

|33| And having heard this, the multitudes were amazed at Moshiach's torah (teaching).

|34| But the Perushim, having heard that he silenced the Tzedukim, assembled together,

|35| And one of them, a Baal Torah (learned Torah scholar, a Ben Torah), tried to trip up Rebbe, Melech HaMoshiach with a she'elah (question):

|36| Rabbi, which mitzvah is gedolah (great) in the Torah?

|37| And Rebbe, Melech HaMoshiach gave this teshuva (answer) to the Baal Torah, VAHAVTAH ES ADONOI ELOHECHA BCHOL LEVAVCHA UVCHOL NAFSHECHA UVCHOL MODECHA (And thou shalt love the L-rd thy G-d with all thy heart and with all thy soul and with all thy might [DEVARIM 6:5]).

|38| This is the gedolah and rishonah mitzvah.

|39| And the second mitzvah is like it: VAHAVTAH LREIACHA KAMOCHA (And thou shalt love thy neighbor as thyself, [VAYIKRA 19:18]).

|40| On these two mitzvot hang the entire Torah and the Neviim.

|41| And, the Perushim, having been assembled, Rebbe, Melech HaMoshiach confronted with this she'elah,

|42| Saying, What do you think concerning the Rebbe, Melech HaMoshiach? Whose Ben is he? The Perushim gave this teshuva (answer) to him: Ben Dovid.

|43| Moshiach says to them, How then can Dovid, in the Ruach Hakodesh, call Rebbe, Melech HaMoshiach Adon?... saying

|44| NEUM HASHEM LAADONI, SHEV LIMINI AD ASHIT OYVECHA HADOM LERAGLECHA (Utterance of Hashem to my L-rd, Sit at My right hand

until I make your enemies a footstool for your feet TEHILLIM 110:1).

|45| Therefore, if Dovid calls him Adon [*i.e.*, *Adoneinu*], how is Rebbe, Melech HaMoshiach [*merely*] Ben Dovid? [cf. MALACHI 3:1; ZECHARYAH 4:14]

|46| And no one was able to give an answer to him, nor did anyone dare to pose another she'elah (question) to Rebbe, Melech HaMoshiach from that day on.

23 Then Moshiach spoke to the multitudes and to his Talmidim,

|2| Saying, Upon the Kisei Moshe (Chair of Moses) sit the Sofrim and the Perushim.

|3| Therefore, everything whatever they may tell you, be frum and be shomer, but according to their ma'asim (works) do not be shomer, for they do not practice what they preach.

|4| And they tie up heavy [*extra-Biblical*, *Mt 4:4; 15:3,6-9; 22:29*] loads, hard to bear, and they place them upon the shoulders of men, but they, with so much as a finger, are not willing to lift the oppressive burdens.

|5| And all their maasim hamitzvot (works of the commandments) they do in order to be seen by Bnei Adam, for they broaden their tefillin and lengthen their tzitziyot

|6| and they love the places of honor at the seudot (banquet dinners), and the shuls,

|7| And the [*obsequious*] Birkat Shalom greetings in the market places, and to be called by Bnei Adam, Rebbe.

|8| But you are not to have pretentious titles like Rebbe, for One is your Rebbe [*Rebbe Melech HaMoshiach*], and all of you are Achim b'Moshiach.

|9| And do not refer to

anyone in the Olam Hazeh as your Abba, for One is your Av shbaShomayim.

|10| Neither be called Moreinu, for One is your Moreh (teacher) the Rebbe, Melech HaMoshiach [*Moreinu*].

|11| And the greatest among you will be your eved mesharet (servant, minister).

|12| But whoever will lift up himself will be humbled, and whoever will humble himself will be lifted up.

|13| But oy to you, Sofrim and Perushim, tzevuim (hypocrites), for in front of Bnei Adam you shut the Malchut HaShomayim. You do not go in yourselves, and the ones entering, you do not permit to enter.

|14| Oy to you, Sofrim and Perushim, tzevuim! You devour the batim of almanot and for the sake of chashuve (importance) appearance you make long tefillot; therefore your gezar din (verdict) will be more severe.

|15| Oy to you, Sofrim and Perushim, tzevuim. You travel over the sea and the dry land for the giyyur (proselytization) of one proselyte; then, when he becomes one, you make him twice as much a son of Gehinnom as you.

|16| Oy to you, morei derech ivrim (blind guides), the, ones saying, Whoever swears by the Beis Hamikdash, it is a worthless shevuah (oath): but whoever swears by the gold of the Beis Hamikdash, he is obligated.

|17| Ivrim! (blind ones), for which is greater, the gold or the Beis Hamikdash which gives the gold its kedushah (holiness, sanctity)?

|18| And whoever swears by the Mizbeach (altar), it is worthless; but whoever swears by the korban upon it, he is obligated.