

Besuras Hageulah according to Markos

Introduction

This book, which depends heavily on the preaching of Kefa from earliest times has been dated in the late forties or fifties, C.E.

Ac 12:12,25; 15:37,39; Co 4:10; Pm 24; 2Ti 4:11; 1K 5:13 attest to Markos' authorship credentials.

¹ The Beginning of the Besuras HaGeulah (*the Good News of Redemption*) of Yehoshua, Rebbe Melech HaMoshiach [the] Ben HaElohim.

² Just as it has been written in Yeshayah HaNavi, HINNENI SHOLEIACH MALACHI (*Behold, I send my messenger*) before your face, UPINNAH DERECH LEFANAI (*and he will prepare the way before me*),* he will prepare your way.

³ KOL KOREY BAMIDBAR†(*A voice of one shouting in the wilderness*): Prepare the Derech HASHEM(*the way of the L-rd*). Make his paths yashar (*straight*)!

⁴ Yochanan came with a mikveh mayim in the midbar, preaching a tevilah of teshuva for the selichat avon.

⁵ And all Yehudah and all Yerushalayim were going out to him, and they were submitted to a tevilah using the Yarden River as a mikveh mayim, making vidduy‡ of their averos (*sins*).

* **1:2** Ex 23:20; Mal 3:1 † **1:3** TARGUM HASHIVIM Isa 40:3 ‡ **1:5** to HASHEM

⁶ And Yochanan had camel hair clothing and a leather belt around his waist, and his food was arbe and devash. §

⁷ And he was preaching, [crying out as a maggid], * saying, Hu Habah (*He who Comes*) † after me has more chozek (*strength*) than me. I am not worthy to stoop down and remove his sandals.

⁸ I give you a tevilah in a mikveh mayim, but he ‡ will give you a tevilah in the Ruach Hakodesh.

⁹ And it was during that period that Yehoshua from Natzeret of the Galil came and submitted to Yochanan's tevilah in the mikveh mayim of the Yarden.

¹⁰ And ofen ort Rebbe, Melech HaMoshiach came up out of the mikveh mayim, and he saw Shomayim being torn open, the Ruach Hakodesh of HASHEM descending like a yonah on him.

¹¹ And there was a bat kol out of Shomayim, ATAH BNI AHUVI ASHER BCHA CHAFATSTI (*You are my Son, the beloved, with whom I am well pleased*).

¹² Then the Ruach Hakodesh ofen ort thrusts him out into the midbar.

¹³ And Rebbe, Melech HaMoshiach was in the midbar arba'im yom varbaim lailah, undergoing nisyonos by HaSatan; and he was with the chayyat hassadeh § (*wild beasts*), and the malachim were the meshartei HASHEM ministering to Moshiach.

¹⁴ Now after Yochanan was arrested, Rebbe, Melech HaMoshiach came to the Galil, darshenen (*preaching*) the Besuras HaGeulah of HASHEM,

§ 1:6 2Kgs 1:8; Lv 11:22

* 1:7 for the Moshiach

† 1:7 i.e.

Moshiach ‡ 1:8 Moshiach

§ 1:13 Job 5:23

¹⁵ And saying, The appointed time has been fulfilled and the Malchut HASHEM has come near. Make teshuva, and have emunah in the Besuras HaGeulah.

¹⁶ And passing along beside Sea of Galilee, Rebbe, Melech HaMoshiach saw Shim'on and Andrew, the brother of Shim'on, casting a reshet into the sea, for they were daiyagim (*fishermen*).

¹⁷ And he said to them, Come, follow me,* and I will make you to become daiyagei adam.

¹⁸ And ofen ort, leaving their nets, they followed Moshiach.

¹⁹ And going on a little, he saw Ya'akov Ben Zavdai and Yochanan his brother, who were also in the sirah (*boat*) repairing the nets.

²⁰ And ofen ort he summoned them; and, leaving Zavdai their father in the sirah with the sachirim (*hired workers*), they went away to follow Moshiach.

²¹ And they enter into K'far-Nachum, and ofen ort on Shabbos, entering into the shul, Rebbe, Melech HaMoshiach exercised the ministry of moreh (*teacher*).

²² And they were astounded at Moshiach's torah (*teaching*), for he was teaching them as one having samchut, and not as the Sofrim.

²³ And, ofen ort, there was in their shul a man with a ruach hatameh, and he shouted,

²⁴ Saying, Yehoshua of Natzeret, mah lanu vlach? (*What to us and to you?*) Have you come to bring us churban (*destruction*)? I have daas† who

* **1:17** as my talmidim † **1:24** of the raz, secret, mystery of

you are, HaKadosh of HASHEM(*the Holy One of G-d*).

²⁵ But he rebuked the shed, saying, Shekit! Gey zich! And come out of him.

²⁶ And, the ruach hatumah, throwing him into convulsions, let out a shrai and came out of him.

²⁷ And all were astounded so that they began to discuss with each other, saying, What is this? Torah Chadasha with samchut? He gives orders to the shedim and they obey him?

²⁸ And the besuroh (*news*) of Rebbe, Melech HaMoshiach ofen ort (*immediately*) went forth everywhere into the surrounding region of the Galil.

²⁹ And ofen ort (*immediately*), coming out of shul, they went into the bais (*house*) of Shim'on and Andrew with Ya'akov and Yochanan.

³⁰ And the chamot (*shviger; mother-in-law*) of Shim'on was bedridden and fever-stricken, and ofen ort (*immediately*) they tell Rebbe, Melech HaMoshiach about her.

³¹ And approaching, holding her hand, Rebbe, Melech HaMoshiach lifted her up, and the kad-dachatz(*fever*) left her, and she then began functioning as their mesharetet (*servant, keli kodesh, lady minister*), waiting on them.

³² When erev (*evening*) came, with the setting of the shemesh (*sun*), they brought to Rebbe, Melech HaMoshiach all the cholim (*sick persons*) and all those possessed by shedim (*demons*).

³³ And the whole shtetl gathered together at the delet (*door*).

‡ 1:31 Dt 28:22

³⁴ And Rebbe, Melech HaMoshiach administered refuah (*healing*) to many cholim (*sick persons*) suffering from various machlot (*illnesses*), and he cast out many shedim (*demons*). And he did not permit the shedim to give utterance, for the shedim knew the raz (*mystery, secret*) of his identity, that he was the Rebbe, Melech HaMoshiach.

³⁵ And very early, while it was still dark, having got up, Rebbe, Melech HaMoshiach went out and away to a desolate place, and was davening shacharis there.

³⁶ And Shim'on and those with him searched for Rebbe, Melech HaMoshiach.

³⁷ And they found Rebbe, Melech HaMoshiach and they say to him, Everyone is seeking you. §

³⁸ And Rebbe, Melech HaMoshiach says to them, Let us go elsewhere into the neighboring shtetlach, so that also there I may preach. For it was for this [purpose, tachlis] I came.*

³⁹ And he came preaching in their shuls (*synagogues*) and casting out shedim in [the] whole [region of] the Galil.

⁴⁰ And an ish metzorah (*leper*) comes to Rebbe, Melech HaMoshiach begging him and kneeling down and saying, If you are willing, you are able to make me tahor (*clean*).

⁴¹ And being filled with rachmei Shomayim [and] stretching out his hand, Rebbe, Melech HaMoshiach touched [the man] and says to him, I am willing. Be made tahor.

§ 1:37 Song 1:4; Hag 2:7 * 1:38 Isa 61:1

⁴² And ofen ort (*immediately*) the ish metzorah (*leper*) went away from Rebbe, Melech HaMoshiach and he was made tahor.

⁴³ And having sternly warned him, ofen ort (*immediately*) Rebbe, Melech HaMoshiach sent him away.

⁴⁴ And Rebbe, Melech HaMoshiach says to him, See [that] you say nothing to anyone, but rather go show yourself to the kohen and offer [the korban] for the tohorah (*purification*) of you which Moshe (*Rabbeinu*) gave mitzvah, for an edut (*testimony*) to them.[†]

⁴⁵ But the one having gone out began to preach many things and to spread the dvar, so that no longer was Rebbe Melech HaMoshiach able to openly enter into a shtetl, but he was outside in desolate places. And they were coming to Rebbe, Melech HaMoshiach from every direction.

2

¹ And having entered again into K'far-Nachum, it was heard after* some yamim, that Rebbe, Melech HaMoshiach is at home.

² And many were gathered together so that there was no longer any room at the delet, and Rebbe, Melech HaMoshiach was speaking the dvar HASHEM to them.

³ And they come bringing to Rebbe, Melech HaMoshiach a paralytic being carried along by arba'a anashim (*four men*).

⁴ And not being able to bring [the paralytic] to Rebbe, Melech HaMoshiach on account of the

[†] 1:44 Lv 13:49; 14:1-32 * 2:1 many

multitude, they removed the roof where Rebbe, Melech HaMoshiach was, and having made an opening, they lowered the mat upon which the paralytic was lying.

⁵ And Rebbe, Melech HaMoshiach, having seen the emunah of them, says to the paralytic, Beni, your averos are granted selicha.

⁶ And there were some of the Sofrim (*Scribes*) sitting there and thinking about these things in their levavot (*hearts*),

⁷ Why is this one speaking thus? He is guilty of Chillul HASHEM gidduf (*Desecration of the Name, blasphemy*). Who is able to grant selicha (*forgiveness*) to averos (*sins*) except HASHEM?†

⁸ And, ofen ort (*immediately*), having had daas in his ruach that in this way they were thinking, Rebbe Melech HaMoshiach says to them, Why are you considering such things in your levavot?

⁹ Which is easier? To say to the paralytic, Your averos are granted selicha, or to say, Stand and pick up your mat and walk?

¹⁰ But in order that you may have daas that the Bar Enosh‡ has samchut (*authority*) on haaretz to grant that averos receive selicha, Rebbe, Melech HaMoshiach says to the paralytic,

¹¹ To you I say, Stand, pick up your mat, and go to your bais.

¹² And the man arose, and, ofen ort (*immediately*), in front of everyone, taking the mat, he went outside. So everyone was astonished and gave kavod to HASHEM saying, Never have we seen

† 2:7 Isa 43:25 ‡ 2:10 Moshiach, Dan 7:13-14

anything like this!

¹³ And Rebbe, Melech HaMoshiach went out again beside the lake; and all the multitude was coming to him, and he was teaching them torah.

¹⁴ And as he was passing by, he saw Levi Ben-Chalfai sitting in the tax office, and Rebbe, Melech HaMoshiach says to him, Follow me. And, getting up, Levi (*Mattityahu*) followed Rebbe, Melech HaMoshiach.

¹⁵ And it came to pass that Rebbe, Melech HaMoshiach reclined at tish in Levi's house, and many mochesim (*tax collectors*) and chote'im (*sinners*) were reclining at tish with Rebbe, Melech HaMoshiach and with his talmidim. For there were many, and they were following him.

¹⁶ And the Sofrim (*scribes*) of the Perushim, seeing that Rebbe Melech HaMoshiach eats with chote'im (*sinners*) and mochesim (*tax collectors*), were saying to his talmidim, With mochesim (*tax collectors*) and chote'im (*sinners*) does he eat?

¹⁷ And having heard this, Rebbe, Melech HaMoshiach says to them, It's not the strong ones that have need of a rofeh (*physician*) but rather the cholim (*sick persons*). I did not come to call [the] tzaddikim (*righteous ones*) but the chote'im (*sinners*) [to teshuva].

¹⁸ And the talmidim of Yochanan and the Perushim came with tzomot (*fasts*). And they come and say to Rebbe, Melech HaMoshiach, Why [do] the talmidim of the Perushim and the talmidim of Yochanan come with tzomot, but your talmidim do not?

¹⁹ And Rebbe, Melech HaMoshiach, said to them, Surely the Bnei HaChuppah of the Choson

(*Bridegroom*) are not able to undergo tzomot as long as they have the Choson with them, nu? As long as they have the Choson with them, they are not able to undergo tzomot.

²⁰ But yamim (*days*) will come when the Choson is taken away from them, and then they will undergo tzomot HaYom HaHu.

²¹ No one sews a patch of unshrunk cloth on an old garment; otherwise, the patch will pull away from it, the new from the old, and a worse tear results.

²² And no one puts yayin chadash (*new wine*) into old wineskins; otherwise, the yayin will burst the wineskins and the yayin is lost and so are the wineskins. Instead yayin chadash (*new wine*) [is put] into new wineskins.

²³ And it came about [that] on Shabbos, Rebbe, Melech HaMoshiach was passing through the grainfields, and his talmidim began to make [their] way picking the heads of grain. §

²⁴ And the Perushim said to him, Look, why are they engaging in what is not mutar (*permissible*) in the Torah on Shabbos?

²⁵ And Rebbe, Melech HaMoshiach says to them, Have you never read in the Tanakh what Dovid HaMelech did when he was in need and he was hungry, he and the ones with him?

²⁶ How he entered into the Beis HASHEM during the yamim of Evyatar the Kohen Gadol and the Lechem HaPanim he ate, which to be eaten it is not mutar (*permissible*) except by the Kohanim, and

§ 2:23 Dt 23:25

he gave [some] also to the ones with him.*

²⁷ And Rebbe, Melech HaMoshiach said to them, Shabbos was created for the sake of man and not man for the sake of Shabbos.†

²⁸ Therefore, the Bar Enosh‡ is even Adon HaShabbos.

3

¹ And Rebbe, Melech HaMoshiach entered again into the shul. And there was there a man having a withered hand.

² And they were watching Rebbe, Melech HaMoshiach [to see] if on Shabbos he will heal him, in order that they might accuse him.

³ And he says to the man, the one with the withered hand, Stand up here in the center.

⁴ And Rebbe, Melech HaMoshiach says to them, Is it mutar (*permissible*) on Shabbos to do tov or rah, to restore nefesh or to destroy [it]? But they were silent.

⁵ And having looked [at] them with ka'as and having agmat nefesh (*grief*) at the stubborn hardness of their levavot, Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched it out, and his hand was restored.

