

## Besuras Hageulah according to Yochanan

<sup>1</sup> Bereshis (*in the Beginning*) was the Dvar HASHEM,\* and the Dvar HASHEM was agav (*along with, etzel*)†HASHEM, and the Dvar HASHEM was nothing less, by nature, than Elohim!‡

<sup>2</sup> Bereshis (*in the Beginning*) this Dvar HASHEM was with HASHEM.§

<sup>3</sup> All things through him came to be, and without him came to be not one thing which came into being.\*

<sup>4</sup> In him was Chayyim (*Life*) and the Chayyim (*Life*) was the Ohr (*Light*) of Bnei Adam.†

<sup>5</sup> And the Ohr shines in the choshech,‡ and the choshech did not grasp it.§

<sup>6</sup> There came an ish haElohim (*a man of G-d*), having been sent from HASHEM. His name was Yochanan.

<sup>7</sup> This Yochanan came for an eidus (*witness*), that he might give solemn edut (*testimony*) about the Ohr, that kol Bnei Adam might have emunah through him.

<sup>8</sup> This ish haElohim was not the Ohr, but he came that he might give solemn edut (*testimony*) about the Ohr.

---

\* **1:1** Isa 55:11; Gn 1:3 † **1:1** Prov 8:30; 30:4 ‡ **1:1** Ps 56:10 [11]; Yn 17:5; Rv 19:13 i.e., the Ma'amar Memra § **1:2** Prov 8:30 \* **1:3** Ps 33:6,9; Prov 30:4 † **1:4** Ps 36:9 [10] ‡ **1:5** Ps 18:28 § **1:5** Isa 9:1

<sup>9</sup> The Ohr, the Ohr HaAmitti (*the True Light*), which gives rational *haskalah* (*enlightenment*) to kol Bnei Adam (*all mankind*), was coming into the Olam Hazei.

<sup>10</sup> He was in the Olam Hazei, the Olam (*world*) came to be through him;\* yet the Olam Hazei did not recognize him.

<sup>11</sup> He came to his own, and his own were not mekabel (*accepting*) the Kabbalus HaMalchus of him.†

<sup>12</sup> But as many as him lekabel pnei Moshiach (*receive him as Moshiach*), to them he gave the tokef (*authority*) to become in fact yeladim haElohim.‡

<sup>13</sup> He gave this tokef to the ones whose being born was not by the agency of natural descent, nor by the ratzon (*will*) of basar (*fallen human nature*), nor by the ratzon of a geveir (*male*) – rather, to the ones born of G-d.§

<sup>14</sup> And the Dvar HASHEM did mitgashem (*become bodily*) and made his Sukkah, his Mishkan (*Tabernacle*) among us,\* and we† gazed upon his Shekhinah,‡ the Shekhinah of the Ben Yachid from Elohim HaAv, full of HASHEM's Chesed v'Emes.

<sup>15</sup> And Yochanan gives solemn edut (*testimony*) about him and has cried out, This was he about whom I said, Hu HaBah (*He who comes*)§ after me is really before me in priority, because, before I came to be, he was.\*

---

\* 1:10 Ps 33:6,9 † 1:11 Isa 53:3 ‡ 1:12 Dt 14:1 § 1:13 Yn 3:3,7

\* 1:14 Isa 7:14 † 1:14 Shlichim, 1Y 1:1-2 ‡ 1:14 Ex 33:18; 40:34; Isa 60:1-2 § 1:15 Gn 49:10; Ezek 21:27 \* 1:15 Yn 8:58

<sup>16</sup> For from the kol melo (*all the plentitude*) of him we all received Chesed upon Chesed.

<sup>17</sup> Because the matan Torah (*giving of the Torah*) was graciously bestowed through Moshe,<sup>†</sup> but Chesed and Emes of HASHEM came through [Rebbe], Melech HaMoshiach Yehoshua.<sup>‡</sup>

<sup>18</sup> No one has ever seen HASHEM.<sup>§</sup> It is Elohim the Ben Yachid,<sup>\*</sup> it is he, the one being in the kheyk (*bosom*) of HaAv, this one is HASHEM's definitive midrash (*exegesis*).

<sup>19</sup> And this is the solemn edut (*testimony*) of Yochanan, when those of Yehudah sent kohanim and L'viim from Yerushalayim to him that they might ask him, Mi atah? (*Who are you?*).

<sup>20</sup> Yochanan made hoda'a (*confession, admission*) – he did not fail to make hoda'a – and said clearly, I am not the<sup>†</sup> Melech HaMoshiach.

<sup>21</sup> And they asked Yochanan, What, then? Are you Eliyahu HaNavi? And Yochanan says, I am not. Are you the Navi?<sup>‡</sup> And he answered, Lo (*No*).

<sup>22</sup> They said then to him, Mi atah? That we may give a teshuvah (*answer*) to the ones who sent us. What do you say about yourself?

<sup>23</sup> Yochanan said, I am a KOL KOREY BAMIDBAR, make straight the DERECH HASHEM!<sup>§</sup> as Yeshayah HaNavi said.

<sup>24</sup> And the ones that had been sent were of the Perushim.

---

<sup>†</sup> **1:17** Rabbeinu; Dt 32:46; Ex 31:18; 34:28    <sup>‡</sup> **1:17** Ex 34:6; Ps 25:10; 40:11; 85:11; Yn 1:49    <sup>§</sup> **1:18** Ex 33:20    <sup>\*</sup> **1:18** who shares the nature of HASHEM, the Chochmah Ben Elohim at his side, see very importantly Prov 8:30; 30:4    <sup>†</sup> **1:20** Rebbe,    <sup>‡</sup> **1:21** Dt 18:15,18    <sup>§</sup> **1:23** Isa 40:3, TARGUM HASHIVIM

<sup>25</sup> And the Perushim asked Yochanan, If you are not the [Rebbe], Melech HaMoshiach nor Eliyahu nor the Navi, then why do you administer the mikveh mayim's tevilah?

<sup>26</sup> Yochanan answered the Perushim, I give a tevilah in a mikveh mayim; among you is standing one of whom you do not have da'as.

<sup>27</sup> Hu HaBah (*he who comes*),\* that is, He who comes after me, is one that I am not worthy even to untie the thong of his sandal.

<sup>28</sup> These events took place in Beit-Anyah (*Bethany*), beyond the Yarden River, which Yochanan was using as a mikveh mayim in which to administer the tevilah.

<sup>29</sup> On the next day, Yochanan sees Yehoshua coming to him, and Yochanan says, Hinei! The Seh HaElohim,† the one carrying away the avonot HaOlam Hazeḥ (*sins of this world*).‡

<sup>30</sup> This is he about whom I said, After me comes an ISHŠ who is really before me in priority, because, before I came to be, he was.\*

<sup>31</sup> And I did not recognize him, but that he might be manifested to Klal Yisroel, I came, therefore, administering the mikveh mayim's tevilah.

<sup>32</sup> And Yochanan gave solemn edut, I have seen the Ruach Hakodesh descending like a yonah out of Shomayim and remaining upon him.†

<sup>33</sup> And I did not recognize him, but the One who sent me to give the mikveh mayim's tevilah said to

---

\* **1:27** i.e., the Rebbe, Melech HaMoshiach who is coming into the Olam Hazeḥ † **1:29** Gn 22:8; Ex 12:5-13; Isa 53:7 ‡ **1:29** i.e., as the sa'ir l'Azazel kapporah; Isa 53:6,7,12; Lv 16:22 § **1:30** Zech 6:12 \* **1:30** Yn 8:58 † **1:32** Isa 11:2

me, Upon whomever you see the Ruach Hakodesh descending and remaining, this is the One giving the tevilah in the Ruach Hakodesh.‡

<sup>34</sup> And I have seen and I have given solemn edut (*testimony*) that this One is the Ben HaElohim.§

<sup>35</sup> On the next day, Yochanan was standing with two of his talmidim.

<sup>36</sup> And as Yochanan watched Yehoshua walking by, Yochanan says, Hinei the Seh HaElohim!\*

<sup>37</sup> And the two talmidim heard Yochanan speaking, and they followed after him.

<sup>38</sup> When he turned and saw them following, he says to them, Mah tevakkeshun (*What do you seek*)? And they said to him, Rebbe (which means, being translated, my Master Moreh [teacher]), where is your mekom megurim (*dwelling place*)?

<sup>39</sup> And he says to them, Bo'u u're'u! (*Come and see!*) They went, therefore, and saw his mekom megurim, and remained with him that day. The hour was about the tenth (*four o'clock in the afternoon*).

<sup>40</sup> One of the two was the achi Shim'on Kefa. His name was Andrew. He was one of the two who heard Yochanan and followed him.

<sup>41</sup> Andrew first finds his own achi Shim'on Kefa and says to him, We have found the Rebbe, Melech HaMoshiach! — the word, being translated, means “Messiah”.†

<sup>42</sup> Andrew led Shim'on to Yehoshua. When Yehoshua gazed at Shim'on, he said, You are

---

‡ **1:33** Yoel 3:1    § **1:34** 2Sm 7:14; Ps 2:7; 1Chr 17:10-14; Prov 8:30; 30:4    \* **1:36** Gn 22:8; Ex 12:5-13; Isa 53:7    † **1:41** Dan 9:25; Ps 2:2; 1Sm 2:10

Shim'on Bar-Yonah. You will be called Kefa, which is translated Petros.‡

43 On the next day he wanted to go out into the Galil, and he finds Philippos, and says to Philippos, Follow me.§

44 Now Philippos was from Beit-Tzaidah, the shtetl of Andrew and Kefa.

45 Philippos finds Natan'el and says to him, He whom Moshe\* wrote of in the Sefer Torah, he whom the Nevi'im also wrote of – Yehoshua ben Yosef [ben Dovid], from Natzeret we have found!†

46 And Natan'el said to Philippos, Can anything good come out of Natzeret?‡ Philippos says to Natan'el, Bo'u u're'u! (*Come and see!*)§

47 Yehoshua saw Natan'el coming to him, and he says, Hinei a genuine Ben Yisroel, in whom is no MIRMAH (*deceit*).\*

48 Natan'el says to him, How do you have da'as of me? In reply, Yehoshua said to him, Before you received your kri'ah (*call*) from Philippos, while you were beneath the etz hate'enah† (*fig tree*), I watched you.

49 In reply, Natan'el said to him, Rebbe, you are the Ben HaElohim,‡ the Rebbe, Melech HaMoshiach of Yisroel.

50 In reply, Yehoshua said to Natan'el, Because I told you that I watched you beneath the etz hate'enah, do you have emunah (*faith*)? Greater

---

‡ 1:42 Rock; Gn 17:5,15; 32:28; 35:10 § 1:43 as my talmid; 1Kgs

19:19 \* 1:45 Rabbeinu † 1:45 Dt 18:18; Isa 7:14; 9:6[5]; Ezek

34:23 ‡ 1:46 7:41; Isa 11:1; Zech 6:11-12 § 1:46 2Kgs 6:13

\* 1:47 Ps 32:2; Zeph 3:13; Isa 53:9 † 1:48 Mic 4:4; Zech 3:10

‡ 1:49 2Sm 7:14; Ps 2:7; 89:26-27

than these things you will see.

<sup>51</sup> And he says to Natan'el, Omein, omein, I say to you, you will see Shomayim having been opened and malachim (*angels*) of HASHEM ascending and descending on the Bar Enosh. §

## 2

<sup>1</sup> On Yom HaShelishi, there was a Chasunoh (*Wedding Feast*) in Kanah in the Galil; and the Em (*Mother*) of Rebbe, Melech HaMoshiach was there.

<sup>2</sup> He and his talmidim were also invited to the Chasunoh (*Wedding Feast*).

<sup>3</sup> And when yayin (*wine*) was lacking, the Em of Rebbe, Melech HaMoshiach says to him, They do not have yayin.

<sup>4</sup> And Rebbe, Melech HaMoshiach says to her, Mah lanu valach, Isha? \* My sha'ah (*hour; time*) has not yet come. †

<sup>5</sup> The Em of Rebbe, Melech HaMoshiach says to the mesharetim, Asher yomar lakhem ta'asu (*Do whatever he tells you*). ‡

<sup>6</sup> Now there were shesh (*six*) stone water jars lying there. These were for the Jewish tohorot, each holding twenty to thirty gallons.

<sup>7</sup> Rebbe, Melech HaMoshiach says to them, Fill with mayim. And they filled them up to the top.

<sup>8</sup> And he says to them, Draw now and bring to the Rosh HaMesibba (*Head of the Reception, Feast*). And they brought it.

---

§ **1:51** i.e., Moshiach Dan 7:13-14; Zeph 3:15; Gn 28:12      \* **2:4** Gn 3:15      † **2:4** Mt 26:18,27-28      ‡ **2:5** Gn 41:55

<sup>9</sup> And when the Rosh HaMesibba tasted the mayim having become yayin, and when he did not have da'as of where it came from — but the mesharetim had da'as, the ones having drawn the water — the Rosh HaMesibba summoned the Choson (*Bridegroom*).

<sup>10</sup> And the Rosh HaMesibba says to him, Every-one sets out the yayin hatov first, and when they have become drunk, he sets out the inferior; you have kept the yayin hatov until now.

<sup>11</sup> This was the reshit (*beginning*) of the otot (*miraculous signs*) Rebbe, Melech HaMoshiach accomplished in Kanah of the Galil, and he manifested the kavod (*glory*) of him, v'ya'aminu bo (*and they put their faith in him*).<sup>§</sup>

<sup>12</sup> After this he went down to K'far-Nachum and the Em of Rebbe, Melech HaMoshiach and the achim and his talmidim also, and there they remained not many yamim (*days*).

<sup>13</sup> And Pesach was fast approaching, and Rebbe, Melech HaMoshiach went up to Yerushalayim.\*

<sup>14</sup> And he found in the Beis Hamikdash the ones selling oxen and sheep and doves† and the coin-dealers sitting.‡

<sup>15</sup> And having made a shot (*whip*) out of ropes Rebbe, Melech HaMoshiach drove all of them out of the Beis Hamikdash, both the sheep and the cattle. He also poured out the coins of the machalifei hakesafim (*money-changers*) and overturned their tishen (*tables*).

---

§ 2:11 Ex 14:31      \* 2:13 Dt 16:1-6      † 2:14 Lv 1:14; Dt 14:26

‡ 2:14 Dt 14:25



<sup>16</sup> And to the ones selling doves, Rebbe, Melech HaMoshiach said, Take these things from here. Do not make the Bais Avi a bais hasokharim (*house of merchants*).§

<sup>17</sup> The talmidim of Rebbe, Melech HaMoshiach remembered that it had been written, KINAT BETECHA AKHALATNI (*Zeal for Your bais hath consumed me*).\*

<sup>18</sup> In reply, those of Yehudah then said to Rebbe, Melech HaMoshiach, What ot (*miraculous sign*) do you show us for these things you do?

<sup>19</sup> In reply, Rebbe, Melech HaMoshiach said to them, Bring churban to this heikhal and in shloshah yamim† I will raise it.

<sup>20</sup> Those of Yehudah then said, In forty and six years this Heikhal was built and you in shloshah yamim will raise it?

<sup>21</sup> But that one was speaking about the heikhal of Rebbe, Melech HaMoshiach's basar.‡

<sup>22</sup> Therefore, when he underwent the Techiyas HaMoshiach (*Resurrection of the Moshiach*), his talmidim remembered that this he was saying and v'ya'aminu§(*and they put their faith*) in the Kitvei Hakodesh\* and the dvar which Rebbe, Melech HaMoshiach said.

<sup>23</sup> And when Rebbe, Melech HaMoshiach was in Yerushalayim during Pesach at the Chag (*Feast*), many from Yehudah had emunah (*faith*) in ha-Shem of Rebbe, Melech HaMoshiach, seeing his otot (*miraculous signs*) which he was doing.

---

§ 2:16 Zech 14:21 \* 2:17 Ps 69:9 † 2:19 Jon 2:1; Hos 6:2 ‡ 2:21  
Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:10-11 § 2:22 Ex 14:31

\* 2:22 Ps 16:9-10

24 But Rebbe, Melech HaMoshiach was not entrusting himself to them, because he had da'as of kol Bnei Adam.

25 And he had no need that anyone should give solemn edut (*testimony*) about them,† for he knew what was in Bnei Adam.‡

### 3

1 Now there was a man of the Perushim. His name was Rav Nakdimon, a\* katzin (*leader*) of the Yehudim.

2 This one came to Rebbe, Melech HaMoshiach under cover of lailah and said to him, Rabbi, we have da'as that you are a moreh from HASHEM having come, for no one is able these otot (*miraculous signs*) to do, which you do, unless HASHEM is with him.

3 In reply, he said to him, Omein, omein, I say to you, unless someone is born anew,† he is not able to see the Malchut HASHEM.

4 Rav Nakdimon says to Rebbe, Melech HaMoshiach, How is a man, being old, able to be born? Surely he is not able into the womb of immo a second time to enter and to be born?

5 In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you: unless someone is born of mayim‡ and Ruach Hakodesh,§ he is not able to enter into the Malchut HASHEM.\*

6 That which is born of basar is basar, and that which is born of the Ruach is ruach.

---

† 2:25 Isa 11:3    ‡ 2:25 Dt 31:21; 1Kgs 8:39    \* 3:1 Sanhedrist

† 3:3 born again, Yn 1:13; Dt 10:16; 30:6; Jer 4:4; Isa 52:1; Ezek 44:7,9    ‡ 3:5 Ps 36:9 [10]    § 3:5 Ezek 36:25-27; 37:14    \* 3:5 Lk 17:21

<sup>7</sup> Do not marvel that I said to you, It is necessary for you to be born again, born anew.

<sup>8</sup> The ruach (*wind, Spirit*) blows where it wishes, and the sound of it you hear, but you do not have da'as of where it comes from and where it goes;† so it is with everyone having been born of the Ruach Hakodesh.‡

<sup>9</sup> In reply, Rav Nakdimon said to Rebbe, Melech HaMoshiach, How is it possible for these things to happen?

<sup>10</sup> In reply, he said to him, You hold the teaching office of rabbi, of moreh b'Yisroel and of these things you do not have da'as?

<sup>11</sup> Omein, omein, I say to you, that of which we have da'as we speak, and of that which we have seen, we give solemn edut (*testimony*), and the solemn edut of us you [pl.] do not receive.

<sup>12</sup> If I told you [pl.] about things of the Olam Hazeh and you have no emunah, how will you have emunah if I tell you about the things of the Olam Haba?

<sup>13</sup> And no one has ascended into Shomayim except the one having descended out of Shomayim, the Bar Enosh.§

<sup>14</sup> And as Moshe lifted up the nachash in the wilderness,\* so it is necessary for there to be a hagbah (*lifting up*) of the Bar Enosh.†

<sup>15</sup> That everyone having emunah‡ in him may have Chayyei Olam.§

---

† 3:8 Koh 11:5    ‡ 3:8 Ezek 37:9    § 3:13 Dan 7:13-14; Prov 30:4; Dt 30:12    \* 3:14 Num 21:8-9    † 3:14 Ps 22; Isa 53    ‡ 3:15 Gn 15:1-6; Num 14:11; Ex 14:31    § 3:15 Dan 12:2; Isa 52:13

<sup>16</sup> For HASHEM so had ahavah (*agape*) for the Olam Hazeḥ that HASHEM gave the matanah (*gift*)\* of HASHEM's Ben Yechid,† so that whosoever has emunah in him may not be ne'evad (*lost, perish, be ruined with destruction*), but find Chayyei Olam.‡

<sup>17</sup> For HASHEM did not send the Ben HaElohim into the Olam Hazeḥ that he might judge the Olam Hazeḥ, but that the Olam Hazeḥ might be brought to the Geulah (*Redemption*) of the Olam Haba through him (*Rebbe, Melech HaMoshiach*).§

<sup>18</sup> The one of emunah who is mekabel Moshiach (*accepting the person of the Bar Enosh, Rebbe, Melech HaMoshiach*) is not judged; but the one without emunah who is not mekabel Moshiach, already has been judged and given the psak din (*verdict*) of "condemned," because he has no emunah in the Shem of the Ben Yachid of HASHEM.

