

פשיטתא ארמאית-אנגלית דיתקא חדתא
פושקא שקא על שקא
The Peshitta Aramaic-English New Testament
An Interlinear Translation



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An Interlinear Translation (Volume 1- The Gospels)
Translated (with notes and commentary) by Rev. Glenn David Bauscher

Glenn David Bauscher

Lulu Publishing

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Preface

Many thanks are due to Paul Younan for his interlinear of The Gospels and Acts 1 through 15, which I consulted, along with George Lamsa's and Murdock's translations of The Peshitta. This is not a revision of any previous translation, however, but is a fresh word for word rendering and is distinct from all the above translations. I trust that the hand of Him Who originally breathed out the word was upon me as I translated. To Him I am supremely grateful for His guidance and inspiration, and for the original and infallible text which He has bequeathed to His church and for the world to hear and read, for the salvation of all who will believe in Him. Whose story and Gospel is told herein.

תשבוחתא לשמיה דאלהא אבון ולמורן ישוע משיחא ולרוחא דקדוש

Glory to The Name of God our Father, our Lord Jesus The Messiah and The Spirit of Holiness.

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Introduction

Why do we need a translation of an Aramaic New Testament? Others have translated it in the past, and besides, the NT was written in Greek, wasn't it? If I were convinced that The NT were written in Greek, I would not have undertaken to make this translation. Simply put, The Peshitta Aramaic New Testament is the original New Testament, word for word, almost letter for letter. I address that at length in the 600+ pages that follow and also in my book, Divine Contact. I believe I have discovered scientific proof, as strong as scientific proof can ever be, that The Peshitta New Testament was written by God and preserved perfectly in its original text until this time.

About five years ago I read a statement written by Josephus in the first century. Josephus was a Jewish historian born in Israel AD 37. He was the most prolific writer of Israel's history and was born son of Matthias, a priest, of a priestly line. Josephus joined the sect of The Pharisees as a teenager. He was a highly educated scholar and activist in Israel's affairs, later commanding the Jewish army against Roman attacks in Galilee.

Josephus provides almost all the historical information of first century Israel available today. Every serious student of the New Testament has consulted Josephus for background information on that time period in Israel.

This is the statement I read from Josephus: "I have also taken a great deal of pains to obtain the learning of the Greeks, and to understand the elements of the Greek language, although I have so accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness. For our nation does not encourage those that learn the language of many nations. On this account, as there have been many who have done their endeavors, with great patience, to obtain the Greek learning, there have hardly been two or three who have succeeded herein, who were immediately rewarded for their pains." - Antiquities (XX, XI 2)(published circa A.D. 93

Josephus, a learned scholar of his time, wrote that he did not know Greek well enough to speak it fluently; he knew a few who had learned it well. The main truth to be gleaned here is that Greek was not the language of Israel, nor a second language. It had to be studied deliberately to be learned, and it was apparently discouraged by the Jews

In A.D. 77, Josephus wrote his Jewish Wars in Aramaic and later translated it into Greek for the Greek-speaking Roman citizens. Even his later Antiquities, quoted above, shows that Josephus was not fluent enough in Greek to compose his several volumes in that language. The Jewish rabbis of that time forbade the teaching of pagan tongues to their young men. They taught that it was preferable to feed one's son the flesh of swine than to teach him Greek

Josephus elsewhere wrote that he wrote his works "in the language of his country" and later translated his history into Greek. This establishes that Greek was not the language of Israel

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This historical information is valuable in determining what the language of the original NT was. The New Testament was written by Jews in Israel, for the most part, and to Jews originally, since they were the original Christians. Even the church in Rome was established by Jewish converts who had been dispersed from Israel and spoke Aramaic

Aramaic had been the language of the Holy Land and the Middle East since the 7th century BC. It was imposed on that part of the world by The Assyrians when The Assyrian Empire ruled that area of the world in the ninth through seventh centuries. Greek never supplanted Aramaic in that area

Greek did spread in the western empires of Alexander The Great and the Caesars. That is why the Hebrew Old Testament was commissioned by Greek King Ptolemy of Egypt around 285 BC to be translated into Greek, so he and Greek speaking people of Alexandria, Egypt, could read the Jewish scriptures in their own language

There is more than history to support the theory that The NT was originally written in Aramaic. This evidence is internal-within the text of The Aramaic NT itself. Actually there are many types of this internal evidence. I will mention the most intriguing and unusual here

When I read Josephus' statement quoted above, I wrote to Roy Reinhold, distributor of Codefinder Bible code software and colleague of Kevin Acres, its developer. I asked him if he could obtain The Peshitta version of The NT for the program, so that I could search it for codes. He sent me a module of The Peshitta NT within a very short time; he had been working on it prior to my request and I was one of three people in the world who had this version in searchable format for Codefinder, as Codefinder had not been publicly distributed with this module, and has not been, as of this writing. The Peshitta is the only complete Aramaic NT in existence that is held to be the original NT by any established Christian church. That church is The Assyrian Church of The East. This church has a lineage going back to the first century, being founded by the Apostle Thomas in ancient Persia, now Iraq and Iran. The Church of The East became the largest church of the middle ages, spreading the gospel message and building churches as far away as India and China, with 100 million members. The Muslim conquests and massacres of the seventh to the 11th centuries as well as the Mongols' destruction of Christians and churches left very few members of that great church remaining! This is history unknown to most in the West. Eastern Christians have not forgotten. I am indebted to Paul Younan, a native Assyrian of Lebanon and member of The Holy Apostolic Catholic Assyrian Church of The East, for pointing this out and making available written accounts of the history of this church and the Assyrian people. One such history is The Flickering Light of Asia, by Rev. Joel Werda, 1924.

*As soon as I received this electronic version for Codefinder, I searched the text for what are called "Bible codes". These are words and messages hidden and searched for by skipping a particular number of letters of text to find each letter of the code. I searched Matthew first by itself, since there was other acknowledged Western church tradition supporting an original Aramaic Matthew. The term I searched for first was "Jesus Christ", just eight letters in Hebrew. Hebrew and Aramaic have the same alphabet and letters. The term shows up one time in Matthew at a skip of 17,921. It goes through the book twice in the search, since this is a toroidal search, connecting the end of Matthew with the beginning, making the text an endless loop. The eight letter Name has a 1 in 21, or approx. a 5% chance of occurrence. That is not highly unusual. What is highly unusual is an additional 53 Hebrew letters attached to this string of 8 letters, spelling out a 61 letter message about the crucifixion which goes around Matthew. Here is the string of letters as they appear in the Codefinder matrix, only turned horizontal from the vertical: **לכדמהנלכתו ינרם יתהבולא ילנות ובנראדחצלרנדמעבנ ורא ישועמשיחבענארנדל***

The above red letters are the same turned sideways, the top laid down to the right, reading toward the left, as Hebrew reads right to left. It is left to the code searcher to decipher words by separating words with spaces to see if there is rhyme or reason to the whole thing. This is what I found in the string, using every letter in the same order as above, only separating them into words :and spaces

Hebrew-English Interlinear:

His women guests while I made sick from Jah of light to cut Me a covenant Behold! garment He seized

לכד מד הן לכרתי נר מיה בחלאי ולנותו

on a thick beam in blood Judging: In shadow steaming a delicacy

בג אדת צל: דן דם עב

of travail on a pedestal while was baking Messiah Yeshua (Jesus) (was) terrible

נורא ישוע משיח בענ אדן לד

Lod - "Travail" Inf. Constr. Online Bible Heb. Lex. or Part. sing

לד - "Lod" was the name of a city in Israel, meaning "Travail" or "Labor pains". It comes from the Hebrew verb "yalad", meaning "to give birth", "to beget".

Note: **לכות** above translated, "to cut me a covenant" can also be translated, "for cottages". See Zeph. 2:6 Hebrew reads right to left. The translation follows.

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Translation:

This code is an example of a “wrapped” ELS, where the text—in this case the entire Aramaic New Testament is made a loop, the end being connected to the beginning and searches can continue on indefinitely.

Where should The Son of God be lodged?

להלן אהי בן אל

Jesus shall blossom forth in a manger.

יניץ ישוע באיבוס

He seized a garment, behold, to make me a covenant of light from Jehovah, while I made His women guests sick with a delicacy steaming in the shadow. Judging by blood on a thick beam was horrifying, while Jesus Christ was baking on a pedestal of travail.

I have verified this with another Hebrew scholar, just so the reader knows I am not making this up or imagining things. There are other possible translations of the string, but this is a valid possibility in Hebrew.

I have commentary on this in my book, Divine Contact, which I will not discuss here, except to say that the speaker seems to be God The Father, concerning His Son’s suffering on the cross.

What probabilities are associated with this particular string of 61 letters spelling out the above message in Aramaic Matthew? Codefinder calculates this also, using the alphabet letter frequency tables generated automatically for each search text. The probability is represented by what is called an “R Factor”, which is an exponent of the odds against one occurrence of the string being intentionally designed in the text. **The R factor is 66.98 for this one ELS! That translates to a probability of 1 in 10 to the 67th power (1 with 67 zeroes after it) in a text the size and letter makeup of the Aramaic gospel of Matthew.**

If Matthew had one letter more or one less, the above 61 letter code would not exist. The version of Matthew I used with]

[Codefinder is from The Eastern Version, used by the Church of The East
Any text can produce a long string of letters by skipping letters; the trick is to find a long string that form words and coherent sentences according to the rules of grammar and syntax of a language. That has not been found to occur in the many efforts of a team of researchers over a four year period of searching for codes in five different editions of The Greek NT!

I have found eight long codes in The Peshitta NT thus far, and I am convinced there are many more to be found. All of them are gospel messages of The Christ, concerning His birth (one) or suffering and death (five). The shortest is 25 letters long, and is about His birth:

in a manger Yeshua will blossom of God The Son where? to lodge

להלן אהי בן אל יניץ ישוע באיבוס

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להלנא היבנא ליני צישועבאיבוס

Note: This code has been verified by an Hebrew scholar fluent in the language- Dr. Nathan Jacobi.

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This is an equidistant letter sequence- ELS, found using the computer program Codefinder 1.22. It skips letters, searching for a code; in this case, I entered the words "Jesus in a manger", in Hebrew. It searched for the term in The Peshitta New Testament, which uses the Hebrew alphabet in its Aramaic language- The native tongue of Jesus and His countrymen.

The ELS reference is 18474 characters between rows.

There are 1 displayed terms in the matrix.

The matrix starts at 2 Peter Ch 1 V 2 Letter 13 and ends at Acts Ch 27 V 10 Letter 61.

The matrix spans 443377 characters of the surface text.

The matrix has 25 rows, is 1 columns wide and contains a total of 25 characters. Codefinder 1.22 found the term, starting at 2 Peter 1:2, letter 13 (James, 1&2 Peter follow Acts in the Eastern canon order of books) by skipping 18,474 letters 24 times, spells out exactly what I have printed above. It goes to the end of Revelation and wraps around to Matthew and continues to Acts 27:10, letter 61, thus going through 96% of The New Testament.

If one letter of this 96% of The NT were deleted or one letter added to it, this Christmas code about The birth of Christ would not exist!

What are the chances of finding this 25 letter message in this text?

Codefinder, using the frequency statistics for each letter of the code, calculates an R factor of 20, which essentially is the number of zeros after the decimal point in the probability figure! - 0.00000000000000000001 or 1 in 100,000,000,000,000,000,000. That is approximately 1 in 100 million-trillions.

I could go on and on with more codes. These are the first I found. I have recently found a 191 letter code which is a string with a message in Hebrew of 93 letters, then 77 of those letters also spell out an Aramaic message, and 23 of those also spell out another Hebrew code backward! This code goes through the entire NT almost 16 times and has a skip # of 74,806. Its R Factor (exponent) is 177.

All these codes depend on the exact number and arrangement of letters in the search text, which for most of the searches, is the entire NT. If one letter were added to the NT anywhere, all of the codes would disappear! If one letter were deleted, the same would apply!

To test the hypothesis that God put codes into The Bible, I performed an extensive experiment. My hypothesis stated: "If God were to put codes in The Bible, He would also code the text with His Names and Titles as found in The Scriptures in Hebrew and Aramaic,, as a sort of signature, fingerprint or Divine watermark, in such significant numbers that there would be no doubt that He was the author of the text and codes. I tested 95 Names and Titles of the Godhead in Hebrew and Aramaic and performed several experiments. The last one involved 367 searches in The Peshitta NT and also 367 searches in a control text, which is a scrambled Peshitta NT. The same names and skip ranges were used in both texts and the results were analyzed statistically with the oversight of professional statistician and former fellow of Price Water House Cooper, the world's largest accounting firm, Ed Sherman.

Ed now hosts a web site and newsletter devoted to the research of Bible codes. He was once a skeptic, but is now convinced by the mathematical odds against these being chance occurrences, that the Bible was coded by God thousands of years ago.

Ed has published my findings in several articles of his newsletter, Bible Code Digest, at Biblecodedigest.com.

The results of my experiment are quite compelling evidence and the odds against the Names found occurring unintentionally in The ancient Peshitta NT at all skip numbers, from 1000 to 230,000, throughout the 27 books from Matthew to Revelation- those odds are enormous.

The average probability for one search of one Divine Name at an average skip range of 1000 to 40,000 skipped letters per search is one in 1.64 million! The control text yields completely normal and predictable results. The average probability for the same search in the control text is 1 in 2, or 50%, which is to be expected.

The cumulative results in The Peshitta NT for its 367 toroidal searches at all skip numbers above 1000 to 230,000 max. yield a composite probability of 10^{2100} to one!

If this is not enough, by using nine other methods of computer analysis of the respective texts, I have verified the secondary premise that the Peshitta is not a translation, but that the Greek NT is translated from The Peshitta.

The above explains why I have proceeded with an interlinear translation of this most unusual text. I believe what I have in my possession is the exact, word for word, letter for letter, original and Divinely authored New Testament! It contains no errors of any kind- historical, grammatical, orthographical, textual, geographical, scientific, or theological!

It answers to our Lord's promise

שמיא וארעא נעברון ומלוי לא נעברון -Matthew 24:35

"Heaven and earth may pass away, but My words shall not pass away".

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פשיק הו דין דשמיא וארעא נעברון או איוהא הדרא מן נמוכא תעבר
Luke 16:17 - *And it is easier for heaven and earth to pass away, than for one letter to pass from the law.*
“The Law” is a term referring to the written word of God, as John 10:34 reveals, since Jesus refers to Psalm 86 as “The Law”.

*The law of the LORD is perfect, converting the soul:
the testimony of the LORD is sure, making wise the simple.*
Psalms 19:7 תורת יהוה תמימה משיבת נפש עדות יהוה נאמנה מזכירת פתי

I this translation of The Aramaic New Testament to Him Who authored it and Who has perfectly preserved and revealed it for us and all generations to come. May it accomplish His good pleasure and glorify The Name of The Savior of the world, God His Father, and The Blessed Holy Spirit, for all time and eternity. Amen

The Love Letter

If you were in love, and your lover had died, and her love letters to you had been translated by request of a friend who wished to write your story in Chinese, which would be more precious to you, the originals or the translations?

Suppose that someone had stolen the originals and for many years, all you had were the translations. Would you want those originals back again?

You most likely would be unable to read Chinese, and so would have it translated back into your native English. Now you have a translation of a translation, and you know much of the original power and meaning has been lost through translation from English to Chinese, languages quite alien to each other, but then, the translation from Chinese back to English at least doubles the dilemma, if not more so.

If those originals were to come back to you, you would read them through tears and embrace them, as if she had returned to you. Every word would be perfect and alive!

This Aramaic gospel is what I have just described; It is the love letter and story of your Lover and it is the original.

It is in His native tongue and it is word for word what He had said and done; it is perfect and alive. We have read only translations and translations of translations till now. I wanted and have searched long and hard for the originals, and now I know I have found them for all His letters.

If you could read Aramaic, I believe you would weep upon reading these as I have. Much has been lost in translation & much has been restored in this discovery, which is a long story (I have written much about the evidence at aramaicnt.com), but the proof is in the letters themselves. This interlinear is the most reverent and precise form of translation possible, as it gives a word for word English equivalent of the Aramaic, and it displays the original Aramaic text as well. I am convinced that one of the reasons Mel Gibson's "*The Passion of The Christ*" was so powerful was that the script was in Aramaic, the language of our Lord. It sounded authentic and true to life. Of course, the vivid visual depictions could only amplify the realism. Behind all of it, there is a revelation of a Love deeper than hell, higher than heaven, and wider than the universe!

John 15:13

הובא (love) ררב (greater) מן (than) הנא (this) לית (there is not)
דאנש (that a person) נפשה (his life) נסים (will lay down)
הלפ (for the sake of) רהמודי (his friends)

There is no greater love than this, that a person lay down his life for his friends.

Read this letter slowly and touch the words as you read. These are the original words of your Lover to your soul. Read it and weep.

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Background

The Aramaic Peshitta is displayed in the square Aramaic-Hebrew script, according to the characters used in first century Israel and Syria, with many textual notes and commentary, comparing Greek New Testament readings with the Aramaic and forcefully demonstrating that the original Greek NT is translated from the Peshitta NT text, which Peshitta text is the original and God-breathed New Covenant, from Matthew to Revelation.

*This conclusion is the subject of another book, **Divine Contact - The Original NT Discovered**, authored by me. The Peshitta itself is a miracle in many ways. It contains much coded information throughout, discoverable only by computer in this century. Some of these I discuss and show in the above introduction. The above named book displays them in depth, along with statistical analysis of their probabilities. I employed nine other proofs, primarily linguistic computer analyses, which verify the above assertion that **The Peshitta NT** is Divinely authored.*

I am an ordained Protestant minister since 1976 and have pastored several Baptist and non denominational independent churches since that time. I have been a student of Koine Greek since 1974 and have a B.A. in Ministerial Studies from Bob Jones University., 1976. I also studied NT Textual Criticism and the Greek manuscripts independently while attending that school and since graduation. I have also studied Greek and Hebrew over the past thirty years, having become quite proficient in Greek and, in the last five years, with Aramaic especially; certainly proficient enough to read the Greek New Testament and The Peshitta and translate them accurately into English.

*I have searched long and hard for the original NT text, having been strongly convinced the Majority Greek text was the closest to the original NT. That is essentially the Greek text the King James translators used for the NT. There is a recognized problem with that position, however, when approaching the entire book of Revelation; It has no Majority text for many readings! The manuscripts are divided up into several large groups, each supporting a different reading. That fairly discredits the Majority Greek theory of reconstructing the original, though I believe that approach is far superior to the Critical and Eclectic textual approach favored by many textual scholars of the past century, which produced the Nestles' Greek NT and the modern English versions, such as The NIV, RSV, ASV, The Living Bible, NASV, etc. All those versions rely primarily on a few mss. for the NT text and ignore 95% of the 5000 Greek mss. which may support a significantly different reading. That cannot be sound practice, as it overlooks the simple truth that the original readings were bound to be reproduced in the largest numbers of manuscripts, not in just one or two. Nevertheless, the Greek Textual theories all break down at some point. This, in my humblest opinion, though I think I have more than an opinion in this matter, is because the original text was not Greek at all, but Aramaic. It had been long held, up until the end of the 19th century that The Peshitta was the 2nd century translation of The Greek NT, and that it was probably the best and most ancient version. It was also generally recognized that it agreed with the traditional Greek text of The NT (also called **The Textus Receptus**- pronounced "Rekeptus") or "**Received Text**".*

Once we understand that the Majority Greek tradition represents the earliest translation, certainly 1st century, of the original autographs, and that the original was written in Aramaic, we can make progress in ascertaining the original itself. This discovery for the Western world has been reserved for the 21st century – the computer age.

The Holy Apostolic Catholic Assyrian Church of The East has known this truth for almost 2000 years. They have been copying the Peshitta mss. by hand all these centuries, counting the letters and words, keeping notes of the statistics in what is called a Massora. They still do this by hand today. But Western arrogance and pride never thought to question that Jesus Christ and His fishermen and tradesmen disciples spoke Greek - a Semitic people in a fiercely Semitic culture which had remained so for over 1200 years. They would have rather died than to discard their Semitic tongue (Aramaic had been their language for seven centuries, and was the language of half the book of Daniel and several chapters of Ezra, books of Holy Scripture). Never would they as a nation adopt the pagan Greek tongue as their own.

Aramaic and Hebrew are as similar as any two languages can be; they shared the same alphabet and characters in the first century and earlier; their grammar is essentially the same as is the pronunciation of many words; many words are similar in both languages. Personal names are usually identical. "Jesus" is "Yeshua" in Hebrew and Aramaic. "Christ" is "Meshikha" in Aramaic – "Meshiakh" in Hebrew.

*For me, the words of **The Peshitta** itself are as powerful a proof as the scientific evidence of the codes and Aramaic-Greek word comparisons. This I discovered only by translating every word of the Gospels. To read the words of The Christ in His native Aramaic, and as I believe, in written form exactly as He uttered them, is a life changing experience. I am lifted out of myself by them, as was John The Apostle: "**Come up hither, and I shall show you things which must be hereafter.**"*

John's disciples came up behind The Son of God: And Jesus turned, and saw them coming after him, and he said to them: What seek ye? They said to him: Our Rabbi, where stayest thou? He said to them: Come, and see. And they came and saw where he lodged; and they were with him that day, for it was about the tenth hour.

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According to ancient tradition of church fathers, (Origin especially stands out in my mind), the four beasts of Revelation six represent the four Gospels: One with a lion's face, one with a calf's head, another with a man's, and one with an eagle's. Matthew presents Christ as King of Israel (Lion of the tribe of Judah); Mark presents Him as the Servant of Jehovah, in His many works of service to Israel, Luke presents The Son of Man, and John shows The Son of God, The LORD of Heaven, represented by the eagle, the dweller of the heights.

Revelation has this phrase four times recorded: "Come and see." Each invitation is spoken by one of these four beasts in his order. I believe the Gospels invite us to "Come and see" the glory of Him Whom they present.

Isa 66:18 For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

"Come and see."

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אוּנְגְלִיּוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

זְדוּק (Zadoq) אוּלִדְ (begot) אִלְיָד (Azor) עוּזָר (Zadoq) לְיֻדוּק (begot) לְאִלְיֻד (Eliud) (Eliud) זְדוּק (Zadoq) אוּלִדְ (begot) לְאִכִּין (Akin) אִכִּין (Akin) אוּלִדְ (begot) לְאִלְיֻד (Eliud)

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אִלְיָזֵר (Eliazer) אוּלִדְ (begot) לְאִלְיָזֵר (Eliazer) (Eliazer) אִלְיָזֵר (Eliazer) אוּלִדְ (begot) לְמַתְתָן (Matthan) (Matthan) מַתְתָן (Matthan) אוּלִדְ (begot) לְיַעֲקֹב (Yaqob) (Yaqob)

16

עֵקֻב (Yaqob) אוּלִדְ (begot) לְיוֹסֵף (Yoseph) נְבִרָה (the guardian) (the guardian) (was begotten) דְמַרְיָם (of Maryam) דְמַרְיָם (her from whom) אִתְלִיד (The Messiah) יֵשׁוּעַ (Yeshua) דְמַתְקָנָא (Who is called)

* This Yoseph would be Mary's father, not her husband. This is Mary's genealogy. Joseph's, (her husband), is in Luke 3. Joseph's father was Heli, not Jacob.

17

כְּלָדִין (all) הַכִּיל (therefore) שְׂרַבְתָּא (generations) מִן (from) אַבְרָהָם (Abraham) (fourteen) עֲרִבְסָרָא (generations) שְׂרַבְתָּא (David) לְדָוִד (until) (the captivity) עֲרִבְסָרָא (generations) לְגַלְלוּתָא (until) (of Babel) שְׂרַבְתָּא (generations) אַרְבַּעַסְרָא (fourteen) וּמִן (from) (The Messiah) גְּלוּתָא (the captivity) דְבַבְל (of Babel) עֲרִבְסָרָא (until) לְמִשְׁחָא (fourteen) שְׂרַבְתָּא (generations) אַרְבַּעַסְרָא (fourteen)

18

יִלְדָה (the birth) דִּין (but) דִּישׁוּעַ (of Yeshua) מִשְׁחָא (The Messiah) הַכְנָא (thus) הוּא (was) (when) מְכִירָא (engaged) הוּתָא (she was) מָרְיָם (Maryam) אִמָּה (His mother) לְיוֹסֵף (to Yoseph) עֲרִילָא (before) נְשִׁתְוּהֶפְוִן (they would have a conjugal relation) (of Holiness) דְקֻדְרִשָׁא (The Spirit) רֻחָא (from) מִן (pregnant) בְּמַנָּא (she was found) (was)

19

יוֹסֵף (Yoseph) דִּין (but) בְּעֵלָהּ (her lord) כְּאֵנָא (she wanted) הוּא (righteous) (to expose her) דְנִפְרִסְיָהּ (he would divorce her) (was) אִתְרַעֵי (considering) הוּא (considering) (that secretly) נִשְׁרִיָּהּ (she would divorce her)

20

כִּד (as) הִלִּין (these things) דִּין (but) אִתְרַעֵי (he considered) אִתְרַעֵי (appeared) לֵה (to him) מַלְאֲכָא (The Angel) דְמִרְיָא (of Jehovah) בְּחֵלְמָא (in a dream) (do not) לֵה (to him) יוֹסֵף (Yoseph) בְּרָהּ (son) דְדָוִד (of David) לֵא (said) (your woman) תִּירַדְל (to take) לְמַסְכָּב (be afraid) הוּ (He) דִּין (He) הוּ (Who is begotten) בְּה (in her) מִן (from) רֻחָא (The Spirit) הוּ (He) דְקֻדְרִשָׁא (of Holiness)

21

תֵּאלֵךְ (she shall bear) דִּין (but) בְּרָא (a Son) וְתִקְרָא (His name) שְׁמָהּ (His name) יֵשׁוּעַ (Yeshua) (their sins) גִּיר (He) גִּיר (for) מְחִיידָהּ (will save) לְעַמָּהּ (His people) מִן (from) חַטֵּייהוֹן (their sins)

* The Aramaic can mean "She will call" or "You will call".

22

הוּא (this) דִּין (but) כְּלָהּ (all) דְהוּתָא (happened) דְנִתְמַלָּא (that should be fulfilled) מִדְרָם (the thing) דִּיאֲמַר (that was spoken) מִן (from) מְרִיָּא (Jehovah) בִּיד (by) נְבִיאָא (the prophet)

23

דַּחַא (Behold) בְּתוּלְתָא (the virgin) תְּבַטֵּן (she shall bear) וְתֵאלֵךְ (Emmanuel) בְּרָא (a Son) וְתִקְרִין (they will call) שְׁמָהּ (His Name) עֲמַנּוּאֵיל (our God) אֵלֵהּ (is with us) עֲמַן (which is translated) דְמַתְרַנְגָּם

24

כִּד (when) קָם (arose) דִּין (but) יוֹסֵף (Yoseph) מִן (from) שְׁנָתָהּ (his sleep) עֲבַד (he did) אִכְנָא (according to) דְפִקְדָּהּ (that which commanded) לֵה (him) מְלֵאכָהּ (The Angel) דְמִרְיָא (of Jehovah) וְדִבְרָהּ (he took) (& he took) לְאִנְתָּרָהּ (his wife)

25

וְלֵא (not) חֻכְמָהּ (he knew her sexually) עֲרִמָא (until) דִּילְדָתָהּ (she delivered Him) לְבָרָהּ (her Son) בִּכְרָא (the firstborn) וְקִרְתָּהּ (she called) שְׁמָהּ (& she called) יֵשׁוּעַ (Yeshua)

One very important role **The Greek NT** plays in understanding **The Peshitta** is that it provides a window into first century Aramaic pronunciation in Palestine. Based on Peshitta primacy, the Greek NT is the work of a person bilingual in Aramaic and Greek and therefore the names of the NT would provide a key to understanding what dialect and pronunciation characterized the Aramaic of Israel in the time of The Messiah. I try therefore to consult the Greek transliterations of the Semitic names found in The NT in giving the English renderings, so as to give a phonetic rendering, not merely a transliterated written rendering of the Aramaic letters. The Aramaic spoken by our Lord seems to have been somewhere between Eastern and Western Aramaic in pronunciation.

ישוע – **The Name of our Lord**, was probably pronounced, "Yayshu" in first century Israel. I obtain this from the Greek transliteration **Ἰησοῦ** – "Iaysou", pronounced "Yaysoo". Greek has no "sh" sound; supplying that from ש gives "Yayshu". Aramaeans today pronounce it (Western) "Eesho" or (Eastern) "Eshoo".

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The Holy Gospel Preaching of Matthew

אוּנְגְלוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

וערוק (& flee) למצריין (to Egypt) והמן (& there) הוי (stay)
עדמא (until) דאמר (tell) אנה (1) לך עתיד (you) והן (is going) הו (the same) ניר (for)
הרודס (Herod) למבעיה (to seek) לטליא (The Boy) אך (so as) הנובריהוי (to destroy Him)

14
יוסף (Yoseph) דין (but) קם (arose) שקלה (he took) לטליא (The Boy)
(to Egypt) ולאמה (His mother) ובלילא (in the night) וערק (fled) למצריין (to Egypt)

15
והוא (& he was) המן (there) עדמא (until) למותה (the death)
(of Herod) דנתמלא (of Herod) דנתמלא (that it should be fulfilled) מרם (the thing) דאתמר (that was spoken)
מן (from) מריא (Jehovah) בנביא (through the prophets) דאמר (that says)
דמן (from) מצריין (Egypt) קריית (I have called) לברי (My Son)

16
הידין (then) הרודס (Herod) כר (when) חזא (he saw) דאתבוז (he mocked)
מן (by) מנושא (the Magi) אתחמת (he was enraged) טוב (greatly)
ושדר (& he sent) קטל (he killed) וטליא (the boys) כלהן (all of them)
דבית-לחם (of Bethlekhem) ודכלהן (& of all) תחומיה (its borders)
מן (from) בר (the) תרתיין (two) שנין (years) ולתחת (& under)
אך (according to) זבנא (time) דעקב (the time) דעקב (that he searched for) מן (from) מנושא (the Magi)

All Aramaic idioms are colored purple in the Aramaic text. "Bar tarthine shanine" – "a son of two years", means, "a two year old boy".

17
הידין (then) אתמלי (then) מרם (was fulfilled) דאתמר (the thing) דאתמר (that was spoken)
ביד (by) ארימא (Jeremiah) נביא (the prophet) דאמר (that says)

18
קלא (a voice) אשמע (was heard) ברמתא (in Ramtha) בכימא (weeping) ואליא (lamentation) סניא (great)
רחל (Rachel) בכיא (over) על (weeping) בגיה (her children) ולא (not) וליא (and)
צביא (she is willing) למתביא (to be comforted) מוטל (because) דלא (not) איהיון (they are)

19
כר (when) מית (died) דין (but) הרודס (Herod) מלכא (the King)
אתחין (appeared) מלאכא (The Angel) דמריא (of Jehovah)
בחלמא (in a dream) ליוסף (to Yoseph) במצריין (in Egypt)

20
ואמר (& he said) לה (to him) קום (arise) דבר (take) לטליא (The Boy)
ולאמה (His mother) וזל (& go) לארעא (to the land) דאישראל (of Israel)
מיתו (they have died) להון (to them) ניר (for) הגון (those) דבעין (that seeking)
הוו (were) נפשה (the life) דטליא (of the boy)

21
ויוסף (& Yoseph) קם (arose) דבר (took) לטליא (The Boy) ולאמה (His mother)
(of Israel) ואתא (& came) לארעא (to the land) דאישראל (of Israel)

22
כר (when) דין (but) שמע (he heard) דארכלאוס (that Arkilaus) הוא (was)
מלכא (the king) ביהוד (in Judea) חלף (in the place of) הרודס (Herod)
אבוהי (his father) דחל (he feared) דנאל (to go) לתמן (there)
ואתחין (& it appeared) לה (to him) בחלמא (in a dream)
דנאל (that he should go) לאתרא (to the region) דגלילא (of Galila)

23
ואתא (& he came) עמר (to dwell) במדינתא (in a city) דמתקריא (that is called)
(that should be fulfilled) נצרת (Natsareth) אך (so) דנתמלא (that was spoken)
מרם (the thing) דאתמר (the thing) בנביא (by the prophet)
דנצריא (that a Nazarene) נתקרא (He shall be called)

Chapter 3

1
ומכרז (& preaching) הוא (he was) בחורבא (in the desert) דיהוד (of Judea)
(the baptizer) בהון (in them) דין (but) בזימתא (in days) הגון (those) אתא (came) יודנן (John) מעמודנא (the baptizer)

2
ואמר (& he said) חובב (repent) קרבת (repent) לה (it)
(of Heaven) דשמיא (the Kingdom)

הרוב "Taabu" has a basic meaning "to return". It can mean "return to God", "be converted" or "repent". Whichever its translation, it always indicates a change of direction, which in the moral sense is always a change in the right direction. With the prodigal son, it started when he "came to himself" (a return to his right mind) and led him to say "I will arise and go to my father", & to then to go down the road and return home and to say to his father, "I have sinned before Heaven and you are am no more worthy to be called your son". That is true repentance; it really combines all the above meanings in one very powerful and life changing experience and brings a person home again to himself and to his Father in Heaven.

3
הנו (this is) ניר (for) הו (he) דאמר (of whom was said)
(in the desert) קלא (the prophet) נביא (Isaiah) דאמר (by) דקרא (a voice) דקרא (that cries) בחורבא (in the desert)
טביא (prepare) אתרה (the way) דמריא (of Jehovah) ואשו (level) לשביליה (His paths)

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The Holy Gospel Preaching of Matthew **מתיא קרישא כרוזתא מתיא**

הו (of hair) דסערא (his garment) לבושה (was) הווא (John) איהויהי (and) יוהנן (this) דין (and) יוהנן (John) איהויהי (was) לבושה (his garment) דסערא (of hair) דנמלא (of the camel) ואסר (& he girt) חוצא (the loins) דמשכא (with leather) על (on) חצויהי (his loins) ומאכולתה (of the field) דברא (& honey) ודבשא (locusts) קמוצא (& his food) was

5
הוידן (then) נפקא (going out) הווא (was) אירשלים (Jerusalem) וכלה (all) יהודן (Judea) וכלה (the whole) אתרא (& the region) דהדרר (which is around) יוירדן (the Jordan)

6
ועמדן (& being baptized) הווא (they were) מנה (by him) ביוירדן (in the Jordan) נהרא (river) כר (while) מודין (confessing) בחטויהוין (their sins)

7
כר (when) הווא (he saw) דין (but) סניאא (many) מן (from) פרישא (the Pharisees) ומן (and) זדוקיא (the Sadducees) דאין (that came) למעמד (to be baptized) אמר (he said) להוין (to them) ילדא (offspring) דאכרנא (of vipers) מנה (who?) דהוין (that is coming) למערק (instructed you) דמנא (from) דמנא (the wrath) דאתא (that is coming)

8
עברון (produce) הכיל (therefore) פארא (fruit) דשיין (that is worthy) לתבורתא (for repentance)

9
ולא (not) תסברון (think) והאמרין (& say) בפשכון (in yourselves) דאבא (that the father) אית (is) לן (to us) אברהם (Abraham) אמר (say) אנה (I) לבון (to you) ניר (for) דמשכא (stones) באפא (these) למקמו (raise up) בניא (children) לאברהם (to Abraham)

10
הא (behold) דין (but) נרנא (the axe) סיב (is laid) על (on) עקרא (the root) דאילנא (of the tree) כל (every) אילנא (tree) הכיל (therefore) דפארא (fruit) מבה (that good) לא (not) עבר (has produced) מתפסק (is cut down) גפלא (& falls) בגורא (into the fire)

11
אנה (I) מעמד (baptizing) אנה (am) לבון (you) במיא (in water) לתבורתא (for repentance) הו (He) דין (but) דברתי (Who after me) אהא (comes) חסין (mightier) הו (than I) מני (is) דלא (for not) שוא (worthy) אנה (I am) מסבדי (His sandals) למשקל (to pick up) הו (He) מעמד (is to baptize) לבון (you) ברוחא (in The Spirit) דקודשא (of Holiness) ובגורא (& in fire)

12
הו (is) דרפשא (for the winnowing fan) באידה (in His hand) ומדכא (& He purges) אדרוהי (His threshing floor) והטא (of wheat) כנש (He gathers) לאוצרוהי (into His barns) ורבהא (& the chaff) מוקד (He will burn) בגורא (in fire) דלא (which is not) דעכא (extinguished)

13
הוידן (then) אתא (came) ישוע (Yeshua) מן (from) גלילא (Galilea) ליוירדן (to the Jordan) ליות (unto) יוהנן (John) דנעמד (to be baptized) מנה (by him)

14
הו (he) דין (but) יוהנן (John) כלא (refused) הווא (had) לה (Him) ואמר (he said) אנה (& he said) אינך (I) נסיק (need) אנה (do) דמנדך (by You) אתעמד (to be baptized) וננה (You) לותי (to me) אתית? (have come?)

15
הו (He) דין (but) ישוע (Yeshua) ענא (answered) ואמר (& said) לה (to him) שבוך (allow) השא (now) דכנא (this) ניר (for) יאא (it is proper) לן (for us) דנמלא (to fulfill) כלה (all) כאנורא (justice) והדין (& then) שבקא (He allowed Him)

16
כך (when) עמד (was baptized) דין (but) ישוע (Yeshua) מחרא (once) & were opened) סלק (He came up) מן (from) מיא (the water) ואתפתוהי (The Spirit) דהא (to Him) שמיא (the Heavens) ורוא (He saw) & He saw) רוחא (The Spirit) דאלהא (of God) דנחתא (descending) אידך (like) ינא (a dove) ואתה (coming) עלוהי (upon Him)

17
והא (and behold) קלא (a voice) מן (from) שמיא (the Heavens) דאמר (that said) הו (This is) ברי (My Son) חביבא (I am delighted) דרבה (The Beloved) דאנעמבית (in Whom)

Chapter 4

1
הוידן (then) ישוע (Yeshua) אתדבר (was led) מן (from) רוחא (The Spirit) דקודשא (of Holiness) למדברא (to the wilderness) דנמתא (to be tempted) מן (by) אכלקיצא (The Devil)

2
וגם (& fasted) ארבעין (forty) יומין (days) וארבעין (& forty) לילין (nights) אחרית (afterward) דין (but) כפן (He was hungry)

3
וקרב (& approached) הו (The) דמנטא (Tempter) ואמר (& he said) לה (to Him) אנה (The Son) אנת (You are) דאלהא (of God) אמר (say) דהלן (that these) כאפא (stones) גוהין (will become) לחמא (bread)

4
הו (He) דין (but) ענא (answered) ואמר (& said) כתיב (it was written) דלא (that not) הווא (it was) בלחמא (by bread) בלחוד (only) הווא (lives) ברנשא (a son of man)

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The Holy Gospel Preaching of Matthew

אוּנְגִילִיוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

אלא בכל (but) מלא (by every) דנפשא (word) מן (that proceeds) מן (from) פומה (the mouth) דאלהא (of God)

5

הידין (then) דברה (brought Him) אבלקרצא (The Devil) למדינת (to the city) קודשא (of the temple) על (stood Him) כנפא (on) דהיכלא (the pinnacle)

6

ואמר (& he said) ליה (to Him) אן (if) ברה (The Son) אמת (You are) דאלהא (of God) שרי (cast) נפשך (Yourself) לתחת (down) כתב (it is written) ניד (for) דלמלאכוהי (His angels) נפקד (He will command) עליך (concerning You) ועל (You strike) אידיהון (their hands) נשקלונך (they will carry You) דלא (Your foot) רנך (on a stone) בכאפא

7

אמר (said) ליה (to him) ישוע (Yeshua) חוב (again) כתיב (it is written) דלא (not) תנסא (you will tempt) למריא (Jehovah) אלהך (your God)

8

חוב (again) דברה (brought Him) אבלקרצא (The Devil) לשורא (to a mountain) דמב (very) רם (high) וחייה (he showed Him) כלהון (& he showed Him) מלכותא (all) מלכותא (the kingdoms) דעלמא (of the world) ושבחהון (& their glory)

9

ואמר (& he said) ליה (to Him) הלין (these things) כלהון (all) לך (to You) אתה (I shall give) אן (if) תפל (You will fall down) תסנוד (to worship) לי (me)

10

הידין (then) אמר (said) ליה (to him) ישוע (Yeshua) זל (depart) לך (you) סטנא (Satan) כתיב (it is written) ניד (for) דלמריא (that Jehovah) אלהך (Your God) תסנוד (you will worship) ולה (Him) בלהוודי (only) הפלוה (you will serve)

11

הידין (then) שבקה (left Him) אבלקרצא (The Devil) ויהא (and behold) מלאכא (angels) קרבו (approached) ומשמשין (& serving) הוו (they were) ליה (Him)

12

כך (when) שמע (heard) דין (but) ישוע (Yeshua) דיחנן (that John) אשתלם (had been delivered up) שני (departed) לה (He) לגלילא (Galila)

13

ושבקה (& He left) לנצרת (Natsareth) ואתא (& came) עמר (to dwell) בכפרנחום (in Kapernakhum) על (on) יד (the side) ימא (of the sea) בתרומא (of the borders) דובולון (in the borders) דזבולא (of Zebulon) ודנפתא (& of Naphtali)

14

דנתמלא (that it should be fulfilled) מדרם (the thing) דאתאמר (that says) ביד (by) אשעיא (Isaiah) נביא (the prophet) דאמר (the prophet)

15

ארעא (the land) דובולון (of Zebulon) וארעא (the land) דנפתא (of Naphtali) ארעא (the way) דימא (of the sea) עברוודי (the crossings) דיורדן (of Jordan) גלילא (Galila) דעממא (of the Gentiles)

16

עמא (the people) דיתב (who sat) בחשוכא (in the darkness) נוהרא (the light) רבא (great) חזא (have seen) ואלין (& those) דיתבין (who were sitting) בארתא (in the region) ובטללא (& in the shadow) דמותא (of death) נוהרא (the light) דנה (has dawned) להון (to them)

17

מן (from) הידין (then) שרי (began) ישוע (Yeshua) למכרוז (to preach) ולמאמר (& to say) תוב (repent) קרבת (has come near) ליה (it) ניד (for) מלכותא (the Kingdom) דשמיא (of the Heavens)

18

וכר (& when) מזהלך (He was walking) על (on) יד (the side) ימא (of The Sea) דגלילא (of Galila) חזא (He saw) תרין (two) אחין (brothers) שמעון (Shimeon) דאתקרי (who was called) כנפא (The Rock) ואנדראוס (& Andraus) אחוהי (his brother) דרמון (for they were casting) מצידתא (a net) בימא (into the sea) צידא (fishermen) איתיהון (they) הוו (were)

19

ואמר (& said) להון (to them) ישוע (Yeshua) תו (come) בתרי (after Me) ואעברכון (& I shall make you) צידא (fishers) דבני (of men) אנשא

20

הגון (they) דין (but) מחדא (at once) שבקו (left) מצידתהון (their net) ואילו (& they went) בתרה (after Him)

21

וכר (& when) עבר (He passed) מן (from) תמן (there) חזא (He saw) אחרנא (other) אחא (brothers) תרין (two) עקוב (Jaqob) בר (son) זבדי (of Zebedei) ויוחנן (& John) אחוהי (his brother) בחלפא (in a boat) עב (with) זבדי (them) אבוהון (their father) דמתקבין (who were setting in order) מצידתהון (their nets) וקרא (& He called) אנון (them)

22

הגון (they) דין (but) מחדא (at once) שבקו (left) לאלפא (after Him) ולאבוהון (& their father) ואילו (& they went) בתרה (after Him)

23

ומתכרך (& traveling about) הוא (was) ישוע (Yeshua) בכלה (in all) גלילא (Galila) ומלף (& taught) הוא (of the kingdom) בכנשתהון (in their assemblies) ומכרז (& was preaching) סברה (the gospel) דמלכותא (among the people) במאכא (& curing) כל (every) כאב (sickness) וכרהון (& disease) בעמא

24

ואשתמעו (& was heard) טבה (His fame) בכלה (in all) סוריא (Syria)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

ואנגליון קדישא כרוחותא דמתא

וקרבו (who ill) דבישׁ (those) אילין (all of them) כלהון (to Him) לה (& they brought) עבירין (ill) בישׁ (had become) בבורהנא (with diseases) משחולפא (various) ואילין (those) (& the demon possessed ones) בדבשניקא (who were afflicted) ודייונא (with severe pain) ודבר אגרא (& lunatics) ואמין (& He healed) (them)

• “Lunatics” comes from the Aramaic idiom, “**Bar Agra**”, “**Son of Rooftops**”, a practice of worshipping demons on one’s rooftop who were believed active during the first and last days of the month, to avert their ill will towards the home.

25

ואזלו (& went) בתרה (after Him) כנשא (crowds) סניאא (great) מן (from) גלילא (Galila) ומן (& from) (Judea) עסרת-מדינתא (The Ten Cities) ומן (& from) ארשלים (Jerusalem) ומן (& from) יהוד (Judea) ומן (& from) עברא (the other side) דירדרנין (of the Jordan)

Chapter 5

1

כר (when) הזא (saw) דין (but) ישוע (Yeshua) לבנשא (the crowds) סלק (He went up) לטורא (to a mountain) וקרבו (& when) יתב (He sat down) לוהתה (to Him) ותלמידויה (His disciples)

2

ופתח (& He opened) פומה (His mouth) ומלך (& teaching) הוא (He was) להון (them) ואמר (& He said)

3

טוביהון (blessed are they) למסכנא (who are poor) ברוח (in spirit) דרדילהון (because theirs) די (is) מלכותא (the Kingdom) דשמיא (of Heaven)

4

טוביהון (blessed are they) לאביאלא (who are mourning) דהגונן (for they) נתביאן (will be comforted)

5

טוביהון (blessed are they) למסככא (who are meek) דהגונן (for they) נאררתן (will inherit) לארעא (the earth)

6

טוביהון (blessed are they) לאילין (those) דכפנין (who hunger) וצהין (& thirst) לכאנתא (for justice) דהגונן (for they) נסבעין (will be satisfied)

7

טוביהון (blessed are they) למרחמנא (who show mercy) דעליהון (for upon them) נהומא (mercies) רהמא (there will be)

8

טוביהון (blessed are they) לאילין (those) דרכין (who are pure) בלבחהון (in their hearts) דהגונן (for they) נחזין (shall see) לאלהא (God)

9

טוביהון (blessed are they) לעבדי (those) שלמא (peace) דבנודי (for the children) דאלהא (of God) נתקרין (they will be called)

10

טוביהון (blessed are they) לאילין (those) דאתרדפו (who have been persecuted) מוטל (for the cause of) כאנתא (justice) דרדילהון (for theirs) די (is) מלכותא (the Kingdom) דשמיא (of Heaven)

11

טוביכון (blessed are you) אמתי (whenever) דמוחסדין (they revile) לכון (you) ורדפין (& persecute) לכון (you) ואמרון (& they say) עלכיכון (against you) כל (every) מלא (word) בישא (evil) ומטלתי (for My sake) בדגלותא (in falsehood)

12

הידין (then) חרו (rejoice) ורוויו (& exult) דאתרכון (because your reward) סני (is great) בשמיא (in Heaven) דכנא (thus) ניר (for) דרפו (they persecuted) לנביא (the prophets) דמן (those who) קדמיכון (were before you)

13

אנתון (you) אנון (are) מלחא (the salt) דארשא (of the earth) אנהו (if that) דין (but) דמלחא (salt) תפכה (becomes insipid) במנא (with what?) תתמלה (will it be salted) למדם (for a thing) לא (not) אזלא (it is fit) אלא (except) דתשרא (to be thrown) לכר (outside) ותתרוש (& be trodden) אנשא (by) אנשא (people)

14

אנתון (you) אנון (are) נוהרה (the light) דעלמא (of the world) לא (not) משכחא (it is possible) דתמשא (for you to hide) מדינתא (a city) דעל (a city) גורא (that upon) טורא (a mountain) בניא (has been built)

15

ולא (& not) מנהרין (they light) שרנא (a lamp) וסימין (& set) לה (it) תודית (under) סאתא (a basket) אלא (but) על (on) מגרתיא (a lampstand) אנון (who in the house) דבביתא (those) דאילין (to all) אילין (& it gives light)

16

הכנא (thus) נגהר (will shine) נוהרכון (your light) קדם (before) בנינשא (the children of men) דגזון (that they may see) עבדיכון (your works) טובא (good) ונשבחוון (& may glorify) דאבוכון (your Father) דבשמיא (Who is in heaven)

17

לא (not) תסברון (think) דאתית (that I have come) דאשרא (that I should revoke) לא (not) נמוסא (The Torah) או (or) נביא (The Prophets) לא (not) אית (that I should fulfill) דאשרא (I have come) אלא (but) דאמולא (that I should revoke)

18

אמין (amen) ניר אמר (say) אנה (I) לכון (to you) דעדמא (that until) דנעברון (will pass away) שמיא (Heaven) וארעא (& the earth)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אוּנְגְלוּיוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

יִוד (Yodh * or) יִודָא (one) אוּ (or) דְּדָר (one) כְּרִמְטָא (Taag) לֹא (not) נְעִבֵר (will pass away) מִן (from) נְמוֹסָא (The Torah) עֲדִמָּא (until) רַבְכָּל (everything) גְּלוּמָא (will come to pass)

“Yodh” is the smallest Hebrew letter. A “Taag” is a crownlet written above certain letters by the scribes and preserved in The Hebrew Massorah (Scribal notes on the readings and words of the Hebrew Bible) to identify certain significant words and their usages and number of occurrences in the scriptures. This indicates that the Torah scriptures would be divinely perfectly preserved via the meticulous work of the Hebrew scribes, and that the Massorettes of the sixth century AD were carrying on a tradition that existed in the first century and earlier, as referenced here by our Lord.

19
 כָּל (everyone) מִן (who) הִכִּיל (therefore) דְּנִשְׂרָא (violates) (small) זְעוּרָא (these) הִלִּין (commandments) הִלִּין (to the children of men) בְּצִירָא (little) וְנִלְךְ (& will teach) הִכְנָא (& will teach) (but) נִתְקָרָא (will be called) בְּמַלְכוּתָא (in the Kingdom) דְּשָׁמַיָא (of Heaven) כָּל (everyone) דִּין (will be called) גְּמִיקָא (great) רַבָּא (the same) דְּנָא (& will teach) וְנִלְךְ (who will do) (of Heaven) דְּשָׁמַיָא (in the Kingdom)
 20
 אִמֵּר (say) אֲנָא (I) לִבְוֹן (to you) נִיר (for) דְּרֵאלָא (that unless) תֵּאֲדֵר (will increase) כְּאִמְרֵיכֹן (your goodness) יִתִּיר (than) דְּכִסְפָּרָא (that of the Scribes) וּפְרִישָׁא (& The Pharisees) לֹא (not) תַּעֲלִין (you will enter) לְמַלְכוּתָא (the Kingdom) דְּשָׁמַיָא (of Heaven)

21
 שְׁמַעְתִּין (you have heard) דְּאִתְאֵמֵר (that it was said) לְקִרְמִיָּא (to the ancients) לֹא (do not) תִּקְמוּל (murder) וְכָל (everyone) דְּנִקְמוּל (& every) מוֹדִיב (who will murder) מוֹדִיב (condemned) הוּא (that one is) לִדְנָא (to judgment)
 22
 אֲנָא (I) דִּין (but) אִמֵּר (saying) אֲנָא (am) לִבְוֹן (to you) רַבְכָּל (that everyone) מִן (without cause) אִיקָא (his brother) אֲחֵרִי (against) מוֹדִיב (condemned) הוּא (is) לְדִינָא (before the judge) וְכָל (everyone) דְּנִתְאֵמֵר (who will say) לְאֲחֵרִי (to his brother) רַקָּא (I spit on you) מוֹדִיב (condemned) הוּא (is) לְבִנְשֵׁתָא (before the assembly) וּמִן (& whoever) דְּנִתְאֵמֵר (will say) לֹא (fool) מוֹדִיב (condemned) הוּא (is) לְגַהֲנָא (to Gehenna) דְּנִירָא (of fire)

23
 אֵן (if) הוּא (do) הִכִּיל (therefore) דְּמִקְרַב (bring) אֲמַת (you) קוֹרְבַנְךָ (your offering) עַל (unto) מַדְבַּחָא (the altar) וְהִמֵּן (& there) תִּתְדַכֵּר (you remember) דְּאֲחֵרִי (that holds) עַל (any) עֲלִיךָ (against you) אֲחֵרִי (your brother) אֲבָתָא (grudge) מִרְסָא (any)
 24
 שְׂבוּק (leave) תַּמָּן (there) קוֹרְבַנְךָ (your offering) קִדְמָא (before) מַדְבַּחָא (the altar) וּזִיל (& go) לְקוֹדְמִים (first) אֲתֵרְעָא (be reconciled) עִם (with) אֲחֵרִי (your brother) וְהִידִין (& then) תָּא (come) קִרְבָּא (bring) קוֹרְבַנְךָ (your offering)

It is very telling to me that our Lord says “Come, bring your offering”, rather than, “Go, take your offering”. He speaks as The One Who receives the Divine offering from men. He spoke as One Who certainly believed He was God. There are many such subtle hints to this fact in the Gospels, and some not so subtle. Watch for them.

25
 הִיִּית (be) מְהֵאֵלָא (allied) עִם (with) בְּעַל דִּינְךָ (your plaintiff) עַל (quickly) עֵר (while) עֵמָּה (with him) אֲמַת (you) בְּאַרְחָא (on the street) דְּלִמָּא (lest) בְּעַל דִּינְךָ (your plaintiff) נְשַׁלְמַךָ (deliver you) לְדִינָא (to the judge) וְדִינָא (& the judge) נְשַׁלְמַךָ (delivers you) לְגַבְיָא (to the tax collector) וְרַפְּלָא (& you fall) בֵּית (into the house) אֲסִידָא (of prisoners)
 26
 יֵאֱמִין (and truly) אִמֵּר (say) אֲנָא (I) לְךָ (to you) דְּלֹא (that not) תִּפְּוֵק (you will come out) מִן (from) תַּמָּן (there) עֲדִמָּא (until) דְּתַתַּל (you give) שְׂמוּנָא (farthing - 1/4 ¢) אֲחֵרִיא (the last)

27
 שְׁמַעְתִּין (you have heard) דְּאִתְאֵמֵר (that it was spoken) דְּלֹא (not) תִּגְוֵר (you shall commit adultery)
 28
 אֲנָא (I) דִּין (but) אִמֵּר (saying) אֲנָא (am) לִבְוֹן (to you) רַבְכָּל (everyone) מִן (who) דְּרוּזָא (looks at) אֲנַתְרָא (a woman) אֵרְךָ (so as) דְּרֵבִינָא (to lust for her) מוֹרָא (at once) גֵּוָה (commits adultery with her) בְּלִבָּהּ (in his heart)
 29
 אֵן (if) דִּין (but) עֵינְךָ (your eye) דִּימִינָא (of the right side) מְכַשְׁלָא (stumbles) לְךָ (you) חֲצִיָּה (pluck it out) וְשִׂדִּיהּ (& cast it) מִנְךָ (from you) פְּקָח (it is profitable) לְךָ (for you) נִיר (for) רְנָאֲבֵר (that be lost) הוּא (one) הוֹרְמִיךָ (your member) וְלֹא (& not) כְּלָה (entire) פְּנִיךָ (your body) נִפְּלָא (should fall) בְּגַהֲנָא (into Gehenna)

30
 וְאֵן (& if) אִירְךָ (your hand) דִּימִינָא (of the right) מְכַשְׁלָא (stumbles) לְךָ (you) פְּסִיק (cut it off) שִׂדִּיהּ (cast it) מִנְךָ (from you) פְּקָח (it is profitable) לְךָ (to you) נִיר (for) דְּנִתְאֵבֵר (for) הוּא (that be lost) מִן (of) הוֹרְמִיךָ (your members) וְלֹא (& not) כְּלָה (entire) פְּנִיךָ (your body) נִפְּלָא (fall) בְּגַהֲנָא (into Gehenna)
 31
 אִתְאֵמֵר (it has been said) דְּמִן (that whoever) דְּשָׂרָא (divorces) אֲנַתְתָּהּ (His wife) נִתַּל (let Him give) לֵיהּ (her) כְּתִבָּא (a writing) דְּרִדְּוִלָא (of repudiation)
 32
 אֲנָא (I) דִּין (but) אִמֵּר (saying) אֲנָא (am) לִבְוֹן (to you) רַבְכָּל (everyone) מִן (who) דְּשָׂרָא (divorces)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew אונגליין קדישא כרוזתא דמתי

אנתה (His wife) לבך (apart) מן (from) מלתא (the report) דיניורתא (of fornication) עבר (He causes) (לה) לה (her) דגנור (her) זמן (that she will commit adultery) זמן (whoever) (& שביקרתא (takes) נאר (her that is divorced) נאר (is committing adultery) 33

תוב (again) שמעתון (you have heard) דאתאמר (that it was said) לקדמא (to the ancients) דלא (that not) תרגיל (you will lie) במומתך (in your oath) מומתך (to the Lord Jehovah) (but) למריא (you will fulfill) דין (your oaths) 34

אנא (I) דין (but) אמר (say) אנא (I) לבון (to you) לא (not) תאמון* (you shall swear) סך (at all) (of God) דאלהא (it is) הו (for the throne) דכורסא (by Heaven) (not) לא 35

- * "You shall swear" is preserved in accordance with the English rendering of the Ten Commandments and other Divine commandments; otherwise it should be, "You will swear", "You will not commit", etc. "Shall" should normally be reserved for 1st person singular future tense: "I shall". "Shall" is also appropriate for any Divine promise or prophesy.

ולא (neither) בארעא (by the earth) דכובשא (for the stool) הו (for the city) דמדינתה (Jerusalem) דמלכא (it is) דמלכא (of The King) רבא (the Great) אפלא (nor) באורישלם (by Jerusalem) דמדינתה 36

אפלא (neither) ברשך (by your head) תאמא (shall you swear) דלא (because not) משהבא (can) אבה (you) למעבר (make) בה (in it) מנהא (white) חרא (a certain) דסעריא (of the hairs) אוכמתא (black) או (or) חוררתא 37

אלא (but) תהווא (shall be) מלתכון (your statement) אין (Yes) אין (Yes) ונלא (No) לא (No) מדרם (anything) דמן (that) הלין (these) יתיר (exceeds) מן (from) בישא (the evil one) הו (is) 38

שמעתון (you have heard) דאתאמר (that it was said) דעינא (an eye) חלקך (in exchange for) שנא (a tooth) עינא (an eye) ושנא (& a tooth) חלקך 39

אנא (I) דין (but) אמר (saying) אנא (am) לבון (to you) דלא (that not) תקומון (you shall rise up) לוקבל (against) בישא (an evil person) אלא (but) מן (whoever) דמחא (strikes) לך (you) על (on) פכך (your cheek) דמינא (of the right side) אפנא (turn) לה (to him/her) אף (also) אחרנא (the other) 40

זמן (whoever) דצבא (& whoever) דנרון (wants) עמך (with you) ונשקול (& take) כותריך (your coat) שוקב (leave) לה (to him) אף (also) מוטוך (your cloak) 41

מן (whoever) דמשהר (compels) לך (you) מילא* (you) חר (to go mile) זל (one) עמה (go) תרין (with him) 42

- * "Mile" is an exact transliteration of the Aramaic word for "Mile"- מילא, and it looks like our English word is derived from the Aramaic, much like "Area" is an exact transliteration of ארעא - "Area", and has the same meaning: "land", "earth", "ground".

מן (whoever) דשאל (asks) לך (you) חב (give) לה (to him/her) לא (from you) מנך (to borrow) מנך (not) תכלייהו (you shall refuse him) 43

שמעתון (you have heard) דאתאמר (that it was said) דרחם (Show kindness) לקריבך (to your neighbor) וסני (& hate) לבעלדבבך (your enemy) 44

אנא (I) דין (but) אמר (say) אנא (I) לבון (to you) אהבו (love) לבעלדבבכון (your enemies) וברכו (& bless) למן (the one) דלאט (who curses) לבון (you) ועברו (& do) דשפיר (what is beautiful) למן (to the one) דסנא (who hates) לבון (you) וצלי (& pray) על (those) אילין (those) דדברין (who take) לבון (you) בקפריא (by force) ורדפין (& persecute) לבון (you) 45

איכנא (So that) דתהוון (you will become) בנידי (the children) דאבוכון (of your Father) דבשמיא (Who in Heaven) הו (who) די (is) דמורנח (for rises) שמיא (His sun) על (on) טובא (the good) ועל (& upon) בישא (the evil) ומחא (descends) מטרה (His rain) על (on) כאנא (the just) ועל (& on) עולא (the unjust) 46

אן (if) ניר (for) מחבין (love) אנתון (you) לאילין (those) דמחבין (those) לבון (you) מנא (Behold) אגרא (what?) אית (is it) לבון (to you) לא (not?) הא (are doing) אף (even) מוכסא (the tax collectors) די (that) הא (same thing) עבדין 47

ואן (& if) שאלין (invoking) אנתון (you) בשלמא (the peace) דאחיכון (of your brethren) בלאחר (only) מנא (what thing?) יתיר (excellent) עבדין (doing) אנתון (are you) עבדין (same thing) עבדין (doing) הא (Behold) אף (even) מוכסא (the tax collectors) די (that) הא (same thing) עבדין 48

הו (shall be) הכיל (therefore) אנתון (you) נמריא (perfect) איכנא (just as) דאבוכון (your Father) דבשמיא (Who is in Heaven) נמיר (perfect) הו 49

Chapter 6

חורו (pay attention) דין (but) בודקתכון (in your charity-giving) דלא (that not) תעברונה (you do it)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אוּנְגַלְיוֹן קְרִישָׁא כְרוּזוּתָא מַתְתִּי

קדם בני (before) אַנְשָׁא (of men) אִידְ (so that) דִּתְהוּוּן (you may be seen) לְהוּן (by them) אֵלָא (otherwise) אַנְרָא (reward) לִיתָ (there is no) לְכוּן (for you) לְלוֹת (with) אַבוּכוֹן (your Father) דְּבַשְׁמַיָּא (in Heaven)

2

אִמְתִּי (when) הִכִּילָ (therefore) דְּעֵבֵר (do) אַנְתָּ (you) זְרִיקְתָּא (charity-giving) לָא (not) תִּקְרָא (you shall blast) קְרִנָּא (a trumpet) קְדָמִידְ (before you) אִידְ (like) דְּעֵבֵרִין (do) נֹכְבִי בַּפְּנֵי (of faces) בַּאֲפָא (receivers) (in the synagogues) בְּמַנְשִׂינָא [the pretenders] (so that) דְּנִשְׁתַּבְּחוּן (they may be glorified) מִן (from) בְּנֵי (sons) אַנְשָׁא (of men) וּבִשְׂוָקָא (& in the streets) אִידְ (& that) דְּנִשְׁתַּבְּחוּן (so that) דְּקִבְלוּ (to you) אַנְרֵהוּן (they have received) אִמְרֵהוּן (their reward) וְאִמְרֵהוּן (and truly) אֵמַר (say) אֵמַר (I) לְכוּן (to you) דְּקִבְלוּ (to you)

3

אִנְתָּ (you) רִין (you) מָא (but) מָא (whenever) דְּעֵבֵר (do) אַנְתָּ (you) זְרִיקְתָּא (charity giving) לָא (not) תִּרַע (let know) כְּמִלְךְ (your left) מִנָּא (what?) עֵבְרָא (is doing) יִמִּינְךְ (your right)

4

אִידְ (so that) דִּתְהוּוּ (may be) זְרִיקְתְךָ (your charity) בְּכַסְיָא (in secret) וְאִבּוּךָ (your Father) דְּחִזָּא (Who sees) בְּכַסְיָא (in secret) הוּ (He) נְפִרְעֵךְ (will reward you) בְּגַלְיָא (in public)

5

וְמָא (& when) דְּמַצְלָא (pray) אַנְתָּ (you) לָא (not) תְּהוּוּ (you will be) אִידְ (like) נֹכְבִי בַּאֲפָא (pretenders) (in the corners) לְמַקְבֵּי (who like) בְּכַנּוּשְׁתָּא (to stand) בְּכַנּוּשְׁתָּא (in the synagogues) וּבִזְוִיָּתָא (like) לְבִנֵי (that they appear) לְבִנֵי (to children) אַנְשָׁא (of men) דְּשׂוּקָא (of the streets) לְמַצְלִין (to pray) דְּנִתְהוּוּן (to pray) לְכוּן (I) לְכוּן (to you) דְּקִבְלוּ (they have received) אִמְרֵהוּן (their reward) וְאִמְרֵהוּן (and truly) אֵמַר (say) אֵמַר (I) לְכוּן (to you) דְּקִבְלוּ (to you)

6

אִנְתָּ (you) רִין (you) מָא (but) אִמְתִּי (when) דְּמַצְלָא (pray) אַנְתָּ (you) עוּל (enter) לְהוּנְךָ (your closet) וְאִבּוּךָ (& lock) תִּרַע (your door) וּצְלָא (pray) לְאִבּוּךָ (to your Father) דְּבַכְסְיָא (in secret) בְּגַלְיָא (in public) וְאִבּוּךָ (& your Father) דְּחִזָּא (Who sees) בְּכַסְיָא (in secret) נְפִרְעֵךְ (will reward you) בְּגַלְיָא (in public)

7

וְמָא (& whenever) דְּמַצְלִין (praying) אַנְתוּן (you are) לָא (not) הוּוּתוּן (you shall be) מַפְקִין (verbose) אִידְ (like) חֲפָא (the heathen) סְבֵרִין (they think) גִּיד (for) דְּבַמְמַלְלָא (that by speaking) סִנְיָאָא (much) מִשְׁתַּמְעִין (they are heard)

8

לָא (not) הִכִּיל (therefore) תִּרְמוּן (you shall be like) לְהוּן (to them) אַבוּכוֹן (your Father) גִּיד (for) יָדַע (knows) מִנָּא (what?) מַתְבַּנָּא (is needed) לְכוּן (to you) עֵרְלָא (before) תִּשְׁאֲלוּנֵיהִי (you ask Him)

9

הַכּוּנָא (thus) הִכִּיל (therefore) צְלוּ (pray) אַנְתוּן (Your Name) אַבוּכוֹן (our Father) דְּבַשְׁמַיָּא (Who are in Heaven) נְתַקְרֵשׁ (hallowed be) שְׁמֵךְ (Your Name)

10

תֵּאֲרָא (let come) מַלְכוּתְךָ (thy Kingdom) נְהוּוּ (let be done) צְבִינְךָ (in the earth) אִיכְנָא (just as) דְּבַשְׁמַיָּא (in Heaven) אִידְ (also) בְּאַרְעָא (also)

11

הַב (give) לָן (to us) לְחֵמָא (the bread) דְּרוּקְנֵן (of our need) יוֹמָנָא (today)

12

וְשַׁבּוּק (forgive) לָן (us) חוּבֵינְךָ (our debts) אִיכְנָא (just as) דְּאִידְ (also) תֵּן (we) שַׁבּוּק (forgive) לְחוּבֵינְךָ (our debtors)

13

וְלֹא (& not) תַעֲלוּן (lead us) לְנוֹסִינָא (to temptation) אֵלָא (but) פְּצוּן (deliver us) מִן (from) בִּישָׁא (evil) מִשְׁל (because) דְּרִילְךָ (Yours) הוּ (is) מַלְכוּתָא (the Kingdom) וְחֵילָא (& the power) וְהַשְׁבוּחָתָא (& the glory) לְעֵלַיָּא (to an age) עֵלְמִין (of ages)

14

אִן (if) נִיד (for) תִּשְׁבַּקוּן (you forgive) לְבִנְיָנָא (the children of men) סְכַלּוּתוֹהוּן (their faults) נִשְׁבּוּק (will forgive) אִידְ (also) לְכוּן (you) אַבוּכוֹן (your Father) דְּבַשְׁמַיָּא (Who is in Heaven)

15

אִן (if) רִין (but) לָא (not) תִּשְׁבַּקוּן (you will forgive) לְבִנְיָנָא (the children of men) אִפְלָא (neither) אַבוּכוֹן (your Father) שַׁבַּק (has forgiven) לְכוּן (you) סְכַלּוּתוֹהוּן (your faults)

16

אִמְתִּי (when) רִין (but) דְּצִיּוּמִין (fasting) אַנְתוּן (you are) לָא (not) תְּהוּוּן (be) כְּמִידְ (sad) אִידְ (like) נֹכְבִי בַּאֲפָא (pretenders) מוּחְבְּלִין (they disfigure) גִּיד (for) פְּרַצְוִפִּידוּן (their faces) אִידְ (so that) דְּנִתְהוּוּן (they may appear) לְבִנְיָנָא (to the children of men) דְּצִיּוּמִין (to fast) וְאִמְרֵהוּן (and truly) אֵמַר (say) אֵמַר (I) לְכוּן (to you) דְּקִבְלוּ (they have received) אִמְרֵהוּן (they have received)

17

אִנְתָּ (you) רִין (but) מָא (whenever) דְּצַאֲם (you will fast) אַנְתָּ (you) אִשְׁנֵי (wash) אַפְיְךָ (your face) וּמְשׁוּחָא (& anoint) רִשְׁךָ (your head)

18

אִידְ (so) דְּלָא (that not) תִּתְהוּוּ (that not) לְבִנְיָנָא (you may appear) לְבִנְיָנָא (the children of men) דְּצַאֲם (that fasting) אַנְתָּ (you are) אֵלָא (but) לְאִבּוּךָ (to your Father) דְּבַכְסְיָא (in secret) וְאִבּוּךָ (& your Father) דְּחִזָּא (Who sees) בְּכַסְיָא (in secret) הוּ (He) נְפִרְעֵךְ (will reward you)

19

לָא (not) תִּסְמוּן (you shall place) לְכוּן (for yourself) סִימָתָא (treasures) בְּאַרְעָא (on the earth) אִתְרָא (where) דְּסַסָּא (moths) וְאִכְלָא (& corrosion) מוּחְבְּלִין (are disfiguring) וְאִיכָא (& where) דְּנַגְבִּין (break in) פְּלִישִׁין (thieves) פְּלִישִׁין (break in) וְנִגְבִּין (& steal)

20

אֵלָא (but) סִימֵן (place) לְכוּן (for yourselves) סִימָתָא (treasures) בְּשַׁמַיָּא (in Heaven) אִיכָא (where) דְּלָא (neither) סַסָּא (moths) וְלֹא (nor) אִכְלָא (corrosion) מוּחְבְּלִין (are disfiguring) וְאִיכָא (& where)

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The Holy Gospel Preaching of Matthew

אוּנְגִלְיוֹן קְרִישָׁא כְרוּזוּתָא מַתְתִי

הַנְּגַבָּא (thieves) לֹא (neither) פְּלִשִׁין (break in) וְלֹא (nor) נִגְבִין (steal)

21

אִכָּא (where) נִיר (for) דְּאִיתִיהּ (is) קִימְתוּכוֹן (your treasure)
אִף (there) הוּ (is) אִף (also) לִבְכוֹן (your heart)

22

שְׂרָנָא (the lamp) דְּפִנְרָא (of the body) אִיתִיהּ (is) עֵינָא (the eye)
אִף (if) עֵינְךָ (your eye) הִכִּיל (therefore) תְּהוּא (shall be) פְּשִׂימָא (sound)
אִף (also) כְּלָהּ (whole) פְּנִיךָ (your body) נְדוּדִי (illuminated) הוּ (will be)

23

אִן (if) דִּין (but) עֵינְךָ (your eye) תְּהוּא (shall be) בִּישָׂא (evil) כְּלָהּ (entire) פְּנִיךָ (your body)
דְּהוּא (darkness) נְהוּא (will be) אִן (if) הִכִּיל (therefore) נְהוּרָא (light) דְּבִיךָ (that is in you)
הַשּׁוּכָא (darkness) הוּ (is) הַשּׁוּכְךָ (your darkness) כְּמָא (how great!) נְהוּא (will be)

24

לֹא (no) אַנְשָׁא (man) מְשַׁכַּח (is able) לְתֵרֵין (for two) מְרוּן (masters) לְמַפְלַח (to work)
אִן (either) נִיר (for) לְחַד (one) נְסָנָא (he will hate) וְלֹא אֲהִירָא (he will neglect)
אִף (he will like) אִן (or) לְחַד (one) נִיקְרָךְ (he will honor) וְלֹא אֲהִירָא (he will neglect)
לֹא (not) מְשַׁכִּינָא (able) אַנְהוּן (you are) לְאֵלֵהָא (for God) לְמַפְלַח (to work) וְלִמְמוּנָא (* & for money)

- "Mammone" - ממוּנָא, looks like another Aramaic cognate for the English. "Money" & "Mammone" are very similar phonetically and have the same meaning.

25

מַטְלָא (because of) הַנָּא (this) אֲמַר (say) אֲנָא (I) לִבְכוֹן (to you) לֹא (not) תִּצְפְּחוּן (you should worry)
לְנַפְשְׁכוֹן (for yourselves) מָנָא (what?) תִּאכְלוּן (what?) תִּאכְלוּן (you will eat) וּמָנָא (or what?) תִּשְׁתַּוּן (you will drink) וְלֹא (neither)
לְפְנִיכוֹן (for your body) מָנָא (what?) תִּלְבְּשׁוּן (what?) תִּלְבְּשׁוּן (you will put on) לֹא (not) דָּא (behold) נַפְשָׁא (the soul)
יִתְרָא (is greater) מִן (than) סִיבְרָתָא (food) וּפְנִיָּא (* & the body) מִן (than) לְבוּשָׁא (clothing)

26

הוּרִין (behold) בְּפִרְהֵתָא (the birds) דְּשַׁמַּיָּא (of the heavens) זֵרְעִין (that neither) זֵרְעִין (do they sow)
וְלֹא (nor) הַצְרִינָן (do they reap) וְלֹא (neither) הַמְלִינָן (do they gather)
בְּאִצְרָא (into barns) וְאִבְכוּנָן (* & your Father) דְּבִשְׁמַיָּא (Who is in Heaven)
מַתְרִסָּא (sustains) לְהוּן (them) לֹא (not?) הָא (behold) אַתְוּן (you)
מִיִּתְרִין (better) אַתְוּן (are) מִנְהוּן (than they)

27

מָנוּ (who?) דִּין (but) מִנְכּוֹן (from) כֹּד (when) יִצְבָּךְ (worrying)
מְשַׁכַּח (is able) לְמַסְפֵּךְ (to add) עַל (on) קוּמְתֵךְ (his stature) אַתְרָא (cubit) חֲדָא (one)

28

וְעַל (& about) לְבוּשָׁא (clothing) מָנָא (why?) יִצְפִּין (worry) אַתְוּן (do you)
אֲתַבְּקִין (consider) בְּשׁוּשָׁנָא (the lilies) דְּרַבְרָא (of the field) אִיכְנָא (how) רִבִּין (they grow)
דִּלָּא (without) לֵאִין (laboring) וְלֹא (neither) עֵילָן (weaving)

29

אֲמַר (say) אֲנָא (I) לִבְכוֹן (to you) אֲבָל (but) דְּאִפְלָא (that not even) שְׁלִימוּן (Solomon)
בְּכָלָהּ (in all) שְׁבוּחָהּ (his glory) אֲתַכְסִי (was clothed) אִדְךָ (like) חֲדָא (one) מִנְהוּן (of these)

30

אִן (if) דִּין (but) לְעִמְרָא (the grass) דְּהַקְלָא (of the field) דִּיּוּמָנָא (that today) אִיתְהוּי (is)
וּמָחָר (& tomorrow) נִפְלַךְ (will be cast) בְּתוּרָא (into the oven) אֵלֵהָא (God) חֲכֵנָא (thus) מַלְבָּשׁ (clothes) לֹא (not?)
סֵנִי (does He multiply) יִתִּיר (more) לִבְכוֹן (to you) זְעִירֵי (little ones) דְּהִימְנֵתָא (of faith)

31

לֹא (not) הִכִּיל (therefore) תִּאצְפּוּן (you shall worry) אִן (or) תִּאמְרוּן (you shall say)
מָנָא (what?) נֹאכִיל (will we eat) אִן (or) מָנָא (what?) נִשְׁתֵּא (will we drink) אִן (or) מָנָא (what?) תַּכְסַּא (will we wear)

32

כְּלָהּ (all) נִיר (for) הִלִּין (these) עַמְמָא (* the Gentiles) הוּ (are) בְּעִין (seeking) לְהִין (things)
אִבְכוּן (your Father) דִּין (but) דְּבִשְׁמַיָּא (Who is in Heaven) יָדַע (knows) דְּאִף (that also) לִבְכוֹן (for you)
מְתַבְּעִין (are necessary) הִלִּין (these things) כְּלָהּ (all)

- The Eastern Peshitta has "The Gentiles of the world".

33

בְּעוּ (seek) דִּין (but) לְיוֹקָם (first) מַלְכוּתָהּ (the Kingdom) דְּאֵלֵהָא (of God)
וְדִיקוּתָהּ (& His righteousness) וְכִלְהִין (& all) הִלִּין (these things)
תִּתּוּסַפֵּן (will be added) לִבְכוֹן (to you)

34

לֹא (not) הִכִּיל (therefore) תִּאצְפּוּן (shall you worry) דְּמָחָר (of tomorrow)
הוּ (it) נִיר (for) מָחָר (tomorrow) יִצְבָּךְ (will worry) דִּילֵהּ (of itself)
סַפֵּךְ (is sufficient) לָהּ (for it) לְיוּמָא (for the day) בִּישְׁתָּהּ (its evil)

Chapter 7

1

לֹא (not) תִּרְוּנוּן (you will judge) דְּלָא (lest) תִּתְרַיְנוּן (you should be judged)

2

בְּרִינָא (in the judgment) נִיר (for) דִּרְיִין (that judge) אַתְוּן (you) תִּתְרַיְנוּן (you will be judged)
וּכְכִילָתָא (& with the measure) דְּמִכְיָלִין (that measure) אַתְוּן (you) מִתְרַבְּכִיל (it will be measured) לִבְכוֹן (to you)

3

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אונגליון קדישא כרוזותא דמתי

(that is in the eye) דבעינה (a chip) גלא (you) אנת (notice) דזיא (but) דין (why?) מנא
 דאחוך (of your brother) וקריתא (& the plank) דבעיך (that is in your eye) לא (not) בחד (observe) אנת (you)

4
 (allow) שבוך (to your brother) לאחוך (you) אנת (say) אמר (How?) אר (or) איכנא (or) אי
 (is in your eye) בעיך (a plank) קריתא (& behold) וזיא עיך (from) מן (the chip) גלא (me to cast out) אפק
 (of your brother) דאחוך (the eye) עינה (from) מן (a chip) גלא (to cast out) למפק

5
 (first) ליקרם (cast out) אפק [pretender, hypocrite]- (of faces) באפא (receiver) נכב
 קריתא (the plank) מן (the plank) עיך (from) ודין (your eye) נחברד (& then) נחברד (will observe) לך (you)
 (you) דאחוך (the eye) עינה (from) מן (a chip) גלא (to cast out) למפק

6
 (you throw) תתלון (give you) קודשא (a sacrifice) לכלבא (to dogs) ולא (neither) תרמון (them)
 (them) מרנתיכון (your pearls) קדם (before) חזייתא (wild boars) דלמא (lest) נרושון (they trample) אנן
 (to run you through) ונהפכון (& they return) נבועוכון (& with their feet) ברנליהון

7
 (ask) ונתיהב (& it will be given) לכון (to you) בעו (seek) ותשכחון (& you will find)
 (to you) לכון (& it will be opened) ונתפתח (knock) קושו

8
 כל (everyone) ניר (for) דשאל (who asks) נכב (receives) ורבעא (& he who seeks) מושכח
 (to him) לה (it is opened) מהפתח (& to the one) דנקש (who knocks) ונתפתח

9
 אר (or) מנו (who is?) מנכון (among you) נברא (the man) דנשאליהי (whose will ask him) ברה (son)
 (to him) לה (he hold out) מושט (a stone) כאפא (will?) למא (for bread) לה (to him)

10
 ואן (& if) ונא (a fish) נשאליהי (he will ask him) למא (will?) חזייתא (a snake) מושט (he hold out) לה (to him)

11
 ואן (& if) הכיל (therefore) אנתון (you) דבישא (who evil) אנתון (are) ידען (knowing)
 אנתון (you are) מודבתא (gifts) שבתא (good) למתל (to give) לבניכון (to your children) כמא (how much?)
 יתיראית (more) אבוכון (your Father) דבשמא (Who is in Heaven) נתל (will give) גל (Him)
 מבתא (good things) לאילין (to those) דשאלין (who ask) לה (Him)

12
 כל (everything) מא (whatever) דצבין (desire) אנתון (you) דנעברון (to do) לכון (to you)
 בני (the children) אנשא (of men) הכנא (likewise) אף (also) אנתון (you) עברון (do) להון (to them)
 דנו (this is) ניר (for) נמוכא (the Law) ונביא (the Prophets) דהו

13
 עולין (enter) בתרעא (the gate) אליצא (narrow) דפתח (wide) דהו (for) דהו (is)
 תרעא (the gate) וארויחא (& spacious) אורחא (the road) דהו (is) דהו (are)
 אירא (which) דמובלא (leads) לאברגא (to destruction) וכניאא (& many) אנן (are)
 אילין (those) דאילין (who are going) בה (in it)

14
 מא (how!) קטין (is narrow) דהו (the gate) ואליצא (& is strict) אורחא (the way)
 דמובלא (that leads) להא (to life) דהו (are) דהו (few) אנן (& few) אנן (are)
 אילין (those) דמשכחין (who find) לה (it)

15
 אזר הרו (beware) מן (of) נביא (prophets) דגלא (false) דאתין (who come) לותכון (to you) בלבושא
 (plundering) דאמרא (of lambs) מן (of) לבו (within) דין (but) איתיהון (they are) דאבא (wolves) המופא (in clothing)

16
 מן (by) פאריהון (their fruit) דין (but) תדעון (you will know) אנן (them) למא (do?) לקטין (they gather)
 מן (from) עובא (thorns) עבא (grapes) אר (or) מן (from) קודשטא (thistles) תאנא (figs)

17
 הכנא (so) כל (every) אילנא (tree) טבא (good) פארא (fruit) שפירא (good) עבר (produces)
 אילנא (a tree) בישא (but) פארא (fruit) בישא (bad) עבר (produces)

18
 לא (not) מושכח (is able) אילנא (a tree) טבא (good) פארא (fruit) בישא (bad) למעבר (to produce)
 ולא (neither) אילנא (a tree) בישא (bad) פארא (fruit) טבא (good) למעבר (to produce)

19
 כל (every) אילנא (tree) דלא (that not) עבר (does produce) פארא (fruit) טבא (good)
 מתפסק (is cut down) ונבורא (& into fire) נפל (falls)

20
 מדין (therefore) מן (by) פאריהון (their fruit) תדעון (you will know) אנן (them)

21
 לא (not) הוא (it is) כל (everyone) דאמר (who says) לי (to Me) מרי (my Lord) מרי (my Lord)
 עאל (who enters) למלכותא (the kingdom) דשמיא (of Heaven) אלא (but) מן (whoever) דעבר
 (Who is in Heaven) צבניה (does) דעבר (the will) דשמיא (of my Father) דבשמיא

22
 סניאא (many) נאמרין (will say) לי (to Me) בהו (in that) יומא (day) מרי (my Lord) מרי (my Lord) לא (not?)
 בשמך (in Your Name) אנתכון (have we prophesied) ובשמך (& in Your Name) שארא (demons)
 אפקן (we have cast out) ובשמך (& in your name) דלא (powerful works) סניאא (many) עברן (we have done)

23
 ויהירן (& then) אורא (I will profess) להון (to them)
 דמן (that from) מתנבם (the beginning of time) לא (not) ידעתיכון (I have known you)
 ארדוקן (remove far) לכון (yourselves) מני (from Me) פלחי (workers) עוליא (of evil *)



- “Evil” is עִיל “Evel” in Aramaic, by one method of transliteration. This looks like another Aramaic cognate for an English word with the same phonetics and the same meaning.

24

כָּל הַכִּיֵּל (everyone) (therefore) דְּשַׁמְעָא (who hears) מִלִּי (My words) הֵלִין (these)
 וְעֵבֶד (& does) לְהֵין (them) נְתַרְמָא (will be likened) לְנִבְרָא (to the man) חֲכִימָא (wise)
 הוּא (he) דְּבָנָא בִיתוּהָ (who built) עַל (on) שׁוּעָא (his house) עַל (solid rock)

25

וְנָחַת (& descended) מִשְׁרָא (the rain) וְאֵרוּ (they came) נְהַרוֹתָא (& the floods) וְנִשְׁבּוּ (the wind) וְרָחַח (blew)
 וְאֵתְרִיּוּ (& they rushed) בְּבֵיתָא (against it) הוּא (that) וְלֹא נִפֵּל (& not) נִפֵּל (it fell)
 שְׁהִיאֻסְדִּי (its foundation) נִיר (for) עַל (for) שׁוּעָא (solid rock) סִימֵן (laid) הוּא (was)

26

וְכָל (everyone) מִן (who) דְּשַׁמְעָא (hears) מִלִּי (My words) הֵלִין (these) וְלֹא עֵבֶד (& not)
 נְתַרְמָא (will be likened) לְנִבְרָא (foolish) דְּבָנָא (who built) בִּיתוּהָ (his house) עַל (on) הַלָּא (sand)
 וְנָחַת (& descended) מִשְׁרָא (the rain) וְאֵרוּ (they came) נְהַרוֹתָא (& the floods)
 וְנִשְׁבּוּ (& they rushed) בְּבֵיתָא (against house) הוּא (that) וְנִפֵּל (& it fell) וְהוּתָא (& was)
 מְפֻלְתָּהָ (its fall) רַבָּא (great)

27

וְהוּא (& had) דְּכַר (when) שְׁלָם (finished) יֵשׁוּעַ (Yeshua) מִלָּא (words) הֵלִין (these)
 הַתְרוּרִין (marveling) הוּא (were) כְּנִשָּׂא (the crowds) עַל (at) יוּלְפַנְהָ (His teaching)

28

מִלְּךָ (teaching) הוּא (He was) לְהֵין (them) נִיר (for) אֵיךְ (as) מִשְׁלָטָא (as having authority)
 וְלֹא אֵיךְ (& not) אֵיךְ (as) סִפְרֵיהֶין (their Scribes) וּפְרִישָׁא (& The Pharisees)

Chapter 8

1

כַּד נָחַת (when) דִּין (He came down) מִן (but) מִן (the mountain) שׁוּרָא (great)
 נִקְפְּדֵיהִי (followed Him) כְּנִשָּׂא (crowds) סְנִיֵּאָא (great)

2

וְהָא (& behold) נִרְבָּא (leper) חָד (a certain) אָתָּא (came) סְגֵד (worshiping) לֵיהּ (Him) וְאָמַר (& he said)
 מִרְיָא (my Lord) אֵן (if) צָבָא (willing) אָנְתָּא (you are) מְשַׁכְּחָא (able) אָנְתָּא (are) לְמַדְכִּיּוּדִי (to purify me)

3

וּפְשַׁט (stretching out) אִירְהָא (& stretching out) אִירְהָא (His hand) יֵשׁוּעַ (Yeshua)
 קָרַב (he touched) לֵיהּ (him) וְאָמַר (& said) צָבָא (& willing) אָנְתָּא (I am) אִתְרַבְּחָא (be purified)
 וְבֵיהּ (& in it) בְּשַׁעְתָּא (in the moment) אִתְרַבְּחִי (was purified) גְּרִבְהָ (his leprosy)

4

וְאָמַר (& said) לֵיהּ (to him) יֵשׁוּעַ (Yeshua)
 חֲדוּ (take heed) לְמָא (what) לֹאֲמַר (to a man) אָמַר (say) אָנְתָּא (you) אֵלָּא (but) זֵל (go)
 חֲדוּ (show) נַפְשְׁךָ (yourself) לְכַהֲנָא (to the priest) וְקִרְבָּא (& bring) קִרְבְּנָא (a gift) אֵיךְ (as)
 דְּפִקְךָ (commanded) מוֹשֶׁה (Moshe) לְטִהַרְתִּיהֶין (for their testimony)

5

כַּד עָלָא (when) דִּין (entered) רֵין (but) יֵשׁוּעַ (Yeshua) לְכַפְרֵי־נְהוּסָא (to Kaperna-khum)
 לֵיהּ (Him) קְנִטְרוּנָא (centurion) חָד (a certain) וּבִעָא (& prayed) הוּא (he) מִנְהָ (to Him)

6

וְאָמַר (& he said) מִרְיָא (my Lord) טְלִיִּי (my boy) רִמָּא (my boy) בְּבִיתָא (in the house)
 וְנִשְׁרִיָּא (& is paralyzed) וְבִישְׁאִיתָא (& badly) מִשְׁהַנְקָא (is tormented)

7

אָמַר (said) לֵיהּ (to him) יֵשׁוּעַ (Yeshua) אָנָּא (I) אָתָּא (shall come) וְאִסְחִיִּיהִי (& I shall heal him)

8

עָנָא (answered) קְנִטְרוּנָא (centurion) הוּא (that) וְאָמַר (& he said) מִרְיָא (my Lord) לֹא שְׂוִיא (not)
 אָנְתָּא (I am) דִּתְעוּלָא (that You should enter) תְּדוּרָתָא (under) מִטְּלִילִי (my roof) אֵלָּא (but)
 בְּלַחֲדוּ (only) אָמַר (say) בְּמִלְחָא (in a word) וְנִתְרַבְּחָא (& will be healed) שְׁלִיִּי (my boy)

9

אֵיךְ (also) אָנָּא (I) נִיר (for) נִבְרָא (a man) אָנָּא (am)
 דִּתְדוּרָתָא (under) שְׁרַטְמָנָא (authority) וְאִתָּא (& are) תְּדוּרָתָא (under) אִירְיָא (my hand)
 וְאִסְמִרְטִיּוּסָא (soldiers*) וְאָמַר (& say) אָנָּא (I) לְהֵינָא (to this one) דִּיל (go) וְאִזֵּל (& he goes)
 וְלֵאחֲרָנָא (& to another) דִּתָּא (come) וְאִתָּא (come) וְאִתָּא (& he comes)
 וְלְעִבְרִי (to my servant) דְּעִבְדִּי (that he does) הִדָּא (this) וְעִבְדִּי (& he does)

- **Soldiers** – אִסְמִרְטִיּוּסָא “Estratiota”. “Strategy” is a military term, probably derived ultimately from this Latin-Aramaic loan word.

10

כַּד שְׁמַע (when) דִּין (heard) רֵין (but) יֵשׁוּעַ (Yeshua) אִתְרַמַּד (He was amazed)
 וְאָמַר (& He said) לְךָ אֲתִין (to them who had come) עִמָּה (with Him) אֲמִיִּין (truly)
 אָמַר (say) אָנָּא (I) לְכוּן (to you) דְּרֵיאָא (that even) לֹא בְּאִסְרָאֵל (not) (in Israel)
 אֲשַׁכַּחְתָּא (have I found) אֵיךְ (like) הִדָּא (this) הִימְנוּתָא (faith)

11

אָמַר (say) אָנָּא (I) לְכוּן (to you) דִּין (but) דְּכִנְיָאָא (many)
 נִתְרַבְּחָא (will come) מִן (from) מִדְּנִהָא (the East)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזתא דמתי

וּמִן (from) & מֵעֵרָבָא (the West) וְנִסְתַּמְכוּן (with) עִם (with) אַבְרָהָם (Abraham) (of Heaven) דְּשָׁמַיָא (Isaac) & יַעֲקֹב (Yaqob) & בְּמַלְכוּתָא (the Kingdom) דְּשָׁמַיָא (of Heaven)

12 בְּנֵיהּ (the children) דִּין (but) דְּמַלְכוּתָא (of the kingdom) נִפְקִין (will be cast out) לְחֹשֶׁכַּא (to the darkness) (of teeth) בְּרִיא (outside) תַּמְן (there) נְהוּא (will be) בְּבִיא (weeping) וְהוֹרֵק (gnashing) & שֵׁנָא (darkness)

13 וְאִמָּר (said) & יֵשׁוּעַ (Yeshua) לְקִנְטֻרֹנָא (centurion) הוּא (that) זֶל (go) אֵינְנָא (Just as) דְּדִמְנַת (you have believed) נְהוּא (it will be done) (in the hour) וְאִתְחַסֵּי (for you) וְאִתְחַסֵּי (his boy) בְּהּ (in it) בִּשְׁעָתָא (was healed) & נְטִילָה (was)

14 וְאִתָּא (came) & יֵשׁוּעַ (Yeshua) לְבֵיתָהּ (to the house) דְּשִׁמְעוֹן (to the house) (of Shimeon) וְהוּא (a fever) לְחַמְתָּהּ (her mother in law) דְּרִמְיָא (who lay) וְאִחֻדְיָא (her) לֵהּ (she) אִשְׁתָּא (left her) & אִשְׁתָּא (the fever)

15 וְקָרַב (He touched) & לְאִידָהּ (her hand) וְשִׁבְקָתָהּ (she was waiting) & הוּת (she was waiting) לֵהּ (Him) וְנִשְׁמַשָּׂא (she arose) & אִשְׁמַשָּׂא (she was waiting) & הוּת (she was waiting) לֵהּ (Him)

16 כֹּד (when) הוּא (it was) דִּין (but) רִמְשָׂא (evening) קָרְבוּ (they brought) קִדְמוּדֵי (before Him) דִּינָא (demon possessed) סְנִיָּאָא (many) וְאִפְקִין (He cast out) & דִּיחֻדְיוֹן (their demons) בְּמַלְוָאָא (with a word) וְלִכְלָהוֹן (all of them) אֵלֵין (who) דְּבִישְׁאִית (ill) עֲבִירִין (become) הוּוּ (had) אִסֵּי (He healed) אֲמוֹן (them)

17 אִךְ (so) דְּנִתְמַלָּא (that should be fulfilled) מֵדָם (the thing) דְּדִתְאָמַר (that was said) בִּיד (by) אִשְׁעִיא (Isaiah) בְּנִיא (the prophet) דְּאִמְרֵי (who said) דְּהוּ (He will bear) נִסְב (will take) כְּאֲבִין (our pains) וְכֹרְהֵינִן (our sicknesses) & נִשְׁנֵן (He will bear)

18 כֹּד (when) חוּזָא (saw) דִּין (but) יֵשׁוּעַ (Yeshua) כְּנִשָּׂא (the crowds) סְנִיָּאָא (great) דְּחֵירִין (surrounding) לֵהּ (Him) פִּקֵּד (He ordered) דְּנִטְלוֹן (that they go) לְעֵבְרָא (to the shore)

19 וְקָרַב (came near) סִפְרָא (scribe) דְּדֵר (one) וְאִמָּר (said) & לֵהּ (to Him) רַבִּי (Rabbi) אִתָּא (I shall come) בְּתֵרֵךְ (after You) לְאִתְרֵי (wherever) דְּאִלֵּי (go) אֲמַת (you)

20 אִמָּר (said) לֵהּ (to Him) יֵשׁוּעַ (Yeshua) לְתַעֲלָא (for foxes) נִקְנֵאָא (lairs) אֵית (are) לְהוֹן (to them) וְלְפִרְחָתָא (for the birds) & דְּשִׁמְיָא (of the heavens) מְזַלְלָא (shelters) בְּרַה (The Son) דִּין (but) דְּאִנְשָׂא (of Man) לֵית (there is not) לֵהּ (for Him) אִכְּבָא (where) דְּנִסְמוּךְ (to lay) וְרִשָּׁהּ (His head)

21 אַחֲרָנָא (another) דִּין (but) מִן (from) תְּלִמִידֵיהּ (His disciples) אִמָּר (said) לֵהּ (to Him) מֵרִי (my Lord) אִפְסֵי (allow) לִי (me) לִי (me) לְיוֹקֵרִים (first) אֵיל (go) אִקְבֹּר (I shall bury) אֲבִי (my father)

22 יֵשׁוּעַ (Yeshua) דִּין (but) אִמָּר (said) לֵהּ (to him) הֵא (come) בְּתֵרֵי (after Me) וְשִׁבּוּן (and let) & מוֹתָא (the dead) קִבְרִין (bury) מִיִּתְדֵיהּ (their dead)

23 וְכֹד (when) & סַלְקֵךְ (came up) יֵשׁוּעַ (Yeshua) לְסַפִּינְתָא (into the ship) סַלְקֵן (they came up) עִמָּהּ (with Him) תְּלִמִידֵיהּ (His disciples)

24 וְהָא (and behold) זִינְעָא (earthquake) רַבָּא (great) הוּא (was) בִּימָא (in the sea) אִינְקֵנָא (so) דְּאִלְפָא (that the galley) תְּחַבְסָא (would be covered) מִן (from) גַּלְלָא (the waves) הוּ (He) דִּין (but) יֵשׁוּעַ (Yeshua) דִּימִךְ (asleep) הוּא (was)

25 וְקָרְבוּ (approached) & תְּלִמִידֵיהּ (His disciples) אֵעִירֵיהּ (to waken Him) וְאִמְרִין (they were saying) & לֵהּ (to him) מֵרֵן (our Lord) פִּנְנֵן (deliver us) אֲבֵרִין (are being destroyed) אֲהֵן (we)

26 אִמָּר (said) לְהוֹן (to them) יֵשׁוּעַ (Yeshua) לִמְנָא (why?) דְּחֹלְהֵינִן (are you afraid) אֲתוֹן (you) זְעוּרֵי (of little) הִימְנוּתָא (of faith) הִידִין (then) קָם (He arose) וְכֹאָא (rebuked) & בְּרִיחָא (great) בִּימָא (the sea) & וְהוּא (there was) שְׁלִיאָא (a calm) רַבָּא (great)

27 אִנְשָׂא (the men) דִּין (but) אֲתֵרְמוּרֵי (were shocked) וְאִמְרִין (they were saying) מִנּוּ (Who is?) הֵנָּא (This) דְּרִוּחָא (the wind) וְיָמָא (the sea) & מִשְׁתַּמְעִין (obey) לֵהּ (Him)

28 וְכֹד (when) & אִתָּא (came) יֵשׁוּעַ (Yeshua) לְעֵבְרָא (to the other side) לְאִתְרָא (demoniaes) דְּגַדְרֵיא (of the Gadarenes) אֲרֵעוּדֵי (met Him) תְּרִין (two) דִּינָא (evil) דְּנִפְקִין (who came out) מִן (from) בֵּית (house) קְבוּרָא (of burials) בִּישָׂאָא (evil) דְּטַב (very) אֵין (so) אֵשׁ (that no) אִנְשָׁא (man) נִשְׁכַּהּ (could) נַעֲבֵר (pass) בְּהּ (on that) אֲרֵרְחָא (road)

29 וְקָעוּ (they cried out) & וְאִמְרִין (they were saying) מָא (what?) לָן (to us) וְלָךְ (to You) & יֵשׁוּעַ (Yeshua) בְּרַה (Son) דְּאִלְהָא (of God) אֲרֵת (have You come?) & לָכָא (here) קָדָם (before) זִנְנָא (the time) דְּתִשְׁנֵן (to punish us)

30 אֵית (there) הוּא (was) דִּין (but) לְהֵל (far) מִנְהוֹן (from them) בְּקָרָא (a herd) דְּהוּרָא (of pigs) סְנִיָּאָא (many) דְּרֵעִיא (grazing)

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31

הנון (those) דין (but) שארא (demons) בעין (begging) הוו (they were) מנה (from Him) (us) (allow) לן (you) אנט (cast out) מפק (if) אן (& they were saying) דנאזל (that we go) לבקרא (to the herd) דחורא (of pigs)

32

אמר (said) להון (to them) ישוע (Yeshua) זלי (go) ומחרא (whole) נפקו (they came out) ועלו (they entered) בחורא (& they entered) ובלה (into the pigs) לעל (over) לעל (went straight) (the cliff) לעקיפא (in the water) וזלו (into the sea) וזלו (they died) במוא (& they fell)

33

הנון (they) דין (but) דרעין (who herding them) הוו (had been) ערקו (fled) ואילו (& they went) למדינתא (to the city) וחיו (revealed) כלמדם (everything) דהוא (that had happened) דדהנון (& of those) דיונא (demoniacs)

34

נפקת (& came out) כלה (the whole) מדינתא (they saw Him) וזכר (with Yeshua) וזכר (when) הזארה (their borders) מנה (they besought) דנשנא (from Him) דנשנא (that He would depart) מן (from) תהומיהון (demoniacs)

Chapter 9

1

וסלק (& going up) לאלפא (into the ship) ועבר (& crossing over) אהא (He came) למדינתה (to His city)

2

קרבו (& they brought) לה (Him) משריא (a paralytic) כר (as) רמא (he lay) בערכא (in a pallet) וזחא (saw) ישוע (Yeshua) דימנתהון (their faith) ואמר (& He said) להו (to that) משריא (paralytic) אתלבב (take heart) ברי (My son) שביקו (to you) לך (are forgiven) חטויך (your sins)

3

אנשא (men) דין (but) מן (from) ספרא (the Scribes) אמרו (said) בנפשהון (in themselves) הנה (This One) מנרפ (blasphemes)

4

ישוע (Yeshua) דין (but) ידע (knew) מהשבתהון (their thinking) ואמר (& He said) להון (to them) מנא (why?) מהשבתין (plot) אתהון (you) בישתא (evil things) בלבבון (in your heart)

5

מנא (which?) ניר (for) פשיק (is easier) למאמר (to say) דשביקו (are forgiven) לך (to you) חטויך (your sins) או (or) למאמר (to say) קום (arise) הלך (walk)

6

דתרעון (that you may know) דין (but) דשולמנא (that authority) אית (is) לברה (to The Son) דאנשא (of Man) בארשא (in the earth) למשבק (to forgive) חטוא (sins) אמר (I say) להו (to this) משריא (paralytic) קום (stand up) שקול (take) ערסך (your pallet) וזל (go) לביתך (to your house)

7

וקם (& he stood up) אזל (he went) לביתה (to his house)

8

כר (when) חזו (saw) דין (but) כנשא (crowds) הנון (those) דחלוך (they feared) ושבתו (& they glorified) לאלהא (God) דיהב (Who gave) שולמנא (authority) דאיך (like) הנה (this) לבנינשא (to the children of men)

9

וכר (& when) עבר (passed by) ישוע (Yeshua) מן (from) המן (there) חזא (He saw) נברא (a man) דירב (who was sitting) ביה (at a booth) מוכסא (tax collection) דרשמה (whose name was) מתי (Matti) ואמר (& He said) לה (to him) תא (come) בתרי (after Me) וקם (& rising) אזל (he went) בתרה (after Him)

10

וכר (& when) סמיכו (they reclined to eat) בביתא (in the house) אורו (came) מוכסא (tax gatherers) וזחטא (& sinners) סינא (many) אסתמא (they reclined to eat) ישוע (with) ישוע (Yeshua) ועם (and) תלמידו (His disciples)

11

וכר (& when) חזו (saw) פרישא (The Pharisees) אמרו (they were saying) לתלמידו (to His disciples) למנא (why?) עם (with) מוכסא (tax gatherers) וזחטא (& sinners) לעס (eats) רבכון (your Master)

12

ישוע (Yeshua) דין (but) כר (when) שמע (heard) אמר (He said) להון (to them) לא (do not) סניקו (have need) חלימא (the healthy) עז (for) אסיא (a doctor) אלא (but) אילין (those) דבישאת (who ill) עבדין (have become)

13

זלו (go) ילפו (learn) מנו (what this is) חננא (mercy) בעא (require) אנא (I) ולא (& not) דבחנתא (a sacrifice) לא (for) ניר (for) איתא (I have come) דאקרא (to call) לזדיקא (the righteous) אלא (but) לחטא (sinners)

14

דידין (then) קרבו (approached) לה (Him) תלמידו (the disciples) דיוחנן (of Yohanan) ואמרו (& they were saying) למנא (why?) הן (are we) ופרישא (the Pharisees) צימין (fasting) הן (are) סני (much) והלמידך (& Your disciples) לא (not) צימין (fast)

15

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אמר (said) להון (to them) ישוע (Yeshua)
 דלמא? (How?) משכורין (can) בוודי (the children) דנננא (of the bridal chamber)
 (but) רין (are coming) ארתין (is with them) עמהון (the groom) דהתנא (as long as)
 (the groom) היתנא (from them) מנחון (will be taken) כד (the days)
 יהינא (they will fast) ו (and) ויתנא (then) יהינא (they will fast)

16
 לא (no) אנש (man) רמא (places) ארקהתא (a patch of cloth)
 חרתא (new) על (on) נהתא (old) בליא (a coat) דלא (old)
 מלייתה (its fullness) מן (from) הו (that) נהתא (coat)
 ונהיא (greater) בועא (& would be) יתירא (the rip)

17
 ולא (neither) רמין (they put) המרא (wine) חרתא (new) בוקא (in wineskins)
 דלא (lest) מנפרין (burst) זקא (the wineskins) ויהמרא (& the wine) מתאשד
 וקא (are destroyed) אלא (but) רמין (they put) חרתא (new)
 ויהמרא (wine) חרתא (new) בוקא (in wineskins) חרתא (new)
 (are preserved) מנפרין (& both)

18
 כד (when) רין (but) הלין (these things) ממלל (speaking)
 הוא (He was) עמהון (with them) אמתא (came) ארבונא (a certain)
 קרב (approached) סנר (bowing) לה (to Him) ואמר (& he said)
 ברתי (my daughter) דהשא (this hour) מיתה (has died) אלא (& she
 will live) ויתנא (on her) עליה (Your hand) אידך (lay) סים (come)
 היא (she will live)

19
 וקם (& arose) ישוע (Yeshua) ותלמדוהי (& His disciples) ואולי (& they went)
 ברתה (after Him)
 ורא (& behold) אנתתא (a woman) דררא (of whom flowed) הוא (had)
 שנין (twelve) תרתעסרא (years) אתתא (she came) מן (from) בסתרה
 וקדבה (she touched) לקרנא (the hem) דלבושה (of His garment)

21
 אמרא (saying) הוות (she was) ניר (for) בגפשה (in herself) אפן (even if)
 למאנה (His clothes) קרבא (may touch) אנה (I) מוחאסיא (shall be healed)
 אנה (I)

22
 ישוע (Yeshua) רין (but) אתפני (turned) זוהה (seeing her) ואמר (& He
 said) לה (to her) אתלבבי (take heart) ברתי (My daughter) דומותי
 אודיתי (has saved you) ואחאסיא (& was healed) אנתתא (woman) די
 מן (from) דהי (that) שיעא (moment)

23
 ואתא (& came) ישוע (Yeshua) לבייתה (to the house) דארבונא
 והוא (He saw) זמרא (chanters) וכנשא (a crowd) דמשגשגין (& that was
 upset)

24
 ואמר (& He said) להון (to them) פרוקו (leave) לבון (you) טלייתא (the girl)
 ניר (for) לא (not) ליה (at Him) מיתה (has died) אלא (but) דמכא (is asleep)
 די (she) ונהיבין (laughing) הו (they were) עלוהי (at Him)

25
 וכד (when) אפק (He had sent out) לבנשא (the crowd)
 על (He entered) אחרה (He took her) באירה (by her hand) וקמת (& arose)
 טלייתא (the girl)

26
 ונפק (& went out) טבא (report) הנא (this) בכללה (in all) ארעא (land)
 די (that)

27
 וכד (when) עבר (passed through) ישוע (Yeshua) מן (from) תמן (there)
 דבקוהי (followed Him) סמיא (blind men) תרין (two) דקעין (who cried out)
 ואמרין (& they were saying) אתרהם (& they were saying) עלין (on us)
 ברה (Son) דדויד (of David)

28
 וכד (when) אתא (He had come) לבייתה (to the house) קרבו (came near)
 ליה (to Him) הגון (those) סמיא (blind men) אמר (said) להון (to them)
 ישוע (Yeshua) מהימנין? (are believing?) אנתון (you) דמשכח
 אנה (that able) אנה (I am) דהרא (this) למעבר (to do) אמרין (& they
 were saying) אנה (our Lord) מרן (to Him) ארין (Yes)

29
 הידין (then) קרב (He touched) לעיניהון (their eyes) ואמר (& He
 said) איכנא (Just as) דהימנתון (you have believed) נהיא (let it be done)
 לבון (to you)

30
 ומוחדיא (& at once) אתפתח (were opened) עיניהון (their eyes) וכאא
 בהון (them) ישוע (Yeshua) ואמר (& He said) חו (see that) לא (no)
 אנש (man) נרע (will know it)

31
 הגון (they) נפקו (went forth) בון (but) נפקו (that)
 אמבוהי (they announced it) בכללה (in all) ארעא (area) די (that)

32
 וכד (when) נפק (went out) ישוע (Yeshua) קרבו (they brought) ליה
 חרשא (a deaf mute) דאית (who is) עלוהי (upon him) דיוא (demon)

33
 ומן (when) דנפק (went out) דיוא (the demon) מלל (spoke)
 דו (that) דרשא (deaf mute) ואתדמרו (& were astonished) בגשא
 ואמרין (& they were saying) לא (not) מהם (ever)

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ולא שמע (neither) מליבוין (listens to) כד (your words) נפקין (when) אנתון (you) אנתון (depart) מן (from) ביתא (the house) או מן (or) מן קרייתא (from) קרייתא (village) די (that) פצוי (shake) חילא (the sand) מן (from) רגליבוין (your feet)

15

ואמין (and truly) אמר (say) אנתא (I) לכוין (to you) דלא יענא (for land) די (that) דכרובים (of Sadom) ודעמורא (& of Ammora) ונהוא (& it will be) ניה (tranquil) די (in the day) דדינא (of judgment) או (rather than) למדינתא (for city) די (that) ביומא

16

דא (behold) אנתא (I) מושרד (I) אנתא (sending) אנתא (am) לכוין (you) אדך (as) אמרא (lambs) בניי (among) דאבא (wolves) הוו (be) הכיל (therefore) חכימא (crafty) אדך (as) חוורתא (snakes) ותמימא (& innocent) אדך (as) יוגא (doves)

17

אדהרוי (be on guard) דין (you) מן (but) מן בנינשא (from) בנינשא (the children of men) משלמין (they will deliver) לכוין (you) ניר (for) לביה (to the house) דינא (of judgment) ובכושוהוין (& in their assemblies) וננדונכוין (& they will scourge you)

18

וקדם (& before) והנמונא (governors) ומלכא (& kings) מקרבין (their) מקרבין (they will bring) לכוין (you) מטלתי (for My sake) לסהרותא (for testimony) דילהוין (of that of the Gentiles) ודעממא (& that of the Gentiles)

19

אמתי (when) דין (but) דנשלמוכוין (they arrest you) לא (not) תאצפון (you shall be anxious) אינא (how?) או מנא (or) מנא (what?) תמללין (you will speak) מוהיב (it will be given) לכוין (to you) ניר (for) בדי (in that) שעתא (hour) מנא (whatever) דתמללין (you should speak)

20

לא (not) הוא (it will be) ניר (for) אנתון (you) ממללין (speaking) אלא (but) רוחא (The Spirit) דאבוין (of your Father) ממללא (speaking) בכון (in you)

21

נשלם (will deliver) דין (but) אחא (brother) לאהודי (his brother) למורתא (to death) ואבא (& father) לבריה (his son) ונקומין (& will rise) בניא (children) על (against) אבהיהון (their parents) ומיתין (& they will put to death) אמין (them)

22

ותהוון (and you will be) סניאין (& you will be) מן (of) כלנש (everyman) מוסל (because of) שמי (My Name) אינא (whoever) דין (but) דנסיב (will endure) עדמא (until) להרתא (the end) הו (he) נהא (will be saved)

23

מנא (when) דררפין (they persecute) לכוין (you) דין (but) במדינתא (in city) דהא (this) ערוקין (flee) לכוין (you) לאהרתא (to another) אמין (truly) ניר (for) אמר (say) אנתא (I) לכוין (to you) דלא (that not) תשלמוין (you will have finished) אמין (these) בלדי (all) מדינתא (cities) דביית (of the house) איסריל (of Israel) עדמא (until) דנארא (will come) ברה (The Son) דאנשא (of Man)

24

ליית (there is not) תלמידא (a disciple) דיהיר (greater) מן (than) רבה (his master) ולא (neither) עבדא (a servant) מן (than) מרה (his lord)

25

ספק (it is enough) לה (for him) לתלמידא (for a disciple) דנהוא (that he would be) אדך (like) רבה (his master) ולעבדא (& for a servant) אדך (like) מרה (his lord) אן (if) למרה (of the house) דבייתא (of the house) קרד (of his household) בעלזבוב (Beelzebub) דלבי (how much?) לבני (the children) ביהת (of his household)

26

לא (not) הכיל (therefore) תרחלוין (you shall be afraid) מנהוין (of them) לית (there is not) ניר (for) מום (anything) דכסא (covered) דלא (that not) נתגלא (will be revealed) ודמטשי (& hidden) דלא (that not) נהידע (will be known)

27

מודם (whatever) דאמר (tell) אנתא (I) לכוין (to you) בשושכא (in the darkness) אמרודי (say it) אנתון (you) בנהירא (in the light) ומדם (& anything) דבארגיכוין (that with your ears) שמעין (hear) אנתון (you) אכרוי (preach) על (on) אנרא (the rooftops)

28

ולא (& not) תרחלוין (you shall be afraid) מן (of) אוילין (those) דקטלין (who kill) פריא (the body) נפשא (the soul) דין (but) לא (not) משכחיין (are able) למקטל (to kill) דחלי (be afraid) דין (but) יתראית (rather) מן (of) מן (Him) דמשכח (which can) דלנפשא (what is soulish) ולפריא (& the body) נובד (destroy) בנהנא (in Gehenna)

29

לא (not) תרתין (two) צפרין (sparrows) מזרבנן (are sold) באסר (for a penny) וחדא (& one) מנהוין (of them) בלעד (apart) מן (from) אבוכוין (your Father) לא (not) נפלא (falls) על (on) ארעא (the ground)

30

דילכוין (your) דין (but) אף (also) מנא (also) דרשכון (of your head) כללהין (all) מניי (numbered) אביי (are)

31

לא (not) הכיל (therefore) תרחלוין (you shall be afraid) מן (of) מן (many) מוהרין (sparrows) סניאתא (are greater) אנתון (you)



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32

(Me) ביי (who will confess) דנורא (therefore) הכיל (everyone) כלנש
(I shall confess) אירא (children of men) בנינשא (before) קדם
(Who is in Heaven) אבא דבשמיא (My Father) אבי (before) אבא (I) אבא (also) אבא (him/her) ביה

33

(children of men) בנינשא (before) קדם (Me) ביי (will deny) (but) דנכפיר (whoever) מן
(I shall deny) אכפיר אבא (also) אבא (him/her) ביה (I shall deny) אבא (also) אבא (My Father) דבשמיא (before) אבא (in Heaven) אבא

34

(in the earth) לא תסכרוון (think) דאתית (that I have come) דארמא (to bring) שינא (peace) בארעא (the earth)
(a sword) לא אתית (I have come) דארמא (to bring) שינא (peace) אלא (but) חרבא

35

(against) על (a man) נברא (to divide) דאפלוני (for) ניר (I have come) אתית
(her mother) אמה (against) על (& a daughter) וברתא (his father) אבוי
(her mother-in-law) זמתא (against) על (& a daughter-in-law) זכלתא

36

(of his household) ובעדרבבוי (of a man) דנברא (& the enemies) בני ביתה (will be the children)

37

(mother) אמה (or) אבא (father) אבא (loves) דרחם (whoever) מן
(& whoever) וימן (to Me) לי (is worthy) שויא (not) לא (Me) דלי (than) מן (more) תיר
(Me) דלי (than) מן (more) תיר (daughter) ברתא (or) אבא (son) ברא (loves) דרחם
(to Me) לי (is worthy) שויא (not) לא

38

(& come) וכל (everyone) דלא (who does not) שקל (take) זקיפה (his cross) ואתא (come)
(to Me) לי (is worthy) שויא (not) לא (after Me) בתרי

39

מן (whoever) & דנובד (will lose) נפשה (his life-himself) מטלתי (for My sake) נשכחיה (will find it)
(will lose it) מן (whoever) דאשכח (will find) נפשה (his life-himself) נובדיה (for My sake)

40

(receives) מן (whoever) דמקבל (you) לי (Me) מקבל (receives) מן (whoever) דמקבל
(receives) מן (whoever) & דלי (Me) מקבל (receives) למן (Him) דשלחני (Who sent Me) מקבל (receives)

41

(of The Prophet) מן (whoever) דמקבל (receives) נביא (a prophet) בשם (in the name) נביא (of The Prophet)
(& whoever) וימן (receives) נכס (of The Prophet) אגרא (a reward) דמקבל (receives)
(of The Righteous One) דמקבל (receives) זדיקא (a righteous one) בשם (in the Name) זדיקא (of The Righteous One)
(receives) אגרא (a reward) דזדיקא (of The Righteous One) נכס (receives)

42

(who gives a drink) וכל (everyone) & דמשקא (of cold water) אחר (to one) מן (of) הלין (these) זעורא (little ones) כסא (a cup) דקריא (amen)
(of a disciple) אמין (alone) בשמא (in the name) דתלמידא (his reward) אגרה (he will lose) נובד (that not) דלא (to you) לבון (I) אמר (say)

Chapter 11

1

(charging) ויהא (& it was) דכר (that when) שלם (had finished) ישוע (Yeshua) למפקרון (there)
(there) לתרעסר (the twelve) תלמידווי (His disciples) שני (He moved) מן (from) תמן (in their cities)
(to teach) ולמכרו (to preach) & במדינתוין (in their cities)

2

(of prisoners) יוהנן (* Yohanan) דין (but) כד (when) שמע (He had heard) בית (in the house) אכירא (by the hand)
(of his disciples) עברויה (His works) דמשיחא (of the Messiah) שרר (he sent) ביד (by the hand) תלמידווי (of his disciples)

* "Yohanan" is "John" in Aramaic; usually I transliterate this in the Eastern pronunciation "Yokhanan", though even the Eastern pronunciation has both the hard & soft sounds for its third letter –Khet & Het.

3

(Who comes) דאתא (He) הו (are?) הו (you) אנת (to Him) לה (& he said) אבא (we)
(we) אנת (expect) אנת (is He?) הו (another) הו (or) אבא

אנת is a form for "We" found only in "Ancient mss.", according to Smith's Compendious Syriac Dictionary. It is found in Matthew, Luke and John.

4

(relate) ענא (answered) ישוע (Yeshua) ואמר (& He said) להון (to them) זלו (go) אשתעו (relate)
(see) ליוחנן (to Yokhanan) אילין (those things) דשמעין (that hear) אנתון (you) וזוין (& see)

5

(& lepers) כמא (the blind) חוין (see) וחירא (see) & מזהלכין (walk) וגר בא (are given good news)
(& the dead) מתרבין (are purified) וחרשא (are hearing) & שמעין (are hearing) ומיתא (are given good news)
(are given good news) קימין (are rising) ומסכבא (& the poor) מסכבריין

6

(by Me) ושבויה (& blessed is he) לאנא (who) דלא (not) נתכשל (will be stumbled) ביי (by Me)

7

(Yeshua) כד (when) דין (but) אזלו (they departed) שרי (began) ישוע (Yeshua)
(Yokhanan) למאמר (to say) לכנשא (to the crowds) על (about) יוהנן (Yokhanan)

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אוּנְגַלְיוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

(to see) לְמוֹזָא (to the wilderness) לְהוֹרְבָא (did you go out) נִפְקִתוּן (what?) מְנָא
(is being shaken) מִתְרוּעֵי (the wind) רוּחָא (that by) דְּמִן (a reed) אֵין קְנִיא

8

(did you go out) נִפְקִתוּן (what?) מְנָא (& if not) מְלָא
(were?) לְבִישׁ (soft) רִכְבָּא (who a long robe) אִנְתָּא (a man) נִבְרָא (to see) לְמוֹזָא
(in the house) בֵּית (wear) לְבִישׁ (who soft things) אֵילִין (those) דְּרִכְבָּא (behold) אֵילִין
(are) מְלַכָּא (of a king) אֲמִין

9

(a prophet?) לְמוֹזָא (did you go out) נִפְקִתוּן (what?) מְנָא (otherwise) אֵילָא
(a prophet) אֵין אֲמַר (yes) אֲמַר (I) לְכֹון (to you) אֲמַר (say) אֲמַר (I)

10

(behold) הֵנּוּ (it is written) דְּהָא (he about whom) דְּעִלוּדִי (for) נִיר (this is) אֵין
(before) אֲמַר (I) מוֹשְׁרִי (sending) אֲמַר (am) מְלָאכִי (My messenger) קְרָם
(before You) פְּרָצוּפִךָ (your presence) דְּהִרְקִין (that he may prepare) אֲרֻדָּא (the road) קְדָמִיךָ

11

(has arisen) קָם (that not) דְּלָא (to you) לְכֹון (I say) אֲמִין (amen)
(than) בִּילְדִי (of a woman) נְשָׂא (among them born) גְּזָא
(but) יוֹחָנָן (the little one) זְעִירָא (The Baptizer) מְעַמְדָּנָא (Yokhanan)
(than he) מְנָה (is) הֵו (greater) רַב (of Heaven) שְׁמַיָּא (in the kingdom) בְּמַלְכוּתָא

12

(The Baptizer) מוֹשְׁרָא (but) דְּיִין (of Yokhanan) יוֹדָנָא (the days) יוֹמֵי (from) מִן
(of Heaven) דְּשְׁמַיָּא (the Kingdom) מְלַכוּתָא (this hour) לְהִישָׂא (& until) לְהָא
(it) בְּקַטְרָא (are seizing) מְתִירָא (is led) וּקְטִירָא (of the violent) מְחַטְפִּין (are)

13

(The Prophets) אֲתַנְבִּין (they prophesied) כְּלֵהוּן (all of them) נִיר (for) נְבִיאָא
(Yokhanan) אֲדִירָא (& The Torah) עֲדָמָא (until) לְיוֹדָנָא

14

(you are) אֲנִתוּן (willing) צְבִין (& if) אֵין
(to come) קְבִלוּ (accept) דְּהֵוִי (that he is) אֵילִיא (Elijah) דְּעִתִּיר (who was going) לְמֵאֲתָא
(let him hear) נִשְׁמַע (that will hear) דְּנִשְׁמַע (an ear) אֲרַנָּא (to him) לָהּ (that is) דְּהֵוִי (whoever) מִן

15

(this) לְמִן (to what?) דְּיִין (but) אֲרַמִּיָּא (shall I compare) לְשִׁרְבָתָא (generation) הֵוִיא
(sitting) דְּמִיָּא (it is like) לְשִׁלָּא (children) דְּיִתְבִּין (their playmates)
(their playmates) בְּשׁוּקָא (in the street) וּקְעִין (& calling) לְהוֹרְבִיחוּן

16

(& not) וְלֵא (to you) לְכֹון (we sang) זְמִרִין (& saying) וְלֵא (to you)
(you were sad) רְקִדְתוּן (you danced) וְלֵא (to you) לְכֹון (& we cried) וְלֵא (to you) אֲרִקְדְתוּן (& not)

17

(& nothing) אֲתָא (came) נִיר (for) יוֹחָנָן (Yokhanan) דְּלָא (who nothing) אֲכַל (ate) וְלֵא (& nothing)
(in him) שָׂרָא (drank) וְאֲמִרִין (& they were saying) דְּיִוָּא (a demon) אֵיתָּא (is) בְּהָא

18

(& drinking) אֲתָא (came) בְּרָהּ (The Son) דְּאֲנָשָׁא (of Man) אֲכַל (eating) וְשָׂתָא (& drinking)
(a glutton) אֲמִרִין (& they were saying) הָא (behold) נְבִרָא (a man) אֲבוּלָא (a glutton)
(& of sinners) שָׂרָא (& drinker) וְזִמְרָא (of wine) וְרִדְמָא (& friend) דְּמַכְסָּא (of tax collectors) וְרִחְטָא (& of sinners)
(its works) וְאֲדִרְקֵת (& is justified) חֲכֻמָּא (wisdom) מִן (by) עֲבִידָהּ

19

* The Greek has two readings: The Majority of mss. have, "Works" and the Critical Text (2 mss.) has Children". עֲבִידָהּ can mean either "Works" or "Servant". The Greek word "Teknon" ("Child") can refer to a disciple or pupil as well:

5043 τεκνον teknon tek'-non
from the base of 5098; TDNT-5:636,759; n n
AV-child 77, son 21, daughter 1; 99

1) offspring, children

1a) child

1a) a male child, a son

1b) metaph.

1b1) the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children

1b2) in affectionate address, such as patrons, helpers, teachers and the like employ: my child

1b3) in the NT, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters

1b4) children of God: in the OT of "the people of Israel" as especially dear to God, in the NT, in Paul's writings, all who are led by the Spirit of God and thus closely related to God

1b5) children of the devil: those who in thought and action are prompted by the devil, and so reflect his character

1c) metaph.

1c1) of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it

1c2) one who is liable to any fate

1c2a) thus children of a city: its citizens and inhabitants

1c3) the votaries (adherents) of wisdom, those souls who have, as it were, been nurtured and moulded by wisdom



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1c4) cursed children, exposed to a curse and doomed to God's wrath or penalty
For Synonyms see entry 5868 & 5943.

One Greek synonym is Παις-"Pais":

3816 παῖς pais paheeee

perhaps from 3817; TDNT-5:636,759; n m/f

AV-servant 10, child 7, son (Christ) 2, son 1, manservant 1, maid 1, maiden 1, young man 1; 24

1) a child, boy or girl

1a) infants, children

2) servant, slave

2a) an attendant, servant, spec. a king's attendant, minister

Since the Aramaic עבדיה can mean servant, a Greek translator may easily use a Greek synonym such as "teknon" to translate it. Codices Alep and B have "ergown"-**"Works"**, which also can be the meaning of עבדיה. The Peshitta can explain the origin of both Greek readings and why two readings exist. These kinds of **split spin-off** readings in Greek that match dual or multiple Aramaic word meanings in The Peshitta are fairly common. We do not find the opposite phenomenon, however. The Peshitta mss. do not have such variant readings. Indeed, The Peshitta mss. have practically no variant readings of significance to mention, except in approximately ten places in the entire NT! There is also no Greek type that regularly agrees with The Peshitta. In one place the Critical Text of Vaticanus and Sinaiticus may favor it and in the next verse, The Majority text. And the results will alternate. Often The Peshitta will disagree with all Greek readings. This is a highly unlikely scenario if The Peshitta is a translation of the Greek NT. It is a natural result of and easily explained by an original Peshitta NT and Greek translation of that original.

20

הידין (then) שרי ישוע (began) (Yeshua) למהסרו (to reproach) מדינתא (cities) אילין (those)
(they repented) דהו (where had happened) בהין (in them) חילוגי (His mighty works) סניאא (many) ולא (& not) תבו (they)

21

ואמר (& said) הוא (He) וי (woe) לבי (to you) כורזין (Korazin) וי (woe)
לבי (to you) ביהצידא (Bethsaida) דאלו (for if) בצור (in Tsur) ובצידן (in Tsidon)
דהו (had happened) אילין (powerful works) דהו (those) בכין (that have happened)
בבר (but) דיין (doubtless) בסקא (in sackcloth) ובקטמא (& in ashes) תבו (they would have repented)

22

ברם (yet) אמר (say) אנא (I) לכין (to you) דלצור (that for Tsur) ולצידן (for Tsidon)
נהוא (it will be) ניה (tranquil) בינמא (in the day) דרינא (of judgment) או (rather than) לכין (for you)
ואנתי (& you) כפרננום (Kapernakum) די (which) דערמא (unto) לשמיא (Heaven) ארתרימתי (had been done)
ערמא (unto) לשיול (Sheol) תתהתי (you will descend) דאלו (for if) בסדום (in Sodom) דהו (it would have)
אילא (powerful works) אילין (those) דהו (that were done) בכי (in you) קימא (remained) הנת (today)
עדימא (until) ליומנא (today)

23

ברם (but) אמרנא (I say) לבי (to you) דלארשא (for the land) דסדום (of Sodom)
נהוא (it will be) ניה (tranquil) בינמא (in the day) דרינא (of judgment) או (rather than) לכי (for you)

24

בהו (at that) זבנא (time) ענא (answered) ישוע (Yeshua) ואמר (& said)
מורא (thank) אנא (I) לך (you) אבי (My Father) מרא (Lord) דשמיא (of Heaven) ודארעא (& of the earth)
דכסת (that) הלין (these things) מן (from) חכימא (the wise) וכבולתנא (& the intelligent)
וגלית (You have revealed) אבין (& You have revealed) אבין (them) לילודא (to infants)

25

אין (Yes) אבי (My Father) דהכנא (for thus) הוא (it was) צבינא (desireable) קדמיך (before You)

26

כל (every) מרם (thing) אשהלם (has been given up) לי (to Me) מן (by) אבי (My Father)
ולא (& no) אנש (man) ידע (knows) לברא (The Son) אלא (except) אן (only) אבא (The Father) ברא (The Son)
אף (also) לא (not) לאבא (The Father) אנש (a man) ידע (knows) אלא (except) אן (only) ברא (The Son)
ולמן (& he to whom) דצבא (wants) ברא (The Son) דנגלא (to reveal Him)

27

הו (Come) ליהי (unto Me) כלבון (all of you) לאיא (who labor)
ושקילי (are forced to bear) מובלא (burdens) ואנא (& I) אניחבון (shall give you rest)

28

שקולו (take) נירי (My yoke) עליבון (on you) וילחי (& learn) מני (from Me)
דניה (for peaceful) אנא (I) ומכין (& meek) אנא (am) בלבי (in My heart)
ומשכדין (& will find) גיהא (you) לנפשחבון (rest) לנפשחבון (for your souls)

29

נירי (My yoke) ניר (for) בסיס (pleasant) הו (is) ומובלי (& My burden) קיליא (light) די (is)

30

Chapter 12

1

בהו (at that) זבנא (time) מוהלך (walking) הוא (was) ישוע (Yeshua) בשבתא (on the Sabbath)
בית (in the place) דרשא (of grain) ותלמידוי (His disciples) כפנו (& were hungry)
ושריי (and they began) מולגין (plucking) שבלא (the ears of grain) ואכלין (& they were eating)

2

פרישא (The Pharisees) דין (but) כד (when) חוו (they saw) אבין (them)
אמרו (they were saying) ליה (to Him)
הא (behold) תלמידין (Your disciples) עבדין (are doing) מרם (something)
דלא (that not) שליט (is legal) למעבר (to do) בשבתא (on the Sabbath)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אוּנְגַלְיוֹן קְרִישָׁא כְרוּזוּתָא דַּמְתִּי

3
 (he) דִּין (but) אָמַר (said) לְהוֹן (to them) לֹא (not?) קְרִיתוֹן (have you read) מָנָא (what?)
 (with him) עֲבַד (did) דְּוִיד (David) כֹּד (when) כַּפְּן (was hungry) וְאִילִין (he was hungry) & דַּעְמָה (those)

4
 אִיכְנָא (How?) עַל (he entered) לְבִיתָא (the house)
 (of the table) דְּפִתּוּרָה (& the bread) וְלִחְמָא (of God) דְּמַרְיָא (of Jehovah) אָכַל (he ate) הוּ (that) דִּלְאָ (which not) שְׁלִיט (legal)
 (for those) לֹא (was) לֵה (for him) לְמַאכְל (to eat) וְלֹא (neither) לְאִילִין (for those) (only)
 דַּעְמָה (for the priests) אָן (father) לְבַהֲמָא (for the priests)

5
 אֹ (or) לֹא (not) קְרִיתוֹן (have you read?) בְּאִרְיָתָא (in The Torah) דְּכַהֲנָא (the priests)
 (the Sabbath) בַּהִיכְלָא (in the temple) מַהֲלִין (it) לֵה (it) לְשַׁבְּתָא (the Sabbath)
 (are) וְלֹא (and without) עַדְלִי (blame) אַנּוֹן (are)

6
 אָמַר (say) אֲנָא (I) לְכוּן (to you) דִּין (but)
 (here) דַּרְב (One greater) מִן (than) הִיכְלָא (the temple) אִיה (is) הִרְכָּא (here)

7
 אִלוֹ (if) דִּין (but) יִדְעִין (known) הוּיָתוֹן (you had) מַנּוּ (what this is?)
 (a sacrifice) חֲנָנָא (mercy) צָבָא (want) אֲנָא (I) וְלֹא (and not) הִלְבַּחְתָּא (for those)
 (those) לֹא (not) מַחְדִּיבִין (condemned) הוּיָתוֹן (you would) לְאִילִין (for those)
 (are) דְּרִלָּא (who without) עַדְלִי (blame) אַנּוֹן (are)

8
 מֵרָה (The Lord) נִיר (for) דְּשַׁבְּתָא (of the Sabbath)
 אִיתּוּדִי (is) בְּרִיה (The Son) דַּאֲשָׁא (of Man)

9
 וּשְׁנֵי (and departed) מִן (from) תַּמְן (there) יֵשׁוּעַ (Yeshua)
 (to their synagogue) וְאִתְּאָ (and He came) לְכַמְשַׁתְּהוֹן (to their synagogue)

10
 וּנְבֵרָא (man) חַד (one) אִיה (there) הוּא (was) תַּמְן (there)
 (Him) דִּיבִישָׁא (whose was withered) אִירָה (his hand) וּמְשַׁאֲלִין (asking) הוּיָ (and asking)
 (on the Sabbath) וְאִמְרוּן (and they were saying) דִּיאָן (and) דִּיאָן (and) שְׁלִיט (legal) בְּשַׁבְּתָא (on the Sabbath)
 (they might accuse Him) לְמַאכְסִי (to heal) אִךְ (so that) דְּנִאכְלִין קְרִיבּוּדִי (they might accuse Him)

11
 הוּ (He) דִּין אָמַר (said) לְהוֹן (to them) מַנּוּ (who is?)
 (to him) מְנַכּוּן (among you) נְבֵרָא (the man) דְּאִיה (who is) לֵה (to him)
 (into a pit) עֲרַבָּא (sheep) חַד (one) יֵאֵן (&) נַפְל (falls) בִּיהֲבֵרָא (in the Sabbath)
 (of The Sabbath) בְּיוֹמָא (on the day) דְּשַׁבְּתָא (on the Sabbath)
 (it) לֹא (not) אֹדֵר (he will take hold) וְיִמְקִים (& lift out) לֵה (to him)

12
 כַּמָּא (how much?) דִּין (but) יִתִּיר (greater is) בְּרִנְשָׁא (a son of man) מִן (than) עֲרַבָּא (a sheep)
 (what is good) מִדְּיָן (therefore) שְׁלִיט (legal) הוּ (it is) בְּשַׁבְּתָא (on the Sabbath) לְמַעַבְד (to do) דְּשַׁפִּיר (what is good)

13
 הִידִין (then) אָמַר (He said) לְהוּ (to that) נְבֵרָא (man)
 (his hand) פְּשׁוּט (stretch out) אִירִךְ (your hand) וּפְשַׁט (he stretched out) אִירָה (& he stretched out)
 (his other) וְהִקְבַּת (and it was restored) אִיךְ (like) חֲבֵרְתָהּ (the other)

14
 וּנְפִקוּ (& went out) פְּרִישָׁא (The Pharisees) וּמְלַכָּא (and counsel) וְנִסְבּוּ (& counsel)
 (that they might destroy Him) עַלּוּדִי (against Him) אִךְ (so)

15
 יֵשׁוּעַ (Yeshua) דִּין (but) יָדַע (knew) וּשְׁנֵי (knew) וּשְׁנֵי (knew) לֵה (He) מִן (from) תַּמְן (there) וְאִזְלוּ (& went)
 (all of them) בְּתֵרָה (after him) כַּנְשָׂא (crowds) כַּנְשָׂא (great) וְאִסִּי (& He healed) לְכַלְהוֹן (all of them)

16
 וְכָאָא (& He warned) בְּהוֹן (them) דִּלְאָ (that not) נְגַלְוִידִי (that not) לְגַלְוִידִי (that not)
 (they should reveal Him)

17
 דְּנִתְמַלָּא (that it should be fulfilled) מֵדָם (the thing)
 דַּאֲתַמְמַר (that was spoken) בִּיד (by) אֲשַׁעִיא (Isaiah) נְבִיא (the prophet) דַּאֲמַר (which says)

18
 הַא (behold) עַבְדִּי (My Servant) דַּאֲצַמְטִיבִיתָא (in Whom I delight) בַּה (in Him)
 (My Soul) חֲבִיבִי (My Beloved) דְּסוּחַחַתָּא (for Whom has longed) בַּה (for Him) נְפִשִּׁי (upon Him)
 רִוּוּדִי (My Spirit) אֲסִים (I shall put) עַלּוּדִי (He will preach)
 וְדִינָא (and judgment) לְעַמְמָא (to the nations) נְכַרִּי (He will preach)

19
 לֹא (not) נְזַחֲרָא (He will dispute) וְלֹא (neither) נְקַטָּא (nor) וְלֹא (will he cry out)
 (nor) אַנְשָׁא (a man) נְשַׁמַּע (will hear) קְלִיה (His voice) בְּשַׁקָּא (in the streets)

20
 קַנְיָא (a reed) רַעִיעָנָא (fractured) לֹא (not) נְחַבְרִי (He will break off)
 (He will extinguish) וְשַׁרְתָּא (and the lamp) דְּמַשְׁפַּטְתָּא (that flickers) לֹא (not) נְדַעְךָ (He will extinguish)
 (of innocence) עַדְמָא (until) דְּנַפְק (He will bring) דִּינָא (the verdict) לְיִזְבוּרָא (of innocence)

21
 וּבְשֵׁמֵהּ (& in His Name) עַמְמָא (the nations) נְסַבְרִין (they hope)

22
 הִידִין (then) קְרִבּוּ (they brought) לֵה (to Him) דִּינָא (demonic) חַד (a certain) דַּחְרָשׁ (mute)

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ואנגליון קדישא כרוזתא דמתא

(so that) ויעיר (& He healed him) ואיכא (& blinded man) ודורשא (the mute) וסומא (the mute) נמלל (& blind man) נמלל (& could see) ונחזא (& could see) 23

ומתמרירין (the crowds) הון (they were) כלהון (all of them) כנשא (of David) דרוד (the Son) דרוד (the Son) בר (this is) דג (not?) דלמא (& they were saying) אמרין (they were saying) רין (the Pharisees) בר (but) שמעו (when) אמרין (they heard) אמרין (demons) שארא (casts out) לא (This One) ל (not) מפק (not) שארא (casts out) דריוא (the prince) דריוא (of demons) אלא (except) בבבלזבוב (except) בבבלזבוב (except) 24

ישוע (Yeshua) דין (but) ידע (knew) מהשבתהון (their designs) אמר (& He said) להון (to them) כל (every) מלכו (kingdom) דתתפלג (that is divided) על (against) נפשה (itself) תחרב (will be destroyed) וכל (& every) בי (house) ומדינא (& city) דתתפלג (that is divided) על (against) נפשה (itself) לא (not) נקום (will stand) 25

ואן (& if) סטנא (Satan) לסטנא (Satan) מפק (casts out) על (against) נפשה (himself) אתפלג (he has been divided) איכנא (how?) הכיל (therefore) קימא (will stand) מלכותה (his kingdom) 26

ואן (& if) אנא (I) בבבלזבוב (by Beelzebub) מפק (casting out) אנא (am) דריוא (demons) בניכון (your sons) במנא (by whom?) מפקין (do they cast out) להון (them) משל (because of) הנא (this) הון (they) נהון (will be) לכון (to you) דינא (judges) 27

ואן (& if) ברוחא (by The Spirit) דאלהא (of God) אמא (I) מפק (casting out) אמא (am) דריוא (demons) קרבת (has come near) לה (it) עליכון (unto you) מלכותה (the Kingdom) דאלהא (of God) 28

או (or) איכנא (How?) אנש (a man) מושכה (is able) דנעול (that he should enter) לביה (the house) הסינא (unless) אללא (should plunder) אללא (he would bind him) אן (only) לוקרם (first) נאכריווי (the mighty man) ויהדין (& then) ביתה (his house) נבוי (he may plunder) 29

מן (whoever) דלא (not) עמי (is) עמי (with Me) לוקבלי (against Me) הו (is) ומן (& whoever) דלא (not) כנש (gathers) עמי (with Me) מברדי (to scatter) מברדי (to scatter) 30

משל (because of) הנא (this) אמר (say) אנא (I) לכון (to you) דכל (that all) חטויין (sins) ונורפין (& blasphemies) נשתבקון (they will be forgiven) לבנינשא (to the children of men) גורפא (to the children of men) דין (but) דעל (that is against) רוחא (The Spirit) לא (not) נשתבק (will be forgiven) לבנינשא (to the children of men) 31

וכל (everyone) מן (who) דנאמר (will say) מלתא (a word) על (against) ברה (The Son) דאנשא (of Man) נשתבק (it will be forgiven) לה (to him) כל (everyone) דין (but) דעל (who against) רוחא (The Spirit) דקורשא (of Holiness) נאמר (will talk) לא (not) נשתבק (it will be forgiven) לה (to him) לא (not) בעלמא (in world) הנא (this) ולא (& not) בעלמא (in the world) דעדיד (that is being prepared) 32

או (either) עברוי (make) אילנא (the tree) שפירא (good) ופארווי (& its fruit) שפירא (good) או (or) עברוי (make) אילנא (the tree) בישא (bad) ופארווי (& its fruit) בישא (bad) מן (from) פארווי (its fruit) הו (is) גיר (for) מתידע (known) אילנא (a tree) 33

ילדא (offspring) דאכרנא (of vipers) איכנא (how?) מושכין (are able) אנהון (you) שבתא (good things) לממללו (to speak) דבישא (who evil) אנהון (are) מן (from) תרתיי (the fullness) לבא (of the heart) גיר (for) ממלל (speaks) פומא (from the mouth) 34

נברא (a man) טבא (good) מן (from) סימתא (a treasure) טבתא (good) מפק (brings) טבתא (good things) ונברא (& a man) בישא (evil things) מן (from) סימתא (treasure) בישתא (brings) מפק (brings) בישתא (evil things) 35

אמר (say) אנא (I) לכון (to you) גיר (for) דכל (that every) מלא (word) בטלא (idle) דנאמרין (that will say) בני אנשא (children of men) נתלון (they will give) פתגמא (in the day) דדינא (of judgment) 36

מן (by) מליך (your words) גיר (for) תודרק (you will be justified) ומן (& by) מליך (your words) תתחיב (you will be condemned) 37

38

הדיין (then) ענו (responded) אנשא (some) מן (of) ספרא (the Scribes) ומן (& of) פרישא (the Pharisees) ואמרין (& they were saying) לה (to Him) מלפנא (Teacher) צבין (wish) הנן (we) דנהיא (to see) מנך (from you) איתא (a sign)

39

The Holy Gospel Preaching of Matthew  **אוּנְגַלְיוֹן קְרִישָׁא כְרוּזָתָא מַתְתִּי**

(to them) לְהוֹן (& said) וְאָמַר (answered) עָנָא (but) הוּ (He) דִּין (He) בֵּינָא
 (seeks) שְׂרֵבְתָא (a sign) בֵּי שְׂרָתָא (evil) וְגִירָוּרָא (and adulterous) אִתָּא (a sign) בֵּעִיָּא
 (the sign) אִתָּא (except) לָא (to it) לָא (will be given) תְּהִיבָא (not) לָא (& a sign) וְיִנְנָא
 (the prophet) גְּבִיָּא (of Yonan) דִּינָן
 40
 (of the fish) דִּנְנָא (in the belly) בְּכִרְסָה (Yonan) יוֹנָן (was) גִּירָא (for) מִרְ (Just as) אִכְנָא
 (nights) לִילִין (three) יוֹמִין (days) וְתִלְתָּא (& three) לִילִין (nights)
 (The Son) גְּוָרָא (thus) מְהֵרָא (will be) בְּרָהּ (of the earth)
 (of the earth) דְּאָרְעָא (in the heart) דְּאָרְעָא (of Man) בְּלִבָּהּ
 (nights) תִּלְתָּא (three) אִימְרִין (days) וְתִלְתָּא (& three) לִילִין (nights)
 41
 (in the judgment) נְבָרָא (the men) גִּינְיָא (Ninevite) נְקִימָן (will arise) בְּרִינָא (and will condemn it)
 (& will condemn it) וְגִירָוּרָא (this) הָרָא (generation) גְּוָרָא (generation) שְׂרֵבְתָא (with)
 (of Yonan) דְּהוֹנָן (at the preaching) תְּהִיבָא (repented) כְּכִרְוִיזָתָהּ (for they) הָבִי
 (is here) תֵּן (Yonan) יוֹנָן (than) מִן (One greater) דְּרַבְבִּי (& behold) תֵּן (Yonan)
 42
 (in the judgment) מְלֻכְתָּא (the queen) תְּרִימָנָא (of the South) תְּקִים (will arise) בְּרִינָא (and will condemn it)
 (from) עָם (for she came) דְּאִתָּת (this) דְּאִתָּת (generation) הָרָא (generation) שְׂרֵבְתָא (with)
 (the wisdom) דְּאָרְעָא (of the earth) דְּתַשְׁמַע (that she might hear) חֲכֻמָּתָהּ (the ends)
 (is here) דְּשִׁלְמוֹן (Solomon) וְהָא (of Solomon) דְּרִיבִירָא (& behold) דְּרִיבִירָא (One greater) מִן
 (goes out) תְּפֻיָּךְ (vile) שְׂנֵפְתָא (a spirit) אָמַר (but) דִּין (whenever) דִּין (whenever) דִּין
 (in places) מִן (it wanders about) בְּאִתְרֵינָא (a son of man) בְּרִנְשָׁא (from) מִן (from)
 (& it seeks) וְבִיעֵיָּא (in them) בְּהוֹן (there is no) לִיתָּא (where water) מִיָּא
 (it does find) מְשַׁכָּחָא (& not) וְלָא (rest) נְיָחָא
 44
 (to my house) לְבֵיתִי (I shall return) אֶהְפֹּךְ (then) אָמַרְתָּ (it says) אֶהְפֹּךְ (then) אָמַרְתָּ
 (& it goes) אִתָּא (from) אִתָּא (where) דְּנִפְקֵתָּא (I came out) אִתָּא (where)
 (& decorated) וְחֻצְבָתָא (& swept) וְחֻצְבָתָא (that it is empty) דְּסִרְקִיָּא (finding) מְשַׁכָּחָא
 45
 (other) דִּינִין (then) אִתָּא (it goes) דְּבִרָא (bringing) עִמָּהּ (with it) שְׁבַע (seven) רִוּחָא (spirits) אֶהְרִינִין
 (in it) דְּמַנְהָ (than it) בִּישָׁן (& they enter) וְעַמְרִין (& they dwell) רִוּחָא (spirits) אֶהְרִינִין
 (his beginning) הָרִינָא (& becomes) חֲרָתָהּ (the end) דְּגִבְרָא (of man) הָוּ (that) בִּישָׁא (worse) מִן (than) קִדְמִיתָּהּ
 (evil) הֲכֵנָא (thus) מְהֵרָא (it will be done) לְשִׂרְבְּתָא (to it) לִיתָּא (generation) הָרָא (to generation) בִּישָׁתָא (his)
 46
 (to the crowds) לְכַנְשָׁא (was speaking) מְמֻלָּל (but) דִּין (He) הוּ (when) כֹּד
 (outside) אִתּוּ (standing) קִימִין (& his brothers) קִימִין (& he) לְבַר (standing) אִתּוּ
 (with Him) וְבִעֵין (& seeking) דְּגִמְלִילִין (to speak) עִמָּהּ (with Him)
 47
 (Your mother) אִמָּךְ (behold) הָא (a man) אֲנִשׁ (but) דִּין (to Him) אִמָּךְ (said) לָהּ (to Him)
 (with You) וְאִדְרִיךְ (& brothers) קִימִין (are standing) לְבַר (outside) וְבִעֵין (& want) דְּגִמְלִילִין (to speak) עִמָּךְ
 48
 (Him) הוּ (He) דִּין (but) עָנָא (answered) וְאָמַר (& said) לְמִן (to him) דְּאָמַר (who told) לָהּ (Him)
 (My brothers) מִן (who?) הִי (is) אִמִּי (My mother) וְיִמָּן (& who?) אִמִּי (My mother) אִדְרִי (are) אִדְרִי (My brothers)
 49
 (of My Father) דְּבִלְשָׁא (everyone) גִּירָא (for) דְּעֵבֶר (who does) צְבִינָהּ (the will) דְּאָבִי (His disciples) וְאָמַר (& said)
 (& My mother) הוּ (Who is in Heaven) הוּ (the same is) אִדְרִי (My brother) דְּהִתִּי (My sister) וְאִמִּי (& My mother) אִדְרִי (My brothers) וְהָא (behold) אִמִּי (behold) אִמִּי (My mother) וְהָא (behold) אִמִּי (My mother) וְהָא (behold) אִמִּי (My mother)

Chapter 13

1
 (from) בְּהוּ (in that) דִּין (but) יוֹמָא (day) נִפְקַתָּא (went out) יֵשׁוּעַ (Yeshua) מִן (from)
 (of the sea) בֵּיתָא (the house) וַיִּרְבַּ (He sat down) עַל (by) יַד (the side) יָמָא (the sea)
 2
 (great) וְאִתְכַנְּשָׁא (& they were assembled) לְיוֹתָהּ (& they were assembled) בְּכַנְשָׁא (unto him) כְּנִינָא (the crowds)
 (in a ship) אִתְ (so that) דְּנִסַּךְ (He embarked) נִחַב (seating) לָהּ (Himself) בְּאִלְפָא (in a ship)
 (were) וְכֻלָּהּ (& all) כַּנְשָׁא (the crowds) קָאֻם (standing) הָוּא (were)
 (by the sea) סֻפְרָא (on) יָמָא (the sea)
 3
 (in parables) וְסִי (much) מְמֻלָּל (speaking) הָוּא (He was) עִמְהוֹן (with them) בְּפִלְאָתָא (in parables)
 (to sow) וְאָמַר (& He said) הָא (behold) נִפְקַתָּא (went out) זְרוּעָא (a sower) דְּגִירָוּרָא (to sow)
 4
 (the road) וְכֹד (& as) זְרַע (he sowed) אִתָּא (some) עַל (fell) עַל (on) יַד (the side) אִרְרָא (the road)
 (& ate it) אִתָּא (& came) פְּרֻדְרָא (a bird) וְאִכְלָתָהּ (ate it)
 5
 (the rock) וְאִרְרָא (and others) נִפְלָא (fell) עַל (fell) עַל (on) שׁוּעָא (the rock)
 (much) אִכְיָא (where) דְּלִיתָּא (there not) הָוּא (was) מְרִירָא (soil) סְנִיאָא (much)
 (it sprouted) וְבִר (son of) שְׁעָתָהּ (an hour) שׁוּחָא (it sprouted)
 (of soil) מְמֻלָּל (because) דְּלִיתָּא (there not) הָוּא (was) עֻמְקָא (depth) דְּאִרְעָא (of soil)

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The Holy Gospel Preaching of Matthew



אוּנְגַלְיוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

6
(it became hot) חָם (the sun) שְׁמֵשָׁא (but) דִּין (arose) דְּנָה (when) דְּרִין (because) דְּלִית (there not) הוּא (was) לָהּ (to it) עֲקָרָא (roots) יֵבֶשׁ (it withered)
7
(the thorns) כּוּבָא (among) בֵּית (fell) נִפְלַ & אֲחֵרִי (others) וְנָפְלוּ (& they choked it) וְהִתְקַדְּדוּ (the thorns) כּוּבָא (they came up)
8
(fruit) פְּאֵרָא (& it yielded) וַיְהִי (good) טְבֵּאתָא (in the ground) כַּבְּרָעָא (fell) וְאֲחֵרִי (& others) נִפְלַ (some) דְּמֵאָא (of thirty) וְאִית (of sixty) דְּשֵׁטִין (& some) וְאִית (of a hundred) דְּמֵאָא (some)
9
(let him hear) נִשְׁמַע (that hears) דְּנִשְׁמַע (an ear) אֲדִנָּא (to him) לָהּ (is) דְּאִית (whoever)
10
(to Him) לָהּ (& they were saying) וְאֲמַרְיִן (His disciples) & אֶתְּרִי (approached) לְמַנָּא (why?) בְּפִלְאֵתָא (in parables) מִמְּלַל (speaking) אֲנַתְּ (are you) עִמָּהוֹן (with them)
11
(to you) דְּלִבּוֹן (to them) לְהוֹן (& said) וְאֲמַר (answered) עֲנָא (but) דִּין (He) דְּהוּ (to you) דְּרִיבִי (has been given) לְמַדְרַע (to know) אֲרִיאָא (the secrets) דְּמַלְכוּתָא (of the Kingdom) דְּשָׁמַיָּא (of Heaven) לְהַגְנוֹן (to them) דִּין (but) לֹא (not) יְהִיב (it has been given)
12
(to the one) גִּיר (for) דְּאִית (that has) לָהּ (it) לְמִן (will be given) נְתִיבָא (it) לָהּ (will increase) & לָהּ (it)
13
(to the one) & דְּלִית (that has not) לָהּ (it) וְהוּ (even that) דְּאִית (which has) לָהּ (this) נִשְׁתַּקַּל (will be taken) מִנָּה (from him) מִשְׁלַ (because of) דְּהָנָא (because) בְּפִלְאֵתָא (in parables) מִמְּלַל (speaking) אֲנָא (I am) עִמָּהוֹן (with them) מִשְׁלַ (because) דְּחִין (they who see) וְלֹא (also not) חִין (are seeing) וְשִׁמְעִין (& those hearing) וְלֹא (neither) שְׁמַעִין (hear) וְלֹא (nor) מִסְתַּכְּלִין (understand)
14
(that says) וְשִׁלְמָא (& is fulfilled) בְּהוֹן (in them) נְבִיחָהּ (the prophecy) דְּאִשְׁעִיא (of Isaiah) דְּאֲמַר (you will understand) דְּשִׁמְעִין (you will hear) וְלֹא (not) תִּסְתַּכְּלִין (you will know) וְנִחְזָא (& seeing) תַּחֲוִין (you will see) וְלֹא (not) תִּדְרַעִין (& not) תִּדְרַעִין (you will know)
15
(this) אֲתַעְבִּי (has become dense) לָהּ (it) גִּיר (for) לִבָּהּ (the heart) דְּעַמָּא (of people) דְּהָנָא (they have heard) וְאִתְּרִיבִין (& with their ears) וְקִרְרִיתִי (hardly) שְׁמַעוּ (they would see) בְּעֵינֵיהוֹן (with their eyes) וְלֹא (lest) נִדְּחוּן (they would hear) וְשִׁמְעִין (& they would understand) וְשִׁמְעִין (& they would hear) כַּבְּרִינֵיהוֹן (with their ears) וְנִסְתַּכְּלִין (& they would heal) (them) בְּלִבְבוֹהוֹן (in their hearts) וְנִרְפְּבִין (& they would be converted) וְאִסָּא (& I would heal)
16
(to your eyes) דִּילְבּוֹן (your) דִּין (but) טוֹבִיחֵיהוֹן (blessings) לְעֵינֵיכּוֹן (for they are hearing) דְּחִין (for they are seeing) וְלֹאֲדִינֵיכּוֹן (& to your ears) דְּשִׁמְעִין (& to your eyes)
17
(amen) גִּיר (amen) נִיר (for) אֲמַרְנָא (I say) לְכוּן (to you) דְּסַנְיָאָא (that many) נְבִיאִי (prophets) וְזִרְיָאָא (& righteous ones) אֲתַרְגֵּרְנָא (have yearned) דְּנִחְוִין (to see) מִדְּרָם (the things) דְּחִין (that seeing) אֲנַתְּ (you are) וְלֹא (not) חִין (they saw) וְלִמְשַׁמְעוּ (& to hear) מִדְּרָם (the things) דְּשִׁמְעִין (that hearing) אֲנַתְּ (that hearing) וְלֹא (not) שְׁמַעוּ (& not) שְׁמַעוּ (they heard)
18
(of the seed) אֲתַתְּוִן (you) דִּין (but) שְׁמַעוּ (hear) מִתְּלָא (the parable) דְּזֵרְעָא (of the seed)
19
(of the Kingdom) כֹּל (everyone) דְּשִׁמְעוּ (who hears) מִלְּתָא (the word) דְּמַלְכוּתָא (The Evil One) וְלֹא (not) & מִסְתַּכְּל (understands) כֹּה (into him/her) אֵתָא (comes) בִּישָׂא (in his/her heart) וְחִמְפָּא (& snatches) מִלְּתָא (the word) דְּזֵרְעָא (that was sown) בְּלִבָּהּ (the side) דִּי (that which upon) אֲזֵרְעָא (the road) אֲזֵרְעָא (was sown)
20
(is) דְּהוּ (that) דִּין (but) דְּעַל (which upon) שְׁעִיא (the rock) אֲזֵרְעָא (was sown) דְּהוּ (a moment) דְּהוּ (the one) דְּשִׁמְעוּ (who hears) מִלְּתָא (the word) וְבֵר (son of) שְׁעִיא (& son of) דְּהוּ (he receives) בְּחֵדְוִיתָא (in joy) מִקְּבַל (it) לָהּ (he)
21
(in him) לִית (there are not) לָהּ (for him) דִּין (but) עֲקָרָא (roots) כֹּה (when) דְּהוּ (there is) אֵלָא (temporal) דְּיֻבְטָא (he is) וְנֵאָא (& when) דְּהוּ (there is) אֵלָא (distress) אוּ (or) דְּרִדּוּפִיא (persecution) מִטְּלַ (because of) מִלְּתָא (the word) עֲנַל (immediately) מִתְּכַשֵּׁל (he falls apart)
22
(was sown) דְּהוּ (that) דִּין (among) כּוּבָא (the thorns) אֲזֵרְעָא (the word) דְּשִׁמְעוּ (who hears) מִלְּתָא (the word) דְּרִיבָא (& the deception) וְנִוְעִי (this) הָנָא (of world) אֲנַתְּ (the word) דְּעֵלְמָא (& the cares) וְהִתְקַן (choke) לָהּ (it) לְמַלְתָּא (the word) וְלֹא (without) פְּאֵרָא (fruit) דְּהוּ (that one is)
23
(My word) דְּהוּ (that) דִּין (but) דְּעַל (which upon) אֲרַעָא (the ground) שְׁבַתָּא (good) אֲזֵרְעָא (was sown) דְּהוּ (he) דְּשִׁמְעוּ (who hears) מִלְּתָא (the word) וְנִסְתַּכְּל (& produces) וְיֵהֵב (& understands) וְיֵהֵב (& he yields) פְּאֵרָא (fruit) וְעֵבֵד (& produces) אֵית (some) דְּמֵאָא (of a hundred) וְאִית (of a hundred) דְּשֵׁטִין (& some) וְאִית (some) דְּהֵלְתִין (& some) דְּהֵלְתִין (of thirty)

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אוּנְגְלִיּוֹן קְרִישָׁא כְרוּזוּתָא דַּמְתִּי

(of evil) מְכֻשְׁלָא (doers) עֲבָדֵי (& all those) וּכְלָהוֹן (stumbling blocks) 42

(of fire) דְּגֻרְא (into the essence *) בְּאִתּוּנָא (them) אֲנִין (& they will cast) 42
(of teeth) שְׂנָא (& gnashing) וְהוֹרֵק (weeping) נְהוּא (there) תְּמִן

* "Athuna" can mean, "A furnace"; It can also mean "the essence of a thing". The latter seems more fitting, since our Lord spoke of eternal realities, not temporal. A furnace is merely an earthly type for an eternal reality, as is earthly fire. Eternal fire is more real than earthly fire, and is the reality behind it. Paul writes later, "Our God is a consuming fire." Jastrow's Dictionary gives the following entry for this Aramaic word, with an example from The Targum of Proverbs 20:20.

אֲתוּנָא (אֲתוּנָא, אֲתוּנָא, Ms. אֲתוּנָא) m. (v. preced., =h. אִישׁוּן) *density, intensiveness, essence.* Targ. Prov. XX, 20 רְחֻשׁוּכָא אִיךְ אִךְ as darkness itself (h. text אִיךְן בְּאִישׁוּן with ב). Omp. אִיךְן.

43
(the sun) שְׁמֵשָׁא (as) אִיךְ (will shine) נְגִדְרִין (the righteous) וְזִיקָא (then) הִירִין
(of their Father) דְּאֲבִיהוֹן (in the Kingdom) בְּמַלְכוּתָא
(let him hear) נִשְׁמַע (that will hear) דְּנִשְׁמַע (an ear) אֲדִנָּא (to him/her) לָהּ (has) דְּרֵיתָ (whoever) מִן
44
(to treasure) לְטִימָתָא (of Heaven) דְּשְׁמִיא (the Kingdom) מְלֻכּוּתָא (is likened) דְּמִיא (again) תּוֹב
(& hid) דְּמִשְׁשִׂיא (a man) נְבִרָא (found) דְּאִשְׁכּוּחָא (which) הִי (in a field) בְּקִרְיָתָא (that was hidden)
(selling) וּמִן אִיךְ (he went) אִיךְ (his joy) אִיךְ (from) וּמִן אִיךְ (he went) אִיךְ (his joy)
(that) הִי (field) לְקִרְיָתָא (& he bought) וְזִכְבְּנָא (to him) לָהּ (that is) דְּרֵיתָ (everything) כֻּל
45
(to the man) לְבִרָא (of Heaven) דְּשְׁמִיא (the Kingdom) מְלֻכּוּתָא (is likened) דְּמִיא (again) תּוֹב
(precious) מְבִרָתָא (pearls) מְרַנְנִיתָא (was) הוּא (who searching for) דְּבַעָא (a merchant) 46
46
(obviously) דְּמִיא (was valuable) יְקִירָתָא (a certain) חֵרָא (pearl) מְרַנְנִיתָא (he found) אִשְׁכּוּחָא (but)
(& bought it) אִיךְ (bought) וְזִכְבְּנָא (to him) לָהּ (that is) דְּרֵיתָ (whatsoever) מָא (everything) כֻּל (selling) וּמִן (he went) אִיךְ
47
(a net) לְמִצְדִּיתָא (of Heaven) דְּשְׁמִיא (the Kingdom) מְלֻכּוּתָא (is like) דְּמִיא (again) תּוֹב
(it collected) כְּנִשְׂתָא (kind *) גְּנִס (every) כֻּל (from) וּמִן (into the sea) דְּנַפְלַת (that was cast) 48

* "Gensa, Genus" is the Aramaic cognate for the English "Genus". Here is the Comprehensive Aramaic Lexicon entry for this word:

gns N gns)

1 Palm, CPA, Syr kind

2 Syr, LJLA family

3 Syr genus (gram)

LS2 125

Levy 1:149

LS2 v: gensA)

also: LS2 v: gensAne) (but PS claims a singular %gnsn) % also)

gns V

pael_1 Syr to indicate the genus

48
(of the sea) מָא (to the shore) לְסַפְרֵי (they brought it up) אִסְקוּדָא (it was full) וְכַר (when) מְלָת (& when) 48
(in vessels) דְּמִיָּא (they placed) אֲדִימִין (& the good) וְזִבְא (& selected out) וְנִבִּי (& they sat) וְיִהְיִו (out)
(out) וְיִבְשִׁי (they threw) שְׂרִי (& the bad) לְבִר (they threw) 49
49
(the angels) מְלָכָא (will go forth) נַפְקִין (of the world) דְּעֵלְמָא (in the end) בְּשׁוּלְמָא (it will be) וְכַר (thus) נְהוּא
(the righteous) וְנַפְרִשׁוּן (among) זִידִיקָא (among) בִּינִי (from) מִן (the wicked) כֻּל (they will separate) 50
50
(of fire) דְּגֻרְא (into the essence) בְּאִתּוּנָא (them) אֲנִין (& they will cast) 50
(of teeth) שְׂנָא (& gnashing) וְהוֹרֵק (weeping) נְהוּא (there) תְּמִן
51
(these things) הִלִּין (all) כְּלָהִין (have you understood?) יֵשׁוּעָא (Yeshua) אִתְּכֻלְתּוּן (to them) יֵשׁוּעָא (said)
(our Lord) מִרְן (yes) אִין (to Him) לָהּ (they were saying) 52
52
(who is instructed) לְהוֹן (He said) לְהוֹן (to them) מְטַל (because of) הִנָּא (this) כֻּל (every) סַפְרָא (scribe) דְּמִתְלַמְדָּא (who is instructed)
(of the house) בִּירָא (the lord) מִרָא (the man) לְנִבְרָא (is like) דְּמָא (of Heaven) דְּמָא (for the kingdom) לְמַלְכוּתָא
(old things) וְעֵתִיקָתָא (new things) חֵרְתָתָא (his treasure) מִן (who brings) מִן (from) 53
53
(Yeshua) יֵשׁוּעָא (had finished) שְׁלֵם (that when) דְּכַר (& it was) וְהוּא (there) תְּמִן (from) מִן (He departed) שְׁנֵי (these) הִלִּין (parables) 54
54
(in their synagogues) וְהוּא (He came) לְמִדְנַתָּא (to His city) וּמְלִיךְ (& taught) הוּא (He) לְהוֹן (them) בְּכְנוּשְׁתְּהוֹן (in their synagogues)
(they would say) וְנִאֲמִרוּן (they would marvel) דְּנִתְהוֹרִין (so that) אִיכְנָא (& they would say) 55



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אוּנְגִלוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

אימכא (to Him) לה (from where?) להנא (This One) חכמותא (wisdom) הדא (this) ודילא (& the miracles)

55

לא (not?) הוא (is) הנא (This) ברה (the son) דנגרא (the carpenter)
 לא (not?) אמה (His mother) מרתקריא (is called) מריים (Maryam)
 ואחוריה (& His brothers) יעקוב (Ya'qob) ויוסא (& Yosef) ושמעון (& Shimeon) ויהודא (& Yehuda)

56

ואחוריה (& His sisters) כלהין (all) לא (not?) הא (behold) לותן (with us) אנן (they are)
 אימכא (to Him) לה (from where?) הכיל (therefore) להנא (to This One) הלין (these things) כלדין (all)

57

ומתשלין (& offended) הוו (they were) בה (by Him)
 הו (He) דין (but) ישוע (Yeshua) אמר (said) להון (to them)
 לית (there is not) נביא (a prophet) דצעיר (who is despised) אלא (except)
 במדינתה (in his city) ובביתה (in his home)

58

ולא (& not) עבר (He did) המן (there) חילא (miracles) סניאא (many)
 משל (because of) לא (because of) דימנותהון (their trust)

Chapter 14

1

בהו (at that) דין (but) זבנא (time) שמע (heard) הרודס (Herodus)
 שטררשא (the Tetrarch) שמעה (the fame) דישוע (of Yeshua)

2

ואמר (& he said) לעבדווי (to his servants) הגו (This is) יוחנן (Yokhanan) מעמדנא (the Baptizer)
 הו קב (he) מן (has arisen) מן (from) בית (house) מירא (of the dead)
 משל (because of) הנא (this) חילא (miracles) מסתערין (are done) בה (by Him)

3

הו (that) ניר (for) הרודס (Herodus) אחר (seized) הוא (had) ליהנן (Yokhanan)
 ואסרה (& bound him) וארמויה (& cast him) בית (into the house) אסריא (of prisoners)
 משל (because of) הרודיא (Herodia) אמתה (wife) פיליפוס (of Phillipus) אחודי (his brother)

4

אמר (said) הוא (had) לה (to him) ניר (for) יוחנן (Yokhanan)
 דלא (that not) שליט (it is lawful) דתהויא (they holding) הוו (they were) לה (him)
 וצבא (& he wanted) הוא (had) למקטלה (to kill him) ודחל (& afraid) הוא (he was)

5

מן (of) עמא (the people) דאיך (who as) דלנביא (prophetic) אחודין (they holding) הוו (they were) לה (him)
 כר (when) הוא (it was) דין (but) בית (at the house) ילדה (of the birth) דהרודס (of Herodus)
 רקרת (danced) ברתה (the daughter) דהרודיא (of Herodia)
 קדם (before) סמיכא (the dinner guests)

6

ושפרת (and she pleased) לה (himself) להרודס (Herodus)

7

משל (because of) הנא (this) במומתא (in an oath) ימא (he swore) לה (to her)
 דנתל (that she would give) לה (her) כלמרים (anything) דתשאל (she would ask)

8

הי (she) דין (but) משל (because) דמלפא (instructed) הות (she had been)
 לאמה (by her mother) אמרת (she had said) דב (in a dish) בפניכא (here)
 רשה (the head) דיוחנן (of Yokhanan) מעמדנא (the Baptizer)

9

וכרית (& it saddened) לה (him) מלמכא (the king) משל (because of) דין (but)
 מומתא (the oath) וסמיכא (& the guests) פקר (he commanded) דנתיב (that it be given) לה (to her)

10

ושדר (& he sent) פסקה (cutting off) רשה (the head) דיוחנן (of Yokhanan)
 בית (in the house) אסריא (of prisoners)

11

אייתי (& was brought) רשה (his head) בפניכא (in a dish)
 ואיתיבה (& it was given) לטלריא (to the girl)
 ואיתיבה (& she brought it) לאמה (to her mother)

12

וקברו (& they came) תלמידווי (his disciples) שקלו (they took) שלדה (his corpse)
 קברו (they performed a burial) וארו (they came) חווי (they informed) לישוע (Yeshua)

- Greek mss. B-Vaticanus (4th cent.) & N (4th cent.) have πτομα- "Corpse"; The Majority Greek text (most mss.) have σωμα-"Body". Here are the Aramaic words "Shlada"(Corpse) and "Pagra"(Body) in Aramaic characters: פגרא, שלדא. In Estrangela, they are: ܦܓܪܐ, ܫܠܕܐ. Either one Greek translator mistook "Shlada" for "Pagra", or we have a case of split meanings of an Aramaic word, "Shlada", being translated "Corpse" by one Greek translator and "Body" by another; It can have either meaning. Mark 15:45 has the same word split phenomenon in the Greek texts with Aramaic word Pagra! There, the Critical text of Westcott and Hort has πτομα- "Corpse" & The Majority text has σωμα-"Body", as in this verse!

