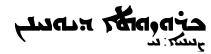
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and said Yeshua with them spoke now again 1 المر ملك لعمار ممت المرام المنام المنام المامة الما he will find but in darkness will walk not <u>follows me</u> whoever of the world אונה אכת אונה त्रीका ही हिंस अंकेश concerning <you> the Pharisees to him said of life the light for himself עיבור בעל 2. אמיים क्षार यह ज़ 47 ىد not your testimony you do testify yourself answered त्रियं केतन ती प्रवेतन्त्रक केर्न नत्रका do testify <I> even if to them and said Yeshua निका राजि वित ताली नेपाल from know because my testimony די היא שר משיניסיםר בילך גיהיך עונג ביל עימבע עוף אף אף do know not but <you> المناجعة المالي المالية المالية المالية المالية المالية المالية carnally 2 to where nor I ्वकार .4 नर्धार ५, राज्या गर्वेव do judge yet if I do judge not anyone .5 तर्मा तर्म या कार्य स्वार विकास true my judgement <now> not because בילך נקע שטיים בדיישיר אקע אינע אדינד הף <now> and in your own law</br> who sent me and my Father טבעעטקבט י .6 of two that the witness true men त्रांत त्रवित त्रांत त्रांत .7 שה אלייד שיבן שימא Yeshua answered your Father is where to him they said and said אמבע שם עביע שן

^{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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בלהנחים הישוני

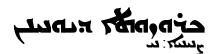
my Father nor do you know if only me to them 120 he spoke words these would have you known my Father also ् वक्रावक in the temple he taught seized him while حكاسطع جلك 120 again to them his hour had 10. کیمن کهه همد والمن المناسبة المناهم الماله عهم and you will die and you will seek me ەھجىدىس תות שינו אינו שינה ् वक्षवयाकेव are able not <you> to come 1 والمركب بالماليا بالمالي بالمالية المالية المالية المالية that he says he will kill himself indeed <why> the Yehudeans 467 אינותד are able <you> I <I> not to come you go المراجع المالي بدار المالي بدارات المالية المالية to them and he said below from <you> 'पक्रायः क्राक्राय .12 'पक्तथः 'पव्य from are स्तार प्रसार ארוך אונא אוקף א ्वकार राज I told that you will die كالتاتك لحه ् तकातमकार you will die you believe त्यात त्यातः ् तामान्त्रक ् तकातमका to them said are? who you the Yehudeans ्वत्य रंजर केमर स्त्र केमर रिप्तवत्य with you to speak I should begin .15

^{1.} In verse 10, Maran Yeshua uses a wordplay between **Mawtha** (*death*) and **Matha** (*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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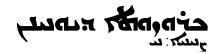




those things and I is true who sent me He but and to judge to say ملسد کری می بعدد سانعد به مرکز مسلم in the world I speak are what these things from Him which I heard to them he spoke the Father that concerning they knew المكام المحنة المهم يديك याःग याव .16 of Man the Son you lift up when Yeshua again to them said 17. كورية لهاك بهوي بوري بالماك بالماكم الماكم الما not my own will from and a thing am that I you will know then השור האלט אלט הנהו בן אבחף ופבר על speak that likewise my Father has taught me as but لعد كالك كالكم كرحاكم بكرافيد كرحد بهجمة بهم مطلك كراكم alone does leave me and not is with me who sent me and He חבן הדהיע עבר אושחקי חלא דבחני בניחהי at all times I do to Him that are pleasing things <I> because my Father بعدة له بعد كالم عطوعه אבר בילך אאוא באב was he speaking these things while in him believed many या वामान प्रतिक प्रवक नामम سلم 19. حہ if in him who believed Yehudeans to those Yeshua and said 20. האתי שהל להוה, נהחגלא אהינות בה א אניםה and you will know you [are] my disciples truly by my words should abide المحافة و حطاله حذب المرابع المرابع المرابع المربع will set you free truth and that the truth the seed to him said علان مل بنسل 22. المعنا الله والله has been served not to anyone bondage and ever of Awraham we [are] יד אינבינטע טבי משטע דבינטשט קובר קני free men that you will be you do say how لم كرستكم كرسة كريله بداهيهمه بديد سكريكم وي who commits that anyone to you I say truly truly Yeshua to them لهه بعهد کرمد کرمد کرمد کرمد کرما محلم