⁶ And ofen ort (*immediately*) the Perushim went out and held consultation with the party of Herod against him, as to how they might destroy him.

⁷ And Rebbe, Melech HaMoshiach with his talmidim went away to the lake, and a great multitude from the Galil and also from Yehudah followed Rebbe, Melech HaMoshiach.

* **2:26** 1Chr 24:6; 2Sm 8:17; Lv 24:5,9; 1Sm 21:1-6 † **2:27** Ex 23:12; Dt 5:14 ‡ **2:28** Moshiach, Dan 7:13, 14

⁸ And from Yerushalayim and from Idumea and from the other side of the Yarden and from around Tzor-Tzidon area, a great multitude [followed], hearing everything that he was doing, and they came to Rebbe Melech HaMoshiach.

⁹ And he said to his talmidim that a sirah (*boat*) should stand ready for him, lest the multitude might crush him.

¹⁰ For he had brought refuah to many, with the result that as many as had afflictions pressed in on him in order to touch him.

¹¹ And the ruchot hatemeiot (*unclean spirits*), whenever they saw Rebbe, Melech HaMoshiach, were falling before him and were crying out, saying, You are the Ben HaElohim!

¹² And he sternly rebuked them, lest they should make him known.

¹³ And Rebbe, Melech HaMoshiach goes up to the mountain and summons those whom he wanted, and they came to him.

¹⁴ And Rebbe, Melech HaMoshiach appointed and gave smichah to Shneym Asar (*Twelve*), whom also he designated Shlichim, that they might be with him,* and that he might send them out as his Shlichim to preach,

¹⁵ and to have samchut (*authority*) to cast out shedim.

¹⁶ And Rebbe, Melech HaMoshiach appointed the Shneym Asar: Shim'on, to whom he gave the name Kefa,

¹⁷ And Ya'akov Ben Zavdai and Yochanan, Ya'akov's brother. He gave to them the name Bnei

* **3:14** be mishtatef in Moshiach's chavurah

Regesh, (*Sons of Thunder*).

¹⁸ And Andrew and Philippos and Bar-Talmi, and Mattityahu, and T'oma, and Ya'akov Ben-Chalfai, and Taddai, and Shim'on the Zealot,

¹⁹ And Yehudah from K'riot, the one who betrayed Rebbe, Melech HaMoshiach.

²⁰ And Rebbe, Melech HaMoshiach goes to his home shtetl; and again the multitude assembles, with the result that they were not able to have okhel (*food*).

²¹ And when his own mishpochah heard of this, they went out to constrain him. For they were saying, He is meshuga.

²² And the Sofrim (*Scribes*), the ones coming down from Yerushalayim, were saying, He is possessed by Baal-zibbul and by the Sar HaShedim he casts out shedim.

²³ But having called them, Rebbe, Melech HaMoshiach was speaking to them in meshalim: How can HaSatan cast out HaSatan?

²⁴ And if a malchut is divided against itself, it is not possible for that malchut to stand.

²⁵ And if a bais is divided against itself, it will not be possible for that bais to stand.

²⁶ And if HaSatan has risen up against himself and is divided, it is not possible for him to stand, but his end has arrived.

²⁷ But no one is able, having entered into the house of the Gibbor to plunder his possessions, unless first, he binds HaGibbor, and then he will plunder the Bayit HaGibbor.

²⁸ Omein, I say to you that for everything — for the averos (*sins*) and the Chillul

HASHEM(*Desecration of the Name*), whatever blasphemies they may utter – the Bnei Adam will be granted selicha.

²⁹ But whoever commits Chillul HASHEM gid-duf against the Ruach Hakodesh, can never have selicha, but is guilty of a Chet Olam.

³⁰ For they were saying, He has a ruach hatumah (*an unclean spirit*).

³¹ And the Em (*Mother*) of Rebbe, Melech HaMoshiach and his achim come and stand outside and they sent word to him.

³² And a multitude was sitting around him, and they are saying to him, Hinei! Your Em (*Mother*)! And your achim (*brothers*)! And your achayot (*sisters*) are outside looking for you.

³³ And in reply to them, Rebbe, Melech HaMoshiach says, Who is immi? And my achim (*brothers*)?

³⁴ And having looked around at the ones sitting around him, Rebbe, Melech HaMoshiach says, Hinei! Immi and my achim!

³⁵ For whoever does the ratzon HASHEM, this one is my brother and my sister and mother.

4

¹ And again Rebbe Melech HaMoshiach began to say shiurim (*Torah talks*) beside the lake. And a huge multitude gathered together to him so that he got into a sirah (*boat*) on the lake and sat down. The whole multitude was by the lake on the shore.

² And Rebbe Melech HaMoshiach was giving them torah with many meshalim (*parables*) and in the shiurim he said, he was saying to them:

³ Listen. Hinei! The Sower went out to sow [seeds].

⁴ And it came about that when he went to sow, that some [seeds] fell beside the road. And the birds came and devoured it.

⁵ And other [seeds] fell upon the rocky places where it did not have much soil, and ofen ort (*immediately*) it sprang up because it did not have depth of soil.

⁶ And when the shemesh rose, it was scorched and, because it did not have a shoresh (*root*), it withered.

⁷ And other seed fell among the thorns, and the thorns grew up and choked them, and it did not yield pri.

⁸ And other seed fell into the adamah tova (*good ground*) and it was giving pri (*fruit*), rising up and growing, thirty, sixty, and one hundred-fold.

⁹ And Rebbe, Melech HaMoshiach was saying, He who has ears to hear, let him hear.

¹⁰ And when he was alone, the Shneym Asar were asking him for a hezber (*explanation*) of the meshalim (*parables*).

¹¹ And he was saying to them, To you the raz (*secret*) of the Malchut HASHEM has been given. But to the outsiders, everything remains in meshalim,

¹² In order that YIRU they may see and not have daas, VSHIMU they may hear and not have binah, lest they should turn and they should receive refuah and selicha.*

¹³ And Rebbe Melech HaMoshiach says to them, Do you not have daas of the meaning of this

* **4:12** Isa 6:9-10, TARGUM HASHIVIM

mashal? Then how will you have binah of all the meshalim?

¹⁴ The one sowing sows the dvar HASHEM.

¹⁵ And these are the ones beside the road where the dvar HASHEM is sown. And when they hear it, ofen ort HaSatan comes and takes the dvar that has been sown in them.

¹⁶ And these are the ones sown upon the rocky places: when they hear the dvar, ofen ort with simcha they receive it.

¹⁷ Yet they do not have a shoresh (*root*) in themselves but are transitory; then when ES TZARAH comes or redifah (*persecution*) on account of the dvar, ofen ort they fall away, they become shmad.[†]

¹⁸ And others are the ones sown among thorns. These are the ones having heard the dvar,

¹⁹ and the worries of the Olam Hazeh and the seduction of ashires (*riches*) and the desires for other things come in and choke the dvar HASHEM and it does not bear pri.

²⁰ And these are the ones sown upon adamah tovah: they hear the dvar HASHEM and are mekabel (*receive*) the dvar HASHEM and bear pri, thirty, sixty and one hundredfold.

²¹ And Rebbe, Melech HaMoshiach was saying to them, Surely a menorah is not brought out in order that it may be put under a measuring bucket or under the couch? Rather, is it not brought out that it may be placed on the shulchan?

²² For there is not [anything] nistar except that it may be made nikar nor has it become concealed

[†] 4:17 Jer 30:7; Mt 24:21-22

but that it may come into [the] open.‡

23 If anyone has ears to hear, let him hear.

24 And Rebbe, Melech HaMoshiach was saying to them, Pay attention! By what measure you measure, it will be measured to you, and still more will be added to you.

25 For whoever has, it will be given to him, and whoever does not have, even what he has will be taken away from him.

26 And he was saying, Thus is the Malchut HASHEM: like a man who casts seed upon the soil,

27 And goes to sleep blailah (*at night*) and arises byom (*at day*), and the seed sprouts up and grows in such a way that he does not have daas of how it does so.

28 On its own, the soil bears pri: first the blade, then a head of grain, then full wheat in the head.

29 But when the crop is ripe, ofen ort (*immediately*) he puts forth the MAGGAL, KI VASHAL KATZIR (*sickle, for the harvest is ripe*).§

30 And Rebbe, Melech HaMoshiach was saying, To what should we compare the Malchut HASHEM or by what mashal (*parable*) may we present it?

31 The Malchut HASHEM is like a mustard seed, which, when it is sown on the soil, is smaller [than] all the seeds on the earth:

32 But when it is sown, it grows up and becomes greater [than] all the plants of the garden and puts forth large branches, so that the OPH HASHOMAYIM can nest under its shade.

‡ 4:22 Jer 16:17 § 4:29 Yoel 4:13

³³ And with many such meshalim, Rebbe, Melech HaMoshiach was speaking to them the dvar HASHEM as they were able to hear.

³⁴ But apart from meshalim, Rebbe, Melech HaMoshiach was not speaking to them. Only privately, in a yechidus, was Rebbe Melech HaMoshiach explaining everything to his own talmidim.

³⁵ And on that day, when erev had come, Rebbe Melech HaMoshiach says to them, Let us go over to the other side of the lake.

³⁶ And leaving the multitude, they took Rebbe, Melech HaMoshiach, just as he was, in the sirah (*boat*), and other sirot (*boats*) were with him.

³⁷ And there arose a fierce gale of wind and the waves were beating against the sirah (*boat*), so that it was already filling up.

³⁸ And Rebbe, Melech HaMoshiach was in the stern on the cushion sleeping, and they woke him up, and they say to him, Rebbe, does it not matter to you that we are perishing?

³⁹ And having been awakened, Rebbe Melech HaMoshiach rebuked the wind, and he spoke to the lake, Sha! Be still! And there was a great calm.

⁴⁰ And Rebbe, Melech HaMoshiach said to them, Why do you have morech lev (*cowardliness*)? Do you still not have emunah?

⁴¹ And they were afraid with a terrible pachad (*terror*), and they were saying to one another, Who then is this that even the wind and the sea obey him?

5

¹ And they came to the other side of the lake, to

the country of the Gerasenes.

² And as soon as Rebbe Melech HaMoshiach stepped out of the sirah (*boat*), ofen ort (*immediately*), a man with a ruach hatumah from the kevarim (*tombs*) of the burial caves met him.

³ This man had (*his*) dwelling among the kevarim. And no one could keep him tied any longer, even with sharsherot (*chains, fetters*);

⁴ Because often he had been bound with shackles and the shackles had been torn apart by him, and no one had the koach (*power*) to subdue him.

⁵ And constantly, yomam valailah (*day and night*), among the kevarim and in the mountains, he was crying out and beating himself with stones.

⁶ And, having seen Rebbe, Melech HaMoshiach from afar, he ran and fell down before him.

⁷ And having cried out with a kol gadol (*loud voice*), he says, Mah lanu valach, Yehoshua, Ben HaElohim HaElyon? I implore you by HASHEM, [do] not torment me.

⁸ For Rebbe, Melech HaMoshiach had been saying to him, Come out of the man, ruach hatumah (*unclean spirit*)!

⁹ And Rebbe, Melech HaMoshiach was questioning him, saying, What is your name? And he says to him, Legion [is] my name, for we are many!

¹⁰ And he begged Rebbe Melech HaMoshiach again and again not to exorcise him and banish him from that place.

¹¹ Now there was a large herd of chazirim feeding nearby on the hillside.

¹² And they (*the ruchot hatemeiot, the shedim*) implored Rebbe, Melech HaMoshiach, saying,

Send us into the chazirim, so that we may go into them.

¹³ And he permitted them. And having come out, the ruchot hatemeiot entered into the chazirim. And the herd of chazirim rushed down the slope into the lake, and there were about two thousand of them, and they were drowned in the lake.*

¹⁴ And the herdsmen feeding them fled and reported it in the village and in the sadot (*fields*), and the people came to see what had come to pass.

¹⁵ And they come to Yehoshua, and they see the one that had been possessed by the shed sitting, clothed and in his right mind the very one having had the Legion! And they were afraid.

¹⁶ And the edei reiyah (*eyewitnesses*) of what had happened to the man possessed by shedim and of what had happened to the chazirim reported it.

¹⁷ Then they began to implore Rebbe, Melech HaMoshiach to depart from their region.

¹⁸ And as Rebbe Melech HaMoshiach was stepping into the sirah (*boat*), the one who had been possessed by shedim was imploring him that he might accompany him.

¹⁹ And Rebbe, Melech HaMoshiach did not permit him, but says to him, Go home to your people and report to them everything that HASHEM has done for you and [that] HASHEM had rachamim (*mercy*) upon you.

²⁰ And the man left and began to preach in the Decapolis everything that Rebbe, Melech

* 5:13 Mic 7:19

HaMoshiach had done for him, and everyone was amazed.

²¹ And when he had crossed over again in the sirah (*boat*) to the other side, a large multitude gathered together to him, and he was beside the lake.

²² And one of the Roshei Beit HaKneset comes name of Ya'ir and, having seen Rebbe, Melech HaMoshiach, he falls down at his feet,

²³ and he begs him earnestly saying, Biti (*my daughter*) is at the point of mavet. Come and put your hand on her that she may receive refuah and may live.

²⁴ And Moshiach went with Yair.

And a large multitude were following him and they were pressing against Moshiach.

²⁵ And [there was] an isha having a flow of dahm for twelve years.[†]

²⁶ And having suffered much by many rofim (*physicians*) and having spent everything she had, instead of recovering, her condition deteriorated.

²⁷ And having heard about Rebbe, Melech HaMoshiach, she came up behind him in the multitude, and touched his garment.

²⁸ For she was saying, If I may touch even the garment of Rebbe, Melech HaMoshiach, I will receive refuah.

²⁹ And ofen ort the flow of her dahm was dried up and she felt in her basar that she has been given refuah from the shrekliche (*terrible*) machla (*illness*).

³⁰ And ofen ort Rebbe, Melech HaMoshiach, having perceived within himself that gevurah

[†] 5:25 Lv 15:25-30

(*miraculous power*) had gone forth from him, turned around in the crowd and said, Who touched my garments?