<sup>19</sup> And this is the psak din, that the Ohr has come into the Olam Hazeḥ, and Bnei Adam had ahavah for the choshech rather than for the Ohr, for their ma'asim were ra'im (*evil*).\*

<sup>20</sup> For everyone walking in the derech resha'im has sin'as chinom (*baseless hatred*) for the Ohr and does not come to the Ohr, lest his ma'asim be exposed.†

<sup>21</sup> But the one doing HaEmes comes to the Ohr that his ma'asim hamitzot may be manifested, that they have been wrought in HASHEM.

<sup>22</sup> After these things Rebbe, Melech HaMoshiach and his talmidim came into the land of Yehudah,

---

\* **3:16** Isa 9:6 [5] † **3:16** Gn 22:12; Prov 30:4; 8:30 ‡ **3:16** Dan 12:2 § **3:17** Isa 53:11 \* **3:19** Ps 52:3 † **3:20** Ps 1:6; Job 24:13-17

and there he was staying with them and was giving the mikveh mayim's tevilah.

<sup>23</sup> And Yochanan was also giving the tevilah near Shalem at Einayim, because there was plenty of water there for a mikveh, and the Yehudim were coming and submitting to the tevilah.

<sup>24</sup> Yochanan had not yet been incarcerated in the beit hasohar (*prison*).

<sup>25</sup> There was then a discussion of Yochanan's talmidim with one of the Yehudim about the subject of tohorah (*purification*).

<sup>26</sup> And they came to Yochanan and said to him, Rabbi, he who was with you beyond the Yarden, the one to whom you have given solemn edut, hinei, this one gives the mikveh mayim's tevilah and kol Bnei Adam come to him.

<sup>27</sup> In reply, Yochanan said, A man is not able to receive anything, unless it has been given to him from Shomayim.

<sup>28</sup> You yourselves stand as eidus (*witness*) to me, that I said I am not the Rebbe, Melech HaMoshiach, but I have been sent gevorn forois before him (*forerunner*).‡

<sup>29</sup> The one having the Kallah (*bride*) is the Choson (*Bridegroom*),§ but the Shoshvin (*the Choson's best man*), the one having stood and hearing him with simcha, rejoices because of the kol (*voice*) of the Choson (*Bridegroom*). Therefore, this simcha of mine has been made sheleimah (*complete*).

<sup>30</sup> It is necessary for that one\* to increase, but for me to decrease.

---

‡ 3:28 Mal 3:1 § 3:29 i.e., Rebbe, Melech HaMoshiach \* 3:30 Rebbe, Melech HaMoshiach

<sup>31</sup> The one coming from above (*Moshiach*) is over all; the one being from Olam Hazeḥ is of Olam Hazeḥ and of the Olam Hazeḥ he speaks; Hu Habah (*He who comes*),<sup>†</sup> from Shomayim is over all.

<sup>32</sup> Rebbe, Melech HaMoshiach gives solemn edut (*testimony*) to that which he has seen and heard, yet no one receives his eidus.

<sup>33</sup> The one who is mekabel Moshiach's eidus has thereby set his chotam of attestation that HASHEM is Emes.

<sup>34</sup> For he whom HASHEM sent speaks the Divrei HASHEM, for He gives the Ruach Hakodesh without measure.<sup>‡</sup>

<sup>35</sup> Elohim HaAv (*the Father*) has ahavah (*love*) for HaBen<sup>§</sup> and has given all things into his hand.

<sup>36</sup> The one with emunah in the Ben [HaElohim] has Chayyei Olam; but the one disobeying the Ben [HaElohim] will not see Chayyim, but the Charon Af HASHEM remains on him.

## 4

<sup>1</sup> Therefore when Rebbe, Melech HaMoshiach knew that the Perushim heard that he makes more talmidim and administers the tevilah of teshuva to more talmidim than Yochanan,

<sup>2</sup> Although Rebbe, Melech HaMoshiach himself did not personally administer the mikveh mayim's tevilah — this was administered by his talmidim,

<sup>3</sup> Then Rebbe, Melech HaMoshiach left the land of Yehudah and departed again into the Galil.

---

<sup>†</sup> 3:31 i.e., Moshiach    <sup>‡</sup> 3:34 Isa 42:1    <sup>§</sup> 3:35 Prov 30:4; 8:30

<sup>4</sup> And it was necessary for him to pass through Shomron.

<sup>5</sup> Therefore, he comes into a city of Shomron being called Sh'khem near the field which Ya'akov Avinu had given to Yosef Ben Ya'akov.\*

<sup>6</sup> Now a be'er (*well*) of Ya'akov was there. Rebbe, Melech HaMoshiach, having become weary from his journey was sitting there at the be'er. The sha'ah (*hour, time*) was about hashishit (*the sixth, noon*).

<sup>7</sup> An isha of Shomron comes to draw mayim. Rebbe, Melech HaMoshiach says to her, Give me a drink.

<sup>8</sup> For Rebbe, Melech HaMoshiach's talmidim had gone away into the city that they might buy okhel.

<sup>9</sup> Therefore, the isha of Shomron says to Rebbe, Melech HaMoshiach, How can you, being a Yehudi, ask to be given a drink from me, an isha (*woman*) from Shomron (*Samaria*)? (*For those who are Yehudim do not associate with those of Shomron*).†

<sup>10</sup> In reply, Rebbe, Melech HaMoshiach said to her, If you knew the matanah (*gift*) of HASHEM and who it is saying to you, Give me a drink,‡ you would have asked him and he would have given you Mayim Chayyim (*Living Water*).§

<sup>11</sup> The isha (*woman*) says to Rebbe, Melech HaMoshiach, Adoni, you have no bucket and the be'er is deep. From where then do you have the Mayim Chayyim?\*

---

\* 4:5 Gn 33:19; 48:22; Josh 24:32    † 4:9 Ezra 4:3-6; 9:1-10:44

‡ 4:10 Gn 26:19    § 4:10 Isa 44:3; 55:1; Jer 2:13; 17:13; Zech 14:8

\* 4:11 Gn 21:19

<sup>12</sup> Surely you are not greater than Ya'akov Avinu who gave the matanah to us of the be'er (*well*) and drank from it himself as did his banim (*sons*) and his tzon (*flock*)?

<sup>13</sup> In reply, Rebbe, Melech HaMoshiach said, Everyone drinking from this mayim (*water*) will thirst again,

<sup>14</sup> But whoever drinks of the mayim (*water*) which I will give to him will never thirst again, but the mayim (*water*) which I will give him will become in him a makor†(*fountain*) of mayim‡(*water*) springing up unto Chayyei Olam.

<sup>15</sup> The isha (*woman*) says to Rebbe, Melech HaMoshiach, Adoni, give me this mayim that I may not thirst nor come here to draw mayim.

<sup>16</sup> Rebbe, Melech HaMoshiach says to her, Go, call your ba'al (*husband*), and come back here.

<sup>17</sup> In reply, the isha (*woman*) said to Rebbe, Melech HaMoshiach, I do not have a ba'al. He says to her, Well you spoke, I do not have a ba'al.

<sup>18</sup> For beetzem (*in fact*) chamisha be'alim (*five husbands*) you had, and the one you have now is not your ba'al (*husband*). What you have said is emes.§

<sup>19</sup> The isha says to Rebbe, Melech HaMoshiach, Adoni, I see that you are a navi.

<sup>20</sup> Avoteinu on this mountain\* worshiped† and you say that in Yerushalayim is the place where it is necessary to worship.‡

---

† 4:14 Ps 36:9 [10] ‡ 4:14 Isa 12:3; 58:11 § 4:18 2Kgs 17:24; Hos 2:7 \* 4:20 Gerizim † 4:20 Dt 11:29; 27:12; Josh 8:33 ‡ 4:20 Dt 12:5-14; Ps 122:1-5



<sup>21</sup> Rebbe, Melech HaMoshiach says to her, Have emunah (*faith*), believe me, Isha. A sha'ah (*hour; time*) comes when neither on this mountain nor in Yerushalayim § will you worship HaAv.\*

<sup>22</sup> You worship that of which you do not have da'as;† we worship that of which we have da'as, because Yeshu'at Eloheinu (*salvation*) is from the Yehudim.‡

<sup>23</sup> But a sha'ah is coming, and now is, when those of the true avodas kodesh will worship HaAv in the Ruach Hakodesh and in Emes, for indeed [Elohim] HaAv is seeking such to worship Him.

<sup>24</sup> HASHEM is Ruach (*Spirit*) and it is necessary for the ones worshiping Him to worship in Ruach and Emes.§

<sup>25</sup> The isha says to him, I have da'as that Rebbe, Melech HaMoshiach is coming, the one being called the Messiah. When Rebbe, Melech HaMoshiach comes, he will proclaim to us everything.

<sup>26</sup> Yehoshua says to her, Ani Hu (*I am He*), the one speaking to you.

<sup>27</sup> And at this very moment, the Moshiach's talmidim arrived, and they were marveling that he was speaking with an isha. No one said, however, What are you seeking? Or, Why do you speak with her?

<sup>28</sup> Therefore, the isha left her waterpot and went away into the city and says to the bnei Adam of the city,

---

§ 4:21 Mal 1:11; 1Kgs 8:27; Isa 66:1 \* 4:21 Isa 63:16 † 4:22 2Kgs 17:28-41 ‡ 4:22 Isa 2:3; Ro 9:3 § 4:24 Ezek 36:26-27; 37:14

<sup>29</sup> Come, see an ish who told me everything I have ever done. Surely this one is Moshiach, is he not?

<sup>30</sup> They came out of the city and were coming to him.

<sup>31</sup> Divaile (*meanwhile*), Moshiach's talmidim were asking him, Rebbe, eat.

<sup>32</sup> But Rebbe, Melech HaMoshiach said to them, I have okhel (*food*) to eat\* of which you have no da'as.

<sup>33</sup> Therefore, Moshiach's talmidim were saying to one another, Surely no one brought him anything to eat?

<sup>34</sup> Rebbe, Melech HaMoshiach says to them, My okhel (*food*) is that I may do the ratzon (*will*) of the One having sent me and may complete His ma'aseh (*work*).†

<sup>35</sup> Do not say, Yet arba'ah chodashim (*four months*) and then comes the katzir (*harvest*). Hinei, I say to you, Lift up your eyes and see the sadot (*fields*) that they are white for the katzir (*harvest*).

<sup>36</sup> The one harvesting receives wages and gathers p'ri (*fruit*) unto Chayyei Olam, that the one sowing and the other one harvesting may have simcha together.

<sup>37</sup> For in this the saying is true, One sows and another reaps.‡

<sup>38</sup> I sent you to harvest that upon which you have not labored; others have labored and you have entered into their labor.

---

\* 4:32 Job 23:12 † 4:34 Koh 11:5 ‡ 4:37 Job 31:8; Mic 6:15

<sup>39</sup> And from that city of Shomron many had emunah in him, because of the solemn dvar of the isha giving edut: He told me everything I have ever done.

<sup>40</sup> Then when those of Shomron came to Rebbe, Melech HaMoshiach, they were asking him to remain with them, and he remained with them there two yamim.

<sup>41</sup> And many more put their emunah [in Rebbe, Melech HaMoshiach], because of his dvar (*word*).

<sup>42</sup> And to the isha they were saying, No longer because of what you spoke do we have emunah (*faith*), for we ourselves have heard and we have da'as that his one is be'emes the Moshi'a HaOlam (*the Savior, Go'el HaOlam*).

<sup>43</sup> And after two yamim (*days*), he went out from there into the Galil.

<sup>44</sup> For Rebbe, Melech HaMoshiach himself gave solemn edut (*testimony*) that a Navi does not have kavod (*honor*) in his own country.

<sup>45</sup> Therefore, when he came into the Galil, those of the Galil received Rebbe, Melech HaMoshiach, vi-bahlt (*since*) they had seen all which he did in Yerushalayim during the Chag, for they also went to the Chag.

<sup>46</sup> Then Rebbe, Melech HaMoshiach came again into Kanah of the Galil where he made the mayim (*water*) into yayin (*wine*). There was a certain royal official whose ben was choleh (*ill*) in K'far-Nachum.

<sup>47</sup> This man, having heard that Yehoshua comes from the land of Yehudah into the Galil, went to him and was asking him to come down and cure the ben of him. For the yeled was about to die.

<sup>48</sup> Therefore, Rebbe, Melech HaMoshiach said to him, Except you see otot (*miraculous signs*) and moftim (*wonders*), you will never have emunah (*faith*).§

<sup>49</sup> The royal official says to Rebbe, Melech HaMoshiach, Adoni, come down before my yeled dies.

<sup>50</sup> Rebbe, Melech HaMoshiach says to him, Go! Bincha chai (*your son lives*)!\*

The man had emunah (*faith*) in the dvar that Rebbe, Melech HaMoshiach had said to him, and the man departed.

<sup>51</sup> And as the man was going, his avadim met him, saying that the man's yeled lives.

<sup>52</sup> Therefore, the man inquired from them the sha'ah (*hour; time*) in which the yeled began to recover. Then they said to him, Etmol (*yesterday*) at the sha'ah hashevi'it (*seventh hour*) the fever left him.

<sup>53</sup> Therefore, the abba knew that it was the same sha'ah (*hour; time*) in which Rebbe, Melech HaMoshiach said to him, Bincha chai! And the man had emunah and all his bais.

<sup>54</sup> Now this was ot hasheni (*the second miraculous sign*) that Rebbe, Melech HaMoshiach did after having come from the land of Yehudah to the Galil.

## 5

<sup>1</sup> After these things, there was a Chag (*Feast*) in Yehudah and Rebbe, Melech HaMoshiach went up to Yerushalayim.

---

§ 4:48 Dan 3:32-33; 4:34 \* 4:50 1Kgs 17:23

<sup>2</sup> Now there is in Yerushalayim at the Sha'ar HaTzon (*Sheepgate*)\* a pool, the one being called in Aramaic, Beit-Zata, having chamasha colonnades.

<sup>3</sup> In these lay a multitude of invalids — ivrim (*blind men*), pisechim (*lame persons*), paralyzed. [

<sup>4</sup> For a malach HASHEM from time to time descended into the berekhah (*pool*) and agitated the mayim; therefore, he who entered first after the agitation of the mayim, became whole, whatever choli (*disease, sickness*) he was held by.]

<sup>5</sup> And there was a certain man there SHELOSHIM U'SHEMONEH SHANAH†(*thirty-eight years*) having been in his machla (*illness*).

<sup>6</sup> Rebbe, Melech HaMoshiach, seeing this man lying there, and having da'as that the man had been in this condition for a long time already, says to him, Do you want to have refu'ah?‡

<sup>7</sup> In reply, the choleh (*sick one*) said, Adoni, I have no one, when the mayim is disturbed, to put me into the pool. While I am coming, someone steps into the pool ahead of me.

<sup>8</sup> Rebbe, Melech HaMoshiach says to him, Rise up, take your mat and walk.

<sup>9</sup> And immediately the man received his refu'ah (*healing*) and took his mat and was walking around.

And that day was Shabbos.

<sup>10</sup> So those of Yehudah were saying to the one having been granted refu'ah (*healing*), It is Shabbos, so it is asur (*prohibited*), it is chillul Shabbos

---

\* 5:2 Neh 3:1,32; 12:39    † 5:5 Dt 2:14    ‡ 5:6 Isa 53:5

(*desecration of Shabbat*) for you to carry your mat. §

<sup>11</sup> But the man in reply said to them, The one having given me refu'ah, that one said to me, Take up your mat and walk!

<sup>12</sup> They asked him, Who is haIsh (*the man*) telling you to take up your mat and walk?

<sup>13</sup> But the one having been granted refu'ah (*healing*) did not have da'as who it is, for Rebbe, Melech HaMoshiach slipped away, there being a multitude in the place.

<sup>14</sup> After these things Rebbe, Melech HaMoshiach finds him in the Beis Hamikdash, and said to him, Hinei, you have received your refu'ah. No longer commit averos, for fear that something worse happen to you.

<sup>15</sup> The man went away and reported to the Yehudim that Yehoshua is the one having granted him his refu'ah,

<sup>16</sup> And, because of this, those of Yehudah brought redifah (*persecution*) upon Rebbe, Melech HaMoshiach, because these things he was doing on Shabbos.

<sup>17</sup> But Rebbe, Melech HaMoshiach in reply, said to them, Avi until now is working and I am working.\*

<sup>18</sup> Because of this, therefore, those of Yehudah were seeking all the more to kill Rebbe, Melech HaMoshiach, because not only was he mechallel Shabbos, but also Rebbe was saying that his own Av was HASHEM, thereby making himself equal

---

§ 5:10 Neh 13:15-22; Jer 17:21      \* 5:17 Gn 2:3

with Elohim.<sup>†</sup>

<sup>19</sup> In reply, therefore, Rebbe, Melech HaMoshiach was saying to them, Omein, omein, I say to you, HaBen is not able to do anything from himself except what he sees HaAv doing, for what things that One is doing, these things also HaBen likewise is doing.

<sup>20</sup> For HaAv has ahavah for HaBen and all things He shows to him which He does and ma'asim gedolim (*greater works*) than these He will show him that you may marvel.

<sup>21</sup> For just as HaAv raises the Mesim (*dead ones*) and makes them alive, so also HaBen makes alive whom he wills.<sup>‡</sup>

<sup>22</sup> For not even HaAv judges anyone, but all Mishpat HASHEM has given to HaBen,<sup>§</sup>

<sup>23</sup> That kol Bnei Adam may honor HaBen as they honor HaAv. The one not honoring HaBen does not honor HaAv who sent him.\*

<sup>24</sup> Omein, omein, I say to you, that the one, hearing my dvar and having emunah in the One who sent me, has Chayyei Olam and does not come into the Mishpat HASHEM, but has been transferred out of mavet (*death*) into Chayyim (*Life*).

<sup>25</sup> Omein, omein, I say to you, that a sha'ah (*hour*) is coming and now is, when the Mesim (*dead ones*) will hear the kol (*voice*) of the Ben HaElohim and the ones having heard will live.

<sup>26</sup> For just as HaAv has Chayyim (*Life*) in himself,<sup>†</sup> so also HaBen He gave to have Chayyim (*Life*)

<sup>†</sup> 5:18 Yn 1:1    <sup>‡</sup> 5:21 Dt 32:39; 1Sm 2:6; 2Kgs 5:7; Hos 6:2; Ruth 4:5

<sup>§</sup> 5:22 Gn 18:25; Judg 11:27; Dan 7:10,13-14    \* 5:23 Dan 7:13-14

<sup>†</sup> 5:26 Dt 30:20; Job 10:12; 33:4; Ps 36:9 [10]

in himself.

<sup>27</sup> And samchut (*authority*) He gave to him to make mishpat (*judgment*) because he is the Bar Enosh.<sup>‡</sup>

<sup>28</sup> Do not marvel at this. For a sha'ah (*hour; time*) is coming in which all the ones in the kevarim (*graves*) will hear the kol of Rebbe, Melech HaMoshiach, §

<sup>29</sup> And will come out, the ones having practiced HaTov to a Techiyas HaMesim of Chayyim (*Life*), the ones having practiced HaRah to a Techiyas HaMesim of Mishpat (*Judgment*).\*

<sup>30</sup> I am not able to do from myself anything. As I hear I judge, and mine is mishpat tzedek,<sup>†</sup> because I do not seek my own ratzon (*will*) but the ratzon (*will*) of the One having sent me.<sup>‡</sup>

<sup>31</sup> If I give solemn edut (*testimony*) about myself, the edut of mine is not ne'emanah (*reliable*).

<sup>32</sup> There is Another giving solemn edut about me, however, and I have da'as that the edut He testifies about me is ne'emanah (*reliable*).

<sup>33</sup> You [pl.] have sent to Yochanan and he has given solemn edut (*testimony*) to HaEmes (*the Truth*).

<sup>34</sup> Not that I accept edut from Bnei Adam, but I say these things that you may come to Yeshu'at Eloheinu.

