

give you Shabbos menuchah.  
 |29| Take my ol (yoke) upon you and learn from me, for I am anav (humble) and have shiflut (lowliness) in lev (heart), and you will find menuchah (rest, security [RUTH 1:9]) for your nefashot (souls, YIRMEYAH 6:16).  
 |30| For my [*Moshiach's*] ol (yoke) is easy and my burden is light. [*See Mt 23:4*]

**12** At that time Rebbe, Melech HaMoshiach went on Shabbos through the grainfields. And his talmidim were hungry and began to pick the heads of wheat and to eat them.  
 |2| But the Perushim, seeing this, said to Moshiach: Hinei! Your talmidim are doing what is asur on Shabbos!  
 |3| But Moshiach said to them, Have you not read what Dovid HaMelech did when he and those with him were hungry,  
 |4| how he entered into the Beis Hashem and ate the Lechem HaPanim (the Bread of the Presence), which was not mutar (permissible) for him to eat nor the ones with him, but only the kohanim?  
 |5| Or have you not read in the Torah that on Shabbos the kohanim in the Beis Hamikdash commit Chillul HaYom HaShabbos (desecration of the Sabbath Day) and yet are blameless? [BAMIDBAR 28:9-10]  
 |6| But I say to you that something greater than the Beis Hamikdash is here.  
 |7| But if you'd had daas what this means, CHESED CHAFATZTI VLO ZEVACH (I desire mercy and not sacrifice HOSHEA 6:6), you would not have condemned the innocent.  
 |8| For the Ben HaAdam (Moshiach) is Adon HaShabbos.  
 |9| And having gone from

there, he went into their shul.  
 |10| And hinei! There was a man with a withered hand. And they questioned Rebbe, Melech HaMoshiach, asking, Is it mutar (permissible) to bring refuah (healing) on Shabbos? They did this in order to bring accusation against him.  
 |11| But Rebbe, Melech HaMoshiach said to them, What man will there be among you, who owns a keves (lamb), and if it falls into a pit on Shabbos, will not take hold of it and lift it out?  
 |12| Therefore, how much more valuable is a man than a keves. For this reason, it is mutar (permissible) on Shabbos to do HaTov.  
 |13| Then Rebbe, Melech HaMoshiach says to the man, Stretch out your hand. And the man stretched out his hand. And it was restored to health, as sound as the other hand.  
 |14| But the Perushim went out and took counsel against Rebbe, Melech HaMoshiach so that they might destroy him.  
 |15| But Rebbe, Melech HaMoshiach, having da'as of this, departed from there. And many multitudes followed Rebbe, Melech HaMoshiach, and he brought refuah to them all.  
 |16| And Rebbe, Melech HaMoshiach warned them that they should not make him manifest.  
 |17| This was to fulfill what was spoken through Yeshayah HaNavi, saying,  
 |18| HEN AVDI ETMACH BO, BECHIRI RATZTAH NAFSHI, NATATI RUGHI ALAV, MISHPAT LAGOYIM YOTZI  
 (Here is my Servant, whom I uphold, my Chosen One in whom my Soul delights, I will put my Spirit on him, he will

bring Justice to the Nations, YESHAYAH 42:1)  
 |19| LO YITZAK VLO YISSAH VLO YASHMIA BACHUTZ KOLO (He will not shout nor cry out nor raise the sound of his voice in the street.)  
 |20| KANEH RATZUTZ LO YISHBOR UFISHTAH CHEHAH LO YECHABENAH LE-EMET YOTZI MISHPAT (A bruised reed he will not break nor a smoldering wick will he snuff out) until Rebbe, Melech HaMoshiach leads mishpat (justice) to victory.  
 |21| And in his Name, HAGOYIM will put their tikvah (hope) [YESHAYAH 42:1-4; YESHAYAH 11:10 TARCUM HA-SHIVIM]  
 |22| Then a man, blind and mute, who was possessed by shedim, was brought to Rebbe, Melech HaMoshiach, and he brought refuah to him, so that the mute man was able to speak and to see.  
 |23| And all the multitudes were amazed and they were saying, Surely this is not the Ben Dovid [*Moshiach*], is he?  
 |24| But, having heard this, the Perushim said, This one does not cast out shedim except by Baal-zibbul, the Sar HaShedim (the Prince of Demons).  
 |25| But having daas of their thoughts, Rebbe, Melech HaMoshiach said to them, Every malchut that is divided against itself is made desolate, and every ir (city) and bais (house) that is divided against itself will not stand.  
 |26| And if Hasatan casts out Hasatan, he is divided against himself. How, therefore, will the Malchut Hasatan stand?  
 |27| And if by Baal-zibbul I cast out the shedim, by whom do your banim (sons) cast them out? Therefore, they will be your shofetim (judges).