

|10| And Moshiach's talmidim asked him, saying, Why then do the Sofrim say that it is necessary for Eliyahu HaNavi to come first?

|11| And Rebbe, Melech HaMoshiach said in reply, Eliyahu HaNavi does indeed have his coming and will restore all things.

|12| But I say to you, that Eliyahu has come already, and they did not have daas of him, but did to him whatever they willed [Mt 6:10]. So also the Ben HaAdam [Moshiach] is about to suffer by them.

|13| Then the Moshiach's talmidim had binah that he spoke to them about Yochanan of the tevilah of teshuva.

|14| And when they came to the multitude, a man came up to Rebbe, Melech HaMoshiach, falling down before him.

|15| And the man said, Adoni, grant rachamim (mercy) on this ben (son) of mine, for he is an epileptic, and suffers horribly; for often he falls into the eish, and often into the mayim.

|16| And I brought him to your talmidim, and they could not give him refuah.

|17| And Rebbe, Melech HaMoshiach said in reply, O perverted generation without emunah, how long shall I be with you? How long shall I put up with you? Bring him here to me.

|18| And Rebbe, Melech HaMoshiach rebuked it, and the shed came out of him, and the bocher received his refuah that hour.

|19| Then the talmidim came to Rebbe, Melech HaMoshiach in a yechidus (private meeting with the Rebbe), and said, Why were we not able to cast it out?

|20| And Rebbe, Melech HaMoshiach said to them, On

account of your little emunah, for, omein, I say to you, if you have emunah as a mustard seed, you shall say to this mountain, Move from here, and it shall be moved; and nothing shall be impossible for you.

|21| But this kind [*i.e.*, kind of *mazikim* (malicious spirits)] do not come out except by tefillah and tzom.

|22| And as they were gathering together in the Galil, Rebbe, Melech HaMoshiach said to them, The Ben HaAdam [Moshiach] is about to be handed over, even betrayed, into the hands of Bnei Adam.

|23| And they will kill him, and Rebbe, Melech HaMoshiach will have a histalkus (passing) and will undergo the Techiyas HaMoshiach on the Yom HaShlishi. And Moshiach's talmidim were deeply moved with agmat nefesh (grief).

|24| And when they had come to Kfar-Nachum, those who collected the two drachma tax approached Kefa, and said, Does your rebbe not pay the two drachma tax?

|25| Kefa said, Ken. And when Kefa came into the bais (house), Rebbe, Melech HaMoshiach anticipated Kefa with this question, What think you, Shimon? From whom do the melechei haaretz (kings of the earth) collect customs or poll tax, from their banim (sons) or from zarim (strangers)?

|26| And upon Kefa's saying, From zarim, Rebbe, Melech HaMoshiach said to Kefa, Veha raya (consequently), the banim are patur (exempt, free).

|27| But, lest we give them offense, go to the yam (sea), and cast in a hook, and take the first dag (fish) that comes up; and when you open its

mouth, you will find a stater (coin). Take that and give it to them for you and for me.

18 At that time, the talmidim approached Rebbe, Melech HaMoshiach with this she'elah saying, Who then is greatest in the Malchut HaShomayim?

|2| And having called a yeled to himself, he set him before them,

|3| and said, Omein, I say to you, unless you change inwardly and have a complete turn around and become like yeladim, you shall never enter the Malchut HaShomayim.

|4| Therefore, whoever humbles himself as this yeled, he is the greatest in the Malchut HaShomayim.

|5| And whoever receives one such yeled in my Name receives me [Moshiach].

|6| But whoever causes a michshol (stumbling block) for one of these little ones, who have emunah in me, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.

|7| Oy IOlam (Woe to the World) because of its michsholim (stumbling blocks)! For it is inevitable that michsholim come; but oy to that man through whom the michshol comes.

|8| And if your hand or your foot causes a michshol for you, cut it off, and throw it from you. It is better for you to enter Chayyim crippled or as one of the pisechim (lame), than, having two hands and two feet, to be cast into the Eish Olam (Eternal Fire).

|9| And if your eye causes a michshol for you, pluck it out and throw it from you. It is better for you to enter Chayyim one-eyed than, having two eyes, to be cast into the Gehinnom HaEish.