yet/still"), which features the prefix she- attached to the Mishnaic adverb *adayin*. This is a typical feature of Rabbinic Hebrew that replaces the older Biblical *terem* (טָרֵם). Additionally, the feminine active participle נוטה (*notah* — "leaning/tending") describes the arrival of his hour. This is a rare stylistic choice, likely inspired by Aramaic idioms involving roots like נטה or צלא, where the idea of "inclining" or "moving toward" represents an approaching time or season.

John 2:5



אמרה אימו לשמשים כל מה שאומר לכם תעשו:

Hebrew Transcription

Translation: His mother said to the servants, "Whatever he says to you, do *it*."³

KJV: His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

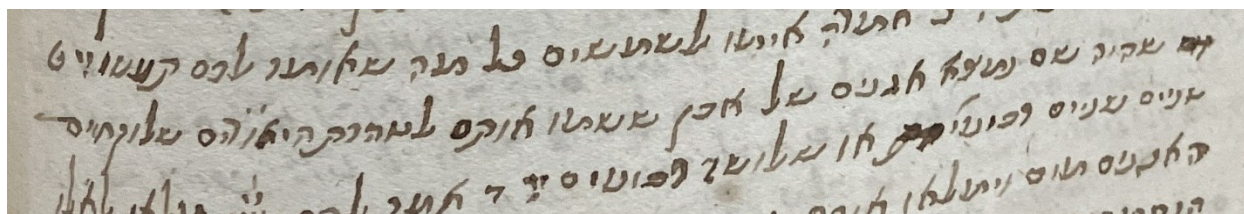
Aramaic: His mother said to the servants, "Whatever he says to you, do."

אמרה	אימו	לשמשים	כל	מה	שומר	לכם
amerah, "she/it said," (v. Pa'al/Qal, qatal, past, 3fs)	immo, "his/its mother," (n fs, 3ms pronom)	la'shammashim, "to/ for/ belonging to (the) servants, attendants," (Ar. prep. n mp) Mishnaic Aramaism	kol, "all," (n ms)	mah, "what," (interrog part)	she'omer, "that/ which/ who/ whom I/ you (ms)/ he/it say(s)," (rel part, v. Pa'al/Qal, act part, ms)	lechem, "to/ for/ belonging to you (mp)," (prep, 2mp pronom)
תעשו:						
ta'asu, "you (mp) will do," (v. Pa'al/Qal, yiqtol, fut, 2mp)						

Interlinear Chart

³ This verse contains a highly specific post-biblical lexical selection in its choice of the noun לשמשים (*la-shammashim*), meaning "to the servants." In classical Biblical Hebrew, words like עבדים (*avadim*) or נערים (*ne'arim*) are commonly used for domestic workers. However, *shammash* (שָׁמַשׁ) is mainly found in Mishnaic Hebrew and often refers to a synagogue doorman, household helper, or banquet waiter. The way the sentence is built, with the phrase "kol mah she-" (כל מה ש), meaning "whatever" or "everything that"), shows a style that developed after the Bible, rather than an old biblical structure.

John 2:6



שהיה שם נקצא אגנים של אבן ששמו אותם לטהרת היהודים שלוקחים שים שנים רביעים או שלושה רביעים:

Hebrew Transcription

Translation: There were stone basins set there for the purification of the Judeans, which holding two revi'im or three revi'im.⁴

KJV: And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Aramaic: But there were there six watercasks of stone, set for the purifying of the Judeans, which held two or three nine-gallon-measures each.

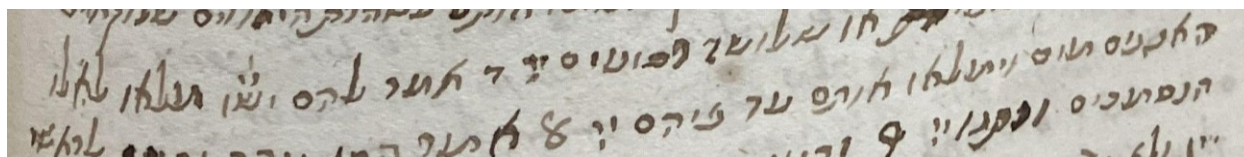
שמה	שם	נקצא	אגנים	של	אבן	ששמו
she'hayah, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, 3ms)	sham, "there," (adv)	niktsa, "he/it was set, apportioned," (v. Nif'al, qatal, pssv past, 3ms)	aganim, "basins, bowls, vessels," (n mp)	shel, "of," (part) Mishnaic	even, "stone," (n ms)	she'samu, "that/ which/ who/ whom they had placed, set," (rel part, v. Pa'al/Qal, qatal, 3mp)
אותם	לטהרת	היהודים	שלוקחים	שנים	שנים	רביעים
otam, "them," (DO marker, 3ms pronom)	le'toharat, "to/ for/ belonging to purification of," (prep, n fs constr)	ha'yehudim "the Judeans, Jews," (n mp)	she'lokchim, "that/ which/ who/ whom we/ you (mp)/ they, those take, take in," (rel part, v. Pa'al/Qal, act part, mp)	shnayim, "two," (card num)	shnayim, "two," (card num)	revi'im, "liquid measures," (n mp) Mishnaic

⁴ The manuscript uses the unique word נקצא (*niktsa*), which is an authentic Rabbinic legal term meaning "set apart" or "apportioned." Rather than calling them random water pots, this word highlights that these stone basins were legally dedicated and set aside exclusively for Judean purification rituals. The verse also uses the casual marketplace phrase שלוקחים (*shelokchim*, "that take") to describe how much water these special jars could hold.

				רביעים	שלושה	או
				revi'im, "liquid measures," (n mp) Mishnaic	shloshah, "three," (card num)	o, "or," (conj)

Interlinear Chart

John 2:7



אמר להם ישו מלאו לאלו האגנים מים וימלאו אותם עד פיהם:
Hebrew Transcription

Translation: Yeshua said to them, “Fill these basins *with* water. And they filled them up to their mouth.⁵

KJV: Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim

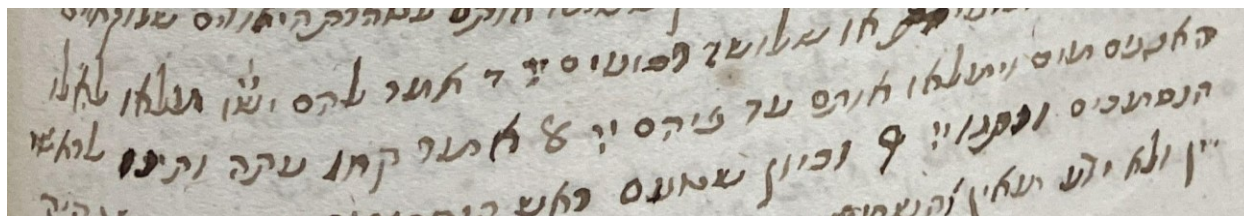
Aramaic: Yeshua said to them: "Fill the watercasks with water." And they filled them up to the brim.

