

## Besuras Hageulah according to Mattityahu

<sup>1</sup> This is the sefer toldot of Rebbe, Melech HaMoshiach Yehoshua Ben Dovid, Ben Avraham.

<sup>2</sup> Avraham, then Yitzchak, Ya'akov, Yehudah and his brothers;

<sup>3</sup> then, through Yehudah, Peretz and Zerach by Tamar; then Chetzron, Ram;

<sup>4</sup> then Amminadav, Nachshon, Salmon;

<sup>5</sup> then Boaz by Rachav; then Oved by Ruth, then Yishai;

<sup>6</sup> then Yishai fathered Dovid HaMelech; then Sh'lomo by the wife of Uriyah;

<sup>7</sup> then Rechavam, Aviyah, Asa,

<sup>8</sup> then Yehoshafat, Yoram, Uziyahu;

<sup>9</sup> then Yotam, Achaz, Chizkiyahu,

<sup>10</sup> then Menasheh, Amon, Yoshiyahu,

<sup>11</sup> then Ykhanyahu and his achim from the days of the Golus in Babylon.

<sup>12</sup> After Ykhanyahu, then Shealtiel, then Zerubavel,

<sup>13</sup> then Avichud, then Elyakim, then Azur;

<sup>14</sup> then Tzadok, then Yakhin, then Elichud;

<sup>15</sup> then El'azar, then Mattan, then Ya'akov.

<sup>16</sup> Ya'akov fathered Yosef, the baal (*husband*) of Miryam, from whom was born Yehoshua, who is called Rebbe, Melech HaMoshiach.\*

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\* 1:16 Yn 1:49

<sup>17</sup> So then, there were arba'a asar (*fourteen*) dorot (*generations*) from Avraham to Dovid,<sup>†</sup> and there were arba'a asar dorot from Dovid to the Golus in Babylon, and there were arba'a asar dorot from the Golus in Babylon to Rebbe, Melech HaMoshiach.

<sup>18</sup> The huledet (*birth*) of Rebbe, Melech HaMoshiach was as follows. When Moshiach's Em, Miryam, had been given in erusin to Yosef,<sup>‡</sup> but before they came together, she was found with child through the Ruach Hakodesh.

<sup>19</sup> Her shidduch, Yosef,<sup>§</sup> being a tzaddik and not wanting to humiliate her publicly, planned to deal with the get (*divorce*) in a private arrangement.

<sup>20</sup> Now just when Yosef\* had thought through to this tachlis (*purpose*) hinei! A malach HASHEM appeared to him in a chalom, and said, Yosef ben Dovid, do not shrink from taking Miryam in nisuim (*marriage*) as your<sup>†</sup> kallah (*bride*), because what has been conceived in her is through the Ruach Hakodesh.

<sup>21</sup> And she shall bear BEN (*Son*) and you will call SHMO<sup>‡</sup>(*his name*) YEHOSHUA<sup>§</sup> because he will bring his people yeshu'ah (*rescue, salvation, deliverance*) from their peyshaim (*rebellions*).

<sup>22</sup> Now all this occurred so that which was spoken by HASHEM through the Navi might be fulfilled,

<sup>23</sup> HINEI, HAALMAH HARAH V'YOLEDET BEN

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<sup>†</sup> **1:17** T.N. Dovid = DVD in Hebrew = [d = 4, v = 6, d = 4] = (4 + 6 + 4 = 14)    <sup>‡</sup> **1:18** ben Dovid    <sup>§</sup> **1:19** ben Dovid    \* **1:20** ben Dovid    <sup>†</sup> **1:20** basherte (destined mate) aishes chayil (virtuous woman)    <sup>‡</sup> **1:21** Zech 6:12    <sup>§</sup> **1:21** Zech 6:11-12

VKARAT SHMO IMMANU-EL (*Behold, the Virgin will be with child and will bear Son and will call his name Immanu-El*)\* – which translated means G-d is with us.

<sup>24</sup> Then Yosef,† rising up from sleep, did as the malach HASHEM commanded him and he took his kallah.

<sup>25</sup> And Yosef‡ did not know her until she bore BEN and Yosef§ called him by name of Yehoshua.\*†

## 2

<sup>1</sup> Now after Yehoshua was born in Beit-Lechem Yehudah, in the days of Herod\* king – hinei! – chachamim from eretz Mizrach (*the land of the East*) arrived in Yerushalayim,

<sup>2</sup> saying, Where is he that is born Melech HaYehudim? For we have seen his KOCHAV†(*star*) in the Mizrach and come to fall down before him.

<sup>3</sup> Because Herod the king heard this, he was terribly shaken, and all Yerushalayim with him.

<sup>4</sup> And assembling all the Rashei Hakohanim and Sofrim of the people, he inquired of them the place where Rebbe, Melech HaMoshiach was to be born.

<sup>5</sup> They told him, In Beit-Lechem Yehudah; because so it stands written by the Navi:

<sup>6</sup> And YOU, BEIT-LECHEM, (*Bethlehem, Mic 5:1[2]*) in eretz Yehudah are by no means least

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\* **1:23** Isa 7:14; cf. Orthodox Jewish Bible Introduction    † **1:24**  
 ben Dovid    ‡ **1:25** ben Dovid    § **1:25** Ben Dovid    \* **1:25** Ben  
 Dovid    † **1:25** See Baba Bathra 8:6    \* **2:1** the Great, the Roman  
 client    † **2:2** Num 24:17

among the shtetlach (*towns*) or ruling<sup>‡</sup> of Yehudah; because out of you will come a Moshel (*Ruler*) who will be the Ro'eh Ami Yisroel.

<sup>7</sup> Then Herod secretly summoned the chachamim and ascertained from them the exact date of the manifestation of the KOCHAV.

<sup>8</sup> Then he sent them to Beit-Lechem, saying, Go and make a thorough search for the yeled (*child*); as soon as you have found him, report to me, so that I, as you, may come and fall down before him.

<sup>9</sup> After they heard the king, they departed, and hinei! The KOCHAV they had seen in the Mizrach (*East*) was going ahead of them until it came and stood above the place where the yeled was.

<sup>10</sup> When they saw the KOCHAV, they rejoiced with exceedingly great nachas (*joy*).

<sup>11</sup> And, entering the bais (*house*), they beheld the yeled with Miryam, his Em, and prostrated themselves before him. Then, opening their treasure chests, they offered gifts of gold, frankincense, and myrrh.

<sup>12</sup> And having been warned in a chalom (*dream*) not to return to Herod, they took refuge in their own country by another way.

<sup>13</sup> And when they had gone — hinei! — a malach HASHEM appeared to Yosef<sup>§</sup> in a chalom (*dream*), saying, Arise, and take the yeled and his Em, and flee to Eretz Mitzrayim (*Egypt*), and stay there until I tell you, for Herod is about to seek the yeled to destroy him.

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‡ 2:6 alafim    § 2:13 Ben Dovid

<sup>14</sup> So, having got up, Yosef\* took the yeled, and his Em by night and departed for Eretz Mitzrayim.

<sup>15</sup> And Yosef† was there until the mot Herod. This was to fulfill what had been spoken by HASHEM through the Navi, UMIMITZRAYIM KARATI LIVNI‡(*Out of Egypt have I called my Son*).

<sup>16</sup> When Herod saw that he had been outwitted by the chachamim, he was greatly enraged, and he ordered the slaughter of all the yeladim in Beit-Lechem and its vicinity who were two years old or under, in accordance with the time that he had learned from the chachamim.

<sup>17</sup> Then came the fulfillment of what was spoken through Yirmeyah HaNavi:

<sup>18</sup> KOL BRAMAH NISHMAH§(*A voice was heard in Ramah*),\* a voice of bitter weeping and mourning. Rachel is crying for her yeladim; she refuses to be comforted, because they are no more.

<sup>19</sup> When Herod died, hinei, in Eretz Mitzrayim a malach HASHEM appeared to Yosef† in a chalom (*dream*),

<sup>20</sup> saying, Arise, and take the yeled and his Em and go to Eretz Yisroel, for those seeking the life of the yeled are dead.

<sup>21</sup> And Yosef‡ arose and took the yeled and his Em, and entered Eretz Yisroel.

<sup>22</sup> And when Yosef§ heard that Archelaus had succeeded his father Herod as king of Yehudah, Yosef\* was afraid to go there. And, having been

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\* 2:14 ben Dovid † 2:15 ben Dovid ‡ 2:15 Hos 11:1 § 2:18 Jer 31:14 \* 2:18 15 † 2:19 ben Dovid ‡ 2:21 ben Dovid § 2:22 ben Dovid \* 2:22 ben Dovid

warned in a chalom, he departed into the districts of the Galil.

<sup>23</sup> And Yosef† made his home in the shtetl (*Jewish village*) called Natzeret, so that which was spoken by the Neviim might be fulfilled: He will be called a Natzri.‡

### 3

<sup>1</sup> Now in those days Yochanan of the tevilah of teshuva appears, darshenen (*preaching*) as a mevaser (*herald*)\* in the midbar (*wilderness*) of Yehudah,

<sup>2</sup> saying, Make teshuva, for the Malchut HaShomayim has come near.

<sup>3</sup> For this† is the one spoken of through Yeshayah the Navi, saying, 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!

<sup>4</sup> Now Yochanan himself had camel-hair clothing and a leather belt around his waist, and his food was arbe (*locusts*) and devash (*wild honey*).

<sup>5</sup> Then all Yerushalayim and all Yehudah and the whole region of the Yarden were going out to him.

<sup>6</sup> Making vidduy (*confession of sin*)§ of their averos (*sins*), they were submitted to a tevilah (*immersion*) by him, using the Yarden River as a mikveh mayim (*gathering of water*).

<sup>7</sup> But when he saw many of the Perushim and Tzedukim coming to where he was using the

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† 2:23 ben Dovid    ‡ 2:23 i.e., Moshiach the Netzer, Tzemach, Isa 11:1; Jer 23:5; Zech 3:8; Isa 53:2; Zech 6:11-12    \* 3:1 for the Moshiach    † 3:3 Yochanan    ‡ 3:3 Isa 40:3    § 3:6 to HASHEM

Yarden as a mikveh mayim, Yochanan said to them, You banim (*sons*) of nachashim (*snakes*)! Who warned you to flee from the charon af\* habah (*the coming burning wrath*) [of HASHEM]?

<sup>8</sup> Produce pri tov l'teshuva (*fruit worthy of repentance*)!

<sup>9</sup> Do not presume to say to yourselves, We have the yichus (*proud lineage*), we have the zechut Avot (*merit of the Fathers*) of Avraham Avinu (*our father Abraham*). For I say to you that HASHEM is able to raise up from these avanim (*stones*) banim (*sons*) of Avraham.

<sup>10</sup> And already the ax is laid at the shoresh haetzim (*the root of the trees*); therefore, every etz not producing pri tov (*good fruit*) is cut down and thrown into the eish (*fire*).

<sup>11</sup> I give you a tevilah (*immersion*) in a mikveh mayim for teshuva, but Hu Habah (*He who Comes*)<sup>†</sup> after me has more chozek (*strength*) than me. I am not worthy to remove his sandals. He will give you a tevilah (*immersion*) with the Ruach Hakodesh and eish (*fire*).

<sup>12</sup> The winnowing fork is in his hand, and he will clear out his threshing floor, and he will gather his wheat into the storehouse; but the chaff he will burn with unquenchable eish (*fire*).

<sup>13</sup> Then Yehoshua comes from the Galil to the Yarden to Yochanan, to submit to Yochanan's tevilah.

<sup>14</sup> But Yochanan would have deterred him, saying, I have need to submit to your tevilah,<sup>‡</sup> and yet

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\* **3:7** HASHEM    † **3:11** i.e., the Moshiach    ‡ **3:14** T.N. i.e., Moshiach's tevilah

you come to me?

<sup>15</sup> But answering him, Yehoshua said, Permit it now, for thus it is proper to fulfill all Tzidkat HASHEM. §

<sup>16</sup> And having received the tevilah in the Yarden's mikveh mayim, Rebbe, Melech HaMoshiach immediately came up. And, hinei! The Shomayim were opened to him, and he saw the Ruach Hakodesh of HASHEM descending like a yonah (*dove*) and coming upon him.

<sup>17</sup> And, hinei, a bat kol (*a voice from heaven*) came out of Shomayim, saying, ZEH BNI AHUVI ASHER BO CHAFATZTI (*This is my Son, the beloved, with whom I am well pleased*).

## 4

<sup>1</sup> Then Rebbe, Melech HaMoshiach was led up into the midbar by the Ruach Hakodesh of HASHEM to undergo nisyonos (*temptations*) by HaSatan.

<sup>2</sup> And, having undergone a tzom (*fast*) for arba'im yom varbaim lailah (*forty days and forty nights*), afterward Rebbe, Melech HaMoshiach was famished.

<sup>3</sup> And the tempter came to him and said to him, If you are the Ben HaElohim, then speak the command that these avanim (*stones*) become lechem (*bread*).

<sup>4</sup> But Rebbe, Melech HaMoshiach answered, Katuv (*It is written*), LO AL HALECHEM LVADOH YCHEYEH HAADAM, KI AL KOL MOTZAH FI HASHEM\* (*Man does not live on bread alone but on every word that comes from the mouth of HASHEM*).

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§ 3:15 Dan 9:24      \* 4:4 Dt 8:3



<sup>5</sup> Then HaSatan takes Rebbe, Melech HaMoshiach to the Ir Hakodesh (*the Holy City*) and sets him atop the pinnacle of the Beis Hamikdash,

<sup>6</sup> and says to Rebbe, Melech HaMoshiach, If you are the Ben HaElohim, then throw yourself down, for katuv (*it is written*), MALACHAV YTZAV-VEH LACH (*His angels he will command concerning you*) and upon their hands they will lift you up lest you strike your foot against a stone (*Ps 91:11,12*).

<sup>7</sup> Rebbe, Melech HaMoshiach said to HaSatan, Again, it is written, LO TENASSU ES HASHEM ELOHEICHEM<sup>†</sup> (*Do not test HASHEM your G-d*).

<sup>8</sup> Again, HaSatan takes Rebbe, Melech HaMoshiach to a very high mountain and shows him all the mamlechet (*kingdoms*) of the Olam Hazeh and the kavod (*glory*) of them.

<sup>9</sup> And HaSatan said to Rebbe, Melech HaMoshiach, All these things I will give to you, if you will fall down VTISHTACHAVEH (*and you will bow down to*)<sup>‡</sup> me.

<sup>10</sup> Then Rebbe, Melech HaMoshiach says to him, Depart, HaSatan! For katuv (*it is written*), ES HASHEM ELOHEICHA TIRA VOTO TAAVOD<sup>§</sup> (*The L-rd your G-d you shall fear and Him you shall worship*).

<sup>11</sup> Then HaSatan leaves him, and, hinei, malachim came and attended to Rebbe, Melech HaMoshiach.

<sup>12</sup> Now, having heard that Yochanan was arrested, Rebbe, Melech HaMoshiach departed into the Galil.

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<sup>†</sup> 4:7 Dt 6:16    <sup>‡</sup> 4:9 Dt 5:9    <sup>§</sup> 4:10 Dt 6:13

<sup>13</sup> And having left behind Natzeret, Rebbe, Melech HaMoshiach headquartered in K'far-Nachum by the sea, in the environs of Zevulun and Naphtali.

<sup>14</sup> This was to fulfill what was spoken through Yeshayah HaNavi,

<sup>15</sup> ARTZAH Zevulun VARTZAH Naphtali (*To the land of Zevulun and to the land of Naphtali*),\* the way to the sea beyond the Yarden, Galil HaGoyim,

<sup>16</sup> the people sitting in CHOSHECH RAU OHR GADOL (*darkness saw a great light*), YOSHVEI V'ERETZ TZALMAVET (*the ones living in the land of the shadow of death*), a light has dawned among them.

<sup>17</sup> From then Rebbe, Melech HaMoshiach began to proclaim, saying, L'Alter LiTeshuvah (*Immediate Repentance*), for the Malchut HaShomayim has come near.

<sup>18</sup> And walking beside Sea of Galilee (*Lake Kinneret*), Rebbe, Melech HaMoshiach saw two achim, Shim'on, the one being called Kefa (*Petros*), and his brother Andrew, casting a net into the sea, for they were daiyagim (*fishermen*).

<sup>19</sup> And Rebbe, Melech HaMoshiach says, Come, follow me, and I will make you daiyagei adam (*fishers of men*).

<sup>20</sup> And immediately, leaving their nets, they followed Rebbe, Melech HaMoshiach.

<sup>21</sup> And having gone on from there, he saw two other achim, Ya'akov Ben Zavdai and Yochanan his brother, in the sirah (*boat*) with Zavdai their

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\* **4:15** Isa 8:23–9:1

father, repairing their nets, and he summoned them.

<sup>22</sup> Immediately, leaving the sirah (*boat*) and their father, they followed Rebbe, Melech HaMoshiach.<sup>†</sup>

<sup>23</sup> And Rebbe, Melech HaMoshiach went about in all the Galil, exercising the ministry of moreh (*teacher*) in their shuls and of darshan (*preacher*) of the Besuroh Tovoh (*Good Tiding of a Joyous Event*), the Besuras HaGeulah (*the Good News of Redemption*) of the Malchut HASHEM, and Rebbe, Melech HaMoshiach went about bringing refuah (*healing*) to every disease and every illness of the people.

<sup>24</sup> And the report went out about Rebbe, Melech HaMoshiach throughout all Syria; and they brought to him all the cholim (*sick*) with various illnesses and machalot, demoniacs, epileptics, and paralytics; and Rebbe, Melech HaMoshiach brought them refuah.

<sup>25</sup> And from the Galil, the Decapolis, Yerushalayim, Yehudah, and Ever-HaYarden, from all these places great multitudes followed him.

## 5

<sup>1</sup> When Rebbe, Melech HaMoshiach saw the multitudes, he ALAH HAHAR\* (*went up the mountain*) and when he sat down, his talmidim came to him.

<sup>2</sup> Then Rebbe, Melech HaMoshiach began to speak, and gave them this torah (*teaching*), saying,

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<sup>†</sup> 4:22 Mt 19:29      \* 5:1 Ex 19:3

<sup>3</sup> Ashrey ANIYEI HARUACH†(*Blessed, Happy are the poor in spirit*) for theirs is the Malchut HaShomayim.

<sup>4</sup> Ashrey are the AVELIM‡(*the ones mourning*), for they will be comforted.

<sup>5</sup> Ashrey are the ANAVIM§(*humble*), for YIRESHU ARETZ\* (*they will inherit the land*).

<sup>6</sup> Ashrey are the ones hungering and thirsting for TZIDKAT HASHEM†(*Tzedek Olamim, Everlasting Righteousness*), for they will be satisfied.

<sup>7</sup> Ashrey are the merciful, for they will be shown rachamim (*mercy*).

<sup>8</sup> Ashrey are those of LEV TAHOR‡(*pure heart*), for they will see HASHEM.

<sup>9</sup> Ashrey are the peace-makers, for they will be called bnei haElohim (*sons of G-d*).

<sup>10</sup> Ashrey are the ones being persecuted because of TZIDKAT HASHEM§(*righteousness of Hashem*), for theirs is the Malchut HaShomayim.

<sup>11</sup> Ashrey are you when they reproach you and persecute you and speak all kinds of lashon horah against you, speaking sheker (*falsehood, lies*) because of me.\*

<sup>12</sup> Have simcha (*joy*) and lev sameach (*glad heart*), for your sachar (*reward*) is great in Shomayim, for thus they persecuted the Neviim before you.

<sup>13</sup> You are the melach haaretz (*salt of the earth*), but if the salt becomes tasteless, in what way will

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† 5:3 Isa 66:2    ‡ 5:4 Isa 61:2    § 5:5 Isa 29:19; Zeph 2:3    \* 5:5

Ps 37:11    † 5:6 Dan 9:24    ‡ 5:8 Ps 51:10 [12]    § 5:10 Dan 9:24

\* 5:11 Moshiach

it become salty again? It is no longer good for anything, but is thrown out and trampled by men.

<sup>14</sup> You are the Ohr HaOlam (*the Light of the World*). A city lying on a mountaintop cannot be nistar (*hidden*).

<sup>15</sup> No one, after lighting a menorah, places it under a measuring basket, but on the shulchan (*table*), and it gives ohr (*light*) to kol anshei habais (*all in the house*).

<sup>16</sup> In like manner, let your light so shine before Bnei Adam, that they may see your ma'asim tovim (*good works*) and give kavod (*glory*) to your Av sh'ba'Shomayim (*Father in Heaven*).

<sup>17</sup> Do not think that I came to abolish the Torah or the Neviim. I did not come to abolish but to complete.

<sup>18</sup> For, omein, truly I say to you, until Shomayim and haaretz pass away, not one yod, not one tag (*ornamental flourish*), will pass from the Torah until everything is accomplished.

<sup>19</sup> Therefore, whoever annuls one of the least of these mitzvot (*divine commandments given by HASHEM to Moshe Rabbenu*) and so teaches Bnei Adam, shall be called katon (*least*) in the Malchut HaShomayim; but whoever practices and teaches them, this one will be called gadol (*great*) in the Malchut HaShomayim.

<sup>20</sup> For I say unto you that unless the Tzedek (*Righteousness*) of you exceeds that of the Sofrim and Perushim, you will certainly not enter the Malchut HaShomayim.

<sup>21</sup> You have heard that it was said to the an-

cients, LO TIRTZACH†(*Do not murder*), and every rotzeach (*murderer*) shall be liable before the Bet Din (*Court*).

22 But I say to you, that everyone who harbors kaas (*anger*) against his Ach,‡ his chaver, shall be subject to mishpat (*judgment*); and whoever shall say to his Ach,§ Reyka! (*Good for nothing!*) will be subject to the Sanhedrin; and whoever shall say Shoteh! (*Fool*) shall be subject to Eish Gehinnom (*Fire of Hell*).

23 Therefore, if you bring your korban (*sacrifice*) to the Mizbeach (*altar*), and there you remember that your Ach\* has something against you,

24 leave your korban there before the Mizbeach, and go and first be reconciled to your Ach;† and then come offer your korban.

25 Come to terms quickly with your ish riv (*opponent in a lawsuit*), while you are a fellow-traveler on the derech eretz, lest the ish riv might deliver you to the shofet (*judge*), and the shofet might deliver you to the shoter (*law official*), and the shoter might deliver you to the beit hasohar (*prison house*).

26 For, omein, truly I say to you, you may never come out from there until you repay the last pe-ruta (*small coin*).

27 You have heard that it was said, LO TINAF‡(*Do not commit adultery*).

28 But I say to you that everyone looking upon a woman with taavah (*lust*) for her has already

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† 5:21 Ex 20:13; Dt 5:17    ‡ 5:22 b'Moshiach    § 5:22 b'Moshiach

\* 5:23 b'Moshiach    † 5:24 b'Moshiach    ‡ 5:27 Ex 20:14

committed niuf (*adultery*) with her in his heart.

<sup>29</sup> And if your right eye causes you to commit chet (*sin*), tear it out and throw it from you, for it is better for you that one of your evarim (*members*) be lost and not your whole basar (*body, flesh*) be thrown into Gehinnom.

