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in the fields Yeshua was walking while on the sabbath now it happened 14177 .1 حمحه 4 \*\* and rubbing them heads of grain plucking [that] his disciples were 4477 مرابع مهمه الورستالية معنحب the Pharisees and some and eating in their hands 2. אנדין אין דין 45-49 ويتحلب ~447.FZ is lawful that not the thing you لهه، هلك لحدم **'4974** 727 ובאות to them and said Yeshua and not answered on the sabbath بحمك مكهنة لمهار **TÜ** and those <he> he hungered when Dawid which did the thing have you read אלבא אסנא בא and the bread of God into the house how he entered wante wante لتنهيه 772 .4 to those and he gave [and] ate it he took of the LORD on the table تنفح אננולא والملك lawful which not that for [anyone] to eat was नियम् यवन المرابع عليه <that> the Lord to them and he said only the priests except .5 \aa\ האנעד لحونى حلسه and it happened of Man the Son of the sabbath is on sabbath Kaa المتعلق المتعلم 6. 77 there was and there was and teaching the assembly he entered नियाने कार्य कार्य स्थान कार्य किन्ते withered right whose hand was .7 עביבי עוויביי פיינען ענבדן क्रावल on the sabbath he would heal whether [or not] him were watching and Pharisees की तक एसंभ क्रांधित adri. to accuse him their thoughts knew but that they might be able he کردلہ عنہمہد 8. مہ دے ستعلقہ

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in the midst of come here arise his hand whose was withered man to that he said איביאר איביא שאון אין ש असं किए स्पेश I ask you Yeshua to them said and arose he came and when the assembly و. کرمن لهه بحمد کرمکراهه בנהצודו הבה אושו PDA a soul evil good to do on the sabbath is lawful what لحكحج بركت 161777 ٣٢ at all of them at them and he stared to destroy it or to make to live לדעום אם לדמינים 10. المن جمال مراية and was restored and he stretched it out your hand stretch out to him and said क्रायकाव مععد האוני בה פינה אנה were filled with and they his other [hand] like his hand עבילה 11. הנה גע كالويتليه CHE WILL they should do about what one with another were and speaking bitterness KITH: הדהללין החום עה לק עה עבאט / [that] went out those in days and it happened to Yeshua <to him> ्याच प्रकारत नन्न स्वय .12 in the prayers had he spent the night and there to pray to a mountain Yeshua THE STATE OF THE S العوام ممالي بريوني معيد कक्षयीभ्य स्थक his disciples he called the day broke and when of God .13 الهرستهه 15°10 4344 क्षकर्म חבה <them> he named whom apostles those twelve from them and chose سلمه بهنات منه معلسه عسب and Andrawus Keepa whom he named שונה האנה אמהל אונה 14. عصده، aq الكلاك and Bar-Tulmay and Pileepos and Yukhanan and Yaqub and Tooma and Matti निर्माणक नयं निर्मात रा. निर्माण निर्माणक הישטב הישתים the zealot who was called and Shimon Khalpai the son of and Yaqub מופר טבעוטי אמפטיא who was he Skaryota and Yehuda Yaqub the son of and Yehuda 16. הנקה בל עשהב הנקהאת שבינה בל הה הקהת

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in the plain and stood Yeshua among them and came down the betrayer حمير رمسل وسرو .17 سترست DOLT from of people of crowds and a multitude of his disciples large ארולא אלדואה בישור השטלוע ביבוא בינועל ביבוא of Tsur the sea the coast of and from Urishlim and from Yehuda all of בלה נהחה חבץ לחודצלה חבץ طعة and he healed them his words to hear who had come and of Tsidon טאנופנוקח אם 18. در مربعه و المحمد المربع unclean spirits by who were afflicted and those their illnesses from म्यक्ष्मिन स्परं राज्य حابلات معتميت were beseeching the crowds and all of were and they healed ههه 19 محکم حلتك كالتلوينويان aaa حكب and all of them from him was going out for power him to touch निकारं का कि मीत कि एक कारे नाक his disciples to his eyes and he lifted up was he healing سامات بل مالسدهود השלהות .20 राजन राजिस of God the Kingdom is because yours [who are] poor blessed are you and said والمحتر المحتم المراجعة المراج because you will be satisfied now who are hungry <they> blessed are you 21. پهېنده کريلې بردوينې پهغکې now those who are weeping blessed are you because you will laugh TEG . ليحصم بر مصلاطاء and separate the sons of men you hate when blessed are you المعتمال على ينهيم لحمال حسکی محونجے your name and cast out you and revile ליון למדוב لحه، محسفہ بے لحم، محکمب and leap for joy day in that rejoice of Man the Son for the sake of ביום התנבת 23. עבם בהם נהבת their fathers had done for likewise in heaven is great for your treasure فل حصر محلك لب لحدم همه كحمامه