13

ישוע (Yeshua) דין (but) כר (when) שמע (heard) שני (He departed) מן (from) המן (there)
 באלפא (by ship) לאתרא (to a region) חורבא (desert)

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אונגליון קדישא כרוזותא דמתי

(they went) אולו (the crowds) כנשא (heard) שמועו (& when) וכד (alone) בלהודויה (the cities) מורניהא (from) מן (by land) ברתיה (after him) כנשא

14

ונפק (great) סניאא (the crowds) כנשא (seeing) חווא (Yeshua) ישוע (& came down) ונפק (their sick) כרייהויהוין (& He healed) ואי (for them) עליהוין (& He was moved with pity)

15

(to join Him) לותה (they came) קרבו (evening) רמשא (but) דין (it was) הוה (when) הוה (this is) תלמידויה (His disciples) ואמרו (they said) לה (to Him) אהרא (place) חורבא (a desert) הו (of people) דאנשא (the crowds) כנשא (dismiss) שרי (it) לה (has passed) עבר (& the time) ועדנא (food) לקוריא (so they will go) לכוונן (to the villages) ונכוונן (& they will buy) להוין (for themselves) סיברתא (eat)

16

(for them) להוין (it is necessary) מותבעא (not) לא (to them) להוין (said) אמר (but) דין (He) הו (He) רין (He) דין (they) אמרו (but) אמרו (they said) לה (to Him)

17

לית (fish) לך (there is nothing) לך (with us) תנן (here) אלא (but) חמש (five) גריצן (loaves) ותרין (two) גניין (fish)

18

אמר (here) להוין (said) להוין (to them) ישוע (Yeshua) איתנו (bring) אנון (them) לי (to Me) להרבא (here)

19

(the ground) ארעא (on) על (to recline) למסתמכו (the crowds) לכנשא (& He commanded) ושקל (fish) והמן (He took) והמן (those) חמשא (five) לחמוין (loaves) ותרין (two) גניין (fish) וחר (He gazed) בשמא (in Heaven) וברך (& He blessed) וקצא (& He broke) ויהב (& He gave) לתלמידויה (to His disciples) והמן (& those things) ותלמידא (& those things) כמו (the disciples) לכנשא (placed) (before the crowds)

20

(the remainder) ואכלו (& they ate) כלהוין (all of them) וכבעו (& were satisfied) ושקלו (& they collected) ותרתא (the remainder) דקציא (of the fragments) תרעסר (twelve) קופיניין (baskets) כד (after) מלין (they were filled)

21

המן (were) דין (those) דין (but) אנשא (men) דאכלו (who ate) הוין (being) הוין (& children) אלפא (thousand) חמשא (five) סטר (apart) מן (from) נשא (the women) ויליא (children)

22

(to embark) ומתחא (& at once) אלין (He compelled) לתלמידויה (His disciples) דנסקון (to the other side) לספינתא (the ship) ונאזלוין (& they would go) קדמויה (before Him) לעברא (the crowds) עד (while) שרא (He) שרא (sent away)

23

(He went up) וכד (when) שרא (He had sent away) לכנשא (the crowds) סלק (there) לשורא (to a mountain) בלהודויה (alone) למוצליו (when) וכד (when) חשכת (there) תמן (He was)

24

(many) אלפא (the ship) & the ship) רחיקא (distant) הוה (it was) מן (from) ארעא (land) אסטרוורא (* furlongs) סניאא (many) כד (while) משחמשא (it was tossed) סני (greatly) מן (from) גללא (the waves) ויהא (the wind) ניר (against it) לויבילה (for) לויבילה (the wind)

I am going to display the first line of The Peshitta verse here in Ashuri Aramaic on top and ancient Aramaic script used in the Dead Sea Scrolls 2100 years ago underneath it:

Ashuri: אלפא (the ship) רחיקא (& the ship) רחיקא (distant) הוה (it was) מן (from) ארעא (land) אסטרוורא (* furlongs) סניאא (many) אלפא (the waves) ויהא (the wind) ניר (against it) לויבילה (for) לויבילה (the wind)

Most Greek mss. omit "many furlongs" and have "was in the midst of the sea". A few, like Vaticanus and Beza, agree with The Peshitta here. The Peshitta does not conform to any particular Greek text type, in fact, often it disagrees with all Greek readings. This controverts the Greek primacy theory and is explained by Greek translation of The Peshitta. The different Greek text types are simply different translation versions of The Peshitta. Greek can in no wise do justice to Aramaic word meanings and idioms with just one translation of such a pregnant language and text. Either The Peshitta is edited and selected from all Greek readings and text types and many unique non-Greek readings, or the converse is true, i.e. All Greek text-types are spin offs of this original Aramaic Parent Text. The evidence overwhelmingly supports the latter and refutes the former proposition.

סניאא is "Many furlongs"; DSS Script

Estrangela

סניאא is "in the midst of the sea"; DSS Script

Estrangela

I have also displayed the Estrangela script at far right just for comparison. I can see a scribe looking at the Old DSS type script shaded blue (color version) and misreading the top two words for the two underneath them.

He had just written the last Alep in ארעא, then his eye went from א to ס in אסטרוורא ("Furlongs"), but since he had just written an א, he mistakenly skipped the following א and proceeded to read

אסטרוורא (which, by the way has the same meaning as the full אסטרוורא (Furlongs), but he, with tired bleary eyes, saw אסטרוורא "Furlongs" as

אסטרוורא "In the midst". Each word has the same number of letters, since he skipped an Alep א, and most of the letters are similar enough that they could trick a bleary eyed scribe who has stay up too late translating by lamplight. He sees the word "Stadotha" with his eyes, but his mind sees "B'Metsatha", and so he writes "מסו" "the midst", and now he needs a noun to finish the thought, and his eye again skips a letter א after reading the last Alep א in what he reads as אסטרוורא and after that he sees אסטרוורא, which is only part of אסטרוורא "Many", and mistakes

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אונגליון קדישא כרוזתא דמתי

ⲛⲁⲛⲁ as ⲛⲁⲛⲁ ("The Sea"), so he writes **της θαλασσης** - "The Sea".

Why did the Byzantine translator omit the whole phrase "distant from the land"? The answer is in the highlighted words:

(land) ⲁⲣⲉⲥⲁ (from) ⲛⲁⲛⲁ (it was) ⲛⲁⲛⲁ (distant) ⲕⲁⲛⲁⲛⲁ (& the ship) ⲁⲣⲉⲥⲁ

& ⲁⲣⲉⲥⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ
 . The First word in the verse "W'Elpa ⲛⲁⲛⲁ" "& the ship" strikes the eye as similar to the fifth word with the preceding letter of the fourth word "Maan" ("from") shown here: ⲛⲁⲣⲉⲥⲁ "from the land". Apparently what happened is that "Zorba" (our Byzantine Greek translator) translated the first word

"& the ship" ⲛⲁⲣⲉⲥⲁ and then when he looked back at the Aramaic manuscript and his eye went to the word ⲁⲣⲉⲥⲁ,

which looks like ⲛⲁⲣⲉⲥⲁ, which he had just translated, and continued to

the word following ⲁⲣⲉⲥⲁ, which is ⲕⲁⲛⲁⲛⲁ as I have outlined previously. This he read as

"In the midst", as I have illustrated.

Here is the graphical DSS evidence explaining this Majority Greek reading:

"& The Ship"- ⲛⲁⲣⲉⲥⲁ ⲛⲁⲛⲁ as ⲛⲁⲣⲉⲥⲁ - "From Land"
 "Furlongs" - ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁ as ⲕⲁⲛⲁⲛⲁ - "In the Midst"
 Part of "Many"- ⲛⲁⲣⲉⲥⲁ as ⲛⲁⲣⲉⲥⲁ - "Of the Sea"

ⲛⲁⲣⲉⲥⲁ ⲛⲁⲛⲁ - "& The Ship"-
 ⲛⲁⲣⲉⲥⲁ ⲛⲁⲣⲉⲥⲁ - "From Land",

ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁ - "Furlongs"
 ⲕⲁⲛⲁⲛⲁ ⲛⲁⲛⲁ - "In the Midst"

ⲛⲁⲣⲉⲥⲁ ⲛⲁⲛⲁ Part of "Many"
 ⲛⲁⲣⲉⲥⲁ - "Of the Sea"

25
 (unto them) ⲕⲁⲛⲁⲛⲁ (came) ⲁⲗⲁⲁ (of the night) ⲕⲁⲛⲁⲛⲁ (fourth) ⲕⲁⲛⲁⲛⲁ (but) ⲕⲁⲛⲁⲛⲁ (in the watch)
 (the water) ⲕⲁⲛⲁⲛⲁ (on) ⲕⲁⲛⲁⲛⲁ (He was walking) ⲕⲁⲛⲁⲛⲁ (while) ⲕⲁⲛⲁⲛⲁ (Yeshua) ⲕⲁⲛⲁⲛⲁ
 26
 (the water) ⲕⲁⲛⲁⲛⲁ (and) ⲕⲁⲛⲁⲛⲁ (they saw Him) ⲕⲁⲛⲁⲛⲁ (& they were alarmed) ⲕⲁⲛⲁⲛⲁ
 (they were) ⲕⲁⲛⲁⲛⲁ (& saying) ⲕⲁⲛⲁⲛⲁ ⲕⲁⲛⲁⲛⲁ ⲕⲁⲛⲁⲛⲁ ⲕⲁⲛⲁⲛⲁ
 (public) ⲕⲁⲛⲁⲛⲁ (it is) ⲕⲁⲛⲁⲛⲁ (that a vision)
 (they cried out) ⲕⲁⲛⲁⲛⲁ (& from) ⲕⲁⲛⲁⲛⲁ
 27
 (& He said) ⲕⲁⲛⲁⲛⲁ (with them) ⲕⲁⲛⲁⲛⲁ (spoke) ⲕⲁⲛⲁⲛⲁ (immediately) ⲕⲁⲛⲁⲛⲁ (Yeshua) ⲕⲁⲛⲁⲛⲁ (but) ⲕⲁⲛⲁⲛⲁ (He) ⲕⲁⲛⲁⲛⲁ
 (you shall be afraid) ⲕⲁⲛⲁⲛⲁ (not) ⲕⲁⲛⲁⲛⲁ (I AM The Living God) ⲕⲁⲛⲁⲛⲁ (take heart) ⲕⲁⲛⲁⲛⲁ

ⲁⲛⲁ ⲁⲛⲁ "Ena Na" is an idiom which 97% of the time indicates speech from The Deity in The Old Testament Peshitta text (144 of 148 times in five O.T. books). It is equivalent to the Hebrew "Ahiash Asher High", in Exodus 3:14- "I AM WHO I AM". Lamsa translates this "Ahiash Asher High" in Exodus 3:14 as "I Am The Living God", which I have chosen as a translation for this phrase where it indicates Divine speech.

28
 (to Him) ⲕⲁⲛⲁⲛⲁ (& he said) ⲕⲁⲛⲁⲛⲁ (Kaypha *) ⲕⲁⲛⲁⲛⲁ (& answered) ⲕⲁⲛⲁⲛⲁ
 ⲕⲁⲛⲁⲛⲁ (He) ⲕⲁⲛⲁⲛⲁ (You are) ⲕⲁⲛⲁⲛⲁ (if) ⲕⲁⲛⲁⲛⲁ (my Lord) ⲕⲁⲛⲁⲛⲁ
 (the water) ⲕⲁⲛⲁⲛⲁ (on) ⲕⲁⲛⲁⲛⲁ (unto You) ⲕⲁⲛⲁⲛⲁ (to come) ⲕⲁⲛⲁⲛⲁ (me) ⲕⲁⲛⲁⲛⲁ (command) ⲕⲁⲛⲁⲛⲁ
 29
 (Kaypha) ⲕⲁⲛⲁⲛⲁ (& went down) ⲕⲁⲛⲁⲛⲁ (come) ⲕⲁⲛⲁⲛⲁ (to him) ⲕⲁⲛⲁⲛⲁ (said) ⲕⲁⲛⲁⲛⲁ (but) ⲕⲁⲛⲁⲛⲁ (Yeshua) ⲕⲁⲛⲁⲛⲁ
 (the water) ⲕⲁⲛⲁⲛⲁ (on) ⲕⲁⲛⲁⲛⲁ (& he walked) ⲕⲁⲛⲁⲛⲁ (the ship) ⲕⲁⲛⲁⲛⲁ (from) ⲕⲁⲛⲁⲛⲁ
 (Yeshua) ⲕⲁⲛⲁⲛⲁ (to) ⲕⲁⲛⲁⲛⲁ (to come) ⲕⲁⲛⲁⲛⲁ
 30
 (he was afraid) ⲕⲁⲛⲁⲛⲁ (was violent) ⲕⲁⲛⲁⲛⲁ (the wind) ⲕⲁⲛⲁⲛⲁ (he saw) ⲕⲁⲛⲁⲛⲁ (& when) ⲕⲁⲛⲁⲛⲁ
 (his voice) ⲕⲁⲛⲁⲛⲁ (& he raised) ⲕⲁⲛⲁⲛⲁ (to sink) ⲕⲁⲛⲁⲛⲁ (& he began) ⲕⲁⲛⲁⲛⲁ
 (save me) ⲕⲁⲛⲁⲛⲁ (my Lord) ⲕⲁⲛⲁⲛⲁ (& he said) ⲕⲁⲛⲁⲛⲁ
 31
 (our Lord) ⲕⲁⲛⲁⲛⲁ (His hand) ⲕⲁⲛⲁⲛⲁ (stretched out) ⲕⲁⲛⲁⲛⲁ (a moment) ⲕⲁⲛⲁⲛⲁ (& son of) ⲕⲁⲛⲁⲛⲁ
 (of faith) ⲕⲁⲛⲁⲛⲁ (O' small) ⲕⲁⲛⲁⲛⲁ (to him) ⲕⲁⲛⲁⲛⲁ (& He said) ⲕⲁⲛⲁⲛⲁ (& He held him) ⲕⲁⲛⲁⲛⲁ
 (did you doubt) ⲕⲁⲛⲁⲛⲁ (why?) ⲕⲁⲛⲁⲛⲁ

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזותא דמתי

וכר (& when) סלקך (they came up) לאלפא (into the ship) שליית (stopped) רווחא (the wind)
 33
 ואתו (& they came) הגון (they) דבאלפא (who were in the ship) סגרו (they worshipped) לה (Him)
 (of God) אנת (You are) ברה (truly) ברה (The Son) אנת (You are) דאלהא (of Him)
 34
 ודרו (& they traveled) ואתו (& they came) לאלעא (to the land) דנגסר (of Genesarr)
 35
 ואשתדעודו (& recognized Him) אנשא (the men) דארטא (of place) הו (that) ושדרו (& they sent)
 (to Him) לבלהין (to all) קוריא (villages) דחדריהון (around them) וקברו (they brought) לה (Him)
 (were) עברין (very) ביש (who sick) (those) דביש (all of them) אלהין
 36
 ובעין (& beseeching) הו (they were) מנה (from Him) דנקרבין (to touch)
 (of His garment) לכנפא (even) בלחוד (only) דלבושה (the edge) אפן (those)
 (were healed) ואלין (& those) דקברו (who touched) אהאסי (were healed)

Chapter 15

1
 הדיין (then) קברו (came) לות (unto) ישוע (Yeshua) פרישא (the Pharisees) וספרא (the Scribes)
 (& they were saying) דמן (who were from) ארשלאם (Jerusalem) ואמרין (of the elders)
 2
 למנא (why?) תלמידך (Your disciples) עברין (transgress) על (against) משלמנותא (the tradition) דקשישא
 (bread) ולא (not) משינן (they wash) אידוין (their hands) מא (whenever) דאכלין (they eat) לחמא
 3
 ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) למנא (why?) אף (the commandment)
 (your traditions) דאלהא (of God) מטל (for the sake of) משלמנתכון (your traditions)
 4
 אלהא (God) גר (for) אמר (said) יקר (honor) לאבוך (your father) ולאמך (your mother)
 (let him die) דמון (& whoever) דמצהא (reviles) לאבדו (his father) וליאמה (& his mother) ממות (to die) ממות
 5
 אנתון (you) הין (but) אמרין (saying) אנתון (are) כל (everyone) מן (who) דנאמר (will say)
 (my offering is) קרבנא (to mother) קרבנא (or) לאמא (to father) אף (from me)
 (anything) דתהנא (that you may profit) מני (his mother) ולא (not) ניקר (& not) ניקר
 (he will honor) לאבדו (his father) אף (or) לאמה (* his mother)

The Critical Greek text of Westcott and Hort (N.B.D) omits "or his mother" at the end. "Old Syriac" Curetonian ms. also omits this. Nestle's Greek NT contains this reading ("or his mother") in the text.

6
 ובמלתון (& you nullify) מלתא (the word) דאלהא (of God)
 מטל (because of) משלמנותא (traditions) דיילכון (your)
 7
 נסבר (accepters) באפא (of persons) אמר (& said)
 8
 עמא (people) הנה (this) בספותה (with its lips) הו (is) מיקר (honoring) לי (Me)
 לבהון (their heart) דין (but) כני (very) רחיק (is far) מני (from Me)
 9
 וסריקאית (& in vain) דחלין (they revere) לי (Me) כד (while) מלפין (of the sons of men)
 (doctrines) דפיקדנא (of the commandments) דבנינשא (of the sons of men)
 10
 וקרא (& He called) לבנשא (the crowds) ואמר (& said) להון (to them)
 שמעו (hear) ואסתכלו (understand)
 11
 לא (not) הוא (the thing) דעאל (that enters) לפומא (the mouth) מסיב (defiling) לברנשא (a man)
 אלא (but) מודם (the thing) דנפק (that proceeds) מן (from) פומא (the mouth) הו (that)
 (a man) הו (is) מסיב (defiling) לברנשא (a man)
 12
 הדיין (then) קברו (approached) תלמידוהי (His disciples) ואמרין (& they were saying) לה (to Him)
 ידע (know?) אנת (You) דפרישא (The Pharisees) דשמעו (that) מלתא (who heard) דע (saying)
 (were indignant) אהכשלו (this) דרא
 13
 הו (He) דין (but) ענא (answered) ואמר (& said) להון (to them)
 כל (every) נצבתא (plant) אירא (which) דלא (that not) נצבה (has planted)
 אבי (My Father) דבשמיא (Who is in Heaven) תתעקר (will be destroyed)
 14
 שבוקן (let alone) להון (them) סמא (blind) אמון (they are) ננודא (guides) דסמא (* of the blind)
 סמא (a blind man) דין (but) לסמא (a blind man) אן (if) נדבר (leads)
 (both) בנימצא (into a pit) נפלין (will fall)

The Critical Greek text of Westcott and Hort (N.B.D) omits "of the blind".

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The Holy Gospel Preaching of Matthew

אונגליון קדישא כרוזתא דמת

16
(& said) ואמר (Kaypha) באפא (Shimeon) ושמעון (& he answered) ונע
(this) לה מורי (to Him) פשק (my Lord) לן (explain) לן מתלא (to us) דהנא (parable) דהנא

17
(now) להו (He) דין (but) אמר (said) להון (to them) ערמא (until) להשא (now)
(are) אנהון (also) לא (you) לא (not?) מכתבלין (understanding) אנהון (are)

18
(that enters) להו (not?) ידעין (knowing) אנהון (you) דמרם (that anything) דעאל (enters)
(goes) לפומא (the mouth) לברכא (the belly) להו (it) אזל (goes) (out)
(out) ומן (from) המן (& from) בהרביחא (in excretion) משרדא (is cast) לבר (out)

19
(proceeds) מרם (anything) דין (but) דמן (that from) פומא (the mouth) נפק (proceeds)
(of David) מן (from) לבא (the heart) נפק (proceeds) והיוו (it is) (& it is)
(the man) מסיב (defiling) לה (him) לברנשא (him) (the man)

20
(evil) מן (from) לבא (the heart) הו (that) ניד (for) נפקן (proceed) מוזשבתא (thoughts) בישתא (evil)
(fornications) גורא (adulteries) קטלא (murders) זניתא (murders) גורא
(blasphemies) סהרות (testimonies) שוקרא (lying) גרפסא (lying) גרפסא (blasphemies)

21
(a man) הלין (these things) אהון (are) דמסיבן (they that defile) לברנשא (if) אן (a son of man) אנש (if)
(his hands) דין (but) גלעס (will eat) קר (after) לא (not) משנן (washing) אידוהי (his hands)
(he is defiled) (not) לא (not) מסרוב (not) לא

22
(went out) מן (from) המן (there) ישוע (Yeshua) ואהא (& came)
(of Tsur) ליתומא (to the borders) דצור (of Tsur) ורצידין (of Tsur) ורצידין (& of Tsur)

23
(borders) והא (& behold) אנתא (a woman) כנעניתא (Canaanitess) מן (from) תחומא (borders)
(of David) הנון (those) נפקת (came forth) כר (white) קעא (crying out) ואמרא (& she said)
(of David) אתרהם (have pity) עלי (on me) מרי (my Lord) ברה (Son) דרדיד (of David)
(a demon) ברתי (my daughter) בישאית (badly) מתרברא (driven) מן (by) שראא (shy) שראא

24
(His disciples) הו (He) דין (but) לא (not) פניה (returned her) פתגמא (an answer) וקרבו (& came)
(after us) בעו (they asked) מנה (from Him) ואמרין (& were saying) שריה (send her away) דקעא (for she cries) בתרן (after us)
(to them) הו (He) דין (but) ענא (answered) ואמר (& said) להון (to them)
(but) לא (I am sent) אלא (not) אלא (that have strayed) לות (the sheep) דטעי (of Israel) לות (from) בית (the house) איסריל (of Israel)

25
(Him) הו (she) דין (but) אתת (coming) סנרת (worshipped) לה (help me)
(help me) ואמרת (my Lord) מרי (& she said) ערדיי (my Lord) ערדיי

26
(to take) אמר (He said) לה (to her) לא (not) שפיר (it is good) למקב (to take)
(to the dogs) לתמא (the bread) דבניא (of the children) ולמרמי (of the children) לטובא (& to cast it) לטובא (to the dogs)

27
(even) הו (she) דין (but) אמרת (said) אן (yes) מרי (my Lord) אף (even)
(the crumbs) כלבא (the dogs) אכלין (eat) מן (from) פרתוהא (from) אף (the crumbs)
(& they live) דנפלין (that fall) מן (from) פתורא (the table) דמרדון (of their master) והאין (* & they live)

• All the Greek texts omit, “& they live”. Why, if The Peshitta were a translation of Greek, would a translator add, “& they live”, since it occurs in no Greek manuscript?

28
(is) הו (then) אמר (said) לה (to her) ישוע (Yeshua) או (Oh!) אנתא (woman) רבא (great) הו (is)
(you) דימנותכי (your faith) נהוא (it will be done) לכי (to you) אך (as) דצביא (will) אנתא (moment)
(moment) ואתאסת (was healed) & ברתה (her daughter) מן (from) הו (that) שעתא (that) שעתא (moment)

29
(& He came) ושני (& departed) מן (& from) המן (there) ישוע (Yeshua) ואהא (& He came)
(of Galila) על (by) נב (the side) ימא (of the Sea) דנגלילא (of Galila) וזלק (of Galila) וזלק (& He went up)
(there) למורא (a mountain) ויהב (a mountain) המן (& He sat down) (there)

30
(were) וקרבו (& they came near) לותה (to Him) כנשא (the crowds) סניאא (many) דאית (that) הוו (were)
(of Galila) עמהון (with them) חגירא (the lame) וכמיא (& blind) ורשא (& dumb) ופשינא (& crippled)
(at) ואחרנא (& others) סניאא (many) וארמי (many) אנון (& they laid) לות (at) לות (at)
(them) רנגלוהי (His feet) דישוע (of Yeshua) ואכי (& He healed) אנון (& He healed) אנון (them)

31
(who saw) אך (so) דנתדרמון (that would be amazed) כנשא (the crowds) המן (those) רחון (who saw)
(of Galila) דורשא (the dumb) דממללין (the lame) ופשינא (& who were speaking) ופשינא (* & the crippled)
(who were walking) דמתחלמיין (* & who were healed) וזגירא (the lame) דמהלכין (& the lame) דישוע (of Israel)
(of Israel) וסמיא (& the blind) דרחון (who were seeing) ושבוו (& they glorified) לאלהא (the God) דיסריל (of Israel)

• The 4th cent. Greek ms. N (Sinaiticus), both “Old Syriac” mss. and the Latin mss. omit “& the crippled who were healed”. Nestle’s Greek NT contains this phrase.



32
 (to them) להון (& said) ואמר (His disciples) קרא (called) (Yeshua) (then) רון (He) (to them) מותרם (multitude) הגנא (for) על (I) אנה (am moved with pity) (this) (with Me) להוית (they have remained) קיוו (days) יומין (three) תלהא (behold) (there is not) להון (& there is not) ליה (that they may eat) דנאכלון (anything) מא (for them) ודאשא (they are fasting) צימין (while) כד (them) אנון (& to send away) (in the road) בארהא (they should faint) נעפון (lest) דלמא (I am) אנה (willing) אנה (not) לא

33
 (His disciples) לה (to Him) לה (they were saying) אמרין (in the desert) בהורבא (for us) לן (where is?) לחמא (the bread) דנסכע (that will satisfy) כנשא (crowd) הגנא (this) כלה (entire)

34
 אמר (said) להון (to them) ישוע (Yeshua) כמה (how many?) לחמין (loaves) אית (are) לקון (to you) אמרין (they were saying) לה (to Him) שבעא (seven) וקליד (a few) גנא (fish) דקרקא (small)
 35
 (He) ופקד (& He ordered) לכנשא (the crowd) דנסתמכון (that they sit for a meal) על (on) ארעא (the ground)
 36
 ושקל (& He took up) להלין (those) שבעא (seven) לחמין (loaves) ולגנא (& the fish) ושבה (& He gave praise) וקצא (& He broke) ויהב (& He gave) לתלמידויה (to His disciples) והלמודא (& the disciples) יהבו (gave) לכנשא* (to the crowd*)

The Critical Greek text of Westcott and Hort (A,B) has "to the crowds", whereas the rest of the Greek mss. has "to the crowd". The Aramaic word כנשא ("Kensha") of The Peshitta can have plural or singular meaning in its unpointed form (Early mss. have no vowel points), hence this kind of phenomenon is not uncommon. Most Aramaic nouns have the same spelling for singular and plural forms. Some Greek translators will interpret a noun as singular and others as a plural, as here. This explains why often Greek mss. will differ in this regard.

37
 ואכלו (& they ate) כלהון (all of them) וכבעו (& were satisfied) (of fragments) דקציא (the remnants) דקצא (baskets) מלא (filling) שבעא (seven) אספרדין (four) גמון (they) דין (but) דאכלו (that they ate) הוין (been) הו (they had) ארבעא (& children) אלפין (thousand) נברא (men) שטר (apart) מן (from) גשא (women) ושלילא (the ship) וכד (& when) שרא (& sent away) לכנשא (the crowds) סלק (He embarked) (of Magdo) ואתא (& He came) לתחומא (to the border) דמגדו (of Magdo)

"Magdo" could be Magadan or Magdala, on the Western shore of The Sea of Galilee.

Chapter 16

1
 וקרבו (& approached) פרישא (the Pharisees) ודוקיא (the Sadducees) מנסין (& tempting) לה (to them) ושאלין (& asking) לה (Him) אתא (a sign) מן (from) שמיא (Heaven) דנהא (to show) אנון (it is)
 2
 רון (He) דין (but) ענא (He answered) ואמר (& He said) להון (to them) מא (whenever) דהוא (it will be) רמשא (evening) אמרין (say) אנהון (you) צהוא (fair weather) הו (the sky) סמקת (for) ניר (is red) שמיא (a storm)
 3
 ובצפרא (& in the morning) אמרין (say) אנהון (you) יומנא (today) סהא (gloomily) לה (there will be) סמקת (is red) ניר (for) שמיא (the sky) כמיראת (the face) דשמיא (of the sky) נסבי (accepters) באפא (of faces) פרצופא (that you should observe) ידעין (knowing) אנהון (you are) דתבקון (knowing) אהותא (the signs) דזבנא (of time) הגנא (this) לא (not) ידעין (that you should distinguish) אנהון (you are) דתפרשו
 4
 שרבתא (a generation) בישתא (wicked) ונירתא (& adulterous) אהא (a sign) בעיא (seeks) ואתא (& a sign) לא (not) מתידיבא (is given) לה (to it) אלא (but) אתה (the sign) דיינון (of Yonan) נביא (the prophet) ושבק (& He left) אנון (them) וואל (they departed)
 5
 וכד (& when) אהו (they came) תלמידויה (His disciples) לעברא (to the other side) טעו (they had forgotten) דנסכון (to take) עמהון (with them) להמא (bread)
 6
 הו (He) דין (but) אמר (said) להון (to them) חזו (take heed) אדהירו (beware) מן (of) חמירא (the yeast) דפרישא (the Pharisees) ודוקיא (& the Sadducees)
 7
 הגון (they) דין (but) מתרעין (reasoning) הו (they were) בנפשהון (among themselves) ואתא (they had taken) לחמא (bread) נסכו (not) לא (it was because bread) (among yourselves) ישוע (Yeshua) דין (but) ידע (knew) ואמר (& said) להון (to them) מנא (why?) מתחשבין (think) אנהון (do you) בפשכון (among yourselves)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

ואנגליון קדישא כרוחותא דמתא

ועורי דימנרתא (little ones) דלהמא (of faith) לא (it was because bread) שקלתון (you have taken) 9
 לא (not?) עדמא (until) להשא (now) אסתכלתון (have you understood) (loaves) להמין (five) חמשא (those) להגון (do you) חמשא (remember) (not?) לא (of the five) אלפין (thousand) וכמא (& how many?) קיפנין (large baskets) שקלתון (you took up) 10
 ולא (neither) להגון (those) שבנא (seven) להמין (loaves) דארבעא (of the four) אלפין (thousand) וכמא (& how many?) שקלתון (round baskets *) (you took up)

- Verses 9 and 10 refer to the two multitudes Jesus fed; The Aramaic and the Greek each use two different words for the baskets used, however, the Greek lexicons are uncertain about the origin of **κοφινος** (“**Kofinos**”), which looks like it may be borrowed from the Aramaic word **קופינא** (“**Qophina**”), meaning “**a large basket**”, from the Aramaic root “**Qopa**” – “**To carry**”. The other Greek word used for “**Basket**” is “**σπυριδας**” (“**Spuridas**”), from “**σπυρις**” (“**Spuris**”). **Thayer’s Greek-English Lexicon** says this comes from the root “**Speiro**” – meaning “**to sow**”. That looks dubious, since sowing or scattering has little to do with baskets. This word is also very similar to the Aramaic word used in **The Peshitta** – “**אספרידא**” – “**Espridin**”, from “**Esprida**”. This comes from the Aramaic root “**Espira**”, meaning, “**Spherical**”. This emphasizes the shape of the basket. The other emphasizes its function as “**a carrier**”. One will find many Greek words in the Greek NT listed as “**Derivation unknown**” in the lexicons. It seems many of these are borrowed from Aramaic but unattributed as such.

איכן (how?) לא (not) אסתכלתון (do you understand) דלא (that not) הוא (it was) 11
 על (about) להמא (bread) אמרת (I spoke) לבון (to you) אלא (but) דהודיהרון (to beware) (of) מן (of) המירא (the yeast) דפרישא (of The Pharisees) ודודיקיא (& the Sadducees) 12
 הידין (then) אסתכלו (they understood) דלא (that not) אמר (He said) (of bread) דלהמא (the yeast) (of) מן (to beware) המירא (of) אלא (but) מן (of) יולפנא (the teaching) דפרישא (of The Pharisees) ודודיקיא (& of the Sadducees)

כך (when) דיין (but) אהא (came) ישוע (Yeshua) לאתרא (to the region) 13
 דקסריא-דפיליפוס (of Caesarea Phillippi) מנשא (asked) הוא (He) לתלמידיו (His disciples) ואמר (& said) מנו (what is it?) אמרין (are saying) עלי (about Me) אנשא (people) דאיתי (that I am) ברה (the Son) דאנשא (of Man?) 14
 הגון (they) דיין (but) אמרו (said) אית (some) דאמרין (say) יוחנן (Yokhanan) מעמרנא (the Baptizer) אחרנא (others) דיין (but) אליא (Elia) ואחרנא (& others) ארמיא (Yermiya) אן (or) חד (one) מן (of) נביא (the prophets) 15

אמר (He said) להון (to them) אנתון (you) דיין (but) מנו (Who is it?) אמרין (say) אנתון (you) דאיתי (that I am) 16
 ענא (answered) שמעון (Shimeon) כאפא (Shimeon) ברה (The Messiah) (are) הוא (You) אנת (You) דהו (He) דאלהא (the Son) דאיהא (of God) חיה (The Living) 17
 ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to Him) טוביך (you are blessed) שמעון (Shimeon) ברה-דינא (* Bar-Yona) דבסרא (because flesh) ודמא (not) לא (Who is in Heaven) גלא (has revealed this) לך (to you) אלא (but) אבי (My Father) דבשמיא (Who is in Heaven)

- **Bar-Jonah** (“**Bar-Jonah**”) is reproduced in all Greek mss. **transliterated from the Aramaic letters into Greek letters: “Βαρονα**”. This is different from borrowed words, one language from another. This is very telling about the native language and culture of the Jews of Palestine in the first century and of the source of the thousands of Greek mss. we have today. This occurs throughout The Greek NT with many names, words and phrases. In John 1:42, the Greek reads: **σὺ ἐρημνεύεσαι πέτρος; – “You will be called Kephas, which is translated Petros”.** “**Petros**” is the Greek for “**Peter**”. **Here the Greek writer of John tells the reader that he is translating when he writes “Petros” and that Petros is not the original name of this apostle; it is the Aramaic “Kephās**”. I reproduce here part of the note I have for John 1:42:

[**Here the Greek text declares that the name “Petros” is a translation of the Aramaic name “Kaypha**”. Here in **The Greek NT**, then, we find hard evidence, and in **160 other places where this Greek name occurs, that The Greek NT is translated from Aramaic!** Naturally, the Peshitta has no similar translation from Greek to Aramaic, here or anywhere else. Repeat the above statement several times and ponder it: **The Greek text declares itself to be translated from Aramaic!**]

אף (also) אנת (I) אמר (saying) אנת (am) לך (to you) דאנת (to you) הוא (are) כאפא (The Stone) (My church) ועתיד (I shall build) לעירתי (upon) געל (& upon) דהא (this) כאפא (stone) אבניה (this) דהא (are) אנת (I) ודמא (& blood) לא (will withstand it) נחכנוניה (not) לא (of Sheol) דשיול (& the gates) 19
 לך (to you) אתל (I shall give) קלידא (the keys) דמלכותא (of the Kingdom) דשמיא (of Heaven) וכל (every) מודם (thing) דאסוד (that you will bind) בארעא (in the earth) נהיא (would) אסוד (have been bound) בשמיא (in Heaven) ומדם (& anything) (in Heaven) שריא (would) נהיא (in the earth) נהיא (that you will release) בארעא (that you will release) בשמיא (have been released) 20
 הידין (then) פקר (then) דהודיהרון (He ordered) דלאנשא (His disciples) דאנשא (that a man) דהא (the Messiah) דהו (that He is) דהיו (they would tell) לא (not) נאמרון (they would tell)



וּמֵן (& from) הוּרְדִין שְׂרִי (then) יֵשׁוּעַ (Yeshua) (began) לְמַחְוֵי (to inform) לְתַלְמִידוּדֵי (His disciples) דְּעֵרִיד (that prepared) הוּ (He was) (He would suffer) נִדְּחָל (that He would go) לְאֵרֻשְׁלָם (to Jerusalem) וְכִנְיָ (and many things) נִדְּחָל (He would suffer) מֵן (from) קְשִׁישָׁא (from) הַזְּקֵנִים (the Elders) וּמֵן (& from) רִבִּי כְּהֵנָא (the Chief) וּסְפֵרָא (the Scribes) וְנִתְקַטַּל (He would be murdered) וְלֵיּוֹמָא (& the day) דְּתַלְתְּיָא (third) נְקִיבֵם (He would rise) 22

וּדְבַרְהָּ (& took Him aside) כַּפְּסָא (Kaypha) וְשֵׁרִי (& he began) לְמַכְחָא (to rebuke) בְּהָּ (Him) וְאָמַר (& he said) הִסְתָּ (this) לְךָ (far be it to You) מֵרִי (from You) מֵרִי (my Lord) דְּדִהּוּא (that should happen) לְךָ (to You) הִדְרָא (this) 23

הוּ (He) רִין אֲחֻפִּי (but) אֲחֻפִּי (He turned) וְאָמַר (& said) לְכַפְּסָא (to Kaypha) זֵל לְךָ (go) לְךָ (you) לְבַסְתֵּרִי (behind Me) סְטַנָּא (Satan) הוּקְלָהָא (a stumbling block) אֲנִתְּ לִי (you are) לִי (to Me) דְּלֹא (because not) מֵהֲרַעַנָּא (reason) אֲנִתְּ (you) דְּאֵלֵהָּ (of God) אֵלֵהָּ (of humans) דְּבְנֵי אִנְשָׁא 24

הִידִין אָמַר (then) יֵשׁוּעַ (said) לְתַלְמִידוּדֵי (to His disciples) מֵן (whoever) דְּצִבְבָּא (wants) דְּנִתְתָּא (to come) בְּתֵרִי (after Me) נִכְפּוּר (let him deny) בְּנַפְשׁוֹ (himself) וְנִשְׁקִיל (let him take up) זְקִיפָהּ (his cross) וְנִתְתָּא (& let him come) בְּרֵרִי (after Me) 25

מֵן (whoever) דְּצִבְבָּא (wills) נִיר (for) נִדְּחָא (to save) נַפְשׁוֹ (his life) מִנְּבִרְיָהּ (he will lose it) וּמֵן (& whoever) דְּנִבְוֹר (will lose) נַפְשׁוֹ (his life) מִשְׁלִי (for Me) נִשְׁכֻּחֵיהּ (he will find it) 26

מִנָּא (what?) נִיר (for) מִתְּהֵנָּא (benefits) בְּרַנְשָׁא (a person) אֵן (if) כְּלָהּ (the whole) עֵלְמָא (world) נְקִנָּא (he gain) וּנְפִשָׁהּ (his soul) וְנִחְסֵר (he should lack) אֵן (or) מִנָּא (what?) נִתֵּל (will give) בְּרַנְשָׁא (a person) תְּחִלּוּפָא (exchange) דְּנַפְשׁוֹ (of his soul) 27

עֲתִיד (is going) הוּ (He) נִיר (for) בְּרֵהּ (The Son) דְּאִנְשָׁא (of Man) דְּנִתְתָּא (to come) בְּתַשְׁבוּחָתָּא (in the glory) דְּאֲבוּדֵי (of His Father) עִם (with) מְלֵאכְרֵי (his angels) קְדִישָׁא (holy) וְהִידִין (& then) יִפְרֹעַ (He will repay) לְאִנְשָׁא (a man) אִנְשָׁא (a man) אִיךְ (according to) עֲבֻדוּדֵי (his works) 28

אָמֵן אָמַר (amen) אָמֵן (say) אֲנָּא (I) לְבִין (to you) דְּרֵאִיתְּ (that there are) אִנְשָׁא (men) דְּקִימִין (who are standing) תְּנֵן (here) דְּלֹא (not) נִשְׁעִמִין (will taste) מוֹתָא (death) עֲדֵמָא (until) נִדְּחֻון (they will see) לְבֵרָהּ (The Son) דְּאִנְשָׁא (of Man) דְּאֵתָּא (Who comes) בְּמַלְכוּתָּהּ (with His kingdom) 29

Chapter 17

וּבֹרַהּ (& after) שְׁתָּא (six) יוֹמִין (days) דְּבַר יֵשׁוּעַ (Yeshua) לְכַפְּסָא (Kaypha) וְלֵיעֻקֹּב (& Yaqob) וְלִיּוֹחָנָא (& Yokhanan) אֲחוּדֵי (his brother) וְאִסְקֵם (brought up) אִמּוּן (them) לְיִטּוּרָא (to a mountain) רְמָא (high) בְּלַחוּדֵיהוּן (by themselves) 1

וְאִתְחַלַּף (and was transformed) יֵשׁוּעַ (Yeshua) קְדַמְהוּן (before them) וְנִהַר פְּרֻצוּפָהּ (& shone) אִיךְ (like) שְׁמֵשָׁא (the sun) נִתְהַרְהַר (His garments) רִין (but) זֹהֲרֵן (became white) אִיךְ (like) מִגֵּהָרָא (light) 2

וְאִתְחַזֵּי (& appeared) לְהוּן (to them) מוֹשֵׁה (Moshe) וְאֵלִיָּא (Elia) כְּדִּ (as) מְמַלְלִין (they were speaking) עִמָּהּ (with Him) 3

עֲנָא (answered) רִין (but) כַּפְּסָא (Kaypha) וְאָמַר (& said) לֵישׁוּעַ (to Yeshua) מֵרִי שְׁפִיר (my Lord) הוּ (it is) לִי (for us) דְּרֵתֵּן (that here) נְהוּא (we should be) וְאֵן (& if) צְבָאָא (want) אֲנִתְּ (You) נַעֲבֵד (we will make) הֵנָּן (here) תְּלַת (three) מְשֻׁלִּין (booths) חִדָּא (one) לְךָ (for You) וְחִדָּא (one) לְמוֹשֵׁהּ (& one) וְחִדָּא (for Moshe) וְחִדָּא (one) לְאֵלִיָּא (for Elia) 4

וְעַד (& while) הוּ (he was) מְמַלְל (speaking) הוּא (behold) עֲנָא (a cloud) נְדִירְתָּא (bright) אֲשַׁלְתָּ (overshadowed) עֲלֵיהוּן (them) וְקִלְתָּא (like) וְחֵלָּא (and a voice) הוּא (there was) מֵן (from) עֲנָא (the cloud) דְּאָמַר (the cloud) הֵנּוּ (that said) בְּרִי (This is) חֻבְבִּי (My Son) דְּבֵרָהּ (hear) אֲצַמְכִּית (in Whom) אֲצַמְכִּית (I am well pleased) שְׁמַעֵי (Him) 5

וּכְדִּ (& when) שְׁמַעוּ (heard) תְּלַמִּידָא (the disciples) נִפְלוּ (they fell) עַל (on) אִפְסִיחוּן (their faces) דְּדִהּוּלֵּי (& they were afraid) טַב (very) 6

וְאִתְקֵרַב (& came near) לְהוּן (to them) יֵשׁוּעַ (Yeshua) וְקֵרַב (they touched) לְהוּן (them) וְאָמַר (& He said) קוּמוּ (Arise) לֹא (not) תְּדַחְלוּן (you shall be afraid) 7

וְאִרְיִמוּ (& they lifted) עֵינֵיהוּן (their eyes) וְלֹאנְשָׁא (their eyes) לֹא (not) חֲזוּ (they saw) אֵלֵהּ (only) לֵישׁוּעַ (Yeshua) בְּלַחוּדֵיהּ (Himself alone) 8

וּכְדִּ (& as) נִחְתֵּן (they descended) מֵן (from) טוּרָא (the mountain) פְּקִדְּוֵן אִמּוּן (ordered) שְׁמַעֵי (them) יֵשׁוּעַ (Yeshua) וְאָמַר (& He said) לְהוּן (to them) לְעִין (in the presence) אִנְשָׁא (of a man) לֹא (not) תִּתְּמַרְוּן (you will tell) חֲזוּא (vision) הֵנָּא (this) עֲדֵמָא (until) דְּנִקְוִים (will arise) בְּרֵהּ (The Son) דְּאִנְשָׁא (of Man) מֵן (from) מִיּוֹתָא (the dead) 9

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew מתי קדישא כרוזתא דמתי

ושאלוהי (& they asked Him) תלמידוהי (His disciples) נאמרין (& they were saying)
 לה (to Him) מנא (why?) וזכיל (therefore) ספרא (the Scribes)
 אמרין (are they saying) דאליא (that Elia) וליא (must) דנארתא (come) לוקדם (first)

11

ענא ישוע (answered) ויאמר (Yeshua) אליא (Elia) איתא (comes) לוקדם (first)
 דכל (that every) מדרם (thing) נשגלם (may end)

12

אמר (say) אנא (I) לכוון (to you) דין (but) דהא (behold)
 איתא (Elia) איתא (Elia) וליא (has come) וידעוהי (& not) ידעוהי (they have known him) ועבדו (& they did) ביה (to him)
 מן (everything) דצבו (whatever) הכנא (they wished) איה (likewise) איה (also)
 ברך (The Son) דאנשא (of Man) עתיד (is going) דנחש (to suffer) מנוהין (of them)

13

היוון (then) אסתכלו (understood) תלמידא (the disciples) דעל (that about)
 יוהנן (Yokhanan) מעמדתא (The Baptizer) אמר (He spoke) להון (to them)

14

וכך (when) אהו (they came) ליות (to) כנשא (the multitude)
 קרב (came) לה (to him) נברא (a man) וברך (& knelt) על (on) בורכוהי (his knees)

15

יאמר (& said) לה (to Him) מרי (my Lord) אתרבהם (have mercy) עלי (on me) ברי (my son)
 דאית (who is) ברך (to him) ברך (son of) אנריא (a house) ובישאת (& ill) עביר (has become)
 כמא (many) נר (for) יבנין (times) כמרא (in fire) נפל (has fallen)
 וכמא (& many) זבנין (times) כמרא (in water)

- **אגרא** (“*Bar agra*”) is an Aramaic idiom (idioms are colored purple in the text) meaning “**A Lunatic**”. The literal wording means, “**Son of a rooftop**”, describing an activity of praying to demons on the rooftop on the first and last days of the month by those wishing to placate demons and avert any evil from their households.

16

נקרבתה (& I brought him) לתלמידוהי (to Your disciples)
 וליא (& not) אשכחו (they were able) למאציותה (to heal him)

17

ענא ישוע (answered) ויאמר (Yeshua) איה (Oh!) איה (generation) שרבתה (& twisted)
 דלא (without) מדימנא (faithfulness) ומעקלתא (generation)
 עדמא (until) אדוא (when?) אדוא (shall I be) עמכו (with you)
 ועדמא (& until) לאמתי (when) אטיברכו (shall I endure you)
 איתירוהי (bring him) לי (to Me) לכא (to here)

18

וכא (it) ישוע (Yeshua) ונפק (went out) מנה (from him) שארא (the demon)
 ואתאסי (& was healed) מליא (the boy) מן (from) די (that) שעתא (moment)

19

הדין (then) קרבו (came near) תלמידא (the disciples) ליות (to) ישוע (Yeshua)
 בלודוהי (Himself alone) ויאמרו (& they said) לה (to Him) למנא (why?) דהן (were we)
 לא אשכחו (able) למאציותה (to heal him)

20

אמר (said) להון (to them) ישוע (Yeshua) *מטל (because of) לא הימנחכו (your unfaithfulness)
 אמין (amen) נר (for) אמר (say) אנא (I) לכוון (to you) דאן (that if) תהוא (would be) בכון (in you)
 דימנחכו (faithfulness) איה (like) פרתא (a grain) דהרדלא (of mustard seed) תאמרין (you may say)
 למורא (to mountain) הנה (this) דשנא (move) מוכא (from here) ונשנא (& it will move)
 מדרם (& thing) לא (no) נחשככו (will be difficult for you)

- Greek mss. **A** & **B** omit **Ihsous** - **Ἰησοῦς** (“**Jesus**”). These are the basis for the modern Greek editions and most English and other translations. **Most Greek mss.** have **Iaysous-Ἰησοῦς** (“**Jesus**”). **This Greek phenomenon of omission occurs in half of the 176 Peshitta occurrences of the Name Yeshua (Jesus) among those mss. (A & B) and 45% of the same in the Majority Text Greek mss. of The Gospel of Luke!**

21

הנא (this) דין (but) נכסא (kind) לא (not) נפק (goes out)
 אלא (except) כצומא (by fasting) ובצלותא (& by prayer)

22

כר (when) מתרפכו (they were traveling) דין (but) בגלילא (in Galila)
 אמר (said) להון (to them) ישוע (Yeshua)
 עתיד (going) הו (is) ברה (the Son) דאנשא (of Man) דנשתלים (to be betrayed)
 באדי (to the hands) בני (of the sons) אנשא (of men)

23

ונקטלוהי (& they will murder Him) וליומא (& the day) דתלתא (third) נקום (He will arise)
 וכבית (it) גרו (grieved) להון (them) טוב (greatly)

24

וכך (when) אהו (they came) לכפרנחום (to Kapernakhum)
 קרבו (came) הון (those) דנסכו (who take) תרין (two) תרין (two)
 וזין (1/4 shekel) דכסף (of tax money) רשא (head) לות (to) כאפא (Kaypha)
 ואמר (& they said) לה (to him) רבכון (your master) לא (not?) יהב (He gave) תרין (two) וזידי (1/4 shekel)

25

אמר (said) להון (to them) אין (yes)



וכר (& when) על (entered) כאפא (Kaypha) לביתא (the house)
 קדמה (anticipated him) ישוע (Yeshua) ואמר (& He said) לה (to him)
 מא? (how?) מתחזא (does it appear) לך (to you) שמעון (Shimeon)
 מלכיה (the kings) דארעא (of the earth) מן (from) מן (whom?) נכסין (taxes)
 וכסף (& money) רשא (head) מן (from) בניהון (their children) או (or) מן (from) נוכריא (strangers)

אמר (said) לה (to Him) שמעון (Shimeon) מן (from) נוכריא (strangers)
 אמר (said) לה (to him) ישוע (Yeshua) מדין (then)
 בני חארא (sons) חארא (of freedom) אגין (are) בניא (the children)

דלא (lest) רין (but) נכשל (we give offense) אגון (them) זל (go) לימא (to the sea)
 דארמא (& cast) בלועא (a fish hook) וגונא (a fish) קדמא (& the fish) דסלק (that comes up)
 פתח (open) פומה (its mouth) וחסבח (& you will find) אסתר'א (a shekel)
 דו (that) סב (take) ורהב (& give) הלפי (for Me) והלפיך (& for you)

Chapter 18

בדי שעתא (in that) שעתא (hour) קרבו (approached) תלמידא (the disciples) לות (to join) ישוע (Yeshua)
 מאמרין (& they were saying) מנו (who is?) כי (truly) רב (greatest) במלכותא (in the Kingdom) דשמיא (of Heaven)

וקרא (called) ישוע (Yeshua) טליא (a boy) ואקומה (& stood him) בינתהון (in their midst)

ואמר (& He said) אמין (truly) אמרנא (I say) לכון (to you)
 דאלא (that unless) תתהפכון (you will be converted) ותהוון (you will become) איך (like) טליא (children)
 לא (not) תעלון (you will enter) למלכותא (the Kingdom) דשמיא (of Heaven)

מן (whoever) הכיל (therefore) דממכך (humbles) נפשה (himself) איך (like) הגא (this) טליא (boy)
 דו (he) יהוי (will be) רב (greatest) במלכותא (in the Kingdom) דשמיא (of Heaven)

מן (whoever) דנקבל (will receive) איך (such as) טליא (boy) הגא (this)
 בשמי (in my Name) לי (Me) מקבל (receives)

וכל (and everyone) דנכשל (who commits an offense against) לחד (one) מן (of) הלין (these) זעורא (little ones)
 דמודמנין (who are believing) בי (in Me) פקה (profitable) יהוי (for him) לה (it were)
 דתהווא (that would be) תליא (hung) רדויא (a millstone) דחמרא (of a donkey) בצורה (on his neck)
 ומטבע (and he be sunk) בעומקיה (& into the depths) דימא (of the sea)

די (woe) לעלמא (to the world) מן (because of) מכשולא (offenses) אנגנא (for) ניר (by whose hand)
 דנאתון (that will come) מכשולא (offenses) די (woe) דין (but) גנברא (to the man) דבאידה (the offenses)
 נאתון (will come) מכשולא (the offenses)

אן (if) רין (but) ארך (your hand) או (or) רגלך (your foot) מכשולא (commits an offense) לך (against you)
 פסקיה (cut it off) ושדיה (& cast it) מנך (from you)
 טוב (better) הו (it is) לך (for you) דתעול (that you enter) לחיא (life) כד (as) תגיס (lame)
 אנת (you) או (or) כד (as) פשיג (maimed) ולא (& not) כד (while) אית (are) לך (to you)
 רתין (two) אידין (hands) או (or) רתין (two) רגלין (feet) תפל (you would fall) בנורא (into fire) דלעלב (eternal)

ואן (& if) הו (it is) דעינך (that your eye) מכשולא (commits an offense against)
 לך (you) הגיה (pull it out) ושדיה (& throw it) מנך (from you)
 טוב (better) הו (it is) לך (for you) דברחא (for you) עינא (that with one) תעיל (eye) תעיל (you would enter) לחיא (life)
 ולא (& not) כד (while) אית (there are) לך (to you) תרתין (two) עינין (eyes)
 תפל (you would fall) בגיהנא* (into Gehenna) דמרא (of fire)

“Gehenna” is an Aramaic name which is transliterated into Greek letters in all the Greek mss. in Matthew, Mark and Luke. It occurs 12 times in the Greek NT. Interestingly, “Gehenna” occurs 11 times in the Peshitta NT. In James 3:6, The Greek has γεεννης - “Gehenna”, where The Peshitta has בגורא - “In fire”.

Here are the Aramaic words “by Gehenna” and “in fire”: בגורא & בגיהנא. In Estrangela script, they are: ܒܓܝܗܢܢܐ “By Gehenna” & ܒܓܝܗܢܢܐ “In fire”. If the Resh ܚ were touching “Alap” - ܐ - in the

“In fire” of the Peshitta ms., “Resh” ܚ could look like “Nun” - ܢ. The “He” - ܗ is similar to “Waw” ܘ and “Nun” ܢ to “Gimal” ܓ. A smudge or a bleary eye could easily transform ܒܓܝܗܢܢܐ into ܒܓܝܗܢܢܐ. Aramaic seems to account for the Greek reading “In Gehenna” in James 3:6 as well. The Greek γεεννης - “Gehenna” certainly cannot account for ܒܓܝܗܢܢܐ “In fire” in all the Peshitta mss., if one hypothesizes a Greek original behind a Peshitta translation.

הו (not) תבסון (you will despise) על חד (one) מן (of) הלין (these) זעורא (little ones)
 אמר (say) אנת (I) לכון (to you) ניר (for) דמלאכיהון (for) דמלאכיהון (that their angels) בשמיא (in Heaven) בכליבן (at all times)
 חוון (are seeing) פרצופיה (the face) דאבי (of My Father) רבשמיא (Who is in Heaven)

אהא (has come) ניר (for) ברה (The Son) דאנשא (of Man) דנשא (to save) מודם (whatever) דאביד (lost) יהוי (has been)

מנא (how?) מתחזא (does it appear) לכון (to you) אן (if) נהוון (there are) לאנש (to a man)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אוּנְגְלִיּוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

מֵאָא עֲרֵבִין (a hundred) (sheep) וְנִשְׁמַעָא (& will go astray) חַד (one) מְנַהֵין (of them)
 לֹא שִׁבְקָא (not?) (does he leave) תְּשַׁעִין (the ninety) וְהִשְׁמַעָא (& nine)
 בְּמִרְאָא (in the mountain) וְאֵלֵךְ (& go on) בִּיעָא (searching) לְהוּ (for that) דִּשְׁמַעָא (lost one)

13

וְאֵן (if & if) נִשְׂכַּחְהָא (he should find it) אֲמִין (certainly) אֲמַרְנָא (I say) לְכוּן (to you)
 דְּהִרְאָא (that he rejoices) בְּהָ (in it) יִתִּיר (more) מִן (than) תְּשַׁעִין (in the ninety) וְהִשְׁמַעָא (& nine) דְּלֹא (that not) בִּיעָא (strayed)

14

הִכְנָא (just so) לִיתָּהּ (it is not) צְבִינָא (the will) קִדְמָּה (before) אֲבוּכֹן (your Father) דִּבְשִׁמְיָא (Who is in Heaven)
 דְּנִבְאֵד (that should perish) חַד (one) מִן (of) זְעֵרָא (little ones) הֵלִין (these)

15

אֵן (if) רִין (but) אֲסַכְלָּ (wrongs) בְּךָ (you) אֲהוּךָ (your brother) זֵל (go)
 אֲסַכְיָהּ (reprove him) בִּינִיךָ (between you) וְלֵהּ (& him) בְּלִהוּדָּ (only)
 אֵן (if) שְׁמַעְךָ (he hears you) יִתֵּרָהּ (you have gained) אֲהוּךָ (your brother)

16

וְאֵלֵא (& if not) שְׁמַעְךָ (he hears you) דְּבֵר (take) עִמְךָ (with you) חַד (one) אֵן (or) תְּרִין (two)
 דְּעֵל (that in) פִּימָּה (the mouth) תְּרִין (of two) אֵן (or) תִּלְהָא (three) סְהַרִין (witnesses)
 תִּקְוָּם (will be established) כֻּל (every) מִלָּא (word)

17

אֵן (if) רִין (but) אֵשׁ (not) לֵא (also) לֹא (not) לְהִנְיֹן (those) נִשְׁמַעָּ (he will hear) אֲמַר (tell)
 לְעִדְתָּא (the assembly) אֵן (if) רִין (but) אֵשׁ (not) לֵא (also) לְעִדְתָּא (the assembly) נִשְׁמַעָּ (he will hear) לְהוּאָּ (let him be)
 לְךָ (to you) אֵן (if) רִין (but) אֵשׁ (not) לֵא (also) מְכַסְכָּ (a tax gatherer) וְאִיךָ (& as) חֲנַפְתָּא (a heathen)

18

וְאֲמִין (and truly) אֲמַר (say) אֲנָא (I) לְכוּן (to you) דְּכֻל (everything) מָא (whatever)
 דְּתִאֲסַרְוִין (you will bind) בְּאַרְעָא (in the earth) נְהוּאָּ (will be) אֲסִיר (have been bound) בְּשִׁמְיָא (in Heaven)
 וְמֹדִם (& anything) דְּתִשְׁרִין (that you will release) בְּאַרְעָא (in the earth) נְהוּאָּ (will be) שְׂרָא (have been released) בְּשִׁמְיָא (in Heaven)

19

הַוּב (again) אֲמַרְנָא (I say) לְכוּן (to you) דָּאָּן (that if) תְּרִין (two) מְנַכּוּן (of you) נִשְׁתַּוּוֹן (will agree)
 בְּאַרְעָא (in the earth) עֵל (about) כֻּל (every) צְבֹר (matter) דְּנִשְׁאַלְוִין (they will ask) נְהוּאָּ (it will be done)
 לְהוּן (from) לֹת (The Presence) אֲבִי (of My Father) דִּבְשִׁמְיָא (Who is in heaven)

20

אֵיכָּא (where) גִיר (for) דְּתִרִין (two) אֵן (or) תִּלְהָא (three) כְּנִישִׁין (are assembled) בְּשִׁמְיָא (in My Name)
 תִּמְן (there) אֲנָא (I am) בִּיתְהוּן (in the midst of them)

21

הִירִין (then) קִרְב (approached) לֹתָּהּ (near him) כַּפְּסָא (Kaypha) וְאֲמַר (& he said) מִרִי (my Lord)
 כִּמָּא (how many?) זְבִין (times) אֵן (if) נִסְכַּל (will commit an offense) בִּי (against me) אֲהִי (my brother)
 אֲשַׁכּוּב (shall I forgive him) לֵהּ (up to?) לְשַׁבַּע (seven) זְבִין (times)

22

אֲמַר (said) לֵהּ (to him) יֵשׁוּעַ (Yeshua) לֹא (not) אֲמַר (say) אֲנָא (I) לְךָ (to you) עֲדִמָּא (until) לְשַׁבַּע (seven)
 אֵלֵא (but) עֲדִמָּא (until) לְשַׁבַּעִין (seventy) זְבִין (times) שַׁבַּע (seven) שַׁבַּע (seven)

23

מִשְׁל (because of) הִנָּא (this) אֲתִרְמִית (is compared) מִלְכוּתָּא (the Kingdom) דְּשִׁמְיָא (of Heaven) לְנִבְרָאָּ (to a man)
 מִלְכָּא (a king) דְּצַבָּא (who wanted) דְּנִסַּב (take) חוּשְׁבָּנָא (an accounting) מִן (of) עֲבֹדֵיהּ (his servants)

24

וְכַד (& when) שְׂרִי (he began) לְמַסַּב (to take it)
 קִרְבּוּ (they brought) לֵהּ (to him) חַד (one) דְּחַיִּב (who owed) רֵבּוּ כַכְרִין (ten thousand) כַכְרִין *

* "A Talent" – "Kakra", is approx. 125 British pounds. As of this writing, 1 pound = \$1.75 U.S. This debtor owed the equivalent of \$ 2.18 million U.S. dollars to his king! Factoring in 2000 years of inflation would easily put this into the billions of dollars! One authority calculates one talent as 6000 days' pay. Using a modern US average of 100 dollars as a day's wage means that by early 21st century American standards, this employee owed his king 6 billion dollars!

25

וְכַד (& when) לִיתָּהּ (there was nothing) לֵהּ (with him) לְמַפְרַע (to pay) פִּקְד (commanded) מִרָּהּ (his lord)
 דְּמִזְדָּבִן (that he sold) הוּ (he) וְאִתְתַּחַּהּ (& his wife) וְבִנְיָהּ (& his children) וְזֵל (& every)
 מֹדִם (thing) דְּאִיתָּהּ (that was) לֵהּ (his) וְנִפְרַעֵהּ (& he would pay)

26

וְנִפְלָּ (& falling down) הוּ (that) עֲבֹדָּא (servant) סַכְר (worshipped) לֵהּ (him)
 וְאֲמַר (& he said) מִרִי (my lord) אַגְר (prolong) עֲלִי (concerning me) רִוּחָּ (your spirit)
 וְכֻל (every) מֹדִם (thing) פִּרְעָּ (shall pay) אֲנָא (I) לְךָ (you)

27

וְאִתְרַחַּם (& was moved with pity) מִרָּהּ (his lord) דְּעִבְרָא (of servant) הוּ (that)
 וְשִׁרְיָהּ (& he released him) וְהוּבַתָּהּ (& his debt) שִׁבְקָּ (forgiving) לֵהּ (him)

28

נִפְקַּ (went out) דִּין (but) עֲבֹדָּא (servant) הוּ (that) וְאִשְׁכַּהּ (& he found)
 לְחַד (one) מִן (of) כְּמוּתָּהּ (his associates) דְּחַיִּב (who owed) הוּאָּ (had)
 לֵהּ (him) דִּנְרָאָּ* (denarii) מֵאָּ (a hundred) וְאִזְדָּהּ (& he seized him) וְהִנְקָּ (& choked)
 הוּאָּ (he) לֵהּ (him) וְאֲמַר (& he said) לֵהּ (to him) הַבְּ (give) לִי (to me)
 מֹדִם (that *) דְּחַיִּב (which owe) אֲנָתָּ (you) לִי (to me)

Denarii – A denarius was roughly an average day's wage, about 8 ½ British pence, or 17¢.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Matthew



אונגליון קדישא כרוזתא ומתי

* "That"- מדרם ("Meddem") can mean, "that", "something" or "anything". The text makes clear the fellow servant of this man owed him 100 denarii, yet most Greek mss. have: "αποδος μοι ει τι οσειλαις" "Pay me, if you owe anything", apparently emphasizing the "anything" interpretation of the Aramaic word, "Meddem". This is clearly an error on the Greek translator's part. The only Greek text that makes sense here is the Textus Receptus: "αποδος μοι ο τι οσειλαις" ("Pay me that which you owe"), which is the text the KJV translators used. It is a late ms. and was probably corrected to make sense of the verse. The Peshitta appears again to be the original and accounts for the Greek as its translation.

29
(his feet) רגלודי (before) על (associate) בנתה (that) הו (& he fell)
בשא (begging) מנה (of him) ואמר (& saying) לה (to him)
אמר (prolong) עלי (concerning me) רוחא (your spirit) ופרע (& shall pay) לך (I) לך (you)

The Critical Greek texts omit "before his feet". The Majority Greek text agrees here with The Peshitta.

30
(went) איל (but) לא (was willing) צבא (not) לך (he) דין (but)
ארימיה (into the house) בית (& he cast him) אכירא (of prisoners)
עדמא (until) דנהל (he would give) לה (to him)
מא (whatever) דרהב (he owed) לה (to him)

31
(when) חזו (they saw) דין (but) כנותהון (their associates) מדרם (what) דהוא (had happened)
ברית (it was grievous) להון (to them) טב (very) זאתו (that) ואתו (& they came)
אודעו (they revealed) למרהון (to their lord) כל (everything) דהוא (that had happened)

32
הירין (then) קרייהי (called him) מרה (his lord) ואמר (& he said) לה (to him)
עברא (servant) בישא (wicked) הי (that) בלה (entire) הויכא (debt)
שבקת (I forgave) לך (you) דבעית (because you begged) מני (of me)

33
לא (not?) ולא (incumbant) הוא לך (was it) לך (upon you) אף (also) אנה (for you) דתהון (to have mercy)
לבענתך (on your associate) דאכא (Just as) דאכא (I) דמתך (had mercy on you)

34
ורנו (& was angry) מרה (his lord) ואשלמה (delivered him) & למנגרנא (to the scourgers) עדמא (until)
דנפרע (he would pay) כל (every) מדרם (thing) דהיב (that he owed) לה (him)

35
הכנא (thus) נעבר (will do) לכון (to you) אבי (My Father) דבשמיא (Who is in Heaven) אלא (unless) תשבקון (you forgive)
אנש (each) לאחודי (from) מן (his brother) לבחון (your heart) סכלותה (his offenses)

Chapter 19

1
והוא (& it was) דכך (that when) שלם (finished) ישוע (Yeshua) מולא (sayings) הלין (these)
שקל (He picked up) מן (from) גלילא (Galila) ואתא (& came)
לתחומא (to the borders) דיהוד (of Judea) לעברא (to the other side) דירדן (of the Jordan)

2
אתו (came) & בתרה (after him) כנשא (crowds) סניאא (great) ואכי (He healed) אמון (them) תמן (there)

3
קרבו (came near) לורה (to Him) פרישא (Pharisees) ומנסין (the Pharisees) ונמסין (& testing) הו (they were)
לה (Him) ואמרין (& they were saying) אין (if) שליש (it is legal)
לאנש (for a man) דנשרא (to divorce) אתתה (his wife) בכלל (for every) עלא (cause)

4
הו (He) דין (but) ענא (answered) ואמר (& said) להון (to them) לא (not?) קריתון (have you read)
דהו (that He) דעבר (Who made) מן (from) ברשית (the beginning)
דכרא (male) ונקבתא (& female) עבר (made) אמון (them)

5
ואמר (& He said) ממל (because of) הנא (this) נשבוק (shall leave) נברא (a man)
לאבודי (his father) ולאמה (his mother) ונקף (& shall cleave) לאנתתה (& shall cleave)
ויהון (& they shall be) דוד (two of them) בשר (one) בשר (flesh)

6
מדין (therefore) לא (not) הו (they were) תרין (two) אלא (but) חר (one) פגר (flesh)
מדרם (the things) הכיל (therefore) דאלהא (that God) זיג (has united)
ברנשא (not) לא (a son of man) נפרש (let separate)

7
אמרין (they were saying) לה (to Him) למנא (why?) הכיל (therefore) מושא (Moshe)
פקח (commanded) דנתל (to give) כתבא (a writing) דשובקנא (of divorce) ונשריה (and send her away)

8
אמר (He said) להון (to them) מושא (Moshe) לקבל (confronting)
קשיות (the callousness) לבכון (of your heart) אפס (let) לבון (you) דתשרון (to divorce)
נשבון (your wives) מן (from) ברשית (the beginning) דין (but) לא (not) הוא (it was) הכנא (so)

9
אמר (say) אנא (I) לבון (to you) דין (and) דמן (that whoever) דשבק (divorces) אתתה (his wife)
דלא (apart from) נדרא (adultery) ונכס (& will take) אחרתא (another) נאר (commits adultery)
ומן (& whoever) דנכס (will take) שביקתא (her that is divorced) נאר (commits adultery)

10
אמרין (were saying) לה (to Him) תלמידוידי (His disciples) אין (if) הכנא (thus) אית (are) עדליא (the accusations)
בני (between) נברא (a man) לאנתתא (& a wife) לא (not) פקח (it is expedient) למכס (to take) אתתה (a wife)

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The Holy Gospel Preaching of Matthew

אונגליון קדישא כרוזותא דמתא

(of His glory) דשוּבְחָהּ (the throne) דרְגִיטָא (on) עֵל (of Man) דאֲנָשָׁא (The Son) בְּרָהּ
(thrones) כּוּרְסֵי (twelve) תְּרַעְסֵר (on) עֵל (you) אַתָּה (also) אַתָּה (you will sit)
(of Israel) דְּאִסְרָאֵל (tribes) שְׁבַטָא (the twelve) תְּרַעְסֵר (& you will judge) דְּרַעְסֵר

*Our Lord refers to the coming of "The New World" after His resurrection and glorification. The twelve disciples would receive authority to reign with Him in Heaven while they served Him on earth. "All things are new" because He, The LORD of Heaven and earth has died and ended all the old creation under sin and the curse; That was the judgment of the world (John 12:31-33). He has risen, raising all things from the oblivion of destruction and death into a new creation in The risen God (See 2 Cor. 5:14-17). Only a believer can see this truth, however. Instead of "In The New World", the Greek mss. have "εὐτη παλιγγενεσία" ("in the regeneration").

παλιγγενεσία occurs also in The Greek of Titus 3:5, "washing of regeneration" where the Peshitta has, דמן רריש, אונגליא דמולדתא דמולדתא "in the washing of the new birth"; "In birth" in Aramaic can be בילדתא or במולדתא Let's compare the Aramaic words for "in the new world" and the first for-"In new birth":

בַּעֲלָמָא חֲדָתָא "in the new world"
בִּילְדָא חֲדָתָא "In new birth"

How about in Dead Sea Scroll script? – גַּלְגַּל חֲדָתָא "in the new world"
גַּלְגַּל חֲדָתָא "in the new birth"

Kinda eerie, aint it?

So it looks like a Greek saw גַּלְגַּל "in the world"
and read it as גַּלְגַּל "in the birth", in Matthew 19:28.

Some things are too good to be true, and then some are so good, they have to be true!

God does not regenerate old things, He makes all things new:

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Re 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

29

וכְּלָנָשׁ (everyman) דְּשִׁבְקָא (who leaves) בֵּיתָא (a house) אִוּ (or) אִתָּא (a brother)
(a wife) אִוּ (or) אִתָּא (a sister) אִבָּא (or) אִוּ (a father) אִמָּא (or) אִוּ (a mother) אִוּ (or) אִתָּא (a wife)
(My Name) אִוּ (or) בְּנֵיָא (children) אִוּ (or) קִרְיָא (towns) מִטְּוֵל (because of) שְׂמֵי (name)
חַד (each) בְּמֵאָא (a hundred fold) נִקְבֵּל (will receive) וְיִתָּא (life) & דְּלֵעֵלְמָא (eternal) נֶאֱרַת (will inherit)

30

כְּנִיָּא (many) דִּין (but) קְדִמָּא (are first) דְּנִהוּין (who will be) אִתָּא (last)
(will be the first) קְדִמָּא (& the last ones) אִתָּא

Chapter 20

1

דְּמִיָּא (is likened) נִיר (for) מַלְכוּתָא (the Kingdom) דְּשְׁמִיָּא (of Heaven) לְגַבְרָא (to the man)
(at dawn) מֵרָא (the owner) בֵּיתָא (of a house) דְּנִפְק (who went out) בְּצַפְרָא (in the vineyard)
דְּנִאָּנָר (to hire) פְּעֵלָא (laborers) לְכַרְמָה (for his vineyard)

2

קִין (he made an agreement) דִּין (and) עֵם (with) פְּעֵלָא (the laborers) מִן (for) דִּינָרָא (a denarius)
בִּיּוּמָא (for the day) וְשֻׁדְרָא (& He sent) אֲנִין (them) לְכַרְמָה (to his vineyard)

3

וְנִפְק (he went out) & בַּתְּלַת (at the third) שְׁעִין (hour) וַחֲזָא (& saw) אֲחֵרָנָא (others)
(were standing) בְּשׂוּקָא (in the market place) וּבְשִׁלְיִין (& were idle)

4

וַאֲמַר (& he said) לְהוּן (to them) זְלוּ אַתְּ (go) אַתְּ (also) אַתְּוּן (you) לְכַרְמָא (to the vineyard)
(whatever) דְּוֵלָא (is appropriate) יְהֵב (shall give) אֲנָא (I) לְכִין (to you)

5

הַגּוֹן (those) דִּין (but) אִילוּ (they departed) וְנִפְק (they went out) וְהוּב (again)
(at the sixth) וּבַתְּשַׁע (& at the ninth) שְׁעִין (hours) וְעַבְדָּא (& did) הַכּוֹת (likewise)

6

וְלֵאפִי (& to the face-towards) חֲדַעְסָרָא (the eleventh) שְׁעִין (hour) נִפְק (he went out)
(others) דְּקִימִין (who were standing) וּבְשִׁלְיִין (who were standing) וַאֲשַׁכַּח (& he found) אֲחֵרָנָא (others)
(are you) וַאֲמַר (& he said) לְהוּן (to them) מַנָּא (why?) קִימִין (standing) אַתְּוּן (are you)
יְיֻמָּא (day) כְּלָה (all) וּבְשִׁלְיִין (& are idle)

7

אֲמַרִין (they were saying) לֵהּ (to him) דְּלֵא (because no) אַנְשׁ (man) אַתְּוּן (man) אַתְּוּן (has hired us)
(he said) לְהוּן (to them) זְלוּ אַתְּ (go) אַתְּ (also) אַתְּוּן (you) לְכַרְמָא (to the vineyard)
(whatever) דְּוֵלָא (& whatever) נִסְבִּין (is appropriate) אַתְּוּן (you) יְיֻמָּא

8

כַּד (when) הוּא (it was) דִּין (but) רִמְשָׁא (evening)
(said) מֵרָא (the owner) כְּרַמָּא (of the vineyard) לְרִבִּיתָהּ (to his custodian)
קְרִי פְּעֵלָא (call) הַבְּ (the laborers) וְהֵב (& give) לְהוּן (to them) אַנְדְּרוּן (their wages)

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The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזותא מתי

(the first ones) לקדמא (& until) ועדמא (the last ones) אחריא (from) מן (& start) ויתו

9

(hour) שעתין (of the eleventh) דהרעסרא (those) הגון (& came) ואתו
(a denarius-each) דינר (a denarius) דינר (they received) נסכו

10

(they would receive) שקלין (that more) דיתרו (they had hoped) סברו (the first) קדמא (they came) ואתו (& when)
(they) ושקלו (they received) דינר (a denarius) דינר (a denarius-each) אף (also) הגון (they)

11

(of the house) ביהא (the owner) מרא (to) על (they complained) דטגו (they received) ושקלו (& when)

12

(have worked) עבדו (hour) שעתא (one) דרא (last ones) אחריא (these) הלון (& they were saying)
(with us) עמן (them) אמין (& you have made equal) ואשרית
(& its heat) דיומא (of the day) דיומא (the burden) יקרה (who have borne) דשקלן

13

(my friend) דין (he) ענא (but) ואמר (answered) ואתו (& said) לחר (to one) מנהון (of them) חבריי
(for a denarius) לא (no) מעול (do evil) אלא (1) בך (to you) לא (was it) הווא (not?) דינר (a denarius)
(with me) עמי (you agreed) קצת

14

(but) דילך (take) זיל (yours) צבא (& go) אלא (1) דין (I) דין (you)
(to you) דלך (as) אדך (to give) אתל (last group) אחריא (that to this) דלהנא

15

(I shall do) לא (or) לא (not?) דמש (for me) דדמס (that whatever) דצבא (want) אלא (1) אעבר
(am) ברילי (good) אן (with mine) עינך (your eye) בישא (is evil?) דאנא (1) דאנא (because I)

16

(last) הכנא (thus) נהון (will be) אחריא (the last) קדמא (first) וקדמא (& the first) אחריא
(are the chosen ones) נביא (& few) ווערין (the called) קריא (for) און (many) און (are) גיר

17

(to Jerusalem) עתיד (prepared) הווא (was) דין (but) ישוע (Yeshua) דנסק (to go up) לאורשלים
(His disciples) דרבר (He took aside) לתרעסר (twelve) תלמידוי (to them) ביהון
(to them) ביהון (between Him) ולהון (& them) באורחא (in the road) ואמר (& said) להון

18

(to Jerusalem) הווא (behold) סלקין (are going up) הון (we) לאורשלים (to Jerusalem)
(Priests) וברה (& The Son) דאנשא (of Man) משהלם (will be delivered) לדבי (to the Chief) כהנא
(to death) ולספרא (to the Scribes) ונדבובינדי (& they will condemn Him) למואא

19

(Him) ונשלמוניהי (& they will deliver Him) לעממא (to Gentiles) ונבוזון (& they will mock)
(Him) וננגרניהי (& they will scourge Him) ונקפנייהי (they will crucify Him) וליומא
(He will arise) דתלתא (third) נקום (& the day) דיומא

20

(of Zebedee) דדין קרבת (then) לה (came near) אמהון (to Him) דבני (the mother) זבדי (of Zebedee)
(Him) דה (she) ובניה (and her sons) וסגרת (& she worshipped) לה (Him)
(something) ושאלא (& asking) הווא (Him) מרם

21

(you) הו (He) דין (but) אמר (said) לה (to her) מנא (what?) צביא (do desire) אתיי
(that would sit) אמר (to Him) לה (she said) ואתו (that would sit)
(Your right) הלון (these) תרין (two) בני (my sons) הו (one) מן (at) ימינך (Your right)
(in Your kingdom) הו (& one) מן (at) סמלך (Your left) במלכותך

22

ענא (answered) ישוע (Yeshua) ואמר (& He said)
(you are) לא (not) ידעין (know) אתון (you) מנא (what) שאלין (asking) אתון
(prepared) למשבחין (are able?) אתון (you) למשתא (to drink) ככא (the cup) דאנא (that I am) עתיד
(am) למשתא (to drink) אן (or) אן (to drink) מעמודיתא (in the baptism) דאנא (that I) עמד (that I am able)
(we) תעמדון (to be baptized in) אמרין (they were saying) לה (to Him) משבחין (are able) הון

23

(you will drink) אמר (He said) להון (to them) ככי (My cup) תשתון (you will drink)
(I am) וימעמודיתא (& in the baptism) דאנא (in which I) עמד (baptized) אנא
(My right) תעמדון (you will be baptized) דתרבון (for you to sit) דין (but) מן (at) ימינך (My right)
(except) מן (& at) סמלי (My left) לא (not) הווא (was) דיילי (Mine) דאתל (that I may give) אלא
(My Father) לאילין (to those) דאתשיבת (for whom it is prepared) מן (by) אבי (My Father)

24

(the ten) כר (when) דין (but) שמועו (heard) עכרא (the ten) דהון (brothers)
(brothers) דהון (they were angry) על (against) הגון (those) תרין (two) אחין

25

(to them) וקרא (& called) און (them) ישוע (Yeshua) ואמר (& He said) להון
(of the Gentiles) ידעין (know) אתון (you) דרשהון (their rulers) דעממא (of the Gentiles)
(over them) מרהון (their lords) און (are) ויררביהון (& their great ones) שלישיין (have authority) עליהון

26

(among you) לא (not) הכנא (so) נהוא (it will be) בנתכון (among you)
(great) אלא (but) מן (whoever) דצבא (wants) בכון (among you) דהווא (to be) רבא
(a minister) נהוא (let him be) לבון (to you) משמשנא (a minister)

27

ומן (whoever) דצבא (& whoever) בכון (wants) דנהוא (among you) דנהוא (to be) קדמא (first)

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אוּנְגִלְיוֹן קְרִישָׁא כְרוּזוּתָא דְמַתְיָ

- **The Majority Greek text** agrees better here; The Critical text has “appointed”, a derivative of the Aramaic passive verb; but the active form is used here, so it looks like the Critical Greek text translator read his Aramaic grammar wrong here, but nevertheless is witness to an Aramaic original.

7
 וְאִתְּנִין לְחֻמְרָא (& they brought) וְלֵעִילָא (the donkey) וְסִמְנִין (& they placed) עַל (on)
 עֵילָא (the colt) מִתְּרִידִין (their garments) וְרִכְבָּב (rode) עֲלוּהִי (& upon him) יֵשׁוּעָא (* Yeshua)

- “Jesus” is missing in all the Greek mss.

8
 סוֹנָאָא (& a multitude) דְכְנֻשָׁא (of crowds) מְשִׁיין (spreading) הוּוּ (were) מְאִירְהוּן (their clothes) בְּאִירְהָא (in the road)
 אֲחֵרָא (others) רִיין (but) פְּסִקִין (cutting down) הוּוּ (were) כּוּכָא (branches) מִן (from)
 אֵילָנָא (trees) וְרִמִין (laying them) בְּאִירְהָא (& laying them) בְּאִירְהָא (in the road)

9
 כְּנֻשָׁא (the crowds) רִיין (but) אֵילִין (which) דְאֵילִין (going) הוּוּ (were) קְדַמְוִהִי (before Him) וְאִתְּנִין (& coming)
 בְּתֵרָה (after him) קַעִין (crying out) הוּוּ (were) וְאִמְרִין (were saying) אִשְׁעָא (* Oshanna)
 לְבָרָה (to the Son) דְדָוִד (of David) בְּרִיךְ (blessed) הוּ (is He) דְאִתָּא (Who comes)
 בְּשֵׁמָה (in The Name) דְמֵרִיאָא (* of Jehovah) אִשְׁעָא (Oshanna) בְּמֵרְוִמָא (in the highest)

- מְרִיאָא – “Mar-Yah” means “Lord Jehovah” or “Lord Yahweh”. The Greek does not distinguish this name from other titles and the Greek **Κυριος** - “Kurios” may simply mean “Sir” or “Master”. Thirty two times Jesus is named “Mar-Yah” - “Mar-Yah” - “LORD Jehovah” in **The Peshitta NT** text! **The Greek N.T.**, of course, has no such references.
- * “Oshanna” - אִשְׁעָא is not Greek, it is Aramaic; even the Greek mss. have this Aramaic word in the text, indicating that the people of Israel spoke Aramaic, not Greek. “Oshanna” means, “Save now!” Here is **Barnes’s NT Notes** for this verse: “The word hosanna means, “Save now,” or, “Save, I beseech thee.” It is a **Syriac (Aramaic) word**, and was the form of acclamation used among the Jews. It was probably used in the celebration of their great festivals. During those festivals they sang the 115th, 116th, 117th, and 118th psalms.”

10
 וְכַד (when) עַל (He entered) לְאִירְשַׁלַּם (Jerusalem) אִתְּרִיבֵתָא (was troubled)
 כְּלָה (the whole) מְדִירְתָא (city) וְאִמְרִין (& saying) הוּוּ (they were) מְנִין (Who is?) הֲנָא (This)

11
 כְּנֻשָׁא (the crowds) רִיין (but) אִמְרִין (saying) הוּוּ (they were) הֲנִין (This is)
 יֵשׁוּעָא (Yeshua) נְבִיאָא (the Prophet) דְמִן (from) נְצָרֵת (Natsareth) דְגַלִּילָא (of Galila)

12
 וְעַל (& entered) יֵשׁוּעָא (Yeshua) לְהִיכְלָא (the temple) דְאֵלֵהָא (* of God) וְאִפֵּק (& cast out)
 לְכָלֵהוּן (all of them) דִּיבִינִין (who sold) וְנִמְכְּבִין (& bought) בְּהִיכְלָא (in the temple) וְסִתְּיָא (and upset)
 פְּתוּרָא (the tables) דְמַעְרַפְנָא (of money changers) וְכִסְרֵי סִתָּא (of seats)
 דְהַמְנִין (of those) דְמִמְכְּבִין (who sold) יִנְאָא (doves)

- “of God” is omitted by 4th cent. Mss. (A,B) & The Critical Greek text. Sometimes it agrees with The Peshitta and sometimes not.

13
 וְאִמְרָה (& He said) לְהוּן (to them) כְּתִיב (written) הוּ (it is) דְבֵיתִי (My house)
 בֵּית (the house) צְלוּתָא (of prayer) נְתַקְרָא (will be called) אִתְּנִין (you)
 דִּין (but) עֲבַדְתִּינִי (you have made it) מִעֲרָתָא (a den) דְלִסְטִיאָא (of robbers)

14
 וְקִרְבִּין (* & they brought) לֵהּ (to Him) בְּהִיכְלָא (in the temple) סְמִיאָא (the blind) וְהִמְיָא (the lame)
 וְאִשִּׁי (He healed) אִמְנִין (them)

- The Greek mss. all have **προσηλθὼν αὐτῷ** - “came to Him”, where **The Peshitta** has “They brought to Him”. The Aramaic verb קָרַב “Qareb” can mean “Approach” or “Bring”. Think about it: “The blind and the lame came to him?”

15
 כַּד (when) חִזוּ (saw) דִּין (but) רִבִּי (the chief) כְּהַנָּא (priests)
 וּפְרִישָׁא (& the Pharisees) תְּרַמְרָמָא (the wonders) דְעַבְדֵּי (that He did)
 וְטִילָא (& the children) דְקַעִין (shouting) בְּהִיכְלָא (in the temple) וְאִמְרִין (& saying)
 אִשְׁעָא (Oshanna) לְבָרָה (to the Son) דְרִידִיד (of David) אִתְּבַאֵשׁ (it seemed evil) לְהוּן (to them)

16
 וְאִמְרִין (& they were saying) לֵהּ (to Him)
 שְׁמַע (heard) מָנָא (You) מָנָא (what?) אִמְרִין (are saying) הֲלִין (these)
 אִמְרָה (said) לְהוּן (to them) יֵשׁוּעָא (Yeshua) אִין (yes) מִן (from) מִתְּנִין (antiquity)
 לֵא (not?) קְרִינִין (have you read) דְמִן (that from) פִּימָא (the mouth) דְטִילָא (of children)
 דִּירְלוּדָא (& infants) תְּקִבַת (You have composed) הַשְּׁבוּחָא (a song of praise)

This quotation from Psalm 8:2 agrees with neither **The Hebrew OT** nor **The LXX** Greek OT, nor **The Peshitta OT**, nor **The Greek NT**. It seems to follow a hybrid text similar to that of **The Dead Sea Scrolls**, which sometimes is similar to **The LXX** text and other times like **The Massoretic Hebrew** text. Often, (especially in **Hebrews**’ frequent OT quotations), it follows **The Peshitta OT** translation text, which has some unique readings.

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אוּנְגְלִיּוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

(to the outside) לְבַר (& he went out) וּנְפַק (them) אַגְוֹן (& He left) וְשֵׁבַק
(there) הַמֶּן (& He spent the night) וְבַת (to) בִּיתְהַעֲנַיָא (the city) לְבִיתְהַעֲנַיָא (of) מְרִינְתָא
18

(He was hungry) כִּפְן (to the city) לְמִדְרִינְתָא (He returned) הַפֶּךְ (when) כּוּר (but) דִּין (at dawn) בְּצַפְרָא

19

(by the road) בְּאֹרְחָא (one) חֲדָא (fig tree) וְחָזָא (& He saw) תְּתָא (and) וְלֵא (to it) וְלֵא (& not) אֲשַׁכְּחָא (& found) בְּדָה (in it) מְדָם (anything)
(not) אֲלֵא אֵין (but) שׁוּרְפָא (only) בְּלַחְדָּר (alone) וְאָמַר (& He said) לֵדָה (to it) לֵא (not) לֵא (for all time) לְעֵלָם (fruit) פְּאֹרָא (again) תּוֹב (in you) בְּכִי (there will be) וְהָיִין (that) מְוַחֲרָא (withered up) תְּתָא (fig tree) הַי (that)

20

(& they were saying) וְחָזוּ (they marveled) וְתַלְמִידָא (the disciples) וְתַהֲרִרוּ (& they marveled) וְאָמְרִין (they said)
(the fig tree) אֲכִינָא בַר (How!) שְׁתָּתָא (son of) יְבִשְׁתָּא (a moment) תְּתָא (withered up)

21

(that if) עֲנָא יִשׁוּעָא (answered) וְאָמַר (Yeshua) וְלֵא (& said) לְהָיִין (to them) אֲמִין (amen) אָמַר (say) אֲנָא (I) לְבֹן (to you) דָּאֵין (that if)
(only) תְּהוּא (there shall be) בְּכּוּן (in you) הַיְמִנְתָּא (faith) וְלֵא (& not) תְּרַפְלִינְן (you will doubt) לֵא (not) בְּלַחְדָּר (only)
(this) הָיָא דִּתְתָא (of the fig tree) תְּעַבְדִּין (you will do) אֲלֵא (but) אֲפֵן (also if) לְמִוְרָא (mountain) הַנָּא (this)
(it will be done) תְּהוּא (into the sea) בִּימָא (& fall) וְפַל (be lifted up) דִּאֲשַׁתְּקִל (you will say) דִּאֲשַׁתְּקִל (you will say)

22

(in prayer) וְכָל מְדָם (every) דְתִשְׁאָלִין (thing) דְתִשְׁאָלִין (that you will ask) בְּצִלְוֹתָא (in prayer)
(you will receive) וְהִסְבִּין (& you will believe) וְהִסְבִּין (you will receive)

23

(to the temple) לְהִיכְלָא (Yeshua) * יִשׁוּעָא (came) אֲרָא (& when) וְכָדּוּ (approached) לֵהּ (him) רִבִּי (the Chief) כְּהֵנָּא (the Priests) וְקִישִׁישָׁא (& the Elders)
(to Him) דְעֵמָא (of the people) כּוּר (when) מִלְךָ (He taught) וְאָמְרִין (they were saying) לֵהּ (to Him)
(you) בְּאֵינָא (do) שׁוּרְפָא (authority) דְהִלִּין (these things) עֲבַד (do) אֲנָא (I)
(this) וּמִנּוּ (& who?) יְהִב (gave) לֶךְ (you) שׁוּרְפָא (authority) הַנָּא (this)

• "Jesus" omitted in all Greek mss.

24

עֲנָא יִשׁוּעָא (answered) וְאָמַר (Yeshua) וְלֵא (& said) לְהָיִין (to them) אֲשִׁאלְכֻן (shall ask you) אֵיךְ (also) אֲנָא (I) מְלִיתָא (matter) חֲדָא (one) וְאֵין (if)
(you) תְּאָמְרִין (you will tell) לִי (Me) וְאֵיךְ (also) אֲנָא (I) אָמַר (tell) אֲנָא (shall) לְבֹן (to you)
(I) בְּאֵינָא (in which) שׁוּרְפָא (authority) דְהִלִּין (these things) עֲבַד (do) אֲנָא (I)

25

מְעַמְוִדִיתָא (the baptism) דִּי יוֹחָנָן (of Yokhanan) אֵימְכָא (* from where?) אִיתִיהּ (is it?)
(the children of men) מִן שְׁמַיָא (Heaven) דִּי אִוּ (is it?) אִוּ (or) מִן (from) בְּנִינְשָׁא (from) בְּנִינְשָׁא (from)
(among themselves) דְמִן (they) דִּין (but) מְדַרְעִין (counseling) הוּוּ (were) בְּנַפְשֵׁיהוּן (Heaven)
(Heaven) וְאָמְרִין (they were saying) דִּין (that if) דִּין (we say) מִן (from) שְׁמַיָא (Heaven)
(did you trust him) אָמַר (He will say) לֵן (to us) וְעַל (& upon) מְנָא (what?) לֵא (not) הַיְמִנְתִּיבִי (did you trust him)

• The Eastern Peshitta mss. have אֵימְכָא מִן אֵימְכָא instead of אֵימְכָא מִן. The meaning is the same.

26

(the children of men) דְנִנְשָׁא (from) מִן (that should we say) וְדִנְשָׁא (from) בְּנִינְשָׁא (the children of men)
(the crowds) דְהִלִּין (afraid) אֲנַחְנֵן (we are) מִן (of) כְּנִשָׁא (the crowds)
(a prophet) אֲדִרְיִין (for) גִּיר (all of them) אֲדִרְיִין (as) נְבִיָא (prophet)
(Yokhanan) אֲדִרְיִין (holding) הוּוּ (they were) לֵהּ (him) לִיּוֹחָנָן (Yokhanan)

27

(to Him) עֲנּוּ (* they answered) וְאָמְרִין (they were saying) וְלֵהּ (to Him)
(not) דִּיעֲבִין (we know) אָמַר (said) לְהָיִין (to them) יִשׁוּעָא (Yeshua) אֵיךְ (also) לֵא (not)
(authority) אֲנָא (I) אָמַר (telling) אֲנָא (am) לְבֹן (you) בְּאֵינָא (by which) שׁוּרְפָא (authority)
(I) אֲנָא (do) עֲבַד (these things) הַלִּין (these things)

• All Greek mss. have "They answered Jesus" here and omit "Jesus" later in the verse where The Peshitta has "Jesus said to them".

28

מְנָא (how?) דִּין (but) מְוַחֲזָא (does it appear) לְבֹן (to you)
(to him) נְבִיָא (a man) חֲדָּ (a certain) אִיתִּי (there) הוּוּ (were) לֵהּ (to him)
(to him) בְּנִיָא (sons) וְקִרָא (* He called) לֹתִּי (to) קְדָמָא (the first) וְאָמַר (& said) לֵהּ (to him)
(in the vineyard) בְּרִי (my son) זֵל (go) יּוֹמְנָא (today) פְּלוּחָא (work) בְּכִרְמָא (* in the vineyard)

** The Majority Greek Text agrees with "and he called"; The Critical Greek Text (N) omits, "And". The Critical Greek Text (N) agrees with "the vineyard" where the Majority Greek has "my vineyard".

29

(I) הוּוּ (he) דִּין (but) עֲנָא (he answered) וְאָמַר (& said) לֵא (not) לֵא (want) אֲנָא (I)
(& he went) בְּחֵרְתָא (afterward) דִּין (but) אֲתֵרִי (with regret) וְאָזִל (he was moved with regret)

30

(likewise) וְקָרַב (& He came) לֹתִּי (to) אֲדֹרְתָא (the other) וְאָמַר (& said) לֵהּ (to him) הַכּוּת (likewise)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזותא דמת

הו רין (he) ענא (but) ואמר (he answered) & אמא (I will) מורי (my lord) ולא (& not) איל (went)

31

מנו (which?) מן (of) הילין (these) תריהון (two) עבר (did) צבינא (the will) דאבוהי (of their father) אמרין (they were saying) לה (to Him) הו (the) קרמא (first) אמר (said) להון (to them) ישוע (Yeshua) אמין (amen) אמר (say) אא (I) לכון (to you) דמכסא (that tax collectors) וזניתא (& prostitutes) קרמין (precede) לכון (you) למלכותא (to the Kingdom) דאלהא (of God)

32

אתא (came) גיר (for) לותכון (to you) יודגן (Yokhanan) באורדא (in the way) דכאמא (of justice) ולא (& not) וזניתא (& prostitutes) מוכסא (you did trust him) דין (tax collectors) דין (but) אף (also) לא (not) כד (when) הייתון (you saw) אתיהון (trusted him) רין (you) בתרהא (afterward) דתהימנין (were moved with remorse) בה (to trust) (in him)

33

שמעו (hear) אחרנא (another) מתלא (parable) נברא (a man) חר (certain) אית (there) הוא (was) מרא (owner) ביתא (a house) ונבב (& he had planted) ברמא (& he had dug) בה (in it) ואחודה (& enclosed it) סינא (& a fence) וחסר (he had dug) בה (in it) שוע (a tower) מעשרתא (a wine press) ובנא (& built) בה (in it) מנדלא (to laborers) וזוק (went abroad) ופלחא (& gave its care)

34

כד (when) רין (had arrived) זבנא (the season) דפאר (the laborers) שדר (he sent) לעברוהי (his servants) לות (to) פלחא (the fruit) דרמא (of the vineyard) דנשרון (that they would send) לה (to him) מן (from) פאר (the fruit) דרמא (of the vineyard)

35

ואחר (they beat him) פלחא (& seized) לעברוהי (the laborers) ואית (his servants) ואית (& one) דמאחיהי (they killed him) ואית דרנמוהי (& another) אית (they stoned him) וקטלוהי (& another) (they killed him)

36

וחוב (& again) שדר (he sent) אחרנא (other) עברא (servants) דסניאין (more) מן (than) קרמא (the first) והכות (& likewise) עברו (they did) להון (to them)

37

אחרי (finally) רין (but) שדר (he sent) לותהון (to them) לברה (my son) כד (as) אמר (he said) ככר (doubtless) נבהתון (they will be in awe) מן (of) ברי (my son)

38

פלחא (the laborers) רין (but) כד (when) חזאוהי (saw) לברא (the son) אמרו (they said) בינתהון (among themselves) הנו (this is) ירתא (the heir) ורו (come) נקטלוהי (let us kill him) וואורד (& seize) ירתוהי (his inheritance)

39

ואחרו (& they seized) אפקיהי (& led him) לבר (outside) מן (of) ברמא (the vineyard) וקטלוהי (& killed him)

40

מא (whenever) דאתא (comes) הכיל (therefore) מרה (the lord) דברמא (of the vineyard) מנא (what?) נעבר (will he do) לפלחא (to laborers) הגון (those)

41

אמרו (they were saying) לה (to Him) דביש (badly) ביש (very) גובר (he will destroy) אנין (laborers) וברמא (& the vineyard) נחור (he will give its care) לאחורנא (to other) פלחא (laborers) אילין (who) דיהבין (will render) לה (him) פאר (the fruit) ביבנהון (in their season)

42

אמר (said) להון (to them) ישוע (Yeshua) לא (not?) ממתום (ever) קריתון (have you read) בכרבא (in the scriptures) דכאפא (the stone) דאכליו (that rejected) בניא (that builders) די (that) הות (has become) לרא (the head) דזיתא (of the corner) מן (from) לות (the presence of) מריא (Jehovah) הות (was) דרא (in our eyes) ואיתהי (& it is) תרמורתא (a wonder) בעינין

43

מטל (because of) הגא (this) אמר (say) אא (I) לכון (to you) דתשתקל (that will be taken) מנכון (from you) מלכותא (to the Kingdom) דאלהא (of God) ותתיוב (& will be given) לעמא (to a people) דעבר (who will produce) פאר (fruit)

44

ומן (& whoever) דנפל (falls) על (on) כאפא (stone) דרא (this) נטרע (will be shattered) וכל (& everyone) מן (whomever) דהי (it) תפל (will fall) עלוהי (upon him) תרירוהי (it will scatter him like dust)

The "Old Syriac" (5th cent.) Sinaiticus Aramaic ms. omits verse 44!

45

וקד (& when) שמעו (heard) רבי (the Chief) כהנא (Priests) ופרישא (the Pharisees) מתלוהי (His parables) ידעו (they knew) דעליהון (that against them) אמר (He had spoken)

46

ובעו (& they sought) למאחרה (to seize Him) ודהלו (& they were afraid) מן (of) כנשא (the crowds) משל (because) דאך (as) דלגביא (a prophet) אחדין (holding) הוו (they were) לה (Him)

Chapter 22

1

וענא (answered) תוב (again) ישוע (Yeshua) במתלא (in a parable) ואמר (& He said)

2

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The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזותא דמתי

אתרמית (of Heaven) דשמאי (the Kingdom) מולכורא (is compared) לנברא (to a man) מלכא (a king) דעבר (who made) משורוא (a wedding feast) לבריה (for his son)

ושרר (He sent) לעברווי (his servants) דנקרין (to call) למזמנא (those invited) למשתותא (to the wedding feast) וילא (& not) צבו (they chose) למאתא (to come)

חוב (again) שרר (he sent) עברא (servants) אחרנא (other banquet) אמר (& he said) אמרו (tell) למזמנא (those invited) דהא (behold) שרתי (my banquet) מטיבא (is ready) ותרתי (& my oxen) ומפטמי (& my fatlings) קטילין (are killed) ומלמשתותא (come) (to the wedding feast) מרם (& every) מרם (thing) מטיב (is prepared) תו (they)

הגון (they) דין (but) בכור (showed contempt) ואילו (they went) אית (one) דלקריתיה (to his field) ואית (& one) דלתאמרתיה (to his commerce)

שרכא (the rest) דין (but) אחרו (seized) לעברווי (his servants) וצערו (& abused) וקטלו (& killed)

כור (when) שמע (heard) דין (but) מלכא (the King) דגין (was angry) ושרר (& sending) וחילותה (his armies) אובד (he destroyed) לקטילא (murderers) דהגון (those) ולמדניתהון (their city) אוקד (& their city)

הדין (then) אמר (he said) לעברווי (to his servants) משותא (the wedding feast) מטיבא (is ready) והגון (& those) דמזמנין (who invited) הוו (were) לא (not) שרין (worthy) הוו (were)

זלו (go) הכיל (therefore) למפקנא (to the ends) דאורתא (of the roads) וכל (everyone) מן (whom) דמשכחין (find) אתהון (you) קרו (call) למשתותא (to the wedding feast)

ונפקו (& went out) עברא (servants) דהגון (those) לאורחתא (to the roads) וכנשו (& they gathered) כל (everyone) דאשכחו (whom they found) בישא (evil) וטבא (& good) ואהמלי (& was filled) בית (the place) משותא (of the wedding feast) כמטיבא (with guests)

ועל (& entered) מלכא (the king) דנחא (the king) רמחא (to see) כמטיבא (the guests) וזוהא (& he saw) תמן (there) מן (a man) דלא (who not) לביש (was wearing) לבישוא (a garment) דמשתותא (to you)

ואמר (& he said) לה (to him) חברי (my friend) איכנא (how?) עלת (entered you) לכא (here) כד (when) נחוא (a garment) דמשתותא (a garment) לית (there is not) לך (there is not) לך (he was speechless) (but) אשתתק (he)

הדין (then) אמר (said) מלכא (the King) למשמשנא (to the attendants) אכורו (bind) אידווי (his hands) ורגלווי (& his feet) ואפקודו (& cast him out) להשוכא (into darkness) בריא (there) תמן (there) נחוא (will be) בכיא (weeping) וחורק (& gnashing) שנא (of teeth)

כסיאין (many) אמון (are) ניר (for) קריא (the called) וזעריין (the chosen) גביא (& few)

הדין (then) אזלו (went) פרישא (the Pharisees) נסבו (they took) מלכא (counsel) דיאכנא (that how) נצורונידי (they may capture Him) במלתא (in discourse)

ושררו (& they sent) לויה (to Him) תלמידיהון (their disciples) עם (with) דבית (of Herod) הרודס (those of the house) ואמרין (& they were saying) לה (to Him) מלפנא (Teacher) ידעין (we know) דשריר (that true) אנת (You are)

ואורחא (& the way) דאלהא (of God) בקישרא (in justice) מלף (teach) אנת (You) וילא (& not) שקיל (take) אנת (You) צפתא (caution) דאנש (for a man) לא (not) ניר (for) נכב (accept)

אמר (tell) לן (us) הכיל (therefore) איכנא (how?) מתחזא (appears it) לך (to You) שליט (is it lawful?) למתל (to give) כסף (tax) רשא (the head) לקסר (to Caesar) או (or) לא (not?)

ישוע (Yeshua) דין (but) ידע (knew) בישותהון (their evil) ואמר (& He said) מנא (why?) מנכין (testing) אתהון (are you) לי (Me) נכבי- (accepters-) באפא (hypocrites- of faces)

והואני (show Me) דינרא (a denarius) דכסף (of the tax money) רשא (head) דהגון (they) דין (and) קרבו (they brought) לה (to Him) דינרא (a denarius)

A denarius was considered a day's wages.

ואמר (& said) להון (to them) ישוע (Yeshua) דמנו (of whom is?) צלמא (image) הגא (this) וכתבא (& inscription)

אמרין (they were saying) דקסר (Caesar's) אמר (He said) להון (to them) הבו (give) הכיל (therefore) דקסר (what is Caesar's) לקסר (to Caesar) ואלהא (& what is God's) לאלהא (to God)

וכר (& when) שמעו (they heard) אתמררו (they were amazed) ושבקודו (they left Him) ואילו (& departed)

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The Holy Gospel Preaching of Matthew

ואנגליון קדישא כרוזותא דמתא

דתרעה (you shall love) לקריבך (your neighbor) אך (as) נפשך (yourself) 40
 בהלון (on these) תרון (two) פוקרנין (commands) תליא (depend) אורייתא (The Torah) ונביא (The Prophets) &
 41
 כד (as) בנישין (were assembled) דין (but) פרישא (the Pharisees) שאל (asked) אנן (them) ישוע (Yeshua)
 42
 ואמר (& He said) מנא (what?) אמרין (are saying) אתון (you) על (about) משיחא (the Messiah)
 בר (Son) מנא (whose? is He) אמרין (they were saying) ליה (to him) בר (the son of) דיד (David)
 43
 אמר (He said) להון (to them) ואיכנא (& how?) דיד (David)
 בר (in The Spirit) קרא (did call) ליה (Him) מריא (The Lord Jehovah) אמר (he said) ניר (for)
 44
 דאמר ("said") מריא (The Lord Jehovah) למרי (to my Lord) תב (sit) לך (You)
 מן (at) ימיני (My right) עדמא (until) דאסיב (I place)
 בעלדבבך (Your enemies?) תהית (under) רגליך (Your feet)
 45
 אן (if) הכיל (therefore) דיד (David) קרא (called) ליה (Him) מריא (The Lord Jehovah)
 איכנא (how?) ברה (his son) דו (is He)

If one were to read The Massoretic notes of the Hebrew text of Psalm 110, one would find that the Massorete scribes changed the Name of "Yahweh" (Jehovah) in 110:5 to "Adonai" (The Lord); this they did in 133 other places as well. But Ps. 110, verse five would read: "Jehovah at your right hand will strike through kings in the day of His wrath...". The Peshitta OT has the same reading. Our Lord's quotation of verse one suggests the whole Psalm of seven verses. If Jehovah is at God's right hand in verse 5, then He must be the very same Jehovah at His right hand in verse 1! No Greek ms. indicates this Divine Tetragrammaton Name (Yahweh) in verses 43-45. The Peshitta has it three times! It also names "Yeshua" as "Yahweh" 32 times in the NT! The Greek has no word for Yahweh, though the Greek translator might have substituted "Kurios Theos" ("Lord God") or, "Theos" ("God") to indicate The Deity, since the Name ("The Lord Jehovah" or "MarYah" - "MarYah" is referenced 239 times in the NT quotations of OT scripture & etc. Actually, that probably happened only five or six times out of 239 in The Greek NT. All other places simply have "Kurios" ("Lord"), which can refer to The Deity or to a mere man. The Aramaic MarYah - "MarYah" ("The Lord Jehovah") never refers to anyone but The Deity.

46
 ולא (& no) אנש (man) אשכח (could) דנתל (give) ליה (Him) פתנמא (again)
 ולא (& no) אנש (man) אמרה (dared) תוב (to question Him) מן (from) דו (that) יומא (day) למשאלותה (day)

Chapter 23

1
 דירין (then) ישוע (Yeshua) מלל (spoke) עם (with) בנשא (the crowds)
 ועם (& with) תלמידוהי (His disciples)
 2
 ואמר (& He said) להון (to them) על (on) כורסיא (the throne) דמושא (of Moshe)
 ויהו (have sat) ספרא (the Scribes) ופרישא (the Pharisees)
 3
 כל (every) מרם (thing) הכיל (therefore) דנאמרון (they will tell) לכון (you) דתשרון (* to observe)
 מרו (* to observe) ועברו (according to) אך (according to) דין (their works) (but) לא (not) תעברון (you should do)
 אמרין (they are saying) ניר (for) ולא (& not) עברין (they are doing)
 *** The Critical Greek text (N,B) omits "to observe"; B (Vaticanus) also reverses "observe & do" to "do & observe", while S (Sinaiticus) has only "do". The Majority Greek text agrees here with The Peshitta.
 4
 ואסרין (& they bind) ומבלא (burdens) יקירתא (heavy) וסימין (& they place them) על (on) כתפתא (the shoulders)
 דבני (of children) אנשא (of men) דגון (of men) דין (they) רין (but) בצבעהון (with their fingers) לא (not) צבין (are willing)
 דנקרבין (to touch) להון (them)
 5
 וכלהון (& all) עבדיהון (their works) עברין (they do) דנתחזון (that they may be seen) לבני (by the children) אנשא (of men)
 מפתין (they enlarge) ניר (for) תפליהון (their phylacteries) ומורבין (& they extend)
 תבלתא (the blue fringes) דמרשויהון (of their robes)
 6
 ורחמין (& they love) רש (the first class) סמבא (the first class) כמבא (places) בהשמתא (at feasts)
 ורש (& first class) מוהבא (seats) בכמשושתא (in synagogues)
 7
 ושלמא (& greetings) בשוקא (in the market places) ודנהון (& to be)
 מתקרין (called) מן (people) אנשא (by) רבי (* Rabbi)

* C The Majority (Byzantine) Greek text has "ραββι ραββι" - "Rabbi, Rabbi". The Critical Greek text (N,B) has "ραββι" - "Rabbi", in agreement with The Peshitta. This is also another case of an Aramaic word transliterated into The Greek NT.

8
 אנתון (you) דין (but) לא (not) תתקרין (you shall not be called) רבי (Rabbi)
 חד (is) ניר (for) רבבון (your Rabbi) אתון (you) דין (but) כלבון (brethren) אתא (are)

* The Majority Greek Text & (N,D) have "αγων ο καθηγητης" - "your Guide, Leader"; (B-Vaticanus) & others have "αγων ο διδασκαλος" "your Teacher". The Majority Greek text has also "ο χριστος" (The Christ) after "ο καθηγητης".

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אונגליון קדישא כרוזתא דמתא

37
(her prophets) ארשלים (Jerusalem) ארשלים (Jerusalem) קשלת (you that murdered) נביא (the prophets)
(her children) כמא (how many?) זבנין (times) צבית (I desired) דאכנש (to gather) בניכי (your children)
(her wings) ארך (as) דכנשא (gathers) תרגולתא (a hen) פרוניה (her chicks) תודית (under) נפיה (you were willing)
(You were willing) ולא צבירון (& not) יל

38
(Desolate) הא (behold) משתבק (is left) לכון (to you) ביהכון (your house) הרבא *

The Critical Greek Text (B) omits "ερημος" ("desolate").

39
(untill) אמרנא (I say) לכון (to you) גיר (for) דלא (that not) תהונני (you will see Me) מן (from) השא (now) עדמא (of Jehovah)
(of Jehovah) דתאמרון (you will say) בריך (blessed) הו (is He) דאתא (Who has come) בשמיה (in the Name) דמריא (Demiurge)

Chapter 24

1
(He) הו (He) דין (but) אמר (said) להון (to them) לא (not) הא (behold)
(amen) תוין (see) אתון (you) הלין (these things) כלהון (all) אמין (will be left)
(He) הרבא (here) כאף (a stone) על (on) כאף (a stone) דלא (that not) תסתתר (that not) תסתתר

2
(He) הו (also when) יתב (sat) ישוע (Yeshua) על (on) טורא (The Mount) דזיתא (of Olives)
(they were saying) קרבו (came) תלמידיה (His disciples) ואמרין (us)
(He) הו (when) הלין (these things) נהון (will be) ומנא (is) אהא (the sign)
(of the world) דמאתרתך (of Your advent) ודשולמה (& of the end) דעלמא (of the world)

3
(He) הו (answered) ישוע (Yeshua) ואמר (said) להון (to them)
(He) הו (beware) לא (no) אנש (man) נשעבון (will deceive you)

4
(He) הו (many) גיר (for) נאתון (will come) בשמי (in My Name) ונאמרון (they will deceive)
(they will deceive) אהא (I AM The Living God) ונשיא (the Messiah) ונשיא (& many) נשעון

Ena Na - "Ena Na" almost always refers to Divine speech. It is unclear here that these false prophets will claim to be Divine, though a comparison with Mark 13:6 shows they would say simply: "I AM" and would deceive many. That is a claim to Deity.

6
(He) הו (you) דין (but) למשמע (to hear) קארסא (battles) ושמעא (& reports) דקרבתא (& wars)
(He) הו (not) תתדורון (you will be troubled) ולא (it is necessary) גיר (for) דכלהון (that all these things)
(He) הו (should happen) אלא (but) לא (not) עדכיל (quite) שולמא (it is the end)

7
(He) הו (nation) על (against) עמא (nation) ומלכותא (& kingdom) על (against) מלכותא (Kingdom)
(He) הו (& there will be) כפנא (famines) ומותנא (& plagues) וזיענא (& earthquakes) בדוכא (in places) דזוכא (of places)

8
(He) הו (these things) דין (but) כלהון (all) השא (the beginning) אהין (are) דחבלא (of sorrows)

9
(He) הו (then) נשלמנכון (they will deliver you) לארצנא (to suffering) ונקמלונכון (& they will kill you)
(He) הו (& you will be) סניאין (hated) מן (by) כלהון (all) עממא (the nations)
(He) הו (because of) שמי (My Name)

10
(He) הו (then) נחשלוון (will be subverted) סניאא (many)
(He) הו (& they will hate) חד (one) להד (another) ונשלמון (& will betray) חד (one) להד (another)

11
(He) הו (& many) נביא (prophets) דנלא (false)
(He) הו (will arise) ונשעון (& will deceive) סניאא (many)

12
(He) הו (& because of) סניאית (the abundance) עולא (of evil) נפוג (will grow cold) חובא (the love) דסניאא (of many)

13
(He) הו (whoever) דנסיבר (will persevere) דין (but) עדמא (until) לתרתא (the end) הו (that one) נחא (will have life)

14
(He) הו (& will be preached) הא (this) סברתא (gospel) דמלכותא (of the Kingdom) בכלהון (in all) עלמא (the world)
(He) הו (for a testimony) דכלהון (of all) עממא (nations) ודדין (& then) נארט (will come) שולמא (the end)

15
(He) הו (whenever) דין (but) דחיתון (you see) אתא (the sign) טנפתא (desecrated) דחורבא (of desolation)
(He) הו (that was spoken) בדניאל (that was spoken) נביא (by Daniel) דקמא (the prophet) דקמא (that stands)
(He) הו (in the place) קדישתא (of Holiness) הו (that one) דקרא (who reads) נכתבל (should consider)

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אונגליון קדישא כרוזותא מתי

הדין (then) אלין (those) רביהוד (who in Judea) און (are) נערקון (should flee) לטורא (to the mountains)

17

הו (he) דבאנרא (& the one) הו (on the roof) לטורא (to take) דבביתה (what is in his house) לא (not) נהות (should come down) למכב (to take)

18

אינא (& he) דבחקלא (who in the field) הו (is) לא (not) נהתפך (should return) לבסחה (back) למכב (to take) לבשה (his clothes)

19

וי (woe) דין (but) לבטנתא (to the pregnant women) וליאלין (& to those) דמינקן (who are nursing) בהגון (in those) יומתא (days)

20

צלו (pray) דין (but) דלא (that not) נהוא (will be) ערוקיבון (your escape) בכתוא (in winter) ולא (neither) בשבתא (on the Sabbath)

21

נהוא (will be) ניר (for) הדין (then) אולצנא (suffering) רבא (great) אנא (that) דלא (which not) הו (was) מן (from) השתה (the origin) דעלמא (of the world) וערמא (even until) להשא (now) ולא (neither) נהוא (will be)

22

ואלו (& if) לא (not) אתכרוי (are cut short) יומתא (days) הגון (those) לא (not) דיא (live) הו (would) כל (every) בכר (body) משל (because of) נביא (the chosen ones) דין (but) נתרין (will be cut short) יומתא (days) הגון (those)

23

הירין (then) אן (if) אנש (a man) נאמר (will say) לכון (to you) הא (behold) הרבא (here) הו (you should believe) משיחא (The Messiah) או (or) הרבא (there) לא (not) תהימנון (not) יומתא (days) הגון (those)

24

נקומן (there will arise) ניר (for) משיחא (Messiahs) דלא (false) ונביא (and prophets) דכרותא (of lies) נתרון (& they will give) אותהא (signs) רובתא (great) אך (so as) דנטעין (to deceive) אן (if) משכחא (it is possible) אף (even) לביא (the elect)

25

הא (behold) קדמת (beforehand) אמרת (I have told) לכון (you)

26

אן (if) הכיל (therefore) נאמרון (they will say) לכון (to you) הא (behold) בחורבא (in the desert) הו (He is) לא (not) תפקין (you shall go out) ברתנא (in an inner room) או (or) דהא (behold) הו (He is) לא (not) תהימנון (not) יומתא (days) הגון (those)

27

אינא (Just as) ניר (for) דברקא (lightning) נפק (goes out) מן (from) מרנחא (the East) ומתווא (& appears) ערמא (unto) למערבא (the West) הכנא (so) תהוא (will be) מואתיה (the advent) דברה (of the Son) דאנשא (of Man)

28

אינא (where) דאן (ever) נהוא (will be) פנא (the body) תמן (there) נתכנשון (will be gathered) נשרא (the eagles)

29

מחרא (& then) דין (but) בתר (after) אולצנא (the suffering) דיומתא (of days) הגון (those) משהא (the sun) נמשך (will darken) וכהרא (will show) לנהוא (not) לא (not) נהוא (will show) מנהרה (its light) וכוכבא (& the stars) נפלון (will fall) מן (from) שמיא (the heavens) ודלא (& the powers) דשמיא (of the heavens) נתהועין (will be disturbed)

30

והירין (& then) נישא (will appear) נישא (the sign) דברה (of the Son) דאנשא (of Man) בשמיא (in Heaven) והירין (& then) נקדן (will mourn) כלהין (all) שרבתא (the families) דארעא (of the earth) ונתון (& they will see) לברה (The Son) דאנשא (of Man) דאהא (Who comes) על (on) ענני (the clouds) שמיא (of Heaven) עם (with) דלא (miracles) ושיבוא (praises) סניא (many)

31

ונשרד (& He will send) מלאכודי (His angels) עם (with) שפירא (trumpets) רבא (great) ונכשו (and they will gather) לביא (elect) דיילה (His own) מן (from) ארבעת (four) רוחא (the winds) מן (from) השהין (the ends) דשמיא (of the heavens) וערמא (& unto) לרשהין (the ends)

32

מן (from) התא (the fig tree) דין (but) ילפו (learn) פלאהא (a parable) דמחרא (that at once) דטוכיה (its branches) רכן (how low) קיטא (summer) ופרעין (& bud forth) מרפיה (its leaves) ידעין (you) אנהון (know) דמטא (that has arrived) קיטא (summer)

33

הכנא (thus) אף (also) אנתון (you) מוא (whenever) דהיתון (you see) הלין (these things) כלהין (the door) דעי (know) דמשת (that He has approached) לה (at) לתרעא (these things)

34

אמין (amen) אמר (I say) לכון (to you) דלא (that not) תעבר (will pass away) שרבתא (generation) הו (this) ערמא (until) דלהין (these things) כלהין (all) נהוין (will occur)

35

שמיא (Heaven) וארעא (& the earth) נעברין (will pass away) ומלי (My words) לא (not) נעברין (will pass away)

36

על (about) יומא (day) דין (but) הו (that) ועל (& about) שעתא (hour) הו (neither) אפליא (a man) אנש (knows) אלא (but) אבא (The Father) בלהד (alone)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אונגליון קדישא כרוזותא דמת' (The Holy Gospel Preaching of Matthew)

37

איכנא (Just as) דין (but) דיומי (the days) נוה (of Noah) הכנא (thus) (of Man) תהוא (will be) מאתיה (the advent) דברא (The Son) דאנשא (of Man)

38

איכנא (Just as) ניר (for) דאיתיהו (they) הוו (were) קדם (before) טופנא (the flood) אכלין (they were eating) ושהין (they were drinking) ויהבין (they were taking) נשא (wives) ויהבין (husbands) לנברא (to take) ערמא (the ark) ליומא (until) דעל (the day) נוה (that entered) לכיילא (Noah)

39

ללא (not) ידעו (they perceived) דרמא (until) דאתא (came) טופנא (the flood) ושקל (took away) לכלהו (all of them) תהוא (thus) תהוא (will be) מאתיה (the advent) דברא (The Son) דאנשא (of Man)

40

הדין (then) תריין (two) נהוין (will be) בקריתא (in the field) חר (one) בתרבר (one) וחד (will be taken captive) וחד (& one) נשתבק (will be left)

41

והרתיין (two women) נהוין (will be) טחנן (grinding) ברהיא (at the mill) חרא (one) מתרברא (one) וחדא (will be taken captive) וחדא (& one) משתבקא (will be left)

42

אתהערו (wake up) הכיל (therefore) דלא (for not) ידעין (know) אנתון (you) באידא (in what) שעתא (hour) ארא (comes) מוכון (your Lord)

43

הרא (this) דין (but) דעו (know) דאלו (that if) ידע (known) הוא (had) מרא (the owner) ביתא (of the house) באידא (in what) מותרא (watch) אחא (would come) ננבא (the robber) מתהיער (he would have) הוא (his house) שבק (& not) שבק (allowed) הוא (he would have) דנתפלש (to be broken into) ביתה (his house)

44

מטל (because of) דנא (this) אף (also) אנתון (you) הוו (be) מטיבין (are expecting) דבשעתא (because the hour) דלא (in which not) סברין (of Man) נאתא (will come) ברה (The Son) דאנשא (of Man)

45

מנו (who?) כי (then) איתיהי (is) עברא (the servant) מדימנא (faithful) וחכימא (& wise) דאקמוה (whom has appointed) מרה (his lord) על (over) בני (the children) ביתה (of his household) דנתל (to give) להון (to them) סיברא (food) בובנה (in his time)

46

טובויהי (blessed) לעברא (servant) הו (is that) דנאתא (whom when will come) מרה (his master) נשכחיהי (will find him) דעבר (that he is doing) הכנא (thus)

47

אמין (amen) אמר (say) אנה (I) לכוון (to you) דנקימויהי (he will set him) על (over) כל (everything) דאית (that is) לה (to him)

48

אן (if) דין (but) נאמר (will say) עברא (servant) הו (that) בישא (evil) בלבה (in his heart) דמרי (my lord) מוחר (delays) למאתא (to come)

49

ונשרא (& will start) למנהא (to beat) כנותה (his associates) ונהא (& will) אכל (eat) ושתא (& drink) עם (with) דויא (drunkards)

50

נאתא (will come) מרה (the lord) דעברא (of servant) הו (that) ביומא (in the day) דלא (that not) סבר (he expects) ונשעתא (& in the hour) דלא (in which not) ידע (he is aware)

51

ונפלגיהי (he will cut him in half) עם (his portion) נסבי (with) עמ (accepters) באפא (of faces) תמן (there) נהוא (will be) בכיא (weeping) ויחורק (& gnashing) שנא (teeth)

Chapter 25

1

הדין (then) תרמא (will be compared) מלכותא (the Kingdom) דשמיא (of Heaven) לעשר (to ten) בתולין (virgins) העין (the same) דנסב (who took) למפרידיין (their lamps) ונפק (& went) לאורע (to meet) דהנא (the groom) וכלתא (the bride)

2

חמש (five) דין (but) מנהין (of them) חכימן (wise) הוי (were) והמש (& five) סכלין (were foolish)

3

והיין (& those) סכלתא (fools) נסב (took) למפרידיין (their lamps) ולא (& not) נסב (took) עמהין (with them) משהא (oil)

4

היין (those) דין (but) חכימתא (wise ones) נסב (took) משהא (oil) במאנא (in their vessels) עם (with) למפרידיין (their lamps)

5

וכ (when) אוחר (delayed) דין (but) דהנא (the groom) נם (grew tired) כלהין (all of them) ודמך (& slept)



6

ובפּלַנְהָ (& in the middle) דְלִלְיָא (of the night) הוּתָּא (there was) קְשֵׁתָא (an outcry)
(to meet him) לְאִירְעָה (go out) פּוּקָן (has come) אִרְמָא (the groom) חַתְנָא (behold)

7

הִידִין קָם (then) כְּבֹהִין (arose) בְּתוּלְתָא (all) הַלְיִין (virgins) הוּקָן (those) וְהָקָן (& trimmed) לְמַפְרִידִין (their lamps)

8

אִמְרִין (were saying) דִּין (but) הִנֵּן (those) סְכֻלְתָּא (fools) לְחַיְמָתָא (to the wise) הַבִּין (give) לֵין (to us)
(our lamps) מִן (from) מוּשְׁחֹבִין (your oil) דְהָא (behold) דְעֵבּוּ (have gone out) לַהֵן (they) לְמַפְרִין (they)

9

עֵין (answered) הַלְיִין (those) חַיְמָתָא (the wise) וְאִמְרִין (they were saying) לְמָא (why?)
לֹא נִסְפֵּךְ (not) לֵין (there is enough) לֵין (for us) וּלְבִין (for you) וְלֵין (buy)
(for yourselves) אֵלָא (but) זִין (go) לֹת (to) אִרְיִין (those) דְמוּזְבִין (who sell) וּבִנִין (& buy) לְבִין (buy)

10

וְכַר (& when) אָזַל (they went) לְמוּזְבִין (to buy)
אִרְמָא (came) חַתְנָא (the groom) וְאִרְיִין (those) דְמוּשִׁבִין (& those) דְמוּשִׁבִין (who ready) הִוִּי (were) עָל (entered)
עִמָּה (with him) לְבִית (the house) חַלּוּלָא (of wedding) וְאִתְהַדֵּר (was barred) תְּרַעָא (& was barred)

11

בַּחֲרַתָּא (afterward) דִּין (but) אִתֵּי (came) אִפִּי (those) הִנֵּן (those) בְּתוּלְתָא (virgins) אַחֲרִיתָא (other)
וְאִמְרִין (they were saying) מִרְן (our lord) מִרְן (our lord) פִּתְחָא (open) לֵין (to us)

12

הוּ (he) דִּין (but) עֵנָא (answered) וְאִמְרָא (& said) לְהִין (to them)
אִמֵּין (amen) אִמְרָא (say) אִנָּא (I) לְבִין (to you) דְלֹא יָדַע (that not) יָדַע (know) אִנָּא (I) לְבִין (to you)

13

אִתְעִירּוּ (wake up) הַכִּילָא (therefore) דְלֹא יָדַע (for not) יָדַעִין (know) אִנְתוּן (you)
לְיוֹמָא (day) הוּ (that) וְלֹא יָדַע (neither) לְשַׁעֲתָא (the hour)

14

אִךְ (as) נְבִרָא (a man) יָרַד (for) דְרוּקָא (who journeyed)
קָרָא (called) לְעַבְדוּדֵי (his servants) וְאִשְׁלַם (& delivered) לְהוּן (to them) קִנְיָהּ (his property)

15

אִית (one) דִּיהָב (to whom he gave) לָהּ (him) חַמְשָׁא (five) כְּכַרְיִין (talents) וְאַיִת (& another)
וְאַיִת (& another) דְהִרָא (to whom one) אִנְשָׁא (man) אִנְשָׁא (each) אִךְ (according to) חִלְיָהּ (his power)
וְהוּזַק (& he went abroad) מוּחֲרָא (immediately)

16

אָזַל (went) דִּין (but) הוּ (he) דְנִסְכָּב (he) חַמְשָׁא (who received) כְּכַרְיִין (talents)
אִתְחַדַּר (traded) בְּדִין (them) וְיִתְרָא (& gained) חַמְשָׁא (five) אַחֲרִינִין (others)

17

וְהִכּוֹתָא (& so) אִפִּי (also) הוּ (he) דְתִרְתִּין (of the two) אִתְחַמְדַּר (gained) תִּרְתִּין (two) אַחֲרִינִין (others)

18

הוּ (he) דִּין (but) דְנִסְכָּב (who received) חוּרָא (one) אָזַל (went)
חֲפֵר (dug) בְּאִרְעָא (in the ground) וְנִשְׁיָא (& buried) כְּסַפָּא (the money) דְמִמָּהּ (of his lord)

19

בְּתַר (after) דִּין (but) זְבָנָא (time) סְנִיָּא (much) אִתָּא (came) מוּרְהוּן (their lord)
דְעַבְרָא (of servants) הִנֵּן (those) וְנִסְכָּב (& he took) מוּרְהוּן (of them) חוּשְׁבָנָא (an account)

20

וְקָרַב (& he called) הוּ (him) דְנִסְכָּב (who received) הוּא (had) חַמְשָׁא (five) כְּכַרְיִין (talents) וְקָרַב (& brought)
חַמְשָׁא (five) אַחֲרִינִין (others) וְאִמְרָא (& he said) מִרְיָא (my lord) חַמְשָׁא (five) כְּכַרְיִין (talents) יִהְבֵּת (you gave)
לִי (to me) הָא (behold) חַמְשָׁא (five) אַחֲרִינִין (others) אִתְחַמְדַּר (I have gained) עֲלֵיהֶן (on top of them)

21

אִמְרָא (said) לָהּ (to him) מִרְדָּא (his master) אִיו (well done) עַבְרָא (servant) טַבָּא (good) וְמוּדִימָנָא (& faithful)
עָל (over) קְלִילָא (a little) מוּדִימָן (faithful) הָיִיתָ (you have been)

22

עָל (over) סְנִיָּא (much) אִקְיָמְךָ (I shall set you) עָל (enter) לְהוֹרוּתָא (the joy) דְמִרְךָ (of your lord)
וְקָרַב (& came) הוּ (he) דְתִרְתִּין (of two) כְּכַרְיִין (his talents) וְאִמְרָא (& he said) מִרְיָא (my lord)
תִּרְתִּין (two) כְּכַרְיִין (talents) יִהְבֵּת (you gave) לִי (to me) הָא (behold) תִּרְתִּין (two) אַחֲרִינִין (others)
אִתְחַמְדַּר (I have gained) עֲלֵיהֶן (on top of them)

23

אִמְרָא (said) לָהּ (to him) מִרְדָּא (his lord) אִיו (well done) עַבְרָא (servant) טַבָּא (good) וְמוּדִימָנָא (& faithful)
עָל (over) קְלִילָא (a little) מוּדִימָן (faithful) הָיִיתָ (you have been) עָל (over) מִכְּ (much) אִקְיָמְךָ (I shall set you)
עָל (enter) לְהוֹרוּתָא (the joy) דְמִרְךָ (of your lord)

24

קָרַב (came) דִּין (but) אִפִּי (also) הוּ (he) דְנִסְכָּב (who had received) חוּרָא (one) כְּכַרָּא (talent) וְאִמְרָא (& he said) מִרְיָא (my lord)
יָדַע (known) הָיִיתָ (I had) לְךָ (you) דְנִבְרָא (that a man) אִתָּא (you are) קְשֵׁיָא (hard) וְדַחְצַר (& reaping) אִתָּא (& reaping)
אִיכָא (where) דְלֹא זָרַעְתָּ (that not) זָרַעְתָּ (you have sown) וְנִמְכַּשְׁתָּ (& gathering) אִתָּא (you are)
מִן (from) אִיכָא (where) דְלֹא בְרַרְתָּ (that not) בְּרַרְתָּ (you have threshed)

25

וְדַחַלְתָּ (& I was afraid) וְאִזְלִיתָ (& I went) שְׁטִיתָהּ (I buried it) כְּכַרְךָ (your talent) בְּאִרְעָא (in the ground)
הָא (behold) אִיתָּ (it is) לְךָ (to you) דִּילְךָ (yours)

26

עֵנָא (answered) מִרְדָּא (his master) וְאִמְרָא (& said) לָהּ (to him) עַבְרָא (servant) בִּישָׁא (evil) וְחַבְבָּנָא (& lazy)
יָדַע (knew) הָיִיתָ (you) דְחַבְצַר (you) דְחַבְצַר (that reaped) אִנָּא (I) אִיכָא (where) דְלֹא זָרַעְתָּ (that not) זָרַעְתָּ (I had sown)
וְנִמְכַּשְׁתָּ (& gathered) אִנָּא (I) מִן (from) אִיכָא (where) דְלֹא בְרַרְתָּ (that not) בְּרַרְתָּ (I had threshed)

27

וְלֹא (incumbent) הוּא (& it was) לְךָ (upon you) דְתִרְמַמָּא (to cast) כְּסַפִּי (my money) עָל (on) פְּתוּרָא (the exchange)



The Holy Gospel Preaching of Matthew

אוּנְגִילִיּוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִּי

וְאִתָּא (coming) & הוּיָתָא אֲנָא (I) וְתִבְעָא (& I required) הוּיָתָא (would have) דִּילִי (mine)
(with) עִם (its interest) רִבְיִיתָהּ (with)

28

סִבּוּ (take) הִכִּיל (take) מִנָּה (therefore) מִנָּה (from him) כִּכְרָא (the talent)
וְהוּבֹהֵא (& give it) לְהוּוּ דִאִיתָא (to him) לֵהּ (to him) עֶסְרָא (ten) כִּכְרִין (talents)

29

לְמִן (to whomever) נִידָר דִּאִיתָא (for) לָהּ (has) הִלָּח (it) נִתְחַבֵּב (it will be given) לָהּ (to him) וְנִתְחַבֵּבֵּסָא (& it will be increased)
לָהּ (to him) וְלוּ (he) דִּין (but) דְּלִיתָא (who has not) לָהּ (it) וְאִף (also) הוּוּ (that) דִּאִיתָא (which has) לָהּ (he)
וְנִשְׁתַּקֵּל (will be taken) מִנָּה (from him)

30

וְלַעֲבָדָא (& the servant) בְּשִׁילָא (worthless) אֲפֻקוּרִי (he cast him) לְחֹשׁוּכָא (into darkness)
בְּרִיאָא (outer) תְּמִן (there) נְהוּאָא (will be) בְּכִיָּא (weeping) וְהוּרֵק (gnashing) שֵׁנָא (& gnashing) שֵׁנָא (teeth)

31

וְמָא (whenever) דִּאִתָּא (comes) דִּין (but) בְּרָהּ (The Son) דִּאֲנָשָׁא (of Man) בְּשׁוּבְחָהּ (in His glory)
וְכִלְהוּן (& all) מְלֵאכְוֵדִי (His angels) קְרִישָׁא (holy) עֲמָהּ (with Him)
הִידִין (then) נָתַב (He will sit) עַל (upon) תְּרֻמָּסָא (the throne) דְּשׁוּבְחָהּ (of His glory)

32

וְנִתְבַנְשֵׁנִין (& will be assembled) קְדָמוּדִי (before Him) כְּלִהוּן (all of them) עֲמָמָא (the nations)
וְנִפְרֵשׁ (& He will separate) אֲמִין (them) הוּוּ (one) מִן (from) הוּוּ (another)
אֵין (as) רֵעִיא (a shepherd) דְּמִפְרֵשׁ (who separates) עֲרִבָא (sheep) מִן (from) נְרִיאָא (goats)

33

וְנִקִּים (& He will place) עֲרִבָא (the sheep) מִן (the sheep) אֵין (at) יְמִינָהּ (His right) וְנְרִיאָא (the goats) מִן (at) סְמִלָּהּ (His left)

34

הִידִין (then) נֹאמֵר (will say) מַלְכָּא (the King) לְהוּוּן (to those) דְּמִן (who are at) יְמִינָהּ (His right)
תּוּ (come) בְּרִיכּוּדָא (His blessed ones) דִּרְבִּי (of My Father) יְרִתְנִי (inherit) מְלִכּוּתָא (the Kingdom)
דְּעִתְדָּא (that prepared) הוּוּ (was) לְכוּן (for you) מִן (from) תְּרֻמִיָּתָהּ (the foundation) דְּעֵלְמָא (of the universe)

35

כִּפְנָתָא (I was hungry) נִידָר (for) וְיַהֲבֵתוּן (& you gave) לִי (to Me) לְמֵאֲכָל (food)
וְצַחֲיָתָא (& I was thirsty) וְאִשְׁקִיחוּנִי (& you gave Me drink)
אֲכַסְנִיאָא (a stranger) הוּיָתָא (I was) וְכִנְשִׁיתוּנִי (& you took Me in)

36

עֲרִשְׁטִילָא (naked) הוּיָתָא (I was) וְכִסִּיתוּנִי (& you clothed Me)
כְּרִיָּהּ (sick) הוּיָתָא (I was) וְסַעֲרְתוּנִי (& you took care of Me)
בֵּיתָא (& in the house) אֲסִרָא (of prisoners) הוּיָתָא (I was) וְאִרְוִיתוּן (& you came) לְהוּוּיָא (to Me)

37

הִידִין (then) נֹאמְרוּן (will say) לָהּ (to Him) הֲגוּן (those) זְרִיקָא (the righteous)
מִרְן (our Lord) אֲמַתִּי (when?) חֲזִינְךָ (did we see You) דְּכַפֵּן (that hungry) אֲנַתָּא (You were) וְתִרְסִינְךָ (we fed You)
אוּ (or) דְּבַחָא (that thirsty) אֲנַתָּא (You were) וְאִשְׁקִינְךָ (& we gave you drink)

38

וְאֲמַתִּי (& when?) חֲזִינְךָ (did we see You) דְּאֲכַסְנִיאָא (that a stranger) אֲנַתָּא (you were) וְכִנְשֵׁנְךָ (& we took You in)
אוּ (or) דְּעִרְשִׁילִי (that naked) אֲנַתָּא (you were) וְכִסִּינְךָ (& we clothed You)

39

וְאֲמַתִּי (when?) חֲזִינְךָ (did we see You) כְּרִיָּהּ (sick)
אוּ (or) בֵּיתָא (in a house) אֲסִרָא (of prisoners) וְאִרְוִין (& we came) לְהוּוּךָ (to You)

40

וְעֲנָא (& answers) מַלְכָּא (the King) וְאֹמֵר (& says) לְהוּוּן (to them)
אֲמִין (amen) אֲמֵר (say) אֲנָא (I) לְכוּן (to you) דְּכַמְמָא (as much as)
דְּעִבְדַּתוּן (you have done) לְהוּוּ (to one) מִן (of) הִלִּין (these) אֲדִי (My brothers)
זְעֻרָא (little) לִי (to Me) הוּוּ (that) עֲבַדְתוּן (& you have done)

41

הִידִין (then) נֹאמֵר (He will say) אֵין (also) לְהוּוּן (also) דְּמִן (who are at) סְמִלָּהּ (His left)
זִלוּ (depart) לְכוּן (you) מִנִּי (from me) לִיָּשָׁא (cursed ones) לְגוּרִיאָא (into fire) דְּלַעֲלָם (eternal)
דִּי (that) דְּמִשְׁבִּיבָא (which was prepared) לְאַכְלִיקֵי־דִּי (for The Devil) וְלִמְלֵאכְוֵדִי (& for his angels)

42

כִּפְנָתָא (I was hungry) נִידָר (for) וְלֵא (not) יַהֲבֵתוּן (you gave) לִי (to Me) לְמֵאֲכָל (food)
וְצַחֲיָתָא (& I was thirsty) וְלֵא (not) אִשְׁקִיחוּנִי (& you gave Me drink)

43

וְאֲכַסְנִיאָא (& a stranger) הוּיָתָא (I was) וְלֵא (not) וְלֵא (I was) וְכִסִּיתוּנִי (you clothed Me) וְכְרִיָּהּ (sick) הוּיָתָא (I was)
וְבֵיתָא (& in a house) אֲסִרָא (of prisoners) הוּיָתָא (I was) וְלֵא (not) סַעֲרְתוּנִי (& you took care of Me)

44

הִידִין (then) נִעֲנֵן (& they will say) וְנֹאמְרוּן (those) אֵין (also) הֲגוּן (also) וְנֹאמְרוּן (& they will say) מִרְן (our Lord) אֲמַתִּי (when?)
חֲזִינְךָ (did we see You) כִּפְנָא (hungry) אוּ (or) צַחֲיָא (thirsty) אוּ (or) אֲכַסְנִיאָא (a stranger)
אוּ (or) עֲרִשְׁטִילָא (naked) אוּ (or) כְּרִיָּהּ (sick) אוּ (or) בֵּיתָא (in a house) אֲסִרָא (of prisoners)
(we ministered to You) שְׂמִשְׁנֵךָ (& not) וְלֵא (not)

45

הִידִין (then) נִעֲנָא וְנֹאמֵר (He will answer) וְנֹאמֵר (& He will say) לְהוּוּן (to them) אֲמִין (amen) אֲמֵר (say) אֲנָא (I) לְכוּן (to you)
דְּכַמְמָא (as much as) הוּוּ (that) דְּלֵא (not) עֲבַדְתוּן (that which not) וְנִשְׁתַּקֵּל (will be taken) מִנָּה (from him)
זְעֻרָא (little ones) אֵין (not) לֵא (also) לֵא (not) עֲבַדְתוּן (to Me) לֵא (not) וְנִשְׁתַּקֵּל (will be taken) מִנָּה (from him)

46

וְנֹאזְלוּן (& will go) הִלִּין (these) לְחֻשְׁבִּיקָא (into torture) דְּלַעֲלָם (eternal)

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אונגליון קדישא כרוזתא דמת

(eternal) רלעלם (into life) לדיא (& the righteous) דדיקא

Chapter 26

1
(Yeshua) ישוע (had finished) שלם (that when) דכד (& it was) יהוה
(to His disciples) כלהין (all) מלא (words) הלין (these) אמר (He said) לתלמידיה

2
(Passover) פצחא (it is) הוּא (days) יומין (two) תריין (that after) דבתר (you) אנתון (know)
(that He would be crucified) דנדוקפ (will be betrayed) משהלם (of Man) דאנשא (& The Son)
3
(& the Elders) וקשישא (& the Scribes) * וספרא (Priests) כהנא (the Chief) רבי (were gathered)
(Qaiapha) קיפא (who is called) דמוקיא (Priest) כהנא (of the High) דרב (to the court)
(of the people) לדרתה דרעמא

The Critical Greek text omits "and The Scribes".

4
(that by deceit) דבנכלא (Yeshua) ישוע (about) על (& they held a council)
(& they would murder Him) נאדונוידי נקטלונידי (they would seize Him)

5
(during the feast) בעדערא (not) לא (they were) הוו (& saying) ואמרין
(among the people) בעמא (a riot) שנושא (there be) דלא (lest)

6
(in Bayth-Ania) בביתאניא (Yeshua) ישוע (was) הוא (& when) ובר
(the potter) גרבא (of Shimeon) דשמעון (in the house)

* "Garba" can mean "Leper" or "Pot". It can also mean, "One who makes pots", even as "Bsama" in the next verse can mean "Ointment" or "Maker of ointment". I am grateful for Paul Younan pointing this out in his interlinear of Matthew. There can be no doubt that Shimeon was not a leper with The Messiah in his house as a dinner guest. This is probably another case where the Greek translator misconstrued the Aramaic original. All Greek texts have "Leprou", from "Lepros"- "A Leper".

7
(with her) עליה (who had) דאית (a woman) אנתא (to Him) לה (came near) קרבת
(expensive) דמיא (very) סני (of sweet spices) דבסמא (of oil) דמשהא (a vase) שמיפחא
(He reclined) כסמך (as) כד (of Yeshua) רישע (His head) רשה (on) על (& she poured it) ואשפעתה

8
(them) להון (& it displeased) ואתבאש (His disciples) דין (but) רין (saw) וזו
(this) אברנא (why?) למנא (& they said) וזו

9
(for much) בסני (this) הנא (to sell) דזרבן (for) ניר (it had been) הוא (possible) משכה *
(to the poor) למסכנא (& to be given) ונתיהב

The Majority Greek Text has "This ointment might have been sold for much".
"Ointment" in Aramaic is משהא "Meshakha" - very similar to the first Aramaic word in the verse
"Meshkakh" ("Possible").
I conjecture that the Greek scribe saw משכה (Meshkakh-"Possible") and reread it phonetically as משהא (Meshakha-"Ointment")
the second time, translating it as Μυροσ - "Ointment". The Aramaic explains the Greek variant reading.
The Critical Greek agrees with the Peshitta here.

10
(to them) להון (& He said) ואמר (knew) ידע (but) דין (Yeshua) רין
(the woman) לאנתא (her) לה (you) אנתון (trouble) מנא (why?) מלאין
(for Me) לודי (she has done) עבדת (beautiful) שפירא (a deed) עבדא

11
(to you) לבון (are) אית (the poor) מסכנא (for) ניר (always) גיר
(to you) לבון (are) אית (always) בכלובן (not) לא (but) דין (Me) לי (with you) עמכון

12
(this) הנא (ointment) בסמא (who poured) דארמית (but) דין (this one) הוא
(she has done) עבדת (for My burial) דלמקברני (so as) ארד (My body) עמכון (on) גושמי

13
(that wherever) דאיכא (to you) לבון (I) אנא (say) אמר (and amen) ואמין
(the world) עלמא (in all) בכלה (this) הדא (My gospel) סברתי (will be preached) דתברו
(for her memorial) לדוברנה (this one) הדא (that has done) דעבדת (the thing) מרם (also) אף (will be told) נתמלל

14
(who is called) דמוקיא (the twelve) תרעסר (of) מן (one) הוּד (went) איל (then) דירין
(Priests) כהנא (the Chief) רבי (to) לות (Skariota) סכרוינא (Yehuda)

15
(to me) לי (to give) למתל (are you) אנתון (willing) צבין (what?) מנא (to them) להון (& he said) ואמר
(but) דין (they) דנין (to you) לבון (Him) לה (shall) אנא (deliver) ואנא (& I)
(silver coins) רכספא (thirty) תלתין (to him) לה (they promised) אקימו

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(to betray Him) וימן (& from) ויריין (then) בעתא (sought) הוא (he) לה (it) פלעא (opportunity) דנשלמוודי (to betray Him)

17

ביומא (in the day) דין (but) קדמיא (first) דפטררא (of unleavened bread) קרבו (came) תלמידא (the disciples) לות (to) ישוע (Yeshua) ואמרו (& they said) לה (to Him) איכא (where?) צבא (do want) אנה (You) דנטיב (that we may prepare) פצהא (the Passover) (that You may eat) דתלעס (for You) לך

18

הו (He) דין (but) אמר (said) להון (to them) זלו (go) לדינתא (to the city) לות (to) פלו (a certain man) ואמרו (& say) לה (to him) רבן (our Rabbi) אמר (says) זבני (My time) משה (is come) לה (it) לותך (in your presence) עב (Passover) פצהא (I) אנה (will perform)

19

ותלמודוהי (& His disciples) עברדו (did) איכנא (Just as) דפקר (ordered) להון (them) ישוע (Yeshua) וטיבו (they prepared) פצהא (the Passover)

20

וכר (& when) הוא (it was) רמשא (evening) סמיד (reclined) הוא (He) עם (with) תרעסר (twelve) תלמודוהי (His disciples)

The Critical Greek text (N,C,Θ) + Latin mss. agrees with The Peshitta here; The Majority Greek + (B,D,P³⁷)

omits

“His disciples”

21

וכר (& while) לעסין (they ate) אמר (He said) אמין (amen) אמר (amen) לכון (I) לכון (to you) דהר (that one) מנבון (from among you) משלם (will betray) לי (Me)

22

וכרית (& it grieved) להון (them) טב (greatly) ושריון (& they began) למאמר (to say) לה (to Him) הדר (one) הדר (each) מנהון (of them) למה (is it?) אנה (I) מרי (my Lord)

23

הו (He) דין (but) ענא (answered) ואמר (& said) מן (whoever) דצבע (will betray Me) אידה (his hand) עמי (with Me) הו (in the dish) בלתא (he) נשלמי (he)

24

וברא (& The Son) דאנשא (of Man) אזל (goes) איכנא (Just as) דכתיב (it is written) עולוהי (about Him) וי (woe) לה (to him) דין (but) לנברא (to man) הו (that) דבאידה (by whose hand) ברה (The Son) דאנשא (of Man) משתלם (is betrayed) פקח (better) הוא (it would have been) לה (for him) לנברא (that) הו (he had been born) לא (if) אהילד (not)

25

ענא (answered) יהודא (Yehuda) משלמנא (the traitor) ואמר (& he said) דלמה (is?) אנה (I) הו (it) רבי (Rabbi) אמר (said) לה (to him) ישוע (Yeshua) אנה (you) אמרת (have said)

26

כר (as) דין (but) לעסין (they ate) שקל (took) ישוע (Yeshua) לחמא (bread) וברך (& blessed) וקצא (& broke) ויהב (& He gave) לתלמודוהי (to His disciples) ואמר (& said) ככו (take) אכילו (eat) הנו (this is) פנאי (My body)

27

ושקל (& He took) כסא (a cup) ואודי (& He gave thanks) ויהב (& He gave) להון (to them) ואמר (& He said) ככו (take) אשהו (drink) מנה (from it) כלכון (all of you)

28

הנו (this is) דמי (My blood) דדייקא (of the covenant) הדרתא (new) דהוף (that in exchange for) סניא (the many) מואשר (is shed) לשובקנא (for the release) דהוהא (of sins)

The Critical Greek text omits “New”; The Majority Greek + (C,D) have it.

29

אמר (say) אנה (I) לכון (to you) דין (but) דלא (that not) אשתא (I shall drink) מן (from) דשא (this hour) מן (from) הנא (this) ילרא (fruit) דנפתא (of the vine) ערמא (until) ליומא (the day) דבה (in which) אשהוודי (I shall drink it) עמכון (with you) חדרתא (new) במלכותה (in the Kingdom) דאבי (of My Father)

30

ושבחו (& they sang praises) ונפקו (& they went out) לטור (to the Mount) זייתא (of Olives)

31

הירין (then) אמר (said) להון (to them) ישוע (Yeshua) אנתון (you) כלכון (all of you) תתכשלוין (will be offended) בי (at Me) בהנא (in this) ליליא (night) כתיב (it is written) ניר (I shall smite) לרעיא (the Shepherd) דענה (of His flock) ערבא (& will be scattered) רענה (the sheep)

32

מן (from) בתר (after) דקאם (risen) אנה (I am) דין (but) קדם (shall go before) אנה (I) לכון (you) לגלילא (to Galila)

33

ענא (answered) כאפא (Kaypha) ואמר (& said) לה (to Him) אפן (even if) כלנש (everyman) נתכשל (will be offended) בך (at You) אנה (I) מחרם (ever) לא (not) אתכשל (I will be offended) בך (at You)

34

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אוּנְגַלְיוֹן קְרִישָׁא כְרוּזוֹתָא מַתְתִי

אמר (to him) ליה (said) ישוע (Yeshua) אמין (amen) אמר (say) אַנְא (I) לְךָ (to you)
 דְּבַהֲנָא (that in this) לַלִּיאָ (night) קִדְמָא (before) דְּנִקְרָא (will crow) תִּרְנַנְלִיאָ (a cock)
 תִּלְתָּ (three) זְבִינִין (times) תִּכְפּוּר (you will deny) בִּי (Me)

35

אמר (to Him) ליה (said) כאפא (Kaypha) אן (if) נְהוּא (it should be) לִי (for me) לְמוֹתָא (to die) עִמָךְ (with You)
 לא (not) אֲכַפּוּר (I would deny) בְּךָ (You) וְהִכּוֹתָא (also) כְּלוּהוֹן (all) תְּלִמְדֵיִדָא (the disciples) אֲמַרוּ (said)

36

הִירִין (then) אִתָּא (came) עִמָּהוֹן (with them) יִשׁוּעָא (Yeshua)
 לְדִרוּכְתָא (to the place) דְּמַתְקֵרִיאָ (that is called) גִּתְסַמָּן (Gethsaymane)
 וְאָמַר (He said) לְתִלְמִידֵיהִי (to His disciples) תִּבּוּ (sit) תִּרְבּוּ (here)
 עֵד (while) אֵדֵל (I shall go) אֲצִילָא (I shall pray)

37

וְדִבֵּר (He took) לְכַאפָא (Kaypha) וְלִתְרֵיהוֹן (& the two) בְּנֵי זִבְדֵי (sons) זְבִדֵי (of Zebedee)
 וְשָׂרֵי (He began) לְמוֹתְכֵמְרוּ (to be sad) וְלִמְחוּתְעֵקוּ (to be disheartened)

38

אָמַר (He said) לְהוֹן (to them) כְּרִיאָ (sorrow) הִי (is) לִיה (to it) לְנַפְשִׁי (to My soul) עֵדְמָא (until) לְמוֹתָא (death)
 קִיּוּ (wait) לִי (for Me) הִרְכָּא (here) וְשָׂרֵי (keep watch) עִמִּי (with Me)

39

וּפְרַק (He withdrew) קֵילִיל (a little) וּנְפִל (He fell) עַל (on) אִפּוּדֵי (His face)
 וּמְצִילָא (& prayed) הוּא (He) וְאָמַר (& He said) אֲבִי (My Father)
 אִן (if) מִשְׁכּוּחָא (it is possible) נְעֻבְרֵי (let pass by Me) כִּסָּא (cup) דְּהָא (this)
 בְּרַם (however) לֹא (but) אֵדֵךְ (as) דְּאִנָּא (I) אֲצִילָא (willing) אֲנָא (am)
 אֵלָא (but) אֵדֵךְ (as) דְּגַתָא (You)

40

וְאִתָּא (& He came) לִיה (to) תְּלִמְדֵיִדֵיהִי (His disciples)
 וְאִשְׁכַּח (& He found) אֲמוֹן (them) כֹּד (as) דְּמִכִּין (they slept) וְאָמַר (& He said) לְכַאפָא (to Kaypha)
 הִכְנָא (thus) לֹא (not) אֲשַׁכְּחֵהוֹן (could you) חִדְאָ (one) שְׂעֵתָא (hour)
 דְּחִשְׁהֵרוֹן (that you keep watch) עִמִּי (with Me)

41

אִתְתַּעֲרֵרוּ (watch) וְצִלְוּ (& pray) דְּלֹא (lest) תִּעְלִין (you enter) לְנִסְיוֹנָא (into temptation)
 רִוּחָא (the spirit) מְטִיבָא (is ready) פְּנִרָא (the body) דִּין (but) כְּרִיבָא (is weak)

42

חֻב (again) אֵדֵל (going) דְּתִרְתִּין (the second) זְבִינִין (time) צִילִי (He prayed) וְאָמַר (& He said) אֲבִי (My Father)
 אִן (if) לֹא (not) מִשְׁכּוּחָא (can) הִנָּא (this) כִּסָּא (cup) דְּנְעֻבְרָא (unless) אֵלָא (pass) אֵן (if) אֲשִׁיתִיבָא (I shall drink it)
 צְבִינִךְ (thy will) נְהוּא (be done)

43

וְאִתָּא (& coming) תּוֹב (again) אֲשַׁכַּח (He found) אֲמוֹן (them) כֹּד (while) מִכִּין (they slept)
 עֵינֵיהוֹן (their eyes) נִיר (for) יִקְרִין (heavy) הִוִּי (were)

44

וְשַׁבַּק (& He left) אֲמוֹן (them) וְאוּל (going on) תִּיב (again) צִילִי (He prayed) דְּתִלְתָּ (the third) זְבִינִין (time)
 לִיה (to Him) לְמוֹתָא (the words) אֲמַר (He said)

45

הִירִין (then) אִתָּא (He came) לִיה (to) תְּלִמְדֵיִדֵיהִי (His disciples) וְאָמַר (& He said) לְהוֹן (to them)
 דְּמִכִּין (sleep) מִכִּיל (now) וְאִתְנַחְמוּ (rest) וְהָא (behold) מַשַּׁת (has come) שְׂעֵתָא (the hour)
 וְבֵרָא (The Son) דְּאֲנָשָׁא (of Man) מִשְׁתַּלְבָּם (is betrayed) בְּאִרְיֵיהוֹן (into their hands) דְּחַטְיָא (of sinners)

46

קוּמוּ (Arise) נֹאזֵל (let us go) הָא (behold) מַטָּא (has arrived) הוּ (he) דְּמַשְׁלָם (who betrays) לִי (Me)

47

וְעֵד (& while) הוּ (He) מַמְלָל (was speaking) הָא (behold) יְהוּדָא (Yehuda) מִשְׁלַמְנָא (with him) חַד (one)
 מִן (from) תִּרְעַסְרָתָא (the twelve) אִתָּא (came) וּבְנֵשָׁא (& a crowd) עִמָּה (with him) סְנִיָּאָא (great)
 עִם (with) סַפְסָרָא (swords) וְחוּזְרָא (& clubs) מִן (from) לִיה (the presence) דְּרִבִּי (of the Chief)
 כְּהֵנָּא (of the Elders) וְקִישֵׁיִשָׁא (Priests) דְּעַמָּא (of the people)

48

וְיָהּ (& given) הוּא (had) לְהוֹן (to them) אִתָּא (a sign) יְהוּדָא (Yehuda) מִשְׁלַמְנָא (the traitor)
 וְאָמַר (& he had said) לְהוּ (Him) דְּנִשְׁקִי (Whom shall kiss) אֲנָא (I) הִוִּי (is the One) לִיה (Him) אֲהוּרֵי (seize)

49

וּמְחֻרָא (& at once) קִרָּא (He called) לִיה (to) יִשׁוּעָא (Yeshua)
 וְאָמַר (& said) שְׁלָם (greetings) רַבִּי (Rabbi) וְנִשְׁקָה (he kissed Him)

50

הוּ (he) דִּין (but) יִשׁוּעָא (Yeshua) אָמַר (said) לִיה (to him)
 עַל (to) הִי (this) רֵאתִיתָּ (have you come?) חֻבְרֵי (My friend)
 תִּירִין (then) אִתְקִרְבוּ (they came) וְאִרְמִי (they laid) אִירְיֵיהוֹן (their hands)
 עַל (on) יִשׁוּעָא (Yeshua) וְאִחְדוּהִי (they took Him)

51

וְהָא (& behold) חַד (one) מִן (of) הַנּוֹן (those) דִּעִם (who were with) יִשׁוּעָא (Yeshua)
 אֲשַׁשׁ (reached) אִרְדָּה (his hand) וְשַׁמֵּט (& drew) סַפְסָרָא (a sword) וּמְחֻדֵי (and struck)
 לְעַבְדָּהּ (the servant) דְּרַבִּי (of the High) כְּהֵנָּא (Priest) וְשַׁקְלָהּ (cut off) אֲרַנְבָּה (his ear)

52

הִירִין (then) אָמַר (said) לִיה (to him) יִשׁוּעָא (Yeshua) אֲהַפֵּךְ (return) סַפְסָרָא (the sword) לְדִרוּכְתָּהּ (to its place)
 כְּלוּהוֹן (all of them) נִיר (for) הַנּוֹן (those) דְּנִסְבּוּ (who have taken) סִיפָא (swords) בְּסִיפָא (by swords) נְמוּתֵיהֶן (they will die)



53

(that not) דלא (you) אתה (think) סבר (or) או
 משכח (I) אנה (can) דאבעא (ask) מן (of) אבי (My Father) ויקים (& He would raise up)
 (of angels) דמלאכא (legions) לנינן (twelve) תרעשרא (than) מן (more) מן (for Me)

54

איכנא (How?) הכיל (then) נתמלון (the scriptures) כתבא (would be fulfilled) דהכנא (that thus) ולא (it must) דנהויא (be)

55

(to the crowd) לכנשא (Yeshua) ישוע (said) אמור (hour) שעתא (in that) בדי
 (you have come out) דעל (a robber) ניכא (upon) ארך (as) דעל
 (to seize Me) דתאחרוני (with clubs) & דתאחרוני (with swords) וכוונא
 כליום (every day) לותרכון (with you) בהיכלא (in the temple) יתב (I was) ומלך (teaching)
 (you arrested Me) אהרשא (& not) ולא

56

הרא (this) דין (but) דהות (happened) דנתמלון (that may be fulfilled) כתבא (the scripture) דנביא (of the prophets)
 (and fled) דערקן (forsook Him) שבוךדי (all of them) כלהון (the disciples) בלהון (then) תלמידא

57

והגון (they) דאחרוי (who arrested) לישוע (Yeshua) אובליה (led Him) לות (to) קיפא (Qaipha)
 רב (the High) כהנא (Priest) אכא (where) דספרא (the Scribes) וקיששא (Elders) כנישין (gathered) הוו (were)

58

שמעון (Shimeon) דין (but) כאפא (Kaypha) איל (going) הוא (was) בתרה (after Him) מן (from) דווקא (a distance)
 עומא (until) לדתה (to the court) דרב (of the High) כהנא (Priest) ועל (entering)
 יתב (he sat down) לני (within) עם (with) דחשא (the guards) דנחא (to see) חרתא (the result)

59

רבי (Chief) כהנא (the Priests) דין (but) וקיששא (& the Elders) וכנישתא (& the Assembly) בלה (all)
 בעין (seeking) הוו (were) על (against) ישוע (Yeshua) סהרא (witnesses)
 ארך (so) דנמיתוּדִי (that they may put Him to death)

60

ולא (& not) אשכחו (they found them) ואתו (& came) סניאא (many) סהרא (witnesses) דשוּקרא (of lies)
 אהרית (but) דין (finally) קרבי (came forth) תרין (two)

61

ואמרין (& they were saying) הוא (This One) אמר (said) דמשכח (can) אנה (I) דאשרא (destroy)
 היכלא (the temple) דאלהא (of God) ולתלתא (& in three) ימינן (& days) אביוּדִי (I shall build it)

62

ויקם (& stood) רב (the High) כהנא (Priest) ואמר (& said) לה (to Him)
 לא (not?) מדב (anything) מפנא (return) אנה (You) פתנמא (answer)
 מנא (what?) מסהרין (are testifying) עליך (against You) הלין (these)

63

ישוע (Yeshua) דין (but) שתיק (silent) הוא (was) וענא (& answered) רב (High) כהנא (the Priest)
 ואמר (& said) לה (to Him) מומנא (adjure) אנה (I) לך (You) באלהא (by God) דוא (The Living One)
 דתאמר (that You tell) לך (us) אן (You are) הו (the) משיחא (Messiah) ברה (of God) דאלהא

64

אמר (said) לה (to him) ישוע (Yeshua) אתה (you) אמרת (have said) אמרנא (I say) לבון (to you) דין (but)
 מן (that from) הוא (that from) תרוּזְדִי (you will see Him) בלה (The Son) דאנשא (of Man) דיתב (Who sits)
 מן (at) ימינא (the right hand) דדילא (of power) ואתא (& comes) על (on) עני (the clouds) שמיא (of Heaven)

65

הירין (then) רב (High) כהנא (the Priest) צרי (ripped) מאוּדִי (his garment) ואמר (& said) הא (behold)
 נרף (He has blasphemed) מנא (why?) מכיל (now) מתבעין (are necessary) לן (to us) סהרא (witnesses)
 הא (behold) השא (now) שמעתון (you have heard) גודפה (His blasphemy)

66

מנא (what?) צבין (think) אתון (you)
 ענו (they answered) ואמרין (& they were saying) היב (deserves) הו (death) מורתא

67

הירין (then) רקו (they spat) באפוּדִי (in His face) ומקפּוּדִין (& beating His head) הוו (they were)
 לה (it) אחרנא (others) דין (but) מחין (striking) הוו (were) לה (Him)

68

ואמרין (& they were saying) אתנבא (prophesy) לך (to us) משיחא (Messiah)
 מנו (who?) הו (is he) דמחך (who hits You)

69

(in the courtyard) לבר (sat) הוא (had) לבר (outside) בדרתא (to him) לה (she said) דאנשא (one)
 וקרבת (to him) לותה (& came near) אמרתא (to him) מאשרא (maidservant) הוּא (the Nazarene)
 אף (also) אתה (you) עם (with) ישוע (Yeshua) הוּיית (were) נצריא

70

הו (he) דין (but) כפר (denied) קדם (before) כלהון (all of them) ואמר (& said)
 לא (not) ידע (I know) אנה (I) מנא (what?) אמרא (saying) אנדי (you are)

71

וכ (when) נפק (he went out) לטפא (to the porch)
 חזתה (saw him) אחרתא (another maidservant) ואמרא (she said) להון (to them)
 דתמן (there) הוא (was) אף (also) הנא (this one) עם (with) ישוע (Yeshua) נצריא (the Nazarene)

72

ורוב (& again) כפר (he denied) במורתא (with an oath)

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(The Man) לה לנברא (Him) לה (I) אנה (know) ידע (not) דלא

73

מן בתר (from) קלייל (after) דין (a little) קרבן (but) קרבן (came) הגון (those)
דקנימן ואמרו (who were standing) לכאפא (& they said) שריראית (are)
אף (certainly) אנה (also) מנהון (you) מנהון (of them) אנה (you)
אף (also) ממלך (your speech) גיר (for) מודע (reveals) לך (you)

74

(& to swear) שרי (then) למורקו (he began) ולמאמא (to curse)
דלא ידעא (not) לה (I know) לה לנברא (Him) דלא (the Man)
וב (in it) בשעתא (in the moment) קרא (crowded) תרגלא (a cock)

75

ואתרכך (& remembered) כאפא (Kaypha) מלחא (the word) דישוע (of Yeshua) דאמר (that He had told) לה (him)
דקדם (that before) דנקרא (will crow) תרגלא (a cock) חלת (three) ובנין (times) תכפור (you will deny) בי (Me)
ונפק (& going forth) לבר (outside) בכא (he wept) מריראית (bitterly)

Chapter 27

1

כד (when) דין (but) הוא (it was) צפרא (down) נסבו (counsel) על (against) ישוע (Yeshua)
כלהון (all of them) רבי כהנא (chief) וקשישא (the priests) דעמא (of the people)
אך (how) דמיתנידי (they would put Him to death)

2

ואסרודי (& they bound Him) ואבילודי (& they led Him) ואשלמודי (& delivered Him)
לפילטוס (* to Pilatus) דהמונא (the governor)

* The Majority Greek text has Pontius Pilate; The Critical Greek text, like The Peshitta, has simply, "Pilate".

3

הדין (then) יהודה (Yehuda) משלמנא (the traitor) כד (when) הוא (he saw)
דאתרוי (that was condemned) ישוע (Yeshua) ארתוי (he was moved with regret)
ואיל (went on) אדפך (he brought) הלן (those) תלתין (thirty) דכספא (pieces of silver)
לרבי כהנא (to Chief) וקשישא (the Priests) ולקשישא (& to the Elders)

4

ואמר (& he said) חטיא (I have sinned) דאשלמה (for I have betrayed) דמא (blood) זכיא (* innocent)
הון (those) דין (but) אמרו (they said) לה (to him) לן (to us) מא (what?) לן (to us) אנת (you) ידע (are) אנת (aware)

• זכיא "Zakaia" can mean "victorious", "innocent" or "just"; The Majority Greek text has "ἄθωτος" - "innocent" & the Critical Greek has "δικαίον" - "righteous". The Peshitta reading can explain the Greek readings.