<sup>30</sup> And if your right hand causes you to commit chet, cut it off and throw it from you, for it is better for you that one of your evarim (*members*) be lost and not that your whole basar may go into Gehinnom.

<sup>31</sup> It was also said, Whoever divorces his wife, let him give to her a “get,” a SEFER KERITUT<sup>§</sup> (*bill of divorce*).

<sup>32</sup> But I say to you that everyone divorcing his wife, except for the DVAR\* (*indecent thing*) of zenut (*fornication*), makes her become a noefet (*adulteress*), and whoever marries a gerusha (*divorcee*) commits niuf (*adultery*).

<sup>33</sup> Again, you have heard that it was said to the ancients, You shall not break your nederim (*vows*), but you shall repay your vows to HASHEM.<sup>†</sup>

<sup>34</sup> But I say to you, Do not swear shevuot (*oaths*) at all, neither by Shomayim, for it is the kes malchut of HASHEM (*throne of G-d*),

<sup>35</sup> nor by haaretz, for it is the hadom (*footstool*) of his feet, nor by Yerushalayim, for it is the kiryat melech rav<sup>‡</sup> (*city of the great king*).

<sup>36</sup> Neither are you to swear by your rosh, for you are not able to make one hair turn white or black.

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§ 5:31 Dt 24:1    \* 5:32 Dt 24:1    † 5:33 See Lv 19:12; Num 30:3; Dt 23:22    ‡ 5:35 Ps 48:2[3]

<sup>37</sup> But let your word be ken, ken (*yes, yes*) or lo, lo (*no, no*), but anything beyond this is lashon horah.

<sup>38</sup> You have heard that it was said, AYIN TAKHAT AYIN, SHEN TAKHAT SHEN§(*An eye for an eye and a tooth for a tooth*).

<sup>39</sup> But I say to you, Do not set yourself against the rasha (*evil person*), but whoever hits you on your right cheek, turn to him also the other cheek.

<sup>40</sup> And the one wishing to sue you and take your tunic, give to him also your kaftan.

<sup>41</sup> And whoever will force you to go one mile, go with him two.

<sup>42</sup> And the one asking you to give and the one wishing to borrow from you, from these do not turn away.

<sup>43</sup> You have heard that it was said, V'AHAVTA L'REACHA\* (*You shall love your neighbor*), and you shall hate your oyev (*enemy*).

<sup>44</sup> But I say to you, Love your enemies, and offer tefillos (*prayers*) for the ones bringing redifah (*persecution*) upon you.

<sup>45</sup> Do this so that you may become banim of your Av sh'ba'Shomayim, for His shemesh (*sun*) He makes to rise on the ra'im (*evil ones*) and the tovim (*good ones*), and He sends His geshem (*rain*) upon the tzaddikim (*righteous ones*) and the resha'im (*unrighteous ones*).

<sup>46</sup> For if you have ahavah (*love*) for the ones who have ahavah for you, what sachar (*reward*) do you have? Even the mochesim (*tax collectors*) do that, don't they?

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§ 5:38 Ex 21:24      \* 5:43 Lv 19:18



<sup>47</sup> And if you give Drishat Shalom (*greetings*) only to your Achim,<sup>†</sup> what extraordinary thing are you doing? Don't even the Goyim do the same?

<sup>48</sup> Therefore, be shlemim (*complete*), even as is your Av sh'ba'Shomayim.

## 6

<sup>1</sup> Be careful that you don't practice your tzedakah (*charity giving*) before Bnei Adam in order to varf (*show off, flaunt*) to be seen by Bnei Adam; for then you have no sachar (*reward*) with your Av sh'ba'Shomayim.

<sup>2</sup> Therefore, whenever you contribute tzedakah, don't blow the shofar before you, as the tzevuim (*hypocrites*) do in the shuls and in the streets, in order that they may receive kavod (*glory*) from Bnei Adam. Omein, truly I say to you, they have their sachar (*reward*).

<sup>3</sup> But when you contribute tzedakah, do not let your left hand have da'as (*knowledge*) of what your right hand is doing,

<sup>4</sup> so that your tzedakah may be nistar (*hidden, in secret*), and your Av HaRoeh b'seter (*Father, the One seeing in secret*)\* sachar (*reward*) will give you.

<sup>5</sup> And whenever you daven (*pray*), do not be as the tzevuim (*hypocrites*); for they love to stand and daven in the shuls and on the street corners so that they may be seen by an audience. Omein, truly I say to you, they have their sachar.

<sup>6</sup> But you, whenever you daven, enter into the secret place, your secret cheder, and, having shut

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<sup>†</sup> 5:47 b'Moshiach      \* 6:4 His

your door, offer tefillos to your Av Asher b'Seter (*Father Who is in Secret*), and your Av haRoeh b'seter (*Father, the One seeing in secret*)<sup>†</sup> sachar will give you.

<sup>7</sup> But when you daven, do not babble on and on maarich (*extended, longwinded*) and vacuously and without kavvanah (*heartfelt direction, intention*) like the Goyim. For the Goyim think that in their verbosity their techinnah will be heard.

<sup>8</sup> Therefore, nisht azoi (*not so*)! Be different, for your Av has daas (*knowledge*) of what things you have need before you ask Him.

<sup>9</sup> Therefore, when you offer tefillos, daven like this, in this manner: Avinu sh'ba'Shomayim (*Our Father in heaven*), yitkadash shmecha (*hallowed be your Name*).

<sup>10</sup> Tavo malchutechah (*Thy Kingdom come*) Ye'aseh rtzonechah (*Thy will be done*) kmoh vaShomayim ken ba'aretz (*on earth as it is in heaven*).

<sup>11</sup> Es lechem chukeinu ten lanu hayom (*Give us today our daily bread*),

<sup>12</sup> u-slach lanu es chovoteinu kaasher salachnu (*and forgive us our debts as we forgive*) gam anachnu lachayaveinu (*also our debtors*).

<sup>13</sup> V'al tvi'einu lidey nisayon (*And lead us not into temptation*),<sup>‡</sup> ki im chaltzeinu min harah (*but deliver us from evil*).§

<sup>14</sup> For if you give men mechila (*pardon, forgiveness*) for their chattaim (*sins*), so also your Av

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<sup>†</sup> 6:6 His    <sup>‡</sup> 6:13 Mt 26:41    § 6:13 Ki l'chah hamamlachah (for thine is the Kingdom) vhagvurah (and the power) vhatiferet (and the glory) l'olmei olamim (forever). Omein

sh'ba'Shomayim will give selicha (*forgiveness*) to you.

<sup>15</sup> But if you do not give men mechila (*forgiveness*), neither will your chattaim receive selicha from your Av.

<sup>16</sup> And whenever you undergo a tzom (*fast*), don't be like the sullen tzevuim (*hypocrites*), for they disfigure their faces to parade their tzom (*fast*). Omein, truly I say to you, they have received their sachar (*reward*).

<sup>17</sup> But when you undergo a tzom, anoint your rosh with shemen and wash your face,

<sup>18</sup> so that your tzom is concealed from Bnei Adam but not from your Av Asher b'Seter (*Father Who is in Secret*). And your Av HaRoeh b'seter (*Father the One seeing in secret*) will give you sachar.

<sup>19</sup> Do not store up for yourselves otzarot (*treasures*) on haaretz, where moth and rust destroy and where ganavim (*thieves*) break in and steal.

<sup>20</sup> But zahmlet aich (*collect for yourselves*) otzarot (*treasures*) in Shomayim, where neither moth nor rust destroys; neither do ganavim break in and steal.

<sup>21</sup> For where your otzar is, there also will be your lev.

<sup>22</sup> The eye is the menorah of the basar. Therefore, if your eye is unblurred, then your whole basar will be lighted.

<sup>23</sup> But if yours is the ayin horo, your kol basar is choshech; if ohr choshech, great choshech!

<sup>24</sup> No one is able to serve two adonim (*masters*). For either he will have sinah (*hatred*) for the one and ahavah (*love*) for the other, or he will be

devoted to the one and despise the other. You cannot serve HASHEM and Mammon (*Money*).

<sup>25</sup> Therefore, I say to you, Do not have a LEV ROGEZ\* (*anxious heart*) about your life, what you might wear or what you might drink, nor for your basar, what you might put on. Is not life more than okhel (*food*) and basar more than malbush (*clothing*)?

<sup>26</sup> Look to the OPH HASHOMAYIM† (*birds of heaven*), for they do not sow nor reap nor gather into storehouses, and your Av sh'ba'Shomayim feeds them. Are you yourselves not worth more than they?

<sup>27</sup> And who among you by a LEV ROGEZ is able to add to his life span one cubit?

<sup>28</sup> And why have a LEV ROGEZ (*anxious heart*) about malbush (*clothing*)? Observe the lilies of the field, how they grow. They do not labor nor spin.

<sup>29</sup> But I say to you that not even Sh'lomo HaMelech in all his kavod (*glory*) was clothed as one of these.

<sup>30</sup> And if HASHEM thus clothes the grass of the field that exists today and tomorrow is thrown into a furnace, how much more will he clothe you, you ones of little emunah?

<sup>31</sup> Therefore, do not have a LEV ROGEZ, saying, What might we eat? or What might we drink? or With what might we clothe ourselves?

<sup>32</sup> For all these things the Goyim strive. For your Av sh'ba'Shomayim bavorn (*anticipates*) that you need all these things.

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\* **6:25 LEV ROGEZ** in verses 25, 27, 31, 34, see Dt 28:65    † **6:26**  
Job 35:11

<sup>33</sup> But seek first the Malchut HASHEM and the Tzidkat HASHEM, and all these things will be added to you.

<sup>34</sup> Therefore, do not have a LEV ROGEZ for tomorrow, for makhar (*tomorrow*) will care for itself. Each day has enough tzoros of its own.

## 7

<sup>1</sup> Judge not lest you be judged.

<sup>2</sup> For with what gezar din (*verdict*) you judge, you will be judged, and with what measure you measure, it will be measured to you.

<sup>3</sup> And why do you see the speck in the eye of your Ach,\* but you do not consider the beam in your own eye.

<sup>4</sup> Or how will you say to your Ach,† Let me take the speck out from your eye! And, hinei! The beam is in your own eye!

<sup>5</sup> Tzevua (*hypocrite*), first take the beam out of your eye, and then you will see clearly enough to take out the speck from the eye of your Ach.‡

<sup>6</sup> Do not give the kodesh to kelevim nor throw your pearls before chazirim, lest they will trample them with their feet and turn around and tear you into pieces.

<sup>7</sup> Keep asking and it shall be given to you; keep searching and you shall find; keep knocking and the delet shall be opened to you.

<sup>8</sup> For everyone asking receives, and the one searching finds, and to the one knocking the delet will be opened.

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\* 7:3 b'Moshiach    † 7:4 b'Moshiach    ‡ 7:5 b'Moshiach

<sup>9</sup> Or what man is there among you the ben of whom will ask for lechem (*bread*), and he will give him a stone.

<sup>10</sup> Or if he asks for a dag (*fish*), will give him a nachash (*snake*)?

<sup>11</sup> Therefore, if you, being ra'im (*evil ones*), know to give matanot tovot (*good gifts*) to your yeladim, how much more does your Av sh'ba'Shomayim give hatov (*the good*) to the ones asking Him.

<sup>12</sup> Therefore, everything that you wish Bnei Adam do for you, thus also you do for them. For this is the Torah and the Neviim.

<sup>13</sup> Enter through the derech (*way*) of the shaar hatzarut (*gate of narrowness*), for wide is the delet and broad is the rekhov (*street*) leading to Avaddon (*destruction, hell, Abaddon*), and rabbim (*many*) are they who enter through it.

<sup>14</sup> But tzar (*narrow*) is the delet and constricted is the Derech (*Way*) that leads to Chayyim (*life*) and few are the ones finding it.

<sup>15</sup> Beware of the neviei hasheker (*false prophets*), who come to you in the malbush (*clothing*) of kevasim (*sheep*), but within are ravenous ze'evim (*wolves*).

<sup>16</sup> By their perot (*fruits*) you will have da'as of them. Surely grapes are not gathered from thorns nor figs from thistles, are they?

<sup>17</sup> So every etz tov (*good tree*) produces pri tov (*good fruit*), but the etz nishchat (*corrupt tree*) produces pri rah.

<sup>18</sup> An etz tov is not able to produce pri rah nor is an etz nishchat able to produce pri tov.

<sup>19</sup> Kol etz (*every tree*) not producing pri tov is cut off and is thrown into HaEish (*the Fire*).§

<sup>20</sup> Therefore, by their perot (*fruits*) you shall have da'as of them.

<sup>21</sup> Not all the ones saying to me, Adoneinu, Adoneinu, will enter the Malchut HaShomayim, but the one doing the ratzon Avi sh'ba'Shomayim (*the will of my Father in Heaven*).\*

<sup>22</sup> Many† will say to me‡ on that Day,§ Adoneinu, Adoneinu, did we not speak as neviim in your Name? Did we not cast out shedim (*evil spirits, demons*) in your Name? Did we not accomplish many niflaot (*miracles*) in your Name?

<sup>23</sup> And then I will tell them to their face, I never had da'as of you. Depart from me, you workers of mufkarut (*lawlessness*).\*

<sup>24</sup> Therefore, everyone who hears these de-varim (*words*) of mine and does them, is like a chacham (*wise man*) who built his bais (*house*) upon the Tzur (*Rock*).

<sup>25</sup> And the geshem (*rain*) came down, the floods arrived, and the winds blew and beat against that bais, and it did not fall, for it had been founded upon the Tzur (*Rock*).

<sup>26</sup> And everyone hearing these words of mine† and not doing them is like the shoteh (*fool*), who built his bais upon the sand.

<sup>27</sup> And the geshem (*rain*) came down, and the floods arrived, and the winds blew and beat

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§ 7:19 Isa 66:24; Dan 12:2    \* 7:21 Mt 26:39    † 7:22 messianic darshanim    ‡ 7:22 Moshiach    § 7:22 the Yom HaDin, the Day of Judgment    \* 7:23 Ps 6:8 [9]    † 7:26 Divrei Moshiach

against that bais, and it fell, and gadolah was the mapalah (*fall, downfall, defeat*) of it.

<sup>28</sup> And it came about when Rebbe, Melech HaMoshiach finished these divrei torah (*words of teaching*), the multitudes were filled with fear and wonder at his torah.

<sup>29</sup> For his ministry of moreh (*teacher*) was as one having samchut (*authority*) and not as their Sofrim (*scribes, torah teachers, rabbonim*).

## 8

<sup>1</sup> And when Rebbe, Melech HaMoshiach came down from the mountain, many multitudes followed him.

<sup>2</sup> And an ish metzarah (*a leper*) there was who approached him and fell down before Rebbe, Melech HaMoshiach, saying, Adoneinu, if you choose, you can make me tahor (*clean*).

<sup>3</sup> And, having stretched out his hand, Rebbe, Melech HaMoshiach touched him, saying, I am willing. Be made tahor. And immediately he was.

<sup>4</sup> And Rebbe, Melech HaMoshiach says to him, See that you tell no one, but go and show yourself to the kohen and offer the korban about which Moshe gave mitzvah as an edut to them.

<sup>5</sup> Now when Rebbe, Melech HaMoshiach entered into K'far-Nachum, a centurion approached him, begging him

<sup>6</sup> and saying, Adoneinu, my servant has been bedridden in the house, paralyzed, in terrible tza'ar.

<sup>7</sup> And Rebbe, Melech HaMoshiach says to him, I am coming. I will bring him refuah (*healing*).



<sup>8</sup> The centurion answered, Adoneinu, I am not worthy that you might come under my roof, but only say the dvar, and my servant will receive the refuah (*healing*).

<sup>9</sup> For I also am a man under marut (*authority*), having soldiers subordinate to myself, and I say to this one, Go! And he goes, and to another, Come! And he comes, and to my servant, Do this! And he does it.

<sup>10</sup> And having heard this, Rebbe, Melech HaMoshiach was amazed and said to those who followed him, Omein, I say to you, in no one in Yisroel have I found such great emunah.

<sup>11</sup> And I say to you, that many from the mizrach (*east*) and the maarav (*west*) will come and will sit bimesibba (*reclining at tish*) with Avraham and Yitzchak and Ya'akov in the Malchut HaShomayim.

<sup>12</sup> But the Bnei HaMalchut will be thrown out into the outer choshech (*darkness*), where there will be weeping and grinding of teeth.

<sup>13</sup> And Rebbe, Melech HaMoshiach said to the centurion, Go! According to your bitachon (*trust*), your emunah (*faith*), let it be for you. And his servant was given refuah (*healing*) punkt (*exactly*) at that hour.

<sup>14</sup> When Rebbe, Melech HaMoshiach entered the bais (*house*) of Kefa, he saw the chamot (*mother-in-law, shviger*) bedridden and fever stricken.

<sup>15</sup> Rebbe, Melech HaMoshiach touched her hand, and the fever left her. She then began functioning as his mesharetet (*servant, lady minister*), serving Rebbe, Melech HaMoshiach.

<sup>16</sup> And when erev (*evening*) had come, they brought to Rebbe, Melech HaMoshiach many possessed by shedim (*evil spirits, demons*), and he cast out the shedim with a dvar, and all the cholim (*sick persons*) he healed.

<sup>17</sup> Thus was fulfilled what was spoken by Yeshayah the Navi, saying, ACHEN CHOLAYEINU HU NASA UMACHOVEINU SVALAM\* (Surely he took up our sicknesses and he carried away† our sorrows).

<sup>18</sup> And when he saw the crowd around him, he gave orders to go over to the other side.

<sup>19</sup> A sofer (*scribe, torah teacher*) approached Rebbe, Melech HaMoshiach and said, Rebbe, I will follow you wherever you go.

<sup>20</sup> And Rebbe, Melech HaMoshiach says to him, Foxes have holes and the OPH HASHOMAYIM‡(*birds of heaven*) have nests, but the Bar Enosh§ does not have a place where he may lay his head.

<sup>21</sup> And another of Moshiach's talmidim said to him, Adoneinu, allow me first to go and bury my father.

<sup>22</sup> But Rebbe, Melech HaMoshiach says to him, Follow me, and permit the mesim (*spiritually dead ones without hitkhdshut, spiritually unregenerate ones*) to bury their own mesim (*deceased ones, niftarim*).

<sup>23</sup> And when he embarked into the sirah, Moshiach's talmidim followed him.

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\* **8:17** Isa 53:4    † **8:17** T.N. like the Yom Kippur sa'ir l'Azazel scapegoat kapporah    ‡ **8:20** Job 35:11    § **8:20** Moshiach, Dan 7:13-14

<sup>24</sup> And hinei! a great storm came up on the lake, so that the sirah (*boat*) was about to be covered by the waves. But Rebbe, Melech HaMoshiach was sleeping.

<sup>25</sup> And Moshiach's talmidim approached and woke him, saying, Adoneinu, hoshieinu! We are perishing!

<sup>26</sup> And Rebbe, Melech HaMoshiach says to them, Why are you fearful, you ones of little emunah? Then, arising, Rebbe, Melech HaMoshiach rebuked the winds and the sea. And there was a great calm.

<sup>27</sup> And the men were astonished, saying, What sort of man is this!? That even the winds and the sea obey him!

<sup>28</sup> And when Rebbe, Melech HaMoshiach came to the other side of the lake, in the land of the people of Gadara, he was met by two men possessed by shedim (*demons*); these men were coming out of the kevarim (*tombs*) of the burial caves and were so dangerous no one could pass by on that road.

<sup>29</sup> And they screamed, saying, Mah lanu valach, Ben HaElohim? (*What to us and to you, Ben HaElohim?*)\* Have you come here to torture us before the time?†

<sup>30</sup> Now there was feeding far away from them a large herd of chazirim (*swine*).

<sup>31</sup> And the shedim begged him, saying, If you cast us out, send us into the herd of chazirim.

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\* 8:29 i.e., What business do you have with us, Ben HaElohim

† 8:29 of the Yom HaDin, the Day of Judgment

<sup>32</sup> And Rebbe, Melech HaMoshiach said to them, Go away! So the shedim, coming out, went away into the chazirim. And, hinei, all the herd of chazirim rushed down the bank into the lake, and they perished in the water.

<sup>33</sup> And the herdsmen of the chazirim fled, and, having gone away into the town, they told the whole story of what had happened to the men possessed by shedim.

<sup>34</sup> And hinei! The whole town came out to meet Rebbe, Melech HaMoshiach. And seeing him, they begged him to depart from their area.

## 9

<sup>1</sup> And, having embarked into a sirah (*boat*), Rebbe, Melech HaMoshiach crossed over\* and came into his own shtetl.

<sup>2</sup> And hinei! They brought to Rebbe, Melech HaMoshiach a paralytic lying upon a mat. Having seen their emunah, he said to the paralytic, Chazak! (*Be strong!*) Selicha (*forgiveness*) is granted on your averos (*sins*)!

<sup>3</sup> And hinei! Some of the Sofrim said to themselves, This one commits Chillul HASHEM!†

<sup>4</sup> And Rebbe, Melech HaMoshiach, reading their minds, said, Why are you thinking ra'ah (*evil*) in your levavot (*hearts*)?

<sup>5</sup> For which is easier to say, Selicha is granted on your averos! Or...Arise and walk!?

<sup>6</sup> But in order that you may have da'as that the Bar Enosh‡ has samchut (*authority*) on earth to pronounce selicha (*forgiveness*) on chattaim (*sins*)

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\* **9:1** to the other side of the lake † **9:3** Lv 22:32 ‡ **9:6** Moshiach

— Moshiach then declared to the paralytic, Arise, take up your mat and go to your bais (*house*).

<sup>7</sup> And arising, he went away to his bais.

<sup>8</sup> And having witnessed this, the multitudes experienced yirat Shomayim and gave kavod to HASHEM, who had given such samchut to men.

<sup>9</sup> And going away from there, Rebbe, Melech HaMoshiach saw a man called Mattityahu sitting in the tax office. And Rebbe, Melech HaMoshiach says to him, Follow me. And Mattityahu arose and followed him.

<sup>10</sup> And it came about that while Rebbe, Melech HaMoshiach was sitting bimesibba (*reclining*) at tish (*table*) in the bais, hinei! Many mochesim (*tax collectors*) and chote'im (*sinners*) came and were sitting bimesibba (*reclining*) at tish (*table*) with Rebbe, Melech HaMoshiach and his talmidim.

<sup>11</sup> When the Perushim saw this, they were saying to Moshiach's talmidim, Why does your Rebbe eat with the mochesim and the chote'im?

<sup>12</sup> But when Rebbe, Melech HaMoshiach heard this, he said, It is not the bariim (*healthy ones*) who have need of a rofeh (*physician*), but the cholim.

<sup>13</sup> Go and learn what this means: CHESED CHAFATZTI VLO ZEVACHŠ (*I desire loving kindness and not sacrifice*), for I have not come to call the tzaddikim but the chote'im (*sinners*).\*

<sup>14</sup> Then Yochanan's talmidim approached Rebbe, Melech HaMoshiach, saying, Why do we and the Perushim often undergo tzomot (*fasts*), but your talmidim do not undergo tzomot?

