

The Words of Ha Mashiach (The Messiah)

Matthew 3:15 "It is right for us to fulfill all Righteousness (Turah) demands - let it be so."

4:4 - "The scripture says 'Man shall not live by bread alone, but by every word that proceeds from the mouth of יְהוָה (Yahuah)'."

4:7 - "Yes," "and the scripture also says 'You shall not tempt יְהוָה (Yahuah) your Alhym (God).'"

4:10 - "Away with you, HaSatan!", "the scripture says, 'You shall worship יְהוָה (Yahuah) your Alhym, and him only you shall serve'."

4:17 - "You must change your hearts - for the kingdom of Shamym (Heaven) has arrived."

4:19 - "Follow Baruk (Blessed) are the humble-minded, for the kingdom of Shamym (Heaven) is theirs! "How (Blessed) are those who know what sorrow means for they will be given courage and comfort! "(Blessed) are those who claim nothing, for the whole earth will belong to them! "(Blessed) are those who are hungry and thirsty for goodness, for they will be fully satisfied! "(Blessed) are the merciful, for they will have mercy shown to them! "(Blessed) are the utterly sincere, for they will see יְהוָה (Yahuah)! "(Blessed) are those who make Shalum (Peace), for they will be sons of יְהוָה (Yahuah)! "(Blessed) are those who have suffered persecution for the cause of goodness, for the kingdom of Shamym (Heaven) is theirs! "Baruk (Blessed) are you when people insult you, persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, because great is your reward in heaven; for in the same way, they persecuted the prophets before you.

5:13 - "You are the earth's salt. But if the salt should become tasteless, what can make it salt again? It is completely useless and can only be thrown out of doors and stamped under foot."

5:14-15 - "You are the world's light - it is impossible to hide a town built on the top of a hill. Men do not light a lamp and put it under a bucket. They put it on a lamp-stand and it gives light for everybody in the house.

5:16 - "Let your light shine like that in the sight of men. Let them see the good things you do and praise your Father in Shamym (Heavens)."

5:17-20 - "You must not think I have come to abolish (Do Away) the Turah (Instruction/Law) or the Prophets; I have not come to abolish (Do Away) them but to complete them. Indeed, I assure you that, while Shamym (Heaven) and earth last, the Turah (Instruction/Law) will not lose a single dot or comma until its purpose is complete. This means that whoever now relaxes one of the least of these commandments and teaches men to do the same will himself be called least in Shamym (Heaven). But whoever teaches and practices them will be called great in the kingdom of Shamym (Heaven). For I tell you that your goodness must be a far better thing than the goodness of the scribes and Pharisees before you can set foot in the kingdom of Shamym (Heaven) at all!

5:21-22 - "You have heard that it was said to the people in the old days, 'You shall not murder', and anyone who does must stand his trial. But I say to you that anyone who is angry with his brother must

stand his trial; anyone who contemptuously calls his brother a fool must face the supreme court; and anyone who looks on his brother as a lost soul is himself heading straight for the fire of destruction.

5:23-24 - "So that if, while you are offering your gift at the altar, you should remember that your brother has something against you, you must leave your gift there before the altar and go away. Make your peace with your brother first, then come and offer your gift."

5:25-26 - "Come to terms quickly with your opponent while you have the chance, or else he may hand you over to the judge and the judge in turn hand you over to the officer of the court and you will be thrown into prison. Believe me, you will never get out again till you have paid your last penny!"

5:27-28 - "You have heard that it was said to the people in the old days, 'You shall not commit adultery'. But I say to you that every man who looks at a woman lustfully has already committed adultery with her in his heart.

5:29-30 - "Yes, if your right eye leads you astray pluck it out and throw it away; it is better for you to lose one of your members than that your whole body should be thrown on to the rubbish-heap. "Yes, if your right hand leads you astray cut it off and throw it away; it is better for you to lose one of your members than that your whole body should go to the rubbish-heap.

