

# The Peshitta Aramaic-English Interlinear New Testament

The Holy Gospel Preaching of John



אונגליין קדישא כרוזותא דיוחנן

## Chapter 2

1:

וליומא (& on the day) דתלתא (third) הות (there was) (of Galilee) דגלילא (a city) מדינתא (in Qatna) בקטנא (a wedding feast) ומשתותא (was) ואמה (& the mother) דישוע (of Jesus) תמן (there) הות (was)

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

2:

ואפ (& also) הו (Himself) ישוע (Jesus) ותלמידוהי (& his disciples) אתקריו (were invited) לה (to it) למשתותא (to the wedding banquet)

And also Jesus Himself and His disciples were invited to the wedding banquet.

3:

וחסר (& lacking) הו (It was) חמרא (wine) ואמרא (& said) לה (to Him) ליהון (for them) אמה (His mother) לישוע (to Jesus) חמרא (wine) לית (there is not) להון (for them)

And it was lacking wine , and His mother said to Jesus, “There is no wine for them.”

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4:  
אמר (said) לה (to her) ישוע (Jesus) מא (what ?) לי (to me) ולכי (& to you) \*  
אנתתא (woman) לא (not) ערכיל (quite) אתת (has come) שעתִי (My hour)

\* “*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)*

*. 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*

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*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:

אמרא (said) אמה (His mother) למשמשנא (to the servants)  
מדם (anything) דאמר (that He says) לכוון (to you) עבדו (do)

His mother said to the servants, “Whatever He says to you , do *it*.”

6:

[אית הוי] - (there were) דין (But) תמן (there) אננא (watercasks)  
דכאפא (of stone) שת (six) דסימן (that were set)  
לתדכיתא (for the purifying) דיהודיא (of The Jews) דאחדן (that held)  
תריין (two) תריין (each) רבעין (nine gallon measures) או (or) תלתא (three)

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:

אמר (Said) להון (to them) ישוע (Jesus) מלו (Fill)  
אנין (them) מיא (with water) לאננא (the watercasks)

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ומלו (& they filled) אנין (them) עדמא (up to) לעל (the brim)

Jesus said to them: “Fill the watercasks with water.” And they filled them up to the brim.

8:

אמר (He said) להון (to them) זלועו (Draw out) מכיל (henceforth) ואיתו (& take)  
לריש (to the master) סמכא (of ceremonies) ואיתיו (& they took)

He said to them: “Draw out now and take *it* to the master of ceremonies.”

9:

וכד (& when) טעם (tasted) הו (that) ריש (the master) סמכא (of ceremonies)  
מיא (the waters) הנון (those) דהוו (that were become)  
חמרא (wine) ולא (& not) ידע (knew) הוא (he) מן (from)  
אימכא (where?) הוא (it was) משמשנא (the servants) דין (but)  
ידעין (knowing) הוו (were) קרא (called) ריש (the master)  
סמכא (of ceremonies) לחתנא (the bridegroom)

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,

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10:  
ואמר (& he said) לה (to him) כל (every) אנש (man) לוקדם (first)  
תמרא (the wine) טבא (good) מיתא (summons) ומא (& when)  
דרויו (they are drunk) הידין (then) אינא (whatever) דבציר (is inferior)  
אנת (You) דיין (but) נטרתיי (you have kept)  
לתמרא (the wine) טבא (good) עדמא (until) להשא (now)

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:  
הדא (This) הי (is) אתא (the sign) קדמיתא (first) דעבד (that did)  
ישוע (Jesus) בקטנא (in Qatna) דגלילא (of Galilee) ואודע (& manifested)  
שובחה (His glory) והימנו (& believed) בה (in Him) תלמידוהי (His disciples)

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” - אַתָּא - “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*

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*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 ?*

12:

בתר (after) הדא (this) נחת (He went down) לכפרנחום (to Capernaum)  
הו (He) ואמה (& His mother) ואחותי (& his brothers) ותלמידוהי (& His disciples)  
ותמן (& there) הוו (they were) קליל (a few) יומתא (the days)

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After this He went down to Capernaum - He , His mother , His brothers and His disciples , and they were there a few days.

