

any, it says, I will return to my bais from where I came out.

[25] And when it comes, it finds the bais having been swept and put beseder.

[26] Then it goes and takes another sheva shedim more ra'ot (evil) than itself, and they enter it and dwell there; and the acharit (last) condition of that ish becomes worse than the reshit (first).

[27] And it came about while Rebbe Melech HaMoshiach was saying these shiurim, a certain isha in the multitude, having lifted up her voice, said to him, Ashrey is the womb having carried you and the breasts that nursed you.

[28] But Rebbe Melech HaMoshiach said, Aderaba (to the contrary); ashrey are the ones hearing the dvar Hashem and being shomer mitzvot! *[T.N. Notice refusal here of Moshiach to allow his Em to be given Goyishe veneration]*

[29] And as the multitudes are gathering even more, Rebbe Melech HaMoshiach began to say, HaDor HaZeh (this generation) is a Dor Rah! It is seeking an ot, and an ot will not be given to it except the Ot HaYonah (the Sign of Jonah).

[30] For just as Yonah became to the Ninevites an ot, so also the Ben HaAdam will be an ot to HaDor HaZeh.

[31] The Queen of the South will be made to stand up alive at the [Yom HaDin] Mishpat (Judgment) with the men of HaDor HaZeh and she will declare a gezar din (verdict) of harshaah (condemnation as guilty), because she came from the ends of the earth to hear the chochmah of Shlomo, and one greater than Shlomo is here. [MELACHIM ALEF 10:1; DIVREY HAYAMIM BAIS 9:1; Ro 8:1]

[32] Men of Nineveh will stand up at the Mishpat

(Judgment of the Yom HaDin) with HaDor HaZeh and will condemn it, because they made teshuva at the preaching of Yonah, and one greater than Yonah is here.

[33] No one having lit a menorah puts it in a hidden place, nor under the measuring bucket, but on the shulchan, in order that the ones entering may see the ohr.

[34] The menorah of the basar is your ayin (eye). When your ayin is sound, then your entire basar is full of ohr. But when it is rah, then your basar is full of choshech.

[35] See to it, then, that the ohr in you is not choshech (darkness).

[36] If therefore, your whole basar is full of ohr and not having any part choshech, it will be all full of ohr as when the menorah with the ohr (light) shines on you.

[37] Now while he spoke, a Parush asks him that he might have betziat halechem (have a meal, breaking of bread) with him. And, having entered, Rebbe Melech HaMoshiach reclined at tish.

[38] And the Parush, having seen this, was amazed that Rebbe Melech HaMoshiach did not first do netilat yadayim before the meal.

[39] But Rebbe, Melech HaMoshiach Adoneinu said to him, Now you Perushim wash the outside of the kos and the dish you clean, but the inside of you is full of gezel (robbery) and resha.

[40] Coilomim (Foolish people)! Did not the One having made the outside also make the inside?

[41] But as far as what is inside, give tzedakah, and everything is tahor to you.

[42] But oy to you, Perushim, because you give as ma'aser (tithe) the mint and the rue and every herb and you

disregard the mishpat and the ahavah of Hashem. But these things it was necessary to do and those not to disregard.

[DEVARIM 6:5; MICHOH 6:8]

[43] Oy to you Perushim! Because your ahavah is for the moshavot harishonim (first seats) in the shuls and the [obsequious] Birkat Shalom greetings in the market places.

[44] Woe to you, because you are like the unmarked kevarim (graves), and bnei Adam walk over them without having daas.

[45] And, in reply, one of the Baalei Torah says to him, Rabbi, by saying these things you insult us also.

[46] But Rebbe, Melech, HaMoshiach said, Also woe to you Baalei Torah, because you burden men with [halachic] loads difficult to carry, and you yourselves with so much as one of your fingers do not touch the loads [with a heter].

[47] Woe to you, because you build the matsevat (tombstone monuments) for the Kivrei HaNeviim (the sepulchers of the Prophets), but it was your avot who killed them.

[48] Therefore, you are edim (witnesses) and in agreement with the deeds of your avot, because they do the killing of nevi'im part and you do the providing of the matsevat part.

[49] Therefore, also the Chochmah of Hashem said, I will send to them Nevi'im and Shlichim, some of whom they will kill and persecute, [Lk 20:9-19]

[50] That the Dahm of all the Neviim that has been poured out from the hivased haOlam (foundation of the world) may be charged to HaDor HaZeh,

[51] From the blood of Hevel (Abel) to the blood of Zecharyah who was killed al Kiddush ha-Shem between the