

|14| And having come, they say to him: Rabbi, we have daas that you are an ish Emes and you do not show deference toward anyone. Ki ein masso panim (For there is no partiality) with you but rather on the Derech Hashem you give Divrei Torah in Emes. Is it mutar to give a poll tax to Caesar or not? Should we give or should we not give?

|15| But Rebbe, Melech HaMoshiach, having seen their tzeviut (hypocrisy), said to them, Why are you testing me? Bring me a denarius that I may look [at it].

|16| And they brought [one]. And Rebbe, Melech HaMoshiach says to them, Whose demut is this and whose inscription? And they said to him, Caesar's.

|17| And he said to them, The things of Caesar, give to Caesar, and the things of Hashem [give] to Hashem. And they were amazed at Rebbe, Melech HaMoshiach.

|18| And [the] Tzedukim come to Rebbe, Melech HaMoshiach, the ones who say that there is not to be a Techiyas HaMesim, and they were questioning him, saying,

|19| Rabbi, Moshe (Rabbeinu) wrote to us that if an ACH of someone should die and leave behind an isha UVEN EIN LO (and there is no son to him) YEVAMAH YAVO ALEIHA ULEKAKHAH LO LISHA VHAYAH HABECHOR ASHER TELED YAKUM AL SHEM ACHIV HAMET (the brother of her husband must come to her and he must take her to him as wife and the Bechor she bears shall raise up the name of the dead brother. DEVARIM 25:5)

|20| Now there were shiva achim. And the first took a wife and, dying, did

not leave a descendant.

|21| And the second took her and he died, not having left behind a descendant. And the third likewise.

|22| And the seven did not leave a descendant.

|23| In the Techiyas HaMesim, when they are made to stand up alive, of which of them will she be [the] isha? For seven had her as wife.

|24| Rebbe, Melech HaMoshiach, said to them, Is not this the reason you are in error, having daas neither of the Kitvei Hakodesh nor of the gevurat Hashem?

|25| But concerning the Mesim that are made to stand up alive, they do not marry nor are they given in nisuim, but are like the malachim in Shomayim.

|26| But concerning the Mesim, that they are made to stand up alive, have you not read in the sefer Moshe at the bush, how Hashem spoke to him, saying, ANOCHI ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI YAAKOV, SHEMOT 3:6)

|27| Hashem is not the G-d of the Mesim (Dead ones) but of the Chayyim (Living ones). You are greatly mistaken.

|28| And one of the Sofrim approached and heard them debating, and seeing that Rebbe, Melech HaMoshiach answered them well, asked him, Which mitzvah is rishonah of all the mitzvot?

|29| Rebbe, Melech HaMoshiach answered, SHEMA YISROEL ADONOI ELOHEINU ADONOI ECHAD is harishonah.

|30| VAHAVTA ES ADONOI ELOHECHA BKHOL LVAVCHA UVECHOL NAFSHECHA UVECHOL MODECHA. [DEVARIM 6:4,5]

|31| And the shneyah is this, VAHAVTA LREACHA

KAMOCHA [VAYIKRA 19:18]. There is not another mitzvah greater than these.

|32| And the Baal Torah said to him, Well spoken, Rabbi, beemes you have said that Hashem is ECHAD (one, DEVARIM 6:4), and EIN OD and there is no other [YESHAYAH 45:18] except him. [DEVARIM 4:35,39; YESHAYAH 45:6,14; 46:9]

|33| and to have ahavah for him BECHOL LVAVCHA (with all your heart) and with all your binah UVECHOL MODECHA (with all your strength DEVARIM 6:5) and LREACHA KAMOCHA (your neighbor as yourself, VAYIKRA 19:18) is greater [than] all of the burnt offerings and sacrifices.

[SHMUEL ALEF 15:22; HOSHEA 6:6; MICHOH 6:6 8]

|34| And Rebbe, Melech HaMoshiach, when he saw that this Torah teacher answered with chochmah (wisdom), said to him, You are not far from the Malchut Hashem. And no one was daring to put a she'elah (question) in front of Rebbe, Melech HaMoshiach again.

|35| While Rebbe, Melech HaMoshiach was saying shiurim (Torah talks) in the Beis Hamikdash, he was saying: How is it that the Sofrim say that Moshiach is [merely] ben Dovid?

|36| Dovid himself said by the Ruach Hakodesh, NEUM HASHEM LADONI: SHEV LIMINI, AD ASHIT OYVECHA HADOM LRAGLECHA [SHMUEL BAIS 23:2; TEHILLIM 110:1]

|37| Dovid himself calls Moshiach Adon; how then is Moshiach [merely] ben Dovid? And the large multitude found it a huge oneg (pleasure) to listen to him.