אמר	להם	ישו	מלאו	לאלו	האגנים	מים
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	lahem, “to/ for/ belonging to them,” (prep, n mp pronom)	yeshu, “Yeshua,” (name)	mal’u, (to men) “fill!” (v. Pi’el, imp, 2mp)	le’ilu, “to/ for/ belonging to these,” (prep, 3mp pronom) Mishnaic	ha’aganim, “the basins,” (n mp)	mayim, “water(s),” (n mp)
וימלאו	אותם	עד	פיהם:			
vaymal’u, “and/ but/ so/ or they filled,” (v. wayyiqtol, past, 3mp)	otam, “they,” (DO marker, 3mp)	ad, “until, up to,” (prep)	pihem, “their mouth,” (n ms, 3mp pronom)			

Interlinear Chart

⁵ In this verse, Yeshua gives the command to fill the purification jars with water. The translator uses the classic everyday Rabbinic word לאלו (*le-ilu*) to say "these" jars, a textbook hallmark of Mishnaic Hebrew. The verse concludes with the wonderfully descriptive biblical idiom עד פיהם (*ad pihem*), which literally translates to "up to their mouths," meaning they filled the stone vessels completely to the brim before the miracle took place.

John 2:8



אמר קחו עתה ותנו לראשי הנסמכים ונתנו:

Hebrew Transcription

Translation: He said, “You take *some* now, and give to the head of the attendants. And they gave *it*.⁶

KJV: And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

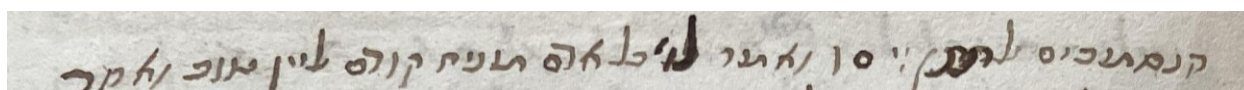
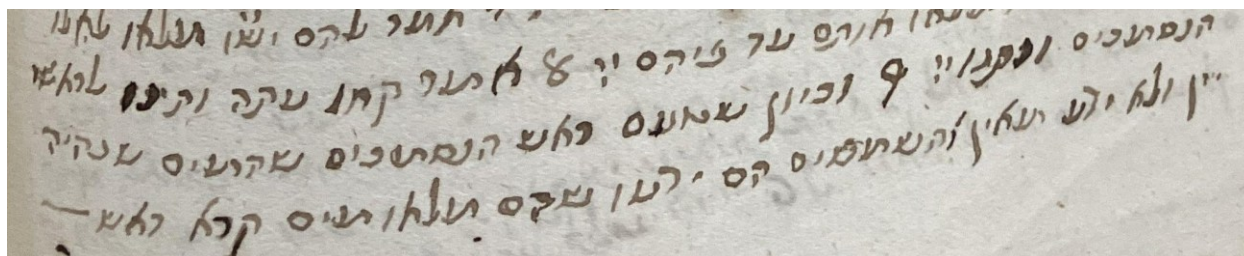
Aramaic: He said to them: "Draw out now and take to The Master of Ceremonies."

אמר	קחו	עתה	ותנו	לראשי	הנסמכים	ונתנו:
amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	kchu, (to men) “take!” (v. Pa’al/Qal, imp 2mp)	atah, “you (ms),” (2ms pron)	ve’tenu, “and/ but/ so/ or give!” (v. Pa’al/Qal, imp, 2mp)	le’rashei, “to/ for/ belonging to (the) head of,” (prep, n ms constr)	ha’nishmachim, “the we/ you (mp)/ they, those ordained, supported ones,” (v. Nif’al, pssv part, mp) Mishnaic	ve’netanu, “and/ but/ so/ or they gave,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

⁶ In this verse, Yeshua commands the servants to carry the liquid to the "head of the recliners" (לראשי הנסמכים). This title utilizes a unique Mishnaic Hebrew word for authorized table stewards or stewards managing a banquet hall. Instead of using long descriptions to show the servants obeying, the translator ends the action with a single, punchy past-tense word: ונתנו (*ve-natanu*), which simply means "and they gave it." See *Mishnah Sanhedrin* 1:3.

John 2:9



וכיון שטעם ראש הנשמכים שהמים שנהיה יין ולא ידע מאין והשמשים הם ידעו שהם מלאו מים קרא ראש הנשמכים לחתן:

Hebrew Transcription

Translation: And when the head of the attendants tasted the water that had become wine, he did not know where *it had come from*; the servants who filled the vessels with water knew. The head of the attendants called the bridegroom.⁷

KJV: When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

Aramaic: And when The Master of Ceremonies tasted that water that had become wine, and did not know from where it was, (but the servants knew, for they had filled them with water) the Master of Ceremonies called the bridegroom,

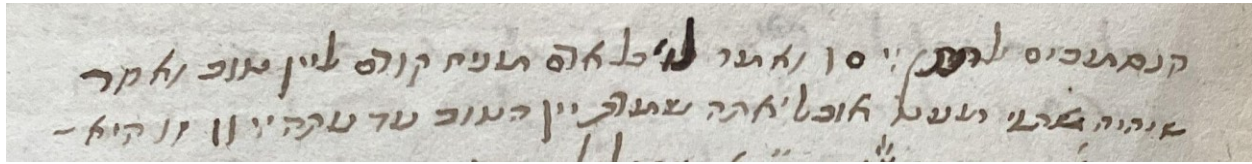
יין	שנהיה	שהמים	הנשמכים	ראש	שטעם	וכיון
yayin, "wine," (n ms)	she'nihyah, "that/ which/ who/ whom he/it became," (rel part, v. Nif'al, pssv part, ms)	she'ha'mayim, "that/ which/ who/ whom the water," (rel part, n mp)	ha'nishmachim, "the we/ you (mp)/ they, those reclining, supported ones," (v. Nif'al, pssv part, mp) Mishnaic	rosh, "head, chief," (n ms)	she'ta'am, "that/ which/ who/ whom he/it tasted," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	ve'keivan, "and/ but/ so/ or when, since," (conj)

⁷ This verse captures the climax of the miracle when the "head of the recliners" (ראש הנשמכים) tastes the water that had turned into wine. The text uses brilliant, everyday language from the ancient Judean marketplace. It opens with וְכִיּוֹן שֶׁ- (ve-keivan she-), a popular conversational transition word meaning "and when." It also contrasts the high-status head attendant with the שְׂמָשִׁים (shamashim), the "stewards or servants" who physically drew the water.

