

Ki Tetze Deuteronomy 21:10-25:19

(Deu 21:10 CJB) "When you go out to war against your enemies, and Adonai your God hands them over to you, and you take prisoners,

(Deu 21:11 CJB) and you see among the prisoners a woman who looks good to you, and you feel attracted to her and want her as your wife;

(Deu 21:12 CJB) you are to bring her home to your house, where she will shave her head, cut her fingernails

(Deu 21:13 CJB) and remove her prison clothing. She will stay there in your house, mourning her father and mother for a full month; after which you may go in to have sexual relations with her and be her husband, and she will be your wife.

(Deu 21:14 CJB) In the event that you lose interest in her, you are to let her go wherever she wishes; but you may not sell her for money or treat her like a slave, because you humiliated her.

(Deu 21:15 CJB) "If a man has two wives, the one loved and the other unloved, and both the loved and unloved wives have borne him children, and if the firstborn son is the child of the unloved wife;

(Deu 21:16 CJB) then, when it comes time for him to pass his inheritance on to his sons, he may not give the inheritance due the firstborn to the son of the loved wife in place of the son of the unloved one, who is in fact the firstborn.

(Deu 21:17 CJB) No, he must acknowledge as firstborn the son of the unloved wife by giving him a double portion of everything he owns, for he is the firstfruits of his manhood, and the right of the firstborn is his.

(Deu 21:18 CJB) "If a man has a stubborn, rebellious son who will not obey what his father or mother says, and even after they discipline him he still refuses to pay attention to them;

(Deu 21:19 CJB) then his father and mother are to take hold of him and bring him out to the leaders of his town, at the gate of that place,

(Deu 21:20 CJB) and say to the leaders of his town, 'This son of ours is stubborn and rebellious, he doesn't pay attention to us, lives wildly, gets drunk.'

(Deu 21:21 CJB) Then all the men of his town are to stone him to death; in this way you will put an end to such wickedness among you, and all Isra'el will hear about it and be afraid.

(Deu 21:22 CJB) "If someone has committed a capital crime and is put to death, then hung on a tree,

(Deu 21:23 CJB) his body is not to remain all night on the tree, but you must bury him the same day, because a person who has been hanged has been cursed by God - so that you will not defile your land, which Adonai your God is giving you to inherit.

(Deu 22:1 CJB) "You are not to watch your brother's ox or sheep straying and behave as if you hadn't seen it; you must bring it back to your brother.

(Deu 22:2 CJB) If your brother is not close by, or you don't know who the owner is, you are to bring it home to your house; and it will remain with you until your brother asks for it; then you are to give it back to him.

(Deu 22:3 CJB) You are to do the same with his donkey, his coat or anything else of your brother's that he loses. If you find something he lost, you must not ignore it.

(Deu 22:4 CJB) "If you see your brother's donkey or ox collapsed on the road, you may not behave as if you hadn't seen it; you must help him get it up on its feet again.

(Deu 22:5 CJB) "A woman is not to wear men's clothing, and a man is not to put on women's clothing, for whoever does these things is detestable to Adonai your God.

(Deu 22:6 CJB) "If, as you are walking along, you happen to see a bird's nest in a tree or on the ground with chicks or eggs, and the mother bird is sitting on the chicks or the eggs, you are not to take the mother with the chicks.

(Deu 22:7 CJB) You must let the mother go, but you may take the chicks for yourself; so that things will go well with you, and you will prolong your life.

(Deu 22:8 CJB) "When you build a new house, you must build a low wall around your roof; otherwise someone may fall from it, and you will be responsible for his death.

(Deu 22:9 CJB) "You are not to sow two kinds of seed between your rows of vines; if you do, both the two harvested crops and the yield from the vines must be forfeited.

(Deu 22:10 CJB) You are not to plow with an ox and a donkey together.

(Deu 22:11 CJB) You are not to wear clothing woven with two kinds of thread, wool and linen together.

(Deu 22:12 CJB) "You are to make for yourself twisted cords on the four corners of the garment you wrap around yourself.

(Deu 22:13 CJB) "If a man marries a woman, has sexual relations with her and then, having come to dislike her,

(Deu 22:14 CJB) brings false charges against her and defames her character by saying, 'I married this woman, but when I had intercourse with her I did not find evidence that she was a virgin';

(Deu 22:15 CJB) then the girl's father and mother are to take the evidence of the girl's virginity to the leaders of the town at the gate.