³¹ And the talmidim of Rebbe Melech HaMoshiach were saying to him, You see the multitude pressing against you, and you say, Who touched me?

³² And Rebbe, Melech HaMoshiach was looking around to see the one having done this.

³³ Now the isha, BYIRAH (*with fear*) and BIRADAH (*trembling*), aware of what had happened to her, came and fell down before him and told him the emes (*truth*).

³⁴ And Rebbe, Melech HaMoshiach said to her, Bat (*Daughter*), your emunah has brought you refuah (*healing*). Go in shalom and receive refuah from your machla.

³⁵ While Rebbe Melech HaMoshiach was still speaking, some came from the Rosh Beit HaKnesset, saying, Your yaldah is a nifteret (*deceased person*); are you still causing a shtet (*bother*) for the rabbi?

³⁶ But Rebbe, Melech HaMoshiach, having overheard what was being spoken, says to the Rosh Beit HaKnesset, Do not be afraid; only have emunah.

³⁷ And Rebbe Melech HaMoshiach did not permit anyone to follow after him, except Kefa and Ya'akov and Yochanan, the brother of Ya'akov.

³⁸ And they come into the bais of the Rosh Beit HaKnesset, and Rebbe, Melech HaMoshiach beheld much commotion and weeping and loud wailing.

³⁹ And having entered, he says to them, Why are

you distressed and weeping? The yaldah is not a nifteret but is only sleeping.

⁴⁰ And they began making leitzonus (*mockery, fun*) of him. But having put everyone out, Rebbe Melech HaMoshiach takes the Abba of the naarah (*girl*) and the Em and the ones with him, and goes into where the naarah was.

⁴¹ And having grasped the hand of the naarah, Moshiach says to her, Talitha Koum, which, being translated, means Little girl, to you I say, arise!

⁴² And ofen ort the naarah got up and she was walking around. She was twelve years old. And ofen ort they were amazed with great wonder.

⁴³ And he gave orders to them earnestly that no one should have daas of this. And Rebbe, Melech HaMoshiach said to give her some okhel (*food*).

6

¹ And Rebbe, Melech HaMoshiach came out from there and comes into his shtetl and his talmidim follow him.

² And Shabbos having come, Rebbe, Melech HaMoshiach began to say shiurim in the shul, and many, listening, were amazed, saying, From where [did] this one get lernen (*Torah learning*), and what [is] the chochmah (*wisdom*) that has been given to this one? And what gevurot (*mighty deeds*) are being done by his hands?

³ Is not this one the Naggar (*Carpenter*), Ben Miryam? The brother of Ya'akov, Yosi, Yehuda and Shim'on? And, are not his achayot here with us? And they were taking offense at Rebbe, Melech HaMoshiach.

⁴ And Rebbe, Melech HaMoshiach was saying to them, A navi is not without his kavod, except in his own shtetl and among his own mishpochah and in his own bais.*

⁵ And he was not able there to do many nissim (*miracles*), except on a few cholim (*sick people*) he laid (*his*) hands and administered refuah (*healing*) to them.

⁶ And he wondered on account of their lack of emunah. And he was going around the shtetlach in a circuit, saying shiurim.

⁷ And Rebbe Melech HaMoshiach summons the Shneym Asar, and he began to send them out two by two, and he was giving to them samchut [over] the ruchot hatumah.†

⁸ And Rebbe, Melech HaMoshiach gave directives to them that they should take nothing on [the] derech except a mere walking stick, not lechem, not a schnorrer's sack, nor a money belt;

⁹ But instead, to wear sandals, and not to take an extra bekishe.

¹⁰ And he was saying to them, Wherever you enter into a bais, stay there until you leave that area.

¹¹ And whatever place does not give you the kabbalat panim (*welcome*), and does not listen to you, then, as you are leaving there, let it be NIER CHATZNO, shake off the dust of your feet, for an edut to them.

¹² And having gone out, they preached that Bnei Adam should make teshuva.

¹³ And many shedim they were casting out, and they were anointing with shemen many cholim,

* 6:4 T.N. See Mt 13:55 † 6:7 Dt 17:6

and they were administering refuah to them.

¹⁴ And Herod the king heard of it, for the name of Yehoshua had become bavust (*famous*), and some were saying, Yochanan of the tevilah of teshuva has been made to stand up alive from [the] mesim, and for this reason the nissim (*miracles*) are at work in him.

¹⁵ But others were saying, It is Eliyahu HaNavi. Still others were saying, He is a navi, like one of the neviim of old.‡

¹⁶ But when Herod heard of it, he kept saying, Yochanan whom I beheaded has stood up alive from the mesim!

¹⁷ For Herod himself had sent and had Yochanan arrested and bound in the beis hasohar, on account of Herodias, the wife of his brother, Philippos, for he had married her.

¹⁸ But Yochanan was saying to Herod, It is not mutar according to the Torah for you to have your brother's wife.§

¹⁹ And Herodias bore a grudge against Yochanan and desired to kill him. But she could not.

²⁰ For Herod feared Yochanan, knowing him [to be] a tzaddik and kadosh, and Herod was protecting Yochanan. And when Herod heard Yochanan, he was greatly disturbed, and [yet] gladly Herod was listening to Yochanan.

²¹ And, an opportune day having come, when Herod, on his yom huledet (*birthday*), gave a mishteh for the court of his nobles, and the mili-

‡ 6:15 Mal 3:23 § 6:18 Lv 18:16; 20:21

tary commanders, and those of chashivut (*prominence*) of the Galil,*

²² And when his daughter entered and danced, she pleased Herod and the ones reclining at the seudah with him. And the king said to the girl, Ask me whatever you wish and I will give [it] to you.

²³ And he made a shevuah (*oath*) to her solemnly, Whatever you ask me, I will give you, up to half of my Malchut.†

²⁴ And having gone out, she said to her mother, What should I ask [for]? And her mother said, The rosh Yochanan of the tevilah of teshuva.

²⁵ And having entered, ofen ort, with haste before the king, she made a request, saying, You may give to me upon a platter the rosh Yochanan of the tevilah of teshuva.

²⁶ And having become very sad, the king, on account of his shevuah and on account of the ones reclining at the seudah [with him], was unwilling to refuse her.

²⁷ And, ofen ort, the king sent an executioner and commanded him to bring the rosh Yochanan. And having left, the executioner beheaded Yochanan of the tevilah of teshuva in the beit hasohar.

²⁸ And he brought the rosh Yochanan upon a platter and gave it to the young girl, and the young girl gave it to her mother.

²⁹ And, having heard this, Yochanan's talmidim came and carried away his geviyah (*body*) and placed it in a kever (*grave*).

³⁰ And the Shlichim gathered together with

* 6:21 Esth 1:3; 2:18 † 6:23 Esth 5:3,6; 7:2

Rebbe, Melech HaMoshiach and reported to him everything which they did and the torah which they had taught.

³¹ And Rebbe, Melech HaMoshiach says to them, Come away a while, you yourselves, for a yechidus in a quiet place for a Shabbaton (*rest from work*). For there were many coming and going, and they did not even have time for okhel (*food*).

³² And they departed in the sirah (*boat*) to a secluded place for a yechidus.

³³ And the people, recognizing them, saw them departing, and from all the shtetlach they ran there and arrived ahead of them.

³⁴ And having gotten out of the sirah (*boat*), Rebbe, Melech HaMoshiach saw a large multitude and he had rachmei shomayim (*heavenly mercy*) on them, for they were KATSON ASHER AIN LA-HEM ROEH (*like sheep without a shepherd*), and he began with his torah to teach them many things.‡

³⁵ And when it was already a late hour, his talmidim came up to him and were saying, This place is desolate and already [it is] late.

³⁶ Send them away, that, having departed to the surrounding farms and shtetlach, they may buy for themselves okhel (*food*) they may eat.

³⁷ But in reply, Rebbe, Melech HaMoshiach said to them, You yourselves give them to eat. And they say to him, Shall we go and spend two hundred denarii for lechem and give to them to eat [something]?§

‡ 6:34 Num 27:17; 1Kgs 22:17; 2Chr 18:16; Ezek 34:8 § 6:37 2Kgs 4:42-44

³⁸ And Rebbe, Melech HaMoshiach says to them, How much lechem do you have? Go [and] see. And knowing, the talmidim of Rebbe, Melech HaMoshiach say, Chamesh (*five*), and dagim, shenayim (*two*).

³⁹ And Rebbe, Melech HaMoshiach commanded them to recline at tish, as it were, everyone group by group, on the green grass.

⁴⁰ And they reclined, group by group, in hundreds and in fifties.

⁴¹ And, having taken the chamesh loaves and the shnei hadagim (*two fish*) and looking up to Shomayim, Rebbe, Melech HaMoshiach said a bracha. And having offered the betziat halechem, Moshiach was giving to his talmidim in order that they might set them before the people. And Moshiach divided the shnei hadagim (*two fish*) among them all.

⁴² And everyone ate, and they were satisfied.

⁴³ And they picked up shirayim (*Rebbe's remainders*), shneyim asar (*twelve*) baskets full, and from the dagim.

⁴⁴ And those who had eaten the loaves numbered chamesh elafim (*five thousand*).

⁴⁵ And ofen ort Rebbe, Melech HaMoshiach compelled his talmidim to embark into the sirah (*boat*) and to go before [him] to the other side to Beit-Tzaidah, while he dismisses the multitude.

⁴⁶ And with a Shalom farewell to them, Rebbe Melech HaMoshiach departed to the mountain to daven.

⁴⁷ And erev having come, the sirah (*boat*) was in [the] middle of the lake, and Rebbe Melech

HaMoshiach was alone on shore.

⁴⁸ And having seen them laboring at the oars, for the wind was against them, about the fourth watch of halailah, he comes to them, walking on the lake. And he wanted to go by them.

⁴⁹ But having seen him on the lake, they thought that it is a ruach refaim (*an apparition*). And they cried out;

⁵⁰ For everyone saw him. And ofen ort he spoke with them, and they were filled with pachad (*terror*). Moshiach says to them, Chazak! (*Be strong!*) Ani hu. (*I am He*). Do not be afraid.

⁵¹ And he got into the sirah (*boat*) with them. And the wind died down. And in themselves they were exceedingly amazed.

⁵² For they did not have binah concerning the loaves,* but their levavot (*hearts*) had been hardened.

⁵³ And having crossed over onto the land, they came to Gennesaret and anchored.

⁵⁴ And when they disembark from the sirah (*boat*), the people ofen ort recognized Rebbe, Melech HaMoshiach.

⁵⁵ And the people rushed everywhere in that region, and they began carrying about on their mats cholim where they heard he was.

⁵⁶ And wherever Rebbe, Melech HaMoshiach was entering into the shtetlach or into towns or into the countryside, thy laid the cholim in the marketplaces, entreating him that they might just touch Moshiach's tzitzit. And as many as touched it were receiving refuah (*healing*).†

* **6:52** See 6:43 † **6:56** Num 15:38-41; Dt 22:12

7

¹ And, when they had come down from Yerushalayim, the Perushim and some of the Sofrim come together around Rebbe, Melech HaMoshiach,

² And they had observed that some of his talmidim were eating their lechem with yadayim temeiot, that is, hands ritually unclean.

³ [For the Perushim, and indeed this was the Jewish minhag, do not eat without doing netilat yadayim (*ritual of the washing of the hands*) and also observing the Masoret HaZekenim* (*the Torah Shebal peh, Oral Torah*).

⁴ And when they come from [the] marketplace, unless they do so, they do not eat. And there are many other things which they have received in order to observe, such as the tevilah of cups and pitchers and copper pots.]

⁵ And the Perushim and the Sofrim question Rebbe, Melech HaMoshiach, Why do your talmidim not follow the halakhah according to the Masoret HaZekenim, but eat their lechem with yadayim temeiot?

⁶ And Rebbe, Melech HaMoshiach said to them, Yeshayah rightly gave a dvar nevuah of you tzevuim, as it has been written, HAAM HAZE H BIS-FATAV KIBDUNI VLIBO RIKHAK MIMENI (*This people with [their] lips honor me, but their heart is removed far away from me*).

⁷ VATEHI YIRATAM OTI MITZVAT ANASHIM MELUMMADAH (*And in vain do they worship me, teaching as doctrines the mitzvot of men.*)†

* 7:3 see Ga 1:14 † 7:7 Isa 29:13

⁸ Abandoning the mitzvat HASHEM, you are holding to the Masoret HaBnei Adam.

⁹ And he was saying to them, You have a fine knack for setting aside the mitzvat HASHEM in order that your own Masorot might stand undisturbed.

¹⁰ For Moshe[‡] said, KABED ES AVICHA VES IM-MECHA (*Honor your father and your mother*), and, The one reviling AVIV VIMMO MOT YUMAT (*father or mother let him be put to death*).[§]

¹¹ But you say, If a man says to his Abba or to his Em, whatever by me you might have benefited is Korban,*

¹² Then no longer do you permit him to do anything for his Abba or his Em.

¹³ You nullify and make void the dvar HASHEM by means of your Masoret you received. And you do many similar things.

¹⁴ And having summoned again the multitude, he was saying to them, Give ear to me and have binah (*understanding*).

¹⁵ There is nothing outside of a ben Adam (*human being*) entering into him which is able to make him tameh, but it is the things coming out from the ben Adam that make him tameh.

¹⁶ He who has oznayim to hear, let him hear.

¹⁷ And when he left the multitude and entered a bais, his talmidim were asking him [about] the mashal.

[‡] **7:10** Rabbeinu [§] **7:10** Ex 20:12, Dt 5:16; Ex 21:17, Lv 20:9

* **7:11** that is, the taitsh (translation) of korban is an offering to HASHEM

18 And he says to them, Are you so lacking in binah also? Do you not have binah that it is not what is outside and entering into the ben Adam that is able to make him tameh (*unclean*)?