5:31-32 - "It also used to be said that 'Whoever divorces his wife, let him give her a certificate of divorce'. But I say to you that whoever divorces his wife except on the ground of fornication (porneia), (whoredom; metaphorically: idolatry, 4202 porneía (the root of the English terms "pornography, pornographic"; cf. 4205 /pórnos) which is derived from pernaō, "to sell off") – properly, a selling off (surrendering) of sexual purity; promiscuity of any (every) type) is making her an adulteress. And whoever marries the woman who has been divorced also commits adultery.

5:33-37 - "Again, you have heard that the people in the old days were told - 'You shall not swear falsely, but shall perform your oaths to יְהוָה (Yahuah)', but I say to you, don't use an oath at all. Don't swear by Shamym (Heaven) for it is יְהוָה (Yahuah)'s throne, nor by the earth for it is his footstool, nor by Yarusalym (Jerusalem) for it is the city of the great king. No, and don't swear by your own head, for you cannot make a single hair - white or black! Whatever you have to say let your 'yes' be a plain 'yes' and your 'no' a plain 'no' - anything more than this has a taint of evil.

5:38-39 - "You have heard that it used to be said 'An eye for an eye and a tooth for a tooth', I whoever say not, lest, neither, never) set against (I withstand, resist, oppose) the (evil, bad, wicked, malicious, slothful) instead however you slap (strike, smite) with the hand) upon the right cheek, you turn (converted, change, change my direction) them also the other.

5:40-42 - "and the willing (will, wish, desire, am willing, intend, design) sue (decree, determine, judge) and the garment (undergarment/coat), you take (receive) lay aside, leave, let go, omit him also the apparel, (clothing, garment). And whomever you to impress, (compel) mile one go with them two (2). The request (to ask, petition) you give and the desire from you to borrow (lend) not turn away, (pervert, remove; I restore, replace; mid: I desert, reject)."

5:43-45 - "You have heard that it used to be said, 'You shall love your neighbor (those near)', and hate your enemy (detest, love less, esteem less, the hated, hostile), but I tell you, Love the hated (hostile; an enemy), and pray for those who persecute you, so that you may be sons of your Heavenly Father. For he

makes the sun rise upon evil men as well as good, and he sends his rain upon honest and dishonest men alike.

5:46-48 - For if you love only those who love you, what credit is that to you? Even tax-collectors do that! And if you exchange greetings only with your own circle, are you doing anything exceptional? Even the pagans do that much. You shall be perfect, therefore, as your Heavenly Father is perfect.

CHAPTER 6:1 - "Beware of doing your good deeds conspicuously to catch men's eyes or you will miss the reward of your Heavenly Father.

6:2-4 - " Therefore when you perform acts of charity, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Truly I say to you, they have their recompense. But you, doing acts of charity, do not let your left *hand* know what your right hand is doing, so that your giving may be in secret. And your Father, who sees what is done in secret, will reward you.

6:5-13 - " And when you pray, do not be like the hypocrites. For they love to pray standing in the synagogues and on the street corners to be seen by men. Truly I tell you, they already have their full reward. But when you pray, go into your inner room, shut your door, and pray to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you. And when you pray, do not babble on like pagans, for they think that by their many words they will be heard. Do not be like them, for your Father knows what you need before you ask Him. Pray then like this - 'Our Heavenly Father, Qadosh (Holy) is your Name; May your kingdom come, and your will be done on earth as it is in Shamym (Heavens). Our daily bread, grant us today, forgive us of our sins, as we have also forgiven those who sinned against us. Lead us not into trials (probation, testing, being tried, temptation, calamity, affliction), and deliver us from evil'."

6:14-15 - "For if you forgive other people their false step (trespass), your Heavenly Father will also forgive you. But if you will not forgive other people, neither will your Heavenly Father forgive you your false step (trespass)."

