

|44| And having turned to the isha, Rebbe, Melech

HaMoshiach said to Shimon, Do you see this isha? I entered your bais, you did not give me mayim for my feet, but she has washed my feet with her tears, and wiped them with the hairs of her rosh. [BERESHIS 18:4; SHOFETIM 19:21]

|45| You did not give me neshikah (kiss), but she, from the time I entered, did not stop kissing my feet.

|46| With oil my rosh (head) you did not anoint. But she with perfume anointed my feet. [TEHILLIM 23:5; KOHELET 9:8]

|47| Oib azoi (consequently), I say to you, her chatta'im, which are many, have been granted selicha (forgiven), for with rabbah ahavah she loved. But he who is mekabel selicha (accepting forgiveness) only a little, has ahavah only a little.

|48| And he said to her, Your averos have been granted selicha.

|49| And the ones reclining at tish with Rebbe Melech HaMoshiach began to say to themselves, Who is this who even grants selicha to averos?

|50| And Rebbe Melech HaMoshiach said to the isha, Your emunah has gained you Yeshuat Eloheinu. L'chi L'shalom. (Go in shalom!)

8 And it came about afterwards that he was traveling through every shtetl and village preaching and proclaiming the Besuras HaGeulah of the Malchut Hashem; and the Shneym Asar were with Rebbe Melech HaMoshiach.

|2| And there were some nashim who had received

refuah from ruchot raot and machlot: Miryam (called Magdalit), from whom shivah shedim had gone out;

|3| And Yochanah the wife of Kuza, the steward of Herod; Shoshanah, and many others who were giving maamadot (contributions) for Rebbe, Melech HaMoshiach from their private means.

|4| Now when a large multitude was coming together and the ones in every shtetl were making their derech to him, Rebbe, Melech HaMoshiach spoke by way of a mashal:

|5| The one sowing went out to sow his seed; and as he sows, some [seeds] fell beside the road; and it was trampled upon, and the birds of the air devoured it.

|6| And other seed fell upon the rock, and as soon as it grew up, it dried up because it has no moisture.

|7| And other seed fell among the thorns, and the thorns grew up with it and choked it.

|8| And other seed fell in the adamah tovah (good ground) and, having grown up, produced pri a hundredfold. As Rebbe, Melech

HaMoshiach said these things, he was calling out, The one having oznayim (ears) to hear, let him hear.

|9| Now Rebbe Melech HaMoshiach's talmidim began questioning him as to what this mashal might be.

|10| And he said, To you it has been granted to have daas of the razei Malchut Hashem (mysteries of the Kingdom of G-d), but to the others I speak in mashalim, in order that YIRU they may not see and VSHIMU they may not have binah. [YESHAYAH 6:9]

|11| Now the mashal is this: The seed is the dvar Hashem.

|12| The ones beside the road are the ones having heard,

then Hasatan comes and takes away the dvar Hashem from their levavot, so that they may not have emunah (faith) and come to Yeshua'at Eloheinu.

|13| Now the ones upon the rock are those who when they hear, with simcha they receive the dvar; but these have no shoresh (root). They have emunah for a while, but in time of nisayon (trial, temptation), they become shmad and they fall away.

|14| Now the seed which fell among thorns, these are the ones who have heard, and as they go on their derech, they are choked by the deagot (worries, anxieties) and ashires (riches) and taanugot (pleasures) of the Olam Hazeh and they bring no pri to maturity.

|15| Now the one in the adamah tova (good ground), these are those who have heard the dvar Hashem with a lev (heart) tov and yashir (straight), and retain the dvar Hashem and bear pri with zitzfleisch (patience).

|16| Now no one having lit a menorah covers it with a jar or places it under a bed; but he places the menorah on the shulchan, in order that the ones entering may see the ohr (light).

|17| For nothing is nistar (hidden) which will not become nikar (evident), nor anything hidden which shall not be made known and come to ohr (light).

|18| Therefore, be shomer how you listen, for whoever has, to him shall more be given; and whoever does not have, even what he thinks he has shall be taken away from him.

|19| And the Em of Rebbe, Melech HaMoshiach and his achim came to him, and they were not able to get to him because of the multitude.