

The Netzarim Reconstruction of the Hebrew Matiytyahu

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The Netzarim Reconstruction of HEBREW MATIYTYAHU



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Cover Photo: Ruins of 2nd-century beit k'nesset at K'far Nakhum, Israel. The black beneath the ruins shown in the photo, is the foundation (and remnant) of the 1st-century beit k'nesset that occupied this site and in which Yehoshua prayed.

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The *Netzârim* Reconstruction of Hebrew *Matityâhu*

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Matityâhu and the Netzârim (Original First-Century “Nazarene” Jews)

The Netzârim Reconstruction of Hebrew Matityâhu (NHM) treats in greater depth, and builds upon the reader's familiarity with, basic definitions and concepts presented in the introductory books *Who Are the Netzârim?* – *Advanced Level (WAN-AL)* and *Atonement In the Biblical ‘New Covenant.’*

As scholarship marches on in many related disciplines, *NHM*, rather than being “written in stone,” will require periodic updates to incorporate new discoveries and scholarship impacting the teachings of *Yehôshua* of *Nâtzrat*. For example, *Élishâ Qimrôn*'s 1994 book on Dead Sea Scroll 4Q MMT illuminating the debate among the first-century Judaic sects over Oral vs. Codified *Halâkhâh* (*Miqetzât Maasêh ha-Tôrâh*, Oxford, Clarendon Press), exerted immediate and far-reaching influence on our knowledge of the 1st-century Judaic debate in which *Yehôshua* and the *Netzârim* were engaged. 4Q MMT demonstrates that this 1st-century Judaic dispute concerned whether to transmit *Halâkhâh* exclusively orally or to fix *Halâkhâh* by codifying it. There was never any question in 1st-century Judaic circles concerning abrogating the Oral Law.

My special thanks to my daughter, *Yâeil Bêh-Dâvid*, and to *Môti Huberman*, English- speaking / native Hebrew-speaking Israeli Orthodox Jews who each spent countless hours detecting and correcting errors and oversights in Hebrew and Jewish tradition which would otherwise have been missed.

The Sadducees rejected only the “oral” aspect of “oral *Halâkhâh*,” because they insisted on its codification. However, not even the Hellenist, Roman-vassal Sadducees, much less any other 1st-century Judaic sect, rejected *Halâkhâh*. Proof of this has always been conspicuous in a simple question: did the Sadducean-dominated Sanhedrin reject their own authority and judgments (*Halâkhâh*)? Or just the oral means of its transmission? As *NHM* documents, even the casual reader can see how Christian translators concealed the equivalence of “judgments” (משפֿט / mish-pât') with its post-Biblical equivalent - *Halâkhâh* - in order to circumvent the validity of Judaic *mishpât* = *Halâkhâh*. Scores of instances in the Jewish Bible, which *Yehôshua* held as authority and taught from, consistently and unequivocally afford identical authority, and require identical obedience, to *Halâkhâh* as to the written Bible. If the Jewish Bible is valid, then numerous passages validate *mishpât* / *Halâkhâh*. No sect of 1st-century Judaism, particularly not the *Netzârim*, rejected *Halâkhâh*! The stunning, and inescapable, realization that Judaic *Halâkhâh* remained valid to *Yehôshua* and the *Netzârim* may well have motivated the 40-year suppression of the Dead Sea Scrolls by Christian chief editors unable to fabricate an alternative explanation that would withstand the scrutiny of the scholarly community.

NHM restores distinctions long blurred in Christianized versions. Notes 21.16.1 on praise, 10.28.1 on fear, and 15.9.1 on worship, for example, demonstrate that your “worship” and “praise” is only as valid as the guideline you follow. Misinformed good intentions don't validate worship or praise. If you haven't read notes 3.7.1 on the “Pharisees,” 3.7.2 on the “Sadducees,” and 5.20.0 (release 98.01.21 or later) on the “Scribes” then you don't know the *Tzedôqim* Codifiers-of-Oral-Law from the *Perushim* advocates of exclusively orally transmitted Oral Law, nor the aristocratic Greco-Roman Pseudo-*Tzedôqim* from the

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earlier *Qumrân Khasidim-Tzedôqim*, the identity of the Essenes, their *Môrêh Tzêdêq* (“Teacher of Righteousness”), or the “Wicked Priest.”

Reading *NHM*, you will realize that, aside from *WAN-AL*, you have never before been given the full story about *Yehôshua* and the *Netzârim*, nor their Judaic teachings undiluted by extra-Judaic pagan influences of the Roman *gôyim*. *NHM* is replete with unique clarifications that bring the text into the sharp focus of the first century religious, i.e., halakhic, *Netzârim* Jews by whom it was written, for whom it was written, and about whom it was written. *NHM* is translated directly from the earliest extant mss., showing the various readings of each. *NHM* isn’t just another Christian or ‘Messianic’ paraphrase of secondary sources. Never since the first century have the source documents behind the “New Testament” accurately reflected the first-century halakhic Jewish authors, free of Christianizing redactions. Despite continuous world-wide challenges since the early 1980s to the world’s leading seminarians and scholars on the Internet, no one has been able to present any credible arguments, quoting the earliest extant source texts, against *NHM*. Disputations against *NHM* are necessarily based on Christianized versions because the earliest extant source documents, from which *NHM* was derived, support *NHM*.

NHM has proven an effective antidote to both Miso-Judaism (anti-Semitism) and acculturation (assimilation). Jews previously lost to Messianic Christianity have returned, and are returning, to the Orthodox Jewish community. After reading *NHM*, they become more halakhically *Tôrâh*-observant than ever. Non-Jewish readers, too, have found answers to a lifetime of questions, and are seeking out Orthodox *bâtei ha-k'nêsêt* (synagogues) to learn halakhic *Tôrâh* observance as *Netzârim* followers of the authentic *Yehôshua*.

Case history #1. A.K., a young bachelor Jew from New England attending a large Baptist church in Orlando, Florida learned of the *Netzârim* and visited our *beit ha-k'nêsêt* (since closed) in Orlando. After attending teachings drawn from *NHM*, he rejected the church, requesting that they formally mark his church records accordingly. He became active in the Central Florida Jewish Community Center (JCC) and began attending an Orthodox *beit ha-k'nêsêt* in Florida.

Case history #2. H.R., a young bachelor Jew from South America who had been attending church, began attending our teachings. He soon abandoned Christianity and became active in the JCC. Working with the director, who later became a national executive officer of the Jewish National Fund, H.R. pioneered the youth program at his local JCC.

Case history #3. A.B., a key rocket scientist who worked closely with Werner von Braun, developing the first American rockets in space (Redstone), and one of the three designers of the first stellar rocket guidance system, left Christianity to follow Judaism as a result of similar findings.

Case history #4. A widely-known Catholic teacher, who regularly wrote columns and articles for church periodicals, found in *NHM* the answers he had long sought. As a result, he abandoned the Catholic church and now attends an Orthodox *beit ha-k'nêsêt* in California.

Eusebius reported¹ that the *Netzârim* recognized only the Hebrew text of *Matityâhu* as an authoritative account of the teachings of *Yehôshua*. Therefore, *NHM* is the only authentic and reliable

1. Hebrew Matityahu – Eusebius, *Ecclesiastical History* (EH), Translated by J.E.L. Oulton, Loeb Classical Library, trans. and edited Kirsopp Lake (Cambridge: Harvard University Press, 1973/1975), III. xxvii. 3-6, I, 263. Cf. also *Who Are the Netzârim?* – Advanced Level.

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account of the *Tôrâh*-observant and halakhic teachings of *Yehôshua Bêh-Yôseiph Bêh-Dâvid* the *Mâshiakh*. For those who would follow the authentic, historical, *Yehôshua*, the only legitimate and authoritative record – subordinate to *Tôrâh* and *Halâkhâh* – is *NHM*. Even then, *NHM* can only be correctly understood within the halakhic tradition of the earliest *Netzârim* and other 1st-century Jews. *NHM* conveys this tradition in the notes (volume II) which accompanies the translated text.

No Hebrew source text of *NHM* from the pre-Christian (i.e., from 28 C.E. to 135 C.E.) period has yet been found. The earliest Hebrew tradition comprises quotes in polemic works. The phraseology of these quotes have been incorporated in *NHM* and documented. The earliest complete Hebrew ms., the *Êvên Bôkhan* (composed in 1380 C.E.), dates from the 15th century, and is also incorporated in *NHM*, with many of its various readings documented. The earliest extant source texts of NT are Greek, predating the extant Hebrew tradition by half a millennium. Christian historians acknowledge thousands of variant readings and redactions in these Greek source texts of the NT.² We will show that many of these redactions reflected popular paganism that pervaded the Roman Empire, and that significant aspects of it derive from Egyptian mythology. The NT, and the “Gospel of St. Matthew,” which has been translated and interpreted by a community that finds in it an ahistorical Christ to support their rejection of *Halâkhâh* and *Tôrâh*, is neither equivalent nor a substitute. This is particularly true of “Messianic” versions which arrogate Judaic symbols to disguise their Christian doctrines.

As our introductory book, *WAN-AL*, showed, the areas in which Christianity differ from Judaism derived from the Greco- (Hellenist-) Roman world of paganism. “Consider an inscription dating from the year B.C.E. 9: it proclaims the resolve of the Greek cities in Asia Minor to adopt the Julian calendar and to have the year begin on the birthday of A-u-g-u-s-t-u-s, and it refers to this emperor in these words: ‘Providence which determines everything in human life... has given us the sublime one whom it has, for the salvation of men, endowed with perfection; it has sent him to us and those after us as σωτηρ (soter; savior), and he will end all war and order all things... The day of his birth has brought the world the εὐαγγέλιον (evangelion; evangels, gospel) which will be realized through him.’ On a memorial stone in Halicarnassus, dating from the year B.C.E. 2, the emperor is called ‘Savior of the whole human race whose works have not only fulfilled the prayers of all but surpassed them.’”³

Gentile Roman-pagans arrogated ideas from the *Netzârim* and syncretized them into their own pagan eclectic hybrid: Christianity. Traditional methods of textual criticism, relying upon misconceived assumptions and false premises, promulgate the blurring of the two. The one who seeks the authentic *Tôrâh*-observant teachings of *Yehôshua* and the *Netzârim* Jews must disentangle the two by contrasting the 1st-century community of Jews with the 1st-century Hellenist (Greco-Roman) culture. The Greco-Roman aspects can only be ascribed to the non-Jew Christians while the Judaic aspects can only be ascribed to the *Netzârim* and other Jews.

Miso-Judaism (a more technically correct term than ‘anti-Semitism’ or ‘Judeophobia’ – phobia means fear, not hate) is not a new phenomenon. The Christian church exiled Jews from England twice –

2. “Text, NT,” *Interpreter's Dictionary of the Bible* 2nd edition, (Abingdon, 1962), p. 595-598. See also note 1.23.1.

3. Pre-*Yehoshua* Roman paganism – Leo Baeck, *Judaism and Christianity*, trans. and ed. Walter Kaufmann (New York: Atheneum, 1981), p. 75-6.

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once only two years before publishing the *King James Version*.⁴ Only the most naive sophomore would deny that the *KJV* contains Miso-Judaic bias.

The delineation between the pro-*Tôrâh Yehôshua* and *Netzârim* of *Yerushâlayim*, on the one hand, and the anti-*Tôrâh* J-e-s-u-s Christ and Christian church of Rome, on the other, yields new insight into the Dead Sea Scrolls. This is especially true of newly published scrolls. Two distinct prophetic missions of the *Mâshiakh* are described in *Tan"kh*. The second mission – of a triumphant *Mêlêkh* ("king") – is widely recognized. However, the first mission acknowledged even in *Talmud*, of the *Mâshiakh Bêh-Yôseiph* – prophesied in *Yeshayâhu* 53 and other *pârâshôt*⁵ – has long been ignored.

Several scholars claimed, carelessly it turns out,⁶ that certain DSS fragments describe an Essene-strict, *Tôrâh*-observant and halakhic *Mâshiakh*, descended from *Dâvid Ha-Mêlêkh*, suffering and dying for the Jews as a people⁷ – vicariously, like the ram provided by יֵזֶק for *Yitzkhâq* and *Avrâhâm*. Despite the lack of support claimed in 4Q 285, passages in both *Tan"kh* and *Talmud* corroborate that this well describes the *Mâshiakh Bêh-Yôseiph*. *Yôkhânân "ha-Matbil"*⁸ *Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein*, a recognized *Nâvi* ("prophet")⁹ apart from the *Netzârim*¹⁰ whose *talmidim* later became *Netzârim*,¹¹ may even be linked with the Essene "Teacher of Justness." As supervisor of *Yehôshua's miqvêh*, this strict halakhically *Tôrâh*-observant cousin of *Yehôshua* further suggests the close link between *Yehôshua*, the *Netzârim* and the halakhically *Tôrâh*-observant strictness of the Essenes. Newly released scrolls corroborate that the early Jews who believed in the martyred *Mâshiakh* of *Yeshayâhu* 53 were *Tôrâh*-strict and halakhic. Whether Essene, *Netzârim*, Pharisee or Sadducee, it is untenable that such halakhically *Tôrâh*-strict Jews could ever have accepted an anti-*Tôrâh* man-g-o-d like J-e-s-u-s Christ of the gentile Christian Church of the Roman pagans as the Jewish *Mâshiakh*.

Though they vehemently deny it, it's blatantly obvious that the only real reason these scrolls were suppressed by Christian scholars for 40 years was because they were stonewalling while struggling, vainly, to construct a defensible interpretation which would harmonize these two diametrically opposite poles. On one side of the equation was the *Mâshiakh* of a zealously strict *Tôrâh*-observant, and decidedly not *gôyim*,

4. *KJV* – The same bias is evident in the Greek *Textus Receptus* published 13 years later. *KJV* was published in 1611. The last vestige of the Jews after the expulsion of 1290, the Marranos, disappeared in 1609.

5. *Kohein-Melekh, Zekharyâh* 9:9; the merged dual functions of spiritual *Kôhein* and reigning *Mêlêkh* are described in *Zekharyâh* 4; *Dânieil* 9:25 *et al.*

6. Pierced Messiah, cf. Martin G. Abegg, Jr., "Messianic Hope and 4Q 285: A Reassessment" (JBL 113/1 (1994) 81-91).

7. DSS & Messiah Death – "Scrolls text mentions death of 'Messiah'-leader," *Jerusalem Post*, 08.11.91, p. 17.

8. The Immerser.

9. *Eliyahu/Yokhanan* – *NHM* 21:26.

10. *Yokhanan* recognized as *Nâvi* by mainstream Jewish community. *NHM* 9:14; 11:2; 14:12; Ky-Lu. 11:1 and perhaps the subject of Ky-Mk. 9:38-40 & Ky-Lu. 9:49-50.

11. *Talmidim* of *Yokhanan Torah*-observant like *Netzârim* (*NHM* 9:14-16.); became *Netzârim* (Yn. 1:35-41; Trans. 19:1-5).

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Qumrân-like *Tôrâh*-strict sect. On the other side was a *Tôrâh*-replacing pagan Christian J-e-s-u-s of “grace” displacing (superseding) *Tôrâh* – Displacement (or Replacement) Theology.

The evidence was supposed to support the Christian doctrine of J-e-s-u-s replacing *Tôrâh*-observance with grace. Instead, the DSS suggest a link between the “radically” strict, halakhic *Tôrâh*-observance of the *Qumrân* sect and references to the “death of the *Nâsi* of the *qehilâh*,” (cf. *Yekhêzqeil* 44-46) the “branch going forth from the trunk of *Yishai*” (cf. *Yeshayâhu* 11.1; de-Judaized to Jesse) and the “scion of *Dâvid*.”¹² These are obvious references to the *Mâshiakh*. This link is bolstered by the oft-suggested relationship of *Yehôshua*'s cousin, who supervised his *miqvêh*, with the strict halakhically *Tôrâh*-observant Essenes. These scrolls corroborate the account in the NT book of ‘Acts’ that the rabbis accepted the *Netzârim* as part of legitimate 1st-century Judaism – but the *Netzârim* regarded *Yehôshua* as the *Mâshiakh* who championed strict halakhic *Tôrâh*-observance, not an advocate of usurping *Tôrâh* with the Christian “grace” of a pagan man-g-o-d! One Christian Chief Editor of the Dead Sea Scrolls, unable to counter this conundrum in any way that would withstand scholarly scrutiny, resigned, quit the priesthood, and got married. His successor, an outspoken miso-Judaic from Harvard, suffered a mental meltdown.

NHM is translated, with verse-by-verse citations specifying how each of these sources reads, directly from all extant pre-4th century source documents, as well as the entire extant Hebrew tradition, also giving every individual reading, up through the *Êvên Bôkhan*. Yet, much more than this, *NHM* restores the original perspective¹³ of the 1st-century community of religious Jews, and *Halâkhâh*, which, Dead Sea Scroll 4Q MMT demonstrates conclusively, all religious 1st-century Jews (as defined by the Great Sanhedrin) embraced, including the earliest *Tôrâh*-observant followers of *Yehôshua Bêh-Dâvid* – the *Netzârim*. *NHM* reconstructs what even early church historians acknowledged was the only account of the teachings of *Yehôshua Bêh-Dâvid* recognized as legitimate by the *Netzârim*.¹ Conveying the uncompromising pro-*Tôrâh* and pro-*Halâkhâh* language of the original Hebrew source document, *NHM* is an uncompromisingly pro-*Tôrâh*, pro-*Halâkhâh*, pro-Jew, and pro-Israel work.

Five findings factored heavily in determining the perspective that dictated this translation:¹⁴

1. Basic Christian holy days – viz. E-a-s-t-e-r,¹⁵ Christmas,¹⁶ and Sun(g-o-d)day¹⁷ – were indisputably syncretized (documented in *NHM*), centuries after the death of *Yehôshua* and his original Twelve Jewish followers, into gentile Roman paganism.

12. “המיתו נשיא העדה,” “ויצא חותר מגזע ישי,” “צמ(ח) דוד.” אלכם דורון, “כתב-יד ‘משיח’ - בין המגילות הגניזות,” מעריב, 91.10.11, חל.” המדע, 10

13. *NHM* source mss. include all ancient Judaic writings such as the Dead Sea Scrolls, Pseudepigrapha, Septuagint, Josephus, *Talmud*, Nag Hammadi, *Genizâh*-Damascus, Sinaiticus and Vaticanus codices and all pre-4th century papyri as well as corroboration by the earliest church historians such as Eusebius, Hegisippus, Papias, Jerome, Irenaeus, Epiphanius and Dionysius, *et al*.

14. *NHM* translating: Cf. *Who Are the Netzârim?* – *Advanced Level*, chapter “The *Netzârim* On: Anti-Semitism.”

15. 1st E-a-s-t-e-r: in 196 C.E. at the Christian Council of *Qeisâriyâh*. Bellarmino Bagatti, *The Church from the Circumcision (Yerushâlâyim)*: Franciscan Printing Press, 1971), p. 10, 13-14, *et al*.

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2. The earliest (non-Jewish) church historians acknowledged, by their condemnations of the Jewish followers of *Yehôshua*, that his original Jewish followers continued to practice *Tôrâh*-observant Judaism, in the religious Jewish community in opposition to Christianity and the Church, as they had always done.¹⁸

3. This rift between the original Jewish followers of *Yehôshua*, who followed *Tôrâh* Judaism, and the later non-Jewish, anti-*Tôrâh*, Christians intensified when the first gentile Christian bishop supplanted the *Netzârim Pâqid* following 135 C.E.¹⁹ The rift continued until the anti-*Tôrâh*, gentile church eradicated the authentic *Tôrâh*-observant followers of *Yehôshua* in 333 C.E.²⁰

16. 1st Christmas, the earliest documentation is the annual calendar published by Dionysius XIX Exiguus whose calendar was first published in 527 C.E. This first established 03.25 as the official “Annunciation” and 12.25 as the “Nativity.” S. William Smith and Henry Wace, eds., *A Dictionary of Christian Biography*, (New York: AMS Press/Millwood: Kraus Reprint, 1974), I, p. 853. See also discussion at NHM 2.2.1.

17. Shabat to sun(g-d)day, the change didn’t take place after 135 C.E. (Samuele Bacchiocchi, “How It Came About: From S-a-t-u-r-day to S-u-n-day,” *Biblical Archaeology Review*, IV, 3 (09-10.78), 32ff). Note that 135 C.E. is when the Roman non-Jews exiled the *Netzârim* from Yerushâlayim along with the other Jews, built their pagan city upon the ruins of Yerushâlayim, and replaced the Pâqid *Netzârim* with their own non-Jew bishop (cf. footnote 19). Thus, they didn’t change Shabât to Sun-g_d-day until they had first extirpated the *Netzârim*.

18. *Netzarim* Torah-observant (Eusebius): Even the early church historian Eusebius (c. 260 - 340 C.E.), in excoriating the earliest Jewish followers of *Yehôshua* for continuing their *Tôrâh*-observance, revealed

1.) that the original Jewish followers of *Yehôshua* (being among these Jewish sects) continued their *Tôrâh*-observance, 2.) the earliest recorded church was intensely anti-*Tôrâh* (=antinomian), and 3.) the intensely anti-Semitic attitude of the earliest church in maintaining that the original Jewish followers of *Yehôshua* were in the grip of *Sâtân* (the Evil Demonic-force) and 4.) that the original Jewish followers accepted only the Hebrew *Matityâhu*. It is well known that Eusebius, like other early (non-Jew) Christians, knew little about the Jewish community, was almost totally illiterate in Hebrew, and unable to distinguish between several Jewish sects claiming to follow *Yehôshua*. Lumping them under the general term *minḡyḡ*, this non-Jew Christian writes of Jewish followers of *Yehôshua*, “But others, the evil Demonic-force, unable to wrest them from G-o-d’s plan in Christ, ensnared in a different way. The first householders named these *minḡyḡ* because they had poor and humble praise concerning Christ” (Eusebius, *Ecclesiastical History*, III, xxvii, 1). “They held him to be a plain and ordinary man who had achieved [justness] merely by the progress of his character and had been born naturally from M-a-r-y and her husband. They insisted on the complete observation of the [*Tôrâh*], and did not think that they would be saved by faith in Christ alone and by a life in accordance with it. But there were others besides these who have the same name. These escaped the absurd folly of the first mentioned, and did not deny that the Lord was born of a Virgin and the Holy Spirit, but nevertheless agreed with them in not confessing his pre-existence as G_d, being the Logos and Wisdom. Thus they shared in the impiety of the former class, especially in that they were equally zealous to insist on the literal observance of [*Tôrâh*]. They thought that the letters of the Apostle [Paul] ought to be wholly rejected and called him an apostate from [*Tôrâh*]. They used only the Gospel called according to the Hebrews and made little account of the rest. Like the former they used to observe the sabbath and the rest of the Jewish ceremonial, but on [Sun-g_d-days] celebrated rites like ours in commemoration of the Savior’s resurrection. Wherefore from these practices they have obtained their name, for the name of [*minḡyḡ*] indicates the poverty of their intelligence, for this name means ‘poor’ in Hebrew.” (Eusebius, *Ecclesiastical History*, translated by Kirsopp Lake, Harvard University Press, vol. 1, III, xxvii, 2-6.

19. 135 CE, Bagatti, p. 9.

20. 333 CE, Bagatti, p. 10, 13-14ff.

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4. Church scholars acknowledged that the source texts of the New Testament have been heavily redacted² since 135 C.E., and even moreso since 333 C.E., by non-Jewish Christians strongly biased against Judaism.

5. Pre-5th-century documents (far moreso pre-135 C.E. evidence) fail to show evidence of, and even contradict, any transition from the pro-*Tôrâh* Jewish religion in synagogues to an anti-*Tôrâh*, non-Jewish, church.²¹

Striking a balance between the preference for the Hebrew Judaic tradition of *Matityâhu* which dates back only to the 9-15th centuries C.E., and the earliest mss., which are Greek, poses a conundrum. Where they diverge both are documented in the notes.

For all of these reasons, *NHM* is unique, demonstrating the fraudulence of all non-*Netzârim* / pseudo-Judaic (actually miso-Judaic Displacement Theology) “Messianic” versions of the “New Testament” (which are nothing but Christian New Testaments disguised in Jewish cosmetics), including the ‘Messianic’ *B’rit Khadâshâh* and non-*Netzârim* versions of “the Gospel of Matthew.”

21. Gentiles? Anticipate here the answer “Acts 13:46 and 18:6, where Paul declared ‘we turn to the Gentiles’ and ‘henceforth I will go unto the Gentiles.’ respectively.” Both instances take place in synagogues “in the *gâlut*” (= “among the peoples”), which means among Jews (Hellenist-Reform and *Yehudim*-Orthodox). In the first instance, Paul is answering some *Yehudim* (Jews) protagonists by saying, “It is because those from *Yehudâh* are not receptive that we are turning to the *Yehudim* among the *gâlut*,” where “among the *gâlut* (peoples)” is εἰς τὰ ἔθνη (eis ta ethney; among the peoples). We find that Paul goes straight from there to Iconium to teach *Yehudim* in the *gâlut* in the synagogue (Acts 14:1)!

The latter instance is virtually identical. The Greek phrase is the same. From the latter incident, Paul goes straight to the president of the synagogue who lived adjoining the synagogue. After that, Paul went to Ephesus, to teach there in the synagogue (Acts 18:19)! In neither case does Paul discontinue teaching Jews in synagogues, nor change to ministering to *gôyim*.

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Note: Terms not given in this introduction can be explained in the Encyclopedia Judaica or any other good encyclopedia.

Date Format

This text prefers the scientific date format (yr.mm.dd) to avoid promulgating the use of modern month names – which derive from pagan g-o-d-s. Jan. derives from the Roman g-o-d J-a-n-u-s. Feb. derives from a Roman festival of purification. Mar. derives from the Roman g-o-d M-a-r-s. Apr. is taken from the Roman calendar. May derives from the Roman g-o-d-d-e-s-s of increase M-a-i-a. Jun. derives from a Roman surname. Jul. and Aug. derive from a Roman caesar-g-o-d. Sep. – Dec. derive from the Roman calendar.

Examples:

⇒1993.04.03 C.E. = Apr. 3rd, 1993

⇒B.C.E. 0007.09.03 = Sep. 3rd, B.C.E. 7

⇒1985.04-12, = Apr. through Dec., 1985.

⇒1987.11.01-08 = Nov. 1st through 8th, 1987.

According to Ernest Klein's *Etymological Dictionary of the Hebrew Language*, the term “g-o-d” itself derives from “the name of the g-o-d of fortune (occurring often in Phoenician and Aramaic inscriptions and as an element in many Phoenician and Aramaic private names).” In this text, *Gâd* refers to the tribe of *Gâd* (pronounced g-o-d), coriander or (with a different vowel pronunciation) “wormwood.” In Hebrew, the term is *Ēlôhim* / *êlôhim*, not G-o-d(s) and g-o-d(s) respectively. (The upper and lower case distinction in English is artificial, there is no distinction based on case in Hebrew.) When we cannot avoid a pagan name while maintaining clarity, we hyphenate it to discourage pronouncing it in conformance to *Shemôt* 23:13; *Devârim* 12:3 and *Yehôshua* 23:7.