5

ושדידי (& he cast it) בכספא (the silver) בהיכלא (in the temple)
ושי (& he departed) ואיל (he went) הנק (he hanged) נפשה (himself)

6

רבי כהנא (Chief) דין (the Priests) דין (but) שקלודי (took it) לכספא (the silver) ואמרו (& they said)
לא שליט (not) אדפך (to put it) בית (in the house) קורבנא (of gifts)
מטל (because) דטימי (the price) דמא (of blood) הו (it is)

7

ונסבו (& they took) מלכא (counsel) ויבנו (& they bought) בה (with it) אגורסה (the field) דפחרא (of a potter)
לביית (for a house) קבורא (of burial) דאכסנא (of strangers)

8

מטל (because of) הגא (this) אתקרי (it has been called) אגורסה (the field) דו (that)
קריתא (the field) דדמא (of blood) עדמנא (until) ליומנא (this day)

9

הדין (then) אחמלי (was fulfilled) מדרם (the thing) דאתאמר (that was spoken)
ביר (by the hand) נביא (* of the prophet) דאמר (who said) דנסכת (I took) תלתין (thirty)
דכספא (of silver coins) דמודי (the price) דיקרא (of The Precious One)
דקבי (on which they had agreed) מן (from) בני אסרייל (the children) (of Israel)

• All but 3 Greek mss. have "Ἰερμίου τοῦ προφήτου" - "Jeremiah the Prophet". Those three agree with The Peshitta in reading "The Prophet", however they are 6th to 9th century mss. There are no earlier Greek witnesses for this reading, making it highly unlikely The Peshitta is a translation of the Greek in this place. Besides, "Jeremiah" is clearly a false reading. The quotation in this verse is from Zechariah, not Jeremiah, which means the Greek is incorrect and The Peshitta reading is not, since it does not name the prophet quoted.

10

ייהבת אנה (& I gave) להם (them) לאגורסה (for the field)
דפחרא (of the potter) אך (as) דפקך (commanded) לי (me) מורי (Jehovah)

• The quotation of verses 9 & 10 in The Peshitta agrees not with The LXX (Greek) Version of Zechariah 11:12,13, but more closely to The Hebrew version. The Greek NT agrees more closely with The LXX Version: "They took" & "They gave" instead of the Hebrew's "I took" & "I gave". Both The Peshitta NT and The Greek NT agree with the Hebrew version's "The Potter" rather than The LXX version's "The furnace", found twice in Zechariah 11:13. Generally The Greek NT agrees better with The LXX than with The Hebrew Bible, and The Peshitta NT agrees better with The Hebrew Bible than

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with **The LXX**. It appears that The Greek texts attribute the quotation to Jeremiah because Jeremiah 18:2 & 3 are the only references to **"The Potter's house"** in the entire LXX; the phrase is as close to **"Potter's field"** as The LXX has, certainly better than **"the furnace"**! Those verses, however, have nothing to do with this prophecy to which Matthew referred.

11
 (the Governor) הנמונא (before) קדם (stood) ישוע (but) דין (Himself) הו
 (to Him) ליה (& said) ואמר (the Governor) הנמונא (& asked Him) ושאלה
 (of the Judeans) דידודיא (the King) מולכא (are?) הו (You) דו (Yeshua)
 (have said) אמרת (you) אמרת (Yeshua) ליה (said) אמר (to him) אמר (said) אמר

12
 (& The Elders) וקיששא (the Priests) כהנא (Chief) רבי (accusation) קרצודי (they had) הוו (made) אכלין (& אמר) וכל
 מרם (returned) פני (not) לא (He) די (answer) אמר (any) אמר

13
 (you) דידין (then) אמר (said) ליה (to Him) פילטוס (Pilate) לא (not) שמע (have heard?) אמר (then)
 (against You) עליך (they testify) כמה (how much) מסהדין (they testify) עליך (they testify) עליך (they testify)

14
 (word) ולא (& not) יהב (He gave) ליה (to him) פתגמא (a response) ולא (not even) בהרא (in one) מולא (word)
 ועל (& at) הרמ (he marvelled) טוב (greatly) טוב (greatly) טוב (greatly) טוב (greatly)

15
 (was) בכל (accustomed) דין (but) דין (feast) עארא (at every) עארא (at every) עארא (at every) עארא (at every)
 (one) הנמונא (the Governor) דנשרא (to release) אסירא (prisoner) חד (one) חד (one) חד (one) חד (one)
 (had) לעמא (to the people) אינא (whomever) דרמוין (they) צבין (chosen) דהו (had) דהו (had) דהו (had) דהו (had)

16
 (but) אסיר (imprisoned) הו (there was) להון (to them) דין (there was) דין (there was) דין (there was)

17
 (desire) וכר (& when) בנישין (they had been assembled) אמר (said) להון (to them) פילטוס (Pilate) למן (whom?) צבין (whom?)
 אנתון (you) דאשרא (that I shall release) לכון (to you) לבראבא (Bar-Abba) לבראבא (Bar-Abba) לבראבא (Bar-Abba)
 (The Messiah) או (or) לישוע (Yeshua) דמתקרא (Who is called) משיחא (The Messiah) משיחא (The Messiah) משיחא (The Messiah)

18
 (they had delivered Him) דע (known) הו (had) ניר (for) פילטוס (Pilate) דמן (that from) חכמא (jealousy) אשלמודי (they had delivered Him)

19
 (his own) בך (when) יתב (sat down) דין (but) הנמונא (the Governor) * על (on) בים (judgment seat) דילה (his own)
 שלחת (sent) ליה (to him) אמרתה (his wife) ואמרא (she said) ליה (to him) לך (not) לך (not) לך (not) לך (not)
 דריקא (Righteous One) סני (greatly) ניר (for) דשת (I have suffered) דשת (I have suffered) דשת (I have suffered)
 (for His sake) בהלמי (in my dream) יומנא (today) מטלרה (today) מטלרה (today) מטלרה (today) מטלרה (today)

20
 (the crowds) רבי (Chief) כהנא (the Priests) דין (but) וקיששא (& the Elders) אפיכו (had persuaded) לבנשא (the crowds)
 (to destroy) דנשאלון (to ask for) לבראבא (Bar-Abba) לישוע (Yeshua) דין (but) דנבדון (to destroy) דנבדון (to destroy)

21
 (you) וענא (& answered) הנמונא (the Governor) ואמר (said) להון (to them) למן (whom?) צבין (whom?) אנתון (want)
 דאשרא (me to release) לכון (to you) מן (of) תריהון (the two) תריהון (the two) תריהון (the two) תריהון (the two)
 (Bar-Abba) המן (they) דין (but) אמרו (said) לבראבא (Bar-Abba) לבראבא (Bar-Abba) לבראבא (Bar-Abba)

22
 (the Messiah) אמר (said) להון (to them) פילטוס (Pilate) ולישוע (& Yeshua) דמתקרא (& Yeshua) משיחא (Who is called) משיחא (The Messiah)
 (let Him be crucified) מנא (what?) אעבד (shall I do) ליה (to Him) אמרין (they were saying) כלהון (all of them) נודקפ (let Him be crucified)

23
 (has He done) אמר (said) להון (to them) הנמונא (the Governor) * מנא (what?) ניר (for) דביש (that is evil) עבד (let Him be crucified!)
 (let Him be crucified!) המן (those) דין (but) יתיראת (increasingly) קעו (they cried out) אמרו (they said) נודקפ (& they said) נודקפ (& they said) נודקפ (& they said)

Critical Greek omits "Governor".

24
 (availed) פילטוס (Pilate) דין (but) כד (when) הו (saw) דמדום (that a thing) לא (not) מותר (he washed)
 (he washed) אלא (but) יתיראת (increasingly) רובא (a clamor) הו (there was) שקל (he took) מוא (water) אשיג (water)
 אידודי (his hands) לעיני (before the eyes) כנשא (of the crowds) ואמר (of the crowds) מוחסי (& he said) מוחסי (& he said)
 מן (from) דמה (the blood) דהנא (of This) דריקא (Righteous One) אנתון (you) תרעין (will know it) תרעין (will know it)

25
 וענו (& answered) כלה (all) עמא (the people) ואמרו (they said) ואמרו (they said) ואמרו (they said)
 דמה (His blood) עלין (on us) ועל (upon) בנין (our children) בנין (our children) בנין (our children) בנין (our children)

26
 דידין (then) שרא (he released) להון (to them) לבראבא (Bar-Abba) לבראבא (Bar-Abba) לבראבא (Bar-Abba)
 ונגד (& scourged) כפרינלא (with whips) לישוע (Yeshua) ואשלמה (delivered Him) דנודקפ (& delivered Him) דנודקפ (& delivered Him)

27
 דידין (then) אסטרשושא (the soldiers) דהנמונא (of the Governor) דברודי (led Him) לישוע (Yeshua)
 לפרטורין (to the Praetorium) וכנשו (& they gathered) עלודי (around Him) לכלה (the whole) אספדי (regiment) אספדי (regiment)

28
 ואשלחודי (they stripped Him) ואלבשודי (& they clothed Him) כלמיס (with a robe) דהודוריתא (of scarlet) דהודוריתא (of scarlet)

29
 ונדלו (& they wove) כלילא (a garland) דעוניה (of thorns) וזמו (of thorns) וזמו (of thorns) וזמו (of thorns)
 ברשה (on His head) וקנא (with a reed) בימינה (in His right hand) וברכו (& bowed) על (& bowed) על (& bowed)
 בורכודון (their knees) קדמודי (before Him) ומבדון (& mocking) הו (they were) בה (him) בה (him) בה (him) בה (him)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew אונגליון קדישא כרוזתא דמתא

(of The Judeans) דיהודיא (King) מלכא (hail) שלם (& they were saying) ואמרין

30

דקו (& they spat) בפרצופה (in His face) ושקלו (& they took) קניא (the reed)
(His head) על לה (they were) דשה (on) דשה (Him) ומדין (& hitting)

31

(of the robe) כלמיס (they stripped Him) אשלהווי (at Him) ביה (they had mocked) בזוה (& when)
(to be crucified) דגודקס (& led Him) ואיבלוהי (in His garments) נהוהו (& they clothed Him)

32

(whose name) דשמה (Cyprian) קורנייא (a man) נברא (they found) אשכחו (they went out) נפקין (& when)
(His cross) דזקפה (to carry) דנגשקל (they compelled) שחור (this one) להנא (Shimeon)

33

ואתו (& they came) לדוכתא (to the place) דמתקריא (that was called) נגולתא (Galgutha)
(a skull) דמתפשקא (which is interpreted)

34

ויהבו (& they gave) לה (to Him) דנשנא (to drink) חלא (vinegar) דחליש (that was mixed)
(to drink) דמדרתא (with gall) דשגם (& He tasted) ולא (& not) צבא (He wanted)

- Most Greek mss. have **οξος** – “Vinegar”; The Critical Greek (W & H) text has **οινος** – “Wine”. The Peshitta reading did not come from The Critical Greek text here. The Peshitta in verse 2, however, agrees with The Critical Greek text. Does that mean it was translated from that text in verse 2, no Greek text in verse 9, & The Majority Text in v. 23 & 34? That would be very unlikely. This pattern of agreement and disagreement with the Greek text types and with no Greek text at all within a **chapter or** even a few verses continues throughout **The Peshitta NT!**

35

(by lots) דקפודי (they had crucified Him) פלגי (they divided) נהוהו (His garments) בפסא

36

ויתבין (& sitting) הוו (they were) ונטרין (& keeping watch) לה (for Him) תמן (there)

37

(in writing) דלעל (& they placed) מן (over) מן (at) דשה (His head) עלתא (the cause) דמותה (of His death) בכתבא
(of the Judeans) דהנא ישוע (This is) מלכא (Yeshua) דיהודיא (the King)

38

ואודקפו (& were crucified) עמה (with Him) תרין (two) לטמיא (robbers)
(His left) מן (one) וחד (His right hand) וחד (one) מן (at) סמלה (at)

39

אילין (those) דין (but) דעברין (who passing by) הוו (were) מגדפין (reviling)
(their heads) (were) עלוהי (against him) ונמדדן (& shaking) רשיהון

40

ואמרין (& they were saying) כתר (he who destroys) היכלא (of the temple) ובנא (& builds) לה (& builds)
(of God) לתלתא (in three) יומין (days) פנא (save) נפשך (yourself) אן (if) ברה (The Son) אנת (you are) דאלהא (of God)
(the cross) דזקפה (from) מן (& come down)

41

הכות (thus) אף (also) רבי כהנא (Chief) כהנא (the Priests) מבזוהין (mocking) הוו (were)
(& the Pharisees) עם (with) כפרא (the Scribes) וקיששא (the Elders) ופרישא (& the Pharisees)

- * The Majority Greek Text has “**και φαρισαιων**” - “**and the Pharisees**”, agreeing with The Peshitta; The Critical Greek (N,B) & Alexandrinus (A) omit this phrase.

42

ואמרין (& they were saying) לאהרנא אהי (others) אהי (He saved) נפשה (Himself) לא (not) מושכח (He can)
(now) למחוי אן (save) אן (if) מלכא (King) הו (He is) דאיכריל (of Israel) נחות (let Him descend) השא
(in Him) מן (from) דזקפה (the cross) ונדימן (& we will trust) ביה (in Him)

* The Critical Greek text omits “if”.

43

תכיל (He trusted) על (on) אלהא (God) נפרקוהי (God) אנה (He delighted) אן (now) אן (if) צבא (of God)
(in Him) אמר (He has said) ניר (He has said) דברה (The Son) אנה (I am) דאלהא (of God)

44

(those) דהגון (robbers) הגון (Him) אף (thus) אף (also) ניסא (with Him) מהסרין (taunting) הוו (they were) לה (Him)
(Him) דאודקפו (who were crucified) עמה (with Him)

45

מן (from) שש (six) שיעין (hours) דין (but) הוא (there was) חושכא (darkness)
(the whole) כלה (over) ארעא (earth) ערמא (until) לשנא (the hour) חושכא (darkness)

46

ולאפי (toward) דשע (nine) שיעין (hours) קנא (cried) ישוע (Yeshua) בקלא (with a voice) רמא (loud)
(& He said) איל (O God) איל (O God) למנא (Why?) שבקתני (have You forsaken Me)

All Greek texts give a **transliteration of the Aramaic** of our Lord’s cry and then **translate the words into Greek**. The Peshitta text has no Greek transliteration nor a translation of Greek into Aramaic. The major Greek texts also differ in their versions of the verse: The Majority Greek has **αὐβηθσηεν** (“**cried aloud**”) while the Critical Greek has **εβηθσηεν** (“**cried**”); The Majority Greek has “**ηλι ηλι λημα σαβαχθاني**”; The Critical Greek has “**ελωι ελωι λημα σαβαχθاني**”; The Textus Receptus has “**ηλι ηλι λημα σαβαχθاني**”



All are obvious attempts to transliterate Aramaic which, according to The Peshitta, would be “**אל, אל, למאנה סאבאכחאני**.” “O God, O God, Why have you forsaken Me?” The Greek versions may represent an attempt to reconstruct the cry in transliterated Hebrew: “Eli Eli lamah azabachani”, as it stands in Psalms 22:1. If so, (and this looks quite likely) there was a mixing of the Aramaic verb “Shebaqthani” with the Hebrew words, “Eli” (My God) and “lamah” (“Why?”).

All Greek texts have the following:

“**τοῦτ ἐστὶν θεὸς μου θεὸς μου ἵνα τί με εγκατέλειπες**” (“This is, My God, My God, Why have You forsaken Me?”) The transliterated Semitic words are connected to a Greek translation of the same by the words “**τοῦτ ἐστὶν**” – “This is”.

Here is a declaration that the original words of our Lord were not Greek, but Hebrew or Aramaic (Since the main verb is Aramaic, I shall assume Aramaic is intended and the scribe involved resorted to another Aramaic source, being unfamiliar with the Palestinian Aramaic word for God- אלה, & substituted the more familiar אלהי (“My God”) along with the Hebrew (or Aramaic) למה as found in Psalm 22:1).

Here is an ancient Targum (Aramaic translation of the Hebrew) of Psalm 22:1-

אלהי אלהי ימפול מה שבקתי רחוק מן פורקני מילי

You can see that אלהי is an Aramaic form as well as Hebrew, so the Greek ηλι could represent Aramaic. The Greek letters for אלהי would be the same (ηλι or ελι), since Greek has no letter to represent the Aramaic letter ה – “Het”: ελιηι. (The Critical Greek reading), could also be an attempt to render אלהי, substituting an “ω” for an Aramaic η – “Het”.

“Lamah” (λαμα in Greek) is also Biblical Aramaic, meaning “Why?”, so it looks as if the Greek “Eli, Eli, lama sabachthani” could be from an Aramaic Targum of the Hebrew Psalm 22:1. This seems the most likely explanation for the Greek readings.

The Targum would have looked like this:

אלהי אלהי למה שבקתי רחוק מן פורקני מילי

The blue is the quoted section found in Matthew. The Peshitta of Mark 15:34 has: אלהי אלהי למאנה שבקתי” as the Syriac interpretation of the Galilean Aramaic of our Lord, which is also identical to The Peshitta OT Version of Psalm 22:1. The exact quote by Mark is exactly the same as Matthew’s: אלהי אלהי למאנה שבקתי

אלהי אלהי are both direct address forms of Alaha (God) in different dialects, so there is no difference in meaning between them. Matthew wrote to the Jews of Israel and Mark to the Syrians and other Aramaic speaking peoples outside Israel in Asia Minor, hence the translation of the cry from the cross into the Syrian dialect. Most of the written words of different dialects agree, whereas the pronunciations will vary somewhat. That is why Mark translates from one dialect to another only twice!

The Greek NT usually quotes from an OT source when recording OT quotations, usually from the Greek LXX. Here, since the writer wants to quote our Lord’s spoken words, he resorts to an Aramaic Targum of Psalm 22 instead of The Peshitta text of Matthew 27:46, as the quote is practically identical to Psalm 22:1.

Neither Matthew’s nor Mark’s Peshitta text makes sense as a transliteration or translation of the Greek readings. Why would both writers use אלהי אלהי, an uncommon form of Alaha, if the original were ηλι or ελιηι? This is not to be expected either as a transliteration or translation of ηλι or ελιηι. Why does Mark have two dialects of Aramaic in his text, one Palestinian and the other Syrian, if he is translating from Greek? That makes no sense whatsoever.

The Peshitta text certainly did not come from any Greek transliteration reading! The facts as they are beg the question, “Why does the Greek give an Aramaic transliteration and then a Greek translation if the original words were Greek? If the original words were not Greek, why would the Gospels be composed in a Greek translation, (for this is most certainly declared to be a translation)? Here and other places make clear that our Lord and His people of Israel spoke Aramaic. Why in the name of Sam Hill would the original Gospels be written in Greek, which would be only a translation of everything that was said and done? Again, the Aramaic can very easily make sense of the Greek, but the Greek cannot explain the Aramaic of the Peshitta.

The Greek in Matthew has: περι δε της ενστην ωραν ανεβησεν ο ιησους φωνη μεγαλη Aramaic sentence = Greek translation, λεγον ηλι ηλι λυμα σαβαχθאני τουτ εστιν θεσ μου θεσ μου ινα τι με εγκατελειπες.

Is not this a declaration of an Aramaic original and a Greek translation? The Greek NT has 7 such transliterations with declared translations of Aramaic into Greek whereas the Peshitta has no example of transliteration and translation of Greek into Aramaic. If Greek were the original and Aramaic the translation, how can these things be? Methinks Greek primacists are in denial, which is somewhere in Egypt, I think (Alexandria?).

47
(there) אנשין (the people) רין (but) מן (from) הינן (those) רקימין (who standing) הוו (were) המן (there)
(has called) כר (when) שמעו (they had heard) אמרין (they were) הנא (This One) לאליא (Eli) קרא (called)

48
(of them) ובה (& in it) ובשעתא (in the moment) רהט (ran) דר (one) מנהין (one)
(with vinegar) ושקל (took) אכפנא (a sponge) ומלח (& filled it) חלא (vinegar)
(to Him) וכמה (& placed it) בקנא (on a reed) ומשא (& gave a drink) הוא (he) לה (to Him)

49
(let Him alone) שרבה (the rest) רין (but) אמרין (they were) שובקן (they were) הוו (saying)
(to save Him) נדוא (we shall see) אן (if) אהא (comes) אליא (Eli) למפרקה (let Him)

The Critical Greek Text of Westcott & Hort (N,B,C,L) have added: αλλος δε λαβον λογχην ενυξεν αυτου την πλευραν και εξηλθεν υδωρ και αιμα. “Another took a lance and pierced His side, and water and blood came out.” This would mean that our Lord was killed with a spear, which is ridiculous. He had said, “No man takes My life; I lay it down of My own will.” The separation of the blood into red cells and clear serum takes places only after death. But according to the next verse, our Lord was still alive! This is a misplaced quote from John 19:34 which refers to what occurred after His death. So much for the reliability of (N,B,C,L) – “the oldest and best manuscripts”!

50
(cried) קנא (again) הוב (Yeshua) שיע (but) רין (He) הו
(His Spirit) וכמה (& departed) ושבק (loud) רמא (with a voice) בקלא (cried)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Matthew

אונגליון קדישא כרוזותא דמתת

(of the temple) דהיכלא (entrance) תרענא (the curtain) אפי (& at once) ומוחא (& at once) אצטרי (was ripped) לותרין (was ripped) מן (in two) מן (from) לעל (top) עדמא (top) לתות (bottom) (were split) אצטרי (& the rocks) וכאפא (was shaken) ואתרעית (the earth)

52

(were opened) אתפתחו (of burial) קבורא (& houses) ובית (arose) קמו (were) דו (which sleeping) דשכיבין (of the saints) דקדישא (many) סניאא (& bodies) ופגרו (holy) ונפקו (& they came out) ובהר (& after) קימתה (His resurrection) עלו (they entered) למדינתא (the city) קדישא (very) ואתרוזו (& they appeared) וסניאא (to many)

54

קנטרינא (the centurion) דין (but) דרעמה (& those with him) דנמריין (who guarding) דו (were) לישוע (Yeshua) כד (when) זוגא (they saw) וזילין (the quake) וזילין (& those things) דהוי (that happened) דהלו (they were afraid) טב (of God) ואמרו (& they said) שריראית (truly) הנא (This) ברה (The Son) הוא (was) דאלהא (of God)

55

אית (there) דו (were) דין (but) אף (also) דמן (there) נשא (women) סניאא (many) דרוזין (who seen) הוי (had) מן (from) ריהקא (a distance) (of Yeshua) דתינ (these) דתינ (who come) הוי (had) בתרה (after Him) דישוע (to Him) מן (from) גלילא (Galila) ושממשן (& ministered) הוי (had) לה (of Magdalitha) מנהין (of one) מרים (of them) מנדייתא (Maryam) ומרים (& Maryam) אמה (the mother) דיעקוב (of Yaqob) ודיוסא (of Yose) זבדי (of Zebede) ודבדי (& the mother of those)

57

כד (when) הוא (it was) דין (but) רמשא (evening) אהא (came) נברא (a man) עתירא (rich) מן (from) דמתא (Ramtha) דשמה (of the name) יוסף (Yoseph) דאף (who also) הוי (he) אתתלמוד (a disciple) הוא (had been) לישוע (to Yeshua)

58

הנא (this one) קרב (came) לות (to) פילטוס (Pilatus) ושאל (& requested) פנהד (the body) דישוע (of Yeshua) ופקד (& commanded) פילטוס (Pilatus) דנתהיב (that would be given) לה (to him) פנהד (the body)

59

ושקלה (took it) יוסף (Yoseph) לפנהד (the body) וכברה (& wound it) בווצא (in a sheet) דבתנא (of linen) קדיא (pure)

60

וסמה (& he placed it) בבית (in a house) קבורא (of burial) חדתא (new) דילה (his own) דקבר (that was cut) בכאפא (in stone) ועגלו (& they rolled) כאפא (& they rolled) דברתא (great) ארמו (they set it) על (against) תרענא (the doorway) דבית (the house) קבורא (of burial) וזילו (& they departed)

61

אית (there) דו (were) דין (but) דמן (there) מרים (Maryam) מנדייתא (Magdalitha) ומרים (& Maryam) אית (the other) דיתבן (who sitting) הוי (were) לקיבלה (opposite) דקברא (the tomb)

62

ליומא (day) דין (but) דמתח (that next) דאיתוהי (which is) בתר (after) ערובתא (Friday sunset) אהכנשו (were gathered) רבי (Chief) כונא (the Priests) ופרישא (the Pharisees) לות (unto) פילטוס (Pilatus)

63

ואמרו (& they were saying) לה (to him) מרן (our lord) אתרבען (we recall) דהו (that He) מטעינא (the deceiver) אמר (said) הוא (he) כד (while) די (alive) דמן (from) בתר (after) תלתא (three) יומין (days) קאם (shall arise) אנא (I)

64

פקוד (command) הזכיל (therefore) מודהרין (to guard) בקברא (the tomb) עדמא (until) לתלתא (three) יומין (days) דלמא (lest) נארו (should come) תלמידו (His disciples) ננבועי (& steal it) בלילא (in the night) ונאמרו (& they will say) לעמא (to the people) דמן (from) בית (among) מית (the first) קם (He has risen) ותהא (and will be) טעיי (the deception) אחריתא (the last) בישא (worse) מן (than) קדימיתא

65

אמר (said) להון (to them) פילטוס (Pilatus) אית (there are) לכון (to you) קסטונרא (guards) זלו (go) אזוהרו (guard it) איכנא (just as) דידיעין (that know) אננון (you)

66

דמן (they) דין (but) אזלו (they went) אזוהרו (to guard) בקברא (the tomb) ודחתמו (& they sealed) עם (that) עם (together with) קסטונרא (the guards)

Chapter 28

1

ברמשא (in the evening) דין (but) בשבתא (in the Sabbath) דנגה (that was dawning) חד (first) בשבא (in the week) אית (came) מרים (Maryam) מנדייתא (Magdalitha) ומרים (& Maryam) אחרתא (the other) דנחזין (that they may see) קברא (the tomb)

2

והא (& behold) זוגא (an earthquake) רבא (great) הוא (there was) מלאכא (The Angel) ניר (for) דמריא (of Jehovah) וזוגא (descended) מן (from) שמיא (Heaven) וקרב (& he came) ועל (the stone) כאפא (the stone) מן (the entrance) תרענא (from) וירב (& sat) עליה (upon it)

3

איתוהי (it) הוא (was) דין (but) זוהר (his appearance) איך (like) ברקא (lightning) ולבושה (& his clothing) זוהר (white) הוא (was) איך (as) תלנא (snow)

4

ומן (& from) דחלתה (dread of him) אתרעו (were shaken) אילין (those) דנשרין (who keeping watch) הוי (were) ויהו (& they became) איך (as) מיתא (dead men)

5

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The Holy Gospel Preaching of Matthew



אונגליון קדישא כרוזתא דמתי

- In Matthew 28 alone, The Peshitta agrees with a major variant of the Majority Greek text in verse 2, then a major variant of The Critical Greek text in v. 9, neither Greek text in v. 18 with a sentence lacking in all major Greek texts, and then again with the Majority Greek text in verse 20. This validates the previous observation in Matthew that The Peshitta follows no known Greek text with any consistency. It does generally agree with The Majority Byzantine Greek text type best, but departs from it with the Critical Greek perhaps 25% of the times those two Greek types differ, and it differs significantly from all Greek readings about as often as it agrees with both major Greek text types combined! At the same time, The Peshitta readings can explain a host of Greek variants of both the major text types, whereas the Greek as we know it cannot account for the Peshitta text and the relatively extremely small number of variants found among its 350 manuscripts. While it is true that any particular Greek ms. will exhibit idiosyncratic readings, even compared to others of the same text type, the Peshitta will exhibit essentially the same readings and departures from Greek mss. regardless the Peshitta manuscript under scrutiny. Practically any Peshitta manuscript will fairly represent the Peshitta family of manuscripts as a whole and produce the same statistics as mentioned above for The Peshitta text in general. Such a claim cannot be made for any Greek ms. My analysis of the variations among Greek mss. compared to those among Peshitta mss. shows that there are approximately 70 times the number of variants among Textus Receptus Greek mss. (and they have the highest ratio of agreement among Greek NT mss.) as among Peshitta NT mss.! When considering the Critical Greek mss. in their variations from each other and the Majority Greek text (Byzantine) the number jumps by a factor of ten. Two of those mss. have at least 700 times the number of variant readings between them as found among two typical Peshitta mss.!

שלם אונגליון קדישא כרוזתא דמתי
The end of The Holy Gospel preaching of Matthew

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Mark



אונגליון קדישא כרוזתא דמרקוס

The Gospel According To Mark

Chapter 1

- 1
(of the gospel) דאִינגליון (The beginning) רִישׁא
(of God) דאלהא (the Son) ברה (The Messiah) (of Yeshua) רישוע
- 2
(the prophet) איך (דכתיב (it is written) בִּישׁעִיא (in Iṣaiah) נביא
(My messenger) (shall send) אִנֵּא (I) מלאכי (behold) הא
(of sins) (your presence) דנתקן (your presence) (before) קדם
(to prepare *) אורחך (your way)
- 3
(prepare) קלא דקרא (A voice) במדברא (that cries) בִּיבּוּ (in the wilderness)
(of The Lord Jehovah) (the way) דמריא (make level) (His paths) שבילודי (& make level)
- 4
(in the wilderness) הוא יוהנן (was) (Yohanan) במדברא
(the baptism) (and preaching) ומכריז (of baptism) מעמדי רתא
(of sins) (of repentance) (for the release) דהשהא (of sins) דתיבותא
- 5
(to him) ונפקא (were) הות (going out) (to him) לוחה
(all) כלה (of Judea) דיהוד (the country) וכלהון (& all)
(them) בני ארשלים (the children) (of Jerusalem) ומעמד (he) דהא (he) להון
(their sins) ביהודין (in the Jordan) כד מודין (when) מודין (they confessed) בהפיהון
- 6
(was) הו (the same) דין יוהנן (but) יוהנן (Yohanan) לביש (clothed) הו
(of the camel) (with clothing) דכערא (of hair) דנמלא (at his waist)
(after me) (and bound) הו (he was) ערקתא (with a belt) דמשכא (of leather) בהפגדי
(of the field) ומאכלתה (his food) איהו (it) הות (was) קמצא (locusts) ודבשא (& honey) דברא (of the field)
- 7
(shall come) ומכרו (preaching) הו (he was) ואמר (& he said) הו (behold) אהא
(of Whom not) (after me) דהילתן (He Who mightier) מני (is) דלא (of Whom not)
(of His sandals) שוא (worthy) אנה (I am) דאהן (to stoop) אשרא (to loose) ערקא (the strap) דמכנדי (of His sandals)
- 8
(He) אנה (I) דאעמדתכון (have immersed you) במיא (in water) הו
(of Holiness) (but) דין נעמדכון (will immerse you) ברוחא (in The Spirit) דקדישא
- 9
(came) ודוא (it was) ביומא (in days) הגון (those) אהא (came)
(of Galila) (from) נצרת (Nazareth) דנגליא (Yeshua) מן
(Yohanan) דאעמד (was immersed) ביהודין (in the Jordan) מן (by) יוהנן
- 10
(the waters) ומחדא (& at once) דסלק (as He came up) מן (from) מיא
(He saw) דאסתרי (that were ripped opened) שמיא (the heavens) ורוחא (& The Spirit)
(upon Him) איה (as) יונא (a dove) דנחתת (Who was descending) עלודי
- 11
(You) וקלא (a voice) (& a voice) הו (there was) מן (from) שמיא (the heavens) אנה (You)
(I am delighted) הו (are) ברי (My Son) חביבא (beloved) בכך (with you) אצטביתא
- 12
(into the wilderness) ומחדא (& at once) דאפקתה (drove Him) רוחא (The Spirit) למדברא
- 13
(days) והוא (he was) תמן (there) במדברא (in the wilderness) יזמתא (days)
(Satan) ארבעין (forty) כד (when) מותנסא (being tempted) מן (by) סטנא (Satan)
(the animals) ואיתודי (& he) הו (was) עם (with) דויתא (the animals)
(the angels) ומשמשי (ministering) הו (were) לה (to Him) מלאכא
- 14
(Yohanan) בתר (after) דאשתלם (was delivered up) דין (but) יוהנן
(to Galila) אהא (came) לה (to it) ישוע (Yeshua) דנגליא
(of the kingdom) ומכרו (preaching) הו (was) סברתא (the gospel) דמלכותה (of the kingdom)
(of God) דאלהא
- 15
(time) ואמר (& He said) שלם (has come to an end) לה (of itself) זבנא (time)
(of God) דמטת (has arrived) מלכותה (the kingdom) דאלהא (of God)
(in the good news) תובו (repent) ודימוני (& believe) בסברתא (in the good news)
- 16
(of Galila) וכד (when) מהלך (He walked) הודרי (around) ימא (the Sea) דנגליא
(who were casting) דוא (He saw) לשמעון (Shimeon) ולאנדראוס (& Andraeus) אהודי (his brother) דרמין (fishermen)
(fishermen) מצידתא (a net) בימא (into the sea) איתיהון (they) הו (were) ניר (were) צידא
- 17
(after Me) ואמר (& said) להון (to them) ישוע (Yeshua) (come) בתרי (after Me)

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ואעברכון (of men) אנשא (of the children) רבני (fishers) צירא (& I will make you)

ומחרא (& at once) שבקו (they left) מצידתהון (their nets) ואילו (after Him) בתרה (& they went)

וכד (& when) עבר (He passed by) קליל (a little) הוא (He saw) ליעקוב בר (Yaqob) זבדי (son) ויוחנן (of Zebedee) ויהוה (in the ship) ואף (his brother) ואף (also) להון (those) בספינתא (their nets) מצידתהון (who were setting in order)

וקרא (He called) אמן (them) ומחרא (& at once) שבקו (they left) לזבדי (Zebedee) אבוהון (their father) בספינתא (their boat) עם (with) אירא (the hired servants) ואילו (after Him) בתרה (& they went)

וכד (& when) עלו (they entered) לכפרנחום (Kapernakhum) מחרא (at once) מלף (taught) הוא (He) כשבא (on the Sabbath) בכנשתהון (in their synagogue)

ותמהין (& dumbfounded) הוון (they were) ביולפנה (at His teaching) מלף (teaching) הוא (He was) להון (them) ניר (for) אך (as) משלטא (one having authority) ואך (& not) אך (like) ספיריהון (their scribes)

ואית (there) הוא (was) בכנשתהון (in their synagogue) נברא (a man) ראית (who had) בה (in him) רוחא (a spirit) וקעא (vile) וקעא (& he cried out)

ואמר (& he said) מא (what?) לן (to us) ולך (to You) ישוע (Yeshua) נצריא (Nazarene) אנית (have You come?) למוברותן (to destroy us) ידע (know) אנא (I) לך (You) מן (Who) אנת (You are) קדישה (The Holy One) דאלהא (of God)

וכאא (& rebuked) בה (him) ישוע (Yeshua) ואמר (& said) סכור פומך (shut your mouth) ופיק (your mouth) מנה (from him) מנה (& come out)

ושרתה (& threw him down) רוחא (the spirit) טנפתא (foul) וקעת (he cried out) בקלא (in a voice) רמא (loud) ונפקת (loud) מנה (from him) מנה (& came out)

ואתדרו (& were astonished) כלהון (all of them) ובעין (inquiring) הוון (they were) חד עם (with) חד (another) ואמרו (they were saying) דמנא (what?) הי (is) חדא (this) ומנא (what?) וילפנא (teaching) דנא (this) חדתא (new) דבשולטנא (for with authority) ואף (even) לרוחא (the spirits) טנפתא (foul) פקד (He commands) לה (they obey) לה (Him)

ומוחרא (& at once) נפק (went out) טבה (His fame) בכלה (in the whole) ארתא (region) דגלילא (of Galila)

ונפקו (& they went out) מן (from) כנשיחא (the synagogue) ואהו (Andraeus) לברתה (to the house) דשמעון (of Shimeon) וראנדראוס (with) עם (Yohanan) יעקוב (with)

וחמתה (the Mother-in-law) דשמעון (of Shimeon) רמא (lying ill) הות (about her) באשתא (with fever) ואמרו (they told) לה (Him) עליה (she was)

וקרב (& he came near) אחרה (took her) באידה (by her hand) ואקימה (her fever) ומחרא (& at once) שבקתה (left her) אשתה (on them) הות (& waiting) להון (she was)

ברמשא (in the evening) דין (but) במערבי (at the going down) שמשא (of the sun) איתו (they brought) לותה (to Him) כלהון (all of them) אילין (who) דבישאתה (ill) עבדין (had been) דיונא (& the demon possessed)

ומדינתא (& the city) כלה (whole) כנישא (assembled) הות (was) על (at) תרעא (the door)

ואסי (He healed) לכניאא (multitudes) דבישאתה (who ill) עבדין (become) הוון (had) בכורדנא (with diseases) משרלפא (various) ורויא (evil spirits) סניאא (many) אפק (He cast out) ולא (not) שבק (allow) הוון (He did) להון (them) לדינא (the evil spirits) דנמללון (to speak) מטל (because) וידעין (they did) לה (Him)

ובצפרא (& in the morning) קדם (early) קם (He arose) טב (very) ואול (went on) לארתא (to a place) דחורבא (desolate) ותמן (& there) מצילא (prayed) הוא (He)

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ובעין (seeking &) הוּוּ לֵה (were) לֵה (for him) שַׁמְעוּן (Shimeon) וְרַעְמָה (& His companions) 37
 וכד (when &) אֲשַׁכְּחֵיהּ (they found Him) אַמְרוּן (they were saying) לֵה (to Him) כִּלְהוּן אַנְשָׁא (all of them) בְּעִין לֵךְ (are seeking) לֵךְ (You) 38
 אֲמַר לְהוּן (He said) לְהוּן (to them) הֲלָכּוּ (walk) לְקוּרְיָא (to the villages) וְלַמְדִּינָתָא (& to the cities) דְּקָרְיִיבִין (&) דְּרָאָה (near to us) (so that also) תַּמְן אֲכַרִּי (I may preach) לֵהּ (because of this) נִיָּד (for) אֲהִיָּת (there) אֲמַרִּי (He was) הוּא (preaching &) בְּכָל־הוּן (in all) כְּנֻשְׁתֵּיהוּן (in all) וּמְכִרֵי (demons) שְׂאֲרָא (& casting out) 39
 וְאַתָּה (& came) לְוֵתָהּ (to Him) גְּרַבָּא (to Him) וּנְפַל (& fell) עַל הַגְּלוּדִי (at) הַגְּלוּדִי (His feet) וּבִעָא (& begged) הוּא (he) מִנָּה (of Him) וְאָמַר (& said) לֵה (to Him) אֲנִי צָבָא (if) אַנְתָּ אַנְתָּ (are willing) מְשַׁכַּח (You) אַנְתָּ (are able) לְמַדְכִּיּוּתִי (You) לְמַדְכִּיּוּתִי (to make me clean) 41
 הוּוּ (Himself) דִּין (but) יְשׁוּעָא (Yeshua) אֲחַרְהֵם (was moved with compassion) עֵלְוֵיהּ (for him) וּפְשַׁטְתָּ אֲדִידָהּ (& reaching out) אֲדִידָהּ (His hand) קָרַב (He touched) לֵה (him) וְאָמַר (& He said) צָבָא אַנְתָּ (willing) אֲנָא (I am) אֲחַרְכִּיבָא (be cleansed) 42
 וְבָה (& in it) בְּשַׁעְתָּא (in the moment) אֲדִל (went) וְרַבָּה מִנָּה (his leprosy) (from him) וְאֲחַרְכִּיבָא (& he was cleansed) 43
 וְכַאֲן (He reproved) בָּהּ (him) וְאֲפַקָּהּ (& sent him out) 44
 וְאָמַר (& He said) לֵהּ (to him) הוּוּ (see) לִמָּא (that not) לְאַנְשָׁא (a man) אֲמַר (tell) אַנְתָּ (you) אֲלֵיאָא (but) זֵל (go) הוּא (show) נְפַשְׁךָ (yourself) לְכַהֲנָא (to the priest) וּקְרַב (& bring) קוּרְבָנָא (gifts) חֻלְקָה (for the sake of) תְּרִכִּיתְךָ (your being cleansed) וְכַאֲן דְּפַקְךָ (just as) מוֹשֶׁה (commanded) לְסַהְרוּתֵיהוּן (for their testimony) 45
 הוּוּ (he) דִּין (but) כֹּד (when) נִפְקַח (he went out) שְׂרִי (began) הוּא (he) מְכַרִּיבָא (preaching) כִּנְיָ (much) וְאֲטַבְּחָהּ (& he reported) לְמַלְחָא (the event) אֲיִכְנָא (so) דְּלֵא (that not) נְשַׁכַּח (able) הוּא (was) יְשׁוּעָא (Yeshua) גְּלִיָּתִיא (openly) דְּנַעֲוֵל (to enter) לְמַדְיִנָּתָא (the cities) אֲלֵיאָא (but) לְבַר (outside) הוּא (He was) בְּאֲחַרְיָא (in places) חוֹרְבָא (deserted) וְאֲהִיָּן (& coming) הוּוּ (they were) לְוֵתָהּ (to Him) מִן כָּל דְּרוּכָא (every) (place)

Chapter 2

1
 ועל (entered &) תוּב יְשׁוּעָא (again) לְכַפְרֵנָחוּם (Kaper-nakhum) לְיוֹמָתָא (for some days) וְכַד (& when) שַׁמְעִי (they heard) דְּבַבְיָתָא (that in the house) הוּוּ (He is) 2
 אֲתַבְּנִישׁוּ (were assembled) כְּנִיאָא (many) אֲיִכְנָא (so) דְּלֵא (that not) אֲשַׁכַּח (it was able) אֲחַר (to hold) אֲבוּן (them) אֲפַלְאָא (not even) קְדָם (before) תַּרְעָא וּמְמַלְלִי (speaking &) הוּא (he was) עֵמְהוּן (with them) מְלִתָּא (the word) 3
 וְאִתּוּ (& they came) לְוֵתָהּ (to Him) וְאֲהִיָּן (& brought) לֵהּ (to Him) מְשַׁרְיָא (a paralytic) כַּד שְׁקִילִין (as) לֵהּ (they carried) לֵהּ בֵּיתָא אַרְבַּעָא (between) (four men) 4
 וְדִלָּא (& because not) אֲשַׁכְּחוּ (they were able) לְמַתְקַרְבּוּ (to be brought near) לְוֵתָהּ (to Him) מִטַּל (because of) כְּנַשָּׂא (the crowds) סַלְקִין (they went up) לְהוּן (themselves) לְאֲגָרָא (to the roof) וְאֲרִימוּ (& removed) הַטַּלִּילָא (the roof tiles) דַּאֲתַר (of the place) דַּאֲהִיָּתֵיהּ (where He) הוּא (was) יְשׁוּעָא (Yeshua) וּשְׁבֹדָה (& they let down) עַרְסָא (the litter) דְּרַמְמָא (where lying) הוּא (was) בָּהּ (in it) מְשַׁרְיָא (the paralytic) 5
 כַּד (saw) דִּין (but) יְשׁוּעָא (Yeshua) דִּימְנוּתֵיהוּן (their faith) אֲמַר (He said) לְהוּן (to him) מְשַׁרְיָא (the paralytic) בְּרִי שְׁבִיָּן (My son) שְׁבִיָּן (are forgiven) לֵךְ (to you) חַטֵּיְךָ (your sins) 6
 אִיתָּ הוּוּ (they were) דִּין (but) תַּמְן (there) מִן סַפְרָא (from) סַפְרָא (the Scribes) וּפְרִישָׁא (Pharisees) דִּיתְבִּין (who were sitting) וְמוֹתְרֵין (& thinking) הוּוּ (were) בְּלִבְהוּן (in their hearts) 7
 דְּמָנָא (Who is?) הַנָּא (this) מְמַלְלִי (speaking) גּוֹרְפָא (blasphemy) מִנָּה (who?) מְשַׁכַּח (is able) לְמַשְׁבַּק (to forgive) חַטֵּיָא (sins) אֲלֵיאָא (except) אֲן חַד (alone) אֱלֹהָא (God) 8
 יְשׁוּעָא (Yeshua) דִּין (but) יָדַע (knew) בְּרוּחָהּ (in His Spirit) דִּלְהוּן (that these things) מְתַרְעִין (they were thinking) בְּנַפְשֵׁהוּן (in themselves) וְאָמַר (& He said) לְהוּן (to them) מָנָא (why?) מְתַרְעִין (reason) אַתְהוּן (you) הֲלִין (these things) בְּלִבְכוּן (in your hearts) 9
 אִידָא (what?) פְּשִׁיקָא (is easier) לְמֵאֲמַר (to say) לְמְשַׁרְיָא (to the paralytic)

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(to say) דשבין (or) למאמר (are forgiven) לך (to you) חטויך (your sins) אי (or) למאמר (to walk) ערקך (take) שקיל (arise) דקום (your litter) ויהלך (are forgiven) 10

(of Man) דתדעון (the Son) ברה (is) הו (that authorized) דשליט (but) דין (that you may know) דאנשא (in the earth) למשבק (to forgive) חטוא (sins) אמר (He said) למשריא (to the paralytic) 11

(arise) קום (I) אנה (say) אמר (to you) לך (to your house) ערקך (take up) וזיל (your bed) גול (go) לביתך (such) 12

(his pallet) ערק (picked up) וקם (& he stood up) בר שנתה (son of) שנתה (that moment) ושבק (& picked up) ערק (of all of them) לעין (& went out) נפק (before the eyes) כלהו (were astonished) בלהו (so that) איכנא (they were saying) דנשבחו (they glorified) לאלהא (God) כד (as) אמרו (ever) ממתום (not) דלא (have we seen) הכנא (such) 13

(and all) ופק (He went out) תוב (again) לית (to) ימא (the sea) וכלה (& all) כנשא (the crowds) אדון (coming) הו (were) ליתיה (to Him) ומלך (He teaching) הוא (was) להו (them) 14

וכד (when) עבר (He passed) חזא (He saw) לגוי (Levi) בר (son of) חלפי (Khalphi) דיתב (sitting down) בית (in the house) מוכסא (of taxation) ואמר (He said) לה (to him) תא (come) בתרי (after Me) וקם (& rising) אול (he went) ברה (after Him) 15

(in His house) ודו (& it was) דכד (that when) סמיך (He reclined at supper) בביתה (in His house) סניא (many) מוכסא (tax collectors) ודשיא (& sinners) סמיכו (reclining at supper) עמו (were) עם (with) ישוע (Yeshua) ועם (& with) תלמידו (His disciples) אהינו (they) הו (were) ניר (for) סניא (many) ואינו (& they came) ברה (after Him) 16

(they saw Him) וספרא (& the Scribes) ופרישא (& the Pharisees) כד (when) חזאו (when they saw Him) דלעס (that He was eating) עם (with) מוכסא (tax collectors) ועם (& with) חטוא (sinners) אמרו (they said) לתלמידו (to His disciples) מנו (How is it?) עם (with) מוכסא (tax collectors) והשיא (sinners) אכל (He eats) ושהא (& drinks) 17

כד (when) שמע (heard) דין (but) ישוע (Yeshua) אמר (He said) להו (to them) לא (not) סניכו (have need) הלימא (the healthy) על (for) אסיא (a physician) אלא (but) אילין (those) דביש (who ill) ביש (very ill) עבדו (have become) לא (not) ארת (I have come) דאקיא (to call) לידקא (the righteous) אלא (but) להשיא (sinners) 18

תלמידו (the disciples) דין (but) דיוהנן (of Yohanan) ופרישא (of the Pharisees) צימו (practicing fasting) הו (had been) ואינו (they came) ונאמרו (& they came) ונאמרו (& they were saying) לה (to Him) למנא (Why?) תלמידו (the disciples) דיוהנן (of Yohanan) ודפרישא (& of the Pharisees) צימו (& of the Pharisees) ונתלמידו (do fast) דילך (Yours) לא (not) צימו (fast) 19

אמר (said) להו (to them) ישוע (Yeshua) למא (interrog.) משכחו (are able?) בנהו (the children) דננא (of the bridal chamber) כמא (as long as) דהחנא (the groom) עמהו (with them) דלא (to fast) דננומו (is) הו (No! *) 20

And Yeshua said to them, "Are the members of the bridal party able to fast while the groom is with them? No!

* The Greek texts have a longer ending: "As long as they have the bridegroom with them, they cannot fast."

The two major Greek text types differ in word order, and the clause is a redundant and verbose (10 Greek words) Greek elaboration on the Aramaic word for "No" – ("La" – "לא")! If "brevity be the soul of wit", the Greek version is much too long winded here to be witty. The Peshitta displays superior wit to the supposed inspired original Greek! The Greek translator was "too smart by half"; Our Lord said, "Let your word be yes, yes and no, no; whatever is more than these comes of evil." - Matthew 5:37 & see also James 5:12.

(that when) דמא (the days) יומתא (but) דין (shall come) נאטין (then) דאשתקל (shall be taken) מנהו (from them) דהחנא (the groom) דהין (then) נצומו (they shall fast) בהו (in that) יומא (day) 21

לא (no) אנש (man) רמא (places) אורקעהא (a strip of cloth) הדרהא (new) וחסא (& sews) על (on) מנא (a garment) בליא (old) דלא (lest) נסבא (takes) מליותה (fullness) די (that) הדרהא (of the new) מן (from) בליא (the old) והוא (& it) דרקהא (rips) יתירא (more) 22

(in wineskins) ולא (& no) אנש (man) רמא (pours) חמרא (wine) הדרהא (new) בוקא (the wineskins) דלא (in old) חמרא (lests) מוצרא (the wine) מוצרא (burst) ליקא (the wineskins) 23

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ווקא (& the wineskins) אבדן (are destroyed) וזמרא (& the wine) מוהאשר (is spilled)
אלא (but) רמין (one pours) המרא (wine) חרתא (new) בוקא (in skins) חרתא (new)

והוא (& it was) דכר (that when) אזל (went) ישוע (Yeshua)
בשבתא (on the Sabbath) בית דרשא (in a grain field) תלמידיה (His disciples)
מהלכין (walking) הוו (were) ומלגין (& picking) שלבא (the ears of wheat)

ואמרין (& were saying) לה (to Him) פרישא (The Pharisees) חזי (Behold) מנא (why?)
עברין (are they doing) בשבתא (on the Sabbath) מדרם (a thing) דלא (that not) שליט (is legal)

אמר (said) להון (to them) ישוע (Yeshua) לא (not) מזהרם (ever) קריתון (have you read?)
מנא (what?) עבר (did) דויד (Dawid) כר (when) אסרנמק (he was in great need)
וכפן (& was hungry) הו (he) דרעמה (he) ודרעמה (& his companions)

איכנא (Just as) על (he entered) לביה (the house) דאלהא (of God)
כר (when) אביתר (Abiathar was) רב (high) בהנא (the priest) וילחמא (& the bread)
דפתורה (of the altar) דמריא (of the Lord Jehovah) אכל (ate) הו (he) דלא (that not)
שליט (was legal) למאכל (to eat) אלא אן (except) לכהנא (for the priests)
ויהב (& he gave) אף (also) לאילין (to those) דעמה (to those) הוו (who with him)

ואמר (& He said) להון (to them) דשבתא (the Sabbath) מטל (for the sake of)
אברית (was created) ולא (& not) הו (was) ברנשא (man) מטל (because of) שבתא (the Sabbath)

מרה (The Lord) הו (is) הכיל (therefore) ואף (also)
דשבתא (of the Sabbath) ברה (The Son) דאנשא (of Man)

Chapter 3

ועל (& entered) תוב (again) ישוע (Yeshua) לבנושתא (the synagogue) ואיה (&)
הו (there was) תמן (there) נברא (man) חר (a certain) דיבישא (whose was withered) אידה (his hand)

ונטרין (& watching) הוו (they were) לה (Him) דאן (so that if) מאסא (He would heal)
לה (him) בשבתא (in the Sabbath) נקשרמניה (they may accuse Him)

ואמר (& He said) להו (to him) נברא (the man) דיבישא (whose was withered)
אידה (his hand) קום (stand) במצעתא (in the center)

אמר (He said) דין (but) אף (also) להון (to them) שליט (is it legal?)
בשבתא (on the Sabbath) למעבר (to do) דרוב (what is good) או (or)
דביש (what is evil) נפשא (life) למהוי (to save) או (or) למיכרו (to destroy)
הגון (they) דין (but) שתיקין (were) הוו (silent)

וחר (& He gazed) בהון (at them) בחמתא (in anger) כר (as) בריא (it was sad) לה (to him)
על (for) קשיות (the callousness) לבהון (of their hearts) ואמר (& He said)
להו (to that) נברא (man) פשוט (stretch out) אידך (your hand)
ופשט (& he reached out) והקנת (& was restored) אידה (his hand)

ונפקן (& went forth) פרישא (the Pharisees) בר (son of) שנתה (an hour) עם (with)
דבית (some of the house) הרודס (of Herod) ומלכא (& counsel) נסכו (they took)
עלויה (concerning Him) איכנא (how) דנוברניה (they might destroy Him)

וישוע (& Yeshua) עם (with) תלמידיה (His disciples) אזל (went) לה (to it)
לות (the presence of) ימא (the sea) ועמא (the people) סניאא (& many)
מן (from) גלילא (Galila) נקפה (gone out) הו (had) ומן (& from) יהוד (Judea)

ומן (& from) אורשלם (Jerusalem) ומן (& from) אדום (Edom) ומן (& from) עברא (the region)
דיורדן (of Jordan) ומן (& from) צור (Tsor) ומן (& from) צידן (Tsidon) כנשא (& crowds)
סניאא (great) דשמעו (because they heard) הוו (had) כל (everything)
דעבר (that He had done) אתו (they came) לותה (unto Him)

ואמר (& He told) לתלמידיה (His disciples) דנקרבון (they should bring) לה (Him)
שפינתא (because of) מוטל (a ship) כנשא (the crowds) דלא (lest) נחבצניה (they would through Him)

סניאא (many) ניר (for) מאסא (healing) הו (He was) ערמא (until) דנהוון (they might touch)
נפלין (falling) עלויה (upon Him) מטל (so that) דנתקרבו (they)

ואילין (& those) האית (who) הו (were) להון (to them) מהורתא (plagues) דרוחא (of spirits)
מנפחא (filthy) מא (whenever) דהוארו (they saw Him) נפלין (falling) הוו (they were)
וקעין (& they cried out) ואמרין (they were saying) אתה (You) הו (are) ברה (the Son) דאלהא (of God)

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13 וטני (& greatly) כמא (He) הויא (rebuked) בהון (them) דלא (lest) נגלננהי (they would reveal Him)

14 וסלק (& He went up) למורא (a mountain) וקרא (& He called) לאילין (those) דצבא (whom He wanted) וארו (whom He wanted) ליהיה (& they came) ליהיה (to join Him)

14 ונבא (& He chose) תרעסר (twelve) דנהוין (that they would be) עמו (with Him) דנשדר (& that He would send) אמין (them) דנברוין (that they would preach)

15 דנהוין (& that they would be) שליטין (authorized) דנאסין (to heal) כרדיא (the sick) ונפקין (& to cast out) דיוא (demons)

16 ושמי (He named) לשמעון (Shimeon) שמו (the name) כאפא (Kaypha)

Kaypha does not come from Greek; it is Aramaic; The Greek has “**Petros**”, which in the Greek mss. of John 1:42 is explained as the translation from the Aramaic “**Kaypha**” into Greek. If Jesus had called Shimeon “**Peter**” & the Aramaic were a translation of a Greek original, as is commonly supposed, the Aramaic could have easily transliterated “**Petros**” – בטרטוס – and then included a translation in Aramaic (**Kaypha** כאפא). Instead we have the reverse.

17 וליעקוב (& Yaqob) בר (son of) זבדי (Zebedee) וליוחנן (& Yohanan) אחוהי (his brother) דיעקוב (of Yaqob) סם (He assigned) להון (to them) שמו (the name) בני-רגשי (B'nai Ragshi *) (of thunder * דאתודה (which is) בני (sons *) רעמא (of thunder *))

* Greek has “**Boanerges**”, clearly another transliteration of the Aramaic. Greek lexicons plainly state this is an Aramaic name. “**Sons of thunder**” specifies the meaning of “**B'nai Ragshi**”, which could mean “**Sons of rage**”, “**Sons of tumult**”, “**Sons of feeling**” or “**Sons of thunder**”, depending on the dialect of Aramaic and context.

18 ואנדראוס (& Andraeus) ופיליפוס (& Philipus) ובר-תולמי (Bar-Tolmay *) ומתי (Matthai) והאומא (& Toma) ויעקוב (& Yaqob) בר (son of) דרפי (Thadi) והרפי (Khalpi) והרפי (Thadi) ושמעון (Shimeon) קנניא (Qannia - “The Jealous”)

• “**Bar-Tolmay**”, like so many other names with the “**Bar**” prefix, (meaning “**son of**”) is plainly Aramaic. The Greek NT has over 50 of these Aramaic “**Bar**” names transliterated throughout the Gospels, Acts and the epistles of Paul. This indicates again that the NT books were written about Aramaic speaking people with Aramaic names and culture. A Greek speaking people would have primarily Greek names.

19 ויהודה (& Yehuda) סכריוטא (Skariota) הן (he) דאשלמה (who would betray Him) וארו (they came) לביהא (to the house)

20 ואתכנסו (& assembled) כנשא (the crowds) תוב (again) איכנא (so) דלא (that not) נשכחון (going to be able) הון (they were) לחמא (bread) למאכל (to eat)

21 ושמעו (& heard) אחינוהי (His relatives) ונפקין (& they went out) למארה (to take hold of Him) אמרין (saying) הון (they were) ניד (for) דמן (of) הונה (His mind) נפק (He has gone out)

22 וכספרא (& the scribes) אילין (which) דמן (from) אירשלם (Jerusalem) נהו (saying) הון (they were) בעלזבוב (Baelzebub) אית (is) בה (in Him) דנשדר (& by the ruler) מפק (of demons) דיוא (He casts out) דמוא (demons)

23 וקרא (& called) אמון (them) ישוע (Yeshua) ובמתלא (and in parables) אקר (He said) להון (to them) איכנא (How?) משכה (is able) סטנא (Satan) לסטנא (Satan) למפק (to cast out)

24 אן (if) מלכותא (a kingdom) ניר (for) על (against) נפשה (itself) נתפלג (will be divided) לא (not) למשכחא (will be able) למקם (to stand) מלכותא (kingdom) די (that)

25 ואן (if) ו (and) ביהא (a house) על (against) נפשה (itself) נתפלג (will be divided) לא (not) למשכה (will be able) ביהא (house) הון (that) למקם (to stand)

26 ואן (if) ו (and) הון (he) דסטנא (Satan) קם (who is of Satan) על (against) נפשה (himself) ואתפלג (were divided) לא (not) למשכה (he would able) למקם (to stand) אלא (but) היתה (his end) די (it would be)

27 לא (not) אנש (a man) משכה (is able) דנעול (to enter) לבית (the house) די (his) חסנא (of a mighty one) ונחטוף (to rob) מאנדי (his valuables) אלא (except) אן (if) לוקדם (first) לחסנא (the mighty one) נאסור (he shall bind) נבוי (his house) נבוי (he shall plunder)

28 אמין (truly) אמר (say) אנא (I) לכון (to you) דכלהון (all of them) חטאה (sins) ונודפא (& blasphemies) דנדרפון (that will blaspheme) בני (the sons) אנשא (of men) נשתבקון (will be forgiven) להון (to them)

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מן (whoever) דין (but) דנגדף (will blaspheme)
 על (against) רוחא (The Spirit) דקודשא (of Holiness)
 ליה (there is not) לה (to him) שובקנא (forgiveness) לעלים (ever)
 אלא (but) מודב (guilty) הו (he) לדינא (of judgment) דלעלים (eternal)
 30
 מטל (because) דאמרין (saying) הוו (they were) דרוחא (a spirit) ננפתא (foul) איה (is) בה (in Him)
 31
 ואנו (& they came) אמה (His mother) ואחוי (His brothers) קימין (standing)
 לבר (outside) ושדרו (& they sent) דנקרוניה (that they might call Him) להון (to them)
 32
 יחב (sitting down) הוא (was) דין (but) דררויה (around Him) כנשא (the crowd)
 ואמרו (& they said) לה (to Him) הא (behold) אמך (Your mother)
 ואחויך (& Your brothers) לבר (outside) בעין (are seeking) לך (You)
 33
 וענא (& He answered) ואמר (& said) להון (to them) מן (who?) הו (is)
 אמי (My mother) ומן (My mother) אמן (are) אחי (My brethren)
 34
 ודה (& He looked) באלין (on those) דרביין (with Him) לותרה (who were sitting)
 ואמר (& He said) הא (behold) אמי (My mother) ודה (My brethren) אחי (& behold)
 35
 מן (whoever) דנעבר (shall do) גיר (for) צבינה (the will)
 דאלהא (of God) הווי (is) אחי (My brother) ודה (My sister) ואמי (& My mother)

Chapter 4

1
 תוב (again) דין (but) שרי (began) הוא (He) מלף (teaching) על (on) יד (side of)
 ימא (the sea) ואתכנשי (they were assembled) לותרה (& unto him) כנשא (crowds)
 סניאא (great) אך (so that) דנסק (He would go up) גרב (to sit) לה (Himself)
 בכפינתא (on a boat) בימא (in the sea) וכלה (& all) כנשא (the crowd) קאם (standing)
 דוא (was) על (on) ארעא (the land) על (on) יד (side of) ימא (of the sea)
 2
 ומלף (& teaching) הוא (He) הווי (was) להון (them) במתלא (in the parables)
 סני (many) ואמר (& said) הוא (He) ביולפנה (in his teaching)
 3
 שמעו (Listen) הא (Behold) נפק (went out) זרועא (a sower) למזרע (to sow)
 4
 וכר (& when) זרע (he sowed) איה (there was some) דנפל (that fell) על (on) יד (side of)
 אודרא (of the road) ואות (came) פריחה (a bird) ונאלתה (& ate it)
 5
 אחרנא (other seed) דין (but) נפל (fell) על (on) שרעא (the rock)
 אכא (where) דלית (there was not) ארעא (soil)
 סני (much) ובר (& son of) שעתה (an hour) בלין (it sprouted) מטל (because)
 דלית (there not) הוא (was) עומקא (depth) דארעא (of soil)
 6
 כר (when) דנה (arose) דין (but) שמשא (the sun) המא (it was scorched)
 ומטל (& because) דלית (there not) הוא (were) לה (to it) עקרא (roots) יבש (it dried up)
 7
 ואחרנא (& another) נפל (fell) בית (among) כובא (the thorns) וכלקי (& came up)
 כובא (the thorns) ודנקוהי (& they choked it) ופארא (fruit) לא (not) יחב (yielded)
 8
 אחרנא (another) דין (but) נפל (fell) על (on) ארעא (ground)
 טבתא (good) וכלקי (& came up) ורבא (& grew) ויהב (& it yielded) פארא (fruit)
 אית (some) דתלתין (of thirty) ואית (& some) דשיסין (of sixty)
 ואית (& some) דמאתא (of a hundred)
 9
 ואמר (& said) הוא (He) מן (whoever) דאיה (is)
 לה (to him) אדינא (ears) דנשמע (that hear) נשמע (let him hear)
 10
 כר (when) הוו (they were) דין (but) בלחודיה (by themselves) שאלודי (inquired of Him)
 דהון (those) דעמה (with Him) עם (with) בה (the twelve) מתלא (about parable) הו (that)
 11
 ואמר (& said) להון (to them) ישוע (Yeshua) לכון (to you) ויהי (it has been given) למרע (to know)
 ארוז (the secrets) דמלכותה (of the kingdom) דאלהא (of God) לבריא (of outsiders) דין (but)
 כל (every) מרם (thing) במתלא (in parables) דוא (has been)
 12
 כר (so that when) הוין (seeing) נווין (they shall see) ולא (& not)
 נחזון (they shall see) וכר (& when) שמעין (they are hearing) נשמעין (they shall hear)
 ולא (& not) נסתכלון (they shall understand) דלמא (unless perhaps) נזפנין (they shall be converted)
 ונשתבקין (& shall be forgiven) להון (to them) חטויהון (their sins)

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- 13
 (parable) אמר (He said) & להון (to them) לא ידעין (not) אתון (knowing) ליה (you) למהלא (it) (shall you know) הנה (this) ואיכנא (& how?) כלהון (all of them) מהלא (the parables) תרעין (the word) זרע (sowed) (the sower) זרע (the word) מהלא (who sowed) זרע (sowed)
- 14
 (these) הלין (these) דעל (but) יד (upon) אורהא (the side) הלין (of the road) הלין (these) אמין (are they) דמזרעא (are they) בהון (who had been sown) מלתא (in them) מלתא (they have heard) ושמעו (they heard) מחדא (at once) אהא (came) סמנא (Satan) ושקל (& took away) ליה (it) למלתא (the word) דזרעא (the word) בבלהון (that was sown) (in their hearts)
- 15
 (these) והגון (& those) דעל (that upon) שועא (the rock) אזרעו (the rock) הלין (were sown) (these) אמין (are they) דמא (are they) דשמעו (who when) מלתא (they have heard) מחדא (at once) בהורא (in joy) מקבלין (receive) ליה (it)
- 16
 וליה (there are not) להון (& there are) עקרא (to them) בנפשון (roots) בנפשון (in themselves) אליא (but) דיבנא (of a time) אמין (they abide) ונא (& when) דהיא (& when) אילצנא (distress) או (or) רדופיא (persecutions) משל (because of) מלתא (the word) עגל (quickly) מהכשלין (they are offended) (quickly)
- 17
 והגון (& they) דבית (among) כובא (the thorns) מזרעין (the thorns) הלין (being sown) (these) אמין (are) הגון (those) דשמעו (those) מהלא (the word) זרעא (of world) (of wealth) דעלמא (& the cares) ונעווי (this) דעוריא (& the deception) דעוריא (are entering) עאלין (other) דרנינא (of desires) אחרנינא (of desires) עאלין (other) דעוריא (it becomes) הנקן (choking) ליה (it) למלתא (the word) ודלא (& without) פארא (fruit) הויא (fruit)
- 18
 והגון (& they) דבארעא (that in the ground) שבתא (good) אזרעו (good) הלין (were sown) (these) אמין (are they) דשמעין (are they) מלתא (the word) ומקבלין (the word) ויהבין (& receive) ויהבין (& yield) פארא (fruit) בתלתין (thirty-fold) ובשתיין (sixty-fold) ובמאא (& a hundred-fold)
- 19
 אמר (He said) & להון (to them) דלמא (neg.?) אתא (one brings) שרנא (a lamp) דתחית (under) סארתא (a basket) נתתים (a basket) או (to be put) תחית (or) ערסא (under) ערסא (the bed) לא (not?) הויא (it) דעל (it) מנרתא (upon) מנרתא (a lampstand) נתתים (a lampstand)
- 20
 ליה (there is not) ניר (for) מרם (a thing) דמשא (that is covered) דלא (that not) נתגלא (shall be revealed) וליא (& nothing) הויא (that is) בטושיא (in secret) וליא (& not) מותגלא (shall be discovered)
- 21
 אן (if) אנש (a man) איה (a man) ליה (to him) אדנא (an ear) דנשמע (so that he may hear) נשמע (let him hear)
- 22
 אמר (He said) & להון (to them) חזו (Take heed) מנא (what) שמעין (are hearing) אתון (you) בדי (in that) כילהא (measure) דמכילין (measuring) אמון (measuring) אתון (you) מתרביל (it is measured) לבון (to you) ומתרוכח (& it is increased) לבון (to you) לאילין (to those) דשמעין (who hear)
- 23
 מן (whoever) דאית (has) ליה (to him) ניר (for) נתיב (for) ליה (it shall be given) ומן (to him) וזמן (whoever) דאית (has) ליה (has not) ליה (to him) אף (also) הו (that) דאית (which he has) מנה (shall be taken) (from him)
- 24
 אמר (& said) הויא (He) הכנא (thus) הי (is) מלכותא (the kingdom) דאלהא (of God) אף (like) אנש (a man) דנרמא (in the ground) זרעא (seed) בארעא (seed)
- 25
 ונרמך (& he shall sleep) ונקום (& arise) בלילא (by night) ובאימנא (by day) וזרעא (& the seed) נרבא (grows) ונארך (& lengthens) כד (when) הו (he) לא ידע (is aware) (not) ידע (not)
- 26
 ארעא (the earth) ניר (for) מיתא (for) ליה (produces) ליה (itself) לפארא (fruit) ולוקדם (first) הויא (shall be) עסבא (the blade) ובתרה (the blade) שבלא (& after it) שבלא (the ear) דאורייתא (finally) דין (but) דשרא (the wheat) משמילא (the full) בשבלא (in the ear)
- 27
 מא (whenever) דשמן (ripens) דין (but) פארא (the fruit) מחדא (the harvest) איתא (comes) מנלא (the sickle) דמשׁי (because has arrived) חזרא (the harvest)
- 28
 אמר (& He said) למנא (what?) נרמיה (shall resemble) למלכותא (the kingdom) דאלהא (of God) ובאינא (& in what?) מהלא (parable) נמתליה (shall it be analogized)
- 29
 אף (like) פרתא (a grain) הי (is) דחרדלא (of mustard seed) הי (of mustard seed) דמתא (which when) דאזרעת (it is sown) בארעא (in the ground) זעריא (least) הי (is) מן (of) כלהון (of) זרענא (all of) זרענא (the grain seeds) דעל (on) ארעא (the earth)
- 30
 ונא (& when) דאזרעת (& when) סלקא (it is sown) וזרעא (it comes up) וזרעא (& becomes) רבא (greater)

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8

אמר (said) הוא (He) לה (to him) ניר (for) פוק (come out)
מן (from) ברנשא (the son of man) רוחא (spirit) טנפא (*foul)

* "Tenapta" ("foul") is usually feminine in gender to agree with "Rukha" ("Spirit"), which is also feminine in gender, regardless of context; here, however, "Tenapa" is masculine, probably indicating that a masculine spirit was the ruling spirit of "The Legion" of spirits.

9

ושאלה (He had asked him) איכנא (& What is?) שמך (your name) אמר (he said) לה (to Him)
לגיון (Legion) שמון (our name is) מטל (because) דסניאא (many) הנן (we are)

10

ובעא (& begged) הוא (he) מנה (of Him) סני (much) דלא (that not)
גשרייה (He would send him) לבר (outside) מן (of) אתרא (the region)

11

אית (there) הוא (was) דין (but) המן (there) לות (near) טורא (the mountain)
בקרא (a herd) רבתא (great) דחזירא (of swine) דרעיא (that were feeding)

12

ובעין (& begging) הוו (were) מנה (from him)
המון (those) שארא (evil spirits) ואמרוין (& they were saying) שרין (send us)
על (unto) הנן (we may enter) חזירא (swine) דבהון (that in them) נעול (we enter)

13

ואפס (& He allowed) להון (them) ונפק (& went out) רוחא (the spirits)
הלין (these) טנפתא (foul ones) ועל (& entered) בחזירא (into the swine) ודהמת (& ran)
די (that) בקרא (herd) לשקיפא (to a precipice) ונפלת (& fell) בימא (in the sea)
אך (two) אלפיין (thousand) ואתהנקו (& they drowned) במיאו (in the sea)

14

והנן (& they) דרעין (who herding) הוו (were) להון (them) ערקו (fled) ואמרו (told it)
במדינתא (in the city) ואף (also) בקורינא (in the villages) ונפקו (& they went out)
למחזא (to see) מדרם (the thing) דהוא (that had occurred)

15

ואתו (& they came) לות (to) ישוע (Yeshua) וזואודי (& they saw Him) להו (with him)
דשארודי (whom the evil spirits had possessed) כד (as) לביש (he was clothed)
ומנכף (& reverent) ויתב (& sitting) הו (him) דאית (who)
הוא (had been) בה (in him) לגיון (Legion) ודהולי (& they were afraid)

16

ואשתעין (& they related) להון (to them) והון (those) דהוו (how) דאיכנא (whom the evil spirits had possessed)
הוא (it had been) להו (with him) דשארודי (swine) ואף (& also) על (about) המון (those) חזירא (swine)

17

ושריו (& they began) בעין (asking) מנה (of Him) דנאול (that he would depart)
לה (Himself) מן (from) תהומהון (their coast)

18

וכד (& after) סלק (He embarked) לספינתא (the ship)
בעא (requesting) הוא (was) מנה (of Him) הו (he)
דשארודי (whom the evil spirits had possessed) דעמה (that with Him) נהוא (he would remain)

19

ולא (& not) שבקו (He allowed him) אלא (but) אמר (said) לה (to him) זל (go)
לביתך (to your house) לות (to) אנשיך (your people) ואשתנא (& relate) להון (to them)
מדרם (the thing) דעבר (that has done) לך (for you) מריא (The Lord Jehovah)
דאתרחם (& that He has had compassion) עליך (upon you)

20

ואזל (& He departed) ושרי (& began) מכרוז (preaching) בעסרת-מדינתא (in the ten cities)
מדרם (the thing) דעבר (that had done) לה (for him)
ישוע (Yeshua) וכלהון (all of them) תמידין (astounded) הוו (were)

21

וכד (& after) עבר (crossed over) ישוע (Yeshua) בספינתא (in the ship)
להו (to that) עברא (other side) הוב (again) אתכנשי (were assembled) עלווי (unto Him)
כנשא (the crowds) סניאא (great) כד (while) איתודי (He was)
על (on) יד (the side) ימא (of the sea)

22

ואתא (& came) חד (one) דשמה (of the name) יוארש (Yoaresh) מן (from)
רבי (the rulers) כנשנתא (of the synagogue) וכד (& when) חזידי (he had seen Him)
נפל (he fell) לות (at) רגלודי (His feet)

23

ובעא (& begging) הוא (he was) מנה (from Him) סני (greatly) ואמר (& he said)
לה (to Him) ברתי (my daughter) בישאית (very sick) עבדא (has been made)
תא (come) סים (lay) אידך (Your hand) עליה (upon her) ותתהלם (& she will be healed)
ותהא (& she will live) ותהא

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- 24
(to Him) ליה (was) הוּא (& close) וְדַבֵּיק (Yeshua) יְשׁוּעַ (with him) עָמָה (& went on) לֵה
(upon Him) ליה (they were) הוּוּ (& pressing) וְהַבְצִיין (great) וְהַבְצִיין (a crowd) כְּנִישָׁא
- 25
(there was) הוּוּ (who) הָיִידָהּ (a certain) חֲדָא (but) דִּין (a woman) אֲנַתָּא
(twelve) בְּמַרְדִּיתָא (of blood) דְּרִמָּא (with a flow) שִׁנִּין (years) תְּרַתְּעָסְרָא
- 26
(physicians) אֲסוּרָא (from) מִן (had suffered) כְּבֻלָּתָא (greatly) חֲסִי (who) אֲרִא
(to her) לֵה (that was) דְּאִיתָּא (thing) מִדְּמִים (every) כָּל (& had spent) וְאִפְקִיתָּא (many) כְּנִישָׁא
(even) וְאִפְ (but) אֵלָא (had been helped) אֲתַעְרְרָתָא (not) לֵא (& a thing) וְמִדְּמִים
(she had been afflicted) אֲרִאֲלִיבָתָא (more) תִּידְרִיאֵת
- 27
(Yeshua) עָל (about) יְשׁוּעַ (when) שְׁמַעְתָּא (she heard) כֹּד
(of the crowd) מִן (in the press) בְּחַבְצָא (she came) אֲתָתָּא
(His garment) קִרְבָּתָא (she touched) לְלַבּוּשָׁה (behind Him) בְּסַתְרָה
- 28
(even if) דִּרְפִישָׁא (for) גִּידָרָא (she had) הוּוּ (said) אֲמָרָא
(I) לְלַבּוּשָׁה (touch) אֲנָא (I) דִּיאָא (shall live) אֲנָא (I)
- 29
(& she sensed) וְאִרְנִישָׁתָּא (of blood) דְּרִמָּה (the fount) מַעֲיָנָא (dried up) יֵבֶשֶׁתָּא (& at once) וְאִמְחָרָא
(her plague) מִחוּתָהּ (from) מִן (that she was healed) דְּאִתְאַסִּיתָּא (in her body) בְּפַגְרָהּ
- 30
(in Himself) בְּנַפְשָׁהּ (knew) יָדַע (at once) מְחָרָא (but) דִּין (Yeshua) רִין
(to) דְּחִילָא (that power) נִפְךָ (had gone out) מִנָּהּ (from Him) וְאִתְרַפֵּינָא (& He turned) לֵוִיתָּא
(My garment) וְאִמְרָא (the crowds) וְאִמְרָא (& said) מִנּוּ (who?) קִרְבָּתָא (has touched) לְמַאֲנֵי
- 31
(you) וְאִמְרִין (see) הוּוּא (His disciples) חִזָּא (to Him) לֵה (& were saying) וְאִמְרִין
(& say?) לְכַנְשָׁא דְּחַבְצִיין (the crowd) דְּחַבְצִיין (that is pressing against) לֵךְ (You) וְאִמְרָא
(Me) אֲנָתָּא (you) מִנּוּ (who?) קִרְבָּתָא (has touched Me) לֵי
- 32
(had done) וְחָרָא (& gazing) הוּוּא (He was) דְּנַחֲזָא (that He might see) מִנּוּ (who) הוּוּא (this) עֲבַד
- 33
(& trembling) וְרִין (that) דִּין (but) אֲנַתָּא (woman) כֹּד (when) דְּחִילָא (because afraid) וְרִתְרִיתָּא
(to her) לֵה (had happened) דְּהוּוּא (what) מָא (for she knew) וְיָדַעְתָּא
(& told) אֲתָתָּא (before Him) קִדְמוּדֵי (she fell down) נִפְלַתָּא (she came) וְנִפְלַתָּא
(the truth) כֻּלָּהּ (all) שְׂרָדָא (the truth) לֵה
- 34
(your faith) הוּוּ (he) דִּין (but) אֲמָרָא (said) לֵה (to her) בְּרַתֵּי (My daughter) דִּימְנוּתֵי
(in peace) אֲחִיבֵי (has given you life) זִלֵּי (go) שְׂלָמָא
(your disease) מִן (from) מְדוּרְבֵי (whole) מִן (from) מְדוּרְבֵי
- 35
(who were) וְעַד (& while) הוּוּ (He) מְמַלֵּל (was speaking) אֲתָנִי (they came) מִן
(of the assembly) רִבְבֵי (of the ruler) כְּנִישָׁא (of the assembly) בֵּיתָא
(now) וְאִמְרִין (& they were saying) דְּבִרְתָּרָא (your daughter) מְרִיתָּא (has died) לְמָנָא (why?) מְכִילָא
(the teacher) מַעֲמֹל (should trouble) אֲנָתָּא (you) לְמַלְפָּנָא (the teacher)
- 36
(which they spoke) יְשׁוּעַ (Yeshua) דִּין (but) שְׁמַע (heard) לְמַלְפָּנָא (the words) דְּאִמְרוּ (the words)
(of the assembly) וְאִמְרָא (& He said) לֵהוּן (to him) רִבְבֵי (the ruler) כְּנִישָׁא (the ruler)
(believe) לֵא (not) תִּדְרַחֵל (you will fear) בְּלִדְהוּרָא (only) דִּימִן (believe)
- 37
(with Him) עֲמָה (that he should go) דְּנִאֲזֵל (a man) אֲנָשׁ (allowed) לְאִנְשׁ
(& Yohanan) אֵלָא (but) לְשַׁמְעוֹן (Shimeon) כַּאֲפָא (Kayapha) וְיָלִיעֻקִּיב (Ya'qob) וְיָהוּחָנָן (& Yohanan)
(of Ya'qob) אַחֻוּדֵי (the brother) דִּיעֻקִּיב (the brother)
- 38
(of the assembly) וְאִתָּו (they came) & לְבֵיתָא (to the house) דְּהוּוּ (of him who was) רִבְבֵי (chief) כְּנִישָׁא
(& weeping) וְנִמְלִילִין (and weeping) וְנִמְלִילִין (and weeping) וְנִמְלִילִין (and weeping)
- 39
(are you) וְעָלָא (& He entered) וְאִמְרָא (& He said) לֵהוּן (& to them) מָנָא (why?) דְּרַחֲבִין (disturbed) אֲנַתָּו
(she is) וְנִמְלִילִין (& weeping) וְנִמְלִילִין (the girl) לֵא (not) מְרִיתָּא (has died) אֵלָא (but) דְּמִכְבָּא (sleeping) הִיא
- 40
(put out) וְנַחֲבִין (& laughing) הוּוּ (they were) עֲלוּדֵי (at Him) הוּוּ (He) דִּין (but) אִפְקִיתָּא
(of the girl) לְכַלְהוֹן (all of them) וְדָבֵר (He & took) לְאִבּוּהָ (the father) דְּטִלְיָתָא (the girl)
(& entered) וְלֵא (she) וְלֵא (her mother) וְלֵא (those) דְּעֲמָהּ (those) דְּעֲמָהּ (those) דְּעֲמָהּ (those)
(the girl) לְאִכְבָּא (the place) דְּרַמְיָא (where lying) הוּוּ (where) טִלְיָתָא (was) טִלְיָתָא
- 41
(of the girl) וְאִתָּו (& He took) בְּאִדָּהּ (by her hand) דְּטִלְיָתָא (the girl)
(arise) וְאִמְרָא (& He said) לֵה (to her) לֵא (little girl) קִימֵי
- 42
(the young girl) וְבֵר (son of) שְׁתָּתָה (& son of) קָמַתָּא (the moment) אֲרוּסָא (arose) טִלְיָתָא

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Mark אונגליון קדישא כרוזתא דמרקוס

ומהלכא (& walking) הוות (she was) איתיה (she) הוות (was) ניר (for)
ברת שנין (a daughter) (of years) תרעסרעא (twelve)
ומתמרמין (& astounded) הוו (they were) ד'וומרא (with astonishment) רבא (great)

43

ופסק (& He commanded) אנון (them) סני (strictly) דלא (that not) אנש (a man)
נדע (should relate) הווא (this) ואמר (& He said) דנתלון (that they should give) לה (her) למלעס (food)

Chapter 6

1

ונפק (from) מן (there) זאמא (came) ו
(to the city) ודביקין (& staying close) הוו (were) לה (to Him) תלמידווי (His disciples)

2

וכד (& when) הוות (it was) שבתא (the Sabbath) שרי (He began)
למלפו (to teach) בכנושאא (in the synagogue) וסניאא (& many) דשמעו (who heard)
איתמר (were amazed) זאמורין (& saying) הוו (they were)
אזמכא (from where?) לה (to Him) הלין (these things) להנא (to this one)
די חכמתא (is this) דאתהבת (wisdom) דאתהבת (to Him) לה (that is given)
דחילא (that mighty works) דאך (like) הלין (these)
באידווי (by His hands) גוון (should be done)

3

לא (not?) הווא (was) הנא (this) גנרא (the carpenter)
ברה (the son) דמרים (of Mary) ואחודי (& brother) דיעקוב (of Yaqob)
דריוסא (& of Yosef) ודיהווא (of Yehuda) ורשמעון (& of Shimeon)
ולא (& not?) הא (are) אחותיה (His sisters) ונן (here) לותן (with us)
ומתכשלין (& suspicious) הוו (they were) בה (of Him)

4

ואמר (& said) להון (to them) ישוע (Yeshua) לית (there is not)
נביא (a prophet) דעיר (who is despised) אלא (except) אן (if) במדינתה (in his city)
ובית (& among) אדווי (his kindred) ובביתיה (in his house)

5

ולא (& not) משכח (able) הווא (He was) דנעבר (there) תמן (that He should do)
אך (not) תר (one) תילא (powerful work) אלא (except) אן (only) דעל (upon)
כריהא (sick ones) קלייל (a few) סם (He laid) אידה (His hand) ואסי (& healed)

6

ומתמרמר (& astonished) הווא (He was) בהסירות (at the lack) דימנותהון (of their faith)
ומתברך (& going around) הווא (He was) בקוריא (in the villages) כר (as) מלק (He taught)

7

וקרא (& He called) לתרעסרתה (His twelve) ושרי (He began) דנשדר (that He would send)
אנון (them) תרין (two) תרין (by two) ויהב (He gave) להון (that they may cast out)

8

ופסק (& He commanded) אנון (them) דלא (that not) נשקלין (they may take)
מודם (anything) לאורחא (on the road) אלא (except) אן (perhaps) שבטא (a staff)
בלחוד (only) לא (no) תימלא (bag) ולא (no) להמא (bread)
ולא (& no) נחשא (copper) בכיסיהון (in their purses)

9

אלא (but) נסאנא (they would wear) מלרא (sandals) ולא (not)
נלבשוין (they should wear) תרתין (two) כותינין (tunics)

10

ואמר (& He said) להון (to them) דלאינא (into whatever) ביתא (house)
דעאלין (that entering) אנתון (you are) תמן (there) הוו (stay) ערמא (until)
דנפקין (departing) אנתון (you are) מן (from) תמן (there)

11

וכל (& all) מן (whoever) דלא (not) נקבלונכון (shall receive you) ולא (not)
נשמעונכון (when) מא (shall hear you) דנפקין (leave) אנתון (you) מן (from)
תמן (there) פצו (shake off) חלא (the dust) דבתחתא (that is on the soles) דרגליכון (of your feet)
לטהרותהון (for their testimony) ואמין (and amen) אמר (say) I לכון (to you)
דנהוא (that it shall be) ניה (tranquil) לכריום (for Sodom) ולעמורא (& for Emora) ביומא (in the day)
דדינא (of judgment) תא (rather than) איה (for city) די (that)

12

ונפקו (they) הוו (they) ואכרוו (they preached) דנתובון (that they should be converted)

13

ושארא (& evil spirits) סניאא (many) מפקין (casting out) הוו (they were) ומשוהין (& anointing)
הוו (they were) במשחא (with oil) כריהא (the sick) סניאא (many) נמאסין (& healing) הוו (they were)

14

ושמע (& heard) הירווס (Herodus) מלכא (the king) על (about) ישוע (Yeshua)
אדודע (was) לה (to him) ניר (for) שמה (His name) ואמר (& he said)
הווא (He was) יתנן (Okhanan) מעמורנא (the baptizer)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Mark

אונגליון קדישא כרוזותא דמרקוס

קם (he has risen) מן (from) בית (among) מיתהא (the dead) מטל (because of)
הנא (this) זילא (mighty works) מטתערין (are performed) בה (by him)

15

אחרנא (others) אמרין (saying) הוו (were)
דאליא (that Elia) הו (He is) ואחרנא (& others) דנביא (that a prophet)
הו (He is) איך (like) חד (one) מן (from) נביא (the prophets)

16

כר (when) שמע (heard) דין (but) הרודס (Herodus) אמר (he said) יוחנן (Yokhanan)
הו (He is) דאנא (whose I) פסקת (cut off) רשה (His head) הו (he)
קם (has arisen) מן (from) בית (among) מיתהא (the dead)

17

הו (he) ניר (for) הרודס (Herodus) שרר (sent) הווא (had) אהודא (he seized) ליוחנן (Yokhanan)
ואסרה (in the house) אסירא (of prisoners) מטל (of) הרודיא (for the sake of) הרודיא (Herodia)
אנתה (the wife) פיליפוס (of Phillip) אהודי (his brother) הי (her) דנשב (whom he had taken)

18

אמר (said) הווא (had) ניר (for) יוחנן (Yokhanan) להרודס (to Herodus) דלא (that not)
שליש (it is lawful) לך (for you) דתשב (that you take) אנתה (the wife) אהודך (of your brother)

19

הו (she) דין (but) הרודיא (Herodia) להימא (threatening) הווא (was) לה (him) ונבין (& willing)
הווא (she was) למקטלה (to kill him) ולא (& not) משכחא (she was able) הווא (he)

20

הרודס (Herodus) ניר (for) דחל (afraid) הווא (had been) מן (of) יוחנן (Yokhanan)
על (because) ריעע (known) הווא (he had) דנברא (that a man) הו (he was)
זריקא (& a holy one) וקדישא (a righteous one) ומנטר (& protected) הווא (he)
לה (him) וסניארא (& many things) שמוע (heard) הווא (he had) לה (him)
לך (from him) ועבר (& did service) ובסימאית (& pleasantly) שמע (heard) הווא (he) לה (him)

21

הווא (& it was) יומא (a day) ידיעא (notable) כר (when) הרודס (Herodus) בבית (in the house)
ילדה (of his birth) חשמויחא (a supper) עבר (made) הווא (he) לרודבנודי (for his nobles)
ולכילירכא (& for the captains) ולרשא (and the leaders) דנגלילא (of Galila)

22

ועלת (& entered) ברחה (the daughter) דהרודיא (of Herodia) רקדת (she danced)
ושפרת (& she pleased) לה (him) להרודס (Herodus) ולאלין (& those)
דסמיכין (who were reclining) עמה (with him) ואמר (& said)
מלכא (the king) לשליחא (to the girl) שאלי (Ask) מני (of me)
מדם (anything) דצביא (that desire) אנתי (you) ואהל (& I shall give it) לכי (to you)

23

וימא (& he swore) לה (to her) מדם (to her) דתשאלין (anything) דתשאלין (that you shall ask)
אתל (I shall give) לכי (to you) ערמא (up to) לפלנה (the half) דמלכותי (of my kingdom)

24

הי (she) דין (but) נפקת (went out) ואמרא (she said) לאמה (& she said) מנא (to her mother?)
אשאליהודי (shall I ask him) אמרא (she said) לה (to her)
רשה (the head) דיוחנן (of Yokhanan) מעמרנא (the baptizer)

25

ומהדא (& at once) עלת (she entered) בבשילוחא (with diligence)
לות (to) מלכא (the king) ואמרא (she said) לה (to him) צביא (want) אנא (I)
בהרא (in this) שעתא (hour) דתתל (that you shall give) לי (to me) על (on)
פינכא (a dish) רשה (the head) דיוחנן (of Yokhanan) מעמרנא (the baptizer)

26

וכריתת (& it grieved) לה (him) סני (much) למלכא (the king) מטל (because of)
דין (but) מומרא (the oath) וימטל (& because of) סמיכא (the dinner guests)
לא (not) צבא (he was willing) דנגלידה (that he should deprive her)

27

אלא (but) מחרא (at once) שרר (sent) מלכא (the king) אספוקלשרא (the executioner)
ופקר (& commanded) דניחא (that he shall bring) רשה (the head)
דיוחנן (of Yokhanan) ואיל (he went) פסקה (& he cut off) רשה (his head)
דיוחנן (of Yokhanan) בית (of Yokhanan) אסירא (in the house) מטל (of prisoners)

28

ואיתי (& he brought) בפניכא (on a plate) ויהב (& he gave) לשליחא (to the girl)
והי (and that) טליתא (girl) יהבת (gave) לאמה (to her mother)

29

ושמעו (& heard) תלמידויה (his disciples) ואו (they came) שקלו (& they took)
שלדה (his corpse) וסמו (& they placed) בבית (in a house) קבורא (of burial)

30

ואתכנסו (& were gathered) שליחא (the apostles) לוח (in the presence of) ישוע (Yeshua)
ואמרו (& they told) לה (Him) כל (everything) מא (whatever)
דעברו (they had done) וכל (& everything) מא (whatever) דאליפ (they had taught)

31

ואמר (& He said) להון (to them) תו (come) לבון (you) נאול (we shall go)
לברא (to the country) בלחרין (alone) ואתתניהו (rest yourselves)

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The Holy Gospel Preaching of Mark



אונגליין קרישא כרוזתא דמרקוס

קליל (a little) אית הו (there were) גיר (for) סניאא (many) דאזילין (who were going)
(for them) ואזין (& coming) וליית (& there not) הוא (was) להון (for them)
אתרא אפק (a place) לא (even) למאכל (to eat)

32

ואזלו (& they went) לאתרא (to a place) הורבא (desolate)
בספינתא (in a ship) בלהודיהון (by themselves)

33

והו (& saw) אנון (them) סניאא (many) כד (as) אזילין (they were going)
ואשתודעו (& they recognized) אנון (them) וביבשא (& on land) דהמו (they ran) מן (from)
כלהון (all) מדינתא (the cities) קדמודי (before Him) לתמן (to that place)

34

ונפק (went forth) ישוע (Yeshua) הוא (seeing) כנשא (the crowds) סניאא (great)
ואתרחב (& He was moved with pity) עליהון (on them) דרמיין (for like) הו (they were)
לערבא (sheep) דליית (without) להון (for them) רעיא (a shepherd) ושרי (& began)
הו (He) למלפו (to teach) אנון (them) סניאא (many things)

35

וכד (& when) הוא (was) עדנא (the time) סניאא (advanced) קרבו (came near) לותה (to Him)
תלמידו (His disciples) ואמרו (they were saying) לה (to Him) דהנא (that this)
אתרא (a place) הורבא (desolate) הו (is) ועדנא (& the time) סניאא (is advanced)

36

שרי (dismiss) אנון (them) דנאזלו (that they may go) לאמרסא (to the market)
דחורין (that they may go around) ולקוריא (also to the villages)
ונובנון (& they shall buy) להון (for themselves) לחמא (bread) לית (there is not)
להון (to them) גיר (for) מרם (for anything) למאכל (to eat)

37

הו (He) דין (but) אמר (said) להון (to them) חבו (give) להון (them)
אנתון (you) למלעס (food) אמרו (they were saying) לה (to Him) לה (of two hundred)
נאזלו (shall we buy?) דמאנון (shall we buy?) דמאנון (denarii) לחמא (bread) ונתל (& give)
להון (to them) לעסין (to eat)

38

הו (He) דין (but) אמר (said) להון (to them) זלו (go) חזו (& when)
כמא (how many) לחמין (loaves) אית (are) לבון (to you) הרבא (here) וכד (when)
הו (they looked) אמרו (they were saying) לה (to Him) לה (fish)
חמשא (five) לחמין (loaves) ותרין (& two) גונין (fish)

39

ופקד (& He commanded) להון (them) דנסמכון (that they seat) לבלגש (everyone)
סמכין (those sitting) סמכין (would be sitting) על (on) עסבא (the grass)

40

ואסתמכו (& they were seated) סמכין (those sitting) סמכין (were sitting)
דמא (by hundred) מוא (hundred) ודהמשין (and by fifty) חמשין (fifty)

41

ונסב (& He took) הגון (those) חמשא (five) לחמין (loaves) ותרין (& two)
גונין (fish) וחר (& gazed) בשמא (& blessed) וברך (into heaven) וקצא (& He broke)
והב (& He gave) לתלמידו (to His disciples) דנסימון (that they may set) להון (before them)
והגון (& those) תרין (two) גונין (fish) פלגו (they divided) לכלהון (for all of them)

42

ואכלו (& they ate) כלהון (all of them) וכבעו (& they were filled)

43

ושקלו (& they took) קציא (the fragments) תרעסר (twelve) קופינין (baskets)
כד (when) מלן (they were filled) ומן (& from) גינא (the fish)

44

איתינהון (they) הו (were) דין (but) דאכלו (who ate)
לחמא (the bread) חמשא (five) אלפיין (thousand) נברין (men)

45

ומחרא (& at once) אלן (He urged) לתלמידו (His disciples) דנסכון (that they board)
לספינתא (the ship) ונאזלו (& go) קדמודי (before Him) לערבא (to the other side)
לביטצידא (to Bayth-Tsyda) עד (while) שרא (He) שרא (sent away) הו (He) לכנשא (the multitude)

46

וכד (& when) שרא (He) שרא (He had sent away)
אנון (them) אזל (He went) לטורא (to a mountain) למצלין (to pray)

47

כד (when) הוא (had) דין (but) רמשא (become evening) ספינתא (the boat)
איתהו (was) מצעת (in the middle of) מא (the sea) ודו (& He) בלהודו (alone)
על (on) ארשא (land)

48

והו (& He saw) אנון (them) דרמשתקון (that they were laboring)
כד (as) דין (they were rowing) רוחא (the wind) גיר (for) לוקבלהון (against them)
ות (it was) ובמרתא (in the watch) רביעיא (fourth) דלילא (of the night)
אתא (came) לותהון (to join them) ישוע (Yeshua) כד (as) מוהלך (He was walking)

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על (on) מוא (the sea) ונבא (& wanted) הוּא (He) דנעבר (to pass by) אמין (them)

49

הננו (they) דין (but) הוואהי (they saw Him) דמהלך (that He was walking) על (on) מוא (the water) וכברו (the water) לדון (& they thought) להון (to themselves) דהוּא (that a vision) הוּא (He was) דגלא (false or public) וקעו (& they cried out)

50

בלהון (all of them) גיר (Nir) הוואהי (saw Him) ורחלי (& were afraid) ובר (& son of) שעתה (a moment) (take heart) מולל עמהון (He spoke) ואמר (with them) להון (& said) להון (to them) אתלבבו (be afraid) אַנא אַנא (I AM The Living God) לא (not) תרחלין (be afraid)

51

וסלק (& He came up) לותהון (to join them) לספינהא (in the ship) ושלית (& ceased) רוחא (the wind) וטב (& greatly) מותרין (they were) הוּו (astonished) ותרירין (they were) בנפשון (& wondered)

52

לא (not) גיר (Nir) אסתכלו (for) הוּו (they recognized) מן (had) מן (from) להמא (the bread) הוּו (Him) מטל (because) דלבוהון (their heart) מעבי (hardened) הוּא (was)

53

וכד (& when) עברו (they had crossed to) עברא (the other side) אהו (they came) לארעא (to the land) דגנסר (of Gensar)

And when they had crossed to the other side, they came to the land of Gensar.

Three Greek versions follow:

(WH) και διαπερασαντες επι την γην ηλθον εις γεννησαρετ και προσωρμισθησαν
And when they had crossed over, they came to the land unto Gennesaret, and drew to the shore.
(BYZ) και διαπερασαντες ηλθον επι την γην γεννησαρετ και προσωρμισθησαν
And when they had crossed over, they came into the land of Gennesaret, and drew to the shore.

(DSS) και διαπερασαντες ηλθον εις γεννησαρετ και προσωρμισθησαν

And when they had crossed over, they came unto Gennesaret, and drew to the shore.

What is particularly interesting is the third Greek version; it is called 7Q5, and was found in Cave 7 with other Dead Sea scrolls in Israel. It is dated approx. AD 50. It and the two other versions represent each a valid translation of the Peshitta text, except for the last part **"& they drew to the shore"**, which is not found in The Peshitta. The word **"land"**, or **"city"** is sometimes not found in Greek where it is found in The Peshitta in conjunction with its name. The same phenomenon occurs in the LXX Greek translation of the OT, where the Hebrew word for **"Land"**- **"eretz"** occurs; The Greek drops it about 7% of the time. The Westcott and Hort text apparently drops the word four times of the twenty times it occurs in a place name in the NT. The Peshitta generally agrees more with the majority Byzantine text, but not infrequently sides with the Critical editions. It does not consistently follow any Greek text type, and frequently disagrees with all Greek texts. At the same time, it can usually be shown that the Greek versions are derived as translations from the Aramaic of The Peshitta. 7Q5 seems to have set a precedent for the other Greek texts. It looks as if it read The Peshitta with a different word order, the third, **"Ebra"** can mean, **"the other side, the crossing, the region, to pass over, to draw near, to pass away"** and fifth **"Area"**- **"land, earth, ground, soil"**-probably the cognate for the English, **"Area"** words placed at the end of the sentence. They could easily be interpreted as **"drew to the shore"**. These are the very two words that seem missing in the text at first; the third **"Ebra"**-**"other side"** seems at first to have been missing in all the Greek texts; the fifth, **"Ere"**-**"land"** seemed missing in 7Q5 and displaced in the other two.

Quite often, we see an apparent change in word order in various Greek versions as compared to The Peshitta. Nevertheless, 7Q5 looks like the first Greek exemplar, on which the other Greek texts built, following the interpretation- **"προσωρμισθησαν"** - **"drew to the shore"**, and yet adding **"επι την γην"** **"(to the land)"** before **"Gennesaret"**, according to The Peshitta.

The discovery of 7Q5, (See Thiede's **"The Dead Sea Scrolls"**, copyright 2000), means that the NT was translated very early into Greek, probably before AD 50. I have more analysis and comparison of Greek Mark with The Peshitta at my web site: <http://aramaicnt.com>

54

וכד (& when) נפקו (they went out) מן (from) ספינהא (the boat) אהו (son of) שעתה (a moment) אסתכלוהי (recognized Him) אנשא (the men) אתרא (of the place) בר

55

ורחשו (& they ran) בכלהא (in all) ארעא (land) די (that) ושירי (they began) למיתוי (to bring) להון (them) לאילין (those) דבישארת (who sick) עבירין (had become) כד (as) שקילין (they were carrying) להון (to them) בערסתא (in liters) לאיכא (to the place) דשמעין (where hearing) הוּו (they were) דאיתודי (that He was)

56

ואיכא (& wherever) דעאל (He entered) הוּא (had) לקוריא (a village) ולמדינתא (or a city) בשוקא (in the streets) סמין (laying) הוּו (they were) כריהא (the sick) ובעין (& begging) הוּו (they might touch) מנה (from Him) דאשן (the fringe) לכנפא (even if) דלבושה (of His garment) נקרבוון (were) אילין (& all) אילין (those) דקרבוין (who touching) הוּו (were) מתאסין (it) ליה (were) הוּו (healed)

Chapter 7

1

וכנסו (& they gathered) לותה (around him) פרישא (The Pharisees) וספרא (the Scribes) דארי (from) אורשלים (Jerusalem) מן (who had come)

2

והוּו (& they saw) אנשין (some) מן (of) תלמידוהי (His disciples) דאכלין (who were eating) להמא (bread) כד (when)

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לא משנן (not) יהוהוון (having washed) אדיהוון (their hands) ואהערלו (they found fault) (& they found fault)

The Greek texts exhibit some interpretation in verse two: **“having defiled, that is unwashed hands”**. The Critical Greek text of Westcott and Hort has two words not found in the Majority Greek text, another verb is different in form from the majority text’s participle, and the last verb, “εμεμυσαντο” (ememsanto –“they found fault”), is missing completely, making the whole verse a dangling modifier, and not a sentence at all in Greek! If one were to argue that W&H are correct, then one must argue for a sentence (v.2-v.5) four verses long in Mark, which is highly unlikely, since his style is very terse and plain with simple sentences. The Peshitta has each verse as a complete sentence.

3
(& The Pharisees) ופרישא (the Judeans) יהודהיא (for) ניר (all of them) כלהון (if) הו (if) דבו (are) דבטי לאית (who carefully) לא (not) משיין (wash) (because) משל (eat) לעסין (not) לא (their hands) אדיהוון (they keep) משלמנותא (the tradition) דקישא (of the elders) דאיהוון

4
(they bathe *) עמדין (unless) אלא (the marketplace) שוקא (& from) ומן (are) לא (not) לעסין (do eat) וסניאתא (& many) אהרניתא (other things) אית (are) אילין (those) דקבלו (that they had received) דנשרין (the washings) מעמדיה (of beds) דכסא (of cups) ודקסמא (& of pots) ודמאני (of vessels) נחשא (& of copper) ודערסמא

The different Greek texts have **“baptize”**–Majority text & **“wash”**- Vaticanus and Sinaiticus (4th cent.). The Aramaic word “baptize” can mean **“baptize”**, **“wash”** or **“bathe”**. Might this account for the Greek variants? If this were the only such place where this type of inter-language correlation occurs between Aramaic & Greek, perhaps not, but this is not the only place. There are hundreds such occurrences in The NT!

5
(& Pharisees) ופרישא (the Scribes) ספרא (& they asked Him) ושאלוהי (do walk) לא (not) מהלכין (your disciples) למנא (Why?) תלמידך (according to) אלא (of the elders) דקישא (the tradition) משלמנותא (bread) להמא (they are eating) אכלין (their hands) אדיהוון (having washed) לא (while) משנן (not)

Here again, the Greek texts display variation, as in verse 2. The Majority Greek text has **“αυτοις χερσιν”**– **“unwashed hands”**; Westcott & Hort’s text has **“κοιναις χερσιν”**–**“defiled hands”**. Verse 2 in the Greek texts has both, seemingly in an attempt to interpret it correctly! **“Unwashed”** is the Peshitta’s meaning; **“Defiled”** is the religious interpretation the Pharisees put on **“Unwashed”**. The Greek texts seem to **“interpret”** various Aramaic words; another word for interpret is the Greek word **“hermayneuo”**- (i.e., **“translate”**). The Greek NT uses that very word six times with literal Aramaic phrases and words, which it then **“hermayneuo”**’s into Greek!

6
(prophesied) אהנבי (beautifully) שפיר (to them) להון (said) אמר (but) דין (He) הו (of you) עילבון (of you) אשעיא (Eshai) נביא (the prophet) נסבי באפא (pretenders) ארך (just as) דכתוב (it is written) דעמא (people) הנה (this) בכפותה (with its lips) מני (from Me) מני (is) מיקר (honoring) לי (me) לבהון (their heart is) דין (but) סני (very) דרוק (far) מני (from Me)

7
(they teach) מולפין (as) כד (to Me) לי (they pay reverence) דהלין (& in vain) דהלין (of men) דפוקדנא (of the children) דבני (of the commandments) דפוקדנא (doctrines)

8
(& keep) אהוון (you) משלמנותא (the traditions) דבני (of the sons) אנשא (of men) מעמדיה (of God) ואהוון (& keep) דכסא (of cups) ודקסמא (& pots) וסניאתא (& many) אילין (such things) דלהלין (these) דמין (like)

9
(the commandment) אהוון (He said) להון (to them) שפיר (well) שלמין (reject) אנתון (you) פוקדנא (your traditions) דאיהוון (of God) דתקמין (that you may establish) משלמנותכון

Three very old (5th–6th cent.) Greek mss. agree with The Peshitta reading “that you may **establish** your traditions”. The other Greek mss. have “that you may **keep** your traditions”.

פס, fut. **فعل**, act. part. **فعل**, **فعل**, verbal adj. **فعل** see above. a) *to rise, arise, esp. from sleep; from death;* **فعل** *pre-existent.* **ΕΤΗΡΑ. ΕΤΗΡΑ** *to be established, strengthened, confirmed, ratified, to come to pass; to be erected; to be appointed;* *able as a promise; also to stand by, keep to one’s word, the law, with **ع** or **ك**.* g) *to*

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28

(to Him) ליה (& she said) ואמרה (answered) ענת (but) דיין (she) הו
(under) מרי (Yes) אף (my lord) אף (even) בלכא (the dogs) מן (from) תויה (from the children)
(from the children) דבניא (the crumbs) פרתוהא (eat) אכלין (the table)

29

(this) הדא (because of) מוטל (Go) ישוע (Yeshua) אלי (to her) אמר (said) לה (your daughter)
(your daughter) נפק (saying) לה (has gone out) שארא (it) מן (the demon) ברתכי (from)

30

(while) אולת (she went) לביה (to her house) ואשמחת (to her house) ברתה (& she found) כר (her daughter)
(the demon) מנה (from her) שארה (had been cast out) ונפיק (in bed) בערסא (lying)

31

(of Tsur) טוב (again) נפק (went out) ישוע (Yeshua) מן (from) תחומא (the coast) דצור (of Galila)
(of Galila) ודצירן (He came) ואתא (& He came) לימא (to the sea) דגלילא (of Ten Cities)
(of Ten Cities) בתחומא (in the coast) מדבנתא (in the coast)

32

(a deaf man) ואיהו (to Him) לה (& they brought) חרשא (who was dumb) ובעא (& begged)
(hands) הו (they) מנה (Him) דנסיס (that He would lay) עלוהי (upon him) אירא (they)

33

(& put) וגרה (& He drew him aside) מן (from) כנשא (the crowd) בלהורוהי (alone) וארמי (his tongue)
(his tongue) בעתה (His fingers) בארמוהי (in his ears) ורק (and spat) וקרב (& He touched) ללשנה (his tongue)

34

(& He groaned) וחר בשמיה (& He gazed) וחר (into heaven) ואתחנה (to him) ארפתה (& He said)
(Be opened) ארפתה (to him) ארפתה (& He said) לה

* **Ethpathakh**, “Be opened”, is **transliterated in all Greek mss. and then translated into Greek**. This is just another of many such cases in all known Greek mss. of the Gospels and Acts. The Peshitta has no cases of transliterating Greek phrases with a translation following.

What is difficult to account for is that there are any translations of Aramaic into Greek accompanying a transliterated Aramaic word or phrase, assuming the Greek to be the original.

There are many more transliterations which are simply left alone; no translation follows. “Raca”, “Mammon”, “Corban”, “Maranatha”, “Gehenna”, etc.

The inclusion of those contained in The Greek beg the question: Where is the original Aramaic?

The many other tall-tale Aramaic words- over two hundred total occurrences in the Greek NT, suggest Aramaic sources which occasionally posed a challenge to a translator, hence the puzzling transliterations: “Beelzebub”, “Belial”, “Raca”, “Maranatha”, “Mammon”, “Corban”, all of which are unexplained and untranslated. They are not Greek words. They are all Aramaic – “Belial” is Hebrew. So also for the Hellenism “Satanas”, from the Aramaic, “Satana”. The LXX always translates The Hebrew “Ha Satan” with the Greek “Diabolos”, except in 1 Kings 11:14, where it transliterates “Satan” as “Satan” (not “Satana”) twice. The Greek NT translates the Aramaic “Satana” with the Greek “Diabolos” about half the time, and the other half uses the Aramaic word “Satana” in Greek letters. The Aramaic “Satana” occurs 36 times in the Majority Greek text in twelve books from Matthew to Revelation!

35

(& was released) ובו בשעתה (& in that moment) ארפתה (were opened) ארמוהי (his ears) ואשתרי (distinctly)
(distinctly) אכרא (a bond) דלשנה (of his tongue) וזלל (& he spoke) פשקאית

36

(they should tell) וחר (& He warned) אנון (them) דלאנש (that a man) לא (not) נאמרוין (they)
(them) וכמא (& as much as) דהו (warned) מזהר (that which) הויא (He) להוין (were)
(were) הנון (they) יתיר (the more) מבריון (proclaiming it) הו

37

(& they were saying) ויתיר איה (& exceedingly) מותרמין (astonished) הו (they were) ואמרוין (He has done)
(He has done) דכל (that every) מורם (thing) שפיר (beautifully) עבד (to hear) להרשא (the deaf)
(to hear) עבד (He has made) דנשמעין (was speaking) דמללן (him who not) דללא (to speak)

Chapter 8

1

(great) בהנון (in those) דיין (but) יומתא (days) כר (when) כנשא (a crowd) סניא (anything)
(anything) אית הויא (there was) ולא (not) אית דוא (was) מרם (His disciples)
(His disciples) דנאכלין (for them to eat) קרא (He called) לתלמידוהי (to them) להון (to them)

2

(this) מתרחם (have pity) אנה (I) על (on) כנשא (crowd) הנא (they have continued)
(they have continued) דהא (for behold) יומין (three) קיין (days) ליהוין (for them)
(for them) לותי (with Me) ולית (there is not) להון (they may eat)
(they may eat) מנא (something) נאכלין (to them)

3

(when) ואן (& if) הו (it is) דרשא (that send away) אנה (I) להון (them) כר (when)

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- (they will faint) צימין לבתיהון (to their houses) עיפין (among them) בארעה (in the road) אנשא (people) ניר (for) מנהון (have come) מן רוקא (from) אתראין (afar)
- 4
(His disciples) תלמידוהי (to Him) לה (were saying) אמרין (in the desert) בארעה (here) בהורבא (a man) הרבא (all of them) בלהון (for these) להלין (bread) להמא (to supply enough)
- 5
(are) אית (loaves) להמין (how many?) כמה (He) הו (them) אנון (asked) שאל (seven) שבנא (to Him) לה (they were saying) אמרין (to you) לבון
- 6
(on) עיל (to recline) דנסחמכון (the crowds) לבנשא (& He commanded) ופקד (loaves) ארעא (the ground) ונסב (& He took) הנון (those) שבנא (seven) להמין (to His disciples) וקצא (& broke) ויהב (& He gave) להתלמידוהי (to the crowd) לבנשא (& they set them out) וסמו (that they may be set out) דנסימון
- 7
(over them) הו (there were) נונא קליל (fish) אפך (a few) ואך (& also) עליהון (them) ברך (He blessed) ואמר (& said) דנסימון (that they may set out) אנון
- 8
(& they took up) וסקלו (& they were filled) וסבעו (baskets) תורתא דקציא (the leftovers) שבנא (of fragments) אספרידן (seven) אספרידן
- 9
(men) איתיהון הו (there were) דין (but) אנשא (thousand) דאכלו (four) ארבעא (about) אדך (who ate) אנון
- 10
(at once) מהרא (& came up) וסלק (them) אנון (& He sent away) ושרא (loaves) ארעא (with) עב (to the ship) להמין (His disciples) וארא (& came) לארעא (of Dalmanutha) דרדלמנתא (to the region)
- 11
(to inquire) נפקו (they came out) ופרישא (the Pharisees) ושריו (they began) למבעא (& they began) נפקו (from) עמה (with Him) ושאלין (& asking) הו (they were) לה (Him) ארא (a sign) מן (from) שמיא (heaven) כד (while) מנסיין (tempting) לה (Him)
- 12
(why?) ואתתנה (& He groaned) ברוחה (in His Spirit) ואמר (He said) מנא (amen) בעיא (does seek) ארא (a sign) שרבתא (generation) הרה (this) אמין (amen) אמר (say) אנה (I) לבון (to you) דלא תרהיב (that not) תרהיב (shall be given) לה (to it) ארא (a sign) לשרבתא (to generation) הרה (this)
- 13
(the ship) ושבק (& He left) אנון (them) וסלק (& boarded) לספינתא (other side) ואזלו (& they went) להו (to that) עברא
- 14
(for one) ושעו (they had forgotten) דנסכון (bread) להמא (except) ואלא (and) הרה (in the ship) גריצתא (cake) לית (there nothing) הוא (was) עמיהון (with them) בספינתא
- 15
(to them) ופקד (& He commanded) אנון (them) ואמר (& said) להון (of the Pharisees) אזרהו (Behold) מן (of) חמירא (the leaven) דפרישא (of Herodius) דרהורוס (of)
- 16
(another) ומתחשבין (& reasoning) הו (they were) הדי (one) עב (with) חד (another) ואמרין (they were saying) דלהמא (it is because bread) לית (there is not) מן (for us)
- 17
(why?) ישע (Yeshua) דין (but) ידע (knew) ואמר (He said) להון (to them) מנא (there is no) רגין (considering) אנתון (are you) דלהמא (that bread) לית (there is no) להון (knowing) לבון (for you) לא (not?) עדמא (until) להשא (now) ידעין (understanding) אנתון (are you) ולא (not?) מוסתבלין (still) לבא (the heart) קשיא (hard) אית (is) לבון (to you) עדכיל
- 18
(you are) ועינא (& eyes) אית (are) לבון (with you) ולא (& not?) הוין (seeing) אנתון (you are) וארנא (& ears) אית (are) לבון (with you) ולא (& not?) שמעין (hearing) אנתון (you are) ולא (& not?) עהדין (remembering) אנתון (you are)
- 19
(I broke) כד (when) הלין (those) חמשא (five) להמין (loaves) קציית (how many?) ארבעא (for the five) אלפיין (thousand) כמה (& not?) מלין (they were full) אחר (after) כד (of fragments) דקציא (baskets) אמורין (did you take up) שקלהון (to Him) לה (they were saying) תרעסר (twelve)
- 20
(to the four) אמר (He said) להון (to them) וכד (& when) שבנא (the seven) לארבעא (the four)

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אלפינ (of fragments) אספריין (baskets) כמא (how many?) אספריין (baskets) דקציא (did you take up) מלין (when) שקלתון (they were full) כד (seven) אמרין (they were saying) שבנא (seven)
21

אמר (He said) להון (to them) איכו (How is it?) לא (not) אדמא (you are) ערמא (understanding) להשא (until) מוכרבלין (this hour) אנתון (understanding)

22
ואתא (He came) לביתצידא (to Bayth-Tsayda) ואיתו (they brought) לה (to Him) סמיא (a blind man) ובעין (of begging) הו (they were) מנה (from Him) דנקרוב (that He would touch) לה (him)

23
ואחז (He grasped) באידה (the hand) דסמיא (of the blind man) ואפקה (& took him) לבר (outside) מן (of) קרייתא (the town) ורק (He spat) בעיניו (in his eyes) וסם (on) אידה (His hand) ושאלה (His hand) דמנא (what) חזא (he saw)

24
הר (He gazed) ואמר (He said) חזא (see) אנה (I) בני (children) אנשא (of men) איך (like) אילנא (trees) דמהלכין (that are walking)

25
הוב (again) סם (He laid) אידה (His hand) על (on) עיניו (his eyes) ותקן (he was healed) וזא (he saw) חזא (he) כל (every) מדרם (thing) נהראית (clearly)

26
ושררה (He sent him) לביתה (to his house) ואמר (He said) אף לא (neither) לקרייתא (to the town) תעול (will you enter) ולא (nor) תאמר (will you tell) לאנש (a person) בקרייתא (in the town)

27
ונפק (went out) ישוע (Yeshua) ותלמידוהי (His disciples) לקוריא (to the villages) דקסריאדפליפוס (of Qasria-D'Phillipus) ומשאל (of asking) הוא (He was) לתלמידוהי (His disciples) בארעהא (in the road) ואמר (He said) להון (to them) מנו (what is it?) אמרין (are saying) עלי (about Me) אנשא (the people) דאיהי (Who I am)

• Qasria-D'Phillipus means "Phillip's Caesarea".

28
הון (some) דין (but) אמרו (they said) דיהון (that Yokhanan) מעמרנא (the Baptizer) ואחרנא (others) דאליא (that Elia) ואחרנא (others) חר (of) בנאי (one) דנביא (the prophets)

29
אמר (said) להון (to them) ישוע (Yeshua) אנתון (you) דין (but) מנו (what is it?) אמרין (are saying) עלי (you) דאיהי (about Me) דאיהי (Who I am) ענא (answered) שמעון (Shimeon) ואמר (He said) לה (to Him) אנת (You) הו (are) משיחא (The Messiah) ברה (the Son) דאלהא (of God) דאיהי (The Living One)

• The Greek texts do not have, "The Son of The Living God".

30
וכאא (He admonished) בהון (them) דלאנש (that to a person) לא (not) נאמרין (they should speak) עלוהי (about Him)

31
ושרי (began) הוא (He) למלפ (to teach) אנון (them) דעתיד (that was prepared) הו (He) ברה (the Son) דאנשא (of Man) דנהש (that He would suffer) מן (from) קשישא (the elders) ומן (and) רבי (chief) כהנא (the priests) ומן (and) ספרא (the scribes) ונתקבל (He would be killed) ולתלהא (He would rise) וימינ (in three) נקום (days)

32
ועין (and an eye) בגלחא (in the open) מלהא (the word) ממלל (speaking) הוא (He was) ושרי (Kaypha) כאפא (took Him aside) לה (to Him) למכא (to rebuke) בה (to Him)

לכלא "Ayn b' gla" ("eye in the open") is an Aramaic idiom meaning "publicly", "openly", "clearly".

33
הו (He) דין (but) אחפני (turned) וחר (gazed) בתלמידוהי (at His disciples) וכאא (rebuked) בשמעון (Shimeon) ואמר (said) זיל (go) לך (you) לבחתי (behind Me) סמנא (Satan) דלא (for not) רנא (reason) אנה (you) דאלהא (of God) אלא (but) דבני (of the children) אנשא (of men)

34
קרא (He called) ישוע (Yeshua) לכנשא (the crowds) עם (with) תלמידוהי (His disciples) ואמר (He said) להון (to them) מן (whoever) דצבא (himself) דנאתא (that he shall come) בחר (after Me) כנפשו (let him renounce) ונקול (and let him take up) זקיפה (his cross) ונאתא (let him come) בחר (after Me)

35
כל (everyone) מן (whoever) דצבא (is willing) ניר (for) דנהא (that he should save)

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כתוב על ברה (about) דאנשא (the Son) דאנשא (of Man) דסני (much) נהש (he will suffer) ונסתילא (he will be rejected) (& he will be rejected)

13

אליא (but) אמר (say) אנה (I) לבון (to you) דאפי (that also) איליא (Elia) אהא (has come) ועברו (they did) בה (& to him) כל (everything) מנא (whatever) דצבנו (they wanted) איכנא (Just as) דכתוב עליו (it is written) (about him)

14

וכר (& when) אהא (He came) לית (to) תלמידא (the disciples) חזא (He saw) לותרון (among them) כנשא (the crowds) סניאא (great) וספרא (& the Scribes) כד (when) דרשין (debating) עמהון (with them)

15

ובר (& son of) שעתה (a moment) בלה (all) כנשא (the crowds) חזאוהי (saw Him) ורהשו (& they were astounded) ורהשו (& they ran) שאלו (they invoked) בשלמה (peace)

16

ומשאל (& asking) הוא (He was) לספרא (the scribes) מנא (what?) דרשין (debating) אנהון (are you) עמהון (with them)

17

וענא (answered) חד (one) מן (from) כנשא (the crowds) ואמר (& said) מולפנא (Teacher) איתית (I brought) ברי (my son) לותר (unto You) דתית (who is) ליה (to him) רוחא (a spirit) דלא (that not) ממללא (is speaking)

18

ואיכא (& whenever) דמדרכא (it comes upon) ליה (him) חבטא (him) ליה (it throws) ומרעת (& beats him) ומחרק (& he gnashes) שוודי (his teeth) ויבש (& he wastes away) ואמרת (& I spoke) לתלמידין (to Your disciples) דנפקונייה (that they might cast it out) וליא (& not) אשכיה (they were able)

19

ענא (answered) ישוע (Yeshua) ואמר (& said) ליה (to him) און (Oh!) שרבנא (generation) דלא (without) מודמנא (faith) ערמא (until) לאמתי (when?) אהוא (shall I be) לותרון (with you) ערמא (until) לאמתי (when?) אסיברכון (shall I endure you) איתארהי (shall I endure you) לוד (bring him) לוד (to Me)

20

ואיתיהי (they brought him) ליתה (& they brought him) ליה (to Him) וכר (& when) חזתה (saw Him) רוחא (the spirit) בר (& son of) שעתה (a moment) חבטתה (he threw him) ונפל (& he fell) ונפל (& was convulsed) ארעא (the ground) ומחבק (he foamed) ונפל (& he foamed)

21

ושאל (asked) ישוע (Yeshua) לאבוי (his father) דכמא (how long?) ליה (to him) זבנא (a time) הא (now) מן (from) דהכנא (that thus) הו (his childhood) אמר (he said) ליה (to Him) הא (now) מן (from) טליתיה (his childhood)

22

וובנין (& times) סניאן (many) ארמותה (it has thrown him) בכורא (into fire) ובמיא (into water) דתבוריודי (& into water) אלא (but) מרם (anything) דמשכח (can do) אנה (you) עדרני (help me) איתרחם (& have mercy) עלי (on me)

23

אמר (said) ליה (to him) ישוע (Yeshua) אן (if) משכח (can) אנה (you are) דתדימון (that you shall believe) כל (every) מרם (thing) משכח (can) דנהוא (happen) למן (to the one) דמודימן (who believes)

24

ובר (& son of) שעתה (a moment) קנא (cried out) אבוי (his father) דשליא (of the boy) כד (while) בכא (he wept) ואמר (& said) מודימן (believe) אנה (I) מרי (my lord) עדר (help) לחסירות (the lack) דימנתי (of my faith)

25

כד (when) חזא (saw) דין (but) ישוע (Yeshua) דרהש (that ran) עמא (the people) רוחא (spirit) טנפחא (unclean) ואמר (& said) ליה (to it) רוחא (spirit) דרשחא (deaf) דלא (that not) ממללא (does speak) אנה (I) פקר (commanding) אנה (am) לבי (you) פוקי (go out) מנה (from him) ורוב (& again) לא (not) תעלין (you shall enter) ליה (him)

26

וקנא (& screamed) שארא (demon) הו (that) סני (greatly) ושהקה (pounded him) ונפק (& went out) ורוהו (& he was) ארי (like) מוהא (a dead person) ארי (he) דסניאא (many) נאמרין (were saying) דמית (that was dead) ליה (he)

27

הו (did) דין (but) ישוע (Yeshua) אהרה (take him) באידה (by his hand) ואקימה (raised him up)

28

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(Yeshua) בך על (when) על (entered) דין (but) לביתא (the house) ישוע (Yeshua)
 (among themselves) שאלוהי (they asked Him) תלמידיו (His disciples) בלחוד יהון (to cast it out) למפכותה (we were able) לא (we) אשכחן (not) למפכותה (Why?) הון (Why?)
 29
 (in anything) אמר (He said) להון (to them) הנא (this) נסא (sort) במדם (except) לא (not) משכה (can) אלא (come out) אלא (by a fast) בצומא (and by prayer)
 30
 (passing through) וכר (& when) נפק (He went out) מן (from) תמן (there) עברין (wanted) ולא (Galila) גלילא (not) וצבא (would recognize) ביה (Him) הוא (He) דאש (that a man)
 31
 מליף (teaching) הוא (He was) ניר (for) לתלמידיו (His disciples) ואמר (He said) להון (to them) דברה (The Son) דאנשא (of Man) מןשתלם (will be delivered) באירי (they will kill Him) ונא (when) אנשא (of men) זנקטלוגידי (He has been killed) ביומא (on day) דתלתא (three) נקום (He shall rise)
 32
 הון (those) דין (but) לא (not) ירעין (understanding) הון (were) לה (that) למלתא (saying) ורחילין (& afraid) הון (they were) דנשאלוגידי (that they should ask Him)
 33
 ואתו (& they came) לכפרנחום (to Kapernakhum) וכר (& when) עלו (they entered) להיתא (to the house) משאל (asked) הוא (He) להון (them) דמנא (What?) מתחשבין (reasoning) הויתון (were you) באורהא (in the road) בנהבון (among yourselves)
 34
 הון (they) דין (but) שתיקין (silent) הון (they were) אתחריו (arguing) הון (they had been) ניר (for) באורהא (on the road) חר (one) עם (with) חר (another) דמנו (who is?) רב (greatest) בהון (among them)
 35
 ירוב (& sat down) ישוע (Yeshua) וקרא (& He called) לתרעסר (the twelve) ואמר (said) להון (to them) מן (He who) דצבא (wants) גדווא (to be) קדמוא (first) גדווא (shall be) אחריא (last) ומשמנא (& a servant) דכל (of every) אנש (person)
 36
 ונכב (& He took) טליא (a boy) חר (a certain) ואקימה (stood him) במצעתא (in the midst) ושקלה (& took him) על (on) דרעודי (His shoulders) ואמר (He said) להון (to them)
 37
 כל (everyone) מן (whoever) דנקבל (shall receive) אך (such as) (receiving) הנה (this) טליא (boy) בשמי (in My Name) לי (Me) הו (he is) מוקבל (has) לי (Me) ומן (whoever) דלי (Me) מוקבל (receives) לא (not) הוא (has) לי (Me) מוקבל (received) אלא (if not) למן (Him) דשררגי (Who has sent Me)
 38
 אמר (said) לה (to him) יוהנן (Yokhanan) רבי (Rabbi) חזון (we saw) אנש (a man) דמפק (who was casting out) שארא (demons) בשמך (in your name) ובליגדי (in your name) על (on the account) דלא (that not) נקף (with us)
 39
 אמר (said) להון (to them) ישוע (Yeshua) לא (do not) תכלוגידי (forbid him) לית (there is not) ניר (for) אנש (a man) דעבר (who does) חילא (a powerful work) בשמי (in My Name) ומשכה (& can) ענל (soon) אמר (speak) עלי (about Me) דבישי (badly)
 40
 מן (whoever) דלא (not) הוא (is) הכיל (therefore) לוקבלכון (against you) הלפיכון (for you) הו (is)
 41
 כל (everyone) דין (but) דנשקיבון (who will give you to drink) כסא (a cup) דמיא (of water) בלחוד (only) בשמא (in the name) דדמשיחא (The Messiah) אתהון (that one who belongs to) אמינן (amen) אמר (say) אנא (I) לכון (to you) דלא (that not) נובה (he shall lose) אמרה (his reward)
 42
 וכל (& everyone) מן (who) דנכשל (shall stumble) לחד (one) מן (from) הלין (these) זעורא (little ones) דמהימנין (who are believing) בי (in Me) פקה (better) הוא (of a donkey) לה (for him) אלו (if) רמיא (set) הות (were) רחיא (a millstone) דחמרא (of a donkey) בצורה (around his neck) ושרא (he were cast) בימא (in the sea)
 43
 אן (if) דין (but) מכשלא (stumbles) לך (you) ארך (your hand) פסקויה (cut it off) פקה (better) הו (it is) לך (for you) פשינא (maimed) דהעול (that you enter) לחיא (The Life) או (than) כר (when) אית (there are) לך (to you) תרתין (two) אדיין (hands) תזיל (that you go) לגהנא (to Gehenna)
 44

Stumbling a child spiritually is a grievous crime against the child and against God, yet we do not take this literally and cast a millstone around the neck of such. See note at v. 44.

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איכא (where) דתולעהון (their worm) לא (not) מויהא (dies)
 ונורהון (& their fire) לא (not) דעכא (is quenched)

The literalist insists Gehenna is Hell with a literal worm and a literal fire, yet he keeps both eyes, both hands and both feet, because they are meant figuratively! He believes that it is fanaticism to dismember oneself, as Origen did, for the kingdom of God. If taking hands and feet literally here is madness, what is it to take Hell fire and worms literally? The former makes a man a self mutilator; **the latter makes God a mass butcher and monster whose "Final Solution" would make Adolph Hitler and Joseph Stalin look like girl scouts!**

Obviously, then, the passage is meant to be spiritually interpreted in its entirety. We cannot make half figurative and the other literal. **If it were wicked to chop off hands, it would be far worse to cast the whole person into a fire for any length of time. What are people thinking? Apparently they are not, which is why many of our Lord's words are misunderstood and He is blasphemed.**

Which of the disciples mutilated his own body and instructed others to do so? If they did not do and teach this as a literal practice, they must have understood the passage in a different way. And the word "Gehenna" is not even found in the epistles or Revelation, only in The Gospels of Matthew, Mark and Luke. James in the Greek has it once in error, translating "Nohra" in Aramaic as "Gehenna", which the Greek says ignites the tongue of man! Hardly a literal sense, at that!

Gehenna was a place in Israel where garbage was always burning and where criminals bodies were thrown. Alas, the fires of Gehenna are no more, but the Lord was teaching us to think about where we are heading in a spiritual sense. "Hell" has more to do with **what is in you than what you are in.**

45
 ואן (& if) רגלך (your foot) מכשלא (stumbles) לך (you) פסקיה (cut it off) פקת (better)
 הו (it is) לך (for you) דתעול (enter) ליהא (The Life) חניכא (crippled) אן (than) כד (when)
 אית (there are) לך (to you) תרתין (two) רגלין (feet) תפל (that you fall) בנהנא (into Gehenna)

46
 איכא (where) דתולעהון (their worm) לא (not) מויהא (dies)
 ונורהון (& their fire) לא (not) דעכא (is quenched)

47
 ואן (& if) עינך (your eye) מכשלא (stumbles) לך (you) הציגה (pluck it out)
 פקת (better) הו (it is) לך (for you) דבחדא (for you) עינך (that with one) עינך (of your eyes)
 תעול (you enter) למלכותה (the kingdom) דאלהא (of God) אן (than) כד (when) אית (there are)
 לך (to you) תרתין (two) עינין (eyes) תפל (you fall) בנהנא (in the Gehenna) דנורא (of fire)

48
 איכא (where) דתולעהון (their worm) לא (not) מויהא (dies)
 ונורהון (& their fire) לא (not) דעכא (is quenched)

49
 כל (everything) ניד (for) בניורא (with fire) נתמלה (will be seasoned)
 וכל (& every) דבחתא (sacrifice) במולהא (with salt) תתמלה (will be seasoned)

50
 שפירא (excellent) הי (is) מולחא (salt) אן (if) דין (but) מולחא (salt) תפכה (becomes tasteless)
 במנא (with what?) תתמלה (shall it be seasoned) תהיא (there shall be) בבין (in you)
 מלחא (salt) ובשנא (& at peace) הו (be) חד (one) עם (with) חד (another)

Chapter 10

1
 וקם (& He arose) מן (from) תמן (there) ואיהא (& came) לתחומא (to the borders)
 דירוד (of Judea) לעברא (to the crossing) דירודגן (of The Jordan)
 ואזלו (& they went) לתמן (there) ליהא (to join him) כנשא (crowds)
 כניא (great) ומלך (& taught) הוא (He) להון (them)
 תוב (again) איך (as) דמעד (accustomed) הוא (He)

2
 וקרבו (& they approached) פרישא (the Pharisees) מנסין (tempting) לה (Him)
 ומשאלין (& asking) דאן (if) שליט (it is lawful)
 לנברא (for a man) דנשבוק (that he may divorce) אתתהא (his wife)

3
 אמר (He said) להון (to them) מנא (what?) פקרבון (has commanded you) מושהא (Moshe)

4
 הון (they) דין (but) אמרין (were saying) מושהא (Moshe)
 אפס (allowed) לן (us) דנכתוב (that we may write) ונשרא (& we may divorce)
 כתבא (a letter) דשבוקא (of divorce) ונשרא (& we may divorce)

5
 ענא (answered) ישוע (Yeshua) ואמר (& He said) להון (to them)
 לוקבל (confronting) קשיות (the callousness) לבבון (of your heart) כתב (he wrote)
 לבון (you) פוקדנא (commandment) דהנא (this)

6
 מן (from) ברשית (the beginning) דין (but) דברא (male)
 ונקבתא (& female) עברא (made) אנון (them) אלהא (God)

7
 משל (because of) דנא (this) נשבוק (shall leave) נברא (a man)

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8
 (his wife) לֵאבֹוּדִי (his father) וּלְאִמָּהּ (& his mother) וְנִקְרָהּ (& shall cleave to) לְאִנְתָּתָהּ (his wife)

9
 וְנִהְיוּן (& they shall be) תְּרִיִּהוּן (those two) הָדִן (one) בְּסַר (flesh) מִכִּיל (after that) לֹא הֵווּ (not) תְּרִין (they are) אִלָּא (two) הָדִן (one) בְּסַר (flesh)

10
 מִדָּם (the things) דְּאֵלֹהָא (that God) הִכִּיל (therefore) זֶנְג (unites) בְּרִנְשָׁא (a son of man) לֹא נִפְרֵשׁ (not) נִפְרֵשׁ (shall separate)

11
 וּשְׂאֵלוּהִי (& they asked him) תִּבּוּב (again) תְּלַמִּידוּדֵי (His disciples) בְּבֵיתָא (in the house) עַל הָדָא (about) הָדָא (this)

12
 וְאָמַר (& He said) לְהוּן (to them) כֹּל (everyone) מִן (who) דְּנִשְׁרָא (divorces) אִנְתָּתָהּ (& takes) אִדְרֵתָא (another) נָאֵר (commits adultery)

13
 וְאִן (& if) אִנְתָּתָהּ (a woman) דְּנִשְׁרָא (divorces) בְּעֵלָהּ (her husband) וְהִוָּתָא (& shall belong) לְאִדְרֵתָא (to another man) נִירָא (she commits adultery)

14
 דְּמִקְרִבִין (& bringing) הֵווּ (they were) לֵהּ (to Him) טְלִיא (children) דְּנִקְרִיב (that He might touch) לְהוּן (them) תְּלַמִּידוּדֵי (His disciples) דִּין (but) כְּבִין (rebuking) הֵווּ (were) בְּהִלִין (them) דְּמִקְרִבִין (who brought) לְהוּן (them)

15
 יֵשׁוּעַ (Yeshua) דִּין (but) חִוָּא (saw) וְאִתְבָּאֵשׁ (& it was evil) לֵהּ (to Him) וְאָמַר (& He said) לְהוּן (to them) שְׂבוּקִין (let) טְלִיא (the children) אִתִּין (come) לְדִין (to Me) וְלֹא (& do not) תַּכְּבִּין (forbid) אֲנִין (them) דְּרֵאִלִין (because of those) נִירָא (for) דְּאֵרֶךְ (like) הִלִין (these) אֲנִין (of God) אִיתֵיהּ (is) מַלְכוּתָא (the kingdom) דְּרֵאִלֵּהָא (the kingdom)

16
 אֲמִין (amen) אָמַר (say) אֲנָא (I) לְכִין (to you) דְּכֵל (that everyone) דְּלֵא (who not) נִקְבֵּל (will receive) מַלְכוּתָא (the kingdom) דְּרֵאִלֵּהָא (of God) אִךְ (like) טְלִיא (a child) לֹא נְעִיל (not) לֵהּ (it)

17
 וּשְׁקֵל (& He took up) אֲנִין (them) עַל (in) דְּרֵעֻדֵי (His arms) וּסָב (He laid) אִידָהּ (His hand) עַלֵּיהוּן (upon them) וּבִרְךְ (& He blessed) אֲנִין (them)

18
 וְכֵד (& when) דְּרָא (He traveled) בְּאִרְדָּהּ (on the road) רֵחַט (running) הָדִן (one) נִפֵּל (fell) עַל (on) כְּרֻסֵיהּ (his knees) וּמִשְׂאָל (& asked) הוּאֵהּ (he) לֵהּ (Him) וְאָמַר (& he said) מַלְפָּנָא (Teacher) טַבָּא (good) מִנָּא (what?) אֲעִיד (shall I do) דְּאִתֵּר (that I may inherit) הוּאֵהּ (eternal) דְּרֵעֵלִם (life)

19
 אָמַר (said) לֵהּ (to him) יֵשׁוּעַ (Yeshua) מִנָּא (why?) קִרָּא (called) אַתָּה (you) לִי (Me) מִבָּא (good) לֵית (there is not) מִבָּא (a good one) אִלָּא (except) אֲנִין (only) הָדִן (the one) אֵלֹהָא (God)

20
 מְוַקְרָנָא (the commandments) יֵדַע (know) אַתָּה (you) לֹא (not) תִּמְגֵר (you shall commit adultery) לֹא (not) תִּגְנֹב (you shall steal) לֹא (not) תִּקְטֹל (you shall kill) וְלֹא (& not) תִּסְהַר (you shall testify) כְּהִדְוָתָא (testimony) דְּגֵלְתָא (false) לֹא (not) תִּשְׁלֹם (you shall cheat) יִקֵּר (your father) וְלֵאמֹן (& your mother)

21
 הוּוּ (he) דִּין (he) עָנָא (but) עָנָא (he answered) וְאָמַר (& he said) לֵהּ (to Him) מַלְפָּנָא (Teacher) הִלִין (these) כְּלָדִין (all of them) נִשְׂרָתָא (I have kept) אֲנִין (these) מִן (from) טַלְיִוִי (my childhood)

22
 יֵשׁוּעַ (Yeshua) דִּין (but) חֵר (gazed) בֵּהּ (at him) וְאִחַבְבָּהּ (& He loved him) וְאָמַר (& He said) לֵהּ (to him) חֵרָא (one thing) חִסְרָא (is missing) לִךְ (to you) זֶל (go) וּבִן (sell) כֵּל (every) מִדָּם (thing) דְּרֵאִת (that is) לִךְ (to you) וְהִבּ (& give) לְמַסְכַּנָּא (to the poor) וְהִוָּתָא (& there shall be) לִךְ (for you) סִימָתָא (treasure) בְּשַׁמַּיָּא (in Heaven) וּכִּסְ (take) צְלִיבָא (the cross) וְהָא (come) בְּהֵרִי (after Me)

23
 הֵן (he) דִּין (but) אִתְכַּמֵּר (was saddened) בְּמִלְתָּא (at saying) הָדָא (there) וְאִזֵּל (& he went on) כֵּד (while) עֵיִיקָא (grieving) לֵהּ (in himself) אִיתָּהּ (there) הוּאֵהּ (was) לֵהּ (to him) נִירָא (for) נִכְסָא (wealth) כְּנִינָא (much)

24
 חֵר (gazed) דִּין (but) יֵשׁוּעַ (Yeshua) בְּתַלְמִידוּדֵי (upon His disciples) וְאָמַר (& He said) לְהוּן (to them) כְּמָא (How!) עֲשִׂילָא (it is hard) לְאִילִין (for those) דְּרֵאִית (who have) לְהוּן (to them) נִכְסָא (wealth) דְּנַעְלוּן (to enter) מַלְכוּתָא (the kingdom) דְּרֵאִלֵּהָא (of God)

25
 תְּלַמִּידָא (the disciples) דִּין (but) מִתְרַמְרִין (astonished) הֵווּ (were) עַל (at) מְלוּדֵי (His words) וְעָנָא (& answered) תִּבּוּב (& answered) תִּבּוּב (& answered) יֵשׁוּעַ (Yeshua) וְאָמַר (& He said) לְהוּן (to them) בְּנִין (sons) כְּמָא (How!) עֲשִׂילָא (hard it is)

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אונגליון קדישא כרוזותא דמרקוס

לאילין (for those) דתבלין (who rely) על (upon) נכסיהון (their wealth)
 דנעלוין (that they should enter) למלכותא (the kingdom) דאלהא (of God)

25

פשיק (easier) דו (it) לגמלא (for a camel)
 דנעול (that it may enter) בדרורא (into the eye) דמחטא (of a needle) או (than)
 עתירא (a rich man) למלכותא (to the kingdom) דאלהא (of God) למעל (to enter)

26

הגון (they) דין (but) יתיראית (the more) מותרמרין (astonished)
 הוו (they were) ואמרין (they were saying) & בנייהון (among themselves)
 מנא (who is?) משכח (is able) למהא (to be saved)

27

חר (gazed) דין (but) בהון (on them) ישוע (Yeshua) ואמר (He said) & להון (to them)
 לות (unto) בני אנשא (the sons of men) הוּא (this) לא (not)
 משכחא (is possible) אלא (except) לות (with) אלהא (God)
 כל (every) מרם (thing) ניר (for) משכחא (is possible) לות (with) אלהא (God)

28

ושרי (began) כאפא (Kaypha) למאמר (to say) הא (behold) הון (we)
 שבקן (we have left) כל (every) מרם (thing) ונקפךך (cleaved to You)

29

ענא (answered) ישוע (Yeshua) ואמר (He said) & אמין (amen) אמר (say) אנה (I)
 לבון (to you) דלית (there is not) אנש (a man) השבק (who has left)
 בהא (houses) או (or) אהא (brothers) או (or) אהורא (sisters) או (or) אבה (father)
 או (or) אמא (mother) או (or) אמתא (wife) או (or) בניא (children)
 או (or) קוריא (town) משלתי (for My sake) ומשל (for the sake of) סברתי (My Gospel)

30

ולא (and not) נקבל (each) חר (shall receive) חר (each) במאא (by a hundred)
 השא (now) בובנא (in time) הנהא (this) בהא (houses) ואהא (brothers)
 ואמהא (sisters) ואמהא (mothers) ובניא (children) וקוריא (towns)
 עם (with) דרופיא (persecutions) ובעלמא (in the world)
 דאהא (that is coming) דיא (life) דלעלם (eternal)

31

סניאא (many) דין (but) קדמיא (are first)
 דנהון (who shall be) אחריא (last) ואחריא (are first) קדמיא (first)

32

כך (when) סלקין (going up) הוו (they were) דין (but) באורהא (on the road)
 לאורשלם (to Jerusalem) הו (he) ישוע (Yeshua) קדים (in front of) הוא (them)
 ומתמרמוין (they were amazed) & הוו (they were) ואילין (going) & הוו (they were)
 בתרה (after Him) כד (while) דרילין (they were in awe) ודרבר (He took) להרעסרתה (His twelve)
 ושרי (He began) & דנאמר (to say) מרם (the things)
 דעתיר (that were going) דהוּא (to happen) לה (to Him)

When they were on the road going up to Jerusalem, Jesus was before them: and they were amazed and they went after Him as they were in awe. And he took His twelve and He began to tell them the things that would happen unto Him.

33

דהא (behold) סלקין (going up) הון (we are) לאורשלם (to Jerusalem)
 וברה (The Son) & דאנשא (of Man) משתלם (will be delivered) לרבי (to the chief)
 כהנא (priests) ולספרא (scribes) & להון (to them) ונדיבונדי (they will condemn Him)
 למוותא (to death) ונשלמונידי (they will deliver Him) & לעממא (to the Gentiles)

Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and to the Scribes; and they will condemn him to death, and will deliver him to the Gentiles.

34

ובנחון (they will mock) בה (Him) וננדרונידי (will scourge Him)
 ונרקין (they will spit) & באפודי (in His face) ונקטלונדי (they will kill Him)
 וליומא (the day) & דתלתא (third) נקום (He will rise)

And they will mock Him, and will scourge Him, and will spit in his face, and will kill him; and the third day he will arise.

35

וקרבו (approached) לו (near Him) יעקוב (Yaqob) ויוחנן (Yokhanan) בני זבדי (sons of Zebedi)
 ואמרין (they were saying) & לה (to Him) מולפנא (Teacher) צבין (desire) הון (we)
 דכל (that everything) דנשאל (that we will ask) תעבר (You would do) לן (for us)

And James and John, the sons of Zebedee, approached him, and said to him: Teacher, we desire that you would do for us all that we ask.

36

אמר (He said) להון (to them) מנא (what?) צבין (desire)
 אנתין (do you) אעבר (that I should do) לבון (for you)

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אונגליין קדישא כרוזתא דמרקוס

He said to them: What do you want Me to do for you?

37
 אמרין (they were saying) לה (to him) הב (give) לן (to them) לן (that one) נתב (shall sit)
 (in Your glory) ודוד (Your right) ודוד (& one) מן (at) סמלך (Your left) בשבחך (not)

They said to Him: Grant to us, that one may sit at your right hand, and the other on your left, in your glory.

38
 הו (he) דין (but) אמר (said) להון (to them) לא (not) ידעין (know) אנתון (you do)
 מנא (what) שאלין (asking) אנתון (you are) משכחין (able) אנתון (are you?)
 דתשתון (that you should drink) כסא (the cup) דאנא (I) שרתא (drinking)
 אנא (am) ונעמודינא (& the baptism) תעמרון (am) אנתון (to be baptized?)
 עמך (in which I) אנתון (am) אנתון (am) אנתון (am)

But he said to them: you know not what you ask. Are you able to drink the cup of which I drink, and to be baptized with the baptism in which I am baptized?

39
 אמרין (they were saying) לה (to Him) להון (to them) אמר (He said) להון (to them)
 ישוע (Yeshua) כסא (the cup) דשרתא (the cup) אנתון (that drink) אנתון (I) תשתון (you will drink)
 ונעמודינא (& the baptism) דעמך (in which baptized) אנתון (I am) תעמרון (you will be baptized)

They were saying to Him: "We are able". Jesus said to them: "The cup that I drink, you will drink, and in the baptism in which I am baptized, you will be baptized".

40
 דתתבון (that you should sit) דין (but) מן (at) ומן (My right) ומן (& at) סמלך (My left) לא (not)
 הוות (was) ידעין (they were saying) לה (to give) אלא (except) לאילין (to those) דמטיבא (who are prepared)

41
 וכד (& when) שמעו (they heard) עסרא (the ten) שרין (they began)
 רטנן (complaining greatly) על (about) יעקוב (Ya'qob) ויוחנן (Yaqob)

42
 וקרא (called) אנתון (them) ישוע (Yeshua) ואמר (He said) להון (& He said) להון (to them) ידעין (aware)
 אנתון (you are) דאילין (that those) דמסתברין (who are considered) דשא (rulers)
 דעממא (of the Gentiles) מריהון (their lords) אנתון (are) ודורבניהון (& their great ones)
 שליטין (have authority) עליהון (over them)

43
 לא (not) דין (but) דכנא (so) נהוא (it will be) בינתבון (among you) אלא (but)
 מן (whoever) דצבא (wants) בכון (among you) דנהוא (to be) דבא (great)
 נהוא (will be) לכון (to you) משמשנא (a servant)

44
 ואנא (& he) מנכון (among you) דצבא (who wants) דנהוא (to be) קדמא (first)
 נהוא (will be) עברא (a servant) דכלנש (of everyone)

45
 אך (even) ברה (The Son) גיד (for) דאנשא (of Man) לא (not)
 אהא (came) דנשחמש (that He would be served) אהא (that He may give)
 אלא (but) דנשמש (that He may serve) ודנתל (the many) פורקנא (His soul)
 נפשה (in the place of) חולף (a ransom) ודוד (of David)

46
 ואתו (& they came) לאיריחו (to Jericho) וכד (& when) נפק (went out) ישוע (Yeshua) מן (from)
 איריחו (Jericho) הו (He) ודלתמירי (His disciples) ונכנשא (& the crowds) כנאא (the many)
 טימי (Timai) ברטימי (son of Timai) סמא (son of Timai) אירב (a blind man) ירבו (sitting)
 הו (was) על (on) ד (the) אירחא (the side) ודוד (of the road) ודוד (& begging)

47
 ושמע (he heard) דישוע (Yeshua) הו (that) הו (it was) נצריא (The Nazarene)
 ושרי (he began) למקנא (& he began) וילמאר (to cry out) עלי (on me)
 ברה (Son) דדוד (of David) אנתון (have mercy) עלי (on me)

48
 וכאן (& rebuking) הו (they were) בה (him) כנאא (many) דנשתוק (that he would be quiet)
 הו (he) דין (but) יתיראית (more) קנא (was) אנתון (crying out) הו (was) ואמר (& He said)
 ברה (Son) דדוד (of David) אנתון (have mercy) עלי (on me)

49
 וקם (& stood) ישוע (Yeshua) ופקד (commanded) דנקריניה (that they call him)
 וקראיה (they called him) לסמא (the blind man) ואמרין (they were saying) לה (& to him)
 אהלבב (take heart) קם (arise) קרא (He is calling) לך (you)

50
 הו (that) דין (but) סמא (blind man) שרא (threw off) לבשה (his garment)
 וקם (& arose) אהא (coming) לות (to) ישוע (Yeshua)

51
 אמר (said) לה (to him) ישוע (Yeshua) מנא (what?) צבא (want) אנתון (do you)

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אונגליון קדישא כרוזתא דמרקוס

אעבר (I should do) לך (for you) הו (that) דין (but) סמיא (blind man)
אמר (said) לה (to Him) רבי (Rabbi *) דאזיא (that I may see)

* The Greek texts have “**Rabbouni**”, an Aramaic term meaning “**our Master**”. This blind man spoke Aramaic, according to the Greek NT, as did almost all Judeans. “**Rabbi**” is Aramaic also, of course.

52
ישוע (Yeshua) אמר (said) לה (to him) חזי (See) דימנתך (your faith) אדיתך (has saved you)
ומחרא (at once) אהוי (it appeared) לה (to him) ואזיל (& leaving) הו (he was) בארדא (on the road)

And, Jesus said to him, “**See**, your faith has saved you”, and at once it appeared to him, and he departed on the road.”
The Greek texts have, “**Go**, your faith has saved you”, ... “**Go**” is “**υπαγε**” in Greek. “**See**” is “**ιδε**”.
In Aramaic, the word, “**Go**”, is usually “**זל**” (masculine) or “**דיל**” (with Dalet proclitic); “**See**” is “**חזי**”. The two Greek words are not to be easily confused, so if The Peshitta were a translation of Greek, “**Go**” - “**υπαγε**” would not be mistaken as “**See**” - “**ιδε**”. However, “**See**” - “**חזי**” could very easily be taken as “**Go**” - “**דיל**”, especially considering the early script of the first century: “**See**” - “**חזי**” is “**חזי**” - “**דיל**” - “**Go**” - “**חזי**”.

I put these two together here for easy comparison of a Dead Sea Scroll (Isaiah) script from circa 100 B.C.:

חזי - “**See**” (Peshitta)

חזי - “**Go**”, (Greek reading in Aramaic)

Certainly these would be far more easily confused than “**ידע**” & “**חזי**” & “**υπαγε**”. Considering other Greek variants in this passage and even in this one verse, I would hazard a guess that the original Greek translator was getting pretty bleary eyed at this point in his translation work.

Chapter 11

1

וכר (& when) קרב (He approached) לאירושלם (to Jerusalem)
על (on) נגב (the side) בירתפנא (of Byth-Phage) וביהעניא (Byth-Ania)
לות (to) מורא (The Mount) דירתא (of Olives) שדר (He sent)
תרין (two) מן (of) תלמידוי (His disciples)

2

ואמר (& He said) להון (to them) זלו (go) לקריתא (to village)
די (that) דלקובלן (opposite us) ובר (son of) שעתה (& son of)
דעאלין (that entering) אנתון (that you are) ליה (it) משכחין (will find)
אנתון (you) עילא (a colt) דאסיר (that is tied) דאנש (that a man)
מן (from) בנינשא (the children of men) לא (not) רכבה (has ridden)
שרו (loose him) איהאדי (bring him)

3

ואן (& if) אנש (a man) נאמר (shall say) לכון (to you) מנא (why?) עברין (doing)
אנתון (are you) דרא (this) אמרו (say) לה (to him)
דלמרו (that for our Lord) מתבעא (he is required) ומחרא (& at once)
משרד (he will send) לה (to him) לכא (here)

4

ואזלו (& they went) אשכחו (they found) עילא (the colt)
על (that was tied) על (on) תרעא (the gate) לבר (outside)
בשוקא (in the street) וכר (& as) שרין (they untied) לה (to him)

5

אנשין (people) מן (among) אילין (those)
דקימין (who were standing) אמרו (they said) להון (to them) מנא (what?)
עברין (doing) אנתון (are you) דשרין (that untying) אנתון (you are) עילא (the colt)

6

הגון (they) דין (but) אמרו (they said) להון (to them) איך (according to)
דפקד (what commanded) אנון (them) ישוע (Yeshua) ושבקו (& they allowed) אנון (them)

7

ואיתווי (& they brought it) לעילא (the colt) לות (to) ישוע (Yeshua)
וארמו (& they threw) עלווי (upon it) מאניהון (their garments)
ורכב (& rode) עלווי (upon him) ישוע (Yeshua)

8

סניא (many) דין (but) משרין (spreading) הוו (were) נהתידון (their coats)
באורחא (in the road) ואחרנא (& others) פסקין (cutting) הוו (were) סוכא (branches)
מן (from) אילנא (trees) ומשרין (& were spreading them) בארדא (in the road)

9

והגון (& those) דקרמודי (who were before Him) והגון (& those) דבתרה (behind him)
קעין (cheering) הוו (were) ואמרין (they were saying) אשענא (Oshanna!)
דה (blessed) דה (is He) דאיהא (Who comes) בשמה (in His name) דמושיא (of The Lord Jehovah)

10

ובריכא (blessed) די (is) מלכותא (the kingdom) דאיהא (that comes)
דאבין (of our father) דיד (David) אשענא (Oshanna!) במרומא (in the highest)

11

ועל (& entered) ישוע (Yeshua) לאירושלם (to Jerusalem) להיכלא (to the temple)
& He saw (& He saw) כלמדם (everything) כר (when) הו (it was) דין (but) עדנא (the time)

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The Holy Gospel Preaching of Mark אונגליין קדישא כרוזתא דמרקוס

12 הרמשא (of evening) נפק (He went out) לבית-עניא (to Byth-Ania) עם (with) תרעסר (the twelve)

12

וילוימא (& on day) אחרנא (the next) כר (when) נפק (He went out) מן (from) ביהעניא (Byth-Ania) כפן (He was hungry)

13

והווא (& He saw) תתא (fig tree) הווא (one) מן (from) רוחקא (a distance) ראית (that is) בה (on it) שרפא (leaves) ואתא (& He came) לוהתא (& to it) דאן (that perhaps) נשכח (He may find) בה (on it) מדרם (something) ובר (when) אתא (& when) לא (not) אשכח (He found) בה (on it) אלא (except) אן (only) מרפא (leaves) זבנא (the season) ניר (for) לא (not) הווא (was) הווא (it) דהאנא (of figs)

14

ואמר (& He said) לה (to it) מכול (from now) ולעלם (& forever) ושמעו (& they heard) תלמידווי (His disciples) ואתו (they came) לארשלים (to Jerusalem)

15

ועל (entered) ישוע (& Yeshua) להיכלא (to the temple) דאלהא (of God) ושרי' (& He began) דנפק (that He should cast out) לאילין (those) דובנין (who bought) דמזבנין (& sold) בהיכלא (in the temple) ודפך (& overturned) פתורא (the tables) דמערפנא (of the money exchangers) ובורסותא (& the seats) דהנוגן (of those) דמיבנין (who were selling) יוגא (doves)

16

ולא (& not) שבק (allowed) הווא (He) דאנש (that a man) נעבר (should carry) מאנא (merchandise) בנו (inside) היכלא (the temple)

17

ומלף (& taught) הווא (He) ואמר (He) להוין (to them) לא (not?) כתיב (is it written) דביתא (that My house) בית צלוחא (a house) דתקרא (of prayer) נקרא (it shall be called) לביתו (but) דהלוין (for all of them) עממא (the nations) אנתון (you) דין (of robbers) עברתוניהי (you have made it) דלסטיא (a den) דלסטיא (of robbers)

18

ושמעו (& they heard) רבי' (the chiefs) כהנא (of the priests) וספריא (& the scribes) ובעין (& seeking) הווי (they were) דאיבנא (how) נובדוניהי (they might destroy Him) דהלוין (afraid) הווי (they were) ניר (for) מנה (of Him) מטל (because) דכלהו (all) עמא (the people) תמיהין (were) ביורפנה (at His teaching)

19

וכר (& when) הווא (it was) הרמשא (evening) נפקו (they went out) לבר (outside) מן (from) מדינתא (the city)

20

ובצפרא (& in the morning) כר (when) עברין (passing by) הווי (they saw) דהא (fig tree) דהי (that) כר (that) יבישא (after) מן (from) עקרה (its roots) דלמת (that You cursed) יבשת (that He dried up)

21

ואתרבר (& remembered) שמעון (Shimeon) ואמר (& said) לה (to Him) רבי' (Rabbi) דהא (behold) תהא (fig tree) דהי (that) דלמת (that You cursed) יבשת (has dried up)

22

וענא (& answered) ישוע (Yeshua) ואמר (He said) להוין (to them) תהווי (let there be) בכון (in you) דימונתא (the faith) דאלהא (of God)

23

אמין (amen) ניר (for) אמר (say) אנא (I) לכון (to you) דמן (that whoever) דנאמר (shall say) לטורא (to mountain) דהנא (this) דאשתקל (that you be lifted up) ופל (& fall) בימא (into the sea) ולא (& not) נתפלג (will doubt) בלבה (in his heart) אלא (but) נדימן (shall believe) דהווא (He) דהא (that) דמדרם (thing) דאמר (that he says) נהווא (shall be done) לה (to him) מדרם (anything) דאמר (that he says)

24

מטל (because of) הנא (this) אמר (say) אנא (I) לכון (to you) דכל (that every) מדרם (thing) דמצלין (that praying) אנתון (you are) ושאלין (& asking) אנתון (you are) דימינו (Believe) דנסבין (that receiving) אנתון (that receiving) אנתון (you are) והווא (it shall be) לכון (to you)

25

ומא (& whenever) דקימין (stand) אנתון (you) למוצלין (to pray) שבוין (forgive) מדרם (the thing) דהאית (that is) לכון (to you) על (against) אנש (a man) דהא (that also) אבוין (your Father) דבשמיא (your faults) דאף (may forgive) לכון (to you) סכלותכון (your faults)

26

אן (if) דין (but) אנתון (you) לא (not) שבין (forgiving) אנתון (are) אפלא (neither) דאבוין (your Father) דבשמיא (Who is in Heaven) שבוין (will forgive) לכון (to you) סכלותכון (your faults)

27

ואתו (& they came) ורב (again) לארשלים (to Jerusalem) ובר (when) מהלך (was walking) הווא (He) בהיכלא (in the temple) ארו (they came)

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אונגליין קדישא כרוזתא דמרקוס

לוּתָהּ (to Him) רבֵי כְהֻנָּא (the chiefs) וּסְפֵרָא (& the Scribes)
(& the Elders) וּקְשִׁישָׁא

28

וְאָמְרִין (& they were saying) לָהּ (to Him) בְּאִינָא (by which?) שׁוֹלֵטְנָא (authority)
(to You) לָךְ (gave) יְהִבְּ (& who?) וּמִן (are you) אַבְתָּ (doing) דְּלִין שׁוֹלֵטְנָא (these things)
(you would do) תַּעֲבֹד (that these things) דְּלִין (this) דְּהַלִּין (authority) הָנָא

29

הוּ (He) דִּין (but) יֵשׁוּעַ (Yeshua) אָמַרְ (said) לְהִין (to them) אֲשַׁלְּכִין (I will ask you)
(that you shall tell) אַף (also) אֲנָא (I) מַלְתָּא (matter) הָרָא (one) דְּתַאמְרוּן (by which)
(by which) וְאִנָּא (& I) אָמַרְ (tell) אַנָּא (will) לְכוּן (to you) בְּאִינָא (authority)
(I am) שׁוֹלֵטְנָא (these things) עֲבַדְ (doing) אַנָּא (I am)

30

מַעֲמוּדֵיתָהּ (the baptism) דְּיֹחָנָן (of Yokhanan) מִן (from) אִימְכָא (where?)
הִי (is it) מִן (from) שְׁמִיָּא (Heaven) אִי (or) מִן (from) בְּנֵי (the sons)
אֲנֵשָׁא (of men) אָמְרֵי (Tell) לִי (Me)

31

וְאַחַדְשֵׁבוּ (and they reasoned) בְּנַפְשֵׁהוּן (in themselves) וְאָמְרוּ (& they said) דְּאִן (if)
(He will say) לָהּ (to Him) דְּמִן (from) שְׁמִיָּא (Heaven) אָמַרְ (not)
(did you believe him) לָא (Why?) וְלִמְנָא (to us)

32

וְדִנְאָמַרְ (and that we should say) מִן (from) בְּנֵי אֲנֵשָׁא (the sons of men)
(all of them) דְּחִלְתָּא (fear) דִּי (there is) מִן (of) עַמָּא (the people) כְּלָהוּן (all)
(Yokhanan) נִידַרְ (for) אַחֲדִין (holding) הוּוּ (were) לָהּ (him) לִיּוֹחָנָן (Yokhanan)
(he is) דְּשֵׁרִידֵיָּא (that truly) נְבִיאָא (a prophet) הוּוּ

33

וְעָנוּ (& they answered) וְאָמְרִין (and they were saying) לָהּ (to Him) לִישׁוּעַ (to Yeshua)
(He will say) יַדְעִינָן (we know) אָמַרְ (He said) לְהִין (to them) אַף (also) לָא (not)
(authority) אֲמַרְ (telling) אֲנָא (am I) לְכוּן (to you) בְּאִינָא (in which?) שׁוֹלֵטְנָא (I)
(I) הִלִּין (these things) עֲבַדְ (do) אַנָּא (I)

Chapter 12

1

וְשָׂרִי (He & He began) וְדִנְמַלְלָא (to speak) עִמְהוּן (with them) בְּמַתְלָא (in a parable)
(a vineyard) נְבָרָא (a man) חָדֵר (certain) נִצְבָּא (planted) כְּרַמָּא (in it)
(in it) וְאַחַדְרָהּ (& he enclosed it) כִּינָא (& dug) וְחַפְסֵי (with a hedge) בְּהָּ (in it)
(in it) מַעֲצֵרְתָּא (a wine press) וּבְנָא (& built) בְּהָּ (in it)
(to laborers) מְגַדְלָא (a tower) וְאַחַדְרָהּ (& gave its care) לְפִלְחָא (to laborers)
(& he went abroad) וְחֹזֵק

2

וְשָׂרְרֵי (he & he sent) לְלוּתָהּ (to) פְּלִחָא (the workers) עֲבַדְהּ (his servant)
(the fruits) בְּזַבְנָא (in time) דְּמִן (from) פְּאֵרָא (that from)
(he might receive) דְּכְרַמָּא (of the vineyard) וְנִסְכְּ

3

הִגְוִין (they) דִּין (but) מוֹחֲאֵי (beat him)
(empty) וְשָׂרְרוּדֵי (while) כֹּרְ (they sent him away) סִפְכֵּי

4

וְשָׂרְרֵי (& he sent) חֹזֵב (again) לְלוּתָהּ (to them) עֲבַדְהָּ (servant)
(threw rocks at him) וְאַף (another) וְאַף (& also) לְהִין (him) וְדִנְמַלְלָא (& he sent him away)
(in shame) וְצִלְפֹּהֵי (& cut him) וְשָׂרְרוּדֵי (& he sent him away) בְּצַעֲרָא

5

וְשָׂרְרֵי (& he sent) חֹזֵב (again) אַחֲרָנָא (another) אַף (also)
(servants) לְהוּ (him) קְטִילוּדֵי (they murdered) וְלִסְמִיָּא (& many) עֲבַדְהָּ (servants)
(they beat) אַחֲרָנָא (other) שָׂרְרֵי (he sent) וּמְנַהִין (& some of them) מִדּוּ (they beat)
(they murdered) מִנְהוּן (some of them) דִּין (but) קְטִילוּ (they murdered)

6

חֲרָתָא (finally) דִּין (but) חֹדְ (one) בְּרָא (a son) חֲבִיבָא (beloved)
(unto them) הוּוּ (was) לָהּ (to him) וְשָׂרְרֵי (he sent him) לְלוּתָהּ (& he sent him)
(doubtless) אַחֲרֵיתָּא אָמַרְ (afterward) אָמַרְ (he said) נִידַרְ (for) כְּכֹרְ (before)
(my son) נְבִהֲתֵן (they will be ashamed) מִן (before) בְּרִי

7

הִגְוִין (those) (but) פְּלִחָא (laborers) אָמְרוּ (they said) בְּנַפְשֵׁהוּן (in themselves)
(we will kill him) הִנּוּ (this is) דְּרֵאָה (the heir) וְהוּ (Come) נְקַטְלוּדֵי (we will kill him)
(the inheritance) וְתִהוּוּ (& will be) דִּינָא (ours) יְרֵהוּוּ (the inheritance)

8

וּנְסַכּוּ (& they took) קְטִילוּדֵי (& murdered him)
(the vineyard) וְאַפְקִדֵי (& they cast him) לְבֵרְ (outside) מִן (of) כְּרַמָּא (the vineyard)

9

מִנָּא (what?) הִכִּיל (therefore) נְעַבְדְּ (will do) מִרָא (the lord) כְּרַמָּא (of the vineyard)

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נאתא נובד (he will come) להגון (destroy) פלהא (those laborers)
ונתליודו (& will give it) כרמא (the vineyard) לאהרנא (to others)

10

ואפלא (& not even?) כתבא (scripture) הגא (this) קרייתון (have you read)
דכאפא (the stone) דאסליו (that rejected) בניא (the builders) די (it) הות (became)
לרשא (to the head) דיויהא (of the corner)

11

מן (from) לות (the presence) מריא (The Lord Jehovah) הות (was)
היא (this) ואייה (it is) תמורתא (wonderful) בעיני (in our eyes)

12

ובעין (& seeking) הו (they were) למאודה (to seize Him) ודהלו (& they were afraid)
מן (of) עמא (the people) ידעו (they ~the people~ knew) נד (for)
דעליהון (that about them~the Jewish leaders) אמר (He had spoken) מותלא (parable)
וגשקוהו (& they departed) ואזלו (they left Him)

13

ושדרו (& they sent) לותה (unto Him) אנשא (men) מן (from)
ספרא (the scribes) ומו (the house) דביית (the Herod) הרודס (of Herod)
דנצודנידי (that they might trap Him) במלהא (in His words)

14

הגון (those) דיין (but) אתו (they came) ושאלוהי (they asked Him) מלפנא (Teacher)
ידעין (know) דהנן (we) דשריר (that true) אנת (you are) וליא (& not)
שקיל (taken) אנת (you are) צפרא (by anxiety) לאנש (for a man) לא ניר (not)
האר (have regard) אנת (you) בפריצופא (for the person) דבני (of the sons) אנשא (of men)
אלא (but) בשדרא (in truth) אורחא (the way) דאלהא (of God)
מלף (teach) אנת (you) שליט (is it lawful?) למתל (to give) בכסף (money)
רשא (head) לקטר (to Qaesar) או (or) לא (shall we give?) נתל (shall we give?)