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§ 9:13 Hos 6:6 \* 9:13 to teshuva

<sup>15</sup> And Moshiach said to them, Surely the Bnei HaChuppah (*wedding invitees*) are not able to act as avelim (*mourners*) as long as the Choson (*Bridegroom*),<sup>†</sup> is with them. But the days will come when the Choson is taken away from them, and then they will undergo tzomot.

<sup>16</sup> No one sews a patch of unshrunk cloth on an old garment, for the patch pulls away from the garment, and a worse tear results.

<sup>17</sup> Neither do men put yayin chadash (*new wine*) into old wineskins; otherwise, the wineskins burst, and the wine is spilled, and the wineskins are ruined. But they pour yayin chadash into new wineskins, and both are preserved.

<sup>18</sup> While Rebbe, Melech HaMoshiach was speaking these things to them one of the nichbadim (*dignitaries*)<sup>‡</sup> came and fell down before Rebbe, Melech HaMoshiach, saying, The bat (*daughter*) of me has just become niftar (*passed away*), but come lay your hand upon her and she will live.

<sup>19</sup> And Rebbe, Melech HaMoshiach got up and, with his talmidim, followed him.

<sup>20</sup> And hinei! An isha (*woman*) hemorrhaging twelve years approached him from behind and touched the garment of Rebbe, Melech HaMoshiach's tzitzit.

<sup>21</sup> For she was saying to herself, If only I might touch his garment, I will receive refuah (*healing*).

<sup>22</sup> Turning and seeing her, Rebbe, Melech HaMoshiach said, Chazak, bat (*daughter*) of me! Your emunah has brought you refuah. And the

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<sup>†</sup> 9:15 i.e., Moshiach    <sup>‡</sup> 9:18 of the shul

isha was healed from that hour.

<sup>23</sup> And having come into the bais (*house*) of the nichbad (*dignitary*), and having seen the flute players and the unruly crowd,

<sup>24</sup> Rebbe, Melech HaMoshiach was saying, Go away! For the yaldah is not among the mesim — she sleeps! And they were making leitzonus (*mockery, fun*) of Rebbe, Melech HaMoshiach.

<sup>25</sup> But when the crowd had been put outside, Rebbe, Melech HaMoshiach went in and took the yaldah by the hand and the yaldah was made to stand up alive.

<sup>26</sup> And this report went out into all that region.

<sup>27</sup> And as Rebbe, Melech HaMoshiach went on from there, two ivrim (*blind men*) followed him, shouting loudly, Chaneinu, Ben Dovid!

<sup>28</sup> And when Rebbe, Melech HaMoshiach<sup>§</sup> entered the bais (*house*), the ivrim (*blind men*) approached him, and he says to them, Do you have emunah that I am able to do this? They say to Rebbe, Melech HaMoshiach, Ken, Adoneinu.

<sup>29</sup> Then Rebbe, Melech HaMoshiach touched their eyes, saying, According to your emunah, let it be done for you.

<sup>30</sup> And their eyes were opened. Rebbe, Melech HaMoshiach sternly warned them, saying, See to it that no one knows!

<sup>31</sup> But having gone out, they made him known in that entire district.

<sup>32</sup> After they had departed, the people brought to him a mute man who was possessed by shedim.

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§ 9:28 Ben Dovid

<sup>33</sup> And when the shedim had been cast out by Rebbe, Melech HaMoshiach, the mute man spoke. And the multitudes marveled, saying, Never was anything like this seen in Eretz Yisroel!

<sup>34</sup> But the Perushim said, It was by the Sar HaShedim (*the Prince of Demons*) that this man casts out shedim!

<sup>35</sup> And Rebbe, Melech HaMoshiach went about all the shtetlach and villages exercising the ministry of moreh (*teacher*) in their shuls and of darshan (*preacher*) of the Besuras HaGeulah of the Malchut HASHEM and bringing refuah to all the cholim, every machla (*disease*) and every illness.

<sup>36</sup> And looking out on the multitudes, Rebbe, Melech HaMoshiach felt rachmei Shomayim (*heavenly compassion and mercy*) for his people, for they were distressed and weary KATZON ASHER EIN LAHEM ROEH\* (*like sheep without a shepherd*).

<sup>37</sup> Then Rebbe, Melech HaMoshiach says to his talmidim, The katzir (*harvest*) is indeed great but the kotzerim (*harvesters*) are few.

<sup>38</sup> Therefore, offer tefillos to the Adon HaKatzir (*the L-rd of the Harvest*) that He may send out Kotzerim into His Katzir.

## 10

<sup>1</sup> And summoning his Shneym Asar (*Twelve*) Talmidim, Rebbe, Melech HaMoshiach gave to them samchut (*authority*) over shedim (*unclean*

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\* **9:36** Num 27:17



*spirits*), so as to cast them out, and samchut (*authority*) to call forth refuah for every machla and every illness.

<sup>2</sup> Now of the Shneym Asar Shlichim, the names are these: first, Shim'on, the one being called Kefa, and Andrew his brother, Ya'akov Ben Zavdai and Yochanan his brother,

<sup>3</sup> Philippos and Bar-Talmai, T'oma and Matityahu the moches, Ya'akov Ben-Chalfai and Taddai,

<sup>4</sup> Shim'on the Zealot and Yehudah from K'riot, who betrayed Rebbe, Melech HaMoshiach.

<sup>5</sup> These Shneym Asar (*Twelve*) did Rebbe, Melech HaMoshiach send out with the following directives, saying: In the Derech HaGoyim (*Way of the Gentiles, Gentile territory*) do not go, and do not enter into any Shomron town,

<sup>6</sup> but go rather to the Seh Oveid Beis Yisroel (*the Lost Sheep of the House of Israel*).

<sup>7</sup> And, while going, preach that the Malchut HaShomayim is imminent and miyad.

<sup>8</sup> Heal the cholim, raise the mesim, cleanse the metzoraim (*lepers*), cast out the shedim; freely you received, freely give.

<sup>9</sup> Take neither gold nor silver nor copper for your money belts,

<sup>10</sup> nor a schnorrer's (*beggar's*) bag for the road, nor two bekishe, nor sandals, nor a staff, for the oseh hamelachah (*the one doing the work*) is worthy of his lechem.

<sup>11</sup> And into whichever town or shtetl you enter, inquire who in it is a ben chayil (*son of worthiness*), and there remain until you leave.

<sup>12</sup> And when you enter into the bais (*house*), give that household your “Shalom”!

<sup>13</sup> And if indeed the bais is a bais chayil (*a house of worthiness*), let your shalom come upon it; but if it is not a bais chayil, let your shalom return to you.

<sup>14</sup> And whoever neither receives you nor listens to your divrei,\* as you are leaving and as you go outside of that bais (*house*) or city, then let it be NIER CHATZNO (shake out the fold of the robe),† shake off the dust of your feet.

<sup>15</sup> Omein, I say to you, it will be more tolerable on Yom HaDin (*the Day of Judgment*) for S'dom and Amora than for that shtetl.

<sup>16</sup> Hinei! I send you as kevesim (*sheep*) in the midst of ze'evim; therefore, have the seichel (*wisdom*) of nachashim (*serpents*) and be tamim (*faultless*) as yonim (*doves*).

<sup>17</sup> And beware of Bnei Adam, for they will deliver you up to the sanhedriyot (*local councils, bet din courts*) and in their shuls they will subject you to the shot (*whip*).

<sup>18</sup> And before moshelim (*governors*) and also melachim (*kings*) you will be led for my sake,‡ for an edut (*testimony*) to them and to the Goyim.

<sup>19</sup> But when they deliver you up, do not be of a LEV ROGEZŠ (*anxious heart*) worried about how or what you are to say; for it will be given to you in that hour what you are to speak.

<sup>20</sup> For you are not the ones speaking, but the

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\* **10:14** Moshiach † **10:14** i.e., wash ones hands of ‡ **10:18** for the sake of Moshiach § **10:19** Dt 28:65

Ruach Avichem (*the Spirit of your Father*) is the one speaking in you.

<sup>21</sup> And brother will deliver up to death his own brother, even an abba his own yeled. And yeladim will stand up against their horim (*parents*) and put them to death.

<sup>22</sup> And you will be under the sinas chinom (*baseless hatred*) of kol Bnei Adam on account of my Name; but the one enduring ad es HaKetz (*until the End*) will receive the Yeshu'at Eloheinu (*the Salvation of our G-d*).

<sup>23</sup> But when they persecute you in one shtetl, flee to the other; for, omein, I say to you, by no means will you complete the shtetlach of Eretz Yisroel until the Bias HaMoshiach\* (*Coming of the Moshiach, the Bar Enosh*).

<sup>24</sup> A talmid is not above his Rebbe nor an eved (*servant*) above his Baal Bayit (*master*).

<sup>25</sup> It is enough for the talmid that he be like his Rebbe, and the eved like his Baal Bayit. If they called the Baal Bayit Baal-zibbul, how much more the anashim (*men*) in his bais.

<sup>26</sup> Therefore, do not fear them; for nothing has been veiled which will not be unveiled; and nothing has been nistar (*hidden*) which will not be made known.

<sup>27</sup> What I say to you in the choshech (*darkness*), you declare in the ohr (*light*); and what you hear whispered into your ears, shout, preach, from the rooftops.

<sup>28</sup> And do not fear those who kill the basar (*flesh*), but are unable to kill the nefesh (*soul*); but

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\* **10:23** Dan 7:13

rather fear the One who is able to destroy both basar and nefesh in Gehinnom.

<sup>29</sup> Are not two sparrows sold for the least valuable copper coin? And yet not one of them will fall to the ground apart from Avichem!

<sup>30</sup> But, as far as you are concerned, even the hairs of your rosh have been inventoried.

<sup>31</sup> Therefore, al taarotz (*do not be afraid*)! You are of more value than many sparrows!

<sup>32</sup> Therefore, everyone who shall declare publicly the Ani Maamin hoda'ah of me,<sup>†</sup> before Bnei HaAdam, I will make hoda'ah (*acknowledgment*) of him before Avi sh'ba'Shomayim.

<sup>33</sup> But everyone who makes hakhchashah (*denial*) of me,<sup>‡</sup> I also will make hakhchashah (*denial*) of him before Avi sh'ba'Shomayim.

<sup>34</sup> Do not think that I have come to bring shalom al haaretz (*peace on the earth*); I have not come to bring shalom but a cherev (*sword*).

<sup>35</sup> For I came to divide a man against his Av, and a bat against her Em, and a kallah (*bride*) against her chamot (*mother-in-law, shviger*).

<sup>36</sup> And the OIYVEI ISH ANSHEI VEITOS (*the enemies of a man will be the members of his own household*).

<sup>37</sup> The one who has more ahavah (*love*) for a tata (*papa*) or a mama than for me\* is not worthy of me,<sup>†</sup> and the one who has more ahavah (*love*) for a ben or a bat than me is not worthy of me.

<sup>38</sup> The one who does not take up his etz shel mesiros nefesh (*tree of self-sacrifice*) and follow

<sup>†</sup> 10:32 as Moshiach    <sup>‡</sup> 10:33 as Moshiach    § 10:36 Mic 7:6

\* 10:37 Moshiach    <sup>†</sup> 10:37 Moshiach

after me, is not worthy of me.

<sup>39</sup> The one who has found his nefesh will lose it; the one who has lost his nefesh for my sake<sup>‡</sup> will find it.

<sup>40</sup> The one who gives the kabbalat panim (*welcome*) to you gives the Baruch Habah (*welcome*) to me,<sup>§</sup> and the one who gives the Baruch Habah to me\* gives the Baruch Habah to the One<sup>†</sup> who sent me.

<sup>41</sup> The one who gives the Baruch Habah to a navi (*prophet*) in the name of a navi will receive the sachar (*reward*) of a navi, and the one who gives the Baruch Habah to a tzaddik (*righteous man*) in the name of a tzaddik will receive the sachar of a tzaddik.

<sup>42</sup> And whoever in the name of a talmid<sup>‡</sup> gives only a cup of cold water to one of these little ones,<sup>§</sup> omein, I say to you, he will by no means lose his sachar.

## 11

<sup>1</sup> And it came about when he finished giving directives to his Shneyim Asar Talmidim, he moved on from there, exercising the ministry of moreh (*teacher*) and darshan (*preacher, maggid*) in their shtetlach.

<sup>2</sup> Now when Yochanan, in the beit hasohor (*prison*), heard of the maasei haMoshiach (*works of Moshiach*), he sent his talmidim to Rebbe, Melech HaMoshiach.

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<sup>‡</sup> 10:39 lemaan Moshiach      § 10:40 to Moshiach      \* 10:40 Moshiach      † 10:40 Elohim HaAv      ‡ 10:42 of Moshiach      § 10:42 the least of the talmidim of Moshiach

<sup>3</sup> They asked him, Tell us. Are you Hu Habah (*He who comes*) or is our chikiah (*wait*) to be for the Bias (*Coming*) of another?

<sup>4</sup> And Rebbe, Melech HaMoshiach answered them, saying, Go give the report of what you see and hear to Yochanan:

<sup>5</sup> The ivrim (*blind people*) see, the pisechim (*lame people*) walk, the metzoraim (*lepers*) are cleansed, the chereshim (*deaf people*) hear, the mesim are made to stand up alive, and the aniyim (*poor*) have the Besuras HaGeulah preached to them.\*

<sup>6</sup> Ashrey (*Happy*) is the one who does not find a cause of michshol (*falling, stumbling*) in me.†

<sup>7</sup> As they were leaving, he began to speak to the multitudes about Yochanan, What did you go out into the midbar (*wilderness*) to see? A reed being shaken by the wind?

<sup>8</sup> What did you go out to see? Someone shtats (*imposing, impressive*) in appearance, attired in soft raiment? Hinei, the ones wearing soft raiment are in houses of melachim (*kings*).

<sup>9</sup> But what did you go out to see? A Navi? Ken, I tell you. And one greater than a Navi.

<sup>10</sup> This is he about whom it has been written, HINNENI SHOLEIACH MALACHI (*Behold, I will send my messenger*) before your face, UPINNAH DERECH LEFANAI (*and he will prepare the way before me*).‡

<sup>11</sup> Omein, I say to you, of those born of women, there has not appeared one greater

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\* **11:5** Isa 35:5f; 61:1    † **11:6** as Moshiach    ‡ **11:10** Ex 23:20; Mal 3:1

than Yochanan of the tevilah of teshuva, yet the person with the least chashivut in the Malchut HaShomayim is greater than he.

<sup>12</sup> From the days of Yochanan of the tevilah of teshuva until now, the Malchut HaShomayim has been under violent attack and the violent seize it with coercion.

<sup>13</sup> For all the Neviim and the Torah prophesied until Yochanan.

<sup>14</sup> And, if you are willing it to be mekabel (*accept, receive*), he is the “Eliyahu,” who is to come. §

<sup>15</sup> The one having ears, let him hear.

<sup>16</sup> But to what will I compare this generation? It is like yeladim sitting in the marketplaces, calling out to one another,

<sup>17</sup> We played the chalil (*flute*) for you, but you did not dance; we sang a kina (*lament, funeral dirge*) for you, and you did not mourn.

<sup>18</sup> For Yochanan came neither eating nor drinking, and they say, He has a shed.

<sup>19</sup> The Bar Enosh\* came eating and drinking, and they say, Hinei! A zolel (*glutton*) and a shikkor (*drunkard*), a friend of mochesim (*tax collectors*) and chote'im (*sinner*s). Yet, Chochmah (*Wisdom*) is vindicated by her ma'asim.

<sup>20</sup> Then he began to reproach the shtetlach (*villages*) in which were accomplished most of his gevurot (*mighty deeds*), because they did not make teshuva.

<sup>21</sup> Oy l'chah (*Woe to you*), Korazin! Oy l'chah, Beit-Tzaidah! For if in Tzor and Tzidon were accomplished the gevurot that were accomplished

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§ 11:14 Mal 3:23    \* 11:19 Moshiach

among you, they would have made teshuva long ago in sackcloth and ashes.

<sup>22</sup> Nevertheless, I say to you, it will be more bearable for Tzor and Tzidon than for you on Yom HaDin.

<sup>23</sup> And you, K'far-Nachum, were you lifted up as far as Shomayim? You shall be brought down as far as Sheol.<sup>†</sup> For if in S'dom were accomplished the gevurot that were accomplished among you, S'dom would have a sheerit (*remnant*) today!

<sup>24</sup> Nevertheless, I say to you, it will be more bearable for the land of S'dom on Yom HaDin than for you.

<sup>25</sup> At that time, Rebbe, Melech HaMoshiach said, Modeh Ani, Avi, Adon HaShomayim v'HaAretz, (*I thank you, Father; L-rd of Heaven and Earth*), because you hid these things from the chachamim (*wise*) and those with seichel, and to them they are nistar (*hidden, esoteric*), and you made a hisgalus (*revelation*) of them unto ollelim (*infants*).

<sup>26</sup> Ken, Avi, for thus it was pleasing in your sight.

<sup>27</sup> All things were given to me by Avi, and no one has daas (*knowledge*) of HaBen except HaAv, nor does anyone have daas of HaAv, except HaBen, and anyone to whom HaBen chooses to unveil him.

<sup>28</sup> Come to me, all you who are burden-weary and heavy laden, and I will give you Shabbos menuchah.

<sup>29</sup> Take my ol (*yoke*) upon you and learn from me, for I am anav (*humble*) and have shiflut (*lowliness*) in lev (*heart*), and you will find menuchah

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<sup>†</sup> **11:23** Isa 14:13,15



(rest, security)‡ for your nefashot (souls).§

<sup>30</sup> For my\* ol (yoke) is easy and my burden is light.†

## 12

<sup>1</sup> At that time Rebbe, Melech HaMoshiach went on Shabbos through the grainfields. And his talmidim were hungry and began to pick the heads of wheat and to eat them.

<sup>2</sup> But the Perushim, seeing this, said to Moshiach: Hinei! Your talmidim are doing what is asur on Shabbos!

<sup>3</sup> But Moshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry,

<sup>4</sup> how he entered into the Beis HASHEM and ate the Lechem HaPanim (*the Bread of the Presence*), which was not mutar (*permissible*) for him to eat nor the ones with him, but only the kohanim?

<sup>5</sup> Or have you not read in the Torah that on Shabbos the kohanim are mechallel Shabbos in the Beis Hamikdash and yet are blameless?\*

<sup>6</sup> But I say to you that something greater than the Beis Hamikdash is here.

<sup>7</sup> But if you'd had daas what this means, CHESED CHAFATZTI VLO ZEVACH† (*I desire mercy and not sacrifice*), you would not have condemned the innocent.

<sup>8</sup> For the Bar Enosh (*Moshiach*) is Adon HaShabbos.

<sup>9</sup> And having gone from there, he went into their shul.

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‡ 11:29 Ruth 1:9 § 11:29 Jer 6:16 \* 11:30 Moshiach's † 11:30  
See Mt 23:4 \* 12:5 Num 28:9-10 † 12:7 Hos 6:6

<sup>10</sup> And hinei! There was a man with a withered hand. And they questioned Rebbe, Melech HaMoshiach, asking, Is it mutar (*permissible*) to bring refuah (*healing*) on Shabbos? They did this in order to bring accusation against him.

<sup>11</sup> But Rebbe, Melech HaMoshiach said to them, What man will there be among you, who owns a keves (*lamb*), and if it falls into a pit on Shabbos, will not take hold of it and lift it out?

<sup>12</sup> Therefore, how much more valuable is a man than a keves. For this reason, it is mutar (*permissible*) on Shabbos to do HaTov.

<sup>13</sup> Then Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched out his hand. And it was restored to health, as sound as the other hand.

<sup>14</sup> But the Perushim went out and took counsel against Rebbe, Melech HaMoshiach so that they might destroy him.

<sup>15</sup> But Rebbe, Melech HaMoshiach, having da'as of this, departed from there. And many multitudes followed Rebbe, Melech HaMoshiach, and he brought refuah to them all.

<sup>16</sup> And Rebbe, Melech HaMoshiach warned them that they should not make him manifest.

<sup>17</sup> This was to fulfill what was spoken through Yeshayah HaNavi, saying,

<sup>18</sup> HEN AVDI ETMACH BO, BECHIRI RATZTAH NAFSHI, NATATI RUCHI ALAV, MISHPAT LAGOYIM YOTZI, (*Here is my Servant, whom I uphold, my Chosen One in whom my Soul delights, I will put my Spirit on him, he will bring Justice to the Nations*),

<sup>19</sup> LO YITZAK VLO YISSAH VLO YASHMIA

BACHUTZ KOLO (*He will not shout nor cry out nor raise the sound of his voice in the street.*)

<sup>20</sup> KANEH RATZUTZ LO YISHBOR UFISHTAH CHEHAH LO YECHABENAH LE-EMET YOTZI MISHPAT (*A bruised reed he will not break nor a smoldering wick will he snuff out*) until Rebbe, Melech HaMoshiach leads mishpat (*justice*) to victory.

<sup>21</sup> And in his Name, HAGOYIM will put their tikvah (*hope*).<sup>‡</sup>

<sup>22</sup> Then a man, blind and mute, who was possessed by shedim, was brought to Rebbe, Melech HaMoshiach, and he brought refuah to him, so that the mute man was able to speak and to see.

<sup>23</sup> And all the multitudes were amazed and they were saying, Surely this is not the Ben Dovid,<sup>§</sup> is he?

<sup>24</sup> But, having heard this, the Perushim said, This one does not cast out shedim except by Baal-zibbul, the Sar HaShedim (*the Prince of Demons*).

<sup>25</sup> But having daas of their thoughts, Rebbe, Melech HaMoshiach said to them, Every malchut that is divided against itself is made desolate, and every ir (*city*) and bais (*house*) that is divided against itself will not stand.

<sup>26</sup> And if HaSatan casts out HaSatan, he is divided against himself. How, therefore, will the Malchut HaSatan stand?

<sup>27</sup> And if by Baal-zibbul I cast out the shedim, by whom do your banim (*sons*) cast them out? Therefore, they will be your shofetim (*judges*).

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<sup>‡</sup> 12:21 Isa 42:1-4; Isa 11:10 TARGUM HA-SHIVIM      § 12:23 Moshiach

<sup>28</sup> But if by the Ruach Hakodesh I\* cast out the shedim, then upon you the Malchut HASHEM has arrived.

<sup>29</sup> Or how is someone able to enter the Bayit HaGibbor and confiscate his furnishings unless he binds the Gibbor first. Then he will plunder the Bayit HaGibbor.

<sup>30</sup> The one not with me† is against me.‡ And the one not gathering with me scatters.

<sup>31</sup> Therefore, I say to you, every chet (*sin*) and gidduf (*blasphemy*) will be forgiven men, but whoever commits Chillul HASHEM against the Ruach Hakodesh will not be forgiven.

<sup>32</sup> And whoever speaks a word against the Bar Enosh§ will be granted selicha (*forgiveness*), but whoever speaks against the Ruach Hakodesh, selicha will not be granted him either in the Olam Hazeh or in the Olam Habah.

<sup>33</sup> Either make the etz (*tree*) tov (*good*) and its pri (*fruit*) will be tov, or make the etz nishchat (*corrupt*) and its pri will be rah; for by its pri the etz is known.

<sup>34</sup> You banim of nechashim (*sons of snakes*), how are you able to speak tovot (*good things*), for out of the abundance of the lev (*heart*) the mouth speaks.

