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he finished when certain in a place prayed he that while and it happened הם בילה בהסבולו שית בה .1 Maga KCK to pray teach us our Lord his disciples of one to him کسن له سه در الاستههد دن کالفر لماله کردنکه Yeshua to them said his disciples taught Yukhanan also المال المالسية عند المالسية المال المال المال المال المال المال المالية المالي in Heaven Our Father speaking as such be برسالم کرده محلک موساهی کردنام کرده برستری in Heaven as your will be done your Kingdom come your name hallowed be אנישבא ליצו לחיבי צינוטה אפונים באונים לאב באונים and not us who have offended all forgive for we also our sins us ل سلهم هد هسم لنه عمل لط Kurry to them and he said the evil one from save us but into trial lead us المدل للعبادك كالله ونامص مر رمصا نسته 5. مكست ليهم in the middle of to him <and> would go a friend who has among you who سه سحب بهرسه له دسته مهرد لمهم حوالمه loaves three lend me my friend to him and say the night للكم مكمعة لم تسعد كمكمليد لهلله لماسي 6. سيل him to set before and I have nothing a journey from to me has come a friend بدنسكم كمهام لمهد مر كرمونكم مليله لد مدم بكرهبيم له not to him and say would answer within from his friend and <he> ר. האף ישים די क्षे रंजरांत राध्य Les are with me and my children is closed the door for behold do bother me तक प्रधार त्रींके तका to you and give to get up I am able not in bed حدنا فكم متحدد كركم بكرماهم مكرال لي 8. كرمنة كركم because of to him he will give not friendship because of that if to you لحه، بری حیل نسته کی نام میل

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by him as is required as much to him and give he will arise his urgency न्त्र 7क्तव न्त्रीय संस्कृत्यात TICLE seek to you and it will be given ask to you I say <I> also 9. लिए लिए लिए लिए प्रति कार्कक्र to you and it will be opened knock and you will find for everyone كم 10. வக்டிக் [it] will be opened and who knocks will find and who seeks will receive who asks הצבעה עבבנה מאנשב if asks from him [who is] a father among you for which one TEN. له 11. کینک کین محب he asks from him a fish and if him would hand a stone <why> bread his son न्या हिन क्षेत्र का कार्य कार्य कार्य him would hand a snake a fish instead of <why> क्रिंग प्रत .12 की मुस्तम हर्रात प्रति थी। हर्षी you and if to him would hand a scorpion he <why> he asks of him بكارلمهد للكار به المانكار بمعدل له 13. مار الاسلام know to give good gifts are who evil you नुष्म खून्मे खूनकाया विषय न्यान विषय स्ट्रान will give Heaven from your Father more how much to your children الما برسع به رماميل مديد مول بريم him who ask to those Holy the Spirit he was casting out and as יוסטא הטסהאל לאנען האלוען עם 14. מבא devil that went out that when it happened dumb مربان بالابت مقطومين برباية रिकार कार स्थापन KCK of them and the crowds and were amazed dumb man that spoke some תע הם עיצא האלהודים בנצא 15. אנצא הן דעם, demons this [man] casts out of demons the head by Beelzebub said אתייח בבעלבחב ידא ההנחא asking Heaven from a sign him tempting while but others 16. کردناک در حد سلفر له کرفر سر عدد کرلر

