

The Hebrew Gospel of Luke

הבשורה על פי לוקא

A transcript + translation of authentic Hebrew
manuscripts of the Gospel of Luke.

Critical edition, based on the following Hebrew
Mss.: Vatican Ebr. 100; JTS Breslau 233;
St. Petersburg A 207; NLI Heb. 8°751.

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Attribution should include the following information:

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We give all honor to Yahweh through Yeshua the Messiah!

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Page iv shows a folio from one of the authentic Hebrew manuscripts of the Gospel of Luke (Jewish Theological Seminary in Breslau, ms. 233, folio 126v). This image contains Luke 17:29-19:48 (Hebrew chapter division differs, see p. 9 for more information).

The current edition of the Hebrew Gospel of Luke is based on four Hebrew manuscripts from two separate lines of transmission within the same authentic textual tradition. We are very grateful to Yahweh for preserving these manuscripts and for providing public access to them. The combined witness of these four Hebrew manuscripts has made it possible to produce an accurate and reliable transcript and translation. Refer to pp. 1-4 for more information about the various Hebrew manuscripts and their intertextual relationship.

Visit our website HebrewGospels.com to access:

- Digital photos of manuscripts A, B, C and D.
- In-depth videos on the Hebrew Gospel of Luke.
- Translations of other authentic Hebrew NT books.
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Footnote Symbols and Abbreviations

The following list is not exhaustive, but includes important abbreviations and symbols that readers might find useful.

“ ”	Double quotation marks are used for direct quotations, literal meanings, non-paraphrase alternative translations, etc.
‘ ’	Single quotation marks are used for quotes within quotes, alternative translations which are paraphrased, or transliterated words, etc.
E.g.	For example
Ed.	Edition or editor(s)
Ibid.	Same as previous reference
I.e.	That is
Lit.	Literally
Ms(s).	Manuscript(s)
MT	Masoretic Text (O.T.) or Majority Text (N.T.)
Pl.	Plural
P(p).	Page(s)
V.	Verse(s)
Vol.	Volume number
Vs.	Versus

Hebrew Transliteration Key

The transliteration of Hebrew words used in this book follows a simplified system which does not show all details of pronunciation. However, the following explanations will help the reader to pronounce the transliterated Hebrew words with reasonable accuracy.

- '** Used to transliterate the Hebrew letters Ayin and Aleph. Simply start a new syllable when you see this symbol, e.g. 'Micha'el' is pronounced as 'Micha-el.'
- a** Pronounced like the 'a' in 'father', but shorter. Similar to the 'u' in 'up' or 'under.'
- b** As in English.
- ch** Not pronounced as in English, but with a guttural sound as in the names 'Bach' or 'Lachlan.'
- d** As in English.
- e** Pronounced like the 'e' in 'egg' (sometimes also pronounced like the 'e' in 'cafe').
- ei** Similar to the 'ei' in 'eight.'
- g** Pronounced like the 'g' in 'go.'
- h** Pronounced like the 'h' in 'house' at the start or in the middle of a word, but usually silent at the end of a word.
- i** Pronounced like the 'i' in 'is,' or longer (like the 'ee' in 'bee').
- k** As in English.
- l** As in English.

m	As in English.
n	As in English.
o	Pronounced like the 'o' in 'or.'
p	As in English.
ph	As in English (also commonly transliterated as 'f').
q	Guttural 'k' sound (though commonly pronounced like the English 'k').
r	Rolled 'r' as pronounced in Spanish, but may also be pronounced more gutturally as in French.
s	As in English.
sh	As in English.
t	As in English.
ts	Pronounced like the 'ts' in 'pants.'
u	Pronounced like the 'ui' in 'fruit.'
v	As in English.
w	As in English.
y	Pronounced like the 'y' in 'yes.'
z	As in English.

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About the Hebrew Manuscripts

The Sephardic Hebrew Gospels are currently attested in four Hebrew manuscripts: Vatican Ebr. 100 contains all four gospels in the Sephardic version, while Breslau 233, St. Petersburg A 207, and NLI 8°751 contain Mark, Luke and John in the Sephardic version, accompanied by a Shem Tov Matthew. Despite some variation, the Sephardic Hebrew Gospels contained in all four these manuscripts preserve primarily the same textual tradition, which is distinctly different from all other known Hebrew manuscripts.^a

The four manuscripts are from various locations, well spread out across the ancient world, showing how widely the Hebrew Gospels were known formerly.^b

The amount of evidence of authenticity in the Sephardic Hebrew manuscripts is very extensive. Discussions on Hebrew wordplay and keyword connections; agreements with the Old Greek, Old Latin and Old Syriac Gospels; and multiple examples of mistranslation in the Greek version will be included in a future update to this book.

Ms. A: Vatican Ebr. 100

This manuscript was chosen as the main and most important witness (ms. A) for the Sephardic Hebrew Gospel of Luke. It contains the entire gospel narrative, whereas more than a chapter of text is lacking in the other three manuscripts (probably due to a lost page in an earlier copy).

^a Numerous examples are to be discussed in the “Evidence of Authenticity” section in a future update to this book.

^b For more information, see HebrewGospels.com/manuscripts-update.

Ms. A was written in the late 1400's, in a Byzantine script.^a It was clearly written by a Messianic Jewish scribe,^b not by a Christian nor by a Jewish polemical writer.^c

Unfortunately, the Gospel of Luke in ms. A was written with more haste and slightly less care than the other three gospels.^d Thus, the witnesses of manuscripts B, C, and D are very important for obtaining an accurate transcript and translation.

Ms. B: JTS Breslau 233

The Breslau manuscript^e was chosen as the second most important manuscript witness for the Hebrew Gospel of Luke. Unfortunately, more than a chapter was omitted by the scribe, likely due to a missing folio in an earlier manuscript being copied.^f Apart from the missing section, ms. B is an accurate copy, carefully written and mostly unmodified by the scribe.^g

Ironically, ms. B is largely a copy of Shem Tov's polemic book 'Even Bochan,' but although Shem Tov originally only included the Gospel of Matthew in his book, it was somehow decided to add the other three Gospels in this particular manuscript. As it turned out, they were copied from the extant Sephardic version.

^a Although the script is Byzantine, spellings in the ms. indicate a close connection to Sepharad.

^b Probably written by one person only, though it is not entirely impossible that a team of scribes with the same training could have produced the ms.

^c The scribe frequently referred to Yeshua the Messiah, even when the Greek version does not. Also, the text is free from anti-missionary objections (unlike the Shem Tov version of Matthew).

^d For more information, see HebrewGospels.com/videos-luke/1.

^e Cataloged as ms. 233 in Weinryb, *Catalogue of the Hebrew Manuscripts in the Library of the Juedisch-theologisches Seminar in Breslau*, Wiesbaden, 1965. Also cataloged as ms. 59b in B. Zuckermann, *Katalog der Seminar Bibliothek*, Breslau 1870.

^f The scribe left an open space in the manuscript, showing that this was not an accidental omission, but rather due to a lost page in an earlier copy.

^g Contrast ms. C discussed below.

Although the Gospels of Mark, Luke and John are contained in this volume of Even Bochan, it must be noted that they did not form part of the text prepared by Shem Tov. Unlike the Shem Tov Matthew (which is filled with numerous objections between sections of the Gospel) the text of Mark, Luke and John flows uninterrupted by comments,^a and also acknowledges Yeshua as Messiah from the authors' perspective.^b

It is noteworthy that ms. B derives from a separate line of transmission compared to ms. A. It was not copied from ms. A, nor from a close ancestor or successor of ms. A.^c

Thus, with the combined witness of mss. A and B we can ensure a text which is virtually free from copyist mistakes without the need to rely on conjectures, and the original readings can confidently be reclaimed wherever one of the mss. may have been conformed to other traditions.

Ms. C: Saint Petersburg A 207

This manuscript was copied directly from JTS Breslau 233 (ms. B), and the contents of the two manuscripts are very similar. However, ms. C was copied by a scribe who was more focused on appearance than accuracy.

Ms. C was written in the 1600's in a Sephardic hand. Unlike mss. A and B, it contains many copyist mistakes and spelling errors, as well as intentional changes; e.g. changing the word order simply to ensure that the text neatly fits into the manuscript lines, as well as changes which

^a A few comments were added in the margin, but not in the main text – contrary to the system used by Shem Tov.

^b Although mss. B & C use the word Mashiach less frequently than ms. A, there was no attempt to completely remove the places in which Yeshua is acknowledged as Mashiach by the author. See e.g. Luke 4:13 (ms. A & B), 4:41b (mss. A, B & C), 8:53 (mss. A, B & C). In contrast, the Shem Tov version of Matthew (as part of an anti-missionary book) omits every instance where **the writer** Matthew himself calls Yeshua the Messiah. In the Greek version of Matthew, the author refers to Yeshua as the Messiah in: Mat. 1:1,17,18, 11:2. The Shem Tov Matthew **never once** refers to Yeshua as the Messiah **from the author's own perspective**.

^c For more information, see HebrewGospels.com/manuscripts-update.

simplify the text. (However, take note that many of these mistakes were afterwards corrected by a proofreader.)

Ms. D: National Library of Israel Hebrew Ms. 8°751

Ms. D was also copied directly from ms. B, and thus shares a very similar text with ms. B, although it occasionally harmonizes the text to match the mainstream traditions preserved by the Greek, Aramaic and/or Latin versions.

Ms. D was copied around the year 1900, in a cursive Ashkenazi script. Nevertheless, ms. D is a good example to demonstrate that the oldest mss. are not always the best. Although ms. D is not even 150 years old, it is typically more accurate than ms. C which is more than 300 years old!

The main use of ms. D was to ascertain the original readings of ms. B in places where the text has been damaged before being digitized in recent years.

In conclusion, the multiple Hebrew manuscript copies affirm the authenticity and validity of the Hebrew tradition, and helped greatly to produce an accurate transcript and translation.

About the Transcript

The Hebrew transcript of Luke is based on all four Hebrew manuscripts described above,^a with the primary source being ms. A (Vatican Ebr. 100), folios 74r-117v. The initial transcript (based solely on ms. A) was carefully compared with mss. B (folios 122r-128r) and C (folios 73r-84r); but ms. D (folios 294r-335r) was only consulted when deemed necessary. When it was clear that ms. A has a scribal mistake, it was corrected from mss. B and C. We have also adopted the readings of mss. B and/or C whenever it was clear that they preserved a better text than ms. A. In cases of doubt, the reading of A was retained in the main text and that of B and/or C was

^a To view digital photos of the applicable folios of manuscripts A, B, C, and D, refer to HebrewGospels.com/luke.

placed in a footnote. Other textual differences are also indicated in footnotes in the critical apparatus.

If a footnote refers to a single word in the main text, a simple superscript letter will link the applicable word to the footnote. However, if a footnote refers to a phrase, two superscripted letters will be placed in the main text, to identify the section of text to which the footnote pertains. Some practical examples may help to clarify how to interpret these notes in the critical apparatus:

Replacement word(s): If e.g. the word “שמו” is marked with a superscript “b,” and the corresponding footnote reads “^b B & C “ששמו” – it means that Hebrew mss. B and C read “ששמו” instead of “שמו”.^a However, if e.g. the phrase “אבל מלאך” is marked with a superscripted “k” on both sides, and the corresponding footnote reads “^{k-k} B & C “ומלאך” – it indicates that Hebrew manuscripts B and C read “ומלאך” instead of the phrase “אבל מלאך”.^b (Sometimes variants for individual words are also noted within a phrase which is marked with two footnote markers. In such cases, attention should be paid to the footnote symbols to ensure that the correct note is read with the appropriate word or phrase.)^c

Additions: If the footnote does not indicate a replacement for the main text, but an addition, it is specified in the footnote text. E.g. “B & C add “הקדש”” means that Hebrew manuscripts B and C insert the specified word “הקדש” at the position indicated by the footnote marker.^d (If the footnote marker is placed at the end of the word, the addition follows the applicable word, however if the footnote marker is placed at the start of a word in the main

^a See Luke 1:5.

^b See Luke 1:11.

^c See Luke 1:22. Footnote s-s pertains to the phrase “בסימנין מראה להם ועמד אלם”. Footnote q pertains to “להם”, and footnote r to “ועמד” (both words within the above-mentioned phrase).

^d See Luke 1:17, footnote a.

text, the addition precedes^a the applicable word.) The addition of a phrase is also indicated in the same way.

Omissions: If e.g. the word “היה” is marked with a single superscript “o” and the footnote reads “^o B & C omit” – it means that Hebrew manuscripts B and C omit the single word indicated by the footnote marker.^b However, if e.g. the phrase “עומד במדברות” is marked with the same superscript letter on both sides, and the footnote reads “^o B & C omit” – it means that Hebrew manuscripts B and C omit the entire phrase specified by the footnote markers.^c

Transpositions: To avoid potential misunderstandings, the footnotes for transpositions are structured as follows: If one or more of the manuscripts move a word or phrase forward (in comparison to the main text), the footnote reads e.g. “B & C place this word **after** “ונאספו””.^d Conversely, if one or more of the witnesses move a word or phrase backward (compared to the main text), the footnote reads e.g. “B & C place this word **before** “שמח””.^e

Important: All the individual readings of the mss. are only specified if deemed necessary. Typically, the footnotes only specify the differences, while agreement between the main text and the remaining manuscripts may be ‘inferred from silence.’^f E.g. “B & C “ששניהם”” means that the main text “ושניהם” follows ms. A.^g Furthermore, “A “הלכה”” indicates that the main text

^a See Luke 1:43, footnote p.

^b See Luke 1:12.

^c See Luke 1:80.

^d See Luke 1:58, footnote l.

^e See Luke 1:44, footnote r.

^f Take note that this is only true for mss. A, B and C. Readings from ms. D, on the other hand, were only taken into account when deemed necessary, and thus readings from ms. D cannot be inferred from silence.

^g See Luke 1:7, footnote c.

“והלכה” is supported by mss. B and C,^a while “C “העליון”” means that the main text “עליון” is supported by mss. A and B,^b etc.

Take note that a single footnote may include multiple types of differences: replacement words, additions, omissions, etc. – provided that each piece of information is applicable to the word or phrase specified by the footnote marker(s).

The following standardizations and corrections were made in the Hebrew transcript:

- Vowel points were added to every word in the Hebrew text to accommodate easier reading. The vowel points in the transcript were determined by considering the context; vowel letters in the Hebrew manuscripts; and traditional pronunciation.^c
- Pausal dots are used variously in the Hebrew manuscripts to help divide the text into phrases or sentences, similar to commas and periods in English. The transcript reproduces these pausal dots,^d

^a See Luke 1:39, footnote g.

^b See Luke 1:32, footnote h.

^c Except for the Creator’s name which was provided with its true vowels and not with traditional replacement vowels. (See HebrewGospels.com/yhwh for more information.) The main source used to determine the traditional pronunciation of Hebrew words is the Masoretic Text. However, other traditional Jewish Hebrew sources were also consulted, e.g. the Mishnah, vowel-pointed Hebrew fragments of Ben Sira, and the Hebrew Midrashim.

^d In some cases, dots or // marks were used to fill up the empty space at the end of a line in the ms., and make no sense when interpreted as pausal markers. These are omitted from the transcript. Furthermore, if any pausal dot in ms. A does not make sense in context, and is also absent from mss. B and C, it is omitted in the transcript.

mostly based on ms. A.^a However, the different types of pausal markers are simplified to one type only – a single upper dot.^b

- As far as possible, the vowel points in the transcript follow the vowel letters which are present in the Hebrew manuscripts. This includes 'pausal'-like pronunciations in various places throughout the text, and also using vowel points which match the full spellings (rather than deleting vowel letters or leaving them obsolete).^c
- The accentuation of verses was not considered with regards to the use of 'Dagesh' or 'pausal' forms. Thus, a 'Begadkephat' (בגדכפת) letter will always have a 'Dagesh' at the beginning of a word, and 'pausal' pronunciations (with special vowel points) are only used when explicitly indicated by vowel letters.^d However, quotes from the Tanach (Hebrew 'Old Testament') are pointed according to the Masoretic Text, (unless vowel letters in the Hebrew manuscripts indicate otherwise).

^a Mss. B and C employ these pausal dots less frequently than ms. A. However, occasionally a pausal dot found in B and/or C (but absent in ms. A) was added to the transcript. Most differences between the manuscripts with regards to pausal dots were ignored, and will only be noted in the critical apparatus if necessary (e.g. if it affects the meaning of the sentence or helps to understand how a variant originated).

^b The different types of pausal dots are quite randomly interchanged in ms. A. The 'Soph Pasuq' (semi-colon-like pausal marker, used in mss. of the Tanach only at the end of each verse) and double upper pausal dots are not exclusively used for stronger pauses, compared to the single upper dot. Thus, they were all treated as equivalent in the transcript. In ms. B, the 'Soph Pasuq' sign is not used. A single pausal dot is used regularly throughout the text. At the end of some chapters a double upper pausal dot is used instead of a single upper dot. Ms. C likewise employs a single pausal dot throughout the text, but places // at the end of most chapters.

^c For example, "יכולו" is pointed "יְכוּלוּ" and not "יְכוֹלוּ"; "מקובל" is pointed "מְקוּבָּל" and not "מְקוֹבָּל", etc.

^d E.g. "תִּעְמֹדוּ" (Luke 9:4).

- All abbreviations in the Hebrew manuscripts were spelled out for easier reading.^a If the exact meaning (or intended spelling) of an abbreviation is ambiguous, the Hebrew abbreviation found in the manuscript(s) will be given in a footnote.
- Abbreviations for the Tetragrammaton (e.g. "ה", "הש", etc.) were replaced with the full name "יהוה".
- Book heading and chapter headings were standardized.^b
- Verse numbers were added for easy navigation. Verse numbers are absent in manuscripts A, B and C, and sentences often flow across modern verse divisions. However, the section breaks in the manuscripts generally agree with the standard division into chapters.^c
- Certain word(s) or phrases were placed in [square brackets] to show that the text is uncertain (e.g. major variation between mss.).
- The spellings of most Hebrew names were standardized to their normal Hebrew spelling. For example, the name Yeshua is variously spelled in the mss. (e.g. "ישו" (Yeshu),^d "ישואש"

^a If a variant reading in the critical apparatus contains a word spelled out from an abbreviation, the footnote will read e.g. "B & C give "וְאוֹמֵר" – in this case showing that mss. B and C add the conjunction "ו" to the start of the word, but ignoring the fact that ms. C uses an abbreviated form "וּאֹ" (Luke 1:24). Thus, "give" or "gives" indicates the reading after the spelling is standardized or the abbreviation is spelled out.

^b E.g. the manuscripts vary between the use of "פרק" vs. "קפיטולו" (a loanword) in the chapter headings. Also, ms. A typically includes "כפי לוקא", while mss. B and C omit the author's name in the chapter headings (though they still include it at the start of the book).

^c The only chapter break at an unusual point in the Hebrew mss. occurs in Luke 7:16, and thus the chapter numbering differs by one number from this point forward.

^d The spelling "ישו" (Yeshu) was commonly used by many Jews in the Middle Ages instead of the fully spelled out "ישוע" (Yeshua) – similar to "ה" or "השם" instead

(Yeshuas), etc.). We have used the standard spelling “ישוע”^a throughout the text.^b

- Occasional Catalan loanwords were replaced with their Hebrew equivalent(s).^c

of “יהוה”. However, the pronunciation “Yeshu” for “Yeshua” did **not** originate in the Middle Ages as an acronym for a curse! On the contrary, the pronunciation “Yeshu” stems from an alternative dialect of Hebrew, in which the final ‘Ayin in the name “ישוע” is pronounced without the vowel ‘a,’ thus giving Yeshu’ instead of Yeshua’. The spelling “ישו” has been found as an alternative for “ישוע” in a Hebrew inscription from the 2nd century CE (for references, see e.g. Gerhard Kittel et. al., *Theological Dictionary of the New Testament*, Eerdmans, 1964, vol. 3, p. 285). Even in the Syriac Peshitta NT, both the Eastern and Western vocalizations of “ܝܫܘܥ” (ישוע) do not have a vowel on the ‘Ayin. Furthermore, the pronunciation “Yeshu” is also the source behind the Greek transliteration “Ιησους” (Iesus), attested in the LXX; Greek NT; Dead Sea Scrolls, and early inscriptions. (The final “ς/s” in “Ιησους/Yesus” is simply the masculine nominative case ending in Greek.) Even in the Middle Ages, this short form ‘Yeshu’ was not always used negatively. E.g. in Oo.1.32, next to Heb. 7:3, a reader commented “מלכי צדק בלא אב ואם לא נברא ולא מת עדין הוא ישו” – which translates as “Malki Tsedeq (Melchizedek) – without father or mother, he was not created and does not die – he is still Yeshu!” Lastly, even the scribe of Ms. A of the Hebrew Gospel of Luke (which frequently acknowledged Yeshua as the Messiah) also employed the spelling “ישו” in a number of instances.

^a Note that the spelling “ישוע” has been used since the time of Ezra – long before the birth of Yeshua the Messiah! (See e.g. Ezra 2:2,6,36, etc. and especially Neh. 8:17 where Joshua the son of Nun is even called “ישוע” (Yeshua), using the shorter spelling.) Thus the pronunciation ‘Yeshua’ was not invented by anti-messianic Jews as some have claimed.

^b Such non-essential differences in the spellings of names/titles are usually **not** indicated in the critical apparatus. However, if there is an essential difference (e.g. the prefixed preposition differs) the footnotes will read e.g. “B gives “גליליה”” – thus showing the addition of the prefixed “ד” in ms. B while at the same time standardizing the spelling of ‘Galilee’ from “גליליאה” to “גלילה” (Luke 2:4). Thus, “give” or “gives” indicates the reading after the spelling is standardized or the abbreviation is spelled out.

^c The Sephardic scribes occasionally used loanwords from their daily language.

The grammar, syntax, and vocabulary of the Hebrew Gospels are not exactly the same as either Classical or Mishnaic Hebrew. Although similar to Mishnaic Hebrew, it also overlaps with Classical Hebrew.

In order for Hebrew readers to become familiar with the grammar and syntax used in the Sephardic Hebrew Gospels, we recommend reading the transcript alongside the English translation.

The correct meaning of most of the Hebrew vocabulary used in the Sephardic Hebrew Gospels can be found amongst the following lexicons:

- Earnest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*.^a
- Marcus Jastro, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, volume 1 + 2 (A Hebrew + Aramaic to English dictionary).^b
- David J. A. Clines, *The Concise Dictionary of Classical Hebrew*.^c
- William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*.^d

Ben Yehuda's dictionary series^e would also be useful for those who are very experienced in Hebrew – as explanations are given in Hebrew (and only very basic meanings are given in English).

^a Carta Israel Map and Publishing Company Ltd., 1987.

^b Luzac and Co., 1903.

^c Phoenix Press, 2009.

^d Eerdmans, 1971 (15th impression, 2000).

^e Eliezer Ben Yehudah, *Complete Dictionary of Ancient and Modern Hebrew* (17 volumes), Hozaa-La'Or Le Zecher Eliezer Ben-Yehuda, 1908-1958. (Reprinted by T. Yoseloff in 8 volumes, 1960.)

About the Translation

The current English translation is based on the critical Hebrew transcript^a (discussed above), which in turn is based on four Hebrew manuscript witnesses. Although the text is primarily from ms. A (Vatican Ebr. 100), we have corrected any obvious mistakes in the text by means of comparison with the other manuscript witnesses.^b

Major differences between the Hebrew manuscripts were often noted in footnotes throughout the English translation, although some mistakes (especially those in ms. C) are not indicated in the footnotes of the English translation (though they are included in the footnotes of the Hebrew transcript).

The main endeavour was to translate the Hebrew text accurately and literally. Thus the translation is focused on accuracy rather than flowing English, as it is very easy to create contradictions with a paraphrase-type translation. Take note that in the current translation:

- Certain word(s) or phrases were placed in [square brackets] to show that the text is uncertain (e.g. major variation between mss.), or a missing word which was added based on the context. However, (round parenthesis) are simply used as a reading aid – they do **not** indicate uncertainty nor additions – but rather alert the reader that the applicable phrase/sentence contains parenthetical information (which is by all means part of the Hebrew text).
- The spellings of most names and titles were standardized to the normal Hebrew pronunciation. For example, the Hebrew manuscripts vary on the spelling of the name Simon (e.g.

^a The unreleased first version was translated from ms. A, but the second (current) version was completely re-checked and revised in accordance with the critical transcript.

^b See the “About Manuscripts” section above for more information.

“שימון”, “שמעון”, etc.)^a but we have used the standard Hebrew pronunciation Shim’on throughout.

- Only Names and Titles were capitalized. Personal pronouns (‘you,’ ‘he,’ etc.) are not capitalized (even when referring to Yahweh or Yeshua) as this is sometimes based merely on the translator’s interpretation. The reader should rather use the context to determine whom the pronoun is referring to.
- *Italic words* were added to help the English reader understand what the Hebrew text implies by context.
- Certain words were marked in **bold** according to emphasis in the Hebrew text – based on special word order etc. – and are not our own emphasis or interpretation.
- Verse numbers were added only to make it easy to compare with a standard English translation. Verse numbers are absent in manuscripts A, B and C, and sentences often flow across the next verse number. However, the section breaks in the manuscripts generally agree with the standard division into chapters.^b
- Chapter headings (e.g. “Chapter 1 according to Luqa”) were omitted from the English translation.

^a The Hebrew manuscripts typically alternate between the Hebrew spellings and localized spellings (based on the daily language of the scribes) for names and titles.

^b The only chapter break at an unusual point in the Hebrew mss. occurs in Luke 7:16, and thus the chapter numbering differs by one number from this point forward.

פְּרָק א' לְלוּקָא

5^a (74r) בִּימֵי הוֹרְדוֹס מֶלֶךְ יְהוּדָה כִּהֵן אֶחָד שְׁמוֹ^b זְכַרְיָה מִיַּחֲס
 אָבִיָּה^c וְאִשְׁתּוֹ הָיְתָה מִבְּנֵי אֶהֱרֹן וְשָׁמָּה אֶלִישֶׁבַע^e , וְהָיוּ שְׁנֵיהֶם
 צְדִיקִים לִפְנֵי הָאֵל . עוֹמְדִים בְּמִצּוֹת וּבְצַדֵּק יְהוָה^d בְּזוֹלַת שׁוֹם
 דָּבָה^e .

^a The number stated in brackets is the corresponding folio number of Vat. Ebr. 100, commonly referred to in the footnotes as ms. A. ^b B & C “ששמו”. ^c B & C “אביא”. ^d The Hebrew mss. use “השם” (or abbreviations “הש”, “ה”) instead of spelling out the name יהוה. Today still, many Jews will read “*Ha-Shem*” when they see the Creator’s Hebrew name יהוה. Our transcripts employ ‘The Name’ יהוה in every instance indicated by the Hebrew manuscripts. The only grammatically possible pronunciation of יהוה, from which all other abbreviations/ contractions of the Name can be formed, is “*Yah-weh*” – with emphasis on the second syllable. For more information, see HebrewGospels.com/yhwh. ^e B & C “דברים” (“דבה” can look very similar to “דברי”, which would indicate “דברים”).

Luqa^a

1:5^b ^(74r) ^c In the days of Herod, king of Yehudah, ^d there was a priest whose name^e was Zecharyah, ^f from the genealogy of Aviyah; and his wife was of the children^g of Aharon^h and her name was Elisheva.ⁱ **6** And both of them were righteous before El,^j standing^k in the commandments and in the righteousness of Yahweh^l – without any bad report.

^a Hebrew pronunciation of ‘Luke.’

^b The Hebrew Gospel of Luke does not include the first 4 verses (Greek introduction). The introductory section was evidently added to the Greek translation only, as it is addressed to Theophilus (a Greek name), and is written in typical Greek style.

^c The number stated in brackets gives the corresponding folio number of Vat. Ebr. 100 (the main Hebrew manuscript used in the transcript and translation – see pp. 1-4 for more information). Take note that Hebrew and English word orders are different, thus some manuscript folio transitions do not correspond exactly to the position indicated in the English sentence.

^d Hebrew name for ‘Judah’ or ‘Judea.’

^e Lit. “his name was.”

^f Hebrew name for ‘Zechariah’ – also spelled “Zecharyahu.”

^g Lit. “sons” (as a general rule, Hebrew masculine includes feminine).

^h Hebrew name for ‘Aaron.’

ⁱ Hebrew name for ‘Elizabeth.’

^j Usually translated as ‘God.’ In Hebrew however, the word ‘luck’ or ‘fortune’ is pronounced as “*gad*” and sometimes as “*god*” (medieval) – see e.g. Gen. 30:10-11, Josh. 11:17, Is. 65:11. Therefore we prefer not to use ‘God.’

^k Or “abiding.”

^l The Hebrew manuscripts use ‘*Ha-Shem*,’ (“השם”, or abbreviations “הש”, “ה”) which literally mean “The Name.” Today still, many Jews will read “*Ha-Shem*” when they see the Creator’s Hebrew name יהוה. Our translations employ ‘The Name’ Yahweh in every instance indicated by the Hebrew manuscripts. The only grammatically possible pronunciation of יהוה, from which all other abbreviations/contractions of the Name can be formed, is “*Yah-weh*” – with emphasis on the second syllable. For more information, see HebrewGospels.com/yhwh.

7 וְלֹא הָיָה לָהֶם^a בֶּן אֹ אוּ בֵת פִּי^b הַיְתָה עֲקָרָה • וּשְׁנֵיהֶם^c הָיוּ דְמָאֵד
 זְקֵנִים^d • קָרָה^e כִּי פִאֲשֶׁר זְכָרְיָה הִכְהֵן נְהַג מֵאוֹמְנוֹת^f לִפְנֵי יְהוָה
 בְּסֹדֵר^g פֶּעַם בְּשִׁבְתּוֹ , כְּפִי^h מִנְהַג הַכֹּהֲנִים • יָצָא בְּגוֹרֵלⁱ שְׁיִתָּן
 לְבוֹנָה • וְכִאֲשֶׁר נִכְנַס בְּמִקְדָּשׁ יְהוָה • 10 וְכָל הָעָם הָיוּ (74v)^j בַּחוּץ
 מִתְּפִלָּלִים^k בְּשַׁעַה שֶׁהָיָה לוֹ לָתֵת הַלְּבוֹנָה • 11 אֲבָל מִלְאֲדָ^l יְהוָה
 עוֹמֵד לְצַד^m יְמִין הַמְּזִבַּח הַלְּבוֹנָה נִרְאָה אֵלָיוⁿ • 12 וְכִאֲשֶׁר זְכָרְיָהוּ^o
 רָאָהוּ הָיָה^p נִבְהַל וּבָאָה יְרָאָה^q עָלָיו • 13 אֲבָל הַמִּלְאֲדָ^r אָמַר
 אֵלָיו^s אֵל תִּירָא זְכָרְיָה^t כִּי תִפְלֹתָךְ נִשְׁמַעַת וְאַשְׁתָּךְ אֵלֵי־שִׁבְעַת תִּלְד
 לָךְ^u בֶּן וְתִקְרָא שְׁמוֹ יוֹחָנָן • 14 וְתִהְיֶה שְׁמִחָה וְגִיל לָךְ וּרְבִים יִשְׁמְחוּ
 כְּשִׁיְהִיָּה נוֹלָד^v • 15 כִּי הוּא^w יְהִיָּה גְדוֹל לִפְנֵי הָאֵל וְלֹא יִשְׁתָּה יַיִן
 וְשָׁכַר • קוּדֵם^x שְׁיִצֵּא מִבֶּטֶן אִמּוֹ יְהִיָּה נִשְׁלָם מֵרוּחַ הַקֹּדֶשׁ •^y

^a B & C add "לא", A adds crossed out letter. ^b A adds "אֵלֵי־שִׁבְעַת". ^c B & C
 "ששניהם". ^{d-d} B & C "זקנים מאד". ^e B & C "וקרה". ^f B & C "נאמנות". ^g B
 "בסדרי". ^h C omits, but added in margin – in different script than main text.
ⁱ B & C "בגורלו". ^j B & C "ומתפללים". ^{k-k} B & C "ומלאד". ^l B & C "בצד".
^{m-m} B & C "ימין מהמזבח ונתן הלבונה ונראה אליו". ⁿ A "זכריא". ^o B & C omit.
^p A adds "לך" (crossed out by original scribe). ^{q-q} B & C "והמלאד". ^{r-r} B & C give
 "אמר לו". ^s B & C "זכריא". ^t B & C omit. ^{u-u} B & C "כשיוולד". ^v B & C omit.
^w B & C "קודם". ^{x-x} A "מהקדוש רוח", C "מרוח הקודש".

7 But they had no son or daughter, for she^a was barren; and^b both of them were very old.

8 It happened that while Zecharyah the priest was doing service^c before Yahweh on an arranged^d turn,^e on his Shabbat,^f 9 according to the custom of the priests – it came out by the lot that he should give^g incense. And when he entered the Sanctuary of Yahweh, 10 all the people were (74v) outside, praying at the time that he had to give the incense. 11 But the messenger of Yahweh – standing at the right-hand side of the altar of incense – appeared to him.^h

12 Now when Zecharyahuⁱ saw him, he was terrified and fear came over him. 13 But the messenger said to him, “Do not fear Zecharyah, for your prayer is heard; and your wife Elisheva will bear a son for you, and you must call his name Yochanan.^j 14 And you will have joy and gladness, and many will rejoice when he will be born. 15 For **he** will be great before El; and he will not drink wine or strong drink.^k Before he goes out of his mother’s womb, he will be perfected^l by Ruach Ha-Qodesh.^m”

^a Ms. A “Elisheva.”

^b Mss. B & C “because.”

^c Or “leading with skill” or “leading workmanship.” Mss. B & C “conducting faithfully” or “leading faithfully.”

^d Or “ordered” or “orderly.”

^e Or “time.”

^f The Hebrew word for ‘Sabbath.’ Could also mean “week.”

^g Meaning “offer.”

^h Mss. B & C “And the messenger of Yahweh was standing on the right-hand side of the altar – when he gave the incense, he appeared to him.”

ⁱ Hebrew name for ‘Zechariah’ – also spelled “Zecharyah.”

^j Hebrew name for ‘John.’

^k Or “intoxicating drink” or “beer.”

^l Or “be complete(d)” or “be fulfilled.”

^m Meaning “the Set-Apart Spirit.”

17 ויבונן לִפְנֵינוּ • זֶהוּ לִפְנֵי יְהוָה בְּרוּחָא^a וּבְכַח אֱלֹהֵי^b בְּעָבוּר שְׁיָשֵׁב^c
 לֵב הָאָבוֹת בְּבָנִים^d וַיְדַרְיָכֶם בְּחֻכְמַת הַצְּדִיקִים וַיִּכְיֶן לַיהוָה עִם
 שְׁלֹם • 18 וְאָמַר זִכְרִיָּה^e לְמַלְאָךְ אֵיךְ יַעֲשֶׂה זֶה שְׁאֲנִי זָקֵן וְאֲשִׁיתִי^f
 מְהֵרָה^g יְמִיָּה^g 19 וְעֵנָה^h הַמַּלְאָךְ וְאָמַר לוֹ אֲנִי הוּא שְׁעוֹמֵד לִפְנֵי
 הָאֵל וְשׁוֹלַחְתִּי לְהַגִּיד לְךָ אֵלֶּה הַדְּבָרִים 20 בְּעָבוּרⁱ שְׁלֵא הָאֲמִנְתָּ
 לְדַבְּרֵי שְׁיִוְשְׁלָמוֹ בְּעֵתְךָ^j תִּהְיֶה אֲלֵם וְלֹא תוּכַל דַּבֵּר^k עַד אוֹתוֹ יוֹם
 שְׁאֵלוֹ הַדְּבָרִים יָבֹאוּ לְתַכְלִית • 21 וְהָעַם הָיָה^l שֶׁם מִמְתִּינִן^m לְזִכְרִיָּהⁿ
 וּמִתְמַיְהִים לָמָּה מִתְעַכֵּב עוֹמֵד בְּמַקְדָּשׁ • 22 וְכֹאשֶׁר יֵצֵא^o מִן
 הַמַּקְדָּשׁ^o לֹא הָיָה יָכוֹל לְדַבֵּר אֲלֵיהֶם וְהִפִּירוּ^p שְׁמֵרָאָה^p רָאָה^p
 בְּסִימָנֵינוּ מֵרָאָה לָהֶם^q וְעִמְד^r אֲלֵם^s

^a Or possibly “בְּרוּחָא”. B & C add “הַקְדָּשׁ”. ^b B & C “אלוה” – but compare 2 Kin. 2:15. ^c Or possibly “שְׁיָשֵׁב”. C omits. ^d C “ובנים”. ^e B & C “זכריא”. ^f Or possibly “מְהֵרָה” – but compare e.g. Job 7:6 and 9:25. ^{g-g} C margin “באה בימיה” – in different script than main text. ^h C “וענא”, corrected in margin to “וענה” – in different script than main text. ⁱ B & C “ובעבור”. ^j B & C “בעתם”. ^k B & C “לדבר”. ^l B & C omit. ^m B & C “ממתנינים”. ⁿ A “זכריא”, C “לזכריא”. ^{o-o} B & C “מהמקדש”. ^{p-p} C “שמאראה”, changed in margin to “שממראה שראה” – in different script than main text. ^q B & C “לעם”. ^r B & C “שעמד”. ^{s-s} B (C similar) “שעמד אלם ובסמנים היה מראה לעם שעמד אלם”.

17^a He will instruct^b before him (that is, before Yahweh) in the ruach^c and in the power of Eliyahu,^d so that he may turn back the heart of the fathers to the sons; and make them walk in the wisdom of the righteous ones; and prepare^e for Yahweh a perfect^f people.”

18 Then Zecharyah said to the messenger, “How could this happen,^g for I am old, and my wife – her days are hasty.”^h 19 So the messenger answered and said to him, “I am he who stands before El, and I was sent to make these things known to you! 20 Because you did not believe my words, which will be fulfilled in their time, you will be muteⁱ and will not be able to speak, until that day when these things will come to completion.”

21 Now the people were there, waiting for Zecharyah; and they wondered^j why he kept tarrying^k in the Sanctuary. 22 And when he came out of the Sanctuary, he was not able to speak with them. Then they realized that he had seen a vision. (He showed them with signs,^l but^m he remained mute.)ⁿ

^a Hebrew mss. do not contain verse 16.

^b Or “give understanding.”

^c The Hebrew word for “spirit,” “breath” or “wind.” (See glossary for more information.)

^d Hebrew name for ‘Elijah.’ Compare 2 Kin. 2:15. Mss. B & C “in Ruach Ha-Qodesh and in the power of Eloah.”

^e Or “establish.”

^f Or “complete.”

^g Lit. “be done.”

^h This is probably an idiom which could mean ‘her time is passing quickly’ or ‘she does not have much time left.’ See e.g. Job 7:6 and 9:25. The Hebrew text could also be read as “her days are more than one who is pregnant” – meaning ‘she is too old to conceive.’

ⁱ Or “silent.”

^j Or possibly ‘were amazed.’

^k Or ‘why he lingered, remaining in the Sanctuary.’

^l Or “gestures.”

^m Mss. B & C “for.”

ⁿ Or “silent.”

23 וְכַאֲשֶׁר ^(75r) הַשָּׁלִים יָמֵי עֲבוֹדָתוֹ הִלְךְ בְּבֵיתוֹ ^a 24 וְאַחַר יָמִים
 אַחָדִים אָלִישָׁבַע אֲשֶׁתוֹ הִרְתָּה וְנִטְמְנָת ^b חֲמִשָּׁה חֳדָשִׁים אוֹמְרָת ^c 25
 זֶה עָשָׂה הָאֵל לִי ^d בְּאוֹתָן ^e הַיָּמִים הַבֵּיט ^f בִּי בְּעִבּוֹר ^g שְׂיָסִיר חֲרָפְתִּי
 בֵּין הַנָּשִׁים ^g 26 וּבְשֵׁשָׁה חֳדָשִׁים הָאֵל שָׁלַח ^h הַמַּלְאָךְ גְּבַרְיָאֵל בְּעִיר
 גְּלִילָה שְׁשֻׁמָּה נְצֻרָת ⁱ 27 לְבַתּוּלָה אַרוּסָה עִם אִישׁ שְׁשֻׁמוֹ יוֹסֵף הוּא ^j
 מִבֵּית דָּוִד וְהַבַּתּוּלָה שְׁמָה מֵרִים ^k 28 וְכַאֲשֶׁר הַמַּלְאָךְ נִכְנָס ^k
 לְבַתּוּלָה אָמַר לָהּ יְהוָה יוֹשִׁיעֶךָ מִלְּאֵה חַן יְהוָה עִמָּךְ בְּרוּכָה אַתְּ
 בֵּין שְׂאֵר ^m הַנָּשִׁים ^m 29 וְאוֹתָהּ הַבַּתּוּלָה כָּשְׁשֻׁמְעָה דְּבַרִּי הַמַּלְאָךְ
 נִבְהָלָה וְחוֹשֶׁבֶת הַשָּׁלוֹם הָהוּא אֵיךְ הוּא ^l

^a B & C "לביתו". ^b B & C "ונטמנה". ^c B & C give "ואומרת". ^{d-d} B & C "עשה לי".
 "שיאסוף חרפתי מהנשים". ^e B & C "באותם". ^f B & C "שהביט". ^{g-g} B & C "צוה ושלח".
^h C "והוא". ⁱ Or possibly "נצרת" or "נצרת". ^j B & C "והוא". ^k Or possibly
 "מלאת החן". ^{l-l} B & C "מלאת החן". ^{m-m} B & C "משאר".

23 So when he had ^(75r) completed the days of his service, he went to his house. 24 And after a few days, Elisheva his wife conceived; but she hid herself *for* five months, saying, 25 “El did **this** to me!^a In those days he looked on me,^b so that he might take away my reproach among the women!”^c

26 And within six months,^d El sent the messenger Gavri’el^e to a city of Gelilah^f of which the name is Notsrat,^g 27 to a virgin, betrothed to^h a man whose name was Yosefⁱ (he was of the house of Dawid).^j As for the virgin, her name was Miryam.^k 28 So when the messenger came in towards the virgin, he said to her, “May Yahweh save you, full of favor!^l Yahweh be with you!^m Blessed are you amongⁿ the rest^o of the women!”^p

29 Then that virgin – when she heard the words of the messenger – was terrified, and thought, “That shalom,^q how could it be!?”^r

^a Or possibly “This is what El did to me:”

^b Or “he regarded me.”

^c Mss. B & C “El did this to me in those days that he looked upon me, so that he might take away my reproach from the women.”

^d Could also possibly mean ‘after six months.’

^e Hebrew name for ‘Gabriel’ – meaning “Mighty One of El.”

^f Hebrew name for ‘Galilee.’

^g Or possibly “Netseret” – the Hebrew name for ‘Nazareth.’

^h Lit. “with.”

ⁱ Hebrew name for ‘Joseph.’

^j Hebrew name for ‘David.’

^k Hebrew name for ‘Mary’ or ‘Miriam.’

^l Meaning “you who are full of favor.”

^m Or “Yahweh is with you.” Hebrew “יהוה עמך” (*Yahweh ’Imach*).

ⁿ Mss. B & C “more than.”

^o Or possibly “remnant.”

^p Or “among the other women.”

^q Or “greeting.”

^r Or possibly ‘What could that shalom mean!?’

30 וְהַמְלֵאךָ אָמַר לָהּ אַל תִּירָאִי מֵרִימְסִים כִּי אֵת מְצֵאת חַן בְּעֵינַי^a
 יְהוּה׃ 31 תִּדְעִי^b כִּי אֵת תַּהְרִי וְתִלְדִי בֶן שֶׁתִּקְרָאִי^d שְׁמוֹ יֵשׁוּעַ׃ 32
 זֶה׃ יְהִי גְדוֹל וְיְהִי נִקְרָא בֶן מֵהָאֵל^e עָלְיוֹן׃^f וְאֲדוֹנֵינוּ יְהוּה יִתֵּן
 לוֹ כְּסֵא יְהוּה^g אָב שְׁלוֹ׃^h 33 וְיִמְלֹךְ בְּבֵית יַעֲקֹב לְנֶצַח וּמַלְכוּתוֹ
 לְאֵין קֵץ׃ⁱ 34 וּמֵרִימְסִים אֲמַרָה לְמַלְאךְ אֵיךְ יוּכַל הַעֲשׂוֹת׃^j זֶה שְׁאֵין
 לִי יְדִיעַת׃^k אִישׁ׃ 35 וְהַמְלֵאךָ׃^l וְעֵנָה וְאֲמַר׃^m רֹחַ הַקֹּדֶשׁ׃ⁿ יָבֵא עָלֶיךָ
 וְכַח הָעָלְיוֹן יִתְלוֹנֵן עָלֶיךָ׃ וַיְמָה יְהִי׃^o שְׁיִנְלַד מִמֶּךָ יְהִי קְדוֹשׁ
 וְיְהִי נִקְרָא׃^p בֶּן׃^q 36 וְהִנֵּה אֲלִישֶׁבַע קְרוּבְתֵיךָ׃^r הֲרַתָּה בֶן׃^s
 בְּזַקְנוֹתָה׃^t וְזֶהוּ הַחֹדֶשׁ הַשְּׁשִׁי לְאוֹתָהּ שֶׁהִיא נִקְרָאת עֲקָרָה

^a B & C "לפני". ^b B & C omit. ^c A "תהר בבטנד". ^d C "שתקראו". ^e B & C
 "זוה". ^f Compare Pro. 30:4-5 for a reference to the Son of El in the Tanach. ^g B
 & C "מהמאור" (mistake for "מהמאוד"). ^h C "העליון". ⁱ A "קתדראת".
^j Compare Ps. 2:1-12, especially verses 6-7. Also contrast 1 Kin. 2:12 with 1 Chr.
 29:23. (Throne of David vs. throne of Yahweh). ^{k-k} C margin "דוד אביו" – in
 different script than main text. ^l B & C "עד אין". ^m Compare e.g. Ps. 45:7-8,
 110:1-7; Dan. 7:13-14, 2:44. ⁿ B & C "עשות". ^o C "העת". ^{p-p} B & C "אמר".
^{q-q} A "הקדוש רוח". ^r B & C omit. ^{s-s} B & C "ויקרא". ^t Compare John 1:1 in the
HebrewGospels.com version. ^u B & C "קרובתך". ^v B & C "בזקנתה".

30 But the messenger said to her, “Do not fear, Miryam, for **you** have found grace^a in the eyes^b of Yahweh. 31 You must know that **you** will conceive in your womb, and you will bear a son,^c whose name you must call Yeshua.^d 32 He^e will be great, and he will be called Son of El^f ‘Elyon.^g And our Adon^h Yahweh will give him the throne of Yahweh his Father.ⁱ 33 And he will reign over the house of Ya’aqov^j for ever, and his kingdom will have no end.”^k

34 Then Miryam said to the messenger, “How is this able to happen, while I do not know a man?” 35 So the messenger answered and said, “Ruach Ha-Qodesh will come over^m you, and the power of ‘Elyonⁿ will abide over^o you. And what will he who will be born of you be?^p He will be qadosh,^q and he will be called Son.^r 36 And behold, Elisheva your relative^s has conceived a son^(75v) in her old age, and this is the sixth month for her who was called barren.

^a Or “favor.”

^b Mss. B & C “before.”

^c For verse 31, mss. B & C simply read “For you will conceive and will bear a son...”

^d The Hebrew name from which ‘Jesus’ originated – meaning “Yahweh is Salvation.” See Mat. 1:21.

^e Lit. “this *one*,” but means ‘he’ or ‘him.’

^f Compare Pro. 30:4-5 for an O.T. reference to the Son of El.

^g Or “the Most High.”

^h Hebrew word for “lord” or “master.”

ⁱ Compare Ps. 2:1-12, especially verses 6-7. Also contrast 1 Kin. 2:12 with 1 Chr. 29:23. (Throne of David vs. throne of Yahweh).

^j Hebrew name for ‘Jacob.’

^k Compare e.g. Ps. 45:7-8(6-7), 110:1-7; Dan. 7:13-14, 2:44.

^l Or “for.”

^m Or “upon.”

ⁿ Or “the Most High.”

^o Or “on.”

^p Mss. B & C “And what will be born of you will be qadosh...”

^q Lit. “set-apart.”

^r Compare John 1:1 in the HebrewGospels.com version.

^s Or “family member.”

37 כִּי שׁוּם דְּבַר אֵינִינוּ שְׁלֵא^a יְהִי בְלִתִּי אֵיפְשָׁרִי^b לְפָנֵי יְהוָה^c .
 וְאָמְרָה^c מְרִים הִנֵּה פֹה שְׁפַחַת יְהוָה יְהִי^d לִי עֲשׂוּי^d כְּפִי דְבָרֶיךָ^e .
 39 וְקָמָה מְרִים מִשָּׁם בְּאוֹתָן^f הִזְמִים וְהִלְכָה^g מִהֶרָה בְּהָרִים^h בְּעִירⁱ
 יְהוּדָה^c . 40 וְנִכְנְסָה בְּבֵית זְכַרְיָה^j וְנִתְּנָה לָהּ^k שְׁלוֹם לְאֵלִישֶׁבַע^c . 41
 וּמִיָּד^l שֶׁשְׁמָעָה^m הַשְּׁלוֹם מִמְרִים אֵלִישֶׁבַע^c . נֶעַר אֵלִישֶׁבַע שָׁמַח
 בְּבִטְנָה^c . וְאֵלִישֶׁבַע נִתְּמַלְאָתָּהⁿ מִרוּחַ הַקֹּדֶשׁ^o . 42 וְצַעֲקָה בְּקוֹל גְּדוֹל
 וְאָמְרָה בְּרוּכָה אַתָּה בֵּין הַנָּשִׁים וּבְרוּךְ פְּרִי בִטְנֶךָ^c . 43 וְאֵיךְ קָרָה זֶה
 שָׂאֵם אֲדוֹנִי בָּאָה אֵלַי^c . 44 תִּדְעֵי כִּי כְּאֲשֶׁר שְׁלוֹמֶךָ שָׁמְעוּ אֲזִנֵּי^q
 הַנֶּעַר שָׁמַח בְּגִיל גְּדוֹל בְּבִטְנִי^r . 45 וְאֲשָׁרֶיךָ שֶׁהָאֲמִנְתָּ

^a B & C “ולא”. Compare e.g. Ex. 14:11 and 2 Kings 1:3 in Hebrew, where two negatives do not cancel, but rather strengthen the force of the negative (e.g. “no graves at all”). See also Jer. 49:25 for an unusual use of the negative “לא”. ^b B “אפשרי”, C “אפשר”. ^c B & C “אמרה”. ^{d-d} B & C “עשוי לי”. ^e B & C “דברך”. ^f B & C “אותם”. ^g A “הלכה”. ^h B & C omit. ⁱ C “כנגד” (copyist error), corrected in margin to “בעיר” – in different script than main text. ^j A “זכריא”. ^k A omits. ^l C “מיד”. ^m B & C “כששמעה”. ⁿ A & C “נתמלאה”; B & C add “חכמה”. ^{o-o} A “מהקדוש רוח”. ^p B & C add “ואמרה אלישבע”. ^q Or possibly “אזני”. ^r B & C place this word before “שמח”.

37 For there is nothing at all which will be impossible before Yahweh.”^a 38 Then Miryam said, “Behold, here is the maidservant of Yahweh – let it be done to me according to your words.”

39 So Miryam stood up^b from there in those days, and went hastily into the mountains,^c to a city of Yehudah.^d 40 Then she entered the house of Zecharyah and she gave shalom^e to Elisheva.^f 41 And immediately, when Elisheva heard the shalom^g of Miryam, the child of Elisheva rejoiced in her womb. And Elisheva was filled with Ruach Ha-Qodesh,^h 42 and she cried outⁱ with a great voice, and said, “Blessed are you among the women! And blessed is the fruit of your womb! 43 ^jAnd how did this happen that the mother of my Adon^k came to me? 44 You must know that when my ears heard **your shalom**, the child rejoiced^l with great gladness in my womb. 45 And blessed^m are you that you believedⁿ –

^a Emphatic in Hebrew, lit. “there is nothing which will not be without possibility before El.” Compare e.g. Ex. 14:11 and 2 Kin. 1:3 in Hebrew, where two negatives do not cancel, but rather strengthen the force of the negative. E.g. Ex. 14:11 literally says “without no graves” – but the meaning is “without any graves” or “no graves at all.”

^b “Stand/stood up and...” is a Hebrew expression which means that something was/is to be done immediately or without any (further) delay. See e.g. Gen. 19:14,15, 22:3,19, 24:61, 27:43, 31:13,17,21, etc. Compare also Luke 15:18,20, 24:12,33.

^c Mss. B & C omit “into the mountains.”

^d Hebrew name for ‘Judah’ or ‘Judea.’

^e Meaning, “she greeted Elisheva with ‘Shalom!’”

^f Lit. “and she gave shalom to her – to Elisheva.”

^g Or “greeting.”

^h Mss. B & C “was filled with wisdom by Ruach Ha-Qodesh.”

ⁱ Or “shouted.”

^j Mss. B & C add “And Elisheva said.”

^k Hebrew word for “lord” or “master.”

^l Or possibly “when the ears of the child heard your shalom, he rejoiced.”

^m Or “happy” or “blissful.”

ⁿ Or “blessed are you who believed.”

כִּי אוֹתָם הַדְּבָרִים שֶׁנֶּאֱמָרוּ לָךְ מִיְהוָה יִהְיוּ נְשַׁלְמִים בָּךְ׃^a 46 וּמְרִים
אֲמָרָה נְשַׁמְתִּי מִשְׁבַּחַת וּמַעֲלָה הָאֵל 47 וְרוּחִי שְׁמַחָה^a בְּאֵל שֶׁהוּא
שְׁלוֹמִי 48 כִּי הוּא הַבֵּיט שְׁפָלוּת שְׁפָחְתוֹ׃ וּבַעֲבוּר זֶה כָּל הַבְּרִיּוֹת
יֵאמְרוּ אֲנֹכִי הָיִוְתָ׃^b מְאוֹשְׁרָתִי׃ 49 כִּי אוֹתוֹ שֶׁהוּא^d ״כּוֹלוֹ״^d
הַקְּדוֹשׁ׃^e שְׁמוֹ הוּא עֲשֵׂה בִּי דְבָרִים גְּדוֹלִים 50 חֲסֵד^f שְׁלוֹ מַדּוֹר
לְדוֹר לִירִיאָיו׃ 51 כִּי הוּא עוֹשֶׂה דְבָרִים^g חֲזָקִים^h בְּזָרוּעוֹ וְהוּא
מְבַזֶּה הַגָּאִים בְּמַחְשֶׁבֶת לְבוֹ׃ 52 וְהוּא מְשַׁפֵּיל חֲזָקִיםⁱ וְהַגְּבוּהִים
מְאַרְיוֹתָם^j (76^r) וּמַגְבִּיָּה הַשְּׁפָלִים׃

^a A "שמח" – possibly truncated to fit into line. ^b B & C omit. ^c B & C "כלו".

^{d-d} C "יכול כלו". ^e B & C "קדוש הוא". ^f B & C "וחסד". ^g C "הדברים". ^h B & C omit this word (חזקים) and everything up to the next occurrence of "חזקים" (in verse 52). ⁱ B & C resume with this word (compare previous note). ^j B & C omit.

for those things which were said to you from^a Yahweh, will be fulfilled in you!”

46 Then Miryam said, “My neshamah^b praises^c and exalts El! 47 And my ruach^d rejoices in El who is my shalom!^e 48 For he regarded^f the lowness^g of his maidservant; and therefore all the people^h will say *that* I am blessed.ⁱ 49 For he who is almighty^j – the Qadosh^k is his name – he did great things to^l me. 50 His steadfast love is from generation to generation for those who fear him. 51 For he does mighty things with his arm; and he despises^m the proud ones inⁿ the thoughts^o of his heart. 52 So he humiliates the strong and high ones from their lionlike-arrogance,^p (76r) and exalts the humble ones.

^a Or “by.”

^b The Hebrew word for “blowing/breath,” “soul” or “spirit.” (See glossary for more information.)

^c Or “lauds.”

^d The Hebrew word for “spirit,” “breath” or “wind.” (See glossary for more information.)

^e Could also mean “salvation.”

^f Or “considered” or “beheld.”

^g Or “humility.”

^h Lit. “created ones” – used specifically for humans (people) in Mishnaic Hebrew. Compare also Mark 16:15 in the HebrewGospels.com version.

ⁱ Lit. “I am to be considered blessed” or “I am to be called happy.”

^j Or “omnipotent” or “completely able.”

^k Lit. “Set-Apart.”

^l Or “in” or “through.”

^m Or “scorns.”

ⁿ Or “by.”

^o Or “plans.”

^p Or “madness” or “raging.” Lit. “lionlikeness.”

53 הָרַעְבִּים מִמְּלֵאָה^a כָּל־ב^b טוֹב וְעוֹזֵב הַעֲשִׂירִים רִקִּים^{d,c} 54 פּוֹדָה
 יִשְׂרָאֵל בְּנוֹ זֹכֵר מִחֲסָדָיו 55 כְּמוֹ שֶׁנֶּדַר לְאַבוֹתֵינוּ לְאַבְרָהָם וּלְיִצְחָק
 לְעוֹלָמִים^e 56 וּמְרִים עִמָּדָה עִם אֱלִישֶׁבַע כְּמַעַט שְׁלֹשָׁה חֳדָשִׁים^f
 וְאַחַר שָׁבָה^e בְּבֵיתָהּ בְּמִקְדָּשׁ 57 אֱלִישֶׁבַע יָשָׁ לָהּ לְלִדְתָהּ^g וְתִלְד^h
 וְהָיָה לָהּ בֵן^h 58 וְשָׁמְעוּ הַשְּׂכָנִים וּקְרוּבֵיהָ מֵאוֹתָהּ הַמְּעוֹלָה
 [חֲסָדֶיהָ וְשִׂמְחוֹ עִמָּה^k יַחַד^l 59 שָׁמְעוּ וְנֶאֱסַפּוּ^m] בְּשִׁמּוֹנֵת הַיָּמִיםⁿ
 בְּעֶבֶר^o שְׁיָמוּלוּ הַבֵּן וּקְרָאוּ לוֹ שֵׁם אָבִיו זְכַרְיָה^o 60 וְעִנְתָה אָמוֹ
 וְאָמְרָה לֹא יִהְיֶה^p כֵּן

^a B & C "נותן להם". ^b C "וככל". ^c C "ריקים". ^d B & C add "ופוחזים". ^e A & C
 "שבא". ^{f-f} B & C "ואלישבע בא לה זמן". ^g A adds gloss: "יהיה נשלם" (mistake
 for "היה נשלם"). ^{h-h} B & C "ותלד בן". ⁱ B & C "ושכניה". ^j B & C place this
 word after "שמעו". A omits (but the wording in A does not make sense without
 this "ושמחו", thus it was supplied in the main text from B & C, and placed in the
 most likely correct position). ^k B & C omit. ^l B & C place this word after
 "ונאספו". ^m This phrase enclosed in brackets shows major variation between
 the mss. ⁿ⁻ⁿ B "בשמיני יום", C "ביום השמיני". ^o B & C "כדי". ^p B & C omit.

53 The hungry ones he fills with^a all good things,^b but *he* leaves the rich ones empty.^c 54 He redeems Yisra'el^d his son,^e remembering^f his steadfast love,^g 55 as he promised^h to our fathers – to Avrahamⁱ and to his seed^j for ever.” 56 So Miryam stayed with Elisheva about^k three months.

And after she returned^l to her house at the Sanctuary,^m 57 Elisheva had to give birth.ⁿ Then she gave birth, and she had a son!^o 58 When the neighbors and her relatives heard of her who was exalted^p [by the steadfast love shown to her,^q they rejoiced with her. 59 They heard *it*, and gathered together]^r on the eighth day,^s in order that they could circumcise the son. And they called him the name of his father, Zecharyah. 60 But his mother answered and said, “It will not be so,

^a Mss. B & C “he gives to them.”

^b Or “all kinds of good things.”

^c Mss. B & C add “and insolent.”

^d Hebrew name for ‘Israel.’

^e Or “servant” – the Hebrew word “נַעַר” (*na'ar*) can be used in both ways.

^f Or “being mindful of.”

^g Or “acts of steadfast love” – plural in Hebrew.

^h Or “vowed.”

ⁱ Hebrew name for ‘Abraham.’

^j Or “descendants.” Could have a double implication, referring to Abraham’s descendants as well as the promised Messiah. (See e.g. Acts 3:25-26.)

^k Or “almost.”

^l Mss. A & C “after she came.”

^m Evidently Zecharyah and Elisheva also had a home near the Temple (where Zecharyah had to perform his priestly duties).

ⁿ Ms. A adds “it was fulfilled.”

^o For verse 57, mss. B & C read “Elisheva’s time came for her to give birth. And she gave birth to a son.”

^p Or possibly ‘honored.’

^q Or possibly ‘of the steadfast love shown to that distinguished woman.’

^r The text enclosed in brackets is difficult in Hebrew and shows major variation between the Hebrew manuscripts.

^s Lit. “on the eighth of the days.”

אָבֵל שְׁיִהְיֶה^a שְׁמוֹ יוֹחָנָן^a . 61 וְאָמְרוּ לָהּ אֵין רָאוּי בְּמִשְׁפַּחְתָּךְ
 שְׁיִהְיֶה^b לְךָ^c כָּזֶה הַשֵּׁם^c . 62 וְעָשׂוּ סִימָן לְאָבִיו אֵיךְ הוּא^d חֲפָץ יִהְיֶה
 שְׁמוֹ^{e,d} . 63 וְזָכְרָהּ שָׂאֵל לִיחִי אֶחָד^f אֲשֶׁר בּוֹ^g כָּתֹב יוֹחָנָן הוּא^h שְׁמוֹ^h .
 וְכָל אֲשֶׁר הָיוּ שָׁם תָּמָהוּ מֵאֵד מְזָהⁱ . 64 וּמִיָּד פִּי הָאֵב נִפְתַּח וּלְשׁוֹנוֹ
 דִּבְרָה וּבִירַךְ יַהוָה^j . 65 וְהָיָה פֶתַח בְּכָל שְׁכִינֵיהֶם . וּבְכָל הָרִל יִהְיֶה
 נִתְפָּשְׁטוּ אֱלֹהֵי הַדְּבָרִים^k . 66 וְכָל אֲשֶׁר שָׁמְעוּ שְׁמוֹהוּ^k בָּלָבָם וְאָמְרוּ
 'אֵי זֶה' יִהְיֶה זֶה^m הַנֶּעַר פִּי יָד יַהוָה הִיטָה בּוֹ^l . 67 וְזָכְרָהּ אָבִיו הָיָה
 מְלֵאⁿ רוּחַ הַקֹּדֶשׁ וְנִיבָא^o וְאָמַר^o . 68 בְּרוּךְ יִהְיֶה אֲדוֹן אֱלֹהֵי יִשְׂרָאֵל .
 כִּי הוּא פִקֵּד וְעָשָׂה פְדִיוֹן עַמּוֹ^p . 69 וְהִינְשִׁיר אוֹתָנוּ^p

^a B & C omit. ^b A "שתהיה" – compare footnote on Rev. 1:7 in the HebrewGospels.com version, for the use of "ת" instead of "י". ^c B & C "לה".

^{d-d} B & C "רוצה שיקראו שם בנו". ^e B & C add gloss "בעבור שהיה אלם".

^f Manuscripts add gloss: A "הנקרה בו ישאט", B & C "הנקרא בו ישאט". ^{g-g} B & C

"תמהו". ^h B & C "יהיה". ⁱ B & C "ערי". ^{j-j} B & C "דברים אלה". ^k B & C "אויבו".

^{l-l} B & C "איזה דבר". ^m B & C "מזה". ⁿ B & C "נתמלא". ^o B & C "ונתנבא". ^p B & C "אותם".

but his name must be Yochanan.”^{a,b} **61** Then they said to her, “It is not fitting in your family that you should have such a name.”^c **62** So they made a sign to his father, how he wanted his name to be.^d

63 Then Zecharyah asked a tablet^e on which he wrote: “Yochanan is his name.”^f And all who were there were very amazed^g about this. **64** And immediately the mouth of the father was opened, and his tongue spoke; and he blessed Yahweh. **65** So there came fear on all their neighbors, and these things were published^h throughout **all the mountainsⁱ of Yehudah**. **66** And everyone who heard *it*, took it to heart^j and said, “What will this child be!”^k – For the hand of Yahweh was upon him.^l

67 Now, Zecharyah his father was full of^m Ruach Ha-Qodesh, and he prophesied and said, **68** “Blessed be Adon,ⁿ the Elohim of Yisra’el! – For **he** has visited and worked redemption for his people! **69** And he directed^o us^p

^a The Hebrew name for ‘John’ – meaning “Yahweh is gracious” or “Yahweh has graciously given.”

^b Literally “but that his name should be Yochanan.” Mss. B & C “Not so, but his name is Yochanan.”

^c Mss. B & C “that it [i.e. *the family*] should have such a name.”

^d Mss. B & C “how he wanted that they should call the name of his son – for he was mute.”

^e Or “writing tablet.”

^f Mss. B & C “His name must be Yochanan.”

^g Or “astonished.”

^h Or “spread” or “reported.”

ⁱ Mss. B & C “cities.”

^j Lit. “placed it in their heart.” Mss. B & C “were astonished in their hearts.”

^k Mss. B & C “what will become of this child?”

^l Or possibly “What will this child be, since the hand of Yahweh is on him?”

^m Mss. B & C “filled with.”

ⁿ Should possibly say “Yahweh” (‘Adon’ was sometimes used as a euphemism).

^o Or “made us go straight.”

^p Mss. B & C “them.”

ומהר^b תת שלום^{b,a} בית דוד נערו^c 70 כְּאֲשֶׁר הִגִּיד מִפִּי קְדוֹשֵׁיו
 הַנְּבִיאִים שֶׁהֵם (76v) מֵרֵאשִׁית הָעוֹלָם 71 שְׁלוֹם^d לָנוּ מִשׁוֹנְאֵינוֹ^e
 וּמִיַּד כָּל אוֹתָן^f שֶׁהִקְצִיפוּנוּ 72 לַעֲשׂוֹת חֶסֶד עִם אֲבוֹתֵינוּ וְלִזְכוֹר
 קְדוּשַׁת צְוֹתוֹ^g 73 וְהִשְׁבּוּעָה שֶׁנִּשְׁבַּע לְאַבְרָהָם אָבִינוּ יְהִיָּה נְתוּן^h
 לָנוּ 74 בְּעִבּוֹר שֶׁנִּצְיַלְנוּ מֵאוֹיְבֵינוּ בְּלִי פֶחַד נְעִבּוֹדⁱ אוֹתוֹ 75 בְּקְדוּשָׁה
 וּבְטָהָרָה לְפָנָיו כָּל יָמֵינוּ 76 וְאַתָּה נַעַר תִּקְרָא נְבִיא [מִהַמְּאֻד]^j
 נַעֲלָה כִּי אַתָּה תִּלְדֶּךָ לְפָנָי^k הָאֲדוֹן בְּעִבּוֹר שֶׁתִּכְיֶן^l הַדְּרָכִים שֶׁיְהִיוּ
 מִיוֹשָׁרִים^m

^a Or possibly “שלום”. ^{b-b} B & C “תשלום”. ^c B & C “עבדו”. ^d B & C “ושלום”.

^e B & C “משנאנו”. ^f B & C “אותם”. ^g Take note that the term “commandment” is used as a metonym for ‘covenant.’ See e.g. Ex. 24:7, 34:28; Lev. 26:15 (the commandments are the stipulations of the covenant). Compare also chapter 22:20. See also TDOT: “berith [covenant] is synonymous with law and commandment...” – M. Weinfeld, “בְּרִית,” in *Theological Dictionary of the Old Testament*, ed. G. J. Botterweck and H. Ringgren, trans. J. T. Willis, Eerdmans, 1977, vol. 2, p. 255. ^h C “ניתן”. ⁱ B & C “ונעבוד”. ^j Written as two separate words in mss. (“מה מאוד”), but should most likely be one word. ^k B & C add “פניי”. ^l A “שתבין”. ^m B & C “מאושרים”.

and hastily gave shalom^a to^b the house of Dawid his son.^c **70** As he proclaimed by the mouth of his set-apart ones the prophets, who were ^(76v) from the beginning of the world; **71** shalom^d to us from our haters^e and from the hand of all those who are angry^f with us. **72** To perform steadfast love to our fathers, and to remember^g the set-apartness of his covenant;^h **73** that the oath which he swore to Avraham our father may be given to us. **74** So that he may deliver us from our enemies, *and* we may serve him **without fear**, **75** in set-apartness and purityⁱ before him, all our days.

76 And you, child, will be called a prophet [of the Exceedingly] Exalted!^j For you will go before Ha-Adon, so that you may prepare the ways, that they^k may become straightened^l

^a Could also mean “salvation.”

^b Or “the shalom of.”

^c Or “servant” – the Hebrew word “נַעַר” (*na’ar*) can be used in both ways. Mss. B & C read “עַבְדוֹ” (his servant).

^d Could also mean “salvation.”

^e Synonym of “enemies.”

^f Or “provoke us.” This Hebrew word is also used as a synonym of “hate” in Mat. 24:10-12 (HebrewGospels.com version).

^g Or “to be mindful of.”

^h Lit. “commandment,” but used as a metonym for ‘covenant.’ See e.g. Ex. 24:7, 34:28; Lev. 26:15 (the commandments are the stipulations of the covenant). Compare also chapter 22:20. See also TDOT: “*berith* [covenant] is synonymous with law and commandment...” – M. Weinfeld, “בְּרִית,” in *Theological Dictionary of the Old Testament*, ed. G. J. Botterweck and H. Ringgren, trans. J. T. Willis, Eerdmans, 1977, vol. 2, p. 255.

ⁱ Or “cleanness.”

^j Or “of him who is greatly exalted.”

^k Could refer to “the ways” or to the people, probably used with a double meaning. Compare verse 79.

^l Or “leveled” (ways) or “made upright” (people) – compare above note.

בְּדֶרֶךְ שְׁלוֹם^a וּבְדֶרֶךְ הָאֵל^b 77 וְלָתַת רְפוּאָה שְׁלִימָה^b לְעַמּוֹ
 לְמַחִילַת עֲוֹנוֹתֵיהֶם 78 בְּעֵבֹר חֶסֶד[וֹ] שְׁבָהוּ^d פּוֹקֵד אוֹתָנוּ^c מִי
 שֶׁהוּא מְרוֹם^e 79 וְהָאִיר אוֹתָם^f שְׁיוֹשְׁבֵינוּ^g בְּעֶרְפְּלוֹת וּבְצַלְמֹת^h
 בְּעֵבֹר שְׂרָגְלֵינוּⁱ תְּהִי^j מְאוֹשְׁרוֹת בְּדֶרֶךְ שְׁלוֹם^d 80 וְהִנְעַר הָיָה גְדֹל
 וְחִזְק^k בְּרוּחַ הַקֹּדֶשׁ^l וְעוֹמֵד בְּמַדְבְּרוֹת^m עַד הָעֵת שֶׁהָרָאָה עֲצָמוֹ
 לְיִשְׂרָאֵלⁿ.

פָּרֶק ב' כְּפִי לוקא

1 עוד עָשׂוּי הָיָה בְּאוֹתָנוּ^m הַיָּמִים כְּמוֹ כֵן צִיּוּיⁿ מְקִיֶסֶר^o גּוֹשְׁטִי^p שְׁכָל
 הָעוֹלָם הָיָה נִגְשׁ^q 2 וְזֹאת הַנְּגִישָׁה הִיְתָה נַעֲשִׂית^r רֵאשׁוּנָה בְּעַד
 הָאָדוֹן מְלֶךְ^s [שֶׁל שִׁירִיָּאָה]^s

^a Compare Is. 59:8 for the opposite of “דרך שלום”. ^b C places this word after “לעמו”. ^c Probable reconstruction based on following word. Mss. simply read “חסד” – scribes would sometimes truncate Hebrew words to save space or to fit the word into the line. They would leave enough letters to ensure that the meaning of the word is clear, but often the suffixes indicating gender and number were omitted. Then it is up to the reader (or future scribe) to determine by context whether the word is singular or plural, masculine or feminine, etc. ^d B & C add “אנו ר”ל האבות”. ^e B & C “במרום”. ^f B & C “אותנו”. ^g B & C “שאנו”. ^h Compare e.g. Ps. 107:14, 112:4. ⁱ A “רגליו” – and seems to be marked as mistake in ms. ^j B & C “יהיו”. The reading of ms. A (“תהיו”) is equivalent in meaning to “תהיינה”. (The “ת” in “תהיו” does not indicate a second person verb, but is rather used to turn the masculine verb “יהיל” into a feminine verb.) Compare e.g. Jer. 49:11 (תבטחו); Ezek. 37:7 (ותקרבו). See also footnote on Rev. 1:7 in the HebrewGospels.com version, for the use of “ת” instead of “י”. ^k B & C “ומתחזק”. ^l B & C omit. ^m B & C “באותם”. ⁿ B & C “צווי”. ^o B & C “אגוסטוס”. ^p Or possibly “גושט”. Alternative pronunciation of “משיזאר” (without prosthetic vowel and without Greek ending ‘os’). ^q B & C “נגוש”. ^r B & C “נעשת”. ^{s-s} Or “של סוריה”. A “ששיריאה” (followed above in main text with slight correction), B “שיזאריאה” (indicating Caesarea instead of Syria). C “בוזאריאה”.

in the way of shalom^a and in the way of El.^b ⁷⁷ And to give complete healing to his people for^c the forgiveness of their iniquities; ⁷⁸ because of [his]^d steadfast love, by which he who is on high is visiting us. ⁷⁹ And he has illuminated^e those^f who dwell in gloominess and in *the* shadow of death;^g so that our^h feet may be blessed in the way of shalom.”

⁸⁰ And the child grew up and became strongⁱ in Ruach Ha-Qodesh; and he stayed in the wildernesses^j until the time that he showed himself to Yisra’el.

2:1 Moreover there was made in those days, such a decree by Caesar August:^k that the whole world must be taxed.^{l,m} ² And this taxingⁿ was done first while the adon was king [of] Syria.^o

^a Compare Is. 59:8 for the opposite of the “way of shalom.”

^b Followers of Yeshua were called followers of “the Way.” See e.g. Acts 9:2, 19:9, 19:23, 22:4, 24:14, 24:22.

^c Or “by.”

^d Probable correction based on context. Or “[his acts of] steadfast love.”

^e Or “given light to.”

^f Mss. B & C “us.”

^g Compare e.g. Ps. 107:14, 112:4.

^h Ms. A “his feet” which could also mean “their feet.”

ⁱ Or “became greater and stronger.” Lit. “was growing and becoming strong.”

^j Mss. B & C omit “and stayed in the wildernesses.”

^k Spelled as “Gust” (or similar) in Hebrew, without prosthetic vowel and Greek ending ‘os.’

^l Or “exacted.”

^m Or “that tax should be exacted from the whole world.”

ⁿ Or “exacting of tax.”

^o Ms. B indicates “Caesarea” instead of “Syria.”

3 וְכוּלָם הָיוּ הוֹלְכִים כָּל אֶחָד לְעִירוֹ בְּעִבּוֹר שְׁיִשְׁמְעוּ מִצְוֹתוֹ^a שֶׁל
 הָאֲדוֹן⁴ וַיֹּסֶף עָלָה מִנְצֶרֶת^b גְּלִילָה^c בִּיהוּדָה בְּעִיר דָּוִד
 שְׁנִקְרָאת^d בֵּית לָחֶם בְּעִבּוֹר שְׁיִהְיֶה^(77r) מִהַבֵּית^e וּמַעַם דָּוִד⁵
 בְּעִבּוֹר שְׁיִשְׁמַע הַמְצֹוה^f עִם מְרִים^g אַרְוֹסְתוֹ וְאִשְׁתּוֹ וְהִיא קָרָה⁶
 וְכַאֲשֶׁר הָיוּ שָׁם^g יָמֵי מְרִים מְלֹאוֹ^h לְלֶדֶת⁷ וַיִּלְדָּה שָׁם בְּנוֹ רֵאשׁוֹן
 נוֹלַדⁱ וְקָפְלוֹ^j בְּבִגְדִים וְהִנִּיחוֹ בְּאֲבוֹס הַבְּהֵמוֹת כִּי לֹא הָיוּ מְקוֹם
 אַחַר תּוֹכְל^k לְהִנִּיחוֹ בְּאוֹתוֹ קְרוֹי^l הַיּוֹצֵא מִן הַקִּיר לְחוּץ שְׁקוֹרַיִן^m
 פּוֹרְשֵׁי⁸ וְרוּעִים בְּאוֹתוֹⁿ הַדּוֹר הָיוּ נְעָרִים^o וְשׁוֹמְרִים שְׁעוֹת
 הַלַּיְלָה עַל מְקַנְיָהֶם , וְהִנֵּה מִלְאֵךְ יְהוָה נָצַב^p קְרוֹב לָהֶם⁹

^a B & C "מצותיו". ^b Or possibly "נְצֶרֶת", ^c B gives "דגלילה", C gives "בגלילה".

^d B & C "הנקראת". ^e B & C "מבית לחם". ^f B & C add "ועלה". ^{g-g} B & C omit.

^{h-h} B & C "ומלאה ימיה". ⁱ B & C omit. ^j Or possibly "וקפלו". ^k B & C "שתוכל".

^l B & C "הקרוי". ^m B & C give "שקורים". ⁿ B & C "שבאותו". ^o C "ערים". ^p C "ניצב".

3 So they all went, each one to his city – so that they could obey the adon’s command. 4 And Yoseph^a went up from Notsrat^b Gelilah^c to Yehudah, to the city of Dawid^d which is called Beit-Lechem^e (for he was ^(77r) of the house^f and of the people of Dawid) – 5 so that he could obey the command with Miryam his betrothed, even his wife,^g who was pregnant.^h

6 And while they were there, the days of Miryam were fulfilledⁱ to give birth, 7 and there she brought forth his firstborn^j son. Then he wrapped him in garments, and he laid him down in the animals’ trough. For there was no other place *where* she could lay him down under^k that roofing^l which came out from the wall, which is called ‘Porsi.’^m

8 Now, there were shepherds *who* were young menⁿ in that generation,^o and *they* were keeping watch over their livestock *in* the **night hours**.^p 9 And behold! – A messenger of Yahweh stood near them,

^a The Hebrew name for ‘Joseph.’

^b Or possibly “Netseret.”

^c Notsrat Gelilah means ‘Nazareth in/of Galilee.’

^d The ancient Hebrew pronunciation of ‘David.’ (See HebrewGospels.com/yhwh/video-15 for more information on the pronunciation of Waw vs. Vav.)

^e Hebrew name for ‘Bethlehem’ – meaning “house of bread.”

^f Mss. B & C “because he was from Beit-Lechem.”

^g Biblically speaking, a betrothed man and woman were legally considered husband and wife. Compare e.g. Mat. 2:18-20; Deu. 22:23-27.

^h Lit. “and she was pregnant.”

ⁱ Mss. B & C read “[5] ...the command, so he went up with Miryam, [6] and her days were fulfilled.”

^j Mss. B & C “first.”

^k Lit. “in.”

^l Or “canopy.”

^m Hebrew “פורשי” (*porsi*). Meaning “spreading out” or “extension.”

ⁿ Or “servants” – the Hebrew word “נער” (*na’ar*) can be used in both ways.

^o Meaning “at that time.”

^p Or “they were keeping/guarding the night hours by their livestock.”

וְאוֹר יְהוָה^a מְסַבֵּב סְבִיב^b וְהָיָה לָהֶם פֶּחַד גְּדוֹל¹⁰ וְהַמְלֶאֶךְ אָמַר
 לָהֶם אֵל תִּפְחָדוּי הִנֵּה אֲנֹכִי מְגִיד לָכֶם שְׂמֵחָה גְדוֹלָה^d שְׂתֵהִיָּה
 לְכֹל הָעָם^d 11 כִּי הַיּוֹם נוֹלַד לָנוּ בְּעִיר דָּוִד מוֹשִׁיעַ הָעוֹלָם שֶׁהוּא
 מְשִׁיחַ וְאָדוֹן 12 וְיִהְיֶה לָכֶם זֹאת הָאוֹת^e תִּמְצְאוּ הַנֶּעַר מְעוֹטָף
 בְּבִגְד וּמוֹנָח בְּאִיבוֹס⁹ 13 וּמִיָּד נַעֲשֶׂה עִם הַמְלֶאֶךְ רוֹב^h חֵיל
 שְׂמִמִּי^j וּמוֹדִים^j הוֹדָאָה לְיְהוָה וְאוֹמְרִים 14 עֲלוּי יְהִיָּה לְאֵל עֲלִיוֹן^k
 וּבְאֶרֶץ^l שְׁלוֹם לְאֲנָשִׁים מְרָצוֹן טוֹב^m 15 וְכֹאֲשֶׁר נָסְעוּ הַמְּלֶאֶכִים
 מֵהֶםⁿ עוֹלִים^o וְיֹרְדִים^p לְשָׂמִים הָרוּעִים מְדַבְּרִים בִּינֵיהֶם אוֹמְרִים
 נַעֲבוֹר בְּבֵית לָחֶם וְנִרְאָה זֶה הַדָּבָר אֲשֶׁר^q הָאֵל עוֹשֶׂה^q וְהִרְאָתָה^r
 לָנוּ 16 וְהִלְכוּ מֵהַר^s וּמְצָאוּ מְרִים^t וְיוֹסֵף וְהַנֶּעַר מוֹנָח בְּאִיבוֹס^u
 הַבְּהֵמוֹת

^a B & C add "היה". ^b B & C "סביבם". ^c C omits. ^{d-d} B & C omit. ^{e-e} B & C
 "וזה לכם הרועים אות". ^f B & C "לכו ותמצאוהו". ^g Or possibly "באיבוס". A & C
 "באבוס". ^h A "ורוב". ⁱ Or possibly "שממיי". B & C "שממי". ^j A omits. ^k A
 omits. ^l B & C add "יהיה". ^m C "הטוב". ⁿ B & C omit. ^o B & C "עלר". ^p B &
 C omit – but compare Gen. 28:12 ^{q-q} B & C "עשה האל". ^r Alternative form of
 the Hifil 'perfect' third masculine singular with third feminine singular pronominal
 suffix. Compare 7:13, 13:12. (The verb was inflected on analogy with nouns ending
 in "ה", with a suffix.) Mss. B & C use the normal spelling "והראה". ^s A "מאר",
 but crossed out and replaced with "מהר" – in same script as main text. B & C
 "במהרה". ^t B & C "למרים". ^u A "באבוס", C "לאיבוס".

and the light of Yahweh surrounded *them* round about,^a and they had great fear. **10** But the messenger said to them, “Do not fear – behold! – I am making known^b to you, great joy, which will be for the whole nation!^c **11** That^d today there has been born to us, in the city of Dawid, the Savior of the world, who is Mashiach^e and Adon! **12** And this will be the sign for you: You will find^f the child, wrapped in a garment,^g and laid down in a trough.” **13** And immediately there was with the messenger a great heavenly army, and *they* praised Yahweh with thanksgiving,^h and said, **14** “Exaltation be to El ‘Elyon,ⁱ and on earth, shalom to men because of goodwill!”

15 So when the messengers departed from them^j – going up and down – to the heavens,^k the shepherds spoke among themselves, saying, “Let us go over to Beit-Lechem, and see this thing which El is doing, and has shown to us!” **16** So they went hastily, and found Miryam and Yoseph, and the child – laid down in the animals’ trough.

^a Or “all around.” Mss. B & C “round about them.”

^b Or “I am about to make known.”

^c Or possibly “all the people.” Mss. B & C omit “which will be for the whole nation.”

^d Or “For.”

^e Or “Messiah.” The Hebrew word “משיח” (*mashiach*) was translated into the Greek ‘*christos*’ but should be clearly distinguished from the Catholic symbolic ‘Christ.’ Literal meaning: “anointed one,” usually referring to someone anointed as king of Israel, or as priest or prophet. However, when used as a name, it refers to the Son of Yahweh, whom he anointed as the ultimate King of Israel, the Everlasting High Priest, and the Prophet who would speak Yahweh’s words to his people – and if anyone disobeys him, Yahweh himself will ‘require it of him.’ See Deu. 18:18-19 and Acts 3:22-23.

^f Mss. B & C “And this is to you, O shepherds, a sign: Go and you will find...”

^g Or “cloth.”

^h Lit. “were thanking Yahweh with thanksgiving.”

ⁱ Or “the Most High.” Ms. A omits “‘Elyon.”

^j Mss. B & C omit “from them.”

^k Compare Gen. 28:12. Mss. B & C simply read “they went up to the heavens.”

17 וְהִנֵּה הֵם הַכִּירוּ אֲשָׁמְרוּ לָהֶם מֵאוֹתוֹ נֶעַר^a 18 וְכָל אוֹתָן^b
 שְׁשִׁמְעוּ^c תְּמָהוּ^d מֵאוֹתָן הַדְּבָרִים שֶׁנֶּאֱמָרוּ^(77v) לָהֶם בְּעַד
 הַרוּעִים^d 19 וּמְרִים שְׁמָה^e כָּל אֵלֶּה הַדְּבָרִים בְּלִבָּהּ^f 20 וְהָעַם שָׁבוּ^f
 מוֹדִים וּמְשֻׁבָּחִים יְהוָה^g 9 וְכָל הַדְּבָרִים שֶׁשִׁמְעוּ וְשָׂאוּ כֵן כְּאֲשֶׁר^h
 לְמַעַלְהָ אָמַר לָהֶם^h 21 וְאַחַר נִשְׁלְמוּ שְׁמִנָּה יָמִים הִנְעַר הָיָה
 נְמוּל^j וְנִקְרָא שְׁמוֹ יִשׁוּעַ שְׁאוֹתוֹ^k הַשֵּׁם נִקְרָא בְּעַד^l הַמַּלְאָךְ^m קוֹדֵם
 שֶׁהִנְעַר הָיָה^m בְּבֶטֶן אִמּוֹⁿ 22 וְכְאֲשֶׁר נִשְׁלְמוּ יָמֵי טְהָרַת מְרִים בְּדַת
 מִשָּׁה נִשְׂאוֹ^o הִנְעַר בִּירוּשָׁלַם^p בְּעֶבֶר^q שִׁיָּדְרוּ לַיהוָה^r 23 רַכְפֵי מֵה
 שֶׁכְּתוּב בְּדַת יְהוָה^s שֶׁכָּל זָכָר פֶּטֶר רַחֵם יְהוָה קְדוֹשׁ לַיהוָה^t
 וּבְעֶבֶר שִׁיקְרִיבוּ^u זֹוג אֶחָד^v מִתּוֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה^{w,v}

^{a-a} B & C "שעל אותו נער מדברים המלאכים". ^b B & C "אותם". ^c B & C "השומעים".
 = "לה" ^d B & C omit. ^e B & C "שמעה". ^f B & C omit. ^g B & C "לה" =
 "ליהוה". ^{h-h} B & C omit. ⁱ B & C "שנשלמו". ^{j,j} B & C "נמול הנער". ^k B & C
 "אותו". ^{l-l} B & C "שקראו". ^{m-m} B & C "בעודו". ⁿ A gives "אמו מרים". ^o B & C
 "הביאה". ^p C "בירושלים". (C consistently uses the phonetic spelling "ירושלים",
 whereas A & B consistently use the old spelling "ירושלם".) ^q B & C "כדי". ^{r-r} B
 & C "שבתו קרבן כפי דת אלהינו יביאו". ^s A expands: "מה שהוא כדת משה". ^t B
 & C "ג". ^{u-u} A "שתי זוגות מבני"; B "ב' ב' זוגות בני"; C "ב' בני". ^v C "יונות".

^w Two different offerings are mentioned in verses 23 and 24. The one is to redeem a firstborn son, and the other is for a woman's purification after giving birth to a child. Compare Ex. 13:12-13 and Lev. 12.

17 And behold, they recognized that they had spoken to them of that child.^a 18 And all those who heard *this*^b were astonished^c because of those things which were said ^(77v) to them by the shepherds.^d 19 And Miryam took all these things to heart.^e 20 So the people returned,^f thanking and praising Yahweh^g – for^h all the things which they heard and saw were just like it had been said to them in advance.ⁱ

21 So after eight days were fulfilled, the child was circumcised; and his name was called Yeshua – for that is the name *which* he was called by the messenger, before the child was^j in the womb of his mother.^k 22 And when the days of the purification of Miryam were fulfilled, according to the law of Mosheh, they brought^l the child to Yerushalayim so that they could offer to Yahweh – 23 according to that which is written in the law of Yahweh;^m that every male *which* opens *the* womb will be set-apart to Yahweh – 24 and that they could presentⁿ one pair of turtledoves, or two young doves.^o

^a Mss. B & C “that the messengers were speaking **about that child.**”

^b Mss. B & C add “from the mouth of the shepherds.”

^c Or “amazed.”

^d Mss. B & C omit “because of those things which were said to them by the shepherds.” (The “shepherds” were already mentioned in first part of verse in mss. B & C, see note b above.)

^e Lit. “placed all these things in her heart.”

^f Mss. B & C omit this word and thus read “the people were thanking...”

^g Mss. B & C omit the rest of this verse.

^h Lit. “and.”

ⁱ Or “formerly” or “earlier.”

^j Mss. B & C “the name which the messenger called him while he was still...”

^k Ms. A “his mother Miryam.”

^l Lit. “they carried.” Mss. B & C “she brought.”

^m Mss. B & C read “...could offer to Yahweh, [23] that which is according to the law of Mosheh.”

ⁿ Or “offer.”

^o Two different offerings are mentioned in verses 23 and 24. The one is to redeem a firstborn son, and the other is for a woman’s purification after giving birth to a child. Compare Ex. 13:12-13 and Lev. 12.

25 וְהִנֵּה אָדָם אֶחָד הָיָה בִירוּשָׁלַיִם^a שֶׁשְּׁמוֹ^b שְׁמַעוֹן^c • זֶה הָאָדָם הָיָה^c
צָדִיק וִירָא אֱלֹהִים^d מִמֵּתִין^e הִנָּחַת^f יִשְׂרָאֵל וְרוּחַ הַקֹּדֶשׁ^g הָיָה^h בּוֹ •
26 וְקָבַלⁱ מֵעֵנָה מְרוּחַ^j הַקֹּדֶשׁ שֶׁלֹּא^k יִרְאֶה מָוֶת^k עַד שֶׁיִּרְאֶה^l לִישׁוּעַ
מְשִׁיחַ^l בֶּן אֵל חַי • 27 וְבָא בְרוּחַ אֱלֹ^m הַמִּקְדָּשׁ • וְכֹאֲשֶׁר נִשְׁאוּהוּ
בַמִּקְדָּשׁ אָבִיו וְאָמוֹ בְּעִבּוּר שֶׁיַּעֲשׂוּ כָּפִי מְנַהֵג דָּתוֹ • 28 וְשְׁמַעוֹן
לְקַחוּ בְּזוֹעוֹתָיוⁿ וּבִירְדָּה הָאֵל וְאָמַר 29 אֲדוֹן^o עֲתָה אַתָּה עֲזוּב
עַבְדְּךָ כָּפִי^p דְּבָרֶיךָ^q בְּשָׁלוֹם 30 כִּי עֵינַי רָאוּ שְׁלוֹמְךָ 31 שֶׁהִכִּינוֹתָ
לִפְנֵי^r כָּל הָעָם 32 שֶׁיְהִיוּ^s בְּאוֹר^t וְהִגְדַּת לְעַמִּים^u וְאַזְרַתָּ^v יִשְׂרָאֵל
עִמָּךְ • 33 וְאָבִיו וְאָמוֹ תִמְהִימִם מֵאוֹתָן^w הַדְּבָרִים^x שֶׁנֶּאֱמָרוּ מִמֶּנּוּ •^x

^a C “בירושלים”. (C consistently uses the phonetic spelling “ירושלים”, whereas A & B consistently use the old spelling “ירושלם” – this standard difference between the mss. will not be indicated in the following occurrences, except when the preposition used differs between the mss.) ^b B & C “ושמו”. ^{c-c} B & C “והיה”.
^d C “הקדוש”, A omits. ^{e-e} B & C “ומתמין”. ^f B & C “מנוחת”. ^g A “הקדוש”.
^h B & C “היתה”. ⁱ C “קבל”, corrected in margin to “וקבל” – in different script than main text. ^j B & C “ברוח”. ^{k-k} B & C “ימות”. ^{l-l} C gives “משיח לישוע”.
^m B & C “אל אל”. ⁿ B & C “בידיו”. ^o This word is damaged in B but looks like “אדון”, C “חנון”, A & D “אדון”. ^p B & C “כי”. ^q B & C “דברך”. ^r A adds “פני”.
^s A “שהיו”, corrected to “שיהיו” – in same script as main text. ^t A “אור”. ^u A “עמים”. B & C add “בו”. ^v B & C “ואור” (“ו” and “ז” confused and “ת” dropped).
^w B & C “מאותם”. ^{x-x} B & C omit.

25 And behold, there was a man in Yerushalayim whose name was Shim'on. This man was^a righteous, and Elohim-fearing,^b waiting for^c the rest^d of Yisra'el; and Ruach Ha-Qodesh was in^e him. 26 And he received an answer from^f Ruach Ha-Qodesh that he would not see death^g until he would see Yeshua Mashiach, the Son of the living El. 27 And he came to the Sanctuary by the Ruach. So when his father and his mother brought him into the Sanctuary so that they could do according to the custom of his law,^h 28 Shim'on took him in his armsⁱ and blessed El, and said,

29 "Adon, now **you** let your servant go, according to your words,^j in shalom! 30 – For my eyes have seen your shalom,^k 31 which you have prepared before^l all the people,^m 32 that they may be in the light. So you proclaimed *it* to the peoples,ⁿ and equipped^o your nation Yisra'el."

33 And his father and his mother were astonished^p because of those things which were said of him.^q

^a Mss. B & C "And he was."

^b The word "Elohim" is gapped in ms. A, but written in mss. B & C.

^c Or "expecting."

^d Or "relief" or "giving of rest/relief."

^e Or "on."

^f Mss. B & C "by."

^g Mss. B & C "would not die."

^h Probably means "the law which applied to him." Could also possibly mean "His [Yahweh's] law."

ⁱ Mss. B & C "hands."

^j Mss. B & C "word."

^k Or "salvation."

^l Ms. A "before the face of."

^m Or "the whole nation."

ⁿ Or "nations." Mss. B & C add "by him."

^o Or "strengthened" – lit. "girded."

^p Or "amazed."

^q Mss. B & C omit "which were said of him."

34 וְשָׁמְעוֹן (78r) בִּירְדָּ אֹתָם וְאָמַר לְאִמּוֹ ^a תִּדְעוּ שֶׁזֶה הוּא מוֹנַח
 35 בְּיִשְׂרָאֵל ^b לְמוֹשִׁיעַ וּלְפִדְיוֹן ^b רַבִּים וּלְאֹתֹת ^c וּבֹו נֶאֱמָרוּ נִגְדּוּ ^c
 וּבְסָפִין יַחְצוּ וַיַּעֲבְרוּ נַפְשׁוֹ ^c בְּעֵבוֹר מַחְשְׁבוֹת ^d רוֹב לְבָבוֹת תִּהְיוּ ^e
 מִפּוֹרְסָמוֹת ^e 36 וּבַת אַחַת מִשְׁמוּאֵל ^f הָיְתָה מְשֻׁבֵּט אֲשֶׁר ^g וְהָיְתָה
 בָּאָה בְּיָמִים ^h וְחָיְתָה ^h עִם אִישָׁה ⁱ שֶׁבַע שָׁנִים ^j לְעַם בְּתוּלִיָּה ^j 37
 וְהָיְתָה אֶלְמָנָה עַד ^k אַרְבַּע וּשְׁלֹשִׁים ^k שָׁנָה ^k וְאִינָה ^l זָזָה מִהַמְקַדָּשׁ
 מִעוֹשָׁה עֲבוֹדָה ^m יוֹס וְלִילָה ⁿ 38 בְּצוּמוֹת וּתְפִילוֹת ^o 38 וּבְאוֹתָהּ ^p שָׁעָה
 הָיְתָה מִתְנַדָּה לִיהוָה ^q וְהָיְתָה מְדַבֶּרֶת ^q מִמָּנוּ לְכָל אוֹתָן
 שְׁמִמְתִּינִין ^r פְּדִיוֹן יִשְׂרָאֵל ^r

^a A gives "למרים אמו". ^{b-b} A "לפדיון". ^{c-c} B & C "ובו יעברו בסכין ויחצו נפשו".

^d B & C "שמחשבות". ^e B & C "יהיו". The reading of ms. A ("תהיו") is equivalent in meaning to "תהיינה". (The "ת" in "תהיו" does not indicate a second person verb, but is rather used to turn the masculine verb "יהיו" into a feminine verb.)

Compare e.g. Jer. 49:11 (תבטחו); Ezek. 37:7 (ותקרו). See also footnote on Rev.

1:7 in the HebrewGospels.com version, for the use of "ת" instead of "י". ^f Ms. C margin reads "הנה הנביאה בת פנואל" – in different script than main text. ^g Mss

add (gloss?), A "והיתה קרוב לארישיאה", B & C "והיתה קרובה לאריסאה". ^h A &

C "והיתה". ⁱ A "אשה", corrected in margin to "אישה" – in same script as main

text. ^{j-j} B & C "בבתוליה". ^{k-k} Text = A. B & C "ל"ד", C margin "פ"ד" (in different

script than main text), D "פ"ד". ^l B & C "ולא". ^{m-m} B & C "ועובדת". ⁿ⁻ⁿ B & C

"זואת באותה". ^p A "בצם ותפלה". ^{o-o} B & C "ביום ובלילה". ^{q-q} B & C

"ומדברת". ^r B "שלכל". ^s A "שממתינים".