The *Netzârim* Reconstruction of Hebrew *Matityâhu*

Key to Pronunciation

Pronunciations are taken from authoritative Hebrew dictionaries and usage by native *Teimâni* (Yemenite) and Israeli (*Sephârâdi*) Jews. The premier authority is *The Academy of the Hebrew Language* in Israel.

Jews of Eastern Europe are generally of *Ashkenazi* tradition. The other major Judaic tradition is the *Sephârâdi* tradition of Spain, Middle Eastern and Arab countries. American Jews, and immigrant Israelis from the U.S., are primarily from an Eastern Europe background and, so, of the *Ashkenazi* tradition. Each of these traditions has their own Hebrew accent. The *Ashkenazi* accent is heavily influenced by German (including its hybrid, Yiddish). The prevailing, and official, accent in Israel is *Sephârâdi*. Thus, the accent of American *gâlut* Jews (and native-U.S. Israeli immigrants) is different from “the (native) Israeli accent.” The *Teimâni* accent, least changed since ancient times, is different yet.

At best, a transliteration is merely an attempt to approximate a Hebrew pronunciation. Readers are strongly urged to avoid becoming dependant upon transliterations instead of learning to read Hebrew. Audio cassette tapes of *Teimâni Tôrâh* recitation, available from *Schueller House*, provide complete clarification of the following conventions.

Vowels	Pronunciation	Vowels	Pronunciation
a	ah, as in shah	ai	i, as in pie
â	<i>Teimânim</i> pronounce this between aw in paw and o in low. Israelis & <i>Sephârâdim</i> pronounce this like the a in shah.	ei	a, as in pay
ê	<i>Teimânim</i> pronounce this like the a in shah also. Israelis & <i>Sephârâdim</i> pronounce this like the e in pet	ia	same as iyah
e	Neutral e, as in agent, or i in sanity; represents inverted “e” <i>schwa</i> , not supported by the Internet or most word processors.	i	ee, as in fee
ô	<i>Teimânim</i> pronounce this between o in some & o in foreign. Israelis & <i>Sephârâdim</i> pronounce this like the o in foam or soap.	u	oo, as in soup

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“kh” is always pronounced as a soft “k” (almost like an “h”), which does not exist in English. The כ is pronounced with a softer “kh” than the כ / final ך with no *da'geish* (dot in the consonant).

modern words borrowed from other languages, this sound is nonexistent in *Sephârâdi* and *Ashkenazi* Hebrew. For foreign words, “j” is denoted in modern Hebrew by י.

“ch,” as in “chew,” doesn't exist in Biblical Hebrew. E.g., רכח = *Râ-kheil*, not *Rei* chill. To convey foreign words, modern Hebrew uses צ to denote “ch.”

“th” as in “three,” though used for ת by *Ashkenazim*, is nonexistent in Biblical Hebrew. When seen in other publications it should be pronounced as a soft “t.”

“j” as in “jest.” *Teimânim* pronounce the hard י (with a *dageish* = dot inside), as a “j.” E.g., “great people” in *Shemôt* 32:10 is pronounced “gôy jâ·dôl”. Apart from

Messianic Writings

The Messianic Writings are letters & documents, purportedly written by *Netzârim*, underlying the book which Christians call the “New Testament.” There is no extant source text of the New Testament dating before the extirpation of the *Netzârim* in 333 C.E. Indeed, only the scarcest fragments may date into the 2nd century C.E. None antedate the forcible displacement of the *Netzârim* by antinomian gentile Christians following the *Bar-Kôkhvâ* Rebellion of 135 C.E. In other words, there is no documentation to connect the New Testament to historical *Yehôshua* nor to his original *Netzârim* followers.

Eusebius of *Qeisâriyâh* (“Caesarea”; c. 260-340 C.E.), one of the earliest extant church historians, wrote that all of the Jews following *Yehôshua*, including the followers of *Yôkhânân “ha-Matbil”*¹¹ *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein* were: “zealous to insist on the literal observance of *Tôrâh*. They thought that the letters of *Shâul* ought to be wholly rejected and called him an apostate from *Tôrâh*. They used only the [Hebrew *Matityâhu*] and made little account of the rest.”¹ Many scholars suggest that *Yehôshua*'s cousin, *Yôkhânân “ha-Matbil” Bân-Zekharyâh Bân-Tzâdôq ha-Kôhein* was an Essene. His endorsement of *Yehôshua*'s *miqvêh* then implies that the *Netzârim* were strictly, halakhically, *Tôrâh*-observant like the *Qumrân* sect described in Dead Sea Scroll 4Q MMT.

NHM Netzârim Reconstruction of the Hebrew Matityâhu. This is a compilation of excerpts from the life and teachings of *Yehôshua* as

recorded from accounts purportedly given by *Matityâhu Ha-Leivi*, an Israeli Jew. Extensively Christian-redacted and de- Judaized versions in

The *Netzârim* Reconstruction of Hebrew *Matityâhu*

the “New Testament” are called “the Gospel according to St. Matthew,” or simply “Matthew.” Consequently, *Matityâhu* and “Matthew” are antithetical. *Matityâhu* was one of the original 12 *Netzârim talmidim*, and was from the tribe of *Leivi* (corrupted to “Levi”; ergo “*Ha-Leivi*,” cf. note 1.3).

The Hebrew text of *Matityâhu* is the only account of *Yehôshua*'s life and teachings which the *Netzârim* have ever recognized as legitimate and authoritative (cf. note 1.0). The later, and Christian, Greek version was never accepted by the *Netzârim*.

All of the present day accounts derive in some way from the original *Netzârim* scroll of *Matityâhu* in Hebrew. The Greek “gospels” may, at best, be a gentile ‘spin’ loosely based upon *Netzârim* Hebrew *Matityâhu* and redacted by Greek translators (Roman Christians). The Aramaic *Peshitetâ* (corrupted to *Peshitta*) is compellingly demonstrated to be translated from the Greek.

Thus, *Netzârim* Hebrew *Matityâhu* is the best and earliest extant reconstruction. All of the Christian “gospels” may reflect various selected parts of the earlier, original, Hebrew *Matityâhu*.

Even the original Hebrew *Matityâhu* was recognized only as an enhancement supplementing *Tan”kh*. The *Netzârim* never regarded *Matityâhu* as a replacement of *Tan”kh*, nor of the Oral Law. In fact, during the days of the *Netzârim* (pre-135 C.E.) the NT didn't even exist! While those writings can provide some idea of what went on, as Josephus, the Pseudepigrapha and Dead Sea Scrolls also do, they should not be regarded on par with *Matityâhu*, and not even *Matityâhu* on par with *Tan”kh*.

Apart from *Matityâhu*, the earliest of the *Netzârim* writings, tenuously backdated to c. 47 C.E. on historical grounds (the earliest extant ms. is 4th-century C.E.), was by *Yaaqôv*” (de-Judaized to “St. James”).

Textual criticism is particularly undependable. Based solely on textual criticism, it could be written today by a careful historian! For the intelligent and logically-minded, dating mss. scientifically is far more reliable evidence.

The earliest extant source text, the more reliable criterion, dates back only to the 4th century – nearly a century after the Christians had extirpated any last surviving remnant groups of the *Netzârim*. Scattered sayings (1.10-12; 15-18; 2.19 – 3.9), exist in papyri (P-20, P23) dating back to the 3rd century C.E. – about a century after the Christians had forcibly displaced the *Netzârim*. Consequently, the only connection that can be proven from the earliest papyri is that the 4th century version included them. The converse (that the fragments somehow prove the full 4th century version) is logically silly.

Therefore, the verses cited in the previous paragraph can be dated back only to the 3rd century C.E. This earliest letter of the New Testament, however, though the subject matter is admittedly (a post-135 C.E. Christian view of) circa 47 C.E., cannot be reliably dated before the 4th century (with the Codex Sinaiticus, Codex Vaticanus and the Peshita).

Moreover, for example, *Yaaqôv*'s letter is easily seen to be an explanation to *Netzârim* Jews and *geirim* in the *gâlut* – not a new book of the “Bible.”

The letters authored and / or coauthored by *Shâul* (Hellenized, as *Shâul* himself seems to have been, to “Paul”) are especially suspect. The *Netzârim* eventually judged *Shâul* to be a heretic and excised him (cf. notes 1.0.1, 3.7.1, 26.59.1 & 27.1.1; evidence of this is found in *Maavâr*; Transition, de-Judaized to “Acts”).

Of the 27 books of the NT, the apostate Paul either authored or coauthored 13.

The last three of Paul’s “books” are personal letters addressed to an individual, not to

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a *qehilâh*. This hints that *Netzârim qehilôt* no longer recognized him.

Paul wrote his last letter to a *qehilâh* (not necessarily, and most unlikely, a *Netzârim qehilâh*) c. 60 C.E. (X Sh. / Philippians).

These letters weren't "canonized" into "Bible" until several centuries after the fact, and then only by *gôyim* Roman pagans, Roman Catholic Christians, from which all denominations of Christianity subsequently derived – after they had first extirpated the original *Netzârim*. They were never accepted by the original *Netzârim*.

Like "James," the extant source texts of Paul's first letter (I Sh. / I Thes.) date back only to the 4th century, with scattered verses (1.1, 1.3 – 2.3, 2.6-13; 4.12-13, 16-17; 5.3, 5-10, 12-18, 23-28) found in papyri (P-30, P-46, P-65) dating back to the 3rd century C.E., still nearly a century after the forcible displacement of the *Netzârim*. (Scholars have debunked the attempt, by one maverick scholar trying to preclude the apostasy of 62 C.E., to date one papyri to the first century C.E.)

Since the subject matter of I Sh. concerns (a post-135 C.E. Christian view of) c. 50 C.E., and the last letter concerns c. 58 C.E., *Shâul's* writing spanned only about nine years.

It is also interesting to note that the remaining three letters (XI Sh. / I Tim., XII Sh. / Titus and XIII Sh. / II Tim.) are absent in the *Codex Vaticanus*.

Ky-Mk. *Keiphâ*-Markus. (Messianic Writings, Vol. II). Excerpts from the life and teachings of *Yehôshua*, codified allegedly by the hand of *Yôkhânân* (whose Greek name was Markus) *Bên-Shimôn* (cf. I Ky. 5:13 and Eus. EH 2, 15:1-2), a Jew. Though scholars ardently aver that this is the "original gospel" based on textual considerations (finally dependent upon the unreliable criterion of pegging the text to historical

events), like *Yaaqôv* and I Sh. above, they cannot reliably date this book, or any of the other "gospels," or any of the other books of the NT, before the 4th century C.E. There is no reason to believe that any of these Christian versions are anything more than selective and interpreted portions, and even these extensively redacted as needed to harmonize with evolving Christian doctrines.

This account is believed to have been taken from the accounts dictated to him by *Shimôn "Keiphâ" Bar-Yônâh*. (*Keiphâ* is Hebrew corresponding to "Rocky" or "Cliff." This is generally rendered "Peter" from the Greek translation "*petra*" meaning rock - an erroneously assumed play on a synonym of *Keiphâ* (*êvên*, stone). (For the correct play on words, see notes 16.8.1 & 16.8.2.)

Yôkhânân "Markus" *Bên-Shimôn* was the traveling companion and student of *Keiphâ*. If Ky-Mk. is the translation of the original Hebrew *Matityâhu*, as some maintain, then the Greek Ky-Mk. would have been intended for the *qehilâh* of Jews and *geirim* of the *gâlut* in Rome, Italy. Thus, the original Hebrew form of this book may have been translated into Greek no earlier than c. 49 C.E. However, sparse papyrus fragments don't imply an entire work. There is no evidence that it was translated into Greek any earlier than the 3rd century C.E.

In any case, only the Hebrew *Matityâhu* was recognized as authentic, reliable, true and authoritative. At best, Ky-Mk. would have been intended solely as a crutch for Hellenist Jews who were unable to read *Matityâhu* in the Hebrew. The Greek would in no case be regarded as authoritative relative to the Hebrew.

Christianized / de-Judaized versions are called "Mark." The practice of Jews, however, was to name the book after the author who dictated the work, not after the man who transcribed it. This is consistent with the practice

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today of recognizing letters as from the person who dictated them, not from the typist.

Ky-Lu. *Keiphâ*-Lukas (Messianic Writings, Vol. III), excerpts from the life and teachings of *Yehôshua*, codified allegedly by the hand of Lukas. (Lukas was his Greek name. Like “James” and “I Sh.” above, they cannot be reliably dated before the 4th century C.E. His Hebrew name is not recorded in extant mss.) Lukas was a Jew from Antakya (Antioch), Turkey (cf. Eus. EH 3, 4:6).

Lukas purportedly compiled this work c. 85 C.E. from the accounts dictated to him by *Shimôn Keiphâ Bar-Yônâh*. Yet, Ky-Lu. was not recognized as an authoritative work by the *Netzârim*. If authentic, Ky-Lu. would have been intended solely as a crutch for the Hellenist Jews and *geirim* of the *gâlut* who could not read Hebrew.

One clue which strongly suggests Lukas relied upon *Keiphâ*'s account is the episode of the discovery of *Yehôshua*'s empty tomb. It is recorded as an eyewitness account, but the documents also record that only two men were present, *Yôkhânân* and *Keiphâ* – not Lukas. Yet, *Yôkhânân*'s account is supposedly in the book bearing his Hellenized name (if it is genuine). *A priori*, *Keiphâ* must be the author of any other credible eyewitness account.

Some scholars also hold that Lukas transcribed this work from accounts dictated to him by *Shâul*, however that is impossible given the above. Their view is based on statements by Eusebius quoting Irenaeus: “[Lukas] also, who was a follower of [*Shâul*], put down in a book the gospel [sic] which was [proclaimed] by him” (Eus. EH, V vii.5 - viii.4; Loeb, vol. 1, p. 455). Eusebius also quotes Origen: “that according to [Lukas], who wrote – for those who from [among the peoples / in the *gâlut*] {came to believe} – the

Gospel [sic] that was praised by [*Shâul*]” (Eus. EH, VI xxv 2-7; Loeb, vol. 2, p. 75).

Yn. *Yôkhânân*, (Messianic Writings, Vol. IV), excerpts from the life and teachings of *Yehôshua*, purportedly codified c. 88 C.E., allegedly by the hand of *Yôkhânân* ‘*Bên-Rôgaz*’ *Bên-Zavdieil*. If genuine, this work would have been for the *qehilâh* of Jews and *geirim* of the *gâlut* in Soke, Turkey (“Ephesus”). Like “James” and “I Sh.” above, they cannot be reliably dated before the 4th century C.E. If authentic, this would have been intended as a crutch for those in Turkey who were unable to read *Matityâhu* in the Hebrew. The Christianized versions of this book are known as “John.”

Trans. (*Maavâr*; Transition; Messianic Writings, Vol. V). The account of the transition of the *Netzârim* from the physical presence of *Yehôshua* the *Mâshiakh* to the overseeing by a *Pâqid* (*Yaaqôv* and his successors) and *beit din* in the spiritual *Shekhinâh*, the *Ruakh Ha-Qôdêsh* (Spirit of Holiness). Note that holiness is defined by *Tôrâh* as interpreted halakhically, i.e., by a *beit din* recognized within legitimate Judaism and the State of Israel, not according to one's own heart and eyes. Christianized / de-Judaized versions are called “Acts.” This book, purportedly dictated to Lukas by *Yaaqôv* *Bên-Dâvid* or *Shimôn Keiphâ Bar-Yônâh*, concerns events c. 60 C.E.

Yaaqôv, (Messianic Writings, Vol. VI; see also introduction above). A letter concerning events c. 47 C.E., purportedly from *Yaaqôv* “*Ha-Tzadiq*” *Bên-Yôseiph* *Bên-Dâvid*, brother of *Yehôshua* and first *Netzârim* *Pâqid*, to Jews and *geirim* of the *qehilôt* in the *gâlut*. (“*Ha-Tzadiq*” translates to “the Just.”) Christianized / de-Judaized versions are called “James.”

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I Sh. 1st Paul, (Messianic Writings, Vol. VII; see also introduction above). The first letter of instruction credited to *Shâul* ("Paul") ascribes coauthorship to Silvanus and Timothy, who were Hellenist Jews. This first letter, concerning events of c. 51 C.E., was addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in North Central Greece near Salonika. Christianized / de-Judaized versions are called "I Thes."

II Sh. 2nd Paul, (Messianic Writings, Vol. VIII). The second letter of instruction credited to *Shâul* ("Paul") ascribes coauthorship to Silvanus and Timothy, who were Hellenist Jews. This second letter, concerning events of c. 51 C.E., was addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in North Central Greece near Salonika. Christianized / de-Judaized versions are called "II Thes."

III Sh. 3rd Paul, (Messianic Writings, Vol. IX). The third letter of instruction, concerning events of c. 51 C.E., credited to *Shâul*. This is Paul's only letter addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in Central Turkey. Christianized / de-Judaized versions are called "Gal."

IV Sh. 4th Paul, (Messianic Writings, Vol. X). 4th letter of instruction, concerning events of c. 56 C.E., credited to *Shâul*, ascribes coauthorship to Sosthenes, a Hellenist Jew. The first letter addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in Southern Greece near A-t-h-e-n-s. Christianized / de-Judaized versions are called "I Cor."

V Sh. 5th Paul, (Messianic Writings, Vol. XI). 5th letter of instruction, concerning events of c. 57

C.E., credited to *Shâul*, ascribes coauthorship to Timothy, a Hellenist Jew. This is the 2nd letter addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in Southern Greece near A-t-h-e-n-s. Christianized / de-Judaized versions are called "II Cor."

VI Sh. 6th Paul, (Messianic Writings, Vol. XII). The sixth letter of instruction, concerning events of c. 57 C.E., credited to *Shâul*. This letter was addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in Rome, Italy. Christianized / de-Judaized versions are called "Rom."

VII Sh. 7th Paul, (Messianic Writings, Vol. XIII). The seventh letter of instruction, concerning events of c. 60 C.E., credited to *Shâul* ascribes coauthorship to Timothy, a Hellenist Jew. This letter was addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in Denizli, Turkey. Christianized / de-Judaized versions are called "Col."

VIII Sh. 8th Paul, (Messianic Writings, Vol. XIV). The eighth letter of instruction credited to *Shâul*, concerning events of c. 60 C.E., ascribes coauthorship to Timothy, a Hellenist Jew. This letter was addressed to Phileimon, Apphia and Arkhippus – Hellenist Jews of a *qehilâh* in the *gâlut*. This letter is not found in β . Christianized / de-Judaized versions are called "Philemon."

IX Sh. 9th Paul, (Messianic Writings, Vol. XV). The ninth letter of instruction, concerning events of c. 60 C.E., credited to *Shâul*. This letter was addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in Soke, Turkey. Christianized / de-Judaized versions are called "Ephesians."

X Sh. 10th Paul, (Messianic Writings, Vol. XVI). The tenth letter of instruction credited to *Shâul*,

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concerning events of c. 60 C.E., ascribes coauthorship to Timothy, a Hellenist Jew. This letter was addressed to the Jews and *geirim* of the *qehilâh* in the *gâlut* in Northeastern Greece near Kavalla. Christianized / de-Judaized versions are called “Philippians.”

XI Sh. 11th Paul, (Messianic Writings, Vol. XVII). The eleventh letter of instruction, concerning events of c. 63 C.E, credited to *Shâul*. This letter was addressed to Timothy, his co-worker and a Hellenist Jew of the *qehilâh* in the *gâlut* in North Central Turkey. XI Sh. is not found in β . Christianized / de-Judaized versions are called “I Tim.”

XII Sh. 12th Paul, (Messianic Writings, Vol. XVIII). The twelfth letter of instruction, concerning events of c. 64 C.E., credited to *Shâul*. This letter was addressed to Titus, a Hellenist Jew of the *qehilâh* in the *gâlut* on the island of Crete. XII Sh. is not found in β . Christianized / de-Judaized versions are called “Titus.”

XIII Sh. 13th Paul, (Messianic Writings, Vol. XIX). The thirteenth letter of instruction, concerning events of c. 64 C.E., credited to *Shâul*. This letter was addressed to Timothy, his co-worker and a Hellenist Jew of the *qehilâh* in the *gâlut* in North Central Turkey. XIII Sh. is not found in β . Christianized / de-Judaized versions are called “II Tim.”

I Ky. (Messianic Writings, Vol. XX). This first letter of instruction credited to *Shimôn Keiphâ Bar-Yônâh*, concerning events of c. 65 C.E., was addressed to the *qehilôt* of the *gâlut* in Turkey. Christianized / de-Judaized versions are called “I Pet.”

II Ky. (Messianic Writings, Vol. XXI). This second letter of instruction, concerning events of c. 66 C.E., credited to *Shimôn Keiphâ Bar-Yônâh* was addressed to the *qehilôt* of the *gâlut* in Turkey. II Ky. is not found in the *Peshitetâ*. Christianized / de-Judaized versions are called “II Pet.”

Yehudah (Messianic Writings, Vol. XXII). The letter of instruction, concerning events of c. 68 C.E., credited to *Yehudâh Bêh-Yôseiph Bêh-Dâvid*, the brother of *Yehôshua* and *Yaaqôv*. *Yehudâh* was addressed to all *qehilôt*. This letter is not found in the *Peshitetâ*. Christianized / de-Judaized versions are called “Jude.”

Yehudim (Messianic Writings, Vol. XXIII). A letter of instruction, concerning events of c. 68 C.E., from an unknown author to the *qehilâh* of *Yehudim* in *Yehudâh* (as contrasted with the Hellenist Jews of the *gâlut*) in *Yerushâlayim*. From 9:14 to the end of the letter is not found in β . Christianized / de-Judaized versions are called “Hebrews.”

I Yn. (Messianic Writings, Vol. XXIV). The first letter by *Yôkhânân ‘Bên-Rôgaz’ Bêh-Zavdieil*, concerning events of c. 92 C.E., to all *qehilôt*. Christianized / de-Judaized versions are called “I John.”

II Yn. (Messianic Writings, Vol. XXV). The second letter by *Yôkhânân ‘Bên-Rôgaz’ Bêh-Zavdieil*, concerning events of c. 93 C.E., addressed to “m'lady.” This letter is not found in the *Peshitetâ*. Christianized / de-Judaized versions are called “II John.”

III Yn. (Messianic Writings, Vol. XXVI). Third letter by *Yôkhânân ‘Bên-Rôgaz’ Bêh-Zavdieil*, concerning events of c. 94 C.E., addressed to

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Gaius, a Hellenist Jew of the *gâlut*. This letter is not found in the *Peshitetâ*. Christianized / de-Judaized versions are called “III John.”

Revelation / Apocalypse (Messianic Writings, Vol. XXVII). Apocalypse, or “Revelation”; the “unveiling” of esoteric tradition, concerning events c. 93 C.E., purportedly by *Yôkhânân ‘Bên-Rôgaz’ Bân-Zavdieil*. Apocalypse is not found in β nor the *Peshitetâ*. It is in part an elaboration of *Yehôshua*'s discussion of *NHM* 24, in turn based in *Dânieil*. This esoteric Judaic

tradition is apparently influenced by Gnosticism. It parallels the *Pseudepigrapha*, *Apocrypha*, *Qumrân* scrolls, etc. The authorship of Apocalypse is less than certain and was not recognized by the early *Netzârim*. “666” can only be understood relative to an original Hebrew and Judaic association. The association of “666” with English characters, or even Greek letters, is non-sensical. The decrypted identification of “666” is given with certainty in *WAN-AL*.

מתתיהו

The *Netzârim*^{1.0.1} Reconstruction of Hebrew^{1.0.2} *Matityâhu*

the only account ever accepted by

the Original and Authentic *Netzârim* (Nazarene) Jews^{1.0.1}

of Excerpts from the Life and Teachings of

יהושע בן-יוסף בן-דוד המשיח^{1.2.1}

(*Yehôshua Bêh-Yôseiph Bêh-Dâvid ha-Mâshiakh*)^{1.0.4}

Codified in Hebrew c. 3795 (0035 C.E.)^{1.0.3} According to the Accounts of

מתתיהו^{1.0.5} הלוי^{1.0.4}

(*Matityâhu Ha-Leivî*)^{1.0.6}

NHM follows *Nestle-Aland* Greek corrected (as documented) directly from:

- I. earliest extant complete mss. (4th century): Sinaiticus (א) and Vaticanus (β) Codices, Latin a-3 and the *Peshitê* (corrupted to *Peshitta*);
- II. ALL extant source documents prior to c. 400 C.E., including papyri fragments from c. 200 C.E.^{1.0.7}
- III. the earliest extant Hebrew mss. (dates of mss. preferred over theorized dates of composition) –
 - A. Quotes from 5th century *Talmud*; 9th century *Book of Nestor*, *Yaaqôv Bêh-Ruvein*'s מלחמות ה' (*Milkhâmôt* ה', Wars of ה'), 1170; 12th century Hebrew Ms. Or. Rome #53; 13th century ספר יוסף המקנא (*Seiphêr Yôseiph ha-Meqanei*, "the Zealous") and ספר נצחון ישן (*Seiphêr Nitzâkhôn Yâshân*, "Book of Old Victory"),^{5.17.0}
 - B. שם טוב בן-יצחק בן-שפרוט ("Êvên Bôkhan" [EB] – The Touchstone), by אבן-בוהן (*Sheim-Tôv Bêh-Yitzkhâq Bêh-Shaprut*), c. 1380 (earliest extant mss. from 15th century).

Extensively Annotated based on:

- | | |
|--|--|
| ◇ 4Q MMT, 11QT ^a (Temple Scroll), CD (Damascus Covenant), IQIs ^a (Isaiah) & Other Dead Sea Scrolls | ◇ <i>Talmud</i> / <i>Mishnâh</i> / <i>Gemârâ</i> |
| ◇ <i>Apocrypha</i> & <i>Pseudepigrapha</i> | ◇ Josephus, Eusebius, Jerome, Hegisippus, Papias, Origen, et al. |
| ◇ <i>Qimrôn</i> , Charlesworth, Kaufmann, Howard, Charles, <i>Yâdin</i> , Mazur, et al. | ◇ <i>Nag Hammadi</i> Codices |
| ◇ Hebrew & Greek Word Studies Corresponding Septuagint (LXX) Greek → Masoretic (MT) Hebrew | ◇ Edited by Israeli Orthodox Jew (member for life on the board an Orthodox <i>beit k'nêset</i> – <i>Môrêshêl Âvôt</i> – <i>Yâd Nââmi</i> in <i>Raanânâh</i> , Israel) who is the 16 th <i>Pâqid ha-Netzârim</i> |

The Only Account of the Teachings of *Yehôshua Bêh-Yôseiph Bêh-Dâvid ha-Mâshiakh* approved by the *Beit ha-Dîn shêl ha-Netzârim* – from the first century C.E. through today!

