

[39] Now he told also a mashal to them. Surely an ivver is not able to guide an ivver, is he?

Will not both fall into a pit?

[40] A talmid is not above his moreh. But everyone, having been fully trained, will be like his moreh (teacher).

[41] And why do you see the speck in the eye of your ach, but the log in your own eye you do not notice?

[42] How are you able to say to your ach, Ach, let me remove the speck in your eye, while you yourself are not seeing the log in your own eye? Tzeva, remove first the log from your eye, and then you will see clearly to take out the speck from your ach [b'Moshiach].

[43] For there is no etz tov producing pri rah, nor again an etz rah producing pri tov.

[44] For each etz by its own pri will be known. For not from thorns do they gather figs nor from a thorn bush do they pick grapes.

[45] The ish tov from the good storehouse of the lev produces tov, and the ish rah out of the evil storehouse produces rah. For from the abundance of the lev the peh (mouth) speaks.

[46] And why do you call me Adoni and yet you do not do what I say?

[47] Everyone coming to me and hearing my divrei Torah and putting them into practice, I will show you to whom he is likened.

[48] He is likened to the man building a bais who dug and went down deep and laid a yesod upon the av sela (bedrock). And a flood having come, the river struck against that bais, and the flood was not strong enough to shake it, because its binnuy was firm.

[49] Now the one having heard [Rebbe Melech HaMoshiach's divrei Torah], and not having put them into

practice, is like a man having built a bais (house) upon the ground without a yesod (foundation), which the river struck against, and ofen ort (immediately) the bais collapsed, and gadol (great) was the churban of that bais.

**7** When he completed all his divrei Torah in the oznei haAm (ears of the people), Rebbe, Melech HaMoshiach entered into Kfar-Nachum.

[2] Now a certain eved of a centurion, an eved dear to him, was having a machla (illness) and was near mavet.

[3] And having had daas of Rebbe Melech HaMoshiach, the centurion sent to him Zekenim (Elders) of the Yehudim, asking him to come and to give refuah to his eved.

[4] And when they had come to Rebbe Melech HaMoshiach, they were earnestly entreating him, saying, He is a worthy man that you grant this for him.

[5] For he is one of the chasidei ummot haOlam (*i.e. non-Jews who treat Jews kindly*) who loves our Jewish people and he built for us our shul.

[6] And Rebbe Melech HaMoshiach was starting out on his derech with them; and when he was already not far from the bais, the centurion sent beloved re'im (friends), saying to him, Adoni, do not trouble yourself further, for I am not worthy for you to come under my roof;

[7] Therefore, I did not consider myself worthy to come to you. But just say the dvar, and my eved will receive refuah. [TEHILLIM 107:20]

[8] For I too am a man placed under the yad memshalah (the governing authority), having chaiyalim (soldiers) under myself, and I say to this one, Go, and he goes, and to

another, Come, and he comes, and to my eved, Do this, and he does it.

[9] And having heard these things, Rebbe Melech HaMoshiach was mispoyel (deeply impressed) at him, and, having turned to the multitude following him, he said, I say to you, nowhere even in Yisroel have I found such great emunah.

[10] And when the ones having been sent returned to the bais, they found the eved being shalem bguf (healthy).

[11] And it came about on the next day that Rebbe Melech HaMoshiach proceeded to a shtetl called Naim, and his talmidim were traveling along with him as well as a great company of people.

[12] Now as Rebbe Melech HaMoshiach approached the shaar of the shtetl, hinei, an ish met (dead man) was being carried out for kevurah (burial); he was the ben yachid (only son) of his Em, and she was an almanah (widow), and a considerable crowd from the shtetl was with her.

[13] And when Rebbe, Melech HaMoshiach Adoneinu saw her, he had rachmei shomayim (heavenly compassion) on her and said, Do not weep.

[14] And having approached, he touched the aron met (coffin); and the bearers stood still, and he said, Bocher, to you I say, get up.

[15] And the niftar (deceased person) sat up and he began to speak, and Rebbe Melech HaMoshiach gave him to his Em (mother).

[16] And everyone was filled with yirat Shomayim and they were shouting, Baruch Hashem! And they were saying, A navi gadol (great prophet) is among us, and Hashem has visited His people.