

Besuras Hageulah according to Lukas

Introduction

Lukas wrote this book sometime around 63 B.C.E.

¹ Vibahlt (*since*) many Messianic Sofrim have attempted to compile a sefer, a historical narrative, about the momentous events that have been fulfilled among us,

² Just as these* have been handed down to us by those who from HaReshit† were edei reiyah (*eyewitnesses*) and mesharetim (*ministers*) of the Dvar HASHEM,

³ I thought it expedient also, having done an iyun (*investigative research*), accurately and carefully being meayen (*engaged in research*) in every source and making a medakdeke (*painstakingly thorough*) investigation of every aspect from HaReshit (*the Beginning*), to write for you and to mesader (*arrange, place in succession*) an orderly account, most noble Theophilus,

⁴ That you may have daas of HaEmes regarding the Divrei Moshiach about which you took shiurim (*lessons*).

⁵ At the time of Herod king of Yehudah, there was a certain kohen by the name Zecharyah, who belonged to the Aviyah division. His isha was of the banot Aharon, name of Elisheva.‡

* 1:2 massoret haShluchim † 1:2 of the Besuras HaGeulah

‡ 1:5 1Chr 24:10

⁶ And they were both tzaddikim before HASHEM, walking a derech tamim in all the mitzvos and chukkim of the Torah of Adoneinu. §

⁷ But they had no ben, because Elisheva was barren, and they were both advanced in their yamim.

⁸ And it came to pass in the performance of his avodas kodesh sherut as a kohen before HASHEM in the appointed order of his division,*

⁹ According to the minhag (*custom*) of the kehu-nah, Zecharyah was chosen by lot to enter the Beis Hamikdash and to offer ketoret (*incense*). †

¹⁰ And when the hour of the offering of the ketoret came, all the multitude were davening outside. ‡

¹¹ And there appeared to Zecharyah a malach HASHEM, standing on the right side of the Mizbeach of ketoret. §

¹² And, seeing the malach, Zecharyah was terrified, and pachad (*fear*) fell on him.*

¹³ But the malach said to him, Do not have pachad (*fear*), Zecharyah. Your tefillah (*prayer*) was heard and your isha, Elisheva, will bear a ben to you and you will call his shem Yochanan.

¹⁴ And he will be a simcha to you and sasson (*joy*), and there will be sasson rav (*great joy*) at his huledet (*birth*).

¹⁵ And he will be gadol before HASHEM, and he will not drink yayin or strong drink, and he will be

§ 1:6 Gn 6:9; Dt 5:30; 1Kgs 9:4 * 1:8 1Chr 24:19; 2Chr 8:14

† 1:9 Ex 30:7,8; 1Chr 23:13; 2Chr 29:11; Ps 141:2 ‡ 1:10 Lv 16:17

§ 1:11 Ex 30:1-10 * 1:12 Judg 6:22,23; 13:22

filled with the Ruach Hakodesh from the womb of his Em (*mother*),[†]

¹⁶ And many of the Bnei Yisroel he will turn back in teshuva to HASHEM Eloheihem.

¹⁷ And he will go forth before Adonoi in the ruach (*spirit*) and koach (*power*) of Eliyahu HaNavi, VEHESHIV LEV AVOT AL BANIM (*And he will turn the heart of the fathers to the children*)[‡] and those without mishma'at (*obedience*) he will turn to the chochmah of the tzaddikim to prepare for Adonoi an Am (*People*) having been made ready.[§]

¹⁸ And Zecharyah said to the malach, Just how will I have daas that this is so? For I am old and my isha is advanced in her yamim (*days*).^{*}

¹⁹ And in reply, the malach said to Zecharyah, I am Gavriel, I stand before HASHEM. And I was sent to speak to you and to announce these things to you.[†]

²⁰ And hinei! You will be illem (*mute*) and not be able to speak, until the yom (*day*) when these things come to pass, because you did not have emunah in my devarim (*words*), which will be fulfilled in their time.[‡]

²¹ And the people were expecting Zecharyah and they were bewildered at his delay in the Beis HaMikdash.

²² And when he came out, he was illem (*mute*) and not able to speak to them, and they had daas that he had seen a chazon in the Heikhal. He kept motioning to them and he remained illem.

[†] **1:15** Num 6:3; Lv 10:9; Judg 13:4; Jer 1:5 [‡] **1:17** Mal 3:23

[§] **1:17** Mal 3:23,24 ^{*} **1:18** Gn 15:8; 17:17 [†] **1:19** Dan 8:16; 9:21

[‡] **1:20** Ex 4:11; Ezek 3:26

²³ And it came about as the yamim of his sherut (*service in the Beis HaMikdash*) as a kohen were fulfilled, he went to his bais (*house*).

²⁴ And after these yamim, Elisheva, his isha, became with child, and she kept herself in hitbod-edut for chamesh chodashim, saying,

²⁵ HASHEM has done this for me. In these yamim he looked with Chen vChesed (*favor and mercy, loving kindness*) on me to take away my reproach among Bnei Adam. §

²⁶ Now in the chodesh shishi the malach Gavriel was sent from HASHEM to a shtetl in the Galil called Natzeret,

²⁷ To a betulah (*virgin*) given in erusin (*be-trothal, engagement*) to an ish from the Beis Dovid named Yosef,* and the shem of the almah was Miryam.

²⁸ And when the malach approached her, he said, Shalom, favored one! HASHEM is with you!

²⁹ But she was greatly perplexed at the message, and kept pondering what sort of Shalom greeting this might be.

³⁰ And the malach said to her, Do not have pachad (*fear*), Miryam, for you have found chen before HASHEM.

³¹ And in your womb you will conceive and bear BEN† and you will call SHMO YEHOSHUA. ‡

³² He will be gadol (*great*) and will be called Ben HaElyon (*Son of the Most High*). Adonoi Elohim will give him the kisse Dovid Aviv,

§ 1:25 Gn 30:23; Isa 4:1

* 1:27 ben Dovid

† 1:31 Isa 7:14

‡ 1:31 Zech 6:11-12

³³ And he will rule over the Beis Ya'akov Olam vaed, and his Malchut will never come to an end. §

³⁴ But Miryam said to the malach, How will this be, vi-bahlt (*since*) I do not have daas of an ish?

³⁵ And in reply, the malach said to her, The Ruach Hakodesh will come upon you and the gevu-rah of HaElyon will overshadow you. Therefore, also, the one being born will be called HaKadosh (*The Holy One*), Ben HaElohim.

³⁶ And Elisheva your krovah also has conceived a ben in her old age, and this chodesh is hashishi (*the sixth*) for her who is called barren.

³⁷ For nothing will be impossible with HASHEM.

³⁸ And Miryam said, Hinei! I am the shifcha of HASHEM. May it be done to me according to your dvar. And the malach departed from her.

³⁹ And in those yamim, Miryam got up and traveled into the hill country with haste to a shtetl of Yehudah.

⁴⁰ And she entered into the bais of Zecharyah and gave Birkat Shalom greetings to Elisheva.

⁴¹ And it came about, when Elisheva heard the Birkat Shalom of Miryam, the yeled leaped in Elisheva's womb, and she was filled with the Ruach Hakodesh.

⁴² And Elisheva cried out with a kol gadol (*loud voice*) and said, Brucha at miNashim (*Blessed art thou among women*), and baruch (*blessed is*) the pri (*fruit*) of your womb!*

⁴³ And why has this happened to me that the Em Adoni should come to me?

§ **1:33** 2Sm 7:16; Ps 89:3,4; Isa 9:7; Jer 33:17; Dan 2:44; 7:14,27; Mic 4:7 * **1:42** Judg 5:24

44 For hinei! When the sound of your Birkat Shalom came into my ears, the yeled leaped with simcha in my womb.

45 And ashrey is the one having had emunah that there will be a fulfillment to the things having been spoken to Miryam by HASHEM.

46 And Miryam said, My soul doth magnify HASHEM.†

47 ALATZ LIBI BA'HASHEM‡(*My heart rejoices in HASHEM*) and my neshamah exalts in HASHEM Yishi§(*G-d my Savior, Moshi'a*),*

48 For HASHEM VISHAFAL YIREH† looked upon the humble state of His shifcha (*bond maid*), for from now on KOL HADOROT ISHRUNI‡(*all generations will call me happy*),

49 For Shaddai (*the Almighty*) did gedolot for me and Kadosh is Shmo,§

50 And the chesed of HASHEM is DOR VDOR* to those with yirat Shomayim.†

51 HASHEM has done niflaot (*wonders*) with his zeroa (*arm*).‡ He scattered those who in the machshavot (*thoughts*) of their levavot are the Gaayonim (*the Haughty ones*).

52 He brought down shalitim (*rulers*) from their kisot (*thrones*) and lifted up the Anavim (*Humble*),

53 The ones hungering, HASHEM made full of tov, and the ashirim he sent away empty.§

54 HASHEM helped his servant Yisroel, in remembrance of his rachamim (*mercy*),

† 1:46 Ps 34:2,3 ‡ 1:47 1Sm 2:1 § 1:47 Hab 3:18 * 1:47 Ps 18:46; Isa 17:10; 61:10 † 1:48 Ps 138:6 ‡ 1:48 Gn 30:13 § 1:49 Ps 111:9 * 1:50 Ps 100:5 † 1:50 Ex 20:6; Ps 103:17 ‡ 1:51 Isa 53:1 § 1:53 Ps 107:9

⁵⁵ Just as HASHEM spoke to Avoteinu, to Avraham Avinu and his Zera ad Olam.

⁵⁶ And Miryam remained with Elisheva about shlosa chodashim, and then Miryam returned to her bais.

⁵⁷ Now when the time of Elisheva to give birth was fulfilled, she bore a ben.

⁵⁸ And Elisheva's shchenim (*neighbors*) and krovim (*relatives*) heard that Adoneinu greatly demonstrated his rachamim to her, and they had much simcha with her.

⁵⁹ And it came about on the yom hashemini (*the eighth day*) they came for the bris milah of the yeled, and they were calling him by the name of his abba, Zecharyah.

⁶⁰ And in reply, his Em said: Lo, but he will be called Yochanan.

⁶¹ And they said to her, There is no one from your krovim who is called by this shem.

⁶² And they began motioning to the yeled's abba to find out what shem he wanted to give him.

⁶³ And having asked for a luach (*tablet*), Zecharyah wrote, saying, Yochanan shmo. And everyone was amazed.

⁶⁴ And Zecharyah's mouth was loosed at once and the lashon of him, and he began speaking, saying Baruch HASHEM!

⁶⁵ And upon all their shchenim (*neighbors*) came much yirat Shomayim, and in the entire hill country of Yehudah everyone was shmoozing about these matters.

⁶⁶ All who heard these things pondered them in their levavot, saying, What then will this yeled

become? For, indeed, the yad HASHEM was on him.*

⁶⁷ And Zecharyah, his abba, was filled with the Ruach Hakodesh and brought forth a dvar nevuah, saying,

⁶⁸ BARUCH HASHEM ELOHEI YISROEL, for Adonoi has visited his Am Berit and accomplished a pedut kofer ransom for the Geulah of his people.

⁶⁹ And HASHEM raised up a Keren Yeshu'ah (*Horn of Salvation*), a mighty Moshia, for us in the Beis Dovid, His eved,

⁷⁰ Just as HASHEM spoke through the mouth of His neviim hakedoshim meOlam (*holy prophets from long ago*),[†]

⁷¹ That we should have Yeshu'at Eloheinu from our oyvim (*enemies*) and from the hand of all the ones who regard us with sinas chinom (*baseless hatred*).

⁷² Thus HASHEM has demonstrated his rachamim (*mercy*) to Avoteinu (*our Fathers*) and has remembered his Brit HaKodesh (*Holy Covenant*),[‡]

⁷³ The Brit HaShevu'ah (*the Covenant of the oath*) which He swore to Avraham Avinu to grant us,[§]

⁷⁴ Having been delivered from the yad haoyvim (*hand of enemies*) of us to serve HASHEM fearlessly,

⁷⁵ In kedushah (*holiness*) and tzedek (*righteousness*) before Him all our yamim (*days*).

⁷⁶ And you also, yeled (*child*), will be called Navi HaElyon (*Prophet of the Most High*); for you will go

* **1:66** Gn 39:2 † **1:70** Jer 23:5 ‡ **1:72** Mic 7:20; Ps 105:8,9; 106:45; Ezek 16:60 § **1:73** Gn 22:16-18

LIFNEI HAADON (*before the L-rd*) to prepare the DERECH HASHEM (*The Way of the L-rd*),*

⁷⁷ To give daas (*knowledge*) of Yeshu'at Eloheinu (*the Salvation of our G-d*) to HASHEM's Am Berit (*People of the Covenant*) by the selichat (*forgiveness*) of their avon (*sin*),†

⁷⁸ Through the rav rachamim of Eloheinu (*through the great mercy of our G-d*), by which has visited us the rising SHEMESH (*Sun*)‡ from Shomayim,§

⁷⁹ To appear to the ones in CHOSHECH (*darkness*) and YOSHVEI BERETZ TZALMAVET (*sitting in the land of the shadow of death*), to direct our feet into the Derech Shalom.*

⁸⁰ And the yeled was growing and was being given chizzuk (*strengthening*) in the Ruach Hakodesh, and Yochanan was in the desolate places until the day of his hisgalus (*revelation, manifestation*) to Yisroel.

2

¹ And it came about at that time that a dvar malchut (*decree*) was sent out from Caesar Augustus to register everyone in the entire Roman Empire.

² This former mifkad was that taken while Quirinius was ruling in Syria (*see Ac 5:37 for latter*).

³ And everyone was traveling to register, each to his own shtetl.

⁴ Now Yosef* also went up from the Galil, from

* **1:76** Mal 3:1; Isa 40:3 † **1:77** Jer 31:34 ‡ **1:78** Moshiach

§ **1:78** Mal 3:20 * **1:79** Ps 107:14; Isa 9:1-2; 59:9 * **2:4** ben Dovid

the shtetl of Natzeret, to Yehudah, to the Ir Dovid (*City of David*), which is called Beit-Lechem, because he was of the mishpochah and Bais of Dovid.

⁵ And Yosef[†] went up to register with Miryam, who had been given to him in erusin (*betrothal*) and who was with child.

⁶ And it came about, while they were there, the yamim (*days*) were fulfilled for Miryam to give birth.

⁷ And she bore her ben, her Bechor (*firstborn*); and she wrapped him in swaddling clothes, and laid him in an evus (*animal feeding trough*), because there was no place for them in the malon (*inn*).

⁸ And ro'im (*shepherds*) were in the same region, living outside in the open air, and keeping shomer over their eder (*flock*) balailah.

⁹ And, suddenly, a malach HASHEM stood before them, and the kavod HASHEM shone around them; and they were afraid with a yirah gedolah (*great fear*).

¹⁰ And the malach said to them, Do not have pachad (*fear, terror*); for hinei I announce Besuras HaGeulah to you of great simcha (*joy*) which will be for kol Am Berit (*all the People of the Covenant*);

¹¹ Because hayom, in Ir Dovid, has been born to you a Moshia (*Go'el, Savior, Oisleizer*), who is Rebbe Melech HaMoshiach HaAdon.[‡]

¹² And this will be HaOt (*The Sign*) to you: you will find a small child, an infant, wrapped in swaddling clothes and lying in an evus.[§]

[†] 2:5 ben Dovid [‡] 2:11 Isa 9:6[5]; Mal 3:1 [§] 2:12 1Sm 2:34; 2Kgs 19:29; Ps 86:17; Isa 7:14

13 And, suddenly, there was with the malach a multitude of the Tzivos HASHEM, the Tzivos HaShomayim (*Armies or Hosts of Heaven*) praising HASHEM, and saying,

14 Kavod to HASHEM in the Highest; and on haaretz shalom among Bnei Adam kavvanah tovah (*of good intention*).*

15 And it came about, when the malachim withdrew from them to Shomayim, the roim (*shepherds*) were saying to one another, Let us go now up to Beit-Lechem and let us see this thing that has come about which HASHEM has made known to us.

16 And they came in haste and found both Miryam and Yosef,† and the child was lying in the evus (*animal feeding trough*).‡

17 And when the roim saw this, they made known the dvar concerning this yeled which had been told them.

18 And all who heard it were amazed about the things which were told them by the roim (*shepherds*).

19 But Miryam was treasuring up all these things, pondering them in her lev.

20 And the roim went back, and as they returned, they cried, Baruch HASHEM! They gave kavod to G-d for all that they had heard and seen, just as it had been foretold to them.

21 And when shemonah yamim were completed for his bris milah, YEHOSHUA was given as SHMO, which he was called by the malach, before he was

* **2:14** Isa 9:5-6; 52:7; 53:5; Mic 5:4-5 † **2:16** ben Dovid ‡ **2:16**
See Isa 53:7 on Moshiach the Seh

conceived in the womb. §

²² And when the yamim (*days*) for their tohorah (*purification*) according to the Torah of Moshe were completed, they brought him up to Yerushalayim to present him to HASHEM.*

²³ As it has been written in the Torat HASHEM, KHOL ZACHAR opening the RECHEM KODESH to HASHEM,†

²⁴ And to offer a korban according to the thing having been said in the Torat HASHEM, SHTEI TORIM O SHNEI BENI YONAH (*a pair of turtle doves or two young pigeons*).‡

²⁵ And there was an ish in Yerushalayim whose shem was Shim'on, a tzaddik, a chasid, awaiting the Nechamat Yisroel (*Consolation of Israel*), and the Ruach Hakodesh was upon him. §

²⁶ And it had been revealed to him by the Ruach Hakodesh that he was not to see mavet until he had seen HASHEM's Moshiach.

²⁷ And Shim'on came in the Ruach Hakodesh into the courts of the Beis HaMikdash; and when the horim (*parents*) brought in the yeled, Yehoshua, to do concerning him the required mitzvah of the Torah,*

²⁸ Then Shim'on took him into his arms, saying, Baruch HASHEM, and the following:

²⁹ And now, Adonoi, dismiss Your eved in shalom, according to Your dvar (*word*);

³⁰ Because my eynayim have beheld the Yeshu'at Eloheinu,†

§ 2:21 Zech 6:11-12; 3:8 * 2:22 Lv 12:2-8; also see NUM 3 on Pidyon haben † 2:23 Ex 13:2,12,15; Num 3:13 ‡ 2:24 Lv 12:8

§ 2:25 Isa 52:9 * 2:27 Lv 12:6-8 † 2:30 Isa 40:5; 52:10

³¹ Which You prepared in the presence of kol haammim (*all the peoples*),

³² An Ohr (*Light*) to give hisgalus (*revelation*) to the Nations and the kavod (*glory*) of Your Am (*people*), Yisroel.‡

³³ And the Abba and Em of the yeled were amazed at the things being spoken about him.

³⁴ And Shim'on said a bracha over them and said to Miryam his Em, Hinei this one is destined for the michshol (*stumbling*) and tekumah (*revival*) of RABBIM§ in Yisroel and for an Ot (*Sign*) that will be opposed (*against which there will be mit-naggedim, opponents*).*

³⁵ And a cherev (*sword*) will pierce the neshamah of you yourself also so that the machshavot of many levavot (*hearts*) will be revealed.

³⁶ And there was a neviah (*prophetess*) named Chanah Bat Pnuel, of the shevet (*tribe*) of Asher. This isha (*woman*) was advanced in age, having lived with her baal (*husband*) sheva shanim (*seven years*) from her betulim (*virginity*),

³⁷ And then to the age of eighty-four she had lived as an almanah (*widow*) who was not departing from the Beis HaMikdash, serving yomam valailah (*day and night*) with tzomot (*fastings*) and tefillos.

³⁸ And at that very moment she came and stood nearby, exclaiming, Baruch HASHEM. And she continued speaking about him to all the ones

‡ 2:32 Isa 42:6; 49:6 § 2:34 Isa 53:11-12 * 2:34 Isa 8:14; 53:3

anticipating the Geulah (*Redemption*) of Yerushalayim.[†]

³⁹ And when they had been shomer mitzvot and completed everything according to the Torat HASHEM, they returned to the Galil and to their own shtetl of Natzeret.

⁴⁰ And the yeled continued growing and was given chozek (*strength*), being filled with chochmah (*wisdom*), and the Chen vChesed HASHEM was upon him.

⁴¹ And his horim (*parents*) used to make aliyah leregel (*pilgrimage*) to Yerushalayim shanah b'shanah (*year by year*) for Chag HaPesach (*the Feast of Pesach*).[‡]

⁴² And when he became a bocher of twelve years of age, they made aliyah leregel (*pilgrimage*), as usual, according to the mitzvah and minhag of the Chag.

⁴³ And as they were returning, having fulfilled the prescribed number of yamim (*days*), the bocher Yehoshua stayed behind in Yerushalayim. And his horim (*parents*) did not have daas (*knowledge*) of this,

⁴⁴ But supposed him to be in the caravan, and went a day's journey. And they began looking for him among the krovim (*relatives*) and acquaintances.

⁴⁵ And, not having found him, they returned to Yerushalayim, looking for him.

⁴⁶ And it came about, that after shlosa yamim (*three days*) they found him in the courts of the Beis HaMikdash, sitting in the midst of the rabbis,

[†] 2:38 Isa 40:2; 52:9 [‡] 2:41 Ex 23:15; Dt 16:1-8

both listening to them and asking them she'elot (*kashes, questions*).

⁴⁷ And all the ones listening to him where amazed at his binah and at his teshuvot (*answers*).

⁴⁸ And when his horim (*parents*) saw him, they were astounded, and his Em (*mother*) said to him, Beni, why did you do thus to us? Hinei, your abba and I were anxiously looking for you.

⁴⁹ And he said to them, Why is it that you were looking for me? Did you not have daas that I must be in the Beis Avi?§

⁵⁰ And they did not have binah of the dvar which he spoke to them.

⁵¹ And he went down with them, and they came to Natzeret; and he continued in mishma'at (*obedience*) to his horim (*parents*). And his Em (*mother*) was treasuring all these things in her lev (*heart*).

⁵² And Yehoshua kept increasing in chochmah V'GADEL VATOV GAM IM HASHEM VGAM IM ANASHIM (*and in stature and favor with HASHEM and men*).*

3

¹ In the shenat chamesh esreh (*15th year*) of the reign of Tiberius Caesar, while Pontius Pilate was governing Yehudah, when Herod* was tetrarch of the Galil, and when Philippos the brother of Herod Antipas was tetrarch of Iturea and Trachonitis, and at the same time Lysanias was tetrarch of Abilene,

§ 2:49 i.e., dealing with His affairs
Antipas

* 2:52 1Sm 2:26

* 3:1

² And when, during the same historical period, Anan and Caiapha were Kohanim Gedolim, then it was that the dvar HASHEM came to[†] Yochanan Ben Zecharyah bamidbar (*in the wilderness*).

