

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**

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Translator**

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

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

The Aramaic Scriptures contained herein are from the Peshitta and are available at TheAramaicScriptures.com.

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Cochin Hebrew John Chapter 2

פרק ב

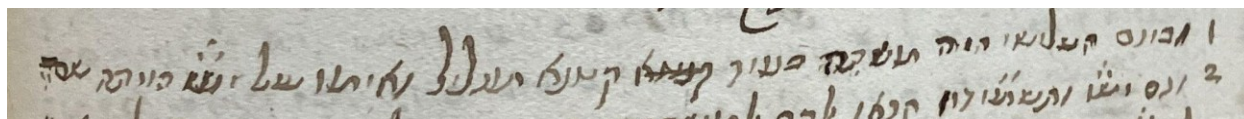
1 וכוונתו הלאה היה משיח פועל קטנה קטנה ועל כל איתנו של ישיע כוונתו אסד
 2 ונס וישל ותשליחו תנאו להם למשיח יצ 3 ונתסר להם יין ואמר להם איתו
 על ישיע יין לא יס להם י 4 אמר לה ישיע וישל לי ולכך אינני מטהרין לא -
 פנימה שפתי י 5 אמר איתו למתעשים כל מה שאומרו להם קעמנו י 6
 קח שקיה שם ופזא אגנם של אכץ שמתו אוקם למתעב יאזקהם שלוקחים
 מניס עניס כפוש י 7 אלו שלוש רפועים י 8 אמר להם ישיע וישל וישל
 האקטס וישל אוקם עד פיהם י 9 וכוונתו שמתעב באש הנמתכים מהדשים שנהיה
 יין ולא ידע יאין והשמתים הם ירעו מקם וילאו ימים קרא לאש -

פרק ב וישיח

הנמתכים להם י 10 ואמר ליכל אדם מנח קורם לין מוכ ואמר
 איהוה מנח וישל אובל איהוה שמה יין בעוב עד טקה יין זו היא -
 האוקא שמשק ישיע בקטנה שכלל ויהיה שכתיו והאיתיוכו
 השליחו י 12 אמר כך יהי לכבר מתוס הוא ואיתו ואיתיו ופשוטהו
 והיו אס ומעט ימים י 13 וקתס היה פסח של יאזקהם וישל
 ישיע להשלים י 14 ומצא בהיכל לצורס שמוכרם שווקם וצאן
 ובעי יונה והשולחם וישבים י 15 ועשה ולקה של חכל ולכלס
 קוצה ויש קיכל וישל לשווקם וישלם שפך עשוע וישלם קתך
 16 ולסם אמוכס ויגור אחר וקתו עמ מן עה ומקום ולא עשא בבין ע
 פחוק ומסס בין אבי 17 וזכר למעידו אעב בקטנה של ביק אכלת
 18 עני עז קיזקהם ויהיה לו חק איתו ויהיה לבו חק בים איתו עוסס 19 ענף
 יאן ומאמר נפס עז קיזל ולסלם ימים אכבס אוקם 20 ומתח לו יזקהם
 באפעם שס אסס בנו חוקס ומכר ב 21 וישס כונס אוקם 22 ועז קתו אחר
 על קסכל אל בופו 22 כיש אסס קתו מן קתו זכר למעידו אכבס אחר
 קתו וואיתיו למיך ולדבר אדבר יאן 23 כיש אסס אס יאן ביהלס במפס
 כיום מועד קדש ואיתיוכו בו איתו חוקס אעב 24 דע עיתו וישל לא
 כיש ומאמר בקס כך ככל שוק יונה אכל איתו 25 ולא נצחק קתו באס
 אנועד עליו ועל כל בעתס היה יודע קתו חק אס כסס י

פרק 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:

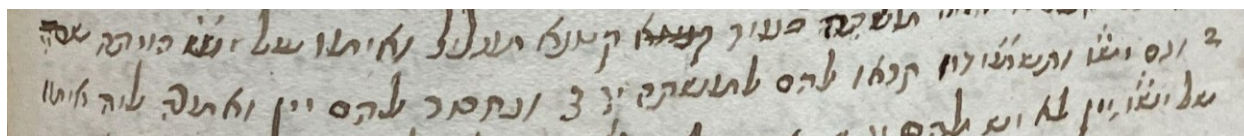
Aramaic: And on the third day there was a wedding feast in Qatna, a city of Galilee, and the mother of Yeshua was there.

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 The language of this verse strongly indicates a post-biblical, bilingual transmission history. The phrase *ve-immo shel Yeshu* (ואימו של ישו) employs the characteristically Mishnaic relative/possessive particle *shel* (של) rather than the classical Biblical construct chain or *asher* formula. Furthermore, the place-name Cana is spelled קטנא (*Katna*), matching the Galilean Aramaic and Syriac (*Qatna*) lexical tradition rather than the traditional Western/Greek phonetic rendering קנה (*Kana*). Culturally, the term *mishteh* (משתה) denotes a specific type of celebration; derived from the verbal root *shatah* (שטה, "to drink"), it refers explicitly to a formal drinking feast or banquet where wine serves as the primary social and ceremonial centerpiece, aligning directly with the narrative action that follows.

