The Preaching of Yukhanan Chapter: 11



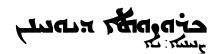


from Lazar who was sick one [man] now there רא אמתו לנה אין .1 بدونه للون بدم بسه-سك ZLZ and of Martha of Maryam the brother the village Maryam 2. עלים אין אוא תנוסף הכלינק ההכלים and wiped them of Yeshua the feet with perfume who had anointed حصم بالمهد محمد المعلقة المعتملة who sick Lazar of this [one] was the brother with her hair אנשום החלו ההיא לעי הביעם החלו behold our Lord and said Yeshua to his sisters both of and sent 3. محدد ما المنافع المنافع المام عمد المرافع المام المرافع المام المرافع المام المرافع المام الم sickness this said but Yeshua is sick you whom love he הם הינת אנו בינה 4. נדם הכן אתי הם א בהיהם of God the glory for the sake of but deadly is not राजारा नकायत्रका थीन ध्राप्त प्रमुख्य प्राप्त had loved because of him of God the Son that might be glorified र्यंक नेतिकित स्थिति है. स्टब्स् किति and Lazar and Maryam Martha Yeshua <he> now

1.6 i Lazar and Maryam Martha Ada Ada ad Lazar he heard and when חבה דעל that he was in the place he remained that he was sick حله تده حله بريم المعلم to Yehuda again let us go come to his disciples he said and afterward הבוליב אתי לולעריבות ולה באיל ולחב לבתחה seeking the Yehudeans now our Master his disciples to him there you go to them said and again to stone you were कार रिस्ट्रेस्य राजेरि रिस्ट्रे रिस्ट्रे रिस्ट्रे रिका a man and if in the day are [there] hours twelve not حسر کید بودبه بودی جرب کرمیه ביוטבע טעל עובר the light he sees because he will stumble not during the daylight walks वांकता स्थार प्रीय विवेदक स्थ عرا المساور

The Preaching of Yukhanan Chapter: 11





during the night should walk this of world a man .10 الله الملك these things in him there is no because he will stumble .11 KLOUK our friend Lazar to them said and afterward اعبهباء יותו לנחה. his disciples to him said to wake him 312. كىستىنى به المحددة المحددة שמו אמלעישוף ב <he> he will be whole he sleeps concerning Yeshua محمد جمعة .13 77 a that concerning thought and they his death of drowsiness sleep spoke תאתבאף הסף ٣٤ plainly Yeshua to them then همسي ىحەك 77775 because of you Ι there I was that not and rejoice .15 to there let us walk but that you may believe .16 76ء his fellow to disciples who would be called the Twin עבדההה 42:72797 12:15:41 Yeshua with him [and] die .17 ىحەك كبته days to be 41. The part 18 אניבוש שה השבר אינוקסיטר בבתף מבטינא

<sup>1.</sup> **Nahira** (*Flame*, v11) is used here as an idiomatic expression to mean 'He is not enlightened.' Maran Yeshua uses this term in a wordplay with **Nuhra** (*Light*, v9.)

<sup>2.</sup> The difference between **ShKB** (v11) and **DMKh** (v12) is used in this story to demonstrate that Maran Yeshua's disciples did not realize that Lazar was dead. **DMKh** (v12) means to sleep, but **ShKB** (v11) can mean '*To sleep*' but also '*To take rest of this world*.' (i.e., *to die*.) Maran Yeshua meant that Lazar had died, and he would raise him (cf., v13-14). This insight is lost in the Greek, which rendered both words as '*Sleep*.'

<sup>3.</sup> Literally, 'I will resurrect him.'

<sup>4.</sup> Tooma means 'Thyme', but he was later nicknamed Taama (the Twin.)