19 Because it does not enter into his lev, but into his stomach and goes out into the latrine, making all the okhel tohar.†

20 And Rebbe, Melech HaMoshiach was saying, It is the thing proceeding out of the ben Adam that makes him tameh.

21 For from within the lev of the ben Adam comes evil cravings and machshavot: then zenunim (*fornications*), gneyvot (*thefts*), retzichot (*murders*),

22 Niufim (*adulteries*), chamdanut (*greediness*), rishah (*wickedness*), nechalim (*scheming deceitfulness*), zimmah (*lewdness, sensuality*), an ayin horo or roah ayin (*an envious evil eye*), lashon hora, gaavah (*pride*), and ivvelet (*foolishness*).

23 All these evil things proceed from within and make the ben Adam tameh.

24 And from there he got up and departed to the district of Tzor and Tzidon. And having entered into a bais he wanted no one to know [yet], he was not able to escape notice.

25 But, after hearing about him, ofen ort, an isha, whose yaldah was having a ruach temeiah, came and fell down at his feet.

26 Now the woman was a Yevanit (*Greek*), by birth a Syrophoenician, and she was asking him to cast the shed out of her bat (*daughter*).

27 And he was saying to her, Rishonah allow the

† 7:19 T.N. See Ro 14:14-23

banim to be satisfied, for it is not tov to take the lechem of the yeladim and throw it to kelevim (*dogs*).

²⁸ But she replied, saying, Ken, Adoni, but even the kelevim under the shulchan eat from the crumbs of the yeladim.

²⁹ And he said to her, Because of this answer, go your way, the shed has gone out from the bat of you.

³⁰ And having departed to her bais, she found the yaldah lying on the bed, the shed having gone out.

³¹ When he returned from the region of Tzor, and then went through Tzidon to Lake Kinneret within the region of the Decapolis,

³² They bring to him [a man who was] cheresh illem (*deaf and mute*), and they entreated him to lay hands on him.

³³ And he took him aside from the multitude by himself and put his fingers into his ears, and spat, and with that touched the tongue of the mute man;

³⁴ And, looking up to Shomayim with a deep sigh, he says to him, Ephphatha, (*which means, Be opened!*).

³⁵ Ofen ort his ears were opened, and the impediment of his lashon (*tongue*) was loosed and he was speaking properly.

³⁶ And Rebbe, Melech HaMoshiach was directing them not to tell anyone. But as much as he ordered them, they were proclaiming [it] all the more.

³⁷ And they were all astonished beyond all measure, saying, He has done all things tov meod (*very*

well), and he makes even the chereshim (*deaf people*) to hear and the illemim (*mute*) to speak.‡

8

¹ In yamim hahem (*those days*), again, when there was a great multitude and they had no okhel (*food*), Rebbe, Melech HaMoshiach called his talmidim, and says to them,

² I have rachmei shomayim (*heavenly mercy, compassion*) on the multitude, because they already shloscha yamim (*three days*) have remained with me and they do not have anything they may eat;

³ And if I send them away hungry to their batim (*houses*), they will give out on the way; and some of them have come from far away.

⁴ And his talmidim answered him, From where will anyone be able to find enough lechem to feed these ones here in the midbar?*

⁵ And Rebbe, Melech HaMoshiach was asking them, How many loaves do you have? And they said, Shevah.

⁶ And Rebbe, Melech HaMoshiach directed the multitude to recline at tish, as it were, on the ground. And having taken the sheva kikrot (*loaves*), he made a bracha, saying the ha-Motzi, and offered the betziat halechem (*the breaking of the bread*) and was giving [them] to his talmidim to serve to them, and they served the multitude.

⁷ And they also had a few small dagim. And after he had made the bracha over them, he directed these to be served as well.

‡ 7:37 Isa 35:5,6 * 8:4 Num 11:21

⁸ And they ate and were satisfied. And there was an abundance of shirayim (*Rebbe's remainders*), sheva baskets [full].

⁹ And there were approximately arbaat elafim (*four thousand*) [people]. And Rebbe, Melech HaMoshiach sent them away.

¹⁰ And ofen ort (*immediately*), having embarked onto the sirah (*boat*) with his talmidim, Rebbe, Melech HaMoshiach came into the region of Dalmanutha.

¹¹ And the Perushim came out and began to argue with him, seeking from him an ot min HaShomayim (*a sign from heaven*), testing him.

¹² And sighing deeply in his ruach, Rebbe, Melech HaMoshiach said, Why does hador hazeh (*this generation*) seek for an ot? Omein, I say to you, no ot shall be given to hador hazeh (*this generation*).

¹³ And having left them, Moshiach again embarked and departed to the other side.

¹⁴ And his talmidim had forgotten to take lechem and did not have anything except one kikar (*loaf*) in the sirah (*boat*) with them.

¹⁵ And Rebbe, Melech HaMoshiach was giving orders to them, saying, Take care! Beware of the chametz (*leaven*) of the Perushim and the chametz of Herod.

¹⁶ And the talmidim were beginning to discuss among themselves that they do not have [any] kikrot (*loaves*).

¹⁷ And aware of this, Rebbe, Melech HaMoshiach says to them, Why are you discussing that you do not have kikrot? Do you not yet have

binah (*understanding*) nor comprehend? Have your levavot fallen into timtum halev (*hardening of the heart*), KESHI†(*hardness, stubbornness*)?‡

18 EINAYIM LAKHEM VLO TIRU VOZNAYIM LAKHEM VLO TISHMAU?§(*Having eyes, do you not see? And having ears, do you not hear?*) And do you not remember,

19 When I offered the beziat halechem with the chamesh kikrot (*five loaves*) for the chameshet elafim (*five thousand*), how many baskets of shirayim you picked up? And they say to him, Shneyim Asar.

20 And when I offered the beziat halechem over the shevah (*seven*) for the arbaat haalafim (*four thousand*), how many baskets full of shirayim did you pick up? And they say to him, Shiva.

21 And Rebbe, Melech HaMoshiach was saying to them, Do you not yet have binah?

22 And they come to Beit-Tzaidah. And they bring to him an ivver (*blind man*), and entreated him to touch him.

23 And having grasped the hand of the ivver, he took him outside the shtetl; and, having put spittle on his eyes, [and] having laid hands upon him, he was questioning him, Do you see anything?

24 And after looking up, the ivver was saying, I see bnei Adam – they look like trees walking!

25 Then again Rebbe, Melech HaMoshiach placed his hands upon his eyes; and the man looked intently and was restored, and was seeing everything clearly.

† 8:17 Dt 9:27 ‡ 8:17 Isa 6:9,10 § 8:18 Jer 5:21; Ezek 12:2

²⁶ And Rebbe, Melech HaMoshiach sent the man to his bais, saying, Do not even enter the shtetl.

²⁷ And Rebbe, Melech HaMoshiach went out along with his talmidim, to the shtetlach of Caesarea Philippi; and on the way he was questioning his talmidim, saying to them, Who do Bnei Adam say that I am?

²⁸ And the talmidim spoke to him, saying, Yochanan of the tevilah of teshuva; and others say, Eliyahu HaNavi; but others, One of the neviim.*

²⁹ And he continued questioning them, But who do you say that I am? In reply, Kefa says to him, You are the Rebbe, Melech HaMoshiach.

³⁰ And he warned them to tell no one about him.

³¹ And Rebbe, Melech HaMoshiach began to teach them that it is necessary [for] the Bar Enosh† to suffer many things and to be rejected by the Zekenim and the Rashei Hakohanim (*the Chief Priests*) and the Sofrim (*Scribes*),‡ and to be killed and after his histalkus (*passing*) after Shlosha Yamim (*Three Days*) to undergo the Tchiyas HaMoshiach.

³² And Rebbe, Melech HaMoshiach was speaking about the matter plainly. And Shim'on Kefa took him aside and began to rebuke him.

³³ But having turned around and having looked at his talmidim, Rebbe, Melech HaMoshiach rebuked Kefa, and says, Get behind me, HaSatan; for you are not putting your machshavot (*thoughts*) on the interests of HASHEM but on that of Bnei

* **8:28** Mal 3:23 † **8:31** Moshiach, Dan 7:13-14 ‡ **8:31** Isa 53:3

Adam. §

³⁴ And having summoned the multitude along with his talmidim, Rebbe, Melech HaMoshiach said to them, If anyone wishes to follow after me, let him make denial of himself, and take up his etz shel mesiros nefesh (tree of self-sacrifice), and follow me.

³⁵ For whoever wishes to save his nefesh will lose it; but whoever loses his nefesh for my sake and for the sake of the Besuras HaGeulah will save it.

³⁶ For how is the ben Adam (*human being*) benefited if he gain the kol haOlam, and forfeit his neshamah?

³⁷ For what shall a ben Adam give in exchange [for] his neshamah?

³⁸ For whoever feels bushah (*shame*) regarding me and my devarim in this dor rah umnaef (*evil and adulterous generation*), the Bar Enosh* will also be ashamed of him, when Moshiach comes in the kavod of his Av with the malachim hakedoshim.

9

¹ And Rebbe, Melech HaMoshiach was saying to them, Omein, I say to you, there are some of those standing here who shall not taste mavet (*death*) until they see that the Malchut HASHEM has come in gevurah.

² And after shishah yamim Rebbe, Melech HaMoshiach takes Kefa and Ya'akov and Yochanan, and brought them up a high mountain

§ 8:33 cf. Mk 7:9 * 8:38 Moshiach

by themselves. And Rebbe, Melech HaMoshiach was transfigured before them;

³ And his garments became like a dazzlingly brilliant kittel, gantz (*exceedingly*) white, more white than anyone on earth could bleach them.

⁴ And Eliyahu Hanavi appeared to them along with Moshe (*Rabbeinu*), and they were talking with Rebbe, Melech HaMoshiach.

⁵ And in reply, to Rebbe, Melech HaMoshiach, Kefa says: Rebbe, it is tov [for] us to be here, and let us make shalosh sukkot, one for you and one for Moshe (*Rabbeinu*) and one for Eliyahu Hanavi.

⁶ Kefa did not know what he was answering, for they were tzufloigen (*dazed*) with pachad (*terror*).

⁷ And there came an anan (*cloud*) that was overshadowing them, and there came a bat kol out of the anan, ZEH BENI AHUVI, ELAV TISHMAUN (*This is my beloved Son; listen to him!*)*

⁸ And suddenly, when they looked around, they saw no one in their company any more, except only Rebbe, Melech HaMoshiach.

⁹ And [as] they were coming down from the mountain, he gave instructions to them that they should tell no one what they saw, except when the Bar Enosh[†] should stand up in his Techiyas HaMoshiach.

¹⁰ And they retained Rebbe, Melech HaMoshiach's dvar, discussing among themselves what he might mean by the Techiyas HaMoshiach from HaMesim.

¹¹ And they were questioning him, saying, Why

* 9:7 Ps 2:7; Ex 24:16 † 9:9 Moshiach, Dan 7:13-14

is it that the Sofrim (*Scribes*) say it is necessary for Eliyahu Hanavi to come rishonah (*first*)?

¹² And Rebbe, Melech HaMoshiach said to them, Eliyahu Hanavi indeed does come rishonah and brings tikkun (*restoration*) to all things. And yet how is it written of the Bar Enosh[‡] that he must suffer many things and be NIVZEH VACHADAL[§] (*despised and rejected*)?

¹³ But I say to you, that Eliyahu Hanavi has indeed come, and they did to him whatever they pleased, just as it has been written concerning him.*

¹⁴ And when they returned to the talmidim, they saw a great multitude around them and [the] Sofrim (*Scribes*) arguing with Rebbe, Melech HaMoshiach's talmidim.

¹⁵ And ofen ort, as soon as the multitude saw Rebbe, Melech HaMoshiach, they were surprised and began running up to [him] with Birkat Shalom greetings.

¹⁶ And Rebbe, Melech HaMoshiach questioned them, About what are you arguing with them?

¹⁷ And one of the multitude answered Rebbe, Melech HaMoshiach: Rabbi, I brought beni (*my son*) to you, because he has a shed that makes him illem (*mute*).

¹⁸ And whenever it seizes him, it throws him into convulsions and he foams at the mouth, and grinds his teeth, and becomes rigid. And I told your talmidim in order that they might cast it out, and they did not have the koach.

[‡] 9:12 Moshiach [§] 9:12 Isa 53:3 * 9:13 1Kgs 19:2; 10; Mal 3:23

¹⁹ In reply to them, Rebbe, Melech HaMoshiach says, O dor without emunah, how long will I be with you? How long will I put up with you? Bring the bocher to me!

²⁰ They brought the bocher to him. And when the shed saw Rebbe, Melech HaMoshiach, it threw the bocher into convulsions, and, falling to the ground, the bocher began rolling around foaming at the mouth.

²¹ And Rebbe, Melech HaMoshiach questioned the bocher's abba, How long has this been happening to him? And he said, From kinder-yoren.

²² And also it has often thrown him into the eish and into the mayim that it might destroy him. But if you can do anything, grant rachmei shomayim upon us and help us!

²³ Rebbe, Melech HaMoshiach said to him, If you can?!! All things are possible to him who has emunah!

²⁴ Ofen ort (*immediately*) the abba of the bocher cried out and began saying, Ani maamin (*I believe*)! Help my lack of emunah!

²⁵ And Rebbe, Melech HaMoshiach, having seen that a multitude was gathering, rebuked the ruach hatumah (*unclean spirit*), saying to it, You cheresh-illem (*deaf and mute*) ruach hatemeiah, I command you, come out from him and do not ever enter into him again!

²⁶ And after shrieking a shrai (*scream*) and throwing the bocher into violent seizures, the ruach hatemeiah came out. And the bocher was so like a geviyah (*corpse*) that many exclaimed he was niftar.

²⁷ But Rebbe, Melech HaMoshiach, having

grasped the hand of the bocher, lifted him up; and the bocher stood up.

²⁸ And, having entered into a bais, his talmidim began questioning Rebbe, Melech HaMoshiach in a yechidus: Why were we not able to perform the gerush shedim (*exorcism*)?

²⁹ And Rebbe, Melech HaMoshiach said to them, This kind of gerush shedim is accomplished only by davening with tzomot.

³⁰ And from there they went forth and were passing through the Galil, and Rebbe, Melech HaMoshiach did not want anyone to have daas.