John 2:2



וגם ישו ותלמידיו קראו להם למשתה:

Hebrew Transcription

Translation: And Yeshua and his talmidim (disciples) were also invited to the wedding feast.²

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

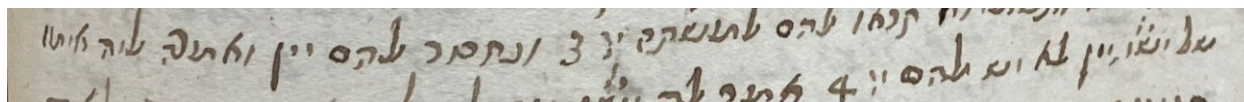
Aramaic: And also Yeshua himself and his disciples were invited to the wedding banquet,

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)	kare'u, "they called," (v. Pa'al/Qal, qatal, past, 3mp)	lahem, "to/ for/ belonging to them," (prep, 3mp)	la'mishteh, "to/ for/ belonging to the feast, banquet," (prep, n ms)

Interlinear Chart

² This verse exhibits a distinct post-biblical bilingual syntax. It abandons classical Biblical VSO order for a Subject-Verb-Object (SVO) structure, and uses an active plural verb (*qare'u* / "they invited") impersonally to denote a passive event ("they were invited"). Crucially, the pronoun להם (*lahem*) uses the Aramaic accusative prefix לִּ to mark the direct object, completely replacing the classical Biblical Hebrew direct-object marker *otam* (אֹתָם).

John 2:3



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

Hebrew Transcription

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

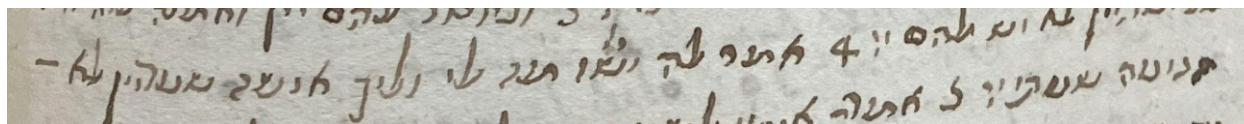
KJV: And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

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. Nifal, 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 you and me, woman? For my hour has not yet arrived.”³

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

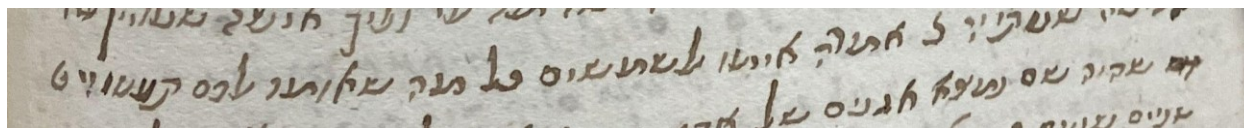
Aramaic: Yeshua said to her, "What do we have in common, woman? My hour has not quite yet come."

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

³ This verse blends an ancient Semitic idiom with distinct post-biblical lexical choices. The phrase *mah li va-lakh* (מה לי ולך), literally, "what to me and to you?" is a classic Biblical and idiomatic expression used to establish boundaries or decline interference. In contrast, the temporal clause introduces *שעדיין* (*she-adayin* — "for yet/still"), which features the prefix *she-* welded to the definitive Mishnaic adverb *adayin*—a hallmark marker of Rabbinic Hebrew that replaces the classical Biblical *terem* (עָרֵם). Additionally, the use of the feminine active participle *נוטה* (*notah* — "leaning/tending") to describe the arrival of his hour is a rare stylistic variant; it likely calques an Aramaic idiom (from roots like נוטה or צלא) where the progression or "inclination" of time denotes an approaching hour 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*.”⁴

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

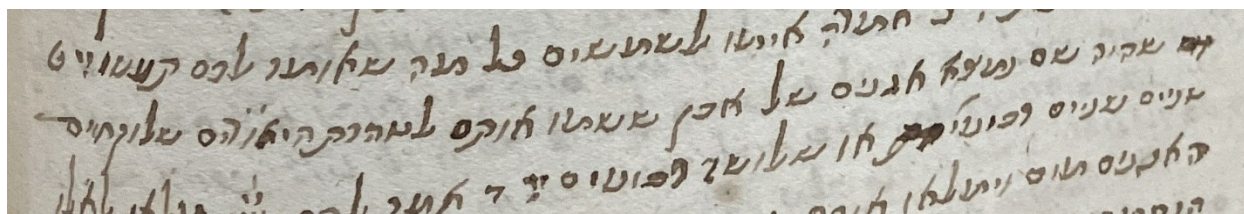
Aramaic: His mother said to the servants, "Whatever he says to you, do."

אמרה	אימו	לשמשים	כל	מה	שאומר	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

⁴ This verse contains a highly specific post-biblical lexical selection in its choice of the noun לשמשים (*la-shammashim* / "to the servants"). While classical Biblical Hebrew consistently favors words like *avadim* (עֲבָדִים) or *ne'arim* (נְעָרִים) for domestic attendants, *shammash* (שָׁמַשׁ) is a premier diagnostic marker of Mishnaic Hebrew, traditionally designating a synagogue beadle, domestic helper, or banquet waiter. Syntactically, the conditional command construction using the compound phrase kol mah she- (כל מה ש-, "whatever/everything that") reflects post-biblical stylistic habits rather than archaic biblical relative structures.

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 *apiece* revi'im or three revi'im.⁵

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.