<sup>35</sup> He§ was a menorah burning and shining and you chose to exult for a time in his Ohr (*Light*);\*

---

<sup>‡</sup> 5:27 Dan 7:13-14   § 5:28 Isa 26:19; Ezek 37:12   \* 5:29 Dan 12:2

<sup>†</sup> 5:30 Isa 28:6   <sup>‡</sup> 5:30 Num 16:28   § 5:35 Yochanan   \* 5:35 Ps 132:16; Dan 12:3



<sup>36</sup> but I have edut (*testimony*) greater than Yochanan's. For the ma'asim (*works*) which HaAv has given to me that I should accomplish, these ma'asim which I do give solemn edut (*testimony*) about me, that HaAv has sent me.

<sup>37</sup> And HaAv who sent me has Himself given solemn edut (*testimony*) about me. You have neither heard His kol (*voice*) nor the mareh of HASHEM have you seen,<sup>†</sup>

<sup>38</sup> and the dvar HASHEM you do not have abiding and dwelling in you, because you have no bitachon (*trust*), no emunah (*faith*) in the one whom HASHEM has sent.<sup>‡</sup>

<sup>39</sup> You search the Kitvei Hakodesh because you think in them you have Chayyei Olam. And those are the ones giving solemn edut about me.

<sup>40</sup> And you do not want to come to me that you may have Chayyim.

<sup>41</sup> I do not accept kavod (*glory*) from Bnei Adam.

<sup>42</sup> But I have had da'as of you, that the ahavas HASHEM (*the love of G-d*) you do not have in yourselves.

<sup>43</sup> I have come b'Shem Avi and you do not accept me. If another comes in his own name, him you will accept.

<sup>44</sup> How are you able to have emunah, when you receive kavod from one another, and the kavod from the only Elohim HaEchad you do not seek?§

<sup>45</sup> Do not think that I will accuse you before HaAv; however, there is one accusing you: Moshe, in whom you have set your tikvah.\*

---

† 5:37 Dt 4:12    ‡ 5:38 Isa 26:10; 53:1; Jer 8:8    § 5:44 2Kgs 19:15,19; Isa 37:20;    \* 5:45 Dt 31:26-27

<sup>46</sup> For if you were having emunah in Moshe, you would have had emunah in me, for he himself wrote concerning me.<sup>†</sup>

<sup>47</sup> But if in the Kitvei Hakodesh of that one you lack emunah, how will you have emunah in my dvar?

## 6

<sup>1</sup> After these things, Rebbe, Melech HaMoshiach departed beyond Lake Kinneret (*Lake Tiberias*).

<sup>2</sup> And a riezige (*sizable*) multitude was following him, because they were seeing the otot (*miraculous signs*) which he was doing on the cholim (*the ones being ill*).

<sup>3</sup> And Rebbe, Melech HaMoshiach went up to the mountain, and there he was sitting with his talmidim.

<sup>4</sup> Pesach was near at hand, the Chag (*Jewish Feast*).

<sup>5</sup> Therefore, having lifted up his eyes, Rebbe, Melech HaMoshiach saw that a great multitude is coming to him, and he says to Philippos, From where may we buy lechem that these ones may eat?

<sup>6</sup> But he was saying this to test Philippos, for he himself knew what he was about to do.

<sup>7</sup> In reply, Philippos said, Two hundred denarii worth of lechem would not be enough that each one may take a little okhel.

<sup>8</sup> One of his talmidim, Andrew, ach of Shim'on Kefa, says to him,

---

<sup>†</sup> 5:46 Gn 3:15; 45:4-9; Dt 18:15

<sup>9</sup> There is a na'ar (*lad*) here who has five barley loaves and two dagim (*fish*), but what are these for so many?\*

<sup>10</sup> Rebbe, Melech HaMoshiach said, Instruct the anashim (*men*) to recline. Now there was much grass in the area. Therefore the anashim reclined, their number being about chameshet alafim.

<sup>11</sup> Therefore, Rebbe, Melech HaMoshiach took the loaves and, having made the bracha, distributed to the ones bimesibba (*reclining*); likewise also he distributed of the dagim (*fish*) as much as they were wanting.

<sup>12</sup> Now when they were filled, he tells his talmidim, Gather the shirayim (*Rebbe's leftovers*), that nothing may be lost.

<sup>13</sup> Therefore, what they gathered from the five barley loaves filled Sheneym Asar (*Twelve*) baskets of shirayim left over by the ones having eaten.

<sup>14</sup> Therefore, the anashim, having seen what ot (*miraculous sign*) he did, were saying, This one is beemes the Navi, Hu HaBah, the one coming into the Olam Hazeḥ.†

<sup>15</sup> Therefore, Yehoshua, having had da'as that they are about to come and to seize him that they might make him king by force, departed alone again to the mountain, withdrawing by himself.

<sup>16</sup> And as erev came, his talmidim went down to the sea.

<sup>17</sup> And having embarked into a sirah, they were going across the sea to K'far-Nachum. And choshech already had come and Yehoshua had not yet come to them.

---

\* 6:9 2Kgs 4:43    † 6:14 Dt 18:15,18

<sup>18</sup> And the sea, as a great wind blew, was becoming aroused.

<sup>19</sup> Therefore, having rowed about esrim v'chamash or sheloshim stadia, they see Rebbe, Melech HaMoshiach walking on the sea and coming near the sirah, and they were gefeirlich (*horribly*) frightened.‡

<sup>20</sup> But he says to them, Ani Hu. Do not be afraid.

<sup>21</sup> Therefore, the talmidim were willing to receive him into the sirah. And immediately the sirah came to the shore to which they were going.

<sup>22</sup> On the next day the multitude that had stayed on the other side of Lake Kinneret saw that there had been only one sirah with which to cross the sea. They knew that Yehoshua had not embarked with his talmidim in that sirah, but that his talmidim had departed by themselves.

<sup>23</sup> Then some sirot (*boats*) came ashore from Tiberias and landed near the area where they ate the lechem after Rebbe, Melech HaMoshiach Adoneinu had made the bracha.

<sup>24</sup> Therefore, when the multitude saw Rebbe, Melech HaMoshiach is not there, nor his talmidim, they embarked into the sirot and came to K'far-Nachum, seeking Yehoshua.

<sup>25</sup> And having found him across the sea, they said to him, Rebbe, when did you come here?

<sup>26</sup> In reply, Rebbe, Melech HaMoshiach said, Omein, omein, I say to you, you are seeking me not because you saw otot (*miraculous signs*), but because you ate of the loaves and were gluttoned.

---

‡ 6:19 Job 9:8

<sup>27</sup> Do not work for the okhel that is perishing, but for the okhel remaining to Chayyei Olam, which the Bar Enosh<sup>§</sup> will give to you, for Elohim HaAv has set His chotam (*seal*) on this one.\*

<sup>28</sup> Therefore, they said to Rebbe, Melech HaMoshiach, What may we do that we may work the pe'ulot HASHEM?

<sup>29</sup> In reply, Rebbe, Melech HaMoshiach said to them, This is the mitzvah of HASHEM, that you may believe in Rebbe, Melech HaMoshiach whom HASHEM has sent.

<sup>30</sup> They said, therefore, to him, What ot (*sign*) then do you perform that we may see and may have emunah in you? What work do you do?

<sup>31</sup> Avoteinu ate the manna in the wilderness,<sup>†</sup> as it has been written, LECHEM from SHOMAYIM he gave them to eat.<sup>‡</sup>

<sup>32</sup> Therefore, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, it was not Moshe who has given you the lechem out of Shomayim, but HaAv of me gives you the lechem ha'amitti (*the true bread*) out of Shomayim.

<sup>33</sup> For the lechem of HASHEM is that which comes down out of Shomayim and giving Chayyim (*Life*) to HaOlam.

<sup>34</sup> Therefore, they said to Rebbe, Melech HaMoshiach, Adoni, always give us this lechem.

<sup>35</sup> Rebbe, Melech HaMoshiach said to them, Ani Hu<sup>§</sup> the lechem haChayyim; the one coming to me never hungers, and the one with emunah in me will never thirst again.

---

§ 6:27 Moshiach \* 6:27 Isa 55:2 † 6:31 Num 11:7-9; Ex 16:4,15; Neh 9:15 ‡ 6:31 Ps 78:24; 105:40 § 6:35 Ex 3:14

<sup>36</sup> But I said to you that you have seen me and yet you do not have bitachon, you lack emunah.

<sup>37</sup> All which HaAv gives to me will come to me, and the one coming to me I will never turn away.

<sup>38</sup> For I have come down from Shomayim not that I may do my ratzon, but the ratzon of the One having sent me.

<sup>39</sup> Now this is the ratzon of the One Who sent me, that I should lose nothing of all which He has given me, but I will raise him up on the Yom HaAcharon (*Last Day*).\*

<sup>40</sup> For this is the ratzon of Avi: that everyone seeing the Ben<sup>†</sup> and believing in him may have Chayyei Olam, and on Yom HaAcharon I will raise him up.

<sup>41</sup> Therefore, those of Yehudah were murmuring about Rebbe, Melech HaMoshiach, because he said, Ani Hu<sup>‡</sup> the lechem having come down out of Shomayim.§

<sup>42</sup> And they were saying, Is this man not Yehoshua Ben Yosef,\* and do we not know his Av and his Em? Now how does he say, Out of Shomayim I have come down.<sup>†</sup>

<sup>43</sup> Rebbe, Melech HaMoshiach answered and said to them, Do not grumble among yourselves.

<sup>44</sup> No one is able to come to me unless HaAv Who sent me should draw him, and I will raise him up on the Yom HaAcharon.<sup>‡</sup>

<sup>45</sup> It has been written in the Nevi'im, V'CHOL they LIMUDI HASHEM (*They shall all be taught*

---

\* **6:39** Isa 27:3; Jer 23:4

† **6:40** HaElohim Moshiach    ‡ **6:41**

Ex 3:14    § **6:41** Ex 16:4

\* **6:42** Ben Dovid    † **6:42** Yn 1:1,14

‡ **6:44** Jer 31:3; Hos 11:4

of G-d).§ Everyone having heard from HaAv and having learned comes to me.

<sup>46</sup> Not that anyone has seen HaAv except the one being sent from HASHEM; this one has seen HaAv.

<sup>47</sup> Omein, omein, I say to you, the one having emunah has Chayyei Olam.

<sup>48</sup> Ani Hu the lechem haChayyim.\*

<sup>49</sup> Your Avot ate in the wilderness the manna and died.

<sup>50</sup> This is the lechem coming down out of Shomayim, so that anyone may eat of it and not die.†

<sup>51</sup> Ani hu the lechem haChai (*the living bread*) having come down out of Shomayim. If anyone eats of this lechem he will live l'olam v'ed. And, indeed, the lechem which I will give on behalf of the Chayyim (*life*) of HaOlam is the basar of me.‡

<sup>52</sup> Therefore, those of Yehudah were arguing with one another, saying, How is this man able to give us the basar of him to eat?

<sup>53</sup> Therefore, he said to them, Omein, omein, I say to you, unless you eat the§ basar of the Bar Enosh and drink\* his dahm, you do not have Chayyim (*Life*) in yourselves.†

<sup>54</sup> The one feeding on my‡ basar and drinking§ dahmi has Chayyei Olam and I will raise him up on the Yom HaAcharon.\*

---

§ 6:45 Isa 54:13; see Jer 31:33,34 \* 6:48 Num 14:23; Dt 1:35

† 6:50 Gn 3:22 ‡ 6:51 Ex 12:8 § 6:53 Seudas Moshiach Seh

\* 6:53 the Kiddush Cup of the Brit Chadasha in † 6:53 Ex 12:3; Isa 53:7 ‡ 6:54 Seh Elohim § 6:54 Cup of Redemption in \* 6:54 Ruth 4:5,10

55 For my basar is okhel emes (*true food*) and dahmi is shikuy emes (*true drink*).

56 The one feeding on my basar and drinking dahmi abides in,<sup>†</sup> dwells in me and I in him.<sup>‡</sup>

57 As HaAv HaChai sent me and I live because of HaAv, so also whoever is feeding on me even that one will live because of me.

58 This is the lechem out of Shomayim having come down, not as the Avot ate and died; the one feeding on this lechem will live l'olam v'ed.

59 These things he said in a shul while teaching in K'far-Nachum.

60 Therefore, many of Moshiach's talmidim, having heard, said, Hard is this dvar torah. Who is able to hear it?<sup>§</sup>

61 And Rebbe, Melech HaMoshiach, having da'as in himself that his talmidim are grumbling about this, said to them, Does this cause a michshol for you?

62 What if you behold the Bar Enosh ascending where he was Bereshis?

63 The Ruach Hakodesh is that which is making alive, the basar does not profit anything. The devarim which I have spoken to you are as Ruach and they are as Chayyim (*Life*).

64 But there are of you some who do not have emunah. For from Bereshis, he had da'as of whom are the ones not having emunah and who is the one betraying him.

65 And he was saying, Because of this, I have told you that no one is able to come to me unless it has been bashert to him from HaAv.

---

<sup>†</sup> 6:56 Isa 53:7; Ex 12:3    <sup>‡</sup> 6:56 Ex 12:22    <sup>§</sup> 6:60 Isa 53:1



<sup>66</sup> From this time, many of his talmidim fell away and no longer followed him as talmidim.

<sup>67</sup> Therefore, he said to the Sheneym Asar, Surely you do not want to depart also?

<sup>68</sup> In reply, Shim'on Kefa said to Rebbe, Melech HaMoshiach, Adoni, to whom will we go? You have the divrei haChayyei Olam.

<sup>69</sup> And we have bitachon and have trusted with emunah and we have da'as that you are HaKadosh of HASHEM\* (*the Holy One of G-d*).

<sup>70</sup> In reply, Rebbe, Melech HaMoshiach said to them, Did I not choose you Sheneym Asar (*Twelve*)? And is one of you not a Satan?

<sup>71</sup> Now he was speaking of Yehudah Ben Shim'on from K'riot, for, though he was one of the Sheneym Asar, this one was about to betray Rebbe, Melech HaMoshiach.

## 7

<sup>1</sup> And after these things Rebbe, Melech HaMoshiach itinerated in the Galil, for he was not wanting to move about in Yehudah, because those of Yehudah were seeking to kill him.

<sup>2</sup> Now the Chag of Sukkot was near.\*

<sup>3</sup> His achim then said to him, Leave here and go away into the land of Yehudah, that also your talmidim will see your ma'asim which you do.

<sup>4</sup> For no one who seeks public notice does anything besod (*secretly*). If these things you do, then manifest yourself to HaOlam.

---

\* **6:69** Isa 49:7      \* **7:2** Lv 23:34; Dt 16:16

<sup>5</sup> For not even the achim of Rebbe, Melech HaMoshiach were believing in him.<sup>†</sup>

<sup>6</sup> Therefore, Rebbe, Melech HaMoshiach says to them, My sha'ah has not yet come, but your time is always ready.

<sup>7</sup> The Olam Hazeh is not capable of sin'ah (*hatred*) toward you, but the Olam Hazeh hates me, and for this reason: I give solemn edut (*testimony*) about it because the ma'asim of the Olam Hazeh are ra'im (*evil*).

<sup>8</sup> You make aliyah leregel up to the Chag (*Feast*). I am not going up to this Chag (*Feast*), because my time has not yet been fulfilled.

<sup>9</sup> And having said these things, Rebbe, Melech HaMoshiach remained in the Galil.

<sup>10</sup> But when the achim of him made aliyah leregel to the Chag (*Feast*), then also Rebbe, Melech HaMoshiach went up<sup>‡</sup> not publicly but besod (*secretly*).

<sup>11</sup> Then those of Yehudah were seeking Rebbe, Melech HaMoshiach in the Chag (*Feast*) and were saying, Where is that man?

<sup>12</sup> And there was much telunnah (*murmuring*) about Rebbe, Melech HaMoshiach among the multitudes. Some were saying, He is tov (*good*), but others were saying, Lo (*no*), he deceives the multitude.

<sup>13</sup> No one, however, was speaking openly about Rebbe, Melech HaMoshiach because of the fear of those of Yehudah.

<sup>14</sup> But around the middle period of the Chag (*Feast*), Rebbe, Melech HaMoshiach went up to the

---

<sup>†</sup> 7:5 Ps 69:8    <sup>‡</sup> 7:10 Yn 5:30

Beis Hamikdash and was saying shiurim (*teaching torah*).

<sup>15</sup> Therefore, those of Yehudah were marveling, saying, How has this man binah (*understanding*) of a Yeshiva yode'a sefer (*scholar*), not having learned?

<sup>16</sup> Therefore, in reply, Rebbe, Melech HaMoshiach said, My Torah (*teaching*) is not mine but of the One having sent me.

<sup>17</sup> If anyone wants to do the ratzon HASHEM, he will have da'as about my Torah, whether it is of HASHEM or I speak only from myself. §

<sup>18</sup> The one speaking from himself seeks his own kavod (*glory*), but he who is seeking the kavod of the One having sent him, this one is ne'eman and there is no avlah (*injustice*) in him.

<sup>19</sup> Has not Moshe given you the Torah? None of you mekyyaim (*fulfills*) es [kol] toras Moshe. Why are you seeking to kill me?\*

<sup>20</sup> The multitude said, You have a shed (*demon*). Who is seeking to kill you?

<sup>21</sup> In reply, Rebbe, Melech HaMoshiach said to them, Of the Pe'ulot of HASHEM, I accomplished echad, one pe'ulah, and everyone marvels.

<sup>22</sup> Moshe has given you bris milah not that bris milah is of Moshe, but it is of the Avot, and on a Shabbos you perpetually perform bris milah. †

<sup>23</sup> If a man receives bris milah on Shabbos and lo tufar Torat Moshe ‡ (*the Torah of Moses may not be broken*) are you angry with me because I gave a

---

§ 7:17 Ps 25:14; 92:15; Num 16:28 \* 7:19 Dt 32:46; Prov 20:9; Koh 7:20; Isa 53:6; Ro 7:19 † 7:22 Gn 17:10-14; 21:4; Lv 12:3 ‡ 7:23 Gn 17:14

man refu'ah shleimah on Shabbos?

<sup>24</sup> Do not judge according to appearance but judge with mishpat tzedek. §

<sup>25</sup> Therefore, some of the ones of Yerushalayim were saying, Is it not this man whom they are seeking to kill?

<sup>26</sup> And, hinei, he speaks publicly and they say nothing to him. Perhaps the manhigim (*the gedolim of Judaism*) have da'as that this man is the Rebbe, Melech HaMoshiach?

<sup>27</sup> But this man, we have da'as where he is from; but the Rebbe, Melech HaMoshiach, whenever he comes, no one has da'as where he is from.

<sup>28</sup> Therefore, in the Beis Hamikdash while teaching, Rebbe, Melech HaMoshiach cried out, saying, You have da'as of me, and you have da'as of where I am from. I have not come on my own, but the One Who sent me is ne'eman. He is the One of Whom you do not have da'as.

<sup>29</sup> I have da'as of Him, because from Him Ani Hu, and He is the One Who sent me.

<sup>30</sup> Therefore, they were seeking to arrest him, and no one laid a hand on him, because his sha'ah (*hour; time*) had not yet come.

<sup>31</sup> From the multitude, however, many put their emunah, their bitachon, in him, and were saying, The Rebbe, Melech HaMoshiach, whenever he comes, surely he will not do more otot (*miraculous signs*) than the things which this man did?

<sup>32</sup> The Perushim heard the telunnah (*murmuring*) of these things from the multitude, the talk about Rebbe, Melech HaMoshiach, and they sent

---

§ 7:24 Zech 7:9; 1Sm 16:7; Isa 11:3-4; Lv 19:15

the Rashei Hakohanim and the mesharetim of the Perushim that they might arrest him.

<sup>33</sup> Therefore, he said, Yet a little time I am with you and I go away to the One having sent me.

<sup>34</sup> You will seek me and not find me and where Ani Hu you are not able to come.

<sup>35</sup> Therefore, those of Yehudah said to themselves, Where is this man about to journey that we will not find him? Surely he is not about to sojourn to the Golus of the Yevanim (*Greeks*) to teach the Yevanim?\*

<sup>36</sup> What is this dvar which he said, You will seek me and will not find me and where Ani Hu, you are not able to come?