שֶׁהֶם	יָדְעוּ	הֵם	וְהַשְׂמָשִׁים	מֵאֵינָן	יָדַעַתְּ	וְלֹא
she'hem, "that/ which/ whom/ who they," (rel part, 3mp pronom)	yade'u, "they knew," (v. Pa'al/Qal, qatal, past, 3mp)	hem, "they," (3mp pron)	ve'ha'shammas him, "and/ but/ so/ or the servants, attendants," (n mp) Mishnaic Aramaism	me'ayin, "from/ of where, whence," (prep, adv)	yada, "he/it knew," (v. Pa'al/Qal, qatal, past, 3ms)	ve'lo, "and/ but/ so/ or no/ not" (neg part)
	לַחֲתָן:	הַנִּשְׁמָכִים	רֹאשׁ	קָרָא	מִיָּם	מִלְּאוּ
	la'chaton, "to/ for/ belonging to (the) bridegroom," (prep, n ms)	ha'nishmachim, "the we/ you (mp)/ they, those reclining, supported ones," (v. Nif'al, pssv part, mp) Mishnaic	rosh, "head, chief," (n ms)	kara, "he/it called," (v. Pa'al/Qal, qatal, past, 3ms)	mayim, "water(s)," (n mp)	mil'u, "they filled," (v. Pa'al/Qal, qatal, past, 3mp)

Interlinear Chart

John 2:10



ואמר לו כל אדם מניח קודם ליינ טוב ואחר שהיה שתו מעט או כל אתה שמרת יין הטוב עד עתה:
Hebrew Transcription

Translation: And he said to him, “Every man serves *the* good wine first, and after they have drunk a little, *the* generic wine; but you have kept the good wine until now.”⁸

KJV: and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

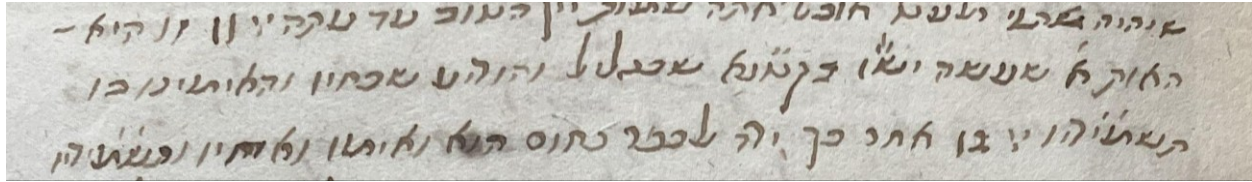
Aramaic: And he said to him: "Every man first calls for the good wine, and when they are drunk, then that which is inferior, but you have kept the good wine until now."

ואמר	לו	כל	אדם	מניח	קודם	ליין
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)	kol, "all," (n ms)	adam, "man," (n ms)	meniach, "I/ you (ms)/ he/it sets down, places, serves," (v. Pa'al/Qal, act part, ms)	kodem, "first, beforehand," (adv)	le'yayin, "to/ for/ belonging to (the) wine," (prep, n ms)
טוב	ואחר	שהיה	שתו	מעט	או כל	אתה
tov, "good," (adj ms)	ve'ahar, "and/ but/ so/ or after," (adv)	she'hayah, "that/ which/ who/ whom he/it was (rel part, v. Pa'al/Qal, qatal, past, 3ms)	shatu, "they drank," (v. Pa'al/Qal, qatal, past, 3mp)	me'at, "little, few," (adv)	o'kol, "or whatever else, or any generic," (idiomatic phrase)	atah, "you (ms)," (2ms pron)
שמרת	יין	הטוב	עד	עתה:		
shamarta, "you (ms) guarded, kept," (v. Pa'al/Qal, qatal, past, 2ms)	yayin, "wine," (n ms)	ha'tov, "the good," (adj ms)	ad, "until," (prep)	attah, "now," (adv)		

Interlinear Chart

⁸ This verse uses a very unique, relaxed style of translation. Instead of using the heavy, formal biblical words for getting drunk or drinking a lot, the translator uses a gentle, conversational phrase: שהיה שתו מעט (*she-hayah shatu me'at*), which literally means "after they have drunk a little," followed by the casual phrase או כל (*o chol*), meaning "or all." This shows the translator was writing in a natural, spoken style that a local Judean community could easily understand. The verse also finishes with the classic Rabbinic phrase עד עתה (*ad atah*) for "until now."

John 2:11



זה היא האות א' שעשה ישו בקטנא שבגליל והודיע שבחיו והאימינו בו תלמידיו:

Hebrew Transcription

Translation: This is the first sign that Yeshua did in Cana of Galilee, and he made known his glory, and his talmidim (disciples) believed in him.

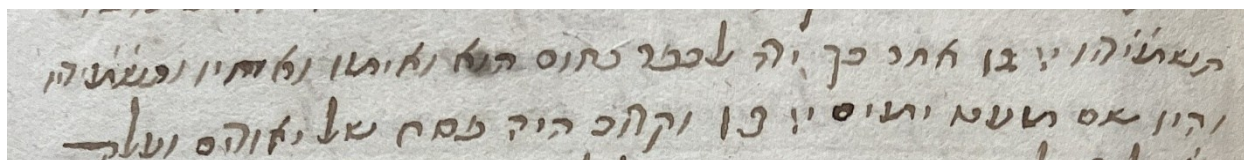
KJV: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Aramaic: This first miracle Yeshua did in Qatna of Galilee and he manifested his glory, and his disciples believed in him.

זה	היא	האות	א'	שעשה	ישו	בקטנא
ze, "this," (pron)	hi, "she/it is," (v. Pa'al/Qal, qatal, past, 3fs; pron acting as copula)	ha'ot, "the sign," (n fs)	aleph, "one," (abbrev ordinal)	she'asah, "that/ which/ who/ whom he/it did," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)	be'katna, "in/ with/ by (the) Cana," (prep, name)
שבגליל	והודיע	שבחיו	והאימינו	בו	תלמידיו:	
she'ba'galil, "that/ which/ who/ whom in/ with/ by (the) Galilee," (rel part, prep, name)	ve'hodi'a, "and/ but/ so/ or he/it made known," (v. Hif'il, qatal, pssv past, 3ms)	sheachav, "his/its praises, excellencies, glory," (n mp, 3ms pronom)	ve'ha'iminu, "and/ but/ so/ or they believed," (v. Hif'il, qatal, past, 3mp)	bo, "in/ with/ by him/it," (prep, 3ms pronom)	talmidav, "his/its disciples, students," (n mp, 3ms pronom)	

Interlinear Chart

John 2:12



אחר כך ירד לכפר נחום הוא ואימו ואחיו ותלמידיו היו שם מעט ימים:

Hebrew Transcription

Translation: After this, he went down to Capernaum; he and his mother, and his brothers, and his talmidim (disciples), and they were there a few days.⁹

KJV: After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

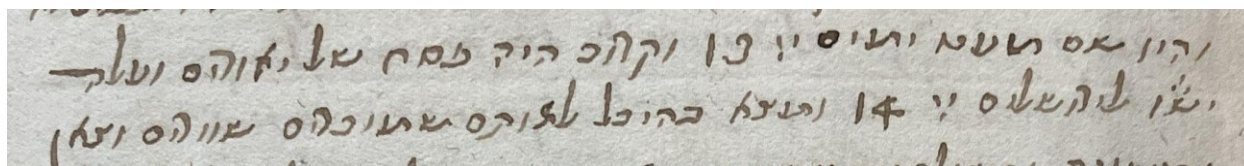
Aramaic: After this he went down to Capernaum, he, his mother, his brothers and his disciples, and they were there a few days.