All Earliest Extant Source Manuscripts for every individual verse are given in page and verse headings.

The Only Authentic Paternal Davidic Genealogical Document of the *Beit-Din ha-Gâdôl* Era to Survive the Roman Empire (Cf. *Nekhêmyâh* 7:64)

That of יְהוֹשֻׁעַ^{1.0.8} *Yehôshua Bêh-Yôseiph Bêh-Dâvid*

**(The *Matityâhu* Maternal Davidic Genealogy Tradition is preserved in Ky-Lu. 3:23-28^{1.0.9})
Pesûqim 1-9 Supported by Papyrus P-1 (c. 0200-0299 C.E.)**

***Pesûqim* 1-16 Supported by *Yaaqôv Bêh-Ruvein*'s *Milkhamôt* ן״ Hebrew ms. (1170 C.E.)**

***Pesûqim* 1-17 Supported by *Nitzâkhôn Yâshân* Hebrew ms. #154b^{5.17.0} (13th century C.E.)**

- The scroll^{1.1.0} of the generations^{1.1.1} of *Yehôshua Bêh-Dâvid*^{1.1.2} *Bêh-Avrâhâm*, the
- 1 *Mâshiakh*^{1.1.3} *Avrâhâm* fathered
Yitzkhâq and *Yitzkhâq* fathered
 - 2 *Yaaqôv* and *Yaaqôv* fathered
Yehudâh^{1.2.1} and his brothers and *Yehudâh* fathered
 - 3 *Pêrêtz*^{1.3.1} and *Zêrakh* by *Tâmâr*^{1.3.2} *Pêrêtz* fathered
Khêtzrôn^{1.3.3} and *Khêtzrôn* fathered
Râm^{1.3.4} and *Râm* fathered
 - 4 *Aminâdâv*^{1.4.1} and *Aminâdâv* fathered
Nakhshôn^{1.4.2} and *Nakhshôn* fathered
Salmâh^{1.4.3} and *Salmâh* fathered
 - 5 *Bôaz*^{1.5.1} by *Râkhâv*^{1.5.2} and *Bôaz* fathered
Ôveid^{1.5.3} by *Rut*^{1.5.4} and *Ôveid* fathered
 - 6 *Yishai*^{1.5.5} and *Yishai* fathered
Dâvid ha-Mêlêkh^{1.5.6} and *Dâvid ha-Mêlêkh* fathered
 - 7 *Shlômôh ha-Mêlêkh*^{1.6.0} by *Uriyâh*'s woman^{1.6.1} and *Shlômôh ha-Mêlêkh* fathered
Rekhavâm^{1.7.1} and *Rekhavâm* fathered
Aviyâh^{1.7.2} and *Aviyâh* fathered
Âsâ^{1.7.3} and *Âsâ* fathered
Yehôshâphât^{1.8.1} and *Yehôshâphât* fathered
 - 8 *Yôrâm*^{1.8.2} and *Yôrâm* fathered
Akhazyâhu^{1.8.3} and *Akhazyâhu* fathered
Yôâsh^{1.8.4} and *Yôâsh* fathered
Amatzyâhu^{1.8.5} and *Amatzyâhu* fathered
Azaryâh^{1.8.6} and *Azaryâh* fathered
 - 9 *Yôtâm*^{1.9.1} and *Yôtâm* fathered
Âkhâz^{1.9.2} and *Âkhâz* fathered
 - 10 *Khizkiyâhu*^{1.9.3} and *Khizkiyâhu* fathered
Menashêh^{1.10.1} and *Menashêh* fathered
Âmôn^{1.10.2} and *Âmôn* fathered
 - 11 *Yôshiyâhu*^{1.10.3} and *Yôshiyâhu* fathered
Yehôyâqim^{1.11.1} and *Yehôyâqim* fathered
Yekhânyâh^{1.11.2} and his brothers upon moving into *Bâvêl*.

From the *Yukhasin* (genealogical records) maintained during the *Gâlut Bâvêl*
 Archaeological Site of *Bâvêl* is located 87 km (53 mi) South of Baghdad Near *Al Hillah*
Pesugim 12,14-20 supported by Papyrus P-1 (c. 0200-0299 C.E.)
Pesugim 15-16, *Nitzâkhôn Yâshân* Hebrew ms. #154a^{5.17.0} (13th century C.E.)
Pâsuq 16, *Nitzâkhôn Yâshân* Hebrew mss. #28, #72 & #88^{5.17.0} (13th century C.E.)

- 12 And after moving to *Bâvêl*,^{1.12.1} *Yekhânyâh*^{1.11.2} fathered
Shaltieil^{1.12.2} and *Shaltieil* fathered
 13 *Zerubâvêl*^{1.12.3} and *Zerubâvêl* fathered
Avihud^{1.13.1} and *Avihud* fathered
Eilyâqim^{1.13.2} and *Eilyâqim* fathered
 14 *Azur*^{1.13.3} and *Azur* fathered
Tzâdôq^{1.14.1} and *Tzâdôq* fathered
Yôqim^{1.14.2} and *Yôqim* fathered
 15 *Êlihu*^{1.14.3} and *Êlihu* fathered
Êlâzâr^{1.15.1} and *Êlâzâr* fathered
Matatâh^{1.15.2} and *Matatâh* fathered
 16 *Yaaqôv*^{1.15.3} and *Yaaqôv* fathered
Yôseiph^{1.16.1} he is the man of *Miryâm*, of whom was born
Yehôshua who is called^{1.16.2} the *Mâshiakh* (in non-Hebrew “Anointed”).

The Only Authentic Maternal Davidic Genealogical Document of the *Beit-Din ha-Gâdôl* Era
 to Survive the Roman Empire
 (Preserved in Ky-Lu. 3:23-28)^{1.0.9}
 Ky-Lu. 3:23-28, P-4, 0200-0299
 Ky-Lu. 3:23-28, *Nitzâkhôn Yâshân* Hebrew ms. 154c^{5.17.0} (13th century C.E.)

- 17 Though considered the son of *Yôseiph*, *Yehôshua* was the son of *Miryâm*, daughter of^{1.17.1}
- | | | | |
|--------------------|--------|--------------------|--------|
| <i>Eili</i> , | son of | <i>Yôkhânân</i> , | son of |
| <i>Matatâh</i> , | son of | <i>Risâh</i> , | son of |
| <i>Leivi</i> , | son of | <i>Zerubâvêl</i> , | son of |
| <i>Malkiyâh</i> , | son of | <i>Shaltieil</i> , | son of |
| <i>Yanai</i> , | son of | <i>Neiriâh</i> , | son of |
| <i>Yôseiph</i> , | son of | <i>Malkiyâh</i> , | son of |
| <i>Matityâhu</i> , | son of | <i>Idô</i> , | son of |
| <i>Âmôs</i> , | son of | <i>Kushâyâhu</i> , | son of |
| <i>Nakhum</i> , | son of | <i>Almôdâd</i> , | son of |
| <i>Salâi</i> , | son of | <i>Eir</i> , | son of |
| <i>Khagai</i> , | son of | <i>Yehôshua</i> , | son of |
| <i>Matatâh</i> , | son of | <i>Êliezer</i> , | son of |
| <i>Matityâhu</i> , | son of | <i>Yôrâm</i> , | son of |
| <i>Shimi</i> , | son of | <i>Matatâh</i> , | son of |
| <i>Yôseiph</i> , | son of | <i>Leivi</i> , | son of |
| <i>Yehudâh</i> , | son of | <i>Shimôn</i> , | son of |

<i>Yehudâh</i> ,	son of	<i>Adnâh</i> ,	son of
<i>Yôseiph</i> ,	son of	<i>Matatâh</i> ,	son of
<i>Yôrâm</i> ,	son of	<i>Nâtân</i> ,	son of
<i>Eilyâqim</i> ,	son of	<i>Dâvid</i> ,	son of
<i>Malkiyâh</i> ,	son of	<i>Yishai</i> ,	son of
<i>Adnâh</i> ,	son of	<i>Ôveid</i> ,	son of
<i>Eili</i> ,	son of	<i>Bôaz</i> ,	son of
<i>Matatâh</i> ,	son of	<i>Salmâh</i> ,	son of
<i>Leivi</i> ,	son of	<i>Nakhshôn</i> ,	son of
<i>Malkiyâh</i> ,	son of	<i>Aminâdâv</i> ,	son of
<i>Yanai</i> ,	son of	<i>Râm</i> ,	son of
<i>Yôseiph</i> ,	son of	<i>Khêtzrôn</i> ,	son of
<i>Matityâhu</i> ,	son of	<i>Pêrêtz</i> ,	son of
<i>Âmôs</i> ,	son of	<i>Yehudâh</i> ,	son of
<i>Nakhum</i> ,	son of	<i>Yaaqôv</i> ,	son of
<i>Salâi</i> ,	son of	<i>Yîtzkhâq</i> ,	son of
<i>Khagai</i> ,	son of	<i>Avrâhâm</i> ,	son of
<i>Matatâh</i> ,	son of	<i>Têrakh</i> ,	son of
<i>Matityâhu</i> ,	son of	<i>Nâkhôr</i> ,	son of
<i>Shimi</i> ,	son of	<i>Serug</i> ,	son of
<i>Yôseiph</i> ,	son of	<i>Ru</i> ,	son of
<i>Yehudâh</i> ,	son of	<i>Pêlêg</i> ,	son of
<i>Yôkhânân</i> ,	son of	<i>Eivêr</i> ,	son of
<i>Risâh</i> ,	son of	<i>Shêlakh</i> ,	son of
<i>Zerubâvêl</i> ,	son of	<i>Arpakhshad</i> ,	son of
<i>Shaltieil</i> ,	son of	<i>Sheim</i> ,	son of
<i>Neiriâh</i> ,	son of	<i>Nôakh</i> ,	son of
<i>Malkiyâh</i> ,	son of	<i>Lêmêkh</i> ,	son of
<i>Idô</i> ,	son of	<i>Metushêlakh</i> ,	son of
<i>Kushâyâhu</i> ,	son of	<i>Khanôkh</i> ,	son of
<i>Almôdâd</i> ,	son of	<i>Yêrêd</i> ,	son of
<i>Eir</i> ,	son of	<i>Mahalaleil</i> ,	son of
<i>Yehôshua</i> ,	son of	<i>Keinân</i> ,	son of
<i>Eliezer</i> ,	son of	<i>Enôsh</i> ,	son of
<i>Yôrâm</i> ,	son of	<i>Sheit</i> ,	son of
<i>Matatâh</i> ,	son of	<i>Âdâm</i> ,	son of
<i>Leivi</i> ,	son of	<i>Êlôhim</i> .	
<i>Shimôn</i> ,	son of		
<i>Yehudâh</i> ,	son of		
<i>Yôseiph</i> ,	son of		
<i>Yôrâm</i> ,	son of		
<i>Eliaqim</i> ,	son of		
<i>Malkiyâh</i> ,	son of		

c. Sixthmonth ^{1.18.1} 4, 3753 (B.C.E. 0008.08.28) ^{2.0.1}

Nâtzrat, ha-Gâlîl ^{1.18.2} – The Pregnancy of *Miryâm*

(Cf. Ky-Lu. 1:26 – 2:7 and Yn. 1:1-2,14)

Pesuqim 14-20 supported by Papyrus P-1 (c. 0200-0299 C.E.)

Pâsuq 20, *Book of Nestor* Hebrew ms. ^{5.17.0} (9th century C.E.)

Pesuqim 24-25, *Nitzâkhôn Yâshân* Hebrew ms. #163 ^{5.17.0} (13th century C.E.)

- 18 The birth of the *Mâshiakh* was thus: His mother *Miryâm*, ^{1.18.3} *hishtadkhâh* ^{1.18.4} to *Yôseiph*,
before they had set up household together ^{1.18.5} was found to be pregnant by the *Ruakh* ^{1.18.6}
ha-Qôdêsh. ^{1.18.7}
- 19 *Yôseiph*, her betrothed man, ^{1.18.4} was a *tzadiq*. ^{1.19.1} Not wishing to make a public display of
20 her, ^{1.19.2} he resolved to break up with her quietly. While he was contemplating this thing, ^{1.20.0} Look...
Gavriël, the messenger ^{1.20.1} of 'ה', ^{1.22.1} appeared to him in a dream saying, “*Yôseiph Bêh-Dâvid*,
don't fear ^{1.28.1} to take your woman *Miryâm*. That which is conceived within her is of the
21 *Ruakh* ^{1.18.6} *ha-Qôdêsh*. ^{1.18.7} She will give birth to a son and you shall call his name יְהוֹשֻׁעַ
(*Ye-hô-shu' a*), ^{1.21.1} because יְשִׁיעַ (*yô-shi' a*, he will save) ^{1.21.2} his kinsmen ^{1.21.3} from their
misstepping. ^{1.21.4}
- 22
- 23 All of this became in order to fulfill ^{5.17.3} that which was spoken according to 'ה' ^{1.22.1} through
Yeshayâhu 7:14 *ha-Nâvi*: ^{1.19.1} “Behold, the עַלְמָה ^{1.23.1} is pregnant and giving birth to ^{1.23.2} a son, and
24 He shall call ^{1.23.3} his name עֲמַנוּאֵל ^{1.23.4} Having risen ^{1.24.1} from slumber, *Yôseiph* did everything ^{1.24.2}
25 as the messenger ^{1.20.1} of 'ה' ^{1.22.1} had *tzivâh* ^{1.24.3} him and took his woman. *Yôseiph* didn't know ^{1.25.1}
her until the season his first male-baby was born. ^{1.25.2} He ^{1.25.3} called him יְהוֹשֻׁעַ ^{1.25.4}

Thirdmonth ^{1.18.1} **1, 3754 (B.C.E. 0007.05.29)** ^{2.0.1}

Yerushâlayim, Yehudâh, Israel

Celestial-Phenomenon (First): The Birth of the *Mâshiakh*

(Cf. Ky-Lu. 1:26; 2:7 and Yn. 1:1-2,14)

2 When *Yehôshua* ^{1.21.1} was born in *Beit-Lêkhêm*, ^{2.1.1} *Yehudâh*, Israel in the days of *mêlêkh* ^{14.9.1} Herod the Great, ^{2.1.2} look . . . astrologers ^{2.1.3} came ^{3.1.1} to *Yerushâlayim* from the east ^{2.1.4} saying, “Where is the one who has been born *mêlêkh* ^{14.9.1} of the *Yehudim*? ^{1.0.2} For we saw his celestial-phenomenon ^{2.2.1} in the east ^{2.1.4} and have come to pay obeisance ^{2.2.2} to him.”

3 When ^{2.3.1} *mêlêkh* ^{14.9.1} Herod the Great ^{2.1.2} heard of it, he and all the inhabitants of *Yerushâlayim* were alarmed. Then, having gathered together ^{1.18.5} all of the predominantly aristocratic, Hellenist-Roman Pseudo-*Tzedôqim* ^{3.7.2} Chief *Kôhanim* ^{2.4.1} and *Sôphrim* ^{5.20.0} of the kinsmen, he inquired ^{2.4.2} of them where the *Mâshiakh* was to become. They replied to him, “In *Beit-Lêkhêm, Yehudâh*, Israel; as it is written through *Mikhâh ha-Nâvi* 5:1: ^{11.9.1} ‘Though you, *Beit-Lêkhêm Ephrâtâh*, ^{2.5.1} are junior among the thousands of *Yehudâh*, out of you shall come forth to Me he who is to be ruler in Israel, ^{8.10.2} and his goings forth are from antiquity, from prior days.’” ^{2.6.1}

7 Then *mêlêkh* ^{14.9.1} Herod the Great, ^{2.1.2} called the magicians ^{2.1.3} secretly and interrogated them concerning the time of the appearance of the celestial-phenomenon. ^{2.2.1}

Seventhmonth ^{1.18.1} **8, 3755 (B.C.E. 0007.10.01)** ^{2.0.1}

Yerushâlayim, Yehudâh, Israel

Celestial-Phenomenon (Second): Confirms *Beit-Lêkhêm*

***Yehôshua* is about four months old**

8 Sending them to *Beit-Lêkhêm* he said, “Go and inquire diligently concerning ^{2.8.1} the little boy. When you find him, announce it to me so that I can also come and pay obeisance ^{2.2.2} to him.”

9 Having heard the *mêlêkh*, ^{14.9.1} they went. Then look . . . the celestial-phenomenon ^{2.2.1} which they had seen in the east ^{2.1.4} brought them on ahead ^{2.9.1} until they came to *Beit-Lêkhêm*.

Tenthmonth ^{1.18.1} **13, 3755 (B.C.E. 0007.12.05)** ^{2.0.1}

Beit-Lêkhêm, Yehudâh, Israel

Celestial-Phenomenon (Third): Pinpoints *Yehôshua* within *Beit-Lêkhêm*

***Yehôshua* is more than six months old**

10 When they had arrived in *Beit-Lêkhêm*, the celestial-phenomenon stood in conjunction ^{2.9.2} in front of the place where the little boy was. Seeing the celestial-phenomenon, ^{2.2.1} they rejoiced ^{5.12.1} with exuberant rejoicing. Then, having come into the house, ^{2.11.1} they saw ^{2.11.2} him with *Miryâm* his mother. Kneeling, ^{2.11.3} they paid obeisance ^{2.2.2} to him. They opened their sacks, and they had brought him a gift of gold, frankincense and myrrh (in a non-Hebrew language “*mira*”). ^{2.11.4}

12 Having been dealt with by a dream not to return to Herod the Great, ^{2.12.1} they retired to their

own country by a different way.^{3.3.3}

c. 3755 (B.C.E. 0006)^{2.0.1}

Flight to *Mitzrayim* (Egypt) & Return to *Nâtzrat*

(Cf. Ky-Lu. 2:39-40)

***Pesuqim* 13-16 supported by Papyrus P-70 (c. 0200-0299 C.E.)**

***Pesuqim* 13-14 supported by Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)**

***Pesuqim* 13-14 supported by *Nitzâkhôn Yâshân* Hebrew ms. #159^{5.17.0} (13th century C.E.)**

13 When the messengers^{1.20.1} who had requested *Yehôshua* had returned,^{2.13.0} look... a messenger^{1.20.1} of 'î^{1.22.1} appeared to *Yôseiph* in a dream saying, "Having arisen, take the little boy and his mother and flee into *Mitzrayim*;^{2.13.1} and stay there until I speak to you. For Herod the Great^{2.1.2} is impending to request^{7.7.1} that the little boy be killed. Having arisen, *Yôseiph* took the
14 little boy and his mother by night, and retired into *Mitzrayim* (and remained there until the end of
15 Herod the Great)^{2.1.2} in order that it would be fulfilled^{5.17.3} that which was spoken^{2.15.0} by 'î through *Hôsheia ha-Nâvi*^{11.9.1} 11:1 saying, "Out of *Mitzrayim* I called My son."^{2.15.1}

16 Then Herod the Great,^{2.1.2} having seen that he had been spurned by the astrologers,^{2.1.3} was
17 outraged with indignance. Having sent forth, he eradicated all of the boys who were two years old
18 and under (according to the time which he had precisely ascertained from the astrologers)^{2.1.3} in
Beit-Lêkhêm and in all of its borders. Then it was fulfilled^{5.17.3} which was spoken through^{2.17.1}
19 *Yirmeyâhu ha-Nâvi*^{11.9.1} 31:14-15 saying, "A voice was heard in *Râmâh* — wailing and bitter
20 weeping, *Râkheil* weeping for her children because they are gone."

When Herod the Great^{2.1.2} had died,^{2.19.1} look. . . a messenger^{1.20.1} of 'î^{1.22.1} appeared in a
21 dream to *Yôseiph* in *Mitzrayim* saying, "Having arisen, take the little boy and his mother and proceed
into *Erêtz*^{2.20.0} Israel. For they, who were requesting^{7.7.1} the *nêphêsh*^{2.20.1} of the little boy, have
died." Having arisen, *Yôseiph* took the little boy and his mother and entered^{2.21.1} into *Erêtz*^{2.20.1}
Israel.^{8.10.2}

2:22 — 3:1 supported by Papyrus P-70 (c. 0200-0299 C.E.)

22 When he heard that Arkhelaus was reigning over *Yehudâh*, Israel in place of his father,
Herod the Great,^{2.1.2} *Yôseiph* was afraid^{10.28.1} to go there. Having been dealt with in a dream, he
retired into the parts of the *Gâlîl*.^{2.22.1} Then, having come, he dwelled in an *ir*^{2.23.0} called *Nâtzrat*, so
23 that it would be fulfilled^{5.17.3} that which was spoken by the *Neviim*^{11.9.1} *Yeshayâhu* 11:1: "A bud
shall grow out of the trunk of *Yishai*,^{1.5.3} a *Neitzêr*^{2.23.1} shall sprout from his root."^{2.23.2}

3789 (0029 C.E.)^{28.1.2}

Arid-Badland-Hills by the *Yardein* (Jordan) River near *Yerikhô* in *Yehudâh*
The *maasêh*^{7.20.1} of *Yôkhânân* “*ha-Matbil*”^{3.0.1} *Bên-Zekharyâh* *Bên-Tzâdôq* *ha-Kôhein*^{3.0.2}
2:22 – 3:1 supported by Papyrus P-70 (c. 0200-0299 C.E.)

In those days *Yôkhânân* “*ha-Matbil*”^{3.0.1} *Bên-Zekharyâh* *Bên-Tzâdôq* *ha-Kôhein*^{3.0.2} came
3 near,^{3.1.1} calling out^{12.41.1} in the arid-badland-hills^{3.3.2} of *Yehudâh*, Israel saying, “*Khizru*
bi-teshuvâh,^{3.2.1} for the Realm^{4.17.1} of the heavens^{3.2.2} has converged with us.”^{10.7.1} For this is he who
2 was spoken of through^{3.3.1} *Yeshayâhu* *ha-Nâvi*^{11.9.1} 40:3 saying, “A voice calls out^{12.41.1} in the
3 arid-badland-hills:^{3.3.2} ‘Clear the Way^{3.3.3} of \aleph ,^{1.22.1} grade a road in the *Arâvâh*^{3.3.4} for our *Êlôhim*.”
Yôkhânân “*ha-Matbil*”^{3.0.1} *Bên-Zekharyâh* *Bên-Tzâdôq* *ha-Kôhein*^{3.0.2} wore an *adêrêt*
4 *seiâr*^{3.4.1} with a leather belt^{3.4.0} around his waist. His food^{10.10.4} was carobs^{3.4.2} and carob-syrup.^{3.4.3}

Pesûqim 5-6 supported by Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)
Pâsuq 5 supported by *Seiphêr Yôseiph ha-Meqanei*^{5.17.0} (13th century C.E.)
Pesûqim 5-6 supported by *Nitzâkhôn Yâshân* ms. #160^{5.17.0} (13th century C.E.)

5 They proceeded out to him from *Yerushâlayim*, and from all of the region of *Yehudâh*,
Israel, and all of the realms around the *Yardein* River.^{3.5.1} They were consummating *tevilâh*^{3.6.1} in
6 the *Yardein* River,^{3.6.2} as prescribed by him,^{3.6.3} admitting^{3.6.4} their missteppings.^{1.21.4} Having seen
7 many from the [probably ‘Herodian’^{22.16.1}] Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate
that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} and from the aristocratic, Hellenist-Roman
Pseudo-*Tzedôqim* sect of Judaism^{3.7.2} coming to his *tevilâh*,^{3.7.3} he told them to escape from the future
8 *qetitz*^{28.20.1} coming from *Eil*?^{3.7.4} Then produce fruit worthy of *teshuvâh*.^{3.2.1}

Pâsuq 9 supported by Papyrus P-64 (c. 200 C.E.)^{26.7.0}

9 Don’t suppose to say within yourselves “We are of our father *Avrâhâm*,”^{3.9.1} for I say to you
that *Êlôhim* is able to raise up physical children to *Avrâhâm* from these stones.^{3.9.2} Now^{3.10.1} the
axe^{3.10.2} is being laid to the root of the trees.^{3.10.3} Therefore, every tree which is not producing
10 good^{3.10.4} fruit^{3.10.5} is being cut out and thrown into the fire.^{3.10.6}
“Indeed, I issue a call to *tevilâh*^{3.6.1} in water, into *teshuvâh*.^{3.2.1} He who is coming after me
11 is stronger than me, whose sandals I am not worthy to carry. He will issue a call to *tevilâh*^{3.6.1} in the
fire^{3.11.1} of the *Ruakh*^{1.18.6} *ha-Qôdêsh*.^{1.18.7} The fan to blow away the chaff^{3.12.0} is in his hand, and he
will thoroughly purge^{3.12.1} his threshing floor, and gather^{1.18.5} his wheat.^{3.12.2} Then he will burn up the
12 chaff with unquenchable fire.”

3789 (0029 C.E.)^{28.1.2}

Arid-Badland-Hills by the *Yardein* (Jordan) River near *Yerikhô* in *Yehudâh*
Yehôshua's Tevilâh^{3.6.1}

(Cf. Ky-Lu. 3:21-23 & Ky-Mk. 1:9-11)

Pâsuq 13 supported by Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

Pesuqim 13-17, *Yaaqôv Bêh-Ruvein's Milkhamôt* (1170 C.E.)

Pesuqim 13-17 supported by *Nitzâkhôn Yâshân* ms. #160^{5.17.0} (13th century C.E.)

- 13 Then^{3.13.1} *Yehôshua* came^{3.1.1} from the *Gâlil* to the *Yardein* River, to *Yôkhânân*
"ha-Matbil"^{3.0.1} *Bên-Zekharyâh Bêh-Tzâdôq ha-Kôhein*,^{3.0.2} to consummate *tevilâh*^{3.6.1} in response
to *Yôkhânân's* call. But *Yôkhânân*^{3.14.1} *"ha-Matbil"*^{3.0.1} *Bên-Zekharyâh Bêh-Tzâdôq*
14 *ha-Kôhein*^{3.0.2} thoroughly hindered him saying, "I need to consummate *tevilâh*^{3.6.1} in response to
your call... and you come to me"^{3.14.2}

Pâsuq 15 supported by Papyrus P-64 (c. 200 C.E.)^{26.7.0}

Pesuqim 16-17 supported by Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

- 15 Replying, *Yehôshua* said to him, "Let^{3.15.0} me now, for it distinguishes us to fulfill^{5.17.3} all
tzedâqâh^{1.19.1} thusly." Then *Yôkhânân* allowed him.^{3.15.1} Having consummated *tevilâh*,^{3.6.1}
16 straightway *Yehôshua* walked up onto the bank out of the water and look... the heavens^{3.2.2} were
opened to him^{3.16.1} and he was struck with awe^{3.16.2} – a *ruakh bat-kôl*,^{3.16.3} cooing like a dove out of
17 the heavens,^{3.17.1} saying, "*Zêh beni, bekhôri, bekhiri*,^{3.17.2} *bô râtzetâh naphshi*."^{3.17.3}

c. 3789 (0029 C.E.)^{28.1.2}

Vicinity of *Yerikhô* and the *Yardein* River in the Arid-Badlands of *Yehudâh*

Yehôshua is Tested, First Time

(Cf. Ky-Mk. 1:12-13 & Ky-Lu. 4:1-13)

Pesugim 1-10, Book of Nestor Hebrew^{4.1.0} (9th century C.E.)

