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his mother's womb since [who was] blind a man he saw he crossed over and when .1 1504 777 his disciples had sinned our Master and said האשאמ به (بعدیت الله د حتك he should be born blind that his parents अर्मिक אבה שבו הבה שבות that might be seen but his parents nor did sin אינון העול אונים השומים אונים of Him the works it is necessary for me that man the night [is] coming it is daytime of the world I [am] the Light I [am] as in the world as long मार्थ कांक्य मार्थ मार्थित and mixed the ground upon he spat these things he said and when Mil 7274 .6 the eyes upon and he rubbed it his saliva مهسته ىك كىلەھد adix ADG' ᄺ and he went of Shilokha in the baptismal wash 2 go to him and he said .7 בעלעטציעט now his neighbors seeing <while> and he came [and] washed .8 1594 would that he beg the beginning from <them> מממ שלשל אממ \aa1 אנגאד 71.71 and beg would who sit he this [man] is it הם העלב הם הוא מעהד who saying and [there were] some that it was [he] grica CLGGIX

^{1.} The Semitic root **PLKH** can mean 'work', 'service' or 'worship.'

^{2.} The Aramaic root **ShWG**, from which this word is derived, means to '*purify*' oneself, especially in the context of a ritual washing prior to worship or priestly service.

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حدید کیسانے

that I am [he] saying but he him he closely resembles but स्माधी मधीर कि का मन निस्मं कारी मधीर निधीर your eyes were opened how to him they said he answered 10. كىسەب كە كىدىكە كىلەقلەت بىيىي 11. **WILL** and rubbed it clay made Yeshua whose name is a man to them and said האתי לבלא הדתה נדהל לבה לעל הלד of Shilokha in the water [and] wash go to me and he said my eyes upon on me لد بل بيد ممرحة لد را محيد حسم محياه where is he to him they said and I began to see and I washed and I went مروله كرسيله مرواله لد 12. كرستاب له I do know not to them he said who from he and they brought <him> كمعنة للمه كم بعد كماكم 13. مميلهمهد לבה אנדן it the Pharisees to was blind the beginning या अवा कार्या कार्य थिय विशे किया कार्य कार्य his eyes and opened Yeshua the clay made when the sabbath حة لعة بلكم بعمد مكفد له ليمهد you see how [is it that] the Pharisees asked him and again 15. कार्कार अध्याप एरंग्येत अध्याप अध्याप and I washed my eyes upon he placed clay to them said and he भूगन्यस्य नाग ना कि राम भारा किए मारे अस this the Pharisees of some were and saying مكملسود لد 16. مكرونام مهمه كريكم و فاسكم مهلك others does keep not who the sabbath he God from मिनेत के काल स्नु लिकार का सम्मुत के प्रांचित miracles these sinful a man is able how were saying بر برون بههه برحله ستحد بدين بهلم بههه among them there was and division to do again they said لتربع موالمها بالمه في المام who opened concerning him you do say what <you> blind man to that لهه همتكم كبرية بدئم كبيدة كبرية بالمهر

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he [is] that the Prophet I say <I> to them he said your eyes <to you> سس کردن المه کردن کردن کردن that he blind the Yehudeans concerning him were believing but not אטאלא אטאלא للههد ववन वाम्मन भूत स्रो until yet he saw who saw of him the parents they called חנילה להילה השלה לקבים היים הנילה that <you> he your son this is if them and they asked مكيل كين كا هال جير ها بهرامه كالمجرام he sees now how [is it that] he was born blind that المساولة الموالد المحلام المحلكة المحلكة our son that this is we know and said his parents and answered עם דיך אבהספר האנים נדעון דפום בין opened who or he sees now but how he was born blind and that والمرابع المال الله الله الله المرابع المال الما is of age he indeed we do know not his eyes <to him> him का न्याम का या कि म्यान may speak himself on behalf of he said these things عادله و ملك محم بعلل 22. الملح المعناه had decided the Yehudeans of were they afraid because his parents אבשחשר בלך אציקר שחם בל השחאים השם שחם that the Messiah in him should confess anyone that if the Yehudeans for עיב עשטאינע און אוב נטאט בש the assembly of they would cast him out he [is] this because of ى تى دامىكى كى تىل تولى تولى him that he is of age his parents and they called अवन्तरियत .24 तीर्तर की अववारी की अन्न अववन्तरी वरंगरी and they said blind who was he time a second the man للحيه يدهوبهم حديم المه بهرمهمات هاي مهديم المهدير is a sinner man that this do know for we to God give glory to him वक स्त्रीम स्ट्रिय स्वित निर्मा स्त्रीत जनम

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ביותוא דמתים

he [is] a sinner if to them and said he answered سلكم به مرسن لهم بر a I see behold and now I was that blind I know but one [thing] المال المناكر [did he] open how to you [did he] do what again to him they said 26. کرستاب لیه ماه سلک کردنگر کاهد your eyes <to you> yet not you I have told to them he said لم سيم 27. كرمن لهم كرمنه لحم مكرم also why to hear [it] you do want again what you have listened न्य प्रमा कार कार न्यू न्यू तिया राजा and they to him to be you desire disciples <you> disciples for we of his a disciple are you to him and said reviled him عرسه والمربر له الالله مه المرسية عمه سر لمن المرسية this man spoke God Moshe that with and we know of Moshe are سلم بالمعلكا 29. مندلسلم بدلي بالمعلك الملكم الله المهلكة man that answered he [is] where from we do know not but אין לה נאנון בן אובלה בה 30. נה הם נביאה that <you> [something] to marvel [at] therefore is in this to them and said والمحبرة الموال علمان المحمل לתום אתויף he opened <mine> yet my eyes he [is] where from you do know not لك مدلب كالله مد كالمدكر به ملك ملك كول rather does hear not of sinners the voice that God now we 31. נהגנין נונין היתלוקית בשלמן העלילו למן בודע אלמן hears he him his will and does <from> him who fears לדץ האול מוגה הלבה שבינה להה הה בתל 32. דץ of a blind man the eyes someone that opened it has been heard not eternity ! الم كم كمعوديه دوود كابعد بيري he be able not this [man] is God from not if who was born न्त्राकेरी रिक र्राव र्रावित कारेत कारेत केरे सम्बद्ध

^{1. &#}x27;Never before.'

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entirely you to him and said they answered would .34 איז ענים עפט काय था المحتديم كله were born outside and they cast him us you teach and <you> प्राप्त नाम क्रायत क्षांत्रमुख्यः यःकारितात and he found him outside that they had cast him Yeshua 227 PERDEPL 447 ويتحيي answered of God? in the Son do believe <you> to him and said you .36 המשתה ليتهميا تتنه 411 who is he in him that I may believe my Lord and said who was healed ىتند האתי حلك สส is he with you who speaks and he you have seen him Yeshua to him said ححه המות מקום -drgnm him [and] worshipped 1 and he fell my Lord believe said and ď۷ का स्पू त्रयां सकृत्य त्राये सांध this of world for the judgement Yeshua ध्यंच ध्यान .39 may become blind who see and those may see do see who not الالمولح ويربلام who with him those the Pharisees some of and heard these things were 15 is بركته aaa 4 why? to him and said .41 لتکار کرف سے موسکر سے יונטי you would have no you were sin this because of that we see

^{1.} The Aramaic root **SGD** means '*To prostrate oneself before*', and is the most submissive form of worship.

^{2. &#}x27;Firmly established', 'unmovable' idiomatically 'eternal.'