אחר	כך	ירד	לכפר נחום	הוא	ואימו
achar, "another, the next, after" (adj, ms)	kakh, "so, thus," (adv)	yarad, "he/it went down, descended," (v. Pa'al/Qal, qatal, past, 3ms)	le'khfar nachum, "to/ for/ belonging to Capernaum," (prep, name)	hu, "him/it," (3ms pron)	ve'immo, "and/ but/ so/ or his/its mother," (n fs, 3ms pronom)
ואחיו	ותלמידיו	והיו	שם	מעט	ימים:
ve'echav, "and/ but/ so/ or his/its brothers," (n mp, 3ms pronom)	ve'talmidav, "and/ but/ so/ or his/its disciples, students," (n mp, 3ms pronom)	ve'hayu, "and/ but/ so/ or they were," (v. Pa'al/Qal, qatal, past, 3mp)	sham, "there," (adv)	me'at, "few, little," (adjm, ms)	yamim, "days," (n mp)

Interlinear Chart

⁹ The opening phrase אחר כך (*achar kach*) is a classic piece of Rabbinic language meaning "afterward." You find this phrase throughout early Jewish commentaries, but never in the older Old Testament, showing the translation has a strong post-biblical flavor. Additionally, instead of saying "they stayed there a few days" like standard Bibles, this text uses a shorter, more direct phrasing: היו שם מעט ימים, which simply means "they were there a few days."

John 2:13



וקרוב היה פסח של יאודים ועלה ישו לירושלים:

Hebrew Transcription

Translation: And the Passover¹⁰ of the Judeans was near, and Yeshua went up to Jerusalem.¹¹

KJV: And the Jews' passover was at hand, and Jesus went up to Jerusalem,

Aramaic: And the Passover of the Jews was drawing near, and Yeshua went up to Jerusalem.

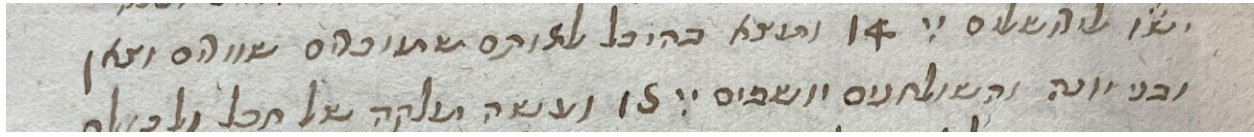
וקרוב	היה	פסח	של	יאודים	ועלה	ישו
ve'karov, "and/ but/ so/ or he/it near, close," (adj, ms)	hayah, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	pesach, "Passover," (Feast day of God)	shel, "of," (part) Mishnaic	ya'udim, "Judeans, Jews," (name)	ve'alah, "and/ but/ so/ or he/it went up, ascended," (v. Pa'al/Qal, qatal, past, 3ms)	yeshu, "Yeshua," (name)
לירושלים:						
li'rushalyim, "to/ for/ belonging to Jerusalem," (prep, name)						

Interlinear Chart

¹⁰ Exodus 12:1-28, 43-49, 13:3-10, 23:15, 34:18, 25, Leviticus 23:4-8, Numbers 9:1-5, 9:9-14, 28:16-25, Deuteronomy 16:1-8.

¹¹ Readers often wonder why the text says "the Passover of the Jews," since the writer and the disciples were Jewish themselves. The author included this explanation because the Gospel was being shared globally with Greek and Roman readers who didn't know the Judean calendar. Additionally, in the original language, "the Jews" often meant "the Judeans"—the powerful religious leaders living in southern Judea. By calling it *their* festival, the text subtly hints that the Jerusalem establishment had corrupted the holiday, setting the stage perfectly for Yeshua to drive out the money changers in the very next verse.

John 2:14



ומצא בהיכל לאותם שמוכרים שוורים וצאן ובני יונה והשולחנים יושבים:

Hebrew Transcription

Translation: And he found in the Holy Place those who were selling oxen, sheep and dove, and money-changers sitting *there*.

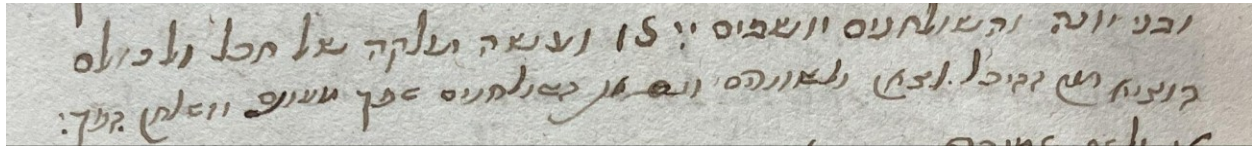
KJV: and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Aramaic: And he found in The Temple those that were selling lambs, sheep and doves, and there were money exchangers sitting.

ומצא	בהיכל	לאותם	שמוכרים	שוורים	וצאן	ובני
u'matsa, "and/ but/ so/ or he/it found," (v. Pa'al/Qal, qatal, past, 3ms)	ba'haykhal, "in/ with/ by (the) Holy Place, Temple," (prep, n ms)	le'otam, "to/ for/ belonging to them," (prep, 3mp)	she'mokhrim, "that/ which/ who/ whom we/ you (mp)/ they, those who sell," (rel part, v. Pa'al/Qal, act part, mp)	shvarim, "oxen, cattle," (n mp)	ve'tson, "and/ but/ so/ or sheep, flock," (n fs)	u'venei, "and/ but/ so/ or sons of," (n mp constr)
יונה	והשולחנים	יושבים:				
yonah, "dove, pigeon," (n fs)	ve'ha'shulchanim, "and/ but/ so/ or the money changers, table dealers," (n mp)	yoshvim, "we/ you (mp)/ they, those sitting," (v. Pa'al/Qal, act part, mp)				

Interlinear Chart

John 2:15



ועשה מלקה של חבל ולכולם הוציא מן ההיכל לצאן ולשוורים וגם את השולחנים שפך מעותם והשלחן הפך:

Hebrew Transcription

Translation: And he made a whip of rope, and he drove all of them out of the Holy Place, along with the sheep, and the oxen. He also poured out the money-changers' coins and overturned the table.¹²

KJV: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Aramaic: And he made for himself a whip from rope and cast all of them out of The Temple, and the sheep, the lambs, and money exchangers, and he poured out their money and overturned their tables.