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[of] their thoughts was who aware but Yeshua [from] him were 17. נאסב אין אינה אסף ستحديههه ١ aaa will become desolate itself against that is divided kingdom every to them will fall is divided its own nature that against and a house متوسه سهولد بول 18. مدر مولید 772 you because say his kingdom will stand how is divided himself against لل بعده کیوهل کردنگ به ماهم خرده به میدر کرده، by Beelzebub <I> and if I cast out that by Beelzebub demons אבדוליבטב משם אוא אישא 19. אי אוא בדוליבטב this because of do cast [them] out by whom your sons demons I cast out תפת אוא אינהא בעבה, בתוא תפתע ميلا ماك of God by the finger but if judges to you will be they היו שססה לבה העלת 20. אל הים of God the Kingdom to you <it> is drawing near demons I cast out सकार्य स्वापन कार्य की कि सार स्वापन स्वापन his courtyard keeps watch over armed while a strong man when 21. کرستان دید سرب वाकारंत्र who is stronger one should come but if his property is in tranquility טענים 22. אין נאמור בין which he trusted that he will take his armor all [and] overcome him than him ىرجىھەت جلە رىلھ he will divide and his spoil upon with me is who not he مه المهد معرفه معلد 23. مع دلام مهم المد will scatter with me gathers who not and he is against me להטבל הם הכץ הללף בנב גמב מבהיה מבהי 24. יהשלף [and] wanders around it goes <u>a man</u> from it departs when unclean प्राप्त प्रदार, नन भावाम पर प्रस्वार and when rest for itself to seek in which is absent where water in places न्यकरं स्थान स्थान स्थान स्थान स्थान स्थान स्थान स्थान स्थान

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I went out from where to my house I will return it says it does find [it] not अस्मेत अक्षिक रियानी अस्तित अस्तित برايد المحصو and adorned that it was swept ans should find it comes and if סביבום 26. היינים فالأ المهله المعتصلية Frith? than itself that are worse other spirits seven [and] takes אביא דבל המשך אמינון than worse that of man the end and becomes there and dwell and they enter مندن المدر مهمكم مناله بدنايكم مه سكم سر a woman raised up had he spoken these things and after the beginning محد مالم مسلك مادر بدير بارسه بالمهيد .27 **مەسىمە** the womb blessed is to him and said the crowd from her voice certain حبكاء مارسته له له لمحبه لحنعام blessed are he to her said that nursed you and the breasts that bore you ्वलान्यों वक की रंजर .28 व्यवस्था gathered and when it and keep of God the Word who hear they كملب معمده ملهم مماهم مرانب له 29. محم معادست seeks a sign evil this generation to say he began the crowds were صهه حديد المهرمة عنديه مدي محدد المهرد عند the prophet of Yonan the sign except to it will be given not and a sign नियात्र विवास स्पूर्य की नवमवाव स्पूर् रहस्य will be thus to the Ninevites a sign Yonan was for as this [a sign] to generation of Man المجرية 31 المحاولة रक्षांच्ये בנים התנבות this of generation the men with in the judgement will rise up of the south באנות על תובות הביבול האת प्रतान्त विद्यान to hear of the earth the far ends from because she came them and condemn الموسد الانتاك अमर्मात मार्गमा لتنبه 4 वावाराज [is] here Shleemon than [one] who is greater and behold of Shleemon the wisdom स्त्रंत (कार्य भा right הכתוף בערודה שלים

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generation with in the judgement will rise up Ninevite the men र्यात प्रतिप्रंप कारी 747.73 .32 בילה ננות למונה אלים and behold of Yonan at the preaching because they repented and will condemn it ححبه موسونه צוף בט [is] here Yonan than [one] who is greater र्स .33 रहिंक निक الملت عليه rather a basket under or in a hidden place it and sets a lamp عناكم معكمه له حصيك مه المسلم عكمهم مكتر its light may see who enter so [that] those a lamp stand वांकवा ्वणा स्पेत्रित स्पेत्रत क्षांपा स्य पी your eye therefore when your eye is of your body the lamp 34. عذبه دفية كرمانه منه كلاي كالمعاف المحمل المديني evil it should be but if bright will be your body all also is true وسیل کرو دلی ولنی سوی سون کی در بهوی دیگر the light lest therefore take heed dark will be your body also करिक एमंत्र प्रकार प्रकार 35. राह्म कर्प संभित्र अक्रि is darkness that is in you is light your body all and if سته که مه 36. کې بر حلم فلنې سهن مه all of it enlightened it will be dark any portion in it and does not have حلم سلم سير سيمكر بلومك سلمة حلم you enlightens by its flame a lamp he spoke and while and he entered with him to dine certain a Pharisee from him requested यक्षय स्ट्रिक्स स्म الترنع اتلك that not was amazed he saw him when Pharisee and that and reclined תשופת 38. הם הין פישת בה שניםר תפהדי הלת Yeshua but to him said his meal <u>before</u> he had washed first בן בהק בים 19. אתי לף הן בם ב كتت cleanse and of the plate of the cup the outside Pharisees you مه کار کردهای کونیکار دینه بردهای مدکدیکار مدردیم