34 So Shim'on (78r) blessed them, and said to his mother,^a "You^b must know that this one is set in Yisra'el as Savior,^c and as Redemption of many, and as a sign; but with it, *things* will be said against him.^d 35 And with a sword they will divide and pass through his nephesh^e – in order that *the* thoughts of many hearts may become publicized."^f

36 And there was a daughter of Shemuel,^g of the tribe of Asher,^h and she was come to days.ⁱ And she had lived^j with her husband seven years with^k her virginity, 37 and was a widow up to thirty-four years.^l And she did not depart^m from the Sanctuary, doing service day and night in fastings and prayers. 38 And in that hour she was also giving thanks to Yahweh, and she was speaking of him to all those who were waiting onⁿ the redemption of Yisra'el.

^a Ms. A "his mother Miryam."

^b Plural in Hebrew.

^c Ms. A omits "as Savior and."

^d Or "it." Mss. B & C read "[34] ...and as a sign. And through him [35] they will pass with a sword and divide his nephesh."

^e Lit. "breath" (e.g. Job 11:20, 41:13), can mean 'person' (e.g. Gen. 12:5, 14:21, 46:18-27; Ex. 16:16; Lev. 17:15), 'life' (e.g. Gen. 19:17; Lev. 17:11), 'soul' (e.g. Ps. 49:16-20(15-19); Gen. 35:18; Ex. 30:16; Is. 10:18; Ezek. 18:4), etc. (See glossary for more information.)

^f Or "exposed."

^g Hebrew name for "Samuel."

^h Mss. add "and she was a relative of Arisi'ah" – possibly a gloss.

ⁱ Or "was advanced in age."

^j Mss. A & C "And she had been."

^k Mss. B & C "in."

^l Mss. A, B & C confirm "34 years"; but C margin and D read "84 years" (conformed to the Greek version). Her total age would probably equal her initial age at marriage (not stated), plus 7 years in marriage, plus another 34 years of widowhood. Alternatively, this could be interpreted to mean that she was a widow until age 34, then remarried.

^m Or "move."

ⁿ Or "waiting for" or "expecting."

39 וְכֹאֲשֶׁר סִיִּימוּ כָּל דְּבָרֵי דֵּת מִשָּׁה חֲזָרוּ בְּגִלְיָהּ בְּעִיר נְצָרֶת^a 40
 וְהִנְעַר יֵשׁוּעַ גָּדַל וְחֹזֵק וּמְלֵא^b חֲכָמָה וְחוֹן יְהוָה הָיְתָה^c עִמּוֹ 41
 וְאָבִיו וְאִמּוֹ הוֹלְכִים בְּכָל שָׁנָה בִּירוּשָׁלַם בְּיוֹם הַנִּכְבָּד שֶׁל פֶּסַח 42
 וְכֹאֲשֶׁר הִנְעַר יֵשׁוּעַ הִגִּיעַ לְשִׁתַּיִם עֶשְׂרֵה שָׁנָה עוֹלִים^d בִּירוּשָׁלַם
 כְּמִנְהַגָם בְּיוֹם הַחֵג 43 וְנִשְׁלְמוּ הַיָּמִים כְּשֶׁשָּׁבִין^e הִנְעַר^f נִשְׁאַר
 בִּירוּשָׁלַם 44 וְחֹשְׁבִים^g שֶׁיְהִיָּה עִם
 הָאֲחֵרִים שֶׁהוֹלְכִים^h עִמָּהֶם 45 וְכֹאֲשֶׁר לֹא מְצָאוּהוּ חֲזָרוּ לִירוּשָׁלַם
 לְבַקְשׁוֹ 46 בְּיוֹםⁱ הַשְּׁלִישִׁי מְצָאוּהוּ בְּמִקְדָּשׁ יוֹשֵׁב^(78v) בְּאִמְצָעִים^j
 מְקֻשָּׁיִם אוֹתָם^k וְשׂוֹאֲלֵן^l

^a Or possibly "נְצָרֶת". ^b B & C "מלא". ^c B & C omit. ^d B & C "עלן". ^e B & C
 "והנער". ^f B & C "והנער". ^g B & C "וחשבון". ^h C "שהלכו". ⁱ B & C "וביום". ^j B
 & C "באמצע העם". ^{k-k} B & C omit. ^l B & C "ושואל אותם".

39 So when they had completed all the words of the law of Mosheh,^a they returned to Gelilah, to the city Notsrat.^b 40 And the child Yeshua grew up and became strong,^c and he was full of wisdom, and the grace^d of Yahweh was with him.

41 Now, his father and his mother went to Yerushalayim every year, on the honored day^e of Pesach.^f 42 And when the child Yeshua had reached twelve years, they were going up to Yerushalayim, according to their custom, on the day of^g the feast. 43 When the days were fulfilled,^h as they were going back, the child remained in Yerushalayim. (But his father and his mother did not realize it, 44 forⁱ they thought that he would be with the others who went with them.) And so they went one day,^j and sought him among the rest of the unfamiliar relatives.^k

45 But when they could not find him, they returned to Yerushalayim to seek him. 46 On the third day they found him in the Sanctuary! – Sitting (78v) in their midst,^l listening^m to them,ⁿ and questioning them.

^a Meaning, all the words of the law which applied to them in this specific situation.

^b Or possibly “Netseret.”

^c Or “became greater and stronger.” Lit. “was growing and becoming strong.”

^d Or “favor.”

^e “In/on the day of” is often used as an idiom in Hebrew, meaning “at the time of” or “when.”

^f The Hebrew word for ‘Passover.’

^g “In/on the day of” is often used as an idiom in Hebrew, meaning “at the time of” or “when.”

^h Or “completed” or “finished.”

ⁱ Lit. “and.”

^j Meaning that they continued traveling for a full day.

^k Or possibly ‘the rest of the relatives *and* the strangers.’

^l Mss. B & C “in the midst of the people.”

^m Or “listening attentively.”

ⁿ Mss. B & C omit “listening to them.”

47 וְכָל הַשּׁוֹמְעִין אוֹתוֹ^a מִתְמִיחִין^b מִחֲכָמָתוֹ וּמַעֲנֵהוּ^c • 48 וְכַאֲשֶׁר
 רָאוּהוּ^d הָאֵב וְהָאֵם תְּמָהוּ • 49 וְאָמְרוּ לוֹ^e לָמָּה עָשִׂיתָ זֹאת לָנוּ^f • כִּי
 אָנִי וְאֲבִיךָ כּוֹאֲבִים וּמְאֹד^g חִפְּזָנוּךָ^h • 49 וְהוּא אָמַר לָהֶם מַה זֶה
 תִּשְׁאַלוּנִי לֹא יִדְעֶתֶם שְׁחֹוּיִב שְׁאַנִּי אֶהְיֶה בְּאוֹתוֹ^j הַדְּבָרִים שֶׁהֵן^k
 מֵאֲבִי • 50 וְהֵם לֹא הִבִּינוּ הַדְּבָר שֶׁאָמַר לָהֶם • 51 וַיֵּרֵד^l עִמָּהֶם וּבָאוּ^m
 בְּנִצְרַתⁿ וְהָיָה מְשׁוּעָבֵד לָהֶם • וְאִמּוֹ מְקַיֶּימַת^o כָּל אֵלֶּה הַדְּבָרִים
 בְּלִבָּהּ • 52 וַיִּשׁוּעַ מְרֻבָּה^p בְּחֲכָמָתוֹ^q וּבְשָׁנָיו וּבְחֵן אֱלֹהִים^r וְאֲנָשִׁים •

^a C "אותם". ^b B & C "תמהים". ^c B & C omit. ^d A places this word after "האב
 והאם". ^{e-e} A "אמרו האב והאם אל הבן". ^{f-f} B & C "לנו ככה". ^{g-g} B & C omit.
^h B & C add "ולא מצאנוך בדרך". ⁱ B & C "שתשאלוני". ^j B & C "באותם". ^k B &
 C "שהם". ^l Or possibly "וַיֵּרֵד". ^m B & C "וחזרו". ⁿ B & C give "לנצרת". ^o B &
 C "שומרת". ^p Or possibly "מְרֻבָּה". ^q B & C "בחכמה". ^r B "אליים", C "אלדים".

47 And all who heard^a him were astonished^b because of his wisdom and his answer.^c

48 So when the father and the mother saw him, they were astonished.^d Then they said to him,^e “Why did you do this^f to us?! – For I and your father were in pain,^g and we sought you exceedingly.^h 49 So he said to them, “What is this that you ask me?ⁱ Did you not know that it is obligated that I must be in those things which are from my Father?” 50 But they did not understand the word^j that he said to them. 51 So he went down with them, and they came^k to Notsrat,^l and he was subservient^m to them. But his mother establishedⁿ all these things in her heart. 52 And Yeshua increased^o in his^p wisdom, and in years, and in the grace of Elohim and men.^q

^a Or “were listening to him.”

^b Or “amazed.”

^c Context implies “his answers” (collective use of singular noun). Mss. B & C omit “and his answer.”

^d Or “amazed.”

^e Ms. A “Then the father and the mother said to the son.”

^f Mss. B & C “so.”

^g Or “were grieved.”

^h Mss. B & C “Why did you do so to us?! – For we sought you and did not find you on the way.”

ⁱ Or “Why is it that you ask me?” Could also possibly mean “Why would you seek me?”

^j Or “matter.”

^k Mss. B & C “returned.”

^l Or possibly “Netseret.”

^m Or possibly ‘and he surrendered to them.’

ⁿ Mss. B & C “kept.”

^o Or possibly “was increased.”

^p Mss. B & C omit “his.”

^q Meaning “and in favor with Elohim and men.”

פָּרָק ג' פְּפִי לוקא

1 בְּשָׁנָתָא חָמֵשׁ עָשָׂרָה^{b,a} לְקִיסָר טַבְּרִי^{d,c} וּפּוֹנֵץ^e פִּילָאט מוֹרְשָׁה
 בִּיהוּדָה וְהוֹרְדוֹס טַטְרָקָא^f מְגִלִּילָה וּפְלִיף אַח הוֹרְדוֹס טַטְרָקָא²
 מִמְּלָכוֹת אֵיטוֹרָאָה^g וְטַרְכְּנָה אֱלִישָׁנִיאָה^h [מ]אַבִּילִינָה טַטְרָקָאⁱ
 תַּחַת שְׂרֵי הַכְּהֻנִּים הוֹלְךָ^j בְּקִפָּא הֵי תָהּ^k נַעֲשֵׂת הַמִּילָה^l מֵאֵל^m עָלֵי^m
 יוֹחֲנָן בֶּן זְכַרְיָהⁿ בַּמַּדְבָּר^o , וּבָא יוֹחֲנָן בְּכָל מִמְּלָכוֹת יְהוּדָה^o
 דוֹרְשָׁ^p טְבִילַת תְּשׁוּבָה לְמַחִילַת עֲוֹנוֹת^q הַחוֹטְאִים⁴ כְּמוֹ שֶׁכְּתוּב
 בְּסֵפֶר דְּבָרֵי יִשְׁעִיָהּ הַנְּבִיאִי קוֹל קוֹרָא בַּמַּדְבָּר^(79r) פִּנּוּ דְרָךְ הָאֵל
 עֲשׂוּ יִשְׁרוֹת דְרָכֵי^o

^{a-a} Text = B, A "חמשה עשר", C "ט"ו". ^b B & C add "שנים". ^c Or "טיברי" (A "טיברי"), or possibly "טבר"י". Special Hebrew spelling of 'Tiberius' – also attested in Jewish writings, e.g. Jerusalem Talmud Megillah 4:12:3, Bereshit Rabbah 1:3; 21:8, Shemot Rabbah 44:8. The Sephardic Hebrew Gospels often do not use Greek case endings on Greek names. ^d Mss. insert gloss: A "שיסאר", B & C "שיזאר".

^e Often spelled "פונטיוס" etc., in other sources – the spelling found in the mss. seems to indicate a contracted pronunciation. ^f Could also be spelled "טטררק" or "טטררך". The "א" at the end is probably an Aramaism. (Compare e.g. "תְּרַשְׁתָּא" in Ezra 2:63, Neh. 7:65, etc.) ^g Hebrew spelling could be "יטור". B & C

"אנטוכיא". ^h Hebrew sometimes adds a prosthetic "א" at the beginning foreign nouns (loanwords). Compare e.g. "אחשורוש" (Esth. 1:1) vs. "חשירש" (Cowley, Aramaic Papyrus No. 2, line 1); "אדרכוניס" (Ezra 8:27) vs. "דרכמונים" (Neh. 7:69); "איסקיפטורין" vs. "scriptura" and "איסקריטור" vs. "scriptor" (Sperber, *Dictionary of Greek and Latin Legal Terms in Rabbinic Literature*, p. 39); "אפרכוריס" vs.

"parachoresis" (Ibid., p. 61). ⁱ B & C add "היו". ^j Or possibly "הולך". ^{k-k} A & C "נעשית המלה". ^l B & C "מהאל". ^m B & C "על יד". ⁿ B & C "זכריאה". ^o B & C give "הירדן". ^p B & C "לדרוש". ^q B & C omit.

3:¹ In the fifteenth year of Caesar Tavri^a – while Pontius Pilate was deputy in Yehudah; and Herod tetrarch of Gelilah; and Philip the brother of Herod, tetrarch of the kingdom of Ituraea^b and Trachonitis; Lysanias tetrarch [of] Abilene; ² under the chiefs^c of the priests it was led by^d Qayapha – the word of El came upon^e Yochanan, the son of Zecharyah in the wilderness.

³ So Yochanan came in the whole kingdom^f of Yehudah,^g preaching^h the immersion of repentance for the forgiveness of the iniquitiesⁱ of the sinners. ⁴ As it is written in the book of the words of Yesha'yah^j the prophet: "A voice cries:^k 'In the wilderness (^{79r}) prepare^l the way of El, make straight his ways!

^a Or "Tivri" (ms. A); or possibly "Tabari." This is a special Hebrew spelling of 'Tiberius' – also attested in Jewish writings, e.g. Jerusalem Talmud Megillah 4:12:3; Bereshit Rabbah 1:3, 21:8; Shemot Rabbah 44:8. The Hebrew Gospels often do not use Greek case endings on Greek names.

^b Mss. B & C read "Antioch" instead of "Ituraea."

^c Or "rulers."

^d Or possibly "it was going with."

^e Or possibly "unto." Mss. B & C "by the hand of / by means of."

^f Or "region."

^g Mss. B & C "the Yardein/Jordan."

^h Mss. B & C "to preach."

ⁱ Mss. B & C omit "of the iniquities."

^j Hebrew name for 'Isaiah.'

^k Or "cries out" or "calls."

^l Or "clear."

5 כָּל הַגָּאִיּוֹת תִּתְמַלְאוּ^a וְכָל הַהָרִים וְהַגְּבְעוֹת יִושְׁפְּלוּ וְכָל
 הַדְּרָכִים^b רָעִים^c יִהְיוּ^d מִיוֹשָׁרִים^e וְכָל הַרְכָּסִים לְדְרָכִים^f יִשָּׂרִים^g ,
 וַיֵּרְאוּ כָּל בָּשָׂר שְׁלוֹם הָאֵל^h .⁷ אַז אָמַר לְעַמִּים שְׂבֵאִים בְּעִבּוֹר
 יִטְבִּילֵם תּוֹלְדוֹת פְּתָנִים מִי לְמַד^h לָכֵם בְּרוּחַ מְאֹפִינוּ הַעֲתִידָה
 לְבֹא^g . לָכֵן עֲשׂוּ פִירוֹת^j הַגּוֹנִים מִטְבִּילָה^k וְלֹא תִתְחִילוּ לֵאמֹר^l
 מִן אֲבִינוּ הוּא אֲבָרְהָם^m . אֲנִי אֹמֵר לָכֵם שֶׁהָאֵל יָכוֹל מְאֹבְנִים אֱלוֹ
 הַחַיִּזִיר^m חִי בֶן אֲבָרְהָם , כִּי הִגְרָזוֹן כָּבֵר עָבְרָה לְשׁוֹרֵשׁ הָעֵץ . לָכֵן
 כָּל עֵץ שֶׁאִינוֹ עוֹשֶׂה פְרִי טוֹב יִכָּרֵת וְיוֹשֵׁם בְּאֵשׁ^o .¹⁰ וְהָעַמִּים
 שׁוֹאֲלִים לוֹⁿ אֹמְרִים אִם כֵּן מֶה יַעֲשׂוּ^o .¹¹ וְהוּא עָנָה אֹמֵר^p

^a B & C “יתמלאו”. The reading of ms. A (“תתמלאו”) is equivalent in meaning to “תתמלאנה”. (The first “ת” in “תתמלאו” does not indicate a second person verb, but is rather used to turn the masculine verb “יתמלאו” into a feminine verb.) Compare e.g. Jer. 49:11 (תבטחו); Ezek. 37:7 (ותקרבו). See also footnote on Rev. 1:7 in the HebrewGospels.com version, for the use of “ת” instead of “י”. ^b B & C “הדברים”. ^c B & C “הרעים”. ^d C places this word after “מיושרים/מאושרים”. ^e B & C “מאושרים”. ^f B & C “לדברים”. ^g See Is. 40:3-5. ^h A “ילמד”. ⁱ C margin “מהאף” – in different script than main text. ^j C “פרות”. ^k B & C “מתשובה”. ^l B & C “לומר”. ^{m-m} Text = A. B & C show a number of transcriptional mistakes, including repetition, omission, and misplaced spaces, thus rendering the text of B & C unreliable for this section of the verse. ⁿ B & C omit. ^o B & C add “רוב העולם”. ^p B & C “ואמר”.

5 All the valleys will be filled up, and all the mountains and the hills will be brought low; and all the bad^a ways will become straightened,^b and all the rough places *will become*^c level ways. 6 And all flesh will see the shalom^d of El."^e

7 Then he said to the peoples^f who came so that he could immerse them, "Generation of vipers! Who taught you to flee from the anger which is ready^g to come over us? 8 Therefore, produce^h fruitⁱ worthy of immersing!^j And you must not begin to say, 'Our father is Avraham!' – I say to you that El is able to bring back to life^k the^l son of Avraham from **these stones!** 9 For the axe has already passed over to the root of the tree. Therefore, every tree which does not produce^m good fruit will be cut down and placed in the fire."

10 So the peoplesⁿ asked him,^o saying, "If so, what should be done?"^p 11 And he answered, saying,^q

^a Or "evil."

^b Or "leveled" or "be made straight."

^c Understood from preceding part of the verse. (Called gapping, commonly found in the Hebrew Tanach).

^d Or "salvation."

^e Quoted from Is. 40:3-5.

^f Meaning "crowds."

^g Or "about" or "yet."

^h Or "bear" or "make."

ⁱ Lit. "fruits" (plural).

^j Mss. B & C "repentance."

^k Or "make alive" or "bring back alive."

^l Or possibly 'a.'

^m Or "bear" or "make."

ⁿ Meaning "crowds."

^o Mss. B & C omit "him".

^p Or "what things should be done?" Mss. B & C "what must the multitude/majority of the world do?"

^q Mss. B & C "and said."

אותו שָׁיֵשׁ לוֹ שְׁנֵי^a מִלְּבוּשִׁים יִתֵּן לְמִי שְׁאֵין לוֹ אֶחָד^b וּמִי שְׁיֵשׁ לוֹ
 חֲלוּפֵי הָעוֹשָׁרִים^c יַעֲשֶׂה זֶה^d גַּם כֵּן^e וּבָאוּ הָעוֹלָמִיִּים^e בְּעֶבֶר
 שְׁיִטְבְּלוּ וְאָמְרוּ רַבִּי^f מֶה יַעֲשׂוּ^g וְהוּא עָנָה^h לָהֶם לֹא תַעֲשׂוּ עוֹדⁱ
 לְבַד^j כְּמָה שֶׁנִּתֵּן^k לָכֶם רְשׁוֹת^l וְהַ[פְּרָשִׁים]^l שְׁאֵלוּהוּ אוֹמְרִים מֶה
 יַעֲשׂוּ^l וַיּוֹחֲנוּ אֶמֶר אֵל תַּחֲפְצוּ רַע לְשׁוֹם אָדָם וְאֵל תַּעֲשׂוּ לוֹ^m נְזֶק^l
 וְתִהְיוּ נְדִיבִים מִשְׁכִּירֵי תִיָּהֶםⁿ וְהוּא^o סִבְּרִים כָּל הָעָם^o שְׁיִוְחָנוּ יִהְיֶה
 יְשׁוּעַ מְשִׁיחַ^p עָנָה יוֹחֲנוּ וְאָמַר לְכוּלָּם^p אֲנִי טוֹבֵל אֶתְכֶם בַּמַּיִם
 אֲבָל יָבֵא יוֹתֵר^q חֶזֶק מִמֶּנִּי שְׁאֵינִי^r רָאוּי לְחֻלּוֹץ^(79v) חֲגוּרָת נַעֲלוּ
 הוּא יְטַבֹּל^s אֶתְכֶם בְּרוּחַ הַקֹּדֶשׁ וּבָאֵשׁ^t וַיִּקַּח^t מַזְרָה וַיִּזְרֶה^t
 גְּרָנוֹ^u וַיִּאָּסוּף הַחֲטָה בְּמִגּוּרָתוֹ

^a B & C “ב”, A “שתי”. ^b B & C “א”, A “אחת”. ^{c-c} B & C “חלופים עושרים”. ^d B & C “כך”. ^e B & C “העולמים” = “העולמיים”. ^f B & C “ר”. ^g B & C “נעשה”. ^h B & C “אמר”. ⁱ B & C “דבר”. ^j B & C “אלא”. ^k Or possibly “ניתן” (compare Rev. 6:2,4,8,11 in the HebrewGospels.com version). ^l Mss. read “פרושים” instead of “פרשים”. This is a frequent mistake in which the scribes incorrectly inserted a vowel-letter “ו”. However, there are several places where the correct spelling (“פרש” or “פרשים”) was preserved. See e.g. Mark 15:16 in mss. B & C, John 19:23b in ms. A, and Luke 7:8 in mss. A, B & C. We implemented the correct spelling in all instances as required by the context. ^m B & C add “שום”.
ⁿ Lexical form: “שְׁכִירֹת”. For the inflection, see e.g. “הַחֲנִיּוֹת” (Jer. 37:16) and “מַלְכֵיּוֹת” (Dan. 8:22). B “משכירים שלכם”, C “משכיחים שלכם” (copyist mistake).
^o B “מי”, C “מ”. ^p B & C “לכלם”. ^q B & C “שהוא”. ^r C “שהוא”, corrected in margin to “שאיני” – in different script than main text. ^{s-s} B & C “והוא יטביל”. ^{t-r} A “כלי מנשף וינקה”. ^u A “גרונן”.

“Let him who has two garments give to him who does not have one; and whosoever has things exchanged for riches,^a let him do this even so.”^b ¹² Then the worldly ones^c came in order to be immersed, and they said, “Rabbi, what should be done?”^d ¹³ So he answered them,^e “You must not make^f more,^g only as much as authority is given to you.”^h ¹⁴ The soldiers also asked him, saying, “What should be done?”ⁱ So Yochanan said, “Do not desire evil to any man,^j and do not do him damage;^k and you must be willing^l with the wages they give *you*.”^m

¹⁵ *While* all the people supposedⁿ that Yochanan would^o be Yeshua Mashiach, ¹⁶ Yochanan answered and said to them all, “I am immersing you in water, but *one* stronger than I will come – whose shoe’s lace I am not worthy to untie ^(79v) – **he** will immerse you in Ruach Ha-Qodesh and in fire. ¹⁷ And he will take a winnowing fan^p and winnow^q his threshing floor; and he will gather the wheat in his storehouse,

^a Could also mean “things which may/can be exchanged for riches” = ‘valuable things.’

^b Meaning “let him also do the same.”

^c The Hebrew Gospels use the term “worldly ones” to refer to the “tax collectors.”

^d Or “what things should be done?” Mss. B & C “what must we do?”

^e Mss. B & C “So he said to them.”

^f Or, in context, “collect” or “gain.”

^g Or, in context, “too much.”

^h Mss. B & C “You must do/make nothing, except as much as authority is given to you.”

ⁱ Or “what things should be done?”

^j Or “Do not want/be willing to do evil to any man.”

^k Or “harm.” Mss. B & C “any damage/harm.”

^l Or “generous.”

^m Lit. “with their payments.” Ms. B “with your wages.”

ⁿ Or “hoped” or “thought.”

^o Or “could.”

^p Or “winnowing fork.”

^q Ms. A “he will take a blowing tool and will clear.”

וַיִּשְׂרוּף הַתֵּבֶן בְּאֵשׁ שְׁלֵא תִכְבֶּה • 18 וְרוֹב דְּבָרִים אַחֲרַיִם מִזֵּהִיר
 וּמִגִּיד לָעַם • 19 וְהוֹרְדוֹס בְּאִשֶּׁר יוֹחֲנָן^a מִיִּיסַר אוֹתוֹ^b מֵאִשֶּׁת^c אַחִיו •
 וּמִכָּל הַרְעוֹת שְׁעוֹשֶׂה^d הוֹרְדוֹס 20 קִבֵּץ^e הַרְעוֹת שְׁעֵשֶׂה^f תִּפְשׁ
 יוֹחֲנָן^g וְשְׁמוֹ^h בְּבוֹרⁱ 21 יַנְעִשֶׂה הָיָה^j בְּאִשֶּׁר^k כָּל הָעַם נֹטְבֵל^l וַיִּשׁוּעַ
 הָיָה טוֹבֵל וּמִתְפַּלֵּל^m לַיהוָה וְנִפְתָּחוּ הַשָּׁמַיִםⁿ 22 וְרוּחַ הַקֹּדֶשׁ יֵרֵד^o
 עָלָיו בְּעֶצֶם^p גּוֹפְנִי^q כְּמוֹ^r יוֹנָה^s וּבָאָה^t בַּת קוֹל מִשָּׁמַיִם^u וְאוֹמְרַת
 אַתָּה^v בְּנִי מְאֹד אֲהוּבִי^w 23 וַיִּשׁוּעַ הָיָה בְּהִתְחַלַּת שְׁלֹשִׁים שָׁנָה
 וְהָיוּ סְבוּרִים הַכֹּל^x שֶׁהוּא

^a B & C give "שמע ליוחנן". ^b A gives "הורדוס". ^c A "אשת". ^d A & C "שעשה".

^e Compare Ps. 41:7(6), where the same Hebrew expression is used. ^{f-f} B & C

omit. ^g B & C "ליוחנן". ^h B & C "ושם אותו". ⁱ Compare e.g. Gen. 40:25, where the same Hebrew expression is used. ^{j-j} B & C "והיה זה". ^{k-k} B & C "טבלו כל"

"ירדה". ^l C "והיה מתפלל". ^m C "שמים". ⁿ Or possibly "ירד". B & C "ירדה".

^o B & C "בגשם". ^p B & C "גופני". ^q B & C "בדמות". ^r B & C "ויצא". ^s B & C

"מהשמים". ^t B & C "אתה הוא". ^u A omits. ^v B & C "אהוב". ^w B & C "כל"

"העם".

but he will burn the chaff with fire^a which will not be quenched.”

18 And *with* many other words he warned and proclaimed to the people.^b
19 But Herod, when Yochanan rebuked him^c because of the wife of his brother, and because of all the evil things which Herod was doing,^d 20 he gathered^e the evil things which he did^f – he captured Yochanan and placed him in prison.^g

21 It happened while all the people were being immersed, that Yeshua was also immersed; and as *he* was praying to Yahweh, the heavens were opened, 22 and Ruach Ha-Qodesh descended on him in a bodily^h shape like a dove.ⁱ And there came^j a voice^k from *the* heavens and said, “You are my Son,^l my^m very beloved!”

23 Now, Yeshua was at the startⁿ of thirty years;^o and everyone supposed^p that he was

^a Or “in the fire.”

^b Or possibly “And many other things he warned *about* and proclaimed to the people.”

^c Mss. B & C “But when Herod heard/listened to Yochanan, he rebuked him...”

^d Mss. A & C “had done.”

^e Compare Ps. 41:7(6), where the same Hebrew expression is used.

^f Mss. B & C omit “he gathered the evil things which he did.”

^g Lit. “in the pit.” Compare e.g. Gen. 40:15, where the same Hebrew word is used.

^h Or “physical.”

ⁱ Mss. B & C “with physical rain in the shape of a dove.”

^j Mss. B & C “came out.”

^k Hebrew: “בת קול” (*bat qol*) – an idiom meaning ‘a voice from heaven.’

^l Ms. A omits “my Son.”

^m Mss. B & C omit “my.”

ⁿ Or “beginning.”

^o In Hebrew thinking a person is in his 30th year after turning 29. Thus, Yeshua was 29 years old, beginning his 30th year on earth.

^p Or “thought.” Mss. B & C “all the people supposed/thought.”

בְּן יוֹסֵף^a • שֵׁם הָיָה עָלָי²⁴ • שֵׁם הָיָה מִתְּתִיבָה • שֵׁם הָיָה יַעֲקֹב^b • שֵׁם
הָיָה יוֹסֵף^{c, b} • שֵׁם הָיָה יוֹדָא^d • שֵׁם הָיָה [יוֹחָנָן] • שֵׁם הָיָה
[רַיִסָא^e • שֵׁם הָיָה זְרוּבָבֶל • שֵׁם הָיָה שְׁלֹתִיאֵל^f • שֵׁם הָיָה גְרִי •

^a This is not the same genealogy as given in Matthew. Either Matthew or Luke actually recorded Yeshua's mother's lineage, while the other recorded Yeshua's father's lineage (see explanatory note on this verse in English translation). ^{b-b} B & C omit. ^c Compared to the Greek version, the Hebrew Luke omits all names after the "Yoseph" in verse 24 and up to the "Yoseph/Yosech" in verse 26. Although this could possibly be an example of scribal haplography (due to homeoteleuton) in the Hebrew text, it could also be an example of dittography and corruption in the Greek translation. ('Homeoteleuton' is a scribal mistake of omission, when a word or phrase between two similar/same words or phrases is accidentally skipped by the copyist. 'Dittography' is the opposite mistake, in which a scribe's eye jumps back to a similar/same word or phrase, earlier on in the document being copied, and a word/phrase is accidentally repeated. Combined with 'corruption' (major changes/mistakes), dittography can result in significantly longer readings which are not part of the original text.) Note that the shorter Hebrew genealogy of Luke is closer to that of Matthew in terms of the number of generations between Abraham and Yeshua. ^d Later spelling for "יהודה". ^e Or possibly "רישא". ^f B & C "שאלתיאל".

the son of Yoseph,^a *the son*^b *of him whose name was 'Eli*; ²⁴ *of him whose name was Matityah, his name was Ya'aqov*;^c *his name was Yoseph*,^d ²⁶ *his name was Yuda*;^{f,g} ²⁷ *his name was [Yochanan]*,^h *his name was [Risa]*,ⁱ *his name was Zerubavel, his name was Shalti'el, his name was Neri*;

^a This is not the same genealogy as given in Matthew. Either Matthew or Luke actually recorded Yeshua's mother's lineage, while the other recorded Yeshua's father's lineage.

Traditionally, Luke is said to have recorded Miryam's (Mary's) lineage (without naming her, but rather using her husband's name) and thus Yoseph would be the 'son in law' of 'Eli. (The genealogies in the Bible always trace the lineage from the father/son perspective, and rarely mention women.)

Although the first name in Luke's genealogy seems to correspond with Matthew 1:16, take note that many people in the 1st Century shared the same name (e.g. many women were called Miryam). Further, based on two Shem Tov manuscripts, Matthew might actually have recorded Miryam's lineage. The alternative reading in these two Shem Tov Manuscripts say that the Yoseph mentioned in Matthew 1:16 was the "father of Miryam," and not her husband (see footnote on Matthew 1:16 in the HebrewGospels.com version). If this would prove to be correct, it would mean that Matthew recorded Mary's lineage, while Luke recorded Joseph's (Yeshua's earthly father's) lineage. This would also mean that the Yoseph in Mat. 1:16 and Luke 3:23 are not the same person.

Either way, Matthew and Luke recorded two distinct lineages and thus they do not contradict each other, but give complementing information on Yeshua's earthly parents' lineages. (The two lineages split after king David.)

^b The words "son of" is only written once in this genealogy, and is most likely implied by context in each of the following phrases (called 'gapping,' frequent in Hebrew Tanach).

^c See above note.

^d Mss. B & C omit "his name was Yoseph."

^e Hebrew mss. do not contain verse 25 (see explanatory note on verse 24 in the Hebrew Transcript).

^f Medieval spelling of "Yehudah."

^g See above note on "Yoseph."

^h Most of the names in this genealogy are either spelled correctly in Hebrew, or are clearly recognizable. A few of the names are spelled in a way that makes it very difficult to recognize – these were placed in brackets.

ⁱ Or possibly "Reisha."

28 שֵׁם הָיָה מְלֹאכֵי שֵׁם הָיָה אֶטְדִי שֵׁם הָיָה קוּשׁוֹן שֵׁם הָיָה
 מוֹדָאן שֵׁם הָיָה אָנוּ^a 29 שֵׁם הָיָה יִשׁוּעַ שֵׁם הָיָה אֶלְיֶעֶזֶר שֵׁם
 הָיָה יוֹרָם שֵׁם הָיָה מִתְתָּיָה^b שֵׁם הָיָה לְוִי 30 שֵׁם הָיָה שְׁמַעוֹן
 שֵׁם הָיָה יְהוּדָה שֵׁם הָיָה יוֹסֵף שֵׁם הָיָה יוֹנָה שֵׁם הָיָה אֱלִי^c
 שֵׁם הָיָה אֱלִים^d שֵׁם הָיָה אָקִים 31 שֵׁם הָיָה מְלִיָּה^e (80r) שֵׁם הָיָה
 מְכַנָּה^f שֵׁם הָיָה מִתְתַּיָּה שֵׁם הָיָה נָתָן שֵׁם הָיָה דָּוִד 32 שֵׁם הָיָה
 יִשְׂי שֵׁם הָיָה עוֹבֵד שֵׁם הָיָה בּוֹעֵז שֵׁם הָיָה שְׁלֵמוֹן שֵׁם הָיָה
 נְחֻשׁוֹן 33 שֵׁם הָיָה עֲמִינָדָב שֵׁם הָיָה רָם^g שֵׁם הָיָה חֲצֵרוֹן שֵׁם
 הָיָה פֶּרֶץ שֵׁם הָיָה יוּדָה^h 34 שֵׁם הָיָה יַעֲקֹבⁱ שֵׁם הָיָה יֶצְחָק שֵׁם
 הָיָה אַבְרָהָם שֵׁם הָיָה תֵּרַח שֵׁם הָיָה נְחוֹר 35 שֵׁם הָיָה שְׂרוּג
 שֵׁם הָיָה רְעוּי שֵׁם הָיָה פֶּלֶג^j שֵׁם הָיָה עֶבֶר^k 36 שֵׁם הָיָה קִינָן^k שֵׁם
 הָיָה אַרְפַּכְשָׁד שֵׁם הָיָה [שֵׁם]^l שֵׁם הָיָה נַח שֵׁם הָיָה לְמֶדֶךְ

^a B "אָנוּ". ^b Text = A margin. Otherwise possibly "מתתא". ^c A margin "עלי", B "מליא" (= "מליאה"), B & C "מליא". ^d Or possibly "אֱלִים". ^e A "מליאה", B & C "מליא". ^f B & C "מנאנא". ^g B & C "ארם". ^h Text = B & C. A margin "יודא". The spelling "יודה" for "יהודה" is commonly found in mss. of the Jerusalem Talmud and also in some mss. of the Mishnah. See e.g. "In Hebrew, יהודה *Jehudah*... contract[s] into יודה *Judah*: which occurs infinite times in the Jerusalem Talmud. The same (Demai, fol. 22. 3) person who is called יהודה בי ר' יוסי בי ר' יהודה, in the next line is called יודה בי ר' יוסי בי ר' יהודה..." – John Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica, Matthew-1 Corinthians*, vol. 2, Hendrickson, 1979, p. 10. See also the following passages in the Kaufmann manuscript: Mishnah Shevi'it 3:1(2), 5:1, 9:8; Mishnah Shabbat 9:6, 20:5. ⁱ⁻ⁱ A omits. ^j A gives "שלח". ^k "קין" seems to be an alternative name for "שלח" (compare Gen. 10:24). C "קין". ^l A "שירוג"; B & C "שרוג" – seems to be an alternative name for "שם" (compare Gen. 10:22).

28 *his* name was Mal'achi, *his* name was Atadi, *his* name was Qushan, *his* name was Modan, *his* name was Anu; 29 *his* name was Yeshua, *his* name was Eli'ezer, *his* name was Yoram, *his* name was Matityah, *his* name was Lewi; 30 *his* name was Shim'on, *his* name was Yehudah, *his* name was Yoseph, *his* name was Yonah, *his* name was Eli;^a *his* name was Alim,^b *his* name was Aqim; 31 *his* name was Malyah, ^(80r) *his* name was Mechaneh,^c *his* name was Matat, *his* name was Natan,^d *his* name was Dawid; 32 *his* name was Yishai, *his* name was 'Oved, *his* name was Bo'az, *his* name was Salmon, *his* name was Nachshon; 33 *his* name was Aminadav, *his* name was Ram,^e *his* name was Chetsron, *his* name was Perets, *his* name was Yudah;^f 34 *his* name was Ya'aqov,^g *his* name was Yitschaq, *his* name was Avraham, *his* name was Terach, *his* name was Nachor; 35 *his* name was Serug, *his* name was Re'u, *his* name was Peleg, *his* name was 'Ever;^h 36 *his* name was Qeinan,ⁱ *his* name was Arpachshad, *his* name was [Shem],^j *his* name was Noach, *his* name was Lemech;

^a Ms. A margin "Eli" (with Ayin as the first letter instead of Aleph); mss. B & C give "Eliya(h)."

^b Or possibly "Eilim."

^c Mss. B & C "Menana."

^d Note that Matthew traces Yeshua's genealogy through Solomon the son of David whereas Luke does so through Natan the son of David. (Compare footnote on "Yoseph" in verse 23.)

^e Mss. B & C "Aram."

^f Alternative spelling for "Yehudah" – commonly found in mss. of the Jerusalem Talmud and also in some mss. of the Mishnah.

^g Ms. A omits "*his* name was Ya'aqov."

^h Ms. A indicates "Shelach/Sela" instead of "'Ever/Eber."

ⁱ Note that although the Hebrew Luke includes Qeinan, mss. B & C do not include Shelach/Sela (and ms. A only includes Shelach/Sela instead of Eber/'Ever, see above note). When compared to Gen. 10:24, the Hebrew Luke essentially replaces the name Shelach with Qeinan. It is possible that Shelach's second name was Qeinan, and that he was later confused as two distinct persons. The Greek version of Luke mentions both Kenan and Sela, likely changed to match the Septuagint.

^j The Hebrew mss. read "Serug" – possibly an alternative name for Shem. (Compare above footnote on Qeinan.)

37 שֵׁם הָיָה מְתוֹשָׁלַח^a שֵׁם הָיָה^b חֲנוּךְ^c שֵׁם הָיָה יֵרֵד^d שֵׁם הָיָה
 מִהַלְלָאֵל^e [שֵׁם הָיָה קִינֹן]^d 38 שֵׁם הָיָה אֲנוּשׁ^f שֵׁם הָיָה שֵׁת^g שֵׁם
 הָיָה אָדָם^h שֵׁם הָאֵלⁱ

פְּרָק ד' כְּפִי לוקא

1 וַיֵּשׁוּעַ מְשִׁיחַ^f מְלֵא^g מְרוּחַ הַקֹּדֶשׁ^g נָסַע מִהֵיֵרֵדֹן וְהוֹנְהֵג בְּעַד הָרוּחַ
 בְּמַדְבָּר² וְעוֹמֵד^h שֵׁם אַרְבָּעִיםⁱ יוֹם וְנִתְנָסָה בְּעַד יְהוָה^j וְלֹא אָכַל
 עַד אַרְבָּעִים יוֹם^k וְכֹאשֶׁר עָבְרוּ אוֹתָן^k אַרְבָּעִים^l יוֹם יֵשׁוּעַ מְשִׁיחַ^m
 נִרְעַבⁿ וְהִשְׁטֹן^o בָּא אֵלָיו וְאָמַר לוֹ אִם אַתָּה בֶן אֵל^p חִי

^a B & C "מתושאל". ^b B adds "מחוייאל", and marked as mistake by scribe. ^c B
 "מחוייאל" C "מחויאל". ^d Mss. omit phrase. ^e C "אל". ^f B & C omit. Take note
 that although mss. B & C use the word "משיח" less frequently than ms. A, there
 was no attempt to completely remove the places in which Yeshua is
 acknowledged as "משיח" by the author. See e.g. Luke 4:13 (ms. A & B), 4:41b
 (mss. A, B & C), 8:53 (mss. A, B & C). ^{g-g} A "מהקדוש רוח". ^h B & C "ועמד". ⁱ B
 "הח", C "המ". ^j B & C omit this phrase. ^k B & C "אותם". ^l B "הח", C "ח". ^m B & C omit.
ⁿ Or possibly "נרעב". ^o B & C "השטן". ^p B & C "האל".

³⁷ *his* name was Metushelach,^a *his* name was Chanoch, *his* name was Yered, *his* name was Mahalal'el, [*his* name was Qeinan];^b ³⁸ *his* name was Enosh, *his* name was Shet, *his* name was Adam, *his* name is El.^c

4:1 So Yeshua Mashiach^d – full of Ruach Ha-Qodesh – departed from the Yarden,^e and was led by the Ruach into the wilderness. ² And he stayed there forty days, and was tried^f by Yahweh,^g and he did not eat until forty days. So when those forty days had passed by,^h Yeshua Mashiachⁱ was hungered.^j

³ Then Ha-Satan^k came unto him and said to him, “If you are the Son of *the* living El,

^a In this verse, mss. B & C confused the name “Metushelach” with “Metusha’el”; and “Mahalal’el” with “Mechuya’el.”

^b Mss. omit the phrase in brackets.

^c Short form of ‘Elohim.’

^d Mss. B & C omit “Mashiach.” Note that although mss. B & C use the word Mashiach less frequently than ms. A, there was no attempt to completely remove the places in which Yeshua is acknowledged as Mashiach by the author, Luke. See e.g. Luke 4:13 (ms. A & B), 4:41b (mss. A, B & C), 8:53 (mss. A, B & C).

^e Hebrew name for “Jordan.”

^f Or “tested.”

^g This does not mean that Yahweh tempted Yeshua to do sin, but rather that Yahweh tried Yeshua by e.g. requiring that he does not eat for 40 days. Ha-Satan only came to tempt Yeshua to sin after this 40-day period of testing.

^h Ms. B “and he did not eat until those 40 days.” Ms. C similar to B, but mistranscribed “מ” as “ח”.

ⁱ Mss. B & C omit “Mashiach.”

^j Or “famished” or “starving.”

^k The Hebrew word “שטן” (*satan*) literally means “adversary” or “accuser.” If it has the definite article (The Adversary) it is normally used as a title (e.g. Zech. 3:1; Job 1:6-11; Mat. 4:1; Mark 1:13, etc.) and is transliterated as ‘Ha-Satan’; however, ‘satan’ (usually without the article, or plural) is used for ‘enemy/adversary’ (e.g. 1 Sam. 29:4; 2 Sam. 19:23(22); 1 Kin. 5:18(5:4), 11:14; Mat. 16:23, etc.) or as a synonym of ‘demon’ (e.g. Mat. 8:31; Mark 3:23; Rev. 18:2, etc.).

אָמור לְאַבְנִים הָאֵלוֹ^a שְׁיִשׁוּבוּ לָחֵם^b . וַיִּשׁוּעַ עָנָה^c כְּתוּב הוּא^d
 שְׂאִינוּ חֵי הָאָדָם עַל הַלֶּחֶם לְבַדּוֹ כִּי אִם בְּכָל הַדְּבָר^e שְׁיִוצֵא מִפִּי
 (80v) יִהְיֶה^f . וְהִשָּׁטוֹן נִהְגָה^g יִשׁוּעַ^h בְּהַר אֶחָדⁱ מֵאֵד גְּדוֹל^j וְהִרְאָה לוֹ
 כָּל מַלְכוּת הָעוֹלָם^k , וְאָמַר לוֹ הִנֵּה^l אֲתָן לָךְ כָּל אֱלֹהֵי הָעֵנְיָנִים^m ,
 אִם תִּפּוֹל לְרַגְלֵי וּתִפְלֹלְנִיⁿ . עָנָה יִשׁוּעַ^o וְאָמַר לוֹ^p כְּתִיב^q הוּא
 הָאֲדוֹן^r אֱלֹהֶיךָ תִּתְפַּלֵּל וְאוֹתוֹ^s תַּעֲבֹד^t . אָז עָלָה הוּא^u בְּעִיר
 הַקְּדוּשָׁה וְנַח^v עַל מְקוֹם הַיּוֹתֵר^w גְּבוּהָ מִהַמְּקֻדָּשׁ וְאָמַר לוֹ הִשָּׁטוֹן
 אִם אַתָּה הוּא בֶן הָאֱלֹהִים תִּפְּיֵל עֲצֻמָּה^x . כִּי^y כְּתוּב הוּא שְׂמַלְאֲכִיו^z
 יִצְוֶה לָךְ שְׁיִשְׁמְרֶךָ^{aa} . בִּיָּדַיִם יִשְׂאוּנֶךָ פֶּן תִּגּוֹף בְּאַבְן רַגְלֶךָ^{ab} .
 וַיִּשׁוּעַ אָמַר לוֹ

^a A "האלה". ^b B & C add "ואמר". ^{c-c} C omits. ^d B & C "דבר". ^e Or possibly "ניהג", B & C "ניהג". ^f B & C give "לישוע". ^{g-g} B & C "גדול מאד". ^h B & C omit.
ⁱ A & C "העניינים". ^j Note that "פלל" in the 'Piel' can also mean "to pray." See e.g. Jastrow's Hebrew and Aramaic Dictionary. B & C "תתפלל לי". ^k B & C omit.
^l B & C "כתוב". ^m B & C "לאדון". ⁿ B & C add "לבדו". ^o See Deu. 6:13, 10:20, 26:10. ^p C omits. ^q A "זנח". ^r B page damaged/smudged, it is not certain whether it reads "היותר" or simply "יותר". C & D "יותר". ^s A "וענה לו". ^t B "כי".
^u "כי מלאכי" C "מלאכי". ^v B "שישמרך", C "לשמורך". ^w See Ps. 91:11-12. ^x C "רגליך".

say to these stones that they must turn *into* bread.”^a ⁴ But Yeshua answered,^b “It is written that ‘The man does not live on the bread alone, but by every word which comes out^c of the mouth of ^(80v) Yahweh.’”

⁵ Then Ha-Satan drove^d Yeshua onto an exceedingly great mountain; and he showed him the whole kingdom^e of the world, ⁶ and said to him, “Behold,^f I will give you all these things, ⁷ if you fall down at my feet and worship^g me.” ⁸ Yeshua answered and said to him,^h “It is written, ‘You must worshipⁱ **Ha-Adon^j your Elohim**, and him^k you must serve.’”^l

⁹ Then **he** went up into the set-apart city, and rested^m on the highest place of the Sanctuary.ⁿ And Ha-Satan said to him, “If you are the Son of Eloah, cast yourself down! ¹⁰ – For it is written that ‘He will command his messengers concerning you that they must keep you; ¹¹ they will carry you **with their hands**, lest you strike your foot against a stone.’”^o ¹² Then Yeshua said to him,

^a Lit. “that they must return *as* bread.”

^b Mss. B & C add “and said.”

^c Or “goes forth from.”

^d Or “led.”

^e Singular in Hebrew.

^f Mss. B & C omit “Behold.”

^g Mss. B & C “pray to.”

^h Mss. B & C omit “and said to him.”

ⁱ Mss. B & C “pray to.”

^j Or “Yahweh” – ‘Adon’ or ‘Ha-Adon’ was sometimes used by scribes as a euphemism instead of ‘Yahweh.’

^k Mss. B & C add “alone.”

^l See Deu. 6:13, 10:20, 26:10.

^m In context this could mean “stood.”

ⁿ Matthew explains that it was Ha-Satan who took Yeshua to this place.

^o Quoted from Ps. 91:11-12.

פַּעַם אַחֲרַת^a לֹא תִנָּסֶה הָאָדוֹן יְהוָה אֱלֹהֶיךָ^b 13 וְנִשְׁלַם כָּל
הַנְּסִיוֹן^c הַמִּנְסָה נָסַע מִמֶּנּוּ וְהִנִּיחַ יִשׁוּעַ^d וְנִגְשׂוּ הַמַּלְאָכִים^e אֵלָיו
וְשָׂרְתוּ יִשׁוּעַ^f מְשִׁיחַ^g 14 וְחָזַר יִשׁוּעַ מְשִׁיחַ^g בְּכַח הַרוּחַ בְּגִלְיָה^h
וְשָׂמְעוּ יוֹצֵאⁱ בְּכָל הָאֶרֶץ 15 וְהוּא מְלַמֵּד בְּבֵתֵי כְּנִסְיֹתֵיהֶם^k
וְנִתְעַלָּה בְּעַד כּוּלָם 16 וּבָא בְּנִצְרַת שְׁשָׁם נִתְגַּדֵּל [וְנִכְנָס]^m כְּמִנְהַגוֹ
לְבַיִת הַכְּנִסְתַּת בְּשַׁבַּתⁿ וְקָם שְׁמַח^o 17 וְנָתַנוּ לוֹ סֵפֶר יִשְׁעִיָּה
הַנְּבִיא וְכֹאשֶׁר פָּתַח הַסֵּפֶר מִצָּא מְקוֹם^p שְׁכָתוּב בּוֹ 18 רוּחַ
אֱלֹהִים^q עָלָיו

^{a-a} B & C "כתוב הוא". ^b See Deu 6:16. ^{c-c} B "וכך" C "וכן". ^d C "לישוע". ^e B
& C "מלאכים". ^f B & C give "לישוע". ^g B & C omit. ^h A gives "גלילה". ⁱ A
"והתפלל", C "נתפלה". ^j B & C "הולך". ^k C "כנסיותהם". ^l B "נתפלה", C "נתנס".
^m B & C omit, A "נתנס" (scribal mistake). ⁿ⁻ⁿ B & C "בשבת לבית הכנסת הלך".
^{o-o} B & C omit. ^p Or possibly "מקום". ^q C "אלדים".

“Another time :^a ‘You must not tempt^b Ha-Adon Yahweh your Elohim.’”^c

13 When all the temptation was finished,^d the tempter departed from him. When he left Yeshua, the^e messengers came near to him^f and served^g Yeshua Mashiach. 14 Then Yeshua Mashiach^h returned to Gelilah **in the strength of the Ruach**. And his fameⁱ went out^j in all the land; 15 and he was teaching in the houses of their assemblies,^k and was exalted^l by them all.^m

16 Then he came into Notsratⁿ where he had grown up. And as his custom was, he [entered]^o the house of gathering on the Shabbat. So he stood up joyfully,^p 17 and they gave him the scroll of Yesha’yah the prophet. And when he had opened the scroll, he found the place in which it is written, 18 “The Ruach of Elohim is upon me,

^a Meaning “Another time *it is written*” or “Again *it is written*.” The phrase “*it is written*” is gapped (implied by context) in ms. A, while mss. B & C read “It is written” instead of “Another time/Again.”

^b Or “test.”

^c Quoted from Deu. 6:16.

^d Mss. B & C simply read “And so the tempter departed...”

^e Mss. B & C omit “the.”

^f Or “approached him.”

^g Or “ministered to.”

^h Mss. B & C omit “Mashiach.”

ⁱ Or “report.”

^j Mss. B & C simply read “went.”

^k Or “synagogues.”

^l Ms. B reads “נתפלה”, which could possibly mean ‘he was distinguished.’ Ms. C mistranscribed B.

^m Or “everyone.”

ⁿ Or possibly “Netseret.”

^o Ms. A has spelling mistake of one letter. Mss. B & C “And as his custom was, on the Shabbat, to the house of assembly, he went there.”

^p Or “rejoicing” or “gladly.” Mss. B & C omit “So he stood up joyfully.”

וּבַעֲבוּר זֶה מָשַׁח אוֹתִי וּשְׁלַחְנִי לַעֲנִיִּים לְהַגִּיד וּלְרַפֵּא נְשֻׁבְרֵי לֵב
 וּלְדַרוֹשׁ תְּשׁוּבָה לְשׁוּבֵיִים^a וּלְעוֹרִים רְאִיָּה^b וּלְעִזּוֹב^c הַנְּשֻׁבְרִים^d
 לְמַחִילָה^e 19 דּוֹרֵשׁ שְׁנַת הָאָדוֹן עָרַב וַיּוֹם נֶקֶם^f 20 וְכֹאֲשֶׁר סִיִּים
 הַסֵּפֶר חָזְרוּ לְמִשְׁרַת וַיֵּשֶׁב^g 9^(81r) וְכָל^h אֲשֶׁר הָיוּ בְּבֵית הַכְּנֶסֶת הָיוּ
 מְבִינִים בּוֹ 21 הִתְחִיל לֵאמֹרⁱ לָהֶם הַיּוֹם הַזֶּה נִשְׁלָמָה^k זֹאת
 הַכְּתִיבָה בְּאֲזִינּוֹ 22 וְהַכֹּל נוֹתֵנִים עֲדוֹת לוֹ וּמִתְמִיחִין^l בַּדְּבָרִים
 שֶׁל חוֹן הַיוֹצֵאִים מִפִּי וְאוֹמְרִין^m אֵינֵינוּⁿ זֶה בֶּן יוֹסֵף 23 וַיִּשׁוּעַ אָמַר
 לָהֶם אָמֵת הוּא 24 אַתֶּם תֹּאמְרוּ זֹאת הַתְּמוּנָה 25 רוֹפֵא מְרַפֵּא עֲצָמוֹ 26
 רֹב^o דְּבָרִים שֶׁשָּׁמַעְנוּ עֲשֵׂה^p בְּכִפֹּר נַחוּם עוֹשֵׂה^q אֶתְּהָ כֵן בְּאַרְצְךָ 27
 24 וְאָמַר^r לָהֶם בְּאָמֵת אֲנִי אוֹמֵר לָכֶם

^a B & C "לשבים". ^b B & C "ראות". ^c B & C "ולעזור". ^d B & C "לנשברים".

^e See Is. 61:1-2. ^f B & C "החזירו". ^g Or possibly "וישב". ^h B & C "וכלם". ⁱ⁻ⁱ B

& C "ואמר". ^j B & C omit. ^k Or possibly "נשלמה". ^l B "מתמיהי", C

"מתמיהים". ^m B "ואומרי", C "ואו". ⁿ B & C "איננו". ^o B & C "רוב". ^p B

"שעשית", C omit. ^q B & C "עשה". But take note that a participle is sometimes

used with the same/similar meaning as an imperative. Compare e.g. the following verses in the HebrewGospels.com version: Rev. 2:6[7], 2:13[14],

2:14[15], 6:16; Jas. 2:5. See also Miguel Pérez Fernández, *An Introductory Grammar of Rabbinic Hebrew*, Brill, 1997, pp. 138-139; M. H. Segal, *A*

Grammar of Mishnaic Hebrew, Clarendon Press, 1927-1980, p. 159. ^r B & C

"אמר".

and because of this he anointed me and sent me to the poor ones, to proclaim;^a and to heal those who are broken of heart; and to preach return^b to the captives; and to the blind ones, sight; and to set free^c the broken^d ones to forgiveness; 19 preaching the pleasant year of Ha-Adon, and *the* day of vengeance.”^e

20 So when he had rolled up the scroll, he returned it to the attendant, and sat down. (81r) And all who were in the house of assembly were paying attention^f to him. 21 He began to say^g to them, “Today this scripture is fulfilled in our ears!” 22 And all were bearing witness to him, and were amazed^h by the words of graceⁱ which came out^j of his mouth. And^k *they* said, “Is this not the son of Yoseph?” 23 So Yeshua said to them, “It is truth! You yourselves will say this likeness: ‘*Let the* healer heal himself!’^m ‘*The* many things that we heard *you* doⁿ in Kephar-Nachum,^o you must do so in your *own* land!’”

24 And^p he said to them, “In truth I say to you,

^a Or “to preach” or “to report.”

^b Or “repentance.”

^c Mss. B & C “to strengthen.”

^d Or “crushed.”

^e Quoted from Is. 61:1-2.

^f Or “gave heed.”

^g Mss. B & C “And he said.”

^h Or “astonished.”

ⁱ Or “favor.”

^j Or “went out from.”

^k Or “But.”

^l Or possibly ‘It is true that you yourselves will say...’

^m Or “*The* healer *must* heal himself!”

ⁿ Or “doing.” Ms. B “that you did.”

^o Hebrew name for ‘Capernaum’ – meaning “Town of Nahum (Comfort).”

^p Mss. B & C omit “And.”

שום נביא אינינו^a מקובל בארצו^b 25 רבות^b [עניות] היו בימי אליהו^d בישראל באשר עצר השמים שלש שנים וששה חדשים וּבְאֶשֶׁר הָיָה רָעַב גָּדוֹל בְּאַרְצָא^e 26 ולשום אדם מהם^e ושום^f אשה לא^g הָיָה שוֹלַח^h אליהוⁱ רק^j צָרְפָתָה דְּצִידוֹן^k לְאִשָּׁה אַחַת אֶלְמָנָה^k 27 וְרַבִּים מְצוֹרְעִים הָיוּ בְּיִשְׂרָאֵל תַּחַת אֱלִישָׁע הַנְּבִיא^l וְשׁוּם אֶחָד מֵהֶם לֹא נִטְהַר^m אֶלָּא נְעֲמָן^m דְּסִירִיָּאָהⁿ 28 וְכָל אֲשֶׁר הָיוּ בְּבֵית הַכְּנֶסֶת וְשׁוֹמְעִין^o אֵלָיו^o הַדְּבָרִים הָיוּ נִקְצָפִין^q וּמְלֵאִים חִימָה^r 29 וְקָמוּ וְהִשְׁלִיכוּהוּ חוּץ לְעִיר וְנִהְגוּהוּ^s בְּרֹאשׁ^t הַהָרִים עַל אוֹתָן שֶׁהָעִיר בְּנוּיָהּ^u בְּעֵבּוֹר שִׁישְׁאֶלוּהוּ^v 30 אֶבֶל הוּא עֵבֶר^v בְּתוֹכָם וְהִלְךְ לֹ 31 וְהִלְךְ^w בְּכַפָּר נַחוּם עִיר גְּלִילָה וְשָׁם מְלַמֵּד לָהֶם בְּשָׁבֶת^x 32 וְהָיוּ נִבְהָלִים וּמִתְמִיָּהוּן^x בְּמוֹסְרוֹ^y כִּי דְבָרוּ^y הָיָה בְּעוֹז^y

^a B "אינינו", C "אינו". ^b B "רבים", C omits. ^c Or possibly "עניים" (following "עניים" in B, see previous footnote). B "עניים". A & C "ענינים". It is likely that an earlier manuscript had an abbreviation like "עני" etc., which was misunderstood by the copyists. ^d A "ישעיהו ואליהו". ^e B & C omit. ^f A "ולא שום". ^g B & C omit. (the word "שום" is treated as a negative in later Hebrew without the need to add "לא"). ^h B "שלוח", C "שליח". ⁱ B & C "אליהו". ^{j-j} B "לעורבים ואת". ^k C "האלמנה הצרפית להיות מתאכסן עד יעבור זעם הרעב מפני רוע לבם לעורבים", B & C "ואת האלמנה הצרפית לבית מתאכסן עד יעבור זעם הרעב מפני רוע לבם". ^l A "נביא". ^{m-m} Text = B. A omits. C reads "ענין" for "נעמן", but corrected in margin to "נעמן" – in different script than main text. ⁿ Or "דסוריה". Text = A. B "משזאריאה", C "משזאריאה" (B & C indicate Caesarea instead of Syria). ^o B & C "ושומעים". ^p A & C "אלה". ^q B & C "נקצפים". ^r B & C "חמה". ^s Or possibly "ונהגוהו". C "ונתנוהו". ^t B & C "על ראשי". ^u C "בעיר", corrected in margin to "בנויה" – in different script than main text. ^{v-v} B & C "ועבר". ^w B & C "וירד". ^x B & C "ומתמיהים". ^{y-y} B & C "וכי דבריו".

no prophet is received^a in his *own* land: ²⁵ There were many [poor^b women^c] in Yisra'el in the days of Eliyahu,^d when he shut up the heavens *for* three years and six months, and when there was a great famine in the land – ²⁶ but Eliyahu was not sent to any man or any woman of them, but to Tsarphat of Tsidon,^e to^f a widow woman. ²⁷ And there were many lepers in Yisra'el under Elisha the prophet; but no one of them was cleansed, but Na'aman of Syria.”

²⁸ Then all who were in the house of assembly and heard these words, became furious^g and full of wrath! ²⁹ So they stood up and cast him out of the city^h – and they drove him onto the topⁱ of the mountains on which the city was built, in order that they could question him. ³⁰ But **he** passed through their midst and went away.

³¹ So he went^j into Kepharnachum, a city of Galilee, and there he taught them on the Shabbat. ³² And they were terrified and astonished by his instruction,^k because his word was with power.^l

^a Or “accepted.”

^b We have adjusted the ending of the Hebrew word to match the context. (It is likely that an earlier manuscript had an abbreviation which was spelled out incorrectly by the copyists.)

^c The adjective “many” is feminine plural in Ms. A, but masculine plural in B, which would indicate “poor people.”

^d Hebrew name for ‘Elijah.’

^e Hebrew name for ‘Zarephath of Sidon.’ Ms. B (C similar) “but Eliyah was sent to no man and no woman; but to the ravens, and to be a guest with the Tsarphit widow, until the anger/curse of the famine (because of the corruption of their heart) would pass by.”

^f Ms. B & C “even to.”

^g Or “were enraged.”

^h Lit. “outside the city.”

ⁱ Ms. B & C “tops” (plural).

^j Ms. B & C read “[30] But he passed through their midst [31] and went down into Kepharnachum...”

^k Or “discipline.”

^l Or “authority.”

33 וְאָדָם אֶחָד הָיָה לוֹ הַשֵּׁד וְהָיָה בְּבֵית הַכְּנֶסֶת ^(81v) וְצוּעַק בְּקוֹל
 גָּדוֹל 34 וְאוֹמֵר מַה לָּךְ יֵשׁוּעַ אֲדִי נָצַרְתָּ שֶׁבָאתָ לְהַשְׁמִידֵנוּ^b אֲנִי
 יוֹדֵעַ שֶׁאַתָּה הוּא בֶן הָאֱלוֹהִים^c 35 וְיֵשׁוּעַ לְחָשׂוֹ^c אוֹמֵר^d שְׁתוּק וְצֵא מִן
 הָאָדָם וְכֹאֲשֶׁר גָּרְשׂוּ וְכָנַס בְּאֲמָצַע בֵּית הַכְּנֶסֶת יָצָא^e מִמֶּנּוּ וְלֹא
 הִזְיָקוֹ דָּבָר^f 36 וְכוּלָם פָּחְדוּ וּמְדַבְּרִים בֵּינֵיהֶם וְאוֹמְרִים מַה דָּבָר
 הוּא זֶה^g שֶׁיֵּשׁ לוֹ כֹּחַ וּמִצְוָה הַרוּחוֹת הַרְעִים^g וְיוֹצְאִים^h מִן
 הָאֲנָשִׁיםⁱ 37 וְשָׁמְעוּⁱ הָיָה מִתְפַּזֵּר בְּכָל מְקוֹם הַמְּלָכוֹתⁱ 38 וְיֵשׁוּעַ
 יָצָא מִבֵּית הַכְּנֶסֶת וְנִכְנַס בְּבֵית שְׁמַעוֹן

^{a-a} A gives "נצרי". ^b B & C "להשמידני". ^c Or "לחשו". Compare Mark 1:25 where an alternative word ("גערו") is used in the parallel passage. Take note that "לחש" is not always used with a bad meaning. See e.g. 2 Sam. 12:19 and especially Is. 26:16, as well as Qumran ms. 4Q504 f1_2Rv:17. Compare also Mishnah Sanhedrin 10:1 where this same Hebrew word is used to refer to whispering/praying a verse from the Torah over the sick (though condemned by rabbi Akiva).^d B & C "ואמר" ואלו. ^e B & C "ויצא". ^f B & C omit. ^g B & C "הרעות". ^h B & C "ויוצאות". ⁱ A & C "ושומעו".

33 Now, one man had a demon, and he was in the house of assembly – (81v) and he shouted with a great voice, 34 and said, “What is it with you, Yeshua of Notsrat,^a that you came to destroy^b us?!^c I know that you are the Son of Eloah!” 35 But Yeshua whispered^d at him, saying,^e “Keep quiet, and go out of the man!” So when he drove him^f out,^g he went into the midst of the house of assembly! He^h went out of him,ⁱ and did not hurt him at all.^j 36 Then they all feared, and spoke among themselves and said, “What thing is this, that he has power,^k and commands the evil ruchot,^l and they go out from the men?” 37 And his fame^m was spread in every place of thatⁿ kingdom.^o

38 Then Yeshua went out of the house of assembly, and entered the house of Shim'on.

^a Or possibly “Netseret.”

^b Or “exterminate.”

^c Mss. B & C “me.”

^d Or “hissed.” Compare Mark 1:25 where an alternative word (“גער” – lit. “rebuked”) is used in the parallel passage. Take note that the Hebrew word “לחש” (*lachash*) is not always used with a bad meaning. See e.g. 2 Sam. 12:19 and especially Is. 26:16, as well as Qumran ms. 4Q504 f1_2Rv:17. Compare also Mishnah Sanhedrin 10:1 where this same Hebrew word is used to refer to whispering/ praying a verse from the Torah over the sick (though condemned by rabbi Akiva).

^e Mss. B & C “and said to him.”

^f Ms. A “the demon” – mss. B & C gapped.

^g Or possibly “when he had driven him out.”

^h Mss. B & C “So he.”

ⁱ Meaning, ‘the demon went out of the man.’

^j Lit. “and did not hurt him a thing.”

^k Or “authority.”

^l Plural of “רוח” (*ruach*) – the Hebrew word for “spirit,” “breath” or “wind.” (See glossary for more information.)

^m Or “report.”

ⁿ Lit. “the.”

^o Or “region.”

וְחַמּוֹת שֶׁמְעוֹן הִיְתָה חוֹלָה ^jמִקְדַּחַת גְּדוֹל ^a וְחִילוֹ ^b פָּנָיו בְּעִבּוּרָהּ •
 39 עֲמַד ^c עָלֶיהָ צָוָה ^d לָהּ לְקַדַּחַת שְׂיַעֲזְבָנָה • וּמִיַּד קָמָה ^f וְשִׁרְתָה
 אוֹתָם • 40 וְכַאֲשֶׁר בָּא הַשֶּׁמֶשׁ כָּל אוֹתָן ^g שָׁהִיוּ שָׁם ^h חוֹלִים ⁱ מִחֲלוּפֵי
 חֲלָיִים ^j הֵבִיאוּם ^k לוֹ • וְהוּא מְשִׁים ^l עָלֵיהֶם יָדָיו וּמְרַפָּאֵם • 41 וְשָׂדִים
 יוֹצְאִים מֵרַבִּים זוֹעֲקִים וְאוֹמְרִים ^m אֵתָה הוּא ⁿ מְשִׁיחַ בֶּן הָאֱלוֹהִים •
 וְגוֹעֵר אוֹתָם ^o כִּי יוֹדְעִים שֶׁהוּא מְשִׁיחַ ^p 42 וְהַבְּקָר ^q אֹרֶץ יִצְאָה ^r מִשָּׁם
 וְהוֹלֵךְ ^s בְּמִדְבָּר וְהַעֲמִים מִחֲפָשִׁים אוֹתוֹ • וּבְאוֹ ^t עָדָיו וּמִחֲזִיקִים בּוֹ
 שֶׁלֹּא יִפְרֹד מֵהֶם • 43 וְלָהֶם אָמַר חוּיִיב לוֹ ^u לְהַגִּיד לַעֲיִירוֹת אַחֲרוֹת
 מַלְכוּת הָאֵל כִּי בְּעִבּוּר זֶה שׁוֹלַחְתִּי • 44 וְהִנֵּה דוֹרֵשׁ בְּבֵתִי כְּנִסְיוֹת
 שֶׁל גְּלִילָה ^v

^a B & C “מקדחות גדולות”. ^b B & C “וחליו”. ^c Or possibly “עמד”. B & C “ועמד”.

^d B & C “וצוה”. ^e B & C omit. ^f B & C “קמתה” – inflected in B & C is as if from a

“III-ה” root. Compare chapter 8:55. ^g B & C “אותם”. ^h B & C omit. ⁱ B

“ידו”. C “עליהם ידו”. ^j B & C “חלאים”. ^k A “הביאו”. ^l B “עליהם ידו”. C “עליהם

”עליהם”. ^m C adds “אנא”. ⁿ B & C omit. ^o B & C “לשדים ומוציאם”. ^p C

“הבקר”. ^q B & C “ויצא”. ^r B & C “והלך”. ^s B & C “ויבואו”. ^t B & C “אליו”.

^u C “לי”. ^v A gives “גלילה * נשלם פרק ד’ *”.

Now Shim'on's mother-in-law was sick with a great fever,^a so they entreated him^b because of her. ³⁹ He^c stood by^d her, commanded^e the fever^f that it should leave her, and immediately she stood up and served^g them.

⁴⁰ And when the sun had set, they brought all those who were sick there,^h with various diseases, to him. So he placed his hands on them and healed them. ⁴¹ And demons went out of many, crying out and saying, "You are Mashiach, the Son of Eloah!" But *he* rebuked them,ⁱ because they knew that he is Mashiach.

⁴² When the morning dawned, he departed from there and went into the wilderness. So the peoples were seeking him, and they came to him, and took hold of him, that he should not depart from them. ⁴³ But he said **to them** *that* it was necessary^j for him to proclaim^k the kingdom of El **to other cities**, "For because of this I was sent out." ⁴⁴ So he was preaching in the houses of assemblies^l of Gelilah.

^a Or "inflammation." Mss. B & C "great fevers/inflamations" (plural).

^b Lit. "his face."

^c Mss. B & C "So he."

^d Or "beside."

^e Mss. B & C "and commanded."

^f Ms. A lit. "it, the fever."

^g Or "ministered to."

^h Mss. B & C seem to read "all those who were passing away."

ⁱ Mss. B & C "the demons, and sent them out."

^j Or "obligated."

^k Or "to preach" or "to report."

^l Or "synagogues."

פְּרָק ה' כְּפִי לוקא

1 (82r) נַעֲשֶׂה^a הִיָּה כְּאֲשֶׁר עָמִים רַבִּים בָּאוּ אֵלָיו בְּעִבּוּר שְׁיִשְׁמְעוּ
 דְּבַר יְהוָה • וְהוּא^b עוֹמֵד סְמוּךְ יְאֹזֵר [גְּנִיסָר] •^c 2 וְרָאָה^d שְׁתֵּי אַנְיּוֹת
 סְמוּךְ הַיְאֹזֵר • וְהָאֲנָשִׁים יָצְאוּ וְרוֹחֲצִים הִרְשָׁתוֹת • 3 וְהוּא עָלָה
 בְּאַנְיָה^f אַחַת שֶׁהֵיְתָה מִשְׁמְעוֹן •^g 4 וּמִבְּקֵשׁ אוֹתוֹ שֶׁיִּסְיַע הָאֲנָיָה מִשָּׁם
 מֵעֵט וַיּוֹשֵׁב וּמִלְמַד לָעָם הָאֲשֶׁר בְּאַנְיָה •^h 5 וְכַאֲשֶׁר סִיִּים לְדְבַר
 אָמַר לְשְׁמְעוֹן • תּוֹלִיף הָאֲנָיָה בָּיָם • וּפְזָרוּ^k הִרְשָׁתוֹת בּוֹ •^k
 [בְּלִקְיָחָה] •^l 6 וְשְׁמְעוֹן עָנָה וְאָמַר לוֹ כָּל הַלִּילָה טָרַחְנוּ וְלֹא לָקַחְנוּ
 דְּבַר • אַבְּל בְּדְבָרֶיךָ^m נֶאֱרִיךְⁿ רִשְׁתוֹתֶיךָ • 7 וְכַאֲשֶׁר זֶה נַעֲשֶׂה אֲסִפּוֹ •^o
 פְּדָגִים רַבִּים^p בְּאוֹתוֹ^q שֶׁרִשְׁתוֹת שְׁלֵהֶם מִשְׁתַּבְּרִין • 7 וְעָשׂוּ סִימָן
 אֶל הַחֲבָרִים^s אֲשֶׁר בְּאַנְיָה הָאֲחֵרֶת שֶׁיִּבּוֹאוּ • וּבָאוּ וּמִלְאוּ כָּל
 הָאֲנְיּוֹת מִדָּג •^t בְּאוֹפֹן שְׁכַמְעֵט לֹא נִטְבְּעוּ •^u

^a B & C "מעשה". ^b B & C add "היה". ^c Mss. indicate Nazareth instead of Genesareth. Likely the initial "ג" was dropped by mistake. ^d B & C "וראו". ^e C "היאוריים". ^f A "באוניה". ^g B & C add "זה". ^{h-h} B & C "האניה". ⁱ B & C "הספינה". ^j B "ותפרוש", C "ותפרשו". ^{k-k} B & C "רשתותינו". ^l Word corrected bases on verse 9 (mss. use loanword). ^m C "בדברך". ⁿ B & C "נפרוש". ^o C omits, but "אספו" added in margin – in different script than main text. ^{p-p} B & C "גודל דגים", C margin replaces "גודל" with "ריבוי" – in different script than main text. ^q B & C "באפן". ^r B & C "אלו". ^s C "חברים". ^t B & C "מדגים". ^u B & C "טבעו", C margin adds "נ" to make "נטבעו" – in different script than main text.

5:1 (82r) It happened when many peoples came to him so that they could hear the word of Yahweh – and he was standing near^a the lake of [Geneisar]^b – ² that he^c saw two boats near^d the lake (but the men had gone out, and were washing the nets). ³ So he went up into one boat which was of Shim'on, and requested of him that he should take out the boat from there a little. Then he sat and taught the people who were in the boat.^e

⁴ And when he had finished speaking, he said to Shim'on, "Take the boat out on the sea, and spread out the^f nets in it^g [to catch]."^h ⁵ But Shim'on answered and said to him, "We have toiled **all the night**, and we did not catch anything! But on your words we will lengthenⁱ your nets."^j ⁶ And when this was done, they gathered many fish^k in them,^l so that their nets were breaking. ⁷ Then they made signs^m to their companions who were in the other boat, that they should come. So they came, and they filled all the boatsⁿ with fish; in such a way that they barely did not sink.

^a Or "beside."

^b Or possibly 'Genseisaret.' Mss. indicate "Notsrat/Nazareth," but that is probably a mistake where the initial "ג" was missed by copyists.

^c Mss. B & C "they."

^d Or "beside."

^e Or possibly 'while *he* was in the boat' – mss. B & C "the people of the boat."

^f Mss. B & C "our."

^g I.e. "in *the sea*." Mss. B & C omit "in it" and read "spread out our nets."

^h Lit. "in catching."

ⁱ Or possibly 'let down.' Mss. B & C "spread out."

^j Could mean "we will let down the nets for you."

^k Mss. B & C "a multitude of fish."

^l I.e. 'the nets.' Mss. B & C "in such a way that."

^m Lit. "a sign."

ⁿ Could also mean "they completely filled the boats with fish."

8 וּמֵאוֹתוֹ הַדְּבָר־אֲ בַּאֲשֶׁר שָׁמְעוֹן וְכִיפָא [רָאָה] בִּישׁוּעַ מְשִׁיחַ^d [נִפְלִ]־
 לְרִגְלָיו [וְאָמַר] אָדוֹן הַפָּרֶד נָא מְעָלִי כִי חוּטֵא אָנֹכִי^f, כִּי^g חָרַד
 הוּא⁹ מְסוּבָב הוּא^h וְכָל אוֹתָןⁱ שֶׁהֵיוּ עִמוֹ^j בְּלִקְיַחַת הַדָּג
 שֶׁלְקָחוּ^k 10 וַיַּעֲקֹב^l וַיּוֹחֲזוּ בְנֵי^m זְבָדֵי חֲבִירוֹⁿ עוֹמְדִין שׁוּמְמִין^o
 וַיִּשׁוּעַ אָמַר לְשָׁמְעוֹן אֵל תִּפְחַד^p כִּי בַעֲבוּר זֶה תִּהְיֶה לִּי לִקְחָ^p
 אֲנָשִׁים^q רַעֲמָה בְּמִשְׁמַעְתָּהּ^r 11 וְכַאֲשֶׁר נִהְגוּ^s הָאֲנִיּוֹת בְּאֲרֶץ עֲזָבוּ כָּל
 עֲנִינֵיהֶם^t וְהִלְכוּ אַחֲרַי יִשׁוּעַ^u מְשִׁיחַ^v

^a B & C add "והלאה". ^b A, B & C "ראו". (This mistake entered the text due to the fact that scribes sometimes had to write out abbreviations, and determine the correct ending of the word based on the context. In this case, the phrase "Shim'on and Keipha" was confused for two separate persons, while in reality it is one and the same one person). ^c B & C omit. ^d A, B & C "נפל". ^e A, B & C "ואמר".
^{f-f} B "חרדו ממנו". ^{g-g} B & C "מעלינו כי חוטאים אנחנו", C "מעלינו כי חוטאים אנו".
^{h-h} B & C omit. ⁱ B & C "אותם". ^j B & C give "עם שמעון". ^k B & C omit. ^l B & C "יעקב". ^m B & C "בן". ⁿ A gives "חברי שמעון". ^o B & C "עומדים שוממים".
^p A "שתקח". ^q A "האנשים". ^{r-r} A omits. ^s Or possibly "נהגו". ^t A & C "ענייניהם". ^u C "ישראל", margin gives "ישוע" – in different script than main text.
^v B & C omit.

8 And because of that matter, when Shim'on, even Keipha^a [saw] Yeshua Mashiach,^b [he] fell down before his feet and [said], "Adon, please depart from me, for I am a sinner!" 9 For he was trembling, he was turned around^c – and all those who were with him^d – at the catch of fish which they had caught.^e 10 Also Ya'aqov and Yochanan, the sons of Zavdi,^f his^g companions, stood horrified.^h But Yeshua said to Shim'on, "Do not fear,ⁱ for because of this you will be catching^j men with you, by your obedience."^{k,l} 11 And when they had driven^m the boats onto the land, they left all their affairsⁿ and went after Yeshua Mashiach.^o

^a Aramaic name for 'Peter' – traditionally spelled 'Cephas.'

^b Mss. B & C omit "Mashiach."

^c Or "he was changed." Could imply 'he repented.' Could also possibly mean 'he was taken aback.' Mss. B & C omit "he was turned around."

^d Mss. B & C "with Shim'on."

^e Mss. B & C omit "which they had caught"

^f Or possibly "Zavdai."

^g Ms. A "Shim'on's"

^h Or "stunned."

ⁱ Or "tremble."

^j Lit. "taking" – but the same Hebrew word "לקח" (*laqach*) is used throughout this passage for "catch."

^k Or "in your company of obedient ones." 'Shim'on' and 'obedience' in this verse are both from the same Hebrew root "שמע" (*shama*), which means "to hear," "to listen" or "to obey." This makes an important Hebrew wordplay with his name. He is called "Shim'on" ("שמעון" – hearing/obedience) and he will take/catch men with his "Mishma'at" ("משמעת" – hearing/obedience). Compare Gen. 29:33, where Lea called her son "Shim'on" ("שמעון" – hearing) "because Yahweh heard..."

^l This phrase is based on mss. B & C. Ms. A omits "with you by your obedience" and simply reads "it will be that you will catch men."

^m Or possibly "steered" or "guided."

ⁿ Or "things" or "tasks." Could paraphrase as 'they left their occupation.'

^o Mss. B & C omit "Mashiach."

12 וְזֶה נַעֲשֶׂה^a בְּאִשֶּׁר יֵשׁוּעַ מְשִׁיחַ הָיָה^b בְּעִיר אַחַת^c (82v) וּבָא אָדָם
 אֶחָד מִלֵּא צָרַעַת יְכַאֲשֵׁר רָאָה יֵשׁוּעַ נֹפֵל לְרַגְלָיו וּבִקְשׁוּ וְאוֹמְרִים^d
 אָדוֹן אִם תַּחֲפוּץ^e אֵתָה יָכוֹל לְטַהֵרֵנִי^f 13 וַיֵּשׁוּעַ נִגְעוּ וְאָמַר אֲנִי
 רוֹצֶה לְטַהֵר אוֹתְךָ יְמִיד הַצָּרַעַת בְּרַחַה מִמֶּנּוּ^g 14 וַיֵּשׁוּעַ צָוָה^g
 שְׁלֵא נִגִּידוּהוּ לְשׁוּם אָדָם אֲבָל אָמַר לוֹ לֵךְ וְתַרְאֶה^h לַכַּהֲנִים
 וְתִדְוֹר בְּעַד טְהָרְתְּךָ כְּמוֹ^h שְׁמִשָּׁה מְצִוָּהⁱ בְּעֵדוּת^j שְׁלֵהֶםⁱ 15 וּדְבָרוּ
 נִתְפָּזַר עוֹד יְעַמִּים רַבִּים בָּאִים לְיֵשׁוּעַ בְּעִבּוֹר^j שִׁישְׁמְעוּהוּ
 וְשִׁיתְרַפְּאוּ^k מִחֲלִייהֶם^l 16 וַיֵּשׁוּעַ מְשִׁיחִים^m נָסַע מִשָּׁם וְנִכְנַס בְּמִדְבָּר
 לְהִתְפַּלֵּל לַיהוָהⁿ 17 וַנַּעֲשֶׂהⁿ הָיָה בְּאַחַד^o הַיָּמִים וַיֵּשׁוּעַ יוֹשֵׁב
 וּמְלַמֵּד

^a B & C add "היה". ^{b-b} B & C omit. ^c B & C "א", A "אחד". ^d B & C "אומר".

^e B & C "אתה תחפוצ". ^f B & C "נגע בו". ^g B "צוהו", C "אמר". ^h B "והראה", C "ואראה". ⁱ C "שצוה משה". ^j A "לעדות". ^k C "שישמעו ירפאוהו", corrected in margin to "שישמעוהו ושיתרפאו" – in different script than main text. ^l B & C "מחליים". ^m B & C omit. ⁿ B & C add "מעשה". ^o B & C "בא", A "באחת".

12 This also happened, when Yeshua Mashiach was^a in a certain city, (82v) that a man full of leprosy came, and when he saw Yeshua, he fell down at his feet, and entreated^b him and said, ^c “Adon, if you^d want,^e you are able to cleanse me!” 13 So Yeshua touched him and said, “I want to cleanse you!” And immediately the leprosy fled^f from him. 14 Then Yeshua commanded that they should not make it known to any man, but he said to him, “Go and present yourself to the priests, and offer for your cleansing^g as Mosheh commanded in their testimony.”^h

15 But his word was spread even more, and many peoples came to Yeshua so that they could hear him, and that they could be healed of theirⁱ diseases. 16 Then Yeshua Mashiach^j departed from there, and went into the wilderness to pray to Yahweh.

17 And it happened on one of the days,^k that Yeshua sat and taught

^a Mss. B & C omit “when Yeshua Mashiach was.”

^b Or “besought.”

^c Mss. B & C “saying.”

^d Mss. B & C repeat “you” (emphasis).

^e Or “desire” or “are willing.”

^f Or “fled away.”

^g Or “purification.”

^h Or “the testimony which is theirs / which they have.” The “testimony” is a term used to refer to Yahweh’s Torah (see e.g. 1 Kin. 2:3, Jer. 44:23, Ps. 19:8(7), 78:5, Neh. 9:34). Yeshua is not saying that the man should sacrifice to testify to the Jewish leaders, but rather he should sacrifice in order to keep Yahweh’s eternal instructions (testimony/Torah). Compare e.g. John 10:34, where “your Torah” clearly refers to the Tanach, and not to man-made Jewish law despite the possessive suffix (“your”) in Hebrew. Compare also Mat. 8:4 and Mark 1:44 in the HebrewGospels.com version, which also strengthen this interpretation.

ⁱ Mss. B & C omit “their.”

^j Mss. B & C omit “Mashiach.”

^k Or “It happened one day.”

לַפְּרוּשִׁים וְחַכְמֵי הַדָּת שֵׁשׁם בָּאוּ^a מִכָּל גְּדוּלֵי גְלִילָה יְהוּדָה
 וִירוּשָׁלַם^b וְכַח יְהוָה הָיָה בּוֹ לְרַפָּא אוֹתָם^c 18 וְהֵנָּה אַנְשִׁים
 נוֹשְׂאִים אִישׁ אֶחָד בְּמִטָּתוֹ וּבִקְשׁוּ לְשׁוּמוֹ לְפָנִים וּלְהִנִּיחוֹ לְפָנֵי
 יֵשׁוּעַ 19 וְלֹא מָצְאוּ שְׁעַר שְׁיוּכְלוֹ^d לִיכְנֹס^e בְּעַד הָעַם שֶׁהָיָה שָׁם
 גְּדוּל וְעָלוּ עַל הַגֶּגֶר^f וּמְסַלְקִים הַלְּבָנִים וּבְעַד הַגְּגוֹת שָׂמוּ הַמִּטָּה
 שָׁם עִם הַחֹזֶלָה וְשָׂמוּהוּ בְּאִמְצַע כָּלָם לְפָנֵי יֵשׁוּעַ מְשִׁיחֵם^g 20 וְכֹאשֶׁר
 יֵשׁוּעַ רָאָה אֶמּוֹנָתָם אָמַר אִישׁ אֶמּוֹנָה^h עֹנּוֹתֶיךָⁱ נִמְחָלוּ^j 21
 וְהַסּוֹפְרִים וְהַפְּרוּשִׁים הִתְחִילוּ לְחַשׁוֹב וְאָמְרוּ

^a C "ראו" (misreading of B). A, B & D "באו".

^b B "מירושלים" C "מירושלם".

^c B & C add "כל חוליהם". ^d B & C "יוכלו".

^e B & C "להכנס לפניו". ^f C "גג".

^g B & C omit. ^h B & C omit. ⁱ C "עונותך".

^j C "התחלו".

the Perushim^a and the wise ones of the law who came there, of all the great ones of Gelilah, Yehudah and Yerushalayim; and the power of Yahweh was in him to heal them.^b

18 And behold, there were men carrying a man on his bed; and they sought to bring him in, and to set him before Yeshua. 19 But they could not find an open place^c where they were able to enter through the crowd (which was great there). So they went up onto the roof, and lifted up the tiles. And through the roof sections^d they placed the bed there, with the sick one – and they placed him in the midst of them all, before Yeshua Mashiach.^e

20 So when Yeshua saw their faith,^f he said, “Man of faith,^g your iniquities are forgiven!” 21 Then the scribes and the Perushim began to think,^h saying,ⁱ

^a Hebrew word for ‘Pharisees’ – meaning “separated ones,” also used with the connotation of “set-apart” or “pure.”

^b Does not refer to the Pharisees etc. but to people who needed healing. Mss. B & C read “...and the wise ones of the law who were there. All their sick ones came from all the great *places* of Gelilah and Yehudah *and* from Yerushalayim. And the power of Yahweh was in him to heal them.”

^c Lit. “a gate.”

^d Lit. “roofs.”

^e Mss. B & C omit “Mashiach.”

^f Lit. “faithfulness.” Could also mean “determination.” Hebrew “אמונה” (*emunah*) – refers to both believing and doing. See e.g. Jas. 2:19-25[20-26]; 2 Chr. 19:9; 2 Kin. 12:16(15); Is. 59:4; Hos. 2:22(20); Ps. 33:4, 143:1, etc.

^g Lit. “faithfulness.” Could also mean “determination.” (See above note). Mss. B & C simply read “Man.”

^h Or “reason.”

ⁱ Lit. “and said.” Such expressions (“saying,” “and said,” etc.) are commonly used to introduce a quote, and do not indicate whether the words were said out loud or not.

מי הוא זה מי מדבר קללות^a מי יוכל להניח עונות^b לבד האל²²
 וכאשר ישוע הפיר מחשבותיהם ענה^(83r) ואמר להם למה
 חשבתם רע בלבבכם²³ ^cאי זה דבר הוא נקל אמור עונותיך
 נמחלים או אמור^d קום^e ולך^f ²⁴ אבל בעבור שתדעו^g כי בן⁹
 אלוה יש לו יכולת בארץ לעזוב החטאים אמר לחולה אני אומר
 לך לך^h קוםⁱ וקח^j מטתך ושאהו לביתך^k ²⁵ ומיד קם לפני כלם
 ולקח מטתו שבה^l שוכב והלך לביתו^m מהללⁿ ומברך האל^o ²⁶
 וכל אשר היו שם היו^p נבהלים והללו^q ושבחו ליהוה וכלם היו
 מלאים יראה ממנו^r אומרים^s נפלאות גדולות ראינו היום²⁷
 ואחר אלה הדברים יצא ישוע מאותו מקום וראה אדם אחד
 שמו^t לוי ואמר^u לו יושב בעסק^v שלו לך אחרי²⁸ והאיש קם
 והניח כל עניניו^w והלך אחריו²⁹ ועשה משתה גדול בביתו והיו^x
 שם רוב עולמיים^y ושאר^z ואוכלים עמהם

^a B & C "נאצות". ^b B & C omit. ^{c-c} B & C "איזה". ^d B & C "לאמר לו". ^e B & C

"קח מטתך". ^f B & C "שדעו", C margin "שתדעו" – in different script than main text. ^{g-g} B & C "שבן". ^h B & C place this word after "מטתך", and read "ולך".

ⁱ C omits. ^j A "וקם", B & C "קח". ^k B & C "בביתך". ^l B & C "שהיה". ^m B & C "בביתו". ⁿ B & C "ומהלל". ^o B & C "לאל". ^p C omits. ^q B & C omit. ^r B & C omit. ^s B & C "ואומרים". ^t B & C "ששמו". ^u C margin readds "ואמר יושב".

– in different script than main text. ^v A "בסטון".

^w A & C "ענייניו". ^x B & C "היה". ^y B & C "עמים". ^z B & C "וגם ישו".

“Who is this who speaks curses!?”^a Who is able to let go^b iniquities, except El?” 22 But when Yeshua recognized^c their thoughts, he answered ^(83r) and said to them, “Why do you think evil in your hearts? 23 Which word^d is easier;^e to say, ‘Your iniquities are forgiven,’ or to say, ‘Stand up^f and walk?’ 24 But in order that you may know that the Son of Eloah has authority on the earth to let go^g the sins” – he said to the sick – “I say to you: Walk! Stand up and take your bed,^h and carry it to your house!”

25 And immediately he stood up before them all, and he took his bed on which he had been lying, and walked to his house, praising and blessing El. 26 Then all who were there were terrified, and they praisedⁱ and glorified Yahweh. And all of them were filled with fear because of him, saying, “We have seen **great miracles** today!”

27 And after these things Yeshua departed from that place, and he saw a man whose name was Lewi, and said to him – while he was sitting at his occupation^j – “Come after me!” 28 Then the man stood up and left all his affairs^k and went after him. 29 And he made a great feast in his house, and many worldly ones^l and others were there, and they were eating with them.

^a Lit. “Who is this? Who is speaking curses!?” Mss. B & C read “blasphemies” instead of “curses.”

^b Or “forgive.”

^c Or “knew.”

^d Or “matter” or “thing.”

^e The same Hebrew root-word is used for “curses” in verse 21 and “easy” in verse 23.

^f Mss. B & C “take your bed.”

^g Or “forgive.”

^h Ms. B (C similar) “...I say to you: Stand up and take your bed and walk.”

ⁱ Mss. B & C omit “and they praised.”

^j Or “business.” Ms. A “his colonnade.”

^k Or “things” or “tasks.” Could paraphrase ‘he left his occupation.’

^l The Hebrew Gospels use the term “worldly ones” to refer to the “tax collectors.”

30 וְהִפְרוּשִׁים^a וְהַסּוֹפְרִים מִתְּלוֹנְנִים וְאוֹמְרִים לְתַלְמִידֵי^b יֵשׁוּעַ
 מְשִׁיחַ^c לָמָּה אַתֶּם אוֹכְלִים וְשׁוֹתִים עִם הָעוֹלָמָיִים^d וְעַם
 הַחוֹטְאִים^e 31 עֲנֵה^f יֵשׁוּעַ וְאָמַר לָהֶם אֵינּוּ צְרִיךְ רוּפֵא לָמִי שֶׁהוּא
 בְּרִיא 32 אָבֵל הַחוֹלִים צְרִיכִים רוּפֵא כִּי אֲנִי לֹא בָאתִי לְקַרְוֹא^g
 הַצַּדִּיקִים רַק לְחוֹטְאִים^h לְתִשׁוּבָהⁱ 33 וְהֵם אָמְרוּ לוֹ לָמָּה תַלְמִידֵי
 יוֹחֲנוּ מִתְּעַנִּים תְּמִיד וְעוֹשִׂים כּוֹבֵד מִלְחָמוֹת וְכֹן אוֹתֶם
 מִהִפְרוּשִׁים 34 אָבֵל^j שֶׁלָּךְ אוֹכְלִים וְשׁוֹתִים 34 וְלָהֶם אָמַר^k יְכוּלִים
 אַתֶּם^m לַעֲשׂוֹת^l שְׁבִנֵי הָאָרוֹס יְצוּמוּ^m בְּעוֹד^(83v) שֶׁהָאָרוֹס עִמָּהֶם³⁵
 אָבֵל יְבוֹאוּⁿ יָמִים כְּאֲשֶׁרⁿ הָאָרוֹס יִפְרֹד מֵהֶם וְאִזּוֹ יְצוּמוּ בְּאוֹתָן^o
 הַיָּמִים 35

^a B & C "הפרושים". ^b A "לתלמידים". ^c B & C omit. ^d B & C "העולמים" =
 "העולמיים". ^e B & C "החטאים". ^f B & C "וענה". ^g B & C "לקרא". ^h B & C
 "החטאים". ⁱ A "בתשובה". ^j B & C add "התלמידים". ^k B & C give "אמר ישוע".
^l C "לעשות". ^{m-m} A "בין הארוס עשות שיצום". ⁿ⁻ⁿ B & C "הימים אשר". ^o B & C
 "באותם".

30 Then the Perushim and the scribes murmured, and said to the talmidim^a of Yeshua Mashiach,^b “Why do you eat and drink with the worldly ones and with the sinners?” 31 Yeshua answered and said to them, “A healer is not needed for whomsoever is healthy; but the sick ones need a healer. 32 For^c I did not come to call the righteous ones, but sinners to^d repentance.”

33 So **they** said to him, “Why do the talmidim^e of Yochanan afflict themselves^f continually, and engage in heavy disputes;^g so also those of the Perushim – but yours^h eat and drink?” 34 So heⁱ said **to them**, “Are you able to make that the sons^j of the betrothed man^k will fast, while (83v) the betrothed man is with them? 35 But days^l will come when the betrothed man will depart^m from them, and then they will fast, in those days.

^a Plural of “תלמיד” (*talmid*) – a “talmid” is a student who learns from his teacher and follows his example. Usually translated as “disciple.”

^b Mss. B & C omit “Mashiach.”

^c Or “Indeed.”

^d Ms. A “in” or “by.”

^e Plural of “תלמיד” (*talmid*) – a “talmid” is a student who learns from his teacher and follows his example. Usually translated as “disciple.”

^f “Afflict oneself” is a Hebrew idiom which means “to fast.”

^g Lit. “make heavy wars” – the Hebrew words for “heavy” and “wars” were both used idiomatically in a religious sense in Jewish literature. If this refers to a spiritual war the meaning could possibly be ‘do serious prayers.’ (Compare the Greek translation of this phrase. Compare also Jas. 4:7 in the HebrewGospels.com version.)

^h Mss. B & C “your talmidim.”

ⁱ Mss. B & C “Yeshua.”

^j “Sons” is often used idiomatically in Hebrew. E.g. “a son of stripes” is someone who deserves stripes (Deu. 25:2); “a son of worthlessness” is a worthless man (1 Sam. 25:17); “a son of valor” is a warrior (Deu. 3:18). Here, “sons of the betrothed man” does not indicate that the betrothed man has literal sons, but rather this refers to the people who partake in the betrothal celebrations.

^k Or “bridegroom.”

^l Mss. B & C “the days.”

^m Or “be separated.”