<sup>35</sup> The ish tov (*good man*) out of the good otzar (*treasure*) brings forth good; and the ish rah out of the evil otzar brings forth evil.

<sup>36</sup> But I say to you, that for every careless lashon horah (*evil speech*) that men speak, they will be

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\* 12:28 Moshiach    † 12:30 Moshiach    ‡ 12:30 anti-Moshiach  
§ 12:32 Moshiach

called to account on the Yom HaDin (*the Day of Judgment*).

<sup>37</sup> For by your devarim you will be pronounced tzodek (*righteous*), and by your devarim you will be charged with guilt.

<sup>38</sup> Then some of the Sofrim and Perushim answered Rebbe, Melech HaMoshiach, saying, Rabbi, we desire to see an ot (*miraculous sign*) from you.

<sup>39</sup> But Rebbe, Melech HaMoshiach answered them, Dor rah umnaef (*an evil and adulterous generation*) seeks for an ot (*miraculous sign*), but no ot will be given it except the ot of Yonah HaNavi.

<sup>40</sup> For just as Yonah was in the belly of the great fish SHLOSHAH YAMIM USHLOSHAH LAILAH\* (*three days and three nights*), so will be the Bar Enosh (*Moshiach*) in the heart of the earth SHLOSHAH YAMIM USHLOSHAH LAILOT (*three days and three nights*).

<sup>41</sup> The men of Nineveh will stand up at the Yom HaDin with this generation and they will condemn it, for the men of Nineveh made teshuva at the darshenen (*preaching*) of Yonah, and, hinei, something much greater than Yonah is here.

<sup>42</sup> The Queen of the South will be made to stand up alive at the Yom HaDin with this generation and will condemn it, for she came from the ends of the earth to listen to the chochmah of Sh'lomo and, hinei, something much greater than Sh'lomo is here.

<sup>43</sup> Now when the ruach hatameh (*unclean spirit*) goes out from the man, it goes through dry places

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\* **12:40** Jon 2:1

seeking a manoach (*resting place*) and it does not find one.

<sup>44</sup> Then it says, Into my haunt I will return from where I came out. And having come out, it finds the bais standing empty, having been swept and having been put beseder (*in order*).

<sup>45</sup> Then it goes and takes along with itself seven other ruchot more evil than itself and, having entered the residence, it sets up house there, and the last state of that man has become worse than the first. Thus it will be with this evil generation also.

<sup>46</sup> While he was still speaking to the multitudes, hinei, Moshiach's Em and achim stood outside, seeking to speak with him.

<sup>47</sup> And someone said to Rebbe, Melech HaMoshiach, Hinei! Your Em and your achim have stood outside seeking to speak with you.

<sup>48</sup> And Rebbe, Melech HaMoshiach said in reply to the one speaking with him, Who is my Em and who are my achim?

<sup>49</sup> And stretching out his hand upon his talmidim, Rebbe, Melech HaMoshiach said, Hinei, my Em and my achim.

<sup>50</sup> For whoever does the ratzon (*will*) of Avi sh'ba'Shomayim,<sup>†</sup> he is my ach (*brother*) and achot (*sister*) and Em (*Mother*).

## 13

<sup>1</sup> On that day, having gone out of the bais, Rebbe, Melech HaMoshiach sat beside the lake.

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<sup>†</sup> **12:50** see Mt 6:10; 26:39

<sup>2</sup> And many multitudes gathered together to him so that he got into a sirah (*boat*) to sit down, and the entire multitude stood along the shore.

<sup>3</sup> And Rebbe, Melech HaMoshiach told them many things in meshalim (*parables*), saying Hinei! The Sower went out to sow.\*

<sup>4</sup> And while he sowed, on the one hand, this<sup>†</sup> fell along the road, and the birds having come, devoured them.

<sup>5</sup> And others fell upon the rocky places, where there is not much soil, and immediately it sprouts on account of the lack of the soil's depth.

<sup>6</sup> And when the shemesh (*sun*) arose, the zera (*seed*) was scorched, and because it did not have a root, it withered.

<sup>7</sup> And others fell among the thorns, and the thorns grew up and choked them.

<sup>8</sup> But others fell on the adamah tova (*good ground*), and they yielded fruit: the one, one hundred, the other, sixty, the other, thirty.

<sup>9</sup> The one having oznayim (*spiritual ears*), let him hear!

<sup>10</sup> And, approaching, the talmidim said to Rebbe, Melech HaMoshiach, Why in meshalim (*parables*) are you speaking to them?

<sup>11</sup> And Rebbe, Melech HaMoshiach answered them, Because to you it has been granted to have daas of the razim (*mysteries*) of the Malchut HaShomayim, but to those it has not been granted.

<sup>12</sup> For whoever has,‡ will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken from him.§

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\* 13:3 Seeds    † 13:4 Seed    ‡ 13:12 more    § 13:12 see Mt 25:14-29

<sup>13</sup> For this reason in meshalim I am speaking to them, for while seeing they do not see, and\* hearing they do not hear, nor do they have binah (*understanding*).

<sup>14</sup> And in them is fulfilled the nevuah (*prophecy*) of Yeshayah HaNavi, saying, SHIMU SHAMOA VAL TAVINU UREU RAO VAL TEIDAU (*In hearing you will hear and by no means understand, and seeing you will see and by no means perceive*).

<sup>15</sup> HASHMEIN LEV HAAM HAZEH VAZNAV HACHBEID VEINAV HASHA, PEN YIREH VEINAV UVEAZNAV YISHMAH ULEVAVO YAVIN, VSHAV NRAFAH LOH.†(*For the heart of this people has been made dull, and [their] ears are hard of hearing, and their eyes are shut, lest they see with the their eyes and with [their] ears they hear, and with the lev (heart) they understand and they turn and I will give them refuah [healing]*).

<sup>16</sup> But ashrey are your eyes, for they see, and your ears, for they hear.

<sup>17</sup> For truly I say to you that many Neviim and tzaddikim desired to see what you see, and they did not see,‡ and to hear what you hear, and they did not hear it.

<sup>18</sup> You, therefore, listen to the mashal of the sower.

<sup>19</sup> When anyone hears the Dvar HaMalchut and does not have binah, HaRah (*the Evil one*) comes and seizes that which was sown in his lev (*heart*). This is the zera (*seed*) sown along the path.

<sup>20</sup> And the zera sown upon the rocky places is the person listening to the Dvar HASHEM and

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\* **13:13** while † **13:15** Isa 6:9-10 ‡ **13:17** it



immediately with simcha receives it.

<sup>21</sup> Yet he has no root in himself but is short-lived, and when ES TZARAH comes or persecution on account of the Dvar HASHEM, immediately he ceases being a maamin Meshichi (*Messianic believer*) and becomes meshummad (*apostate*), falling away and giving up the§ faith.\*

<sup>22</sup> And the† sown among the thorns is the one hearing the dvar (*word*), and the rogez HaOlam Hazeh‡(*the anxiety of this age*) and the mirmah (*deceit*) of riches, choke the Dvar HASHEM and it becomes unfruitful.§

<sup>23</sup> And the zera sown upon the adamah tova (*the good ground*), this is the one who hears the Dvar HASHEM and, understanding,\* indeed bears pri and, one produces a hundred, the other sixty, the other thirty.

<sup>24</sup> Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a man sowing zera tov (*good seed*) in his field.

<sup>25</sup> But while men slept, his oyev (*enemy*) came and oversowed weeds in between the wheat and went away.

<sup>26</sup> But when the wheat sprouted and produced pri, then the weeds also appeared.

<sup>27</sup> So the servants of the Baal Bayit said to him, Adoneinu, did you not sow zera tov (*good seed*) in your field? How then does it have weeds?

<sup>28</sup> And he said to them, An oyev did this. So the

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§ 13:21 true Orthodox Jewish \* 13:21 Jer 30:7 † 13:22 zera  
‡ 13:22 Dt 28:65 § 13:22 Isa 53:9 \* 13:23 it

servants say to him, Do you want us to go and pull them all?

<sup>29</sup> But he says, No, lest gathering the weeds you should uproot the wheat together with them.

<sup>30</sup> Permit both to grow together until the Katzir (*harvest*); and in time of the Katzir, I will say to the kotzerim, Collect first the weeds, and bind them into bundles to burn them. But the wheat gather into my storehouse.

<sup>31</sup> Another mashal Rebbe, Melech HaMoshiach placed before them, saying, The Malchut HaShomayim is like a mustard seed, which a man took and sowed in his field.

<sup>32</sup> This that is indeed less than all the zeraim (*seeds*), but when it grows, it is larger than the garden vegetables and it becomes an etz (*tree*), so that the OPH HASHOMAYIM<sup>†</sup> come and dwell in its branches.

<sup>33</sup> Another mashal Rebbe, Melech HaMoshiach spoke to them. The Malchut HaShomayim is like seor (*leaven*), which having taken, a woman hid in three sats of wheat flour until the whole was leavened.

<sup>34</sup> All these things Rebbe, Melech HaMoshiach spoke in meshalim to the multitudes. And apart from meshalim Rebbe, Melech HaMoshiach did not speak to them:

<sup>35</sup> So that might be fulfilled what was spoken through the Navi, saying, EFTCHA VMASHAL PI AVIAH CHIDOT (*I will open my mouth with parables, I will utter things having been hidden*) from the foundation of the world (*Ps 78:2*).

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<sup>†</sup> **13:32** Job 35:11

<sup>36</sup> Then having sent away the multitudes, Rebbe, Melech HaMoshiach came into the bais (*house*). And Moshiach's talmidim approached him, saying, Explain to us the mashal of the weeds of the field.

<sup>37</sup> And answering, Rebbe, Melech HaMoshiach said, The Sower of the zera tov is the Bar Enosh (*Moshiach*).

<sup>38</sup> The field is HaOlam Hazeh. And the zera tov, the good seed, these are the Bnei HaMalchut, and the weeds, these are the bnei HaRah<sup>‡</sup> (*sons of the Evil one*).

<sup>39</sup> And the Oyev (*the Enemy*) sowing them is HaSatan. And the Katzir (*Harvest*), this is HaKetz HaOlam (*the end of the age*). And the kotzerim (*reapers, harvesters*) are malachim (*angels*).

<sup>40</sup> As the weeds are pulled up and gathered and are consumed with Eish (*Fire*), so also it will be at the Ketz HaOlam.

<sup>41</sup> The Bar Enosh<sup>§</sup> will send forth his malachim, and they will pull up and gather out of the Moshiach's Malchut all the things making meshummad (*apostate*) and the ones who are without gezetz (*law*) and antinomian.\*

<sup>42</sup> And Moshiach's malachim will throw them into the furnace of Eish; there will be weeping and grinding of teeth.

<sup>43</sup> Then the tzaddikim will shine as the shemesh (*sun*) in the Malchut of their Father. The one having oznayim (*spiritual ears*), let him hear.

<sup>44</sup> The Malchut HaShomayim is like otzar (*treasure*) hidden in the field, which, having found, a

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<sup>‡</sup> 13:38 Gn 3:15    <sup>§</sup> 13:41 Moshiach    \* 13:41 see Ro 6:1-2

man hid. And from the simcha he experienced, he goes away and sells everything he has and buys that field.

<sup>45</sup> Again, the Malchut HaShomayim is like a merchant searching for fine pearls.

<sup>46</sup> And having found one precious peninah (*pearl*), he went away and liquidated everything he had and acquired it.

<sup>47</sup> Again, the Malchut HaShomayim is like a reshet (*net*) having been cast into the lake, a reshet collecting and gathering dagim (*fish*) of all descriptions,

<sup>48</sup> which, when this reshet (*net*) was filled, they hoisted it upon the shore, sat down, collected the tov (*good*) into a creel, and the rah (*evil*), they threw out.

<sup>49</sup> Thus it will be at HaKetz HaOlam Hazeh (*The End of This World*). The malachim will go out and they will separate the resha'im from among the tzaddikim.

<sup>50</sup> And they will throw the resha'im into the furnace of Eish. In that place there will be weeping and gnashing of teeth.

<sup>51</sup> Did you have binah of all these things? They say to Rebbe, Melech HaMoshiach, Ken.

<sup>52</sup> So Rebbe, Melech HaMoshiach said to them, Therefore, every sofer (*scribe, torah teacher, rabbi*) who becomes a talmid of the Malchut HaShomayim is like a man<sup>†</sup> a Baal Bayit, who takes out of his otzar (*treasure*), chadashot (*new things*) and also yeshanot (*old things*).

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<sup>†</sup> 13:52 who is

<sup>53</sup> And it came about when Rebbe, Melech HaMoshiach finished these meshalim, that he went away from there.

<sup>54</sup> And having come into Moshiach's shtetl, he began ministering as a moreh (*teacher*) in their shul, so that they were amazed and said, From where did this chochmah come to this one, this chochmah and these moftim (*miracles, wonders, omens*)?

<sup>55</sup> Is this not the ben hanaggar (*the carpenter's son*)? Is not his Em called Miryam? And are not his achim Ya'akov,† Yosef, Shim'on and Yehuda?§

<sup>56</sup> And are not his achayot (*sisters*) with us? From where, therefore, came to this one all these things?

<sup>57</sup> And they were taking offense at Rebbe, Melech HaMoshiach. But Rebbe, Melech HaMoshiach said to them, A Navi (*prophet*) is not without honor except in his hometown and in his bais.

<sup>58</sup> And Rebbe, Melech HaMoshiach did not accomplish in that place many moftim, because of their lack of emunah (*faith*) and bitachon (*trust*).

## 14

<sup>1</sup> At that time reports about Rebbe, Melech HaMoshiach came to the oznayim (*ears*) of Herod the Tetrarch.

<sup>2</sup> And he said to his servants, This one is Yochanan of the tevilah of teshuva. He has had his Techiyah (*Resurrection*) from HaMesim (*the*

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† 13:55 T.N. This is the author of the one of the Igrot Kodesh called Ya'akov. § 13:55 See one of the Igrot Kodesh called Yehuda, of which he is the author.

*Dead*) and for this reason the moftim (*wonders*) are working in him.

<sup>3</sup> For Herod had Yochanan arrested and bound him and threw him into the beit hasohar (*prison*), on account of Herodias, the wife of his brother Philippos.

<sup>4</sup> For Yochanan kept on saying to him, It is asur for you to have her.

<sup>5</sup> And [although] Herod was desiring to kill Yochanan, he feared the crowd, because they considered Yochanan a Navi.

<sup>6</sup> Now at the yom huledet celebration of Herod, it came about that the daughter of Herodias danced before them and Herod was pleased.

<sup>7</sup> Herod, therefore, with a shevuah, promised to give to her whatever she might ask.

<sup>8</sup> So she, prompted by her mother, said, Give to me here upon a serving tray the rosh (*head*) Yochanan of the tevilah of teshuva.

<sup>9</sup> And, although grieving, the king commanded [it] to be given, on account of the shevuot (*oaths*) and the fellow muzmanim (*guests*).

<sup>10</sup> And he sent and had Yochanan beheaded in the beit hasohar.

<sup>11</sup> And the rosh Yochanan of the tevilah of teshuva was brought upon a serving tray, and it was presented to the girl and she presented it to her mother.

<sup>12</sup> And Yochanan's talmidim approached and carried away the niftar (*deceased person*) and buried him. Then they went and reported [it] to Rebbe, Melech HaMoshiach.

<sup>13</sup> And when he heard [this], he withdrew from there in a sirah (*boat*) to a desolate place by

himself. And when the multitudes heard [this], they followed Rebbe, Melech HaMoshiach by land from the shtetlach.

<sup>14</sup> And having gone out, Rebbe, Melech HaMoshiach saw a great multitude, and Rebbe, Melech HaMoshiach felt rachmei shomayim (*heavenly compassion*) for them and brought refuah (*healing*) to their cholim.

<sup>15</sup> Now when erev (*evening*) came, Moshiach's talmidim came to him, saying, This place is desolate and the time is late. Dismiss the multitude, so that, having gone into the shtetlach, they may buy for themselves okhel (*food*).

<sup>16</sup> But Rebbe, Melech HaMoshiach said to them, They have no need to go away. You yourselves give them something to eat.

<sup>17</sup> But Moshiach's talmidim say to him, We do not have here anything except five loaves and of dagim (*fish*), only two.

<sup>18</sup> But Rebbe, Melech HaMoshiach said, Bring them here to me.

<sup>19</sup> And having commanded the multitudes to recline on the grass\* and having taken the five loaves and the two dagim, and having looked up to Shomayim, Rebbe, Melech HaMoshiach said a bracha over the okhel, and having offered the betziat halechem (*the breaking of the bread*), Rebbe, Melech HaMoshiach gave the lechem to the talmidim, and Moshiach's talmidim served the lechem to the multitudes.

<sup>20</sup> And everyone ate and they were satisfied, and they took away shirayim (*Rebbe's remainders*),

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\* <sup>14:19</sup> as at tish

*leftovers*), shneym asar (*twelve*) baskets full.

<sup>21</sup> And the ones eating were about chamesh elafim (*five thousand*) men, apart from the nashim and yeladim.

<sup>22</sup> And immediately Rebbe, Melech HaMoshiach compelled the talmidim to board a sirah (*boat*) and to go on ahead of him to the other side until he might send away the multitudes.

<sup>23</sup> And having sent away the multitudes, Rebbe, Melech HaMoshiach went up to the mountain by himself to daven. Now when erev had come, he was alone there.

<sup>24</sup> Now the sirah (*boat*), being tossed by the waves for the wind was against them, was by this time many stadia distant from the land.

<sup>25</sup> Now in the fourth watch of the night (*between three o'clock and six o'clock in the morning*), Rebbe, Melech HaMoshiach came to them, walking on the lake.

<sup>26</sup> But Moshiach's talmidim, having seen him walking on the lake, were terribly shaken, saying, It is a ruach refaim (*an apparition*)! From pachad they cried out.

<sup>27</sup> And immediately Rebbe, Melech HaMoshiach spoke to them, saying, Chazak! Ani Hu.† (*I am he*) Do not be afraid.

<sup>28</sup> And Kefa said in reply to Rebbe, Melech HaMoshiach, Adoni, if it is really you, command me to come to you al pnei hamayim (*on the surface of the waters*).

<sup>29</sup> And Rebbe, Melech HaMoshiach said, Boh! (*Come!*) And having gone down from the sirah

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† 14:27 Ex 3:14



(boat), Kefa walked al pnei hamayim (*on the surface of the waters*) and came toward him.

<sup>30</sup> And seeing the strong wind, Kefa was afraid, and having begun to sink, Kefa cried out, saying, Azreini! Adoni, hoshieini! (*Help! L-rd, save me!*)

<sup>31</sup> And immediately Rebbe, Melech HaMoshiach, having stretched out (*his*) hand, took hold of Kefa and says to him, One of little emunah, why did you doubt?

<sup>32</sup> And as they were going up into the sirah (boat), the wind became still.

<sup>33</sup> And the ones in the sirah (boat) fell down before Rebbe, Melech HaMoshiach, saying, Beemes (*Actually*) you are the Ben HaElohim!

<sup>34</sup> And having crossed over, they came onto the land at Gennesaret.

<sup>35</sup> And having recognized him, the men of that place sent into all the surrounding region around, and they brought to Rebbe, Melech HaMoshiach all the cholim,

<sup>36</sup> and they were appealing to him that they might touch even the Moshiach's tzitzit on his garment, and all who did, received Moshiach's refuah (*healing*).<sup>‡</sup>

## 15

<sup>1</sup> Then Perushim and Sofrim (*rabbonim*) from Yerushalayim approach Rebbe, Melech HaMoshiach, saying,

<sup>2</sup> Why do your talmidim transgress the Masoret HaZekenim (*the Tradition of the Elders*)? For they do not do the netilat yadayim before meals.

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<sup>‡</sup> 14:36 Isa 53:5

<sup>3</sup> But Rebbe, Melech HaMoshiach, in reply to them, said, Why [do] also you transgress the mitzvot HASHEM for the sake of your own masoros?

<sup>4</sup> For HASHEM has said, KABED ES AVICHA VES IMMECHA\* (*honor your father and your mother*), and MKALEL AVIV VIMMO MOT YUMAT† (*the one cursing his father and mother, to die he must die*).

<sup>5</sup> But you say, Whoever says to his abba or his em, whatever support you might have had from me, [it is] a gift.‡

<sup>6</sup> By no means does [anyone who says this] honor his abba or em. And you nullify the Dvar HASHEM on account of your masoros.

<sup>7</sup> You tzevuim, well did Yeshayah give a dvar hanevuah concerning you, saying,

<sup>8</sup> YAAN KI NIGASH HAAM HAZEH BEFIV UVISH-FATAV KI-BDUNI VLIBO RICHAK MIMENI, (*This people with their lips honor me, but their heart is far away from me*),

<sup>9</sup> VATEHI YIRATAM OTI MITZVAT ANASHIM MELUMADAH§ (*and in vain do they worship me, teaching as doctrines the mitzvot of [mere] men*).

<sup>10</sup> And having summoned the multitude, Rebbe, Melech HaMoshiach said to them, Listen and understand!

<sup>11</sup> It is not the thing entering into the mouth that makes the man tameh (*unclean*), but the thing going out from the mouth, this makes the man tameh.

<sup>12</sup> Then Moshiach's talmidim approached and say to him, Do you know that the Perushim took

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\* 15:4 Ex 20:12; Dt 5:16    † 15:4 Ex 21:17; Lv 20:9    ‡ 15:5 i.e., korban, dedicated to G-d    § 15:9 Isa 29:13

offense when they heard [this] dvar?

<sup>13</sup> But Rebbe, Melech HaMoshiach, in reply, said, Every plant which Avi sh'ba'Shomayim did not plant will be uprooted.

<sup>14</sup> Leave them. They are blind morei derech (*guides, teachers*) of [the] blind. And if the ivver (*blind man*) leads the ivrim (*blind*), both will fall into a pit.

<sup>15</sup> And Kefa said in reply to Rebbe, Melech HaMoshiach, Explain to us the mashal.

<sup>16</sup> And Rebbe, Melech HaMoshiach said, Are you still devoid of binah (*understanding*)?

<sup>17</sup> Do you not have daas that everything which enters into the mouth goes into the stomach and passes into a latrine?

<sup>18</sup> But the things coming out from the mouth come out from the lev (*heart*), which makes tameh.

<sup>19</sup> For out of the lev comes evil machshavot (*thoughts*): retzichot (*murders*), niufim (*adulteries*), zenunim (*fornications*), genevot (*thefts*), eduyot sheker (*false testimonies*), giddufim (*revilements*).

<sup>20</sup> These are the things making the man tameh, but eating with hands lacking the netilat yadayim (*ritual of the washing of the hands*),\* this does not make the man tameh.

<sup>21</sup> And having gone from that place, Rebbe, Melech HaMoshiach withdrew into the districts of Tzor and Tzidon.

<sup>22</sup> And a woman from Kena'an came out from those regions, and was shouting, Have mercy on

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\* 15:20 See Mt 27:24

me, Adoni, Ben Dovid! My bat is in torment possessed by shedim.

<sup>23</sup> But Rebbe, Melech HaMoshiach did not answer her a word. And Moshiach's talmidim having approached, were asking him, saying, Send her away; she shouts after us.