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and iniquity extortion is full of but of yourselves the inside you سلهويء محتصه 75. **13** تتلحه the outside who made [that] he it is [true] not 40. سفيند نديك كم مهكر give it that you have anything nevertheless made he also the inside סאלבה הם גבא 41. בדות הוועם הבחקב TH'LE to you <it> will be clean everything and behold in alms בירונות הבו באו הבו 142 אלה חב herb and every and dill mint you because tithe Pharisees لحه ونعكم مستهدم كريمه ملكم مولكم محل سانعا these things of God the love and <over> justice over you ملعبر برهای بر دری میل معید ایرانه براه ایرانه you should forsake not and these things for you to have done were necessary now سمهلب seats the chief you for love Pharisees to you woe 43. مد لحم، فانتكار بالاستام كرينامان بالت الممامكار scribes to you woe in the streets and a greeting in the assembly ביבחילת 44. חב לבח, מפרית בכנוסאופו הצוואה are known that not graves like for you are <u>hypocrites</u> and Pharisees הפישא נשבר האל ישימים ביאו אביים מביאו אניי and answered do realize [it] and not over them walk .45 سائد وحد بالمراد منها مناه والماد المراد ا الملكة you say these things when teacher to him and said the scribes of one ध्यः स्त अध्येत क्षेत्रसं कि स्विधेत दर कृष्ति त्रसं त्रिष scribes to you also said and you despise میک کے سیدن کریا 46. ہوں برنے کرسن کی لحب علاقتی and you heavy loads you because make carry woe ्वकार्थ रहारा यात्रक यत्रार नात्र विवास नात्रीयः the loads <them> you do touch not your fingers of with one سے ہدیاہ کہ عندے کیلہ، لہے اسمدلکہ

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for build to you of the prophets the graves you ्यक्तायः HELLY. those killed whom your fathers you bear witness killed because they of your fathers the works you אושה, בובאא אאבשיבה, אשוה, מלוף this because of their graves you build prophets to them will send I <that> behold said سحسفا بالملهاء المدنان بالما المحدد المهار المار and kill they will persecute some of whom and apostles that will be required ىنىدەر مىسىلەر 50. المرابعة المالات when was created from that was shed the prophets of all the blood הביול אינוקטנאבונ האושביינ يح بحلته up of Haweel the blood from this generation from the world للتكر بدر عندي بهير 51. بدر and the altar the temple between who was killed he of Zacharyah to the blood برددين هه بريهما المعالم دريك this generation from that it will be required to you I त्रंत र्याप्यं कारी کام کامن کاک لحم بالتهاوي of knowledge the keys because you have taken away scribes to you woe אבעוקטי בייין אייין אייי 52. مد لحم، شفائم you have hindered who were entering and those have entered not لماليوية لماليوه رمهه ليو the scribes began to them was he speaking these things and while المعن مهاد المهار عنده عالماد ساھ and criticised were and they enraged to be displeased and the Pharisees नकन्या प्रथा निकार प्रथा निकार क्षेत्र क्षेत्र निकार क्षेत्र निकार क्षेत्र क्षेत seeking while in many ways him and they plotted against his words سلمهد 54. منطب له دهانکها دد دلم

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to accuse him in order to be able his mouth from something to seize and the first that the source of the seize and the seize and