36 וְאוֹמֵר אֲלֵכֶם מִן־לֵא שׁוּם אָדָם לֹא יַחְלִיף^b מִלְבוּשׁ חֲדָשׁ
 בְּמִלְבוּשׁ יָשָׁן כִּי אִם יַעֲשֶׂהוּ^c הַיָּשָׁן נִשְׁבֵּר^d וְחֲדָשׁ^e אֵינוּ מִתְיַחֵד^e
 עִם הַיָּשָׁן 37 וְשׁוּם אָדָם אֵין לּוֹ לְשׁוּם^f יֵין חֲדָשׁ בְּנֹאד יָשָׁן כִּי אִם
 יַעֲשֶׂהוּ הַיֵּין חֲדָשׁ^g מִשְׁבֵּר הַנֹּאדוֹת הַיִּשְׁנִים^h וְהַנֹּאדוֹת אוֹבְדִיןⁱ
 וְהַיֵּין נִשְׁפָּד^j 38 אָבֵל יֵין חֲדָשׁ^k רָאוּי לְשִׁים^k בְּנֹאד חֲדָשׁ^l וְהַיֵּין^m
 וְהַנֹּאדוֹת^m מִתְקַיֵּימִיןⁿ 39 וְשׁוּם אָדָם שְׁשׁוֹתָהּ יֵין יָשָׁן אֵינוּ רוֹצֶה
 מִנֵּד שְׁתוֹת יֵין חֲדָשׁ כִּי אוֹמֵר^o הַיָּשָׁן^p הוּא טוֹב ˆ

פֶּרֶק ו' כְּפִי לוקא

1 ˆ עָשׂוּי זֶה^q בְּשַׁבַּת^q כְּאֲשֶׁר יִשׁוּעַ עוֹבֵר בְּשַׁדוֹת זְרוּעִים תַּלְמִידֵיו
 לוקטין^s הַשְּׁבוּלִים וּמוֹלְלִין^t אוֹתָם בְּיָדִים וְאוֹכְלִין^u הַגְּרַעֲיָנִים 2 ˆ
 וּמִקְצַת מֵאוֹתָן פְּרוּשִׁים^v אוֹמְרִים לָהֶם לָמָּה אַתֶּם עוֹשִׂים מָה
 שְׂאֵינוּ רָאוּי עֲשׂוֹת בְּשַׁבַּת 3 וְיִשׁוּעַ עָנָה וְאָמַר^w לָהֶם לֹא קָרְאתֶם
 מָה שְׁעָשָׂה דָוִד כְּשֶׁהָיָה לוֹ^x רָעַב הוּא וְאוֹתָן^y שֶׁהָיוּ עִמּוֹ ˆ

^{a-a} B & C "משל לכם". ^b B & C "יחבר". ^{c-c} B & C "החדש משבר הישן". ^d B & C
 "מעשהו זה". ^e C "מתייחד". ^{f-f} B & C "משים". ^g B & C
 "החדש". ^h "השנים", corrected in margin to "היישנים" – in different script than
 main text. ⁱ B & C "אובדים". ^j C adds "יין", and marked as mistake by
 scribe/proofreader. ^k B "לשומר", C "לשומר". ^l B & C add "והישן בישן". ^m B &
 C "ואז הנאדות והיין". ⁿ B & C "מתקיימים". ^o B & C "אומרים". ^p B & C
 "שני ראשון". ^{q-q} B & C "והיה עשוי". ^r Or possibly "בְּשַׁבַּת". A adds "ראשון".
^s B & C "לוקטים". ^t B & C "ומוללים". ^u B & C "ואוכלים". ^v C "הפרושים". ^w B
 gives "אמר", C omits. ^x C omits. ^y B & C "אותם".

36 Now let me tell you a parable: No man replaces^a a new piece of fabric^b on an old garment;^c for if he does it, the old is broken, and the new is not united with the old.^d 37 And no man should put^e new wine in an old wineskin; for if he does it, the new wine breaks the old wineskins, and the wineskins perish and the wine is poured out. 38 But new wine should be placed^f in a new wineskin,^g then the wine and the wineskins are preserved. 39 And no man who is drinking old wine immediately wants to drink new wine, for he says, "The old is good."^h

6:1 This happened on the Shabbat:ⁱ As Yeshua was passing through sown fields, his talmidim were picking the ears of grain and rubbing them with the hands and eating the granules. 2 Then some of those Perushim said to them, "Why do you do that which is not fitting^j to do on the Shabbat?" 3 But Yeshua answered and said to them, "Have you not read what Dawid did when he had hunger, he and those who were with him?"

^a Or "renews." Mss. B & C "fastens" or "joins."

^b Or "cloth," lit. "garment."

^c Or "No one joins a new garment with an old garment" (alternative translation for the reading of mss. B & C).

^d Mss. B & C "...for if he does it, the new breaks the old, and makes in it a large tear, for the new is not united with the old." – Harmonized to match Matthew and Mark.

^e Mss. B & C "no man puts."

^f Lit. "is fitting/worthy to place in..."

^g Mss. B & C add "and the old in an old *one*."

^h Or 'better.'

ⁱ Or "on a Shabbat." Ms. A "a second first Shabbat."

^j Or "proper" or "allowed."

4 כְּשֶׁנִכְנַס^a לְבֵית הָאֵל וְלָקַח לֶחֶם הַפָּנִים^b וְאוֹכַל וְנוֹתַן^b לְמִי^c
 שֶׁהוּא^d עִמּוֹ^e וְאִין^f רָאוּי לְשׁוּם אָדָם לְאָכְלוֹ^g רַק הַכֹּהֲנִים^h ; וְאוֹמֵר
 לָכֵם^h מָה אֲדוֹן הוּא בֶן הָאָדָם ; וְעוֹד מִהַשְׁבֵּתⁱ ; וְנִעְשָׂה^j הִיָּה עוֹד^k
 מִשְׁבֵּת אַחַת^l שֶׁנִכְנַס בְּבֵית הַכְּנֶסֶת וּמִלְמַד^l ; וְהִיָּה^(84r) שֵׁם אָדָם
 אֶחָד שֶׁהִיָּה לוֹ יָד יְבֻשָׁה^m ; וּמִבִּיטִים הַסּוֹפְרִים וְהַפְּרוֹשִׁים אִם
 יִרְפְּאוּהוּ^m בַּשְּׁבֵתⁿ ; בְּעֵבֹר שְׂיִמְצְאוּ מְקוֹם שְׂיִלְשִׁינוּהוּⁿ ; וַיִּשְׁוַע
 אָמַר לְאִישׁ^o שֶׁיָּדוֹ יְבֻשָׁה^o קוּם וְעֲמוֹד בְּאֲמָצַע^p ; וְקָם וְעָמַד עַל
 רִגְלָיו^p ; וַיִּשְׁוַע אָמַר לָהֶם אֲנִי שׂוֹאֵל אֶתְכֶם אִם רָאוּי עֲשׂוֹת^p טוֹב^p
 אוֹ עֲשׂוֹת^q רַע בַּשְּׁבֵת^r ; אוֹ הַנֶּפֶשׁ הַזֹּשִׁיעַ אוֹ אֲבוֹד^s ;¹⁰ וְכֹאֲשֶׁר הִבִּיט
 כּוֹלָם^t אָמַר לְאִישׁ שֶׁלַח יָדְךָ^t ; וְהָאִישׁ שֶׁלַח יָדוֹ^u ; וּמִיָּד^u נִתְרַפְּאוּ^u ;¹¹
 וְאוֹתָם מִלְּאִים חִימָה מִדְּבָרִים^v בֵּינֵיהֶם מִהַ נִעְשָׂה^w מִיִּשְׁוַע^w .

^a A "שנכנס", but "כ" added above line to make "כשנכנס" – in same script as main text. ^{b-b} B & C "ואכל ונתן". ^c B & C "לכל מי". ^d B & C "שהיו". ^e See 1 Sam. 21:2-7. ^f B & C "ואינו". ^g A & C "לאוכלו". ^h B & C "להם". ⁱ B & C "מחלל". ^j B & C "ומעשה". ^k B & C omit. ^l B & C "א". ^m Or possibly "וירפאוהו". ⁿ C "שישינוהו", corrected in margin to "שילשינוהו" – in different script than main text. ^{o-o} C "שיבשה ידו". ^p B & C "לעשות". ^q C "לעשות". ^r B & C place this word before "אוי". ^s Compare e.g. "יסר" (Ps. 118:18); "קנא" (1 Kin. 19:10, 19:14), etc. Could also possibly be pointed as "אבוד". ^t C "כלם". ^u A adds "ידו". ^v B & C "ומדברים". ^w A "שנעשה".

4 When he entered to the house of El, and took the showbread,^a and ate, and gave to whomsoever^b was with him?^c And it is not fitting^d for any man to eat it – only the priests. 5 So I say to you^e what an Adon the Son of man is! – And also of the Shabbat!”

6 And it happened again one Shabbat later, that he entered into the house of assembly, and taught. And there was ^(84r) a man there who had a withered^f hand. 7 Now, the scribes and the Perushim were watching whether he would heal him on the Shabbat, so that they could find a place^g that they could slander^h him.

8 Then Yeshua said to the man whose hand was withered,ⁱ “Arise, and stand in the middle!” So he arose and stood on his feet. 9 Then Yeshua said to them, “I am asking you whether it is fitting^j to do good or to do bad^k on the Shabbat? – Or to save the **nephesh**^l or let *it* perish?”^m 10 And when he had looked at them all, he said to the man, “Stretch out your hand!” Then the man stretched out his hand, and immediately it was healed. 11 But they were full of wrath, speaking among themselves, “What will we do with Yeshua?”

^a Lit. “the bread of presence.” I.e. ‘the bread placed in the presence of Yahweh.’

^b Mss. B & C “all who were with him.”

^c See 1 Sam. 21:2-7.

^d Or “proper” or “allowed.”

^e Mss. B & C “And *he* said to them.”

^f Or “dried out.”

^g Meaning ‘a reason to slander/accuse him.’

^h Or “accuse.”

ⁱ Or “dried out.”

^j Or “proper” or “allowed.”

^k Or “evil.”

^l Lit. “breath” (e.g. Job 11:20, 41:13), can mean ‘person’ (e.g. Gen. 12:5, 14:21, 46:18-27; Ex. 16:16; Lev. 17:15), ‘life’ (e.g. Gen. 19:17; Lev. 17:11), ‘soul’ (e.g. Ps. 49:16-20(15-19); Gen. 35:18; Ex. 30:16; Is. 10:18; Ezek. 18:4), etc. (See glossary for more information.)

^m Or possibly “to lose *it*.”

12 וְנִעְשָׂה בְּיָמִים הָהֵם^a שִׁישׁוּעַ עָלָה בְּהַר אֶחָד וּמִתְפַּלֵּל^b וּבִתְפִלָּתוֹ^b
 הָאֵל הָיָה עִיר^c 13 וְכֹאשֶׁר הָיָה בְּקֶרֶט^c קָרָא לְתַלְמִידָיו וּבַחַר שְׁנַיִם
 עָשָׂר מֵאוֹתָן שֶׁקָּרָא שְׁלוּחִים^d 14 שִׁמְעוּן שֶׁקָּרָא^d כִּיפָא וְאַנְדְּרִי
 אַחִיו^e יַעֲקֹב יוֹחָנָן פִּילִיף בְּרִתְלִמִי^e 15 מִתְתַּיָּה תוֹמָא יַעֲקֹב חַלְפִי^e
 וְשִׁמְעוֹן שֶׁנְּקָרָא^f [קַנְיִן]^g 16 יְהוּדָה^h יְהוּדָה^h אִישׁ קָרִיּוֹת^j שֶׁהָיָה
 בּוֹגֵדⁱ 17 וַיֵּרֵד^k מִן הַהָר^k עִמָּהֶם^l וְעָמַד בְּמָקוֹם חָרֵב וְסִיעַת^m
 תַּלְמִידָיו וְרוֹב עִם מִכָּל יְהוּדָה וִירוּשָׁלַם וּמַעְבָּר לַיָם וְצוֹר וְצִדוֹןⁿ
 18 שֶׁבָּאוּ בְּעִבּוֹר שִׁישְׁמְעוֹ וַיִּרְפְּאוּ^o מִחוֹלְיֵיהֶם^o וְאוֹתָם שֶׁהָיוּ
 מְצַטְעָרִין^p בְּעַד רוּחַ רָעָה הָיוּ נִרְפְּאִים^q 19 וְכָל הָעָם חִפְצִים
 לְנִגְעוֹ^r כִּי כַח יוֹצֵא מִמֶּנּוּ וּמִרְפָּא כּוֹלֵם^s 20 וְהוּא נוֹשֵׂא עֵינָיו
 בְּתַלְמִידָיו אֹמֵר^t אֲשֶׁרֵיהֶם^s שֶׁל עֲנִיִים שִׁמְהֶם מִלְכוֹת^(84v) הָאֵל^t

^a B & C omit. ^b C "ובתפילה". ^c B & C "בהר". ^d B & C add "על שם". ^e Or possibly "חלפִי" or "חלפִי". The surname "חלפִי" probably indicates "the son of Chalphi." ^f C "הנ". ^g Mss. use loanword. Correct Hebrew spelling found in Mat. 10:4 in ms. A. ^h B & C give "ויהודה". ⁱ B & C give "ויהודה". ^j "קריות" is mentioned in the Tanach as the name of a city in Israel (Josh. 15:25). It is also the name of another city in Moab (see e.g. Jer. 48:24; Amos 2:2). ^{k-k} B & C "מההר". ^l B & C "עמם". ^m A "וסייעת". ⁿ B & C "וצדון". ^o B & C "ויתרפאו". ^p B & C "מצטערים". ^q A "לנוגעו". ^r B & C "ואומר". ^s A "אשריכם".

12 And it happened in those days that Yeshua went up into a mountain and prayed, and stayed awake^a **in prayer to El.** 13 So when it was morning,^b he called his talmidim, and chose twelve of them, whom he called sent ones:^c 14 Shim'on whom he called^d Keipha, and Andrai his brother; Ya'aqov, Yochanan; Philip, Bartalmay; 15 Matityah, Toma; Ya'aqov Chalphi,^e and Shim'on who is called Qanai;^f 16 Yehudah *and* Yehudah Ish-Qeriyot^g who was *the* betrayer.

17 Then he went down from the mountain with them; and he stayed^h in a desolate place, andⁱ the company of his talmidim, and a multitude of people from all Yehudah and Yerushalayim, and from the other side of the sea, and Tsor and Tsidon^j – 18 who came so that they could listen and be healed of their diseases. And those who were troubled^k by an evil ruach were healed. 19 And all the people wanted to touch him, for power went out from him and healed them all.

20 So he lifted up his eyes over his talmidim,^l saying, "Blessed are the humble^m ones, for of them is the kingdom of (84v) El."ⁿ

^a Or "was watchful."

^b Mss. B & C "when he was on the mountain."

^c Hebrew "שלוחים" (*sheluchim*).

^d Mss. B & C add "by the name of."

^e Hebrew name for 'Alphaeus.' Could also be pronounced as "Chalpei" or "Chalpai". The surname "Chalphi" probably indicates "*the son of Chalphi.*"

^f Hebrew word for "zealous" or "zealot."

^g Meaning "the man from Qeriyot." Qeriyot is mentioned in the Tanach as the name of a city in Israel (Josh. 15:25). It is also the name of another city in Moab (see e.g. Jer. 48:24; Amos 2:2).

^h Lit. "stood." The Hebrew verb "עמד" (*'amad*) is often used for a short-term stay.

ⁱ This could possibly mean "with," or else it could mean "and there was..."

^j Hebrew names for 'Tyre' and 'Sidon,' respectively.

^k Or "pained."

^l Or "he looked up to his talmidim."

^m Or "poor" or "afflicted." Not the usual word for 'poor.'

ⁿ Or "for the kingdom of El belongs to them."

21 אֲשֶׁרֵיהֶם שָׁל רְעֵבִים כִּי יִהְיוּ שְׁבַעִים • אֲשֶׁרֵיהֶם^a לְמִי שֶׁהֵם^b
 בּוֹכִים כִּי יִשְׁמְחוּ^c 22 אֲשֶׁרֵיכֶם אַתֶּם שֶׁהָאֲנָשִׁים יִכְעִיסוּ אֶתְכֶם
 וַיִּפְרִידוּ אֶתְכֶם מֵהֶם^d וַיֹּאדְרֶכְם^e וַיִּגְרְשׁוּ שְׁמַכְם כְּמוֹ הָרַע • בְּעִבּוּר
 טַעַם בֶּן הָאָדָם 23 שְׁמָחוּ^f בְּאוֹתוֹ הַיּוֹם וְתִנְשְׂאוּ כִּי שְׂכָרְכֶם מֵאֵד
 הוּא מוֹשֶׁפֶע בְּשָׁמַיִם • כְּמוֹ זֶה הָיוּ עוֹשִׂים^g בְּנִבְיָאִים וּבְאֲבוֹת^g 24
 רַק אוֹי לְכֶם^h עֲשִׂירִיםⁱ כִּי הוּא^j נַח דְּעֵתְכֶם^k • 25 אוֹי לְכֶם
 שְׁשׁוֹחֲקִים כִּי תִבְכוּ וְתִכְאַבוּ • 26 אוֹי לְכֶם כִּי כֹלֵם יִבְרְכוּכֶם • כְּפִי
 אֱלֹהִים^m הַדְּבָרִים עוֹשִׂים אַבְיָהֶם שָׁל אֱלוֹⁿ לְנִבְיָאֵי הַשְּׁקָר •ⁿ 27 אָבֵל
 אֲנִי אוֹמֵר לְכֶם שֶׁזֶה^o אַתֶּם שׁוֹמְעִים^o אֶהְבוּ^p אוֹיְבֵיכֶם
 וְאוֹהֲבֵיכֶם^q וַעֲשׂוּ טוֹב לְמִי שֶׁהִכְעִיס^r אֶתְכֶם • 28 בָּרְכוּ לְמִי
 שֶׁאוֹמֵר^s לְכֶם רַע • הַתְּפַלְלוּ בְּעַד^t אוֹתוֹ שֶׁמְכַבְּדִין^u לְכֶם •^v

^a B & C “אשריכם”. ^b B & C “שעתה”. ^c B & C “תשמחו”. ^d C omits. ^e A
 הנביאים”. ^f A “ישמחו”, probably a mistake for “שמחו”. ^{g-g} A “והאבות
 ויהאבות”. ^h B & C “להם”. ⁱ B & C “לעשירים”. ^j B & C “היא”. ^k B & C
 “דעתים”. ^l B adds “בעושרכם”, C adds “בעושריכם”. ^m B & C “אלו”. ⁿ⁻ⁿ A
 “לנביאים”. ^o B & C “אשר תשמעו”. ^p C “ארבר”, corrected in margin to “אהבו” –
 in different script than main text. ^q A “ואוהבכם”. ^r B & C “אשר הכעיס”. ^s B
 “שאויריכם”, C “שאוירי”. ^t A “התפללו”. ^u B “שמכבידים”; C “שמכשירים”, corrected
 in the margin to “שמכבדים” – in different script than main text. ^v B & C “אתכם”.

21 Blessed are the hungry ones, for they will become satisfied ones. Blessed are those who weep, for they will rejoice.^a 22 Blessed are you yourselves when men^b are angry with you; and separate you from them; and curse you; and drive out your name like the evil,^c on account of the Son of man. 23 Rejoice in that day, and lift yourselves up, for your reward is exceedingly abundant in the heavens. Like this they did to the prophets and to the fathers.^d

24 But woe to you, rich ones!^e – For it is your peace of mind!^f 25 Woe to you who are laughing! – For you will weep and suffer pain. 26 Woe to you when they all bless you! – According to these things their own fathers^g did to the false prophets.^h

27 But I say to youⁱ that you must listen^j to **this**.^k Love your enemies and those who love you!^l And do good to whomsoever is angry with you! 28 Bless whomsoever speaks evil of you! Pray for those who make *it* difficult^m for you!

^a Mss. B & C “you who weep now, you will rejoice.”

^b Or “people” – as a general rule, Hebrew masculine includes feminine.

^c Or possibly “like that which is evil.”

^d Ms. A “The fathers and the prophets did/acted like this.”

^e Mss. B & C “But woe to them, to the rich ones!”

^f Or “For it is your satisfaction.” Lit. “For it is the restfulness of your mind.” Mss. B & C “For your mind is restful in your riches.”

^g Lit. “father” (singular).

^h Lit. “the prophets of falsehood.”

ⁱ Plural throughout paragraph.

^j Or “obey.”

^k Mss. B & C “that this is what you should hear/obey.”

^l Or “and your friends!”

^m Lit. “heavy.”

29 וְאוֹתוֹ שֵׁיכַף בְּלַחֵי הָאֶחָת^a הַזְּמִין^b לוֹ הָאֶחֶרֶת • וְאוֹתוֹ שֵׁיחֲפוּץ
 לְגִזּוֹל מִלְּבוּשֶׁף לֹא תִרְצֶה^c לְמוֹנְעוֹ • וְעוֹד הַגּוֹנִילָא^d אִם יִחֲפוּץ^e
 לְגִזּוֹלָה • אֲבָל^f לְכָל^g אָדָם שֵׁיִשְׁאַלְךָ תָּן • וְלְאוֹתוֹ שֵׁיִגְזוֹל אֶת שְׁלָךְ
 אֶל תִּבְקָשִׁים • 31 וְכֹאשֶׁר אַתֶּם חֲפָצִים שֶׁהָאֲנָשִׁים יַעֲשׂוּ לָכֶם יַעֲשׂוּ
 לָהֶם^h • 32 אִם תִּתְּהֶבּוּ אוֹהֲבֵיכֶםⁱ אִי זֶה חֵן רְאוּיָה לָכֶם • אֲמַת הוּא
 שֶׁהַחֹטְאִים^j עוֹשִׂים כֵּן • 34 וְאִם תִּתְּנוּ לָמִי שֶׁאַתֶּם מְקוּיִם שְׁכָר אוֹ
 שִׁירוֹת^k אִי זֶה חֵן רְאוּיָה לָכֶם כִּי הַחֹטְאִים נוֹתְנִים לַחֹטְאִים בְּעֶבֶר
 שֵׁיִקְבְּלוּ גְמוּלָה • 35 אֲבָל^l אֲהָבּוּ אוֹיְבֵיכֶם^m וַעֲשׂוּ^(85r) לָהֶם טוֹב •
 וְתָנוּ מִתְּנוֹת לָמִי שֶׁאֵינְכֶם מְקוּיִם דָּבָר וְשְׁכַרְכֶם יִהְיֶה הַרְבֵּה מְאֹד

^a B “האחי”, C “הא”, A “האחד”. ^b B & C “הזמן”. ^c B & C “תראה”. ^d “Gonella”
 was used as a loanword in medieval Hebrew for a special kind of “garment” or
 “cloak.” ^e C omits, but added in margin – in different script than main text. ^f B
 & C “וכן”. ^g B & C “כל”. ^h B & C add “אל” שיעשו לכם אל. ⁱ B
 & C “ואי זה חן ראויה לכם”. ^j B “שהחטאים”. ^k B & C add “לחבריהם”. ^l B &
 C “אי זה”. ^{m-m} B & C “תאהבו אוהביכם ואויביכם”.

29 And him who smites you^a on the one jaw, appoint^b for him the other. And him who wants to rob your garment, do not be pleased^c to hold it back, and also the cloak^d – if he wants to rob it. 30 But give to every man who asks you; and of him who robs what is yours, do not seek^e them.^f

31 And as you^g want that men^h should do to you, do to them!ⁱ 32 If you love those who love you, what grace^j is fitting for you?^k It is true that *even* the sinners do so!^l 34^m And if you give to him *from* whom you expect a repayment or service, what graceⁿ is fitting for you? For *even* the sinners give to the sinners, so that they can receive a recompense.^o

35 But, love your enemies!^p And do ^(85r) good to them! And give gifts to him *from* whom you^q do not expect anything! And your reward will be exceedingly great,

^a Singular throughout paragraph.

^b Or “designate.”

^c Or “want.” Mss. B & C “try.”

^d Hebrew “גונילא” (*gonella*) – was used as a loanword in medieval Hebrew for a special kind of “garment” or “cloak.”

^e Or “require” or “demand.”

^f I.e. the things robbed from you.

^g Plural throughout paragraph.

^h Or “people.”

ⁱ Mss. B & C add “And that which you do not want that they should do to you, you must not do to them.”

^j Or “favor” or possibly ‘esteem.’

^k Or “what grace do you deserve?”

^l Mss. B & C add “to their fellows.”

^m Hebrew mss. do not contain verse 33.

ⁿ Or “favor” or possibly ‘esteem.’

^o Or “reward.”

^p Mss. B & C “you must love those who love you, and your enemies.”

^q Plural throughout paragraph.

וְתִהְיוּ בְּנִים מֵאֵל^a עֲלִיוֹן שֶׁהוּא מְאֹד טוֹב עַל רְגוּזֵי^b הַרְצוֹן וְעַל־
 הָרָעִים^c • 36 לָכֵן תִּהְיוּ אַתֶּם בְּעַלְי^d חֲנִינָה כַּאֲשֶׁר אָבִיכֶם הוּא^e חַנוּן •
 37 אֶל תַּחֲפָצוּ לְדוֹן וְלֹא תִהְיוּ נְדוֹנִים • אֶל תַּחֲפָצוּ לְעַנוֹשׁ וְלֹא
 תַעֲנֹשׁוּ • תַעֲזְבוּ וְתַעֲזֹב לָכֶם • 38 תָּנוּ וְאַתֶּן אֲנִי לָכֶם • מְדָה טוֹבָה
 וּבְחִוְנָה וּמְצוּדָקָת תָּנוּ • וְיֹתֵר עֲלִיוְנָה יִתְּנוּ לָכֶם בְּסוּף • כִּי בְּאוֹתָהּ
 מְדָה שֶׁתִּמְדְּדוּ תִמְדְּדוּ^g לָכֶם • וְיִתְּנוּ לָכֶם כְּדַמּוֹתֶיהָ^h • 39 אֵינְנוּⁱ
 אֵיפְשָׁרִי^j עוֹר וּמְשׁוּדָ^k עוֹר אַחֲרַי^l הַכְּרַח^m הוּא שֶׁשְׁנִיָּהֶםⁿ יִפְּלוּ בְּבוֹר •

^a B & C “ממאור” (possibly a mistake for “ממאוד”). ^b B & C “נגודי”. ^c B & C add
 “כל”. ^d B “בעל”. ^e B & C omit. ^{f-f} B & C “ואני אתן”. ^g B & C “ימדד”. ^h B &
 C “בדמותה”. ⁱ B “איננו”. ^j B & C “אפשרי”. ^k B & C “ינהיג”. ^l B & C omit.
^m B & C “כי בהכרח”. ⁿ A “שניהם”.

and you will be sons^a of El ʾElyon,^b who is exceedingly good over those who are irritated^c by goodwill, and over^d the evil ones. **36** Therefore **you** must be masters^e of mercy,^f as your Father is merciful.

37 Do not want^g to execute judgment, then judgment will not be executed against you. Do not want^h to punish,ⁱ and you will not be punished.^j Let go,^k and it will be let go^l for you. **38** Give, and I myself will give to you! Give a good and tested and justified^m measure, and *one* more superior will be givenⁿ to you at the end. For with that measure by which you measure, it will be measured for you, and it will be given^o to you according to its likeness.^p

39 It is not possible for a blind one to lead^q another blind one – ^r it is inevitable that they will both fall into the pit!

^a Or “children” – as a general rule, Hebrew masculine includes feminine.

^b Or “the Most High.”

^c Or “angry at.” Mss. B & C “those who are against / those who oppose.”

^d Mss. B & C add “all.”

^e Or “owners” or “experts.”

^f Or “you must be greatly merciful.”

^g Or “be willing.”

^h Or “be willing.”

ⁱ Or “condemn.”

^j Or “condemned.”

^k Or “forgive.”

^l Or “be forgiven.”

^m Or “declared righteous.”

ⁿ Lit. “they will give” – Hebrew commonly employs a third person plural verb to indicate the passive.

^o Lit. “they will give” – Hebrew commonly employs a third person plural verb to indicate the passive.

^p Mss. B & C “with its likeness.”

^q Lit. “draw” or “pull.” Mss. B & C “lead/guide.”

^r Mss. B & C add “for.”

40 אִינְנוּ^a הַתְּלָמִיד עַל הָרֶבֶב • כָּל תְּלָמִיד^b הוּא^c שְׁלָם^d כְּאִשֶּׁר הוּא
 כְּרָבוּ^e 41 אִיךָ תִרְאֶה קִיסָם בְּעֵין אַחִידָ וְאִינְךָ חוֹשֵׁב שְׁאַתָּה נוֹשֵׂא
 בְּשִׁלְךָ בְּרִיחַ גָּדוֹל • 42 וְאִיךָ תוּכַל לְאֹמֵר^g לְאַחִידָ הֵנַח לִי^h וְאַנִּי
 אוֹצִיא הַקִּיסָם מֵעֵינֶיךָ • אִרְמָאֵי גֵרֵשׁ תְּחַלֵּה הַבְּרִיחַ מֵעֵינֶיךָⁱ וְאַז
 תִּבְיֵט שְׁתִּגְרֵשׁ הַקִּיסָם מֵעֵין אַחִידָ • 43 כִּי הָעֵץ אִינְנוּ^j טוֹב שְׁעוֹשֶׂה^k
 פִּירוֹת רָעִים^l וְעֵץ רַע אִינוֹ יָכוֹל עֲשׂוֹת^m פְּרִי טוֹב • 44 כִּי כָּל עֵץ
 נִיכֵרⁿ בְּפִרְיוֹ • כִּי מְקוֹצִים אֵין אִישׁ מְלַקֵּט תְּאֵנִים • וּמִסָּנָה אֵין
 אִישׁ מְלַקֵּט עֲנָבִים • 45 אָדָם טוֹב מְטוֹב^o אוֹצֵר לְבוֹ מִגִּיד טוֹב •

^a B & C “איננו”. ^b B & C “התלמיד”. ^c C places this word after “שלם”. ^d A
 “שלכם” (probably a copyist mistake). ^e A “ברבו” (copyist mistake). ^f B & C add
 “אירמאי”. ^g B & C give “לומר”. ^h A omits. ⁱ⁻ⁱ A omits. ^j C “איננו”. ^k B & C
 “כשעושה”. ^l C “חגים” (misreading of B). ^m A & C “לעשות”. ⁿ B & C “נכר”.

^o Or possibly “מטוב”.

40 The talmid^a is not above the rav;^b every talmid is complete when he is like his rav. 41 ^c How do you see a splinter in the eye of your brother,^d but you do not consider^e that you are carrying a great beam in **yours**.^f 42 And how are you able to say to your brother, 'Allow me that **I** may remove the splinter from your eye?'^g Deceiver,^h first removeⁱ the beam from your eye,^j and then you may look so that you can remove^k the splinter from the eye of your brother.

43 For the tree which produces bad fruits is not good;^l and a bad tree is not able to produce good fruit. 44 For every tree is recognized by its fruit. For no man gathers figs from **thorn bushes**; and no man gathers grapes from a **bramble bush**. 45 A good man from the good storehouse^m of his heart makes known good;ⁿ

^a Hebrew "תלמיד" (*talmid*) – a "talmid" is a student who learns from his teacher and follows his example. Usually translated as "disciple."

^b Synonym of rabbi, lit. "great one," often used for "master/teacher."

^c Mss. B & C add "O deceiver!"

^d The Hebrew Bible often uses the term "brother" to refer to any fellow citizen or person from the same nation. See e.g. Lev. 25:39; Deu. 22:2; Josh. 1:15; Jer. 34:9; Acts 7:2, 22:1.

^e Or "take note."

^f I.e. 'your eye.'

^g Hebrew "עיניך" (*'einecha*) could mean "eyes" (plural) or "eye" (singular with drawn-out/pausal pronunciation).

^h Or "hypocrite."

ⁱ Lit. "drive out" or "banish."

^j Hebrew "עיניך" (*'einecha*) could mean "eyes" (plural) or "eye" (singular with drawn-out/pausal pronunciation).

^k Lit. "drive out" or "banish."

^l Mss. B & C "For the tree is not good if it produces bad fruit."

^m Or "treasure." Lit. "from the goodness of the storehouse..."

ⁿ Or "proclaims *that which is good*."

וְאָדָם רַע מְרוּעָא^a אוֹצַר לְבָבוּ מִגִּיד רַע כִּי מִהַשְׁפָּעַת^b הַלֵּב הִפָּה^c
 מִדְּבַר^d 46 לָמָּה אַתֶּם קוֹרְאִים אוֹתִי^d אָדוֹן • וְאִינְכֶם עוֹשִׂים מִה
 שְׂאֲנִי^e מִצְוָה^e 47 כָּל אִישׁ (85v) שֶׁבָּא אֵלַי • גִּישׁוּמַע דְּבָרִי^f וְעוֹשֶׂה
 אוֹתָם אֲנִי אֲרָאָה^h אֶתְכֶם^h לְמִי הוּא דוֹמָה • 48 דוֹמָה הוּא לְאָדָם
 שְׂבוּנָה בֵּית^k שְׁעֵמוֹק מְשִׁיב^k הַיָּסוּד עַל הָאֶבֶן • וְכַאֲשֶׁר נַעֲשֶׂה גּוֹדֵל^l
 הַשְׁפָּעַת^m מִיָּם הַנַּחֵל בָּא עַל אוֹתוֹ בֵּיתⁿ וְלֹא הָיָה^o יָכוֹל לְהִנִּיעוֹ כִּי
 הִיָּתָה^p מִיוֹסְדָתָ^q עַל הָאֶבֶן 49 אֲבָל מִי שֶׁשׁוּמַע דְּבָרִי וְאִינוֹ^r מְשִׁימָם
 לְפוּעַל דוֹמָה הוּא לְאָדָם בּוֹנֶה בֵּית עַל הָאֶרֶץ בְּלֹא יָסוּד • וְאוֹתוֹ^s
 הַמִּים מִנַּחֵל^t בָּא וְהִכְתּוֹ^u וּמִיָּד נִפְלִ^v וְנַעֲשֶׂה^w חֲרָבֹן גָּדוֹל מֵאוֹתוֹ
 בֵּית^x.

פָּרֶק ז' פְּפִי לוקא

1 וְכַאֲשֶׁר הַשְּׁלִים אֵלָּה הַדְּבָרִים בְּאֲזַנֵּי הָעָם נִכְנַס בְּכַפְר נַחוּם • 2
 וְעָבַד שָׂר מֵאָה הָיָה מְאֹד חוֹלָה עַד שֶׁנָּטָה לְמוֹת

^a B "מרע". C omits, but "מרע" added in margin – in different script than main text.

^b Or possibly "מִהַשְׁפָּעַת". ^{c-c} A "הִפָּה הַלֵּב" – with correction dots indicating the correct order to be "הַלֵּב הִפָּה". ^d C "אותו" – misreading of B. ^e C "הוא" (B text smudged, and C harmonized to mach previous mistake in C). ^f B & C "וכל".

^{g-g} A "ובדברי". ^h C "מראה". ⁱ A "לכם"; C omits, but "לכם" added above line – in same script as main text. ^{j-j} B & C "ידומה". ^{k-k} Or possibly "מְשִׁיב". B & C "עמוק ומשיב". ^l C places this word after "השפעת". ^m Or possibly "הַשְׁפָּעַת".

ⁿ C "הבית". ^o B "הוא", C "הוא" and places it after "יכול". ^p B & C "היה". ^q B & C "מיוסדת". ^r A "אינם". ^s B & C "ואותם". ^t B & C "מהנחל". ^u Or possibly "וְהִכְתּוֹ" or "הִכְתּוֹ" (compare similar unusual forms of III-ה verbs in 2:15, 7:13, 13:12.). C "והכהו". ^v Or possibly "נִפְלִ". B & C "נופל". ^w Or possibly "וְנַעֲשֶׂה".

^x A adds "נשלם פרק ו'".

but an evil man from the evil storehouse^a of his heart makes known evil.^b For from the overflow^c of the heart the mouth speaks.

46 Why do you call me Adon, but you do not do what I command? 47 Every man ^(85v) who comes to me, and hears my words, and does them – **I** will show you whom he is like:^d 48 He is like a man who builds a house, who lays the foundation deep on the rock.^e And when there was a great overflow of waters,^f the stream came against that house, but it was not able to shake it, because it was founded on the rock. 49 But, whosoever hears my words, and does not put them to action, he is like a man building a house on the ground, without a foundation. When that water of *the* stream comes and smites it, it falls immediately, and becomes a desolation greater than that house.”^g

7:1 So when he had finished these words in the ears of the people, he went into Kephar-Nachum. 2 Now, a centurion’s servant was very sick, until he turned aside to die.^h

^a Or “treasure.” Lit. “from the evilness of the storehouse...”

^b Or “*but* a bad man from the bad storehouse of his heart proclaims *that which is* bad.”

^c Or “abundance.”

^d Or “whom he resembles.”

^e Lit. “who takes the foundation back deep onto the rock.”

^f Or “a great flood of waters.”

^g Or possibly (past tense) “When the water of that stream came and smote it, it fell immediately, and became a desolation greater than that house.”

^h Or “was leaning towards death.”

וְאוֹתוֹ עֲבַד^a הָיָה מְאֹד מִרְגְּלֵי אֱלֹהֵי^b , וְכַאֲשֶׁר^c זֶה שָׁמַע^b שְׁיִשׁוּעַ^c
 הָיָה שָׁם שָׁלַח^d לוֹ חֲכָמֵי הַיְהוּדִים מִבִּקְשׁ אוֹתוֹ שְׂיִבֵּא שְׂיִרְפֵּא^e
 עֲבָדוֹ^f , וְאוֹתָם שָׁבְאוּ^f לְיִשׁוּעַ חִילוֹ^g פָּנְיוֹ בְּמַהִירוֹת אוֹמְרִים לוֹ
 רְאוּ אֵתָה שֶׁתֵּתֶן זֶה לָהֶם^h , כִּי הוּא אֶהוּבⁱ עִמָּנוּ^j , וְהוּא בָּנָה^k לָנוּ
 בֵּית הַכְּנֶסֶת , וְיִשׁוּעַ הוֹלֵךְ^m עִמָּהֶם^m , וְכַאֲשֶׁר הָיָה סָמוּךְ לְבֵית שֶׁר
 הַמָּאָה שָׁלַח אֱלֹהֵי אוֹהֲבָיוⁿ שְׂיִאמְרוּ לְיִשׁוּעַ אָדוֹן אֵל תִּרְצֶה
 לְהַצְטַעַר . כִּי אֲנִי אֵינִינִי^o הַגּוֹן שֶׁתִּפְנֶס בְּצֶל קוֹרְתֵי^p , וּבַעֲבוּר זֶה
 אֲנִי מְדַמָּה שְׂאֵהִיָּה רְאוּי שְׂאָבּוּא אֱלִיד^p אֲבָל תֹּאמֶר זֶה
 בְּדַבְרִים וּבְנִי יְהִיָּה^q נִרְפֵּא .

^a B & C "העבד". ^{b-b} B & C "שמע זה". ^c A gives "ישוע". ^d B & C "שלחו". ^e C
 "וירפא". ^f B & C "כשבאו". ^g B & C "חלו". ^h B & C omit. ⁱ B & C omit. ^j Or
 possibly "אהוב עמנו". ^k B & C "בונה". ^l A "לו". ^m C "הלך". ⁿ C "אוהבו" –
 misreading of B. ^o A has "אינינו", corrected to "איניני"; B "איני"; C omits, but
 "איני" was added in the margin – in different script than main text. ^{p-p} B & C
 "יהי". ^q B & C "יהי".

And that servant was exceedingly precious^a to him. ³ So when he^b heard that Yeshua was there, he sent the wise ones of the Yehudim to him, entreating^c him that he should come, so that he could heal his servant.^d

⁴ Then those who came^e to Yeshua entreated him^f in haste,^g saying to him, "It is fitting for you^h that you should give this to them,ⁱ ⁵ for he loves our nation,^j and he built us the house of assembly."^k ⁶ So Yeshua went with them. And when he was close to the house of the centurion, he sent those who love him^l to him that they should say to Yeshua, "Adon, do not want to trouble yourself – for I am not worthy that you should enter the shadow of my roof. ⁷ And because of this ^(86r) I reckon^m that it is fitting for meⁿ that I should come to you.^o But^p say this in words, and my son will be healed.

^a Or "valuable."

^b Lit. "this *one*," but often means 'he' or 'him.'

^c Or "beseeking."

^d Mss. B & C "that he should come and heal his servant."

^e Mss. B & C "And they, when they came to Yeshua, they entreated him."

^f Lit. "his face."

^g Or "hastily" or "urgently."

^h Lit. "You are fitting."

ⁱ Mss. B & C omit "to them."

^j Hebrew text could also be read as "for he is beloved with us." Mss. B & C "for he is with us."

^k Or "synagogue."

^l Or "his friends."

^m Or "it seems to me."

ⁿ Lit. "I am fitting."

^o Mss. B & C "And because of this I do not think that I am worthy that you should come to me."

^p It is evident from Matthew chapter 8 that the centurion also came to Yeshua in person. Though the Greek version of Luke 7:7a seems to deny this, take note that the Hebrew Luke does not. The Hebrew version of Luke 7:7a actually anticipates that the centurion himself would also come to Yeshua. He probably arrived just after his friends, and spoke the verse 7b and verse 8 himself. (Compare Mat. 8:5-13.)

8 כִּי אֲנִי אָדָם שְׁיֵשׁ לִי תַחַת רְשׁוּתִי וְתַחַת כְּחֵי פְּרָשִׁים • וְאוֹמֵר אֲנִי
 לָזֶה לֵךְ וְהוּא הוֹלֵךְ • וְאוֹמֵר אֲנִי לְאַחַר בָּא וְהוּא בָּא • וְאוֹמֵר אֲנִי
 לְעַבְדֵי עֲשֵׂה זֹאתָ וְעוֹשֶׂהוּ • 9 וְאוֹתוֹ הַדְּבָרִי^b שְׁמַע יִשׁוּעַ וְתָמָה •
 וְנִהְפֵּךְ וְאָמַר אָמֵת אֲנִי אוֹמֵר לָכֶם לֹא מִצְּאֵתִי אָמוּנָה כְּזֹה^c
 בְּיִשְׂרָאֵל • 10 וְחִזְרוּ אֶל הַבַּיִת אוֹתָךְ^d שְׁנִשְׁתַּלְּחוּ^e לְיִשׁוּעַ • וּמִצְּאוּ
 הַנַּעַר שֶׁהָיָה אֶפֶס שְׁנִתְרַפָּא^f וּבְרִיא • 11 וְנִנְעֵשָׂה הָיָה מִכָּאן^g וְאֵילָךְ
 שֶׁהוֹלֵךְ יִשׁוּעַ^h בְּעִיר שְׁנַקְרָא נְעִיםⁱ וְתַלְמִידָיו וְרוֹב עִם הוֹלְכִים
 עִמּוֹ • 12 וְכֹאשֶׁר יִשׁוּעַ קָרַב^j בְּשַׁעַר הָעִיר • הִנֵּה שְׁנוֹשְׂאִים מֵת^k אֶחָד
 שֶׁהָיָה בֶן אֶלְמָנָה וְלֹא הָיָה לָהּ עוֹד יִי^m וְרַבⁿ עִם מִן הָעִיר הוֹלְכִים^o
 עִם הָאִשָּׁה הַהִיא • 13 וְכֹאשֶׁר רָאָתָהּ^p יִשׁוּעַ הָיָה נֶעַ^q בְּחֶסֶד עָלֶיהָ •^r
 וַיִּשׁוּעַ אָמַר לָהּ אֵל תִּבְכִּי • 14 וַיִּשׁוּעַ קָרַב^s וַיִּנְגַע הַמָּטָה^t וְאוֹתָךְ^u
 שְׁנוֹשְׂאִין^v אוֹתוֹ עִמְדוֹ •^w וַיִּשׁוּעַ אָמַר נַעַר אֲנִי מִצְּוֹה שְׁתַּקּוּם

^a C "זו" (shortened to fit into line). ^b B & C "דבר". ^c B & C "כזאת". ^d A
 "אותם". ^e B & C "שנשלחו". ^f B & C "שנרפא". ^{g-g} B & C "משם". ^h C gives
 "והלך משם ישוע" for verse 11 up to this point. ⁱ A "נאים" (seems to be an
 alternative spelling for "נעים"). B & C "נחום". ^j Or possibly "קרב". ^k B & C "בן".
^l B & C "לו". ^m B "עוד אחר", C "בן אחר". ⁿ Or possibly "ורב". B & C "ורוב". ^o C
 adds "שם". ^p Or possibly "ראתה". However, the word in the main text is a special
 form of the Qal perfect third masculine singular with third feminine singular
 pronominal suffix, same meaning as "ראה". (The verb was inflected on analogy
 with nouns ending in "ה", with a suffix.) Compare chapter 2:15, 13:12. ^{q-q} B & C
 "אליה בחסד". ^r B & C add "אליה". ^s B & C "במטה". ^t B & C "ואותם". ^u B
 "עומדים". ^v B & C "אותה". ^w B & C "עומדים".

8 For I am a man who has horsemen^a under my authority and under my power, and I say to this one, 'Go!' – And he goes; and I say to another, 'Come!' – And he comes; and I say to my servant, 'Do this!' – And he does it."

9 When Yeshua heard **that word**, he was astonished.^b So he turned about and said, "Truth I say to you, I have not found faith like this in Yisra'el!" 10 Then those who were sent to Yeshua returned to the house, and they found the young man^c who was coming to an end,^d that he was healed and healthy.

11 Now it happened from here^e and further,^f that Yeshua went to a city which is called Na'im,^g and his talmidim and a multitude of people went with him. 12 And as Yeshua drew near to the gate of the city, behold, they were carrying a dead^h one who was the son of a widow (and she did not have another); and a multitude of people from the city were walking with that woman.

13 And when Yeshua saw her, he was moved with steadfast loveⁱ over her. So Yeshua said to her, "Do not weep!" 14 Then Yeshua drew near^j and touched the bier, and those who were carrying him^k stood still. So Yeshua said, "Young man, I command that you stand up!"

^a Or "soldiers."

^b Or "amazed."

^c Or "servant" – the Hebrew word "נער" (*na'ar*) can be used in both ways.

^d This Hebrew root "אפס" (*aphes*) is used several times to refer to a person's death. Compare chapter 13:32, 16:9, 22:22.

^e Mss. B & C "there."

^f Or "And it happened after this."

^g Mss. B & C "Nachum."

^h Mss. B & C "a son."

ⁱ Or "mercy."

^j Mss. B & C add "to her."

^k Mss. B & C "it" (lit. "her" i.e. 'the bier').

15 ומִידֹּתָם אֹתוֹ שֶׁהָיָה מֵת קָם • וְהִתְחִיל לְדַבֵּר • וַחֲזָרוּ לְאָמוּ • 16 אֶ וְכָל
הָעַמִּים אֶ יָרְאוּ יָרְאָה גְדוֹלָה וְהִלְלוּ וּבָרְכוּ הָאֵל •

פָּרָק ח' [ז'] כְּפִי לֹקָא ב

נְבִיא גְדוֹל קָם בְּתוֹכֵינוּ כִּי יְהוָה פָּקַד עָמוּ 17 וְזֶה הַדָּבָר נִתְפָּזַר בְּכָל
אֶרֶץ יְהוּדָה • (86v) 18 וְתַלְמִידִים^c הִלְכוּ לְיוֹחָנָן וְאָמְרוּ לוֹ כָּל אֵלֶּה
הַדְּבָרִים • 19 וְיוֹחָנָן קָרָא שְׁנַיִם^d מִתַּלְמִידָיו וּשְׁלַחַם לְיִשׁוּעַ 20 וְאָמְרוּ
לוֹ אַתָּה הוּא אֹתוֹ שֶׁעָתִיד לָבֵא • אוֹ אֲנַחְנוּ מִקְוִים אַחֵר • 22 וְעָנָה
יִשׁוּעַ וְאָמַר לָהֶם • לָכוּ וְאָמְרוּ מֵה שֶׁרְאִיתֶם וּשְׁמַעְתֶּם הָעוֹרִים
רוֹאִים • הַפְּסָחִים הוֹלְכִים • הַמְּצוֹרְעִים טְהוֹרִים •^e הַחֲרָשִׁים
שׁוֹמְעִים • הַמְּתִים קָמוּ חַיִּים • וְהַדְּלִים^f מוֹבְגִדִים^g 23 וּמְבוֹרְכִים יְהִיו
אוֹתָן^h שֶׁלֹּא יְהִיו כּוֹפְרִים בִּי • 24 וְכֹאֲשֶׁר הָיוּ מוֹשְׁבִים שְׁלוּחֵי יוֹחָנָן
הִתְחִיל לֵאמֹר לְעַמִּים לְמָה יִצְאֲתֶם רְאוּתⁱ בַּמְדָּבָר^j • 'הַשּׁוֹקִים^k
שְׁנוּעוֹת^l לְכָל רוּחוֹת •^m 25 אֲבָל אֵי זֶה עֲנִינִיםⁿ יִצְאֲתֶם^o לְרְאוּת

^{a-a} C “והעמים כלם”. ^b This is the only chapter break at an unusual point in the Hebrew mss. vs. modern Bibles, and thus the Hebrew chapter numbering will be one number ahead of the English numbering from this point forward. Take note that all references in the footnotes and introduction will still follow the standard division instead of the Hebrew division, and for the same reason the verse numbers will not restart at this point. ^c B & C “ותלמידיו”. ^d B “לב”, C “לשנים”.

^e C “נטהרים”. ^f B & C “הדלים”. ^g B “מובגדים”. C “מבגדים”, corrected above line to read “מובגדים”. ^h B & C “אותם”. ⁱ B & C “לראות”. ^j B & C “המדבר”.

^k Or possibly “השוקים” – here used as a synonym of “קנים” – compare Mat. 11:7 in the HebrewGospels.com version. ^{l-l} B & C “שהשוקים נועות”. “נועות” is a Qal participle feminine plural. Compare 2 King. 16:7, Ezek. 32:30 and Zech. 10:5 for the use of Cholem instead of Qamets in participles from II-Vowel verbal roots.

^m B & C “רוח”. ⁿ A & C “עניינים”. ^o B & C “חשבתם”.

15 And immediately he who had been dead stood up and began to speak. And he returned him to his mother. 16 Then all the peoples^a feared a great fear, and they praised and blessed El: ^b“A great prophet^c stood up in our midst, for Yahweh has visited his people!” 17 And this matter was spread in all the land of Yehudah.

18 (86v) Then *some* talmidim^d went to Yochanan, and told him all these things. 19 So Yochanan called two of his talmidim, and sent them to Yeshua. 20 And they said to him, “Are you him who is yet^e to come, or are we expecting another?”^f 22^g Then Yeshua answered and said to them, “Go, and tell what you saw and heard: The blind ones see; the lame^h ones walk; the leprous ones are clean; the deaf ones hear; the dead ones stood up alive; and the poor ones are proclaimedⁱ to. 23 And blessed be those who will not deny me!”

24 So as the sent ones of Yochanan were going back, he began to say to the peoples,^j “What did you go out to see in the wilderness?^k The reeds which shake by all winds?^l 25 But what things did you go out^m to see?”

^a Or “crowds.”

^b In the Hebrew manuscripts, this exclamation by the people begins a new chapter (chapter 8). Thus, from this point forward the Hebrew chapter numbers differ from those used in standard English Bibles.

^c Or possibly ‘*The Great Prophet.*’

^d Mss. B & C “his talmidim.”

^e Or “about” or “ready.”

^f Or possibly “should we be waiting for another.”

^g Hebrew mss. do not contain verse 21.

^h Or “crippled.”

ⁱ Or “preached.” Compare 4:18. Mss. B & C “are clothed.”

^j Or “crowds.”

^k Mss. B & C “Why did you go out to see the wilderness?”

^l Mss. B & C “Because the reeds shake at every wind?”

^m Mss. B & C “expect.”

אִישׁ^a מְלוּבָשׁ^b מְרֹב בְּגָדִים^c • הִנֵּה אוֹתָן^c שְׁנַתְּלַבְּשׁוּ בְּמַלְבוּשֵׁים
 יְקָרִים וּבַתְּעֻנּוּג^d • הֵנָּם מְלָכִים^e בְּבִתְיָהֶם^e 26 אָבֵל אֵי זֶה דָּבָר יִצְאֲתֶם
 לְרֵאוֹת • נָבִיא אוֹמֵר^f לָכֶם וְעוֹד יוֹתֵר מִנְּבִיא • 27 זֶהוּ שְׁמִמְנוּ כְּתוּב •
 הִנֵּה אֲנֹכִי שׁוֹלַח לָכֶם מְלָאכִי לְפָנֶיךָ שְׂיָכִין הַדֶּרֶךְ לְפָנֶיךָ^g 28 כִּי אֲנִי
 אוֹמֵר לָכֶם • כִּי^h בְּכָל אֲשֶׁר נוֹלְדוּ בְּעוֹלָםⁱ מֵאִשָּׁה לֹא נוֹלַד גָּדוֹל
 מִיּוֹחָנָן טָבוֹל • אָבֵל מִי שֶׁהוּא קָטָן בְּמַלְכוּת שָׁמַיִם^j גָּדוֹל מִמֶּנּוּ • 29
 וְכָל הָעָם וְהָעוֹלָמִים^k שָׂזָה^l שְׁמָעוּ הֵם נְטֻבִלִים בְּטָבִילַת יוֹחָנָן • 30
 אָבֵל הַפְּרוּשִׁים וְחַכְמֵי הַדָּת מְבַזִּים בֵּינֵיהֶם עֲצַת יְהוָה שְׁלֵא הָיוּ
 נְטֻבִלִים מִיּוֹחָנָן 31 לָכֵן לָמִי נֹאמֵר אֲנִשִּׁי זֶה הַדּוֹר נִמְשָׁלִים • 32
 נִמְשָׁלִים^m הֵם לְנִעָרִים^(87r) יוֹשְׁבִיםⁿ בְּשׁוֹק וּמְדַבְּרִים^o בֵּינֵיהֶם
 וְאוֹמְרִים אֲנַחְנוּ שָׂרְנוּ לָכֶם בְּכָלִי נִיגוּן^p וְלֹא עָרַב לָכֶם • אֲנַחְנוּ
 בּוֹכִים וְאַתֶּם אֵינְכֶם בּוֹכִים •

^a B & C "שהוא איש". ^b B & C "שמלובש". ^{c-c} B & C "כאותם". ^d B "ותענוג", C
 "ותענוגים". ^{e-e} B & C "שבהם כמלכים". ^f B & C "אני אומר". ^g This is partly
 quoted from Mal. 3:23(4:5) and Mal. 3:1. See also Ex. 23:20. ^h C "כך". ⁱ B & C
 "מעולם". ^j B & C add "הוא". ^k B & C "והעולמים" = "והעולמים". ^l B & C
 "שכזה". ^m C omits, but added in margin – in different script than main text.
ⁿ B & C "היושבים". ^o A "ומדבריים". ^p B & C "נגון".

A man clothed with an abundance^a of garments? Behold, those who are clothed with precious garments and in luxury, they are *the* kings in their houses!^b 26 But what^c did you go out to see? A prophet? I say to you, even more than a prophet! 27 This is he of whom it is written, 'Behold, I am sending^d to you^e my messenger before you,^f that he may prepare the way before you.'^g 28 For I say to you, that among all who have been born into the world^h from a woman, *one* greater than Yochanan *the* immerser has not been born. But whosoever is small in the kingdom of heaven is greater than him."ⁱ

29 (Now, all the people and the worldly ones^j who heard **this**, were immersed with the immersion of Yochanan. 30 But the Perushim and the wise ones of the law despised the counsel of Yahweh among themselves, for they were not immersed by Yochanan.)

31 "Therefore, to whom can we say are the men of this generation like?^k 32 They are like^l children (87r) sitting in the street, who speak among themselves and say, '**We** have sung for you with stringed instruments, but it was not pleasing to you. We are weeping, but you do not weep.'

^a Or "many."

^b Mss. B & C "...garments, like those who are clothed with precious garments and luxury by which they are like kings in their houses?"

^c Lit. "what thing/matter."

^d Or "I am about to send."

^e Plural in Hebrew. Or "for you."

^f Singular in Hebrew.

^g Singular in Hebrew. This is partly quoted from Mal. 3:23(4:5) and Mal. 3:1. See also Ex. 23:20.

^h Mss. B & C "all who were ever born from a woman."

ⁱ Could Yeshua's statement perhaps indicate that Yochanan was at this stage doubting whether Yeshua was really the Messiah? See verses 19-23.

^j The Hebrew Gospels use the term "worldly ones" to refer to the "tax collectors."

^k Or "likened" or "compared."

^l Or "likened to" or "compared with."

33 פֶּאֶשֶׁר^a יוֹחֲנָן^b טָבוּל בָּא^b לֹא אוֹכֵל^c לֶחֶם וְלֹא שׁוֹתֶה^d יַיִן^e
 וְאִמְרָתֶם שֶׁהוּא מְשׁוֹטָן^f 34 בָּא בֶן^g הָאָדָם^h אוֹכֵל וְשׁוֹתֶה וְאִתָּם
 אוֹמְרִים הִנֵּה הָאָדָםⁱ מְחָרִיב^j וְ[אוֹהֵב]^k הָעוֹלָמִים^k וְהַחוּטָאִים^l 35
 וְהַצְדָּקָה נֶצְטִדָּקָה בְּעַד בְּנָיו^m 36 וְאַחַד מֵהַפְּרוּשִׁים חָלָה פְּנֵיו
 שֶׁיֵּאֲכַל עִמּוֹⁿ וְכִאֲשֶׁר יִשׁוּעַ נִכְנַס בְּבֵית^m הַפְּרוּשׁⁿ יָשָׁבוּ לְשׁוֹלְחָן^o 37
 וְהִנֵּה אִשָּׁה אַחַתⁿ חוֹטֵאת הֵיטָה בְּעִיר^o וְכִאֲשֶׁר יִדְעָה שֶׁיִּשׁוּעַ^o
 מְשִׁיחַ^p אוֹכֵל בְּבֵית הַפְּרוּשׁ בָּאָה לֶשֶׁם וְנִשְׁאַה קֶאֱפָסָא^q אַחַת
 מִמְּשִׁיחָה 38 וְעַמְדָּה מְאַחֵר קָרוֹב רַגְלֵי יִשׁוּעַ מְשִׁיחַ^r וְהִתְחִילָה
 לִבְכוֹת וְלִרְחוֹץ רַגְלֵי יִשׁוּעַ מְשִׁיחַ^r עִם דְּמָעוֹת שֶׁמַּעֲיִנֶיהָ יוֹצְאוֹת^s
 וְאַחַר קִנְחָה^t לוֹ הִרְגְּלִים עִם שְׁעָרִי^v רֵאשָׁה^w וְנוֹשְׁקֶת רַגְלֵי יִשׁוּעַ
 וּמוֹשְׁחָן^x עִם מְשִׁיחָה מְרַגְלִית^y 39 וְכִאֲשֶׁר הַפְּרוּשׁ שֶׁזְּמַנְהוּ רָאָה
 זֶה חָשַׁב בְּעַצְמוֹ אוֹמֵר

^a B & C “כֵּן כִּאֲשֶׁר”. ^b C “טבל ובא”. ^c A & C “אכל”. ^d A & C “שתה”. ^e A
 “מים”. ^f C “משטן” – corrected above line to “משוטן”. ^g A “מן” (copyist
 mistake). ^h B & C “אדם”. ⁱ B & C “האדם”. ^j Mss. “אויב” (mistake due to
 similar sounding words, unless sarcastic). ^k B & C “העולמים” = “העולמים”. ^l A
 gives “עמו זהו ישוע” (gloss). ^m B & C “לבית”. ⁿ C omits, but added in margin –
 in different script than main text. ^o A repeats by mistake “נכנס בבית הפרוש”
 “ישבו לשולחן והנה אשה אחת חותאת היתה בעיר” וכאשר ידעה שישוע
 B & C omit. ^p B & C “קפסא”. ^q B & C “לרגלי”. ^r B & C omit. ^s B & C omit. ^t A
 “שקנחה”, corrected to “קנחה”. ^v A & C “שערי”. ^w A “הראש”. ^x Could be the
 an alternative spelling for “וּמְשַׁח” (infinitive construct), but probably rather a
 participle (note that masculine verbs are occasionally used with feminine
 subjects in Hebrew. See e.g. Judg. 21:21; 1 Sam. 25:27; 1 Kin. 22:36; Dan. 8:9;
 Neh. 6:9, 13:19; 2 Chr. 15:7, 20:37, etc.). ^y Or possibly “מְרַגְלִית”.

33 ^aWhen Yochanan *the* immerser came, he did not eat bread nor drink wine,^b but you said that he is satan-possessed. 34 The Son of man came, eating and drinking, but you say, 'Behold a man *who* devours, and is a [friend] of the worldly ones and the sinners!' 35 But the righteousness is justified by its sons."^c

36 Now, one of the Perushim entreated him^d that he^e should eat with him. So when Yeshua had entered the house of the Parush,^f they sat at the table. 37 And behold, one woman, a sinner, was in the city; and when she knew that Yeshua Mashiach^g was eating in the house of the Parush, she came there. And she brought a jar of ointment, 38 and stood at *the* back,^h near the feet of Yeshua Mashiach,ⁱ and she began to weep and to wash Yeshua Mashiach's^j feet with the tears which were coming out of her eyes. And after *this* she wiped off his^k feet with the hair of her head, and *she* kissed Yeshua's feet, and anointed^l them with precious ointment.

39 But when the Parush who had invited him saw this, he thought in himself, saying,

^a Mss. B & C add "Thus."

^b Ms. A "water."

^c Hebrew uses "son of" as an idiom. E.g. "a son of stripes" is someone who deserves stripes (Deu. 25:2); "a son of worthlessness" is a worthless man (1 Sam. 25:17); "a son of valor" is a warrior (Deu. 3:18). Here, 'sons of righteousness' refers to people who live righteously.

^d Lit. "his face."

^e Ms. A adds gloss: "this is Yeshua."

^f Hebrew word for 'Pharisee' – meaning "separated one," also used with the connotation of "set-apart" or "pure."

^g Mss. B & C omit "Mashiach."

^h Or "behind *him*."

ⁱ Mss. B & C omit "Mashiach."

^j Mss. B & C omit "Mashiach."

^k Lit. "she wiped off the feet for him."

^l Or "while anointing them."

אם זה הוא נביא באמת יודע יהיה^a בשהיא היא האשה^b שנוגעת
 אותו חטאה^c היא⁴⁰ וענה ישוע ואמר לו שמעון אני רוצה לומר
 לך^d אי זה^d דברים^e וענה שמעון רבי^e אמור^(87v) 41 שני אנשים
 חייבין^g לאיש אחד^g האחד חייב לו עשרה פשיטין^h והאחר^j היה
 חייב לו אחד^k 42 ולא היה להם מה^l שיפרעוהו^l נתן^m לכל אחד
 מה שחייבⁿ אי זה אוהב יותר מאלו השנים⁴³ ענה שמעון ואמר
 אני חושב שאותו^o שיותר נתן^o וענה ישוע ואמר יושר שפטת⁴⁴
 וישוע נהפך אל האשה ואמר לשמעון^p רואה אתה^p זאת האשה^p
 אני נכנסתי בביתך^q ואתה לא נתת לי מים לרגלי^r אבל זאת
 רחצה רגלי^r ובשערי^q ראשה^r קנחם^s 45 אתה לא נתת לי^s נשיקה
 לרגלי^t וזו^t לא פסקה מנישוק^t רגלי^v 46 אתה לא משחת^w ראשי
 בשמן^x וזאת משחה רגלי במשיחה^x

^a B "הוא"; C "אני", corrected in margin to "הוא" – in different script than main text. ^{b-b} B & C "שהאשה". ^c B & C "שחוטאת". ^{d-d} B & C omit. ^e Or possibly "פשוטין". ^h B & C "חייבים". ^g B & C "אמר לו". ^f B & C add "ר". ⁴⁰ A, B & C "רב". ⁴¹ B & C add "אמר לו". ⁴² B & C "פשוט א". ⁴³ B & C "אמר לו". ⁴⁴ B & C "פשוט א". ⁴⁵ C omits. ⁴⁶ C "ונתן". ⁴⁷ B "והב". ⁴⁸ B & C omit. ⁴⁹ B & C "אמר לו". ⁵⁰ B & C "אמר לו". ⁵¹ B & C "אמר לו". ⁵² B & C "אמר לו". ⁵³ B & C "אמר לו". ⁵⁴ B & C "אמר לו". ⁵⁵ B & C "אמר לו". ⁵⁶ B & C "אמר לו". ⁵⁷ B & C "אמר לו". ⁵⁸ B & C "אמר לו". ⁵⁹ B & C "אמר לו". ⁶⁰ B & C "אמר לו". ⁶¹ B & C "אמר לו". ⁶² B & C "אמר לו". ⁶³ B & C "אמר לו". ⁶⁴ B & C "אמר לו". ⁶⁵ B & C "אמר לו". ⁶⁶ B & C "אמר לו". ⁶⁷ B & C "אמר לו". ⁶⁸ B & C "אמר לו". ⁶⁹ B & C "אמר לו". ⁷⁰ B & C "אמר לו". ⁷¹ B & C "אמר לו". ⁷² B & C "אמר לו". ⁷³ B & C "אמר לו". ⁷⁴ B & C "אמר לו". ⁷⁵ B & C "אמר לו". ⁷⁶ B & C "אמר לו". ⁷⁷ B & C "אמר לו". ⁷⁸ B & C "אמר לו". ⁷⁹ B & C "אמר לו". ⁸⁰ B & C "אמר לו". ⁸¹ B & C "אמר לו". ⁸² B & C "אמר לו". ⁸³ B & C "אמר לו". ⁸⁴ B & C "אמר לו". ⁸⁵ B & C "אמר לו". ⁸⁶ B & C "אמר לו". ⁸⁷ B & C "אמר לו". ⁸⁸ B & C "אמר לו". ⁸⁹ B & C "אמר לו". ⁹⁰ B & C "אמר לו". ⁹¹ B & C "אמר לו". ⁹² B & C "אמר לו". ⁹³ B & C "אמר לו". ⁹⁴ B & C "אמר לו". ⁹⁵ B & C "אמר לו". ⁹⁶ B & C "אמר לו". ⁹⁷ B & C "אמר לו". ⁹⁸ B & C "אמר לו". ⁹⁹ B & C "אמר לו". ¹⁰⁰ B & C "אמר לו".

"If he is a prophet,^a in truth he would know that she, she,^b the woman who touches him, is a sinner!" 40 So Yeshua answered and said to him, "Shim'on, I want to tell you some words." And Shim'on answered, "Rabbi, speak!" 41 (87v) "Two men owed a man^c – the one owed him ten coins, and the other^d owed him one.^e 42 When they did not have what^f they should repay him, he gave to each one what he owed.^g Which of these two will love *him* more?" 43 Shim'on answered and said, "I think that he whom he gave more."^h So Yeshua answered and said, "You have judged **rightly!**"ⁱ

44 Then Yeshua turned himself to the woman and said to Shim'on, "Do you see this woman? **I** entered your house, and **you** did not give me water for my feet; but **she** washed my feet, and wiped them off with the **hairs of her head!** 45 **You** did not give me^j a kiss for my feet, but **she** has not ceased from kissing my feet.^k 46 **You** did not anoint my head with oil, but **she** anointed my feet with ointment.^l

^a Or possibly "if he is Prophet."

^b Mss. B & C omit "she, she."

^c Or possibly "A man had two debtors."

^d Mss. B & C "the second."

^e Mss. B & C "one coin."

^f Or "anything which they could repay him."

^g Ms. B "what he owed him," Ms. C mistranscribed B.

^h Meaning "I think that him whom he gave more *will love him more.*" Mss. B & C omit "that."

ⁱ Or "justly" or "uprightly." Lit. "You judged justice!"

^j Mss. B & C omit "me."

^k Mss. B & C "them."

^l Mss. B & C "precious ointment."

47 וּבַעֲבוּר זֶה אֲנִי אֹמֵר לָךְ^a כִּי לְ[ה]^a תִּהְיֶיךָ^b נִעְזְבִים עֲוֹנוֹת רַבִּים
 וְנִמְחָלִים^c כִּי הִיא מְאֹד אוֹהֶבֶת^d לִי וְאוֹתוֹ שֶׁפָּחוֹת^e אוֹהֵב פָּחוֹת^e
 עוֹזֵב^f 48 וְיִשׁוּעַ אָמַר אֵלֶיהָ^f אֵשֶׁה חֲטָאֲתִיךָ נִמְחָלִים^g 49 וְאוֹתָךְ^g
 שְׂיוֹשְׁבִיךָ יַחַד עִמּוֹ הִתְחִילוּ לְאֹמַר^h בֵּינֵיהֶם מִי הוּא זֶה שֶׁמוֹחֵל
 עֲוֹנוֹת^k 50 וְיִשׁוּעַ אָמַר אֶל הָאֵשֶׁה אֲמוֹנֵתְךָ הוֹשִׁיעֶךָ לְכִי לְשָׁלוֹם^l

פֶּרֶק ט' [ח'] כְּפִי לוקא

1 וְנִעְשָׂה^m מִשָּׁם וְאֵיךְךָ יִשׁוּעַⁿ הוֹלֵךְ בְּעִירוֹת^o וּבְמִגְדָּלִים^p דֹּרֵשׁ
 וּמַגִּיד מַלְכוּת יְהוָה^q וְהָיוּ עִמּוֹ^q הַשְּׂנִיִּים עֶשְׂרִי^q תַּלְמִידִים² וּמִקְצֵת
 נָשִׁים שֶׁנִּתְרַפְּאוּ מֵרוּחַ רָעָה וְשָׂאָר חֲלָיִים⁵ וּמְרִים מִגְדָּלִית
 שְׂגִירֵשׁ⁶ מִמֶּנֶּה^u שֶׁבָּעָה^v שְׂדִים³ וְיוֹחֲנָה אֲשֶׁת קוֹזָן^(88r) מוֹרְשָׁה
 הוֹרְדוֹס וְשׁוֹשְׁנָה⁷ וְשָׂאָר רַבּוֹת בָּנוֹת שֶׁשָּׂרְתוּ יִשׁוּעַ מִרְשׁוֹתָן^w

^{a-a} A “כי לא”, but B & C read “שבשבילה”, showing that the “לא” in A should be “לה”. ^b B & C “יהיו”. The reading of ms. A (“תהיו”) is equivalent in meaning to “תהיינה”. (The “ת” in “תהיו” does not indicate a second person verb, but is rather used to turn the masculine verb “יהיו” into a feminine verb.) Compare e.g. Jer. 49:11 (תבטחו); Ezek. 37:7 (ותקרבו). See also footnote on Rev. 1:7 in the HebrewGospels.com version, for the use of “ת” instead of “י”. ^c A adds “בעבור” ^d Or possibly “שפחות” (later spelling). ^e Or possibly “פחות” (later spelling). ^f C gives “לה”. ^{g-g} A omits. ^h B “ואותך” (misreading of “ואותן”), C “אותם”. ⁱ B & C “שיושבים”. ^j B & C “לומר”. ^k B & C “העונות”. ^l A adds “תם”. B & C give “ועשה” ^m “לשלום וזאת היתה מרים מגדלית שגרש ממנה ישוע שמנה שדים”. ⁿ B & C give “שישוע”. ^o B & C “בעיירות”. ^p B & C “ומגדלים”. ^{q-q} Mss. “הי”ב” (compare chapter 22:3, where A spells out “מהשנים עשר”). ^r C “מחיה”. ^s B “החוליי”, C “החוליים”. ^t B & C “שגרש”. ^u C omits. ^v A & B “ז”, C “ח” (“ז” and “ח” look similar in the script used in B). ^w B & C “מירושתן”.

47 And because of this I say to you, that for her many iniquities will be let go and forgiven, because she loves me^a exceedingly; but he who loves less, lets go less.”^b 48 So Yeshua said to her, “Woman, your iniquities are forgiven!” 49 Then those who sat together with him began to say among themselves, “Who is this who forgives iniquities!?” 50 But Yeshua said to the woman, “Your faith^c has saved you! Go in shalom!”^d

8:1 Now it happened from there and further,^e *that*^f Yeshua went through the cities and towns, preaching and proclaiming^g the kingdom of Yahweh. And the twelve talmidim were with him; 2 also some women who were healed of *an* evil ruach and other diseases; and Miryam Magdalit, from whom he drove out seven^h demons; 3 and Yochanah the wife of Quzan, (88r) the stewardⁱ of Herod; and Shoshanah; and many other daughters^j who served Yeshua with their property.^k

^a Ms. A omits “me” – see also below note.

^b Or “forgives less.” Ms. A ends with “because she loves exceedingly” and omits everything until the end of verse 48.

^c Lit. “faithfulness.” Could also mean “determination.” Hebrew “אמונה” (*emunah*) – refers to both believing and doing. See e.g. Jas. 2:19-25[20-26]; 2 Chr. 19:9; 2 Kin. 12:16(15); Is. 59:4; Hos. 2:22(20); Ps. 33:4, 143:1, etc.

^d Mss. B & C add gloss: “And this was Miryam Magdalit from whom Yeshua drove out eight demons.”

^e Or “And it happened after this.”

^f Gapped in ms. A; written in mss. B & C.

^g Or “making known.”

^h Ms. C “eight.”

ⁱ Or “deputy.”

^j Hebrew often uses “sons” or “daughters” to mean “men” and “women.” E.g. the “sons of Yisra’el” rarely refers to young children, but rather to the people who make up the nation of Israel.

^k Hebrew “רשות” (*reshut*) – lit. “power/authority,” but can also refer to property over which a person has authority (or ownership). Mss. B & C “possession/inheritance.”

4 וְעַמִּים רַבִּים נֶאֱסָפוּ וּבָאוּ לֹא־ מִן הָעָרִים^b וְצִעְרוּ לְיִשׁוּעַ^c לְמִשׁוֹל
 מְשָׁל־ , וְאָמְרוּ^e אוֹתוֹ שֶׁזָּרַע זָרְעוֹ וּבְעוֹד^d שֶׁזָּרַע נָפַל מִמֶּנּוּ לְדֶרֶךְ־^e
 וְנִרְמַס־ וְעוֹפוֹת שָׁמַיִם אֶכְלוּהוּ^f , וְזָרַע אַחֵר נָפַל מִמֶּנּוּ^g עַל
 הַסְּלָעִים־ וְכֹאשֶׁר הִזָּרַע יֵצֵא נְתִיבֵשׁ^h כִּי לֹא הָיָה לוֹ לַחֹת^j
 מִהָאָרֶץ־ , 7 וְהָאֵחֵר נָפַל^k בְּתוֹךְ קוֹצִים^l וְהַקּוֹצִים יֵצְאוּ עִם הִזָּרַע
 וְחִנְקוּהוּ^m . 8 וְזָרַע הָאֵחֵרⁿ נָפַל בְּאֶרֶץ טוֹבָה וְעָשָׂה פְּרִי כְּמֵאָה^o
 כִּפְּלִים־ . 9 וְזֶה אוֹמֵר^p צוֹעֵק^q מִי שֵׁיֵשׁ לוֹ אֲזָנִים יִשְׁמַע־ , וְתַלְמִידָיו
 שֶׁאֲלוּהוּ־ אֵיזָה דָּבָר הוּא זֶה־ . 10 וְלָהֶם אָמַר לָכֶם נִיתָן^r מַלְכוּת
 שָׁמַיִם לְהַכִּיר־ אֲבָל לְאַחֲרִים מְשָׁל־^s

^a C omits. ^b C seems to read "ההרים", but scratched over and corrected in margin to "הערים" – in different script than main text. ^{c-c} B gives "ענה ישוע" B & C "ובעבור". ^e B gives "ענה ישוע ואמר למשל א", C gives "ובעבור". ^d B & C "ובעבור". ^e B gives "ענה ישוע ואמר למשל א", C gives "ובעבור". ^f B & C "ובעבור". ^g B & C "ובעבור". ^h B & C "ובעבור". ⁱ B & C "ובעבור". ^j B & C "ובעבור". ^k B & C "ובעבור". ^l B & C "ובעבור". ^m B & C "ובעבור". ⁿ B & C "ובעבור". ^o B & C "ובעבור". ^{p-p} B & C give "וישוע" B & C "ובעבור". ^q B & C "ובעבור". ^r B & C "ובעבור". ^s B & C "ובעבור".

4 And many peoples gathered together, and came to him from the cities, and they urged^a Yeshua to tell a parable.^b

5 So he told it:^c “He who sowed his seed – while he was sowing, *some* of it fell on^d the path and was trampled, and the birds of the heavens ate it up. 6 And other seed of it fell on the rocks; and when the seed came up, it withered because it had no moisture from the soil.^e 7 And the other fell^f among thorns; and the thorns came up with the seed and strangled it. 8 But the other seed fell in good soil^g and produced fruit, about^h one hundred-fold.” Then he said this – calling outⁱ – “Whosoever has ears, let him hear!”^j

9 Then his talmidim asked him, “What word is this?”^k 10 So he said **to them**, “To **you** it is given to understand^l *the kingdom of heavens*; but to the others, a parable^m”

^a Lit. “troubled” or “annoyed.”

^b Lit. “to parable a parable” or “to liken a likeness.”

^c Ms. B (C similar) “[4]...and troubled Yeshua. [5] Yeshua answered and told as a parable thus:”

^d Or possibly “along” or “beside.”

^e Or “earth.”

^f Mss. B & C “came up.”

^g Or “on a good portion of ground.”

^h Mss. B & C “with.”

ⁱ Mss. B & C “Then Yeshua said and called out.”

^j The Hebrew word “שמע” (*shama*) has a dual meaning – it means ‘to hear and act accordingly’ (obey).

^k Or “What is this matter?” or ‘What does this mean?’

^l Or “to know.”

^m Meaning “but to the others a parable *is given*” (gapping). Mss. B & C “in a parable.”

בַּעֲבוּר שְׁאֵם יִרְאוּ וְלֹא יִרְאוּ • וְאִם יִשְׁמְעוּ לֹא יִשְׁמְעוּ •^b 11 הַדְּבָר
 הוּא זֶה • הַזֶּרַע הוּא דְבַר יְהוָה 12 שֶׁנֶּפֶל סָמוּדִי לְדַרְדֵּי • וְהֵם אוֹתָם
 שְׁשׁוּמְעִין^d אוֹתוֹ • וּבֹא אַחַר כֵּן הַשֵּׁטָן וּמוֹצִיא הַדְּבָר מִלְּבָבָם בַּעֲבוּר
 שְׁלֹא יֵאֱמִינוּ וְשֶׁלֹא^e יִהְיוּ נוֹשְׁעִים •^f 13 וְהַזֶּרַע שֶׁנֶּפֶל עַל הַסֵּלַע הֵם
 אוֹתָם שֶׁבְּשִׂמְחָה מְקַבְּלִים דְבַר יְהוָה • וּלְאֵלוֹ^g אֵין^h יִשְׁרָשִׁים כִּי
 לְזָמַן הָיוּ וּבָעֵת נִסְיוֹן נִפְרָדִים • 14 וְאוֹתוֹ זֶרַע שֶׁנֶּפֶל בְּקוֹצִים הֵם
 אוֹתָם שְׁשׁוּמְעִין^j דְבַר יְהוָה וְיֵשׁ לָהֶם לֵב וְחֲרִיצוֹת בְּעוֹשְׂרֵין^k
 וּבִתְעוּנוֹגֵי הַחַיִּים הָאֵלוֹ^l הֵם נִחְנָקִים וְאֵין^m נוֹשְׂאִין פְּרִי •ⁿ 16 וּמִי
 שֶׁמְדַלֵּק נֵר אֵינוֹ מְדַלִּיקוֹ בַּעֲבוּר שֶׁיִּחְבִּיאֵנוּ^o אוֹ יִשְׁימָהוּ^p אַחֲוֹר •

^a B & C “לא”. ^b Compare e.g. Ps. 115:4-8 (כמוהם יהיו עשיהם). ^c A omits, but added in margin – in same script as main text. ^d B “ששומעים”, C “השומעים”.

^e B & C “ולא”. ^{f-f} C “יושעו”. ^g A “ובאלו”. ^h A adds “להם”. ⁱ⁻ⁱ C “שרצים בו” (misreading of B). ^j A “ששומעים”. ^k B & C “בעשרך”. ^l B & C “ואלו”. ^m B & C “בקיבול הצער מאהבה” (B & C read “בקבול” for “בקיבול”). ⁿ Mss. add gloss “שיחביאהו” or possibly “שיחביאוהו” (scratched over word); C “שיחפשוהו”, but corrected in margin to “שיחביאוהו” – in different script than main text; D “שיחביאהו”. ^p B “שישימהו”, C “שישימוהו”.

– so that when they see, they will not understand; and when they hear they will not obey.^{a,b}

11 The word^c is this: The seed is the word of Yahweh. 12 What fell near the path – even they are those who hear it; but afterwards Ha-Satan comes and takes the word out of their heart, so that they should not believe and that they should not be saved. 13 And the seed which fell on the rock are those who receive the word of Yahweh **with joy**; but these do not have roots,^d for they are *only* for a time,^e and in *the* time^f of testing they depart.^g 14 And that seed which fell among the thorns are those who hear the word of Yahweh; but they have a heart and diligence^h in richesⁱ and in the pleasures of this life; they are strangled,^j and do not bear fruit.^k

16^l And whosoever kindles a lamp does not kindle it in order that he can hide it or put it behind *something*;^m

^a Lit. “so that when they see they will not see, and when they hear they will not hear. The Hebrew word “שמע” (*shama*) has a dual meaning – it means ‘to hear and act accordingly’ (obey). “ראה” (*ra’ah*) can also mean to “see” and/or “understand.”

^b Compare e.g. Ps. 115:4-8 (“Those who make them will be like them”).

^c Or “matter” or ‘meaning.’

^d Ms. A “but in these they do not have roots.”

^e Hebrew “זמן” (*zeman*) – an appointed time or a period of time.

^f Hebrew “עת” (*’et*) – a duration of time or the time of a specific event.

^g Or “are separated.”

^h Meaning “their heart is focused on.”

ⁱ Mss. B & C could be read as “their riches.”

^j Or possibly “...riches, and they are strangled in the pleasures of this life...” Mss. B & C read “...and in the pleasures of life; and these are strangled...”

^k Mss. add (probably a gloss) “by receiving the suffering rather than / more than love.”

^l Hebrew mss. do not contain verse 15.

^m Or “at *the* back/rear.”

(88v) רַק בַּעֲבוּר שְׁיַנְיַחְנוּ^a עַל הַמְנוּרָה אוּ עַל מְקוֹם גְּבוּהָ בַּעֲבוּר
 אֹתוֹן שְׁנַכְנְסִין^b בְּבֵית יְהוֹי רוֹאִין^c 17 כִּי שׁוּם דְּבַר^d אֵינִינוּ^e בְּיֹתֵר^f
 נְעַלְמִם^g שְׁלֵא יְהִיָּה נִכְרָ^h וְשְׁלֵא יָבֵא בְּגִלּוּיⁱ 18 לָכֵן רָאוּ לְבָאִי זֶה^j
 אוּפֹן אַתֶּם שׁוֹמְעִין^k כִּי לְאוֹתָן^l שְׁיִישׁ לוֹ יַעֲשׂוּק^m וְאוֹתוֹ שְׁאִין
 לוֹ מֵהⁿ שְׁחוּשָׁב שְׁיִהְיָה לוֹ יְהִיָּה לוֹ נִגְזָל^o 19 וּבָאוּ לְיִשׁוּעַ^p אָמוֹ
 וְאַחֲיוֹ 20 וְאַמְרוּ לוֹ אַמְרָה וְאַחֲיָה חֲפָצִים רְאוֹת אוֹתָהּ 21 וְעָנָה^q
 וְאַמַּר לָהֶם אָמִי וְאַחִי הֵם אוֹתָם שְׁשׁוֹמְעִין^r דְּבַר יְהוָה וְשָׁמוּהוּ^s
 לְמַעֲשָׂה 22 וְנַעֲשָׂה בְּאַחַד הַיָּמִים שְׁיִשׁוּעַ עָלָה בְּסַפִּינָה אַחַת
 וְתַלְמִידָיו עִמּוֹ וַיִּשׁוּעַ אָמַר לָהֶם נַעֲבוּר^t מֵעֵבֶר לְיָאֹר וְעָלוּ בְּלָם
 בְּסַפִּינָה 23 וְכַאֲשֶׁר הֵם^v מְסַפְּנִים יִשׁוּעַ מְשִׁיחַ^w הָיָה יָשׁוּן וּבָאָה^x
 סַעְרָה גְדוֹלָה מֵרוּחַ בְּיָאֹר שְׁהַאוּנְיָה^y נְתַמְלָאֵת^z מִיָּם וְאוּבָדִים 24

^a B "שיניחהו", C "שיניחו". ^{b-b} B & C "אותם שנכנסים". ^c B & C "רואים". ^d C omits. ^e B & C "אינו". ^f B "באופן שיהיה"; C "באופן שהיה", but corrected above line to read "באופן שיהיה" – in same script as main text. ^g Or possibly "נְעַלְמִם" (alternative pronunciation). ^h B & C "נכר". ⁱ A "בגלוי", changed by scribe/proofreader to "לגלוי"; B & C "לגלוי". ^{j-j} B & C "באיזה". ^k B & C "שומעים". ^l Mss have "לאותן" – "י" and "י" were sometimes confused. ^m Alternative spelling for "יעסוק". See e.g. "מתעשקין" (Mishnah Rosh Hashanah 4:8(10), Kaufmann ms.). Could also be pointed as "יעשוק" (different meaning). ⁿ⁻ⁿ B & C interpret according to the root "עשק" instead of "עשק": "שחושב שיש לו". ^o B "בגזל" (still following a different interpretation than A); C "בושל", corrected in margin to "בגזל" – in different script than main text. ^p C adds "וא" (crossed out by original scribe). ^q C "ענה". ^r C "ששומעים". ^s C "ושמהו", corrected above line to "ושמהו" – in different script than main text. ^t B & C "בא", A "באחת". ^u C "עבור", corrected to "נעבור" – in different script than main text. ^v B & C "היו". ^w B & C omit. ^x B & C "ובא". ^y B & C "באופן שהאניה". ^z A & C "נתמלאה".

(88v) but in order that he can put it on the menorah^a or on a high place, so that those who enter the house can see! ¹⁷ For nothing is hidden^b so well^c that it will not be recognized, and that it will not come in the open.^d

¹⁸ Therefore, watch out^e how you hear!^f For he who has, must work;^g and he who does not have, that which he thinks he has will be robbed from him.^h ¹⁹ Then his mother and his brothers came to Yeshua. ²⁰ So they said to him, "Your mother and your brothers want *to* see you." ²¹ And he answered and said to them, "My mother and my brothers are those who hear the word of Yahweh, and put it to action!"

²² Now it happened on one of the days, that Yeshua went up into a boat, and his talmidim with him. (Yeshua said to them, "Let us pass over to the other side of the lake." So all of them went up into the boat.) ²³ But while they were sailing, Yeshua Mashiachⁱ was asleep. Then there came a great storm of wind on the lake, so that the boat was being filled with water; and they were perishing.

^a The Hebrew word for "lampstand."

^b Or "concealed."

^c Lit. "nothing is especially/more hidden, that it..."

^d Or "in public."

^e Or "beware."

^f The Hebrew word "שמע" (*shama'*) has a dual meaning – it means to 'hear and act accordingly' (obey).

^g Hebrew "יעשוק". If read with a "ש" instead of "שׁ", this phrase would translate as follows: "he will oppress him who has."

^h Mss. B & C interpret "יעשוק" according to its meaning with "שׁ", and read as follows: "For he who thinks that he has something by the extortion money which he makes, has nothing; and that which he thinks that he has, he will have in robbery."

ⁱ Mss. B & C omit "Mashiach."

24 וְנִגְשׁוּ^a אֶל יֵשׁוּעַ^a וְהִקְצוּהוּ^a וְאָמְרוּ רַבִּי הֲנִה^c אֲנַחְנוּ אוֹבְדִים^a וַיֵּשׁוּעַ קָם וְצָוָה אֶל הָרוּחַ וְהִסְעָר^d שְׁיַעֲמוּד וְעַמְד^e וְנַעֲשֶׂה נַחַת גְּדוֹל^a. 25 וַיֵּשׁוּעַ אָמַר לָהֶם אָנָּה הוּא^f אֲמוֹנַתְכֶם^f וַיִּרְאוּ^g יִרְאָה גְדוֹלָה וְרָאוּ וְתָמָהּוּ^h וְאָמְרוּ מִי הוּא זֶה^h שֶׁלְרוּחַ^h וְלִים אוֹמֵר עַמְדוֹⁱ וְשׁוֹמְעִין^k לוֹ^k. 26 וּבָאוּ וְעָבְרוּ אֶל מַלְכוּת גְּנִיסָר אוֹתָהּ שֶׁסְמוּכָה לַגְּלִילָה^l 27 וְכִאֲשֶׁר יָצְאוּ בְּאֶרֶץ^l בָּא לִישׁוּעַ^l אָדָם אֶחָד שֶׁאֲחָזוּ שֶׁד זֶה^m זָמַן רַב^m וַאֲיַנְיִנוּⁿ לֹבֵשׁ שׁוּם^o מִלְבוּשׁ וַאֲיַנְיִנוּ^p עוֹמֵד בְּבֵית רַק בְּקִבְרִים^q. 28 וְכִאֲשֶׁר רָאָה לִישׁוּעַ מְשִׁיחַ^r נָפַל לַפְּנֵיו^s צוּעַק בְּקוֹל גְּדוֹל וְאָמַר^t מַה לָּךְ יֵשׁוּעַ לְבָא אֵלַי בְּן הָאֵל מָאֵד עָלְיוֹן מִבְּקֶשׁ אֲנִי מִמֶּךָ שְׁלֵא תִצְעַרְנִי^v. 29 כִּי בְּצוֹאָתוֹ^w לְרוּחַ רָעָה שֶׁתִּצָּא מִן הָאָדָם הֵהוּא^x וּמִצְעָרוֹ^x.

^{a-a} C gives "לישוע". ^b B & C "ר". ^c B & C omit. ^d B & C "ואל הסערה". ^e B & C "שיעמדו ועמדו". ^f B & C "היא". ^g Or possibly "ויִרְאוּ". ^h Compare Ps. 48:6(5). ⁱ A "שלקח שלרוח" (first word crossed out by original scribe). ^j B & C "והרוח והים עומדים מדברו". ^k B & C "ושומעים". ^l B & C "לארץ". ^m B & C omit. ⁿ B & C "ואינינו". ^{o-o} B & C "לו שום". ^p B & C "ואינו". ^q Compare Is. 65:4 which also mentions graves and eating pork in a very negative context. ^r B & C omit. ^s C "לרגליו". ^t B & C give "ואומר". ^u C transposes this word past "אלי". ^v C "תצטערני". ^w Or possibly "בְּצוֹאָתוֹ" – but compare footnote on "שלשלאות" in verse 29. B & C "בצוותו" = "בצורתו". ^x B adds "נופל צער לשד", C adds "נופל צער גדול לשד".

24 So they came near to Yeshua and woke him up, and said, “Rabbi, behold!^a – We are perishing!” Then Yeshua stood up and commanded the wind, even the storm, that it^b should stand still. So it^c stood still, and there was a great calm. 25 Then Yeshua said to them, “Where is your faith?”^d And they feared a great fear, and they saw *it* and were astonished. So they said, “Who is this who says **to the wind and to the sea**, ‘Stand still!’ – And they obey him!?”^e

26 So they came and crossed over to the kingdom^f of Geneisar – that which is near to Gellilah. 27 And when they had gone out onto the land, there came to Yeshua (89r) a man whom a demon held onto, this much time,^g and he did not wear^h any clothing, and did not stay in a house, but in the graves.ⁱ 28 And when he saw Yeshua Mashiach,^j he fell down before his face,^k shouting with a great voice, and saying, “What is it with you Yeshua, to come to me?^l Son of the Very Most High El,^m I entreatⁿ you that you should not inflict me with pain!” 29 For when he commanded *the* evil ruach that it should go out of that man, he inflicted him with pain.^o

^a Mss. B & C omit “behold.”

^b Mss. B & C “they.”

^c Mss. B & C “they.”

^d Or “steadfast trust.” Lit. “faithfulness.” Hebrew “אמונה” (*emunah*) – means both to believe and to act accordingly. See e.g. Jas. 2:19-25[20-26]; 2 Chr. 19:9; 2 Kin. 12:16(15); Is. 59:4; Hos. 2:22(20); Ps. 33:4, 143:1, etc.

^e Mss. B & C “Who is this, that the wind and the sea stand still at his word?”

^f Or “region.”

^g Or “so much time” or possibly ‘for a very long time.’

^h Lit. “did not clothe himself.” Mss. B & C “have.”

ⁱ Compare Is. 65:4 which also mentions graves and eating pork in a very negative context.

^j Mss. B & C omit “Mashiach.”

^k Ms. C “his feet.”

^l Meaning “that you come to me?”

^m Hebrew “האל מאד עליון” (*ha’el me’od ‘elyon*).

ⁿ Or “beseech” or “request of you.”

^o Mss. B (C similar) “pain fell upon the demon, and he inflicted him with pain.”

וְהָיָה נִקְשֵׁר בְּשִׁלְשָׁלוֹת^a בְּרִזְל וּבַעֲבוֹתוֹת • וְכִשְׁהִקְשָׁרִים נִשְׁבָּרִים
 מוּבָא בַּמְדָּבָר בְּכַח הַשְּׂדִים^c •³⁰ וַיִּשׁוּעַ שְׁאֵלוֹ^d מָה שְׂמֵךְ • וְהוּא
 עָנָהוּ^e מִסְפָּר כִּי שְׂדִים רַבִּים נִכְנָסוּ בּוֹ •³¹ וְהַשְּׂדִים בְּקֶשׁוֹ יִשׁוּעַ^f
 מְשִׁיחַ^g שְׁלֵא יִצְוֶה אוֹתָם שְׁיִלְכוּ^h בְּתֵהוּמוֹת •³² וְהָיוּ שָׁם [חֲזִירִים]
 הַרְוֵעִים בְּהָר וְהַשְּׂדִים חֲלוּ פָּנָי יִשׁוּעַ מְשִׁיחַ^j שְׁיִתְּנוּ לָהֶם רְשׁוֹת^k
 לְבֹא בְּקִרְבֵּי [הַחֲזִירִים]^m הֵהֵם •ⁿ וְכֵן עָשָׂה •³³ וְאַזְ הַשְּׂדִים יִצְאוּ^o
 מִן הָאִישׁ הַהוּא • וְנִכְנָסוּ [בַּחֲזִירִים וְהַחֲזִירִים]^p הִלְכוּ בְּמַהֲרֵרוֹת^q
 וְנִכְנָסוּ בִּיאֹר וְשָׁם נִחְנְקוּ •³⁴ וּמְדָבָר^r הַהוּא כְּאֲשֶׁר רָאוּהוּ
 הַרְוֵעִים^u סִפְּרָהוּ^v בַּמְדִּינּוֹת וּבַעֲיִירוֹת •³⁵ וְאַנְשֵׁי הַמְּדִינּוֹת יִצְאוּ
 לְרֵאוֹת הַדָּבָר הַהוּא^w וּבָאוּ לְיִשׁוּעַ וּמִצְאוּ הָאִישׁ שֶׁהִשָּׂד יִצָּא מִמֶּנּוּ
 יוֹשֵׁב בְּרִגְלֵי מְשִׁיחַ^x בָּרִיא וְנִרְפָּא •

^a Or possibly “בְּשִׁלְשָׁלוֹת” – older pronunciation, compare e.g. “שִׁלְשָׁלוֹת” (11Q19 34:15); “שִׁרְשָׁרוֹת” (e.g. 1 Kin. 7:17 and Mishnah Middot 3:8 – with interchange of “ר” and “ל”). For the use of “א” as a vowel letter with ‘Cholem’ in a feminine plural ending, compare e.g. “כְּסִתָּאוֹת” (Mishnah Kelim 29:2, Kaufmann ms.) vs. “הַכְּסִתָּאוֹת” (Mishnah Kelim 26:9(10), Kaufmann ms.). The use of both “א” and “ו” together in feminine plural endings is also found in the Dead Sea Scrolls, e.g. “מִצְאוֹת” for “מִצּוֹת” (Ex. 13:6, 4Q140 f1:14); “מִצְאוֹתֵי” for “מִצּוֹתֵי” (Deu. 5:29, 4Q129 f1R:16 and 4Q137 f1:54); “מִנְקִיאוֹת” for “מִנְקִיאוֹת” (3Q15 3:3), etc. ^b B & C add “של”. ^c C “שְׂדִים”. ^d C “שאל לו”. ^e A & B add “ל” (but based on Mark 5:9 in the Sephardic Hebrew version, this is a gloss). C adds “ל” לוניאיר (scribal mistake). ^f B & C give “מישוע”. ^g B & C omit. ^h B & C “ללכת”. ⁱ Mss. read “פריים” – but compare Mat. 8:30-32 and Mark 5:11-13 ^j B & C omit. ^k B repeats “להם רשות” by mistake. ^l C “בקרני” (scribal mistake). ^m Mss. read “הפריים” – but compare Mat. 8:30-32 and Mark 5:11-13. ⁿ B & C omit. ^o A repeats “יצאו”. ^p Mss. read “בפריים והפריים” – but compare Mat. 8:30-32 and Mark 5:11-13. ^q C “במהרות”. ^r B adds “והדבר ההוא” (repetition mistake), C adds “והרגם”. ^s B & C “והדבר”. ^t C “ראהו”. ^u B & C “הערים”. ^v B & C “סערוהו”, C margin readds “ספרוהו” – in different script than main text. ^w B & C omit. ^x B & C give “ישוע”.

(Now, he had been bound with iron chains and with cords, but when the bonds were broken, he was brought into the wilderness by the power of the demons.) ³⁰ Then Yeshua asked him, "What is your name?" So he answered him, "Mispar"^a – for many demons had entered into him. ³¹ And the demons entreated^b Yeshua Mashiach^c that he should not command them that they must go into the Depths.^d

³² Now, there were [pigs]^e there which were grazing on the mountain; so the demons entreated Yeshua Mashiach^f that he should give them permission to go into the inner parts^g of those [pigs], and he did so. ³³ And then the demons went out of that man, and they entered the [pigs]. So the [pigs] went with haste, and entered the lake, and there they were drowned.^h

³⁴ And because of that matter,ⁱ when the herdsmen saw it, they reported it in the regions^j and the cities. ³⁵ Then the men of those^k regions^l went out to see that thing, and they came to Yeshua and found the man from whom the demon had gone out, sitting at the feet of Mashiach^m – healthy and healed.