³ And Yochanan went into all the surrounding region of the Yarden darshenen a tevilah of teshuva for the selichat avon,

⁴ As it has been written in the sefer divrei Yeshayah Hanavi, KOL KOREY BAMIDBAR[‡] (*A voice of one shouting in the wilderness*): Prepare the Derech HASHEM (*the Way of the L-rd*). Make his paths straight!

⁵ KOL GEY YINNASE VKHOL HAR VGIVAH YISH-PALU (*Every valley will be filled in and every mountain and hill will be leveled off*), VHAYAH HEAKOV LEMISHOR VHARKHASIM LVIKAH (*The crooked will be made straight, the rough paths made into smooth roads*);

⁶ VRAU CHOL BASAR ES YESHU'AT ELOHEINU (*and all basar will see the salvation of our G-d*).[§]

⁷ Therefore, Yochanan was saying to the multitudes coming out to have the mikveh mayim's tevilah supervised by him, You banim of nachashim, who warned you to flee from the charon af* [HASHEM] habah (*the coming burning wrath [of HASHEM]*)?

⁸ Therefore, produce p'ri tov l'teshuva (*fruit worthy of repentance*), and do not begin to presume within yourselves, saying, We have the zechut Avot (*merit of the Fathers*) of Avraham Avinu, for, I say to you, that HASHEM is able from

[†] 3:2 the kohen-navi [‡] 3:4 Isa 40:3 [§] 3:6 Isa 40:3-5; Ps 98:2;
Isa 42:16; 52:10 * 3:7 HASHEM

these avanim (*stones*) to raise up banim to Avraham Avinu.

⁹ And already the ax is laid at the shoshonim (*the root of the trees*). Therefore, every etz not producing pri tov is cut down and is thrown into the Eish.

¹⁰ And the multitudes were questioning him, saying, What then should we do?

¹¹ And in reply, Yochanan was saying to them, Let the one having two kaftans share with the one having none, and let the one having okhel (*food*) do likewise.

¹² Now came also mochesim (*tax collectors*) to receive the tevilah of teshuva, and they said to him, Rabbi, what should we do?

¹³ And Yochanan said to them, Collect nothing more than the amount having been commanded you.

¹⁴ And chailim (*soldiers*) as well were asking him, What should we do also? And Yochanan said to them, Extort kesef from no one, and let there be no lashon hora, and be satisfied with your loin (*wages*).

¹⁵ As the Am [Berit] were filled with expectation, and all were wondering in their levavot (*hearts*) concerning Yochanan, whether perhaps he might be the Moshiach,

¹⁶ Yochanan answered everyone, saying, I give you a tevilah with a mikveh mayim, but Hu HaBah (*He Who Comes*)[†] has more chozek (*strength*) than me; I am not worthy to untie the strap of his

[†] 3:16 i.e., Rebbe, Melech HaMoshiach

sandals. He will give you a tevilah with the Ruach Hakodesh and with Eish.

¹⁷ The winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his storehouse, but the MOTZ (*chaff*) he will burn up with an EISH LO TIKHBEH (*fire not [ever] extinguished*).

¹⁸ Therefore, with many other devarim Yochanan was exhorting them, preaching the Besuras HaGeulah to the Am [Berit].

¹⁹ Now Herod the tetrarch, when he was reproved by Yochanan about Herodias, the wife of his brother, and about all resha'im (*evil*) which he did,

²⁰ Herod added this above all: he locked up Yochanan in the beit hasohar (*prison*).

²¹ And it came about while all the Am [Berit] were receiving the tevilah, and when Yehoshua also had been given the tevilah and was davening, Shomayim was opened,

²² And the Ruach Hakodesh descended in demut gashmit as a yonah upon Rebbe, Melech HaMoshiach; and then came a bat kol out of Shomayim, saying, ATAH BNI AHUVI ASHER BCHA CHAFAT-STI.

²³ And Yehoshua himself was about shaloshim shanah, at the beginning of his avodas kodesh ministry, being the ben (as it was being thought of Yosef) ben Eli,

²⁴ Ben Mattat, ben Levi, ben Malki, ben Yannai, ben Yosef,

²⁵ Ben Mattityahu, ben Amotz, ben Nachum, ben Chesli, ben Naggai,

²⁶ Ben Machat, ben Mattityahu, ben Shimi, ben Yosef, ben Yodah,

²⁷ ben Yochanan, ben Reisha, ben Zerubavel, ben Shealtiel, ben Neri,

²⁸ Ben Malki, ben Addi, ben Kosam, ben Elmadan, ben Er,

²⁹ Ben Yehoshua, ben Eli'ezer, ben Yorim, ben Mattat, ben Levi,

³⁰ Ben Shim'on, ben Yehudah, ben Yosef, ben Yonam, ben Elyakim,

³¹ Ben Malah, ben Manah, ben Mattatah, ben Natan, ben Dovid,

³² Ben Yishai, ben Oved, ben Boaz, ben Salmon, ben Nachshon,

³³ ben Amminadav, ben Admin, ben Arni, ben Chetzron, ben Peretz, ben Yehudah,

³⁴ Ben Ya'akov, ben Yitzchak, ben Avraham, ben Terach, ben Nachor,

³⁵ ben Serug, ben Reu, ben Peleg, ben Ever, ben Shelah,

³⁶ Ben Keinan, ben Arpachshad, ben Shem, ben Noach, ben Lemekh,

³⁷ Ben Metushelach, ben Chanokh, ben Yered, ben Mahalalel, ben Keinan,

³⁸ Ben Enosh, ben Shet, ben Adam, ben HaElohim.

4

¹ Now Rebbe Melech HaMoshiach, full of the Ruach Hakodesh, returned from the Yarden, and was being led by the Ruach Hakodesh bamidbar,

² Where for ARBA'IM YOM Rebbe, Melech HaMoshiach was undergoing nisayon by HaSatan. And he had no okhel in those yamim. And

when the yamim had been completed, he was famished.

³ And HaSatan said to Rebbe Melech HaMoshiach, If you are the Ben HaElohim, command this even (*stone*) that it become lechem.

⁴ And Rebbe Melech HaMoshiach answered HaSatan, It has been written, LO AL HALECHEM LVADOH YCHEYEH HAADAM, (*Not by bread alone will man live*).*

⁵ And HaSatan led Rebbe Melech HaMoshiach up and showed him, in a moment of time, all the mamlechet (*kingdoms*) of the Olam Hazeh;

⁶ And HaSatan said to him, To you I will give all this shilton (*rule*), this shlita (*control*), and their kavod, because it has been given to me; and to whomever I desire, I give it.

⁷ Therefore, if you will be KOREIA UMISH-TACHAVEH†(*kneeling down and worship*) before me, everything will be yours.

⁸ And in reply, he said to HaSatan, It has been written, ES HASHEM ELOHEICHA TIRAH VOTO TAAVOD‡(*HASHEM Eloheicha you shall fear and him alone you shall serve*).

⁹ And HaSatan led him to Yerushalayim and set him atop the pinnacle of the Beis HaMikdash, and said to him, If you are Ben HaElohim, throw yourself down from here;

¹⁰ For it has been written, MALACHAV YTZAVVEH LACH (His angels he will command concerning you to protect you,

¹¹ And upon their hands they will lift you up, lest you strike your foot against a stone).§

* 4:4 Dt 8:3 † 4:7 Esth 3:5 ‡ 4:8 Dt 6:13 § 4:11 Ps 91:11,12

¹² And in reply, Rebbe Melech HaMoshiach said to HaSatan, It says, LO TENASSU ES HASHEM ELOHEICHEM* (*Do not put to the test HASHEM your G-d.*).

¹³ And after Rebbe, Melech HaMoshiach completed all nisayonos, HaSatan went away from him until an opportune time.

¹⁴ And in the gevurat HaRuach Hakodesh, Rebbe Melech HaMoshiach returned to the Galil. And a report went out throughout all the surrounding countryside about him.

¹⁵ And Rebbe Melech HaMoshiach was saying shiurim in their shuls and eliciting a peledike response (*reaction of marveling*) from everyone.

¹⁶ And he came to Natzeret, the shtetl of his guddal and he entered according to his minhag on Shabbos into the shul and was given an aliyah [as the Baal Koreh].

¹⁷ [After the Hagbah], he was presented with the megillat sefer Yeshayah and having unrolled the megillah, he found the dvar where it had been written,

¹⁸ RUACH ADONAI HASHEM ALAI YAAN MASHACH ADONAI OTI LEVASER ANAVIM SHELACHANI LIKRO LISHVUYIM DEROR, (*The Spirit of the Sovereign L-rd is upon me because He anointed me to preach Besuras HaGeulah to the poor; He has sent me to preach to the captives release*), and to the blind PEKACH KOACH, VSHALACH RETZUTZIM CHAFSHIM, (*the recovery of sight, to set the oppressed free*),†

* 4:12 Dt 6:16 † 4:18 Isa 61:1-2; 58:6

¹⁹ LIKRO SHENAT RATZON LAHASHEM (*To preach the year of HASHEM's favor*):[‡]

²⁰ And doing the glilah ceremony, he rolled up the megillah; and, having given it back to the shammash, he sat down [to teach]. And all the eyes in the shul were focused on him.

²¹ And Rebbe Melech HaMoshiach began to speak to them, Hayom (*today*) this dvar of the Kitvei Hakodesh has been fulfilled in your hearing.

²² And everyone was speaking well of him, and they were amazed at the divrei Chen coming out of his mouth and they were saying, Can this be Ben Yosef?

²³ And Rebbe, Melech HaMoshiach said to them, Muz zain (*no doubt*) you will speak this mashal to me: Rofeh, heal yourself. Everything we heard that happened in K'far-Nachum, do also here in your shtetl.

²⁴ But he said, Omein, I say to you that no navi is welcome in his own shtetl, in his own eretz moledet (*homeland*).

²⁵ Omein, I tell you, there were many almanot in Yisroel in the yamim of Eliyahu HaNavi, when Shomayim was shut up for shalosh shanim and shishah chodashim (*three years and six months*), when a great famine occurred over all the land,[§]

²⁶ And to not one of them was Eliyahu HaNavi sent except to Tzarfat of Tzidon to an isha, an almanah.

²⁷ And many metzoraim (*lepers*) were in Yisroel

[‡] **4:19** Isa 61:1,2 TARGUM HA-SHIVIM; Lv 25:10; Ps 102:20; 103:6; Isa 42:7; 49:8,9 **§ 4:25** 1Kgs 17:1

during the time of Elishah HaNavi, and not one of them was cleansed except Naaman the Syrian.

²⁸ And hearing these things, all in the shul were filled with ka'as (*anger*).

²⁹ And they got up and drove Rebbe Melech HaMoshiach outside the shtetl; and they led him up to the top of the hill upon which the shtetl had been built, and they were intending to throw him down.*

³⁰ But having gone through the midst of them, Rebbe, Melech HaMoshiach was walking away.

³¹ And Moshiach went down to K'far-Nachum, a shtetl of the Galil. And he was saying them shiurim on the Shabbatot.

³² And they were amazed at his torah, because Rebbe Melech HaMoshiach's dvar torah was with samchut (*authority*).

³³ And in the shul there was a man having a ruach hatameh (*unclean spirit, shed, demon*) and it let out a shrai (*scream*).

³⁴ Ah, mah lanu vlach, Yehoshua of Natzeret? Did you come to destroy us? I have daas of who you are, HaKadosh of HASHEM.

³⁵ And Rebbe Melech HaMoshiach rebuked him saying, Sha! Shekit! And come out of him! And right in front of them, when the shed threw him down, the ruach hatameh came out of him and did not do him any harm.

³⁶ And astonishment came upon everyone. And they were talking to one another saying, What is this dvar torah, for with samchut (*authority*) and koach (*power*) he commands the ruchot hatemeiot

* ^{4:29} Num 15:35

(*unclean spirits*) and they come out!

³⁷ And a report was going out about him into every place of the surrounding region.

³⁸ And Rebbe, Melech HaMoshiach got up from the shul and entered into the bais of Shim'on. And the chamot (*mother-in-law, shviger*) of Shim'on was fever-stricken, and they asked him about her.

³⁹ And having stood over her, Rebbe Melech HaMoshiach rebuked the kaddachat[†] (*fever*) and it left her. And at once, having got up, she was functioning as their mesharetet (*servant, keli kodesh, lady minister*).

⁴⁰ And while the shemesh (*sun*) was setting, all who had cholim (*sick people*), all with various machlot (*illnesses*) brought them to Rebbe Melech HaMoshiach. And he, laying his hands upon each one of them, was giving refuah (*healing*) to them.‡

⁴¹ And also shedim were coming out from many, shrieking a shrai and crying out, You are HaBen HaElohim! And rebuking them, he was not allowing them to speak, because they had daas of his identity as Rebbe Melech HaMoshiach.

⁴² And in the boker, having gone forth, he went out to a desolate place. And the multitudes were seeking him, and when they got to him, they wanted to prevent his departure from them.

⁴³ But he said to them, It is necessary for me to preach the Malchut HASHEM in the other shtetlach, because this is the tachlis for which I was sent.

⁴⁴ And Rebbe, Melech HaMoshiach was preaching in the shuls of Yehudah.

[†] 4:39 Dt 28:22 [‡] 4:40 Ps 107:20

5

¹ Now it came about that while the multitude was listening to the dvar HASHEM and pressing in upon Rebbe Melech HaMoshiach, he had been standing beside Lake Kinneret,

² And he saw two sirot (*boats*) having been beside the lake. But the daiyagim (*fishermen*) had left them and were cleaning the nets.

³ And embarking into one of the sirot which was Shimon's, Rebbe Melech HaMoshiach asked Shim'on to put out from the land a little; and having sat down, from the sirah (*boat*) to the multitudes Rebbe Melech HaMoshiach was saying shiurim.

⁴ And when he stopped speaking, Rebbe, Melech HaMoshiach said to Shim'on, Launch out into the deep (*water*) and let down your nets for a catch.

⁵ And in reply, Shim'on said, Adoni, throughout the whole lailah we have labored and caught nothing. But on account of your dvar I will let down the nets.

⁶ And having done this, they enclosed asach (*a lot of*) dagim, and their nets were being torn.

⁷ And they signaled for their shuttafim (*partners*) in the other sirah to come and help them. And they came and they filled both sirot (*boats*) so much that they began to sink.

⁸ And having seen this, Shim'on Kefa fell down before Rebbe Melech HaMoshiach, saying, Depart from me, Adoni, for an ish choteh (*sinful man*) am I.*

* 5:8 Gn 18:27; Job 42:6; Isa 6:5

⁹ For astonishment seized Shim'on Kefa and all the ones with him on account of the catch of dagim which they took;

¹⁰ And likewise also Ya'akov and Yochanan the banim of Zavdai, who were business shuttafim (*partners*) with Shim'on. And Rebbe Melech HaMoshiach said to Shim'on, Do not be afraid. From now on you will catch bnei Adam.

¹¹ And having left behind the sirot on the shore, they forsook all, and followed him.†

¹² And it came about, while he was in one of the shtetlach, hinei, there was an ish metzorah full of leprosy. And having seen Rebbe Melech HaMoshiach, and having fallen on his face, he begged him saying, Adoni, if you are willing, you are able to make me tahor (*clean*).

¹³ And having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And, ofen ort (*immediately*), the leprosy departed from him.

¹⁴ And Rebbe, Melech HaMoshiach gave orders to him to tell no one, but go and show yourself to the kohen and make a korban for your tohorah (*purification*) as Moshe Rabbeinu gave mitzvah; do this for an edut (*solemn testimony*) to them.‡

¹⁵ But the man was spreading even more the dvar about Rebbe, Melech HaMoshiach, and many multitudes were assembling to listen and to receive refuah (*healing*) from their machlot (*illnesses*).

¹⁶ But Rebbe, Melech HaMoshiach was withdrawing in hitbodedut (*seclusion, aloneness with*

† 5:11 as talmidim ‡ 5:14 Lv 14:2-32

G-d) into the wilderness places and was davening.

¹⁷ And it came about, on one of the yamim when he was teaching Torah, that the Perushim and Sofrim had come from every shtetl of the Galil and Yehudah and Yerushalayim and were sitting by. And the power of HASHEM was with Rebbe Melech HaMoshiach to bring refuah (*healing*).

¹⁸ And hinei, anashim were carrying on a mat a man who had been paralyzed, and they were seeking to carry in the paralytic and to place him before Rebbe Melech HaMoshiach.

¹⁹ And not having found by what way they might carry him, because of the multitude, and having gone up onto the roof, they let the man down with the mat through the tiles so that he was right in the center in front of Rebbe Melech HaMoshiach.

²⁰ And having seen their emunah, Rebbe Melech HaMoshiach said, Ben Adam, your chatta'im (*sins*) have received selicha (*forgiveness*).

²¹ And the Sofrim began to raise kashes (*questions*), and also the Perushim, saying, Who is this who is speaking Chillul HASHEM gidduf? Who is able to grant selicha to chatta'im but HASHEM alone?

²² But he having had daas of their machshavot (*thoughts*), said to them in reply, Why are you reasoning in your levavot?

²³ Which is easier: to say, Your chatta'im have been granted selicha, or to say, Get up and walk?

²⁴ But in order that you may have da'as that the Bar Enosh[§] has samchut on HaAretz to grant selicha to chatta'im, Rebbe Melech HaMoshiach

§ 5:24 Moshiach, Dan 7:13

said to the one having been paralyzed, To you I say, Get up, pick up your mat, and go to your bais (*house, home*).

²⁵ And at once the man arose in front of them, picked up the mat upon which he was lying, and departed to his bais, shouting, Baruch HASHEM!

²⁶ And astonishment seized everyone, and they were shouting, Baruch HASHEM! And they were filled with yirat Shomayim, saying, Hayom (*today*) our eyes have beheld niflaot (*wonders*)!

²⁷ And after these things Rebbe Melech HaMoshiach went out and saw a moches (*tax collector*) named Levi* sitting in the tax office, and he said to him, Follow me.

²⁸ And having forsaken all and having got up, Levi was following Rebbe Melech HaMoshiach.

²⁹ And Levi arranged a large seudah in his bais for Rebbe Melech HaMoshiach, and there was a great number of mochesim and others who were with them, reclining at tish.

³⁰ And the Perushim and their Sofrim were murmuring against Rebbe Melech HaMoshiach's talmidim, saying, Why with the mochesim and chote'im are you eating and drinking?

³¹ And in reply, Rebbe Melech HaMoshiach said to them, It is not the bariim who have need of a rofeh, but the cholim (*sick persons*);

³² I have not come to call the tzaddikim but chote'im (*sinnners*) to teshuva (*repentance*).

³³ But they said to Rebbe, Melech HaMoshiach, Yochanan's talmidim undergo tzomot (*fasts*) often

* 5:27 Mattityahu

and offer tefillos; likewise also the ones of the Perushim; but your talmidim eat and drink.

³⁴ But Rebbe Melech HaMoshiach said to them, You are not able to make the Bnei haChuppah undergo tzomot while the Choson is with them, are you?

³⁵ But yamim will come when the Choson is taken away from them; then, in those yamim, they will undergo tzomot.

³⁶ Now Rebbe, Melech HaMoshiach was telling also a mashal to them: No one tears a piece from a new garment, and sews it as a patch on an old garment. Otherwise, both the new will be torn, and the patch from the new will not match the old.

³⁷ And no one puts yayin chadash (*new wine*) into old wineskins; otherwise, the new wine will burst the wineskins, it will be spilled, and the wineskins will be destroyed.

³⁸ Rather, yayin chadash must be put into new wineskins.

³⁹ And no one having drunk the old desires the chadash (*new*), for he says, The alter (*old*) is besere (*better*).

6

¹ And it came about on Shabbos that the Moshich is passing through grain fields, and his talmidim were plucking and eating the heads of grain and rubbing them in their hands.*

² Now some of the Perushim said, Why are you doing what is asur (*impermissible*) on Shabbos?

* 6:1 Dt 23:25

³ And in reply, Rebbe Melech HaMoshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry,†

⁴ How he entered into the Beit HASHEM and took the Lechem HaPanim (*the Bread of the Presence*), and he ate and gave to the ones with him, which is mutar (*permissible*) to eat only by the kohanim?‡

⁵ And he was saying to them, The Bar Enosh§ is Adon HaShabbos.

⁶ And it came about on another Shabbos that Rebbe, Melech HaMoshiach entered into the shul and taught Torah. And there was a man there also whose right hand was withered.

⁷ Now the Sofrim and Perushim were watching Rebbe, Melech HaMoshiach to see if he brings refuah on Shabbos, in order that they might find something to accuse him.

⁸ But he knew their machshavot (*thoughts*), and said to the man having the withered hand, Rise and stand in the midst. And the man got up and stood.

⁹ And Rebbe Melech HaMoshiach said to them, I ask you whether it is mutar on Shabbos to do hatov or to do harah, to save nefesh or destroy it?

¹⁰ And having looked around at all of them, he said to the man, Stretch out your hand. And he did. And his hand was restored.

¹¹ But they (*the Sofrim and the Perushim*) were filled with ka'as (*anger*), and they were discussing with one another what they might do to him.

¹² Now it came about in those yamim that Rebbe Melech HaMoshiach went forth to the mountain

† 6:3 1Sm 21:6 ‡ 6:4 Lv 24:5,9 § 6:5 Moshiach, Dan 7:13-14

to daven, and he was spending the whole night b'tefillah to HASHEM.

¹³ And when boker came, Rebbe Melech HaMoshiach summoned his talmidim, and chose from them Shneyem Asar (*Twelve*), whom he also named Shlichim:

¹⁴ Shim'on, whom also he called Kefa; Andrew his brother; Ya'akov, Yochanan, Philippos, Bar-Talmi,

¹⁵ Mattityahu, T'oma, Ya'akov Ben-Chalfai, Shim'on, the one being called the Zealot,

¹⁶ Yehudah Ben Ya'akov, and Yehudah from K'riot, who became the boged (*traitor, betrayer*) of Rebbe, Melech HaMoshiach.

¹⁷ And having come down with them, he stood on a level place, and a great multitude of his talmidim, and a great multitude of the Am Berit from all Yehudah and Yerushalayim and the coastal region of Tzor and Tzidon,

¹⁸ Came to hear him and to receive refuah (*healing*) from their machlot (*illnesses*), and the ones being troubled by ruchot hatemeiot (*unclean spirits, shedim*) were given refuah,

¹⁹ And all were seeking to touch Rebbe, Melech HaMoshiach because koach (*power*) was going out from him, and he was giving refuah to everyone.

²⁰ And lifting up his eyes to look at his talmidim, Rebbe Melech HaMoshiach said, Ashrey are the aniyim (*poor*), for yours is the Malchut HASHEM.