6:16-18 - "Then, when you fast, don't look like those miserable Hypocrites! For they deliberately disfigure their faces so that people may see that they are fasting. Believe me, they have had all their reward. No, when you fast, brush your hair and wash your face so that nobody knows that you are fasting - let it be a secret between you and your Father. And your Father who knows all secrets will reward you.

6:19-21 - "Don't pile up treasures on earth, where moth and rust can spoil them and thieves can break in and steal. But keep your treasure in Shamym (Heavens) where there is neither moth nor rust to spoil it and nobody can break in and steal. For wherever your treasure is, you may be certain that your heart will be there too!"

6:22-23 - "The lamp of the body is the eye. If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. If all the light you have is darkness, it is dark indeed!"

6:24 - "No one can be loyal to two (2) masters. He is bound to hate one and love the other, or serve one and despise the other. You cannot serve אַיָּאֵל (Yahuah) and riches (possesions)

6:25-30 - "That is why I say to you, don't worry about living - wondering what you are going to eat or drink, or what you are going to wear. Surely life is more important than food, and the body more important than the clothes you wear. Look at the birds in the sky. They never sow nor reap nor store away in barns, and yet your Heavenly Father feeds them. Aren't you much more valuable to him than they are? Can any of you, however much he worries, make himself an inch taller? And why do you worry about clothes? Consider how the wild flowers grow. They neither work nor weave, but I tell you that even Solomon in all his glory was never arrayed like one of these! Now if אַחַד (Yahuah) so clothes the flowers of the field, which are alive today and burnt in the stove tomorrow, is he not much more likely to clothe you, you 'little-Amunah (Faith)'?"

6:31-33 - "So don't worry and don't keep saying, 'What shall we eat, what shall we drink or what shall we wear?! That is what pagans are always looking for; your Heavenly Father knows that you need them all. Set your heart on the kingdom and his goodness, and all these things will come to you as a matter of course.

6:34 - "Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day."

CHAPTER 7:1-2 - "Don't Judge people, and you will not be judged. For you will be judged by the way you Judge others, and the measure you give will be the measure you receive."

7:3-5 - "Why do you look at the speck of sawdust (sin) in your brother's eye and fail to notice the plank (Sin) in your own? How can you say to your brother, 'Let me get the speck out of your eye', when there is a plank in your own? You fraud! Take the plank out of your own eye first, and then you can see clearly enough to remove your brother's speck of dust."

7:6 - "You must not give Qadosh (Holy) things to dogs, nor must you throw your pearls before pigs - or they may trample them underfoot and turn and attack you."

7:7-8 - "Ask and it will be given to you. Search and you will find. Knock and the door will be opened for you. The one who asks will always receive; the one who is searching will always find, and the door is opened to the man who knocks."

7:9-11 - "If any of you were asked by his son for bread would you be likely to give him a stone, or if he asks for a fish would you give him a snake (sly cunning) an artful malicious person, especially HaSatan? If you then, for all your evil, quite naturally give good things to your children, how much more likely is it that your Heavenly Father will give good things to those who ask him?"

7:12 - " In everything, then, do to others as you would have them do to you. For this is the essence of the Turah and the Prophets."

7:13-14 - "Go in by the narrow gate. For the wide gate has a broad road which leads to disaster and there are many people going that way. The narrow gate and the hard road lead out into life and only a few are finding it."

7:15-20 - " Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. You can tell them by their fruit. Do you pick a bunch of grapes from a thorn-bush or figs from a clump of thistles? Every good tree produces good fruit, but a bad tree produces bad fruit. A

good tree is incapable of producing bad fruit, and a bad tree cannot produce good fruit. The tree that fails to produce good fruit is cut down and burnt. So, you may know men by their fruit."

7:21 - "It is not everyone who keeps saying to me Adon (Lord), Adon (Lord) who will enter the kingdom of Shamym (Heaven), but the man who actually does my Heavenly Father's will (Commandments and Sabbaths).