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does remain not and a servant of sin the servant sin .24 היישות ממו remains forever but the Son in the house .25 لنلج T.CILLE 77 you will be truly should free you ्ततकार्वा שלינולנו but of Awraham you [are] that the seed מעשם המבייםה משנה Mint are open 1 not to my word because مه و ص 17 ٤١٤٠١ speak my Father to I have seen מבונות אונא אונים המושה कृत्य7 your father with you have seen they answered you do עבורט דבאל עוקטי کته कृत्य7 <ours> our father to him and said to them is Awraham Yeshua אלן אבויהה הה אבי **(472)** of Awraham the deeds you are אלה בנחמר מחיםם בעביימת עביחמר behold but would المعكد برح ् वक्तारः 73 GE who truthfully from which I heard with you spoke 4772 איניאן איניאן <you> did do not אר בשפים ארן .30 ती नवांचर तर्म तवारी کحہ of your father the deeds to him they said 47 777375 אות בחבה , Yeshua to them said Father one did come to be not God سة كوكم كرسة لم كرلمية 31. كرسة لمور بعد

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

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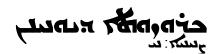




me you would love your father were my own will from <it is> and not and I have come have gone out المراعات المعلم المراوم المراعات المراع not my word what [reason] because of sent me He but I have come र्राम भीम .32 मांसर वहा र्रोत केरकार ध्यू नश्रीय my word to hear you are able not because you do comprehend سعبهه درا بدره براه المرابع ال and the lusts are the accusing the father from अध्यान त्राकिक स्न रियो रियो रियो रिकिक का रिकिक 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 المنطاع مهم محتناته كلم عكمم ميل محناته لمله because speaks he himself from a falsehood he speaks when in him حه کرساف بسطال حیدمانای سے برای می سطال سیال concerning me rebukes among you who me you do believe not do believe not why <you> I speak the truth and if sin سلسهر مين عبربي مسلل بدين بدهه المين يدونه of God the words is God who from he त्रकार मंद्र अवन्त्र प्रकार भारत मार्थ के विकार do hear not <you> this because of hears not because you भ्याम निम्म विवास भ्याम भ्याम निमम असम निमम निमम to him and said the Yehudeans answered God from you are مه المراجع الم you have and a devil you [are] that a Shamaritan we did say well not كم عدمة كمعنام كرسم معدنكم كرسة كمرسة كمرسة لم

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do honor my father but there is no devil in me Yeshua to them said 38. كون لهم بعد لد درمي كل كري كون المعن and <I> me curse and you भारत राजि स्पेर सी भारत राजि अर्थ में मार्थ राजि राजि to you I say truly truly and judges who seeks He there is אנה הם אבלה האת 40. אמין אמין אמי אלה לבה forever he will see not death keeps 1 who my words that he ا المراكات المراكب المركب المر died Awraham you have that a devil we know now the Yehudeans to him कि पक्राध्य क्षेत्र रास्त रास्ति रासक स्था death keeps who my word that he you say and <you> and the prophets والمرابع المالية المالية المالية المالية المالية our father than you greater are why forever will taste not के प्राप्त प्राप्त किया निवास के किया निवास you do make who who died the prophets and than who died بحري يسمهه هنه بحد بديه אביהם הננום הבן myself I glorify <I> if Yeshua to them said وهدم دهد المعلى المام me who glorifies my Father is anything <it is> בדרת על שישל הגים אינים אבר איניבור ער you do know Him and not is that our God you whom said He چە كىرىناپ كىلەر كىرلەر چە 44. مۇر بىرلەرىيەر say and if Him I Him I do know that not I की नर्रात अरा नर्रात ने ने निर्म अरा निर्म अरा निर्म की know but like yourselves a liar किए। प्राप्त पर प्रत्यक्षिया प्रत्य पर्यं प्रत्य my day to see did long your father Awraham ىلىن كىنى 45. كىدىنى كىدىدى سىلىد كىدى كىدى yet the Yehudeans to him said and rejoiced and he saw [it] מנונ 46. אתוין בה שמאנאל אניאמפה

^{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.