

[20] And having watched carefully, they sent spies pretending themselves to be tzaddikim, that they might catch him in his dvar, so as to deliver him to the rulers and the manhigim under the Moshel (Governor).

[21] And they set a she'elah (question) before him, saying, Rabbi, we have daas that you speak beemes in the shiurim you say and you show no deference toward anyone, but on the basis of HaEmes you give torah about HaDerech Hashem.

[22] Is it mutar for us to pay tax to Caesar or not?

[23] But having noticed the ORMAH (cunning, craftiness, BERESHIS 3:1) in their manner, Rebbe, Melech HaMoshiach said to them,

[24] Show me a denarius. Whose demut (likeness) has it? And whose inscription? And they said, Caesar's.

[25] And he said to them, Then give the things of Caesar to Caesar and the things of Hashem to Hashem.

[26] And they were not able to catch him in his dvar before the people and, having been mishpoyel (marveled) at his teshuva (answer), they were silent.

[27] And some of the Tzedukim—the Tzedukim are the ones speaking against the Techiyas HaMesim, who say there is none—approached Rebbe, Melech HaMoshiach. They set a she'elah (question) before him,

[28] Saying, Rabbi, Moshe Rabbenu laid it down in writing to us, if someone's ach dies and has an isha, and UVEN EIN LO (and there is no son to him), that he should take the almanah of his ach and he should raise up a zera (seed) to his ach. [Dt 25:5]

[29] Now there were shiva achim. And the first took an

isha, and died UVEN EIN LO (and there is no son to him).

[30] And the second took her to be his isha, and he died childless.

[31] And the third took her; and likewise also the seventh did not leave behind a ben and they all died.

[32] And lemaskana (finally) the isha died.

[33] The isha, then, in the Techiyas HaMesim, of which of them does she become the wife? For shiva had her as isha (wife).

[34] And Rebbe Melech HaMoshiach said to them, The banim of the Olam Hazeh marry and are given in marriage:

[35] But the ones having been considered worthy to attain to the Olam HaBah and the Techiyas HaMesim neither marry nor are given in marriage.

[36] For neither is it possible any longer for them to die, for they are like malachim and they are bnei haElohim, being bnei haTechiyas HaMesim.

[37] But that the Mesim are made to stand up alive, even Moshe revealed at the burning bush, as he calls Adonoi ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI YAAKOV. [SHEMOT 3:6]

[38] But Hashem is not the G-d of Mesim but is Elohei HaChayyim, for to Hashem all are alive.

[39] And, in reply, some of the Sofrim said, Rabbi, you spoke well.

[40] For no longer were they daring to set a she'elah (question) before him regarding anything.

[41] And he said to them, How do they say that the Rebbe Melech HaMoshiach is to be [merely] Dovid's ben?

[42] For Dovid himself says in the book of Tehillim, NEUM HASHEM

LADONI: SHEV LIMINI, [43] AD ASHIT OYVECHA L'RAGLECHA. [TEHILLIM 110:1]

[44] Therefore, if Dovid calls him Adon, how is he [merely] ben Dovid?

[45] In the hearing of all the people, Rebbe, Melech HaMoshiach said to his talmidim,

[46] Beware of the Sofrim (Rabbonim), the ones wanting to strut around in long kaftans and loving [obsequious] Birkat Shalom greetings in the marketplaces and the rashei hamoshavot (chief seats) in the shuls and the places of kavod at seudos tishen,

[47] Which devour the batim (houses) of the almanot (widows) and for the sake of appearance daven lengthy tefillos (prayers): the same shall receive greater damnation.

21 And having looked up, Rebbe, Melech HaMoshiach saw the ashirim (rich people) putting into the Beis Hamikdash Otzar (Treasury) their matanot (gifts).

[2] And he saw a certain poor almanah (widow) putting in there two leptas.

[3] And Rebbe, Melech HaMoshiach said, Omein, I say to you that this poor almanah (widow) put in more tzedakah than everyone.

[4] For all these put in matanot (gifts) out of their abundance, but this almanah (widow), out of her need, put in her michyah (subsistence).

[5] And as some were speaking about the Beis Hamikdash, that with beautiful avanim (stones) and with matanot (gifts) it has been decorated, Rebbe, Melech HaMoshiach said,

[6] Yamim (Days) will come in which of these things which you see there will not be left