<sup>24</sup> But, Rebbe, Melech HaMoshiach said in reply, I was not sent except to the Seh Oveid Beis Yisroel (*the Lost Sheep of the House of Israel*).

<sup>25</sup> But she came and fell down before him, saying, Adoni, azreini (*L-rd, help me*).

<sup>26</sup> But, Rebbe, Melech HaMoshiach said in reply, It is not good to take the lechem of the Banim and throw it to the kelevim (*dogs*).

<sup>27</sup> But she said, Ken, Adoni, but even the kelevim eat the crumbs falling from the tish (*table*) of their masters.

<sup>28</sup> Then, in reply, Rebbe, Melech HaMoshiach said to her, O woman, great [is] your emunah. Let it be done for you as you wish. And the bat (*daughter*) of her was given refuah (*healing*) at that very hour.

<sup>29</sup> And having passed over from that place, Rebbe, Melech HaMoshiach came beside Lake Kinneret, and having gone up the mountain, Rebbe, Melech HaMoshiach was sitting there.

<sup>30</sup> And great multitudes approached Rebbe, Melech HaMoshiach, having with them pisechim (*lame*), ivrim (*blind*), the crippled, the mute, and many others, and they laid them at Moshiach's feet, and Rebbe, Melech HaMoshiach gave the cholim (*sick persons*) refuah (*healing*).

<sup>31</sup> The result was that the multitude was as-

tounded, witnessing mute people speaking, cripples made whole, the pisechim (*lame*) walking, and the ivrim (*blind people*) seeing, and they gave kavod to Elohei Yisroel.

<sup>32</sup> And Rebbe, Melech HaMoshiach, having summoned his talmidim, said, I have rachmei shomayim for the multitudes, for already shloshah yamim (*three days*) they remain with me and they do not have anything they may eat, and I do not want to send them away famished, lest they might faint on the way.

<sup>33</sup> And Moshiach's talmidim say to him, From where bamidbar (*in the wilderness*) is there enough lechem for us to feed such a vast multitude?

<sup>34</sup> And he says to them, How much lechem, how many loaves do you have? And they said, Sheva, and a few dagim.

<sup>35</sup> And when Rebbe, Melech HaMoshiach gave the command for the multitude to recline on the ground,

<sup>36</sup> Rebbe, Melech HaMoshiach took the loaves numbering sheva and the dagim, and, making a bracha, Rebbe, Melech HaMoshiach offered the betziat halechem (*the breaking of the bread*) and served them to the talmidim, and Moshiach's talmidim served them to the multitudes.

<sup>37</sup> And everyone ate and they were satisfied, and the Rebbe's farbrengen shirayim were numbering sheva baskets full.

<sup>38</sup> And the ones eating were arbaat elafim (*four thousand*) men, not counting nashim and yeladim.

<sup>39</sup> And having sent away the multitudes, Rebbe,

Melech HaMoshiach embarked in the sirah (*boat*), and came to the region of Magadan.

## 16

<sup>1</sup> And the Perushim and Tzedukim approached, to test Rebbe, Melech HaMoshiach, asking him to present them with an ot (*sign*) from Shomayim.

<sup>2</sup> But in reply, Rebbe, Melech HaMoshiach said to them, When it is erev, you say, It will be fair weather, for the sky is fiery red.

<sup>3</sup> And in the boker (*morning*) you say, There will be stormy weather today, for the sky is overcast fiery red and threatening. You have daas to distinguish the signs of the appearance of the sky, but you can't discern the signs of the times?\*

<sup>4</sup> A dor rah umnaef (*an evil and adulterous generation*) demands an ot (*sign*), and no ot will be given it except the ot of Yonah HaNavi. And having left them, Rebbe, Melech HaMoshiach went away.

<sup>5</sup> When the Moshiach's talmidim arrived at the other side, they had forgotten to take lechem.

<sup>6</sup> But Rebbe, Melech HaMoshiach said to them, Take special precaution against the chametz (*swelling leaven*) of the Perushim and Tzedukim.

<sup>7</sup> But they began reasoning among themselves, saying, We took no lechem.

<sup>8</sup> But Rebbe, Melech HaMoshiach, aware of their machshavot (*thoughts*), said, You men of little emunah, why do you reason among yourselves that you have no lechem?

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\* 16:3 T.N. See Ro 1:18

<sup>9</sup> Do you not yet have binah or remember the five loaves of the chamesh elafim (*five thousand*), and how many baskets full you took up?

<sup>10</sup> Or the shevah loaves of the arbaat elafim (*four thousand*), and how many large baskets full you took up?

<sup>11</sup> How is it that you do not chap (*grasp mentally*) that I did not speak to you concerning lechem? But beware of the chametz (*swelling, all-permeating leaven*)<sup>†</sup> of the Perushim and Tzedukim.

<sup>12</sup> Then Moshiach's talmidim understood that Rebbe, Melech HaMoshiach did not say to beware of the chametz of the lechem, but of the chametz of the teaching of the Perushim and the Tzedukim.

<sup>13</sup> Now, having arrived in the district of Caesarea Philippi, Rebbe, Melech HaMoshiach began asking his talmidim, saying, Who do men say that [I] the Bar Enosh am?

<sup>14</sup> And Moshiach's talmidim said, Some say Yochanan of the tevilah of teshuva, and others say, Eliyahu HaNavi, but still others say, Yirmeyah or one of the Neviim.

<sup>15</sup> He says to them, But you, who do you consider me to be?

<sup>16</sup> And, Shim'on Kefa said in reply, You are the Rebbe, Melech HaMoshiach, the Ben Elohim Chayyim!

<sup>17</sup> And Rebbe, Melech HaMoshiach said in reply to him, Ashrey atah (*happy are you*), Shim'on Bar-Yonah, because basar vadahm (*flesh and blood*) did not give you this hisgalus (*revelation*), but Avi sh'ba'Shomayim.

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<sup>†</sup> **16:11** like evil, like gaavah, pride

<sup>18</sup> And I also say to you that you are Shim'on Kefa<sup>‡</sup> and upon this TSUR I will build my Kehillah, my Chavurah (*the Community of Moshiach*) and the shaarei Sheol (*gates of Sheol*) shall not overpower it.

<sup>19</sup> I will give you the maftechot Malchut HaShomayim (*keys of the Kingdom of Heaven*); and whatever you shall bind as asur (*prohibited*) on haaretz shall be bound as asur (*prohibited*) in Shomayim, and whatever you shall loose as mutar (*permitted*) on haaretz shall be loosed as mutar (*permitted*) in Shomayim.

<sup>20</sup> Then Rebbe, Melech HaMoshiach gave the directive to his talmidim that they should tell no one that he was the Rebbe, Melech HaMoshiach.

<sup>21</sup> From that point he began to explain to his talmidim that it was necessary that Rebbe, Melech HaMoshiach go to Yerushalayim, and suffer many things from the Zekenim (*Elders*), and the Rashei Hakohanim (*the Chief Priests*) and the Sofrim (*Scribes*) and it was necessary for Moshiach to be killed and have his histalkus (*passing*), that he would undergo the Techiyas HaMoshiach (*Resurrection of Moshiach*) on Yom HaShlishi.

<sup>22</sup> And Kefa took him aside and began to rebuke him, saying, Chas vshalom (*G-d forbid*)! Adoni, this shall never happen to you!

<sup>23</sup> But Rebbe, Melech HaMoshiach turned and said to Kefa, Get behind me, HaSatan! You are a michshol (*stumbling block*) to me; for you are not setting your mind on the things of HASHEM, but the things of Bnei Adam!

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<sup>‡</sup> 16:18 Petros



<sup>24</sup> Then Rebbe, Melech HaMoshiach said to his talmidim, If anyone wishes to come after me, let him turn in hinnazrut (*self-denial*), and take up his etz shel mesiros nefesh (*tree of self-sacrifice*), and follow me.

<sup>25</sup> For whoever wishes to save his nefesh shall lose it; but whoever loses his nefesh on account of me<sup>§</sup> shall find it.

<sup>26</sup> For what will a man be benefited if he acquires the whole world and forfeits his neshamah, or what will a man give in exchange for his neshamah?

<sup>27</sup> For the Bar Enosh\* is about to come in the kavod of his Av with his malachim and will then recompense every man according to his ma'asim.

<sup>28</sup> Omein, I say to you, there are some of those who are standing here who shall not taste death until they see the Bias of the Bar Enosh† coming in his Malchut.

## 17

<sup>1</sup> And after shisha yamim (*six days*), Rebbe, Melech HaMoshiach took Kefa, Ya'akov and Yochanan his brother; he brings them up to a high mountain in yechidus.

<sup>2</sup> And Rebbe, Melech HaMoshiach was transfigured before them, and Moshiach's face shone like the shemesh (*sun*), and his garments became brilliant like the ohr.

<sup>3</sup> And hinei! There appeared before them Moshe Rabbenu and Eliyahu HaNavi conferring with Rebbe, Melech HaMoshiach.

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§ 16:25 Moshiach \* 16:27 Moshiach † 16:28 Moshiach

<sup>4</sup> And Kefa said in reply to Rebbe, Melech HaMoshiach, Adoni, it is good for us to be here. If you wish, I will make shalosh sukkot here: one for you, and one for Moshe Rabbenu, and one for Eliyahu HaNavi.

<sup>5</sup> While he was speaking, hinei! A brightly shining anan (*cloud*) overshadowed them, and hinei! A bat kol (*a voice from heaven*) out of the anan was saying, This is My Ben ahuvi (*beloved Son*) with whom I am well-pleased. Listen to him.

<sup>6</sup> And having heard this, the talmidim fell on their faces and were filled with pachad.

<sup>7</sup> And Rebbe, Melech HaMoshiach came to them, and touched them, and said, Arise, and do not be afraid.

<sup>8</sup> And lifting their eyes, they saw no one except only Rebbe, Melech HaMoshiach himself, alone.

<sup>9</sup> And as Moshiach's talmidim were coming down from the mountain, Rebbe, Melech HaMoshiach gave them this directive saying, Tell the mareh (*vision*) to no one until the Bar Enosh\* has undergone the Techiyas HaMoshiach.

<sup>10</sup> And Moshiach's talmidim asked him, saying, Why then do the Sofrim say that it is necessary for Eliyahu HaNavi to come first?

<sup>11</sup> And Rebbe, Melech HaMoshiach said in reply, Eliyahu HaNavi does indeed have his coming and will restore all things.

<sup>12</sup> But I say to you, that Eliyahu has come already, and they did not have daas of him, but did to him whatever they willed.† So also the Bar

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\* **17:9** Moshiach    † **17:12** Mt 6:10

Enosh<sup>‡</sup> is about to suffer by them.

<sup>13</sup> Then the Moshiach's talmidim had binah that he spoke to them about Yochanan of the tevilah of teshuva.

<sup>14</sup> And when they came to the multitude, a man came up to Rebbe, Melech HaMoshiach, falling down before him.

<sup>15</sup> And the man said, Adoni, grant rachamim (*mercy*) on this ben (*son*) of mine, for he is an epileptic, and suffers horribly; for often he falls into the eish, and often into the mayim.

<sup>16</sup> And I brought him to your talmidim, and they could not give him refuah.

<sup>17</sup> And Rebbe, Melech HaMoshiach said in reply, O perverted generation without emunah, how long shall I be with you? How long shall I put up with you? Bring him here to me.

<sup>18</sup> And Rebbe, Melech HaMoshiach rebuked it, and the shed came out of him, and the bocher received his refuah that hour.

<sup>19</sup> Then the talmidim came to Rebbe, Melech HaMoshiach in a yechidus (*private meeting with the Rebbe*), and said, Why were we not able to cast it out?

<sup>20</sup> And Rebbe, Melech HaMoshiach said to them, On account of your little emunah, for, omein, I say to you, if you have emunah as a mustard seed, you shall say to this mountain, Move from here, and it shall be moved; and nothing shall be impossible for you.

<sup>21</sup> But this kind<sup>§</sup> do not come out except by tefillah and tzom.

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<sup>‡</sup> 17:12 Moshiach

<sup>§</sup> 17:21 i.e., kind of mazikim (malicious spirits)

<sup>22</sup> And as they were gathering together in the Galil, Rebbe, Melech HaMoshiach said to them, The Bar Enosh\* is about to be handed over, even betrayed, into the hands of Bnei Adam.

<sup>23</sup> And they will kill him, and Rebbe, Melech HaMoshiach will have a *histalkus* (*passing*) and will undergo the *Techiyas HaMoshiach* on the Yom HaShlishi. And Moshiach's talmidim were deeply moved with *agmat nefesh* (*grief*).

<sup>24</sup> And when they had come to K'far-Nachum, those who collected the two drachma tax approached Kefa, and said, Does your rebbe not pay the two drachma tax?

<sup>25</sup> Kefa said, Ken. And when Kefa came into the *bais* (*house*), Rebbe, Melech HaMoshiach anticipated Kefa with this question, What think you, Shim'on? From whom do the *melechei haaretz* (*kings of the earth*) collect customs or poll tax, from their *banim* (*sons*) or from *zarim* (*strangers*)?

<sup>26</sup> And upon Kefa's saying, From *zarim*, Rebbe, Melech HaMoshiach said to Kefa, *Veha raya* (*consequently*), the *banim* are *patur* (*exempt, free*).

<sup>27</sup> But, lest we give them offense, go to the *yam* (*sea*), and cast in a hook, and take the first *dag* (*fish*) that comes up; and when you open its mouth, you will find a *stater* (*coin*). Take that and give it to them for you and for me.

## 18

<sup>1</sup> At that time, the talmidim approached Rebbe, Melech HaMoshiach with this *she'elah*

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\* <sup>17:22</sup> Moshiach

saying, Who then is greatest in the Malchut HaShomayim?

<sup>2</sup> And having called a yeled to himself, he set him before them,

<sup>3</sup> and said, Omein, I say to you, unless you change inwardly and have a complete turn around and become like yeladim, you shall never enter the Malchut HaShomayim.

<sup>4</sup> Therefore, whoever humbles himself as this yeled, he is the greatest in the Malchut HaShomayim.

<sup>5</sup> And whoever receives one such yeled in my Name receives me.\*

<sup>6</sup> But whoever causes a michshol (*stumbling block*) for one of these little ones, who have emunah in me, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.

<sup>7</sup> Oy lOlam (*Woe to the World*) because of its michsholim (*stumbling blocks*)! For it is inevitable that michsholim come; but oy to that man through whom the michshol comes.

<sup>8</sup> And if your hand or your foot causes a michshol for you, cut it off, and throw it from you. It is better for you to enter Chayyim crippled or as one of the pisechim (*lame*), than, having two hands and two feet, to be cast into the Eish Olam (*Eternal Fire*).

<sup>9</sup> And if your eye causes a michshol for you, pluck it out and throw it from you. It is better for you to enter Chayyim one-eyed than, having two eyes, to be cast into the Gehinnom HaEish.

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\* 18:5 Moshiach

<sup>10</sup> See to it that you do not look down on one of these little ones, for I say to you that their malachim which are in Shomayim continually behold the face of Avi sh'ba'Shomayim (*my Father who is in Heaven*).

<sup>11</sup> For the Bar Enosh<sup>†</sup> came to save that which was lost.

<sup>12</sup> What do you think? If any man owns a hundred kevesim (*sheep*) and one of them has gone astray, does he not leave the ninety-nine on the hillsides and go and search for the one that is straying?

<sup>13</sup> And if it turns out that he finds it, beemes I say to you, he has more simcha (*joy*) over it than over the ninety-nine which have not gone astray.

<sup>14</sup> Thus it is not the ratzon HASHEM, the will of your Av sh'ba'Shomayim, that one of these little ones perish.

<sup>15</sup> And if your Ach b'Moshiach sins against you, go and reprove him in private, just between the two of you; if he listens to you, you have gained your Ach b'Moshiach.

<sup>16</sup> But if he does not listen to you, take one or two more Achim b'Moshiach with you, so that by the PI SHNAYIM SHLOSHAH EDIM<sup>‡</sup> (*by the mouth of two or three witnesses*) every word shall be established.

<sup>17</sup> But if he refuses to listen to them, speak to the shtiebel kehillah, and if he even refuses to hear the kehillah, let him be to you as the Goy (*heathen, pagan*) and the moches (*tax-collector*).

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<sup>†</sup> 18:11 Moshiach    <sup>‡</sup> 18:16 Dt 19:15

<sup>18</sup> Omein, I say to you, whatever you bind as *asur* (*prohibited*) on haaretz will have been bound in Shomayim, and whatever you permit as *mutar* on haaretz is *mutar* (*permitted*) in Shomayim.

<sup>19</sup> Again, omein, I say to you, that if two of you will be in agreement about anything on haaretz that you petition for, it will be done for them by Avi sh'ba'Shomayim.

<sup>20</sup> For where two or three are gathered as a Chavurah and are a Kehillah in my name,§ there I am in the midst of them.

<sup>21</sup> Then, having approached, Kefa said to Rebbe, Melech HaMoshiach: Adoni, how often will my brother sin against me and I will grant to him *selicha* (*forgiveness*)? As many as *shevah* (*seven*) times?

<sup>22</sup> Rebbe, Melech HaMoshiach says to Kefa, I do not say to you as many as *shevah*, but as many as *shivim* (*seventy*) times *shevah*.

<sup>23</sup> Therefore, the Malchut HaShomayim is like a melech, a king, who wished to settle accounts with his servants.

<sup>24</sup> And having begun to settle accounts, a debtor owing ten thousand talents (*i.e.*, 60,000,000 *denarii*) was brought to the melech.

<sup>25</sup> And, as this debtor did not have the means to pay what was owed his adon, the king commanded that he and his wife and children and everything he possessed be sold and the debt repaid.

<sup>26</sup> Therefore, crying out for *rachamim* (*mercy*) and falling down before him, the servant said,

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§ 18:20 Moshiach

Have savlanut (*patience*) with me and I will pay back to you everything!

<sup>27</sup> And out of rachamanut (*compassion*), the adon of that servant pardoned him and forgave the choiv (*debt*).

<sup>28</sup> Then the debtor went out and found one of the other fellow servants who happened to owe the debtor one hundred denarii. And seizing and choking the servant, the debtor said, Repay what you owe me!

<sup>29</sup> And, falling down, the servant said to the debtor, Have savlanut (*patience*) with me and I will repay you.

<sup>30</sup> But the debtor was not willing. Then the debtor went and threw the servant into the beit hasohar (*prison*) until he should repay the debt.

<sup>31</sup> Therefore, when the man's fellow servants saw what had taken place, great was their agmat nefesh (*grief*), and they went and reported to their adon all that had taken place.

<sup>32</sup> Then having summoned the debtor, his adon said to him, Wicked servant, all that choiv (*debt*) I forgave you, because you begged me.

<sup>33</sup> Was it not necessary also for you to have rachamim (*mercy*) upon your fellow servant?

<sup>34</sup> And in charon af (*wrath*), his adon handed the debtor over to the keepers of the beit hasohar until the debtor should repay the entire choiv (*debt*).

<sup>35</sup> Thus also Avi sh'ba'Shomayim will do to you, unless you grant selicha (*forgiveness*), each one to his brother from your lev (*heart*).



## 19

<sup>1</sup> And it came to pass when Rebbe, Melech HaMoshiach finished these devarim, he departed from the Galil and came into the regions of Yehudah east of the Yarden River.

<sup>2</sup> And a great multitude followed Rebbe, Melech HaMoshiach, who brought *refuah (healing)* to them there.

<sup>3</sup> And the Perushim approached him with a she'elah to test him, and they asked him, Is it mutar (*permissible*) for a man to give a get (*divorce*) to his wife for any and every reason?

<sup>4</sup> But Rebbe, Melech HaMoshiach said in reply, Have you not read that HaBoreh (*The Creator; Yotzer*) bereshis (*in the beginning*) created them zachar (*male*) and nekevah (*female*)?\*

<sup>5</sup> And he said, AL KEN, YAAZAV ISH ES AVIV V'ES IMMO V'DAVAK B'TSHTO V'HAYU L'VASAR ECHAD (*a man will leave his father and his mother and will be joined to his isha (wife), and the two will be one flesh*).†

<sup>6</sup> So they are no longer shnayim (*two*) but basar echad (*one flesh*). Therefore, whatever HASHEM joined together, let no man divide asunder.

<sup>7</sup> They say to him, Why then did Moshe Rabbenu give the mitzvah to give the get, the sefer keritut, and send her away?

<sup>8</sup> He says to them, Moshe, because of your hardness of heart, permitted you to give the get to your wives; but from bereshis (*in the beginning*), however, it was not so.

<sup>9</sup> But I‡ say to you that whoever, the case of

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\* 19:4 Gn 1:27; 5:2 † 19:5 Gn 2:24 ‡ 19:9 Moshiach

zenut (*fornication*) being excepted, gives the get to his wife and marries another, is guilty of niuf (*adultery*).

<sup>10</sup> Moshiach's talmidim say to him, If thus is the case of the man with the wife, nikhnas l'chuppah (*to be wed*) is not advantageous.

<sup>11</sup> But Rebbe, Melech HaMoshiach said to them, Not everyone is able to accept this dvar torah, but rather those to whom it has been given.

<sup>12</sup> For there are sarisim (*eunuchs*) who from the womb of their Em were born thus, and there are sarisim who were made sarisim by men, and there are sarisim who make sarisim of themselves for the sake of the Malchut HaShomayim. The one able to receive this, let him receive it.

<sup>13</sup> Then yeladim were brought to Rebbe, Melech HaMoshiach that he might place his hands on them and say a bracha. However, Moshiach's talmidim rebuked them.

<sup>14</sup> But he said, Permit the yeladim to come to me, and forbid them not, for of such is the Malchut HaShomayim.

<sup>15</sup> And having placed his hands on the yeladim, Rebbe, Melech HaMoshiach departed from there.

<sup>16</sup> And one, having approached Rebbe, Melech HaMoshiach, said, Rebbe, what mitzvah, what good may I do that I may have Chayyei Olam?

<sup>17</sup> And Rebbe, Melech HaMoshiach said to him, Why do you ask me about the good? There is only One who is good, nu? But if you wish to enter into Chayyim (*Life*), do not fail to be shomer mitzvot.

<sup>18</sup> He says to Rebbe, Melech HaMoshiach, Which mitzvah? And Rebbe, Melech HaMoshiach said, LO TIRTZACH, LO TINAF, LO TIGNOV, LO TAANEH

VREIACHAH ED SHAKER, (You shall not murder, commit adultery, steal, bear false witness),

<sup>19</sup> KABEID ES AVICHA VES IMMECHA, § V'AHAVTA L'REACHA KAMOCHA\* (Honor your father and your mother, and you shall love your neighbor as yourself).

<sup>20</sup> The bocher (*bachelor, young man*) says to Rebbe, Melech HaMoshiach, I was shomer mitzvot and frum in all these things, so where do I still fall short?

<sup>21</sup> Rebbe, Melech HaMoshiach said to him, If you wish to be tamim (*perfect*), if you wish to have shelemut (*perfection, completeness*), then go and sell your possessions and give to the aniyim (*poor*) and you will have otzar (*treasure*) in Shomayim. Then come and follow me.†

<sup>22</sup> But having heard the divrei Moshiach, the young man went away with agmat nefesh (*grief*), for he was having many possessions.