<sup>37</sup> Now on the last day of the Chag, Hoshana Rabbah, Rebbe, Melech HaMoshiach cried out, saying, If anyone thirsts let him come to me and drink.†

<sup>38</sup> The one with emunah in me, as the Kitvei Hakodesh said, “Out of the midst of him, rivers of MAYIM CHAYYIM‡ will flow.”§

<sup>39</sup> But this he said about the Ruach Hakodesh which the ones having emunah (*faith*) in him were about to receive, for the Ruach Hakodesh had not yet been given, because Rebbe Melech HaMoshiach had not yet received kavod.\*

<sup>40</sup> Some of the multitude, therefore, having heard these devarim were saying, This man is beemes the Navi.

<sup>41</sup> Others were saying, This man is the Rebbe, Melech HaMoshiach. But some were saying,

---

\* **7:35** Prov 1:28 † **7:37** Lv 23:36; Isa 55:1; 12:3; 49:10 ‡ **7:38** Zech 14:8 § **7:38** Prov 18:4; Isa 44:3; 58:11; 43:19f, Ezek 47:1-12; Yoel 4:18; Song 4:15 \* **7:39** Yoel 3:1

Surely the Rebbe, Melech HaMoshiach comes not from the Galil, does he?

<sup>42</sup> Has not the Kitvei Hakodesh said that the Rebbe, Melech HaMoshiach is from the zera Dovid and from Beit-Lechem, the shtetl where Dovid lived?<sup>†</sup>

<sup>43</sup> A machloket (*controversy*), therefore, occurred among the multitude because of Rebbe, Melech HaMoshiach.

<sup>44</sup> And some of them were wanting to arrest him, but no one laid his hands on him.

<sup>45</sup> Then the avadim of the Rashei Hakohanim and Perushim came and the Rashei Hakohanim and Perushim said to them, Why did you not bring him?

<sup>46</sup> In reply, the avadim said, Never Ish spoke like this Ish.

<sup>47</sup> In reply, therefore, the Perushim said, Surely not you also have been deceived?

<sup>48</sup> Has any of the manhigim put their emunah (*faith*) in him, or any of the Perushim?<sup>‡</sup>

<sup>49</sup> But this am ha'aretz crowd has no da'as of Torah and is cursed.§

<sup>50</sup> Rav Nakdimon, the one having come to Rebbe, Melech HaMoshiach earlier, being one of their own, says to them,

<sup>51</sup> Surely Torateinu (*Our Torah*) judges not the Man unless it hears first from the Man himself and has da'as of what he does, does it?\*

<sup>52</sup> They answered and said to Rav Nakdimon, Surely not you also are from the Galil, are you?

---

<sup>†</sup> 7:42 2Sm 7:12; Ps 89:3-4; Mic 5:2 [1]; Jer 23:5    <sup>‡</sup> 7:48 T.N. but cf. Yn 7:50; 19:39    § 7:49 Dt 27:26    \* 7:51 Dt 1:16; 17:6; Ex 23:1

Search [the Kitvei Hakodesh] and see that from the Galil a Navi does not arise.<sup>†</sup>

<sup>53</sup> And they went each one to his bais.

## 8

<sup>1</sup> But Rebbe, Melech HaMoshiach went to the Har HaZeytim (*Mount of Olives*).

<sup>2</sup> And at the beginning of Shacharis, Rebbe, Melech HaMoshiach came again into the Beis Hamikdash and kol haAm (*all the people*) were coming to Rebbe, Melech HaMoshiach, and having sat, for them he was saying a shiur.

<sup>3</sup> And the Sofrim and the Perushim led an isha (*woman*) having been caught in ni'uf (*adultery*) and, having stood her in the midst,\*

<sup>4</sup> They say to Rebbe, Melech HaMoshiach, Rabbi, this isha (*woman*) has been caught in the act of committing ni'uf (*adultery*).

<sup>5</sup> Now in our Torah Moshe Rabbeinu gave us a mitzvah to stone such nashim. You, therefore, what do you say?<sup>†</sup>

<sup>6</sup> But this they were saying to put a nissayon before Rebbe, Melech HaMoshiach that they might have something about which to accuse him, but he, having stooped down with his finger, was writing on the ground.

<sup>7</sup> But as they were remaining, questioning him, he stood up and said to them, The one without chet (*sin*) among you, at her let him be first to throw a stone.<sup>‡</sup>

---

<sup>†</sup> 7:52 T.N. but cf. 2Kgs 14:25; Isa 9:1,2 \* 8:3 Lv 20:10 † 8:5 Lv 20:10; Dt 22:22-24; Job 31:11 ‡ 8:7 Dt 17:7; Ezek 16:40

<sup>8</sup> And again, having stooped down, he was writing on the ground.

<sup>9</sup> And the ones having heard were departing, one by one, beginning with the zekenim, and he was left alone with the isha standing before him.

<sup>10</sup> And having stood up, he said to her, Isha, where are they? Does no one condemn you?

<sup>11</sup> And she said, No one, Adoni. And Rebbe, Melech HaMoshiach said, Neither do I condemn you. Go and practice chet no more.

<sup>12</sup> Then again he spoke to them, saying, Ani Hu HaOhr HaOlam Hazeh. The one following me will never walk in choshech, but will have the Ohr HaChayyim. §

<sup>13</sup> Therefore, the Perushim said to him, You give solemn edut (*testimony*) about yourself. But your edut is not ne'emanah.

<sup>14</sup> In reply, he said to them, Even if I give solemn edut about myself, my edut is ne'emanah, because I have da'as of where I came from and where I go, but you have no da'as of where I come from or where I go.

<sup>15</sup> You judge according to the basar; I do not judge anyone.\*

<sup>16</sup> But even if I judge, my psak din, my mishpat, is emes, because it is not I alone but the One having sent me, HaAv.

<sup>17</sup> And it has been written even in your Torah, that the edut (*testimony*) of two is ne'emanah. †

<sup>18</sup> Ani Hu the one giving solemn edut (*testimony*) about myself and the One having sent me, HaAv,

§ 8:12 Isa 9:1; 42:8; 49:6; 60:1,3; Prov 4:18

\* 8:15 1Sm 16:7

† 8:17 Dt 17:6; 19:15



gives solemn edut about me.

<sup>19</sup> Therefore, they were saying to Rebbe, Melech HaMoshiach, Where is HaAv of you? In reply, he said, You have da'as of neither me nor HaAv of me. If you had had da'as of me, you would have had da'as of HaAv of me.

<sup>20</sup> These devarim, Rebbe, Melech HaMoshiach spoke in the Beis HaOtzar while saying shiurim in the Beis Hamikdash, and no one arrested him, because his sha'ah had not yet come.

<sup>21</sup> Rebbe, Melech HaMoshiach said, therefore, again to them, I go away (Rebbe's Histalkus) and you will seek me, and in your chet you will go to your mavet. Where I go you are not able to come.‡

<sup>22</sup> Therefore, those of Yehudah were saying, Does he mean he will commit suicide, because he says, Where I go you are not able to come?

<sup>23</sup> And Rebbe, Melech HaMoshiach was saying to them, You are from mattah (*below*); Ani Hu from ma'lah (*above*). You are of the Olam Haze; I am not of the Olam Haze.

<sup>24</sup> I said, therefore, to you that you will go to your mavet in your averos (*sins*), for if you do not have emunah (*faith*) that Ani Hu,§ you will die in your chatta'im.

<sup>25</sup> They were saying, therefore, to him, Who are you? Rebbe, Melech HaMoshiach said to them, What I have told you from the beginning.

<sup>26</sup> I have much to speak regarding you, much about you worthy of harsha'ah (*condemnation*), but the One having sent me is ne'eman and what

---

‡ 8:21 Dt 24:16; Ezek 3:18    § 8:24 Isa 41:4; Ex 3:14-16

I heard from Him these things I speak in the Olam Hazei.

<sup>27</sup> They did not have da'as that Rebbe, Melech HaMoshiach was speaking to them about Elohim HaAv.

<sup>28</sup> Therefore, Rebbe, Melech HaMoshiach said to them, When you perform the hagbah (*lifting up*) of the Bar Enosh, you will have da'as that Ani Hu,\* and from myself I do nothing, but as HaAv of me taught me, these things I speak.

<sup>29</sup> And the One having sent me is with me.† He did not leave me alone, because I always do the things that please Him.‡

<sup>30</sup> As Rebbe, Melech HaMoshiach was saying these things, many put their emunah in him.

<sup>31</sup> Therefore, Rebbe, Melech HaMoshiach was saying to the Yehudim who had emunah in him, If you remain in the dvar of me,§ then you are my talmidim indeed.

<sup>32</sup> And you will have da'as of HaEmes (*the Truth*) and HaEmes will give you cherut (*freedom*).\*

<sup>33</sup> They answered Rebbe, Melech HaMoshiach, We are of the zera Avraham and to no one have we ever been enslaved. How do you say, You will become Bnei Chorin (*freedmen*)?†

<sup>34</sup> In reply, Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you that everyone practicing Chet is an eved HaChet.‡

---

\* **8:28** Isa 41:4; Ex 3:14-16    † **8:29** Prov 8:30    ‡ **8:29** Prov 8:30; Isa 50:5; 43:10 TARGUM HASHIVIM    § **8:31** Rebbe, Melech HaMoshiach    \* **8:32** Lv 25:10; Isa 61:1-3; 53:4-12    † **8:33** Neh 9:36    ‡ **8:34** Gn 4:7

<sup>35</sup> But the eved does not remain in the Bais ad Olam. HaBen remains ad Olam. §

<sup>36</sup> If therefore HaBen makes you Bnei Chorin, you shall be Bnei Chorin indeed.

<sup>37</sup> I have da'as that you are zera Avraham, but you seek to kill me, because my dvar has no place in you.\*

<sup>38</sup> What I have seen in the presence of HaAv of me, of that, I make solemn declaration. Therefore, the things you have heard from your father you do.

<sup>39</sup> They answered and said unto him, Avinu hu Avraham. Rebbe, Melech HaMoshiach says to them, If you were yeladim of Avraham, you would have been doing the ma'asei Avraham.

<sup>40</sup> But now you are seeking to kill me, a man who has told you HaEmes, which I heard from HASHEM; this was not a ma'aseh that Avraham did. †

<sup>41</sup> You are doing the ma'asim of your Av. They said, therefore, to Rebbe, Melech HaMoshiach, We are not mamzerim who have been born of zenunim (*fornication*). We have Av Echad, HASHEM. ‡

<sup>42</sup> He said to them, If HASHEM were the Av of you, you would have had ahavah for me, for I came forth from HASHEM, and now I am present here, for I have not come on my own, but HaAv sent me. §

<sup>43</sup> Why do you not understand my devarim? Because you are not able to give obedient shemah

---

§ 8:35 Gn 21:10; Ex 21:2; Dt 15:12 \* 8:37 Jer 31:31-34 † 8:40 Ps 15:2 ‡ 8:41 Gn 38:24; Isa 63:16; 64:8; Mal 2:10; Dt 32:6 § 8:42 Isa 55:11

(*hearing*) to my dvar.

<sup>44</sup> You are from the Av of you, HaSatan,\* and the ta'avot of your Av you want to do, for that one was a rotze'ach from Bereshis, and he has not taken a stand in HaEmes, because HaEmes is not in him. When he speaks the sheker, he speaks naturally, because he is a shakran (*liar*) and the av of it.†

<sup>45</sup> But because I speak HaEmes, you do not have bitachon (*trust*) in me.

<sup>46</sup> Who among you convicts me of chet (*sin*)? If I speak HaEmes, why do you not have emunah in me?

<sup>47</sup> The one who is of HASHEM hears the divrei HASHEM. Therefore, you do not hear because you are not of HASHEM.

<sup>48</sup> In reply, those of Yehudah said to Rebbe, Melech HaMoshiach, Did we not rightly say that you are a Shomroni (*Samaritan*) and that you have a shed (*demon*)?

<sup>49</sup> In reply, Rebbe, Melech HaMoshiach said, I do not have a shed (*demon*). But I honor HaAv of me and you dishonor me.

<sup>50</sup> But I do not seek my own kavod; there is One seeking and judging.

<sup>51</sup> Omein, omein, I say to you, regarding the dvar of me, if anyone is shomer, he will never see mavet.

<sup>52</sup> Therefore, those of Yehudah said to Rebbe, Melech HaMoshiach, Now we have da'as that you have a shed, Avraham died and the Nevi'im; yet you say if anyone keeps the dvar of me he will never taste mavet (*death*).‡

---

\* **8:44** Gn 3:4-5; Ps 58:3 [4] † **8:44** Gn 3:4; 2Chr 18:21; Ps 5:6; 12:2

‡ **8:52** Rv 21:8

<sup>53</sup> Surely you are not greater than Avraham Avinu, who died? And the Nevi'im died. Whom do you make yourself to be?§

<sup>54</sup> In reply, Rebbe, Melech HaMoshiach said, If I give myself kavod, the kavod of me is nothing. It is HaAv of me Who is giving me kavod, Whom you say, He is Eloheinu.\*

<sup>55</sup> And you have not had da'as of Him. But I have had da'as of Him. If I would say that I do not have da'as of Him, I will be like you, a shakran (*liar*); but I do have da'as of Him, and I keep His dvar.

<sup>56</sup> Avraham your Av had lev same'ach to see the Yom of me,† and he saw it and had simcha.‡

<sup>57</sup> Therefore those of Yehudah said to him, You do not yet possess fifty years and yet you have seen Avraham Avinu?

<sup>58</sup> Rebbe, Melech HaMoshiach said to them, Omein, omein, I say to you, before Avraham came into being, Ani Hu.§

<sup>59</sup> Then they took up stones that they might stone him, but Rebbe, Melech HaMoshiach was hidden and departed out of the Beis Hamikdash.\*

## 9

<sup>1</sup> And passing along, Rebbe, Melech HaMoshiach saw a man ivver (*blind*) from birth.

<sup>2</sup> The talmidim of Rebbe, Melech HaMoshiach asked him, Rebbe, who committed averos, this

---

§ 8:53 Zech 1:5 \* 8:54 Isa 63:16 † 8:56 the Yom HaMoshiach  
 ‡ 8:56 Gn 18:18 § 8:58 Ex 3:4; 6:3; Isa 41:4; 43:10,13 \* 8:59 Ex 17:4; Lv 24:16; 1Sm 30:6

man or the horim (*parents*) of him, that he was born ivver?\*

<sup>3</sup> In reply, Rebbe, Melech HaMoshiach said, Neither this man sinned nor the horim of him, but that the pe'ulot of HASHEM may be manifested in him.

<sup>4</sup> It is necessary for us to work the pe'ulot of the One having sent me while it is Yom. Lailah comes when no one is able to work.†

<sup>5</sup> As long as I am in the Olam Hazeh, I am the Ohr HaOlam.

<sup>6</sup> Having said these things, he spat on the ground and made clay with the saliva and he anointed the clay upon the man's eyes,

<sup>7</sup> And said to him, Go wash in the pool of Shiloach!‡ — The name means sent — He went therefore and washed and came seeing.§

<sup>8</sup> Therefore, the shchenim and the ones seeing the man who was formerly a betler, came, saying, Is this not the man who was sitting and begging?

<sup>9</sup> Some were saying, This is the one! Others were saying, No, but it is a man like him. But the man was saying, I am the one!

<sup>10</sup> Therefore, the people were saying to him, How, then, were your eyes opened?

<sup>11</sup> In reply, the man said, The one called Yehoshua took clay and anointed my eyes and said to me, Go to Shiloach\* and wash. Therefore, having gone, and having washed, I saw!

<sup>12</sup> And they said to him, Where is that one? The man says to them, I do not have da'as of that.

---

\* **9:2** Ezek 18:20; Ex 20:5; Job 21:19    † **9:4** Jer 13:16    ‡ **9:7** 2Kgs

5:10    § **9:7** Isa 35:5    \* **9:11** 2Kgs 5:10

<sup>13</sup> The people lead the man to the Perushim...the man who had formerly been ivver (*blind*).

<sup>14</sup> Now the time period Rebbe, Melech HaMoshiach took the clay and opened his eyes was a Shabbos.

<sup>15</sup> Then again also the Perushim were asking him how his eyes were opened, and the man said to them, The man placed clay on my eyes and I washed, and I see.

<sup>16</sup> Therefore some of the Perushim were saying, This man is not from HASHEM, because he is Mechallel Shabbos (*desecrating Shabbos*). But others were saying, How is a man who is a choteh (*sinner*) able to do such otot? There was a machloket (*division of dissension*) among them.

<sup>17</sup> Therefore, they say to the ivver (*blind man*) again, What do you say about him, because he opened your eyes? And the man said, He is a Navi.

<sup>18</sup> Therefore, those of Yehudah did not believe that the man had been ivver (*blind*) until they called the horim of the man whose eyes were opened.

<sup>19</sup> And they asked the horim, saying, Is this the ben of you, whom you say was born ivver? How, therefore, does he now have sight?

<sup>20</sup> In reply, therefore, his horim said, We have da'as that this man is the ben of us and that he was born ivver,

<sup>21</sup> But how he sees now we do not have da'as nor do we have da'as of who opened his eyes. Interrogate him. He's a [Bar Mitzvah] bar da'as (*he is of age*). He will speak for himself.

<sup>22</sup> His horim said these things, because they

were fearing those of Yehudah, for already those of Yehudah had agreed that if any person made hoda'ah (*confession*) of him to be the Rebbe, Melech HaMoshiach, that person would be put under cherem ban from the shul.

<sup>23</sup> Therefore, his horim said, He has reached his religious majority and is of age. Interrogate him.

<sup>24</sup> They called a second time, therefore, the man who had been ivver (*blind*) and said to him, V'ten lo todah (*Give glory to G-d*).<sup>†</sup> We have da'as that this man is a choteh (*sinner*).<sup>‡</sup>

<sup>25</sup> In reply, therefore, he said, If he is a choteh (*sinner*), of that I don't have da'as. Of one thing I do have da'as, that though I was ivver, now I see.

<sup>26</sup> They said, therefore, to him, What did he do to you? How did he open your eyes?

<sup>27</sup> The man answered them, I told you already, and you do not listen. Why again do you want to hear? Surely you do not want to become his talmidim also?

<sup>28</sup> And they reviled him and said, You are a talmid of that man, but we are talmidim of Moshe Rabbeinu.<sup>§</sup>

<sup>29</sup> We have da'as that HASHEM has spoken to Moshe Rabbeinu, but this man, we do not have da'as from where he comes.

<sup>30</sup> In reply, the man said to them, Here is a real cheftza! That you do not have da'as from where he comes, and he opened my eyes!

<sup>31</sup> We have da'as that G-d does not listen to chote'im (*sinner*s), but if anyone has chassidus,

---

<sup>†</sup> 9:24 Josh 7:19    <sup>‡</sup> 9:24 Ps 68:35; Josh 7:19    <sup>§</sup> 9:28 Num 12:2,8



is a yore-shomayim and does the ratzon (*will*) of Him, this one HASHEM hears.\*

<sup>32</sup> Never vi-bahlt the Bri'at HaOlam (*the Creation of the World*) it was heard of that anyone opened the eyes of an ivver (*blind man*) having been born thus.

<sup>33</sup> If this man was not from HASHEM, he would not be able to do anything.

<sup>34</sup> They answered and said to him, You were born totally B'AVON (*in sin*)<sup>†</sup> and you teach us? And they threw him out.

<sup>35</sup> Rebbe, Melech HaMoshiach heard that they threw him out, and, having found him, Rebbe, Melech HaMoshiach said, Do you have emunah (*faith*) in the Bar Enosh?<sup>‡</sup>

<sup>36</sup> In reply, the man said, And who is he, Adoni, that I may have emunah in him?

<sup>37</sup> And Rebbe, Melech HaMoshiach said, You have seen him, and the one speaking with you is he.

<sup>38</sup> And the man said, Ani ma'amin, Adoni. And he fell down prostrate before him.

<sup>39</sup> And Rebbe, Melech HaMoshiach said, For the sake of Mishpat, I came into the Olam Hazeh, that the ones who are ivrim (*blind ones*) may see, and the ones seeing may become ivrim.

<sup>40</sup> Some of the Perushim heard these things, the ones being with him, and they said to him, Surely we are not ivrim, are we?

<sup>41</sup> Rebbe, Melech HaMoshiach said to them, If you were ivrim (*blind men*), you would not have

---

\* **9:31** Ps 18:23-32; 34:15,16; 66:18; 145:19-20; 51:5 [7]; Prov 15:8,29; Isa 1:15; 59:1-2 † **9:34** Ps 51:5 [7] ‡ **9:35** Dan 7:13

chet, but now vi-bahlt (*since*) you say, We see, the avon§ of you remains.

