

|26| And Rebbe, Melech HaMoshiach sent the man to his bais, saying, Do not even enter the shtetl.

|27| And Rebbe, Melech HaMoshiach went out along with his talmidim, to the shtetlach of Caesarea Philippi; and on the way he was questioning his talmidim, saying to them, Who do Bnei Adam say that I am?

|28| And the talmidim spoke to him, saying, Yochanan of the tevilah of teshuva; and others say, Eliyahu HaNavi; but others, One of the neviim. [MALACHI 4:5]

|29| And he continued questioning them, But who do you say that I am? In reply, Kefa says to him, You are the Rebbe, Melech HaMoshiach.

|30| And he warned them to tell no one about him.

|31| And Rebbe, Melech HaMoshiach began to teach them that it is necessary [for] the Ben HaAdam [*Moshiach*, DANIEL 7:13-14] to suffer many things and to be rejected by the Zekenim and the Rashei Hakohanim (the Chief Priests) and the Sofrim (Scribes) [YESHAYAH 53:3], and to be killed and after his histalkus (passing) after Shlosa Yamim (Three Days) to undergo the Techiyas HaMoshiach.

|32| And Rebbe, Melech HaMoshiach was speaking about the matter plainly. And Shimon Kefa took him aside and began to rebuke him.

|33| But having turned around and having looked at his talmidim, Rebbe, Melech HaMoshiach rebuked Kefa, and says, Get behind me, Hasatan; for you are not putting your machshavot (thoughts) on the interests of Hashem but on that of Bnei Adam. [cf Mk 7:9]

|34| And having summoned the multitude along with his

talmidim, Rebbe, Melech HaMoshiach said to them, If anyone wishes to follow after me, let him make denial of himself, and take up his etz shel hakarav atzmo (tree of self-sacrifice), and follow me.

|35| For whoever wishes to save his nefesh will lose it; but whoever loses his nefesh for my sake and for the sake of the Besuras HaGeulah will save it.

|36| For how is the ben Adam (human being) benefited if he gain the kol haOlam, and forfeit his neshamah?

|37| For what shall a ben Adam give in exchange [for] his neshamah?

|38| For whoever feels bushah (shame) regarding me and my dvarim in this dor rah umnaef (evil and adulterous generation), the Ben HaAdam [*Moshiach*] will also be ashamed of him, when Moshiach comes in the kavod of his Av with the malachim hakedoshim.

9 And Rebbe, Melech HaMoshiach was saying to them, Omein, I say to you, there are some of those standing here who shall not taste mavet (death) until they see that the Malchut Hashem has come in gevurah.

|2| And after shishah yamim Rebbe, Melech HaMoshiach takes Kefa and Yaakov and Yochanan, and brought them up a high mountain by themselves. And Rebbe, Melech HaMoshiach was transfigured before them;

|3| And his garments became like a dazzlingly brilliant kittel, gantz (exceedingly) white, more white than anyone on earth could bleach them.

|4| And Eliyahu Hanavi appeared to them along with Moshe (Rabbeinu), and they were talking with Rebbe, Melech HaMoshiach.

|5| And in reply, to Rebbe, Melech HaMoshiach, Kefa says: Rebbe, it is tov [for] us to be here, and let us make shalosh sukkot, one for you and one for Moshe (Rabbeinu) and one for Eliyahu Hanavi.

|6| Kefa did not know what he was answering, for they were tzufloigen (dazed) with pachad (terror).

|7| And there came an anan (cloud) that was over-shadowing them, and there came a bat kol out of the anan, ZEH BENI AHUVI, ELAV TISHMAUN (Listen to him!) (TEHILLIM 2:7) [SHEMOT 24:16]

|8| And suddenly, when they looked around, they saw no one in their company any more, except only Rebbe, Melech HaMoshiach.

|9| And [as] they were coming down from the mountain, he gave instructions to them that they should tell no one what they saw, except when the Ben HaAdam [*Moshiach*, DANIEL 7:13-14] should stand up in his Techiyas HaMoshiach.

|10| And they retained Rebbe, Melech HaMoshiach's dvar, discussing among themselves what he might mean by the Techiyas HaMoshiach from HaMesim.

|11| And they were questioning him, saying, Why is it that the Sofrim (Scribes) say it is necessary for Eliyahu Hanavi to come rishonah (first)?

|12| And Rebbe, Melech HaMoshiach said to them, Eliyahu Hanavi indeed does come rishonah and brings tikkun (restoration) to all things. And yet how is it written of the Ben HaAdam [*Moshiach*] that he must suffer many things and be NIVZEH VACHADAL (despised and rejected YESHAYAH 53:3)?