15

הו (He) דיין (but) ידע (knew) נבלהון (their treachery) ואמר (& He said)
להון (to them) מנא (why?) מנסיין (tempting) אנתון (are you) ליי (Me)
אירו (bring) ליי (to Me) דינרא (a penny) אהוא (I may see)

16

ואיתו (they brought) להו (it) אמר (He said) להון (to them)
דמנו (whose is?) צלמא (image) הגא (this) וכתבא (& writing)
הגון (they) דיין (but) אמרו (said) דקטר (Qaesar's)

17

אמר (said) להון (to them) ישוע (Yeshua) דקטר (Qaesar's) חבו (give) לקטר (to Qaesar)
דאלהא (& God's) לאלהא (to God) והמו (to Him) דהו (they) ביה (at Him) מרהב

18

ואתו (& came) זדוקיא (The Sadducees) ליותה (to Him) הגון (those) דאמרין (who say)
דיקמותא (that a resurrection) לית (there is not) ומשאלין (& asking) הו (they were) לה (Him)
ואמרין (& they were saying)

19

מלפנא (Teacher) מושא (Moshe) כתב (wrote) לן (to us) דאן (that if)
מאת (dies) אהודי (the brother) דאנש (of a man) ושבק (& he leaves) אנתרא (a wife)
ובניא (& children) לא שבק (not) שבק (leaves behind) נסב (shall take) אחודי (his brother)
אנתרה (his wife) ונקים (& shall raise) זרעא (seed) לאהודי (for his brother)

20

שבעא (seven) אחין (brothers) אית (there) הו (were)
קדמא (the first) נסב (took) אנתרא (a wife)
ומית (& he died) וליא (& not) שבק (left behind) זרעא (* a son)

* "Zera" – "Seed", in the Semitic cultures and in this context would refer to male offspring, as a son would bear the father's name and pass it on to his son, etc.. God's promise of a seed to Abraham, for instance, referred necessarily to a son, not a daughter. The same applies to "to seed of the woman" in Genesis 3:15. That is a prophecy of a woman bearing a male Savior - "Seed" without a human father involved.

21

דיתרין (& the second) ונסבה (took her) ומית (& he died) כד (when) אף (also) לא (not)
הו (he) שבק (had left) זרעא (seed) דיתלתא (& the third) והבות (likewise)

22

ושבעתיהון (& the seven of them) נסבה (they took her)
ולא (& no) שבק (they left) זרעא (seed) אחרית (after)
כלהון (all of them) מיתת (she died) אף (also) די (that) אנתרא (woman)

23

בקימותא (in the resurrection) הכיל (therefore) דאינא (whose?) מנהון (among them)
תהוא (will she be) אנתרא (wife) שבעתיהון (the seven) ניר (for) נסבה (they took her)

24

אמר (said) להון (to them) ישוע (Yeshua) לא (not?)
הוא (was it) מטל (because of) הדא (this) מעין (err) אנתון (you)

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דלא (because not) ידעין (know) אתון (you) כתבא (the scriptures) ולא (nor)
(of God) דאליה (His mighty work)

25

מא (whenever) ניר (for) דקמו (they have arisen) מן (from) מותא (those who have died)
(not) נסבין (have they taken) נשא (wives) אף (also) לא (not) נשא (wives)
הוין (have been) לגברא (to men) אלא (but) איהוין (they are) אף (like)
(the angels) דבשמיא (in Heaven)

Our Lord speaks of past resurrections, not future. Resurrection is not reserved for a future dispensation. The next two verses make this clear. To make this refer to a future dispensation is to ignore and distort the tense of the verb "Qamu", It is definitely a perfect tense, **indicating past action**. The Greek texts have an "aorist subjunctive" verb – "may arise", very much like a future tense, while The Peshitta has "Qamu" – "they arose" past tense.

26

על (about) מותא (the dead) דין (but) דקמין (that they rise) לא (not) קרייתון (Have you read?)
(in the scripture) דמושא (of Moshe) איכנא (how) מן (from) סניא (the bush)
אמר (said) לה (to him) אלהא (God)
(I AM The Living God) אלא (The God)
(of Abraham) ואלהה (The God)
(of Iskhag) ואלהה (The God) דיעקוב (of Yaqob)

27

ולא (& not) הוא (He was) אלהא (God) דמיתא (of the dead) אלא (but) דהיא (of the living)
אתון (you) הכיל (therefore) סני (greatly) טעין (errring) אתון (are)

28

וקרב (& approached) חר (one) מן (from) ספרא (the scribes) ושמע (he heard)
(them) דדרשין (who were debating) ודוא (and he saw) דשפיר (that beautifully)
(He had returned) להוין (them) פתגמא (an answer) ושאלה (He asked Him)
(which is?) פיקדנא (the commandment) קרמא (the first) דכלהוין (of all)

29

אמר (said) לה (to him) ישוע (Yeshua) קרמי (The Lord Jehovah)
(hear) שמע (the commandments) מריא (Israel) מריא (The Lord Jehovah)
אלה (your God) מריא (The Lord Jehovah) חר (One) הו (He is)

30

ודתרחם (& you shall love) למריא (The Lord Jehovah) אלוך (your God)
(from) כלה (all) לבך (your heart) ומן (from)
(all) נפשך (your soul) ומן (from) כלה (all) רעינד (your mind) ומן (from)
(this is) פיקדנא (the commandment) קרמא (the first)

31

ודרתין (& the second) דרמא (that is like) לה (it) דתחב (you shall love)
לקריבך (your neighbor) אף (as) נפשך (yourself) פיקדנא (commandment)
אחרנא (another) דרב (that is greater) מן (than) הלין (these) לית (there is not)

32

אמר (said) לה (to Him) הו (that) ספרא (Scribe) שפיר (excellent) רבי (Rabbi) בשררא (in truth)
אמרת (You have spoken) דחד (Because One) הו (He is)
ולית (& there is not) אחרין (another) לבר (outside) מנה (of Him)

33

ודגרימיווי (& that shall love Him) אנש (a man) מן (from) כלה (all) לבא (the heart) ומן (from)
כלה (all) רעינא (the mind) ומן (from) כלה (all) נפשא (the soul) ומן (from)
(the power) ודגרימם (& to love) קריבה (his neighbor) אף (as) נפשה (himself)
יירא (more) די (is) מן (than) כלהוין (all) קרא (burnt offerings) ודבוא (sacrifices)

34

ישוע (Yeshua) דין (but) חזיה (seeing him) דהכימאית (that wisely) מנפא (he had returned)
(an answer) ענא (He answered) ואמר (He said) לה (to him)
(you have been) דחק (far) מן (from) מלכותא (the kingdom) דאלהא (of God)
ולא (& not) אנש (a man) חוב (again) אמרה (dared) דנשאליהדי (to question Him)

35

וענא (& answered) ישוע (Yeshua) ואמר (& said) כד (when) מלך (he taught) ביהכלא (in the temple)
איכנא (How?) אמרוין (are saying) ספרא (the Scribes) דמושיא (The Messiah)
(is) הו (the son) בר (of David)

36

הו (Himself) ניר (for) דיד (David) אמר (said) ברוחא (in The Spirit) דקורשא (of Holiness)
(The Lord Jehovah) למרי (to my Lord) חב (sit) לך (you) מן (at) ימיני (My right)
עדמא (until when) דאיסי (I shall constitute) בעלדבך (Your enemies)
כובשא (as a footstool) תחית (under) ריגליך (Your feet)

37

הו (he) הכיל (therefore) דיד (David) קרא (He called) לה (Him) מרי (my Lord)
(How?) ברה (His son) איהו (is He) וכלה (& whole) כנשא (the crowd)
שמע (listening) הוא (was) לה (to Him) בטימאית (with pleasure)

38

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וביולפנה (& in his teaching) אמר (said) הוא (He) להון (to them) אזרהו (Beware)
מן (of) ספרא (the Scribes) דצבין (who like) בכאסטלא (that in robes) נהלכון (they walk)

39

וריש (chief & מורהבא (the seats) בכנושרא (in the synagogue)
ריש (& סמכא (rooms) בחשמתא (at feasts)
ורחמין (& שלמא (the greetings) בשוקא (in the streets)

40

הגון (they) דאכלין (who devour) בתא (the houses) דארמלתא (of widows)
בעלתא (for an offering) דמורכין (of chanting long) צלותהון (their prayers)
הגון (those) נקבלון (shall receive) דינא (the judgment) יתרא (the greater)

41

וכר (& ויתב (sat down) ישוע (Yeshua) לוקבל (near) בית (house)
ניא (the treasure) חאר (beheld) הוא (he) איכנא (how)
כנשא (the crowds) רמין (cast) עורפנא (money) בית (in house) ניא (of treasure)
וכנניא (& many) עתרא (rich men) רמין (casting in) הו (they were) סני (much)

42

וארת (and came) ארמלתא (widow) חרא (one) מוסכנתא (poor)
ארמית (she cast in) תרין (two) מנין (minas) דאתיהון (that were) שמונא (a farthing ~ 1/4 ε)

43

וקרא (& called) ישוע (Yeshua) לתלמידוי (His disciples) ואמר (& He said)
להון (to them) אמין (amen) אמר (say) אנא (I) לבון (to you)
דהרא (that this) ארמלתא (widow) מוסכנתא (poor) יתרא (more)
מן (than) כלהון (all) אנשא (the men) דרמין (who cast in)
ארמית (she has cast) בית (into the house) ניא (of treasure)

44

כלהון (all of them) ניר (for) מן (from) מרם (the things)
דייתר (of the surplus) להון (to them)
ארמיו (they cast in) הרא (this one) דין (but) מן (from) חסיריתה (her want) כל (every)
מרם (thing) דאית (that) הוא (was) לה (to her) ארמיתה (she cast in)
כלה (all) קניניה (her possessions)

Chapter 13

1

וכר (& when) נפק (went out) ישוע (Yeshua) מן (from) היכלא (the temple)
אמר (said) לה (to Him) חר (One) מן (of) תלמידוי (His disciples)
מלפנא (Teacher) הא (behold) דוי (see) אלין (what!) כאפא (stones)
ואילין (& what!) בנינא (buildings)

2

ישוע (Yeshua) דין (but) אמר (said) לה (to him) חרא (see?) אנת (you)
הלין (these) בנינא (buildings) רורבא (great) לא (not) משתבא (will be left)
הרנא (here) כאף (on) על (a stone) כאף (stone) חר (had been pulled down)
לה (that not)

3

וכר (& when) יתב (sat down) ישוע (Yeshua) בטורא (at the Mount) דייתא (of Olives)
לוקבל (opposite) דיכלא (the temple) שאלוי (they asked Him)
כאפא (Kaypha) ויעקב (& Yaqob) ויהונן (& Yokhanan)
ואנדראוס (& Andraus) בלהודיהון (alone)

4

אמר (tell) לן (us) אמרי (when?) הלין (these things) נהוין (will be)
וימנא (& what is?) אתא (the sign) מנא (when) דקרבינן (are approaching)
הלין (these things) כלדין (all) למשתלמ (to be fulfilled)

5

הו (Himself) דין (but) ישוע (Yeshua) שרי (began) למאמר (to say) להון (to them)
חזו (take heed) דלמא (lest) אנש (a man) נטעיכון (shall lead you astray)

6

סיניא (many) ניר (for) נאתון (will come) בשמי (in My Name) ונאמרון (& they will say)
דאנא אנא ("I AM The Living God") ולסיניא (& many) נטעון (they will deceive)

7

מנא (whenever) דיין (but) דשמעתון (you will hear) קרבא (you should fear)
ומבא (& reports) דקארסא (of battles) לא (not) תדהרין (yet)
עזר (is going) הו (that) דנהיא (to happen) אלא (but) לא (not) עזכיל (yet)
חורתא (the end is)

8

נקום (will arise) ניר (for) עמא (nation) על (against) עמא (nation)
ונמלכו (& kingdom) על (against) מלכו (kingdom) ונהוין (there will be)
זועא (earthquakes) ברובא (in places) רובא (places)
ונהוין (& there will be) כפנא (famines) ושנשא (& sedition)
הלין (these) רשא (the beginning) אנין (are) דחבלא (of the labor pains)

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וידולתא (& the powers) דשמיא (of the Heavens) נתתיעין (will be shaken)

26

והירין (& then) נחוונו (they will see) לברה (The Son) דאנשא (of Man) כר (when)
 ארתא בענא (He comes) בענא (in the clouds) עם (with) דילא (power) רבא (great)
 ועם (with) שובהא (glory)

27

הירין (then) נשדר (He will send) מלאכודי (His angels) ונכנש (& gather) לגבורה (His elect ones)
 מן (from) ארבעתהין (from) ריהא (the four) ריחא (the winds) מן (from) רשה (the beginning)
 דרעהא (of the Heaven) דרעהא (the beginning) דשמיא (of the Heaven)

28

מון (from) תרתא (the fig tree) דין (but) ילפו (learn) פלאהא (an allegory)
 דמא (that whenever) דרך (are tender) סוכיה (its branches) ופרעו (its Summer-May)
 מרפיה (its leaves) ידעין (know) אתון (you) דמנא (has arrived) קיטא (Summer-May)

29

הכנא (thus) אף (also) אתון (you) נא (whenever) דהיתון (you see)
 הלין (these things) דהוין (happen) דעו (know) דקריבא (that near) די (it is)
 על (at) דרעא (the door)

30

אמין (amen) אמר (say) אנא (I) לכון (to you) דלא (that not)
 תעבר (will pass) שרתא (generation) הרא (this) עדמא (until)
 דהלין (of these things) כלהין (all) גהוין (will come to pass)

31

שמיא (the Heavens) ורעא (the earth) נעברין (& the earth)
 ומלי (My words) לא (not) נעברין (will pass away)

32

על (of) דין יומא (day) דו (that) ועל (& of) שעתא (hour) די (that)
 אנש (a man) לא ידע (not) דע (knows) אפלא (neither) מלאכא (the angels)
 דשמיא (of Heaven) ולא (nor) ברא (The Son) אלא (except) אן (only) אבא (The Father)

33

חזו (take heed) אתתעירו (watch) וצלו (& pray) לא (not) ניר (for)
 ידעין (aware) אתון (you are) אמתי (when) דו (that is) זבנא (time)

34

איך (like) נברא (a man) הו (it is) ניר (for) דחוק (who traveled abroad)
 ושבק (& left) ביתה (his house) ויהב (& gave) שולטנא (authority)
 לעבדודי (to his servants) ולנאש (& to a man) אנש (a man) עברה (his work)
 ולתרעא (& the gatekeeper) פקר (that he should be) עיר (watchful)

35

אתתעירו (watch) הכיל (therefore) דלא (for not)
 ידעין (aware) אתון (you are) אמתי (when) ארתא (comes) מרה (The Master)
 דביתא (of the house) ברמשא (in evening) או (or) אי (at mid-) דלילא (night)
 או (or) במקרא (at the crowing) תרנגלא (of the rooster) או (or) בצפרא (in the morning)

36

דלמא (lest) נארתא (he will come) מן (from) שלילא (the silence) ונשכהכון (He finds you)
 כר (when) דמכין (sleeping) אתון (you are)

37

מודם (the thing) דלכון (that to you) דין (but) אמר (say) אנא (I)
 דלכון (to you all) הו (the same) אמר (say) אנא (I) הויתון (you be) עירין (watching)

Chapter 14

1

בתר (after) דין (but) תרין (two) יומין (days) הוא (it) הוא (Passover)
 דפטרין (of unleavened bread) ובעין (& seeking) הו (were) רבי (Chief) כהנא (Priests)
 וספרא (& the scribes) איכנא (how) בנכלא (by treachery) נאחרין (they would seize)
 ונקטלוגדי (they would kill Him)

2

ואמרין (& saying) הו (they were) לא (not) בעדעדא (during the feast)
 דלמא (lest) נהא (there be) שמיא (a tumult) בעמא (among the people)

3

וכר (& while) הו (He) אתהודי (was) בביתענא (in Byth-Ania) בביתה (a woman)
 דשמעין (of Shimeon) נרבא (the potters) כר (when) כמין (reclining) ארתא (came) אתרתא (a woman)
 דאית (who had) עליה (with her) שמיפתא (of ointment) דבכמא (an alabaster vase)
 דגררין (of spikenard) רשא (the best) כגי (very) דמא (costly) ופתחתה (& she opened it)
 ואשפתה (& poured it) על (on) רשו (the head) דישוע (of Yeshua)

* "Garba" can mean "Leper" or "Pot". It can also mean, "One who makes pots", even as "Bsama" in this verse can mean "Ointment" or "Maker of ointment". There can be no doubt that Shimeon was not a leper with The Messiah in his house as a dinner guest. This is probably another case where the Greek translator misconstrued the Aramaic original. All Greek texts have "Leprou", from "Lepros" = "A Leper".

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4
 (whom it displeased) דאִתְבַּשׁ (the disciples) תְּלַמִּידָא (from) מִן (men) אֲנִשָּׁא (but) דִּין (there were) אִיתְּ
 (was there) הוּא (Why?) דִּלְמָנָא (& they said) וְאִמְרוּ (in themselves) לְהוֹן (to them) בְּנִפְשָׁהוּן
 (ointment) בְּכַמְנָא (of this) דְּהָנָא (the loss) אֲבָרְנָא

5
 (for more) יְתִיר (to sell) לְמִזְדַּבְּנוּ (for) גִּיר (it would have been) הוּא (possible) מִשְׁכָּח
 (to the poor) לְמַסְכַּנָּא (& to be given) וְלִמְתִּיחְבוּ (Danarii) דִּיגִירִין (300) תְּלַתְמִיאָא (than) מִן
 (at her) הוּוּ (they were) בְּהָ (indignant) יְמוּדְעִפִּין

6
 (troubling) דִּין (He) דִּין (but) יֵשׁוּעַ (Yeshua) אֲמַר (said) שׁוֹבְקִיָּה (let her alone) מְנָא (why?) מִהֲרִין
 (for Me) אֲתִהוֹן (are you) לָהּ (her) עֲבַדָּא (a deed) שְׂפִירָא (beautiful) עֲבַדְתָּ (she has done) לוֹדִי

7
 (with you) בְּכָלִיבִין (at every time) גִּיר (the poor) מִסְכַּנָּא (are) אִיתְּ (to you) לְכוּן (you are) עֲמוּכוּן
 (you are) וְאִמְתִּי (& whenever) דְּצָבִין (desire) אֲתִהוֹן (you) מִשְׁכַּחִין (able) אֲתִהוֹן (what is good)
 דְּהַעֲבַדְתִּין (that you may do) לְהוֹן (to them) דְּשִׁפִּיר (with you) לָא (but) לֹא (always) אִיתִי
 (am) לְוַתְכוּן (not) בְּכָלִיבִין (always) אִיתִי

8
 (she has done) הוּוּ (that) דִּיאִתְּ (which) הוּא (was) לָהּ (to her) לְהַרָּא (this) עֲבַדְתָּ (she has done)
 (My body) וְקִרְמָתָא (& she has gone before) אֲדָךְ (so as) דְּלִקְבֻרְתָּא (for burial) בְּסַמָּת (she anointed) גִּוְשְׁמִי
 (for Me)

9
 (that every) וְאִמְיִן (& amen) אֲמַר (say) אֲנָא (I) לְכוּן (to you) רַכְבֵּל (every) אִתְּ
 (this) אִכָּא (where) דְּתַחְכְּבוּ (that will be preached) סְבִרְתִּי (My gospel) הִרָּא (that she has done)
 (that she has done) וְאִתְּ (the world) וְאִתְּ (& also) מִדְּמִם (thing) רְעִבְרָתָא (in her memory)
 (in all) עֲלִמָּא (shall be spoken) לְדִיִּבְרֵינָהּ (this) הִרָּא

10
 (one) יְהוּדָא (Yehuda) דִּין (but) סְכַרְיוֹטָא (Skariota) חַד (one) מִן
 (to) תְּרַעַסְר (from) אֲוֵל (the twelve) לֹהֵת (went) לוֹתָא (to betray Him)
 רַבִּי (Chief) כְּהֵנָּא (the Priests) אֲדָךְ (so as) דְּנִשְׁלַמְיָהּ (to them) לִישׁוּעָא
 (Yeshua)

11
 (they heard) הִגִּוּן (they) דִּין (but) כֵּד (when) שְׁמוּעָא (money) חֲדָיָא
 (they rejoiced) וְאִשְׁתַּחֲוּוּ (they would give) לָהּ (to him) וּבִעָא (& sought) הוּא (he)
 דְּנִתְלַלִּין (it) פְּלַעַא (opportunity) דְּנִשְׁלַמְיָהּ (to betray Him)

12
 (of unleavened bread) וּבִיּוֹמָא (& on the day) קִדְמִיא (first) דְּפַפְרִיא (of unleavened bread)
 דְּבִּהָ (in which) דְּבַחִין (slaughter) יְהוּדִיא (the Jews) פְּצַחָא (the Passover lamb)
 אִמְרוּן (they were saying) לָהּ (to Him) תְּלַמִּידוּרְהִי (His disciples) אִכָּא
 (that we shall go) צָבָא (where?) אֲנָתָא (do You) דְּנִחָל (that You may eat)
 (The Passover) פְּצַחָא (for You) דְּתִאֲכֹל (to prepare) לָךְ

13
 (to them) וְשָׂרְדָּא (& he sent) תֵּינִין (two) מִן (of) תְּלַמִּידוּרְהִי (His disciples) וְאִמַּר (& said) לְהוֹן
 (a man) וְלֹא (to the city) וְהִיא (to the city) פְּנַע (& behold) פְּנַע (will meet) בְּכוּן (with you) נְבִרָּא
 (after him) דְּשִׁקְלָא (bearing) מִנְאָנָא (a vessel) דְּמִיא (of water) זִלְוִי (go) בְּהִרְדָּא (go)

14
 (of the house) וְלֵאִיכָא (& in the place) דְּעָאֵל (he enters) אֲמַרוּ (say) לְמִרָּא (to the lord) בֵּיתָא
 (chamber) רַבִּין (our Master) אֲמַר (says) אִכּוּ (where is?) בֵּית (the house) מִשְׂרָיא (chamber)
 (The Passover) אִיכָא (where) דְּתִאֲכֹל (I may eat) עִם (with) תְּלַמִּידֵי (My disciples) פְּצַחָא

15
 (great) וְהָא (& behold) מִדְּהוּא (he will show) לְכוּן (to you) עֲלִיתָא (an upper room) רַבְתָּא
 (for us) דְּמִשְׂרָיא (which is laid out) וְזִמְטִירָא (& prepared) תְּמִן (there) תִּקְנוּ (make ready) לִן

16
 (& they came) וּנְפִיקוּ (His disciples) וְאִתְּ (Just as) אִכְּנָא (& they found) דְּמִירְיָנָא (to the city)
 (the Passover) דְּאִמַּר (He told) לְהוֹן (them) וְשִׁבּוּ (& they prepared) פְּצַחָא

17
 (evening) וְכֵד (& when) הוּא (it was) דְּרִמְשָׁא (evening)
 אִרָּא (He came) עִם (with) תְּרַעַסְרְתָּא (His twelve)

18
 (say) וְכֵד (& as) סְמִיכִין (they reclined) וְלַעֲסִין (& ate) אֲמַר (said) יֵשׁוּעַ (Yeshua) אֲמִין (amen) אֲמַר
 (with Me) אֲנָא (I) לְכוּן (to you) דְּהִדִּד (that one) מִנְכוּן (of you) דְּאֲכֹל (who eats) עִמִּי
 (he will betray Me) דְּהוּ (he) נִשְׁלַמְנִי

19
 (& they were saying) הִגִּוּן (they) דִּין (but) שְׂרִי (began) מִתְּתַעֲקִין (to lose heart) וְאִמְרוּן
 (is it I?) לָהּ (to Him) חַד (each) חַד (one) לְמָנָא (?) אֲנָא (is it I?)

20
 (one) הוּוּ (He) דִּין (but) אֲמַר (said) לְהוֹן (to them) חַד (one)
 (in the dish) (of) תְּרַעַסְר (the twelve) דְּצָבַע (who dips) עִמִּי (with Me) בְּלִתְנָא

21
 (goes) וְבִרָּה (& The Son) דְּאִנְשָׁא (of Man) אֲוֵל (goes)

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(about Him) עלוהי (it is written) רכתוב (Just as) איכנא (Him)
 (that) הו (to man) לנברא (but) רין (woe) ר
 (The Son) רבארה (by whose hand) משתלם (is betrayed) ברה (The Son)
 (for man) דאנשא (of Man) פקח (better) הווא (it were) ליה (for him) לנברא (begotten)
 (had been begotten) הו אלו (that) לא (if) אלו (not) אלו (that) הו
 22
 (Yeshua) ישוע (took) נסב (eating) לעסין (they were) הנין (& while)
 (& He gave) וברך (bread) וקצא (& He broke) ויהב (& He gave)
 (take) להון (to them) ואמר (& He said) להון (to them) סבו (take)
 (My body) פגרי (is) הנה (this) איתוהי (this)
 23
 (& He blessed) וברך (& He gave thanks) ואורי (a cup) כסא (& He took)
 (all of them) להון (& He gave) ואשתוי (to them) מנה (& they drank) כלהון (from it)
 24
 (New) ואמר (& He said) להון (to them) הני (this) דמי (My blood) דריתקא (of the Covenant)
 (is shed) דחלק (which in exchange for) סניאא (the many) מתאשא (many)
 25
 (I shall drink) אמר (amen) אנה (say) אנה (I) לכון (to you) דרוכ (that again) לא (not)
 (in which) יורה (from) דנפתא (fruit) דנפא (of the vine) עדמא (until) ליומא (day) הו (that) רבה (in which)
 אשתויה (I shall drink it) חוראת (anew) במלכותא (in the kingdom) דאלהא (of God)
 26
 (of Olives) ושבוו (& they sang praises) ונפכו (they went out) למור (to the Mount) זיהא (to the Mount)
 27
 (will be ashamed) ואמר (& said) להון (to them) ישוע (Yeshua) דכלבון (all of you) תהכשלו (will be ashamed)
 (for) בי (of Me) בהנא (in this) לליא (night) כתיב (it is written) גיר (for)
 (The Shepherd) דאמהא (I shall smite) לרעיא (His lambs) אפרי (will be scattered)
 28
 (to Galila) אלא (but) מא (when) דקמת (I am risen) קדם (shall go before) אנה (I) לכון (you) לגלילא (Galila)
 29
 (all of them) אמר (said) לה (to Him) כאפא (Kaypha) אן (if) כלהון (all of them)
 (I shall) נהכשלו (will be ashamed) אלא (yet) לא (not) אנה (I)
 30
 (that you) אמר (said) לה (to him) ישוע (Yeshua) אמין (amen) אמר (say) אנה (I) לך (to you) דאנת (the rooster)
 (will crow) יומנא (today) בלילא (in night) הנה (this) קדם (before) דנקרא (will crow) דנגלא (the rooster)
 (Me) תרתין (two) זבנין (times) תלת (thrice) תכפור (you will renounce) בי (Me)
 31
 (that if) הו (he) רין (but) יתר אית (all the more) אמר (saying) הווא (was) דאן (with You)
 (to be put to death) למות (to me) ל (it happens) ל (to me) נהוא (with You)
 (My Lord) לא (not) אכפור (I shall renounce) כך (You) מרי (You) אמר (they spoke)
 (all of them) אפרי (& like him) איתוהי (also) כלהון (all of them) אמר (they spoke)

The Eastern Peshitta has תלמידא “The disciples”, as second to the last word in v. 31. The Western does not; neither does this critical Peshitta edition. The Greek agrees with the Western Peshitta here.

32
 (Gathseman) וארו (& they came) לדוכתא (to the place) אידא (which) דמתקריא (is called) גתסמן (Gathseman)
 (I) ואמר (& He said) לתלמידוהי (to His disciples) תבו (sit) הרכא (here) ער (while) מנצלא (pray) אנה (I)
 33
 (Yokhanan) ורבר (& He took) עמה (with Him) לכאפא (Kaypha) וליעקוב (& Yaqob) וליוחנן (& Yokhanan)
 (and languid) ושיר (& He began) למתכמורי (to be saddened) ולימותיעקו (to be saddened)
 34
 (to my soul) ואמר (& He said) להון (to them) כריא (sadness) הי (is) לה (to it) לנפשי (to my soul)
 (& watch) עדמא (unto) למותא (death) קו (stay) הרבא (here) נאיתיערו (here) נאיתיערו (& watch)
 35
 (the ground) וקרב (& he approached) קליל (a little) נפל (& He fell) על (on) ארעא (the ground)
 (it were possible) ומנצלא (prayed) והוא (He) דאן (that if) מושכחא (that if) מושכחא (it were possible)
 (the hour) תעבר (would pass) מנה (from Him) שעתא (the hour)
 36
 (My Father) ואמר (& He said) אבא (Father) אבי (Father) אבי (My Father)
 (You) כל (every) מודם (thing) מושכחא (can do) אנת (You)
 (but) אעבר (let pass) מני (from Me) כסא (cup) הנה (this) אלא (but)
 (Yours) לא (not) צביני (My will) דיילי (Mine) אלא (but) דיילך (Yours)
 37
 (when) וארא (& He came) אשכח (He found) אנון (them) כד (when)
 (are you sleeping?) דמכין (they were sleeping) ואמר (& said) לכאפא (Kaypha) שמעון (Shimeon) דמכת (are you sleeping?)
 (to watch) לך (you) לא (not?) אשכחת (were you able) חרא (one) ששא (hour) למותערו (to watch)
 38
 (into temptation) נאיתיערו (watch) וצלו (& pray) דלא (lest) תעלין (you enter) לנסינא (into temptation)
 (is weak) רוחא (the spirit) צביא (is willing) ונמיבא (& prepared) אלא (but) פגריא (the body) כריה (is weak)

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- 39
(He said) ואמר (words) מלהתא (& the same) ודי (He prayed) צלי (again) תוב (& He went on) וזל
- 40
(while) והפך (returning) אתא (& He came) תוב (again) אשכח (He found) אנון (them) כד (while)
(& not) דמכין (were) מושל (because) דענייהון (their eyes) יקרין (heavy) הוי ולא (were)
(to Him) ידעין (they should say) ליה (they did) מנא (what?) נאמרין (know)
- 41
(& He said) ואמר (time) זבנין (a third) דתלת (& He came) דתלת
(& take rest) להון (to them) דמכו (sleep) מכיל (now) ואחתניהו
(the hour) ומת (has arrived) הרחא (the end) יאתת (& has come) שעתא
(of Man) ויה (behold) משתלם (& betrayed) ברה (The Son) דאשא (Man)
(of sinners) באדיהון (into the hands) דהטיא
- 42
(Me) קמו (arise) נאזל (we will go) הא (behold) קרב (approaches) הו (he) דמשלם (who betrays) לי (Me)
- 43
(Scariota) ועד (while) הו (he) ממלל (was speaking) אתא (came) יהודא (Yehuda) סכריוּטא (Sca-
(swords) חד (one) מן (of) תרעסר (the twelve) ינמא (& people) סניאא (& many) עם (with) ספסרא (Sca-
(the Priests) דוּשורא (& clubs) מן (from) לות (the presence of) רבי (Chief) כהנא (& the Elders)
(& The Elders) וספרא (& the Scribes) וקשישא
- 44
(who betrayed) ויהב (he had given) להון (& to them) אתא (a sign) משלמנא (the traitor) הו (he) דמשלם
(seize Him) ואמר (& said) הו (he) דנשק (Whom shall kiss) אנא (I) הוי (is He) אהרווי (bring Him)
(& bring Him) ואבולוי (securely) דהוראית
- 45
(to Him) ובר (son of) שעתא (& son of) קרב (a moment) קרב (he approached) ואמר (& he said) ליה (to Him)
(& he kissed Him) רבי (Rabbi) רבי (Rabbi) ונשק (kiss)
- 46
(& they seized Him) הנון (those) דין (but) ארמי (laid) עלויה (upon Him) איריא (hands) ואהרווי (seized Him)
- 47
(drew) חר (one) דין (but) מן (from) הנון (those) דקימין (who were standing) שמוט
(the servant) טיפא (a sword) ימדיה (& hit) לעברה (& took off) אדנה (his ear)
(his ear) דרב (of the high) כהנא (Priest) ושקלה (took off) אדנה (his ear)
- 48
(against) הו (he) דין (but) ישוע (Yeshua) ענא (answered) ואמר (& said) להון (to them) איך (as) דעל (against)
(& with clubs) ניסא (a band of robbers) נפקתון? (have you gone out?) כפיא (with swords) ובוּזורא (with clubs)
(that you might seize Me) דהאדרוּנבי (that you might seize Me) דהאדרוּנבי
- 49
(I was) כליים (every day) לוּתכוּן (with you) הוּית (when) כד (when)
(& not) מלך (when) אנא (I) בויבילא (in the temple) ולא (not) אהרוּנבי (that may be fulfilled)
(this) כתבא (the scriptures) הות (has happened) דהא (this)
- 50
(& they fled) הוּין (then) שבקוּהוּ (forsook Him) תלמידוּהוּי (His disciples) וערקוּ (fled)
- 51
(after Him) ועלימא (& young man) חד (one) אתא (come) הוא (had) בתרה (after Him)
(& they seized) ועטוף (he was clothed) & סרוּנא (with a cloth) ערשל (he was naked) ואהרוּהוּי (he seized him)
- 52
(naked) הו (he) דין (but) שבק (left) סרוּנא (the cloth) וערק (& fled) ערשל (naked)
- 53
(high) ואבולוּהוּי (& they brought Him) ליִשוע (Yeshua) לוּת (to) קיפא (Qaiapha) רב (high)
(all of them) כהנא (the Priest) ואהבנשוּ (& gathered) לוּתה (to Him) כלהון (all of them)
(& the Elders) רבי (Chief) כהנא (the Priests) וספרא (& the Scribes) וקשישא (& the Elders)
- 54
(coming) שמעון (Shimeon) דין (but) מן (from) רוקא (a distance) אתא (coming)
(the courtyard) הוא (was) בתרה (after Him) ערמא (until) לנוּ (within) דרתא (the courtyard)
(with) דרב (of High) כהנא (the Priest) ויִתב (& sat down) הוא (he) עם (with)
(the fire) משמנא (the servants) ושון (& warmed himself) לוקבל (near) גורא (fire)
- 55
(their assembly) רבי (Chief) כהנא (the Priests) דין (but) וכלהוּ (& all) כנשוּהון (their assembly)
(testimony) בעין (seeking) הוּו (were) על (against) ישוע (Yeshua) סהרוּתא (testimony)
(they were able) דנמיִתנייהוּ (that they might put Him to death) ולא (& not) אשכחוּ (they were able)
- 56
(were) כד (while) סניאא (many) גיר (for) מסהרין (testifying) הוּו (were)
(their testimony) עלוּהוּי (against Him) לא (not) שוּין (worthy) הוּי (was) סהרוּתהון (testimony)
- 57
(against Him) אנשין (people) דין (but) קמוּ (rose up) עלוּהוּי (& testified)
(& they said) סהרא (testifying) דשקרא (of lies) ואמרוּ (& testified)
- 58
(I) דהנוּן (we) שמעיהוּ (we have heard Him) דאמר (say) דאנא (I)
(this) שרא (destroy) אנא (shall) היכלא (temple) דהא (this)

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ד עביר (shall build) בנא (days) יומין (& in three) ולתלתא (with hands) באדיא (that is made) אנה (I) אהרנא (another) דלא (that not) עביר (is made) באדיא (with hands)

59 ו אפלא (neither) דין (but) הכנא (in like manner) שייא (worthy) הות (was) סהדוהון (their testimony)

60 וקם (stood up) רב (High) כהנא (the Priest) במצעתא (in the center) ושאלה (asked Him) לישוע (Yeshua) ואמר (& said) לא (not?) מפנא (return) אנת (you) פתגמא (an answer) (these) מטהרין (why?) מסהרין (are testifying) עליך (against You) הלין (these)

61 הו (He) דין (He) שתיק (silent) הוא (was) ומרם (and anything) לא (not) ענידי (He answered him) ורוב (and again) שאלה (asked Him) רב (High) כהנא (the Priest) ואמר (& he said) אנת (You) הו (of The Blessed One) משיחא (The Messiah) ברה (The Son) דמברכא (The Son)

But he was silent and did not answer anything, and again The High Priest asked Him and said, "Are You The Messiah, The Son of The Blessed One?"

62 ו (he) דין (but) ישוע (Yeshua) אומר (said) לה (to him) אנה אנה (I AM The Living God) ותחזון (you shall behold) לברה (& you shall behold) דאמנא (The Son) דאמנא (of Man) דיהב (sitting) מן (at) מינא (the right hand) דהילא (of The Power) ואתא (& comes) על (on) ענני (the clouds) שמיא (of Heaven)

But Jesus said to him, "I AM The Living God, and you shall behold The Son of Man sitting at the right hand of Power and coming on the clouds of Heaven".

63 רב (high) כהנא (the Priest) דין (but) צרא (ripped in two) כותינה (his tunic) ואמר (he said) מנא (why?) מכיל (now) מותבעין (are required) לך (for us) סהרא (witnesses)

64 הא (behold) מן (from) פימה (His mouth) שמעתון (you have heard) מודפא (the blasphemy) מנא (How?) מוהיא (does it appear) לבן (to you) דהון (they) דין (but) כלהון (all of them) דנו (judged) דחוב (that deserved) הו (He) מוהיא (death)

65 ושריו (& began) אנשין (the people) רקין (spitting) בפרצופה (in His face) ומחפין (& covering) אפיה (His face) ומקפחין (& hitting) לה (Him) ואמרין (they were saying) ואתעבא (prophecy) ודחשא (& the guards) מוחין (were) לה (Him) על (on) פכודי (His jaw)

66 ובר (& while) שמעון (Shimeon) להחית (underneath) בדרהא (in the courtyard) איתא (came) עלימתא (handmaid) דהא (a certain) דרב (of High) כהנא (the Priest)

67 וזותה (she saw him) דשון (that he warmed himself) ודרת (she stared) בה (at him) ואמרה (& she said) לה (to him) ואף (also) אנת (you) עם (with) ישוע (Yeshua) הוית (were) נצריא (The Nazarene)

68 הו (he) דין (but) כפר (denied) ואמר (& said) לא (not) ידע (know) אנה (I) מנא (what?) אמרא (saying) אנהי (you are) ונפק (he went forth) לה (to the porch) לטפא (outside) וקרא (& crowded) תרנגלא (a rooster)

69 וזותה (& she saw him) תוב (again) עלימתא (handmaiden) די (that) ושרית (she began) דתאמר (to say) לאילין (to those) דקימין (standing) דאף (that also) הו (is) מנהון (of them) מנהון (this one)

70 הו (he) דין (but) תוב (again) כפר (denied) ובתר (& after) קליל (a little while) תוב (again) הון (truly) דקימין (who were standing) אמרו (said) לכאפא (to Kaypha) שריאית (a Galilean) אנת (of them) אף (you are) אף (also) נר (for) גיליא (is similar) אנת (you are) וממלך (& your speech) דמא (is similar)

71 הו (he) דין (but) שרי (began) הוא (had) מחרם (cursing) וימא (& swearing) דלא ידע (not) אנה (I) לנרא (man) דנא (this) דאמרין (of whom speak) אנתון (you)

72 ובו (& in it) בשעתא (in the moment) קרא (crowded) תרנגלא (the cock) דתרתין (the second) זבני (Who said) ואתרבר (& was reminded) שמעון (Shimeon) מלתה (of the word) דישוע (of Yeshua) דאמר (a cock) הוא (had) לה (to him) דקום (before) דנקרא (shall crow) תרתין (two) זבני (times) תלת (thrice) תכפור (you will deny) בי (Me) ושרי (& he began) דנבכא (to weep)

Chapter 15

1 ומוחרא (& at once) בצפרא (in the morning) עברו (they made) מולכא (a counsel) רבי (the Chief) כהנא (Priests) עם (with) קשישא (The Elders) ויעם (& with) כפרא (The Scribes) ויעם (& with) כלה (all) כנושוא (the Assembly) ואכרו (they bound) לישוע (Yeshua)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Mark אונגליון קדישא כרוזתא דמרקוס

ואובלויה (& brought Him) ואשלמוהי (Him delivered) & לפילטוס (to Pilatus)

2

ושאלה (& asked Him) פילטוס (Pilatus) אנת (You) הו (are?) מלכא (The King)
דיהודיא (of the Judeans) הו (He) דין (He) רין (but) ענא (he answered)
(have said) אמר (He said) & לה (to him) אנת (you) אמרת (you)

3

ואכילין הו קרצוהי (& accused Him) רבי כהנא (the Chief) בסניאתא (of many things)

"Akal Qartsa" is an Aramaic idiom meaning "to accuse". It is also one name for Satan in Aramaic.

4

הו (he) דין (but) פילטוס (Pilatus) תוב (again) שאלה (asked Him) ואמר (and said)
לה (to him) לא (not?) מפנא (return) אנת (you) פרנמא (an answer)
חוי (see) כמא (how many) מסהדין (are testifying) עליך (against You)

5

הו (He) דין (but) ישוע (Yeshua) מרם (any) פרנמא (answer)
לא (not) יהב (he gave) איכנא (so that) דנהדרמר (would wonder) פילטוס (Pilatus)

6

מעד (set a time) הוא (he) דין (but) בכלל (at every) עארא (feast) למשרא (to release)
להון (to them) אסירא (prisoner) חד (one) אינא (whomever) דשאלין (they requested)

7

ואית (& there) הוא (was) חד (one) דמתקרא (who was called)
בר-אבא (Bar-Abba) דאסיר (who bound) הוא (was) עם (with) עברי (them that made)
אסטין (sedition) ההון (those) דקמלא (who murder) באסטין (in the sedition) עברי (committed)

8

יקעו (& cried out) עמא (the people) ושריו (they began) למשאל (to ask) איך (so that)
דמעד (he would keep the custom) הוא (he) עבר (had been doing) להון (for them)

9

הו (he) דין (but) פילטוס (Pilatus) ענא (answered) ואמר (& said)
צבין (willing) אנתון (are you?) אשרא (that I release)
לכון (to you) מלכא (the King) דיהודיא (of the Judeans)

10

ידע (known) הוא (had) ניר (for) פילטוס (Pilatus) דמן (that from) הסמא (envy)
להון (to them) כהנא (the Chief) בסניא (Priests) להון (to them)

11

רבי כהנא (the Chief) בסניא (Priests) דין (but) יהודיא (all the more) חפמו (urged)
לכנשא (the crowd) דלבר-אבא (that Bar-Abba) נשרא (he would release)

12

הו (he) דין (but) פילטוס (Pilatus) אמר (said) להון (to them) מנא (what?) הכיל (therefore)
צבין (do want) אנתון (you) אעבר (me to do) להנא (to this one) דקין (Whom called) אנתון (you)
מלכא (The King) דיהודיא (of the Judeans)

13

הון (they) דין (but) תוב (again) קעו (cried out) זקיפיהי (crucify Him)

14

הו (he) דין (but) פילטוס (Pilatus) אמר (said) להון (to them) מנא (what?) ניר (for) רביש (evil)
עבר (has He done) והון (they) ויהודיא (the more) קעין (were) זקיפיהי (crucify Him)

15

פילטוס (Pilatus) דין (but) צבא (wanted) דנעבר (to do) צבינא (the will)
לכנשא (of the crowds) ושרא (& released) להון (to them)

לבר-אבא (Bar-Abba) ואשלם (& delivered) להון (to them) לישוע (Yeshua)
כד (after) מנעד (He had been scourged) ונדקפ (to be crucified)

16

אסטריוטא (The soldiers) דין (but) אוכלוהי (led Him) לנו (within)
דרתא (the courtyard) דאיתיה (which is) פרטורין (Praetorium)
וקרי (& they called) לכלה (the whole) אספיר (company of soldiers)

17

ואלבושוהי (& they clothed Him) ארמנא (in purple) וגדלו (in purple)
סמו (& they placed) לה (on Him) כליא (a crown) דכובא (of thorns)

18

ושריו (& they began) למשאל (to invoke) בשלמה (His peace)
שלם (Hail) מלכא (King) דיהודיא (of the Judeans)

And they began to salute Him with, "Hail, King of the Judeans!"

19

ומוחין (& hitting) הו (they were) לה (Him) על (on) רשה (His head) בקניא (with a reed)
ורקין (& spitting) הו (they were) באפיהי (in His face) וברכין (& bowing) הו (they were) על (on)
בורכיהון (their knees) וסגריין (& worshipping) לה (Him)

20

וכד (& when) בזוה (they mocked) בה (Him) אשלוהו (He stripped Him)
ארמנא (of the purple) ואלבושוהי (& clothed Him) מאנהי (in His clothes)

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The Holy Gospel Preaching of Mark

אונגליון קדישא כרוזתא דמרקוס

ואפקודי (& led Him) דנקפנידי (to crucify Him)

21

ושהרו (& they detained) חד (one) דעבר (who passing by) הוא (was) שמעון (Shimeon) קורניא (Qurina) דאתא (who come) הוא (had) מן (from) קריחא (the field) אבדי (the father) דאלכסנדרוס (of Alexandrus) ודרופוס (& of Rufus) דנשקול (to take up) זקיפה (His cross)

22

ואיתיודי (& they brought Him) לגולתא (Galgutha) דוכתא (the place) דמתפשקא (that is interpreted) קרקפתא (The Skull)

23

ויהבו (& they gave) לה (to Him) למשתא (to drink) חמרא (wine) דחליט (that had been mixed) בה (with it) מורא (myrrh) הו (He) דין (but) לא (not) נסב (would take)

24

וכד (& when) זקפודי (they had crucified Him) פלגו (they divided) מאמדי (His garments) וארמוי (& cast) עליהן (for them) פסא (lots) מנו (who would) מנא (what?) נסב (take)

25

אית (it) הוא (was) דין (was) שעה (hour) תלת (the third) כד (when) זקפודי (they crucified Him)

26

וכתיבא (& written) הות (was) עלהא (the pretext) דמותה (of His death) בכתבא (in writing) הנתא (this) הו (this) מלכא (The King) דיהודיא (of the Jews)

27

וזקפו (& they crucified) עמה (with Him) תריין (two) לטניא (robbers) חד (one) מן (at) מינה (His right) וחד (one) מן (at) סמלה (His left)

28

ושלם (& was fulfilled) כתבא (the scripture) דאמר (that says) דעם (with) עליא (wicked men) אתחשב (He was numbered)

29

ואף (also) אילין (those) דין (but) דעברין (who passing) הוו (were) מגרפיין (blaspheming) הוו (they were) עלודי (against Him) למגדיין (& were shaking) רשויין (their heads) ואמרוין (& they were saying) אין (O) שרא (destroyer) דהיכלא (of the temple) ובנא (& the one who builds) ליה (it) לתלאא (in three) יומין (days)

30

פצא (save) נפשך (Yourself) וחות (Yourself) מן (from) זקיפא (the cross)

31

והכנא (& likewise) אף (also) רבי (the chief) כהנא (priests) נחבין (joking) הוו (they were) חד (one) עם (with) חד (another) וספריא (& the Scribes) ואמרוין (& they were saying) אחרנא (others) אוד (He saved) נפשה (Himself) לא (not) מושכח (He is able) למודי (to save)

32

משיחא (The Messiah) מלכא (King) דאיסרייל (of Israel) נהות (let Him descend) הו (in Him) זקפא (from) מן (that we may see) דנהוא (the cross) דנהוא (that we may see) גרמינן (& we will believe) חד (with Him) ואף (& also) הוין (they) דין (but) דקיפין (who crucified) הוו (were) עמה (with Him) מוסרדין (reviling) הוו (they were) לה (Him)

33

וכד (& when) הוי (it was) שש (sixth) שעיין (the hour) הו (was) השוכא (darkness) על (on) כלה (all) ארעא (the earth) עדמא (until) לשעא (the hour) תשע (ninth)

34

ובתשע (& in ninth) שעיין (the hour) קעא (cried out) ישוע (Yeshua) בקלא (in a voice) רמא (loud) ואמר (& He said) איל (Eil) איל (Eil) למנא (lemana) שבקתני (Shabaqthani) דאיתיה (which is) אלהי (My God) אלחי (Why?) שבקתני (have You forsaken Me)

35

ואנשין (& people) דשמעו (who heard) מן (among) הגון (those) דקימוי (who were standing) אמרוין (saying) הוו (they were) לאליא (to Elia) קיא (He called)

36

דהט (ran) דין (but) חד (one) ומלא (& filled) אספונא (a sponge) חלא (with vinegar) ואכר (& tied it) בקניא (on a reed) דנשקודי (to give Him a drink) ואמרוי (& they said) שבוקי (let Him alone) נהוא (let us see) אין (if) אתא (comes) אליא (Elia) מוחת (to take down) לה (Him)

37

הו (He) דין (but) ישוע (Yeshua) קעא (cried) בקלא (in a voice) רמא (loud) ושלם (& He expired)

38

ואפי (& the curtain) תרעא (of the door) דהיכלא (of the temple) אצטרי (was ripped) לתריין (from) מן (in two) לעל (from) ערמא (the top) עדמא (unto) לתחת (the bottom)

39

כד (when) הוא (who standing) הו (saw) דין (but) קנטרונא (Centurion) הו (that) דקאם (who standing) הוא (who standing) לוחת (& expired) דהכנא (with Him) קעא (that thus) גברא (man) ברה (The Son) הוא (was) דאלהא (of God) אמר (he said) שריאית (truly) נתא (this) גברא (man) ברה (The Son) הוא (was) דאלהא (of God)

40

אית (there) הוי (were) דין (but) אף (also) נשא (women) מן (from) רוחקא (a distance) דהוין (who looking) הוי (were) מריים (Maryam) מגרלינא (Magdalitha) ומריים (& Maryam) אמח (the mother) דיעקוב (of Yaqob) זעורא (the small) ודיוסא (& of Yose) ושלום (& Shalom)

41

הוין (those) דכד (who when) הו (He was) בגלילא (in Galila) נקיפן (joined) הוי (were) לה (to Him)

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Mark



אונגליין קדישא כרוזתא דמרקוס

- 11
(they were saying) והגון (they heard) שמעו (when) כד (& those) ואתהו (that He was alive) ואתהו (& appeared) להון (to them) לא (not) הימנו (believed) אנין (they)
- 12
בתר (after) הלין (these things) אתהוי (He appeared) להרין (before two) מנהון (of them) ברמותא (in form) אחרתא (another) כד (as) מהלכין (they walked) ואילין (they were going) לקרייתא (to a village)
- 13
והגון (& those) אילו (went) אמרו (they told) לשרכא (the rest) אף לא (neither) להגון (them) הימנו (did they believe)
- 14
אחרית (afterward) דין (but) אתהוי (He appeared) להרעסר (to the eleven) כד (when) סמיכין (they reclined at a meal) וחכר (He condemned) להסרית (the lack) הימנתהון (of their faith) ולקשיות (the callousness) לבהון (of their heart) דלהגון (because them) רהזאוהי (who had seen Him) דקם (before) לא (not) הימנו (they had believed)
- 15
ואמר (& He said) להון (to them) זלו (Go) לעלמא (to the world) כלה (all) ואכרוז (& preach) סברתי (My Good News) בכלה (in all) בריתא (creation)
- 16
אינא (Whoever) דמהימן (believes) ועמד (& is baptized) חיא (lives) ואינא (& whoever) דלא (does not) מהימן (believe) מתהיב (is condemned)
- 17
אותותא (signs) דין (but) לאילין (these) דמהימין (these) הלין (who are believing) נקפן (they will cast out) בשמי (in My Name) שארא (demons) נפקון (they will speak) ובלשנא (& in languages) חדתא (new) נמללן (they will speak)
- 18
והוורא (& snakes) נשקלון (they will take) ונא (& if) סמא (a poison) דמותא (of death) נשתון (they should drink) לא (not) נהר (it will harm) אנן (them) ואידיהון (& their hands) נסימן (they will place) על (on) כריהא (the sick) ונתהלמון (they will be healed)
- 19
ישוע (Yeshua) דין (but) מרן (our Lord) מן (from) בתר (after) דמלל (speaking) עמהון (with them) לשימא (to Heaven) סלק (He ascended) ויתב (& He sat down) מן (at) ימינא (the right side) דאלהא (of God)
- 20
הגון (they) דין (but) נפקו (went forth) ואכרוזו (& they preached) בכל (in every) דיכא (place) ומרן (& our Lord) מעדר (helping) הוא (was) להון (them) ומשר (confirming) מליהון (their words) באהורא (with the signs) דעברין (that doing) הווי (they were)

שלם אונגליין קדישא כרוזתא דמרקוס
The end of The Holy Gospel preaching of Mark

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליין קדישא כרוזתא דלוקא

The Gospel According To Luke

(From The original **Peshitta** in Aramaic, the language of Jesus)

To read the translation, read the parentheses with blue English words from rightmost parentheses first, then left of that, etc..Each Aramaic word is followed by its English equivalent.

Chapter 1

Verse 1

מִטָּל (because) דִּסְנִיָּאָא (many) צָבֹר (were willing) דְּנִכְתְּבוּן (to write) תְּשִׁיעִיתָא (an account)
 דְּסֻעְרָנָא (of the events) אִילָיִן (those) דְּהֵנּוּ (of which we) מְפָסְיִין (are persuaded)

Luke 1:1 has nine Aramaic words. In this first verse, I have numbered the English translation next to each Aramaic word in the proper reading order. Here is the English translation as it should be read from the interlinear:

1 (Because) 2 (many) 3 (were willing) 4 (to write) 5 (an account) 6 (of the events) 7 (those) 8 (of which we) 9 (are persuaded).

This is how one should read the interlinear throughout. Most verses will be understandable if read in this way, though there will be exceptions due to different word order in Aramaic. Try the next verse. Only the word “those” seems out of order in English in verse two. Put that word after “the things”, and the whole verse will read correctly

2

אִךְ (like) מִדָּם (the things) דְּאִשְׁלָמוּ (delivered) לָן (to us) דְּהֵנּוּ (those) דְּמֵן (who from)
 קִדְרִים (the first) הוּוּיָא (were) הוּוּיָא (eyewitnesses) וְנִשְׁמַשְׁנָא (& servants) דִּילְהָ (of) דְּמִלְתָּא (The Word)

A little practice will make reading the interlinear easier and very rewarding. You are reading a word for word rendering from the original language and text of the Gospels. It is worth the effort to obtain such unique knowledge. Try the next verse; it is more straightforward than verse 2

The Word” is מִלְתָּא – “**Miltha**”. This is the term John uses in his Gospel to designate “**Yeshua Meshikha**” (Jesus The “**Messiah**”). That Luke refers to Him is fairly evident, as he refers to “**The eyewitnesses and servants of The Word**”. The spoken or written word does not have eyewitnesses and servants. Also the Aramaic word “דִּילְהָ” – “**Dilah**” (“**of His**”) adds personal possession to the relationship of eyewitnesses and servants with the Word. They “**belong to Him**”. This would be out of place with respect to the spoken or written word

אֶתְהוּוּ (He appeared) אִךְ (also) לִי (to me) מִטָּל (because) דְּקָרִיב (approached) הוּוּיָא (I had)
 נִיפְסִיָּיתָא (carefully) לְכַלְהוֹן (all of them) דְּכָל (that every) מִדָּם (thing) בְּשִׁכְסְכָה (in its order)
 אֶכְתֹּב (I should write) לָךְ (to you) נְצִיחָא (excellent) תְּאֻפִילָא (Theophila)

“**He appeared**” is the most natural meaning of “**Ethkhazay**” and would refer to the previous word –מִלְתָּא **of the Word**”. Luke is saying that **The Lord Yeshua The Messiah** had appeared to him and had authorized and directed his writing “**of this Gospel**”. Why would it be received otherwise? If Luke merely “**thought it good to write**”, why would the churches have put it on a par with the inspired Gospels, Matthew, Mark and Luke? He would have been merely rehashing second hand information and serving warmed up leftovers. That is no recommendation worthy of an inspired Gospel of The New Testament. “**Theophila**”, to whom Luke wrote, would have thrown it in the trash if that were Luke’s meaning. Verse 2 says the other gospels were written by “**eyewitnesses**”. Verse three says **Luke was also an eyewitness of The Messiah**. If he were not, then he would be disqualified to write a gospel. It would seem that Western churches, in their misunderstanding of Luke’s introduction, have allowed scholarship to supplant Divine inspiration as its authority. This has subtly and slowly supplanted the **Spiritual** with the **intellectual**, which Luke the Physician has come to represent. **He was not writing a literary composition here; he was writing from God**, just as every other God inspired writer of scripture wrote: 1Co 2:13 “**Which things we also speak; not in the teaching of the words of man’s wisdom, but in the teaching of The Spirit; and we compare spirituals**

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with spirituals.” 2Pe 1:21 **“For at no time was it by the pleasure of man, that the prophecy came; but holy men of God spoke, as they were moved by the Holy Spirit**

Would an inspired writer say, “I thought I would write a Gospel account because many others were writing accounts like those the apostles were writing”? That would be the height of presumption. Would he then suppose that he would improve on the inspired accounts?— **“It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus”**— This is the King James translation, which demonstrates here the presumptive attitude attributed to Luke. This is a very poor translation of the Greek of verse 3, but all translations get it wrong in the first word of the verse, which is the most critical: **“It seemed good”**. That is because the Greek has the verb **“εδοξεν”** from **“dokeo”**-**“(to seem)”**. The Aramaic verb **“Ethkhazay”**-**“(He appeared)”**-אָהָז could mean **“seemed”**, but its usual meaning is **“appeared”** or **“was seen”**. This passive form of the Aramaic **“הָזַי”**-**“Khaza”** **“(to see)”** occurs 29 times in the Peshitta NT. 18 times Murdock translates it **“appeared”**, 7 times-**“seen”**, three times **“received sight”** and once (incorrectly, “in my opinion)- **“seemed”**

The Comprehensive Aramaic Lexicon has: **הָזַי - xzy Verb**

peal_1 ImpArMesop, BibAr, MiddleAr, JLA, Syr, Bab (lit.) to see

_2 BibArDan (metaph. like European langs.) to understand, to realize

_3 JLAGal, Syr to visit

_4 JLATg to see a vision > xzy#2

5 ImpArEg +%b% to be victorious over

_6 Syr %)ayk.anA) xAze) an~t nap\$Ak% how are you?

pael_1 OAPal to see

(h)afel_1 ImpArEgOst, Palestinian, JBA to show

_2 JLAGal %)pyn% to console

[ethpeel_1 OASyr, JLATg, Syr, JBA to be seen

_2 Syr %leh% to be able to see

3 Palm, JBA to be fit, to be proper (occurs 1 time out of 50?; Luke 1:3 has the only questionable occurrence- comment is mine)

_4 JLAGal to appear in a vision]

ettafal_1 Syr, JBA to be made visible

LS2 224

The Targum of Jonathan has 21 occurrences of the passive verb **“Ethkhazay”** and **“Ethkhaza”** in former and latter Prophets; none has the meaning **“seemed”**, or **“it was fit, proper”**. It would **“appear”** or **“seem”** (pun intended) that the latter meaning is a rare one. In Luke 1:3, it also contradicts the intention of Luke to employ that meaning

If I am right about Luke 1:3, Luke’s Gospel was probably written after John’s Gospel, since Luke refers to **The Word** as **“He”**, a Person of Whom the Apostles are **“eyewitnesses and servants”**. He also **“appeared”** to Luke. This refers plainly to John 1:1& 14. Luke would probably be the last of the four Gospels written, not John

4

(of the words) דְּמִלְאָא (the truth) שְׂרָרָא (that you may know) דְּתַרְבֵּעַ
(by these things) לְדִרְיָן (of which you have been instructed) דְּאִתְרַמְלָא

Verse 4 confirms what I have written for verse three. If Luke were an eyewitness of The LORD Yeshua and His words and deeds, then he could confirm the Gospel accounts as true; if not, all the research and talent in the world would be useless toward composing an accurate account of The Messiah, as the information required exceeds the capacity of man to secure on his own. **Only Divine revelation can provide the Truth of Him Whose Name is “The Truth, The Way, The Life”, apart from Whom, no one can approach to The Eternal Father**

5

(of Judea) דִּיהוּדָא (the King) מְלֻכָא (of Herod) דְּהֵרֹדֵס (in the days) בְּיוֹמָתָא (there was) הוּא
(the ministry) דְּהֹנָא (priest) הוּא (whose name) הוּא (Zechariah) מִן (from) זְכַרְיָא (one) דְּשִׁמְוָא (of the house) אַבְיָא (of Abia) וְאִתְרַתָּהּ (& his wife) מִן (from) בְּנֵיהּ (the daughters) דְּאֵהֲרֹן (of Aaron) רַבִּית
(Elishaba) אֵלִישַׁבַּע (was) שְׁמָהּ (her name) הוּא

6

(God) תְּרִידִיהוּן (before) אֱלֹהָא (both of them) דִּין (but) זְדִיקִין (righteous) הֵווּ (were) קֳדָם (the commandments) מְשִׁירֵי (and they were walking) לְמַהֲלִכִין (& in the judgments) דְּלֵא (of Jehovah) עֲדֵי (without) עֲדֵי (reproach)

When reading the interlinear, if **“but”** is seen next to the Aramaic word דִּין, **“but”** may be omitted from the translation, and the basic sense of the verse will be clear. Normally this word will be the first word translated in a sentence or phrase where it occurs, where it is never the first in Aramaic.

7

(Elishaba) בְּרָא (a son) דִּין (but) לֵיָת (there not) הוּא (was) לְהוּן (to them) מִמֶּל (because) דְּאֵלִישַׁבַּע (infertile) הָתָּה (was) וְתִרְיָהוּן (advanced) בְּיוֹמֵיהוּן (in their days) הֵווּ (were) עֲקָרְתָּא

8

(he was) הוּא (was) דִּין (but) כֹּד (while) מְכַהֵן (exercizing priestly function) הוּא (before) אֱלֹהָא (God) בְּמַטְכָּא (in the order) דְּתַשְׁמֻשְׁתָּהּ (of his service) קֳדָם

9

(it befell him) מְשִׁירֵי (of the priesthood) דְּהִקְוֹרָא (in the custom) דְּהִקְוֹרָא (of the temple) דְּמֵרִיא (of Jehovah) וְעָל (incense) וְעָל (he entered) לְהִיכָלָה (& in the judgments) דְּמֵרִיא (of Jehovah) דְּגַסִּים (to offer)

10

(praying) וְכֹלָה (& all) בְּנִשָּׂא (the crowds) דְּעִמָּא (of the people) מִצְעָלָא (of incense) הוּא (were) לְבַר (outside) בְּעִרְנָא (at the time) דְּבַסְמָא (of incense)

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11

ואתחזי (& appeared) לה לזכריא (to him) מלאכא (an angel) דמרמא (of Jehovah)
דקאם (who stood) מן (at) ימינא (the right side) דמדבחהא (of the altar) דבסמא (of incense)

12

ואשתגש (& was troubled) זכריא (Zechariah) כך (when) חזיהי (he saw him)
(upon him) ודחלהא (& dread) נפלת (fell) עלוהי (his name) יודגן (Yokhanan)

13

ואמר (& said) לה לזכריא (to him) מלאכא (the angel) לא תדהל (not) תדהל (fear)
(Zechariah) ממל (because) דאשתמעית (has been heard) צלונך (your prayer)
ואנתתך (& your wife) אלישבע (Elishaba) תאלד (will bear) לך (you) ברא (a son)
ותקרא (you shall call) שמה (his name) יודגן (Yokhanan)

14

ותהויא (& there will be) לך (to you) הדרתא (Joy) ואריותא (& gladness)
וכניאא (& many) נחרין (will rejoice) במולדהא (in his birth)

15

נהויא (he will be) ניר (for) רב (great) קדם (before) מרמא (Jehovah)
ודתמרא (& wine) ושכרא (& strong drink) לא (not) נשתא (he will drink)
ודרוחא (& with The Spirit) דקודשא (of Holiness) נרמלא (he will be filled)
עד (while) הו (he is) בכרכא (in the womb) דאמה (of his mother)

When reading the interlinear, if “for” is seen next to the Aramaic word גיר, “for” may be omitted from the translation, and the basic sense of the verse will be clear. Normally this word will be the first word translated in a sentence or phrase where it occurs, where it is never the first in Aramaic- “For he will be great...”, not “He will be for great...”.

16

וכניאא (& many) מן (of) בני (the children) אסירל (of Israel)
נפנא (he will turn) לות (to) מרמא (Jehovah) אלההון (their God)

17

והו (and he) נאול (will go) קדמוהי (before Him) ברוחא (in the spirit) ובוהילא (and in the power)
דאליא (of Elia) נביא (the prophet) דנפנא (to turn) לבא (the heart) דאבהא (of fathers) על (to)
בניא (the children) דאליין (& those) דלא (who not) מתמפסין (are persuaded)
לידעלא (to the knowledge) דכאנא (of the Just One) נמתב (& he will prepare)
למורא (for Jehovah) עמא (a people) נמירא (perfect)

18

ואמר (& said) זכריא (Zechariah) למלאכא (to the angel) איכנא (how?) אדע (shall I know)
הרא (this) די (in her days) איהי (for) איהי (am) סכא (old) ואנתתי (my wife)
וכניאא (& my wife) סניאת (advanced) בימתה (in her days) די (in her days)

19

וענא (answered) מלאכא (the angel) ואמר (& he said) לה לזכריא (to him) אנה (I) אנה (am)
נבריאיל (Gabriel) דקאם (who standing) אנה (am) קדם (before) אלהא (God) ואשתלחת (I and I am sent)
דאמלך (to speak) עמך (with you) ואסברך (to give you tidings) דהלין (& to give you tidings)

20

מכיל (henceforth) תהויא (you will be able) שתיך (dumb)
ולא (& not) תשכח (you will be able) לממללי (to speak)
עדמא (until) לינמא (the day) דהלין (that these things) נהויין (will occur)
על (because) דלא (not) דימתנ (you believed) למלי (my words) דהלין (these)
דמתמלין (which will be fulfilled) בימתה (in their time)

21

עמא (the people) דיין (but) קאם (standing) הויא (were) ומסכא (waiting)
לזכריא (of Zechariah) דתמיהין (& wondering) הוו (they were) על (at) תחרתה (his tarrying)
דבזכריאלא (in the temple)

22

כד (when) נפק (came out) זכריא (Zechariah) עמהון (with them)
לא (not) משכח (able) הווא (he was) דנמלל (to speak) עמהון (he had seen)
בזכריאלא (in the temple) ואסתכלו (& they perceived) דהווא (that a vision) הווא (was)
לדגן (gesturing) הווא (was) לדגן (to them) וקיי (& he remained) חרש (still)

23

וכד (when) אתמלוי (were fulfilled) יומתא (the days) דהשמשתה (of his service) אויל (he went)
לבייתה (to his house)

24

והווא (& it was) מן (from) בתר (after) יומתא (days) דהגון (those) כמנת (conceived)
אלישבע (Elishaba) אנתתה (his wife) ומטשיא (& secluded) הווא (she had) נפשה (herself) ירחא (months)
המשא (five) ואמרא (& said) הווא (she)

25

דהלין (these things) עבר (has done) לי (for me) מרמא (Jehovah) בימתה (in the days)
דחר (in which He regarded) בי (me) למסב (to take away) חסדי (my reproach)
דבית בני (that is among) אנשא (the children) אנשא (of men)

26

בירחא (in the month) דיין (but) דשתא (sixth) אשתלח (was sent) נבריאיל (Gabriel)
אכא (the angel) מן (from) לות (the presence) אלהא (of God) לגלילא (to Galila)
למדינתא (to the city) דשמה (whose name) נצרת (was Natsareth)

27

לות (to) בתולתא (a virgin) דמכריא (who was engaged) לגברא (to a man)

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אונגליון קדישא כרוזתא דלוקא

מן ביתה (from) דרוד (the house) (of David) דשמה (whose name) יוסף (Yoseph) (Maryam) מרים (for the virgin) (and the name) ושמא

28

ועל (entered) ליה (to her) מלאכא (the angel) ואמר (& he said) לה (to her) שלם (peace) לכי (to you) (among women) מליה (full) שיבורא (of grace) מן (our Lord) עמכי (is with you) בריכה (you are blessed) בנשא

29

הי (she) דין (but) כד (when) חזת (she saw) אתר הבת (she was alarmed) במלתה (at his word) ומהשבא (reasoning) הות (she was) דמנא (what?) הו (greeting) הנא (this)

30

ואמר (& said) לה (to her) מלאכא (the angel) לא (not) תדהלן (you should fear) מרים (Maryam) אשכחתי (you have found) נד (for) שיבורא (favor) לות (with) אלהא (God)

31

הא (behold) נד (for) תקבלן (you will receive) בטנא (conception) ותאלדן (& you will give birth) ברא (to a Son) ותקין (and you shall call) שמה (His Name) ישוע (Yeshua)

32

הנא (This One) נהיא (will be) רב (great) וברא (The Son) & דעליא (of The Highest) נתקרא (He will be called) הנא (His father) אבדי (of David) ונתל (& will give) לה (to him) מריא (Jehovah) אלהא (God) כורסיה (the throne) דרוד (the throne) אבדי (of David)

33

ונמך (& He will reign) על (over) ביתה (the house) דיעקוב (of Yaqob) לעלם (eternally) ולמלכותה (& to His Kingdom) כוף (an end) לא (not) נהיא (there will be)

34

אמרא (she said) מרים (Maryam) למלאכא (to the angel) אינא (How?) תהוא (will be) הדיא (this) דנברא (for a man) לא (not) חכים (has known) לי (me)

35

ענא (answered) מלאכא (the angel) ואמר (& said) לה (to her) רוחא (The Spirit) וקודשא (of Holiness) תאחא (will come) ותילח (& the power) דעליא (of The Highest) ננ (upon you) עליכי (will rest) משל (because of) הנא (this) הו (He) דמתילד (Who will be begotten) בכי (in you) קדישא (holy) הו (He will be called) וברה (The Son) & דאלהא (of God) נתקרא

36

והא (and behold) אלישבע (Elishaba) אחינתכי (your cousin) אף (also) דה (she) בטנא (has conceived) ברא (a son) בסביותה (in her old age) ונהא (& this) ידהא (the month) דשחא (sixth) לה (it is) להי (for her) דמתקרא (who is called) עקרת (barren)

37

משל (because) דלא (not) עשל (is difficult) לאלהא (to God) מרם (anything)

38

אמרא (she said) מרים (Maryam) הא (behold) אנא (I am) אמהה (the handmaid) דמריא (of Jehovah) נהוא (let be done) לי (to me) אף (according to) מלתך (your word) ואזל (& departed) מן (the angel) מן (from) לותה (her)

39

קמת (arose) דין (but) מרים (Maryam) בהון (among them) בימותא (in days) הגון (those) ואזלת (& she went) בטילאית (instantly) לשורא (to the mountains) למדינתא (to a city) דיהוד (of Judea)

40

ועלת (& she entered) לביתה (the house) דזכריא (of Zechariah) ושאלת (& she invoked) שלמה (the peace) דאלישבע (of Elishaba)

41

והוא (& it was) דכד (that when) שמעת (heard) אלישבע (Elishaba) דין (of Maryam) עולא (leapt) עולא (the baby) בכרסה (in her womb) אתמליה (& was filled) דאלישבע (Elishaba) רוחא (with the Spirit) דקודשא (of Holiness)

42

וקעה (& she cried) בקלא (in a voice) רמא (loud) ואמרה (& she said) למרים (to Maryam) מברכתא (blessed) אחי (you are) בנשא (among women) ומברך (& blessed) הו (is) פארא (the fruit) דבכרסכי (that is in your womb)

43

אימכא (from where?) לי (to me) הדיא (is this) דאמה (that the mother) דמרי (of my Lord) תאחא (would come) לותי (to me)

44

הא (behold) נד (for) כד (when) נפל (fell) קלא (the voice) דשלמכי (of your greeting) באדני (in my ear) בהודותא (in Joy) רבוא (great) דין (leapt) עולא (the baby) בכרסי (in my womb)

45

וטיביה (& blessed is she) לאירא (& blessed is she) דהימנת (who believed) שילמא (that there would be) לילין (a fulfillment) לאילין (to those things) דאתמלל (that were spoken) עמה (with her) מן (from) לות (the presence of) מריא (Jehovah)

46

ואמרת (& said) מרים (Maryam) מורבא (exalts) נפשי (my soul) למריא (The Lord Jehovah) ודחית (& rejoices) רוחי (my spirit) באלהא (in God) מודני (my Savior)

47

דחר (for He has regarded) במוככא (the lowliness) דאמהה (of His maidservant) הא (behold) נד (for) מן (from) דהשא (this hour)

48

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אונגליון קדישא כרוזתא דלוקא

- (all) טובא (blessedness) נתלן (they will ascribe) לי (to me) שרבתא (generations) כלהין (50)
- (Who is mighty) ועבר לוהי (because He has done) דרובתא (to me) דו (great things) דו (He) דחילתן (He) דחילתן (Who is mighty) וקדיש שמה (& holy is) שמה (His Name) (51)
- (& generations) להננה (& His mercy) לדרא (to posterity) ושרבתא (& generations) על אילין (is upon) (those) דרחלין (who revere) לה (Him) (51)
- (with His arm) עבר זכותא (He has wrought) ברערה (victory) וברר (He has scattered) חתירי (& He) וברר (the proud) ברתעיהא (the opinion) דלבהון (of their heart) (52)
- (thrones) סחך (He has cast down) תקיפא (the mighty) מן (from) כורסותא (thrones) וארים (& He has raised up) מניכא (& the lowly) (53)
- (with good things) כפנא (the hungry) סכע (He has filled) טבתא (good things) ועתירא (the rich) שרא (& the rich) ספיאית (He has sent away) (empty handed) (54)
- (His mercy) עדר לאיסריל (He has helped) עבדה (Israel) ואתרכר (His servant) חננה (& he has remembered) (His mercy) (55)
- (our patriarchs) איך דמלל (just as) עם (He spoke) עם (with) אבהין (our patriarchs) ועם אברהם (with) ויעם (Abraham) ויעם (with) זרעה (his seed) לעלם (eternally) (56)
- (Elishaba) קיית (stayed) דין (but) מרים (Maryam) לוהי (with) אלישבע (Elishaba) (to her house) ירחא (about) תלתא (months) דהפכת (she returned) לביתה (& she) (57)
- (for her) אלישבע (Elishaba) דין (but) הווא (it) הווא (was) לה (for her) זבנא (time) דתאלד (that she would bear) וילדת (& she bore) ברא (a son) (58)
- (of her family) ושמעו (& they heard) שבביה (her neighbors) ובני (her children) מורמה (of her family) דאסני (that had magnified) אלהא (God) חננה (His mercy) לוהי (to her) דוהין (they) דוהו (rejoiced) עמה (& rejoiced) (59)
- (the boy) והוא (& it was) לוימא (on the day) דתמניא (eighth) וארו (they came) למגזרה (& they came) למגזרה (to circumcise) לטליא (the boy) וקרין (& calling) הו (they were) לה (him) בשמא (by the name) דאבוהי (of his father) זכריא (Zechariah) (60)
- (to them) ונתת אמה (& answered) אמה (his mother) ונאמרא (& she said) להון (to them) לא הכנא (not) אלא (so) נקרא (but) נקרא (he will be called) יוחנן (Yokhanan) (61)
- (a man) ואמרו (& they said) לה (to her) דלית (there is not) אנש (a man) בשרבתכי (among your generations) דמתקרא (who is called) בשמא (by name) הגא (this) (62)
- (to name him) ורמוזו (& they signed) לאבוהי (to his father) דאיכנא (that in which way?) צבא (he wanted) דשמיוהי (he wanted) (63)
- (& he said) ושאל (he requested) פנקיחא (a tablet) וכתב (& he wrote) ואמר (& he said) ויוחנן (Yokhanan) הו (is) שמה (his name) ואתרמרו (& was amazed) כלנש (& everyone) (64)
- (his mouth) ומוחרא (& at once) אתפתח (had been opened) פומה (his mouth) ולשנה (his tongue) וטלל (& he spoke) וברך (& he blessed) לאלהא (God) (65)
- (their neighbors) וחות (and there was) דחלהא (awe) על (on) כלהון (all of them) שבביהון (their neighbors) (were) ובכלהא (& in all) שורא (the mountains) דיהוד (of Judea) דלין (these things) מוזמלילן (being spoken) דוהי (66)
- (in their heart) וכלהון (& all those) דשמעו (who heard) מתחשבין (contemplating) הו (were) בלבבון (in their heart) ואמרין (& they were saying) מנא (what?) כי (indeed) נהוא (will be) טליא (this) הגא (with him) ואידה (of the hand) דמריא (of Jehovah) אית (it) הות (was) עמה (& with him) (67)
- (of Holiness) ואתמלי (& was filled) זכריא (Zechariah) אבוהי (his father) רוחא (with The Spirit) דקודשא (of Holiness) ואתנבי (& he prophesied) ואמר (& he said) (68)
- (of Israel) מברך (blessed) הו (is) מריא (Jehovah) אלהא (the God) דאיסריל (of Israel) ורעך (Who has visited) עמה (His nation) ועבר (He has wrought) לה (for it) פורקנא (redemption) (69)
- (of redemption) ואקים (& He has raised up) לן (for us) קרנא (a trumpet) דפורקנא (of redemption) בביתה (in the house) דדוד (of David) עבדה (His servant) (70)
- (by the mouth) איך דמלל (just as) עם (He spoke) בפומה (by the mouth) דנבוייהי (of His prophets) קדישא (of His prophets) דמן (holy) דמן (that which is from) עלם (eternity) (71)
- (our enemies) דנפרקן (that He would save us) מן (from) בעלדבבין (our enemies) ומן (& from) אידא (the hand) דכלהון (the hand) סנאין (of all of them) (71)

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אונגליון קדישא כרוזתא דלוקא

72
 (our fathers) אבדין (with) עם (His mercy) חגגה (& He has wrought) ועבר
 (holy) קדישהא (His covenants) לדתקדיה (& He has remembered) ועוד

73
 (to Abraham) לאברהם (that He swore) דימא (& the oath) זמומחא
 (us) לן (that He would grant) דנתת (our patriarch) אבן

74
 (of our enemies) דנפרק (the hands) אידא (from) מן (that we would be saved) דבעלדבבין
 (before Him) קרמודי (we should serve) בפלוח (fear) דחלא (& without) ודלא

75
 כללון (all) יומתן (of our days) בכאנוחא (in justice) ובדקיוחא (& in righteousness)

76
 אמת (you) שליא (boy) נביה (the prophet) דעליא (of The Highest) תתקרא
 (of Jehovah) דמריא (the Person) פרצופה (before) קדם (for) ניר (you will go) תאל
 (His way) אתרהה (that you may prepare) דתטיב

77
 (to His people) דנתל (of Life) דודא (the knowledge) מועטא (that He may give) גנתל
 (of their sins) דחטדיהון (in forgiveness) בשבקינא

78
 ברחמא (in the compassion) דתננא (of the mercy) דאלהן (of our God)
 (Heaven) דבהון (in which) נסערן (will visit us) דנחא (the Manifestation) מן (from) דומא (Heaven)

79
 למנהרה (to enlighten) לאלין (those) דבחושיבא (are sitting) ובוטללא
 (of death) דמוחא (& in the shadow) יתבין (of peace) דנתרין (that He may direct) דנלין
 (our feet) באירחא (in the path) דשלמא (in spirit) ברוחא (& being strengthened)

80
 שליא (the boy) דין (but) רבא (growing) הוא (was) ומתחיל (unto) דלוחא (in the wilderness)
 (he) הוא (dwelt) עדמא (until) ליומא (the day) דתחיותה (of his manifestation) דלות (Israel) אסיריל

Chapter 2

1
 הוא (it occurred) דין (but) ביומחא (in days) היגן (those) ונפק (also went out)
 פוקינא (a command) מן (from) אנטושטס (Augustus) קסר (Caesar)
 דנתכתב (that should be registered) עמא (every) עמא (nation) דאחורנה (of his empire)

All Greek texts have “**οικουμένη**” (“**the inhabited world**”). This is not an accurate word to use, as Caesar did not register everyone in the world, only those of The Roman Empire, which did not include large sections of the eastern world and the Middle East. “**Every nation of his empire**” makes much better sense and is accurate historically. Thayers Greek English Lexicon says that **οικουμένη** may refer to the Roman Empire, but it is never translated as such in any NT translation that I can see but for one place in Acts 24:5 by The Bible in Basic English; neither does it have such a meaning in any of the 39 times it occurs in The LXX (certainly, the Roman empire did not even exist when The LXX was translated, but The Greek Empire did)

2
 דרא (this) מכתבנותא (census) קרמיתהא (the first) הות (was)
 בהנמנותא (in the government) דקורינוס (of Quraynus) בסוריא (in Syria)

3
 ואיל (going) הוא (& going) הוא (was) כלנש (everyone) דנתכתב (to be registered) במדינתה (in his city)

4
 סלק (came up) הוא (had) דין (but) אי (also) יוסף (Yoseph) מן (from) נצרת (Natsareth)
 מדינתא (a city) דגלילא (of Galila) ליהוד (to Judea) לגודינתה (to the city) דדוויד (of David)
 דמתקרא (that is called) ביתלחם (Bethlehem) משל (because) דאיתודי (he) הוא (was)
 מן (from) ביתה (the house) ומן (the lineage) שרבתה (& from) דדוויד (of David)

5
 עם (with) מרים (Maryam) מכירתה (his bride) כר (when) בטנא (she was pregnant)
 דתמן (that there) נתכתב (he might be registered)

6
 והיא (& it was) דכר (that while) תמן (there) אמן (they were)
 אתמליו (were completed) ימותה (her days) דתאלד (that she would give birth)

7
 ילדת (she brought forth) ברה (& she brought forth) בוכרא (her Son) בוכרא
 (in a manger) באיריא (& she wrapped Him) בעורורא (in swaddling bands) וארמיתהא (& she laid Him) באיריא
 משל (because) דלית (there not) הוא (was) להון (for them) דוכהא (a place)
 אכא (where) דשרין (lodge) הון (they might)

8
 דעותא (shepherds) דין (but) אית (some) הון (were) בה (in it) בארעא (in the region) דשרין (who lodging)
 הון (were) תמן (there) ונטרין (& they kept) מטרותא (the watch) דלילא (of the night)
 על (over) מרעיתיהון (their flocks)

9
 והא (& behold) מלאכא (the angel) דאלהא (of God) אהא (came) ליתוהון (to them)
 ושתבוחתה (& the glory) דמריא (of Jehovah) אנהרת (shone) עליהון (upon them)

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דרהלו (& they were afraid) דהלתא (from fear) רבתא (great)

10

אמר (& said) להון (to them) מלאכא (the angel) לא (not) תדהלון (fear)
 דא (behold) נר (for) מסבר (proclaim) אנא (I) לבון (to you) חרוזתא (joy) רבתא (great)
 דתהוא (which will be) לכלה (to the entire) עלמא (* universe)

עלמא - "EAlma", can refer to all creation- "The heavens and the earth", though sometimes just the earth or the people in it. It can include Heaven and Sheol and all created beings of all time. עלמא - "EAlma", like its Hebrew cognate, עולם - "Owlam" refers to time, space and matter- all the components of the universe, and even "Eternity". The word for "Eternity" is also עלמא - "EAlma". It truly signifies "all that exists", in its proper sense

The Greek mss. all have "παντι το λαω" - "all the people". "People" in Aramaic is עמא; Comparing עמא & עלמא makes it easy to see that if עלמא (Universe,World) were to lose its second letter- ל, it becomes עמא (People,Nation).The Greek for "World" is Κσμος- "Kosmos" or "οικουμενη" - oikoumenay (inhabited places). לאו (People) could hardly be mistaken for κοσμος (World), assuming hypothetically an Aramaean were translating Greek to Aramaic. However, it is possible that such an Aramaean scribe might intend to write עמא and add a Lamed, writing עלמא, but such an error would be less likely to occur, since it would involve an intention to write עמא ("people") and actually writing another word עלמא ("world") by adding a letter, which would be an error of the hand rather than the eye. He would have been thinking "People" and writing "World". The reverse scenario is a much more likely one. It is much easier to misread the word עלמא as עמא than to miswrite עמא as עלמא. Again, the Peshitta reading can more easily account for the Greek reading than vice versa

.Mark,Paul and John all wrote of the redemption of the whole creation:See Romans 8:21-23;Mark 16:15,Rev. 5:13
 :Two similar and more compelling examples follow

1 Timothy 6:19

19 (MUR) and that they lay up for themselves a good foundation for that which is future; that they may take hold of real life.

19 (Peshitta) 19 ונסימון לנפשהון מתאסתא מתבא למדם דעתדר דנדרכון חיא שרייא

19 (BYZ) αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβονται της αιωνιου ζωης

19 (AV) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

19 (WH) αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον ινα επιλαβονται της οντως ζωης

19 (ASV) laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

Old Dead Sea Scroll script

The Peshitta in 1 Tim. 6:19 ends with - חיא שרייא - ("True Life").

The Byzantine Greek text has αιωνιου ζωης ("Eternal Life").

The Critical Greek (Vaticanus) has οντως ζωης ("Really Life")

1. = שרייא = "True"

2. = שריבא = "Remaining"

Is it likely The Byzantine Greek translator saw

in old Aramaic characters and interpreted it as

If so, then αιωνιου (eternal) would approximate - "Really".

The Critical Greek would be closer to the original here, following "True" with οντως- "Really".

Rev. 15:3

amled aklm Kydbe Nyryrsw Nynak lk dyxa ahla ayrm Kydbe Nyhytmt Nybrwr Nyrmaw armad atxwbst ahlad hdbce aswmd atxwbst Nyxbsmw Re 15:3

3 Re 15:3 kai adousin thn wdhn mwusewv tou doulou tou yeou kai thn wdhn tou arniou legontev megala kai yaumasta ta erga sou kurie o yeov o pantokratwr dikaiai kai alhynai ai odoi sou o basileuv twv eywnw

Re 15:3 kai adousin thn wdhn mwusewv tou doulou tou yeou kai thn wdhn tou arniou legontev megala kai yaumasta ta erga sou kurie o yeov o pantokratwr dikaiai kai alhynai ai odoi sou o basileuv twv aiwnwn

Here is a situation similar to Luke 2:9.

The Crawford Aramaic mss. has דעלמא, "D'elama" - ("of the world").

The Majority Greek text has εθνων, "ethnawn" - ("of nations").

The Critical Greek text has αιωνων, "aiownwn" - ("of ages"). (Mss. P⁴⁷, S,C)

Here is The Comprehensive Aramaic Lexicon entry for the Aramaic word, עלמא, עולם:

CAL Outline Lexicon: GENERAL עלום - (lm

עלום, עלמא, (lm) Noun (lm)

1 passim eternity

2 Palm, Palestinian, Syr, JBA world

3 Syr nation

LS2 527

LS2 V: (AlmA)

Smiths Compendious Syriac Dictionary has:



כַּלְמָא pl. ܟܠܡܐ, ܟܠܡܐ m. ܝ) constr. st. ܟܠܡܐ.
*an age, generation, life-time, era; eternity,
 ever; ܫܘܟܠܐ ܕܚܝܘܢܐ a tomb; ܫܘܟܠܐ ܕܚܝܘܢܐ*

2) const. st. ܟܠܡܐ a) *the world; temporal
 life; worldly or lay life opp. monasticism;*

So the Greek mss. have two different readings, both in agreement with the Aramaic word ܟܠܡܐ, which can mean "ages", "eternity", "nations" or "world".

It is stretching credulity beyond the breaking point to believe **The Peshitta NT** is a translation of **The Greek NT**, given the fact that so many Greek variations exist in **The Greek NT** that agree with different derivations of Aramaic words, which just so happen to be used at the parallel grammatical places of those readings in **The Peshitta NT**, and given that **The Peshitta** has practically no variant readings. If **The Greek** is the original, "How can these things be?".

11
 (The Savior) ܦܪܘܟܐ (today) ܝܡܢܐ (for) ܢܝܕ (to you) ܠܒܢ (has been born) אܬܝܠܝܕ
 (of David) (in the city) ܕܕܝܘܕ (The Messiah) ܡܫܝܚܐ (Jehovah) ܡܪܝܐ (Who is) ܕܐܝܬܝܗ

This is one of the most amazing of statements in the Gospels, and probably the first unequivocal revelation of the Deity of Yeshua Meshikha. ܡܪܝܐ ܡܫܝܚܐ - **Marya Meshikha** means "**Yahweh The Messiah**". I have translated "**Marya**" as "**Jehovah**" in most places, since it is more familiar than "**Yahweh**". There are disputes about the Hebrew pronunciation, but "**Jehovah**" still conveys the sense of "**YHWH**", the Hebrew tetragrammaton (4 letter Name) of "**The LORD God**" of Israel and all creation. The Aramaic ܡܪܝܐ - "**Marya**" is found over 6000 times in **The Peshitta Old Testament**, translating the Hebrew YHWH. ܡܪܝܐ - "**Marya**", as such, in the singular Name form, can refer only to **The LORD God**. **This most holy of Names is applied to Yeshua 32 times in The Peshitta NT!** The Greek mss. have no such unequivocal reference in those 32 places, since the Greek word used is "**Kurios**", meaning, "**Lord**", or "**Sir**", in a Divine or human sense

12
 (the baby) ܥܘܠܐ (you) אܬܝܘܢ (will find) אܬܝܘܢ (to you) אܬܐ (a sign) ܡܫܫܚܝܢ (in shackling bands) ܘܟܝܢ (& this is) ܘܗܪܐ
 (in a manger) ܒܥܘܪܘܐ (in) ܘܟܝܢ (in) ܡܫܫܚܝܢ (wrapped) ܒܥܘܪܘܐ (and) ܘܟܝܢ (lying) ܒܥܘܪܘܐ

13
 (the angel) ܡܢ (from) ܫܠܝ (the silence) אܬܝܘܪܝܢ (appeared) ܥܡ (with) ܡܠܐܟܐ (of Heaven) ܕܫܡܝܐ (great) ܟܢܝܐ (the armies) ܫܢܝܐ
 (& they were saying) ܘܐܡܪܝܢ (to God) ܠܐܠܗܐ (shouting praises) ܟܕ ܡܫܒܘܕܝܢ (while) ܟܕ

ܡܢ ܫܠܝ - "**Men Sheli**", the first two words, are an idiom meaning, "**Suddenly**"

14
 (peace) ܬܫܒܘܚܬܐ (glory) ܠܐܠܗܐ (to God) ܒܡܪܘܡܐ (in Heaven) ܘܥܠ (in) ܘܥܠ (upon) ܐܪܥܐ (the earth) ܫܠܡܐ (peace)
 (of men) ܐܢܫܐ (to the children) ܠܒܢܝ (good) ܬܒܐ (& news *) ܬܒܐ

ܟܫܒܪܐ - "**Sabra**" in verb form can mean, "**Hope, Think, Expect, Trust, Imagine, Preach news**". The noun form comes from the verb. "**Good news**" - ܟܫܒܪܐ ܬܒܐ - ("**Sabra tabba**") - makes the best sense here. Another possible sense is "**a Hope report**", "since ܬܒܐ - "**Tabba**" can also be "**a report**"

15
 (to Heaven) ܠܫܡܝܐ (the angels) ܡܠܐܟܐ (among them) ܠܘܬܝܗܘܢ (from) ܡܢ (went) ܐܘܠܘ (that as) ܕܚܒ (it was) ܘܗܘܐ
 (& they were saying) ܘܐܡܪܝܢ (another) ܗܘܐ (with) ܥܡ (one) ܗܘܐ (the shepherds) ܕܥܘܪܐ (spoke) ܡܠܝܠ
 (this) ܗܘܐ (event) ܕܗܪܐ (as we shall see) ܘܢܘܗܐ (as Bethlehem) ܠܒܝܬܠܚܡ (as far) ܥܘܡܐ (let us proceed) ܗܪܐ
 (to us) ܕܗܘܐ (has revealed) ܐܘܪܥ (Jehovah) ܕܡܪܝܐ (as) ܐܝܚ (that has occurred) ܠܢ

16
 (& they found) ܘܐܫܫܚܘ (quickly) ܡܫܪܗܒܐܝܬ (they came) ܘܐܫܫܚܘ
 (in a manger) ܒܥܘܪܘܐ (Who was lying) ܕܚܝܘܢܐ (the Baby) ܘܟܝܢ (& the Baby) ܘܟܝܢ

17
 (the words) ܠܡܠܝܬܐ (they made known) ܘܐܘܪܘ (they had seen) ܘܐܘܪܘ (with them) ܥܘܪܘ (that had been spoken)
 (The Boy) ܡܠܝܐ (about) ܥܠ (about Him) ܥܘܪܘ (with them) ܥܘܪܘ (that had been spoken)

18
 (those things) ܘܠܗܘܢ (concerning) ܥܠ (marvelled) ܐܬܪܡܪܘ (they who heard) ܕܫܡܢܐ (they were pondering)
 ܕܐܬܡܠܝܠ (that were spoken) ܠܗܘܢ (to them) ܡܢ (from) ܕܥܘܪܘ (the shepherds)

19
 (these) ܡܪܝܘܢ (Maryam) ܕܝܢ (but) ܢܫܪܐ (keeping) ܗܘܐ (was) ܕܗܘܐ (all) ܡܠܐ (words) ܗܠܝܢ (in her heart)
 ܘܡܫܫܚܝܢ (& was pondering) ܕܡܠܘܢܐ

20
 (they glorified) ܘܗܦܝܘ (returned) ܕܥܘܪܐ (shepherds) ܗܘܢ (those) ܟܕ (as) ܡܫܒܘܕܝܢ (everything)
 ܘܡܗܠܝܝܢ (& praised) ܠܐܠܗܐ (God) ܥܠ (concerning) ܟܠ (because they had seen) ܕܗܘܘ
 ܘܗܘܘ (they had heard) ܘܫܡܥܘ

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אונגליין קדישא כרוזותא דלוקא

איכנא (with them) דאתמלל (it had been spoken) 21

וכר (& when) מלו (were full) תמניא (eight) יומין (days) דנתחזר (that should be circumcised) מליא (the boy) (the angel) אהקרי (was called) שמוה (His Name) ישוע (Yeshua) דאהקרי (which He was called) מן (by) מלאכא (the angel) (in the womb) דנתבטן (before) בכרסא (He would have been conceived)

וכר (& when) אתמלוי (were fulfilled) יומתא (the days) דתדכיתיהון (that they should be purified) (to Jerusalem) איך (according to) נמוסא (the law) דמושא (of Moshe) אסקרי (they carried Him) לארשלים (before) מריא (Jehovah) דקמונידי (that they may present Him)

איך (as) דכתיב (it is written) בנמוסא (in the law) דמריא (of Jehovah) דכל (every) דכרא (male) פתח (who opens) מרבעא (the womb) קדישא (a holy one) דמריא (of Jehovah) נתקרא (will be called)

ודנתלון (& that they offer) דבוחתא (a sacrifice) איכנא (just like) דאמיר (that which was said) בנמוסא (in the law) דמריא (of Jehovah) זונא (a pair) דשופניא (of turtle-doves) (doves) תרין (two) פרוגא (young) דיונא (or)

נברא (a man) דין (but) חד (one) אית (there) הוא (was) בארשלים (in Jerusalem) שמה (his name) (was) שמעון (Shimeon) ונברא (& man) הגא (this) כאין (just) הוא (was) וזריק (righteous) (of Israel) דאכריל (for the consolation) הוא (was) לבריוחא (he was) דאכריל (upon him) דרוחא (The Spirit) דקורשא (of Holiness) אית (He) הות (was) עלויה (was)

ואמיר (& told) הוא (it was) לה (to him) מן (from) רוחא (The Spirit) דקורשא (of Holiness) דלא (that not) נהזא (he would see) מותא (death) דמריא (The Messiah) דמריא (of Jehovah) דמראה (until) למשיחיה (he would see)

הו (he) הגא (this one) אתא (come) הוא (had) ברוחא (in The Spirit) להיכלא (to the temple) (the Boy) מנעלין (brought) לה (Him) אבהווי (His parents) לישוע (Yeshua) מליא (the Boy) (in the law) דנעברון (to do) חלפויה (for Him) איכנא (just as) דפקיד (it was commanded) בנמוסא (in the law)

קבלה (he took Him) על (on) דרעויה (his arms) וברך (& blessed) לאלהא (God) ואמר (& he said) (Your servant) שרא (now) אנת (sending) לה (You are) ליעברך (him) בשלמא (in peace) מרי (my Lord) איך (according to) מלתך (Your word) בשלמא (in peace)

דהא (behold) הוי (have seen) עיני (my eyes) הננך (Your mercy)

הו (Him) דשיבת (Whom You have prepared) בפרצופא (in the sight) דכלהון (of all) אמותא (the peoples)

נוהרא (the light) לגלינא (for revelation) דעממא (of the Gentiles) ושובחא (& the glory) לעמך (to Your people) איכריל (Israel)

יוסף (Yoseph) דיין (but) ואמה (His mother) המידיין (& marveling) הוו (about Him) על (at) איצין (those things) דמתמללן (that spoken) הוי (were) עלויה (were)

The Critical Greek text reads "His father and His mother." That is clearly an error. Luke was more careful, indeed, The Holy Spirit would not speak of Joseph as the father of Yeshua. The Majority Greek text agrees with The Peshitta here

וכר (& blessed) אמון (them) שמעון (Shimeon) ואמר (& said) למריים (to Maryam) אמה (His mother) דא (behold) הגא (This One) סים (is appointed) למפולתא (for the fall) ולקיומא (& the rise) דסניא (of many) באכריל (in Israel) וילתא (& for a sign) דהריגא (of contention)

ובנפשכי (& into your soul) דין (but) דילכי (yours) תעבר (will pass through) רומחא (a lance) איך (so that) דנתגלילן (may be revealed) מוחשברתא (the thoughts) דלבוותא (of hearts) דסניא (of many)

הגא (& Hannah) דיין (but) נביותא (the prophetess) בריתה (daughter) דפנואל (of Phanuel) מן (from) שבטא (the tribe) דאשיר (of Ashayr) אף (also) הו (she) קששת (old) בינומיה (in her days) הות (her virginity) ושבע (& seven) שנין (years) עמ (with) בעלה (her husband) דות (she had lived) מן (from) בתולותיה (her virginity)

הות (& she had been) ארמלתא (a widow) איך (about) שנין (years) תמנאין (eighty) וארבע (& four) (the temple) ולא (and not) פראק (departed) הות (she had) מן (from) דיכלא (the temple) ובצומא (& with fastings) ובצלוותא (& with prayers) פלחא (serving) הות (she was) באימא (by day) ובלילא (& by night)

ואף (also) הו (she was) קמת (standing) בה (in it) בשעתא (in the hour) ואידית (& she gave thanks) למריא (to Jehovah) ומללא (& speaking) הות (she was) עלויה (about Him) עמ (with) כלגש (everyone) דמסכא (who waiting) הוא (was) לפורקנה (for the redemption) דארשלים (of Jerusalem)

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39

וכר שלמו (& when) כל (they had finished) מדרם (every) (thing)
 איד' דבנמוסא (according to) דמריא (that in the law) דמריא (of Jehovah)
 הפכו לנגלילא (they returned) לנצרת (to Galila) לנצרת (to Natsareth) מורינתהון (their city)

40

טליא (the boy) דין (but) רבא (growing) הוא (was) ומתחיל (being strengthened) ברוחא (in Spirit)
 ומתמלא (& He was being filled) חכמתא (with wisdom) עלוודי (upon Him)

41

ואנשוהי (& His people) בכל (in every) שנא (year) (of Passover)
 אולי'ן (going) הוו (they were) לאורשלים (to Jerusalem) בערעדא (at the feast) דפצחא

42

וכר (& when) הוא (He was) בר (a son of) שנין (years) תרתעסרא (twelve) סלקין (they went up)
 אכנא (just as) דמעדין (accustomed) הוו (they had been) לערעדא (to the feast)

.The Majority Greek text has **"they went up to Jerusalem"**. The Critical Greek agrees with The Peshitta reading here

43

וכר (& when) שלמו (had past) יומתא (the days) הפכו (were returning) להון (they) ישוע (Yeshua) דין (but)
 פש (the Boy) לה (remained) לה (of He) לאורשלים (in Jerusalem) ויוסב (Yoseph) ואמה (& His mother)
 לא ידעי (not) (they knew)

.Instead of **"Joseph & His mother"**, The Critical Greek has **"His parents"**. Most Greek mss. agree with The Peshitta here

44

סברין (were thinking) הוו (they) ניד (for) דעם (that with) בני (the children) ליתיהון (of their friends) (He was)
 וכר (& when) אהו (they had come) מורדא (a journey) יומא (of day) חד (one) בעאודי (they looked for Him)
 לות (among) אנשותהון (their people) ולות (& among) מן (whomever) ידע (knew) להון (them)

45

ולא (& not) אשכחודי (they found Him) והפכו (returned) להון (they)
 תוב (again) לאורשלים (to Jerusalem) ובעין (seeking) הוו (they were) לה (Him)

46

ומן (& from) בתר (after) תלתא (three) יומין (days) אשכחודי (they found Him) בהיכלא (in the temple)
 כד (as) יהב (He sat) מוצפת (in the midst of) מלפנא (the teachers) ושמע (& He heard) מנהון (from them)
 ומשאל (& He was inquiring) להון (of them)

47

ותמיהין (& astounded) הוו (they were) כלהון (all) אילין (those) דשמעין (who listening) הוו (were) לה (to Him)
 בחכמתהו (at His wisdom) ובפנתמורדי (His discourses)

48

וכר (& when) הוא (they saw Him) תמורו (they marveled) ואמרת (said) לה (to Him) אמה (His mother)
 ברי' (my Son) למנא (why?) עברת (have You done) לן (great) הכנא (so)
 דהא (behold) אבין (Your father) ואנא (I) בשוקיפא (with anxiety) סניאא (great)
 בעין (looking) היין (were) לך (for You)

49

אמר (He said) להון (to them) מנא (why?) בעין (looking) הייתון (were you) לי (for Me)
 לא (not?) ידעין (know) אנתון (did you) דבית (in the house) אבי (of My Father)
 ולא (it was fitting) לי (for Me) דאהוא (to be)

50

הגון (they) דין (but) לא (not) אשתודרו (understood) למלתא (the statement) דאמר (that He spoke) להון (to them)

51

ונדת (& He went down) עמהון (with them) ואתא (& He came) לנצרת (to Natsareth)
 ומשתעבד (& submitted) הוא (He was) להון (to them)
 אמה (His mother) דין (but) נטרא (keeping) הות (she was) כלהון (all these) מלא (words) בלבב (in her heart)

52

ישוע (Yeshua) דין (but) רבא (growing) הוא (was) בקמתה (in stature) ובחכמתה (in His wisdom)
 ובטירתא (& in favor) לות (with) אלהא (God) ובנינשא (& the children of men)

Chapter 3

1

בשנת (in the year) חמשעסרא (fifteenth) דין (but) דמלכותה (of the kingdom) דשיכריוס (of Tiberius)
 קסר (Qaysar) בהנמרתא (in the government) דפניטוס-פילטוס (of Pontius Pilatus) ביהוד (in Judea)
 כר (when) רשא-רביעיא (Tetrarch *) הרודס (Herod) בנגלילא (in Galila)
 פיליפוס (& Phillip) אדודה (his brother) רשא-רביעיא (Tetrarch) באטוריא (in Itruria)
 ובאתרא (& in the region) דטרכונא (of Trakona)
 ולוסנא (& Lusania) רשא-רביעיא (Tetrarch) דאבילינא (of Abilina)

* **"Tetrarch"** is found three times in this verse. The Aramaic term here is two words **רשא רביעיא** – **"Rasha Rbiaya"**, meaning **"Ruler of a fourth"**. A tetrarch ruled a fourth of a country (give or take a little). Four other times another Aramaic word - **"Ruler of a fourth"** - **"Tetrarka"** occurs in The NT. It looks like a loan word from the Greek which had been incorporated into Aramaic. There are some loan words in practically every language borrowed from neighboring or conquering countries. The Greek of Alexander The Great was influential even with the Jews of Israel, which never adopted Greek as a national language. What is interesting about verse three is that the Greek texts also have a slightly different form for **"Tetrarch"** than that used elsewhere in

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the NT; it is a verb form, whereas elsewhere a noun is used. It looks like that may be explained on the basis of the Aramaic of The Peshitta, as the Greek verb form occurs nowhere else in The NT but where these three occur in Luke 3:1 – the same applies to the Aramaic word form used here. The Aramaic form used here is a noun, however. It is understandable that a Greek translator could construe “When Ruler of a fourth” as “When he was Ruler of a fourth”, since the Aramaic lacks a verb and uses כד - “Kad” – “When”, before the term, which The Greek NT normally mirrors with a participle, which is exactly what the Greek word thrice used here is: “**τετραρχουτος**” (“Tetrarchouτος”). The Peshitta has no verb at all here, which is not unusual for Aramaic, but if it were a translation of the Greek, it would most likely include at least a verb of being. Essentially, the Greek looks like a simplification of The two word Aramaic term, very much like verse 14, where the Aramaic term-פלחי אסטריטא - “Plakhay Estratia” (“Military workers”) is paralleled by the one Greek word “στρατευομενοι” - “strateuomenoi”, another “Greek participle meaning, “to go to war”, “to go on a military expedition”, “to be a soldier

2
(& of Qaiapha) ודקיפא (of Hannan) דהגן (priesthood) כהנותא (in the high) ברבות
דוות מלהא (was) דאלהא (the word) על (of God) יוהנן (upon) יוהנן (Yokhanan)
(in the wilderness) בהורבא (Zechariah) זכריא (son of) בר

3
(the Jordan) יורדגן (which is around) דהררי (region) ארתא (in the whole) & (he came)
כר (while) מוכרו (he was preaching) מעמודי תא (a baptism) דתיבורתא (of repentance)
(of sins) דחטהא (for the forgiveness) לשובקנא

4
(in the book) בכתבא (it is written) דכתוב (just as) האבנא (the words)
(which says) דמלא (of the words) דאשעיא (of Isaiah) נביא (the prophet) דאמר (the way of)
קלא דקרא (the voice) כהורבא (which cries) טיבו (in the wilderness) אררה (prepare)
(for our God) דלאהן (a road) שבילא (in the plain) שבקעהא (& straighten) דהירוצו (of Jehovah)

5
The reading, “which says”, is not found in the Critical Greek text. All Greek mss. omit “in the plain

6
כלהון (all of them) נחלא (the valleys) נתמלון (will be filled) וכלהון (& all) טורא (mountains)
דרמתא (& high places) נחמככון (will be leveled) ונהוא (will be) עימא (& will be) רגא (the rugged place)
לשפא (a smooth) וארתא (a region) עסקא (& the region) לפקעתא (difficult) (a plain)

7
ונהוא (will see) כל (every) בסר (body) חיא (The Life *) דאלהא (of God)

* דהא – “Khaya” usually refers to “Life”, though sometimes refers to “Salvation”. The words of verses 4-6 are from Isaiah 40:3-5, generally agreeing with The Peshitta O.T. (word for word in Luke 3:5) though verse 6 agrees best with The LXX reading of Isaiah 40:5 (“And all flesh shall see the salvation of God”). All the Greek mss. agree with The Peshitta reading of v. 6

8
(to him) ואתר (said) & (he) הוא (he) לכנשא (to the crowds) אליין (those) דאתין (who coming) הוו (were) לותה (to him)
למעמד (to be baptized) ילדא (offspring) דאברנא (of vipers) מנו (who?) חורכון (that the father) אית (is) לן (has instructed you)
למעמד (to flee) מן (from) דונא (the wrath) דעתיך (that is coming)

9
(and not) וילא (for repentance) לתיבורתא (worthy) דשויין (fruit) דאמר (therefore) פארא (within yourselves)
תשרין (start) למאמר (to say) בנפשכון (say) דאבא (that the father) אית (is) לן (to us)
אברהם (Abraham) אמר (say) אנה (1) לבון (to you) ניר (for) דמן (that from) הלין (these)
כאפא (stones) משכח (can) אלהא (God) למקמו (raise up) בניא (children) לאברהם (to Abraham)

10
הא (behold) דין (but) נרנא (the axe) סים (is laid) על (on) עקרא (the root) דאילנא (of the tree)
כל (every) אילנא (tree) הכיל (therefore) דפארא (fruit) טבא (good) לא (not) עבר (producing)
מתפסק (is cut down) ובנורא (in the fire) נפל (falls)

11
ומשאלין (& asking) הוו (they were) לה (him) כנשא (the crowds) ואתרין (and they were saying)
ומאמרין (what?) מנא (the crowds) הכיל (what?) נעבר (shall we do)

12
ענא (& he answered) ואמר (& he said) להון (to them) ואתרין (let him give)
מן (whoever) דאית (has) לה (to him) תרתין (two) כותינן (coats) נתל (has)
למן (to whomever) דלית (has not) לה (to him) ומן (whoever) דאית (has)
לה (to him) סיברתא (food) הכנא (likewise) נעבר (he should do)

13
ואתו (& they came) אף (also) מוכסא (tax collectors) למעמד (to be baptized)
ואמרין (& they were saying) לה (to him) מלפנא (Teacher) מנא (shall we do) נעבר (what?)

14
דה (he) דין (but) אמר (said) להון (to them) לא (not) תתבעון (seek)
מדם (a thing) יתיר (more) על (more) מנא (whatever) דפקיד (is commanded) לבון (to you) למחבע (to seek)

15
ומשאלין (& asking) הוו (were) לה (him) פלחי אסטריטא (workers) אסטריטא (military) ואתרין (& they were saying)
מנא (what?) נעבר (& they shall do) אף (also) ונע (we) אמר (he said) להון (to them) לא (no) באנש (man)
תתשנרון (harm) ולאנש (& to a man) לא (not) תתשקון (do injustice) ונספקן (& let suffice)
לכון (for you) אפסותיבון (your wages)

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The Aramaic term- פלחי אסטרטא – “Plakhay Estratia”(“Military workers”) is paralleled by the one Greek word “στρατευομενοι”- “strateuomenoi”, another Greek participle meaning, “to go to war”/“to go on a military expedition”, “to be a soldier”. The Greek, as usual, looks like a simplification of the Aramaic. This comports with the idea of the Greek being a translation of the Aramaic, since a translation will generally simplify the original text or speech for the target audience. Since The Peshitta is obviously not a simplified version of any Greek text of The NT, it is extremely unlikely to be a translation of The Greek NT

(“shall do”) -עבר “Nebad” can mean “we shall do” or “we should do”. The Greek mss. have both readings: Majority * Greek- “ποιησομεν” - “We shall do” (Future) & the Critical Greek – “ποιησομεν” – “We should do”(Subjunctive mood). ?Does anyone see a pattern forming

15
 (Yokhanan) ויהוין (about) על (the people) עמא (had been) הווא (thinking) מוכבר (but) דין (when) רב
 (in their hearts) וכלהוין (& all) מתחשבין (pondering) הווי (they were) בלבדוין (they were)
 (the Messiah) למא (whether) הווי (he were) משיחא (the Messiah)

16
 עמא (answered) יוהנן (Yokhanan) ואמר (& said) להוין (to them)
 (I) הווא (behold) מעמדר (He) אמא (am) לבין (you) במימא (in water)
 (than I) אתא (comes) דין (but) הו (He) דדוילתן (Who mightier) מני (I)
 (that I may loose) הו דלא (of Whom not) שוא (worthy) אמא (I am) דאשרא (I am)
 (will baptize you) ערקא (the straps) דמסגודי (of His shoes) הו (He) נעמדכוין (He)
 (in fire) ברוחא (in The Spirit) דקודשא (of Holiness) ונבנרא (& in fire)

17
 הו (he) דאחיד (Who holds) רפשא (a winning fan) באידה (in His hand)
 ומדכא (& purges) אדדודי (His threshing floor) והטא (into His barns)
 (he gathers) לאוצודדי (he will burn) בנורא (in fire) ותרנא (& the chaff)
 (is quenched) דלא (that not) דעכא (is quenched)

18
 אף (also) אהרניתא (other) דין (but) סניאתא (many things) מליף (taught)
 הווא (he) ומכבר (& he preached good news) לעמא (to the people)

19
 הרודס (Herod) דין (but) טטרדכא (the Tetrarch) יוהנן (Yokhanan)
 ממל (because) דמתכסס (reproved) הווא (he had been) מן (by) יוהנן (of Philipus)
 על (on the account of) הרודיא (Herodia) אנתת (the wife) פיליפוס (of Philipus)
 אדודי (his brother) ועל (& for) כלהוין (all) בשתא (the evil) דעבר (he had)
 הווא (that done) הווא (he had)

20
 אסף (he added) אף (also) הווא (this) על (upon) כלהוין (all)
 (of prisoners) אסידא (in the house) בית (Yokhanan) וקשח (he shut)

21
 הווא (it happened) דין (but) כד (when) עמד (he had baptized) כלה (all) עמא (the people)
 ואף (also) ישוע (Yeshua) עמד (he baptized) וכר (& as) מצלא (He prayed)
 אפתחו (were opened) שמיא (the heavens)

22
 ונתתה (& was descending) רווחא (The Spirit) דקודשא (of The Holiness)
 עלדו (upon Him) ברמות (in the form) נושמא (of a body) דיונא (of a dove)
 וקלא (a voice) (& a voice) הווא (there was) מן (from) שמיא (Heaven) דאמר (which said)
 אנת (You) הו (are) ברי (My Son) חביבא (The Beloved) דבך (in Whom) אצעבית (I am pleased)

23
 הו (This) דין (but) ישוע (Yeshua) אדודי (He) הווא (was) אף (about) בר (son of) שנין (years)
 תלתיין (thirty) ומסתבר (& was considered) הווא (He) בר (son of) יוסף (Yoseph) בר (son of) הלי (Heli)

Yoseph Bar Heli ” marks this as Joseph’s genealogy, not Mary’s. Mary’s name is not here; “**Joseph Bar Heli**” is. All “argument defending this as Mary’s genealogy is mere sophistry. The Aramaic is even more definite than the Greek, since the Aramaic uses the word “**Bar**” – “**Son of**”, 76 times. The Greek uses the words “**Son of**”-“**υιου του**”-(**huios tou**) only once! 75 times it has “**του**”-“**of**”. That is less precise and leaves much more room for mischief in interpretation. The English translations of the Greek should have “**of**”, as does Rotherham in his Emphasized Bible as also does The Diaglot NT. If “**son of**” is used, “**son**” should be in italics, as the Greek “**του**” is simply a definite article “**the**” in the genitive case- usually translated “**of**”

24
 בר (son of) משה (son of) מלכי (Melki) בר (son of) לוי (Levi) בר (son of) מלכי (Melki)
 בר (son of) יאני (Yanni) בר (son of) יוסף (Yoseph)

25
 בר (son of) מרתא (Matatha) בר (son of) עמוין (Amots) בר (son of) נגי (Naggai)
 בר (son of) נהום (Nahum) בר (son of) חסלי (Hesli) בר (son of) נגי (Naggai)

26
 בר (son of) מאת (Maath) בר (son of) מאת (Matath) בר (son of) שמעי (Shemei)
 בר (son of) יוסף (Yoseph) בר (son of) יהודא (Yehuda)

27
 בר (son of) יוהנן (Yokhanan) בר (son of) רסא (Resa) בר (son of) זורבבל (Zorobabel)
 בר (son of) שלתאיל (Salathiel) בר (son of) נרי (Nari)

28

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The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזתא דלוקא

- 29
- (Qosam) בר מלכי (son of) בר ארי (Addi) (son of) בר קוסם (Melki) (son of) בר אלמודד (Elmodad) (son of) בר עיר (Ayr) (son of) בר
- 30
- (Yoram) בר יוסא (Yose) (son of) בר אליעזר (Eliezer) (son of) בר יורם (Levi) (son of) בר מתיא (Mataytha) (son of) בר לוי
- 31
- (Yoseph) בר שמעון (Shimeon) (son of) בר יהודא (Yehuda) (son of) בר יוסף (Eliachim) (son of) בר אליקים (son of) בר
- 32
- (David) בר מוטא (Mattatha) (son of) בר נתן (Nathan) (son of) בר דויד (Mainai) (son of) בר מליא (Melai) (son of) בר נאני (son of) בר
- 33
- (Hetsron) בר עמינדב (Aminadab) (son of) בר ארם (Aram) (son of) בר חזרון (Hetsron) (son of) בר יינם (Yonam) (son of) בר יינם (son of) בר פרץ (Pharets) (son of) בר יהודא (Yehuda) (son of) בר
- 34
- (Abraham) בר עקוב (Yaqob) (son of) בר אסחק (Isaac) (son of) בר אברהם (Abraham) (son of) בר תרה (Terah) (son of) בר נהור (Nahor) (son of) בר
- 35
- (son of) בר סרוג (Serug) (son of) בר ארעו (Arau) (son of) בר פלג (Phaleg) (son of) בר עבר (Eber) (son of) בר שלח (Shalah) (son of) בר
- 36
- (Arphakshar) בר קינן (Qainan) (son of) בר ארפכשר (Arphakshar) (son of) בר למך (Lamek) (son of) בר ניה (Noah) (son of) בר שים (Shaym) (son of) בר

*. "Aram" & "Aminadab" are "Admin" and "Arni" in the Critical Greek text. "Admin" and "Arni" are not in the Old Testament

All Greek texts support "Qainan" as father of Shalah, though all Hebrew mss. as well as Aramaic O.T. mss. seem to lack this reading * in Genesis 11:12 and in 1 Chronicles 1:18. Only The LXX has this reading in Gen. 11:12. The LXX is lacking the verse of 1 Chronicles 1:18. The "Arphakshar" reading here agrees with The Peshitta O.T. spelling of this name in every place it is found. Hebrew mss. have "Arphakshad", as does The LXX and all Greek mss. of Luke 3:36. This is evidence that The Peshitta NT did not follow Hebrew O.T. mss. or The LXX or The Greek NT, but probably followed The Peshitta O.T. text for these names. See note on this at the end of the chapter

- 37
- (Henok) בר מושלח (Mathuselach) (son of) בר הנוך (Henok) (son of) בר ירד (Yared) (son of) בר מודלאל (Mehalaleil) (son of) בר קינן (Qaynan) (son of) בר
- 38
- (Shayth) בר אנוש (Enosh) (son of) בר שית (Shayth) (son of) בר אדם (Adam) (son of) בר אלה (God) (who was from)

This genealogy is Joseph's, the husband of Mary. Joseph was a descendant of David, as was Mary. The genealogy of Mary is given in Matthew 1:1-16. The two are definitely not the same
Joseph descended from David's son, Nathan. Mary descended from Solomon, son of David.

Luke 3:23 (MUR) And Jesus was about thirty years old. And he was accounted the son of Joseph, the son of Heli.
"Joseph son in law to Heli", and then reinterpret it 75 times more as "son" is stretching credulity to its limits. It is playing too fast and loose with language and logic to be credible.

Blue Aramaic words are "Yoseph Bar Heli".
And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.

ὁ γὰρ αὐτὸς ἦν ἰησοῦς ἀρχόμενος ὄψα ἑστῶν ἡμερῶν τριακοντα ὡν υἱὸς ἦν νομίμως υἱοθεσίᾳ τοῦ ἡλίου.

Blue Greek words are, "Joseph of Heli". This form is used throughout the Greek genealogy to indicate sonship. If Joseph were not descended from Heli, they would not both be in the genealogy like this. The loose Greek construction is construed by some to refer to Jesus, not Joseph, as descended from Heli. Others have it to mean "Jesus, accounted son of Joseph, who was son-in law to Heli." Neither of these is a natural reading of the Greek; they are attempts to reshape this genealogy into Mary's instead of Joseph's. To take the Greek phrase, (Name "tou" Name), which occurs 76 times in the Greek text, as "Joseph son in law to Heli", and then reinterpret it 75 times more as "son" is stretching credulity to its limits. It is playing too fast and loose with language and logic to be credible.

The Aramaic reading is much more precise and definite: "Joseph Bar Heli, Bar Matthat, ..." **Joseph's name is in it, therefore it belongs to him. If it were Mary's, her name would be in the genealogy. It is not. Her name is in Matthew 1:16. That is her genealogy.**

The genealogy is Joseph's line, so don't expect it to match Matthew's.
The Greek of Luke, which omits the word for "son" (υἱος) 75 times (Aramaic has "Bar" 76 times), instead uses the genitive article tou (τοῦ) 75 times between each name. The genitive is usually translated "of...": "Jacob of Isaac of Abraham of Terah...etc..".

That is a strange construction for a genealogy of The Messiah. One would expect precision in such a case. The Greek is imprecise, both in grammar and in its spelling of Hebrew and Aramaic names. We should expect a Semitic genealogy for all those Semitic names, such as would have been kept in the temple at Jerusalem and at the synagogues.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזתא דלוקא

In The Peshitta, we have such a genealogy, fit for a King. Even the numbers of its words and letters point to a Divine author.

Joseph's genealogy in Luke traces back to Adam- 77 generations to The Messiah!

I defy anyone to show that the Peshitta's Hebrew & Aramaic names in Luke's genealogy came from the Greek N.T.!

The Greek names are almost identical to The same names in the LXX version, which, of course, is a translation of the Hebrew Old Testament. The Peshitta genealogy as likely came from the Greek NT as The Hebrew O.T. genealogies were translated from The LXX!

Of the total 77, there are 21 names spelled differently in the two major Greek texts (Byzantine and Westcott & Hort Critical). Practically all of these may be explained as different transliterations and interpretations of the Aramaic letters in The Peshitta. **The 12 Names in red** are those in **The Peshitta NT** which differ from Hebrew spelling and agree with **The Peshitta Old Testament** spelling of those names. These are practically all the names that differ in the two languages, Hebrew and Aramaic, for this genealogy. This indicates that Luke relied on **The Peshitta Old Testament** or an Aramaic Targum of The Old Testament for his genealogy. All the other names found in The O.T. are the same in both Hebrew and Aramaic.

The Greek readings also indicate that **The LXX** Greek version was the source for Greek spellings of names in this genealogy. This is apparent by the sometimes patent mis-spellings of Hebrew names in the Greek text which are shared by **The LXX Version** ("Phalek" for "Peleg", for instance; others are "Ragau" for "Reu" & "Serouck" for "Serug"). There was also some revision of the Greek, apparently using **The Peshitta** as a reference, some time later.

If **The Peshitta NT** is the original from which The Greek NT was translated (and I think I have pretty well established that it is) and The genealogies of Matthew and Luke in The Peshitta refer to **The Peshitta OT** in listing those names, and elsewhere (and that is also fairly easily demonstrated), then **The Peshitta Old Testament** must be a document at least 2000 years old and was in circulation before A.D. 50. As such, it is an invaluable witness to the text of **The Hebrew Old Testament** in the first century A.D. and earlier.

Chapter 4

1

(of Holiness) ישוע (Yeshua) דין (but) כד מולא (when) רוחא (of The Spirit) דקודשא (to the witness) הפך מן יורדנן (from) ודרבתה (& led Him) רוחא (The Spirit) לחורבא (He returned)

2

יומאת ארבעין (days) דנתנסא (that He would be tempted) מן אכלקרבא (The Devil) (by) וימותא (in those) ברהמון (anything) מרם (He ate) וליא (& not) וכד (when) שלם (He had finished) אמון (them) לחרהיא (at the end) כספן (He was hungry)

3

ואמר (said) ליה (to him) אכלקרבא (The Devil) אן (if) ברה (The Son) אנת (You are) דאלהא (of God) (bread) אמר (say) אמר (say) לחמא (that it shall become) להחמא (bread)

4

ענא (answered) ישוע (Yeshua) ואמר (& said) ליה (to him) כתיב (is written) בלחמא (by bread) בלחוד (alone) דיא (lives) ברנשא (a son of man) דו (it) דלא (that not) היא (it is) אלא (but) בכל פיהם (by every) פיהם (statement) דאלהא (of God)

5

ואסקה (& took Him up) סמנא (Satan) לטורא (to a mountain) רמא (high) ורויה (and he showed Him) כלהין (all) מלכותא (the kingdoms) דארעא (of the earth) בערנא (in a time) זעורא (short)

6

ואמר (& said) ליה (to Him) אכלקרבא (The Devil) לך (The Devil) אתל (I shall give) שולמא (I shall give) הא (authority) הנא (this) כלה (all) ושובחה (and its glory) דלי (for to me) משלם (it is delivered) ולמן (to whomever) דאצבא (& to whomever) ייהב (I want) אנה (I) לה (it)

7

אן (if) הכיל (therefore) תסגוד (You will worship) קרמי (before me) דילך (Yours) נהוא (will be) כלה (all)

8

ענא (answered) ישוע (Yeshua) ואמר (& said) ליה (to him) תסגוד (you shall worship) אלהך (that Jehovah) אלהך (your God) תסגוד (you shall serve) וליא (& Him) חלודודי (only) הפלוח (you shall serve)

9

ואיתייה (& he brought Him) לאור שלם (to Jerusalem) ואקימה (& he stood Him) על כנפא (on) כנפא (the pinnacle) דהיכלא (of the temple) דאלהא (of God) אנת (The Son) ברה (if) אן (to him) אנת (You) דאלהא (of God) ארמא (cast) נפשך (Yourself) מכא (from here) לרהת (down)

10

כתיב (it is written) ניר (for) דלמלאכודי (His angels) נפקד (He will will command) עלודך (concerning You) דננטונך (that they will protect You)

11

ועל (upon) דרעהון (their arms) נשקלונך (they will carry You) דלא (lest) התקל (You should strike) רגלך (Your foot) בכנפא (on a stone)

12

ענא (answered) דין (but) ישוע (Yeshua) ואמר (& He said) ליה (to him) אמיר (that not) דלא (that not) תנסא (you shall tempt) למריא (Jehovah) אלהך (your God)

13

וכד (when) שלם (had finished) אכלקרבא (The Devil) כלהון (all of them) נסיונדי (his temptations) עד זמנא (until) לותה (from) לותה (His presence) ער (a time)

14

והפך (& returned) ישוע (Yeshua) בחילא (in the power) דרוחא (of The Spirit) לגלילא (to Galila)



33

(in him) ואת (had) הוא (who) דאית (a man) נברא (in the synagogue) בכנושהא (was) ואת (there) רוחא (spirits) דשאררא (of demons) מנפא (filthy) וזעק (and he cried) בקלא (in a voice) רמא (loud)

34

(Nazarene) ואמר (he said) שבוקיני (let us alone) מא (what) לן (to us) ולך (to You) ישוע (Yeshua) נצריא (You) אחיית (have You come?) למוברותן (to destroy us) ידע (know) אנא (I) לך (of God) דאלהא (the Holy One) אנת (Who) אנת (You are) קדישה (of God)

35

(your mouth) וכן (rebuked) בה (it) ישוע (Yeshua) ואמר (He said) סכור (shut) פומך (in the midst) ומפיק (come out) מנה (from him) ישוריי (and threw him) שארא (the demon) במצפתא (any) ונפק (it came out) מן (from him) כד (while) לא (not) כרה (it did harm) בה (to him) מרם (any)

36

ותמהא (astonishment) רבא (great) אחר (gripped) לכלנש (everyone) וממליין (speaking) הוו (they were) עם (with) חדרא (one another) ומאמרין (and they were saying) מנא (what?) די (is) כי (indeed) מלתא (word) הדא (this) דבשולמנא (for with authority) ובהילא (with power) פקדא (He commands) ולרוחא (the spirits) מנפנא (and they come out) ונפקין (foul)

37

ונפק (went out) עלודיי (about Him) טבא (a report) ונפק (that was around them) דהרריון (region) אחרא (in the whole) בכלה

38

וכד (when) נפק (went out) ישוע (Yeshua) מן (from) כנושהא (the house) על (He entered) לביתה (the house) דשמעון (of Shimeon) והתמה (of Shimeon) דשמעון (and the mother in law) דשמעון (was) באשאתא (with fever) רבא (great) ובעו (they besought) מנה (Him) משליה (for her sake)

39

וקם (He arose) לעל (over) מנה (her) וכאא (He rebuked) באשתה (her fever) ושבקתה (& it left her) ומחדא (and at once) קמת (she arose) ומשמא (she was waiting on) הות (she was) להון (them)

40

מערבי (was setting) שמשא (the sun) דין (the sun) רין (but) כלהון (all of them) אילין (those who were sick) דאית (who) הווא (had) להון (to them) כריהא (various) דכריון (of their sicknesses) בבורהנא (with diseases) משולפא (various) אחיו (they brought) אמין (them) לרוה (to Him) הו (He) דין (but) על (each) חד (one) מנהון (of them) אידה (His hand) כאם (He laid) הווא (He) ומאסא (& healed) הווא (He) להון (them)

41

ונפקין (and going out) הוו (were) אף (also) שארא (demons) מן (from) סניאא (many) כד (& they were saying) ומזעקין (they screamed) ואמרין (the Messiah) דאנת (You) הו (are) משיחא (the Messiah) ברה (The Son) דאלהא (of God) וכאא (& rebuking) הווא (He was) בהון (them) ולא (and not) שבק (allowing) הווא (the Messiah) להון (them) דנאמרין (to say) דידעין (that they knew) דהווי (that He was) משיחא (the Messiah)

42

ולצפרה (& at the dawn) דיומא (of the day) נפק (He went out) איל (He went) לה (Himself) לאתרא (to a place) חורבא (deserted) וכנשא (and the crowds) בעין (seeking) הוו (were) לה (Him) ואתו (and they came) עדמא (unto) ליה (to His Presence) ואחרודי (and they held to Him) דלא (that not) נאל (should depart) לה (He) מן (from) ליהון (their presence)

43

הו (Himself) דין (but) ישוע (Yeshua) אמר (said) להון (to them) דאף (that also) למדינתא (to cities) אחרניתא (other) ולא (it is incumbent) לי (upon Me) למסכרו (to proclaim) מלכותה (the Kingdom) דאלהא (of God) דעל (because for) הו (this) הו (he) אשתדרת (I am sent)

44

והו (He) ומכרז (preaching) הווא (was) בכנושהא (in the synagogues) דנגלילא (of Galila)

Chapter 5

1

הווא (it happened) כד (when) כנש (gathered) עלודיי (about Him) כנשא (the crowd) למשמע (to hear) מלתא (the word) דאלהא (of God) והו (He) וקאם (standing) הווא (was) על (on) ד (the side) ימתא (The Lake) דנכר (of Genesar)

2

הווא (He saw) ספינא (ships) תרתין (two) דקימן (that stood) על (on) נב (the shore) ימתא (of the lake) וצירא (and the fishermen) ומשנין (& were washing) מצידיהון (their nets)

3

וחדא (& one) מנהון (of them) דשמעון (of Shimeon) הות (was) כאפא (Kaypha) וסלק (and went up) ישוב (Yeshua) יתב (He sat down) בה (in it) ואמר (He said) דגרברונה (& He said) למי' (dry land) יתב (into the water) וירב (& sat down) הווא (He) ומלך (& He taught) מן (from) מן (the crowds) ספינתא (the ship) לכנשא (the crowds)

4

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אונגליון קדישא כרוזתא דלוקא

(to Shimeon) לשמעון (He said) אמר (His speaking) ממללה (from) מן (He had ceased) שחק (& when) וכר (for a catch) לצידא (your nets) מוצידהבון (& cast) וארמו (to the deep) לעומקא (take) דברו
 5
 (all) כלה (night) לילא (Rabbi) רבי (to Him) לה (& he said) ואמר (Shimeon) שמעון (answered) ענא
 (we have taken) אהרן (not) לא (& a thing) ומרם (we have worked) לען
 (the net) מוצידא (M) אלא (will cast) רמא (but) דין (Your word) מלתך (on) על

Simon (Peter) called Jesus “**Rabbi**”. The Greek texts all have “**Επιστατα**” – “**Master**”. The Peshitta would not get “**Rabbi**” from “**Epistata**”. A master was not necessarily a Rabbi. However, a Rabbi was necessarily a Master, hence one could derive “**Master**” from “**Rabbi**”, which it appears is what happened. The Aramaic text gave rise to the Greek reading.

Strongs Greek-English Lexicon has:

1988 **επιστατης** epistates ep-is-tat'-ace
 from 1909 and a presumed derivative of 2476; TDNT-2:622,248; n m
 AV-Master 7; 7

Thayer’s Greek - English Lexicon

1) any sort of superintendent or overseer

Compare Luke 8:24 with Mark 4:38 & Matthew 8:25. Luke 8:24 in Greek has **Επιστατα, Επιστατα**. In the parallel passage Mark 4:38 it has **διδασκαλε (Teacher)**. The Peshitta has “**Rabban**” (**Our Rabbi**) in both verses. “**Our Rabbi**” did not come from “**διδασκαλε (Teacher)**” or from “**Επιστατα Επιστατα**”. “**Master Master**”. Greek has a problem translating “**Rabbi**”, as it has no one word that satisfactorily signifies it. That is probably why the Greek transliterates it instead 18 times in Greek letters: “**Ραββι**”. The Greek Gospel of John states very plainly however that “**Rabbi**” is translated as **διδασκαλε “didaskale” (Teacher) in John 1:38 where it is both transliterated from Aramaic with Greek letters and also translated into Greek:**

Joh 1:38 στραφεις δε ο ιησους και θεασαμενος αυτους ακολουθουντας λεγει αυτοις τι ζητετε οι δε ειπον αυτο **ραββι ο λεγεται ερμηνηνομενον διδασκαλε** που μενης.

Joh 1:38 (ROTHRHAM) But Jesus, turning, and looking at them following, saith unto them—What seek ye? And, they, said unto him—Rabbi! (Aramaic) which meaneth, when translated, Teacher (Greek), Where abidest thou?

This is a plain indication that the Greek text is a translation of an Aramaic source. It also indicates that the Greek word **διδασκαλε**, may indicate “**Rabbi**” - רבי as its source. There are other possibilities in Aramaic – מלפנא- “Mallpana” (Teacher), for example.

Another Aramaic word identified in Greek mss. as meaning “**Teacher**” is “**Rabboni**” in John 20:16:

16 אמר לה ישע מרים ואחפית ואמרא לה עבראת רבולי דמתאמר מלפנא

16 (MUR) Jesus said to her: Mary! And she turned, and said to him in Hebrew: **Rabboni**; which is interpreted Teacher.

16 (BYZ) λεγει αυτη ο ιησους μαρια στραφεισα εκεινη λεγει αυτο **ραββουι** ο λεγεται **διδασκαλε**

16 (YLT) Jesus saith to her, 'Mary!' having turned, she saith to him, 'Rabboni'; that is to say, 'Teacher.'

:Here is my note for John 20:12 from my interlinear

16

(& she said) ואמרא (& she turned) ואחפית (Mary) ישע (Yeshua) (to her) לה (said) אמר (to Him) לה עבראת (to Him) רבולי (in Aramaic) * (Rabbuli) דמתאמר (which is called) מלפנא (Teacher)

• **עבראת** “**Ebraith**” means “**Hebrew**” and though Aramaic was the language used, the Jewish people referred to it as Hebrew, since Aramaic had been their native tongue (the tongue of the Hebrew people) for six centuries and was used in their scriptures. **Aramaic and Hebrew share the same alphabet and both were written with the same script, so their letters looked the same in the first century.**

• **רבולי** – “**Rabbuli**” is an Aramaic word meaning “**My Master**” and is the same as “**Rabboni**”, which the Greek versions have in Greek letters transliterated **Ραββουι**. Notice that **Mary is not presented as speaking Greek; neither is any other person mentioned in the four Gospels.** “**Ebraith**” – “**Hebrew**” is defined by its Greek equivalent, “**Hebrais**”, as “**The Hebrew tongue; not that however in which the OT was written, but the Chaldee.**” -Thayer’s Greek – English Lexicon. Webster’s unabridged 20th century Dictionary defines “**Chaldee**” as **The Aramaic language** of the Chaldeans (Babylonians 600 B.C.)

Rabbi רבי & “**Rabban**” רבן, occur 36 times as a Title of address in the Peshitta NT. The Greek mss. have **διδασκαλος**– “**didaskalos (Teacher)**” for 13 of these, **Ραββι “Rabbi”** 18 times (This is an Aramaic word, not Greek, transliterated in Greek letters). **Επιστατα** occurs 7 times matching **Rabbi**- all in Luke. **Ραββουι** occurs once matching **Rabbi** and once matching “**Rabbuli**” רבולי. All of these Greek translations and transliterations are evidence supporting an Aramaic original. Greek simply has no word of its own for “**Rabbi**” and so it used **διδασκαλος, Επιστατα, & 20 transliterations of Ραββι & Ραββουι**. The Greek words **διδασκαλος, επιστατα** would not translate to “**Rabbi**” - רבי in Aramaic. “**Rabbi**” has all the meanings of “**Teacher**” & “**Master**” & “**Leader**”; **no one of them would do justice to the word. It is also a formal title for the clergyman leader of a synagogue**

6
 וכר (they had done) עברו (this) הרא (& when) הרא
 (many) כניא (fish) גנא (they caught) חבשו (was) הות (& braking) ומצטררא (very) דטב
 (their net) מוציד תהון

7
 רמוזו (& they beckoned) להבירוהון (their partners) דבכספינתא (who were in a ship) אהרתא (another)
 (they filled) מלו (they came) אמי (& when) וכר (them) אמין (help) אמין (to come) נעדרון (to sink)
 (to sinking) חספנא (ships) תרתידין (two) אידך (so) דקריבן (that near) הוי (they were) למטבע (they were)

8
 כר (when) היא (saw) דין (but) שמעון (Shimeon) כאפא (Kaypha) נפל (fell) קדם (before) הגלודי (the feet)
 (My Lord) מורי (of you) מורי (beg) אלא (to Him) רמא (& he said) ואמר (of Yeshua)

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אונגליון קדישא כרוזתא דלוקא

פרוק (abandon) לך (You) מני (me) דנברא (for a man) אבא (I am) א חטאי (a sinner)

9

תמהא ניה (awe) ניה (for) אחודה (seized him) הוא (had) ולכלהון (of them) (and of all of them)
 דעמה (who were with him) על (due to) צידא (catch) דו (that) דנוגא (of fish) דצדו (that they had caught)

10

הכות דין (so) אף (but) אף (also) ליעקוב (Ya'qob) וליוחנן (Yokhanan) (of Shimeon)
 בני זבדי (sons) דר' זבדי (of Zebedee) דר' זבדי (who) שותפא (were) דשמעון (partners) דשמעון (of Shimeon)
 אמר דין (said) (but) ישוע (Yeshua) לשמעון (to Shimeon) לא (to) תרחל (not) מן (fear) מן (from) השא (this hour)
 בני אנשא (sons) תהוי (of men) תהוי אנת (you will be) צאר (catching) לדאי (for salvation)

I love this text in The Peshitta: "Henceforth you shall catch men for salvation." No Greek ms. has this. Greek does have the verb **ζωοψα** which can mean "to take alive", "to capture". The Aramaic word **צאר** can mean "life, living" or "salvation". The Greek word **ζωοψα** would hardly give rise to the Aramaic **צאר** ("catch for life", "catch for salvation"). **צאר** may easily have given rise to **ζωοψα**, though it would not seem the best choice

11

וקרבו (and they brought) אנן (those) ספינא (ships) לארעא (to the land)
 ושבקן (and they left) כל (every) מום (thing) ואתו (after Him) בתרה (& they came)

12

וכד (and) הוא (was) ישוע (Yeshua) בהרא (in one) מן (of) מדינתא (the cities) אתא (name) נברא (a man)
 דמלא (who was full) כלה (entirely) נרבה (of leprosy) חזא (he saw) לישוע (Yeshua) ונפל (he fell)
 על (on) אפודו (his face) ובעא (he begged) הוא (he) מנה (from Him) ואמר (& he said) לה (to Him)
 מרי (my Lord) אן (if) צבא (willing) אנת (you are) מושכח (can) אנת (purify Me) למרביד (purify Me)

13

ופשט (reached) אידה (& reached) ישוע (Yeshua) קרב (He touched) לה (him)
 ואמר (He said) לה (to him) צבא (willing) אנת (I am) אתרבה (purified)
 ובר (son of) שעתה (& son of) אזל (a moment) אזל (went) מנה (from him) נרבה (his leprosy)
 ואתרבי (and he was purified)

14

ופקדה (He commanded him) דלאנש (man) לא (no) תאמר (you shall tell)
 אלא (but) זל (go) הוא (show) נפשך (yourself) לכהנא (to the priest)
 וקרב (& offer) חלק (for) תרבידת (your cleansing) איכנא (just as)
 דפקד (commanded) מושא (Moshe) להדרותהון (for their testimony)

Greek mss. have, "And He charged him to tell no one, 'But, having gone away, shew thyself to the priest, ...'" This is rather awkward and clumsy Greek. The Peshitta has, "And He commanded him: "You shall tell no man, but go show yourself to the priest
 ?Much better, don't you think

15

ונפק (and went out) עלודו (& went out) עבא (about Him) יתדאית (increasingly)
 ומתכנש (& gathered) הוא (were) עמא (people) סניאא (many) למשמע (to hear) מנה (from Him)
 ולמתאסו (to be healed) מן (from) כורדהנידון (their sicknesses)

16

דו (He) דין (but) משנא (departing) הוא (was) דלברא (to the wilderness) ומצלא (& praying)

17

והוא (& it happened) בחד (on one) מן (of) יומתא (the days) כד (when) מלף (teaching) הוא (was) ישוע (Yeshua)
 יתבין (sitting) הונו (were) פרישא (Pharisees) ומלפ (teachers) ונמוסא (& teachers) נמוסא (of the law)
 דאתו (who come) הונו (had) מן (from) כל (every) קוריא (village)
 דגליליא (of Galilea) ודיהוד (of Judea) ודארשלים (& of Jerusalem)
 ודילא (and the power) דמריא (of Jehovah) איתודי (there) הוא (was) למאסויהון (to heal them)

18

ואנשא (& men) איתו (brought) בערסא (on a pallet) נברא (a man)
 תר (one) משריא (a paralytic man) ובעין (& seeking) הונו (they were) דנעלון (to enter)
 נכסימנידי (to place him) קדמוהי (in front of Him)

19

וכד (& when) לא (not) אשכחו (they found) דאיכנא (which way) נעלונידי (they might bring him in)
 משל (because of) כונאא (the crowd) דעמא (of people) סלקו (they went up) לדון (by themselves)
 תארא (to the roof) וזבדו (and lowered him) עם (with) ערסא (the pallet)
 מן (from) תטלילא (the tiles) למצערא (into the midst) קדמוהי (in front) דישוע (of Yeshua)

20

כד (when) הוא (saw) דין (but) ישוע (Yeshua) דימניתהון (their faith) אמר (He said)
 להו (to that) משריא (paralyzed man) נברא (man) שביקין (are forgiven) לך (to you) חטודי (your sins)

21

ושריו (& started) ספרא (the Scribes) ופרישא (the Pharisees) ומתחשבין (& to think)
 ואמרו (and they were saying) מנו (Who is?) וזבדו (Who speaks) נודפא (blasphemy)
 מן (Who?) משכח (is able) למשבק (to forgive) חמא (sins) אלא (except) אן (if) אלהא (God) בהוד (only)

22

ישוע (Yeshua) דין (but) ידע (knew) מחשבתהון (their thoughts) ונעא (He answered) ואמר (& said)
 להון (to them) מנא (what?) מתחשבין (thoughts are entertained) אנתון (by you) בלבכון (in your heart)

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אונגליין קדישא כרוזתא דלוקא

23
 אידא (your sins) פשיקא (which?) למאמר (to say) דשביקין (are forgiven) לך (to you) חמוךך (to walk) א (or) למאמר (to say) קום (arise) הלך (are)

24
 דתדעון (that you may know) דין (but) דשליש (that authorized) הו (is) ברה (Son) דאנשא (of Man) בארעא (in the earth) דנשבוק (in the earth) חזתהא (that He may forgive) חזתהא (sins) אמר (He said) למשריא (to the paralyzed man) לך (to you) אמר (say) אנה (I) קום (arise) שקול (pick up) ערסך (your pallet) וזל (& go) לביתך (to your house)

25
 ומחרא (& at once) קום (he arose) לעניהון (before their eyes) ושקל (& took up) ערסה (his pallet) ואזל (& he went on) לביתה (to his house) כד (as) מושבה (he praised) לאלהא (God)

26
 ותמאה (& astonishment) אחד (seized) לכלנש (everyone) ומשבוין (praising) הוו (they were) לאלהא (God) ואתמליי (they were filled) דהלתא (& they were filled) ואמרין (with awe) ואמרין (wonders) תדמרתא (today) יזמנא (we have seen)

The Greek NT verse can be translated "We have seen strange things today". That is not a convincing reading when compared to The Peshitta reading- "We have seen wonders today"

27
 בחר (after) הלון (these things) נפק (went out) ישוע (Yeshua) וזחא (He saw) מוכסא (a tax collector) בית (who sat) דיתב (Levi) דמכסא (in the house) דמכסא (of customs) ואמר (He said) ליה (& He said) תא (to him) בתרי (come) בתרי (after Me)

28
 ושבק (& he left) כל (every) מורם (thing) וקם (& rising) אזל (he went) בחרה (after Him)

29
 ועבד (& made) ליה (for Him) לוי (Levi) בביתה (in his house) קובלא (a reception) רבא (great) ואית (& there) הווא (was) כנשא (a crowd) דמכסא (great) דמכסא (of tax gatherers) ודאהרנא (with them) דמכסין (were) עמהון (with them) עמהון (were) עמהון (with them) עמהון (with them)

30
 ורמנין (& complaining) הוו (were) ספריא (the Scribes) ופרישא (the Pharisees) ואמרין (& they were saying) לתלמידוי (to His disciples) למנא (why?) עם (with) מוכסא (tax collectors) ודחטא (sinners) אכלין (do eat) אנתון (you) ושתין (and do drink)

31
 וענא (& answered) ישוע (Yeshua) ואמר (& He said) להון (to them) לא (not) מהבשא (is sought) אסיא (a doctor) לחילמא (for the healthy) אלא (but) לאלין (for those) דביש (who are ill) עבדין (ill) עבדין (or are becoming)

32
 לא (not) אית (I have come) דאקרא (that I may call) ליריקא (the righteous) אלא (but) לחטאי (sinners) להרבורחא (to repentance)

33
 הגון (those) דין (but) אמרין (were saying) ליה (to Him) למנא (why?) תלמידוי (the disciples) דיוחנן (of Yokhanan) צמין (do fast) אמנינא (faithfully) ומצלין (& do pray) אף (also) דפרישא (of the Pharisees) דילך (of yours) דין (but) אכלין (are eating) ושתין (& drinking)

34
 הו (He) דין (but) אמר (said) להון (to them) לא (not) משכחין (are able) אנתון (you) לבנוה (the children) דנגונא (of the bridal chamber) כמא (as long as) דחתנא (the groom) עמהון (with them) עמהון (with them) עמהון (with them) עמהון (with them) דתעברין (that you shall make them) דנצימן (that they shall fast)

35
 נאתון (will come) דין (but) ימתא (the days) כד (when) נתתים (will be taken) חתנא (The Groom) מנתון (from them) דדין (then) נצימן (they will fast) בהון (in those) יומתא (days)

36
 ואמר (& He told) להון (them) מתלא (a parable) דלא (no) אנש (man) קאר (tears) אורקעתא (places) על (on) מאנא (a garment) מן (from) מאנא (a garment) חרתא (new) ורמא (& places it) על (on) מאנא (a garment) בליא (worn) דלא (lest) לחרתא (the new) קאר (the new) וזבליא (he tear) לא (not) שלמא (resembles) אורקעתא (the strip) דמן (the strip) חרתא (that is from) חרתא (the new)

37
 ולא (& no) אנש (man) רמא (places) חמרא (wine) חרתא (new) בוקא (in skins) בליא (old) ויא (& if) דין (but) לא (not) מבוע (bursts) חמרא (the wine) חרתא (new) לוקא (the skins) ורו (& that) חמרא (wine) מתאשר (is spilled) וקא (& the skins) אברין (are ruined)

38
 אלא (but) חמרא (wine) חרתא (new) בוקא (in skins) חרתא (old) ורמין (is placed) ותריון (& both) מרמין (are preserved)

39
 ולא (& no) אנש (man) שרא (drinks) חמרא (wine) עתיקא (old) ומחרא (& at once) בעא (desires) חרתא (the new) אמר (he says) נר (for) עתיקא (the old) בסים (is sweet)

The Greek texts omit "wine" altogether. They also disagree with "sweet"; Majority Greek has "better"; Critical Greek has "good". The Peshitta did not get בכים ("is sweet") from Χρηστος ("good") or from Χρηστοτερος ("better"). The Greek

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אונגליון קדישא כרוזתא דלוקא

Da 6:20 (AV) And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, with thou servest continually, able to deliver thee from the lions?

Da 6:20 (LXX Greek) (#6:#21) και εν τω ερηγισεν αυτον τω λακκο εβησεν φωνη ισχυρα δανηλ, ο δουλος του θεου του ζωντος ο θεος σου ω ου λατρευεις ενδελεχος ει ηδυνθη εξελευσαι σε εκ στοματος των λεοντων

Da 6:20 (LXX English) And when he drew near to the den, he cried with a loud voice, Daniel, servant of the living God, has thy God, whom thou servest continually, been able to deliver thee from the lion's mouth?

The Hebrew book of Joshua has 168 occurrences of the name of Joshua יהושע, which is the Hebrew cognate of the Aramaic "Yeshua" (or "Jesus"), which we are studying in Luke 6:12. The LXX version of Joshua has only 159 occurrences of the Greek forms for "Jesus": Ιησους, Ιησου, Ιησο, Ιησουν. These are the same forms (except Ιησο) used in the NT for "Yeshua" in the Greek NT. That is a Greek/Hebrew ratio of 94.6%, very close to John's or Acts' Greek/Aramaic ratio for "Jesus"/"Yeshua" of 93%. This pattern of dropping words in a translation is typical. The LXX is certainly a translation of The Hebrew Bible and consistently compares in this way to The Hebrew Bible; The Greek NT also compares in the same way to The Peshitta NT. The Greek NT "behaves" like a translation. The Peshitta does not; It "behaves like an original composition

- Here is an example from Joshua 8:16

(HEBREW) יהושע וירדפו אחריו וירדפו אחריו וירדפו אחריו וירדפו אחריו וירדפו אחריו Jos 8:16

Jos 8:16 (AV) And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

Jos 8:16 (LXX Greek) kai katediwxan opisw twn uiwn israhel kai autoi apesthsan apo thv polewv

Jos 8:16 (LXX English) And they pursued after the children of Israel, and they themselves went to a distance from the city.

And another from Joshua 9:3 -

(HEBREW) וישבי נבעון שמעו את אשר עשה יהושע ליריחו ולעי Jos 9:3

Jos 9:3 ¶ (AV) And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

Jos 9:3 (LXX Greek) και ο κατοικουντες γαβωον ηκουσαν παντα οσα εποιησεν κυριος τη ιεριχου και τη γαι

Jos 9:3 ¶ (LXX English) And the inhabitants of Gabaon heard of all that the Lord did to Jericho and Gai.

Notice there is no Greek reference to Joshua "Ιησους" in those verses.

The above are three of many examples of the LXX dropping words from the original; the Greek NT compares to The Peshitta NT in the same way. I have demonstrated this in a controlled experiment which I have included in my book Divine Contact

13

וכר בנהת (& when) קרא (it was dawn) לתלמידיו (He called) (whom apostles) ונבא מנהדן (& He chose) מנהדן (from them) ויעשר (twelve) דשליחא (those) (them) נמי (He named) אנון (them)

14

שמעון (Shimeon) הו (him) דשמעי (him) כנשא (Kaypha) ואנדראוס (& Andraeus) אחריו (his) ויעקב (& Yaqob) ויוחנן (& Yokhanan) ופיליפוס (& Phillip) ובר (son of) תולמי (Tolmai)

15

ומתאי (Mattai) והאומא (Toma) ויעקב (& Yaqob) בר (son of) חלפי (Halphai) ושמעון (Shimeon) דמתקרא (who is called) טנא (the Zealot)

16

ויהודה (Yehuda) בר (son of) יעקב (Yaqob) ויהודה (& Yehuda) סכרויטא (Skariota) הו (he) דהוא (who was) משלמנא (the traitor)

17

ונהת (& descended) עמדהו (with them) ישוע (Yeshua) וקם (He stood) בפקעתא (in the valley) וכנשא (& a crowd) סניאא (great) דתלמידיו (of His disciples) וסונאא (of a multitude) דכנשא (of crowds) דעמא (of the people) מן (from) כלה (all of) יהוד (Judea) ומן (from) אירשלם (Jerusalem) ומן (from) ספר (coast) ימא (the sea) דצור (of Tsur) ורצידן (& of Tsidon)

18

דארו (who came) דנשמעון (who came) מלתה (to hear) דארו (their sicknesses) ודנתאסון (& to be healed) מן (of) כורדהו (of) ואלין (& those) דמוראציין (those) מן (who were afflicted) ורוחא (spirits) טנפתא (unclean) ומוראסיין (& healed) הו (they were)

19

וכלה (& all) כנשא (the crowds) בעין (seeking) הו (were) למתקרבו (to touch) לה (Him) דילא (power) גיר (for) נפק (proceeding) הוא (was) מנה (from Him) ולכרהו (& all of them) מאסא (healing) הוא (it was)

20

וארים (& He lifted) עינהו (His eyes) על (upon) תלמידוהי (poor ones) ואמר (& He said) טוביכון (blessed are you) מוסכנא (because of God) דרילכון (because yours) די (is) מלכותא (the Kingdom) דאלהא (of God)

21

טוביכון (blessed are you) דלכבין (who weep) השא (now) דתנהכון (for you shall laugh) טוביכון (blessed are you) אלין (those) דכפנין (who hunger) דהשא (now) דתסכעון (for you shall be satisfied)

22

טוביכון (blessed are you) מא (whenever) דסנין (hate) לכון (you) בנינשא (the children of men) ומפרשין (& they separate) לכון (you) ומחסדין (you) ויבין (you) ויבין (evil) ומפקין (& they cast out) שמכון (your name) איך (as) בישא (evil) חקף (for the sake of) ברה (the Son) דאנשא (of Man)

23

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אונגליין קדישא כרוזתא דלוקא

הרוו (rejoice) בהו (in that) יומא (day) ורוצו (& leap for joy)
 דארבון (for your reward) סני (is great) בשמיא (in Heaven)
 הונא (thus) גיר (for) עברין (doing) הו (were) אבהתהון (their fathers) לנבא (to the prophets)

24

ברם (but) יי (woe!) לכון (to you) עתירא (rich men)
 בויאכון (for you have received) (your comfort)

25

וי (woe!) לכון (to you) סבעא (satisfied ones) דהכפנין (for you shall hunger)
 וי (woe!) לכון (to you) דנחבין (who are laughing) השא (now)
 דתבכון (for you shall weep) ותרואבון (and you shall wail)

26

וי (woe!) לכון (to you) כד (when) נהוין (will) אמרין (concerning you) עליכון (say)
 גיר (thus) דהכנא (what is wonderful) דשפיר (of men) אנשא (the children)
 עברין (doing) הו (were) לנבאי (to the prophets) דדנלוהא (false) אבהתהון (their fathers)

27

לכון (to you) דין (but) אמר (I) לישמעין (who are hearing)
 אהבו (love) לבעלדרכבין (your enemies) ועבדו (& do) דשפיר (what is wonderful)
 לאילין (to those) דסנין (who hate) לכון (you)

28

וברכו (& bless) לאילין (those) דלישין (who curse) לכון (you) וצלו (& pray)
 אילין (those) דדרבין (who take away) לכון (you) בקפירא (by force)

29

ולדמוחא (& to him that strikes) לך (you) על (on) פכך (your cheek)
 קרב (offer) לה (him) אחרנא (the other)
 ומן (& from) מן (whomever) דשקל (takes) מרפוטך (your cloak)
 לא תכלא (withhold) אף (also) כוהנדך (your coat)

30

לכל (to everyone) דשאל (who asks) לך (you) הב (give) לה (such)
 ומן (& from) מן (whomever) דשקל (takes) דילך (what is yours) לא (do not) תתבע (demand)

31

ואיכנא (& just as) דצבין (desire) אנתון (you) דנעברון (to do) לכון (to you) בני אישא (people)
 הכות (so) עבדו (do) להון (to them) אף (also) אנתון (you)

32

אן (if) גיר (for) מוזבין (love) אנתון (you) לאילין (those) דמחבין (who love) לכון (you)
 אידא (what?) הן (is) טיבותכון (your goodness) אף (even) גיר (for)
 חטיא (sinners) לאילין (those) דמחבין (who love) להון (them) דחמין (love)

33

ואן (& if) עברין (doing) אנתון (you) דטב (what is good)
 לאילין (to those) דמטאבין (who treat well) לכון (you)
 אידא (what?) הן (is) טיבותכון (your goodness)
 אף (even) חטיא (sinners) גיר (for) דהכנא (likewise) עברין (do)

34

ואן (& if) מופין (lend) אנתון (you) למן (to him) דסברין (expect) אנתון (your goodness)
 מנה (you will be repaid) מנה (from whom) אידא (what?) הן (is) טיבותכון (your goodness)
 אף (sinners) גיר (for) דחטיא (sinners) מופין (to sinners) מופין (likewise) נופרעין (to be repaid)

35

ברם (but) אהבו (love) לבעלדרכבין (your enemies) ואשאבו (& treat well) להון (those)
 ואיזפו (& lend) ולא (& not) תפסקון (cut off) סברא (the hope) דנאש (of a person)
 ונהוא (& shall be) סני (great) אנרבין (your reward)
 ותהוין (& you shall be) כנודי (the children) דרמא (of the Highest) דהו (because He)
 בסים (kind) דו (is) בישא (toward) ועל (the evil) כפירא (& toward) כפירא (the unbelievers)

.”For “Do not cut off the hope of any person”, the Greek texts have “hoping for nothing” or “never despairing

I do not see how The Peshitta got “Do not cut off the hope of any person” from Greek, however I can see how the Aramaic could be chopped down to **ܡܢ ܕܢܘܨܝܢ ܕܡܘܨܝܢ**. According to [Thayer's Greek-English Lexicon](#), that Greek phrase may mean “causing no one to despair”, though it is ambiguous. The Aramaic is quite clear.

Strong's Lexicon

560 **ܡܢ ܕܢܘܨܝܢ ܕܡܘܨܝܢ** apelpizo ap-el-pid'-zo
 from 575 and 1679; TDNT-2:533,229; v

AV=hope for again 1; 1

[Thayer's Greek-English Lex.](#)

apelpizo

- 1) nothing despairing
- 2) despairing of no one
- 3) causing no one to despair

36

הו (be) הכיל (therefore) מרהמנא (benevolent) איכנא (just as) דאף (also)
 אבוכון (your Father) מרהמנא (benevolent) הו (is)

37



לא תרגון (not) ולא (judge) ולא (not) מתהינין (will be judged) אתון (you)
 לא תדיבון (not) תדיבון (condemn) ולא (not) מתדיבון (will be condemned) אתון (you)
 שרו (let go) ותשרון (let go) אתון (you will be let go)

38

הבו (give) ומתייב (it will be given) לכון (&) לכון (to you) בכילתא (in measure) טבתא (good)
 ורקיעתא (and overflowing) נרמון (they shall cast) בעוביכון (in your lap) כבויכון (they shall cast)
 בהו (with that) ניר (for) כילתא (measure) דמכילין (with which measure) אתון (you)
 מתהכיל (it shall be measured) לכון (to you)

39

יאמר (He) הוא (& told) להון (to them) מתלא (a parable)
 למא (is?) משכח (it possible) סמיא (for a blind man) לסמיא (a blind man) למרברו (to lead)
 לא (not?) תריהון (both of them) בנמצא (into a ditch) נפלין (will fall)

40

לית (there is not) תלמידא (a disciple) דיתור (greater) מן (than) רבה (his mentor)
 כלנש (everyone) ניר (for) דנמיר (who is perfected) נהוא (shall be) איך (like) רבה (his mentor)

41

מנא (why?) דין (but) היא (observe) את (you) גלא (a chip)
 דבענה (that is in the eye) דאהוך (of your brother)
 קריחא (the plank) דין (but) דבעיך (that is in your eye)
 לא (not) מתחויא (is apparent) לך (to you)

42

או (or) איכנא (how?) משכח (can) את (you) למאמר (say) לאהוך (to your brother)
 אחי (my brother) שבוך (let) אפק (me cast out) גלא (the chip) מן (from) עיך (your eye)
 דהא (for behold) קריחא (the plank) דבעיך (that is in your eye) דיילך (your own)
 לא (not) מתחויא (is visible) לך (to you)
 נסב (accepter) באפא (of faces) אפק (cast out) לוקדם (first) קריחא (the plank) מן (from) עיך (your eye)
 ודירין (& then) נתחוא (sight shall be given) לך (to you) למפך (to pull out) גלא (the chip)
 מן (from) עינה (the eye) דאהוך (of your brother)

43

לא (not) אית (it is) אילנא (a tree) טובא (good) דעבר (that produces) פארא (fruit) בישא (bad)
 אף לא (neither) אילנא (a tree) בישא (bad) דעבר (that produces) פארא (fruit) טובא (good)

44

כל (every) אילנא (tree) ניר (for) מן (from) בי (by) פארווי (its fruits) הו (is) מתיידע (known)
 לא (not) ניר (for) לקשין (they pick) מן (from) כובא (thorns) תאנא (figs) איך (also) לא (not) מן (from)
 סניא (a bush) קמפין (do they gather) ענבא (grapes)

45

נברא (a man) טובא (good) מן (from) סימרה (the treasure) טבתא (good) דבלבה (that is in his heart)
 מפק (brings out) טובא (good) ונברא (the man) בישא (&) מן (from) סימרה (the treasure) בישא (evil)
 דבלבה (brings out) בישא (evil) מפק (that is in his heart)
 מן (from) תורתא (the fullness) לבא (of the heart) ניר (of) מן (from) מללין (are speaking) ספוחא (the lips)

46

מנא (why?) קרין (calling) אתון (are you) ליי (Me) מרי (my Lord) מרי (my Lord)
 ומרם (& whatever) דאמר (say) אנא (I) לא (not) עברין (doing) אתון (you are)

47

כל (every) אנש (person) דאתא (who comes) לורי (to Me) ושמע (has heard) מלי (My words)
 ועבר (& does) להון (them) אחויכון (I shall show you) למנא (what) דמא (he is like)

48

דמא (he is like) לנברא (a man) דבנא (who built) ביהא (a house) וחדפר (& he dug) ועמק (& went deep)
 וסב (and laid) שחאסא (& the foundation) על (on) שועא (the rock)
 כד (when) הוא (there was) מולאא (but) מולאא (a flood)
 אהמרי (beat) מולאא (the flood) בביתה (in the house) דו (that)
 ולא (& not) אשכח (it could) דנייעירי (shake it)
 סימא (founded) הו (was) ניר (for) שחאסא (its foundation) על (on) שועא (the rock)

The Critical Greek of Westcott & Hort has, "For it was well built", instead of, "For its foundation was founded on the rock". The Majority Greek text agrees with the Peshitta here

49

והו (& he) דשמע (who heard) ולא (not) עבר (did) דמא (he is like) לנברא (the man)
 דבנא (who built) ביהא (his house) על (on) עשרא (soil)
 דלא (without) שחאסא (a foundation) וכד (& when) אהמרי (beat) בה (on it)
 נהרא (the river) בר (the son of) שעתה (a moment) נפל (it fell)
 ודוה (& was) מפילתה (the fall) רבא (great) דביהא (of house) הו (that)

Chapter 7

1

וכד (& when) שלם (He had finished) מולא (words) כלדין (all these)
 למשמעתה (before the audience) דעמא (of the people)
 על (entered) ישוע (Yeshua) לכפרנחום (Kapernakhum)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Luke

אונגליון קדישא כרוזתא דלוקא

כפר נחום - "Kapernakhum", commonly known as "Capernaum" is an Aramaic or Hebrew name meaning, "The Hamlet of Nahum". It was where Nahum The Prophet had lived centuries before- the one who wrote the Old Testament book of Nahum

- 2
 עבדה (the servant) דין (but) דקנטרונא (of centurion) הדר (one) עביר (become) הווא (had) בישאית (ill)
 אינא (who) דיקיר (precious) הווא (was) עלוהי (to him) וקריב (& been brought near) הווא (&)
 לממת (to death)
- 3
 ושמע (and he had heard) על (about) ישוע (Yeshua) ושרד (and he sent) לוהה (to Him) קשישא (elders)
 דיהודיא (of the Jews) ובענא (& seeking) הווא (he was) מנה (from Him) אך (so)
 דנאחא (that He would come) נחא (He would save the life of) לעבדה (his servant)
- 4
 הגון (they) דין (they) כד (but) אהו (when) אהו (they came) לות (to) ישוע (Yeshua) בעין (seeking) הוו (they were)
 מנה (from Him) באמריין (diligently) ואמריין (& they were saying) ליה (for Him) דנא (this)
 שוא (worthy) הו (he is) דהעבד (that You do) ליה (for him) דנא (this)
- 5
 רחם (he loves) גיר (for) לעמן (our nation)
 ואף (also) בית (a house) בנושרא (a house) הו (of assembly) הו (he) בנא (has built) לן (for us)
- 6
 ישוע (Yeshua) דין (but) אזל (going) הווא (was) עמהון (with them) כד (when) דין (but) לנא (not) כני (very)
 רהיק (from) מן (the house) ביתא (the house)
 שדר (sent) לוהה (to Him) קנטרונא (the centurion) רחמוהי (his friends) ואמר (& he said) ליה (to Him)
 מרי (my Lord) לנא (not) לעמל (You should trouble yourself)
 לנא (not) גיר (for) שוא (worthy) אנא (I am) דהעל (that You should enter) דהית (under) מוטלי (my roof)
- 7
 מוטל (because of) הו (this) אנא (I) לנא (not) שוית (I deserved) דלותך (that unto you)
 אלא (I may come) אלא (but) אמר (say) במלותא (in a word) ונאסא (& will be healed) שלי (my boy)
- 8
 אף (also) אנא (I) גיר (for) נברא (a man) אנא (a man) דמשעבד (who put) אנא (who put)
 דהית (under) שולמנא (authoritative) אית (& there are) תחת (under) אדי (my hand) אסטר שוונא (soldiers)
 ואמר (& say) אנא (I) להנא (to this one) דול (go) ואיל (& he goes) ונאדהנא (& to another)
 דהא (come) ואהא (& he comes) ועבדי (to my servant) עבד (& do) דנא (this) ועבד (& he does)
- 9
 כד (when) שמע (heard) דין (but) ישוע (Yeshua) הלין (these things) אתמר (He was amazed)
 ואחפז (& He turned) ואמר (& He said) לבנשא (& to the crowds) דאתא (that had come) בתרה (after Him)
 אמר (say) אנא (I) לכן (to you) דאף (that even) לנא (not) בית (in the house) אכריל (of Israel)
 אשכחת (I have found) אף (like) דנא (this) הימנותא (faith)
- 10
 והפכו (& returned) הגון (those) דאשתדרו (who had been sent) לביחא (to the house)
 ואשכחו (& they found) לעבדא (servant) הו (that) דכריה (who sick) הווא (had been) חלים (already) (well)
- 11
 והווא (& it happened) ליומא (the day) דבתרה (after it) אזל (went) הווא (He) למדינתא (to a city)
 דשמה (whose name) נאין (Nain) ותלמידוהי (& His disciples) עמה (with Him) וכנשא (& the crowd)
- 12
 וכד (& when) קרב (He approached) לתרענא (the gate) דמדינתא (of the city) דווא (He saw) כד (as)
 מלוין (was escorted) מיתא (a dead man) דיהודיא (who the only son) הווא (had been) לאמה (to his mother)
 וחי (& she) אמה (& her mother) ארמלתא (his mother) הווא (was) גורת (a widow)
 וכנשא (& had assembled) סניאא (& many) דבני (of the children) מדינתא (of the city) עמה (with her)
- 13
 הווא (saw her) דין (but) ישוע (Yeshua) ואחרחם (& He was moved with pity) עליה (for her)
 ואמר (& He said) ליה (to her) לנא (stop) חבכין (weeping)
- * "Stop weeping" is the sense conveyed by the Greek versions and makes the best sense, since the woman had presumably already .been weeping. Surely He was about to change her sorrow into joy by some almost unimaginable means
- 14
 ואזל (& went on) קרב (he touched) לערסא (the pallet) והגון (& those) דשקילין (who bearing) הוו (were)
 ליה (it) קמו (they stood) ואמר (& He said) עלימא (young man) לך (to you) אמר (say) אנא (I) קום (arise)
- 15
 ויתב (& sat up) הו (he) הווא (he) מיתא (who had died) ושרי (& he began) למולל (to speak)
 ויהבה (& He gave him) לאמה (to his mother)
- 16
 ואחרת (gripped) דחלתא (awe) לאנשא (the people) כלהון (all of them)
 ומשבחו (& glorifying) הוו (they were) לאלהא (God) ואמריין (& they were saying)
 דנביא (a prophet) רבא (great) קם (is arisen) בן (among us) לעמה (His people) וסעד (& has visited) אלהא (God)
- 17
 ונפקת (& went out) עלוהי (about Him) מלתא (word) דנא (this) בכלהא (in all) יהוד (Judea)
 ובכלהא (& in all) אחרתא (the region) דהדרהון (that was around them)
- 18
 ואשתעיו (& revealed) ליהונן (to Yokhanan) תלמידוהי (his disciples) הלין (these things) כלדין (all)
- 19

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וּקְרָא (& called) יוֹחָנָן (Yokhanan) לְתַרְיִן (to two) מִן תַּלְמִידֵיהּ (from) (his disciples)
 וְשֵׁרָה (& he sent) אֲנִין (& he sent) לִיהּ (to) יֵשׁוּעַ (Yeshua) וְאָמַר (& he said)
 אַנְתָּ הֲוֵי (are You?) הֲוֵי (He) הֲוֵי (The One) דִּיאֲתָא (The One) דִּיאֲתָא (Who was coming)
 אֲוֹרָא (or) לֵאחֲרֵיהּ (for another) הֲוֵי (are) מוֹסְכֵין (waiting) הֲנֵן (we)

וְאִתּוֹ (& they came) לִיהּ (to) יֵשׁוּעַ (Yeshua) וְאָמַרְיִן (& they were saying) לֵיהּ (to Him)
 יוֹדְנֵן (the baptizer) מַעֲמַדְנָא (Yokhanan) שְׂרָרֵן (the baptizer) לְוִתְנָא (sent us) (unto you)
 וְאָמַר (& he said) אַנְתָּ הֲוֵי (are You?) הֲוֵי (He) הֲוֵי (The One) דִּיאֲתָא (Who was coming)
 אֲוֹרָא (or) לֵאחֲרֵיהּ (for another) הֲוֵי (are?) מוֹסְכֵין (waiting) הֲנֵן (we)

בְּהַ (in it) דִּין (but) שְׁעֵתָא (hour)
 סִנְיָאָא (many) אֲסִי (He healed) מִן (of) בּוֹרְהַמָּא (diseases)
 וּמִן (& from) מַחֲוֵרָא (plagues) וּמִן (& from) רוּחָא (spirits) בִּישְׂתָאָא (evil)
 וְלִסְנֵיָאָא (& to many) סִמְיָאָא (blind people) יְדֵב (gave) הוּא (He) לְמַחֲוֵרָא (sight)

וְעֵנָא (& answered) יֵשׁוּעַ (Yeshua) וְאָמַר (& He said) לְהוֹן (to them)
 זְלוּ (go) אַמְרוּ (tell) לְיוֹדְנֵן (Yokhanan) כְּלִמְדֵם (everything)
 דִּרְחִיְהוֹן (that you have seen) וְשִׁמְעֵתוֹן (& you have heard)
 דִּסְמֵיָאָא (that they who were blind) הוֹיִן (are seeing)
 מְהַלְכֵין (& they who were lame) (are walking)
 מְהַרְבֵין (they who were lepers) (are cleansed)
 שְׁמַעֵין (& they who were deaf) (are hearing)
 קִימֵין (& they who were dead) (are raised)
 וּמְסַכְנָאָא (& those who were poor) מוֹסְתְבֵרֵין (are given good news)

The Aramaic participles used by our Lord are quite versatile, bearing possible past,present or future tenses. The past tense is the best for these people whom He had healed or resurrected:“they who were blind,they who were lame,they who were deaf”, etc. It would be an error to say “the dead rise” or to say “the blind see

The Greek versions contain those very errors:All the pertinent words for the above groups are Greek nouns, which are completely inflexible: “Blind men do see again, lame do walk, lepers are cleansed, deaf do hear, dead are raised, poor have good news proclaimed”-*Young’s Literal Translation* (of the Greek).This makes for great drama but very poor logic. Our Lord and The Holy Spirit would not speak so.