## 10

<sup>1</sup> Omein, omein, I say to you, the one not entering through the derech hasha'ar (*way of the entrance*) into the mikhla haTzon (*fold [enclosure] of the sheep*) but going up another derech, that one is a ganav and a shoded (*robber*).\*

<sup>2</sup> But the one entering through the derech hasha'ar is Ro'eh haTzon (*Shepherd of the flock [of sheep]*).

<sup>3</sup> To this one the doorkeeper opens, and the tzon hears the Ro'eh's voice and the Ro'eh calls b'shem (*by name*) each of his own tzon and leads them out.†

<sup>4</sup> When the Ro'eh has brought out all his own, he goes ahead of them, and the tzon follow the Ro'eh, because they have da'as of the Ro'eh's voice.

<sup>5</sup> But a zar (*stranger; foreigner*) they will never follow, but will flee from him, because they do not have da'as of the voice of zarim (*strangers, foreigners*).

<sup>6</sup> This figure of speech Rebbe, Melech HaMoshiach told them. But those ones did not have binah (*understanding*) of what he was saying to them.

<sup>7</sup> Rebbe, Melech HaMoshiach said, therefore, again, Omein, omein, I say to you, Ani Hu the derech hasha'ar (*way of the entrance*) of the tzon.

---

§ 9:41 Psalm 51    \* 10:1 Rv 13:4    † 10:3 Ps 95:7

<sup>8</sup> All who came before me are ganavim (*thieves*) and shodedim (*robbers*), but the tzon did not listen to them.‡

<sup>9</sup> I am the derech hasha'ar. Through me, if anyone enters, he will come to yeshu'at Eloheinu and will go in and will go out and will find mir'eh (*pasture*).§

<sup>10</sup> The ganav does not come except in order that he may steal and kill and destroy. I came that they may have Chayyim (*Life*) and that they may have it more abundantly.\*

<sup>11</sup> I am the Ro'eh HaTov (*the Good Shepherd*). The Ro'eh HaTov lays down his neshamah for the tzon.†

<sup>12</sup> The gedungener, the one who is not the Ro'eh — the hireling, the one to whom the tzon does not belong — this hireling sees the ze'ev (*wolf*) coming and abandons the tzon and runs for his life and the ze'ev seizes them and scatters them.‡

<sup>13</sup> This happens because he is a hireling and the tzon means nothing to him.

<sup>14</sup> Ani Hu the Ro'eh HaTov, and I have da'as of my tzon and my tzon has da'as of me.§

<sup>15</sup> Just as HaAv has da'as of me and I have da'as of HaAv, so I lay down my neshamah for the tzon.

<sup>16</sup> And another tzon I have which is not of this mikhla (*fold*);\* those also it is necessary for me to bring, and my voice they will hear, and they will become eder echad with Ro'eh echad (*One flock*)

---

‡ 10:8 Jer 23:1,2; Ezek 34:2-3 § 10:9 Num 27:17; Ps 118:20; 23:2

\* 10:10 Ps 65:11 † 10:11 Ps 23:1; Isa 40:11; Ezek 34:11-16,23;

Isa 53:7,8,10 ‡ 10:12 Zech 11:16 § 10:14 Ex 33:12 \* 10:16 enclosure

with one Shepherd).†

17 Therefore, HaAv has ahavah for me, because I lay down my neshamah that I may take it up again.

18 No one takes it from me, but I lay it down of my own accord. I have samchut (*authority*) to lay it down, and I have samchut to receive it again. This mitzvah I received from HaAv of me.‡

19 There was a machloket (*division of dissension*) again among those of Yehudah, because of these devarim of Rebbe, Melech HaMoshiach.

20 And many of them were saying, He has a shed (*demon*), and He is meshuga — why do you listen to him?§

21 Others said, These devarim are not of one being possessed of shedim. Surely a shed (*demon*) is not able to open the eyes of an ivver (*blind man*)?\*

22 Then the Chag (*Festival*) of Chanukah took place in Yerushalayim. It was winter.

23 And Rebbe, Melech HaMoshiach was walking around in the Beis Hamikdash in the area called Ulam Sh'lomo (*Solomon's Colonnade*).

24 Then those of Yehudah encircled Rebbe, Melech HaMoshiach and were saying to him, How much longer are you going to hold our neshamot in suspense? If you are the Rebbe, Melech HaMoshiach, tell us openly.

25 In reply, Rebbe, Melech HaMoshiach said, I did tell you and you do not have emunah. The pe'ulot which I do b'Shem Avi, these pe'ulot give solemn edut (*testimony*)† about me.

† 10:16 Isa 56:8; Ezek 34:23; 37:24      ‡ 10:18 Isa 52:13–53:12

§ 10:20 2Kgs 9:11; Jer 29:26      \* 10:21 Ex 4:11      † 10:25 See Yn 8:18

<sup>26</sup> But you do not have emunah (*faith*), because you do not belong to my Tzon.

<sup>27</sup> My Tzon hear my voice, and I have da'as of them, and they follow me.

<sup>28</sup> And I give to them Chayyei Olam, and they will never perish, and no one will snatch them out of my hand.‡

<sup>29</sup> That which Avi has given me is greater than all, and no one is able to snatch out of the hand of HaAv.

<sup>30</sup> I and HaAv are echad.§

<sup>31</sup> Again those of Yehudah took up stones that they might stone him.

<sup>32</sup> In reply, Rebbe, Melech HaMoshiach said to them, Many ma'asim tovim I showed you from HaAv. Because of which ma'aseh do you stone me?

<sup>33</sup> In reply, those of Yehudah said to him, For a ma'aseh tov we do not stone you, but for Chillul HASHEM and because you, being a man, make yourself G-d.\*

<sup>34</sup> In reply, Rebbe, Melech HaMoshiach answered them, Has it not been written in your Torah, ANI AMARTI ELOHIM ATEM†(*I said you are g-ds*).‡

<sup>35</sup> If those ones he called g-ds, to whom the Dvar HASHEM came and LO YUFAR KITVEI HAKODESH (*and the Kitvei Hakodesh cannot be broken*),§

<sup>36</sup> Can you say of the One whom HaAv set apart as HaKadosh and sent into the Olam Hazei that

---

‡ **10:28** Isa 66:22    § **10:30** Dt 6:4; Ps 33:6; Gn 2:24    \* **10:33** Lv 24:16    † **10:34** Ps 82:6    ‡ **10:34** Ex 7:1; 22:27 TARGUM HASHIVIM  
§ **10:35** Ps 119:89,142

he commits Chillul HASHEM because I said, Ben HaElohim Ani Hu?\*

<sup>37</sup> If I do not accomplish the pe'ulot of Avi, do not regard me with bitachon.

<sup>38</sup> But if I do, even if you do not have emunah in me, chotsh have emunah in the pe'ulot, so that you may continue to have da'as and binah that HaAv is in me and I am in HaAv.

<sup>39</sup> They were seeking, therefore, again to seize him, and he eluded their hand.

<sup>40</sup> And he went away again beyond the Yarden to the place where Yochanan was in the beginning giving the mikveh mayim's tevilah of teshuvah, and he remained there.

<sup>41</sup> And many came to him and were saying, Yochanan indeed did no ot (*miraculous sign*), but everything Yochanan said about this man was HaEmes.

<sup>42</sup> And many put their emunah (*faith*) in him† there.

## 11

<sup>1</sup> Now there was a certain man, a choleh (*sick man*), El'azar from Beit-Anyah (*Bethany*), the shtetl of Miryam and Marta her achot.

<sup>2</sup> Now this was the same Miryam that anointed Adoneinu with mishcha\* (*ointment*) and wiped his feet with her hair. It was she whose ach El'azar was choleh.

<sup>3</sup> Therefore, the achayot (*sisters*) sent to Rebbe, Melech HaMoshiach, saying, Adoni, hinei, the one who is your chaver haahuv is choleh.

---

\* **10:36** Jer 1:5    † **10:42** as Rebbe, Melech HaMoshiach    \* **11:2**  
12:3

<sup>4</sup> And having heard this, Rebbe, Melech HaMoshiach said, This machla (*illness, krankeit*) is not unto mavet (*death*), but for the kavod HASHEM, that the Ben HaElohim may receive kavod through it.

<sup>5</sup> Now Rebbe, Melech HaMoshiach had ahavah for Marta, and her achot and El'azar.

<sup>6</sup> When, therefore, Rebbe, Melech HaMoshiach heard that El'azar was choleh, then he remained in the place where he was yomayim (*two days*).

<sup>7</sup> Then after this he says to his talmidim, Let us go into the land of Yehudah again.

<sup>8</sup> His talmidim say to him, Rebbe, just now those of the land of Yehudah<sup>†</sup> were seeking to stone you, and you go there again?

<sup>9</sup> In reply, he said, Are there not Sheneym Asar (*Twelve*) sha'ot (*hours*) of HaYom? If the derech of anyone is a derech by Yom, he does not stumble, because the Ohr HaOlam Hazeh he sees.<sup>‡</sup>

<sup>10</sup> But if the derech of anyone is a derech baL-ailah, he stumbles because the Ohr is not in him.

<sup>11</sup> These things he said. Then, after this, Rebbe, Melech HaMoshiach says to them, El'azar our chaver haahuv has fallen asleep, but I am setting out to awaken him.

<sup>12</sup> Therefore, the talmidim said to him, Adoni, if he has fallen asleep, he will be granted refu'ah (*healing*).

<sup>13</sup> But Rebbe, Melech HaMoshiach had spoken about the mavet of El'azar. However, those ones supposed that he was speaking about only shlof (*sleep*).

---

<sup>†</sup> 11:8 Judeans    <sup>‡</sup> 11:9 Jer 13:16; Ps 1:6

<sup>14</sup> Then, therefore, Rebbe, Melech HaMoshiach told them plainly, El'azar died.

<sup>15</sup> And I have lev same'ach for your sake, that I was not there, that you may have emunah. But let us go to him.

<sup>16</sup> Therefore, T'oma — his name means Twin — said to his fellow talmidim, Let us go also, that we may die<sup>§</sup> with him.

<sup>17</sup> Having arrived, therefore, Rebbe, Melech HaMoshiach discovered El'azar had already been in the kever (*tomb*) arba'ah yamim (*four days*).

<sup>18</sup> Now Beit-Anyah (*Bethany*) was near Yerushalayim, about fifteen stadia away.

<sup>19</sup> And many of those of Yehudah had come to Marta and Miryam to give them nechamah (*consolation, comfort*) regarding the ach of the achayot.\*

<sup>20</sup> Therefore, Marta when she heard that Yehoshua comes, met him; but Miryam was sitting shivah in the bais.

<sup>21</sup> Therefore, Marta said to Yehoshua, Adoni, if you were here, achi (*my brother*) would not have passed away.

<sup>22</sup> But even now I have da'as that whatever you ask HASHEM, HASHEM will give you.

<sup>23</sup> Rebbe, Melech HaMoshiach says to her, Achich yakum (*Your brother will stand up*).†

<sup>24</sup> Marta says to Yehoshua, I have da'as that he will rise in the Techiyas HaMesim on the Yom HaAcharon (*Last Day*).‡

---

§ 11:16 al kiddush HaShem \* 11:19 Job 2:11 † 11:23 up from the Mesim ‡ 11:24 Dan 12:2



<sup>25</sup> Rebbe, Melech HaMoshiach said to her, Ani Hu the Tekhiyyah and the Chayyim (*Life*): the one having emunah in me, even if he should die, will live,

<sup>26</sup> and everyone living and having emunah in me, never dies. Do you have emunah in this?

<sup>27</sup> She says to Rebbe, Melech HaMoshiach, Ken, Adoni. I have emunah that you are the Rebbe, Melech HaMoshiach, the Ben HaElohim, Hu Habah el HaOlam.

<sup>28</sup> And having said this, she withdrew and summoned Miryam her achot, telling her privately, Rabbeinu and Moreinu is here, and summons you.

<sup>29</sup> And that isha, when she heard, got up quickly and was coming to Rebbe, Melech HaMoshiach.

<sup>30</sup> Now he had not yet come into the shtetl, but was still in the place where Marta met him.

<sup>31</sup> Therefore, those of Yehudah, the ones sitting shiva with her in the bais and giving her nechamah, when they saw Miryam get up quickly and rush out, followed her, assuming that she is going to the kever (*tomb*) that she might weep there.

<sup>32</sup> Therefore, Miryam, when she came where Rebbe, Melech HaMoshiach was, and when she saw him, fell down at his feet, saying to Rebbe, Adoni, if you were here, achi (*my brother*) would not have died.

<sup>33</sup> Therefore, when he saw her weeping and those of Yehudah coming with her and also weeping, he was deeply moved in his neshamah and was troubled in himself,

<sup>34</sup> And said, Where have you laid him? They said to him, Adoni, come and see.

<sup>35</sup> Yehoshua wept.

<sup>36</sup> Therefore, those of Yehudah were saying, Hinei! See how much ahavah he had for him.

<sup>37</sup> But some of them said, Could not this man, who was able to open the eyes of the ivver, have also prevented this man from passing?

<sup>38</sup> Rebbe, Melech HaMoshiach, therefore, again being deeply moved within himself, comes to the kever (*tomb*). Now it was a me'arah (*cave*) type of kever and a stone was lying against it.

<sup>39</sup> Rebbe, Melech HaMoshiach says, Lift the stone. Marta, the achot of the niftar (*deceased*), says to Rebbe, Melech HaMoshiach, Adoni, already he smells, for it is now arba'ah yamim (*four days*).

<sup>40</sup> He says to her, Did I not tell you that if you have emunah (*faith*), you will see the kavod HASHEM?

<sup>41</sup> Therefore, they lifted the stone and he lifted up his eyes and said, Avi, I thank You that You heard me.

<sup>42</sup> And I knew that You always hear me, but, because of the multitude standing around, I said it, that they may have emunah (*faith*) that You sent me.

<sup>43</sup> And having said these things, he cried out with a kol gadol, El'azar, come forth!

<sup>44</sup> Then the niftar, having been bound feet and hands with the linen clothes of the tachrichin, and with his face covered with a mitznefet (*head wrapping*), came out. He says to them, Untie him and let him go.

<sup>45</sup> Therefore, many of those of Yehudah, the ones having come to Miryam and having seen the things which Rebbe, Melech HaMoshiach did, put their emunah in him. §

<sup>46</sup> But some of them went away to the Perushim and reported to them everything Rebbe, Melech HaMoshiach did.

<sup>47</sup> Therefore, the Rashei Hakohanim and the Perushim called a meeting of the Sanhedrin and were saying, What are we doing, for this man is performing many otot (*miraculous signs*)?

<sup>48</sup> If we leave him thus, kol Bnei Adam will have emunah (*faith*) in him, and the Romans will come and will take away from us both the Beis Hamikdash and the nation.

<sup>49</sup> But a certain one of them, Caiapha, being Kohen Gadol that year, said to them, You do not have da'as of anything,

<sup>50</sup> Nor do you consider that it is a bedievedike (*expedient*) thing for you that one man should die on behalf of HaAm and not that all the nation should perish.\*

<sup>51</sup> But this he did not utter from himself, but, being Kohen Gadol that year, he uttered a dvar hanevu'ah that Rebbe, Melech HaMoshiach was about to die on behalf of the nation.†

<sup>52</sup> And not on behalf of Am Yisroel only but also the yeladim of HASHEM, the ones having been scattered, that he may gather into echad.‡

<sup>53</sup> From that Yom on, therefore, they planned that they might put him to death.

---

§ 11:45 Ex 14:31 \* 11:50 Jon 1:12-15; Isa 53:8 † 11:51 Ex 28:30; Num 27:21; Isa 53:8 ‡ 11:52 Isa 49:6

<sup>54</sup> Therefore he no longer was walking openly among those of Yehudah, but went away from there into the region near the wilderness, to a shtetl called Ephrayim, and there Rebbe, Melech HaMoshiach remained with the talmidim. §

<sup>55</sup> Now Pesach was near and many went up to Yerushalayim from the country before the Pesach for the purpose of HITTEHARU (*they purified themselves*). \*

<sup>56</sup> They were seeking, therefore, Rebbe Melech HaMoshiach and were saying to one another while they stood in the Beis Hamikdash, What does it appear to you? Surely he will not come to the Chag (*Feast*)!

<sup>57</sup> Now the Rashei Hakohanim and the Perushim had given orders that if anyone had da'as of where he is, he should reveal it so that they might arrest him.

## 12

<sup>1</sup> Then Rebbe, Melech HaMoshiach came into Beit-Anyah (*Bethany*) shesh yamim before Pesach. This was the place where El'azar was, whom Rebbe, Melech HaMoshiach made to stand up alive from the mesim.

<sup>2</sup> Then they made Rebbe, Melech HaMoshiach a seudah there. And Marta was serving, and El'azar was one of the ones reclining at tish with Rebbe, Melech HaMoshiach.

<sup>3</sup> Then Miryam, having taken a pound of mishcha (*ointment*) of expensive genuine spikenard, anointed the feet of Rebbe, Melech

---

§ 11:54 2Sm 13:23    \* 11:55 2Chr 30:18

HaMoshiach and wiped off with her hair his feet. And the bais was filled with the aroma of the mishcha.

<sup>4</sup> And Yehudah from K'riot, one of the talmidim of Rebbe, Melech HaMoshiach, the talmid being about to betray him, says

<sup>5</sup> Why was this mishcha not sold for three hundred denarii and given to haAniyim (*the Poor*)?

<sup>6</sup> But he said this not because it mattered to him about haAniyim, but because he was a ganav and he was removing what was put in the aron otzaram (*chest of treasury*).

<sup>7</sup> Therefore Rebbe, Melech HaMoshiach said, Let her alone. She kept this for the Yom HaKevurah (*Day of Burial*) of me.\*

<sup>8</sup> For haAniyim you have always with you, but you do not always have me.†

<sup>9</sup> When the great multitude of the Yehudim had da'as of where Rebbe, Melech HaMoshiach was, they came not only because of him, but also because of El'azar, that they may see the one whom he made to stand up alive from the mesim.

<sup>10</sup> But the Rashei Hakohanim took counsel that they also might kill El'azar,

<sup>11</sup> Because many of the Yehudim were leaving and believing in Rebbe, Melech HaMoshiach on account of El'azar.

<sup>12</sup> On the next day the great multitude, the one having come to the Chag (*Feast*), having heard that Rebbe, Melech HaMoshiach is coming to Yerushalayim,

---

\* **12:7** Isa 53:9    † **12:8** Dt 15:11

13 Took the branches of the temarim (*palms*)‡ and went out to a meeting with him and were crying out: HOSHAN NAHŠ BARUCH HABAH B'SHEM ADONOI!\* Melech Yisroel!

14 And he found an ayir (*young donkey*), and he sat on it, just as it has been written,

15 Do not fear BAT TZIYON, HINEI MALKECH YAVO LACH ROKHEV AL AYIR BEN ATONOT (*Do not fear; Daughter of Zion. Look! Your King is coming, sitting on a foal of donkeys.*)†

16 Regarding these things his talmidim did not have binah in the beginning but when he received kavod, then they remembered that these things had been written with respect to him and that they did these things to him.

17 So the crowd that had been with Rebbe, Melech HaMoshiach when he called El'azar out of the kever and made him stand up alive from the mesim were giving solemn edut (*testimony*).

18 Therefore, the multitude met Rebbe, Melech HaMoshiach because they heard him to have done this ot (*miraculous sign*).

19 Therefore the Perushim said to themselves, You see, you can do nothing! Kol Bnei Adam have gone after him.

20 Now there were some Yevanim among the ones going up to worship at the Chag (*Feast*).

21 These ones, therefore, approached Philippos from Beit-Tzaidah of the Galil, and were asking him, Sir, we want to see Yehoshua.

---

‡ 12:13 Lv 23:40    § 12:13 Ps 118:25-26    \* 12:13 Zeph 3:15  
TARGUM HASHIVIM    † 12:15 Zech 9:9; Isa 35:4; Zeph 3:14f  
TARGUM HASHIVIM

<sup>22</sup> Philippos comes and tells Andrew, and Andrew and Philippos come and tell Rebbe, Melech HaMoshiach.