ועשה	מלקה	של	חבל	ולכולם	הוציא	מן
ve'asah, "and/ but/ so/ or he/it made," (v. Pa'al/Qal, qatal, past, 3ms)	malkeh, "whip, scourge, instrument of striking," (n ms)	shel, "of," (part) Mishnaic	chevel, "rope, cord," (n ms)	ve'le'khullam, "and/ but/ so/ or all of them," (n ms, 3mp pronom)	hotsi, "he/it drove out," (v. Hif'il, qatal, past, 3ms)	min, "from/ of," (prep)

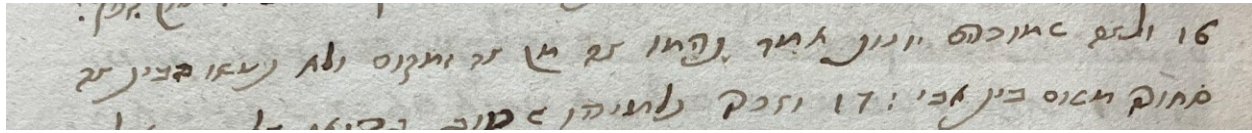
ההיכל	לצאן	ולשוורים	וגם	את	השולחנים	שפך
ha'heykhal, "the Holy Place, Temple," (n ms)	la'tson, "to/ for/ belonging to (the) sheep, flock," (prep, n ms)	ve'la'shvarim, "and/ but/ so/ or (the) oxen, cattle," (n mp)	ve'gam, "and/ but/ so/ or also," (adv)	et, (DO marker)	ha'shulchanim, "the money changers, table ones," (n mp)	shafakh, "he/it spilled," (v. Pa'al/Qal, qatal, past, 3ms)

¹² This verse describes the dramatic moment Yeshua clears the temple marketplace. Instead of a standard word for a whip, the translator uses מלקה (*malkeh*), an intense word meaning an "instrument for punishment." The verse also uses everyday banking and marketplace words from the ancient Jewish world. It calls the money changers השולחנים (*ha-shulchanim*, literally "table-men") and uses the classic word מעותם (*ma'otam*) for their "loose change or coins," making the scene feel alive and loud.

				הפך:	והשלחן	מעותם
				hafakh, "he/it overturned," (v. Pa'al/Qal, qatal, past, 3ms)	ve'ha'shulchan, "and/ but/ so/ or the table," (n ms)	ma'oteihem, "their coins, money," (n mp, 3mp pronom)

Interlinear Chart

John 2:16



ולזה שמוכרים יונות אמר תרימו זה מן זה המקום ולא תעשו הבית זה סחורה משום בית אבי:

Hebrew Transcription

Translation: And to those who sold doves, he said, “Remove these from this place, and do not make this house *a place* of merchandise, for it is the house of my Father.”¹³

KJV: and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

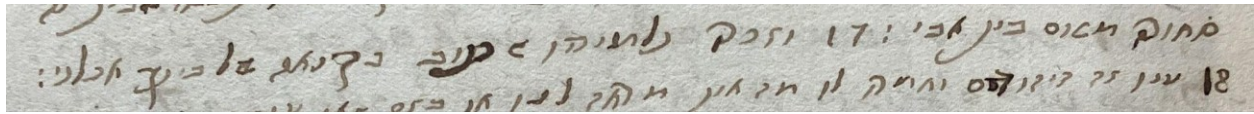
Aramaic: And to those who had been selling doves he said: "Take these things out of here, and do not make my Father's house a house of trade."

ולזה	שמוכרים	יונות	אמר	תרימו	זה	מן
ve'le'zeh, "and/ but/ so/ or to/ for/ belonging to this, this one," (prep, pron)	she'mokhrim, "that/ which/ who/ whom we/ you (mp)/ they, those who sell," (rel part, v. Pa'al/Qal, act part, mp)	yonot, "doves, pigeons," (n fp)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	tarimu, "you (mp) will lift up, remove," (v. Hif'il, yiqtol, fut, 2mp)	ze, "this," (pron)	min, "from/ of," (prep)
זה	המקום	ולא	תעשו	הבית	זה	סחורה
ze, "this," (pron)	ha'makom, "the place," (n ms)	ve'lo, "and/ but/ so/ or no/ not," (neg part)	ta'asu, "you (mp) will make, do," (v. Pa'al/Qal, yiqtol, fut, 2mp)	ha'beit, "the house," (n fs)	ze, "this," (pron)	schorah, "merchandise, trade," (n fs)
משום	בית	אבי:				
mishum, "because of, on account of," (part) Mishnaic	beit, "house," (n fs)	avi, "my father," (n ms, 1 cs pronom)				

Interlinear Chart

¹³ In this verse, Yeshua commands the dove-sellers to leave. The text uses an unusual word order when saying "this place" (זה) and "this house" (הבית זה). Instead of following strict Hebrew grammar rules, the words are arranged in a relaxed, conversational style. Additionally, the phrase בית סחורה (*beit schorah*) captures the scene perfectly, transforming the sacred temple space into a literal "house of merchandise" or a commercial trading warehouse.

John 2:17



וזכרו תלמידיו שכתוב שקנאה של ביתך אכלני:

Hebrew Transcription

Translation: And his talmidim (disciples) remembered that it is written, “Zeal for your house has consumed me.”¹⁴

KJV: And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

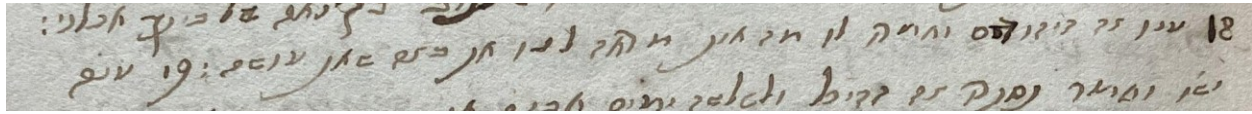
Aramaic: And his disciples called to mind that which is written: "The zeal of your house has consumed Me."

אכלני:	ביתך	של	שקנאה	שכתוב	תלמידיו	וזכרו
akhalani, “he/it ate me,” (v. Pa’al/Qal, qatal, past, 3ms, 1cs pronom)	beitekha, “your (ms) house,” (n ms, 2ms pronom)	shel, “of,” (part) Mishnaic	she’kin’ah, “that/ which/ who/ whom zeal, jealousy,” (rel part, n fs)	she’katuv, “that/ which/ who/ whom he/it is written,” (rel part, v. Pa’al/Qal, pssv part, mp)	talmidav, “his/its disciples,” (n mp, 3ms pronom)	ve’zakhru, “and/ but/ so/ or they remembered,” (v. Pa’al/Qal, qatal, past, 3mp)

Interlinear Chart

¹⁴ In this verse, the disciples remember a prophetic quote from the Psalms: "Zeal for your house has consumed me." The translator uses a popular, classic phrasing found throughout ancient Jewish commentaries: שכתוב (*she-katuv*), which simply means "as it is written." Although the translator quotes an Old Testament verse, they still use the conversational Mishnaic word של (*shel*, "of") to link the words, making the ancient scripture sound natural to a later Judean audience.