And logic also would show that the last category of people –“those who were poor”had also been delivered from their condition (“they who were poor”).The “Good News” makes rich those who believe it. “Blessed are you poor; yours is the kingdom of God”.(Luke 6:20). מוֹסְכֵין –“M’skayn” –“waiting” (see v. 20) & מוֹסְכָנָא –“Meskanna” –“poor” are probably related. The poor are those who are in expectation, waiting for deliverance from calamity. מְסַחְבָרֵין –“M’sethbarayn”.”Given good news” comes from “סַחְבַר” – “S’bar” – “to hope,to trust,to expect”. A poor man is one who is waiting for “his ship to come in”.To be given good news or given hope, in the Biblical sense, is more than adding more hope or expectation. It is giving, or announcing as accomplished, the thing hoped for to those who were hoping. Hope is, in this sense, the accomplishment of our desires,prayers and hopes.To receive the gospel message is as great a miracle as raising the dead; indeed it combines all the other miracles mentioned here: It gives sight to the blind, hearing to the deaf, walking to the lame, cleanses the leper and is life to the dead. It is the miracle of the ages- the fulfillment of all hope and desire, the redemption of the world from sin & death by Him Whose Name is “Eternal Life”. In a word, it is Christ. Luke 6:20 means, “Blessed are you poor, for your ship has come in”.That was the good news. They were henceforth rich men and women.

The following scriptures speak of hope as the very thing hoped for, or as the fulfillment of a Divine promise:

Pr 13:12 Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life. (Desire coming is the fulfillment of desire & hope.)

Jer 17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

Gal 5:5 For we through the Spirit wait for the hope of righteousness by faith. (We don’t wait to hope some more, do we?)

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory;(Christ is not a hoping for glory; He is the Glory for which we hoped.)

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

Tit 2:13 looking for the blessed hope, and the manifestation of the glory of the great God, and our Life-giver, Jesus the Messiah;

Heb 6:18 so that, by two things which change not, and in which God cannot lie, we, who have sought refuge in him, might have great consolation, and might hold fast the hope promised to us;

Heb 6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; (Most hopes men hold; this Hope holds men.)

Heb 7:19 For the law perfected nothing; but in the place of it there came in a hope, which is better than it, and by which we draw near to God.

וְטוֹבוּדֵיהּ (& blessed is he) לְמֵן (whoever) דִּלְאָ (not) נַחְשֵׁשְׁלִי (takes offense) בִּי (at Me)

כַּד (when) דִּין (but) אֲזִלוּ (they went) תַּלְמִידֵיהּ (the disciples) דִּירְחֵן (Yokhanan)
 שְׂרִי (He began) לְמַאמְרֵיהּ (to say) לְכַנְשָׁא (to the crowds) עַל (about) יוֹדְנֵן (Yokhanan)
 מַנְאָ (what?) נִפְקַתוֹן (did you go out) לְהוֹרְבָא (to the wilderness) לְמַחֲוֵרָא (to see)
 קִינָא (a reed) דְּמֵן (that by) רוּחָא (the wind) מְתַרְזֵיעַ (is shaken)

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(to see) למחזא (you go out) נפקתון (what?) מנא (but) ואלא
 (is clothed) לביש (soft) רכיכא (who in a garment) אמה (a man) נברא
 (glorious) אילין (those) דבלבישא (who in clothing) מושבחה (behold)
 (are) ובפוקא (& in luxury) איהוין (are) בית (in a house) מלכא (of a King) אמן (are)
 26
 (yes) אין (a prophet) נביא (to see) למחזא (did you go out) נפקתון (what?) מנא (otherwise)
 (a prophet) נביא (than) מן (& more) ויתיר (to you) לכון (I) אנה (say)
 27
 (it is written) דעלווי (he about whom) כתיב (this is)
 (My messenger) אנה (I) משרר (sending) אנה (am) מלאכי (of women) דרב (among those born)
 (before You) קדם פרצופך (before) דנתקן (Your face) אורחה (to prepare) אורחה (the way) קדמיך
 28
 (a prophet) אמך (say) אנה (I) לכון (to you) דלית (there is not) נביא (who was greater)
 (who was greater) דרב (of women) נשא (among those born) מן יוהנן מעמדנא (the baptizer)
 (of God) זעורא (in the Kingdom) דין (but) במלכותא (a little one) דין (of God)
 (than he) מנה (is) רב (greater)
 29
 (who heard) עמא (the people) וכלה (& all) אנה (also) מוכסא (the tax collectors) זרקן (justified)
 (of God) דעמדו (for they had been baptized) מעמודייהו (of the baptism) ריהוין (of Yokhanan)
 30
 (in their souls) פרישא (the Pharisees) דין (but) וספרא (and the Scribes) טלמן (rejected) בנפשוון
 (by him) מנה (they were baptized) אתעמדו (because not) דלא (of God) דאלהא (the will)
 31
 (shall I compare) למן (to what?) הכיל (therefore) ארמא (I shall compare)
 (this) לאנשא (of generation) דשרבהא (the men) יהרא (of generation)
 (does it resemble) דלמן (& what?) רמין
 32
 (& calling) דמין (it is like) לטליא (boys) דיהבין (sitting) בשוקא (in the street) וקעין (calling)
 (to you) לחבריהון (their friends) ואמרין (& they were saying) זמרן (we sang) לכין (to you)
 (you did cry) וקרתון (you did dance) ואלין (& we howled) לכון (to you) ולא (& not) בכיתון
 33
 (eating) אהא (came) ניר (for) יוהנן מעמדנא (the baptizer) לא (not) אכל (eating)
 (of wine) לחמא (bread) ולא (neither) שרא (drinking) חמרא (wine) ואמרין (& were saying)
 (in him) אנה (you) שארא (a demon) איה (is) בה (in him)
 34
 (of wine) אהא (came) ברה (the Son) דאנשא (of Man) אכל (eating) ושאה (& drinking)
 (a man) ואמרין (& were saying) אנהוין (you) הא (behold) נברא (a man)
 (of wine) אכולא (a glutton) ושאה (& a drinker) חמרא (of wine)
 (& of sinners) ורהמא (& a friend) דמכסא (of tax collectors) ודהינא (& of sinners)
 35
 (its works) ואדרקת (& is justified) חכמתא (wisdom) מן (from) כלהון (all of them) בניה (* works)

The Greek ms. Sinaiticus (4th century) reads “works”. The Majority Greek Text reads “teknon”-“children”. *
בניה “Benayyah” could come from one of two roots: -Plural of “Bra”-“Son”, or “Bna”-“to build”. בניה could be construed as “Its
 works” or “Its children”. This confirms again that the Greek texts come from the Aramaic Peshitta, since both Greek
 readings, “teknon”-(children) & “ergown”-(works) are possible translations of the Aramaic בניה.

36
 (the Pharisees) אהא (came) בן (from Him) בעא (asking) מנה (of) חד (one) מן (one) פרישא (his house)
 (his house) דנלעס (with him) עמה (to eat) ועל (with him) ועל (He entered) (& He reclined) לביתה (& He reclined)
 דפרישא (of Pharisee) חד (that) חד (of Pharisee) ואסהמך (& He reclined)
 37
 (was) אמתאה (& a woman) חשיתה (& a sinner) אית (she) הות (she) (knew)
 במדינתא (in the city) די (in the city) ור (that) וכד (& when) ידעת (knew)
 (was staying) דכביתה (in the house) דפרישא (of Pharisee) חד (He) סמיך (of ointment)
 (of ointment) נסבת (she took) שטיפאה (an alabaster vase) דבסמא (of ointment)
 38
 (His feet) וקמת (at) בסתרה (behind Him) לות (at) רגלווי (with her tears)
 (& weeping) הות (she) ושרית (she was) ברמעה (& she began) ברמעה (of her head)
 (moistening) רגלווי (His feet) ובסערא (& with the hair) דרשה (& with the hair) רגלווי (His feet)
 (wiping) ליהון (them) ומנשקא (& kissing) הות (she) רגלווי (she was) ומשחא (& anointing)
 בממא (& anointing) רגלווי (with ointment)
 39
 (who had invited Him) חזא (when) דין (saw) דין (but) פרישא (Pharisee) חד (that) דקרידי (who had invited Him)
 (if) אהושב (he thought) בנפשה (in his soul) ואמר (& he said) חד (This One) אלו (if)
 נביא (a prophet) הוא (he were) ידע (known) הוא (He would have)
 (for a sinner) די (who) ומה (she is) ומה (& what) מבה (her reputation) דהינא (for a sinner)
 די (who touches) אמתאה (she is) די (a woman) דקרבת (she is) ליה (Him)
 40

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ענא (answered) דיין (but) ישוע (Yeshua) ואמר (& He said) ליה (to him)
 שמעון (Shimeon) מרם (something) אית לי (is) ליה (to Me) דאמר (to tell) לך (you)
 הו דיין (he) אמר (but) ליה (to him) אמר (say) רבי (Rabbi)

41
 אמר (said) ליה (to him) ישוע (Yeshua)
 תריין (two) חיבא (debtors) אית (there) הוו (were) להר (to one) מרא (land owner) חובא (debtor)
 חד (one) חיב (owed) הוא (had) דינרא (denarii) חמשמאא (five hundred)
 ואחרנא (& the other) דינרא (denarii) חמשיין (fifty)

42
 ורלית (& because there not) הווא (was) להון (to them) למפרע (to pay) לתריהון (both) שבק (he forgave)
 אית (which?) היכל (therefore) מנהון (of them) יתיר (more) נהביודי (will love him)

43
 ענא (answered) שמעון (Shimeon) ואמר (Shimeon) (& he said) סבר (suppose) אנא (I)
 דהו (that he) דאשהב (that he) אמר (said) ליה (to him) לה (to him) בני (much)
 אמר (said) ליה (to him) ישוע (Yeshua) תריצאית (correctly) דנת (you have judged)

44
 ואתפני (& He turned) לות (to) הו (that) אנתא (woman) ואמר (& said) לשמעון (to Shimeon)
 הווא (do see?) אנת (you) אנתא (the woman) הווא (the woman) דנתא (that)
 לביתך (your house) עלת (I entered) מיא (water) לרגלי (for My feet)
 לא (not) יחבת (you gave) הווא (this one) דיין (but) ברמעה (with her tears) רגלי (My feet)
 צבעת (she has washed) ויבסעה (& with her hair) שוית (she wiped) אנין (them)

45
 אנת (you) לא (not) נשקתי (kissed Me)
 הווא (this) דיין (but) הווא (behold) מן (from) דעלת (when she entered)
 לא (not) שלית (she has ceased) רגלי (My feet) למנשק (to kiss)

46
 אנת (you) משהא (with oil) לרשי (My head) לא (not) משהת (anointed)
 הווא (this) דיין (but) במשהא (with oil) דבסמא (of ointment) רגלי (My feet) משהת (she has anointed)

47
 חלק (on account of) הווא (this) אמר (say) אנא (I) לך (to you) דשבקיין (that are forgiven)
 לה (to her) חשהיה (her sins) סגאא (many) מזל (because) דאחבת (much)
 הו (he) דיין (but) דקליג (loves) קליג (a little) מוחב (to him) לה (is forgiven)

48
 ואמר (& He said) להי (to that) אנתא (woman) שבקיין (are forgiven) לכי (to you) חמהיכי (your sins)

49
 שריי (began) דיין (but) הנון (they) דסמיין (who were reclining) אמריין (saying) בנפשהון (in their souls)
 מנז (Who is?) הווא (This) דאף (that even) חשהא (sins) שבק (He forgives)

50
 ישוע (Yeshua) דיין (but) אמר (said) להי (to that) אנתא (woman)
 דימוחבי (your faith) אדוהי (has given you life) זלי (go) בשלמא (in peace)

Chapter 8

1
 והווא (& it was) מן (from) בתר (after) הלין (these things) מוחרך (traveling a circuit)
 הווא (was) ישוע (Yeshua) במדינתא (in the cities) ובקוריא (in the villages)
 ומכרז (& preaching) הווא (He was) ומסבר (& announcing) מלכותא (the Kingdom) דאלהא (of God)
 ותרעכרתה (& His twelve) עמה (were with Him)

2
 נשא (& women) הלין (these) דאהאסי (who had been healed)
 מן (from) כורחנא (sicknesses) ומן (and) רוחא (spirits) בישאא (evil)
 מרים (Maryam) דמוקריא (who is called) מנדליחא (Magdalitha) הי (she)
 דשבעת (who seven) שאריין (demons) נפקו (had gone out) מנה (from her)

3
 ויחא (& Yokhana) אנת (the wife) כווא (of Kuza) רביחא (of Herodius) דהרוודס (the steward)
 וישון (and Shushan) ואחרנא (and others) סגאא (many) אילין (those) דמשמשון (those ministering)
 הוי (were) להון (to them) מן (from) קניגיהין (their possessions)

4
 וכר (& when) כנשא (a crowd) סגאא (great) כנש (gathered) הווא (had)
 ומן (all) מדיין (cities) אילין (coming) הוי (they were) לותה (to Him)
 אמר (said) במתלא (in a parable)

5
 נש (went out) זרועא (a sower) למזרע (to sow) זרעה (his seed)
 וכר (& as) זרע (he sowed) הווא (there was) דנפל (that which fell) על (on) די (the side) אורחא (of the road)
 ואתרש (& it was trampled) ואכלתה (& ate it) פרחתא (a bird)

* All Greek mss. have "birds of the heaven", where the Peshitta has merely "a bird". This may be due to a perceived "Alep-Tau" (Alpha-Omega) code on the part of the original Greek translator. I have identified approx. 30 places in the Greek NT where the word "God", "Christ", or even "Heaven" is found and yet does not occur in The Peshitta. What does occur in 22

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places, very interestingly, is the אַתּ "Alep-Tau" letter combination in a relevant Aramaic verb or noun, which signifies the Divine Name of Jesus revealed in Revelation 1:8: "I AM The Alep & The Tau". Alep is the first letter of the Aramaic alphabet; Tau is the last. The combination may be reversed in some places, as in the above verse of Luke 8:5 – אַתּ- "Tau-Alep" in the word, פִּרְהַתָּא (Parakhta) - "Bird". If the Greek translator (whom I shall affectionately call "Zorba") believed Alep Tau or Tau Alep was a code word for Deity or Heaven, then he might insert that meaning into the Greek translation where it did not truly exist in the Aramaic of The Peshitta original. "Birds of Heaven" is the apparent result here. If פִּרְהַתָּא were seen as the code word, then פִּרְהַתָּא ("Parakhta") would conveniently be broken into פִּרְחַ - "Parakh", which still means "bird" or "birds" and אַתּ, which in his mystical Kabbalah and esoteric sense would mean "God" or "Heaven". ("Heaven" is sometimes used synonymously for "God" in the NT- See Mat. 4:17 & Mark 1:15). אַתּ & תּא were not always seen as codes; only in those 22 places where a mystery or special revelation was associated with the text where the potential code existed. Can it be a coincidence that the Aramaic alphabet (Alep to Tau) has 22 letters? Can it also be a coincidence that the Aramaic word אַרְזָא (Araza) "Mystery" (See v. 10) occurs 22 times in its emphatic form in The Peshitta NT? Even The King James Version has the word "Mystery" 22 times

6
ואחרנא נפל (ell) על שועא (on) שועא (the rock) ובר (the son of) שעתה (& son of) יעא (an hour) (it sprang up)
(it dried up) יבש (moisture) תלילותא (for it) לה (was) היא (and because there not) דלית

7
ואחרנא נפל (ell) ביה (fell) כובא (among) כובא (thorns)
(& they choked it) ועי (sprang up) עמה (& with it) ונקידי (the thorns)

8
ואחרנא נפל (ell) בארעא (fell) טבתא (in the ground) טבתא (good) ושפירתא (& excellent)
ייעא (& it sprang up) ועבר (produced) פארא (fruit) חוד (one) במאא (in a hundred)
הלין (these things) בר (when) אמר (He had said) קעא (He cried) היא (He)
דמן (whoever) דאיה (has) לה (on him) ארנא (an ear) דנשמע (that it will hear) נשמע (let him hear)

The verb "to hear" is singular, indicating that ארנא, "Edna"(Ear) is singular. Most Aramaic nouns have the same form in * plural as in singular. The Greek versions have ὅτα, "ota"- "Ears". One hearing ear is sufficient to receive the message

9
ושאלודי (asked Him) תלמידודי (His disciples) דמנו (what is?) מתלא (parable) הנא (this)

10
הו (He) דין (but) אמר (said) להון (to them) לבון (to you) הו (it) ידב (it has been given)
למודע (to know) ארא (the secret) ארנא (of the Kingdom) דאלהא (of God)
להון (to those) דין (but) שרבא (the rest) בפלאהא (in an allegory) מתאמר (it is spoken)
דבר (that while) חוין (seeing) לא (not) נחוין (they will perceive)
וכר (& when) שמעין (hearing) לא (not) נסתכלין (they will understand)

11
הנו (this is) דין (but) מתלא (the parable) זרעא (the seed) איהודי (is) מלתא (the word) דאלהא (of God)

12
הון (they) דין (but) רעל (upon) יד (the side) אירחא (of the road)
איהון (are) והון (they) דשמעין (who hear) מלתא (the word) אירחא
ואתא (& comes) בעלדבבא (the enemy) שקל (he takes)
מלתא (the word) מן (from) לבון (their heart)
דלא (lest) נהימנון (they should believe) ונחון (they should live) (& they should live)

13
הלין (these) דין (but) רעל (that upon) שועא (the rock) הלין (these)
אמין (are they) דמא (who when) דשמעו (they have heard)
בתריותא (with joy) מקבלין (receive) לה (it) למלתא (the word)
ועקרא (& root) לית (there is no) להון (to them) אלא (but) דובנא (temporary) די (is)
דימנתהון (their faith) ובוון (& in time) נסינא (& of temptation) מתכשלין (they are subverted)

14
הו (that) דין (but) דנפל (which fell) בית (among) כובא (thorns)
הלין (these) אמין (are) אילין (those) דשמעין (who hear) מלתא (the word)
ובצפתא (& by cares) ובעותרא (& by riches) וברניעה (& the desires) דעלמא (of the world)
מתהנקין (they are choked) ופארא (& fruit) לא (not) יהבין (they yield)

15
הו (that) דין (but) דבארעא (which is in the ground) טבתא (good)
הלין (these) אמין (are) אילין (those) דבלבא (who with a heart) שפאי (pure)
ושבא (& good) שמעין (hear) מלתא (the word) ואהדין (they hold onto it)
ויבין (& they yield) פארא (& fruit) במטיבריותא (with patience)

16
לא (no) אנש (man) מנהר (lights) שרנא (a lamp) ונחפא (& covers) לה (it) במאנא (with a vessel)
אי (or) סאם (sets) לה (it) תחית (under) ערבא (a bed)
אלא (but) סאם (sets) לה (it) לעל (over) מן (from) מנרתא (a lamp stand)
דכל (that everyone) דעאל (who enters) נחוא (may see) נהודה (its light)

17
לית (there is not) גיר (for) מרם (anything) רכסא (that is covered) דלא (that not) נתגלא (will be revealed)
ולא (neither) דמטשי (that is hidden) דלא (that not) נידע (will be known)
נאתא (& it will come) לנגליא (into the open)

18

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Luke

אונגליין קדישא כרוזתא דלוקא

הוּוּ אִיכְנָא (take heed) (how) שְׁמַעְתִּין (you hear) לֵיהּ (to him) מִן (whoever) דְּאִיתְּ (has) לֵיהּ (it) גִּיר (for) נְהִירֵב (it will be given) לֵיהּ (to him) וּמִן (whoever) דְּלִיתְּ (has not) לֵיהּ (it) אִךְ (also) דֵּלוּ (that) דְּכֹכֵר (which he thinks) (from him) מִנְהּ (will be taken) גִּירֵהּ (he has) לֵיהּ (it) שְׁתִּיקֵל (take heed)

19

אִתְּוּ (came) דִּין (but) לִוְתָּהּ (to Him) אִמְהָ (His mother) וְאִחוּדֵיהּ (& His brothers) וְלֹא (not) מְשַׁכְּדִין (able) הֵווּ (they were) דְּנִמְלִין (to speak) עִמָּהּ (with Him) מִטַּל (because of) כְּנִשָּׂא (the crowd)

20

וְאִמְרוּ (& they said) לֵיהּ (to Him) אִמְרָךְ (Your mother) וְאִחוּדְךָ (& Your brothers) קִימִין (are standing) לְבַר (outside) וְזִכְרִין (& they desire) לְמַחוּדְךָ (to see You)

21

הוּוּ (he) דִּין (but) עֲנָא (answered) וְאִמְרָךְ (& said) לְהוּן (to them) הֵלִין (these) אֲנִין (are) אִמִּי (My mother) וְאִחוּדֵיהּ (& My brothers) אִילִין (those) דְּשַׁמְעִין (who are hearing) מִלְּהָא (the word) דְּאֵלֵהָא (of God) וְעִבְרִין (& are doing) לֵיהּ (it)

22

הוּוּ (it was) דִּין (but) בַּחַד (on one) מִן (of) יוֹמְתָא (the days) סִלֵּק (went up) יֵשׁוּעַ (Yeshua) יְהֵב (He sat down) וּבְסַפִּינְתָא (in the boat) הוּוּ (He) וְתַלְמִידֵיהּ (His disciples) וְאִמְרָךְ (& He told) לְהוּן (them) נַעֲבֵר (let us cross) עֲבְרָא (to that) עֲבְרָא (other side) דִּימְתָא (of the lake)

23

וְכֹד (& as) רִדִין (they journeyed) דְּמִן (sleeping) לֵיהּ (Himself) הוּוּ (was) יֵשׁוּעַ (Yeshua) וְזוּרָת (there was) & עֲלֵעֵלָא (a tempest) דְּרוּחָא (of wind) בִּימְתָא (on the lake) וְקָרִיבָא (& coming close) הוּזַת (was) סִפִּינְתָא (the ship) לְמַטְבַּע (to sinking)

24

וְקָרְבָּו (& they came) אֲעִירוּהִי (they awakened Him) וְאִמְרוּן (& they were saying) לֵיהּ (to Him) רַבֵּן (our Master) רַבֵּן (our Master) אֲבָרִין (we are being destroyed) הוּוּ (the wind) רִבְּדָא (& He rebuked) וְנִכְאָא (arose) קָם (but) דִּין (He) וְכַמְּוִלָּא (& the waves) דִּימְתָא (of the sea) וְנִגְדוּ (& they ceased) וְהוּא (there was) שְׁלֵיא (a calm)

25

וְאִמְרָךְ (& He said) לְהוּן (to them) אִיכָא (where?) הוּוּ (is) הֵימְנוּחָכוֹן (your faith) הֵגִין (they) דִּין (but) כֹּד (& they were saying) הוּוּ (while) דְּהוּלִין (being in awe) מִנְּתִרִין (marveling) הוּוּ (they were) אִמְרוּן (This) דֵּין (that even) לְרוּחָא (the wind) פִּקֵּד (He commands) וְלִמְחֻשׁוֹלָא (the waves) וְלִימָא (& they obey) לֵיהּ (Him)

26

וִרְדוּ (& they sailed) וְאִתּוּ (& they came) לְאַרְיָא (to the region) דְּגַדְרֵיא (of the Gadarenes) דִּיאִתְּוֵיהּ (which is) בְּעֲבְרָא (on the other side) לְקִבְלָא (next to) גַּלִּילָא (Galila)

27

וְכֹד (& when) נִפֵּק (He unboarded) לְאַרְעָא (to land) פִּנְעָה (met) בַּהּ (Him) נִבְרָא (a man) חַד (one) מִן (from) מְדִינְתָא (the city) דְּרֵיתָא (who had) בַּהּ (in him) דִּיּוּא (a demon) מִן (from) זְבָנָא (a time) סְנִיאָא (long) וּמְאָנָא (& clothes) לֹא (not) לְבַשׁ (wearing) הוּא (he was) וּבְבֵיתָא (& in a house) לֹא (not) עִמָּר (dwelling) הוּא (he was) אֵלֵא (but) בְּבֵית (among houses) קְבוּרָא (of burial)

28

כֹּד (when) הוּזַא (he saw) דִּין (but) לִישׁוּעַ (Yeshua) קִנְעָא (he screamed) וְנִפֵּל (& he fell) קְדָמוּהִי (before Him) וּבְקִלָּא (in a voice) רִמָּא (loud) אִמְרָךְ (he said) מָא (what?) לֵן (to us) וְלֵךְ (& to You) יֵשׁוּעַ (Yeshua) בְּרֵהּ (The Son) דְּאֵלֵהָא (of God) מְרִימָא (The Most High) בְּעֵא (beg) אֲנָא (I) מִן (of You) לֹא (do not) תִּשְׁנַעֲנִי (punish me)

29

פִּקֵּר (commanded) הוּא (had) לֵיהּ (him) גִּיר (for) יֵשׁוּעַ (Yeshua) לְרוּחָא (the spirit) מְנַפְסָא (vile) לְמַפֵּק (to go out) מִן (from) בְּרִנְשָׂא (the man) סִנִּי (long) הוּא (it was) גִּיר (for) זְבָנָא (a time) מִן (from) רִשְׁבָּא (when possessed) דְּהוּא (it had) לֵיהּ (him) וּמְתָאֶסֶר (& bound) הוּא (he had been) בְּשַׁלְתָּא (in chains) וּבְכַבְלָא (& in shackles) מְתַנְגֵּר (he had been) וּמְפַסֵּק (& burst) הוּא (he would be) אֶסְרוּהִי (his bonds) וּמְתַבְּר (driven) הוּא (& driven) לְחֻרְבָּא (to the desert) בַּהּ (by) שְׂאֵרָא (the demon)

30

שְׂאֵלָה (asked him) דִּין (but) יֵשׁוּעַ (Yeshua) מִן (what is?) שְׁמֵךְ (your name) אִמְרָךְ (he said) לֵיהּ (to Him) לְגִין (Legion) מִטַּל (because) דְּרִיּוּא (demons) סְנִיאָא (many) עִלִּין (entered) הוּוּ (they had) בַּהּ (him)

31

וּבַעֲיִין (& begging) הוּוּ (they were) מִנְהּ (from him) דְּלֹא (that not) נִפְקֵר (He would command) לְהוּן (them) לְמַאוּל (to enter) לְתַהוּמָא (the abyss)

32

אִתְּ (there) הוּא (was) דִּין (but) תַּמִּן (there) בְּקָרָא (a herd)

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אונגליון קדישא כרוזתא דלוקא

(on the mountain) בצורה (grazing) הרעיא (many) סניאא (of swine) דחזירא
(to permit) דנפס (from Him) מנה (they were) הוו (& begging) ובעין
(them) להון (them) בדחזירא (that into the swine) נעלו (they may enter) ואפס (& He permitted) להון (them)

33

(the man) נפקו (from) מן (the demons) שארא (& went out) ונפקו
(& went straight) והרצת (the swine) בחזירא (& they entered) ועלו
(& they fell) ונפלו (to the precipice) לשקיפא (whole) כלה (that) הו (herd) בקרא
(& they drowned) ואתהנקו (into the lake) בימתא

34

(that occurred) רהוא (the thing) מרם (the herdsmen) רעהתא (but) דין (saw) הוו (when) חזו
(& in the villages) ובקיריא (in the city) במדינתא (& they related it) ואשתעיו (they fled) ערקו

35

(the thing) מרם (to see) דחזיון (men) אנשא (& went out) ונפקו
דהוא (that had happened) ואינו (they came) לות (to) ישוע (Yeshua)
(that) הו (man) לגברא (& they found him) ואשכחוי
דנפקו שאריו (had gone) כד (whose demons) כד (white) לביש (clothed) ומנקה
(& they were in awe) ודהלו (of Yeshua) ויהו (sitting) לות (& sitting) ויהו

36

(who saw) רהוי (those) אילין (to them) להון (& related) ואשתעיו
איכנא (how) אהאסי (was healed) נברא (man) הו (that) דיונא (demonic)

37

(all) כלה (from Him) מנה (they were) הוו (& seeking) ובעין
(that would go) דנאזל (of Gadarenes) דהמרתא (the crowds) כנשא
(among them) לותהון (from) מן (He) לה
משל (had seized) אמין (them) אהרת (great) אהרת (because) דרהלתא (fear)
הו (He) דין (but) ישוע (Yeshua) סלק (embarked) לספינתא (the ship)
(among them) לותהון (from) מן (& returned) ויהפך

38

(the demons) שארא (from whom) מנה (had gone out) דנפקו (man) נברא (but) דין (that) הו
בעא (beseeching) הוא (was) מנה (from Him) דלותה (that join Him) נהוא (he might)
(to him) לה (& He said) ואמר (Yeshua) וישוע (& dismissed him) ושירי

39

(the thing) מרם (& relate) ואשתעא (to your house) לביתך (return) הפוך
דעבר (that has done) לך (for) אלהא (God)
אזל (& he went on) ומכרו (& preaching) הוא (& preaching) הוא (he was) בכלה (in the whole) מדינתא (city)
(Yeshua) וישוע (for him) לה (that had done) דעבר (the thing) דעבר (the thing) מרם

40

כד (returned) דין (but) ישוע (Yeshua) קבלה (received Him) כנשא (a crowd) סניאא (great)
כלהון (all of them) נר (for) לה (for Him) חירין (looking) הוו (they had been)

41

(head) נברא (& man) הר (one) דשמה (whose name was) יארש (Yorash) ריש (head)
(the feet) כנושתא (of the synagogue) נפל (fell) קרם (before) רגלווי (of Him)
דישוע (of Yeshua) ובעא (& begged) הוא (he) מנה (of Him)
דנעול (to enter) לביתה (his house)

42

(about) ברתא (a daughter) ניר (for) יהודיתא (only) אית (there) הוות (was) לה (to him) איך (about)
(to die) לממת (she was) הוות (& about) וקריבא (twelve) תרתעסרא (of years) דרתעסרא (daughter)
וכד (& when) אזל (went) עמה (with him) הו (He) ישוע (Yeshua)
(Him) כנשא (a crowd) סניאא (great) חבין (pressing) הוא (was) לה (Him)

43

(whose blood) אנתא (woman) דין (but) חרא (a certain) דרעי (had) דמה (flowed) הוא (had)
(who among) דבית (she was) דבית (years) תרתעסרא (twelve) הו (she) דבית (years)
(had spent) אסרתא (physicians) כלה (all) קינה (her property) אפקת (be healed)
(be healed) ואשכחא (& not) דמון (could) אנש (anyone) תתאסא (by)

44

(behind Him) אהקרבת (from) מן (she approached) אהקרבת
(of His garment) דמאנה (the fringe) למנפא (& she touched) וקרבת
(of her blood) דמה (the flow) מדינתא (stopped) קמת (& at once) ומהקרבא

45

(all of them) כלהון (& when) וכד (Me) ל (touched) קרב (who?) מנו (Yeshua) ישוע (& said) ואמר
(& those with him) ודעמה (Kaypha) כנפא (Shimeon) אמר (to Him) לה (said) שמעון (to Him) אמר (denied) כפריין
(& they are pushing) ודחבין (to You) לך (are pressing close) אלצין (the crowds) אלהין (our Master) רבן
(Me) ואמר (& say?) אנת (You) מנו (who?) קרב (touched) ל (Me)

All Greek mss. have "Petros" where The Peshitta has "Shimeon Kaypha". According to the Greek of John 1:42, The name "Petros" is a translation of his Aramaic name "Kaypha". This fact implies that "Petros" here and in most places would be a Greek translation of the Aramaic "Kaypha". It also implies that the Greek text generally is a translation, not an original. "Petros" occurs 162 times in The Greek NT.

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הו (He) דין (but) אמר (said) אנש (a person) קרב (has touched) לי (Me)
(from Me) נזי (has gone out) נפק (that power) דהילא (do know) ידעה (for) ניר (I) ניר (He)

47

הי (that) דין (but) אנתתא (woman) כר (when) דזת (she saw)
(she came) ארתה (she had escaped His notice) שעה (that not) דלא
(when) כר רתתא ונפלת (trembling & she fell) סגרת (& she worshiped) לה (Him)
ואמרת (she told) לעין (& she) עמא (before the eyes) כלה (of the people) בלה (all)
משל (for) ארדא (what) עלתא (cause) קרבת (she had touched Him) משהל (she had been healed)
ואיכנא (& how) מחדא (at once) אתאסית (she had been healed)

48

הו (He) דין (but) ישוע (Yeshua) אמר (said) לה (to her) אתלבכי (take heart) ברהי (My daughter)
הימנתיכי (your faith) אדוהיכי (has given you life) זלי (go) בשלמא (in peace)

49

וער (& while) הו (He) מומלל (was speaking) ארתא (came) אנש (a man) מן (who) דבית (of the house)
רב כנושתא (of the leader) כנושתא (of the assembly) ואמר (he said) לה (to him) לה (The Teacher)
מיתת (has died) לה (she) ברתך (your daughter) לא (not) תעמל (trouble) למלפנא (The Teacher)

50

ישוע (Yeshua) דין (but) שמע (heard) ואמר (& He said) לאבחה (to the father) דשליחא (of the girl)
לא (not) תרחל (do be afraid) בלחוד (only) הימן (have faith) יהיא (& she will live) ויהיא

51

אתא (came) דין (but) ישוע (Yeshua) לביתא (to the house)
ולא (not) שבק (He allowed) לאנש (anyone) דנעול (to enter) עמה (with Him)
אלא (except) לשמעון (Shimeon) וליעקוב (& Yaqob) וליודנן (& Yokhanan)
ולאבחה (of the father) דשליחא (of the girl) ולאמה (and her mother)

52

כלהון (all of them) דין (but) בכין (weeping) הו (were) ומרדין (and wailing) עליה (over her)
ישוע (Yeshua) דין (but) אמר (said) לא (stop) תבכון (weeping)
לא (not) ניר (for) מיתת (she is dead) אלא (but) דמכא (sleeping) הי (she is)

53

ונהכין (& laughing) הו (they were) עלוהי (at Him) דידעין (for they knew) דמיתת (that had died) לה (she)
הו (He) דין (but) אפק (sent) לכלנש (everyone) לבר (outside) ואהרה (He held her) בארה (& by her hand)
יקרה (He called her) ואמר (& He said) שליחא (& she arose) קימי (little girl) קימי (arise)

54

והפכת (& returned) רוהה (her spirit) ומחדא (& at once) קמת (she arose)
ופקד (He commanded) דנתלון (& He gave) לה (them) לה (her) למאכל (food)

55

והמיהו (& were astonished) אבדיה (her parents) הו (He) דין (but) זהר (warned) אנן (them)
דלאנש (anyone) לא (not) נאמרין (to tell) מא (what) דהוא (had happened)

56

Chapter 9

1

יקרא (& called) ישוע (Yeshua) לתערסרתה (the twelve)
ידיב (& He gave) להון (to them) הילא (power)
ישולטנא (& authority) על (over) כלהון (all of)
שארא (demons) וכרהנא (& diseases) למאסין (to heal the sick)

2

ושרד (& he sent) אנן (them) למכרזו (to preach) מלכותה (the Kingdom) דאלאה (of God)
ולמאסין (& to heal) כריהא (the sick)

3

ואמר (& He said) להון (to them) מרם (a thing) לא (not) תשקלון (you shall take)
לא (not) שבטא (a staff) ולא (neither) תרמלא (a money bag) לאירחה (for the road)
ולא (nor) לחמא (bread) ולא (nor) כספא (money)
ולא (neither) תרתין (two) כותונין (tunics) גוויין (will be) לכון (with you)

4

ולאינא (& whatever) ביתא (house) דעאלין (enter) אנתון (you) לה (it) תמן (there) הו (stay)
ומן (& from) תמן (there) פוקו (go out)

5

ולמן (& to whomever) דלא (does not) מקבלין (receive) לכון (you)
מא (whenever) דנפקין (leave) אנתון (you) מן (from) מדינתא (city) הי (that)
אף (also) הלא (the sand) מן (from) רגליבין (your feet) פצו (shake)
עליהון (against them) לטהרוהא (for a testimony)

6

ונפקו (& went out) שליחא (the apostles) ומתברכין (and walking around) הו (they were)
בקוריאי* (in villages*) ובמדינתא (& in cities*) ומסכרין (preaching the good news) הו (they were)
ומאסין (& healing) בכל (in every) דרך (place)

7

שמע (heard) דין (but) הרורס (Herodus) טטררכא (the Tetrarch) כלהין (all the things)
דהוין (that being heard) הו (were) בארה (by His hand) ומתמר (amazed) הו (he was)
משל (because) דאמרין (saying) הו (were) אנשין (people) דיודנן (that Yokhanan) קם (had arisen)

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(the dead) מויתא (among) בית (from) מן

8

(has appeared) אתחוי (Elia) ראליא (were) הו (saying) אמרין (but) דין (others) אחרנא
(had risen) קם (ancient) קדמיא (the prophets) נביא (from) מן (that a prophet) דנביא (& others)

9

(have cut off) פסקת (I) אנה (of Yokhanan) דייחנן (the head) רשה (Herodus) רשה (& said)
(about whom) מנו (?) דין (who is?) הנה (this) דהלין (these things) שמע (have heard) אנה (I) עלוהי (1)
(to see Him) וצבא (& wanted) הוה (He) דנחוידי (He)

10

(to Yeshua) וזכר (they were relating) לישוע (they) וכל (and) הפכו (returned) שליחא (the Apostles) אשתעיו
(by themselves) כלמורם (everything) דעברו (they had done) ודבר (He took) אמון (& He took) אמון
(of Bayth-Tsayda) לאתרא (to a region) הורבא (deserted) דביתצידא

11

(after Him) כנשא (the crowds) דין (but) כד (when) ידעו (they knew) אילו (they went) בתרה
(with them) וקבל (He received) אנו (& He) וממל (them) ונמל (He was) הנה (& speaking)
(of God) על (about) מלכותא (the Kingdom) דאלהא (God)

12

(His disciples) ולאלין (& those) דסניקין (who in need) על (were) על (of) אסוהא (healing) מואכא (healed)
(He) כד (when) דין (but) שרי (began) יומא (the day) למצלא (to decline) קרבו (came) תלמידוהי
(that they will go) ואמרין (& they were saying) לה (to him) שרי (dismiss) לבנשא (the crowds)
(in them) לקריא (to the villages) דחררין (surrounding) ולכפרנא (& hamlets) דנשרין (to lodge)
(because) ונשכחון (& to find) להון (for them) סיברתא (provisions) ממל (we are)
(we are) דבאתרא (in a place) הורבא (deserted) איתין

13

(food) אמר (said) להון (to them) ישוע (Yeshua) חבו (you give) להון (to them) אתון (you)
(with us) הנון (they) דין (but) אמרין (were saying) לית (there is not) לן (you)
(fish) יתיר (more) מן (than) חמשא (five) לחמין (loaves) ותרין (two) גנין (two)
(provisions) אלא (unless) אין איתנן (if we go) ונבנן (& we buy) סיברתא (provisions)
(people) להנא (for this) כלה (entire) עמא (people)

14

(men) הנין (remaining) הו (there were) גיר (for) אדך (about) חמשא (five) אלפין (thousand)
(by groups) אמר (said) להון (to them) ישוע (Yeshua) אסמכו (make recline) אתון (them)
(in a group) חמשין (fifty) אנשין (people) בסמכא

15

(all of them) ועברו (& did) הכות (so) תלמיא (the disciples) ואסמכו (& they made recline)
לכלהון

16

(fish) ונטכ (& took) ישוע (Yeshua) הנון (those) חמשא (five) לחמין (loaves) ותרין (& two)
(He & He gazed) וחד (He blessed) ובשרד (into the sky) וקצא (& He broke) וקצא (& He blessed)
(before the crowds) ויהב (& He gave) ותלמידוהי (to His disciples) דנטימין (to set) לבנשא

17

(fragments) ואכלו (& they ate) כלהון (all of them) ונטכו (& they were satisfied) וישקלו (& they took up)
(large baskets) מורם (the things) דאתרו (that remained) תרעטר (twelve) קופינין (baskets)

18

(were with him) וכר (& when) מצלא (He was praying) בלחודוהי (alone) ותלמידוהי (& His disciples)
(about Me) שאל (He asked) אמון (them) ואמר (& He said) מנו (who is it?) אמרין (were saying)
(that I am) ענא (the crowds) דאיתי (that I am)

19

(the Baptizer) ענו (they answered) ואמרין (& they were saying) לה (to Him) דייחנן (that Yokhanan)
(one) ואחרנא (& others) ראליא (Elia) אחרנא (others) דין (but) דנביא (that a prophet) הו
(has risen) קם (ancient) קדמיא (the prophets) נביא (from) מן

20

(who is it?) אמר (He said) להון (to them) אתון (you) דין (but) מנו (that I am)
(that I am) אמרין (are saying) אתון (you) דאיתי (that I am) ענא (answered)
(of God) שמעון (Shimeon) ואמר (& he said) משיחא (The Messiah) דאלהא (The)

21

(them) הו (He) דין (but) כאא (admonished) בהון (them) ויהר (& He warned) אמון (& He)
(they should say) דהדא (that this) לאנש (to a person) לא נאמרין (not)

22

(of Man) ואמר (& He said) להון (to them) דעתיד (was going) הו (He) ברה (The Son)
(to be rejected) דסניאזא (of many things) נחש (to suffer) ורנסתלא (The Son)
(of Man) מן (by) קשישא (The Elders) ורבי (Chief) (& Chief) כהנא (the Priests) וספרא (& the Scribes)
(He would arise) ונקטלוגיוהי (& they would murder Him) וליומא (& on the day) דתלתא (third) נקום

23

(everyone) ואמר (& said) הוה (He) קדם (before) כלנש (everyone)
(after Me) מן (whoever) דצבא (is willing) דנארא (to come) בתרי (after Me)
(every day) נכפור (let him deny) בנפשה (himself) ונשקיל (& let him take up) זקפא (his cross) כליון
(after Me) ונארא (& let him come) בתרי (after Me)

24

(it) מן (whoever) גיר (for) דצבא (wills) דנפשה (that his soul) נהא (will be saved) מובר (for My sake)
(for My sake) מן (whoever) דין (but) דנובר (will give up) נפשה (his soul) מטלתא

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הנא (it) מוּחַא (this one) לֵה (saves) 25

מנא (what?) נִיד (for) נִתְעִיד (would benefit) בֵּר (a son of) אַנְשָׁא (man)
 (whole) עֵלְמָא (the world) לְמַא (to gain) כְּלָה (the world)
 נַפְשָׁה (his soul) דִּין (but) גִּבְד (destroy)
 אִי נִחְסֵר (or) אִי (lose it)

מִן (whoever) דְּנִבְהַת (will be ashamed) בֵּי (of Me) דִּין (but) וּבְמִלִּי (& of My words)
 בַּה (will be ashamed) בַּה (of that one) בֵּרֵה (The Son) דְּאֲנַשָׁא (of Man)
 מֵא (whenever) דִּאתָא (He comes) בְּשׁוּבְהָא (in the glory) דְּאֲבֹהֵי (of His Father)
 עִם (with) מַלְאכְוֵי (His angels) קְדִישָׁא (holy)

שֵׁרָא (the truth) אֲמַר (tell) אֲנָא (I) לְכֻן (you)
 דֵּאִית (there are) אַנְשָׁא (men) דְּקִיּוּמִין (who stand) הֵרַכָּא (here)
 דְּלֵא (who not) נִטְעֵמִין (will partake of) מוֹתָא (death) עַד מוֹתָא (until) דְּנִחְזִין (they behold)
 מַלְכוּתָהּ (the Kingdom) דְּאֵלֹהָא (of God)

הוּא (it happened) דִּין (but) בַּתֵּר (after) מִלָּא (words) הֲלִין (these) אֵיךְ (about) תַּמְנֵא (eight) יוֹמִין (days)
 הֲבַר (took) יֵשׁוּעַ (Yeshua) לְשִׁמְעוֹן (Shimeon) וְלִיעֻקֹּב (Shimeon) וְלִיְהוֹנָן (Yokhanan)
 וְלִיְהוֹנָן (Yokhanan) וְסַלְק (He went up) לְמוֹרָא (a mountain) לְמַצְלִי (to pray)

וְכַר (& as) הוּא (He) מַצְלָא (prayed) אֲתַחֲלָף (was transformed) חוּזָא (the appearance) דְּאִפְוֵהִי (of His face)
 וְנִחְתִּירֵהּ (His garments) חוּרֵי (became white) וּמְבַרְקִין (shining) הֵווּ (they were)

וְהֵא (behold) תֵּרִין (two) נְבֵרִין (men) מִמְלִלִין (speaking) הוּוּ (were) עִמָּה (with Him)

דֵּאֲתוּזִי (who appeared) בְּשִׁבְבוּתָא (in glory) אֲמַרִין (speaking) הֵווּ (they were) דִּין (but)
 עַל (about) מַפְקָדָהּ (His departure) דְּעֵתֵיהּ (which going) הוּא (was)
 דְּנִשְׁתַּלֵּם (to be fulfilled) בְּאֵרֶשְׁלַם (in Jerusalem)

וַיִּקְרוּ (& dull) הֵווּ (they were) לֵהוּן (to them) בְּשִׁנְתָא (with sleep)
 שְׁמַעוֹן (Shimeon) וְהַנּוּן (& those) דְּעִמָּה (with him)
 וְלְמַחְסֵן (& with difficulty) אֲתַתְּעִירוּ (they awakened) וְהוּוּ (they saw) שׁוּבְחָהּ (His glory)
 וְלֵהוּנֵן (& those) תֵּרִין (two) אַנְשִׁין (men) דְּקִיּוּמִין (who standing) הֵווּ (were) לוּתָהּ (with Him)

וְכַר (& when) שֵׁרִי (they began) לְמַפְרֵשׁ (to part) מִנָּהּ (from Him) אֲמַר (said) שְׁמַעוֹן (Shimeon)
 לִישׁוּעַ (to Yeshua) רַבִּי (Rabbi) שְׁפִיר (beautiful) הוּ (is) לִן (for us) דְּהֵרַכָּא (here) גְּדוּאָא (one)
 וְנַעֲבַד (let us make) תְּלַת (three) מַטְבֵּלִין (tabernacles) לִךְ (for You) הוּא (one)
 וְלְמוֹשֶׁה (& for Moshe) הוּא (one) וְלֵאֵלִיא (for Elia) הוּא (one)
 וְלֵא (not) יָדַע (he knew) הוּא (he) מֵנָּהּ (what) אֲמַר (he said)

וְכַר (& as) אֲמַר (he said) הֲלִין (these things) הֵוֹת (there was) עֲנָנָא (a cloud)
 וְאֲשַׁלְתָּ * (it formed a tabernacle) & עֲלִידוּן (about them)
 וְדַחְלוּ (& they were afraid) כְּר (when) הֵווּ (they beheld) לְמוֹשֶׁה (Moshe) וְלֵאֵלִיא (Elia)
 דְּעַלּוּ (who entered) בְּעֲנָנָא (into the cloud)

The verb "formed a tabernacle" has the same root as "tabernacles" (v. 33).*

וְקֵלָא (& a voice) הוּא (there was) מִן (from) עֲנָנָא (the cloud) דְּאֲמַר (that said)
 הֵנּוּ (This is) בְּרִי (My Son) חֵיבָא (The Beloved) לֵהּ (Him) שְׁמַעוּ (hear)

וְכַר (& when) הוּא (had occurred) קֵלָא (the voice) אֲשַׁתְּבָּתָא (was found) יֵשׁוּעַ (Yeshua) בְּלִחְדוּדֵיהּ (alone)
 וְהֵנּוּ (& they) שְׁתַּקּוּ (were silent) וְלֵאנְשׁ (& a man) לֵא (not) אֲמַרֵי (they told) בַּהֵנּוּן (in those)
 יוֹמָתָא (days) מוֹרֵם (anything) דִּחְזוּ (that they had seen)

וְהוּא (& it occurred) לְיוֹמָא (the day) דְּבַתְרֵיהּ (after it) כַּר (as) נַחְתִּין (they descended)
 מִן (from) מוֹרָא (the mountain) פְּנַע (met) בְּהוּן (them) כְּנַשָּׂא (a crowd) אֲנִיאָא (great)

וּנְבֵרָא (& man) חַד (one) מִן (from) כְּנַשָּׂא (crowd) הוּ (that) קִעָא (called) וְאֲמַר (he said)
 מִלְּפָנָא (Teacher) בַּעַא (beg) אֲנָא (I) מִנְךָ (of you) אֲחַפְּנִי (restore) עֲלֵי (unto me) בְּרִי (my son)
 דִּידוּדֵיאָא (the only child) הוּ (he is) לֵי (to me)

וְרוּחָא (& a spirit) עֲרִיאָא (suddenly comes) עֲלוּדֵיהּ (upon him)
 וּמִן (& שליח) שְׁלִיאָא (the silence) קִעָא (he screams) וּמַחְרַק (& gnashes) שְׁנַוְדֵיהּ (his teeth)
 וּמִרְעַת (& becomes ill) וְלְמַחְסֵן (& with difficulty) פִּרְקָא (departs) מִנָּהּ (from him)
 מוֹתָא (whenever) דְּשַׁחֲקֵתָהּ (he attacks him)

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40

(to cast it out) ובעית (of) תלמידויך (Your disciples) דנפקינדי (they could) אשכחו (& not) ולא

41

ענא (answered) דין (but) ישוע (Yeshua) ואמר (& said) און (Oh!) שרבתא (generation) דלא (without) מודימנא (faith) ומעקלתא (& perverse) ועדמא (until) לאמת (when?) אהוא (shall I be) ליהבון (with you) ואסיברבון (& shall I endure you) קרביה (bring) לכא (here) לברך (your son)

42

וכד (& when) מקרב (to him) ליה (he came near) ארמיה (to him) דיוא (demon *) הו (that) ומעסה (that) וכלא (& rebuked) ישוע (Yeshua) בריוא (spirit) די (that) סנפרא (vile) ואסיח (He healed) לטליא (the boy) ויהבה (& He gave him) לאבוי (to his father)

43

ואתדרמו (and were astonished) כללהון (all of them) ברבותה (at the majesty) דאלתא (of God) וכד (& as) כלנש (everyone) מהדר (marveling) הו (was) על (at) כל (everything) דעבר (that did) ישוע (Yeshua) אמר (He said) לתלמידוי (to His disciples)

44

סימו (lay up) אנהון (you) מלא (words) דלין (these) בארניכון (in your ears) ברה (The Son) ניר (for) דאנשא (of Man) עתיד (is going) דנשתלם (to be delivered) באדי (into the hands) בני (of the sons) אנשא (of men)

45

הגון (they) דין (but) לא (not) אשתודעה (understood) למלתא (saying) הרא (this) מטל (because) דמכסא (hidden) הות (it was) מנהון (from them) דלא (lest) גרענה (they should perceive it) ודחלין (& afraid) הו (they were) דנשאלוינדי (about it) עליה (of Him) על (about) מלהא (saying) הרא (this)

46

ועלת (& entered) בהון (into them) מוחשבתא (a reasoning) דמנו (of who was) כי (then) רב (great) בהון (among them)

47

ישוע (Yeshua) דין (but) ידע (knew) מוחשבתא (the thought) דלבהון (of their heart) ונכס (He took) טליא (a boy) ואקימה (& He stood him) לואה (by Him)

48

ואמר (& He said) לרון (to them) מן (whoever) דמקבל (receives) טליא (a boy) איך (like) הנא (this one) בשמי (in My Name) הו (that one) דרל (receives) ומן (whoever) דרל (receives) מקבל (Who sent Me) למן (receives) למן (among you all) ניר (whoever) אינא (this one) נהיא (will be) רב (great)

49

וענא (& answered) יוחנן (Yokhanan) ואמר (& he said) רבן (our Master) חזין (we saw) אנש (a man) דמפק (who cast out) דיוא (a demon) בשמך (in your name) וכלנינדי (& we forbade him) על (for) דלא (that not) אתא (comes) עמן (with us) בתרך (after You)

50

אמר (said) להון (to them) ישוע (Yeshua) לא (not) תכלון (you shall forbid) לון (whoever) ניר (for) דלא (not) הו (has been) לוקב (against) לבון (you) דלפיכון (for you) הו (is)

The Majority Greek text has "who is not against us is for us", while the Critical Greek agrees with The Peshitta reading here: "who is not against you is for you". If The Peshitta were a translation, it followed The Critical Greek text here (or The Western Greek, if such existed) and then ignored it and followed the Majority Greek text in verses 56 & 57, just six verses down from here

51

דהוא (& it was) דכד (that when) מתמלין (were fulfilled) יומתא (the days) דסולקה (of His ascent) אתקן (He prepared) פרצופיה (Himself) דנאול (to go) לאורשלים (to Jerusalem)

52

ושרד (& He sent) מלאכא (messengers) קרב (before) פרצופה (His face) ואולד (& they went) על (they entered) לקרייתא (a village) דשמרייא (of Samaritans) איך (so as) דנתקבן (to prepare) ליה (to Him)

53

ולא (& not) קבלודי (they received him) מטל (because) דפרצופה (His Person) דאורשלים (to Jerusalem) סים (determined) דוא (was) למאול (to go)

54

וכד (& when) חזו (saw) יעקוב (Ya'qob) ויוחנן (Yokhanan) תלמידוי (His disciples) אנהון (they were saying) ליה (to Him) מרן (our Lord) צבא (want?) אנת (you) דנאמר (them) ורתורת (& it will consume) מן (from) מן (fire) גורא (& will descend) מן (did) דאף (also) אליא (Elia) עבר (as)

55

ואתפני (& He turned) וכאא (& He rebuked) בהון (them) ואמר (& He said) לא (not) ידעין (know) אנתון (you) דאירא (of which) אנתון (you are) ריוא (Spirit)

Critical Greek mss. lack the last half of this verse and most of the next verse. The Majority Greek text and The Latin Vulgate (translated in 4th century from Greek mss.) contain the Peshitta reading

56

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ברה (The Son) ניר (for) דאנשא (of Man) לא (not) אהא (came) למוברו (to destroy) נפשתא (lives)
 אלא (but) למדווי (to give life) ואילו (& they went) להון (to them) לקרינתא (to villages) אהרתא (other)
 57
 ובר (& as) אזלין (they were going) בארחה (on the road) אמר (said) לה (to Him) אנש (a man)
 אהא (I shall come) בתוך (after You) לאתר (to the place) דאזיל (to which go) אנה (You) מורי (my Lord)

58
 אמר (said) לה (to him) ישוע (Yeshua) לתעלא (foxes) נקנא (dens) אית (have) להון (to them)
 ולפרחתא (& birds) דשמיא (of the sky) מטללא (shelters)
 לברה (The Son) דין (but) דאנשא (of Man) לית (there is not) לה (to Him)
 אכא (where) דנכמוך (to lay) רשה (His head)

59
 ואמר (& He said) לאחרנא (to another) תא (come) בתרי (after Me)
 הו (He) דין (but) אמר (said) לה (to Him) מורי (my Lord) אפס (permit) לי (me) לוקדם (first)
 אזיל (to go) אקבור (bury) אבי (my father)
 60
 אמר (said) לה (to him) ישוע (Yeshua) שבוק (let) מרתא (the dead) קברין (bury) מויתוהון (their dead)
 ואנת (& you) זל (go) סבר (announce) מלכותיה (of the Kingdom) דאלהא (of God)

61
 אמר (said) לה (to Him) אחרנא (another) אהא (I shall come) בתוך (after You) מורי (my Lord)
 לוקדם (first) דין (but) אפס (but) לי (me) אזיל (to go) אשלם (say goodbye)
 לבני (to my children) ביה (of my house) אהא (& I shall come)

62
 אמר (said) לה (to him) ישוע (Yeshua) לא (no) אנש (man) רמא (lays) אידה (his hand)
 על (on) הרבא (the plow) דפרנא (of a yoke) וזאר (of a yoke) & לבסתרה (behind him)
 וחשה (& is fit) למלכותיה (for the kingdom) דאלהא (of God)

Chapter 10

1
 בתר (after) הלין (these things) פרש (appointed) ישוע (Yeshua) מן (from) תלמידווי (His disciples)
 אחרנא (another) שבעין (seventy) ושדר (& he sent) אמון (them) תרין (two) תרין (& city)
 קדם (before) פרצופה (His face) לכל (to every) אתר (place) ומדינא (& city)
 דעתיד (where prepared) הוא (He was) למאיל (to go)

2
 ואמר (& He said) להון (to them) הצדא (the harvest) כני (is great) ופעלא (& the workers)
 בעו (pray) הכיל (therefore) מן (from) מרא (The Lord) הצדא (of the harvest)
 דנפק (to send) פעלא (workers) להצדה (to His harvest)

3
 זלו (go) הא (behold) אנא (I) משרד (sending) אנא (am) לכין (you)
 אך (as) אמרא (sheep) בניי (among) דאבא (wolves)

4
 לא (not) תשקלין (you shall take) לכין (for you) כיסא (moneybags) ולא (neither) תרמלא (wallets)
 ולא (nor) מסנא (sandals) ובשלמא (& the peace) דאנש (& of a man)
 בארחה (on the road) לא (not) תשאלין (you shall invoke)

5
 ולאנא (& to whatever) ביתא (house) דעאלין (enter) אנתון (you)
 לוקדם (first) אמרו (say) שלמא (peace) לביתא (to house) הנא (this)

6
 ואנ (& if) אית (is) תמן (there) בר (a son of) שלמא (peace)
 מתנגיח (shall rest) עלוודי (upon it) שלמבין (your peace)
 אן (if) דין (but) לא (not) עליכון (unto you) נהפוך (it will return)

7
 בה (in it) דין (but) בביתא (in the house) הו (stay)
 כד (while) לעסין (eating) אנתון (you are) ושתיין (& drinking) מן (from) דילהון (what is theirs)
 שיא (worthy) הו (is) ניר (for) פעלא (the worker) אנרה (of his fare)
 ולא (& not) תשמון (move) מן (from) ביהא (house) לביתא (to house)

8
 ולאידא (& whatever) מדינתא (city) דעאלין (enter) אנתון (you) ומקבלין (& they receive) לכין (you)
 לעשו (eat) מרם (anything) דמתחסים (that is offered) לכין (to you)

9
 ואכו (& heal) לאילין (those) דכרייהן (who are sick) בה (in it) ואמרו (& say) להון (to them)
 קרבת (has come near) עליכון (unto you) מלכותיה (of God) דאלהא (the Kingdom)

10
 לארא (whichever) מדינתא (city) דין (but) דעאלין (enter) אנתון (you)
 ולא (& not) נקבלונכון (they will receive you) פוקי (go out) לכין (you) לשוקא (to the street) ואמרו (& say)

11
 ואך (also) חלא (the sand) דרבק (that cleaves) לן (to us) ברנגלין (on our feet)
 מן (from) מדינתכון (your city) נפצין (wipe off) חנן (we) לכין (to you) ברם (yet) הא (this) דעו (know)
 דקרבת (that has come near) לה (it) עליכון (unto you) מלכותיה (of God) דאלהא (the Kingdom)

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The Holy Gospel Preaching of Luke

אונגליין קדישא כרוזתא דלוקא

אמר (say) אנא (I) לבון (to you) דלסדום (that for Sodom) נהוא (it shall be) גיח (pleasant) בינא (in day) הו (that) או (that) למדינתא (compared to) גיח (that) די (city) גיח (pleasant) 13

וי (woe!) לבי (to you) כורזין (Korazin) וי (woe!) לבי (to you) ביהצידא (Bayth-Tsayda) (had occurred) הו (because if) בצור (in Tsur) ובצידן (in Tsur) הו (& in Tsidon) הו (but) חילא (the miracles) דהו (that have occurred) בכין (in you) כבר (in old) גיח (but) בסקא (in sackcloth) ובקשמא (& in ashes) חבו (they would have repented) 14

ברם (yet) לצור (for Tsur) ולצידן (& for Tsidon) נהוא (it shall be) גיח (better) ברנא (in the judgment) או (than) לבין (for you) 15

ואתי (you) כפרנחום (Kapernakhum) הו (she) דערמא (that unto) לשמיא (Heaven) אתתרימתי (was exalted) ערמא (unto) לשיל (Sheol) תחתין (you shall be debased) 16

The Aramaic "Kapernakhum" (Capernaum) means "Hamlet of Nakhum". Nakhum is Nahum the prophet, who wrote the book of Nahum. That was their exaltation to Heaven. They rejected The Messiah Yeshua, Who preached and performed miracles in its streets; that is their descent into Hell. Capernaum no longer exists today, in fact, the location of its ruins is in doubt

מן (whoever) דלכון (to you) שמע (listens) לי (listens) שמע (to Me) (rejects) טלבם (that one) הו (Me) וי (rejects) טלבם (whoever) דלכון (& whoever) טלבם (you) לי (rejects) טלבם (Who has sent Me) למן (rejects) טלבם (rejects) טלבם (Him) דשלחני (Who has sent Me) 17

והפכו (& returned) הגון (those) שבעין (seventy) רשרר (whom He had sent) בחדוהא (in joy) רבתא (great) ואמרין (& they were saying) לה (to Him) מרן (our Lord) אף (even) שארא (demons) דמין (in Your Name) משתעבדין (are subject) לן (to us) בשמדך (in Your Name) 18

הן (He) דין (but) אמר (said) להון (to them) חזא (beholding) הוית (I was) לה (himself) לסמנא (Satan) דנפל (who fell) אף (like) ברקא (lightning) מן (from) שמיא (Heaven) 19

הא (behold) יהב (have given) אנא (I) לבון (to you) שילמנא (authority) דהו (that you may) דישין (tread on) דוהוא (snakes) ועקרנא (& scorpions) וכלה (& all) חזילה (the power) דבעלדבבא (of the enemy) וימרם (& a thing) לא (not) נהרבין (shall harm you) 20

ברם (however) בהרא (in this) לא (not) תהוין (you should rejoice) דשארא (demons) משתעבדין (are subject) לבון (to you) אלא (but) הו (rejoice) דשמודיכון (that your names) אוקתבו (are written) בשמיא (in Heaven) 21

בה (in it) בשעתא (in the hour) רוו (exulted) ישוע (Yeshua) ברוחא (in the Spirit) דקודשא (of Holiness) ואמר (He said) מורא (& He said) מורא (thank) אנא (I) לך (You) אבי (My Father) מורא (of Heaven) ודארשא (of earth) ומר (Lord) דשמיא (Lord) דהו (that you have hidden) הלין (these things) מן (from) הכימא (the wise) וסכולתא (& the learned) ונלית (& have revealed) אבין (them) לילודא (to infants) אין (yes) אבי (My Father) דהכנא (for thus) הו (it was) צבנא (the will) קרמך (before You) 22

The Critical Greek text agrees with "The Holy Spirit" reading of The Peshitta but lacks the "Jesus"(Yeshua) reading. The Majority Greek contains the "Jesus" reading but lacks "Holy". Did The Peshitta combine the Critical and Majority readings here (& in hundreds of other places) to construct the verse, or are the separate Greek texts derived from The Peshitta? The latter is a much more tenable position

ואתפני (& He turned) לות (to) תלמידויה (His disciples) ואמר (& He said) להון (to them) כל (every) מרם (thing) אשתלם (has been delivered) לי (to Me) מן (from) אבי (My Father) ולא (& no) אנש (man) ידע (knows) מני (Who is) ברא (the Son) אלא (but) אן (only) אבא (The Father) וימנו (& Who is) אבא (The Father) אלא (but) אן (only) ברא (The Son) ולמן (& he) דאן (to whomever) נצבא (will be pleased) ברא (The Son) דנגלא (to reveal) 23

ואתפני (& He turned) לות (to) תלמידויה (His disciples) בלחודיהון (by themselves) ואמר (& He said) מרם (whatever) דאנתון (you) חזין (that are seeing) לעינא (blessed are those) דהוין (eyes) דחזין (that are seeing) 24

אמר (say) אנא (I) לבון (to you) גיר (for) דנביא (that prophets) סניא (many) ומלכא (& kings) צבו (have desired) דהוין (to see) מרם (the thing) דחזין (that seeing) אנתון (you are) וילא (& not) חזו (they have seen them) ולשמע (& to hear) מרם (the things) דאנתון (that you) שמעין (they have heard) ולא (& not) שמעו (they have heard) 25

והא (& behold) ספרא (scribe) חד (one) קם (arose) ויאמר (he said) מלפנא (Teacher) מנא (what?) אעבר (shall I do) דארת (to inherit) ודיא (life) דלעלם (eternal)

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The Holy Gospel Preaching of Luke

אונגליון קדישא כרוזותא דלוקא

26

הו (He) דין (but) ישוע (Yeshua) אמר (said) לה (to him)
בנמוכא (in the law) איכנא (how?) כתיב (is it written) איכנא (how?) קרא (read) אנת (you)

27

ענא (he answered) ואמר (& he said) לה (to Him)
והתרהב (you shall love) למריא (the Lord Jehovah) אלהך (your God) מן (from) כלה (all) לבך (your heart)
ומן (from) כלה (all) נפשך (your soul) ומן (from) כלה (all) חילך (your strength)
ומן (from) כלה (all) רעינד (your neighbor) ולקריבך (yourself) איך (as) נפשך (yourself)

28

אמר (said) לה (to him) ישוע (Yeshua) תריבאית (correctly) אמרת (you have said)
הוא (this) עבר (do) והוא (and you shall live)

29

הו (he) דין (but) כד (as) צבא (he wanted) למיזקו (to justify) נפשה (himself)
אמר (he said) לה (to Him) ומנו (& who is?) קריבי (my neighbor)

30

אמר (said) לה (to him) ישוע (Yeshua) נברא (a man) חד (certain) נחת (going down) הוא (was)
מן (from) ארש שלם (Jerusalem) לאיריחו (to Jeiricho) ונפלו (& fell) עליו (upon him) לסטיא (robbers)
ושלהווי (and they plundered him) ומהאווי (& beat him) ושבקרוה (& left him)
כד (when) קליל (a little) קימא (remained) בה (in him) נפשא (life) ואילו (& they departed)

31

וגרש (& it happened) ככהנא (priest) חד (certain) נחת (going down) הוא (was) באורחא (road) הי (that)
והווי (he saw him) ועבר (& he passed by)

32

והכנא (& thus) אף (also) לריא (a Levite) אהא (coming) נוטא (arrived) להי (at that)
דוכחא (place) וחווי (he saw him) ועבר (& he passed by)

33

אנש (a man) דין (but) שמריא (Samaritan) כד (as) רדא (traveled) הוא (he)
אהא (he came) איכא (where) דאיריחו (was) הוא (he)
והווי (he saw him) ואתרחם (& took pity) עליו (on him)

34

ואתקרב (& he came) ועצב (& bound) מורוה (his wounds) ונצל (& poured) עליו (on them)
חומרא (wine) ומושחא (& oil) וסמה (& set him) על (on) חמרה (his donkey) ואיתיה (took him)
לפיתקא (to an inn) ואחבשל (he cared) לה (he) עליו (for him)

35

ולצפרה (& at the break) דיומא (of day) אפק (he produced) תרין (two) דיגרין (denarii)
יהב (he gave) לפיתקא (to the inn keeper) ואמר (to him) לה (to him) ויפך (take care) דיליה (of him)
ואן (if) מרים (anything) יתיר (more) תפק (you spend) מוא (whenever)
דהפק (return) אנה (I) יהב (shall give it) לך (to you)

36

מנו (who is it?) חביל (therefore) מן (of) הילין (these) תלתא (three) מותווא (appears) לך (to you)
דהוא (that he was) בקריבא (a neighbor) להו (to him) דנפל (who fell) בארדי (into the hands) ניכא (of the robbers)

37

הו (he) דין (but) אמר (said) הו (he) דאתרחם (he) עליו (who took pity) אמרת (also) אנת (you)
הכנא (likewise) הוית (you be) עבר (doing)

38

והוא (& it was) דכד (that when) הנון (they were) רדין (traveling) באורחא (on a road)
על (He entered) לקרייתא (village) חרא (a certain) ואנתא (woman) דשמה (whose name) מרתא (Martha)
קבלתה (received Him) בביתה (into her house)

39

ואית (there) הוות (was) לה (to her) חרא (a sister) דשמה (whose name) מרים (Maryam)
ואית (she came) ירבת (she sat) לה (herself) לות (at) רגילוי (the feet) דמרין (of our Lord)
ושמעא (& listening to) הוות (she was) מלווי (her words)

40

מרתא (Martha) דין (but) עניא (busy) הוות (was) בתשמשהא (with serving) סניאנא (many things)
ואתת (she came) אמרא (& she said) לה (to Him) מרי (my Lord)
לא (no?) בטיל (does it concern) לך (You) דדווי (that My sister)
שבקתני (has left me) בלחורי (alone) למשמשו (to serve) אמר (tell) לה (her) מועררא (to help) לי (me)

41

ענא (answered) דין (but) ישוע (Yeshua) ואמר (& He said) לה (to her) מרתא (Martha)
יצפתי (you take pains) ורדיבתי (& are troubled) על (about) סניאנא (many things)

42

חרא (one thing) הי (is) דין (but) דמחבעיא (necessary) מרים (Maryam)
דין (&) מנתא (the part) טבתא (good) נבת (has chosen) לה (for herself)
די (that) רלא (which not) התנסב (will be taken) מנה (from her)

Chapter 11

1

והוא (& it was) דכד (that when) הו (He) מוצלא (was praying) בריכחא (in a place) חרא (certain)
כד (when) שלם (He had finished) אמר (said) לה (to Him) חד (one) מן (of) תלמידווי (His disciples)

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The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזומא דלוקא

(to pray) למצלין (teach us) אלפינ (our Lord *) מרן
(his disciples) להלמדודוי (taught) אלק (Yokhanan) (that also) דאף (Just as) איכנא

* In 68 of the 299 **Peshitta NT** occurrences of מרן (“Our Lord”), “(κυριος ημων”- “kurios hmwn” or “kuriou hmwn, kuriu hmwn, kurie hmwn, kurion hmwn”- “**Our Lord**”) occurs in **The Greek NT**. That is a 23% correlation of a 77 % defecton rate. This means that either the Greek drops the personal pronoun “our” 77 % of the time or that The Peshitta adds (construction rate) 340 % of the number of occurrences in the hypothetical Greek original to the hypothetical Aramaic translation of the Greek NT. Which is more likely? Consider the following:

In **The Hebrew OT**, the Hebrew אדוני “Adonai” (“My Lord”) occurs 625 times; of those 625 places, **The LXX** has “(κυριος μου”- “kurios mou” or “kuriou mou, kuriu mou, kurie mou, kurion mou”- “**My Lord**”), 144 times. 144/625= 23%. That is a defection rate in **The LXX** (dropping the personal possessive pronoun “my”) of 77 % - exactly the same rate for The Greek NT as compared to The Peshitta NT! In this and in many other similar comparisons, the Greek NT compares to **The Peshitta NT** just as **The LXX Greek OT** compares to **The Hebrew OT**, which means **The Greek NT** looks statistically very much like a translation of **The Peshitta NT**.

2
(you) אמר (pray) ליהון (when) דמצלין (Yeshua) (to them) אמת' (said)
(Who are in heaven) דבשמא (our Father) אבון (saying) אמורין (you shall be) חכנא (thus) היריון

3
(Your Kingdom) מלכותך (let come) תאמא (Your Name) שמך (hallowed be) שמוך
(in the earth) אף (that in Heaven) דבשמא (Your will) ארך (let be done) חכנא
(every day) לבנינו (of our need) דרונקנן (the bread) להמא (to us) גב (give) לן

4
(we forgive) ושבוך (& forgive) לן (to us) חשהין (our sins) אף (even) אמהון (we) ניר (for) שבקן
(to temptation) לכל (all) דחייבין (who are indebted) לן (to us) ולא (& not) תעלן (lead us) לחיינא
(the evil one) אלא (but) פרוקין (save us) מן (from) בישא

Here is the Lord's Prayer according to the Critical Greek text in Luke 11:

- 2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.
- 3 Give us day by day our daily bread.
- 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

And that's it! This looks like sabotage to me. Leaves one a bit flat, don't you think? Even “**Thy will be done**” is missing, as is “**Deliver us from evil**”- a quite pathetic rendering of the world's most beautiful and sublime model prayer

.Thankfully, most Greek mss. preserve it in the fuller version with which most of us are familiar, as also **The Peshitta** has it

5
(among you) ואמר (& He said) ליהון (to them) מנון (who is?) מנכון
(a friend) דאיה (who has) ליה (to him) דחמא (lend me) גריצין (three) נריצין (loaves) ונאמר (& will say) ליה (to him) דחמי (my friend) אשאלני (lend me) תלת (three) גריצין (loaves)

6
(the road) מטל (because) דרחמא (a friend) אהא (has come) לויתי (to me) מן (from) אורחא (the road) ולית (& there is not) לי (to me) מרם (anything) דאסיס (that I may set) ליה (before him)

7
(to him) ויהו (& he) דחמה (his friend) מן (from) לנו (within) נענא (will answer) ונאמר (& will say) ליה (to him) לא (not) תורעני (disturb me) דהא (for behold) תרעא (the door) אחיר (bolted) דו (is) ובני (and my children) עמי (with me) בערסא (in bed) לך (to you) לא (not) משכח (can) אהא (I) דאקום (arise) ואתל (and give) לך (to you)

8
(friendship) אמר (say) אהא (I) לכוון (to you) דאן (that if) מטל (because of) רחומתא (friendship) לא (not) תתל (he will give) ליה (to him) מטל (because of) חציפתיה (his persistence) נקום (he will arise) ויהו (& he will give) ליה (to him) כמא (as much as) דמבשנא (he needs) ליה (to him)

9
(to you) אף (also) אהא (I) אמר (saying) אהא (am) לכוון (to you) שאלו (ask) ונתיהב (& it shall be given) לכוון (to you) בעו (seek) ותשכחון (& you shall find) קוש' (knock) ונתפתח (and it will be opened) לכוון (to you)

10
(receives) כל (everyone) ניר (for) דשאל (who asks) נכס (finds) דרבעא (& whoever seeks) משכח (opens) ליה (to him) דדנקש (whoever knocks) ונתפתח (& whoever knocks) ליה (to him)

11
(is a father) אינא (which?) ניר (for) מנכון (of you) אבא (whose son) ברה (will ask) להמא (for bread) דנשאליודי (he hand) ליה (if) ונאן (& if) גונא (a fish) נשאליודי (he will ask of him) למא (will?) חלק' (instead of) גונא (a fish) חריא (a snake) מושט (he hand) ליה (him)

12
(he would ask of him) ונא (if) ברהא (an egg) נשאליודי (he would ask of him) למא (would?) דו (he) עקרבא (a scorpion) מושט (hand) ליה (him)

13
(you are) ונא (& if) אנתון (you) דבישא (who evil) איהיכוון (are) ידעין (knowing) אנתון (you are) מודהתא (gifts) מבתא (good) למתל (to give) לבניכוון (to your children) כמא (how much?) יתד' (more) אביון (your Father) מן (from) שמיא (Heaven)

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The Holy Gospel Preaching of Luke

אונגליין קדישא כרוזתא דלוקא

(of Holiness) רְקוּדְשָׁא (the Spirit) רְוּחָא (will give) לְתַל
 (Him) לְאִילִין (who ask) דְּשִׂאלִין (to those) לֵה (Him)

14

(making mute) חֲרִישָׁא (that was) רֵאֲרִיהוּדִי (a demon) שִׂאֲרָא (He was casting out) מִפִּקְ (& when) וְכֹר
 (mute) הוּא (it was) דְּכַר (that when) נִפֵּחַ (that) שִׂאֲרָא (demon) מוּלֵל (spoke) הוּא (that) חֲרִישָׁא (the
 (the crowds) בְּכַנְשָׁא (& were astonished) וְאֲתַרְמְרוּ

15

(by Beelzebub) אֲבַעְלִזְבוּב (said) אֲמַרוּ (among them) מְגַלְתִּין (but) דִּין (men) רִישָׁא
 (devils) דִּי אֵין (This One) הֵנָּה (exorcizes) מִפִּקְ (of devils) דִּי אֵין (the chief) רִישָׁא

"Deeva" or "Deewa" may be the etymological original for the English word "devil", and therefore I translate it as such, using "devil" as the original King James Version does when it refers to a demon, not Satan. דִּי אֵין never refers to "The Devil". It is also synonymous with שִׂאֲרָא - "Sheda" in Aramaic, which is usually translated "demon". The reader then knows that "devil" comes from דִּי אֵין - "Deeva", and "demon" normally comes from שִׂאֲרָא - "Sheda". Interestingly, "Sheda" is phonetically very similar to the English "Shade", which can refer to a spirit or ghost. The English "Diva" also refers to originally to "a goddess", from the Latin "Diva". The Greek NT has only one word for "Demon" - "δαίμωνιον". On the basis of a Greek original, it is difficult, to say the least, to account for the fact that The Peshitta has two very different root words for "demon" while Greek has only one. The Peshitta NT has 40 occurrences of שִׂאֲרָא (Sheda) & 30 of דִּי אֵין (Deeva). **Matthew 12:24 has both words in one verse!** Acts 17:18 has "Alaha" ("God") in Aramaic where the Greek has "δαίμωνιον" - "demons". It is definitely a reference to Jesus, Whom Paul was preaching to the Greeks. δαίμωνιον may refer to "deities", but this would be the only such reference of the 60 places in the Greek NT where it occurs. All others refer to demons. Notice that verse 14 has "Sheda" twice and verse 15 has "Deeva" twice; The Greek of course, has a form of "δαίμωνιον" - (daimonion) in every place. Why would a translator (assuming a Greek original) translate Daimonion twice as Sheda in verse 14 and then change it to Deeva twice in the next verse? All four references are in the same context. Luke 8:27 through 8:33 alternates between the two Aramaic words - !Deeva-Sheda- Deeva-Sheda for each of the four occurrences of the Greek "Daimonion" within a passage of seven verses - .A Greek translation of The Peshitta original is an idea that makes a lot more sense here, as in so many other places

16

אֲהִירָנָא (others) דִּין (but) כֹּר (then) מְנַסִּין (were testing) לֵה (Him)
 אֲתָא (a sign) מִן (from) שְׂמִיא (Heaven) שִׂאלִין (asking) הוּוּ (they were) לֵה (Him)

17

יֵשׁוּעַ (Yeshua) דִּין (but) דִּידַע (because knew) הוּא (He) מִזְכֻּבְתִּיהוּן (their thoughts) אֲמַר (He said) לְלוּן (to them)
 כָּל (every) מַלְכוּ (realm) דְּתַפְלַגְ (that is divided) עַל (against) נַפְשָׁא (itself) תְּחַרֵּב (will be laid waste)
 וְבֵיתָא (every) דְּעַל (that against) קְנוּמָה (its nature) מִתְפַּלְג (is divided) נִפֵּחַ (falls)

18

וְאֵין (if & i) סְטָנָא (Satan) עַל (against) נַפְשָׁא (himself) אֲתַפְלַג (is divided)
 אִכְנָא (how?) תִּקְוָה (will stand) מַלְכוּתָהּ (his kingdom)
 דְּאֲמַרִּין (for say) אֲתָהוּן (you) רֵבְבַעְלִזְבוּב (that by Beelzebub) מִפִּקְ (cast out) אֲנָא (I) דִּי אֵין (devils)

19

וְאֵין (if & i) אֲנָא (I) בְּבַעְלִזְבוּב (by Beelzebub) מִפִּקְ (exorcizing) אֲנָא (am) דִּי אֵין (devils)
 בְּנִיבִין (your children) בְּמַנָּא (by whom?) מִפִּקִּין (are they exorcizing)
 מִשְׁל (because of) הֵנָּה (this) הַגּוּן (they) נְהוּוּן (will be) לְכוּן (to you) דִּינָא (judges)

20

אֵין (if) דִּין (but) בְּכַנְשָׁא (by the finger) דְּאֵלְהָא (of God) מִפִּקְ (cast out) אֲנָא (I) דִּי אֵין (devils)
 קִרְבַּת (has come near) לֵה (it) עֲלִיכוּן (unto you) מַלְכוּתָהּ (the Kingdom) דְּאֵלְהָא (of God)

21

אֲמַתִּי (whenever) דְּחַסְיָנָא (a strong man) כֹּר (while) מוּזִין (armed)
 נִטְר (keeps) דְּרֵיתָהּ (his homestead) בְּשִׁנָּא (in peace) הוּוּ (is) קְנִינָהּ (his property)

22

אֵין (if) דִּין (but) נֶאֱתָא (will come) מִן (one) דְּחַסְיָן (who is stronger) מִנְהּ (than he) מְכִיבִידִי (he was) עֲלוּדִי (on them)
 כָּלָה (all) זֵינָהּ (his weapons) שִׁקֵּל (he) דְּוֹכֵל (takes) הוּוּ (he) דְּרֵבִיל (in which trusting) הוּא (he was) עֲלוּדִי (on them)
 וְבִיתָהּ (his spoil) מַפְלַג (he divides)

23

מִן (whoever) דְּלֵא (not) הוּא (was) עִמִּי (with Me) לֹקְבֵלִי (against Me) הוּוּ (is)
 וּמִן (whoever) דְּלֵא (not) כַּנְשָׁא (gathers) עִמִּי (with Me) מְבַרְדּוּ (to scatter) מְבַרְד (is scattering)

24

רְוּחָא (a spirit) טַנְפֵּרָא (vile) מוּא (whenever) דְּנִפְקֵת (it has gone out) מִן (from) כֹּר (a son of) אֲנָשָׁא (man)
 אִזְלָא (it goes) מִתְפַּרְכָּא (traveling around) בְּאֲרֵי הוּוּא (in places)
 דְּמֵיא (of which water) לֵית (there is not) בְּהוּן (in them)
 דְּתַבְשָׂא (to seek) לֵה (for it) לֵא (rest) וְנִחָא (& whenever) דְּלֵא (it finds) אֲשַׁכְּחָת (not) אֲמַרָא (it says)
 אֲהִפְךָ (I shall return) לְבֵיתִי (to my house) אִמְכָּא (from where) דְּנִפְקֵת (I came out)

25

וְאֵין (if & i) אֲתָת (it comes) אֲשַׁכְּחָתָהּ (it finds it) דְּחַמִּים (swept) וּמְצַבַּת (& decorated)

26

דִּירִין (then) אִזְלָא (it goes) דְּבֵרָא (bringing) שְׁבַע (seven) רְוּחִין (spirits) אֲהִרִין (other)
 דְּבִישׁוּן (which are more evil) מִנְהּ (than it) נְעֵאלִין (& are entering) וְעַמְרִין (& dwelling) הַמֵּן (there)
 הוּוּא (& shall be) חֲרִיתָהּ (the end) דְּבֵרְנֵשָׁא (of son of man) הוּוּ (that)
 בִּישָׁא (worse) מִן (than) קְדִמִּיתָהּ (his beginning)

27

וְכֹר (& while) הֵלִין (these things) מִמְלֵל (speaking) הוּוּא (He was)

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אונגליון קדישא כרוזתא דלוקא

ארימת (the crowd) בנשא (from) מן (her voice) קלה (one) חרא (woman) אנתתא (raised) אמרת (& she said) לה (to Him) מוביה (its blessing) לכרסא (to the womb) דטענתך (that carried You) ולתרייא (& to the breasts) דאינקך (that suckled You)

28

אמר (to those) לה (said) להו (to her) הו (He) וכוּבְיָהוּן (their blessing) לאילין (to those) לשמעו (to keep) דמלתה (of God) דאמרין (the word) לה (it)

29

וכר (& when) מתבנשין (assembling) הו (were) בנשא (the crowds) שרי (He began) למאמר (to say) שרבתא (generation) הדא (this) בישתא (wicked) אהא (a sign) בעיא (seeks) לא (not) לתהיב (shall be given) לה (to it) אלא (but) אהא (the sign) דיון (of Yonan) נביא (the prophet)

30

איכנא (Just as) ניר (for) דהוא (was) יונן (a sign) אהא (of Man) לשרבתא (to generation) דהא (this) הכנא (thus) נהוא (also) אף (The Son) דאנשא (of Man) לשרבתא (to generation) דהא (this)

31

מלכתא (the queen) דתימנא (of the south) תקום (shall stand) בדינא (in judgment) עם (them) אנשא (the people) דשרבתא (generation) דהא (of generation) דהא (this) ויתויב (she shall condemn) אנהן (& she shall condemn) דאתת (for she came) מן (from) עבריה (the far side) דארשא (of Solomon) דתשמע (that she might hear) חכמתה (the wisdom) דשלימן (Solomon) דהא (& behold) דיתיר (He Who is greater) מן (than) שלימן (Solomon) דרסא (is here)

32

נברא (the men) ניוניא (the Ninevites) נקומן (will rise) בדינא (in judgment) עם (with) שרבתא (generation) דהא (this) ונחביניה (and they shall condemn it) דיון (at the preaching) דיון (of Yonan) דהא (& behold) דיתיר (He Who is greater) מן (than) יונן (Yonan) דרסא (is here)

33

לא (no) אנש (man) מנהר (lights) שרנא (a lamp) וכאם (& sets) לה (it) בכסא (in a hidden place) א (or) תזית (under) סאתא (a bushel) אלא (but) לעל (over) מן (from) מנהרה (a lampstand) דאילין (those) דעאלין (who enter) גוזון (may see) גהרה (its light)

34

שרנה (the lamp) דפנך (of the body) איתיה (is) עינך (your eye) אמתי (when) דכיל (therefore) דענך (your eye) פשימא (is clear) אף (also) כלה (whole) פנך (your body) נהוא (shall be) נהיר (illuminated) אן (if) דין (but) ותוא (it should be) בישא (evil) ואף (also) פנך (your body) נהוא (shall be) חשוך (darkened)

35

אוד דור (take care) דכיל (therefore) דלמא (lest) נהרה (the light) דבך (that is in you) דחשוכא (darkness) הו (is)

36

אן (if) דין (but) פנך (your body) כלה (entire) נהיר (is enlightened) ולית (& there is not) בה (entirely) מנתא (part) מודם (any) דחשוכא (darkened) נהוא (it shall be) מנהר (shining) כלה (to you) אף (like) דשרנא (a lamp) ברלקה (in its flame) מנהר (gives light) לך (to you)

37

כד (while) דין (but) ממליל (He was speaking) בעא (requested) מנה (of Him) פרישא (Pharisee) חד (one) דנשתרא (that He would dine) לותר (with him) ועל (and He entered) אסתמך (& He reclined)

38

הו (that) דין (but) פרישא (Pharisee) כד (when) חזיה (he saw Him) אתמר (he was amazed) דלא (that not) לקרם (first) עמד (He washed) מן (from) קדם (before) שרותה (His dinner)

39

אמר (said) לה (to him) דין (but) ישוע (Yeshua) השא (now) אנתון (you) פרישא (Pharisees) בה (the outside) דכסא (of the cup) דדפיכא (and the dish) מרבין (cleansing) אנתון (are) לנו (inside) מנכון (some of you) דין (but) מלא (are full) חטופיא (of rape) ובישתא (& wickedness)

40

חסיר (ones lacking) דעינא (intellect) לה (has) מן (The One) דעבר (Who made) דלבר (the outside) דלנו (also the inside) דעבר (He made)

41

ברם (however) מודם (whatever) דאת (you have) הבויה (give it) בודקתא (in alms) דהא (& behold) כלמדם (everything) דכא (pure) הו (is) לכון (to you)

It has been said (though the source slips my mind) that “the good eye” is an Aramaic idiom signifying a generous person and “the bad eye” is an idiom signifying a stingy person. Verse 41 would seem to validate that view in connection with verses 34-36.1 do believe the good eye-evil eye concepts involve much more than generosity and stinginess, however. They describe a person’s viewpoint of the world as either positive or negative- good or bad .Giving away all one’s money to charity may be exactly the cure for the eye trouble our culture suffers from

42

אלא (but) וי (woe!) לכון (to you) פרישא (Pharisees) דמעשרין (for tithe) אנתון (you) ננעא (mint) ופנא (& dill) וכל (& every) יווק (herb)

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ועברין (& pass on) אנתון (you) על (over) דינא (justice) ועל (& over) חובא (the love) דאלהא (of God)
 הלין (these) דין (but) ולא (necessary) הוא (it was) דהעברין (for you to do)
 והלין (& those) לא (not) תשבקון (you should forsake)
 43
 וי (woe!) לכון (to you) פרישא (Pharisees) דרהמוין (who love) אנתון (you)
 ריש מותבא (first class) בכנושואא (seats) ושלמא (in the synagogues) ושלמא (& greetings) בשוקא (in the streets)
 44
 וי (woe!) לכון (to you) כפרא (Scribes) ופרישא (& Pharisees) נסבי (accepters) באפא (of faces)
 דאיתכון (who are) איד (as) קברא (tombs) דלא (that not) ידיעין (are known)
 ובני אמשא (& children) מדהלכין (of men) עליהון (over them) ולא (& not) ידיעין (know)
 45
 וענא (& answered) חד (one) מן (from) ספרא (Scribes) ואמר (he said) ליה (to Him)
 מולפנא (Teacher) כד (when) הלין (these things) אמר (say) אנת (You) אף (also) לן (us) מצער (insult)
 46
 הו (He) דין (but) אמר (said) אף (also) לכון (to you) ספרא (Scribes) וי (woe!)
 דמטענין (for load) אנתון (you) לבני (the children) אמשא (of men) מובלא (with burdens) יקידתא (heavy)
 ואנתון (& you) בחדא (with one) מן (of) צבעתכון (your fingers)
 לא קרבין (not) אנתון (touch) אנתון (you) להין (those) למובלא (burdens)
 47
 וי (woe!) לכון (to you) רבנין (who building) אנתון (are) קברא (the tombs) דנביא (of the prophets)
 דאבהיכון (for your fathers) קטלו (murdered) אנתון (them)
 48
 סהדין (testify) אנתון (you) הכיל (therefore) וצבין (& approve) אנתון (you)
 בעברא (the deeds) דאבהיכון (of your fathers) דהמנן (for they) קטלו (murdered) אנתון (their tombs)
 ואנתון (& you) בנין (building) אנתון (are) קברייהון (are)
 49
 מטל (because of) הנא (this) אף (also) חכמתא (the Wisdom) דאלהא (of God) אמרת (said)
 דהא אנה (I) אשר (am sending) להין (to them) נביא (prophets) ושלחא (apostles)
 מנהון (some of them) גרדפון (they shall persecute) ונקטלין (& they shall murder)
 50
 דנתתבע (so that shall be required) דמא (the blood)
 דכלהון (of all) נביא (the prophets) דאחשר (that was shed)
 מן (from) דאחברי (when was created) עלמא (the world) מן (of) שרבתא (generation) דהא (this)
 51
 מן (from) דמה (the blood) דהביל (of Abel) עדמא (unto) לרמה (the blood) דזכריא (of Zechariah)
 הו (he) דאקטלו (who was killed) ביני (between) דיכלא (the temple) למדבהא (the altar)
 אין (yes) אמר (say) אנה (I) לכון (to you)
 דמתתבע (that it shall be required) מן (from) שרבתא (generation) דהא (this)
 52
 וי (woe!) לכון (to you) ספרא (Scribes)
 דשקלתון (because you have taken) קלידא (the keys) דירענא (of knowledge)
 אנתון (you) לא עלתון (not) עלתון (have entered)
 ולאילין (& those) דעאלין (who were entering) כלייתון (you have hindered)
 53
 וכד (when) הלין (these things) אמר (said) הוא (He) להון (to them)
 שריי (began) ספרא (Scribes) ופרישא (Pharisees) ומתבאש (& the Pharisees) מתבאש (to be offended) להון (at them)
 ומתמתין (& they were angered) ומתבסין (& they disparaged) מליד (His words)
 54
 ונכלין (& they acted deceitfully) ליה (to Him) בסניאתא (in many things)
 כד (while) בעין למאחר (they sought) מדרם (something) מן (from) פומה (His mouth)
 דנשכחון (so that they would be able) לאכלין קרצודי (to accuse Him)

Chapter 12

1
 וכד (when) אתכנשו (& when) רבותא (were gathered) דכנשא (a multitude) סניאא (great)
 איכנא (so) דנרשין (that they would tread) חד (one) להד (on another) שרי (began) ישוע (Yeshua)
 למאמר (to say) לתלמידיו (to His disciples) לוקרם (first) אזדהיו (beware) בשפשוכו (among yourselves)
 מן (of) מירא (the yeast) דפרישא (of the Pharisees) דאחודי (which is) מוכב (accepting) באפא (faces)
 2
 לית (there is not) דין (but) מדרם (anything) דכסא (that is covered) דלא (that not)
 דנתגלא (shall be revealed) ולא (neither) דמשש (that is secret) דלא (that not) נתידע (shall be known)
 3
 כל (everything) גיר (for) דבשואא (in the darkness) אמרתון (you shall say)
 בחדרא (in the light) נשתמע (shall be heard) ומדרם (& whatever) דבתונא (in an inner chamber)
 באזרא (in an ear) לחשרון (you whispered) על (on) אגרא (rooftops) נחכרו (will be preached)
 4
 אמר (say) אנה (I) לכון (to you) דין (but) לרהמי (My friends) לא (not) תדחלון (fear)
 מן (from) אילין (those) דקטלין (who kill) פגרא (the body) ומן (& who) בתרכין (after this)
 לית (there is not) להון (for them) מדרם (anything) יתיר (more) למעבד (to do)

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5
 (you should fear) אדוויבין (whom) תדהלן (that one) מן (but) דין (I shall show you)
 (he kills) דקטל (after) בחר (when from) בחר (that one) הו (whomever)
 שליט (is authorized) למרמי (to cast) בנהא (into Gehenna)
 (be afraid) דחל (this one) הנה (of) דמן (to you) לבין (I) אנה (say) אמר (yes) אן

But I shall show you whom you should fear: him whom after he kills is authorized to cast into Gehenna; Yes I say to you, fear this one

Since our Lord does not name God as what we should fear, and since God is not authorized by anyone, being all authority Himself, and the pronouns used may refer to an ideal conceptual entity, it is reasonable to posit "yourself" as what is "authorized to cast into Gehenna" after having killed. We should fear Self, since it has produced all the evils of this world and of that which is to come. He tells us in verse 7, "Fear not therefore, you are more valuable than many sparrows." He does not want us to fear our Father in Heaven, as He loves us and will take care of us. He does want us to fear ourselves; we have the power to obey or disobey, to live or to die, to enter Heaven or Hell, to bring a blessing or a curse upon ourselves. The power to commit sin logically indicates the power to do right, so if we are condemned, we are self condemned. Someone asked Madame Guyon (the 16th century French mystic who had been severely persecuted & put in a dungeon for her faith) about her thoughts on the interpretation of the seven headed beast in Revelation 13:1

And I saw a beast of prey come up from the sea, having ten horns, and seven heads; and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast of prey which I saw, was like a leopard; and his feet like those of a wolf, and his mouth like the mouth of lions: and the dragon gave to him his own power and his throne, and great authority.

Her answer was simply, "It is Self".

6
 (assarii) אכרין (for two) בתרין (are sold) מזרבנן (sparrows) חמש (five) צפרין (not?) לא
 (God) אלהא (before) קדם (is forgotten) לא (of them) מנדון (& one) להו
 7
 (of your heads) דרשבון (of the hair) דסערא (the hairs) מנא (also) אף (but) דין (your) ריבון
 (you shall fear) תדהלן (therefore) הכיל (not) אר (are) ארין (numbered) מנין (all) כל
 (you are) אנתון (better) מיתרין (sparrows) דצפרא (many) סנאא (because that) דמן
 8
 אמר (say) אנה (I) לבין (to you) דין (but) דכל (that everyone) דגודא (who will confess) בי (Me)
 (will confess) גודא (of Man) דאנשא (The Son) ברה (also) אר (children of men) בנינשא (before) קדם
 (of God) דאלהא (His angels) מלאכודי (before) קדם (him) בה
 9
 (children of men) בנינשא (before) קדם (Me) בי (denies) דכפר (but) דין (whoever) אנה
 (of God) דאלהא (His angels) מלאכודי (before) קדם (himself) קדם (shall be denied) נתכפר
 10
 (of Man) דאנשא (The Son) ברה (against) על (a word) מלחא (who will say) דנאמר (& everyone)
 (will blaspheme) נגדך (of Holiness) דקדשא (but) דין (The Spirit) רוחא (against) רעל (whoever) קדם
 (to him) לה (it shall be forgiven) נשתבק (not) לא
 11
 (to assemblies) לכונשתא (but) דין (you) לבין (they bring) דמקרבין (whenever) מנא
 (answer) רוחא (you will give) תפקין (how) איכנא (you shall be concerned) קדם (before) רשא (rulers) ושליטנא (& authorities)
 (you will say) תאמרין (what) מנא (or) אר
 12
 (hour) שעתא (in that) בהי (shall teach you) נלפכון (of Holiness) דקדשא (for) ניר (The Spirit) רוחא (The Spirit)
 (that you will say) דתאמרין (that it is necessary) דולא (the thing) דמם
 13
 (crowd) כנשא (that) הו (from) מן (a man) אנש (but) דין (to Him) לה (said) אמר
 (the inheritance) מלפנא (Teacher) אמר (tell) לאדוי (my brother) פלג (to divide) עמי (with me) יררוחא (diver) ומפלגנא (& a divider)
 (covetousness) יעורא (all) כלה (of) מן (beware) אדורו (to His disciples) אדורו (said) אמר (but) אמר (to him) נברא (man) מנא
 (& a divider) אקימי (who?) מנו (has set Me) עליבין (over you) דינא (judge) ומפלגנא (a divider)
 15
 (rich) ואמר (& He said) להלמנדודי (& He said) אדורו (to His disciples) אדורו (beware) מן (of) כלה (all) יעורא (covetousness)
 (life) משל דלא (because) הוא (that not) הוא (is) ביתדותא (in the abundance) דנכסא (of riches) אית (is) חיא (life)
 16
 (rich) ואמר (& He said) מלהל (a parable) לותהון (to them) נברא (man) חד (a certain) עתריא (crops) סנאא (many)
 (shall I do) ומתחשב (& thought) הוא (he) בנפשה (to himself) ואמר (& said) מנא (what?) אעבר (I shall I do)
 (my crops) דלית (for there is no) לי (for me) איכא (where?) דאחמול (to gather) עללתי (my crops)
 18
 (of storage) ואמר (& he said) הדא (this) אעבר (I shall do) אסור (I shall do) אסור (I shall pull down) בית (houses) קפסי (of storage)
 (there) ואבנא (& I shall build) ואורב (& I shall enlarge) און (them) ואחמול (& I shall gather) תמן (there)

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world seeks temporal things by their laboring for them. If they would labor for the eternal, they would need not fear for their welfare in the world.

31

ברם (however) בעו (seek) מלכותא (of God) דאלהא (the Kingdom)
והלין (& these things) כלהין (all) מתוספן (are added) לבון (to you)

Seek, however, the Kingdom of God, and all these things are added to you
."This does **not** mean, "Seek all these things, and they will be added unto you

32

לא (not) תדהל (fear) גזרא (little) זערא (flock)
אבוכון (for wills) דנתל (your Father) דנתל (to give) לבון (to you) מלכותא (the Kingdom)

33

זבנו (sell) קנינכון (your possessions) ודבו (& give) זרקתא (alms)
עברו (make) לבון (for yourselves) כיסא (pouches) הלא (that not) בלין (wear out)
איכא (where) דנבא (a thief) לא (not) קרב (comes) וכסא (& a moth) לא (not) מוחבל (devours)

34

איכא (wherever) גיר (for) דאיתיה (is) סימתכון (your treasure)
תמן (there) נהוא (shall be) אף (also) לבכון (your heart)

35

נהוין (let be) אסירין (girded) הציכון (your waist) ומנהרין (& burning) שריכון (your lamps)

36

והו (be) דמן (& like) לאנשא (people) דמסכין (waiting) למרהון (for their Lord)
דמאתי (when) נפנא (He will return) מן (from) בית (the house) משרותא (of wedding)
דמא (that whenever) דאתא (& knocks) ונקש (He comes) ונקש (& to Him)
מחדא (at once) נפתחון (they may open) לה (to Him)

37

טוביהון (their blessings) לעברא (to servants) דהון (those) אילין (which) דנאתא (when shall come)
מרהון (their Lord) ונשכח (also He shall find) אנון (them) כד (while) עירין (watching)
אמן (Amen) אמר (say) אנא (I) לבון (to you) דנאסור (that He shall gird) הצודי (His waist)
ונסמך (& He shall make recline) אנון (& them) ונעבר (they) ונמש (He shall wait on) אנון (them)

38

ואן (& if) במשרתא (in the watch) דתרתי (second) או (or) דתלת (the third) נאתא (He will come)
ונשכח (& He will find) הכנא (thus) טוביהון (their blessings) לעברא (to servants) דהון (those)

39

הרא (this) דין (but) דעו (know) דאלי (that if) ידע (known) הוא (had) מרא (the owner) ביהא (of a house)
בארא (in which) משרתא (watch) ארא (would come) נבא (a thief)
מתעתיד (awakened) הוא ולא (he would have been) ולא (not) שבק (allowed) הוא (he would have)
דנפשל (to be broken into) ביהא (his house)

40

אף (also) אנתון (you) הכיל (therefore) הו (be) מציבא (ready) דבהי (for in that) שעתא (hour)
דלא (when not) סברין (expecting) אנתון (you are) אתא (comes) ברה (The Son) דאנשא (of Man)

41

אמר (said) לה (to Him) שמעון (Shimeon) כאפא (Kaypha) מרן (our Lord) לוחן (to us)
אמר (say?) אנת (You) לה (it) למתלא (parable) הנא (this) או (or) אף (also) לוחן (to) כלנש (everyone)

42

אמר (said) לה (to him) ישוע (Yeshua) מני (who?) כי (indeed) אית (is)
רביהא (the steward) מוהימנא (faithful) ודכימא (& wise) דנקימיהא (whom will appoint) מרה (of his Lord)
על (over) תשמשה (His servants) דנתל (to give) פריסא (a portion) בבוהנא (in His time)

43

טוביהי (his blessing) ליהו (to that) עברא (servant) דנאתא (when shall come) מרה (of his Lord)
נשכחיהי (whom He shall find) דעבר (that is doing) הכנא (so)

44

שריאת (truly) אמר (say) אנא (I) לבון (to you)
דנקימיהי (that He shall appoint him) על (over) כלה (all) קנינה (His possessions)

45

אן (if) דין (but) נאמר (will say) עברא (servant) הו (that) בבלבא (in his heart)
דמרי (my Lord) מוהר (delays) למאתא (to come) ונשרא (& he should begin)
לממחא (to strike) לעברא (the servants) ולמאתא (& the maids) דמרה (of his Lord)
ונשרא (& he should begin) למלעס (to eat) ולמשתא (& to drink) ולמריא (& to get drunk)

46

נאתא (shall come) מרה (of servant) דעברא (his Lord) הו (that) ביומא (in a day)
דלא (when not) סבר (he expects) ובשעתא (& in an hour) דלא (when not) ידע (he knows)
נפליגיהי (& He shall cut him off *) ונסיס (& He shall appoint) עבד (his portion) עם (with) הון (those) דלא (who are un-)
מנהא (his portion) עבד (his portion) עם (with) הון (those) דלא (who are un-)

*. "Pelegayauhi" is an idiom referring to "cutting off" a person from society by incarceration or death

47

עברא (the servant) דין (but) איתא (which) ידע (knew) צבינא (the will) דמרה (of his Master)

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ולא (not) טיב (he prepared) לה (for Him) איך (according to) צבינה (His will)
(many times) נבלע (he shall be beaten) סניאתא (he)

48

הו (he) דין (but) דלא (who not) ידע (knew)
(of blows) מרם (& did) דשוא (something) למוזתא (worthy)
(for) נבלע (shall be beaten) מוזתא (with blows) זעוריתא (few) כל (everyone) גיר (from him)
דאתיבה (is given) לה (to whom) סני (much) סני (much) נתתבע (shall be required) מנה (much)
ולו (to whomever) דאנעלו (they commit) לה (it) סני (much)
(from his hand) יתראת (more) נתבען (they shall require) באידה (they)

49

גורא (fire) אתית (I have come) דארמא (to set) בארעא (in the earth) וצבא (& wish)
(it were burning) כרו (now) חבת (from) מן (Oh, if only) אל

50

ומעמודיתא (& a baptism) אית (is) לי (to Me) דארעמד (in which I am to be baptized)
(it is fulfilled) אליון (& much) אמא (am afflicted) (1) עדמא (until) דתשתמלא (it)

51

סברין (think?) אתנן (do you) דשינא (that peace) אתית (I have come) דארמא (to bring)
(division) אמר (say) אמא (I) לבון (to you) אלא (no) אלא (but) פלגותא (division)

52

מן (from) השא (now) גיר (for) נהונן (shall be) חמשא (five) בביתא (in house) דר (one)
דפליגין (who are divided) תלתא (three) על (against) ריין (two) וריין (& two) על (against) תלתא (three)

53

נהפלג (shall be divided) גיר (for) אבא (father) על (against) ברה (his son)
(her daughter) וברא (& son) אבדי (against) אמא (mother) על (against) ברה (her mother)
וברתא (& daughter) על (against) אמא (her mother) חמתא (mother in law)
על (against) בלתה (her daughter in law) חמתה (mother in law)
על (against) חמתה (her mother in law) וכלתה (& daughter in law) חמתה (her mother in law)

54

ואמר (& He said) לבנשא (to the crowds) מא (whenever) דחיותון (you see) ענבא (a cloud)
דרדנא (from) מן (from) מערבא (from the west) מוזיא (at once) אמרין (say) אמרין (you)
מטרא (rain) אהא (is coming) ודוא (& it is) הכנא (so)

55

מא (when) דנשבא (blows) תימא (a south wind) אמרין (say) אמרין (you)
הומא (hot) הוא (it will be) ודוא (& it is)

56

נסכי (accepters) באפא (of faces) פרצופא (of the face) דארעא (of the earth)
דרשמיא (& of the sky) ידען (know) אמרין (you) דרפרשין (to discern)
זבנא (time) דין (but) הזנא (this) איכנא (how?) לא (not) פרשין (discern) אמרין (do you)

57

למנא (why?) דין (but) מן (from) נפשכון (yourselves) לא (not) דינין (judge) אמרין (you) קישתא (truth)

58

מא (whenever) גיר (for) דאול (go) אגת (with) עם (with) בעלדיניך (your accuser at-law)
לית (to) ארכנא (the ruler) עד (while) באורחא (on the road) אגת (you are)
דוב (give) תאנורתא (merchandise) ותפרק (be ransomed) מנה (& be ransomed) מנה (from him)
דלמא (lest) נובלך (he bring you) לית (to) דינא (the judge) ודינא (& the judge) נשלמך (deliver you)
לנביא (to the officer) ונביא (& the officer) גרימך (should cast you) בית (into the house) אסיר (of prisoners)

59

ואמר (& say) אמא (I) לך (to you) דלא (that not) תפוך (you shall go out) מן (from) המן (there)
עדמא (until) דתתל (you give) שומנא (the one-quarter cent) אדוריא (last)

Chapter 13

1

בהו (at that) דין (but) זבנא (time) איתו (came) אנשין (people) אמרין (they said) לה (to Him)
על (about) גליליא (Galileans) הגון (those) דפילטוס (Pilate) חלט (mingled) דמהון (whose blood)
עם (with) דבדוהון (their sacrifices)

2

וגענא (& answered) ישוע (Yeshu) ואמר (& He said) להון (to them) סברין (think) אמרין (you)
דהלין (that these) גליליא (Galileans) חטיין (sinners) הוו (were) יתיר (moreso) מן (than)
כלהון (all) גליליא (Galileans) דהכנא (because this) הווא (happened) אמין (to them)

3

לא (no) אמר (say) אמא (I) לבון (to you) דין (but) דאך (that also)
כלכון (all of you) אלא (unless) תתובון (you repent) הכנא (likewise) תאברון (you shall be destroyed)

4

או (or) הגון (those) המנעתכר (eighteen) הנפל (fell) עליהון (upon whom) מנרלא (the tower)
בשילוחא (in Shiloha) וקטל (& it killed) אמין (them) סברין (think?) אמרין (you)
דהטיין (they were) הוו (they were) יתיר (moreso) מן (than) כלהון (all)

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בנינשא דעמרין (the children of men) באורש'לם (who dwell) (in Jerusalem)

לא אמר (no) אנה (say) (1) לבון (1) דיון (to you) (but) דאלא (that unless)
 ותובון (you repent) כלבון (all of you) אכותהון (like them) האבדון (shall be destroyed)

ואמר (& He said) מותלא (parable) הנא (this) תתא (a fig tree) אית (there) הוה (was) לאנש (to a man)
 דנציבא (that had been planted) בכרמא (in his vineyard) ואתא (& he came) בעא (seeking) בה (in it) פארא (fruit)
 וליא (& none) אשבה (he found)

ואמר (& he said) לפלחא (to the cultivators) תלת (three) ענין (years) אהא (have come) אנה (1)
 בעא (seeking) אנה (I am) פארא (fruit) בתרא (in fig tree) הדא (this) וליא (& none) משכה (find) (1)
 פסקיה (cut it down) למנא (why?) מובטלא (does it take away from) ארעא (the soil)

אמר לה (said) לה (to him) פלחא (a cultivator) מורי (my lord) שבוקיה (leave it)
 אף הדא (also) שנתא (year) אף (I shall manure it) ואזבליה (I shall cultivate it)

ואן (& perhaps) עברת (it will have borne) פארא (fruit)
 ואלא (otherwise) למנא* (next year) תפסקיה (you should cut it down)

And perhaps it will have borne fruit; Otherwise, next year, you should cut it down.

* The Greek texts have "after that, you shall cut it down". The Greek "εις το μελλον" – "eis to mellon" literal means "into the coming", referring to the future

"Next year" looks very like למנדי, which is a compound of למן הדי "After that". The letters Khet ה and Het ה being very similar, are very easily mistaken one for the other, as was למנדי by a Greek translator. There is no easy accounting for the reverse scenario. The Greek "εις το μελλον" – "eis to mellon" could translate to למנדי, but the Aramaic has למנדי "Next year". The scribe would have had to have meant to write למנדי and written למנדי instead. Such an error is possible, but an error of the hand is much less likely than the error of the eye in the first scenario. The Peshitta has no demonstrable errors of the hand or eye, whereas the Greek has been shown to have a considerable number of such errors, simply by reason of its many thousands of variant readings. Both Eastern & Western Peshitta's have the same reading. The Greek mss. all have the phrase "εις το μελλον", though **The Critical Greek text** has:

"If it bears fruit after that, but if not, you shall cut it down." Papyrus 45 & D,Θ & The Majority Byzantine Text have: "And if it bear fruit: and if not, after that thou shalt cut it down. As you can see, neither Greek text makes good sense. An interesting possibility in the Peshitta text is that למנדי plus the following letter T-Tau gives (למנדית) which makes sense as "Why should it be living?" and the remaining word הפסקיה ("You should cut it down") would become פסקיה ("Cut it down"). However, I can find no evidence of any such reading in any Peshitta manuscript. They all seem to agree with the interlinear text I provide above, including **The Khabouris manuscript**, whose scribe writes that it is a direct copy of a fourth century (pre A.D. 360) manuscript. [I rely on Paul Younan's expertise in Aramaic and Assyrian history, as he is a native Assyrian, for the date and translation of the scribal notes, which I have not yet seen]

כר (when) דין (but) מולף (taught) ישוע (Yeshua) בשבתא (in the Sabbath)
 בחרא (in one) מן (of) כנישהא (the synagogues)

אית הוה (there) הוה (was) תמן (there) אנתרא (a woman) דאית (who) הוה (was) לה (to her) רוהא (a spirit)
 דכרהנא (of affliction) ענין (years) המנעסרא (eighteen) וכפיעא (& bent over) הוה (she was)
 וליא (& not) כניסהא (able) הוה (she had been) דתתפשט (to be straightened) לנמר (at all)

הוה (saw her) דין (but) ישוע (Yeshua) וקרה (He called her) ואמר (& He said) לה (to her)
 אנתרא (woman) שריתי (you are released) מן (from) כורהנכי (your affliction)

וסם (& He laid) אידה (His hand) עליה (upon her) ומהרה (on once) אהפשטת (& she glorified)
 גשבתה (God) לאלהא

ענא (answered) דין (but) רב כנישהא (the leader) בשבתא (of the synagogue) כר (when) מותחמת (being angered)
 על דאסי (because) בשבתא (had healed) בשבתא (on the Sabbath) ישוע (Yeshua)
 ואמר (& he said) לכנשא (to the gathering) שטא (six) אמין (there are) יומין (days)
 דבדון (in which) וליא (it is legal) למפלח (to work)
 בהון (in them) דיותין (you may) איתין (come) מותאסין (be healed)
 וליא (& not) ביומא (on the day) דשבתא (of the Sabbath)

ישוע (Yeshua) דין (but) ענא (answered) ואמר (& said) לה (to him) נכב (accepter) באשא (of faces)
 הוה (each) הוה (one) מנכון (on the Sabbath) ישוע (release) אשא (waters it) תורה (his ox)
 או (or) חמרה (his donkey) מן (from) אדריא (the stall) ואל (goes) משקא (& goes) מן (from) אדריא (the stall)

הדא (this) דין (but) דברתה (a daughter) הדי (is) דאברהם (of Abraham)
 ואסרה (& has bound her) אכלקרצא (the Devil) הדי (behold) תמנעסרא (eighteen) שנין (years)
 לא (il-) הדי (is -legal?) הוה (it) דתשרתא (that she be released) מן (from) הנא (this) אסוריא (bondage)
 בימא (on the day) דשבתא (of the Sabbath)

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But this is a daughter of Abraham and The Devil has held her for eighteen years, and is it illegal that she be set free from this bondage on the Sabbath day

The ruler of the synagogue had argued that it was illegal (v. 14) to heal on the Sabbath. This is the word our Lord uses against him. The primary meaning of the Aramaic word וְלֹא "Walay", is "It is right". The Jewish leaders regularly insisted that Jesus violated the law of Moses by healing on the Sabbath

17

וכר (they were) הוּוּ (ashamed) בהתיין (He had) אמר (said) אומר (these things) הלויין (& when)
(against Him) לקיבלה (had) הוּוּ (who stood) דקימיין (those) איליין (all)
(were) וכלה (& all) עמא (the people) חרדא (rejoicing) הוּוּ (were)
בכלהוין (at all) תמיהתא (the miracles) דדוּוּ (that wrought) הוּוּ (were) באידה (by His hand)

18

אמר (said) הוּוּ (He) דין (but) ישוע (Yeshua) למנא (what?) דמיא (is like)
(shall I compare it) ארמיה (& to what) ולמנא (of God) דאלהא (the Kingdom) מלכותא

19

דמיא (it is like) לפרדתא (a grain) דחרדלא (of mustard seed) דד (that) דנסב (which took) נברא (a man)
ארמיה (& cast it) בנגתה (into his garden) ורבת (& it grew) ויהת (& it became) אילנא (a tree) רבא (great)
(in its branches) ופרחתא (a bird) דשמיא (of the sky) אקנת (nested) בסוכיה (in its branches)

20

הוב (again) אמר (said) ישוע (Yeshua) למנא (to what?) ארמיה (shall I compare)
למלכותא (the Kingdom) דאלהא (of God)

21

דמיא (it is like) לחמירא (yeast) דנגסת (that took) אנתתא (a woman) טמרת (she hid)
בקמחא (in flour) דתלת (of three) סאין (3 gallon measures *)
(was fermented) דכלה (until) דמע (all of it)

* Aramaic סאה "Seah" (3 gallons) is also reflected in the Greek text, which has σατα- "Sata", which Thayer's Greek-English Lexicon has as σατον (pronounced "Sah-ton"). (Hebr. סאה, Chald. סאה, Syr. ساه). The Greek text uses a Hebrew-Aramaic word which is borrowed from the emphatic form of the Aramaic ساهتا or ساهتا (Aramaic letters)-pronounced "Satha". We can nail סאטון "Sah-ton" down as a loan word from the Aramaic סאהתא ("Satha"); in fact סאטא- "Sata" is exactly what a Greek would write if copying the standard lexical form סאהתא ("Satha") of the Aramaic word into Greek letters. The Hebrew סאה "Seah" would never have the סאהתא- "Satha" form; the plural סאהתים- "Sathim" would be the closest Hebrew form of the word

22

ורדא (& traveled) הוּוּ (He) בקורייתא (in villages) ובמדינתא (& in cities) כר (as) מלך (He taught)
ואל (& He went on) לאורשלים (to Jerusalem)

23

שאלה (asked Him) דין (but) אנש (a man) דאן (if) זעריין (few) אנון (are) איליין (those) דחאין (who have life)

24

ישוע (Yeshua) דין (but) אמר (said) הוּוּ (to them) אחבתשו (strive hard) למעל (to enter)
(for) לבון (to you) אנון (I) לבון (say) אמר (narrow) אנון (say) אנון (I) לבון (to you) נדר (for)
(they shall be able) דסניא (many) נבעון (shall seek) למעל (to enter) ולא (& not) נשכחון (they shall be able)

25

מן (from) שעתא (the hour) דנקום (shall arise) מרא (the Lord) ביתא (of the house)
ונאחור (& shall bolt) תרעא (the gate) ותהוון (the gate) קימיין (& you shall be) לבר (standing) לבר (outside)

ונקשין (& knocking) בתרעא (at the gate)
ותשרון (& you shall begin) למאמר (& you shall say) מרן (our Lord) מרן (our Lord)

פתח (open) לן (to us) ונענא (to say) דו (He)
ונאמר (& He shall say) אמר (& you shall say) אנון (I) לבון (to you)

דלא (that not) ידע (know) אנון (I) לבון (you) אימכא (from where?) אנתון (are you)
(we and you shall begin) למאמר (& you shall begin) קרמין (before You) אכלן (we ate) ואשתין (& we drank)

26

ונאמר (& He shall say) לבון (to you) דלא (that not) ידע (know) אנון (I) לבון (you)
(are you) אנתון (from where?) אנתון (are you) פרוקיין (remove) לבון (yourselves) מני (from Me)
פלה (workers) שוקרא (of lies)

28

תמן (there) נהוּוּ (shall be) בכביא (weeping) וחרדק (gnashing) שנא (teeth)
כר (when) תזוון (you shall behold) לאברדח (Abraham) וליא סחוק (& Isaac) וליעקוב (& Yaqob)
(when) וליכלהוין (& all) נביא (the prophets) במלכותא (in the Kingdom) דאלהא (of God)
אנתון (you) דין (but) תהוון (shall be) מפקין (cast) לבר (outside)

29

ונאתון (& they shall come) מן (from) מדינתא (the east) ומן (from) מערבא (the west)
ומן (& from) תימנא (the south) ומן (& from) גרביא (the north) ונטמכון (& they shall recline)
במלכותא (in the Kingdom) דאלהא (of God)

30

דהא (& behold) אית (there are) אחריא (the last) דנהוון (who shall be) קדמיא (the first)
ואית (& there are) קרמיא (the first) דנהוון (who shall be) אחריא (the last)

31

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בה (in that) יומא (day) קרבנו (approached) אנשא (some) מן (of) פריישא (the Pharisees) (in that) בהו (in that) ליה (& they were saying) ליה (to Him) פוק (depart) זל לך (go) לך (You) מכה (from here) יאמרין (said) להון (to them) ישוע (Yeshua) זלי (go) אמרו (tell) לתעלא (fox) הנה (today) דהא (behold) מוסק (cast out) אנה (demons) ואסרתא (& cures) עבד (do) אנה (I) יומא (tomorrow) ומחר (as) וליומא (& tomorrow) דתלתא (& on the day) דתלתא (third) משתמלא (shall be perfected) אנה (I)

ברם (however) ולא (it is right) ליי (for Me) דיומא (that today) ומחר (& tomorrow) אסעוד (I shall work) (because) וליומא (the day) אחרתא (the next) אזל (I shall go) משל (because) דלא (not) משובחא (it is possible) דנביא (that a prophet) נאכר (shall perish) לבר (outside) מן (of) ארשלים (Jerusalem)

ארשלים (Jerusalem) ארשלים (Jerusalem) קטלת (you have murdered) נביא (the prophets) לותרה (who were sent) לותרה (to her) ורגמת (you have stoned) לארלין (& you have stoned) דשליחין (those) דשליחין (those) לותרה (to her) כמא (how many?) זבנין (times) צביתה (I have desired) למכנשו (to gather) בניכי (your children) ארך (as) הרנגולתא (a hen) דכנשא (that gathers) פרוניה (her chicks) תודית (under) נפיה (her wings) וילא (& not) צביתין (you were willing)

O Jerusalem, Jerusalem, you have murdered the prophets, and stoned them that were sent to her; how many times would I have gathered your children, as a hen that gathers her chicks under her wings, and you would not?

Our Lord's lament for Jerusalem is an astonishing revelation of His psyche; He speaks as the Deity of Israel and His words are reminiscent of the word of God spoken to the prophets

Isa 40:15 For thus saith the Lord GOD, The Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

Jer 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

Jer 44:4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

Jer 44:5 **But they hearkened not, nor inclined their ear** to turn from their wickedness, to burn no incense unto other gods.

Zec 1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

In the words of C.S. Lewis, "The idea of a great moral teacher saying what Christ said is out of the question. In my opinion, the only person who can say that sort of thing is either God, or a complete lunatic suffering from that delusion which undermines the whole mind of man

הא (behold) משחבק (is left) לכון (to you) לכון (your house) הרבא (desolate) אמר (say) אנה (I) לכון (to you) ניר (for) דלא (that not) תהוונני (you shall see Me) עדמא (until) דתאמרין (you will say) בריך (you will say) הו (is He) דאתא (Who comes) בשמנה (in the Name) דמריתא (of Jehovah)

Behold, your house is left to you desolate, for I say to you: You will not see me, until you will say, Blessed is He who comes in the Name of Jehovah.

Chapter 14

הווא (it was) דכר (& that when) על (He entered) לבייתא (the house) דהר (of one) מן (of) רשא (the leaders) פריישא (of the Pharisees) דנאכל (to eat) להמא (bread) ביומא (on the day) דשבתא (of the Sabbath) והון (of the Sabbath) נטרין (& they) נטרין (observing) הו (were) ליה (Him) דהא (& behold) נברא (man) חד (one) דכניש (who swollen) הוא (was) מיא (with fluid) אית (there) הוא (was) קדמוני (before Him)

And behold, a certain man who had Edema was there before Him

וענא (& answered) ישוע (Yeshua) ואמר (He said) לספרא (& He said) ולפריישא (to the Scribes) דענא (& to the Pharisees) דאן (surely) שליש (it is legal) בשבתא (on the Sabbath) למאסוי (to heal)

הגון (they) דין (but) שתקן (were silent) ואהרה (He) הו (He) ואסיה (He healed him) ושרידי (He) אית (He dismissed him)

ואמר (& He said) להון (to them) מנו (who?) מנכון (in a pit) דנפל (should fall) ברה (whose ox) או (or) תורה (whose ox) בברא (at once) ביומא (on the day) דשבתא (of the Sabbath) וילא (& not) מודא (him) דלא (would pull) מוסק (& would lift up) ליה (him)

* Only one early Greek ms. (N) has the reading "a donkey or an ox"; The Majority Greek text, along with Vaticanus (B),Alexandrinus (A) and P⁴⁵ & P⁷⁵ (both 2nd or 3rd century mss.) agree with The Peshitta here ("son or ox"). Codex Beza (D) of the 6th cent. has

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“**Sheep or ox**”, another indication that the Greek is a translation of The Peshitta, since “**Barah**” can refer to any young animal. Many Greek variants can be so explained. “Barah”- ברה usually means “**Son**”, but can refer to “**a young animal**”. Possibly a translator looked at ברה אן תורה - **his son or his ox**” and saw ברה חמרה - **his young donkey**” & then re-read the second “Aramaic word תורה “**Tora**” correctly as “**Ox**” after writing the Greek ονος “Onos”- **“Donkey**

6
 ולא אשכחו (& not) למה לה (give) (Him) פתנמא (an answer) על (to) הדא (this)
 7
 ואמר (& said) הוא (He) מלה (parable) ליה (to) הגון (those) דמומנין (who were invited) תמן (there)
 על (upon) דהוא (when saw) הוא (He) להון (those) דמנבין (who chose) (of the best) סמכא (seats)
 8
 אמתי (when) דמזדמן (invited) את (you are) מן (by) אש (a man) לבית (to a house) משהיתא (banquet)
 לא (not) תאזיל (go) תסתמדך (seat) לך (yourself) בריש (at the best) סמכא (seat) דלמא (lest)
 נהוא (it may be) מומן (he appoints) תמן (there) אש (a man) דמיקר (who is more honorable) מנך (than you)
 9
 ונאתא (& should come) הו (he) מן (who) דלך (you) וליה (& him) קרא (called) ונאמר (& say) לך (to you)
 דהב (give) דוכתא (the place) להנא (to this one) ותרבהת (you will be ashamed)
 כד (when) קאם (stand) את (you) ואחד (you) דוכתא (place) אדרייתא (the last)
 10
 אלא (but) מא (whenever) דאדרמת (you are invited) זל (go) אסתמדך (seat) לך (yourself) בחרתא (last)
 דמא (that whenever) דאתא (should come) הו (he) דקרך (who called you)
 נאמר (he may say) לך (to you) רחמי (my friend) אהעלא (come) לעל (up) ונאסתמדך (& be seated)
 ודהוא (& there shall be) לך (to you) תשבחותא (glory) קדם (before) כללהון (* all of them)
 דסמיכין (who sit) עמך (with you)

C * The Majority Greek text omits “**All of them**” while the Critical Greek text has the phrase. Interesting, isn’t it, that in verse 5, The Peshitta agrees with the Majority Greek text, and five verses later, it agrees with The Critical Greek text? Which Greek text would The Peshitta translate, if it is a translation of Greek

11
 מטל (because) רכל (everyone) דגרים (who will exalt) נפשה (himself) נתמכך (shall be humbled)
 זכ (and everyone) דנמך (who will humble) נפשה (himself) גרתרים (shall be exalted)
 12
 אמר (He said) דין (but) אף (also) להו (to him) דקרייה (who had invited Him)
 מא (whenever) דעבר (make) את (you) שרוחא (a banquet) או (or) אשמייתא (a supper)
 לא (not) תהוא (do) קרא (call) רחמיך (your friends) אפלא (neither) אחיך (your brothers)
 או (or) אחיך (your relatives) וליא (nor) שבבך (your neighbors) עתירא (rich)
 דלמא (lest) ואף (also) הגון (they) בקרונך (invite you)
 ונהוא (& would be) לך (to you) פורענא (a reward) דהנא (this)
 13
 אלא (but) מא (whenever) דעבר (make) את (you) קבלא (a reception)
 קרי (invite) למסכנא (the poor) סניפא (the disabled) חניסא (the maimed) (the blind)
 14
 ומוכיך (& you are blessed) רליח (for there is nothing) להון (with them) דנפשוך (to repay you)
 נהוא (shall be) גיד (for) פורענך (your reward) בקימא (in the resurrection) דדריקא (* of the Righteous)

* The Aramaic דדריקא “**Zaddyka**” can be singular or plural; the singular would refer to the resurrection of The Messiah- “**The Righteous One**”. This is the only mention of this particular phrase “**the resurrection of the Righteous**” in the NT. Paul later writes that “**He was delivered up because of our sins, and He arose to justify us.**” Romans 4:25. “**And ye have been buried with him, by baptism; and by it ye have risen with him; while ye believed in the power of God, who raised him from the dead.**” Col 2:12

15
 כד (when) שמע (heard) דין (but) חר (one) מן (of) הגון (those) דסמיכין (who were sitting) הליין (these things)
 אמר (he said) לה (to Him) טוביה (his blessing) למן (to him) דנאכיל (who will eat)
 לה (bread) במלכותה (in the Kingdom) דאלהא (of God)

.C * The Majority Greek text has “**dinner**” where the Critical Greek has “**bread**

16
 אמר (said) לה (to him) ישוע (* Yeshua) נברא (man) חר (one) עבר (made) אשמייתא (a supper) רבתא (great)
 וקרא (& he called) לסניאא (many)

N * All Greek mss. lack “**Yeshua**” (Jesus)

17
 ושדך (& he sent) עבריה (his servant) בעדנא (at the time) דאשמייתא (of the supper)
 דנאמר (to say) לאליין (to those) דקריין (who were called) הוא (behold)
 כלמדם (* everything) משיב (is ready) לכון (for you) הו (come)

M * “**Everything**” is lacking in the Critical Greek mss. P45, P75, X, B, Θ. The Majority Greek agrees with the Peshitta here. All Greek mss. lack “**Behold**” & “**for you**.” In verse 15, The Peshitta agrees with the Critical Greek text; in verse 16 it agrees with no Greek text in reading “**Yeshua**.” in v. 17 it agrees with no Greek text in two places & once it agrees with the Majority text. Where is the

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Greek text that can account for these different readings in three consecutive verses, not to mention verses 5 & 10? It is much more reasonable to account for the Greek readings on the basis of omissions & alternate word meanings in translating from a Peshitta original, than vice versa. The Peshitta can in this way account for all Greek texts; No Greek text can reasonably account for the Peshitta

18
 ושריי (& they began) מן (from) חרד (each) כללהון (all of them) למשתאלו (to make excuses)
 אמר (said) לה (to him) קדימא (the first) קריתא (a field) זבנת (I have bought) ואליין (I am) אמא (I am compelled)
 דאפוק (to go) אדויה (to see it) בעא (beg) אמא (I) מנד (of you)
 שבקיני (allow me) דמשתאל (that should excused) אמא (I)

19
 אחרנא (another) אמר (said) חמשא (five) זונין (yoke) תורא (of oxen) זבנת (I have bought)
 ואיל (and am going) אמא (I) דאבקא (to examine) אנון (them) בעא (beg) אמא (I) מנד (of you)
 שבקיני (allow me) דמשתאל (that should excused) אמא (I)

20
 ואחרנא (& another) אמר (said) אנתתא (a wife) נסבת (I have taken)
 ומשל (& because of) דרא (this) לא (not) מושבא (can) אמא (I) דאתא (come)

21
 ואתא (& came) הו (that) עברא (servant) ואמר (& he said) למרה (to his employer) הללין (these things)
 דהירין (then) רנו (was angry) מרא (the owner) ביתא (of the house) ואמר (& he said) לעברא (to his servant)
 פוק (go out) בענל (quickly) לשוקא (to the market places) ולברותא (to streets) דמדינתא (of the city)
 ואעל (& bring) לבא (here) למסכנא (the poor) ולמכאבא (& the afflicted)
 ולמוחא (* & the feeble) ולעירא (* & the blind)

* The Critical Greek text switches the order of "the feeble and the blind". The Majority Greek agrees with The Peshitta here.

22
 ואמר (& said) עברא (the servant) מרי (my lord) הו (it is) איך (as) דפקרת (you ordered)
 ותוב (& yet) את (there is) ארתא (room)

23
 ואמר (& said) מרא (the owner) לעברא (to his servant) פוק (go out) לאורחתא (to the streets)
 ולבית (to the place) סינא (of hedges) ואללין (& compel) דנעלון (them to enter)
 דנתמלא (that should be filled) ביתי (my house)

24
 אמר (say) אמא (I) לכון (to you) ניר (for) דהר (that one) מן (of) הנון (those) אנשא (men)
 דקריין (who invited) הו (were) לא (not) נעמעון (will partake) מן (of) אהשמירי (my supper)

25
 וכר (& when) איללין (going) הו (there were) עמה (with Him) כנשא (crowds) סניא (great)
 ארפני (He turned) ואמר (He said) להוין (to them)

26
 מן (whoever) דאתא (comes) לוטי (to Me) ולא (not) סנא (& not) סנא (hates) לאבוהי (his father)
 ולאמה (his mother) ולאחודי (& his brothers) ולאחודיה (& his sisters) ולאנתתא (& his wife)
 ולבנודי (& his children) ואף (even) לנפשה (himself)
 תלמידא (a disciple) לא (not) מושבא (can) דנהוא (be) לי (to Me)

27
 ומן (& whoever) דלא (not) שקל (takes) צליבה (his cross) יאתא (& comes) בתרי (after Me)
 תלמידא (a disciple) לא (not) מושבא (can) דנהוא (be) לי (to Me)

28
 מנו (who is?) ניר (for) מנכון (among you) דצבא (who wants) דנבנא (to build) מנדלא (a tower)
 ולא (not) לוקרם (first) יתב (sits down) חשב (calculates) נפקתה (its cost)
 אן (if) את (is) לה (to finish it) למשלמותה (to finish it)

29
 דלא (lest) כר (when) נסים (he lays) שתאסתא (the foundation) ולא (& not) נשכח (can) למשלמו (finish)
 כל (all) דחיוין (who see) נהוין (will) מבזחין (mock) בה (him)

30
 ואמרוין (& they will say) דהנא (this) נברא (man) שרי (began) למבנא (to build)
 ולא (& not) אשכח (could) למשלמו (finish)

31
 אן (or) מנו (who is?) מולכא (the king) דאול (the king) לקרבא (who goes) לקרבא (to battle) למתכשו (to fight)
 עם (with) מולכא (a king) חברה (his neighbor) ולא (not) לוקרם (first) מתרעא (considers) דאן (whether)
 מושבא (with) בעסרא (he can) אלפיין (with ten) למארע (thousand) למארע (confront) להו (him)
 דאתא (who comes) עלוודי (against him) בעסרין (with twenty) אלפיין (thousand)

32
 ואן (and) דין (but) לא (not) עד (while) הו (he is) רחוק (far) מנה (from him)
 ומשר (he sends) אוזנא (envoys) ובעא (& pleads) על (for) שלמא (peace)

33
 הכנא (thus) כלנש (everyone) מנכון (of you) דלא (not) שבק (who not) כלה (forsakes) כלה (all) קנינה (his possessions)
 לא (not) מושבא (can) דנהוא (be) לי (to Me) תלמידא (a disciple)

34
 שפירא (excellent) די (is) מולחא (salt) אן (if) דין (but) אף (even) מולחא (salt) תפכד (becomes insipid)

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אונגליון קדישא כרוזתא דלוקא

(will it be seasoned) תתמלה (with what?) במנא

35
(is it fit) אזלא (for manure) לזבלא (nor) ולא (for land) לא (not) לארשא (not) לא
(it) לה (they cast) שדין (outside) לבר
(let him hear) דנשמע (that hears) דנשמע (an ear) אדנא (to him) לה (has) דאית (whoever) מן

Chapter 15

1
(to Him) לותה (but) דין (they were) הוו (approaching) מתקרבין
(to hear Him) דנשמענייה (tax collectors) ומכסא
2
(& they were saying) ופרישא (& Pharisees) וספרא (& Scribes) דתניין (comPLAINing) הוו (were) ואמרין (& they were saying)
(with them) עמדהו (He eats) ואכל (receives) מקבל (sinners) להטיא (This One) דהא

3
(this) הנה (parable) מתלה (Yeshua) ישוע (to them) להוין (& said) ואמר

4
(to him) לה (who has) דאית (a man) נברא (among you) מנכון (who is?) מנר
(of them) מנהוין (one) חד (should be lost) נאבר (& if) ואן (sheep) ערבין (a hundred) מאא
(& would go) לא שבק (would leave) תשעין (ninety) ותשעא (& nine) ברברא (nine) ונאכל (would find it) בעא (seek) להו (that one) דאבר (which is lost) עדמא (until) דנשכחיהו (he would find it) דנשמע (that hears) דנשמע (an ear) אדנא (to him) לה (has) דאית (whoever) מן

„Seek” is missing in the Greek NT text except Codex D (6th century)⁴

5
(he has found it) דאשכחה (& whenever) ומ
(his shoulder) דאשכחה (on) על (it) לה (& he carries) ושקל (he rejoices) חדא

6
(his friends) דלחמיהו (& he calls) וקרא (to his house) לבייתה (& he comes) ואתא
(with me) עמי (rejoice) דהו (to them) להוין (& says) ואמר (& his neighbors) ולשכבהו
(was) דהוא (which lost) דאבד (my sheep) ערבי (for I have found) דאשכחה

7
(in Heaven) אמר (say) אנה (I) לכוין (to you) דהכנא (that like this) תהיא (there shall be) חרותא (joy) בשמיא (Heaven)
(more than) אי (that returns Home) דתאב (sinner) דתאב (one) הטיא (over) על (over) חד
(righteous ones) זריקין (& nine) ותשעא (ninety) ותשעין (over) על
(a Home coming) תובתא (for them) להוין (need) דהוין (who not) דלא

„**Taa**v” primarily means “to return”; it also means “to turn to God”. The word “repent” conveys an incomplete meaning- the “point our Lord makes in His parables is that the lost are found and come home again where they belong. **God** is our “**Home**” to .which we must return. “**Taa**v” in the spiritual sense refers to the soul’s homecoming

8
(to her) לה (which has) דאית (the woman) אתתא (is) די (who?) ארא (or) וא
(of them) עטרא (ten) זווין (quarter-shekels) דתובר (& will lose) חד (one) מנהוין (one) חד
(the house) ביתא (& sweeps) דחמא (a lamp) שרנא (lights) שרנא (not) ולא
(until) דבטיא (carefully) דאית (it) לה (& searches) ובטיא
(she finds it) דנשכחיהו

A “**Zu**za”- זוזא was worth about ten pence, the equivalent of two weeks wages, in the first century. This was one tenth of the woman’s dowry. The Greek mss. have “**Drachma**”, which is “a Greek silver coin about the same weight as a Roman Denarius”. What business had the Jews of Israel with Greek drachmas? This is simply the Greek monetary exchange for the “**Zu**za”. The Romans occupied Israel at this time, and that is reflected in **The Peshitta**’s use of the Latinism “**Denari**” elsewhere for the common coin used in commerce, based on the “coin of the realm”, the Roman “**Denarius**”. A Jewish woman’s dowry would be worn around her head, like a crown. It would contain the Jewish coins of the time, **not the pagan currency of Greeks**. Hence, the Greek book of Luke reveals that the three uses of the Greek “**Drachma**” are not original, but a Hellenization (Greek conversion) of **The Peshitta**’s Aramaic term

9
(her friends) דלחמתה (she calls) קרא (she has found it) דאשכחהו (& when) ומ
(with me) עמי (rejoice) דהוין (to them) להוין (& she says) ואמרא (& her neighbors) ולשכבהו
(was) דהוא (that lost) דאבד (my 1/2 shekel) זווי (for I have found) דאשכחה

10
(joy) חרותא (there shall be) תהיא (that like this) דהכנא (to you) לכוין (I) אנה (say) אנה (before)
(of God) דאלהא (the angels) דתאב (sinner) דתאב (one) חד (over) על
(who returns home) דתאב (sinner) חטיא (one) חד (over) על

11
(one) חד (man) לנברא (Yeshua) ישוע (again) תוב (to them) להוין (He) הוא (& said) דהוין (there) הוין (were) לה (to him) בניא (sons) תריין (two) אית

Again Jesus said to them, “A certain man had two sons”.

Jesus (Yeshua) is missing in all Greek texts

12

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אונגליון קדישא כרוזותא דלוקא

ואמר (& said) ליה (to him) ברה (his son) זעורא אבִי (younger) אבִי (my father) הב (give) לִי (to me) פלגותא דמשיא (the portion) לִי (me) מן ביתך (from) ביהוה (your estate) ופלג (he divided) להוון (to them) קנינה (his wealth)

."Greek omits the grey shaded words and has "to his father" instead of "to him

13
ומן (& from) בתר (after) יומתא קליל (days) כנש (a few) הגו (gathered) הו (he) ברה (his son) זעורא (younger) כל (every) מדרם (thing) דמשיא (that was coming to him) ואזל (to a country) רחיקא ותמן (distant) בדר (& there) קנינה (his wealth) כר (wastefully) דיא (while) פרהאית (living)

14
וכד (& when) נמר (he had spent) כל (every) מדרם (thing) דאית (that) הוא (was) ליה (to him) הוא (there was) כפנא (a famine) באתרא (in country) הו (he) ושרי (that) ושרי (that) חזר (to be wanting) ליה (to him)

15
ואזל (& going) נקף (he joined) ליה (himself) לחד (to one) מן בני (of) מדינתא (the sons) דאיתרא (of a city) דאיתרא (of country) וזו (that) וזו (& he) שדרה (sent him) לקריאה (to a field) למרעא (to herd) חזירא (pigs)

16
ומתרעד (he was made to desire) הוא (he) וזו (& was made to desire) למולא (to fill) כרסא (his belly) מן (from) חרובא (carob pods) הגון (those) דאכלין (that eating) הוון (were) חזירא (the pigs) וליא (& no) אנש (man) יהב (giving) הוא (was) ליה (to him)

Greek texts have two readings meaning "to fill": Critical Greek -χορτασθῆναι (chortasthaynai) & Majority Greek -γεμισαι (gemisai).

17
וכד (& when) אתא (he came) ליה (to) נפשה (himself) אמר (he said) במא (how many?) השא (now) אנרא (hired servants) אית (are) בית (in house) אבִי (my father's) דייתר (who have plenteous) להוון (for themselves) להמא (bread) ואנא (I) ודרכא (here) לכפני (with my hunger) אבד (dying) אנא (am)

18
אקום (I shall arise) אזל (I shall go) ליה (to) אבִי (my father) ואמר (& say) ליה (to him) אבִי (my father) חניית (I have sinned) בשמיא (to Heaven) וקדמיך (& before you)

19
ולא (& not) מכיל (from now) שוא (am worthy) אנא (I) דברך (that your son) אתקרא (I should be called) עבריני (make me) אך (as) חר (one) מן (of) אנריך (your hired servants)

20
וקם (& rising) אתא (he came) ליה (to) אבוי (his father) ועד (& while) הו (he) רחיק (was distant) זוויר (saw him) אבוי (his father) ואתרדם (he was moved with compassion) עלוי (for him) ורהט (& he kissed him) נפל (he fell) על (on) צורה (his neck) ונשקה (& he kissed him)

21
ואמר (& said) ליה (to him) ברה (his son) אבִי (my father) חניית (I have sinned) בשמיא (to Heaven) וקדמיך (& before you) ולא (& not) שוא (worthy) אנא (I am) דברך (that your son) אתקרא (I should be called)

22
אמר (said) דין (but) אבוי (his father) לעברוה (to his servants) אפקי (bring) אסטלא (the robe) רשאת (the best) אלבשוהי (clothe him) וסימו (& put) עקתא (a ring) באידה (on his hand) ואסאמיהי (with shoes) מנסא (shoe him) מנסא (& with shoes)

23
ואיתו (& bring) קמלו (& kill) תורא (& the ox) דפטמא (that is fattened) ונאכלו (& let us celebrate)

Greek mss. have two different readings meaning "Bring": Majority Greek-εveykavτες & Critical Greek-φερετα.

24
דהנא (because this) ברי (my son) הוה (dead) הוא (was) וחיא (& he is alive) ואכירא (& lost) הוא (he was) ואשתבח (to celebrate) להוון (& they began)

25
הו (he) דין (but) ברה (his son) קשישא (elder) בקריותא (in the field) הוה (was) וכד (& as) אתא (he came) וקרב (& he came near) ליה (to) ביהא (the house) שמע (he heard) קל (the sound) זמרא (of singing) דסניא (of many)

"of many" was apparently read as "dancing"; Greek mss. have "music and dancing" with one Alep still has the same meaning. ר and ד are practically identical. ק and ס could be confused with א. Another possibility is that the Greek translator skipped "many" and read the first word of the next sentence "and called" and read it as "dancing", and then, after translating it as χορον -"dancing", looked back and read it a second time, only correctly the second time as "called"

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אונגליין קרישא כרוזתא דלוקא

A “Cor” is another Hebrew term (Aramaic has “**Korine**” from the singular form “**Kore**”). Greek texts have “**Koros**”, which is from the Hebrew “**Cor**”. A Cor was equivalent to ten “**Baths**” in volume, or about 100 gallons. Thayer’s Greek-English Lexicon lists both “**Koros**” and “**Batos**” as Hebrew in origin. The OT Greek LXX translates the Hebrew word “**Cor**” with the Greek form “**Koros**” twice and three times it is translated from the Hebrew “**homer**”, which was about the same size as a “**Cor**”. **Koros** (from **Koros**) is found only once in The Greek NT, like “**Batos**”. The Aramaic word כורין “**Korine**” occurs twice in this verse, as does מטרין “**Metraya**” in verse six

8

(who had done evil) דעולא (the steward) לרביהא (our Lord) מרן (& praised) ושבח
 (he had acted) עבד (because wisely) דחכמאית (the children) גיר (for) דעלמא (of world) הנא (this) חכמין (wiser) אמן (are)
 (this) הורא (in their generation) בשרבתהון (of the light) דנהירא (the children) דנהירא (than) מן

9

(to you) לכון (am) אמר (I) אמר (also) אמר (saying) אמר (friends) רהמא (for yourselves) רהמא (of evil) דעילא (this) דעילא (Money) דעילא (from) מן
 (they may receive you) דנמר (that whenever) דנמר (it has been spent) נקבלונכון (eternal) במטלדיון (into their dwellings) דעלמא

- **Mamone** (“**Mammon**”) occurs three times in this passage and only one other time in the NT (Matthew 6:24). In every place, the Greek has the Aramaic word **μῆμονα** (“**mammona**”) in Greek letters, which shows an Aramaic original behind the Greek text. The LXX Greek never uses this word anywhere in the Old Testament, nor is it found anywhere in Greek literature, according to Thayer’s Greek Lexicon. Grey shaded words are not found in most or any Greek mss. The Majority Greek text has “**When you fail**” instead of “**When it has been spent**”. The Critical Greek (P⁷⁵, B, א, D, Θ,) plus all Syriac versions, agree with The Peshitta. Two late Greek mss. have “**their dwellings**” whereas all others lack “**their**”. No Greek ms. has all The Peshitta readings in this verse. We see in the Greek Gospel of Luke (even in chapters 15 & 16) that the currency, standards of measure and language of the Israeli people of the 1st century were not Greek, but Hebrew & Aramaic, and that the Greek version is a translation, often transliterating Aramaic and Hebrew terms. The Jewish people had repudiated Greek culture altogether, as Josephus also testified. It is ludicrous to assume the original Gospels, all of which would have been first circulated among the first Christians who lived in Judea, were written in Greek! They would not have been able to read them and it would have been an insult to their conscience to learn Greek.

10

(is) מן (whoever) דבקליל (with little) מוהימן (is faithful) אף (also) בסני (with much) מוהימן (faithful) הו (he)
 (he) עיל (does evil) עיל (with little) אף (also) בסני (with much) עיל (does evil) עיל (whoever) מן

11

(you are) הכיל (if) הכיל (therefore) בממונא (with the wealth) דעילא (of evil) מוהימנא (faithful) לא (not) הויתון (you are)
 שררא (the reality) לכון (to you) מנו (who?) מוהימן (will commit)

12

(faithful) ואן (& if) ברלא (with what not) די לכון (is yours) לא (not) אשהכדוהון (you are found) מוהימנא (faithful)
 די לכון (& yours) מנו (who?) נתל (will give) לכון (to you)

* One Greek ms. (B) has “ours” for “yours”. P⁷⁵ (2nd-3rd Cent.), א (4th Cent.), D, Θ, (Q -most Greek mss.) agree with The Peshitta

13

לית (there is not) עברא (a servant) דמשבח (who can) לתרין (two) מרון (lords) למפלח (serve)
 או (either) גיר (for) לחר (one) נסנא (he will hate) ולאהרנא (& the other) גרהם (he will love)
 (he will neglect) גיר (the one) נקיר (he will honor) ולאהרנא (& the other) נשג (God)
 לא (not) מושבחון (can) אתון (you) למפלח (serve) לאלהא (God) ולממונא (& Money)

14

פרישא (the Pharisee) דין (but) כר (when) שמעו (they heard) הליון (these things) כלהין (all)
 מטל (because) דרהמין (loving) הוו (they were) כספא (money) ממיקין (mocking) הוו (they were) בה (Him)

15

ישוע (Yeshua) דין (but) אמר (said) להון (to them) אתון (you) אמן (are they)
 דמוזרקין (who justify) נפשוון (themselves) קדם (before) בני (children) אנשא (of men)
 אלהא (God) דין (but) ידע (knows) לבותכון (your hearts)
 דמרם (for the thing) דרם (that is exalted) בית (among) בנינשא (the children of men)
 קדם (before) אלהא (God) גיר (disgusting) הו (is)

16

נמוסא (The Law) ונביא (The Prophets) & ערמא (until) ליוהנן (Yokhanan) מן (from) דירין (then)
 מלכותא (the Kingdom) דאלהא (of God) מסחרא (is announced) וכל (everyone)
 לת (to it) חבצ (is pushing) דנעיל (to enter it)

17

פשיק (easier) הו (it is) דין (but) דשמיא (that Heaven) וארעא (& earth) נעברין (would pass away)
 או (than) אהורא (symbol) הורא (one) מן (from) נמוסא (the law) תעבר (should pass away)

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The Holy Gospel Preaching of Luke

אונגליין קדישא כרוזותא דלוקא

אֲתוּוּתָהּ – “Atwatha” may refer to a “**letter, sign or character**”. All of these are **symbols**, so I chose that to translate this word. In Matthew 5:18, The Peshitta records our Lord as saying “**not one Yodh or one Taag will pass from the Law, till everything will come to pass**”. A “**Yodh**” is the smallest letter; a “**Taag**” is a crownlet symbol used by the Scribes in their Massorah to designate certain letters of certain significant words, their usages and number of occurrences in the scriptures. It was an apparent reference to the Massoretic scribal tradition of precision in copying scripture going back to the first century and before, which accounts for the extreme accuracy and uniformity among manuscripts of The Hebrew Bible. “**Atwatha**” would include **letters and signs**, essentially restating Matthew 5:18. **The Greek NT** has the word **κεραυα** (“a little horn, point”); the same is used in Matthew 5:18, and confirms the Aramaic sense of “**Taag**” or “**Symbol**”. Our Lord held a very high view of **The Hebrew Bible**. It was for Him Divinely inspired, letter by letter, and preserved also letter by letter. It would be easier to destroy Heaven and earth than to destroy one letter from The Law (The Law sometimes refers to the entire Hebrew Bible-See John 10:34, 15:25). It is safe to say that our Lord Yeshua held to the infallibility of scripture and understood that to include the idea that even in His time, 1500 years after Moses received the Law on Mt Sinai, every letter of the original text had been Divinely preserved and would be preserved until the end of time and beyond into eternity. He saw the Word of God as more sacred than .all creation, and completely unshakable. We can place all confidence in it; We have **His Word** on it

Notwithstanding, He seems to indicate a change in dispensation from “**The Law & Prophets**” to “**The Kingdom of God**” in verses 16 - 18. This does not mean He “came to destroy the Law or The Prophets”, but “to fulfill them”(Matthew 5:17). It does mean that “**Heaven & earth would pass away**” and all things would become new in a new creation. The primary instruments in effecting that great transformation would be a cross and a tomb: a cross upon which would hang and die The Creator of heaven and earth, and The Life thereof; a tomb, in which He Who suffered and died on that cross would be buried and rise again the third day. Paul The Apostle explains this all later in his great epistles. They were to be universal and eternal events, starting at the Top of all things with The Godhead and including all creation in its activities, thus transforming all things in a .complete redemption

To verify that He moved from “**Law & Prophets**” to a new order, He lays down a new law, unwritten in The Law of Moses. That law follows in verse 18

18

כָּל (everyone) מִן (whoever) דְּשָׂרָא (divorces) אֲתַתָּהּ (his wife) וְנָסַב (& takes) אַחֵרָתָא (another)
 נָאֵר (commits adultery) וְכָל (everyone) מִן (whoever) דְּנָסַב (& takes) אַחֵרָתָא (another)
 שְׂבִיקָתָא נָאֵר (her that is divorced) (commits adultery)

Verse 18 establishes **Yeshua Meshikha** as the Lawgiver – One far greater than Moses. He lays down His law in the Gospels, and especially in His Sermons on the Mount and on the Plain, as recorded in Matthew 5-7 and in Luke 6

19

בְּרֵא (a man) דִּין (but) חָד (certain) עֵתֵרָא (rich) אֵית (there) הוּא (was)
 וְלִבְשׁ (wore) הוּא (& wore) בּוּצָא (he) בּוּצָא (fine white linen) וְאִרְמִנְנָא (& purple)
 וְכִלְיִים (every day) מִתְבַּסְמִין (celebrated) הוּא (he) נְאִיאֵת (luxuriously)

20

וּמְסַכְנָא (& a poor man) חָד (certain) אֵית (there) הוּא (was) דְּשִׁמּוּדָא (whose name)
 וְרִמָּא (& lay) לִית (he) לִית (at) תְּרַעָה (the gate) דְּרוּ (of that) עֵתֵרָא (rich man)
 כַּד (while) מִמּוּז (being stricken) בַּשְׂחִיבָא (with abscesses)

21

וּמִתְבַּיֵּא (& longed) הוּא (he) דְּנִמְלֵא (to fill) כְּרִסָּה (his belly) מִן (from)
 פִּרְתוּתָא (the fragments) דְּנִפְלִין (that fell) מִן (from) פְּתוּרָה (the table) דְּרוּ (of that) עֵתֵרָא (rich man)
 אִלָּא (but) אִף (also) כְּלָבָא (dogs) אֲתִין (come) הוּוּ (would) מְלַחְכִין (licking) שׁוּחִיבֵי (his abscesses)

22

הוּא (he) דִּין (but) וּמִית (died) הוּ (that) מְסַכְנָא (poor man)
 וְאֹבְלוּדֵי (& brought him) מְלֵאכָא (angels) לְעוֹבָה (to the bosom) דְּאַבְרָהָם (of Abraham)
 אִף (also) הוּ (that) דִּין (but) עֵתֵרָא (rich man) מִית (died) וְאַתְקַבֵּר (& he was buried)

23

וְכַד (& as) מְשַׁנְק (he suffered) בְּשִׁיּוּל (in Sheol) אֲרִים (he lifted) עֵינֵיהּ (his eyes) מִן (from)
 רְיוּחָא (far away) וְהִיא (& he saw) לְאַבְרָהָם (Abraham) וְלִלְעִזֵּר (& Lazar) בְּעוֹבָה (in his bosom)

24

וְקָרָא (& he called) בְּקוּלָא (in a voice) רִמָּא (loud) וְאָמַר (& he said) אָבִי (my father)
 אַבְרָהָם (Abraham) אֲתִרְחֵם (have pity) עָלַי (on me) וְיִשְׁדֵּר (& send) לְלְעִזֵּר (Lazar)
 דְּנַצְבֹּעַ (to dip) רִישׁ (the tip) צְבָעָה (of his finger) בְּמֵאָא (in water) וְנִרְמָט (& moisten) לִי (for me)
 לְשׁוֹנִי (my tongue) דְּהָא (for behold) מְשַׁנְק (suffering) אֲנָא (I am) בְּשִׁלְהַבֵּיּוּתָא (in flame) הִדְרָא (this)

All Greek mss. lack “in a loud voice”.

25

אָמַר (said) לֵה (to him) אַבְרָהָם (Abraham) בְּרִי (my son) אַתְרֹכֵר (remember)
 דְּקִבְבֵּלַת (that you received) שְׂבִתְךָ (your good things) בְּחַיִּיךָ (in your life)
 וְלְעִזֵּר (Lazar) בִּישְׁתָּהּ (his evil things) וְהִשָּׂא (& now) דָּא (behold) מִתְנַהֵגָה (he is comforted) הִרְבָּא (here)
 יֹאנֵת (& you) מְשַׁתְּבֵק (are suffering)

26

וְעִם (& with) הֵלִין (these things) כְּלָהִין (all) הוּרָא (an abyss) רַבְרָתָא (great) סִימָא (stands)
 בֵּינֵין (between) וְלִמֵּן (& you) דְּאִילִין (those) דְּצַבִּין (who would) מְכָא (from here)
 אִפְנַעְרֹבֵן (pass over) לִיתוּכֵן (to you) לָא (shall not be able) נְשַׁכְחוּן (not)
 וְאִפְנַעְרֹבֵן (to us) דְּמֵן (whoever) תִּמְן (is there) נִשְׁבְּרִין (to pass over) לִיתֵן (to us)

27

אָמַר (he said) לֵה (to him) מֵרִין (therefore) בְּעָא (beg) אֲנָא (I) מִנְךָ (of you) אָבִי (my father)
 דְּתִשְׁדְּרִיּוּדָא (to send him) לְבֵית (to the house) אָבִי (of my father)

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28
 חמשה ניר (five) ניר אהין (for) אית (brothers) אית לי (are) נאזל (to me) נסהר (he should go) (to testify to) (this) הוה (them) דלא אף (so that not) אף (also) הנין (they) נאתון (should come) לדרובתא (to place) הוה (of torment) דהשניקא

29
 אמר (said) לה (to him) אברהם (Abraham) אית (there is) להון (to them) אמר (let them hear) אמר (them) מושיא (Moses) ונביא (& the Prophets) גשמעין

30
 הו דין (he) אמר (but) אמר (said) לה (to him) לא (no) אבי (my father) אברהם (Abraham) (to them) מרתא (from) מרתא (the dead) נאזל (will go) להוהון (they will be converted) תיבין

31
 אמר (said) לה (to him) אברהם (Abraham) אן (if) למושיא (Moses) ולנביא (the Prophets) לא (not) שמעין (they hear) אף (also) לא (not) אן (if) אנש (a man) לה (they would believe) מרתא (from) מרתא (the dead) נקום (should arise) מוהימנין

The Greek texts have "They will not be persuaded"; No Greek text has "They would not believe him", as The Peshitta does.

Chapter 17

1
 ואמר (& said) הוא ישוע (Yeshua) לתלמידוהי (to His disciples) לא (not) משכחא (it is possible) דלא (that not) נאתון (shall come) מכושלא (offenses) רי (woe!) דין (but) להו דבאידה (to him) נאתון (by whose hand) נאתון (they shall come)

2
 פקה (better) הוא לה (it were) לה (for him) רחיא (if) רחיא (a millstone) דחמורא (of a donkey) (into the sea) בימא (& he were cast) ושרא (on his neck) בצורה (were hung) (little ones) דנכשל (than) לתד (that he stumble) מן (one) מן (of) הלין (these) זעורא (your brother)

3
 אודרהו (guard) כנפשכון (your souls) אן (if) נחמא (should sin) אהוך (him) כאי (rebuke) בה (him) ואן (& if) האב (he repents) שבוק (forgive) לה (him)

4
 ואן (& if) שבע (seven) זבנין (times) ביומא (in a day) נסכל (he sins) בקך (against you) (you may) זבנין (seven) זבנין (times) ביומא (in the day) נחפנא (returns) לוחך (forgive) לה (him) ונאמר (& says) דתאב (sorry) אנא (I am) שבוק (forgive) לה (him)

5
 ואמרו (& said) שליחא (the apostles) למרן (to our Lord) אוסף (increase) לן (to us) הימנרתא (faith)

6
 אמר (He said) להון (to them) אן (if) אית (there) הוות (were) לכון (to you) הימנרתא (faith) אך (like) פודתא (a grain) דהודלא (of mustard seed) אמרין (say) הויתון (in the sea) לתרתא (to sycamore tree) הנא (this) דתעקר (be uprooted) ונאנעב (be planted) בימא (in the sea) ומשמע (would obey) הוה (it) לבין (you)

7
 מנו (who is it?) דין (among you) מנכון (but) דית (among you) לה (who has) עבדא (a servant) דדבר (who drives) פדנא (a plow) או (or) דרענא (who tends) ענא (sheep) ואן (& if) נארא (he would come) מן (from) הקלא (the field) אמר (would say) לה (to him) מהדא (at once) עבר (go on) אסתמד (recline for supper)

8
 אלא (but) אמר (he says) לה (to him) טיב (prepare) לי (for me) מדם (whatever) דאהשם (I may eat) ואסור (& put on) הצין (your apron) שמישינא (I shall have drunk) דאלעס (until) דאשתא (I shall have eaten) ואתהא (also) תלעס (you will eat) והשתא (& you will drink) עבר (after this)

9
 למא (is?) טיבותה (his goodness) מקבל (acceptable) דהו (because that) עבדא (servant) דעבר (did) מדם (the thing) דאתפקד (that was commanded) לה (to him) לא (not) סבר (think) אנא (I)

10
 הכנא (thus) אף (also) אנתון (you) מא (whenever) דעברתון (you have done) כלהין (all) אילין (those things) דפקידן (that were commanded) לבין (to you) אמרו (Say you) דעבדא (servants) וזנן (we are) בשילא (unprofitable) דמדם (because that) דחובין (which obligated) הוין (we were) למעבר (to do) עברן (we have done)

11
 והוא (& it was) דכר (that as) איל (went) ישוע (Yeshua) לאורשלב (to Jerusalem) עבר (passed through) הוה (He) בית (among) שמריא (Samaritans) לגלילא (to Galila)

Greek omits "Jesus".

12
 וכר (& when) קריב (He approached) למעל (to enter) לקריתא (a village) חרא (certain) דעבדא (servants) וזנן (we are) נרבא (men) גרבא (lepers) יקמו (they stood) מן (from) דוחקא (far off) איעוהי (met Him)

13
 וארימו (& they lifted up) קלהון (their voices) ואמרין (they were saying) רבן ישוע (our Rabbi) ארתהם (have mercy) עלין (on us)

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See notes at Luke 5:5 on רבן "Rabban" & the Greek reading *ἐπιστάτα* – "epistata" – "Master".