²¹ Ashrey are the ones hungering now, for you will eat your fill. Ashrey are the ones weeping now, for you will laugh.*

* **6:21** Isa 55:1,2; 61:2,3

²² Ashrey are you when Bnei Adam have sinas chinom (*baseless hatred*) for you and when they ostracize you and they reproach you and cast out your name as rah (*evil*) on account of the Bar Enosh.[†]

²³ Have simcha in that day and leap for chedvah (*rejoicing*), for your sachar (*reward*) is gadol in Shomayim. According to the same their Avot were doing to the Neviim.

²⁴ But oy to you, you ashirim, for you have already received in full your nechamah (*comfort*).

²⁵ Oy to you, the ones having been well fed now, for you will hunger. Oy, the ones laughing now, for you will mourn and weep.[‡]

²⁶ Woe when all Bnei Adam speak well of you. For according to the same things were their Avot doing to the neviei hasheker (*false prophets*).

²⁷ But to you I say, to the ones listening, show ahavah to your oyvim (*enemies*), do mitzvahs for the ones with sinas chinom for you,

²⁸ Say a bracha for the ones cursing you, daven for the ones mistreating you.

²⁹ To the one hitting you on the cheek, offer also the other, and from the one taking away your kaftan (*coat*), also the tunic and gartel do not withhold.

³⁰ To everyone asking you, give tzedakah; and from the one taking away your things, do not demand them back.[§]

³¹ And just as you want that Bnei Adam may do to you, do to them similarly.

[†] 6:22 Moshiach, Dan 7:13-14 [‡] 6:25 Isa 65:13; Prov 14:13

[§] 6:30 Dt 15:7,8; Prov 21:26

³² And if you show ahavah to the ones showing ahavah to you, what kind of shvakh (*commendation*) to you is that? For even the chote'im (*sinner*s) show ahavah to the ones showing ahavah to them.

³³ For even if you do mitzvahs for the ones doing mitzvahs for you, what kind of shvakh to you is that?

³⁴ And if you lend to those from whom you hope to receive, what kind of shvakh to you is that? Even chote'im lend to chote'im, that they receive in return the same amount.

³⁵ But show ahavah to your oyvim and do mitzvahs and Gemilut Chasadim, expecting nothing in return. And your sachar will be rav. And you will be bnei Elyon (*sons of the Most High*), because He is kind to anashim ra'im and those without hodayah.

³⁶ Be anashim of rachamanut (*compassion*), just as also your Elohim HaAv is merciful.*

³⁷ Judge not, lest you be judged. And do not condemn, and by no means may you be condemned. If you pardon with mechila (*forgiveness*), you will be pardoned with selicha (*forgiveness*).

³⁸ Give, and it will be given to you. A good measure, having been pressed down and having been shaken, overflowing, will be put into your kheyk (*lap*). For by what measure you measure it will be measured in return to you.†

³⁹ Now he told also a mashal to them. Surely an ivver is not able to guide an ivver, is he? Will not both fall into a pit?

* 6:36 Ps 103:8 † 6:38 Ps 79:12; Isa 65:6,7

⁴⁰ A talmid is not above his moreh. But everyone, having been fully trained, will be like his moreh (*teacher*).

⁴¹ And why do you see the speck in the eye of your ach, but the log in your own eye you do not notice?

⁴² How are you able to say to your ach, Ach, let me remove the speck in your eye, while you yourself are not seeing the log in your own eye? Tzeva, remove first the log from your eye, and then you will see clearly to take out the speck from your ach [b'Moshiach].

⁴³ For there is no etz tov producing pri rah, nor again an etz rah producing pri tov.

⁴⁴ For each etz by its own pri will be known. For not from thorns do they gather figs nor from a thorn bush do they pick grapes.

⁴⁵ The ish tov from the good storehouse of the lev produces tov, and the ish rah out of the evil storehouse produces rah. For from the abundance of the lev the peh (*mouth*) speaks.

⁴⁶ And why do you call me Adoni and yet you do not do what I say?

⁴⁷ Everyone coming to me and hearing my di-vrei torah and putting them into practice, I will show you to whom he is likened.

⁴⁸ He is likened to the man building a bais who dug and went down deep and laid a yesod upon the av sela (*bedrock*). And a flood having come, the river struck against that bais, and the flood was not strong enough to shake it, because its binnuy was firm.

⁴⁹ Now the one having heard,[‡] and not having put them into practice, is like a man having built a bais (*house*) upon the ground without a yesod (*foundation*), which the river struck against, and ofen ort (*immediately*) the bais collapsed, and gadol (*great*) was the churban of that bais.

7

¹ When he completed all his divrei torah in the oznei haAm (*ears of the people*), Rebbe, Melech HaMoshiach entered into K'far-Nachum.

² Now a certain eved of a centurion, an eved dear to him, was having a machla (*illness*) and was near mavet.

³ And having had daas of Rebbe Melech HaMoshiach, the centurion sent to him Zekenim (*Elders*) of the Yehudim, asking him to come and to give refuah to his eved.

⁴ And when they had come to Rebbe Melech HaMoshiach, they were earnestly entreating him, saying, He is a worthy man that you grant this for him.

⁵ For he is one of the chasidei ummot haOlam* who loves our Jewish people and he built for us our shul.

⁶ And Rebbe Melech HaMoshiach was starting out on his derech with them; and when he was already not far from the bais, the centurion sent beloved re'im (*friends*), saying to him, Adoni, do not trouble yourself further, for I am not worthy for you to come under my roof;

[‡] 6:49 Rebbe Melech HaMoshiach's divrei torah
non-Jews who treat Jews kindly

* 7:5 i.e.

⁷ Therefore, I did not consider myself worthy to come to you. But just say the dvar, and my eved will receive refuah.†

⁸ For I too am a man placed under the yad memshalah (*the governing authority*), having chaiyalim (*soldiers*) under myself, and I say to this one, Go, and he goes, and to another, Come, and he comes, and to my eved, Do this, and he does it.

⁹ And having heard these things, Rebbe Melech HaMoshiach was mispoyel (*deeply impressed*) at him, and, having turned to the multitude following him, he said, I say to you, nowhere even in Yisroel have I found such great emunah.

¹⁰ And when the ones having been sent returned to the bais, they found the eved being shalem bguf (*healthy*).

¹¹ And it came about on the next day that Rebbe Melech HaMoshiach proceeded to a shtetl called Naim, and his talmidim were traveling along with him as well as a great company of people.

¹² Now as Rebbe Melech HaMoshiach approached the shaar of the shtetl, hinei, an ish met (*dead man*) was being carried out for kevurah (*burial*); he was the ben yachid (*only son*) of his Em, and she was an almanah (*widow*), and a considerable crowd from the shtetl was with her.

¹³ And when Rebbe, Melech HaMoshiach Adoneinu saw her, he had rachmei shomayim (*heavenly compassion*) on her and said, Do not weep.

¹⁴ And having approached, he touched the aron met (*coffin*); and the bearers stood still, and he

† 7:7 Ps 107:20

said, Bocher, to you I say, get up.

¹⁵ And the niftar (*deceased person*) sat up and he began to speak, and Rebbe Melech HaMoshiach gave him to his Em (*mother*).

¹⁶ And everyone was filled with yirat Shomayim and they were shouting, Baruch HASHEM! And they were saying, A navi gadol (*great prophet*) is among us, and HASHEM has visited His people.

¹⁷ And this report about him went out into all Yehudah and into all the surrounding countryside.

¹⁸ And Yochanan's talmidim reported to him about all these things. And when he had summoned a certain two of his talmidim, Yochanan

¹⁹ Sent them to Rebbe, Melech HaMoshiach Adoneinu, saying, Are you Hu HaBah[‡] or should we be looking for another?

²⁰ And when the men had come to him, they said, Yochanan of the tevilah of teshuva sent us to you, saying, Are you Hu HaBah[§] or should we be looking for another?

²¹ Genoi at that time Rebbe, Melech HaMoshiach gave refuah to many with machlot and afflictions and ruchot raot and to many ivverim he granted sight.

²² And in reply he said to them, Go and tell Yochanan what you have seen.* IVRIM TIRENAH, pisechim (*lame persons*) walk, the metzorim are cleansed, and chereshim hear, the mesim are restored to life, ANIYIM have the Besuras HaGeulah preached to them.†

[‡] 7:19 Moshiach § 7:20 Moshiach * 7:22 as edei reiyah, eyewitnesses † 7:22 Isa 29:18,19; 35:5,6; 61:1,2

²³ And ashrey is whoever does not find a michshol (*stumbling block, obstacle*)[‡] in me. §

²⁴ And when the messengers of Yochanan had departed, he began to say to the multitudes about Yochanan, What did you go out bamidbar to see? A reed shaken by the wind?

²⁵ But what did you go out to see? A man dressed in a dandy's soft clothing? The ones with glorious apparel are living in luxury as courtiers in the palaces.

²⁶ But what did you go out to see? A navi? Ken, I say to you, and one more than a navi.

²⁷ This one is he about whom it has been written, HINENI SHOLEIACH MALAKHI (*Behold, I send my messenger*) before Your face, who will prepare Your derech in front of You.*

²⁸ I say to you, among those born of isha there is no one greater than Yochanan, yet he who is least in the Malchut HASHEM is greater than he.

²⁹ (And when kol haAm (*all the People*) and the mochesim heard this, they acknowledged the Tzidkat HASHEM [*Righteousness of G-d*], having been submitted to the tevilah of teshuva of Yochanan.

³⁰ But the Perushim and the Baalei HaTorah rejected the tachlis (*purpose, aim*) of HASHEM for their lives, refusing the tevilah of teshuva of Yochanan.)

³¹ Therefore, to what will I compare the people of hador hazeh (*this generation*) and what are they like?

‡ 7:23 Isa 57:14 § 7:23 as Rebbe Melech HaMoshiach * 7:27 Mal 3:1

³² They are like yeladim sitting in the marketplace and calling out to one another; and they say, We played the chalil (*flute*) for you and you did not dance; we sang a kina (*lament, funeral dirge*) and you did not weep.

³³ For Yochanan of the tevilah of teshuva has come not eating lechem nor drinking yayin, and you say, He has a shed (*demon*)!

³⁴ The Bar Enosh[†] has come eating and drinking, and you say, Hinei, a man who is a zolel (*glutton*) and a shikkor (*drunkard*), a re'a (*friend*) of mochesim and chote'im.

³⁵ Yet chochmah is justified by all of her yeladim.

³⁶ Now a certain one of the Perushim was requesting Rebbe Melech HaMoshiach at tish, and, he, having entered into the bais of the Parush, reclined to eat.

³⁷ And an isha (*woman*) was in the shtetl, an isha chotet (*a woman of sin*), and, when she had daas that Rebbe, Melech HaMoshiach reclines at tish in the bais of the Parush, she brought an alabaster flask of costly perfume.

³⁸ She stood behind him, and then she began weeping at his feet, and with her tears she began to wash the feet of Rebbe, Melech HaMoshiach and she was drying them with her hair, and she was kissing his feet and was anointing them with perfume.

³⁹ But when the Parush who had invited Rebbe, Melech HaMoshiach saw this, he said to himself, If this one were a navi, he would have had daas who and what sort of isha is touching him, because she

[†] 7:34 Moshiach, Dan 7:13-14

is an isha chotet (*woman of sin*).

⁴⁰ And in reply, Rebbe Melech HaMoshiach said to him, Shim'on, I have something to say to you. And the Parush said, Speak, Rabbi.

⁴¹ Two persons were debtors to a certain creditor; the one owed a choiv (*debt*) of chamesh meot (*five hundred*) denarii and the other a choiv (*debt*) of chamishim (*fifty*).

⁴² Not being able to repay, the creditor graciously forgave both debts. Therefore which of them will have more ahavah for him?

⁴³ In reply, Shim'on said, I suppose the one whom the creditor forgave more. And Rebbe Melech HaMoshiach said to him, Your judgment is gantze nachon.

⁴⁴ And having turned to the isha, Rebbe, Melech HaMoshiach said to Shim'on, Do you see this isha? I entered your bais, you did not give me mayim for my feet, but she has washed my feet with her tears, and wiped them with the hairs of her rosh.‡

⁴⁵ You did not give me neshikah (*kiss*), but she, from the time I entered, did not stop kissing my feet.

⁴⁶ With oil my rosh (*head*) you did not anoint. But she with perfume anointed my feet.§

⁴⁷ Oib azoi (*consequently*), I say to you, her chatta'im, which are many, have been granted selicha (*forgiven*), for with rabbah ahavah she loved. But he who is mekabel selicha (*accepting forgiveness*) only a little, has ahavah only a little.

‡ 7:44 Gn 18:4; Judg 19:21 § 7:46 Ps 23:5; Koh 9:8

⁴⁸ And he said to her, Your averos have been granted selicha.

⁴⁹ And the ones reclining at tish with Rebbe Melech HaMoshiach began to say to themselves, Who is this who even grants selicha to averos?

⁵⁰ And Rebbe Melech HaMoshiach said to the isha, Your emunah has gained you Yeshu'at Eloheinu. L'chi l'shalom (*Go in shalom!*).

8

¹ And it came about afterwards that he was traveling through every shtetl and village darshenen and proclaiming the Besuras HaGeulah of the Malchut HASHEM; and the Shneyam Asar were with Rebbe Melech HaMoshiach.

² And there were some nashim who had received refuah from ruchot raot and machlot: Miryam (*called Magdalit*), from whom shivah shedim had gone out;

³ And Yochanah the wife of Kuza, the steward of Herod; Shoshanah, and many others who were giving maamadot (*contributions*) for Rebbe, Melech HaMoshiach from their private means.

⁴ Now when a large multitude was coming together and the ones in every shtetl were making their derech to him, Rebbe, Melech HaMoshiach spoke by way of a mashal:

⁵ The one sowing went out to sow his seed; and as he sows, some [seed] fell beside the road; and it was trampled upon, and the birds of the air devoured it.

⁶ And other seed fell upon the rock, and as soon as it grew up, it dried up because it has no moisture.

⁷ And other seed fell among the thorns, and the thorns grew up with it and choked it.

⁸ And other seed fell in the adamah tovah (*good ground*) and, having grown up, produced pri a hundredfold. As Rebbe, Melech HaMoshiach said these things, he was calling out, The one having oznayim (*ears*) to hear, let him hear.

⁹ Now Rebbe Melech HaMoshiach's talmidim began questioning him as to what this mashal might be.

¹⁰ And he said, To you it has been granted to have daas of the razei Malchut HASHEM (*mysteries of the Kingdom of G-d*), but to the others I speak in mashalim, in order that YIRU they may not see and VSHIMU they may not have binah.*

¹¹ Now the mashal is this: The seed is the dvar HASHEM.

¹² The ones beside the road are the ones having heard, then HaSatan comes and takes away the dvar HASHEM from their levavot, so that they may not have emunah (*faith*) and come to Yeschu'at Eloheinu.

¹³ Now the ones upon the rock are those who when they hear, with simcha they receive the dvar; but these have no shoresh (*root*). They have emunah for a while, but in time of nisayon (*trial, temptation*), they become shmad and they fall away.

¹⁴ Now the seed which fell among thorns, these are the ones who have heard, and as they go on their derech, they are choked by the deagot (*worries, anxieties*) and ashires (*riches*) and taanugot

* **8:10** Isa 6:9

(pleasures) of the Olam Hazeh and they bring no pri to maturity.

¹⁵ Now the one in the adamah tova (*good ground*), these are those who have heard the dvar HASHEM with a lev (*heart*) tov and yashir (*straight*), and retain the dvar HASHEM and bear pri with savlanut (*patience*).

¹⁶ Now no one having lit a menorah covers it with a jar or places it under a bed; but he places the menorah on the shulchan, in order that the ones entering may see the ohr (*light*).

¹⁷ For nothing is nistar (*hidden*) which will not become nikar (*evident*), nor anything hidden which shall not be made known and come to ohr (*light*).

¹⁸ Therefore, be shomer how you listen, for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him.

¹⁹ And the Em of Rebbe, Melech HaMoshiach and his achim came to him, and they were not able to get to him because of the multitude.

²⁰ And it was announced to him, Your Em and your achim have been standing outside waiting to see you.

²¹ But in reply, Rebbe Melech HaMoshiach said to them, My Em and my achim are these: the ones who are shomei dvar HASHEM (*hearers of the word of HASHEM*) and also shomrei dvar HASHEM (*keepers guarding, doing the word of HASHEM*).

²² Now it came about on one of those yamim when he and his talmidim embarked into a sirah

that he said to them, Let us go over to the other side of the lake. And they launched out.

²³ But as they were sailing, he fell asleep; and a driving storm of wind descended upon the lake, and they began to be swamped and began to be in a situation of pikuach nefesh (*a matter of life and death*).

²⁴ And they came and woke him up, saying, Adoneinu, Adoneinu, we are perishing! And having been awakened, he rebuked the wind and the rough waves, and the storm ceased. And all became calm.[†]

²⁵ And Moshiach said to them, Where is your emunah? And they were fearful and amazed, saying to one another, Who then is this, that he commands even the winds and the sea and they obey him?[‡]

²⁶ And they sailed down to the country of the Gerasenes, which is opposite the Galil.

²⁷ And as Rebbe Melech HaMoshiach disembarked upon the shore, he was met from the town by a certain ish possessed by shedim; and the ish had not worn clothing for a long time and was not living in a bais but among the kevarim (*graves*).

²⁸ And having seen Rebbe Melech HaMoshiach and having cried out, he fell down before him and said in a kol gadol, Mah li ulchah, Yehoshua Ben El Elyon? (*What to me and to you, Yehoshua Son of the Most High G-d?*) I beg you, do not torment me.

²⁹ For Rebbe Melech HaMoshiach had been commanding the ruach hatumah (*unclean spirit, shed*) to come out of the ish. For many times it had

[†] 8:24 Ps 107:29 [‡] 8:25 Prov 30:4

seized him; and he was restrained with chains and imprisoned by shackles and, breaking apart the bonds, he was being driven by the shed into the wilderness places.

³⁰ And Rebbe Melech HaMoshiach questioned him, What is your name? And he said, Legion. For many shedim had entered him.

³¹ And the shedim were entreating Rebbe Melech HaMoshiach, lest he might command them to depart into the abyss.

³² Now there was a herd of many chazirim feeding there on the mountain. And the shedim begged him that he might permit them to enter into those chazirim. And Rebbe Melech HaMoshiach permitted the shedim.

³³ And the shedim came out from the ish, and entered the chazirim, and the herd of chazirim rushed down the bank into the lake, and were drowned.

³⁴ And when the herdsmen saw what had happened, they fled and reported it in the ir (*town*) and countryside.

³⁵ And the people went out to see what had happened; and they came to him and found the ish from whom the shedim had gone out, and the ish was clothed and in his right mind, sitting at the feet of Rebbe, Melech HaMoshiach; and they were afraid.

³⁶ And the edei reiyah reported to the people how the one possessed with shedim was given refuah.

³⁷ And all the multitude of the surrounding country of the Gerasenes asked Rebbe Melech

HaMoshiach to depart from them; because they were being filled with pachad gadol. So he embarked into a sirah and returned.

³⁸ And the ish from whom the shedim had gone out was begging Rebbe Melech HaMoshiach that he might accompany him. But he sent him away, saying,

³⁹ Return to your bais and tell what great things G-d has done for you. And the man went away, preaching throughout the whole town, what great things Rebbe Melech HaMoshiach had done for him.

⁴⁰ Now Rebbe Melech HaMoshiach returns, and the multitude gave him kabbalat panim, for they had all been expecting him.

⁴¹ And hinei there came an ish named Ya'ir and this one was one of the Roshei Be'it HaKnesset, and he fell at the feet of Rebbe Melech HaMoshiach, pleading with him to come to his bais;

⁴² For he had a bat yachidah (*only daughter*) about twelve years in age, and she was dying.

But as Rebbe, Melech HaMoshiach went, the multitudes were pressing around him,

⁴³ And an isha having a flow of dahm for twelve years, and who had spent all she had on rofim (*physicians*) but could not receive refuah from anyone,§

⁴⁴ Approached Rebbe, Melech HaMoshiach from behind, and she touched the tzitzit of his garment; and ofen ort (*immediately*) the flow of her dahm stopped.

§ 8:43 Lv 15:25-30

⁴⁵ And Rebbe Melech HaMoshiach said, Who is the one who touched me? And while everyone was denying it, Kefa said, Adoneinu, the multitudes surround you and are pressing against you.

⁴⁶ But he said, Someone did touch me, for I had daas that koach had gone out from me.

⁴⁷ And when the isha saw that she had not escaped notice, she came trembling and fell down before him, and declared before the people the reason she touched him, and how ofen ort (*immediately*) she received refuah.

⁴⁸ And he said to her, Biti (*my daughter*), your emunah brought your refuah. L'chi l'shalom (*Go in shalom*).

⁴⁹ While he was still speaking, someone comes from the bais (*house*) of the Rosh Kehillah [Yair], saying, Your bat has died. Do not cause a shtet (*bother*) for the rebbe.

⁵⁰ But when he heard this, he answered him, Do not be afraid; only have emunah, and she will receive refuah.

⁵¹ And having come to the bais, Rebbe Melech HaMoshiach did not permit anyone to enter with him, except Kefa and Yochanan and Ya'akov, and the yaldah's Abba and Em.

⁵² And all were weeping and mourning for the yaldah; but he said, Stop weeping, for she has not died, but is sleeping.

⁵³ And they were making leitzonus (*fun*) of him, having had daas that she was a nifteret (*a deceased person*).

⁵⁴ But Rebbe Melech HaMoshiach took her by the hand and called out, saying, Yaldah, get up!

⁵⁵ And her ruach returned, and she got up ofen ort and Rebbe Melech HaMoshiach gave orders that something be given to her to eat.

⁵⁶ And her horim (*parents*) were amazed; but Rebbe Melech HaMoshiach instructed them to tell no one what had happened.

9

¹ And having called together the Shneym Asar, Rebbe Melech HaMoshiach gave to them koach (*power*) and samchut (*authority*) over all the shedim and to give refuah (*healing*) to their illnesses.

² Rebbe Melech HaMoshiach sent them out as his Shlichim to preach the Malchut HASHEM and to give refuah to the cholim,

³ And Rebbe Melech HaMoshiach said to them, Take nothing for the journey, neither walking stick nor a schnorrer's (*beggar's*) sack nor lechem nor kesef, nor an extra kaftan.

⁴ And into whatever bais you may enter, remain there, and from there go out.

⁵ And as many as do not receive you, going out from that shtetl, shake off the dust from your feet for an edut against them.

⁶ And they departed and were itinerating throughout the shtetlach, darshenen the Besuras HaGeulah and healing everywhere.

⁷ Now Herod the Tetrarch heard all the things happening and he was perplexed because it was said by some that Yochanan had experienced his Techiyah from HaMesim and come back;

⁸ by some also that Eliyahu Hanavi had appeared; but by others that some navi of the ancients arose.

⁹ But Herod said, Yochanan I beheaded. Who then is this about whom I hear such things? And he was seeking to see him.

