1. every | the Cultivator | is | and my Father | of Truth | the Vine | am | I

ܐܢܐ ܐܢܐ ܓܦܬܐ ܕܩܘܫܬܐ ܘܐܒܝ ܗܘ ܦܠܚܐ **.2** ܟܠ

2. and that | it He takes [away] | does give | not | [that] fruit | that is on me | branch

ܣܘܟܬܐ ܕܒܝ ܦܐܪܐ ܠܐ ܝܗܒܐ ܫܩܠ ܠܗ ܘܐܝܕܐ

it might produce | more | that fruit | it | He prunes | fruit | which bears

ܕܝܗܒܐ ܦܐܪܐ ܡܕܟܐ ܠܗ ܕܦܐܪܐ ܣܓܝܐܐ ܬܝܬܐ

3. which I have spoken | the word | because of | you | are pruned | already | <you>

ܐܢܬܘܢ ܡܢ ܟܕܘ ܕܟܝܢ ܐܢܬܘܢ ܡܛܠ ܡܠܬܐ ܕܡܠܠܬ

4. is able | not | the branch | as | in you | and I | in me | abide | with you

ܠܟܘܢ ܗܘܘ ܒܝ ܘܐܢܐ ܒܟܘܢ ܐܝܟܢܐ ܕܣܘܟܬܐ ܠܐ ܡܫܟܚܐ

likewise | in the vine | it should abide | unless | by itself | fruit | to produce

ܕܬܬܠ ܦܐܪܐ ܡܢ ܢܦܫܗ ܐܠܐ ܬܩܘܐ ܒܓܦܬܐ ܗܟܢܐ

5. the Vine | am | I | in me | you abide | unless | you [are able] | not | also

ܐܦ ܠܐ ܐܢܬܘܢ ܐܠܐ ܬܩܘܘܢ ܒܝ **.5** ܐܢܐ ܐܢܐ ܓܦܬܐ

this [man] | in him | and I | in me | abides | whoever | the branches | and you [are]

ܐܢܬܘܢ ܣܘܟܐ ܡܢ ܕܡܩܘܐ ܒܝ ܘܐܢܐ ܒܗ ܗܢܐ

you | are able | not | me | without | because | plentiful | fruit | will produce

ܡܝܬܐ ܦܐܪܐ ܣܓܝܐܐ ܡܛܠ ܕܠܐ ܒܠܥܕܝ ܠܐ ܡܫܟܚܝܢ ܐܢܬܘܢ

6. aside | he is cast | in me | abide | a man | now | unless | anything | to do

ܠܡܥܒܕ ܡܕܡ **.6** ܐܠܐ ܕܝܢ ܐܢܫ ܡܩܘܐ ܒܝ ܡܫܬܕܐ ܠܒܪ

into the fire | and place it | and they pluck it | that is withered | a branch | like

ܐܝܟ ܣܘܟܬܐ ܕܝܒܫܬ ܘܠܩܛܝܢ ܠܗ ܘܪܡܝܢ ܒܢܘܪܐ

7. in you | abide | and my words | in me | you abide | now | if | that it may burn

ܕܬܐܩܕ **.7** ܐܢ ܕܝܢ ܬܩܘܘܢ ܒܝ ܘܡܠܝ ܢܩܘܝܢ ܒܟܘܢ

in this | to you | will be [given] | to ask | that you desire | anything

ܟܠ ܡܐ ܕܬܨܒܘܢ ܠܡܫܐܠ ܢܗܘܐ ܠܟܘܢ **.8** ܒܗܕܐ

8. my disciples | and that you be | you bear | abundant | that fruit | the Father | is glorified

ܡܫܬܒܚ ܐܒܐ ܕܦܐܪܐ ܣܓܝܐܐ ܬܝܬܘܢ ܘܬܗܘܘܢ ܬܠܡܝܕܝ

9. abide | I have loved you | <I> | so too | my Father | has loved me | as

ܐܝܟ ܕܐܚܒܢܝ ܐܒܝ ܐܦ ܐܢܐ ܐܚܒܬܟܘܢ ܩܘܘ **.9**

ܚܘܪܩܢܐ ܕܝܘܚܢܢ

10. in my love 1 <my> | if my commandments you keep you will abide in love

my just as <I> I have kept the commandments of my Father and abide I

in His love **11.** these things I have spoken with you that my joy may be

in you and that might be full your joy **12.** this is my commandment

that you love one another just as <I> I have loved you **13.** love

that is greater than this there is no that a man his life lay down

for the sake of his friends **14.** you my friends are if you do

all that commanded I you **15.** not any longer do call I you

servants because a servant not does know what does his lord my friends but

I have called you because everything that I have heard from my Father

I have made known to you **16.** not <it is> you have chosen me but

<I am the one> I have chosen you and I have appointed you that also you

should go [and] produce fruit and that your fruit might remain that all

that you ask of my Father in my name he will give you **17.** these things

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1. Literally, '*My friendship*.' Both **RKhMA** and **KhUBA** mean '*Love*', but the former is used in the context of friendship, and the latter is a deeper form of affection.

the world   and if   one another   that you should love   you   I   command

.18

the world of   and if   it hated   me   that before you   know   you   hates

.19

of   you are   not   but   would   love   its own   the world   you are

this   because of   the world   from   I have chosen you   for   <I>   the world

I have spoken   which <I>   the word   remember   the world   you   hates

.20

me   if   his master   than   who is greater   servant   that there is no   to you

also   they keep   my word   and if   they will persecute   you   also   they persecute

they will do   all   these things   but   they will keep   yours

.21

who sent me   He   they do know   for not   <my>   my name   because of   to you

they would have no   to them   [and] spoken   I had come   not   <I>   if

.22

their sin   the face of 1   upon   holocaust   they have no   but   now   sin

works   and if   hates   my Father   also   hates   me   whoever

.24   **.23**

has done   not   another   that man   those   before their eyes   I had done   not

and hated   they have both seen   but   now   sin   they would have no

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1. Aramaic idiomatic construct - '***Their sin is left uncovered.***' The Aramaic word **Alatha** (*Offering, Sacrifice, Holocaust, Oblation*) has been confused in the Greek translations with the Aramaic word **Altha** (*Excuse, Pretext*.) Maran Yeshua meant '***Their sin is left uncovered***' and not, as the Western versions reads, '***Their sin is without excuse.***' There never is an excuse for sin.

ܡܟܪܘܙܘܬܐ ܕܝܘܚܢܢ
ܩܦܠܐܘܢ: ܝܗ

.25 the word | that might be fulfilled | my Father | and even | me | both

when | **.26** | without reason | that they hated me | in their law | that is written

from | to you | \<I\> | will send | Whom \<I\> | He | the Redeemer | comes | but

the presence of | Who from | He | of Truth | the Spirit | my Father | the presence of

\<you\> | also | **.27** | concerning me | will witness | He | proceeds | my Father

you [were] | with me | the start | for from | you | will testify