

his kesones (VAYIKRA 16:4; TEHILLIM 110:4). Now the kesones was seamless, woven from the top in one piece.

[24] Therefore, they said to one another, Let us not tear it but let us cast lots for it (ESTHER 3:7) to see whose it will be. They did this in order that the Kitvei Hakodesh might be fulfilled, that which says, YECHALKU VEGADAI LAHEM VAL LEVUSHI YAPILU GORAL (They divide my garments among them and for my clothing they cast lots.) [TEHILLIM 22:19 (18), SHEMOT 28:32] Therefore the chaiyalim did these things.

[25] But there had stood beside HaEtz (Tree) of Rebbe, Melech HaMoshiach his Em (Mother) and the achot (sister) of his Em, and Miryam the wife of Klofah, and Miryam from Magdala.

[26] Rebbe, Melech HaMoshiach, therefore, having seen his Em (Mother) and the talmid haahuv having stood by, says to his Em, Isha, hinei your ben!

[27] Then Rebbe, Melech HaMoshiach says to the talmid haahuv, Hinei, Imecha (your Mother)! And from that sha'ah (hour, time) the talmid took her into his own bais.

[28] After this, having had da'as that already everything has become shleimah, Rebbe, Melech HaMoshiach, that the Kitvei Hakodesh may be fulfilled, says, Ani tzameh (I thirst) [TEHILLIM 22:16(15)].

[29] A kli (vessel) full of sour wine chometz vinegar was set there [TEHILLIM 69:22(21)]. The sponge full of vinegar having been wrapped around a hyssop branch [SHEMOT 12:22] they brought to his mouth.

[30] Therefore, when Rebbe, Melech HaMoshiach received the vinegar, he said, Nishlam! (It is finished!) [IYOV 19:26-27

TARGUM HASHIVIM] And having bowed his rosh, Rebbe, Melech HaMoshiach gave up his neshamah.

[31] Therefore, those of Yehudah, vi-bahl't (since) it was Preparation Day [*with Chag and Shabbos fast approaching*], they did not want the geviyot to be left on HaEtz (Tree) [Ex 12:16; Dt 21:22-23; Josh 8:29; 10:26-27] during Shabbos, for it was Shabbat HaGadol [VAYIKRA 23:11], requested Pilate to have the legs broken and the geviyot taken away.

[32] Therefore the chaiyalim (soldiers) came and broke the first man's legs and then the other one hanging on HaEtz.

[33] But having come to Rebbe, Melech HaMoshiach, when they saw that he was already niftar (deceased), they did not break his legs.

[34] But one of the chaiyalim pierced [ZECHARYAH 12:10] his side with a romakh (spear) and immediately out came dahn and mayim.

[35] And the ed re'iyah (eyewitness) of this has given solemn edut (testimony). And his edut is ne'emanah (trustworthy). And that one has da'as that he speaks Emes that you might have emunah.

[36] For these things happened that the Kitvei Hakodesh [19:24, 28,37] might be fulfilled, VETZEM LO TISHBERU VO (And not a bone of him shall be broken). [SHEMOT 12:46; BAMIDBAR 9:12; TEHILLIM 34:20-21]

[37] And again the Kitvei Hakodesh says, V'HIBITU on him ES ASHER DAKARU (And they will look on him whom they pierced.) [ZECHARYAH 12:10]

[38] Now after these things, Yosef from Ramatayim, being a talmid of Rebbe, Melech HaMoshiach, but besod (in secret) because of fear of those

of Yehudah, requested Pilate that he might take the gufat Yehoshua (Ps 16:9-10; Job 19:25-27; Isa 53:11) and Pilate allowed it. Yosef from Ramatayim came, therefore, and took the gufat Yehoshua.

[39] And also Rav Nakdimon came, the one having come first to Rebbe, Melech HaMoshiach balailah, bearing a mixture of myrrh and aloes, about one hundred pounds.

[40] Therefore, they took the Guf HaYeshua (Body of Yehoshua) and bound it in linen clothes with spices as is the burial minhag with the Yehudim.

[41] Now there was in the place where Rebbe, Melech HaMoshiach was pierced on HaEtz a gahn (garden) and in the gahn a kever chadash (new tomb) in which never yet anyone had been placed.

[42] And so, because it was Preparation Day for those of Yehudah and because the kever was nearby, they laid Moshiach there.

**20** Now on the Yom Rishon, Miryam of Magdala comes early, while it was still dark, to the kever (tomb) and sees the stone having been taken away from the kever.

[2] Miryam of Magdala runs therefore and comes to Shimon Kefa and to the talmid ha'ahuv and says to them, They have taken Adoneinu from the kever (tomb) and we do not have da'as where they placed him.

[3] Therefore, Shimon Kefa went forth and the other talmid, and they were coming to the kever (tomb),

[4] And were running, the two together and the other talmid ran ahead faster than Kefa, and came first to the kever,

[5] And having stooped down, the other talmid [*talmid ha'ahuv*] sees the tachrichin