¹⁰ And having returned, Rebbe Melech HaMoshiach's Shlichim told him what things they did. And having taken them for a yechidus, Rebbe Melech HaMoshiach withdrew to a shtetl being called Beit-Tzaidah.

¹¹ But the multitudes, having realized this, followed him. And having given them a kabbalat panim (*welcome*), Rebbe Melech HaMoshiach was speaking to them about the Malchut HASHEM, and to the ones having need of it, Rebbe Melech HaMoshiach was giving refuah.

¹² Now the day began to decline. And having approached, the Shneym Asar said to Rebbe Melech HaMoshiach, Send away the multitude, so that having gone into the surrounding shtetlach and farms, they may find lodging and may find provisions, for here we are in a desolate place.

¹³ And Rebbe Melech HaMoshiach said to them, You give them [something] to eat. But they said, There are not to us more than chamesh kikrot (*loaves*) and dagim, shenayim, unless we go and buy for all this people okhel (*food*).

¹⁴ For there were about chamesh elafim anashim (*five thousand*). But Rebbe Melech HaMoshiach said to his talmidim, Have them recline,* and chamishim (*fifty*) in a group.†

* **9:14** as at a farbrengen (inspirational gathering) † **9:14** Ps 23:2

¹⁵ And Rebbe Melech HaMoshiach's talmidim did so, and all reclined.‡

¹⁶ And having taken the chamesh kikrot and the shnei hadagim, and having looked up to Shomayim, Rebbe Melech HaMoshiach said a bracha over them, and offered the betziat halechem, and was giving to the talmidim to set before the multitude.

¹⁷ And they ate and all were satisfied, and they picked up shirayim, shneym asar baskets full.

¹⁸ And it came about while he was davening alone, with only his talmidim with him, he questioned them, saying, Whom do the multitudes declare me to be?

¹⁹ And in reply they said, Yochanan of the tevilah of teshuva; but others, Eliyahu Hanavi; and others, that a certain navi of the ancients has come back to life.

²⁰ And he said to them, And you, who do you declare me to be? And in reply, Kefa said, The Rebbe, Melech HaMoshiach of HASHEM.

²¹ And having warned them, he gave orders to tell no one this,

²² Saying, It is necessary for the Bar Enosh§ to suffer much and to be rejected by the Ziknei HaAm and Rashei Hakohanim and Sofrim and to be killed, and after his histalkus (*passing*), on Yom HaShelishi to undergo the Techiyas HaMoshiach.

²³ And Rebbe Melech HaMoshiach was saying to all, If anyone wishes to come after me, let him deny himself and lift up his etz shel mesiros nefesh yom yom and let him follow me.

‡ 9:15 as at tish § 9:22 Moshiach, Dan 7:13-14

²⁴ For whoever wishes to save his nefesh will lose it. But whoever loses his nefesh on my account will save it.

²⁵ For what is the revach (*profit*) to a ben Adam who has gained the whole of the Olam Hazeh, but has lost his own self, forfeited his neshamah?

²⁶ For whoever has bushah (*shame*) toward me and my devarim, this one the Bar Enosh* will be ashamed of, when Moshiach comes in his Kavod and the Kavod of HaAv of him and of the malachim hakedoshim (*holy angels*).

²⁷ But I say to you, Omein, there are some standing here who will by no means taste mavet until they see the Malchut HASHEM.

²⁸ And it came to pass, about a week after these divrei Moshiach, that when he had taken Kefa and Yochanan and Ya'akov, Rebbe Melech HaMoshiach went up to the har to daven.

²⁹ And it came about that while Rebbe Melech HaMoshiach davens, the appearance of his face became different and his kaftan and all his clothing became dazzling white.

³⁰ And two men were conversing with Rebbe Melech HaMoshiach, and these two men were Moshe Rabbeinu and Eliyahu HaNavi,

³¹ Who appeared in kavod and were speaking of Moshiach's Litziat Exodus, which he was about to fulfill in Yerushalayim.

³² But Kefa and the ones with him had been weighed down with sleep. And having awakened fully, they saw his kavod and the two men standing with him.

* **9:26** Moshiach, Dan 7:13-14

³³ And it came about, just as the men departed from Rebbe Melech HaMoshiach, Kefa said, Adoni, it is good for us to be here; let us make shalosh sukkot, one for you and one for Moshe Rabbeinu and one for Eliyahu HaNavi. (*Kefa did not know what he was saying.*)

³⁴ And while Kefa was saying these things, an anan (*cloud*) came and was overshadowing them, and while they entered into the anan they were afraid.

³⁵ And a bat kol came from the anan (*cloud*), saying ZEH BENI BECHIRI, ELAV TISHMAUN (*This is my Son the Chosen One, listen to him*).[†]

³⁶ When the bat kol became silent, Rebbe Melech HaMoshiach was found alone. And they were silent, and reported to no one in those yamim anything of what they had seen.

³⁷ And it came about on the following day, when they had descended from the har (*mountain*), a large throng met Rebbe Melech HaMoshiach.

³⁸ And an ish from the multitude cried out, saying, Rabbi, I beg you to look at beni (*my son*), for to me he is a ben yachid (*only son*),

³⁹ And a shed seizes him and suddenly shrieking and lets out a shrai and throws the bocher into a convulsion with foam at the mouth and it mauls him and will scarcely depart from him.

⁴⁰ And I begged your talmidim that they might cast out the shed, and they were not able.

⁴¹ And in reply, Rebbe Melech HaMoshiach said, O perverse dor (*generation*) without emunah, until when will I be with you, and until when will I

[†] 9:35 Isa 42:1; Ps 2:7

put up with you? Bring your ben here.‡

⁴² Even now as the bocher was approaching Rebbe Melech HaMoshiach, the shed threw him down and convulsed him. But Rebbe Melech HaMoshiach rebuked the shed (*the ruach ha-tumah*) and gave refuah to the bocher, and gave him back to his abba.

⁴³ And all were amazed at the gedulat HASHEM.

And while all were beholding the peledike way he was doing everything, he said to his talmidim,

⁴⁴ Let these divrei HASHEM lodge in your ears: for the Bar Enosh§ is about to be delivered into the hands of Bnei Adam.

⁴⁵ But they had no binah concerning this dvar of Rebbe Melech HaMoshiach, and it had been nistar from them in order that they might not have binah, and they were afraid to ask him about this dvar.

⁴⁶ Now an argument arose among his talmidim, as to who would be the greatest.

⁴⁷ And Rebbe Melech HaMoshiach, having perceived the machshavah of their levavot, took a yeled into his arms and stood the yeled next to him.

⁴⁸ And Rebbe Melech HaMoshiach said to them, Whoever receives this yeled in ha-Shem of me,* is mekabel (*receiving, accepting*) of me. And whoever is mekabel of me is mekabel of the One† who sent me. For whoever is the least among all of you, this one is the Gadol.

⁴⁹ And in reply Yochanan said, Adoni, we saw someone casting out shedim b'Shem of you and

‡ 9:41 Dt 32:5

§ 9:44 Moshiach, Dan 7:13

* 9:48 Moshiach

† 9:48 HASHEM

we were trying to stop him, because he is not following as one of the anshei shlomeinu (*men of our fraternity*).

⁵⁰ But Rebbe Melech HaMoshiach said to him, Do not stop him. For whoever is not against you, is for you.

⁵¹ And it came about that as the Yom of Rebbe Melech HaMoshiach's aliyah ascent to Shomayim approaches, he set his face bedavka (*deliberately*) and resolutely to go up to Yerushalayim.

⁵² And Rebbe Melech HaMoshiach sent messengers ahead of him. And having gone, they entered into a village of Shomron in order to make arrangements for him.

⁵³ And the people of Shomron were not mekabel Rebbe Melech HaMoshiach, because his face was set to go to Yerushalayim.

⁵⁴ And when Rebbe Melech HaMoshiach's talmidim, Ya'akov and Yochanan, witnessed this, they said, Adoneinu, do you want that we should call eish to come down from Shomayim to consume them?‡

⁵⁵ And, having turned around, Rebbe Melech HaMoshiach rebuked them.

⁵⁶ And they went to another village.

⁵⁷ And as they were going baderech (*on the road*), a certain one said to Rebbe Melech HaMoshiach, I will follow you wherever you go.

⁵⁸ And Rebbe Melech HaMoshiach said to him, Foxes have dens, and the OPH HASHOMAYIMS (*birds of heaven*) have nests, but

‡ 9:54 2Kgs 1:10,12 § 9:58 Job 7:13-14

the Bar Enosh* does not have a place where he may lay down his head.

⁵⁹ And he said to another, Follow me. But the ish said, Adoni, allow me to go first and bury the Av of me.

⁶⁰ But Rebbe Melech HaMoshiach said to him, Leave the mesim (*dead ones, spiritually unregenerate ones without hitkhdshut*) to bury their mesim (*dead ones*), but you go and proclaim the Malchut HASHEM.

⁶¹ And another said also, I will follow you, Adoni. But first allow me to say lhitraot to the ones in my bais.†

⁶² But Rebbe Melech HaMoshiach said to him, No one having put his hand upon the plow yet looking back to the things behind is fit for the Malchut HASHEM.‡

10

¹ And after these things, Rebbe, Melech HaMoshiach Adoneinu gave smichah to shivim (*seventy*) others and sent them on ahead of him shnayim shnayim (*two by two*) into every shtetl and place where he was about to arrive.

² And Rebbe Melech HaMoshiach was saying to them, Indeed the Katzir is plentiful, but the poalim of the Katzir are few; therefore, ask the Adon of the Katzir that he might send out poalim into his Katzir.

³ Go I send you as kevasim (*sheep*) into the midst of ze'evim (*wolves*).

* **9:58** Moshiach, Dan 7:13-14 † **9:61** 1Kgs 19:20 ‡ **9:62** Gn 19:26

⁴ Do not carry a bag for kesef, nor a schnorrer's sack (*beggar's bag*), nor sandals, and, along the derech, dispense with time-consuming Birkat Shalom's.

⁵ Into whatever bais you enter, first say, Shalom to this bais.

⁶ And if there is a ben hashalom there, your shalom will rest upon him. Otherwise, on you it will return.

⁷ Remain in the same bais eating and drinking the things with them. For worthy is the poel (*worker*) of his loin (*wages*). Do not move from bais to bais.

⁸ And into whichever shtetl you enter and they receive you, eat the okhel (*food*) being set before you,

⁹ And give refuah (*healing*) to the cholim (*sick people*) and say to them, The Malchut HASHEM has come near you.

¹⁰ And into whatever shtetl you enter and they do not receive you, having gone out into the rekhovot (*streets*) of that shtetl,

¹¹ Say, Even the* dust from your shtetl, which clings to us, we shake off from our feet as an omen of din (*judgment*) against you. But have daas of this, that the Malchut HASHEM has come near.

¹² I† say to you, that for S'dom in Yom HaHu,‡ it will be more bearable than it will be for that shtetl.

¹³ Woe to you, Korazin, oy to you, Beit-Tzaidah, because if in Tzor and Tzidon had occurred the gevurot that have happened in you, long ago, they,

* **10:11** Goyishe unclean † **10:12** Rebbe, Melech HaMoshiach

‡ **10:12** Yom HaDin, the Day of Judgment

sitting in sackcloth and ashes, would have made teshuva.

¹⁴ But for Tzor and Tzidon it will be more bearable in the Yom HaDin than for you.

¹⁵ And you, K'far-Nachum, surely not up to Shomayim will you be exalted? To Gehinnom you will descend!

¹⁶ The one listening to you listens to me,§ and the one rejecting you, rejects me.* But the one rejecting me,† rejects the One‡ who sent me.

¹⁷ And the Shivim returned with simcha, saying, Adoneinu, even the shedim submit to us b'Shem of you.§

¹⁸ And he said to them, I was seeing HaSatan falling like lightning from Shomayim.*

¹⁹ Hinei I have given to you the koach and the samchut to walk on nechashim (*snakes*) and akra-bim (*scorpions*), and on all the koach of HaOyev, and nothing may by any means injure you.

²⁰ But in this do not have a lev sameach, on account of the ruchot submitting to you, but have lev sameach that your shemot have been inscribed in Shomayim.

²¹ In the same hour Rebbe Melech HaMoshiach was full of simcha by the Ruach Hakodesh. And he said, Baruch HASHEM, Avi, Adon HaShomayim vHaAretz, that You concealed these things from those with chochmah and seichel and You re-

§ 10:16 Rebbe Melech HaMoshiach * 10:16 Rebbe Melech HaMoshiach † 10:16 Rebbe Melech HaMoshiach ‡ 10:16 the G-d of Yisroel § 10:17 Rebbe, Melech HaMoshiach Yehoshua, Yeshua * 10:18 Isa 14:12

vealed them to yeladim. Ken, Avi, for thus it was well pleasing in Your sight.

²² Everything was handed over to me by Avi, and no one has daas of HaBen except HaAv. And no one has daas of HaAv except HaBen, and whomever HaBen wishes to reveal Him.

²³ And, having turned to the talmidim in a yechidus, Rebbe, Melech HaMoshiach said, Ashrey [are] the eyes seeing what you see.

²⁴ For I say to you that many neviim and melachim wanted to see what you see and they did not see them, and to hear what you hear and they did not hear them.

²⁵ And a certain Talmid Chacham, a Baal Torah, stood up, testing Rebbe Melech HaMoshiach, saying, Rabbi, what mitzvah must I do to inherit Chayyei Olam?

²⁶ And Rebbe, Melech HaMoshiach said to him, In the Torah what has been written? How do you read it?

²⁷ And in reply the Baal Torah said, V'AHAVTA ES ADONOI ELOHEICHA B'CHOL LEVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA[†] and L'REACHA KAMOCHA.[‡]

²⁸ And Rebbe, Melech HaMoshiach said to him, Your answer is frum. Richtik. Do this and you will live.

²⁹ But because the Baal Torah wanted to justify himself, to be yitzdak im HASHEM (*justified with G-d*)§ on the basis of his own zokheh* (*merit*), he said to him, And who is my REA (*neighbor*)?

[†] 10:27 Dt 6:4,5 [‡] 10:27 Dt 6:5; Lv 19:18 § 10:29 Job 25:4

* 10:29 see Ro 3:20

³⁰ In reply, Rebbe Melech HaMoshiach said, A certain ish was coming down from Yerushalayim to Yericho, and he encountered shodedim. They stripped him and inflicted a klap, more than one, and they went away and left him half dead.

³¹ It so happened that a certain kohen was coming down by that derech, and, having seen him, he passed by on the other side.[†]

³² And likewise also a Levi happened upon the place, but when he came and saw him, he passed by on the other side.

³³ But a certain Shomroni, traveling along on the derech, came upon him; and when he saw him, he was filled with rachmei shomayim.

³⁴ And when this Shomroni approached, he bandaged the man's wounds, pouring shemen and yayin over them; and when he had placed him upon his own donkey, he brought the man to a malon and cared for him.

³⁵ And on the next day he produced two denarii and gave them to the inn keeper of the malon and said, Take care of him, and whatever you spend additionally, I will take care of, when I return.

³⁶ Who of these shaloshah seems to you to have become a re'a to the one having fallen among the shodedim?

³⁷ And the Baal Torah answered, The one having shown the man rachamim. And Rebbe Melech HaMoshiach said to him, Go and do likewise.

³⁸ And while they were on the derech, he entered into a certain shtetl. And a certain isha by name of Marta received him.

[†] **10:31** Lv 21:1-3

³⁹ And this isha had an achot named Miryam, who sat down at the feet of Rebbe, Melech HaMoshiach Adoneinu listening to his dvar.

⁴⁰ But Marta was distracted with much badinen. And having stood by, she said, Adoneinu, is it of no concern to you that my achot has left me alone to serve? Speak, then, to her to help me.

⁴¹ And in reply Rebbe, Melech HaMoshiach Adoneinu said to her, Marta, Marta, you are anxious and worried about many things,

⁴² But one is necessary. For Miryam chose Ha-Tov which will not be taken away from her.

11

¹ And it came about while he was in a certain place davening that, when he concluded, a certain one of his talmidim said to him, Adoneinu, teach us to daven, just as also Yochanan taught his talmidim.

² And Rebbe, Melech HaMoshiach said to them, When you daven, say, Avinu, yitkadash shmecha (*hallowed be Thy Name*). Tavo malchutechah (*Thy kingdom come*).

³ Es lechem chukeinu ten lanu yom yom (*Give us day by day the bread we need*).

⁴ U slach lanu es chovoteinu (*And forgive us our debts, sins*) ki solechim gam anachnu lekhoh hachayav lanu (*for also we ourselves are forgiving all that are the debtor to us*) val tevieinu lidei nisayon (*And lead us not into temptation*).

⁵ And Rebbe Melech HaMoshiach said to them, Who among you will have a chaver and will come to him at chatzot halailah (*midnight*), and say to him, Chaver, lend me shalosh kikrot (*loaves*);

⁶ Because a chaver of mine has come from a journey to me and I have nothing to set before him;

⁷ And from inside he shall reply, saying, Do not bother me; the delet has already been shut, and my yeladim and I are already in bed; I cannot get up and give to you anything.

⁸ I say to you, even if he will not get up and give him anything, because he is his chaver, at least because of his keseder (*constantly*) persistent importunity he will get up and give to him as much as he needs.

⁹ And I tell you [when you daven], ask, and it shall be given to you; seek and you shall find; knock and it shall be opened to you.

¹⁰ For everyone asking receives; and he who is seeking, finds; and to the one knocking, it shall be opened.

¹¹ And what Abba among you is there who, if his ben asks for a dag (*fish*), instead of a dag (*fish*) will give to him a nachash (*snake*)?

¹² Or if the ben will ask for a beytzah (*egg*), will the av give him an akrav (*scorpion*)?

¹³ If, therefore, you, though you are ra'im (*evil ones*), have da'as (*knowledge*) of how to give matanot tovoṭ (*good gifts*) to your yeladim, how much more will HaAv sh'ba'Shomayim give the Ruach Hakodesh to the ones asking him.

¹⁴ And Rebbe Melech HaMoshiach was casting out a shed from an ish illem (*mute man*). And it came to pass when the shed had come out, the ish illem spoke, and the multitudes were amazed.

¹⁵ But some of them said, He casts out the

shedim by Baal-zibbul Sar HaShedim.

¹⁶ And others, to test him, were demanding of Rebbe, Melech HaMoshiach an ot (*sign*) from Shomayim.

¹⁷ But Rebbe Melech HaMoshiach, having had daas of their machshavot (*thoughts*), said to them, Every Malchut divided against itself is laid waste; and a bais (*household*) divided against itself falls.

¹⁸ And if HaSatan also was divided against himself, how shall HaSatan's Malchut (*Kingdom*) stand? Because you say by Baal-zibbul I cast out shedim.

¹⁹ But if I by Baal-zibbul cast out the shedim, by whom do your banim cast them out? Oib azoi (*consequently*), they shall be your shofetim (*judges*).

²⁰ But, if I, by the finger of HASHEM, cast out the shedim, then the Malchut HASHEM has come upon you.*

²¹ When a Gibbor (*Strong Man*), fully armed, is shomer over his armon (*palace*), his possessions are left in shalom;

²² But when someone stronger than he overpowers him, he takes away from him all his shiryon kaskasim (*coat of scale armor*) on which he had depended, and distributes his plunder.

²³ The one who is not with me is against me (*anti-Moshiach*); and he who does not gather with me, scatters.

²⁴ When the ruach hatameh (*unclean spirit*) goes out from the ben Adam, it goes through waterless places seeking a menuchah (*resting place*) and,

* 11:20 Ex 8:19

not finding any, it says, I will return to my bais from where I came out.

²⁵ And when it comes, it finds the bais having been swept and put beseder.

²⁶ Then it goes and takes another sheva shedim more ra'ot (*evil*) than itself, and they enter it and dwell there; and the acharit (*last*) condition of that ish becomes worse than the reshit (*first*).

²⁷ And it came about while Rebbe Melech HaMoshiach was saying these shiurim, a certain isha in the multitude, having lifted up her voice, said to him, Ashrey is the womb having carried you and the breasts that nursed you.

²⁸ But Rebbe Melech HaMoshiach said, Aderaba (*to the contrary*); ashrey are the ones hearing the dvar HASHEM and being shomer mitzvot!†

²⁹ And as the multitudes are gathering even more, Rebbe Melech HaMoshiach began to say, HaDor HaZeh (*this generation*) is a Dor Rah! It is seeking an ot, and an ot will not be given to it except the Ot HaYonah (*the Sign of Jonah*).

³⁰ For just as Yonah became to the people of Nineveh an ot, so also the Bar Enosh will be an ot to HaDor HaZeh.

³¹ The Queen of the South will be made to stand up alive at the‡ Mishpat (*Judgment*) with the men of HaDor HaZeh and she will declare a gezar din (*verdict*) of harshaah (*condemnation as guilty*), because she came from the ends of the earth to hear the chochmah of Sh'lomo, and one greater

† **11:28** T.N. Notice refusal here of Moshiach to allow his Em to be given Goyishe veneration. ‡ **11:31** Yom HaDin

than Sh'lomo is here. §

³² Men of Nineveh will stand up at the Mishpat (*Yom HaDin*) with HaDor HaZeh and will condemn it, for they made teshuva at the darshenen of Yonah, and one greater than Yonah is here.

³³ No one having lit a menorah puts it in a hidden place, nor under the measuring bucket, but on the shulchan, in order that the ones entering may see the ohr.

³⁴ The menorah of the basar is your ayin (*eye*). When your ayin is sound, then your entire basar is full of ohr. But when it is rah, then your basar is full of choshech.

³⁵ See to it, then, that the ohr in you is not choshech (*darkness*).

³⁶ If therefore, your whole basar is full of ohr and not having any part choshech, it will be all full of ohr as when the menorah with the ohr (*light*) shines on you.

³⁷ Now while he spoke, a Parush asks him that he might have betziat halechem (*have a meal, breaking of bread*) with him. And, having entered, Rebbe Melech HaMoshiach reclined at tish.

³⁸ And the Parush, having seen this, was amazed that Rebbe Melech HaMoshiach did not first do netilat yadayim before the meal.

³⁹ But Rebbe, Melech HaMoshiach Adoneinu said to him, Now you Perushim wash the outside of the kos and the dish you clean, but the inside of you is full of gezel (*robbery*) and resha.

⁴⁰ Goilomim (*Foolish people*)! Did not the One having made the outside also make the inside?

§ 11:31 1Kgs 10:1; 2Chr 9:1; Ro 8:1

⁴¹ But as far as what is inside, give tzedakah, and everything is tahor to you.

⁴² But oy to you, Perushim, because you give as ma'aser (*tithe*) the mint and the rue and every herb and you disregard the mishpat and the ahavah of HASHEM. But these things it was necessary to do and those not to disregard.*

⁴³ Oy to you Perushim! Because your ahavah is for the moshavot harishonim (*first seats*) in the shuls and the† Birkat Shalom greetings in the market places.