(Deu 22:16 CJB) The girl's father will say to the leaders, 'I let my daughter marry this man, but he hates her,

(Deu 22:17 CJB) so he has brought false charges that he didn't find evidence of her virginity; yet here is the evidence of my daughter's virginity' -

(Deu 22:18 CJB) (22:17) and they will lay the cloth before the town leaders.

(Deu 22:19 CJB) (22:18) The leaders of that town are to take the man, punish him, (22:19) and fine him two-and-a-half pounds of silver shekels, which they will give to the girl's father, because he has publicly defamed a virgin of Isra'el. She will remain his wife, and he is forbidden from divorcing her as long as he lives.

(Deu 22:20 CJB) "But if the charge is substantiated that evidence for the girl's virginity could not be found;

(Deu 22:21 CJB) then they are to lead the girl to the door of her father's house, and the men of her town will stone her to death, because she has committed in Isra'el the disgraceful act of being a prostitute while still in her father's house. In this way you will put an end to such wickedness among you.

(Deu 22:22 CJB) "If a man is found sleeping with a woman who has a husband, both of them must die — the man who went to bed with the woman and the woman too. In this way you will expel such wickedness from Isra'el.

(Deu 22:23 CJB) "If a girl who is a virgin is engaged to a man, and another man comes upon her in the town and has sexual relations with her;

(Deu 22:24 CJB) you are to bring them both out to the gate of the city and stone them to death - the girl because she didn't cry out for help, there in the city, and the man because he has humiliated his neighbor's wife. In this way you will put an end to such wickedness among you.

(Deu 22:25 CJB) "But if the man comes upon the engaged girl out in the countryside, and the man grabs her and has sexual relations with her, then only the man who had intercourse with her is to die.

(Deu 22:26 CJB) You will do nothing to the girl, because she has done nothing deserving of death. The situation is like the case of the man who attacks his neighbor and kills him.

(Deu 22:27 CJB) For he found her in the countryside, and the engaged girl cried out, but there was no one to save her.

(Deu 22:28 CJB) "If a man comes upon a girl who is a virgin but who is not engaged, and he grabs her and has sexual relations with her, and they are caught in the act,

(Deu 22:29 CJB) then the man who had intercourse with her must give to the girl's father one-and-a-quarter pounds of silver shekels, and she will become his wife, because he humiliated her; he may not divorce her as long as he lives.

(Deu 22:30 CJB) (23:1) "A man is not to take his father's wife, thus violating his father's rights.

(Deu 23:1 CJB) (23:2) "A man with crushed or damaged private parts may not enter the assembly of Adonai.

(Deu 23:2 CJB) (23:3) "A mamzer may not enter the assembly of Adonai, nor may his descendants down to the tenth generation enter the assembly of Adonai.

(Deu 23:3 CJB) (23:4) "No `Amoni or Mo'avi may enter the assembly of Adonai, nor may any of his descendants down to the tenth generation ever enter the assembly of Adonai,

(Deu 23:4 CJB) (23:5) because they did not supply you with food and water when you were on the road after leaving Egypt, and because they hired Bil`am the son of B`or from P'tor in Aram-Naharayim to put a curse on you.

(Deu 23:5 CJB) (23:6) But Adonai your God would not listen to Bil`am; rather, Adonai your God turned the curse into a blessing for you; because Adonai your God loved you.

(Deu 23:6 CJB) (23:7) So you are never to seek their peace or well being, as long as you live.

(Deu 23:7 CJB) (23:8) "But you are not to detest an Edomi, because he is your brother; and you are not to detest an Egyptian, because you lived as a foreigner in his land.

(Deu 23:8 CJB) (23:9) The third generation of children born to them may enter the assembly of Adonai.

(Deu 23:9 CJB) (23:10) "When you are in camp, at war with your enemies, you are to guard yourself against anything bad.

(Deu 23:10 CJB) (23:11) If there is a man among you who is unclean because of a nocturnal emission, he is to go outside the camp; he is not to enter the camp.

(Deu 23:11 CJB) (23:12) When evening arrives he is to bathe himself in water, and after sunset he may enter the camp.

(Deu 23:12 CJB) (23:13) Also you are to have an area outside the camp to use as a latrine.