<sup>23</sup> And Rebbe, Melech HaMoshiach answers them, saying, The sha'ah (*hour; time*) has come that the Bar Enosh<sup>‡</sup> may receive kavod.

<sup>24</sup> Omein, omein, I say to you, unless the gargeer hakhitah (*grain of wheat*) having fallen into the ground, dies, it remains alone; but if it dies, much p'ri it bears.

<sup>25</sup> The Ohev (*lover*) of his neshamah will lose it, but the Soneh (*hater*) of his neshamah in the Olam Hazeh will keep it unto Chayyei Olam.

<sup>26</sup> If anyone serves me, let him follow me, and where I am, there also my eved will be. If anyone serves me, HaAv will honor him.

<sup>27</sup> Now my neshamah has been troubled, and what may I say? Save me from this sha'ah? No, it is for this tachlis that I came to this sha'ah.<sup>§</sup>

<sup>28</sup> Avi, bring kavod to Your Name. A bat kol came out of Shomayim, saying, I have both brought kavod to it and I will bring kavod to it again.

<sup>29</sup> Therefore, the multitude that was standing there and heard, said, That was ra'am (*thunder*)! Others were saying, A malach (*angel*) has spoken to him!\*

<sup>30</sup> In reply, Rebbe, Melech HaMoshiach said, Not for my sake has this bat kol come, but for yours.<sup>†</sup>

<sup>31</sup> Now is the Mishpat HaOlam Hazeh. Now the Sar HaOlam Hazeh will be cast out!

---

<sup>‡</sup> 12:23 Dan 7:13    § 12:27 Ps 6:3,4f; 42:5,11    \* 12:29 Job 37:5;  
Gn 21:17    † 12:30 Ex 19:9

<sup>32</sup> And if I receive the hagbah (*lifting up*) from ha'aretz, I will draw kol Bnei Adam to myself.‡

<sup>33</sup> And this Rebbe, Melech HaMoshiach was saying, signifying by what kind of mavet he was about to die.

<sup>34</sup> Then the crowd answered him, We heard from the Torah that the Rebbe, Melech HaMoshiach remains l'Olam (*forever*) and how do you say that it is necessary for the Bar Enosh to be lifted up? Who is this Bar Enosh?§

<sup>35</sup> Therefore, he said to them, Yet a little time is the Ohr among you. Walk while you have the Ohr lest choshech overtake you; the one walking in the choshech does not have da'as of where he is going.

<sup>36</sup> While you have the Ohr, walk in the Ohr that you may become Bnei HaOhr.

These things spoke Rebbe, Melech HaMoshiach. And, having gone away, he was hidden from them.

<sup>37</sup> Though so many otot he had done before them, they lacked emunah in him,

<sup>38</sup> That the dvar of Yeshayah HaNavi may be fulfilled, which said, Adonoi, MI HE'EMIN LISHMU'ATEINU UZERO'A HASHEM AL-MI NIGLATAH?\*(*Who has believed our report and to whom is the arm of HASHEM revealed*)?

<sup>39</sup> Therefore, they were not able to have emunah, because, again Yeshayah said,

<sup>40</sup> HE HAS BLINDED THEIR EYES, HASHMIN LEV HAAM HAZE (*Harden the heart of this people*), THAT THEY MIGHT NOT SEE WITH THEIR

---

‡ 12:32 Isa 11:10 § 12:34 Ps 89:4,36-37; 110:4; Isa 9:7; Ezek 37:25;  
Dan 7:14 \* 12:38 Isa 53:1



EYES AND HAVE BINAH WITH THEIR LEV AND MIGHT TURN AND I WILL HEAL THEM.†

<sup>41</sup> These things Yeshayah spoke because he saw the kavod (*glory*) of Rebbe, Melech HaMoshiach and he spoke about him.‡

<sup>42</sup> Nevertheless, however, even among the manhigim (*leaders*) many had emunah (*faith*) in Rebbe, Melech HaMoshiach. But because of the Perushim, they were not making hoda'ah (*confession*) of Rebbe, Melech HaMoshiach, lest under the cherem ban they should be put away from the shul.

<sup>43</sup> For their ahavah was for the kavod Bnei Adam rather than the kavod HASHEM.§

<sup>44</sup> But Rebbe, Melech HaMoshiach cried out, The ma'amin in me does not have emunah in me, but in the One having sent me.

<sup>45</sup> And the one seeing me sees the One having sent me.

<sup>46</sup> I have come as an Ohr (*Light*) into the Olam Hazeh that everyone believing in me may not remain in the choshech (*darkness*).

<sup>47</sup> And if anyone hears my devarim and of my devarim is not shomer, I do not judge him, for I did not come to bring the Olam Hazeh into mishpat, but that I may save the Olam Hazeh.

<sup>48</sup> The one setting me aside and not receiving the devarim has his Shofet: the dvar which I spoke will judge him on the Yom HaAcharon.\*

<sup>49</sup> Because I do not speak on my own, but the one having sent me [Elohim] HaAv He has given me a mitzvah of what I may say and what I may speak.

---

† 12:40 Isa 6:10    ‡ 12:41 Isa 6:1    § 12:43 1Sm 15:30    \* 12:48  
i.e., the Yom HaDin

<sup>50</sup> And I have da'as that the mitzvah of Him is Chayyei Olam. Whatsoever things I speak, I speak, therefore, just as HaAv has told me.

## 13

<sup>1</sup> Now before the Chag (*Feast*) of the Pesach, Rebbe, Melech HaMoshiach, having da'as that his sha'ah (*hour, time*) had come, his sha'ah when he should pass from the Olam Hazei to HaAv, having had ahavah for his own in the Olam Hazei, he had ahavah for them to HaKetzi.

<sup>2</sup> And seudah taking place, HaSatan already having put into the lev of Yehudah Ben Shim'on from K'riot that he should betray him,

<sup>3</sup> And Rebbe, Melech HaMoshiach having had da'as that HaAv had given into his hands all things, and that from HASHEM Rebbe, Melech HaMoshiach came forth and to HASHEM he is going,

<sup>4</sup> He rises from the seudah and puts aside his me'il and kesones, girding himself with a towel.

<sup>5</sup> He puts mayim (*water*) into the basin and began to wash the raglei hatalmidim and to wipe them with the towel with which he had been girded.

<sup>6</sup> Rebbe, Melech HaMoshiach comes then to Shim'on Kefa. Kefa says to Rebbe, Melech HaMoshiach, Adoni, you wash my feet?

<sup>7</sup> In reply, Rebbe, Melech HaMoshiach says to him, Of what I am doing you do not have da'as now, but you will receive binah after these things.

<sup>8</sup> Kefa says to him, Never will you wash my feet l'Olam! Rebbe, Melech HaMoshiach answered

him, Unless I wash you, you do not have a chelek (*allotted portion of inheritance*) with me.\*

<sup>9</sup> Shim'on Kefa says to Rebbe, Melech HaMoshiach, Adoni, then not my feet only but also my hands and my head.

<sup>10</sup> Rebbe, Melech HaMoshiach says to him, The one having been bathed does not have need except his feet to wash, but is wholly tahor, and you are tehorim, though not all.

<sup>11</sup> For Rebbe, Melech HaMoshiach had da'as of the one betraying him. Therefore, he said, Not all are tehorim.

<sup>12</sup> Therefore, when he washed their feet and resuited himself into his kaftan, Rebbe, Melech HaMoshiach reclined at tish again and said to them, Do you have da'as of what I have done for you?

<sup>13</sup> You call me Rabbeinu and Adoneinu, and you say well, for Ani Hu.

<sup>14</sup> If, therefore, I, being Rebbe and Adon, washed your feet, you ought to wash the feet of one another also.

<sup>15</sup> For I gave you a mofet that as I did to you, you may do also.

<sup>16</sup> Omein, omein, I say to you, an eved is not greater than his Adon, nor is a shliach (*one sent*) greater than his Meshalle'ach (*Sender*).

<sup>17</sup> If you have da'as of these things, happy are you, if you put them into practice.

<sup>18</sup> I do not speak about all of you — I have da'as of whom I chose — But it is to fulfill the Kitvei Hakodesh, OKHEL LAKHEMI HIGDIL ALAI AKEV

---

\* **13:8** Dt 12:12; Isa 53:10; Lv 5:15-16

(the one eating my bread he lifted up his heel against me).†

<sup>19</sup> From now on I tell you before the occurrence that you may have emunah (*faith*) when it occurs, that Ani Hu.‡

<sup>20</sup> Omein, omein, I say to you, the one receiving whomever I may send receives me, and the one receiving me,§ receives the One having sent me.\*

<sup>21</sup> Having said these things, Rebbe, Melech HaMoshiach was spiritually troubled and he gave solemn edut (*testimony*), and said, Omein, omein, I say to you, that one of you will betray me.

<sup>22</sup> Moshiach's talmidim were looking at one another, being uncertain about whom he speaks.

<sup>23</sup> One of his talmidim was reclining at tish near the kheyk (*bosom*) of Rebbe, Melech HaMoshiach — the talmid haahuv.

<sup>24</sup> Therefore Shim'on Kefa nods to this one to inquire who it may be about whom Rebbe, Melech HaMoshiach speaks.

<sup>25</sup> Having leaned back, then, that one thus near the kheyk Rebbe, Melech HaMoshiach, says to him, Adoni, who is it?

<sup>26</sup> He answers, That one it is to whom I will dip the† morsel and will give to him. Having dipped, therefore, he takes the‡ morsel and gives to Yehudah Ben Shim'on from K'riot.

<sup>27</sup> And after he received the§ morsel, then HaSatan entered into that man; therefore, Rebbe,

---

† 13:18 Ps 41:9 [10]    ‡ 13:19 Isa 41:4; 46:10; 43:10    § 13:20  
 Moshiach    \* 13:20 HASHEM    † 13:26 maror into the charoset  
 ‡ 13:26 maror, charoset, matzah    § 13:27 maror, charoset,  
 matzah

Melech HaMoshiach says to him, What you are bent on doing, do quickly.

<sup>28</sup> But no one reclining at tish had da'as of why he said this to him.

<sup>29</sup> For some were thinking vi-bahl't (*since*) Yehudah from K'riot had the aron otzaram (*chest of treasury*), that he says to him, Buy the things which we need for the Chag (*Feast*) or that he should give ma'ot chittim (*money for wheat financial contributions*) for haAniyim (*the poor*).

<sup>30</sup> Therefore, having taken the morsel, that man went out immediately. And it was lailah (*night*).

<sup>31</sup> When, therefore that man went out, Rebbe, Melech HaMoshiach says, Now the Bar Enosh\* receives kavod and HASHEM is given kavod in him.

<sup>32</sup> If HASHEM receives kavod in him, HASHEM will also give him kavod in himself, and HASHEM will give him kavod immediately.

<sup>33</sup> Yeladim, yet a little while I am with you; you will seek me, and as I said to those of Yehudah, Where I go away, you are not able to come. Also to you I say this now.

<sup>34</sup> A mitzvah chadasha I give to you, that you have ahavah (*agape*) one for the other, as I have had ahavah (*agape*) for you, so also you have ahavah (*agape*) one for the other.†

<sup>35</sup> By this will kol Bnei Adam have da'as that my talmidim you are, if ahavah you have one for the other.

<sup>36</sup> Shim'on Kefa says to Rebbe, Melech HaMoshiach, Adoni, where are you going? In reply, Rebbe, Melech HaMoshiach answered him, Where I go,

---

\* 13:31 Dan 7:13-14    † 13:34 Lv 19:18

you are not able now to follow me, but you will follow later.

<sup>37</sup> Kefa says to Rebbe, Melech HaMoshiach, Adoni, why am I not able to follow you now? I will lay down my neshamah for you.

<sup>38</sup> Rebbe, Melech HaMoshiach answers, Your neshamah for me will you lay down? Omein, omein, I say to you, a tarnegol will not crow until you make hakhchashah (*denial*) of me<sup>‡</sup> shloshah times.

## 14

<sup>1</sup> Let not your levavot be troubled.\* You have emunah (*faith*) in HASHEM. Also in me have emunah (*faith*).<sup>†</sup>

<sup>2</sup> In the Beis Avi there are many me'onot<sup>‡</sup> (*dwelling places, permanent residences, homes*); if it were not so, would I have told you that I go to prepare a makom (*place*) for you?

<sup>3</sup> And if I go and prepare a makom for you, I am coming again and will receive you to myself, that where I am, there you may be also.

<sup>4</sup> And where I go you have da'as of HaDerech. §

<sup>5</sup> T'oma says to Rebbe, Melech HaMoshiach, Adoni, we do not have da'as of where you are going; how are we able to have da'as of HaDerech?

<sup>6</sup> Rebbe, Melech HaMoshiach says to him, I am HaDerech, HaEmes, and HaChayyim. No one comes to HaAv except through me.\*

---

<sup>‡</sup> 13:38 as Rebbe, Melech HaMoshiach \* 14:1 Yn 14:27 † 14:1  
Ex 14:21; Ps 4:5 ‡ 14:2 cf. 14:23 § 14:4 Ps 1:6 \* 14:6 1Sm 3:7

<sup>7</sup> If you have had da'as of me, also you will have had da'as of Avi. And from now on, you have had da'as of Him and have seen Him.

<sup>8</sup> Philippos says to him, Adoni, show us [Elohim] HaAv and it is enough for us.

<sup>9</sup> Rebbe, Melech HaMoshiach says to Philippos, So long a time with you I am and you have not had da'as of me, Philippos? The one having seen me has seen [Elohim] HaAv.† How do you say, Show us HaAv?

<sup>10</sup> Do you not have emunah (*faith*) that Ani Hu in HaAv and HaAv is in me? The devarim which I speak to you I do not speak on my own, but HaAv dwelling in me does His pe'ulot.

<sup>11</sup> In me have emunah, that Ani Hu in HaAv and HaAv is in me; but if not, have emunah because of the pe'ulot themselves.

<sup>12</sup> Omein, omein, I say to you, the one believing in me the pe'ulot which I do he will do, and gedolot than these will he do, because I am going to HaAv.

<sup>13</sup> And whatever you ask b'Shem of me I will do, that HaAv may receive kavod in HaBen.

<sup>14</sup> If anything you ask me b'Shem of me, I will do it.

<sup>15</sup> If you have ahavah for me, you will be shomer mitzvot regarding my commandments.‡

<sup>16</sup> And I will ask HaAv and another Melitz Yosher§ He will give you that He may be with you l'Olam,

<sup>17</sup> The Ruach HaEmes, which the Olam Hazeh is not able to receive, because it does not see Him

---

† 14:9 Co 1:15; Isa 9:6 [5]; Prov 30:4    ‡ 14:15 Ps 103:18    § 14:16 Advocate, Counselor, Helper in Court, Yn 14:26; 15:26; 16:7

nor have da'as of Him. But you have da'as of Him, because He remains with you and He will be in you.

<sup>18</sup> I will not leave you yetomim (*orphans*). I am coming to you.\*

<sup>19</sup> Yet a little time and the Olam Hazeh no longer sees me, but you see me. Because Ani Chai, so you will live also.

<sup>20</sup> On Yom Hahu (*that day*) you will have da'as that I am in HaAv of me and you are in me and I am in you.

<sup>21</sup> The one having the mitzvot of me and being shomer mitzvot, that one is the one having ahavah for me. And the one having ahavah for me will receive ahavah from HaAv of me, and I will have ahavah for him and I will manifest myself to him.

<sup>22</sup> Yehudah (*not the one from K'riot*) says to Rebbe, Melech HaMoshiach, Adoni, and what has transpired that to us you are about to manifest yourself and not to the Olam Hazeh?

<sup>23</sup> In reply, Rebbe, Melech HaMoshiach said to him, If anyone has ahavah for me, of my dvar he will be shomer and HaAv of me will have ahavah for him and to him we will come and with him we will make a ma'on.†

<sup>24</sup> The one not having ahavah (*agape*) for me is not shomer regarding the devarim of me, and the dvar which you hear is not mine but that of HaAv Who sent me.‡

<sup>25</sup> These things I have told you while abiding with you.

---

\* **14:18** 1Kgs 6:13 † **14:23** Yn 14:2, me'onot, plural; see also Prov 8:17; Ezek 37:27 ‡ **14:24** Dt 18:18



<sup>26</sup> But the Melitz Yosher (*Praklit, Advocate, Counselor, Helper in Court*), the Ruach Hakodesh which HaAv will send b'Shem of me, He will teach you all things and will remind you of all things which I told you.

<sup>27</sup> Shalom HASHEM I leave with you, my Shalom I give to you, § not as the Olam HazeH gives, I give to you; let not your levavot be troubled,\* nor let them be ones of morech lev†(*cowardliness*).‡

<sup>28</sup> You heard me say to you, I am going, § and I am coming to you.\* If you were having ahavah for me, you would have simcha, because I go to HaAv, for HaAv is greater than me.†

<sup>29</sup> And now I have told you before it happens, that when it happens, you may have emunah (*faith*).

<sup>30</sup> No longer many things I will speak with you, for the Sar HaOlam HazeH is coming; and in me he has nothing.

<sup>31</sup> But in order that HaOlam may have da'as that I have ahavah for HaAv, as HaAv gave me mitzvah, so I do. Arise, let us go from here.

## 15

<sup>1</sup> I am HaGefen HaAmittit (*the true vine*)\* and HaAv of me is the Korem (*vineyard proprietor*).

<sup>2</sup> Every sarig (*shoot, branch*) in me not bearing p'ri† He takes it away, and every sarig bearing p'ri

§ 14:27 Num 6:26; Ps 85:8; Mal 2:6 \* 14:27 Yn 14:1 † 14:27 Rv 21:8 ‡ 14:27 Hag 2:9 TARGUM HASHIVIM § 14:28 Yn 14:12  
\* 14:28 Yn 14:18 † 14:28 Yn 1:1,14 \* 15:1 Ps 80:7-19; Isa 5:1-7; Ezek 19:10 † 15:2 Ps 92:14

He prunes that it may bear much p'ri.

<sup>3</sup> You are already metoharim (*clean*) because of the dvar which I have spoken to you.

<sup>4</sup> Remain in me and I in you. As the sarig is not able to bear p'ri from itself, unless it remains on the gefen (*vine*), so neither are you, unless you remain in me.

<sup>5</sup> Ani Hu (*I am*) HaGefen; you are the sarigim (*branches*). The one remaining in me and I in him, this one bears much p'ri, because apart from me you are not able to do anything.

<sup>6</sup> Unless someone remains in me, he is cast out as the sarig and is dried up and they gather them, and into the Eish they throw them, and they are burned.‡

<sup>7</sup> If you remain in me and the devarim of me remain in you, whatever you want, ask, and it will be done for you!

<sup>8</sup> By this HaAv of me was given kavod, that much p'ri you bear, and so be my talmidim.

<sup>9</sup> As HaAv has ahavah for me, so I have ahavah for you. Remain in my ahavah.§

<sup>10</sup> If you are shomer of my mitzvot, you will remain in my ahavah, as I of the mitzvot of HaAv of me have been shomer, and I remain in His ahavah.

<sup>11</sup> These things I have spoken to you that the simcha of me may be in you and the simcha of you may be made shleimah.

<sup>12</sup> This is my mitzvah for you, that you have ahavah (*agape*) one for the other, as I have ahavah (*agape*) for you.

---

‡ 15:6 Ezek 15:1-8; 19:10 § 15:9 See Yd 1:21

<sup>13</sup> Ahavah (*agape*) gedolah than this no one has, that someone lay down his neshamah for his chaverim.\*

<sup>14</sup> You are my chaverim, if you are shomer oner my mitzvot.†

<sup>15</sup> No longer do I call you avadim, because the eved does not have da'as of what his Adon is doing. But you I have called chaverim, because all things which I heard from HaAv of me, of all these things I gave you da'as.‡

<sup>16</sup> It was not that you chose me, but I chose you, and have given you s'michah that you go and bear p'ri and the p'ri of you remain, that whatever you ask HaAv b'Shem of me (*Rebbe, Melech HaMoshiach*), HaAv may give it to you.

<sup>17</sup> I am giving you these mitzvot, that you have ahavah (*agape*) one for the other.