⁴⁴ Woe to you, because you are like the unmarked kevarim (*graves*), and bnei Adam walk over them without having daas.

⁴⁵ And, in reply, one of the Baalei Torah says to him, Rabbi, by saying these things you insult us also.

⁴⁶ But Rebbe, Melech, HaMoshiach said, Also woe to you Baalei Torah, because you burden men with [halachic] loads difficult to carry, and you yourselves with so much as one of your fingers do not touch the loads.‡

⁴⁷ Woe to you, because you build the matsevot (*tombstone monuments*) for the Kivrei HaNeviim (*the sepulchers of the Prophets*), but it was your avot who killed them.

⁴⁸ Therefore, you are edim (*witnesses*) and in agreement with the deeds of your avot, because they do the killing of nevi'im part and you do the providing of the matsevot part.

⁴⁹ Therefore, also the Chochmah of HASHEM said, I will send to them Nevi'im and Shlichim,

* **11:42** Dt 6:5; Mic 6:8 † **11:43** obsequious ‡ **11:46** with a heter

some of whom they will kill and persecute, §

⁵⁰ That the Dahm of all the Neviim that has been poured out from the hivvased haOlam (*foundation of the world*) may be charged to HaDor HaZeh,

⁵¹ From the blood of Hevel (*Abel*) to the blood of Zecharyah who was killed al Kiddush ha-Shem between the Mizbe'ach and the Beis HASHEM; ken, I tell you, it will be required of HaDor HaZeh.*

⁵² Woe to you Ba'alei Torah, because you took the maftach of da'as; you yourselves did not enter in; and the ones entering in you hindered.

⁵³ And when he went from there, the Sofrim and the Perushim began to be terribly hostile and to hock (*pose questions one right after the other*) Rebbe, Melech HaMoshiach and to subject him to a wide ranging cross-examination,

⁵⁴ Plotting to catch him in something from his mouth.

12

¹ Meanwhile, when the multitudes by the thousands assembled, to the point of trampling one another, Rebbe, Melech HaMoshiach said this in a yechidus first to his talmidim, Be shomer regarding the chametz of the Perushim, which is their tzeviut (*hypocrisy*).

² And nothing that men hide in a cover up is concealed which will not be revealed, and nothing held nistar (*hidden*) which will not be laid bare.

³ So then, what things you said in the choshech, will be heard in the ohr; and what you whispered

§ 11:49 Lk 20:9-19 * 11:51 Gn 4:8; 2Chr 24:20,21

in the ear bchadrei chadarim (*in a most secret place*) will be shouted from the roof tops.

⁴ I say to you, my chaverim, do not have pachad (*terror*) of the killers of the basar, who after that have nothing more they can do.

⁵ But I will show you someone of whom you should have yirah; fear the One who after killing the basar has the samchut to throw into Gehinnom. Ken, I say to you, have yirah (*fear*) of this One.

⁶ Are not chamesh sparrows sold for two asarion? And not even one of them has been overlooked in the eynayim of HASHEM.

⁷ But even the hairs of your rosh have all been inventoried. Never fear. You are of more worth than many sparrows.

⁸ And I say to you, whoever will declare the Ani Maamin public hoda'ah (*acknowledgement*) of me* before Bnei Adam, the Bar Enosh† will make public hodaah (*acknowledgement*) of him before the malachim of HASHEM.

⁹ But the one having made hakhchashah (*denial*) of me‡ before Bnei Adam will be denied before the malachim of HASHEM.

¹⁰ And everyone who will say a dvar against the Bar Enosh,§ he will be given selicha (*forgiveness*). But the one having committed Chillul HASHEM gidduf (*blasphemy*) against the Ruach Hakodesh will not be given selicha.

¹¹ And when they bring you in before the shuls and the rulers and the manhigim, do not have a

* 12:8 as Moshiach † 12:8 Moshiach, Dan 7:13-14 ‡ 12:9 as the Bar Enosh Moshiach, Dan 7:13-14 § 12:10 Moshiach, Dan 7:13-14

lev rogez about what you should speak in your own hitstaddekut (*defense*), or about your legal brief.

¹² For the Ruach Hakodesh will be your rabbi teaching you in the same hour what it is necessary to say.*

¹³ And someone out of the multitude said to him, Rabbi, speak to my ach to share with me the yerushah (*inheritance*).

¹⁴ But he said to him, Ben Adam, who appointed me a shofet or an arbitrator over you?

¹⁵ And Rebbe, Melech HaMoshiach said to them, Take care and be shomer against all chamdanut (*covetousness*), because the Chayyei HaAdam does not consist in the abundance of his possessions.†

¹⁶ And Rebbe, Melech HaMoshiach spoke a mashal (*parable*) to them saying, An aza (*certain*) oisher (*rich man*) had land that produced a good crop.

¹⁷ And he was thinking to himself, saying, What should I do? Because I do not have a place where I will store my crops.

¹⁸ And he said, This I will do. I will tear down my asim (*granaries, storehouses*) and I will build larger asim. And there I will gather all my grain and my produce.

¹⁹ And I will say to my neshamah, Neshamah, you have an ample store of goods for many years to come. Take your ease, LEEKHOL, VLISHTOT, VLISHMOACH‡(*to eat, and to drink, and to be merry*).

* **12:12** Ex 4:12 † **12:15** Job 20:20; 31:24; Ps 62:10 ‡ **12:19** Koh 8:15

20 But HASHEM said to him, Goilem! Halailah hazeh your nashamah is required of you. Now to whom will be given what you prepared?§

21 Such is the one hoarding up for himself and not having osher toward HASHEM.

22 And Rebbe, Melech, HaMoshiach said to his talmidim, Therefore, I say to you: do not have a LEV ROGEZ* for your Chayyim, about your okhel (*food*) or your basar (*body*), what you might put on.

23 For the neshamah is more than okhel and the basar more than gartel (*belt*) and shtreimel (*expensive hat*).†

24 Consider the ravens! They do not sow nor reap, they have no storeroom or asam (*granary*), yet HASHEM feeds them. Of how much more worth are you than the OPH HASHOMAYIM.‡

25 And can any of you by means of a LEV ROGEZ add one cubit to your span of Chayyim?

26 If then you are not able to do even a small thing, why have a LEV ROGEZ about the rest?

27 Consider the lilies! How they grow! A lily does not labor nor spin. But I say to you, not even Sh'lomo HaMelech in all his kavod was arrayed like one of these.§

28 And if HASHEM so enrobes the grass of the field, which is here hayom (*today*) and thrown into the eish makhar (*tomorrow*), how much more will HASHEM enrobe you, you ones of little bitachon.

§ 12:20 Jer 17:11; Job 27:8; Ps 39:6; 49:10 * 12:22 Dt 28:65

† 12:23 Gn 47:18; Ps 16:9-10; Job 19:25,27; Isa 53:11 ‡ 12:24 Job

38:41; Ps 147:9 § 12:27 1Kgs 10:4-7

²⁹ And don't keep striving after okhel (*food*) and skikuy (*drink*), and don't have a lev rogez (*anxious heart*).

³⁰ For all these things the Goyim of the Olam Hazeh strive after, but your Av* has daas (*knowledge*) that you need these things.

³¹ But seek the Malchut HASHEM, and these things will be added to you as well.

³² Do not have pachad (*terror, fear*), Eder Katan (*Little Flock*), because it is the ratzon, the chefetz (*desire*) of your Av† to give you the Malchut.

³³ Sell your possessions and give tzedakah. Make for yourselves the baitel (*wallet*) that doesn't wear out, an inexhaustible otzar (*treasure*) in Shomayim, where no ganav (*thief*) comes near nor moth destroys.

³⁴ For where your otzar (*treasure*) is, there also will be your lev (*heart*).

³⁵ Tighten your gartels for action and have your menorahs lit.

³⁶ And you should be like bnei Adam who expectantly khakeh l'vo'o shel (*await the arrival of*) their Adon when he returns from the Chasunoh, in order that, when he comes and knocks, ofen ort they may open the delet for him.

³⁷ Ashrey are those avadim (*servants*), whom, having come, the Adon will find keeping shomer. Omein, I say to you, that he will fasten his gartel, and have those avadim (*servants*) sit down to tish, and he will come and serve them.

* **12:30** sh'ba'Shomayim † **12:32** sh'ba'Shomayim

³⁸ And if in the second or if in the third watch he comes and finds it thus, ashrey (*happy, blessed*) are those.

³⁹ But have daas of this, that if the Baal Bayit had had da'as in what hour the ganav (*thief*) comes, he would not have allowed his bais to be broken into.

⁴⁰ So you be shomer, for the Bar Enosh[‡] comes in an hour you do not think.

⁴¹ And Kefa said, Adoneinu, are you speaking this mashal for us or for all?

⁴² And HaAdon said, Who then is the sochen haneeman and navon (*faithful and wise steward*) whom HaAdon will appoint over his avadim to give them their okhel (*food*) allowance at the proper time?

⁴³ Ashrey is that eved, whom, having come, his Adon will find doing thus.

⁴⁴ Omein, I say to you, that he will appoint him over all that he has.

⁴⁵ But if that eved says in his lev, Adoni delays to come to me, and if that eved begins to beat the avadim (*servants*) and the shfakhot (*maid servants*), and to gluttonize and get down in his schnapps,

⁴⁶ HaAdon of that eved will come on a day which he does not expect and at an hour of which he does not have da'as, and will cut him in pieces and assign him the portion of the Apikoros with the koferim (*unbelievers*).

⁴⁷ That eved, who had daas of the ratzon of his Adon and did not get prepared or do according to his ratzon, will be beaten with a klap (*blow*) and

[‡] 12:40 Moshiach, Dan 7:13-14

not a few. §

⁴⁸ But the one not having had daas, but having done things worthy of a klap, will receive but a few. But to everyone to whom much was given, much will be required from him, and to whom was entrusted much, even more achraius (*accountability*) will be required.*

⁴⁹ I came to throw Eish on the earth, and how I wish it was already kindled!

⁵⁰ And I have a tevilah I have to undergo, and how I am distressed until it is completed.

⁵¹ Do you think that I came to bring Shalom on the earth? No, I tell you, but rather machaloket (*division, controversy*).

⁵² For there will be from now in one bais (*household*) chamesh (*five*) having been divided, shaloshah against shenayim and shenayim against shaloshah,

⁵³ AV will be divided against BEN and BEN against AV, EM (*mother*) against BAT and BAT against EM, KALLAH BACHAMOT (*daughter-in-law against mother-in-law*) and CHAMOT against KALLAH.†

⁵⁴ And he was saying also to the multitudes, When you see the anan rising over the maarav (*west*), ofen ort you say, Geshem (*rain*) is coming, and so it happens.

⁵⁵ And when there is a south wind blowing, you say, It will be kham (*hot*), and it happens.

⁵⁶ Tzevu'im! You have daas how to interpret the appearance of the earth and the sky; how is it,

§ 12:47 Dt 25:2 * 12:48 Lv 5:17; Num 15:27-30 † 12:53 Mic 7:6

then, that you do not have daas of how to interpret HaZman HaZeh (*This Time*)?

⁵⁷ And why also for yourselves do you not judge what is yashar (*straight, right*)?

⁵⁸ For as you go with your ish riv (*opponent in a lawsuit*) to appear before the magistrate, on the derech make an effort to settle with him, lest he drag you to the shofet, and the shofet will hand over you to the shoter, and the shoter will throw you into the beit hasohar.

⁵⁹ I say to you, by no means may you come out, until even the last peruta (*small coin*) you pay back.

13

¹ Now on the same occasion there were some present reporting to Rebbe, Melech HaMoshiach about the men of the Galil whose blood Pilate mixed with their zevakhim (*sacrifices*).

² And, in reply, Moshiach said, Do you think that these men of the Galil were greater chote'im (*sinner*s) than all others of the Galil, because they suffered this shud (*misfortune*)?

³ Lo (*no*), I say, but unless you make teshuva, you will all likewise perish.

⁴ Or do you think that those shmonah asar (*eighteen*) upon whom the migdal (*tower*) in Shiloach fell and killed them, do you think that they were greater chote'im (*sinner*s) than all the Bnei Adam living in Yerushalayim?

⁵ Lo (*no*), I tell you, but unless you make teshuva, you will all likewise perish.

⁶ And Rebbe, Melech HaMoshiach was speaking this mashal. A certain man had an etz te'enah (*fig tree*) which had been planted in his kerem, and he came seeking pri (*fruit*) on it, and he did not find any.*

⁷ So he said to the keeper of the kerem, Hinei shalosh shanim (*three years*) I come seeking pri on this etz te'enah (*fig tree*) and I do not find any. Therefore, cut it down! Why is it even using up the adamah (*ground*)?

⁸ But in reply he says to him, Adoni, leave it also this year, until I may dig around it and may throw fertilizer on it,

⁹ And if indeed it produces pri in the future, tov me'od (*very well*); otherwise, you will cut down it.†

¹⁰ Now in one of the shuls Rebbe, Melech HaMoshiach was saying shiurim on Shabbos.

¹¹ And an isha which had a ruach hamachla (*a spirit of an infirmity, illness*) shmonah asar (*eighteen*) years was bent double and was not able to straighten up at all.

¹² And when he saw her, Rebbe, Melech HaMoshiach called out to her and said, Isha (*Woman*), you have been set free from your machla (*illness*).

¹³ And Rebbe, Melech HaMoshiach placed his hands upon her. And ofen ort (*immediately*) she was straightened and she was crying, Baruch HASHEM!

¹⁴ And in reply the Rosh of the Beit HaKnesset, being indignant that Rebbe, Melech HaMoshiach had given refuah (*healing*) on Shabbos, was saying

* 13:6 Isa 5:2; Jer 8:13 † 13:9 Ro 11:23

to the multitude, There are sheshah yamim (*six days*) in which melachah (*work*) should be done; therefore, come during those sheshah yamim and get your refuah; but not on Shabbos!‡

15 But Rebbe, Melech HaMoshiach Adoneinu answered him and said, Tzevu'im! Does not each of you on Shabbos untie his ox or his donkey from the evus (*animal feeding trough*) and lead it away to water him?

16 But ought not this isha, a bat Avraham Avinu as she is, whom HaSatan has bound hinei, nebach (*regrettably*) these shmonah asar (*eighteen*) long years — should she not have been set free from this bond on Shabbos?

17 And as Rebbe, Melech HaMoshiach said these things, all his mitnaggedim (*opponents*) were put to bushah (*shame*), and all the multitude was having simcha with chedvah (*rejoicing*) over all the things of kavod being accomplished by him.§

18 Therefore, Rebbe, Melech HaMoshiach was saying, What is the Malchut HASHEM like? And to what shall I make a tzushtel (*comparison*) of it?

19 It is like a mustard seed, which a man took and threw into his own garden, and it grew and became an etz (*tree*), and the OPH HASHOMAYIM nested in its branches.

20 And again Rebbe, Melech HaMoshiach said, To what shall I compare the Malchut HASHEM?

21 It is like se'or (*leaven*), which an isha took and hid in shalosh (*three*) measures of wheat flour until the whole batch was leavened.

22 And Rebbe, Melech HaMoshiach was itinerating throughout the shtetlach (*towns*) and villages

‡ 13:14 Ex 20:9 § 13:17 Isa 66:5

saying shiurim and heading on toward Yerushalayim.

²³ And someone said to him, Adoni, are there only a few coming to Yeshu'at Eloheinu? And Rebbe, Melech HaMoshiach said to them,

²⁴ Strive to enter through the sha'ar hatzarut (*gate of narrowness*), because many, I say to you, will seek to enter and they will not be able to.

²⁵ After the Baal Bayit gets up and shuts the delet, and you begin to stand outside and to knock on the delet, saying, Adoneinu, open up for us! And in reply, he will say to you, I do not have daas of you; from where are you from?

²⁶ Then you will begin to say, We ate and drank in your presence, and in our rekhovot (*streets*) you taught.

²⁷ And he will speak, saying to you, I do not know you, from where are you from? Go away from me, kol po'alei resha (*all workers of evil*)!

²⁸ There will be weeping and gnashing of teeth, when you will see Avraham Avinu and Yitzchak and Ya'akov and all the Neviim in the Malchut HASHEM, but you yourselves being thrown out.

²⁹ And they will come from mizrach (*east*) and maarav (*west*) and from tzafon (*north*) and darom (*south*) and they will be the ones bimesibba (*reclining at tish*) in the Malchut HASHEM.

³⁰ And there are some acharonim who will be rishonim and there are some rishonim who will be acharonim.

³¹ In the same hour some Perushim approached Rebbe, Melech HaMoshiach, saying to him, Depart and go from here, because Herod wants to kill you.

³² And Rebbe, Melech HaMoshiach said to them, Go and tell that fox, Hinei, I cast out shedim and I accomplish refuot (*healings*) hayom (*today*) and makhar (*tomorrow*) and Yom HaShlishi (*The Third Day*) I reach my goal.

³³ Nevertheless, it is necessary for me to travel on hayom (*today*) and makhar (*tomorrow*) and the yom following, because it cannot be that a navi should have his violent death and his histalkus (*passing*) outside Yerushalayim.

³⁴ O Yerushalayim, Yerushalayim, she who kills the Neviim and stones the ones sent to her! How often I wanted to gather your yeladim just as a hen gathers her chicks under her wings, and you were not willing!

³⁵ Hinei your Beis* is left to you desolate; and I say to you, you shall by no means see me until the zman (*time*) comes when you say, BARUCH HABAH B'SHEM ADONAI!†

14

¹ And it came to pass when he went into a bais of a certain one of the Rashei HaPerushim on Shabbos for betziat halechem, and they were watching him closely,

² And there in front of Rebbe, Melech HaMoshiach was a certain ish suffering from dropsy,

³ And in reply, Rebbe Melech HaMoshiach spoke to the Baalei Torah and Perushim, saying, Is it mutar (*permissible*) on Shabbos to give refuah or not?

* 13:35 HaMikdash † 13:35 Jer 12:17; Ps 118:26; Ro 11:26

⁴ But they kept silent. And having taken hold of him, Rebbe, Melech HaMoshiach granted him refuah and sent him away.

⁵ And to them Rebbe, Melech HaMoshiach said, Who of you having a ben or an ox fall into a well and will not ofen ort (*immediately*) pull him out on Shabbos?

⁶ And they were not able to make a counter argument keneged (*against*) this.

⁷ And Rebbe, Melech HaMoshiach began speaking a mashal to the seudah (*banquet supper*) invitees, when he noticed how they had been picking out the rashei hamoshavot (*chief seats*) at the tish, saying to them,

⁸ When you are invited by someone to a Chasunoh (*wedding*), you should not recline at tish in the rashei hamoshavot (*chief seats*), lest a more distinguished person than you may have been invited by him,

⁹ And he who invited you both shall come and say to you, Give place to this one, and then in bushah (*shame*) you proceed to occupy the seat of humiliation, the low seat.

¹⁰ But when you are invited, go and recline at tish in the moshav hashafel (*low seat*), so that when the one who has invited you comes, he may say to you, Chaver, move up to a higher place; then you will have kavod in the sight of all with you at the tish.

¹¹ For everyone exalting himself shall be humbled, and the one humbling himself shall be exalted.

¹² And Rebbe, Melech HaMoshiach was speak-

ing also to the one who invited him, When you prepare a seudah or a Melave Malkah, do not invite your chaverim or your achim or your krovey mishpochot (*relatives*) or your shchenim haashirim, lest they also should invite you in return and repayment come to you.

¹³ But when you prepare a seudah (*feast*), invite the aniyim (*the poor*), the baalei hamum (*the maimed*), the pisechim (*the lame*), the ivrim (*blind*),

¹⁴ And Birkat Shomayim (*the Blessing of Heaven*) will befall you, because they do not have the means to repay you; for you will be repaid in the Yom Tekumat HaTzadikim* (*Day of the Resurrection of the Righteous*).

¹⁵ And when a certain one of those reclining at tish with Rebbe, Melech HaMoshiach heard these things, he said to him, Ashrey is he who will eat lechem in the Malchut HASHEM!†

¹⁶ But Rebbe, Melech HaMoshiach said to him, A certain man was preparing a big seudah, and he invited many;

¹⁷ And at the dinner hour, he sent his eved to say to the seudah invitees, Come, because everything is ready now.

¹⁸ But each began to come up with a teretz (*excuse*). The rishon (*first*) said to him, I bought a sadeh (*field*) and I am compelled to go out and look at it. Please be mekabel (*receive, accept*) my teretz.

¹⁹ And another said, I have bought chamesh pair of oxen, and I am going to try them out. Please be mekabel my teretz (*excuse*).

* **14:14** Rv 20:5 † **14:15** Isa 25:6

²⁰ And another said, I took a wife and therefore I am not able to come.

²¹ And the eved returned and reported this to his Adon. Then the Baal Bayit became angry and said to his eved, Go out quickly into the rekhovot (*streets*) and lanes of the shtetl and bring in here the aniyim (*the poor*) and the baalei hamum (*the maimed*) and the ivrim (*blind*) and the pisechim (*the lame*).

²² And the eved said, Adoni, what you commanded has been done, and still there is room.

²³ And the Adon said to the eved, Go out to the rekhovot and along the boundaries and urge them to come in, in order that My Beis may be filled.

²⁴ For I say to you that no one of those Bnei Adam who were invited will taste my seudah.

²⁵ And large multitudes were accompanying him, and Rebbe, Melech HaMoshiach turned and said to them,

²⁶ If someone comes to me, and does not hate[‡] his own Abba and Em (*mother*) and isha and yeladim and achim and achayot and in addition also his own life,[§] he is not able to be my^{*} talmid.

²⁷ Whoever does not carry his own etz shel mesiros nefesh following Me[†] is not able to be my[‡] talmid.

²⁸ For who among you, wanting to build a migdal (*tower*), will not first sit down and rechen (*calculate*) the cost, to see if he has enough to complete it?

[‡] **14:26** hyperbolically, in comparison to Moshiach **§ 14:26** in the Olam Hazeh ^{*} **14:26** Moshiach's [†] **14:27** Rebbe, Melech HaMoshiach [‡] **14:27** Moshiach's

²⁹ Otherwise, having laid his yesod (*foundation*) and not being able to finish it, everyone seeing it may begin to make leitzonus (*fun, mockery*) of him,

³⁰ Saying, This man began to build and was not able to finish.

³¹ Or what melech, going out to make milchamah (*war*) against another melech, will not first sit down and consider if he is able with aseret alafim (*ten thousand*) to meet the one with esrim elef (*twenty thousand*) coming against him?

³² Or else, while the other is noch (*yet*) far away, he sends an embassy delegation and seeks terms for shalom.

³³ So, then, none of you can become my talmid if you do not renounce all your [idolatrous] holdings.

³⁴ Therefore, melach (*salt*) is tov; but if even melach should become tasteless, with what will it be seasoned?