(Deu 23:13 CJB) (23:14) You must include a trowel with your equipment, and when you relieve yourself, you are to dig a hole first and afterwards cover your excrement.

(Deu 23:14 CJB) (23:15) For Adonai your God moves about in your camp to rescue you and to hand over your enemies to you. Therefore your camp must be a holy place. [*Adonai*] should not see anything indecent among you, or he will turn away from you.

(Deu 23:15 CJB) (23:16) "If a slave has escaped from his master and taken refuge with you, you are not to hand him back to his master.

(Deu 23:16 CJB) (23:17) Allow him to stay with you, in whichever place suits him best among your settlements; do not mistreat him.

(Deu 23:17 CJB) (23:18) "No woman of Isra'el is to engage in ritual prostitution, and no man of Isra'el is to engage in ritual homosexual prostitution.

(Deu 23:18 CJB) (23:19) Nothing earned through heterosexual or homosexual prostitution is to be brought into the house of Adonai your God in fulfillment of any vow, for both of these are abhorrent to Adonai your God.

(Deu 23:19 CJB) (23:20) "You are not to lend at interest to your brother, no matter whether the loan is of money, food or anything else that can earn interest.

(Deu 23:20 CJB) (23:21) To an outsider you may lend at interest, but to your brother you are not to lend at interest, so that Adonai your God will prosper you in everything you set out to do in the land you are entering in order to take possession of it.

(Deu 23:21 CJB) (23:22) "When you make a vow to Adonai your God, you are not to delay in fulfilling it, for Adonai your God will certainly demand it of you, and your failure to do so will be your sin.

(Deu 23:22 CJB) (23:23) If you choose not to make a vow at all, that will not be a sin for you;

(Deu 23:23 CJB) (23:24) but if a vow passes your lips, you must take care to perform it according to what you voluntarily vowed to Adonai your God, what you promised in words spoken aloud.

(Deu 23:24 CJB) (23:25) "When you enter your neighbor's vineyard, you may eat enough grapes to satisfy your appetite; but you are not to put any in your basket.

(Deu 23:25 CJB) (23:26) When you enter your neighbor's field of growing grain, you may pluck ears with your hand; but you are not to put a sickle to your neighbor's grain.

(Deu 24:1 CJB) "Suppose a man marries a woman and consummates the marriage but later finds her displeasing, because he has found her offensive in some respect. He writes her a divorce document, gives it to her and sends her away from his house.

(Deu 24:2 CJB) She leaves his house, goes and becomes another man's wife;

(Deu 24:3 CJB) but the second husband dislikes her and writes her a get, gives it to her and sends her away from his house; or the second husband whom she married dies.

(Deu 24:4 CJB) In such a case her first husband, who sent her away, may not take her again as his wife, because she is now defiled. It would be detestable to Adonai, and you are not to bring about sin in the land Adonai your God is giving you as your inheritance.

(Deu 24:5 CJB) "If a man has recently married his wife, he is not to be subject to military service; he is to be free of external obligations and left at home for one year to make his new wife happy.

(Deu 24:6 CJB) "No one may take a mill or even an upper millstone as collateral for a loan, because that would be taking as collateral the debtor's very means of sustenance.

(Deu 24:7 CJB) "If a man kidnaps any of his brothers, fellow members of the community of Isra'el, and makes him his slave or sells him, that kidnapper must die; in this way you will put an end to such wickedness among you.

(Deu 24:8 CJB) "When there is an outbreak of tzara`at, be careful to observe and do just what the cohanim, who are L'vi'im, teach you. Take care to do as I ordered them.

(Deu 24:9 CJB) Remember what Adonai your God did to Miryam on the road after you left Egypt.

(Deu 24:10 CJB) "When you make any kind of loan to your neighbor, you are not to enter his house to take his collateral.

(Deu 24:11 CJB) You must stand outside, and the borrower will bring the collateral outside to you.

(Deu 24:12 CJB) If he is poor, you are not to go to bed with what he gave as collateral in your possession;

(Deu 24:13 CJB) rather, you must restore the pledged item at sunset; then he will go to sleep wearing his garment and bless you. This will be an upright deed of yours before Adonai your God.

(Deu 24:14 CJB) "You are not to exploit a hired worker who is poor and needy, whether one of your brothers or a foreigner living in your land in your town.

(Deu 24:15 CJB) You are to pay him his wages the day he earns them, before sunset; for he is poor and looks forward to being paid. Otherwise he will cry out against you to Adonai, and it will be your sin.