The Preaching of Yukhanan Chapter: 11





[by] about from it separated being Urishlim the side of on لتت کلعنصلا حد क्राप्त-क्राप्त 15th 15 coming the Yehudeans of and many furlongs fifteen المركزي ما .19 المركديه المستواهي אוניקוני צריימפרי their brother because of their hearts to comfort and Maryam Martha للعلاء 47272 שבישק TAME! went out had come that Yeshua she had heard when بالكلي حصريه 72 and had said had sat in the house but Maryam קימש עקיקר נקרדה .21 4 would have died not you had been here if only my Lord to Yeshua **44 47**2 कृत्यवा राववा क्रास्त 4 سند you ask of that how ever much I know now तर्रात त्रीम तस्त्र अत त्रीत .22 your brother will arise Yeshua to her said to you he will give عمد مل نسب .23 in the Resurrection 1 that he will rise I know Martha स्त्राच्या स्थान .24 مرسائ حتەسى HILLIAM the Resurrection am Yeshua to her said र्तात रात अवस की संस्त .25 रिसार [yet] he will live he should die even if in me who believes he and the Life يد کوم वायम do you believe will die not ever in me yet believes lives and whoever ्रा प्रित कि सका स्थापित .26 كيارك my Lord yes to him she said <I> निया कि रिय परंट रिये कि मिला रिये रिया into the world who has come of God the Son the Messiah are and when त्यात्रः वरं لىلى .28 חבה

<sup>1.</sup> **Nukhama** is a powerful theological term which means, '*Resurrection*,' '*Revival*,' '*Recovery*,' and '*Rest*', from the Aramaic root **Nukh** (*Rest*).

The Preaching of Yukhanan Chapter: 11





her sister Maryam [and] called she went these things she had said لحذيط 47,47 dita कारंकार 4 for you and is calling has come our Master to her and said secretly THIS! حمريد ما بريميره والمرهم 1540a to him had and come quickly arose she had heard when and Maryam स्तराक वासक रहे के के के के के 29. העלינון בו but into the village had come yet not Yeshua and <he> 30. בסף אר בשור לה לא באבעל אולה בסף ושישלה אלה those also Martha where had met him place in that he was <in it> मक कारेर मक्ट सावकेर सेरानंधिक सर्वेकेर 18. रि. रि. her were who comforting in the house with her who were Yehudeans and אר משטאנאן אנאים שטט ענים בדינים אינדינול שטט עם they followed her [and] went out she arose that quickly Maryam when they saw gma क्यांके अन्ति किए स्किन् لحذيح بدلل to weep she was going that to the grave for they thought عدنه بن المحدث المركم المدكم 32. هد الم nd saw him Yeshua <u>was</u> [to] where she came when Maryam and saw him Yeshua my Lord you had been here if only to him and said his feet at she fell down निष पार, था यदम्भए नथपारं का भारत הסתם מדיר weeping he saw her when and Yeshua my brother would have died not לה שאול החלה לענ 33. נבחל הין בה נוקה הדבוא he groaned who were weeping with her who had come those and Yehudeans कम्म वक्षारः 'वाक प्रत्यवसीव بيحص have you laid him where and he said his soul and was moved in his spirit the tears were and coming [and] see come our Lord to him and they said مكستاح له سنا الله سود 35. مكلها مهود بسلمهد him did he love how much see the Yehudeans were and saying of Yeshua برستهد 36. مكرون مهمه مهمدكم سره حكم ندر مهمكر لم