7:22-23 - "In 'that day' many will say to me, Adon (Lord/Master), Adon (Lord, Master), didn't we preach in your name, didn't we cast out devils in your name, and do many great things in your name?' Then I shall tell them plainly, 'I have never known you. Go away from me, you workers of Turahlessness (lawlessness)!'"

7:24-25 - "Everyone then who hears these words of mine and puts them into practice is like a sensible man who builds his house on the rock. Down came the rain and up came the floods, while the winds blew and roared upon that house - and it did not fall because its foundations were on the rock.

7:26-27 - "And everyone who hears these words of mine and does not follow them can be compared with a foolish man who built his house on sand. Down came the rain and up came the floods, while the winds blew and battered that house till it collapsed, and fell with a great crash."

8:4 - "Mind you say nothing to anybody," "Go straight off and show yourself to the priest and make the offering for your recovery that Moshah (Moses) prescribed, as evidence to the authorities."

8:7 - "I will come and heal him,

8:10-12 - "Believe me," "I have never found Amunah (Faith) like this, even in Yasharal (Israel)! I tell you that many people will come from east and west and sit at my table with Abraham, Yitshaq (Isaac) and YaAqub (Jacob) in the kingdom of Shamym (Heavens). But those who should have belonged to the Kingdom will be banished to the darkness outside, where there will be tears and bitter regret."

8:13 - "Go home now, and everything will happen as you have believed it will

8:20 - "Foxes have earths, birds in the sky have nests, but the Son of Man has nowhere that he can call his own

8:22 - "Follow me, and leave the dead to bury their own dead."

8:26-27 - "What are you so frightened about, you of little-Amunah (Faith)?

8:32 - "Then go!

9:1-2 - Cheer up, my son! Your Sins are forgiven."

9:8 - "Why must you have such evil thoughts in your minds? Do you think it is easier to say to this man, 'Your sins are forgiven' or 'Get up and walk'? But to make it quite plain that the Son of Man has full authority on earth to forgive Sins" - and here he spoke to the paralytic - "Get up, pick up your bed and go home."

9:13 - It is not the fit and flourishing who need the doctor, but those who are ill! Suppose you go away and learn what this means: 'I desire mercy and not sacrifice'. In any case I did not come to invite the 'Righteous' but the 'Sinners'."

9:15 - "Can you expect wedding-guests to mourn while they have the bridegroom with them?" "The day will come when the bridegroom will be taken away from them - they will certainly fast then!"

9:16-17 - "Nobody sews a patch of unshrunk cloth on to an old coat, for the patch will pull away from the coat and the hole will be worse than ever. Nor do people put new wine into old wineskins - otherwise the skins burst, the wine is spilt and the skins are ruined. But they put new wine into new skins and both are preserved."

9:22 - "Cheer up, my daughter," "your Amunah (Faith) has made you well!" And the woman was completely cured from that moment.

9:23-24 - "You must all go outside; the little girl is not dead; she is fast asleep."

9:28 - "Do you believe I can do it?"

9:29 - "You have believed and you will not be disappointed."

9:31 - "Don't let anyone know about his."

9:37-38 - "The harvest is great enough," but the reapers are few. So, you must pray to Alhym of the harvest to send men out to reap it."

10:5-8 - " Do not go onto the road of the Gentiles or enter any town of the Samaritans. But go rather to those being the lost sheep of *the* house of Yasharal (Israel). As you go proclaim that the kingdom of Shamym (Heaven) has arrived. Heal the sick, raise the dead, cure the lepers, drive out devils - give, as you have received, without any charge whatever.

10:9-10 - "Don't take any gold or silver or even coppers to put in your purse; nor a knapsack for the journey, nor even a change of clothes, or sandals or a staff - the workman is worth his keep!"