^a Meaning "A Number." Compare Mark 5:9 in the HebrewGospels.com version.

^b Or "besought."

^c Mss. B & C omit "Mashiach."

^d Compare Rev. 9:1-2 in the HebrewGospels.com version.

^e Mss. read "bulls," but compare Mat. 8:30-32 and Mark 5:11-13, in which the Sephardic Hebrew version specifies "swine/pigs."

^f Lit. "the face of Yeshua Mashiach." Mss. B & C omit "Mashiach."

^g Or "insides."

^h Lit. "choked."

ⁱ Or "thing."

^j Or "districts."

^k Lit. "the."

^l Or "districts."

^m Mss. B & C "Yeshua."

וּכְאַשֶׁר רְאוּהוּ^a פָּחְדוּ פָּחַד^b • וְהִלְכוּ וְהִגִּידוּהוּ^b לְמִי שֶׁלֹּא רָאָהוּ •
 37 וְרוֹב הָעַם הַיּוֹשֵׁב בְּמַלְכוֹת [גְּדָרִיִּים] בִּקְשׁוּ מִיִּשׁוּעַ (89v) שְׁיִלְדֵךְ
 לוֹ^d וְלֹא יַעֲמֹד^e עִמָּהֶם כִּי בִירְאָה הֵם עוֹמְדִים וַיִּשׁוּעַ נִכְנַס
 בְּסַפִּינָה וְדוֹרַשׁ 38 וְהָאִישׁ שֶׁיִּצְאוּ מִמֶּנּוּ הַשָּׂדִים מִבְּקֵשׁ מִיִּשׁוּעַ
 שְׁיִלְדֵךְ עִמוֹ^f וַיִּשׁוּעַ אָמַר לוֹ^g 39 שׁוּב לְבֵיתְךָ וְסַפֵּר כָּל הַדְּבָרִים
 הָאֵלֶּה^h שֶׁעָשָׂה לְךָ הָאֵל • וַיִּסַּע הָאִישׁ וְהִלְךְ בְּכָל הָעִיר וְדוֹרַשׁ כָּל
 הַדְּבָרִיםⁱ שֶׁיִּשׁוּעַ עָשָׂה לוֹ • 40 וַנִּעְשֶׂה כְּשִׁחֲזַר יִשׁוּעַ לָעַם הַמַּחֲכִים
 אוֹתוֹ 41 שֶׁאָדָם אֶחָד^j שֶׁשְּׁמוֹ [נְאִיר] שֶׁהָיָה שָׂר בֵּית הַכְּנֶסֶת נָפַל
 לְרַגְלֵי יֵשׁוּעַ מְשִׁיחַ^k וְחָלָה פָּנָיו שֶׁיָּבֵא אֶל בֵּיתוֹ 42 כִּי בֶן הָיָה^m לוֹ
 שְׁחוּלָה לְמוֹת זֶה "שְׁתַּיִם עֲשָׂרָה" שָׁנִים • וַיִּקָּר מִקְרָה שֶׁבְּעוֹדוֹ
 הוֹלֵךְ מִצָּא יִשׁוּעַ^p נִגְשׁ^q וַנִּעְנֶה^r מְרוֹב עִם • 43 וְהִנֵּה בָּאָה אִשָּׁה אַחַת
 חוּלָה מְשִׁיכוֹת דָּמִיָּה וְהַחֹלִי הַהוּא^s צִעְרָה כְּמוֹ שְׁתַּיִם עֲשָׂרָה
 שָׁנָה וְנִתְּנָה כָּל נִכְסֶיהָ לְרוֹפְאִים וְלֹא שָׁוָה לָהּ •

^a C "ראהו", corrected by scribe/proofreader to "ראוהו". ^b B & C "והגידו".

^c Spelling uncertain. B & C give "גרי הורדוס". ^d B & C omit. ^e B & C "ישב". ^f A gives (accidental repetition) עמו "וישוע נכנס בספינה ודורש והאיש שיצאו ממנו" ("השידים מבקש מישוע שילך עמו" by mistake). ^g C "אמר לו" = "אמר לו" (repeats "אמר" by mistake). ^{h-h} B & C "אלה הדברים". ⁱ A repeats by mistake "אלה שעשה לך". ^j "אותו". ^k B & C omit. ^l B & C "בת". ^m C "היתה". ⁿ⁻ⁿ B & C "יב", A "שנים עשר". ^o B & C "שנה". ^p B & C give "לישוע". ^q Or possibly "נגש" – but compare Is. 53:7. C "ניגש". ^r Or possibly "ונענה" – but compare Is. 53:7. ^s B & C "הזה".

And when they saw it, they feared with trembling,^a 36 and they went and proclaimed it to whomsoever did not see it. 37 Then many of the people who dwelt in the kingdom^b of *the* [Gadriyim]^c requested of^d Yeshua (89v) that he should go away, and should not stay with them, for they stood **in fear**. So Yeshua went into the boat, and preached. 38 And the man from whom the demons had gone out, requested of^e Yeshua that he could go with him; but Yeshua said to him, 39 "Return to your house, and report^f all these things which El did to you." Then the man departed and went into all the city, and preached all the things which Yeshua had done to him.

40 And it happened when Yeshua returned to the people (who were waiting for him), 41 that a man whose name was Ya'ir,^g who was the ruler of the house of assembly,^h fell down at the feet of Yeshua Mashiachⁱ and entreated him^j that he should come to his house. 42 For he had a child^k who was sick to die, who was twelve years old.

Then it happened by chance that while he was going, a pressing *throng* found Yeshua, and he was oppressed by a multitude of people. 43 And behold there came a woman, sick because of the shedding^l of her blood (and that disease had been troubling her about twelve years, and she had given all her belongings^m to healers, but it was not worth it to her).

^a Lit. "they trembled *with* trembling" or "they feared *with* fear." Meaning "they feared greatly."

^b Or "region."

^c Mss. B & C indicate "the sojourners of Herod."

^d Or "entreated" or "besought."

^e Or "entreated" or "besought."

^f Or "proclaim."

^g Hebrew name for 'Jairus.'

^h Or "the ruler of a synagogue."

ⁱ Mss. B & C omit "Mashiach."

^j Lit. "his face."

^k Ms. A "son" (could refer to a child of either gender). Mss. B & C "daughter."

^l Or "pouring out" or "discharge."

^m Or "riches."

44 וְנִגְשָׁה לְיֵשׁוּעַ וּבָאָה אַחֲרָיו וְנִגְעָה^a בְּמַלְבוּשָׁיו • וּמִיַּד נֶעְצַר^b
 הָדָם • 45 וַיֵּשׁוּעַ מְשִׁיחַ^c אָמַר לְתַלְמִידָיו מִי הוּא הַנוֹגֵעַ בִּי • וּכְאֲשֶׁר
 הִתְלַמִּידִים^d צָחֲקוּ מִזֶּה • אָמַר כִּיפָּא^e רַבִּי מְצַעְרִים^e אוֹתְךָ וְאֹתָהּ
 אוֹמֵר מִי נִגְעָנִי^f • 46 וְאַנִּי הִכְרַתִּי שֶׁבַח יֵצֵא מִמְּנִי^g שֶׁפָּעַל^(90r) בּוֹ •^h 47
 וְהָאִשָּׁה שָׂרְאֲתָהⁱ זֶה לֹא^j רָצְתָה לְהַחֲבֹא • וּבָאָה בְרַעְדָּה וְנִפְלָה
 לְרַגְלֵי^k יֵשׁוּעַ מְשִׁיחַ^l וְאָמְרָה אֶל הָעָם^m בְּאֵי זֶמֶן נִגְעָהⁿ אוֹתוֹ •
 וְשִׁנְתְּרַפְּאָה^p בְּעִבּוּר הַנְּגִיעָה • 48 וַיֵּשׁוּעַ אָמַר לָהּ בְּתִי^q אֲמוֹנְתְךָ
 הוֹשִׁיעֶךָ לְכִי לְשָׁלוֹם • 49 וְשֶׁר^r בֵּית^s הַכְּנֹסֶת בָּא לוֹ וְאָמַר^t אֵלָיו אֵל
 תַּחְפוֹץ לְצַעַר יֵשׁוּעַ מְשִׁיחַ^u כִּי בִתְךָ מִתָּה • 50 וַיֵּשׁוּעַ שָׁמַע זֶה וְאָמַר^v
 לְאָבִי הַנְּעִרָה אֵל תַּפְחַד בְּטַח בְּיַהֲוָה וְתֵאמִין וְתִהְיֶי^w נוֹשְׁעַת^x •⁵¹
 וּכְשָׁבָא יֵשׁוּעַ בְּבֵית הַשָּׂר לֹא עָזַב לְשׁוֹם אָדָם שְׂיִכְנִס^y עִמּוֹ

^a C “ונגשה”. ^b Or “נעצר” – compare e.g. “נעצב” (1 Sam. 20:34) vs. “נעצב” (2 Sam. 19:3). ^c B & C omit. ^d B & C add “ראו”. ^{e-e} B & C “העמים מצערים”. ^f B
^g B & C “ממך”. ^h B & C “באשה”. ⁱ B & C “רואה”. ^j B
^k B & C “ולא”. ^l B & C “לפני”. ^{m-m} B & C “באיהה”. ⁿ C “נגשה”.
^o B & C “בר”. ^p C “ושנתרפאה”. ^q B & C “בת”. ^r B & C “ולשר”. ^s B “בת”. ^t B
^u B & C omit. ^v A omits. ^w A “ותהיי”. ^x C “נושמת” –
 corrected in margin to “נושעת” – in different script than main text. ^y A “שיכנסו”.

44 So she drew near to Yeshua and came behind him and touched his clothes, and immediately the blood was restrained!^a 45 Then Yeshua Mashiach^b said to his talmidim, "Who is it^c that touched me?" And as the talmidim^d laughed about this, Keipha said, "Rabbi, they^e are troubling^f you, and you say, 'Who touched me?'"

46 "Because I recognized that healing^g went out from me which worked (90r) in him."^h 47 So the woman – when she saw this – did not want to stay hidden; so she came with trembling and fell down at the feet of Yeshua Mashiach.ⁱ And she told the people for what reason she had touched him, and that she was healed because of the touching.^j 48 Then Yeshua said to her, "My daughter, your faith has saved you! Go in shalom!"

49 As for the ruler of the house of the assembly^k – there came *one* to him and said unto him, "Do not want to trouble Yeshua Mashiach,^l for your daughter is dead." 50 But when Yeshua heard this, he said to the father of the girl, "Do not fear; trust in Yahweh, and believe, and she will be saved."

51 Now when Yeshua came into the house of the ruler, he did not allow any man that he^m could enter with him,

^a Or "was shut up" or "stopped."

^b Mss. B & C omit "Mashiach."

^c Lit. "he" – as a general rule, Hebrew masculine includes feminine.

^d Mss. B & C "And when the talmidim saw *this*, they laughed..."

^e Mss. B & C "the peoples/crowds."

^f Or "hurting."

^g Lit. "improvement" or "betterment."

^h Meaning "him/her." In Hebrew, such generic statements are made in masculine but do not exclude feminine.

ⁱ Mss. B & C "before Yeshua."

^j Or "touch."

^k Mss. B & C "And to the ruler of the house of the assembly..."

^l Mss. B & C omit "Mashiach."

^m Ms. A "they."

כִּי אִם כִּיפֵא וְיַעֲקֹב וְיוֹחָנָן וְאַבִּי הַנֶּעְרָה וְאַמָּה^a 52 בּוֹכִים הַנֶּעְרָה^b
 וַיִּשׁוּעַ אָמַר לָהֶם אֵל תִּבְכוּ כִּי אֵין הַנֶּעְרָה מֵתָהּ רַק יִשְׁינָה^c 53
 וּמִלְעִיגִים עַל יִשׁוּעַ^d מְשִׁיחַ בְּאֲמָרוֹ^e זֶה 54 וַיִּשׁוּעַ מְשִׁיחַ^f לָקַח בְּיָדוֹ
 הַנֶּעְרָה וְאָמַר קוֹמִי 55 וְהָרוּחַ חָזַר בָּהּ וּמִיָּד קָמְתָה^g וַיִּשׁוּעַ צָוָה
 שְׂתַנּוּ לָהּ לֶאֱכוֹל 56 וְאַבְיָהּ וְאַמָּה חָרְדוּ וַיִּצְנֹם יִשׁוּעַ מְשִׁיחַ^h שֶׁלֹּא
 נִגִּידוּ אֶת הָעֲשׂוּי לְשֵׁם^j אָדָם 57

פָּרָק י' [ט'] כְּפִי לוקא

1 וַיִּשׁוּעַ מְשִׁיחַ^k קָרָא הַשָּׁנִים עֶשֶׂר^l תַּלְמִידָיו^m וְנָתַן לָהֶם יְכוּלֹת וְכַח
 עַל כָּלⁿ הַשָּׂדִים וְלִרְפָאוֹת^o הַחוּלָיִים^p 2 וּשְׁלָחַם לְדְרוֹשׁ מַלְכוּת
 יְהוָה^q 3 וְאָמַר לָהֶם לֹא תִשְׂאוּ דְבַר בְּיָד לֹא שְׂרָבִיט^r לֹא לָחֶם לֹא
 אֶבֶן לֹא מְעוֹת

^{a-a} B & C “ואב ואם הנערה”. ^b B & C “לנערה”. ^c B & C “ישנה”. ^d C omits, but added in margin – in same script as main text. ^e A & C “באומר”. ^f B & C omit.

^g Inflected as if from a “III-ה” root. (Mss. A, B & C agree in spelling.) In Mishnaic Hebrew, the use of “תה” at the end of III-ה ‘perfect’ 3fs verbs was also extended to some III-א verbs, which resulted in spellings where 3fs and 2ms ‘perfect’ verbs can look identical. See e.g. “קראתה” for “קראה” (Mishnah Yevamot 12:3, mss. Kaufmann and Parma); “יצאתה” for “יצאה” (Mishnah Arachin 7:5, Kaufmann ms.). In the Sephardic Hebrew Gospels, this phenomenon is also found in II-Vowel verbs, as seen here. Compare also the following verses in the HebrewGospels.com version: John 11:20, 20:2 (“רצתה” for “רצה”); John 11:31 (“שקמתה” for “שקמה”). ^{h-h} B & C give “וישוע צוה”.

ⁱ C “יגיד”. ^j B & C “לשום”. ^k B & C omit. ^{l-l} A “הי”ב”, B & C “לי”ב”. Compare chapter 22:3, where A spells out “מהשנים עשר”. ^m B & C “שלוחים”. ⁿ B & C omit. ^o Or possibly “ולרפאות”. ^p Usually spelled “החוליים”. B & C “חוליים”. ^q B & C “שמים”. ^r C “לבושים”, corrected in margin to “שרביט” – in different script than main text. ^s B & C “ולא”. ^t B & C “ולא”, B repeats “ולא” by mistake (folio transition).

except Keipha and Ya'aqov and Yochanan, and the father of the girl and her mother.^a ⁵² (*The people* were weeping *over*^b the girl, but Yeshua said to them, "Do not weep, for the girl is **not** dead, but asleep."⁵³ And they derided Yeshua Mashiach when he said this.)

⁵⁴ But Yeshua Mashiach^c took the girl with his hand, and said, "Qumi!"^d ⁵⁵ Then the ruach returned into her, and immediately she stood up. So Yeshua commanded that they should give her *something* to eat. ⁵⁶ And her father and her mother trembled; and Yeshua Mashiach^e commanded them that they should not make known to any man what had been done.^f

9:1 And Yeshua Mashiach^g called his twelve talmidim, and gave them ability and power over all the demons, and to heal the diseases. ² Then he sent them to preach the kingdom of Yahweh, ³ and said to them, "Do not carry anything in *your* hand^h – not a staff nor bread nor a stoneⁱ nor small coins,^j

^a Mss. B & C "and the father and the mother of the girl."

^b Gapped in ms. A, written in mss. B & C.

^c Mss. B & C omit "Mashiach."

^d Meaning 'Stand up!' (Feminine singular imperative.)

^e Mss. B & C omit "Mashiach."

^f Or "what had happened."

^g Mss. B & C omit "Mashiach."

^h Meaning "do not take anything with *you*."

ⁱ Or "weight" – stones were used as standard weights, e.g. for buying and selling.

^j Or "small change." Hebrew "מעוֹת" (*ma'ot*).

וְלֹא (90v) תִּהְיֶה^a לָכֵם שְׁנֵי מַלְבוּשִׁים^b 4 וּבָאֵי זֶה בַּיִת שֶׁתִּכְנָסוּ שָׁם
 תַּעֲמֹדוּ^c וּמְשֹׁם לֹא תִצְאוּ 5 וְאוֹתָם^d שְׁלֵא יִקְבְּלוּ^d אֶתְכֶם • תִּצְאוּ
 מֵאוֹתָהּ הָעִיר^e וְעַפְרָ^f רְגְלֵיכֶם תְּסִירוּ לְעֵדוֹת עָלֵיהֶם • 6 וְכִשֶׁתִּצְאוּ
 מִשָּׁם תִּתְחַפְּצוּ^g הַבָּתִּים דּוֹרְשִׁים וּמִבְרִיאִים הַחוּלִים בְּכָל מְקוֹם • 7
 וְהוֹרְדוּס אָדוֹן טְטֵרְקָא שָׁמַע כָּל הַדְּבָרִים^j שֶׁעָשָׂה יִשׁוּעַ וְהָיָה לוֹ
 בְּסִפְק בְּעֵבוֹר שֵׁישׁ אוֹמְרִים שִׁיּוֹחֲנָן הוּא שְׁחֹזֵר חִי • 8 אַחֲרֵים
 אוֹמְרִים אֵלָיָהּ^k הוּא וְנִרְאָה^l בְּאַרְץ • וְאַחֲרֵים אוֹמְרִים שֶׁאֶחָד^m
 מִיִּשְׁיָשִׁיⁿ הַנְּבִיאִים^o הוּא שֶׁקָּם חִי • 9 וְאָמַר הוֹרְדוּס אֲנִי הוּא
 שֶׁצִּוִּיתִי לְשַׁחֹט^p יוֹחֲנָן מִי הוּא זֶה שֶׁעוֹשֶׂה^q דְּבָרִים אֱלֹהִים וְרָצָה
 לְרֹאוֹת^r יִשׁוּעַ מְשִׁיחַ^s 10 וְחֹזְרוּ הַתַּלְמִידִים לְהַגִּיד לְיִשׁוּעַ מְשִׁיחַ^s כָּל
 הַדְּבָרִים שֶׁעָשׂוּ וְיִשׁוּעַ לָקַח אוֹתָם בְּמְקוֹם אֶחָד נִקְרָא בַּיִת
 צִיְדָה^t 11 וְהַדְּבָר הַהוּא כְּאֲשֶׁר יִדְעֵהוּ^u הָעַמִּים הִלְכוּ אַחֲרֵי יִשׁוּעַ
 וְקִבְּלוּ וּמְדַבְּר עִמָּהֶם בְּמַלְכוּת^v יְהוָה^w וּמִרְפָּא הַחוּלִים

^a B “יהיו”, C “יהיה”. ^b B “לבושים”, C “לבוש ם”. ^c B & C “תעמדו”. ^{d-d} B
 “שיקבלו”, corrected above line to “שלא יקבלו” – in same script as main text; C
 “שלא יקבלו”. ^{e-e} A “מאותו עיר”. ^f A “עפר”. ^g A “תחפצו”. ^h Refers to
 “seeking” the “lost” (Mat. 15:24, 18:12-14; Luke 15:4-7, 19:10; compare also Ezek.
 34:11,16), and may thus refer to ‘preaching’ the gospel and ‘proclaiming’ the
 truth. See also Mat. 4:23, 9:35 in the HebrewGospels.com version. ⁱ C “כול”,
 changed in margin to “כל” – in different script than main text. ^j C gives “ישוע
 עשה”. ^k B & C “אלוה”. ^l B & C “שנראה”. ^m B & C add “הוא”. ⁿ Or possibly
 “מְיִשְׁיָשִׁי”. ^o B & C “הכהנים והנביאים”. ^p A adds “שי”. ^q C “שהוצא”, corrected
 in margin to “שעושה” – in different script than main text. ^{r-r} B & C give “לישוע”.
^s B & C omit. ^t Or possibly “צידה”. ^u B & C “ידעוהו”. ^v B & C “ממלכות”. ^w B
 & C “שמים”.

and ^(90v) you must not have two garments. ⁴ And in whatever house you will enter – stay **there**, and do not depart from **there**. ⁵ But those who will not receive you – depart from that city, and remove the **dust of your feet** as a witness^a against them. ⁶ And when you depart from there, you must search^b through the houses,^c preaching, and healing the sick ones in every place.”

⁷ When Herod, master Tetrarch, heard all the things which Yeshua did, he had it in doubt; because there were *some* who said that he is Yochanan who returned alive. ⁸ Others said he is Eliyahu who^d appeared on earth; and others said that he is one of the old prophets^e who stood up alive. ⁹ So Herod said, “I am he who commanded to slaughter Yochanan, who is he who does these things?” And he desired to see Yeshua Mashiach.^f

¹⁰ And the talmidim returned, to report^g to Yeshua Mashiach^h all the things which they had done. Then Yeshua took them to a place called Beit-Tsaidah.ⁱ ¹¹ And that matter, when the peoples knew^j it, they went after Yeshua. So he received them, and spoke with them about the kingdom of Yahweh,^k and healed the sick ones.

^a Or “testimony.”

^b “Searching” refers to seeking the “lost” (Mat. 15:24, 18:12-14; Luke 15:4-7, 19:10; compare also Ezek. 34:11,16), and may thus refer to ‘preaching’ the gospel and ‘proclaiming’ the truth. See also Mat. 4:23, 9:35 in the HebrewGospels.com version.

^c Or possibly ‘synagogues.’

^d Lit. “and he appeared.” Mss. B & C lit. “which appeared.”

^e Mss. B & C “priests or prophets.”

^f Mss. B & C omit “Mashiach.”

^g Or ‘make known.’

^h Mss. B & C omit “Mashiach.”

ⁱ Hebrew name for ‘Bethsaida’ – meaning “House of Food” or “House of Prey.”

^j Or “realized.”

^k Mss. B & C “kingdom of heavens.”

12 והיום מתחיל לרדת • נגשו^a אליו^b השנים עשר^b שלוחים ואמרו
 לו העם זה^c ילכו למגדליהם ולעריהם הקרובים^d למקום זה^d
 למען יוכלו למצא^e מה שיאכלו כי המקום הזה הוא חרב¹³ וישוע
 אמר להם תנו להם לאכול • ואמרו לו^f אין לנו לבד חמשה
 לחמים ושני דגים • וצריכים אנו לקנות דבר מאכל לכל^g העם
 הזה¹⁴ והם כמו חמשת^(91r) אלפים וישוע אמר לתלמידיו עשו
 שישבו העם^h חמשים לחמשים^h 15 וכןⁱ עשו • 16 וישוע לקח
 החמשה^j לחמים ושני דגים והביט לשמים וברך^k אותם לחמים
 ושני הדגים ובצע הפת וחלקו וחלקו לתלמידיו וצום^l שניחוהו לפני
 העם ההוא¹⁷ ואכלו כולם ושבעו • והנותר הקה שתיים עשרה
 קופות מלאות^m • 18 ונעשה שישוע הקה לבדו והתפלל ותלמידיו
 סמוכים לו וישוע שאלםⁿ מה אומרים העם מי אני • 19 וענו
 ואמרו^o יוחנן טבול ומקצת^p אומרים^q אליהו^r ויש^s אומרים נביא
 מן הראשונים^t שחזר חי •

^a B & C “ונגשו”. ^{b-b} Mss. “הי”ב”. Compare chapter 22:3, where A spells out
 “מהשנים עשר”. ^c B & C “הזה”. ^{d-d} B & C omit. ^e A & C “למצוא”. ^f B & C
 omit. ^g C omits, but added in margin – in same script as main text. ^{h-h} B & C
 “מנ' לנו”. ⁱ C “וצור”, corrected to in margin to “וכן” – in different script than main
 text. ^j C “חמשה”. ^k B & C “וברך”. ^l C “וצוים”. ^m A & C “מליאות”. ⁿ C not
 clearly readable (scratched over), corrected in margin to “שאלם” – in different
 script than main text. ^o B adds “אומרים שאתה”, C adds “אומרים שאתה הוא”.
^p B & C “ומקצתם”. ^q B adds “שאתה”, C adds “שאתה הוא”. ^r B “אליהו”, C
 “אלוה”. ^s B & C “וקצת”. ^{t-t} B & C “מהראשונים”.

12 When the day began to decline,^a the twelve sent ones^b drew near to him and said to him, "Let these people go to their towns and to their cities that are near this place,^c so that they may be able to find something that they can eat, for this place is desolate."^d

13 But Yeshua said to them, "Give to them *something* to eat!" So they said to him,^e "We have nothing except five loaves and two fish! Or do we need to buy something for food for all these people?" 14 (And they were about five (917) thousand.) But Yeshua said to his talmidim, "Make that the people sit down fifty by fifty."^f

15 And when they had done so, 16 Yeshua took the five loaves and two fish, and he looked to the heavens, and blessed those loaves and the two fishes. Then he broke the bread, and distributed it to his talmidim, and commanded that they should set it before those people. 17 And all of them ate and were satisfied, and that which remained was twelve full baskets.

18 And it happened that Yeshua was alone, and he prayed (and his talmidim were near him). So Yeshua asked them, "What do the people say – who am I?" 19 And they answered and said, ^g"Yochanan *the* immerser; but some^h sayⁱ Eliyahu;^j and there are *some* who say,^k a prophet of the former ones who returned alive."

^a Lit. "to go down."

^b Hebrew "שלוחים" (*sheluchim*).

^c Mss. B & C omit "this place."

^d Compare the meaning of Beit-Tsaidah in verse 10.

^e Mss. B & C omit "to him."

^f Mss. B & C "sit down by fifty for us."

^g Mss. B & C add "They say that you are."

^h Mss. B & C "some of them."

ⁱ Mss. B & C add "that you are."

^j Ms. B "Elijah," ms. C "Eloah."

^k Mss. B & C "and some say."

20 וַיִּשְׁוֹעַ אָמַר לָהֶם • וְאַתֶּם בְּדַעְתְּכֶם^a מִי אֲנִי • עֲנֵה^b שְׁמַעוֹן כִּיפָא
 וְאָמַר^c אֵתָה הוּא יִשׁוֹעַ בֶּן אֵל חִי • 21 וַיִּשְׁוֹעַ^d צָגַם לְבַל^e יִגִּידוּ^f לְשׁוֹם
 אָדָם • 22^g שְׁחֹוּיִב שֶׁבֶן הָאָדָם יִסְבּוֹל דְּבָרִים רַבִּים וּיקללוהוּ
 יְשִׁישִׁים וְשָׂרֵי הַכְּהֻנִּים וְחַכְמֵיהֶם וְיָמוֹת וְיַחְזוֹר חִי בַיּוֹם הַשְּׁלִישִׁי
 לְמִיתָתוֹ 23 וְאוֹמַר^h לְכָל אִם אִישׁ חֲפָץ לָבוֹא אַחֲרַי יִהְיֶה כּוֹפֵר
 בְּעַצְמוֹ וְשִׁתִּי וְעָרַב שְׁלוֹⁱ [יִקְחֻ] וּבְכָל יוֹם יָבֵא^k אַחֲרַי • 24 וְזֶה^l יוֹשִׁיעַ
 עַצְמוֹ^m 25 וּמֵה יוֹעִיל לָאָדָם אִם יִצְבּוֹר כְּעַפְרָ כְּסָףⁿ וְנִפְשׁוֹ תִהְיֶה
 אֲבוּדָה • וַיִּשְׁמִיד^o עַצְמוֹ • 26 וְהַמְבַּזִּים אוֹתִי וְדַבְּרֵי בֶן הָאֵב יִבְזֹם

^a B & C add "אמר". ^b B & C "וענה". ^c B & C omit. ^d C omits, but added in margin – in different script than main text. ^e B & C "שלא". ^f B & C "יגידוהו".
^g B & C add "יען". ^h Or possibly "ואומר". ⁱ B & C add (gloss) "ובמדומות וחון".
^j Added based on Mat. 16:24 ^k B "ישתדל לבא", C "משתדל לבא". ^l B & C add "האיש". ^m B & C "נפשו". ⁿ Phrase quoted from Job 27:16. C "כספו" (misreading of B). ^o C "יצמיד".

20 So Yeshua said to them, "And you, in your knowledge^a – ^bwho am I?" Shim'on^c Keipha answered and said,^d "You are Yeshua, the Son of the living El!"

21 Then Yeshua commanded them that they should not make *it*^e known to any man, 22 for^f "It is necessary^g that the Son of man must suffer many things; and *the* elders and the chiefs of the priests and their wise ones will curse him; and he will die; and will return alive on the third day with regard to^h his death."

23 And he saidⁱ to everyone, "If a man^j wants to come after me, he must deny himself and [take]^k his warp and woof,^l and come^m after me **every day**ⁿ – 24 and this one^o will save himself.^p 25 And what will it profit a man if he will heap up silver^q like the **dust**,^r but **his nephesh** will be lost, and he will destroy himself? 26 And those who despise me and my words, the Son of the Father will despise them

^a Or "understanding."

^b Mss. B & C add "say."

^c Mss. B & C "And Shim'on."

^d Mss. B & C omit "and said."

^e Gapped in ms. A, written in mss. B & C.

^f Mss. B & C "because."

^g Or "obligated."

^h Or "after."

ⁱ Or possibly "And I say."

^j Or "anyone."

^k Added, based on Mat. 16:24.

^l Or "lengthwise and crosswise" – an idiom meaning "cross." Mss. B & C add gloss "even with its figurative meanings and grace/compassion."

^m Mss. B & C "strive/endeavor to come."

ⁿ Or "all day" – an expression which means "all the time."

^o Mss. B & C "this man."

^p Mss. B & C "his nephesh."

^q Or "money."

^r Phrase quoted from Job 27:16.

כְּשִׁיבוּאוּ בְּיָדוֹ וְהָאֵב^א וְהַמְּלָאכִים^ב • 27 וְאֹמַר אֲנִי לְכֶם בְּאַמְת^ב
 שְׁמִקְצַת אֱלוֹ שְׁהִיּוֹם פֶּה לֹא יִטְעֻמוּ^ד מוֹת עַד^ד שְׁיִרְאוּ מַלְכוּת
 יְהוָה • 28 וְשִׁמְנָה יָמִים^{91v} אַחַר אֵלֶּה הַדְּבָרִים יִשׁוּעַ לָקַח כִּיפָא
 וַיַּעֲקֹב וַיּוֹחֲנֶן וְעֵלָה אֶל הָהָר וְהִתְפַּלֵּל • 29 וְנִשְׁתַּנּוּ פָּנָיו וּמִלְבוּשָׁיו
 לָבָן וּמִזְהִיר • 30 וְהִנֵּה שְׁנֵי אַנְשִׁים^א מְדַבְּרִים עִמּוֹ • 31 וְהֵם מִנְּשָׁה
 וְאַלְיָהוּ • 32 וּבָא כִּיפָא וְאָמַר לְיִשׁוּעַ • אָדוֹן דְּבָר טוֹב הוּא^א שְׁנַעֲשֵׂה
 פֶּה שְׁלֵשָׁה אֵהָלִים^א • 33 לְךָ אֶחָד • וְלַמְּשָׁה אֶחָד • וְלְאַלְיָהוּ אֶחָד •
 וּמְדַבֵּר^א וְאִינוּ יָדַע^א מָה אֹמֵר • 34 וּבְאֹמְרוֹ^א דְּבָרִים אֱלוֹ בָּאָה עַב
 לְבָנָה וְעִשְׂתָּה צֶל לָהֶם וְנִכְנְסוּ בְּעֵב וּפְחָדוּ פְחָד גְּדוֹל •

^a B & C “וגם האב”. ^{b-b} B gives “ואמת אני אומר לכם”, C give “ואמת אני אמור”
 להם”. ^c B & C add “טעם”. ^d C omits, but added in margin – in different script
 than main text. ^{e-e} C “עמו מדברים” (scribe changed the word order to fit it into
 line the ms. line). ^f B & C add “אם תחפוץ”. ^g C “אוהלים”. ^h B & C add “היה”.
ⁱ B & C “ולא היה”. ^j B & C “יודע”. ^k A & C “ובאומר”.

when they come into his hand,^a and^b the Father and the messengers.^c

27 And I say to you in truth, that some of these who are here today will not taste^d death until they see the kingdom of Yahweh.” 28 And eight days (91v) after these things, Yeshua took Keipha and Ya’aqov and Yochanan, and he went up to the mountain and prayed. 29 Then his face^e was changed, and his garment^f was white and shining. 30 And behold, two men were speaking with him – and they were Mosheh and Eliyahu.

33^g So Keipha came and said to Yeshua, “Adon, it is a good thing^h that we make here three tentsⁱ – one for you, and one for Mosheh, and one for Eliyahu.” (And he was speaking, but he did not know what he was saying.) 34 But as he said these things, there came a bright^j cloud and overshadowed them,^k and when they entered the cloud, they feared a great fear.^l

^a Hebrew idiom meaning “into the power/control/authority of.” This refers to the time when Yeshua will execute judgment on all. Compare Mat. 5:25 in the HebrewGospels.com version for a good example of “into the hand of” in a legal sense.

^b Mss. B & C “and also.”

^c The implied meaning is not decisively clear. Could either mean “and the Father and the messengers *will despise him*,” or else “and *into the hand of* the Father and the messengers.” (The Father is the ultimate authority, but he gave all the authority to judge to the Son (Joh. 5:21-23). The Son will also delegate parts of the judgment to the messengers (Mat. 13:39-43).)

^d Mss. B & C “taste the taste of.”

^e Or “appearance.”

^f Lit. “garments” (plural).

^g Hebrew mss. do not contain verses 31-32.

^h Mss. B & C add “if you want.”

ⁱ Or “shelters” or “tabernacles.”

^j Or “white.”

^k Lit. “and made shade for them.”

^l Lit. “they trembled a great trembling.”

35 וּבֵת קוֹל יִצְאָהָ^a מִשְׁמֵעוּ^b וְאִמְרָה זֶהוּ בְּנֵי הָאֲהוּב לִי מְאֹד
 וְהָעֶרֶב^c וְשָׁמְעוּ אוֹתוֹ^d 36 וְכִאֲשֶׁר שָׁמְעוּ^e הַתְּלַמִּידִים אֶת הַקּוֹל^f
 נִפְּלוּ לִפְנֵי יֵשׁוּעַ מְשִׁיחַ^g וְנִפְּחְדוּ וְנִשְׂאוּ עֵינֵיהֶם וְלֹא רָאוּ^h רַק
 יֵשׁוּעַ מְשִׁיחַ לְבַדⁱ וְיִרְדּוּ בְּלֶסֶם מִן הָהָר וְיֵשׁוּעַ אֶצְוֹה אוֹתָם^j וְאִמְרָה^k
 לָהֶם^l אֵל תִּגִּידוּ לְאָדָם מַה שָּׂרֵאִיתֶם^m עַד שֶׁהֵבִן יְקוּם חֵי אַחֲרֵי
 מוֹתוֹⁿ 37 וּבִיּוֹם הָאֲחֵר^o נָעַם רַב יֵרֵד^p מִן הָהָר בָּא^q לְקַרְאֲתֶם^r 38
 וּבְתוֹכֶם אָדָם אֶחָד^s קוֹרֵא בְּקוֹל גָּדוֹל וְאוֹמֵר רַבִּי תִּהְיֶינָה עֵינֵיךָ^t
 פְּקוּחוֹת עַל בְּנֵי כִי אֵין לִי זוֹלָתוֹ^u 39 וְהָרוּחַ אוֹחֲזוֹ^v וּמִיָּד זוֹעֵק^w
 וּמִשְׁבְּרוֹ רוֹק יוֹצֵא מִפִּיו וְאֵינֵינוּ^x זֶז מִפְּנֵינוּ^y עַד שֶׁמִּצְעָרוּ בְּחוּזֵק^z

^a B & C "יצאה". ^b B & C "מן השמים". ^{c-c} Or possibly "ושמענו אותו". B & C "ושמענו" – confirms the interpretation of the vowel points in main text. See also Mat. 17:5. ^{d-d} B & C omit. ^{e-e} B & C "ב"ק התלמידים" = "בת קול התלמידים". ^f B & C "ונפלו". ^g B & C omit. ^h C "ראוהו". ⁱ C "כי". ^j B & C omit. ^k C adds "ויצאו". ^{l-l} B & C "צום". ^{m-m} B & C omit. ⁿ⁻ⁿ B & C "ירד עם רב". ^o Or possibly "ירד". ^p B & C "ובאו". ^{q-q} B & C "א". ^r B & C "ר", C omits. ^s A omits. ^t B & C add "רעה". ^u B & C "אווחזהו". ^v B & C "צועק". ^w B & C "ואיננו". ^x B & C "ממקומו".

35 Then there came a voice^a from *the* heavens, and said, “This is my Son, who is very beloved and pleasing to me!” And they heard it.^b 36 Now when the talmidim heard the voice,^c they fell down before Yeshua Mashiach,^d and they were frightened. And when they lifted up their eyes they did not see *anyone* except Yeshua Mashiach^e alone. So they all went down from the mountain, and Yeshua commanded them and said to them,^f “Do not tell *any* man what you have seen, until the Son will stand up alive after his death.”

37 Now on the next day, a multitude of people – descending from the mountain – came to meet them.^g 38 And among them was a man crying out with a great voice and saying, “Rabbi, may your eyes be open over my son,^h for I have none except him. 39 And the ruachⁱ holds on to him, and at once *he* cries out, and *he* breaks him, and spittle goes out of his mouth; and he does not depart from him^j until *he* has hurt him severely.^k”

^a Hebrew: “בת קול” (*bat qol*) – an idiom meaning ‘a voice from heaven.’

^b Or possibly “So, listen to him!” – but take note that the interpretation followed in the main text is confirmed by mss. B & C (they “heard her/it” not “him/it”) and by Mat. 17:5 in Vat. Ebr. 100 (HebrewGospels.com version). See also 2 Pet. 1:17-18.

^c Mss. B & C read “[35]...When they heard that (lit. “her/it”) [36] voice, the talmidim fell down...”

^d Mss. B & C omit “Mashiach.”

^e Mss. B & C omit “Mashiach.”

^f Mss. B & C omit “and said to them.”

^g Or possibly, ‘And on the next day *there was* a multitude of people; he went down the mountain, coming towards them.’ Mss. B & C “...a multitude of people came down from the mountain, and they came to meet them.”

^h Hebrew expression meaning ‘please pay attention to my son’ or ‘please take notice of my son.’ Compare e.g. Jer. 32:19; 2 Kin. 19:16; Zech. 12:4.

ⁱ Mss. B & C “the evil ruach.”

^j Mss. B & C “his place.”

^k Lit. “with strength/force.”

40 וְחִלִּיתִי פָּנַי תִּלְמִידֶיךָ שֶׁיִּגְרְשׁוּ הָרוּחַ רָעָה מִגּוּפּוֹ • וְלֹא יָכוּלוּ • 41
 וַיִּשׁוּעַ עָנָה לָהֶם^a וְאָמַר לוֹ • מִשְׁפָּחָה מִמְּאֲנֶת^b כַּמָּה מִן הַזְּמַן
 עָמַדְתִּי עִמָּכֶם וְנָתַתִּי לָכֶם לֶאֱכֹל הֶבֶא נָא בָּנֶךָ אֵלַי 42 וְכֹאֲשֶׁר
 קָרַב^c הִנְעַר לִישׁוּעַ הַשֵּׁטֶן הִכְהוּ (92r) וְשִׁבְרוּ • וַיִּשׁוּעַ קָלַל הָרוּחַ
 רָעָה^d וַחֲזָרוּ^e לְאָבִיו שָׁלוֹ וְשִׁקְטוּ • 43 וְהָרֹאִים נִבְהָלוּ • וְהַהוֹלְכִים
 אַחֲרָיו הִמָּה רָאוּ כִּן תְּמָהוּ • וְאָמַר יִשׁוּעַ לְתִלְמִידָיו 44 שִׁימוּ לְבַבְכֶם^f
 אֵלֶּה הַדְּבָרִים הַעֲתִידִים לָבֵא • בְּן^g הָאָדָם^h יִהְיֶהⁱ נִמְסָר בְּיַדִּי
 אָדָם • 45 וְלֹא הִבִּינוּ מֵלֵת^k יְהוָה • כִּי נֶעְלְמָה לָהֶם •

^a A omits. ^b B & C “הממאנת”. ^c Or possibly “קָרַב”. ^d The mss. insert a gloss which is clearly from the medieval period (also not found in the Greek, Latin or Syriac versions). ^e B & C “והחזירו”. ^f B & C “בלבבכם”. ^g B & C “שבן”. ^h B & C “אדם”. ⁱ “יהי”. ^j C “בבן”, corrected in margin to “בידי” – in different script than main text. ^k C “מילת”.

40 So I entreated your talmidim^a that they should drive out the evil ruach from his body, but they were not able.”

41 Then Yeshua answered them,^b and said to him, “O refusing family,^c how much of the time have I stayed with you,^d and I gave you^e to eat? Bring now your^f son to me.” 42 So when the young man came near Yeshua, the satan^g struck him (92r) and broke him; but Yeshua cursed the evil ruach and returned him to his father, calm and at rest. 43 And those who saw *it* were terrified. And those who went after him, they saw *it*, and so they were astonished.^h

Thenⁱ Yeshua said to his talmidim, 44 “Set your hearts *on* these things which are yet to come:^j The Son of man will be delivered into the hands of man.” 45 But they did not understand the word of Yahweh, for it was hidden for them.

^a Lit. “the face of your talmidim.”

^b Ms. A omits “them.”

^c Or “generation.”

^d Plural.

^e Plural.

^f Singular.

^g The Hebrew word “שָׂטָן” (*satan*) literally means “adversary” or “accuser.” If it has the definite article (The Adversary) it is normally used as a title (e.g. Zech. 3:1; Job 1:6-11; Mat. 4:1; Mark 1:13, etc.) and is transliterated as ‘*Ha-Satan*’; however, ‘*satan*’ (usually without the article, or plural) is used for ‘enemy/adversary’ (e.g. 1 Sam. 29:4; 2 Sam. 19:23(22); 1 Kin. 5:18(5:4), 11:14; Mat. 16:23, etc.) or as a synonym of ‘demon’ (e.g. Mat. 8:31; Mark 3:23; Rev. 18:2, etc.).

^h Or “amazed.” Phrase quoted from Ps. 48:6(5).

ⁱ Or “And.”

^j Mss. B & C “Set these things which are yet to come in your hearts.”

וַיֵּרְאוּ לְשֹׂאֵל אוֹתָהּ^a 46 וַנִּשְׂאוּ וַנִּתְּנוּ בֵּינֵיהֶם מִי מֵהֶם גָּדוֹל
מִכּוֹלָם^b 47 וַיִּשׁוּעַ כְּיֹדֵעַ^b מִחֲשֻׁבוֹתָם לָקַח נֶעַר אֶחָד וְקָרְבוּ אֵלָיו^c 48
וְאָמַר^d לָהֶם הַמִּקְבֵּל נֶעַר זֶה בְּשָׂמִי אֹתִי יִקְבֹּל^e וְהַמִּקְבֵּל אוֹתִי
מִקְבֵּל^e מִי שֶׁשְׁלַחְנִי^e וְהַקָּטָן בֵּינֵיכֶם^f הוּא גָדוֹל^g 49 וַיּוֹחֲנוּ אָמַר
רַבִּי אֲנַחְנוּ^h רְאִינוּ אָדָם אֶחָד מִגְּרֵשׁ הַשָּׂדִיםⁱ בְּשִׂמְךָ^j וּמַחֲיִנוּ^j בְּגִדּוֹ
כְּבֹאֲשֶׁר שְׂאִינוּ^k הוֹלֵךְ אַחֲרֶיךָ עִמָּנוּ 50 וַיִּשׁוּעַ אָמַר לָהֶם אֵל תִּמְנְעוּ
לוֹ^l כִּי מִי שֶׁשְׂאִינוּ פְּנֵי דִינוֹ^m לָנוּ הוּאⁿ 51 וְכֹאֲשֶׁר נִשְׁלַמוּⁿ דְּבָרֵי יִשׁוּעַ
מְשִׁיחַ^o 52 שֶׁלַח שְׁלוּחָיו לִפְנֵי וְנִכְנְסוּ בְּעִירוֹ^o הַשּׁוֹמְרוֹנִים^p לְהַכִּין
שָׂם^q 53 [וְלֹא קִבְּלוּהוּ] כִּי מִגִּמַּת פָּנָיו יְרוּשָׁלַם^r

^a B & C "אותו". ^b B & C "כי יודע". ^c B & C "אליהם". ^d B & C "ואומר". ^{e-e} B & C "את אשר שלחני". ^f B & C "שבניכם". ^{g-g} B & C "הוא יהיה הגדול". ^h B & C omit. ⁱ A adds "מן האנשים". ^j B "ומאירו"; C "ומעידו", corrected in margin to "ומאירו" – in different script than main text. ^{k-k} B & C "והוא אינו". ^l B & C "בערי". ^o B & C "ימי ישוע למות". ⁿ⁻ⁿ B & C give "כנגדנו". ^m B & C "השמרונים". ^p C "להכין שם לו שולחן", C "להכין שם לו שולחן". ^{q-q} B "השמרונים". ^{r-r} Mss. omit. Added based on context and other mss.

Now, they were afraid to ask *about* this,^a 46 but they reasoned^b among themselves, which of them was the greatest of them all. 47 But Yeshua – as one who knew their thoughts^c – took a child and brought him near to him.^d 48 So he said to them, “He who receives this child in my name will receive **me**; and he who receives me receives him who sent me. And he who is least among you, he is^e great.”^f 49 Then Yochanan said, “Rabbi, **we** saw a man driving out the demons^g in your name, and we hindered him^h because he does not follow after you with us.” 50 Then Yeshua said to them, “Do not hold him back,ⁱ for whosoever^j is not against us is **for us**.”

51 And when the words of Yeshua Mashiach were completed,^k 52 he sent his sent ones before him, and they entered into the city^l of the Shomronim,^m to prepare there.ⁿ 53 [But they did not receive him],^o for the direction of his face was toward Yerushalayim.

^a Or “to ask him.” Ms. A reads “it” (lit. “her), mss. B & C “him/it.” Could also form part of the previous paragraph and be translated as follows “it was hidden for them, and they were afraid to ask *about* this.” However, see Mark 9:32 in the HebrewGospels.com version.

^b Or “argued,” lit. “gave and took.”

^c Or possibly “when he knew their thoughts.” Mss. B & C “because he knew their thoughts.”

^d Mss. B & C “them.”

^e Mss. B & C “will be.”

^f Or “And the smallest among you is great.”

^g Ms. A adds “from the men.”

^h Or “tried to prevent him” or “protested against him.” Lit. “we struck/beat his hand” – an idiom in Hebrew and Aramaic (e.g. Dan. 4:32(35)).

ⁱ Or “Do not restrain him.”

^j Or “he who.”

^k Mss. B & C “And when the days of Yeshua were fulfilled to die.”

^l Mss. B & C “cities” (plural).

^m Hebrew name for ‘Samaritans.’

ⁿ Mss. B & C “to prepare a table there for him.”

^o Sephardic Hebrew mss. omit. Added based on context and other manuscripts.

54 וְכַאֲשֶׁר יַעֲקֹב וַיֹּחֲנֶן רְאוּהוּ אָמְרוּ אָדוֹן חֲפָץ אֶתָּה שְׁנֵאָמַר יֵרֵד^a
 אִישׁ מִן הַשָּׁמַיִם וַיִּשְׁרֹף אֶת כּוֹלָם^b 55 וְנִהְפָּךְ יִשׁוּעַ וְאָמַר לָהֶם
 אֵינְכֶם יוֹדְעִים^b מֵאֵי זֶה^b רוּחַ אֲתָם^c 56 בֶּן הָאָדָם לֹא בָא לְאַבֵּד
 הַנְּפֹשׁוֹת אֲלָא^c לְהוֹשִׁיעֶן^d וְנִסְעוּ מִשָּׁם וְהִלְכוּ בְּמַגְדָּל^e אַחֵר^f 57
 וּבְעוֹדָם הוֹלְכִים בָּא אָדָם אֶחָד וְאָמַר לְיִשׁוּעַ מְשִׁיחַ חֲפָצְתִּי^(92v)
 לְלַכֵּת עִמָּךְ לְמָקוֹם שְׁתִּלָּךְ^g 58 וַיִּשׁוּעַ אָמַר לוֹ הַשּׁוֹעֲלִים יֵשׁ לָהֶם
 מְעֵרוֹת וְהַעוֹפּוֹת קִינִים^g 59 וּבֶן הָאָדָם אֵין לוֹ מְקוֹם שְׂיָכוֹף רֵאשׁוֹ
 59 וַיִּשׁוּעַ אָמַר לְאִישׁ אַחֵר לֵךְ אַחֲרַי וְעֲנֵה^h הַנַּח לִי לְקַבּוֹר אֶת
 אָבִיⁱ 60 וַיִּשׁוּעַ אָמַר לוֹ הַנַּחⁱ הַיִּשְׁמַעְאֵלִים^j לְקַבּוֹר^k אָבִי אֶתָּה בָּא
 עִמִּי וְתַגִּיד מַלְכוּת הָאֵל^l 61 וְאָדָם אַחֵר אָמַר לוֹ אָדוֹן אֲנִי אֵלְךָ
 אַחֲרֶיךָ רַק הַנַּח לִי^m עַד שְׂאֲעֻשָׂהⁿ בְּאוֹפֹן שְׂיִדְעֵ^o הַכֹּל

^a B & C "שירד". ^{b-b} B & C "מאיזה". ^c B & C "רק". ^d C "להושיעם". ^e B & C
 "לוי". ^f B & C add "לוי". ^g B & C add "לוי". ^h B & C add "לוי". ⁱ B & C add "לוי".
^j B & C "לישמעלים". ^k B & C "לקבור". ^l A repeats by mistake "וישוע אמר לוי"
 (crossed out by scribe/proofreader). ^m B & C "לוי". ⁿ C "שאצא". ^o B & C
 "שידעו".

54 So when Ya'aqov and Yochanan saw it, they said, "Adon, do you want us to say *that*^a fire must come down from the heavens and burn^b them all?" 55 But Yeshua turned about and said to them, "You do not know of what ruach you are. 56 The Son of man did not come to destroy the nephshot^c but to save them." So they departed from there, and went into another town.

57 And while they were walking, a man came and said to Yeshua Mashiach,^d "I want^e (92v) to go with you to the place where you will go." 58 But Yeshua said to him, "The foxes have caves,^f and the birds *have* nests; but the Son of man has no place where he can bow down his head." 59 And Yeshua said to another man, "Come after^g me." But he answered,^h "Leaveⁱ me to bury my father." 60 But Yeshua said to him, "Leave^j the Yishme'elim^k to bury;^l but you, come with me and proclaim the kingdom of El!" 61 And another man said to him, "Adon, I will come after you, only leave^m me until I make thatⁿ everyone may know

^a Gapped in ms. A, written in mss. B & C.

^b Or "burn up" or "consume."

^c Plural of "נפש" (*nephesh*) – lit. "breath" (e.g. Job 11:20, 41:13), can mean 'person' (e.g. Gen. 12:5, 14:21, 46:18-27; Ex. 16:16; Lev. 17:15), 'life' (e.g. Gen. 19:17; Lev. 17:11), 'soul' (e.g. Ps. 49:16-20(15-19); Gen. 35:18; Ex. 30:16; Is. 10:18; Ezek. 18:4), etc. (See glossary for more information.)

^d Mss. B & C omit "Mashiach."

^e Or "desire."

^f Or "dens" or "holes."

^g Or "Follow me."

^h Mss. B & C add "him."

ⁱ Or "Allow."

^j Or "Allow."

^k Hebrew name for 'Ishmaelites.'

^l Mss. B & C "Leave for him the Yishme'elim to bury him."

^m Or "allow."

ⁿ Lit. "in *such* a way that."

שְׁאִינָא^a חֲפָץ בְּכָל נְכֻסִי^b וְלֹא מִבֵּיתִי^c 62 וַיִּשׁוּעַ אָמַר אֵלָיו^d הָאִישׁ^d
הַמְּשִׁים יָדוֹ בַּמַּחְרִישָׁה וּמִבֵּיט אַחֲרָיו אֵינוֹ רָאוּי בְּמַלְכוֹת^e יְהוָה^e .

פָּרָק י"א [י'] כְּפִי לוקא

1 וְאַחַר הָרְאָה^f יֵשׁוּעַ אֶל הָאַחֲרִים שְׂשִׁים וּשְׁלֹשָׁה תַלְמִידִים^g
וּשְׁלָחָם שְׁנַיִם שְׁנַיִם לְפָנָיו בְּכָל הַמְּקוֹמוֹת שֶׁהוּא עֲתִיד לָבֵא^h .²
וְאָמַר תְּבוֹאוֹת הַקְּצִיר רַבּוֹת רַק הַקּוֹצְרִים מוֹעֲטִיםⁱ .³ לָכוּ^j הִנֵּה^j
אֲנִי שׁוֹלַח אֶתְכֶם כְּשִׁיטוֹת בֵּין זְאֲבִים^k .⁴ לֹא תִשְׂאוּ שֶׁק וְאֶבֶן וְלֹא
בָּתַי שְׂוֹקִים וְלֹא מְנַעְלִים . וְאַל תִּתְּנוּ שְׁלוֹם לְשׁוֹם^k אָדָם בַּדֶּרֶךְ^l .⁵
וּבְבֵית שֶׁתִּכְנְסוּ תִאֲמְרוּ תִחַלֶּה שְׁלוֹם יָבֵא בְּבֵית הַזֶּה^m .⁶ וְאִם שָׁם^m
בֶּן הַשְּׁלוֹםⁿ . עָלָיוⁿ יְנוּחַ שְׁלוֹמְכֶם .

^a A "איין". ^b B almost looks like "נפסי", but probably just a smudged "כ", thus "נכסי". C seems to read "נפשי", but scratched over to read "נכסי". A & D "נכסי".

^c B & C "לוי". ^d B & C omit. ^e B & C "למלכות". ^f Or possibly "הִרְאָה". B & C

"נראה". ^g B "תלמידי", C "תלמידי" (misreading of B) – but the "י" was crossed out by scribe/proofreader. ^h B & C "מעטים". ⁱ C "לכן". ^j B & C omit. ^k C

"לכל שום", corrected to "לשום" – in different script than main text. ^l Compare 2 Kin. 4:29. ^m C omits, but added above line – in same script as main text. ⁿ C

omits, but added in margin – in different script than main text.

that there is^a no desire in all my riches nor in my house.” ⁶² But Yeshua said unto him, “The man who puts his hand on the plow^b and looks behind him, he is not fitting in^c the kingdom of Yahweh.”

10:1 And after *this* Yeshua appeared^d to the other sixty-three talmidim, and sent them two-two before him, into all the places where he was yet to come. ² And he said, “The crops of the harvest are great;^e but the harvesters are few. ³ Go – behold^f I am sending you like ewe lambs among wolves. ⁴ Do not carry a sack or a stone,^g neither stalls^h nor shoes;ⁱ and do not give shalom^j to any man on the way.^k

⁵ And in the house that you enter, you must first say, ‘May shalom come upon this house!’ ⁶ And if there is a son^l of shalom, your shalom will rest on him.^m

^a Or possibly ‘that I have.’

^b More literally “plowshare.”

^c Or possibly ‘worthy of.’

^d Ms. A could be read as “appeared” or “showed,” mss. B & C read “appeared” (no ambiguity).

^e Or “many.”

^f Mss. B & C omit “behold.”

^g Or “weight” – stones were used as standard weights, e.g. for buying and selling.

^h Or (portable) “markets.”

ⁱ In context and based on Mark 6 this seems to mean ‘do not carry... *extra* shoes with you.’

^j Hebrew expression for “greet.”

^k Compare 2 Kin. 4:29.

^l Hebrew uses “son of” as an idiom. E.g. “a son of stripes” is someone who deserves stripes (Deu. 25:2); “a son of worthlessness” is a worthless man (1 Sam. 25:17); “a son of valor” is a warrior (Deu. 3:18). Here, “a son of shalom” is someone worthy of shalom.

^m Or “on it,” i.e. ‘on the house.’

וְאִם לֹא^a יִחְזֹר עֲלֵיכֶם^b 7 בְּאוֹתוֹ^c בֵּית עֲצֻמוֹ^d עִמְדוֹי וְאָכְלוּ וּשְׁתוּ
 מֵאוֹתָן הַדְּבָרִים שֶׁיִּתְּנוּ לָכֶם • כִּי רָאוּ הוּא הַפּוֹעֵל^e לְהִיּוֹת לוֹ
 שְׁכָרוּ • אֵל^f תָּאבוּ לְעָבוֹר מִבֵּית לְבֵית • 8 וּבָאֵי זֹ^g עִיר שֶׁתִּכְנָסוּ
 וַיִּקְבְּלוּ אֶתְכֶם אָכְלוּ^(93r) מֵאוֹתָן^h הַדְּבָרִים הַמּוֹנִיחִים לְפָנֵיכֶם • 9
 וּרְפָאוּ הַחוּלִים שֶׁיְהִיוּ שָׁמָּה וְתֹאמְרוּ לָהֶם מַלְכוּת הָאֵל מִתְקַרֵּב
 לָכֶם • 10 וְאִם תִּכְנָסוּ בְּעִיר שֶׁלֹּא יִקְבְּלוּ אֶתְכֶם צְאוּ בְּרוּחוֹבוֹת
 וְאמְרוּ • 11 גַּם הָעֶפֶר שֶׁנֶּאֱסַף בְּנוֹ^j אֲנַחְנוּ מְסִירִים לְתֵתוֹ לָכֶם • רַק
 תִּדְעוּ שֶׁמַּלְכוּת הָאֵל מִתְקַרֵּב • 12 וְאוֹמֵר אֲנִי לָכֶם שֶׁבְּאוֹתוֹ יוֹם^k לֹא
 יִסְבְּלוּ^m סְדוֹם וְעִמּוֹרָהⁿ רַע^o פְּדוּמָה לְאֲשֶׁר תִּסְבְּלוּהוּ^p אַתֶּם • 13
 אוֹי לָכֶם^p כּוֹרְזִים^q אוֹי לְךָ בֵּית צִיְדָה^r כִּי^u [אִם] בְּצוֹר אוֹ בְּסְדוֹם
 יְהִיוּ נַעֲשִׂים נְסִים שֶׁנַּעֲשׂוּ בְּךָ לְאַחֹר^s וּבְאֶפֶר מוֹצְעִים • הֵיוּ
 עוֹשִׂים תְּשׁוּבָה • 14 אֲמַנֶּם לֹא יְהִיָּה רַע צוֹר וְסְדוּמָה

^a Same meaning as "לא", also attested more than 140 times in the Mishnah. A
 "לא". ^b B & C add "שלומכם". ^c B & C "ובאותו". ^d B & C "בעצמו". ^e B & C
 "לפועל". ^f B & C "ואל". ^{g-g} B & C "ובאיזו". ^h C "מאותם". ⁱ B & C omit. ^j B
 adds "ברגלנו", C adds "ברגלינו". ^k Mss. B & C add "שיהיה מלכות האל". ^l B & C
 "סבלו". ^{m-m} A gives "סדומים של אותה עיר". ⁿ B "כ"כ רע", C "כל כך רע". ^o B
 & C "תסבלו". ^p B "ליך", C "לך". ^q Or possibly "כְּרֹזִים". Mss. "כורושים". ^r Or
 possibly "ציידה". ^s Mss. "את" (scribal mistake for "אם"). ^t B & C "היו". ^u B & C
 give "את צור וסדום אם היו נעשים נסים בך כמו שנעשו לנינוה".

But if not, it^a will return unto you. 7 ^bStay in **that same house**, and eat and drink of those things which they give to you – for the laborer is worthy to have his wages. ^cDo not want^d to pass from house to house.

8 And in whatever city you enter, and they receive you, eat ^(93r) of those things which are placed before you. 9 And heal the sick ones who will be there – and you must say to them, ‘The kingdom of El is drawing near to you!’ 10 And if you enter a city where they do not receive you, go out into the streets, and say, 11 ‘Even the dust which has gathered on us,^e we remove to give it to you. Still,^f you must know that the kingdom of El is drawing near!’

12 And I say to you, that on that day^g Sedom and ’Amorah^h will not suffer calamityⁱ like **you** will suffer it!^j 13 Woe to you,^k Korazim!^l Woe to you, Beit-Tsaidah! For [if] in Tsor or in Sedom *the* signs would have been done, which were afterwards done in you – then they would have done repentance, **lying^m on ashes**. 14 Trulyⁿ there will not be calamity^o for Tsor and Sedom,

^a Mss. B & C “your shalom.”

^b Mss. B & C add “And.”

^c Mss. B & C add “And.”

^d Or “be willing.”

^e Mss. B & C add “on our feet.”

^f Or “only” or “however.”

^g Mss. B & C add “when the kingdom of El will be.”

^h Ms. A “*the sodomites of that city.*”

ⁱ Or “disaster,” lit. “evil.” Mss. B & C “so much calamity.”

^j Mss. B & C omit “it.”

^k Ms. A uses plural “you” (addressing the people), while mss. B & C use a feminine singular “you” (addressing the city).

^l Or possibly “Karzayim.” Mss. seem to indicate “Koroshim.”

^m Lit. “being spread out on ashes.”

ⁿ Or “indeed.”

^o Or “disaster.” Lit. “evil.”

דוֹמָה לְרָעָה^a הַמוֹכֵן לָכֶם לְיוֹם^b הַדִּין^c • 15 וְאַתָּה כֹּפֵר נַחוּם תִּנְשָׂאִי^c
 עַד לֵב הַשָּׁמַיִם כִּי^d בְּתֵהוֹמוֹת גְּהִינָם תִּרְדִּי • 16 מִי^e שָׂאתֶם מוֹאֵס^e
 מִי שָׂאתֶם^f מְבֹזָה אוֹתִי מְבֹזָה^g וְאֲשֶׁר^h שְׁלַחְנִי • 17 וְהַשָּׂשִׁים וְשִׁלְשָׁה
 תִּלְמִידִיםⁱ חִזְרוּ בְּשִׂמְחָה • וְאוֹמְרִים אָדוֹן הַשָּׁטָנִים עָדִיךָ הֵם
 מְשׁוּעָבְדִים לָנוּ בְּשִׂמְדָּ • 18 וְאָמַר לָהֶם^k אֲנִי רוֹאֶה^k שְׁשֶׁטֶן יוֹרֵד
 מִשָּׁמַיִם^m כְּמוֹ בָרֶק • 19 וְהִנֵּה אֲנִי נֹתֵתִי לָכֶם יְכוּלֹת לְדְרוֹךְ כַּף
 רְגְלֵיכֶםⁿ עַל הַשָּׂרְפִים וְעַל הָעֵקֶרֶבִים •

^a B & C “לרעתכם”. ^b C “ביום”. ^c C “תתנשאי”. ^d B & C omit. ^{e-e} B & C “שאת” –
 “מואסת אותי מואסת”. ^{f-f} B & C “ומי שאת”. ^g C “מבזת”, corrected to “מבזה” –
 in different script than main text. ^h B & C “וגם לאשר”. ⁱ B & C give “תלמידים”
 “ששלחם ישוע”. ^j B & C omit. ^{k-k} C transposes “אני רואה” past “שמים”. ^l A & C
 “שטן”. ^m B & C “מן השמים”. ⁿ B & C “רגליכם”.

compared^a to the calamity^b which is prepared for you for the day of judgment! ¹⁵ And you Kephar-Nachum, you exalt yourself to the heart of the heavens; but^c in the depths of Gei-Hinnom^d you will go down. ¹⁶ Whosoever rejects you,^e whosoever despises you, is despising **me**, and *him* who sent me.”

¹⁷ And the sixty-three talmidim^f returned with joy, and said, “Adon, the satans^g are still^h subjugatedⁱ to us in your name!” ¹⁸ So he said to them, “I see that a satan comes down from *the*^j heavens like lightning, ¹⁹ and behold – **I** gave you ability to tread *with* the sole of your^k foot^l on the fiery serpents and on the scorpions

^a Or “like.”

^b Or “disaster.” Lit. “evil.” Mss. B & C “your calamity.”

^c Or “indeed.” Mss. B & C omit this word.

^d Lit. “The valley of Hinnom.” This Hebrew word is transliterated into Greek as ‘*Gehenna*,’ and is inaccurately translated as ‘Hell.’ This is a literal valley right next to Jerusalem ordained for future punishment. See Mat. 25:41-46 in the HebrewGospels.com version: “And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.” To learn more about the Biblical definition of ‘*Gei-Hinnom*,’ see Jer. 7:30-33, Is. 30:33, 66:24, etc.

^e Plural, addressing the talmidim.

^f Mss. B & C add “whom Yeshua had sent.”

^g The Hebrew word “שָׂטָן” (*satan*) literally means “adversary” or “accuser.” If it has the definite article (The Adversary) it is normally used as a title (e.g. Zech. 3:1; Job 1:6-11; Mat. 4:1; Mark 1:13, etc.) and is transliterated as ‘*Ha-Satan*’; however, ‘*satan*’ (usually without the article, or plural) is used for ‘enemy/adversary’ (e.g. 1 Sam. 29:4; 2 Sam. 19:23(22); 1 Kin. 5:18(5:4), 11:14; Mat. 16:23, etc.) or as a synonym of ‘demon’ (e.g. Mat. 8:31; Mark 3:23; Rev. 18:2, etc.).

^h Mss. B & C omit “still.”

ⁱ Or “subject.”

^j Gapped in ms. A, written in mss. B & C.

^k Plural throughout passage.

^l Mss. B & C “feet.”

וְעַל כָּל כַּחוֹת^a הָאוֹיְבִים וְשׁוּם דְּבַר^b לֹא יִזְקַכְּם^c 20 אַךְ אֵל
 תִּשְׁמְחוּ^d כִּי הֵם^d מְשׁוּעַבְדִים לָכֶם יִרְקֵם כִּי שְׂמֵכֶם כָּתוּב בְּשִׁמְיִם^e 21
 וּבְאוֹתָהּ שְׁעָה^e שְׂמַח יִשׁוּעַ בְּרוּחַ הַקֹּדֶשׁ וְאָמַר אֲנִי מִתְנוּדָה לָךְ אָב
 וְאֲדוֹן בְּשִׁמְיִם וּבְאַרְצִי^f שֶׁהֶעֱלַמְתָּ דְבָרִים^g אֵלַי מִן הַחֲכָמִים^h
 וּגְלִיתֶם לְקַטְנִים אֲמַת הוּא אָבⁱ כִּי כֵן^(93v) עָרַב לְפָנֶיךָ^j 22 כָּל
 דְּבָרִים^k הֵם נְמַסְרִים אֵלַי מֵאֲבִי יִרְאִין אָדָם יוֹדֵעַ מִי הוּא הַבֶּן כִּי
 אִם הָאָב יִמִּי הוּא הָאָב כִּי אִם הַבֶּן יִמִּי^m שִׁיחֲפוּץ הַבֶּןⁿ לְהַגִּיד
 לוֹ^o 23 וְהִפְדָּה פָּנָיו לְתַלְמִידָיו וְאָמַר מְאוֹשָׁרִים הֵם^p שְׂרוּאִים מֵה
 שְׂאֲתָם רוּאִים^o 24 אֲנִי אוֹמֵר לָכֶם כִּי נְבִיאִים רַבִּים יַחְפְּצוּ^p רְאוֹת
 אוֹתָן^q הַדְּבָרִים שְׂאֲתָם רוּאִים וְלֹא רְאוּ יִלְשְׁמוּעַ מֵה שְׂאֲתָם
 שׁוֹמְעִין^r וְלֹא שְׂמְעוּ^s 25 וְהִנֵּה חֲכָם אֶחָד בֹּדֵת קָם לְנִסּוֹת אוֹתוֹ

^{a-a} B & C "וכחות". ^b B & C add "רע". ^c A "יזככם". ^{d-d} B & C "יען שהם". ^e A
 omits, but added in – in same script as main text. ^{f-f} B & C "השמים והארץ". ^g A
 "השמים והארץ". ^{h-h} B & C "מהחכמים". ⁱ B & C "אבי". ^j A & C margin "הדברים"
 (compare next note). ^k B "וכל דברים הם", C "ומדברים חם", corrected in margin
 to "וכל הדברים הם" – in different script than main text. ^l B & C places this word
 before "נמסרים". ^{m-m} B & C "שהבן יחפוץ". ⁿ B & C add "אותם". ^o C "רועים",
 corrected in margin to "רואים" – in different script than main text. ^p B & C "רצו"
 "רועים". ^q B & C "אותם". ^r B & C "שומעים".

and on all^a the powers of the enemies; and nothing^b will hurt^c you. **20** However, do not rejoice because they are subjugated^d to you, but because your^e name is written in the heavens.”

21 And in that hour Yeshua rejoiced in Ruach Ha-Qodesh, and said, “I give thanks to you Father, and^f Adon in the heavens and on the earth,^g that you have hidden these things from the wise ones, and revealed them to the small ones!^h It is true,ⁱ Father,^j for so ^(93v) it is pleasing before you. **22** All things are handed over^k to me by my Father. And no man^l knows who the Son is, except the Father; or who the Father is, except the Son – and he to whom^m the Son wants to make *him* known. **23** Then he turned his face to his talmidim and said, “Blessedⁿ are those who see what you see! **24** I say to you that many prophets would desire^o to see those things which you see, but they did not see *them*; and to hear what you hear, but they did not hear *it*.”

25 And behold, a wise one in the law stood up to test^p him,

^a Mss. B & C omit “and on all.”

^b Mss. B & C “nothing bad.”

^c Or “harm.”

^d Or “subject.”

^e Plural throughout passage.

^f Or “even,” or “who is.”

^g Mss. B & C “Adon of the heavens and the earth.”

^h Meaning “insignificant ones.”

ⁱ Lit. “it is truth.”

^j Mss. B & C “my Father.”

^k Or “delivered.”

^l Meaning “no one.”

^m Or “whosoever.”

ⁿ Or “Happy” or “Blissful.”

^o Mss. B & C “many prophets wanted and desired.”

^p Or “tempt.”

וְאָמַר^a אֵי זֶה^b דְּבָרִים אֲעֲשֶׂה לְמַעַן הַשִּׁיגִי^c חַיִּים נְצַחִים^c 26 וְאָמַר
 לוֹ מָה כָּתוּב בַּדָּת מְזָה הָעֵנְיִין^d 27 וְהוּא^e עֵנָה וְאָמַר^e תִּתְּאֵהֵב^f
 הָאָדוֹן אֶלְהִידָּ בְּכָל^g לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל כֹּחְךָ וּמַחְשַׁבְתְּךָ^h
 וְאֵהֱבֶתָ לְרַעְדָּ כָּמוֹךָⁱ 28 וַיִּשׁוּעַ אָמַר אֵלָיו^j כְּדִין^j עֲנִיתָ^k עֲשֵׂה אוֹתָן^k
 הַדְּבָרִים וְתַחֲיָהּ^l 29 וְהוּא חָפֵץ לְצַדֵּק עֲצָמוֹ^m וְאָמַר לִישׁוּעַ וּמִי^m
 הוּאⁿ חֲבָרִיⁿ 30 וַיִּשׁוּעַ מִבֵּיטוֹ אָמַר^o אָדָם אֶחָד יוֹרֵד^p מִירוּשָׁלַם
 בִּירִיחוֹ^q וּבָא בֵּין^r גְּנָבִים^s וְהִפְשִׁיטוּהוּ וְהִכּוּהוּ^t הַכָּאֵת^u חֲבוּרוֹת^u
 וְהִלְכוּ לָהֶם וְהִנִּיחֵהוּ כָּמֵת^v 31 וְקָרָא^v שְׁלֵהוּ אֶחָד הוֹלֵךְ^w בְּאוֹתוֹ
 דָּרָךְ עֲצָמוֹ^w

^a B & C add "לו ר". ^{b-b} B & C "איזה". ^{c-c} B & C "החיים הנצחיים". ^d B & C
 "העניין". ^{e-e} B & C "ענהו". ^f B & C "אהוב". ^g C "לכל" (misreading of B). ^h Or
 possibly "ומחשבתך". B & C "ובמחשבתך". ⁱ B & C omit. ^j Or possibly "כדין". ^k A
 "ענית". ^l B & C "אותם". ^m B & C "מי". ⁿ B & C "הם". ^o B & C "ואמר". ^p B
 & C "ירד". ^q C "בריא", corrected in margin to "ביריחו" – in different script than
 main text. ^r A "בין". ^s B & C "הגנבים". ^t A & C "והכהו". ^u Or possibly
 "הלך" (compare "בצואתו" in chapter 8:29). ^v B & C "וקרה". ^w B & C "הלך".

and he said,^a “What things^b must I do, so that I can obtain eternal life?”^c
 26 So he said to him, “What is written in the law about this matter?”²⁷ Then
he answered and said,^d ““You must love Ha-Adon your Elohim with all
 your heart, and with all your nephesh, and with all your strength and your
 purpose;”^e ‘but you must love your fellow as yourself.””²⁸ So Yeshua said
 to him, “You answered in accordance with the law;”^f do those things, and
 you will live.”

29 But he wanted to justify himself, so he said to Yeshua, “And who is my
 companion?”^g 30 So Yeshua looked at him, saying,^h “A man was going
 down from Yerushalayim to Yericho,ⁱ and he came among thieves;^j and
 they stripped him and beat him with a beating of wounds. Then they went
 away and left him like a dead *one*.³¹ And it happened that a priest was
 walking^k on that same road.

^a Mss. B & C add “to him.”

^b Mss. B & C “Rabbi, what things.”

^c Mss. B & C “the eternal life.”

^d Mss. B & C “Then he answered him.”

^e Or “thoughts” or “mind.” Mss. B & C “and with your purpose/thoughts.”

^f Lit. “judgment/justice,” but often used for “law.” Could paraphrase ‘You answered justly/rightly.’

^g Or “associate” Mss. B & C “Who are my companions/associates?”

^h Mss. B & C “and said.”

ⁱ Hebrew name for ‘Jericho.’

^j Mss. B & C “the thieves.”

^k Mss. B & C “walked.”

וְרָאָה אֹתוֹ^a בְּעֵבֶר^b הַלָּאָה^c 32 וְלוֹי אֶחָד קָרוֹב מֵאוֹתוֹ מְקוֹם־
 וְהִנֵּה הוּא^d עוֹבֵר^e מִשָּׁם וְהַלָּאָה^f 33 וְשִׁמְרוֹנִי אֶחָד עוֹבֵר^g קָרוֹב
 מִמֶּנּוּ בָּא^h אֵלָיו וְרָאָה אֹתוֹ וְחָמַל עָלָיו 34 וְשָׁם לוֹ שָׁמֶן בַּחֲבוּרוֹתָיו
 וְחִבְּשׁוּ וְהִבִּיאוּ בְּאוֹשְׁפִיזָאⁱ וְנָתַן עֵינָיו בּוֹ 35 וּלְמַחֵר לָקַח שְׁנֵי
 פְּשִׁיטִין^k וְנָתַנְסָם^l לְאוֹשְׁפִיזָא^m וְאָמַר לוֹ עֲשֵׂה^(94r) לְמוֹפֶה זֶה כָּל
 צָרְכּוֹ־ וְאִם תּוֹצִיא בְּהוֹצָאָתוֹ יוֹתֵר מִשְׁנֵי פְּשִׁיטִיןⁿ אֵלּוֹ^o וְיִתְּנֶם לוֹ
 בַּחֲזָרְתּוֹ^o 36 פִּי^p אֵי זֶה^p מֵאַלְהָהּ הַשְּׁלֶשֶׁה נִרְאָה לָךְ שֶׁהִיָּה^q יוֹתֵר חֵבֵר
 וְרַע לְאוֹתוֹ שֶׁנֶּפֶל בֵּין הַגְּנָבִים 37 וְאָמַר אֵלָיו^r אוֹתוֹ שְׁעֲשֵׂה לוֹ^s
 הַחֶסֶד הַהוּא וַיִּשׁוּעַ אָמַר לוֹ לָךְ וְאַתָּה תַעֲשֵׂה כֵן־

^{a-a} C "וראתו" (compare "ראתה" in 7:13, 13:12). ^b B & C add "מוכה ולא חשש".
^c A "עבד" ("ר" and "ד" interchanged by mistake). ^d B & C "גם הוא".
^e B & C "עבר". ^f B seems to read "והיה שמרוני" ("והיה" smudged), C "וראה".
^g B & C "שמרוני", D "והיה שמרוני". ^h B & C "עבר". ⁱ B & C "ובא". ^j B "בחבורתו".
^k B & C "פשוטין". ^l C "ונתנן". ^m B & C "לאושפיוז". ⁿ C "באושפיוז".
^{o-o} B & C "אתנם לך בחזרתני". ^{p-p} B & C "איזה". ^q B & C "שיהיה".
^{r-r} B & C give "אמר לו". ^s C "לי". ^t C omits.

And he saw him, ^abut he passed on further. ³² Also a Lewi^b *came* close to that place, and behold – he^c passed on further from there.

³³ Then a Shomroni^d – passing by close to him – came to him^e and saw him; and he had compassion on him. ³⁴ And he placed oil for him on his wounds, and he bandaged him and brought him into an inn, and he set his eyes on him.^f ³⁵ And the next day he took two coins, and gave them to the innkeeper and said to him, ‘Do ^(94r) to this beaten one everything he needs. And if you take out more than these two coins for his expense,’ he would give them to him when he returned.^g

³⁶ Which of these three appears to you that he was^h more *of*ⁱ a companion^j and fellow to him who fell among the thieves?” ³⁷ So^k he said to him, “He who performed that steadfast love^l to him.” Then Yeshua said to him, “Go, and **you** must do so.”^m

^a Mss. B & C add “beaten, but he did not feel sorry for him.”

^b Hebrew name for ‘Levite.’

^c Mss. B & C add “also.”

^d Hebrew name for ‘Samaritan.’

^e Ms. B (C similar) “And there was a Shomroni – he passed by close to him, and he came to him.”

^f Hebrew expression meaning ‘he paid attention to him’ or ‘he took care of him.’ Compare e.g. Deu. 11:12; Jer. 16:17, 39:12, 40:4; Job 24:23, 34:21.

^g Mss. B & C continue with verbatim quote: “I will give them to you when I return.”

^h Mss. B & C “would be.”

ⁱ Or ‘like.’

^j Or “associate.”

^k Mss. B & C omit “So.”

^l Hebrew “חֶסֶד” (*chesed*) – could also be translated as “loyal kindness.”

^m Or “the same.”

38 וְנִעְשָׂה בְּעוֹד^a שְׁהוֹלְכִים נְכַנְס^b בְּמַגְדֹּל^c אֶחָד • וְאִשָּׁה^d שֶׁשָּׂמָה מְרִים קָבְלוּ בְּתוֹךְ בֵּיתָהּ^e וְהָיָה^f אַחֲתֶיהָ^g שֶׁשָּׂמָה מְרִתָּא^g וְיוֹשֶׁבֶת בְּרַגְלֵי יִשׁוּעַ מְשִׁיחַ^h וְשָׂמְעָה דְּבָרָיו⁴⁰ וּמְרִתָּאⁱ מִתְחַזְּקֶת לְטְרוּחַ בְּמָה שֶׁצָּרִיךְ לּוֹ • לְכֹן תֵּאמַר לוֹ שִׁיעֲזָרְנִי^{k,j} 41 וְעָנָה הָאָדוֹן וְאָמַר לָהּ מְרִתָּא מְרִתָּא חְרוּצָה נְמַצָּאת בְּרוּב עֲנִינִים⁴² אָמַת דְּבַר אֶחָד צָרִיכָה אֲתָּ^m מְרִיםⁿ בְּחֶרֶת^o הַחֶלֶק הַיּוֹתֵר טוֹב אֲשֶׁר^p לֹא^p יִגְזָלוּהוּ לָהּ^q

פָּרָק י"ב [י"א] כְּפִי לוקא

1 וְנִעְשָׂה שִׁישׁוּעַ^r הַתְּפִלָּל בְּמַקּוֹם אֶחָד •

^a C "בעד". ^b B & C "שנכנס". ^c B & C "במגדל". ^d B & C add "א". ^e B "והיתה". ^f B & C "אחותה". ^g Could also be spelled "מְרִתָּא"; A, B & C "מרטא". ^h B & C omit. ⁱ A gives "מרתא". ^j B & C "ואמרה לו עזרני אדון".

^k Could refer to an undefined subject ("Someone must help..."), or possibly an emphatic "She must help..." In the Tanach, the gender of a word may sometimes be inversed to show emphasis (compare also Luke 22:58,60). See e.g. "את" for "אתה" – Num. 11:15, Deu. 5:27, Ezek. 28:14 (Ketiv + Qere); 1 Sam. 24:19, Ps. 6:4(3), Job 1:10, Eccl. 7:22, Neh. 9:6 (Ketiv only). "הלהך" for "הלהם" – Ruth 1:13 (treated as personal pronoun by the LXX, Vulgate, Peshitta, Targum, etc.). "קניתי" for "קניתה" – Ruth 4:5 (Ketiv vs. Qere – note that "תל" is the old second feminine singular ending. Compare e.g. the Ketiv forms in Jer. 22:23, 31:21; Ezek. 16:22,31,43,47,51; Ruth 3:3). Furthermore, the controversial origin of the inversion in gender between Hebrew numerals and the nouns modified by them is also best explained in the same way, i.e., the inversed gender places emphasis on the number – see W. D. Barrick and I. A. Busenitz, *A Grammar for Biblical Hebrew, Revised and Edited Edition*, Grace Books International, 2011, p. 129 (footnote).

^l A & C "עניינים". ^{m-m} B & C "את צריכה לידע". ⁿ B & C give "שמרים". ^o B & C "בחרה". ^{p-p} B & C "שלא". ^q B & C "ממנה". ^r B & C omit.

38 And it happened while they were going,^a *that* he entered a town; and a woman whose name was Miryam received him in her house. 39 (And *she* had a sister,^b whose name was Marta.) Now, she^c was sitting at the feet of Yeshua Mashiach,^d and listened *to* his words, 40 while Marta was laboring determinedly in what^e was needed for him. Therefore she said to him that “Someone^f must help me!”^g 41 But Ha-Adon answered and said to her, “Marta, Marta, you are found **diligent**^h in many things. 42 Truly, you need **one thing**: Miryamⁱ chose the better part which will not be robbed of her.”

11:1 Now, it happened that Yeshua prayed^j at a certain place;

^a Or “journeying” – on their way to Jerusalem.

^b Mss. B & C “And her sister was there.”

^c In context, ‘Miryam.’

^d Mss. B & C omit “Mashiach.”

^e Or “while Marta was working hard to prepare what was needed...”

^f Lit. “He.” Could refer to an undefined subject (someone), or possibly an emphatic “**She**.” In the Hebrew Bible, the gender of a word may sometimes be inverted to show emphasis (compare also Luke 22:58,60). See e.g. “את” for “אתה” – Num. 11:15, Deu. 5:27, Ezek. 28:14 (Ketiv + Qere); 1 Sam. 24:19, Ps. 6:4(3), Job 1:10, Eccl. 7:22, Neh. 9:6 (Ketiv only). “הלהך” for “הלהם” – Ruth 1:13 (treated as personal pronoun by the LXX, Vulgate, Peshitta, Targum, etc.). “קניתי” for “קניתה” – Ruth 4:5 (Ketiv vs. Qere – note that “תי” is the old second feminine singular ending. Compare e.g. the Ketiv forms in Jer. 22:23, 31:21; Ezek. 16:22,31,43,47,51; Ruth 3:3). Furthermore, the controversial origin of the inversion in gender between Hebrew numerals and the nouns modified by them is also best explained in the same way, i.e., the inversed gender places emphasis on the number – see W. D. Barrick and I. A. Busenitz, *A Grammar for Biblical Hebrew, Revised and Edited Edition*, Grace Books International, 2011, p. 129 (footnote).

^g Mss. B & C “So she said to him, ‘Adon, help me!’”

^h Or “determined.”

ⁱ Mss. B & C “Truly, you need to know **one thing**, that Miryam...”

^j Mss. B & C “Now it happened *that* he prayed.”

וְכַאֲשֶׁר סֵיִים תִּפְּלֶתְנוּ^a אָמַר אֶחָד מִתְּלַמִּידָיו לְמַד^b לָנוּ^c תִּפְּלָה
 שְׁנֵת־פֶּלֶל אוֹתָהּ לְיִהוּהוּ - כָּמוֹ שְׁיִוְחָן לְמַד^d לְתִלְמִידָיו^e 2 וְאָמַר
 לָהֶם אָמְרוּ אָבִינוּ שְׁמַד יִהְיֶה מִקּוּדֵשׁ - וּבְמַלְכוּתָךְ נְבוּא^e 3 תֵּן^f לָנוּ
 לָחֵם חוֹקִינוּ יוֹם יוֹם^g 4 וְהִנֵּחַ לָנוּ כָּל^h חֲטָאֵתֵינוּ - כִּי אָנוּ מְנִיחִים
 אוֹתָם לְכָל מְחוּיָבֵינוּⁱ וְאֵל תְּבִיאֵנוּ לְנִסְיוֹן^j 5 וְאָמַר אֲלֵיהֶם^k אֵי
 זֶה מָכֶם יֵשׁ לוֹ אוֹהֵב וַיִּלְךְ אֵלָיו בְּחֲצִי^l הַלַּיְלָה - וַיֹּאמֶר לוֹ (94v)
 אֶהוּבִי^o הַלֵּוֹה לִי^o כְּפָרוֹת לָחֵם שְׁלֹשָׁה^p 6 כִּי אֶהוּבִי^q בָּא מֵהַדְּרָךְ^r
 אֵלַי - וַאֲיוֹן לִי מֵה שְׁאוּכַל לְהַנִּיחַ לְפָנָיו^s 7 וְהוּא עָנָה לוֹ מִבְּפָנִים אֶל
 תִּצְעֲרָנִי - הִנֵּה הַדֶּלֶת סְגוּרָה וּבְנֵי הַם עֲתָה בְּמִטָּה אֵינִינִי^t יְכוּל
 לָקוּם לְתֵת לָךְ הַפֶּתַח^u 8 וְאִם הוּא בְּהַתְּמָדָה^v שׁוֹאֵל^v אֲנִי אוֹמֵר לָכֶם
 שְׂאֵם לֹא קֵם וְלֹא^w בְּעַד אֶהְבֶּתוּ^x

^a B & C "תפילתנו". ^b B & C "תלמד". ^c B & C "אותנו". ^d A & C "לימד". ^e B & C
 "יום". ^f B "ותן", C "יותר" – misreading of B. ^g B & C "יום".
^h B & C "מכל". ⁱ B & C "מחייבנו". ^j B & C "בנסיון". ^k B & C "להם". ^l B & C
 "איזה". ^m B & C "בחצות". ⁿ B & C omit. ^o B "הלוני", C "הלוני". ^p Or
 possibly "שלוש". A, B & C "ג". Take note that "ככר" is feminine in the Tanach (e.g.
 Ex. 29:23; 1 Sam. 10:3). However, in the Mishnah "ככר" is typically masculine –
 see e.g. the following passages in the Kaufmann manuscript (other editions
 similar): "כיכרין טמאין" (Mishnah Miqwa'ot 1:2); "ככר... טמא... טהור" (Mishnah
 Yadayim 2:4(5)); "כיכרות טהורין" (Mishnah Taharot 4:9(10)), etc., but contrast
 "ככר טמאה" (Mishnah Toharot 4:9); "ככר זר" (Mishnah Shevuot 3:7(8), 3:9(10)).
^q C "אוהבי". ^r B & C "מן הדרך". ^s B & C "אינני". ^t B & C "פתח". ^u B
 הלך אליו " (Mishnah Shevuot 3:7(8), 3:9(10)).
 "הפסיד הפסד גדול על עצמו" (Mishnah Shevuot 3:7(8), 3:9(10)).
 "הפסיד הפסד גדול על עצמו". ^v B & C "שואל" (omits "בהתמדה") – misunderstanding of correction in B. ^w B & C
 "שואל". ^x B & C add "עשה". ^y B & C add "עשה".

and when he ended his prayer, one of his talmidim said, "Teach us a prayer which we can pray to Yahweh, like Yochanan taught his talmidim." ² So he said to them, "Say: 'Our father, may your name be set apart; and may we come into your kingdom. ³ Give^a us the bread^b of our portion, day by day; ⁴ and let go^c all our sins for us – for we let them go^d for all who are guilty towards us; and bring us not to^e temptation.'"^f

⁵ Then he said to them, "Which one of you has a friend,^g to whom he will go in the middle of the night, and will say to him, ^(94v) 'My beloved,^h lend me three loaves of bread, ⁶ for my beloved came to me from the way,ⁱ and I have nothing that I am able to set before him.' ⁷ And he will answer him from inside, 'Do not trouble me, behold – the door is closed and my sons^j are now^k in bed; I am not able to get up to give to you the^l bread?' ⁸ And if he asks with persistence^m – I say to you – that if he does not get up, not even because of his love;ⁿ

^a Ms. B "And give."

^b Or "food."

^c Or "forgive."

^d Or "for we forgive them [i.e. *the sins*] of all who are guilty towards us."

^e Mss. B & C "into."

^f Or "a trial." Meaning, 'do not allow us to be brought to temptation' or even 'lead us away from temptation.' Compare e.g. Jas. 1:13 and see also Talmud Berachot 60b:3 ("bring me not to sin, or to iniquity or to temptation...").

^g Lit. "one who loves."

^h Mss. B & C omit "My beloved."

ⁱ Or "from his journey."

^j Or "children" – as a general rule, Hebrew masculine includes feminine.

^k Or "already."

^l Mss. B & C omit "the."

^m Mss. B & C "And if he goes to him with persistence, and asks him."

ⁿ Or "friendship."

תָּקוּם^a וְתִתֵּן^b לוֹ כָּפִי הַצּוֹרֵךְ לוֹ^c 9 שְׁאַלְוּ וַיִּנְתֵּן לָכֶם • תִּבְקָשׁוּ
וּתְמַצְאוּ • תִּקְעוּ וַיִּפְתַּח לָכֶם 10 כִּי כָּל אִישׁ^d שֶׁשָּׂאֵל לֹקַח וּמִי
שֶׁמִּבְקָשׁ מוֹצֵא וְלָמִי שֶׁתּוֹקַע פָּתְחוּ לוֹ 11 אִיזָה^d מִכֶּם^e אִם יִשְׂאֵל^e
לָחֵם לְאָבִיו^f יִתֵּן לוֹ אָבֹן • וְאִם דָּג יִתֵּן לוֹ נָחָשׁ • 12 וְאִם בֵּיצָה יִתֵּן
לוֹ עֶקְרֵב 13 אִם לֹא שְׂלֵא תִבְטָחוּ^g בְּרַע^h אִדְּיָ תִתְּנוּ מִתְּנוֹת טוֹבוֹת
לְבָנֵיכֶם^j כַּמָּה וְכַמָּה^j אָבִינוּ שֶׁבַשְׂמַיִם שֶׁיִּתֵּן הָרוּחַ לָמִי שֶׁיִּשְׂאֵלְהוּ •
14 וְהָיָה מְגֵרֵשׁ הַשָּׁטָן^k הָאֵלֶם דְּבַר^k וְהָעַמִּים תִּמְהוּ • 15 וּמִקְצַת
מֵהֶם אָמְרוּ^l בְּבַעַל זְבוּב שֶׁר הַשָּׂדִים מְגֵרֵשׁ הַשָּׂדִים 16 וְאַחֲרֵים
מִנְּסִים אוֹתוֹ שְׂאֵלוּהוּ^m אוֹת מִן הַשָּׁמַיִם •

^a B “אלא יקום”; C “לא יקום” corrected to “אלא יקום” – in different script than main text. ^b B & C “ויתן”. ^c B & C omit. ^{d-d} A omits. ^{e-e} B & C “שישאל”.

^f B “אביו”, corrected above line to “לאביו” – in same script as main text; C “אביו”.

^g B & C “תתנו”. ^h B “ברע”, A & C “בריע”. ⁱ B & C “איד”. ^{j-j} B & C give “על אחת”.
^{k-k} B & C “האלמים דברו”. ^l B & C “אומרים”. ^m B & C “ושאלוהו”.

she will get up and she^a will give him according to what he needs.

9 Ask! – And it will be given to you. Seek, and you will find. Knock, and it will be opened to you. 10 For every man^b who asks, receives; and whosoever seeks, finds; and to whomsoever knocks, it will be opened for him.

11 Which one of you, if he asks his father for bread, will he give him a stone? And if a fish, will he give him a serpent? 12 And if an egg, will he give him a scorpion? 13 Thus,^c if you do not trust in a fellow,^d but^e you do give good gifts to your sons;^f how much more^g will our Father who is in heaven give the Ruach to whomsoever asks him?"

14 And he was driving out the satan^h – the mute *man* spoke, and the peoples were amazed. 15 But some of them said, "By Ba'al Zevuv,ⁱ the chief^j of the demons, he drives out the demons." 16 And others, tempting him, asked^k him a sign from the heavens.

^a Seems to say that even if the husband does not get up, the wife will get up. Mss. B & C read differently: "...that if he does not get up and does not do it because of his love, he has made a great loss for himself. But he will get up and give him according to the need."

^b Ms. A omits (by mistake) "who asks receives; and whosoever seeks finds; and to whomsoever knocks, it will be opened for him. [11] Which one."

^c Lit. "If not" – in Hebrew "if so" and "if not" often mean "thus."

^d Or "friend." Compare Mic. 7:5.

^e Or "yet."

^f Or "children." Mss. B & C "Thus, if you do not give to a fellow, how do you give good gifts to your sons?"

^g Lit. "how much and how much."

^h Or "the demon."

ⁱ Meaning "Lord of Flies."

^j Or "ruler" or "prince."

^k Mss. B & C "tempted him and asked him."

17 וַיִּשְׁוֹעַ כְּמַבִּין מֵעֲשִׂיהֶם^a אָמַר לָהֶם^b כָּל מַלְכוּת שְׁחָלַק^c [לָהֶם]^d
 לֹא תַעֲמֹד^e וּבֵית יְפוֹל עַל בֵּית^f 18 וְאִם הַשָּׁטָן בְּעֲצָמוֹ הוּא בָּלָב
 וְלֵב אֵיךְ תַעֲמֹד^f הַמַּלְכוּת הַהוּא^g אִם כֵּן לָמָּה אַתֶּם אוֹמְרִים
 שְׁאַנִּי מְגַרֵשׁ הַשָּׂדִים בְּכַח בְּעַל זָבוּב^h 19 וְאִם בְּבַעַל זָבוּב אָנִי^h
 מְגַרֵשׁם בְּנִיכֶם בְּמָהⁱ מְגַרֵשִׁים אוֹתָם בְּעִבּוּר זֶה הֵם יִהְיוּ
 שׁוֹפְטֵיכֶם^j 20 אָבֵל אָנִי בְּמֵאֲמַר^j הָאֵל מְגַרֵשׁ הַשָּׂדִים^j אַמֵּת
 שְׁמַלְכוּת יְהוָה בָּא^k 21 כַּאֲשֶׁר^l הֶחֱזַק מְזוּיָיִן שׁוֹמֵר^m (95r) בֵּיתוֹ כָּל
 הַדְּבָרִיםⁿ בְּשָׁלוֹםⁿ 22 אָבֵל אִם אַחֲרִים^o יוֹתֵר חֲזָקִים חַיִּים יוֹתֵר
 מִמֶּנּוּ^p הִנֵּה^p כָּל כְּלֵי הַזַּיִן שָׁלוֹ^q בְּאוֹתָן^q שְׁהִיָּה בּוֹטֵחַ יִגְזוֹל לוֹ
 וּמִלְבוּשָׁיו יִחַלֵּק^r 23 מִי שְׁאַיִנו עִמִּי כְּנִגְדֵי^s הוּא^s וּמִי שְׁאַיִנו מֵאַסָּף
 עִמִּי מִפְּזָר^t

^a A, B & C confirm. But in A, the original scribe crossed out this word, and replaced it with "מחשבותיהם". ^{b-b} A omits. ^c C "שחולק". ^d Mss. read "לכם", which can look very similar to "להם" in some scripts. ^e B & C add "מלכותם". ^f C "תעמיד". ^g A & C "ההיא". ^h C transposes this word past "מגרשם", but correction dots above line and "אני" in the margin restores this word to the same position as A & B – in different script than main text. ⁱ Or possibly "במה", but take note that when "במה" is followed by a verb in the Tanach, it is pointed as "בְּמָה" (except when the verb begins with an "א" or "ה"). See Gen. 15:8; Ex. 22:26, 33:16; Judg. 6:15, 16:5,6,10,13; 1 Sam. 6:2, 14:38, 29:4; 2 Sam. 21:3; Is. 2:22; Mic. 6:6; Mal. 1:2,6,7, 2:17, 3:7-8; 2 Chr. 7:21; Psa. 119:9; Prov. 4:19. ^j B & C "אומר". ^k B & C add "ומגרשם". ^l B & C "וכאשר". ^m B & C "ושומר". ⁿ B & C add "הם". ^o B & C add "הם". ^p B & C "והכה". ^q B & C add gloss "של החזק". ^r B & C "באופן". ^s B & C "נגדי". ^t B & C add "הוא".