Pesugim 1-11, *Milkhamôt* '⚡^{4.1.0} (1170 C.E.)

Pesugim 1-11, *Nitzâkhôn Yâshân* ms. #162^{4.1.0} (13th century C.E.)

4 *Yehôshua* was fleeing^{4.1.0} from the *sâtân*^{4.1.1} and *hitpaleil*^{5.44.2}. He fasted^{6.16.1} forty days^{4.2.1}
 2 on the *har*^{4.2.2}. Then, look, the *sâtân*^{4.1.1} came and said to him, "If you are a son^{3.17.2} of *Ēlôhim*, say
 3 to this stone that it should become bread, and eat it"^{4.3.1}. *Yehôshua* said, "The writing, *Devârim* 8:3,
 4 is: 'for not on the bread alone shall the man^{8.20.1} live, for upon everything going forth of the Mouth of
 '⚡^{1.22.1} shall the man^{8.20.1} live.'^{4.4.1}

c. 3789 (0029 C.E.)^{28.1.2}

Yerushâlayim, *Yehudâh*

Yehôshua is Tested, Second Time

(Cf. Ky-Mk. 1:12-13 & Ky-Lu. 4:1-13)

5 Then the *sâtân*^{4.1.1} took him and brought him up into the high place^{4.5.1} of the *Heikhâl*^{4.5.2} in
 6 the *Ir ha-Qôdêsh*^{4.5.3 & 1.18.7} and he said to him, "If you are a son^{3.17.2} of *Elôha*, send yourself from the
 7 top down and no harm at all will find you. For it has already been written of him *Tehilim* 91:11-12:
 "For He shall *tzivâh*^{15.4.1} to His messengers^{1.20.1} concerning you, to keep you in all your ways. They
 shall bear you up in their hands, lest you dash your foot against a stone." *Yehôshua* said to the
sâtân, "Isn't the writing *Devârim* 6:16: "You shall not test '⚡^{1.22.1} your *Ēlôhim* '?"^{4.7.1}

c. 3789 (0029 C.E.)^{28.1.2}

Yehôshua is Tested, Third Time

(Cf. Ky-Mk. 1:12-13 & Ky-Lu. 4:1-13)

8 Another time the *sâtân*^{4.1.1} took *Yehôshua* into a very high, steep *har* and said to him, "See
 9 all of the legions,^{4.8.1} and their kingdoms,^{4.17.1} and governments, and all of the good things in
 10 them."^{4.8.2} Then he said to him, "It is mine, and if you will kneel down and bow to me one bow^{4.9.1} I
 11 will give it to you." *Yehôshua* replied, "Don't you know that it is written in *Tôrâh* (*Devârim* 6:13):
 'It is '⚡^{1.22.1} your *Ēlôhim* that you shall revere, and it is Him you shall serve'?" Then the *sâtân*^{4.1.1}
 let him be.^{4.11.1}

c. 3789 (0029 C.E.)^{28.1.2}
Yôkhânân “ha-Matbil”^{3.0.1} Bêñ-Zekharyâh Bêñ-Tzâdôq ha-Kôhein^{3.0.2} Imprisoned
Yehôshua Leaves Yehudâh and Goes to the Gâlîl^{4.23.1}

- 12 In those days it became that he^{4.12.1} heard that *Yôkhânân “ha-Matbil”^{3.0.1} Bêñ-Zekharyâh Bêñ-Tzâdôq ha-Kôhein^{3.0.2}* had been delivered over into prison,^{4.12.2} he^{4.12.3} retired to the *Gâlîl*.

c. 3789 (0029 C.E.)^{28.1.2}
Yehôshua moves from Nâtzrat to K’far-Nakhum
On the north shore of Yâm Kinêrêt
Cf. Ky-Lu. 4:31

- 13 Having left *Nâtzrat*, having come, he dwelled in *K’far-Nakhum* along the north shore of
14 *Yâm Kinêrêt* within the borders of the lands of the tribes of *Zevulun* and *Naphtâli*, in order that it
15 would be fulfilled^{5.17.3} that which was spoken by *Yeshayâhu*^{4.14.1} *ha-Nâvi* 8:23 – 9:1 saying, “In the
16 first period *Mâshiakh ha-Mêlêkh*^{4.15.1} will lighten the weight on the land of *Zevulun*^{4.15.2} and the
land of *Naphtâli*.^{4.15.3} Then, in the later period, by way^{3.3.3} of *Yâm Kinêrêt*,^{4.15.4} he will place more
weight on the district^{4.15.5} of the *gôyim*^{6.32.1} – Trans-Jordan. The kinsmen who were walking in
blackness will have seen a great *Ôr*.^{4.16.0} The *Ôr* will have shined upon the residents of the land of the
picture-of-death.”^{4.16.1}

c. 3789 (0029 C.E.)^{28.1.2}
K’far-Nakhum, ha-Gâlîl
Yehôshua Teaches in the Beît-ha-K’nêsêt^{4.23.2}
Cf. Ky-Lu. 4:14-15; Ky-Mk. 1:14-15 & Yn. 4:43-45

- 17 From that time, *Yehôshua* began to call out^{12.41.1} and to say “*Khizru bi-teshuvâh*,^{3.2.1} for the
Realm^{4.17.1} of the heavens^{3.2.2} has converged.”^{10.7.1}

c. 3789 (0029 C.E.)^{28.1.2}
Yâm Kinêrêt, ha-Gâlîl
Yehôshua Calls his First Talmidim:^{4.18.0}
Shimôn (“Keiphâ”) Bar-Yônâh, Âdâm Bar-Yônâh and
Yaaqôv and Yôkhânân “Bên-Rôgêz” Bar-Zavdieil
Cf. NHM 10:1-42; Ky-Lu. 5:1-11, 27-28; 6:13-16; 9:1-6;
Ky-Mk. 1:16-20; 6:7-13 and Yn. 1:35-51

- 18 Going along the stony shore of *Yâm Kinêrêt*, he^{4.18.1} saw two brothers: *Shimôn* (who is
called “*Keiphâ*”)^{4.18.2} *Bar-Yônâh*,^{16.17.0} and *Âdâm Bar-Yônâh*, his brother, throwing a castnet into the
lake, for they were fishermen. He said to them, “Follow me and I will make you fishers of
19 humans.”^{8.20.3} That same hour^{4.20.1} they let go of^{4.20.2} their nets and followed him. Having gone on
20 from there, he saw two other brothers,^{4.21.1} *Yaaqôv “Bên-Rôgêz” Bar-Zavdieil*^{4.18.0} and his brother
21

22 *Yôkhânân* “*Bên-Rôgêz*” *Bar-Zavdieil*,^{4.18.0} in a *Gâlil*-class boat^{4.21.2} with their father *Zavdieil*, making their nets fit; and he called them. Right then,^{4.20.1} they let^{4.22.1} the *Gâlil*-class boat^{4.21.2} and their father go, and followed him.

c. 3789 (0029 C.E.)^{28.1.2}

Upon *Yôkhânân ha-Matbil*’s Imprisonment, *Yehôshua* Returns to the *Gâlil* from *Yehudâh*

(cf NHM 4:12-17; 14:1-5; Ky-Mk. 1:14-15; 6:14-20; Ky-Lu. 3:19-20; & Yn. 4:1)

Whereupon He Calls & Sends His *Shelikhim* (emissaries/representatives)

(cf NHM 4:18-22; 10:1-42; Ky-Mk. 1:16-20; 6:7-13;

Ky-Lu. 5:1-11,27-28; 6:13-16; 9:1-6 & Yn. 4:2-3)

and Teaches in the *Bâtei ha-K’nêsêṯ*^{4.23.2} Throughout the *Gâlil*

(cf NHM 4:23-25; 9:35-38; 13:54-58; Ky-Mk. 1:35-39;

6:1-6; Ky-Lu. 4:14-16,42-44 & Yn. 4:3)

(Negates “Two Journey” Hypothesis)

(Cf. NHM 4:12-17, 18-22, 23-25; 9:35-38; 10:1-42; 13:54-58 w/14:1-5;

Ky-Mk. 1:14-15, 16-20,35-39; 6:1-6 w/7-13,14-20; Ky-Lu. 3:19-20

w/4:14-16, 42-44; 5:1-11,27-28 and 6:13-16; 9:1-6; & Yn. 4:1-3)

23 *Yehôshua* went around the land of the *Gâlil*^{4.23.1} teaching the *qehilôt*^{4.25.1} in the local^{9.35.0} *Beit-ha-K’nêsêṯ*^{4.23.2} and reciting^{12.41.1} the joyful news^{4.23.3} of the Realm^{4.17.1} of the heavens^{3.2.2} and caring^{10.8.1} for every disease^{4.23.4} and every sickness^{4.23.4} among the kinsmen.^{6.32.1} The reports of him went out into all of Syria; and they offered him all who were constricted in evil^{21.41.1} from various

24 kinds of diseases,^{4.23.4} and those being assayed as by a touchstone,^{4.24.0} and the demon-possessed,^{4.24.1} and the moonstruck,^{4.24.2} and the paralyzed; and he cared^{10.8.1} for them. Large *qehilôt*^{4.25.1} followed him; from the *Gâlil* and the Amman region of Jordan,^{4.25.2} and *Yerushâlayim* and the region of

25 *Yehudâh*, and beyond the *Yardein* River.

c. 3789 (0029 C.E.)^{28.1.2}
Northwest Shore of Yâm Kinêrêt,
The Hillside Discourse
(cf. NHM 5:1 – 8:1 & Ky-Lu. 6:17 – 7:1)

5 Seeing the *qehilôt*,^{4.25.1} he went up upon a hill and, having sat down,^{23.2.1} his *talmidim*^{5.1.1} came to him; and having opened his mouth, he taught them saying –

2 “Happy^{5.3.1} are they to be who are poor and broken-hearted,^{5.3.2} for the Realm^{4.17.1} of the heavens^{3.2.2} is theirs. Happy^{5.3.1} are they to be who cry^{5.4.1} for they shall receive forbearance.^{8.31.1}

3 Happy^{5.3.1} are they to be who are modest^{5.5.1} for they shall inherit *hâ-ârêtz*.^{2.20.0} Happy^{5.3.1} are they to be who hunger and thirst after *tzedâqâh*^{1.19.1} for they shall be filled of it.^{5.6.1} Happy^{5.3.1} are they to be who show graciousness^{9.27.2} for they shall be shown graciousness.^{5.7.1} Happy^{5.3.1} are they to be who are sincere^{5.8.1} for they shall see *Ēlôhim*. Happy^{5.3.1} are they to be who pursue^{5.9.1} *shâlôm* for they shall be called sons of *Ēlôhim*. Happy^{5.3.1} are they to be who are pursued^{5.9.1} on account of their *tzedâqâh*^{1.19.1} for they comprise the Realm^{4.17.1} of the heavens.^{3.2.2} Happy^{5.3.1} are you to be when they shall reproach^{11.20.2} you and pursue^{5.9.1} you and falsely say every evil^{5.11.1} thing about you on account of me. Rejoice^{5.12.1} and be jubilant, for your payments in the heavens^{3.2.2} are great – for they pursued the *Neviim*^{11.9.1} who were before you^{5.12.2} thusly.

12

***Pesûqim* 13-16, Papyrus P-86 (c. 0300-0399 C.E.)**

13 You are the salt^{5.13.1} of *hâ-ârêtz*,^{2.20.0} and if the salt^{5.13.1} becomes vapid^{5.13.2} with what shall the land be salted? For it would be strong enough for nothing except, having been thrown out,^{5.13.3} to be trampled^{5.13.4} by men.^{8.20.1}

14 You are the *Ôr*^{4.16.0} of the legions,^{4.8.1} an *ir*^{2.23.0} laid-out on a hill unable to be hidden.

15 Neither do persons light an oil-fed-lamp^{5.15.1} and put it under a basket, but rather on a *menôrâh*^{5.15.2} and it shines for all who are in the house. Let your *Ôr*^{4.16.0} shine thusly before man^{8.20.1} so that they may see your good^{3.10.4} *maasêh*^{5.16.1} which are praises and *kâvôd*^{5.16.2} for your Father who is in the heavens!^{3.2.2}

Pâsuq 17, Talmud Gemârâ Aramaic,^{5.17.0} **(5th century C.E.)**
Pesûqim 17-18, Book of Nestor (ln 170) Hebrew^{5.17.0} **(9th century C.E.)**
Pesûqim 17-18, Nitzâkhôn Yâshân #157^{5.17.0} **(13th century C.E.)**
Pesûqim 17-18, Nitzâkhôn Yâshân #221^{5.17.0} **(13th century C.E.)**
Pesûqim 17-19, Nitzâkhôn Yâshân #71^{5.17.0} **(13th century C.E.)**
Pesûqim 17-22, Hebrew Ms. Or. Rome #53^{5.17.0} **(12th century C.E.)**
Pâsuq 18, Nitzâkhôn Yâshân #158^{5.17.0} **(13th century C.E.)**
Pâsuq 19, Book of Nestor (ln 222) Hebrew^{5.17.0} **(9th century C.E.)**
Pesûqim 20-22, Papyrus P-64 (c. 0200 C.E.)^{26.7.0}

- 17 Don't think that I came to uproot^{5.17.1} the *Tôrâh* or the *Neviim*,^{5.17.2} but rather I came to
reconcile^{5.17.3} them with the Oral Law^{5.17.4} of *êmêt*.^{5.17.5} Should the heavens^{3.2.2} and *hâ-ârêtz*^{2.20.0}
18 exchange places,^{5.18.1} still, not even one^{5.18.2} nor one^{5.18.3} of the Oral Law^{5.18.4} of *Môshêh* shall so
much as exchange places; until it shall become that it is all being fully ratified and performed
non-selectively.^{5.18.4} For whoever deletes^{5.19.1} one Oral Law^{5.17.4} from the *Tôrâh*,^{5.19.2} or shall teach
19 others^{8.20.1} such, by those in the Realm^{4.17.1} of the heavens^{3.2.2} he shall be called "deleted."^{5.19.3} Both
he who preserves^{5.19.4} and he who teaches^{5.19.5} them shall be called *Ribi*^{23.7.1} in the Realm^{4.17.1} of the
heavens.^{3.2.2} For I tell you that unless your *tzedâqâh*^{1.19.1} is over and above that of the *sôphrim*,^{5.20.1}
20 and of the [probably 'Herodian',^{22.16.1}] Rabbinic-*Perushim*,^{3.7.1} there is no way you will enter into the
Realm of the heavens!^{5.20.2}

Pesûqim 17-22, Hebrew Ms. Or. Rome #53^{5.17.0} **(12th century C.E.)**
Pesûqim 20-22, Papyrus P-64 (c. 0200 C.E.)^{26.7.0}
Pesûqim 22-25, Papyrus P-86 (c. 0300-0399 C.E.)

- 21 You've heard the Oral Law.^{5.21.1} (*Shemôt* 20:13; *Devârim* 5:17) 'You shall not murder,' and
(*Shemôt* 12:12; *Va-Yiqrà* 24:17): 'He that fatally strikes a man shall be liable to the halakhic death
22 sentence.'^{5.21.2} I tell you that everyone who provokes^{5.22.1} his brother is liable to the adjudication of
Oral Law.^{7.1.1} Whoever calls his brother 'useless'^{5.22.2} shall be liable to the *Beit-Din*.^{5.22.3} Whoever
calls his brother 'Insane fool'^{5.22.4} shall be liable to the fire of *Hinôm*-Ravine.^{10.28.2} So if you are
23 about to offer your *qârbân*^{15.5.1} at the *Mizbeiakh*^{5.23.0} in the *Beit-ha-Miqdâsh*,^{4.5.3} and there you
remember that your associate^{5.23.1} is bringing litigation against you, leave^{5.24.0} your *qârbân*^{5.23.1} be,
24 right there, and go innocuously and reconcile^{5.24.1} with your associate. Then, having come, offer^{5.23.1}
your *qârbân*.^{5.23.1}

Pesûqim 22-25, Papyrus P-86 (c. 0300-0399 C.E.)
Pesûqim 25-28 Papyrus P-64 (c. 0200 C.E.)^{26.7.0}

- 25 Be quick in working things out with your litigant-*sâtân* while you are on the way^{3.3.3} to court
with him, lest the litigant-*sâtân* deliver you over to the judge, and the judge^{5.25.1} to the guard, and you
26 will be thrown into jail. *Âmein!* I tell you, there is no way that you will come out of there until you

render the last *agôrâh*.^{5.26.1}

27 You've heard the Oral Law^{5.27.1} (*Shemôt* 20:14; *Devârim* 5:18): 'You shall not commit
28 adultery,^{5.32.3} and I tell you that everyone who gazes at a woman with intent, having designs upon
29 her,^{5.28.1} has, in his heart, already committed adultery^{5.27.2} with her. If your right eye^{5.29.1} is a
stumbling block^{5.29.2} to you excise it!^{5.29.3} Throw it away! For it is more comely^{5.29.4} for you that one
30 of your body parts were lost than for your whole body to be thrown into *Hinôm*-Ravine.^{10.28.2} If your
right hand^{5.30.1} is a stumbling block^{5.29.2} to you, cut it out! Throw it away! For it is appropriate^{5.29.4}
to you that one of your body parts were lost rather than for your whole body to go off^{5.30.2} into
31 *Hinôm*-Ravine.^{10.28.2}

32 And the Oral Law is:^{5.31.1} 'Whoever spurns his wife^{5.31.2} is to give her a *gêt*.^{5.31.3}
Additionally, I tell you that it is incumbent upon any man who spurns his wife^{5.32.1} to give her a *gêt*
of divorce because – aside from any present matter^{12.37.0} of licentiousness^{5.32.2} on her part – he will
share culpability for her future adultery^{5.32.3} if (still being married) she marries again; and whoever
shall marry^{5.32.4} a spurned wife who lacks a *gêt* is also committing adultery with her.^{5.32.3}

***Pesûqim* 33-39, Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)**

***Pesûqim* 33-40, *Yaaqôv Bêl-Ruvein's Milkhamôt* '𐤍 Hebrew ms. (1170 C.E.)**

33 Again, you've heard the Oral Law concerning:^{5.21.1} 'Don't perjure yourself swearing in My
Name^{5.33.0} and 'You shall render to '𐤍^{1.22.1} according to your oaths.^{5.33.1} I tell you absolutely^{5.34.1} not
34 to perjure^{5.34.2} yourself – neither "by heavens"^{3.2.2} because it is the throne^{23.2.1} of *Ēlôhim*, nor by
35 *hâ-ârêtz*,^{2.20.0} because it is the footstool of His feet,^{5.35.1} nor by *Yerushâlayim* because it is the *ir*^{2.23.0}
36 of the *Mêlêkh*,^{5.35.2} great is He. Nor should you perjure^{5.34.2} yourself by His Head, because you are
37 not able to make one hair white or black. Rather, your sayings^{12.37.0} should be yes, yes, and no, no;
and whatever excess you put over these is wrong.^{5.37.1}

***Pesûqim* 33-39, Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)**

***Pesûqim* 33-40 *Yaaqôv Bêl-Ruvein's Milkhamôt* '𐤍 (1170 C.E.)**

***Pâsuq* 39, *Nitzâkhôn Yâshân* #232^{5.17.0} (13th century C.E.)**

***Pesûqim* 39-41, Book of Nestor (In 260) Hebrew^{5.17.0} (9th century C.E.)**

38 You've heard the Oral Law^{5.38.1} (*Shemôt* 21:24; *Va-Yiqrâ* 24:20; *Devârim* 19:21)
39 concerning: 'Eye for eye' and 'tooth for tooth'; and I say to you (*Tehilim* 37:1), 'Don't compete with
wrong-doers.' If a man shall strike you on your cheek, extend the other to him.^{5.39.1} Whoever will
40 take pleasure in quarreling with you, to litigate Oral Law^{5.40.1} and to sue the dress-shirt off of you,
41 strip off your *talit*^{9.20.2} and give^{5.40.2} it to him. Whoever shall request you to do impressment^{5.41.1} of a
42 mile for him, go two miles. Give^{5.42.1} to him who asks^{5.42.2} it, and don't turn aside anyone who wishes
to borrow money.^{5.42.3}

***Pesugim 43-44, Yaaqôv Bêh-Ruvein's Milkhamôt* 'ⲙ ^{5.17.0} (1170 C.E.)**
***Pesugim 44-46, Book of Nestor (In 260) Hebrew ms.* ^{5.17.0} (9th century C.E.)**
***Pâsuq 44, Hebrew Ms. Or. Rome #53* ^{5.17.0} (12th century C.E.)**

43 You've heard the Oral Law concerning:^{5.43.1} 'And you shall love^{5.43.2} your companion^{5.43.3} as
yourself' (*Va-Yigrâ* 19:18), that this isn't a *mitzvâh*^{5.19.1} except as it ensues from companions; that
44 one is permitted to eschew^{5.43.4} those who eschew him. However, I say to you 'Love^{5.43.2} those who
eschew you,^{5.44.1} bless those who curse you, render good to those^{5.44.2} who wrong you – and
45 *titpalelu*^{5.44.2} for them; and in your doings thusly you will be sons of your Father who is in the
46 heavens.^{3.2.2} If you will inquire into the well-being of your brother you do a great *khêsêd*.^{12.7.1} If you
47 love those who love you, where is any payment for you in that? Don't even the *gôyim*^{5.47.1} do the
48 same?^{5.47.2} Therefore be whole^{5.48.0} as your Father who is of the heavens^{5.48.1} is whole.^{5.48.0}

c. 3789 (0029 C.E.)^{28.1.2}
Northwest Shore of Yâm Kinêrêṯ
The Hillside Discourse (Continued)
(cf. NHM 5:1 – 8:1 & Ky-Lu. 6:17 – 7:1)

- 6 Be careful lest you do your *tzedâqâh*^{6.1.1} before man^{8.20.1} so that they will extol^{6.1.0} you. If
 you do, then you will have^{6.1.2} no payment from your Father who is in the heavens.^{3.2.2} Therefore,
 2 when you do *tzedâqâh*,^{6.1.1} don't wish to be awarded a certificate, or sound the *shôphâr* before you
 like the hypocrites^{23.13.2} who do their *tzedâqâh* in the streets and in the *shevâqim*,^{6.2.0} so that
 3 persons^{8.20.2} will see them. *Âmein!* I tell you, they obviate^{6.2.1} their payment.^{6.2.1} When you do
 4 *tzedâqâh*, don't let your left hand know what your right hand does, so that your gift may be in secret.
 Your Father, who sees the secret things, shall Himself render your payment.^{6.4.1}
 5
 In the hour you *tiṭpalelu*^{5.44.2} don't raise your voice, and don't be like the mournful
 6 hypocrites^{23.13.2} who show an affection^{6.5.1} *le-hitpaleil*^{5.44.2} with lofty words in the
Bâtei-ha-K'nêsêṯ^{4.23.2} and in the corner of the courtyards, and *mitpalelim*^{5.44.2} so that persons^{8.20.2}
 7 will hear and praise them. *Âmein!* I tell you, they obviate^{6.2.1} their payment. When you
 8 *tiṭpalelu*,^{5.44.2} go to your private niche^{6.6.1} and close your door behind you. *Tiṭpalelu*^{5.44.2} to your
 Father in secret, and your Father, who beholds in secret, shall render your payment. When you
 9 *tiṭpalelu*^{5.44.2} don't be long-winded^{6.7.0} like the hypocrites^{6.7.1} who think they will be heard through
 long-windedness.^{6.7.2} Don't you see that your Father who is in the heavens knows your words before
 you ask^{23.22.1} Him? Therefore, you *tiṭpalelu*^{5.44.2} thusly.^{21.22.2}

Yehôshua's Example of Tephilôt^{21.22.2}
(Cf. Ky-Lu. 11:2-4)

Pesûqim 9-11, Milkhâmôt 'ṭṭ^{4.1.0} (1170 C.E.)
Pâsuq 12, Book of Nestor Hebrew^{4.1.0} (9th century C.E.)