<sup>23</sup> And he said to his talmidim, Omein, I say to you that an oisher with difficulty will enter into the Malchut HaShomayim.

<sup>24</sup> And again I say to you, it is easier for a camel to go through the eye of a needle than for an oisher to enter into the Malchut HaShomayim.

<sup>25</sup> And when Moshiach's talmidim heard this, they were exceedingly astounded, saying, Who then is able to receive the Yeshu'at Eloheinu?

<sup>26</sup> And having looked upon them, Rebbe, Melech HaMoshiach said to them, With Bnei Adam it is impossible; but with HASHEM all things are possible.

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§ 19:19 Ex 20:12-16; Dt 5:16-20 \* 19:19 Lv 19:18 † 19:21 Moshiach

<sup>27</sup> Then Kefa said in reply to him, Hinei! We have left everything and followed you‡! Where does that leave us?

<sup>28</sup> And Rebbe Melech HaMoshiach said to them, Omein, I say to you, that you, the ones having followed me, when the BriaH (*Creation*) becomes Chadasha (*New*), when the Bar Enosh§ sits upon his Kisei Kavod (*Throne of Glory*), you also will sit upon the Shneym Asar Kisot (*Twelve Thrones*) judging the Shneym Asar Shivtei Yisroel.

<sup>29</sup> And anyone who left bais or achim or achayot or Abba or Em or banim or sadot (*fields*) on account of me\* and my Name (*Yehoshua, Yeshua*), will receive a hundred times over and will inherit Chayyei Olam.

<sup>30</sup> And many who are Rishonim (*first ones*) will be Acharonim (*last ones*), and the Acharonim, Rishonim.

## 20

<sup>1</sup> The Malchut HaShomayim is like a man, the Baal Bayit, who went out early in the boker, to hire poalim (*workers*) for his kerem.

<sup>2</sup> And having agreed with the poalim to salary them a denarius for their day's pay, the Baal Bayit sent them into his kerem.

<sup>3</sup> And having gone out around the third hour, the Baal Bayit saw others loitering in the marketplace,

<sup>4</sup> and he said to those, You go also into the kerem. And whatever is right, this is what your pay will be.

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‡ 19:27 as Moshiach   § 19:28 Moshiach   \* 19:29 Moshiach

<sup>5</sup> And they left. And again, having gone out around the sixth and the ninth hour, the Baal Bayit did the same thing.

<sup>6</sup> And around the eleventh hour, having gone out, the Baal Bayit found others standing around, and he says to them, Why have you been standing here all the day not working?

<sup>7</sup> The idle workers say to the Baal Bayit, Because no one hired us. The Baal Bayit says to them, You go also into the kerem.

<sup>8</sup> And when erev had come, another man, the owner of the kerem, says to his foreman, Call the poalim and give to them the wage, beginning with the acharonim and going to the rishonim.

<sup>9</sup> And the ones that came around the eleventh hour each received a denarius.

<sup>10</sup> And when the rishonim came, they were under the impression that they would receive a larger sum; instead, they themselves each received a denarius.

<sup>11</sup> And when they received the denarius, they were complaining against the Baal Bayit,

<sup>12</sup> saying, These acharonim worked one hour, and you made them equal to us, the ones having endured the burden and the heat of the whole day.

<sup>13</sup> But the Baal Bayit said in reply to one of them, Chaver, I am not cheating you. Did you not agree that I would pay you the usual day's wage, a denarius?

<sup>14</sup> Take what belongs to you, your denarius, and go. But it is my ratzon, my good pleasure, to give to this one who is last also what I gave to you.

<sup>15</sup> Or is it not allowable for me to do what I wish

with the things that are mine? Or do you look with a jealous ayin horo upon my goodness?

<sup>16</sup> Thus the Rishonim will be Acharonim, and the Acharonim will be Rishonim. For the invited ones are many, but the nivcharim (*chosen ones*) are few.

<sup>17</sup> And going up to Yerushalayim, Rebbe, Melech HaMoshiach took the Shneyim Asar Talmidim aside in a yechidus and, on the way, Rebbe, Melech HaMoshiach said to them,

<sup>18</sup> Hinei! We are going up to Yerushalayim, and the Bar Enosh\* will be handed over to the Rashei Hakohanim and the Sofrim (*scribes, torah teachers, or rabbonim*), and they will condemn him to death.

<sup>19</sup> And they will hand Rebbe, Melech HaMoshiach over to the Goyim in order to mock and to whip and to hang him up TALUI AL HAETZ† (*being hanged on the Tree*), and after his histalkus (*passing*), on the Yom HaShlishi (*Third Day*) there will be Techiyas HaMoshiach.

<sup>20</sup> Then the Em of Zavdai's banim, along with the sons, approached Rebbe, Melech HaMoshiach and, prostrating herself before him, she made a bakosha (*request*) of him.

<sup>21</sup> And Rebbe, Melech HaMoshiach said to her, What do you wish? She says to Rebbe, Melech HaMoshiach, Say that these, my two banim, may sit, one on your right, the other on your left, in your‡ Malchut.

<sup>22</sup> And Rebbe, Melech HaMoshiach said in reply, You do not have daas of what you are asking. Are

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\* **20:18** Moshiach    † **20:19** Dt 21:23    ‡ **20:21** the Moshiach's

you able to drink the Kos which I am about to drink? They say, We are able.

<sup>23</sup> Moshiach says to them, Indeed, you will drink my Kos, but to sit on the right and on the left of me, this is not mine to grant, but it is for those for whom it has been prepared by my<sup>§</sup> Av.

<sup>24</sup> And having heard this, HaAsarah (*The Ten*) became indignant about the two achim (*brothers*).

<sup>25</sup> But Rebbe Melech HaMoshiach, having summoned them, said, You have daas that those who have the rule over the Goyim domineer them like tyrants.

<sup>26</sup> But it will not be thus among you. For whoever wishes to be gadol among you will become your mesharet (*servant, minister*).

<sup>27</sup> And whoever wishes among you to be rishon (*first*) will be your eved (*servant*).

<sup>28</sup> Just as the Bar Enosh\* did not come to be served (*to be ministered to*), but to serve (*to minister*), and to give his neshamah (*his nefesh*), as a kofer (*ransom, pedut*) LARABBIM†(*for the sake of many, for the Geulah Redemption of many*).

<sup>29</sup> And, as they were going out from Yeri-cho, a great multitude followed Rebbe, Melech HaMoshiach.

<sup>30</sup> And hinei! Two ivrim (*blind men*), sitting beside the road, having heard that Rebbe, Melech HaMoshiach is passing by, shouted, crying out, Adoneinu, Ben Dovid, chaneinu, yhi chasadcha aleinu‡(*have mercy on us*)!

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§ 20:23 Moshiach's      \* 20:28 Moshiach      † 20:28 Isa 53:11

‡ 20:30 Ps 33:22

<sup>31</sup> However, the crowd rebuked the two ivrim, that they be silent, but they shouted even more, saying Chaneinu, Adoneinu Ben Dovid!

<sup>32</sup> And having stopped, Rebbe, Melech HaMoshiach called to them and said, What do you wish that I should do for you?

<sup>33</sup> They say to Rebbe, Melech HaMoshiach: Adoneinu, that our eyes may be opened!

<sup>34</sup> And having been filled with rachmei shomayim (*heavenly mercy, compassion*), he touched their eyes, and immediately their eyes were opened and they followed Rebbe, Melech HaMoshiach.

## 21

<sup>1</sup> When they came near to Yerushalayim and arrived at Beit-Pagey on the Mount of Olives, then Rebbe, Melech HaMoshiach sent two talmidim,

<sup>2</sup> saying to them, Go into the shtetl ahead of you, and immediately you will find a donkey having been tied and a colt with her; untie them and bring them to me.

<sup>3</sup> And if anyone should say to you anything, you say, HaAdon has need of them. And he will send them immediately.

<sup>4</sup> And this took place in order that might be fulfilled the thing spoken by the Navi (*Prophet*), saying:

<sup>5</sup> IMRU LBATTZIYON! (*Tell the Daughter of Zion!*) Hinei! Your Melech comes, ANI VROCHEV AL CHAMOR VAL AYIR BEN ATONOT\* (*poor, humble*

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\* **21:5** Isa 62:11; Zech 9:9



*and riding on a donkey and upon a colt, the foal of donkeys).*

<sup>6</sup> And having accomplished just what Rebbe, Melech HaMoshiach had commanded them,

<sup>7</sup> they brought the donkey and the colt and they put their garments upon them, and Rebbe, Melech HaMoshiach sat upon them.

<sup>8</sup> And the very large multitudes spread out their garments on the road, and others were cutting lulavim from the trees, and were spreading them out on the road.

<sup>9</sup> And the multitudes going before him and the multitudes following after him were crying out, saying, HOSHAN NAH<sup>†</sup> (*Save now*) to Ben Dovid! BARUCH HABAH B'SHEM ADONOI! Hoshannah in the Highest!

<sup>10</sup> And when Rebbe, Melech HaMoshiach had entered into Yerushalayim, the whole city was stirred, saying, Who is this!?!

<sup>11</sup> And the multitudes were saying, This is Yehoshua HaNavi! From Natzeret in the Galil.

<sup>12</sup> And Rebbe, Melech HaMoshiach arrived at the Beis Hamikdash and expelled the ones selling and buying in the Beis Hamikdash. And he turned over the tishen (*tables*) of the machalifei hake-safim (*money changers*) and the chairs of those selling the yonim (*doves*).

<sup>13</sup> And Rebbe, Melech HaMoshiach says to them, It has been written, BEITI BEIT TEFILLAH YIKAREI<sup>‡</sup> (*My House shall be called a House of Prayer*), but you are making it into a MEARAT PARITZIM<sup>§</sup> (*den of robbers*).

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<sup>†</sup> 21:9 Ps 118:25-26    <sup>‡</sup> 21:13 Isa 56:7    <sup>§</sup> 21:13 Jer 7:11

<sup>14</sup> And ivrim (*blind persons*) and pisechim (*lame persons*) came to Rebbe, Melech HaMoshiach in the Beis Hamikdash, and he brought refuah to them.

<sup>15</sup> And the Rashei Hakohanim and the Sofrim were indignant, having seen the niflaot (*wonders*) which Rebbe, Melech HaMoshiach accomplished and the yeladim shouting in the Beis Hamikdash, Hoshannah to the Ben Dovid.\*

<sup>16</sup> And they said to Moshiach, Do you hear what these are saying? And Rebbe, Melech HaMoshiach says to them, Ken. Have you never read, MIPI OLLELIM V'YONKIM YISSADETAH OZ†(*From the lips of children and infants You ordained strength, praise*)?

<sup>17</sup> And having left them, he went out of the city to Beit-Anyah (*Bethany*) and spent the night there.

<sup>18</sup> Now going up early into the city, he was hungry.

<sup>19</sup> And observing the etz teenah (*fig tree*) on the way, he went up to it and found nothing on it, except leaves, and he says to it, No longer from you will there ever be pri (*fruit*)! And the etz teenah withered then and there.

<sup>20</sup> And observing this, the talmidim were astounded, saying, How did the etz teenah instantly wither?

<sup>21</sup> And he said in reply, Omein, I say to you, if you have emunah and do not doubt, not only will you do what was done to the etz teenah, but also if you say to this mountain, Be lifted up and be thrown into the sea, it will happen.

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\* **21:15** Moshiach    † **21:16** Ps 8:3

<sup>22</sup> And, when you daven, all things whatever for which you may make techinnah (*petition, supplication*) with emunah, you will receive.

<sup>23</sup> And after Rebbe, Melech HaMoshiach had gone into the Beis Hamikdash, while he was bringing forth his torah, the Rashei Hakohanim and the Zekenim of the people approached him, saying, By what samchut (*authority*) do you do these things? And who granted you this samchut?

<sup>24</sup> And Rebbe, Melech HaMoshiach said in reply to them, I also will ask you a question, which, if you will tell me, I also will tell you by what samchut I do these things...

<sup>25</sup> The tevilah in the mikveh mayim of Yochanan, it was from where, from Shomayim or from Bnei Adam? And they were discussing it among themselves, saying, If we say, From Shomayim, he will say to us, Why then do you not believe him?

<sup>26</sup> But if we say, From Bnei Adam, we fear the multitude, for everyone considers Yochanan a Navi.

<sup>27</sup> And in reply to him, they said, We do not have daas. And Rebbe, Melech HaMoshiach said to them, Neither will I tell you by what samchut I do these things.

<sup>28</sup> What do you think? A man had two banim (*sons*). And having approached the rishon (*first*), the man said, Beni (*my son*), go today and work in the kerem (*vineyard*).

<sup>29</sup> But the first son said in reply, I will not. But later, having changed his mind, he went.

<sup>30</sup> And having approached the other son, the man spoke similarly. But the second son, in reply, said, I will go, Adoni. Yet he did not go.

<sup>31</sup> Which of the two did the ratzon haAv (*the will of the Father*)? They say, The rishon (*the first*). Rebbe, Melech HaMoshiach says to them, Omein, I say to you, that the mochesim (*tax-collectors*) and the zonot (*prostitutes*) are going in ahead of you into the Malchut HASHEM.

<sup>32</sup> For Yochanan of the tevilah of teshuva came to you in the Derech Tzidkat HASHEM (*Way of Righteousness*), and you did not believe him. But the mochesim and the zonot believed him. But you, even after you saw, did not change your mind<sup>‡</sup> and believe him.

<sup>33</sup> Listen to another mashal. There was a man, a Baal Bayit, who planted a kerem (*vineyard*). And he put a fence around it, and he dug a yekev (*winepress*) in it, and built a migdal (*tower*) and leased it to koremim (*vine-keepers*) and departed.

<sup>34</sup> And when the time of the Katsir (*Harvest*) came, the Baal Bayit sent his servants to the koremim to receive the pri (*fruit*).

<sup>35</sup> And the koremim, having seized his servants, one they beat, another they killed, and another they stoned.

<sup>36</sup> And the Baal Bayit sent other servants, more than the rishonim (*first ones*), and the koremim did the same thing to them.

<sup>37</sup> Lemaskana (*finally, at last*), the Baal Bayit sent to the koremim his Ben, saying, They will respect my Ben.

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<sup>‡</sup> 21:32 i.e., make teshuva

<sup>38</sup> And when the koremim saw the Ben, they said among themselves, This is the Bechor (*Firstborn*), the Yoresh (*Heir*). Come, let us kill him and let us take possession of his bechorah (*inheritance*).

<sup>39</sup> And having seized the Ben, they threw the Ben out of the kerem and they killed him.

<sup>40</sup> Therefore, when the Baal HaKerem (*Owner of the Vineyard*) comes, what will he do to those koremim (*vine keepers*)?

<sup>41</sup> They say to Rebbe, Melech HaMoshiach, Those resha'im (*evil-doers*) the Baal HaKerem will bring to a terrible mavet, and the Kerem the Baal HaKerem will lease to other koremim, who will render unto the Baal HaKerem the PRI B'TOS (*fruit in its season*).

<sup>42</sup> Rebbe, Melech HaMoshiach says to them, Have you never heard in the Kitvei Hakodesh (*Holy Scriptures*), EVEN MAASU HABONIM HAYTAH LEROSH PINAH; MEIES HASHEM HAYTAH ZOT HI NIFLAT BEINEINU\* (*The Stone which the Builders rejected, this one has become Head of the Corner; this came about from the L-rd, and it is marvelous in our eyes*)?

<sup>43</sup> For this reason, I say to you, the Malchut HASHEM will be taken from you and it will be given to a people that produces its pri.

<sup>44</sup> And the one having fallen on this EVEN† (Stone)‡ will be crushed; and it will crush anyone on whom it falls.

<sup>45</sup> And having heard Moshiach's mashal, the Rashei Hakohanim and the Perushim understood

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§ 21:41 Ps 1:3 \* 21:42 Ps 118:22-23 † 21:44 Dan 2:35; Isa 8:14-15 ‡ 21:44 Moshiach

that he spoke about them.

<sup>46</sup> And seeking to arrest him, they were afraid of the multitudes, vi-bahlt (*since*) the multitudes considered him a Navi.

## 22

<sup>1</sup> And, in response, Rebbe, Melech HaMoshiach again spoke in meshalim (*parables*) to them, saying,

<sup>2</sup> The Malchut HaShomayim is like a man, a Melech (*King*), who prepared a feast for the chasunoh (*wedding*) of Bno.

<sup>3</sup> And the Melech sent out his servants to summon the Bnei HaChuppah\* (*wedding invitees*) to the chasunoh, and they did not want to come.

<sup>4</sup> Again, the Melech sent out other servants, saying, Tell the Bnei HaChuppah, the wedding invitees, Hinei! My Seudah I have prepared, my oxen and fattened calves have been slaughtered, and everything is ready: Come to the chasunoh!

<sup>5</sup> But the Bnei HaChuppah, the chasunoh invitees, having treated it all as a mere trifle, departed, one to his farmer's field, one to his business.

<sup>6</sup> Meanwhile, the others seized the Mesharetim HaMelech (*Ministers of the King*) and abused them and killed them.

<sup>7</sup> So the Melech was angry and, having sent his armies, the King destroyed those ratzchaniyot (*murderers*), and their city he burned.

<sup>8</sup> Then the King says to his ministers, The chasunoh is ready, but the invited ones were not worthy.

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\* 22:3 Mt 9:15

<sup>9</sup> Therefore, go to the intersections of the streets, and, whoever you find, invite as muzmanim (*guests*) to the chasunoh.

<sup>10</sup> And having gone out to the highways, those ministers congregated everyone they found, rah and tov, and the chasunoh was filled with muzmanim (*guests*).

<sup>11</sup> And the Melech, having entered to see the ones sitting bimesibba (*reclining at tish*), spotted there a man lacking the attire proper for the chasunoh.<sup>†</sup>

<sup>12</sup> And the Melech says to him, Chaver, how did you get in here, not having the attire proper for the chasunoh? But the man had nothing to say.

<sup>13</sup> Then the King said to the servants, Bind him feet and hands and expel him into the outer choshech, where there will be weeping and grinding of teeth.

<sup>14</sup> For the invited ones are many, but the nivcharim (*chosen ones*) are few.

<sup>15</sup> Then, having departed, the Perushim took counsel together so that they might entrap Yehoshua in his own words.

<sup>16</sup> And they are sending to Rebbe, Melech HaMoshiach their talmidim with the Herodians, saying, Rabbi, we know that you are an ehrliche Yid (*a good Jew*) and of the Derech HASHEM you give Divrei Torah in Emes, and you show no deference to flesh, for you are impartial toward Bnei Adam.

<sup>17</sup> Therefore, tell us what to you seems right: is it mutar (*permissible*) to pay poll tax to Caesar or

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<sup>†</sup> 22:11 See Yn 3:3,5

not?

<sup>18</sup> But he, having known their rah (*evil*), said to them, Why do you test me, tzevuim?

<sup>19</sup> Show me the coin of the poll tax. And they brought to Rebbe, Melech HaMoshiach a denarius.

<sup>20</sup> And Rebbe, Melech HaMoshiach says to them, Whose image is this and whose title?

<sup>21</sup> They say to him, Caesar's. Then Rebbe, Melech HaMoshiach says to them, Give, therefore, unto Caesar the things of Caesar, and the things of HASHEM, give unto HASHEM.

<sup>22</sup> And having heard this, they were amazed and, having left Rebbe, Melech HaMoshiach, they went away.

<sup>23</sup> On that day some Tzedukim (*Sadducees*) who say there is no Techiyas HaMesim approached Rebbe, Melech HaMoshiach. And they interrogated Rebbe, Melech HaMoshiach,

<sup>24</sup> Saying, Rabbi, Moshe Rabbenu said that if someone dies, not having banim, his brother shall marry his isha (*wife*) to raise up zera (*seed*) for his brother.

<sup>25</sup> Now there were among us shiva achim (*seven brothers*), and the first, having married, died. And not having zera (*offspring*), left his isha to his brother.

<sup>26</sup> Likewise, also the second brother, and the third, up to the seventh.

<sup>27</sup> And last of all, the isha died.

<sup>28</sup> In the Techiyas HaMesim, therefore, she will be the wife of which of the seven? For all had her.

<sup>29</sup> And Rebbe, Melech HaMoshiach said in reply to them, You are in error, not having known the



Kitvei Hakodesh or the gevurat HASHEM(*power of G-d*).

<sup>30</sup> For in the Techiyas HaMesim they neither marry nor are given in marriage, but are like the malachim in Shomayim.

<sup>31</sup> But concerning the Techiyas HaMesim, have you not read the thing spoken to you by HASHEM, saying,

<sup>32</sup> ANOCHI ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI Ya'akov (*I am the G-d of Avraham, the G-d of Yitzchak, and the G-d of Ya'akov*)?‡HASHEM is not the G-d of the Mesim (*dead ones*) but the G-d of the Chayyim (*living*).

<sup>33</sup> And having heard this, the multitudes were amazed at Moshiach's torah (*teaching*).

<sup>34</sup> But the Perushim, having heard that he silenced the Tzedukim, assembled together,

<sup>35</sup> And one of them, a Baal Torah (*learned Torah scholar; a Ben Torah*), tried to trip up Rebbe, Melech HaMoshiach with a she'elah (*question*):

<sup>36</sup> Rabbi, which mitzvah is gedolah (*great*) in the Torah?

<sup>37</sup> And Rebbe, Melech HaMoshiach gave this teshuva (*answer*) to the Baal Torah, VAHAVTAH ES ADONOI ELOHEICHA B'CHOL LEVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA (*And thou shalt love the L-rd thy G-d with all thy heart and with all thy soul and with all thy might*).§

<sup>38</sup> This is the gedolah and rishonah mitzvah.

<sup>39</sup> And the second mitzvah is like it: VAHAVTA L'REACHA KAMOCHA (*And thou shalt love thy neighbor as thyself*).\*

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‡ 22:32 Ex 3:6    § 22:37 Dt 6:5    \* 22:39 Lv 19:18

<sup>40</sup> On these two mitzvot hang the entire Torah and the Neviim.

<sup>41</sup> And, the Perushim, having been assembled, Rebbe, Melech HaMoshiach confronted with this she'elah,

<sup>42</sup> Saying, What do you think concerning the Rebbe, Melech HaMoshiach? Whose Ben is he? The Perushim gave this teshuva (*answer*) to him: Ben Dovid.

<sup>43</sup> Moshiach says to them, How then can Dovid, in the Ruach Hakodesh, call Rebbe, Melech HaMoshiach Adon? ...saying

<sup>44</sup> NEUM HASHEM LADONI, SHEV LIMINI AD ASHIT OYVECHA HADOM LERAGLECHA†(*Utterance of HASHEM to my Lord, Sit at My right hand until I make your enemies a footstool for your feet*).

<sup>45</sup> Therefore, if Dovid calls him Adon,‡ how is Rebbe, Melech HaMoshiach [merely] Ben Dovid?§

<sup>46</sup> And no one was able to give an answer to him, nor did anyone dare to pose another she'elah (*question*) to Rebbe, Melech HaMoshiach from that day on.