17 But Yeshua, as one who understood their works,^a said to them, "Every kingdom which is divided among [themselves]^b will not remain standing, but house will fall upon house.^c 18 And if Ha-Satan is double hearted^d against himself, how will that kingdom remain standing? If so,^e why do you say that I drive out the demons by the power of Ba'al Zevuv? 19 And if I drive them out by Ba'al Zevuv, by what do **your sons** drive them out? Because of this, **they** will be your judges. 20 However, I am driving out the demons **by the word of El**^f – it is true that the kingdom of Yahweh has arrived.^{g,h}

21 Whenⁱ the strong *man* is armed *and*^j guards ^(95r) his house, everything is in shalom.^k 22 But if others are stronger *and* more lively than him, behold, he will rob^l from him^m all his weaponsⁿ on which he was trusting, and will divide his garments.^o 23 Whosoever is not with me, is against me; and whosoever does not gather with me, scatters.

^a Mss. A, B and C confirm same reading. But in A the original scribe crossed out "works" and replaced it with "thoughts."

^b Mss. B & C add "their kingdom."

^c Or possibly 'and a house will fall against a house.'

^d Lit. "with heart and heart" – a Hebrew expression for "double hearted." Compare Ps. 12:3(2); 1 Chr. 12:34(33).

^e Or "thus."

^f Mss. B & C "But I say that El is driving out the demons."

^g Or "has come." Mss. B & C add "and is driving them out."

^h Or possibly 'But *if* I am driving out demons by the word of El, truly the kingdom of Yahweh has arrived.'

ⁱ Mss. B & C "And when."

^j Gapped in ms. A, written in mss. B & C.

^k Or "everything is safe."

^l Or "tear away."

^m Mss. B & C add gloss "of the strong *man*."

ⁿ Or "implements of war."

^o Meaning 'will divide the spoils.'

24 כַּאֲשֶׁר^a הָרוּחַ^b בְּלַתִּי נָקִי^c יוֹצֵא מִן הָאָדָם • הוֹלֵךְ^d בְּמִקוֹמוֹת^e
 25 מִחֲפֶשֶׁת^f מְנוּחַ וְאֵינוֹ מוֹצֵא^h אֹמֵר אֶחְזוֹר^g לְבֵיתִי שְׁמֶשֶׁם יֵצְאֵתִי
 וְכַאֲשֶׁר בָּא שָׁם מוֹצֵא^h אוֹתָהּ מְנוּקָה בִּיעִיםⁱ • 26 וְאֵז הוֹלֵךְ וְלוֹקַח
 שְׂבָעָה^j רוּחוֹת אַחֲרַיִם^k יוֹתֵר רְעִים מִמֶּנּוּ עִמּוֹ וְנִכְנָסִים בְּאוֹתוֹ בֵּית
 שְׁהִיו דָּרִים שָׁם • וְסוֹף דְּבַרִי הָאָדָם הֵהוּא יֵהִיו יוֹתֵר רְעִים
 מִהָרֵאשׁוֹנִים • 27 וְכַאֲשֶׁר יִשׁוּעַ אָמַר^l אֵלֶּה הַדְּבָרִים לְעַם^m אִשָּׁה
 אַחַת מְסִיעֶתוֹⁿ בְּקוֹל רָם אוֹמֶרֶת לוֹ •^o מֵאוֹשֶׁר הוּא הַבֶּטֶן שֶׁעֲמַדָּת
 בָּהּ^p וְהַשְׂדִּים שֶׁיִּנְקָתָ • 28 וְהוּא אָמַר אֶתְּ מֵאוֹשֶׁרִים הֵם אוֹתָם
 שֶׁשׁוֹמְעִין^q דְּבַר יְהוָה וְשׁוֹמְרִין^r אוֹתוֹ •^s 29 וְאֵל הָעַמִּים הַתְּחִיל
 לֵאמֹר • הַדּוֹר הַרְעָה שׁוֹאֵל אוֹת^t וְאוֹת לֹא יִנְתֵן לוֹ •^u זוֹלַת אוֹת
 יוֹנָה הַנְּבִיא •

^a B & C “וכאשר”. ^b B & C “רוח האדם הוא”. ^{c-c} Compare “בלתי טהור” in 1 Sam. 20:26. ^d B & C “והולך”. ^e B & C add “אחרים”. ^f B & C “ומחפש”. ^g Or “אחזור”. ^{h-h} A omits. ⁱ C “בימים”, corrected in margin to “ביעים” – in different script than main text. ^j B & C “ז”. ^k B & C “אחרות”. ^l Or possibly “אמר”. ^m B & C “לשם”. ⁿ B “היתה מרומתו”; C “היתה מרומתו”, corrected in margin to “היתה מרוממתו” – in different script than main text. ^o B & C “אליו”. ^p B & C “שם”. ^q B & C “ששומעים”. ^r B & C “ושומרים”. ^s B & C “אותם”. ^t A “אותי”, but probably a mistake for “אות”. ^u B & C “לכם”.

24 When^a the impure ruach goes out of a man, he goes through places,^b seeking^c rest. And if he does not find *it*, *he* says, “I will return to my house from where I departed.” 25 And when he comes there, he finds^d it cleaned with shovels.^e 26 And then he goes and takes seven other ruachot^f – more evil than himself – with him; and they enter into that house where they were dwelling.^g And the end of the matters^h of that man will be more evil than the first.”

27 And when Yeshua had saidⁱ these words to the people, a woman from the crowd around him^j said to him **with a loud^k voice**,^l “Blessed is the womb in which^m you stayed, and the breasts which you sucked!” 28 But he said, “Truth – blessed are those who hear the word of Yahweh and keep it!”ⁿ

29 Then he began to say to **the peoples**,^o “This evil generation asks a sign; but a sign will not be given to it, except the sign of Yonah^p the prophet.

^a Mss. B & C “And when.”

^b Mss. B & C “other places.”

^c Mss. B & C “and seeks.”

^d Ms. A omits (by mistake) “he says, ‘I will return to my house from where I departed.’ And when he comes there, he finds.”

^e Or “sweepers.”

^f Plural of “רוח” (*ruach*) – the Hebrew word for “spirit,” “breath” or “wind.” (See glossary for more information.)

^g Or “where they used to dwell.”

^h Or “words” – possibly used with a double meaning.

ⁱ Or possibly “And as Yeshua was saying.”

^j Lit. “his crowd.”

^k Lit. “high.”

^l Mss. B & C “one woman was extolling him with a loud voice, saying to him...”

^m Mss. B & C “where.”

ⁿ Mss. B & C “them.”

^o Or “crowds.”

^p Hebrew name for ‘Jonah.’

30 כִּי כָמוֹ שְׂיֹנְהָ^a הָיָה אוֹת לַמַּלְאָחִים • כִּן יִהְיֶה בֶן הָאָדָם לְזֹאת
 הַמִּשְׁפָּחָה^b 31 וְ[ת]עֲנִישִׁם^c מִלְּפֶתֶד שְׂבָא בָּאָה^e מִקְצוֹת הָאָרֶץ
 לְשִׁמוֹעַ חֲכָמַת שְׁלֹמֹה • וְהִנֵּה יֵשׁ בְּכָאן גְּדוֹל מִשְׁלֹמֹה^f 32 אֲנִשִּׁי^g
 נִינְוָה^h יָקוּמוּ בְּדִין עִם זֹאת הַמִּשְׁפָּחָה וְיַעֲנִישׁוּהָ כִּי עָשׂוּ תְּשׁוּבָה
 בְּעִבּוֹר דְּרִישֵׁת יוֹנָה • וְהִנֵּהⁱ בְּכָאן יוֹתֵר גְּדוֹל מִיוֹנָה^j 33 הַמְדָּלִיק
 הָעֵשְׂשִׁית אֵינּוּ מִנִּיחָה בְּמָקוֹם נְחָבָא • (95v) וְתַחַת^k כְּסוּי^l רַק
 מִנִּיחָה עַל הַמְנוֹרָה בְּעִבּוֹר שְׁהַנְכַּנְסִין^m בְּבֵית יִרְאֹו הַנֵּר • 34
 וְעֵשְׂשִׁית גּוֹפֶדָה הוּא עֵינְדָהⁿ אִם^o עֵינְדָה^p יִהְיֶה^p תָּמִים כָּל גּוֹפֶדָה יִהְיֶה
 מֵאִיר

^a B & C add "הנביא". ^b B & C add "הרעה". ^c Correction based on context and Mat. 12:42. Mss. "ויענישם". (But also note that masculine verbs are occasionally used with feminine subjects in Hebrew. See e.g. Judg. 21:21; 1 Sam. 25:27; 1 Kin. 22:36; Dan. 8:9; Neh. 6:9, 13:19; 2 Chr. 15:7, 20:37, etc.) ^d B & C "ומלכת". ^e A "בא". ^f B & C add "על תקום בדין ותענישם". ^g B & C "ואנשי". ^h B & C add "גם". ⁱ B & C "כסות". ^j A "מניוה". ^k B & C "ובתחת". ^l Or possibly "כְּסוּי". B & C "כסות". ^m B & C "שהנכנסים". ⁿ B & C "ענינד". ^o B & C "ואם". ^{p-p} B "ענינד", C "תהיה".

30 For as Yonah was a sign to the mariners, so will the Son of man be to this family.^a 31 And the queen of Sheva^b [will condemn]^c them – she came from the ends of the earth to hear the wisdom of Shelomoh,^d and behold, here is a greater one than Shelomoh.^e 32 The men^f of Nineweh^g will stand up at the judgment with this generation, and will condemn it; for they did repentance because of the preaching of Yonah, and behold, here is a greater^h one than Yonah.

33 He who kindles the lamp does not set it in a hidden place (95v) or under a covering; but *he* sets it on the menorah,ⁱ so that those who enter the house may see the light.^j 34 Now, the lamp of your body is your eye.^k If your eye^m will be complete, your whole body will shine.ⁿ

^a Or “generation.”

^b Hebrew name for ‘Sheba.’

^c Or “punish.” The verb is masculine in Hebrew, but seems to refer to the queen of Sheba based on the context in ms. A and Mat. 12:42.

^d Hebrew name for ‘Solomon.’

^e Mss. B & C indicate “...to this family, and will condemn them. [31] And the queen of Sheva came from the ends of the earth to hear the wisdom of Shelomoh – together she will rise up at the judgment and will condemn them. And behold, here is a greater one than Shelomoh.”

^f Or “people.” Mss. B & C “And the men.”

^g Hebrew name for ‘Nineveh.’ Mss. B & C add “even so”.

^h Mss. B & C “and behold, I am greater.”

ⁱ The Hebrew word for “lampstand.”

^j Or “lamp.”

^k Compare Pro. 22:9. The Hebrew Bible uses “eye” as an idiom. If someone has a ‘bad eye’ that means he is ‘stingy/greedy,’ and if one has a ‘good eye’ that means he is ‘generous.’

^l Mss. B & C “And if.”

^m Singular (collective) throughout passage in ms. A (emphasizing the idiomatic use of the word). Ms. B utilizes ‘pausal’ forms which look plural, and ms. C also changed the verbs to match the plural-like forms.

ⁿ Or “give light.”

אָבַל אִם ^aעֵינֶיךָ יִהְיֶה רַע ^a ^bגּוֹפֶיךָ יִהְיֶה חָשׁוּף׃ ³⁵ לָכֵן שְׁמֹר שְׁנֵרְךָ
 לֹא תִחַשֵׁף׃ ^cוְכָל גּוֹפֶיךָ יָאִיר׃ וְכֹאשֶׁר לֹא יִהְיֶה בּוֹ חֶלֶק עֲרַפְלִי ^d כְּלוּ
 יָאִיר ^eכְּמוֹ עֵשְׂשִׁית׃ ^eהַמְּאִירָה׃ ³⁷ וּבְעוֹד שֶׁהוּא ^fמְדַבֵּר בְּקִשְׁהוּ פְרוּשׁ
 אָחַד שֵׁיאֲכַל עִמּוֹ׃ וְנִכְנַס בְּבַיִת ^gיֹשֵׁב וְהִסֵּב׃ ³⁸ וְהַפְרוּשׁ אָמַר
 בְּלִבּוֹ לָמָּה זֶה אֵינּוּ רוֹחֵץ יָדָיו בְּסֻעוֹדַת הַבָּקָר׃ ³⁹ וְאֲדוֹנֵינוּ ^hאָמַר
 אֵלָיו פְּרוּשִׁים עֲתָה אַתֶּם מְטַהְרִים מֵהַ שֶׁהוּא מֵחוּץ גְּבִיעַ ⁱ וּמִן
 הַקְּעָרָה׃ וּמֵהַ ^jשֶׁהוּא בְּפָנִים שְׁלָכֶם הוּא ^kלֵב רַע ^l וּגְנִיבָה ^m׃ ⁴⁰
 סְכָלִים מִי שֶׁעָשָׂה מֵהַ שֶׁהוּא מֵחוּץ לֹא עָשָׂה מֵהַ שֶׁהוּא בְּפָנִים׃ ⁴¹
 לָכֵן תִּנּוּ בְצַדִּיקָה מֵהַ שִׁיּוֹתֵר ⁿלָכֶם וְכָל הַדְּבָרִים יִהְיוּ לָכֶם
 טְהוֹרִים׃ ⁴² רַק ^oאֹזִי לָכֶם פְּרוּשִׁים שְׂאֵתֶם מְעַשְׂרִים הַנֶּעֱנָא ^p
 וְהַרְוֵדָא ^qוְהַפְרוּב׃ וְעוֹזְבִים מִשְׁפָּט

^{a-a} C "עֵינֶיךָ יִהְיוּ רַעִים". ^b B & C add "כָּל". ^c B & C "יִחַשֵׁד". ^d Or possibly
 "נִשְׁב". ^{e-e} B & C "כַּעֲשִׂיטָה". ^f B & C "שֶׁהִיא". ^{g-g} A "נִשְׁב".
 "עֲרַפְלִי". B & C "עֲרַפְלִי". ^h B & C give "וְיִשׁוּעַ". ⁱ B & C "הַגְּבִיעַ". ^j C "וּמִי". ^k B & C add "מֵלֵא".
 "וּחֹשֵׁב". ^l A "רַב". ^m B & C "גְּנִיבָה". ⁿ B & C add "שׁוּה". ^o B & C "אֲבַל". ^p B & C
 "הַנֶּעֱנָע". ^q Or possibly "וְהַרְוֵדָא".

But if your eye will be bad, your body^a will be darkened. ³⁵ Therefore, watch out that your lamp does not become dark, ³⁶ then your whole body will shine.^b For when there is no dark part in it, the whole will shine,^c like a lamp that shines.”

³⁷ And while he was speaking, a Parush entreated^d him that he should eat with him. When he entered the house, he sat down and reclined. ³⁸ Then the Parush said in his heart, “**Why** does he not wash his hands at the morning meal?” ³⁹ So our Adon^e said to him, “Perushim, now you are cleaning that which is *on the* outside of *the*^f cup and of the dish; but that which is inside you is an evil heart and theft.^g ⁴⁰ Fools, he who made what is outside, did he not make what is inside?”

⁴¹ Therefore, ‘Give as alms that which you have extra,^h and all things will be clean for you?’ⁱ ⁴² But woe to you Perushim! – For you tithe the mint and the rue and the kale,^j but leave behind^k justice,

^a Mss. B & C “whole body.”

^b Or “give light.”

^c Or “give light.”

^d Or “besought.”

^e Mss. B & C “Yeshua.”

^f Gapped in ms. A, written in mss. B & C.

^g Or “stealing.”

^h Or “that of which you have more.” Mss. B & C “of that which is more appropriate for you.”

ⁱ Yeshua sarcastically rebukes the pharisaic leaders for overly emphasizing giving tithes, alms, etc., and neglecting other important aspects of the Torah (see also Mat. 23:16-23). (Rabbinical tradition emphasizes alms giving as a means to obtain righteousness and forgiveness. See e.g. the Jerusalem Talmud Sanhedrin 10:2:7; Babylonian Talmud Rosh HaShanah 4a:2-3; Mishnah Avot 5:13; Mishneh Torah, Repentance 2:4; Mishneh Torah, Gifts to the Poor 10:1, etc.)

^j Or “cabbage.”

^k Or “forsake.”

וְצִדְקַת יְהוָה אֵלֶּה הַדְּבָרִים רְאוּיִים שְׁיַעֲשׂוּ וְלֹא לְהַנִּיחַם^a 43
 רְאוּי^b לְכֶם פְּרוּשִׁים שֶׁתֵּאָהֱבוּ לִישֵׁב בְּכֶסֶּא רֵאשׁוֹן^d בְּתֵי כְּנִסְיֹת^d
 וְשִׁיתְּנוּ לְכֶם רוּב שְׁלוֹם בְּשַׁעַר^e 44 אוֹי לְכֶם פְּרוּשִׁים אַתֶּם כָּמוֹ
 הַקְּבָרִים שְׂאִינָן^e נִרְאוּ^f וְהָאֲנָשִׁים^g הוֹלְכִים לְמָקוֹם שְׂאִינָן^h
 יוֹדְעִיןⁱ 45 וְעֵנָה^j מִחֲכָמֵי הַדָּת וְאָמַר רַבִּי בְּאֶמְרָךְ אֵלֶּה הַדְּבָרִים
 עוֹשֶׂה אֶתְּהָ לָנוּ בְּזִיוֹן^k 46 וַיִּשׁוּעַ אָמַר^k אוֹי לְכֶם חֲכָמֵי (96r) הַדָּת

^a A "להכניסם". ^b B & C add "ואין". ^c Could possibly a mistake for "ואוי". ^{d-d} B & C "נראים"; C omits, but "נראים" added in margin – in different script than main text. ^e B & C "שאינם". ^f B "נראי"; C omits, but "נראים" added in margin – in different script than main text. ^g A adds "שאינן יודעין" (marked as mistake by original scribe and also by two other readers/proofreaders). ^h B & C "שאיין". ⁱ B & C "יודעים". ^j B & C add "אחד". ^k B & C add "לו".

and the righteousness^a of Yahweh. These things are fitting to be done,^b and not to leave them.^c

43 Is it fitting for you,^d Perushim, that you love to sit on the chief^e seat *in* the houses of assembly;^f and that they give you much shalom in the gate?

44 Woe to you, Perushim! – You are like the graves which are not seen – and men^g walk to a place which they do not know.”^h

45 Then *one*ⁱ of the wise ones of (96r) the law answered and said, “Rabbi, by saying^j these things, you are causing shame to us!” 46 So Yeshua said,^k “Woe to you, wise ones of the law!

^a The same Hebrew word used here for “righteousness” is used in verse 41 for “alms.” In the second temple period and onwards, “righteousness” (צדקה – ‘*tsedaqah*’) was used as the word for “almsgiving” or “charity.” Yeshua is rebuking the false tradition that true righteousness can supposedly be obtained by almsgiving (see footnote on verse 41 above for references) and emphasizes that Yahweh’s righteousness and justice consists of much more than simply giving alms and tithes.

^b Or “are worthy to be done,” or “are designated to be done.”

^c Ms. A “and not to subject them.”

^d Meaning “Are you worthy.” Mss. B & C “And it is not fitting for you.”

^e Lit. “first.”

^f Mss. B & C “of the house of assembly.”

^g Or “people.”

^h According to Yahweh’s specifications in the Torah, graves are unclean, and also impart uncleanness for seven days to anyone who touches them! (Num. 19:16.) The Rabbinical traditions in the Mishnah also include detailed discussions about lost grave sites and uncleanness (Mishnah Nazir 9:3; Mishnah Ohalot 17-18). Thus, it was a very grave insult to the Pharisees to be likened to graves which people don’t recognize.

ⁱ Gapped in ms. A, written in mss. B & C.

^j Or “when you say.”

^k Mss. B & C add “to him.”

לָמָּה אַתֶּם מַעֲמִיסִין^a הָאֲנָשִׁים בְּעוֹמְסִין^b שְׂאִין לָהֶם יְכוּלֹת
 לְשֹׂאת־ וְאַתֶּם לֹא חִפְצָתֶם לְנַגּוֹעַ אוֹתָם^c בְּאַצְבַּע אַחַת^d שְׁלָכֶם^e - 47
 אוֹי לָכֶם חוֹצְבִים^e קִבְרֵי הַנְּבִיאִים^f שְׂאֵבוֹתֵיכֶם הַמִּיתוּם^f 48 בְּאַמַּת
 אַתֶּם מְעִידִים שֶׁהַחֲכַמְתֶּם^g בְּמַעֲשֵׂה אֲבוֹתֵיכֶם שֶׁהַמִּיתוּם וְאַתֶּם
 חֲצַבְתֶּם קִבְרֵיהֶם^h 49 וּבַעֲבוּר זֶה חֲכַמַת הָאֵל אָמְרָה הִנֵּה אֲשַׁלַּח
 לָהֶם^h נְבִיאִים וְשְׁלוּחִים - וּמֵהֶם יָמִיתוּ וְיִרְדְּפוּ 50 לְמַעַן תִּהְיֶה נִדְרָשׁ
 מִכֶּם דָּם כֹּל הַנְּבִיאִים מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם עַד עַתָּה מִזֹּאת
 הָאוּמָּה 51 מִדָּם הַבָּל עַד דָּם זְכָרִיָּהⁱ שֶׁנִּשְׁפָּד בְּמִזְבֵּחַ וּבַבַּיִת^j כֶּן^k -
 וְלָכֵן אֲנִי אוֹמֵר אֲלֵיכֶם^l יְדַרְשׁ^m מִזֶּה הַדּוֹר⁵² - אוֹי לָכֶם חֲכָמִים
 בְּדַת שֶׁנִּשְׂאֵתֶם מִפְתַּח הַחֲכָמָה וְאֵינְכֶם נִכְנָסִיןⁿ וְאַתֶּם מוֹנְעִין^o
 אוֹתָם שֶׁחֲפִצִּים הַיּוֹם לִיכְנָס^p 53 וְכֹאֲשֶׁר אָמַר אֱלֹהֵי הַדְּבָרִים
 אֲלֵיהֶם

^a B "עומסי", C "עומסים". ^b B & C "במעמס". ^c C "אותה". ^d B & C "א", A
 "אחד". ^e B & C "חוצבי". ^{f-f} B & C give "שהנביאים המיתום אבותיכם". ^g B & C
 "שהסכמתם". ^h C "לכם". ⁱ B & C "זכריא". ^j B & C "ובשדה". ^k B & C omit.
^l B & C "לכם". ^m B & C "שירדש דמם". ⁿ B & C "נכנסים". ^o B & C "מונעים".
^p B & C "להכנס".

– Why do you load men with burdens^a which they are not able to bear, while you do not want to touch them with one of your fingers?!

47 Woe to you who chisel^b the graves of the prophets whom^c your fathers killed! 48 In truth you are bearing witness that you have become wise^d in the deeds of your fathers who killed them; for ^e you chisel^f their graves.

49 And because of this, the wisdom of El said, ‘Behold, I will send to them prophets and sent ones; and *some* of them they will kill and persecute,’ 50 so that there may be required from you – the blood of all the prophets, from the day that the world was created until now – from this people.^g 51 From the blood of Hevel^h unto the blood of Zecharyah, which was shed by the altar inⁱ the temple,^j yes!^k – And therefore I say unto you, it will be required^l from this generation.

52 Woe to you, wise ones in the law! – For you have taken away the key of wisdom; you do not enter, and you also hold those back who want to enter today.”

53 And when he had said these things to them,

^a Mss. B & C “burden” singular. Mss. A, B & C repeat same root-word: “Why do you load/burden men with load(s)/burden(s).”

^b Or “shape” or “hew out.”

^c Mss. B & C “which prophets.”

^d Mss. B & C “that you agree.”

^e Lit. “and.”

^f Or “shape” or “hew out.”

^g Or “nation.”

^h Hebrew name for ‘Abel.’

ⁱ Or “by/at the temple.”

^j Lit. “house.”

^k Mss. B & C “which was shed on/by the altar and in the field.”

^l Mss. B & C “that their blood will be required.”

הַתְּחִילוּ הַפְּרוֹשִׁים לַחֲלוֹקָא^a דְּבָרֵיו וְדַבְּרוּ אֶתּוֹ בְּכַבְדּוֹת בְּרוֹב
 דְּבָרִים^b 54 מְאָרְבִּים אוֹתוֹ וּמְבַקְשִׁים^c מִפִּיו^d אֵי זֶה^d דְּבַר יוֹכְלוּ
 לְהַלְשִׁינוּ •

פְּרָק י"ג [י"ב] כְּפִי לוקא

1 וְכַאֲשֶׁר רוֹב עַמִּים הִקִּיפוּהוּ כְּדוֹרְךָ בְּגַת^e הַתְּחִיל לְאֹמַר^f
 לְתַלְמִידָיו הַשְּׁמְרוּ מֵהַפֶּאֶת הַפְּרוֹשִׁים שְׁהִיא רַמְאוֹת • 2 דְּבַר אֵינוֹ
 נִחְבָּא שְׁלֵא יְהִיה נְגֻלָּה • אֵין^g דְּבַר מְכוּסָה שְׁלֵא יְבֵא לְגֻלּוּי^h • 3
 וְאוֹתֵם דְּבָרִיםⁱ שְׁאַמְרַתֶּם^j בְּחַשְׂפָּךְ יְהִי^k נְאֻמְרִים בְּאוֹר • וּמָה
 שְׁדַבְּרַתֶּם^l בְּאוֹזֶן בְּסוּד^(96v) יְהִיה נְדַרְשׁ בְּמָקוֹם גְּבוּהָ • 4 וְאַנִּי
 אֹמֵר לְכֶם אוֹהֲבִים אֶל תִּירָאוּ^m מְאוֹתֵם שְׁמַמִּיתִין הַגּוֹף וְאַחַרⁿ
 אֵין לְהֵם דְּבַר אַחַר שְׁיַעֲשׂוּ • 5 אֲבָל אֲנִי אֶלְמַדְכֶם^o מִמֵּי תִירָאוּ •^p
 תִּירָאוּ^q אוֹתוֹ שְׁאַתְרִי מוֹת הָאָדָם יֵשׁ לוֹ כֹּחַ לְשׁוֹלְחוֹ^r בְּגִיהַנְס וְלָזָה
 אֲנִי אֹמֵר לְכֶם אוֹתוֹ^s תִּירָאוּ^t •

^a B & C add "על". ^b B & C "הדברים". ^c B & C add "לקחת". ^{d-d} C "איזה".

^e Phrase quoted from Is. 63:2. ^f B & C give "לומר". ^g B & C "ואין". ^h B & C
 "להגלות". ⁱ B & C "הדברים". ^j B & C "שאמרת". ^k A "יהיה". ^{l-l} C באוזן
 "ובסוד" ("ו" transposed). ^m B & C "תראו" (alternative spelling). ⁿ B & C "כ" "ואחרי כן"
 = "ואחרי כך" or "ואחר כך". ^o B & C "מלמדכם". ^p C "תראו" (alternative
 spelling). ^q B & C omit. ^r B & C "לשלחו". ^s C "אותי" (misreading of B). ^t C
 "תראו" (alternative spelling).

the Perushim began to dispute^a his words. So they spoke with him in heaviness,^b with many words; ⁵⁴ lying in wait for him, and seeking^c some word from his mouth *that* they could be able to slander^d him.

12:1 Now when a multitude of peoples surrounded him, like one treading the winepress;^e he began to say to his talmidim, “Beware of ^f the sect^g of the Perushim, for it is deception. ² Nothing is hidden, which will not be revealed. ^hThere is nothing covered, which will not come in the open. ⁱ ³ And those words which you said in the darkness, will be said in the light; and that which you spoke in the ear in secret, ^(96v) will be proclaimed^j on a high place.

⁴ And I say to you, beloved ones,^k do not fear those who kill the body, and afterwards have nothing else which they can do. ⁵ But I will teach you whom you must fear; you must fear^l him, who after the death of man, has power to send him into Gei-Hinnom! – And concerning him^m I say to you, you must fear **him!**

^a Mss. B & C “to argue about.”

^b Or “difficulty.”

^c Mss. B & C add “to catch.”

^d Or “accuse.”

^e Phrase quoted from Is. 63:2.

^f Lit. “Guard yourselves from.”

^g Or “party” or “faction.”

^h Mss. B & C add “And.”

ⁱ Or “become public.” Mss. B & C “to be revealed.”

^j Or “preached.”

^k Or “friends” – lit. “ones who love.” Note that the same word is used in e.g. Ex. 20:6 for “those who love me.” See also chapter 11:5 for an example where “beloved” and “one who loves / friend” are used synonymously.

^l Mss. B & C omit this second occurrence of “you must fear.”

^m Lit. “this *one*,” but often means ‘he’ or ‘him.’

6 שָׁהִם שָׁלוּ^b נִמְכְּרִין^c בְּמַעָה^d עֲרֵכִין^e וְאַחַד מֵהֶם לֹא נִשְׁכַּח לְפָנַי
 הָאֵל^f 7 וְשִׁעְרְכֶם^f כּוֹלֶם^g סְפוּרִין^h לְכֶםⁱ אֵל תִּירְאוּ^j כִּי אַתֶּם שְׂוִים
 יוֹתֵר מֵרַבִּים שֶׁעֲבָרוּ^k 8 וְאַנִּי אוֹמֵר^k כִּי כָל הָאָדָם שֶׁמוּדָה בִּי לְפָנַי
 הָאֲנָשִׁים^m יִקְרָהוּ^m מִן הַשָּׁמַיִם לְפָנַי הַמְּלֹאכִים^o לְפָנַי הָאֵל^o 10 וְכָל
 אָדָם שֶׁיֹּאמֵר דָּבָר כְּנֹגֵד בֶּן הָאָדָם^p וְהוּא^q נִמְחַל לוֹ^r מִי שֶׁיִּקְלַל
 רוּחַ הַקֹּדֶשׁ^s לֹא יִמְחַלוּ לוֹ^t 11 וְכֹאשֶׁר יִנְהַגוּ^t אֶתְכֶם בְּבִתֵּי כְּנָסִיּוֹת
 וּלְרַבָּנִים^u וּלְנָבִיאִים^v אֵל תַּחֲפֹצוּ לְהַשְׁתַּדֵּל^w בָּאֵי זֶה^w אוֹפֵן אוֹ בָּאֵי
 זֶה דָּבָר תַּעֲנוּ אוֹ תֹאמְרוּ^x 12 כִּי רוּחַ הַקֹּדֶשׁ יִלְמְדְכֶם בְּאוֹתָהּ שְׁעָה
 מֵעַנָּה לְשׁוֹן^x

^a A adds "חמשה לחם". ^b C "שלי". ^c B & C "נמכרים". ^d A "במאה". ^e See Lev. 27:2-8. This probably refers to a special kind of vow, where the priest gives a valuation which the applicable person must pay to Yahweh to buy themselves out. The reading in A (see applicable notes for details) could perhaps refer to the five loaves of bread requested by David in 1 Sam. 21:4(3), or to the five loaves which Yeshua multiplied (Luke 9:13-17). ^f B "ושערות ראשכם", C "ושערות ראשיכם". ^g B & C "כלם". ^h B & C "ספורים". ⁱ B & C "לכך". ^j C "תראו" (alternative spelling). ^k B & C add "לכם". ^l B & C "בפני". ^m B & C "אנשים". ⁿ B & C "יהיו". ^{o-o} B "מאת האל", C "מאל האלהים". ^p "Son of man" is a Messianic title from the book of Daniel. See Dan. 7:13. ^q B & C "יהיה". ^r C omits, but added above line – in same script as main text. ^s C omits everything between this occurrence of "רוח הקדש" and the next occurrence of "רוח הקדש" in verse 12, but the missing phrase was added in the manuscript's margin by proofreader – in different script than main text. ^t Or possibly "ינהגו". ^u B "לרבנים", C (margin) "ולבתי הרבנים". ^v C (margin) "והנביאים". ^{w-w} B & C (margin) "באיזה". ^x Compare Pro. 16:1.

6 Those who are his, are sold for the valued amount of money;^a but not one of them is forgotten before El. 7 Even your hair,^b all of them are counted for you;^c do not fear, for you are worth more than many who have transgressed.

8 And I say^d that every man who acknowledges^e me before men, the same^f will happen to him from the heavens before the messengers, before El.^g

10^h And every man who will say a word against the Son of man,ⁱ it will be forgiven for him; whosoever curses Ruach Ha-Qodesh, *it* will not be forgiven for him.

11 And when they lead you into houses of assemblies,^j or to rabbis^k or prophets – do not want to exert yourselves^l in what way, or by which word you must answer or speak; 12 for Ruach Ha-Qodesh will teach you in that hour *the* answer of *the* tongue.”^m

^a Lit. “the money of valuations.” See Lev. 27:2-8. This probably refers to a special kind of vow, where the priest gives a valuation which the applicable person must pay to Yahweh to buy themselves out. Ms. A reads “the five breads that are his, are/could be sold for one hundred valuations” – could this be referring to the five loaves of bread requested by David in 1 Sam. 21:4(3), or to the five loaves which Yeshua multiplied (Luke 9:13-17)?

^b Mss. B & C “the hairs of your head.”

^c Mss. B & C “...are counted; therefore, do not...”

^d Mss. B & C add “to you.”

^e Or “confesses” or “praises.”

^f Lit. “it will happen to him.” B & C “he will be acknowledged.”

^g Ms. B (C similar) “from El.”

^h Hebrew mss. do not contain verse 9.

ⁱ “Son of man” is a Messianic title from the book of Daniel. See Dan. 7:13.

^j Or “synagogues.”

^k Or “chiefs.”

^l Or “strive.”

^m Compare Pro. 16:1.

13 וְאַחַד מִן הַחֲבוּרָה אָמַר אֵלָיו רַבִּי^a אָמַר אֶל אַחֵי שְׂיַחְלוּק^b עִמִּי
 הִירוּשָׁה^c. 14 וַיִּשְׁוַע אָמַר^c אֶל הָאָדָם^c מִי שְׂמִנִי שׁוֹפֵט אוֹ חוֹלֵק
 עֲלֵיכֶם^d. 15 וְאָמַר לָהֶם הַשְּׁמְרוּ מִכָּל פִּילוֹת כִּי חֵי הָאָדָם אֵינָהּ^d
 בְּהִשְׁפָּעֶת^e מָה שֶׁהוּא מַחְזִיק^e. 16 וְאָמַר לָהֶם מִשָּׁל שְׂדֵה אָדָם
 עוֹשֶׂה פִירוֹת בְּגוֹדֵל הַשֶּׁפַע^f. 17 וְהָאָדָם חוֹשֵׁב בְּעַצְמוֹ^g אוֹמֵר^h מָה
 אֶעֱשֶׂה שָׂאִין לִי בְמָה אֶאֱסוֹף טוֹבוֹתַי וּפִירוֹתַיⁱ. 18 וְאָמַר אֶעֱשֶׂה
 זֹאת^j. אֶהְרוֹס אוֹצְרוֹתַי^(97r) וְאֶעֱשֶׂם יוֹתֵר גְּדוֹלִים וְאֶקְבֹּץ^k כָּל
 דְּבָרַי^l תּוֹלְדוֹתַי וְטוֹבוֹתַי^m. 19 וְאוֹמֵר לְנַפְשֵׁי רוֹב טוֹבוֹת אֶסְפֹּת בְּרוֹב
 שָׁנִים אֲכָלִי וְשִׁתִּי וְתִנּוּחֵי^k. 20 וְהֵאֵל אָמַר לְאוֹתוֹ סָכָלⁿ. בְּזֶה הַלַּיְלָה
 יִבְקְשׁוּ נַשְׁמָתָהּ וְאוֹתָם דְּבָרִים^l שֶׁהַכִּינּוּת מִמִּי^m יִהְיוּⁿ.

^a B & C "ר". ^b B & C "שיחלקו". ^{c-c} B & C omit. ^d B & C "אינם". ^e B & C add
 "בה" (but this could possibly be a copyist mistake from an earlier manuscript which
 had "בה" at the end of a line, and the whole word "בהשפעת" spelled out on next
 line, mistaken for two separate words). ^f Or possibly "בהשפעת". ^g B & C
 repeat by mistake "אדם עושה פירות בגודל השפע והאדם". ^h B & C "ואמר". ⁱ B adds "בר". ^j B & C omit. ^k C
 "ותבוזי" (misreading of B). ^l B & C "הדברים". ^m B seems to read "ממ" (but almost
 looks like "חומ"), C "חומ". ⁿ C adds "כך".

13 And one of the company said to him, "Rabbi, say to my brother that he^a must share^b the inheritance with me." 14 But Yeshua said to the man,^c "Who appointed me as a judge or a sharer^d over you?" 15 So he said to them: "Beware of ^e all greed,^f for the life of man is not^g in the abundance of what he possesses."^h

16 Then he told them a parable, "A man's field produced fruit in great abundance. 17 So the man thought in himself, saying,ⁱ 'What will I do? – For I do not have *a place* in which in I can gather my goods and my fruits.' 18 Then he said, 'I will do this: I will break down my store houses ^(97r) and I will make them larger; and I will gather up everything of my produce^j and my goods. 19 And I will say to my nephesh, 'You have gathered an **abundance of goods** over^k many years; eat and drink and take rest!' 20 But El said to that fool, 'In this night they will seek^l your neshamah;^m and those things which you prepared, whose will they be?'ⁿ

^a Mss. B & C "they" – commonly used to indicate a passive verb, thus "that the inheritance must be shared with me."

^b Or "divide."

^c Mss. B & C omit "to the man."

^d Or "divider."

^e Lit. "Guard yourselves from."

^f Or "stinginess."

^g Mss. B & C add "in it," but probably just a scribal mistake.

^h Lit. "holds on to."

ⁱ Mss. B & C "and said."

^j Or "results." Lit. "things brought forth." Could also translate "all the things of my generations" – possibly referring to things inherited from previous generations.

^k Lit. "in."

^l Or "your neshamah will be required."

^m Or "life." Neshamah is the Hebrew word for "blowing/breath," "soul" or "spirit." (See glossary for more information.)

ⁿ Or "to whom will they belong."

21 כֵּן הוּא הָאוּצָר פִּירוּתָיו בְּעוֹלָם הַזֶּה וְאִינוּ עֹשִׂיר בְּיַהֲוָה * 22
וְאָמַר לְתַלְמִידָיו אֵל תִּהְיוּ מִשְׁתַּדְּלִים לְבַקֵּשׁ אוֹכַל לְנַפְשְׁכֶם * וְאֵל־^a
תֵּאֱמְרוּ בְּמָה^b תִּלְבְּשׁוּ גּוּפְכֶם * 23 כִּי הַנֶּפֶשׁ חֲשׂוּבָה יוֹתֵר מֵאֲכִילָה
וְהַגּוּף יוֹתֵר מִהַלְבוּשׁ * 24 תַּחֲשְׁבוּ^c בְּעוֹרְבִים^d שְׂאִינָם זוֹרְעִים וְלֹא
לוֹקָטִים וְאִין לָהֶם אוֹצְרוֹת וְלֹא מִמְּגוּרוֹת * וַיַּהֲוֶה מֵאֲכִילָם^e כְּמוֹ
שֶׁכָּתוּב מִי יָכִין לְעוֹרֵב צִידוֹ^f כְּמָה אַתֶּם שְׂוִים יוֹתֵר מֵהֶם * 25 מִי
בְּכֶם^g יוֹכֵל לְחַשׁוֹב יוֹסִיף בְּקוֹמָתוֹ אִמָּה * 26 וְאִם הַדָּבָר הַמְעַט הַזֶּה
אִין בְּיַדְכֶם לַעֲשׂוֹת עַל מֵה תִּשְׁתַּדְּלוּ בַּחֲרִיצוֹת עַל^h יֵתֵר הַדְּבָרִים *
27 תִּהְיוּ חוֹשְׁבִיםⁱ חֲבַצְלוֹת^j הַשָּׂדֶה אִיךָ גְּדִילוֹת^k לֹא טוֹרְחוֹת וְלֹא
טוֹוֹת *
טוֹוֹת *

^a B & C "ולא". ^b Or possibly "במה", but take note that when "במה" is followed by a verb in the Tanach, it is pointed as "בְּמָה" (except when the verb begins with an "א" or "ה"). See Gen. 15:8; Ex. 22:26, 33:16; Judg. 6:15, 16:5,6,10,13; 1 Sam. 6:2, 14:38, 29:4; 2 Sam. 21:3; Is. 2:22; Mic. 6:6; Mal. 1:2,6,7, 2:17, 3:7-8; 2 Chr. 7:21; Psa. 119:9; Prov. 4:19. ^c B & C "תראו ותחשבו". ^d A "כערבים". ^{e-e} B "כמו שאמר הכתוב..."; C "כמש"ה..."; A omits.
^f Phrase quoted from Job 38:41. ^g B & C "מכם". ^h C omits. ⁱ⁻ⁱ B & C "הביטו"
"ולא". ^j B & C "לחבצלת". ^k B & C "גדלות". ^l B & C "ולא".

21 So is he who stores up^a his fruits in this world, while^b he is not rich in Yahweh.”

22 Then he said to his talmidim, “You must not be striving^c to seek food for your nephesh,^d and do not ask with what you will clothe your bodies; 23 for the nephesh is more valuable^e than food, and the body more than the garment.

24 Consider^f the ravens, that they do not sow and do not gather, and they have no storehouses nor granaries; but Yahweh feeds them, as it is written,^g ‘Who prepares for the raven his provision of food?’^h How much more are you worth than they? 25 Who amongⁱ you is able to think *that* he can add a cubit to his height? 26 And if this little thing is not in your hand^j to do, why do you strive^k with determination about the rest of these things?

27 You must consider^l the lilies^m of the fields, how they grow; ⁿthey do not toil and do not spin

^a The Hebrew word “אצר” (*'atsar*) can mean “to treasure up” or “to store up treasures.” The same root-word is also used in verse 18 for “store houses,” which is the same word used for “treasuries.”

^b Or “but.”

^c Or “exerting yourselves.”

^d Or “for yourselves.”

^e Or “important” – lit. “esteemed” or “regarded.”

^f Lit. “Think of.” Mss. B & C “Look and consider.”

^g Mss. A & C “as the scripture says.”

^h Or “game” or “hunting food” – quoted from Job 38:41.

ⁱ Mss. B & C “Which of.”

^j Hebrew expression meaning “in your power/ability.”

^k Or “exert yourselves.”

^l Mss. B & C “Look and see.”

^m Hebrew “חבצלות”. The exact identification is debated.

ⁿ Mss. B & C add “and.”

אָנִי אוֹמֵר לָכֶם כִּי שְׁלֹמֹה^a בְּכֹל מַעֲלָתוֹ לֹא הָיָה לוֹ מִלְבוּשׁ דּוֹמָה
 לְמִלְבוּשׁ אַחַת^b מֵאלוֹי^c 28 אִם כֵּן^d הָעֵשֶׁב דֶּשָׁה בַשָּׂדֶה הַיּוֹם^d
 וּלְמַחֲרֵ^e בְּתַנּוּר יִהְיֶה מִלְבִּישׁוֹ כֵּן כַּמָּה וְכַמָּה שְׁמִלְבִּישׁ^f אֶתְכֶם •
 לָמָּה^g אַתֶּם בְּמַעַט אֲמוּנָה • 29 וְאַל תַּחֲפָצוּ לְבַקֵּשׁ מֶה תֵּאָכְלוּ וּמֶה
 תִּשְׁתּוּ • וְאַל תִּתְנַשְּׂאוּ לְמַעַלָּה • 30 כִּי כָּל הַדְּבָרִים הָאֵלֶּה שׁוֹאֲלִים
 נִבְרָאִי הָעוֹלָם • וְאַבִּיכֶם יוֹדֵעַ בְּאַמֶּת כִּי לָכֶם חֶסְרוֹן מִכָּל אֵלֶּה • 31
 אֲמַנֶּם תִּשְׁאַלוּ מַלְכוּת יְהוָה^h וְכָל אֵלֶּה הַדְּבָרִיםⁱ (97^v) תִּשְׁיַגּוּ • 32 אֶל
 תִּהְיוּ יִרְאִים מִגּוֹי חֲלָשׁ כִּי לְאַבִּיכֶם עָרַב תִּתֵּן לָכֶם מַלְכוּת • 33
 תִּמְכְּרוּ מֶה שֶׁאַתֶּם מַחְזִיקִים וּתְנוּ צְדָקָה^j כִּי אַתֶּם מִתְקַנִּים^k אוֹצֵר
 בְּשָׁמַיִם אֵין חֶסְרוֹן לְמִי שֶׁגִּנֵּב אֵין מִתְקַרֵּב לוֹ • וְעֵשׂ^k אֵינָה מְכַלָּה •
 34 וּבְמִקּוֹם^m שִׁיְהִיָּה אוֹצְרֶכֶםⁿ שֶׁם יִהְיֶה לְבַבְכֶם •

^a A "שלימה". ^b B & C "א", A "אחד". ^{c-c} A "א"כ", B & C "ואם". ^{d-d} B & C
 "שהיום בשדה". ^e B & C "ומחר". ^f B & C "שילביש". ^g B & C "ולמה". ^h B & C
 "שמים". ⁱ B & C "לתת". ^{j-j} B & C "אז תעשו". ^k In C the last letter of this word
 is not clearly legible (scratched over), but corrected in margin to "ועש" – in
 different script than main text. B & C add "א". ^l Or possibly "מְכַלָּה" (based on
 previous word "אינה"). But take note that "עש" is a masculine word, and "אינה" is
 occasionally used with masculine subjects in the Sephardic Hebrew Gospels, and
 even more frequently in the Hebrew Revelation, James and Jude. B & C add "ממנו"
 "מאומה מפני שאינה מוצאת לכלות דבר בבית העני". ^m B & C "אבל במקום". ⁿ C
 "אוצרותיכם".

– I say to you that Shelomoh^a in all his exaltation did not have a garment like the clothing of one of these. ²⁸ If Yahweh so clothes the plants which are in the field today and tomorrow in the furnace, thus^b how much more^c will *he* clothe you?! Why^d are you with little faith?

²⁹ And do not want to seek what you will eat, and what you will drink, and do not exalt yourselves.^e ³⁰ – For the people^f of the world are seeking^g **all these things**, and your Father knows in truth when you lack any of these *things*. ³¹ Indeed, you must seek^h the kingdom of Yahweh;ⁱ and you will obtain **all these things**.

³² (^{97v}) You must not be afraid of a feeble^j nation, for it is pleasing to your Father to give you *the* kingdom. ³³ Sell that which you possess,^k and give alms; for you are preparing^l a treasure in the heavens without deficiency,^m to which no thief comes near, and no moth consumes.ⁿ ³⁴ And^o in the place that your treasure will be, there will your heart be.

^a Hebrew name for ‘Solomon.’

^b Mss. B & C omit the first occurrence of “so/thus”, and this changes the structure of the sentence: “And if Yahweh clothes the plants that are in the field today and in the oven tomorrow so/thus, how much more...”

^c Lit. “how much and how much.”

^d Mss. B & C “And why.”

^e Lit. “do not lift up yourselves higher.”

^f Or “persons.”

^g Lit. “asking,” but often means to “seek.”

^h Lit. “ask,” but often means to “seek.”

ⁱ Mss. B & C “of heavens.”

^j Or “weak.”

^k Lit. “hold on to.”

^l Or “establishing.” Mss. B & C “then you will make.”

^m Or “lack” or “loss.”

ⁿ Mss. B & C add “anything of it, because it does not find anything to consume in the house of the poor.”

^o Mss. B & C “But.”

^a מְתַנִּיכֶם חֲגוּרִים יְהִי^a וְעֲשִׂישׁוֹת^b דּוֹלְקוֹת בְּיַדְיְכֶם^c 36 וְתִהְיוּ
דוֹמִין^d לְאַנְשֵׁים הַמְּחַכִּים אֲדוֹנִים^e כְּשִׁחֲזַר מִן הַנְּשׂוּאִין^f לְמַעַן כִּי
יָבֹא וְיִגַע^g בְּדַלְתָּ^h יִפְתָּחוּ לוֹ מִיַּדⁱ 37 וּמִיַּד יִבְרָכֶם^j הֵם הָעֲבָדִים
הַנִּמְצָאִים עָרִים בְּבֹא אֲדוֹנֵם^k בְּאֵמֶת אֲנִי אֹמֵר לָכֶם שִׁיְהִיָּה יוֹשֵׁב
וְיַעֲשֶׂה עִמָּהֶם^l שְׂיִסְבוּ^m וְיִשְׁרְתֶםⁿ 38 וְאִם יָבֹא בְּמִשְׁמֶר^o שְׁנֵי אֹ
שְׁלִישִׁי^p וְיִמְצָאֶם בֶּן מְאוֹשָׁרִים הֵם הָעֲבָדִים הֵהֶם^q 39 אֲבָל זֶה תִּדְעוּ
שֶׁאִם הָאֵב^r יוֹדַע^s בְּאֵי זֶה^t שְׁעָה^u הַגִּנֵּב עֲתִיד^v לָבֹא אֵמֶת שִׁיְהִיָּה
נִיעוֹר^w 40 וְלֹא יִנַּח חֲפּוֹר^x בֵּיתוֹ^y 40 וְאַתֶּם^z עֹמְדוּ עָרִים^{aa} כִּי בְּשַׁעָה
שֶׁלֹּא תִחְשְׁבוּהָ יָבֹא בֶן הָאָדָם^{ab} 41 וְכִיפֹא אֲמַר לוֹ אֲדוֹן אֲמוּר^{ac} לָנוּ
זֶה הַדָּבָר אֹ^{ad} לְכָל^{ae} 42 וְאֲדוֹנֵינוּ^{af} אֲמַר

^{a-a} A "מתנים ערוכים תהיו" – but compare Ex. 12:11. ^b B & C "ועששיות". ^c C
"נשואים", C "נשואי". ^d B "דומי", C "דומים". ^e B & C "אדוניו". ^f B "דומי", C "דומים".
^g B & C "ויקיש". ^h C "הדלת". ⁱ C "עמכם". ^j Or possibly "שְׂיִסְבוּ" (older spelling
based on Tanach), or possibly "שְׂיִסְבוּ" (possible Mishnaic spelling based on
Kaufmann ms.), C "שישבו". ^k B & C "במשמרה". ^l B & C "ג' מהלילה". ^m Mss.
insert gloss: A "פימיליאר", B "פאמיליאר", C "פאמילאר". ⁿ⁻ⁿ B & C "באיזו".
^{o-o} B & C "עתיד הגנב". ^p B & C "נעור". ^q Or possibly "חפור" or "חפור", ^r B & C
"הוא עלינו" –
^s A omits. ^t Or possibly "אמור" or "אמור". ^u B & C "הוא עלינו" –
thus B & C interpret "אמור" as an imperative ("אמור"). ^v B & C give "וישוע".

35 Your loins must be girded^a and burning lamps must be in your hands.
 36 And you must be like men waiting on their^b adon when he returns from the marriage, so that when he comes and arrives^c at the door, they may open to him immediately; 37 and immediately he will bless them. Those servants who are found awake^d at the coming of their adon – in truth I say to you that he will sit, and will do to them that they recline^e *at the table*, and will serve them. 38 And if he comes in the second or third watch^f and finds them so, blessed^g are those servants.

39 But you must know this, that if the father knows in what hour the thief is ready^h to come, it is true that he will stay awake and will not allow *him* to break into his house.ⁱ 40 And^j you, stay awake!^k – For in an hour which you do not think,^l the Son of man will come.”

41 Then Keipha said to him, “Adon, is this word said to us, or to everyone?”^m 42 So our Adonⁿ said,

^a Compare Ex. 12:11. Ms. A “You must be prepared of loins.”

^b Mss. B & C “his.”

^c Or possibly “touches the door.” Mss. B & C “and knocks on the door.”

^d Or “watching.”

^e Lit. “surround *the table*” – but often used for “recline *at table*” or “recline *for dining*.”

^f Mss. B & C add “of the night.”

^g Or “happy” or “blissful.”

^h Or “about.”

ⁱ Or possibly ‘will not allow his house to be broken into.’

^j Mss. B & C “And therefore.”

^k Or “alert.” Lit. “stand awake/watching.” Ms. A only reads “stand” and omits “awake/watching.”

^l Or “expect” or “reckon.”

^m Mss. B & C “Adon, tell us – is this word for us *or* for all?”

ⁿ Mss. B & C “Yeshua.”

לְכֹל הָאִישׁ הַנָּאֵמָן וְעוֹשֶׂה הַהוֹצָאָה בְּחֻכְמָה אוֹתוֹ הָאִישׁ^a מְשִׁים
 הָאֲדוֹן עַל בֵּיתוֹ לְתֵת לְבָנָי בֵּיתוֹ^b הַחֻטָּה הָרְאוּיָה לְתֵת לָהֶם^c
 בְּזִמְנָה^d 43 מְאוּשָׁר הוּא אוֹתוֹ עֶבֶד^e שָׂרְבוּ מוֹצְאוֹ^f כֵּן עוֹשֶׂה^g 44
 אָמַת^h 45 אֲנִי אוֹמֵר לָכֶם שֶׁעַל כָּל הַדְּבָרִים שֶׁמְחַזִּיק יִשְׁלִיטֵהוּⁱ
 אָבֵל אִם אוֹתוֹ עֶבֶד יֹאמֵר בְּלִבּוֹ אֲדוֹנִי מִתְאַחֵר לָבוֹא^(98r) וְיִתְחִיל
 לְהַכּוֹת הַנְּעָרִים וְהַשְּׂפָחוֹת וְיֹאכֵל וְיִשְׁתֶּה וְיִשְׁפֹּר^j 46 אֲדוֹנִיו יָבֵא
 בָּיוֹם שֶׁלֹּא יִקְוֶהוּ^k וּבִשְׁעָה^l שֶׁלֹּא יִדְעָה^m וְיִגְרֹשׁ אוֹתוֹ לְאֲבִדוֹןⁿ 47
 אָבֵל אוֹתוֹ עֶבֶד שֶׁיִּדְעֵה רְצוֹן בְּעַלְיוֹ וְאִינוֹ מְזַמֵּן עֲצָמוֹ וְלֹא עֹשֶׂה
 כְּפִי רְצוֹנוֹ יִהְיֶה מוֹפֵה מִנְּגָעִים רַבִּים^o 48 וְאוֹתוֹ שֶׁלֹּא הִכִּירוּ וְעֹשֶׂה
 דְּבָרִים הַגּוֹנִים^p יִהְיֶה^o מוֹפֵה בְּנְגָעִים מוֹעֲטִים^p

^a C omits. ^b B & C add "מדת". ^c B & C "אליהם". ^d B & C "העבד". ^e B & C
 add "נאמן". ^f B & C add "לו". ^g B & C "ואמת". ^h C "ישלטהו". ⁱ B & C
 "וישתכר". ^j The spelling with the double "ו" specifies a consonantal "ו" and not
 a vowel-letter "ו". B & C "קיוהו". ^k C "ושעה". ^l Or possibly "יִדְעָה" (same
 meaning/parsing as main text), or "יִדְעָה" ('perfect'). ^m A "אשר עם אשר"
 "ואביו להניחם עם אשר". ⁿ B & C "רעים בלתי הגונים". ^o A "היה". ^p B & C "קטנים".

“To every man who is faithful, and makes the expenses^a with wisdom – the adon sets **that man** over his house, to give to the sons^b of his house^c the wheat^d which is proper to give them, in its appointed time. ⁴³ Blessed is that servant whose rav^e finds him^f doing so. ⁴⁴ Truth^g I say to you, that over all the things that he possesses, he will give him authority.

⁴⁵ But if that servant will say in his heart, ‘My adon delays to come,’ (^{98r}) and will begin to beat the servants and the maidservants, and will eat and drink and become drunk ⁴⁶ – his adon will come on a day that he does not expect him, and in an hour which he does not know;^h and he will drive him out to destruction.ⁱ

⁴⁷ But that servant which knew the will of his master, but did not prepare himself, neither did according to his will, he will be beaten with many stripes. ⁴⁸ But he who did not recognize it,^j and did worthy things^k will be beaten with few^l stripes.

^a Or ‘who spends the money/resources with wisdom.’

^b Or “children.”

^c A Hebrew idiom which usually refers to slaves/servants born and raised in the master’s household.

^d Or “food.” Mss. B & C “the measure of wheat.”

^e Synonym of rabbi, lit. “great one,” often used for “master/teacher.”

^f Mss. B & C “finds him faithful, doing so for him.”

^g Mss. B & C “And truth.”

^h Mss. B & C “a day that he did not expect him, and in an hour which he did not know.”

ⁱ Hebrew “אבדון” (*avadon*). Ms. A “will drive him out, and his father, to place them with those who are not mentioned.”

^j I.e. ‘the will of his master.’

^k Could mean “things worthy of stripes” (gapping). But could also possibly indicate that good deeds without knowing (and doing) Yahweh’s will cannot save (even though such people may receive less punishment because of their ignorance and attempts to do good). Mss. B & C spell out “bad, unworthy things.”

^l Mss. B & C “little/small.”

וְאָדָם שֶׁדָּבַר גְּדוֹל יִנְתַּן^a לוֹ דָּבָר גְּדוֹל יִשְׁאַלוּ לוֹ • וּלְמִי^b שֶׁהִפְקִידוּ
 לוֹ דָּבָר רַב דָּבָר רַב יִשְׁאַלוּ לוֹ •^c 49 אֲנִי בָאתִי לְשׁוּם^d אֵשׁ בְּאֶרֶץ •
 וְחִפֵּץ אֲנִי^e שִׁיְהִי מוֹרֵד •^e 50 וְאֲנִי מִתְאַוֶּה שֶׁאֶהְיֶה טָבוּל מִטְבִּילָה
 בְּעֵבוֹר^f זֶה אֲנִי נִדְחָק^g עַד שִׁישְׁלִים^h 51 סְבוּרִים אַתֶּם שֶׁבָאתִי לְתֵת
 שְׁלוֹם בְּאֶרֶץ • אֲנִי אוֹמֵר לְכֶםⁱ לֹא כֵן רַק לְהִפְרִיד • 52 חֲמִשָּׁה שִׁיְהִיו
 בְּבֵית אַחַת^j לְשָׁנִים וְלִשְׁלֹשָׁה^k 53 הָאֵב יִהְיֶה נֶגֶד הַבַּיִת וְהַבַּיִת נֶגֶד
 הָאֵב • וְהָאֵם^l נֶגֶד הַבֵּת • וְהַבֵּת נֶגֶד הָאֵם • חֲמוֹת נֶגֶד כְּלָה וְכְלָה
 בְּחֲמוֹתָה^m • 54 וְאוֹמֵרⁿ לְעַמִּים כַּאֲשֶׁר תִּרְאוּ עִנּוֹן נֶגֶד מַעְרָב • מִיָּד
 תֵּאמְרוּ יָבֵא הַמָּטֶר • וְיָבֹא הַמָּטֶר^o • 55 וְכַאֲשֶׁר^p רִיחַ הַנִּקְרָא
 [תִּימֹן]^q יָבֵא וּמִנֶּשֶׁב^r תֵּאמְרוּ^s

^a C "יתן". ^b A "ומי". ^c B & C "ממנו". ^d A "לשים". ^{e-e} B & C "שתיה יוקדת".

^f B & C "שבעבור". ^g B "נדחף", C "חפץ" (misreading of B). ^h A "שישלים". ⁱ B adds "כי". ^j Text = A & B. C "א". ^{k-k} A "לב' ולג", B "לשנים ושלשה", C "לב' וג'".

^l B & C "האם". ^m Compare Mic. 7:6. ⁿ B gives "ואומר ישוע", C gives "וישוע".

^o B & C "מטר". ^p B & C "מטר". ^q B & C add "ינשב". ^r C "הרוח".

^s Hebrew word based on Ps. 78:26 (and other passages in the Tanach). Mss. use loanword. ^{t-t} B & C omit. ^u A "אמרו".

And a man to whom a great thing^a was given, a great thing will be required of him. And to whomsoever an important thing^b was entrusted, an important thing will be required of him.^c

49 **I** came to set fire on the earth, and I want that it be brought down!^d 50 And I long^e that I be immersed with an immersion – therefore^f I am pressed^g until it is finished.^h 51 Do you thinkⁱ that I came to give^j shalom on the earth? I say to you, not so^k – but to divide 52 five who will be in one house, to two and to three. 53 The father will be against the son, and the son against the father; and^l the mother against the daughter, and the daughter against the mother; *the* mother-in-law against *the* daughter-in-law, and *the* daughter-in-law against her mother-in-law.^m

54 And *he*ⁿ said to the peoples, “When you see a cloud towards^o the west, immediately you say, ‘The rain is coming!’ – And the rain comes. 55 And when the wind which is called [Teiman]^p comes and blows, you say,

^a Or “matter.”

^b Or “matter.”

^c Lit. “And to whomsoever they entrusted an important thing, they will require an important thing of him.”

^d Mss. B & C “be kindled.”

^e Or “desire.”

^f Mss. B & C “because of which.”

^g Or “distressed.” Ms. B “pushed/urged/hastened.”

^h Ms. A “until he will finish *it*.”

ⁱ Or “suppose.”

^j Or “set.”

^k Ms. B “that it is not so.”

^l Mss. B & C omit “and.”

^m Compare Mic. 7:6.

ⁿ Mss. B & C “Yeshua.”

^o Or “against.”

^p Hebrew word for “Teman”; also used for “south/south wind.”

חוס יבא^a וכן^a יעשה^a 56 אי^b רמאים אתם יודעים פני השמים
 והארץ למה^c לא תבחנו זה העת^c 57 ולמה לא תדינו עצמכם^d מה
 שהוא יושר הדבר^e 58 וכאשר אתה הולך עם שפנגדף^e לאי זה^e
 שר בדרך עשה^f מעשה^(98v) שישלחוד^g מהרה^g ואם באולי
 ימסרד^h לשופט^h והשופט יתנד^h בנד השופט^h והשופט יתנד^h
 במאסרⁱ 59 אני אומר לך שלא תצא משם עד שתשוב^j אל היותר
 אחרוןⁱ

פרק י"ד [י"ג] כפי לוקא

1 והיו באותו עת^k מקצת מגידים לגלילים ודמם ערב^l פילאט עם
 קרבנותם^m 2 וענה ישוע להם סבורים אתם שאותם גלילים הם
 חטאים^m יותר מגליליםⁿ האחרים כי סבלו דברים אלו^o 3 אומר^o
 לא

^a A "כן". ^b Or possibly "אי". ^c B & C "ולמה". ^d C "עצמיכם". ^{e-e} B & C
 "לאיזה". ^f B & C "אתה תעשה". ^g C "שנשלחוד". ^h A "ימסור אותך", C
 "ימסרוך". ⁱ B & C add "וישימך". ^j B & C add "לחלות". ^k B & C "העת". ^l Or
 possibly "ערב". ^m B & C "חוטאים". ⁿ B & C give "מהגלילים". ^o B & C "אמר"
 להם".

'Heat is coming!' – And so it happens. ⁵⁶ If, O deceivers, you understand the face^a of the heavens and the earth, why^b do you not distinguish^c this time?

⁵⁷ And why do you yourselves not judge what the justice^d of the matter is? ⁵⁸ And while you are walking on the path with *him* who is against you, to some ruler – do^e something (^{98v}) that they may send you away quickly!^f But if he^g perhaps delivers you to the judge, and the judge gives you into the hand^h of the officer, and the officer placesⁱ you in prison – ⁵⁹ I say to you that you will not come out of there, until you have returned^j up to^k the very last."

13:1 Now at that time there were some who reported of the Gelilim,^l whose blood Pilate had mixed with their offerings. ² So Yeshua answered them, "Do you think^m that those Gelilim were sinners more than the other Gelilim, because they sufferedⁿ these things? ³ I say,^o No!

^a Or "appearance."

^b Mss. B & C "then why."

^c Or "discern" or "examine."

^d Or "rightness" or "equity."

^e Mss. B & C "you must do."

^f Or "that you may be sent away quickly."

^g Ms. A "he." Ms. B could either be read as "he" or "they" based on the pronunciation, ms. C "they."

^h Or "into the power/authority of."

ⁱ Lit. "gives." Mss. B & C add gloss: "and place you."

^j Could mean "restored/repaid" or "repented" – possibly used with a double meaning. Mss. B & C add "to entreat/appease."

^k Or "unto" or "until."

^l Hebrew name for 'Galileans.'

^m Or "suppose."

ⁿ Lit. "bore."

^o Mss. B & C "He said to them."

רק אם לא תשובו כולם^a תאבדו כמו⁴ אותם^b שִׁמְנֵה עֶשְׂרֵי אֲשֶׁר
עליהם נפל המגדל בְּשֵׁיבְסִי וְהָרַג אוֹתָם • תִּחְשְׁבוּ שֶׁהֵם הִיוּ
חֲזִיבִים יוֹתֵר^d עַל כָּל^d הָאֲנָשִׁים הַיּוֹשְׁבִים בִּירוּשָׁלַם •⁵ אֲנִי אוֹמֵר
לְכֶם שֶׁאִם לֹא תִשׁוּבוּ תִהְיוּ אֲבוּדִים כְּאֵלוֹ •⁶ וְאָמַר לָהֶם זֶה
הַמְּשָׁל • אָדָם אֶחָד הָיָה לוֹ עֵץ תְּאֵנָה בְּכַרְמוֹ • וּבָא לְבַקֵּשׁ הַפְּרִי
וְלֹא מָצָא •⁷ וְאָמַר לְשׁוֹמֵר הַכֶּרֶם • כְּבָר עָבְרוּ שְׁלֹשׁ^e שָׁנִים^f שֶׁאֲנִי
שׂוֹאֵל פְּרִי מִתְּאֵנָה^g זוֹ • וְאֲנִי מוֹצֵא^h לָזֶה תְּעַקְרֶה^j כִּי הִיא אוֹכֵלֶת
שֹׁבַח הָאֲדָמָה •⁸ וְהוּא עָנָה לוֹ אֲדוֹן הַנַּחַח הַתְּאֵנָה שָׁנָה זוֹ וְאֶחָפּוֹר
סָבִיבָה וְאֶקִּיפְנָה זָבָלִים •⁹ וְאִם תִּעְשֶׂה פְּרִי מוֹטָב וְאִם לֹא
אֶכְרִיתָנָה^k •¹⁰ וּבַשְּׁבֵת^l הַבָּאָה הָיָה בְּבֵית הַכְּנֶסֶת שְׁלָהֶם בַּשְּׁבָתוֹת •
וְהִנֵּה אִשָּׁה אַחַת שֶׁחֲלָתָה שִׁמְנֵה עֶשְׂרֵה שָׁנִים^m (99r) מִחוּלֵיⁿ

^a B & C "כלם". ^{b-b} B & C "הי"ח". ^c In context this refers to the City of David, which was originally called 'היבוסי' (The Jebusite City) before David captured it. See Josh. 15:8, 18:16, 18:28; 2 Sam. 5:6-9. The pool of Shiloach/Siloam (mentioned in the Greek translation) is just outside this part of Jerusalem. ^{d-d} B & C "מכל". ^e B & C "ג". ^f Compare Lev. 19:23-25. The first three years it is forbidden to eat the fruit of a newly planted tree; in the fourth year the produce is set-apart for Yahweh; and only in the fifth year the fruit of a newly planted tree may be eaten as usual. This parable seems to be based on these instructions from the Torah, and indicates that if there is no fruit for Yahweh in the fourth year, the tree is cut down. ^g A "תאנה". ^h C "מוציא". ⁱ B & C omit pausal dot. ^j Or possibly "תעקרה" (alternative pronunciation). B & C "תעקרנה". ^k B & C "אכרתנה". ^l C "ובשנה". ^m B & C "שנה". ⁿ B & C place this word before "שחלתה".

– But if you do not repent, you will all perish like ⁴ those eighteen on whom the tower fell where the Yevusi^a is,^b and killed them! Do you think that they were more guilty than all the men who dwelt in Yerushalayim? ⁵ I say to you, that if you do not repent, you will be perishing^c like these.”

⁶ Then he told them this parable, “A man had a fig tree in his vineyard, and he came to seek the fruit, but did not find. ⁷ So he said to the keeper of the vineyard, ‘Three years^d have already passed by that I am seeking fruit from this fig tree, but I do not find. Therefore, uproot it – for it consumes the fruitfulness^e of the ground.’ ⁸ But he answered him, ‘Adon, leave the fig tree this year; and I will dig around it, and will surround it with manure. ⁹ And if it will make fruit, good; but if not, I will cut it down.’”

¹⁰ And on the following^f Shabbat he was in their house of assembly – on the Shabbatot.^g ¹¹ And behold!^h – A woman who had been sick with a diseaseⁱ for eighteen years,

^a Lit. “the Jebusite(s)” – but in context this refers to the City of David, which was originally called ‘Ha-Yevusi’ (The Jebusite *City*) before David captured it. See Josh. 15:8, 18:16, 18:28; 2 Sam. 5:6-9. The pool of Shiloach/Siloam (mentioned in the Greek translation) is just outside this part of Jerusalem.

^b Or “was” – could also be translated “at *the place* where the Yevusi (Jebusites) were.”

^c Or “lost.”

^d Compare Lev. 19:23-25. The first three years it is forbidden to eat the fruit of a newly planted tree; in the fourth year the produce is set-apart for Yahweh; and only in the fifth year the fruit of a newly planted tree may be eaten as usual. This parable seems to be based on these instructions from the Torah, and indicates that if there is no fruit for Yahweh in the fourth year, the tree is cut down.

^e Lit. “increase,” “gain” or “praise.”

^f Lit. “coming.”

^g Plural of ‘Shabbat.’ This verse seems to mean that Yeshua was there on a specific Sabbath, and on the Sabbaths in general. It could also possibly mean that Yeshua was there on feast days (Sabbaths) in the following week (Sabbath).

^h Meaning “there was” or “look, there was.”

ⁱ Lit. “sick with a sickness.”

והולכת ככורעת^a בזולת יכולת להביט למעלה^b 12 וראתה^b ישוע
 וקראה^c ואמר לה אשה סרה מחלתך^d 13 והניח הידים^c עליה^c
 ומיד עמדה בקומתה^d ושבתה האל^e 14 וענו^f בבית^g הפנסת
 מלאים^h חימה^h ואמרוⁱ ששת ימים הם בשבוע שבהן האיש יכול
 לעשות מלאכתו ובאותן^k הימים יכול הרופא להתעסק ברפואת
 החולים ולא בשבת^l 15 וענה ישוע להם ואמר^l רמאים כל אחד
 מכם אינו מתיר קשר השור^m או החמור^m מןⁿ הרפת ומוליכו^o
 למים לשתות¹⁶ אם כן זאת בת אברהם כמה וכמה שהשטן
 קשרה מאותו^p קשר שראוי להתיקה בשבת^l

^a B & C "בכריעה". ^b Or possibly "וראתה" – B & C add "את". However, the word in the main text is a special form of the Qal perfect third masculine singular with third feminine singular pronominal suffix, same meaning as "וראה". (The verb was inflected on analogy with nouns ending in "ה-", with a suffix.) Compare chapter 2:15, 7:13. ^c B "ידיו", C "ידו". ^d B & C "בקומה זקופה". ^{e-e} B & C omit. ^f B & C "ואנשי". ^g B & C "בית". ^h B & C "נמלאו". ⁱ A adds (gloss) "כאשר ישוע ריפא". ^j A adds "העם אשר בה". ^k B & C "ובאותם". ^{l-l} B & C "ואמר להם". ^{m-m} B & C "והחמור". ⁿ The main text in C omits everything from "מן" in verse 15 up to "אותם" in verse 17, but added in margin – in same script as main text. ^o A "ואינו מוליכו". ^p B & C "באותו".

(99r) and *she* walked as one bowing down,^a without *the* ability to look upwards.

12 When Yeshua saw her, he called her and said to her, “Woman, your disease has departed!” 13 So he placed the ^b hands on her, and immediately she stood in her *full* length,^c and she praised El.^d 14 Then they answered in the house of assembly,^e full of wrath,^f and they^g said, “There are six days in the week in which a man can^h do his work, and on those days the healer canⁱ occupy himself with healing the sick ones, but not on the Shabbat!”

15 But Yeshua answered them and said,^j “Deceivers, does not everyone of you loosen the bond^k of his^l bull or donkey from the stall, and lead^m it to the water to drink? 16 If so, how much moreⁿ **this daughter of Avraham**, whom Ha-Satan had bound with that bond – that it is fitting to loosen her on the Shabbat?!”^o

^a Or “kneeling.” Mss. B & C “*she* walked with kneeling.”

^b Meaning “his.” Mss. B & C “his.”

^c Mss. B & C “she stood upright with length.”

^d Mss. B & C omit “and she praised El.”

^e Mss. B & C “Then the men of the house of assembly were filled with wrath.”

^f Ms. A adds gloss “when Yeshua healed that woman on the Shabbat.”

^g Ms. A “the people who were in it.”

^h Or “is able to.”

ⁱ Or “is able to.”

^j Mss. B & C “answered and said to them.”

^k Or “band” or “knot.”

^l Lit. “the.”

^m Ms. A “and does he not lead it.”

ⁿ Lit. “how much and how much.”

^o Or “how much more fitting is it to loosen this daughter of Avraham... on the Shabbat?!” Or (paraphrased) “how much more is it fitting that this daughter of Avraham... should be loosened on the Shabbat?!”

17 וְכַאֲשֶׁר אָמַר כָּל־אֱלֹהֵי הַדְּבָרִים כָּל אוֹתָן^b שֶׁכִּנְגְדוּ נִתְבַּיְשׁוּ
וְהָעַם שָׁמְחוּ בְּכֹל הָעֲנִינִים^c שֶׁעָשָׂה^d 18 וְאִז אָמַר לָהֶם לָמָּה הוּא
דוֹמָה מַלְכוּת שָׁמַיִם^d וּמִי מְשַׁעְרוֹ^e לָאִי זֶה^f דְּבַר יְהוָה נִמְשָׁל^g 19
הֵנָּה הוּא כְּגִרְגִיר שֶׁל^g חֶרְדָּל שֶׁהָאָדָם^h זוֹרַעⁱ בְּגִנוֹ וְגָדַל וְנִעְשָׂה
אֵילָן^j גָּדוֹל עַד שֶׁעוֹפּוֹת הַשָּׁמַיִם נָחִים בְּעֲנַפָּיו^k 20 וּפְעַם אַחֲרֵת
אָמַר^l אֲמָשׁוּל לָכֶם מְשָׁל מַלְכוּת יְהוָה לָמָּה הוּא דוֹמָה^m 21 לְשָׂאוֹר
שֶׁהָאִשָּׁה מְטַמְּנַת בְּתוֹךְ הַקֶּמַח עַד^m שֶׁיִּתְחַמֵּץⁿ הַכֹּל^o 22 וְהַלֵּךְ^o
בְּעֵינֵי רוֹת^p וּבִמְגִדִּים וְהִלְכוּ^q (99v) נֶגֶד יְרוּשָׁלַם^r 23 וְאָמַר לוֹ אָדָם
אֶחָד אָדוֹן הֵם מוֹעֲטִים^r אוֹתָם שֶׁנוֹשְׁעִים^r וַיִּשׁוּעַ אָמַר לוֹ^r

^a C omits. ^b B & C "אותם". (The main text in C omits everything from "מן" in verse 15 up to "אותם" in verse 17, but added in margin – in same script as main text.) ^c A & C "העניינים". ^d B & C "ה" = "יהוה". ^e B & C "יכול לשערן". ^{f-f} B & C "לאיזה". ^g B & C omit. ^h B & C "שאם". ⁱ B & C "זורעו". ^j Or possibly "אילן" (with 'Dagesh'). ^k A "בכנפיו". ^l A "אמרה", B "אמ", C "אמר". ^m A adds "שיתחמצ" – squashed in at end of line, written scratchy/sloppy, crossed out by original scribe, and by later reader/proofreader. ⁿ C "תחמצ" (misreading of B). ^o B & C "ואח הלך" = "ואחרי כן הלך" or "ואחר כך הלך". ^p A "במעיינות", corrected in margin to "בעיירות" – in similar script to main text. ^q B & C "והלכו" והיה. ^r B & C "מעטים".

17 Now when he had said all these things,^a all those who were against him felt ashamed;^b but the people rejoiced about all the things which he had done.

18 And then he said to them, "What is *the* kingdom of heavens^c like? And who can measure it? To what thing can it be compared? 19 Behold, it is like a grain of mustard, which a man sows^d in his garden. Then it grows, and becomes a tree – big enough^e that the birds of the heavens rest in its branches."

20 And again^f he said, "Let me tell you a parable:^g The kingdom of Yahweh, to what is it like? 21 To leaven, which a woman hides in^h flour, until everything is leavened."

22 So he went^j through^k the cities^l and towns, and his walking^m was (99v) towards Yerushalayim. 23 Then a man said to him, "Adon, are those who are saved few?" So Yeshua said to him,

^a Or "words."

^b Or "were put to shame."

^c Mss. B & C "the kingdom of Yahweh."

^d Mss. B & C "which, if he sows it."

^e Lit. "it becomes a big tree until..." The phrase after "until" explains how large the tree will become, big enough that birds can rest in its branches.

^f Lit. "And another time."

^g Or "likeness." Lit. "Let me parable a parable to you" or "Let me liken a likeness for you."

^h Lit. "inside" or "in the midst of."

ⁱ Or "so that."

^j Mss. B & C "And after this he went."

^k Lit. "in."

^l Ms. A "fountains" (מעיינות) – corrected in margin to "cities" (עיירות).

^m Or "going."

24 וְאַתֶּם סְבוּרִים שְׁתַּכְנְסוּ בַּפֶּתַח הַצַּר^a אֲנִי אוֹמֵר לָכֶם כִּי רַבִּים
 יִחְפְּצוּ לִיכְנֹס^b וְלֹא יִכּוּלוּ^c 25 וְכֹאשֶׁר^d אֲב הַסִּיעָה^d יִכְנֹס יִסְגוּר^e
 הַדֶּלֶת^e וְאַתֶּם תַּעֲמְדוּ בַּחוּץ וְתִקְרְאוּ אֶל הַפֶּתַח אֲדוֹן פֶּתַח לָנוּ^f
 וְהוּא יַעֲנֶה וְיֹאמֵר^f לָכֶם אֵינִי מִכִּיר אֶתְכֶם מִי^g אַתֶּם^h 26 אָז
 תִּתְחִילוּ לֵאמֹרⁱ אֲנַחְנוּ אֲכַלְנוּ וְשָׁתִינוּ לְפָנֶיךָ וְאַתָּה לִמְדַתְנוּ
 בְּרַחוּבוֹתֵינוּ^j 27 וְהוּא יֹאמֵר לָכֶם לֹא יָדַעְתִּי מֵאִין אַתֶּם^k סוּרוּ
 מִמְּנִי אַתֶּם^k פּוֹעֲלֵי אֹן^l בְּרוּעִ^m לֵב^l 28 וְשֵׁם יִהְיֶה בְּכִי וְהִרְעֵשֶׁת
 הָאֵלⁿ כֹּאשֶׁר תִּקְרְאוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב וְכָל הַנְּבִיאִים בְּמַלְכוֹת
 יִהְיֶהⁿ וְאַתֶּם תִּהְיוּ נִגְרָשִׁים בַּחוּץ 29 וְיִבְאוּ מִמִּזְרַח וּמִמְעַרְב
 וּמִ[צָּפוֹן]^o וּמִ[תֵּימָן]^p וְיִסּוּבוּ^q בְּמַלְכוֹת יִהְיֶה^r 30 וְהִנֵּה אוֹתָם שְׁהִיוּ
 רֵאשׁוּנִים 31 בְּאוֹתָהּ שְׁעָה נִגְשִׁים אֵלָיו^s

^a A "הצד" (copyist mistake). ^b B & C "להכנס". ^c B & C "יוכלו". ^{d-d} B & C "בא" ו"השעה". ^e B & C "ויסגור". ^f B & C omit. ^g B & C "אנה". ^h C "אותם", but the "ו" seems to have been partly erased by proofreader/scribe. ⁱ B & C "לומר". ^j C "ברחובותינו" – corrected in margin to "ברחובותינו" – in different script than main text. ^{k-k} B "אתם ממני", C "ממני". ^l Compare Ps. 6:9. ^m B & C "ורוע". ⁿ B & C "שמים". ^o Mss. use loanword. ^p Mss. use loanword. ^q B & C "ויסבו".

24 “Well, you^a must consider^b that you must^c enter by the narrow door. I say to you that many would have desired to enter, but they were not able.^d
 25 And when the father of the crowd will enter, he will shut^e the door – and **you** will stand outside, and you will call towards the door: ‘Adon, open for us!’ But **he** will answer and say^f to you, ‘I do not know you, who are you?’^g”

26 Then you will begin to say, ‘**We** ate and we drank before you,^h and **you** taught us in our streets.’ 27 But he will say to you, ‘I do not know where you are from. Depart from me, you workers of iniquity,ⁱ with^j wickedness^k of heart!’ 28 – And there will be weeping, and trembling of El, when you will see Avraham, Yitschaq^l and Ya’aqov and all the prophets in the kingdom of Yahweh;^m but you will be driven outside. 29 And they will come from east and west, and from north and south, and they will reclineⁿ *at the table* in the kingdom of Yahweh.”

30 And behold, those who were chiefs 31 were approaching him **in that hour.**^o

^a Plural throughout paragraph.

^b Or “understand.”

^c Or “will have to.”

^d Mss. B & C “many will desire to enter, but will not be able.”

^e Mss. B & C “when the hour comes, he will enter and will shut.”

^f Mss. B & C omit “and say.”

^g Or possibly “I do not know who you are.” Mss. B & C “I do not recognize you, where are you?” (Possibly sarcastic.)

^h Meaning “in your presence.”

ⁱ Compare Ps. 6:9(8).

^j Mss. B & C “and.”

^k Or “badness” or “corruption.”

^l Hebrew name for ‘Isaac.’

^m Mss. B & C “of heavens.”

ⁿ Lit. “surround *the table*” – but often used for “recline *at table*” or “recline *for dining*.”

^o Or “at that time.”

ומקצת^a הפרושים^b אמרו אליו^c לך מעמנו כי הורדוס אבה^d
 המיתך^e.³² וישוע אמר להם^f לכו ואמרו^g לאותו שועל שאנכי^h
 מגרש השדים ועושה רפואותⁱ ביום השלישי אהיה תם ואפס^j.³³
 רק חוייב לי למחרת ליום^k הבא אחריו ללכת כי אין ראוי שנביא
 נראה חוץ לירושלם³⁴ שיהרוג הנביאים ויסקול המשולחים
 אליך.^l כמה פעמים חפצתי לאסוף בנניך^m כמו^(100r) שהתרנגולת
 מאספת תרנגוליהⁿ תחת כנפיה ולא יכולתי^o.³⁵ והנה תעזב
 ביתכם^p מאין יושב ואתי אומר שזה לא יהיה

^a B & C "מקצת". ^b B & C "פרושים". ^c C gives "לו". ^d Or possibly "אבה" – but compare John 7:19. ^e C "אמיתך" (copyist mistake). ^f B & C omit. ^g B & C "אמרו". ^h B & C "שאני". ⁱ C adds "רבים". ^j Or possibly "אפס". ^k B & C "יום".
^l Or possibly "אלך" (Although Jerusalem is usually addressed as being feminine, note the masculine verbs earlier in verse). ^m Or possibly "בנניך" (Although Jerusalem is usually addressed as being feminine, note the masculine verbs earlier in verse). ⁿ B & C "אפרוחיה". ^o B & C "רצית". ^p B & C "עריכם ובתיכם".

Then^a some of the Perushim said to him, "Go away from us, for Herod wants to kill you!" ³² But Yeshua said to them,^b "Go, and^c say to that fox that 'I am driving out the demons and doing healings; on the third day I will be complete and finished.'^d ³³ But it is necessary^e for me to walk^f tomorrow *and* the day coming after it, for it is not fitting that a prophet should be seen^g outside Yerushalayim ³⁴ – who kills the prophets, and stones those who are sent to you!

How many times did I desire^h to gather your children, like ^(100r) the hen gathers her chicksⁱ under her wings, but I was not able!^j ³⁵ So behold, your house^k will be left^l without an inhabitant. And I say that this^m will not happen

^a Mss. B & C "And then."

^b Mss. B & C omit "to them."

^c Mss. B & C omit "and."

^d Or possibly "and come to an end." This Hebrew root "אָפֵה" (*aphes*) is used several times to refer to a person's death. Compare chapter 7:10, 16:9, 22:22.

^e Or "obligated."

^f Or "go" or "go further."

^g Or possibly 'be found.'

^h Or "want."

ⁱ Lit. "chickens." Mss. B & C "hatchlings" or "nestlings."

^j In the comparison, a hen cannot protect her chicks unless they cooperate by hiding under her wings. Thus "I was not able" actually indicates the unwillingness of the people to accept Yahweh's protection over them. To avoid possible confusion, mss. B & C interpret the text as "you were not willing" – same as the Greek version.

^k Mss. B & C "your cities and your houses."

^l Or "deserted."

^m This is probably a double prophecy. Before Jerusalem was desolated (verse 35a), Yeshua arrived on a donkey and the people said, "Blessed is he who comes in the name of Yahweh." But this also seems to mean that before Yeshua will finally gather the 'children' of Jerusalem under his protection (verse 34b), they will first say, "Blessed is he who comes in the name of Yahweh."

עַד שְׁאָבוּא וְתֵאמְרוּ בְרוּךְ הַבָּא בְּשֵׁם יְהוָה •

פֶּרֶק ט"ו [י"ד] כְּפִי לוקא

1 וְנִעְשֶׂתָּ כְּשִׁנְכֵנֶס בְּבֵית אֶחָד מִשְׂרָבִי הַפְּרוּשִׁים לֶאֱכֹל פֶּת בַּשָּׁבֶת
וְהֵנִס מִבֵּיטִים אוֹתוֹ • 2 וְהִנֵּה אִישׁ אֶחָד^c מְשׁוּקָה הָיָה לְפָנָיו • 3
וַיִּשׁוּעַ עָנָה וְאָמַר לְחַכְמֵי הַדָּת וְהַפְּרוּשִׁים • הָרְאוּי לַעֲשׂוֹת רְפוּאָה
בַּשָּׁבֶת 4 וְשִׁתְּקוּ •^d וְהוּא רִיפֵא^e הָאָדָם וַעֲזָבוּ • 5 וְעָנָה לָהֶם וְאָמַר^f
גַּי זֶה^g מִכֶּם אִם^h שׁוּרוֹ וְחִמּוּרוֹ נוֹפְלִים בְּבוּר בַּשָּׁבֶת שְׁלֹא יַעֲלֶהוּ •ⁱ
6 וְלֹא יָכְלוּ לַעֲנוֹת אוֹתוֹ • 7 וְאָמַר לְאוֹתָן^j הַקְּרוּאִים דָּבָר נִשְׁמַע
כִּפְאֵשׁר בְּחָרוּ מוֹשְׁבוֹת הָרֵאשׁוֹנִים וְכִסָּא כְּבוֹד^k 8 כִּפְאֵשׁר יִקְרְאוּךָ
לְנִישׁוּאִין^m אֵל תֵּשֵׁב בְּרֵאשׁ • כִּי בְּאוּלֵי יוֹתֵר נִכְבָּד מִמֶּךָ נִקְרָא שֵׁם • 9
וַיָּבֵא לְאוֹתוֹⁿ שְׁזַמְנָךְ וַיֹּאמֶר לָךְ תֵּן מְקוֹם לָזֶה • וְאַזְּ בְּבוּשֶׁת תִּרְד
מִטָּה מִטָּה •^o

^a A & C "ונעשה". ^b B & C omit. ^c B & C omit. ^d B & C "והם שתקו". ^e B & C
"רפא". ^f B & C omit. ^{g-g} B & C "איזה". ^h B & C "או". ⁱ C "יעלוהו". ^j B & C
"לאותם". ^k A & C "הכבוד". ^l B & C add "אבל אתה". ^m B & C "בנשוואין". ⁿ B
& C "אותו". ^o Phrase quoted from Deu. 28:43.

until I will come and you will say,^a ‘Blessed is he who comes in the name of Yahweh!’”

14:₁ Now it happened that he entered a house of the chief^b of the Perushim^c to eat bread^d on the Shabbat, and behold, they were watching him. ₂ And behold, there was a swollen^e man before him. ₃ So Yeshua answered and said to the wise ones of the law and the Perushim, “Is it fitting^f to perform a healing on the Shabbat?” ₄ But they were silent. Then he healed the man and let him go. ₅ So he answered them and said,^g “Which one of you – if his bull or his donkey falls into a pit on the Shabbat – will not take it out?”^h ₆ But they were not able to answer him.

₇ Then he said to those who were called,ⁱ “Let us hear a matter!” – when they chose the chief sitting places, and a seat of honor – ₈ “When^j you are called to a marriage, do not sit at the head,^k for perhaps a more honorable one than you is called there.^l ₉ And when he comes to him who invited you, he will say to you,^m ‘Give place for this one!’ And then, with shame, you will go down downwards, downwards.ⁿ”

^a Or “until I come and you say.”

^b Or “ruler.”

^c Mss. B & C “the house of one of the Perushim.”

^d Or “food” or “a meal.”

^e Or “oedematous.” Lit. “watered” meaning ‘swollen with water.’

^f Or “proper” or “allowed.”

^g Mss. B & C omit “and said.”

^h Lit. “Who is there among you, who – if his bull and/or his donkey fall into a pit on the Shabbat – will not take it out?”

ⁱ Or “invited.”

^j Mss. B & C “But you, when.”

^k Or “front” or “chief place.”

^l Or “is invited to that place.”

^m Mss. B & C “Then he who called you will come and say to you.”

ⁿ Phrase quoted from Deu. 28:43.

10 רק כַּאֲשֶׁר תִּהְיֶה נִקְרָא לְךָ וְשָׁב בְּמָקוֹם הַיּוֹתֵר אַחֲרוֹן בְּמַעֲלָה^a
 בְּעִבּוֹר שְׂכָשְׁבִיא^b אוֹתוֹ שְׂזִימֹן^c לְךָ יֹאמֵר לְךָ אֶהוֹב עָלַי הִנֵּה^d אֲזִי^d
 תִּשְׁיֵג מַעֲלָה לִפְנֵי^e הַקְּרוֹאִים^e • 11 כִּי הַמַּגְבִּיָּה עֲצָמוֹ בָּא לִיָּדִי
 שְׁפִלוֹת^f • וְהַמְּשָׁפִיל עֲצָמוֹ לְהַתְּנַשְׂאוֹת^f • 12 וְאָמַר^g לַאֲשֶׁר קָרְאוּ^h
 כְּשֶׁתַּעֲשֶׂהⁱ סְעוּדַת בְּקָר אוֹ סְעוּדַת עָרֵב^(100v) אֵל תִּרְצֶה לְזִמֹּן
 אוֹהֶבֶיךָ^j • וְלֹא הָאֲחִים וְלֹא הַקְּרוֹבִים • וְלֹא הַשְּׂכֵנִים הָעֹשִׂירִים^k • כִּי
 בְּאוֹלֵי אוֹתָם שְׂאֵתָה^l קוֹרָא שְׂיִשְׁלְמוּ לְךָ גְּמוּלָה^l • 13 אֲבָל כְּשֶׁתַּעֲשֶׂה
 זִימּוֹן^m קָרָאⁿ הָעֵנִיִּים וְהַנְּטוּלִים וְהָעוֹרִיםⁿ • 14 וּבְרוּךְ תִּהְיֶה כִּי אֵין
 לָהֶם מֶה שְׂיִגְמְלוּךָ • וְהַשְּׂכָר תִּשְׁיִגְהוּ^o בְּתַחֲיִית הַצְּדִיקִים •

^a A omits. ^b A & C "כשיבא". ^c B & C "שזימן". ^d B & C "ואז". ^e B & C add
 "כל". ^{f-f} B & C omit. ^g B & C give "ואמר ישוע". ^h B & C "זמנו". ⁱ B & C
 "זמון". ^j A "אוהבך". ^k A "עשירים". ^l B & C "אתה". ^m B & C "זמון".
ⁿ⁻ⁿ B "העורים והבטולים והחגרים והעניים", C "העורים והנטולים והחגרים והעניים".
^o C "תשיגיהו".

10 But when you are called,^a go and sit on the place which is the very last in exaltation;^b so that when he comes who invited you, he may say to you, ‘Beloved, come up here!’ Then^c you will obtain^d exaltation before all^e the called ones.^f 11 For he who exalts himself comes to^g lowness;^h but he who lowersⁱ himself, to being lifted up.”^j

12 Then he^k said to *him* who called^l him, “When you prepare a morning meal or an evening meal, ^(100v) do not want to invite those who love you,^m neither your brothers nor relatives nor the rich neighbors – for perhaps those whom you callⁿ will repay you with a recompense.

13 But when you make an appointment *for a meal*,^o call the poor ones and the disabled ones and the blind ones.^p 14 Then you will be **blessed**, for they have nothing by which they can recompense you;^q but you will obtain **the reward** at the resurrection of the righteous ones.

^a Or “invited.”

^b A omits “in exaltation.”

^c Mss. B & C “And then.”

^d Or “reach.”

^e Ms. A omits “all.”

^f Or “invited ones” or “guests.”

^g Lit. “to the hands of.”

^h Or “humiliation.”

ⁱ Or “humbles.”

^j Or “exaltation.” Mss. B & C omit “but he who lowers himself, to being lifted up.”

^k Mss. B & C “Yeshua.”

^l Or “invited,” mss. B & C “invited” (different Hebrew word).

^m Or “your friends.”

ⁿ Or “invite.”

^o Hebrew “זימון” (*zimun*), refers to an appointment or invitation for a meal.

^p Ms. B (C similar) “the blind ones and the disabled ones and the crippled ones and the poor ones.”

^q Lit. “for they do not have that by which they can recompense you.”

15 וְכַאֲשֶׁר אָחַד מִתְלַמִּידָיו שָׁמַע אֵלֶּה הַדְּבָרִים אָמַר לוֹ מֵאוֹשֶׁר
 יְהִיָּה מִי שְׂיֵאכֹל פֶּת בְּמַלְכוּת יְהוָה^a 16 וַיִּשְׁוַע אָמַר אֵלָיו^a אָדָם
 אָחַד עָשָׂה זִימּוֹן גָּדוֹל וַזִּימּוֹן אֲנָשִׁים רַבִּים^b 17 וְשָׁלַח מִשָּׁרְתוֹ
 בְּשַׁעַת^b הָאֲכִילָה לְקְרוֹא^c לְקְרוֹאִים שְׂיָבוֹאוּ שֶׁכָּבֵר הַכֹּל מוֹכֵן^c 18
 וְהִתְחִילוּ כָּלֶם לְהִתְנַצֵּל הָרֵאשׁוֹן^d אָמַר אֲנִי קִנִּיתִי עִיר וַיֵּשׁ לִי
 לְלֶכֶת שְׁמָה^e לְרֵאוֹתָהּ^f בְּבִקְשָׁה מִמֶּךָ שֶׁתִּקְבַּל^g הַתְּנַצְלוֹתִי^g 19
 וְהַשְּׁנִי^h אָמַר אֲנִי קִנִּיתִי חֲמִשָּׁה עוֹלֵי שְׁוָרִים וְהוֹלֵךְ אֲנִי לְרֵאוֹתָם
 וּלְנִסּוֹתָם אַחֲלִיⁱ שֶׁתִּקְבַּל הַתְּנַצְלוֹתִיⁱ 20 וְהַשְּׁלִישִׁי^j אָמַר אֲנִי לְקַחְתִּי
 אִשָּׁה וְאִנִּי יָכוֹל לְלֶכֶת^k 21 וְחֹזֵר הַמְּשָׁרֵת וְאָמַר^k לוֹ כֹּל מֵה
 שְׂאָמְרוּ^l וְאִזְכָּעֵס הָאָדוֹן וְאָמַר לְעַבְדוֹ^l

^a B & C "לו". ^b Compare e.g. "רְעַת" > "רְעָה" in the Tanach. Could also be pointed as "בְּשַׁעַת" (later pronunciation on analogy with e.g. "שְׁנָה" > "שְׁנֵת"). Older sources (e.g. vocalized manuscripts of the Mishnah) use "שַׁעַת" (as well as "שַׁעַת", "שַׁעַת" and "שַׁעַת" by interchange of Patach and Qamets). See also Ben Yehudah's dictionary entry on the noun "שַׁעַת". ^c B & C give "לאמר". ^d B & C "הא". ^e B & C "שם". ^f B & C "לראות". ^g B & C "תקבל". ^h B & C "והב". ⁱ B & C "אחרי". (interchange of "ל" and "ר"?) ^j B & C "הג". ^k B "ואמ", C "לאמר". ^l B "ואמ", C "לעבדו", "וקרא לעבדו ואמר לו".

15 Now when one of his talmidim heard these words, he said to him, "Blessed^a is he who^b will eat bread^c in the kingdom of Yahweh!"

16 So Yeshua said to him, "A man made a great appointment *for a meal*,^d and invited many men.^e 17 Then he sent his attendant^f at the time of the meal, to call^g the called ones^h that they should come, because **everything** was already prepared. 18 But allⁱ of them began to excuse themselves. The first^j said, 'I have bought a township, and I have to go there to see it. Could you please^k accept my excuse?'^l 19 And the second said, 'I have bought five yokes^m of bulls, and I am going to see them and to test them; if only you could accept my excuse!'ⁿ 20 And the third said, 'I have taken a wife, and I am not able to come.'"

21 So the attendant^o returned, and told him everything which they had said. And then the adon became angry, and said to his servant,^p

^a Or "Blissful."

^b Or "whosoever."

^c Or "food" or "a meal."

^d Hebrew "זימון" (*zimun*), refers to an appointment or invitation for a meal.

^e Or "people" – as a general rule, Hebrew masculine includes feminine.

^f Or "servant."

^g Mss. B & C "to say to."

^h Or "invited ones" or "guests."

ⁱ Hebrew often uses "every," "all," "no one," etc. to refer to the greatest majority.

^j Mss. B & C "The one."

^k The Hebrew idiom literally reads: "It is as a request from you that you should receive my excuse."

^l Or "apology."

^m Or "pairs."

ⁿ Or "apology."

^o Or "servant."