- 14
 (to them) להון (He said) אמר (them) אנון (He saw) וזא (& when) זכר
 (to the priests) לכהנא (yourselves) נפשכון (show) זלו (go) חור
 (they were purified) אתרבינו (they were going) וזכר (& as) זלו
- 15
 (that he was purified) דאתרבי (he saw) וזא (when) זכר (of them) מנהון (but) רין (one) חר
 (praising) משבח (loud) רמא (& with a voice) ובקלא (to Him) לה (he returned) הפך
 (God) לאלהא (he was) הוא
- 16
 (of Yeshua) דישוע (the feet) דנגלדי (before) קדם (his face) אפודי (on) על (he fell) ונפל
 (he was) זכר (a Samaritan) שמריא (this) הנא (& one) ויהי (to Him) לה (he gave thanks) ונפלא (as) זכר
- 17
 (there) הוא (not?) לא (& He said) ואמר (Yeshua) וישוע (but) רין (answered) רין
 (the nine) תשע (are) אנון (where?) איכא (who were purified) דאתרבינו (those) והלון (were) הוון (ten) עטרא
- 18
 (to God) לאלהא (glory) תשבוהא (give) נתלון (to come) דנאתון (they neglected) פשו (have?) פשו
 (foreign) הנא (except) הנא (this one) דמן (who from) עמא (a people) הו (that is) זכריא (is)
- 19
 (has saved you) אודיתך (your faith) הימנתך (go) זל (arise) קום (to him) לה (& He said) ואמר
- 20
 (Pharisees) פרישא (some) מן (Yeshua) לישוע (asked him) ושאלוי (& when) זכר
 (He answered) ענא (of God) דאלהא (the Kingdom) מלכותה (is coming) ואתי (when?) אמרי
 (of God) דאלהא (the Kingdom) מלכותה (comes) אתי (not) לא (to them) וזכר (& He said) ואמר
 (with what is observed) בנבותרא
- 21
 (it is) הי (here) הרבא (behold) דהא (do they say) אמרון (here) וליא
 (it is) הי (to there) תמן (here) דהר (& behold) ויהא
- (is) הי (some of you) * מנכון (within) לנא (of God) דאלהא (the Kingdom) (for) מלכותה (behold) ניה
- The kingdom of God is within some of you**, makes good sense theologically and grammatically in the Aramaic. Only **The** * **Peshitta** has this reading, however. מנכון has this meaning in several other places in **The Peshitta NT** and the word נכ (used in the compound word מנכון) has the partitive sense ("some", "some of you", "some of them") in many places in **The Peshitta OT** as well as in **The Peshitta NT**. 1 Cor. 10:7-10 has four examples of this sense of the word ("some of them"). Luke 11:49 and Rev. 2:10 also use מנכון in the partitive sense ("some of you").
- 22
 (the days) יומתא (shall come) נאתון (to His disciples) ואמר (& He said) להלמדווי
 (the days) יומתא (of) חור (one) זלו (to see) למזוא (when you shall long) דתתרנגון
 (you shall see) תוון (& not) וליא (of Man) דאנשא (of The Son) דברה
- 23
 (He is) הי (here) הרבא (behold) דהא (to you) לכון (they will say) ואמרין (& if) ויהא
 (go) תאלון (do not) לה (He is) דהר (here) תמן (& there) ויהא (& behold) דהר
- 24
 (the sky) שמיא (from) מן (flashes) ברק (lightning) דברקא (for) ניר (Just as) איכנא
 (shall be) נהוא (thus) הכנא (is lit up) מנהר (the sky) שמיא (under) תחית (& all) וכלה
 (in His day) ביומה (of Man) דאנשא (The Son) דברה
- 25
 (many things) לוקדם (first) רין (but) עתיה (is going) דהו (He) דנחש (to suffer) סניאתא
 (this) דהא (generation) שרבתא (by) מן (He) וזכר (& He shall be rejected) ונסתלא
- 26
 (of Noah) דנח (in the days) ביומתה (it was) דהוא (& as) איכנא
 (of Man) דאנשא (of The Son) דברה (in the days) ביומתה (shall it be) נהוא (thus) הכנא
- 27
 (wives) דאכלין (for eating) הוון (they were) ושתין (& drinking) ונסבין (& taking) נשא
 (Noah) נח (that entered) דעל (the day) לימא (until) עדמא (to men) ויהבין (& giving) ויהבין
 (person) אנש (every) לכל (& destroyed) ואובר (the flood) טופנא (& came) ואתא (the ark) לכיילא
- 28
 (of Lot) דלוט (in the days) ביומתה (it was) דהוא (again) ושוב (just as) ואיכנא
 (& selling) ומזבין (& buying) וזבין (& drinking) ושתין (they were) הוון (when eating) דאכלין
 (& building) ובנין (they were) מן (by) וזכר (& planting) ונצבין (& building) ונצבין
- 29
 (Sodom) כדום (from) מן (Lot) לויט (that went out) דנפק (but) רין (in the day) יומא
 (the sky) שמיא (from) מן (brimstone) וזבין (fire) וזבין (Jehovah) מריא (caused to rain) אמר
 (all of them) לכלהון (& destroyed) ואובר
- 30
 (of Man) דאנשא (The Son) דברה (when is revealed) דמתגלא (in the day) ביומא (shall it be) נהוא (thus) הכנא
- 31
 (in the house) כביהא (& his stuff) ומאנודי (is) הו (on the roof) דכאנרא (whoever) מן (day) יומא (in that) כהו
 (& whoever) ומן (them) אנון (to take) דנשקיל (let him come down) לא (not) נהוא

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דבחקלא (in the field) הו (is) לא (not) נתהפך (let him turn) לבסתרה (back)

32

אתדכרו (remember) לאנתחה (the wife) דלוט (of Lot)

33

מן (whoever) דצבא (chooses) דנחא (to save) נפשה (his life) נובדיה (shall lose it) (shall find it) ומן (whoever & will lose)

34

אמר (say) אנא (I) לבון (to you) דבהו (in that) לליא (night) (bed) תרין (two) נהוין (shall be) בחרא (in one) ערסא (shall be left) (one) נהרבר (shall be taken captive) ואחרנא (& the other) נשתבק

35

תרתין (two women) נהוין (shall be) מהגן (grinding meal) אכחרא (together) חרא (one) תתרבר (shall be led away captive) ואחרנא (& the other) נשתבק (shall be left)

.Codex ̅ (4th Cent. Greek) omits verse 35

36

תרין (two) נהוין (shall be) בחקלא (in a field) חד (one) נהרבר (shall taken captive) ואחרנא (& the other) נשתבק (shall be left)

Most Greek mss. lack v. 36; Only Codex D and about 40 late minuscules and lectionaries contain it. The Latin Vulgate contains it in verse 35. 40 mss.is only about 1% of all Greek mss.

37

ענו (& they answered) ואמרין (& they were saying) לה (to Him) לאיכא (to where?) מרן (our Lord) (the bodies) אכר (He said) להוין (to them) איכא (wherever are) דפנרא (the eagles) תמן (there) נהכנשוין (shall be gathered) נשרא

Chapter 18

1

אמר (He told) להוין (them) דין (but) אי (also) מתלא (a parable) דבכל (in every) ערן (time) נצלון (they should pray) ולא (& not) תמאן (they should grow weary) להוין (to them)

2

דינא (a judge) חד (certain) אית (there) הוא (was) במדינתא (in city) חרא (one) דמן (who toward) אלהא (God) לא (not) דחל (reverent) הוא (was) ומן (towards) בנינשא (children of men) לא (not) מתבחד (was respectful)

3

ארמלהא (a widow) דין (but) חרא (certain) אית (there) הות (was) במדינתא (in city) הי (that) ואתיא (of coming) הות (she was) לותה (to him) ואמרא (she was saying) תבעיני (vindicate me) מן (of) הו (that) בעל (adversary) דיני (of my law suit)

4

ולא (& not) צבא (would) הוא (he) זבנא (times) כניאא (many) בתרכן (after this) דין (I am) אמר (he said) מן (although) אן (in himself) אן (of) אלהא (God) לא (not) דחל (reverent) אנא (I am) ומן (of) בנינשא (children of men) לא (not) מתבחד (respectful) אנא (I am)

5

אפן (however) מוטל (because) דמלאיא (wears) לי (me) הדיא (this) ארמלתא (widow) ארבעיה (I shall avenge her) דלא (lest) בכל (at all) ערן (times) תהוא (she will be) איתא (coming) מיהרא (annoying) לי (me)

6

ואמר (& said) מרן (our Lord) שמעו (hear) מנא (what) אמר (said) דינא (the judge) דיעולא (evil)

7

אלהא (God) דין (but) לא (not?) יתיראית (all the more) נעבר (shall perform) תבעתא (vindication) (& by night) דקרין (for His elect) לה (who cry) לה (to Him) באימנא (by day) דחל (reverent) איתא (concerning them) ומנר (delays) רוחה (His Spirit) עליהוין (concerning them)

8

אמר (say) אנא (I) לבון (to you) דנעבר (that He shall perform) תבעתהוין (their vindication) בעגל (quickly) ברם (however) נאתא (shall come) ברה (The Son) דאנשא (of Man) ונשכח (& will He find?) כי (then) דמינמא (faith) על (on) ארעא (the earth)

9

ואמר (& told) הוא (He) מתלא (parable) הו (this) לוקבל (against) אנשא (men) אילין (those) דתכילין (who trusted) על (upon) נפשהוין (themselves) דאיתיהוין (that they were) זריקא (righteous) וביסין (they held contempt) על (& for) כלנש (everyone)

10

הרין (two) נברין (men) סלקו (went up) להיכלא (to the temple) למצלי (to pray) חד (one) פרישא (a Pharisee) ואחרנא (the other) מוכסא (& a tax collector)

11

והו (& the) פרישא (Pharisee) קאם (standing) הוא (was) בינוהי (alone) לנפשה (by himself) ודלין (& these things) מצלא (praying) הוא (was) אלהא (God) מנרא (thank) אנא (I) לך (You) דלא (that not) הוית (I am) איך (like) שר כא (other) דאנשא (men) חמופא (extortioners) ועלובא (& oppressors) וגירא (& adulterers)

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אונגליון קדישא כרוזותא דלוקא

12 ולא (& not) איך (like) הונא (this) מכסא (tax collector)

12
(in a week) בשבתא (twice) תריין (I) אנה (fast) צאם (but) אלה (but)
(I) זומעסר (tithe) אנה (I) כל (every) מדרם (thing) דקנא (that possess) אנה (I)

13
(a distance) רהוקא (from) מן (was) קאם (standing) הווא (tax collector) (but) מוכסא (but) דין (that)
(to Heaven) (lift) לשמיא (lift) גרים (his eyes) לא (even) אף (he) הווא (would) אלה (& not) אלה (& not)
(his chest) מרף (but) מרף (smiting) הווא (he was) על (he was) חורייה (on) אלה (but)
(a sinner) להמיא (have pity on me) חוניני (God) אלהא (& he said) ואמר

14
(to his house) לבייתה (justified) מודק (this one) הונא (that went down) דנחה (to you) אנה (I) לכון (say)
(Pharisee) פרישא (that) הו (than) מן (more so) אנה (say)
(shall be humbled) אנה (every) אנה (for) נר (man) גרים (for) נפשה (who exalts) נפשה (himself) נתמוכך (shall be exalted)
(shall be exalted) אנה (everyone) דנמך (who humbles) נפשה (himself) נתתרים (himself)

15
(infants) קרבו (brought) הוו (they) ליה (to him) דין (but) אף (also) ילודא (infants)
(them) דנקרוב (that He might touch) להון (them)
(them) דחו (saw) אנון (& saw) אנון (them) תלמידיה (their disciples) זכא (and they rebuked) בהון (them)

16
(to them) דין (Himself) דין (but) ישוע (Yeshua) קרא (called) אנון (them) ואמר (& He said) להון (to them)
(refuse) שבוין (let) טליא (the children) אתיין (come) לוחי (to Me) ולא (& not) תכליין (refuse)
(these) אנון (them) דראליין (because of those) נר (for) דאך (who like) הליין (of Heaven)
(of Heaven) אנון (are) דילהון (their) די (is) מלכותא (the Kingdom) דשמיא (the Kingdom)

But Jesus Himself called them and He said to them, "Let the children come to Me and do not refuse them, for to those who are like these belongs the Kingdom of God"

17
(receives) אמין (amen) אמר (say) אנה (I) לכון (to you) דמן (that whoever) דלא (that not) נקבל (that shall enter) ליה (it)
(eternal) מלכותא (Teacher) טבא (good) מנא (what?) אעבר (shall I do) דארת (to inherit) חזיא (life) דלעלם (eternal)

18
(to Him) ושאלה (asked Him) חר (one) מן (who) רשנא (was) נאמר (& he said) לה (to Him) אנה (Teacher)
(good) אמר (said) ליה (to him) ישוע (Yeshua) מנא (why?) קרא (call) אנת (you) לי (Me) טבא (good)
(God) לית (there is not) טבא (one good) אלא (except) אן (only) חר (the one) אלהא (God)

20
(you shall murder) פוקנא (the commandments) ידע (know) אנת (you) לא (not) תקטול (you shall steal)
(of falsehood) ולא (& not) תסבד (you shall testify) סהרווא (a testimony) דשקרא (of falsehood)
(& your mother) יקר (honor) לאבך (your father) ולאבך (your father)

The Greek texts have different word order: "You shall not commit adultery, you shall not murder,...."
The Latin Vulgate agrees with The Peshitta: "You shall not murder, you shall not commit adultery,...."

21
(these) אמר (he said) ליה (to Him) הליין (these things) כלהין (all) נטרת (I have kept) אנון (these things)
(my childhood) מן (from) טלייתי (childhood)

22
(to him) כר (when) שמע (heard) דין (but) הליין (these) ישוע (Yeshua) אמר (He said) ליה (to him)
(thing) חר (one thing) חסירא (is lacking) לך (to you) זל (go) זבן (sell) כל (every) מדרם (to the poor)
(in Heaven) ותוא (there shall be) לך (to you) טימא (treasure) בשמיא (after Me) בתרי (& come) חר (after Me)

23
(him) הו (he) דין (but) כר (when) שמע (he heard) הליין (these things) כרית (it grieved) ליה (him)
(very) עתיר (rich) הווא (he was) נר (for) טב (very)

24
(He said) וכר (& when) חזא (saw) ישוע (Yeshua) דכרית (that it grieved) ליה (him) אמר (him)
(wealth) איכנא (how!) עשילא (hard it is) לליין (for those) דארת (for those) להון (who have) אנון (to them) נכסא (wealth)
(of God) דנעליין (to enter) למלכותא (the Kingdom) דאלהא (of God)

.The Critical Greek lacks "that it grieved him". All other Greek and Latin texts have it

25
(of a needle) דלילא (easier) הי (it is) לנמלא (for a camel) דברורא (that into the eye) דמחטא (of God)
(of God) נעול (to enter) אן (than) עתירא (a rich man) למלכותא (the Kingdom) דאלהא (of God)

It is easier for a camel to enter into the eye of a needle than for a rich man the kingdom of God
I have read and rejected the translation, "It is easier for a rope..."., for these reasons: "Rope" is an obscure sense for "Gamla"; "Great beam that supports rafters" is a more common sense than "a rope", yet that is not chosen as an alternative reading



with any merit. “Camel driver” or “Giraffe” are also possible, but no one chooses either of them as the meaning. The verb נשיל “nawal” is active in all translations “to enter”, yet what rope can actively “enter” or do anything? If “a rope” were the meaning, the verb would be the Aphel form (causative sense “to bring”) and would apply also to the rich man, since one verb serves for both objects. If “a rope” were the sense, the sentence would most likely read: “It is easier to insert a rope into the eye of a needle than a rich man into the kingdom of God.” The problem is that we must picture both the rope and the rich man as objects rather than subjects. The real subject or subjects in that scenario is unnamed and unknown and is seen as pushing a rope and then a man through a very small opening. The idea of needing someone to push a man into the kingdom of God is unnatural and ridiculous. Either he fits and can make it on his own or he does not belong there. A camel can move under its own power, yet it cannot fit itself into the eye of a needle. A camel and a rich man are both living active agents capable of initiating and performing action. A rope is inanimate and cannot “enter” anything. The fact of the unnamed subjects is the real problem in the “rope” scenario. A camel driver may be seen as pushing his camel to try squeezing him through the eye of a needle: Who is the subject pushing the rich man into the Kingdom of God? Surely if it were God, there would be no problem, but there is obviously quite a big problem, so who is it trying this unlikely and silly feat? No one was pushing the rich nobleman who came to Jesus; He asked of his own initiative and was told what he must do, and he decided it was asking too much. Our Lord used the same verb in the previous verse- “to enter” the kingdom; Did he mean, “to be pushed”? I think not

Another problem with the “rope” hypothesis is a theological and psychological one: No one is going to try getting a camel to go through the eye of a needle to prove a rich man might get into the kingdom of God; however, a man might try getting a rope through the eye of a needle; it sounds like a challenge worthy of ingenuity that just might pay off and yield hope that it is possible to do the other also. Is it our Lord’s intention to challenge us to try getting rich men into the kingdom, or to cause us to see the futility of trying it? The rope hypothesis only encourages rebellion, not faith

26
 אמרוֹן (they were saying) לֵיהּ (to Him) אִילִין (those things)
 דשמעוֹ (who heard) וּמִנּוּ (& who?) מִשְׁכַּח (can) לְמַדּוּנָא (have life)

27
 יֵשׁוּעַ (Yeshua) רִין (but) אָמַר (said) אִילִין (those things) דְּלִית (with) בְּנֵי (children) אַנְשָׁא (of men)
 לֹא (not) מִשְׁכַּחֲנִין (are possible) לִיתָא (with) אֱלֹהֵא (God) מִשְׁכַּחֲנִין (can) לְמַדּוּנָא (happen)

28
 אָמַר (said) לֵיהּ (to Him) שְׁמֵעִין (Shimeon) כַּאֲפָא (Kaypha)
 הָא (behold) הִנֵּן (we) שְׂבָקִין (have left) כֻּל (every) מִרְגָּם (thing) וְאַתִּין (& we have come) בְּתַרְךָ (after You)

- All Greek texts have Πέτρος –“Petros” – (“Peter”) where The Peshitta has “Shimeon Kaypha”. In John 1:42, the Greek mss. all read: σὺ ἀλεξάνδρειος κηφᾶς οὖ ἐρμηνεύεται πέτρος–“you shall be called Kayphas, which is translated Peter.” There the Greek text states that Petros is a translation of Kayphas –(Greek form of Kaypha). “Kaypha”, the Aramaic word, is the original behind “Petros”. Must we not then understand that the 160 some occurrences of “Petros”, referring to the Apostle Peter, are all translations of the Aramaic “Kaypha”? Is not John 1:42 a declaration (like at least five other similar statements in the NT) that the Greek text is a translation of an Aramaic original? John 1:41 has another such statement: σηρακαμεν τον μεσσιαν ο εστιν μεθερμηνευομενον ο χριστος –“We have found the Messiah (which is, being translated, Christ)”. The Peshitta lacks the underlined portions of the two verses, because it is not translating a Greek text or the Greek language at all. But the Greek mss. declare in John 1:41 that they are translating the Aramaic “Meshikha” (It comes out “Messias” in Greek letters). Is this not a key to understanding that the 571 occurrences of the Greek word “Christos” in The Greek NT are translations of the Aramaic original “Meshikha”? Does not Greek John 1:41 declare itself and the Gospel to be a translation –“which is being translated, Christ”- of an Aramaic original? Shimeon’s name was not “Petros”; “Petros” is Greek. “Shimeon” was not Greek and did not speak Greek; He was an Israeli Jew who spoke Aramaic and had an Aramaic name. Yeshua Meshikha was not a Greek and did not have a Greek name. He was and is an Israeli Jew (not to mention being Jehovah God) with an Aramaic Name and spoke Aramaic. He was never called “Christos” by His disciples nor “Iaysous” by those who knew Him, neither did He ever call Himself by those names. He is and was “Yeshua Meshikha” and spoke His native language to His countrymen and disciples, all of whom spoke and understood Aramaic and not Greek. He also spoke Aramaic from Heaven to Saul of Tarsus on the road to Damascus. (See Acts 26:14 in Greek & look up Ἑβραϊσῶν–“Hebrais” (translated “Hebrew”) in a Greek lexicon. (Or see my note at John 20:16) Here is an excerpt: “Hebrais”, as “The Hebrew tongue; not that however in which the OT was written, but the Chaldee.”–Thayer’s Greek – English Lexicon. Webster’s unabridged 20th century Dictionary defines “Chaldee” as The Aramaic language of the Chaldeans (Babylonians 600 B.C.).

29
 אָמַר (said) לֵיהּ (to him) יֵשׁוּעַ (Yeshua) אָמִין (truly) אָמַר (truly) אָמַר (say) אֲנָא (I) לְבִין (to you)
 דְּלִית (there is not) אִנְשָׁא (a man) דְּשְׂבָק (who has left) בְּרַא (house) אִרְ (or) אַבְרָהָא (parents)
 אִרְ (or) אִרְ (brother) אִרְ (or) אִרְ (wife) אִרְ (or) בְּנֵיאַ (children)
 מַטְל (for the sake of) מַלְכוּתָא (the Kingdom) דְּאֱלֹהֵא (of God)

30
 וְלֵא (and not) נִקְבַּל (shall receive) בְּאַעְפָּא (in multiples) כִּנְיָאָא (great) בְּהִנָּא (in this) זְמַנָּא (time)
 דְּבֵעֵלְמָא (in the world) דְּרַתָּא (& in the world) דְּרַתָּא (that is coming) דְּרַתָּא (life) דְּלֵעֵלְמָא (eternal)

31
 דְּבַר (and led) יֵשׁוּעַ (Yeshua) לְתַרְעֵסְרָתְהָ (His twelve) וְאַמְרַר (He said) לְהוֹן (to them)
 הָא (behold) סְכִיקִין (we are going up) לְאַדְרֵשְׁלָם (to Jerusalem)
 מִשְׁתַּלְמָן (& shall be fulfilled) כְּכָלֵיהּ (all) דְּכַתְוִבִין (that is written) כְּבִבְיָא (in The Prophets)
 עַל (about) בְּרָהּ (the Son) דְּאֲנִשָּׁא (of Man)

According to this statement of our Lord Yeshua, all Old Testament prophecies concerning Him would be fulfilled in Jerusalem during His last day and the days following. That fact should give us serious pause and cause some serious contemplation of the

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immensity of His suffering and death on the cross and His resurrection. Interestingly, this would also include Daniel's prophecy of the "coming of The Son of Man in the clouds of Heaven" (Dan. 7:13). But He told Caiaphas the High Priest, "You shall see The Son of Man coming in the clouds of Heaven". It did not take long to occur. Many need to rethink their Eschatology and interpretation of prophecy

32
 נשתלם גיר (He shall be delivered) (for) לעממא (to Gentiles) ונבזוזין (& they shall mock) בה (Him)
 (in His face) באפודי (& they shall spit)

Greek texts have "He shall be mocked & abused & spit upon". The Peshitta has "they shall abuse Him" in the next verse where the Greek does not

33
 וננצרונייהי (& they shall scourge Him) ונצערנייהי (& they shall abuse Him)
 ונקטלנייהי (& they shall kill Him) ולימא (& the day) ד תלתא (third) נקים (He shall rise)

34
 הגין (they) דין (but) הדיא (one) מן (of) הלין (these things) לא (not) אסתכלו (they understood)
 אלא (but) מנסיא (hidden) הוות (was) מנהון (from them) מלתא (saying) הדיא (this) וליא (not)
 (with them) ריעין (knowing) הוו (they were) הלין (these things) דמתמללן (that were spoken) עמוהון

35
 וכ (when) קריב (they came near) לאדריחו (to Jericho) סמיא (a blind man) חר (certain)
 יתב (sitting) הוּא (was) על (on) יד (the side) אורחא (the road) וחרר (begging)

36
 ושמע (& he heard) קל (the sound) כנשא (of the crowd) דעבר (that passed by)
 ומשאל (& asking) הוּא (he was) דמנו (who is?) הנא (this)

37
 אמרין (they were saying) לה (to him) ישוע (Yeshua) נצריא (the Nazarene) עבר (passes by)
 וקעא (& he cried out) ואמר (& he said) ישוע (Yeshua) ברה (Son) דרוד (of David)
 אתרהם (have mercy) עלי (on me)

39
 ואלין (& those) דאלין (who were going) הוו (they were) קרמודי (in front) דישוע (of Yeshua)
 כאין (rebuking) הוו (they were) בה (Him) דנשתוק (that should be quiet) הוּו (he) דין (but)
 יתדראית (even more) קעא (he was) אורחא (of David) אתרהם (have mercy) עלי (on me)

40
 וקם (& stood still) ישוע (Yeshua) ופקד (& He commanded) דיתנונייהי (to bring him) לותה (to Him)
 וכ (when) קרב (he came near) לותה (to Him) שאלה (He asked him)

41
 ואמר (He said) לה (to him) מנא (what?) צבא (want) אנת (you) אעבר (me to do) לך (for you)
 הוּו (he) דין (but) אמר (said) מרי (my Lord) דאחזא (that I may see)

42
 וישוע (& Yeshua) אמר (said) לה (to him) חזי (See) דימנותך (your faith) אדיתך (has saved you)

43
 וכר (son of) שעתה (& a moment) חזא (he saw) ואחא (& coming) הוּא (he was) בתרה (after Him)
 ומשבח (& he was praising) לאלהא (God) וכלה (& all) עמא (the people)
 דחזא (who saw) יהב (giving) הוּא (were) שוברא (glory) לאלהא (to God)

Chapter 19

1
 וכר (& when) על (entered) ישוע (Yeshua) ועבר (& passed through) באריו (Jericho)

2
 נברא חר (a man) דשמה (certain) זכי (whose name) זכאי (Zakkai)
 עתירא (a rich man) הוּא (he was) ורב (chief) מוכסא (& tax collectors)

3
 וצבא (& wanted) הוּא (he) דחזא (to see) לישוע (Yeshua) דמנו (who He is)
 ולא (not) משבח (able) הוּא (he was) מן (from) כנשא (the crowd) משל (because)
 זכאי (Zakkai) הוּא (was) זכאי (small) הוּא (was) זכאי (small) הוּא (was) זכאי (small)

4
 ורהט (& he ran) קדמה (before Him) לישוע (to Yeshua) וסלק (& climbed) לה (he)
 לתתא (a fig tree) פכיהתא (bare) דנהווי (to see Him)
 משל (because) דחכות (there) עתיד (going) הוּא (he was) דנעבר (to pass by)

5
 וכר (& when) אחא (He came) לה (to that) דוכרתא (place) ישוע (Yeshua) חזויהי (saw him)
 ואמר (& He said) לה (to him) אסתרהב (hasten) חזת (come down) זכי (Zakkai)
 וימנא (today) גיר (for) ולא (must) דבביתך (in your house) אהוּא (I be)

6
 ואסתרהב (& he made haste) נחת (he came down) וקבלה (received Him) כר (while) הדיא (rejoicing)

7
 כר (when) חזו (saw) דין (but) כלהון (all of them) רטנין (complaining) הוו (they were)

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אונגליין קדישא כרוזתא דלוקא

ואמרין (& they were saying) דלוח (that with) נברא (a man) חמיא (a sinner) על (He entered) שרא (he lodged)
 8
 קם (arose) דין (but) זכי (Zakkai) ואמר (& he said) לישוע (to Yeshua) הא (behold) מרי (my Lord)
 פלוה (half) נכסי (my wealth) יהב (give) אנה (I) למסכבא (to the poor) ולכלנש (& to everyman)
 מרם (anything) דגלית (that I have seized) דור (each) בארבעא (with four) פריע (repay) אנה (I)

.Each with four” – “Khad b’arba” is an Aramaic idiom meaning “fourfold”. It also occurs in The OT Peshitta at 2 Sam. 12:6*

9
 אמר (said) לה (to him) ישוע (Yeshua) וימנא (today) הוּו (has come) היא (The Life)
 לביהא (to house) הנא (this) מטל (because) דאך (also) הנא (This One)
 ברה (the Son) הי (is) דאברהם (of Abraham)

”And Jesus said to him, “Today The Life has come to this house, because He is also The Son of Abraham Consider that our Lord speaks of Himself to Zakkai as “The Life” and also The Son (The Promised Seed) of Abraham. He is declaring Himself to be God and Man, i.e., The Messiah

10
 אהא (has come) ניר (for) ברה (the Son) דאנשא (of Man) דנבעא (to seek)
 ונחא (& to save) הו (that) מרם (thing) דאביד (which lost) היא (was)
 11
 וכר (& as) שמעין (hearing) הוּו (they were) הלין (these things) אוסיף (He added) לזאמר (to speak)
 מתלא (a parable) מטל (because) דקריב (nearing) הוּו (He was) לאירשלם (to Jerusalem)
 וכבירין (& expecting) הוּו (they were) דבחי (that in the same) שעתא (hour)
 עתידא (was going) דתתלא (to be revealed) מלכותה (the Kingdom) דאלהא (of God)
 12
 ואמר (& He said) נברא (a man) חד (certain) בר (son of) מוהמא (descent) רבא (great)
 אזל (went) לאתרא (to a region) דחוקא (distant) דנטב (to receive) לה (to him)
 מלכותא (a kingdom) ונהפוך (to return)
 13
 וקרא (& he called) עכרא (ten) עברוהי (his servants) ויהב (& he gave) להון (to them)
 עכרא (ten) מנין* (minas) ואמר (& he said) להון (to them) אתהגרו (invest in trading)
 עד (until) אהא (come) אנה (I)

A “Mina”, in the first century would have been the equivalent of a modern British pound (£), or an average four months’ wages for a * laborer. The Greek texts have the word **μνας** – “mnas”, from **μνα** – “mna”, which Thayer’s Greek-English Lexicon describes - as “of Eastern origin”, displaying the Arabic

من pronounced “Mahn”, Syriac- **ܡܢܚܐ** “Manya”, & Hebrew **מנה** “Maneh”. The Greeks had no such, word for their coins. **Mna** is found in The LXX several times to translate the Hebrew word **מנה** “Maneh”, which is the same unit of weight and money as the Aramaic word **ܡܢܚܐ** “Manya”. Here is the entry for the Aramaic word from [Smith’s Compendious Syriac Dictionary](#)

ܡܢܚܐ pl. **ܡܢܚܐܐ**, **ܡܢܚܐܐ** m. a measure of weight and of value; a mina, a pound.

Here is the Hebrew word definition from Strong’s Hebrew Lexicon: 04488 **מנה** maneh maw-neh from 04487; TWOT-1213b; **נ מ**

- AV-pound 4, maneh 1; 5
- 1) maneh, mina, pound
 - 1a) 60 shekels and 1/50 talent (of silver)
 - 1a1) 1/60 talent in early Babylonian standard
 - 1b) 100 shekels and 1/100 talent (of gold)

The Greek transliteration of the Hebrew-Aramaic words “**μνα**” only occurs in scripture (The LXX & The Greek NT). No Greek literature has it. That is because “**μνα**” is not Greek. Here is the Aramaic word entry from [Strong’s Hebrew-Aramaic Lexicon](#):

04484 **ܡܢܚܐ** mene’ (Aramaic) men-ay’ pass. participle of 04483; TWOT-2835a; **נ מ**

- AV-MENE 3; 3
- 1) (P’al) mina, maneh
 - 1a) a weight or measurement; usually 50 shekels but maybe 60 shekels

Remember “**Mene mene tekel upharsin**” in Daniel 5, the story of the handwriting on the wall? That was the Aramaic language. The Greek **μνα**, which is an exact transliteration of **ܡܢܚܐ** - “mene”, is not as close to the Hebrew **מנה** “Maneh”. **Can Greek primacists (those who believe in a Greek original NT) read the handwriting on the wall? Not unless they can read Aramaic. I have read it, and it isn’t Greek**

An apparent conflict exists in the value of a Mina in Mark 12:42, the account of the widow’s mites. There the two mites are said to be “a **Shimona**”, which is worth only 1/4 cent. There were three different standards of currency however: There was the **gold** standard, the **silver** and the **copper**. A gold talent was much more valuable than the silver, and the silver than the copper; the same for the shekel, which was about 65 cents in silver and 10 dollars in gold. **A silver mina was 60 shekels, and the copper**

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31

(him) לא (are you) אנתון (loosing) שרין (why?) למנא (you) לבין (asks) אנש (a man) אן (& if) הכנא (thus) אמרו (say) לה (to him) למרין (for our Lord) מתבעא (he is needed)

32

(& they found) ואזלו (who were sent) ואשכחו (they) הגון (& went) דאשתדרו (they) דאמרו (Just as) אכנא (to them) להון (that He had said) להון (that)

33

(the colt) לעילא (him) לה (they loosened) שרין (& as) וכר (why?) אמרין (their owners) מנא (to them) להון (they were saying) שרין (loosing) אנתון (are you) עילא (colt) הו (that)

34

(he is needed) מתבעא (that for our Lord) דלמרין (to them) להון (& they said) להון (that)

35

(the colt) עילא (on) על (& they cast) ישוע (Yeshua) וארמיו (to) לות (& they brought him) מאניהון (their garments) וארכבויה (their garments) לישוע (Yeshua) עלוהי (upon him)

36

(they were) כר (as) דין (but) אזל (He went) פריסין (spreading) הוו (they) מאניהון (their garments) בארדא (in the road)

37

(the descent) קרב (& when) קרב (he approached) למחזתתא (of Olives) דבית (of the Mount) דזיתא (of the house) זיתא (rejoicing) שרין (all) כנשא (all) דתלמידיא (the crowds) דתלמידיא (of disciples) אהון (praising) ומשבחהון (& praising) לאלהא (God) בקלא (with voices) רמא (loud) על (for) כל (all) דילא (that they had seen) דהוו (the mighty works)

38

(the King) אמרין (& saying) הוו (they were) בריך (blessed) הו (is) מלכא (King) דאתא (Who comes) בשמה (in the Name) דמרין (of Jehovah) דרבי (Rabbi) בא (rebuke) בתלמידיך (Your disciples) שלמא (peace) בשמיא (in Heaven) ושובחא (& glory) במרומא (in the highest Heaven)

39

(the crowds) אנשא (men) דין (but) מן (some) פרישא (Pharisees) מן (from) בני (among) כנשא (Your disciples) אמרין (were saying) לה (to Him) דבי (Rabbi) בא (rebuke) בתלמידיך (rebuke)

40

אמר (He said) להון (to them) אמר (say) אנא (I) לבין (would be crying out loud) דאן (that if) הלין (these) שחקין (would be silent) כנשא (stones) נקעין (would be crying out loud)

41

וכר (& when) קרב (He came near) וזוה (He saw) למדינתא (the city) בכא (He wept) עליה (over it)

42

ואמר (& He said) אלו (if only) כי (now) ידעתי (you had known) אילין (those things) דאיתידין (that are) דשלמיכי (even if) אנן (in this) יומכי (your day) השא (now) דין (but) אחסכי (are hidden) להון (these things) מן (from) עיניכי (your eyes)

43

נאתון (shall come) לכי (to you) דין (but) יומתא (the days) דגהדרונכי (when shall surround you) בעלדבכי (your enemies) ונאלצונכי (they shall press you in) מן (from) כל (every) דוכא (place)

44

ונספחונכי (& they shall destroy you) ולבניכי (& your children) בנוכי (within you) ולא (& not) נשבקין (they shall leave) בכי (in you) כאך (a stone) על (on) כאך (of your visitation) הליך (because) דלא (that not) ידעתי (you knew) זנא (the time) דסוערנכי (time)

45

וכר (& when) על (He entered) להיכלא (the temple) שרי (He began) למפקן (to cast out) לאילין (those) דובנין (who bought) בה (in it) ומזבנין (& sold)

46

ואמר (& He said) להון (to them) בתיב (it is written) דביתי (that My house) בית (the house) צלותא (of prayer) איתוהי (is) אנתון (you) דין (but) עברתוהי (have made it) מערתא (a den) דלספיא (of robbers)

47

והו (& he) מליך (teaching) הוא (was) כל (every) יום (day) בהיכלא (in the temple) רבי (Chief) כהנא (Priests) דין (but) וספרא (& the Scribes) וקשישא (Elders) דעמא (of the people) בעין (seeking) הוו (were) למובירוהי (to destroy Him)

48

ולא (& not) משכחין (finding) הוו (they were) מנא (what) נעברון (they might do) לה (to Him) עמא (for) תלא (the people) תלא (hanging) הוא (were) בה (on Him) למשמעה (to hear Him)

Chapter 20

1

(He was teaching) והוא (& it was) בחד (of) מן (in one) יומתא (of) כר (while) מליך (about Him) לעמא (in the temple) לעמא (the people) ומסבר (& proclaiming hope) קמו (there stood) עלוהי (Elders) רבי (Chief) כהנא (Priests) וספרא (& Scribes) עם (with) קשישא (Elders)

.The Majority Greek text has "the priests" whereas the Critical Greek has "The Chief Priests", like The Peshitta

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אונגליון קדישא כרוזתא דלוקא

2
 (authority) שולטנא (by which?) באינא (us) לין (tell) אמר (to Him) להּ (& they were saying) ואמרין
 (to you) הלין (these things) עבר (do) את (you) ומנו (& who is?) הוּ (he) דיהב (who has given) לך (to you)
 (this) שולטנא (authority) הנא

3
 ענא ישוע (answered) ואמר (Yeshua) & He said) להון (to them) אשאלכון (I shall ask you)
 אף (also) הנא (I) מלתא (a question) ואמרי (& you answer) לי (Me)

."Greek omits "Jesus"

4
 (was it?) הוות (Heaven) שמיא (from) מן (of Yokhanan) דיוהנן (the baptism) ויהוּנן (Heaven)
 אָ (or) מן (from) בני אנשא (sons) (of men)

5
 הגון (those) דין (but) מתחשבין (they were) בנפשון (among themselves)
 ואמרין (He will say) דין (that if) נאמר (we say) מן (from) שמיא (Heaven) אמר (He will say) לין (to us)
 ומטל (& because of) מנא (what?) לא (not) דימנונידי (did you believe him)

6
 אן (if) דין (but) נאמר (we say) מן (from) בני אנשא (sons) רגם (of men) לין (will stone) עמא (the people)
 כלה (all) מפסין (they are convinced) ניר (for) דיוהנן (that Yokhanan) נביא (a prophet) הוּ (is)

7
 ואמרו (& they said) להּ (to Him) דלא ("Not") ידעין (we know) מן (from) אימכא (where) הוּ (is")

The Greek has literally: "And they answered not to know from where"; The Peshitta has, "And they said to Him, 'We do not know from where it is' ". The Greek is rather awkward ("They answered not to know") and The Peshitta has three more bits of information than the Greek, highlighted blue in the previous sentence. Translations delete information from the original; .they do not create it, generally, and The Greek NT throughout contains thousands fewer bits of data than The Peshitta NT

8
 אמר (said) להון (to them) ישוע (Yeshua) ולא (neither) אָנא (I) אמר (say) אָנא (do) לכון (to you)
 אָנא (do) עבר (these things) הלין (authority) שולטנא (by which) באינא (us)

9
 ושרי (& He began) דנאמר (to tell) לעמא (the people) מתלא (parable) הנא (this)
 נברא (man) חר (a certain) ננב (planted) כרמא (a vineyard) אמר (said) להון (to them)
 ואזרה (& handed it) לפלחא (to laborers) ואבער (& went abroad) זבנא (for a time) סניא (long)

10
 ויבנא (& at the season) שדר (he sent) עברה (his servant) לות (to) פלחא (the workers)
 דנתלן (to give) להּ (to him) מן (from) פארא (the fruits) דכרמא (of the vineyard)
 פלחא (the workers) דין (but) מואוהי (beat him)
 ושדרוהי (& they sent him away) כר (as) סריק (stripped)

11
 ואוסף (& he added) ושדר (& he sent) לעברה (& he sent) אחרנא (his servant) הגון (another)
 דין (but) אף (also) להּ (that one) מואוהי (they beat him) וצעוהי (& they abused him)
 ושדרוהי (& they sent him away) כר (as) סריק (naked)

12
 ואוסף (& he added) ושדר (& he sent) דתלחא (a third) הגון (they) דין (but) ואף (also)
 להּ (that one) צלפוהי (wounded him) ואפקוהי (& they cast him out)

13
 אמר (said) מרא (The owner) כרמא (of the vineyard) מנא (what?) אעבר (shall I do)
 אשדר (I shall send) ברי (my son) חביבא (beloved) ככר (doubtless) נחזונידי (they will see him)
 ונתכזוהון (& they will be ashamed)

14
 כר (when) חזאוהי (they saw him) דין (but) פלחא (the workers) מתחשבין (counseling)
 הוו (were) בנפשון (among themselves) ואמרין (& they were saying) הנו (this is) ירתא (the heir)
 הוּ (come) נקטלוהי (let us kill him) ותוהי (& shall be) ירתתא (the inheritance) דילין (ours)

15
 ואפקוהי (& they cast him out) לבר (outside) מן (of) כרמא (the vineyard) וקטלוהי (they murdered him)
 מנא (what?) נעבר (therefore) געבר (will do) להון (to them) מרא (the owner) כרמא (of the vineyard)

16
 נאתא (he shall come) ונובר (& shall destroy) לפלחא (workers) הגון (those)
 ונתל (& he shall give) כרמא (the vineyard) לאחרנא (to others)

17
 כר (when) שמעו (they heard) דין (but) אמרו (they said) לא (not) תוהי (may be) דרא (this)
 הוּ (He) דין (but) חר (gazed) בהון (upon them) ואמר (& He said)
 ומנא (& what?) הוּ (is) די (this) דכתובא (this) דתובא (that is written)
 דכאפא (the Stone) דאסליו (which rejected) בניא (the builders) די (that) הוות (was)
 לריש (the head) קרנא (corner) דיורתא (of the corner)

18
 וכל (& everything) דנפל (& that falls) על (on) די (that) כאפא (stone) נטרע (shall be broken)
 וכל (& everything) מן (whatever) דדי (this) תפל (will fall) עלוהי (upon which) תררידי (it shall scatter it)

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אונגליין קדישא כרוזתא דלוקא

19

בעו (seeking) הוו (they were) דין (but) רבי (Chief) כהנא (Priests) וספרא (the Scribes)
 דנרמון (to lay) עלוי (upon Him) אדייא (hands) בדי (in that) שעתא (hour)
 דרחלו (& they were afraid) מן (of) עמא (the people) ידעו (they knew) ניד (for) דעליוהון (that against them)
 אמר (He had told) מתלא (parable) המא (this)

20

ושררו (& they sent) לותה (to Him) נשואא (spies) דמתרמין (who imitated) בזריקא (righteous men)
 דנאדורנייהי (to catch Him) במלתא (in discourse) ונשלמונייהי (& to deliver Him) לרינא (to the judge)
 ולשלטנה (to the authority) דהגמונא (of the governor)

21

ושאלויהי (they asked Him) ואמרין (& were saying) לה (to Him) מולפנא (Teacher) ידענין (we know)
 דתריציאת (that correctly) מומלל (speaking) אנת (You are) ומלף (teaching)
 ולא (& not) נסב (receive) אנת (You) באפא (faces)
 אלא (but) בקושטא (in truth) אורחא (the way) דאלהא (of God) מלף (teach) אנת (You)

22

שליט (is it legal?) לן (for us) דנתל (to give) כסף (money) רשא (head) לקסר (to Qaesar) או (or) לא (not)

The Greek has "φορος" ("Foros"), which apparently was the wrong word, as it was a tax paid in produce, not with money. See the following definitions of the various Greek words for taxes:

φορος ("Foros") indicates a direct tax which was levied annually on houses, lands, and persons, and paid usually in produce.

Τελος ("Telos") is an indirect tax on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties.

καυσος ("Kaynos") originally an enrollment of property and persons, came to mean a poll-tax, levied annually on individuals by the Roman government.

διδραχμον ("Didrachmon") was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

As The Peshitta has "a head tax" which was also called a "poll tax", the Greek word **φορος** does not match it, meaning The Peshitta is not a translation of **φορος**, which does not fit the tax being described. The Greek word which fits is **καυσος** ("Kaynos"), but **no Greek manuscript known has καυσος; All have φορος ("Foros")**, which was normally paid in barter, not coins.

Therefore, the Greek is plainly a mistranslation of the Peshitta's poll tax (כסף רשא) "kespa resha". The Greek is incorrect here and the Aramaic is flawless.

23

דו (He) דין (but) אסתכל (perceived) דרעותהון (their cunning) ואמר (He said)
 מנא (why?) מנשין (testing) אמרוין (are you) ליי (Me)

24

חואוני (show me) גירא (a denarius) דמן (of whom) אית (is) בה (in it)
 צלמא (the image) וכתובתא (& inscription) הגנין (they) דין (but) אמרו (said) דקסר (Qaesar's)

A denarius was a silver Roman coin worth 8 ½ cents

25

אמר (said) להון (to them) ישוע (Yeshua) חבו (give) הכיל (therefore)
 דקסר (Qaesar's) לקסר (to Qaesar) ודאלהא (& God's) לאלהא (to God)

Greek omits "Jesus".

26

ולא (& not) אשכחו (they were able) למאחד (to lay hold of) מנה (from Him) מלתא (a word)
 קדם (before) עמא (the people) ואתרמו (they were amazed) על (at) פתגמה (His answer)
 ושהקן (& they kept silent)

27

קרבו (came) דין (but) אנשין (some) מן (of) זרוקיא (the Sadducees) הגנין (those)
 דאמרוין (who say) דקימתא (that resurrection) לית (there is no) ושאלויהי (they asked Him)

28

ואמרין (& they were saying) לה (to Him) מולפנא (Teacher) מושא (Moshe) כרב (wrote) לן (to us)
 דאן (that if) אנה (a man) נמות (dies) אחודי (& his brother) ראית (who has) לה (to him) אנתווא (a wife)
 דלא (without) בניא (sons) נסב (shall take) אחודי (his brother) אנתווא (his wife)
 ונקים (& he shall raise up) זרעא (a son) לאחודי (to his brother)

"Zrea" – "Seed" refers normally to male offspring; the Law of Moses (Deut. 25:5-10) required that a son be raised to keep the family name alive. The Majority Greek text has the verb "dies" twice; The Critical Greek text has it just once, like **The Peshitta**

NT

29

שבעא (seven) אדין (but) אחין (brothers) אית (there) הון (were)
 קדמא (the first) נסב (took) אנתא (the woman) ומית (& he died) דלא (without) בניא (sons)

30

ונסבה (& took her) דתריין (the second) לאנתה (his wife) והנא (& he) מית (died) דלא (without) בניא (sons)

31

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אונגליון קדישא כרוזתא דלוקא

(the seven of them) וּדְתִלְתָּא (& the third) תּוּב נִסְבָּה (again) וְהִכּוֹת (took her) יֵאָף (& thus) אֵיפָּהּ (also) שִׁבְעֵתֵיהוֹן (the seven of them)
 וּמְיֹתָּהּ (& they died) וְלֹא שִׁבְקוּ (they left) בְּנֵיָא (sons)
 32
 וּמְיֹתָּהּ (& died) בְּדִרְתָּא (finally) אֵיפָּהּ (also) אִתְּתָּא (the woman)

The Critical Greek agrees more closely with with The Peshitta here; The Majority Greek has “**last of all, the woman died also**”; The Critical Greek has “**afterward, the woman died also.**” Both, however are reasonable translations of the Aramaic of The Peshitta

33
 בְּקִימָתָא (in the resurrection) הַכִּיל (therefore) דֵּי אֵינָא (of which?) מִנְהוֹן (of them)
 תְּהוּאָה (shall she be) אִתְּתָּא (the wife) שִׁבְעֵתֵיהוֹן (the seven of them) נִדְרָה (for) נִסְבָּוָה (married her)
 34
 אָמַר (said) לְהוֹן (to them) יֵשׁוּעַ (Yeshua) בְּנֵיהוּ (the sons) דְּעֵלְמָא (of world) הַגָּא (of men)
 נִסְבְּוּ (take) נְשָׂא (women) וְנִשְׂאָהּ (& women) הוֹן (are given) לְנִבְרָא (to men)

All Greek mss. have “**The sons of this age marry and are given in marriage**”. The Greek word **υἱος** (“**hweecos**”), is the word “**son**”. In what first century culture were sons given in marriage? If the meaning were simply “**children**”, the word “**teknon**” would be used, referring to males and females. No Greek text has “**Women are given to men**”, as does The Peshitta. Of which Greek text or manuscript is The Peshitta a translation? Again, the Greek is incorrect and The Peshitta is flawless.

35
 הַגָּנָן (those) דֵּין (but) דְּלֵהוֹן (who for that) עֵלְמָא (world) שׁוּן (are worthy) וְלִקְיָמָתָא (for the resurrection)
 דְּמִן (from) בֵּיתָא (among) מְיֹתָא (the dead) לֹא נִסְבְּוּ (not) נְשָׂא (women)
 וְאֵיפָּהּ (also) לֹא נִשְׂאָהּ (not) נְשָׂא (women) הוֹן (are) לְנִבְרָא (to men)

The Aramaic here mentions “**Men**” & “**Women**”. The Greek mss. have neither. Some have concluded from the Greek that people are gender neutral in the glorified state in Heaven. The Peshitta nowhere suggests that. (neither does the Greek, in my opinion)

36
 אִפְלֵא (neither) נִדְרָה (for) תּוּב (again) לְמָמָתָא (die) מִשְׁכַּחְיָן (can they)
 אֵיךְ מִלְּאִכְבָּא (like) אַנְגְלָא (the angels) אִנְוּן (they are) נִדְרָה (for)
 וּבְנֵיָא אִיתִיהוֹן (& children) דֵּי אֱלֹהָא (of God)
 מִטַּל (because) דְּרוּהוּ (they were) בְּנֵיָא אִתְּתָּא (children) דְּקִימָתָא (of the resurrection)
 37
 דְּקִימָיִן (that rise) דֵּין (but) מְיֹתָא (those who have died) אֵיפָּהּ (also) מוֹשֶׁה (Moshe) בְּרֵךְ (declared)
 אֲדַכְרֵךְ (he recounts) נִדְרָה (for) כְּבֵד (when) אָמַר (said) מוֹרִיאָא (Jehovah)
 אֱלֹהָא (The God) דְּאַבְרָהָם (of Abraham) וְאַלְהָא (The God) דְּאַיִסָּחָק (of Isaac)
 וְאַלְהָא (The God) דְּיַעֲקֹב (of Yaqob)
 38
 אֱלֹהָא (God) דֵּין (but) לֹא הוּא (not) הוּא (He was) דְּמְיֹתָא (of the dead)
 אֱלֵא (but) רְדִיָּא (of the living) כְּלֵהוֹן (all of them) נִדְרָה (for) חַיִּין (alive) אִנְוּן (were) לָהּ (to Him)

39
 וְעָבֹהּ (& answered) אֲנִישֵׁין (some) מִן סֹפְרָא (of the Scribes) וְאַמְרִין (& they were saying)
 לָהּ (to Him) מִלְּפָנָא (Teacher) שְׂפִיר (beautifully) אָמַר (have spoken) אַתְּ (You)
 40
 וְלֹא תּוּב (& not) אִתְּתָּא (again) אִמְרוּהּ (they dared) לְמִשְׁאַלְתָּוּהּ (to ask Him) עַל מַדְרָם (about anything)
 41
 וְאָמַר (& said) הוּא (He) לְהוֹן (to them) אִכְבָּא (how?) אֲמִרִין (were saying) סֹפְרָא (The Scribes)
 עַל מְשִׁיָּהּ (about) רְבִירָה (The Messiah) הוּא (He is) לְךָ (that) דְּרִיִּד (of David)

The Greek mss. do not have “**The Scribes**”. Where did The Peshitta get this, if it is a translation of Greek? The Greek has “**How do they say The Christ is the Son of David**”

42
 וְהוּ (he) דְּרִיִּד (David) אָמַר (said) בְּכִתְבָּא (in the book) דְּמִזְמוֹרָא (of Psalms)
 דְּאַמְרָהּ (said) מוֹרִיאָא (Jehovah) לְמַרִּי (to my Lord) תָּב (seat) לְךָ (Yourself) מִן יְמִינִי (at My right)
 43
 עַדְמָא (until) דְּאַסִּים (I put) בְּעַלְדְּבִיךָ (Your enemies) תְּחִיתִי (under) רַגְלֵיךָ (Your feet)

The Greek has, “**Until I set your enemies your footstool.**” The Peshitta and one Greek ms. (D) have “**Until I set your enemies under your feet.**” This verse (Psalms 110:1) is quoted seven times in The NT

Mr 22:44 דְּאַמְרָהּ מוֹרִיאָא לְמַרִּי תָב לְךָ מִן יְמִינִי עַדְמָא דְּאַסִּים בְּעַלְדְּבִיךָ תְּחִיתִי רַגְלֵיךָ

Mr 22:44 εἶπεν οὐκ ἔστι σοὶ κύριος καὶ δεξιὸν σου εἰς ἀνθρώπους σου ἐχθρούς σου ὑποκαταστήσω τοὺς ποδῶν σου -WH *

Mr 22:44 εἶπεν οὐκ ἔστι σοὶ κύριος καὶ δεξιὸν σου εἰς ἀνθρώπους σου ἐχθρούς σου ὑποκαταστήσω τοὺς ποδῶν σου -BYZ agrees with LXX

הוּ נִדְרָה דְּרִיִּד אָמַר כְּרוּזָא דְּקוּדְשָׁא דְּאַמְרָהּ מוֹרִיאָא לְמַרִּי תָב לְךָ מִן יְמִינִי עַדְמָא דְּאַסִּים בְּעַלְדְּבִיךָ כּוּבְשָׂא תְּחִיתִי רַגְלֵיךָ
 Mr 12:36

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Mr 12:36 αυτος δαυιδ ειπεν εν τω πνευματι τω αγιω ειπεν κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποκατω των ποδων σου * -WH

Mr 12:36 αυτος γαρ δαυιδ ειπεν εν πνευματι αγιω λεγει ο κυριος τω κυριω μου καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου * (BYZ) agrees with LXX

עדימא דאסימ בעלדבבכך תחת רגליך Lu 20:43

Lu 20:43 εως αν θω τους εχθρους σου υποποδιον των ποδων σου -WH agrees with LXX

Lu 20:43 εως αν θω τους εχθρους σου υποποδιον των ποδων σου (BYZ) agrees with LXX

Lu 20:43 εως αν θω τους εχθρους σου υποκατω των ποδων σου -Codex D. *

בעלדבבכך כובשא לרגליך Ac 2:35 agrees with Hebrew OT, Pesh. OT & LXX

Ac 2:35 εως αν θω τους εχθρους σου υποποδιον των ποδων σου * -WH agrees with Hebrew OT, Pesh. OT & LXX

Ac 2:35 εως αν θω τους εχθρους σου υποποδιον των ποδων σου * (BYZ) agrees with Hebrew OT, Pesh. OT & LXX

למן דין מן מלאכא ממתום אמר דתב מן ימיני עדימא דאסימ בעלדבבכך כובשא תחת רגליך Heb 1:13

Heb 1:13 προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου * -WH agrees with LXX

Heb 1:13 προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου * (BYZ) agrees with LXX

1Co 15:25 (MUR) For he is to reign, until he shall put all his enemies under his feet. בעלדבבכוהי כלהון תחת רגלוהי 1Co 15:25 (Peshitta)

1Co 15:25 (BYZ) δαι γαρ αυτον βασιλευειν αχρις ου αν θη παντας τους εχθρους υπο τους ποδας αυτου * -

1Co 15:25 (WH) δαι γαρ αυτον βασιλευειν αχρις ου θη παντας τους εχθρους υπο τους ποδας αυτου *

Heb 10:13 (MUR) and thenceforth waited, until his foes should be placed as a footstool under his feet. תחת רגלוהי מקאא מכיל עדימא דנתתסימון בעלדבבכוהי כובשא Heb 10:13 (Peshitta)

Heb 10:13 (BYZ) το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου* agrees with LXX

Heb 10:13 (WH) το λοιπον εκδεχομενος εως τεθωσιν οι εχθροι αυτου υποποδιον των ποδων αυτου * agrees with LXX

Of the seven quotes of Psalm 110:1, The Peshitta disagrees with all the major Greek readings in four (Shaded grey) and agrees with them in 3 cases. It also agrees with The Peshitta OT and The Hebrew OT in one of the cases and also with The LXX in that same place where The LXX and The Hebrew OT & Peshitta OT all agree. (Acts 2:35).

The Greek texts agree with The LXX in ten out of 15 (2 Greek texts) places.

This shows four things:

1. The Peshitta does not translate the Greek readings. In several cases, The Peshitta contains “**footstool under your feet**” where the Greek has a subset –“**footstool**” or “**under your feet**”. In Mark 12:36, The Critical Greek has “**under your feet**” and The Majority Greek has “**your footstool of your feet**”. The Peshitta has “**your footstool under your feet.**”
2. The Greek conforms generally to The LXX (67% correlation).
3. The Peshitta NT quotes do not conform to any particular established OT text. It does not agree with The Hebrew OT or The Peshitta OT more than twice of the seven times Psalm 110:1 is quoted. That is only 28 % correlation.
4. The Greek readings are subsets of The Peshitta readings in 12/15- (80%) of the cases. In the other 20%, the Greek text conforms to The LXX. That means the Greek readings may be derived from The Aramaic, but not vice versa. For the Peshitta to have come from Greek, there would have had to be selective conflation (pasting two different readings together to form a longer one), and editing among different Greek text types, with no particular rhyme or reason behind it. Often the Peshitta follows no particular Greek reading whatsoever (56% of the time). This is not a reasonable scenario for an Aramaic translation from Greek. All the data support a Greek translation from a Peshitta base.

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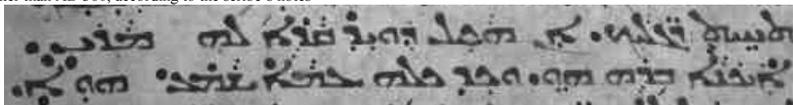
The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזתא דלוקא

אִכְנָא (how?) בְּרֵה (his son) הוּ (He) (is He)

The following is a photo of the ancient Khabouris Peshitta Manuscript, which was copied from a fourth century manuscript no later than AD 360, according to the scribe's notes



I show this because the word order is different here from the 1905 edition used in this interlinear, and may explain the difference in the Greek readings of the verse. **The Khabouris (& the Eastern Peshitta)** has the word order

? "If therefore David called Him my Lord, and how his son is He

The Western Peshitta mss. have:

? "If therefore David my Lord called Him, how his son is He

:The 4th century Greek ms. Vaticanus has

"David therefore Him Lord calls, and how his son is He? This is closer to the Eastern Peshitta than to the Western.

Practically all other Greek mss. have:

? "David therefore Lord Him calls, and how son his is He

This is closer to the Western word order than to the Eastern. These facts lead me to believe that the Vaticanus manuscript is a translation of the Aramaic text according to the Eastern Peshitta and that the Majority Greek text is translated from the Western Peshitta text. There are very few differences between the two Peshittas, however, by which to compare the Greek texts, but the available data seem to support this conclusion

Matthew 22 says twice that "David called Him (The Messiah) מְרִיאָה –Jehovah"; Luke and Mark say "David called Him, מֶרֶד – my Lord". There is one letter difference between "Jehovah" & "my Lord" in Aramaic: מְרִיאָה & מֶרֶד. This may seem to be a contradiction in The Peshitta NT, however, the text of Matthew says that our Lord was addressing the Pharisees directly and asking them for their views of The Messiah. Mark and Luke (in The Peshitta) have, "How do the Scribes say that The Messiah is David's son? The circumstances were different from the account of Matthew, and the approach with the Pharisees in Matthew was deeper and more expository and theological than with the common folk. With the Pharisees, He said twice that David calls The Messiah "Jehovah" – מְרִיאָה (MarYah), which is not based on His quotation of Psalm 110:1, but rather on a further examination of Psalm 110:5 in the first century text of the verse which was later revised by the Massorettes from Jehovah (or YAHWEH) in Hebrew to "Adonai" – "my Lord". Why did the Massorettes do this? Beats me, but they did this in 134 places in the Hebrew Bible and kept notes of the changes for every one of them in their Massorah (Scribal notes and alternate readings in the margins of manuscripts). The Peshitta Old Testament also retains the correct reading in this and all the other places where the reading was later changed in Hebrew mss. Psalm 110:5 says: "Jehovah at Your right hand shall defeat kings in the day of His wrath." If Jehovah is at the right hand of Jehovah then there are two Jehovah's mentioned in this Psalm: God The Father and God The Son Messiah. If The Son is at the right hand of The Father, as verse one teaches, then The Father cannot be the One to Whom verse 5 refers as "YAHWEH" at your right hand". If The Son is at the right hand of The Father, The Father cannot be at the right hand of The Son; otherwise, we make nonsense of language and reason. My understanding of Hebrew exposition is that the first verse of a Psalm signifies the whole Psalm, when quoted. Quite often, the first verse of a Psalm is quoted in The NT, but the first verse is a title for entire Psalm, often as a song begins with the title words by which the song is known

The Greek text of Matthew 22: 43-46 says basically the same as the Greek of Mark 12 & Luke concerning Psalm 110, because Greek usually uses the same word (Kurios-"Lord") for the Aramaic MarYah (Lord Jehovah) as for the Aramaic Mari (Lord). **The Peshitta of Matthew 22:43-46 says twice that The Messiah is Jehovah (The Lord God) of The Hebrew people and of the whole creation.** This Aramaic Name "Maryah" occurs 239 times in The Peshitta NT. The Greek rarely makes a distinction between "Lord" (which may refer to God or man) and "Jehovah" (which always refers to God).

45

וכר (& while) כללה (all) עמא (the people) שמע (heard) הוא (He) אמר (said) לתלמידיו (to His disciples)

46

אזדהרו (beware) מן (of) כפריא (the Scribes) דצבין (who like) למהלכו (to walk) באכסלה (in robes)

ורחמיין (& love) שלמא (greetings) בשוקא (in the markets) וריש (& first class) מורבא (seats)

בבנושיא (in the synagogues) וריש (& first class) סוכא (rooms) באדושיא (at banquets)

47

הנין (they) דאכלין (who consume) בתא (the houses) דארמלתא (of widows)

בעלתא (for an offering) דמורכין (of chanting) צלותהון (their prayers)

הנין (those) נקבלין (shall receive) דינא (a judgment) יתירא (surpassing)

Those who consume the houses of widows, for an offering of chanting their prayers, will receive a surpassing condemnation.

עלתיא – "Elta" can mean "pretext", "cause", "article", or "offering", "sacrifice". "Pretext" is not convincing, as most translations have it. Surely the Scribes would pray at the widows' homes and pray long prayers. It was not pretending that was the problem, it was charging widows for their prayers that was the problem. Are you to believe that it would have been acceptable if they had actually prayed long prayers in exchange for "devouring widows' houses"?

Chapter 21

1

הר (gazed) דיין (but) ישוע (Yeshua) בעתירא (at the rich) אילין (their offerings) קרבניהון (of treasure) ניא (in the house) בית (were) הו (who casting)

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The Greek mss. lack the name “Jesus” in verse 1. **Old Syriac** agrees with Greek in the first verb “looked up” and having no “Yeshua”-“Jesus”.

2
(a certain) הדיא (a widow) ארמלתא (also) אנה (& He saw) ודוא
(two) שמונא (shemonas) (who cast in) דארמית (poor) דארמית תרין

.A **Shemona** (Shemona) is a **farthing**, which was a small copper coin worth 1/4th cent

3
(widow) ארמלתא (that this) רדהא (you) לבון (I) אנה (tell) אמר (the reality) שררא (& He said) ואמר
(anyone) כלנש (than) מן (more) תדר (has cast in) דארמית (poor) דארמית

4
(to them) להון (was) הוא (abundance) דיתדר (whatever) מן (from) מן (these) הלין (for) גיר (all of them) כלהון
(of God) דאלהא (of offerings) קורבנא (to the house) בית (they cast in) ארמו (everything)
(everything) דין (this one) מן (but) מן (from) חסידותה (from) חסידותה (her want) כל (she had) דקניא דהות (that owned) דקניא דהות

.The Critical Greek text lacks “of God” in v. 4, as does **Old Syriac**

5
(the temple) היכלא (about) על (people) אנשין (were) הוו (saying) אמרין (& when) וכר
(it was adorned) דבכאפא (that with stones) שפירתא (beautiful) ובקורבנא (& with gifts) מנצבת (Yeshua) ארמית (to them) להון (said) אמר

..Jesus” is not in the Greek mss“

6
(the days) יומתא (shall come) נאתון (do you) אנתון (see?) דהון (these things) הלין
(a stone) באף (on) על (a stone) באף (shall be left) תשהב (not) דלא (in which) דבהון
(shall be pulled down) תסתרת (that not) דלא

7
(& they were saying) אמרין (Him) ואתון (they were) לה (asking) ושאלין
(the sign) אהא (is) די (what?) ומנא (will occur) נהון (these things) הלין (when?) אמרין (Teacher) מלפנא
(to occurring) דנהון (these things) הלין (are close) דקריבין (when) מנא

8
(you be deceived) תמעון (that not) למנא (beware) דהון (to them) להון (said) אמר (but) דין (He) דו
(& they shall say) נאמרין (in My Name) ונאמרין (shall come) בנשמי (for) נארין (many) גיר
(is near) קרב (& the time) זובנא (the Messiah) משיחא (“AM God”) אנה (“I”) אנה (not) דלא
(after them) בתרהון (go) דין (not) דלא

Ena na – “Ena na” is an Aramaic idiom used in The Old Testament Peshitta to translate Divine utterances: “I AM THE LORD”; “I AM GOD”; “I AM the first and the last”, etc.. 97% of the 146 occurrences of this expression I have examined in the OT refer to God; a few times it may refer to a mere human saying “I am...”. I here translate it in the Divine sense, as it amounts to a claim of false prophets to be The Messiah, Who is certainly Divine. The Greek mss. never convey this sense in the 34 places where it occurs in The Peshitta NT, as the Greek “**ego eimi**” never was an idiom meaning “**I AM GOD**”. The Greek mss. also lack “**The Messiah**” in this verse, leaving merely the inane statement “**Many shall come in My Name saying, I am.**” This they repeat in some other places in the Gospels, making a claim to Deity into a vague and meaningless statement in Greek. This is surely a defect in the Greek NT in several places such as: “**If you believe not that I am, you shall die in your sins.**”-Jn. 8:24. It is a deficiency in those 24 other “**I AM**” statements of our Lord in John, such as “**I am the bread of life.**” The Peshitta has “**Ena na**” in those places, meaning “**I AM the Living God**”. John 6:51 then reads: **I am The Living God, the bread of life, who have come down from heaven: and if a man shall eat of this bread, he will live for ever. And the bread which I shall give, is my body, which I give for the life of the world.**

9
(& commotions) קרבא (wars) ונשמיא (you) אנתון (hear) דשמעין (& whenever) ונא
(first) לוקידם (these things) הלין (for) גיר (are) אנה (going) עתידן (fear) דהחלון (not) לה
(the end) דהרהא (has arrived) מוטת (yet) דעדיביל (not) דלא (but) אלא (to happen) למהוא

10
(nation) עמא (against) על (nation) עמא (for) גיר (shall) ארמית
(kingdom) ומלכו (& kingdom) על (against) מלכו (kingdom)

11
(in places) בדיכא (shall be) נהון (great) דורבא (& earthquakes) וזועא
(panics) דוכא (places) וכפנא (& famines) ומותנא (& plagues) ונהון (& they shall be) דחלתא (& the sky) דתחורין (shall appear)
(shall appear) דתחורין (the sky) שמיא (from) מן (great) דורבתא (& the signs) דורבתא (& terror) ואתא (& storms) ורורבא (& storms) וסחורא (they shall be) נהון (great)

And there shall be great storms” is entirely missing from all Greek texts (except one very late minuscule ms. that has “**and .storms**”)

Did an Aramaean translator invent this phrase and add it to a translation of Greek, or did a Greek translator simply miss it in his translation from The Peshitta? Reason will dictate that the latter is far more likely than the former

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אונגליון קדישא כרוזתא דלוקא

12
 קדם (before) דין (but) הליון (these things) כלהין (all)
 גרמון (they will lay) עליכון (on you) אירא (hands) ונדרפניכון (& they shall persecute you)
 ונשלמוכון (they shall deliver you) לבנישהא (to councils) ולבית (to houses) אסירא (& to prisons)
 ונקרבוכון (they shall bring you) קדם (before) מלכא (kings) והנמונא (& governors)
 מטל (because of) שמי (My Name)

Metul Shemai (“because of My Name”) is such an important phrase, repeated in v. 17 & elsewhere as the cause of all the controversy and persecution against the church. What is His Name and why all the persecution? His Name, according to The Peshitta, which every believer must confess and to which each was baptized is “**מר יאה ישוע משיחא**” (**MarYah Yeshua Meshikha**) - “**The LORD God Yeshua The Messiah**”. Paul would later write: “**No one can say Yeshua is Jehovah (LORD God) except by the Holy Spirit.**” Whoever does not believe He is Jehovah God does not believe in Him. Whoever has not confessed with his mouth “**The LORD God Yeshua**” should do so. The Holy Spirit alone can bring this home to the heart and soul and compel the mouth to confess it, as He did to Peter. Some day, “**Every knee shall bow and every tongue shall confess .that Yeshua Meshikha is MarYah (The LORD GOD), to the glory of God The Father.**” –Phillip. 2:11

13
 דריא (it will happen) לבון (to you) דין (but) לטהדרווא (for a testimony)

14
 סימו (settle) דין (but) בלבכון (in your hearts)
 דלא (that not) תהוון (you will be) מהילפין (taught) למפך (to return) רווא (an answer)

15
 אא (I) נר (for) אהל (for) לבון (to you) פומא (a mouth) ודכמתא (& wisdom)
 אירא (which) דלא (that not) נשכהון (they shall be able) למפך (to stand) לקיבלה (against it)
 כלדהון (all of them) בעלדבביכון (your enemies)

The majority of Greek mss. have “**all your opposers shall not be able to refute nor resist**”. The Critical Greek text has “**all your opposers shall not be able to resist nor refute**”, with the last two verbs switched. In all major Greek texts, two verbs are used instead of the Peshitta’s one. See how The Peshitta text accounts for this: למקם - “**Imaqum**” can mean “**to stand**” or “**to oppose**”; the next Aramaic word

- לקיבלה - “**Iqablah**”, means “**against it**”, however it looks very much like לקיבלה - “**Iqabulah**”, which means “**to impeach it**” or “**to accuse it**”. The Greek translator appears to have mistaken the Aramaic לקיבלה for לקיבלה. The fact that למקם - “**Imaqum**” can mean “**to stand**” or “**to oppose**” doubles the likelihood that the Greek readings with these two verbs – “**to refute or resist**” are based on the Aramaic Peshitta text. The Critical Greek agrees better with The Peshitta word order, given the error in translation. למקם - “**Imaqum**” (to oppose) would answer to the Greek word, “**antistaynai**” – “**antistaynai**” - (to resist) and לקיבלה - “**Iqabulah**”, which means “**to impeach it**”, answers to the Greek “**antistepon**” - “**anteipein**”, which means “**to refute**”. One Greek ms. (D) 6th century has only the verb **antistepon** – “**to resist**”, which agrees well with The Peshitta. Codex D often does agree more closely (though by no means consistently) with The Peshitta than do the major Greek texts. D also has numerous strange, independent and unique readings. All these Greek texts are thus demonstrated to be probable translations of The Peshitta in this verse. Old Syriac agrees with The Peshitta reading

16
 נשלמוכון (your relatives) ורחמיכון (& your friends) ונמיתון (& they shall put to death) מנכון (& some of you) ואחיכון (your parents) וזאחיכון (& your brothers)

The Majority Greek text has a different word order than The Peshitta: “**your parents, relatives friends & brothers**. The Critical Greek text agrees with The Peshitta. Old Syriac has “**your brothers, your parents, your relatives, your friends**”.

17
 ותהוון (& you shall be) כניאי (hated) מן (by) כל (every) אנש (man) מטל (because of) שמי (My Name)

18
 ומנתא (& a hair) מן (from) רשכון (your heads) לא (not) תאבד (shall be lost)

19
 במסיברנוכון (by your perseverance) דין (but) תקנון (you shall possess) נפשכון (your souls)

20
 מא (whenever) דין (but) דהיתנון (you will see) לאירשלים (Jerusalem)
 דחיריון (being surrounded) לה (it) חילא (by armies) הירין (then) דעו (know)
 דקרב (that has come near) לה (to it) הורבה (its destruction)

21
 הירין (then) אילין (those who) דבוהוד (in Judea) אנון (are) נערקון (let them flee) לטורא (to the mountains)
 זאילין (& those) דבנה (who within it) אנון (are) נערקון (let them escape)
 דרבקרייא (& who are in the villages) לא (not) נעלון (let them enter) לה (it)

22
 דיומתא (for the days) אנון (are) הליון (these) דתבעתא (of vengeance)
 דנשלם (to fulfill) כל (everything) מא (whatever) דכתוב (is written)

According to our Lord, in His generation would be fulfilled “**all that had been written**”. This and other such statements demand that we reassess our doctrine of prophecy-eschatology.

23
 וי (woe!) דין (but) זאילין (to those) דבשנן (who are pregnant) וזאילין (to those) דמינין (who nurse)
 בהנון (in those) יומתא (days) נהוא (there shall be) ניר (for) ארבענא (suffering)

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אונגליון קדישא כרוזותא דלוקא

רבה (great) בארעא (in the land) ורונגא (& wrath) על (upon) עמא (people) הנא (this)
24

ונפלין (& they shall fall) בפומא (& by the mouth) דהורבא (by the sword)
ונשהבון (& they shall be led captive) לכל (to every) אהר (region)
ואורשלאם (& Jerusalem) יהווא (shall be) מורדישא (trodden) מן (of the Gentiles)
עדמא (will be finished) דנשלמון (until) דעממא (of the Gentiles)

25
ונדוין (& there shall be) אתותא (signs) בשמשא (in the sun) ובסודרא (in the moon) ובכוכבא (& in the stars)
ובארעא (& in the earth) אילצנא (suffering) דעממא (of nations) ופושך (of hands) איריא (claspings)
מן (from) תהרתא (alarm) דקלא (of the sea) דימא (of the sound)

And there shall be signs in the sun, moon & stars, and in the earth, suffering of nations and claspings of hands from the alarm of the sound of the sea. The Greek is quite different; I cannot see how The Peshitta obtained the phrase “claspings of hands” from Greek mss. No Greek mss. has the phrase; Greek has the word “aporia” – “perplexity”. Why in the name of Sam Hill would a translator add such a phrase? The Aramaic phrase פושך איריא “claspings of hands” is doubtless an idiom referring to perplexity. If the Greek were to be translated into Aramaic, the word פושך would do it. Of course, I do not accept the notion that The Peshitta writers were translating anything; The Greek text is translated from The Peshitta. An original text should have more such idioms than a translation would. The translator would tend to simplify them and render a text that is simpler than the base text and simpler than an original text in the translation language. All Aramaic words **highlighted in purple** in this interlinear are idioms. They are quite numerous. The Greek NT has all the earmarks of a **translation Greek** contained in The LXX translation of **The Hebrew Bible**. It employs Semitic word order of **Verb-Subject-Object** far more often than Greek normally does. I owe this observation to native Aramaean, Paul Younan, web host of Peshitta.org, and others who have posted this with many examples on their web sites.

26
ויונע (& an earthquake) דמפק (which drives out) נפשותא (the souls) דבנינשא (the children of men)
מן (from) דחלתא (the terror) דמדם (of whatever) דעתיד (is going) ל (to come) למאתא (on) ארעא (the earth)
ונתויען (& shall be shaken) חילא (the hosts) דשמיא (of Heaven)

An earthquake” is wanting in Greek mss. Would a translator add this to the text? I think not; That a Greek translator simply “dropped it is much easier to believe and support

27
והוידין (& then) נזחונידי (they shall see Him) לבריה (The Son) דאנשא (of Man) דאתא (Who comes)
בעננא (in clouds) עם (with) חילא (mighty works) סגיאא (many) ושבחה (& praise) רבא (great)

I love the Aramaic language! “עננא” – “Enanna” (Clouds, “Khayla”-“Khayla”) (strength, power, miracle, army, mighty works, host, possibility) & “שבחה” – “Shoobkha” (glory, praise, honor, hymn, tenet, opinion) have such rich possibilities of meaning and application. **Clouds** often signify trouble and turbulence, confusion and despair. “**Khayla**” is strength and the miraculous we find all around us every day if we look and consider; “**Shoobkha**” is the highest and noblest, most sublime reality and concept conceivable to the mind, whether to man, angel or God Himself. The Deity would comprise that glory. Wherever there is despair or sorrow, strength or possibility, honor or praise, The Son of Man is revealed and present, for these all come from Him and bring us eventually to Him

He sends “Enanna” – (Clouds) to teach us to pray and look up in hope for the Sun; then he gives us of His “Khayla” (Strength & Miracle) in answer to our prayer, and in response, we give Him “Shoobkha” (Glory and Praise) for all His mighty works and blessings to us

And with each of these three gifts: Enana, Khayla & Shoobkha,

The Son of Man comes to us.

It has always been so, and shall be so always.

He never changes.

“Behold, I come quickly”.

28
מא (whenever) דין (but) דשריי (begin) הלין (these things) דנהוין (to happen) אתלבבו (take heart)
ואימו (& lift up) רשיכון (your heads) מנטל (because) דקרב (draws near) לה (it) פירקנכון (your salvation)

29
ואמר (& said) הווא (He) להון (to them) מתלא (a parable) חו (behold) לתרא (the fig tree)
ולכבלהון (& all of) אילנא (the trees)

30
דמא (that when) דמפריען (they bud) מודרא (at once) מנהון (from them)
מסתכלין (understand) אתון (you) דקרב (that approaches) לה (it) קיטא (summer)

31
הכנא (thus) אתי (also) אתון (you) מא (whenever) דהויען (you see) הלין (these things) דהוין (that occur)
דעו (know) דקריבא (that near) הי (is) מלכותא (the Kingdom) דאלהא (of God)

32
אמין (amen) אמר (say) אי (I) לכון (to you) דלא (not) תעבר (shall pass) שרבתא (generation) דרא (this)
עדמא (until) דחלין (of these things) כלדוין (all) נהוין (shall come to pass)

Generation” means “**generation**”; “**This**” means “**this**”. Our Lord was not speaking of a future generation. Futurists need to go back “to the words of The Son of God and rethink their prophecy schemes. His words in Luke 21 and Matthew 24 have been fulfilled through The Holy Spirit, the Gospel proclamation and advent of Messiah to every heart and land where he was received, and judgment to those who rejected Him.

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אונגליין קדישא כרוזתא דלוקא

(shall pass away) נעברין (& earth) וארעא (Heaven) ושמיא
(shall pass away) נעברין (not) לא (& My words) ומלי

34
(ever) מזרחו (that not) דלא (in your souls) בנפשכון (but) דין (beware) דין
(& in drunkenness) וביריותא (with gluttony) באסורותא (your hearts) לבותכון (grow cold)
(shall come) נאתא (the stillness) ושללא (& from) ומן (of the world) דעלמא (& in the cares) ובעצמא
(that) הו (day) יומא (upon you) עליוכין

.”The phrase translated, “**from the stillness**” - **מן שללא** (“**man shalia**”) is an Aramaic idiom meaning “**suddenly**”

35
(all of them) כלהון (upon) על (it shall spring) נצפה (for) גיר (a trap) צפוחתא (as) איך
(the earth) ארעא (of all) דכלה (the face) אפיה (on) על (dwell) דיתבין (which) אליין

36
(& praying) ומצליין (at all times) במצליין (watching) ככלובין (therefore) שהרין (be) חכיל
(which are going) דתשון (these things) דתילין (from) מן (to escape) למעק (that you will be worthy) דתשון
(of Man) למהוא (to occur) דתקומון (& to stand) קדם (before) ברה (The Son) דאנשא

37
(& by night) ובליליא (in the temple) ביהובלא (He was) הו (teaching) מלת (but) דין (by day) ביימא
(in the mount) בשורא (spending the night) באת (He) הו (went out) נפק
(Zaytha) זיתא (D'Byth) דביית (which is called) דמתקרא

**By day He was teaching in the temple and by night he went out and spent the night
on the Mount called D'Byth Zaytha (“of the Place of Olives”)**

“**D'Byth Zaytha**” means “**of the place of Olives**”. The Greek texts have the abbreviated form, “**of Olives**”.

38
(to Him) לותה (were) הו (coming early) מוקדמין (the people) עמא (& all) וכלה
(His word) מלתה (to hear) למשמע (to the temple) להיבלא

Chapter 22

1
(of unleavened bread) דפטירא (the feast) דערא (but) דין (was) קריב (nearing) הו (the people)
(Passover) פנהא (which is called) דמתקרא

The Greek mss. for “**Passover**” have “**Pascha**” (See v. 13 also). Here is Strong’s Dictionary entry for the Greek word: ‘3957 **πάσχα** pascha pas'-k'khah: of **Aramaic** origin, of 06453 **פסחא**. TDNT-5:896,797; n n
AV-Passover 28, Easter 1; 29.

This Aramaic word occurs 29 times in the Greek NT., in the Gospels, Acts, I Corinthians and Hebrews. The Greek **πάσχα**-“**Pascha**” is an exact transliteration, letter for letter, of the Aramaic word **פנהא**-“**Pascha**”.

2
(& the Scribes) וספרא (the Priests) כהנא (Chief) רבי (were) רבי (& seeking) ובעין
(they might kill Him) נקשלונייה (that how?) דאכנא
(the people) עמא (of) מן (for) גיר (they were) הו (were afraid) דחליין

3
(Skariota) סכריוטא (who is called) דמתקרא (Yehuda) ביהודא (Satan) שטנא (but) דין (had) הו (entered) על
(of the twelve) דתרעסר (the number) מנינא (of) מן (had) הו (he who been) דאתיהו

The English word “**Satan**” comes from **Aramaic**- **שטנא**-“**Satana**”, as does the Greek word **σατανας** “**Satanas**” **Strong’s Greek-English Dictionary** has: 4567 **σατανας, Satanas, sat-an-as**’ of **Aramaic** origin corresponding to 4566 (with the definite affix); TDNT-7:151,1007; n pr m
AV-Satan 36; 36

- 1) **adversary** (one who opposes another in purpose or act), the name given to
1a) **the prince of evil spirits**, the inveterate adversary of God and Christ
1b) a Satan-like man

Again, the Greek testifies to an Aramaic original. **Σατανας**- “**Satanas**”, was not used in Greek writing anywhere but in The Greek NT. & **Σαταν** – “**Satan**” in one verse of **The LXX** (1 Kings 11:14), which is translated from the Hebrew שטן “**Satan**”.

4
(& the Scribes) וספרא (the Priests) כהנא (Chief) רבי (with) עם (he spoke) מלת (& he went) ואזל
(of the temple) דהיבלא (of the forces) דחילא (& the commanders) ורבי
(to them) להון (to deliver Him) דמשלמיויה (so as) איך

All major Greek texts lack “**& The Scribes**”, & “**of the temple**”. Codex C (5th century) & Codex N (6th cent.) have **και γραμματευσιν** “**”-“kai grammatousin**”-(**& Scribes**). Codex D (6th cent.) lacks “**στρατηγους**”-“**Military commanders**”.

5
(money) כספא (to him) לה (to give) דנתלון (& they promised) ואקימו (& they rejoiced) וחדרו
6
(occasion) פלגא (he was) הו (& seeking) ובעא (with them) להון (& he made an agreement) ואשורוי
(gathering) כנשא (any) מן (without) בלעד (to them) להון (to deliver Him) דמשלמיויה

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אונגליון קדישא כרוזתא דלוקא

על פתורא (is on) 22

וכרה (& The Son) דאנשא (of Man) אול (goes) איכנא (just as) דאחפרש (it was appointed)
(He shall be betrayed) משהלם (by whose hand) דבאידה (man) נברא (to that) ונרא (woe!) י (yet) ברם

23
(indeed) ושריי (& they began) דנעקבון (to inquire) בינתהון (among themselves) דמנו (who?) כי (indeed)
(to commit) למסער (was going) עתיד (who this) דהרא (he was) הו (of them) הו

24
(among them) הו (there was) דין (but) אף (also) הרינא (a dispute) בינתהון (among them)
(great) דמן (of who) אית (was) בהון (among them) דרב (great)

25
(to them) להון (said) אמר (Yeshua) (but) ישוע (Yeshua) אמר (He) דין (of the kings)
(are) מלכיהון (their lords) מריהון (of the nations) דעממא (the kings) דעממא (they ruling)
(are called) ורשלימין (& they ruling) עליהון (over them) בעדרי (doers) טובתא (of good) מותקרין (are called)

26
(among you) אנתון (you are) דין (but) לא (not) הכנא (so) אלא (but) אינא (whoever) דרב (is great) בכון
(chief) נהא (shall be) ארך (as) זערא (the small) ואינא (whoever) דרשא (a waiter)
(a waiter) משמשנא (shall be like) ארך (is) איך (is)

27
(who serves dinner) מנו (who is?) ניר (for) רב (greater) הו (he) דכמיך (he) אר (who sits) או (or) הו (he) דמשמש
(am) לא (not?) הו (is it) הו (he) דכמיך (he) אסא (I) דין (I) איתי (am)
(who serves dinner) בעתכון (among you) ארך (as) הו (He) דמשמש (He)

28
(in My trials) אנתון (you) אנתון (are) דין (but) דכתרתון (they who have remained) לויתי (with Me) בכסונין

29
(you) ואנא (& I) משהורא (promising) אנא (am) לכון (am)
(a kingdom) איך (as) דאשעורי (promised) לי (Me) אבי (My Father) מלכותא (My Kingdom)

30
(the table) דתאכלין (that you shall eat) ותשתון (that you shall drink) על (at) פתורא (the table)
(thrones) דמלכותא (of Kingdom) דיילי (My) ותבון (you shall sit) על (on) בורכותא (thrones)
(of Israel) ותרונון (& you shall judge) תרעסר (twelve) שבטא (the tribes) דאסרייל (of Israel)

31
(behold) אמר (& said) ישוע (Yeshua) לשמעון (to Shimeon) שמעון (Shimeon) הא (behold)
(wheat) סמנא (Satan) שאל (has requested) דנערובכון (that he may sift you) איך (like) דלחמנא (wheat)

32
(your faith) ואנא (& I) בעית (have prayed) עליך (for you) דלא (that not) תחסר (shall fail) הימנתך
(your brethren) אף (also) אנת (you) ביוכן (in the time) אתפני (it is restored) ושרד (confirm) אודין

33
(with You) שמעון (Shimeon) דין (but) לה (said) מורי (to Him) מורי (my Lord) עמך (with You)
(& for death) מטיב (prepared) אנא (I am) וליבית (even for the house) אסירא (of prisoners) ולמרתא

34
(Shimeon) אמר (said) לה (to him) ישוע (Yeshua) אמר (say) אנא (I) לך (to you) שמעון (Shimeon)
(three) דלא (not) נקרא (shall crow) תרנגלא (today) עומא (until) דתלת (three) דתלת
(Me) זבנין (times) תכפור (you shall deny) דלא (that) ידע (know) אנת (you) לי (Me)

35
(moneybag) ואמר (& He said) להון (to them) כר (when) שדרתכון (I sent you) דלא (without) כיסא
(there lacking) ודלא (& without) תרמלא (wallet) ומסנא (& shoes) למא (was?) וחסר (anything)
(anything) מדרם (to you) אמרין (they were saying) לה (to Him) ולא (& not) מדרם

36
(to him) אמר (He said) להון (to them) מן (from) דהשא (this hour) מן (whoever) דאית (has) לה (to him)
(a wallet) כיסא (moneybag) נכס (& thus) ודכנא (should take it) אף (& thus) תרמלא (also)
(his tunic) ומן (& whoever) דלית (lacks) לה (to him) סיפא (to him) נזבן (let him sell) נחתה (buy)
(a sword) ונזבן (& buy) לה (for himself) סיפא (a sword)

37
(that is written) אמר (say) אנא (I) לכון (to you) ניר (for) דאף (for) דהרא (that also) דהרא (his)
(He was numbered) וליא (must) דתתמלא (be fulfilled) בי (in Me) דעם (with) עולא (evil doers) אתמנא
(shall be fulfilled) כלהון (for) ניר (all) דעלי (that concerns Me) אשתלים (that concerns Me)

38
(behold) והגון (& they) אמריין (were saying) לה (to Him) מרין (our Lord) הא (behold)
(they are enough) דרביא (here) אית (are) תריין (two) סיפין (swords) אמר (He said) להון (to them) כספין

39
(he was) ונפק (& He went out) ואזל (& He went on) ארך (as) דמעדר (accustomed) הו (he was)
(Zytha) למורא (to the Mount) דבית (D'Byth) זייתא (Zytha)
(His disciples) ואזל (& went) בתרה (after him) אף (also) תלמידיה (His disciples)

Byth-Zytha" is usually paralleled in Greek by "ελαιων" – "elaiown" ("Olives", which is a partial translation of the Aramaic name, " which means, "Place of Olives". In John 5:2, The Critical Westcott & Hort text has **βυθζαθα**, "Baythzatha" which is a transliteration of the same Aramaic name "Byth-Zytha". Whoever wrote The Peshitta knew the Aramaic names of the villages (& hills) in first century Israel. The Greek sometimes translates names, giving their meanings, which is evidence that the Greek

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not only is not original, but the writer may not have been familiar with those places. It would be akin to writing "Teaching of Peace" for "Jerusalem". No one living in Israel would call Jerusalem, "Teaching of Peace", even in a translation. An original text in the original language of the country would have the original names of the towns and people of that country in the same language and forms familiar to the people who lived there. These The Greek NT does not have: The Peshitta NT does. If The Peshitta were translated centuries later in Syria or a country other than Israel, as is commonly supposed, how would the translator have gotten all the Semitic names of villages, coins and people in first century Israel where the Greek did not have them

The Greek coins **λεπτον** ("Lepton") & **κοδρανταις** ("Kodrantays") are Greek equivalent names, not the Jewish terms for the Roman coins, "Mina" & "Shimona". In fact, The Greek NT has two different translations for the Jewish "Mina": **λεπτον** ("Lepton") & **Mva** ("Mna"), the latter being a transliterated form of the Aramaic word מנא, "Mina", while the former is a translation equivalent in Greek currency.

- 40
 ובר (& when) משי לרובתא (He arrived) אמר (at the place) להון (He said) (to them)
 צלו (pray) דלא (lest) תעלון (you enter) לנסיונא (temptation)
- 41
 ורו (& He) פרק (withdrew) מנהון (from them) איך (about) משרא (a throw) כפא (stone's)
 וסם (& He bowed) בורכודי (His knees) ומצלא (He prayed) דהוּא (&)
- 42
 ואמר (& He said) אבא (Father) אן (if) צבא (are willing) אנת, (You) נעברני (let pass from Me)
 כסא (cup) ברם (this) הנא (however) לא צביני (My will) אלא (but) דיליך (Yours) נהוּא (be done)
- 43
 ואתהוּ (& appeared) לה (to Him) מלאכא (an angel) מן (from) שמיא (Heaven)
 דמודיל (who strengthened) לה (Him)
- 44
 וכר (& as) הוּא (He was) בדהלתא (in fear) תכיבאית (urgently) מצלא (prayed) דהוּא (He)
 והות (& was) דנעתא (His sweat) איך (like) שלתא (drops) דדמא (of blood)
 ונפל (& He fell) על ארעא (upon) דעמל (the ground)

Several old Greek mss. omit verses 43 & 44, including (A,B (4th cent.), P⁷⁵- (3rd cent.) and also The Sinaitic Old Syriac ms (5th cent.). Several old Greek mss. and Versions contain them, as well as church fathers: (R,D, Itala 4th cent., Vulgate 4th cent., Old Syriac Curetonian (5th cent.), Armenian 5th cent., Justin & Irenaeus (both 2nd cent.), Hippolytus & Dionysius (Both 3rd cent.)

- 45
 וקם (& He arose) מן מן (from) צלותה (His prayer) ואחא (to) תלמודיה (His disciples)
 ואשכח (& He found) אנון (them) כר (while) דמכין (they were sleeping) מן (from) עקתא (the anguish)
- 46
 ואמר (& He said) להון (to them) מנא (why?) דמכין (sleeping) אנתון (are you)
 קימו (arise) צלו (pray) דלא (lest) תעלון (you enter) לנסיונא (temptation)
- 47
 וער (& while) הוּו (He) ממלל (was speaking) הא (behold) כנשא (a crowd) ורו (& he)
 דמתקרא (who is called) יהודא (Yehuda) הוּו מן (one) מן (of) תרעסר (the twelve) ארתא (came)
 קדמויהוּ (he went before them) וקרב (he came) ליה (& he came) ישוע (Yeshua) ונשקה (& he kissed Him)
 הוּו נר (this one) ארתא (for) יהב (a sign) הוּא (given) להון (to them)
 דיאנא (whomever) דנשק (kiss) אנתא (I) דהוּו (is He)
- 48
 אמר (said) לה (to him) ישוע (Yeshua) יהודא (Yehuda)
 בנושקתא (with a kiss?) משלם (betray) אנת (you) לה (Him) לברה (The Son) דאנשא (of Man)
- 49
 כר (when) הוּו (saw) דין (but) אילין (those) דעמה (with Him) (who with Him)
 מרם (the thing) דהוּא (that occurred) אמרין (they were saying) לה (to Him)
 מורן (our Lord) נמהא (shall we strike?) אנון (them) בסיפא (with swords)
- 50
 ומחא (& struck) חר (one) מנהון (of them) לעברה (the servant) דרב (of High) כהנא (The Priest)
 ונטכה (& took it off) ארנה (his ear) דימינא (of his right side)
- 51
 ענא (answered) דין (but) ישוע (Yeshua) ואמר (& He said) כרו (enough) ערמא (for) להרא (now)
 וקרב (& he touched) לארנה (the ear) דהוּו (of him) דבלע (who was wounded) ואסיה (He healed him)
- 52
 ואמר (& said) ישוע (Yeshua) להון (to those) דאתו (who had come) עילויהוּ (upon Him)
 רבי כהנא (Chief) וקשישא (Priests) ורבי (of the army) חילא (against Me) ארנא (& not)
 דהיכלא (of the temple) איך (as?) דעל (upon) לטפא (a robber) נפקתון (you went out)
 עלי (for Me) בסיפא (with swords) ובהושרא (& with clubs) דתאחודינני (to seize Me)
- 53
 כליום (every day) עמכון (with you) הוּוית (I was) בהיכלא (in the temple)
 ולא (and) אושטוהון (you stretched forth) עלי (against Me) ארנא (hands)
 אלא (but) הוּא (this) הוּוית (is) שעתכון (your hour) ושלטנא (& of the Prince) דחשוכא (of Darkness)
- 54
 ואחרוּ (& they seized) איתיהוּ (they brought Him) לביתה (to the house) דרב (of the High) כהנא (Priest)
 ושמעון (& Shimeon) ארתא (coming) הוּא (was) בורה (after Him) מן (from) רודקא (a distance)
- 55

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(of the courtyard) דרתא (in the midst) מנצת (a fire) גורא (but) דין (they kindled) ואחרו (also) ויהבין (sitting) הוון (they were) חרריה (around it) ויהב (& sitting) הווא אף (was) אף (among them) שמעון (Shimeon) בינתהון (he) 56

(the fire) גורא (at) לות (as he sat) דיתב (a certain) חרא (a maidservant) עלמרתא (& saw him) וחרת (was) (with Him) עמה (this man) הנא (also) אף (& she said) ונאמרא (at him) בה (& she stared) 57

(woman) אמרתא (& he said) נאמר (denied) כפרי (but) דין (he) הו (not) לא ידע (know) אמא (I) לה (Him) 58

(to him) ליה (& he said) ואמר (another) אחרנא (saw him) חרריה (a little while) קליל (& after) ובתר (also) אנת (you) מנהון (of them) אנת (are) כאפא (Kaypha) דין (but) אמר (said) לא הוית (I am) 59

(was) (disputing) מותרא (another) אחרנא (one) חרא (hour) שעא (& after) אף (surely) אף (this man) הנא (also) עמה (with Him) הווא אף (was) ואמר (& he said) שריראית (surely) אף (a Galilean) הו גיר (he is) (for) 60

(you are) אמר (said) כאפא (Kaypha) נברא (man) לא ידע (not) אנת (I) מנא (what?) אמר (saying) אנת (you are) ומחרא (& at once) כד (while) הו (he was) מומלל (speaking) קרא (crowded) תרנגלא (a rooster) 61

(at Kaypha) ואתפני (& turned) ישוע (Yeshua) וחר (He gazed) (& He gazed) בכאפא (of our Lord) ואחרכר (& remembered) שמעון (Shimeon) מלתה (the saying) דמרן (him) ליה (He had) הווא (that told) דאמר (a rooster) דקרב (that before) דנקרא (shall crow) תרנגלא (times) תכפור (you shall deny) בי (three) תלת (times) זבנין 62

(bitterly) ונפק (& went out) לכר (outside) שמעון (Shimeon) בכא (he wept) מריראית (bitterly) 63

(Yeshua) ונברא (& the men) דאחרין (who holding) הוון (were) לישוע (Yeshua) (mocking) הוון (were) בה (Him) ומחפין (& covering) הוון (they were) ליה (Him) 64

(His face) ומודין (& striking) הוון (they were) ליה (Him) על (on) אפודי (strikes You) ואמרין (& they were saying) אהנבא (prophesy) מני (who?) מוך (strikes You) 65

(they were) ואחרניא (& other things) כניאנא (many) מנרפין (blaspheming) הוון (against Him) ואמרין (& they were speaking) עלודי (against Him) 66

(day had dawned) וכד (& when) נגה (The Elders) ורבי (Chief) & כהנא (The Priests) וספרא (& The Scribes) ואתכשו (were gathered) קשישא (to the place) לבית (& they brought Him) כנשתהון (of their assembly) 67

(The Messiah) ואמרין (& they were saying) ליה (& to Him) אז (to them) אנת (if) אנת (are) הו (You) משיחא (I tell) אמר (tell) לן (us) אמר (to them) אנת (if) אנת (I tell) לבון (you will believe Me) (not) לא תהימינני (not) 68

(you) ואן (& if) אשאלכון (I will ask you) לא יא (not) מפנין (will return) אנתון (you) ליה (to Me) פתמנא (an answer) אן (nor) שרין (will release) אנתון (you) ליה (Me) 69

(sitting) מן (from) השא (this hour) נהוא (shall be) ברה (The Son) דאנשא (of Man) יתב (sitting) מן (at) מינא (of the power) דהילא (of God) דאלהא (of the right side) דהילא (of God) 70

(all of them) אמרין (they were saying) דין (but) כלהון (therefore) ברה (The Son) דאלהא (of God) אנת (You?) הו (are) הכיל (This One) אשכון (therefore) עמן (seducing) עמן (to give) וכלא (& He forbids) דכסף (that money) דשא (head) לקסר (nor) לנת (to) אנת (saying) אמרין (you) אמרין (saying) אנתון (AM The Living God) אמא (that I) 71

(witnesses) אמרין (they were saying) מנא (why?) תוב (again) מתבעין (are needed) לן (to us) סהרא (witnesses) חני (we) גיר (for) שמען (are hearing) מן (from) פומה (His mouth)

Chapter 23

1
 וקמו (all) כנשהון (their crowds) ואיתרדי (brought Him) לות (& Pilatus) פילמוס (to) 2
 ושריו (& they began) אכלין (being consumed with) קרצודי (slandering Him) ואמרין (& they were saying) להנא (This One) אשכון (we have found) דמפנא (seducing) עמן (our people) וכלא (& He forbids) דכסף (that money) דשא (head) לקסר (nor) לנת (to) אנת (saying) אמרין (you) אמרין (saying) אנתון (The Messiah) אמר (& He has said) על (about) נפשה (Himself) דמלכא (that King) הו (He is) משיחא (The Messiah) 3
 ופילמוס (Pilatus) דין (but) שאלה (asked Him) ואמר (& said) ליה (to him) אנת (You?) הו (are) מלכא (the King) דיהודיא (of the Jews) אמר (He said)

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לה (to him) אנת (you) אמרת (have said)

4

ואמר (& said) פילטוס (Pilate) לרבי (to Chief) כהנא (the Priests) ולכנשא (the crowd) (1) אנת (man) הנא (this) לא (fault) עלתא (any) לא (not) משכחא (find) אנת (1) על (about) נברא (man) הנא (this)

5

הגון (they) דין (but) מוזעקין (shouting) הוון (they were) ואמרין (they were saying) (2) יהוד (in all) בבלה (He taught) מלך (when) בדר (our people) לעמן (that He stirred up) דשגשה (and began) מן (from) גלילא (Galila) וערמא (& unto) להרבא (here)

6

פילטוס (Pilate) דין (but) בדר (when) שמע (he had heard) שמא (the name) דגלילא (of Galila) שאל (he asked) דאן (if) נברא (The Man) דו (was) גלילא (a Galilean)

7

וכד (& when) ידע (he knew) דמן (that from) תהית (under) שילטא (the authority) דו (He was) דהרודס (of Herodus) שדרה (he sent Him) לותה (to the presence) דהרודס (of Herodus) מנל (because) דבארשלים (in Jerusalem) הווא (he was) בהגון (in those) יומתא (days)

8

הרודס (Herodus) דין (but) כד (when) חזידו (he saw) לישוע (Yeshua) חדי (he was glad) טב (very) צבא (wanted) הווא (he had) גיר (that heard) דשמע (because of) מנל (he had) עלוהי (about Him) סניאא (he had) ומסכר (& hoped) הווא (he had) דמרם (that some) אתא (sign) נהווא (he would see) מנה (from Him)

9

וולא (& matters) סניאא (many) מושאל (asking) הווא (he was) לה (Him) ישוע (Yeshua) דין (but) מדרם (any) פהנמא (an answer) לא (not) אתיבה (He brought him)

“Jesus” absent in Greek mss^a – .Yeshua

10

קימון (standing) הוון (they were) דין (but) רבי (Chief) כהנא (The Priests) וספרא (The Scribes) & ועזיזאית (vehemently) אכלין (consumed with) הוון (they were) קרצודי (accusing Him)

11

הרודס (Herodus) דין (but) שטה (mocked Him) הו (he) ופלחוהי (& his servants) וכד (when) מבוז (he had insulted Him) אלבשה (He clothed Him) נחתא (with a robe) דזהנריתא (of purple) ושדרה (he sent Him) לית (& he sent Him) פילטוס (Pilate)

12

וכהו (& on that) יומא (day) הוון (became) דחמא (friends) פילטוס (Pilate) והרודס (& Herodus) עם (with) חרדא (each other) בעלדבבוהא (enmity) הוית (there had been) קרים (from) מן (for) גיר (between them) בינתהון (before)

13

קרא (called) דין (but) פילטוס (Pilate) לרבי (Chief) כהנא (The Priests) ולארבונא (& the Rulers) ולעמא (& the people)

14

ואמר (& He said) להון (to them) קרבתון (you have brought) לי (to Me) נברא (Man) הגא (This) אך (as) מופך (subverting) עמכון (your people) ודא (& behold) אנת (I) עקבתה (have examined Him) לותה (in Man) הגא (This) לעניכון (in your sight) ועלתא (& fault) מדרם (any) לא (not) אשכחתי (I have found) נברא (Man) הגא (This) מן (of) כל (everything) אתהון (which accusing) בה (Him)

15

אלא (but) אפלא (neither) הרודס (Herodus) שדרתה (I sent Him) גיר (to him) לותה (to him) ודא (& behold) לא (not) מדרם (anything) דשווא (worthy) למותא (for death) סעיר (has been committed) לה (by Him)

The Majority Greek has “for I sent you to him”. The Critical Greek has “for he sent him to us”. How did the Peshitta get “for I sent him to him” from either Greek reading? But I will show how the Greek texts may have gotten their readings from the

Aramaic: שדרתה גיר לותה is “I sent Him to him”; שדרתהון גיר לותה is “For I sent you to him”; שדרתהון גיר לותה is “For he sent Him to us”. Compare שדרתהון & שדרתהון גיר לותה; the first (black letters) is the Peshitta reading, “for I sent Him”; the second is the same with one letter missing and the next word (Gir) pushed into the first; The third reading is “I sent you”. This misreading of “Gir” as “Kown” is a hypothetical explanation for the Greek readings. In the square Aramaic of Dead Sea Scroll script, a Yodh and Waw can be easily confused

Yodh and Waw. In regular Hebrew-Aramaic they are ו,י. Waw is simply longer on the down stroke. - “Gir” (“For”) & בון (“-kown”-“you”) are composed of letters which differ basically in the length of their respective strokes, and could be misconstrued if carelessly read or written. That is what I believe happened with the Majority Greek translation. The Critical Greek can be more easily explained שדרתהון גיר לותה became שדרתה גיר לותה by dropping a letter (ת) & misreading another letter ה for ך. ך is called a final Nun, the form of Nun (נ) at the end of a word. The difference between the two Greek readings is twenty one Greek letters; the difference between those two readings in the Aramaic language would be six Aramaic letters; (These I highlight in red below). So it would be much easier to account for both Greek readings on the basis of an Aramaic base, than vice-versa. Besides, the Peshitta reading cannot have come from Greek; no Greek text has the Peshitta reading!

I sent for you to him

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Majority Greek: **ἀνεστῆκεν γὰρ αὐτὸν ὑπὲρ αὐτοῦ**
He sent for him to us

Critical Greek: **ἀνεστῆκεν γὰρ αὐτὸν ὑπὲρ ἡμῶν**

Aramaic Base Readings:

Original Peshitta Majority Greek reading Critical Greek reading
to him for I sent Him:to him for I sent you : to us for he sent Him
שדרה גיר לותן : שדרתבון גיר לותה: שדרתה גיר לותה

The Greek readings in Aramaic have 58% and 78% letter correlation with the Peshitta Aramaic reading of one or two pertinent words. The Critical and Peshitta readings in Greek have 0% & 0% correlation with the Majority Greek reading of the two pertinent words involved. That means it is highly unlikely any Greek reading was translated into the Peshitta reading; rather it is much more likely the reverse happened

Dead Sea Scroll Aramaic Script

"You" - Heb.-DSS-בן-יך

"For" - Heb.-DSS-גד-יך

If it be objected that The Peshitta was compiled by editing and translating both major Greek traditions, I respond that over 50% of the time it differs from one Greek text, it differs from both of them with readings unique and unknown even among The Latin Vulgate mss. Besides, what translator would be editing and collating mss. on the fly as he is translating those mss.? He wants a single straightforward document in front of him to translate- not that I would grant for a minute that The Peshitta is a translation of Greek, or of anything else, for that matter. It is too plain a document and uncluttered with variant readings, too full of Aramaic idioms, Aramaic syntax and sentence structure for that to be the case. Greek mss., on the other hand, are too full of variant readings, alternate synonyms of corresponding Aramaic words, transliterations of Aramaic in hundreds of places, translational statements declared as such from Aramaic, Aramaic sentence structure as opposed to Greek (very similar to The LXX) and very low lexical density as compared to original Greek compositions (Greek NT compares very well to LXX LD), for the Greek to be anything but a translation of an Aramaic document. The Peshitta has a Lexical Density (ratio of vocab. words to total word number) almost identical to The Hebrew Old Testament! See my articles titled "Lost in Translation", "New Testament Entropy", "Computerized Primacy Test" and "Wisdom of Solomon" for detailed computer analysis of these data I have compiled

16

ארידייה (I shall discipline Him) הכיל (therefore) ואשבקיהי (& I shall release Him)

17

עידא ניר (the custom) ניר (for) אית (it) הוא (was) דנשרא (that he would release) בעדעדא (at the feast) להון (to them) הוד (one)

18

קען דין (shouted) דין (but) כלה (the entire) כנשא (mob) ואמרין (& they were saying) שקן ליהי (take away) ליהא (This One) ושדי (& release) לן (to us) לבראבא (Barabba)

19

הו אלא (he) אלא (who) דמטל (because of) אנטסיס (sedition) דהות (which occurred) במדינתא (in the city) וקטלא (& murder) רמא (cast) הוא (he was) בית (in a house) אסירא (of prisoners)

20

תוב דין (again) דין (but) מלל (spoke) עמהון (with them) פילטוס (Pilatus) חב צבא (as) רמא (he wanted) דנשרא (to release) לישוע (Yeshua)

The Majority Greek omits "with them", whereas the Critical Greek has the phrase

21

הגון דין (they) דין (but) קען (shouting) הוו (were) ואמרין (& they were saying) זקיפיהי (crucify Him) זקיפיהי (crucify Him)

22

הו דין (he) דין (but) דלתל (a third) זבנין (time) אמר (said) להון (to them) מנא (what?) ניר (for) דביש (that is evil) עבר (that has done) הנא (This One) מדרם (any) עלתא (fault) דשווא (that deserves) למורא (death) לא (not) אשכחת (I have found) בה (in Him) ארידייה (& I shall chastise Him) הכיל (therefore) ואשבקיהי (& I shall release Him)

23

הגון דין (they) דין (but) תכבין (urging) הוו (were) בקלא (in a voice) רמא (loud) ושאלין (& demanding) הוו (they were) לה (him) דניקפנייהי (that they may crucify Him) וישען (& prevailed) הוא (it) קלהון (their voice) דילהון (theirs) ורבי (Chief) כהנא (The Priests)

The Critical Greek & Latin Vulgate omit "& that of the Chief Priests". The Majority Greek text contains it. The Old Syriac also contains the phrase

24

פילטוס (Pilatus) דין (but) פקד (commanded) דתהוא (that should be done) שאלתהון (their demand)

25

ושרא (& he released) להון (& to them) להו (to them) רמשל (him) אנטסיס (sedition) וקטלא (& murder) דשאלין (whom they demanded) רמא (cast) הוא (had been) בית (into a house) אסירא (of prisoners) הו (him) דשאלו (whom they demanded) לישוע (Yeshua) דין (but) אשלב (he delivered) לצבניהון (to their pleasure)

26

וכ (as) מובלין (they brought) לה (Him) אהדו (they seized) לשמעון (Shimeon)

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Luke

אונגליין קרישא כרוזתא דלוקא

(they laid) וסמו (a village) קריתא (from) מן (who came) דארתא (a Cyrenian) קורינאי (Yeshua) עלוהי זקיפא (upon him) דנטען (the cross) ברתה (to carry) דישוע (after Him) 27

(of people) דעמנא (a multitude) סונא (after him) ברתה (there) הווא (& came) ורתא (over Him) ונשא אילין (& women) (those) דמרקדן (who lamenting) הוי (were) ואלין (& howling) עלוהי 28

(& He said) ואתפלי (turned) ישוע (Yeshua) לויתרין (to them) ואתר (for Me) בנת אורשלים (daughters) ליה (of Jerusalem) לא תבכין (not) עלי (weep) ברים (but) על (for) נפשכון (yourselves) בכיין (weep) ועל (& for) בניכין (your children) 29

(they shall say) דהא ארין (behold) יומתא (are coming) דברון (the days) נאמרין (in which) ילד (that not) דלא (& the wombs) ולקברתא (the barren) טובוהין (blessed are they) דעקרתא (& the breasts) וילתריא (nursed) 30

(to the mountains) הידין (then) תשרון (they shall begin) למאמר (to say) לטרא (to the mountains) דפלו עלין (fall) ורמוטא (upon us) דכסינן (& to the hills) 31

(they are doing) דאן (that if) בקיסא (with wood) רשיבא (green) הלין (these things) עברין (will happen) בבישא (with the dried) מנא (what?) נדווא (others) 32

ואתין (& coming) הוו (were) עמה (with Him) תרין (two) אחרנין (others) עברי (doers) בישתא (evil-) דנתקטילין (to be killed) 33

The Majority Greek: ἄλλοι δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναρῶνθησαν. “And there were also others—two evil-doers—with him, to be put to death.”-(Young’s Literal Translation).

The Critical Greek: ἄλλοι δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναρῶνθησαν. “And there were being led, two other evil-doers also, to be lifted up.”- (Rotherham)

The Latin Vulgate: ducebantur autem et alii duo nequam cum eo ut interficerentur. “And there were also two other malefactors led with him to be put to death.” (Douay)

Old Syriac: “And there were coming with Him two evil doers to be killed”.

Hello? According to the Critical Greek Text and The Latin Vulgate, The Messiah was an evil doer like the two robbers crucified with Him! How can anyone who has sincere faith in Messiah countenance such blasphemies in supposedly inspired Bible texts?! The Peshitta and the Majority Greek agree here in the general wording that “there were with Him two others-evil doers”, not “two other evil doers”. There is a world of difference, an infinite and eternal difference between those two statements.

33

(that is called) דמרתקריא (a certain) חרא (to place) לדכותא (they came) אהו (& when) וכה (doers) עברי (& those) ורדונון (there) תמן (they crucified Him) זקיפתא (The Skull) וקפיהי (at) ויהוה (His right) וחד (one) מן (& one) וחד (at) סמלה (His left) 34

(them) הו (He) דין (but) ישוע (Yeshua) אמר (saying) הווא (was) אבא (Father) שבוק (forgive) להון (them) לא ניר (not) ידעין (for) מנא (they know) עברין (what?) עברין (they are doing) ופלגו (they divided) נחתודי (His garments) וארמי (they cast) עליהון (& over them) פסא (lots) 35

Greek mss. (P75, B, D, W, Θ) & Old Syriac Sinaiticus omit “Father forgive them, for they know not what they do.” I ask the reader: Can such witnesses as these be trusted to testify truly to the very words of God Himself when they omit and distort the plainly inspired utterances of our Savior and LORD such as this one? If these words be not inspired of The Holy Spirit, what is? Fortunately, most manuscripts and versions contain this most holy and sublime utterance of our Lord from the cross. **!May God forgive textual critics who edit the words of God, for they know not what they do**

35

(& watching) וחווא (the people) עמא (but) דין (were) הווא (standing) קאם (also) וממיקין (& mocking) הוו (were) בה (Him) אף (also) ארכונא (the leaders) ואמרין (they were saying) לוארתא (to others) אהי (He gave life) נחא (let Him save) נפשח (Himself) אן (if) הווי (He is) משיחא (the Messiah) נביה (The Chosen One) דאלהא (of God) 36

(soldiers) ומבוהין (& scoffing) הוו (were) בה (at Him) אף (also) אכשר שניא (also) וקרבין (to Him) לורה (they came near) ומוקבין (& were offering) חלא (vinegar) (of the Jews) אמרין (& they were saying) לה (to Him) אן (if) אנת (You) הו (are) מלכא (the King) דיהודיא (of the Jews) אדא (save) נפשך (Yourself) 37

?!?!”. Old Syriac adds, “And they placed a crown of thorns on His head

38

(that was written) אית (there) הווא (was) דין (but) אף (also) כתבא (an inscription) דכתוב (in Hebrew) לעל (over) מנה (Him) יונאית (in Greek) ורהומאית (& in Latin) ועבראית (& in Hebrew) חלא (of The Judeans) הנו (this is) מלכא (the King) דיהודיא (this is) 39

.”Vaticanus and other Alexandrian Greek mss. omit “written in Greek, Latin and Hebrew

The Peshitta Aramaic-English Interlinear Gospels



The Holy Gospel Preaching of Luke

אונגליון קדישא כרוזתא דלוקא

הד (one) דין (but) מן (of) הגון (those) עברי (doers) בישתא (evil) (Him) דצליבין (who crucified) הו (were) עמה (with Him) מנדף (blaspheming) הוא (was) עלוהי (Yourself) ואמר (& he said) אן (if) את (You) הו (are) משיחא (the Messiah) פצא (save) נפשך (save) (in condemnation) דאף (for also) את (you) בה (with Him) דהל (afraid) אנת (are) לך (also) ופצא (& save) אף (also) לך (us) 40

ובאא (& rebuked) בה (Him) חברה (his companion) ואמר (& he said) לה (to him) אף (also) לא (not?) מן (of) אלהא (God) דהל (afraid) אנת (are you) דאף (for also) את (you) בה (with Him) אנת (are) ברינא (in condemnation) 41

והגן (& we) כאנאית (justly) אדך (so) דשרין (because worthy) הוין (we are) גיר (for) ואדך (according to) דעברין (what we have done) אתפרעין (we are repaid) (This One) דין (but) מרם (anything) דסנא (bad) לא (not) עביד (was done) לה (by Him) 42

ואמר (& he said) לישוע (to Yeshua) אתרברני (remember me) מרי (my Lord) מא (when) דאחא (come) אנת (You) במלכותך (in Your Kingdom) 42

."The Critical Greek omits "My Lord". The Majority Greek has "Lord

אמר (said) לה (to him) ישוע (Yeshua) אמין (amen) אמר (amen) אנת (I) לך (to you) דיימנא (that today) עמי (with Me) תהוא (you shall be) בפרדיסא (in Paradise) 43

אית (it) הוי (was) דין (but) אדך (about) שעא (hour) שת (the sixth) והוא (& was) חשוכא (darkness) על (upon) כלה (all) ארעא (the earth) עדמא (until) לתשע (the ninth) שעין (hour) 44

ישמשא (& the sun) חשך (grew dark) ואצטרי (was ripped apart) אפי תרעא (the curtain) מן (of) מן (of the temple) מצעתה (its middle) 45

וקעא (& called out) ישוע (Yeshua) בקלא (in a voice) רמא (loud) ואמר (& He said) אב (My Father) באדריך (into Your hands) כאם (lay down) אנת (I) רוהי (My Spirit) דרא (this) אמר (He said) ושלם (& He expired) 46

כד (when) הוא (saw) דין (but) קנטרונא (the centurion) מרם (the thing) דהוא (that happened) שבח (he praised) לאלהא (God) ואמר (& He said) שרידאית (truly) הגא (This) נברא (Man) דריקא (The Righteous One) הוא (was) 47

ובלהון (& all) כנשא (the crowds) ארלין (which) דכנישין (gathered) הו (that happened) דהוא (for spectacle) דרא (this) כד (when) הו (they saw) מרם (the thing) דדהוא (their chests) הפכו (returned) כד (while) שרפין (smiting) על (on) דהידיון 48

וקימין (& standing) הו (they were) מן (from) רוחקא (afar) כלהון (all of them) דיועוהי (the acquaintances) דישוע (of Yeshua) ונשא (& women) ארלין (those) דאתי (who come) עמה (with Him) מן (from) גלילא (Galila) וזיוין (& beholding) הו (they were) הלין (these things) 49

נברא (a man) דין (but) חר (certain) דשמה (whose name) יוסף (Yoseph) בולושא (a Sanhedrin member) מן (from) רמתא (Ramatha) מרינתא (a city) דיהוד (of Judea) נברא (a man) הוא (was) טובא (& just) וזריקא (good) 50

.The Greek texts put "from Ramatha a city of Judea" in the next verse

הגא (this one) לא (not) שלם (consented) הו (had) לצבינהון (to their decision) ולטענהון (& to their action) ומסכא (& waiting) הוא (he was) למלכותא (for the Kingdom) דאלהא (of God) 51

Greek has "(The same had not consented to their counsel and doings), from Arimathea, a city of the Jews, & he waited for the kingdom of God", which is a bit awkward, to say the least
".Old Syriac adds, "This man was one who did not take part with the mind of The Devil

הגא (this man) קרב (came) לות (to) פילטוס (Pilate) דישוע (of Yeshua) ושאל (& he requested) 52

ואתתה (& he took it down) וכרכה (& wrapped it) בהיצא (of burial) נקרא (cut out) הו (that is) דלא (without) אנש (anyone) ערכיל (yet) אתחטים (placed) הוא (having been) בה (in it) 53

ויומא (& the day) ערובתא (Friday) הות (it was) ושבתא (& The Sabbath) נהא (beginning) הות (was) 54

קרבין (approaching) הוי (were) דין (but) נשא (women) הלין (these) דאתי (who came) עמה (with Him) מן (from) גלילא (Galila) וזוהי (they saw) לקברא (& they saw) דאחא (His body) פנדה (had been laid) ונאכנא (& in which way) 55

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The Holy Gospel Preaching of Luke



אונגליין קדישא כרוזתא דלוקא

והפך (they returned) & טיב (preparing) הרומא (sweet spices) ובסמא (& ointment)
(that which was commanded) (according to) אדך (they rested) שלי (& on The Sabbath) ובשבתא

Chapter 24

1
בחד בשבא (on Sunday) דין (but) בשפרא (at dawn) עד (while) השוך (it was dark)
אדי (they came) לבית (to the place) קבורא (burial) אדי (they brought) הרומא (spices)
הלין (these) דטיב (that prepared) הוי (they had) ואת (there) & הוי (were) עמהין (with them)
(other) אהרניהא (women) נשא

."The Critical Greek text lacks " & there were other women with them"; The Majority Greek has " & some with them

2
ואשכח (& they found) כפא (the stone) דמעגלא (that was rolled) מן (from) בית (the house) קבורא (burial)

3
ועלין (& they entered) ולא (and not) אשכחיהו (they found) לפנרא (the body) דישוע (of Yeshua)

4
והוא (it was) דכד (that while) הדין (these) תמוהין (wondered) על (at) הדא (this)
הא (behold) הדין (two) גברין (men) קמו (stood) לעל (over) מנהין (them)
ומברק (& shining) הוא (was) לבושהין (their clothing)

5
והוי (& they were) ברהולתא (in fear) וכפי (they bowed) אפיהין (their faces) בארעא (to the ground)
ואמרין (& they were saying) להין (to them) מנא (why?) בעין (seeking) אמנהין (are you) היא (The Life)
(among) מותא (the dead) עם

6
ליתודוי (He is not) תנן (here) קם (has risen) לה (He) עהדין (remember)
דמלך (when He spoke) עמכין (with you) כד (as) הו (He) בגלילא (in Galilee)

7
ואמר (& said) הוא (He) דעתיד (going) הו (is) ברה (The Son) דאנשא (of Man)
דנשתלים (to be delivered) בחדין (into the hands) אנשא (of men) חזמין (sinners)
ונצטלב (& He shall be crucified) ולהלתא (the third) יומין (day) נקום (He shall arise)

8
והדין (& these women) אהדכרין (remembered) למלוהי (His words)

9
והפך (& they returned) מן (from) קברא (the tomb) ואמרין (& they were saying)
הלין (these things) כלהין (all) להדעכר (to the eleven) ולשרכא (& to the rest)

10
איהדין (they) הוי (were) דין (but) מרים (Maryam) מנהליתא (Magdalitha) ויהון (& Yohanna)
ומרים (& Maryam) אמה (the mother) דיעקוב (of Yaqob)
ושרכא (& the rest) דעמהין (who were with them) הלין (these things)
דאמר (who told) הוי (the apostles) לשליהא (to the apostles)

11
ואתחוי (& appeared) בעיניהון (in their eyes) מלא (words) הלין (these) אדך (as) שניהא (insane)
(them) ולא (and not) דימנו (they believed) אמין (them)

12
שמעון (Shimeon) דין (but) קם (arose) ורהט (ran) & לקברא (to the tomb)
ואריק (& beholding) הוא (he) כותא (the linen) דסימין (that was placed) בלווד (by itself)
ואזל (& he went) כד (while) מתרמר (wondering) בנפשה (in his soul)
על (over) מרם (what) דהוא (had happened)

Greek mss. have "Petros"- "Peter" for "Shimeon"; but we know from Greek mss. of John 1:42 that "Petros" is a translation of the apostle's Aramaic name "Shimeon Kaypha" (See Matthew 4:18 & 10:2, Jn. 1:44); "Petros" is not his name; it is a translation of his name. "The Greek, "Christos"- ("Christ") also is a translation of "Meshikha", according to the Greek mss. of John 1:41. Does that not support the premise that the Greek text is a translation and that the original was Aramaic? The Greek NT does not support the idea that the Jews of Israel were bilingual in Aramaic and Greek. John uses the phrase several times: (Aramaic term) "is translated" as (Greek term). It does not say, "You shall be called Kaypha and Petros". If they were bilingual in Aramaic and Greek, everyone would have had an Aramaic name and a Greek name. It says, "You shall be called, Kaypha, which is translated Petros." This formula, used several times in John, gives away the Greek text as a translation of an Aramaic original. Our Lord was not named "Ἰησοῦς"- "Iaysous"- translated "Jesus". His name was not Greek, it was the Aramaic "ישוע"- "Yeshua" (Probably pronounced "Yayshu" in first century Israel). Practically no one had a Greek name in Israel, according to the Greek NT. That would not be so if Greek were a second language there.

13
והא (& behold) תרין (two) מנהין (of them) בה (on that) ביומא (day) אזלין (going) הוי (were)
לקברא (to the village) דשמה (whose name) עמאוס (is Emmaus)
וּפּרִיקָא (& it is distant) מן (from) אורשלים (Jerusalem) אסטרוהא (sixty) שתיין (furlongs)

.A furlong is 1/8th mile. Emmaus was 7.5 miles from Jerusalem

14
והנין (& they) ממללין (speaking) הוי (were) חד (one) עם (with) חד (another) על (about) הלין (these)
כלהין (all things) דגדש (that had occurred)

15

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזתא דלוקא

And they were saying to one another, “Were not our hearts dull within us as He was speaking with us on the road and ?” expounding to us the scriptures

All Greek mss. have, “**Did not our hearts burn [within us]?”**

Here is “**dull**” in Aramaic: קִיר
?Here is “**burn**” in Aramaic: יִקִּיר. Hard to tell the difference, isn't it
Perhaps Zorba the Greek mistook יִקִּיר as קִיר.

Greek for “**burn**” here is **καίωμενη**.
Greek for “**dull**”: **βραδεις** or **νοστρος**.

So which explains which? I will grant that an Aramaean translator might see **καίωμενη** and miswrite his translation as **ܢܘܨܬܐ** - “**iqid**” instead of **ܢܘܨܬܐ** - “**yaqqir**”, (assuming the later Estrangela script used in the second century and onward), though it is much less likely than an error in reading the square Aramaic יִקִּיר as קִיר (and ܩ and ܝ are easily confused one for another, whereas the Estrangela **Dalet - ܕ** & **Resh - ܪ** are carefully distinguished by their dots within or above), or a scribe

may have mistaken **ܢܘܨܬܐ** - “**iqid**” in an original Peshitta translation manuscript of Luke and have written **ܢܘܨܬܐ** - “**yaqqir**”, and no one after him copied the original, only the second generation copy with the error in it. That seems highly unlikely, however, given that the original would have been copied more than once, and most copies would have the correct reading if the original were correct. **As it stands, no Peshitta manuscript of the 16 mss. collated by Gwilliam in this passage of Luke agrees with the Greek reading. Thus it is very difficult to support that The Greek was original and a hypothetical Peshitta translator miswrote his translation as ܢܘܨܬܐ instead of ܢܘܨܬܐ, and that no second or third translator did another translation or checked the first one against the Greek original.** The Peshitta was copied by scribes trained in their art in Monasteries to be exact and to uphold the Massoretic tradition of verifying and making notes of all variants and spelling irregularities observed. The Greek tradition was not nearly as rigorous and precise, as can be easily observed in the Greek mss. themselves.

Internal evidence also supports the Peshitta reading. Our Lord said the two disciples had “stupid hearts” in v. 25. The Greek has the word “βραδεις” - “Bradeis”, meaning “stupid”. He did not say they had “burning hearts”. The Peshitta has the same word there that it has here in v. 32- **ܢܘܨܬܐ** - “**Yaqqir**” (Dull, stupid).

One Old Latin ms. has “**optusum**” (**dull**) & the famous Greek Uncial, Codex D (6th century) has **κεκαλυμμενη** Kekalummenay – “**covered**”.

The clincher in this kind of Aramaic-Greek variation is that we do not find that the Aramaic can be explained by a possible slight difference between two Greek words which differ significantly in meaning [i.e., **επελαθουην** - **epelathomayn** (“**forgot**”) & **επελαβουην** - **epelabomayn** (“**took**”) or **spilas** (“**ledge**”) & **spilos** (“**spot**”)]. We find the converse; we find in many cases that we can explain the Greek reading(s) on the basis of an Aramaic word which may have been misinterpreted or read differently by a translator and which accounts for the Greek text or more than one Greek text.

The data support the concept that The Greek text is a translation of The Aramaic, and not versa-vice.

33
(to Jerusalem) וְהִפְכוּ (they returned) וְהִפְכוּ (hour) בִּשְׁעֵתָא (in that) כֹּה (they arose) וְהִפְכוּ (they found)
(who were assembled) וְהִפְכוּ (the eleven) דְּבִנְיָשׁוּ (they found) וְהִפְכוּ (they found)
(who were with them) דְּעִמָּוִן (and those) וְהִפְכוּ (and those)

34
כֹּה (when) אֲמָרִין (they were saying) דְּשִׁמְעוֹן (they were saying) קָם (truly) קָם (has risen) מָרְן (our Lord)
(to Shimeon) וְהִפְכוּ (and He has appeared) וְהִפְכוּ (and He has appeared)

35
וְהִפְכוּ (also) הִנּוּן (they) אֲשֵׁתֵי (related) אֲלֵיָן (those things) דְּהוּי (that occurred) בְּאַרְבֹּחַת (on the road)
(the bread) וְהִפְכוּ (and how) אֲתִידַע (He was known) לְהוּן (to them) כֹּה (when) קִבְּא (when) קִבְּא (He broke)

36
וְהִפְכוּ (and when) הִלִּין (these things) מִמְּלֵיָן (speaking) הוּי (they were)
(to them) וְהִפְכוּ (and He said) לְהוּן (to them) וְהִפְכוּ (in their midst) וְהִפְכוּ (and He said) וְהִפְכוּ (and He said)
(be afraid) וְהִפְכוּ (peace) עִמָּוִן (with you) אֲנָא (I AM the Living God) לֹא (not) תִּירָדוּן (do not be afraid)

Most Greek mss. lack the last part which I have translated, “**I AM The Living God; be not afraid.**” A fifth century Greek ms. (W) has the phrase “**Εγώ εἰμι, μη φοβείσθε**” – “**Ego eimi, may fobeisthe**”, “**It is I, be not afraid.**” A couple other Greek mss. and The Latin Vulgate (4th century) also have the phrase

37
וְהִפְכוּ (and they) אֲתִירָדוּן (were alarmed) וְהִפְכוּ (they were) בְּרִירָתָא (in fear)
(they were seeing) הוּי (they were) נִירָד (for) דְּרִירָתָא (that a spirit) הוּי (that a spirit)

38
וְהִפְכוּ (said) לְהוּן (to them) יִשׁוּעָא (Yeshua) מִנָּא (why?) מִתּוֹעִין (are shaken) אֲנִתּוּן (you)
(your hearts) וְהִפְכוּ (arise) מִזִּבְשֵׁתָא (imaginations) עַל (in) לְבוֹתִיבּוֹן (in)

39
וְהִפְכוּ (see) אֲדִידִי (My hands) וְהִפְכוּ (and My feet) דְּאִנָּא (that it is) אִנָּא (I) נִשְׁוֹנִי (touch Me) וְהִפְכוּ (and know)
(to it) וְהִפְכוּ (that a spirit) בְּרִשָׁא (flesh) וְהִפְכוּ (bones) לִיתָא (has not) לִיה (to it)
(to Me) וְהִפְכוּ (see) אֲנִתּוּן (you) וְהִפְכוּ (there are) לִי (that there are) לִי (to Me)

40
וְהִפְכוּ (and when) הִלִּין (these things) אֲמַר (He had said)
(them) אֲדִידִי (them) וְהִפְכוּ (His hands) וְהִפְכוּ (He showed)

Codex D and The two “**Old Syriac**” mss. omit verse 40, therefore Nestle’s Greek NT (25th ed.) omits the verse and relegates it to the footnote apparatus at the bottom of the page

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליין קדישא כרוזתא דלוקא

41
 (believing) וּכְדִּרְ (as & until) עֲדִמָּא (until) לְהֵשָׁא (this moment) לֹא (not) מְדַיִמִּין (not believing)
 הוּן (they were) מִן (from) אֲדִרְהוּן (their joy) וּמִתְמַדְרִין (astonished) אֲהוּן (they were)
 (to eat) אָמַר (He said) לְהוּן (to them) אֵיתָּ (is?) לְבִין (with you) תִּנֵּן (here) מֵדֵם (anything) לְמֵאֲכָל (to eat)
 42
 הִגְוִין (they) דִּין (so) יְהִבּוּ (gave) לֵהּ (to Him) מִנְתָּא (a piece) מִן (of) גִּזְמָא (of honey)
 (of honey) דְשִׂרְיָא (that was roasted) וּמִן (of) כְּבִרְיָתָא (a comb) דְרַבְבִּשָׂא (of honey)

A few Greek mss. & one Old Syriac ms. (Sin.) lack “ & a piece of honeycomb”. Most Greek mss. and eight Church fathers before A.D. 400 have this phrase. Who in the world would invent & add such a reading? Textual Criticism seems to have run amuck and to be without accountability toward rhyme or reason

43
 (in their sight) לְעֵינֵיהוּן (He ate) אָכַל (& He took) וְנָסַב
 44
 (that I spoke) דְמַלְלָתָא (the words) מֵלֵאָא (are) אֲנִין (these) הִלִּין (to them) לְהוּן (& He said)
 (fulfilled) עֲמֻכּוּן כִּד (with you) כִּד (when) לְוַחֲבִין (with you) הוּיָתָא (I was) דְלֵילָא (that must be) הוּ (it) דְנִשְׁתַּלֵּם (it)
 (of Moshe) מֵדֵם (every) כֹּל (thing) דְכְּתִיב (that is written) בְּמִוֹסָא (in the law) דְמוֹשֶׁה (of Moshe)
 (about Me) וּבְנְבִיאָא (& in The Prophets) עֲלֵי (& in the Psalms) וְעֲלֵי (about Me)
 45
 (the scriptures) הִרְדִּין (then) פִּתַּח (he opened) רֵעֵיהוּן (their mind) לְמַסְכְּלֵי (to understand) כְּתָבָא (the scriptures)
 46
 (righteous) וְאָמַר (& He said) לְהוּן (to them) דְהִכְבָּא (thus) כְּרִיב (it is written) וְהִכְבָּא (& thus) זֶרֶק (righteous)
 (from) הוּאָא (it was) נְהַשָּׂא (to suffer) מְשִׁיחָא (for The Messiah) וְדַנְקִים (& to arise) מִן (from)
 בֵּיתָא (among) מוֹתָא (the dead) לְהִלָּתָא (the third) יוֹמִין (day)

47
 (a repentance) וְדִנְתְּכוּן (and that would be preached) בְּשִׁמְהָא (in His Name) תִּיבֹרְתָא (repentance)
 (the nations) לְשׁוּבְכָנָא (for the forgiveness) דְהַטְוָאָא (of sins) בְּכָלְהוּן (in all of) עֲזַמְנָא (the nations)
 (Jerusalem) וְשׁוּרְיָא (& the beginning) נְהוּאָא (would be) מִן (at) אֹרֻשַׁלַּם (Jerusalem)
 48
 (of these things) וְאַתְוִין (& you) אֲנִין (& are) סוּדְרָא (witnesses) דְהִלִּין (of these things)
 49
 (of My Father) אֲשֶׁרִּי (& I) אֲשֶׁרִּי (shall send) עֲלֵיכוּן (upon you) מוּלְכָנָא (the promise) דְאֲבִי (of My Father)
 (the city) אֲתִנֵּן (you) דִּין (but) קְוִי (stay) בְּאוּרֻשַׁלַּם (in Jerusalem) מְדִינָתָא (the city)
 (on high) עֲרֵמָא (until) דְתַלְבָּשִׁין (you shall be clothed) הִילָא (in power) מִן (from) רִימָא (on high)
 50
 (BaythAnyā) וְאַפְקִי (& He brought) אֲנִין (them) עֲדִמָּא (unto) לְבַיְתֵּיהֶנְיָא (unto)
 (them) וְאַרְיִים (& He lifted) אֲדִוּוּדֵי (His hands) וּבִרְךְּ (& He blessed) אֲנִין (them)
 51
 הוּאָא (& it was) רַכַּד (that as) מְבִרְךְּ (He blessed) לְהוּן (them)
 (to Heaven) אֲתַפְרֵשׁ (He was separated) מִנְהוּן (from them) וְסַלְקִי (ascended) לְשַׁמְיָא (to Heaven)

Two Greek mss. (N (4th cent.), D) & one “Old Syriac” ms. (Old Syriac is not Peshitta) omit “& He ascended to Heaven”, therefore Nestle’s Greek NT omits it from the text, yet Vaticanus (B) 4th century and P⁷⁵ (3rd century) have the phrase! Almost all Greek .mss. of Luke have it and all Latin mss

52
 (to Jerusalem) הִגְוִין (they) דִּין (but) סַנְדוּ (worshipped) לֵהּ (Him) וְהִפְכוּ (they returned) לְאוּרֻשַׁלַּם (to Jerusalem)
 (great) בְּהוֹרָאָא (in Joy) רֵבְחָא (great)

One Greek ms. (D) & one “Old Syriac” ms. (Old Syriac is not Peshitta) omit, “They worshipped Him”, therefore Nestle’s Greek NT omits it from the text, yet Vaticanus (B) 4th century and P⁷⁵ (3rd century) have the phrase! Almost all Greek mss. of Luke have it and all Latin. mss

53
 (in the temple) וּבְכָלְבֵּינֵין (& at all times) אֵיתִיהוּן (they) הוּן (were) בְּהִיכְלָא (in the temple)
 (Amen) כִּד (while) מְשַׁבְּחִין (they were praising) וּמְבָרְכִין (& they were blessing) לְאַלְהָאָא (God) אֲמִין (Amen)

God has given us the Gospel message of Luke in its original form. If we read and believe, we can share in the communion of joy and praise the apostles and disciples experienced and felt. That is the proper effect of The Messiah and His word upon the human spirit.

שְׁלָם אונגליין קדישא כרוזתא דלוקא
 The end of The Holy Gospel preaching of Luke

We have every cause to rejoice.
He Who walked with the two on the road to Emmaus walks with us.
Let us not walk in unbelief and sadness as they did.
He is risen and returned victorious from the greatest war ever waged
 - - The war against sin, death and hell.
 - - He has won that war for all time and eternity.
 We must celebrate and worship Him Whose Name is above every name.
In The Name of Yeshua, every knee shall bow

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of Luke



אונגליון קדישא כרוזותא דלוקא

Every knee in Heaven & Earth
And under the Earth
And every tongue shall confess,
That The Lord Jehovah is Yeshua The Messiah
To the glory of God His Father.
(Thus says The Peshitta)
Amen.

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John  אונגליין קדישא כרוזתא דדיוחנן

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John  אונגליין קדישא כרוזתא דדיוחנן

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John אונגליון קרישא כרוזתא דריוחן

The Gospel Of John

(From The original **Peshitta** in Aramaic, the language of Jesus)

To read the translation, read the parentheses with English words from rightmost parentheses first, then left of that, etc..Each Aramaic word is followed by its English equivalent.

Verse 1:

	4	3	2	1
	ברשית	איתודי	הוא	מלהא
	(In the Origin *)	(existing)	(had been)	(The Word)
	10	9	8	7
	הוא	איתודי	הוא	מלהא
	(with)	(existing)	(had been)	(Word) (& That)
	15	14	13	12
	ואלהא	איתודי	הוא	הוא
	(God)	(& God)	(Himself)	(That)
				(Word) מלהא

John 1:1 has 15 Aramaic words. In this first verse, I have numbered the English translation next to each Aramaic word in the proper reading order:

1 2 3 4 5 6 7 8 9 10 11
In the origin existing had been The Word and That Word had been existing with God and God
 12 13 14 15
Himself was That Word.

This shows how to read the interlinear; Matthew 1:1 has the same illustration. The reader can follow this pattern and read through the Gospels in this way. He or she will be able to get a good sense of the meaning of the original Gospels. A few changes in some word order will make the English prose translation smoother:

“In the origin The Word had been existing and That Word had been existing with God and That Word was Himself God.” That is a very literal translation and is still quite readable.

* The first verse in John harks back to the first verse of the Bible- Genesis 1:1. “**B’Rashith**” cannot refer to “The beginning”, in the sense of time, as time did not exist “In the beginning”, any more than the sun existed “In the beginning”. This term can also refer to the “**head**”, “**fount**”, “**origin**” or “**source**”. We cannot accurately say, “God created the universe in the beginning of time.” Time is part of creation as well as matter, therefore, “**Berashith**” here in **John and in Gen. 1:1 must refer to a timeless state or event, otherwise known as “Eternity”**. “**The Word**” is eternal, having been in Eternity apart from time, space and matter. The existence of “**Miltha**”, translated, “**The Word**”, is independent of all time, space and matter and is not only at “**The Source**”, but **He is The Source** of the universe which is comprised of “Time, Space and Matter”. The Apostle Paul later refers to **The Messiah** as “**Rashith**” - “**The Source**” and John writes in Rev. 3 that He is “**Shuraia d’Beryatha**” - “**The Origin of creation**”.

2:

הנא (This One) איתודי (existing) הוא (was) ברשית (at the origin)
 לות (with) אלהא (God)

This One Himself was at the origin with God.

3:

כל (everything) באידה (in His hand) הוא (was) ובלעדודי (& without Him)
 אפלא (not even) תרא (one thing) הות (existed) מרם (of the things) דהוא (that existed)

Everything was in His hand; and without Him not even one thing existed of the things that existed.

4:

בה (in Him) דיא (The Life *) הוא (The Life) הוא (was) וזיא (& The Lives*) איתידוון
 נודהא (The Light) דבבינשא (of the children of men)

In Him were The Lives; and the Lives are the light of men.

* **Khaya** is a plural noun but is usually used in a singular sense with singular predicate, very much like its Hebrew cognate, “**Khayyim**”.

5:

הו (Light) נודהא (& that) הו
 בקשוכא (in the darkness) מנהר (is shining) וקשוכא (& the darkness)
 לא (not) אדרכה (did overtake it)

And the Light is shining in the darkness; and the darkness did not overtake it.

6:

הוא (There was) ברנשא (a son of man) דאשתדר (who was sent)
 מן (from) אלהא (God) שמה (his name) יוחנן (John)

There was a man sent from God; his name was John.

7:

הנא (this one) אהא (came) לכדהוהא (for a witness)

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John אונגליון קדישא כרוזתא דריוחנ

נוהרא (the light) דכלנש (that everyone) נהימן (should believe) באידה (about) על (that he should testify) דנסהר
(by him)

He came for a witness, to testify about the Light, that everyone by him should believe.

8:
(but) לא (The Light) נוהרא (he) הוא (was) הו (not) לא (The Light) נוהרא (about) על (that he may testify) דנסהר

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

9:
(of the Truth) דשררא (The Light) נוהרא (for) ניר (He) הוא (was) אהודי (that enlightens) לכלנש (everyone) דאהא (who comes) לעלמא (into the world)

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

10:
(& the world) ועלמא (He was) הוא (in the world) בעלמא (knew Him) באידה (his hand) הוא (was) ועלמא (& the world) לא (not) ידעה (not)

He was in the world, and the world existed by His hand, and the world knew him not.

11:
לדילה (to His own) אהא (He came) ודילה (& His own) לא (not) קבלוהי (received Him)

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

12:
אילין (those) דין (but) דקבלוהי (that received Him) יהב (He gave) להון (to them) שולטנא (the authority) דבניא (that the children) נהוין (of God) נהוין (they shall be) בשמה (who are believing) דמזימינן (to those) לאילין

But those that received Him, to them gave He authority to become the sons of God, even to them that believe on His name:

13:
אילין (those) דלו (those) מן (who neither) מן (from) דמא (blood) ולא (nor) מן (from) צבניא (the will) דבשרא (of the flesh) ולא (nor) מן (from) צבניא (were begotten) דנברא (of a man) אלא (but) מן (from) אלהא (God) אהילרי (in His name)

14:
ומלתא (& The Word) בסרא (flesh) הוא (became) ואמנא (& dwelt) בן (among us) וזוין (& we saw) שיבחה (His Glory) שובחא (The Glory) אד (as) דידדיא (of The Only Begotten) דמן (who is from) אבה (The Father) דמלא (Who is full of) טיבורא (Grace) וקשיתא (& Truth)

And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

15:
יוהנן (John) כהר (testified) עלוהי (concerning Him) וקשא (& cried) ואמר (& said) הנו (this is) הו (He) דאמרת (Who I said) דבתרי (that after me) אהא (would come) ודוא לה- (& yet) קדמי (was before me) משל (because) דקדמי (precedent) הו (He was) מני (to me)

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

16:
ומן (& from) מליותה (his fulness) דנן (we) כלן (all) נכב (received) וטיבורא (& grace) חלקי (in place of) טיבורא (grace)

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

17:
משל (because) דנמוסא (the law) ביד (by) מושא (Moses) אתיהב (was given) שררא (The Truth) דין (but) וטיבורא (& grace) ביד (by) ישוע (Yeshua) משיחא (The Messiah) הוא (existed)

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

18:
אלהא (God) לא (not) הוא (has seen) אנש (a man) ממותום (ever) יחודיא (The Only Begotten) הוא (God) הו (He) דאהודי (Who is) דמלא (in the bosom) דאבוהי (of His Father) הו (He) אשתעי (has declared Him) עובא

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

Translation & Commentary:

1 ¶ **“In the origin The Word had been existing and That Word had been existing with God and God Himself was That Word.”**

Verse one is the most powerful statement concerning the nature of Godhead and its relationship to The Christ in the scriptures. **“The Word” is a Person-“He was”** אִתְּוּא (pronounced-**“Ithwaa”**) is used three times as the predicate for **“Mitha”-“The Word”**, which is normally feminine in gender, indicating the masculine gender of Him Who is **The Word**; He is Eternal- **“In the origin”** (a point at which no time and space existed), an individual Being distinct from God- **“with God”** and also eternally & intimately related and bound to The Deity- **“with God”**.

The word “God” is variously used in scripture. Sometimes it designates the unified corporate nature of Deity –“HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE.”. Deut. 6:4. The confession of Israel was not simply “There is One God”, but **“God is One”**. This indicates that God is plural; the Hebrew word for God (**“Elohim”**) is a plural word indicating three or more “Mighty ones”. The translation of “Elohim” is usually singular, indicating solidarity of nature, will and action on the part of the Godhead. “And God said, Let us make man in our image, after our likeness:” “So God created man in his own image, in the image of God created he him; male and female created he them.” Gen. 1:26,27.

There God speaks as a corporate entity with “Let us make”, “our image”, “our likeness”; God also speaks as one and is spoken of as **“He”** and **“His image”**, in v. 27. Thus **“God” is plural and unified** or even an individual: “The Word is with God, and God Himself is The Word”.

This word “God” deserves deep thought and consideration to avoid confusion at the onset of this great gospel and elsewhere. “God”, according to Genesis (& we should look to Genesis as the model and primer of all that doctrine, history, law and gospel that is to follow, It lays the foundation of all to come), “God”, I say, is corporate, based on the plural word “Elohim” which occurs thousands of times in the original, inspired, ancient Hebrew Bible. This is also accompanied with the use by God Himself, (I am tempted to say “God themselves”) of **1st person plural personal pronouns “We”, “Us”, “Our”** in referring to Himself, (themselves) while also **speaking to God**.

Ge 1:26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Ge 3:22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me

Ge 11:5 ¶ And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another’s speech.

There is no doubt that Genesis 1:26 is correct in its current form; no doubt, all the above texts are in their original form, and they contain the same 1st person plural personal pronouns.

Now some unbelievers claim that this is an ancient idiom called the “Plural of majesty”. A king might employ this in referring to himself as “we” or “us”. That may very well be an ancient idiom for men, but since when does God conform to human idioms?

This custom would of course entail human speech or writing to other humans. In what case would God have use for this custom of speech or writing? To whom was He speaking before He made Adam? Was He speaking to angels? Of course not; they had no part in creating anything. Was he speaking to them simply of Himself in the plural of majesty? It seems ridiculous to imagine it.

I don’t believe He whose Name is Truth would speak deceptively as if He were more than one if He were indeed alone.

But He speaks as more than one from the beginning. So we can see that “God” is plural- a corporate unity. “God” usually refers to this Corporate Unity of Three Persons “The Father, The Son, The Holy Spirit”. Each Divine Person is also called “God” in scripture.

An analogy would be a family name. My family name is “Bauscher”. “Bauscher” could refer to **the whole family** or to **any one of its 14 members**, not to mention all Bauscher relatives.

So **“God”** can refer to The **“God” Family** of The Three Divine Persons or to **any One of The Three**. In John 1:1, the word “God” is used both ways. The **Word was with The “God” Family** and His name was **“God”**.

2

This One Himself was at the Source with God.

“The Word”’s personality is emphasized here and from v.1 onward, **“This One Himself”**.

“At the Source” refers to the eternal state. Time & space had not been made, as with the first statement of the Bible. We must remember that time is a creation as well as are space & matter. The Biblical **“In the beginning”** means not the first moment in time; it refers to a logical point at which time space & matter do not exist and it can have no reference to chronology whatsoever.

Again, the “distinct individual Being- **“with God”** and eternally intimately related and bound to The Deity- **“with God”** aspect is repeated. This is because The Holy Spirit is about to reiterate the absolute Deity of “The Word” as The Sovereign Creator.

3

Everything was in His hand; and without Him not even one thing existed of the things that existed.

The Word is Sovereign –“Everything was in His hand”, meaning He had absolute Divine power and control over the universe.

The Word is also The uncreated Creator of all things: “without Him **not even one thing existed** of the things that existed.”

The Word is not a creature of God; He cannot have created Himself; it is a contradiction of terms to say that He created Himself.

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He is God; God is eternal and uncreated; yet there are many cultists who believe The Son of God is a creation of God, and thus, infinitely inferior to Him. Such a view is not the faith revealed in the scriptures of The Holy Spirit Of God and is blasphemy against the LORD Christ Who laid down His Divinity and Divine Self as a sacrifice for all people of all time for all eternity.

3

In Him were The Lives; and the Lives are the light of men.

In Genesis 2:7, the Hebrew word חַיִּים "Khayim" is first found, which literally means, "lives", plural of "life". The Aramaic word חַיָּיָא "Khayia" is a cognate of חַיִּים; חַיָּיָא is also plural, though usually translated as singular from both languages. Here I have translated it as plural, "Lives", to convey the fulness of **That Life** which is spoken of by The Holy Spirit. All Life is **THE WORD**.

Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Our LORD said He is **THE LIFE**. That means all life is in Him and apart from Him there can be no life.

John 1:4 is not saying merely that the Word is living; that can be said of a spider & a Dandelion. The meaning is that the Word is the source and constant Sustainer of all life (lives). Consider that if He is **THE LIFE**, there is no other; therefore, even His Father's Life is in The Son, called "The Word". Life is an organic, systemic, corporate whole, inhering in The WORD. It is not made up of parts; it is an integral part of The Godhead in The WORD and all living beings depend every moment on His quickening power and Life to exist.

If the Word is "**THE LIFE**", or LIFE itself, and that is certainly the meaning of the above listed scriptures, then The Father and God of our LORD Jesus Christ has no Life outside of His Son and cannot live without His "Jesus, His Only One".

This certainly throws a whole new and brilliant light on the statement, "God so loved the world, that He gave His Son, His Only One...". **John 3:16** and again, (AV) "Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren". - **1 John 3:16**.

Don't you love how the two John 3:16's say essentially this same thing!!!!? The second one is even clearer than the first: God laid down His Life for us! That is a statement of the gospel so powerful in itself that it would literally raise the dead if preached to them clearly. Does other scripture verify this?

28 (AV) Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

28 (BYZ) προσεχετε ουν εαυτους και παντι το ποιμην εν ω υμας το πνευμα το αγιον εθετο επισκοπους ποιμαινευ την εκκλησιαν του θεου ην περιποιησατο δια του **ουου αιματος**

28 (MUR) Take heed therefore to yourselves, and to all the flock over which the Holy Spirit hath established you bishops; that ye feed the church of God, which he hath acquired by his blood.

הכיל בנפשכון ובכלל מרעיתא דוי דאקמיכון בה רוחא דקדושא אפסקופא דתרעון דלערתא דאלהא די דקנה ברמא אוריהו 28 (PESHITTA)

28 (ASV) Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with **his own blood**.

28 (YLT) Take heed, therefore, to yourselves, and to all the flock, among which the Holy Spirit made you overseers, to feed the assembly of **God** that He acquired through **His own blood**,

28 (VULGATE) attendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere ecclesiam **Dei** quam adquisivit sanguine suo

28 (WH) προσεχετε εαυτοις και παντι το ποιμην εν ω υμας το πνευμα το αγιον εθετο επισκοπους ποιμαινευ την εκκλησιαν του θεου ην περιποιησατο δια του **αιματος** του **ουου**

28 (ROTHRHAM) Be taking heed unto yourselves, and unto all the little flock in which the Holy Spirit hath set, you, as overseers,—to be shepherding the assembly of **God** which he hath acquired through means of the **blood of his own**.

28 (WEY) "Take heed to yourselves and to all the flock among which the Holy Spirit has placed you to take the oversight for Him and act as shepherds to the Church of **God**, which He has bought with **His own blood**."

28 (ARABIC) احتزروا اذا لانفسكم ولجميع الرعية التي اقامكم الروح القدس فيها اساقفة لتزعموا كنيسة الله التي اقتناها بدمه

The above verses are versions of Acts 20:28 from Greek, Aramaic, Latin and even Arabic. They all say, "feed the church of **God**, which he hath purchased with **his own blood**."

A few Greek mss. have "Church of The Lord...", the vast majority (1000's) have "the church of God".

Above, all blue underlined words are "God", in all languages, Greek, Aramaic, Latin & Arabic, as well as English. Red words are "**His blood**."

Another verse comes from the Peshitta Aramaic; Murdock's translation of the Peshitta comes first:

(MUR) But we see him, who was depressed somewhat lower than the angels, to be this Jesus, because of the passion of his death; and glory and honor are placed on his head; for **God himself, in his grace, tasted death for all men**.

חוינן דריוון ישוע מוטל חשא דמותה ותשבוהתא ואיקרא סים ברישה חו ניר במיבוהתא אלהא חלף כלנש טעם מוהא חוינן דריוון ישוע מוטל חשא דמותה ואיקרא סים ברישה חו ניר במיבוהתא אלהא חלף כלנש טעם מוהא 28 (PESHITTA)

I have been studying **The Peshitta** since the year 2000. I am fully convinced that it is the original text of the NT of which all Greek manuscripts are translations. Aramaic was the language of Israel in the first century and had been for six centuries; it remained so for many centuries afterward, whereas Greek had never been spoken by Palestinian Jews.

The manuscripts of The Peshitta were much more carefully preserved than Greek mss., in the manner & tradition of the Hebrew mss. of the OT scribes. This is another sign of the original text. There are scarcely any differences between the mss. of the Aramaic Peshitta ("Peshitta" means, "straight", "simple", "plain"). Some mss are practically identical to each other throughout, though separated by centuries.

Greek mss. have some grammatical errors and poor word usage. The Peshitta contains no such errors, and yet it has been supposed by Western scholars to be a translation of The Greek NT and The Greek is supposed to be the original!

The Church of The East has held The Peshitta to be the original NT from the hands of the apostles for as long as it is known to have existed. Few in the West have even heard of The Church Of The East or The Peshitta, but **there are writings of Eastern scholars and church fathers as early as the 3rd century who quote The Peshitta verbatim exactly as it exists today!**

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There are several passages that say in all versions, “The Christ died for us”, “The death of His Son”, “The Lord’s death, etc..

These are theological statements concerning eternal, Divine events, not mere human history. They tell us that Heaven intervened in human history and that The King of Heaven “interposed His precious blood to ransom Adam’s helpless race”.

“Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

5 ¶ And the light is shining in the darkness; and the darkness mastered it not.

6 There was a man sent from God; his name was John.

7 He came for a witness, to bear witness of the Light, that everyone by him should believe.

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

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

Here, The Word is called “The Light of Truth”, which is much more pointed and instructive than the traditional “true light” translation. “The Light of Truth” means that The Light is The Truth, and so He is, (John 14:6)

The gospel is also stated here: “He enlightens every person...”. The Light is The Truth; The Truth is The Christ. Everyone shall see Him (Rev. 1:7) and be saved –

Isa 45:22 **Look unto me**, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Hebrews 12:4 (AV) Follow peace with all men, and holiness, without which no man shall see the Lord:

“For all shall know Me, from the least to the greatest.” Hebrews 8:11

Isa 54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

Jer 24:7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Eze 34:30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the LORD GOD.

Hab 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Joh 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Verse 7 says that the testimony of the Light was so that all people should believe. Every true believer, like John The Baptist, wants nothing more than for all people to believe in Jesus. It should be our purpose for being on the earth. But even more important is the need for us who call ourselves by the name “Christian” to believe in Jesus Christ. He certainly “**wills all men to be saved**” -1 Timothy 2:4. How great a Savior do you serve and trust? Is His will frustrated by puny man’s will? Is man the victor over The Christ and God? Perish the thought! How foolish and stupid is the pessimist who says so. Such a man or woman has no faith in Christ or the gospel!

The Christ we serve is “Mighty to save” and “The Savior of the world” or no savior at all. I do not serve and worship a loser. Read Romans 5:18 & 1 Cor 15:22

10 He was in the world, and the world existed by His hand, and the world knew him not.

Incredible this statement of The incarnation of The Creator, unrecognized by the world of men He Created in His image. What a disappointment to Him the world must be, for it does not recognize Him still. He dwells within all children and in His followers who love and obey Him, yet the world is at best indifferent toward Him for the most part; hostile not infrequently. One would have hoped two thousand years had improved man’s spiritual capacity and grace to love and discern truth and its Spirit, yet it seems to have improved little. I pray I am not guilty of slighting Him where I have seen Him, nor of blindness to His presence in “the least of these, His brothers”. May God open our eyes and our hearts to our Savior and Life who dwells humbly always in the most humble of abodes, where we least expect to find Him.

11 He came unto his own, and his own received him not.

Is The Holy One telling you what he is telling me? That the Christian church today does not receive The Christ it professes to love and worship? This plague of blindness and hypocrisy, narrow mindedness and shriveling of hearts began almost as soon as Christianity was born, for we read in Revelation 3:20:

(AV) Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Here The Son of God addresses a first century church, established by an apostle, in a letter from Heaven dictated word for word, that John would write and send to the Christians at Laodicea, telling them that their Lord is outside the church, knocking and calling to see if anyone’s at home! He seeks admission to His own church- to His own people! If this was so then, the scene can scarcely be as good today, much less, better. We have had no fresh baptisms of fire and apostolic preaching and miracles, or testimony of eyewitnesses of the risen and ascended Christ as they had.

“Verily I say unto you, inasmuch as you have done it unto one of the least of these, My brethren, you have done it unto Me.” (Mt. 25:40)

O, Lord Jesus, have pity on our poor souls or wipe the earth clean of such a travesty and tragedy as a so called Christian church that shuts you out and rewards and honors those who not only do not recognize you, but hate and persecute You.

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

13 Which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Notice that the new birth comes from God and it comes before we can believe in His Name: “to them that **believe** (present tense) on his name -**which were begotten**”, (or “**born**”) (past tense).

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This shows that the new birth came before the faith and laid the basis & the capacity for faith. "Born" or "begotten" is a passive verb. It is something **done to us by God**, prior to anything we can do for Him, including our believing in Him. It is called "birth" because that is what it is. **None of us had a choice in his or her birth.** We hadn't even the capacity for a choice. That is the whole point of verse 13. Our wills and fleshly minds cannot reach up to God. They are dead by comparison to His Life; dead to the Spirit, dead to Truth, dead to righteousness, dead to The Love and Glory of God and Heaven. "That which is born of the flesh is flesh", said The Truth. "Do not be surprised I said to you, You must be born again"-John 3:3-7. Again, **God does this of His own initiative.** Jesus was not telling Nicodemus to do something. Like so many religious people, Nicodemus did not need to hear that he must do something more to inherit salvation. **He needed to know that he could do nothing;** that **salvation is all of God;** we are completely inept and undone before God. He must do it all, or that which is called salvation cannot be called salvation. It is works, even if it be called faith and accepting Christ, the new birth, etc. **Salvation is by grace (a free gift which God purchased) through faith, and even that is not of yourselves, it is also the gift of God, not of works, lest any man should boast**-Ephesians 2:8,9.

God knows, in spite of all that the apostles wrote for us, there is even now a great spirit of pride in the churches, as if we are Christians by some merit of our own.

Many have the spirit of the Pharisee who prayed thus with himself: "Thank you God that I am not as other men... , I tithe, I fast, I pray, and am not as this miserable publican over there."-See Luke 18:11,12. Jesus said that man was not righteous in God's sight, while the publican was!

How God must grow weary of hearing it all, even the thoughts of the hearts of men!

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

The incarnation has baffled theologians and disciples for 2000 years. We don't know how to classify this phenomenon and this man Jesus, as the event is unprecedented and He is certainly unique. Yet everyone has a theory or concept of this and many doctrines and church denominations are based on one of various theological explanations of the incarnation and nature of Christ's Person. I too have a view of this which may be different from what others have put forward. Maybe someone will find it in a 1500 year old treatise from Syria on the subject; I don't know. I don't think I have read any view, orthodox or heretical that does justice to the Person of Christ and to the scriptures as I understand Him and them.

Let us start with what John says about it: "The Word was with God in the beginning and The Word was God". This Word was The Sovereign Lord who created all things and was uncreated Himself, giving Life to all living, as He was The Life, The Light and the Truth which enlightens all human beings. This Word came into the world and was unrecognized by His people, the Jews, and people in general. His form and appearance were very human and not overwhelming in power and glory as we might expect from a Divine being, which actually gave occasion for ridicule and rejection of Him by those who knew Him, even his brothers and sisters.

Then we come to verse 14: "**And the Word became flesh.**" Let's take that next. We can make a syllogism of v. 1 and v.14 – a third statement logically substituting one of two equivalent terms for the other. Verse 1 says, "**The Word was God**". If "The Word" = "God", then we can substitute one for the other; in the case of verse 14, I will substitute "God" for "The Word"; "**And God became flesh.**" This should be as accurate as the original statement, while also giving a bit more clarity and light to the statement in its context. By "God", of course, we designate "The Word", and not The Godhead, nor any other Person of the Godhead than This One Person, "The Word". Yet do we find a great truth that has never before this statement been declared, that God could and did become a human being. The word "flesh" is a metaphor (a synecdoche) for "human being". It is so used by God in Hebrew and Aramaic scripture and by people of those cultures.

Ge 6:12 And God looked upon the earth, and, behold, it was corrupt; for **all flesh** had corrupted his way upon the earth.

De 5:26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

Job 34:15 **All flesh** shall perish together, and man shall turn again unto dust.

Ps 65:2 O thou that hearest prayer, unto thee shall **all flesh** come.

Ps 136:25 Who giveth food to all flesh: for his mercy endureth for ever.

Ps 145:21 My mouth shall speak the praise of the LORD: and let **all flesh** bless his holy name for ever and ever.

Isa 40:5 And the glory of the LORD shall be revealed, and **all flesh** shall see it together: for the mouth of the LORD hath spoken it.

Isa 40:6 The voice said, Cry. And he said, What shall I cry? **All flesh** is grass, and all the goodness thereof is as the flower of the field:

Isa 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and **all flesh** shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

"**And God became a human.**" This is an extremely radical statement, for God has always been thought to be diametrically opposite to the human nature. How could God become human and remain God? God has always been thought to be omniscient, omnipotent and omnipresent in Christian theology; indeed scripture declares these things in Old & New Testaments. How could He become human and remain God? He could not – not in the common meaning of the word "God", for it would involve a contradiction in terms. If we apply another meaning, similar to the distinction we applied in v. 1, we can understand, with elucidation from other scripture, the nature of the incarnation and how "The Word" retained His identity as God while becoming human. As we saw in v. 1, "God" can refer to the Godhead – Trinity, involving the attributes and nature of Deity which The Divine Persons share in common. The other meaning can refer to an individual Person of the Trinity, signifying His unique personality and identity; v. 1 uses both meanings as we saw.

It is a mistake to apply the general meaning to verse 14 or to the incarnation doctrine. The incarnation did not involve the nature of Deity becoming a man, which is nonsense; it involved "God" in the sense of a particular Divine Person (The Word), naming Him specifically and His unique identity and self. Verse 14 is telling us that the unique identity and Person of the Godhead managed to become human, which would necessarily involve a radical change in nature, yet retained His identity and personality- His same "self", whose Name is "God".

He gave up His Divine attributes and nature, as written in Philippians 2:8-11, to become an obedient servant and mortal man Who would die on a cross. Scripture does not teach us that Jesus was omniscient and omnipotent during the "days of his flesh"

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(Hebrews 5:7). Yet there are many who believe that Jesus was. Try to make sense of this when you consider an infant in a manger Who knows all things and is running the universe, yet needs His diapers changed!

Luke says, "He grew in wisdom..." How could an omniscient mind increase in wisdom?

James says (1:13) "God cannot be tempted..." Matthew, Mark & Luke say, "Jesus was tempted of the Devil".

Isaiah wrote,(40:28) "The LORD fainteth not, neither is weary." John wrote, (4:6) " (ASV) and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

I could go on with the list. The point I am making is not that Jesus was not God; He was and is God, but during "the days of His flesh", He was God in a different form – See Phillip. 2:8,9. God The Son changed form to become human while remaining Himself. He laid aside His power, knowledge, omnipresence and glory. He left that all with His Father and the Holy Spirit and "became lower than the angels", according to Hebrews 2:9. This was a temporary loss for Him, so that He could prove His love and reveal His great heart and true character to man for all the ages to see. God's deepest and most essential nature and being is LOVE. He wanted to suffer the loss of all else- even the glory and power men worship in God, to show a more excellent and Divine glory that He could only reveal in weakness, suffering (real suffering, not staged), and death – the death of His Person and the death of all Deity and ALL LIFE, for the redemption of the world and to make a new creation, wherein dwells the knowledge of God as He really is.

Still He waits. I pray He need not wait too much longer.

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

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

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

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

* In the Peshitta "The only begotten God" יְהוּדִיָּא אֱלֹהִים ("ikhidiya Alaha") can account for the variant Greek readings:

"μονογενῆς Θεός"- ("Only begotten God") and "μονογενῆς υἱός"-("Only begotten Son"); The Aramaic text can mean "Only begotten God" or "Only begotten Son of God".

I truly believe v.18 means that mankind has never known Who God is. Jesus, God The Only Begotten, The Word, has expounded God unto the world when "He emptied Himself of all but LOVE, suffered, bled and died for Adam's helpless race." ("And Can It Be?"-Charles Wesley)

He was saying, "This is who God is and was and ever shall be. Believe Me, **He who has seen Me has seen My Father.** You must trust in Him. God is just like I am."

1 ¶ **God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 ¶ Being made **so much better than the angels**, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, **And let all the angels of God worship him.**

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 **But unto the Son he saith, Thy throne, O God, is for ever and ever:** a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

May we hear This WORD made flesh and read HIM and handle HIM – gaze upon Him (1 John 1:1-4) so that our fellowship is truly with the real God and His Son Jesus The Messiah.

And we know that the Son of God hath come, and hath given us knowledge that we might know the True One; and that we might be in the True One, in his Son Jesus The Messiah. **He is the true God, and the life eternal.** 1 John 5:20 (Murdock)

מֵרַעָה דְנִרְיָא וְנִרְיָא בְּרַחֲמֵי יֵשׁוּעַ מְשִׁיחָא בְּרַחֲמֵי אֱלֹהִים אֱרַתָּא וְיִהְיֶה לָּךְ
20 (PESHITTA)

"My children, keep yourselves from idols (false gods)." 1 John 5:21

19:

(the testimony) הוֹדָרָא (is) הוּא (this) וְהוּא (of John)
(the Judeans) הוֹדָרָא (to him) לִנְתָּה (sent) שְׂרָרָו (when) כֹּד (of John)
מִן (from) אֱרֵשְׁלָם (Jerusalem) כֹּהֲנָה (priests) וְלֵיִיא (Levites)
(are) אֱרַתָּא (who?) מִן (you) אֱרַתָּא (that they should ask him) וְיִהְיֶה לָּךְ (you)
And this is the testimony of John when the Judeans sent Levites and priests to him
from Jerusalem in order that they should ask him: "Who are you?"

20:

(& he confessed) וְהוּא (denied) כִּפַּר (& not) וְהוּא (denied) וְהוּא (denied)

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(The Messiah) אִנְא (I) אִנְא (that not) דְּלוֹ (am) מְשִׁיחָא

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

21:

וּשְׂאֵלוּדוּ (& they asked him) תּוֹב מְנַא (again) הֲכִיל (what?) (therefore)
אֵלִיָּא אַבְתָּ (Elijah) אַבְתָּ (are you?) וְאִמְרוּ (& he said) לֹא (not)

אֵינִי (I am) נְבִיאָא (a prophet) אַבְתָּ (are you?) וְאִמְרוּ (& he said) לֹא (No)
And they asked him again, "What, therefore? Are you Elijah?" And he said, "No."

"Are you a prophet?", and he said "No".

22:

וְאִמְרוּ (& they said) לֹהּ (to him) וּמְנוּ (& who are?) אַבְתָּ (you)
דְּנִתְלָא (that we might give) פְּתִימָא (a statement)

לְאִילָין (to those) דְּשִׁדְרִין (that sent us) אִמְרוּ (what?) אַבְתָּ (say) אַבְתָּ (you) עַל (about) נַפְשִׁךָ (yourself)

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

23:

אִמְרוּ (he said) אִנְא (I am) קְלִיא (the voice) דְּקִרְאָא (that cries)
בְּמִדְבָּרָא (in the wilderness) דְּרֵאשׁוּ (prepare) אֲדִרְחָה (the way)

דְּמֵרִיאָא (of Jehovah) אִבְנָא (just as) דְּאִמְרוּ (the prophet)
נְבִיאָא (Isaiah) גְּבִיאָא (that which said)

He said: "I am the voice that cries in the wilderness: 'Prepare the way of Jehovah.'
just as that which Isaiah the prophet said".

24:

הֲגוּן (they) דִּין (but) דְּאִשְׁתְּדַרוּ (that were sent)
מִן פְּרִישָׂא (from) הֲוֹ (the Pharisees) (were)

And that that were sent were from the Pharisees.

25:

וּשְׂאֵלוּדוּ (& they asked him) וְאִמְרוּ (& they said) לֹהּ (to him) מְנַא (why?)
הֲכִיל (therefore) מְעַמְרוּ (are baptizing) אַבְתָּ (you) אִן (if)

אֵבְתָּ (not) אֵלִיָּא (Elijah) וְלֹא (not) נְבִיאָא (the prophet)
אֵבְתָּ (are) מְשִׁיחָא (The Messiah)

And they asked him and said to him, "Why therefore are you baptizing,
if you are not the Messiah, nor Elijah, nor the prophet?"

26:

עֲנָא (answered) יוֹהַן (John) וְאִמְרוּ (& said) לֹהֲוֹן (to them)
אִנְא (baptizing) אִנְא (am) בְּמִיאָא (in water) בִּינְתִּיבְכוּן (in your midst)

הוּ (is standing) הוּ (He) דְּרֵאמְתִּין (whom you) לֹא (not)
יִדְעִין (knowing) אַבְתִּין (are) לִּיהּ (Himself)

* "You" in Aramaic can be singular (Elizabethan - "Thou") or plural ("Ye"). A red "You" is plural.
John answered and said to them, "I am baptizing in water, but He is standing in your midst
Whom you do not know."