John 2:18



ענו זה היהודים ואמרו לו מה אות מראה לנו את בזה שאת עושה:
Hebrew Transcription

Translation: The Judeans answered this and said to him, “What sign do you show us for doing these *things*?”¹⁵

KJV: Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

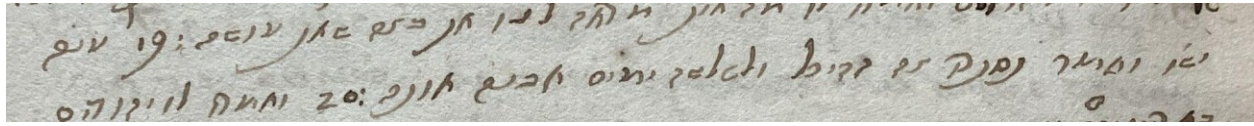
Aramaic: But the Judeans answered and said to him: "What sign are you showing us that you are doing these things?"

ענו	זה	היהודים	ואמרו	לו	מה	אות
anu, “they answered,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (pron)	ha’yehudim, “the Judeans, Jews,” (n mp)	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)	mah, “what,” (interrog part)	ot, “sign,” (n fs)
מראה	לנו	את	בזה	שאת	עושה:	
march, “I/ you (ms)/ he/it show(s),” (v. Hif’il, act part, ms)	lanu, “to/ for/ belonging to us,” (prep, 1cp pronom)	atah, “you (ms),” (2ms pron)	be’ze, “in/ with/ by this,” (prep, pron)	she’at, “that/ which/ who/ whom you (fs),” (rel part, 2ms pronom)	oseh, “I/ you (ms)/ he/it doe(s),” (rel part, v. Pa’al/Qal, act part, ms)	

Interlinear Chart

¹⁵ In this verse, the authorities confront Yeshua and demand a miraculous sign to justify his actions. The text contains a highly unusual grammatical mix-up, twice using the feminine word for “you” (*at* / *at*) when speaking directly to Yeshua, instead of the masculine *atah*. This type of slip-up often happens when an ancient scribe is copying text quickly by sound. Additionally, the phrase opens with a standard Mishnaic style, using ענו (*anu*) to mean “they answered,” which keeps the dialogue moving in a fast, theatrical storytelling rhythm.

John 2:19



ענה ישו ואמר תסתרו זה ההיכל ולשלשה ימים אבנה אותה:
Hebrew Transcription

Translation: Yeshua answered and said, “Destroy this Holy Place, and in three days, I will raise it up.”¹⁶

KJV: Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

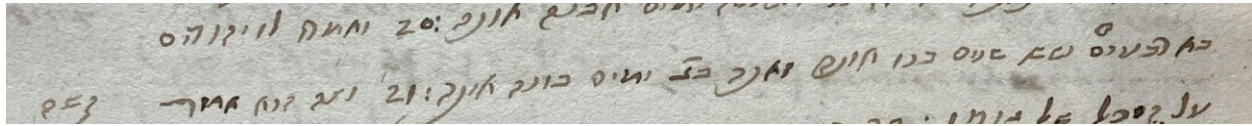
Aramaic: Yeshua answered and said to them: "Tear down this temple, and in three days I will raise it up."

ענה	ישו	ואמר	תסתרו	זה	ההיכל	ולשלשה
anah, “he/it answered,” (v. Pa’al/Qal, qatal, past, 3ms)	yeshu, “Yeshua,” (name)	amar, “he/it said,” (v. Pa’al/Qal, qatal, past, 3ms)	tisteru, “you (mp) will destroy,” (v. Pi’el, yiqtol, fut, 2mp)	ze, “this,” (pron)	ha’heykhal, “the Holy Place, Temple,” (n ms)	ve’le’shlosa, “and/ but/ so/ or to/ for/ belonging to (the) three,” (prep, card num)
ימים	אבנה	אותה:				
yamim, “days,” (n mp)	evneh, “I will build,” (v. Pa’al/Qal, yiqtol, fut, 1cs)	otah, “her/it,” (DO marker, 3fs)				

Interlinear Chart

¹⁶ In this verse, Yeshua gives a mysterious riddle about destroying and rebuilding the temple. Instead of a basic biblical word for breaking down a building, the translator uses the strong, technical Rabbinic verb תסתרו (*tisteru*), meaning "to demolish or tear down an architectural structure." The text also shows a highly unusual sentence layout, placing the word "this" (זה) right before "the temple" (ההיכל), mirroring conversational speech rather than formal biblical grammar.

John 2:20



ואמרו לו יהודים בארבעים ושש שנים בנו אותה ואתה בשלושה ימים בונה אותה:

Hebrew Transcription

Translation: And the Judeans said to him, “This was built in forty-six years, and you will build it in three days?”

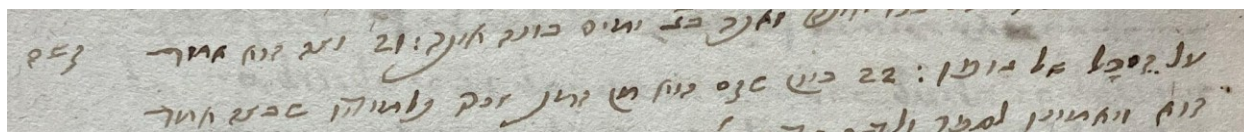
KJV: Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Aramaic: The Jews were saying to him: "For forty six years this temple has been being built, and will you raise it in three days?"

ואמרו	לו	יהודים	בארבעים	ושש	שנים	בנו
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)	yehudim, “Judeans, Jews,” (n mp)	be'arba'im, “in/ with/ by (the) forty,” (prep, card num)	ve'shesh, “and/ but/ so/ or six,” (card num)	shanim, “years,” (n fp)	banu, “they built,” (v. Pa'al/Qal, qatal, past, 3mp)
אותה	ואתה	בשלושה	ימים	בונה	אותה:	
otah, “her/it,” (DO marker, 3fs pronom)	ve'atah, “and/ but/ so/ or you (ms),” (2ms pronom)	bi'shloshah, “in/ with/ by (the) three,” (prep, card num)	yamim, “days,” (n fp)	boneh, “I/ you (ms)/ he/it build(s),” (v. Pa'al/Qal, act part, ms)	otah, “her/it,” (DO marker, 3fs)	

Interlinear Chart

John 2:21



וזה הוא אמר על היכל של גופו:

Hebrew Transcription

Translation: “But he spoke concerning the Holy Place of his body.”¹⁷

KJV: But he spake of the temple of his body.