^p Or "slave" – not the same word used in verses 17 and 21.

צא מהר בשוקי^a העיר ובדרךיה וקרא העניים והנטולים^b
 והחגרים והביאם פה^c. 22 והעבד אמר עשוי הוא כאשר צוית.
 ועדיין הזמן^d נאות^e לזה^f. 23 אמר^g האדון לעבד לך בעירות
 ובדרכים והכניסם בחזקה בעבור שענייני^h יבאו לגמרⁱ. 24 כי^j אני
 אומר לכם (101r) כי שום אדם^k מהנקראים לא יאכל^l בזימוני^m. 25
 ועמים רבים הולכים עמוⁿ ונהפך אליהם ואמר^o. 26 אם^p אי זה^q
 איש יבא עמי^r ולא ילך עמי^s אביו ואמו ואשתו ואחיו ובנו^t
 ואחיותיו

^a A looks like "בשוקי"; ^b A "והנטלים", changed to "והנטולים" with superlinear correction. C "והבטלים". ^c B "ועדין". ^d A adds "נאות לזה" (crossed out by original scribe). ^e B & C "נאות". ^f B & C "ואמר". ^g B "ענינו", C "ענינו". ^h B & C "כן". ⁱ A repeats by mistake "~~כאני אומר לכם~~" (seems to be crossed out by original scribe, also marked as mistake by later reader/proofreader). ^j B & C "אחד". ^k B & C "יאכלו". ^l B & C "בזמוני". ^{m-m} B & C "איזה". ⁿ C "עמו". ^o A "עמו". ^p C "ובניו".

'Go out hastily on the streets^a of the city, and on its roads – and call the poor ones and the disabled ones and the crippled^b ones, and bring them here.'

²² Then the servant said, 'It is done as you commanded, and the time is still fitting for this.' ²³ The adon^c said to the servant,^d 'Go into the cities^e and on the roads, and bring them in with strength,^f so that my^g things can come to accomplishment.^h ²⁴ Forⁱ I say to you, ^(101r) that no^j man^k of the called ones^l will eat^m at my appointment.'ⁿ

²⁵ As many peoples^o were walking with him, he turned unto them and said, ²⁶ "If any man will come with me, but his father and his mother and his wife and his brothers and his sons and his sisters

^a Or "in the markets."

^b Or "limping ones" or "lame ones."

^c Mss. B & C "Then the adon."

^d Or "slave" – not the same word used in verses 17 & 21.

^e Or "townships."

^f Or "urging," meaning "urge them to come in."

^g Mss. B & C "his."

^h Or "completion."

ⁱ Mss. B & C "Yes" or "So."

^j Hebrew often uses "every," "all," "no one," etc. to refer to the greatest majority.

^k Mss. B & C "no one."

^l Or "invited ones" or "guests."

^m Compare verse 15.

ⁿ Or "appointed meal." Hebrew "זִמּוּן" (*zimun*), refers to an appointment or invitation for a meal.

^o Or "crowds."

וְעוֹד נִשְׁמַתּוּ לֹא יִהְיֶה תִּלְמִידֵי^a 27 וּמִי שֶׁאֵינוֹ נוֹשֵׂא שְׁתֵּי וְעַרְב
 שְׁלוֹ^b וְאֵינוֹ בָּא אַחֲרַי אֵינוֹ יָכוֹל לִהְיוֹת תִּלְמִידֵי^c 28 כִּי^c אֵי זֶה^c מִכֶּם
 שֶׁחָפֵץ לִבְנוֹת מִגֵּדֵל^d וְלֹא יִמְנֶה רֵאשׁוֹנָה^d הַהוֹצָאָה הַצְּרִיכָה אִם^e
 בְּיָדוֹ כַּח לְהַשְׁלִימוֹ^e 29 וְאִם יִבְנֶה הִיסוּדוֹת וְלֹא יִהְיֶה יָכוֹל
 לְהַשְׁלִים הַבְּנִיין כָּל הַרוּאִים וְלַעֲיִגּוֹ לוֹ^f 30 וַיֹּאמְרוּ הָאִישׁ הַלְּזָה
 הַתַּחֲוִיל לִבְנוֹת וְאֵין בְּיָדוֹ כַּח לְהַשְׁלִים^f 31 אוֹ אִם מְלַךְ הוֹלֵךְ
 לְמַלְחָמָה^g נֶגֶד מַלְכִים וְאֵינוֹ חוֹשֵׁב רֵאשׁוֹנָה אִם עִם עֲשָׂרָה אֶלֶף
 יָכוֹל לָבֵא נֶגֶד מִי שְׁעֵם עֲשָׂרִים אֶלֶף בָּא אֵלָיו^g 32 וְזוֹלַת זֶה הוּא
 עוֹמֵד מִרְחוֹק שׁוֹלַח שְׁלוּחָיו לְהַשְׁתַּדֵּל עִם דְּבָרֵי שְׁלוֹם^h

^a B & C "תלמידו". ^b B & C "שלי". ^{c-c} B & C "איזה". ^d C places this word after
 "הצריכה". ^e B & C omit, and also omit (with blank space in mss.) everything
 from this point until 16:2, where it resumes with the word "תשתדל". ^f Ms.
 "במלחמה", changed by proofreader/scribe to "למלחמה".

and^a even his neshamah^b does not walk^c with me,^d he cannot be my talmid.^e 27 And whosoever does not carry his^f warp and woof,^g and does not come after me, is not able to be my talmid.

28 For which one of you who wants to build a tower, will not^h first reckon the necessary expense, whether there is power in his handⁱ to complete it? 29 And if he will build the foundations, but will not be able to complete the building, all who see it will mock at him 30 and say, **This** man began to build, but there is no power in his hand^j to complete *it!*

31 Or if a king goes to war against kings – will he not^k first consider whether he is able to come **with ten thousand**, against him who comes to him **with twenty thousand**? 32 Otherwise^l he, standing^m far away, sends his sent onesⁿ to seek^o good terms^p with words of shalom.

^a Or “his father or his mother or his wife or his brothers or his sons or his sisters or even his neshamah.”

^b The Hebrew word for “blowing/breath,” “soul” or “spirit.” (See glossary for more information.)

^c Or “go.”

^d Ms. A “him.”

^e Alternative translation for verse 26: “If any man would come with me, but does not walk with me *because of* his father or his mother or his wife or his brothers or his sons or his sisters, or even his neshamah, he cannot be my talmid.”

^f Mss. B & C “my.”

^g Or “lengthwise and crosswise” – an idiom meaning “cross.”

^h Lit. “and will he not.”

ⁱ Hebrew expression, meaning “whether he has the ability.”

^j Hebrew expression, meaning “he is not able.”

^k Lit. “and will he not.”

^l Lit. “And without this.”

^m Or “staying.”

ⁿ Or “envoys.” The same Hebrew word used for the twelve “sent ones.”

^o Or “request.”

^p Or possibly “to make an effort.”

33 כֹּן כָּל אִישׁ מִכֶּם שְׂאִינוּ מִתְיָאֵשׁ מִכָּל הַדְּבָרִים שְׂמַחֲזִיק אֵינוּ
 יָכוֹל לְהִיּוֹת תַּלְמִידִי • 34 הַמְּלַח הוּא טוֹב • אֲבָל אִם הַמְּלַח רִיקָנִית •
 בְּמָה^א יִנְתֵּן הַטַּעַם • 35 לֹא בְּעֶפֶר וְלֹא בְּזָבֵל וְלֹא בְּדָבָר תוֹעֲלֵתִי רַק
 יְשׁוּלַח בַּחוּץ מִי שְׂיֵשׁ לוֹ אֲזָנִים לְשִׁמוֹעַ יִשְׁמַע •

פָּרָק י"ו [ט"ו] כְּפִי לוקא

(101v) 1 וְהָיוּ נְגָשִׁים אֵלָיו עוֹלָמִיִּים וְחוֹטָאִים בְּעִבּוֹר שְׂיִשְׁמְעוּהוּ • 2
 וְהַסּוֹפְרִים וְהַפְּרוּשִׁים מִתְּלוֹנְנִים אֹמְרִים רָאָה זֶה רָאָה חֲטָאִים
 וְאָכַל עִמָּהֶם 3 וְהוּא אָמַר אֲלֵיהֶם זֶה הַדְּבָר • 4 אִי זֶה מִכֶּם שְׂיֵשׁ לוֹ
 מֵאָה צֹאן וְנֶאֱבָדָה אַחַת מֵהֶם לֹא יִנִּיחַ תְּשָׁעִים וְתִשְׁעִי^ב בְּמִדְּבָר
 וְיִלְדָּ לְאוֹתָהּ שְׂאֵבֵד עַד שְׂיִמְצָאָה • 5 וְכֹאֲשֶׁר יִמְצָא אוֹתָהּ יְשִׁמָּה
 עַל כְּתִיפָיו 6 וּבָא אֶל בֵּיתוֹ שְׂמִיחַ • קוֹרָא אוֹהֲבָיו וְשֹׁכְנָיו וְאָמַר
 שְׂמַחוּ עִמִּי כִּי מִצָּאתִי הַצֹּאן שְׂנֶאֱבָדָה •

^a Or possibly “בְּמָה”, but take note that when “במה” is followed by a verb in the Tanach, it is pointed as “בְּמָה” (except when the verb begins with an “א” or “ה”). See Gen. 15:8; Ex. 22:26, 33:16; Judg. 6:15, 16:5,6,10,13; 1 Sam. 6:2, 14:38, 29:4; 2 Sam. 21:3; Is. 2:22; Mic. 6:6; Mal. 1:2,6,7, 2:17, 3:7-8; 2 Chr. 7:21; Psa. 119:9; Prov. 4:19. ^b Ms. “ותשעה”, but “צאן” is clearly feminine in this passage. (Earlier mss. probably read “צ”ט”, which could be spelled out as “תשעים ותשע” or “תשעים.”) ותשעה

33 So,^a every man of you^b who does not give up hope^c for all the things which he holds on to,^d is not able to be my talmid. 34 The salt is good; but if the salt is empty,^e with what will the taste be given? 35 It is not useful in the dust,^f nor in the dung, neither for anything;^g but it will be sent away into the street.^h Whosoever has ears to hear, let him obey!ⁱ

15:1 (101v) Now, worldly ones and sinners were drawing near to him so that they could listen to him. 2 But the scribes and the Perushim murmured, saying, "Look!^j – This one approves of^k sinners and eats with them!"

3 So he said this word **to them**: 4 "Which one of you who has a hundred sheep, and one of them gets lost,^l will not leave *the* ninety-nine in the wilderness, and go to that which he lost until he finds it? 5 And when he finds it, he will put it on his shoulders 6 and come to his house rejoicing, calling his friends^m and his neighbors, and saying, 'Rejoice with me, for I have found the sheep which was lost!'ⁿ

^a Or "Even so."

^b Meaning, "every one of you."

^c This Hebrew word ("שׂוּמֵר" in the Hitpael/Nitpael) is often used in Jewish writings, specifically when a person gives up hope to recover a possession which he has lost, or which has been stolen from him.

^d Or "possesses."

^e Or "vain" or "worthless."

^f Could mean 'dust of the ground.'

^g Lit. "Not in the dust nor in the dung, neither for anything is it useful."

^h Or "outside."

ⁱ Or "hear." The Hebrew word "שמע" (*shama'*) means both to "hear/listen" and to "obey."

^j Or "behold."

^k Or "chooses" – lit. "looks at."

^l Or "goes astray."

^m Lit. "those who love him."

ⁿ Or "which had gone astray."

7 אָנִי אֹמֵר לָכֶם כֵּן יִהְיֶה שְׂמֵחָה בְּשָׂמַיִם עַל חוּטָא אֶחָד עוֹשֶׂה
 תְּשׁוּבָה יוֹתֵר מִמָּאָה צְדִיקִים שְׂאִינָם חֲסֵרִים תְּשׁוּבָה⁸ • אוּ אִי זֶה
 אֲשֶׁה שְׂיֵשׁ לָהּ עֲשָׂרָה דְרַכְמוֹנִים⁹ וְתֹאבֵד אַחַת מֵהֶם • לֹא תִדְלִיק
 אֶת הַנֵּר וּתְכַבֵּד הַבַּיִת וּתְחַפֵּשׂ אוֹתָהּ בְּהִשְׁכֵּל עַד שְׂיִמְצָאָהּ⁹ •
 וְכֹאשֶׁר תִּמְצָא הַדְרַכְמָא^b תִּקְרָא כָּל אוֹהֲבֵיהּ וְאוֹהֲבוֹתֶיהּ
 וּשְׂכִינוֹתֶיהּ אוֹמְרֵת שְׂמְחוּ עִמִּי כִּי אֲנֹכִי מְצֵאתִי דְרַכְמָא^c שְׁלִי אוֹתָהּ
 שְׂאֲבֹדְתִי¹⁰ • כֵּן אָנִי אֹמֵר לָכֶם שְׂמֵחָה תִּהְיֶה לְפָנַי הַמַּלְאָכִים מִן
 הָאֵל עַל חוּטָא אֶחָד שְׂעֲשֶׂה תְּשׁוּבָה¹¹ • וְיִשׁוּעַ אָמַר אָדָם אֶחָד יֵשׁ
 לוֹ בָּנִים שְׁנַיִם¹² • וְאָמַר הַיּוֹתֵר קָטָן מֵהֶם לָאֵב • אָבִי תָן לִי חֶלֶק
 הַיְרוּשָׁה הָרְאוּיָהּ^(102r) לִי • וְחֶלֶק לָהֶם עֲצָמוֹת מַה שְׂהִיָּהּ לוֹ¹³ •
 וְאַחַר יָמִים מוֹעֲטִים מְקוּבְצִים כָּל הַדְּבָרִים •

^a Ms. "דרכמש" (localized ending). ^b Compare next note. Ms. "הדרכמש"
 (localized ending). ^c Or possibly "דַּרְכְּמוֹן" or "דַּרְכְּמָה". However, "דרכמא" seems
 to be a legitimate spelling used in the Hebrew ms. The suffix "אֲ" could be a
 feminine ending (alternative spelling for "הֲ") or an Aramaism ("אֲ" as
 determinate particle).

7 I say to you, so^a there will be joy in the heavens about one sinner performing repentance, more than a hundred righteous ones who do not lack repentance.

8 Or which woman who has ten silver coins,^b and loses one of them, will not light up the lamp and clean^c the house and search it with prudence^d until she finds it? 9 And when she finds the silver coin,^e she calls all her friends^f and her female friends^g and her female neighbors, saying, 'Rejoice with me, for I have found my silver coin^h – that which I had lost!' 10 Soⁱ I say to you, there will be joy before the messengers of El about one sinner who performed repentance."

11 Then Yeshua said, "A man has^j two sons. 12 And the younger^k one of them said to the father, 'My father, give me the portion of the inheritance which is designated (102r) for me.' So he divided for^l them *the* possessions^m which he had.

13 And after a few days all the things were gathered together.

^a Or "just so."

^b Or "drachmas."

^c Or "sweep."

^d Or "understanding."

^e Or "drachma."

^f Masculine in Hebrew – but note that as a general rule, Hebrew masculine includes feminine. Probably refers to families with a man as the head of the household. Lit. "those who love her."

^g Lit. "those who love her" (feminine plural).

^h Or "drachma."

ⁱ Or "Just so."

^j Hebrew "וְ" – usually indicates present tense.

^k Lit. "smaller."

^l Or "to."

^m Or "wealth" or "riches."

הַנְעַר הַיּוֹתֵר קִטָּן הֶלֶף לוֹ בְּדִרְךָ רְחוּקָה מְאֹד שָׁם הִפְסִיד כָּל
 יְרוּשָׁתוֹ בְּזָנוּת.¹⁴ וְאַחַר הָיָה רָעֵב גְּדוֹל בְּאַרְץ יִמְצָא עֲצָמוֹ חֶסֶר.
¹⁵ וְהִתְחִיל לִקְרֹב¹⁵ לְאַחַד מֵעִירוֹנֵי אוֹתָהּ מִלְכוֹת וּשְׁלָחָהּ בְּעִירוֹ
 לְשִׁמּוֹר הַחֲזִירִים¹⁶ וְנִתְאַוָּה לֶאֱכֹל מֵהַשְּׁחֲזִירִים^b אוֹכְלִים וְאִין
 נוֹתְנִין לוֹ.¹⁷ וְהוּא אָמַר בְּלִבּוֹ כִּמְהָ שְׂכִירִים מְרַבִּים^c בְּאַכִּילָהּ בֵּית
 אָבִי וְאֲנִי מֵת בְּכָאן בְּרָעֵב.¹⁸ אֲקוּם וְאַלְף אֶל אָבִי וּבְבוֹא[י]
 לְפָנָיו אֶמְרֵנוּ לוֹ אֲנִי חֲטָאתִי לְשָׁמַיִם וּלְךָ.¹⁹ וּכְבֹר אֵינִי רְאוּי לְהֵיוֹת
 נִקְרָא בְּנֶךְ עֲשֵׂה לִי כְמוֹ אֶחָד מִשְׂכִּירֶיךָ.^d וְקָם וּבָא אֶל אָבִיו.
 וְאִם שְׁעַדְיִין רְחוּק מִמֶּנּוּ הֵבִן הָאֵב נִתְמַלֵּא רְחֻמִּים עַל הֵבִן.

^a Or possibly "לקרב". Ms. adds "לאחיו" (crossed out by original scribe).

^b Ms. reads "שחזירים", but "ה" added above line to make "שהחזירים" – in same/similar script as main text. ^c Or possibly "מרבבים". Ms. reads "מרבם", but "י" added above line to make "מרבבים" – in same/similar script as main text. ^d Ms. reads "משכריך", but "י" added above line to make "משכריך" – in same/similar script as main text.

The younger^a son^b went away on an exceeding far journey.^c There he spoiled^d his whole inheritance with fornication.

14 But afterwards, there was a great famine in the land, and he found himself lacking. 15 Then he began to draw near^e to one of the citizens^f of that kingdom; and he sent him into his township to keep the pigs.^g 16 And he desired to eat what the pigs were eating, but they did not give *it* to him.

17 Then he said in his heart, 'How many hired laborers abound with food^h inⁱ the house of my father? – And I am dying here in the famine! 18 I will get up,^j and I will go unto my father. And when [I] come before him, I will say to him, 'I, I have sinned against the heavens and against you, 19 and I am no more^k worthy to be called your son; do to me as *to* one of your hired laborers.'

20 So he got up and came to his father. Now, while the son was yet a distance from him, the father was filled with compassion^l on the son.

^a Lit. "smaller."

^b Or "lad." Lit. "young man."

^c Lit. "path" or "road."

^d Or "lost" or "wasted."

^e Or "to join himself."

^f Lit. "townsfolk."

^g Or "to keep the pigs in his town."

^h Or "have food abundantly."

ⁱ Or "at."

^j "Stand/stood up and..." is a Hebrew expression which means that something was/is to be done immediately or without any (further) delay. See e.g. Gen. 19:14,15, 22:3,19, 24:61, 27:43, 31:13,17,21, etc. Compare also Luke 1:39, 15:20, 24:12,33.

^k Lit. "already not."

^l Or "mercy."

ובהיותו אתו^a חֲבָקוּ וְנִשְׁקוּ^a 21 וְהִבֵּן אָמַר לוֹ אָבִי אֲנִי חֲטָאתִי
 לְשָׁמַיִם וּלְךָ^b וַיִּכְבֵּר אֵינִי רָאוּי לְהִקְרָא בְּנֶדֶךָ^b 22 וְאַחֲרֵי כֵן^b אָמַר
 לְעֶבְדָיו לְכוּ כּוֹלְכֶם שָׂאוּ הַתְּלָמִיד^c הָרִאשׁוֹן וּבֵאוּ וְהַלְבִּישׁוּהוּ
 וְשִׁימוּ טַבַּעַת בְּיָדוֹ וְתַנְעֵלוּ רַגְלָיו^d 23 וּשְׂאוּ עִגְלָה^d שָׁמֶן וְנֹאכֵל
 וְנִשְׁתֶּה^e 24 כִּי זֶה בְּנִי מֵת הָיָה וּמִצְאָנוּהוּ חַי וְהִתְחִיל לֶאֱכֹל^e 25
 וְהִבֵּן הַגְּדוֹל הָיָה בְּשֻׁדָּה וּבְבוֹאוֹ נִגְשׁ^f אֶל הַבַּיִת שָׁמַע הַשִּׁיר
 וְהִמְחֹלוֹת^e 26 וַקְרָא אֶחָד מִן הָעֶבְדִּים וּשְׁאָלוּ מֶה זֶה^e 27 וְאַמְרַתִּי
 לוֹ אַחִיקָה בָּא^(102v) וְאַבִּיךָ הַמֵּית עִגְלָה אֶחָד גְּדוֹל בַּעֲבוּר שֶׁשָּׁב אֵלָיו
 חַי וּבְרִיא^e 28 וְהִבֵּן הַגְּדוֹל כְּשׁוֹמְעוֹ כָּעַס עַד מְאֹד וְלֹא רָצָה
 שְׁיִכְנַס בַּבַּיִת^e

^{a-a} Or possibly "חֲבָקוּ וְנִשְׁקוּ". ^{b-b} Ms. uses abbreviation "כ" – could also indicate "ואחר כך" (same meaning). ^c Although this could possibly be a mistake for "טלית", it is more likely that the Greek rendering "στολῆν" is a misreading of the Hebrew text ("תלמיד" translated into Greek as if it read "טלית"). ^d A has something like "נגלך" – corrected to "עגל" by original scribe (scratched over). ^e A adds "הגלוב" (mistake for "הגדול"), but crossed out by original scribe. ^f Or possibly "נגש".

And when he came to him,^a he embraced him and kissed him.

21 But the son said to him, 'My father, I, I have sinned against the heavens and against you, and I am no more^b worthy to be called your son.'

22 And afterwards he said to his servants, 'Come all of you, pick up^c the first talmid!^d And come and clothe him, and place a ring on his hand and put shoes on his feet! 23 And bring a fat calf, and let us eat and drink! 24 – For this my son^e was dead,^f and we have found him alive!' And he began to eat.

25 Now, the older^g son was in the field, and as he came – approaching the house^h – he heard the song and the dancings. 26 So he called one of the servants, and he asked him 'What is this?!' 27 Then Iⁱ said to him, 'Your brother came! – (102v) And your father killed a big^j calf, because he returned to him alive and healthy!^k 28 But the older son – when he heard *this* – was exceedingly angry,^l and he did not want^m to enter the house.

^a Lit. "was with him."

^b Lit. "already not."

^c Or "carry" or "bring."

^d The Greek rendering "garment/robe" could very well be a misreading of the Hebrew text, if "תלמיד" (*talmid*) was mistaken for "טלית" (*talit* – 'cloak'). The context also favors "talmid," since "all of you" would not be needed to fetch a garment, but rather to pick up and carry a person.

^e Or "this son of mine."

^f Or "dying."

^g Lit. "bigger."

^h Or "when he came, he approached the house."

ⁱ By speaking in the first person, Yeshua places himself in this parable as the Father's servant (compare e.g. Is. 42:1, 52:13).

^j Could also mean "fat."

^k Lit. "fat."

^l Or "provoked."

^m Or "and he was not willing."

אז הָאֵב וְצָא אֵלָיו וְהִתְחִיל לְחַלּוֹת פְּנָיו שְׁיבֵא^a • וְהוּא עָנָה לוֹ
 וְאָמַר • אָבִי הִנֵּה כְּמָה שָׁנִים עֲבַדְתִּיךָ לֹא עֲבַרְתִּי עַל מְצוֹתֶיךָ וְאַתָּה
 לֹא נָתַתָּ מֵעוֹלָם שְׂעִיר אֶחָד לְאוֹכְלוֹ עִם אוֹהֲבֵי^b • וְכֹאשֶׁר [בָּא]^a
 בְּנֶדֶד הַקָּטָן שֶׁהִפְסִיד עֲצָמוֹתָיו עִם זוֹנוֹת אֶתָּה הִמַּתָּה בְּעָדוֹ יַגְל
 שָׁמוֹן^c • וְהָאִישׁ אָמַר לוֹ • אֶתָּה עֲמָדִי הָיִיתָ לְעוֹלָם וְכָל אֲשֶׁר לִי לְךָ
 הֵם • אֲבָל לְאֹכֹל וְלְשִׂמּוֹחַ אֵינִי רֹאֵי וְלְשִׂמּוֹחַ אַחֲרֵים כִּי אֶחֱיֶד
 הַשְּׁבִתִּי^b כְּמַת וְנֹאבֵד וְנִחְזַר^c לָנוּ •

פָּרֶק י"ז [י"ו] כְּפִי לוקא

1 וְאוֹמַר לְתַלְמִידָיו • עֲשִׂיר אֶחָד הָיָה שֶׁעָשָׂה מוֹרְשָׁה אֶחָד עַל
 נְכָסָיו • וְיָצָא עָלָיו שֵׁם רַע • שֶׁמִּפְסִיד נְכָסֵי הָאָדוֹן² וְקָרָאוּ וְאָמַר
 לוֹ מָה זֶה שְׂאֵנִי שׁוֹמֵעַ עָלֶיךָ •

^a Added based on context. ^b Although this could possibly be a mistake for
 “הַשְּׁבִתִּי”, the ‘chiasm’ and parallelism suggest that the text is correct as written
 in the ms. ^c Or possibly “וְנִחְזַר” (alternative pronunciation).

Then the father went out to him, and began to entreat him^a that he should come in. **29** But he answered him and said, 'My father, behold how many years I have served you! – I did not transgress your commandments, but **you** never gave one goat to eat it^b with my friends.^c **30** But when your younger son [came], who spoiled^d his possessions^e with harlots, **you** killed for him a fat calf.'

31 So the man said to him, '**You** have always been with me, and all the things which are mine, are yours. **32** But am I not worthy to eat and to rejoice, and to cause others to rejoice? – For your brother – I brought him back^f like one who was dead;^g and he was lost, but he was returned^h to us.'

16:1 And he said to his talmidim, "There was a rich one who appointedⁱ a steward^j over his possessions.^k But a bad name^l went out about him, that he was spoiling^m the possessionsⁿ of the adon. **2** So he called him and said to him, 'What is this that I hear about you?!

^a Lit. "his face."

^b Meaning "that I may eat it."

^c Lit. "those who love me."

^d Or "wasted."

^e Or "wealth" or "riches."

^f Or "For I restored your brother." Probably used with a double meaning – refers to the father in the parable as well as our Father in heaven. Compare also verse 27 where Yeshua spoke in the first person – placing himself in the parable.

^g Lit. "like a dead *one*."

^h Or "restored."

ⁱ Lit. "made."

^j Or "deputy."

^k Or "riches" or "wealth."

^l Meaning "a bad report."

^m Or "wasting."

ⁿ Or "riches" or "wealth."

תַּן חֶשְׁבוֹן מִהֵרְשָׁאָה • כִּי מִכָּאן וְאֵילָךְ לֹא תִשְׁתַּדַּל^a בְּהֵרְשָׁאָה
 הֵיחִיָּא •³ וְהִמּוֹרְשָׁה אָמַר בְּקִרְבוֹ מָה אַעֲשֶׂה שְׁאֲדוֹנִי נוֹטֵל מִמֶּנִּי
 הֵרְשָׁאָתִי • אֵינִי יוֹדֵעַ לְחַפּוֹר^b בּוֹשֶׁת יֵשׁ לִי לְשֹׂאֹל^c •⁴ אֵינִי^d יוֹדֵעַ
 מָה אַעֲשֶׂה כְּשִׁאֲהִיָּה^f מְסוּלֶקֶת^g מִן הֵרְשָׁאָה^g (103r) בְּאוֹפֹן
 שְׂיִקְבְּלוֹנִי בְּבֵית •⁵ קָרָא אֶחָד אֶחָד^h מִמְּחוּיְבֵילִי אֲדוֹנִי • וְאָמַר^j
 לְרֵאשׁוֹן^k כִּמָּה אַתָּה חַיִּיב לְאֲדוֹנִי •⁶ וְהוּא עָנָהוּ מֵאָה^m מְדוֹת שְׁמֹן •
 וְהוּא אָמַר לוֹ קַח שְׂטֶרֶךְⁿ וַעֲשֶׂה מִהֵרָה וּכְתֹב^o חֲמִשִּׁים •^q 7 וְאָמַר
 לְאַחֵר^r כִּמָּה נִתְחַיֵּיבָתָ לְאֲדוֹנִי •^s וְהוּא אָמַר מֵאָה^t מְדוֹת חֶטָּה •

^a B & C resume with this word (after omitting everything from “אם” in 14:28 until “לא” in this verse). ^b A seems to have “לחשוד”, possibly changed to “לחשור” by scribe. ^c B & C add “מהנדיבים”. ^d B & C add “אבל”. ^e Text = B & C. A “אני”, but “י” added above line to make “איני” – in same/similar script as main text. ^f B starts line too low and writes diagonally upwards with large spaces between some letters. C “כסא היה” (misreading of B). ^{g-g} B & C “מההרשאה”. ^{h-h} B & C “א”.
ⁱ C seems to read “מההיבים” (scratchy, misreading and imitation of B). Altered in margin to “מהמחויבים” – in same script as main text. ^j C gives “ואמר לו”. ^k B & C “לא”. ^l B & C “ענה”. ^m B & C “ק”. ⁿ Or possibly “שְׂטֶרֶךְ” (later pronunciation). B adds “צ” (crossed out by original scribe). ^o A “וכתוב”. ^p B “נ”
 כי כל” B & C add “כל”. ^q B & C add “מקום ק’ וזיין ועשה אחר”, C “מקום ק’ וזיין ועשה אחר המורשה”. ^{r-r} B & C “וכן הלך לאחר ואמר לו”.
^{s-s} B gives “ואמר לו”, C gives “ואמר לו”. ^t B & C “ק”.

Give an account of the stewardship,^a because from here and onwards, you will not endeavor^b in that stewardship.^c

3 So the steward^d said in himself,^e 'What will I do, because my adon is about to take away my stewardship^f from me? I do not know to dig; I am ashamed to beg.^g 4 I^h do not knowⁱ what I will do when I will be removed from the stewardship,^j (103r) so that they will receive me in the house.'

5 He called the debtors of his adon one by one,^k and he said to the first, 'How much do you owe my adon?' 6 And he answered him,^l 'A hundred measures of oil.' So he said to him, 'Take your bill and make haste, and write^m fifty.'ⁿ

7 Then he said to another one,^o 'How much did you owe my adon?' And he said,^p 'A hundred measures of wheat.'

^a Or "power of attorney" or "authority."

^b Or "strive" or possibly 'win favor for yourself.'

^c Or "power of attorney" or "authority."

^d Or "deputy."

^e Lit. "his inside" or "his inward parts."

^f Or "power of attorney" or "authority."

^g Mss. B & C add "from the noble ones."

^h Mss. B & C "But I."

ⁱ Original reading of A: "I know" – altered to "I do not know" by superlinear correction in original script. Mss. B & C also read "I do not know."

^j Or "power of attorney" or "authority."

^k Mss. B & C "He called one of the debtors of his adon."

^l Mss. B & C omit "him."

^m Meaning "quickly write."

ⁿ Mss. B & C add gloss: "in the place of one hundred. So he falsified/forged and made another – for all the bills of his adon were found in the hand of the steward.)"

^o Mss. B & C "And so he went to another and said to him."

^p Mss. B & C add "to him."

וְהוּא אָמַר^a קַח אוֹתִיּוֹתָיִךָ^{c,b} וּכְתֹב^d שְׁמֵנִים^e ֶ׃ וְשַׁבַּח הָאֲדוֹן
הַמּוֹרֶשֶׁה יְרַע הַלֵּבֶב^f כִּי בְחֻכְמָה עָשָׂהוּ^g ֶ׃ כֵּן^h בְּנֵי זֶה הָעוֹלָם הֵם
יוֹתֵר חֻכְמִים לְהִרְעוֹת מִבְּנֵי טוֹב^j לֵבֶב^k בְּדָרוֹ^l ֶ׃ וְנֹאֲנִי אוֹמֵר לְכֶם
שִׁיֵּאֲסִיפְכֶם^m לְכֶם מִמָּמוֹןⁿ הָרוּעַ לֵב בְּעֵבוֹר כְּשֶׁתְּהִיּוּ^o אֲפִסִּים^p
שִׁיֵּאֲסִיפְכֶם^q בְּאוֹהֵלִים^r נְצַחִיִּים ֶ׃

^a B & C "אומר". ^b A & C "אותיותיך". ^c B & C add "של שטרך ומהר". ^d A & C "וכתוב". ^e B & C "פ". ^{f-f} C "רעה לבב". ^g B "עשאו", C "עשאה". ^h B & C "כן".
ⁱ A omits. ^j A "לוב" (scribal mistake). ^k A omits word. ^l A smudged, but seems to have "בדובו" (scribal mistake). ^{m-m} A "שתעשו". ⁿ B & C "מהממון". ^o A "שתהיו". ^p Or possibly "אספים". ^q Or possibly "שיאסופכם". C "שיאסופכם".
^r A "באוהלים", C "באדולים" (misreading of B).

So he said, 'Take your document,^a and write^b eighty.'

8 Then the adon praised the evil hearted steward,^c for he did it **with wisdom**. So^d the sons^e of this world are more wise to do evil,^f than *the* sons^g of a good heart^h are in theirⁱ generation.^j

9 Now I say to you, that you must not^k make *friends* for yourselves with the money^l of the evil^m heartⁿ – so that when you come to an end,^o that he may gather you^p into eternal tents.^q

^a Lit. "letters" – similar expression as "letter" in English. Mss. B & C add gloss: "of your bill."

^b Mss. B & C "and make haste and write."

^c Or "deputy."

^d Meaning "Like this" or "Thus" or "Just so." Mss. B & C "for."

^e Hebrew uses "son of" as an idiom. E.g. "a son of stripes" is someone who deserves stripes (Deu. 25:2); "a son of worthlessness" is a worthless man (1 Sam. 25:17); "a son of valor" is a warrior (Deu. 3:18). Here, "sons of this world" are people who live a sinful life.

^f Ms. A omits "to do evil."

^g A Hebrew idiom meaning 'people who have a good heart.' See note e above.

^h Lit. "the sons of goodness of heart."

ⁱ Lit. "his." The Hebrew Bible often interchanges "his" and "their" synonymously. Compare e.g. Ps. 5:10(9), 62:5(4); Is. 57:2.

^j "Their generation" (the generation of people with a good heart) seems to be used as the opposite of "to do evil." Thus the phrase probably means '...than the sons of a good heart are to do good.'

^k Ms. A omits "not."

^l Or "wealth" – Heb. "מָמוֹן" (*mamon*). The Mishnah uses "mamon" to refer to any type of property or possessions.

^m Or "wicked" or "corrupt."

ⁿ Lit. "the money of the corruption of heart."

^o This Hebrew root "אָפַס" (*aphes*) is used several times to refer to a person's death. Compare chapter 7:10, 13:32, 22:22.

^p Or "bring you." Or possibly "that you may be gathered/brought."

^q Or "dwellings."

^a 10 מי שֶהוּא נֶאֱמָן בְּדָבָר קָטוֹן ^b בְּגָדוֹל יִהְיֶה ^c נֶאֱמָן ^d וּמִי שֶׁבְּדָבָר
 קָטוֹן ^e הוּא רַע ^f בְּגָדוֹל יִהְיֶה ^g רַע ^h וְאִם ⁱ לֹא הֵייתֶם נֶאֱמָנִים מִי
 שֶהוּא אֲמֵתִי ^k מִי יִגִּידְהוּ לָכֵס ^l • ^m 13 שׁוֹס אָדָם אֵינוּ יָכוֹל לַעֲבֹד שְׁנֵי
 אֲדוֹנִים ⁿ כִּי יִשְׁנֶא הָאֶחָד ^o וְהָאֶחָד ^p יֶאֱהָב • אוּ יִתְקַרֵּב אֶל הָאֶחָד ^q
 וְהָאֶחָד יִבְזֶה ^r • ^s 14 אֵינְכֶם יָכוֹלִים לַעֲבֹד יְהוָה וְהַמָּמוֹן • ^t 14 וְהַפְּרוֹשִׁים
 שֶהֵם בְּמִדַּת ^u הַפִּילוֹת ^v מוֹרְגָלִים שֶׁמְעוּ אֵלֶּה ^w הַדְּבָרִים וְהוֹצִיאוּ
 לַעֲגָ עֲלֵיו ^x • ^y 15 וַיִּשׁוּעַ אָמַר

^a B & C add "כי". ^b A & C "קטן". ^c B & C "הוא". ^{d-d} C "הוא נאמן בגדול"
 (emphatic word order lost). ^e A "קטן". ^{f-f} C "ומי שהוא רע בדבר קטון"
 (emphatic word order lost). ^g B & C "הוא". ^{h-h} C "הוא רע בגדול" – (emphatic
 word order lost). ⁱ A omits. ^j B & C "מה". ^k C "אמיתי". ^l B & C "יגירהו".
^m B & C "ששום". ⁿ A "אדונים", but "ו" added above line to make "אדונים" – in
 same/similar script as main text. ^o B & C "הא". ^p B "האחר", C "והא". ^q B & C
 "והא". ^r B & C "והא". ^s B & C add "לכן". ^t A "איניכם". ^u C "במידת". ^v A
 seems to have "הבילות" (somewhat smudged). ^w B & C "אלו".

10 Whosoever^a is faithful in a small matter, in a great *matter* he will be^b faithful; but whosoever is evil in a **small matter** will be^c evil in a **great matter**.^d 11 So, if you have not been faithful, who will make him who is truthful^e known to you?^f

13^g No man^h is able to serve two adonim,ⁱ for he will hate^j the one, and the other^k he will love;^l or he will draw near to the one, and the other he will despise. You^m are not able to serve Yahweh and money."ⁿ

14 Now the Perushim, who were accustomed to^o the trait^p of greediness,^q heard these words; and they made a mockery of him.^r 15 But Yeshua said,

^a Mss. B & C "For whosoever."

^b Mss. B & C "is."

^c Mss. B & C "is."

^d Compare Rev. 22:11.

^e Or "true" or "faithful."

^f Mss. B & C "who will deliver that which is true/real to you?" Lit. (A) "him who is truthful, who will make him known to you?" Lit. (B & C) "that which is true/real, who will deliver it to you?"

^g Hebrew mss. do not contain verse 12.

^h Mss. B & C "For no man."

ⁱ Plural form of "adon" – the Hebrew word for "lord" or "master."

^j Or "reject."

^k Hebrew idiom uses "the one... the one" to mean "the one... the other." Ms. B spells out "other" in the second occurrence.

^l Or "choose" or "prefer."

^m Mss. B & C "Therefore you."

ⁿ Or "wealth" – Heb. "מָמוֹן" (*mamon*). The Mishnah uses "mamon" to refer to any type of property or possessions.

^o Or "familiar with."

^p Or "character" or "nature."

^q Or "stinginess." Meaning "who were used to being greedy/stingy."

^r Lit. "they brought out mockery about him."

אָתָם הִם הַמְצַדִּיקִים עֲצָמְכֶם^a לַפְּנֵי הָאֲנָשִׁים רַק הָאֵל יוֹדֵעַ
 לְבַבְכֶם^b וּמֵה^c שֶׁהוּא גְדוֹל וְגִבּוֹה^d לְאֲנָשִׁים קָטוֹן^e הוּא לַפְּנֵי
 הָאֵל^f 16 וְלַפְּנֵי הַדָּת^g וְהַנְּבִיאִים עַד יוֹחֲנָן וְאַחַר שְׂמִלְכוֹת^h הָאֵל
 הוּא מוֹגֵדⁱ וְהַכֹּל עוֹשִׂים^j חוֹזֵק בּוֹ^k 17 אָבֵל יוֹתֵר נֶקֶל הוּא שְׂשֻׁמִּים
 וְאֶרֶץ יִכְלוּ^(103v) מֵאוֹת הַדָּת אַחַת^k שֶׁתַּעֲבוֹר וְלֹא תִהְיֶה^l 18 כָּל
 אָדָם שֶׁעוֹזֵב^l אֶשְׁתּוֹ וּמִבִּיא אַחֶרֶת עוֹשֶׂה נִיאוּף^m 19 אָדָם אֶחָד עֹשִׂיר
 הָיָה לְבוֹשׂ אֲרָגְמָן וְאוֹכֵל כָּל הַיּוֹם^m בְּטוֹבⁿ 20 וְהָיָה דָל אֶחָד
 שְׂשֻׁמוֹⁿ לַעֲזָר^o שׁוֹכֵב^p בְּפִתְחוֹ מוֹכֵה שְׁחִין^q

^a C "עצמיכם". ^b B & C "שכרכם". ^c C "ומי". ^d B & C "גבוה וגדול". ^e B & C
 "שיקוץ". ^f A adds pausal dot, B & C omit pausal dot. ^{g-g} A "והדת". ^h A
 "מלכות". ⁱ C "מגיד", but marked as mistake by scribe/proofreader. ^{jj} A "כל"
 "העושים". ^{k-k} B & C give "ולא אות אחת מהדת". (A & B spell out "אחת", C "א").
^l B & C "שעזב". ^m B & C omit. ⁿ B & C "שמו". ^o Or "לעזר" (alternative
 pronunciation), or possibly "אלעזר". ^p A "ששוכב". ^q Compare Job 2:7.

“You are those who justify yourselves before men,^a but El knows your^b heart.^c For^d that which is great and high^e to men,^f is **small**^g before El, **16** and before^h the law, and the prophets, unto Yochanan.ⁱ And after the kingdom of El is reported,^j all are doing violence to it. **17** But it is easier that heavens and earth should come to an end, ^(103v) than that one letter^k of the law should pass by, and not be *anymore*. **18** Every man who leaves^l his wife, and brings in another *woman*,^m performsⁿ adultery.

19 A rich man was clothed in purple, and was eating merrily all day.^o **20** And there was a poor one whose name was La'zar,^p lying^q at his door, smitten^r with boils.^s

^a Or “the people.”

^b Plural.

^c Mss. B & C “your wages.”

^d Lit. “and.”

^e Mss. B & C “high and great.”

^f Or “the people.”

^g Mss. B & C “an abomination.”

^h Ms. A omits.

ⁱ In other words, that which is great and high in people’s perspective, is small before El, before the law, and the prophets (including Yochanan, the most recent prophet).

^j Or “made known.”

^k Or “sign.”

^l Or “divorces.”

^m Lit. “another” (feminine singular in Hebrew).

ⁿ Or “commits.”

^o Mss. B & C “was eating everything merrily.”

^p The Hebrew name for ‘Lazarus’ – meaning “El helps/supports.” Could also be pronounced “Le’azar” or “El’azar.”

^q Ms. A “who was lying.”

^r Compare Job 2:7.

^s Or “blisters.”

21 וַיִּתְּאוּ לְשִׁבּוּעַ מִפִּירוֹרִין^a הַנוֹפְלִים מִשׁוֹלְחַן הָעֵשִׂיר וְאִינוּ^b נוֹתְרִין^c
 לוֹ וְהַפְּלָבִים בָּאִים וְלוֹחֲכִים^d שְׁחִינוּ^e 22 וַיִּמַּת הַדָּל וַיִּשְׁאוּהוּ^f בְּכֶסֶף^f
 אַבְרָהָם^g וַיִּמַּת הָעֵשִׂיר וַיִּנְקְבֵר^h 23 בְּגִיהַנֶּם וַיִּבְעַמְדוּ^h בְּצַעַר וַיִּנְגִישָׁהⁱ
 נֶשֶׂא עֵינָיו וַרְאָה מִרְחוֹק אַבְרָהָם וְלַעְזָר^j בְּמִקְוֵמוֹ^k 24 וְצַעַק וְאָמַר^k
 אַבְרָהָם חֲמוּל עָלַי וְשָׁלַח לִי לַעְזָר^l בְּאֶצְבְּעוֹ^m הַטְּבוּלָהⁿ בְּמַיִם בְּצַד
 הָאֲחוּר וַיִּקְרַר לְשׁוֹנֵי^o כִּי נָגוּשׁ אָנִי בְּלִהְבֵי אֵשׁ^o 25 וְאָמַר אֵלָיו זְכוּר
 שְׁהָיָה לְךָ רַב טוֹב בְּחַיִּיךָ וְלַעְזָר^o הָיָה בְּרוּב^p רְעוּת^o וְעַתָּה לַעְזָר^o
 בְּחוּזְק^o

^a C "מפרורין". ^b B & C "ואין". ^c Or possibly "נותרין". ^d B & C add "את". ^e A
 "ואהוה". ^f B & C "בכיק" – but compare Rev. 4:4. ^g A mostly unreadable
 (smudged text). ^h B & C "ובעומדו". ⁱ B & C "ובנגישה". ^j Or "לַעְזָר" (alternative
 pronunciation). Or possibly "אַלְעָזָר". ^k A adds "אב". ^l Or "לַעְזָר" (alternative
 pronunciation). Or possibly "אַלְעָזָר". ^m B & C "שבעצבעו". ⁿ Possibly truncated
 from "הַטְּבוּלָה". ^o Or "לַעְזָר" (alternative pronunciation). Or possibly "אַלְעָזָר".
^p C "רוב". ^q Or "לַעְזָר" (alternative pronunciation). Or possibly "אַלְעָזָר". ^r Or
 possibly "בְּחוּזְק". B & C add "הטוב".

21 So he longed to be satisfied with *the* crumbs^a which fell from the table of the rich one; but he did not give to him.^b Also, the dogs would come and lick his boils.

22 When the poor one died, they carried him to^c the throne^d of Avraham. When the rich one died, he was buried 23 in Gei-Hinnom.^e And as he remained in distress and oppression, he lifted up his eyes, and saw Avraham from a distance, and La'zar at^f his place. 24 So he cried out and said, 'Avraham,^g have compassion on me! – And send La'zar to me with his finger dipped in water on the back side – let him cool my tongue,^h for I am oppressed in flames of fire!

25 But he said to him, 'Remember that you had many good thingsⁱ in your life; but La'zar was in many bad things.^j And now La'zar is in strength,^k

^a Or "pieces."

^b Or possibly "it was not given to him." Mss. B & C "no one gave to him."

^c Or "he was brought beside."

^d Or "seat" – compare Rev. 4:4. Mss. B & C "bosom."

^e Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as '*Gehenna*,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Mat. 25:41-46 in the HebrewGospels.com version: "And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of '*Gei-Hinnom*,' see Jer. 7:30-33; Is. 30:33, 66:24, etc.

^f Or "on."

^g Ms. A "Father Avraham."

^h Mss. B & C "...to me, who – with the back side of his finger dipped in water – can cool my tongue."

ⁱ Or "great well-being" or "much happiness."

^j Or "afflictions" or "troubles."

^k Or "safety." Mss. B & C "good strength."

וְאַתָּה בַּצֶּעַר ^a 26 וּבְכָל אֱלֹהֵי הַדְּבָרִים בֵּינֵיכֶם וּבֵינֵנוּ ^b מְהוּמָה גְדוֹלָה
 הִיא תִקְוָעָה ^c בַּעֲבוּר זֶה אוֹתָם שְׁחַפְצִין ^c לַעֲבוּר מִכָּאן אֲלֵיכֶם לֹא
 יִנְתְּנוּ לָהֶם ^d יְכוּלֹת ^e לַעֲבוּר פֹּה ^e 27 וְהוּא אָמַר ^f אִם כֵּן ^f אֶחָלִי
 שְׁתִּשְׁלַחְהוּ ^h לְבֵית אָבִי 28 כִּי חֲמֹשָׁה אַחִים יֵשׁ לִי וַיֹּאמֶר לָהֶם
 שְׁלֹא יָבוֹאוּ לְנִגִּישֵׁת ⁱ הַמָּקוֹם הַזֶּה ⁱ 29 וְאַבְרָהָם אָמַר לוֹ לָהֶם הוּא
 מְשָׁה וְהַנְּבִיאִים וַיִּשְׁמְעוּ אוֹתָם ^j 30 וְהוּא אָמַר לֹא ^k אַבְרָהָם אֲבָל
 אִם מִקְצֵת מֵהַמֵּתִים יִלְכוּ לָהֶם הֵם יַעֲשׂוּ ^l תְּשׁוּבָה ^l 31 וְאַבְרָהָם
 אָמַר ^m לֹא אִם ⁿ לֹא יִשְׁמְעוּ ^o מְשָׁה וְהַנְּבִיאִים ^p וְאִם ^p אֶחָד
 מֵהַנְּבִיאִים ^q יַחְזוֹר ^r חִי לֹא יֵאֱמִינוּ ^s

^a Or possibly "בַּצֶּעַר". ^b B & C "וביינו". ^c B & C "שחפצים". ^d C adds "עוד". ^e B
 adds "עוד". ^{f-f} Mss. use acronym "א"כ". ^g A adds "אב". ^h B & C "יכנונו לפניך".
 "ויהיה להם הצלה שלא יבואו". ⁱ B & C add "לנגשות", C "לנגשות". ^j B & C add "לעשות".
^k A adds "אב". ^l C "לעשות". ^m B & C add "לו". ⁿ B & C "שאם". ^o B & C
 "שמעו". ^p B & C "איך יאמינו". ^q B & C "מהמתים". ^r B & C "שיחזור". ^s B & C
 "יאמינוהו".

but you are in suffering.^a 26 And with^b all these things, a great confusion^c is placed^d between you^e and him.^f Therefore, those who want^g to pass over from here to you,^h are not given ability to pass by here.ⁱ

27 So he said, 'If so^j – if only you could send^k him to my father's house! 28 – For I have five brothers, and he must say to them that they should not come to the oppression of this place.'

29 Then Avraham said to him, '**They** have Mosheh and the prophets; and they must obey them.'^l 30 So he said, 'No,^m Avraham! – But if some of the dead ones will go to them, **they** will do repentance."ⁿ 31 But Avraham said,ⁿ 'No. If^o they do^p not obey Mosheh and the prophets, then – if one of the prophets will return alive – they will not believe him."^q

^a Or "pain."

^b Or "beside."

^c Or "disturbance."

^d Lit. "driven in."

^e Plural.

^f Mss. B & C "us."

^g Or "desire."

^h Plural.

ⁱ Or "*from here*." Mss. B & C "are no more given ability to come over here."

^j Ms. A adds "father."

^k Mss. B & C add expression, 'if only it could be established before you, then send.'

^l Mss. B & C add gloss: "(Then they will have deliverance that they will not come.)"

^m Ms. A adds "father."

ⁿ Mss. B & C add "to him."

^o Mss. B & C "For if."

^p Mss. B & C "did."

^q Mss. B & C "...and the prophets, how will they believe one of the dead ones who will return alive? They will not believe him."

פָּרָק י"ח [י"ז] כְּפִי לוקא (104r)

1 וְאָמַר לְתַלְמִידָיו דְּבַר בְּלִתי אֵינִפְשָׁרִי^a הוּא שְׁלֵא^b יָבֹאוּ צָרוֹת^א
 אֲבָל אוֹי^ו לְמִי שֶׁבַעְבוּרוֹ יָבֹאוּ^d 2 יוֹתֵר יִהְיֶה שְׁוֶה לוֹ שִׁיִּהְיֶה^e
 רִיחִים^f בְּצִנְאָרוֹ וּמוֹשֶׁלְךָ בְּיָם^g שְׁאֵם^h יַעֲשֶׂה רַע לְאַחַד מִן הַקְּטָנִיםⁱ
 3 וְשִׁמְעוּ אֲתֶם אִם^k חֲטָא חֲטָא^l לְךָ אַחִיד תּוֹכִיחֶהוּ וְיַעֲשֶׂה תְּשׁוּבָה
 וּמְחֹל לוֹ⁴ 4 וְאִם שֶׁבַע פְּעָמִים יַחֲטָא^m נִגְדָד וְשֶׁבַע בְּיָם יָשׁוּב לְךָ
 וְיֹאמַרⁿ נְחַמְתִּי תִסְלַח לוֹ⁵ 5 וְאָמְרוּ הַשְּׁלוּחִים^o לְמַדְנוּ אָדוֹן^p
 אָדוֹן הַגְּדִילְנוּ^q 6 וְהָאָדוֹן אָמַר לָהֶם אִם^s לָכֶם אֲמוֹנָה כְּגַרְגִיר
 חֲרָדֵל^v וְאֲתֶם תֹּאמְרוּ לָזֶה^t הָאֵילָן יִפְרֵת וְיִהְיֶה מוֹשֶׁלְךָ בְּיָם יִשְׁמַע^v
 אֲלֵיכֶם^w 7 מִי מִכֶּם יֵשׁ לוֹ עֶבֶד תּוֹעָה וְשׁוֹמֵר הַשְּׁוֹרִים^x

^a B & C "אפשרי". ^b B & C "תבאנה הצרות". ^c B & C add "לו". ^d B & C add
 "הצרות". ^e A & C "שיהיו". ^f C "רחיים". ^g A "לים", C places this word before
 "מושלך" (to fit text into line more easily). ^h B & C "אם". ⁱ⁻ⁱ B & C "מהקטנים".
^j A "ישמעו" (probably a mistake for "שמעו"). ^k B & C "שאם". ^{l-l} B & C "יחטא".
^m C "חטא". ⁿ A "אמור". ^o B & C add "לו". ^p B & C "אדוננו". ^{q-q} B & C
 "והגדילנו אדוננו". ^r A "אדון" (confusion with previous two
 occurrence of "האדון"), but "ה" added above line to make "האדון" – in same script
 as main text. ^s B & C add "תהיה". ^t B & C "זה". ^u Or possibly "האילן" (with
 'Dagesh'). B & C add "תעתק מיד". ^v B & C "וישמע". ^w B & C "בכם". ^x C
 "השוורים".

17:1 ^(104r) So he said to his talmidim, “It is something impossible that distresses^a will not come; but woe to him by whom they^b will come! ² It will be more appropriate for him that a pair of millstones should be on his neck, and *he* be thrown into the sea; than if he would do evil to one of the small ones.^c

³ And you, listen! – If your brother^d has sinned a sin against you,^e you must reprove him; and if he performs repentance, forgive him! ⁴ Even if he will sin against you seven times, and will return^f to you seven times a day, and say,^g ‘I am sorry,’^h you must forgive him.”

⁵ So the sent ones said, “Teach us, Adon! Adon, bring us up!”ⁱ ⁶ But Ha-Adon said to them, “If you have^j faith like a grain of mustard, and **you** say of this tree that it must be cut off,^k and be thrown into the sea, it^l will listen unto you.

⁷ Which *one* of^m you has a wandering servantⁿ keeping the cattle,

^a Or “persecutions” or “troubles.”

^b Mss. B & C “the distresses.”

^c Or “insignificant ones.”

^d The Hebrew Bible often uses the term “brother” to refer to any fellow citizen or person from the same nation. See e.g. Lev. 25:39; Deu. 22:2; Josh. 1:15; Jer. 34:9; Acts 7:2, 22:1.

^e Mss. B & C “If your brother sins against you.”

^f Or “repent.”

^g Ms. A “to say / by saying.”

^h Or “I regret.”

ⁱ Lit. “make us big/great.” Often refers to growing up in Mishnaic Hebrew.

^j Mss. B & C “will have.”

^k Mss. B & C “...say that this tree must be cut off.”

^l Mss. B & C “then it.”

^m Mss. B & C “among.”

ⁿ Or “slave.”

מי שְׁהוּא חוּזֵר מִן הַשָּׂדֶה • יֹאמֶר מִיָּד עֲבוּרָא^a וְשׁוֹמְעֵד^b • וְלֹא יֹאמֶר
 לוֹ תִכְיִן^c שְׁאוּכַל וְשִׁרְתָּנִי עַד שְׁאֲשָׁלִים^d לְאֵכוּל וְלִשְׁתּוֹת • וְאַחֲרֵי
 אֵתָהּ^f תֹאכַל וְתִשְׁתֶּה • 9 וְיִמְצֵא אוֹתוֹ עֶבֶד חֵן בְּעֵינֵי אֲדוֹנָיו כִּי
 עָשָׂה^g מִצְוֹתָיו • אֵינִי חוֹשֵׁב 10 כִּן עֲלֵיכֶם כִּי עֲשִׂיתֶם כָּל הַדְּבָרִים
 שֶׁצִּוְּהָ לָכֶם • תֹּאמְרוּ אֲנַחְנוּ עֲבָדִים וְלֹא^h מוֹעִילִיםⁱ מֶה שֶׁעָלִינוּ
 לַעֲשׂוֹת עָשִׂינוּ • 11 וְנַעֲשֶׂה בְּעוֹד שְׁהוּלָךְ יִשׁוּעַ לִירוּשָׁלַם^j עוֹבֵר בְּתוֹךְ
 שׁוֹמְרוֹן וְגִלְלָה • 12 וְכִשְׁנִכְנַס בְּמִגְדָּל^k אֶחָד בָּאוּ אֵלָיו עֲשָׂרָה
 אֲנָשִׁים מִצוֹרְעִים שֶׁעוֹמְדִים מִרְחוֹק 13 וְצוֹעֲקִים^l בְּקוֹל^m רָם יִשׁוּעַ
 חֲמוֹל עָלֵינוּ • (104v) 14 וְכֹאֲשֶׁר רָאָם יִשׁוּעַ אָמַרⁿ לָכוּ וְתִתְרָאוּ^o אֶל
 הַכְּהֻנִים • 15 וְנַעֲשֶׂה שְׁבַע עוֹדֵם הוֹלְכִים נִשְׁתַּנּוּ^q 15 וְאֶחָד מֵהֶם כְּשֶׁרָאָה
 שֶׁנִּשְׁתַּנָּה^r חָזַר וְשָׁבַח לַיהוָה^s בְּקוֹל גְּדוֹל • 16 וְנָפַל עַל פָּנָיו עוֹשֶׂה
 חֲנוּת לִפְנֵי רַגְלָיו יִשׁוּעַ מְשִׁיחַ^t וְהוּא הִזָּה שׁוֹמְרוֹנֵי

^a A "עבוד". ^b Or possibly "וְשׁוֹמְעֵד" = "וְשֹׁמֵעַד". C "ושמעד". ^c B "תמתין", C
 "ואחר כך" or "ואחרי כן" = "ואח"כ". ^d B & C omit. ^e B & C "אשלם". ^f B & C
 omit. ^g B & C add "כך". ^h B & C "לא". ⁱ C "מעלים", but "ו" added above line
 in same script as main text, to make "מועלים"; also corrected in margin to
 "מועילים" – in different script than main text. ^j B "בירושלם", C "בירושלים".
^k B "במגדל"; C has something like "במדנל" (scratched over), corrected in margin
 to "במגדל" – in different script than main text. ^l B & C "צועקים". ^m A omits.
ⁿ A indicates "שומר". ^o B & C "ותראו". ^{p-p} B & C "לכהנים". ^q B & C add
 "לבריאות". ^r A "כשנשתנה" – "כ" crossed out by original scribe. ^s B & C "ה" =
 "יהוה". ^{t-t} B & C give "ישוע".

who is coming back from the field, *and* will immediately say *to him*, 'Pass by!'^a – and *he* obeys you? ⁸ Will he not rather say to him, 'Prepare^b what I will eat, and serve me until I will finish eating and drinking; and afterwards **you** may eat and drink'? ⁹ And will that servant find favor in the eyes of his adon, because he performed his commandment?^c I do not think *so*. ¹⁰ So you – when you have done all the things which he commanded you – must say, 'We are servants who do not get profit;^d we have done **what we must do!**'"

¹¹ Now it happened while Yeshua was going to Yerushalayim, that *he* was passing through the midst of Shomron^e and Gelilah. ¹² And when he entered a certain town, ten leprous men^f came to him, who stood at a distance^g ¹³ and cried out^h with a loudⁱ voice,^j "Yeshua, have compassion on us!" ¹⁴ (104v) So when Yeshua saw them, he said, "Go and show yourselves to the priests!" And it happened that while they were going, they were changed.^k

¹⁵ Then one of them, when he saw that he was changed, came back and praised Yahweh with a great voice. ¹⁶ And he fell on his face, doing a prayer of thanksgiving before the feet of Yeshua Mashiach.^l (And he was a Shomroni.)^m

^a Ms. A "Serve!"

^b Mss. B & C "Wait for me while I eat."

^c Mss. B & C add "correctly/so."

^d Lit. "and not ones who profit."

^e Hebrew name for 'Samaria.'

^f Or "people."

^g Or "far away."

^h Mss. B & C "...distance, crying out"

ⁱ Lit. "high."

^j Ms. A omits "voice."

^k Mss. B & C add "to health."

^l Mss. B & C simply read "before Yeshua."

^m The Hebrew name for a 'Samaritan' man.

17 וְעָנָה יִשׁוּעַ וְאָמַר וְלֹא^a הֵייתֶם עֹשְׂרֵה מִי אַתֶּה^b וְאַיִן הֵם^c
 הַתְּשָׁעָה^d 18 לֹא נִמְצָא שְׁחִזֵר וְנִתְּנוּ שָׁבַח לַיהוָה אֲלֵא זֶה מֵעַם נִכְרִי^e
 19 וְאָמַר אֵלָיו^e קוּם וּלְךָ כִּי אֲמוֹנְתֶךָ הוֹשִׁיעֶךָ^f 20 וְשָׂאֵל לַפְּרוֹשִׁים
 מְתֵי יָבֵא מַלְכוּת הָאֵל־אֵינוּ בָּא בְּהַעֲמָדָה^g 21 וְלֹא יֹאמְרוּ^h הֵנוּ הוּא^h
 אוּ הִלָּאָה הוּא־כִּי הִנֵּה מַלְכוּת הָאֵל רְאוּי לָבֵא לְכֶםⁱ 22 וְאָמַר
 לְתַלְמִידָיו יְבוֹאוּ יָמִים שְׂתֵאוּוּ^j לְרֵאוֹת יוֹם אֶחָד מִבְּן הָאָדָם וְלֹא
 תִּרְאוּהוּ^k 23 וְיֹאמְרוּ לְכֶם הֵנוּ לְהֵלֶן הוּא לֹא^l תַּחֲפָצוּ לְלַכֵּת^l וְלֹא
 תִּלְכוּ אַחֲרָיו^m 24 כִּי כְמוֹ שֶׁהִשְׁמַשׁ זֹרַחⁿ תַּחַת הַשָּׁמַיִםⁿ וּמִזְרִיחַ^o
 כֵּן^o יִהְיֶה בֶן הָאָדָם בְּיוֹמוֹ^o 25 אַכֵּן^o רֵאשׁוּנָה חוֹיִיב^p לוֹ לְסָבּוֹל רוֹב
 דְּבָרִים^q וְהֵיאוֹתוֹ מוֹזֵם^q בְּעַד הַדּוֹר הַזֶּה^q

^a B repeats "ולא" by mistake. ^b A "אתם". ^{c-c} B & C "ומהם". ^d B & C "נכרי".

^e B & C give "לו ישוע". ^f B & C "הוא בא". ^g Or possibly "יאמר". ^h B & C "פה".

ⁱ B & C "שיתאוו". ^j C "ולא". ^k B & C omit. ^l B & C add "לכל העולם ביום".

^m Compare 2 Sam. 23:3-4. ⁿ A "כי". ^o C "א"כ", corrected to "אכך" – in different script than main text. ^p C "חייב". ^q B & C omit with blank space.

17 But Yeshua answered and said, "And were you not ten? Who are you?^a And where are the nine? 18 Is no *one* found who returned and gave praise to Yahweh, except this one from a foreign people?"^b 19 So he^c said to him, "Stand up and go, for your faith^d has saved you!"

20 And he asked the Perushim, "When will the kingdom of El come? – It does not come with appearance;^e 21 neither will there be said, 'It^f is here!' or 'It^g is further on!' – For behold, the kingdom of El is designated^h to come to you."

22 So he said to his talmidim, "Days will come that you will longⁱ to see one day of the Son of man, but you will not see it. 23 Then they will say to you, 'Behold he is there!' – do not desire to go, and do not go after him. 24 For as the sun rises under the heavens and shines^j – so will the Son of man be in his day. 25 (However, first it is necessary^k for him to suffer many^l things, and to be declared a false witness^m by this generation.)

^a Mss. B & C singular, A plural.

^b Or "nation."

^c Mss. B & C "Yeshua."

^d Lit. "faithfulness." Hebrew "אמונה" (*emunah*) – refers to both believing and doing (being faithful). See e.g. Jas. 2:19-25[20-26]; 2 Chr. 19:9; 2 Kin. 12:16(15); Is. 59:4; Hos. 2:22(20); Ps. 33:4, 143:1, etc.

^e This is not the usual word for "appearance," but refers to someone or something's appearance at a specific place (e.g. in a court, before the priest, etc.). The literal meaning of this Hebrew word is "placing/standing."

^f Or "He."

^g Or "He."

^h Or "appointed."

ⁱ Or "desire."

^j Compare 2 Sam. 23:3-4. Mss. B & C "For as the sun rises, and shines for the whole world in a day."

^k Or "obligated."

^l Or "a great number of things."

^m Or possibly "be condemned by false testimony."

26 וְכַאֲשֶׁר נַעֲשָׂה^a בִּימֵי נַח כֹּן יִהְיֶה בִּימֵי בֶן־הָאָדָם^b 27 אוֹכְלִים
 וְשׁוֹתִים לֹקְחִים^c נָשִׁים וְעוֹשִׂין^d נִשְׂוֹאִין^e וְנַח^f בְּתִיבָה^g וּבֹא הַמְּבוּל
 וְהָרַג אֶת כּוֹלָם^g 28^h גַּם כֹּן כְּמוֹ שֶׁנַּעֲשָׂהⁱ בִּימֵי לוֹט אוֹכְלִים
 וְשׁוֹתִים קוֹנִים וּמוֹכְרִים נוֹטְעִים וּבוֹנִים^j 29 וּבְיוֹם^k יֵצֵא לוֹט מִסְּדוֹם
 (105r) הַמְּטִיר אֵשׁ וְגַפְרִית מִן הַשָּׁמַיִם וְכוֹלָם הַשָּׁמַיִם^l 30 כְּפִי^m זֶה
 יִהְיֶה בְּיוֹם שֶׁבֶן אָדָם יִהְיֶה מְגוּלָהⁿ 31 בְּאוֹתָהּ שַׁעָה מִי שִׁיְהִיָּה בְּגָג
 וְקִנְקָנִיו^o בְּבֵית לֹא יֵרֵד לְקַבְּצָם^p וְכֵן מִי שִׁיְהִיָּה בְּרֹאשׁ לֹא יָשׁוּב
 אַחֲרָיִם^q 32 זְכָרוֹ מֵאֲשֶׁת לוֹט^r 33 וּמִי^s שִׁיְרָצָה שְׁתַּנְּשַׁע^t נִפְשׁוֹ יֵאבֵד
 אוֹתָהּ^u וּמִי לֹא יֵאבֵד אוֹתָהּ אִמֵּת^v אוֹתָהּ^w 34 אֲנִי אוֹמֵר לָכֶם
 שְׂאוֹתוֹ^x הַלְּלֵה יִהְיוּ שָׁנִים בְּמִטָּה אַחַת^y

^a C "עשה". ^b B omits, but "בן" above line in same script as main text; C omits.

^c B & C "ולוקחים". ^d B & C "ועושים". ^e B "נשואים", C "נשואים". ^f A "נח". ^g B & C "ככלם". ^h B & C add "וכן". ⁱ C "שעשה". ^j B & C add "אשר". ^k B & C "כמו".

^l C "כך". ^m Or possibly "קִנְקָנִיו" "קִנְקָנִיו" (dialectal differences). ⁿ A "לכבסם" (alternative spelling?) ^o B adds "בעבור שהביטה מאחור ותהי נציב מלח", C adds

"בעבור שהביטה לאחור ותהי נציב מלח". ^p A "מי". ^q A "שיושיע". ^r B & C omit.

^s B & C "ימית". ^t B & C add "ויחיה". ^u A adds "יֵאבֵד אוֹתָהּ" (crossed out by original scribe).

26 And as it happened in the days of Noach, so will it be in the days of the Son of man. 27 *They* were eating and drinking, taking^a wives and making marriages – but when Noach was in the ark, the flood came and killed them all.

28 Also just like it happened in the days of Lot – *they* were eating and drinking, buying and selling, planting and building. 29 But on the day that Lot went out of Sodom, ^(105r) he caused fire and brimstone to rain from the heavens, and he destroyed **them all**.

30 According to^b this it will be on the day that the Son of man will be revealed. 31 In that hour, he who will be on the roof, and his jars^c in the house, must not go down to gather them. And just so, he who will be at the front^d must not turn back. 32 Think of^e the wife of Lot!^f 33 For^g he who wants that his nephesh should be saved^h will lose it; but **whosoever**ⁱ will lose it, will verify it.^j

34 I say to you, that *in* that night there will be two in one bed;

^a Mss. B & C “and taking.”

^b Mss. B & C “Like.”

^c Or “bottles” (used to store liquid) or “vessels/containers.”

^d Lit. “head.”

^e Or “remember.”

^f Mss. B & C add gloss: “(Because she looked back, she became a pillar of salt.)”

^g Lit. “And.”

^h Ms. A “He who wants to save his nephesh.”

ⁱ Lit. “who and who” or “whosoever and whosoever” – emphatic. (Mss. B & C not emphatic.)

^j Mss. B & C “will put it to death, but he will live.”

הָאֶחָד^a יִתְפֹּשׁ וְהָאֶחָד^b יַעֲזֹב^c 37^d וְעוֹנִים וְאוֹמְרִים^d לוֹ אָנָּה יְהִיֶּה^e
אֲדוֹן • וְאָמַר לָהֶם בְּאֵיזָה מְקוֹם שְׂיִהְיֶה^f הַגּוֹף שָׁם יִתְקַבְּצוּ
הַמְּלֵאכִים •

פְּרָק י"ט [י"ח] כְּפִי לוקא

1 וְאוֹמַר לָהֶם^g דְּבַר • חַיִּיב^h אָדָם לְעוֹלָם לְהִתְפַּלֵּל וְלֹא לְחַטּוֹאⁱ 2
אוֹמַר^j דִּיין אֶחָד הָיָה בְּעִיר אַחַת^k שְׂאִינוּ יֵרָא^l אֱלֹהִים^m וְלֹא הָיָה לוֹ
יִרְאָה וּבוֹשֶׁתⁿ מִן הָאֲנָשִׁיםⁿ 3 וְאֶלְמָנָה אַחַת הָיְתָה בְּעִיר הַהִיא
וּבָאָה אֵלָיו אוֹמְרַת נִרְאָה מֵעַנְיִין^o שֶׁהוּא^p בֵּינִי וְשֶׁכְּנֶגְדִי^q 4 וְלֹא
רָצָה לַעֲשׂוֹת^r וְעָבַר זְמַן רַב • וְאַחַר^s אָמַר בְּלִבּוֹ וְאִם שְׂאִינִי יֵרָא^t
אֱלֹהִים^u וְאֲנָשִׁים • 5 אָמְנָם כְּאֲשֶׁר הָאֶלְמָנָה הִזְאֵת תִּמְצָאֲנִי^v לְקֹץ
הַבָּא תַעֲשֶׂה לַעַג מִמֶּנִּי •

^a B & C "הא". ^b B & C "והא". ^c B & C "יהיה עזוב". ^{d-d} B & C "והעונים אמרו".

^e B "לכם". ^h A "יהיה הדברים האלו". ^f B & C "יהיה". ^g A "לכם". ^h A

"אמר". ^k B & C "לחטא". ⁱ B & C "מחטא". ^j B & C give "אמר". ^k B & C

"אלדים", C "אלים", B "ירא". ^m B & C "א", A "אחד". ^l Or possibly "ירא". ⁿ⁻ⁿ B & C

"מהאנשים". ^o B & C "מענין". ^p C "שהיא". ^q C "וכנגדי", but "ש" added above

line to make "ושכנגדי" – in same script as main text. ^r B & C add "לה דיך". ^s B

& C "ואחרי כן" = "ואח"כ". ^t Or possibly "ירא". ^u B "אלהי", C

"אלדים". ^v A "ימצאני אדריכיאה". ("אדריכיאה" is a Catalan gloss.)

the one will be taken hold of^a and the other^b will be left behind.” ³⁷^c So *they* answered and said^d to him, “Where will it^e be, Adon?” But he said to them, “In whatever place the body will be, there the messengers will gather together.”

18:¹ And *he* told them a matter:^f It is necessary^g that a man should always pray,^h and not fail.ⁱ ² *He* said, “There was a judge in a certain city who did not fear Elohim, neither did he have fear or shame for^j men.

³ And there was a widow in that city, and she would come to him, saying, ‘Let us consider^k the matter which is between me and my adversary.’ ⁴ But he did not want to do *it*. And much time passed by.

But afterwards he said in his heart, ‘Although I do not fear Elohim or men, ⁵ surely when this widow finds me,^l she will make a mockery out of me at the coming end!’^m

^a Or “seized.”

^b Hebrew idiom uses “the one... the one” to mean “the one... the other.”

^c Hebrew mss. do not contain verses 35-36.

^d Mss. B & C “And those who answered said.”

^e Ms. C (B similar) “these things.”

^f It is not clear whether the following sentence was spoken by Yeshua or was added by the author as a summary of the following parable.

^g Or “obligated.”

^h Mss. B & C “And I say to you, it is an obligated matter for a man to pray always.”

ⁱ Or “and not to sin.” (The literal meaning of the Hebrew word meaning ‘to sin’ (אָפַּן) is to miss a goal/target, or fail to perform an obligation.)

^j Lit. “because of.”

^k Lit. “look at.”

^l Ms. A adds gloss (Catalan loanword): “I will do justice to her.”

^m Possibly an expression similar to the English “at the end of the day.” Could also translate: “when this widow finds me at the coming end, she will make a mockery out of me!”

6 וְאֶדְוִינֵנוּ^a אָמַר רְאוּ^b מָה אָמַר הַדַּיִן^c מְרוּעַ לֵב^c 7 וְיִהְיֶה לֹא
 יִנְקוּם אוֹתָם שְׁהֵם נִבְחָרִים^d צוֹעֲקִים אֱלֹיוֹ^d יוֹם וְלַיְלָה (105v) וְלֹא
 יִהְיֶה לוֹ חֲמֵלָה מֵהֵם 8 אֲכֹן בֵּן הָאָדָם בָּא תִאֲמִינוּ שְׂיִמְצָא אֲמוֹנָה
 בְּאֶרֶץ 9 [וְאוֹמֵר] מְקַצֵּת^e שְׁבוֹטָחִים בְּעֶצְמָם כְּמוֹ צְדִיקִים וּמְבֹזִים
 הָאֲחֵרִים^f זֶה הַדְּבָר 10 שְׁנֵי אֲנָשִׁים עָלוּ בְּמִקְדָּשׁ לְהִתְפַּלֵּל 9
 הָאֶחָד פָּרוֹשׁ וְהָאֶחָד עוֹלָמִי^h 11 וְהַפָּרוֹשׁ עוֹמֵדⁱ עַל רִגְלָיו אוֹמֵר
 אֱלֹהִי הַדְּבָרִים אֲדוֹן אֱלֹהִים^k חִינּוֹת אֲנִי עוֹשֶׂה לְךָ כִּי אֲנִי אֵינִי
 כְּמוֹ הָאֲנָשִׁים הָאֲחֵרִים גְּזֻלָּנִים^m רָעִים וּמְנַאֲפִיםⁿ וְעוֹד אֵינִי כְּמוֹ
 זֶה הָעוֹלָמִי^p 12 אֲנִי צָם שְׁנֵי פְעָמִים בְּשָׁבוּעַ אֲנִי נוֹתֵן מִשְׁלִי מִכָּל
 הַדְּבָרִים שְׁבִינְדִי 13 וְהָעוֹלָמִי^q עוֹמֵד^r מִרְחוֹק וְלֹא רָצָה לְשִׂאת
 עֵינָיו לְשָׁמַיִם אֲבָל מִכָּה אֶת־חִזְהוּ אוֹמֵר^t אֲדוֹן אֱלֹהִים^u רַחֲמֵנִי כִּי
 חוֹטָא אֲנִי

^a B & C "ואדניו". ^b B & C "ראי". ^{c-c} A "מהעלב" (scribal mistake for "מרע לב").

^{d-d} B "שאליו צועקים", C "שצועקים אליו" (word order changed to fit into ms. line).

^{e-e} A "ואומרם מקצת", B "ואומרם קצת", C "ואו' קצת". ^f B & C "אחרים". ^g A

"להתפלל שם". ^h Alternative spelling for "עולמי". Compare e.g. "מגויי" (Mishnah Ketuvot 13:10, Kaufmann ms.); "וְהָאֲמָצְעִי" (Mishnah Kelim 22:6, Kaufmann ms.), etc. ⁱ C "עמד". ^j B & C "אלו". ^k C "אלדים". ^l C "אינני". ^m C "הגזלנים".

ⁿ B & C "מנאפים". ^o B & C "אינני". ^p Alternative spelling for "העולמי" (see note on verse 10). ^q Alternative spelling for "וְהָעוֹלָמִי" (see note on verse 10). ^r C

"עמד". ^s B & C omit. ^t B & C "ואומר". ^u B "אלהי", C "אלדים".

6 So our^a Adon said, “Look^b what the evil-hearted judge^c said! 7 And will Yahweh not avenge those who are chosen, who cry out to him day and night? ^(105v) And will he not have compassion on them? 8 However, *when* the Son of the man comes, do you believe that he will find faithfulness^d on the earth?”

9 Then [he] said this word concerning some who were trusting in themselves as righteous ones, and despising the^e others: 10 “Two men went up into the Sanctuary to pray.^f The one was a Parush,^g and the other^h a worldly one.ⁱ 11 So the Parush stood on his feet, saying these words: ‘Adon Elohim, I am doing a prayer of thanksgiving to you, because I am not like the other men^j – robbers,^k evil ones and^l adulterers; and moreover I am not like this worldly one. 12 I fast two times in the week; I give of that which is mine – of everything which is in my hand.’ 13 But the worldly one stood afar off,^m and he did not want to lift up his eyes to the heavens; but he beat his chest,ⁿ saying,^o ‘Adon Elohim, have compassion on me, for I am a sinner.’

^a Mss. B & C “his.”

^b Plural in ms. A, feminine singular in mss. B & C (see also previous note).

^c Lit. “the judge of corruption of heart.”

^d Lit. “faith.” Hebrew “אמונה” (*emunah*) – refers to both believing and doing (being faithful).

^e Mss. B & C omit “the.”

^f Ms. A adds “there.”

^g Hebrew word for ‘Pharisee.’

^h Hebrew idiom uses “the one... the one” to mean “the one... the other.”

ⁱ The Hebrew Gospels use the term “worldly one” to refer to a “tax collector.”

^j Or “people.”

^k Mss. B & C “the robbers.”

^l Mss. B & C omit “and.”

^m Or “at a distance.”

ⁿ This seems to be an expression of grief or mourning. Compare Luke 23:48; Nah. 2:8(7); Is. 32:12.

^o Mss. B & C “and said.”

14 אָמַת אָנִי אוֹמֵר לָכֶם שֶׁהַעוֹלָמִי^a זֶה^b הֶלֶךְ לְבֵיתוֹ מְצוֹדֵק • כִּי כָּל
 15 אָדָם הַמִּגְבִּיהַ עֲצָמוֹ יִהְיֶה נִשְׁפָּל • וּמִי שֶׁיִּשְׁפֹּיֵל עֲצָמוֹ יִנְשֵׂא •
 וּמִבֵּיָאִים לוֹ נְעָרִים^c בְּעִבּוֹר^d שֶׁיִּנְגַע בָּהֶם^{e,d} וְכֹאֲשֶׁר רוֹאִים זֶה
 הַתְּלָמִידִים מְנַעוּ זֶה^f לָהֶם • 16 וְאָמַר^g לָהֶם הַנִּיחוּ הַנְּעָרִים הַקְּטַנִּים
 לָבֵא אֵלַי וְלֹא^h תִּמְנְעוּם כִּי מִכִּיּוֹצֵא בָּאֵלוֹ הוּא מַלְכוּת שָׁמַיִם • 17
 בְּאָמַת לָכֶם אָנִי אוֹמֵר • מִי וּמִי שֶׁלֹּא יִקְבְּלוּ מַלְכוּת שָׁמַיִםⁱ כְּמוֹ
 נְעָרִים^j לֹא יִכְנָסוּ בּוֹ • 18 וְשֶׁר אֶחָד מֵהַפְּרוֹשִׁים שֶׁאֵלּוֹ אָמַר^k רַבִּי
 טוֹב מָה אֶעֱשֶׂה שֶׁאוּכַל לִנְחוּל חַיִּים נְצַחִיִּים • 19 (106r) וַיִּשׁוּעַ אָמַר
 לוֹ • לָמָּה אַתָּה אוֹמֵר אֵלַי טוֹב • וְאִין טוֹב לְבַד הָאֵל • 20 אַתָּה יוֹדֵעַ
 הַמְצוֹת •

^a Alternative spelling for “שֶׁהַעוֹלָמִי” (see note on verse 10). ^b B & C omit. ^c B & C add “חולים”. ^{d-d} A “שיגיעם”. ^e B & C add “וירפאו”. ^f B & C omit. ^g B & C add “והוא אומר”. ^h B & C “ואל”. ⁱ⁻ⁱ B & C omit (scribal mistake – skipped from “שמיים” in verse 16 to “שמיים” in verse 17). ^j B “אלו הנערים”, C “אלו העורים” (copyist mistake). ^k B & C omit.

14 Truth I say to you, that this^a worldly one went to his house, justified. For every man^b who exalts himself will be brought low,^c and whosoever makes himself low^d will be lifted up.”^e

15 Now, they were bringing children^f to him so that he could touch them;^g but when the talmidim saw this, they restrained this for them. 16 But he said to them, ‘Allow the little children to come to me and do not restrain them; for of such^h is *the* kingdom of heavens. 17 In truth I say **to you, whosoever**ⁱ does not receive *the* kingdom of heavens^j like ^kchildren, will not enter into it.”

18 And a chief of the Perushim asked him, saying,^l “Good rabbi, what must I do that I may be able to inherit eternal life?” 19 (106r) So Yeshua said to him, “Why do you say to me ‘good,’ while no one is good^m except El? 20 You know the commandments:

^a Mss. B & C “the.”

^b Or “person.”

^c Or “humiliated.”

^d Or “humbles himself.”

^e Or “exalted” – word play with “he did not want to **lift up** his eyes to the heavens.” Because he humbled himself Yahweh will lift him up.

^f Mss. B & C “sick children.”

^g Mss. B & C add “and heal them.”

^h Or “of *people* like these.”

ⁱ Lit. “who and who” or “whosoever and whosoever” – emphatic.

^j Mss. B & C omit verse 17 up to this word. (Previous scribe accidentally skipped from “kingdom of heaven” in verse 16 to the same phrase in verse 17.)

^k Mss. B & C add “these”.

^l Mss. B & C omit “saying.”

^m Lit. “while there is no good.”

לֹא תִקְנֵא^a • לֹא תִנְאָף^b • לֹא תִגְנוֹב • לֹא תַעֲשֶׂה עֲדוֹת^c שְׁקֵר • כִּבְד
 אֶת^d אֲבִיךָ^e וְאֶת אִמְךָ^e 21 וְהוּא אָמַר כָּל אֱלֹהֵי הַדְּבָרִים קַיִמְתִּי
 בְּנַעֲרוֹתַי^f 22 וְהַדְּבָר הַהוּא שָׁמַע^g יִשׁוּעַ^h אָמַר אֲלֵיוּ • עַד־יִן חִסְרַת
 דְּבָר אֶחָדⁱ מִכּוֹר אֲשֶׁר לָךְ וּתְנֶהוּ^k לְעַנְיִים • וַיְהִי לָךְ אוֹצָר
 בְּשָׁמַיִם^l וּבָא וְלָךְ אַחֲרַי^m 23 וְאֱלֹהֵי הַדְּבָרִים נִשְׁמָעִים הוּאⁿ הָיָה
 עֹצֵב מְאֹד כִּי עָשִׂיר הוּא^o 24 וַיִּשׁוּעַ רָאָה עֹצְבוֹנוֹ וְאָמַר דְּבָר^p אֵי
 אֵיפְשָׁר^o הוּא שְׁאוֹתוֹן^p שֵׁיט לְהֵם מְמוֹן^q שְׁיִכְנָסוּ בְּמַלְכוֹת שָׁמַיִם • 25
 יוֹתֵר נָקַל הוּא שְׁיַעֲבוֹר הַגִּמְלָה בְּנִקְבַּת הַמַּחֲט מֵאֲדָם עָשִׂיר שְׁיִכְנָס
 בְּמַלְכוֹת שָׁמַיִם^s 26 וְאוֹתוֹן^t שִׁשְׁמָעוּ אֱלֹהֵי הַדְּבָרִים אָמְרוּ • וּמִי יוֹכֵל
 לְהִיֹּת נוֹשֵׁעַ • 27 וַיִּשׁוּעַ אָמַר לְהֵם הַדְּבָרִים הַנִּמְנָעִים^u לְאֲדָם
 אֵיפְשָׁרִים^v לְאֵל •

^a This may be the parallel of "לא תחמד... כל אשר לרעך". It is also the converse of the well-known commandment "ואהבת לרעך כמוך". Alternatively, this phrase could translate "You must not provoke to jealousy" – which would refer to Yahweh's commands against statues and false deities, which provoke Yahweh's jealousy. Compare e.g. Deu. 32:16, 32:21; Ex. 20:5, 34:14, etc. ^b B & C add "לא תרצח". ^c C "תענה עד". ^d A omits. ^{e-e} A "ואמד". ^f B & C "בנעורי". ^g B & C "נשמע". ^h B & C give "וישוע". ⁱ B "עדנין". ^j C omits. ^k B & C add "צדקה". ^l Compare Job 22:24-25. ^m B & C "והוא". ⁿ B & C "היה". ^{o-o} Or possibly "אי אֵיפְשָׁר" (dialectal difference). B "שאי אפש", C "שא"א". ^p B & C "שאותם". ^q B & C omit. ^r A adds "דבר". ^s B & C "האל". ^t B & C "ואותם". ^u C "הנמעטים", corrected in margin to "הנמנעים" – in different script than main text. ^v B & C "אפשריים הם".

'You must not be envious;^a ^b'You must not commit adultery;' 'You must not steal;' 'You must not bear false witness;' 'Honor your father and your mother.'" ²¹ So he said, "All these things I established in my youth."^c

²² When Yeshua heard this word, he said^d to him, "Still you lack one thing: Sell what you have, and give it^e to the poor ones – then you will have a treasure in the heavens^f – and come and follow^g after me." ²³ When these things were heard, he was exceedingly grieved, for he was rich.

²⁴ Then Yeshua saw his sorrow, and said, "It is not a feasible matter that those who have money^h will enter *the* kingdom of heavens. ²⁵ It is easierⁱ that the camel should pass through the hole of the needle than that a rich man should enter into *the* kingdom of heavens."^j ²⁶ So those who heard these words said, "Who is then able to be saved?" ²⁷ But Yeshua said to them, "The things that are restrained to man are possible to El."

^a This may be the parallel of "You must not covet... anything which belongs to your fellow." It is also the converse of the well-known commandment "You must love your fellow as yourself." Alternatively, this phrase could translate "You must not provoke to jealousy" – which would refer to Yahweh's commands against statues and false deities, which provoke Yahweh's jealousy. Compare e.g. Deu. 32:16, 32:21; Ex. 20:5, 34:14, etc.

^b Mss. B & C add "You must not murder."

^c According to Mat. 19:20,22 this was a young man.

^d Mss. B & C "When this word was heard, Yeshua said."

^e Mss. B & C add "as alms."

^f Compare Job 22:24-25.

^g Lit. "walk."

^h Or "wealth" – Heb. "מָמוֹן" (*mamon*). The Mishnah uses "mamon" to refer to any type of property or possessions.

ⁱ Ms. A "an easier matter."

^j Mss. B & C "kingdom of El."

28 וְכִיפֹא אָמַר הִנֵּה אֲנַחְנוּ עֹזְבָנוּ^a כָּל הַדְּבָרִים^b וְהוֹלְכִים אָנוּ
 אַחֲרֵיךָ^c. 29 וַיִּשׁוּעַ אָמַר לָהֶם^c אָמֵת^d אֲנִי אוֹמֵר^d לָכֶם^d. שׁוּם אָדָם
 לֹא יִנִּיחַ^e אָבִיו וְאִמּוֹ אוֹ אָחִיו^f אוֹ אִשְׁתּוֹ^f אוֹ בָנָיו^g אוֹ בָתָיו^h דִּירְתוֹⁱ
 בְּעַד מַלְכוּת יְהוָה^j. 30 שְׁלֹא^k יִקְבֹּל^k יוֹתֵר וְיוֹתֵר מִמָּה שֶׁהֵנִיחַ בְּזִמְוֹן
 זֶה^m. וּבַעוֹלָם הַבָּאⁿ חַיִּים נְצַחִיםⁿ. 31 וַיִּשׁוּעַ לָקַח שְׁנַיִם עָשָׂר
 תַּלְמִידָיו וְאָמַר לָהֶם^o. הִנֵּה אֲנַחְנוּ עוֹלִים בִּירוּשָׁלַם^o וַיְהִיו נֹשְׁלָמִים^o
 כָּל הַדְּבָרִים הַכְּתוּבִים בְּעַד^(106v) הַנְּבִיאִים שֶׁבֶן^p הָאָדָם^p 32 יְהִיָּה^q
 נִמְסָר לְעַמִּים^r. וְעָלְיוֹ יוֹצִיאֻהוּ לְעַג^r. וַיְהִיָּה^r נֹגֵשׁ וְנִעְנָה^r וַיְרוֹקוּ בְּפָנָיו^r.
 33 וְכֹאשֶׁר יְהִיָּה נְגוּשׁ^s יִמִּיתוּהוּ^s. וּבִיּוֹם הַשְּׁלִישִׁי^t יַחְזוֹר^t חַי^t. 34 וְהֵם
 שׁוּם דָּבָר מֵאֵלֹהִים^u אֵינָם מְבִינִים^u.

^a B & C "עוזבים". ^b B & C "דבר". ^c B & C omit. ^{d-d} A "אומר אני", C "אמר אני".
^{e-e} B & C "שיניח". ^{f-f} B & C "ואשתו". ^g A omits. ^h C "בני", corrected to "בתי" –
 in different script than main text. ⁱ C "דורתו" (misreading of B). ^j B & C "האל".
^k B & C omit (to compensate for omission of "לא" in verse 29). ^l C "קבל"
 (misreading of B). ^m B adds "ובעולם הזה". ⁿ B & C add "ישג". ^{o-o} C "ונשלמים"
 (word order changed to fit into ms. line). ^p B & C "מבן". ^q B & C add "כי".
^{r-r} A "נגוש". ^s C "נגש". ^t B & C "הג". ^u B & C add "הדברים".

28 Then Keipha said, "Behold, **we** have left^a all things^b and we are walking after you." 29 So Yeshua said to them,^c "Truth I say to you, no man will leave his father and his mother or his brothers or^d his wife or his sons or the houses of his dwelling – because of the kingdom of Yahweh;^e 30 who will not^f receive much more^g than that which he had left behind – in this time;^h and in the coming world,ⁱ eternal life."

31 Now Yeshua took his twelve talmidim and said to them, "Behold, we are going up to Yerushalayim, and all the things which were written by the prophets will become fulfilled: (106v) that the Son of man^j 32 will^k be delivered to the peoples,^l and of him they will make a mockery;^m and he will be beaten and humiliatedⁿ and they will spit in his face. 33 And when he will be beaten,^o they will put him to death; but on the third day he will return alive." 34 But they did not understand **any word of these**;^p

^a Mss. B & C "we are leaving."

^b Mss. B & C "everything."

^c Mss. B & C omit "to them."

^d Mss. B & C "and."

^e Mss. B & C "El."

^f Mss. B & C "[29] any man who will leave... [30] will receive."

^g Lit. "more and more."

^h Ms. B adds "and in this world." Compare Mark 10:30.

ⁱ Mss. B & C add "he will obtain."

^j Mss. B & C "...by the prophets concerning the Son of man, will be fulfilled:"

^k Mss. B & C "For he will be."

^l Or "gentiles."

^m Lit. "about him they will bring out mockery."

ⁿ Hebrew similar to Is. 53:7. Could also translate "oppressed and afflicted." Ms. A omits "and humiliated."

^o Or "flogged" or "scourged."

^p Mss. B & C "these words."

זֶה הַדָּבָר ^a הֵיזָה נִעְלָם ^{b,a} מֵהֶם ^c וְלֹא הִבִּינוּ מָה הוּא ^d. ³⁵ וְנִעְשָׂה ^e
 כַּאֲשֶׁר יִשׁוּעַ קָרַב ^f לִירִיחוֹ עֵינֹר ^g אַחַד יוֹשֵׁב קְרוֹב לַדֶּרֶךְ שׁוֹאֵל
 לַעֲוֹבְרִים ^h יִתְנֶנּוּ לוֹ ³⁶. ^j וְכַאֲשֶׁר הָעֵנֹר שָׁמַע שֶׁעוֹבֵר עִם רַב שָׁאֵל מָה
 זֶה ^j וְאָמְרוּ לוֹ כִּי יִשׁוּעַ דִּי ^k נָצְרַת עוֹבֵר בָּאוֹתוֹ מְקוֹם ³⁸. וְהָעֵנֹר
 קָרָא יִשׁוּעַ בֶּן דָּוִד יֵהִיָּה לָךְ רַחֲמָנוֹת עָלַי ³⁹. ^m וְאוֹתָן שֶׁהוֹלְכִין עִמּוֹ
 מִקְלָלִין אוֹתוֹ שִׁישְׁתּוֹק ³⁹. וְהוּא עֹרֵל ^l בְּיוֹתֵר צוּעֵק בֶּן דָּוִד חֲמוּל
 עָלָי ^m. ⁴⁰ וַיִּשׁוּעַ עָמַד וַצָּנָה שֶׁיָּבִיאוּ לוֹ הָעֵנֹר ³⁹. וְכַאֲשֶׁר הִבִּיאוּהוּ אֵלָיו
 שָׁאֵלוּ ⁴¹ מָה אַתָּה חֲפָץ שֶׁאֲעֲשֶׂה לָּךְ. וְהוּא אָמַר ⁿ אֲדוֹן שֶׁאֲהִיָּה
 רוֹאֶה ⁴². וַיִּשׁוּעַ אָמַר אֵלָיו רְאֵה אֲמוֹנְתָךְ תּוֹשִׁיעַ לָּךְ ⁴³ וּמִיָּד רָאָה ⁴³
 וְהִלְךְ אַחֲרַי יִשׁוּעַ מִשְׁבַּח ^o לֵיהִוָּה ^p.

^{a-a} A “נעלם היה” – correction dots indicating “היה נעלם” as the correct sequence – in agreement with B & C. ^b Or possibly “נעלם” (alternative pronunciation). ^c B & C “להם”. ^d B & C “הם”. ^e B & C omit. ^f Or possibly “קרַב”. ^g B & C “עור”.
^h B “מהעוברים”, C “מהפּרִים”, the “פּ” seems to have been scratched over by original scribe in an attempt to correct it, but correction not legible. Later corrected in margin to “מהעוברים” – in different script than main text. ⁱ B & C “שיתננו”. ^j B & C omit. ^k A omits. ^l Possibly a mistake for “עוד”. ^{m-m} B & C omit. ⁿ B & C add “לוי”. ^o B & C “ומשבח”. ^p B & C “ה” = “יהוה”.

this thing was hidden from^a them, and they did not understand what it was.^b

35 And it happened^c when Yeshua drew near to Yericho, *that* a blind one was sitting near the road, asking those who were passing by *that*^d they should give to him. 36 Now when the blind one heard that many people were passing by, he asked, "What is this?"^e 37 Then they said to him that Yeshua of Notsrat was passing by that place. 38 So the blind one called, "Yeshua, Son of Dawid, may you have compassion on me!" 39 And those who were walking with him cursed^f him that he should keep quiet. But that blind one shouted *even* more,^g "Son of Dawid, have compassion on me!"^h

40 So Yeshua stood and commanded that they should bring the blind one to him. And when they had brought him to him, he asked him, 41 "What do you desireⁱ that I should do for you?" So he said,^j "Adon, that I may see!"^k 42 Then Yeshua said to him, "See!^l – Your faith will save you!" 43 And immediately he saw, and he walked after Yeshua, praising^m Yahweh.

^a Mss. B & C "for."

^b Mss. B & C "what they were."

^c Mss. B & C omit "And it happened."

^d Implied in ms. A, written in mss. B & C.

^e Mss. B & C omit verse 36.

^f Or possibly "rebuked."

^g The Hebrew word "עור" could possibly be a mistake for "עוד". If that is the case, this phrase should translate as "But he shouted even more."

^h Mss. B & C omit verse 39. (Earlier scribe possibly accidentally skipped from "on me" in verse 38 to "on me" in verse 39.)

ⁱ Or "want."

^j Mss. B & C add "to him."

^k Lit. "that I may be seeing."

^l Or "Look!" or "Behold!" – probably used here with a double meaning.

^m Mss. B & C "and praised" or "while praising."

וּכְאֲשֶׁר כָּל הָעַם רָאָה^a זֶה נָתַנּוּ שֵׁבַח לְאֵל^b.