- (Our Father Who is in the heavens),^{6.9.1} אבינו שבשמים
- 10 (May You and Your Name be *qadôsh*),^{6.9.2} קדוש תהא שמך
- (May You come in Your Realm),^{6.10.1} תבוא במלכותך
- 11 (May Your pleasure become in the heavens and in *hâ-ârêṯz*^{2.20.0}),^{6.10.2} תהא רצונך בשמים ובארץ
- 12 (Cause me to tear my allotted bread),^{6.11.1} הטריפני לחם חקי
- 13 וסלח לנו עונותינו כאשר אנחנו סולחים לבני אדם רעתם^{6.12.1}
- (Forgive our misdemeanors when we forgive persons their wrongs)
- ואל תביאנו לידי נסיון ושמרינו מכל רע, אמן.^{6.13.1}
- (Don't bring us into the hand of test-proving, but watchguard^{28.20.1} us from all bad.^{5.39.1} *Âmein!*)

Yehôshua's Teaching Concerning Tephilôt^{21.22.2}
(Cf. Ky-Lu. 11:2-4)

- 14 If you forgive^{6.14.1} even the felonies^{6.14.2} of persons^{8.20.2} then your Father of the heavens^{3.2.2}
15 will forgive^{6.14.1} even your felonies.^{6.14.2} If you won't forgive^{6.14.1} persons^{6.15.1} then He won't
forgive^{6.14.1} you your missteps.^{6.14.2}

Yehôshua's Teaching Concerning Fasting
(Cf. Ky-Lu. 11:2-4)

- 16 When you fast,^{6.16.1} don't become like the mournful hypocrites^{23.13.2} who make their
appearance mournful and alter their faces^{6.16.2} to be seen fasting^{6.16.1} by persons.^{8.20.2} *Âmein!* I tell
17 you, they obviate their payment.^{6.2.1} When you fast^{6.16.1} sprinkle your head^{6.17.1} and wash^{6.17.2} your
18 face so that you may not appear to be afflicting yourselves^{6.18.0} for persons^{8.20.2} but rather for your
Father who is in secret, and your Father who is in secret shall render your payment.^{6.18.1}

Yehôshua's Teaching Concerning Materialism
(Cf. Ky-Lu. 11:2-4)

- 19 Don't multiply heaps of treasures on earth where moth and rust^{6.19.1} eat it or burglars break
20 in^{6.19.2} and steal it. Make for yourselves treasures in the heavens^{3.2.1} in a place that moths and
rust^{6.20.1} won't eat it and in a place that burglars won't break in^{6.19.2} and steal it. In the same place
21 that your treasure will be, your heart will be too.^{6.21.1}
22
23 The oil-fed-lamp^{5.15.1} of your body is your eyes. If^{6.22.1} your eyes are single-purposed,^{6.22.2} the
whole body shall be bright.^{6.22.3} If your eye is evil^{5.39.1} working,^{5.29.1} then your whole body will be
24 dark. If the *Ôr*^{4.16.0} in you goes dark then all of your ways will be dark.^{6.23.1}
25 No man is able to serve two *adônim*^{6.24.1} simultaneously; for either he will eschew^{5.43.4} one
and love^{5.43.2} the other or else he will have *kâvôd*^{5.16.2} for one and disdain for the other. You are not
able to serve both *Êlôhim* and materialism.^{6.24.2} Therefore I say to you, Don't worry about your
26 *nêphêsh*^{2.20.1} about what you would eat or what you would put on your body.^{6.25.1} Isn't the
nêphêsh^{2.20.1} more than bread?^{10.10.4} Isn't the body more than mere clothes? Look at the birds of the
27 heavens,^{3.2.2} for they don't sow seeds, neither do they harvest crops, nor gather^{1.18.5} any harvest into
28 granaries, yet your Father of the heavens^{3.2.2} nurtures them. Are you different^{6.26.1} from them?
29 Which of you is able, by worrying about it, to add a half-meter^{6.27.1} to your height? Why do
you worry about clothes? Consider the White Lilies of the field,^{6.28.1} how they grow. They don't toil
30 laboriously in the fields growing crops of fiber, nor do they spin fibers into cloth. Yet, I say to you
31 that not even *Shlômôh ha-Mêlêkh*^{6.29.1} in all of his splendor,^{5.16.2} was outfitted in such splendor as
32 one of these tulips. If *Êlôhim* clothes this straw of the field like that, when they are resplendent one

- 33** day and withered and thrown in the furnace the next, will He not care much moreso for us
34 skeptics?^{6.30.1} Therefore, don't worry saying, 'What will we eat?', 'What will we drink?', or 'In what will we be outfitted?'; for these are all things the body^{6.32.1} seeks.^{6.32.2} Your Father of the heavens^{3.2.2} sees that you need all these things. Request^{7.1.1} first the Realm^{6.33.1} and His *tzedâqâh*,^{6.1.1} and all these things shall be given to you.^{6.33.2} So don't worry about tomorrow.^{6.34.1} Tomorrow will be worrisome enough on its own. One day's evil^{21.41.1} is enough.

c. 3789 (0029 C.E.)^{28.1.2}
Northwest Shore of Yām Kinêrêt
The Hillside Discourse (cont.)
Māshâl: Speck or Beam in Eye^{13.34.1}
(cf. NHM 5:1 — 8:1 & Ky-Lu. 6:17 — 7:1)

Don't bring-litigation-of-*Halâkhâh*^{7.1.1} against others lest *Halâkhâh*-be-adjudicated^{7.1.1}
7 against you by them. For with whatever *Halâkhâh* you adjudicate-*Halâkhâh*,^{7.1.1} *Halâkhâh* shall be
2 adjudicated^{7.1.1} upon you;^{7.2.1} and in whatever measure you measure-out it shall be measured-out to
3 you. Why do you see the speck of straw^{7.3.1} that is in the eye of your brother but don't see the beam
4 that is in your own eye? How do you say to your brother, "Let^{7.4.1} me remove that speck of straw^{7.3.1}
5 from your eye," when look at the beam which is in your own eye! Hypocrite!^{23.13.2} First, get the beam
out of your own eye and then you will be able to see clearly enough to remove the speck of straw^{7.3.1}
from the eye of your brother.

c. 3789 (0029 C.E.)^{28.1.2}
Māshâl: Besar Qôdêsh not for (le-havdil) Dogs and Swine^{13.34.1}
(cf. NHM 5:1 — 8:1 & Ky-Lu. 6:17 — 7:1)

6 Don't give *besar qôdêsh*^{7.6.1} to dogs,^{7.6.2} and don't set your faces^{7.6.3} before a pig^{7.6.4} lest,
though it chews the vine^{7.6.5} while your eyes are on it,^{7.6.6} it returns^{7.6.7} to tear at you.

c. 3789 (0029 C.E.)^{28.1.2}
Ask of Êlôhim and It Shall be Given to you
(cf. NHM 5:1 — 8:1 & Ky-Lu. 6:17 — 7:1)

7 Ask^{21.22.1} and it shall be given to you. Request^{7.7.1} of Êlôhim and He will give it to you;
8 search and you will find.^{7.7.2} Knock, and they will open it for you.^{7.7.3} For everyone who asks^{21.22.1}
shall receive,^{7.8.1} and the requester^{7.7.1} shall find,^{7.7.2} and for the caller^{7.8.2} it shall be opened. Who^{8.20.1}
9 among you, when his son asks^{21.22.1} a small loaf of bread, would give a stone?^{7.9.1} Or if his son shall
also ask^{21.22.1} a fish, and they discover a snake in the fish basket, would give him the snake?^{7.10.1} If,
10 therefore, you who do evil^{5.39.1} things see how to give good^{5.45.1} gifts to your children, how much
11 rather shall your Father who is in the heavens^{3.2.2} give His Good^{5.45.1} *Ruakh*^{7.11.1} to them who
ask^{21.22.1} of Him? Therefore, everything you wish that persons^{8.20.2} would do for you, so you also do
12 for them — for this is the *Tôrâh*^{5.17.1} and the *Neviim*.^{7.12.1}

c. 3789 (0029 C.E.)^{28.1.2}
Shaar ha-Tzar^{7.13.1} and Shaar ha-Avadôn^{7.13.2}
(cf. NHM 5:1 — 8:1 & Ky-Lu. 6:17 — 7:1)

13 Come in through *Shaar ha-Tzar*^{7.13.1} because *Shaar ha-Avadôn*^{7.13.2} is wide, its way^{3.3.3} is
spacious, and many are going through it. How *tzar*^{7.14.0} is the *shaar*, and *kâveid*^{5.16.2} is the Way,^{3.3.3}
14 that leads straight to life. Few find^{7.14.1} it.

c. 3789 (0029 C.E.)^{28.1.2}
Northwest Shore of Yām Kinêrêṯ
The Hillside Discourse (cont.)
False *Neviim* Recognized by Their non-Observance of *Tôrâh*
(cf. NHM 5:1 – 8:1 & Ky-Lu. 6:17 – 7:1)

15 Take heed against false *neviim*^{7.15.1} who come to you in wool like sheep,^{7.15.1} but inside they
16 are wolves who extort. You shall recognize them by their *maasêh*.^{7.20.1} Do men pick grapes from a
17 stinging-nettle? Or figs from a thistle? So, every green tree^{7.17.1} produces good^{5.45.1} fruit, and every
18 dried-up tree^{7.17.2} produces evil^{5.39.1} fruit. A green tree^{7.17.1} is unable to produce evil^{5.39.1} fruit, and a
19 dried-up tree^{7.17.2} is unable to produce good^{5.45.1} fruit. Every tree that is not producing good^{5.45.1} fruit
20 is cut out and thrown into the fire.^{7.19.1} Wherefore, by their fruits, in other words by their
21 *maasêh*^{7.20.1} you shall recognize them. Not everyone saying “*Adôni*”^{22.43.2} to me will enter the
22 Realm^{4.17.1} of the heavens.^{7.21.0} Rather, he who does the wish of my Father^{7.21.1} who is in the
23 heavens^{3.2.2} shall enter into the Realm^{4.17.1} of the heavens.^{3.2.2} In that day many will say to me
24 “*Adôni*,^{22.43.2} *adôni*, didn't we prophesy^{7.22.1} in your name? Didn't we throw out demonic-forces^{4.24.1}
25 in your name? Didn't we do many signs^{7.22.2} for your name?” Then I will attest^{7.23.1} to them, “I never
26 knew you. (*Tehilim* 6:9) ‘Turn aside from me all doers of crookedness!’”^{7.23.2}

c. 3789 (0029 C.E.)^{28.1.2}
House on Sand vs Rock
(cf. NHM 5:1 – 8:1 & Ky-Lu. 6:17 – 7:1)

24 Therefore, whoever hears these sayings^{12.37.0} of mine, and does them, is like^{7.24.1} a
25 sagacious^{7.24.2} man who built his house into bedrock.^{7.24.3} The rain came down, and the floods
26 came,^{7.25.1} and the *ruakh*^{8.16.1} blew and beat upon the house. Yet it did not fall, because its foundation
27 was bedrock.^{7.25.2} Everyone who hears these sayings^{12.37.0} of mine and does not do them shall be
28 likened to a stupid man who built his house upon sand. When the rain came down and the floods
29 came and the *ruakh*^{8.16.1} blew^{7.25.1} and beat on that house^{7.27.1} it fell, and its fall was great.”

It became that when *Yehôshua* had concluded these sayings,^{12.37.0} the *qehilâh*^{4.25.1} in the
Beit-ha-K'nêsêṯ was astonished at the abundant goodness of his guidance,^{7.28.1} for he was expounding
28 *Midrâsh*^{7.29.1} to them with great power,^{7.29.2} as one having *minui*,^{10.1.0} not like the rest of the
29 *sôphrim*.^{5.20.0}

c. 3789 (0029 C.E.)^{28.1.2}
Northwest Shore of *Yâm Kinêrê*
The Hillside Address
Pesuqim 1-4, Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)
Pesuqim 1-4, *Milkhâmôt* 'ת^{4.1.0} (1170 C.E.)
Pesuqim 1-4, *Nitzâkhôn Yâshân* #166^{5.17.0} (13th century C.E.)

When *Yehôshua* descended from the hill, a vast number of the kinsmen followed him.^{8.1.1}

8

c. 3789 (0029 C.E.)^{28.1.2}
Northwest Shore of *Yâm Kinêrê*
Purging of the *Metzôrâ*^{15.31.1}
(cf. Ky-Mk. 1:40-45 & Ky-Lu. 5:12-16)
Pâsuq 4, Book of Nestor Hebrew^{5.17.0} (9th century C.E.)
Pâsuq 4, *Seiphêr Yôseiph ha-Meqanei*^{5.17.0} (12th century C.E.)

2 Look; a *metzôrâ*^{15.31.1} came,^{8.2.1} paid obeisance^{8.2.2} to him, and said to him, "Retrieve me
3 from my *tzâraat*."^{8.2.3} *Yehôshua* extended his hand and touched^{8.3.1} him, and he healed.^{8.3.2} He said
4 to him, "See this, don't tell just any man about these things. Rather, go to the *Kôhein*^{26.3.4} and offer
the *qârbân*^{5.23.1} as 'ת instructed *Môshêh*."^{8.4.1}

c. 3789 (0029 C.E.)^{28.1.2}
Yehôshua Heals Slave of *Geir*^{8.5.1} who is a Captain in the Roman Army
K'far-Nakhum, ha-Gâlîl
(*Pesuqim* 5-10, 13; cf. Ky-Lu. 7:1-10)

5 When *Yehôshua*, came into *K'far-Nakhum, ha-Gâlîl* a Captain in the Roman Army came
6 near to him, requesting forbearance^{8.31.1} of him and saying, "*Adôni*,^{22.43.2} my son is in the house
thrown down by paralysis, grievously assayed as by a touchstone."^{4.24.0} He^{8.3.1} said to him, "Having
7 come, I will care for^{10.8.1} him." Replying, the Captain reported, "*Adôni*,^{22.43.2} I am not fit to have you
8 come in under my roof. Rather, only speak, and by a saying^{12.37.0} my boy shall be healed."^{8.8.1} For I
9 am also a man^{8.9.0} having institutional-authority^{8.9.1} under my hand, extensions [of my hand]: both
cavalry and armored corps,^{8.9.2} and I say to this one 'Proceed' and he proceeds; and to another,
'Come' and he comes; and to my slave,^{20.27.1} 'Do this' and he does." Having heard this *Yehôshua*
10 was surprised, and said to those who were following, "*Âmein*! I say to you, I have not found such
great *êmunâh*^{8.10.1} in Israel."^{8.10.2}

c. 3789 (0029 C.E.)^{28.1.2}

Northwest Shore of *Yâm Kinêrêt*

The Hillside Address (Conclusion continued from *Pesuqim* 2-4)

Displaced from Context as Found in Ky-Lu. 13:27-29^{8.11.1}

Warning to Transgressors of *Tôrâh* (*Pesuqim* 11-12)

- 11 “I tell you, many will arrive from the culminating up^{2.1.4} of the sun and from the west; and sit
down with *Avrâhâm*, *Yitzkhâq*,^{8.11.2} and *Yaaqôv*^{8.11.3} in the Realm^{4.17.1} of the heavens.^{8.11.4} Yet, some
12 sons^{8.12.0} of the Realm^{4.17.1} shall go forth^{8.12.1} into the dark places of *Hinôm*-Ravine.^{8.12.2} Wailing and
gnashing of teeth will be there.”^{8.12.3}

c. 3789 (0029 C.E.)^{28.1.2}

K'far-Nakhum, ha-Gâlîl

Yehôshua Heals Slave of *Geir*^{23.15.2} who is a Captain in the Roman Army

(Continued from *pâsuq* 10)

- 13 *Yehôshua* said to the Captain, “Go innocuously.^{8.13.1} As you have trusted^{8.10.1} so let it
become to you.” The boy was healed^{8.8.1} at that time.^{8.13.2}

c. 3789 (0029 C.E.)^{28.1.2}

K'far-Nakhum, ha-Gâlîl

Demonstrations of Ability

(Cf. Ky-Lu. 4:31-41; Ky-Mk. 1:21-34)

- 14 Having entered into the house of *Shimôn* “*Keiphâ*”^{4.18.2} *Bar-Yônâh*,^{16.17.0} *Yehôshua* saw
15 *Keiphâ*’s mother-in-law^{8.14.1} thrown by a burning fever. He handled her hand, and the burning fever
let go^{8.15.0} of her and she arose and served him.^{8.15.1}
16 Around dusk, they offered many who were demon-possessed^{4.24.1} to him, and he threw out the
rukhôt^{8.16.1} by a saying^{12.37.0} alone,^{8.16.2} and cared for^{10.8.1} all that were afflicted in evil^{21.41.1} so that it
would be fulfilled^{5.17.3} that which was spoken through *Yeshayâhu*^{8.17.1} *ha-Nâvi*^{11.9.1} saying 53.4:
17 “Surely our sicknesses^{8.17.2} he did bear,^{21.22.3} and our pains he bore.”

c. 3789 (0029 C.E.)^{28.1.2}

Yehôshua Calms the Stormy Waters of *Yâm Kinêrêt*

(Cf. Ky-Lu. 8:22-25; 9:57-62; Ky-Mk. 35-41)

Pesuqim 18-20, Ms. Or. Rome 53 (p. 125)^{5.17.0} (12th century C.E.)

Pesuqim 18-20, *Nitzâkhôn Yâshân* #168^{5.17.0} (13th century C.E.)

Pesuqim 21-25, Ms. Or. Rome 53 (p. 127)^{5.17.0} (12th century C.E.)

Pesuqim 21-26, *Nitzâkhôn Yâshân* #172^{5.17.0} (13th century C.E.)

Pesuqim 24-25, Ms. Or. Rome 53 (p. 130)^{5.17.0} (12th century C.E.)

Pesuqim 24-25, *Nitzâkhôn Yâshân* #188^{5.17.0} (13th century C.E.)

- 18 *Yehôshua* saw the classes surrounding him, and went across *Yâm Kinêrêt*.^{8.18.1}

19 One of the *Sôphrim*^{5.20.0} came and told him, “*Ribi*,^{23.7.1} I will follow you wherever you
 20 go.”^{8.19.1} *Yehôshua* replied, “Foxes have pits, and birds of the heavens have nests; but I, a
 person,^{8.20.2} don't own ground upon which to lay my head.”^{8.20.5}
 21 One of his^{8.21.1} *talmidim*^{5.1.1} said to him, “*Adôni*,^{22.43.2} give me leave until I shall bury my
 22 father.”^{8.21.2} *Yehôshua*^{8.3.1} said to him, “Follow me. Take a leave from burying your father!”^{8.22.1}
 23 He boarded a *Gâlîl*-class boat,^{4.21.2} and took his *talmidim*^{5.1.1} with him.^{8.23.1} Then look!
 24 There was a big squall^{8.24.1} on the lake, and the ship was reckoned to break apart, and the *ruakh*^{8.16.1}
 25 came up across the lake, great and strong; and *Yehôshua* slept.^{8.24.2} His *talmidim*^{8.25.1} came and
 26 roused him.^{8.25.3} *Yehôshua* said to them, “You’re from the skeptics.”^{8.10.1} Why are you terrified^{8.26.0}
 27 by a little squall?” Then he stood up and instructed^{8.26.1} the lake and the *rukhot*^{8.16.1} that they should
 rest. And directly, the lake and the *rukhot*^{8.16.1} rested.^{8.26.2} The men^{8.20.3} who were there, who saw it,
 were astonished saying, “Who is this, that the *rukhot*^{8.16.1} and the lake do his pleasure?”^{8.27.1}

c. 3789 (0029 C.E.)^{28.1.2}
 Southern Shore of *Yâm Kinêrêt*
 Two Demon-possessed Men
 (Cf. Ky-Lu. 8:26-40; Ky-Mk. 5:1-21)

28 When he had come to the south^{8.28.1} side of *Yâm Kinêrêt*, into the region of the *Gedeirin*,^{8.28.2}
 two demon-possessed ones,^{4.24.1} coming from out of the sepulchers,^{27.60.0} confronted^{8.28.3} him. They
 were very contrary, so that no one was strong enough to pass along through that way.^{3.3.3} Look. . .
 29 they cried out saying, “What business have we together, we and you,^{8.29.0} son^{2.15.1} of *Êlôhim*? Have
 you come before the time to trouble and destroy us?” Then *Yehôshua* told them, “Go forth from
 30 there bad camp-members!”^{8.29.1} There, nearer than them,^{8.30.1} was a herd of many pigs feeding. The
 demonic-forces^{4.24.1} requested forbearance^{8.31.1} of him saying, “If you throw us out, send us^{8.31.2} to go
 31 into the pigs.”^{8.31.3} He said to them, “Go innocuously!” Having come out, they went away into the
 32 herd.^{8.32.1} Then look... the entire herd rushed toward a steep embankment of *Yâm Kinêrêt*, slipped
 off into the lake^{8.32.2} and died in the water. The hograisers^{8.33.1} fled. Having gone away into the
 33 *ir*,^{2.23.0} they announced the whole story,^{8.33.2} and what had happened to the two men^{8.33.3} who had been
 demon-possessed.^{4.24.1} Then look, the whole *ir*^{2.23.0} came out to meet with *Yehôshua* and, seeing
 34 them,^{8.34.1} they requested forbearance^{8.31.1} of him, that he would cross back over *Yâm Kinêrêt*, away
 from their borders.^{8.34.2}

c. 3789 (0029 C.E.)^{28.1.2}
Northwest Shore of *Yâm Kinêrêt*
The Hillside Discourse (Conclusion)
(cf. NHM 5:1 – 8:1 & Ky-Lu. 6:17 – 7:1)
Pesûqim 1-7, Hebrew Ms. Or. Rome #53 (125a)^{5.17.0} (12th century C.E.)

9 Having boarded a *Gâlîl*-class boat,^{4.21.2} he passed through *Yâm Kinêrêt*, and came back to his hometown,^{2.23.0} *K'far-Nakhum*, in the *Gâlîl*.

c. 3789 (0029 C.E.)^{28.1.2}
K'far-Nakhum, Gâlîl
Healing of Paralyzed Man
(Cf. Ky-Lu. 5:17-26; Ky-Mk. 2:1-12)
Pesûqim 6-7, Hebrew Ms. Or. Rome #53 (125b)^{5.17.0} (12th century C.E.)
Pesûqim 2 & 6, *Nitzâkhôn Yâshân* #168^{5.17.0} (13th century C.E.)

2 One place where *Yehôshua* went he found there a sick man who had been sick one year.^{9.2.1}
Yehôshua said to him, "Is it your wish to recover?" He said to him, "*Adôni*, your wish is my wish."
He said to him, "Have courage *Beni*,"^{9.2.2} Your missteps^{9.2.3} are forgiven."^{9.2.4} Then look, some of the
3 *Sôphrim*^{5.20.0} said among themselves, This man is blaspheming.^{26.65.2} Seeing their contemplations,
4 *Yehôshua* said, Why do you contemplate evil^{5.39.1} in your hearts? For which is easier, to say Your
missteps^{1.21.4} are forgiven,^{26.28.2} or to say Arise and go along? But in order that you may see that the
5 person^{8.20.2} has *minui*^{10.1.0} on the land^{2.20.0} to forgive^{26.28.2} missteps^{1.21.4} (then *Yehôshua* said to the
6 demon-possessed man who lay on the cot), "Get up, go, so that you shall know that a person rules in
the land forgiving missteps."^{9.6.1} Then *Yehôshua* said to the demon-possessed man, "Pick up your
7 cot and go home." Directly he was healed, and he took his cot and went.^{9.7.1} The *qehîlôt*^{4.25.1} saw^{9.8.1}
8 it and were struck with awe,^{9.8.1} and extolled^{9.8.2} *Êlôhim*, who gave such *minui*^{10.1.0} to persons.^{8.20.2}

c. 3789 (0029 C.E.)^{28.1.2}
K'far-Nakhum, ha-Gâlîl En Route to Shore of *Yâm Kinêrêt*^{9.9.0}
Matityâhu^{1.0.5} *ha-Leivi*^{1.0.6} Called as a *Talmid*
(Cf. Ky-Lu. 5:27-28; Ky-Mk. 2:13-14)

9 Passing by, *Yehôshua* saw a man^{8.20.3} called *Matityâhu*^{1.0.5} *ha-Leivi*^{1.0.6} sitting at the Roman-taxes booth; and *Yehôshua* said to him, "Follow me!" Having risen up, *Matityâhu ha-Leivi* followed him.^{9.9.1}

c. 3789 (0029 C.E.)^{28.1.2}
K'far-Nakhum, ha-Gâlîl
Banquet at Home of *Matityâhu*^{1.0.5} *ha-Leivi*^{1.0.6}
(*Pesûqim* 5-10, 13; cf. Ky-Lu. 7:1-10)
Pâsuq 12, *Nitzâkhôn Yâshân* #23^{5.17.0} (13th century C.E.)

10 Upon his reclining at supper in the house, it became that, look... many
NHM I.9-1

Netzârim... Authentic

- turncoat-tax-gougers^{5.46.1} and wicked men,^{9.13.2} having come, were reclining with *Yehôshua* and his
11 *talmidim*.^{5.1.1} Having seen it, those of the [probably 'Herodian',^{22.16.1}] Rabbinic-*Perushim* sect of
Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} said to his *talmidim*,^{5.1.1}
12 "Why does your *Ribi*^{23.7.1} dine with the turncoat-tax-gougers^{5.46.1} and wicked men?"^{9.13.2} Having
heard, *Yehôshua*^{9.12.1} said,^{9.12.2} "Those who are healthy have no need of a doctor. Rather, those who
13 are afflicted with evil need the doctor."^{9.12.3} Go and learn what *Hôsheia* 6:6 is: 'For I desire
khêsêd^{12.7.1} and not sacrifice.' For I did not come to call the *tzadiq*^{1.19.1} to return *teshuvâh*,^{9.13.1} but
rather to call missteppers^{9.13.2} to return *teshuvâh*.^{3.2.1}

c. 3789 (0029 C.E.)^{28.1.2}

K'far-Nakhum, ha-Gâlîl

Messengers of *Yôkhânân "ha-Matbil"*^{3.0.1} *Ben-Zekharyâh Bêh-Tzâdôq ha-Kôhein*^{3.0.2}

Make First Inquiry of *Yehôshua*

(Cf. Ky-Lu. 5:33-38; Ky-Mk. 2:18-22)

Cf. also Second Inquiry NHM 11:1-6 & Ky-Lu. 7:19-23

- 14** Then the *talmidim*^{5.1.1} of *Yôkhânân "ha-Matbil"*^{3.0.1} *Bên-Zekharyâh Bêh-Tzâdôq*
ha-Kôhein^{3.0.2} came near to him saying, "Why do we and the Rabbinic-*Perushim* sect of
Judaism^{23.25.1} who advocate that Oral Law^{7.1.1} must be exclusively oral^{3.7.1} fast often^{9.14.1} and your
15 *talmidim*^{5.1.1} don't fast?"^{6.16.1} And *Yehôshua* said to them, "Do the friends of the groom^{9.15.1} mourn
while the groom is with them? The days will come when the groom will have been picked up from
16 them, and then they will fast."^{6.16.1} No man puts an unfilled^{9.16.1} patch upon an old *talit*^{9.20.2} for its
filling up picks up from^{9.16.2} the *talit*^{9.20.2} and the split becomes worse. Neither do men throw young
17 wine into old wineskins, or else when the young wine expands the old inflexible wineskins burst, the
wine is spilled, and the skins are ruined too. Instead, young wine is thrown into new wineskins, and
both are kept together."^{9.17.1}

c. 3789 (0029 C.E.)^{28.1.2}

K'far-Nakhum, ha-Gâlîl

Daughter of *Yâir*, Leader of the *Beit-ha-K'nêsêh*, Dead (cf. *Pesûqim* 23-26)

(Cf. Ky-Lu. 8:41-42,49-56; Ky-Mk. 5:22-23,35-43)

- 18** As he was speaking these things to the *talmidim*^{5.1.1} of *Yôkhânân "ha-Matbil"*^{3.0.1}
Bên-Zekharyâh Bêh-Tzâdôq ha-Kôhein^{9.18.1} look... a *sar*^{9.18.2} of the *Beit-ha-K'nêsêh*, having come
near,^{9.18.3} paid obeisance^{2.2.2} to him saying, "My daughter is dead now."^{9.18.4} Please come and put your
19 hand on^{9.18.5} her and enliven her."^{9.18.6} Having arisen, *Yehôshua* and his *talmidim*^{5.1.1} followed him.

c. 3789 (0029 C.E.)^{28.1.2}

K'far-Nakhum, ha-Gâlîl

Deliverance of Prostitute with 12 Year Vaginal Bleeding

Cf. Ky-Lu. 8:43-48; Ky-Mk. 5:24-34

20 Look, a woman having had vaginal bleeding for twelve years, having come near behind him,
palpated^{20.34.2} the *tzitzîôt*^{9.20.1} of his *talit*.^{9.20.2} For she said within herself, "If I can only palpate^{20.34.2}
21 his *talit*^{9.20.2} I will be delivered."^{1.21.2} Having turned^{13.15.1} and seen her, he^{9.22.1} said, "Take courage,
22 my daughter, in the Name, Blessed be He.^{9.22.2} Your *êmunâh*^{8.10.1} has delivered^{1.21.2} you." In that
same hour the woman was delivered.^{1.21.2}

c. 3789 (0029 C.E.)^{28.1.2}

House of Yâir, Leader of the *Beit-ha-K'nêsêt*, *K'far-Nakhum, ha-Gâlîl*

Daughter of Yâir, Leader of the *Beit-ha-K'nêsêt*, Enlivened

(Continued from *pâsuq* 19)