<sup>18</sup> If the Olam HazeH has sin'as chinom (*hatred without cause*) for you,§ be aware it has had sin'as chinom for me before you.

<sup>19</sup> If you were of the Olam HazeH, the Olam HazeH would have had ahavah for its own. But because from the Olam HazeH you are not, but I chose you out of the Olam HazeH, therefore the Olam HazeH has sin'as chinom for you.\*

<sup>20</sup> Put in zikaron (*remembrance*) the dvar which I told you, An eved is not gadol (*greater*) than his Adon. If they brought redifah (*persecution*) on me, they will also bring redifah on you. If over my dvar they were shomer, also over yours they will

---

\* **15:13** Gn 44:33 † **15:14** Job 16:20; Prov 18:24 ‡ **15:15** Ex 33:11

§ **15:18** Isa 66:5 \* **15:19** 1Y 4:5; Yn 17:14

be shomer.

<sup>21</sup> But all these things they will do to you on account of the Shem of me,<sup>†</sup> because they do not have da'as of the One having sent me.

<sup>22</sup> If I did not come and speak to them,<sup>‡</sup> they would not have chet; but now they have no ptur (*excuse*) for their chet.

<sup>23</sup> The one having sin'as chinom (*hatred without cause*) for me (*Rebbe, Melech HaMoshiach*) has sin'as chinom for HaAv of me.

<sup>24</sup> If I did not do pe'ulot among them which no other man did, they would not have chet; but now they have beheld and they have had sin'as chinom for both me and HaAv of me.

<sup>25</sup> But this was that the dvar having been written in their Torah might be fulfilled, SONE'AI CHINOM ATZMU (*They are many hating me without cause*). §

<sup>26</sup> But when the Melitz Yosher (*Praklit, Advocate, Counselor, Helper in Court*) comes, whom I will send to you from HaAv, the Ruach Hakodesh, the Ruach HaEmes, who proceeds from HaAv, that one will give solemn edut (*testimony*) about me.

<sup>27</sup> And you [Shlichim] will give solemn edut (*testimony*) also, because from the beginning you are with me.

## 16

<sup>1</sup> I have spoken these things to you that no cause of michshol (*stumbling, falling*) may trip you up.

<sup>2</sup> They will put you under the cherem ban in the shuls. A sha'ah (*hour, time*) is coming when every-

---

<sup>†</sup> 15:21 Isa 66:5    <sup>‡</sup> 15:22 Ezek 2:5    § 15:25 Ps 69:4 [5]; Ps 35:19; 109:3

one who kills you will suppose they are offering avodas kodesh to HASHEM.\*

<sup>3</sup> And these things they will do because they did not have da'as of HaAv or of me.

<sup>4</sup> But these things I have spoken to you, that, when the sha'ah of these things comes, you might have zikaron (*remembrance*) of these things, that I told you.

But I did not say these things to you from the beginning, because I was with you.

<sup>5</sup> But now I am going to the One who sent me. And none of you asks me, Where are you going?

<sup>6</sup> But because I have spoken these things to you, agmat nefesh (*grief*) has filled your levavot (*heart*).

<sup>7</sup> But I tell HaEmes (*the truth*), it is better for you that I go away. For if I do not go away, the Melitz Yosher (*Praklit, Advocate, Counselor, Helper in Court*) will not come to you. But if go, I will send Him (*the Ruach Hakodesh*) to you.

<sup>8</sup> And having come, that one will expose and convict the Olam Hazeh concerning Chet and concerning Tzedek and concerning Mishpat:

<sup>9</sup> Concerning Chet (*Sin*), because they do not have emunah in me;

<sup>10</sup> Concerning Tzedek,† because I go to HaAv and no longer do you see me;

<sup>11</sup> And concerning Mishpat (*Judgment*), because the Sar HaOlam Hazeh has been judged.

<sup>12</sup> Yet many things I have to tell you, but you are not able to bear them now.

---

\* 16:2 Isa 66:5 † 16:10 Dan 9:24

<sup>13</sup> But when that One has come, the Ruach Hakodesh, the Ruach HaEmes, He will guide you in all truth.‡ For He will not speak on His own authority, but what things He will hear, He will speak, and the things that are to come He will announce to you.

<sup>14</sup> That One will give kavod to me, because He will receive of what is mine, and will announce it to you.

<sup>15</sup> All things which HaAv has are mine; therefore, I said that of mine He receives and will announce it to you.

<sup>16</sup> A little time and you no longer see me. And again a little time, and you will see me.

<sup>17</sup> Therefore, some of the talmidim of Rebbe, Melech HaMoshiach said to one another, What is this which he says to us? A little time and you do not see me. And, again, A little time and you will see me? And, Because I go to HaAv?

<sup>18</sup> Therefore, they were saying, What is this, which he says, A little time? We do not have da'as of what he says.

<sup>19</sup> Rebbe, Melech HaMoshiach knew that they were wanting to ask him. And he said to them, About this you inquire of one another that I said, A little time and you do not see me. And, again, a little time and you will see me?

<sup>20</sup> Omein, omein, I say to you, that there will be bechi (*weeping*) and avelut (*mourning*), but the Olam Hazeh will have simcha. You will have agmat nefesh, but your agmat nefesh (*grief*) will become simcha.§

---

‡ 16:13 Ps 25:5    § 16:20 Ps 30:6

<sup>21</sup> The isha (*woman*) when she gives birth, has agmat nefesh (*grief*),\* because the sha'ah (*hour, time*) of her has come. But when she gives birth to the yeled, she no longer has zikaron of the Tribulation because of the naches that an ish was born into the Olam Hazeh.

<sup>22</sup> Therefore, you have agmat nefesh (*grief*) now,† but again I will see you, and your levavot will have rejoicing‡ and the simcha of you no one takes from you.

<sup>23</sup> And on that day you will not ask me anything. Omein, omein, I say to you, whatever you ask HaAv b'Shem of me, He will give it to you.

<sup>24</sup> Until now you did not ask anything b'Shem of me. Ask and you will receive that the simcha of you may be shleimah.

<sup>25</sup> Regarding these things I have spoken figuratively.§ A sha'ah comes when no longer I will speak figuratively to you, but will announce plainly to you concerning HaAv.

<sup>26</sup> On that day b'Shem of me you will ask, and I do not say to you that I will ask HaAv concerning you.

<sup>27</sup> For HaAv Himself has ahavah for you, because you have ahavah for me and have emunah that I came forth from HaAv.

<sup>28</sup> I came from HaAv and I have come into the Olam Hazeh. Again I leave the Olam Hazeh and go to HaAv.

<sup>29</sup> The talmidim of Rebbe, Melech HaMoshiach

---

\* **16:21** Isa 13:8; 21:3; 26:17; Mic 4:9; Hos 13:13 † **16:22** Jer 31:12

‡ **16:22** Isa 66:14 TARGUM HASHIVIM § **16:25** Ps 78:2; Ezek 21:5

say, Hinei, see now you speak plainly and no longer figuratively do you speak.

<sup>30</sup> Now we know that you have da'as of all things, and you have no need that any test you with any she'elah (*question*). By this we have emunah that you came forth from HASHEM.\*

<sup>31</sup> He answered them, Do you have emunah?

<sup>32</sup> Hinei a sha'ah (*hour; time*) is coming and has come, that you are SCATTERED† each one to his own home, and you leave me alone, but I am not alone, because HaAv is with me.

<sup>33</sup> These things I have spoken to you that in me you may have shalom. In the Olam Hazeh you have tribulation; but have lev same'ach. I have conquered the Olam Hazeh.

## 17

<sup>1</sup> These things said Rebbe, Melech HaMoshiach. And having lifted up his eyes to Shomayim, he said, Avi, the sha'ah (*hour; time*) has come. Give kavod to your Ben [HaElohim], that HaBen may give kavod to You,

<sup>2</sup> Vi-bahlt (*since*) you have given him samchut (*authority*) over kol basar for this purpose: in order that all which you have given him, HaAv may give to them Chayyei Olam.\*

<sup>3</sup> And this is Chayyei Olam, that they may have da'as of the only Elohei HaEmes (*G-d of Truth, True G-d*) and Yehoshua, Rebbe, Melech HaMoshiach whom You sent.

---

\* 16:30 1Kgs 17:24 † 16:32 Zech 13:7 \* 17:2 Dan 7:14



<sup>4</sup> I have given You kavod on ha'aretz, having completed the melachah which You have given me, that I should do.

<sup>5</sup> And now give me kavod, Avi, along with Yourself with the kavod which I was having with You before HaOlam came to be.<sup>†</sup>

<sup>6</sup> I manifested Shemecha to the Bnei Adam whom You gave me out of the Olam Hazeh. They were Yours and to me You gave them, and regarding the dvar of You they have been shomer.

<sup>7</sup> Now they have da'as that all things whatsoever You have given to me are from You.

<sup>8</sup> Because the devarim which You gave me, of these I have been shomer, and they received them, and they have da'as beemes that from You I came forth, and they have emunah that You sent me.

<sup>9</sup> I make a bakosha (*petition, request*) concerning them, I do not make a bakosha concerning the Olam Hazeh, but concerning the Ones You have given me, because they are Yours.

<sup>10</sup> And all things that are mine are Yours, and Your things are mine, and I have been given kavod in them.

<sup>11</sup> And I am no longer in the Olam Hazeh, but they are in the Olam Hazeh, and I am coming to You, Avi HaKadosh. Be shomer over them in Shmecha, which You have given me, that they may be Echad as we are Echad.<sup>‡</sup>

<sup>12</sup> When I was with them, I was keeping them in the Shem of You, which You have given me, and I kept shomer, and none of them perished

---

<sup>†</sup> 17:5 Yn 1:1-3; Prov 8:30; 30:4    <sup>‡</sup> 17:11 Ps 133:1; Dt 6:4; Gn 2:24

or was lost, except the Ben HaAvaddon (*the Son of Destruction, Perdition, the state of final spiritual ruin, Gehinnom*), that the Kitvei Hakodesh might be fulfilled. §

<sup>13</sup> And now to You I am coming, and I speak these things in the Olam Hazeh that they may have my simcha made shleimah in themselves.

<sup>14</sup> I have given to them the dvar of You and the Olam Hazeh has had sin'as chinom (*hatred without cause*) of them, because they are not of the Olam Hazeh, just as I am not of the Olam Hazeh.

<sup>15</sup> I do not make a bakosha that You take them out of the Olam Hazeh, but that You keep them from HaRah.

<sup>16</sup> They are not of the Olam Hazeh, just as I am not of the Olam Hazeh.

<sup>17</sup> Set them apart for a use that is kodesh in HaEmes (*The Truth*). \* Your Dvar is HaEmes.

<sup>18</sup> As You sent me into the Olam Hazeh, so also I send them into the Olam Hazeh.

<sup>19</sup> And for their sake, I set myself apart as kodesh that they also may be set apart for use that is kodesh in HaEmes.

<sup>20</sup> However, I do not make a bakosha concerning these only, but also concerning the ones becoming ma'aminim in me † because of their Dvar,

<sup>21</sup> That all may be echad, as You, Avi, are in me and I am in You, ‡ that also they may be in us, that the Olam Hazeh may have emunah (*faith*) that You sent me.

<sup>22</sup> The kavod which You have given me, I have given them, that they may be echad just as we are

§ 17:12 Ps 41:9; 109:4,5,7,8 \* 17:17 1Kgs 17:24; 2Sm 7:28

† 17:20 as Moshiach ‡ 17:21 Jer 32:39

echad.

<sup>23</sup> I in them and You in me that they may become tamim (*perfect*) in Achdut (*Unity*) that the Olam Hazeh may have da'as that You sent me, and had ahavah for them, just as You have ahavah for me.

<sup>24</sup> Elohim Avi, as to that which You have given me, I desire that where I am, those also may be with me, that they may behold my kavod, which You have given me, because You had ahavah for me before the hivvased haOlam.

<sup>25</sup> Avi HaTzaddik, indeed the world did not have da'as of You, but I knew You, and these ones knew that You sent me.

<sup>26</sup> And I have made known to them the Shem of You and will make it known, that the ahavah with which You loved me may be in them and I in them.

## 18

<sup>1</sup> These things having said, Rebbe, Melech HaMoshiach went out with his talmidim across the Kidron Valley,\* where there was a Gahn (*Garden*) into which Rebbe, Melech HaMoshiach entered with his talmidim.

<sup>2</sup> Now also Yehudah from K'riot, the one betraying Rebbe, Melech HaMoshiach, had da'as of the place, because often Rebbe, Melech HaMoshiach gathered there with his talmidim.

<sup>3</sup> Then, Yehudah from K'riot, having taken the band of chaiyalim (*soldiers*) and avadim of the Rashei Hakohanim and of the Perushim, comes there with torches and lamps and weapons.

---

\* 18:1 2Sm 15:23

<sup>4</sup> Rebbe, Melech HaMoshiach, therefore, having had da'as of everything coming upon him, went out and says to them, Whom do you seek?

<sup>5</sup> They said in reply, Yehoshua, the one from Natzeret. Rebbe, Melech HaMoshiach says to them, Ani Hu. Now also Yehudah, the one betraying him, had stood with them.

<sup>6</sup> When therefore Rebbe, Melech HaMoshiach told them, Ani Hu, they recoiled and fell to the ground.

<sup>7</sup> Therefore, again he questioned them, Whom do you seek? And they said, Yehoshua, the one from Natzeret.

<sup>8</sup> In reply, Rebbe, Melech HaMoshiach said, I told you that Ani Hu. If therefore you seek me, let these Bnei Adam go away,

<sup>9</sup> That may be fulfilled the dvar which said, Those whom You have given me, I did not lose any one of them.<sup>†</sup>

<sup>10</sup> Then Shim'on Kefa, having a cherev (*sword*), drew it and struck the eved of the Kohen Gadol and cut off his right ear. The name of the eved was Malchus.

<sup>11</sup> Therefore, Rebbe, Melech HaMoshiach said to Kefa, Put the cherev into the sheath. The kos which HaAv of me has given me, should I not drink it?

<sup>12</sup> Then the band of chaiyalim, their commander, and the avadim (*officials*) of Yehudah took him and performed the akedah (*binding*) on him.

<sup>13</sup> First they led him to Anan (*Annas*), for he was khoten (*father-in-law*) of Caiapha, who was Kohen Gadol that year.

---

<sup>†</sup> 18:9 Yn 17:12; 10:11

<sup>14</sup> Now Caiapha was the one having given counsel to those of Yehudah that it is a bedievedike thing (*expedient*) for one man to die for HaAm.

<sup>15</sup> Now Shim'on Kefa and another talmid were following Rebbe, Melech HaMoshiach. And that other talmid was known to the Kohen Gadol, and that other talmid entered with Rebbe, Melech HaMoshiach into the court of the Kohen Gadol.

<sup>16</sup> But Kefa had stood at the sha'ar outside. Therefore, the other talmid went out, the one known to the Kohen Gadol, and spoke to the gate-keeper and brought in Kefa.

<sup>17</sup> Therefore, the maid says to Kefa, Surely you are not also of this man's talmidim? He said, I am not.

<sup>18</sup> And the avadim and the mesharetim had made a hadlakah (*bonfire*), because it was cold, and they were standing around the hadlakah warming themselves. And also Kefa was with them, standing and warming himself.

<sup>19</sup> Then the Kohen Gadol interrogated Rebbe, Melech HaMoshiach about his talmidim and his torah (*teaching*).

<sup>20</sup> In reply, he said, In public I have spoken to the Olam Hazeh; I always taught in the Beit Haknesset and in the Beis Hamikdash, where all the Yehudim come together. Besod (*in secret*) I spoke nothing.‡

<sup>21</sup> Why do you put a she'elah (*question*) to me? Put a she'elah to the ones having heard what I spoke to them. Hinei, these ones have da'as of what things I said.

<sup>22</sup> But these things having said, one of the mesharetim, one standing nearby, struck Rebbe,

---

‡ 18:20 Isa 45:19

Melech HaMoshiach, saying, Is this the way to answer the Kohen Gadol?§

<sup>23</sup> In reply, he spoke, If I spoke wrongly, give edut (*testimony*) about the wrong; but if tov, why do you strike me?

<sup>24</sup> Then Anan sent him, still in the akedah, to Caiapha the Kohen Gadol.

<sup>25</sup> Now with Shim'on Kefa still standing and warming himself, they said, therefore, to him, Surely you are not also of his talmidim, are you? In reply, he said, I am not.

<sup>26</sup> One of the avadim of the Kohen Gadol, one who was a relative of him, one whose ear Kefa cut off, says, Did I not see you in the Gahn (*Garden*) with him?

<sup>27</sup> Therefore, again Kefa made hakhchashah (*denial*). And immediately a tarnegol (*cock*) crowed.

<sup>28</sup> Therefore, they led Rebbe, Melech HaMoshiach from Caiapha to the Praetorium. And it was early. They themselves did not enter into the Praetorium so as not to become tema'im (*unclean*) and so as to be able to eat the Pesach.

<sup>29</sup> Pilate went forth outside to them and says, What sitnah (*accusation, indictment*) do you bring against this man?

<sup>30</sup> In reply, they said to him, If this man were not an evil-doer, we would not have handed him over to you.

<sup>31</sup> Therefore, Pilate said to them, Take him and judge him according to your Torah. Those of Yehudah said to him, It is not lawful for us to kill anyone.

<sup>32</sup> (This was to fulfill the dvar of Rebbe, Melech HaMoshiach which he said, signifying by what mavet he was about to die).

<sup>33</sup> Therefore, Pilate again entered into the Praetorium and called Yehoshua, and said to him, Are you HaMelech HaYehudim?

<sup>34</sup> In reply, Rebbe, Melech HaMoshiach asked, From yourself you say this or another told you about me?

<sup>35</sup> In reply, Pilate said, Am I a Yehudi? Your nation and your Kohen Gadol handed you over to me. What did you do?

<sup>36</sup> In reply, Rebbe, Melech HaMoshiach said, My Malchut is not of the Olam Hazeh. If my Malchut were of the Olam Hazeh, my mesharetim would have fought, that I should not be delivered to those of Yehudah; but now my Malchut is not from here.

<sup>37</sup> Therefore, Pilate said to him, So you are a Melech (*King*)? In reply, he said, You say that I am a Melech. For this I have been born and for this I have come into the Olam Hazeh, that I might bear solemn edut (*testimony*) to HaEmes. Everyone who is of HaEmes hears my voice.

<sup>38</sup> Pilate says to Rebbe, Melech HaMoshiach, What is HaEmes?

And having said this, again Pilate went out to those of Yehudah, and says to them, I find no avon (*offense*), no cause for punishment, in him.

<sup>39</sup> But there is a minhag (*custom*) for you, that I may release one to you during the Pesach. Do you want, therefore, that I release to you the Melech HaYehudim?

<sup>40</sup> Therefore, they cried out again, saying, Not this man but Bar-Abba. Now Bar-Abba was an insurrectionist shoded (*robber*).\*

## 19

<sup>1</sup> Therefore, then, Pilate took Rebbe, Melech HaMoshiach and had him scourged.\*

<sup>2</sup> And the [Roman] chaiyalim (*soldiers*), having woven a wreath out of thorns, put it on his rosh and a purple [royal] robe they threw around Rebbe, Melech HaMoshiach.

<sup>3</sup> And they were coming up to Rebbe, Melech HaMoshiach, and they were saying, Hail! You Melech HaYehudim! And they were repeatedly striking him in the face.

<sup>4</sup> And Pilate went outside again and says to them, Hinei, I bring him outside to you, in order that you may have da'as that I find no avon (*offense*), no cause for punishment, in him.

<sup>5</sup> Therefore, Rebbe, Melech HaMoshiach came forth outside, wearing the wreath of thorns and the purple robe. And Pilate says to them, Hinei HaIsh!†

<sup>6</sup> Therefore, when the Rashei Hakohanim and the mesharetim saw Rebbe, Melech HaMoshiach, they cried out, saying, Hang him on HaEtz! Hang him on HaEtz! Pilate says to them, You take him and you hang him on HaEtz! I find no avon in him.‡

---

\* **18:40** Yn 10:1; Mk 15:7    \* **19:1** Dt 25:3; Isa 50:6; 53:5    † **19:5**  
Zech 6:12    ‡ **19:6** Dt 21:22



<sup>7</sup> In reply, those of Yehudah said, We have a Torah and, according to the Torah, he must die,§ because he made himself to be the Ben HaElohim.