13:

וקריב (& drawing near) הוא (was) פצהא (The Passover) דיהודיא (of The Jews)  
וסלק (& He went up) לאורשלם (to Jerusalem) ישוע (Jesus)

14:

ואשכח (& He found) בהיכלא (in the temple) להלין (those)  
דמזבנין (that were selling) תורא (lambs) וערבא (& sheep)  
ויונא (& doves) ולמערפנא (& money exchangers) דיתבין (who were sitting)

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:

ועבד (& He made) לה (for himself) פרגלא (a whip)  
מן (from) חבלא (rope) ולכלהון (& all of them)  
אפק (He cast out) מן (from) היכלא (the temple) ולערבא (& the sheep)  
ולתורא (& the lambs) ולמערפנא (& the money exchangers) ואשד (& He poured out)  
עורפנהון (their money) ופתוריהון (& their tables) הפך (overturned)

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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:

וּלְהַנּוּן (doves) יּוּנָא (that had been selling) דְּמִזְבֵּנִין (& to those)  
אָמַר (He said) שְׁקוּלוּ (Carry) הַלִּין (these things) מִכָּא (from this place) וְלֹא (& not)  
תַּעֲבְדוּנָהּ (make) לְבֵיתָהּ (house) דְּאָבִי (My Father's)  
בֵּית (a house) תַּאגְוֵרְתָּא (of commerce)

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:

וְאֵתְדַכְרוּ (& called to mind) תְּלַמִּידוּהִי (His disciples)  
דְּכְתִיב (that which is written) דְּטַנְנָהּ (The zeal)  
דְּבֵיתְךָ (of Thy house) אֲכַלְנִי (has consumed me)

And His disciples called to mind that which is written: “The zeal of Your house has consumed Me”

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*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:

ענו (answered) דיין (but) יהודיא (The Jews) ואמרו (& they said)  
לה (to him) מנא (what?) אתא (sign)  
מחוא (are showing) אנת (you)  
לן (to us) דהליין (that these things) עבד (do) אנת (you)

But the Jews answered and said to Him: “What sign are you showing us that you are doing these things?”

19:

ענא (answered) ישוע (Jesus) ואמר (& He said) להון (to them)  
סתורו (Tear down) היכלא (temple) הנא (this) ולתלתא (& in three )  
יומין (days ) אנא (I) מקים (raising) אנא (am) לה (it)

Jesus answered and said to them: “Tear down this temple, and in three days I will raise it up.”

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20:

אמרין (were saying) לה (to him) יהודיא (The Jews) לארבעין (for forty)  
ושט (& six) שנין (years) אתבני (has been being built) היכלא (temple)  
הנא (this) ואנת (& you) לתלתא (in three ) יומין (days)  
מקים (raising) אנת (are) לה (it?)

21:

הו (This) דין (but) אמר (said) הוא (He) על (concerning)  
היכלא (the temple) דפגרה (of His body)

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).*

22:

כד (when) קם (He arose) דין (but) מן (from)  
בית\* (the house\*) מיתא\* (of death\*) אתדכרו (were reminded)  
תלמידוהי (his disciples) דהדא (that this) אמר (said)

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הוא (He) והימנו (& they believed) לכתבא (the scriptures)  
ולמלתא (& the word) דאמר (that said) ישוע (Jesus)

\* *“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:

כד (when) איתוהי (staying) הוא (was) דיין (but)  
ישוע (Jesus) באורשלם (in Jerusalem)  
בפצחא (at Passover) בעדעדא (during the feast) סניאא (many)  
הימנו (trusted) בה (in Him) דחזו (because they saw)  
אתותא (the signs) דעבד (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) דיין (but) ישוע (Jesus)  
לא (not) מדימן (entrusting) הוא (was) להון (to them)

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נפשה (Himself) מטל (because) דהו (He)  
ידע (knowing) הוא (was) לכלנש (all men)

But Jesus did not entrust Himself to them, because He knew all men,

25:

ולא (& not) סניק (needed) הוא (He) דאנש (that a man)  
נסהד (should testify) לה (to him)  
על (about) כל (every) ברנש (man) הו (Himself) גיר (for)  
ידע (knew) הוא (He) מנא (what) אית (is) בברנשא (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 ?*