10:11-13 - "Wherever you go, whether it is into a town or a village, find out someone who is respected, and stay with him until you leave. As you enter his house give it your Barakah (Blessing). If the house deserves it, the Shalum (Peace) of your Barakah (Blessing) will come to it. But if it doesn't, your Shalum (Peace) will return to you.

10:14-15 - "And if no one will welcome you or even listen to what you have to say, leave that house or town, and once outside it shake off the dust of that place from your feet. Believe me, Sodom and Gomorrah will fare better in the day of judgment than that town."

10:16-18 - "Here I am sending you out like sheep with wolves all round you; so be as wise as serpents and yet as harmless as doves. But be on your guard against men. For they will take you to the court and flog you in their synagogues. You will be brought into the presence of governors and kings because of me - to give your witness to them and to the heathen.

10:19-20 - "But when they do arrest you, never worry about how you are to speak or what you are to say. You will be told at the time what you are to say. For it will not be really you who are speaking but the Ruch (Spirit) of your Father speaking through you.

10:21-22 - "Brothers are going to betray their brothers to death, and fathers their children. Children are going to betray their parents and have them executed. You yourselves will be universally hated because of my Name. But the man who endures to the very end will be safe and sound.

10:23-27 - "But when they persecute you in one town make your escape to the next. Believe me, you will not have covered the towns of Yasharal (Israel) before the Son of Man arrives. The disciple is not superior to his teacher any more than the servant is superior to his master, for what is good enough for the teacher is good enough for the disciple as well, and the servant will not fare better than his master. If men call the master of the household the 'Prince of Evil', what sort of names will they give to his Servants? But never let them frighten you, for there is nothing covered up which is not going to be exposed nor anything private which will not be made public. The things I tell you in the dark you must say in the daylight, and the things you hear in your private ear you must proclaim from the house-tops.

10:28 - "Never be afraid of those who can kill the body but are powerless to kill the soul! Far better to stand in awe of the one who has the power to destroy body and soul in the fires of destruction!

10:29-31 - "Two (2) sparrows sell for a farthing (Penny), don't they? Yet not a single sparrow falls to the ground without your Father's knowledge. The very hairs of your head are all numbered. Never be afraid, then - you are far more valuable than sparrows.

10:32-33 - "Every man who publicly acknowledges me I shall acknowledge in the presence of my Father in Shamym (Heavens), but the man who disowns me before men I shall disown before my Father in Shamym (Heavens).

10:34-36 - "Never think I have come to bring Shalum (Peace) upon the earth. No, I have not come to bring Shalum (Peace) but a sword (judicial punishment)! For I came to cause a separation, separate, alienate) 'A man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, A man's enemies will be the members of his own household.

10:37-39 - "Anyone who puts his love for father or mother above his love for me does not deserve to be mine, and he who loves son or daughter more than me is not worthy of me, and neither is the man who refuses to take up his Stake and follow my way. The man who has found his own life will lose it, but the man who has lost it for my sake will find it.

10:40 - "Whoever welcomes you, welcomes me; and whoever welcomes me is welcoming the one who sent me.

10:41-42 - "Whoever welcomes a prophet just because he is a prophet will get a prophet's reward. And whoever welcomes a good man just because he is a good man will get a good man's reward. Believe me, anyone who gives even a drink of water to one of these little ones, just because he is my disciple, will by no means lose his reward."

11:7-10 - "What did you go out into the desert to look at? A reed waving in the breeze? No? Then what was it you went out to see? - a man dressed in fine clothes? But the men who wear fine clothes live in the courts of kings! But what did you really go to see - a prophet? Yes, I tell you, a prophet and far more than a prophet! This is the man of whom the scripture says - 'Behold, I send my messenger before your face, who will prepare your way before you'.

11:11 - "Believe me, no one greater than Yahukannon (John) the Immerser (Baptist) has ever been born of all mankind, and yet a humble member of the kingdom of Shamym (Heaven) is greater than he.