³⁵ It is useless either for the land or for the dung hill; they throw it away. The one who has ears to hear, shema!

15

¹ Now all the mochesim (*tax-collectors*) and the chote'im (*sinners*) were coming near Rebbe, Melech HaMoshiach to listen to him.

² And both the Perushim and the Sofrim were grumbling, saying, This one gives a kabbalat panim reception to chote'im (*sinners*) and eats at tish with them.

³ And Rebbe, Melech HaMoshiach told them this mashal, saying,

⁴ What man of you, if he has meah kevasim (*a hundred sheep*) and has lost from them one, does not leave the tishim vteshah (*ninety-nine*) in the open pasture, and go for the one which has been lost until he finds it?

⁵ And when he has found it, he puts it on his shoulders with lev same'ach.*

⁶ And when he returns to his bais, he calls together his chaverim and his shchenim (*neighbors*), saying to them, Make a simcha with me, because I have found my keves (*sheep*), the one that was lost!

⁷ I say to you that in the same way there will be more simcha in Shomayim over one choteh (*sinner*) who becomes a baal teshuva than over tishim vteshah tzaddikim who have no need of teshuva.

⁸ Or what isha having asaret (*ten*) drachmas, if she loses one drachma, will not light a licht (*light*) and sweep the bais and search carefully until she finds it?

⁹ And having found it, she calls together chaverim and shchenim saying, Have simcha with me, for I have found the drachma which I lost.

¹⁰ In the same way, I say to you, there is simcha in the presence of the malachim HASHEM over one choteh (*sinner*) who becomes a baal teshuva.

¹¹ And Rebbe, Melech HaMoshiach said, A certain ben Adam had shnei banim (*two sons*).

¹² And the younger of them said to his Abba, Avi, give to me the share of the estate that falls to me. And his Abba divided his wealth between them.

* 15:5 Ps 23; 119; Jer 31:10; Ezek 34:11-16

¹³ And not many yamim later, having gathered together everything, the younger ben went on a journey to a far away country, and there he squandered his osher (*riches*) with gilui arayot (*sexual immorality*) and loose living.[†]

¹⁴ And when he had spent everything, there came a severe ra'av (*famine*) throughout that aretz, and he began to be nitzrach (*needy*).

¹⁵ And he went and became associated with one of the citizens of that aretz, and he sent him into his fields to feed chazirim,[‡]

¹⁶ And he was longing to fill his mogen (*stomach*) with the pods which the chazirim were eating, and no one was giving anything to him.

¹⁷ When he came to his senses, his seichel told him, How many of my Abba's sachirim (*hired workers*) have more than enough okhel (*food*) and I am perishing here with hunger.

¹⁸ I will get up and go to my Abba, and I will say, Avi, I sinned against Shomayim and in your sight.[§]

¹⁹ I no longer have the zokheh (*merit*) worthy to be called a ben of my Abba. Make me as one of your sachirim (*hired workers*).

²⁰ And when he got up he came home to his own Abba. And while he was still a long way off, his Abba saw him, and was filled with rachmei Shomayim (*heavenly mercy, compassion*) and tears, and fell upon his neck and kissed him.*

²¹ And bno said to the Abba, Avi, I sinned against Shomayim and in your sight. No longer do I have

[†] 15:13 Isa 59:2 [‡] 15:15 Lv 11:7 [§] 15:18 Lv 26:40; Ps 51:4[6]

* 15:20 Gn 45:14

the zokheh (*merit*) to be worthy to be called your ben.[†]

²² But his Abba said to his avadim, Shnel! (*Quick!*) Bring out the best kaftan and clothe him, and put a ring on his hand and sandals for his feet,[‡]

²³ And bring the fattened calf, and slaughter it, and let us eat and have a simcha,

²⁴ Because this ben of mine was dead and now he has returned l'Chayyim! He had been lost and now he is found. And they began to make a simcha.

²⁵ But the Abba's alterer ben (*older son*) was in the sadeh (*field*). And as he was coming, he drew near to the bais, and he heard the zemiroth (*table songs*), and the sound of the klezmer (*musician*) and the§ dancing,

²⁶ And having summoned one of the avadim (*servants*), the alterer ben (*older son*) was inquiring what these things might be.

²⁷ And the eved said to him, Your ach is present, and your Abba sacrificed the fattened calf, because your Abba received him back bari v'shalem (*safe and sound*).

²⁸ And the alterer ben was filled with ka'as (*anger*), and he did not want to enter. But his Abba came out and was pleading with him.

²⁹ But in reply the alterer ben said to his Abba, Hinei, so many years I serve you and never a mitzvah of you I disobeyed, and never for me did you give even a young goat that with my chaverim I might make a simcha.

† 15:21 Ps 51:4 [6] ‡ 15:22 Zech 3:4; Gn 41:42 § 15:25 chasidic

³⁰ But when shows up this ben of yours, the one having devoured your property with zonot (*prostitutes*), you sacrificed for him the fattened calf.*

³¹ And the Abba said to him, Beni, you are always with me, and everything which is mine is yours.

³² But now it was necessary for us to have lev samei'ach and make a simcha, because the ach of you was dead and he has returned l'Chayyim! He has been lost and now is found.†

16

¹ And Rebbe, Melech HaMoshiach was saying also to the talmidim, A certain oisher (*rich man*) had a sochen (*steward, estate manager or agent*), and the charge brought against him was that he was squandering the property of the oisher (*rich man*).

² And having called him, the oisher said to the sochen, What is this I hear about you? Submit to a bikoret beshbonot (*audit*) for that which is under your pekuddah (*stewardship care*), for you are no longer able to be sochen.

³ And the sochen said to himself, What may I do, because Adoni takes away the pekuddah from me? I am not strong enough to dig, I am ashamed to beg.

⁴ Oh! I have daas of what I may do, that when I am removed from the work of the sochen, they may receive me into their batim.

* 15:30 Prov 29:3 † 15:32 Mal 3:17

⁵ And having summoned his Adon's debtors one by one, he was saying to the first, How much do you owe Adoni?

⁶ And he said, One hundred jugs of olive oil. And the sochen said to him, Take your bill, sit down, quickly write fifty.

⁷ Then to another he said, And you, how much do you owe? And he said, One hundred containers of wheat. He says to him, Take your bill and write eighty.

⁸ And the Baal Bayit praised the unrighteous sochen because he acted with chochmah. Because the Bnei HaOlam HaZeh have more seichel in dealing with their own generation than the Bnei HaOhr.*

⁹ And I say to you, use the mammon (*the wealth of the Olam HaZeh*) to make for yourselves yedidim (*friends, chaverim*), so that when unrighteous mammon fails, they may welcome you into the mishkenot olam (*eternal dwellings of the Olam HaBah*).

¹⁰ The one oisgehalten in little, also is neeman in much, and the one who is unrighteous in little, also in much is unrighteous.

¹¹ If, then, you were not ne'eman with unrighteous mammon, who will entrust you with honemes?

¹² And if you were not neeman with that which belongs to another, who will give you what is your own?

¹³ No eved is able to serve two adonim; for either he will have sinah (*hatred*) toward the one and he will have ahavah (*love*) toward the other, or one

* 16:8 Ps 17:14; 18:26

he will be devoted to and the other he will despise. Your avodas service cannot be for both HASHEM and Mammon.

¹⁴ And the Perushim, who were ohavei kesef (*lovers of money*), heard all this and they made leitzonus (*fun*) of Rebbe, Melech HaMoshiach.

¹⁵ And Rebbe, Melech HaMoshiach said to them, You are the ones who in the sight of Bnei Adam credit yourself as being yitzdak im HASHEM[†] (*justified with G-d*), but HASHEM has daas (*knowledge*) of your levavot. Because the thing highly esteemed among Bnei Adam is a to'eva (*abomination*) before HASHEM.

¹⁶ The Torah and the Neviim were proclaimed until Yochanan; since then it is the Malchut HASHEM that is being preached as Besuras HaGeulah, and anyone entering it must strive to do so.

¹⁷ But it is easier for HaShomayim and HaAretz to pass away than for one tag (*ornamental flourish*) of the Torah to fail.

¹⁸ Anyone giving the get to his isha and taking another wife commits ni'uf (*adultery*), and the one marrying a gerusha (*divorcee*) commits ni'uf (*adultery*).

¹⁹ Now there was a certain oisher (*rich man*). He was dressed in purple and fine linen, and yom yom (*daily*) he feasted sumptuously and every day for him was to make a simcha.[‡]

²⁰ And there was a certain ish oni (*poor man*) covered with sores, El'azar by name, who had been laid at the oisher's sha'ar (*gate*).

[†] 16:15 Job 25:4 [‡] 16:19 Ezek 16:49

²¹ And the ish oni El'azar longed to fill his mogen (*stomach*) with what fell from the oisher's tish. But even the kelevim (*dogs*) were coming and licking the sores of the ish oni (*poor man*).

²² And it came to pass that El'azar died, and he was carried away by the malachim to the tish at the kheyk (*bosom*) of Avraham Avinu. And then the oisher (*rich man*) died also, and he was buried.

²³ And lifting up his eynayim in Sheol, where he was in the torments of agony, he sees Avraham Avinu off in the distance and El'azar at tish at his kheyk (*bosom*).

²⁴ And he called, Avraham Avinu! Chaneni na and send El'azar that he may dip the tip of his finger into the mayim and cool my tongue, because I am in torment in this moked (*fire*).§

²⁵ But Avraham Avinu said, Beni, have zikaron (*recollection*) that you received your tov in the span of your days, and El'azar likewise received the ra'ah. But now he is given nechamah (*comfort*) here, but you, yisurim (*sufferings, torments*).*

²⁶ And, in addition to all these things, there has been fixed between us and you a tehom gedolah (*a great abyss, chasm*), so that the ones wishing to come over from here to you are not able, neither from there to us may they cross over.

²⁷ And the oisher said, I ask you then, Avraham Avinu, that you may send El'azar to the bais of Avi,

²⁸ for I have chamesh achim (*five brothers*) that he may warn them, lest also they may come to this place of yisurim (*torments*).

§ 16:24 Isa 66:24 * 16:25 Ps 17:14

²⁹ But Avraham Avinu says, They have Moshe Rabbeinu and the Neviim. Let them listen to them.

³⁰ But the oisher said, Lo (*no*), Avraham Avinu, but if someone from the Mesim should go to them, they will make teshuva.

³¹ But Avraham said to him, If Moshe Rabbeinu and the Neviim they do not listen to, neither if someone should make his Techiyah from the Mesim should they be persuaded.

17

¹ And Rebbe, Melech HaMoshiach said to his talmidim, It is impossible for the nisayon (*temptation*) to sin not to come, but oy through whom it comes.

² It is better for him if a millstone is hung around his neck and he had been thrown into the sea than that he should cause a michshol for these little ones.

³ Pay attention to yourselves. If your ach sins and you rebuke him, and if he makes teshuva, grant him selicha (*forgiveness*).

⁴ And if shevah pe'amim during the yom he sins against you and shevah pe'amim he turns around to you saying, I make teshuva, you will grant him selicha.

⁵ And the Shlichim said to Rebbe, Melech HaMoshiach, Adoneinu, increase our emunah.

⁶ And Rebbe, Melech HaMoshiach Adoneinu said, If you have emunah like a mustard seed, you would have said to this mulberry etz, be uprooted and be planted in the sea, and it would have given you mishma'at.

⁷ But who among you, having an eved plowing or tending kevesim, when the eved comes in from the sadeh, will say to him, Here, come ofen ort (*immediately*) and recline at tish.

⁸ Rather, would he not say, Prepare something that I may have okhel; gird up your tunic and serve me until I am satisfied, and, after that, you may have okhel?

⁹ There is no obligatory effusive todah, when the eved only did his chiyuv (*duty*).

¹⁰ So also you, when you do all these things which are given you as mitzvot, say, We are useless avadim, we only did our chiyuv.

¹¹ And it came about while Rebbe, Melech HaMoshiach goes to Yerushalayim, he was traveling through the middle of Shomron and the Galil.

¹² And entering into a certain shtetl, some anashim metzoraim (*leprous men*) met Rebbe, Melech HaMoshiach, and there were ten of them. Keeping their distance,*

¹³ They shouted, saying, Yehoshua, Rabbi, chaneinu!

¹⁴ And having seen this, he said to them, Go and show yourselves to the kohanim. And it came about while they were going away that they were made metoharim (*clean*).†

¹⁵ And one of them, having seen that he had received refuah, returned with a kol gadol (*loud voice*), saying Baruch HASHEM!

¹⁶ And he fell on his face at the feet of Rebbe, Melech HaMoshiach, giving hodayah (*thanksgiving*). And he was a Shomroni (*Samaritan*).

* 17:12 Lv 13:45,46 † 17:14 Lv 14:3

¹⁷ And in reply Rebbe Melech HaMoshiach said, Were there not ten who were made metoharim? Now the tishah (*nine*), where are they?

¹⁸ Was none of them found to turn around and return and give kavod (*glory*) to HASHEM except this nokhri (*foreigner*)?

¹⁹ And Rebbe, Melech HaMoshiach said to him, Get up and go. Your emunah (*faith*) has delivered you.

²⁰ Now having been asked by the Perushim, Ad mosai? (*How much longer?*) When comes the Malchut HASHEM? Rebbe, Melech HaMoshiach replied, The Malchut HASHEM is not coming with things observable,

²¹ nor will they say, Hinei, here it is, or There it is, for hinei, the Malchut HASHEM is within you.

²² And he said to the talmidim, Yamim are coming when you will long to see one of the yamim of the Bar Enosh.‡ And you will not see it.

²³ They will say to you, Hinei, there it is! Or, hinei, here it is! Do not go out after them nor pursue them.

²⁴ For as the lightning flashing out of one part under Shomayim lights up the other part under Shomayim, thus will be the Bar Enosh§ in his Yom.

²⁵ But brishonah it is necessary for him to suffer many things and to be rejected by HaDor HaZeh.

²⁶ And just as it was in the yamim of Noach, thus will it be also in the yamim of the Bar Enosh.*

²⁷ They were eating, drinking, marrying, and being given in marriage, until the Yom when

‡ 17:22 Moshiach, Dan 7:13 § 17:24 Moshiach, Dan 7:13-14

* 17:26 Moshiach, Dan 7:13-14; Gn 6:5-8; 7:6-24

Noach entered into the Tevah (*Ark*) and HaMabbul (*the Flood*) came and destroyed everything.

²⁸ Likewise, just as it was in the yamim of Lot: they were eating, drinking, buying, selling, planting, and building.[†]

²⁹ But on the Yom when Lot went out from S'dom, from Shomayim it rained down eish and gofrit and destroyed everything.

³⁰ So it will be on the Yom when the Bar Enosh[‡] has his hisgalus (*revelation*).

³¹ On that yom let not anyone on the housetop come back down inside for any of his property in the bais, and the one in a sadeh (*field*) likewise let him not turn back for things left behind.

³² Remember eshet Lot (*Lot's wife*).[§]

³³ Whoever seeks to preserve his nefesh will lose it; but whoever loses it, will preserve it.

³⁴ I say to you, in lailah hazeh there will be two in one bed: one will be taken; and the other will be left.

³⁵ There will be shtayim (*two*) grinding at the same place: one will be taken, but the other will be left.

³⁶ Shtayim will be in the sadeh (*field*); one will be taken and the other left.

³⁷ And in reply they say to him, Where, Adoneinu? But Rebbe, Melech HaMoshiach said to them, Where the NEVELAH* is, there also the nesharim (*vultures, eagles [popularly]*) will be gathered together.

[†] 17:28 Gn 19:1-28 [‡] 17:30 Moshiach, Dan 7:13-14 [§] 17:32 Gn 19:26 * 17:37 Dt 21:23

18

¹ Now he was speaking a mashal to them about how it is necessary always for them to daven and not to lose chozek,*

² Saying, An aza (*certain*) Shofet was in a certain town. Now this Shofet had no fear of HASHEM nor any respect for Bnei Adam.

³ Now an almanah was in that town and she was coming to him saying, Grant me yashrus (*justice*) against my ish riv (*opponent in a lawsuit*).†

⁴ And for a zman (*time*) the Shofet was not willing. But after these things, he said to himself, If indeed HASHEM I do not fear nor do Bnei Adam I respect,

⁵ Yet because this almanah (*widow*) causes me tzoros and is such a nudzh (*pest*), I will grant yashrus (*justice*) to her, lest in the end she may wear me out by her constant coming.

⁶ Now Rebbe, Melech HaMoshiach Adoneinu said, Listen to what the unrighteous shofet says.

⁷ Now will not HASHEM by all means do mishpat for his Bechirim crying out to him yomam valailah? Will he delay long in bringing them help?‡

⁸ I say to you that HASHEM will bring about their yashrus (*justice*) swiftly, but when the Bar Enosh§ comes, will he then find emunah (*faith*) on haaretz?

⁹ And he said this mashal also to some, who have become soimech (*confident, putting their trust and*

* **18:1** Isa 40:31 † **18:3** Isa 1:17 ‡ **18:7** Ex 22:23; Ps 88:1 § **18:8** Moshiach, Dan 7:13-14

being dependent) on themselves that they are tzad-dikim and who are despising others.*

¹⁰ Shnei anashim (*two men*) went up to the Beis Hamikdash to daven, one was a Parush and the other, a moches (*tax collector*).

¹¹ The Parush was standing by himself, shawking (*ritual swaying while davening*), and his tefillah went like this: Adonoi, Modeh Ani that I am not like other men, swindlers, resha'im, menaafim, or even this moches.

¹² I undergo a tzom (*fast*) twice during the week, I give the ma'aser (*tithe*) of everything as much as I get.†

¹³ But the moches (*tax collector*) stood at a distance and was not willing even to lift up his eyenayim to Shomayim but was beating his chest, saying, Adonoi, rachem na al choteh kamoni! (*L-rd, have mercy on a sinner like me!*)‡

¹⁴ I say to you, this one, rather than the other one, went down to his bais having been made yitzdak im HASHEM (*justified with G-d*). Because everyone lifting himself up will be brought low, but the one bringing himself low will be uplifted.

¹⁵ Now also they were bringing to Rebbe, Melech HaMoshiach yeladim that he might place his hands on them. But having seen this, the talmidim were rebuking them.

¹⁶ But Rebbe Melech HaMoshiach called for them saying, Permit the yeladim to come to me and do not hinder them, for of such ones is the Malchut HASHEM.

* **18:9** Isa 65:5 † **18:12** Isa 58:3; Mal 3:8 ‡ **18:13** Isa 66:2; Jer 31:19

¹⁷ Omein, I say to you, whoever does not welcome the Malchut HASHEM as a yeled would, may by no means enter into it.

¹⁸ And a certain one of the manhigim (*leaders, one of the wealthier Baale-Battishe Jews*) questioned Rebbe, Melech HaMoshiach, saying, Mori HaTov (*Good Teacher*), what mitzvah must I do to inherit Chayyei Olam?

¹⁹ And Rebbe Melech HaMoshiach said to him, Why do you call me tov? No one is tov except HASHEM alone, nu?

²⁰ You have daas of the Mitzvot. LO TINAF, LO TIRTZACH, LO TIGNOV, LO TAANEH VREIACHAH ED SHAKER, KABEID ES AVICHA VES IMMECHA. §

²¹ And he said, In all these things I have been shomer mitzvot and frum from my kinder-yoren.

²² And having heard, Rebbe Melech HaMoshiach said to him, Still one thing for you is lacking. Everything as much as you have, sell and distribute to the aniyim, and you will have otzar in Himel; and come follow me.

²³ But having heard these things, he fell into agmat nefesh (*grief, sadness*). For he had much kesef.

²⁴ And Rebbe, Melech HaMoshiach, when he saw him fall into agmat nefesh, said, How difficult it is for the ones having osher (*riches*) to enter into the Malchut HASHEM.*

²⁵ For it is easier for a camel to go through the eye of a needle than for an oisher (*rich man*) to enter into the Malchut HASHEM.

§ 18:20 Ex 20:12-16; Dt 5:16-20 * 18:24 Prov 11:28

²⁶ But the ones, having heard, said, Then who is able to come to Yeshu'at Eloheinu?

²⁷ And he said, The things impossible with Bnei Adam are possible with HASHEM.

²⁸ And Kefa said, Hinei, we have left everything to follow you.

²⁹ And he said to them, Omein, I say to you, that there is no one who left bais or isha or achim or horim (*parents*) or yeladim because of the Malchut HASHEM,

³⁰ Who will not receive many times as much in this zman (*time*) and in the Olam HaBah, Chayyei Olam.

³¹ And having taken the Shneyim Asar (*Twelve*) aside in a yechidus, he said to them, Hinei, we are making another aliyah leregel (*pilgrimage*) to Yerushalayim, and all the things having been written by the Nevi'im about the Bar Enosh[†] will be fulfilled.[‡]

³² For he (*the Bar Enosh Moshiach*) will be delivered up to the Goyim and he will be ridiculed and he will be mistreated and he will be spat upon,

³³ And, having laid the shot (*whip*) on him, they will kill him and after his histalkus (*passing*), on the Yom HaShlishi there will be Techiyas HaMoshiach.

³⁴ And they had binah (*understanding, comprehension*) regarding none of these things, and this dvar was nistar (*concealed*) from them, and they had no understanding of the things being said.

³⁵ And it came about while Rebbe, Melech HaMoshiach drew near to Yericho, a certain ivver

[†] **18:31** Moshiach, Dan 7:13-14 [‡] **18:31** Ps 118:22

(*blind man*) was sitting beside the road begging.

³⁶ And having heard a multitude traveling through, he was asking what this might be.

³⁷ And they reported to him that Yehoshua from Natzeret is passing by.

³⁸ And he cried out saying, Ben Dovid! Chaneni! (*Have mercy on me!*)

³⁹ And the ones going past him were rebuking him that he should be silent, but he just so much the more was crying out, Ben Dovid, chaneni!

⁴⁰ And stopping, Rebbe Melech HaMoshiach commanded the ivver to be led to him. Having drawn near, Rebbe, Melech HaMoshiach asked him, What do you wish that I may do for you?

⁴¹ And he said, Adoni, that I may regain my sight.

⁴² And Rebbe Melech HaMoshiach said to him, Regain your sight; your emunah (*faith*) has brought you refuah (*healing*).

⁴³ And at once he saw again and was following Rebbe, Melech HaMoshiach, shouting, Baruch HASHEM! And all the people, who were edei reiyah (*eyewitnesses*) of this, shouted, Baruch HaShem!

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¹ And having entered, Rebbe, Melech HaMoshiach was passing through Yericho.

² And, hinei, a man by name Zakkai was there and he was a chief moches (*tax collector*) and he was an oisher (*rich man*).

³ And he was seeking to catch a look at Rebbe Melech HaMoshiach and was not able to do so, because of the multitude, and because he was komah (*short of stature*).