(Deu 24:16 CJB) "Fathers are not to be executed for the children, nor are children to be executed for the fathers; every person will be executed for his own sin.

(Deu 24:17 CJB) "You are not to deprive the foreigner or the orphan of the justice which is his due, and you are not to take a widow's clothing as collateral for a loan.

(Deu 24:18 CJB) Rather, remember that you were a slave in Egypt; and Adonai your God redeemed you from there. That is why I am ordering you to do this.

(Deu 24:19 CJB) "When harvesting the grain in your field, if you forgot a sheaf of grain there, you are not to go back and get it; it will remain there for the foreigner, the orphan and the widow, so that Adonai your God will bless you in all the work you do.

(Deu 24:20 CJB) When you beat your olive tree, you are not to go back over the branches again; the olives that are left will be for the foreigner, the orphan and the widow.

(Deu 24:21 CJB) When you gather the grapes from your vineyard, you are not to return and pick grapes a second time; what is left will be for the foreigner, the orphan and the widow.

(Deu 24:22 CJB) Remember that you were a slave in the land of Egypt. That is why I am ordering you to do this.

(Deu 25:1 CJB) "If people have a dispute, seek its resolution in court, and the judges render a decision in favor of the righteous one and condemning the wicked one;

(Deu 25:2 CJB) then, if the wicked one deserves to be flogged, the judge is to have him lie down and be flogged in his presence. The number of strokes is to be proportionate to his offense;

(Deu 25:3 CJB) but the maximum number is forty. He is not to exceed this; if he goes over this limit and beats him more than this, your brother will be humiliated before your eyes.

(Deu 25:4 CJB) "You are not to muzzle an ox when it is treading out the grain.

(Deu 25:5 CJB) "If brothers live together, and one of them dies childless, his widow is not to marry someone unrelated to him; her husband's brother is to go to her and perform the duty of a brother-in-law by marrying her.

(Deu 25:6 CJB) The first child she bears will succeed to the name of his dead brother, so that his name will not be eliminated from Isra'el.

(Deu 25:7 CJB) If the man does not wish to marry his brother's widow, then his brother's widow is to go up to the gate, to the leaders, and say, 'My brother-in-law refuses to raise up for his brother a name in Isra'el; he will not perform the duty of a husband's brother for me.'

(Deu 25:8 CJB) The leaders of his town are to summon him and speak to him. If, on appearing before them, he continues to say, 'I don't want to marry her,'

(Deu 25:9 CJB) then his brother's widow is to approach him in the presence of the leaders, pull his sandal off his foot, spit in his face and say, 'This is what is done to the man who refuses to build up his brother's family.'

(Deu 25:10 CJB) From that time on, his family is to be known in Isra'el as 'the family of the man who had his sandal pulled off.'

(Deu 25:11 CJB) "If men are fighting with each other, and the wife of one comes up to help her husband get away from the man attacking him by grabbing the attacker's private parts with her hand,

(Deu 25:12 CJB) you are to cut off her hand; show no pity.

(Deu 25:13 CJB) "You are not to have in your pack two sets of weights, one heavy, the other light.

(Deu 25:14 CJB) You are not to have in your house two sets of measures, one big, the other small.

(Deu 25:15 CJB) You are to have a correct and fair weight, and you are to have a correct and fair measure, so that you will prolong your days in the land Adonai your God is giving you.

(Deu 25:16 CJB) For all who do such things, all who deal dishonestly, are detestable to Adonai your God.

(Deu 25:17 CJB) "Remember what `Amalek did to you on the road as you were coming out of Egypt,

(Deu 25:18 CJB) how he met you by the road, attacked those in the rear, those who were exhausted and straggling behind when you were tired and weary. He did not fear God.

(Deu 25:19 CJB) Therefore, when Adonai your God has given you rest from all your surrounding enemies in the land Adonai your God is giving you as your inheritance to possess, you are to blot out all memory of `Amalek from under heaven. Don't forget!

Haftarah Ki Tetze: Yesha'yahu (Isaiah) 54:1-10 [Messianic adaptation: commence the reading at 52:13]

(Isa 52:13 CJB) "See how my servant will succeed! He will be raised up, exalted, highly honored!