³¹ For Rebbe, Melech HaMoshiach was teaching his talmidim and was saying to them, The Bar Enosh[†] is to be betrayed into the hands of Bnei Adam, and MOSHIACH YIKARET[‡] (*Moshiach will be violently killed*), and when he has been killed and has his histalkus (*passing*), he will rise in his Techiyas HaMoshiach from HaMesim on Yom HaShelishi (*the Third Day*).

³² But they did not have binah concerning this dvar, and they were afraid to inquire further.

³³ And they came to K'far-Nachum. And when Rebbe, Melech HaMoshiach was in the bais, he began questioning them, What were you arguing about baderech (*on the road*)?

³⁴ But they were keeping silent, for baderech they were discussing with one another which of the talmidim was hagadol.

³⁵ And sitting down, Rebbe, Melech HaMoshiach called the Shneym Asar and says to them, If

[†] 9:31 Moshiach, Dan 7:13-14 [‡] 9:31 Dan 9:26

anyone wishes to be Rishon (*First*), he shall be Acharon (*Last*), and mesharet (*minister; servant*) of all.

³⁶ And having taken a yeled, Rebbe, Melech HaMoshiach set him in [the] center of them, and, having taken the yeled into his arms, he said to them,

³⁷ Whoever receives one yeled such as this biShmi (*in my Name*) receives me, and whoever receives me, receives not only me but the One who sent me.

³⁸ Yochanan said to him, Rebbe, we saw someone performing a gerush shedim in your Name, and we were trying to stop him, because he was not one of your chasidim. §

³⁹ But Rebbe, Melech HaMoshiach said, Do not stop him, for no one who will accomplish niflaot (*wonders*) biShmi (*in my Name*) will be able soon afterward to speak lashon hora about me.

⁴⁰ For the one who is not our mitnagged is for us.

⁴¹ For whoever gives you to drink a kos of mayim (*cup of water*) biShmi (*in my Name*) because you are talmidim of Rebbe, Melech HaMoshiach, omein, I say to you, he shall not lose his sachar (*reward*).

⁴² And whoever causes a michshol (*stumbling block*) for one of these little ones, the maaminim b'Moshiach who have emunah in me, it would be better for him if a heavy millstone, one turned by a donkey, were hung around his neck and he were cast into the sea.

⁴³ And if your yad causes you a michshol, cut off your yad; for it is better for you if you enter

Chayyei Olam as an amputee, than, having both yadayim, you go away into Gehinnom, into the EISH LO TIKHBEH (*fire not [ever] extinguished*),*
[

⁴⁴ Where their TOLAAT LO TAMUT (*worm does not die*) and EISH LO TIKHBEH (*the fire not [ever] extinguished*).]

⁴⁵ And if your regel (*foot*) causes you a michshol, cut off your regel; it is better for you to enter Chayyei Olam lame, than, having both raglayim, to be cast into Gehinnom, [

⁴⁶ Where their TOLAAT LO TAMUT (*worm does not die*) and EISH LO TIKHBEH (*the fire not [ever] extinguished*).]

⁴⁷ And if your ayin (*eye*) causes you a michshol, take it out; for it is better for you to enter the Malchut HASHEM one-eyed, than, having both ey-nayim, to be cast into Gehinnom,

⁴⁸ Where their TOLAAT LO TAMUT (*worm does not die*) and EISH LO TIKHBEH (*the fire not [ever] extinguished*).

⁴⁹ For everyone will have eish as his melach (*salt*).†

⁵⁰ Melach is tov, but if the melach becomes unsalty, by what [means] will you make it salty again? Have melach in yourselves. And among yourselves let there be shalom.

10

¹ And from there, having got up, Rebbe, Melech HaMoshiach comes into the region of Yehudah and on the other side of the Yarden, and again

* **9:43** Verses 43, 44, 46 and 48, see Isa 66:24 † **9:49** Lv 2:13

multitudes gather to him, and as was his minhag (*custom*), once more he was teaching them torah.

² And, having approached, the Perushim, testing him, were asking him, Is it mutar for a man to give a get (*divorce*) to his wife?

³ But in reply, Rebbe, Melech HaMoshiach said to them, What mitzvah (*commandment*) did Moshe* give you?

⁴ And they said, Moshe Rabbeinu made it mutar (*permissible*) for a man to write SEFER KERITUT (*a get, bill of divorcement*) and to send her away (*dismiss her, divorce her*).†

⁵ But Rebbe, Melech HaMoshiach said to them, Because of the hardness of your levavot, he wrote you this mitzvah.‡

⁶ But in the beginning of the Beriah (*Creation*) ZACHAR UNEKEVAH BARA OTAM ([*HASHEM*] *made them male and female*).§

⁷ AL KEN YAAZAV ISH ES AVIV V'ES IMMO V'DAVAK BISHTO (*Because of this, a man will leave his father and his mother and he will be joined to his isha [wife]*),

⁸ V'HAYU L'VASAR ECHAD, (*and the two will be one flesh*).* For this reason, they are no longer Shnayim but Basar Echad.

⁹ Therefore, what HASHEM has joined together, let no ben Adam separate.

¹⁰ And in the bais, the talmidim began to question Rebbe, Melech HaMoshiach about this again.

* **10:3** Rabbeinu † **10:4** Dt 24:1-4 ‡ **10:5** Ps 95:8 § **10:6** Gn 1:27; 5:2 * **10:8** Gn 2:24

¹¹ And he says to them, Whoever gives a get to his isha and marries another, commits niuf (*adultery*) against his isha.

¹² And if she gets a get (*divorce*) from her baal (*husband*) and marries another, she commits niuf (*adultery*).[†]

¹³ And they brought to Rebbe, Melech HaMoshiach yeladim that he might lay his hands on them. But the talmidim rebuked them.

¹⁴ And having seen this, he became displeased and indignant, and said to his talmidim, Permit the yeladim to come to me, and do not hinder them, for of such as these is the Malchut HASHEM.

¹⁵ Omein, I say to you, Whoever is not mekabel Malchut HASHEM (*receives the Kingdom of G-d*) as a yeled would be mekabel Malchut HASHEM, will by no means enter it.

¹⁶ And having taken the yeladim into his arms, Rebbe, Melech HaMoshiach laid his hands on them and made a bracha over them.

¹⁷ And as Rebbe, Melech HaMoshiach was setting out to travel, one running and falling down before him, was asking him, Rabbi haTov, what mitzvah may I do that I might inherit Chayyei Olam?

¹⁸ And Rebbe, Melech HaMoshiach said to him, Why do you call me tov? No one tov except echad, Elohim, nu?

¹⁹ You have daas of the mitzvot, the Aseres HaDibros (*The Decalogue*), LO TIRTZACH, LO TINAF, LO TIGNOV, LO TAANEH VREIACHA ED SHAKER, KABEID ES AVICHA VES IMMECHA (*Do not murder, do not commit adultery, do not steal, do not*

[†] 10:12 Mt 19:9

bear false witness (do not defraud), honor your father and mother.‡

²⁰ And the man was saying to him, Rabbi, from kinder-yoren I have been frum and shomer mitzvot, keeping all these things.

²¹ And looking at him and having ahavah for his neshamah, Rebbe, Melech HaMoshiach said to him, One thing you lack: go and sell all your possessions and give to the aniyim, and you will have otzar (*treasure*) in Shomayim; and come, follow me.

²² But at the dvar HaMoshiach, his face turned gloomy and he departed with agmat nefesh (*grief*), for he had many possessions.

²³ And Rebbe, Melech HaMoshiach, looking around, says to his talmidim, How difficult it will be for the oisher to enter the Malchut HASHEM!§

²⁴ And the talmidim were amazed at his devarim. But again Rebbe, Melech HaMoshiach in reply, says to them, Yeladim, how difficult it is to enter into the Malchut HASHEM.

²⁵ It is easier [for] a camel to go through the eye of a needle than for an oisher (*rich person*) to enter the Malchut HASHEM.

²⁶ And they were even more amazed, saying to one another, Then who with the Yeshu'at Eloheinu is able to be saved?

²⁷ Having looked at them, Rebbe, Melech HaMoshiach says, With Bnei Adam [this is] impossible, but not with HASHEM. For all things are possible with HASHEM.

‡ 10:19 Ex 20:12-16; Dt 5:16-20 § 10:23 Ps 52:7; 62:10

²⁸ Shim'on Kefa began to say to Rebbe, Melech HaMoshiach, Hinei! We left everything and have followed you!

²⁹ Yehoshua said, Omein, I say to you, there is no one who left bais or achim or achayot or em or abba or banim or sadot (*fields*) for the sake of me and for the sake of the Besuras HaGeulah,

³⁰ But that he shall receive a hundredfold now in the Olam Hazeh, batim (*houses*) and achim and achayot and imahot and banim and sadot with redifot (*persecutions*); and in Olam Habah, Chayyei Olam.

³¹ And many Rishonim (*First Ones*) will be Acharonim (*Last Ones*); and the Acharonim, will be Rishonim.

³² And they were on the derech making aliyah leregel (*pilgrimage*) to Yerushalayim, and Rebbe, Melech HaMoshiach was leading out, walking ahead of them, and they were astounded, and the ones following were afraid. And again Rebbe, Melech HaMoshiach took the Shneyim Asar aside for a yechidus and began to tell them what was to happen to him,

³³ Saying, Hinei, we are making aliyah leregel to Yerushalayim, and the Bar Enosh will be betrayed to the Rashei Hakohanim and the Sofrim and they will condemn him with onesh mavet (*death penalty*) and will hand him over to the Goyim.

³⁴ And they will mock him and spit on him and scourge him and will kill [him], and after his histalkus (*passing*), on Yom HaShlishi, he in his Techiyas HaMoshiach from HaMesim will stand up alive again.

³⁵ And Ya'akov and Yochanan, the banim of Zavdai, approached Rebbe, Melech HaMoshiach, saying to him, Rebbe, we wish that whatever bakosha we may ask you, you may do for us.

³⁶ And Rebbe, Melech HaMoshiach said to them, What do you wish me to do for you?

³⁷ And they said to him, Grant to us that one may sit limin (*at the right hand*) of you and one lismol (*at the left hand*) in your kavod.

³⁸ But he said to them, You do not have daas of what you ask. Are you able to drink the kos which I drink or to undergo my mikveh?*

³⁹ And they said to him, We are able. And he said to them, The kos which I drink you shall drink; and you shall have the mikveh in which I am submerged.

⁴⁰ But to sit limin or lismol of me is not mine to grant, but for the ones for whom it has been prepared.

⁴¹ And hearing this, the Asarah (*Ten*) became indignant with Ya'akov and Yochanan.

⁴² And having summoned them, Rebbe, Melech HaMoshiach says to them, You have daas that among the Goyim those whom they recognize as their moshlim (*rulers*) domineer them and their Gedolim exercise authority over them.

⁴³ However, it is not so among you. He who wishes to become gadol among you must be your mesharet.

⁴⁴ And whoever wishes to be first among you must be eved of all.

⁴⁵ For even the Bar Enosh† did not come to be

* **10:38** Job 38:2 † **10:45** Moshiach, Dan 7:13-14

served but to serve and to give his NEFESH as a kofer (*ransom, pedut*) LARABBIM (*for many, for the Geulah [Redemption] of many*).[‡]

⁴⁶ And they come to Yericho. And as Rebbe, Melech HaMoshiach was going forth from Yericho with his talmidim and a great multitude, Bartimaeus, an ivver, a poor betler (*beggar*), was sitting beside the road.

⁴⁷ And when he heard that it was Yehoshua from Natzeret coming, he began to cry out and to shout, Ben Dovid Yehoshua, chaneini!

⁴⁸ And many were rebuking him that he should shekit, but he kept crying out all the more, Ben Dovid, chaneini!

⁴⁹ Having stopped, Rebbe, Melech HaMoshiach said, Summon him here. And they called the ivver, saying to him, Chazak! Cheer up! He is calling you!

⁵⁰ And having tossed aside his kaftan, and having jumped up, he came to Rebbe, Melech HaMoshiach.

⁵¹ And in reply, Yehoshua said, What do you wish that I may do for you? And the ivver said to Rebbe, Melech HaMoshiach, Rabboni, that I may see.

⁵² And Rebbe, Melech HaMoshiach said to him, Go. Your emunah has brought you tikkun (*restored you*). And ofen ort (*immediately*) he regained his sight and he began following Rebbe, Melech HaMoshiach baderech (*on the road*).

[‡] 10:45 Isa 53:10-11 § 10:46 son of Timai

11

¹ And when they draw near to Yerushalayim at Beit-Pagey and Beit-Anyah near the Mount of Olives, Rebbe, Melech HaMoshiach sends two of his talmidim,

² And says to them, Go into the shtetl ahead of you, and ofen ort (*immediately*) as you enter it, you will find an AYIR* (*colt*) tied there, on which no one of Bnei Adam yet has ever sat; untie it and bring it here.†

³ And if anyone says to you, Why are you doing this? You say, HaAdon has need of it and will send it here again.

⁴ And Rebbe, Melech HaMoshiach's talmidim left and found an AYIR‡ (*colt*) tied at the shaar (*gate*) outside on the rekhov (*street*). And they untied him.

⁵ And some by-standers were saying to them, What are you doing untying the AYIR?

⁶ And the talmidim spoke to them just as Rebbe, Melech HaMoshiach had instructed them. And the by-standers permitted them.

⁷ And the talmidim brought the AYIR to Rebbe, Melech HaMoshiach, and they lay upon it their garments, and he sat upon it.

⁸ And many spread their garments on the derech, but others spread leafy branches they had cut from the sadot (*fields*).

⁹ And the vanguard and rearguard of the procession were crying out, HOSHAN NAH!§ (*Save now*) BARUCH HABAH B'SHEM ADONOI!

* **11:2** Zech 9:9 † **11:2** Num 19:2, Dt 21:3, 1Sm 6:7 ‡ **11:4** Zech 9:9 § **11:9** Ps 118:25-26

¹⁰ A bracha on the coming Malchut Dovid Avinu! Hoshan nah in the highest!