שמהיה	שם	נקצא	אגנים	של	אבן	ששמו
she'hayah, "that/ which/ who/ whom he/it was," (rel part, v. Pa'al/Qal, qatal, past, 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

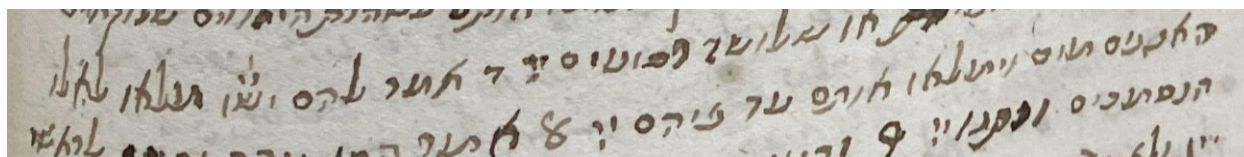
⁵ This verse is heavily saturated with post-biblical linguistic markers and specialized Rabbinic legal terminology. The use of the possessive particle *shel* (של) and the relative prefix *she-* (שֶׁ-) rather than classical biblical alternatives points directly to a Mishnaic Hebrew stratum. The term אגנים (*aganim* — "basins") serves as a post-biblical lexical choice for ritual vessels, while נקצא (*niktsa*) represents a localized scribal orthography or variant meaning "set" or "apportioned." Most significantly, the text translates the Greek "measures" (*metretas*) by preserving the specific halakhic volume unit רביעים (*revi'im*, plural of *revi'it*). In Judean law (*halakha*), a *revi'it* (literally a "fourth" of a *log*) is the definitive, foundational volume of water required for ritual hand purification (*netilat yadayim*), as detailed extensively throughout the Mishnah (e.g., *Mishnah* Mikvaot 1:1, *Mishnah* Yadayim 1:1). Retaining the Hebrew term רביעים (*revi'im*) in this translation is essential, as it demonstrates that the scribe intentionally contextualized the narrative within a concrete framework of late antique Judean purity laws rather than using a generalized word for volume.

				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.”⁶

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

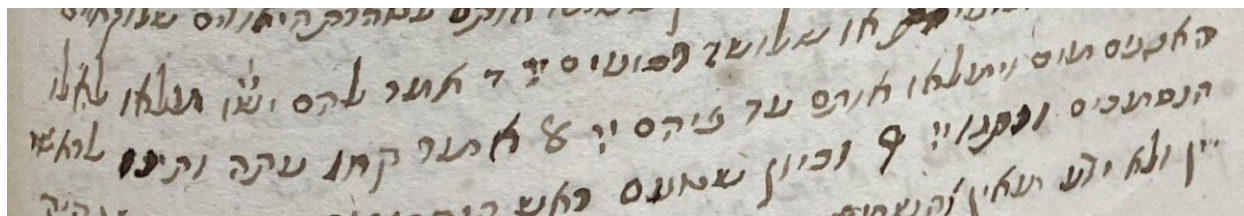
Aramaic: Yeshua said to them: "Fill the watercasks with water." And they filled them up to the brim.

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

⁶ This verse presents a fascinating linguistic compromise, blending archaic Biblical features with modern Mishnaic morphology and syntax. The text preserves a distinct element of classical Biblical narrative prose through the וַיִּמְלֵאוּ (*vaymal’u*) construction, a traditional inverted future/preterite (*wayyiqtol*) form. However, this classical verb appears alongside the demonstrative pronoun אלו (*ilu*), a diagnostic hallmark of Mishnaic Hebrew that replaces the Biblical אלה (*elleh*). Furthermore, the phrasing *mal’u le-ilu ha-aganim* (מלאו לאלו האגנים / "fill to these basins") reflects a post-biblical shift in verbal government; instead of taking the standard Biblical direct object marker (*et*) for the container being filled, the verb introduces the vessels via the directional/dative preposition לְ (*le-*), a syntactic trait characteristic of Aramaic influence.

John 2:8



אמר קחו עתה ותנו לראשי הנסמכים ונתנו:

Hebrew Transcription

Translation: He said, “Take *some* now, and give to the head of the attendants. And they gave *it*.⁷

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

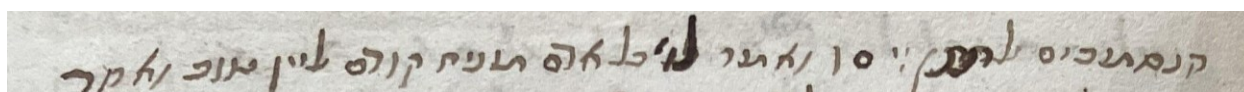
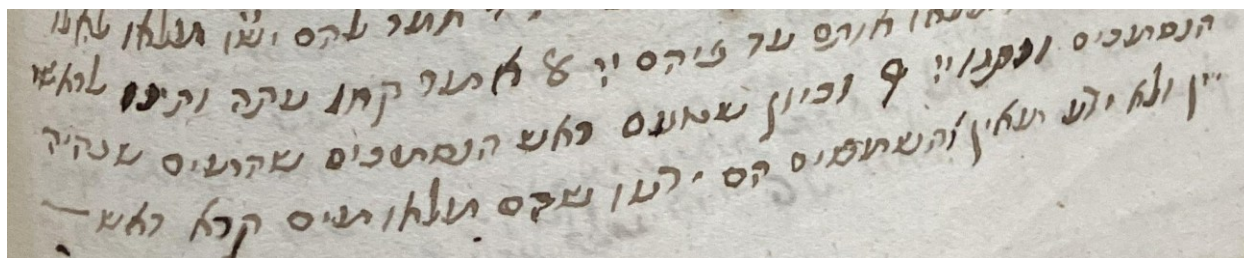
Aramaic: He said to them: "Draw out now and take to The Master of Ceremonies."