(Isa 52:14 CJB) Just as many were appalled at him, because he was so disfigured that he didn't even seem human and simply no longer looked like a man,

(Isa 52:15 CJB) so now he will startle many nations; because of him, kings will be speechless. For they will see what they had not been told, they will ponder things they had never heard."

(Isa 53:1 CJB) Who believes our report? To whom is the arm of Adonai revealed?

(Isa 53:2 CJB) For before him he grew up like a young plant, like a root out of dry ground. He was not well-formed or especially handsome; we saw him, but his appearance did not attract us.

(Isa 53:3 CJB) People despised and avoided him, a man of pains, well acquainted with illness. Like someone from whom people turn their faces, he was despised; we did not value him.

(Isa 53:4 CJB) In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.

(Isa 53:5 CJB) But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [*Or: and in fellowship with him*] we are healed.

(Isa 53:6 CJB) We all, like sheep, went astray; we turned, each one, to his own way; yet Adonai laid on him the guilt of all of us.

(Isa 53:7 CJB) Though mistreated, he was submissive — he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth.

(Isa 53:8 CJB) After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves.

(Isa 53:9 CJB) He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive,

(Isa 53:10 CJB) yet it pleased Adonai to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand Adonai's desire will be accomplished.

(Isa 53:11 CJB) After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.

(Isa 53:12 CJB) Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

(Isa 54:1 CJB) "Sing, barren woman who has never had a child! Burst into song, shout for joy, you who have never been in labor! For the deserted wife will have more children than the woman who is living with her husband," says Adonai.

(Isa 54:2 CJB) Enlarge the space for your tent, extend the curtains of your dwelling; do not hold back, lengthen your cords, make your tent pegs firm.

(Isa 54:3 CJB) For you will spread out to the right and the left, your descendants will possess the nations and inhabit the desolated cities.

(Isa 54:4 CJB) Don't be afraid, for you won't be ashamed; don't be discouraged, for you won't be disgraced. You will forget the shame of your youth, no longer remember the dishonor of being widowed.

(Isa 54:5 CJB) For your husband is your Maker, Adonai-Tzva'ot is his name. The Holy One of Isra'el is your Redeemer. He will be called the God of all the earth.

(Isa 54:6 CJB) For Adonai has called you back like a wife abandoned and grief-stricken; "A wife married in her youth cannot be rejected," says your God.

(Isa 54:7 CJB) "Briefly I abandoned you, but with great compassion I am taking you back.

(Isa 54:8 CJB) I was angry for a moment and hid my face from you; but with everlasting grace I will have compassion on you," says Adonai your Redeemer.

(Isa 54:9 CJB) "For me this is like Noach's flood. Just as I swore that no flood like Noach's would ever again cover the earth, so now I swear that never again will I be angry with you or rebuke you.

(Isa 54:10 CJB) For the mountains may leave and the hills be removed, but my grace will never leave you, and my covenant of peace will not be removed," says Adonai, who has compassion on you.

B'rit Hadashah suggested readings for Parashah Ki Tetze: Mattityahu (Matthew) 5:31-32; 19:3-12; 22:23-32; Mark 10:2-12; 12:18-27; Luke 20:27-38; 1 Corinthians 9:4-18; Galatians 3:9-14; 1 Timothy 5:17-18

Matthew 5:32-33, 19:3-12, 22:23-32

(Mat 5:32 CJB) But I tell you that anyone who divorces his wife, except on the ground of fornication, makes her an adulteress; and that anyone who marries a divorcee commits adultery.

(Mat 5:33 CJB) "Again, you have heard that our fathers were told, 'Do not break your oath,' and 'Keep your vows to Adonai.'

(Mat 19:3 CJB) Some P'rushim came and tried to trap him by asking, "Is it permitted for a man to divorce his wife on any ground whatever?"

(Mat 19:4 CJB) He replied, "Haven't you read that at the beginning the Creator made them male and female,

(Mat 19:5 CJB) and that he said, 'For this reason a man should leave his father and mother and be united with his wife, and the two are to become one flesh'?

(Mat 19:6 CJB) Thus they are no longer two, but one. So then, no one should split apart what God has joined together."

(Mat 19:7 CJB) They said to him, "Then why did Moshe give the commandment that a man should hand his wife a get and divorce her?"

(Mat 19:8 CJB) He answered, "Moshe allowed you to divorce your wives because your hearts are so hardened. But this is not how it was at the beginning.