⁴ And having run ahead to the front, he climbed up onto an etz (*tree*), a sycamore, that he might see Rebbe, Melech HaMoshiach, because by that derech (*way*) he was about to pass by.*

⁵ And as he came to the place, having looked up, Rebbe Melech HaMoshiach said to him, Zakkai, hurry and come down, for hayom (*today*) in your bais (*house*) it is necessary for me to remain.

⁶ And having hurried, Zakkai came down and welcomed with Kabbalas HaMalchus (*accepting his sovereignty as king*) Rebbe, Melech HaMoshiach with simcha (*joy*).

⁷ And all, having seen this, were beginning to kvetch (*complain*), saying, With a choteh (*sinner*) he entered to rest?

⁸ And Zakkai stood there and said to Rebbe, Melech HaMoshiach Adoneinu: Hinei, half of my possessions, Adoni, I give as tzedakah (*contribution to charity*) to the aniyim, and if from someone I defrauded of anything, I am paying back arbatayim (*four times*).†

⁹ And he said to him, Hayom (*Today*) Yeshu'at Eloheinu has come to this bais, because he also is a Ben Avraham.

¹⁰ For the Bar Enosh‡ came to seek and to save the lost.§

¹¹ Now as they were hearing these things, Rebbe, Melech HaMoshiach added a mashal (*parable*), because he was near to Yerushalayim and they had the havamina (*assumption*) that

* 19:4 1Kgs 10:27; 1Chr 27:28; Isa 9:10 † 19:8 Ex 22:1; Lv 6:4,5; Num 5:7; 2Sm 12:6; Ezek 33:14,15 ‡ 19:10 Moshiach, Dan 7:13-14
§ 19:10 Ezek 34:12,16

the Malchut HASHEM was about to appear immediately.

¹² Then Moshiach said, A certain man of noble birth traveled to a distant country to get for himself royal power for his malchut and to return.

¹³ And having summoned ten avadim (*servants*) of his, he gave them ten minas and he said to them, Conduct business until I come.

¹⁴ But his subjects were hating the man of noble birth and they sent a delegation after him saying, We do not want this one to rule over us.

¹⁵ And it came about when he returned, having received the royal power of his malchut, he summoned to his presence these avadim to whom he had given the kesef, that he might have daas of what they had gained by trading.

¹⁶ And the rishon (*first*) came, saying, With your mina, Adoni, ten minas more were gained.

¹⁷ Yafeh! Eved tov! Because you have been ne'eman (*faithful*) in a very small thing, have shlita (*authority*) over ten towns.*

¹⁸ And the sheni (*second*) came saying, Your mina, Adoni, made five minas.

¹⁹ And the man of noble birth said also to this one, And you have shlita (*authority*) over five towns.

²⁰ And the other came saying, Adoni, hinei! Your mina which I had put away in a tichel (*kerchief*).

²¹ For I was fearing you, because you are a big machmir (*stickler*), you take what you did not deposit, and you reap what you did not sow.

²² He says to him, From your own mouth I will

* **19:17** Prov 27:18

judge you, eved rasha (*bad servant*). You had daas that I am a big machmir (*stickler*), taking what I did not deposit and reaping what I did not sow?

²³ Why then did you not put my kesef on deposit? Then when I came I would have collected ribit (*interest*).

²⁴ And to the ones having stood nearby he said, Take from him the mina and give it to the one having ten minas.

²⁵ And they said to him, Adoneinu, he has ten minas!

²⁶ I say to you, that to everyone having, more will be given, but from the one not having, even what he has will be taken away.

²⁷ But these oyevim of mine, the ones refusing me the Kabbalas HaMalchus (*refusing my sovereignty as king*)[†] over them, bring here and execute them before me.

²⁸ And having said these things, he was traveling ahead, making his aliyah leregel to Yerushalayim.

²⁹ And it came about as he came near to Beit-Pagey and Beit-Anyah, by the Mount of Olives, Rebbe, Melech HaMoshiach sent two of the talmidim,

³⁰ Saying, Go to the shtetl ahead of you, in which entering you will find an AYIR[‡] having been tied, upon which none among Bnei Adam ever sat, and having untied it, bring it here.

³¹ And if someone asks you, Why are you untying it? — you will say this: HaAdon has need of it.

³² And having departed, the ones having been sent found it just as Rebbe, Melech HaMoshiach

[†] 19:27 cf. 70 C.E. [‡] 19:30 Zech 9:9

told them.

³³ And while untying the AYIR, its owners said to them, Why are you untying the AYIR?

³⁴ And they said, Rebbe, Melech HaMoshiach Adoneinu has need of it.

³⁵ And they led it to him and, having thrown their kaftans on the AYIR, they put Rebbe Melech HaMoshiach on it.

³⁶ And as Moshiach rode along, the people were spreading their garments on the road. §

³⁷ And as Rebbe, Melech HaMoshiach was now approaching the path that makes the descent from the Mount of Olives, all the multitude of the Rebbe's talmidim began with simcha (*joy*) and with a kol gadol (*a loud voice*) to shout Baruch HASHEM for all the nifla'ot (*wonders*) and gevurot (*mighty deeds*) of HASHEM! For they had been edei reiyah (*eyewitnesses*) of these,

³⁸ Saying, BARUCH HABAH, HaMelech B'SHEM ADONOI! Shalom b'Shomayim! And kavod in the Highest!*

³⁹ And some of the Perushim from the multitude said to him, Rabbi, rebuke your talmidim!

⁴⁰ And in reply he said, I say to you, if these will be silent, the avanim (*stones*) will cry out. †

⁴¹ And as he came near, having seen the Ir (*City*) [of Yerushalayim], Rebbe, Melech HaMoshiach wept over it, ‡

⁴² Saying, If you had only had daas in HaYom HaZeh of the things leading to shalom, but now it was nistar from your eyes.

§ 19:36 2Kgs 9:13 * 19:38 Ps 118:26 † 19:40 Hab 2:11 ‡ 19:41 Isa 22:4

⁴³ Because yamim (*days*) will come upon you when your oyevim (*enemies*) will construct a siege against you and they will surround you and will hem you in from all directions. §

⁴⁴ And they will dash you to the ground, you and your yeladim with you. And they will not leave an even (*stone*) upon an even (*stone*) within you, because you did not have daas of the zman (*time*) of your YOM PEKUDDAH (*visitation, reckoning*). *

⁴⁵ And having entered into the Beis HaMikdash, Moshiach began to throw out the sellers,

⁴⁶ Saying to them, It has been written, BEITI BEIT TEFILLAH YIKAREI, † but you made it a MEARAT PARITZIM. ‡

⁴⁷ And he was saying shiurim yom yom in the Beis Hamikdash. But the Rashei Hakohanim and the Sofrim were seeking to kill him, and also the Rashei HaAm,

⁴⁸ And they were not finding what they might do, for HaAm were all hanging on his every dvar.

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¹ And it came about on one of the yamim Rebbe, Melech HaMoshiach was saying shiurim to HaAm (*the People*) in the Beis Hamikdash and was preaching the Besuras HaGeulah, the Rashei Hakohanim and the Sofrim with the Ziknei HaAm stood by;

² They spoke, saying to him, Tell us by what shlita (*authority*) you do these things, or who is the one having given to you this shlita?

§ 19:43 Isa 29:3; Jer 6:6; Ezek 4:2; 28:6 * 19:44 Isa 10:3 † 19:46 Isa 56:7 ‡ 19:46 Jer 7:11

³ In reply, Rebbe, Melech HaMoshiach said to them, I will also confront you with a she'elah, and you tell me:

⁴ The tevilah of teshuva of Yochanan – was it from Shomayim or from Bnei Adam?

⁵ And they reasoned to themselves saying, If we say, from Shomayim, he will say, why did you not believe him?

⁶ But if we say, from Bnei Adam, HaAm (*the People*) all will subject us to sequilah (*stoning*), for HaAm Yisroel are all convinced that Yochanan is a navi.

⁷ And they answered that they did not have daas of the origin of the tevilah of teshuva of Yochanan.

⁸ And Rebbe Melech HaMoshiach said to them, Neither am I telling you by what shlita (*authority*) I do these things.

⁹ And he began to tell this mashal to HaAm Yisroel. A certain ish planted a kerem and leased it to koremim (*vine keepers*) and he went away for a long time.*

¹⁰ And in season he sent to the koremim (*vine keepers*) an eved (*servant*) that from the pri of the kerem they will give to him. But the koremim (*vine keepers*) sent the eved away empty, having beaten him.

¹¹ And he proceeded to send another eved. But him also, when they had beaten and dishonored him, they sent him away empty.

¹² And he proceeded to send an eved shlishi (*a third servant*). And also this one, having wounded, they threw out.

* 20:9 Isa 5:1-7

¹³ And the Adon of the kerem, said, What should I do? I will send Beni Ahuvi. Perhaps this one they will respect.

¹⁴ But having seen him, the koremim (*vine keepers*) were reasoning with one another saying, This one is the Bechor, the heir. Let us kill him, that the bechorah may become ours.

¹⁵ And having driven him outside the kerem, they killed him. What then will the Baal HaKerem do to them?

¹⁶ He will come and will destroy these koremim (*vine keepers*) and will give the kerem to others. And having heard this, HaAm Yisroel said, Chas vShalom!

¹⁷ But having looked at them, Rebbe, Melech HaMoshiach said, What then is this which has been written: EVEN MAASU HAYTAH LEROSH PINAH (*The Stone they rejected became the cap-stone*)?[†]

¹⁸ Everyone having fallen upon that EVEN (*stone*) will be DAKU[‡] (*broken into pieces*), and upon whomever it falls, it will crush him.[§]

¹⁹ And the Sofrim and the Rashei Hakohenim sought to lay their hands upon him in the same hour, but they were afraid of HaAm Yisroel, for they knew that he spoke this mashal (*parable*) against them.

²⁰ And having watched carefully, they sent spies pretending themselves to be tzaddikim, that they might catch him in his dvar, so as to deliver him to the rulers and the manhigim under the Moshel (*Governor*).

[†] 20:17 Ps 118:22 [‡] 20:18 Dan 2:34 [§] 20:18 Isa 8:14,15; Dan 2:34f

²¹ And they set a she'elah (*question*) before him, saying, Rabbi, we have daas that you speak beemes in the shiurim you say and you show no deference toward anyone, but on the basis of HaEmes you give torah about HaDerech HASHEM.

²² Is it mutar for us to pay tax to Caesar or not?

²³ But having noticed the ORMAH* (*cunning, craftiness*) in their manner, Rebbe, Melech HaMoshiach said to them,

²⁴ Show me a denarius. Whose demut (*likeness*) has it? And whose inscription? And they said, Caesar's.

²⁵ And he said to them, Then give the things of Caesar to Caesar and the things of HASHEM to HASHEM.

²⁶ And they were not able to catch him in his dvar before the people and, having been nispoyel (*marveled*) at his teshuva (*answer*), they were silent.

²⁷ And some of the Tzedukim — the Tzedukim are the ones speaking against the Techiyas HaMesim, who say there is none — approached Rebbe, Melech HaMoshiach. They set a she'elah (*question*) before him,

²⁸ Saying, Rabbi, Moshe Rabbenu laid it down in writing to us, if someone's ach dies and has an isha, and UVEN EIN LO (*and there is no son to him*), that he should take the almanah of his ach and he should raise up a zera (*seed*) to his ach.†

²⁹ Now there were shiva achim. And the first took an isha, and died UVEN EIN LO (*and there is no son to him*).

* 20:23 Gn 3:1 † 20:28 Dt 25:5

³⁰ And the second took her to be his isha, and he died childless.

³¹ And the third took her; and likewise also the seventh did not leave behind a ben and they all died.

³² And lemaskana (*finally*) the isha died.

³³ The isha, then, in the Techiyas HaMesim, of which of them does she become the wife? For shiva had her as isha (*wife*).

³⁴ And Rebbe Melech HaMoshiach said to them, The banim of the Olam Hazei marry and are given in marriage:

³⁵ But the ones having been considered worthy to attain to the Olam HaBah and the Techiyas HaMesim neither marry nor are given in marriage.

³⁶ For neither is it possible any longer for them to die, for they are like malachim and they are bnei haElohim, being bnei haTechiyas HaMesim.

³⁷ But that the Mesim are made to stand up alive, even Moshe revealed at the burning bush, as he calls Adonoi ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI YA'AKOV.‡

³⁸ But HASHEM is not the G-d of Mesim but is Elohei HaChayyim, for to HASHEM all are alive.

³⁹ And, in reply, some of the Sofrim said, Rabbi, you spoke well.

⁴⁰ For no longer were they daring to set a she'elah (*question*) before him regarding anything.

⁴¹ And he said to them, How do they say that the Rebbe Melech HaMoshiach is to be [merely] Dovid's ben?

‡ 20:37 Ex 3:6

⁴² For Dovid himself says in the book of Tehillim, NEUM HASHEM LADONI: SHEV LIMINI,

⁴³ AD ASHIT OYVECHA HADOM L'RAGLECHA. §

⁴⁴ Therefore, if Dovid calls him Adon, how is he [merely] ben Dovid?

⁴⁵ In the hearing of all the people, Rebbe, Melech HaMoshiach said to his talmidim,

⁴⁶ Beware of the Sofrim (*Rabbonim*), the ones wanting to strut around in long kaftans and loving* Birkat Shalom greetings in the marketplaces and the rashei hamoshavot (*chief seats*) in the shuls and the places of kavod at seudos tishen,

⁴⁷ Which devour the batim (*houses*) of the almanot (*widows*) and for the sake of appearance daven lengthy tefillos (*prayers*): the same shall receive greater damnation.

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¹ And having looked up, Rebbe, Melech HaMoshiach saw the ashirim (*rich people*) putting into the Beis Hamikdash Otzar (*Treasury*) their matanot (*gifts*).

² And he saw a certain poor almanah (*widow*) putting in there two leptas.

³ And Rebbe, Melech HaMoshiach said, Omein, I say to you that this poor almanah (*widow*) put in more tzedakah than everyone.

⁴ For all these put in matanot (*gifts*) out of their abundance, but this almanah (*widow*), out of her need, put in her michyah (*subsistence*).

⁵ And as some were speaking about the Beis Hamikdash, that with beautiful avanim (*stones*)

§ 20:43 Ps 110:1 * 20:46 obsequious

and with matanot (*gifts*) it has been decorated, Rebbe, Melech HaMoshiach said,

⁶ Yamim (*Days*) will come in which of these things which you see there will not be left an even (*stone*) upon an even (*stone*) which will not be thrown down.

⁷ And they questioned him, saying, Rebbe, ad mosai? (*how much longer?*) When will these things be, and what will be the ot when these things are about to take place?

⁸ And he said, Beware, you should not be deceived. For many will come Bishmi (*in my Name*)* saying, "I am he.† And, the time [of the Geulah] has drawn near." Do not follow after them.

⁹ But whenever you hear about wars and intifadas, do not be a pachdan (*coward*). For it is necessary for these things to occur barishonah, but it is not immediately HaKetz.

¹⁰ Then he was saying to them, Ethnic group will have an intifada against ethnic group, and malchut against malchut,‡

¹¹ There will be great earthquakes and in various places, raav (*famine*) and makkot (*plagues*), both horrible portents and great moftim (*signs*) in Shomayim.§

¹² But before all these things, they will lay their hands on you and bring redifot (*persecutions*) on you, handing you over to the shuls and the batei hasohar (*prisons*), being led away before

* **21:8** Moshiach † **21:8** I am the Rebbe, Melech HaMoshiach

‡ **21:10** 2Chr 15:6; Isa 19:2 § **21:11** Isa 29:6; Yoel 3:3

melachim (*kings*) and moshelim (*governors*) because of my Name (*Yehoshua, Yeshua*).

¹³ It will turn out for you to be an opportunity for being an eidus (*witness*) to the edut (*testimony*).

¹⁴ Therefore, keep in your levavot (*hearts*) not to prepare to defend yourselves.

¹⁵ For I will give to you a peh (*mouth*) and chochmah which none of your mitnaggedim will be able to resist or to contradict.

¹⁶ And you will be handed over also by horim and achim and krovey mishpachot (*relatives*) and chaverim (*friends*), and they will have some of you executed and you will die al kiddush ha-Shem,

¹⁷ And you will be the focus of sinas chinom (*baseless hatred*) from everyone because of my Name (*Yehoshua, Yeshua*).

¹⁸ And not even a hair of your rosh will by any means perish.

¹⁹ In your savlanut (*patience*) and endurance you will gain your nefashot (*souls*).

²⁰ But when you see Yerushalayim being surrounded by machanot (*encamping armies*), then have daas that the sho'ah of it has drawn near.

²¹ Then the ones in Yehudah, flee to the mountains, and the ones inside HaIr (*the City*), let them get out, and the ones in the sadot (*fields*), let them not enter into HaIr (*the City*),

²² Because these are the Yemei Nekamah (*Days of Vengeance*), as a fulfillment of all the Kitvei Hakodesh.*

²³ Oy to the ones with child and to the ones nursing in yamim hahem (*those days*). For there

* **21:22** Isa 63:4; Dan 9:24-27; Hos 9:7

will be Tzarah Gedolah (*Great Tribulation*) upon Eretz Yisroel and kaas (*anger*) against this people,

²⁴ And they will fall by the edge of the cherev (*sword*) and they will all be led captive into the Golus, and Yerushalayim will be trampled down by the Goyim, until the times of the Goyim are fulfilled.†

²⁵ And there will be otot (*miraculous signs*) in the shemesh (*sun*) and the levanah (*moon*) and the kochavim (*stars*), and upon the earth there will be dismay among the Goyim, in perplexity at the sound of the sea and the waves;

²⁶ Bnei Adam will be fainting from pachad (*terror*) and from expectation of the things coming upon the Olam Hazeh, for the kochot (*powers*) of the heavens will be shaken.

²⁷ And then you will see the Bar Enosh‡ and his Bias HaMoshiach on an Anan (*Cloud*) with gevurah (*miraculous power of HASHEM*) and kavod rav (*great glory*).

²⁸ And when the Reshit (*the Beginning*) of these things occurs, stand erect and lift up your roshim (*heads*), because your Geulah (*Redemption*) draws near.

²⁹ And Rebbe, Melech HaMoshiach told a mashal (*parable*) to them. You see the etz te'elah (*fig tree*) and all the etz.

³⁰ When they sprout leaves already, you see for yourselves and you have daas that Kayits (*Summer*) is already near.

³¹ So also you, when you see these things happening, you have daas that the Malchut HASHEM

† 21:24 Isa 5:5; 63:18; Dan 8:13 ‡ 21:27 Moshiach, Dan 7:13-14

is near.

³² Omein, I say to you, that HaDor HaZeh will not pass away until all these things may occur.

³³ HaShomayim and HaAretz will pass away, but my Devarim will by no means pass away.

³⁴ And be shomer regarding yourselves lest your levavot (*hearts*) may be burdened with dissipation and drunkenness and the cares of the Olam HaZeh and Yom HaHu (*That Day*) may come upon you PITOM[§](*suddenly*).

³⁵ For as a mokesch (*trap*) it will come upon all the ones dwelling on the pnei kol haAretz (*the face of all the Earth*).

³⁶ But be shomer (*on guard, alert*), always davening that you may be able to escape all these things that are about to happen and that you may be able to stand before the Bar Enosh.*

³⁷ Now in those days Rebbe, Melech HaMoshiach was saying shiurim in the Beis Hamikdash, and balailah (*at night*) he was going out into the Har HaZeytim.

³⁸ And all the people were getting up early in the boker to come to Rebbe, Melech HaMoshiach in the Beis Hamikdash to hear him.

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¹ And the Chag HaMatzot was approaching, the feast called Pesach.

² And the Rashei Hakohanim and the Sofrim were seeking how they might destroy him, for they were afraid of the people.

§ 21:34 Mal 3:1 * 21:36 Moshiach Dan 7:13-14

³ And HaSatan entered into Yehudah, the one being called Yehudah from K'riot, being one of the Shneyim Asar.

⁴ And having departed, Yehudah spoke with the Rashei Hakohanim and Ketzinim (*Officers*) of the Beis Hamikdash how he might hand him over to them.

⁵ And they got a lot of geshmak out of this, and they agreed to pay him kesef.*

⁶ And Yehudah consented and he was seeking an opportunity to betray him when there was no multitude with them.

⁷ Shoin (*already*) now came the Yom HaMatzot, in which it was necessary to sacrifice the Pesach Korban, the Seh (*Lamb*).†

⁸ And he sent Kefa and Yochanan, having said, Go and make our preparations that we may eat and have the Pesach Seder.

⁹ And they said to Rebbe, Melech HaMoshiach, Where do you wish that we should prepare it?

¹⁰ And Rebbe, Melech HaMoshiach said to them, Hinei. When you enter into HaIr, you will meet a man carrying a jar of mayim. Follow him into the bais (*house*) into which he enters,

¹¹ And you will say to the Baal Bayit, The Rebbe says to you, Where is the mekom linah (*guest room*) where I may conduct the Pesach Seder with my talmidim?

¹² And that one will show you a large aliyyah having been furnished: there prepare the Seder.

¹³ And having departed, they found things just as he had told them, and they prepared the Seder.

* 22:5 Zech 11:12 † 22:7 Isa 53:7; Ex 12:18-20; Dt 16:5-8

¹⁴ And when the hour came, he reclined at tish and the Moshiach's Shlichim were with him.

¹⁵ And Rebbe, Melech HaMoshiach said to them, With great tshuka (*deep and sincere desire, longing*) I have desired to eat this Pesach with you before I suffer.

¹⁶ For I say to you, I may by no means eat it until it is fulfilled in the Malchut HASHEM.

¹⁷ And having taken the Cup of Redemption, having made the bracha, Rebbe, Melech HaMoshiach said, Take this, and share it among yourselves.

¹⁸ For I say to you, from now on by no means shall I drink from the p'ri hagefen until the Malchut HASHEM comes.

¹⁹ And having taken the Afikoman and having made the hamotzi, Rebbe, Melech HaMoshiach broke the matzah and gave it to them, saying, This is my BASAR‡ being given for you: this do in zikaron (*remembrance*) of me.§

²⁰ And Rebbe, Melech HaMoshiach took the kos (*cup*) similarly after they ate, saying, This kos (*cup*) is HaBrit HaChadasha in my dahm, being shed for you.*

²¹ Nevertheless, hinei, the hand of the one betraying me is with me on the tish (*table*).†

²² Because the Bar Enosh‡ indeed goes according to the thing having been determined: but oy to that man through whom he is betrayed.

²³ And they began to discuss among themselves who then it might be among them that would do

‡ **22:19** Ex 12:8 § **22:19** Lv 5:7; 6:23; Ezek 43:21; Isa 53:8

* **22:20** Ex 24:8; Isa 42:6; Jer 31:31-34; Zech 9:11; Isa 53:10-12

† **22:21** Ps 41:9 ‡ **22:22** Moshiach, Dan 7:13-14

this.