(Cf. Ky-Lu. 8:41-42,49-56; Ky-Mk. 5:22-23,35-43)

23 *Yehôshua*, having come into the house^{9.23.1} of the leader of the *Beit-ha-K'nêsêt*,^{9.18.2} and
24 having seen the flutists and the *qehilâh*^{4.25.1} making a commotion,^{9.23.2} said, "Everyone go outside,^{9.24.0}
for the young maiden has not died. Rather, she is lying down."^{9.24.1} They thought he was joking.^{9.24.2}
25
26 When the *qehilâh*^{4.25.1} had been evicted, having come in, he took hold of her hand and the
young girl arose. The report of this went out into all of *hâ-ârêtz*.^{2.20.0}

c. 3789 (0029 C.E.)^{28.1.2}

House of Yâir, Leader of the *Beit-ha-K'nêsêt*, *K'far-Nakhum, ha-Gâlîl*

Eyes of the Blind Opened^{9.27.0}

Cf. NHM 20:29-34; Ky-Lu. 18:35-43; Ky-Mk. 46-52

27 As *Yehôshua* was passing along there, two blind ones followed him crying out^{9.27.1} and
28 saying, "Be gracious^{9.27.2} to us *Bên-Dâvid*." Having come into the house the blind ones came near to
him; and *Yehôshua* said to them, "Do you trust^{8.10.1} that I am able to do this?" They said, "Yes,
29 *adôni*."^{22.43.2} Then he palpated^{20.34.2} their eyes saying, "Let it become to you according to your
30 *êmunâh*."^{8.10.1} Then their eyes were opened, and *Yehôshua* enjoined them saying, "See that no one
31 knows!" However, having come out of the house, they reported widely about him in all of
hâ-ârêtz.^{2.20.0}

c. 3789 (0029 C.E.)^{28.1.2}

Outside the House of Yâir, Leader of the *Beit-ha-K'nêsêt*,

K'far-Nakhum, ha-Gâlîl

Demon-possessed Mute & Blasphemy of the *Ruakh ha-Qôdêsh*

Cf. NHM 12:22-45; Ky-Lu. 11:14-36; Ky-Mk. 3:19-30

32 As *Yehôshua* and his *talmidim*^{9.32.1} were coming out, look... they offered a
demon-possessed^{4.24.1} mute^{9.32.2} to him. The demonic-force^{4.24.1} having been thrown out, the mute
spoke and the *qehilôt*^{4.25.1} were amazed saying, "Never has such a thing been seen in Israel."^{9.33.1}

- 33 Then those of the [probably 'Herodian'^{22.16.1}] Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate
that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} said, "In the name^{9.34.1} of demonic-forces^{4.24.1} he
34 throws out the demonic-forces."^{4.24.1}

c. 3789 (0029 C.E.)^{28.1.2}

Yehôshua* Teaches in the *Bâtei ha-K'nêsêṯ* Throughout the *Gālil
(Cf. NHM 4:23-25 (with note); 9:35-38; 13:54-58; Ky-Lu. 4:14-16,42-44;
Ky-Mk. 1:35-39; 6:1-6; Yn. 4:3)

- 35 *Yehôshua* went about all of the *ârim*^{2.23.0} and their suburbs^{14.15.3} teaching in the local^{9.35.0}
Bâtei-ha-K'nêsêṯ^{4.23.2} and reciting^{12.41.1} the joyful news^{4.23.3} of the Realm^{4.17.1} and caring for^{10.8.1}
every kind of disease^{4.23.4} and every kind of sickness^{4.23.4} and they followed him.^{9.35.1} Having seen the
36 *qehilôt*,^{4.25.1} he had *rakhamim*^{9.36.0} for them, because they were plundered and despoiled,^{9.36.1} like
(*Be-Midbar* 27:17) 'sheep that have no shepherd.'^{9.36.2} Then he said to his *talmidim*,^{5.1.1} "Indeed, the
37 harvest^{9.37.1} is abundant but the workers^{9.37.1} are few. Then make requisition^{9.38.1} to the *Âdôn*^{22.43.2} of
38 the harvest^{9.37.1} that He will issue forth workers^{9.37.1} into his harvest."^{9.37.1}

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gālil*

Empowering & Sending of 12; *Talmidim* Become *Shelikhim*

(Cf. NHM 4:18-20; Ky-Lu. 5:1-11,27-28; 6:13-16; 9:1-6; Ky-Mk. 1:16-20; 6:7-13; Yn. 1:35-51; also note 10.8.1

10 Having called his twelve *talmidim*^{5.1.1} to him, he gave them *minui*^{10.1.0} over *rukhôt*^{1.18.6} of *tâmei*^{10.1.1} so as to throw them out and to care for^{10.8.1} all kinds of disease^{4.23.4} and all kinds of sickness.^{10.1.2}

2 Now these are the names of the twelve *Shelikhim*:^{10.2.1} *Shimôn Bar-Yônâh* (who is called
3 “*Keiphâ*”), and his brother *Âdâm Bar-Yônâh*; *Yaaqôv “Bên-Rôgêz” Bar-Zavdieil*^{4.18.0} and his
4 brother *Yôkhânân “Bên-Rôgêz” Bar-Zavdieil*, *Pêrêsh*^{10.3.1} and *Bar-Talmai*,^{10.3.2} *Teôm*^{10.3.3} and
5 *Matityâhu ha-Leivi*^{1.0.6} (the former turncoat-tax-gouger),^{5.46.1} “Little” *Yaaqôv ha-Aluph*,^{1.0.5} and
6 *Yehudâh Tirâs Bêl-Dâvid*,^{10.3.4} *Shimôn the merchant*^{10.4.1} and *Yehudâh “Ish Qeraiyôt”*
7 *Bên-Shimôn*^{10.4.2} who also delivered *Yehôshua*^{10.4.3} over.

6 *Yehôshua* sent these twelve forth, having conveyed to them saying, “Don’t go off into the
7 way^{3.3.3} of the *gôyim*,^{6.32.1} don’t even go into an *ir*^{2.23.0} of the *Shômrôn*.^{10.5.1} Rather, go to the sheep
8 who have been led astray^{10.6.0} from the house of Israel.^{10.6.1} Recite^{12.41.1} to them that the Realm^{4.17.1} of
the heavens^{3.2.2} has come near.^{10.7.1}

9 Care for^{10.8.1} the weak,^{8.17.2} raise the dead, make the *metzôrâyim*^{15.31.1} *tâhôr*,^{5.8.1} and throw
10 out the demonic-forces.^{10.8.2}

11 Don’t receive a payment; you received *gratis*, give *gratis*.^{10.8.3} Don’t acquire^{10.9.1} gold nor
12 silver^{10.9.2} nor copper for your money belts,^{10.9.3} nor a suitcase for the way,^{10.10.1} nor two^{10.10.2}
garments nor sandals nor a staff in your hand, for the worker is worthy of^{10.10.3} his food.^{10.10.4}

12 In every *ir*^{2.23.0} and in every suburb^{10.11.1} you enter, inquire diligently^{2.8.1} regarding who is in
13 it is worthy and stay^{10.11.2} there until you go forth. When you enter a house give them a ‘*shâlôm*!’
14 saying, ‘*shâlôm* in this house, *shâlôm* to all who sit in this house.’^{10.13.1} Then, if the house is indeed
15 worthy, let your *shâlôm*^{10.13.1} come upon it; and if it is not worthy, let your *shâlôm* return^{13.15.1} to
16 you! When one does not receive you or won’t hearken to your sayings,^{10.14.0} you shall go forth from
that house or *ir*^{2.23.0} and shake the dust from your feet.^{10.14.1} *Âmein*! I say to you, it shall be more
tolerable for the land of *Sedôm*^{10.15.1} and *Amôrâh*^{10.15.2} in the day of the
adjudication-of-*Halâkhâh*^{7.1.1} than for that *ir*.^{2.23.0 & 10.15.3} Look, I send you forth as sheep among
wolves. Therefore, you become as shrewd^{10.16.1} as^{10.16.2} serpents,^{10.16.3} and as wholesome^{10.16.4} as
doves.

***Pesuqim* 17-23 supported by Uncial 0171 (c. 0300-0399 C.E.)**

17 Beware of men^{8.20.1} for they will deliver you^{10.17.1} over into the *Bâtei-Din*,^{5.22.3} and they will
18 flog you in the local^{9.35.0} *Bâtei-ha-K’nêsêl*.^{4.23.2} You will be led before governors and *melâkhim*^{14.9.1}
19 for my sake, to testify^{10.18.0} about me among them, and in the *gâlut*.^{10.18.1} When they shall have given
you^{10.19.1} over don’t worry about what you will say or how,^{10.19.2} for in that same hour that you should
19 speak^{10.19.3} there will be *lâkhêm maanêh*.^{10.19.4} For you are not the ones who speak, but rather, the

- 20 *Ruakh*^{10.20.1} of your^{10.20.2} Father will speak in you.
 21 Brother will inform on^{10.17.1} brother, bringing about his death, and a father his son, and sons
 22 shall rise up against fathers and deliver them to death.^{10.21.1} You will become eschewed^{5.43.4} by
 all^{10.22.0} on account of my name. Whoever endures until the end^{10.22.2} shall certainly^{10.22.1} be
 23 saved,^{10.22.3} when they pursue you in this *ir*,^{2.23.0} flee to the next.^{10.23.1} *Āmei*n! For I tell you, you
 won't complete the *ārim*^{2.23.0} of Israel^{8.10.2} until the person^{8.20.2} comes.

Pesugim 25-32 supported by Uncial 0171 (c. 0300-0399 C.E.)

- 24 There is no *talmid*^{5.1.1} greater than his *Ribi*,^{23.7.1} and no slave^{20.27.1} is greater than his
ādōn.^{22.43.2} It is sufficient for the *talmid*^{5.1.1} that he become like his *Ribi*, and the slave^{20.27.1} like his
 25 *ādōn*.^{22.43.2} If they were calling^{10.25.1} the *baal*^{12.24.0} of the house *Baal*^{12.24.0} *Zevul*,^{10.25.2} how much
 26 moreso the members of his household?^{10.25.3} Don't be in awe of^{10.28.1} them, for there is nothing^{10.26.0}
 27 that won't be seen, and it hasn't been concealed.^{10.26.1} What I tell you in darkness say in the *Ōr*,^{4.16.0}
 28 and what you hear in the ear recite^{12.41.1} upon the housetops. Don't revere^{10.28.1} those who kill the
 29 body but have no power^{10.28.0} to kill the *nēphēsh*.^{2.20.1} Rather, revere^{10.28.1} Him who is able by His
 30 Hand^{10.28.0} to destroy both the *nēphēsh*^{2.20.1} and the body in *Hinōm*-Ravine.^{10.28.2}
 31 Aren't a pair of sparrows sold for only half an hour's pay?^{10.29.1} Not even one of them shall
 fall to the ground unless it is by the will of your Father.^{10.29.2} Aren't even the hairs on your head all
 numbered?^{10.30.1} So don't fear,^{10.28.1} you are different^{6.26.1} from many sparrows.

Pesugim 10:32 – 11:5, P-19 (4th-5th century)

***Pāsuq 32, Milkhamōt* ʾⲓⲛ^{4.1.0} (1170 C.E.)**

- 32 Every man who shall reveal me to human eyes I shall reveal before my Father who is in the
 33 heavens.^{10.33.1}

***Pāsuq 34, Nitzākhōn Yāshān* #85^{5.17.0} (13th century C.E.)**

- 34 *Yehōshua* said, I did not come to put *shālōm* in the land but a sword.^{10.34.1} For I have come
 35 to set man^{8.20.1} at variance (*Mikhāh* 7:6): 'the son dishonors the father, the daughter rises up against
 36 her mother, the daughter-in-law against her mother-in-law. A man's^{8.20.3} enemies^{10.36.1} are those of
 38 his own house.^{10.36.1} And he who doesn't count – and assume – the risks of incurring the wrath of the
 Romans and follow after me is not worthy of me.^{10.37.1 10.38.1 10.39.1}
 40 He who receives you receives me,^{10.40.1} and he who receives me receives Him Who sent me
 41 forth. He who welcomes a *Nāvi*,^{7.12.1} for the name of^{10.41.1} the *Nāvi*^{7.12.1} he will receive the payments
 of a *Nāvi*.^{7.12.1} He who receives a *tzadiq*,^{1.19.1} for the name^{10.41.1} of a *tzadiq*^{1.19.1} he shall receive the
 42 payments of a *tzadiq*.^{1.19.1} One who gives even a single vessel of cold water^{10.42.1} to one of my little
talmidim,^{5.1.1} for the name^{10.41.1} of a *talmid*^{5.1.1} of mine – *āmei*n! – I tell you, in no case shall his
 payments be lost."

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gālil*
Empowering & Sending of 12 (Conclusion);
Talmidim* Become *Shelikhim
(Cf. NHM 4:18-20; Ky-Lu. 5:1-11,27-28; 6:13-16; 9:1-6;
Ky-Mk. 1:16-20; 6:7-13; Yn. 1:35-51; also note 10.8.1)

11 It became that, when *Yehōshua* had finished instructing^{11.1.0} his twelve *talmidim*,^{5.1.1} he crossed over from there^{11.1.0} to teach and recite^{11.1.1} in their hometowns.^{2.23.0 & 11.1.2}

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gālil*
Messengers of *Yōkhânân* "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*^{3.0.2}
Make Second Inquiry of *Yehōshua*
(Whether *Yehōshua* had Already Ushered in the Realm, or
Whether he would do so in Another Coming)
***Yehōshua* Answers By Describing Each Coming**
(Cf. Ky-Lu. 7:19-23)
Cf. also First Inquiry NHM 9:14-17; Ky-Lu. 5:33-38; Ky-Mk. 2:18-22)

2 *Yōkhânân* "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*,^{3.0.2} having heard in prison of the *maasêh*^{7.20.1} of the *Mâshiakh*, having sent via^{11.2.1} his *talmidim*,^{5.1.1} they said to him,
3 "Are you the one who is coming^{11.3.1} or should we look for yet another?"^{11.3.2} Replying, *Yehōshua* said to them, "Go and relate^{11.4.1} to *Yōkhânân* "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*,^{3.0.2} what you have heard and seen: (*Yeshayâhu* 42:6-9) 'opening blind eyes,'^{11.5.1}
4 (*Yeshayâhu* 35:6) 'the lame curvet like a deer,'^{11.5.2} (*Yekhêzqeil* 36:25) 'waters of *tâhârâh*'^{5.8.1} are sprinkled upon the *metzôrâyim*^{15.31.1} and they are made *tâhôr*,^{5.8.1} from all their *tumôt*,^{10.1.1}
5 (*Yeshayâhu* 35:5) 'the ears of the deaf are opened,'^{11.5.3} (*Yeshayâhu* 26:19) 'your dead are enlivened,'^{11.5.4} and (*Yeshayâhu* 61:1) 'announcing the good news'^{4.23.3} (*Yeshayâhu* 29:19) 'adding joy^{11.5.5} to the humble.'^{26.9.2} Happy^{5.3.1} is the one who won't stumble over me, nor fall, nor be broken, nor be ensnared, nor be trapped."^{11.6.1}

8 As the *talmidim*^{5.1.1} of *Yōkhânân* "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*,^{3.0.2} were going, *Yehōshua* began to tell the *qehilôt*^{4.25.1} about *Yōkhânân*
9 "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*.^{3.0.2} "What did you come out in the arid-badland-hills^{3.3.2} to see? A reed blowing in the *ruakh*?"^{8.16.1} Well, what did you come out to see? A man^{8.20.1} outfitted in a soft^{4.23.4} *talit*?^{11.8.1} Look, those who wear a soft^{4.23.4} *talit* are found in the houses of *melâkhim*.^{14.9.1} So what have you come forth to see? A *Nâvi*?^{11.9.1} Truly, I tell you, this
11 one is greater than a *Nâvi*.^{11.9.1} This^{11.10.1} is he about whom it has been written^{11.10.2} (*Malâkhi* 3:23): 'Behold, I will send you *Eiliyâhu ha-Nâvi*'^{11.10.3} before the coming of the great and terrible day of
12 '7. 1.22.1 Truly, I tell you, among the children of women there has not risen one greater than *Yōkhânân* "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*.^{3.0.2} Yet, he that is least in the
13 Realm^{4.17.1} of the heavens^{3.2.2} is greater than *Yōkhânân* "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*^{11.11.1} here in the earthly realm. From the days of *Yōkhânân* "*ha-Matbil*"^{3.0.1}
14 *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*^{3.0.2} until now, the [earthly institutions of the] Realm^{4.17.1} of

- 15 the heavens^{3.2.2} is being broken; and [pseudo-religious predators] who are breaking it have been
 16 preying upon it.^{11.12.1} All of the *Neviim*^{11.9.1} and *Tôrâh*^{5.17.1} spoke of^{11.13.1} *Yôkhânân*
 “*ha-Matbil*”^{3.0.1} *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein*.^{3.0.2} If you wish to accept it, he is
 17 *Eiliyâhu* who was impending to come.^{11.14.1} He who has ears to hear, hear.^{13.9.2}
- 18 To what shall I liken this generation? It’s like teen-agers^{11.16.0} who sit in the *shuq*,^{11.16.1} to
 whom other teen-agers call saying, ‘We played flute for you and you wouldn’t dance; so we intoned
 19 funeral dirges for you, but you wouldn’t play mourner either.’^{11.17.1} For *Yôkhânân “ha-Matbil”*^{3.0.1}
Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein^{3.0.2} came neither eating^{11.18.1} nor drinking^{11.18.2} and one says
 20 ‘He is possessed by demonic-forces.’^{4.24.1} This person^{8.20.2} came eating^{11.19.1} and drinking^{11.19.2} and
 one says about him, ‘Look, the man is a glutton^{8.20.1} and a wino;^{11.19.3} an associate of
 21 turncoat-tax-gougers^{5.46.1} and missteppers.’^{1.21.4} Their ‘logic’^{13.54.2} is justified by *petitio principii*.^{11.19.4}
- 22 Then he^{11.20.1} began to reproach^{11.20.2} the *ârim*^{2.23.0} for whom^{11.20.3} most of his forces^{11.20.4} had
 become, because they didn’t make *teshuvâh*.^{3.2.1} “Ôy for you of *Kôrâzin* in the *Gâlîl*. Ôy for you of
 23 *Beit-Tzayâdâh*^{11.21.0} on the northeast shore of *Yâm Kinêrêt*. Because if the forces^{11.20.3} which have
 been exercised in you had been exercised in *Tzôr*^{11.21.1} and *Tzidôn*,^{15.22.1} *Levânôn* they would have
 24 made *teshuvâh*^{3.2.1} by this time in sackcloth and ashes.^{11.21.3} I tell you only^{11.22.0} that it will be easier
 for *Tzôr*^{11.21.1} and *Tzidôn*^{15.22.1} in the day of adjudication-of-*Halâkhâh*^{11.22.1} than for you. You,
K’far-Nakhum, won’t be elevated^{11.23.1} to the heavens.^{3.2.2} You shall be brought down unto
Sheôl,^{11.23.2} because if the forces^{11.20.3} which were exercised in you had been exercised in *Sedôm*,^{10.15.1}
 then *Sedôm*^{11.23.3} would have remained until this day. *Âmein!*^{11.22.1} I tell you that it will be easier for
 the land of *Sedôm*^{10.15.1} in the day of adjudication-of-*Halâkhâh*^{11.22.1} than for you.”

Yehôshua's Confession

Pesûqim 26-27 Supported by Papyrus P-70 (c. 0200-0299 C.E.)

Pesûqim 25-30 Supported by Papyrus P-62 (c. 0300-0399 C.E.)

Pesûqim 25-27, *Milkhamôt* $\cdot\aleph$ ^{4.1.0} (1170 C.E.)

Pesûqim 25-26, 28-30 Supported by *Nitzâkhôn Yâshân* #170^{5.17.0} (13th century C.E.)

- 25 In that season,^{11.25.0} *Yehôshua* replied and said, “Here I am, confessing^{11.25.1} to You,
Êlôhim^{11.25.2} of the heavens^{3.2.2} and the land; Who encrypted these *Devârim* from the sages^{11.25.3} and
 intellectuals, making them known to the little guy.^{11.25.4} Even so, my Father, that was Your will:
 26 ‘Every saying transmitted to me is from my Father,^{11.27.1} and no man has the son^{11.27.3} recognized [to
 27 be his successor],^{11.27.2} only the Father [can recognize a successor]; and the Father hasn’t [yet]
 recognized any man [to succeed him], only the son.’^{1.27.4}
- 28 Come to me all who are weary and burdened,^{11.28.1} and I will satisfy^{11.28.2} you. Bring your
 29 necks^{11.29.1} into my yoke.^{11.29.2} Trust me,^{11.29.3} that I am poor and lean,^{11.29.4} and, (*Yirmeyâhu* 6:16),
 30 ‘You will find the place of repose^{11.29.5} for your *nephâshôt*.^{2.20.1} My yoke is soft^{11.30.1} and my burden
 is light.’^{11.30.2}

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gālil*
***Yehōshua* Debates *Halākhāh*^{7.1.1} with *Perushim*^{12.2.2}**
(*Talmidim* Pick Up *Lēqēt* on *Shabāt*)^{12.1.1}
(Cf. Ky-Lu. 6:1-5; Ky-Mk. 2:23-28)

***Pesuqim* 4-5, Papyrus P-70 (c. 0200-0299 C.E.)**

***Pesuqim* 1-8, *Yaaqōv Bēn-Ruvein's Milkhāmōt* *’* (1170 C.E.)**

***Pesuqim* 1-7 Supported by *Nitzākhōn Yāshān* #171^{5.17.0} (13th century C.E.)**

12 In that season,^{12.1.0} *Yehōshua* went here and there on *Shabāt*.^{12.1.1} His *talmidim*^{5.1.1} were
2 hungry and started to pick up *lēqēt* of grain and crumble them between their palms^{12.1.2} and eat
3 them. On seeing them,^{12.2.0} the *Qumrān-Essene-Tzedōqim* sect of Judaism^{12.2.2} said, “Look, your
4 *talmidim*^{5.1.1} are doing something which no one should do^{12.2.1} on *Shabāt*.”^{12.2.2} *Yehōshua* said to
5 them,^{12.3.0} “Haven't you read what *Dāvid* did when he was hungry, and those with him?^{12.3.1} Coming
6 to the House of *’*,^{12.4.0} he ate the Display Bread^{12.4.1} which he, and those with him, weren't^{12.2.1}
7 allowed to eat. It was only for *Kōhanim*^{2.4.1} alone. Or haven't you studied^{12.5.0} what is written in
8 *Tôrāh*,^{5.17.1} that the *Kōhanim*^{2.4.1} officiate on *Shabāt*^{12.1.1} just as they do on days which are
9 *khōl*^{12.5.1} – without guilt.^{12.5.2} *Āmein!* I tell you that such is he who is greater than the
10 *Miqdāsh*.^{12.6.1} If you^{12.7.0} knew what *Hōsheia* 6:6 is – ‘For I desire *khēsēd*,^{12.7.1} not
11 sacrifice-making’ – you wouldn't convict the innocent,^{12.7.2} because *ādōn*^{22.43.2} of the person is even
12 moreso [*ādōn*] over *Shabāt*,^{12.8.1}

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gālil*
Discussion of the concept of *Piquakh Nêphēsh*^{12.9.0}
Restoring of Health to Withered Hand on *Shabāt*
(Cf. Ky-Lu. 6:6-11; Ky-Mk. 3:1-6)

***Pesuqim* 10-12 Supported by *Nitzākhōn Yāshān* #171^{5.17.0} (13th century C.E.)**

9 Having crossed over from there, he went into the local^{9.35.0} *Beit-ha-K'nēsēt*.^{9.35.0} In the same
10 hour one man^{12.10.1} with a withered^{12.10.2} hand came before him saying, “I was a mason and earned
11 [my] living with [my] hands; I beseech you, *Yehōshua*, to restore to me my health that I may not with
12 ignominy have to beg for my bread.”^{12.10.3} The rabbis^{12.10.4} asked *Yehōshua*^{12.10.5} if it was
13 allowable^{12.2.1} to care^{10.8.1} for someone on *Shabāt* (for the purpose of informing on him)?^{12.10.6} He
14 said to them,^{12.11.0} “Who^{8.20.1} among you is a man that, if one of your sheep or goats falls into a
15 cistern on *Shabāt*,^{12.8.1} would not help it ascend from the cistern?^{12.11.1} If there is permission to do
16 good on *Shabāt*, then all the moreso is a man^{8.20.1} better than one of the livestock? So one should^{12.2.1}
17 do good^{5.45.1} on *Shabāt*.”^{12.12.1} Then he said to the man,^{8.20.3} “Extend^{12.13.1} your hand!” He
18 extended^{12.13.1} it, and it was restored like the other hand. Then the [probably ‘Herodian’,^{22.16.1}]
19 Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halākhāh*^{7.1.1} must be exclusively
20 oral^{3.7.1} conferred^{12.14.1} and conspired to bring about his death.^{12.14.2}

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlîl

***Mâshiakh* Prophesied to Cause *Halâkhâh* (= *Mishpât*^{7.1.1}) to Go Forth
Throughout Israel and the *Gâlut* (Cf. Ky-Mk. 3:7-12)**

***Pâsuq* 18a Supported by *Nitzâkhôn Yâshân* #207^{5.17.0} (13th century C.E.)**

15 *Yehôshua*, having known this, extended^{12.13.1} himself beyond there and many^{12.15.1} sick^{12.15.2}
followed him, and he cared for^{10.8.1} all of them.^{12.15.2} Then he rebuked^{8.26.1} them that they wouldn't
16 reveal him, in order to fill out^{12.17.0} that which was spoken by *Yeshayâhu*^{12.17.1} *ha-Nâvî*^{11.9.1} 42:1-4
17 saying, "Behold, My servant,^{12.18.0} whom I support, My selected^{12.18.1} one in whom My *Nêphêsh*^{2.20.1}
18 delights. I have given My *Ruakh*^{1.18.6} upon him. He shall cause his *mishpât*^{12.18.2} to go forth to the
19 *gôyim*.^{12.18.4} He won't cry out nor lift up his voice nor cause it to be heard in the street. He won't
20 even break a crushed reed,^{12.20.1} nor shall he extinguish even the faintest flickerings of the wick.^{12.20.2}
21 He shall bring forth *mishpât*^{12.18.3} unto *êmêt*.^{5.17.5 & 12.21.1} He won't flicker nor be crushed^{12.20.3} until he
will have placed *mishpât*^{12.18.3} in Israel^{12.20.4} and the isles are awaiting his *Tôrâh*.^{12.21.1}

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gâlîl*

Caring for Demon-Possessed Man;

Blasphemy of the *Ruakh*^{1.18.6} *ha-Qôdêsh*^{1.18.7}

(Cf. NHM 9:32-34; Ky-Lu. 11:14-36; Ky-Mk. 3:19-30)

22 Then a demon-possessed one^{4.24.1} who was blind and mute was presented to him, and he
cared for^{10.8.1} him so that the mute^{12.22.1} spoke and could see. All of the *qehîlôt*^{4.25.1} were stupefied,
23 and said "Is this not the *Bên-Dâvid*?"^{12.23.1} When those of the [probably 'Herodian'^{22.16.1}]
24 Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively
oral^{3.7.1} heard, they said "This one does not cast out demonic-forces^{4.24.1} except in *Baal*^{12.24.0}
25 *Zevul*^{12.24.1} – the *Baal*^{12.24.0} of the demonic-forces." ^{4.24.1} Seeing their contemplations, he said to
them,^{12.25.1} "Every realm divided up against itself becomes desolate; and every *ir*^{2.23.0} or house which
26 shall fall into divisiveness among themselves won't endure.^{12.25.2} If the *sâtan*^{4.1.1} throws out *sâtan*,^{4.1.1}
27 he is divided against himself. How then will his realm stand?