(Mat 19:9 CJB) Now what I say to you is that whoever divorces his wife, except on the ground of sexual immorality, and marries another woman commits adultery!"

(Mat 19:10 CJB) The talmidim said to him, "If that is how things are between husband and wife, it would be better not to marry!"

(Mat 19:11 CJB) He said to them, "Not everyone grasps this teaching, only those for whom it is meant.

(Mat 19:12 CJB) For there are different reasons why men do not marry — some because they were born without the desire, some because they have been castrated, and some because they have renounced marriage for the sake of the Kingdom of Heaven. Whoever can grasp this, let him do so."

(Mat 22:23 CJB) That same day, some Tz'dukim came to him. They are the ones who say there is no such thing as resurrection, so they put to him a sh'eilah:

(Mat 22:24 CJB) "Rabbi, Moshe said, 'If a man dies childless, his brother must marry his widow and have children to preserve the man's family line.'

(Mat 22:25 CJB) There were seven brothers. The first one married and then died; and since he had no children, he left his widow to his brother.

(Mat 22:26 CJB) The same thing happened to the second brother, and the third, and finally to all seven.

(Mat 22:27 CJB) After them all, the woman died.

(Mat 22:28 CJB) Now in the Resurrection — of the seven, whose wife will she be? For they all married her."

(Mat 22:29 CJB) Yeshua answered them, "The reason you go astray is that you are ignorant both of the Tanakh and of the power of God.

(Mat 22:30 CJB) For in the Resurrection, neither men nor women will marry; rather, they will be like angels in heaven.

(Mat 22:31 CJB) And as for whether the dead are resurrected, haven't you read what God said to you,

(Mat 22:32 CJB) 'I am the God of Avraham, the God of Yitz'chak and the God of Ya`akov'? He is God not of the dead but of the living!"

Mark 10:2-12, 12:18-27

(Mar 10:2 CJB) Some P'rushim came up and tried to trap him by asking him, "Does the Torah permit a man to divorce his wife?"

(Mar 10:3 CJB) He replied, "What did Moshe command you?"

(Mar 10:4 CJB) They said, "Moshe allowed a man to hand his wife a get and divorce her."

(Mar 10:5 CJB) But Yeshua said to them, "He wrote this commandment for you because of your hardheartedness.

(Mar 10:6 CJB) However, at the beginning of creation, God made them male and female.

(Mar 10:7 CJB) For this reason, a man should leave his father and mother and be united with his wife,

(Mar 10:8 CJB) and the two are to become one flesh. Thus they are no longer two, but one.

(Mar 10:9 CJB) So then, no one should break apart what God has joined together."

(Mar 10:10 CJB) When they were indoors once more, the talmidim asked him about this.

(Mar 10:11 CJB) He said to them, "Whoever divorces his wife and marries another woman commits adultery against his wife;

(Mar 10:12 CJB) and if a wife divorces her husband and marries another man, she too commits adultery."

(Mar 12:18 CJB) Then some Tz'dukim came to him. They are the ones who say there is no such thing as resurrection, so they put to him a sh'eilah:

(Mar 12:19 CJB) "Rabbi, Moshe wrote for us that if a man's brother dies and leaves a wife but no child, his brother must take the wife and have children to preserve the man's family line.

(Mar 12:20 CJB) There were seven brothers. The first one took a wife, and when he died, he left no children.

(Mar 12:21 CJB) Then the second one took her and died without leaving children, and the third likewise,

(Mar 12:22 CJB) and none of the seven left children. Last of all, the woman also died.

(Mar 12:23 CJB) In the Resurrection, whose wife will she be? For all seven had her as wife."

(Mar 12:24 CJB) Yeshua said to them, "Isn't this the reason that you go astray? because you are ignorant both of the Tanakh and of the power of God?

(Mar 12:25 CJB) For when people rise from the dead, neither men nor women marry — they are like angels in heaven.

(Mar 12:26 CJB) And as for the dead being raised, haven't you read in the book of Moshe, in the passage about the bush, how God said to him, 'I am the God of Avraham, the God of Yitz'chak and the God of Ya`akov'?

(Mar 12:27 CJB) He is God not of the dead, but of the living! You are going far astray!"