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for you have received [who are] rich to you woe but to the prophets لنعنكم 24. عنم مد لحم للومهم woe because you will hunger [who are] satisfied to you woe בהלוכה, 25. הב לבה, WAR **«بوحوی»** and you will mourn because you will weep now those who are laughing to you משבלה אבים لجهسما men the sons of about you speak <it happens> while to you woe 26. مد لحه، حہ تممہ، کھتاب بلیجہ، false to the prophets had done for likewise good [things] بعدية بهدك لبن لعدب بهمه נפשולאא צרידון love those who hear I say but to you their fathers کیدهههی 27. لحمی برا کرون کرنگر لیستدلی who hate to those good [things] and do your enemies رمعا سهد سارين المرانحين والمحتدا يتحفية who take those for and pray you who curse those and bless 28. معذحه لكبر بليلم لحم مهاه للا كبرلم ببعدنام offer your cheek on you and to him who strikes with violence دم سلبه 29. لع بل قدم مند Marida . also do keep back not your cloak who takes him and from the other to him له کسناک مدر در محمل دناههای که المحکم که you who asks to everyone him and from to him give حەلەندى 30. نىكىرك كې بەت كە مىخ do demand it back not your [property] who takes لا مهاود 31. مادمان المراجعة to them do likewise men the sons of to you بد کرنگر هجه لیده لهه אוקטי גוודגטי וכטי who love those you love for if کرک کرناهه 32. کی کین مستور کرناهه کیرلی مصنور them who love those sinners for even your blessing is what رمصا بعسعب بلام بمنا عبد رمه معسدم مما

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to you who do good to those good you do and if they love نسحب 33. مر محدم كريه منها المرالم المعلم المار do likewise for sinners even your blessing is what المديدة بهد المحمودة على مالية المديدة where by him to be repaid you who expect to he you سه،وب کرینه کر دهدنا کرینه بههه وزیر دریه کریک that likewise lend to sinners for the sinners even your blessing is هد بلحمه کی سیک برن سینک جموف دهمه and do good your enemies love but they might be repaid ىلەكەندە كى دەنى كىدە كىلىدىدە، مىركىدە great and will be of man the hope do cut off and not and lend to them ार्क रायकाय जायन स्टानक वानकाय रायुव वाक्राय वानकाय वान् pleasant because <he> of the Most High the sons and you will be your reward הדיתו ルディン いゆはいい、 たいはつ אוף ביניעד merciful therefore be the cruel and to the evil to he is وه لا تنگی ملا حکه کی همه هجیل بندستی and not do judge not is merciful your Father also as release you will be condemned and not do condemn not you will be judged سههدست کیم نهست کی نوست کی دهم کریه کریه good in measure to you and it will be given give and you will be released والمعلوبة على المعلوبة الما المالية المهلوبة الم in that measure into your robe it will pour and abundant and pressed down היטעולין התבצולין ניתה, בנהבעבה, בקהב to you it will be measured you with which measure the measure for سعدملم بدمونه معوبه الحداث the blind the blind are able <why> a parable to them was and he speaking 39. ماردن بهمار لمهم بطائر ليكم ستحدد باستار للاستكم disciple there is no would fall into a ditch both of them not to lead لتدينه لا فانتهم جلمتيء بعلم 40. ليه فالتديء

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should be who is perfect for everyone his master than who is greater حلت بين بهلين بنجله 4 you do see and that is in the eye the straw why 41. تنکی بین مريد بريد M not that is in your eye but by you is seen the beam of your brother त्र म्यूमक्त म्यू وعليه אין דמויים my brother to your brother to say you are able how 42. كره كرندكم متحدد كرياله للكرمية كريمهم the beam for behold your eye from the straw take out allow [me to] त्रिक स्म स्मा स्कार वरंगीर take out hypocrite by you is seen not <your own> that is in your eye म्हार मिल प्राप्त कि प्राप्त कि प्राप्त भिन्न you will be able to see and then your eye from the beam first निमाना तम्म ना विकास कारावा Madu a tree there is not of your brother the eye from the straw to take out न्योत केर्न न्यं .43 ज्यान क्या produces bad tree no also bad fruit which produces good is known is its fruit by for tree every المراكم بلك ملكم بن من المراكم بن من المراكم بنا من مناهد they gather a thornbush from <u>nor</u> figs thorns from they gather for not ہے کی روز میں میں ہیں ہوں ہے می میں علوم that are in his heart good the treasures from good a man المتي 45. كتين ليه يوا ميسوي الميها evil the treasures from evil and a man good things brings forth טאבזא צביא נביא 1917 Laura Lauron the abundance of from evil things brings forth that are in his heart المنتهور بدا **\_idnah** يتكتب 47772 to me you do call why the lips speak for the heart لكم بن سطل هدمي 46. سكم عذب كريامي لد

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