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

⁷ The most remarkable philological feature of this verse is the choice of the phrase לראשי הנסמכים (*le-rashei ha-nismachim* / literally, “to the heads of the ordained/supported ones”) to translate the Greek *architriklinos* (“master of the feast” or “toastmaster”). Rather than utilizing a secular equivalent, the scribe deliberately incorporated the highly specialized institutional vocabulary of Rabbinic literature. In Mishnaic and Talmudic usage, the root נִסְמַךְ in the *Nifal* passive participle (*nismachim*) explicitly refers to the process of סְמִיכָה (*semikha*)—the official legal ordination or formal appointment of institutional elders and judges. By reframing the banquet leaders as the “heads of the ordained,” the translator mapped late antique Rabbinic administrative realities directly onto the historical gospel narrative. See *Mishnah Sanhedrin* 1:3.

John 2:9



וכיון שטעם ראש הנסמכים שהמים שנהיה יין ולא ידע מאין והשמשים הם ידעו שהם מלאו מים קרא ראש הנסמכים 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.⁸

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	הנסמכים	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 ordained, 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)

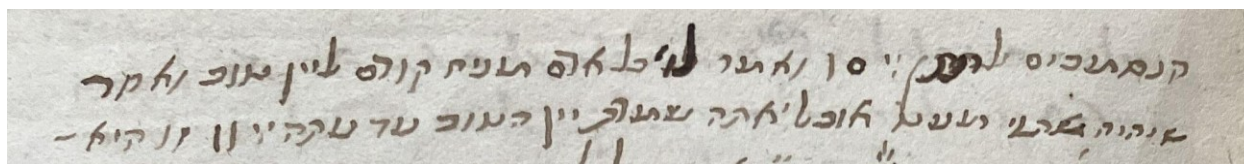
⁸ This verse showcases a high concentration of late post-biblical syntactic markers and vernacular stylistic habits. The temporal clause is introduced by the compound subordinating conjunction **וְכִיּוֹן שֶׁ** (*ve-khevan she-* / "and since/when"), a definitive diagnostic feature of Mishnaic Hebrew that completely replaces classical Biblical constructions like *ka-asher* (כַּאֲשֶׁר). The phrase *ve-ha-shammashim hem yade'u* (וְהַשְּׂמָשִׁים הֵם יָדְעוּ / "and the servants, they knew") exhibits a pleonastic pronoun insertion (הֵם) directly before the conjugated verb—a redundant structural trait highly characteristic of both colloquial Mishnaic Hebrew and Aramaic narrative styles. Finally, the terminal clause *qara... le-chatan* (קָרָא... לַחַתָּן / "called to the bridegroom") reflects a shift in verbal government typical of Aramaic influence, employing the directional/dative preposition **לְ** (*le-*) to mark the direct object rather than the standard Biblical accusative marker *et* (אֶת).

וּלֹא	יָדַעַ	מֵאֵינַ	וְהַשְׁמָשִׁים	הֵם	יָדְעוּ	שֶׁהֵם
ve'lo, "and/ but/ so/ or no/ not" (neg part)	yada, "he/it knew," (v. Pa'al/Qal, qatal, past, 3ms)	me'ayin, "from/ of where, whence," (prep, adv)	ve'ha'shammas him, "and/ but/ so/ or the servants, attendants," (n mp) Mishnaic Aramaism	hem, "they," (3mp pron)	yade'u, "they knew," (v. Pa'al/Qal, qatal, past, 3mp)	she'hem, "that/ which/ whom/ who they," (rel part, 3mp pronom)

מִלֵּאוּ	מִים	קָרָא	רֹאשׁ	הַנְּשִׁמָּכִים	לַחֲתָן:	
mil'u, "they filled," (v. Pa'al/Qal, qatal, past, 3mp)	mayim, "water(s)," (n mp)	kara, "he/it called," (v. Pa'al/Qal, qatal, past, 3ms)	rosh, "head, chief," (n ms)	ha'nishmachim, "the we/ you (mp)/ they, those ordained, supported ones," (v. Nif'al, pssv part, mp) Mishnaic	la'chaton, "to/ for/ belonging to (the) bridegroom," (prep, n ms)	

Interlinear Chart

John 2:10



ואמר לו כל אדם מניח קודם ליינ טוב ואחר שיהיה 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.”⁹

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.

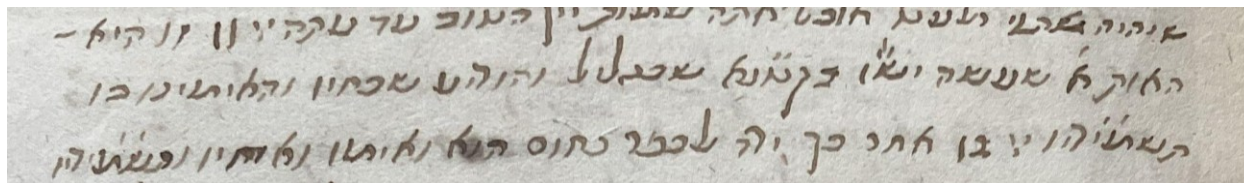
Aramaic: And he said to him: "Every man first calls for the good wine, and when they are drunk, then that which is inferior, but you have kept the good wine until now."