11:12-15 - "From the days of Yahukannon (John) the Immerser (Baptist) until now the kingdom of Shamym (Heaven) has been taken by storm and eager men are forcing their way into it. For the Turah

(Law) and all the prophets foretold it till the time Yahukannon (John) and - if you can believe it - Yahukannon (John) himself is the 'AlYah (Elijah) who must come before the kingdom. The man who has ears to hear must use them.

11:16-19 - "But how can I show what the people of this generation are like? They are like children sitting in the market-place calling out to their friends, 'We played at weddings for you but you wouldn't dance, and we played at funerals and you wouldn't cry!' For Yahukannon (John) came in the strictest austerity and people say, 'He's crazy!' Then the Son of Man came, enjoying life, and people say, 'Look, a drunkard and a glutton - the bosom-friend of the tax-collector and the sinner.' Ah, well, wisdom stands or falls by her own actions."

11:21-22 - "Alas for you, Chorazin! Alas for you, Bethsaida! For if Tyre and Sidon had seen the demonstrations of אֱלֹהִים (Yahuah)'s power which you have seen they would have repented long ago in sackcloth and ashes. Yet I tell you this, that it will be more bearable for Tyre and Sidon in the day of judgment than for you.

11:23-24 - "And as for you, Capernaum, are you on your way up to Shamym (Heaven)? I tell you will go hurtling down among the dead! If Sodom had seen the miracles that you have seen, Sodom would be standing today. Yet I tell you now that it will be more bearable for the land of Sodom in the day of judgment than for you."

11:25-26 - "O Father, Adon (Lord/Master) of Shamym (Heavens) and earth, I thank you for hiding these things from the clever and intelligent and for showing them to mere children. Yes, I thank you, Father, that this was your will."

11:27 - "Everything has been put in my hands by my Father, and nobody knows the Son except the Father. Nor does anyone know the Father except the Son - and the man to whom the Son chooses to reveal him.

11:28-30 - "Come to me, all of you who are weary and over-burdened, and I will give you rest! Put on my yoke and learn from me. For I am gentle and humble in heart and you will find rest for your souls. For my yoke is easy and my burden is light."

12:3-4 - "Haven't any of you read what Daud (David) did when he and his companions were hungry?" How he went into the house of אֱלֹהִים (Yahuah) and ate the presentation loaves, which he and his followers were not allowed to eat since only priests can do so?

12:5-8 - "Haven't any of you read in the Turah (Instruction/Law) that every Sabbath day priests in the Temple can break the Sabbath and yet remain blameless? I tell you that there is something more important than the Temple here. If you had grasped the meaning of the scripture 'I desire mercy and not sacrifice', you would not have been so quick to condemn the innocent! For the Son of Man is master even of the Sabbath."

12:11-12 - "If any of you had a sheep which fell into a ditch on the Sabbath day, would he not take hold of it and pull it out? How much more valuable is a man than a sheep? You see, it is right to do good on the Sabbath day."

12:13 - "Stretch out your hand!"

12:25-29 - "Any kingdom divided against itself is bound to collapse, and no town or household divided against itself can last for long. If it is HaSatan who is expelling HaSatan, then he is divided against himself - so how do you suppose that his kingdom can continue? And if I expel devils because I am an ally of Ba'alzebub what alliance do your sons make when they do the same thing? They can settle that question for you! But if I am expelling devils by the Ruch (Spirit) of אֲחֵרַךְ (Yahuah), then the kingdom of אֲחֵרַךְ (Yahuah) has swept over you unawares! How do you suppose anyone could get into a strong man's house and steal his property unless he first tied up the strong man? But if he did that, he could ransack his whole house.

12:30-32 - "The man who is not on my side is against me, and the man who does not gather with me is really scattering. That is why I tell you that men may be forgiven for every sin and blasphemy, but blasphemy against the Ruch (Spirit) cannot be forgiven. A man may say a word against the Son of Man and be forgiven, but whoever speaks against the Ruch Ah Qudesh cannot be forgiven either in this world or in the world to come!