If I am casting out demonic-forces^{4.24.1} in *Baal*^{12.24.0} *Zevul*,^{12.24.1} then in whom are your
28 members^{12.27.0} casting them out?^{12.27.1} For this, they^{12.27.2} shall be your judges. If I throw out
29 demonic-forces^{4.24.1} in the *Ruakh*^{1.18.6} of *Êlôhim*, then^{12.28.1} the Realm^{4.17.1} of *Êlôhim* has come.
How is anyone able to come into the house of the strong one to plunder his goods unless first he binds
the strong one? Then he can plunder his house.^{12.29.1}

***Pâsuq* 32, Book of Nestor Hebrew^{5.17.0} (9th century C.E.)**

***Pesûqim* 30-32, *Milkhâmôt* 'מלחמות^{5.17.0} (1170 C.E.)**

***Pâsuq* 32, Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)**

***Pâsuq* 32, *Seiphêr Yôseiph ha-Meqanei* 'ספר יוסף המקנאי^{5.17.0} and \aleph mss. (13th century C.E.)**

30 Whoever isn't with me is my contra-identity, and whoever isn't gathering my kinsmen is

- 31 dispersing [them by default].^{12.30.1} Therefore, I've told you, for every misstep,^{1.21.4} and madness, and
 derisive-slander, *kipur*^{12.31.0} may be obtained for man. However, no *kipur* shall be made for the
 32 derisive-slanderer concerning the *Ruakh*.^{12.31.1} Whoever will derisively-slander the person, *kipur* may
 be obtained concerning that.^{12.32.0} Whoever will derisively-slander concerning The *Ruakh*^{1.18.6}
 33 *ha-Qôdêsh*,^{12.32.1} however, won't obtain *kipur* for it,^{12.31.0} neither in this world-age nor in the coming
 34 one.^{12.32.2}
- 35 Make a good^{3.10.4} tree with good^{3.10.4} fruit, or make a bad tree with bad fruit, because the
êmêt^{5.17.5} is, that from the fruit the tree is known. Oh family of vipers,^{12.34.1} how could you, doing
 36 evil,^{5.39.1} say good^{3.10.4} things? Isn't this so: 'The tongue walks but the heart talks'?^{12.34.2} A good^{3.10.4}
 37 man^{8.20.1} from the good^{3.10.4} treasure^{12.35.1} brings forth good,^{3.10.4} and an evil^{5.39.1} man^{8.20.1} from
 evil^{5.39.1} treasure^{12.35.1} brings forth evil.^{5.39.1} I say to you that for every unproductive thing^{12.36.1} that
 shall be said^{12.36.2} by men,^{8.20.1} they shall render a statement of account^{12.36.3} in the day of
 adjudication-of-*Halâkhâh*.^{7.1.1} For according to your sayings^{12.37.0} you will be judged by the
Beit-Din.^{12.37.1} According to your sayings^{12.37.0} you will be deemed wicked.^{12.37.2}

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gâllî*

Yehôshua Challenged to Produce a Sign in the Heavens^{16.0.1}

(Cf. NHM 9:32-34; 16:1-4; Ky-Lu. 11:14-36; Ky-Mk. 3:19-30)

Pâsuq 40, Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

Pâsuq 40 Supported by *Nitzâkhôn Yâshân* #201^{5.17.0} (13th century C.E.)

- 38 Then some of the *Sôphrim*^{5.20.1} and of the [probably 'Herodian',^{22.16.1}] Rabbinic-*Perushim*
 sect advocating that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} replied to him^{12.38.1} saying, "*Rîbî*,^{23.7.1}
 39 we wish to see a sign from you."^{12.38.2} Replying, he said to them, "It is an evil^{5.39.1} generation of an
 adulteress^{12.39.1} that seeks^{6.32.2} after a sign, but no sign shall be given to it except the sign of
 40 *Yônâh*^{12.39.2} *ha-Nâvî*.^{11.9.1} Like *Yônâh* (2:1) was in the bowels of the 'Fish',^{12.40.1} three days and three
 41 nights,^{12.40.2} so *Yehôshua* will be in *hâ-ârêtz*^{2.20.0} three days and three nights. Men of *Nineveh*^{12.40.2}
 shall take the stand for the adjudication-of-*Halâkhâh*^{7.1.1} with this generation and they will
 incriminate it – because they made *teshuvâh*^{3.2.1} at the call^{12.41.1} of *Yônâh*,^{12.41.2} and I am greater than
 42 *Yônâh*.^{12.41.3}

- The queen of the Ethiopians^{12.42.1} shall rise to take the stand for the
 adjudication-of-*Halâkhâh*^{7.1.1} with this generation, and will incriminate it, because she came from
 43 the ends of the earth to hear the logic^{13.54.2} of *Shlômôh*^{12.42.2} and look, something greater than
 44 *Shlômôh* is here.^{12.42.3}

- 45 When a *ruakh*^{1.18.6} of *tumâh*^{10.1.1} is gone out from the man,^{8.20.1} it goes through the
 arid-badlands requesting^{7.7.1} rest but does not find it. Then it says, 'I will return^{13.15.1} to my house
 from which I went out,' and having come, it finds it empty, safe and ready.^{12.44.1} Then it takes seven
 more *rukhot*^{1.18.6} more evil^{5.39.1} than itself and they go in and settle there. The resulting state of the
 man^{8.20.1} becomes worse than at the start. Thus it will be for this evil^{5.39.1} generation."

c. 3789 (0029 C.E.)^{28.1.2} *ha-Gâlîl*

Yehôshua's Physical Relatives

(Cf. Ky-Lu. 8:19-21; Ky-Mk. 3:31-35)

Pâsuq 47 Supported by Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

Pâsuq 47 Supported by Nitzâkhôn Yâshân #187^{5.17.0} (13th century C.E.)

46 While^{12.46.1} he was still speaking to the *qehîlôt*,^{4.25.1} a man said to him,^{12.47.1} ‘Look, your
47 mother and your brothers are standing outside, requesting^{7.7.1} you.’ Replying to the one who spoke to
48 him he said, “Who is my mother? And who are my brothers?” Stretching out his hands^{12.49.1} toward
49 his *talmidim*^{5.1.1} he said, Look... my mother and my brothers. Whoever shall do the wish of my
50 Father who is in the heavens,^{3.2.2} he is my brother and sister and mother.”

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlil

Discourse on the Bank of *Yâm Kinêrêt*

(Cf. Ky-Lu. 8:5-15; Ky-Mk. 4:3-20)

Pesuqim 1-17 Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

Pesuqim 12:47 – 13:18 *Nitzâkhôn Yâshân* #187^{5.17.0} (13th century C.E.)

13 In that same day *Yehôshua*, having come out of the house, returned to the bank of *Yâm*
Kinêrêt,^{13.1.1} and they gathered to him by classes,^{13.2.1} so he boarded a *Gâlil*-class boat^{4.21.2} while all
2 of the classes stood on the bank of the lake. Then he told them many *meshâlim*,^{13.34.1} and said to
3 them,

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlil

Discourse on the Bank of *Yâm Kinêrêt*

Mâshâl: Fate of Seeds on Four Types of Ground^{13.34.1}

(Cf. Ky-Lu. 8:5-15; Ky-Mk. 4:3-20)

4 “Look, a farmer went out to sow.^{13.3.1}
5 “ And some of the seeds^{13.4.1} fell on the way,^{3.3.3} and birds^{13.4.2} came and ate those seeds.
6 “ And a few of the same seeds fell in a place of stones where there wasn't any moisture from
7 the earth,^{13.5.1} and those seeds^{13.6.1} dried up.^{13.6.2}
8 “ Some of it fell among the briars, and the briars outgrew them and withstood them.^{13.7.1}
9 “ And some of the seeds fell on the fertile soil he had designated,^{13.8.1} and its yield was
received: one measure of 'פ',^{13.23.1} one measure of 'ז',^{13.23.1} and one measure of 'ד'.^{13.23.1}
Whoever has ears,^{13.9.1} will hear the meaning.”^{13.9.2}

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlil

Discourse on the Bank of *Yâm Kinêrêt*

Yehôshua Explains to *Talmidim* Why He Teaches Through *Meshâlim*^{13.34.1}

(Cf. also *Pesuqim* 34-35 & Ky-Lu. 8:5-15; Ky-Mk. 4:3-20)

Pesuqim 10-15, *Yaaqôv Bêh-Ruvein's Milkhamôt* 'מ (1170 C.E.)

10 His *talmidim*^{5.1.1} asked him,^{13.10.1} “Why do you speak to the kinsmen in *meshâlim*^{13.34.1} when
11 they don't understand something?” And *Yehôshua* replied to them saying, “To you has been
given^{13.11.1} a heart to understand the mysteries of the Realm^{4.17.1} of the heavens,^{3.2.2} and to them it
12 hasn't been given to understand.^{13.11.2} To whomever has wisdom^{13.12.1} shall be bestowed
13 profusely,^{13.12.2} and whoever doesn't have shall take some.^{13.12.3} For this reason^{13.13.1} I tell them

14 *meshâlim*^{13.34.1} because (*Yirmeyâhu* 5:21) “they have eyes but don’t see, they have ears but don’t hear.” They don’t understand, fulfilling what was spoken by *Yeshayâhu*^{13.14.1} *ha-Nâvi* (6:9-10): “Go and tell this kinsmen, ‘Hearken intensely, but don’t understand! See intensely, but don’t know!’”
15 Fatten the heart of this kinsmen! ^{6.32.1} Weight down ^{5.16.2} its ears! And divert its eyes! Lest it see with its eyes and hear with its ears, and then it would understand in its heart and revert ^{13.15.1} and be
16 healed.” ^{8.8.1} Happy ^{5.3.1} are the seeing eyes and the hearing ears. ^{13.16.1} Now I will explain to you the
17 *meshâlim*,^{13.34.1} and you hearken! Like this he said, and like this, and he explained it all to them oral-saying by oral-saying.^{13.17.1}

c. 3789 (0029 C.E.)^{28.1.2}
Yâm Kinêrêt, ha-Gâlîl
Discourse on the Bank of *Yâm Kinêrêt*
***Yehôshua* Explains to *Talmidim* the *Mâshâl*^{13.34.1} of Seeds on Four Types of Ground**
(Cf. Ky-Lu. 8:5-15; Ky-Mk. 4:3-20)

18 Therefore, hear the *mâshâl*^{13.34.1} of the sower.
19 The sower is a person.^{8.20.2}
 When anyone hears the Sayings^{12.37.0} of the Realm^{4.17.1} and does not understand it, a wrong-doer^{13.19.0} comes and wrests away that which was sown in his heart. These are the seeds which fell by the way.^{13.19.1}
20 The stone upon which the seeds fell is the one who hears the Saying^{13.20.0} and suddenly^{4.20.1} he takes^{21.22.3} it with joy.^{13.20.1} Since he has no root, therefore he is momentary, and when there
21 becomes trouble or persecution on account of the Saying,^{12.37.0} suddenly^{4.20.1} he stumbles.^{13.21.1}
 The briar patch into which the seeds fell, this is the one who hears the Saying^{12.37.0} and the worries of this world-age^{12.32.2} and the deception of wealth press in upon the Saying,^{12.37.0} and he becomes unproductive.^{13.22.1}
22 The good^{3.10.4} soil upon which the seeds fell, is one who hears the Saying, understands it, and is producing fruit; that is, from the seeds that are good *maasêh*.^{7.20.1} From the first seed = good *maasêh*^{7.20.1} he produces $\overline{\text{פ}}$ ^{13.23.1} fruits, from the second seed = good *maasêh*^{7.20.1} $\overline{\text{ב}}$ ^{13.23.1} fruits and from the third seed = good *maasêh*^{7.20.1} $\overline{\text{ג}}$ ^{13.23.1} fruits. The first $\overline{\text{פ}}$ ^{13.23.1} fruits are from the seed = good *maasêh*^{7.20.1} of a *tâhôr*^{5.8.1} heart and holiness of the body. From the seed = good *maasêh*^{7.20.1} of two flesh that became one,^{13.23.1} these $\overline{\text{ב}}$ ^{13.23.1} fruits are from the seed = good *maasêh*^{7.20.1} of monthly marital menstrual separations^{13.23.1} of the wife.^{13.23.1} From the third seed = good *maasêh*,^{7.20.1} these $\overline{\text{ג}}$ ^{13.23.1} fruits are from the seed = good *maasêh*^{7.20.1} of the holiness of the marital pairing^{13.23.1} in body and in heart.^{13.23.1}

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlil

Discourse on the Bank of *Yâm Kinêrêt*

Mâshâl: Enemy Interspersing Haygrass Seeds Among Good Seeds^{13.34.1}

(Based on *Yeshayâhu* 34 – cf. note 24.28.3;

Cf. *Pesuqim* 36-43; Ky-Mk. 4:26-29)

- 24 He committed another *mâshâl*^{13.34.1} to them saying, “The Realm^{4.17.1} of the
 heavens^{3.2.2} is like a man^{8.20.3} who sowed good^{3.10.4} seed in his field. While the
 25 persons^{8.20.2} slept, his enemy came and sowed haygrass overtop,^{13.25.1} among the wheat,
 and went away. When the grass^{13.26.1} sprouted^{13.26.2} and produced fruit, the haygrass also
 26 appeared. The slaves^{20.27.1} of the *baal*^{12.24.0} of the field, having come near, said to him,
 27 ‘*Adôni*,^{22.43.2} didn’t you sow good^{3.10.4} seed in your field? Then from where does the field
 have haygrass?’ Their *âdôn*^{13.28.1} reported to them, ‘An enemy man,^{13.28.2} did this.’ The
 28 slaves^{20.27.1} said to him, ‘Then do you wish that we, having gone forth, should glean it
 29 out?’ The *âdâm*^{13.29.1} reported, ‘No, lest in gleaning out the haygrass you might uproot
 the wheat at the same time. Let^{13.30.1} them both be, to grow side by side until the harvest;
 30 and in the time of harvest I will say to the harvesters, “Glean out the haygrass first^{13.30.2}
 and bind it into bundles to burn up. Then gather^{1.18.5} the wheat into my granary.”’”

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlil

Discourse on the Bank of *Yâm Kinêrêt*

Mâshâl: Mustard Seed^{13.34.1}

(Cf. Ky-Lu. 13:18-19; Ky-Mk. 4:30-32)

- 31 He committed another *mâshâl*^{13.34.1} to them saying, “The Realm^{4.17.1} of the
 heavens^{3.2.2} is like a mustard seed which a man,^{8.20.1} having taken,^{21.22.3} sowed in his field.
 32 The mustard seed is indeed smaller than all of the seeds. Yet, when it is grown, it is
 larger than all of the other herbs, and becomes such a tree that (*Tehilim* 104:12), ‘Upon
 them dwell the birds of the heavens,’^{3.2.2} from among the branches they give their
 voice.”^{13.32.1}

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlil

Discourse on the Bank of *Yâm Kinêrêt*

Mâshâl: Khâmeitz Blended into Dough^{13.34.1}

(Cf. Ky-Lu. 13:20-21)

- 33 He told them another *mâshâl*,^{13.34.1} “The Realm^{4.17.1} of the heavens^{3.2.2} is like
khâmeitz^{16.6.1} which a woman, having taken,^{21.22.3} mixed into three liters^{13.33.1} of dough.
 It rendered all of the dough *khâmeitz*.”^{16.6.1}

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlîl

Discourse on the Bank of *Yâm Kinêrêt*

Yehôshua Elaborates Further Why He Teaches Through *Meshâlim*^{13.34.1}

(Cf. *Pesquim* 10-17 & Ky-Lu. 8:5-15; Ky-Mk. 4:3-20)

- 34 *Yehôshua* told all of these things to the *qehîlôt*^{4.25.1} in *meshâlim*^{13.34.1}. He said
nothing^{13.34.2} to them without a *mâshâl*^{13.34.1} so that might be fulfilled^{5.17.3} according to
35 the *Nâvi*^{13.35.1} saying (*Tehîlim* 78:2), “I will open my mouth with a *mâshâl*^{13.34.1}. I will
utter riddles concerning ancient times.”

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlîl

Discourse on the Bank of *Yâm Kinêrêt*

Yehôshua Explains *Mâshâl*^{13.34.1} of Enemy Interspersing Haygrass Seeds Among

Good Seeds to *Talmidim*

(Cf. *Pesquim* 24-30 & Ky-Lu. 8:5-15; Ky-Mk. 4:3-20)

- 36 Then, having let^{13.36.0} the *qehîlâh*^{4.25.1} go, he^{13.36.1} went into the house. His
talmidim^{5.1.1} came near to him saying, “Explain to us the *mâshâl*^{13.34.1} of the haygrass
of the field.” Replying, he said,^{13.37.1} “He who sows the good^{3.10.4} seed is the man.^{8.20.1}
37 The field is the legions.^{4.8.1} The good^{3.10.4} seed, these are the sons of^{13.38.1} the Realm.^{4.17.1}
38 The haygrass is the sons of^{13.38.1} the evil^{5.39.1} one. The enemy who sowed them is the
sâtân^{4.1.1}. The harvest is the conclusion of the world-age.^{12.32.2} The harvesters are the
39 messengers.^{1.20.1} Then, as the haygrass is gleaned and burned up in fire, so it will be in
40 the conclusion of the^{13.40.1} world-age.^{12.32.2} The person^{8.20.2} shall send forth his
41 messengers^{1.20.1} and they shall uproot from his Realm^{4.17.1} all who ensnare^{13.41.1} and those
who are doing *Tôrâh*-lessness.^{13.41.2} The messengers shall (*Dânieil* 3:6), ‘throw them
42 into the midst of a furnace of burning fire.’ There shall be wailing and gnashing of teeth.
43 Then the *tzadiqim*^{1.19.1} shall shine forth as the sun in the Realm^{4.17.1} of their Father.^{13.43.1}
He who has ears^{13.43.2} let him hear!^{13.9.2}

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlîl

Discourse on the Bank of *Yâm Kinêrêt*

Mâshâl: Treasure in a Field^{13.34.1}

- 44 The^{13.44.1} Realm^{4.17.1} of the heavens^{3.2.2} is like a man^{8.20.1} finding a treasure which
had been hidden in a field, and in rejoicing over the material value of it, he goes and sells
everything, as much as he has, and buys that field.^{13.44.2}

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlîl

Discourse on the Bank of *Yâm Kinêrêt*

Mâshâl: Businessman Finding an Invaluable Gem ^{13.34.1}

- 45 Again, the Realm ^{4.17.1} of the heavens ^{3.2.2} is like a businessman ^{8.20.1} requesting ^{7.7.1}
 46 gems of red coral ^{13.45.1} who, having found one invaluable gem, went off and sold
 everything, as much as he had, and bought it.

c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, ha-Gâlîl

Discourse on the Bank of *Yâm Kinêrêt*

Mâshâl: Commercial Fishnet ^{13.34.1}

- 47 Again, the Realm ^{4.17.1} of the heavens ^{3.2.2} is like a dragnet thrown into the sea.
 Gathering ^{1.18.5} from every family of fish, when it was filled, ^{5.17.3} they dragged it up on the
 48 bank and, having sat down, they gleaned the good ^{3.10.4} into urns ^{13.48.1} and the bad ones
 they threw out. Thus shall it be in the conclusion of the world-age. ^{12.32.2} The
 49 messengers ^{1.20.1} will go forth and separate out the evil ^{13.49.1} from the midst of the
 50 *tzadiqim* ^{1.19.1} and shall (*Dânieil* 3:6) ‘throw them into the midst of a furnace of burning
 fire.’ There shall be wailing and gnashing of teeth. Have ^{13.51.1} you related to all of these
 51 things?” They said to him, “Yes.” ^{13.51.2} He said to them, “On account of this, every
Sôpheir ^{5.20.0} who becomes a *talmid* ^{5.1.1} to ^{13.52.1} the Realm ^{4.17.1} of the heavens ^{3.2.2} is like a
 52 man ^{8.20.1} who is a father of children, who brings forth out of his treasure new things and
 old.” When *Yêhôshua* finished speaking these oral-sayings – the solutions that he
 53 resolved for his *talmidim* and all the secrets that he told them – he crossed *Yâm Kinêrêt*,
 from the northwest shore near *Gînôsar* to the north shore. ^{13.53.1}

c. 3789 (0029 C.E.)^{28.1.2}

Nâtzrat & Yâm Kinêrêt Region, ha-Gâlîl

Yêhôshua Teaches in *Bâtei ha-K’nêsêt* throughout *ha-Gâlîl*

Cf. NHM 4:23-25 (w/note); 9:35-38; Ky-Lu. 4:14-16, 24, 42-44;

Ky-Mk. 1:35-39; 6:4, 16; Yn. 4:3)

Pesuqim 55-57, Book of Nestor Hebrew ^{5.17.0} (9th century C.E.)

Pesuqim 54-56 Hebrew Ms. Or. Rome #53 ^{5.17.0} (12th century C.E.)

Pesuqim 53-58, *Nitzâkhôn Yâshân* mss. #167 ^{5.17.0} (13th century C.E.)

Pesuqim 54-58, *Nitzâkhôn Yâshân* mss. #207 ^{5.17.0} (13th century C.E.)

- 54 He came to his hometown, *K’far-Nakhum*, ^{13.54.1} he and his brothers and his
talmidim, and he was teaching in the local ^{9.35.0} *Bâtei-ha-K’nêsêt*. ^{4.23.2} Everyone who
 heard was dumbstruck and said, “Where does this one get his logic ^{13.54.2} and
 charisma? ^{26.64.2} Wasn’t he the son of the blacksmith? ^{13.55.1} Wasn’t his mother *Miryâm*?
 55 Weren’t his brothers *Yaaqôv Bêl-Dâvid*, *Yôseiph Bêl-Dâvid*, *Shimôn Bêl-Dâvid* and
 56 *Yehudâh Bêl-Dâvid*? ^{13.55.2} Aren’t all of his sisters with us? Where, then, did he become
 57

NHM I:13,6 Source documents: \aleph , β , a-3 (1:1 – 25:1), Nestor (55-57), Or. Rome #53 (54-56), *Nitzakhon Yashan* #167 (53-58), *Nitzakhon Yashan* #207 (54-58), Sy^p, *Even Bokhan*.

58 acquainted with all of this logic?” *Yehôshua* replied and said to them, “The *Nâvi* ^{11.9.1} is not slighted except in his own home state ^{13.57.1} and in his own house.” ^{13.57.2} Therefore he did not do many great deeds there. ^{13.58.1}

c. 3789 (0029 C.E.)^{28.1.2}
Nâtzrat & Yâm Kinêrêt Region, ha-Gâlîl
Herod Antipas^{14.0.1} Believes Yehôshua is
Yôkhânân “ha-Matbil”^{3.0.1} Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein,^{3.0.2} Whom he Beheaded,
Come Back from the Dead
(Cf NHM 4:12-17; Ky-Lu 3:19-20; Ky-Mk 1:14-15; 6:14-20;
Yn. 4:1 & note NHM 4:23)

14 In that time, Herod-Antipas,^{14.0.1} the Roman-Arab Sheriff of *Yehudâh*^{14.1.1} heard the
 stories^{14.1.2} about *Yehôshua*. Then he said to his servants, “This is *Yôkhânân “ha-Matbil”*^{3.0.1}
Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein.^{3.0.2} He is raised from the dead and on account of this the
 2 forces^{26.64.2} are empowered in him.”

c. 3789 (0029 C.E.)^{28.1.2}
Parenthetic Passage Recounting How Herod Antipas Had Beheaded
Yôkhânân “ha-Matbil”^{3.0.1} Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein^{3.0.2}
(Cf. NHM 4:12; Ky-Lu. 3:19-20; 4:14; Ky-Mk. 1:14; 6:17-20; Yn. 4:1-3)

3 (For Herod-Antipas,^{14.0.1} having taken hold of *Yôkhânân “ha-Matbil”*^{3.0.1} *Bêh-Zekharyâh*
Bêh-Tzâdôq ha-Kôhein,^{3.0.2} bound him, and put him away^{14.3.1} in a dungeon on account of
 4 Herodias,^{14.3.2} the estranged^{14.3.3} wife of his half-brother Herod-Philip.^{14.3.2} For *Yôkhânân*
“ha-Matbil”^{3.0.1} *Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein*,^{3.0.2} had told Herod-Antipas,^{14.4.1} “You
 5 should not^{12.2.1} have her.”^{14.4.2} Wishing to kill him, he feared the *qehîlôt*^{4.25.1} because they held
 6 *Yôkhânân “ha-Matbil”*^{3.0.1} *Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein*,^{3.0.2} to be a *Nâvi*.^{11.9.1} When
 7 the birthday of Herod-Antipas^{14.0.1} was being celebrated, *Salomei* the daughter of Herodias^{14.6.1}
 8 danced in the midst, and pleased Herod-Antipas.^{14.0.1} So he attested^{7.23.1} to her with an oath^{5.34.2} to
 9 give her whatever she would ask.^{21.22.1} She, being urged on by her mother, said, “Give me the head of
Yôkhânân “ha-Matbil”^{3.0.1} *Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein*^{3.0.2} here in a bowl.” The
 10 *mêlêkh*^{14.9.1} was distressed,^{14.9.2} but on account of the oaths^{5.34.2} and those who reclined with him at
 11 dinner, he ordered it to be given to her. Having sent, he beheaded *Yôkhânân “ha-Matbil”*^{3.0.1}
Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein^{3.0.2} in the dungeon. Then his head was brought in a bowl
 12 and was given to the young girl and she carried it to her mother. Having come near, his *talmidim*^{5.1.1}
 picked up the corpse^{14.12.1} and buried it and, having come, told *Yehôshua*.)