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	שיהיה	שתו	מעט	או כל	אתה
tov, "good," (adj ms)	ve'ahar, "and/ but/ so/ or after," (adv)	she'yihyeh, "that/ which/ who/ whom he/it will be," (rel part, v. Pa'al/Qal, yiqtol, fut, 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

⁹ This verse features a critical post-biblical lexical marker in the word אובל (*oval*), which represents a unique phonetic or regional scribal spelling of the Mishnaic adversative conjunction אכל (*aval* — "but/however"). In classical Biblical Hebrew, *aval* functions exclusively as an intensive adverb meaning "truly" or "indeed," whereas its structural use here as an adversative "but" is a premier diagnostic signature of the Mishnaic stratum. Syntactically, the text employs a Hifil active participle מניח (*meniach* — "sets down/serves") to form a standard present-tense framework ("every man routinely serves..."), a hallmark of Rabbinic syntax that contrasts sharply with the aspectual historical past patterns of older Biblical prose.

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.

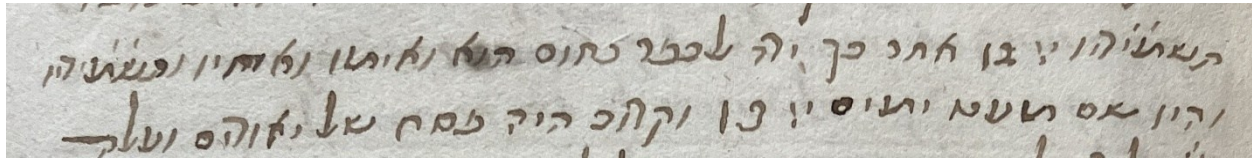
KJV: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

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.¹⁰

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.

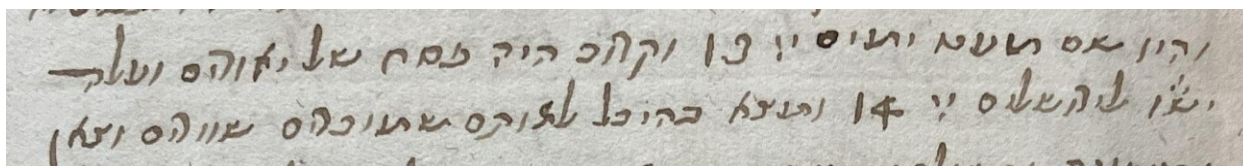
Aramaic: After this he went down to Capernaum, he, his mother, his brothers and his disciples, and they were there a few days.

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

¹⁰ The chronological transition in this verse relies on a hallmark syntactic marker of the Rabbinic stratum. The compound adverbial phrase *achar kakh* (אחר כך / "afterward") is a definitive diagnostic signature of Mishnaic Hebrew, completely replacing classical Biblical formulas like *acharei khen* (אַחֲרַי כֵּן). Additionally, the word ותלמידיו (*ve-tashmidav*) represents a transparent mechanical or phonetic copyist error known as metathesis. The scribe accidentally transposed the internal letters Mem and Shin, substituting a Shin for the correct Lamed and inadvertently writing a nonsense variant from the destructive root שִׁמַּד instead of the expected plural noun ותלמידיו (*ve-talmidav* / "and his disciples").

John 2:13



וקרוב היה פסח של יאודים ועלה ישו לירושלים:

Hebrew Transcription

Translation: And the Passover¹¹ of the Judeans was near, and Yeshua went up to Jerusalem.¹²

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.

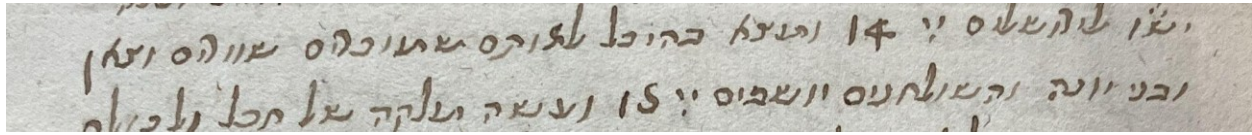
וקרוב	היה	פסח	של	יאודים	ועלה	ישו
ve'karov, "and/ but/ so/ or he/it near, close," (adj, ms)	hayah, "he/it was," (v. Pa'al/Qal, qatal, past, 3ms)	pesach, "Passover," (Feast day of God)	shel, "of," (part) Mishnaic	ya'udim, "Judeans, Jews," (name)	ve'alah, "and/ but/ so/ or he/it went up, ascended," (v.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

Interlinear Chart

¹¹ 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.

¹² This verse incorporates a hallmark marker of the Rabbinic stratum alongside a highly distinct regional orthography. The phrase *pesach shel ya'udim* (פסח של יאודים) uses the Mishnaic possessive particle של (*shel*) instead of a classical Biblical construct chain or relative-clause formula. Furthermore, the spelling יאודים (*ya'udim* / "Jews") completely omits the traditional letter *He* (יהודים). This systematic dropping of the internal guttural consonant reflects a localized weakening of guttural pronunciation, well documented in late Judeo-Arabic literary environments and specific Eastern Jewish scribal traditions.