27:

הֲוֹ (This is) הוּ (He) דְּבִתְרִי (that after me)
וְהוּא (comes) וְהוּא (& was) לִיהּ (Himself) קְרַמִּי (before me)

הוּ (of Whom I) דְּאִנְא (am) לֹא (not) שִׁיאָא (worthy) אִבְנָא (am)
דְּאִשְׂרָא (that I should loose) עֲרִיקָא (a strap) דְּמִכְנוּבִי (of His sandals)

"This is He Who comes after me and He was before me; He of whom I am unworthy
to loose a strap of His sandals."

28:

הֲלִין (these) בְּבִיתֵעֲנִיאָא (in Bethany) הֲוֹ (were)
בְּעַבְרָא (in the crossing) דִּירְדֵּנָא (of Jordan)

אִכְכָּא (where) דְּמַעְמַר (baptizing) הוּא (was) יוֹהַן (John)

These were in Bethany (Aramaic - "House of dates") at the crossing of the Jordan
Where John was baptizing.

This study uncovers possible evidence supporting a very early Greek translation of The Peshitta (1st Century A.D.)

John 1:28

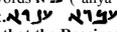
(were) הֲוֹ (in Bethany) * בְּבִיתֵעֲנִיאָא (these) הֲלִין
בְּעַבְרָא (in the crossing) דִּירְדֵּנָא (of Jordan)

אִכְכָּא (where) דְּמַעְמַר (baptizing) הוּא (was) יוֹהַן (John)

* [Some Greek mss. have "Bethabara" for Bethany. "Bethabara" is probably a misreading of the Aramaic text בִּיתֵעֲנִיאָא, where the Greek translator copied בית from Bethany (the blue word meaning "house" in the blue and red Aramaic word above, and then his eye went to עֲבָרָא ("Abara"), which is colored red in the Aramaic text, since עֲבָרָא & עֲנִיאָא both start with the same letter, have four letters and end with the same letter - Alap, and can look very similar in the square Aramaic characters. The second and third letters in עֲבָרָא ("abara") are essentially extended forms of the second and third letters of עֲנִיאָא ("anya").

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These are the Aramaic words עניא ("anya") & עברא ("abara") from Dead Sea Scroll photos of Aramaic characters in The Peshier Habakkuk Scroll: . This is strong evidence that the Received Greek mss. were originally translations from Aramaic mss. written in early 1st century Aramaic. The Estrangelo script was developed later (circa A.D. 100) and the characters in question do not look as similar: .

This is support for a first century Aramaic New Testament written in the square Aramaic script like that of The Dead Sea Scrolls, and also a first century Greek translation of that Aramaic NT text, represented by the type of Greek manuscripts which the King James Bible translators used for their NT translation. There are other like examples I have cited elsewhere, supporting the very same conclusion.]

29:

(John) גלוימא (& the day) דבתרה (& that was after it) קוזא (saw) יוהנן (John)
(Behold) דא (He) דאמר (to him) ואמר (Who came) לזותה (Yeshua)
(He is) הן (of God) דאלהא (The Lamb)
(of the world) דעלמא (the sins) חזיתיה (Who takes away) דשקל
And the day after, John saw Jesus Who came to him and John said:
"Behold, He is The Lamb of God Who takes away the sins of the world."

30:

הגו (This One is) דאנא (Who I) אמרת (said) עליודי (about him)
(Himself) ליה (& he was) והוא (a man) נברא (comes) ארתא (that after me)
(me) מני (He) הו (preceded) דקדמי (because) מוטל (before me)
This is The One of Whom I said: "After me a man is coming and He was Himself before me, because He preceded me."

31:

ואנא (& I) לא ידע (not) היית (knowing) ליה (I was) (Him)
(that he should be manifested) אלן (but) דגודיע (manifested)
(I should baptize) אנה (that in water) דבמא (because of) הנא (this) ארתא (I come)
(I should baptize) אנה (I) דבמא (that in water) דאמור (that in water)
"And I did not know Him, but so that He should be made known to Israel, therefore I have come to baptize in water."

32:

ואסכהר (& he testified) יוהנן (John) ואמר (said) דחזית (I saw)
(Heaven) שמיא (from) מן (Who was descending) דנחורא (The Spirit)
(upon Him) עליודי (& remaining) וקריא (a dove) יונה (like)
And John testified and said: "I saw The Spirit Who was descending from Heaven like a dove And remaining upon Him."

33:

ואנא (& I) לא ידע (not) היית (knowing) ליה (I was) אלא (but)
(sent me) דשדריני (He Who) מן
(in water) דאמור (that I should baptize) במיא (that I should baptize)
(that He) דאנא (to me) לי (said) אמר (He)
(The Spirit) דחזא (on Whom see) אנת (you) דנחורא (descending) רוחא (The Spirit)
(This is) עליודי (& remaining) הגו (upon him)
(of Holiness) מעמד (in The Spirit) בריוחא (The One Baptizing)
And I did not know Him, but He Who sent me to baptize in water, He said to me: "The One on Whom You see The Spirit descending and remaining, This is The One Who baptizes in The Spirit of Holiness."

34:

ואנא (& I) היית (seen) ואסכהרת (I have seen) דא (of God)
(of God) ברה (The Son) דאלהא (that This One is)
"And I have seen and have testified that This One is The Son of God."

35:

גלוימא (& a day) אחרנא (another) קאם (standing)
(his disciples) ויהו (John) ותרין (& two) מן (from) תלמידיו (two of his disciples)

And another day John was standing and two of his disciples.

36:

והר (& he gazed) בישוע (& at Jesus) כד (when) מהלך (he was walking)
(of God) דאמור (& he said) דא (Behold) אמורה (The Lamb) דאלהא (of God)

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

37:

ושמעו (& heard) תריוהון (the two)
(he spoke) אמר (when) כד (of his disciples) תלמידיו (two of his disciples)
(Yeshua) ואילו (& they went) להון (themselves) בתרה (after) דישוע (Yeshua)

And the two of his disciples heard as he spoke and went after Jesus.

38:

ואתפני ישוע (& turned) ויהו (Yeshua) ויהו (& He saw)
(after him) בתרה (who were coming) דארין (them) דארין (after him)

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* **שמעון** - "Shimeon" occurs 165 times in the Peshitta NT. The Greek equivalents "Σίμων" & "Σιμεων" ("Simon" & "Shimeon") occur only 82 times! Often the Greek Name, "Πετρος": "Petros" is used instead. **The Greek of this verse, however, retains the Aramaic "Shimeon" and "Kavpha", which it then explains with the words: "Κεφας ο οδωνευστατος πετρος" – "Cephas, which is translated Petros."** Here the Greek text declares that the name "Petros" is a translation of the Aramaic name "Kavpha". We here find hard evidence, and in 160 other places where this Greek name occurs, that the Greek NT is translated from Aramaic! Naturally, the Peshitta has no similar translation from Greek to Aramaic, here or anywhere else. Repeat the above statement several times and ponder it: **The Greek text declares itself to be translated from Aramaic!**

43:

(Yeshua) וישוע (wanted) זבא (next) אחרנא (& the day) וליומא
(Phillip) ולמפק (to depart) לגלילא (to Galilee) ואשבח (& He met) לפיליפוס (& He met)
(after me) ובתרי (Come) תא (to him) לה (& He said) ואמר

And the next day Jesus wanted to depart to Galilee and he met Phillip and He said to him:
"Follow me."

44:

(himself) ויתוודי (Phillip) פיליפוס (but) דין (he) הו
(from) מן (Bethsaida) ביתצירא (from) מן (was) הו
(& of Simon) מדינתה (of Andraeus) דאנדראוס (the city) מדינתה

Phillip himself was from Bethsaida, the city of Andrew and Shimeon.

45:

(Nathaniel) ופיליפוס (& Phillip) ואשבה (found) לנתניאל
(of Whom wrote) דכתב (Him) הו (to him) לה (& said) ואמר
(& in the Prophets) עלוהי מושא (about him) בנמוסא (Moses) דכתב (in The Torah) ובנביא (of Whom is Jesus) וישוע (we have found Him) וישוע (He is) הו
(Nazareth) נצרת (from) מן (Joseph) יוסף (the son of) הו

Phillip found Nathaniel and said to him: "Him of Whom Moses wrote in The Torah and in the Prophets,
we have found; He is Jesus Bar Joseph from Nazareth."

46:

(Nazareth) נצרת (from) מן (Nathaniel) נתניאל (to him) לה (said) אמר
(shall be) משה (that is good) דשב (anything) מרם (Is it possible?) מושא
(& see) ואמר (said) לה (to him) פיליפוס (Phillip) תא (Come) ותחזא

Nathaniel said to him: "Can anything good come from Nazareth?"

47:

(Nathaniel) ויהויה וישוע (& saw) וישוע (when) הו (when) אתא (he came) לותה (to him) ואמר (& said) עלוהי
(about him) הו (Behold) שריראית (truly) בר (a son of) אסריל (Israel)
(in him) בה (there is not) לית (of whom deceit) וישוע (He is) הו

Jesus saw Nathaniel when he came to Him and Jesus said about him: "Behold; Truly a son of Israel in whom is no deceit."

48:

(Nathaniel) אמר (said) לה (to him) נתניאל (Nathaniel)
(know) מן (where?) ידע (from) אמכא (from) מן
(Yeshua) אנת (you) לי (me) אמר (said) לה (to him) וישוע (Yeshua)
(when) ערלא (before) נקריך (would have called you) פיליפוס (Phillip) כר (when)
(I saw you) תחת (under) תרא (the fig tree) אנת (you were) וזיתך (you were under the fig tree, I saw you.)

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

49:

(to Him) ענא (answered) נתניאל (Nathaniel) ואמר (& said) לה (to Him)
(of God) רבי אנת (Rabbi) את (You) הו (are) כרה (The Son) דאלהא (of God)
(of Israel) אנת (You) הו (are) מלכה (The King) דאסריל (of Israel)
Nathaniel answered and said to Him: "Rabbi, You are The Son of God,
You are the King of Israel."

50:

(because) אמר (said) לה (to him) וישוע (Yeshua) על (because)
(that I saw you) דאמרת (of what I said) לך (to you) וזיתך (you were under the fig tree, I saw you.)
(are believing?) תחית (under) תרא (the fig tree) מדימן (greater things) מן (than) הלין (these) תחזא (you shall see)
(you shall see) אנת (you) ודרורבן (greater things) מן (than) הלין (these) תחזא (you shall see)
Jesus said to him: "Because I said to you, 'I saw you under the fig tree.', do you believe?
You shall see greater things than these."

51:

[Timeless Truth] אמר (He said) לה (to him) אמין (Amen) אמין (Amen)
(this hour) אמר (I speak) אנת (to you) דמן (from) הושא (this hour)
(Heaven) תהוון (you shall be seeing) שמיא (Heaven)

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(that are being opened) דפתייהו
(they ascend) ומלאכודי דאלהא (as) כד (of God) סלקין (& the angels)
(of Man) נהתיין דאנשא (The son) ברה (unto) לות (& descend)

[Note: "Amen" in Aramaic has two basic meanings: "Eternal" and "True". This double use is unique to John's Gospel and is used only by our Lord, indicating a very important revelation of eternal doctrine from The Eternal LORD Yeshua. It occurs 25 times in John's Gospel.]

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

This Man called Jesus The Messiah is the most astonishing Being ever encountered, and the most mysterious. If we think we know Him well, we are surely deceived. "No man has ever seen God", wrote John. I believe he speaks of understanding God, or properly knowing Him. We are finite beings; even angels desired to "look into" the things concerning Christ's suffering, death and resurrection glory. We shall never fathom Him.

Here in the last section he astonishes Nathaniel with prophecy; Nathaniel confesses that Jesus is The Son of God, and Jesus says that Phillip hasn't seen anything yet.

It is not enough to know Jesus as The Son of God; He is more than that! How can that be?, you might say. I believe Jesus is The Son of God, born of a virgin, anointed of The Holy Spirit, etc., etc. That is not Who He is. That is a theological statement.

John presents the transcendent Christ; a Christ Who is so large, so great, so infinite, that glimpses of His true identity are blinding bursts of supernova like light. **25 times John records Jesus saying "Amen, Amen, I speak to you."** No other gospel or book has this statement; no other Person utters it but The Christ. It means "Eternal Truth I tell you". It is a statement of absolute authority. "No man ever spoke like this Man", said one of the Temple priests. "He speaks with authority, not as the scribes," said the common people. "Where does this authority come from?", the Jews asked.

More importantly, John also records another unique phrase 25 times in His Gospel: The Aramaic has it "Ena Na". It means, "I AM", literally. It is an Aramaic phrase from The Old Testament that 97% of the time refers to the name of God and comes from the mouth of God Himself: "I AM THE LORD"; "I AM THE LORD your God.", etc.. In John, Jesus alone utters this phrase, usually followed by a description or definition of His Person:

"I AM THE LIGHT of the world"; "I AM THE BREAD of LIFE." "I AM THE GOOD SHEPHERD.", etc..

Here in verse 51, Jesus says something that should confuse and astound the most devout believer: "You will see Heaven is being opened" ...the angels of God Ascending and descending unto the Son of Man."

What He said is: I am on earth and I am in Heaven- omnipresent God and a limited man. I am a man here on earth and I am Jehovah The Eternal in Heaven at all times. I don't understand how this can be, but He describes the angels coming to Him on earth and also coming to Him in Heaven, all apparently simultaneously!

And so, He has got my attention. I want to know Him better, and I will. When I do, I will discover another mystery (something that is unknown).

Think about it; it is not what you know that piques your curiosity; it is the thing you don't know. We should be discovering that we don't know something. That will draw us to seek Him out:

"Our Master, where do you live?" They said.

The answer will be the same for you as it was for those first disciples:

"Come and see."

Chapter 2

1:

(there was) דהות (third) דתלתא (& on the day) דליומא
(of Galilee) דגלילא (a city) מדיתא (in Qatna) בקטנא (a wedding feast) משתותא
(was) דהות (there) דתמן (of Jesus) דישוע (& the mother) דאמה

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

2:

(& his disciples) דתלמודיה (Yeshua) ישוע (Himself) דהו (& also) דאף
(to the wedding banquet) למשתותא (to it) לה (were invited) דאתקיי

And also Jesus Himself and His disciples were invited to the wedding banquet.

3:

(to Him) לה (& said) דאמרא (wine) דחמרא (It was) דהוא (& lacking) דחסר
(for them) להון (there is not) דליה (wine) דחמרא (to Jesus) דישוע (His mother) דאמה

And it was lacking wine, and His mother said to Jesus, "There is no wine for them."

4:

*(& to you) ולכי (to me) ליה (what?) דישוע (Yeshua) מנא (to her) דישוע (said) דאמר
(My hour) דשעת (has come) דאתת (quite) דערביל (not) דאנתת (woman)

* "What to me & to you?" is an Aramaic idiom meaning: "What do we have in common?" - clearly a bit of humor from Jesus toward his mother. Notice that He did respond to her request by performing His first miracle.

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

Remember that for thirty years, our Lord had performed no miracle; He was an obscure and humble Person

Who patiently waited for His appointed time to serve publicly in Israel. Those thirty years of silence

and obscurity are in a very real sense more miraculous than the last three years of His earthly Life, considering Who He

was and is. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour". (Isaiah 45:15)

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The patience and humility of God are far more surprising and unbelievable to men than His miracles, and these are stumbling blocks to the faith of many, if not all of us. Consider how many would have believed in Him had He never performed a miracle; consider also the grief of His heart, knowing that so many, if not all, of those who professed faith, believed only in the outward signs, but did not know Him. Our Lord knew that to begin performing miracles would be to come out of hiding (out of character for God) and that would also make Him susceptible to misunderstanding and false devotion, when His usual design is to make men seek after Him Who hides, and recognize Him in His disguises.

5:
(to the servants) למשמשנא (His mother) אמרה (said) אמרה
(do) עברו (to you) לבון (that He says) מדרם (anything)

His mother said to the servants, "Whatever He says to you, do it."

6:
(watercasks) אגנא (there) תמן (But) דין (there were)-
(that were set) דסימן (six) שנת (of stone) ככנא
(that held) להדכיהא (of The Jews) דיהודיא (for the purifying)
(three) תריין (two) תריין (each) רבעין (nine gallon measures) או (or) תלתא
But there were there six watercasks of stone, set for the purifying of the Jews, that held two or three
nine gallon measures each.

7:
(Fill) מלן (Yeshua) ישוע (to them) להון (Said) אמר
(the watercasks) לאגנא (with water) מיא (them) אמין
(the brim) לעל (up to) עדמא (them) אמין (& they filled) ומלן

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

8:
(& take) ואיתו (henceforth) מבייל (Draw out) זלועו (to them) להון (He said) אמר
(& they took) ואיתו (of ceremonies) סמכא (to the master) להד

He said to them: "Draw out now and take it to the master of ceremonies."

9:
(of ceremonies) סמכא (the master) ריש (that) הו (tasted) טעם (& when)
(that were become) דהו (those) דהו (the waters) מיא
(from) מן (he) הוא (knew) ידע (& not) ולא (wine) המרא
(but) דין (the servants) למשמשנא (it was) הוא (where?) אימכא
(the master) ריש (called) קרא (were) הו (knowing) ידעין
(the bridegroom) להתנא (of ceremonies) סמכא

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), the master of ceremonies called the bridegroom

10:
(first) לוקרם (man) אנש (every) כל (to him) לה (& he said) אמר
(& when) נמא (summons) מיתא (good) טבא (the wine) המרא
(is inferior) דבעיד (whatever) אינא (then) איהו (they are drunk) דדיין
(you have kept) נטרתי (but) דין (You) את
(now) להשא (until) עדמא (good) טבא (the wine) להמרא

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."

11:
(that did) דעבר (first) קדמיתא (the sign) איהא (is) די (This) הדא
(& manifested) גאורע (of Galilee) דנגליא (in Qatna) בקמנא (Yeshua) ישוע
(His disciples) תלמידויה (in Him) בה (& believed) והימנו (His glory) שובחה

This is the first miracle Jesus did in Qatna of Galilee and He manifested His glory; and His disciples believed in Him. Every miracle of Jesus is called "Atha"- "אתא"- "A Sign". As such, we are to look for a valuable lesson being taught in the "Sign". Water being turned to wine is a creative act, certainly pointing to God's presence and power as Creator. Water is common and cheap; wine is rare and expensive; water is a necessity of life; wine is a luxury that signifies joy and celebration. God delights in our joy and happiness, more than we can know, and begrudges us no joy. Notice that Jesus made over 100 gallons of wine, possibly 160 gallons of the very best wine possible (The MC noticed it was better than the best, which he thought had already been served, and undoubtedly it had). That is a lot of wine! God is no tee-totaler! He is almost mad with joy and abandon, not a Stoic or Ascetic, as some imagine. Jesus would become known as a wine drinker and a glutton to the Pharisees and Scribes!

The water of purification would be externally used in a ritual ceremony; Wine is applied internally. Our Lord was always more interested in man's inner life and what is inside a man than in externals. True religion is concerned with the state of the soul, spirit and mind, whereas much of what is religious is concerned with everything but the internal life. There is nothing wrong with ceremony, as long as we don't lose the realities they signify: The Spirit, The Truth, Love, Joy, Righteousness, Peace, Heaven and God Himself.

Do not be afraid of joy, laughter and life. These are God's lavish gifts He pours out to overflowing upon us and wants us to enjoy. Have you ever considered that men might be judged, not for enjoying life too much, **but not enough?**

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12:

(to Capernaum) לְכַפְרְנָחוּם (He went down) נַחַת (this) הִרְאָ (after) בְּתֵר
(& His disciples) וְאִמּוֹהּ (He) וְאִחוּדְהוּי (He) וְאִחוּדְהוּי (& His mother) וְתַלְמִידוּדְהוּי (& his brothers)
(the days) וְיָוְמָתָא (a few) קָלִיל (they were) וְהוּוּ (there) וְהָיָה (they were) וְהָיָה (there) וְהָיָה (there)

After this He went down to Capernaum - He, His mother, His brothers and His disciples, and they were there a few days.

13:

(of The Jews) וְדִיְהוּדָיָא (The Passover) פְּצָחָא (was) הוּא (drawing near) וְהוּא (& drawing near)
(Yeshua) וְיֵשׁוּעָא (to Jerusalem) וְלֵארוּשָׁלַם (& He went up) וְכַלַּק

14:

(those) לְהַלִּין (in the temple) בְּדִיכְלָא (& He found) וְאִשְׁכָּחָא
(sheep) וְעִרְבָא (lambs) הוּרָא (that were selling) דְּמִזְבִּינָן

(who were sitting) וְלְמַעְרִפְנָא (& money exchangers) וְדִיְחַבְּיָן (& doves) וְיוֹנָא

And the Passover of the Jews was drawing near, and Jesus went up to Jerusalem, and He found in the temple those that were selling lambs, sheep and doves, and money exchangers sitting.

15:

(a whip) פְּרִיגְלָא (for himself) וְעִבְדָא (& He made) וְהוּא (& He made)
מִן (all of them) וְכִלְהוּיָן (rope) וְהִבְלָא (from)

(the sheep) וְלְעִרְבָא (the temple) הוּבְלָא (from) וְהוּא (& He cast out)

(He poured out) וְלְמַעְרִפְנָא (& the lambs) וְאִשְׁרָד (& the money exchangers) וְאִשְׁרָד (& He poured out)
עוּרְפִנְהוּן (their money) וְפִתְרִיָּהוּן (& their tables) וְהִפֵּךְ (overturned)

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.

16:

(doves) יִנָּא (that had been selling) דְּמִזְבִּינָן (& to those) וְלְהוּנָן
(from this place) וְלֵאָא (these things) מִכָּאָה (Carry) הִלִּין (Carry) וְשָׁקְלוּ (He said)
(My Father's) וְעִבְרִיָּהּ (house) דְּאִבִּי (make) לְבֵיתָא (house) וְעִבְרִיָּהּ (house)

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.

17:

(His disciples) וְאִתְרַכְרוּ (called to mind) וְאִתְרַכְרוּ (& called to mind)

(The zeal) דְּמִזְנֵהָ (that which is written) וְאִתְרַכְרוּ (The zeal)

(has consumed me) אִכְלָנִי (of Thy house) דְּבֵיתֶךָ

And His disciples called to mind that which is written: "The zeal of Your house has consumed Me"
Jesus had no patience for self serving religion and irreverence toward God. The glory of His Father and His goodness and love were everything to The Son of God, and He was always grieved how little men knew of it and believed in it. He also knew how much His Father would sacrifice for the salvation of the world, and could not tolerate shallowness and spiritual stupidity in those who were supposed to be teaching the people and leading them closer to God.

18:

(they said) וְאָמְרוּ (The Jews) יְהוּדָיָא (but) וְיִיָּן (answered) עֲבָד
(sign) וְאִתָּא (what?) מִנָּא (to him) לָהּ

מִדְּהוּא (are showing) אִתָּא (you) וְהוּא (you)
(do) אִתָּא (do) עֲבָד (that these things) וְלָהּ (to us) לָהּ

But the Jews answered and said to Him: "What sign are you showing us that you are doing these things?"

19:

(to them) וְלָהּ (& He said) וְאָמְרָא (Yeshua) וְשָׁעָא (answered) עֲבָד
(in three) וְלֵתְלָתָא (this) וְהָנָא (Tear down) וְהִבְלָא (Tear down)
(it) לָהּ (am) אִתָּא (raising) אִתָּא (days) וְיִמִּין (days)

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

20:

(for forty) וְאַרְבַּעִין (The Jews) יְהוּדָיָא (to him) לָהּ (were saying) וְאָמְרוּ
(temple) וְהִבְלָא (has been being built) אִתְּבִנִי (years) וְשִׁנַּיִן (& six) וְשִׁנַּיִן (& six)

(days) וְיִמִּין (in three) וְלֵתְלָתָא (& you) וְאִתָּא (this) וְהָנָא
(are) אִתָּא (raising) אִתָּא (days) וְיִמִּין (days)

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

The temple Priests and Pharisees were literalists; they had no spiritual understanding. There are many today professing to be Christians who take everything very literally and miss the rich spiritual truths of scripture- (primarily a spiritual record of historical events with immense spiritual depth of meaning and power).

21:

(concerning) עֲלֵי (He) וְהוּא (said) וְאָמְרָא (but) וְיִיָּן (This) הוּא

(of His body) דְּפִגְרָה (the temple) וְהִבְלָא (But He said this concerning the temple of His body.

22:

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כר קם (when) הו (He arose) דין (but) מן (from)
(were reminded) ביתא (the house *) מוּתא (of death *) אַתְרֵכְרוּ (that this) אַמְר (said)
תְּלִמִידֵיהּ (his disciples) דִּהֲרֵא (the scriptures) לְכַתְבָּא (& they believed)
הוּא (He) וְהִימְנוּ (& the word) דְּאַמְר (that said) יֵשׁוּעַ (Yeshua)

* "The house of death" (Bayth Mitha) is an Aramaic idiom meaning, "The grave".
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 Jesus had spoken.

23:
כר אִתְהוּדַי (when) הוּא (staying) דִּין (was) דִּין (but)
(in Jerusalem) בְּאַרְשֶׁלַם (Yeshua) יֵשׁוּעַ
בְּפִצְחָא (at Passover) בְּעֵדְעֵרָא (during the feast) סְנַיָּא (many)
הִימְנוּ (trusted) בֵּה (in Him) דְּהוּוּ (because they saw)
אַתְוֵרָא (the signs) דְּעֵבֵר (that He performed)

But when Jesus was staying in Jerusalem at Passover during the feast, many trusted in Him because they saw the miracles that He performed.

24:
הו (He) דִּין (but) יֵשׁוּעַ (Yeshua)
לֹא (not) מוּדְמֵן (entrusting) הוּא (was) לְהוּן (to them)
נִפְשָׁה (Himself) מִטָּל (because) דְּהוּוּ (He)
יָדַע (knowing) הוּא (was) לְכָלֵּשׁ (all men)

But Jesus did not entrust Himself to them, because He knew all men,

25:
וְלֹא (& not) סְנִיַּק (needed) הוּא (He) דְּאַנְשׁ (that a man)
נִסְתָּר (should testify) לֵהּ (to him)
עַל כֵּל (about) כָּל (every) בְּרֵנֵשׁ (man) הוּוּ (Himself) נִיר (for)
יָדַע (knew) הוּא (He) מִנָּא (what) אֵיתָ (is) בְּבִרְנֵשָׁא (in a man)

And He did not need a man to testify to Him about everyone, for He Himself knew what is in a man.

Still Jesus knows who, among those who call themselves believers and Christians, actually knows Him and can be trusted. The important question every professor of religion must ask is not, "Do I believe in God?", but "Does God believe in me?" There were many whom He did not trust in Jerusalem almost 2000 years ago, even among those who "believed in Him".

Does Jesus trust in you?

Chapter 3

1:
אֵיתָ (living) הוּא (was) דִּין (but) תַּמְן (there)
הוּוּ (one) נְבֵרָא (man) מִן (from) פְּרִישַׁיָּא (The Pharisees) נִיקְדֵּמוֹס (Nicodemus)
שְׂמוֹהּ (his name) הוּא (he was) אֲרִכְוֵנָא (a leader) דִּיהִוּוּדַי (of The Jews)

One man of the Pharisees was living there; his name was Nicodemus. He was a leader of the Jews.

2:
הֵנָּה (This one) אַתָּא (came) לֵוִיתָ (to) יֵשׁוּעַ (Yeshua) בְּלַיְלָא (in the night)
וְאַמְר (said) לֵהּ (& he said) רַבִּי (Rabbi)
יָדַעְנִין (we do know) דְּמִן (that from) אֵלֵהּ (God)
אַשְׁתְּדַרְתָּ (You have been sent) מִלְּפָנָא (a teacher) לֹא (no) נִיר (for)
אַנְשׁ (man) מִשְׁכַּח (is able) הֵלִיִן (these)
אַתְוֵרָא (signs) לְמַעֲבַר (to do) דְּאַנְתָּ (that you) עֵבֵר (doing)
אַנְתָּ (are) אֵלֵּא (unless) מִן (because) דְּאַלֵּהּ (God) עִמָּהּ (were with him)

This man came to Jesus at night and said to Him: "Rabbi, we know that You are a teacher sent from God, for no man is able to do these miracles that you are doing unless God were with him".

3:
עֲנָא (answered) יֵשׁוּעַ (Yeshua) וְאַמְר (said) לֵהּ (& said)
אַמְרִין (Amen) אֲמֵן (Timeless Truth) אַמְר (speak)
אַנָּא (I) לִךְ (to you) דְּאַנְשׁ (that if) אַנְשׁ (a man)
לֹא (not) מוּדְמֵן (is born) מִן דְּרִישׁ (again) לֹא מִשְׁכַּח (it is impossible)
דְּנִהוּזָא (that he shall see) מַלְכוּתָהּ (the kingdom) דְּאַלֵּהּ (of God)

Jesus answered and said to him: "Timeless truth I am telling you: If a person is not born again, it is impossible for that one to see the kingdom of God."

* ["Again"- מִן דְּרִישׁ -"Min d'reesh" literally means "From the top".]

A person has no control or decision concerning his or her conception and birth. Birth is a result of a former act of the parents and of God. The verb "Metilled" ("Born") is passive, indicating that birth, whether physical or spiritual, is an action performed upon the subject, not by him.

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Our Lord never intended to instruct or exhort Nicodemus to be born again. Jesus was telling him that Nicodemus was spiritually dead and knew nothing about God and His kingdom. No one knows God by instruction and education; One obtains this by a new birth from The Holy Spirit, straight from God Himself, according to His choice and purpose.

4:
(How?) איכנא (Nicodemus) ליה (to him) ניקדמוס (said) אמר
(a man) נברא (that shall be born) דגנולד (is it possible) משכח
(again) תיב (Is it not impossible for him?)- [old] סבא
(a second) דרתריהן (of his mother) דנאמא (the womb) לברסא
(& be born) ונתילד (to enter) למעל (time) זבנין

Nicodemus said to Him: "How can an old man be born? Is it not impossible for him again to enter his mother's womb a second time and be born?"

Nicodemus asked, "How?". Jesus did not tell him how to do this; He said it is beyond us entirely and is unpredictable (see v.8).

5:
(to him) ליה (& said) וישוע (Yeshua) ענא (answered)
(I) אמין (Amen) אמין (Amen) אמר [Timeless Truth]- (Amen) אנה (speak)
(not) לא (a man) אנש (that it) דאן (to you) לך
(& the Spirit) וריחא (water) מוא (from) מן (is born) מתילד
(it is impossible) לא משכח
(of God) דאלהא (the kingdom) למלבורא (that he shall enter) דגעול

Jesus answered and said to him: "Timeless truth I am telling you: " If a person is not born from water and The Spirit, it is impossible that he shall enter the kingdom of God."

[Note: "Amen" in Aramaic has two basic meanings: "Eternal" and "True". This double ("Amen, Amen") use is unique to John's Gospel in The N.T. and is used only by our Lord, indicating a very important revelation of eternal doctrine from The Eternal LORD Yeshua.]

6:
(the flesh) בכרסא (from) מן (that which is born)- [מדרם דיליד]
(from) מן (& that which is born)- [(is) הו (flesh) דרסא] (is) הו (flesh) דרסא
(is) הו (spirit) רוחא (The Spirit) רוחא

That which is born from flesh is flesh, and that which is born from The Spirit is spirit."

Man needs a spiritual nature in order to know eternal truth and God Himself. This can come only by a spiritual birth. Flesh (the human nature) cannot produce a spiritual nature or a spiritual life.

7:
(that I said) דאמרת (be surprised) דאמר (do) לא
(that it is necessary) דגולא (to you) לך
(again) - מן דריש (to be born) למיתלדו (for you) לבון

Do not be surprised that I said to you that you all must be born again."

Our Lord Yeshua stated that Israel's leaders and its people (plural "you") required this spiritual second birth. Their religion had provided them with nothing but darkness and death. They were spiritually dead- all of them.

8:
(that it-[He] will) דעביא (the place) אנה (the wind- [The Spirit]) רוחא
(hear) שמע (& its sound [& His voice]) וקלה (it blows-[He breathes]) נשבא
(from where) אימכא (you) אנת (know) ידע (not) לא (but) אלה (you) אנה
(thus) איהא (it-[He]goes) איהא (& where) וליאכא (it-[He] comes) איהא
(the wind-[The Spirit]) רוחא (from) מן (who is born) דיליד (everyone) כלנש (is) איהודי

The Spirit breathes where He will, and you hear His voice, but you do not know from where He comes and where He goes; thus is everyone who is born from The Spirit.

Most of what is called evangelism in the western culture ignores this truth of scripture and betrays itself as ignorant and deceptive folly. We cannot program and orchestrate the new birth and produce "Christians" who have eternal life in them, yet there are many who have been deceived into believing that they can choose to be born again and command the presence of The Spirit of Holiness by a word, as if He were a genie, awaiting our orders. That is blasphemy and unbelief, not Christian faith. The Holy One "breathes where He will", not where we will. We must humble ourselves before the Almighty Spirit if we ever expect to experience His presence and grace of salvation.

There are seven double meanings in verse eight, deriving from Rukha (Spirit-Wind), Nashab (breathe,blow) and Qola (voice,sound) and their pronouns.Red brackets enclose the preferred translations.No wonder Nicodemus was confused, as the next verse indicates.

9:
(& said) ויאמר (Nicodemus) ניקדמוס (answered) ענא
(How?) איכנא (to him) ליה
(be) למחא (these things) הליון (can) משכחן

Nicodemus answered and said to Him, "How can these things be?"

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10:
(& said) ואמר (Yeshua) ישוע (answered) ענא
(of Israel) ליה אנת (to him) דו (you) דו (are) מלפנה (the teacher) דאִסְרֵילִי (the teacher?)
(you?) דהלין (know) אנת (not) דיע (these things) לא (and these things) דהלין

Jesus answered and said to him: “You are the teacher of Israel and you do not know these things?
Here Jesus reproves Nicodemus for his sad ignorance and stupidity. Do not these words apply to all Judaism and Christianity today?
How many recognize the Sovereignty of The Holy Spirit and His Divine prerogative in selecting whom He will regenerate and whom He will not? How many know that His children are “born, not of blood, nor the will of a man, nor the will of the flesh, but of God”? The Apostle Paul wrote: Tit 3:5 “Not by works of righteousness which we had done, but according to his mercy, he vivified us, by the washing of the new birth, and by the renovation of the Holy Spirit”, also, Ro 10:3 “For they know not the righteousness of God, but seek to establish their own righteousness: and therefore they have not submitted themselves to the righteousness of God”. James wrote: “Of His own will He has begotten us by the word of truth, that we should be the first fruits of His creation.” James 1:18

11:
(I) אמין (speak) אמר [Timeless Truth] - (Amen) אמין (Amen) אמין
(the things) ד: (to you) לך
(are speaking) דידעין דנן (We) מלמלין (that know)
(& the things) ומרם (We) הנן
(We) דהוין (testify) מטהרין (that We see) אנתנן
(not) לא (Our testimony) וטהרותן
(you) מקבלין (accept) אנתנן

Timeless truth I speak to you: “The things that We know We are speaking and the things that We see We are testifying, and Our testimony you all do not accept.”

Israel rejected the direct first hand accounts of God Himself and of His Son. Notice that Yeshua Meshikha did not deliver second hand truth from His God; when he spoke of God and His works and words, Yeshua said “We” and “Our”. This Man spoke as if He were God Himself. It recalls Genesis 1:26:

“And God said, ‘Let us make man in our image after our likeness.’”

Do we really understand Who this Man Yeshua really is? To whom could He have been referring when he said, “We” and “Our”? But He always referred to His Father and Himself together as if He were always a part of Him. To reject The Son is to reject God.

12:
(I have told) אמרת (that which in the earth) אנת (if) אן
(you are believing) לכוון (you) ולא (& not) מדימין
(you) אנתנן (I tell) אמר (if) אן (How?) אנתנן (you) אנתנן
(shall you believe me) דהלין (that which is in Heaven) תדמימני

If I have told all of you that which is in the earth and you are not believing, how shall you believe Me if I tell you that which is in Heaven?

Interesting that Meshikha (Aramaic for “The Messiah”) considered the new birth teaching and The work of The Holy Spirit as “that which is in the earth”. What could He have to teach us about Heaven? Would we believe Him? Actually the New Testament teaches some pretty amazing truths about Heaven, which most professing Christians do not believe, in my humble opinion, but I will not discuss those things here.

13:
(has gone up) סלק (a man) אנש (& not) ולא
(except) אלתא (to Heaven) לשמיא
(from) מן (Who went down) דנחת (He) הו
(of Man) דאנשא (The Son) ברה (Heaven) שמיא
(in Heaven) בשמיא (Who is) דאיתודי (He) הו

And no man has gone up to Heaven except He Who went down from Heaven: The Son of Man -He Who is in Heaven.

I am amazed at this; that Yeshua spoke of Himself as having come down from Heaven and yet being in Heaven. We normally think of His incarnation as limiting Him to one location at a time, like all humans, yet, He says He is in both Heaven and earth at once. See also 1:51 for the same truth.

14:
(Moses) מושא (lifted up) דאיתנן (& just as) דאיתנן
(is going) עתיד (thus) דנכנא (in the wilderness) במדברא (the serpent) חורא
(of Man) דאנשא (The Son) ברה (to be lifted up) למהרמנו

And just as Moses lifted up the serpent in the wilderness, thus The Son of Man is going to be lifted up. This refers to His crucifixion, prophetically.

15:
(in Him) בה (who believes) דמהרמנו (man) אנש (that every) דכל
(but) לא נאבר (shall be lost) אלתא (not) לא
(for him) לה * (there shall be) * מהוון

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(eternal) דלעלם (life) זיא

*[Aramaic contains no verb meaning “to have”. “Nehwoon lah”- (“There shall be for him”) is an idiom used to indicate possession.]

So that every person who believes in Him shall not be lost, but eternal life shall be his.

Here is stated the purpose of His crucifixion.

16:

(loved) הלבנא (for) אהב (In this way) ניה (the world) לעלמא (God) אלהא
 (that His Son) דלברה (in what manner?) איכנא
 (that everyone) דכל (He would give up) נתל (The Only Begotten) יחדייא
 (not) לא (in Him) בה (trusts) מן דמהימן (who) נאל
 (there shall be) *נהינן* (but) אלא (shall be lost) נאבר
 (eternal) דלעלם (life) זיא (to him) לה*
 *Ibid.]

For God loved the world in this way: So much that He would give up His Son, The Only One, so that everyone who trusts in Him shall not be lost, but eternal life shall be his.

17:

(His Son) לברה (God) אלהא (sent) שדר (for) ניה (not) לא
 (that He might condemn) דגדינייה (into the world) לעלמא
 (that He might give life) דנחא (but) אלא (the world) לעלמא
 (in His hand) באידה (to the world) לעלמא

For God did not send His Son into the world that He should condemn the world, but that he should give life to the world by His hand.

18:

(not) לא (in Him) בה (believes) דמהימן (whoever) מן
 (believes) מרתהינן (not) מהימן (is being judged) גמן (& whoever) דלא
 (he believes) דהימן (because not) דלא (judged) דו (already)-דין
 (of God) דאלהא (The Son) ברה (of The Only Begotten) דיחדייא (in His name) בשמרה

Whoever believes in Him is not judged, and whoever does not believe is judged already, because he does not believe in The Name of The Only Begotten Son of God.

Verses 16 through 18 of John 3 are perhaps the most succinct and powerful revelation of The Gospel message, which makes the Christian faith unique and infinitely higher than other faiths. The statement “**God so loved the world**” is unprecedented in all of holy scripture and all religion. If He had said God hates the world, it would have not been much of a surprise. Man’s superstitious nature and understanding of revelation would have led him to suspect God was angry and vindictive towards the world.

The Jews believed God loved Israel and was indifferent, at best, toward the Gentiles. The Gentiles, such as The Greeks and Romans, thought the gods were generally indifferent toward men. None of the holy writ said anything close to “**God so loved the world**”. But the statement goes on: “**That He would give up His only Son...**” It had been a hidden truth that God had a Son; an even deeper truth that he would “**give Him up**”. That those who “**trust in Him**” would “**have eternal life**” was never said or written prior to this statement of Yeshua to Nicodemus. Lest any think God spared Himself by giving up His Son, let it be remembered that The Son was an eternal and integral part of The Godhead; whatever transformation, suffering and death He were to suffer would involve the entire Godhead, as The Godhead is an indissoluble whole and Unity. In giving His Son, God gave Himself wholly up to us, as The Godhead is One. There can be no greater revelation of love than this, as there is no greater love than “**that someone should lay down his life for his friend**”.

The parallel to the famous John 3:16 is **1 John 3:16**:

By this we know his love towards us, because He gave up his life for us: and we also ought to give up our lives for our brethren.

16 בהרא דיעני חובה דלחן דהו יתב נפשה חלפין ואף חנן זרק לן דעל אפי אחין נתל נפשתן

God The Father’s love is no less great than that; He too gave up His Life for us; that Life is in His Son;

More specifically, that Life is His Son, according to the word of Yeshua: “I am the Way, The Truth and **The Life**.” There is no other Life than He.

The design of the atonement is not to destroy or condemn the world; its design is to save the world. An almighty Deity Who so designs and wills, even to the extreme of sacrificing Himself, cannot fail to secure

the desired goal. There is nothing even close to being comparable to Him in power, wisdom, understanding and eternal glory, to oppose His will. We must then consider the redemption and salvation of the world done. One who denies this is not a believer, but an unbeliever in Messiah and His atonement.

God has eternity on His side, not being confined to time at all, so that He can save in this world or in the eternal realm, contrary to common belief of many Protestants that “We have hope in Christ only in this life.” See 1 Cor. 15: 19:

“And if, in this life only, we have hope in the Messiah, we are the most miserable of all men.

20 ¶ But now the Messiah hath risen from the dead, and become the first-fruits of them that slept.

21 And as by a man came death, so also by a man came the reviviscence of the dead.

22 For as it was by Adam, that all men die, so also by the Messiah they all live.”

19:

(has come) אהא (the Light) דגהירא:(the judgement) דינא (but) דין (this is) דהו

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from Heaven.”

28:

אנתון סהדין (you) ליה (to me) (are) אנתון (bearing witness)
דאמרת (that I said) דאנא (that I) לא דהוית (not) משיחא (am) (The Messiah)
אלא שליחא (but) אנטא (one sent) (before Him) דקדמוהי (I am)

You are bearing me witness that I said I am not The Messiah, but I am one sent before Him.

29:

מן דהוית (He who) דהוית (is) ליה (to him) *כלהא (the bride)
דהוית (the bridegroom) דהו (of the bridegroom) דקאם (he) דקאם (who stands)
דגאית (great) דהוית (in joy) דהוית (to him) דהוית (rejoices) דהוית (because of)
דהוית (of the bridegroom) דהוית (this) דהוית (joy) דהוית (my) דהוית (Behold)

He who has the bride is the bridegroom, but the friend of the bridegroom who stands and listens for Him rejoices with great joy because of the voice of the bridegroom. Therefore this my joy, behold, it is full.

*[Aramaic contains no verb meaning “to have”. “Aith lah”- (“There is for him”) is an idiom used to indicate possession.]

30:

ליה (for Him) דהו (it) וליא (is necessary)
למרבא (increase) ולי (for me) (&) למבצר (to decrease)

It is necessary for Him to increase and for me to decrease.

31:

דו (He) ניה (for) דמן (from) לעל (above) ארתא (came)
לעל מן (higher than) כל דהו (He is) דהו (all)
דו (he) דמן (& he) דמן (who is from) ארעא (the earth)
מן (from) דמן (the soil) דמן (is)
דמן (& from) דמן (the earth) מומלל (is speaking)
דמן (who from) שמיא (The Heavens)
אתא (came) לעל מן (higher than) כל דהו (is) דהו (all)

For He Who came from above is higher than all, and he who is from Earth is from the soil, and speaks from the earth. He Who came from Heaven is higher than all.

32:

ומדום (& the thing) דדו (that he saw) ושמע (he heard)
מוקד (he was testifying) וסדהוית (his testimony)
לא (not) אנש (a man) מוקבל (is receiving) דהו (it)

And whatever He saw and heard He testified, and no one is receiving His testimony.

33:

דו (He) דין (but) דקבל (who receives) סדהוית (His testimony)
הו (is) דהו (true) שריא (that God) דהו (attests) דאלהא

But he who receives His testimony attests that God is true.

34:

אנא (He Whom) ניה (for) דאלהא (God) שדרה (has sent)
מלא (the words) דהו (He) דאלהא (of God) מומלל (does speak)
לא (not) דהו (it was) ניה (for) בכילא (in a measure)
דהב (has given) דאלהא (God) רוחא (The Spirit)

For He Whom God has sent speaks the words of God, for it was not in a measure that God has given The Spirit.

35:

אבא (The Father) מהב (loves) לברא (The Son) וכל (& all) מרם (things)
דהב (He has given) באידוהי (into His hands)

The Father loves The Son and He has given all things into His hands.

“All things” is all God the Father has and is. “Col 1:19 For it pleased the Father that in him should all fulness dwell;.” “Col 2:9 For in him dwelleth all the fullness of the Godhead bodily.”

All things also includes all creation and all creatures, all people- and that means you!
You are in His hand, and always will be.

36:

מן (whoever) דמודימן (is trusting) בברא (The Son)
אית (there is) ליה (for him) דהו (the life) דלעל (eternal)
דמודימן (& whoever) דלא מתמפיס - (disobeys)
לברא (The Son) לא (not) נהוא (shall see) דהו (life) אלא (but)
נהוזה (the rage) דאלהא (of God) נקיא (shall stand) עלוהי (against him)

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Whoever is trusting in The Son, The Eternal Life is his, and whoever disobeys The Son shall not see The Life, but the rage of God shall stand against him.

God's rage is impossible to withstand. He will have His way in your life, one way or another. His purpose, however, is not to destroy the soul, but to save it. He is willing to destroy the body to save the spirit, if he must. That is not a pleasant prospect, to say the least.

Chapter 4

1:

יָדַע (knew) רִינָן (but) יֵשׁוּעַ (Yeshua) דִּשְׁמַעוּ (that heard)
פְּרִיִּשְׂאָא (Pharisees) דִּתְלַמִּידֵיהּ (disciples) כְּנִיִּיאָא (many) עֲבָד (He made)
וּמַעֲמַד (baptizing) הוּא (was) אֵלְאָא (but) תְּלַמִּידֵיהּ (His disciples)
מִן (more) מִן (than) יוֹחָנָן (John)

But Jesus knew that the Pharisees had heard He was making many disciples and was baptizing more than John.

2:

כִּד (when) לֹא (not) הוּא (it was) יֵשׁוּעַ (Himself) הוּא (He)
מַעֲמַד (baptizing) הוּא (was) אֵלְאָא (but) תְּלַמִּידֵיהּ (His disciples)
וְהוּא (He)

When it was not Jesus Himself baptizing, but His disciples.

3:

וְשָׁבַקָהּ (& He left) לְיְהוּדָא (& Judea) וָאֵל (went on)
לְגַלִּילָא (again) הוּא (Himself) חָזַב (He)

And He left Judea, and went on again to Galilee.

4:

מַעֲבָרָא (necessary) הוּא (it was) לֵיהּ (for him) רִינָן (but)
דְּנִתְתָּא (that He should come) נַעֲבַר (pass beyond)
בְּיַת *שְׁמַרְיָא* (the house) בְּיַת *בְּרֵיהּ* (of the Samaritans)

But it was necessary for Him to come and pass through Samaria.

• "Byth Shamarya" is an Aramaic idiom (common to place names) meaning "Samaria".

5:

וָאֵהָא (& He came) לְמַדְיִנְתָּא (to a city) דְּשְׁמַרְיָא (Samaritan)
עַל (Shikar) שְׁכַר (that is called) עַל (on)
נֶבֶב קְרִיִּתָא (the side) קְרִיִּתָא (of the village)
דְּבְרֵיהּ (that given) הוּא (had) יַעֲקֹב (Jacob) לְיוֹסֵף (to Joseph) בְּרֵיהּ (his son)

And He came to a Samaritan city called Shikar, beside the village that Jacob had given to his son Joseph.

6:

וָאֵיִתָּהּ הוּא - (there was) תַּמְן (there)
מַעַיְנָא (a spring) דְּמַיָּא (of water)
דְּיַעֲקֹב (of Jacob) הוּא (it is) רִינָן (but)
יֵשׁוּעַ (Yeshua) לֵאָא (weary) הוּא (was)
מִן (from) עַמְלָא (the labor) דְּאִירְהָא (of the road)
וְיָרַב (he was) לֵיהּ (Himself) הוּא (& sitting down)
עַל (at) מַעַיְנָא (the spring)
וָאֵיִתָּהּ הוּא - (it was) שְׁתָּה (the sixth) שְׁעִין (hour)

And Jacob's spring of water was there, and Jesus, weary from walking, sat down at the spring at the sixth hour (around noon).

7:

וָאֵתָּת (& came) אִמְרָתָא (a woman) מִן (from) שְׁמַרְיָא (Samaria)
דְּמַלְאָא (to fill up) מַיָּא (with water) וְאִמְרָהּ (& said) לֵיהּ (to her)
יֵשׁוּעַ (Yeshua) חָב (give) לֵיהּ (me) מַיָּא (water) אִשְׁתָּהּ (to drink)

And a woman from Samaria came to draw water and Jesus said to her, "Give Me water to drink."

8:

תְּלַמִּידֵיהּ (His disciples) נִיר (for) עָלוּ (they entered) הוּוּ (they)
לְמַדְיִנְתָּא (the city) דְּבִיבְנוּן (that they could buy)
לְהוֹרָן (for themselves) סִבְרָתָא (provisions)

For His disciples had entered the city to buy provisions for themselves.

9:

אִמְרָהּ (she said) לֵיהּ (to Him) הִי (that) אִמְרָתָא (the woman)
שְׁמַרְיָתָא (Samaritan) אִכְמָא (How is it?)
אִמְרָהּ (you) יְהוּדִיאָא (a Jew) אַנְתָּ (are)

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(should ask) שאל (also of me) ימני
 (of one who is) לנשוא (you) דאיהי (to drink) ראייהי
 (for) לא (not) ניר (Samaritan) שמתרתא (a woman) אנתתא
 (The Samaritans) עם (with) שמרייא (The Jews) ידוריא (do associate) מתחשדין

And the Samaritan woman said to Him, "How is it that You, a Jew, should ask for a drink of a Samaritan woman?" For the Jews do not associate with the Samaritans.

10:
 ענא ישוע (answered) ויאמר (Yeshua) & said
 ליה אלו ידעא (If only) דהויהי (you knew) (what is)
 מודהבא דאלהא (the gift) דאלהא (of God) וזמנו (Who is)
 (to drink) דאמר (This One) דאמר (Who says) לכי (to you) הוב (Give) לי אשתא (Me)
 (His) אנת (you) שאלא (would have asked for) דהויהי (what is) ליה (living)
 ויהב (& would have given) הווא (He) לכי (you) מוא (waters) היא (living)

Jesus answered and said to her, "If only you knew what the gift of God is, and Who This is Who says to you, 'Give Me to drink', you would have asked for what He has, and He would have given you living waters."

11:
 אמרא ליה (said) ליה אנתתא (woman)
 לא (my Lord) (this) ליה דולא (no) (bucket)
 אית לך - * (is there for you)
 וברא עמיקא (& the well) (is deep)
 מוא (are for you) לך (from where?) היא (living) אימכא

*[Aramaic contains no verb meaning "to have". "Aith lak"- ("There is for you") is an idiom used to indicate possession.]
 This woman said to Him, "My Lord, you have no bucket and the well is deep. From where do you have living waters?"

12:
 למא אנת - רב (are?) רב אנת (greater) מן (you) מן אבון (than) אבון (our Father)
 יעקוב (Jacob) הו (he) דהו (he) דיהב (who) לך (gave) לך (to us)
 ברא (well) היא (this) וזה (& he) מנה (from it) אשתי (he drank)
 ובנהי (& his children) ועהה (& his flock)

Are you greater than our forefather Jacob, he who gave us this well, and he drank from it, also his children and his flock?"

13:
 ענא ישוע (answered) ויאמר (Yeshua) & said ליה (to her)
 כל (everyone) דנשוא (who shall drink) מן (who shall drink) ליה (to her)
 יהלין (these) מוא (waters) תוב (again) נצדהא (shall thirst)

Jesus answered and said to her, "Everyone who shall drink from these waters shall thirst again."

14:
 כל (everyone) דין (but) דנשוא (who shall drink) מן (from)
 מוא (the waters) ראנא (that I) איתל (I will give) ליה (to him)
 לא (not) נצדהא (shall thirst) לעלם (forever) אלא (but) מוא (the waters)
 הונן (those) דיהב (that give) אנה (I) ליה (to him)
 נהוןן (shall be) בה (in him) מעינא (springs) דמוא (of water)
 דבעין (that spring up) להיא (to life) דלעלם (eternal)

But everyone who shall drink of the waters that I will give him shall not thirst for eternity, but those waters that I give him shall be springs of water in him that shall spring up into eternal life.

15:
 אמרא ליה (said) ליה אנתתא (woman) הי (this)
 מרי (my Lord) הוב (give)
 לי (me) מן (from) הלין (these) מוא (waters)
 דלא (that not) תוב (again) אנהא (I shall thirst) וילא (and not)
 הויהי (I am) אהיא (coming) דליא (drawing) מן (from) הרכא (here)

This woman said to Him, "My lord, give me from these waters that I shall not thirst again, and so I am not coming to draw from here."

16:
 אמר ליה (said) ליה ישוע (Yeshua) זלי (Go) קרי (call)
 לבעלכי (your husband) ותי (come) להרכא (& come)

Jesus said to her, "Go call your husband and come here."

17:
 אמרא ליה (she said) ליה (to him)
 לית לי * (there is not to me) בעלא (a husband)
 אמר ליה (said) ליה ישוע (Yeshua)
 אמרתי (correctly) אמרתי (you have said)
 לית לי * (there is not to me) בעלא (a husband)

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*[Aramaic contains no verb meaning "to have". "Laith lai" - ("There is not to me a husband") is an idiom used to indicate a negative of possession: "I have no husband".]

She said to Him, "I have no husband." Jesus said to her, "You have said correctly, "I have no husband."

18:

(there were) הוון (husbands) בעלין (for) ניר (five) חמשא
(now) לבי (with you) דהשא (that is) לבי (that is) דאית (& this one) דהשא (to you)
(your husband) לא (not) הוא (is) בעלבי (is)
(you have said) אמרת (truly) שרירתא (this) דהיא

"For you have had five husbands, and this man that is with you now is not your husband; this you have spoken truly."

19:

(this) דהיא (to Him) לה (she said) אמרא
(I perceive) דהיא (my Lord) מרי (woman) אמרתא
(you are) אנת (that a prophet) דנביא (I) אנת

The woman said to Him, "My lord, I perceive that you are a prophet."

20:

(mountain) שורא (in this) בהנא (our fathers) אבותין
(saying) אמרין (& you) ואנתון (worshipped) סגרו
(is) דהיא (that in Jerusalem) דבארשלים (are) אמנתון
(to worship) למסגר (it is necessary) דילא (the place where) אהר

Our forefathers worshipped in this mountain, and you say that in Jerusalem is the place where it is necessary to worship.

21:

(woman) אנתתא (Yeshua) ישוע (to her) לה (said) אמר
(the hour) דהיא (that is coming) שעתא (Believe me) דאיתא
(neither)- [לא] (mountain) שורא (in this) בהנא (that not) דלא
(The Father) לאבא (will you worship) דהיא (in Jerusalem) דבארשלים

Jesus said to her, "Woman, believe Me that the hour is coming that neither in this mountain nor in Jerusalem will you worship the Father."

22:

(are) אמנתון (worshipping) אמנתון (you) סגרו
(you) למדום (know) דעין (that not) דלא (the thing) אמנתון
(that) דעין (are) דעין (worshipping) דעין (but) דעין (we) דעין
(He Who is The Life) דהיא (we) דעין (which know) דעין
(is) דעין (The Jews) דעין (from) דעין

"You are worshipping what you do not know. We know what we are worshipping: He Who is The Life is of the Jews."

23:

(& now) דהשא (the hour) שעתא (is coming) דעין (but) דלא
(true) אמנתא (the worshippers) דעין - (when) דעין - (is) אמנתא
(The Father) לאבא (shall worship) אמנתון
(& in The Truth) דעין (in The Spirit) דעין
(such as) דעין (for) דעין (The Father) דעין (also) דעין
(is seeking) דעין (worshippers) דעין (are) דעין (these) דעין

But the hour is coming and now is, when the true worshippers will worship The Father in The Spirit and in The Truth for also The Father is seeking such worshippers as these.

24:

(God) דעין (for) דעין (is) דעין (The Spirit) דעין
(in The Spirit) דעין (Him) דעין (who worship) דעין (& those) דעין
(worship) דעין - (it is fitting) דעין - (in The Truth) דעין

For The Spirit is God, and it is fitting that those who worship Him worship in The Spirit and in The Truth.

25:

(this) דעין (woman) דעין (to him) דעין (said) אמרא
(I) דעין (know) דעין
(is coming) דעין (that The Messiah) דעין
(He comes) דעין (& when) דעין
(all things) דעין (us) דעין (will teach) דעין (He) דעין

The woman said to Him, "I know that The Messiah is coming, and when he comes, He will teach us all things."

26:

(Yeshua) ישוע (to her) לה (said) אמר

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(I AM The Living God) * אנה אנה
(with you) עמכי (I) אנה (Who am speaking) דממלל

Jesus said to her, "I AM the Living God, I Who am speaking with you."

*|“Ena Na” in Aramaic is almost always a reference to The Name of God and is used to indicate direct discourse from the mouth of God Himself: “I AM THAT I AM”- Exodus 3:14, where God reveals His Name as “I AM”- “Ahiah”, in Hebrew and Aramaic. John’s Gospel contains 25 instances of this phrase- 23 from the lips of our Lord Himself. In one instance, His utterance of this Name is so powerful that it knocks down a band of soldiers backward to the ground, who had come to arrest God. (See 18:6) Our Lord also responded with this Name to the high priest Caiaphas, when put under oath to testify as to His identity. The Peshitta OT in Ezekiel has “Ena Na” 70 times; Nine other OT books contain 67; All but three of the 147 (98%) total occurrences are from the mouth of God Himself: “I AM Jehovah”, “I AM Jehovah of Lords”, “I AM Jehovah”, “I AM God Almighty”, “I AM The God of Abraham...”; one is the discourse of Joseph: “I am Joseph”. There are exceptions in The NT Peshitta as well, but it appears that John’s record is unanimous in testimony to the Divine reference in these words, all from Jesus’ lips. I have chosen George Lamsa’s rendering of “Ahiah Ashar High” from Exodus 3:14: “I AM The Living God”, for “Ena Na”. These words are implied but not unequivocal, since the literal sense may be taken as the pronoun and verb pair- “I am”. Most often, the hearer took the latter meaning from these words; sometimes the Divine meaning. I have no doubt our Lord used them intentionally in the Divine sense in almost every, if not in every case, as a test of faith and understanding for his audience. I would therefore be remiss to omit the Divine sense from a translation, while also including the mundane meaning. This does illuminate some obscure passages, especially where the statement stands alone: “So you may know that I am.”, does not make good sense. “**So you may know that I am The Living God**”, makes excellent sense. This stand alone statement occurs five times in John: - (8:24,28; 13:19, 18:6,8).

27:

(came) מומלל (He was speaking) אהו (they were) דהו (they were) ומהד מורין (& amazed) דהו (the woman) אמהתא (that with) דעם (a man) אנש (but) דין (not) לא (He was speaking) מומלל (you) אנה (are seeking) בעא (what?) אמר (said) מנה (or) מנה (why?) מומלל (you) אנה (are speaking) עמה

And while He was speaking, His disciples came and they were amazed that he was speaking with the woman, but no man said, “What are you seeking?, or, “Why are you speaking with her?”.

28:

(her cruse) קלתה (& she left) ושבתה (to the city) למדינתא (& she went) ואילת (the woman) אמהתא (to the men) לאנשא (& she said) אמרא

And the woman left her cruse and went to the city and said to the men:

29:

(who told) דאמר (a man) נברא (see) הונו (Come) לוי (thing) כל (every) מדרם (The Messiah) למא דהונו (Is he?) דעברת

Come see a man who told me everything that I have done. Is He The Messiah?

30:

(the city) מדינתא (from) מן (the men) אנשא (& departed) ונפקי (to Him) לותה (they) אנה (& came) אמרין

And the men departed from the city and they came to Him.

31:

(they) דהו (were begging) בעין (these things) הלין (& in the midst of) ובנתה (of Him) תלמידוהי (His disciples) אמרין (Eat) אנה (our Master) לעס (to him) דהו (to him) אנה (& they were saying) אמרין

And in the midst of these things His disciples were begging Him and were saying to Him, “Our Master, eat.”

32:

(to them) להון (said) אמר (He) דהו (which) אידא (to eat) דאכיל (food) למא (for me) ליה (there is) איה (you) לא (not) דעין (are) דאנתון (knowing) אמרין

But He said to them, “I have food to eat of which you do not know.

33:

(the disciples) תלמידא (were saying) אמרין (did someone bring him?)- למא אנש איה ליה- (among themselves) מדרם (to eat) למאכל (something) מדרם

The disciples were saying among themselves, “Did someone bring Him something to eat?”

34:

אמר (My food) להון (said) ישיע (to them) דהון (that I do) דאעבר (is) איה (belonging to Me) דיל

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(of Him) רמן (the will) צבינה
(his work) לעברדה (& I shall finish) ואשלמויהי (Who has sent Me)

Jesus said to them, "My personal food is that I do the will of Him Who has sent Me and to finish His work.

35:
(say) אמריין (do you) אנתון (not?) לא
(comes) איהא (months) ירדון (four) ארבעא (after) רבתר
(to you) לבון (I) אנהא (say) אמר (Behold) הא (the harvest) הצרדא
(the fields) עיניכון (lift up) וזון (your eyes) ארעטא (& behold) דהור (that are white)
(even now) - לבדי (to harvest) לחצרדא (& are ready)

Do you not say, "After four months the harvest comes?" Behold, I say to you, lift up your eyes and behold the fields that are white and are ready to harvest even now.

36:
(wages) אנרא (reaps) דהצרד (& whoever) ואינא
(for life) לודיא (fruit) פארא (& he gathers) ונכש (receives) נכס
(& the sower) ודרעט (eternal) דלעלם
(shall rejoice) נהרין (together) אכהרא (& the reaper) והצורדא

And whoever reaps receives wages and he gathers fruit for life eternal and the sower and reaper shall rejoice together.

37:
(of Truth) דשררא (a word) מלתא (is) איתיה (for) גיר (In this) בהרא
(reaps) הצרד (& another) ואחרין (sowing) זרע (is) הו (that one) דאחרין

For in this is a word of truth, that "One sows and another reaps".

38:
(that not) דלא (something) מדרם (to harvest) למחצרד (sent you) אנהא (I)
(in it) בה (laboring) לארתון (you) אנתון (were) הוא
(& you) ואנתון (labored) לאין (for) אחרנא (another) גיר
(their) דהגון (labors) עמלהון (upon) על (have entered) עלתון

I sent you to harvest something in which you were not laboring, for another labored and you have entered upon their labors.

39:
(but) דין (city) מדינרא (that) די (from) מן
(in him) בה (believed) הימנו (many) סניאא
(the saying) מלתיה (because of) משל (Samaritans) שמריא
(which she testified) דמסהרא (that) הן (of the woman) דאנתנהא
(that I have done) דעברת (everything) כלמרם (me) לי (told) דאמר (He) הוה

Many Samaritans from that city believed in Him because of the woman's saying which she testified: "He told me everything that I have done".

40:
(those) הגון (to him) לותה (they came) אורו (& when) וכר
(they requested) בעו (Samaritans) שמריא
(with them) דנהוין (that He would stay) לותהון (from him) מנה
(days) יומין (two) ריין (with them) לותהון (& he was) והוא

And when those Samaritans came to Him, they requested of Him that He would stay with them, and He was with them for two days.

41:
(His word) מלתיה (because of) משל (in Him) בה (believed) הימנו (& many) סניאא

And many believed in Him because of His word.

42:
(to the woman) לאנתנהא (they were) הוו (& saying) ואמריין
(because of) משל (it is) הוא (not) לא (that now) דמכיל (that) די
(we) דנן (in him) בה (are) דנן (believing) מדימין (your word) מלתכי
(that This One is) דהנו (& we know) וידען (we have heard) גיר (for)
(of the world) דעלמא (The Lifegiver) מדינה (The Messiah) שריאית (truly) משיחא

And they were saying to that woman, "Now it is not because of your word that we believe in Him, for we have heard and we know that This One is truly The Messiah, The Lifegiver of the world".
The Critical Greek text omits "The Messiah" in this verse. Here are three different possible scripts for the Aramaic text of "Messiah Savior":

 – Estrangela Aramaic script (AD 100-600)

 – Massoretic Square Aramaic script (BHS)

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- Pre- Massoretic Square Aramaic script (400 BC- AD 100).

In the Aramaic Peshitta, the two words occur together as above.

All that is needed to account for the Greek reading of the Critical text is homoteleuton (“same ending”) of the two words in the third script, as represented by The Great Isaiah Dead Sea Scroll (Letters are pasted from a photocopy of the scroll). Both words

have five letters and the first and last letters of each look the same (Alep  and He  look almost identical in this ancient script, unlike the more modern fonts). Each also has a middle Yod and initial Mem. It would appear, then, that a Greek

translator, of the first century AD, saw שריראה (“truly”) and translated it, then his eye went to

ܦܫܝܬܬܐ (“Savior”), skipping  (“Messiah”), due to the similarities noted. Another Greek translator may have done the same (Byzantine) and then caught his error, tacking on “Messiah: at the very end (ο χριστος), thus changing the word order as found in the Aramaic original.

The words in Estrangela script are not as similar in appearance as they are in the older square Aramaic characters. That does not mean they could not account for such a mistake, simply that the older script is more likely to do so. This is consistent with other variations in the Greek text of John, presented previously.

43:
(Yeshua) ישוע (went out) נפק (days) יומין (two) הרין (& after) בותר
(to Galilee) לגלילא (& went on) ואזיל (there) ואתיל (from) מן

And after two days, Jesus went out from there and left for Galilee.

44:
(testifying) סהדר (Yeshua) ישוע (for) ניה (had been) הו
(is honored) מודיקר (not) לא (in his city) במודיגתה (that a prophet) דנביא

For Jesus had been testifying that a prophet is not honored in his city.

45:
(to Galilee) לגלילא (He) אתא (but) דין (when) כר
(The Galilaeans) גליליא (received Him) קבלוהי
(the signs) אתוהא (because they saw) דהו
(in Jerusalem) בארשלים (that He did) דעבר (all) כל
(they had gone) אתו (at the feast) בעדערא (were) הוו
(to the feast) לעדערא (they) דהנו (also) ואף (for) ניר

But when He came to Galilee, the Galilaeans received Him because they saw all the miracles that He did in Jerusalem at the feast, for they had also gone to the feast.

46:
(Yeshua) ישוע (again) תוב (but) דין (came) אתא
(of Galilee) דגלילא (to Qatna) לקטנא
(the water) מיא (He made) דעבר (where) איכא
(in Capernakhum) בכפרנחום (there was) הוא (& staying) ואת (wine) חמרא
(a certain) חר (of a king) מלכא (a servant) עבר
(was) כריה (ill) הוא (whose son) דברה

But Jesus came again to Qatna of Galilee, where He had made the water wine, and a servant of a certain king was staying in Kapernakhum, whose son was ill.

47:
(from) מן (Yeshua) ישוע (that came) דאתא (heard) שמע (this one) הנה
(& he went on) ואזיל (to Galilee) לגלילא (Judea) יהוד
(was) הוא (& imploring) ובעא (to him) לויה
(and heal) נאסא (that he would come down) דחזית (him) מנה
(to dying) לממות (for) ניר (he was) הוא (coming close): קריב (his son) לברה

This man had heard that Jesus came from Judea to Galilee and he went on to Him and was imploring Him to come down and heal his son, for he was coming close to dying.

48:
(signs) אתוהא (if) אן (Yeshua) ישוע (to him) לך (said) אמר
(you will see) תוון (not) לא (& wonders) ותוון (not) לא
(you will believe) תדימנן (not) לא

Jesus said to him, “If you will not see signs and wonders, you will not believe.”

49:
(of the king) מלכא (servant) עבר (that) הו (to him) לך (said) אמר

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(the boy)- מרי (my Lord) הוה (come down) ערלא (or else) מאת (dies) לה טליא -

That servant of the king said to Him, "My lord, come down or else the boy will die.

50:

אמר (said) לה (to him) ישוע (Yeshua) זל (Go): ברך (your son) חי (living)
(in the word) הו והימן (& believed) הו (himself) נברא במלתא (the man)
(& he went on) דאמר (that said) לה (to him) ישוע (Yeshua) ואזל

Jesus said to him, "Go, your son is living." And that man believed in the word that Jesus spoke to him, and he went on.

51:

כד (when) דיין (but) נהת (was going down)
הוא (he was) ארעודי (met him) עברודי (his servants)
דאמר (they were saying) לה (to him) ברך (your son) חיה (is saved)

But when he was going down, his servants met him, and they announced good news to him and were saying to him, "Your son is saved."

52:

ושאל (he asked) אנן (& he) באינא (them) ערנא (time)
אתחלם (he was cured) אמרין (they were saying) לה (to him) אתמלי (yesterday)
בשבע (in the seventh) שעיין (hour) שבקתה (left him) אשתא (the fever)

And he asked them at what time he was cured; they were saying to him, "Yesterday, in the seventh hour, the fever left him."

53:

ידע (& knew) אבוהי (his father) דבחי (that in this) שעתא (hour)
דבה (that in it) אמר (said) לה (to him) ישוע (Yeshua) דברך (your son)
חיה (is saved) ודימן (& believed) הו (he) רביתיה (& his household) כלה (all)

And his father knew that in the same hour, Jesus said to him, "Your son is saved." And he believed and his whole household.

54:

הוא (This is) תוב (again) אתא (the sign) דרתרין (second) עבר (did) ישוע (Yeshua)
כד (when) אתא (He came) מן (from) יהוד (Judea) לגלילא (to Galilee)

This is again the second miracle Jesus did when He came from Judea to Galilee.

Chapter 5

1:

בתר (after) הליין (these things) הוא (there was)
ערעדא (a feast) דיהודיא (of The Jews) וכלק (went up) ישוע (& Yeshua) לארשלאם (to Jerusalem)

After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

2:

אית הוא (there was) דיין (but) תמן (there)
בארשלאם (in Jerusalem) דוכתא (place) חרדא (a certain)
דמעמודיתא (of baptism) דמתקריא (called) עבראית (in Hebrew) ביתחסדא (Byth-Hesda)
אית הוא - (& there were) בה (in it) חמשא (five) אכשוין (porches)

But there was a certain baptismal place in Jerusalem called in Hebrew, Byth-Hesda, and there were in it five porches.

3:

ובהליין (& in these) רמין (lying) הוו (were)
עמא (people) סניא (many) דכריהא (who were ill)
וכמא (& blind ones) וחינא (& crippled) ויבישא (& malignant)
ומסכין (& awaiting) הוו (they were) לזועא (the moving) דמא (of the water)

And in these many people were lying who were ill, blind, crippled, cancerous, and they were awaiting the moving of the water.

4:

מלאכא (an angel) גיר (for) זבן (from time to time)
נחת (descending) הוא (was) לה (to it) למעמודיתא (the baptismal)
ומיזע (& moved) הוא (he) להו (for them) למיא (the water)
ואינא דקדמא (whoever first) נחת (descending) הוא (was)
מן בתר - (after) זועא (the moving) דמא (of the water)
מתחלם (was cured) הוא (himself) כל (of all)
כאכא (sickness) אינא (whatever) דאית הוא - (there was) לה (to him)

For an angel descended from time to time and moved the water for them; whoever first descended after the moving of the water, was cured of all sickness whatever he had.

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5:
 אית הוא – אית הווא (there was) דין (but) תמן (there) נברא (man) חזר (a certain) דתלתין (who thirty)
 (in the disease) בבורחנא (was)- (years) איתודי הוא- (eight) שנין (&)

But a certain man was there who was diseased for thirty eight years.

6:
 ליהנא חזא (this one) חזא (saw) ישוע (Yeshua) דרמא (lying) ירע (& knowing)
 (upon him) לה (it is) אית (long) כניא (that a time) דזבנא
 (that you should be cured) (you) אנה (Do want?) צבא (to him) לה (& He said) ואמר

Jesus saw this man lying, and He knew that he had been so for a long time, and He said to him: "Do you want to be cured?"

7:
 ענא (answered) הו (he) כריחא (the sick one) ואמר (& said)
 (but) ליה (for me) דין (there is not) לית (my Lord) (Oh) מרי
 (the waters) מיא (are moved) דאתחזיעו (who when) דמא (a man) אנש
 (while) נרמיני (shall lay me) במעמודיתא (in the baptismal) אלא (but) עד (while)
 (descends) אנה (coming) אמא (another) אחרין (am) מן קדמי- (before me) נהת (descends) אנה (1)

The sick man answered and said: "Oh, my lord, there is no one to put me in the baptismal when the waters are moved, but while I am coming, another goes down before me."

8:
 אמר (said) לה (to him) ישוע (Yeshua) קום (stand up)
 (pick up) ערסך (your bed) והלך (walk) (& walk)

Jesus said to him: "Pick up your bed and walk."

9:
 ובר (& son of) שעתה- (an hour) אהוהילם (was healed) נברא (man) הו (that)
 (he walked) (& he stood up) שקל (took) ערסה (his bed) והלך (& he walked)
 (was it) הו (it) הו (was) ילמא (the day) שבתא (the Sabbath) דהת (was)

* **"Son of an hour"**- **"Bar Shatha"**, is an Aramaic idiom, meaning, "Immediately". This one occurs 32 times in The Peshitta, from Matthew to Galatians. It would not come from Greek, as the Greek N.T. does not contain this term.

And immediately that man was healed, and he stood up, took his bed, and he walked, and it was the Sabbath day.

10:
 ואמרין (to him) ליה (& were saying) יהודיא (The Jews)
 (it is) דהו (to him) דאתאסי (who was healed) שבתא (The Sabbath) די (it is)
 (your bed) לך (it is permitted) לך (to you) דתשקול (that you carry) ערסך (not)

And the Jews were saying to him who was healed: "It is the Sabbath. You are not permitted to carry your bed."

11:
 הו (he) דין (but) ענא (answered) ואמר (& said) להון (to them)
 (He) דעברני (The One who made me) חלימא (well) הו (He)
 (to me) לך (to me) דשקול (Take up) ערסך (your bed) והלך (& walk) אמר

But he answered and said to them: "He who made me well, he said to me, 'Take up your bed and walk.'" "

12:
 ושאליה (they asked him) מני (Who is?) חנא (This) נברא (Man)
 (Who said) לך (to you) דשקול (Take up) ערסך (your bed) והלך (& walk) דאמר

And they asked him: "Who is this man who said to you, 'Take up your bed and walk?'" "

13:
 הו (he) דין (but) דאתאסי (that was healed) לא (not) ירע (knowing) הוא (was)
 (had withdrawn) גיר (for) אתנני (for) אנה (Who is) ישוע (Yeshua)
 (great) הוא (He) לה (Himself) בכנשא (in the crowd) כניא (great)
 (that) דאית הווא- (that was) בדרבא (in place) די (that)

But he that had been healed did not know who Jesus was, for He had withdrawn Himself in the great crowd that was in that place.

14:
 בחר (after) זבן (a time) אשכחה (found him) ישוע (Yeshua) בהיכלא (in the temple)
 (again) לה (& said) לה (to him) דא (Behold) חלבים (well) אנת (you are) תוב (again)
 (to you) לך (shall happen) נהו (lest) דלמא (sin) דתחבא (do not) לך (to you)
 (before) מרם (something) דביש מן- (worse than) קדמיא (before)

After a time Jesus found him in the temple and said to him: "Behold, you are well again; do not sin, lest something worse than before should happen to you."

15:
 ואול (& went on) הו (that) נברא (man) ואמר (& said) ליהודיא (to the Jews)

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דישוע (that Jesus) הו (was) הו (He) דהאלמה (Who had healed him)

And that man departed and said the the Jews that Jesus was the One Who had healed him.

16

ומטל (because of) הדא (this) רדפין (pursuing) הוו יהודיא (The Jews) לישוע (אצהשעל) ובעין (& seeking) הוו למקטלה (to kill Him) עבר (because these things) הווא (He) בשבתא (on the Sabbath)

And because of this, the Jews were persecuting Jesus and were seeking to kill Him, because He did these things on the Sabbath.

17

הו (Himself) רין (but) ישוע (אצהשעל) אמר (said) להון (to them) אבי (My Father) ערמא (working) אנה (I) עבר (working) אנה (also) אף (is working) עבר (this hour) להשא (until) הווא (He)

But Jesus Himself said to them: "My Father is working until this hour, and I am also working."

18

ומטל (& because of) הדא (this) יתראיה (especially) בעין (seeking) הוו (were) יהודיא (The Jews) למקטלה (to kill Him) לא בלחוד (only) דשרא (because broke) הווא (He) שבתא (the Sabbath) אלא (but) אף (also) דעל (because He alleged) אלהא (God) דאבודי (His Father) איתודי (is) אמר (saying) הווא (He) ומשא (also equal) עם (Himself) אלהא (God)

And because of this, the Jews were especially seeking to kill Him, not only because He broke the Sabbath, but also because He alleged that God was His Father, saying He even was equal with God.

19

ענא (answered) דין (but) ישוע (Yeshua) ואמר (said) להון (to them) אמין (Amen) אמין (Amen) [Timeless Truth] אמר (tell) אנה (I) לבין (you) דלא (that not) משכה (can) ברא (The Son) עבר (do) מרם (anything) מן (from) צבות (the will) נפשה (of Himself) אלא (but) מרם (the thing) דהוא (that He sees) דעבר (The Father) דעבר (is doing) אילין (those things) ניר (for) דאבא (the Father) עבר (does) אף (these) אף (also) ברא (The Son) אבותה (like Him) עבר (does)

But Jesus answered and said to them: "Timeless truth I tell you: The Son cannot do anything of His own will, but the thing He sees The Father is doing; for those things that The Father does, these also The Son does like Him.

20

אבא (The Father) ניר (for) רחם (loves) לברה (His Son) וכלמרם (& everything) דעבר (that He does) מוהיא (that He shows) לה (Him) ודייתרין (& greater) מן (than) הלין (these) עברא (these) עברא (deeds) מוהיא (He shows) לה (Him) דאמרון (that you) יתמרון (may be astonished)

For The Father loves His Son and He shows Him everything He does, and greater deeds than these He will show Him, that you may be astonished.

21

איכנא (just as) ניר (for) דאבא (The Father) מוקים (raises) מוהיא (the dead) ומוהא (& gives life) להון (to them) הזכנא (thus) אף (also) ברא (The Son) לאילין (to those) דצבא (whom He will) מוהא (He gives life)

For just as The Father raises the dead and gives them life, thus also The Son gives life to them whom He will.

22

לא (not) הווא (it is) ניר (for) אבא (The Father) דאן (Who judges) לאנש (a man) אלא (but) כלה (all) דינא (judgment) יהבה (He has given) לברה (The Son)

For it is not The Father Who judges a man, but He has given all judgment to The Son.

23

דכלנש (that everyone) ניקר (should honor) לברה (The Son) אף (as) דמיקר (one honoring) לאבא (The Father) הו (is) דלא (He who is not) מיקר (honoring) לברה (The Son) לא (is not) מיקר (honoring) לאבא (The Father) דשררה (Who sent Him)

That everyone should honor The Son as one honors The Father. He who does not honor The Son is not honoring The Father Who sent Him.

24

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנה (I) לבין (to you) ומולתי (hears) דשמע (that whoever) מולתי (My word) ומהימן (& trusts in) למין (Him Who) דשררני (has sent Me) אית (there is) *לה (to him) הווא (The Life) דלעלם (eternal) ולדינא (& into judgment) לא אהא (not) אלא (he comes)

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שני לה (moves) מן (he) (from) מותא (death) לדיא (into life)

*[Aramaic contains no verb meaning "to have". "Aith lah" - ("There is to him") is an idiom used to indicate possession: "He has".]

Timeless truth I speak to you: "Whoever hears My word and trusts in Him Who has sent Me has the eternal Life, and he comes not into judgment, but he moves from death into Life.

25

אמין (Amen) אמין (Amen) [Timeless Truth] אמר (speak) אנא (I) לבון (to you)
דארנא (that is coming) שעתא (the hour) אף (also) השא (this hour) איהיה (the voice)
דברא (of the Son) דאלהא (of God) ויהין (& they) דשמעין (shall hear) קלה (the voice)
נשמעין (shall live) נהון (that hear)

Timeless truth I speak to you: The hour is coming, it is even now, when the dead shall hear the voice of The Son of God, and they who hear shall live.

26

איכנא (just as) נר (for) דלאבא (with The Father) אית (is) דיא (The Life)
בקמנא (in His Person *) יתב (thus) דכנא (in His Person *) אף (also)
דברא (to The Son) דנהון (that He have) דיא (The Life) בקמנא (in His Person *)

"In His Person" * - from "Qnoma", an Aramaic word found 15 times in The Peshitta NT, meaning "The essential nature or identity"; It is usually translated "Self" in English translations. Greek versions have "eautos"- εαυτος "himself,myself,themselves,ourselves" & "autos"- αυτος- autos pronounced "ow-tos": 1) himself, herself, themselves, itself, 2) he, she, it, 3) the same. In Hebrews 1:1-3 and 9:28, The Son, Who is the brightness of God's glory & exact image of His Being, Who made the universe and upholds all things by His mighty word, is said to have purged the sin of the world "B'Qnoma", "In His Qnoma", meaning "In His Person". This speaks of a Divine sacrifice, not that of a mere human.

For just as The Father has The Life in Himself, so He has given also to The Son to have The Life in Himself.

27

ואשלמה (& He has given Him authority) דנהיא (& He may be)
עבר (doing) אף (also) דינא (judgement)

And he has given Him authority to also do judgment.

28

דברא (Because the Son) הו (He is) דין (but) דאנשא (of Man)
לא תתדמרון (do not) בתדא (be astonished) ביהיא (at this) דאתיא (that is coming)
שעתא (the hour) אמר (when) דכלהון (all of them) איהין (which)
דבקרברא (in the graves) אמון (are) נשמעין (shall hear) קלה (His voice)

But because He is The Son of Man, do not be astonished at this: The hour is coming when all who are in the graves shall hear His voice,

29

ונפקין (& shall come out) איהין (those) דעברו (who have done) טבתא (good deeds)
לקומא (to the resurrection) דחיא (of life) ואיהין (& those)
דעברו (who have done) בישתא (evil deeds) לקומא (to the resurrection) דינא (of judgement)

And they shall come out: those who have done good things, to the resurrection of life, and those who have done evil deeds, to the resurrection of judgment.

30

לא משכח (not) אנא (can) מודם (anything) מן (from) צבות (the will)
נפשי למעבר (of myself) לאלא (do) אלא (but) איכנא (according to)
דשמע (that which heard) דאן (I) דאן (judge)
אנא (I) דייני (& My judgment) כאין (is) הו (just)
לא נר (not) נר (for) בעא (seeking) אנא (I am) צביני (My will)
אלא (but) צבינה (the will) דמן (of Him Who) דשריני (has sent Me)

I cannot do anything of My own will, but according to that which I have heard, I judge, and My judgment is just, for I am not seeking my will, but the will of Him Who has sent Me.

31

אן (if) אנא (I) מסודר (testifying) אנא (am) על (about) נפשי (Myself)
סהדותי (My testimony) לא הוית (not) הוית (is) שריא (true)

And if I testify about myself, My testimony is not true.

32

אחרין (Another) הו (is) הו (There is) דמסודר (Who testifies) עלי (about Me) וידע (& know)
דשריא (that true) הו (is) סהדותיה (His testimony) דמסודר (that He testifies) עלי (about Me)
There is another Who testifies about Me, and I know that His testimony, which He testifies of Me, is true.

33

אנתון (you) שדרתון (sept) לית (to) יוחנן (John)
ואסודר (& he testified) על (about) שריא (The Truth)

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You sent to John and he testified concerning the truth.

34
(was) הוּא (not) לֹא (but) דִּין (I) אֲנֵא
(receiving) מִן בְּרִנְשָׂא (from) (a son of man) נִסְבִּי
(but) אֲלֵא (the testimony) סְהֵרִיתָא (I) אֲנֵא
(may live) תְּרוּחִין (that you) דֹּאנְתוּן (I) אֲמֹר (say) (these things) הַלִּין

But I was not receiving the testimony of a man, but I say these things that you may live.

35
(was) הוּא (a lamp) שְׂרִינָא (he) הוּוּ
(were willing) וּמְנַהֵרִין (& you) וְאֲנֵתוּן (& shining) וּמְנַהֵרִין (blazing) דְּרַלְקִי
(in his light) בְּנִדְהֵרָה (of the time) דְּשַׁהֵא (to boast) דְּהַתְּבַהֲרִין

He was a blazing and shining lamp, and you were willing to boast about the time in his light.

36
(testimony) סְהֵרִיתָא (My) לִי (is) אֵיתִי (but) דִּין (unto Me) לִי
(John's) מִן דִּינְהוּן (than) מִן (greater) דְּרַבָּא
(that gave) דִּיהֵב (for) נִיר (the works) עֲבַדָּא
(them) אֲמִין (that I would finish) דְּאֲשַׁלֵּב (My Father) אֲבִי (to Me) לִי
(testify) הִגְנִין (those) עֲבַדָּא (works) דְּעֵבַר (that did) אֲנֵא (I) סְהֵרִין
(has sent Me) שְׁלוּחִי (that the Father) דְּאֲבָא (unto Me) עֲלֵי

But My testimony which is borne to Me is greater than John's, for the works that My Father gave Me to finish, those works which I have done testify unto Me that The Father has sent Me.

37
(Who sent Me) דְּשְׁלוּחִי (& The Father) וְאֲבָא
(not) לֹא (of Me) עֲלֵי (testifies) סְהֵרִי (He) הוּוּ
(have you heard) שְׁמַעְתוּן (from eternity) שְׁמַעְתוּן (His voice) קִלְהָ
(have you seen) דְּזִיתוּן (His appearance) וְלֹא (& not) וְלֹא

And The Father Who has sent Me, He testifies of Me. You have not heard His voice from eternity and you have not seen His appearance.

38
(because) מִטַּל (in you) בְּכוּן (is abiding) מִקִּיָּא (& His word) לֹא
(you) דְּבַהוּ (has sent) שְׂרַר (Whom He) דִּיהוּ (in Him) דְּבַהוּ
(are) מוֹדִימִין (trusting) אֲתֵתוּן (not) לֹא

And His word is not abiding in you, because you are not trusting in Him Whom He has sent.

39
(are hoping) מִכְּסַבְרִין (for in them) דְּבִרְהִין (the scriptures) כְּתָבָא (Search) בְּצִי
(there is) אֵיתִי (eternal) דְּלַעֲלָם (life) דְּחֵיא (you) אֲתֵתוּן
(concerning Me) עֲלֵי (are testifying) סְהֵרִין (& they) וְהִגְנִין (to you) לְכוּן

*[Aramaic contains no verb meaning "to have". "Aith I'kown"- ("There is to you") is an idiom used to indicate possession: "You have".]

Search the scriptures, for in them you hope that you have eternal life, and they testify concerning Me.

40
(you are) אֲתֵתוּן (willing) צְבִין (& not) וְלֹא
(to Me) לֵדֵי (that you should come) דְּהַתְּוִין
(yours) דְּחֵיא (should be) נְהִוִין (eternal) דְּלַעֲלָם (that life) לְכוּן

And you are not willing to come to Me that eternal life should be yours.

The writings of John The Apostle contain 25 references to eternal life. The Greek texts omit the word "eternal" here and in 20:31. The

Peshitta NT contains 48 references to "eternal life", "living forever"-

(not including Revelation's four references to God "living forever"). John therefore wrote more than half of these, making "Eternal Life" another signatory of his writing, along with "Amen, Amen" which also occurs 25 times in his writings (all in this Gospel) and "Ena Na"-("I AM"), which our Lord utters 23 times in this gospel and twice in Revelation (25 total).

41
(the children) בְּנֵי (from) מִן (glory) שׁוּבְחָא
(I) אֲנֵא (receive) נִסְבִּי (not) לֹא (of men) אֲנֵא

I do not receive glory from the children of men.

42
(that the love) דְּרוּבָהּ (I know you) וְדַעְתְּכוּן (but) אֲלֵא
(in you) בְּכוּן (is not) לֵיתִי (of God) דְּאֵלֵהָ

But I know you, that the love of God is not in you.

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43

(of My Father) אִנָּא (I) אִתִּיתָּ בְּשֵׁמֵהּ (have come) דִּאֲבִי (in His name) וְלֹא (and not) מִקְּבֻלִין (receiving) אֲנִתּוֹן (you are) לִי (Me) וְאִן (if) אֲדוּרִין (another) נִתָּא (shall come) בְּשֵׁם (in the name) נִפְשֵׁהּ (of himself) לְהוּ (you shall receive) תִּקְבְּלוּן (him) לְהוּ

I have come in The Name of My Father and you do not receive Me, and if another shall come in his own name, you will receive him.

44

אִיבְנָא (trust) לְמַהֲיִמְנוּ (you) אֲנִתּוֹן (can) מִשְׂכַּחֲדִין (How?) דְּשׁוּבָהָא (who glory) חַד (one) מִן (from) חַד (another) מִקְּבֻלִין (receiving) אֲנִתּוֹן (are) וְשׁוּבָהָא (and the glory) דְּמִן (from) חַד (The One) אֱלֹהָא (The One) לֹא (not) בְּעִין (seeking) אֲנִתּוֹן (you are)

How can you trust, who are accepting glory one from another, and you are not seeking the glory which is from The One God?

45

לְמָא (think) סְבֻרִין (Do?) אֲנִתּוֹן (you) דִּאֲנָא (that I) אֲכַל (accusing you) קִדְּמָא (before) אֲבָא (The Father) אִיתְּוֵהּ (there is) מִן (one who) דִּאֲכַל (accuses you) קִדְּמִינִן – (you hope) מוֹשֶׁא (Moses) הוּ (he) דְּבִהּ (in whom) סְבֻרִתּוֹן (you hope)

Do you think that I am accusing you before The Father? There is One Who accuses you: Moses, the one in whom you hope.

46

אִלּוּ (If) נִיר (for) בְּמוֹשֶׁא (Moses) הֵימְנִתּוֹן (you have trusted) אִף (also) בִּי (Me) מוֹדִימִנִין (trusting) הוּיִתּוֹן (you would be) מוֹשֶׁא (Moses) * עֲלֵי (for) כְּתַב (he wrote)

For if you had trusted Moses, you would also trust Me, for he wrote of about Me.

47

וְאִן (if) לְכַתְּבוּדֵּי (his writings) דְּחֵן (of him) לֹא (not) מוֹדִימִנִין (believing) אֲנִתּוֹן (you are) אִיבְנָא (how?) לְמִלֵּי (words) דִּילֵּי (My) תְּהִימִנִין (will you believe)

And if you do not believe his writings, how will you believe my words?

Chapter 6

1

בְּתַר (after) הַלִּין (these things) אִזְלָא (went) יֵשׁוּעַ (Yeshua) לְעֵבְרָא (to the other side) דְּרִימָא (of the Sea) דְּגַלִּילָא (of Galilee) דְּטַבְּרִיָּס (of Tiberias)

After these thing, Jesus went to the other side of the Sea of Galilee (of Tiberias).

2

וְאִזְלוּ (and were going) בְּתַרֵּיהּ (after him) כְּנִישָׂא (crowds) סְנִיפָא (great) מִשְׁלַךְ (because) דְּהֵיִין (were seeing) הוּוּ (they) אִתְּוֵתָא (the miracles) דְּעֵבֵר (He did) בְּכַרְיָא (for the sick)

And great crowds were going after Him, because they saw the miracles he did for the sick.

3

וְסֻלַּק (and went up) יֵשׁוּעַ (Yeshua) לְמִוְרָא (to a mountain) וְחָמַן (there) יָתֵב (sat down) הוּא (He) עִם (with) תִּלְמִידוּדֵי (His disciples)

And Jesus went up to a mountain and sat down there with His disciples.

4

קְרִיב (drawing near) הוּא (was) דִּין (but) עֵדְרֵא (the feast) דְּפַצְחָא (of The Passover) דִּיהוּדָיָא (of The Jews)

But the feast of The Passover of the Jews was drawing near.

5

וְאִרְיִים (and lifted up) עֵינֵיהּ (His eyes) יֵשׁוּעַ (Yeshua) וַחֲזָא (saw) כְּנִישָׂא (crowds) סְנִיפָא (great) דִּארְתָּא (that were coming) לְוִתֵּיהּ (to him) וְאָמַר (and He said) לְפִילִיפּוֹס (to Phillip) אִימְכָא (from where?) לְחֵמָא (shall we buy) דְּנַאֲכֻלִין (bread) הַלִּין (these)

And Jesus lifted up His eyes and saw great crowds coming to Him, and He said to Phillip, "Where shall we buy bread that these may eat?"

6

הֵרָא (this) דִּין (but) אָמַר (He said) כִּד (when) מְנַסָּא (testing) לֵהּ (him) הוּא (was) נִיר (for) יָדַע (knew) הוּא (He) מָנָא (what) עֵתִיד (He was going) לְמַעַבְרָא (to do)

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But He said this as a test for him, for He knew what He was going to do.

7
אמר (said) לה (to Him) פיליפוס (Phillip)
דמאתין דיגריין (one hundred) להמא (denarii) לא (not)
ספק (is enough) להון (for them) כד (when) קלייל (a very)
קלייל (little) חד (one) חד (to each)
מנהון (from them) נטב (receives)

Phillip said to Him: "One hundred denarii worth of bread is not enough, even if each of them takes a very little.

8
אמר (said) לה (to him) חד (one) מן (from) תלמידיה (his disciples)
אנדראוס (Andraus) אחויה (brother) דשמעון (Shimeon) כאפא (Kaypha)

One of His disciples, Andraus, Shimeon Kaypha's brother, said to Him:

9
איה (there is) הנן (here) טליא (a boy) חד (one) דאיה (who has) עלויה (upon him)
חמש גריצן (five) דסערא (loaves) דבריא (of barley bread)
ותריין (two) נניין (fish) אלא (but) הליין (these) מנא (what?)
אנן (are they) להליין (to these) כלהון (all of them)

"There is a boy here who has five loaves of barley bread and two fish with him; but what are they to all of these?"

10
אמר (said) להון (to them) ישוע (Yeshua) עברו (make)
אנשא (the people) כלהון (the people) דנטחמכון (all of them)
עסבא (grass) דין (much) הוא (there was) ביה (in it) ברוכתא (in place)
דו (that) ואטחמכו (they were seated) (and they were seated)
גברא (the men) במנינא (in number) חמשא (five) אלפין (thousand)

Jesus said to them: "Have all the people be seated". And there was much grass in that place. And they were seated, the number of men being five thousand.

11
ושקל (took) ישוע (Yeshua) להמא (the bread)
וברך (blessed) ופלג (distributed) (and distributed)
להון (to them) דסמיכון (who were seated)
וחכא (thus) אף (also) מן (from)
גונא (the fish) כמא (as much) דצבו (as they wanted)

And Jesus took the bread and blessed and distributed to them who were seated and thus also from the fish, as much as they wanted.

12
וכד (when) כבעו (they were full) אמר (He said)
לתלמידיה (to his disciples) כנשו (gather)
קציא (the fragments) דיתרו (that are left over)
דלא (lest) נאבד (should be lost) מרם (anything)

And when they were full, He said to His disciples, "Gather the leftover fragments, lest anything should be lost."

13
וכנשו (they gathered) וגמלו (filled) (and they gathered) ותרעסך (twelve)
קפיניין (large baskets) קציא (of fragments) אילין (which)
דיתרו (were left over) להון (to them)
דאכלו (who ate) מן (from) חמשא (the five)
להון (loaves) דסערא (of barley bread)

And they gathered and they filled twelve large baskets with fragments left over to them who ate from the five loaves of barley bread.

14
הנן (those) דין (but) אנשא (people) דהון (who saw)
אתא (the miracle) דעבר (that did) ישוע (Yeshua)
אמרין (saying) הון (truly) שריאיה (were) הגו (This is)
נביא (The Prophet) דאהא (Who is coming) לעלמא (to the world)

But those people who saw the miracle that Jesus did were saying, "Truly, This is The Prophet Who is coming to the world."

15
ישוע (Yeshua) דין (but) ידע (knew) דעתידין (that they were prepared)
דנאתון (to come) נחטפנייה (seize Him) ונעברנייה (& make Him)

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מלכא (King) ושני (& He withdrew) לה (Himself)
לשורה (to mountain) הו (to mountain) הו (that) בלהודו (alone)

But Jesus knew they were prepared to come seize Him and make Him king, and He withdrew to that mountain alone.

16
וכד (& when) הוא (it was) רמשא (evening)
למא (His disciples) ליםא (to the sea) נחתו (went down)

And when it was evening, His disciples went down to the sea.

17
ויהבו (& they sat) בספינתא (in the boat) ואתין (& coming) הוו (they were)
לעברא (to the shore) לכפרנחום (to Kapernaum) וזשכת (& growing dark) הוית (it was)
לה ולא (not) אתי (come) הוא (had) (לוהתון) (unto them) ישוע (Yeshua)

And they sat in the boat and were coming to the coast to Kapernaum and it was growing dark and Jesus had not come to them.

18
ימא (the sea) דין (but) אדקא (rose up) הוא (itself)
עלהון (against them) מגל (because) דרוחא (a wind)
רבתא (great) נשבת (blowing) דות (was)

But the sea rose up against them because a great wind was blowing.

19
ודברו (& they drove) איך (about) אסדורתא (furlongs)
עסרין (twenty) והמשא (& five) א א (or) תלתין (thirty)
והוו (& they saw) לישוע (Yeshua) כד (when)
מודוך (He was walking) על (on) ימתא (the lake)
וכד (& when) קרב (he drew near)
לו (to) ספינתהון (the ship) דחלו (they were afraid)

And they drove about twenty five or thirty furlongs and they saw Jesus as He was walking on the lake, and when He drew near to the ship, they were afraid.

* "Yammta" - (Lake) - ימתא is paralleled in Greek by "Thallasay" - (Sea), but the Aramaic word for "Sea" is "Yamma" - ימא, very similar to the Aramaic for "Lake". These facts point again to the strong probability that the Aramaic text was misread here by a Greek translator. It is highly unlikely an Aramaean would mistake the Greek "Thallasay" - θάλασσα (Sea) for "Yammta" (Lake); The Greek for "Lake" is "Limnay" - λιμνη, nothing like "Thallasay" - (Sea)

20
הו (Himself) דין (but) ישוע (Yeshua) אמר (said)
להון (to them) אמא אמא (I AM The Living God) לא (do not) תדחלו (be afraid)

But Jesus said to them, "I am The Living God, do not be afraid."

21
וצבו (& wanted) הוו (they) דנקבלוניהי (to receive Him) בספינתא (into the boat)
וכה בשעתא (& immediately) ספינתא (boat)
די (that) הוית (was) לות (at) ארעא (the land) די (that)
דאילוין (to which were going) הוו (they) לה

And they wanted to receive Him into the boat, and immediately the boat was at that land to which they were going.

22
וילימא (& the day) דבתרה (after it) הו (that) כנשא (crowd)
דקאם (that standing) הוא (was) בעברא (at the shore)
דימא (of the sea) חוו (saw that) ספינתא (boat)
אחרתא (another) לית (not) הוא (there was)
תמן (there) אלא אן (except) די (that) דסלקו (on which embarked)
לה (the disciples) דרלא (& that not) על (had) הוא (entered)
עמהון (with them) ישוע (Yeshua) עם (with)
לתמידויהי (his disciples) לספינתא (into the boat)

And the day after, the crowd that had stood at the shore of the sea saw that no other boat was there except that one on which the disciples had embarked, and that Jesus had not entered with His disciples into the boat.

23
אתי (come) הוי (had) דין (but) אלפא (ships) אחרניתא (other) מן (from)
מבריס (Tiberias) על (on) נבב (the side) דוכתא (of place) די (that)
דאכלו (they ate) בה להמא (in which they ate) להמא (the bread) כד (when)
ברך (blessed it) ישוע (Yeshua)

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But other ships had come from Tiberias, next to that place at which they had eaten the bread when Jesus blessed it.

24
(the crowd) כנשא (that) הוּא (saw) הוּא (& when) יכר
Yeshua (there) ישוע (was) הוּא (that not) דלֵא
(they embarked) סלקון (his disciples) תלמידוּהוּ (neither) אפלא
(to Kapernakhum) להלין (& they came) ואתו (ships) אלפא (these)
Yeshua (they were) ליה לישוע (& looking for) הוּוּ

And when that crowd saw that Jesus was not there, neither his disciples, they embarked these ships and came to Kapernakhum and they were looking for Jesus.

25
(at the other side) בעברא (they found Him) ואמרו (& when) וכר
(to Him) ליה (they were saying) אמרוּן (of the sea) דימא
(here) להרכא (did you come) אתית (when?) אמרוּ (our Master) רבן

And when they found Him at the other side of the sea, and they were saying to Him, "Our Master, when did You come here?"

26
(to them) להון (& said) ואמר (Yeshua) ישוע (answered) ענא
(I) אמין (speak) אמר [Timeless Truth] (Amen) אמין (Amen)
(Me) ליה (you) אתון (that seek) דבעין (to you) לבון
(because) מוטל (it was) לֵא (not)
(but) דהיתון (the signs) אתוּרא (you saw) אלא (the signs)
(& you were full) לוחמא (bread) וכבעתון (because you ate)

Jesus answered and said to them, "Timeless truth I speak to you: You seek Me, not because you saw the signs but because you ate bread and were full."

27
(that perishes) דאבךא (for food) מאכולהא (work) תפלדון (Do not) לֵא
(to the Life) לחיא (that endures) דמקיא (for food) אלא (but) מאכולהא
(of Man) דאנשא (the Son) דברה (which) אידא (eternal) דלעלם
(This One) להנא (to you) לבון (shall give) נתל
(God) אלהא (has sealed) הוּרם (The Father) אבא (for) ניר

Do not work for food that perishes, but for food that endures to the life eternal that The Son of Man shall give you, for This One has The Father sealed as God with His seal of approval.

28
(shall we do) נעבד (what?) מנא (to Him) ליה (they were saying) אמרוּן
(of God) דנפלוּתא (the service) עברא (that we may work) דאלהא

And they were saying to Him, "What shall we do to work the service of God?"

29
(this is) הנו (to them) להון (& said) ואמר (Yeshua) ישוע (answered) ענא
(that you trust) דתהימנן (of God) דאלהא (the service) עברא
(has sent) שדר (He) דהוּ (in Him Whom) במן

Jesus answered and said to them: "This is the service of God, that you trust in Him Whom He has sent."

30
(what?) מנא (to Him) ליה (they were saying) אמרוּן
(that we may see) דנחזא (you) אתא (will do) עבר (sign) אתא
(you) נדימנן (& we may believe) כך (in you) מנא (what?) כער (will perform) אתא

?They were saying to Him, "What sign will You do, that we may see and believe in You What sign will You perform?"

31
(in the wilderness) במדברא (ate) אכלוּ (manna) מננא (our forefathers) אבהין
(from) מן (that bread) דלחמא (it is written) דכתיב (just as) איכנא
(to eat) למאכל (to them) להון (He gave) יהב (Heaven) שמיא

Our forefathers ate manna in the wilderness, just as it is written, "Bread from Heaven He gave them to eat."

32
Yeshua (to them) ישוע (said) להון (said) אמר
(speak) אמר [Timeless Truth] (Amen) אמין (Amen)
(it was) הוּא (that not) דלֵא (to you) לבון (I) אמא
(from) מן (the bread) לחמא (you) לבון (giving) יהב (Moses) מוּשא

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שמיא (The Heavens) אלא (but) אבי (My Father) יהב (gave)
לכון (you) לחמא (the bread) דקששתא (of Truth) מן (from) שמיא (Heaven)

Jesus said to them, "Timeless truth I speak to you: It was not Moses who gave you bread from Heaven, but My Father gave you The Bread of Truth from Heaven."

33
להמה (The Bread) ניר (for) דאלהא (of God) איתוודי (He)
הו (is) מן (Who descended) שמיא (Heaven)
דנחת (from) מן (to the world) לעלמא (& gave) יהב

For The Bread of God is He Who descended from Heaven and gave life to the world.

34
אמרין (they were saying) לה (to Him) מרן (our Lord)
דב (always) לה (give) לן (to us) לחמא (bread) הנא (this)

They were saying to Him, "Our Lord, always give us this bread."

35
אמר (said) להון (to them) ישוע (Yeshua) אנה אנה (I AM The Living God)
דחמא (The Bread) דחיה (of Life) מן (of whoever) דאתא (comes) לותי (to me)
לא (not) נכפן (will hunger) ומן (whoever) דמדימין (& trusts)
בי (in me) לא (not) נצרהא (will thirst) לעלם (for eternity)

Jesus said to them, "I am The Living God, The Bread of Life; whoever comes to Me will not hunger, and whoever trusts in Me will never thirst."

36
אלא (but) אמרת (I said) לכון (to you) דהזיתונני (that you have seen Me)
ולא (not) מודימני (& not) אנתון (believing) אתון (you are)

But I said to you that you have seen Me and you do not believe.

37
כל (everyone) דיהב (gave) לוי (whom has given) לוי (to me)
אבי (My Father) לותי (to me) נאתא (will come) לוי (to me) ומן (whoever)
דלותי (to me) לא (not) נאתא (will come) לוי (to me) אפקה (I shall cast)
לבר (outside)

Everyone whom My Father has given Me will come to Me, and whoever will come to Me I shall not cast out.

38
דנחת (from) שמיא (Heaven) לא (not) לה (I came down)
הוא (it was) דאעבר (that I might do) צביני (that I might do) אלא (My will)
דאעבר (that I might do) צבינה (the will) דמן (of Him Who) דשרני (sent Me)

For I came down from Heaven, not to do My will, but that I might do the will of Him Who has sent me.

39
הני (this is) דין (but) צבינה (the will) דמן (of Him Who) דשרני (sent Me)
דכל (that everyone) דיהב (gave) לוי (whom He gave) לוי (to Me) לא (not)
אוכר (I shall destroy) מנה (from Him) אלא (but) אקמיודי (I shall raise him)
ביומא (in the day) אהריא (the last)

But this is the will of Him Who has sent Me: I shall not destroy from Him anyone whom He has given to Me, but I shall raise him in the last day.

40
הני (This is) ניר (for) צבינה (the will) דאבי (of My Father) דכל (that everyone)
דחוא (who sees) לברא (The Son) ומדימין (& trusts) בה (in Him)
גהון (there will be) לה (to him) חיה (life) דלעלם (eternal)
ואנה (& I) אקמיודי (shall raise Him) ביומא (in the day) אהריא (the last)

For this is the will of My Father: Everyone who sees The Son and trusts in Him has eternal life, and I shall raise Him in the last day.

41
הודרי (The Jews) דין (but) רמנין (murmuring) הו (were) עלודי (about him)
דאמר (for saying) דאנה אנה (I AM The Living God) לחמא (The Bread)
דנחת (from) מן (I Who have descended) שמיא (Heaven)

But the Jews were murmuring about Him for saying: "I am The Living God, The Bread, which has descended from Heaven."

42
ואמרין (& saying) הו (they were) לא (not)
דהא (is?) הנא (this) ישוע (Yeshua)

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ברך די יוספ (The son) (of Joseph) הוּ (him)
דהנן ידעין (of whom we) לאבווי (know) (his father) וְלִאִמָּהּ (& his mother)
וְאִמָּהּ (does say) אָמַר (& in which way?)
הֵנָּה דְמִן (this one) שְׁמַיָּא (that from) (Heaven) נְהֵרַת (I have come down)

?And they were saying, "Is not this Joseph's son, whose father and mother we know
How does this man say, "I have come down from Heaven?"

43
עָנָא (answered) יֵשׁוּעַ (Yeshua) וְאָמַר (& said) לְהוֹן (to them)
לֹא תִרְמַנּוּן (Do not) חֵד (mutter) חֵד (one) עִם (with) חֵד (another)

Jesus answered and said to them, "Do not mutter one with another."

44
לֹא אִנְשׁ (not) אִנְשׁ (a man) מוּשְׁכַּח (can) דְנֵאֲתָא (come) לְוֵרִי (to Me)
אִלָּא אֵן- (unless-) נְהֵרָה (will draw him)
אֲבָא (The Father) דְשֻׁרְדֵי (Who has sent Me)
וְאִנָּא (& I) אֲקִימּוּדֵי (shall raise him) בְּיוֹמָא (in the day) אֲדֵרִיא (the last)

No man can come to Me unless The Father Who has sent me will draw him, and I shall
raise him in the last day.

45
כְּתִיב (it is written) בְּנִי (for) בְּנֵבִיא (in the prophets)
כְּלֵהוֹן (will be) כְּלֵהוֹן (all of them) מוּלְפָא (taught) דְאֵלֵהָא (of God)
כָּל (everyone) מִן- (whoever-) דְשִׁמְעַע (has heard)
הִכִּיל (therefore) מִן (from) אֲבָא (The Father) וְיִלְקֵ (is) אִיִּלְקֵ (& has learned)
מִנְהָ (from Him) אִיִּלְקֵ (comes) לְוֵרִי (to Me)

For it is written in the Prophets, "All of them will be taught of God."
Everyone therefore who has heard from The Father and has learned from Him, comes to me.

46
לֹא הוּא (not) הוּא (has) דְהוּא (seen) אִנְשׁ (a man)
לְאֲבָא (the Father) אִלָּא (but) מִן (He Who)
דְמִן (from) אֵלֵהָא (God) אִיִּלְקֵ (is)
הוּ (Himself) הוּ (He) חוּא (has seen) לְאֲבָא (The Father)

No man has seen The Father except He Who is from God; He Himself has seen
The Father.

47
אֲמִיִּן (Amen) אֲמִיִּן (Amen) אָמַר [Timeless Truth] (speak)
אֲנִי (I) לְכוּן (to you) דְמִן- (that whoever-) דְמוֹהֵיִמִּן (trusts) בִּי (in me)
אִית (there is) לֵה (for him) חוּא (life) דְלְעֵלְמָא (eternal)

Timeless truth I speak to you: "Whoever trusts in Me has eternal life."

48
אֲנָא אֲנָא (I AM The Living God) לְחֵמָא (The Bread) דְחַיָּא (of Life)

"I am The Living God, The Bread of Life."

49
אֲבַחֵיכוּן (your Fathers) אֲכַלּוּ (ate) מַנְנָא (Manna)
בְּמִדְבָרָא (in the wilderness) וְנִוְרֵוּ (& they died)

Your forefathers ate manna in the wilderness and they died.

50
הַנּוּ (This is) דְרִין (but) לְחֵמָא (The Bread)
נְהֵרָה (that came down) מִן (from) שְׁמַיָּא (Heaven)
דְנֵאֲכֹל (that may eat) אִנְשׁ (a man) מִנְהָ (from it)
וְלֹא (not) נְמוּת (will die)

This is The Bread that came down from Heaven that a man may eat of it
and he shall not die.

51
אֲנָא אֲנָא (I AM The Living God) לְחֵמָא (The Bread) חַיָּא (living)
דְמִן (Who from) שְׁמַיָּא (Heaven) נְהֵרַת (I have descended)
וְאִן (& if) אִנְשׁ (a man) נֵאֲכִיל (will eat) מִן (from) חֵמָא (this)
לְחֵמָא (bread) נְחָא (he will live) לְעֵלְמָא (for eternity) וְלְחֵמָא (& the bread)
אִיִּנָּא (that) דְחַיָּא (which I) אֲתִל (shall give) פְּגִרִי (my body) הוּ (is)
דְעֵל-אִפִּי- (that for the sake of-) חַיָּוִי (the life) דְעֵלְמָא (of the world) אֲנָא (I)

I am The Living God, The Living Bread, Who have come down from Heaven,
and if a man will eat of this bread, he will live for eternity, and the bread

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that I shall give is My body that I give for the sake of the life of the world.

52
ננין (arguing) הוּוּ (they were) רין (but) יהודיא (The Jews) חר (one)
עם (with) חר (another) זאמורין (they were saying) & איכנא (how?)
מושכח (This one) הנה (is able) פגרה (His body)
דנתל (to us) לין (to give) למאכל (to eat)

But the Jews were arguing with one another and saying, "How can this man give us His body to eat?"

53
ואמר (Amen) לרון (to them) ישוע (Yeshua) אמין (Amen)
[Timeless Truth] אמר (speak) אנה (I) לבין (to you) דאלא (that unless)
האכלין (of The Son) פגרה (the body) דברה (of The Son) דאנשא (you will eat)
ותשתין (there is not) דמה (His blood) לית (in yourselves)
לבין (for you) חיא (life) בקנומכון (will raise him) אחריא (in the day)

And Jesus said to them, "Timeless truth I speak to you: Unless you eat the body of The Son of Man and drink His blood, you have no life in yourselves."

54
מן - (whoever) דאכל (eats) רין (but) מן (from)
פגרי (My body) ושתא (& drinks) מן (from) דמי (my blood)
אית (there is) לה (for him) חיא (life) דלעלם (eternal)
ואנא (& I) אקמיוודי (will raise him) ביומא (in the day) אחריא (the last)

But Whoever eats of My body and drinks of My blood has eternal life, and I shall raise him in the last day.

55
פגרי (My body) ניר (for) שריראית (truly) איתודי (is) מאכלתא (food)
ודמי (My blood) שריראית (& My blood) איתודי (is) משתיא (drink)

For My body truly is food, and My blood truly is drink.

56
מן (whoever) דאכל (eats) פגרי (My body) ושהא (drinks) דמי (My blood)
בי (in Me) מוקא (abides) זאנא (& I) בה (in Him)

Whoever eats My body and drinks My blood abides in Me and I in Him.

57
איכנא - (just as) דשרדני (has sent Me) אבא (The Father) חיא (The Living One)
(whoever) ודי (I) אנה (living) אמא (am) מושל (because of) אבא (The Father) ומן (whoever)
דאכלני (will eat me) אף (also) דו (he) נהא (will live) משלתי (because of Me)

Just as The Living Father has sent Me, and I am living because of The Father, whoever will eat Me, he also will live because of Me.

58
הנו (This is) להמא (The Bread) נהת (that came down)
מן (from) שמוא (Heaven) לא (not) דוא (it is)
אך (as) דאכלו (ate) אבויוון (your fathers)
מננא (Manna) ומיתו (& have died) מן (whoever) דאכל (eats)
הנא (this) להמא (bread) נהא (shall live) לעלם (for eternity)

This is the bread that came down from Heaven. It is not as your forefathers who ate manna and have died; whoever eats this bread shall live for eternity.

59
הלין (these things) אמר (He said) בכנושתא (in the synagogue)
כר (when) מליף (He taught) בכפרנהום (in Kapernakhum)

These things He said in the synagogue when He taught in Kapernakhum.

60
וסניאא (& many) דשמעו (who heard) מן (among) תלמידווי (his disciples)
אמורין (were saying) קשיא (Hard) די (is) מלתא (saying)
הדיא (this) מנו? (who is?) מושכח (able) למשמעה (to hear it)

And many of His disciples who heard were saying, "This saying is hard; who is able to hear it?"

61
ישוע (Yeshua) רין (but) ידע (knew) בנפשה (in His Soul)
דרשתין (that were murmuring) על (about) הדיא (this)
תלמידווי (His disciples) ואמר (& He said) להין (to them)
הדיא (this) מושכח? (stumbles?) לבין (you)

But Jesus knew in His soul that His disciples were murmuring about this, and He said to them, "Does this stumble you?"

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62

אן תהוון (Truly) הכיל (you will see) (therefore)
לברה (The Son) דאנשא (of Man) דסלק (ascending) לאהר (to the place)
דאינדוד (where was) הוא (He) מן קדיים (from) (the first)

Truly you will see therefore the Son of Man ascending to the place where He was from the first.

63

רוחא (The Spirit) די (is) דמוחיא (The Life Giver) פנרא (the body)
לא (does not) מהנא (benefit) מרם (anything) מלא (the words) דאנא (that I)
מללת (speak) עמכון (with you) רוחא (Spirit) אפין (are) ודיא (Life &)

The Spirit is The Life Giver; the body does not benefit anything. The words that I speak with you are Spirit and Life.

64

אלא (but) אית (there are) אנשא (men) מנכון (from you)
דלא (that not) מהימנין (are believing) ידע (knew)
הוא (Himself) גיר (for) ישוע (Yeshua) מן קדיים (the first)
מון (who) אפין (they) אפין (were believing)
דלא (whoever) דלא (not) מהימנין (were believing)
ומון (who was) דו (he) דמשלב (he) ליה (who would betray) (Him)

But there are men among you who do not believe, for Jesus Himself knew from the first who they were who were not believing and who he was who would betray Him.

65

ואמר (& said) הוא (He) להון (to them) מושל (because of) הנא (this)
אמרת (I said) לכון (to you) דלא (that no) אנש (man) מושכח (can) דנאתא (come)
ליות (to me) אלא (unless) יהיב (it has been given) ליה (to him)
מן אבי (from) אבי (My Father)

And He said to them, "Because of this, I said to you that no man can come to Me unless it has been given to him from My Father.

66

משל (because of) הרה (this) מלתא (saying)
סניאא (many) מן (of) תלמידיה (His disciples) אולי (went) לבסתר הון (back of them)
ולא (& not) מהלכין (walking) הוון (were) עמה (with Him)

Because of this saying, many of His disciples went back and were not walking with Him.

67

ואמר (& said) ישוע (Yeshua) להרעסרתה (to the twelve) למא
אף אנתון (also) אנתון (are?) צבין (desiring) אנתון (you) למאול (to leave)

And Jesus said to the twelve, "Do you also desire to leave?"

68

ענא שבעין (answered) כאפא (Shimeon) ואמר (& said)
מר (my Lord) לות (to) מן (whom?) נאיל (shall we go) מלא (the words)
דהיא (of life) דלעלם (eternal) אית (are) לך- (with You)

Shimeon Kaypha answered and said, "My Lord, to whom shall we go? You have the words of eternal life."

69

ותנן (& we) דימנן (believe) וידען (know) דאנת (that You)
הו (are) משיחא (The Messiah) ברה (The Son) דאלהא (of God) דיא (The Living)

"And we believe and know that You are the Messiah, The Son of The Living God."

70

אמר (said) להון (to them) ישוע (Yeshua) לא (not?) הוא (was it)
אנא (I) נביתכון (have chosen you) להרעכר (twelve) ומנכון (& of you)
הו (is) דו (a satan) סמנא (one)

Jesus said to them, "Have I not chosen you twelve, and one of you is a satan?"

71

אמר (He said) הוא (This) דיין (but) על (about) יהודא (Jehudah)
בר (son of) שבעין (Shimeon) סכרייטא (Scariota)
הו (he) גיר (for) עתיד (going to be) הוא (was) דנשלמיהו (he who would betray Him)
דד (one) מן (from) תרעכר (the twelve)

But He said this about Jehudah, son of Shimeon Scariota, for he was going to be the one to betray Him, one of the twelve.

Chapter 7

1

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בטר הלין (after) מהלך (these things) הוא (was) (walking)
ישוע (Yeshua) בגלילא (in Galilee) לא ניר (not) ניר (wanted)
הוא (He) למהלכו (to walk) ביהוד (in Judea) מפל (because)
דריהודיא (The Judeans) בעין (seeking) הוו (were) למקטלה (to kill Him)

After these things, Jesus was walking in Galilee, for He did not want to walk in Judea, because the Judeans were seeking to kill Him.

2
(of The Judeans) דיהודיא (of tabernacles) דמטלא (the feast) ערערא (was) הוא (& near) וקריב

And the Jewish feast of tabernacles was near.

3
ואמרו (to Him) לה (said) ליה (His brothers)
לישוע (to Jesus) שנתא (remove) לך (yourself) מכתא (from here)
ויל (go) ליהוד (& go) ליהוד (to Judea) דנהוין (that may see)
תלמידין (your disciples) עברא (the works) דעבר (that do) אתה (you)

And His brothers said to Jesus: "Remove yourself from here and go to Judea, that your disciples may see the works that you do.

4
ליית (there is not) ניר (for) אנש (a man) דעבר (doing) מדרם (anything)
במשיא (in secret) וצבא (he wanted) הו (it) דובגליא (openly)
נהוא (done) אן (if) הלין (these things) עבר (doing) אתה (you are) הווא (show)
נפשך (yourself) לעלמא (to the world)

For no man does anything in secret and wanted it done openly. If you are doing these things, show Yourself to the world.

5
אך (also) לא (not) ניר (for) אהודי (His brothers) דימנו (believing)
הוו (were) בה בישוע (in Jesus)

For His brothers also did not believe in Jesus.

6
אמר (said) ליהון (to them) ישוע (Yeshua) זבני - (My time) - דיילי
עדמא (until) להשא (this hour) לא (not)
מנא (has come) זבנכון (your time) דין (but) דילכון (is prepared)
בכל ערין - (in every moment) מטיב

Jesus said to them: " My time has not yet come, but your time is always ready."

7
לא (not) משכח (can) עלמא (the world) למטככון (hate you) לי (Me)
דין (but) סנא (it hates) מטל (because) דאנא (I) מסדה (testifying) אנא (am)
עלוהי (about it) דעברודי (that its servants,[works]) בישין (evil) און (are)

The world cannot hate you, but it hates Me, because I am testifying about it, that its servants are evil.

8
אנתון (you) סקו (go up) לערערא (to feast) הנה (this)
אנא (I) לא (not) סלק (going up) אנא (now) דהשא (am)
לערערא (to feast) הנה (this) מפל (because)
דיבנא (time) דיילי (my) לא (not) ערבייל (yet)
שלם (is finished)

You go up to this feast; I am not going up now to this feast, because My time is not yet finished.

9
הלין (these things) אמר (He said)
ופש (He remained) לה בגלילא (in Galilee)

He said these things and He remained in Galilee.

10
כר (when) דין (but) סלקי (went up) אהודי (His brothers)
לערערא (to the feast) הדין (then) אך (also) הו (He) סלק (went up)
לא (not) בגליא (openly) אלא (but) אך (as) דבמשיא (secretly)

But when His brothers went up to the feast, then He also went up, not openly, but as secretly.

11
יהודיא (The Judeans) דין (but) בעין (seeking) הוו (were)
לה (Him) בערערא (in the feast) ואמרין (& were saying)
הו (they) איבו (where is?) הו (He)

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But the Judeans were seeking Him in the feast and they were saying, "Where is he?"

12

ורטנא (& murmuring) כניאא (much) מטלתה (because of Him) איה
הוא (there was) בכנשא (there was) איה דווי (in the crowd)
גיר (for) ואמרוין (those who said) דטוב (good?) הו (He is) ואחרנא (& others)
אמרוין (saying) הו(ו) (were) לא אלא (no) אלא (but) מטנא (He deceives) לעמא (the people)

And there was much murmuring in the crowd because of Him, for there were those who said, "He is good.", and others were saying, "No, but He deceives the people."

13

לא (not) דין (but) אנש (a man) גליאיה (openly) ממלל (speaking) הוא (was)
עלויה (about Him) מטל (because of) דחלוא (fear) דיהודיא (of The Judeans)

But no man spoke openly about Him, for fear of the Judeans.

14

כר (when) דין (but) פלגו (they cut in half) יומתא (the days) דעדעדא (of the feast)
סלק (came up) ישוע (Yeshua) לדוכלא (to the temple) ומלק (& taught) הוא (He)

But when the midpoint of the feast had arrived, Jesus came up to the temple and He taught.

15

ומתדמרוין (& astonished) הו (were) יהודיא (The Judeans)
ואמרוין (& they were saying) איכא (How?) ידע (knows)
הנא (This One) ספרא (the scrolls) כר (when) לא ילפ (not) ילפ (He has learned)

And the Judeans were astonished and were saying, "How does this man know the scrolls, having not learned?"

16

ענא (answered) ישוע (Yeshua) ואמר (& said)
ילפני (My learning) לא הו (not) הוא (is)
דילי (Mine) אלא (but) דהו (that which is) דשררני (of Him Who sent Me)

Jesus answered and said: "My learning is not Mine, but from Him Who sent Me."

17

מן (whoever) דצבא (is willing) דנעבר (that he should do) צבינה (His will)
מסכתל (understands) ילפני (My teaching) אן (if) מן (from) אלהא (God)
הו (it is) אר (or) אלא (I) מן (from) צבות (pleasure) נפש (My own)
ממלל (speaking) אנא (am)

Whoever is willing to do His will understands My teaching, if it is from God or if I speak for My own pleasure.

18

מן (whoever) דמן (from) צבינה (the pleasure) רעינה (of his mind)
ממלל (is speaking) שובחא (glory) לנפשה (for himself) בעא (seeking) הו (is)
דין (but) דשיבחה (the glory) דמן (from) דשררה (him who sent him) בעא (one seeking)
שריר (faithful) הו (is) ועילא (& inequity) בלבבה (in his heart) לא איה (not) איה (is)

Whoever speaks for the pleasure of his own mind is seeking glory for himself, but he who seeks glory for the one who sent him is faithful and there is no inequity in his heart.

19

לא (not?) הו (was it) מושא (Moses)
יהב (who gave) לבין (to you) נמוסא (the Torah)
ולא (not) אנש (& a man) מנכון (among you) נטר (keeps) נמוסא (the Torah)

Was it not Moses who gave you the Torah? Yet no one among you keeps the Torah.

20

מנא (Why?) בעין (are seeking) אנהון (you) למקטלני (to kill Me) ענא (answered)
כנשא (the crowd) ואמרוין (& they were saying) דיא (a demon)
איה (is) לך (in you) מנו (who is?) בעא (seeking) למקטלך (to kill you)

Why are you seeking to kill Me? The crowd answered and were saying, "A demon is in You. Who is seeking to kill You?"

21

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) הו (one)
עברא (work) עברת (I have done) וכלבון (& all of you) מהדמרוין (astonished) אנתון (are)

Jesus answered and said to them, "I have done one work, and all of you are astonished."

22

מטל (because of) הנא (this) מושא (Moses) יהב (gave)
לבין (to you) מורתא (circumcision) לא הו (not) הוא (that) מטל (because)
דמנה (from him) די (it is) מן (from) מושא (Moses) אלא (but)
דמן (from) אבהתא (the forefathers) די (it is)
ובשבתא (& in the Sabbath) נדרין (circumcise) אנתון (you) ברנשא (a son of man)

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For this reason Mose gave you circumcision, not because it is from Moses but it is from the forefathers, and you circumcise a son on the Sabbath.

23

אן ברנשא (if) מותגור (a son) ביומא (is circumcised) ביומא (in the day) דשבתא (of the Sabbath)
משל (because) דלא (not) נשתרא (should be broken) נמוסא (the Law)
דמושא (of Moses) עלי: (of) רעין (against Me) רעין (complain?) אנתון (you) דכלה (that entirely)
ברנשא (a son of man) אהלמת (I have healed) ביומא (in the day) דשבתא (of the Sabbath)

And if a son is circumcised on the Sabbath day because the Torah of Moses should not be broken, do you complain about Me, because I have completely healed a man on the Sabbath day?

24

לא תהוון (not) תהוון (be) דינן (judging) במסב (by receiving) באפא (faces)
אלא (but) דינא (judgment) כאנא (just) דינא (judge)

* (faces) באפא (msab b'appy) "receiving faces" is an idiom referring to "respect of persons" and "hypocrisy".

Be not judging with hypocrisy, but judge just judgment.

25

ואמרין (& saying) הוו אנשא (were) מן (the men) אורשלם (Jerusalem)
לו (not?) הנו (Is This) הו רבעין (He) רבעין (Whom they seek) למקטל (to kill)

And the men from Jerusalem were saying, "Is This not He Whom they seek to kill?"

26

דהא (& behold) נליאית (openly) ממלל (He speaks)
ומדם (& anything) לא אמרין (they are saying) לה (to him)
דלמא (can?) ידעו (know) קששין (the elders)
דהנו (that This One is) שריאית (truly) משיחא (The Messiah)

And behold, He speaks openly and they say nothing to Him. Is it possible the elders know that This is The Messiah?

27

אלא (but) להנא (This One) ידעין (know) חנן (we) מן (from)
אימכא (where) הו (He is) משיחא (The Messiah) דין (but) אמתי (whenever)
דאתא (He comes) לא (no) אנש (man) ידע (will know) מן (from) אימכא (where) הו (He is)

But we know from where This One is. When The Messiah comes, no one will know from where He is.

28

וארים (& lifted up) ישוע (Yeshua) קלה (His voice) כור (when) מלף (He taught) בהיכלא (in the temple)
ואמר (& said) ולי (Me) ידעין (know) אמרון (you) ומן (from) אימכא (where)
אנא (I am) ידענן (know) אמרון (you) ומן (from) צבבת (pleasure) נפשי (My own)
לא (not) אחיה (I have come) אלא (but) שריר (He is) להו (true)
מן (Who) דשררני (He) הו (has sent Me) דאנתון (Who you) לא (not)
ידעין (know) אמרון (do) לה (Him)

And Jesus lifted up His voice as He taught in the temple and He said, "You know Me and from where I am, and from My own pleasure I have not come, but He Who has sent Me is true, Whom you do not know.

29

אנא (I) דין (but) ידע (know) אנא (do) לה (Him) דמן (from)
לוותר (union with Him) אנא (I am) והו (He) שררני (has sent Me)

But I do know Him, because I am from union with Him, and He has sent Me.

30

ובעו (& they sought) למאחרה (to seize Him) ולא (not) אנש (a man)
ארמי (laid) עלנוי (upon Him) אדיא (hands) משל (because)
דלא (not) ערביל (yet) אחת (come) הות (had) שעתה (His hour)

And they sought to seize Him, and no man laid hands on Him, because His hour had not yet come.

31

סניאא (many) דין (but) מן (from) כנשא (the crowds) דימנו (trusted) בה (in Him)
ואמרין (& they were saying) משיחא (The Messiah) נא (whenever) דאתא (comes)
למא (will?) דיטרין (more) מן (than) הלין (these)
אחורא (signs) דעבר (This One) הנו (He do) עבר (has done)

But many from the crowds trusted in Him, and they were saying, "When the Messiah comes, will He do more miracles than these This One has done?"

32

ושמעו (& heard) פרישא (The Pharisees) לכנשא (the crowds) דימנולין (speaking)
עלווי (about Him) הלין (these things) ושררו (and sent) הנו (they)
ורבי כהנא (& the chief priests) דחשא (guards) דנאחורוי (that they would seize Him)

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And the Pharisees heard the crowds speaking these things about Him and they and the chief priests sent guards to seize Him.

33

ואמר (& said) ישוע (Yeshua) קליל (a little) הוב (more) זבנא (time) עמכון (with you)
אנא (I am) ואיל (I) אנה (& go) לות (to join) מן (Him Who) דשרבני (has sent Me)

And Jesus said, "A little longer I am with you, and I will go join Him Who has sent Me.

34

והבענני (& you shall seek me) ולא (& not) תשכחוני (you shall find Me) ואיכא (& wherever)
דאיתי (I am) לא (am) לא משכחין (not) משהחין (can) אתון (you) למאתא (come)

And you will seek Me and you will not find Me, and wherever I am, you cannot come."

35

אמרין (were saying) יהודיא (The Judeans) בופשהון (among themselves) לאיכא (where?)
עתיד (is prepared) הנה (This One) למאיל (to go) דתנן (that we are) למה (is?)
כי (indeed) לאתרוחא (to a region) דעממא (of the Gentiles) הנה (He prepared)
לחנפא (to go) ונלף (to go) להנפא (the pagans) להנפא (teach)

The Judeans were saying among themselves, "Where is This Man prepared to go that we cannot be? Is He prepared to go teach the pagans?"

36

מנא (what?) הי (is) הדי (this) מולתא (statement) דאמר (that He spoke)
דיתבענני (You will seek Me) ולא (& not) תשכחוני (you will find Me)
ואיכא (& wherever) דאנא (I am) אינן (am) לא (not)
משכחין (able) אתון (are) למאתא (to come)

What is this statement that He spoke?: "You will seek Me and will not find Me, and wherever I am, you are not able to come?"

37

בינא (in the day) דין (but) רבא (the great) ראתיה (which is)
אחריא (the last) דערערא (of the feast) קאם (stand) הוא (did)
ישוע (Yeshua) וקעא (& He proclaimed) ואמר (& said) אן (if) אנש (a man) צידא (is thirsty)
נאתא (let him come) לודי (to Me) ונשתא (let him drink)

But at the great day, which is the last of the feast, Jesus stood and He proclaimed and said: "If a man is thirsty, let Him come to Me and drink."

38

כל (everyone) מן (who) דמהימן (trusts) בי (in Me)
איכנא (just as) דאמרי (have said) כתבא (the scriptures) נדרוחא (rivers)
דמיא (of water) דיא (living) נרדין (shall flow) מן (from) כרסא (within him)

Everyone who trusts in Me, just as the scriptures have said, rivers of living water shall flow from within him.

39

הדי (this) דין (but) אמר (He spoke) על (about) רוחא (The Spirit)
דעתידין (Whom being prepared) הוו (they were) למקבלו (to receive) אילין (those who)
בה (in Him) לא (not) נר (for) עדכיל (yet)
איהות (given) הות (had been) רוחא (The Spirit) מוטל (because) דלא (not)
עדייל (yet) אשהבה (glorified) הוי (had been) ישוע (Yeshua)

But this He spoke about The Spirit, Whom they were being prepared to receive – those who were trusting in Him; for The Spirit had not yet been given, because Jesus had not yet been glorified.

40

כניא (many) דין (but) מן (from) כנשא (the crowds) דשמעו (who heard)
מלודי (His words) אמרין (saying) הוו (were)
די (This is) שריראיה (truly) נביא (The prophet)

But many from the crowds who heard His words were saying, "This is truly The Prophet."

41

אחרנא (others) אמרין (saying) הוו (were)
הנו (This One is) משיחא (The Messiah) אחרנא (others) אמרין (were saying)
דלמא (can?) מן (from) נגילא (Galilee) אהא (come) משיחא (The Messiah)

Others were saying, "This One is The Messiah." Others were saying, "Can The Messiah come from Galilee?"

42

לא (not?) הוי (has) כתבא (the scripture) אמר (said) דמן (from)
דעוה (the seed) דדוד (of David) ומן (of Bethlehem) ביהלהם (& from)

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קריתא (The Messiah) משיחא (is coming) אהא (of David) רילה דריוד (the village)

Has not the scripture said that The Messiah is coming from the seed of David and from Bethlehem, the village of David?

43

(division) פלנותא (& there was) והות הות
(because of Him) משלתה (among the crowd) בכשנא

And there was division among the crowd because of Him.

44

(among them) מנהון (people) אנשין (there were) הו (who willing) דזבין
(but) אלא (to seize Him) דנאהו וניהי (& said) ליהו (the priests) כהנא
(hands) אנש (no) ארמי (man) ארמיא (on Him) עלוהי (put)

And there were people among them who wanted to seize Him, but no man put hands on Him.

45

(the guards) דחשא (& came) הנון (those) לות (to) רבי (chief) כהנא (priests)
(the priests) כהנא (to them) ליהו (& said) ליהו (the Pharisees) ופרישא
(have you brought Him) איתוניהי (not) לא (Why?) למנא

And those guards came to the Chief Priests and the Pharisees and the Priests said to them, "Why have you not brought Him?"

46

(the guards) דחשא (to them) ליהו (were saying) אמרין
(has spoken) מלל (in this manner) לא ממותום (never) הכנא
(This) ברנשא (Man) גברא (speaks) גברא (like) דממלל (a son of man) אדך

The guards were saying to them, "Never in this manner has a man spoken like This Man speaks."

47

(the Pharisees) פרישא (to them) ליהו (were saying) אמרין
(been deceived) טעיהון (you) אמתון (also) אדך (have?) למנא

The Pharisees were saying to them, "Have you also been deceived?"

48

(the leaders) רשא (from) מן (men) אנש (have?) למנא
(in Him) בה (trusted) דימנו (the Pharisees) פרישא (from) מן (or) לא

Have men of the leaders or of the Pharisees trusted in Him?

49

(who not) דלא (this) הנהא (people) עמא (however) אלנא
(are) אמין (damned) לישין (The Torah) לישין (do know) ידע

However, this people who do not know the Torah are damned.

50

(of them) מנהון (one) חר (Nicodemus) ליהו (to them) ניקדמוס (said)
הו (who came) דאתא (he is) ליל (at night) בליליא (Yeshua) לישע (to)

Nicodemus said to them; he is one of them who had come to Jesus at night:

51

(condemn) מהיב (our) דילין (Torah) דלמא (Does?) נמוסא
(one shall hear) נשמע (unless) אלנא (a son of man) לברנשא
(he has done) עבד (what) מנא (& shall know) ונדע (first) לוקדם (from him) מנה

"Does our Torah condemn a man unless one shall hear him first and know what he has done?"

52

(to him) ליה (& were saying) אמרין (they answered) ענו
(are) אנה (Galilee) אנה (from) מן (you) מן (also) אנה
(that a prophet) דנביא (& see) דו (search) בצי
(arises) קאם (not) לא (Galilee) גלילא (from) מן

They answered and said to him, "Are you also from Galilee? Search and see that a prophet will not arise from Galilee."

Here begins the Pericope de Adultera.

The Peshitta mss. do not contain this passage- (Jn. 7:53-8:11). It is found in The Palestinian Syriac (5th cent. AD) and in most Greek mss., as well as in most ancient versions of John. The Palestinian Aramaic text follows:

(Please refer to **Appendix –Pericope de Adultera.**)

John 7:53

אזל (to his house) לביתה (everyone) כלהד (then) הכיל (went)

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Then everyone went to his house.

John 8-1

ישוע Yeshua דין רין אזל but למורה לבורא went to the mountain דזית Olives
to the temple לביתא came ליהיכלא אהא again but דין רין In the morning בצפרא

But Jesus went to the Mount of Olives, and in the morning came again to the temple.

John 8-2 V

וכלה ו all & עמא the people אהא הוא came ליהיכלא ליהיכלא to Him וכד when & יתב
מלקה הוה He was teaching הוה

And all the people came to Him, and when He sat, He taught them.

John 8-3

איתן they brought דין רין but כפרא the Scribes ופרישא the Pharisees
לאתהודתא דאיתהודתא a woman who was seized במורה in adultery
וכד when & אקמוה she stood her במצעתא they stood her in the midst

But the scribes and the Pharisees brought a woman who had been seized in adultery,
and when they stood her in the midst

John 8-4

אמרין they were saying ליה לה Teacher מלפנא הוה this אהתא
לאתהודתא גליאית was seized openly בה in the act בוטערנא in the act דמורה of adultery

They were saying to Him, "Teacher, this woman was seized openly in the act of adultery"

John 8-5

והנמוסא in the Torah דין רין but דמושא of Moshe פקך he commanded
דלדין that such as הלין these נרנמם shall stone

"But in the Torah of Moses, he commanded that we shall stone such as these"

Verse 5 has **נרנמם** "Nargum", ("we shall stone"). Byzantine has ληθοβλοεσθαι ("to be stoned").
דלדין occurs only here in the Peshitta NT, meaning, "the one such", or "they that are such". It is literally rendered in Greek as "αὐτοὺς τοιαύτους" – "they that are such". Apparently some Greek scribes read: פקך דלדין ("commanded that such") as פקך לדין ("commanded us such"), seeing ד attached to פקך – (פקך), which means "commanded us". The Textus Receptus and The Critical Greek text (W&H) have **ημων μουσος εντελεατο** – "Moses commanded us". The Aramaic explains the Greek readings; The Greek readings cannot explain The Aramaic of The Peshitta. All the Greek texts have either **ημων** "us" or, **ημων** "our". The Peshitta has no personal pronoun with פקך – "commanded". **This explanation would presume a very early Aramaic text with square Aramaic script in the first century**; this explanation does not work with Estrangela script:

Estrangela: **פקך לדין & פקך לדין**

Here is the text again in Aramaic characters: פקך לדין & פקך לדין. How the words are separated changes the meaning of the text, especially with the confusion of the letter Dalet for a final Nun.

The second example in each pair represents what a Greek translator may have misconstrued from the actual reading shown first.

John 8-6

אנת You הכיל therefore מנא What? אמר You אנת say
דמא אהא אמרו they said כד when מנסין they were tempting ליה לה Him
אכנא so that דתהוה it may be ליהון for them דנקמנוניה דנקמנוניה that they should accuse Him
ישוע Yeshua דין רין but כד when לתהודתא down אהגידן stooping
מכתב writing הוה He was על ארעא upon the ground

"What therefore do You say?" This they said, as they were tempting Him, so that they might have something for which to accuse Him.

Verse 6 has several signal markers indicating the Greek came from Aramaic and that the Aramaic came not from the Greek texts. Ελεγον ("they were saying") – Critical text & TR, ειπον ("they said") – Byzantine & Orthodox, are both good translations of the Aramaic אמרו. καταγορισαν κατα αυτου ("an accusation against him") – Byzantine & Orthodox vs. καταγορειν αυτου ("to accuse him") - W&H, shows two variations on the Aramaic verb דנקמנוניה "that they should accuse Him".

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להון רתהוא ("for them- that it may be") is an Aramaic idiom preceding the above verb, making it awkward for a Greek translator to translate: Normally it means "They have", so, what is the object? Did they have "an accusation" (a noun) or did they have "to accuse him" (a verb)? One Greek said the former and another the latter, both understandable translations. It seems unlikely that it went from Greek to Aramaic here: The Aramaic uses neither an infinitive verb ("to accuse him"), as Westcott & Hort's Greek text does, nor a noun ("an accusation against him"), as The Byzantine Greek text does.

John 8-7.

He stood up אהפשש Him לה asking מושאלין when כד they persisted בתרו but דין as כד
sin חשה without דלא among you מנכין who? א'נא to them להון & He said ו'אמר
a stone כאפא upon her עליה let him cast נשרא first קרמ'א

But as they persisted asking Him, He stood up and He said to them, "He among you who is without sin, let him first cast a stone upon her."

John 8-8

the ground ארעא על He wrote כתב הוא stooping אתהון while כד & again ותוב

And stooping down again, he wrote on the ground.

John 8-9.

הגון דין but כד they heard שמעו they נפקין exiting היו one הוה one הוה
& sheWas left ו'אשתבתקת the elders קשישא מן they began שרין when כד
in the midst אתהא alone אתיה when כד she was במצעתא

But when these heard, they were exiting, one by one, beginning from the elders, and the woman who had been in the midst was left alone.

John 8-10

to the woman לאתהא to her לה said אמר Yeshua He stood up אהפשש But דין when כד
has condemned you? לא are they א'נש no לא man דוככי Where? א'כא

But when He stood up, Jesus said to the woman, "Where are they? Has no man condemned you?"

John 8-11

LORD GOD מר'א man א'נש even no ולא said אמרת But דין she די
you אמר דין but ישוע אפל'א neither א'נא am מוכ'ב condemning א'נא I לכי
sin תהו'ש'ן not לא again ותוב now ד'אמ'ר & from ו'מן Go זלי

But she said, "Not even one, LORD GOD". And Jesus said, "Even I am not condemning you. Go, and from now on, sin no more."

This text reveals a very powerful testimony from the woman taken in adultery. She addressed Jesus with the Divine Name "MarYah", which is "Yahweh", The most holy Name of The God of the Hebrews, in Aramaic! "MarYah" means "Lord Jehovah". This would indicate that THE Holy Spirit had revealed our Lord's identity to her, and that her soul was saved on the spot, according to the scripture, "No one can say Jesus is "MarYah" (The Lord Jehovah) except by The Holy Spirit".¹ 1 Cor. 12:3. The Greek texts are ambiguous, using the phrase "Kurios Ihsous" - "Lord Jesus". "Kurios" can refer to Deity or to a mere human king or landowner. The Aramaic is unequivocal in its reference to The Deity revealed to Moses and the Prophets of Israel.

12

(Yeshua) ישוע (with them) עמהון (spoke) מלל (but) מלל (again) דין (I AM The Living God) א'נא (the Light) נהרה (shall walk) ד'עלמא (the world) אמר (& said) א'נא א'נא (after Me) א'תא (whoever) דבתר (comes) לא (not) נהלך (of life) בהושא (but) נשכח (shall find) ליה מ'הרא (the light) ד'היא (sin) תהו'ש'ן

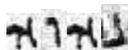
And Jesus spoke again with them and He said: "I AM The Living God, The Light of the world. Whoever follows Me shall not walk in darkness but shall find the light of life."

The Greek texts have εἶμι ("shall have") where the Peshitta has נשכח ("shall find"). Here is a possible explanation:

"Shall find" in three scripts- (BHS, Estrangela, DSS):  נשכח,  נשכח, נשכח

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“Shall have” in three scripts- (BHS, Estrangela, DSS): נשכח - נהוה - נהוה

(“**Have**” does not really exist in Aramaic; נהוה לה (“**Nehweh lah**”) really means “**It shall be to him**”). It appears again that a Greek translator in the first century (reading old Aramaic script) mistook that script, reading “**Nishkakh**” (“**Shall find**”) as “**Nehweh**” (“**Shall be**”), thereby translating it into the Greek equivalent, εἶα (“**shall have**”). The Old Aramaic script represented above from the Dead Sea Isaiah Scroll illustrates how easy it would have been to confuse the two words, thereby giving the different Greek reading. The Greek εἶα (“**shall have**”) would be unlikely to give rise to the Aramaic reading (“**shall find**”) נשכח. Again, the Aramaic characters of the two Aramaic words look far more similar than do the Estrangela letters, supporting a first century Greek translation of the Aramaic text, since Estrangela replaced square Aramaic characters after A.D. 100.

13
 אמרין (were saying) לה (to him) פרישא (the Pharisees) אנת (you) על (about)
 נפשך (yourself) מסהך (testifying) אנת (are)
 סהרותך (your testimony) לא (not) הוה (is) שרידא (true)

The Pharisees were saying to Him: “You are testifying about yourself; Your testimony is not true.”

14
 ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them) אפן (even if)
 אנה (I) מסהר (testifying) אנה (am) על (about) נפשי (myself)
 שרידא (true) הי (is) סהרותי (My testimony) משל (because) דידע (I know) אנה (I)
 מן (from) אימבא (where) אדית (I have come) ולא יבא (& where) אול (going)
 אנה (I am) אנתון (you) דין (but) לא ידעין (not) ידעין (knowing) אנתון (are)
 מן (from) אימבא (where) אדית (I have come) ולא יבא (& not) אול (where)
 אול (I) אנה (go)

Jesus answered and said to them, “Even if I testify about Myself, My testimony is true, Because I know from where I have come and where I am going, but you do not know from where I have come and where I am going.”

15
 אנתון (you) פגרינאית (carnally) דינין (judging) אנתון (are) אנה (I)
 לאנש (a man) לא דאן (not) דאן (judging) אנה (am)
 You are judging carnally; I am judging no one.

16
 ואן (& if) דאן (judge) אנה (I) דין (but) דיני (My judgment)
 שריד (true) הו (is) משל (because) דלא (not) הוית (I am) בלהודי (alone)
 אלא (but) אנה (I) ואבי (My Father) & דשרדני (Who has sent Me)

“But even if I do judge, My judgment is true, because I am not alone, but I and My Father Who has sent Me.”

17
 ובגמוסכון (& in your Torah) דין (also) כתיב (it is written) דסהרוהא (the testimony)
 דתרין (of two) גברין (men) שרידא (true) הי (is)

And in your Torah it is written, “The testimony of two men is true.”

18
 אנה אנה (I AM The Living God) דסהר (Who testify) אנה (I) על (of) נפשי (Myself)
 ואבי (My Father) & דשרדני (Who has sent Me) סהר (has testified) עלי (of Me)

I AM The Living God, I Who testify about Myself, and My Father Who has testified about Me.

19
 אמרין (they were saying) לה (to Him) איבו (where is?)
 אבוך (your Father) ענא (answered) ישוע (Yeshua) ואמר (& said)
 להון (to them) ולא לי (neither) לי (Me)
 ידעין (know) אנתון (do you) ולא לאבי (nor) לאבי (My Father)
 אלו (if) לי (Me) ידעין (known) הויתון (you had)
 אף (also) לאבי (My Father) ידעין (known) הויתון (you would have)

They were saying to Him, “Where is your Father?” Jesus answered and said to them, “You know neither Me nor My Father. If You had known Me, you would have known My Father also.”

20
 הלין (these) מלא (words) מלל (He spoke) בית נוא (in the treasury) כד (when)
 מלק (He taught) בהיכלא (in the temple) ולא (in the temple) אנה (man) אהרה (seized Him)
 לא גר (not) ערביל (yet) אתה הוה (had come) שעתה (His hour)

He spoke these words in the treasury as He taught in the temple, and no man seized Him, for His hour had not yet come.

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(I) אמר (Yeshua) (again) יהושע (to them) הוב (spoke) ליהון (am) אנה (moving on) אנה
(& you will seek Me) והבשענני (am) אנה (where) ואיבא (in your sins) בהטוהיבון (& you shall die) ותמותון
(to come) למארתא (are) אנתון (able) משבדון (not) לא (you) אנתון (am) אנה (moving on)

Jesus spoke again to them: "I am moving on and you will seek Me and you will die in your sins, and where I am going, you cannot come."

22

(Himself) נפשה (now) כי (will?) למא (The Jews) יהודיא (were saying) אמרין
(going) קמל (I) אנה (where) דאבא (because he said) דאמר (He kill) אנה (to come) למארתא (are) אנתון (able) משבדון (not) לא (you) אנתון (am) אנה

The Jews were saying, "Will He now kill Himself?," because He had said, "Where I am going, you cannot come."

23

(below) דלהת (from) מן (you) אנתון (to them) ליהון (& He said) אנה (& He said) אנה (above) דלעל (from) מן (& I) אנה (are) אנתון
(are) אנתון (this) דנה (from) מן (you) אנתון (able) משבדון (not) לא (I) אנה (world) עלמא (this) דנה (from) מן (am) אנה (world) עלמא

And He said to them, "You are from below and I am from above. You are from this world; I am not from this world."

24

(that you shall die) דתמותון (to you) לכון (I said) אמרת
(you shall believe) בהטוהיבון (for) גיר (unless) אלא (in your sins) דאבא (that I AM The Living God) אנה אנה
(in your sins) דתמותון (you shall die) דתמותון (that I AM The Living God) אנה אנה

I said to you that you shall die in your sins, for unless you shall believe that I AM The Living God, you shall die in your sins.

Note that אנה אנה ("Ena Na") here stands by itself: Our Lord said that those who do not believe "Ena Na" shall die in their sins. This is not a reference to faith in the existence of Jesus ("I exist"), which the Pharisees were quite well aware of, but rather a reference to faith in **the Deity of Jesus ("I AM The Living God")**. The next verse and others show that the people were quite foggy about the meaning of His words, however. I am convinced that large numbers of professing Christians are also foggy about the identity of Jesus Christ. How many of them, if asked, "Who is Jesus Christ?," would respond, "He is the God of Abraham, Isaac and Jacob"? How many would say, "Jesus Christ is The Creator of the universe"? How many would say, "Jesus Christ is The Jehovah God Who spoke to Moses, sent the ten plagues upon Egypt, parted the Red Sea, gave Him the ten commandments, brought Israel to the promised land and sent them the prophets."? This is what The Peshitta NT makes very clear. Thirty two times it refers to Yeshua Meshikha as **Maryah (The Lord Jehovah)** and 25 times as "Ena Na" ("I AM The Living God"). The doctrine of the Trinity cannot mitigate or dilute the absolute Deity of The Messiah Jesus, The Son of God. He is the second and Central Person of The Trinity. He is the focal point, Manifestation and bearer of the Fullness of The Godhead, bodily. In Corinthians, Paul wrote, "Christ is the Power of God; Christ is the Wisdom of God". Our Lord Himself said, "I am The Way, The Truth and The Life." These are absolute claims of absolute Deity. It is as if He were saying: "I am The Way of God The Father; I am The Truth of The True God; I am The Life of The Living God Himself. I cannot live without My Father; My Father cannot live without Me. I AM The Only Life and The Life of all the universe, of Heaven, of earth."

According to The Peshitta, The High Priest of Israel, Caiaphas put Jesus under oath:

And Jesus was silent, and made no reply. And again the chief priest interrogated him, and said: Are you the Messiah, the Son of the Blessed? And Jesus said to him: I am The Living God. And you will see the Son of man sitting on the right hand of power, and he will come on the clouds of heaven. And the high priest tore his tunic, and said: What need of witnesses have we, any more?-Mark 14:61-63.

For that testimony, our Lord was hanged on a cross. He certainly was not going to be ambiguous in His answer to the Supreme Court of Israel. "What need have we of any more witnesses?"

So true; if we don't know Who Jesus claimed to be after hearing this word from His own mouth, we will never know by appealing to witnesses, whether they be apostles or angels from Heaven.

25

(Who?) מן (you) אנת (The Judeans) יהודיא (they were saying) אמרין
אנת (are) אמר (said) ליהון (to them) יהושע (Yeshua):
(with you) עמבון (to talk) דאמלל (I have begun) אפן (even though)

The Judeans were saying, "Who are You?" Jesus said to them, "Even though I have begun to talk with you,"

26

(to say) סני למאמר (concerning you) עליבון (for Me) לי (there are) אית (many things) אית
(has sent Me) דשרני (He Who) מן (but) אלא (& to judge) ולמדון
(those things) אילין (& I) אנה (is) דו (true) דשרני
(these) דשמעת (from Him) מנה (that I have heard) דלגין (in the world) בעלמא (I) אנה (speaking) דאמלל (am) דו

There are many things for Me to say and judge concerning you, but He Who has sent Me is true, and those things that I have heard from Him, these things I am speaking in the world.

27

(to them) ליהון (He spoke) אמר (The Father) אבא (that about) דעל (they knew) דעל (& not) ולא

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And they did not know that He spoke to them about The Father.

28

אמר (spoke) להון (to them) ישוע (again) (Yeshua)
אמתי (when) דתרימונה (you have lifted up) לברה (the Son) דאנשא (of Man)
היוון (then) תדעון (you shall know) דאנא (I) דאנשא (that I Am The Living God *)
ומרים (of Myself) מן (from) צבורת (the pleasure) נפשי (of Myself)
לא (not) עבר (do) אנא (I) אלא (but) איכנא (just as)
דאלפני (has taught Me) אבי (My Father) הכות (so) הו (am) ממלל (speaking) אנא (I)

* “Ena Na” - אנא אנא - again stands alone, indicating that it means more than simply, “I am”. It is a Divine statement revealing the Divine Name and Person to men: The “I AM”, i.e., “Jehovah”. Jesus definitely claimed to be The God of Israel and of the universe.

Jesus spoke again to them: “When you have lifted up the Son of Man, then you shall know that I AM The Living God, and I do nothing for My own pleasure, but just as My Father has taught Me, so I am speaking.

29

ומן (& He who) דשרדני (has sent Me) עמי (with Me) איהודי (is) ולא (& not)
שבקני (has left Me) בלהודי (alone) אבי (My Father) מטל (because)
דאנא (I) מרים (the thing) דשפר (that is beautiful) לה (to Him)
עבר (doing) אנא (am) בכליבן (at all times)

And He Who has sent Me is with Me, and My Father has not left Me alone, because I am doing always what is beautiful to Him.

30

כד (when) הלין (these things) ממלל (speaking) הוא (He was)
סניאא (many) דויבנו (trusted) בה (in Him)

When He was speaking these things, many trusted in Him.

31

ואמר (& said) ישוע (Yeshua) להגון (to those) יהודיא (Judeans) דהימונו (who trusted)
בה (in Him) אן (if) אנתון (you) דבתרון (will continue) במלודי (in My word)
שריאית (truly) תלמידוי (truly) אנתון (you are)

And Jesus said to those Judeans who trusted in Him, “If you will dwell in My word, you are truly My disciples.

32

ותדעון (& you will know) שררא (The Truth)
והו (that) שררא (Truth) נהדרבון (will set you free)

And you will know the truth, and that truth will set you free.

33

אמרין (they were saying) לה (to Him) זרעה (the seed) הנין (we are)
דאברהם (of Abraham) ומן מותום (& from antiquity) עבדוהא (bondage) לאנש (to a man)
לא (not) פליחא (has been served) לן (by us) איכנא (how?) אמר (say)
אנת (you) דתהוון (children) בני (you shall be) הארא (of liberty)

And they were saying to Him, “We are the seed of Abraham, and from antiquity we have not served in bondage to a man; How do You say, “You shall be children of liberty?”

34

אמר (said) להון (to them) ישוע (Yeshua)
אמין (Amen) אמין (Amen) [Timeless Truth] אמרנא (I speak) לכון (to you)
דכלמן (whoever) דעבר (commits) חשיאת (sin) עבדה (is) הו (a servant) דחשיאת (of sin)

Jesus said to them: “Timeless truth I speak to you, ‘Whoever commits sin is a servant of sin’”.

35

ועברא (& a servant) לא (not) מיקא (abides) לעלים (forever)
בביתא (in a house) ברא (a son) דיין (but) לעלים (forever) מיקא (abides)

And a servant does not always remain in the house, but a son always remains.

36

אן (if) הו (it is) הכיל (therefore) דברא (The Son) נהדרבון (that The Son)
שריאית (truly) תהוון (you shall be) בני (the children) הארא (of liberty)

If The Son therefore will set you free, you will truly be the children of liberty.

37

ידע (know) אנא (I) דזרעה (the seed) אנתון (you are) דאברהם (of Abraham)
אלא (but) בעין (seeking) אנתון (you are)
למקטלני (to kill Me) משל (because) דלמלתי (My word)
לא (not) כפקין (comprehend) אנתון (you)

I know you are the seed of Abraham, but you seek to kill Me because you do not comprehend My word.

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38

(that I have seen) דחזית (the thing) מדרם (I) אבא
(speaking) לות אבא (with) אבא (My Father) ממלל
(the thing) אבא ויאמרן (you) מדרם
(your Father) דחזיתן (with) אבוכון (that you have seen)
(you are) עברין (are doing) אתרן

I am speaking the thing I have seen with My Father; you are doing the thing that you have seen with your father

39

ענן ויאמרן (they answered) ליה (& they were saying) אבון (our father)
(Yeshua) ליהן אברהם (ours) אמר (is) להון (said) ליהון (to them) ישוע (Yeshua)
(the works) אלן (if) בנודי (the children) הויתון (you were) דאברהם (of Abraham) עברודי
(you would have been) עברין (of Abraham) הויתון (doing)
They answered and were saying to him, "Abraham is our father". Jesus said to them,
"If you were children of Abraham, you would have been doing the works of Abraham".

40

(you are) אתרן (seeking) בעין (Behold) דא (but) דין (now)
(Who the truth) למקשלינן (to kill Me) לנברא (a man) דשיריתא (which) דשמעת (I have heard)
(from) מן (I have heard) אלהא (God) דרא (this) אברהם (Abraham) לא עבר (not) עבר

But now, behold, you are seeking to kill me,
I, a man who has spoken the truth with you, which I've heard from
God, this Abraham did not do.

41

(the deeds) אתרן (you) דין (but) עברין (doing) אתרן (you are) עברא
(to him) דאבוכון (of your father) אמרין (they were saying) ליה (were)
(were) מן (we) זניותא (fornication) לא הוין (not) הוין (God)
(God) אבא (one) אית (father) לן (is) אלהא (ours)

But you are doing the deeds of your father. They were saying to him, "We were not born of fornication, we have one father, God."

42

אמר להון (said) ישוע (to them) אלן (if) אלהא (God)
(you would have been) אבוכון (your Father) מוהבין (loving) הויתון (were)
(God) אבא (I) בור (for) מן (from) אלהא (God)
(from) מן (did) דא (& not) ולא (I have come) נפקת
(I have come) אדית (of Myself) נפשי (pleasure) צבות
(has sent Me) אלא (but) דו (He) שדרני (He) אלהא
Jesus said done to them, If God were your father, you would have loved Me, for I have proceeded from God and have not come of My own pleasure but He has sent Me.

43

משל (For) מנא (why?) מלתי (My word) לא (not)
(not) דלא (because) על (you) אתרן (do understand)
(My word) משכחין (can) אתרן (you) שמעין (hear) מלתי (hear)

And why do not understand My word? Because you cannot hear My word.

44

אתרן (you) מן (from) אבא (the father) אכלקוצא (The Devil) איתוכון (are)
(willing) אתרן (& the desire) דאבוכון (of your father) צבין (will)
(he) דו (to do) למעבר (you are) ליה
(men) דמן (who from) ברשית (the beginning) קפל (killing) אנשא (men)
(does not) דו (is) וברשא (in the Truth) לא (& in the Truth) אלהא (God)
(Truth) קאם (stand) מושק (because) דשררא (Truth)
(whenever) לית (there is not) ביה (in him) אמתי (whenever)
(from) דממלל (he speaks) כדבורא (a lie) מן (from)
(because) דילה (his own) דו (he) מומלל (speaks) ממל (because)
(its father) דדלא (of falsehood) דו (he) אי (he is) אבוי (also) אבוה (father)

You are from your father The Devil and the desire of your father you are willing to do; from the beginning he has been killing men and does not stand in the truth because there is no truth in him; whenever he speaks a lie, he speaks from what is his, because he is of falsehood and is also its father.

45

אבא (I) דין (but) דשררא (Who The Truth) מומלל (speaking)
(Me) אבא (am) לא (not) מוהמנין (are believing) אתרן (you) ליה (Me)

But you are not believing in Me, I who am speaking the truth.

46

מנו (who is?) מנכון (among you)

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מכס עלי (concerning) לי (convicting) על (Me)
 חפירתא (The Truth) ואן (& if) שררא (sin)
 מנלך (why?) אמנא (you) למנא (I) אנתון (speak)
 לא מודימנין (not) אנתון (believe) עלי (Me)

Who among you is convicting me of sin? And if I speak the truth, why do you not believe Me?

47
 מן (the words) מלא (is) איתנהי (God) אלהא (from) דמן (whoever)
 דאלהא (this) דנא (because of) משל (hears) שמע (of God)
 אנתון (not) לא (you) שמעין (hearing) אנתון (you are) משל (because)
 דלא (God) דריתון (from) מן (you are)

Whoever is from God hears God's words;therefore you are not hearing, because you are not from God.

48
 ענו (to Him) יהודיא (answered) ואמרון (The Jews)
 לא (that a Samaritan) שפיר (are we) אמרון (saying) אנתון (correctly)
 אנת (in You) דריתא (is) אית (& a demon) דריתא (You are)

The Jews answered and they were saying to Him, "Are we not saying correctly that you are a Samaritan and have a demon in you?"

49
 אמר (to them) להון (said) ישוע (Yeshua)
 לי (a demon) דריתא (in Me) לא (not)
 אית (My Father) אלא (but) לאבאי (but)
 מיקר (honor) אנת (I) ואנתון (& you) מופערין (dishonor) לי (Me)

Jesus said to them, "A demon is not in Me, but I honor my Father and you dishonor Me".

50
 אנת (I) דין (but) לא (not) בענא (seeking) אנת (am)
 אית (My glory) דו (is) דו (there) דבענא (One Who seeks) ודאן (& judges)

But I am not seeking My glory; There is One Who seeks and judges.

51
 אמין (Amen) אמין (Amen) אמר [Timeless Truth] אמר (I) אמנא (speak)
 לכון (to you) דמן (that whoever) דמלתי (My word) נטר (keeps)
 מורתא (death) לא (not) נחזא (shall see) לעלם (in eternity)

Timeless truth I speak to you: "Whoever keeps my word shall never see death."
 Note: "L'alam" can be translated "to Eternity", "in Eternity", "to the Age" or "Forever".

52
 אמרון (to Him) יהודיא (they were saying)
 דנא (now) ידע (we know) דריתא (that a demon) אית (is) לך (you)
 אברהם (Abraham) מית (is dead) ונביאי (the prophets) ואנת (& you) אמר (saying)
 אנת (are) דמן (whoever) דמלתי (My words) נטר (keeps) מורתא (death) לא (not)
 נטעם (shall taste) לעלם (for eternity)

The Jews were saying to him, "Now we know that a demon is in you; Abraham is dead and the prophets, and you are saying, "Whoever keeps my words shall not taste death for eternity?"

53
 למא (are?) אנת (you) רב (greater) אנת (you) מן (than)
 אבון (our Father) אברהם (Abraham) דמית (who died)
 ומן (& than) נביאי (the prophets) דמיתו (who have died)
 מנו (who are?) עבד (making) אנת (you) נפשך (yourself)

Are you greater than our father Abraham who died and the prophets who have died? Who are you making yourself?

54
 אמר (said) להון (to them) ישוע (Yeshua) אן (if) אנת (I)
 משבחד (glorify) אנת (I) נפשי (Myself) שובדי (My glory) לא (not)
 הוא (is) מודם (anything) איתודי (it is) אבאי (My Father) דמשבחד (Who glorifies)
 לי (Me) הוא (He) דאמרון (of Whom say) אנתון (you) דאלהין (our God) הוא (He is)

Jesus said to them, " If I glorify Myself, My glory is nothing; it is My Father Who glorifies Me, He of Whom you say, " He is our God."

55
 ולא (& not) ידעתונידי (you know Him) אנת (I) דין (but) ידע (know)
 אנת (do) לה (Him) ואן (& if) אמר (had said) אנת (I)
 דלא (that not) ידע (know) אנת (I) לה (Him)
 הווא (would have been) אנת (I) לי (Myself) כזבא (a liar) אכזבתון (like you) אלא (but)
 ידע (know) אנת (I) לה (Him) ומלתה (& His word) נטר (keep) אנת (I)

And you do not know Him, but I know Him, and if I had said that I did not know Him,

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I Myself would have been a liar like you, but I do know him and I keep his word.

56

מברחם אבוכון (your Father) מסינה (desire) (Abraham) (did) דהא (to see) יומי (My day) ודהא (& he saw) ודדדי (& rejoiced)

Abraham your father desired to see my day, and he saw and rejoiced.

57

אמרין (they were saying) לה (to Him) יהודיא (The Jews) שנין (of fifty) שנין (years) ערכיל (yet) בר (a son) המשין (of fifty) שנין (years) לך (You have seen?) והיא (You are) ולאברהם (& Abraham) הוית (not)

The Jews were saying to him, "You are not yet fifty years old, and you have seen Abraham?"

58

אמר (said) להון (to them) ישוע (Yeshua) אמין (Amen) אמין (Amen) [Timeless Truth] (Abraham) אנה (I) לבון (to you) דערלא (before) נהיא (would be) אברהם (Abraham) אמר (speak) אנה (I) לבון (I) אמר (AM) אנה (I) איה (AM)

Jesus said to them: "Timeless truth I speak to you: Before Abraham was, I AM The Living God." (AM) איה (I) איה ("Ena ithay") is a variation of "Ena Na" sometimes also found in The Peshitta OT statements from the mouth of God. As such, it is equivalent to the Hebrew and Aramaic "Ahiash Asher High"-"I AM Who I AM" in Exodus 3:14. The Peshitta also uses "Ena Na" in Exodus 3:4: "I AM The God of your fathers, The God of Abraham, The God of Isaac and The God of Jacob". 97% of The Peshitta OT occurrences of this phrase are Divine utterances.

59

ושקלו (they lifted up) כפשא (& they lifted up) דנמונידי (stones) ונפק (hid Himself) ונפק (& went out) מן (from) ויעבר (the temple) ויעבר (& passed through) בינתוון (& moved on) ויעבר (the temple)

And they picked up stones to stone him, and Jesus hid himself and went out from the temple and passed through their midst and moved on.

Chapter 9

1

וכר (& as) עבר (He passed) וזיא (He saw) נברא (a man) סמא (blind) דמן (from) כרכ (womb) אמנה (his mother's)

And as he passed, he saw a man blind from his mother's womb.

2

ושאלוהי (asked Him) ותלמודיה (his disciples) ואמרין (& they were saying) רבן מנן (our Master) מנן (who is it?) חטא (that as) דנא (this one) אי (or) אבהויה (his parents) דכר (he would be born) כמא (blind) גרילר (blind)

And his disciples asked him and they were saying, "Our master, who is it that has sinned, this one or his parents, that he would be born blind?"

3

אמר (said) להון (to them) ישוע (Yeshua) לא (not) הו (he) חטא (had sinned) ולא (nor) אבהויה (his parents) אלה (of God) דגתהון (the works) עברויה (in him) כה (that may appear) גתהון (the works)

Jesus said to them, "He had not sinned nor his parents, but that the works of God may appear in him".