Luke 20:27-38

(Luk 20:27 CJB) Some Tz'dukim, who say there is no resurrection, came to Yeshua

(Luk 20:28 CJB) and put to him a sh'eilah: "Rabbi, Moshe wrote for us that if a man dies leaving a wife but no children, his brother must take the wife and have children to preserve the man's family line.

(Luk 20:29 CJB) Now there were seven brothers. The first took a wife and died childless,

(Luk 20:30 CJB) then the second

(Luk 20:31 CJB) and third took her, and likewise all seven, but they all died without leaving children.

(Luk 20:32 CJB) Lastly, the woman also died.

(Luk 20:33 CJB) In the Resurrection, which one's wife will she be? For all seven were married to her."

(Luk 20:34 CJB) Yeshua said to them, "In this age, men and women marry;

(Luk 20:35 CJB) but those judged worthy of the age to come, and of resurrection from the dead, do not get married,

(Luk 20:36 CJB) because they can no longer die. Being children of the Resurrection, they are like angels; indeed, they are children of God.

(Luk 20:37 CJB) "But even Moshe showed that the dead are raised; for in the passage about the bush, he calls Adonai 'the God of Avraham, the God of Yitz'chak and the God of Ya`akov.'

(Luk 20:38 CJB) Now he is not God of the dead, but of the living — to him all are alive."

1 Corinthians 9:4-18

(1Co 9:4 CJB) Don't we have the right to be given food and drink?

(1Co 9:5 CJB) Don't we have the right to take along with us a believing wife, as do the other emissaries, also the Lord's brothers and Kefa?

(1Co 9:6 CJB) Or are Bar-Nabba and I the only ones required to go on working for our living?

(1Co 9:7 CJB) Did you ever hear of a soldier paying his own expenses? or of a farmer planting a vineyard without eating its grapes? Who shepherds a flock without drinking some of the milk?

(1Co 9:8 CJB) What I am saying is not based merely on human authority, because the Torah says the same thing —

(1Co 9:9 CJB) for in the Torah of Moshe it is written, "You are not to put a muzzle on an ox when it is treading out the grain." If God is concerned about cattle,

(1Co 9:10 CJB) all the more does he say this for our sakes. Yes, it was written for us, meaning that he who plows and he who threshes should work expecting to get a share of the crop.

(1Co 9:11 CJB) If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?

(1Co 9:12 CJB) If others are sharing in this right to be supported by you, don't we have a greater claim to it? But we don't make use of this right. Rather, we put up with all kinds of things so as not to impede in any way the Good News about the Messiah.

(1Co 9:13 CJB) Don't you know that those who work in the Temple get their food from the Temple, and those who serve at the altar get a share of the sacrifices offered there?

(1Co 9:14 CJB) In the same way, the Lord directed that those who proclaim the Good News should get their living from the Good News.

(1Co 9:15 CJB) But I have not made use of any of these rights. Nor am I writing now to secure them for myself, for I would rather die than be deprived of my ground for boasting!

(1Co 9:16 CJB) For I can't boast merely because I proclaim the Good News — this I do from inner compulsion: woe is me if I don't proclaim the Good News!

(1Co 9:17 CJB) For if I do this willingly, I have a reward; but if I do it unwillingly, I still do it, simply because I've been entrusted with a job.

(1Co 9:18 CJB) So then, what is my reward? Just this: that in proclaiming the Good News I can make it available free of charge, without making use of the rights to which it entitles me.

Galations 3:9-14

(Gal 3:9 CJB) So then, those who rely on trusting and being faithful are blessed along with Avraham, who trusted and was faithful.

(Gal 3:10 CJB) For everyone who depends on legalistic observance of Torah commands lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the Scroll of the Torah."

(Gal 3:11 CJB) Now it is evident that no one comes to be declared righteous by God through legalism, since "The person who is righteous will attain life by trusting and being faithful."

(Gal 3:12 CJB) Furthermore, legalism is not based on trusting and being faithful, but on [*a misuse of*] the text that says, "Anyone who does these things will attain life through them."

(Gal 3:13 CJB) The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, "Everyone who hangs from a stake comes under a curse."

(Gal 3:14 CJB) Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit.

1 Timothy 5:17-18

(1Ti 5:17 CJB) The leaders who lead well should be considered worthy of double honor, especially those working hard at communicating the Word and at teaching.

(1Ti 5:18 CJB) For the Tanakh says, "You are not to muzzle an ox when it is treading out the grain," in other words, "The worker deserves his wages."