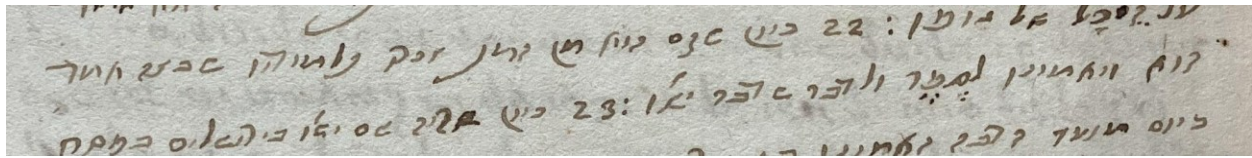
Aramaic: But he said this concerning the temple of his body.

וזה	הוא	אמר	על	היכל	של	גופו:
ve'ze, “and/ but/ so/ or this,” (pron)	hu, “he/it,” (3ms pron)	amar, “he/it said,” (v. Pa'al/Qal, qatal, past, 3ms)	al, “upon, in, on, over, by, for, both, beyond, through,” (prep)	heykhal, “Holy Place, Temple,” (n ms)	shel, “of,” (part) Mishnaic	gufo, “his/its body,” (n ms, 3ms pronom) Aramaism Mishnaic

Interlinear Chart

¹⁷ This verse contains major fingerprints of late Rabbinic Hebrew. First, it uses the classic commentary phrase וזה הוא (ve-zeh hu, “and this is what it means”), a formula found throughout ancient Jewish writings to decode parables. Second, it uses גופו (*gufo*) for “his body.” In the older books of the Hebrew Bible, *guf* never means a living body—the Bible uses words like *basar* (flesh)—making this a distinct Mishnaic vocabulary word. Finally, the text connects “temple” and “body” using the everyday word של (*shel*, “of”) instead of rigid, ancient biblical word orders, keeping the narrator's explanation simple and easy to understand.

John 2:22



כיון שקם הוא מן המת זכרו תלמידיו שבזה אמר ויאמינו לספר ולדבר שדבר ישו:
Hebrew Transcription

Translation: When he rose from the dead, his talimidim (disciples) remembered that this he had said this, and they believed the Scripture and the word that Yeshua had spoken.¹⁸

KJV: When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

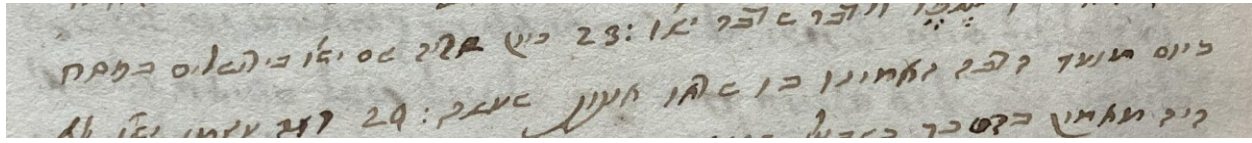
Aramaic: But when he had risen from the grave, his disciples were reminded that he had said this, and they believed the scriptures and the word that Yeshua had spoken.

כיון	שקם	הוא	מן	המת	זכרו	תלמידיו
keivan, "since, when," (conj) Mishnaic	she'kam, "that/ which/ who/ whom he/it rose," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	hu, "he/it," (3ms pron)	min, "from/ of," (prep)	ha'met, "the dead," (n ms)	zakhru, "they remembered," (v. Pa'al/Qal, qatal, past, 3mp)	talmidav, "his/its disciples, students," (n mp, 3ms pronom)
שבזה	אמר	ויאמינו	לספר	ולדבר	שדבר	ישו:
she'ba'zeh, "that/ which/ who/ whom in/ with/ by (the) this," (rel part, prep, pron)	amar, "he/it said," (v. Pa'al/Qal, qatal, past, 3ms)	va'ya'aminu, "and/ but/ so/ or they believed," (v. Hif'il, wayyiqtol, past, 3mp)	la'sefer, "to/ for/ belonging to (the) scroll, book," (prep, n ms)	ve'la'davar, "and/ but/ so/ or to/ for/ belonging to (the) word, thing, matter," (prep, n ms)	she'dibber, "that/ which/ who/ whom he spoke," (rel part, v. Pi'el, qatal, past, 3ms)	yeshu, "Yeshua," (name)

Interlinear Chart

¹⁸ This verse highlights the moment the disciples finally understood Yeshua's temple riddle after he rose from the dead. The text opens with כיון ש- (keivan she-), a popular Mishnaic transition word borrowed from Greek to mean "when" or "since." Most interestingly, instead of using the formal biblical word for holy scripture (*Katuv* or *Mikra*), the translator uses the everyday word לספר (*la-sefer*), which literally means "to the book/scroll."

John 2:23



כיון שהיה שם ישו בירושלים בפסח ביום מועד הרבה האמינו בו שראו אותות שעשה:
Hebrew Transcription

Translation: While Yeshua was in Jerusalem at Passover on the day of the feast, many believed in him when they saw *the* signs that he performed.¹⁹

KJV: Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

Aramaic: But when Yeshua was staying in Jerusalem at Passover during the feast, many trusted in him because they saw the miracles that he performed.

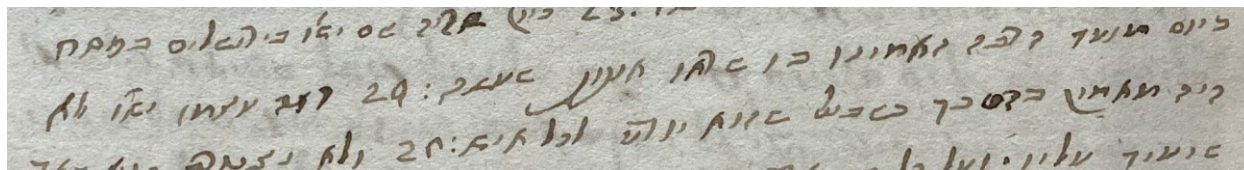
כיון	שהיה	שם	ישו	בירושלים	בפסח	ביום
keivan, "since, when," (conj) Mishnaic	she'hayah, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 3ms)	sham, "there," (adv)	yeshu, "Yeshua," (name)	bi'rushalayim, "in/ with/ by Jerusalem," (prep, name)	ba'pesach, "in/ with/ by (the) Passover," (prep, feast day of God)	be'yom, "in/ with/ by (the) day," (prep, n ms)

מועד	הרבה	האמינו	בו	שראו	אותות	שעשה:
mo'ed, "feast day, appointed time," (n ms)	harbeh, "many, multitude," (adj ms)	he'eminu, "they believed," (v. Hif'il, qatal, past, 3mp)	bo, "in/ with/ by him/it," (prep, 3ms pronom)	she'ra'u, "that/ which/ who/ whom they saw," (rel part, v. Pa'al/Qal, qatal, past, 3mp)	otot, "signs, miracles," (n fp)	she'asah, "that/ which/ who/ whom he/it did," (rel part, v. Pa'al/Qal, qatal, past, 3ms)

Interlinear Chart

¹⁹ This verse shifts the scene to the miracles Yeshua performed during Passover week. The translator uses a brilliant, authentic Judean festival phrase: ביום מועד (*be-yom mo'ed*), which literally means "on the day of the appointed festival." Instead of a generic description of time, this wording grounds the Gospel story directly in traditional Biblical holiday-calendar terminology. The text also continues to structure its timeline using the signature Mishnaic word כיון (*keivan*, "when").