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 a young dove, and money-changers sitting *there*.

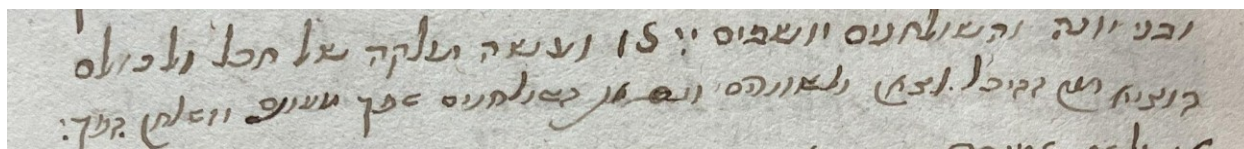
KJV: and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

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.¹³

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," (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," (n mp)	shafakh, "he/it spilled," (v. Pa'al/Qal, qatal, past, 3ms)

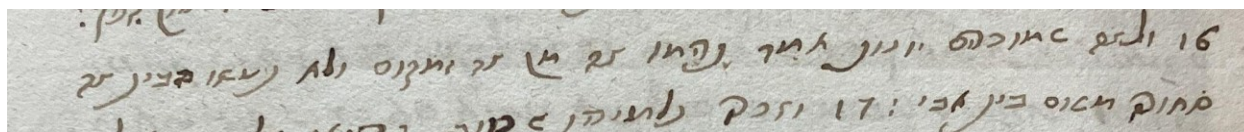
¹³ This verse exhibits a distinct integration of late Rabbinic fiscal terminology and Eastern Semitic grammatical patterns. The text employs the word מעותם (*ma'otam* / "their coins") to denote physical currency. While the noun *ma'ah* (מָעָה) originally served as an ancient weight unit, its plural form *ma'ot* (מָעוֹת) functions as a definitive diagnostic signature of Mishnaic and Talmudic economic vocabulary, completely replacing classical Biblical words like *kesef* (כֶּסֶף) for raw currency change. Syntactically, the systematic use of the preposition לִ- (le-) to introduce multiple direct objects (*ve-le-khullam hotsi... la-tson ve-la-shvarim*) signals a deep structural reliance on Aramaic verbal government over native Biblical Hebrew accusative rules.

				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.”¹⁴

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

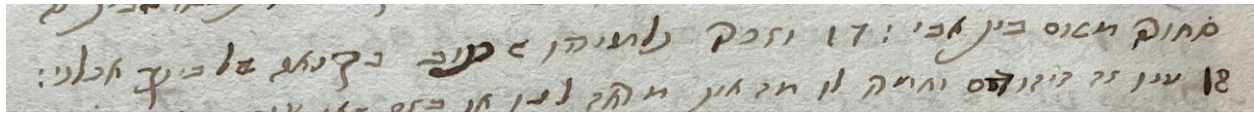
Aramaic: And to those who had been selling doves he said: "Take these things out of here, and do not make my Father's house a house of trade."

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

¹⁴ This verse contains a critical post-biblical lexical marker in the causal compound particle משום (*mishum* / "because of/on account of"). In classical Biblical Hebrew, causal relationships are introduced primarily through formulas like *ya'an* (עַן) or *biglal* (בְּגִלָּל), whereas *mishum* is a key diagnostic marker of Mishnaic Hebrew and Talmudic legal syntax. Additionally, the text uses the feminine plural collective *yonim* (יוֹנִים), a morphological shift that aligns with late post-biblical vernacular fluidity.

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.”¹⁵

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

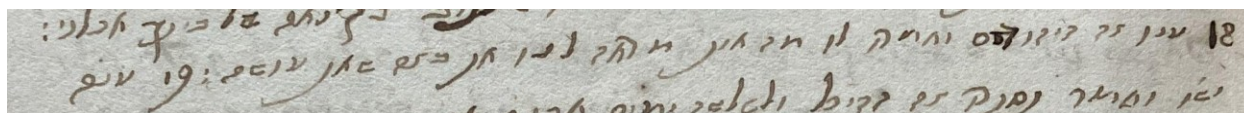
Aramaic: And his disciples called to mind that which is written: "The zeal of your house has consumed Me."

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 he/it is 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

¹⁵ The translation of this Old Testament citation (Psalm 69:9) provides explicit evidence of how deeply the scribe was immersed in a post-biblical linguistic environment. In the traditional Masoretic text of the Psalm, the clause is rendered as a classical Biblical construct chain: *qin’at beitekha* (קנאת ביתך / "the zeal of your house"). This manuscript deliberately dismantles the biblical construct form and rebuilds the text as *שקנאה של ביתך* (*she-qin’ah shel beitekha*), substituting the classic syntax with the definitive Mishnaic possessive particle *של* (*shel*) and the relative prefix *ש* (*she-*). This structural choice demonstrates that even when transcribing sacred Hebrew scripture, the copyist naturally reframed the verse according to the colloquial grammatical habits of the Rabbinic stratum.

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*?”¹⁶

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?"

