

garments), saying, He has committed Chillul Hashem. What further need do we have of edut? Hinei! Now you have heard the Chillul Hashem.

|66| What does it seem to you? And, in reply, they said, He is deserving of mishpat mavet, the death penalty.

|67| Then they spat into his face and they struck him and they slapped him,

|68| saying, Give us a dvar nevuah, Rebbe, Melech HaMoshiach. Who is the one who hit you?

|69| Now Kefa was sitting outside in the courtyard. And one maid approached Kefa, saying, And you were with Yehoshua of the Galil!

|70| But Kefa denied it before everyone, saying, I do not have daas of what you are saying.

|71| And having gone out to the gate, another saw Kefa and says to the bystanders, There! This one was with Yehoshua of Natzeret!

|72| And again Kefa denied it with a shevuah (oath), I do not know the man!

|73| And after a little while the bystanders came and said to Kefa, Truly also you are one of them, for even your accent gives you away!

|74| Then Kefa began to curse and swear, I do not know the man! And immediately a tarnegol (cock) crowed.

|75| And Kefa remembered the word which Rebbe, Melech HaMoshiach had said: Before a tarnegol (cock) crows you will deny me shalosh paamim (three times). And Kefa went out and wept bitterly.

[*T.N. Read the letters of this Kefa on p.1104-1112, both attested by early Kehillah tradition or manuscript evidence.*]

27 Now when boker had come, all the Rashei Hakohenim and the Ziknei HaAm took counsel together against Yehoshua to put him to death.

|2| And having performed the akedah (binding), they led him away, and delivered him up to Pilate the Governor.

|3| Then when Yehudah, who had betrayed Moshiach, saw that Yehoshua had been condemned, he felt remorse and returned the sheloshim shiklelei kesef (thirty pieces of silver) to the Rashei Hakohanim and the Zekenim,

|4| saying Chatati (I have sinned). I have betrayed dam naki (innocent blood). But they said, What is that to us? See to that yourself!

|5| And Yehudah threw the shiklelei kesef (pieces of silver) into the Beis Hamikdash and departed; and, having gone away, Yehudah hanged himself.

|6| And the Rashei Hakohanim took the shiklelei kesef and said, It is asur (forbidden) to put these into the Beis Hamikdash otzar (treasury), vi-bahlt (since) it is blood money.

|7| And they took counsel together and they bought the Potter's Field as a beis hakevoros (cemetery) for zarim (foreigners).

|8| For this reason that field has been called the Sadeh HaDahm (Field of Blood) to this day.

|9| Then that which was spoken through Yirmeyah HaNavi was fulfilled, saying, And they took the SHELOSHIM KASEF (thirty pieces of silver), HAYEKAR (the price) of the one whose price had been set by the Bnei Yisroel.

|10| And they gave them for the potters field as Hashem

directed —ZECHARYAH 11:12-13.

|11| Now Rebbe, Melech HaMoshiach stood before the Governor, and the Governor questioned Rebbe, Melech HaMoshiach saying, Are you the Melech HaYehudim? And Rebbe, Melech HaMoshiach said to him, It is as you say.

|12| And while Rebbe, Melech HaMoshiach was being accused by the Rashei Hakohanim and the Zekenim, he answered nothing [YESHAYAH 53:7].

|13| Then Pilate said to Rebbe, Melech HaMoshiach Do you not hear how many things they give edut against you?

|14| And Rebbe, Melech HaMoshiach did not answer him with even one word, so that the Governor was quite amazed.[YESHAYAH 53:7]

|15| Now at the Chag (Festival, Pesach) the Governor was accustomed to release for the multitude any one prisoner they wanted.

|16| And they were holding at the time a notorious prisoner, called [Yeshua] Bar-Abba [son of the father].

|17| When, therefore, they were gathered together, Pilate said to them, Whom do you want me to release for you, Bar Abba or Yehoshua called Moshiach?

|18| For Pilate knew that because of kinah (envy) they had delivered Yehoshua up.

|19| And while Pilate was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that Tzaddik; for last night I suffered greatly in a chalom (dream) because of Yehoshua.

|20| However, the Rashei Hakohanim and the Zekenim persuaded the multitudes to ask for Bar-Abba, but Yehoshua they should destroy.