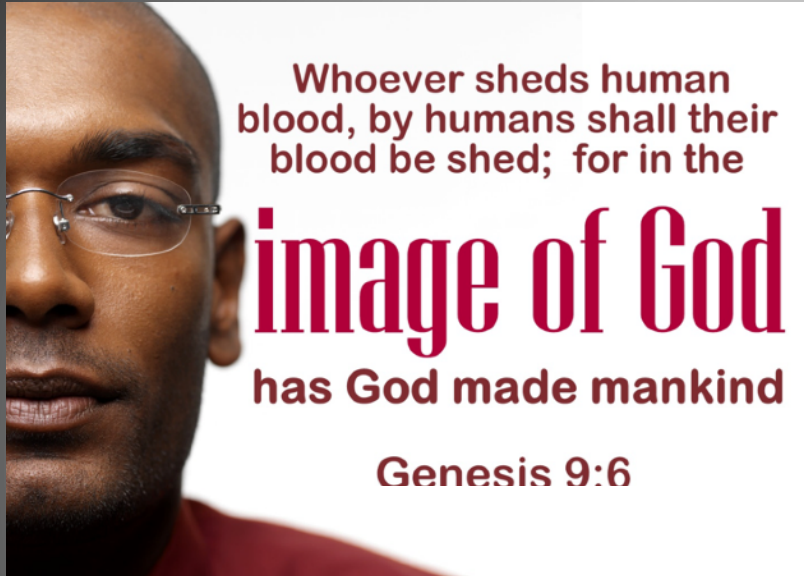


# The Redeemer of Blood



## Deuteronomy 19:11, Murder

- NAU Deuteronomy 19:11 "But if there is a man who hates his neighbor and lies in wait for him and rises up against him and strikes him so that he dies, and he flees to one of these cities, 12 then the elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, that he may die.



# Righteous Joseph?

Because Joseph Her  
Husband Was A Righteous  
Man And Did Not Want  
To Expose Her To Public  
Disgrace, He Had In Mind  
To Divorce Her Quietly.

Matthew 1:19

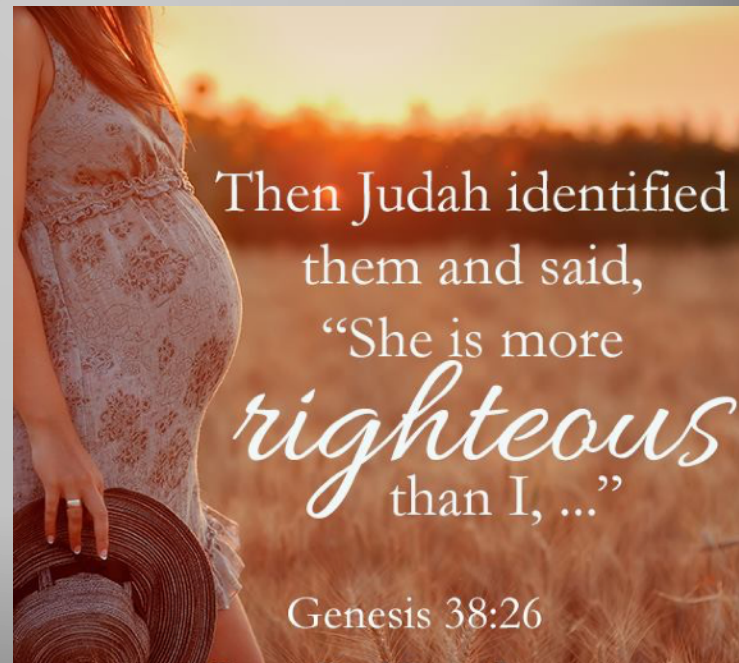
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Because Joseph her husband was  
faithful to the law, and yet did not want  
to expose her to public disgrace, he  
had in mind to divorce her quietly.

Matthew 1:19 NIV

“  
IT IS BETTER FOR A PERSON  
TO THROW HIMSELF INTO  
A FIERY FURNACE THAN  
TO EMBARRASS HIS FELLOW  
HUMAN BEING.”

The Talmud,  
Bava Metzia 59a



Then Judah identified  
them and said,  
“She is more  
*righteous*  
than I, ...”

Genesis 38:26

# The Rebellious Son

## Deuteronomy 21:18-21 (NKJV)

<sup>18</sup> "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and *who*, when they have chastened him, will not heed them, <sup>19</sup> then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. <sup>20</sup> And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' <sup>21</sup> Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.



Rabbi Shimon: “There has never been such a son and there never will be one in the future. Why then was it written? So that we should study the passage and receive reward for it.” (*Sanhedrin* 71a)

R. Yose the Galilean: “Torah foresaw the ultimate destiny of the stubborn and rebellious son. Having dissipated his father’s wealth, he would seek to satisfy his wants and be unable to do so. He would then go to a crossroads and rob. Therefore the Torah ordained: Let him die innocent rather than die guilty—for the death of the wicked benefits both them and the world.” (*Sanhedrin* 71b)