פֶּרֶק כ' [י"ט] כְּפִי לוקא

1 וַיִּשְׁוַע הוֹלֵךְ בִּירִיחוֹ² וְהִנֵּה בָּא אִישׁ אֶחָד שֵׁשֶׁמוֹ^c זָכִי שֶׁהָיָה שָׂר הָעוֹלָמָיִים^d וְהָיָה עָשִׂיר גְּדוֹל³ וְהָיָה חֲפָץ^e מְאֹד לְרֵאוֹת^e יִשְׁוַע מְשִׁיחַ^f אֵי זֶה^g אִישׁ הוּא^h וְלֹאⁱ יָכוֹל לְרֵאוֹתוֹ בְּעֵבוֹר רֹב הָעַם^j כִּי אוֹתוֹ זָכִי הָיָה^k קֶטָן הַצּוֹרֵחַ^l 4 וְרָץ וְעָלָה בְּאֵילָן^m (107ⁿ) אֶחָד שֶׁמוֹ שֶׁקָּמָה^o בְּעֵבוֹר יוֹכֵל^p לְרֵאוֹת יִשְׁוַע מְשִׁיחַ^q כִּי שָׁם הָיָה לוֹ לְעֵבוֹר^r 5 וּכְאֲשֶׁר יִשְׁוַע בָּא אֶל הַמָּקוֹם זָכִי הֵבִיט וְרָאָה יִשְׁוַע מְשִׁיחַ^s וְאָמַר לוֹ זָכִי^t רַד מֵהָר וְחוֹשֶׁה כִּי מוֹכֵרָח אָנִי שְׂאֲבוֹא^u הַיּוֹם בְּבֵיתְךָ^v 6 וְזָכִי גָרַד מֵהָרָה וְקִבֵּל יִשְׁוַע בְּשִׁמְחָה^w 7 וּכְאֲשֶׁר הָעַם הָיוּ רֹאֵה זֶה הִתְלוֹנְנוּ כּוֹלָם^x בְּקִרְבָּם אוֹמְרִים שֶׁבְּבֵית אָדָם חוּטָא נִכְנָס^y 8 וְזָכִי עֹמֵד אָמַר^z לְיִשְׁוַע אָדוֹן אָנִי חֲפָץ לְתַת חֲצִי^{aa} נְכֹסִי לְעֲנִיִּים^{ab} וְאִם רִימִיתִי^{ac} שׁוֹם אָדָם אָנִי חֲפָץ לְהָשִׁיב לוֹ הַדָּבָר הַהוּא בְּאַרְבָּעָה^{ad} כְּפָלִים^{ae} 9 וַיִּשְׁוַע אָמַר לוֹ

^a B & C "ראו". ^b C "לה" = "ליהוה". ^c B & C "ושמו". ^d B & C "העולמים" = "העולמיים". ^{e-e} B "לראות מאד". ^f B & C omit. ^{g-g} B & C "איזה". ^h B & C add "היה". ⁱ⁻ⁱ B & C "ננס". ^j Could also be pointed with a Dagesh as "ואילן". ^k A "יכול". ^l B & C omit. ^m B & C omit. ⁿ B & C "שאהיה". ^o B & C "כלם". ^{p-p} B & C "עמד ואמר". ^q B & C "מחצית כל". ^r B & C "רמיתי". ^s A "בד". ^t Or possibly "כפלים".

And when all the people saw this, they gave praise to El.^a

19:¹ As Yeshua was walking in Yericho, ² behold, there came a man whose name was Zakai, who was a chief of the worldly ones, and he was a great rich one. ³ And he desired exceedingly to see Yeshua Mashiach,^b which man he was. But he was not able to see him, because of the multitude of people – for that Zakai was small of stature.^c ⁴ So he ran, and went up into a tree ^(107r) (of which the name is sycamore), so that he would be able to see Yeshua Mashiach;^d for he had to pass by there.

⁵ And when Yeshua came to that place, Zakai looked and saw Yeshua Mashiach!^e So he said to him, “Zakai, come down quickly and make haste! – For I **must** come^f into your house today.” ⁶ Then Zakai went down quickly, and received Yeshua with joy.

⁷ But when that crowd^g saw this, all of them murmured on their inside, saying that, “He entered **the house of a sinful man.**” ⁸ But Zakai stood, saying^h to Yeshua, “Adon, I desireⁱ to give half^j of my possessions^k to the poor ones; and if I have deceived^l any man, I desire^m to restore that thing to him four-double.” ⁹ So Yeshua said to him,

^a Ms. C indicates “Yahweh.”

^b Mss. B & C omit “Mashiach.”

^c Lit. “form/shape.” Mss. B & C “for he was a dwarf/midget.”

^d Mss. B & C omit “Mashiach.”

^e Mss. B & C omit “Mashiach.”

^f Lit. “For I am obligated that I should come.”

^g Or “group of people.”

^h Mss. B & C “Zakai stood and said.”

ⁱ Or “want.”

^j Mss. B & C “half of all.”

^k Or “riches” or “wealth.”

^l Or “committed fraud to.”

^m Or “want.”

היום נַעֲשֶׂה שְׁלוֹם בְּזֶה הַבַּיִת בְּעֵבֹר שְׁזָה בֶן אַבְרָהָם ¹⁰ בָּא לְבַקֵּשׁ
 בֶּן ^a הָאָדָם לְהוֹשִׁיעַ מֵה שְׁהָיָה אָבוֹד ^b וְזֶה אָמַר לְאוֹתָן ^c הָאֲנָשִׁים
 בְּעֵבֹר שְׁהָיָה נְבִיא לִירוּשָׁלַם ^d וְכִי חָשְׁבוּ שְׁמִיֵּד יְהִיָה נְגִלָה ^e מַלְכוּת ^f
 שָׁמַיִם ⁹ וְאָז אָמַר אָדָם אֶחָד מֵעוֹלָה הֵלֵךְ בְּמַלְכוּת אֶחָד ^h מֵאֵד
 רְחוֹק בְּעֵבֹר שְׁיִקַח מַלְכוּת לְעַצְמוֹ וְשָׁיחֲזוֹר ¹³ וְקָרָא עֲשֶׂרָה
 עֲבָדִים שְׁלוֹ וְנָתַן לָהֶם עֲשָׂרָה מְנִיָּים ^j וְאָמַר אֲלֵיהֶם ^k עֲשׂוּ
 הוֹצְאוֹתֵיכֶם ^l מֵאֵלֹו הַמְנִיָּים עַד שְׁאָבוֹא ¹⁴ וְהַקְצִיפוּהוּ ^m עִירוֹנָיו
 כְּבָר ⁿ וְשָׁלְחוּ [מִלְאָכִים] אַחֲרָיו אוֹמְרִים לֹא נַחְפוֹץ שְׁזָה יִמְלוֹךְ
 עָלֵינוּ ¹⁵ וְנַעֲשֶׂה כַּאֲשֶׁר חָזַר מִן הַמַּלְכוּת צָוָה שְׁיִקְרָאוּ ^p לוֹ
 הָעֲבָדִים

^a A "מן". ^b Compare Ezek. 34:11,16,31; Mat. 15:24, 18:12-14; Luke 15:4-7. ^c B & C "לאותם". ^d B "ירושלם", C "ירושלים". ^e B "מגולה", C "מעלה" (misreading of B). ^f C "למלכות" (to make up for previous mistake). ^g B & C "האל". ^h B & C "אחר". ⁱ B "ואחר כן יחזור", C "ואח"כ יחזור". ^j Could possibly truncated from "עשרה". However, A, B & C confirm "עשר". ^k B & C "להם". ^l B "הוצאתכם", C "הוצאתכם". ^{m-m} B "עירוני א' בהר", C "עירוני א' בכיר". ⁿ Mss. use loanword. ^o A omits. ^p Or possibly "שִׁירָאוּ". B & C "שִׁירָאוּ".

"Today there was made^a shalom^b in this house, because this is a son of Avraham! 10 The Son of man **came to seek** and to save that which was lost."^c

11 And this he said to those men, because he was a prophet to^d Yerushalayim, and because they thought that *the* kingdom of heavens^e would be revealed immediately. 12 And so he said, "An exalted^f man went into an^g exceedingly far kingdom, so that he could receive kingship^h for himself, and that he could return."ⁱ

13 So he called ten of his servants,^j and he gave them ten minas,^k and said to them, 'Make your expenses^l from these minas until I come.' 14 But his countrymen^m were already angry with him, so they sent messengers after him, saying, 'We do not want that this one should rule over us!'

15 Now it happened when he returned fromⁿ the kingdom, he commanded that the servants must be called to him^o

^a Or "there came."

^b Could also mean "salvation."

^c Compare Ezek. 34:11,16,31; Mat. 15:24, 18:12-14; Luke 15:4-7.

^d Mss. B & C "of."

^e Mss. B & C "of El."

^f Or "prominent" or "distinguished."

^g Mss. B & C "another."

^h Or "a kingdom" – same word used earlier in verses 11-12 for "kingdom."

ⁱ Mss. B & C "and afterwards he would return."

^j Lit. "ten servants of his."

^k Compare e.g. 1 Kin. 10:17; Ezek. 45:12; Ezra 2:69. A "mina" (Hebrew "מנה" – *maneh*) is a unit of weight used for e.g. silver and gold.

^l Mss. B & C "expense" (singular).

^m Or "townsfolk" or "fellow citizens."

ⁿ Ms. A omits "from," which could imply "to the kingdom" or possibly "with the kingship."

^o Mss. B & C "that the servants must appear before him."

אוֹתָם שֶׁנָּתַן לָהֶם הַמָּמוֹן בְּעִבּוֹר שֶׁיֵּדַע כַּמָּה ^(107v) הוֹצִיא כָּל אֶחָד
 וְאֶחָד ^a 16 וְהִרְאִישׁוֹן ^b בָּא אוֹמֵר ^c אָדוֹן עִם הַמָּנָה ^d שֶׁלָּךְ עֲשֶׂרָה ^e מָנִים
 הַרְוַחְתִּי ^f 17 וְהָאָדוֹן אָמַר אֵלָיו ^f שְׂמַח עִבְדְּךָ טוֹב כִּי בְדָבָר קָטָן הָיִיתָ
 נֶאֱמָן ^g יִהְיֶה לְךָ מִמְּשָׁלָה עַל מֵאָה ^g עֵיירוֹת ^h 20 וְהָאֲחֵר ^h בָּא וְאָמַר
 הַמָּנָה ⁱ שֶׁלָּךְ שֶׁנָּתַתָּ לִי שְׂמֵרְתִּיהָ וְהִצַּנְעִתִּיהָ בִּנְעֻלָּם ^j 21 כִּי פָחַדְתִּי
 מִמֶּךָ כִּי אֶתָּה הוּא ^k אִישׁ אַכְזָרִי ^k אֶתָּה לּוֹקֵחַ מֵה שְׂלֵא הַנְּחִתָּה ^l
 וְקוֹצֵר מֵה שְׂלֵא זָרְעִתָּה ^m 22 וְהָאָדוֹן אָמַר לוֹ ^m עִבְדְּךָ רַע מִפִּיךָ
 אֲשַׁפְּטֶךָ ⁿ אֶתָּה יוֹדֵעַ שֶׁאֲנִי אִישׁ ⁿ אַכְזָרִי ⁿ לּוֹקֵחַ מֵה שְׂלֵא הַנְּחִתִּי
^o וּמִלְקָט ^o מֵה שְׂלֵא זָרְעִתִּי ^o 23 וְלָמָּה לֹא נָתַתָּ מִמוֹנִי בְּרַבִּית ^p וְאֲנִי
 הָיִיתִי מִבְּקֵשׁ אוֹתָה עִם הַמַּדּוֹת ^q 24 וְאָמַר לְאוֹתָן ^q שְׁעוּמְדִין ^q שֵׁם
 גִּזְלוּ לוֹ ^r הַמָּנָה וּתְנוּהָ ^r לְאוֹתוֹ שֵׁישׁ לוֹ עֲשֶׂרָה ^s מָנִים ^s 25 וְאָמְרוּ
 לְאָדוֹן כְּבֹר יֵשׁ לוֹ עֲשֶׂרָה ^t מָנִים ^t

^a B & C "מהם". ^b B & C "והא". ^c B & C "ואמר". ^d A gives "מנה". ^e A, B & C confirm "עשרה". ^f B & C "לו". ^g B "ק", C "עשרה". ^h B & C "והא". ⁱ A gives "מנה". ^j Or possibly "בִּנְעֻלָּם" (alternative pronunciation). B & C "בעולם". ^k B & C omit. ^l C "אכזר". ^m B & C "אליו". ⁿ B & C "אדם". ^o C "אכזר". ^p B "אני". ^q A "ברבית". ^r B & C "ממונד". ^s Or possibly "גילולו לי". ^t B & C "לאתם". ^u B & C "שאוּמְדִים". ^w C "גילולו לי" – misreading of B. ^x B & C "עשרה". ^y A, B & C confirm "עשרה". ^z A, B & C confirm "עשרה".

(those to whom he gave the money), so that he may know how much ^(107v) each one^a had spent. ¹⁶ So the first^b came, saying,^c ‘Adon, with your mina I profited **ten minas.**’ ¹⁷ So the adon said to him, ‘Rejoice, good servant! Because you have been faithful in a small matter, you will have dominion over a hundred^d cities.’

²⁰^e Then the other came and said, ‘Your mina which you gave to me – I kept it, and I reserved it in hiding.’^f ²¹ For I feared^g because of you, for you are a cruel man – you take what you did not put down^h and harvest what you did not sow.’

²² But the adon said to him, ‘Badⁱ servant, from your *own* mouth I will judge you: You know that I am a cruel man – taking what I did not put down,^j and gathering what I did not sow? ²³ Then why did you not give my^k money for increase?^l Then^m **I** could have asked for it with the proportions.’ⁿ ²⁴ So he said to those who stood there, ‘Take away^o the mina from him and give it to him who has ten minas.’ ²⁵ But they said to the adon, ‘He already has ten minas.’

^a Mss. B & C add “of them.”

^b Mss. B & C employ an abbreviation which could mean “first” or “one.”

^c Mss. B & C “and said.”

^d Mss. A & B “a hundred,” ms. C “ten.”

^e Hebrew mss. do not contain verses 18-19.

^f Mss. B & C “I hid it in the world.”

^g Lit. “trembled.”

^h Or “leave behind.”

ⁱ Or “Evil.”

^j Or “leave behind.”

^k Mss. B & C “your.”

^l Or “profit” or “interest.”

^m Ms. A omits “Then.”

ⁿ Meaning, ‘percentage of increase.’

^o Or “tear away” or “rob.”

^a 26 אָנִי אֹמֵר לְכֶם לְכָל^b אָדָם שְׁיֵשׁ לוֹ יִנְתֵן לוֹ וַיּוֹשֶׁפֶעַ • וּמִי שְׁאִין
לוֹ מֵה שְׁיֵשׁ לוֹ יִגְזַל מִמֶּנּוּ • ²⁷ אַכֵּן אֹתָם אֹיְבִים שְׁאִין חֲפָצִים
שְׁאֲמַלּוּדֶֿׁ עֲלֵיהֶם הֵבִיאוּם^d פֶּה וְהֵמִיתוּם לְפָנַי • ²⁸ וְאֵלוֹ הַדְּבָרִים
נְאֻמָּרִים הוֹלְדֶֿׁ לְפָנֵיהֶם עוֹלָה^g בִּירוּשָׁלַם^h ²⁹ מִתְקָרֵב לְבֵית פְּגִי
בְּבֵית עֲנִיָּה^j בְּהַר שְׁנַקְרָא הַר הַזֹּתִים • וְשָׁלַח שְׁנֵי תַלְמִידִים • ³⁰
אֹמֵר לְכוּ לְאוֹתוֹ מְגִדוּל^k שֶׁהוּא קָרוֹב לָנוּ בּוֹ תִכְנְסוּ וְתִמְצְאוּ עֵיר
אֶחָד בֶּן אֶתּוֹן קְשׁוֹר שְׁלֻעוֹלָם ^(108r) לֹא רָכַב עָלָיו אָדָם • הִתִּירוּ
קִשְׁרוֹ וְנִהְגוּהוּ •^m ³¹ וְאִם "אֵי זֶה" אִישׁ שׁוֹאֵל^o אֶתְכֶם לְמָה אַתֶּם
מִתִּירִים קִשְׁרוֹ אַתֶּם תֹּאמְרוּ כִּי עֲשִׂיתֶם כְּמוֹ שְׁאֲדוֹנֵנוּ^p חֲפָץ
פְּעוּלָתוֹ • ³² וְהִשְׁלוּחִים הֵלְכוּ שָׁם • וּמְצְאוּ הָעִיר עוֹמֵד^q כְּמוֹ שְׁאֲמַר^r
³³ וְכֹאשֶׁר בָּאוּ לְהִתִּיר הָעִיר אָמַר אֲדוֹן הָעִיר לְהֵם לְמָה אַתֶּם
מִתִּירִיםׁ הָעִיר • ³⁴ וְהֵם אָמְרוּ כִּי הָאֲדוֹן רַבֵּינוּ צָרִיךְ לוֹ • ³⁵ וְנִהְגוּ^s
אוֹתוֹ לִישׁוּעַ •

^a B & C add "והאדון אמר". ^b B & C "שכל". ^c C "שימלוד". ^d A & C "הביאו".

^e B & C add "היו". ^f B & C "והולך". ^g B & C "ועולה". ^h B "לירושלם",

"לירושלם". ⁱ C "מקרב". ^j Or possibly "היני" or "חנניה" ("בית עניא" is attested in the Peshitta and old Syriac Gospels (similarly, the Sephardic Hebrew Gospels typically spell this name "בטאניא", "ביטאניאה" etc.); "בית היני" is known from the Talmud; "בית חנניה" is found in the Shem Tov version of Matthew). ^k B & C

"איזה". ⁿ⁻ⁿ B & C "וינהגוהו". ^o C "וינהגוהו". ^m Or possibly "וינהגוהו". ^p B & C "ובר". ^q "מגדל".

^r C "כאשר אמר". ^{q-q} "שאדניו" – misreading of B. ^o B & C "ישאל".

^s Or possibly "וינהגו". ^r "מתירין" (changed to fit into line).

26 ^a“I say to you, to every man who has will be given,^b and he will have abundance; but whosoever does not have – what he does have will be robbed^c from him. 27 But those enemies, who do not want that I should rule over them – bring them here, and put them to death before my face.”

28 When these words were said, he went before them, ^dgoing up to Yerushalayim. 29 As *he* was approaching Beit-Pagei^e (at Beit-’Anyā,^f at the mountain which is called the Mount of Olives) he sent two talmidim, 30 saying, “Go to that town which is close to us. ^gEnter it, and you will find a fastened foal, the son^h of a female donkey, (108r) on whichⁱ no man has ever ridden. Loosen his bond^j and bring him. 31 And if any man asks you, ‘Why do you loosen his bond,^k **you** must say that you have done ‘as our Adon wants *for* his work.”

32 So the sent ones^l went there and they found the foal standing, as he had said. 33 And when they came to loosen the foal, the adon^m of the foal said to them, “Why are you loosening the foal?” 34 So **they** said, “Because Ha-Adon our Ravⁿ needs him.” 35 Then they led him to Yeshua;

^a Mss. B & C add “So the adon said.”

^b Mss. B & C “that every man who has, there will be given to him.”

^c Same word used for “take away” in verse 24.

^d Mss. B & C add “and.”

^e Hebrew name for ‘Bethphage.’

^f Hebrew name for ‘Bethany.’

^g Mss. B & C add “And.”

^h Or “a fastened young male donkey, the foal of.”

ⁱ Lit. “which on him” – referring to the male foal.

^j Or “band” or “knot.”

^k Or “band” or “knot.”

^l Or “those who were sent.”

^m Meaning “owner” or “master.”

ⁿ Hebrew word for “great one” or “teacher.” ‘Rabbi’ means ‘my great one’ and ‘Rabbeinu’ (used here) means ‘our great one.’

וּמְנִיחִים מִלְּבוּשֵׁיהֶם עָלְיוֹ^a וְהִנְחִיחוּ^b יִשׁוּעַ עָלְיוֹ^c 36 וְכֹאֲשֶׁר הוּא
 הוֹלֵךְ^c מְשִׁימִים מִלְּבוּשֵׁיהֶם בְּדֶרֶךְ^d 37 וְכֹאֲשֶׁר הוּא קָרֵב^d לִירִידַת הַר
 הַזֵּאתִים הִתְחִילוּ לוֹ כָּל הָעַמִּים הַיּוֹרְדִים מִן הָהָר לִשְׂמֹנֶה^f וְשִׁבְחִי^f
 הָאֵל בְּקוֹל גָּדוֹל^g עַל כָּל^g הַנִּפְלְאוֹת שָׁרְאוּ^h 38 אֹמְרִיםⁱ בְּרוּךְ הוּא^j
 זֶה^k שֶׁבָּא בְּשֵׁם הָאֵל־שָׁלֹם^l יְהִיָּה לְשָׁמַיִם וְעֲלוּיִם^m לְעֲלִיוֹנִיםⁿ 39
 וְאוֹתָן^o פְּרוּשֵׁי הָעַם אָמְרוּ אֵלָיו^p רַבִּי מִקְלָלִים^q תִּלְמִידֶיךָ^r 40
 וְלָהֶם אָמַר^s אֲנִי אֹמֵר שָׂאֵם הֵם יִשְׁתַּקּוּ^t הָאֲבָנִים יִדְבְּרוּ^u 41
 וְכֹאֲשֶׁר קָרֵב^u אֶל^v הָעִיר רָאָה^w אוֹתָהּ וּבָכָה^x עָלֶיהָ^y

^a A "על העיר"; B adds "ובאו לו"; C adds "וכאשר" (misreading of B). ^b B "הנחוי", C
 "כבר מתקרב". ^c C "הלך" (misreading of B). ^d Or possibly "קרֵב". A "מתקרב".
^e B & C "לשמוח" ^f B & C "ושבחו" ^{g-g} B & C "בכל" ^h C "שאנו רואים"
 (misreading of B plus addition). ⁱ B & C "ואומרים". ^j C omits, but added above
 line – in same script as main text. ^k C gives "ישוע". ^l B & C "שלום". ^m C
 "ואלוז". ⁿ A "למרומים", A margin "נ"א לעליונים", B & C "לעליונים". Compare
 Dan. 7:18-22. ^o B & C "ואותם". ^p A "אליו", scratched over to make "עליו", C
 "עליו". ^q B "קללת", C "קלות". ^r A "תלמידך", but "י" added above line to
 make "תלמידך" – in same/similar script as main text. ^s A "ואמר להם", C "ולהם
 אמרו" ^t A "ישתקו". ^u Or possibly "קרֵב". ^v C "על". ^w B & C "רואה". ^x B & C
 "בכה". ^y A "עליהם" ("ם" crossed out by original scribe).

and they laid their clothes on him,^a and^b set Yeshua on him.

36 And as he went, they laid their clothes on the path. 37 And when he was already^c coming close to the descent of the Mount of Olives, all the people who were coming down from the mountain began to rejoice **over him**, and to praise^d El with a great voice because of all the miracles which they had seen, 38 ^esaying, "Blessed is he^f who comes in the name of El! Shalom to the heavens,^g and exaltation to the Most High!"^h 39 Then those Perushim of the peopleⁱ said to him, "Rabbi, your talmidim are **blaspheming!**"^j 40 But he said **to them**: "I say, that if **they** would keep quiet, the stones would speak!"

41 And when he came close to the city, he saw it and wept^k over it.

^a Ms. A "the foal."

^b Ms. B "and they came to him *and*."

^c Mss. B & C omit "already."

^d Mss. B & C "and they praised."

^e Mss. B & C add "and."

^f Lit. "this *one*," but means 'he' or 'him.' Ms. C "Yeshua."

^g Euphemism for "Elohim." E.g. "kingdom of El" vs. "kingdom of heavens." See also Dan. 4:34(37) for an example in the Tanach.

^h Plural in Hebrew (*'elyonim*), compare Dan. 7:18-22. This reading is found in mss. B & C, and in the margin of ms. A. The main text of ms. A reads "to the heights."

ⁱ Could mean "the Pharisees who were among the people."

^j Lit. "cursing."

^k Mss. B & C "...city, seeing it he wept".

42 אָמַר^a כִּי אִם^b הַפֶּרֶת^c וְהַאֲמַנְתָּ הַדְּבָרִים שֶׁהֵם שְׁלֶךְ כְּזֶה הַיּוֹם^d
 לְשָׁלוֹם^e לָךְ. וְעַתָּה^f נַעֲלְמוֹת הַן^g לְעֵינֶיךָ^h. כִּי יָמִים יָבֹאוּ לָךְ
 שְׂאוּיָבִיךָ יִמְאָסוּךָ וְיִקְיִפוּךָⁱ וְיִצְרוּךָ^j לָךְ מִכָּל צָדָדִין^k. וְלֹא יִנְיָחוּ
 בָּךְ אָבֹן עַל אָבֹן. בְּעֵבוֹר שְׁלֵא הַפֶּרֶת עֵת פְּקוּדָתֶךָ^l. וְכֹאשֶׁר
 נִכְנַס בְּמִקְדָּשׁ^(108v) הַתַּחִיל לְגַרֵשׁ מִשָּׁם הַקּוֹנִים^m. וְהוּא אָמַר
 לָהֶם כְּתוּבⁿ בֵּיתִי^o בֵּית תְּפִלָּה^p. רַק אַתֶּם עֹשִׂיתֶם אוֹתוֹ^q מְעַרְת
 גְּנָבִים^r. וְהָיָה^s מְלַמֵּד כָּל הַיּוֹם בְּמִקְדָּשׁ. וְשָׂרִי^t הַכְּהֻנִּים
 וְהַסּוֹפְרִים וְשָׂרִי^u הָעַמִּים אָבוּ לְהַשְׁמִידוֹ^v. וְלֹא מָצְאוּ מַה לַּעֲשׂוֹת
 לוֹ כִּי כָּל הָעָם^w שׁוֹמְעִין^x לוֹ מִקְשִׁיבִין^y אֵלָיו.

^a B & C "ואמר". ^b A adds "אתה". ^c C "הרדכת", corrected in margin to "הכרת" – indifferent script than main text. ^d B & C add "היה". ^e C "לשלם" (misreading of B), but "ו" added above line to make "לשלום" – in same/similar script as main text. ^{f-f} A "הן נעלמות". ^g B & C "ויקיפו אותך". ^h B & C "ויצרו". ⁱ B & C "לך". ^j B & C add "כזו". ^k B seems to read "ביתו"; C seems to read "ביתסי" (scartched over), but corrected above line to "ביתי" – in same script as main text. ^l Phrase quoted from Is. 56:7. ^m A "אותה". ⁿ See Jer. 7:11. ^o B & C "והוא". ^p C "ואלה" (misreading of B). ^q B & C "ושאר". ^r B & C add "היו". ^s B & C "שומעים". ^t B & C "ומקשיבים".

42 He^a said, "For if^b you^c had recognized^d and believed the things^e which are yours at this day – for your shalom! – But now they are hidden from your eyes. 43 For days will come to^f you, that^g your enemies will despise^h you; and they will surround you and will besiege you from all sides. 44 And they will not leave stone upon stone inⁱ you, because you did not recognize^j the time of your visitation."

45 And when he had entered the Sanctuary, (108v) he began to drive out from there those who were buying. 46 And **he** said to them,^k "It is written: 'My house is a house of prayer;'^l but **you** made it a 'cave of thieves!'"^m 47 And he was teaching in the Sanctuary all day.

Now the chiefs of the priests, and the scribes, and the chiefsⁿ of the peoples^o wanted to destroy him. 48 But they could not find^p what to do to him – because all the people listened to him, ^qpaying attention to him.

^a Mss. B & C "And he".

^b Could possibly mean "If only" or "...that 'If...'"

^c Feminine singular throughout paragraph, referring to the city.

^d Or "known."

^e Or "words."

^f Or "for."

^g Or "in which."

^h Or "reject" or "abhor."

ⁱ Mss. B & C "for."

^j Or "know."

^k Mss. B & C add "that."

^l Phrase quoted from Is. 56:7.

^m See Jer. 7:11.

ⁿ Mss. B & C "and the rest."

^o The plural noun probably refers to groups of people.

^p Or "find out."

^q Mss. B & C add "and."

פָּרָק כ"א [כ'] כְּפִי לוקא

1 וְנַעֲשֶׂה^a בְּאַחַד^b הַיָּמִים יֵשׁוּעַ קִבֵּץ^c הָעָם^d בְּמַקְדָּשׁ וּמְגִיד^e
 וְנִתְאַסְּפוּ שָׂרֵי הַכְּהֻנִּים וְהַסּוֹפְרִים עִם הַזִּקְנִים^f 2 וְאָמְרוּ אֵלָיו
 אָמור לָנוּ בְּאֵי זֶה^g מִמְּשָׁלָה אַתָּה עוֹשֶׂה אֵלֶּה הַדְּבָרִים^h • אוּ מִי הוּאⁱ
 אֲשֶׁר נָתַן לְךָ זֹאת הַמְּמִשָּׁלָה^j • 3 וַיֵּשׁוּעַ עָנָה וְאָמַר לָהֶם • וְאֲנִי
 אֲשָׂאֵל לָכֶם^k דְּבַר אֶחָד עֲנוּנִי^l • 4 טְבִילַת יוֹחָנָן הֵיטָה מִן הַשָּׁמַיִם
 אוּ מֵאֲנָשִׁים^m • 5 וְהֵם חוֹשְׁבִים בֵּינֵיהֶם • אוֹמְרִיםⁿ אִם נֹאמֵר מִן
 הַשָּׁמַיִם • לֹאמְרֵנוּ אִם כֵּן לֹא הֵאֱמַנְתָּם בִּי • 6 וְאִם נֹאמֵר
 מִהָאֲנָשִׁים^o כָּל הָעָם יִסְקְלוּנוּ^p • כִּי בְּבִירוֹר^q הֵיטָה לָהֶם שְׂיוֹחָנָן הֵיטָה
 נְבִיא • 7 וְעֲנוּ^r שְׁלֵא יִדְעוּ^s מֵאִן הֵיטָה • 8 וַיֵּשׁוּעַ אָמַר לָהֶם וְאֲנִי לֹא
 אוֹמֵר לָכֶם בְּאֵי זֶה^t מִמְּשָׁלָה אֲנִי עוֹשֶׂה אֵלֶּה הַדְּבָרִים • 9 וְהִתְחִיל
 לֵאמֹר לָעָם זֶה הַדְּבַר • אִישׁ אֶחָד נָטַע^u כָּרִם אֶחָד וּשְׁכָרָה לְעוֹבְדֵי
 אֲדָמָה^v • וְלֹא הֵיטָה הוּא שֵׁם זְמַן רַב •

^a C "נעשה" (misreading of B). ^b B & C "באותם". ^c B & C "מלמד". ^d B & C
 "ענו בי". ^e B & C "באיו". ^f B & C add "זה". ^g B & C "מכם". ^h B & C "לעם".
ⁱ B & C "מהאנשים". ^j B & C "ואומרים". ^{k-k} A omits by mistake. ^l C "יסקלוני"
 (misreading of B). ^m A "בבריא". ⁿ B & C add "ואמרו". ^{o-o} B & C "שאננים"
 "יודעים". ^{p-p} B & C "באיו". ^q B adds "ק", C adds "ק". ^r C "לעודהי"
 (misreading of B). ^s C "האדמה".

20:1 So it happened on one of the days,^a *that* Yeshua gathered^b the people in the Sanctuary, and preached. Then the chiefs of the priests and the scribes assembled with the elders,² and they said to him, “Tell us, by what dominion^c are you doing these things? Or, who is he^d who gave you this dominion?”

³ But Yeshua answered and said to them, “**I** will also ask you one thing, answer me! ⁴ – The immersion of Yochanan, was it from the heavens or from men?” ⁵ So they thought among themselves, ^esaying, “If we say, ‘From the heavens,’ he will say to us, ‘If so, do you not believe in me?’^f ⁶ And if we say, ‘From men,’^g all the people will stone us – for it was clear to them^h that Yochanan was a prophet.”

⁷ So they answeredⁱ that they did^j not know from where it was. ⁸ But Yeshua said to them, “Then **I** will not tell you by what dominion^k I am doing these things.”

⁹ Then he began to tell the people this matter: “A man planted a vineyard and rented it out to workers^l of the ground; and he was not there for a long time.

^a Mss. B & C “in those days.”

^b Mss. B & C “taught.”

^c Or “authority.”

^d Mss. B & C “this *one*” (more emphatic than ms. A).

^e Mss. B & C add “and.”

^f Yochanan declared Yeshua to be the Messiah (e.g. Joh. 1:29-30, 1:36, 3:25-30).

^g Ms. A omits (by mistake) “[5] ...he will say to us, ‘If so, do you not believe in me?’ [6] And if we say, ‘From men.’”

^h I.e. ‘the people.’

ⁱ Mss. B & C add “and said.”

^j Mss. B & C “do.”

^k Or “authority.”

^l Or “cultivators.”

10 וּבִעַת הַבְּצִיר^a שְׁלַח עֲבָדוֹ^b לְאוֹתָן^c שְׁמַחְזִיקִים הַפָּרִם בְּעָבוּר
 11 שְׁיִתְּנוּ^d לוֹ מִהַפְּרִי־וְהֵם הֵכֹוּ^e עֲבָדוֹ^f וְלֹא נִתְּנוּ^g לוֹ דָּבָר־^(109r)
 וְהָאֲדוֹן שְׁלַח^h עֶבֶד אַחֲרָיⁱ וְהֵם נוֹגְשִׁים וְשׁוֹבְרִים^j אוֹתוֹ בְּרוֹב
 בְּזִיּוֹנוֹת־וְהַנִּיחֹו^k לְהַלּוֹךְ־^l 12 וְשְׁלַח עֶבֶד שְׁלִישִׁי וּמוֹכֶה בְּחַבְּרָה
 שְׁלַחֹו^m בַּחוּץ־ⁿ 13 וְאֲדוֹן הַפָּרִם אָמַר מָה אַעֲשֶׂה^o אֲשֶׁלַח הַיִּקְרִי־^p
 בְּנֵי הָאֱהוּבִים^o בְּאוּלֵי פְּאֶשֶׁר יִרְאוּהוּ יִתְּבַיִּשׁוּ^q מִמֶּנּוּ־^r 14 וְכִאֲשֶׁר
 רְאוּהוּ מִחְזִיקֵי הַפָּרִם בְּנִכְלִיהֶם^r אָמְרוּ^s זֶהוּ הַיּוֹרֵשׁ לָכֵן וְנַהֲרֹגְהוּ^t
 וְהִירוֹשָׁה תִּהְיֶה לָנוּ־^u 15 וְהַשְּׁלִיכוּ^v אוֹתוֹ מִן הַפָּרִם וְהִרְגוּהוּ־^w לָכֵן
 בַּעַל הַפָּרִם מֵהַיַּעֲשֶׂה לָהֶם־

^a B & C "הבצור". ^b The prophets were often called Yahweh's "servants." See e.g. 1 Kin. 14:18; 2 Kin. 9:7, 14:25, 17:13, 21:10; Jer. 7:25, 25:4, 26:5; Ezra 9:11, etc
^c C "לאותם". ^d C "שיתן" (misreading of B). ^e C seems to read "הבו" ("ה" scratched over), but corrected in margin to "הכו" – in different script than main text. ^f B & C "לעבדו". B also repeats "לעבדו" by mistake. ^g C "נתן" (misreading of B). ^h B & C add "אליהם". ⁱ B & C "א". ^j B & C omit. ^k B & C "והניחו". ^l C "והאדון". ^m B adds "לא", C adds "לו". ⁿ B & C add "אלי". ^o A & C "אהובי".
^p B & C add "כי". ^q B & C "יבושו". ^r Compare Gen. 37:18, where the same Hebrew root-word "נכל" is used. ^{s-s} B & C "אמרו בנכליהם". ^t C "זה". ^u C "ונהרגוהו" – Compare footnotes on Rev. 5:10 and 19:7 in the HebrewGospels.com version. ^v B & C "ומשליכים". ^w B & C "הרוג".

10 And at the time of the grape-harvest,^a he sent his servant^b to those who were holding^c the vineyard, so that they could give him of the fruit. But they beat his servant and did not give him anything. 11 (109r) Then the adon sent^d another servant; but they beat and broke^e him with much contempt,^f and left him^g to go. 12 So he sent a third servant, but smitten with a wound they sent him out.

13 Then the adon of the vineyard said, 'What will I do? I will send the precious one, my beloved son. Perhaps^h when they see him, they will be ashamed because of him.' 14 But when those who were holdingⁱ the vineyard saw him in their deceitfulness,^j they said,^k 'This is the heir! Come, and let us kill him, and the possession^l will be ours!' 15 So they threw him out of the vineyard and killed him.^m Therefore, what will **the owner of the vineyard** do to them?"

^a Or "vintage."

^b The prophets were often called Yahweh's "servants." See e.g. 1 Kin. 14:18; 2 Kin. 9:7, 14:25, 17:13, 21:10; Jer. 7:25, 25:4, 26:5; Ezra 9:11, etc.

^c Or "keeping."

^d Mss. B & C add "to them."

^e Or "injured." Mss. B & C omit "and broke."

^f Or "shame."

^g Mss. B & C omit "him."

^h Ms. B (C similar) "Will I not send him who is precious to me, my beloved son? For perhaps..."

ⁱ Or "keeping."

^j Compare Gen. 37:18, where the same Hebrew root-word "נכל" (*nachal*) is used in the verb "conspired."

^k Mss. B & C "when they saw him, they said in their deceitfulness."

^l Or "inheritance."

^m Mss. B & C "they cast him out of the vineyard, killed."

16 יבא ויִשְׁמִיד אוֹתוֹן^a עוֹבְדֵי אֲדָמָה^b וְהַדָּבָר נִשְׁמַע אָמְרוּ^c לֹא
 לֵאבֹה יִהְיֶה^d 17 אִם כֵּן מָה רוֹצֶה לוֹמַר זֶה שְׁפָתוֹב־ אֲבֹן מֵאֲסוֹ
 הַבּוֹנִים הִיא^e הִיְתָה מוֹנַחַת בְּרֹאשׁ הַ[פְּנֵה]^f 18 כָּל^g אִישׁ שֶׁיִּפּוֹל עַל
 אוֹתָהּ אֲבֹן^h יִהְיֶה מוֹכֶה עִם הָאֲבֹן־ וְהָאֲבֹןⁱ תִּכְתַּת^j אוֹתוֹן^k שֶׁעֲלִיהֶם
 תִּפּוֹל^{l,m} 19 וְשָׂרֵי הַכְּהֻנִּים וְהַסּוֹפְרִים חִפְצוּ בְּאוֹתָהּ שְׁעָה לְשׁוֹםⁿ יָד
 בּוֹ^o וַיִּרְאוּ^o הָעָם כִּי הִכִּירוּ כִּי עֲלִיהֶם^p וַיַּעֲבוּרֶם אוֹמְרִי^q הַמְּשָׁל־ 20
 וְשָׁלְחוּ לוֹ אֲנָשִׁים שְׁעוֹשִׂים עֲצָמָם צְדִיקִים בַּעֲבוּר שְׂתִפְּשׂוּהוּ
 בְּדָבָר מָה וַיִּמְסְרֵהוּ^r לְשָׂרִים־

^a B & C "אותם". ^b C "האדמה". ^c B & C "מה עשו". ^d B adds "סלוח להם"; C adds "סלוח לו". ^e A "הוא". ^f Mss. read "המלאך" (= "המלאכה"?) – but compare Ps. 118:22. ^g B & C "וכל". ^h B & C "האבן". ⁱ B & C add "ההיא". ^j A "יכתת". ^k B & C "אותם". ^l B & C "יפול". ^m Compare Is. 8:14-15; Dan. 2:34-35. ⁿ⁻ⁿ B & C "בו יד". ^o Or possibly "ויִרְאוּ". ^p B "אליהם". ^{q-q} B & C "אומר בעבורם זה". ^r A has "וי" added above line to make "וימסרוהו" – in same/similar script as main text. C "וימסרוהו"

16 “He will come and destroy those workers^a of the ground!”^b When this word was heard, they said, “Yahweh will not be willing!”^c

17 “If so,^d what does this mean which is written: ‘The stone which the builders rejected – it was placed at the head^e of the [corner]’?^f 18 Every^g man who falls on that stone will be smitten by the stone; but the^h stone will crush those upon whom it falls.”ⁱ

19 Now, the chiefs of the priests and the scribes wanted to lay a hand on him **in that hour**. But they feared the people, for they recognized that he told the parable **about them and because of them**.^k 20 So they sent men to him who made themselves righteous ones,^l so that they could catch him in a word by which they could deliver him to the leaders.^m

^a Or “cultivators.”

^b Based on Mat. 21:41 this sentence is a response from the people.

^c This second response probably came from the chief priests and scribes – opposing the logical answer given by the common people. Ms. B (C similar) reads “When the matter is heard which they had done, Yahweh will not be willing to forgive them” – as part of the people’s response (partly quoted from Deu. 29:19(20)).

^d Here Yeshua responds to the stubborn answer of the leaders.

^e Or “top.”

^f See Ps. 118:22.

^g Mss. B & C “And every.”

^h Mss. B & C “that.”

ⁱ Compare Is. 8:14-15; Dan. 2:34-35.

^j Or “against.”

^k Mss. B & C “that he was speaking about them, and *that* this parable was on account of them.”

^l Meaning ‘who pretended to be righteous ones.’

^m Or “princes.”

21 וּשְׁאָלוּהוּ אוֹמְרִים^a רַבִּי אֶנְחֵנוּ יוֹדְעִים שְׁאֵתָה אוֹמֵר וּמְלַמֵּד^b
 דְּבָרִים צְדִיקִים • וְלֹא יְגוֹרְתָ^c מִפְּנֵי^d אָדָם • רַק^e אוֹמֵר הָאֵמֶת
 וּמְלַמֵּד דְּרָדָ^f הָאֵל • 22 חַיִּיבִים אָנוּ לְתֵת מִס לְקִיסָר אוֹ לֹא 23 וְהוּא
 חוֹשֵׁב שֶׁקָר כְּזָבָם^g אָמַר לָהֶם^h לָמָּה אַתֶּם^h מְנַסִּים אוֹתִיⁱ • 24
 הֲרֵאִוִי פְּשׁוּט אֶחָד מֵה דְמוֹתוֹ וּכְתִיבְתוּ • וְהֵם^j עָנּוּ לוֹ^j (109v)
 מְקִיסָר • 25 וְהוּא אָמַר לָהֶם אִם כֵּן כָּל הַדְּבָרִים שֶׁהֵם מְקִיסָר תִּנּוּ
 לְקִיסָר • וְאוֹתָן^k שֶׁהֵם מִן^l יְהוָה תִּנּוּ לְיְהוָה • 26 וְלֹא יָכְלוּ עֲנוֹת
 לְדַבְּרוֹ לִפְנֵי הָעָם • וּמִתְמִיחֵין^m מִתְּשׁוּבְתוֹ • שְׁתָּקוּⁿ • 27 וּמְקַצֵּת מִן
 הַצְּדוּקִים^o שֶׁלֹּא הוֹדוּ בְּתַחֲנוּיֵת הַמֵּתִים קָרְבוֹ אֵלָיו וּשְׁאָלוּהוּ • 28
 רַבִּי מֹשֶׁה כָּתַב לָנוּ אִישׁ שִׁיְהִיָּה לוֹ אִשָּׁה אִם יָמוּת בְּלֹא בָנִים
 שְׁאֲחִיו יָכוּל^p לִיקַח אוֹתָהּ^q לְאִשָּׁה לְהַקִּים זָרַע לְאֲחִיו •

^a B & C "ואמרו". ^b B "ומלמ" (squashed in at end of line). ^{c-c} B & C "ואינך יגור".

^d B & C "מבני". ^e B & C add "אתה". ^f B & C "בדרך". ^g A "כזבים". ^{h-h} B "למ"
 "אמרו לו"; C "או אתם" (misreading of B). ⁱ A adds "רמאים". ^j C gives "לו".

^k B & C "ואותם". ^l A "מִן" (first "מִן" crossed out by original scribe). ^m B & C
 "ומתמיהים". ⁿ B & C "ושתקו". ^o Or possibly "הצדוקים" or "הצדוקים"

(alternative pronunciations). C "הצדיקים". ^p B & C "יוכל". ^q A adds "האשה לו".

21 And they asked him, saying,^a “Rabbi, we know that you speak and teach righteous things; and you are not afraid of^b man – but *you*^c are speaking the truth and teaching the way^d of El. 22 Are we obligated to give tax to Caesar or not?”

23 But he – considering the deception of their lie – said to them,^e “Why are you tempting me?!^f 24 Show me a coin.^g What is its image and its inscription?” And **they** answered^h him, ^(109v) “Of Caesar.” 25 So **he** said to them, “Therefore, all the things which are from Caesar, give to Caesar; and those which are from Yahweh, give to Yahweh.” 26 And they were not able to respond to his words before the people, and being amazed by his answer, they kept quiet.ⁱ

27 Then some of the Tsaduqim,^j who do not confess the resurrection of the dead ones, drew near to him and asked him: 28 “Rabbi, Mosheh wrote for us *that* a man who has a wife – if he dies without children, that his brother is able to take her^k as wife to raise up offspring^l for his brother.

^a Mss. B & C “and said.”

^b Lit. “because of” or “before.” B & C “of the sons of man.”

^c Gapped in ms. A, written in mss. B & C.

^d Mss. B & C “in the way.”

^e Ms. A “(But he considers the deception of liars.) He said to them.”

^f Ms. A adds “deceivers.”

^g Hebrew “פשוט” (*pashut*) – a plain/common coin.

^h Ms. C “said to.”

ⁱ Mss. B & C “and they were amazed by his answer, and kept quiet.”

^j Hebrew name for ‘Sadducees.’ Could also possibly be vocalized as “Tsedoqim” or “Tseduqim,” and means ‘Zadokites’ or ‘descendants of Tsadoq,’ i.e. Zadok the priest. See e.g. Eze. 44:15. The literal meaning of Tsaduqim is “righteous/justified ones.”

^k Ms. A “that woman to him.”

^l Lit. “seed.”

29 וַיִּקְרָה^a שְׁיֵהִי^b שְׁבַעַה אַחִים וְהָרָאוּ שׁוֹנִים לְקָחוּ אִשָּׁה^c וּמָתוּ בְּלֹא
 בָּנִים^d 31 וְהַשְּׁלִישִׁי לְקַחְהָּ וְכֵן כָּל הַשְּׁבַעַה וּמָתוּ בְּלֹא בָּנִים^d 33 אָז
 בְּתַחֲיִית הַמֵּתִים^e מֵאֵי זֶה^e מִכָּל אֵלוּ תִּהְיֶה לְאִשָּׁה^f 34 וַיִּשׁוּעַ אָמַר
 לָהֶם בְּנֵי זֶה הָעוֹלָם עוֹשִׂין^f נִשְׁוֹאִין^g וְנִמְסְרִין^h לְנִשְׁוֹאִיןⁱ 35 רַק
 אוֹתָן^j שְׁהִי^k רְאוּיִין^l מֵאוֹתוֹ עוֹלָם וּמִתַּחֲיִית^m הַמֵּתִיםⁿ לֹא יַעֲשׂוּ
 נִשְׁוֹאִין^o וְלֹא יִקְחוּ נָשִׁים^p 36 כִּי לֹא יָמוּתוּ מִשָּׁם וְאֵילֶךְ כִּי יִהְיוּ
 דוֹמִין^o לְמַלְאָכִים^o וְהֵם בְּנֵי יְהוָה וְכִי הֵם בְּנֵי תַּחֲיִיָּה^p 37 וְאוֹתָן^q
 מֵתִים שְׁיֵחִיו^r לְמַדְהוֹ וְהָרָאָהוּ^r מִשָּׁה^s 38 כִּי הָאֵל אָמַר לוֹ^t בְּסֻנְהָ^t
 אֲנֹכִי^v אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב^v 38 אֵינוֹ אֱלֹהֵי^w
 הַמֵּתִים אֲכֹן מוֹ^x הַחַיִּים כִּי בְּכֹל חַיִּים עָמוּ^x 39 וּמִקְצַת מֵהַסּוֹפְרִים
 אָמְרוּ רַבִּי בְּטוֹב^y אָמַרְתָּ^y 40 וּמִשָּׁם וְהִלָּאָה לֹא יָכְלוּ לְשָׂאוֹל לוֹ
 דָּבָר^z

^a C "ויקרא". ^b C "שהיו". ^c C "אשת". ^{d-d} B & C omit by mistake. ^{e-e} B
 "מאיזה", C "באיזה". ^f B & C "עושים". ^g B "נשואין", C "נשואים". ^h B & C
 "ונמסרים". ⁱ Or possibly "לנשואין". B "לנשואים". ^j B & C "אותם". ^k B & C
 "הם". ^l B & C "ראויים". ^m C "מתחיות". ⁿ C "נשואים". ^o B "דומי", C
 "ה". ^p B & C "תחיה". ^q B & C "ואותם". ^r C "והראוהו". ^s B & C "ה
 למשה" = "יהוה למשה". ^t B & C omit. ^u B & C "בסיני". ^v A "אני". ^w B & C
 "אלהי". ^x A omits. ^y C "טוב".

29 It may occur that there will be^a seven brothers – and the first ones^b took a wife, and died without children. 31^c Then the third took her, and so all seven, and they died without children.^d 33^e Then, in the resurrection of the dead, to^f which of all these will she be as wife?”

34 So Yeshua said to them, “The children of this world make marriages^g and are given into marriages; 35 but those who were^h worthy of that world and the resurrection of the dead ones, will not make marriages and will not take wives. 36 For they will not die from there and onwards, because they will be like the messengers, and they are the children of Yahweh; and because they are the children of *the* resurrection.

37 And concerning the dead onesⁱ – that they will live – Mosheh taught it and showed it,^j for El said to him^k in the bush,^l ‘I am the Elohim of Avraham, the Elohim of Yitschaq, and the Elohim of Ya’aqov.’ 38 He is not the Eloah^m of the dead ones, but of the living ones; for all of them are aliveⁿ with him.” 39 Then some of the scribes said, “Rabbi, you spoke well!” 40 And from there and onwards they were not able to ask him anything.

^a Ms. C “Now it happened that there were.”

^b Plural throughout phrase – refers to the first two of the seven brothers.

^c Hebrew mss. do not contain verse 30.

^d Mss. B & C omit verse 31 by mistake.

^e Hebrew mss. do not contain verse 32.

^f Lit. “of.”

^g Or “weddings.”

^h Mss. B & C “are.”

ⁱ Lit. “And those dead ones.”

^j Mss. B & C “Yahweh showed it and taught it to Mosheh.”

^k Mss. B & C omit “to him.”

^l Mss. B & C “at Sinai.”

^m Mss. B & C “Elohim.”

ⁿ Or “for all of them live.”

41 והוא אָמַר לָהֶם אֵיךְ אַתֶּם אוֹמְרִים שְׁמַשִּׁיחַ הוּא בֶן דָּוִד 42 וְדָוִד
אָמַר בְּסֵפֶר הַמְּזֻמְרִים^a (110r) הָאֲדוֹן אָמַר לְאֲדוֹנָי^b שֶׁב לִימֵינִי^c 43
עַד שְׁאַשִּׁית אוֹיְבֶיךָ הַדּוֹם רַגְלֶיךָ^d 44 אִם^d בֶּן דָּוִד קוֹרְהוּ^e אֲדוֹן אֵיךְ
הוּא בְנוֹ^f 45 וְשׁוֹמְעִי^g כָּל הָעָם אָמַר^h לְתַלְמִידָיו 46 הַשְּׁמָרוּ
מִהַסּוֹפְרִים שְׁחַפְצִים לְלָכֶת בְּמַלְבוּשֵׁים נְאִיםⁱ וְאוֹהֲבִים שְׁיִתְּנוּ
לָהֶם שְׁלוֹם רַב בְּרַחוּבוֹת קִרְיָה וְהַקֶּתְדְרָאוֹת^j רֵאשׁוֹנוֹת בְּבִתֵּי
כְּנִסְיוֹת^k וְרֵאשׁוֹן הַמְּקוֹמוֹת 47 שְׁמַחְרִיבִין^l דְּבָרֵי חַיִּים^m אוֹרְךָ
תִּפְלָהⁿ לָהֶם יִהְיֶה הַמְּחַקָּה^o וְתִירָה^p

פָּרֶק כ"ב [כ"א] כְּפִי לוקא

1 וּמִבֵּיט יִשׁוּעַ רָאָה אוֹתָם שְׁמַשִּׁימִין^q מִתְּנוּתֵיהֶם בְּתִיבָה וְהֵם
עֲשִׂירִים^r 2 וְרָאָה אִשָּׁה רַאחַת עֲנִיָּה^s שְׁשָׁמָה שְׁנֵי פְּשִׁטִּין^t מֵעֶרְךָ
קָטוֹן^u 3 וְאָמַר בְּאַמֶּת^v אוֹמַר^w לָכֶם אֲנִי^x שְׂאֵאת^y הָאֵלְמָנָה הַעֲנִיָּה^v
שָׁמָּה יוֹתֵר מִכּוֹלְכֶם^z

^a B "תהלות", C "תהלים". ^b C omits, but added above line – in same script as main text. ^c Mss. add gloss: A "זהו ביכלתי", B & C "זוהו ביכלתי". ^d B & C "שאמר". ^e B & C "קוראהו", C "קוראו". ^f A "בן". ^g B & C "ושמע". ^h B & C "והקתרדאות" (spelling mistake). ⁱ B & C "הנאים". ^j B "שהם מחרביים". ^k B & C "הכנסיות". ^l B "שהם מחרביין", C "שהם מחרביים". ^m B & C "החיים". ⁿ Or possibly "תִּפְלָה" – but compare Mark 12:40 in the HebrewGospels.com version. ^o Or possibly "המְחַקָּה". ^p B & C add "בהם". ^q B & C "שמשימים". ^{r-r} B & C "פשוטין". ^s C "ענייה אחת". ^t Or possibly "אומר". ^u B & C "אני אומר לכם". ^{v-v} A "האשה האלמנה ענייה".

⁴¹ So he said to them, "How do you say that Mashiach is the Son of Dawid?
⁴² – While Dawid says in the book of the Psalms, ^(110r) 'Ha-Adon said to my Adon: 'Sit at my right hand,^a ⁴³ until I will make your enemies the footstool of your feet.'" ⁴⁴ Thus, if^b Dawid calls him Adon, how is he his^c son?"

⁴⁵ While all the people were listening, he said to his talmidim,^d ⁴⁶ "Beware of the Scribes who delight to walk in pleasant garments, and love that they give them much^e shalom^f in the streets^g of the city, and the first^h seats in *the*ⁱ houses of gatherings, and the best^j of the places; ⁴⁷ who devour *the*^k words of life with lengthy prayers^l – they will have exceeding punishment."^m

21:1 As Yeshua looked, he saw those who were placing their gifts in the chest – and they were rich ones. ² Then he saw a poor woman who placed two coins of small value. ³ So he said, "In truth I say to you, that this poor widowⁿ placed^o more than all of you.

^a Mss. add gloss interpreting 'right hand' as 'power/ability.'

^b Lit. "If thus." Mss. B & C "And if thus."

^c Ms. A omits "his."

^d Mss. B & C "All the people heard that he said to his talmidim."

^e Or "great."

^f Or "greeting."

^g Or "plains."

^h Or "chief."

ⁱ Omitted in ms. A, written in mss. B & C.

^j Lit. "head."

^k Omitted in ms. A, written in mss. B & C.

^l Could also mean 'with long indecent/nonsense speeches' (alternative vocalization). But compare Mark 12:40 in the HebrewGopels.com version.

^m Or "beating/striking" (ms. C reads "violence"). Mss. B & C add "on them."

ⁿ Ms. A adds "woman."

^o Or "gave."

4 כִּי כָּל אֱלוֹ מִהַשְׁפָּעֶתֶם^a שָׁמוּ בְּמִתְּן הָאֵל • אֲבָל זֹאת מִמָּה
 שִׁפְיַחְתָּה^b וַיֵּשׁ לָהּ חֶסְרוֹן שָׁמָּה כָּל מֵאֲכָלָה שֶׁהָיָה לָהּ • 5 וּמִקְצַת
 אוֹמְרִים שֶׁהִמְקִדְשׁ שֶׁהָיָה^c מְעוּטָר מֵאַבְנֵי מַרְגְּלִיּוֹת וּמִמִּתְּנוֹת •
 וַיִּשׁוּעַ אָמַר 6 דְּדַבְּרִים אֱלוֹ^d שֶׁאַתֶּם רוֹאִים עַד יִיִן^e תִּרְאוּ יָמִים שֶׁלֹּא
 תַעֲמוּד^f אֲבָן עַל אֲבָן וְתִפְסַד^g • 7 וְשֶׁאֱלוֹהוּ אָדוֹן מְתִי^h יִהְיֶהⁱ כָּל
 אֱלֹהֵי הַדְּבָרִים • וּמְתִי יִתְחִילוּ לְהַעֲשׂוֹת^j • 8 וְהוּא אָמַר הַשְּׁמְרוּ לְכֶם^k
 אֲשֶׁר זֶה^l אֵינֶשׁ לֹא יוֹנֵה אֶתְכֶם • (110v) כִּי רַבִּים יָבֹאוּ^m בְּשִׁמִּי
 שֶׁיֵּאמְרוּ לְכֶם שֶׁאֲנִי אֲנִי הוּא • וְהָעֵת יִתְקַרֵּב • וְאִזְ אַתֶּם לֹא תִחַפְּצוּ
 לְלַכֵּת אַחֲרֵיהֶם • 9 וְכֹאֲשֶׁר תִּשְׁמְעוּ קְטָטוֹת וְאַנְחוֹת אֵל תִּתְחַרְדּוּ •
 שְׁחוּיִיב כָּל אֱלֹהֵי לְהַעֲשׂוֹתⁿ אֲכֹן לֹא יִהְיֶה זֶה מִיָּד וְלֹא הִקְיָץ • 10 אִזְ
 אָמַר לָהֶם יְקוּמוּ עִמִּים נִגְדַּ עִמִּים • וּמִלְכוֹת נִגְדַּ מִלְכוֹת •

^a Or possibly “מהשפעתם”. B & C “מהשפעתן”. ^b B & C “שפחתה”. ^c A “שיהיה”.

^{d-d} B & C “אלה הדברים”. ^e B & C “עדין”. ^f A “יעמוד”. ^g Or possibly “ותפסד”.

^h C “מתיב”, corrected in margin to “מתי” – in different script than main text. ⁱ B

& C omit. ^j B & C “לעשות”. ^k B & C omit. ^{l-l} B & C “שאיזה”. ^m B & C “יבואו”.

ⁿ C “ליעשות”.

4 For all these placed into the gift of El **out of their abundance**; but she placed all her food^a which she had, **out of that which she lost^b and had deficiency.**"

5 And some were speaking about the Sanctuary, that it was crowned with precious stones and with gifts. 6 But Yeshua said, "These things which you see – you will yet see days that^c a stone will not stand upon a stone, and it will be ruined."^d

7 So they asked him, "Adon, when will all these things be, and when will they begin to happen?" 8 So **he** said, "Guard yourselves^e that no man deceive you; (110v) for many will come in my name, who will say to you that, 'I myself am he!' – and, 'The time is drawing near!' But then **you** must not want^f to go after them. 9 And when you hear of unrests^g and groanings,^h do not tremble,ⁱ for all these things must happen. But this will not be immediately, neither the end."^j

10 Then he said to them, "Peoples^k will rise up against peoples,^l and kingdom against kingdom.

^a She gave the money which she actually needed to buy food with.

^b Or "lacked" or "had less."

^c Or "in which."

^d Or "lost" or "spoiled."

^e Or "Take heed to yourselves."

^f Or "be willing."

^g Or "quarrels."

^h Or "complaints" – lit. "sighings."

ⁱ Or "fear."

^j Probably means "neither will the end *be immediately*." Could also possibly mean "neither is *this* the end."

^k Does not refer to "people" but "nations."

^l Does not refer to "people" but "nations."

11 וְרַעַשׁ גָּדוֹל יִהְיֶה בְּמִקְוֹמוֹת • וּמִגְפּוֹת וְרַעַב וַחֲרָדוֹת ^a • וְאוֹתוֹת
 גְּדוֹלִים בַּשָּׁמַיִם • 12 רַק קוֹדֵם כָּל אֱלֹהִים ^b הַדְּבָרִים יִשְׁלַחוּ בְּכֶם
 יְדִיהֶם ^c וְיִרְדּוּבְכֶם ^d • וְיִמְסְרוּ אֶתְכֶם בְּיַד בְּנֵי אֲנָשִׁים וּבְמִשְׁמֵרוֹתָם ^e
 לְמַסּוֹר אֶתְכֶם לְמַלְכִים גְּדוֹלִים ^f לְמַעַן ^g שְׁמִי • 13 וְזֶה יֵבֵא לְכֶם
 לְעֵדוֹת • 14 אֲזִי ^h יָנוּחַ לְבַבְכֶם וְאֵל תַּחֲשְׁבוּ ⁱ בְּאִי זֶה אוֹפֵן תַּעֲנֶנּוּ • 15 כִּי
 אֲנִי אֶתֵּן לְכֶם כַּחַךְ ^j וְחִכְמָה שְׂאֵלִיָּה לֹא יוּכְלוּ לְאֹמַר נִגְדָה
 אוֹיְבֵיכֶם ^k • 16 וְתִמְסְרוּ בְּעַד אֲבוֹתֵיכֶם • וּבְעַד אֲחֵיכֶם וּבְעַד
 קְרוֹבִים • וּבְעַד אוֹהֲבִים ^l • וְיִנְגְּשׁוּ ^m קֶצֶת מִכֶּם בְּמִיתָה • 17 וְתִהְיוּ
 אֲרוּרִים מִכָּל אָדָם בְּעָבוֹר שְׁמִי • 18 וְשַׁעַר ⁿ רְאִשְׁכֶם ^o אַחַת ^p נִימָא ^q
 לֹא תִפְסַד ^r

^a A “בחרדות”, but corrected to “וחרדות” above line and in margin – in same/similar script as main text. ^b B & C “אלר”. ^c A “ידיכם” (copyist mistake).
^d B & C “וירדפו אתכם”. ^e C “ובמשמרתם”. ^f Compare Ps. 119:46. ^g A “בעבור”.
^h B & C “ואז”. ⁱ B & C “באיזה”. ^j B & C “פה” (copyist mistake). ^k A “אויבכם”,
 but “י” added above line to make “אויביכם”. ^l B & C “אהובים”. ^m Alternative
 spelling for “וינגשו” – compare e.g. “תנגשו” (Is. 58:3). C “והנגשו”. ⁿ B & C “אבל”.
 “שער”. ^o C “ראשיכם”. ^p A “אחד”, C “א”. ^q A “מכם”. ^r Or possibly “תפסד”. A
 “תפסדו”, C “יפסד”.

11 And there will be **great earthquakes** in places,^a and plagues and famine and fearful things,^b and great signs in the heavens.

12 But before all these things, they will stretch out their hands^c against **you** and persecute you. And they will deliver you into the houses of gatherings and into their prisons, to deliver you to great kings^d for the sake of^e my name; 13 but this will become a testimony for you.^f 14 Then,^g let your hearts rest, and do not think in what way you will answer. 15 For **I** will give you power^h and wisdom, to which your enemies **will not be able** to speak against.

16 But you will be delivered by your fathersⁱ and by your brothers, and by relatives and by friends;^j and they will beat some of you to death.^k 17 And you will be cursed by all^l men because of my name; 18 but the hair^m of your head – not one threadⁿ will be lost.

^a Could mean “some places” or “various places.”

^b Or “anxieties” or “terrors.” Lit. “tremblings.”

^c To ‘stretch out a hand against’ is a Hebrew idiom which often refers to doing physical harm/violence. Compare e.g. Gen. 37:22; Ex. 3:20, 9:15; 1 Sam. 24:7,11, 26:9,11,23; 2 Sam. 18:12, 24:16.

^d Compare Ps. 119:46.

^e Ms. A “on account of.”

^f Lit. “but this will come to you for a testimony” – meaning, ‘this will be an opportunity for you to testify.’

^g Mss. B & C “And then.”

^h Mss. B & C “a mouth.”

ⁱ Or “parents.”

^j Lit. “those who love.”

^k Or “they will oppress some of you with death.”

^l Hebrew often uses “every,” “all,” “no one,” etc. to refer to the greatest majority.

^m Hebrew word refers to hair collectively.

ⁿ This time the Hebrew word refers to a single ‘hair’ or ‘strand.’ Ms. A “not one of you.”

19 בְּסִבְלֹנוֹתְכֶם^a תִּנְחֲלוּ נַפְשֵׁיכֶם^b 20 רַק פֶּאֶשֶׁר יִרְאוּ יְרוּשָׁלַם
 מוֹקֶפֶת מַחִיל גְּדוֹל אֲזו תִדְעוּ שְׁיִתְקַרֵב^d סִילוֹק^e נְחֻמָּתָהּ^f 21 אֲזו
 אֶשֶׁר יִהְיוּ בִיהוּדָה יִבְרָחוּ בְהָרִים^g וְאֶשֶׁר הֵם בְּאֲמֻצָּעָהּ^f יִפְרְדוּ^h
 וְאֶשֶׁר בְּגִבּוֹלוֹתֶיהָ אֵל יִפְנֹסוּ בָּהּ^g 22 כִּי אֵלֶּה הַיָּמִים יוֹם נָקָם^g הֵם
 בְּעֵבוֹר שְׁיוֹשְׁלָמוֹ^h כָּל הַדְּבָרִים^(111r) שֶׁנִּכְתְּבוּⁱ 23 וְאוֹי לְאוֹתָן
 שֶׁתִּהְיוּ הָרוֹת וּמִיִּנְיֻקוֹת^j בְּאוֹתָן^k הַיָּמִים כִּי יִהְיֶה דוֹחֵק גְּדוֹל עַל
 הָאָרֶץ^l וְהָעַם^l 24 יִבְאֵל עַד הַמַּכָּהוּ^m בְּפִיⁿ הַסַּפִּינִי וּמוֹבָאִים בְּשִׁבִי
 בְּכָל הָעַמִּים וִירוּשָׁלַם תִּרְמַס^o עַד שֶׁנְּבוֹאָת הַנְּבִיאִים תִּהְיֶה
 נִשְׁלֶמֶת^o 25 וְיִרְאָה אוֹתָהּ^p בְּשִׁמְשׁ וּבִלְבָנָה וּבִכּוֹכָבִים

^a B & C "בסבלותיכם". ^b B & C "את נפשותיכם". ^c Mss. B & C omit. ^d C "שיקרוב".

עת". ^e B & C "סלוק". ^f B & C "בעמצע". ^g Compare e.g. Is. 34:8, 61:2, 63:4.

^h C "ישלמו". ⁱ B & C "שתהינה". The reading of ms. A ("שתהיו") is equivalent in meaning to "שתהינה". (The "ת" in "שתהיו" does not indicate a second person verb, but is rather used to turn the masculine verb "שיהיו" into a feminine verb.) Compare e.g. Jer. 49:11 (תבטחו); Ezek. 37:7 (ותקרבו). See also footnote on Rev.

1:7 in the HebrewGospels.com version, for the use of "ת" instead of "י". ^j B & C "ומיניקות". ^k B & C "באותם". ^l C "יבוא". ^m Compare Is. 9:12(13). ⁿ A "ובפי".

^{o-o} A "בעד העמים עד שעת הנבראים יהיה נשלם". ^p C "אור".

19 By your longsuffering^a you will inherit^b your nephesh.^c

20 But when they will see Yerushalayim^d surrounded by a great army, then you must know that the removal^e of its^f comfort^g is drawing near. 21 Then those who will be in Yehudah must flee into the mountains; and those which are in its^h midst must depart; and those who are in itsⁱ territories must not enter into it.^j 22 For these days are a day^k of vengeance, so that all the things which are written may be fulfilled. 23 (111r) But woe to those who will be pregnant or nursing in those days! – For there will be great oppression on the earth.

And the people^l 24 will come to him who strikes him^m by the edge of the sword; and they will be taken into captivity, among all the peoples.ⁿ And Yerushalayim will be trampled until the prophecy of the prophets will be fulfilled.^o

25 Then a sign will be seen in the sun and in the full-moon and in the stars;

^a Or “patience” or “endurance.”

^b Or “possess.”

^c Or “life.” Mss. B & C plural.

^d Mss. B & C “But when Yerushalayim is.”

^e Or “taking-away.”

^f Lit. “her” – referring to the city Jerusalem.

^g Or “restoration.”

^h Lit. “her” – referring to the city Jerusalem. Mss. B & C omit “its.”

ⁱ Lit. “her” – referring to the city Jerusalem.

^j Lit. “her” – referring to the city Jerusalem.

^k Or “time.” Compare e.g. Is. 34:8, 61:2, 63:4.

^l Meaning “nation.”

^m Refers to the “people” (collectively). Compare Is. 9:12(13).

ⁿ Meaning “nations.”

^o Ms. A “will be trampled by the peoples/nations until the time of the peoples/gentiles is fulfilled.”

וּבְאֶרֶץ צְרוֹת לְעַמִּים • בְּעִבּוֹר מְהוֹמוֹת קוֹל הַיָּם וְגַלְיוֹ • ²⁶ הָאֲנָשִׁים
 יִהְיוּ יְבֵשִׁים מִיִּרְאָה וַחֲרָדָה שֶׁתְּבֹא עַל כָּל הָעוֹלָם • כִּי כַחוֹת
 הַשָּׁמַיִם יָנוּעוּ • ²⁷ אֲזִי^a יֵרָאוּ בְּן^b הָאָדָם שֶׁיָּבֵא בְּעַנְּן עִם^c קַל־
 גְּדוֹל וּבְגוֹדֵל צֶלֶם דְּמוּתוֹ • ²⁸ וְכֹאֲשֶׁר אֱלֹהֵי הַדְּבָרִים תְּבוֹנְנוּ^e וְשָׂאוּ
 רְאשֵׁיכֶם^f וְהִבִּיטוּ • כִּי^g גְּאוּלְתְּכֶם מִתְקַרֵּב • ²⁹ וְאָמַר לָהֶם זֹאת
 הַצּוּרָה רְאוּ הַתְּאֵנָה וְשָׂאֵר הָאֵילָנוֹת ³⁰ כְּשֶׁעוֹשִׂים פִּירוֹתֵיהֶם •^h
 אַתֶּם יוֹדְעִים שֶׁהַקִּיץⁱ מִתְקַרֵּב • ³¹ כֵּן כֹּאֲשֶׁר תִּרְאוּ כָּל אֱלֹהֵי
 הַדְּבָרִים שֶׁיַּעֲשׂוּ תִדְעוּ שֶׁמַּלְכוּת יְהוָה קְרוֹב •

^a B & C "ואז". ^b B & C "בני" (copyist mistake). ^{c-c} B & C "עזו" – but compare Is.
 19:1; Dan. 7:13. ^d Compare Gen. 1:26. ^e A "התבוננו". ^{f-f} C "והביטובי"
 (copyist mistake). ^g B & C "תתקרב". ^h B & C "פירות". ⁱ A "שהקץ".

and on the earth, anxieties^a for the peoples, because of the roarings^b of the sound of the sea and its waves. ²⁶ The people^c will be dried out^d because of fear and terror^e which will come over all the world, for the powers of the heavens will shake.^f

²⁷ Then they will see the Son of man who will come^g with a cloud-mass, with a large swift cloud,^h and with the greatness of the image of his likeness.ⁱ ²⁸ So when you observe^j these things, then lift up your heads and look! – For your redemption is drawing near.”

²⁹ Then he said to them this figure: “Look *at* the fig tree and the rest of the trees – ³⁰ when they make their^k fruits, you know that the summer^l is drawing near. ³¹ Just so, when you see that all these things happen,^m you must know that the kingdom of Yahweh is near.

^a Or “troubles.”

^b Or “noises.”

^c Lit. “men.”

^d Or “withered.”

^e Lit. “trembling.”

^f Or “waver.”

^g Or “that he comes.” Mss. B & C “And then the sons of man will see that he comes.”

^h Compare Is. 19:1; Dan. 7:13. Mss. B & C “with great strength.”

ⁱ Compare Gen. 1:26.

^j Or “notice.”

^k Mss. B & C omit “their.”

^l Ms. A “the end.” In Hebrew, “end” (אָפֶק) and “summer” (אָפֶק) are spelled similarly and thus the parable also points to the “end.”

^m Lit. “are being done.”

32 בְּאֵמֶת אֲנִי אֹמֵר לְכֶם שְׁלֹא יָמוּת זֶה^a הַדּוֹר עַד שֶׁכָּל אֶלֶּה
 הָעֲנִיִּינִים^b יַעֲשׂוּ^c 33 הַשָּׁמַיִם וְהָאָרֶץ יִכְלוּ^c וּדְבָרֵי לֹא יַעֲבֹרוּ^d 34
 הַשָּׁמַרֵי שֶׁבְּאוּלֵי לְבַבְכֶם לֹא יִהְיֶה כְּבֹד^d בִּיתְרוֹן אֲכִילָה וְשִׁכְרוֹת^e
 וּבְצוּרָךְ זֶה הַחַיִּים^f וְזֶה הַיּוֹם יָבֵא פְּתָאוֹם עֲלֵיכֶם^g 35 וְכֵן יָבֵא עַל
 כָּל יוֹשְׁבֵי^g פְּנֵי הָאֲדָמָה^g 36 וְעַל זֶה הַקִּיצוֹ לְעוֹלָם וְהַתְּפִלָּה לִיהוָה
 שֶׁתִּהְיוּ רְאוּיִים^h לְבְרוּחַⁱ כָּל אֶלֶּה הַדְּבָרִים שֶׁעֲתִידִין^j לָבֵא^j עִוְמָד
 בְּן^k הָאָדָם 37 בַּיּוֹם^(111v) מְלִמָּד^l בְּמַקְדָּשׁ^l

^a In context, "זה הדור" naturally refers to the generation who will witness the signs that Yeshua just described in detail. (There are many examples in the Tanach where e.g. "היום הזה" refers to a specific day just described/specified, and not to the current day in the narrative. See e.g. Lev. 23:14, 23:21, 23:27-30; Num. 28:17). However, this may also be a double prophecy: The original generation addressed by Yeshua did not die until Jerusalem was destroyed, etc.; but the generation that will witness the signs just described (e.g. verses 25-26, see also Mat. 24:15-29) will not die until Yeshua returns. ^b B & C "הדברים". ^c C "יכילו", but corrected in margin to "יכלו" – in different script than main text. ^d A "כבר". ^e Or possibly "ושכרות". ^f A "החייב". ^{g-g} B & C "הארץ". ^h C "ראויים". ⁱ B & C add "כי". ^j B & C "עתידים". ^k C "בין". ^l B & C "ומלמד".

32 In truth I say to you, that this^a generation will not die until all these things will happen.^b 33 The heavens and the earth will come to an end,^c but my words will not pass by.

34 Beware^d that your heart does not perhaps become heavy^e with excess^f of eating and drinking,^g and with the needs of this life, and this day come upon you **suddenly**^h – 35 for so it will come on all those who dwell on the surface of the earth.ⁱ 36 And because of this, be awake^j always, and pray to Yahweh, that you may be worthy to flee^k *from* all these things which are yet to come.”^l

37 During the day the Son of man stood^m (111v) and taughtⁿ in the Sanctuary,

^a In context, “this generation” naturally refers to the generation who will witness the signs that Yeshua just described in detail. (There are many examples in the Tanach where e.g. “this day” refers to a specific day just described/specified, and not to the current day in the narrative. See e.g. Lev. 23:14, 23:21, 23:27-30; Num. 28:17). However, this may also be a double prophecy: The original generation addressed by Yeshua did not die until Jerusalem was destroyed, etc.; but the generation that will witness the signs just described (e.g. verses 25-26, see also Mat. 24:15-29) will not die until Yeshua returns.

^b Lit. “will be done.”

^c Or “will perish” or “will be consumed.”

^d Lit. “Guard yourselves.”

^e Or “hardened.”

^f Or “surplus” or “abundance.”

^g Or “drunkenness.”

^h Or “unexpectedly.”

ⁱ Lit. “ground.” Mss. B & C lit. “earth.”

^j Or “watchful.”

^k Or ‘flee and escape.’

^l Mss. B & C “...to flee, for all these things are yet to come.”

^m Or “remained.”

ⁿ Ms. A omits “and,” and thus translates as “teaching.”

וּבְלִילָהּ יוֹצֵא מִשֶׁם וְעוֹמֵד^a בְּהָרַק נִקְרָא הַר הַזֵּיתִים^b • 38 וְכָל הָעָם^c
 קָם בִּבְקָר וּבָא בַמִּקְדָּשׁ בְּעֵבוֹר שְׂיִשְׁמְעוּהוּ •

פָּרֶק כ"ג [כ"ב] פְּפִי לוקא

1 וְקָרַב^d יוֹם חַג [הַמִּצּוֹת]^e שֶׁנִּקְרָא פְּסַח^f 2 וְשָׂרֵי הַכֹּהֲנִים
 3 וְהַסּוֹפְרִים מִחֲפָשִׁים אֵיךְ יוֹכְלוּ לְהַמִּיתוֹ • רַק יִרְאִים הָעָם • 3
 4 וְהִשְׁטֹן נִכְנַס בְּיּוֹדָא הַנִּקְרָא אֵישׁ קָרִיּוֹת אֶחָד^g מִהַשָּׂנִים עֶשְׂרֹן^g
 שֶׁהֵלֵךְ וְדָבַר עִם שָׂרֵי^h הַכֹּהֲנִים וְהַרְבָּנִים אֲבָיִי זֶהⁱ צַד יְמִסּוֹר לָהֶם
 יְשׁוּעָה • 5 וְשָׁמְחוּ וְנָדְרוּ לוֹ כֶּסֶף • 6 וְהוּא נָדְרוּ לָהֶם^j

^a A "עומד". ^b B & C add "עומד". ^c C "כאן". ^d Or possibly "קרַב". C "ויקב" (misreading of B), but "י" added above line to make "ויקרַב" – in different script than main text. ^e Mss. use loanword. ^f In the Tanach, "פסח" can refer to the Passover lamb (e.g. Ex. 12:11), as well as to the day on which the Passover lamb is to be slaughtered (the 14th of Aviv – e.g. Num. 28:16; 33:3). Furthermore, Yahweh specified that unleavened bread must be eaten from the evening of the 14th of Aviv (Ex. 12:18) until the evening of the 21st – which causes 'unleavened bread' to partly overlap with Passover day, although the feast of Unleavened Bread officially begins on the 15th of Aviv (e.g. Lev. 23:6). Finally, the Passover lamb is to be eaten with unleavened bread in the night following the evening of the 14th of Aviv (Ex. 12:6-8) which starts the 15th of Aviv and the feast of Unleavened Bread. Thus the two terms (Passover and Unleavened Bread) were later used synonymously (e.g. Ezek. 45:21), as also seen in this verse and passage in Luke. ^{g-g} B & C "מי" מיי"ב". ^h C "שר". ⁱ⁻ⁱ B & C "באיזה". ^{j-j} B & C omit. "תלמידי".

and in the night he would go out from there and stay^a in the mountain called the Mount of Olives. ³⁸ And all the people stood up^b in the morning, and came into the Sanctuary so that they could listen to him.

22:¹ Now, the day of the feast of unleavened bread (which is called Pesach)^c was near;^d ² and the chiefs of the priests and the scribes were seeking how they might be able to kill him, but they feared the people. ³ And Ha-Satan entered Yehudah who was called 'Ish-Qeriyot, one of the twelve – ⁴ who went and spoke with the chiefs of the priests, and the rabbis,^e in what way^f he could deliver Yeshua to them. ⁵ So they were glad,^g and promised^h him money.ⁱ ⁶ And he promised^j him to them,^k

^a Ms. A omits “and,” and thus translates as “staying.”

^b “Stand/stood up and...” is a Hebrew expression which means that something was/is to be done immediately or without any (further) delay. See e.g. Gen. 19:14,15, 22:3,19, 24:61, 27:43, 31:13,17,21, etc. Compare also Luke 1:39, 15:18,20, 24:12,33.

^c In the Tanach, “Pesach” (Passover) can refer to the Passover lamb (e.g. Ex. 12:11), as well as to the day on which the Passover lamb is to be slaughtered (the 14th of Aviv – e.g. Num. 28:16; 33:3). Furthermore, Yahweh specified that unleavened bread must be eaten from the evening of the 14th of Aviv (Ex. 12:18) until the evening of the 21st – which causes ‘unleavened bread’ to partly overlap with Passover day, although the feast of Unleavened Bread officially begins on the 15th of Aviv (e.g. Lev. 23:6). Finally, the Passover lamb is to be eaten with unleavened bread in the night following the evening of the 14th of Aviv (Ex. 12:6-8) which starts the 15th of Aviv and the feast of Unleavened Bread. Thus the two terms (Passover and Unleavened Bread) were later used synonymously (e.g. Ezek. 45:21), as also seen in this verse and passage in Luke.

^d Or “came closer.”

^e Or “chiefs.”

^f Lit. “on which side.”

^g Or “rejoiced.”

^h Lit. “vowed to him.”

ⁱ Lit. “silver.”

^j Lit. “vowed.”

^k Mss. B & C omit verse 5, and verse 6 up to this point.

וּמִחֶפֶשׁ שְׁיִמְסוֹר אוֹתוֹ בְּזוֹלַת^a הַסִּיעוֹת^b 7 וּבֹא הַיּוֹם שְׁעוֹשִׁים^c
 לֶחֶם^d מִצוֹת בְּאוֹתוֹ^e יוֹם הָיָה מוֹכֵרֵחַ שְׁיִמוֹת בְּפֶסַח^f 8 וְשָׁלַח כִּיפָא
 וַיּוֹחֲנֵן אוֹמֵר לְכוּ וְהַכִּינוּ הַפֶּסַח^f שְׁנֹאכֵל^g 9 וְהֵם אָמְרוּ לֵאמֹן אֲתָה
 חֲפִץ שְׁנֹכְיִנְהוּ^h 10 וְהוּא^g אָמַר לָהֶם הִנֵּה כִּפָּאֵשׁ תִּבְאוּ^h בְּעִיר תִּפְגְּשׁוּ
 אָדָם אֶחָד נוֹשֵׂא אֲשִׁישָׁה שֶׁל מַיִם לְכוּ אַחֲרָיו בְּבֵית שְׁיִכְנֹסⁱ 11
 וְתֹאמְרוּ לְבַעַל הַבַּיִת הָאֵדוֹן אוֹמְרִי^j לָךְ אָנָּה הוּא הַמָּקוֹם שְׁיֹאכֵל
 הַפֶּסַח עִם תִּלְמִידָיו^k 12 וְהוּא יִרְאֶה הֵיכַל גָּדוֹל וְשֵׁם תִּכְיִנוּ אוֹתוֹ^l 13
 וּכְלָכַת^k הַתִּלְמִידִים

^a B & C add "שיבואו". ^b C "הסייעות". ^c The approaching day was the 14th of Aviv – take note that Yahweh specified that unleavened bread must be eaten from the evening of the 14th of Aviv (Ex. 12:18). Thus they would obviously be making unleavened bread on the 14th. ^d A seems to have had "להם", but corrected by scribe to "לחם". ^e B & C "שבאותו". ^f The term "פסח" was used to refer to the Passover day as well as the seven days of unleavened bread which followed. (Compare footnote on verse 1). The Passover sacrifice would only occur on the following afternoon/evening. (Compare Joh. 13:1 – the Passover day started this evening, but the Passover sacrifice would only occur on the next afternoon, and the Passover/Unleavened Bread feast only began on the next evening. See also Joh. 18:28 – the following morning the Passover (sacrifice) had not yet been eaten. Mat. 27:62 (HebrewGospels.com version) also indicates that the day after Yeshua's crucifixion was the "day which came after the Pesach.") ^g B & C "והנה". ^h B & C "תבואו". ⁱ B & C "ולכו". ^j B & C "אמר". ^k A & C "ובלכת".

and was seeking that he may deliver him apart from the crowds.^a

7 Then the day that they make^b unleavened bread was coming^c (on that day^d it was necessary^e that he should die, on the Pesach). 8 So he sent Keipha and Yochanan, saying, "Go, and prepare the Pesach,^f that we may eat." 9 So they said, "Where do you want that we should prepare it?" 10 Then he said to them, "Behold, when you come into the city, you will meet a man carrying a pitcher of water – go after him into the house that he will enter. 11 And you must say to the owner of the house, 'Ha-Adon asks you,^g where is the place where he may eat the Pesach with his talmidim?' 12 And he will show you^h a large hall,ⁱ and there you must prepare it." 13 And when the talmidim went,

^a Mss. B & C "without the crowds coming" (lit. "apart from that the crowds would come").

^b The approaching day was the 14th of Aviv – take note that Yahweh specified that unleavened bread must be eaten from the evening of the 14th of Aviv (Ex. 12:18). Thus they would obviously be making unleavened bread on the 14th.

^c Or "approaching" (the 14th of Aviv would only start after sunset).

^d Mss. B & C "on which day."

^e Or "obligated."

^f The term "Passover" was used to refer to the Passover day as well as the seven days of unleavened bread which followed. (Compare footnote on verse 1.) The Passover sacrifice would only occur on the following afternoon/evening. (Compare Joh. 13:1 – the Passover day started this evening, but the Passover sacrifice would only occur on the next afternoon, and the Passover/Unleavened Bread feast only began on the next evening. See also Joh. 18:28 – the following morning the Passover (sacrifice) had not yet been eaten. Mat. 27:62 (HebrewGospels.com version) also indicates that the day after Yeshua's crucifixion was the "day which came after the Pesach.")

^g Lit. "says to you."

^h Singular in this instance, but plural throughout the rest of the paragraph.

ⁱ Or "palace."

מָצְאוּ כְּמוֹ שֶׁאָמַר לָהֶם וְהָכִינוּ הַפֶּסַח.¹⁴ וּבְהִגִּיעַ הַשָּׁעָה יָשְׁבוּ
 לֵאכֹל^a וְשָׂנִים עֲשָׂרָה^a הַשְּׁלוּחִים^b עִמּוֹ.¹⁵ וְאָמַר^c בְּכוֹסֶף אוֹכַל
 עִמָּכֶם זֶה^(112r) הַפֶּסַח קוֹדֵם שֶׁאֶסְבּוֹל הַמִּיתָה.¹⁶ כִּי אֲנִי אוֹמֵר
 לָכֶם שֶׁלֹּא אוֹכַל אוֹתוֹ עַד שְׂיֵהָא^d נִשְׁלַם מַלְכוּת יְהוָה.^e וְכִאֲשֶׁר
 לָקַח הַכּוֹס עָשָׂה חֲנוּת^f וְאָמַר קְחוּהוּ וְחַלְקוּהוּ בֵּינֵיכֶם¹⁸ כִּי אֲנִי
 אוֹמֵר לָכֶם שֶׁלֹּא אֶשְׂתֶּה עוֹד^g מִהַיּוֹצֵא^h מִהַגֶּפֶןⁱ עַד שְׂיֵבֵא מַלְכוּת
 יְהוָה.¹⁹ וְלָקַח הַפֶּת וְעָשָׂה חֲנוּת^j וּבָצְעוּ וּנְתַנּוּ^k לָהֶם אוֹמְרֵי^m זֶה
 הוּא^m גּוֹפֵי הַנְּתוֹן בְּעֵדְכֶםⁿ זֶה^o תַּעֲשׂוּ לְזִכְרוֹנִי.²⁰ וְכֵן הִגְבִּיעַ
 וְכִאֲשֶׁר אָכְלוּ אָמַר

^{a-a} A & B "וי"ב", C "הי"ב". ^b A "שלוחים". ^c B & C add "להם". ^d B & C "שיהיה".

^e B & C "שמים". ^f B & C "חינות". ^g A omits. ^h B "מה שיוצא", C "מה שיצא".

ⁱ C "מן הגפן". ^j C "חינות". ^k A "ונתן". ^l B & C "אמר". ^{m-m} B & C "זהו". ⁿ C "זהו", changed in margin to "בעבורכם" – in different script than main text.

^o B & C "זוה".

they found *it* as he had said to them, and they prepared the Pesach.^a

14 And when the hour arrived, they sat down to eat (and the twelve sent ones were with him). 15 So he said,^b "With desire I would eat this ^(112r) Pesach^c with you, before I bear the death; 16 but^d I say to you that I will not eat it, until the kingdom of Yahweh^e is fulfilled." 17 (Also when he took the cup, he did a prayer of thanksgiving and said, "Take it and divide it among you, 18 for I say to you that I will not again^f drink of that which goes out from the vine, until the kingdom of Yahweh will come.")

19 Then he took the bread, and he did a prayer of thanksgiving, and he broke it and gave it^g to them, saying, "This is my body which is given on behalf of you.^h This you must do to my remembrance."ⁱ 20 And likewise^j the cup: When they had eaten,^k he said,

^a Meaning that they made preparations for the Passover day/feast. Although the Passover day began that evening, the Passover sacrifice would only occur the following afternoon. (Compare footnotes on verse 8 and verse 1.)

^b Mss. B & C add "to them."

^c Although the Passover day began that evening, the Passover sacrifice would only occur the following afternoon. (Compare footnotes on verse 8 and verse 1.)

^d Or "for."

^e Mss. B & C "kingdom of heavens."

^f Ms. A omits "again."

^g Gapped in ms. A, written in mss. B & C.

^h Or "for you."

ⁱ Or "in remembrance of me."

^j Lit. "so/thus."

^k Or "When they ate."

זָה^a הַגְּבִיעַ הוּא צוּוִי^b הַחֲדָשׁ בְּדַמִּי אוֹתוֹ^c שְׁיִהְיֶה נִשְׁפָּדִי^c בְּעֵדְכֶם^a 21
 אֲכֹן הִנֵּה^d יַד הַמּוֹסֵר אוֹתִי הִיא בְּשׁוּלְחָן^e 22 וּבְאַמֶּת בֶּן הָאָדָם כְּפִי
 שֶׁהוּא אָפֶס הוֹלֵךְ^e אֲכֹן^f לְאוֹי לְאוֹתוֹ^f שְׁיִבְגּוֹד^g אוֹתִי^h 23 וְהֵם
 הִתְחִילוּ לְשֹׂאֹל בִּינֵיהֶם אֵיזֶהוּ מֵהֶם שְׂזָה יַעֲשֶׂהⁱ 24 וְהָיָה מִחֲלוֹקֶתⁱ
 בֵּין 25 מַלְכֵי גוֹיִם^j מוֹשְׁלִים^k בָּהֶם וּבֵין אֲשֶׁר לָהֶם^l מִמְּשָׁלָה עֲלֵיהֶם^m
 נִקְרְאִים מְאוֹשְׁרִיםⁿ

^a B & C omit. ^b Take note that the term “commandment” is used as a metonym for ‘covenant.’ See e.g. Ex. 24:7, 34:28; Lev. 26:15 (the commandments are the stipulations of the covenant). Compare also chapter 1:72. See also TDOT: “*berith* [covenant] is synonymous with law and commandment...” – M. Weinfeld, “בְּרִית,” in *Theological Dictionary of the Old Testament*, ed. G. J. Botterweck and H. Ringgren, trans. J. T. Willis, Eerdmans, 1977, vol. 2, p. 255. ^{c-c} B “שישפך”, C “שישפך”. ^d B & C omit. ^e B & C “והולך”. ^{f-f} C “אדל אותו” (misreading of B), corrected in margin to “אוי לאותו” – in different script than main text. ^g A omits. C “אשר יבגוד”. ^h A “אותו”. ⁱ B & C add “לבקש שררות”. ^j B & C “הגויים”. ^k B & C “שמושלים”. ^l B & C omit. ^m This verse seems to speak of a power struggle between rulers with different levels of authority. Compare e.g. Eccl. 5:7(8). ⁿ B & C add “ביניהם”.

"This cup^a is the new covenant^b in my blood, which will be poured out^c on behalf of you.^d

21 But behold!^e – The hand of him who betrays me^f is on the table. 22 And truly^g the Son of man goes away just like^h he is coming to an end;ⁱ however, woe to him who will betray me!^j 23 Then they began to ask among themselves which *one* of them it was who would do this.

24 Now, there was a division^k between 25 *the* kings of *the*^l nations ruling over them, and those who have dominion over them^m (called successfulⁿ ones).^o

^a Mss. B & C "The cup."

^b Lit. "commandment," but used as a metonym of 'covenant.' See e.g. Ex. 24:7, 34:28; Lev. 26:15 (the commandments are the stipulations of the covenant). Compare also chapter 1:72. See also TDOT: "*berith* [covenant] is synonymous with law and commandment..." – M. Weinfeld, "בְּרִית," in *Theological Dictionary of the Old Testament*, ed. G. J. Botterweck and H. Ringgren, trans. J. T. Willis, Eerdmans, 1977, vol. 2, p. 255.

^c Or "shed."

^d Or "for you."

^e Mss. B & C omit "behold."

^f Or "delivers me over."

^g Lit. "in truth."

^h Or "as."

ⁱ This Hebrew root "אָפֵס" (*aphes*) is used several times to refer to a person's death. Compare chapter 7:10, 13:32, 16:9.

^j Ms. A "him."

^k Or "dispute." Mss. B & C add "to seek rulership/authority."

^l Gapped in ms. A, written in mss. B & C.

^m This verse seems to speak of a power struggle between rulers with different levels of authority. Compare e.g. Eccl. 5:7(8).

ⁿ Or "happy" or "blessed."

^o Mss. B & C add "among them."

26 אָבֵל לֹא יִהְיֶה^צ כֵּן מִכֶּם^א • כִּי^ב אֹתוֹ שֶׁהוּא גָדוֹל בְּבֵית^ב יִהְיֶה^צ כְּמוֹ
 נֵעַר^ד וְאוֹתוֹ^ד [שֶׁהוּא גָדוֹל]^ע יִהְיֶה^ה כְּמוֹ אֹתוֹ שֶׁמִּשְׁרַת^ג • 27 וְאֲנִי^ה
 בְּאֲמָצֵעַם כְּמוֹ מִי שֶׁהוּא מִשְׁרַת^ג • 28 אָבֵל לָכֶם^א לְעֲמוּד עָמִי
 בְּנִסְיוֹנֹתַי^י • 29 וְאֲנִי מִכִּין לָכֶם מַלְכוּת כְּמוֹ שֶׁאָבִי גָזַר^כ לִי 30 בְּעִבּוֹר
 שֶׁתֹּאכְלוּ וְתִשְׁתּוּ בְּשׁוֹלְחַן מַלְכוּתִי^א וְתִשְׁבוּ עַל מַגְדַּל הַתִּיבּוֹת •
 וְתִשְׁפְּטוּ^מ הַשָּׁנִים עָשָׂר^נ שְׁבַטֵי יִשְׂרָאֵל • 31 וַיְהִי^ו אָמַר לְשִׁמְעוֹן
 הִנֵּה^פ הַשָּׁטָן מְבַקֵּשׁ אֶתְכֶם^ק בְּעִבּוֹר הַעֲבִירְכֶם בְּכַבְרָה כְּמוֹ הַחֲטָה •
 32 אָבֵל אֲנִי^(112v) הַתַּפְּלִלְתִּי בַעֲדָךְ שֶׁאֲמוֹנְתָךְ לֹא תִפְסַק^ר וְאַתָּה^ס
 לִפְעָמִים^ט מִתְהַפֵּךְ • וְתִצְיִיר^י אַחִיד • 33 וְהוּא אָמַר אֵלָיו^ו אָדוֹן אֲנִי
 מוֹכֵן לְלֶכֶת עִמָּךְ בְּסוּהַר וּבִמְיֻתָה •

^a B & C "אבל". ^b B & C "בכם". ^{c-c} C omits (copyist mistake), but added in margin – in same script as main text. ^d B & C "הנער". ^e Blank space left open in A (indicating that a word is missing). Nothing in B & C. Word supplied from context. ^{f-f} B & C "שיהיה". ^g C "שמשרתו". ^h B "ו" ("ו" and blank space to indicate missing word); C connects "ו" to end of previous word (see previous note). ⁱ B & C add "מחוייב". ^j B seems to read "בנסיונות". C "בנסיות", but "נו" added above line to make "בנסיונות" – in same script as main text. ^k C "גזר". ^l C "מלכותו" (misreading of B). ^m A "תשפאו". ⁿ⁻ⁿ A & B "היב", C "יב". ^o B & C give "ישוע". ^p B gives "הנקרא כיפא", C gives "שנקרא כיפא". ^q B & C "אותך". ^r Or possibly "תפסק". ^s A "ועתה". ^t Or possibly "לפעמים". ^u A "תצייר". ^v B & C "לו".

26 "But it must not be so among^a you, for^b he who is great in the house^c must be like a servant,^d and he who is [great]^e must be like him who serves.^f 27 Also I am among them like him who serves.^g

28 But you must^h stand with me in my trials, 29 and I am preparing a kingdom for you – as my father has designated it for me – 30 so that you may eat and drink at the table of my kingdom; and you will sit on a platform and judge the twelve tribes of Yisra'el."

31 Then Yahwehⁱ said to Shim'on, "Behold, Ha-Satan is seeking you^j so that he can make you^k pass through a sieve, like wheat. 32 But **I** (112v) have prayed for you,^l that your faith will not cease; and when you repent,^m you must strengthenⁿ your brothers."

33 But he said to him, "Adon, I am ready^o to go with you into prison, and into death."

^a Or "with."

^b Mss. B & C "but."

^c Mss. B & C "among you."

^d Lit. "young man / boy" – but often refers to a servant or slave.

^e Mss. omit word. Ms. A contains an open space indicating that a word is missing, and we supplied it based on the context.

^f Or "attends."

^g Or "attends."

^h Lit. "it is for you to." Mss. B & C "it is obligated for you to."

ⁱ Mss. B & C "Yeshua."

^j Ms. A plural, mss. B & C singular.

^k Plural.

^l Singular throughout verse.

^m Lit. "and you at times turn back."

ⁿ If denominated from "צור" (rock). But the Hebrew word could also mean to "shape" or to "form."

^o Or "prepared."

