

with the one from Natzeret, Yehoshua!  
 |68| But he denied [it], saying, I do not have daas (knowledge) or binah (understanding) of what you are saying. And he walked away and went outside into the entryway. And a tarnegol crowded.  
 |69| And the maid, having seen him, began again to say to the ones standing by, This is one of them!  
 |70| But again he made hakhchashah (denial). And after a little [while] again the ones having stood by were saying to Kefa, You are one of them, for indeed you are a Gelili (inhabitant of the Galil).  
 |71| And Kefa began to speak a klalah (curse) and to swear, I do not have daas of this man I don't know the one of whom you speak!  
 |72| And ofen ort for a second time, a tarnegol crowded. And then Kefa remembered the dvar that Rebbe, Melech HaMoshiach had spoken to him, Before a tarnegol crows twice, shalosh paamim (three times) you will make hakhchashah (denial) of me. (Mk 14:30). And having broken down, Kefa was weeping.

**15** And as soon as it was boker, the Rashei Hakohanim (the Chief Priests) with the Zekenim and Sofrim (Scribes) and [the] whole Sanhedrin, having performed the akedah (binding) of Rebbe, Melech HaMoshiach, led [him] away and handed [him] over to Pilate. [BERESHIS 22:9]  
 |2| And Pilate questioned Rebbe, Melech HaMoshiach, Are you the Melech HaYehudim? And, in reply, he says, You say so.  
 |3| And the Rashei Hakohanim were accusing

Rebbe, Melech HaMoshiach [of] many things.  
 |4| And Pilate again questioned him, saying, Do you not answer anything? Look how many things they accuse you [of].  
 |5| But Rebbe, Melech HaMoshiach no longer answered anything, so Pilate was astounded. [YESHAYAH 53:7]  
 |6| Now [at] every Chag he was releasing to them one prisoner for whom they were making bakosha (request).  
 |7| Now there was the one being called Bar-Abba, who had been imprisoned with his fellow insurrectionists and who, at the time of the Mered (Revolt, Uprising), had committed retzach (murder).  
 |8| So the crowd came and began to ask Pilate to do for them just as in the past was his custom.  
 |9| But Pilate answered them, saying, Do you wish [that] I should release to you the Melech HaYehudim?  
 |10| For Pilate knew that because of kinah (envy) the Rashei Hakohanim had handed him over to him.  
 |11| But the Rashei Hakohanim incited the crowd that Pilate should instead release Bar-Abba to them.  
 |12| But Pilate, in reply again, was saying to them, What then do you wish [that] I should do with the one whom you call the Melech HaYehudim?  
 |13| And again they cried out, Let him be talui al HaEtz (being hanged on the Tree)! [DEVARIM 21:23]  
 |14| But Pilate was saying to them, Why? What ra'ah has he committed? But they all the more cried out, Let him be talui al HaEtz (being hanged on the Tree)! [DEVARIM 21:23]  
 |15| So Pilate, desiring to

placate the crowd, released to them Bar-Abba, and handed over Rebbe, Melech HaMoshiach to be scourged [*with the flagellum*] and to be talui al HaEtz (to be hanged on the Tree, DEVARIM 21:23).  
 |16| And the chaiyalim (soldiers) led away Rebbe, Melech HaMoshiach into the courtyard, which is [the] Praetorium, the governor's headquarters, and they called together [the] whole cohort.  
 |17| And they clothe him in [royal] purple and place upon him a keter (crown) of thorns that they had woven together.  
 |18| And they began to greet him, Hail, Melech HaYehudim!  
 |19| And they were striking him [on] the rosh with a staff and they were spitting on him and bending their knees and bowing down before him. [TEHILLIM 22:8,17]  
 |20| After mocking him, they stripped him of [royal] purple and clothed him in his garments. And they lead him out that they might make him be talui al HaEtz (being hanged on the Tree). [DEVARIM 21:23]  
 |21| And a certain Shimon from Cyrene was passing by, who was coming in from [the] countryside. He was the father of Alexander and Rufus. The chaiyalim (soldiers) requisition him in order that he carry Moshiach's Etz. [DEVARIM 21:23; YESHAYAH 53:4-5]  
 |22| And they bring Rebbe, Melech HaMoshiach to a place called Gulgotha, which means, being translated, Place of the Skull.  
 |23| And they were giving to him yayin having been mixed with myrrh, but this one did not take it. [TEHILLIM 69:22 (21); MISHLE 31:6]