<sup>8</sup> Therefore, when Pilate heard this dvar he was afraid even more.

<sup>9</sup> And Pilate entered into the Praetorium again and says to Rebbe, Melech HaMoshiach, From where are you? But Rebbe, Melech HaMoshiach did not give an answer.\*

<sup>10</sup> Therefore, Pilate says to Rebbe, Melech HaMoshiach, To me you do not speak? Do you not have da'as that I have samchut (*authority*) to free you and I have samchut (*authority*) to hang you on HaEtz?

<sup>11</sup> In reply, Rebbe, Melech HaMoshiach answered him, You do not have samchut (*authority*) against me at all, except it had been given to you from above; therefore, the avon is gadol, is even greater, the avon of the one having handed me over to you.

<sup>12</sup> From this point, Pilate began seeking to free Rebbe, Melech HaMoshiach; but those of Yehudah cried out, saying, If this man you free, you are no friend of Caesar's; everyone making himself a Melech speaks against Caesar.

<sup>13</sup> Therefore, Pilate, having heard these devarim, led Rebbe, Melech HaMoshiach out, and Pilate sat down upon a tribunal (*seat of judgment*) in a place being called in Aramaic Gabta, The Pavement.

<sup>14</sup> Now Erev Pesach was fast approaching, the sha'ah (*hour; time*) being about the shishit (*sixth*,

---

§ 19:7 Lv 24:16      \* 19:9 Isa 53:7

*the sixth hour, about noon*),<sup>†</sup> and Pilate says to those of Yehudah, Hinei your Melech!

<sup>15</sup> Therefore, these cried out, Away, away, hang him on HaEtz! Pilate says to them, Shall I hang on HaEtz your Melech? In reply, the Kohen Gadol said, We do not have a Melech except Caesar.

<sup>16</sup> Then, therefore, Pilate delivered Rebbe, Melech HaMoshiach to them that he should be hanged on HaEtz.<sup>‡</sup> Therefore, they took Rebbe, Melech HaMoshiach.

<sup>17</sup> And carrying by himself HaEtz (*The Tree*),<sup>§</sup> he went out to the place being called Mekom HaGulgolet (*Place of the Skull*), which is called in Aramaic Gulgota.

<sup>18</sup> There they hanged Rebbe, Melech HaMoshiach on HaEtz and with him two others on this side and on that side, and, in the middle, Rebbe, Melech HaMoshiach.

<sup>19</sup> And, also, Pilate wrote out an inscription and had it placarded on top of HaEtz (*The Tree*). And what it said was, YEHOSHUA, THE ONE FROM NATZERET, MELECH HAYEHUDIM.

<sup>20</sup> This inscription, therefore, many of those of Yehudah read, because the place where Rebbe, Melech HaMoshiach was hanged on HaEtz was near the Ir (*City*). And it had been written in Ivrit, in Latin, and in Greek.

<sup>21</sup> Therefore, the Judean Rashei Hakohanim were saying to Pilate, Do not write Melech HaYehudim. Rather write, That one said I am Melech HaYehudim.

---

<sup>†</sup> 19:14 i.e., with Erev Pesach coming at sundown    <sup>‡</sup> 19:16 Dt 21:22    <sup>§</sup> 19:17 Gn 22:6; Dt 21:23

<sup>22</sup> In reply, Pilate said, What I have written, I have written.\*

<sup>23</sup> Therefore the chaiyalim (*soldiers*), when they hanged Rebbe, Melech HaMoshiach on HaEtz, took his garments and divided them into arba'ah (*four*) parts, to each chaiyal (*soldier*) a part. They also took his kesones.† Now the kesones was seamless, woven from the top in one piece.

<sup>24</sup> Therefore, they said to one another, Let us not tear it but let us cast lots for it‡ to see whose it will be. They did this in order that the Kitvei Hakodesh might be fulfilled, that which says, YECHALKU VEGADAI LAHEM V'AL LEVUSHI YAPILU GORAL (*They divide my garments among them and for my clothing they cast lots*).§ Therefore the chaiyalim did these things.

<sup>25</sup> But there had stood beside HaEtz (*Tree*) of Rebbe, Melech HaMoshiach his Em (*Mother*) and the achot (*sister*) of his Em, and Miryam the wife of Klofah, and Miryam from Magdala.

<sup>26</sup> Rebbe, Melech HaMoshiach, therefore, having seen his Em (*Mother*) and the talmid haahuv having stood by, says to his Em, Isha, hinei your ben!

<sup>27</sup> Then Rebbe, Melech HaMoshiach says to the talmid haahuv, Hinei, Imecha (*your Mother*)! And from that sha'ah (*hour; time*) the talmid took her into his own bais.

<sup>28</sup> After this, having had da'as that already everything has become shleimah, Rebbe, Melech HaMoshiach, that the Kitvei Hakodesh may be

---

\* **19:22** 1Chr 21:17; Isa 53:8    † **19:23** Lv 16:4; Ps 110:4    ‡ **19:24** Esth 3:7    § **19:24** Ps 22:18 [19], Ex 28:32

fulfilled, says, Ani tzameh (*I thirst*).\*

<sup>29</sup> A k'li (*vessel*) full of sour wine chometz vinegar was set there.† The sponge full of vinegar having been wrapped around a hyssop branch‡ they brought to his mouth.

<sup>30</sup> Therefore, when Rebbe, Melech HaMoshiach received the vinegar, he said, Nishlam! (*It is finished!*)§ And having bowed his rosh, Rebbe, Melech HaMoshiach gave up his neshamah.

<sup>31</sup> Therefore, those of Yehudah, vi-bahlt (*since*) it was Preparation Day,\* they did not want the geviyot to be left on HaEtz (*Tree*)† during Shabbos, for it was Shabbat HaGadol,‡ requested Pilate to have the legs broken and the geviyot taken away.

<sup>32</sup> Therefore the chaiyalim (*soldiers*) came and broke the first man's legs and then the other one hanging on HaEtz.

<sup>33</sup> But having come to Rebbe, Melech HaMoshiach, when they saw that he was already niftar (*deceased*), they did not break his legs.

<sup>34</sup> But one of the chaiyalim pierced§ his side with a romakh (*spear*), and immediately out came dahn and mayim.

<sup>35</sup> And the ed re'iyah (*eyewitness*) of this has given solemn edut (*testimony*). And his edut is ne'emanah (*trustworthy*). And that one has da'as that he speaks Emes that you might have emunah.

<sup>36</sup> For these things happened that the Kitvei

---

\* 19:28 Ps 22:15 [16] † 19:29 Ps 69:21 [22] ‡ 19:29 Ex 12:22

§ 19:30 Job 19:26-27 TARGUM HASHIVIM \* 19:31 with Chag and Shabbos fast approaching † 19:31 Ex 12:16; Dt 21:22-23; Josh 8:29; 10:26-27 ‡ 19:31 Lv 23:11 § 19:34 Zech 12:10

Hakodesh\* might be fulfilled, V'ETZEM LO TISH-BERU VO (*And not a bone of him shall be broken*).†

37 And again the Kitvei Hakodesh says, V'HIBITU on him ES ASHER DAKARU (*And they will look on him whom they pierced*).‡

38 Now after these things, Yosef from Ramatayim, being a talmid of Rebbe, Melech HaMoshiach, but besod (*in secret*) because of fear of those of Yehudah, requested Pilate that he might take the gufat Yehoshua (*Ps 16:9-10; Job 19:25-27; Isa 53:11*), and Pilate allowed it. Yosef from Ramatayim came, therefore, and took the gufat Yehoshua.

39 And also Rav Nakdimon came, the one having come first to Rebbe, Melech HaMoshiach balailah, bearing a mixture of myrrh and aloes, about one hundred pounds.

40 Therefore, they took the Guf HaYeshua (*Body of Yehoshua*) and bound it in linen clothes with spices as is the burial minhag with the Yehudim.

41 Now there was in the place where Rebbe, Melech HaMoshiach was pierced on HaEtz a gahn (*garden*) and in the gahn a kever chadash (*new tomb*) in which never yet anyone had been placed.

42 And so, because it was Preparation Day for those of Yehudah and because the kever was nearby, they laid Moshiach there.

## 20

1 Now on the Yom Rishon, Miryam of Magdala comes early, while it was still dark, to the kever

\* 19:36 19:24,28,37 † 19:36 Ex 12:46; Num 9:12; Ps 34:20-21

‡ 19:37 Zech 12:10

(*tomb*) and sees the stone having been taken away from the kever.

<sup>2</sup> Miryam of Magdala runs therefore and comes to Shim'on Kefa and to the talmid ha'ahuv and says to them, They have taken Adoneinu from the kever (*tomb*) and we do not have da'as where they laid him.

<sup>3</sup> Therefore, Shim'on Kefa went forth and the other talmid, and they were coming to the kever (*tomb*),

<sup>4</sup> And were running, the two together and the other talmid ran ahead faster than Kefa, and came first to the kever,

<sup>5</sup> And having stooped down, the other talmid\* sees the tachrichin linen clothes lying there. However, he did not enter the kever.

<sup>6</sup> Then comes also Shim'on Kefa following him and Shim'on Kefa entered into the kever (*tomb*), and sees the tachrichin linen clothes lying there.

<sup>7</sup> And also the mitznefet (*head wrapping*), which had been upon the rosh of Rebbe, Melech HaMoshiach, the mitznefet not lying with the tachrichin, but apart, having been folded up in one place.

<sup>8</sup> Then, therefore, entered also the other talmid, the one having come first to the kever (*tomb*), and he saw and had emunah (*faith*).

<sup>9</sup> For they did not yet have da'as of the Kitvei Hakodesh that it is necessary for Rebbe, Melech HaMoshiach to have his Techiyas HaMoshiach.†

<sup>10</sup> Then the talmidim went away again to their own homes.

---

\* 20:5 talmid ha'ahuv † 20:9 Ps 16:9; Isa 53:10

<sup>11</sup> Now Miryam had stood at the kever (*tomb*) outside weeping. Then, as she was weeping, she bent down into the kever (*tomb*),

<sup>12</sup> And sees two malachim (*angels*) in white, sitting, one at the head and one at the feet, where the Guf of Yehoshua had previously been lying.

<sup>13</sup> And those ones say to her, Isha, why do you weep? She says to them, They took Adoni, and I don't have da'as of where they placed him.

<sup>14</sup> When she had said these things, she turned back around, and she sees Yehoshua standing there, and she did not have da'as that it was Yehoshua.

<sup>15</sup> Rebbe, Melech HaMoshiach says to her, Isha, why do you weep? Whom do you seek? Miryam, supposing that he was the shomer hagahn (*the keeper of the garden*), says to him, Adon, if you carried him away, tell me where you placed him, and I'll take him.

<sup>16</sup> He says to her, Miryam. She turns and she says to him in Ivrit, Rabboni. (This means Mori [my teacher].)

<sup>17</sup> He says to her, Do not hold on to me, for I have not yet made the aliyah ascent to HaAv; but go to my Achim and tell them, I make the aliyah ascent to Avi and to Avichem, to Elohai and Eloheichem.‡

<sup>18</sup> Miryam from Magdala comes announcing to the talmidim, I have seen HaAdon.§ And she told them that He had said to her these things.

<sup>19</sup> On that Yom Rishon, when it was erev, and the delatot (*doors*) having been shut where the

---

‡ 20:17 Ps 22:23    § 20:18 Mal 3:1

talmidim were, because of fear of those of Yehudah, then came Rebbe, Melech HaMoshiach and stood in the midst and says to them, Shalom aleichem!

<sup>20</sup> And having said this, He showed his hands and his side to them. Therefore, the talmidim were filled with simcha at having seen HaAdon.\*

<sup>21</sup> Therefore He said to them again, Shalom aleichem! As HaAv has sent Me, so also I send you.†

<sup>22</sup> And having said this, Moshiach breathed on them and says to them, Receive the Ruach Hakodesh.

<sup>23</sup> If you grant selicha to the averos of any, they have selicha; if there be any whose averos you retain, they are retained.‡

<sup>24</sup> But T'oma, one of the Sheneym Asar, the one being called Didymus, was not with them when He came.

<sup>25</sup> Therefore the other talmidim were saying to him, Ra'i'nu es Rebbe, Melech HaMoshiach Adoneinu! (*We have seen Rebbe, Melech HaMoshiach Adoneinu!*) But T'oma said to them, Unless I see in his hands the mark of the nails and I put my finger into the place of the nails and also put my hand into his side, I will never have emunah (*faith*).

<sup>26</sup> And after shmonah yamim (*eight days*) again the talmidim of Rebbe, Melech HaMoshiach were inside, and T'oma with them. Although the delatot were shut, He comes and stood in the midst and said, Shalom Aleichem.

---

\* **20:20** Mal 3:1    † **20:21** Gn 2:7; Ezek 37:9    ‡ **20:23** Mt 16:19; 18:18; Ac 8:17-24



<sup>27</sup> Then He says to T'oma, Bring your finger here and see My hands, and bring your hand and put it into My side, and do not be without emunah but be a ma'amin (*Messianic believer*).

<sup>28</sup> In reply, T'oma said to Rebbe, Melech HaMoshiach, Adoni and Elohai!§

<sup>29</sup> And Rebbe, Melech HaMoshiach says to him, Because you have seen Me, you have emunah (*faith*)? Ashrey (*Happy*) are the ones not having seen and having emunah.

<sup>30</sup> Therefore, many other otot (*miraculous signs*) Rebbe, Melech HaMoshiach also did before the talmidim, which have not been written in this sefer.

<sup>31</sup> But these things have been written that you might have emunah that Yehoshua is the Rebbe, Melech HaMoshiach, the Ben HaElohim, and that, believing with emunah, you may have Chayyim (*Life*) b'Shem of Him.

## 21

<sup>1</sup> After these things Rebbe, Melech HaMoshiach manifested himself again to His talmidim at Lake Tiberias. Now Rebbe, Melech HaMoshiach was manifested thus.

<sup>2</sup> Together there were Shim'on Kefa and T'oma (*his name means Twin*) and Natan'el, the one from Kanah in the Galil and the Bnei Zavdai and two others of the talmidim of Rebbe, Melech HaMoshiach.

<sup>3</sup> Shim'on Kefa says to them, I am going to fish. They say to Shim'on Kefa, We are coming also with

---

§ 20:28 Ps 35:23

you. They went forth and embarked into the sirah. And during that lailah they caught not one thing.

<sup>4</sup> Now when the beginning of Shacharis had already come, Rebbe, Melech HaMoshiach stood on the shore. The talmidim had not, however, realized it was he.

<sup>5</sup> Rebbe, Melech HaMoshiach says, therefore, to them, Yeladim, surely not any dagim (*fish*) you have? In reply, they said to Rebbe, Melech HaMoshiach, Lo.

<sup>6</sup> And Rebbe, Melech HaMoshiach said to them, Throw the reshet (*net*) to the right side of the sirah (*boat*), and you will find dagim. Therefore, they threw it. And now they were not strong enough to draw in the reshet (*net*), because of the multitude of dagim.

<sup>7</sup> Therefore, the talmid ha'ahuv says to Shim'on Kefa, It is Rebbe, Melech HaMoshiach Adoneinu! Therefore, Shim'on Kefa, having heard this, strapped his gartel around his kaftan, for he was unclothed, and threw himself into the sea.

<sup>8</sup> But the other talmidim in the sirah, for they were not far from the land but about two hundred cubits out, came dragging the reshet of the dagim.

<sup>9</sup> Therefore, when the talmidim disembarked onto the shore, they see a hadlakah (*bonfire*) there and dagim lying on it and lechem.

<sup>10</sup> Rebbe, Melech HaMoshiach says to them, Bring some from the dagim which you caught now.

<sup>11</sup> Therefore, Shim'on Kefa went up and dragged the reshet (*net*) onto the shore, full of large dagim, me'ah vchamishim ushloshah (*one hundred and*

*fifty three*), and, though being so many, did not split the reshet (*net*).

<sup>12</sup> Rebbe, Melech HaMoshiach says to them, Come, eat! Now not one of the talmidim was daring to ask him, Who are you? — having had da'as that it is Rebbe, Melech HaMoshiach Adoneinu.

<sup>13</sup> Rebbe, Melech HaMoshiach comes and takes the lechem and gives to them, likewise the dagim.

<sup>14</sup> This was now the shlishit (*third*) time Rebbe, Melech HaMoshiach, having been made to stand up alive from the mesim, was manifested to the talmidim.

<sup>15</sup> Then when they ate, he says to Shim'on Kefa, Shim'on Bar-Yochanan, do you have ahavah for me more than these? Shim'on Kefa says to him, Ken, Adoni, You have da'as that I have ahavah for You. He says to him, Feed My lambs.

<sup>16</sup> He again a second time says to him, Shim'on Bar-Yochanan, do you have ahavah for me? Shim'on Kefa says to him, Ken, Adoni, You have da'as that I have ahavah for You. He says to him, Take care\* of My sheep.†

<sup>17</sup> Rebbe, Melech HaMoshiach says to him the shlishit time, Shim'on Bar-Yochanan, do you have ahavah for me? Kefa was grieved because Rebbe, Melech HaMoshiach said to him the shlishit time, Do you have ahavah for me? And he says to Rebbe, Melech HaMoshiach, Adoni, You have da'as of all things. You have da'as that I have ahavah for You. Rebbe, Melech HaMoshiach says to him, Feed My kevasim.

---

\* **21:16** as a ro'eh (shepherd) would    † **21:16** 2Sm 5:2; Ezek 34:2; Ps 78:71-72

<sup>18</sup> Omein, omein, I say to you, that when you were young, you were girding yourself and were walking where you wanted, but when you grow old you will extend your hands and another will gird you and carry you where you do not wish to go.

<sup>19</sup> And this He said signifying by what mavet Shim'on Kefa will glorify HASHEM. After this, He said to him, Follow Me.

<sup>20</sup> Having turned, Kefa sees the talmid ha'ahuv following them, who also was reclining at tish during the seudah upon the kheyk of Rebbe, Melech HaMoshiach, and this talmid was the one who had said Adoni, who is the one betraying you?

<sup>21</sup> Then Kefa, having seen this one, says to Rebbe, Melech HaMoshiach, Adoni, and what about this man?

<sup>22</sup> He says to him, If I want him to remain until I come, what is that to you? You follow Me.

<sup>23</sup> Therefore, a rumor went out saying to the achim B'Moshiach that that talmid would not die. But Rebbe, Melech HaMoshiach did not tell him that he would not die, but rather, If I want him to remain until I come, what is that to you?

<sup>24</sup> This is the talmid, the one giving solemn edut (*testimony*) about these things, and the one having written these things and we have da'as that his edut is emes.

<sup>25</sup> And there are many other things which Rebbe, Melech HaMoshiach did, which if they are written one by one, not the Olam Hazeh itself I suppose would have room enough for the sfarim being written.

# **The Orthodox Jewish Bible**

## **The Orthodox Jewish Bible - Tanakh and Orthodox Jewish Brit Chadasha - The Holy Bible**

copyright © 2002-2011, 2021, 2024 Artists for Israel International

Language: English

Contributor: Artists for Israel International

### **THE ORTHODOX JEWISH TANAKH**

Artists For Israel Intl Inc.

This version also appears with the Orthodox Yiddish Triglot which presents the Hebrew Yiddish script in Latin script and an English word for word translation, available at [afi.org/Torah](http://afi.org/Torah)

To donate PayPal.Me

This translation is made available to you under the terms of the Creative Commons Attribution license 4.0.

You may share and redistribute this Bible translation or extracts from it in any format, provided that:

You include the above copyright and source information.

If you make any changes to the text, you must indicate that you did so in a way that makes it clear that the original licensor is not necessarily endorsing your changes.

Pictures included with Scriptures and other documents on this site are licensed just for use with those Scriptures and documents. For other uses, please contact the respective copyright owners.

Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

2025-05-01

---

PDF generated using Haiola and XeLaTeX on 1 May 2025 from source files dated 1 May 2025

65f92c2c-5b58-56df-b6c5-22733849a89b