¹¹ And Rebbe, Melech HaMoshiach entered into Yerushalayim into the Beis HaMikdash and, having looked around at everything, and, the hour now being late, he went out to Beit-Anyah with the Shneym Asar (*Twelve*).

¹² And on the next day, when they came from Beit-Anyah, Rebbe, Melech HaMoshiach was hungry.

¹³ And having seen in the distance an etz te'enah (*fig tree*) in leaf, Rebbe, Melech HaMoshiach approached it to see whether he might find pri (*fruit*) on it. But when he came to it, he found nothing except leaves. For it was not the te'enim season.

¹⁴ And in reply, Rebbe, Melech HaMoshiach said to it, May no one ever be nourished from pri from you again! And Rebbe, Melech HaMoshiach's talmidim were listening.

¹⁵ Then they came to Yerushalayim. And having entered the Beis HaMikdash, Rebbe, Melech HaMoshiach began to drive out the ones buying and selling in the Beis HaMikdash, and he overturned the shulchanot (*tables*) of the machalifei hakesafim (*money changers*) and the chairs of the ones selling the yonim (*doves*).

¹⁶ And he was not allowing anyone to carry things through the Beis HaMikdash.

¹⁷ And he was teaching torah and he was saying to them, Has it not been written, BEITI BEIT TEFILLAH YIKAREI LKHOL HAAMMIM (*My House shall be called a House of Prayer [for] all peo-*

ples), but you have made it a MEARAT PARITZIM (*den of robbers*).*

¹⁸ And the Rashei Hakohanim (*the Chief Priests*) and the Sofrim (*Scribes*) heard this, and they were seeking how they might destroy him, for they were afraid of him, for all the multitude were amazed at his torah (*teaching*).

¹⁹ And when it became late, Rebbe, Melech HaMoshiach and his talmidim went out of the city.

²⁰ And in the boker (*morning*), early, as they passed by, they saw the etz teenah (*fig tree*) having been withered from [the] roots.

²¹ And, having remembered, Shim'on Kefa says to him, Rebbe, look, the etz teenah (*fig tree*) which you cursed has been withered.

²² And in reply Rebbe, Melech HaMoshiach says to them, Have emunah in HASHEM.

²³ Omein, I say to you, whoever says to this mountain, be lifted up and be thrown into the sea, and does not waver in his lev (*heart*) but has emunah that what he says happens, so it will be for him.

²⁴ For this reason, I say to you, everything for which you daven (*pray*), everything you request in tefillos (*prayers*), have emunah (*faith*) that you have received it, and so it will be for you.

²⁵ And when you stand davening, grant selicha (*forgiveness*) if something you hold against someone, in order that your Avinu sh'ba'Shomayim may grant you selicha for your peyshaim (*transgressions*). [

* **11:17** Isa 56:7; Jer 7:11

²⁶ But if you do not give mechila (*forgiveness*), neither will your chattaim receive selicha (*forgiveness*) from your Av sh'ba'Shomayim.]

²⁷ And again they come into Yerushalayim. And in the Beis Hamikdash, [when] Rebbe, Melech HaMoshiach was walking about, the Rashei Hako-hanim (*the Chief Priests*) and the Sofrim (*Scribes*) and the Zekenim come to him.

²⁸ And they were saying to him, By what kind of samchut do you do these things? Or who gave to you this samchut that you may do these things?

²⁹ But Rebbe, Melech HaMoshiach said to them, I will ask you one dvar, and you answer me and I will tell you by what kind of samchut I do these things:

³⁰ The tevilah [of teshuva] of Yochanan — was it from Shomayim or from Bnei Adam? Answer me!

³¹ And they were discussing among themselves, saying, If we say, from Shomayim, he will say, Why then did you not believe him?

³² But [if we say] from Bnei Adam, they were afraid of the multitude, for everyone was considering Yochanan beemes (*in truth*) a navi.

³³ And in reply to Rebbe, Melech HaMoshiach, they say, We do not have daas. And Rebbe, Melech HaMoshiach says to them, Neither will I tell you by what kind of samchut I do these things.

12

¹ And Rebbe, Melech HaMoshiach began to speak to them in meshalim (*parables*). A man, a Baal Bayit, planted a kerem (*vineyard*), and he put around [it] a fence and dug a pit for the yekev

(winepress) and built a migdal (tower), and he leased it to koremim (vine keepers) and then the man went on a journey.*

² And the Baal Bayit sent an eved to the tenants, the koremim, in the season [of katzir (*harvest*)] in order that from the koremim he might receive from the perot (*fruit*) of the kerem (*vineyard*).

³ But they seized the eved and they beat him and sent him away empty.

⁴ And again the Baal Bayit sent to the tenants, the koremim, another eved; and that one they struck on the rosh and insulted.

⁵ And the Baal Bayit sent another; and that one they killed, and many others, some beating, and others killing.

⁶ Still he had one BEN AHUV.† Lemaskana (*finally*), the Baal Bayit sent him to them saying, They will respect BENI.

⁷ But those koremim said to themselves, This one is the Yoresh (*Heir*) the Bechor. Come, let us kill him, and the nachalah, the bechorah, will be ours.

⁸ And having seized [him], they killed him and threw him out of the kerem.

⁹ What then will the Baal Bayit of the kerem do? He will come and destroy the koremim and will give the kerem to others.

¹⁰ Have you not read the Kitvei Hakodesh? EVEN MAASU HABONIM HAYTAH LEROSH PINAH (*The stone which the ones building rejected, this one has come to be for [the] chief cornerstone*).

¹¹ MEIET HASHEM HAYTAH ZOT, HI NIFLAT

* **12:1** Isa 5:1-7 † **12:6** T.N. see 9:7

BEINEINU (*From Adonoi this came to be and it is wonderful in our eyes*).[‡]

¹² And they were seeking to seize him, and they were afraid of the multitude, for they knew that against them he told the mashal. And leaving him, they went away.

¹³ And they send to him some of the Perushim (*Pharisees*) and the Herodians in order that they might catch him in a dvar.

¹⁴ And having come, they say to him: Rabbi, we have daas that you are an ish Emes and you do not show deference toward anyone. Ki ein masso panim (*For there is no partiality*) with you but rather on the Derech HASHEM you give Divrei Torah in Emes. Is it mutar to give a poll tax to Caesar or not? Should we give or should we not give?

¹⁵ But Rebbe, Melech HaMoshiach, having seen their tzeviut (*hypocrisy*), said to them, Why are you testing me? Bring me a denarius that I may look [at it].

¹⁶ And they brought [one]. And Rebbe, Melech HaMoshiach says to them, Whose demut is this and whose inscription? And they said to him, Caesar's.

¹⁷ And he said to them, The things of Caesar, give to Caesar, and the things of HASHEM [give] to HASHEM. And they were amazed at Rebbe, Melech HaMoshiach.

¹⁸ And [the] Tzedukim come to Rebbe, Melech HaMoshiach, the ones who say that there is not to

[‡] 12:11 Ps 118:22,23

be a Techiyas HaMesim, and they were questioning him, saying,

¹⁹ Rabbi, Moshe (*Rabbeinu*) wrote to us that if an ACH of someone should die and leave behind an isha UVEN EIN LO (*and there is no son to him*) YEYAMAH YAVO ALEIHA ULEKAKHAH LO LISHA VHAYAH HABECHOR ASHER TELED YAKUM AL SHEM ACHIV HAMETS (*the brother of her husband must come to her and he must take her to him as wife and the Bechor she bears shall raise up the name of the dead brother*).

²⁰ Now there were shiva achim. And the first took a wife and, dying, did not leave a descendant.

²¹ And the second took her and he died, not having left behind a descendant. And the third likewise.

²² And the seven did not leave a descendant.

²³ In the Techiyas HaMesim, when they are made to stand up alive, of which of them will she be [the] isha? For seven had her as wife.

²⁴ Rebbe, Melech HaMoshiach, said to them, Is not this the reason you are in error, having daas neither of the Kitvei Hakodesh nor of the gevurat HASHEM?

²⁵ But concerning the Mesim that are made to stand up alive, they do not marry nor are they given in nisuim, but are like the malachim in Shomayim.

²⁶ But concerning the Mesim, that they are made to stand up alive, have you not read in the sefer Moshe at the bush, how HASHEM spoke to him, saying, ANOCHI ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI Ya'akov, (Ex 3:6).

²⁷ HASHEM is not the G-d of the Mesim (*Dead ones*) but of the Chayyim (*Living ones*). You are greatly mistaken.

²⁸ And one of the Sofrim approached and heard them debating, and seeing that Rebbe, Melech HaMoshiach answered them well, asked him, Which mitzvah is rishonah of all the mitzvot?

²⁹ Rebbe, Melech HaMoshiach answered, SHEMA YISROEL ADONOI ELOHEINU ADONOI ECHAD is harishonah.

³⁰ V'AHAVTA ES ADONOI ELOHEICHA B'CHOL LEVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA.*

³¹ And the shneyah is this, VAHAVTA L'REACHA KAMOCHA.† There is not another mitzvah greater than these.

³² And the Baal Torah said to him, Well spoken, Rabbi, beemes you have said that HASHEM is ECHAD‡(*one*), and EIN OD and there is no other§ except him.*

³³ and to have ahavah for him B'CHOL LEVAVCHA (*with all your heart*) and with all your binah UVECHOL MODECHA†(*with all your strength*) and L'REACHA KAMOCHA‡(*your neighbor as yourself*) is greater [than] all of the burnt offerings and sacrifices.§

³⁴ And Rebbe, Melech HaMoshiach, when he saw that this torah teacher answered with chochmah (*wisdom*), said to him, You are not far from the Malchut HASHEM. And no one was

* **12:30** Dt 6:4,5 † **12:31** Lv 19:18 ‡ **12:32** Dt 6:4 § **12:32** Isa 45:18 * **12:32** Dt 4:35,39; Isa 45:6,14; 46:9 † **12:33** Dt 6:5
‡ **12:33** Lv 19:18 § **12:33** 1Sm 15:22; Hos 6:6; Mic 6:6-8

daring to put a she'elah (*question*) in front of Rebbe, Melech HaMoshiach again.

³⁵ While Rebbe, Melech HaMoshiach was saying shiurim (*Torah talks*) in the Beis Hamikdash, he was saying: How is it that the Sofrim say that Moshiach is [merely] ben Dovid?

³⁶ Dovid himself said by the Ruach Hakodesh, NEUM HASHEM LADONI: SHEV LIMINI, AD ASHIT OYVECHA HADOM LRAGLECHA.*

³⁷ Dovid himself calls Moshiach Adon; how then is Moshiach [merely] ben Dovid? And the large multitude found it a huge oneg (*pleasure*) to listen to him.

³⁸ And in his torah, Rebbe, Melech HaMoshiach was saying, Beware of the Sofrim (*Scribes, Torah teachers, rabbonim*), the ones enamored of strutting about in extremely long kaftans and with equally lengthy Birkat Shalom greetings in the marketplaces,

³⁹ And places of honor in the shuls and places of honor at the seudot (*banquet dinners*).

⁴⁰ Beware particularly of the ones devouring the batim (*houses*) of the almanot (*widows*) and making a grand show of davening long tefillos. Mishpat (*Judgment*) will fall more heavily on these.

⁴¹ And having sat [down] opposite the Beis Hamikdash Otzar (*Treasury*), Rebbe, Melech HaMoshiach was observing how the multitude throws copper [coins] into the Otzar. And many ashirim (*rich people*) were throwing [in] much.†

* 12:36 2Sm 23:2; Ps 110:1 † 12:41 2Kgs 12:9

⁴² And a poor almanah (*widow*) came and threw [in] two leptas, which is a kodrantes.‡

⁴³ And having summoned his talmidim, Rebbe, Melech HaMoshiach said to them: Omein, I say to you that this poor almanah has put in more tzedakah (*charity contribution*) than all those contributing to the Otzar,

⁴⁴ For everyone threw in from their abundance, but this almanah from her need has put in everything she had, all her michyah (*subsistence*).

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¹ And as Rebbe, Melech HaMoshiach was going out from the Beis HaMikdash, one of his talmidim says to him, Hinei! Rebbe, what large stones and impressive binyanim (*buildings*)!

² And Rebbe, Melech HaMoshiach said to him, Do you see these great binyanim? Not one even (*stone*) will be left resting on another even (*stone*). All will be thrown down!

³ And Rebbe, Melech HaMoshiach was sitting on the Mount of Olives opposite the Beis HaMikdash having a yechidus (*private meeting*) with Kefa and Ya'akov and Yochanan and Andrew.

⁴ Tell us when these things will be and what [will be] the ot (*sign*) when all these things are about to be consummated?

⁵ And Rebbe, Melech HaMoshiach began to say to them, Beware lest anyone deceive you.

‡ 12:42 These two coins were next to nothing in value, just a few cents.

⁶ For many will come in my name* saying I am [here]. And they will deceive many.†

⁷ But when you hear of wars and rumors of wars, do not be troubled. It is necessary for these things to occur, but it is not yet HaKetz (*the End*).‡

⁸ For there will be an intifada of ethnic group against ethnic group and malchut against malchut, there will be earthquakes in place after place, [and] there will be famines. These things are but the beginning of the Chevlei.§

⁹ But as for yourselves, take heed and be careful. For they will hand you over to the sanhedrin and in the shuls you will be beaten and before moshlim (*governors*) and melachim (*kings*) you will take your stand for the sake of me* as a solemn edut (*testimony*) to them.

¹⁰ And it is necessary that the Besuras HaGeulah first be proclaimed to all nations.

¹¹ And when they arraign you and hand you over for trial, do not be worried beforehand about what you might say; but whatever is given to you in that hour, this you shall say, for it is not you yourselves who are the ones speaking, but the Ruach Hakodesh.