John 2:24



וזה עצמו ישו לא היה מאמין בהם כך בשביל שהוא יודע לכל איש:

Hebrew Transcription

Translation: But this Yeshua himself did not trust them, because of this: that he knew every person.²⁰

KJV: But Jesus did not commit himself unto them, because he knew all *men*,

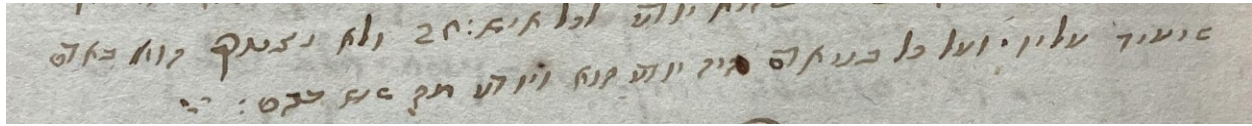
Aramaic: But Yeshua did not entrust himself to them, because he knew all men,

וזה	עצמו	ישו	לא	היה	מאמין	בהם
ve'ze, "and/ but/ so/ or this," (pron)	atsmo, "his/its bone, himself," (n ms, 3ms pronom)	yeshu, "Yeshua," (name)	lo, "no/ not" (neg part)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	ma'amin, "I/ you (ms)/ he/it trust(s), believe," (v. Hif'il, act part, ms)	bahem, "in/ with/ by them," (prep, 3mp pronom)
כך	בשביל	שהוא	יודע	לכל	איש:	
kakh, "so, thus," (adv)	bishvil, "for, for the sake of," (prep) Mishnaic	she'hu, "that/ which/ who/ whom he/it," (rel part, 3ms pronom)	yodea, "I/you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)	le'kol, "to/ for/ belonging to (the) all," (prep, n ms)	ish, "man," (n ms)	

Interlinear Chart

²⁰ This verse contains a clever wordplay built straight into the grammar. While the previous verse said the crowds "believed" in Yeshua, this verse states that "Yeshua did not believe in them." The translator purposefully used the exact same verb (מאמין) to show that Yeshua did not fully trust or entrust himself to the crowds. The verse also relies on the classic everyday Rabbinic phrase בשביל ש- (*bishvil she-*), which translates directly to "because" or "for the sake of," keeping the explanation smooth and direct.

John 2:25



ולא נצטרך הוא באדם שיעיד עליו ועל כל בני אדם היה יודע הוא ויודע מה שיש בהם:

Hebrew Transcription

Translation: And he did not need anyone to testify concerning a person, for he knew what was in every person.²¹

KJV: and needed not that any should testify of man: for he knew what was in man.

Aramaic: And he did not need a man to testify to him about anyone, for he himself knew what was in a man.

ולא	נצטרך	הוא	באדם	שיעיד	עליו	ועל
ve'lo, "and/ but/ so/ or on, upon, about, according to," (conj)	nits'tarekh, "he/it will need," (v. Nit'pael, yiqtol, fut, 1cp) Mishnaic	hu, "he/it," (3ms pron)	be'adam, "in/ with/ by (the) man," (prep, n ms)	she'ya'id, "that/ which/ who/ whom he/it will testify," (rel part, v. Hif'il, yiqtol, fut, 3ms)	alav, "concerning, about him/it," (prep, 3ms pronom)	
כל	בני	אדם	היה	יודע	הוא	ויודע
kol, "all," (n ms)	benei, "sons, children of," (n mp constr)	adam, "man," (n ms)	hayah, "he/it was," (v. Pa'al/Qal, past, 3ms)	yodea, "I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)	hu, "him/ it," (3ms pron)	ve'yodea, "and/ but/ so/ or I/ you (ms)/ he/it know(s)," (v. Pa'al/Qal, act part, ms)
מה	שיש	בהם:				
mah, "what," (interrog part)	she'yesh, "that/ which/ who/ whom there is," (rel part, part)	bahem, "in/ with/ by them," (prep, 3mp pronom)				

Interlinear Chart

²¹ This verse concludes the chapter by emphasizing Yeshua's supernatural insight into human nature. The translator uses the distinctive, post-biblical verb נצטרך (*nitztrech*), meaning "he had no need" or "he was not lacking." This word is a clear sign of Mishnaic Hebrew, as it appears throughout early Rabbinic legal texts but never in the older books of the Old Testament. The verse ends with a beautifully simple, rhythmic phrase describing his divine intuition: ויודע מה שיש בהם (*ve-yode'a mah she-yesh bahem*), which translates directly as "and knowing what is inside them."

Chapter 2 Summary:

A philological analysis of the grammatical structure and syntax of John 2:1–25 within the parent Cochin manuscript tradition (Cochin Cambridge MS Oo.1.32) suggests the text may read like a reverse-translation grid based on the Aramaic Syriac Peshitta. While the translator intentionally included a highly sophisticated layer of post-biblical Mishnaic Hebrew vocabulary, the text forces Hebrew words to march according to the linear, non-Hebrew word order of a fifth-century Aramaic page, resulting in systemic failures in native Hebrew rules. Additionally, the unique phonetic transcription of the city of Cana as קטנא (*Qatna*), which mirrors the distinct spelling found only in the Syriac Peshitta script (ܩܬܢܐ), bypasses Greek manuscript traditions.

The grammatical mechanics beneath the text function as a transparent overlay that traces the word order, pronouns, and conceptual boundaries of the Aramaic page. The grammar relies on clunky, freestanding tracking characters like *levah* (לויה) in verse 3 to match the Syriac objective particle ܠܐ (*leh*), and forces unnatural phrase inversions like *lo yesh* (לא יש) to copy the Peshitta's negation morphology. Furthermore, the narrative text directly mirrors unique Syriac idioms, such as using the active participle *notah* (נוטה—"leaning/bending") in verse 4 to approximate a progressive spatial translation of the Aramaic temporal clause, and transforming the Syriac noun *samche* into the passive plural Hebrew noun הנסמכים (*ha-nismachim*, vv. 8–9) to translate the master of the feast. By choosing technical, localized Mishnaic legal and volume terms like רביעים (*revi'im*, v. 6) and תחבולו (*tachbelu*, v. 19—from the Talmudic damages root *chavalah*) to fill these slots, this early-modern compilation masks a possible Syriac translation within an artificial Rabbinic style.