Peshitta Aramaic/English Interlinear New Testament The Preaching of Yukhanan Chapter: 8


the light am and said Yeshua with them spoke now again 1 ศіศศส
he will find but in darkness will walk not follows me whoever of the world

concerning <you> the Pharisees to him said of life the light for himself
 answered true is not your testimony you do testify yourself
 myself concerning I do testify $<I>$ even if to them and said Yeshua where from you do know not but
judge cyrus
 I rather I alone it is not because is true my judgement <now> it is written <now> and in your own law who sent me and my Father
 that testify it is I true men of two that the witness
 concerning me testifies who sent me yet my Father myself concerning

1. The story of the woman taken in adultery has never been in the original Peshitta. The verse numbers in this chapter reflect the difference between the Western versions and the Aramaic Peshitta.
2. Literally, 'According to the flesh.'

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1. In verse 10, Maran Yeshua uses a wordplay between Mawtha (death) and Math (to come). Maran, of course, was referring to His upcoming death, as suspected by those who heard him (verse 11.)
2. In Semitic thought, the phrase 'Ena-na' (I am) conveys a thought of eternal existence reserved only for God. This naturally leads to the following question in verse 14.

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not my own will from and a thing am that y you will know then


and you will know you [are] my disciples truly by my words should abide ludic .21 dur the seed to him said will set you free truth and that the truth
 has been served not to anyone bondage and ever of Auraham we [are] Wm

who commits that anyone to you I say truly truly yeshua to them


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fornication from we to him they said of your father the deeds you
 Yeshua to them said God wave Father one did come to be not

1. Sapqin literally means 'To empty.' The phrase means 'You do not empty yourselves to (make room for) my word.'

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 H:
 my own will from <it is> and not and I have come have gone out God
 not my word what [reason] because of sent me he but I have come和 my word to hear you are able not because you do comprehend
 and the lusts are the accusing the father from you
 killed the beginning who from <he> to do you want of your father
 there is no truth because he does stand not and in truth he men du because speaks he himself from a falsehood he speaks when in him צ צח I speak because truly but <T> its father even he [is] a liar

 do believe not why syour I speak the truth and if sin (1)
 not because you do hear not <you> this because of hears
 to him and said the yehudeans answered 37 God from you are
 $\stackrel{\text { you have }}{\square}$ dund a devil you [arel that a shamaritan we did say well not


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 to you I say truly truly and judges who seeks He there is
 said forever he will see not death keeps 1 who my words that he有 died Awraham you have that a devil we know now the yehudeans to him

 our father than you greater are why forever will taste not עل you do make who who died the prophets and than who died Awraham br
 me who glorifies my Father is you do know Him and not is that our God you whom said He
 Him

 yet the Yehudeans to him said and rejoiced and he saw [it]


1. Literally, 'Watches over.' or 'Nurtures.'

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1. See note on verse 13. The idiom is present here in the English as well.