## 23

<sup>1</sup> Then Rebbe Melech HaMoshiach spoke to the multitudes and to his Talmidim,

<sup>2</sup> Saying, Upon the Kisei Moshe (*Chair of Moses*) sit the Sofrim and the Perushim.

<sup>3</sup> Therefore, everything whatever they may tell you, be frum and be shomer, but according to their

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† 22:44 Ps 110:1    ‡ 22:45 i.e., Adoneinu    § 22:45 c.f. Mal 3:1; Zech 4:14

ma'asim (*works*) do not be shomer, for they do not practice what they preach.

<sup>4</sup> And they tie up heavy\* loads, hard to bear, and they place them upon the shoulders of men, but they, with so much as a finger, are not willing to lift the oppressive burdens.

<sup>5</sup> And all their ma'asei hamitzvot (*works of the commandments*) they do in order to be seen by Bnei Adam, for they broaden their tefillin and lengthen their tzitziyot,

<sup>6</sup> and they love the places of honor at the seudot (*banquet dinners*), and the shuls,

<sup>7</sup> And the† Birkat Shalom greetings in the market places, and to be called by Bnei Adam, Rebbe.

<sup>8</sup> But you are not to have pretentious titles like Rebbe, for One is your Rebbe,‡ and all of you are Achim b'Moshiach.

<sup>9</sup> And do not refer to anyone in the Olam Hazeḥ as your Abba, for One is your Av sh'ba'Shomayim.

<sup>10</sup> Neither be called Moreinu, for One is your Moreh (*teacher*) the Rebbe, Melech HaMoshiach. §

<sup>11</sup> And the greatest among you will be your eved mesharet (*servant, minister*).

<sup>12</sup> But whoever will lift up himself will be humbled, and whoever will humble himself will be lifted up.

<sup>13</sup> But oy to you, Sofrim and Perushim, tzevuim (*hypocrites*), for in front of Bnei Adam you shut the Malchut HaShomayim. You do not go in yourselves, and the ones entering, you do not permit to

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\* 23:4 extra-Biblical, Mt 4:4; 15:3,6-9; 22:29 † 23:7 obsequious

‡ 23:8 Rebbe Melech HaMoshiach § 23:10 Moreinu

enter.

<sup>14</sup> Oy to you, Sofrim and Perushim, tzevuim! You devour the batim of almanot and for the sake of chashuve (*importance*) appearance you make long tefillot; therefore your gezar din (*verdict*) will be more severe.

<sup>15</sup> Oy to you, Sofrim and Perushim, tzevuim. You travel over the sea and the dry land for the giyyur (*proselytization*) of one proselyte; then, when he becomes one, you make him twice as much a son of Gehinnom as you.

<sup>16</sup> Oy to you, morei derech ivrim (*blind guides*), the, ones saying, Whoever swears by the Beis Hamikdash, it is a worthless shevuah (*oath*): but whoever swears by the gold of the Beis Hamikdash, he is obligated.

<sup>17</sup> Ivrim! (*blind ones*), for which is greater, the gold or the Beis Hamikdash which gives the gold its kedushah (*holiness, sanctity*)?

<sup>18</sup> And whoever swears by the Mizbeach (*altar*), it is worthless; but whoever swears by the korban upon it, he is obligated.

<sup>19</sup> Ivrim, blind ones, for which is greater, the korban or Mizbeach which gives the korban its kedushah (*holiness, sanctity*)?

<sup>20</sup> Therefore, the one having sworn by the Mizbeach swears by it and everything upon it.

<sup>21</sup> And the one having sworn by the Beis Hamikdash swears by it and by everything indwelling it.

<sup>22</sup> And the one having sworn by Shomayim swears by the kes malchut of HASHEM and by the One sitting upon the kes malchut.

<sup>23</sup> Oy to you, Sofrim and Perushim, tzevuim,

for you give maasros (*tithe*) of mint and dill and cumin, and you have neglected the matters of the Torah of greater consequence: mishpat, chesed, and emunah. These things it was necessary to do and those\* not to neglect.

<sup>24</sup> Morei derech ivrim (*blind guides*), the ones that strain out a gnat and swallow a camel.

<sup>25</sup> Oy to you, Sofrim and Perushim, tzevuim, you cleanse the outside of the kos (*cup*) and the dish, but inside they are full of chamdanut (*greed*) and taavanut (*lust*).

<sup>26</sup> Blind Parush, first cleanse the inside of the kos, that perhaps also the outside may become clean.

<sup>27</sup> Oy to you, Sofrim and Perushim, tzevuim, for you are like kevarim (*graves*) having been white-washed, which on the outside indeed appear ois vaist (*ostensibly*) shein (*beautiful*), but on the inside are full of the unclean bones of the mesim (*dead ones*) and every trayfnyak.

<sup>28</sup> Thus on the outside you indeed appear tzaddikim (*righteous ones*) to Bnei Adam, but on the inside you are full of tzeviut (*hypocrisy*) and you are lawlessly against the Torah.

<sup>29</sup> Oy to you, Sofrim and Perushim, tzevuim, for you build kevarim of the Neviim and decorate matsevot (*gravestones*) of the tzaddikim,

<sup>30</sup> And you say, If we were in the yamim (*days*) of Avoteinu (*our Fathers*), we would not have been shuttafim (*partners*) with them in the dahm haNeviim (*blood of the Prophets*).

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\* <sup>23:23</sup> others

<sup>31</sup> Therefore, you are edim (*witnesses*) against yourselves that you are the banim (*sons*) of the ratzchaniyot (*murderers*) of the Neviim.

<sup>32</sup> And you fill up the measure of your Avot.

<sup>33</sup> Snakes, you banim of nachashim, how can you escape the Yom HaDin of Gehinnom?

<sup>34</sup> For this reason hinei! I send to you Neviim and Chachamim and Sofrim, some of whom you will kill and some you will make talui al haetz†(*being hanged on the Tree*) and some you will subject to the shot (*whip*) in your shuls, and you will drive them out from city to city,

<sup>35</sup> So that upon you may come all the dahm naki (*innocent blood*) shed upon the earth from the blood of Hevel to the blood of Zecharyah son of Barachiah, whom you murdered between the Heikhal and the Mizbeach.‡

<sup>36</sup> Omein, I say to you, that all these things will come upon this generation.

<sup>37</sup> Yerushalayim, Yerushalayim, the ones that kill the Neviim and stone those having been sent to you! How often have I wanted to gather your yeladim, as a hen gathers her chickens under her wings, but you were not willing!

<sup>38</sup> Hinei! Look! KI LECHARBAH YIH'YEH HABEIT HAZE§(*for this House will become a ruin*).\*

<sup>39</sup> For I say to you, by no means will you see me† from now until you say, BARUCH HABAH B'SHEM ADONOI.

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† 23:34 Dt 21:23    ‡ 23:35 trans. note: cf. Lk 11:51 for Mt's probable original text here    § 23:38 Jer 22:5    \* 23:38 (i.e. churban)    † 23:39 Moshiach

## 24

<sup>1</sup> And having exited from the Beis Hamikdash, Rebbe, Melech HaMoshiach departed, and his talmidim approached to show him the buildings of the Beis Hamikdash.

<sup>2</sup> But he said in reply to them, Do you not see all these things? Omein, I say to you, by no means will be left here one stone upon another, for all will be demolished.

<sup>3</sup> And while Rebbe, Melech HaMoshiach was sitting upon the Mount of Olives, his talmidim approached him in a yechidus, saying, Tell us ad mosai (*how much longer*), when will these things be and what about the ot (*sign*) of the Bias Moshiah, of your Coming, and the Ketz HaOlam Hazei?

<sup>4</sup> And Rebbe, Melech HaMoshiach said in reply to them, See to it that someone does not deceive you.

<sup>5</sup> For many will come in my Name, saying, I am the Rebbe, Melech HaMoshiach. And they will deceive many.

<sup>6</sup> But you are about to hear about milchamot (*wars*) and rumors of milchamot. See to it that you are not alarmed, for it is necessary for this to happen, but it is not yet HaKetz (*the End*).

<sup>7</sup> For there will be an intifada of ethnic group against ethnic group, and malchut against malchut. There will be famines, pestilences, earthquakes in various places.

<sup>8</sup> But all these things are but the beginning of the Chevlei.\*

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\* 24:8 Moshiah

<sup>9</sup> Then they will hand you over to tzoros and they will kill you and you will be hated by all the ethnic groups on account of the Name of me (*Rebbe, Melech HaMoshiach Yehoshua, Yeshua*).

<sup>10</sup> And then many will be led into chet (*sin*), and others they will hand over, and they will hate others.

<sup>11</sup> And many neviei sheker (*false prophets*) will arise and will deceive many.

<sup>12</sup> And because of the increased mufkarut†(*lawlessness, anarchy*), the agape (*love*) of many will become cold.

<sup>13</sup> But the one having endured to HaKetz (*the End*), this one will receive Yeshu'at Eloheinu.

<sup>14</sup> And this Besuras HaGeulah of the Malchut will be announced in kol haOlam (*all the world*) as an edut to all the Nations, and then will come HaKetz (*the End*).

<sup>15</sup> Therefore, when you see the SHIKUTS MESHOMEM‡(*Abomination of Desolation*), the thing spoken through Daniel HaNavi, having stood in the Makom Kadosh (Holy Place),§ — let the reader understand!

<sup>16</sup> — Then the ones in Yehudah, let them flee to the mountains.

<sup>17</sup> The one upon the roof, let him not come down to carry away the things from his bais (*house*).

<sup>18</sup> And the one in the field, let him not turn back to get his kaftan.

<sup>19</sup> But oy to the ones with child and the ones with nursing infants in those days.

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† 24:12 Mt 7:23

‡ 24:15 Mk 13:14

§ 24:15 i.e., the Beis Hamikdash



20 But offer tefillos that your escape may not be in winter or on Shabbos.

21 For then will be Tzarah Gedolah (*Great Tribulation*) such as has not been from Reshit HaOlam (*Beginning of the World*) until now nor will it by any means happen again.

22 And if those days were not cut short, kol basar (*all flesh*) would not be saved. But, on account of the Kedoshim, the Bechirim (*Chosen Ones*), those days will be cut short.

23 Then, if someone says to you, Hinei, here is the Rebbe, Melech HaMoshiach! Or, Hinei! Here! Do not have emunah (*faith*).\*

24 For meshichei sheker (*false moshiachs*) will arise, and neviei sheker (*false prophets*), and they will give otot gedolim (*great signs*) and moftim (*wonders*), so as to deceive, if possible, even the Bechirim (*Chosen ones*).

25 Hinei! I have told you beforehand!

26 If, therefore, they say to you, Hinei! He† is in the desert! Do not go out.‡ Hinei! [Moshiach] is in the secret cheder (*room*)! Do not have emunah.§

27 For as lightning goes out from the mizrach (*east*) and shines to as far as the maarav (*west*), thus will be the Bias HaMoshiach\* (*coming of the Messiah, the Bar Enosh, Son of Man*).

28 Wherever the place of the Geviya (*Corpse*) is, there will be gathered together the nesharim (*vultures, eagles*).†

29 Immediately after the Tzarah‡ (*Tribulation*) of

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\* 24:23 in that † 24:26 Moshiach ‡ 24:26 there § 24:26 in that  
 \* 24:27 Dan 7:13 † 24:28 popularly ‡ 24:29 Mt 24:21

those days, the shemesh will be darkened, and the levanah will not give its light. And the kokhavim will fall from Shomayim, and the powers of the heavens will be shaken.

<sup>30</sup> And then will appear the Ot Bar Enosh (*the Sign of the Son of Man*) in Shomayim. All the tribes of kol haaretz (*all the earth*) will see the Bar Enosh Moshiach and his Bias, his Coming, on the ananim of Shomayim (*clouds of glory of Heaven*) with gevurah (*power*) and great kavod (*glory*).

<sup>31</sup> Moshiach will send his malachim with a loud blast of the Shofar, and the malachim will gather together Moshiach's Bechirim from the four winds, from one end of Shomayim to the other.

<sup>32</sup> And from the etz teenah (*fig tree*), learn its parabolic lesson: when its branch has become tender already and sprouts leaves, you know that Kayitz (*Summer*) is near;

<sup>33</sup> thus also you, when you see all these things, know that it is near, at the very doors.

<sup>34</sup> Omein, I say to you, that this dor (*generation*) will by no means pass away until all these things come about.

<sup>35</sup> Shomayim v'HaAretz will pass away, but my Dvar will by no means pass away.

<sup>36</sup> But concerning that day and hour, no one has daas, not the malachim of Shomayim, but only HaAv (*the Father*) of me.

<sup>37</sup> For as in the days of Noach, thus will be the Bias HaMoshiach, the Coming of the Bar Enosh.

<sup>38</sup> For as they were in those days before HaM-abbul (*the Flood*), eating and drinking, marrying

and being given in marriage, until the day when Noah entered the Tevah,

<sup>39</sup> and they did not have daas until HaMabbul came and took away everything — thus also will be the Bias HaMoshiach, the Coming of the Bar Enosh.

<sup>40</sup> Then two men will be in the field, one is snatched away, and one is left behind (*not retained*).

<sup>41</sup> Two women are grinding in the mill house, one is snatched away, one is left behind.

<sup>42</sup> So be shomer, be on your guard, because you do not have daas on which day will be the Bias of § Adoneichem (*your L-rd*).

<sup>43</sup> But understand this: if the Baal Bayit had known in which watch the ganav is coming, he would have stayed awake and would not have allowed his bais to be dug through.

<sup>44</sup> For this reason also you be shomer, for in the hour when you do not think, then will be the Bias HaMoshiach\* (*the Coming of the Bar Enosh*).

<sup>45</sup> Who then is the faithful and wise eved (*servant*), whom the Adon appointed over the household servants to give the other servants their okhel at the prescribed time?

<sup>46</sup> Ashrey (*happy*) is that eved whom, when his Adon comes, finds him so doing.

<sup>47</sup> Omein, I say to you, the Adon will ordain him to oversee all his possessions.

<sup>48</sup> But if that wicked slave says in his heart, Adoni (*My Master*) is dragging his feet,

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§ 24:42 Moshiach \* 24:44 Dan 7:13

<sup>49</sup> and that slave begins to beat his fellow avadim (*slaves*), and he eats and drinks with the ones getting drunk,

<sup>50</sup> the Adon of that slave will come on a day which he does not expect and at an hour of which he does not have daas.

<sup>51</sup> And the Adon will cut in two that slave, and the slave's portion he will put with the tzevuim (*hypocrites*). There will be weeping and grinding of teeth.

## 25

<sup>1</sup> Then the Malchut HaShomayim will be compared to ten alamot (*young unmarried virgins*), who, having taken their menorahs, went out to meet the Choson (*Bridegroom*).

<sup>2</sup> Now five of them were foolish and five were wise.

<sup>3</sup> When the foolish took their menorahs, they neglected to take shemen (*oil*).

<sup>4</sup> But the wise took shemen in containers with their menorahs.

<sup>5</sup> Now the Choson, being delayed, here is what happened: all the alamot became drowsy and were sleeping.

<sup>6</sup> And at chatsot halailah (*midnight*) there was a shout, Hinei! The Choson (*Bridegroom*)! Go out to meet him!

<sup>7</sup> Then all the ten alamot awakened and they trimmed their menorahs.

<sup>8</sup> But the foolish said to the wise, Give us from your shemen (*oil*), for our menorahs are going out.

<sup>9</sup> But the wise answered, saying, Perhaps there might not be enough for us and for you. Instead,

you go to the ones selling and buy for yourselves.

<sup>10</sup> And as they were going away to buy, the Bias of the Choson (*Bridegroom*) occurred! The ones prepared entered with him into the Chasunoh (*Wedding*) feast and the door was shut.

<sup>11</sup> And later, here comes also the other alamot, saying, Adoneinu, Adoneinu, open the door for us.

<sup>12</sup> But he, in reply, said, Omein, I say to you, I do not know you.

<sup>13</sup> Be shomer, be on the alert, therefore, for you do not have daas of the Yom or the Shaah (*hour; time*).

<sup>14</sup> For it is as a man going on a journey, who called to his own avadim (*slaves*) and handed over to them his possessions.

<sup>15</sup> And to this one, he gave five talents, and to this one, two, and to this one, one, each according to his own ability. Then the man went on his journey. Immediately

<sup>16</sup> after the man had gone, the one having received the five talents, went to work with them, and gained five others.

<sup>17</sup> Likewise, the one having received the two talents, this one gained two others.

<sup>18</sup> But the one, having received one, went out and dug a hole in the ground and buried the gelt (*money*) of his Adon in a hiding place.

<sup>19</sup> And after much time, here comes the Adon of those servants. And he conducts a settling of accounts with them.

<sup>20</sup> Then the one who had received five talents came forward, bringing five more talents, saying, Adoni, five talents you gave me. Hinei! Five more

talents I gained.

<sup>21</sup> And his Adon said to him, Shkoyach (*well done*), eved tov vneeman (*good and faithful servant*)! A few things you were faithful over, over many things I will ordain you. Enter into the simchah of your Adon.

<sup>22</sup> And having come forward, the one having received two talents, said, You bestowed upon me two talents. Hinei! Two more talents I gained.

<sup>23</sup> His Adon said to him, Shkoyach (*well done*), eved tov vneeman! A few things you were faithful over, over many things I will ordain you. Enter into the simcha of your Adon.

<sup>24</sup> And also the one who had received one talent stepped forward. He said, Adoni, I knew that you are a hard man, reaping where you did not sow and gathering from that which you did not scatter seed.

<sup>25</sup> And having been afraid and having gone away, I hid your talent by burying it in the ground. Here, see, you have that which belongs to you.

<sup>26</sup> And, in reply, his Adon said to him, You farbissener (*mean*) eved rah v'atzel (*wicked and lazy slave*), so you had daas that I reap where I did not sow and I gather from which I did not scatter seed?

<sup>27</sup> Then why was it not necessary for you to deposit my gelt with the bankers, and having returned, I would have received back that which was mine with interest?

<sup>28</sup> Take, therefore, from him the talent and give it to the one having the ten talents.

<sup>29</sup> For to every one having, it will be given and

he will have abundance; but from the one not having, even what he has will be taken from him.

<sup>30</sup> And as for the useless slave, throw him into the outer choshech, where there will be weeping and grinding of teeth.

<sup>31</sup> And when the Bar Enosh\* comes, in his kavod and all his malachim with him, then he will sit upon his Kissei Kavod (*Glorious Throne*).

<sup>32</sup> And there will be assembled all the Goyim, and he will separate them from each other as the Roeh (*the Shepherd*) separates the Kevasim (*Sheep*) from the Izzim (*Goats*).

<sup>33</sup> And he will put the Kevasim on the right of him, but the Izzim on his left.

<sup>34</sup> Then he will say to the ones on his right, Come! Baruchei Avi (*Blessed of my Father*), receive the bechorah (*inheritance*), the Malchut prepared for you from before Hivvased HaOlam (*the establishing of the world*).

<sup>35</sup> For I hungered and you gave me something to eat. I thirsted and you gave drink to me. I was a sojourner, and you extended hachnosas orchim (*hospitality*) to me.

<sup>36</sup> I was naked and you gave me malbish arumim (*clothing the naked*). I was ill; with bikkur cholim (*visiting the sick*) you ministered to me. I was in the beit hasohar (*prison*); you came to me.

<sup>37</sup> Then the tzaddikim will answer him,† Adoneinu, when did we see you hungering and we fed you, or thirsting and we gave you drink?

<sup>38</sup> And when did we see you a sojourner and we

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\* 25:31 Dan 7:13 † 25:37 Moshiach

extended hachnosas orchim (*hospitality*) to you, or naked and we clothed you?

<sup>39</sup> And when did we see you ill or in the beit hasohar and we came to you?

<sup>40</sup> And in reply, HaMelech<sup>‡</sup> will say to them, Omein, I say to you, in as much as you did it to one of the least of these achim of mine, you did it to me.

<sup>41</sup> Then Rebbe, Melech HaMoshiach will say also to the ones on his left, Depart from me, the ones having been cursed, into the Eish Olam having been prepared for HaSatan and his malachim.

<sup>42</sup> For I hungered and you did not give me something to eat; I thirsted and you did not give drink to me.

<sup>43</sup> I was a sojourner and you did not extend hachnosas orchim to me; I was naked and you did not clothe me; ill and in the beit hasohar and you did not visit me.

<sup>44</sup> Then, also they will answer, saying, § Adoneinu, when did we see you hungering or thirsting or a sojourner or naked or sick or in the beit hasohar and we did not minister to you?

<sup>45</sup> Then he will answer them, saying, Omein, I say to you, in as much as you did not do it for one of these least ones, neither did you do it for me.

<sup>46</sup> And these will go away into Onesh Olam (*Eternal Punishment*), but the tzaddikim into Chayyei Olam (*Eternal Life*).\*

## 26

<sup>1</sup> And it came about when Rebbe, Melech

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<sup>‡</sup> 25:40 HaMoshiach   § 25:44 Moshiach   \* 25:46 Isa 66:24; Dan 12:2



HaMoshiach completed all these divrei torah, he said to his talmidim,

<sup>2</sup> You know, that after two days, there is Pesach, and the Bar Enosh is handed over for talui al HaEtz.\*

<sup>3</sup> Then the Rashei Hakohanim and the Ziknei haAm (*Elders of the People*) were assembled in the courtyard of the residence of the Kohen Gadol (*High Priest*), the one being called Caiapha.

<sup>4</sup> And they planned to arrest Yehoshua by a trap and kill him.

<sup>5</sup> But they were saying, Not during the Chag (*Feast*), lest a riot break out among the am haaretz.†

<sup>6</sup> And, while Rebbe, Melech HaMoshiach was in Beit-Anyah in the bais of Shim'on the leper,

<sup>7</sup> An isha approached him with an alabaster flask of costly perfume, and she poured it out on Moshiach's rosh, as he sat bimesibba (*reclining at tish*).‡

<sup>8</sup> And having seen this, Moshiach's talmidim were angry, saying, For what is this waste?

<sup>9</sup> For it would have been possible to sell this for a generous sum and give to the aniyim (*poor ones*).

<sup>10</sup> Aware of this, Rebbe, Melech HaMoshiach said to them, Why are you bringing about difficulty for the isha for the ma'aseh tov (*good deed*) she does to me.

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\* **26:2** Dt 21:23; Dan 7:13    † **26:5** T.N. A careful reading of this book shows that the Moshiach pointed to the One in Ps 110:1; Dan 7:13, Isaiah 53 and Ps 118:22 and declared that the same person is being referred to in all these Scriptures: Moshiach Adoneinu.

‡ **26:7** table

<sup>11</sup> For the aniyim you have with you always, but you do not always have me.

<sup>12</sup> For this isha (*woman*) has poured this ointment on my basar (*body*) in order to prepare me for kevurah (*burial*).§

<sup>13</sup> Omein, I say to you, wherever this Besuras HaGeulah is preached bchol HaOlam (*in all the world*), in her memory it will be spoken also what was done by her.

<sup>14</sup> Then, one of the Shneym Asar (*Twelve*), Yehudah from K'riot, went to the Rashei Hakohanim

<sup>15</sup> and said, What are you willing to give me? And I will hand him over to you. And they weighed out for him sheloshim shiklei kesef (*thirty pieces of silver*).