¹² And ach will hand over ach to mavet, and Av [his] own yeled, and yeladim will rise up against horim (*parents*) and cause them to be condemned with onesh mavet (*the death penalty*).†

¹³ And everyone will hate you with sinas chi-

* **13:6** i.e., arrogating my title and authority as Rebbe, Melech HaMoshiach † **13:6** Jer 29:8 ‡ **13:7** of the Olam Haze § **13:8** Moshiach * **13:9** Moshiach † **13:12** Mic 7:6

nom (*baseless hatred*) because of my Name.‡ But the one having endured to HaKetz, this one will receive Yeshu'at Eloheinu.

¹⁴ And when you see the SHIKUTS MESHOMEM§(*the abomination of desolation, the abomination that causes desolation*) standing where it ought not — let the one reading this, take heed — then let the ones in Yehudah flee to the mountains.

¹⁵ And the one on the roof, let him not come down back inside, and let him not enter his bais to take anything away.

¹⁶ And the one in the sadeh (*field*) let him not turn back to get his kaftan.

¹⁷ And oy to the ones with child and the ones with nursing infants in those days.

¹⁸ But daven tefillos that it may not occur in khoref (*winter*).

¹⁹ For in those days will be Tzarah Gedolah (*Great Tribulation*) of such a kind as has not happened from [the] Reshit Yedei HaBriah (*Beginning of the Days of Creation*) which HASHEM created until now, and never again will be.*

²⁰ And unless HASHEM makes those yamim shortened, no one would be delivered in the Yeshu'at Eloheinu. But for the sake of the Bechirim, whom HASHEM chose, he shortened the yamim.

²¹ And, then, if someone says to you, Hinei! Here [is] the Rebbe, Melech HaMoshiach! Hinei! There! do not have emunah in what they say.

‡ 13:13 Yehoshua, Yeshua § 13:14 Dan 9:27; 11:31; 12:11

* 13:19 Dan 9:26; 12:1; Yoel 2:2

²² For meshichei sheker (*false moshiachs*) will arise, and neviei sheker (*false prophets*), and they will perform otot and moftim so as to deceive and lead astray, if possible, the Bechirim.†

²³ But you beware. I have forewarned you concerning all things.

²⁴ But after the Tzarah‡ of yamim hahem, the shemesh will be darkened, and the levanah will not give its ohr,

²⁵ And the kokhavim (*stars*) will be falling out of Shomayim, and the kochot (*powers*), the ones in Shomayim, will be shaken.§

²⁶ And then you will see the BAR ENOSH BA BAANANIM (*the Son of Man [Moshiach] coming in clouds*)* with gevurah rabbah (*great power*) and kavod (*glory*).

²⁷ And then he will send the malachim and he will gather together his Bechirim† from the four winds, from the ends (*extremities*) of haaretz to the ends (*extremities*) of Shomayim.‡

²⁸ And from the etz teenah (*fig tree*) learn the mashal: when by that time its branch has become tender and it puts forth the leaves, you have daas that Kayitz is near;

²⁹ So also you, when you see these things happening, have daas that it is near, at the doors.

³⁰ Omein, I say to you that by no means HaDor HaZeh passes away until all these things take place.§

† **13:22** Dt 13:6,7,11,14 ‡ **13:24** 13:19 § **13:25** Isa 13:10; 34:4; Ezek 32:7-8; Am 8:9; Yoel 3:3f * **13:26** Dan 7:13-14 † **13:27** 13:20

‡ **13:27** Zech 2:6 § **13:30** Mk 13:24; Mt 27:45

³¹ Shomayim and haaretz will pass away, but the devarim of me* will by no means pass away.†

³² But concerning HaYom HaHu or the shaah, no one has daas, neither the malachim in Shomayim nor HaBen, but only HaAv.

³³ Beware, stay shomer (*on guard*), for you do not have daas when the time is.

³⁴ It is like a man, when departing on a journey and leaving his bais (*house*) and, having put his avadim (*servants*) in charge, each with his assigned avodah (*work*), gives orders to the gatekeeper to be shomer.

³⁵ Therefore you be shomer, for you do not have daas when the Baal Bayit comes, either late in the yom or at chatzot halailah or at cockcrow or baboker,

³⁶ Lest having come PITOM (*suddenly*)‡ he finds you sleeping.

³⁷ And what I say to you, I say to all, be shomer.

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¹ Now it was two days before Pesach, the Chag HaMatzot. And the Rashei Hakohanim and the Sofrim were seeking how they might by ormah (*cunning*) do away with Rebbe, Melech HaMoshiach.

² For they were saying, Not at the Chag, for fear that a riot break out among the am haaretz.

³ And he was in Beit-Anyah at the bais of Shim'on the leper, reclining at tish, and an isha (*woman*) came, having an alabaster flask of costly

* 13:31 Rebbe, Melech HaMoshiach † 13:31 Isa 40:8 ‡ 13:36 Mal 3:1

perfume, pure nard, and having broken open the alabaster flask, she poured [it on] the head of Rebbe, Melech HaMoshiach.

⁴ Now some were there who in ka'as (*anger*) said to one another, For what reason has this waste of ointment taken place?

⁵ For this was able to be sold for more than three hundred denarii and to be given to the aniyim. And they were reproaching her.

⁶ But Rebbe, Melech HaMoshiach said, Leave her alone. Why are you bringing about difficulty for the isha? Has she not performed one of the Gemilut Chasadim on me?

⁷ For always the aniyim you have with you, and when you wish you are able to do ma'asim tovim for them, but me you do not always have.*

⁸ With what she had she did all she could. She prepared ahead of time to anoint my basar for the kevurah (*burial*).†

⁹ And, omein, I say to you, wherever the Besuras HaGeulah is proclaimed in kol haaretz, also what this isha did will be spoken in her memory.

¹⁰ And Yehudah from K'riot, one of the Shneym Asar, went to the Rashei Hakohanim in order that he might betray him to them.

¹¹ And there was chedvah (*joy, gaiety, rejoicing*) with the ones having heard and they gave the havtachah (*promise*) of a matnat kesef (*gift of money*) to Yehudah. And he was seeking how he might conveniently betray Rebbe, Melech HaMoshiach.

¹² And at the rishon of the Chag HaMatzot, when it was customary to prepare the Pesach Korban

* **14:7** Dt 15:11 † **14:8** Ps 16:9-10; Job 19:25-27; Isa 53:9

for mo'ed zevach, his talmidim say to him, Where do you wish us to go and make the preparations for you to conduct the Seder?‡

¹³ And Rebbe, Melech HaMoshiach sends two of his talmidim and he says to them, Go into the city, and you will meet a man carrying a jar of water; follow him;

¹⁴ And wherever he enters, tell the Baal Bayit that the Rebbe says, Where is my mekom linah where I can conduct the Pesach Seder with my talmidim?

¹⁵ And he will show you a large aliyyah having been furnished and ready. And there prepare for us.

¹⁶ And the talmidim went out and they came into the city and found things just as Rebbe, Melech HaMoshiach told them, and they made preparations for Pesach.

¹⁷ And erev having come, Rebbe, Melech HaMoshiach arrives with the Shneyim Asar.

¹⁸ And while they were at tish in a yechidus, reclining and eating, Rebbe, Melech HaMoshiach said, Omein, I say to you, that one of you will betray me, OKHEL LACHEMI (*the one eating my bread*).§

¹⁹ They began to have agmat nefesh (*grief*), and, one by one, to say to Rebbe, Melech HaMoshiach, Surely I am not the one?

²⁰ And Rebbe, Melech HaMoshiach said to them, It is one of the Shneyim Asar, the one dipping with me into the bowl.*

‡ 14:12 Ex 12:1-11; Dt 16:1-4 § 14:18 Ps 41:9 [10] * 14:20 Ex 12:8; Ps 41:9 [10]

21 For the Bar Enosh[†] goes just as it has been written concerning him,[‡] but woe to that man through whom the Bar Enosh is betrayed. [It would have been] better for him if that man had not been born.

22 And at[§] Seudah, while they were eating, Rebbe, Melech HaMoshiach, having taken the matzah, having made the HaMotzi, broke the middle matzah, giving the afikoman to Moshiaach's talmidim, and said, Take and eat, this is my BASAR.*

23 And having taken the Cup of Redemption [and] having made the bracha, he gave it to Moshiaach's talmidim, and everyone drank of it.

24 And Rebbe, Melech HaMoshiach said to them, HINEI DAHM HABRIT,[†] the dahm of me,[‡] which is being poured out lama'an RABBIM[§] (*for the sake of MANY*).

25 Omein, I say to you, that no longer will I by any means drink of the p'ri hagefen (*fruit of the vine*) until Yom HaHu when I drink it chadash (*new*) in the Malchut HASHEM.

26 And having sung the Hallel, they went out to the Mount of Olives.

27 And Rebbe, Melech HaMoshiach says to them, All of you will fall away, for it has been written, I will strike down ES HAROEH UTEFUTEN HATZON (*the Shepherd and the sheep will be scattered*).*

28 But after I am made to stand up alive in the Techiyas HaMoshiach, I will go before you into the

† 14:21 Moshiaach, Dan 7:13 14 ‡ 14:21 Isa 53:3; Dan 9:26; Zech 12:10 § 14:22 Moshiaach's * 14:22 Ex 12:8 † 14:24 Ex 24:8
‡ 14:24 Moshiaach, see Isa 53:7 § 14:24 Isa 53:11 * 14:27 Zech 13:7

Galil.

²⁹ But Shim'on Kefa said to him, Even if everyone will fall away, yet I will not.

³⁰ And he says to him, Omein, I say to you, that you today, balailah hazeh (*during this night*) before the tarnegol crows twice, you will make hakhchashah (*denial*) of me shalosh pe'amim (*three times*).

³¹ But Kefa kept saying with vehemence, If it is necessary for me to die al kiddush ha-Shem for you, by no means will I make hakhchashah of you. And so also everyone declared.

³² And they come to a place of which the name [was] Gat-Shmanim and Rebbe, Melech HaMoshiach says to his talmidim, Sit down here while I daven.

³³ And he takes Kefa and Ya'akov and Yochanan with him and he began to be distressed and to be troubled.

³⁴ And Rebbe, Melech HaMoshiach says to them, My agmat nefesh (*grief*) is great, even to the point of mavet (*death*). Remain here and stay awake and shomer (*on guard*).

³⁵ And having gone forth a little, he was falling on the ground and was davening that, if it is possible, this shaah (*hour*) might pass from him.

³⁶ And Rebbe, Melech HaMoshiach was saying, Abba, Avi, all things [are] possible for you. Take away this KOS[†] from me. But not what I will, but what you [will].

³⁷ And he comes and finds them sleeping, and he says to Shim'on Kefa, Are you sleeping? Did

[†] 14:36 Isa 51:17; 53:12

you not have chozek (*strength*) to stay awake one hour?

³⁸ Stay shomer and daven that you may not enter into nisayon (*trial, temptation*). Indeed the ruach ready but the basar [is] weak.

³⁹ And again he went away and davened the same devarim (*words*) as before.‡

⁴⁰ And once again he came and found them sleeping, for their eyes were falling shut, and they did not have daas of what they might answer him.

⁴¹ And he comes the shlishit (*third*) time and says to them, Sleep [for] the remainder and take your rest. It is enough. The shaah (*hour*) has come. Hinei, the Bar Enosh§ is betrayed into the hands of chote'im (*sinners*).

⁴² Get up, let us go. Hinei, the one betraying me has drawn near.

⁴³ And, ofen ort, bishas maise (*at the same time*) Rebbe, Melech HaMoshiach is speaking, Yehudah arrives, one of the Shneym Asar, and with him a crowd with swords and clubs with Rashei Hako-hanim and the Sofrim and the Zekenim.

⁴⁴ Now the one betraying Rebbe, Melech HaMoshiach had given a signal to them, saying, Whomever I may give the neshikah (*kiss*), he is [the one], chap (*seize*) him! And lead [him] away under guard.

⁴⁵ And when he came, he ofen ort approached Rebbe, Melech HaMoshiach and says, Rebbe. And he gave him the neshikah (*kiss*).

⁴⁶ And they laid their hands on Rebbe, Melech HaMoshiach and arrested him.

‡ 14:39 14:36 § 14:41 Moshiach

⁴⁷ But one of those standing by drew his cherev and struck the servant of the Kohen Gadol and cut off his ear.

⁴⁸ And Rebbe, Melech HaMoshiach answered and said to them, Do you come out with swords and clubs as against a shoded (*robber*) to arrest me?

⁴⁹ Every day I was with you in the Beis HaMikdash teaching Torah and you did not arrest me; but let the Kitvei Hakodesh be fulfilled.*

⁵⁰ And, having left Rebbe, Melech HaMoshiach, everyone fled.

⁵¹ And a certain bocher was following along with Rebbe, Melech HaMoshiach, and the bocher was wearing nothing but a linen garment around his naked body, and they seized the bocher.

⁵² But the bocher ran away naked, leaving the linen garment behind.

⁵³ And they led away Rebbe, Melech HaMoshiach to the Kohen Gadol. And all the Rashei Hakohanim and the Zekenim and the Sofrim were assembled.

⁵⁴ And Shim'on Kefa from a distance followed Rebbe, Melech HaMoshiach right into the courtyard of the Kohen Gadol. And Kefa was sitting together with the servants and warming himself near the ohr of the hadlakah (*bonfire*).

⁵⁵ And the Rashei Hakohanim and [the] whole Sanhedrin were seeking edut against Rebbe, Melech HaMoshiach in order to have him under the onesh mavet, and they were not finding any.

⁵⁶ For many gave edut sheker against Rebbe, Melech HaMoshiach, and the eduyot were not in

* **14:49** Isa 53:7-12

agreement.

⁵⁷ And some, taking the stand, were giving edut sheker (*false testimony*) against him:

⁵⁸ We heard him saying, I will bring churban to this Beis HaMikdash made with human hands, and, after shlosa yamim, another, not made with hands, I will build.

⁵⁹ So their eduyot were not in agreement.

⁶⁰ And having stood up in their midst, the Kohen Gadol questioned Rebbe, Melech HaMoshiach, saying, Do you not answer anything to what these bear solemn edut (*testimony*) against you?