4

לי (for me) ולא (it is becoming) למעבר (to do) עברא (the works) דמן (of Him Who) ער (has sent Me) עד (while) אומא (day) הו (it is) אתא (comes) דשרדי (the night) דאנש (in which a man) לא (not) משכה (can) למפלה (do work)

It is becoming that I do the works of Him who has sent me while it is day; the night is coming in which a man cannot work.

5

כמא (as long as) דבעלמא (in the world) אנה (I am) גוהרה (The Light) אנה (I am) דעלמא (of the world)

As long as I am in the world, I am the light of the world.

6

וכר (& when) אמר (He had said) הלין (these things) רק (He spat) מן (from) ער (on) ארעא (the ground) ונבל (& formed) טינא (& clay) מן (from) ונש (His spittle) ונש (& smeared) על (on) עינויה (the eyes of him) דהו (who is) סמא (blind) רוקה (blind)

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And when he had said these things he spat on the ground and formed clay from his spittle and he smeared it on the eyes of him who was blind.

7
(wash) אשיג (go) זל (to Him) לה (& He said) ואמר
(& he went on) ואזל (of Shilokha) ואל (in the baptismal pool)
(he saw) אשיג (he washed) ואזא (& was coming) בר (when) הזא

And he said to him, “Go wash in the baptismal pool of Shilokha”, and he went on, he washed, and as he was coming, he saw.

8
(him) הוא (who saw) רחזא (& those) רחזא (but) רין (his neighbors)
(was) אשיג (begging) הוא (before) רחזר (who) מן (to them)
(was it) אשיג (not?) לא (they) רון (were saying)
(& begged) רחזר (himself) הוא (who sat) רחזר (he)

But his neighbors and those who had seen him begging before were saying: “Was this not he who sat and begged?”

9
(& some) רחזא (that it is he) רחזר (were) רון (saying) רחזר (some)
(but) אלא (no) לא (were) רון (saying)
(but) רחזר (he) רחזר (him) לה (like) רחזר (someone)
(am he) רחזר (that I) רחזר (was) רחזר (saying)

Some were saying, “This is he”, and some were saying, “No, but he is someone like him”, but he said, “I am he”.

10
(your eyes) רחזר (were opened) רחזר (how?) רחזר (to him) רחזר (they were saying) רחזר

They were saying to him, “How were your eyes opened?”

11
(a man) רחזר (to them) רחזר (& said) רחזר (he answered)
(& anointed) רחזר (of the name) רחזר (Yeshua) רחזר (made) רחזר (clay) רחזר (wash)
(wash) רחזר (me) רחזר (on) רחזר (my eyes) רחזר (& said) רחזר (to me) רחזר (go)
(of Shilokha) רחזר (in the water) רחזר (I washed)
(to me) רחזר (& it appeared) רחזר (I washed) רחזר (& I went)

He answered and said to them, “A man by the name ‘Jesus’ made clay and anointed me on my eyes and said to me, ‘Go wash in the water of Shilokha’, and I went, I washed and I saw”.

12
(where is He?) רחזר (to him) רחזר (they were saying) רחזר
(I) רחזר (know) רחזר (not) רחזר (to them) רחזר (he said) רחזר

They were saying to him, “Where is he?”; He said to them, “I do not know”.

13
(who from) רחזר (that one) רחזר (& they brought him) רחזר
(the Pharisees) רחזר (to) רחזר (was) רחזר (blind) רחזר (before) רחזר (Pharisees)

And they brought him, who before had been blind, to the Pharisees.

14
(when) רחזר (the Sabbath) רחזר (but) רחזר (it was) רחזר
(his eyes) רחזר (for him) רחזר (& opened) רחזר (Yeshua) רחזר (clay) רחזר (made) רחזר

But it was the Sabbath when Jesus made clay and opened his eyes for him

15
(the Pharisees) רחזר (asked him) רחזר (& again) רחזר
(but) רחזר (it) רחזר (to you) רחזר (appeared) רחזר (How?) רחזר
(my eyes) רחזר (he said) רחזר (to them) רחזר (to them) רחזר (I washed)
(to me) רחזר (& it appeared) רחזר (I washed) רחזר (& I went)

And the Pharisees asked him again, “How did sight come to you?” He said to them, “He put clay on my eyes and I washed and sight came to me”.

16
(from) רחזר (men) רחזר (were) רחזר (& saying) רחזר
(from) רחזר (not) רחזר (Man) רחזר (This) רחזר (the Pharisees) רחזר
(because the Sabbath) רחזר (He) רחזר (God) רחזר
(saying) רחזר (but) רחזר (others) רחזר (keeps) רחזר (not) רחזר
(for a man) רחזר (is it possible) רחזר (How?) רחזר (were) רחזר
(to be doing) רחזר (signs) רחזר (these) רחזר (being a sinner) רחזר
(among them) רחזר (there was) רחזר (division) רחזר (& division) רחזר

And the man of the Pharisees were saying, “This man is not from God because he does not keep the Sabbath”; but others were saying, “How is it possible for a man who is a sinner to do these miracles?” And there was a division among them.

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17

אמרין (they were speaking) תוב (again) להו (to him) סמיא (the one who was blind)
אנת (you) מנא (what?) אמר (say) אנת (you) עלוהי (about him)
דפתה (who opened) לך (for you) עיניך (your eyes) אמר (he said) להו (to them)
אנא (I) אמר (saying) אמא (am) דנביא (a Prophet) הו (He is)

Again they were saying to him who had been blind, "What do you say about Him who opened your eyes for you?" He said to them, "I say He is a prophet".

18

לא (not) רין (but) הימנו (believing) הוו (were) עלוהי (concerning Him)
יהודיא (The Judeans) דסמיא (that blind) הוא (he had been)
הווא (and was seeing) עדמא (until) דקרו (they called) לאבדוהי (the parents)
דרו (of him) דהוא (who was seeing)

But the Judeans did not believe concerning him that he had been blind and was seeing, until they called the parents of the man who was seeing.

19

ושאלו (they asked) און (them) אין (if) דהו (this is) ברבון (your son)
הו (the same) דאמרו (whom you) אמרו (saying)
אנתון (were) דכר (that whereas) סמא (blind) אתילד (he had been born)
איכנא (How?) השא (now) הוא (does he see)

And they asked them: "If this is your son, the same whom you were saying that whereas he was born blind, how does he now see?"

20

ענו (answered) דין (but) אבדוהי (his parents) ואמרו (& said)
ידעינן (we know) דהו (that this is) ברין (our son)
ודכר (and that being) סמא (blind) אתילד (he was born)

But his parents answered and said, "We know that this is our son and that he was born blind."

21

איכנא (how?) דין (but) השא (now) הוא (he sees)
או (or) מנו (who is?) פתה (who opened)
לה (for him) עינהי (his eyes) לא (not)
ידעינן (we know) אף (also) הו (he) על (has come)
לה (to his age) לה (him)
שאלו (ask) הו (he) דלך (for) נפשה (himself) גמליל (shall speak)

"But how he sees now or who he is that opened his eyes for him we do not know. He has come of age, ask him, for he shall speak for himself."

22

הלין (these things) אמרו (said) אבדוהי (his parents)
ממל (because) דדחלו (they were) מן (of) יהודיא (The Judeans)
פסקו (decided) דהו (had) גיר (for) יהודיא (The Judeans) דאין (that if)
אנש (a man) נרא (would confess) בה (him) דמשיחא (The Messiah)
הו (He is) נפקוניהי (they would cast him out) מן (from) כנשאתא (the synagogue)

His parents said these things because they were afraid of the Judeans, for the Judeans had decided that if a man would confess Him to be The Messiah, they would cast him out of the synagogue.

23

ממל (because of) הנא (this) אמרו (said) אבדוהי (his parents) דעל (he has come)
לה (of age) לה (him) שאלו (ask)

And therefore his parents said, "He has come of age, ask him".

24

דקראוהי (& they called) לנברא (the man) דתרתי (a second)
זבנין (time) להו (he who had been)
סמיא (blind) ואמרו (they were saying) לה (to him) שבו (glorify)
לה (God) חנן (we) גיר (for) ידעינן (know)
דהנא (that this) נברא (man) הטיא (a sinner) הו (is)

And they called the man a second time who had been blind and they were saying to him, "Glorify God, for we know that this man is a sinner".

25

ענא (answered) הו (he) ואמר (& said) להו (to them) אין (if)
הטיא (a sinner) הו (he is) לא (not) ידע (know) אנא (I) הוא (one thing)
דין (but) ידע (know) אנא (I) דסמיא (that blind) הוית (I was) ודשא (and now)

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(I) הִיא (see) הִיא (Behold) הִיא

He answered and said to them, "If he is a sinner, I do not know, but one thing I do know: I was blind and behold, now I see".

26
אמרין (they were saying) לֵה (to him) הִיב (again) מנא (what?)
עבר לך (did he do) לך (to you) איכנא (How?) פתח (did he open) לך (for you) עיניך (your eyes)
They were saying to him again, "What did he do to you? How did he open your eyes for you?"

27
אמר להון (he said) אמרת (to them) לכוין (I told) לכוין (you) וליא (& not)
שמעתון (you were listening) מנא (why?) הִיב (again) צבין (do you want) אמרתון (disciples)
לשמע (to listen) למא (interrogative) אף (also) אמרתון (you) תלמידא (to become) ליה (to Him)
צבין (willing?) אמרתון (are?) למהווא (to become) ליה (to Him)

He said to them, "I told you and you were not listening. Why do you want to listen again? Do you also want to become his disciples?"

28
הגון (they) רין (but) צדוידה (were insulting him) ואמרין (& they were saying)
לה (to him) אנה (you) דו (are) תלמידה (a disciple) דהו (of Him)
הנן (we) גר (for) תלמידא (disciples) חגן (disciples) דמושא (of Moses)

But they were insulting him and were saying to him, "You are His disciple; we are the disciples of Moses."

29
ידעין (& we know) דעם (that with) מושא (Moses) אלהא (God)
מלל (spoke) להנא (This one) רין (but) לא (not)
דעין (we know) מן (from) אימכא (where) הו (He is)

"And we know that God spoke with Moses, but we do not know from where this man is."

30
ענא (answered) הו (that) נברא (man) ואמר (& he said)
להון (to them) בהדא (in this) הו (it is) דהייל (therefore)
למתרמו (to be marvelled) דארתון (that you) לא (that you) ידעין (not) אמרתון (are)
מן (from) אימכא (where) הו (where) הו (He is) ועיני (& eyes) דיילי (my) פתח (He opened)

That man answered and said, "This is therefore to be marvelled at, that you are not aware from where he is and he opened my eyes."

31
ידעין (know) חגן (we) רין (but) דאלהא (that God) בקלא (to the voice)
דחשיא (of a sinner) לא (of a sinner) שמע (not) אלא (listens)
למן (to whomever) דרחק (stands in awe) מנה (of Him)
עבר (& does) צבניה (His will) ליה (him) הו (He) שמע (hears)

"But we know that God does not listen to the voice of a sinner, but listens to whomever stands in awe of Him and does his will."

32
מן (from) עלם (eternity) לא (not) אשתמעת (it has been heard) דפתח (that opened)
אנש (a man) עינא (the eyes) דסמיא (of one blind) דאתילד (who was born)

"From eternity it has not been heard that a man has opened the eyes of one who was born blind."

33
אלו (if) לא (not) מן (from) אלהא (God) הווא (were) הנא (This One)
לא (not) משכח (able) הווא (the would not have been) הדיא (this) למעבר (to do)
"If this one were not from God, he would not have been able to do this."

34
ענו (they answered) ואמרין (they were saying) לֵה (to him) אנת (you)
כלך (wholly) בחשאה (in sins) אתילדת (you were born) ואנת (& you?)
מלך (teaching) אנת (are) לך (us) ואפקודי (& they cast him) לבר (outside)

They answered and were saying to him, "You were born entirely in sins, and are you teaching us?" And they cast him outside.

35
ושמע (& heard) ישוע (Yeshua) דאפקודי (that they cast him) לבר (outside)
ואשכחה (He found him) ואמר (& said) לֵה (to him) אנת (do?)
מודימן (trust) אנת (you) בברה (in The Son) דאלהא (of God)

And Jesus heard that they had cast him outside, and he found him and said to him, "Do you trust in the Son of God?"

36
ענא (answered) הו (he) דאהאסי (who was healed) ואמר (& said)
מנו (who is He?) מרי (my Lord) דאהימן (that I may trust) בה (in Him)
He who had been healed answered and said, "Who is He, my lord, that I may trust in Him?"

37
אמר (said) לֵה (to him) ישוע (Yeshua) חזיתיה (you have seen Him)

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(is He) והו (with you) עמך (Who is speaking) (& He) דממלל

Jesus said to him, "You have seen Him, and He Who is speaking with you is He."

38

(my Lord) מורי (I) אבא (believe) מוהימן (said) אמר (but) דיין (he) הו
(Him) נפבל (he worshipped) ליה (falling down) סגד (& falling down)

But he said, "I believe, my Lord, and falling down, he worshipped him.

39

(of world) ואמר (for the judgment) דעלמא (Yeshua) לדינה (& said) ישוע
(who do not) דלא (that those) דאלין (I have come) אהית (this) אהית
(who see) דוין (see) נהוין (& those) ואלין (may see) דהוין (& those)
(may be blind) נסמוין (see)

And Jesus said, "For the judgment of this world I have come, that those who do not see may see and that those who see may be blind."

40

(The Pharisees) פרישא (of) מן (& heard) ושמעו
(were) הוין (who with him) דעמה (those) אלין
(to him) ליה (& they said) ואמרו (these things) דלין
(we) הגן (blind) אפ (are?) חנן (also) אף (interrogative) למא

And those of the Pharisees who had been with him heard these things and they said to Him, "Are we also blind?"

41

(blind) סמא (if) אלו (Yeshua) ישוע (to them) להוין (said) אמר
(to you) לבון (there had been) הוות (not) לית (you were) הויתון
(we see) דחטיתא (sin) דשא (now) דיין (but) אמרין (say) אנתון (you) דהוין (we see)
(is) מוטל (standing) קימא (your sin) דחטיתון (this) דנא (because of) מוטל

The Jesus said to them, "If you were blind, you would not have had sin, but now you say, 'We see'; because of this, your sin stands."

Chapter 10

1

(speak) אמר [Timeless Truth] (Amen) אמין (Amen)
(that whoever) רמן (to you) לבון (I) אבא
(to the fold) לטירא (the gate) הרעא (from) מן (enters) עאל (not) דלא
(place) דענא (comes up) מן (from) דוכא (from) מן (place)
(& a robber) אהרנא (another) הו (a thief) נבא (he) הו (is) וניסא (& a robber)

Timeless truth I speak with you: "Whoever enters not by the gate to the sheepfold, but comes up from another place, is a thief and a robber.

2

(the gate) הו (he) דיין (but) דעאל (who enters) מן (from) תרעא
(of the flock) דענא (is) הו (The Shepherd) רעיא

He who enters by the gate is the shepherd of the flock.

3

(opens) ולהנא (of the gate) תרעא (the keeper) נמר (& to this one) ויהנא
(His voice) קלה (hears) שמענא (& the flock) דענא (the gate) ונענא
(by their names) קרא (He calls) קרא (his sheep) וערבוהו (they know)
(them) ליהוין (& leads out) ומפך

To this one the gate keeper opens the gate and the flock hears his voice; he calls his sheep by their names and leads them out.

4

(before it) ונא (when) דאפך (He has brought forth) ענהו (His flock) קרמיה
(go) אלו (He goes) וערבוהו (& His sheep) דענא (His own) אזלין
(His voice) קלה (they know) דידעין (because) מוטל (after Him) בתרה

And when he has brought forth his flock, he goes before it and his own sheep go after him, because they know his voice.

5

(not) בחר (after) נוכריא (a stranger) דיין (but) לא (from him)
(from him) אלו (goes) ענא (the flock) אלא (but) ערקא (flees) מנה
(of a stranger) דלא (for not) ידענא (it knows) קלה (the voice) דנוכריא (a stranger)
But the flock goes not after a stranger, but flees from him, for it does not know a stranger's voice.

6

(to them) דרא (this) פלאומא (allegory) אמר (spoke) ליהוין
(what) ישוע (Yeshua) דנא (they) דיין (but) לא (not) דענא (knew) מנא

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(with them) עמודון (He spoke) מלל

Jesus spoke this allegory to them, but they knew not what He was speaking with them.

7
אמר (said) להון (to them) דין (but) תוב (again) ישוע (Yeshua)
(to you) אמין (Amen) אמין (Amen) אמר [Timeless Truth] אמר (speak) אמנא (I) לבין (I)
(of the flock) אמנא (The Gate) תרעה (I am The Living God) דענא

But again Jesus said to them, "Timeless truth I speak to you; I am The Living God, The Gate of the flock."

8
ובלהון (& all) אילין (those) דאתו (who came)
(but) אמנא (& robbers) וניסא (were) אמין (thieves)
(the flock) ענא (them) אמין (heard) אמין (not) לא

"And all who have come were thieves and robbers, but the flock did not hear them.

9
אמנא אמנא (I am The Living God) תרענא (The Gate) ובי (I) אן (& by Me)
(& shall enter) בעול (a man) נהא (will enter) נהא (he shall live) תעול (he shall find)
(shall find) ורענא (& shall go out) ורענא (& the pasture) נשכח (he shall find)

I am The Living God, The Gate; if anyone will enter by Me, he shall live and shall go in and out and shall find the pasture.

10
נבא (a thief) לא (not) אמנא (comes) אמנא (but) דננגב (that he may steal)
(have come) אמנא (I) אמנא (& that he may destroy) אמנא (I) אמנא (I) אמנא (I)
(to them) אמנא (shall be) אמנא (to them) אמנא (to them)
(to them) אמנא (may be) אמנא (abundant thing) אמנא (& whatever) אמנא (to them)

But a thief comes not except to steal, kill and destroy; I have come that they may have life, and whatever abundance they may have.

11
אמנא אמנא (I AM The Living God) רענא (The Shepherd)
טובא (Good) רענא (The Shepherd) טובא (Good)
נפשח (His life) סאם (His life) חלקה (lays down) ענה (in place of)

I AM The Living God, The Good Shepherd. The Good Shepherd lays down His life for His flock.

12
אמנא (a hired man) דין (but) דלא (that not) הוא (is)
(the sheep) רענא (a shepherd) ולו (and not) דילה (his own) אמין (are) ערבא (the sheep)
מא (whenever) דחא (he sees) דאבא (a wolf) דאחא (is coming)
(& flees) ענא (the flock) וערק (leaves) שבק

But a hired man who is not a shepherd, whenever he may see a wolf coming, leaves the flock and flees.

13
אמנא (a hired man) דין (but) ערק (flees) מוטל (because)
דאמנא (a hired man) הוא (he is) ולא (& not) בטיל (cares) לה
(about) ענא (the flock) ואחא (& comes) דאבא (a wolf)
(the flock) לה (it) לה (& scatters) חטפ (snatches) חטפ

But a hired man flees because he is a hired man, and cares not about the flock, and a wolf comes snatching at and scattering the flock.

14
אמנא אמנא (I AM The Living God) רענא (The Shepherd) טובא (The Good)
(mine) אמנא (I) אמנא (& am known) אמנא (I) אמנא (I) אמנא (I) אמנא (I)
(mine) אמנא (I) אמנא (I) אמנא (I) אמנא (I) אמנא (I) אמנא (I)

I AM The Living God, The Good Shepherd. I know Mine and am known by Mine.

15
אמנא (just as) דידע (knows) לי (Me) אבי (My Father)
(am) אמנא (& I) אמנא (knowing) אמנא (am)
(I) אמנא (My Father) אמנא (I) אמנא (I) אמנא (I) אמנא (I)
(the flock) אמנא (lay down) אמנא (I) אמנא (I) אמנא (I) אמנא (I)

Just as My Father knows Me and I know My Father, and My life I lay down for the flock's sake.

16
איה (there are) לי (to me) דין (but) אף (also) ערבא (sheep) אחרנא (other)
(this) אמנא (which) דלא (not) דור (were) מן (from) שרנא (fold) אמנא (they)
(they) אמנא (& also) אמנא (them) ולא (it is necessary) לי (for Me) אמנא (to bring)
(& shall be) אמנא (I) אמנא (I) אמנא (I) אמנא (I) אמנא (I) אמנא (I)
(The Shepherd) אמנא (One) אמנא (& One) אמנא (The Shepherd)

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But I have other sheep which were not from this fold; I must also bring them. They also will hear My voice, and the entire fold shall be one and One Shepherd.

17

מטל (because of) הנא (this) אבי (My Father) רחם (delights in) לי (Me) דאנא (I) אסביה (I shall take it)
סאם (laying down) אנא (am) נפשי (My Life) דרום (that again) אסביה (that again)

Because of this My Father delights in Me, because I am laying down My life that I shall take it again.

18

לא (not) הוא (it) אנש (a man) שקל (takes)
לה (it) מני (from me) אלא (but) אנא (I) סאם (laying down)
אנא (am authorized) שליט (My will) שליש (I) אנא (am authorized)
ניר (for) דאסימיה (to lay it down) ושליש (to lay it down) אנא (& am authorized) אנא (I) דרום (that again)
אסביה (I shall take it) דהנא (this) פוקדנא (commandment)
קבלת (I have received) מן (from) אבי (My Father)

No man takes it from me; I am laying it down of My own will, for I am authorized to lay it down, And am authorized to take it again; this commandment I have received from My Father.

19

דהות (& there was) תוב (again) פלגורא (division) ביני (among)
יהודיא (The Judeans) מטל (because of) מלא (words) הלין (these)

And again there was a division among the Judeans because of these words.

20

ואמרין (& saying) הוו (were) סניאא (many)
מנהרין (among them) דריוא (that a demon)
אית (is) לה (in Him) ומשנא (& raving) שנא (he is mad)
מנא (Why?) שמעין (are listening) אתהון (you) לה (Him)

And many among them were saying, "There is a demon in Him and He is raving mad, why are you listening to Him?"

21

אחרנא (the others) דין (but) אמורין (saying) הוו (were)
הלין (these) מלא (words) לא (not) הוי (are)
דריונא (of one possessed) למה (interrogative) דריוא (a demon)
משכח (can?) עינא (the eyes) רסמיא (of the blind) למפתהו (open)

But the others were saying, "These are not the words of one who is possessed. Can a demon open the eyes of the blind?"

22

הוא (it was) דין (but) עארא (the feast day) דהורתא (of dedication)
בארשלב (in Jerusalem) וסתוא (& winter) הוא (it was)

But it was the feast day of the Dedication in Jerusalem, and it was winter.

23

ומהלך (& walking) הוא (was) ישוע (Yeshua)
בבוכלא (in the temple) באסטוא (in Jerusalem) דשלמון (of Solomon)

And Jesus was walking in the temple in the porch of Solomon.

24

והדרויה (& surrounded Him) יהודיא (The Jews) ואמרין (they were saying)
לה (to Him) עדמא לאמוהי (How long?) נסב (are taking)
את (you) נשפן (our souls) אן (if) את (you)
הו (are) משיחא (The Messiah) אמר (tell) לן (us) גליאת (openly)
And the Judeans surrounded Him and were saying, "How long will you take our minds?
If You are The Messiah, tell us plainly."

25

ענא (answered) ישוע (Yeshua) ואמר (& said) להון (to them)
אמרת (I told) לכון (you) ולא (not) מודימין (& not) מודימין (believing)
אתהון (you are) ועברא (& the works) דאנא (that I) עבד (doing) אנא (am)
בשמה (in the Name) דאבי (of My Father) הנין (they) סהדין (of Me) עלי (testify)

Jesus answered and said to them, "I have told you, and you do not believe, and the works that I do in the Name of My Father, they testify of Me."

26

אלא (but) אתהון (you) לא (not) מודימין (believing) אתהון (are)
מטל (because) דלא (that not) הויתון (you are)
מן (of) ערבי (My sheep) איכנא (just as) דאמרת (I said) לכון (to you)

But you do not believe, because you are not of My sheep, just as I said to you.

27

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ערבא (sheep) דילי (My) קלי (My voice) שמעין (hear) ואנא (& I)
ידע (knowing) אנא (am) להון (them)
והגון (they) אתין (& they) בתרי (come) אחר (after me)

My sheep hear My voice and I know them and they follow Me.

28
ואנא (& I) יהב (giving) אנא (am) להון (to them) חיה (life) דלעלם (eternal)
ולא (& not) אנש (a man) נאבדון (they shall perish) לעלם (forever) ולא (not) אנש (a man)
נחמופ (shall snatch) אגון (them) מן (from) אידי (My hand)

And I am giving them eternal life, and they shall never perish, and no one shall snatch them from My hand.

29
אבי (* My Father) גיר (for) דיהב (Who gives) לי (to Me) מן (than)
כל (all) רב (greater) הו (is) ולא (& not)
אנש (a man) משכח (is able) דמן (from) דמן (to snatch)
דאבי (the hand) דאבי (of My Father) נחמופ (to snatch)

My Father Who gave them to Me is greater than all, and no one is able to snatch anything from My Father's hand.

30
אנא (I) ואבי (My Father) הדר (one) הנן (we are)

I and My Father, We are One.

31
ושקלו (picked up) טוב (again) יהודריא (The Judeans)
כאשא (stones) למרנמה (to stone Him)

And the Judeans picked up stones again to stone Him.

32
אמר (said) להון (to them) ישוע (Yeshua) סניאא (many) עברא (works)
שפירא (excellent) מן (from) לית (the presence) אבי (My Father)
חויחבון (I have shown you) מוטל (for) אינא (which?) עברא (works)
מנהון (among them) רנמין (are you) לי (Me)

And Jesus said to them, "many excellent works from the presence of My Father I have shown you. For which of those works are you stoning Me?"

33
אמרין (were saying) לה (to Him) יהודריא (The Judeans) לא (not)
הוא (it is) מוטל (for) עברא (works) שפירא (excellent) רנמין (stoning)
הנן (we are) לך (You) אלא (but) מוטל (because) דמנרדי (blaspheme)
אבת (man) אמשא (a son of) בר (being) איתך (& when) אנת (You)
עבר (make) אנת (Yourself) אלהא (God)

The Judeans were saying to Him, "It is not for excellent works that we are stoning You, but because You blaspheme, and as You are a man, You make Yourself God."

34
אמר (said) להון (to them) ישוע (Yeshua) לא (not?) הוא (is it)
הכנא (thus) כתיב (written) בנמוסכון (in your Law)
דאנא (I) אמרת (have said) דאלהא (that gods) אתין (you are)

Jesus said to them, "Is it not written in your law, 'I have said, "You are gods"?"

35
אן (if) להון (those) אמר (He called) אלהא (gods) מוטל (because)
דלותהון (with them) הות (was) מלתא (the Word) דאלהא (of God)
ולא (& not) משכח (can) כתבא (the scripture) דנשרתא (be destroyed)

If He called those men gods because the Word of God was with them and the scripture cannot be destroyed

36
לאנא (The One) דאנא (Whom The Father) קדשה (sanctified Him) ושררה (& sent Him)
לעלמא (into the world) אתון (you) אמרין (saying)
אתון (are?) דמנרדי (blaspheme) אנת (You) על (because) דאמרת (I said)
לבון (to you) דבררה (The Son) אנא (I am) דאלהא (of God)

Are you saying to The One Whom The Father sanctified and sent into the world, "You blaspheme", because I said to you, "I AM The Son of God"?

37
אלא (if not) עבר (do) אנא (I) עברא (the works)
דאבי (of My Father) לא (not) תהימונני (you should believe Me)

If I do not the works of My Father, you should not believe Me.

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38
 אן דין (if) (but) עבד (do) אא (I) אפן (I) לך (even if) לך (Me) לא (not)
 מהדימנן (believing) אנתון (you are) ליהון (those) לעברא (deeds)
 דדימנו (believe) דתדעון (that you may know)
 ודדימנן (that My Father) דאבך (& that you may believe) דאבך (in My Father)
 בך (is in Me) & I ואבך (is in Me) בך

But if I do, even though you do not believe Me, believe those deeds, so that you may know and that you may believe that My Father is in Me and I in My Father.

39
 ובעו (they) הונו (& sought) תוב (again) דנאחדוניהי (to seize Him)
 ונפק (He) ליה מן (from) בית (among) אדיהון (their hands)

And they again sought to seize Him, and He escaped from their hands.

40
 ואזל (to it) ליה (to the crossing) דלעברא (of The Jordan)
 לדוכתא (to the place) אכא (where) דאיהודי (had) הווא (been)
 יוחנן (Yokhannan) מן (from) קרים (before) כר (when)
 מעמד (baptized) הווא (he) ויהווא (there) התמן (& He stayed)

And He went on to the crossing of The Jordan, to the place where John had been before when he was baptizing, and there He stayed.

41
 ואתרו (came) אנשא (men) סניאא (many) ליה (to Him)
 ואמרין (& saying) הונו (they were) דיוחנן (that Yokhannan)
 אף (even) לא (not) חרא (one) ארתא (sign) עבד (did) כלמדם (everything)
 דאמר (that had said) יוחנן (John) על (about) נברא (Man) דהנא (This) שריר (true) הו (is)

And many people came to Him and were saying, "John did not even one miracle, but everything that John had said about This Man is true."

42
 וסניאא (& many) הימנו (believed) בה (in Him)

And many believed in Him.

Chapter 11

1
 איהו (there was) דין (but) חר (a certain one) דכרייה (who was sick)
 לעזר (Lazar) מן (from) בית-עניא (Byth-anya) קרייתא (the village)
 אחוה (the brother) דמריום (of Miriam) ודמרתא (and of Martha)

The Greek has: ἦν δε τις ασθενων λαζαρος απο βηθανιας εκ της κωμης μαριας και μαρθας της αδελφης αυτης

1 ¶ (AV) Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

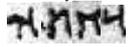
The Peshitta has: איהו דין חר דכרייה דמרים ודמרתא קרייתא אחוה מן בית-עניא קרייתא

1 ¶ (MUR) And a certain man was sick, Lazarus of the town of Bethany, the brother of Mary and Martha.

Her Brother: (Aramaic) - 
 Her Sister: (Aramaic) - 
 Her Sister: (Hebrew) אחוה - 

It looks like a Greek translator had a problem with the Semitic form of naming a town (בית-עניא קרייתא),

"Bethany Town" and the spelling of  ("Achuah"- "Brother"), which apparently was mistaken for

 ("D'Khatha"- "Sister"). The Greek has "the town of Mary and her sister Martha";

The Peshitta's Aramaic has "the brother of Mary and Martha".

"Town" should not be connected with any word following it, only with "Bethany".

A very literal reading, disregarding the Semitic use of town as part of the name of Bethany would lead to something like the following sense: " And a certain man was sick. Lazarus of Bethany, the town of the brother of Mary and Martha. That would have been OK, but apparently, the Greek translator misread "Brother" as "Sister", thereby throwing a monkey wrench into the meaning of the verse: "The sister of Mary and Martha" does not work, so "sister" must be moved in the Greek text to follow "Martha":

Hence, "the town of Mary and her sister Martha".

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Please note that the Greek does not really make good sense here: “Lazarus was from the town of Mary and her sister”? So what? He was their brother! The next verse alludes to that, but The Peshitta makes it plain in verse 1. The Hebrew spelling of the word “Her sister” is even closer to the Aramaic spelling of “Her brother” than the old Aramaic script spelling:

Compare “Her Brother”: (Aramaic) אַחֵיהּ -

and “Her Sister”: (Hebrew) אַחֵיהּ -

For “la piece de la resistance”, here is Jastrow’s Aramaic – Hebrew entry from the Targums on the Aramaic word “Akhatha”(Same as the Hebrew spelling above):

אַחַת (אַחֵיהּ), אַחֵיהּ f. ch.=h. אַחֵיהּ. Targ. Jer. XXII, 18; a. fr.—Pes. 4^a; a. fr.—Pl. אַחֵיהּ. Targ. Job. I, 4 (ed. אַחֵיהּ); a. e.—Yeb. 32^b. Šabb. 13^a. Yeb. 66^a top (*twin sisters*).

Apparently the older Chaldean (ch=h.) Aramaic retained the Hebrew form and was used as in The Aramaic Targum in Jeremiah 22:18, meaning “Sister”: אַחֵיהּ. Here is The Peshitta reading, “her brother” - אַחֵיהּ.

Whether the translator thought he saw or , either is close enough to or to account for a possible error in translation and produce the Greek reading from the Aramaic of The Peshitta. It would be a very difficult case to make to say the Aramaic came from the Greek, even if “sister” were to be misread as “brother”, which are very similar in Greek; there would have been more than reconstructive surgery going on here. To get “Lazarus of the town of Bethany, the brother of Mary and Martha” from “Lazarus, of Bethany, the town of Mary and her sister Martha” would be progressive evolution! The translator would have misread the definite article “תַּחֲ” as well as “אַחֵיהּ” (“Sister”) and dropped “אֵיהּ” (“her”), all three of which are feminine, and made a masculine noun “brother” out of them. It is triply unlikely that three words would be misread, as opposed to one, as in the other scenario discussed above.

One would also be arguing that the Peshitta translation made much better sense than the original in such a case (and The Peshitta does make much better sense than the Greek text). That also seems extremely unlikely and counter productive to NT Theology.

2

מַרְיָם (Mary) דִּין (but) הִיא (this) אֵיהִיהּ (is) הִיא (she)
 דְּמַשְׁחָת (the one who anointed) בְּכַסְמָא (with ointment) רִגְלוֹהִי (the feet)
 (the brother) אֵיהִיהּ (with her hair) בְּכַשְׂרָה (& wiped) נְשִׂייתָ (of Jesus)
 (was) הִיא (who sick) דְּכַרְיָהּ (Lazar) לְעוֹרָהּ (of this one) הִיא (was)
 3

וּשְׁרֵיין (and sent) תְּרֵיהִין (two) אַחֵיהִין (his sisters) לוֹתָ (to)
 יֵשׁוּעַ (Yeshua) וְאֵמְרֵין (& they were saying) מֶרֶן (our Lord)
 הִיא (Behold) הִי (he) דְּרַחֵם (whom love) אֲנִתָּ (you) כְּרִיבָהּ (is sick)
 4

יֵשׁוּעַ (Yeshua) דִּין (but) אֵמַרְהּ (said) הִיא (this) כּוֹרְהֵנָּהּ (sickness) לָא (not)
 הִיא (was) דְּמוֹתָא (of death) אֵלֵיהּ (but) הִיא (for)
 תְּשֻׁבוּחָתָא (the glory) דְּאֵלֵיהּ (of God) דְּנִשְׁתַּבַּח (that may be glorified)
 בְּרָהּ (The Son) דְּאֵלֵיהּ (of God) מְשֻׁלְתָּהּ (because of it)
 5

מֵחַבְּ (love) הִיא (did) דִּין (but) הִי (He) יֵשׁוּעַ (Yeshua)
 לְמַרְתָּא (Martha) וּלְמַרְיָם (Mary) וּלְלֵעִזָּר (Lazar)

Greek has “Now Jesus loved Martha, and her sister, and Lazarus”, again inferior to the Aramaic text: “But Jesus loved Martha and Mary, and Lazarus.”

6

וּבְכַד (& when) שְׁמַע (He heard) דְּכַרְיָהּ (that he was sick) כְּתָרָהּ (He remained)
 בְּדֻכְרָתָהּ (in the place) דְּאֵיהִיהּ (where He) הִיא (was) תְּרֵין (two) יוֹמִין (days)
 7

בְּתַרְכַּן (& after this) אֵמַרְהּ (He said) לְתַלְמִידוֹהִי (to his disciples)
 הֵוָּ (come) נֵאֲדִיל (we shall go) תּוֹב (again) לְיְהוּדָהּ (to Judea)
 8

אֵמְרֵין (were saying) לָהּ (to Him) תְּלַמִּידוֹהִי (His disciples) רַבְּנָא (our Rabbi)
 הַשָּׁנָה (now) יְהוּדֵיהּ (The Jews) בְּעֵין (seeking) הִוָּ (were)
 לְמַרְגַּמְךָ (to stone You) וְהֵוָּב (& again?) אֵילָךְ (going) אֲנִתָּ (you are) לְתַמְנִן (there)
 9

אֵמַרְהּ (said) לְהוֹן (to them) יֵשׁוּעַ (Yeshua) לָא (not) תִּרְתַּעֲבֵרָא (twelve)
 שְׂעֵין (hours) אֵיהּ (are) בְּיוֹמָא (in a day) וְאִן (& if) אִנְשָׁא (a man)
 מְהַלֵּךְ (walks) בְּאִיּוֹמָא (in daylight) לָא (not) מְתַתְקֵל (he stumbles)

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מטל (because) דהוא (he sees) גוהרה (the light) דעלמא (of the world) הגא (this) 10

אן (if) אנש (a man) דין (but) בלליא (in the night) נהלך (he shall walk) (in him) בה (there is no) לית (light) דגוהרא (because) מטל (he stumbles) 11

הלין (these) אמר (said) ישוע (Yeshua) ובתרכן (& afterwards) אמר (He said) להון לעור (to them) רהמן (Lazarus) שכב (is resting) (that I may wake him) אלא (but) אלא (going) אלא (I am) דאעדריהי (of sleep) אמר (He had spoken) 12

אמרין (were saying) לה (to Him) תלמודיה (His disciples) מרן דמך (our Lord) אן (if) דמך (he is recovering health) מוהלים (he is sleeping) 13

הו (He) דין (but) ישוע (Yeshua) אמר (spoke) על (about) מוהה (his death) והמין (& they) סברו (thought) דעל (that about) מרמכא (lying down) הו (that) דשנתא (of sleep) אמר (He had spoken) 14

הדין (then) אמר (said) להון (to them) ישוע (Yeshua) פשיקאיה (plainly) לעור (Lazarus) מית (has died) לה 15

והורא (& am glad) אלא (I) דלא (that not) הוית (I was) תמן (there) משלתכון (for your sakes) דהתימנון (that you may believe) אלא (but) אלכ (you go) להמן (there) 16

אמר (said) תאומא (Thoma) דמוחמר (who is called) תאומא (The Twin) לתלמידא (to the disciples) חבוריה (his fellow) נאלך (let us go) אף (also) הנן (we) נמות (shall die) עמה (with Him) 17

ואתא (& came) ישוע (Yeshua) לביה-עניא (Byth-anya) ואשכח (& found) דארבעא (four) לה (him) ימין (days) דאיהודי (being) בבית קבורא * (in the tomb) 18

* "Byth Qabura" is an Aramaic idiom for "a tomb"; it literally means, "House of burial".

All Aramaic words printed in purple are idioms, throughout the Gospel.

איהיה הוה (was) דין (but) ביה-עניא (Byth-anya) על נב (beside) אורשלב (Jerusalem) כר פריקא (while) מנה (separated) מנה (from it) אך (about) אכטורותא (furlongs) חמשעסר (fifteen) 19

וסניאא (& many) מן (of) יהודיא (The Jews) אהיאין (coming) הו (were) ליות (to) מרתא (Martha) ומרים (Mary) דנמלון (concerning) אחוהי (their brother) בבלבדין (their hearts) מטל (concerning) אחוהי (their brother) 20

מרתא (Martha) דין (but) כר (when) שמעת (she heard) דישוע (Jesus) (to meet Him) איה (had came) נפקת (she went out) לאורעה (was) מרים (Mary) דין (but) כביתא (in the house) יתבא (sitting) הוה (was) 21

ואמרת (& said) מרתא (Martha) לישוע (to Jesus) מרי (my Lord) אלו הנן (if) הנה (here) הוית (you had been) לא (not) מאת (died) הוה (would have) אחי (my brother) 22

אלא (but) אף (even) השא (now) ידעא (know) אלא (You ask) דכמא (that as much as) דהשאל (to you) לאלהא (God) יהב (He shall give) לך (to you) 23

אמר (said) לה (to her) ישוע (Yeshua) קאם (shall rise) אחוכי (your brother) 24

אמרא (& said) לה (to Him) מרתא (Martha) ידעאנא (I know) דקאם (that he shall rise) בנוחמא (in the resurrection) ביימא (in the day) אחרייא (last) 25

אמר (said) לה (to her) ישוע (Yeshua) אלא אלא (I AM The Living God) אלא אלא (The Resurrection) ודיא (& The Life) מן (whoever) דמדימן (trusts) בי (in Me) אפן (even if) נהא (he dies) נמות (shall live) 26

וכל (& everyone) דחי (who lives) ומדימן (& believes) בי (in Me) לעלם (to eternity) לא (not) נמות (shall die) מוהימנתי? (Do you believe?) הדיא (this) 27

אמרא (& she said) לה (to Him) אן (Yes) מרי (my Lord) אלא (I) מדימנא (believe) אלא (do)

דאת (that You) הו (are) משיחא (The Messiah) כרה (The Son) דאלהא (of God) דאתא (that has come) לעלמא (into the world) 28

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28
(having gone) אילת (these things) הלין (she had said) אמרת (& when) וכר
(& she said) ואמרא (secretly) ככסיאת (her sister) היתה (Mary) לקרת (she called)
(for you) לה (to her) רבן ארא (our Rabbi) וקיא (has come) וקיא (& has called) לכי

29
(quickly) עגל (she arose) קמת (heard) שמעת (when) כר (& Mary) ומרים
(to Him) לותה (was) הוית (& coming) ואתיא

30
(come) ארא (yet) ערכיל (not) לא (Yeshua) ישוע (but) דין (was) הו
(He was) הלא (in it) בה (but) אלא (to the village) לקריתא (had) לקריתא
(Martha) מרתא (in which He met) דארעתה (place) דארעתה (in that) בדי

31
(who were) הנון (also) הנון (there were) דין (but) יהודיא (The Jews) דאית הנו
(who comforting) עמה (with her) בביתא (in the house) דמביאין (in which He met)
(Mary) הו (were) לה (her) דהו (who saw) למרים (Mary)
(themselves) דעגל (quickly) קמת (rise) נפקת (& go out) אלו (they went) להוון
(that to the tomb) בתרה (after her) סברי (they thought) גיר (for) דלקברא
(to weep) למבכא (she went) אילא

32
(she came) הו (when) ארת (when) אתת (she) דין (but) מרים (Mary) כר
(& saw Him) איכא (where) דאיתוהי הוא (was) ישוע (Yeshua) וזותה
(His feet) נפלת על (she fell) רגלוי (before) גפלת (here)
(here) תנן (Oh that!) אלו (to him) לה (& she said) וקיא (would have)
(my brother) אדוי (would have) אדוי (died) מרת (not) לא (my Lord) מרי (you were)

33
(that she wept) דאיתוהי (saw) דאיתוהי (when) כר (but) דין (Yeshua)
(with her) וליהודיא (& Jews) הנון (those) דאיתו (who came) עמה (with her)
(in His Spirit) דאיתו (weeping) ארתו (He was powerfully moved) ברוחה
(His Soul) ואיתו (and was moved) נפשה

34
(have you laid him) וקיא (said) וקיא (& He said) איכא (where?) סמתינדי
(see) דאמרין (& they were saying) לה (to Him) מרן (our Lord) הוא (Come) חזי

35
(of Jesus) ואהין (& come) הו (did) דמעודי (the tears) דישוע

• “Hwai” is also an expression of grief; “Woe”, “Alas”. We often find plays on words in the Aramaic of the Peshitta NT- words with significant double meanings or which rhyme with another related word in the verse.

36
(The Jews) דאמרין (& saying) הו (were) יהודיא (The Jews)
(loved) הו (Behold) כמא (how much) רחוב (loved)
(him) הו (He)

37
(said) אנשין (among them) אמרו (said) אנון (the people) דין (but) מנהון (among them)
(Who opened) דפתח (This One) הנה (was) הנה (able) הו (not?) לא
(that he should cause) עינוי (the eyes) דהו (of him) סמא (who is blind) נעבר
(would die) נמות (not) לא (this one) הנה (that even) דאפ

38
(He was powerfully moved) מועזן (as) כר (but) דין (Yeshua) ישוע
(& that) בייגודי (within Himself) לה (said) ארא (also came) לבית קבורא (to the tomb) והו
(was) קבורא (tomb) איתנהי הו (was)
(and a stone) מערתא (a cave) וכאפא (and a stone)
(its door way) סימא (placed) הו (was) על (over) הרעה

39
(stone) אמר (& said) ישוע (Yeshua) שקולו (take away) כאפא (stone)
(Martha) מרתא (to him) לה (said) אמרא (this) אמרא (said) לה (to him) מרתא
(my Lord) דתה (the sister) דהו (of him) מרתא (who died) מרי (my Lord)
(on him) לה (it is putrid) סרי (now) כרי (by) מן
(days) ארבעא (four) לה (are upon it) גיר (for) יומין

40
(not?) אמר (said) לה (to her) ישוע (Yeshua) לא
(you would believe) אמרת (said I) לכי (to you) דאן (that if) תהימנין (that you would believe)
(of God) תחיון (the glory) שובחה (you would see) דאלהא (of God)

41
(& Himself) וקיא (that) הו (stone) כאפא (& they took away) שקלו
(& said) ישוע (Yeshua) ארים (lifted) עינוי (His eyes) לעל (above) ואמר
(that You have heard Me) אבא (Father) מודא (thank) אנה (I) לך (You) דשמעתני (that You have heard Me)

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42

ואנא (& I) ידע אנא (do) דבכל יובן (that always)
 שמע אנת (hear) לי (You) אלא (Me) משל (but) משל (for the sake of)
 דנשאת (crowd) דקאם (this) דקאם (that is standing) אמר (said) אנא (I) דהלין (these things)
 דנחמימנן (that they may believe) דאנת (that You) שדרתי (have sent Me)

43

וכר (& when) אמר (He had said) דהלין (these things)
 קעא בקלא (He cried) ברמא (loud) לעזר (Lazar) תא (come) לבר (out)

44

ונפק (came out) דהו (He) מיתא (who had died) כר (while)
 אסירן (were bound) אידוהי (his hands) דהגלוהי (his feet)
 בפסקיתא (in swathing bands) ואפנהי (& his face) אסירן (was bound)
 בכוריא (in a turban) אמר (said) להון (to them) ישוע (Yeshua)
 שרידוהי (unbind him) ושבוקן (go) אויל (& let him)

45

וכניאא (& many) מן (of) יהודיא (The Jews) דאתו (that came)
 לות (to) מרים (Mary) כר (when) חזו (they saw)
 מרם (the thing) דעבר (did) ישוע (Yeshua) דוימנן (believed) בה (in Him)

46

דאנשין (& people) מנהון (among them) אויל (went) לות (to) פרישא (Pharisees)
 ואמרו (& they told) להון (them) מרם (the thing) דעבר (did) ישוע (Yeshua)

47

ואתכונשו (& were gathered) רבי (the chief) כהנא (priests) ופרישא (Pharisees)
 ואמרו (& saying) דהו (they were) מנא (What?) נעבר (shall we do) דהנא (This)
 נברא (Man) ארוחא (miracles) סניאחא (great) עבר (is doing)

48

ואן (& if) שבקן (allow) תנן (we) לה (Him) הכנא (thus)
 כללהון (all) אנשא (the people) מהימנין (shall believe)
 בה (in Him) ואתון (& shall come) רהומיא (The Romans) שקלון (taking away)
 אתרן (our position) ועמנן (our nation)

49

חד (one) דין (but) מנהון (of them) דשמה (whose name was)
 קיפא (Qaipa) רב (the high) כהנא (priest) הוא (he was) דהי (that)
 שנתא (year) ואמר (year) דהו (he said) להון (to them) אנתון (you)
 לא ידעין (not) אנתון (know) מרם (do) מרם (anything)

50

ולא (& not) מותחשבין (calculate) אנתון (you) דפקח (that it is profitable)
 לן (for us) דחד (that one) נברא (man) נמות (should die) חלף (instead of)
 עמא (the nation) ולא (& not) כלה (the whole) עמא (nation) נאבר (should perish)

51

הרא (this) דין (but) מן (from) נבות (accord) נפשה (his own)
 לא אמר (not) אלא (said) מטל (because) דרב (high) כהנא (priest)
 הוא (he was) דהי (that) שנתא (year) אתנבי (prophesied) דעתיד (that prepared)
 הוא (was) ישוע (Yeshua) דנמות (that He should die) חלף (for) עמא (the nation)

52

ולא (& not) בלחוד (only) חלף (in place of) עמא (the nation)
 אלא (but) דאף (so that also) בניא (the children) דאלהא (of God)
 דמבררין (who had scattered) נכנש (He should gather) לחודא (into one)

53

ומן (& from) דהו (that) יומא (day)
 ארושבו (calculating) דהו (they were) דנקטמיוהי (that they should kill Him)

54

הו (He) דין (but) ישוע (Yeshua) לא (not) מוהלך (walking)
 הוא (was) נליאית (openly) בית (among) יהודיא (The Jews)
 אלא (but) אויל (He went) לה מן (from) תמן (there) לאהרא (to a region)
 דקריב (that is near) לחורבא (the Arabah) לכרבא (to a fortress city) דמתקרא (which is called)
 אפרים (Ephraim) ותמן (there) מותהפך (was employed) הוא (He)
 עם (with) תלמידוהי (His disciples)

55

קריב (drawing near) הוא (was) דין (but) פצחה (The Passover) דיהודיא (The Jews)
 וסלקין (& came up) כניאא (& many) מן (from) קוריא (the villages) לאורשלם (to Jerusalem)
 קדם (before) ערעדא (the feast) דנרבונו (to purify) נפשהון (their souls)

56

ובעין (& seeking) הו (they were) לה (for) לישוע (Yeshua) ואמרו (saying) הו (they were)
 חד (one) לחוד (to another) כבוכלא (in the temple) מנא (what?)
 סברין (think) אנתון (do you) דלא אהא (shall He come?) לערעדא (to the feast)

57

רבי (chief) כהנא (priests) דין (but) ופרישא (Pharisees) פקרו (ordered) הו (they)
 דאן (that if) אנש (a man) נרע (should know) איכו (where He is)

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נברק (they might sieze Him) ליהון (he should show) איהן (them) איך (so) דנאחרונייהו (Jesus)

Chapter 12

1

(days) ישוע (Yeshua) דין (but) קדם (before) שתא (six) ימין (where) דפצחא (of the Passover) אתא (came) לבית-עניא (to Byth-anya) איכא (was) דאיתוהי הוא לעזר (Lazar) הו (he) דאקים (whom raised) מן (from) בית מרתא (Himself) ישוע (Yeshua)

2

(a supper) ומרתא (Martha) ועברו (they made) ליה (for Him) תמן (there) דשמייתא (supper) ומרתא (Martha) (of) משמשא (serving) הוות (was) ולעזר (Lazar) חר (one) מן (with Him) דעמה (the guests) דעמה (was)

3

(an alabaster vase) מרים (Mary) דין (but) שקלת (took) שמיפתא (of Indian Spikenard) דבסמא (of ointment) דגדרין (very) סני (the best) רשיא (of) רגלוי (the feet) דישוע (she wiped) (precious) מויא (she was filled) וארמלי (His feet) רגלוי (with her hair) ריהו (from) ביתא (the house) מן (the fragrance) דבסמא (the ointment)

4

(of) אמר (said) יהודא (Judah) סכריוטא (Scariota) חר (the one) מן (to betray Him) תלמודוי (His disciples) הו (he) דערת (who prepared) הו (was) דנשלמווי (Him)

5

(for three) למנא (Why?) לא (not) אזרבן (was sold) משהא (oil) הנא (this) בתלת (the poor) מנא (hundred) דיגין (denarii) ואתייב (given) (&)

6

(because) הרא (this) דין (but) אמר (he said) לא (not) הו (was it) מטל (him) דעל (about) מוכנא (the poor) בטיל (concerned) הו (it) ליה (he was) אלא (but) מטל (because) דנגבא (a thief) הו (was) ונגלוסקמא (the money box) ליה (with him) הו (was) ומרם (anything) דנפל (that which fell) הו (into) בה (he) (did) טעין (carry) הו (he)

7

(Let her alone) אמר (said) דין (but) ישוע (Yeshua) שבוקיה (she has kept it) ליימא (for the day) דקבורי (of my burial) נטריתה (she)

8

(you have) בכליבן (in all times- always) ניר (for) מוכנא (the poor) אית לבון (you have) עמכון (with you) לי (me) דין (but) לא (not) ליה (you have) בכליבן (in all times- always) אית לבון (you have)

9

(The Jews) ושמעו (& heard) כנשא (the crowds) כניאא (great) מן (from) יהודיא (the Jews) דהמן (that there) הו (is) ישוע (Yeshua) וארו (they came) (&) לא (not) מטל (because of) ישוע (Yeshua) בלהוד (only) אלא (but) אף (also) דנחזון (that they may see) לעזר (Lazar) הו (whom He had raised) מן (from) בית מרתא (the grave)

10

(so that also) ואתרעו (& determined) הוו (were) רבין (chief) כהנא (the priests) דאף (they should kill him) לעזר (Lazar) נקטלונדי (they)

11

(because of him) מטל (because) דכניאא (many) מן (of) יהודיא (The Judeans) מטלתה (of Jesus) אזלין (departing) הוו (were) ומהימנין (& believing) בישוע (in Jesus)

• אזלין ("Azalin") may indicate that many Jews were departing from the traditional position and control of the Jewish leaders and religion as a result of their faith in Jesus. This was as much a political concern for the authorities as a religious one. Their power base was in serious jeopardy. (See 11:48-51.)

12

(a great) ולימא (& the day) אחרנא (next) כנשא (crowd) כניאא (great) (when) אינא (which) דאתא (come) הו (had) דערתא (to the feast) כר (to Jerusalem) שמעו (they had heard) דישוע (that Jesus) אתא (had come) לארשלים (to Jerusalem)

13

(of palm trees) שקלו (they took) סוכא (branches) דרקלא (were) ונפקו (and went out) לארעה (to meet Him) וקעין (shouting) הו (He that comes) דארשא (is) בריך (Blessed) הו (of Israel) באשמה (of Jehovah) דמריא (in the Name) מלכא (the King) דאיכריל (of Israel)

14

(and sat down) אישכה (found) דין (but) ישוע (Yeshua) חמרא (a donkey) ויהב (it is written) עלוהי (just as) איכנא (upon it) עלוהי (it)

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- 15
(of Zion) לא (not) הרחלין (Fear) ברת (Daughter) צדיין (to you) (comes) אתא (your King) לבי (Behold) הא
(of a donkey) ורכיב על על (rides) על (on) עילא (foal) בר (a colt) אהנא (that these things)
- 16
(His disciples) הרחלין (these things) דין (but) לא (not) ידעו (knew) תלמידויהי (when) אשהבח (was glorified) ברו (at that) זבנא (time) אלא (but) בר (that these things) ישוע (Yeshua) אתרברו (were reminded) תלמידויהי (His disciples) דהלין (that these things) כתיבן (written) הו (were) עלויהי (about Him) והלין (& these things) (to Him) עברו (they did) לה
- 17
(this) וכוהר (& testify) הו (did) כנשא (crowd) הו (this) (who called) דקרא (was) הו (that with Him) לעזר (Lazar) מן (from) קברא (tomb) ואקימה (& raised him) מן (from) בית (among) מיתה (the dead)
- 18
(went out) ומשל (& because of) הר (this) נפקו (great) לקובלה (in front of Him) כנשא (crowds) סניא (He did) עבר (this) הר (that miracle) הו (who heard) דשמעו
- 19
(to another) פרישא (the Pharisees) דין (but) אמרין (saying) הו (were) הר (one) להר (a thing) הוין (see) אתו (you) דלא (not) מותרין (gaining) אתו (are) מרם (whole) דהא (behold) עלמא (the world) בלה (after Him) איל (itself) לה (is moving)
- 20
(from) אית הו (there were) דין (but) אפי (also) מן (among them) עממא (the Gentiles) אנשא (men) בהוין (at the feast) דסלקו (who came up) למסנר (to worship) בעדערא
- 21
(to) הרחלין (these) אתו (came) קרבו (approached) לית (of Galilee) פיליפוס (Phillip) הו (he) דמן (who was from) ביהצירא (Bythsaida) דנגלילא (to him) ושאלויהי (& they asked him) ואמרין (& were saying) לה (to him) מרי (my Lord) צבין (wish) הוין (we) נחזא (to see) לישוע (Yeshua)
- 22
(Andraeus) ואתא (& came) הו פיליפוס (Phillip himself) ואמר (& told) לאנדראוס (Andraeus) ואתא (Yeshua) ופיליפוס (& Phillip) אמרו (& they told) לישוע (Yeshua)
- 23
(to them) ישוע (Yeshua) דין (but) ענא (answered) ואמר (& said) להוין (of Man) שעתא (has come) שעתא (the hour) דנשתבח (for to be glorified) ברה (The Son) דאנשא
- 24
(to you) אמין (Amen) אמין [Timeless Truth] אמר (speak) אנא (I) לכון (unless) דפרדרא (that a grain) דהטרא (of wheat) אלא (it remains) ומותא (& dies) בארעא (in the ground) בלהודיה (alone) פישא (it yields) אן (if) מיתה (but) מיתה (it dies) פארא (fruit) סניא (much) מיתה (it shall destroy it) נפשה (his life) גובריה (shall destroy it) נפשה (loves) דרחם (whoever) נפשה (hates) גפשה (his life) בעלמא (in world) הנא (eternal) נטריה (shall keep it) לדו (for life) דלעלם (eternal)
- 26
(he shall come) אן (if) לי (me) אנש (a man) משמש (serves) נאתא (there) בתרי (after me) ואיכא (& where) דאנא (I) איתי (I) תמן (am) דלי (to Me) אפי (shall be) אפי (also) משמשני (My servant) מן (whoever) דלי (The Father) משמש (ministers) ניקריויהי (shall honor him) אבא
- 27
(& what I?) השא (now) נפשי (My soul) הא (Behold) שנישא (is troubled) ומנא (what I?) אמר (shall say) אבי (My Father) פצני (deliver Me) מן (from) הר (this) שעתא (hour?) אלא (but) משל (because of) שעתא (hour) הנא (this) אתית (I have come) להרא (to this) שעתא (hour)
- 28
(was heard) אבא (Father) שבה (glorify) שמך (Your Name) וקלא (a voice) אשחמע (& again) משבח (am glorifying) אבא (I have glorified) ותרב (I have glorified) משבח (& again) אבא (I)
- 29
(heard) וכנשא (& the crowd) דקאם (that standing) הו (was) שמעו (others) ואמרין (& were saying) דעמא (thunder) דוא (it was) אחרנא (with Him) דין (but) אמרין (were saying) מלאכא (an angel) מל (spoke) עמה
- 30
(was) ענא (answered) ישוע (Yeshua) ואמר (& said) להוין (to them) לא (not) הו (for your benefit) מטלרבוין (for My benefit) הו (was) קלא (voice) הנא (this) אלא (but) מטלרבוין (for your benefit)

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31
 (now) השא (this) הנא (of world) העלמא (is) הו (the judgment) (now) הדינא
 (outside) ארכונא (is hurled) (this) משתדא (of world) העלמא (the ruler) רבא

32
 (from) מן (I am lifted up) דאתרומת (whenever) מוא (and I) ראנא
 (to Me) ארעא אנד (the earth) כלנש (I will draw) לותי (everyone)

33
 (that He might show) דנחנא (He said) אמר (but) דין (this) הרא
 (He would die) מואת (death) מואת (by which) באינא

34
 (we) אמרין (the crowds) לה (to Him) כנשא (we have heard) מן (from)
 (The Torah) נמוכא (forever) מקינא (that The Messiah) לעלב (you) דעתיד
 (abides) אכנא (How?) אמר (say) אנת (of Man) דאנשא (is)
 (of Man) דנתרבים (to be lifted up) ברה (The Son) דאנשא (who is?)
 (of Man) דאנשא (Son) ברה (this) הנא (who is?)

35
 (a little) קליל (Yeshua) ישוע (to them) להון (said) אמר
 (is) הו (with you) עמכוין (the Light) נהרא (time) זבנא (longer)
 (with you) לבון (is) אית (while) עד (walk) הלכו
 (the darkness) חשוכא (lest) דלא (the Light) נהרא
 (walks) נדרככון (overtakes you) ומן (whoever) דמהלך (he is going)
 (he is going) אול (where) ידע (not) לא (in the darkness) בהשוכא

36
 (The Light) נהרא (with you) לבון (is) אית (while) עד
 (that the children) דבנהי (in The Light) דימנו (believe) בנהרא
 (spoke) דנהרא (of The Light) ותוון (you may be) הלין (these things) מולל
 (from them) מנהין (He hid Himself) ארמשא (& departing) ישוע (Yeshua) ואיל

37
 (miracles) ארתוא (all) כלהין (these) הלין (& whereas) וכר
 (in Him) עבר (they trusted) ביה (not) לא (before them) קרמיהין (He did)

38
 (the Prophet) דתחמלא (of Isaiah) דאשעיא (the word) מלתא (that may be fulfilled)
 (believing) דאמר (who said) מרי (my Lord) מנו (who is?) הימן (is revealed)
 (is revealed) דשמעין (our report) ודרעה (& the arm) דמריא (of Jehovah) למן (to whom?) אתגלי

39
 (to believe) מוטל (because of) הנא (this) לא (not) משכחין (they were) דנהימנון
 (Isaiah) דאשעיא (said) אמר (again) מוטל (because) דתוב

40
 (darkened) דעורו (their eyes) עיניהון (they have put out) ואחשכו (&)
 (they shall see) נהון (lest) דלא (their hearts) לבנהון
 (in their hearts) בעיניהון (with their eyes) ונסתכלין (& understand) בלבנהון
 (them) נתפנון (& I should heal) ואינא (& should be converted) אמין

41
 (He saw) הלין (these things) אמר (said) אשעיא (Isaiah) כר (when) הוא (about Him)
 (about Him) שובחה (spoke) ומלל (glory) עלוהי

42
 (many) מן (also) מן (the rulers) דין (but) סניאא (many)
 (The Pharisees) דימנו (believed) ביה (in Him) אלא (but) מוטל (because of) פרישא
 (they would end up) מודין (confessing) הונו (they were) דלא (lest) נהון (of)
 (the synagogue) לב (outside) מן (of) כנושאא

43
 (of children of men) רחמו (they loved) ניר (for) שובחה (the praise) דבנינשא
 (of God) יתיר (more) מן (than) שובחה (the praise) דאלהא

44
 (whoever) ישוע (Yeshua) דין (but) קנא (cried) ואמר (& said) מן
 (in Me) דמהימן (trusts) ביה (in Me) לא (is) הוא (not) ביה (in Me)
 (Who has sent Me) מדהימן (trusts) ביה (in Him) במן (but) דשרדני (Who has sent Me)

45
 (Who has sent Me) דלי (Me) הוא (sees) למן (sees) דשרדני (Him) דשרדני

46
 (that everyone) אנה (I) נהרא (The Light) ארת (have come) לעלמא (to the world) דכל
 (in the darkness) מן (who) דמהימן (believes) ביה (in Me) לא (not) בקינא (shall abide) בהשוכא

47
 (keeps) ומן (whoever) דשמע (hears) מלי (my words) וליא (& not) נטר (him)
 (him) לה (am) אנה (judging) דאן (not) לא (I) לא (them) להין
 (I have come) ארת (for) ארת (that I should judge) דארין (the world)
 (but) אלהא (the world) לעלמא (that I should give life) לעלמא (to the world)

48

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מן (receives) מקבל (& not) וּלֹא (Me) לִי (rejects) (whoever) דְּטַלְבִּים
 מְלִי (him) מְלִי אֵית (there is) מִן (my words) דְּרִיאַן (one who) דְּרִיאַן (judges) לֹה
 (that I have spoken) דְּמַלְלִית (the word) מְלִית
 (last) דִּינֵא (in the day) אֹהֲרִיא (him) לֹה (shall judge) (that) דִּי
 49
 (but) דִּיאַא (have spoken) אִלֵּא (not) מְלִלֵת (Myself) לֵא (from) נִפְשִׁי
 אֲבֵא (The Father) דְּשִׁרְרֵנִי (Who has sent Me) הוּוּ (He) יֵהֵב (gave)
 (commandments) פּוֹקְדָנָא (me) לִי
 (will utter) מֵנֵא (what I) אֲמַר (will say) וּמֵנֵא (& what I) אֲמַלְלֵל

50
 (are) דִּיעַ (know) אֲנֵא (I) דְּפּוֹקְדָנֵה (that His commandments) דִּיאַא (lives *) אֲנֵן
 (which am speaking) דְּמַמְלִלֵל (therefore) דְּכִבְלֵי (these things) דְּכִבְלֵי
 אֲנֵא (I) אִיכְנֵא (just as) דִּיאַמַר (tells) לִי (Me) אֲבִי (My Father) הֲכֵנֵא (thus)
 (I) אֲנֵא (speak)

- * "Khaia" is properly a plural word and never occurs otherwise, though usually is interpreted as a singular. Here, though, it may bear a plural sense, "eternal lives", the result of our Lord's obedience and atonement for the world. The plural number may convey the sense of the Divine fullness of infinity of the Divine life given us in The Messiah.

Chapter 13

1
 (of Passover) דְּפִצְחָא (the feast) עֲרֵאֵרֵא (but) רִיִּן (before) קִדְּם
 (the hour) יָדַע (had) יֵשׁוּעַ (Yeshua) דְּמַטְתַּת (that had arrived) שְׂעֵתָא
 (His Father) דְּנִשְׁנֵא (to) מִן (that He would depart) הֵנֵא (from) עֵלְמָא (this)
 (who are in this) דְּבִהֵנֵא (His own) לִדְיִלָּהּ (& He loved) וְאֲהֵב
 (them) עֵלְמָא (world) וְעֵדְמָא (& until) לְהִרְחֵא (the end) אֲהֵב (He loved)
 אֲמִן (I)

2
 (Satan) וְכֹר (when) הֵוֵת (& when) הִשְׁמִיתָא (supper) רִמָּא (cast) הוּוּא (* He) לֹה
 (Scariota) כְּסִרְיֹשָׂא (Shimeon) שְׁמַעְיִן (son of) בְּרַ (of Yehudah) בְּרַ
 (so that he would betray Him) דְּנִשְׁלַמְיִדֵּי

The most natural Aramaic grammar would have Satan as the direct object and our Lord as the subject: "He cast Satan into Judah's heart". It is only theological shock that would decree that the traditional translation is correct. We should allow the word to dictate theology, not vice versa. Our Lord certainly has all sovereign power over Satan.

3
 (knew) הוּוּ (Himself) דִּיִּן (but) יֵשׁוּעַ (Yeshua) מַטְלֵל (because) דִּירַע
 (The Father) הוּוּא (He) דְּכַל (every) מַדְּם (thing) יֵהֵב (had given) אֲבֵא
 (He had gone out) בְּאִידוּדֵי (into His hands) וְרִמְּן (& that from) אֱלֹהֵא (God)
 (He would depart) אֵוֵל (& unto) אֱלֹהֵא (God) אֵוֵל

4
 (His robe) קָם (arose) מִן (from) הַשְׁמִיתָא (supper) וְסַם (& put off)
 (around His waist) וְשִׁקְל (took up) סְרוּנָא (a towel) מִזָּחֵא (tied) בְּהַצְוֵרֵי
 5
 (& began) וְאֲרַמִּי (& He took) מֵיא (water) בְּמַשְׁנָתָא (in a wash basin)
 (around His waist) לְמַשְׁנֵוּ (to wash) רַגְלָא (the feet) דְּתִלְמִידוּדֵי (of his disciples)
 (He) בְּסִרְוֵנֵא (with the towel) דְּמֹחָא (that He had tied) בְּהַצְוֵרֵי

6
 (Kaypha) כֹּר (when) דִּיִּן (but) אֲרַמֵּא (He came) לִיתָא (to)
 (my Lord) אֲמַר (said) לֹה (to Him) שְׁמַעְיִן (Shimeon) אֲנֵת (are?) מֵרִי
 (for me) רַגְלֵי (My feet) מְשִׁינֵי (washing) אֲנֵת (you) לִי

7
 (to him) עֵנֵא (answered) יֵשׁוּעַ (Yeshua) וְאֲמַר (& said) לֹה
 (know) מַדְּם (the thing) דְּעֵבֵר (that do) אֲנֵא (I) אֲנֵת (you) לֹה (not)
 (you will know) אֲנֵת (do) הַשָּׂא (now) בְּתַרְכֵּן (after this) דִּיִּן (but) תִּדְרַע

8
 (to eternity) אֲמַר (said) לֹה (to Him) שְׁמַעְיִן (Shimeon) כַּאֲפֵא (Kaypha)
 (to him) לֹה (not) מְשִׁינֵי (do wash) אֲנֵת (you) לִי (for me) רַגְלֵי (my feet)
 (you) יֵשׁוּעַ (Yeshua) אֵן (if) לֹה (not) מְשִׁינֵי (do wash) אֲנֵא (I) לִךְ (you)
 (a part) לִיתָא (there is not) לִךְ (for you) עִמִּי (with Me) מְנִיחָא

9
 (Kaypha) אֲמַר (said) לֹה (to him) שְׁמַעְיִן (Shimeon) כַּאֲפֵא
 (only) מֵרִין (therefore) מֵרִי (my Lord) לֹה (not) בְּלַחֲוֵר
 (but) רַגְלֵי (my feet) תְּשִׁינֵי (wash) לִי (for me) אִלֵּא (but)
 (my head) אֲפֵ (also) אֲפֵ (my hands) אֲפֵ (and) רִשִׁי (my head)

10
 (who has bathed) אֲמַר (said) לֹה (to him) יֵשׁוּעַ (Yeshua) הוּוּ (he) דְּסִחָא
 (to wash) לֹה (not) סִנְיָ (needs) אִלֵּא (except) רַגְלֵהּ (his feet) בְּלַחֲוֵר (only)
 (you) כְּלָה (wholly) גִּיר (for) דְּכֵא (clean) הוּוּ (he is) אִפֵּ (also) אֲנֵנוּ
 (all of you) כְּלָבְוֵן (you entirely) דְּכֵא (clean) אֲנֵנוּ (are) אִלֵּא (but) לֹה (not)
 כְּלָבְוֵן (all of you)

11
 (him) דִּיעַ (known) הוּוּא (had) גִּיר (for) יֵשׁוּעַ (Yeshua) לֹהוּ

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(because of) מטל (him) לה (who would betray) דמשלבם
 (were) היא (that not) דלא (He said) אמר (this) היא
 (you) כלבוון דביא (clean) אתוון (all of you)

12

(their feet) רנגליהון (He had washed) אשינ (but) דין (when) כד
 (& said) & reclined at the table) ואכתמך (His robe) (He took up) שקל
 (to you) לבין (I have done) עברת (what) מנא (you) אתוון (do know?) ידעין (to them) להון

13

(& our Lord) ומרן (our Master) רבן (Me) ליי (do) אתוון (call) קרין (you) אמרין (& rightly) ושפיר
 (for) ניר (I am) איתי (you) אתוון (say) אמרין

14

(have washed) אשינת (& your Master) ורבכוון (your Lord) מורכוון (therefore) (I) אנה (if) אן
 (ought) לבין (you) אתוון (how much?) כמא (your feet) רנגליכוון (for you) לבין
 (of another) דווד (one) חר (the feet) רנגלא (to wash) אתוון (you) דתשניון

15

(that in which way) דאיכנא (to you) לבין (I have given) יחבת (example) נופסא (for) הנה (this) ניר
 (should do) עברת (that I) עברת (have done) לבין (to you) אף (also) אתוון (you) העברוון

16

(to you) לבין (I) אנה (speak) אמר [Timeless Truth] (Amen) אמין (Amen) אמין
 (his master) מרה (greater than) דרב מן (a servant) עברא (there is not) ולא
 (who sent him) דשררה (him) מן (greater than) דרב מן (an apostle) וליהא (& not) איהא

17

(you are) הלין (if) הלין (these things) תדעון (you know) טובנא (blessed) אתוון
 (them) אתוון (you shall do) אתוון (if)

18

(know) לא (not) הוא (it was) על (about) כלכוון (all of you) אמר (spoke) אנה (I) ידע
 (but) אנה (I) ניר (for) לאילין (those) דנבית (whom I have chosen) אלא
 (who eats) דכתבא (that the scripture) נשלבם (may be fulfilled) דהו (that he) דאכל (his heel)
 (with Me) להמא (bread) אריים (has lifted up) עלי (against Me) עקבה

19

(you) מן (from) השא (this hour) אמר (telling) אנה (I am) לבין (you)
 (that when) קדם (it happens) דמא (from) מן (you) קדם (before) דנהא (that I AM The Living God *)
 (you shall believe) דאנה אנה (it has occurred) תהימנן

* Several times our Lord tells the disciples that they shall believe “**Ena na**” (**I AM**). They apparently had not yet believed in His absolute Deity until after His death and resurrection. So sublime and deep is the significance of these words, that they were seldom understood or even heard by those to whom He spoke them. I have counted 147 occurrences of this term in 10 books of The Peshitta OT, 144 of which are utterances of The Deity – (98 %).

No other text beside The Peshitta properly sets forth this claim of our Lord Yeshua Meshikha as plainly. Along with the 32 times the title “**Maryah**” (“**Jehovah**”) is applied to Yeshua Meshikha, there are, counting the 25 “Ena na” statements in John, 57 very powerful testimonies to the absolute Deity of The Messiah Yeshua in The Peshitta New Testament not found in other Bible texts.

20

אמין אמין (Amen) אמין (Amen) אמר [Timeless Truth] אמר (speak)
 (receives) לבין (I) לבין (to you) דמן (that whoever) דמקבל (receives)
 (Me) למן (Him) דמשרר (that send) אנה (I) ליי (Me)
 (receives) ומן (receives) ומן (& whoever) דלי (Me) מקבל (receives)
 (Who has sent Me) למן (Him) דשררני (receives) מקבל

21

(& was powerfully moved) הלין (these things) אמר (said) ישוע (Yeshua) ואתעזו (He testified) ואתעזו (& said) אמין (Amen)
 (that one) אתוון (I) לבין (to you) אמר [Timeless Truth] (Amen) אמין (Amen) אמין (Amen) אמין (Amen)
 (will betray Me) מנכוון (of you) נשלבמי (He spoke)

22

(another) חרו (observed) דין (but) תלמידא (the disciples) חר (one) בהוד (they)
 (because) דלא (that not) ידעין (they) הו (knew) הו (He spoke) דעל (whom) אמר (about) מנו

23

(one) איהא (There was) דין (but) מן (of) תלמידווי (His disciples) חר (him)
 (was) בעובה (in His bosom) דסמך (who supported) הו (Yeshua) דרהבם (whom loving) הוא (was) לה ישוע

24

(to ask Him) להנא (gestured) שמעון (Shimeon) כאפא (Kaypha) דנשאלויהי (to this one) רמוז (he) דאמר (he) דהו (who is?) עילווי (of whom He spoke)
 (about him) עלווי (of whom He spoke) דאמר (he) דהו (who is?) עילווי (of whom He spoke)

25

(of Yeshua) נפל (& fell) הו (that) תלמידא (disciple) על (on) חריה (the breast) דישוע (this one) אמר (& said) לה (to Him) מרי (my Lord) מנו (who is?) הנה (this one)

26

(& said) ענא (answered) ישוע (Yeshua) ואמר (He spoke) אמר (& said)
 (for whom dip) אנה (I) להמא (the bread) יחב (give) אנה (he) הו (he) הו (it is) רכבע (dip) אנה (for whom dip) אנה (give) אנה

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4
 (know) ידעין (I am) אָנָא (going) דִּיאֵל (& where) וְלֵאִכָּא
 (you) אַתְּוֹן (know) יִדְעִין (& the path) וְאֹרְחָא (you) אַתְּוֹן

5
 (we know) ידענן (not) לֵא (our Lord) מָרְן (Thoma) תִּיאִמּוּא (to him) לֵה (said) אָמַר
 (& How?) לֵאִכָּא אֵל (where) אֵל (going) אַתְּ (you are) וְאִכְּבֵּנָא (& How?)
 (to know) לְמֹדַע (the path) וְאֹרְחָא (we) הֵנָּן (are able) לֵה (said) אָמַר

6
 (I AM The Living God) אָנָא אָנָא (Yeshua) יִשְׁעָא (to him) לֵה (said) אָמַר
 (& The Life) וְהִיאֵא (& The Truth) הַרְיִתָּן (the Path) אֹרְחָא
 (by Me) (only) אֵן (except) אֵלֵא (My Father) אָבִי (to) אֲבִי (man) אַנְשָׁא (no) אֵן

7
 (also) אֵף (you had) הוּרִיתָּן (known) יִדְעִין (Me) לֵי (If) אֵלֵי (Me)
 (& from) וּמִן (you would have) הוּרִיתָּן (known) יִדְעִין (My Father) לֵאֲבִי
 (& you have seen Him) וְהוּרִיתָּן (Him) לֵה (you) אַתְּוֹן (know) יִדְעִין (this hour) הַשָּׂא

8
 (our Lord) מָרְן (Phillipos) פִּילִיפּוֹס (to Him) לֵה (said) אָמַר
 (for us) הוּן (show us) אַבֵּא (The Father) וְכִדְרֵי (& it is enough) לֵן

9
 (time) זְבִנָּא (entire) כְּלָהּ (this) הֵנָּא (Yeshua) יִשְׁעָא (to him) לֵה (said) אָמַר
 (Phillipa) פִּילִיפָא (you have known Me) מֵלֵא (I am) וְלֵא (& not) יִדְעִיתָּן (& not) יִדְעִיתָּן
 (The Father) אָבִי (has seen) הוּאֵא (has seen) אֵלֵא (whoever) מִן
 (The Father) אָבִי (Show us) הוּן (do) אַתְּ (say) אָמַר (you) אַתְּ (& how?) וְאִכְּבֵּנָא

10
 (in My Father) בִּאֲבִי (that I am) דִּיאֵנָא (do you?) אַתְּ (believe) מוֹדִימֵן (not) לֵא
 (I) וְאֲבִי (& My Father) בִּי מֵלֵא (in me) מֵלֵא (the words) אֵלֵיִן (which) דִּיאֵנָא (I)
 (am speaking) מֵמִלָּל (not) לֵא (Myself) נַפְשִׁי (from) מִן (am) אָנָא (speaking) וְאִכְּבֵּנָא
 אָנָא (I) אֲבִי (My Father) דִּין (but) דְּבִי (Who in me)
 (these) עִמָּר (dwells) הוּ (He) עִבְרָא (does) הֵלִין (works) הֵלִין (these)

11
 (& My Father) וְאֲבִי (in My Father) בִּאֲבִי (that I am) דִּיאֵנָא (believe) דִּימְנֵן
 (believe) וְאֵלֵא (in Me) אֵן (& if not) אֵפֵן (even) מֵשִׁל (because of) עִבְרָא (the works) הֵימְנֵן

Believe that I am in my Father and My Father in Me, and if not, then believe because of the works.

12
 (to you) לְכוּן (I) אָנָא (say) אָמַר [Timeless Truth] אָמֵן (Amen) אָמֵן
 (works) עִבְרָא (in me) בִּי (believes) דְּמֹדִימֵן (that whoever) דְּמֵן
 (he) הוּ (also) אֵף (have) אָנָא (done) עִבְרָא (that I) דִּיאֵנָא (those) אֵלֵיִן
 (these) נְעִבְרָא וְדִיִּרְתִּירֵן (shall do) מִן (greater) מִן (than) הֵלִין (these)
 (shall) נְעִבְרָא (go) אֵלֵא (The Father) אָבִי (join) לֵה (because I) דִּיאֵנָא (He will do) עִבְרָא

13
 (I shall do) אֵעִבְרָא (in My Name) בְּשִׁמִּי (that you will ask) דְּהַשְׁאֵלִין (& anything) וְמִדְּ
 (in His Son) כְּבִרְהָא (The Father) אָבִי (that will be glorified) דְּנִשְׁתַּבַּח (for you) לְכוּן

14
 (I shall do this) עִבְרָנָא (I) אָנָא (in My Name) בְּשִׁמִּי (you will ask Me) תִּשְׁאֵלֵנִי (& if) וְאֵן

15
 (keep) מִרְיָא (My commands) מִרְיָא (you) לֵי (Me) פּוֹקְדֵי (keep) אַתְּוֹן (love) אַתְּוֹן (if) רְהִימִין (love) אֵן

16
 (& another) וְאֹרְחָנָא (My Father) אָבִי (from) מִן (shall request) אֲבֵעָא (& I) וְאֵן
 (to you) לְכוּן (He will give) נָתַל (Savior *) הַשָּׂא (for eternity) עִבְרָא (that He will be) עִבְרָא

* According to the lexicons, "ParqlyTa" (without yod) could be a contraction of Paraq + QlyTa (Redeemer –Protector), or it could be Paraq + LyTa ("Redeemer of the accursed"). The latter would seem to be the more accurate etymology. "Another Savior" implies a former Savior, which was Jesus Himself. The Greek word "Parakletos" (Advocate, Comforter, Intercessor) is never applied in the gospels to our Lord. The disciples did know Him as the "Paroqa" & "Makhina" (Redeemer, Lifegiver-Savior).

17
 (Whom the world) דְּעֵלְמָא (He is) הוּ (of The Truth) דְּשִׁרְרָא (The Spirit) וְהִיאֵא
 (because) מֵשִׁל (to receive Him) לְמִקְבֻלְתָּהּ (is able) לֵא (not) מִשְׁבַּח (nor) וְלֵא (has it seen Him) הוּרִיתָּן
 (has it known Him) יִדְעָה (nor) וְלֵא (has it seen Him) הוּרִיתָּן (neither) הוּרִיתָּן
 (Him) אַתְּוֹן (do) אַתְּוֹן (know) יִדְעִין (but) יִדְעִין (you) דִּין (do) לֵה (He is) הוּ
 (& in you) וְכִבְרֵן (He dwells) עִמָּר (for with you) דְּלוֹחְבוּן

18
 (as orphans) יִתְמָא (you) לְכוּן (I) אָנָא (shall leave) שְׂבַק (not) לֵא
 (while) אַתְּוֹן (in a little) קִלְיָא (to you) לֹחְבוּן (for) נִיר (I) גִּיר (shall come) אָנָא (I) גִּיר

19
 (but) וְעֵלְמָא (& the world) הוּאֵא (not) לֵא (will see) לֵי (Me) אַתְּוֹן (you) דִּין (but)
 (will live) תְּחֻוּן (you) אַתְּוֹן (also) אֵף (live) דִּי (because I) דִּיאֵנָא (will see Me) תְּחֻוּן

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20
(in My Father) באבאי (that I am) דאנא (you will know) תרעין (day) יומא (in that) ברו
(am) אנא (in you) בכון (& I) ואנא (are) אנתון (in Me) בי (& you) ואנתון

21
(them) להון (whoever) דאית לותה (has) פוקרני (My commands) ונטר (& keeps) להון (Me)
הו (he) הו מרוב (does) לוי (love) הו (Me) הו דין (he) (but) דרחם (who loves) לוי (Me)
נתרחם (My Father) מן (from) אבי (Myself)
(Myself) ואנא (& I) ארהמיודי (shall love him) ואהיודי (& I shall show him) נפש (Myself)

22
(Scariota) אמר (said) לה (to him) יהודא (Judah) לא (not) הוא (he was) סכריוטא (Scariota)
(you are) מרי (my Lord) מנו (How is it?) לן (to us) עתיד (going) אנת (to the world)
(to the world) לעלמא (the same) הוא (& not) ולא (yourself) נפשך (to show) נפשך

23
(whoever) ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him) מן (whoever)
(& My Father) דרחם (loves) לוי (Me) מלתי (My word) נטר (My word) נטר (keeps) ואבי (& My Father)
(We) נרהמיודי (will love him) ולותה (& to him) אנתון (will come) חנן (We)
(We) ואנא (* & lodging) לותה (with him) עברין (will make) חנן (We)

• “Lodging” comes from “Awwana”, the same word used in verse 2: “In my Father’s house are many lodgings.”

24
(Me) הו (he) דין (but) דלא (who does not) רחם (love) לוי (Me)
(this) מלתי (My word) לא (not) נטר (keeps) ומלתא (& word) דהא (this)
(but) דשמעין (that are hearing) אנתון (you) לא (not) הות (was) דיילי (Mine) אלא (but)
(Who has sent Me) דאבא (The Father’s)

25
(I have spoken) הלין (these things) מללת (I am)
(I am) עמכון (with you) כד (while) לותכון (with you) איתי (I am)

26
(of Holiness) הו (He) דין (but) פרקלמא (The Savior) רוחא (The Spirit) דקודשא (of Holiness)
(in My Name) הו (He) דמשדר (Whom sends) אבי (My Father) בשמי (in My Name)
(all things) הו (He) נלפכון (will teach you) כלמדם (everything)
(everything) והו (& He) נערהכון (will remind you of) כל (you)
(you) מא (whatever) דאמר (have told) אנא (I) לבון (you)

27
(to you) שלמא (peace) שבק (leave) אנא (I) לבון (to you)
(not) שלמא (peace) דיילי (My) יהב (give) אנא (I) לבון (to you) לא (not)
(do) הוא (it is) איכנא (as) דיהב (gives) עלמא (the world) אנא (I) יהב (give) אנא (do)
(let be troubled) לבון (to you) לא (not) נטר (not) נטר (do let it fear)
(do let it fear) ולא (your heart) נטר (& not) נטר (do let it fear)

28
(going) שמעון (you have heard) דאנא (that I) אמרת (said) לבון (to you) דאיל (going)
(to you) אנא (I am) ואנתא (& coming) אנא (I) לותכון (to you)
(Me) אלד (if) רחמינן (loved) דויתון (you had) לוי (Me)
(to join) חרין (rejoiced) דויתון (you would have) דאיל (that going) אנא (I am) לות (than I)
(than I) אבי (My Father) דאבי (for My Father) רב (greater) הו (is) מני (is)

29
(it happens) והשא (& now) הא (Behold) אמרת (I have told) לבון (I have told) עדילא (before) נהוא (it happens)
(you may believe) דמא (that when) דהיא (it has happened) תהדימנן (you may believe)

30
(much) מכיל (After this) לא (not) אמלל (I am speaking) עמכון (with you) סניאתא (much)
(& in Me) אתא (is coming) ניר (for) ארכונה (the prince) דעלמא (of the world) ובי (& in Me)
(a thing) לית (* there is not) לה (for him) מדם (a thing)

* “W’bai layt lah meddem” is an idiomatic expression meaning: “He has nothing in me.” Today we might say: “He has nothing on me.”, meaning “he cannot rightfully accuse me of anything and he has no damaging information he can use against me”.

31
(the world) אללא (but) דגרע (that may know) עלמא (the world)
(My Father) דרחם (that love) אנא (I) לאבי (My Father)
(so) ואיכנא (& just as) דפקרני (has taught Me) אבי (My Father) הכות (so)
(from here) עבר (have done) אנא (I) קימו (Rise up) נאיל (let us depart) מנא (from here)

Chapter 15

1
(True) אנא אנא (I AM The Living God) נפתא (The Vine) דשרא (True)
(The Vine Dresser) ונאיל (is) פלהא (& My Father) ונאיל (The Vine Dresser)

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כל (every) שבשתא (branch) רבי (in me) פארא (fruit) לא יהבא (yielding) (not) שקה (He takes away) (it) ואורא (it) & דיהבא (which yields) פארא (fruit) מרבה (He purges) לה (it) דפארא (that fruit) סניאא (much) דיהא (it shall bring forth)

3

אתון (you) מן (from) כדו (now) דכין (purged) אתון (are) (with you) מוטל (because of) מלהתא (the word) דמלהתא (that I have spoken) עמכון

4

קיי (Remain) בי (in me) ואנא (& I) בכון (in you) איכנא (just as) (from) רשבשתא (the branch) לא (the branch) משכחא (can) דתתל (yield) פארא (fruit) מן (thus) נפשה (itself) אלא (unless) מוקיא (it remains) כנפרא (in the vine) דהכנא (in Me) אף (neither) אתון (do you) אלא (unless) תקון (you abide) בי (in Me)

5

אנא אנא (I AM The Living God) נפתא (The Vine) ואנתון (& you are) שבשתא (the branches) (in him) מן (whoever) דמוקיא (remains) בי (in Me) ואנא (& I) בה (because) דנא (this one) מיהא (brings forth) פארא (fruit) סניאא (much) מוטל (anything) (to do) למעבר (you) אתון (are able) לא (not) משכדין (without) אנא (Me)

6

אלא (unless) דין (but) אנש (a man) מוקיא (abides) בי (in Me) (like) מותרא (he is thrown away) לבר (outside) איך (& they gather) שבשתא (a branch) דבישא (shriveled up) ולקטין (into the fire) דהאקד (it) רמין (throwing) לה (it)

7

אן (if) דין (but) תקון (you will abide) בי (in me) (whatever) מולי (My words) נקין (& My words) כון (will abide) בכון (in you) כל (everything) מא (for you) דתצבון (you desire) למושאל (to ask) נהוא (shall be done) לכין (for you)

8

בהרא (in this) משתבה (is glorified) אבא (The Father) דפארא (My disciples) תרתון (much) תרתון (you will bring forth) ותריון (& you will be) תלמודי (the Father)

9

איכנא (just as) דאחבני (has loved Me) אבי (My Father) אף (even) אנא (mine) אהבתכון (have loved you) קו (continue) ברהמוי (in My friendship) רילי (My Father)

10

אן (if) פוקדינ (My commandments) תטרון (you keep) תקון (you will remain) (have kept) נמרת (that I) דאנא (just as) איכנא (My) דילי (in love) פוקדונוי (commandments) דאבי (My Father's) ומקיא (& abide) אנא (I) בחובה (in His love)

11

הלין (these things) מללה (I have spoken) עמכון (with you) דהדוית (that My joy) תהוא (may be) בכון (in you) ונתשמלא (it) חרותכון (& may be perfect) חרותכון (your joy)

12

הנא (this is) פוקדינ (My commandment) דהחבון (that you love) חר (one) (have loved you) דאנא (I) אהבתכון (another) איכנא (just as)

13

חובא (love) דרב (greater) מן (than) הנא (this) לית (there is not) דאנש (that a person) נפשה (his life) נסים (will lay down) חלף (for the sake of) דהמודי (his friends)

There is no greater love than this, that a person lay down his life for his friends.

The Greek texts have a different reading:

"Greater love has no man than this, that a man lay down his life for his friends".

I have little doubt that a Greek translator mistook אַנש "that a man" as "to a man". לית לאנש, the misread text with a Lamed ל where there was a Dalet ד, means, "No man has". In so reading it, the translator would have created the Aramaic idiom לאנש, meaning, "No man has".

The actual reading cannot mean that; it is an absolute statement of truth: "There is no greater love than this, that a man will lay down his life for his friends."

(Blue words represent the two Aramaic words דאנש. The Greek reading: "Greater love has no man than this, that a man lay down his life for his friends" (blue words represent לאנש).

It is easy, once again, to see how the Aramaic could give rise to the Greek, especially from a square Aramaic script (used until the first century in Aramaic mss.), as is used here. I believe it would be very difficult to account for the Aramaic reading of the Peshitta as a translation of the Greek text. The Greek would not translate into the Aramaic of The Peshitta. The Peshitta simply does not look like a translation of the Greek, here & in many other places.

Just a graphic recap, illustrating the Aramaic basis for the Greek reading:

Peshitta reading Greek reading in Aramaic

there is not, that a man: לית לאנש - there is not to a man

DSS Aramaic

The Greek verse does not compare to the implications of The Peshitta reading.

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This Peshitta verse is probably one of the most important in all of scripture, theologically. It not only sets the standard and definition for the greatest love possible, but for The greatest possible God. Think about this statement with reference to Him, and you have something to think about and contemplate for an eternity.

- 14
(all) אתון (you) רחמי (My friends) אתון (are) אן (if) תעבדון (you will do) כל (you)
(you) דמפקד (that command) אנא (I) לבון (you)
- 15
(servants) לא (not) מכיל (call) קרא (after this) אנא (I) לבון (you) עבדא (servants)
(does) מטל (because) דעבדא (a servant) לא (not) ידע (knows) מנא (what) עבד (what)
(because) מרה (his master) רחמי (My friends) דין (but) קריתבון (I have called you) מטל (I have taught you)
(I have taught you) דכל (all) דשמעת (that I have heard) מן (from) אבי (My Father) אודעתבון (My Father)
- 16
(chosen Me) לא (not) הוא (have) אתון (you) נביתונני (I appoint you)
(& appoint you) אלא (but) אנא (I) הו (do) נביתבון (choose you) וסמתבון (and choose you)
(fruit) דאף (so that also) אתון (you) תאזלון (will go) תיתון (bring forth) פארא (fruit)
(you will ask) ופאריתבון (& your fruit) נקון (will remain) דכל (that all) דתשאלון (that all)
(to you) לאבי (My Father) בשמי (My Name) נתל (He will give) לבון (you)
- 17
(you) הלין (these things) מפקד (command) אנא (I) לבון (you)
(another) דתחבון (that you will love) דר (one) להר (another)
- 18
(know) ואן (& if) מן (from) עלמא (the world) סנא (hates) לבון (you) דעו (you)
(it hated) דקרמיתבון (that before you) לי (Me) סנא (I)
- 19
(the world) ואלו (& if) מן (from) עלמא (the world) היתון (you had been) עלמא (the world)
(would have) לדילה (its own) רהם (loved) הוא (would have)
(I) אלא (but) אן (not) אל (but) היתון (you were) מן (from) עלמא (the world) אנא (I)
(because of) ניר (for) נביתבון (have chosen you) מן (from) עלמא (the world) מטל (because of)
(the world) האנ (this) סנא (hates) לבון (you) עלמא (the world)
- 20
(to you) עהרו (Remember) מלהא (the word) דאנא (that I) אמרת (have spoken) לבון (to you)
(than) דלית (that there is not) עבדא (a servant) דרב (who is greater) מן (than)
(you) מרה (his master) לי (if) לי (Me) דרפי (they have persecuted) אף (also) לבון (you)
(they have kept) נרפין (also) דילבון (yours) נטרין (they will persecute) ואן (& if) מלהי (My word) נטרין (they have kept)
(they will keep) אף (also) דילבון (yours) נטרין (they will keep)
- 21
(they will do) אלא (but) הלין (these things) בלהין (all) נעבדון (they will do)
(because not) בכון (among you) מטל (because of) שמי (My Name) דיילי (My Name) דלא (My)
(Who has sent Me) ידעין (they know) למן (Him) דשררני (Who)
- 22
(with them) אלו (if) אנא (I) לא (not) אתית (had come) מללת (speaking) עמהון (with them)
(but) לית (not) הות (there would have been) להון (to them) חפיתא (sin) השא (now) דין (but)
(their sin) לית (there is not) להון (to them) עלתא (a reason) על אפי (for the sake of) חפיתהון (their sin)
- 23
(hates) מן (whoever) דלי (Me) סנא (hates) ואף (also) לאבי (My Father) סנא (hates)
- 24
(in their sight) ואלו (& if) עבדא (the works) לא (not) עבדת (I had done) לעניהון (in their sight)
(has done) אילין (which) דאנש (a man) אהרין (another) לא (not) עבד (has done)
(sin) לית (not) הוא (there would have been) להון (to them) חפיתא (sin)
- 25
(that is written) דתתמלא (that may be fulfilled) מלהא (the word) דכתיבא (that is written)
(for nothing) בנמוסון (in their law) דסנאני (they hated Me) מנן (for nothing)
(& hated) השא (now) דין (but) וחו (they have seen) וכני (& hated)
(My Father) אף (also) לי (Me) ואף (&) לאבי (My Father)
- 26
(The Redeemer of the accursed) מא (when) דין (but) דאהא (comes) פרקלמא (The Redeemer of the accursed)
(to you) הו (He) דאנא (Whom I) משדר (shall send) אנא (I) לבון (to you)
(The Spirit) מן (from) לות (the Presence) אבי (of My Father) דוהא (The Spirit)
(He it is) הו (of The Truth) דשררא (He it is)
(proceeds) דמן (Who from) לות (the Presence) אבי (of My Father) נפק (concerning Me)
(concerning Me) הו (He) נסדה (shall testify) עלי (concerning Me)
- 27
(are) אף (also) אתון (you) סהדין (testifying) אתון (are)
(are) דמן (who from) שוריא (the beginning) עמי (with Me) אתון (are)

Chapter 16

1
(I have spoken) הלין (these things) מללת (I have spoken)
(you would be offended) עמכון (with you) דלא (that not) תתכשלון (you would be offended)

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2
 (their assemblies) כנשיחהון (from) מן (for) ניר (they shall put you out)
 (who will kill you) דנקמולכון (in which everyone) דכל (the hour) שעתא (& shall come)
 (to God) לאלהא (he presents) מקרב (that an offering) ידעו (will think)

3
 (not) דלא (because) משל (they shall do) נעבדון (& these things) והלין (them)
 ידעו (they know) ולא (either) לאב (My Father) ולא (nor) לי (Me)

4
 (comes) הלין (these things) מללת (I have spoken) עמכון (with you) דמא (that when) דאתא (comes)
 ענדון (their moments) תעהדון (you will remember) אפין (these things) דאתא (that I)
 דין (but) מן (from) קדימ (the first) לא (not)
 אמרת (I told) לכון (you) דעמכון (for with you) הוית (I was)

5
 השא (now) דין (but) איל (am going) אנה (I) לות (to join) מן (Him Who)
 (Me) דשרדי (has sent Me) ולא (& no) אנש (man) מנכון (among you) משאל (asks) לי (are You)
 לאיבא (Where?) איל (going) אנת (You)

6
 אמרת (I have said) לכון (to you) ניר (for) הלין (these things)
 יאתת (& has come) כריתא (sadness) ומלת (& has filled) לבוחכון (your hearts)

7
 אל (but) אנה (I) שרא (the truth) אמר (tell) אנה (do) לכון (you)
 דפקח (it is beneficial) לכון (for you) דאתא (that I) איל (go away) אן (if) ניר (for)
 לא (not) איל (go away) אנה (I) פדקלמא (The Redeemer of the cursed) לא (not) אנה (will come)
 לוחכון (to you) אן (if) דין (but) איל (I depart) אשדריה (I shall send Him) לוחכון (to you)

8
 ומא (& when) דאתא (comes) הו (He)
 נכסיודי (He will correct) לעלמא (the world) על (concerning) חשיתה (sin)
 ועל (& concerning) זדיקותא (righteousness) ועל (& concerning) דינא (judgment)

9
 על (concerning) חשיתה (sin) דלא (for not) מדהמין (for they are believing) בי (in Me)

10
 על (concerning) זדיקותא (righteousness) דין (but) דלות (for to Presence) אבי (My Father's)
 איל (will go) אנה (I) ולא (& not) תוב (again) הוין (will see) אנתון (you) לי (Me)

11
 על (about) דינא (judgment) דין (but) דארבנא (The Prince) בעלמא (of world)
 הנה (this) דין (judged) הו (is)

12
 תוב (again) סני (much) אית (is) לי (to Me) למאמר (to say) לכון (to you)
 אלא (but) לא (not) משבחון (are able) אנתון (you) למאמר (to grasp) השא (now)

13
 מא (whenever) דאתא (He comes) דין (but)
 רוהא (The Spirit of Truth) דשררא (He) הו (of The Truth) נדברכון (will lead you) בכלה (into the whole)
 שורא (Truth) לא (not) ניר (for) נמלל (He shall speak) מן (from) רעין (will)
 נפשח (His own) אלא (but) כל (everything) דנשמע (that He shall hear)
 הו (that) נמלל (He shall speak) ועתידתא (& the future) נדעכון (He shall reveal to you)

Old Syriac has, "The Spirit of Truth" in the feminine gender "She shall speak... She shall hear... She shall speak... She shall reveal", whereas the Aramaic language & Old Syriac in John 15:27 has "The Spirit of Truth" in the masculine gender.

14
 והו (& He) נשבהני (shall glorify Me) משל (because)
 דמן (that which is from) דיילי (Mine) נכס (Mine) ונחויכון (He shall take) (& He shall show you)

15
 כל (every) מרב (thing) דאית (that is) לאב (My Father's)
 דיילי (Mine) הו (is) משל (because of) הנא (this) אמרת (I have said) לכון (to you)
 דמן (that which is from) דיילי (Mine) נכס (Mine) ונחויכון (He will take) (& He will show you)

16
 קלייל (a little while) ולא (& not) תהוונני (you will see Me) ותוב (& again) קלייל (a little while)
 ותהוונני (because going) דאיל (& you will see Me) אנה (because going) אנה (I am) לות (to) אבא (The Father)

17
 ואמרי (& saying) הו (were) תלמידיו (His disciples) הו (one) לתר (to another)
 מנא (what?) הו (is) הרא (this) דאמר (that He said) לן (to us)
 דקלייל (a little while) ולא (& not) תהוונני (you will see Me)
 ותוב (& again) קלייל (a little) ותהוונני (a little) אב (My Father)
 דראיל (& because going) אנה (I am) לות (to join) אבי (My Father)

18
 ואמרי (& saying) הו (they were) מנא (what?) די (is) הרא (this) קלייל (a little while)
 דאמר (that He says) לא (not) ידעין (we know) מנא (what?) ממלל (He is uttering)

19
 ישוע (Yeshua) דין (but) ידע (knew) רבעין (that wanting) הו (they were)

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למשאלותיה (to ask Him) ואמר (& He said) להון (to them)
 על (about) הדא (this) בעין (inquiring) אנתון (are you?) עם (with)
 הדרא (each other) דאמרת (because I said) לבון (to you) דקליל (that a little while)
 ולא (not) תחזוני (you will see Me) ותוב (& again) קליל (a little while) ודחזוני (& you will see Me)

20
 אמין (Amen) אמר [Timeless Truth] אמר (speak) אנה (I) לבון (to you)
 דתבכון (shall weep) אנתון (you) והאלון (you) ועלמא (& the world)
 נהדא (will rejoice) ולבון (& to you) תברא (& you will sorrow) אלא (but)
 ברוחבון (your sorrow) להדווא (into joy) תהויא (shall be turned)

21
 אנתא (a woman) מא (when) דילדא (is giving birth) כריא (she has sorrow) לה (in her)
 דמטא (because has arrived) יומא (the day) דמולדה (of her delivery) מא (when)
 דילדת (when she has borne) דין (but) ברא (a son) לא (not)
 עהרא (she remembers) ארצן (the distress) משל (because of)
 חרותא (the joy) דאתילד (that has been born) ברנשא (a son) בעלמא (into the world)

22
 אף (also) אנתון (you) השא (now) כריא (you have sorrow) לבון (to you) תוב (again) דין (but)
 אהויכון (I shall see you) נהדא (& shall rejoice) לבכון (your heart)
 וחדווכון (& your joy) לא (no) אנש (man) נסב (shall take) מנכון (from you)

23
 ובהו (& in that) יומא (day) לי (Me) לא (not) תשאלון (you will ask) מדרם (anything)
 אמין (Amen) אמר [Timeless Truth] אמר (speak) אנה (I) לבון (to you)
 דכל (that every) מדרם (thing) דתשאלון (that you shall ask)
 לאבי (My Father) בשמי (in My Name) נתל (He shall give) לבון (to you)

24
 עדמא (until) להשא (this hour) לא (not) שאלון (you have asked) מדרם (anything)
 בשמי (in My Name) שאלו (ask) ותסבון (ask) מדרם (& you will receive)
 דתהויא (that may be) חדותכון (perfect) דהווכון (your joy) משמליא

25
 הלין (these things) בפלאתא (in parables) מללת (I have spoken)
 עמכון (with you) אהיא (is coming) דין (but) שעהא (the hour) אמרי (when) דלא (not)
 אמלל (I shall speak) עמכון (with you) בפלאתא (in parables) אלא (but) עין (* eye)
 בנגלא (in opened) אברק (I shall declare) לבון (to you) על (about) אבא (The Father)

* "In opened eye" comes from an Aramaic idiom- "Ayn B'gla", meaning "clearly, plainly, openly".

26
 בהו (in that) יומא (day) דתשאלון (you will ask)
 בשמי (in My Name) ולא (& not) אמר (say) אנה (I) לבון (to you)
 דאנא (that I) אבעא (shall request) מן (from) אבא (The Father) עליכון (for you)

27
 הו (Himself) ניר (for) אבא (The Father) רחם (loves) לבון (you)
 דאנתון (because you) רחמתוני (have loved Me) והימתוני (have believed) (& have believed)
 דאנא (that I) מן (from) לות (union with) אלהא (God) נפקת (have gone forth)

28
 נפקת (I have proceeded) מן (from) לות (union with) אבא (The Father)
 וארית (& have come) לעלמא (into the world) ותוב (& again) שבק (leave) אנא (I)
 לעלמא (the world) ואזל (& going) אבא (I am) לי (Mysell) לות (to join) אבא (The Father)

29
 אמרין (were saying) לה (to Him) תלמידווי (His disciples)
 דא (Behold) השא (now) קליאית (plainly) מומלל (speaking) אנה (You are)
 ופלאתא (& a parable) ולא (& also) הדא (one) אמר (speak) אנת (You)

30
 השא (now) ירעין (knowing) תנן (we are) דכל (that every)
 מדרם (thing) ידע (know) את (You) ולא (& not) סניק (need) אנת (You)
 דאנש (that anyone) נשאלך (should ask You) בהדא (in this) מודימנין (believing)
 חנן (we are) דמן (that from) אלהא (God) נפקת (You have proceeded)

31
 אמר (said) להון (to them) ישוע (Yeshua) הימנו (Do you believe?)
 32
 דהא (behold) אחיא (comes) שעתא (the hour) והשא (& now) אתה (it has come)
 דתתברון (when you will be scattered) אנש (a man)

33
 לאתרה (to his place) ותשבקוני (& you will leave Me) בלהודיי (alone)
 ולא (& not) הויה (I shall be) בלהודיי (alone) דאבא (because The Father) עמי (with Me) הו (is)

33
 הלין (these things) אמרת (I have spoken) לבון (to you) דבי (that in Me)
 נהויא (shall be) לבון (to you) שלמא (peace) בעלמא (in the world)
 הויה (there is) לבון (to you) אוילצא (suffering) אלא (but) אתלבבו (take heart)
 אבא (I) זכיתיה (have overcome) לעלמא (the world)

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Chapter 17

הלין (these things) מלל (spoke) ישוע (Yeshua) וארים (& lifted) עיניו (His eyes) לשמיא (to Heaven)
אמר (& said) אבי (My Father) ארת (has come) שעתא (the hour)
שבה (glorify) ברך (Your Son) דברך (that Your Son) נשבהך (may glorify You)

These things spoke Jesus and lifted His eyes unto Heaven and He said: "My Father, the hour has come; Glorify Your Son, that Your Son may glorify You.

Here is holy ground; I hear the ancient and eternal words Moses heard at the burning bush of The Presence of Jehovah: "**Put off thy shoes from thy feet, for the ground whereon thou standest is holy ground.**" Here is where Jehovah Himself knelt down to pray. Here He looks up to Heaven from earth;

Here He utters His heart and soul's desire. Here is truly the LORD's prayer, and the Spirit of Holiness, The mind of the Holy One of Israel- The Holy One of God- The Holy God Himself.

איכנא (just as) דיהבת (You have given) לה (to Him) שילמנא (authority)
על (over) כל (every) בשר (flesh) דכל (because everything) מא (whatsoever)
דיהבת (You have given) לה (to Him) נתל (He will give)
לה (to it [every flesh]) דיא (life) דלעלם (eternal)

Just as You have given Him authority over all flesh, He will give eternal life to them, because You have given all things whatsoever to Him.

"All flesh"- "**Kol basar**" is singular in number grammatically, though certainly plural in meaning.

"He will give to it"- "**Natal lah**" grammatically refers "it" to "**all flesh**" quite well. A similar construction occurs in the Peshitta version of Genesis 6:17.

See Luke 3:6 and Acts 2:17. It has always been God's promise to save all people. There are many promises of salvation to "**all flesh**" in The Hebrew Bible. That salvation is called the **Will of God** in 1 Timothy 2:3,4 and **The Promise of the Gospel** to Abraham in Galatians 3:8. It is also called **The New Covenant** in Jeremiah 31:31-34 and Hebrews 8:8-13. There are too many references to list here, but certainly our Lord God Yeshua Meshikha said: "**I came not to judge the world, but to save the world.**" (John 12:47) Shall we trust and follow a liar or a failure? God forbid!

הלין (these things) אנון (are) דין (but) דיא (life) דלעלם (eternal)
דיהבת (that they will know You) ראנת (because You) אנת (are) אליהא (The God) דשרא (of Truth)
בדהודיך (You alone) ומן (& Him Whom)
דישרת (You have sent) ישוע (Yeshua) משיחא (The Messiah)

But these things are eternal life: That they will know You, for You are the God of Truth alone, and Jesus The Messiah, Whom You have sent.

אנא (I) שבחתך (have glorified You) בארעא (in the earth) עברא (the work) דו (that I have finished it)
דיהבת (You have given) לי (to me) דאעבר (that I should do) שלמהה (I have glorified You)

I have glorified You in the earth; I have accomplished the work that You have given Me to do.

יהשא (now) שבחיני (glorify Me) אנת (you) אבי (My Father) לותך (in union with yourself)
בהו (in that) שובחא (glory) דארת (that being) הווא (was) לי (with me)
לותך (in union with You) מן (from) קדם (before) דהווא (there was) עלמא (a universe)

Now, glorify Me, My Father, in union with Yourself, in that glory which I had in union with You before the universe was.

אודעת (I have revealed) שמך (Your Name) לבני (to the children) אנשא (of men) הנון (now)
דיהבת (whom You have given) לי (whom) מן (from) עלמא (the world)
דייך (Yours) הווי (they were) ולי (& to Me) יהבת (You have given) אנון (them)
ונמרו (they have kept) מלותך (& they have kept) מלתך (Your word)

I have revealed Your Name to the children of men, those whom You have given Me from the world; Yours they were, and You have given them to Me, and they have kept Your word.

השא (now) ידעת (I know) דכל (everything) מא (whatever) דיהבת (You have given) לי (to Me)
מן (from) לותך (your Presence) דו (is)

Now I know that everything whatsoever You have given Me is from Your Presence.

דמלא (for the words) דיהבת (that You gave) לי (to me) יהבת (I have given)
להון (to them) ויהון (& them) קבלון (they have received) וידעו (they have known) ושריאית (& they have preceded)
דמן (that from) לותך (that from) לותך (union with You) נפקת (I have proceeded)

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For the words that you gave Me I have given them, and they have received them and known truly that I have proceeded from union with You.

9
(the world) עלמא (over) על (was) הוא (not) לא (I) אנה (pray) בעא (over them) עליהון
(Me) לי (whom You have given) דייהבת (those) הונן (over) על (but) אלה (I) אנה (praying) בעא
(have sent Me) שדרתני (that you) דאנת (& they have believed) והימנו (they are) אנון (for Yours) דריגך

I pray over them; I was not praying over the world, but I was praying for those whom You have given Me, for they are Yours, and they have believed that you have sent Me.

10
(is) וכל (Yours) הו (is) דילך (is) הו (that Mine) דדילי (thing) מרם (& every) וכל
(in them) בהון (I am) אנה (& glorified) (is) ומשבח (is) הו (Mine) דילי (& Yours) דריגך

And everything that is Mine is Yours, and Yours is Mine, and I am glorified in them.

11
(& these) והלין (in the world) בעלמא (I shall dwell) הוית (not) לא (from now on) מכיל
(to join You) לותך (& I) ואנן (are) אנון (in the world) בעלמא
(keep) שר (Holy) קדישא (Father) אנה (am) אנה (coming) אנה
(to Me) לי (which You have given) דייהבת (that) הו (in Your Name) אנה (them) אנון
(We are) דנהוון (just as) דהנן (one) איכנא (one) דהנן (that they shall be) דנהוון

From now on, I shall not dwell in the world, and these are in the world, and I am coming to join You; Holy Father, keep them in Your Name (that Name which You have given Me), so that they shall be one, just as We are.

12
(I) אנה (in the world) בעלמא (I was) הוית (with them) עמהון (when) כד
(those) שר: ל:א:לין (in Your Name) בשמך (them) להון (did) הוית (keep) שר
(I have kept) נפרת (Me) לי (whom You gave) דייהבת
(the son) ונש (& מנהון) לא אבד (not) אנה (among them) אנה (& a man) ברה (but)
(the scripture) דנהמלא (of destruction) דנהמלא (that should be fulfilled) כחבא

When I was with them in the world, I kept them in Your Name; I have kept those whom You gave Me, and a man among them has not perished except the son of destruction, that the scripture should be fulfilled.

13
(I) אנה (come) אנה (unto you) לותך (but) דין (now) השא
(in the world) בעלמא (I am) אנה (speaking) מהמלל (& these things) והלין
(in them) בהון (complete) משמליא (My joy) דהוית (that shall be) דהוית

But now I come to You, and I am speaking these things in the world, that My joy in them shall be complete.

14
(& the world) ועלמא (Your word) מלתך (to them) להון (have given) אנה (I) ורבת
(the world) עלמא (from) מן (they were) הונו (because not) דלא (them) אנון (has hated) כנא
(the world) עלמא (from) מן (was) הוית (not) לא (that I) דאנה (just as) איכנא

I have given them Your word, and the world has hated them, because they were not from the world, even as I was not from the world.

15
(them) אנון (that You would take) דתשקול (it is) הוא (not) לא
(but) אלה (I) אנה (pray) בעא (the world) עלמא (from) מן
(the evil) בישא (from) מן (them) אנון (that You would preserve) דהמר

It is not that I am praying You would take them from the world, but that You would preserve them from the evil.

16
(just as) איכנא (the world) עלמא (from) מן (for) ניר (they were) הונו (not) לא
(the world) עלמא (from) מן (was) הוית (not) לא (I) דאנה

For they were not from the world, even as I was not from the world.

17
(in Your Truth) בשררך (them) אנון (hallow) קדש (Father) אנה
(is) הוית (The Truth) שררא (Yours) דילך (because Your Word) דהמלתך

Father, hallow them in Your truth, because Your Word is The Truth.

18
(also) אנה (to the world) לעלמא (You have sent) שדרת (Me) דלי (just as) איכנא
(to the world) לעלמא (them) אנון (have sent) שדרת (I) אנה

Just as You have sent Me into the world, I also have sent them into the world.

19
(Myself) נפש (I) אנה (hallow) מוקדש (I) אנה (their sake) אנה (& for) ועל
(in the truth) בשדרא (becoming holy) בוקדשן (they) והגון (also) אנה (that shall be) דנהוון

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And for their sake I hallow Myself, that they shall be also becoming holy in the truth.

20
(those) הלין (the sake of) אפי (for) על (have) הווא (neither) ולא
(the sake of) אפי (for) על (also) אפי (but) אלא (only) בלחוד (I) אפא (prayed)
(by their word) במלתהון (in Me) בי (who are trusting) דמיהמיני (these) אילין

Neither have I prayed only for their sake, but also for the sake of those who are trusting in Me by their word.

21
(just as) אבנא (one) חר (will be) נהוון (that all of them) דכלהון
(in You) בכך (& I am) ואנא (in Me) בי (My Father) אבי (You are) דאנת
(will be) נהוון (one) חר (in Us) בן (they) והגון (so that also) דאפי

That they all will be one, just as You, My Father, are in Me, and I am in You, so that they also will be one in Us.

22
(Me) לי (that You have given) דיהבת (The Glory) שוכחא (& I) ואנא
(one) חר (so that they will be) דנהוון (to them) להון (I have given) יהבת
(so that will believe) דנהימן (are) חר (one) חר (we) דהגון (just as) אבנא
(have sent Me) שדרתני (that You) דאנת (the world) עלמא

And I have given them the glory that You have given Me, so that they will be one, just as we are one, so that the world will believe that You have sent Me.

23
(in Me) בי (& you) ואנת (in them) בהון (I) אבנא
(& that will know) דנהיע (as one) לחוד (perfected) להון (that they will be) דנהוון
(& that You have loved) ודאחבת (have sent Me) שדרתני (that you) דאנת (the world) עלמא
(You have loved) אהבת (Me) לי (also) דאפי (just as) אבנא (them) אגון

I in them and you in Me, so that they will be perfected as one, and so that the world will know that You have sent Me, and that You have loved them just as You have also loved Me.

24
(Me) לי (whom You have given) דיהבת (these) הגון (Father) אבא
(will be) נהוון (they) הגון (also) אפי (I am) דאנת (that where) ראתר (I) ראתר (will)
(that) חר (My) דילי (Glory) שוכחא (seeing) דהון (that they will be) עמי (with Me)
(from) חר (because You have loved Me) דאחבתני (Me) לי (which You have given) דיהבת
(of the world) דעלמא (the foundation) דתרימיה (before) דקדם

Father, I will that these whom You have given Me will also be with Me, that they will see My glory which You have given Me, because You have loved Me from before the foundation of the world.

25
(has not known You) ידעך (not) לא (although the world) ועלמא (Righteous) כאנא (My Father) אבי
(& these) והגון (I have known You) דעתך (but) אנת (I) אנת
(have sent Me) שדרתני (that You) דאנת (have known) ידעו

My Righteous Father, although the world has not known You, I have known You, and these have known that You have sent Me.

26
(& revealing it) ונודע (Your Name) שמך (them) אגון (& I have taught) ואודעת
(with which You have loved Me) דאהבתני (that) חר (so that Love) דאנת (I am) דאנת
(in them) בהון (shall be) אהווא (& I) ואנא (in them) דהון (shall be) נהוון

And I have revealed to them Your Name, and I am revealing it, so that the love with which You have loved Me shall be in them, and I shall be in them.

Chapter 18

1
(& went forth) ונפק (Yeshua) ישוע (said) אמר (these things) הלין
(to the crossing) לעברא (His disciples) דנהוון (with) דנהוון
(the place) אחר (of Qedrown) דקדרון (of the torrent) דנהוון
(where) אכא (a garden) נהא (was) הות (that) דאנת
(& His disciples) ונתלמידוי (He) חר (entered) דעל

2
(the traitor) משלמא (Yehudah) יהודא (also) אפי (but) חר (had) חר (known)
(times) זבנא (many) דכני (because) מטל (that) חר (place) דנהוון
(His disciples) דנהוון (with) חר (Yeshua) ישוע (there) חר (had) חר (met)

3
(also from) ומן (a troop) אספיר (led) רבר (Yehudah) יהודא (therefore) חר (known)
(& Pharisees) ופרישא (the priests) כהנא (chief) רבי (the presence of)
(there) לתמן (& came) ואתא (guards) חר (led)
(& weapons) וזינא (& lamps) ולמפידא (torches) חר (with) חר

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4
 ישוע (Yeshua) דין (but) דידע (because knew) הוא (He) כל (all)
 (upon him) עלוודי (had come) מדם (things) דאחא (said) להון (& said) למן (to them) בעין (for whom?) אנהון (are you) נפק (He went out)

5
 אמרון (they were saying) לה (to Him) לישוע (for Yeshua) נצריא (The Nazarene)
 אמר (said) להון (to them) ישוע (Yeshua) אנה אנה (I AM The Living God) קאם (standing)
 (with them) משלמנא (the traitor) עמהון (the Nazarene)

6
 וכד (and when) אמר (said) להון (to them) ישוע (Yeshua) דאנה אנה (I AM The Living God)
 אזלו (they went) לבסתרדון (backward) ונפלו (they fell) על (on) ארעא (the ground)

7
 טוב (again) שאל (asked) אנון (them) ישוע (Yeshua) למן (for whom?) בעין (seeking) אנהון (are you)
 הגון (they) דין (but) אמורו (said) לישוע (for Yeshua) נצריא (The Nazarene)

8
 אמר (said) להון (to them) ישוע (Yeshua) אמרת (I have told) לכון (to you)
 דאנה אנה (I AM The Living God) ואן (if) לי (Me) בעין (seeking) אנהון (are you)
 אנהון (you are) שבוקן (let) להלין (these) אלהין (be going)

9
 דתשלם (so that may be fulfilled) מלתא (the saying) דאמר (that He spoke)
 דאלין (those) דיהבת (whom You have given) לי (Me) לא (not)
 אובדת (I have lost) מנהון (of them) אפלא (not even) חדר (one)

10
 שמעון (Shimeon) דין (but) כאפא (Kaypha) אית (there) הוא (was)
 עלוודי (on him) כפסרא (a sword) ושמה (he drew it) ומחויי (his ear)
 לעבדה (the servant) דרב כהנא (of the high) כהנא (priest) ושקלה (& removed)
 דימינא (of the right side) שמה (of the name) דין (but) דעברא (of the servant) מלך (was Malka)

11
 אמר (& said) ישוע (Yeshua) לכאפא (Kaypha) סים (put)
 כפסרא (the sword) בחלתה (in its sheath) כסא (the cup) דיהב (that gave)
 לי (Me) אבי (My Father) לא (not?) אשוידי (shall I drink it)

12
 הדיין (then) אספיר (the troop) וכלירכא (and captain of a thousand) ודחשא (& guards)
 אחרווי (of The Jews) אחרווי (seized Himself) לישוע (Yeshua) ואסרווי (& bound Him)

13
 ואיתווי (they brought Him) לות (& they brought Him) חנן (to the presence of) לוקרם (Hanan)
 מטל (because) דחמודי (father in law) הוא (he was) דקישא (of Qaipa) הו (he)
 דאיתווי (who) הוא (was) רב כהנא (high) כהנא (priest) דשנהא (of year) די (that)

14
 איתווי (it) הוא (was) דין (but) קיפא (Qaipa) הו (who) רמלך (counseled) ליהודיא (The Jews)
 דפקח (that it is better) דהר (that one) נברא (man)
 נמות (should die) חלק (for the sake of) עמא (the people)

15
 שמעון (Shimeon) דין (but) כאפא (Kaypha) יהר (& one) מן (of)
 תלמידא (the disciples) אחרנא (other) ארתין (coming)
 הו (were) בותרה (after Him) דישוע (Yeshua) להו (to Him) דין (but)
 תלמידא (the disciple) ידע (known) הוא (had) לה (the) רב (high)
 כהנא (priest) ועל (and he entered) עמ (& with) ישוע (Yeshua) לדרתא (to the courtyard)

16
 שמעון (Shimeon) דין (but) קאם (standing) הוא (was) לבר (outside) לות (near) תרענא (the gate)
 ונפק (& went out) דו (that) תלמידא (disciple) אחרנא (the other)
 ידע (who know) הוא (did) לה (him) רב (high) כהנא (the priest) ואמר (& spoke)
 לברת (to her that kept) תרענא (the gate) ואעלה (he brought in) לשמעון (Shimeon)

17
 אמרת (she said) דין (but) עלמתא (the maiden) נטרית (keeper) תרענא (gate)
 לשמעון (to Shimeon) למא (interrog.) אף (also) אנת (you) מן (from)
 תלמידווי (the disciples) אנת (are?) דהנא (of this) נברא (man)
 אמר (he said) לה (to her) לא (no)

18
 וקימן (& standing) הו (were) עברא (were) ודחשא (and the guards) וסימן (& setting)
 הו (they were) נורא (a fire) דנשהון (to warm themselves) מטל (because) דקריש (cold) הוא (it was)

* "Shimeon" occurs 165 times in the Peshitta NT. The Greek equivalents "Σίμων" & "Σιμων" ("Simon" & "Shimeon") occur only 82 times! Often the Greek Name, "Πετρος", "Petros" is used instead (as in this verse and in v. 15). **The Greek of John 1:42, however, retains the Aramaic "Shimeon" and "Kaypha", which it then explains with the words: "ὁ ἐπωνομασθηταί πετρος" – "Cephas, which is translated Petros."** Here the Greek text declares that the name "Petros" is a translation of the Aramaic name "Kaypha". We here find hard evidence, and in 160 other places where this Greek name occurs, that the Greek NT is translated from Aramaic! Naturally, the Peshitta has no similar translation from Greek to Aramaic, here or anywhere else. Repeat the above statement several times and ponder it: **The Greek text declares itself to be translated from Aramaic!**

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קאם (standing) הוא (was) דין (but) אף (also) שמעון (Shimeon)
(& warming himself) עמהון (with them) ועל (about)

19
רב (high) כהנא (the priest) דין (but) שאלה (asked) לישוע (Yeshua)
(His teaching) על (about) תלמידו (His disciples) ועל (about) יולפנה (& about)

20
ואמר (& said) לה (to him) ישוע (Yeshua) אנה (I) עין (eye) בגלא (in opened)
(& at all times) עמא (with) עמא (the people) ובכל יומן (in the temple)
אלפת (I have taught) בכנזשאתא (in the synagogue) ובהכללא (where)
איכא (are assembled) דכלהון (where) דהודיא (all of them) (The Jews) מוהנשין
(I have spoken) לך (not) לא (in secret) במושיא (& a thing) ומרם

* ("In opened eye" עין בגלא "Ayn begla" is an Aramaic idiom meaning, "openly, plainly").

21
מנא (why?) משאל (ask) אנת (you) לי (Me) שאל (ask) להנן (those) דשמעון (who heard)
(what) מוללת (I spoke) עמהון (with them) הא (Behold) הנן (they) ירעין (know) כל (every)
מודם (thing) דאמרת (that I have said)

22
וכר (& when) הלין (these) אמר (said) חר (one) מן (from) דחשא (the guards)
דקאם (who standing) הוא (was) מודהר (struck Him) על (on) פכה (the cheek) לישוע (Yeshua)
ואמר (& said) לה (to him) להכנא (thus?) יהב (give)
אנת (you) פתגמא (answer) לרב (to high) כהנא (the priest)

23
ענא (answered) ישוע (Yeshua) ואמר (& said) לה (to him)
אן (if) בישאית (evil) מוללת (I have spoken) אסחר (testify) על (of) בישאית (the evil)
ואן (& if) דין (but) שפיר (correctly) למנא (why?) מוהיתני (do you strike Me)

24
חנן (Hannan) דין (but) שדר (sent) לישוע (Yeshua) כר (when)
אסר (bound) לות (to the presence of) קיפא (Qaipa) רב (high) כהנא (the priest)

25
שמעון (Simon) & כאפא (Kaypha) קאם (standing) הוא (was) ושחן (& warming himself)
ואמרון (they were saying) לה (to him) למה (interog.?) אנה (are?)
חר (one) מן (from) תלמידו (His disciples) אנת (you)
והו (he) כפר (denied) ואמר (& said) לא (not) דהיתא (I am)

26
אמר (said) לה (to him) חר (one) מן (from) עבדא (the servants) דרב (of high)
(Shimeon) אדריה (near kin) דהו (of him) דפסק (of whom cut off) הוא (had) שמעון (Shimeon)
אדריה (his ear) לא (not?) אנה (I) חזיתך (did see you) עמה (with Him) בגנתא (in the garden)

27
והו (and again) כפר (denied) שמעון (Shimeon) ובה (in it)
בשעתא (the hour) קרא (crowd) תרנגלא (a rooster)

28
איתוודי (they brought Him) דין (but) לישוע (Yeshua) מן (from)
לות (the presence of) קיפא (Qaïpha) לפרטורין (the Praetorium) ואיתוודי (& it)
הוא (was) צפרא (dawn) ודהנן (& they)
לא (not) עלו (entered) לפרטורין (the Praetorium) דלא (that not)
גתמושין (they would be defiled) עד (until) אכלין (they had eaten) פצחא (the Passover)

29
נפק (went out) דין (but) פילטוס (Pilate) לבר (outside) לותהון (to their presence)
ואמר (& said) להון (to them) מנא (what?) מאכלקיצא (accusation) אית (is)
לבון (to you) על (against) גברא (Man) הנא (This)

30
ענו (they answered) ואמרון (they were saying) לה (to him) אלו (if)
לא (not) עבר (doer) בישאית (evil) הוא (he were) אפלא (neither)
לך (to you) מושלמין (delivered) הוין (we would have) לה (Him)

31
אמר (said) להון (to them) פילטוס (Pilate) דוברוודי (take Him) אנתון (you)
ודינוודי (& judge Him) ארך (according to) נמוסכון (your law) אמרון (were saying)
לה (to him) יהודיא (The Judeans) לא (not) שליט (it is permitted) לן (to us)
למקטל (to kill) לאש (a man)

32
דתשלם (so that may be fulfilled) מלחא (the saying) דאמר (that said) ישוע (Yeshua) כר (when)
מורע (He revealed) באינא (by which) מוהא (death) עתיד (He was going) דנמות (to die)

33
על (entered) דין (but) פילטוס (Pilate) לפרטורין (the Praetorium) וקרא (& he called)
לישוע (for Yeshua) ואמר (& said) לה (to Him) אנת (You)
הו (are?) מלכהון (their king) דיהודיא (of The Judeans)

34
אמר (said) לה (to him) ישוע (Yeshua) מן (from)

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נפשך (yourself) אמרת (have you said?) הלא (this) אי (or) אחרנא (others)
(about Me) לך (to you) (have spoken?) אמרו

35

אמר (said) לה (to Him) פילטוס (Pilate) למא (interrog.)
אנא (am?) יהודיא (a Jew) אמא (I) בני (the children) עמך (of Your nation) (itself)
ירבי (priests) כהנא (& high) אשלמוך (have delivered You)
לי (to me) מנא (what?) עבדת (have You done)

36

אמר (said) לה (to him) ישוע (Yeshua) מלכותי (My kingdom) דיילי (Mine)
לא (is) הוית (not) מן (from) הנא (from) עלמא (world) אלן (if) מן (from)
עלמא (world) הוית (it were) הנא (this) מלכותי (My kingdom)
מתכתשין (would) הווי (have been fighting) ממששני (My servants) דלא (that not)
אשתלים (I would have been delivered up) ליהודיא (to the Judeans) השא (now)
דין (but) מלכותי (My kingdom) דיילי (Mine) לא (not) הוית (is) מכא (from here)

37

אמר (said) לה (to Him) פילטוס (Pilate) מדין (then) מלכא (a king)
אנת (You are?) אמר (said) לה (to him) ישוע (Yeshua) אנת (you)
אמרת (have said) דמלכא (that a king) אמא (am) אמא (I) להרא (for this)
ליד (was born) אמא (I) ולהרא (& for this) אנת (I have come) לעלמא (to the world)
האסחר (to testify) על (of) שררא (The Truth) כל (everyone) מן (who) דאיתנהי (is)
מן (from) שררא (The Truth) שמע (hears) קלי (My voice)

38

אמר (said) לה (to Him) פילטוס (Pilate) מני (what is?)
שררא (The Truth) וכד (& when) אמר (he had said) הלא (this) נפק (he went out)
לה (himself) תוב (again) לות (to) יהודיא (The Judeans) ואמר (& said) להון (to them)
אנא (I) אפלא (not even) הלא (one) עלתא (fault) משכח (find) אמא (do) בה (in Him)

39

עידא (a custom) דין (but) אית (it is) לבון (for you) דהך (that one) אשרא (I shall release)
לבון (to you) כפצחא (at Passover) צבבין (desiring) אתנן (you are?) הכול (therefore)
אשרא (I release) לבון (to you) להנא (this one)
מלכא (the king) דיודיא (of The Judeans)

40

וקעו (& cried out) כלהון (all of them) ואמרין (& they were saying)
לא (not) להנא (this one) אלא (but) לבראבא (Barabba) איתנהי (he) הוא (was)
דין (but) הנא (this) בראבא (Barabba) ניסא (a robber)

Chapter 19

1

הדיין (then) פילטוס (Pilate) נגדה (scourged) לישוע (Yeshua)

2

ואסטרטיושא (& the soldiers) נרלו (twined) כלילא (a crown) מן (from)
כובא (thorns) וסכו (they placed) לה (it) ברשה (on His head)
(of purple) וכסויהי (& clothed Him) נהתא (with a robe) דארנונא

3

ואמרין (& saying) הווי (they were) שלם (hail)
לך (to you) מלכא (King) דיהודיא (of The Jews)
ומחין (& hitting) הווי (they were) לה (Him) על (on) פכודי (His cheeks)

4

ונפק (& went out) פילטוס (Pilate) תוב (again) לבר (outside)
ואמר (& said) להון (to them) הא (Behold) מופק (shall bring forth) אמא (I) לה (Him)
לבון (to you) לבר (outside) דהרעין (that you may know) דלא (that not) משכח (find) אמא (I)
בתרה (occasion for complaint in him) אפלא (not even) הלא (one) עלתא (cause)

5

ונפק (& went forth) ישוע (Yeshua) לבר (outside) כד (when) אית (is)
עלוהי (upon Him) כלילא (the crown) וכובא (of thorns)
ונהרא (& the robe) דארנונא (of purple) ואמר (& said) להון (to them)
פילטוס (Pilate) הא (Behold) נברא (here is the Man)

6

כד (when) דין (but) חזאיהי (saw Him) רבי (chief) כהנא (priests) ודתשא (& the guards)
קעו (they cried out) ואמרין (& they were saying) צלוביהי (Crucify Him) צלוביהי (Crucify Him)
אמר (said) להון (to them) פילטוס (Pilate) דברו (take)
אתנן (you) ויוקפיהי (& crucify Him) אמא (I) נר (for)
לא (not) משכח (find) אמא (I) בה (in Him) עלתא (a fault)

7

אמרין (were saying) לה (to him) יהודיא (The Judeans) לן (to us)
נמוסא (the law) אית (is) לן (to us) ואך (& according to) דבנמסין (that in our Torah)
היב (is condemned) הווי (He) מוהא (to death) דעבר (because He made)
נפשה (Himself) ברה (The Son) דאלהא (of God)

8

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כר שמע (when) רין (heard) (but) פילטוס (Pilate)
 (he was afraid) דהל (the more) יתראית (statement) הדיא (this) מלחא
 9
 ועל (& he entered) תוב (again) לפרטורין (the Praetorian) ואמר (said)
 (but) רין (Yeshua) אנת (are You) ישוע (are You) אנת (from where?) א'מכא (to Yeshua) אנת
 (to him) לה (gave) יהב (no) לא (answer) לא (answer)
 10
 אמר (said) לה (to him) פילטוס (Pilate) עמי (with me) לא (not?) ממלל (speaking)
 אנת (are you) לא (not?) ידע (know) אנת (you) דשלימ (I am) אנת (that authorized)
 דאשריך (that I may crucify You) ושלמי (that I may release You) אנת (I am) דאיקפך (I am authorized)

אמר (said) לה (to him) ישוע (Yeshua) לית (not) הוא (there was)
 לך (to you) עלי (over Me) שולטנא (authority) אף (even) לא (not) חר (one) אלו (if) לא (not)
 יהוב (given) הוא (it had been) לך (to you) מן (from) לעל (above) משל (because of)
 הגא (this) הו (he) מן (whoever) ד'אשלמני (delivered Me) לך (to you)
 רבא (greater) הו (is) חתימה (the sin of him) מן (than) דילך (yours)

ומשל (& because of) הדיא (this) צבא (want) הוא (did)
 פילטוס (Pilate) דנשריווי (to release Him) יהודיא (The Yehudeans) רין (but)
 קען (crying out) הו (were) דאן (that if) להנא (This one) שרא (release)
 אנת (you) לא (not) הוית (are) רחומה (friend) דקסר (of Qesar) כל (everyone)
 מן (who) נר (for) דנפשה (himself) מלכא (king)
 עבר (makes) סקובילא (an adversary) הו (is) דקסר (of Qesar)

כר שמע (when) רין (heard) (but) פילטוס (Pilate) הדיא (this)
 מלחא (statement) אפקה (he brought) לישוע (Yeshua) לבר (outside) וירב (& sat down)
 על בים (on) דבס (the judgment seat) ברובחא (in the place) דמתקריא (that is called)
 רציפתא * (R' tsiftha) דכאפא (d'Kaypha) עבראית (in Hebrew)
 רין (but) מואמרא (it is called) נפיפתא * (Gpiphtha)

* "R' tsiftha d'Kaypha" & "Gpiphtha" are in Southern and Northern dialects of Palestinian Aramaic. Both names mean "The pavement". The Greek has "Gabbatha" (Γαββαθα), another obvious transliteration of the Aramaic ("Gpiphtha") גפ'פ'תא, in which the letter "Pe" פ was mistaken for a "Beth" ב - easily done with square Aramaic script. This does not work in a Greek to Aramaic translation scenario. "Γαββαθα" would not be mistaken for ("Gpiphtha") גפ'פ'תא ("Γαββαθα" or Γαμινθα in Greek). Aramaic is here called "Hebrew" because both Aramaic & Hebrew shared Hebrew alphabet & characters, and Aramaic was spoken by the Hebrew people. The following are excerpts from Jastrow's Hebrew-Aramaic Dictionary on the word "Hebraith (Hebrew)":

עברי (לשון) ע' Hebrew; f. (b. h.) עבריות, עבריות, עברי m.
 Hebrew language; ע' Hebrew character, type. Kidd.
 I, 2 ע' a Hebrew slave; ע' אמה ה' a Hebrew hand-
 maid. Gen. R. s. 42 ע' ו, ומשיח בלשון ע' II. Gitt. IX, 6
 ע' an Aramaic translation read before Aramæan
 Jews. Ex. R. s. 3 ע' על שם שעברו ים why
 does he call them 'Ibriim (Ex. III, 18)? Because they passed
 the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

According to ancient word usage "Ebraith" – "Hebrew", can refer to Aramaic.

וערובהא (& the eve) הוה (it was) דפצהא (of Passover) ואיה
 הני (it was) ארך (about) שעה (the hour) שת (sixth) ואמר (said) (& he said)
 ליהודיא (to the Judeans) הוה (Behold) מלככון (Here is Your King)
 15
 הגון (they) רין (but) קען (crying out) הוה (they were) שקוליהי (take Him away)
 שקוליהי (take Him away) צלובידי (crucify Him) צלובידי (crucify Him) אמר (said) להון (to them)
 פילטוס (Pilate) למלככון (your King) אוקרן (shall I crucify?) אמרין (were saying)
 רבי (chief) כהנא (the priests) לית (there is not) לן (to us) מלכא (a king) אלא (if) אן (Qesar)

הדין (then) אשלמה (he delivered Him) להון (to them) דנקפונידי (that they would crucify Him)
 ודברויהי (& they led Him) לישוע (Yeshua) ואפקויהי (brought Him out)

כר שקיל (when) זקיפה (He took up) לדוכתא (His cross) (to the place)
 דמתקריא * (Qaraqpatha) קרקפתא * עבראית (in Hebrew) רין (but)
 מתאמרא (it is called) נגולתא * (Gagultha)

* Again, two Aramaic dialects are used to name a place – that of our Lord's crucifixion; "Qaraqpatha" and "Gagultha" both mean, "The Skull".

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18

אהר (the place) דזקפודי (where they crucified Him) ועמה (& with Him) תרין (two)
 אדורנין (others) חד (one) מכא (on one side) וחד (on the other side) וחד (& one)
 מכא (on the other side) ולישוע (& Yeshua) במצעתא (in the center)

19

וכתב (& wrote) אף (also) ליהא (a title) פילטוס (Pilatus) וסם (& placed it) על (on)
 זקיפה (His cross) כתיב (written) הוא (it was) דין (but)
 חכנא (thus) הנה (this is) ישוע (Yeshua) נצריא (The Nazarene)
 מלכא (the King) דיהודיא (of The Jews)

20

ולנהא (& this) דפא (tablet) סניאא (many) מן (from)
 יהודיא (The Judeans) קראוהי (read it) משל (because) דקריבא (near)
 הות (was) למדינתא (to the city) דוכתא (the place)
 דארקף (in which was crucified) בה (in it) ישוע (Yeshua) וכתובא (& written)
 הוא (it was) עבראית (in Hebrew) ויונאית (in Greek) ורומאית (& in Latin)
 ואמרו (& said) רבי (chief) כהנא (the priests) לפילטוס (to Pilatus) לא (not) תכתוב
 דמלכא (The King) הו (He is) דיהודיא (of The Jews) אלא (that He) אמר (said)
 דמלכא (The King) אנא (I am) דיהודיא (of The Jews)

22

אמר (said) פילטוס (Pilatus) מרם (the thing) דכתבת (that I have written) כהבת (I have written)

23

אסרטיטא (the soldiers) דין (but) כד (when) זקפודי (they crucified Him)
 לישוע (Yeshua) שקלו (they took) נהודוי (their garments)
 ועברו (& they made) לארבע (four) מנון (parts) מנחא (a part)
 לחד (to each) מן (of) אסרטיטא (the soldiers) כותנה (His tunic) דין (but) איתיה (all of it)
 הות (was) דלא (without) דיפא (seam) מן (from) על (top) זקירתא (was woven) כלה (all of it)

24

ואמרו (& they said) חד (one) לחד (to another) לא (not) נסדקיה (we shall tear it)
 אלא (but) נפס עליה (we shall cast lots) עליה (for it) מפס (it is allowed) דמנו (whose) תהוא (to be)
 ושלם (& was fulfilled) כהבא (the scripture) דאמר (that says) דפלגן (they divided)
 חיתי (My garment) בינתוין (among them) ועל (& for) לביש (My clothing)
 ארמיו (they cast) פסא (lots) הלין (these things) עברו (did) אסרטיטא (the soldiers)

25

קימן (standing) הו (were) דין (but) לות (at) זקיפה (His cross) דישוע (of Yeshua)
 אמה (His mother) ודתה (& the sister) דאמה (of His mother)
 ומרים (& Mary) הו (she who was) דקליופא (of Qliopa) ומרים (& Mary) מנדליא (Magdalitha)

26

ישוע (Yeshua) דין (but) הוא (saw) לאמה (His mother) ולתלמידא (& the disciple)
 הו (him) ורחם (whom loved) הוא (He) דקאם (standing) ואמר (& He said)
 לאמה (to His mother) אתתא (woman) הא (Behold) ברכי (he is your son)

27

ואמר (& He said) לתלמידא (to disciple) הו (that) הא (Behold) אמך (she is your mother)
 ומן (& from) הו (that) שעתא (hour) דברה (received her)
 תלמידא (disciple) הו (that) ליותה (to himself)

28

בחר (after) הלין (these things) ידע (knew) ישוע (Yeshua) דכלמרם (that everything)
 אשתלם (had been finished) ודמתמלא (that may be fulfilled)
 כהבא (the scripture) אמר (He said) צודא (thirst) אנא (I)

29

ומנא (& a vessel) סים (set) הוא (had been) דמלא (full) הלא (of vinegar)
 מן (but) מלו (filled) אכפנא (a sponge) מן (from) הלא (of the vinegar)
 וסמו (& they placed it) על (on) זופא (hyssop) וקרבו (& they put it near) לות (to) פומה (His mouth)

30

כד (when) דין (but) שקל (took) הו (He) חלא (the vinegar)
 ישוע (Yeshua) אמר (said) הא (Behold) משלם (it is finished)
 וארכן (& He bowed) רשה (His head) ואשלם (gave up) רוחה (& His Spirit)

31

יהודיא (The Jews) דין (but) משל (because) דעריכותא (the evening) הות (it was)
 אמרין (they were saying) לא (not) נבותון (will pass the night)
 פנא (bodies) הלין (these) על (on) זקיפיהון (their crosses)

מטל (because) דשבתא (the Sabbath) ננדה (approaching) יומא (day)
 הוא (was) נר (for) רבא (great) יומא (the day) דשבתא (of the Sabbath) הו (it was)
 ובעו (& they sought) מן (from) פילטוס (Pilatus) דנתברון (that they break)
 שקיהון (their legs) דהגון (of those) זקיפא (who had been crucified)
 ונתרון (& taken away) אמין (they would be)

32

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(the legs) שקוויי (& they broke) ותברו (the soldiers) ואתו (came) (& came) אסטרטיוטא (of the first) ודרו (of the first) אהרנא (& of) אהרנא (the other) דאודקא (who was crucified) עמה (with Him)
33
(they saw) חו (Yeshua) לוח (they came) לוח (to) ישוע (when) אהר (& when) אהר (they came) לוח (to) ישוע (when) חו (Yeshua) חו (they saw) שקוויי (they broke) דמית (that had died) לה (He) מן כדרו (already) ולא (& not) תברו (& they broke) שקוויי (His legs)
34
(struck Him) מודהי (the soldiers) אלא (but) חד (one) מן (of) אסטרטיוטא (of) מודהי (at once) ומהדיא (with a spear) ברפנה (in His side) בלויכיהא (blood) ומיא (& water)
35
(was) ומן (& he) דהוא (who saw) אסהד (testified) ושרירא (& true) די (the truth) דהו (his testimony) ורו (he) ידע (& he) ידע (knows) דשררא (may believe) אמר (so that also) אתון (you) תהימנן
36
(that should be fulfilled) הלין (these things) ניר (for) הוי (happened) דתמלא (that should be fulfilled) כהבא (the scripture) דאמר (that says) דגמא (a bone) לא (not) נתהבר (will be broken) בה (in Him)
37
(another) אהרנא (scripture) כהבא (& again) תוב (another) דאמר (that says) דגחורין (they shall gaze *) במן (at Him) דרקרו (Whom they pierced through)

* "Khor" can mean "to gaze"; it can also mean, "to make white". John later wrote that "They made their robes white in the blood of the Lamb" (Rev. 7:14). The same verb form is used there as here. This phrase in verse 37 could be translated, "They shall become white through Him Whom they pierced through." This is an apparently theological play on words in Aramaic. O' How God loves and blesses His enemies, as He said!

38
(who was from) דמן (he) דמן (Joseph) יוסף (these things) הלין (after) בטר (because) רמא (Ramtha) בעא (sought) מן (from) פילטוס (Pilate) מטל (of Yeshua) דתלמידא (he was) הוא (a disciple) דישוע (of The Judeans) וממשא (& secretly) הוא (it was) מן (from) דהלהא (fear) דיהודיא (of Yeshua) דנשקול (that he might take) פגרה (the body) דישוע (His body) ואפס (& gave permission) פילטוס (Pilate) ואתא (he came) ושקל (& took away) פגרה (His body)
39
(who come) אתא (& came) אף (also) ניקדמוס (Niqodemus) הו (he) דאהא (Yeshua) הוא (had) מן (from) קריב (before) לוח (to) ישוע (with Him) עמה (& brought) ואי' (in the night) בלליא (of Myrrh) דישוע (for Yeshua) חונפתא (spices) דמורא (pounds) ודעלי (Aloes) אף (& Aloes) מאא (about) מאא (a hundred) ליטרין
40
(of Yeshua) וישקלוהי (& they took away) לפגרה (the body) דישוע (just as) וברכוהי (in linen) ובכמא (in sweet spices) אכנא (& in sweet spices) דאית (is) עידא (the custom) ליהודיא (to the Judeans) דנקברין (for burying)
41
(place) אית הות (there was) דין (but) בהי (in that) דוכתא (place) דאודקא (was crucified) בה (in which) ישוע (Yeshua) גתא (a garden) ובה (& in it) בנרתא (in the garden) בית (a house) קבורא (of burial) הרתא (new) דאנש (in which a man) ערכיל (yet) לא (not) אתתסיב (laid) הוא (had been) בה (in it)
42
(because) וכמוהי (& they laid Him) תמן (there) לישוע (Yeshua) מטל (because) דשבתא (the Sabbath) עאלא (approaching) הות (was) ומטל (& because) דקריב (near) הוא (was) קברא (the tomb)

Chapter 20

1
(came) בחד (in the first day) בשבא (in the week) דין (but) אתת (while) מרים (Mary) מגדליחא (Magdalitha) בצפרא (in the very early morning) ער (the stone) חשך (it was dark) לבית (to the house) קבורא (of burial) וזות (& she saw) לכאפא (the tomb) דשקילא (that had been removed) מן (from) קברא
2
(and she ran) אתת (she came) לוח (to) שמעון (Shimeon) כאפא (Kayapha) ולוח (& to) הו (that) תלמידא (disciple) אהרנא (other) דרחם (whom loved) הוא (had) ישוע (Yeshua) ואמרא (& she said) להון (to them) דשקלוהי (they have taken away) למרן (our Lord) מן (from) הו (the) בית (house) קבורא (of burial) ולא (& not) ידעא (know) אנה (I) איכא (where) כמורדי (they have laid Him)
3
(went out) ונפק (went out) שמעון (Shimeon) ורו (that) תלמידא (disciple) אהרנא (other) ואתין (& came) הו (they) לבית (to the house) קבורא (of burial)
4
(and running) הו (they were) תריהון (both) אכחדא (at once) רהט (ran) דו (that) דין (but) תלמידא (disciple) דהט (ran)

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קדמה (in front of) לשמעון (Shimeon) ואתא (& came)
 קדמא (first) לבית (to the house) קבורא (of burial)
 5
 ואדיק (& he looked) הוא (gazing on) כהנא (the linens) כד (where) סימין (they were lying)
 מעל (to enter) דין (but) לא על (not) על (he entered)
 6
 אתא (came) דין (but) שמעון (Shimeon) בתרה (after him) ועל (& entered) לבית (to the house)
 קבורא (of burial) וזחא (& gazing on) כהנא (the linens) כד (where)
 7
 וסודרא (& a grave cloth) הו (that) רחויק (bound) הווא (had been)
 ברשה (about His head) לא עם (not) עם (with) כהנא (the linens) אלא (but)
 כד (as) כרוד (it was wrapped) וסיס (& set) לסטר (on the side) בהורא (in one) דוכא (side)
 8
 היירן (then) על (entered) אף (also) הו (that) תלמידא (disciple) דאתא (who came)
 קדמא (first) לבית (to the house) קבורא (of burial) וזחא (& he stared) ודימין (& he believed)
 9
 ואילו (& departed) הגון (those) תלמידא (disciples) תוב (again) לדוכתהון (to their place)

10
 לא ניר (not) ניר (for) ערכיל (yet) ידעין (knowing) הו (they were) מן (from)
 כתבא (the scriptures) דערוד (prepared) הוא (He had been) למקם (to rise) מן (from) מויתא (the dead)
 11
 מרים (Mary) דין (but) קימא (standing) הוות (was) לות (at) קברא (the tomb)
 ובכיא (& was weeping) וכד (& while) בכיא (weeping) אדיקת (she looked) בקברא (in the tomb)
 12
 וזחא (& she saw) תרין (two) מלאכא (angels) בהורא (in white) דיתבין (sitting)
 חד (one) מן (at) אסודרי (His pillow) וחד (& one)
 מן (at) רגלודי (the foot) אכא (where) דסיס (laid)
 הווא (had been) פגרה (the body) דישוע (of Yeshua)
 13
 ואמרין (& they were saying) לה (to her) אנתתא (woman) מנא (why?)
 בכיא (weeping) אנחי (are you) אמרא (she said) להון (to them)
 דשקלודי (they have taken away) למרי (My Lord)
 ולא ידעא (& not) ידעא (know) אנא (I) אכא (where) סמודי (they have laid Him)
 14
 הדרא (this) אמרת (she said) ואתפנית (& turned) לבסתרה (behind her) וזחא (& saw)
 דישוע (Yeshua) דקאם (Who was standing) ולא ידעא (& not) הוות (knowing) הוות (she was)
 דישוע (that Yeshua) הו (he was)

15
 אמר (said) לה (to her) ישוע (Yeshua) אנתתא (woman) מנא (why?)
 בכיא (weeping) אנחי (are you) ולמן (Whom?) בעיא (& seek) אנחי (do you)
 די (she) דין (but) סברת (thought) דננא (the gardener) הו (He was)
 ואמרא (& she said) לה (to Him) מרי (Sir) אן (if) את (you)
 שקליתידי (have taken Him) אמר (tell) לי (me) אכא (where) סמתידי (you have laid Him)
 אזל (I will go) אשקלידי (take Him away)
 16
 אמר (said) לה (to her) ישוע (Yeshua) מרים (Mary) ואפנית (& she turned)
 לה (to Him) עבראית (in Aramaic) רבול (Rabbuli) * (which is called) מלפנא (Teacher)

- **“Ebraith”** means **“Hebrew”** and though Aramaic was the language used, the Jewish people referred to it as Hebrew, since Aramaic had been their native tongue (**the tongue of the Hebrew people**) for six centuries and was used in their scriptures. Aramaic and Hebrew share the same alphabet and both were written with the same script, so their letters looked the same in the first century.
- **“Rabbuli”** is an Aramaic word meaning **“My Master”** and is the same as **“Rabboni”**, which the Greek versions have in Greek letters transliterated **Ραββουι**. **Notice that Mary is not presented as speaking Greek; neither is any other person mentioned in the four Gospels. “Ebraith” – “Hebrew” is defined by its Greek equivalent, “Hebrais”, as “The Hebrew tongue; not that however in which the OT was written, but the Chaldee.”** Thayer’s Greek – English Lexicon. Webster’s unabridged 20th century Dictionary defines **“Chaldee”** as **The Aramaic language** of the Chaldeans (Babylonians 600 B.C.)

17
 אמר (said) לה (to her) ישוע (Yeshua) לא (stop) תתקרבין (touching) לי (Me)
 לא ניר (not) ניר (for) ערכיל (yet) סלקת (I have ascended)
 לות (to join) אבי (My Father) זלי (Go) דין (but) לות (join) אחי (My brothers)
 ואמרי (& say) להון (to them) סלק (ascend) אנא (I) לות (to join)
 אבי (My Father) ואבוכון (& your Father) ואלהי (& My God) ואלהכון (& your God)

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* "Stop touching me" is the sense conveyed by the Greek versions and makes the best sense. Mary was presumably holding out our Lord

18
 (Magdalitha) מנגדליתא (Mary) מרים (came) אתה (then) דרין
 (our Lord) לסברת (I have seen) דהות (to the disciples) לתלמידא (& announced) לה
 (to her) (He had said) אמר (& that these things) דהלין

19
 (of the day) דיומא (evening) רמשא (but) דין (it was) הוא (when) כר
 (& the doors) דהרעא (in the week) בשבא (first day) דהר (that) חורין
 (staying) דאיתונון (where) דאיכא (they were) הונו (barred) דהו
 (of fear) דחלתא (because) משל (the disciples) דתלמידא (were)
 (stood) קם (Yeshua) ישוע (came) אתא (of the Judeans) דיהודיא
 (be with you) עמכוון (peace) שלמא (to them) להון (& said) ואמר (in their midst) בנתונון

20
 (& His side) וסברה (His hands) אידווי (them) אנון (& He showed) והוי (He said) אמר (this)
 (our Lord) למרן (because they saw) דהונו (the disciples) לתלמידא (& rejoiced) דהונו

21
 Yeshua (again) ישוע (but) הוב (to them) דין (said) להון
 (My Father) שלמא (has sent Me) דשררנא (just as) איכנא (be with you) עמכוון (peace)
 (you) אמר (I) אכא (also) אף (you) לבון (am) אכא (sending) לבון (you)

22
 (& when) אמר (& when) הלין (He had said) נפח (these things) בהון (He breathed) ואמר (into them)
 (of Holiness) דקודשא (The Spirit) רוחא (receive) קבלו (to them) להון

23
 (to a man) לאנש (sins) חטהא (you will forgive) אן (if) תשבקון
 (& if) ויאן (to him) לה (they will be forgiven) נשתבקון
 (they will be held) אהידין (a man's) דאנש (you hold) תאחורין

24
 (he) הו (the twelve) תרעסרתא (of) מן (one) חר (but) דין (Thoma)
 (there) דמתאמר (who was called) תאמא (the twin) לא (not) הוא (was) תמן
 (Yeshua) הוא (came) אתא (when) כר (with them) עמהון (he)

25
 (the disciples) לתלמידא (to him) לה (& were saying) חוין
 (to them) חוין (we have seen) למרן (our Lord) הו דין (he) אמר (but) להון
 (in His hands) באידווי (I) אכא (see) חונו (unless) אלא
 (I) אכא (& shall put) ורמא (of the nails) דנצא (the places) דוכיחא
 (my hand) בהין (in them) צבעתי (my fingers) ומושט (& reach) אכא (I) אדדי
 (shall believe) אכא (not) לא (in His side) מיהימן (I)

26
 (inside) לכו (again) תוב (days) יומין (eight) וכתר (& after) תמינא
 (with them) הונו (were) תלמידא (the disciples) ותאמא (Thoma) (& עמהון
 (were barred) אידוין (when) כר (Yeshua) ישוע (& came) ואתא
 (& said) דרעא (in the center) במשעתא (He stood) קם (the doors) ויאמר
 (be with you) עמכוון (peace) שלמא (to them) להון

27
 (here) להרכא (your finger) צבעך (put) איתא (to Thoma) ואתא
 (and reach) אדדי (My hands) ואיתא (& put) אידך (your hand) ואושט
 (be) בנבי (into My side) ולא (not) תהוא (& not) אכא (a believer)
 (un-) מוהימנא (but) אלא (a believer) מוהימנא

28
 (& my God) וענא (& answered) תאמא (Thoma) ויאמר (& said) לה (to Him) מרי (my Lord) זאלהי

29
 אמר (said) לה (to him) ישוע (Yeshua) השא (now)
 (blessed are they) דחויתני (you have believed) מוהימוון (you have seen Me) דחוינתני
 (& have believed) לאילין (those) דלא חויתני (who not) דחוינתני (have seen Me) ודוימנו

30
 סיניאתא (many) דין (but) אתותא (signs) אדורתיחא (other) עבר (did) ישוע (Yeshua)
 (are written) קדם (before) תלמידווי (his disciples) אילין (those) דלא (that not) כתיבן
 (this) בכתיבא (in scripture) הנא

31
 (are written) אף (also) הלין (these things) דין (but) דכתיבן (are written)
 (is) דתמינא (that Yeshua) דישוע (that you may believe) הו (is)
 (you believe) משיחא (The Messiah) ברה (The Son) דאלהא (of God) זמא (& when) דדוימנוון
 (eternal) נהון (there shall be) לבון (to you) בשמה (in His Name) חויה (life) דלעלם

This verse is much more pointed and specific in Aramaic than in the Greek versions: "And when you believe, you shall have eternal life in His Name." The Greek versions are rendered: "And that believing ye may have life in his name." The Greek is unclear about the "when" and the "eternal", because those words are not found in the Greek versions of this verse. The Aramaic also

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uses the future tense "shall have", where the Greek uses the subjunctive mood: "may have", "should have", which is a less certain prospect than the future tense.

Chapter 21

- 1
בחר (after) הליון (these things) חוי (showed) טוב (again) נפשה (Himself) ישוע (Yeshua)
(of Tiberius) לתלמידוהו (to His disciples) על (by) ימא (The Sea) דשבריוס (The Sea)
(thus) חוי (He appeared) דין (but) הבנא (but)
- 2
איתוהון (they) הוו (were) אכחרא (together) שמעון (Shimeon)
כאפא (Kaypha) וזאמא (Thoma) דמחאמר (who was called) דמחאמר (Thoma)
תאמא (The Twin) וזאמא (Nathaniel) הו (he) דמן (who was from) קטנא (Qatna)
(two) דגלילא (of Galilee) ובני (of) זבדי (sons) זבדי (of Zebedi) יתרון (two)
(the disciples) אחרין (of) מן (others) תלמידא (the disciples)
- 3
אמר (said) להון (to them) שמעון (Shimeon) כאפא (Kaypha)
אול (going) אנא (I am) אצוד (to catch) גונא (fish) אמרין (they were saying)
לה (to him) אפ (also) חנן (we are) ארתין (coming) עמך (with you) תפסין (they went out)
וסלקן (they embarked) & תלפנתא (the ship) ובהו (in that) ליליא (night)
(they caught) לא צודו (not) צודו (they caught)
- 4
כד (when) דין (but) הווא (it was) צפרא (dawn) קם (stood) ישוע (Yeshua)
על (on) יד (the side) ימא (of the sea) ולא (and not) ידעו (knew)
(He was) תלמידא (the disciples) דישוע (that Yeshua) הו (He was)
- 5
ואמר (said) & להון (to them) ישוע (Yeshua) שליא (Lads) למא (interrog.) אית (is there?)
לכון (to you) מום (anything) למלעס (to eat) אמרין (they were saying) לה (to Him) לא (no)
- 6
אמר (He said) להון (to them) ארמו (throw) מצידכון (your net) מן (from)
נבא (the side) דימנא (right) דספנתא (of the ship) ומשכהון (and will find)
אחרון (you) וארמו (they threw) & ולא (and not) אשכחו (they could) למגדה (haul in)
(it had caught) מן (the net) כונאא (the multitude) דמנא (of the fish) דאחדת (of the fish)
- 7
ואמר (said) & תלמידא (disciple) הו (that) ררהם (whom loved)
הווא (had) לה (him) ישוע (Yeshua) לכאפא (to Kaypha)
הנא (this One) מרן (our Lord) הו (is) שמעון (Shimeon) דין (but) כד (when) שמעו (he heard)
דמורן (that our Lord) הו (he was) נכב (he took) כודמנא (his tunic)
מחא (girding) בהצודי (his loins) מטל (because) דערשליא (naked)
הווא (he was) ושרא (he threw) & נפשה (himself) ישוע (Yeshua)
בימא (in the sea) דנאא (to come) לות (to) ישוע (Yeshua)
- 8
אחרנא (the other) דין (but) תלמידא (disciples) בספנתא (in the boat) ארו (they came)
לא (not) ניר (far) רחקין (for) הוו (they were) כני (very) מן (from) ארעא (land)
אלא (but) אידך (about) מאתין (two hundred) אמין (cubits)
(with the fish) ונגרין (& dragging) הוו (they were) לה (it) למצידתא (net) דהי (that) דגונא (fish)
- 9
כד (when) דין (but) סלקין (they came up) לארעא (to the land)
הוו (they saw) נמרא (burning coals) כד (after) סימן (they had been set) & כד (as)
סום (there were lying) עליון (on them) ולהמא (& bread)
- 10
ואמר (said) & להון (to them) ישוע (Yeshua) אירו (bring)
מן (from) הגון (those) גונא (fish) דצדדון (that you have caught) השא (just now)
- 11
וסלק (came up) & שמעון (Shimeon) כאפא (Kaypha)
ונגרה (and dragged) למצידתא (the net) לארעא (to land) כד (as) מליא (it was filled)
גונא (with fish) רוכבא (great) מנא (a hundred) דהמשין (fifty) ותלתא (& three)
ובהנא (& with this) כלה (all) יקרא (weight) לא (not) אצרת (ripped) מצידתא (the net) דהי (was)
- 12
ואמר (said) & להון (to them) ישוע (Yeshua) הו (come)
אשתרו (dine) אנש (man) דין (but) מן (of) תלמידא (the disciples) לא (no)
ממרה (dared) הווא (had) דנשאליהי (to ask Him) דמנו (who He was)
דידעין (for knew) הווא (they) דמין (that our Lord) דהי (He was)
- 13
קרבו (came near) דין (but) ישוע (Yeshua) ושקל (& took)
להמא (the bread) וזנא (the fish) & ויהב (& gave) להון (to them)
- 14
הרא (this was) דתלת (the third) זבנין (time) איתחוי (appeared) ישוע (Yeshua)
לתלמידוהו (to His disciples) כד (after) קם (He had risen) מן (from) בית (among) מיתא (the dead)
- 15
כד (after) דין (but) אשתרו (they had dined) אמר (said) ישוע (Yeshua)

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(Bar Jonah) לשמעון קאפא (to Shimeon) (Kaypha) שמעון בריונא (Shimeon) (Bar Jonah) (more) יהוה (Me) לי (Do you?) (to Him) מן (than) הלין (these) אמר (he said) ליה (to Him) (that love) אין מרי (Yes) מרי (my Lord) אנת (You) ידע (know) אנת (do) דרהם (love) אנת (I) לך (You) אמר (He said) ליה (to him) רעי (shepherd) לי (for Me) אמרי (My lambs) 16

(time) אמר (He said) ליה (to him) טוב (again) דרתרין (a second) זבנין (he said) שמעון בריונא (Shimeon) (Bar Jonah) רהם (love) אנת (you) לי (you) אמר (that love) ליה (to Him) אין מרי (yes) מרי (my Lord) אנת (you) ידע (know) אנת (do) דרהם (that love) אנת (I) לך (You) אמר (said) ליה (to him) ישוע (Yeshua) רעי (shepherd) לי (for Me) ערבי (My sheep) 17

(time) אמר (He said) ליה (to him) דתלת (a third) זבנין (time) שמעון בריונא (Shimeon) (Bar Jonah) רהם (love) אנת (do you?) (that He said) לכאפא (to Kaypha) (to him) ליה (& he was saddened) דכרית (do you?) ליה (to him) דתלת (three) זבנין (times) דרהם (love) אנת (do you?) (thing) לי (Me) ואמר (& he said) ליה (to Him) מרי (my Lord) כל (every) מדרם (I) אנת (You) חכם (discern) אנת (do) אנת (You) ידע (know) אנת (do) דרהם (that love) אנת (I) לך (You) אמר (said) ליה (to him) ישוע (Yeshua) רעי (shepherd) לי (for Me) נקודי (My ewes) 18

(that when) אמין (Amen) אמין [Timeless truth] אמר (tell) אנת (I) לך (to you) דכר (you were) גירד (you were) הוית (you were) אנת (you) לנפשך (yourself) אסר (girding) הוית (you) חצוך (your loins) ומהלך (& walking) הוית (you were) לאיכא (where) דצבא (you wanted) אנת (you) מא (when) דין (but) דסאבת (you are old) תפשוש (you shall reach out) אידין (your hands) ואדרין (& others) נאכוד (shall gird) לך (for you) חצוך (your loins) ונובדך (& shall escort you) לאיכא (want) אנת (you) דלא (that not) צבא (shepherd) אנת (you) 19

(death) הלא (this) דין (but) אמר (he said) דהווא (he may show) באינא (by which) מורתא (these things) עתיד (he was going) דנשבה (to glorify) לאלהא (God) ובר (and after) אמר (He said) הלין (these things) אמר (He said) ליה (to him) תא (come) בהרי (after Me) 20

(the disciple) ואהפני (turned around) שמעון (Shimeon) קאפא (Kaypha) וזוא (saw) & לתלמידא (who come) הו (that) דחכם (whom loved) הווא (had) ישוע (Yeshua) דאהא (you were) בתרה (after Him) הו (had) דנפל (who lain) הווא (had) בחשמיא (at supper) על (on) דהריה (the breast) דישוע (of Yeshua) ואמר (& said) מרי (my Lord) עז (who is?) משלם (he that shall betray) לך (You) 21

(Kaypha) ליהנא (this one) כד (when) זוא (saw) קאפא (Kaypha) (what?) אמר (he said) לישוע (to Yeshua) מרי (my Lord) ודנא (& of this one) מנא (what?) 22

אמר (said) ליה (to him) ישוע (Yeshua) אין (if) צבא (want) אנת (I) דנקיא (that should remain) הנא (this one) ערמא (until) דאהא (come) אנת (I) לך (to you) מא (what is it?) לך (to you) תא (you) אמר (you) תא (come) בהרי (after Me) 23

(the brethren) ונפקת (& went forth) הלא (this) מלתא (saying) בית (among) אהא (but) דהו (that this) תלמידא (disciple) לא (not) מאת (would die) ישוע (Yeshua) דין (but) לא (not) הווא (had) דלא (that not) מאת (he would die) אמר (said) אלא (but) דאן (if) צבא (want) אנת (I) דנקיא (to remain) הנא (this one) ערמא (until) דאהא (come) אנת (I) לך (to you) מא (what is it?) לך (to you) 24

(who testified) הני (this is) תלמידא (the disciple) דאסהד (he wrote) אמין (them) על (about) הלין (these things) כלהין (all) ואי (& also) כתב (he wrote) אמין (his testimony) וידעין (& know) ונן (we) דשריאר (that true) הי (is) סהדויה (his testimony) 25

(that did) אנת (there are) דין (but) אפ (also) אהרניא (other things) סניאתא (many) דעבר (written) ישוע (Yeshua) אילין (which things) דאלו (if) חדא (each) חדא (one) מכתבתן (as) הוי (were to be) אפ (even) לא (not) הוי (is) עלמא (the world) אין (as) דכבר (suppose) אנת (I) ספק (sufficient) הווא (would be) לכתבא (for the books) לך (that written) הווי (would be)

There are also many other things Jesus did, which if they were to be written, each one, I suppose even the world would be insufficient for the books that would be written.

שלם אונגליון קדישא כרוזתא דיוחנן
The end of The Holy Gospel preaching of John

שלם למכתב בכתבא הנא טראאונגליון קדישא
The end of the writing in this book of the four Holy Gospels

The Peshitta Aramaic-English Interlinear Gospels

The Holy Gospel Preaching of John  אונגליון קדישא כרוזתא דדיוחנן

שובחא לאבא ולברא ולרוחא דקודשא השא וכלזבן ולעלם אלמין אמין
Glory to The Father and to The Son and to The Holy Spirit, now, always
and for the eternity of eternities, amen!