

|24| Rebbe, Melech HaMoshiach was saying, Go away! For the yaldah is not among the mesim—she sleeps! And they were making leitzonus (mockery, fun) of Rebbe, Melech HaMoshiach.

|25| But when the crowd had been put outside, Rebbe, Melech HaMoshiach went in and took the yaldah by the hand and the yaldah was made to stand up alive.

|26| And this report went out into all that region.

|27| And as Rebbe, Melech HaMoshiach went on from there, two ivrim (blind men) followed him, shouting loudly, Chaneinu, Ben Dovid!

|28| And when Rebbe, Melech HaMoshiach [*Ben Dovid*] entered the bais (house), the ivrim (blind men) approached him, and he says to them, Do you have emunah that I am able to do this? They say to Rebbe, Melech HaMoshiach, Ken, Adoneinu.

|29| Then Rebbe, Melech HaMoshiach touched their eyes, saying, According to your emunah, let it be done for you.

|30| And their eyes were opened. Rebbe, Melech HaMoshiach sternly warned them, saying, See to it that no one knows!

|31| But having gone out, they made him known in that entire district.

|32| After they had departed, the people brought to him a mute man who was possessed by shedim.

|33| And when the shedim had been cast out by Rebbe, Melech HaMoshiach, the mute man spoke. And the multitudes marveled, saying, Never was anything like this seen in Eretz Yisroel!

|34| But the Perushim said, It was by the Sar HaShedim (the Prince of Demons) that this man casts out shedim!

|35| And Rebbe, Melech

HaMoshiach went about all the shtetlach and villages exercising the ministry of moreh (teacher) in their shuls and of darshan (preacher) of the Besuras HaGeulah of the Malchut Hashem and bringing refuah to all the cholim, every machla (disease) and every illness.

|36| And looking out on the multitudes, Rebbe, Melech HaMoshiach felt rachmei Shomayim (heavenly compassion and mercy) for his people, for they were distressed and weary KATZON ASHER EIN LAHEM ROEH (like sheep without a shepherd BAMIDBAR 27:17).

|37| Then Rebbe, Melech HaMoshiach says to his talmidim, The katzir (harvest) is indeed great but the kotzerim (harvesters) are few.

|38| Therefore, offer tefillos to the Adon HaKatzir (the L-rd of the Harvest) that He may send out Kotzerim into His Katzir.

**10** And summoning his Shneym Asar (Twelve) Talmidim, Rebbe, Melech HaMoshiach gave to them samchut (authority) over shedim (unclean spirits), so as to cast them out, and samchut (authority) to call forth refuah for every machla and every illness.

|2| Now of the Shneym Asar Shlichim, the names are these: first, Shimon, the one being called Kefa, and Andrew his brother, Yaakov Ben Zavdai and Yochanan his brother,

|3| Philippos and Bar-Talmai, Toma and Mattityahu the moches, Yaakov Bar-Chalfai and Taddai,

|4| Shimon the Zealot and Yehudah from Kriot, who betrayed Rebbe, Melech HaMoshiach.

|5| These Shneym Asar (Twelve) did Rebbe, Melech HaMoshiach send out with the following directives, saying: In the Derech HaGoyim (Way of the Gentiles, Gentile territory) do not go, and do not enter into any Shomron town,

|6| but go rather to the Seh Oveid Beis Yisroel (the Lost Sheep of the House of Israel).

|7| And, while going, preach that the Malchut HaShomayim is imminent and miyad.

|8| Heal the cholim, raise the mesim, cleanse the metzoraim (lepers), cast out the shedim; freely you received, freely give.

|9| Take neither gold nor silver nor copper for your money belts,

|10| nor a schnorrer's (beggar's) bag for the road, nor two tunics, nor sandals, nor a staff, for the oseh hamelachah (the one doing the work) is worthy of his lechem.

|11| And into whichever town or shtetl you enter, inquire who in it is a ben chayil (son of worthiness), and there remain until you leave.

|12| And when you enter into the bais (house), give that household your "Shalom!"

|13| And if indeed the bais is a bais chayil (a house of worthiness), let your shalom come upon it; but if it is not a bais chayil, let your shalom return to you.

|14| And whoever neither receives you nor listens to your divrei [*Moshiach*], as you are leaving and as you go outside of that bais (house) or city, then let it be NIER CHATZNO (shake out the fold of the robe, *i.e., wash ones hands of*), shake off the dust of your feet.

|15| Omein, I say to you, it will be more tolerable on Yom HaDin (the Day of Judgment) for Sdom and Amora than