

|20| And unless Hashem makes those yamim shortened, no one would be delivered in the Yeshuat Eloheinu. But for the sake of the Bechirim, whom Hashem chose, he shortened the yamim.

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

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

[DEVARIM 13:6,7,11,14]

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

|24| But after the Tzarah [13:19] of yamim hahem, the shemesh will be darkened, and the levanah will not give its ohr,

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

[YESHAYAH 13:10; 34:4; YECHEZKEL 32:7-8; AMOS 8:9; YOEL 3:3f (2:30f)]

|26| And then you will see the BEN HAADAM BA BAANANIM (the Son of Man [*Moshiach*] coming in clouds DANIEL 7:13-

14) with gevurah rabbah (great power) and kavod (glory).

|27| And then he will send the malachim and he will gather together his Bechirim [13:20] from the four winds, from the ends (extremities) of haaretz to the ends (extremities) of Shomayim.

[ZECHARYAH 2:6]

|28| And from the etz teenah (fig tree) learn the mashal: when by that time its branch

has become tender and it puts forth the leaves, you have daas that Kayitz is near;

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

|30| Omein, I say to you that by no means HaDor HaZeh passes away until all these things take place. [Mk 13:24; Mt 27:45]

|31| Shomayim and haaretz will pass away, but the dvarim of me [Rebbe, Melech HaMoshiach] will by no means pass away.

[YESHAYAH 40:8]

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

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

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

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

|36| Lest having come PITOM (suddenly MALACHI 3:1) he finds you sleeping.

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

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

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

haaretz.

|3| And he was in Beit-Anyah at the bais of Shimon the leper, reclining at tish, and an isha (woman) came, having an alabaster flask of costly perfume, pure nard, and having broken open the alabaster flask, she poured [it on] the head of Rebbe, Melech HaMoshiach.

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

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

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

|7| For always the aniyim you have with you, and when you wish you are able to do maasim tovim for them, but me you do not always have.

[DEVARIM 15:11]

|8| With what she had she did all she could. She prepared ahead of time to anoint my basar for the kevrurah (burial) [TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:9].

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

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

|11| And there was chedvah (joy, gaiety, rejoicing) with the ones having heard and they gave the havtachah (promise) of a matnat kesef (gift of money) to Yehudah.