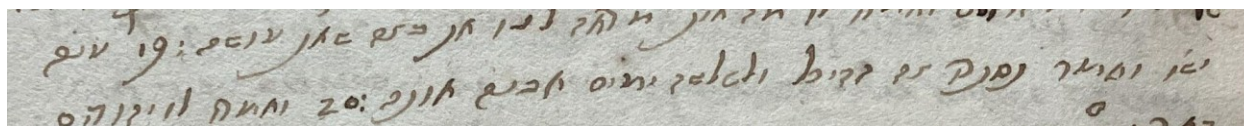
ענו	זה	היהודים	ואמרו	לו	מה	אות
anu, “they answered,” (v. Pa’al/Qal, qatal, past, 3ms)	ze, “this,” (pron)	ha’yehudim, “the Judeans, Jews,” (n mp)	ve’amaru, “and/ but/ so/, or they said,” (v. Pa’al/Qal, qatal, past, 3mp)	lo, “to/ for/ belonging to him/it,” (prep, 3ms pronom)	mah, “what,” (interrog part)	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

¹⁶ This verse displays a notable morphosyntactic shift characteristic of late vernacular or colloquial Hebrew transmission. The text employs the second-person feminine singular pronoun את (*at* / “you”), which could be a spelling error missing the final hey- in the phrase *she-at oseh* (שאת עושה), yet pairs it directly with a masculine singular active participle (עושה). This fluid usage reflects a documented linguistic breakdown in strict grammatical gender agreement among late or isolated Semitic scribal dialects, where specific high-frequency pronouns came to be utilized as non-gendered markers. Syntactically, the interrogative clause relies on a classic Mishnaic compound relative framework, בזה ש- (ba-zeh she- / “in this that”), to anchor the subordinate clause, completely replacing classical Biblical alternatives like *ba-asher* (באשר).

John 2:19



זענה 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.”¹⁷

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

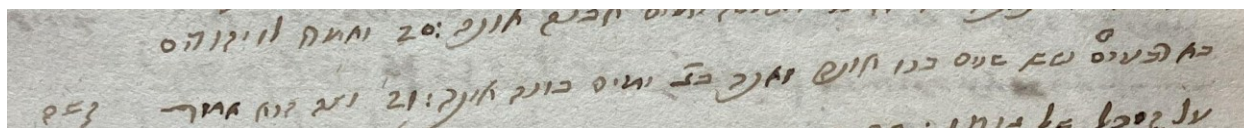
Aramaic: Yeshua answered and said to them: "Tear down this temple, and in three days I will raise it up."

זענה	ישו	ואמר	תסתרו	זה	ההיכל	ולשלשה
za'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, (to men) "Destroy! Demonlish!" (v. Pa'al/Qal, imp, 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

¹⁷ This verse contains a key lexical shift originating in the Rabbinic legal corpus. The command תסתרו (*tisteru*) derives from the root סִתַּר; while this root means "to hide" or "to conceal" in classical Biblical Hebrew, it undergoes a complete semantic evolution in Mishnaic Hebrew and Aramaic to mean "to demolish," "to tear down," or "to dismantle" a structural edifice (e.g., *Mishnah Shabbat* 7:2, *Mishnah Bava Batra* 1:1). Textually, the opening form זענה (*za'anah*) preserves a highly localized phonetic or orthographic scribal slip for the standard introductory formula *vayya'an* (וַיַּעַן / "and he answered").

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?”

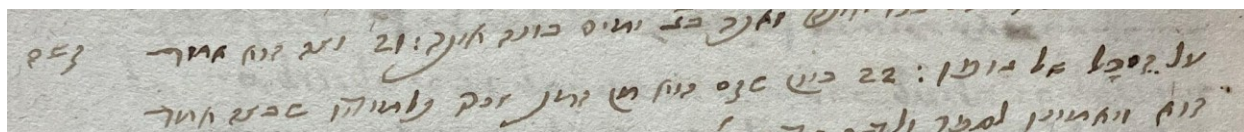
KJV: Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

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.”¹⁸

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

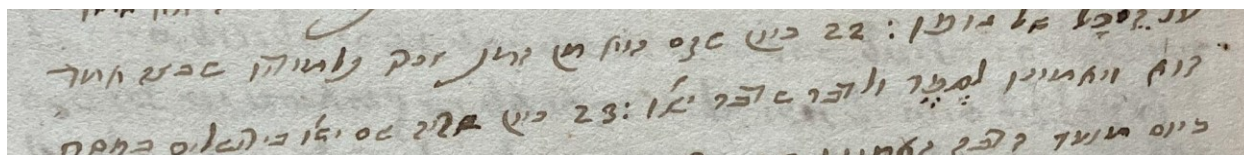
Aramaic: But he said this concerning the temple of his body.

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

¹⁸ This verse contains two major signs of late Rabbinic Hebrew. First, it uses the word גופו (*gufo*) for "his body." In the older books of the Hebrew Bible, the word *guf* never means a living body (the Bible uses words like *basar* or *geviyah*), making this a distinct Mishnaic vocabulary word. Second, the text connects the words with the possessive particle של (*shel*) in the phrase heykhal shel gufo (היכל של גופו), breaking away from classical biblical grammar in favor of a modern, post-biblical phrasing style.

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.¹⁹

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.

