

IYOV 35:11) come and dwell in its branches.

|33| Another mashal Rebbe, Melech HaMoshiach spoke to them. The Malchut HaShomayim is like seor (leaven), which having taken, a woman hid in three sats of wheat flour until the whole was leavened.

|34| All these things Rebbe, Melech HaMoshiach spoke in meshalim to the multitudes. And apart from meshalim Rebbe, Melech HaMoshiach did not speak to them:

|35| So that might be fulfilled what was spoken through the Navi, saying, EFTCHA VMASHAL PI AVIAH CHIDOT (I will open my mouth with parables, I will utter things having been hidden) from the foundation of the world. –TEHILLIM 78:2

|36| Then having sent away the multitudes, Rebbe, Melech HaMoshiach came into the bais (house). And Moshiach's talmidim approached him, saying, Explain to us the mashal of the weeds of the field.

|37| And answering, Rebbe, Melech HaMoshiach said, The Sower of the zera tov is the Ben HaAdam (Moshiach).

|38| The field is HaOlam Hazeh. And the zera tov, the good seed, these are the Bnei HaMalchut, and the weeds, these are the bnei HaRah (sons of the Evil one, BERESHIS 3:15).

|39| And the Oyev (the Enemy) sowing them is Hasatan. And the Katzir (Harvest), this is HaKetz HaOlam (the end of the age). And the kotzerim (reapers, harvesters) are malachim (angels).

|40| As the weeds are pulled up and gathered and are consumed with Eish (Fire), so also it will be at the Ketz HaOlam.

|41| The Ben HaAdam [*Moshiach*] will send forth his malachim, and they will pull up and gather out of the Moshiach's Malchut all the things making meshummad (apostate) and the ones who are without Torah and antinomian.

|42| And Moshiach's malachim will throw them into the furnace of Eish; there will be weeping and grinding of teeth.

|43| Then the tzaddikim will shine as the shemesh (sun) in the Malchut of their Father. The one having oznayim (spiritual ears), let him hear.

|44| The Malchut HaShomayim is like otzar (treasure) hidden in the field, which, having found, a man hid. And from the simcha he experienced, he goes away and sells everything he has and buys that field.

|45| Again, the Malchut HaShomayim is like a merchant searching for fine pearls.

|46| And having found one precious peninah (pearl), he went away and liquidated everything he had and acquired it.

|47| Again, the Malchut HaShomayim is like a reshet (net) having been cast into the lake, a reshet collecting and gathering dagim (fish) of all descriptions,

|48| which, when this reshet (net) was filled, they hoisted it upon the shore, sat down, collected the tov (good) into a creel, and the rah (evil), they threw out.

|49| Thus it will be at HaKetz HaOlam Hazeh (The End of This World). The malachim will go out and they will separate the reshaim from among the tzaddikim.

|50| And they will throw the reshaim into the furnace of Eish. In that place there

will be weeping and gnashing of teeth.

[51| Did you have binah of all these things? They say to Rebbe, Melech HaMoshiach, Ken.

|52| So Rebbe, Melech HaMoshiach said to them, Therefore, every sofer (scribe, Torah teacher, rabbi) who becomes a talmid of the Malchut HaShomayim is like a man [who is] a Baal Bayit, who takes out of his otzar (treasure), chadashot (new things) and also yeshanot (old things).

|53| And it came about when Rebbe, Melech HaMoshiach finished these meshalim, that he went away from there.

|54| And having come into Moshiach's shtetl, he began ministering as a moreh (teacher) in their shul, so that they were amazed and said, From where did this chochmah come to this one, this chochmah and these moftim (miracles, wonders, omens)?

|55| Is this not the ben hanaggar (the carpenter's son)? Is not his Em called Miryam? And are not his achim Yaakov*, Yosef, Shimon and Yehuda**?

|56| And are not his achayot (sisters) with us? From where, therefore, came to this one all these things?

|57| And they were taking offense at Rebbe, Melech HaMoshiach. But Rebbe, Melech HaMoshiach said to them, A Navi (prophet) is not without honor except in his hometown and in his bais.

|58| And Rebbe, Melech HaMoshiach did not accomplish in that place many moftim, because of their lack of emunah (faith) and bitachon (trust).

[T.N. *This is the author of the writing found p.1099. **See p.1118.]