12:33 - "You must choose between having a good tree with good fruit and a rotten tree with rotten fruit. For you can tell a tree at once by its fruit.

12:34-37 - "You serpent's brood, how can you say anything good out of your evil hearts? For a man's words depend on what fills his heart. A good man gives out good - from the goodness stored in his heart; a bad man gives out evil - from his store of evil. I tell you that men will have to answer at the day of judgment for every careless word they utter - for it is your words that will acquit you, and your words that will condemn

12:38-42 - "It is an evil and unfaithful generation that craves for a sign, and no sign will be given to it - except the sign of the prophet Yonah. For just as Yonah was in the belly of that great sea-monster for three (3) days and nights, so will the Son of Man be in the heart of the earth for three (3) days and nights. The men of Nineveh will stand up with this generation in the judgment and will condemn it. For they did repent when Yonah preached to them, and you have more than Yonah's preaching with you now! The Queen of the South will stand up in the judgment with this generation and will condemn it. For she came from the ends of the earth to listen to the wisdom of Solomon, and you have more than the wisdom of Solomon with you now!

12:43-45 - "When the evil spirit goes out of a man it wanders through waterless places looking for rest and never finding it. Then it says, 'I will go back to my house from which I came.' When it arrives it finds it unoccupied, but clean and all-in order. Then it goes and collects seven (7) other spirits more evil than itself to keep it company, and they all go in and make themselves at home. The last state of that man is worse than the first (1st) and that is just what will happen to this evil generation."

12:46-50 - "Who is my mother, and who are my brothers?"; "There are my mother and brothers! For whoever does the will of my Heavenly Father is brother and sister and mother to me."

13:1-9 - "There was once a man who went out to sow. In his sowing some of the seeds fell by the roadside and the birds swooped down and gobbled them up. Some fell on stony patches where they had very little soil. They sprang up quickly in the shallow soil, but when the sun came up, they were scorched by the heat and withered away because they had no roots. Some seeds fell among thorn-bushes and the thorns grew up and choked the life out of them. But some fell on good soil and produced a crop - some a

hundred (100) times what had been sown, some sixty (60) and some thirty (30) times. The man who has ears should use them!"

13:11-15 - "Because you have been given the chance to understand the secrets of the kingdom of Shamym (Heaven)," but they have not. For when a man has something, more is given to him till he has plenty. But if he has nothing even his nothing will be taken away from him. This is why I speak to them in these parables; because they go through life with their eyes open, but see nothing, and with their ears open, but understand nothing of what they hear. They are the living fulfilment of YashaYahu (Isaiah)'s prophecy which says: 'Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the heart of this people has grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart and turn, so that I should heal them'.

13:16-17 - "But how fortunate you are to have eyes that see and ears that hear! Believe me, a great many prophets and good men have longed to see what you are seeing and they never saw it. Yes, and they longed to hear what you are hearing and they never heard it.

13:18-23 - "Now listen to the parable of the sower. When a man hears the message of the kingdom and does not grasp it, the evil one comes and snatches away what was sown in his heart. This is like the seed sown by the road-side. The seed sown on the stony patches represents the man who hears the message and eagerly accepts it. But it has not taken root in him and does not last long - the moment trouble or persecution arises through the message he gives up his Amunah (Faith) at once. The seed sown among the thorns represents the man who hears the message, and then the worries of this life and the illusions of wealth choke it to death and so it produces no 'crop' in his life. But the seed sown on good soil is the man who both hears and understands the message. His life shows a good crop, a hundred (100), sixty (60) or thirty (30) times what was sown."