²⁴ And there came about also a dispute among them, as to which of them seemed to be the Gadol.

²⁵ And Rebbe, Melech HaMoshiach said to them, The melachim (*kings*) of the Goyim domineer them and the ones having shlita (*control*) over the Goyim are called benefactors.

²⁶ But with you it is not so, but he of the Gedolim among you, let him be as the youngest, and he of the Manhigim, as the one serving.

²⁷ For who is HaGadol? The one reclining at tish or the one serving? Is it not the one reclining at tish? But I am in your midst as one serving.

²⁸ But you are the ones having remained with me in my nisyonos (*temptations*).

²⁹ And I assign shlita (*authority*) to you, just as Avi assigned shlita to me; a Malchut (*Kingdom*),

³⁰ That you may eat and drink at my tish in my Malchut, and you will sit upon kissot (*thrones*) judging the Shneyim Asar Shivtei Yisroel (*Twelve Tribes of Yisroel*).

³¹ Shim'on, Shim'on, hinei, HaSatan asked for you, to sift you like wheat. §

³² But I davened for you, that your emunah may not fail: and when you have made teshuva, give chizzuk to your Achim b'Moshiach.

³³ But Shim'on Kefa said to him, Adoni, with you I am prepared even to go to the beis hasohar, even to die al kiddush ha-Shem.

³⁴ But Rebbe, Melech HaMoshiach said, I say to you, a tarnegol will not crow hayom until shalosh

pe'amim you, Kefa, will make hakhchashah (*denial*) of your daas of me.

³⁵ He said to them, When I sent you without a money belt and a bag and sandals, did you lack anything? And they said, Nothing.

³⁶ Rebbe, Melech HaMoshiach said to them, But now the one having a money belt, let him take it; likewise also a bag; and the one not having, let him sell his kaftan and let him buy a cherev.

³⁷ For I say to you, that it is necessary that what stands written be fulfilled in me, VES POSHEIM NIMNAH* (*and with lawless persons he was numbered*). For indeed what was written about me is being fulfilled.

³⁸ And they said, Adoni, hinei, here are shtei charavot (*two swords*). And Rebbe, Melech HaMoshiach said to them, It is enough.

³⁹ And having gone out, he went according to his kvius (*regimen*) to the Har HaZeytim, and his talmidim followed him also.

⁴⁰ And having come to the place, Rebbe, Melech HaMoshiach said to them, Daven and offer tefillos, lest you enter lidey nisayon† (*into temptation*).

⁴¹ And Rebbe, Melech HaMoshiach had withdrawn from them about a stone's throw, and, having fallen down, he was davening,

⁴² Saying, Avi, im yirtzeh HASHEM, if You are willing, take this kos (*cup*) away from me. Nevertheless not the ratzon of me but rtzonecha (*Thy will*) be done.‡

⁴³ And a malach min HaShomayim appeared to him, strengthening him.

* 22:37 Isa 53:12 † 22:40 Mt 6:13 ‡ 22:42 Mt 6:10

⁴⁴ And having been in agony, Rebbe, Melech HaMoshiach was davening more fervently; and his sweat became like drops of dahm falling down upon the adamah.

⁴⁵ And having got up from davening and having come to the talmidim, he found them sleeping, because of agmat nefesh (*grief*).

⁴⁶ And Rebbe, Melech HaMoshiach said to them, Why are you sleeping? Get up, daven, lest you enter lidey nisayon (*into temptation*).

⁴⁷ Yet as he was speaking, hinei, a multitude! And going at their head was the one being called Yehudah, one of the Shneyim Asar, and he drew near to Rebbe Melech HaMoshiach to give him a neshikah (*kiss*).

⁴⁸ And Rebbe Melech HaMoshiach said to him, Yehudah, do you with a neshikah the Bar Enosh§ betray?

⁴⁹ But having seen what was coming, the ones around Rebbe, Melech HaMoshiach said, Adoni, should we strike with the cherev (*sword*)?

⁵⁰ And a certain one of them struck the eved (*servant*) of the Rashei Hakohanim and cut off his right ear.

⁵¹ And, in reply, Rebbe Melech HaMoshiach said, Blaib shtein! (*Stop!*) No more of this! And having touched the ear, he healed him.

⁵² And Rebbe Melech HaMoshiach said to the ones having come against him, the Rashei Hakohanim and the Beis Hamikdash shomrim and the Ziknei HaAm, Do you have the chutzpah to come out as against a ganav (*thief*) with charavot and

§ 22:48 Moshiach, Dan 7:13-14

clubs?

⁵³ Yom Yom (*Daily*) I was with you in the Beis Hamikdash and you did not stretch out your hands against me, but this is your hour and the shlita of choshech (*power of evil, sitra ahra*).

⁵⁴ And having seized Rebbe, Melech HaMoshiach, they led him away and brought him into the bais of the Kohen Gadol. And Kefa was following from a distance.

⁵⁵ And some kindled a hadlakah (*bonfire*) in the middle of the courtyard, and having sat down together, Kefa was sitting in their midst.

⁵⁶ And a certain shifcha, seeing him sitting in the light of the hadlakah (*bonfire*), staring intently at Kefa, said, And this one was with him.

⁵⁷ But Kefa denied it, saying, I do not have daas of him, isha.

⁵⁸ And after a short while, another, having seen him, said, And you are of them! But Kefa said, Man, I am not!

⁵⁹ And about one hour had passed, and still another was insisting, saying, Beemes (*in actuality*) this one was with him also, for he also is a Gelili (*inhabitant of the Galil*)!

⁶⁰ But Kefa said, Ben Adam, I do not have daas what you are saying. And immediately, while Kefa was speaking, a tarnegol crowed.

⁶¹ And having turned, Adoneinu looked at Kefa, and Kefa was reminded of the dvar of Moshiach Adoneinu when he said to him, Before the tarnegol crows hayom (*today*) you will make hakhchashah (*denial*) of me shalosh pe'amim.

⁶² And having gone outside Kefa wept bitterly.

⁶³ And the men, the ones having Rebbe, Melech HaMoshiach in custody, were ridiculing and beating him.

⁶⁴ And having blindfolded him, they were setting a she'elah in front of him, saying, Give a dvar nevuah, who is the one having given you a klap (*blow*)?

⁶⁵ And with much other Chillul HASHEM gad-fanut they were speaking against Rebbe, Melech HaMoshiach.

⁶⁶ And when boker came, the Ziknei HaAm were gathered together, both the Rashei Hakohanim and the Sofrim, and they led him away to their Sanhedrin,

⁶⁷ Saying, If you are the Rebbe Melech HaMoshiach, tell us. But he said to them, If I say this to you, you will by no means have emunah.

⁶⁸ And if I set a she'elah before you, you will by no means give answer.

⁶⁹ But from now on the Bar Enosh* will be YOSHEV LIMIN at the gevurat HASHEM.†

⁷⁰ And everyone said, Then you are the Ben HaElohim? Rebbe, Melech HaMoshiach said, You are saying that I am.

⁷¹ And to them they said, Why still do we have need of an eidus (*witness*)? For we ourselves heard from his peh (*mouth*)!

23

¹ And the whole multitude of them got up and led Rebbe, Melech HaMoshiach before Pilate.

* 22:69 Moshiach, Dan 7:13-14 † 22:69 Ps 110:1

² And they began to accuse him saying, This one we found misleading our nation and making it asur to pay taxes to Caesar and calling himself Moshiach and that he is to be a Melech.

³ And Pilate cross-examined him, saying, Are you the Melech HaYehudim? And in reply, he said to him, You say so?

⁴ And Pilate said to the Rashei Hakohanim and the multitudes, I find no ashmah (*guilt*) in this man.

⁵ But they were insisting, saying, He incites the people, from where he began with his torah (*teaching*), throughout all of Yehudah, from the Galil even to this place.

⁶ And when Pilate heard this, he asked whether the man was a Gelili (*an inhabitant of the Galil*).

⁷ And having learned that he is under the jurisdiction of Herod, he sent him to Herod, who was also in Yerushalayim during those days.

⁸ And Herod, having laid eyes on Rebbe Melech HaMoshiach, had great simcha. For he was for a long time wanting to see him, because he keeps hearing things about him and was hoping to watch some ot (*miraculous sign*) being performed by him.

⁹ And Herod was questioning him with many words, but he answered him nothing.

¹⁰ And the Rashei Hakohenim and the Sofrim had stood by vehemently accusing Rebbe, Melech HaMoshiach.

¹¹ And having treated him with contempt, Herod with his chaiyalim also ridiculed him, having clothed him in an elegant royal robe. So they thus sent back him to Pilate.

12 And Herod and Pilate became fast friends with one another on that very day, for they were previously at enmity toward each other.

13 And Pilate, when he had assembled the Rashei Hakohanim and the manhigim and the people,

14 Said to them, You brought to me this man causing the people to rise up in mered (*revolt*), and, hinei, I have cross-examined him before you and I found nothing in this man of the crime of which you make accusations against him.

15 And neither did Herod, for he sent him back to us, and, hinei, nothing worthy of mishpat mavet has been done by him.

16 Therefore, having disciplined him, I will release him. [

17 Now he was obliged to release to them one at the Chag (*Festival*).]

18 But they cried out with one kol, saying, Away with this one! And release to us Bar-Abba!

19 (Bar-Abba was a man who was thrown into the beis hasohar, because of some insurrection which occurred in HaIr as well as a retzach.)

20 And again Pilate addressed them, wishing to release Rebbe Melech HaMoshiach.

21 But they were crying out saying, Let him be talui al HaEtz! Let him be hanged on HaEtz!*

22 And a paam shlishit (*third time*), Pilate said to them, But what raah did this one do? No crime worthy of mavet did I find in him. Therefore, having disciplined him, I will release him.

* 23:21 Dt 21:23

²³ But they insisted with a kol gadol demanding him to be hanged on HaEtz and their voices were roiv (*the larger portion*) prevailing.

²⁴ And Pilate decided that their demand be accomplished.

²⁵ And Pilate released the one they were requesting, the one who had been thrown into the beis hasohar on account of an insurrection and retzach, but Rebbe Melech HaMoshiach he delivered over to their ratzon.

²⁶ And as they led him away, having seized a certain Shim'on, a Cyrenian, coming in from the country, they put upon him Moshiach's Etz to carry, following Rebbe Melech HaMoshiach.

²⁷ And a great multitude of HaAm were following him and nashim, who were acting as avelim, lamenting for him.

²⁸ And having turned to them, Rebbe Melech HaMoshiach said, Benot HaYerushalayim (*Daughters of Yerushalayim*), stop weeping for me; weep for yourselves and for your yeladim,

²⁹ Because, hinei, yamim are coming in which they will say, Ashrey are the barren and the wombs which did not bear and the breasts which did not nurse.

³⁰ Then they will begin to say to the mountain, Fall on us! And to the hills, Bury us.†

³¹ Because if while an etz (*tree*) is green they do these things, what may happen when it is dry?‡

³² And two POSHA'IMS (*criminals, resha'im*) were also being led away with Rebbe, Melech

† 23:30 Hos 10:8; Isa 2:19 ‡ 23:31 Ezek 21:3 § 23:32 POSHA'IM in verses 32, 33, and 39, see Isa 53:9,12

HaMoshiach to be executed.

³³ And when they came upon the place being called The Skull, there they hanged each on his etz, Rebbe, Melech HaMoshiach and the POSHA'IM (*criminals*), one on the right, and one on the left.

³⁴ But Rebbe Melech HaMoshiach was saying, Abba, grant selicha to them, for they have no daas of what they are doing. And dividing up his garments, VAPPILU GORAL (*they cast lots*).*

³⁵ And HaAm had stood watching. And the manhigim were mocking him also, saying, Others he saved, let him save himself, if this one is the Rebbe Melech HaMoshiach of HASHEM, the Bechir HASHEM.†

³⁶ And the chaiyalim also ridiculed him as they approached, offering CHOMETZ‡(*wine vinegar*) to him,§

³⁷ and saying, If you are HaMelech HaYehudim, save yourself.

³⁸ And there was also an inscription over him, THIS IS HAMELECH HAYEHUDIM.

³⁹ And one of the POSHA'IM (*criminals*) having been hanged with him was speaking Chillul HASHEM gadfanut against him, saying, Are you not the Rebbe Melech HaMoshiach?

⁴⁰ Save yourself and us. And in reply the other, rebuking him, said, Do you not have yirat Shomayim? For you are under the same gezar din (*verdict*) of harshaah (*condemnation as guilty*).

⁴¹ And this is a just gezar din against us, for we deserve what we are getting for our ma'asim (*deeds*). But this one did nothing rah.

* 23:34 Ps 22:19 † 23:35 Ps 22:17; Isa 42:1 ‡ 23:36 Ps 69:21

§ 23:36 Ps 22:7

⁴² And he was saying, Adoni, remember me when you come into your Malchut.

⁴³ And Rebbe, Melech HaMoshiach said to him, Omein, I say to you, hayom (*today*) you will be with me in Gan Eden.

⁴⁴ It was already the sixth hour* and choshech was over the whole land until the ninth hour.†

⁴⁵ The shemesh being obscured; and the Parochet‡ in the Beis Hamikdash was torn in two.§

⁴⁶ And having cried out with a kol gadol, he said, Abba, BYADCHA AFKID RUCHI (*into your hands I commit my ruach*).^{*} And this having said, he breathed out his last.

⁴⁷ And the centurion who saw the thing that happened was saying, Baruch HASHEM, surely this man was a Tzaddik.

⁴⁸ And when all the hamon (*crowd*) that had assembled at this spectacle had observed the things that had happened, they went away beating their chests.

⁴⁹ And all his acquaintances stood at a distance and the nashim, the ones following him from the Galil, observed these things.

⁵⁰ And, hinei, a man by name Yosef being a member of the Sanhedrin, and an ish tov and a tzaddik,

⁵¹ (This one had not consented to their cheshbon and action) came from Ramatayim, a shtetl of Yehudah. He was waiting expectantly for the Malchut HASHEM.

* **23:44** noon † **23:44** Am 8:9 ‡ **23:45** between the Kodesh HaKodashim and HaKodesh § **23:45** Ex 26:31-33 * **23:46** Ps 31:5[6]

⁵² He approached Pilate, and asked for the gufat Yehoshua.[†]

⁵³ And, having taken down geviyyato (*his body*), he wrapped it in a linen[‡] and placed it in a hewn kever (*tomb*) where not anyone had yet been laid.[§]

⁵⁴ And it was nearly Erev Shabbat, Shabbos was drawing near.

⁵⁵ And following along after, the nashim who had come out of the Galil with him, saw the kever (*tomb*) and how his NEVELAH* (*body*) was laid.[†]

⁵⁶ And having returned, they prepared spices and ointments.

And on Shabbos they rested according to the mitzvah (*commandment*).[‡]

24

¹ But on Yom HaRishon, the first day of the shavua (*week*), very early in the boker, they went to the kever (*tomb*) bringing what spices they prepared.

² But they found the even (*stone*) having been rolled away from the kever (*tomb*),

³ and, having entered, they did not find geviyyato* (*his body*) of the Rebbe Melech HaMoshiach Adoneinu.[†]

[†] **23:52** Ps 16:9-10; Job 19:25-27; Isa 53:11 [‡] **23:53** tachrichim

[§] **23:53** Ps 16:9-10; Job 19:25-27; Isa 53:11 * **23:55** Dt 21:23

[†] **23:55** Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 [‡] **23:56** Ex 12:16; 20:10 * **24:3** Dt 21:23; Gn 47:18 [†] **24:3** Ps 16:9-10; Job 19:25-27; Isa 26:19; 53:11

4 It came about while they were perplexed about this, indeed, hinei, shnayim (*two*), who were garmented in dazzling robes, stood by them.

5 And having become terrified, the nashim bowed their faces to the ground. They said to the nashim, Why are you seeking HaChai (*the One living*) among HaMesim?

6 He is not here, he kam (*stood up*) litechiyyah (*to come to life again*). Have zikaron (*recollection*) how he spoke to you while he was still in the Galil,

7 Saying, It is necessary for the Bar Enosh[‡] to be delivered over into the hands of anashim chote'im and to be talui al HaEtz[§] (*to be hanged on the Tree*), and on HaYom HaShlishi to stand up alive again.

8 And they remembered the words of Rebbe, Melech HaMoshiach.

9 And having returned from the kever (*tomb*), they reported all these things to the Achad Asar (*the Eleven*) and to all the others.

10 Now there were Miryam of Magdala and Yochanah and Miryam the Em (*mother*) of Ya'akov, and the others with them. They were telling the Moshiach's Shlichim these things,

11 And these words of theirs appeared to the Moshiach's Shlichim as utter narrishkait, and the Shlichim had no emunah in what they said.

12 Kefa got up and ran to the kever (*tomb*). And when he bent over, Kefa sees the tachrichim linen clothes only, and he departed wondering to himself with tzorich iyun (*unresolved puzzlement*) about the thing that had happened.

‡ 24:7 Moshiach, Dan 7:13-14 § 24:7 Dt 21:23

¹³ And, hinei, shnayim (*two*) of them that same day were traveling to a shtetl being distant sixty stadia from Yerushalayim, a shtetl the name of which is Ammaus.

¹⁴ And they were speaking to one another concerning all these things that had happened.

¹⁵ And it came about while they were talking and discussing these things that also Rebbe Melech HaMoshiach himself had come near and was traveling along with them,

¹⁶ But the eynayim (*eyes*) of them were prevented from recognizing Rebbe, Melech HaMoshiach.

¹⁷ And he said to them, What devarim (*words*) are these which you are exchanging with one another as you are walking along? And they stood with a look of agmat nefesh (*tzubrochen, brokenhearted*).

¹⁸ And in reply one, Cleopas by name, said to him, Are you the only one visiting Yerushalayim that does not have daas of the things that have happened in it in these days?

¹⁹ And he said to them, What things? And they said to him, The things about Yehoshua from Natzeret, who was a man, a navi, powerful in ma'aseh and dvar before HASHEM and all HaAm,

²⁰ And how both our Kohanim HaGedolim and minhagim delivered him over to a mishpat mavet and how on HaEtz they hanged him.*

²¹ But we were holding the tikvah that he is the one to bring the Geulah of Yisroel. Ken, and besides all this, it is now HaYom HaShlishi vibahlt

* 24:20 Dt 21:23

(*since*) these things took place.

²² Also some nashim (*women*) in our number astounded us. They came to the kever (*tomb, Rebbe's ohel*) early this morning,

²³ And not having found geviyyato (*his body*),[†] the nashim (*women*) came saying also to have seen a chazon (*vision, appearance*) of malachim (*angels*) who say he lives.

²⁴ And some of the ones with us departed to the kever (*tomb*), and they found it so, just as also the nashim (*women*) said, but him they did not see.

²⁵ And Moshiach said to them, O foolish ones and slow in lev (*heart*) to have emunah in all which the Neviim spoke.

²⁶ Was it not necessary for the Rebbe, Melech HaMoshiach to suffer these things and to enter into his kavod (*glory*)?

²⁷ And having begun from Moshe Rabbenu and from all the Neviim, he explained to them in all the Kitvei Hakodesh the things concerning himself.[‡]

²⁸ And they drew near to the shtetl where they were traveling and he acted as though to travel vaiter (*farther*).

²⁹ And they strongly urged him saying, Stay with us, because it is towards erev and the yom has declined already. And he entered to stay with them.

³⁰ And it came about, while he was reclining at tish with them, having taken the matzot, he made

[†] 24:23 cf. Gn 47:18; *nevelah, corpse* Dt 21:23 [‡] 24:27 Gn 3:15; Num 21:9; Dt 18:15; Isa 7:14; 9:6; 40:10,11; 53; Ezek 34:23; Dan 9:24; Ps 22; Mal 3:1

the hamotzi, and, with the betziat halechem (*the breaking of the bread*) he handed it to them.

³¹ And the eynayim of them were opened, and they had daas, recognizing him. And just then he became invisible to them.

³² And they said to one another, Were not our levavot burning within us as he was speaking to us on the derech, as he was opening to us the Kitvei Hakodesh?

³³ And getting up that very hour, they returned to Yerushalayim, and they found the Achad Asar (*Eleven*) gathered together and those with them,

³⁴ Saying that beemes (*really*) Rebbe, Melech HaMoshiach Adoneinu was mamash (*definitely*) made to stand up alive and he tahke (*actually*) appeared to Shim'on.

³⁵ And they were explaining the things on the derech and how he was made known to them in the hisgalus of the betziat halechem.

³⁶ And while they were speaking these things, he stood in the midst of them, and he says to them, Shalom Aleichem.

³⁷ But having been startled and having been terrified, they were thinking they saw a ruach (*spirit*).

³⁸ And he said to them, Why have you been troubled, and why do doubts arise in your levavot?

³⁹ You see my hands and my feet that I am myself. Touch me and see, because a ruach does not have basar and atzamot (*bones*) as you see me having.

⁴⁰ And having said this, he showed them his

hands and his feet. §

⁴¹ And while in their simcha they were still disbelieving and astonished, he said to them, Have you some okhel here?

⁴² And they gave him part of a broiled dag (*fish*).

⁴³ And having taken it, in front of them, he ate it.

⁴⁴ And he said to them, These are my devarim which I spoke to you while still being with you, that it is necessary that all the things having been written in the Torah of Moshe and the Neviim and the Tehillim about me* to be fulfilled. †

⁴⁵ Then he opened their minds to have binah (*understanding*) of the Kitvei Hakodesh.

⁴⁶ And he said to them, Thus it has been written, that the Rebbe, Melech HaMoshiach must suffer his histalkus (*passing*) and come back to life again from HaMesim on HaYom HaShlishi,

⁴⁷ And teshuva for the selicha (*forgiveness*) of chattaim (*sins*) is to be preached b'Shem of Rebbe, Melech HaMoshiach Yehoshua to all the Nations, beginning from Yerushalayim.

⁴⁸ You are to be edim (*witnesses*) of these things.

⁴⁹ And, hinei, I send the havtachah of Avi to you; but you sit in HaIr (*the City*) until you may be clothed with oz (*power*) from on High.

⁵⁰ And he led them outside as far as Beit-Anyah, and having lifted up his hands, he said a bracha over them.

⁵¹ And while he said the bracha over them, he departed from them, being taken up in an aliyah ascent to Shomayim.

§ 24:40 Ps 22:16[17]; TARGUM HASHIVIM

* 24:44 Moshiach

† 24:44 Ps 2; 16; 22; 69; 72; 89; 110; 118

⁵² And they, having revered him in worship,[‡] returned to Yerushalayim with simcha gedolah.

⁵³ And they were continually in the Beis Hamikdash praising HASHEM.

[‡] **24:52** Dan 7:14; cf. Dan 3:18

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Language: English

Contributor: Artists for Israel International

THE ORTHODOX JEWISH TANAKH

Artists For Israel Intl Inc.

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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

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