⁶¹ But Rebbe, Melech HaMoshiach was silent and did not answer anything.[†] Again the Kohen Gadol was questioning him and says to him, Are you the Rebbe, Melech HaMoshiach, HaBen Hamevorakh?

⁶² And Rebbe, Melech HaMoshiach said, Ani hu, and you will see the BAR ENOSH[‡] YOSHEV LIMIN HaGevurah[§] UVA IM ANENEI HASHOMAYIM (*the Bar Enosh [Moshiach] sitting at the right hand of power and coming with the clouds of heaven*).

⁶³ And the Kohen Gadol, making the keriah (*ritual tearing*) of his tunic, says, What further need do we have of edim (*witnesses*)?^{*}

⁶⁴ You heard him commit Chillul HASHEM gidduf (*blasphemy*). How does it seem to you? And they all condemned Rebbe, Melech HaMoshiach to be deserving of mishpat mavet.[†]

⁶⁵ And some began to spit on him and to cover his face and to strike him and to say to him, Let's

[†] **14:61** Isa 53:7-8 [‡] **14:62** Dan 7:13-14 [§] **14:62** Ps 110:1

^{*} **14:63** Lv 10:6; 21:10; 24:16; Num 14:6 [†] **14:64** Lv 24:16

hear a dvar nevuah (*word of prophecy*)! And the shomrim (*guards*) took custody of him by slapping Rebbe, Melech HaMoshiach.

⁶⁶ And Shim'on Kefa being below in the courtyard, one of the maids of the Kohen Gadol comes by.

⁶⁷ And having seen Kefa warming himself, having looked him over, she says, You also were with the one from Natzeret, Yehoshua!

⁶⁸ But he denied [it], saying, I do not have daas (*knowledge*) or binah (*understanding*) of what you are saying. And he walked away and went outside into the entryway. And a tarnegol crowed.

⁶⁹ And the maid, having seen him, began again to say to the ones standing by, This is one of them!

⁷⁰ But again he made hakhchashah (*denial*). And after a little [while], again the ones having stood by were saying to Kefa, You are one of them, for indeed you are a Gelili (*inhabitant of the Galil*).

⁷¹ And Kefa began to speak a klalah (*curse*) and to swear, I do not have daas of this man I don't know the one of whom you speak!

⁷² And ofen ort for a second time, a tarnegol crowed. And then Kefa remembered the dvar that Rebbe, Melech HaMoshiach had spoken to him, Before a tarnegol crows twice, shalosh pe'amim (*three times*) you will make hakhchashah (*denial*) of me.‡ And having broken down, Kefa was weeping.

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¹ And as soon as it was boker, the Rashei Hako-

‡ 14:72 Mk 14:30

hanim (*the Chief Priests*) with the Zekenim and Sofrim (*Scribes*) and [the] whole Sanhedrin, having performed the akedah (*binding*) of Rebbe, Melech HaMoshiach, led [him] away and handed [him] over to Pilate.*

² And Pilate questioned Rebbe, Melech HaMoshiach, Are you the Melech HaYehudim? And, in reply, he says, You say so.

³ And the Rashei Hakohanim were accusing Rebbe, Melech HaMoshiach [of] many things.

⁴ And Pilate again questioned him, saying, Do you not answer anything? Look how many things they accuse you [of].

⁵ But Rebbe, Melech HaMoshiach no longer answered anything, so Pilate was astounded.†

⁶ Now [at] every Chag he was releasing to them one prisoner for whom they were making bakosha (*request*).

⁷ Now there was the one being called Bar-Abba, who had been imprisoned with his fellow insurrectionists and who, at the time of the Mered (*Revolt, Uprising*), had committed retzach (*murder*).

⁸ So the crowd came and began to ask Pilate to do for them just as in the past was his custom.

⁹ But Pilate answered them, saying, Do you wish [that] I should release to you the Melech HaYehudim?

¹⁰ For Pilate knew that because of kinah (*envy*) the Rashei Hakohanim had handed him over to him.

¹¹ But the Rashei Hakohanim incited the crowd that Pilate should instead release Bar-Abba to

* 15:1 Gn 22:9 † 15:5 Isa 53:7

them.

¹² But Pilate, in reply again, was saying to them, What then do you wish [that] I should do with the one whom you call the Melech HaYehudim?

¹³ And again they cried out, Let him be talui al HaEtz (*being hanged on the Tree*)!‡

¹⁴ But Pilate was saying to them, Why? What ra'ah has he committed? But they all the more cried out, Let him be talui al HaEtz (*being hanged on the Tree*)!§

¹⁵ So Pilate, desiring to placate the crowd, released to them Bar-Abba, and handed over Rebbe, Melech HaMoshiach to be scourged* and to be talui al HaEtz†(*to be hanged on the Tree*).

¹⁶ And the chaiyalim (*soldiers*) led away Rebbe, Melech HaMoshiach into the courtyard, which is [the] Praetorium, the governor's headquarters, and they called together [the] whole cohort.

¹⁷ And they clothe him in [royal] purple and place upon him a keter (*crown*) of thorns that they had woven together.

¹⁸ And they began to greet him, Hail, Melech HaYehudim!

¹⁹ And they were striking him [on] the rosh with a staff and they were spitting on him and bending their knees and bowing down before him.‡

²⁰ After mocking him, they stripped him of [royal] purple and clothed him in his garments. And they lead him out that they might make him be talui al HaEtz (*being hanged on the Tree*).§

‡ 15:13 Dt 21:23 § 15:14 Dt 21:23 * 15:15 with the flagellum

† 15:15 Dt 21:23 ‡ 15:19 Ps 22:8,17 § 15:20 Dt 21:23

²¹ And a certain Shim'on from Cyrene was passing by, who was coming in from [the] countryside. He was the father of Alexander and Rufus. The chaiyalim (*soldiers*) requisition him in order that he carry Moshiach's Etz.*

²² And they bring Rebbe, Melech HaMoshiach to a place called Gulgolta, which means, being translated, Place of the Skull.

²³ And they were giving to him yayin having been mixed with myrrh, but this one did not take it.†

²⁴ And they hanged Rebbe, Melech HaMoshiach on HaEtz and YICHALLEKU VEGADAI (*they divide the garments*) of Rebbe, Melech HaMoshiach, and VAPPILU GORAL (*they cast lots*) for them, to decide what each might take.‡

²⁵ Now it was [the] third hour when they nailed and hanged Rebbe, Melech HaMoshiach on HAETZ.§

²⁶ And the inscription of the charge against him was inscribed above his rosh, MELECH HAYEHUDIM.

²⁷ And with him they also nailed, each to his own etz, shnei shodedim, one on [the] right, one on [the] left of him. [

²⁸ And the Kitvei Hakodesh was fulfilled, VES POSHEIM NIMNAH (*and with lawless persons he was numbered*).]

²⁹ And the ones passing by were reviling him and shaking their heads and saying, Ha! The one bringing churban on the Beis HaMikdash and

* **15:21** Dt 21:23; Isa 53:4-5 † **15:23** Ps 69:21 [22]; Prov 31:6

‡ **15:24** Ps 22:18 [19] § **15:25** Dt 21:23

rebuilding [it] in shlosa yamim,*

³⁰ Save yourself! Come down from the etz!

³¹ Likewise, also, the Rashei Hakohanim with the Sofrim were also mocking him, saying, He saved others, but himself he is not able to save.†

³² Let the Moshiach, let Rebbe Melech HaMoshiach of Yisroel, let [him] come down now from the etz, in order that we may see and have emunah! And the ones having been hanged on the etz on either side of him were reproaching him.‡

³³ And when the sixth hour came,§ it became choshech over kol haaretz until [the] ninth hour.*

³⁴ And at the ninth hour, he cried out in a kol gadol (*loud voice*), Eloi, Eloi lamah sabachthani? — which means, being translated, ELI ELI LAMAH AZAVTANI? (*My G-d, my G-d, why have you forsaken me?*)†

³⁵ And some of the ones having been standing nearby and having heard, were saying, Hinei! He calls for Eliyahu HaNavi!

³⁶ And someone having run and having filled a sponge with CHOMETZ‡(*vinegar*), and having placed it on a staff, gave a drink to him, saying, Leave him alone. Let us see if Eliyahu Hanavi comes to take him down.

³⁷ And Rebbe, Melech HaMoshiach, having uttered a kol gadol (*loud voice*) and having breathed his last, expired.

³⁸ And the Parochet in the Heikhal was torn in two from top to bottom.

* 15:29 Ps 22:7; 109:25 † 15:31 Ps 22:7 ‡ 15:32 Mk 8:31

§ 15:33 high noon * 15:33 Am 8:9 † 15:34 Ps 22:1 ‡ 15:36 Ps 69:21

³⁹ And the centurion, having stood nearby opposite him, and having seen that he expired this way, said Beemes (*actually, in truth*), this man was the Ben HaElohim!

⁴⁰ And there were also nashim (*women*) looking on from a distance, among whom [were] Miryam from Magdala, and Miryam the Em of the younger Ya'akov and of Yosi, and Shlomit. §

⁴¹ They were with Rebbe, Melech HaMoshiach in the Galil and they had been following him* and serving him, and there were many other Jewish women who, with Rebbe Melech HaMoshiach, had made their aliyah leregel (*pilgrimage*) up to Yerushalayim.

⁴² And already, erev (*evening*) fast approaching, vibahlt (*since*) it was Preparation Day, which is the day before Shabbos,

⁴³ Yosef of Ramatayim, a member of the Sanhedrin and a man of chashivut (*prominence*) there, a man who was also himself looking forward to the Malchut HASHEM, had the bold chozek to go into Pilate and ask for the gufat Yehoshua.

⁴⁴ And Pilate was amazed that Rebbe, Melech HaMoshiach was already niftar (*deceased*), and Pilate summoned the centurion to question him whether Yehoshua was niftar already.

⁴⁵ And having found out from the centurion, he gave the geviyah (*body*) to Yosef. †

⁴⁶ And having bought linen cloth tachrichim (*shrouds*) and having taken Rebbe, Melech HaMoshiach down, he wrapped him in the

§ 15:40 Ps 38:11 * 15:41 as talmidat † 15:45 Gn 47:18

tachrichim (*shrouds*) and placed him in a kever which had been cut from rock, and he rolled a stone against the entrance of the kever.

⁴⁷ And Miryam of Magdala and Miryam the Em of Yosi were observing[‡] of where Rebbe, Melech HaMoshiach had been laid.

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¹ And when Shabbos had ended, Miryam of Magdala and Miryam Em of Ya'akov, and Shlomit bought spices in order that they might go and anoint him.

² And at Shachrit on Yom Rishon, the first day of the shavua (*week*), the shemesh (*sun*) just coming up, they come to the kever.

³ And they were saying to themselves, Who will roll away the stone for us from the entrance of the kever?

⁴ And having looked up they observe that the stone, which was extremely large, had already been rolled aside!

⁵ And having entered into the kever, they saw a young man enrobed in white, sitting on the right side, and they were shocked with astonishment.

⁶ But he says to them, Do not be alarmed. You seek Yehoshua/Yeshua from Natzeret, who has been made talui al HaEtz (*being hanged on the Tree*). He has been made to stand up alive. He is not here. Hinei the place where they laid him.

⁷ But go tell his talmidim and Kefa that he goes before you into the Galil. There you will see him, just as he told you.*

[‡] 15:47 T.N. as chevra kadisha shomrim eye-witnesses
Mt 26:32

* 16:7

⁸ And having gone out, they fled from the kever, and trembling and amazement seized them. And they told no one anything, for they were afraid.

⁹ †And now after Rebbe, Melech HaMoshiach stood up alive early on Yom Rishon he appeared rishonah (*first*) to Miryam of Magdala, from whom he had cast out shiva shedim.

¹⁰ She went out and announced to the ones who had been with Rebbe, Melech HaMoshiach while they were in avelut (*mourning*) and weeping.

¹¹ And those who heard that Rebbe, Melech HaMoshiach lives and he was seen by her, refused to have emunah.

¹² And after these things, Rebbe, Melech HaMoshiach appeared in another form to two of them walking along into the country.

¹³ And those went and reported to the rest, but the rest did not have emunah either.

¹⁴ But later Rebbe, Melech HaMoshiach appeared to the Achad Asar (*The Eleven*), themselves reclining at tish, and Rebbe, Melech HaMoshiach reproached them for their lack of emunah and the KESHI‡(*stubbornness, hardness*) of their levavot (*hearts*), because they had not believed those who saw Rebbe, Melech HaMoshiach after he had been made to stand up alive.

¹⁵ And Rebbe, Melech HaMoshiach said to them, Go into kol haOlam (*all the World*), and proclaim

† **16:9** The following verses are an integral portion of the inspired record delivered from early times to the Kehillah of HASHEM and should be feared as the canonical, inspired and inerrant Word of G-d. ‡ **16:14** Dt 9:27

the Besuras haGeulah to all HaBriah (*the Creation*).

¹⁶ The one having had emunah (*faith*) and having submitted to a tevilah of teshuva (*immersion of repentance*) will be delivered in the Yeshu'at Eloheinu (*Salvation of our G-d*), but the one not having emunah will come under the gezar din (*verdict*) of harshaah (*condemnation as guilty*).

¹⁷ And these otot (*signs*) will accompany those that have emunah. BiShmi (*In my Name*) they will cast out shedim (*demons*); they will speak with leshonot chadashot§(*new tongues*);

¹⁸ And with their hands they will pick up nechashim* (*snakes*); and, if any deadly poison they drink, it will in no way harm them; upon [the] cholim (*sick people*) they will lay their hands and they will bring them refuah.

¹⁹ And then Adoneinu Yehoshua, after speaking to them, was taken up into Shomayim V'YASHAV LIMIN HASHEM (*and sat down at the right hand of HASHEM*).[†]

²⁰ And those having gone forth preached the Hachrazah (*Proclamation, Kerygma*) everywhere, [while] Adonoi was working with them, confirming the Besuras HaGeulah through the accompanying otot (*signs*). Omein.

§ 16:17 Ac 2:4; 10:45-46 * 16:18 Ac 28:3-5 † 16:19 Ps 110:1

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