34 וַיִּשְׁוֹעַ אָמַר^a אֲנִי אוֹמֵר לְךָ כִּיפֹא לֹא יִקְרָא הַתְּרַנְגוּל^d עֲדִין
 וְשִׁלֵּשׁ^b פְּעָמִים^c תִּתְהַיֶּה כּוֹפֵר^c בִּי וְלֹא תִכְפְּרֵנִי^e 35 וְאָמַר לָהֶם כְּאֲשֶׁר
 שָׁלַחְתִּי אֲתֶכֶם בְּזוֹלַת שֶׁק וּמִנְעָלִים^d חֲסֵר^e לָכֶם^f אֵי זֶה דְּבַר^f
 וְהֵם^g אָמְרוּ לֹא^g 36 וְאָז אָמַר לָהֶם^g אֲבָל עֲתָה מִי שֵׁיֵשׁ לוֹ שֶׁק יִקַּח
 גַּם^h הָאֶבֶן^h וּמִי שֶׁאֵין לוֹ יִמְכּוֹר מִלְּבוּשָׁיוⁱ וְיִקְנֶה^j סֶפֶן^j 37 כִּי אֲנִי
 אוֹמֵר לָכֶם כִּי^k מָה שֶׁפְּתוּב חוּיֵיב שֵׁיֵעֲשֶׂה בּוֹ^l וְעַם^m הָרַעִיםⁿ הוּא^o
 מְזוּמָן^p כִּי כָל הַדְּבָרִים שֶׁהֵם מְמַנִּי הֵם לִקְצֵה^p 38 וְהֵם אָמְרוּ אֲדוֹן
 הִנֵּה נְשִׁיתִי^q סְפִינִים פֹּה^q וְהוּא אָמַר לָהֶם דִּי^q

^a B & C add "לו". ^{b-b} A "שג", B & C "וג". ^{c-c} B & C "תכפור". ^d C
 "עדין וג" (misreading of B), but corrected in margin to "ומנעלים" – in different
 script than main text. ^e A "אחסר" ("ח" only partly crossed out, probably only the
 "א" was intended to be crossed out to make "חסר"). ^{f-f} B & C "איזה". ^g B & C
 omit. ^h B & C "גכ". ⁱ B & C "מלבושיו". ^j B & C "ויקח". ^k B & C add "כל".
^l B & C "בי". ^m B & C add "אנשים", C changed "אנשים" to "האנשים" – in different
 script than main text. ⁿ A "הרעות". ^o B & C "אני". ^p See Is. 53:12. ^q B "ב",
 C omits.

34 So Yeshua said,^a "I say to you Keipha, the rooster will not yet crow, and you will be denying^b me **three times**, and will not acknowledge me."

35 And he said to them, "When I sent you without a sack^c and shoes, did you lack something?" So **they**^d said, "No." 36 Then^e he said to them, "But now, whosoever has a sack^f must also^g take the stone;^h and whosoever does not have, must sell his garments and buyⁱ a sword.^j 37 For I say to you that that which is written is necessary^k to be done^l to^m him:ⁿ 'And he was appointed with the evil ones'^o – for all the words which are about^p me are unto the end."^q 38 So **they** said, "Adon, behold, here are two swords!"^r But **he** said to them, "Enough!"

^a Mss. B & C add "to him."

^b Mss. B & C "you will deny."

^c Or "bag."

^d Mss. B & C omit "So" and have no emphasis on "they."

^e Lit. "And then."

^f Or "bag."

^g Mss. B & C "even so."

^h Or "weight" – used for trading, compare chapter 9:3 and 10:4.

ⁱ Mss. B & C "get."

^j Or "knife." Meaning, "whosoever does not have a sword... must buy *one*."

^k Or "obligated."

^l Or "must happen."

^m Lit. "in."

ⁿ Mss. B & C "...for everything which is written must be done in me."

^o Quoted from Is. 53:12. Mss. B & C "And I was appointed with the evil people."

^p Or "concerning."

^q Could mean 'must come to the end' = 'must be fulfilled.'

^r Or "knives."

39 וַיּוֹצֵא הַמֶּלֶךְ^{b,a} כְּמִנְהַגּוֹ לְהַר הַזֵּיתִים • וְהִתְלַמִּידִים^c בְּרָחוּ מִמֶּנּוּ •
 40 וְכֹאֲשֶׁר בָּא לָהֶם אָמַר לָהֶם הִתְפַּלְלוּ^d בְּעֵבֹר שְׁלֹא תִכְנְסוּ
 בְּנִסְיוֹן^e • 41 וְהוּא נָסַע מֵהֶם כְּזִרְיֹקֶת אָבֹן אַחַת • וְתָקַע הַבְּרָכִים
 לְאַרְץ^f וְהִתְפַּלֵּל • 42 אֹמֵר^g אִם אַתָּה תִּחְפּוֹץ הָסֵר הַמָּוֶת הַזֶּה
 מֵעָלַי • אָכֵן לֹא תַעֲשֶׂה רְצוֹנִי רַק רְצוֹנְךָ • 43 וְהִנֵּה מִלְאֲךָ הַשָּׁמַיִם
 מְחֻזָּק^h אוֹתוֹ 44 וְנִעְשָׂהⁱ בְּ[פַחַד]^j שְׁמֵת־פִּלְל^k בְּצָרָה^l וְהִיְתָה הַזִּיעָה
 הַיּוֹצֵאת^m מִבְּשָׂרוֹ כְּטִיפֵי דָם נִגְרוֹת בְּאַרְץ • 45 וְכִשְׁקָם מִהִתְפַּלֵּה
 וּבָא אֶל תְּלַמִּידָיו וּמְצָאֵםⁿ יֹשְׁנִים בְּעֵבֹר דְּאָגָה^o •

^a B & C “הולך” (apparently simplified from “מהלך”, which in turn was probably a copyist mistake for “המלך”). ^b Compare 2 Sam. 15:17-30. It seems that a direct parallel is made between king David and the Son of David. “The king” went out from Jerusalem (after being betrayed), crossed the Kidron valley, and made his way up the Mount of Olives – going away from persecutors who wanted to kill “the king.” Mss. B & C “Then he went out, going.” ^c C “ותלמידיו”. ^d B & C “וייתפללו”. ^e Or possibly “בְּנִסְיוֹן”. A “לניסיון”. ^f B & C “בארץ”. ^g B & C add “בתפלה אבי”. ^h B & C “מחזיק”. ⁱ C seems to have had “ועושה” (misreading of B), but corrected to “ונעשה” by scratching over, and by re-writing the word in the margin – in different script than main text. ^j Mss. use loanword. ^k B & C “שהתפלל”. ^l A “בצדה” (scribal mistake). ^m C “היוצא”. ⁿ B & C “מצאם”. ^o B & C “דאגם”.

39 Then the king^a went out^b – according to his custom^c – to the Mount of Olives, and the^d talmidim ran away^e from him. 40 But when he came to them, he said to them, “Pray, so that you do not enter into temptation!”

41 Then he departed from them about as far as a stone is thrown,^f and he thrust his knees to^g the earth, and prayed, 42 saying, “If^h **you** want,ⁱ remove this death from^j me; however, you must not do my will, only^k your will.” 43 And behold, a messenger of the heavens strengthened him. 44 And it happened in [trembling],^l while he was praying in distress, that^m the sweat which came out of his flesh was like drops of blood being poured out on the earth.

45 And when he got up from the prayer and came to his talmidim, he found them sleeping because of anxiousness.ⁿ

^a Compare verses 28-30.

^b Compare 2 Sam. 15:17-30. It seems that a direct parallel is made between king David and the Son of David. “The king” went out from Jerusalem (after being betrayed), crossed the Kidron valley, and made his way up the Mount of Olives – going away from persecutors who wanted to kill “the king.” Mss. B & C “Then he went out, going.” Note that the Hebrew words “המלך” (the king) and “מהלך” (walking) were occasionally confused by copyists, which could have resulted in the predecessor of the reading in mss. B & C (“הולך” simplified from “מהלך”).

^c Or “as his custom was.”

^d Mss. B & C “his.”

^e Or “fled.” Possibly means ‘ran ahead of him.’

^f Lit. “like the throwing of a stone.”

^g Mss. B & C “onto.”

^h Mss. B & C “...saying in prayer, “My Father, if...”

ⁱ Or “are willing.”

^j Lit. “from over me.”

^k Or “but.”

^l Or “fear.”

^m Mss. B & C “...that he prayed in distress, and his sweat...”

ⁿ Or “anxious worrying.” Mss. B & C “their anxiousness/worrying”

46 וְאָמַר (113r) לְאוֹתָם שְׁיִשְׁנִים^a קוֹמוּ וְהִתְפַּלְלוּ שְׁלֹא תִכְנְסוּ
 לְפִתּוּי^b. 47 עוֹד הוּא^c מְדַבֵּר כֵּן • וְהִנֵּה סִיעָה^d • וְאוֹתוֹ שֶׁנִּקְרָא יוּדָא
 עִמָּהֶם^e אֶחָד מְשָׁנִים עֶשֶׂר^f • וְהוֹלֵךְ^g לַפְּנִיָּהֶם • וַיִּגַּשׁ^h לְיִשׁוּעַ בְּעִבּוּר
 שְׁיִשְׁקָהוּ • 48 וַיִּשׁוּעַ אָמַר אֵלָיו בְּנִשְׁיָקָה תִבְגְּדוּⁱ בְּךָ הָאָדָם • 49 וְרָאוּ
 אוֹתָם^k שֶׁסָּבִיב הָיוּ^k מָה שֶׁעָתִיד לָבוֹא^l אָמְרוּ^m לוֹ אָדוֹן אִםⁿ נִכְהָ^o
 בְּסַכִּין • 50 וְאֶחָד מֵהֶם^p הִכָּה עֶבֶד אֶחָד מִשָּׂרֵי הַכְּהֻנִּים וְחָתַף לוֹ
 הָאֵזוֹן^q הַיְמָנִית • 51 וְעָנָה יִשׁוּעַ הַנִּיחוּ עַד כָּאן וְכֹאשֶׁר נָגַע בְּאֵזוֹן
 רְפָאוּ^r • 52 וַיִּשׁוּעַ אָמַר לְאֶשֶׁר בָּא אֵלָיו וּלְשָׂרֵי הַכְּהֻנִּים וּלְרַבָּנֵי^s
 הַמִּקְדָּשׁ וּלְזִקְנִים^t כַּגִּנְבִּי^u יִצְאָתֶם^v

^a B & C “הישנים”. ^b B & C “בעתו”. ^c B & C add “היה”. ^d B & C add “אנשים”.
^{e-e} B & C give “ועמהם יודא איש קריות”. ^f B “מי”ב”, C “מהי”ב”. ^g B & C add
 “עמהם”. ^h B & C “ונגש”. ⁱ A adds “אח” (crossed out by original scribe). ^j B &
 C “בו” (scribal mistake). ^k B & C “שהיו סביב”. ^l B & C “לכא”. ^m B & C “ואמרו”.
ⁿ B & C add “תרצה”. ^o B & C “נכם”. ^p B & C give “מהם היה כיפא”. ^q B & C
 “האזון”. ^r Or possibly “רפאו”. A “הניחור”. ^s A “ולרבניש”, but “ש” crossed out by
 original scribe to make “ולרבני” ^t C “והזקנים”. ^u B & C add “אני” – but
 compare Job 30:5. ^v B & C “שיצאתם אלי”.

46 So he said ^(113r) to those who were sleeping, "Get up and pray, that you do not enter into deception!"^a

47 He was still speaking so, and behold, a crowd!^b – And he who is called Yehudah^c was with them, one of *the* twelve. Now, he was walking before them,^d and he drew near to Yeshua so that he could kiss him.^e 48 But Yeshua said to him, "Do you betray the Son of man **with a kiss**?" 49 When those who were around *him* saw what was about to come, they said to him, "Adon, must we smite with the sword!?"^f 50 Now, one of them^g smote a servant of the chiefs of the priests, and cut off his right ear.^h 51 But Yeshua answered, "Leave it here."ⁱ And when he touched the ear, he healed it.^j

52 Then Yeshua said to him who came to him, and to the chiefs of the priests, and to the rabbis^k of the Sanctuary, and to the elders, "Did you come out as *against a thief*,^l

^a Or "temptation."

^b Mss. B & C "a crowd of men."

^c Mss. B & C give "Yehudah Ish-Qeriyot."

^d Mss. B & C "with them, before them."

^e A common way to give (or fake) a friendly greeting. Compare e.g. Gen. 29:13; Ex. 18:7; 2 Sam. 15:5, 19:40, 20:9; Pro. 27:6.

^f Or "knife." Mss. B & C "Adon, do you want that we should smite them with the sword/knife?"

^g Mss. B & C add "he was Keipha."

^h Lit. "cut off for him the right ear."

ⁱ Meaning 'Don't go any further' or 'Stop right here.'

^j Ms. A "And when he touched the ear, he left him."

^k Or "chiefs."

^l Lit. "as a thief," but compare Job 30:5 for an example of "כגנב" meaning "as against a thief."

בְּסִכְיֵינִים וּבְעֵצִים^a 53 כָּל הַיּוֹם הָיִיתִי^b בְּמִקְדָּשׁ וְלֹא שָׁלַחְתֶּם יָד
 בִּי. רַק זֹאת הִיא שְׁעַתְנֹו^c וְעוֹז^d הָעֵרְפֶּל^e 54 וְלָקַחוּ אוֹתוֹ וְהוֹלִיכוּהוּ
 בֵּית סֶגֶן הַכֹּהֲנִים. וְכִיפָא הוֹלֵךְ אַחֲרָיו מֵרְחוֹק. 55 וְכִאֲשֶׁר הִדְלִיקוּ
 הָאֵשׁ בְּאֲמָצָעַם וְהֵם עוֹמְדִים סָבִיב הָאֵשׁ. כִּיפָא הָיָה יוֹשֵׁב
 בְּאֲמָצָעַם. 56 וְכִאֲשֶׁר שִׁפְחָה אַחַת רָאֲתָהּ^g יוֹשֵׁב בְּאֵשׁ וְהִבִּיטָה
 אוֹתוֹ אָמְרָה זֶה הָיָה עִמָּהֶם. 57 וְכִיפָא כָּפַר לָהּ אוֹמֵר אֲשֶׁה אֲשֶׁה
 אֵינִינִי^h מִכִּירוֹ. 58 וְאַחַר מָעַט פָּעַם אַחֲרַת רָאֲתָהּ אוֹתוֹ וְאָמְרָה
 וְאֲתָה מָהֶם אַתָּה. ⁱ וְכִיפָא אָמַר אָדָם^{kj} אֵין אָנִי.

^a B & C “ועצים”. ^b B & C add “עמכם”. ^c Or possibly “שְׁעַתְנֹו” (later spelling). A & C “שעתינו”. ^d B & C “ועז”. ^e A “הערפליי”. ^f B & C omit. ^g C “ראהו”. ^h B & C “איני”. ⁱ B & C “היית”. ^j B & C “אשה”. ^k In the Tanach, the gender of a word may sometimes be inverted to show emphasis. See e.g. “את” for “אתה” – Num. 11:15, Deu. 5:27, Ezek. 28:14 (Ketiv + Qere); 1 Sam. 24:19, Ps. 6:4(3), Job 1:10, Eccl. 7:22, Neh. 9:6 (Ketiv only). “הלהך” for “הלהם” – Ruth 1:13 (treated as personal pronoun by the LXX, Vulgate, Peshitta, Targum, etc.). “קניתה” for “קניתה” – Ruth 4:5 (Ketiv vs. Qere – note that “תל” is the old second feminine singular ending. Compare e.g. the Ketiv forms in Jer. 22:23, 31:21; Ezek. 16:22,31,43,47,51; Ruth 3:3). Furthermore, the controversial origin of the inversion in gender between Hebrew numerals and the nouns modified by them is also best explained in the same way, i.e., the inverted gender places emphasis on the number – see W. D. Barrick and I. A. Busenitz, *A Grammar for Biblical Hebrew, Revised and Edited Edition*, Grace Books International, 2011, p. 129 (footnote).

with swords^a and with sticks?^b ⁵³ All the day I was^c in the Sanctuary, and you did not stretch out a hand against me. 'But this is our time, and the power of darkness!'"^d

⁵⁴ So they took him, and led him to the house of the ruler of the priests; and Keipha was walking after him from afar. ⁵⁵ And when they had kindled the fire in their midst, and were standing around the fire, Keipha was sitting among them.^e

⁵⁶ Now when a maidservant had seen him sitting by the fire, and had looked at him, she said, "This one was with them." ⁵⁷ But Keipha denied towards her, saying, "Woman, woman, I do not know him!" ⁵⁸ And after a little *while* she saw him again, and said, "As for you,^f you are^g *one* of them!" But Keipha said, "Man,^{h,i} I am not!"

^a Or "knives."

^b Mss. B & C "Am I like a thief, that you came out against me with swords and sticks?"

^c Mss. B & C add "with you."

^d Ms. A. "the dark power." The last phrase in this verse seems to be the thoughts of the leaders, quoted to them by Yeshua.

^e Lit. "in their midst."

^f Or "Also you."

^g Mss. B & C "were."

^h In the Hebrew Bible, the gender of a word may sometimes be inversed to show emphasis. See e.g. "את" for "אתה" – Num. 11:15, Deu. 5:27, Ezek. 28:14 (Ketiv + Qere); 1 Sam. 24:19, Ps. 6:4(3), Job 1:10, Eccl. 7:22, Neh. 9:6 (Ketiv only). "הלהך" for "הלהם" – Ruth 1:13 (treated as personal pronoun by the LXX, Vulgate, Peshitta, Targum, etc.). "קניתי" for "קניתה" – Ruth 4:5 (Ketiv vs. Qere – note that "תי" is the old second feminine singular ending. Compare e.g. the Ketiv forms in Jer. 22:23, 31:21; Ezek. 16:22,31,43,47,51; Ruth 3:3). Furthermore, the controversial origin of the inversion in gender between Hebrew numerals and the nouns modified by them is also best explained in the same way, i.e., the inversed gender places emphasis on the number – see W. D. Barrick and I. A. Busenitz, *A Grammar for Biblical Hebrew, Revised and Edited Edition*, Grace Books International, 2011, p. 129 (footnote).

ⁱ Mss. B & C "Woman."

59 וְכַמְעַט שָׁעָה אַחַת אֲשֶׁה אַחַת^a אֹמְרֵת אָמֵת זֶה הָיָה^b עִמָּהֶם כִּי
 גָּלְלִי הוּא^c 60 וְכִיפֹא אָמַר אָדָם אֵינִי יוֹדֵעַ מָה אַתָּה אֹמֵר^(113v) 61
 וּמִיָּד קָרָא הַתְּרַנְגוּל^d 61 וַיִּשְׁוֹעַ נְהַפְדָּ וּמִבֵּיט כִּיפֹא^e וַנִּזְכֹּר כִּיפֹא
 דָּבַר אֲדוֹנָיו^f שְׁאָמַר לוֹ קוֹדֵם^g הַתְּרַנְגוּל יִקְרָא^h שְׁלֹשׁⁱ פְּעָמִים
 תִּהְיֶה כּוֹפֵר בִּי^j 62 וַיֵּצֵא לַחוּץ וּבָכָה בְּמִרְרוֹת^k 63 וְהָעַם הַתּוֹפְשִׁים
 בּוֹ לָעֲגוּ עָלָיו^l מְכִים אוֹתוֹ^m 64 וּמְכִסִּים אוֹתוֹ וּמְכִים אוֹתוֹ בְּפָנִיםⁿ
 וְשׂוֹאֲלִים אוֹתוֹ אֹמְרִים נִבְיָא^o מִי הוּא^p שֶׁהִכָּה אוֹתָךְ^q 65 וּקְלָלוֹת
 רַבּוֹת^r שְׁאוֹמְרִים נִגְדּוּ^s 66 וְכַאֲשֶׁר נַעֲשָׂה יוֹם^t נִתְאַסְפוּ זְקֵנֵי הָעַם
 וְהַסּוֹפְרִים וְשָׂרֵי הַכְּהֻנִּים וְהוֹלִיכוּהוּ בְּבֵית^u עֲצָתָם^v אֹמְרִים לוֹ

^a B & C "א' היה". ^b A omits. ^c B & C "אדוניו". ^d B & C "שקודם". ^{e-e} B & C
 "שיקרא התרנגול". ^f B & C "ג". ^{g-g} B & C omit. ^h B & C "על פניו". ⁱ B & C
 "הנבא". ^j B & C omit. ^k B & C add "וחרופים". ^l B & C add "וזרח". ^m B & C
 "לבית". ⁿ A "עצמם" (scribal mistake).

59 And about one hour *later*,^a a woman said,^a "Truth!^b – This one was with them, for he is a Gelili."^c 60 But Keipha said, "Man, I do not know what you^d are saying!" (113v) And immediately the rooster crowed. 61 So Yeshua turned around and looked at Keipha. Then Keipha was reminded of the word of our^e Adon which he had said to him,^f "Before the rooster will crow, you will be denying me **three times**." 62 So he went outside, and wept with bitterness.^g

63 Now, the people who were holding on to him,^h mocked him,ⁱ beating him.^j 64 So they would cover him and smite him in his face; then they would ask him, saying, "Prophet, who is he that smote you?"^k 65 – And many *other* curses^l which they spoke against him.^m

66 And when it became day,ⁿ the elders of the people and the scribes and the chiefs of the priests gathered together, and they led him into^o the house of their council, saying to him,

^a Mss. B & C "was saying."

^b Or "Truly."

^c Hebrew name for 'Galilean.'

^d Masculine. In the Hebrew Bible, the gender of a word may sometimes be inversed to show emphasis. (Compare footnote on verse 58.)

^e Mss. B & C "his."

^f Mss. B & C add "that."

^g Or "bitterly."

^h Or "who were keeping him captured."

ⁱ Or "about him."

^j Mss. B & C omit "beating him."

^k Mss. B & C "Prophesy, who is it that smote you?"

^l Or "blasphemies." Mss. B & C add "and reproaches."

^m This means that the preceding sentence is only an example of the many curses/blasphemies which they spoke against Yeshua.

ⁿ Mss. B & C add "and shone" or "and *the sun* came up."

^o Mss. B & C "to."

67 אַם אַתָּה מְשִׁיחַ אָמור^a לָנוּ • וַיִּשׁוּעַ אָמַר לָהֶם^b אַם אוֹמַר לָכֶם
 לֹא^c תֵאֱמִינוּנִי^d 68 וְאִם אֲשָׁאֵל לָכֶם^e לֹא^f תַעֲנוּנִי • וְלֹא תַעֲזֹבוּנִי • 69
 בְּעֵבֹר^g זֶה יִהְיֶה בֶן הָאָדָם יוֹשֵׁב לִימִין כְּחַ יְהוָה • 70 וְאָמְרוּ כּוֹלֵם^h
 אַם כֵּן אַתָּה בֶן הָאֱלֹהִים • וַיִּשׁוּעַ אָמַרⁱ אַתֶּם אוֹמְרִים שְׂאֵנִי הוּא^j 71
 וְהֵם אָמְרוּ לָמָּה אַתֶּם^k שׁוֹאֲלִים עוֹד^l עַדִּים^m וְהָה אָנוּ^m בְּעַצְמֵינוּ
 שְׁמַעְנוּהוּ מִפִּיⁿ

פָּרָק כ"ד [כ"ג] כְּפִי לוקא

וַיִּקְוּמוּ^o כָּל הָעָם^p וְהוֹלִיכוּ יִשׁוּעַ לְפִילָאט² וְהִתְחִילוּ לְהַלְשִׁינוּ •
 אֲנַחְנוּ מְצִינֵנוּ^q זֶה מַדִּיחַ וּמְהַפֵּךְ עִמָּנוּ • וּמוֹנֵעַ לְתַת^r מִס לְקִיסָר •
 שְׁהוּא^s אוֹמַר שְׁהוּא מְלֹךְ הַמְּשִׁיחַ •

^a B & C add "אותו". ^b B & C omit. ^c B & C "אל". ^d A & C "תאמינו בי". ^e B & C
 "אתכם". ^f B & C "אל". ^g B & C "ובעבור". ^h B & C "כלם". ⁱ C omits. ^j B & C
 omit. ^k B & C "אנו". ^l B & C omit. ^{m-m} A "אנחנו", C "והנה אנו". ⁿ⁻ⁿ B & C
 "שמענו". ^o B & C "וקמו". ^p B & C "עם". ^q Mishnaic spelling, same
 meaning as B & C "מצאנו". ^r B & C "מלתת". ^s A omits.

67 "If you are Mashiach, tell us."^a But Yeshua said to them,^b "If I tell you, you will not believe me; 68 and if I ask you, you will not answer me and you will not release me. 69 Because^c of this the Son of man will be sitting at the right hand^d of the power of Yahweh." 70 Then they all said, "If so, are you the Son of Eloah?" So Yeshua said, "You are saying that I am he."^e 71 Then **they** said, "Why are you seeking^f more witnesses?^g For behold!^h – We ourselves have heard itⁱ from his mouth."

23:¹ Then all the^j people stood up,^k and they led Yeshua to Pilate. ² And they began to slander^l him: "**We** have found this one seducing^m and turning away our people, and restrainingⁿ *them* to give^o tribute to Caesar, for he says^p that he is king, Ha-Mashiach."^q

^a Mss. B & C "say it to us."

^b Mss. B & C omit "to them."

^c Mss. B & C "And because."

^d Or "side."

^e Mss. B & C omit "he."

^f Lit. "asking."

^g Mss. B & C "Why are we seeking witnesses."

^h Ms. A omits "behold."

ⁱ Mss. B & C omit "it."

^j Mss. B & C "those."

^k "Stand/stood up and..." is a Hebrew expression which means that something was/is to be done immediately or without any (further) delay. See e.g. Gen. 19:14,15, 22:3,19, 24:61, 27:43, 31:13,17,21, etc. Compare also Luke 1:39, 15:18,20, 24:12,33.

^l Or "accuse."

^m Or "leading astray."

ⁿ Or "withholding."

^o Mss. B & C "from giving."

^p Or "while he says." Ms. A "saying."

^q Or "the Messiah."

3 ופילאט שואל אותו^a אתהו^b מלך היהודים • והוא ענהו^c אתה
 4 ופילאט אמר^d לשרי הכהנים ולחיילות איני^(114r) מוצא
 בזה האדם שום טעם שמוות • 5 והם צועקים ואומרים^e הוא
 עושה באופן שהעם נהפך לאחור^f מלמד^g בכל יהודה^h מגלילהⁱ
 ועד כאן^j • 6 וכאשר פילאט שמע מגלילה שאל אותו האדם אם
 הוא גללי • 7 והפיר כי מיכולת הורדוס נשתלח • כי בירושלם
 בנימים^k ההם הנה • 8 והורדוס כשראה ישוע שמח מאד כי
 פעמים^l כסף^m לראותו בעבור ששמע דברים רבים ממנו ומצפה
 מתי יראהוⁿ שיעשה^o אי זה^o אות • 9 ושאל אליו דברים רבים •
 וישוע מעולם לא ענהו על דבר • 10 ושרי הכהנים והסופרים
 עומדים בחזק^p ומלשינים אותו • 11 והורדוס עם סיעתו מבזים
 אותו •

^{a-a} C "שאל לך". ^b B & C "אתה הוא". ^c A "ענה". ^{d-d} B & C give "ובעבור זה אמר".
 פילאט. ^e B & C add "אדון". ^f B "לאחוריו", C "לאחוריו". ^g B & C "שהיה".
 מלמד. ^h B & C give "היהודה". ⁱ B & C give "בכל הגלילה". ^{jj} B & C omit.
^{k-k} B "פעמיים" – misreading of B. ^l A "היה באופן הימים", C "היה באותן הימים".
^m B & C "נכסף". ⁿ B & C "יראנו". ^{o-o} B & C "איזה". ^p B partly smudged and
 re-written, seems to read "בחוצן". C "בחוצן" (misreading of B).

3 So Pilate asked him, "Are you the king of the Yehudim?" And he answered him,^a "You are saying *it*."

4 Then^b Pilate said to the chiefs of the priests and to the troops, "I do not (114r) find in this man any reason that he should die." 5 But they shouted and said, "He deals^c in such a way that the people turn back, teaching in the whole Yehudah, from Gelilah and unto here."^d 6 And when Pilate heard "from Gelilah,"^e he asked that man whether he was a Gelili. 7 When he realized that he was from the authority^f of Herod, he was sent away; for he was in Yerushalayim in those days.

8 Now Herod – when he saw Yeshua – rejoiced exceedingly, for at times^g he longed to see him, because he had heard many things about him; and he was looking out when he could see him, that he might do some sign.^h

9 So he asked him many things, but Yeshua never answered him on a word. 10 And the chiefs of the priests and the scribes stood firmⁱ and slandered^j him. 11 Then Herod with his crowd^k despised him,

^a Ms. A omits "him."

^b Mss. B & C "And because of this."

^c Or "works." Mss. B & C "Adon, he deals/works."

^d Ms. B (C similar) "...that the people turn back after him, for/while he was teaching in the whole Yehudah *and* the whole Gelilah."

^e Or possibly "of Gelilah."

^f Or "power" – lit. "ability."

^g Or "sometimes." Ms. A "two times."

^h Or "miracle."

ⁱ Lit. "with strength."

^j Or "accused."

^k Or "with the crowd around him."

וְהַלְבִּישׁוּהוּ אֲרָגְמָן לְבָנָה וְהוֹצִיאוּ^a לַעֲגַל עָלָיו^b וְנִעְשָׂה בְּאוֹפֹן
 שֶׁנִּגְשׂוּ פִּילָאט^b 12 וְהוֹרְדוֹס וּפִילָאט נִעְשׂוּ אוֹהֲבִים בְּאוֹתוֹ^c יוֹם כִּי
 קוֹדֵם זֶה הָיוּ אוֹיְבִים מְאֹד^c 13 וּפִילָאט קָרָא שְׂרֵי הַכְּהֻנִּים
 וְהַרְבָּנִים וְהָעַם 14 וְאָמַר לָהֶם אֲתֵם נִהְגַּתֶּם^d לִי זֶה הָאָדָם
 שֶׁאֲמַרְתֶּם^e שֶׁיִּגְרַשׁ זֶה הָאָדָם^e הֲנֵה אֲנִי שְׂאֵלְתִיו^f זֶה וְלֹא מִצְאֵתִי^g
 דָּבָר מִמֶּה שֶׁאֲתֵם מְלִשְׁיִנִים אוֹתוֹ^c 15 וְגַם כֵּן הוֹרְדוֹס כִּי^h הוּא
 שְׁלַחⁱ אֶתְכֶם^j וְהֵנָּה שׁוֹם דָּבָר רָאוּי^k לְמִיתָה לֹא נִעְשָׂה לּוֹ^l 16 אֲזַ
 עֲזַב לּוֹ^m בְּאֶשֶׁר יִסְרוּⁿ 17 וְהָיָה לוֹ לְהִנִּיחַ אֶסִּיר^o אַחַד בְּיוֹם הַחֹג¹⁸
 וְכָל הָעַם צָעַק יַחְדָּיו אֹמְרִים תִּסְלַק זֶה^p (114v) לְמִיתָה^p

^a B & C "והוציא". ^{b-b} B & C omit. ^c B & C "אותו". ^d Or possibly "נהגתם".

^{e-e} B & C "עליו". ^f A "שאלתי". ^g B & C add "עליו".

^h B & C add "הנה". ⁱ B & C "שלחו". ^j B & C add "אלי". ^k B & C "שראוי". ^l B & C "נמצא". ^m B & C give "אותו הורדוס". ⁿ B & C "איסרו". ^o B & C "אסור".

^p A repeats this word at the start of the next folio (probably a scribal mistake but could also possibly show emphasis).

and they clothed him with bright purple,^a and made^b a mockery of him.^c (And this happened in the *same* way that Pilate beat^d him.)^e ¹² So Herod and Pilate became friends on^f that day; but before this they were enemies exceedingly.

¹³ Then Pilate called the chiefs of the priests and the rabbis^g and the people, ¹⁴ and he said to them, “**You** brought this man **to me** of whom you said that ‘This man must be banished.’^h Behold, **I** have now examinedⁱ him, but I did not find^j anything of that which you slander^k him with. ¹⁵ And so also Herod; for **he** sent you away, and behold, nothing worthy of death was done by him.^l ¹⁶ So he let him go away^m when he had chastised him.”

¹⁷ Now, he had to release a prisoner on the day of the feast; ¹⁸ but all the people shouted together, saying, “You must lift himⁿ up^o (114v) to death;

^a Lit. “white purple.”

^b Plural verb in ms. A, singular in mss. B & C.

^c Lit. “they brought out a mockery about him.”

^d Or “scourged” or “flogged.”

^e Mss. B & C omit sentence.

^f Mss. B & C omit “on.”

^g Or “chiefs.”

^h Or “be driven out.” Mss. B & C “He does and speaks things which are not good.”

ⁱ Or “questioned.”

^j Mss. B & C add “concerning him.”

^k Or “accuse.”

^l Mss. B & C “...Herod; for behold, he [sent] you to me, and behold, nothing that is worthy of death was found for him.”

^m Mss. B & C “So Herod let him go.”

ⁿ Lit. “this one.” Ms. A repeats “this one, this one” – probably a scribal mistake but could also possibly show emphasis.

^o Or “take him away” – intended as a word pun.

וְהֵנַח^a לָנוּ בְּרִבְאֵן^b 19 וְהוּא הָיָה אִישׁ שֶׁשָּׁמוּהוּ בְּמֵאָסָר בְּעַד
 בְּגִידָה^c שֶׁעָשָׂה בְּעִיר^c וּבְעַד רְצִיחָה^d 20 וּפִילָאט^e אָמַר עוֹד^e פְּעַם
 אַחֲרַת אֲלֵיהֶם תַּחֲפָצוּ לְהַנִּיחַ יֵשׁוּעַ 21 וְהֵם צָעְקוּ אוֹמְרִים תְּלֹהוּ^f 22
 וְהוּא פְּעַם^g שְׁלִישִׁית^h אָמַר לָהֶם 'אֵי זֶה' רַע עָשָׂה אֵינִי מוֹצֵא^k שׁוֹם
 טַעַם שֶׁבִּעְבוּרוֹ^l יְהִי א^m חַיִּיב מִיָּתֶהּ אִם כֵּן אֲנִיסְרֶהוּ וְאֲנִיחֶהוּⁿ 23
 וְהֵם צוֹעְקִים בְּקוֹל גָּדוֹל שׁוֹאֲלִים שְׁנִינִיחֶהוּⁿ בְּשִׁתִּי וְעָרַב וְקוֹלוֹתָם
 הוֹלְכִים וְחִזְקִים 24 וּפִילָאט^o שֶׁפֶט שֶׁתַּעֲשֶׂה^p שְׁאֲלָתָם 25 וְהַנִּיחַ
 לָהֶם אוֹתוֹ^q שֶׁבִּעְבוּר רְצִיחָה^r וּבְגִידָה הוֹסֵם^s בְּמֵאָסָר שֶׁהֵם
 שְׁאֲלוּהוּ וְנָתַן לָהֶם יֵשׁוּעַ לְרְצוֹנָם •

^a A "והנה". ^b Usually spelled "בראבן" or "בר אבן" in Matthew/Mark/John. (The two variant spellings might have been a word pun based on their meaning.) ^{c-c} B & C "בעיר שעשה". ^d B & C "רציחת נפש". ^{e-e} B & C "עוד אמר". ^f B & C "תלוהו". ^g B & C give "בפעם". ^h B & C "ג". ⁱ⁻ⁱ B & C "איזה". ^j B & C "אני". ^k B & C add "עליו". ^l B & C "שבעבור זה". ^m A "יהיה". ⁿ Or possibly "שניניחהו". ^o B & C "פילט". ^p A "שיעשה". ^q B "אותו/אותם" (one scratched over the other), C "אותם". ^{r-r} B repeats by mistake. ^s A "הוסר".

and release Bar-Raban^a for us!" 19 (And he was a man whom they had put in prison because of a betrayal^b which he had done in the city; and because of murder.)

20 Then Pilate again said to them a **second^c time**,^d "Do you want to release Yeshua?" 21 But they shouted, saying, "Hang him up!" 22 So he said to them a **third time**, "What evil has he done? I do not find^f any cause on account of which he would be guilty of death. Thus I will chastise him and release him." 23 But they were shouting with a great voice, asking that he should place^g him on warp and woof,^h and their voices became louder and louder.

24 So Pilate judged that their request should be done. 25 And he released him for them, who was placed in prison **because of murder and betrayalⁱ** – whom they asked for; and he gave Yeshua to them at their will.^j

^a Lit. "Son of Our Rabbi." Usually spelled as "Bar-Even" in the other Gospels, meaning "Son of a Stone." The two spellings/pronunciations could possibly have been used as a pun – he was named "Son of Our Rabbi" but he acted like the "Son of a Stone" (possibly a sarcastic nickname).

^b Or "treachery."

^c Lit. "another."

^d Based on John 18:39, Pilate also asked them whether he should release Yeshua in the sequence of events described by Luke 23:17-19. Thus, this was not the first time he asked them this question directly.

^e Mss. B & C "for the."

^f Mss. B & C "I, I do not find concerning him."

^g Or "release" – intended as a word pun (same word as used in verses 20 and 22 for "release").

^h Or "lengthwise and crosswise" – an idiom meaning "cross."

ⁱ Or "treachery."

^j Or "pleasure."

26 וְכַאֲשֶׁר נְהַגוּהוּ^a לְקַחוּ אֶדָם אֶחָד^b קוֹרִינִי נִקְרָא שְׁמֵעוֹן שֶׁבָא מִן
 הָעִיר • וְהִנִּיחוּ הַשְּׂתִי וְעָרַב עָלָיו שְׁיִשְׂאֲנָה^c אַחַר יִשׁוּעַ 27 וְרוֹב חֵיל
 אֲנָשִׁים וְנָשִׁים הוֹלְכִים אַחֲרָיו בּוֹכִים וְאוֹנְנִים עָלָיו • 28 וַיִּשׁוּעַ
 מִתְהַפֵּד אֶלֵיהֶם אָמַר^d בְּנֵי יְרוּשָׁלַם אֵל תִּבְכּוּ עָלַי רַק עַל עֲצָמְכֶם^e
 תִּבְכּוּ וְעַל בְּנֵיכֶם • 29 כִּי הִנֵּה יָמִים בָּאִים שֶׁבָהֶם יֹאמְרוּ מֵאוֹשְׁרוֹת
 הוֹ^f הָעֵקְרוֹת • וְהִבְטָן שְׁלֵא נְשִׂאָה^g וְוֹלֵד^h • וְהַשְּׂדִים שְׁלֵא הִנִּיקוּ • 30
 אֲזַ יֹאמְרוּ לְהָרִים כְּסוֹנוֹ וְלִגְבְּעוֹת נִפְלוּ עָלֵינוּ • 31 כִּי אִם בְּעֶץ הַלַח
 נַעֲשׂוּ דְבָרִים אֱלוֹ מָה יַעֲשׂוּ בִיבֶשׁ • 32 וְשָׁנִים אַחֲרַיִם רָעִים נוֹהֲגִים
 עִמָּהֶם בְּעִבּוֹר שְׁיִמִיתוֹם • 33 וְכַאֲשֶׁר בָּאוּ אֶל הַמָּקוֹם הַנִּקְרָא
 גִּלְגֻלְתָּא^j שָׁם תָּלוּ יִשׁוּעַ (115r) וְהַגְּנָבִים • הָאֶחָד^k לְצַד יָמִין^l וְהַשְּׁנִי^m
 לְשִׂמְאֵלⁿ • 34 וַיִּשׁוּעַ אָמַר אֲב מַחֻל לָהֶם כִּי אֵין יוֹדְעִים מָה הֵם
 עוֹשִׂים •

^a Or possibly "נְהַגוּהוּ". ^b B & C "א". ^c B & C "שישאהו". ^d B & C "אומר". ^e C
 "עצמיכם". ^f B & C "הם". ^g B & C "נשא". ^h Or possibly "וְוֹלֵד" (alternative
 pronunciation). The spelling with the double "ו" specifies a consonantal "ו" and
 not a vowel-letter "ו". B & C "ולד". ⁱ B & C "נעשים". ^j Or possibly "גִּלְגֻלְתָּא"
 (mss. use loanword). ^k B & C "הא". ^{l-l} B "לימין", C "לימינו". ^m B "והב", A
 "והאחד", C "הא". ⁿ C "לשמאלו".

26 Now when they led him away, they took a man (a Qurini)^a called Shim'on, who came from the city – and they set the warp and woof on him that he should carry it after Yeshua.

27 And a great multitude^b of men and women went after him, weeping and mourning over him. 28 But Yeshua turned back to them, saying, "Sons^c of Yerushalayim, do not weep over me, but weep over **yourselves**, and over your sons.^d 29 For behold, the days are coming in which they will say, 'Blessed^e are the barren ones, and the womb which did not bear^f a child, and the breasts which did not nurse!' 30 Then they will say to the mountains, 'Cover us!' – And to the hills, 'Fall upon us!' 31 For if these things were^g done with the moist tree, what *things* will be done with the dry?"

32 Now, *they* were also leading away **two other evil ones** with them, so that they could put them to death. 33 And when they came to the place which is called Gulgulta,^h there they hanged up Yeshua (115r) and the thieves – the one on the right-hand sideⁱ and the second^j on the left.^k 34 So Yeshua said, "Father, forgive them, for *they* do not know what they are doing."

^a Hebrew name for 'Cyrenian.'

^b Lit. "troop."

^c Hebrew uses "son of" as an idiom. E.g. "a son of stripes" is someone who deserves stripes (Deu. 25:2); "a son of worthlessness" is a worthless man (1 Sam. 25:17); "a son of valor" is a warrior (Deu. 3:18). Here, "sons of Yerushalayim" are the inhabitants of Jerusalem.

^d Or "children."

^e Or "Happy."

^f Lit. "carry."

^g Mss. B & C "are."

^h Aramaic word for 'Golgotha.'

ⁱ Ms. B "on the right," ms. C "on his right."

^j Mss. A & C "the one."

^k Ms. C "on his left."

וּמַחְלָקִים בִּינֵיהֶם מִלְבוּשָׁיו וּמִטִּילִים עֲלֵיהֶם גּוֹרְלוֹת³⁵ וְהָעַם
 עוֹמֵד וּמְבִיטוֹ וְהַשָּׂרִים עוֹמְדִים^a מִלְעִיגִים עָלָיו וְאוֹמְרִים
 הָאֲחֵרִים הוֹשִׁיעַ יוֹשִׁיעַ עֲצָמוֹ אִם הוּא מְשִׁיחַ נִבְחָר מִיְהוָה^b
 וְהַ[פְּרָשִׁים]^c מִתְקַרְבִּים מוֹצִיאִים עָלָיו לַעֲג וּמִתְנַדְּבִים לוֹ חוֹמֶץ
 לְשֵׁתוֹת³⁷ וְאוֹמְרִים^d אִם אַתָּה מֶלֶךְ יִשְׂרָאֵל^e תוֹשִׁיעַ עֲצָמְךָ^f
 וְעַל^g הַכֶּתֶב שֶׁעָלָיו כָּתוּב מֵאוֹתִיּוֹת יוֹנִיּוֹת וְלֹא טִינִיּוֹת וְעִבְרִיּוֹת זֶהוּ
 מֶלֶךְ הַיְהוּדִים³⁹ וְאַחַד מֵהַגִּנְבִּים^h שֶׁהָיָה תָלוּי עִמּוֹ מִחֶרְפוֹ וְאוֹמֵר
 אִם אַתָּה מְשִׁיחַ תוֹשִׁיעַ עֲצָמְךָ וְאַנְחֲנוּⁱ עִמָּךְ⁴⁰ וְהָאֲחֵר עוֹנָה וּמְגַדֵּף
 אוֹמֵר^j אֵינְךָ יִרְאֵ אֱלֹהִים^k כִּי בְצֻרְתֶּם^m אַתָּה⁴¹ וּבְאַמַּת אֲנַחְנוּⁿ
 סוֹבְלִים הַמְשַׁפֵּט הָרְאוּי לָנוּ וְקִבְלָנוּ מִשְׁפָּט אֲמַתִּי^o לְפִי מַעֲשֵׂינוּ
 אֲבָל זֶה שׁוֹם רַע לֹא עָשָׂה⁴² וְאוֹמֵר לִישׁוּעַ אָדוֹן יְהִיָּה לָךְ זְכָרוֹן
 מִמֶּנִּי^p כְּשֶׁתְּבוֹא בְּמַלְכוּתְךָ

^a A “עמהם”. ^b B & C “מהאל”. ^c Mss. read “פרושים” instead of “פרשים”. This is a frequent mistake in which the scribes incorrectly inserted a vowel-letter “ו”.

However, there are several places where the correct spelling (“פרש” or “פרשים”) was preserved. See e.g. Mark 15:16 in mss. B & C, John 19:23b in ms. A, and Luke 7:8 in mss. A, B & C. We implemented the correct spelling in all instances as required by the context. ^d B & C “אומרם”. ^e B “היהודים”, C omits, but also rereads “היהודים” further down (see below for more info on the mistake in C).

^f C adds (transposes phrase from verse 39, and repeats part of verse 37 by mistake): “ואנחנו עמד והאחר עונה ומגדף אם אתה מלך היהודים תושיע עצמך”.

^g B “ולעגו על”; C “ולועג על” (altered to match the singular subject introduced by the mistaken addition in C). ^h B & C “מן הגנבים”. ⁱ C “ואנו”. ^j B & C add “לנו”.

^k Or possibly “ירא”. ^l C “אלדים”. ^m B “בצורתם ובהמחמתם עצמה”, C “בצורתם” “ובהמחמתה עצמה”. (It seems that “צורה” is here used as an alternative spelling for “צרה”.) ⁿ B & C “אנו”. ^o B & C “אמיתי”. ^p A “ממנו” (copyist mistake).

And *they* were dividing his garments among themselves, and casting lots over them. ³⁵ And the people were standing and looking at him, also the chiefs stood mocking him,^a saying, "He saved others – let him save himself if he is Mashiach, chosen by Yahweh!"^b ³⁶ Then the soldiers drew near, making a mockery of him,^c and offering him vinegar to drink, ³⁷ and^d saying, "If you are king of Yisra'el,^e save yourself!"^f

³⁸ Now on the writing which was above him, there was written in Greek and Latin and Hebrew letters,^g "This is the king of the Yehudim."^h

³⁹ And one of the thieves who was hanged up with him, was taunting him, and saying, "If you are Mashiach, save yourself, and us with you!" ⁴⁰ But the other one answered and reproached, saying,ⁱ "Do you not fear Elohim, although you are in their distress?!"^j ⁴¹ And in truth we are bearing the judgment which we deserve,^k and we have received a truthful judgment according to our deeds; but **he**^l did not do **any evil**." ⁴² Then he said to Yeshua, "Adon, may you have remembrance of me when you come into your kingdom."

^a Ms. A "and the chiefs were mocking him with them."

^b Or "the chosen one of Yahweh." Mss. B & C "chosen by El."

^c Lit. "bringing out mockery about him."

^d Mss. B & C omit "and."

^e Ms. B "of the Yehudim." Ms. C omits.

^f Ms. C inserts phrase from verse 39 and repeats part of verse 37 by mistake.

^g Mss. B & C "Now they were mocking about the writing which was written above him in Greek and Latin and Hebrew Letters..."

^h Hebrew "זהו מלך היהודים" (*ZeHu Melech Ha-Yehudim*).

ⁱ Mss. B & C add "to him."

^j I.e. the distress caused by the soldiers performing the execution. Ms. B (C similar) adds "and in the same punishment of them."

^k Lit. "which is fitting for us."

^l Lit. "this *one*," but means 'he' or 'him.'

43 וַיִּשׁוּעַ אָמַר אֵלָיו בְּאַמֶּת אֲנִי אוֹמֵר לְךָ שֶׁהַיּוֹם תִּהְיֶה עִמִּי בְּגוֹן
 יַעֲדוּן. 44 וְהִיְתָה כַּמַּעַט שְׁעָה שְׁשִׁית וְעַרְפֹּל הָיָה בְּכָל הָאָרֶץ עַד
 שְׁעָה תְּשִׁיעִית. ^a 45 וְהַשֶּׁמֶשׁ חָשַׁךְ וּמִכֶּסֶה הַמִּקְדָּשׁ וַנִּבְקַע ^b
 בְּאַמְצָעוֹ. ^c 46 וַיִּשׁוּעַ צוֹעֵק בְּקוֹל גָּדוֹל. אָב בְּיַדְךָ אֶפְקִיד רוּחִי. ^{e,d}
 וּבְאַמְרוֹ אֵלֶּה הַדְּבָרִים שֶׁלַח ^g רוּחוֹ. ^f 47 וְשֵׁר הַמָּאָה בָּא. וּלְכָל אֵלֶּה
 הַדְּבָרִים שֶׁנַּעֲשׂוּ ^h הַלֵּל ^(115v) יְהוָה. ^h וְאָמַר ⁱ בְּאַמֶּת זֶה הָאִישׁ ^j צַדִּיק
 הָיָה. ^j 48 וְכָל הָעָם שֶׁהָיָה שָׁם הִיְתָה לוֹ הַהִשְׁקָפָה ^k הַהִיא.
 וּבְרֵאוֹתָם כָּל הַדְּבָרִים הָאֵלֶּה ^l חֲזָרוּ לְהַכּוֹת חֲזוֹתֵיהֶם. ⁴⁹ וְכָל
 אוֹתָן ^m שֶׁמִּכִּירִין ⁿ אוֹתוֹ עֲמַדוֹ ^o מִרְחוֹק. ^p וְכָל הַנָּשִׁים שֶׁבָּאוּ אַחֲרָיו
 מִגְּלִילָה רוֹאוֹת אֵלָיו ^q הַדְּבָרִים. ⁵⁰ וְהִנֵּה אָדָם אֶחָד ^r שָׁמוּ יוֹסֵף
 הֶרְמֵתִי שֶׁהָיָה אָדָם נִכְבָּד וְצַדִּיק

^a B & C "ט". ^b B & C "נבקע". ^c B & C "באמצע". ^d B repeats this word by
 mistake. ^e Phrase quoted from Ps. 31:6(5). ^f B & C "ואומר". ^g B & C "ושלח".
^{h-h} B & C "האל". ⁱ B & C "ואמת". ^{j-j} A "היה צדיק". ^k B & C "ההשקפה". ^l B & C
 "ההם". ^m B & C "אותם". ⁿ B & C "שמכירים". ^o B & C "יעמדו". ^p Compare
 Ps. 38:12(11). C "ברחוק". ^q B & C "אלה". ^r B "א", C omits.

43 So Yeshua said unto him, "In truth I say to you, that today^a you will be with me in Gan 'Eden."^b

44 When it was about *the* sixth hour, there was darkness in all the land^c until *the* ninth hour. 45 And the sun was darkened, and the covering of the Sanctuary was split in its middle.^d 46 And Yeshua shouted with a great voice, "Father, in your hand I commit^e my Ruach."^f And when he said these words, he sent^g his Ruach. 47 Then the chief of hundred came and praised (115v) Yahweh^h **for all these things which were done**, and he said, "In truth this man was righteous."

48 And all the people who were there observed this,ⁱ and when they saw all these^j things, they returned to beat their chests.^k 49 And all those who knew him stood far away,^l and all the women who came after him from Gelilah saw these things.

50 And behold, a man *whose* name was Yosef Ha-Ramati,^m who was an honored and righteous man,

^a Lit. "the day."

^b Hebrew name meaning "Garden of Joy/Delight." Usually translated as "the Garden of Eden" or "Paradise." Compare Gen. 2:8-15, 3:23-24, 4:16; Is. 51:3, Eze. 28:13; 31:9-18; 36:35, Joel 2:3.

^c Or "earth."

^d Ms. A "and the covering of the Sanctuary, and it was split in the middle."

^e Or "deposit" or "entrust."

^f Quoted from Ps. 31:6(5).

^g Mss. B & C "So he said these things, and he sent."

^h Mss. B & C "El."

ⁱ Lit. "had that sight/observation."

^j Mss. B & C "those."

^k This seems to be an expression of grief or mourning. Compare Luke 18:13; Nah. 2:8(7); Is. 32:12.

^l Compare Ps. 38:12(11).

^m Meaning "Yoseph the *man* from Ramatayim (Arimathea)."

51 שְׁלֹא הַסָּכִים בְּעֶצֶה וּבְמַעֲשֵׂה הַיְהוּדִים • וְהָיָה מִהֲרַמְתִּים עִיר
 יְהוּדָה^a וּמִצִּפָּה מִלְכוֹת יְהוָה • 52 בָּא וְנִגַּשׁ^b אֶל פִּילָאט וְשָׁאַל^c לוֹ
 גּוֹף יִשׁוּעַ וְהוֹדָה לוֹ • 53 וְכֹאשֶׁר זֶה סִלַק גּוֹף יִשׁוּעַ^d מִהַשְׁתִּי וְעָרַב^e
 עֵטְפוֹ בְּבִגְד מְשִׁי וְשָׁמְהוּ בְּקִבְר אֶחָד חֲדָשׁ מִצוּיִיר^f שְׁשָׁם לֹא הָיָה
 אִישׁ מוֹנַח 54 וְהָיָה [עָרַב שַׁבָּת]^g וְהַשְׁבֵּת^h הַתַּחִיל לְהָאִיר • 55
 וְהַנָּשִׁים שָׁבְאוּ מִגְּלִילָה נִמְשָׁכוֹת אַחֲרָיו רֹאוֹת הַקִּבְר אִבְּאִי זֶהⁱ
 אוֹפֹן גּוֹף יִשׁוּעַ מְשִׁיחַ^j הָיָה^k מוֹנַח^l 56 וְכִשְׁחָזְרוּ בְּבֵית הַכִּינּוּ וְקִנּוּ
 סָמִים חֲשׁוּבִים וּמְשִׁיחוֹת מְעוֹלוֹת^m

^a C “יאודה”. ^b C “וניגש”. ^c A adds “שיתן”. ^d A gives (accidental repetition):
 “ישוע והודה לו וכאשר זה סלק גוף ישוע משיח), (bracketed part added in margin
 – in similar script to main text). ^e C “והערב”. ^f B & C “מצויר”. ^g A “יום ששי”,
 B & C “יום ו” – however, this is probably a misunderstanding of “ערב שבת” (see
 verse 56). This was not the day before a weekly Sabbath, rather, Mat. 27:62 (in
 the HebrewGospels.com version) clarifies that this was the evening before the
 high Sabbath of the Feast of Unleavened Bread would begin, since the following
 day was “the day which came after the Pesach”. ^h A “ובשבת”. ⁱ⁻ⁱ B & C
 “באיזה”. ^j B & C omit. ^k B & C omit. ^l B & C add “בקבר”. ^m A adds “בריח
 טוב”.

51 who did not consent with the counsel and the deed of the Yehudim;^a and he was from Ramatayim,^b a city of Yehudah, and was expecting the kingdom of Yahweh. 52 He came and approached Pilate, and asked the body of Yeshua for himself,^c and he consented to him. 53 And when he^d had removed the body of Yeshua from the warp and woof,^e he wrapped it in a garment of fine linen and placed it in a new grave, carved out of rock, where no man had been lain down.

54 And it was [the evening of Shabbat],^f and the Shabbat began to glow.^g 55 And the women who came from Gelilah, following after him, saw the grave – in which way the body of Yeshua Mashiach^h was laid down.ⁱ 56 And when^j they had returned to the house, they prepared and bought precious spices and esteemed ointments^k

^a I.e. the other Jewish leaders.

^b Hebrew name for “Arimathea.” See 1 Sam. 1:1, where this name is also used.

^c Ms. A “and asked that he should give him the body of Yeshua.”

^d Lit. “this *one*,” but means ‘he’ or ‘him.’

^e Ms. A repeats phrase by mistake.

^f I.e. the evening/afternoon before the Shabbat started. Mss. read “sixth day” – however, this is probably a misinterpretation of “evening of Shabbat” (see verse 56). Although the “evening of Shabbat” generally refers to the afternoon/evening of the “sixth day,” in this particular case it refers to the evening before the high Sabbath of the Feast of Unleavened Bread would begin. Mat. 27:62 clearly indicates (in the HebrewGospels.com version) that the day after Yeshua’s crucifixion was “the day which came after the Pesach.”

^g Or “began to be bright” – refers to the glowing light which often occurs when the sun sets.

^h Mss. B & C omit “Mashiach.”

ⁱ They saw that Yeshua was quickly laid down in a hurry before the Shabbat started. They did not know that Yoseph came back after sunset to embalm/anoint Yeshua’s body (John 19:39-40 in the HebrewGospels.com version) and thus they decided to prepare ointments so that they could do the embalming/anointing.

^j Could mean “after.”

^k Ms. A adds “with a good scent.”

לחֲנוּט גּוֹף יִשׁוּעַ מְשִׁיחַ^a וּבְעֶרְב־שַׁבָּת^b הוֹרִידוּהוּ לְקֶבֶר^c .

פְּרָק כ"ה [כ"ד] כְּפִי לוקא

1 וּבַשַּׁבָּת^c בְּבִקְר־בְּבִקְר^d בָּאוּ^e בְּקֶבֶר נוֹשְׂאוֹת^f סָמִים^g וּמְשִׁיחוֹת^h שְׁהִכִּינוּⁱ 2 וּמְצָאוּ אֶבֶן הַקֶּבֶר מְהוֹפֶכֶת^j 3 וְנִכְנְסוּ וְלֹא מְצָאוּ גּוֹף יִשׁוּעַ^(116r) מְשִׁיחַⁱ 4 וּבְעוֹד יִשְׁהוּ הָיְוֹ נְבִהָלוֹת בְּמַחְשְׁבוֹתֵיהֶן עַל זֶה^k . הִנֵּה שְׁשָׁנֵי גְבָרִים עֹמְדוּ סָמוּךְ לָהֶם בְּמַלְבוּשִׁים^k לְבָנִים וּמְזִרְיָחִים^l 5 וְהַנְּשִׂים כְּאֲשֶׁר^l יָרְאוּ וַתִּקְדּוּ^m פְּנֵיהֶם אַרְצָהⁿ . וְהֵם אָמְרוּ לָהֶם לָמָּה תִּשְׁאַלּוּ הַחַיִּים עִם הַמֵּתִים^o 6 אֵינְנוּ^o פֹּה כִּי חֲזַר חַי^p . תִּזְכּוֹרְנָה בְּאֵי זֶה אוֹפֶן דְּבַר עִמָּכֶם בְּעוֹד שְׁהִיָּה בְּגִלְלָה^q .

^a B & C omit. ^{b-b} A “ובשבת”. ^c “שבת” is here used with the meaning “week” and **not** “Sabbath.” Take note that there are also clear examples in the Mishnah where “בשבת” means “in/during the week” and **not** “on the Sabbath” (e.g. Mishnah Ketuvot 1:1, 5:7; Mishnah Bava Batra 5:10). But it is also possible that the reading “שבת” is a copyist mistake for “שבת אחד” (compare John 20:1) which could mean “one Sabbath” or “first of the week,” and could mistakenly be copied as “שבת” if the first meaning is assumed. (In this context, “שבת אחד” would rather be equivalent to “day one” as seen in the parallel account in Mat. 28:1.)

^{d-d} C “ובבקר בשבת בבקר”. ^e B & C give “באו מרים מגדלית ומרים אם יעקב”. ^f B & C “והמשיחות”. ^g B & C “הסמים”. ^h B & C “והמשיחות”. ⁱ B & C omit. ^j B & C “שהיו”. ^k A “במלבושים”, scratched over to make “במלבושים”; B “במלבושי”; C “במלבושים”. ^l B & C add “ראום”. ^m B & C “ותקודנה”. The reading of ms. A (“ותקדו”) is equivalent in meaning to “ותקודנה”. (The “ת” in “ותקדו” does not indicate a second person verb, but is rather used to turn the masculine verb “ויקדו” into a feminine verb.) Compare e.g. Jer. 49:11 (תבטחו); Ezek. 37:7 (ותקרבו). See also footnote on Rev. 1:7 in the HebrewGospels.com version, for the use of “ת” instead of “ל”. ⁿ A & C “אינינו”.

to embalm the body of Yeshua Mashiach.^a (For^b on the evening of the Shabbat^c they brought him down to the grave.)

24:1 And on the *new* week,^d early in the morning, they^e came to the grave, bringing^f spices and ointments^g which they had prepared; ² and they found the stone of the grave overthrown! ³ So they entered, but they did not find the body of Yeshua ^(116r) Mashiach.^h ⁴ And while they were still horrifiedⁱ in their thoughts about this, behold! – Two strong men stood close to them in white and shining garments.

⁵ So the women, when they feared, bowed down,^j with their faces towards the ground. But they said to them, “Why do you seek^k the living ones by^l the dead ones? ⁶ He is not here, for he returned alive. You must remember^m in what way he spoke with you while he was in Gelilah:

^a Mss. B & C omit “Mashiach.”

^b Lit. “And.”

^c Ms. A “For on the shabbat.”

^d Mss. read “בשבת” (could mean “on the Sabbath” or “in the week”). Take note that there are also clear examples in the Mishnah where “בשבת” means “in/during the week” and **not** “on the Sabbath” (e.g. Mishnah Ketuvot 1:1, 5:7; Mishnah Bava Batra 5:10). But it is also possible that the reading “שבת” is a copyist mistake for “שבת אחד” (compare John 20:1) which could mean “one Sabbath” or “first of the week,” and could mistakenly be copied as “שבת” if the first meaning is assumed. (In this context, “שבת אחד” would rather be equivalent to “day one” as seen in the parallel account in Mat. 28:1.)

^e Mss. B & C “Miryam Magdalit and Miryam the mother of Ya’aqov and Shelomit.”

^f Lit. “carrying.”

^g Mss. B & C “the spices and the ointments.”

^h Mss. B & C omit “Mashiach.”

ⁱ Or “terrified.”

^j Mss. B & C “when they saw them, they feared and bowed down...”

^k Lit. “ask.”

^l Or “among.” Lit. “with.”

^m Or “Do you remember...?”

7 אָמַר שְׁחוּיִיב שֶׁבֶן הָאָדָם^a יִהְיֶה נִמְסָר בְּיַד חֲטָאִים^b וְהָיוּתוּ תְלוּי
 וְשִׁיחְזוֹר^c חַי בַּיּוֹם הַשְּׁלִישִׁי⁸ וְתִזְכּוֹרְנָה דְבָרָיו⁹ וְחוֹזְרוֹת מִן הַקְּבָר
 וּמַגִּידוֹת^d כָּל אֱלֹהֵי הַדְּבָרִים לְאוֹתָן^e אַחַד עֶשֶׂר^f וּלְכָל הָאֲחֵרִים¹⁰ •
 וְהָיָה שְׁמַרְיָם⁹ מַגִּדְלִית וּמַרְיָם^h אִם יַעֲקֹב^h וּמַרְיָם שְׁלוֹמִיתⁱ
 וְהָאֲחֵרוֹת שֶׁהָיוּ עִמָּהֶן שְׂאוֹמְרוֹת לְשְׁלוּחִים^j אֱלֹהֵי הַדְּבָרִים¹¹ •
 וְנִרְאוּ לָהֶם כְּדְבָרִים אֱלוֹ כְּדְבָרִים^k בְּלִתֵּי מוֹסְכָמִין לָהֶם • וְלֹא
 הָאֲמִינוּם^m 12 וְכִיפָא קָם וְרַץ לַפְנֵי הַקְּבָר • וְכוֹרַע רָאָהⁿ הַבְּגָדִים
 לְבַד וְהִלֵּךְ לוֹ נִפְלָא בְּעַצְמוֹ מִמָּה שֶׁנַּעֲשָׂה •

^a B & C "אדם". ^b B & C "החטאים". ^c C "ושחוייב שיחזור". ^d A "מגידות". ^e B
 & C "לאותם". ^{f-f} B & C "הי"א". ^{g-g} B & C give "והיו שם מרים". ^{h-h} A gives
 "אלה הדברים". ⁱ A "שלומי", B & C "שלומית". ^j C "לשלוחין". ^{k-k} C "אלה הדברים".
^l B & C "מוסכמים". ^m A "האמינו אותם". ⁿ⁻ⁿ B & C "וכרע וראה".

7 He said that it was necessary^a that the Son of man should be delivered^b into the hands of sinners, and be hanged up; and that he would return alive on the third day.”^c 8 And they remembered his words.

9 Then they returned from the grave, and^d reported all these things to the eleven, and to all the others. 10 And it happened that Miryam Magdalit and Miryam the mother of Ya’aqov and Miryam Shelomit, and the others who were with them, said^f these things to the sent ones. 11 But these things appeared to them like words without consent^g among them, and they did not believe them.

12 But Keipha stood up^h and ran *till* beforeⁱ the grave; and kneeling down, he saw^j the garments only;^k so he went away, amazed in himself because of that which had happened.

^a Or “obligated.”

^b Or “betrayed.”

^c Compare chapter 9:22.

^d Ms. A omits “and.”

^e Lit. “those.”

^f Mss. B & C “And there were Miryam Magdalit and Miryam the mother of Ya’aqov and Miryam Shelomit and the others who were with them, who said these things...”

^g Or “agreement.”

^h “Stand/stood up and...” is a Hebrew expression which means that something was/is to be done immediately or without any (further) delay. See e.g. Gen. 19:14,15, 22:3,19, 24:61, 27:43, 31:13,17,21, etc. Compare also Luke 15:18,20, 24:33.

ⁱ Or possibly “to the front of.”

^j Mss. B & C “and he bowed down and saw.”

^k Or “apart.”

13 וְהִנֵּה שְׁנַיִם מֵהֶם הוֹלְכִים^a בְּמַגְדוֹל שֶׁהָיָה רְחוֹק מִירוּשָׁלַם
 אַרְבָּעִים מִיָּלִין שֶׁנִּקְרָא^b אֵימָאוּס^c 14 וְהֵם מְדַבְּרִים^d בֵּינֵיהֶם^e מֵאָשֶׁר
 נַעֲשָׂה^e וְקָרָה^f בְּאוֹתוֹ^g הַיָּמִים^h 15 וּבְעוֹד שֶׁהָיוּ מְדַבְּרִים בֵּינֵיהֶם^h
 וּמְצָאוּ עֵדִיםⁱ יִשׁוּעַ קָרַב לָהֶם^j וְהוֹלֵךְ^k עִמָּהֶם^l 16 וְעִינֵיהֶם עוֹרוֹת
 שֶׁלֹּא הָיוּ מְכִירִים^l אוֹתוֹ^l 17 וַיִּשׁוּעַ אָמַר^m "בָּאֵי זֶה"ⁿ דְּבָרִים אֲתֶם
 מְדַבְּרִים בֵּינֵיכֶם וּכְבָר אֲתֶם הוֹלְכִים וְדוֹאֲגִים^o 18 וְעֵנָה אֶחָד^(116v)
 מֵהֶם שֶׁשְּׁמוֹ קְלֹאוּפָּשׁ^o וְאָמַר לוֹ אֲתָה הוּא שֶׁמְקָרוֹב גַּר בִּירוּשָׁלַם
 וְאֵינְךָ יוֹדֵעַ אֵי זֶה^p דְּבָרִים נַעֲשׂוּ^q בְּאֵלוֹ הַיָּמִים^q 19 וְלָהֶם יִשׁוּעַ עָנָה^r
 מָה הוּן הַדְּבָרִים^s

^a B & C add "אותו היום". ^b B & C "נקרא". ^c Or possibly "אֵימָאוּס" or "עֵמָאוּס". C places this word before "נקרא". ^d C adds (and marked as mistake) "עמהם".

^{e-e} B & C "ממה שנעשה". ^f A "קרא", but changed to "קרה" in margin – in same script as main text. ^g B & C "באותם". ^h B & C add "ממה שנעשה". ⁱ⁻ⁱ B & C "ומצטערים". ^j C "אליהם". ^k C "והלך". ^l C "מביטים ומכירים". ^m B & C add "להם". ⁿ⁻ⁿ B & C "באיזה". ^o Should perhaps be spelled as "קלופא". ^{p-p} B & C "איזה". ^q B & C add "וקרו". ^{r-r} C gives "וענה ישוע להם". ^s B & C "הם".

13 And behold, two of them were going^a to a town which was forty milin^b far from Yerushalayim, which is called Ema'us.^c 14 Now, they were speaking among themselves about that which had happened and occurred in those days. 15 And while they were speaking among themselves^d and found witnesses,^e Yeshua drew near to them, and walked with them. 16 (But their eyes were blind, so that they did not recognize^f him.)

17 So Yeshua said,^g "About what things are you speaking among yourselves, that you are already walking^h and worrying?"ⁱ 18 And one (116v) of them whose name was Cleopas^j answered and said to him, "Are you one^k who recently sojourned in Yerushalayim, and you do not know what things happened^l in these days?"

19 And Yeshua answered **them**, "What are these^m things?"

^a Mss. B & C add "that day."

^b Probably the same measure as the itinerary stadion (pl. stadia), approx. 160 m. Most likely does not refer to 'miles' of 1000 steps each, but rather to a shorter distance indicated by 'milestones' on a road (which may also have been used to mark distances shorter than a mile). See e.g. Jastrow's Lexicon entry "מיל".

Compare also John 6:19, 11:18.

^c Or possibly "Ama'us" – various spellings were used for the name of this town in traditional Jewish sources.

^d Mss. B & C add "about what had happened."

^e Possibly an expression meaning 'discussed proofs / exchanged evidence [of what had happened]'. Mss. B & C read "and were grieving."

^f Ms. C "look and recognize."

^g Mss. B & C add "to them."

^h Or "going away."

ⁱ Or "that you are already anxious while you are walking?"

^j Or possibly "Q'le'opha" (Hebrew pronunciation).

^k Lit. "he."

^l Mss. B & C add "and occurred."

^m Lit. "the."

^a מִיִּשׁוּעַ ^b דִּי נִצְרַת ^c שְׁהוּא ^c גְּבִיר נְבִיא חֲזַק בְּפוֹעַל וּבְדַבּוּר ^d לְפָנַי
 זְהוּה וּלְפָנַי הָעַם ^e 20 ^e וּבֹאֵי זֶה ^e אוֹפֹן מְסֻרוּהוּ עֲלִיוֹנִי הַכְּהָנִים
 וְשָׂרֵיהֶם בְּעוֹנֵשׁ מִיתָה וְתָלוּהוּ ²¹ 21 וְלֹא הִמְתִּינוּ שְׁהוּא יִפְדָּה אֶת
 יִשְׂרָאֵל וְהַיּוֹם יוֹם שְׁלִישֵׁי שְׁנַעֲשׂוּ ^g דְּבָרִים אֱלוֹ- ⁹ 22 רַק מְקַצֵּת
 מִנְּשִׁינוּ הַחֲרִידוֹנוּ שְׁקוֹדֵם הַיּוֹם הָיוּ בְּקֶבֶר ²³ 23 וְלֹא מְצָאוּ גוֹף יִשׁוּעַ
 וּבָאוּ אוֹמְרוֹת ^h שְׂרָאוּ מְרָאָה מְלֶאכִים שְׂאוֹמְרִים שְׁהוּא חִי ²⁴ 24
 וּמְקַצֵּתְנָו הִלְכוּ לְקֶבֶר ^j ^j וּמְצָאוּ כְּמוֹ כֵן הַנְּשִׁים אוֹמְרוֹת ^k וְלֹא
 מְצָאוּ ^l אוֹתוֹ ²⁵ 25 וַיִּשׁוּעַ אָמַר לָהֶם סְכָלִים ^m תְּהִיו תּוֹעִים מְלֶהֱאָמְיוֹן
 כָּל הַדְּבָרִים שֶׁהַנְּבִיאִים אָמְרוּ לָכֶם ⁿ

^a B & C add "וְאָמְרוּ". ^b A gives "נצרי". ^c B & C "שהיה". ^d A & C "ובדיבור".

^{e-e} C "ובאיזה". ^f C "עלנינם עליוני" ("עלנינם" crossed out by original scribe).

^{g-g} B & C "אלה הדברים". ^h B & C "אומרים שאמרו". ⁱ A & C "ומקצתינו". ^j B & C "בקבר". ^k B & C "שאומרות". ^l B & C "מצאו". ^m B & C add "למה". ⁿ A "להאמין".

^a“Of Yeshua of Notsrat,^b who was a mighty prophet,^c powerful in deed and in word – before Yahweh and before the people. ²⁰ And in what way the high priests and their leaders delivered^d him to^e the punishment of death, and hanged him up;^f ²¹ and they did not wait that he should redeem Yisra’el.^g”

And today is the third day since these things^h were done. ²² But some of our women terrified us – for they wereⁱ at the grave earlier today, ²³ and they did not find the body of Yeshua. So they came, saying^j that they had seen a vision of messengers who said that he is alive. ²⁴ Then some of us went to^k the grave and found *it* just as the women had said, and we^l did not find him.”

²⁵ But Yeshua said to them, “Senseless^m ones, you will beⁿ wandering around^o rather than to believe all the words which the prophets said to you!

^a Mss. B & C add “So they said.”

^b Ms. A indicates “Notsri” (Nazarene) instead of “of Notsrat.”

^c Lit. “a mighty one, a prophet.”

^d Or “betrayed.”

^e Lit. “into.”

^f Meaning “and had him hanged up” – the high priests and leaders delivered Yeshua to the gentiles and convinced them to carry out Yeshua’s execution.

^g Or possibly ‘and they did not expect that he would redeem Yisra’el.’

^h “these things” may include the Pharisee’s efforts to seal the grave one day after Yeshua was crucified, making this the fourth day after the crucifixion.

ⁱ Lit. “who were.”

^j Mss. B & C “saying that they said.”

^k Mss. B & C “into.”

^l Mss. B & C “they.”

^m Or “foolish.”

ⁿ Mss. B & C “why will you be...?”

^o Or “going astray” or “erring.”

26 חוֹיִיב מְשִׁיחַ זֶה לְסָבוּל^a וּבְזָה יִכְנָס בְּאוּרוֹ²⁷ וּמִתְחִיל מִמְּשָׁה
 וּמְכַל הַנְּבִיאִים מְפָרֵשׁ לָהֶם כָּל הַכְּתִיבוֹת^b הַנִּמְצָאוֹת מִמֶּנּוּ^c 28
 וְקָרְבוֹ^d לְמַגְדוֹל שְׁהוֹלְכִים וְהוּא חִפֵּץ לָלֶכֶת עוֹד רְחוֹק²⁹ וּבִקְשֵׁהוּ^e
 וְאוֹמְרִים^f תִּשָּׂאֵר עִמָּנוּ אֲדוֹן^g כִּי כָּבֵר נַעֲשֶׂה עִרְב וְהַיּוֹם כָּבֵר נָטָה
 וְנִכְנַס עִמָּהֶם³⁰ וְכֹאשֶׁר הִסֵּב עִמָּהֶם^h לָקַח הַפֶּת וּבִרְכוּ וּבִצְעוּ
 וְנָתַן מִמֶּנּוּ לָהֶם³¹ וְעֵינֵיהֶם נִפְתְּחוּ וְהִפְרִיחוּ בְּבִצִיעַת הַפֶּתⁱ
 וְאַחַר^j הָיָה בְּלִפְתֵי נְרָאָה בְּעֵינֵיהֶם³² וְהֵם אָמְרוּ בֵּינֵיהֶם לְבִינוּ^k הָיָה
 נִשְׂרָף בְּקִרְבֵּינוּ^k שְׂדֵבֵר בְּנוּ בְּדֶרֶךְ^l וְלִמְדָנוּ הַכְּתִיבוֹת^m

^a B & C add "מיתה". ^b C "הכתובות". ^c B & C "מדברות עליו". ^d B & C "ובכן".
^e A has "ו" added above line to make "ובקשוהו" – in same/similar script
 as main text. B & C "ובקשו ממנו". ^f B & C "אומרים". ^g B & C place this word
 before "תשאֵר". ^h C "להם", but marked as mistake by proofreader/scribe. ⁱ B
 & C "ואח"כ" = "ואחרי כן" or "ואחר כך". ^j B & C "לבנו". ^k B & C "בקרבנו".

26 Mashiach was obligated to suffer **this**,^a and by this he would enter into his light.”^b 27 So he began from Mosheh and from all the prophets, explaining^c to them all the writings that were found concerning him.^d

28 When they drew near to the town that they were going *to*, he^e wanted to go even further.^f 29 But they entreated^g him and said,^h “Stayⁱ with us, Adon,^j because it has already become evening, and the day has already stretched out.”^k So he entered with them.

30 Now as he reclined^l with them, he took the bread and blessed it, and broke it, and gave some of it to them. 31 Then their eyes were opened, and they recognized him by the breaking of the bread. And after *this*^m he was not visibleⁿ in their eyes.

32 Then **they** said among themselves, “Our heart was burning^o inside us^p when he spoke with us on the way, and taught us the scriptures!”

^a Or “thus.” Mss. B & C “Thus Mashiach was obligated to suffer death.”

^b Or “glory.”

^c Or “expounding.”

^d Mss. B & C “speaking about him.”

^e Mss. B & C “And so they drew near to the town that they were going to, and he...”

^f Or “further on.”

^g Or “besought.” Mss. B & C lit. “requested of him.”

^h Mss. B & C “...him, saying.”

ⁱ Lit. “Remain.”

^j Mss. B & C place “Adon” as the first word in this quote.

^k Or “declined.”

^l Or “sat at the table.”

^m Gapped in ms. A, written in mss. B & C.

ⁿ Or “seen.”

^o Or “was burned.”

^p Lit. “in our inwards.”

33 וְקָמוּ בְּאוֹתָהּ שָׁעָה^a וַחֲזָרוּ (117r) בִּירוּשָׁלַם וַיֵּשְׁבוּ^b עִם^c הָאֶחָד
 עָשָׂר^d יַחַד • וְאוֹתָם^e שָׁעֲמוּ^f הָיוּ 34 אוֹמְרִים שֶׁהָאֲדוֹן חָזַר חַי בְּאַמֶּת
 וְנִרְאָה לְשִׁמְעוֹן • 35 וְהֵם סִפְרוּ הַדְּבָרִים שֶׁנַּעֲשׂוּ בַדֶּרֶךְ • וְאִידָּ׃^g
 הַכִּירוּהוּ בְּבִצְיַעַת הַפֶּתַח • 36 וּבְעוֹדָם מְדַבְּרִים יִשׁוּעַ עָמַד בְּאַמְצָעָם
 וְאָמַר לָהֶם שְׁלוֹם לָכֶם אֲנִי הוּא אֵל תִּירְאוּ • 37 וְהֵם נִבְהָלִים
 וַחֲרָדִים • חֲשָׁבוּ וְשָׁעְרוּ שֶׁרְאוּ רוּחַ • 38 וְאָמַר לָהֶם לָמָּה אַתֶּם
 נִבְהָלִים וּמָה חֲשַׁבְתֶּם בְּתוֹךְ לְבַבְכֶם • 39 רְאוּ יְדֵי וְרַגְלֵי 41 וְעַדִּינָ׃^h
 אֵינָם מְאַמְיִנִים • וּתְמַהִים מְרֹב שְׂמָחָה גְדוֹלָה • וְאָמַרⁱ יֵשׁ לָכֶם^j אֵי
 זֶה דְּבַר לְאַכּוֹל • 42 וְהֵם נִתְּנוּ לוֹ חֶלֶק דָּג אֶפְוִי • וַיַּעֲרַת דְּבַשׁ אַחַת •^k
 43 וְכֹאֲשֶׁר אָכַל לַפְּנִיָּהֶם לָקַח הַנּוֹתֵר וַיִּתְּנוּ לָהֶם •

^a B adds "עצמה", C adds "בעצמה". ^b B & C add "אותם הב". ^c A omits.

^{d-d} Mss. "היא". ^e C "ראותם" (misreading of B). ^f B & C "שהיו עמו". ^g C

"והם". ^h B & C "ועדין". ⁱ B & C give "אמר להם ישוע". ^{j-j} B & C "איזה". ^k B & C "א".

33 So they stood up^a in that^b hour and returned ^(117r) to Yerushalayim, and they^c sat down together with the eleven. And those who were with him^d were ³⁴ saying that "Ha-Adon truly^e returned alive and appeared to Shim'on!" ³⁵ Then they recounted the things which had happened on the way; and how they recognized him by the breaking of the bread.

³⁶ And while they were still speaking, Yeshua stood in their midst, and said to them, "Shalom to you!^f I am he, do not fear!" ³⁷ And they were terrified and trembling – they thought and reckoned^g that they saw a ruach.^h ³⁸ But he said to them, "Why are you terrified, and what do you think in your hearts? ³⁹ Look at my hands and my feet!"

⁴¹ⁱ While they did not yet believe, but were astonished by an abundance of great joy, he said,^j "Do you have something to eat?" ⁴² So they gave him a portion^k of baked fish and a honeycomb. ⁴³ And when he had eaten before them, he took that which remained^l and gave it to them.

^a "Stand/stood up and..." is a Hebrew expression which means that something was/is to be done immediately or without any (further) delay. See e.g. Gen. 19:14,15, 22:3,19, 24:61, 27:43, 31:13,17,21, etc. Compare also Luke 1:39, 15:18,20, 24:12.

^b Mss. B & C "that same."

^c Mss. B & C "those two."

^d I.e. "with *Shim'on*" – implied by second part of verse.

^e Lit. "In truth Ha-Adon returned alive."

^f Hebrew "*shalom lachem*."

^g Or "supposed."

^h Or "spirit."

ⁱ Hebrew mss. do not contain verse 40.

^j Mss. B & C "Yeshua said to them."

^k Or "piece."

^l Or "he took the rest."

44 וְאָמַר לָהֶם אֵלֶּה הֵם^a הַדְּבָרִים שֶׁאָמַרְתִּי לָכֶם בְּעַמְדִּי^b עִמָּכֶם^c.
 דְּשׁוּיִיב הוּא^d שֶׁכָּל הַדְּבָרִים יִהְיוּ נִשְׁלָמִים הַכְּתוּבִים בְּדַת מִשָּׁה
 וּבְנְבִיאִים^e וּבְמִזְמוּרִים שֶׁנֶּאֱמָרוּ עָלַי^f. 45 אַז פָּתַח לָהֶם שְׁכָלִם
 לְדַעַת הַכְּתִיבוֹת וְלִהְבִּינָם^g. 46 וְאָמַר לָהֶם שֶׁכֵּן כְּתוּב^h. וְכֵן חוּיִיב
 לִישׁוּעַⁱ לְסָבוֹל הַמּוֹת וְלִחְזוֹר חַי בַּיּוֹם הַשְּׁלִישִׁי^j 47 לְתִשׁוּבָה
 וְלִמְחִילַת^k עֲוֹנוֹת^l. דְּרֵשׁ^m לְכָל הָעַמִּיםⁿ וְהַתְּחִילוּ^o בִּירוּשָׁלַם^p 48 וְאַתֶּם
 עֲדִים מֵאֵלֶּה הַדְּבָרִים^q. 49 וְאַנִּי אֲשַׁלַּח הַנִּדָּר מֵאֲבִי בְּכֶם וְאַתֶּם
 תַּעֲמְדוּ בְּעִיר עַד שֶׁתִּהְיוּ^r מְלוּבָּשִׁים^s מִכַּח עֲלִיוֹן^t.

^a B & C omit. ^b C "בעומדי". ^c B & C "אתכם". ^{d-d} B & C "חוייב". ^e B & C
 "ומחילת". ^f C "לו" (changed to fit into ms. line). ^g B & C "ושאר הנביאים".

^h Or possibly "דרש". Mss. B & C "ידרש" instead of "דרש" (A). ⁱ B & C add "על"
 "ידכם תלמידי". ^j The Tanach also occasionally begins with a singular imperative,
 and then moves over to the plural as in this verse. Compare e.g. Ps. 78:1, Deu.
 32:7, Ex. 10:17. B & C "ותחילו". ^k B & C "שתעמדו". ^l B & C "מלבושים" – but
 compare e.g. Judg. 6:34; 1 Chr. 12:19(18); 2 Chr. 24:20. ^m A adds "ה" above line
 to make "העליון".

44 Then he said to them, "These are the words which I said to you while I stayed^a with you – that^b it was necessary that all the words^c must be fulfilled which are written in the law of Mosheh and in the Prophets^d and in the Psalms,^e that were said concerning me." 45 Then he opened their insight for them to know the writings,^f and to understand them.

46 And he said to them that "Thus^g it is written, and thus^h it was necessary for Yeshuaⁱ to bear^j the death; and to return alive on the third day, 47 for repentance and for *the* forgiveness of iniquities. Preach to all the peoples,^k and begin in Yerushalayim!^l 48 – And you are witnesses of these things. 49 And **I** will send the vow^m ofⁿ my Father among you; but **you** must stay in the city until you will be^o clothed^p with the power of 'Elyon."^q

^a Or "remained."

^b Mss. B & C omit "that."

^c Or "things."

^d Mss. B & C "the rest of the Prophets" (Moses was also a prophet).

^e Hebrew "*mizmorim*."

^f Or "scriptures."

^g Or "So."

^h Or "so."

ⁱ Ms. C "him" (scribe seems to have shortened the word to fit into ms. line).

^j Or "suffer."

^k Or "nations."

^l Mss. B & C "[46]...third day. [47] That repentance and forgiveness of iniquities may be preached to all the peoples by your hand my talmidim, and you must begin in Yerushalayim."

^m Or "promise."

ⁿ Or "from."

^o Mss. B & C "until you will stand / be ready."

^p Compare e.g. Judg. 6:34; 1 Chr. 12:19(18); 2 Chr. 24:20. Mss. B & C "*with* garments from/of the power of El."

^q Or "the Most High."

50 וְנִהְגָּ אֹתָם בְּבֵית עֲנִיָּה^b וְנִשְׂא יָדָיו לְשָׁמַיִם וּבִרְכָּם^a 51 וּבְעוֹד
 שְׁמֵבְרָדָ^c (117v) אֹתָם הָיָה נִפְרָד מֵהֶם 52 וְהוּא^d נִשְׂוֹא בְּשָׁמַיִם וְהֵם^e
 מִתְפַּלְלִים 53 וְחֲזָרוּ^f בִּירוּשָׁלַם^g בְּגוֹדֵל שְׁמֹחָה^h וְהָיוּ בְּמִקְדָּשׁ^h בְּכָל
 יַעַת מְשַׁבְּחִים וּמְבָרְכִיםⁱ יְהוָה 54

תָּם^k

^a Or possibly "וְנִהְגָּ". ^b Or possibly "הֵינִי" or "חֲנִינְיָה" ("בית עניא" is attested in the Peshitta and old Syriac Gospels (similarly, the Sephardic Hebrew Gospels typically spell this name "בטאניא", "ביטאניאה" etc.); "בית היני" is known from the Talmud; "בית חנניה" is found in the Shem Tov version of Matthew). ^c A adds "הַיָּה" (crossed out by original scribe). ^d B & C "וְהָיָה". ^e B adds "הָיוּ", C adds "הָיוּ" after "מִתְפַּלְלִים" (to neatly fill ms. line). ^f A & C "חֲזָרוּ". ^g C "לִירוּשָׁלַם". ^h B adds pausal dot. ⁱ B & C "וּבְכָל". ^j C adds "אֶת". ^k B & C omit.

50 And he led them to Beit-’Anya,^a and he lifted up his hands to the heavens and blessed them. 51 Now while he was still blessing ^(117v) them, he was separated from them; and he was taken up^b into the heavens 52 while they were praying. Then^c they returned to Yerushalayim with great joy.^d 53 And they were in the Sanctuary all the time, praising and blessing Yahweh.^e

Complete.^f

^a Hebrew name for ‘Bethany.’

^b Or “lifted up.”

^c Mss. A & C omit “Then.”

^d Lit. “greatness of joy.”

^e Mss. B & C “And they were in the Sanctuary, and all the time *they were* praising and blessing Yahweh.”

^f Mss. B & C omit.

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Glossary

- Adon** (Pl. *'adonim'*) Standard Hebrew word for 'lord' or 'master.'
- Avraham** The Hebrew name for 'Abraham.'
- Beit-'Anyah** The Hebrew name for 'Bethany.'
- Beit-Lechem** The Hebrew name for 'Bethlehem,' meaning "House of Bread."
- Beit-Tsaida** The Hebrew name for 'Bethsaida,' meaning "House of Food" or "House of Prey."
- Dawid** The Hebrew name for 'David.'
- El** Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer not to use 'God.'
- Eloah** Similar to El, see above note.
- Elohim** Plural of Eloah, with same meaning (see above).
- Eliyahu** The Hebrew name for 'Elijah' – also spelled "Eliyah."
- Elisheva'** The Hebrew name for 'Elizabeth.'
- 'Elyon** The Hebrew word for 'highest' or 'the Most High.'
- Gei-Hinnom** Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as *'Gehenna,'* and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Mat. 25:41-46 in the [HebrewGospels.com](#) version: "And then he will say to those who are on the left side... go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers... And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of *'Gei-Hinnom,'* see Jer. 7:30-33, Is. 30:33, 66:24, etc.
- Gelilah** The Hebrew name for 'Galilee.'
- Gelili** (Pl. *'gelilim.'*) The Hebrew name for 'Galilean.'
- Ha-** The definite article in Hebrew, often used in titles like "Ha-Mashiach," "Ha-Satan," etc.

Ha-Satan The Hebrew word “שָׂטָן” (*satan*) literally means “adversary” or “accuser.” If it has the definite article (The Adversary) it is normally used as a title (e.g. Zech. 3:1; Job 1:6-11; Mat. 4:1; Mark 1:13, etc.) and is transliterated as ‘*Ha-Satan*’; however, ‘*satan*’ (usually without the article, or plural) is used for ‘enemy/adversary’ (e.g. 1 Sam. 29:4; 2 Sam. 19:23(22); 1 Kin. 5:18(5:4), 11:14; Mat. 16:23, etc.) or as a synonym of ‘demon’ (e.g. Mat. 8:31; Mark 3:23; Rev. 18:2, etc.).

Ish-Qeriyot Meaning “the man from Qeriyot.” Qeriyot is mentioned in the Tanach as the name of a city in Israel (Josh. 15:25). It is also the name of another city in Moab (see e.g. Jer. 48:24; Amos 2:2).

Keipha The Aramaic name for “Peter.”

Kephar-Nachum Hebrew name for ‘Capernaum’ – meaning “Town of Nahum (Comfort).”

La’zar The Hebrew name for ‘Lazarus’ – meaning “El helps/supports.” Could also be pronounced “Le’azar” or “El’azar.”

Matityah The Hebrew name for “Matthew” – also spelled “Matityahu.”

Mashiach Or “Messiah.” The Hebrew word “מָשִׁיחַ” (*mashiach*) was translated into the Greek ‘*christos*’ but should be clearly distinguished from the Catholic symbolic ‘Christ.’ Literal meaning: “anointed one,” usually referring to someone anointed as king of Israel, or as priest or prophet. However, when used as a name, it refers to the Son of Yahweh, whom he anointed as the ultimate King of Israel, the Everlasting High Priest, and the Prophet who would speak Yahweh’s words to his people – and if anyone disobeys him, Yahweh himself will ‘require it of him.’ See Deu. 18:18-19 and Acts 3:22-23.

Menorah (Pl. ‘*menorot*.’) The Hebrew word for ‘lampstand.’

Miryam The Hebrew name for ‘Mary.’

Mosheh The Hebrew name for ‘Moses.’

Nephesh (Pl. ‘*nephashot*.’) Lit. “breath” (e.g. Job 11:20, 41:13), can mean ‘person’ (e.g. Gen. 12:5, 14:21, 46:18-27; Ex. 16:16; Lev. 17:15), ‘life’ (e.g. Gen. 19:17; Lev. 17:11), ‘soul’ (e.g. Ps. 49:16-20(15-19); Gen. 35:18; Ex. 30:16; Is. 10:18; Ezek. 18:4), etc. But take note that nephesh rarely (if ever) refers to the spirit of a human [which continues to exist after a person dies] (contrast ruach and neshamah). Biblically speaking, a nephesh can die (e.g. Num. 6:6, 9:6; Lev. 22:4; Ezek. 13:19). In the Hebrew Bible, nephesh often refers to a person’s being [also for animals] or to a person’s ‘self’ (e.g. Deu. 4:9; Num. 30:14; 1 Sam. 18:1; Gen. 1:20,

1:30, 12:13, 27:4); but is also often associated with a person's will, desire or feelings (e.g. Ex. 23:9; Lev. 26:15; Deu. 24:15; Judg. 16:16, 18:25, 2 Sam. 3:21; Is. 42:1, 55:2, Jer. 13:17, Ezek. 23:22, 24:21; Hos. 4:8; Zech. 11:8). It can also possibly refer to a person's throat [through which air is breathed] (e.g. Ps. 69:2(1), 124:4-5; Jon. 2:6).

Neshamah (Pl. *'neshamot.'*) The Hebrew word for "blowing/breath," "soul" or "spirit." Neshamah is also specifically used to refer to a person's "spirit/soul" which continues to exist after a person dies (e.g. Rev. 6:9). Neshamah can overlap with nephesh [when referring to blowing/breath] (e.g. Gen. 2:7; Josh. 11:11); and with ruach [when referring to blowing/wind] (2 Sam. 22:16; Ps. 18:16; Job 4:9); and with ruach [when referring to spirit/breath] (e.g. Job. 27:3, 33:4, 34:14; Dan. 10:17); but note that neshamah is only used with reference to Yahweh and humans, there is no definite example where neshamah is used for animals. (Compare Deu. 20:16 vs. Josh. 11:14, which indicates that neshamah did not include the animals.) In contrast to neshamah, nephesh and ruach are used with reference to Yahweh, humans and animals.

Notsrat Or possibly "Netseret." The Hebrew name for "Nazareth."

Notsri The Hebrew name for "Nazarene" (a person from Nazareth).

Parush (Pl. *'perushim.'*) The Hebrew word for 'Pharisee' – meaning "separated one," also used with the connotation of "set-apart" or "pure."

Pesach The Hebrew word for 'Passover.'

Ruach (Pl. *'ruchot.'*) The Hebrew word for "spirit," "breath" or "wind." Apart from these basic uses, ruach can also refer to a person's emotions, will or attitude (e.g. Gen. 26:35, 41:8; Josh. 2:11; Judg. 8:3; Is. 57:15; Ps. 32:2; Job 21:4; Pro. 16:18). It can overlap with nephesh [when meaning "breath"] (e.g. Gen. 7:15; Ex. 15:8; Is. 11:4; Jer. 10:14, 51:17; Ps. 33:6, 135:17; Job 12:10). Ruach can also refer to the "spirit" of a human, which continues to exist after a person dies, and can thus overlap with neshamah [when referring to "spirit/soul"] (e.g. Acts 7:59; John 19:30 (HebrewGospels.com version); Eccl. 3:21, 12:7; Num. 16:22, 27:16; Is. 57:16).

Ruach Ha-Qodesh The Hebrew phrase for "the Set-Apart Spirit."

Qadosh The Hebrew word for "set-apart" or "holy."

Qeriyot See "Ish-Qeriyot."

Qodesh See "Ruach Ha-Qodesh."

Satan See "Ha-Satan."

- Sedom** The Hebrew name for ‘Sodom.’
- Shabbat** (Pl. ‘*shabbatot*.’) The Hebrew word for ‘Sabbath.’
- Shalom** Lit. “wholeness,” “completeness” or “well-being,” can also mean “peace” or even ‘salvation.’ ‘*Shalom*’ is also used as a greeting.
- Shim’on** The Hebrew name for ‘Simon.’
- Talmid** (Pl. ‘*talmidim*.’) Usually translated as “disciple.” A “talmid” is a student who learns from his teacher and follows his example.
- Tanach** ‘*Tanach*’ is a Hebrew acronym for ‘*Torah, Nevi’im, Ketuvim*,’ or in English, ‘The Law, the Prophets, the Writings.’ In other words, it refers to the entire so-called ‘Old Testament.’
- Torah** The Hebrew word ‘*torah*’ means “instruction” or “law.” The Creator established his perfect and everlasting Torah (instruction/law) as the basis of his covenant with his people. These instructions/laws were recorded by Mosheh in written form, and thus the Torah is also known as the ‘Law of Moses,’ although in reality it is Yahweh’s law/instructions for his people. When Torah is used as a name, it can refer specifically to the written law (as covenant stipulations), but also more generally to the first five books of the Bible (the Pentateuch), or sometimes even to the entire Old Testament.
- Ya’aqov** The Hebrew name for ‘James’ or ‘Jacob.’
- Yahweh** The Hebrew manuscripts use ‘*Ha-Shem*,’ (“השם”, or abbreviations “הש”, “ה”) which literally mean “The Name.” Today still, many Jews will read “*Ha-Shem*” when they see the Creator’s Hebrew name יהוה. Our translations employ ‘The Name’ Yahweh in every instance indicated by the Hebrew manuscripts. The only grammatically possible pronunciation of יהוה, from which all other abbreviations/contractions of the Name can be formed, is “*Yah-weh*” – with emphasis on the second syllable. For more information, see HebrewGospels.com/yhwh.
- Yehudah** The Hebrew name for ‘Jude,’ ‘Judah’ or ‘Judea.’
- Yehudim** The Hebrew name for ‘Jews.’
- Yerushalayim** The Hebrew name for ‘Jerusalem.’
- Yeshua** The Hebrew name for ‘Jesus.’ ‘*Yeshua*’ is short for ‘*Yehoshua*,’ and means ‘Yahweh is Salvation,’ see Mat. 1:21.

Yisrael	The Hebrew name for 'Israel.'
Yitschaq	The Hebrew name for 'Isaac.'
Yochanan	The Hebrew name for 'John.'
Yoseph	The Hebrew name for 'Joseph.'
Zecharyah	The Hebrew name for 'Zechariah' – also spelled "Zecharyahu."

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Luke 24:46-47: "And he said to them that 'Thus it is written, and thus it was necessary for Yeshua to bear the death; and to return alive on the third day, for repentance and for *the* forgiveness of iniquities. Preach to all the peoples, and begin in Yerushalayim!"