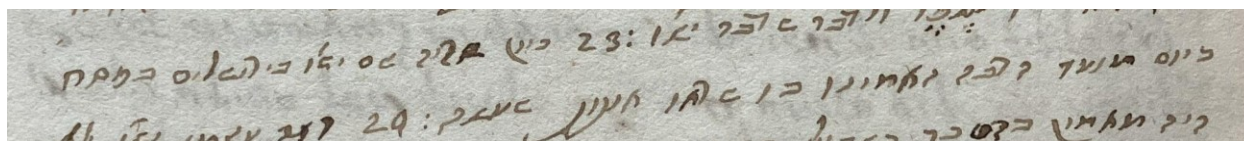
Aramaic: But when he had risen from the grave, his disciples were reminded that he had said this, and they believed the scriptures and the word that Yeshua had spoken.

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

¹⁹ This verse showcases a high concentration of late post-biblical syntactic markers and vernacular stylistic habits. The temporal clause is introduced by the compound subordinating conjunction כיון ש- (*kevan she-* / "when/since"), a definitive diagnostic feature of Mishnaic Hebrew that completely replaces classical Biblical constructions like *ka-asher* (כַּאֲשֶׁר). The phrase *she-qam hu* (שקם הוא) / "that he arose" exhibits a pleonastic pronoun insertion (הוא) directly after the conjugated verb—a redundant structural trait highly characteristic of both colloquial Mishnaic Hebrew and Aramaic narrative styles. Finally, the clause *va-ya'aminu la-sefer* (ויאמינו לספר) / "and they believed the book") reflects a shift in verbal government typical of Aramaic influence, employing the directional/dative preposition ל- (*le-*) to introduce the object of belief rather than the standard Biblical preposition *be-* (ב-) and the wayyiqtol verb form.

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.²⁰

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.

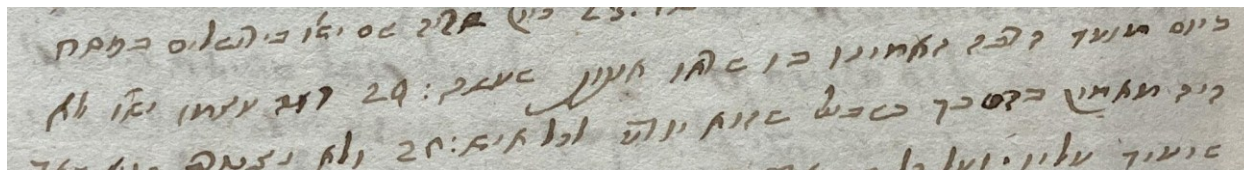
Aramaic: But when Yeshua was staying in Jerusalem at Passover during the feast, many trusted in him because they saw the miracles that he performed.

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

²⁰ This verse displays a high concentration of diagnostic indicators belonging to the Rabbinic stratum. The text utilizes the quantifier הרבה (*harbeh*) substantively as an independent plural subject meaning "many [people]" (*harbeh he'eminu*). In classical Biblical Hebrew, *harbeh* functions almost exclusively as an adverbial modifier following a verb, whereas its structural role here as a standalone subject is a hallmark signature of Mishnaic Hebrew syntax. Additionally, the phrase *be-yom mo'ed* (ביום מועד / "on the day of the feast") mirrors post-biblical festival terminology, while the use of the relative prefix ש (*she-*) as a causal conjunction in *she-ra'u* (שראו / "because they saw") acts as a structural calque of Aramaic narrative style, completely replacing classical Biblical causal markers like *ki* (כי).

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.²¹

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

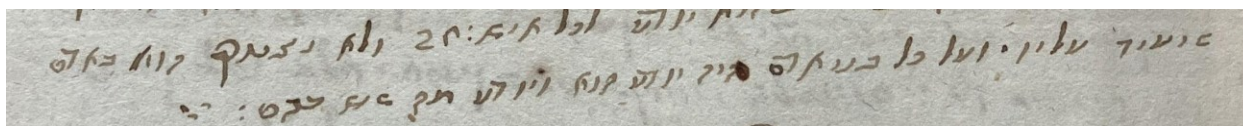
Aramaic: But Yeshua did not entrust himself to them, because he knew all men,

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)," (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

²¹ This verse contains two major signs of late, Rabbinic Hebrew. First, it uses the phrase בשביל ש- (*bi-shvil she-*) for "because." In the older books of the Hebrew Bible, the word *shvil* only means a physical path or trail. Turning it into a connector meaning "because" is a distinct Mishnaic grammar trait that completely replaces older biblical words like *ki*. Second, the text uses a two-word past tense construction in the phrase לא היה מאמין (*lo hayah ma'amin* / "was not trusting"). Combining the verb *hayah* ("was") with an action word like *ma'amin* ("trusting") is a classic Mishnaic habit used to show an ongoing or regular action in the past, completely breaking away from older biblical style.

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.²²

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

²² This final verse contains clear evidence of the Rabbinic stratum. The text features the past-tense verb נצטרך (*nits-tarekh* / "needed"), which is a definitive Nitpa'el verb. The Nitpa'el binyan—which prefixes a *Nun* instead of the Biblical *He*—is a premier diagnostic hallmark of Mishnaic Hebrew verbal morphology. Classical Biblical Hebrew completely lacks this verb root to denote necessity, making it a stellar Mishnaic vocabulary marker. Additionally, the text ends with the compound relative construction מה שיש (mah she-yesh / "what is"), a core feature of late Rabbinic syntax.