The Preaching of Yukhanan Chapter: 11





this [man] said of them able not and אמיים לא מדבע החוא حللهه 77 that also to do [something] blind man of that the eyes that he opened مهدي لكحج สสา كىلەلەد he groaned while and Yeshua might have died not this [man] אר אמדי 38. 乜 22 क्षयम and that to the tomb came and at them within himself स्थित काम स्थार थाव עלטאם קרא מפטע its entrance upon was placed and a stone a cave कार्य के के के कार स्थानित क्ष्मित के कार्य कार्य के स्थान Martha to him said this stone take away Yeshua and said مارون بعمل معلم مراجع المراجع already my Lord dead man of that בילם הליב מל באף מאב עף agia did I tell not Yeshua to her said it is his fourth day كاندك له بن بهدم 40. كمن له بعد ك كمناه of God the glory you will see you believe that if you אמשאלי שאישוב سهسوب الهاله درواني his eyes lifted Yeshua and <he> that stone and they took away השט הביה אניה ליחשר या विद्ध aymxa thank Father and said upwards that you have heard me you I للل مارسة الرخار ممايار الراكم لل .42 بيحيريويب this crowd because of but me you hear that always مدل کاری دوروس معد کاری درگی مرال دیگا به کار that you that they might believe these things I say that stands [here] د به سیار त्रां त्रोत कृष्य in a voice he cried out these things he said and when Ma בהיושנ 43. חבה תעי bound while [were] dead man that and came out forth come Lazar loud نكر للبن 💏 لتن 44. مدكس مه سكر

The Preaching of Yukhanan Chapter: 11





in a head cloth bound and his face in bandages and his feet his hands אנהסק הישוא האפסק אשני בשחהיא to go and allow [him] until him Yeshua to them said of and many کرست کیمی محمد محمد محمد کرد که معالک مرد Maryam to who had come the Yehudeans that did the thing they saw when रात्रका किक सर्ग्य दर ונגון تبوئ the Pharisees to went of them and some in him they believed Yeshua रहिन थेरे. क्राप्य सम्बन्ध रहिन कि कर्म ىتەك ھىيت the chief and gathered together Yeshua that did the thing them and told האמידה להה, מהת הלבה יצהל 47. האום בנצה for this will we do what were and saying and Pharisees priests حمالة مونعك مكرمنام مهم ملك دلعة بمالة لعائم does many miracles thus [to do] him we allow and if אושה של או האי אבון ען נה [and] take away the Romans and will come in him will believe men حلمه برنته منهست حتم مترافح خمام the High Qayapa whose name [was] of them now one and our nation our land סלבק 49. נגי גין דנוסף سکی ند بخلتك to them and he said year in that was <vou> حصائد مواد عمود عليه مادون المعالي المام المراجع المادي ال that it is better you do realize and not anything אנוסה, הגה 10. הלה הסניבבין אנוסה, than that the nation for the sake of should die man that one for us אמדו אלבא נדהום ىلە should perish the nation all his own will from and this धिरा १६. कारी हम् पुरावि प्रियक year in that he was the High Priest because but he did say not לה אתי אלה תעל היב בסילה סחא הסב בניפת the nation for the sake of to die Yeshua was that about he prophesied ना क्षयात प्रयम् प्रयं स्थित स्थित प्रावित

The Preaching of Yukhanan Chapter: 11





the sons that also but the nation for the sake of only and not 944 स्प्रेस स्ट्रम ىلە अवयोत व्यव into one [nation] he might gather who are scattered of God .53 مصح 44.77 אמשאה המצהים لحلك Yeshua but <he> to kill him had they decided הם נהצא אולינדבם הםם אונונולות בים אל. הם אין ידם ב there from <u>he went</u> but the Yehudeans among openly would walk ليد منه كا مام الماليد which was called to a fortress to the wilderness that was near to a country لحذكه المهذي Children . אטיעבא his disciples with would he remain and there Aprim هونت مهتم سهمه به مهر نم المستمهد .55 عائد the villages from many and went up of the Yehudeans the Paskha now was ك بريرية معروه רא צימט **MARGETA** فرنكة themselves that they might purify the feast before to Urishlim מאות באבאו رهجعه ر אנוגבה, to another one were and saying Yeshua <him> were and they seeking به الم لحمد مكسنام به مد ەككىم to the feast he will come that not you do think what in the temple حصحته منه محدر المعله المهم THIS! anyone that if had commanded and the Pharisees but priests the chief שואה האה אודי אודי יצר בשולו גר that they might seize him so to them he should show [it] where should know بر تکرینده لیلوب دسير رمط لحدم کابحہ