<sup>16</sup> And from then on he was seeking an opportunity that he might hand Rebbe, Melech HaMoshiach over.

<sup>17</sup> But at the onset of Chag HaMatzot, Moshiach's talmidim approached him, saying, Where do you wish we should prepare for you your Seder?

<sup>18</sup> And he said, Go into the city to such and such person and say to him, Our Rebbe says, My time is at hand. With you I am observing Pesach with my talmidim.

<sup>19</sup> And the talmidim did as Rebbe, Melech HaMoshiach commanded them, and they prepared the Seder.

<sup>20</sup> When erev came, Rebbe, Melech HaMoshiach was sitting bimesibba (*reclining*) at tish with the Shneym Asar Talmidim.

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§ 26:12 Isa 53:9Ps 16:9-10

<sup>21</sup> And as they were eating with their Rebbe, he said, Omein, I say to you that one of you will be my betrayer.

<sup>22</sup> And much distressed, each one began to say to him, Surely I am not the one, Adoni?

<sup>23</sup> But, in reply, he said, The one having dipped the hand into the bowl\* with me, this one is my betrayer.

<sup>24</sup> Indeed the Bar Enosh† goes as it was written concerning him, but oy to that man through whom the Bar Enosh is betrayed. It would have been better for that man if he had not been born.

<sup>25</sup> And, in reply, Yehudah the betrayer of Rebbe, Melech HaMoshiach, said, Surely I am not the one, Rabbi? Moshiach says to Yehudah, You have said it.

<sup>26</sup> And at the Seudah, Rebbe, Melech HaMoshiach, having taken matzah, having made HaMotzi, he broke the‡ matzah, giving the afikoman to the talmidim, and said, Take and eat, this is my basar.

<sup>27</sup> And having taken the Cup of Redemption and having made the bracha, he gave it to them, saying, Drink from it, all of you.

<sup>28</sup> For this is my§ Dahm HaBrit HaChadasha,\* which is poured out LARABBIM†(for many) for the selicha (forgiveness) of chataim (sins).

<sup>29</sup> And I say to you, I will by no means drink from now on of this pri hagefen (fruit of the vine) until that Day when I drink it with you chadash (new) in the Malchut Avi.

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\* **26:23** Ex 12:8 † **26:24** Moshiach ‡ **26:26** middle § **26:28**  
 Moshiach's, see Isa 53:7-8 \* **26:28** Isa 42:6; Jer 31:31-34 † **26:28**  
 Isa 53:11-12

<sup>30</sup> And having sung the Hallel, they went out to the Har HaZeytim.

<sup>31</sup> Then Rebbe, Melech HaMoshiach says to them, All of you will be offended at me<sup>‡</sup> during this night, for it has been written, HACH ES HAROEH UTEFUTSEN HATSON<sup>§</sup> (*Strike the Shepherd and the sheep will be scattered*).

<sup>32</sup> But after I undergo Techiyas HaMoshiach I will go ahead of you to the Galil.\*

<sup>33</sup> And, in reply, Kefa said to him, If everyone will be offended at you, I never will be offended.

<sup>34</sup> He said to him, Omein, I say to you that bal-ailah hazeh (*during this night*), before a tarnegol (*cock*) crows, you will make hakhchashah (*denial*) of me<sup>†</sup> shalosh pe'amim (*three times*).

<sup>35</sup> Kefa says to him, Even if it is necessary for me to die al kiddush ha-Shem with you, by no means will I deny you. Likewise all the talmidim spoke also.

<sup>36</sup> Then Rebbe, Melech HaMoshiach comes with them to a place being called Gat-Shmanim, and Rebbe, Melech HaMoshiach says to the talmidim, Sit here until I go over there and daven.

<sup>37</sup> And having taken Kefa and the two sons of Zavdai, Rebbe, Melech HaMoshiach began to be sorrowful and distressed with agmat nefesh (*grief*).

<sup>38</sup> Then he says to them, My nefesh is deadly grieved, even to the point of mavet. Remain here and stay awake with me.

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<sup>‡</sup> 26:31 Moshiach    <sup>§</sup> 26:31 Zech 13:7    \* 26:32 Mt 28:7    <sup>†</sup> 26:34 as Moshiach

<sup>39</sup> And having gone forward a short distance, Rebbe, Melech HaMoshiach fell upon his face, davening and saying, Avi, if it is possible, let this Kos pass from me. But not as I will, but as you will.<sup>‡</sup>

<sup>40</sup> Then he comes to the talmidim and finds them sleeping, and he says to Kefa, So were you not strong enough to be awake for one hour with me?

<sup>41</sup> Stay awake and offer tefillos, lest you enter lidey nisayon. § Indeed the ruach is willing but the basar is weak.

<sup>42</sup> Again, for a second time, having left, he davened, saying, Avi, if it is not possible for this to pass by except I drink it, let yeaseh rtzonechah (*your will be done*).\*

<sup>43</sup> And having come again, Rebbe, Melech HaMoshiach found the talmidim sleeping, for their eyes were too heavy to stay open.

<sup>44</sup> And having left them again and having gone away, he was davening for the shlishit (*third*) time, saying the same words.

<sup>45</sup> Then he comes to the talmidim and says to them, Sleep on now and take your rest. Hinei! The hour is at hand, and the† Bar Enosh is being betrayed into the hands of chote'im (*sinner*s).

<sup>46</sup> Arise, and let us go. Hinei! My betrayer has drawn near.

<sup>47</sup> And while he was still speaking hinei! Yehudah, one of the Shneyim Asar, came and with him came a great multitude with swords and clubs

‡ 26:39 Mt 6:10; 12:50

§ 26:41 Mt 6:13

\* 26:42 Mt 6:10

† 26:45 Dan 7:13

from the Rashei Hakohanim (*Chief Priests*) and the Ziknei HaAm (*the Elders of the People*).

<sup>48</sup> Now the betrayer had given them a signal, saying, Whomever I may give the neshikah (*kiss*), he is the one. Chap (*grab*) him!

<sup>49</sup> And immediately, he approached Rebbe, Melech HaMoshiach, and said, Shalom, Rebbe. And he gave him the neshikah.

<sup>50</sup> And Rebbe, Melech HaMoshiach said to him, Chaver, do what you came for. Then, having approached, they laid hands on Rebbe, Melech HaMoshiach and arrested him.

<sup>51</sup> And hinei! One of the ones with him stretched out his hand, drew his cherev, and struck the servant of the Kohen Gadol, cutting off his ear.

<sup>52</sup> Then Rebbe, Melech HaMoshiach says to him, Return your cherev into its place; for all who take the sword will die by the sword.

<sup>53</sup> Or do you think that I am not able to call upon Avi, and He will provide me now more than Shneyim Asar legions of malachim?

<sup>54</sup> But how then may the Kitvei Hakodesh be fulfilled that say it must happen thus?

<sup>55</sup> At that moment, he said to the crowd, Do you have the chutzpah (*nerve*) to come out, as against a revolutionary, with swords and clubs to arrest me? Daily in the Beis Hamikdash I was sitting saying my shiurim and you did not arrest me.

<sup>56</sup> But this all happened that the Kitvei Hakodesh of the Neviim might be fulfilled. Then the talmidim deserted Rebbe, Melech HaMoshiach and fled.

<sup>57</sup> But the ones having arrested Rebbe, Melech

HaMoshiach led him away to Caiapha the Kohen Gadol, where the Sofrim and the Zekenim (*Elders*) were gathered together.

<sup>58</sup> And Kefa was following Rebbe, Melech HaMoshiach from far away. He followed him as far as the courtyard of the Kohen Gadol and, having gone inside it, Kefa was sitting down with the servants to see the maskana (*outcome*).

<sup>59</sup> And the Rashei Hakohanim and the Sanhedrin all were seeking edut sheker (*false testimony of false witnesses*) against Yehoshua so that they might put him to death.

<sup>60</sup> And they found none, though many shakranim (*liars*) came forward. At last, two came forward

<sup>61</sup> and said, This one said, I am able to bring about a churban (*destruction*) of the Beis Hamikdash of HASHEM and within shloshah yamim to rebuild it.

<sup>62</sup> And having got up, the Kohen Gadol said to Rebbe, Melech HaMoshiach, Do you answer nothing? For what do these men give edut (*testimony*) against you?

<sup>63</sup> But Rebbe, Melech HaMoshiach was silent. And the Kohen Gadol said to him, I adjure you by HASHEM, Elohim Chayyim, to tell us if you are the Rebbe, Melech HaMoshiach Ben HaElohim.

<sup>64</sup> Rebbe, Melech HaMoshiach says to him, You said it. But I say to you, From now on you will see the Bar Enosh<sup>‡</sup> sitting at the right hand of Gevurah (*Power*) and his Bias (*Coming*) will be with ANENEI HASHOMAYIMS(*clouds of Heaven*).

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<sup>‡</sup> 26:64 Moshiach    § 26:64 Dan 7:13-14

<sup>65</sup> Then the Kohen Gadol made the keriah (*rending, tearing of his garments*), saying, He has committed Chillul HASHEM. What further need do we have of edut? Hinei! Now you have heard the Chillul HASHEM.

<sup>66</sup> What does it seem to you? And, in reply, they said, He is deserving of mishpat mavet, the death penalty.

<sup>67</sup> Then they spat into his face and they struck him and they slapped him,

<sup>68</sup> saying, Give us a dvar nevuah, Rebbe, Melech HaMoshiach. Who is the one who hit you?

<sup>69</sup> Now Kefa was sitting outside in the courtyard. And one maid approached Kefa, saying, And you were with Yehoshua of the Galil!

<sup>70</sup> But Kefa denied it before everyone, saying, I do not have daas of what you are saying.

<sup>71</sup> And having gone out to the gate, another saw Kefa and says to the bystanders, There! This one was with Yehoshua of Natzeret!

<sup>72</sup> And again Kefa denied it with a shevuah (*oath*), I do not know the man!

<sup>73</sup> And after a little while the bystanders came and said to Kefa, Truly also you are one of them, for even your accent gives you away!

<sup>74</sup> Then Kefa began to curse and swear, I do not know the man! And immediately a tarnegol (*cock*) crowed.

<sup>75</sup> And Kefa remembered the word which Rebbe, Melech HaMoshiach had said: Before a tarnegol (*cock*) crows, you will deny me shalosh pe'amim (*three times*). And Kefa went out and



wept bitterly.\*

## 27

<sup>1</sup> Now when boker had come, all the Rashei Hakohenim and the Ziknei HaAm took counsel together against Yehoshua to put him to death.

<sup>2</sup> And having performed the akedah (*binding*), they led him away, and delivered him up to Pilate the Governor.

<sup>3</sup> Then when Yehudah, who had betrayed Moshiach, saw that Yehoshua had been condemned, he felt remorse and returned the sheloshim shikleï kesef (*thirty pieces of silver*) to the Rashei Hakohanim and the Zekenim,

<sup>4</sup> saying Chatati (*I have sinned*). I have betrayed dahm naki (*innocent blood*). But they said, What is that to us? See to that yourself!

<sup>5</sup> And Yehudah threw the shikleï kesef (*pieces of silver*) into the Beis Hamikdash and departed; and, having gone away, Yehudah hanged himself.

<sup>6</sup> And the Rashei Hakohanim took the shikleï kesef and said, It is asur (*forbidden*) to put these into the Beis Hamikdash otzar (*treasury*), vi-bahlt (*since*) it is blood money.

<sup>7</sup> And they took counsel together and they bought the Potter's Field as a beis hakevoros (*cemetery*) for zarim (*foreigners*).

<sup>8</sup> For this reason that field has been called the Sadeh HaDahm (*Field of Blood*) to this day.

<sup>9</sup> Then that which was spoken through Yirmeyah HaNavi was fulfilled, saying, And they

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\* **26:75** T.N. Read the two Igrot Kodesh of this Kefa, both of which are attested by early Kehillah tradition or manuscript evidence and which follow Ya'akov's letter.

took the SHELOSHIM KASEF (*thirty pieces of silver*), HAYEKAR (*the price*) of the one whose price had been set by the Bnei Yisroel.

<sup>10</sup> And they gave them for the potters field as HASHEM directed me (*Zech 11:12-13*).

<sup>11</sup> Now Rebbe, Melech HaMoshiach stood before the Governor, and the Governor questioned Rebbe, Melech HaMoshiach saying, Are you the Melech HaYehudim? And Rebbe, Melech HaMoshiach said to him, It is as you say.

<sup>12</sup> And while Rebbe, Melech HaMoshiach was being accused by the Rashei Hakohanim and the Zekenim, he answered nothing.\*

<sup>13</sup> Then Pilate said to Rebbe, Melech HaMoshiach Do you not hear how many things they give edut against you?

<sup>14</sup> And Rebbe, Melech HaMoshiach did not answer him with even one word, so that the Governor was quite amazed.†

<sup>15</sup> Now at the Chag (*Festival, Pesach*) the Governor was accustomed to release for the multitude any one prisoner they wanted.

<sup>16</sup> And they were holding at the time a notorious prisoner, called‡ Bar-Abba.§

<sup>17</sup> When, therefore, they were gathered together, Pilate said to them, Whom do you want me to release for you, Bar-Abba or Yehoshua called Moshiach?

<sup>18</sup> For Pilate knew that because of kinah (*envy*) they had delivered Yehoshua up.

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\* **27:12** Isa 53:7    † **27:14** Isa 53:7    ‡ **27:16** Yeshua    § **27:16**  
son of the father

<sup>19</sup> And while Pilate was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that Tzaddik; for last night I suffered greatly in a chalom (*dream*) because of Yehoshua.

<sup>20</sup> However, the Rashei Hakohanim and the Zekenim persuaded the multitudes to ask for Bar-Abba, but Yehoshua they should destroy.

<sup>21</sup> But the Governor answered, saying to them, Which of the two do you want me to release for you? And they said, Bar-Abba.

<sup>22</sup> In reply, Pilate says to them, What, therefore, may I do with Yehoshua, the one called the Rebbe, Melech HaMoshiach? Everyone says, Let him be made TALUI AL HAETZ (*being hanged on the Tree!*) Be hanged on HAETZ!\*

<sup>23</sup> But Pilate said, Why? What rah (*evil*) has he done? But they kept shouting all the more, saying, Let him be hanged on HAETZ!

<sup>24</sup> And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude, saying, I am innocent of this man's blood; see to that yourselves.

<sup>25</sup> And, in reply, all the people said, His dahm be on us and on our yeladim.

<sup>26</sup> Then Pilate released Bar-Abba to them. But after having Rebbe, Melech HaMoshiach scourged, he handed him over to be hanged on HAETZ.†

<sup>27</sup> Then the soldiers of the Governor took him into the praetorium and gathered the whole cohort against Rebbe, Melech HaMoshiach.‡

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\* 27:22 Dt 21:23    † 27:26 Dt 21:23    ‡ 27:27 Ps 2:1

<sup>28</sup> And they stripped him and put a royal scarlet robe on him, and,

<sup>29</sup> After weaving a keter of thorns, they placed it on his head and put a reed in his right hand, and they fell down before him and mocked him saying, Hail, Melech HaYehudim!

<sup>30</sup> And they spat on Rebbe, Melech HaMoshiach and took the reed and began to beat him on the head.

<sup>31</sup> And after they had made leitzonus (*mockery*) of Rebbe, Melech HaMoshiach, they took off his robe and put his garments on him, and led him away to hang him on HAETZ.

<sup>32</sup> And as they were coming out, they found a man from Cyrene named Shim'on, whom they pressed into service to bear Moshiach's Etz.

<sup>33</sup> And when they had come to a place called Gulgolta, which means place of a skull,

<sup>34</sup> They gave him wine to drink mingled with gall. And, after tasting it, he was unwilling to drink.

<sup>35</sup> When they had hanged Rebbe, Melech HaMoshiach on HAETZ, they divided up Moshiach's garments among themselves, casting lots;

<sup>36</sup> And, sitting down, they began to keep watch over him there.

<sup>37</sup> They put up above his head the charge against him which read, THIS IS YEHOSHUA, MELECH HAYEHUDIM.

<sup>38</sup> At that time, two shodedim were each hanged on his own etz with Rebbe, Melech HaMoshiach, one on the right and one on the left.

<sup>39</sup> And those passing by were hurling insults at Rebbe, Melech HaMoshiach, wagging their heads,

<sup>40</sup> And saying, You who are going to cause the churban (*destruction*) of the Beis Hamikdash and rebuild it in shloshah yamim (*three days*), save yourself! If you are the Ben HaElohim, come down from HAETZ (*the Tree*).

<sup>41</sup> Likewise, also the Rashei Hakohanim along with the Sofrim and Zekenim, were mocking him, and saying,

<sup>42</sup> He saved others; yet himself he is not able to save. He is Melech Yisroel? Let him now come down from the Etz, and we shall have emunah in him.

<sup>43</sup> He trusts in HASHEM; let HASHEM be his Moshi'a (*Deliverer*) and deliver him now, if HASHEM takes pleasure in him, for this one said, Ben HaElohim Ani!

<sup>44</sup> And the shodedim (*robbers*), hanging, each on his etz, with him, were casting similar insults at Rebbe, Melech HaMoshiach, reproaching him.

<sup>45</sup> Now, from the sixth hour, choshech fell upon all the land until the ninth hour.

<sup>46</sup> And about the ninth hour, Rebbe, Melech HaMoshiach cried out with a kol gadol, saying Eli, Eli, lemah sabachthani! (*that is, My G-d, my G-d, why hast thou forsaken me? Ps 22:2 [1]*).

<sup>47</sup> And some of those who were standing there, when they heard, began saying, This one calls for Eliyahu HaNavi.

<sup>48</sup> And immediately one of them ran and, taking a sponge, filled it with sour wine and put it on a reed and gave him a drink.

<sup>49</sup> But the rest of them said, Wait. We will see whether Eliyahu HaNavi will come to save him.

<sup>50</sup> And Rebbe, Melech HaMoshiach cried out again with a loud voice, and dismissed his ruach.

<sup>51</sup> And hinei! The parochet of the Beis Hamikdash was torn in two from top to bottom, and the earth shook; and the rocks were split,

<sup>52</sup> And the kevarim (*graves*) were opened, and many gufot (*bodies*) of the kedoshim who had fallen asleep were made to stand up alive.

<sup>53</sup> And coming out of the kevarim after the Techiyas HaMoshiach, they entered the Ir Hakodesh (*Holy City*) and appeared to many.

<sup>54</sup> Now when the centurion, and those who were with him keeping shomer (*guard*) over Rebbe, Melech HaMoshiach, saw the earthquake and the things that were happening, they became very frightened and said, Truly this was the Ben HaElohim.

<sup>55</sup> And many nashim were there, looking on from a distance, who had followed Rebbe, Melech HaMoshiach from the Galil and had ministered to him.

<sup>56</sup> Among them was Miryam of Magdala, Miryam the Em of Ya'akov and Yosef, and the Em of Zavdai's sons.

<sup>57</sup> And when it was erev, there came an oisher (*rich man*) from Ramatayim named Yosef who himself had also become a talmid of Rebbe, Melech HaMoshiach.

<sup>58</sup> This man went to Pilate and asked for the gufat Yehoshua. § Then Pilate ordered it to be given over to Yosef.

<sup>59</sup> And Yosef took the gufat Yehoshua, and wrapped it in the tachrichim,

<sup>60</sup> and laid it in Yosef's own new kever, which he had hewn out in the rock; and he rolled a large stone against the entrance of the kever (*tomb*) and went away.\*

<sup>61</sup> And Miryam of Magdala, and the other Miryam, stayed there, sitting opposite the kever.

<sup>62</sup> Now on the next day,<sup>†</sup> which is the one after the Preparation, the Rashei Hakohanim and the Perushim gathered together with Pilate

<sup>63</sup> and said, Sir, we remember that when he was still alive that mateh (*deceiver*) said, After shloshah yamim I am to stand up alive.

<sup>64</sup> Therefore, give orders for the kever to be made secure until the Yom HaShlishi (*the Third Day*), lest his talmidim come and steal him away and say to the people, He has stood up alive from the mesim. And the last deception will be worse than the first.

<sup>65</sup> Pilate said to them, You have a guard, go make the kever as secure as you know how.

<sup>66</sup> And they went and made the kever secure, and, along with the guard, they set a seal on the stone.

## 28

<sup>1</sup> Now after Shabbos, at the time of Shacharis on Yom Rishon (*the first day of the week*), Miryam of Magdala and the other Miryam came to look at the kever.

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\* <sup>27:60</sup> Isa 53:9    † <sup>27:62</sup> i.e., Motzoei Shabbos

<sup>2</sup> And hinei! a great earthquake had occurred, for a malach Adonoi (*an angel of HASHEM*) descended from Shomayim and came and rolled away the stone and sat upon it.

<sup>3</sup> And his appearance was like lightning and his garment as white as snow.

<sup>4</sup> And the shomrim (*guards*) shook for fear of him and became like dead men.

<sup>5</sup> And the malach, in reply, said to the nashim, Do not be afraid, for I know that you are seeking Yehoshua, who has been hanged on HaEtz.

<sup>6</sup> He is not here. To him has come the Techiyas HaMesim, just as he said. Come, see the place where HaAdon was lying.

<sup>7</sup> And go quickly, tell his talmidim about the Techiyas HaMoshiach from HaMesim. And, hinei! He is going ahead of you into the Galil. There you will see him. Hinei! I have told you!

<sup>8</sup> And they departed quickly from the kever with fear and great simcha and ran to report everything to Moshiach's talmidim.

<sup>9</sup> And hinei! Moshiach met them, saying Shalom Aleichem. And they came up and took hold of his feet and fell prostrate before him.

<sup>10</sup> Then he said to them, Do not be afraid; go and take word to my Achim that they may go away to the Galil, and there they shall see me.

<sup>11</sup> Now while they were on their way, hinei! Some of the shomrim came into the city and reported to the Rashei Hakohanim all the things that had happened.

<sup>12</sup> And when they had assembled with the Zekenim and counseled together, they gave a



large sum of money to the soldiers,

<sup>13</sup> And said, You are to say, His talmidim came by night and stole him away while we were asleep.

<sup>14</sup> And if this should come to the Governor's ears, we will win him over and keep you out of trouble.

<sup>15</sup> And the ones who took the kesef did as they had been instructed and this story was widely spread among the Yehudim to this day.

<sup>16</sup> But the Achad Asar Talmidim proceeded to the Galil, to the mountain which Rebbe, Melech HaMoshiach had designated.

<sup>17</sup> And when they saw him, they prostrated themselves before him, but some were doubtful.

<sup>18</sup> And he came up and spoke to them, saying, All samchut (*authority*) has been given to me in Shomayim and on HaAretz.

<sup>19</sup> Go, therefore, make talmidim for Rebbe, Melech HaMoshiach of all the nations, giving them a tevilah in a mikveh mayim in HASHEM, in the Name of HaAv, and HaBen, and HaRuach Hakodesh,

<sup>20</sup> Teaching them to observe all that I have commanded you. And hinei! I\* am with you always, even unto the Ketz HaOlam Hazeh.

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\* **28:20** Moshiach

# **The Orthodox Jewish Bible**

## **The Orthodox Jewish Bible - Tanakh and Orthodox Jewish Brit Chadasha - The Holy Bible**

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