13:24-30 - "The kingdom of Shamym (Heaven)," "is like a man who sowed good seed in his field. But while his men were asleep his enemy came and sowed weeds among the wheat, and went away. When the crop came up and ripened, the weeds appeared as well. Then the owner's servants came up to him and said, 'Sir, didn't you sow good seed in your field? Where did all these weeds come from? An Enemy Man did this.' he replied. 'Do you want us then to go out and pull them all up?' said the servants. 'No,' he returned, 'if you pull up the weeds now, you would pull up the wheat with them. Let them both grow together till the harvest. And at harvest-time I shall tell the reapers, 'Collect all the weeds first and tie them up in bundles ready to burn, but collect the wheat and store it in my barn.'"

13:31-32 - "the kingdom of Shamym (Heaven) is like a tiny grain of mustard-seed which a man took and sowed in his field. As a seed it is the smallest of them all, but it grows to be the biggest of all plants. It becomes a tree, big enough for birds to come and nest in its branches."

13:33 - "the kingdom of Shamym (Heaven) is like yeast, taken by a woman and put into three (3) measures of flour until the whole lot had risen."

13:37-39 - "The one who sows the good seed is the Son of Man," "The field is the whole world. The good seed? That is the sons of the kingdom, while the weeds are the sons of the evil one. The Evil one who sowed them is HaSatan (the Devil). The harvest is the end of this world. The reapers are Malkym (Angels).

13:40-43 - "Just as weeds are gathered up and burned in the fire so will it happen at the end of this world. The Son of Man will send out his Malakym (Angels) and they will uproot from the kingdom everything that is spoiling it, and all those who live in defiance of its Turah (Instructions/laws), and will throw them into the blazing furnace, where there will be tears and bitter regret. Then the good will shine out like the sun in their Father's kingdom. The man who has ears should use them

13:44 - "Again, the kingdom of Shamym (Heaven) is like some treasure which has been buried in a field. A man finds it and buries it again, and goes off overjoyed to sell all his possessions to buy himself that field.

13:45-46 - "Or again, the kingdom of Shamym (Heaven) is like a merchant searching for fine pearls. When he has found a single pearl of great value, he goes and sells all his possessions and buys it.

13:47-50 - "Or the kingdom of Shamym (Heaven) is like a big net thrown into the sea collecting all kinds of fish. When it is full, the fishermen haul it ashore and sit down and pick out the good ones for the barrels, but they throw away the bad. That is how it will be at the end of this world. The Malakym (Angels) will go out and pick out the wicked from among the good and throw them into the blazing furnace, where there will be tears and bitter regret.

13:51 - "Have you grasped all this?"

13:52 - "You can see, then," "how everyone who knows the Turah (Instruction/Law) and becomes a disciple of the kingdom of Shamym (Heaven) is like a householder who can produce from his store both the new and the old."

14:16 - "There's no need for them to go away," "You give them something to eat!"

14:29a - "Come on, then

14:29b-33 - "You little-Amunah (Faith)! What made you lose your nerve like that?"

15:3-9 - "Tell me," "why do you break אַחַד (Yahuah)'s commandments through your tradition? For אַחַד (Yahuah) said, 'Honor your father and your mother', and 'He who curses father or mother, let him be put to death'. But you say that if a man tells his parents, 'Whatever use I might have been to you is now given to אַחַד (Yahuah)', then he owes no further duty to his parents. And so, your tradition empties the commandments of אַחַד (Yahuah) of all its meaning. You hypocrites! YashaYahu (Isaiah) describes you beautifully when he said: 'These people draw near to me with their mouth, and honor me with their lips, but their heart is far from me. And in vain they worship me, teaching as doctrines the commandments of men'."

15:10-11 - "Listen, and understand this thoroughly! It is not what goes into a man's mouth that makes him common or unclean. It is what comes out of a man's mouth that makes him unclean."

15:13-14 - "Every plant which my Heavenly Father did not plant will be pulled up by the roots," "Let them alone. They are blind guides, and when one (1) blind man leads another blind man they will both end up in the ditch!"

15:16 - "Are you still unable to grasp things like that?"