Prior to *Pēsakh*, c. 3789 (0029 C.E.)^{28.1.2}

Nâtzrat & Yâm Kinêrêt Region, *ha-Gâlîl*

Shelikhim Return from Campaign

Feeding of 5,000 near *Tabgha /Ginôsar*^{14.13.0}

(Cf. Ky-Mk. 6:30-44; Ky-Lu. 9:10-17; Yn. 6:1-14)

*** Compare/Contrast with ***

Driving Sellers from *Beit-ha-Miqdâsh*^{4.5.2} at *Pēsakh* 3790 – NHM 21:12-17; 26:17-29)

Melâkhim *Beit* 4: 42-44 and

Feeding of 4,000 – NHM 15:32-38; Ky-Mk. 8:1-9

Pesuqim 19-20, *Nitzâkhôn Yâshân* mss. #193^{5.17.0} (13th century C.E.)

13 Having heard,^{14.13.1} *Yehôshua* retired in a *Gâlîl*-class boat^{4.21.2} from there privately into a
14 place of arid-badland-hills.^{14.13.1} The *qehilôt*,^{4.25.1} having heard, followed him on foot from the
ârim.^{2.23.0 & 14.13.0} Having come out, he^{14.14.1} saw a large *qehilâh*^{4.25.1} and had *rakhamim*^{14.14.2} for
15 them, and he cared^{10.8.1} for their feeble.^{14.14.3}

At dusk, the^{14.15.1} *talmidim*^{5.1.1} came near to him saying, “The area is desolate and the hour is
16 already late. Therefore,^{14.15.2} release the *qehilôt*^{4.25.1} so that they may go into the suburbs^{14.15.3} and
buy food for themselves.” He^{14.16.1} said to them, “They have no need to go away. You give them to
17 eat!” They said to him, “We have only five loaves of bread and two fish.” He said, “Bring them here
to me.” Having ordered the *qehilâh*^{4.25.1} to recline on the grass, and having taken^{21.22.3} the five loaves
18 and the two fish, having looked up into the heavens,^{14.19.1} he gave the *ha-Môtzi*.^{14.19.2} Having broken
19 the bread, he gave to the *talmidim*,^{5.1.1} and the *talmidim*^{5.1.1} to the *qehilâh*.^{4.25.1} Everyone ate and
20 were full; and they picked up the leftovers^{14.20.1} – twelve baskets full.^{14.20.2} Those who dined were
21 about five thousand men, without the women and little ones.

Prior to *Pēsakh*, c. 3789 (0029 C.E.)^{28.1.2}

Yâm Kinêrêt, from *Beit-Tzayâdâh* to *Ginôsar*, *ha-Gâlîl*^{14.13.0}

Yehôshua “Goes Along/About On” *Yâm Kinêrêt*

(Cf. Ky-Mk. 6:45-56; Yn. 6:16-21)

Pâsuq 25, *Nitzâkhôn Yâshân* #193^{5.17.0} (13th century C.E.)

22 Then^{14.22.1} he^{14.22.2} compelled the *talmidim*^{14.22.3} to board the *Gâlîl*-class boat^{4.21.2} and
precede him to the other side^{14.22.4} while he released the *qehilôt*.^{4.25.1} Having released the *qehilôt*,^{4.25.1}
he went up on a *har*^{17.1.1} privately *le-hitpaleil*^{5.44.2} by himself. At sunset he was there alone. The
23 *Gâlîl*-class boat^{4.21.2} was already out in the middle of *Yâm Kinêrêt*,^{14.24.1} assayed as by a
24 touchstone^{14.24.0} by the waves, for the *ruakh*^{8.16.1} was against them.

25 In the pre-dawn hours,^{14.25.1} he^{14.25.2} came^{14.25.3} toward them,^{14.25.4} going about on the
lake.^{14.25.5} The *talmidim*,^{5.1.1} seeing him going about on the lake,^{14.26.1} were alarmed saying, “It’s a
26 ghost!” They cried out from fear.^{1.20.2} Suddenly,^{4.20.1} he^{14.27.1} spoke to them saying, “Have courage!
27 It’s me.”^{14.27.2} Don’t be frightened!”^{1.20.2}

28 Replying to him, *Shimôn* “*Keiphâ*”^{4.18.2} *Bar-Yônâh*^{16.17.0} said, “*Adôni*,^{22.43.2} if it is you, then
enjoin me to come to you in the water!” He said, “Come on!” Having descended from the *Gâlîl*-class
29 boat,^{4.21.2} *Keiphâ* went about in the water to come to *Yehôshua*. Then he came^{14.29.1} toward
30 *Yehôshua*. Noticing the *ruakh*,^{14.30.1} he was frightened^{1.20.2} and, beginning to sink, he cried out

- 31 saying, “*Adôni*,^{22.43.2} deliver me!” Suddenly^{4.20.1} *Yehôshua*, having reached out a hand, took hold of
32 him and said to him, “Oh micro-truster, why did you doubt?” Having gone up^{14.32.1} into the
Gâlîl-class boat,^{4.21.2} the *ruakh*^{8.16.1} eased.^{14.32.2} Those in the *Gâlîl*-class boat^{4.21.2} paid obeisance^{14.33.1}
33 to him saying, “Truly you are a son^{3.17.2} of *Êlôhim*!”
34
35 Having passed through, they came overland to^{14.34.1} the plain of *Ginôsar*.^{14.34.2} Recognizing
36 him, the local men sent forth into all of the surrounding countryside and presented to him all those
who had evil.^{14.35.1} They requested forbearance^{8.31.1} of him that they might just palpate^{20.34.2} the
tzitziôt^{9.20.1} of his *talit*.^{9.20.2} As many as palpated^{20.34.2} his *tzitziôt* were delivered.

Prior to *Pēsakh*, c. 3789 (0029 C.E.)^{28.1.2}
Yām Kinêrêt, from *Beit-Tzayâdâh* to *Ginôsar*, *ha-Gâlîl*^{14.13.0}
Yehôshua Criticizes Hypocrisy and
Invalid *Halâkhâh* ^{15.0.1} Which Is Incompatible With *Tôrâh*
(Cf. NHM 15:1-26; Ky-Mk. 7:1-23)

Then some of the Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that
15 *Halâkhâh*^{7.1.1} must be exclusively oral,^{3.7.1} and *Sôphrim*^{5.20.1} from *Yerushâlayim*, came near to
Yehôshua saying, “Why do your *talmidim*^{5.1.1} transgress^{15.2.1} the primary *mâsôrêt*^{15.2.2} of the
2 *Zezeinim*-serving-on-the-*Beit-Din*,^{15.2.3} for [your *talmidim*] don’t wash^{15.2.4} their hands^{15.2.5} before
3 they eat bread?” Replying, he said to them, “And why do you transgress^{15.2.1} the *mitzvôt*^{15.3.1} of *Eil*
through your *mâsôrêt*?^{15.2.2} For *Eil tzivâh*^{15.4.1} the saying (*Shemôt* 20:12): ‘Have *kâvôd*^{15.4.2} for
4 your father and mother,’ and (*Shemôt* 21:17): ‘He that curses his father or his mother shall surely be
put to death.’^{15.4.3} But you say that whatever thing the man shall say to his father or mother, that by
5 whatever voluntary-offering *qârân*^{15.5.1} he shall give for that respective^{15.5.1} misstep, that
respective^{15.5.1} misdemeanor he shall be obtain *kipur*.^{20.28.1} But he has no *kâvôd*^{15.6.1} for his father
6 [and mother]. Therefore, by your regulations,^{15.2.2} you’re in contempt^{15.6.3} of the *Halâkhâh*^{15.6.2} of
7 *Eil*. Oy, sanctimonious^{23.13.2} ones, *Yeshayâhu* prophesied well about you (29.13, 33.14): “And
8 *Adônai* said, ‘In response of this kinsmen drawing near Me, in their mouth and in their lips they
9 gave Me *kâvôd*,^{15.4.2} yet their heart is distant^{15.9.1} from me; and their awe of Me shall be
inculcating^{15.9.2} the *mitzvâh*^{15.3.1} of men.”^{15.9.3}

Prior to *Pēsakh*, c. 3789 (0029 C.E.)^{28.1.2}
Yām Kinêrêt, from *Beit-Tzayâdâh* to *Ginôsar*, *ha-Gâlîl*^{14.13.0}
Yehôshua Criticizes Hypocrisy and Invalid Religious Traditions Contradicting *Tôrâh*
Which Makes a Man *Khôl*:
Bread Going Into the Mouth from Unsprinkled Hands, Or
What Comes out of His Mouth?
(Cf. NHM 15:1-26; Ky-Mk. 7:1-23)

10 Then, having called the *qehilâh*^{4.25.1} near, he said to them, “Hear and relate to this: It isn’t
bread^{15.11.1} going into the mouth with unsprinkled hands^{15.11.1} that makes the man^{8.20.1} *khôl*,^{15.11.2} but
11 rather what comes out of the mouth that makes the man^{8.20.1} *khôl*.^{15.11.2}
12
13 Then the *talmidim*,^{15.12.1} having come near, said to him, “Are you aware^{15.12.2} how those of the
Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively
14 oral^{3.7.1} were ensnared^{5.29.2} on account of this remark?” Replying, he said, “Every sowing^{15.13.1} that
15 is not being sowed^{15.13.1} by my Father shall be wasted. Let them be.^{15.14.1} They are blind ones
guiding blind ones. If a blind one guides another blind one, they will both fall into a hole.”
16 Replying, *Shimôn “Keiphâ” Bar-Yônâh*^{4.18.2} said to him, “Explain the^{15.15.1} *mâshâl*^{13.34.1} to
17 us.” He^{15.16.1} said, “Are you still without a mind? Do you still not comprehend that everything that
18 enters through the mouth merely goes to the belly and out through the natural opening?^{15.17.1} But the
19 things that proceed out of the mouth, these come forth out of the heart and make the man^{8.20.1}
20 *khôl*.^{15.11.2} For it is out of the heart^{15.19.1} that issue treachery,^{15.19.2} murder, adultery,^{12.39.1}
stealing,^{15.9.3} perjury,^{15.19.4} and maledictions.^{15.19.5} These are things which make the man^{8.20.1}

khôl.^{15.11.2} Eating bread with unsprinkled hands isn't what makes the man^{8.20.1} *khôl*.^{15.11.2}

Prior to *Pêsakh*, c. 3789 (0029 C.E.)^{28.1.2}

Tzôr^{11.21.1} and *Tzidôn*,^{15.22.1} *Levânôn*

Daughter of Intermarried Hellenist Jewess^{1.0.2} *Kenaanit* from Jordan

Healed of Demonic-Possession

(Cf. Ky-Mk. 7:24-30)

Pesugim 21-25, *Yaaqôv Bêh-Ruvein's Milkhamôt* 'ת (1170 C.E.)

Pesugim 21-28, Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

Pesugim 21-28, *Nitzâkhôn Yâshân* mss. #174^{5.17.0} (13th century C.E.)

- 21 *Yehôshua* crossed from there^{15.21.1} and went to *Tzôr*^{11.21.1} and *Tzidôn*^{15.22.1} *Levânôn*.
 22 Then look, a *Kenaanit*^{15.22.1} Hellenist-Jewess^{1.0.2} from the lands of the *Gâlut* in Syria-Jordan,^{15.22.2}
 was following him. She was shouting^{15.22.3} and saying to him, "Prithee, Mr.^{22.43.2} *Bên-Dâvid*,
 23 Look, my daughter is phobic from an evil^{21.41.1} *ruakh*.^{1.18.6} He didn't reply a saying^{12.37.0} to her,
 and his *talmidim*,^{5.1.1} approached him and requested^{15.23.1} him saying, "Please forgive her
 24 concerning what she is shouting about behind us." He replied, saying to them, "I am not sent
 25 except to the flock being lost of the house of Israel."^{15.24.1} The woman came and paid obeisance^{2.2.2}
 26 to him and said, "*Adôni*,^{22.43.2} save^{15.25.1} me!" *Yehôshua* replied and said to her, "One is not to rob
 27 bread from the sons and give it to dogs."^{15.26.1} The woman replied, "Yet, even dogs eat the crumbs
 falling from the table of their *adônim*."^{15.27.1} *Yehôshua* replied and said, "What a woman, with
 28 such great *emunâh*^{8.10.1} like yours! You shall have your wish." And her daughter was healed^{8.8.1}
 at that time.^{15.28.1}

Prior to *Pêsakh*, c. 3789 (0029 C.E.)^{28.1.2}

On a Hill along the East Shore of *Yâm Kinêrêt*, *ha-Gâlil*

(near the Amman Region of NW Jordan)

Yehôshua Cares For the Crippled, Blind, Mute, Maimed & Others

(Cf. Ky-Mk. 7:31-37)

- 29 Having crossed over *Yâm Kinêrêt*, from there, *Yehôshua* came beside *Yâm Kinêrêt*, and
 went up into a *har*.^{17.1.1} As he sat^{15.29.1} there, large congregations^{4.25.1} came near to him, having with
 30 them crippled, blind, mutes, maimed, and many others. The crowds left them at his^{15.30.1} feet and he
 cared for^{10.8.1} them so, that the *qehilâh*^{4.25.1} was amazed – beholding (*Yeshayâhu* 35:6), 'the tongue
 of the mutes singing jubilantly,' (*Va-Yiqrâ* 14:3) '*tzâraat*^{15.31.1} being healed,' (*Yeshayâhu* 35:6) 'the
 31 lame curvetting like a deer,' and (*Yeshayâhu* 42:6-9) 'opening blind eyes.' And they praised the *Eil*
 of *Yisrâ-Eil*.^{8.10.2}

Prior to *Pêsakh*, c. 3789 (C.E. 0029)^{28.1.2}
 On a Hill along the East Shore of *Yâm Kinêrêt*, *ha-Gâlîl*;
 (near the Amman Region of NW Jordan)
 4,000 Fed
 (Cf. Ky-Mk. 8:1-9)
 Compare to 5,000 Fed
 (NHM 14:13-21; Ky-Lu 9:10-17; Ky-Mk 6:30-44; Yn 6:1-14;
 and *Melâkhim Beit* 4: 42-44)

- 32 *Yehôshua*, having called his *talmidim*^{5.1.1} to him, said, “I feel *rakhamim*^{15.32.1} for the
 33 *qehilâh*^{4.25.1} because already they have stayed on and on with me for three days^{15.32.2} and they have
 nothing they may eat. I don’t wish to release them fasting^{6.16.1} lest they faint along the way.”^{3.3.3}
 34 The *talmidim*^{15.33.1} said to him, “Where do we have^{15.33.2} so many loaves in this
 35 arid-badland-hills to satisfy^{15.34.1} the *qehilâh*?”^{15.33.3} *Yehôshua* said to them, “How many loaves
 do^{5.1.1} you have?” They said, “Seven,^{15.34.1} and a few small fish.” Then, having conveyed^{15.35.1} to the
 36 *qehilâh*^{4.25.1} to sit^{15.34.1} on the ground,^{15.35.2} he took^{15.36.1} the seven^{15.34.1} loaves of bread and the fish.
 37 Having given^{15.36.2} the *ha-Môtzi*,^{15.36.3} he broke a loaf and gave them to the *talmidim*,^{15.36.4} and the
talmidim^{5.1.1} distributed them to the *qehilâh*.^{15.33.3} All ate and were satisfied.^{15.34.1} They picked up
 38 seven^{15.34.1} baskets full of leftovers.^{15.37.1} Those who dined were four thousand men, besides women
 and little ones. Having released the *qehilâh*,^{4.25.1} he boarded the *Gâlîl*-class boat^{4.21.2} and came into
 39 the borders of *Migdâl*.^{15.39.1}

Prior to Pésakh, c. 3789 (0029 C.E.)28.1.2
On a Hill along the East Shore of Yâm Kinêrêṭ, ha-Gâlîl;
(near the Amman Region of NW Jordan)
Yehôshua Challenged to Produce a Sign in the Heavens 16.0.1
(Cf. NHM 12:38-45; Ky-Mk. 8:9-12)

16 Having come near, those of the [probably 'Herodian', ^{22.16.1}] Rabbinic-Perushim sect of
Judaism ^{23.25.1} who advocate that *Halâkhâh* ^{7.1.1} must be exclusively oral, ^{3.7.1} and of the aristocratic,
Hellenist-Roman Pseudo-*Tzedôqim* sect of Judaism, ^{3.7.2} testing him, grilled ^{16.1.1} him to teach them
2 some sign ^{16.0.1} from the heavens. Replying, he said to them, ^{16.2.1} An evil ^{5.39.1} and adulterous ^{5.23.2} seed
3 seeks ^{6.32.2} a sign. ^{16.0.1} No sign ^{16.0.1} shall be given to them except the sign ^{16.0.1} of *Yônâh ha-Nâvi*. ^{16.4.1}
4 Then, leaving them, he went away.

Prior to Pésakh, c. 3789 (0029 C.E.)28.1.2
On a Hill along the East Shore of Yâm Kinêrêṭ, ha-Gâlîl
(near the Amman Region of NW Jordan)
Warning Regarding Rabbinic and Aristocratic Khâmeitz (Leaven = Teachings)
(Cf. Ky-Mk. 8:13-21)

5 When *Yehôshua* was on the bank of *Yâm Kinêrêṭ*, he told the ^{16.5.1} *talmidim* that they should
prepare bread. Then he boarded a boat with his *talmidim*, and his *talmidim* forgot and didn't bring
6 aboard any bread. ^{16.5.2} *Yehôshua* said to them, ^{16.6.0} "See that you hold off the *khâmeitz* ^{16.6.1} of the
7 [probably 'Herodian', ^{22.16.1}] Rabbinic-*Perushim* sect of Judaism ^{23.25.1} who advocate that
Halâkhâh ^{7.1.1} must be exclusively oral ^{3.7.1} and the aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*
8 sect of Judaism. ^{3.7.2} They deliberated among themselves ^{16.7.1} saying, "He is saying this because we
did not take ^{21.22.3} loaves of bread, and we will have to eat their bread." *Yehôshua* said to them, "You
9 sophomores ^{16.8.1} think you have no bread. Do you still not understand, or remember the five loaves of
the five thousand, ^{16.9.1} and how many baskets of leftovers you took! ^{21.22.3} Or the seven loaves of the
10 four thousand, ^{16.10.1} and how many baskets of leftovers you took! ^{21.22.3} Therefore, you should
understand that I was not speaking of natural breads. Rather, I am telling you that you should
11 watchguard the leading ^{16.11.1} of the [probably 'Herodian', ^{22.16.1}] Rabbinic-*Perushim* sect of
Judaism ^{23.25.1} who advocate that *Halâkhâh* ^{7.1.1} must be exclusively oral ^{3.7.1} and the aristocratic,
12 Hellenist-Roman Pseudo-*Tzedôqim* sect of Judaism. ^{3.7.2}

Then they related to the *mâshâl* ^{13.34.1} that he was not saying to hold off the *khâmeitz* ^{16.6.1} of
their loaves of bread, but rather hold off the teachings ^{16.12.1} of the [probably 'Herodian', ^{22.16.1}]
Rabbinic-*Perushim* sect of Judaism ^{23.25.1} who advocate that *Halâkhâh* ^{7.1.1} must be exclusively
oral ^{3.7.1} and the aristocratic, Hellenist-Roman sect of Pseudo-*Tzedôqim* Judaism. ^{3.7.2}

Prior to *Pêsakh*, c. 3789 (0029 C.E.)^{28.1.2}

Bânyâs, in the *Gôlan Heights*

Keiphâ Acknowledges that *Yehôshua* is the *Mâshiakh*

Yehôshua Issues Guidelines to the *Netzârim Beit-Din* for עת גוים

(the "Season of the Gentiles" cf. *Yekhêzqeil* 30:3 and 16.19.5)

(Cf. Ky-Mk. 9:18-21; Ky-Mk. 8:27-30)

Pâsuq 20, *Nitzâkhôn Yâshân* #197^{5.17.0} (13th century C.E.)

- 13 Having come into the parts of *Bânyâs*, *Yehôshua* asked^{15.23.1} his *talmidim*,^{5.1.1} "What are
14 persons^{8.20.2} saying about me?"^{16.13.1} They said, "Some say you are *Yôkhânân* "*ha-Matbil*"^{3.0.1}
Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein,^{3.0.2} some say you are *Eiliyâhu*, and others *Yirmeyâhu* or
15 another of the *Neviim*."^{11.9.1} *Yehôshua* said to them, "And you... what do you say about me?"
16 Replying, *Shimôn* "*Keiphâ*"^{4.18.2} *Bar-Yônâh*^{16.17.0} said, "You are the *Mâshiakh*, son^{16.16.1} of the
17 *Êlôhim* of life, that has come in this world-age." Replying, *Yehôshua* said to him, "Happy^{5.3.1} are
you to be, *Shimôn* "*Keiphâ*"^{4.18.2} *Bar-Yônâh*,^{16.17.0} because flesh and blood did not unveil this to
18 you.^{16.17.1} Rather, it was of my Father Who is in the heavens.^{3.2.2} Moreover, I say to you that you are
"*Keiphâ*"^{16.18.1} and upon this *êvên*,^{16.18.1} *êvnêh*^{16.18.2} my *qehilâh*.^{16.18.3} *Shaarei Sheôl*^{7.13.1 & 10.28.2} won't
19 prevail against this *qehilâh*. I^{16.19.1} will give you *maphtekhôt*^{16.19.2} to the Realm of the heavens.^{3.2.2}
Whatever you make *âsur*^{16.19.3} in *hâ-ârêtz*,^{2.20.0} shall be *âsur*^{16.19.3} in the heavens.^{16.19.4} Whatever you
20 make *mephutâkh*^{16.19.4} in *hâ-ârêtz*,^{2.20.0} shall be *mephutâkh*^{16.19.4} in the heavens."^{16.19.5} Then he
instructed the^{16.20.1} *talmidim* that they should tell no one that he was^{16.20.2} the *Mâshiakh*.^{16.20.3}

Prior to *Pêsakh*, c. 3789 (0029 C.E.)^{28.1.2}

Bânyâs, in the *Gôlan Heights*

Yehôshua Previews His Impending Execution & Enlivenment

(Cf. Ky-Lu. 9:21-27; Ky-Mk. 8:31 - 9:1)

(Related Passages: NHM 17:22-23; 20:17-19)

- 21 From that time, *Yehôshua* began to show to his *talmidim*^{5.1.1} that it was needful for him to
go away into *Yerushâlayim* and to suffer many things^{16.21.0} from the
22 *Zezeinim*-serving-on-the-*Beit-Din*,^{15.2.3} the predominantly aristocratic, Hellenist-Roman
Pseudo-Tzedôqim^{3.7.2} Chief *Kôhanim*^{2.4.1} of the *Beit-ha-Miqdâsh*, and the *Sôphrim*,^{5.20.0} and to be
23 killed, and, the third day,^{16.21.1} (*Yeshayâhu* 26:19) 'my corpse shall arise.' *Shimôn* "*Keiphâ*"^{4.18.2}
Bar-Yônâh,^{16.17.0} having taken *Yehôshua* aside, began to rebuke^{8.26.1} *Yehôshua* saying, "Far be it
from you *adôni*"^{22.43.2} - in no way should this be for you." *Yehôshua*, having turned, said to *Shimôn*
24 "*Keiphâ*"^{4.18.2} *Bar-Yônâh*, "Go,^{16.23.1} *sâtân*.^{4.1.1} Don't rebel against me, for you don't recognize the
Saying of *Eil*, but only the sayings of the man."^{16.23.2}
- 25 Then *Yehôshua* said to his *talmidim*,^{5.1.1} "If anyone wishes to follow me, he must utterly
deny himself, accept the risks,^{16.24.1} and follow me.^{16.24.2} For whoever may wish to save his
26 *nêphêsh*^{2.20.1} shall lose it,^{16.25.1} and whoever loses his *nêphêsh*^{2.20.1} in this world^{16.25.2} for my sake
shall save his *nêphêsh* to life in the coming world-age.^{16.25.3} Of what benefit^{16.26.1} shall it be to a
27 man^{8.20.1} if he gains all of the legions^{4.8.1} but loses his *nêphêsh* forever?^{16.26.2} What kind of good
exchange shall the man make if, for present and deteriorating things, he shall give his *nêphêsh*^{2.20.1} to
28 the *Dîn* of *Hinôm*-Ravine?^{16.26.3} For the son of *Eil*^{16.27.0} impends to come in the *kâvôd*^{5.16.2} of his

Father^{16.27.1} Who is in the heavens,^{16.19.4} with His messengers.^{1.20.1} Then He (*Tehillim* 62:13) 'will
pay a man according to his doings.'^{16.27.2} *Âmein!* I tell you that^{16.28.1} there are some of those
standing here who shall in no way taste of death until they have seen the son of *Elôha*^{16.28.2} coming in
his Realm."^{16.28.3}

Prior to *Pêsakh*, c. 3789 (0029 C.E.)^{28.1.2}

Har^{17.1.1} *Meirôn*^{17.1.2} in the *Gâlîl*

Yehôshua's Metamorphosis: Revealing of the Non-Dimensional Realm
(Cf. Ky-Lu. 9:28-36; Ky-Mk. 9:2-13)

- Six days later, *Yehôshua* took *Shimôn* "*Keiphâ*"^{4.18.2} *Bar-Yônâh*^{16.17.0} and *Yaaqôv*
17 "*Bên-Rôgêz*" *Bar-Zavdieil*^{4.18.0} and his brother *Yôkhânân* "*Bên-Rôgêz*" *Bar-Zavdieil*^{4.18.0} and
brought them up upon a high *har*^{17.1.1} privately for him *le-hitpaleil*^{5.44.2}. There he was
2 metamorphosed before them. His face beamed^{17.2.1} like the sun and his *talit*^{9.20.2} became white as the
ôr^{4.16.0}. And look. . . *Môshêh* and *Eiliyâhu*^{17.3.1} appeared to them to be talking with him.^{17.3.2}
3 Replying,^{17.4.0} *Keiphâ* said to *Yehôshua*, "*Adôni*,"^{22.43.2} it is good^{3.10.4} for us to be here. I will
make^{17.4.1} three dwellings^{17.4.2} here: one for you, and one for *Môshêh*, and one for *Eiliyâhu*^{17.3.1}
4 (because he did not know what he should say). While he was still speaking, look... a cloud covered
5 them.^{17.5.1} While they were under the cloud they heard from the cloud^{17.5.2} a voice^{3.17.1} saying,
"*This*^{17.5.3} is My lone^{17.5.4} son.^{3.17.2} My pleasure is in him.^{3.17.3} Hear him."^{17.5.5} Hearing this, the
6 *talmidim*^{5.1.1} fell on their faces to the earth and were exceedingly fearful.^{10.28.1}
7
Yehôshua^{17.7.0} came near^{17.7.1} and,^{17.7.2} palpating^{17.7.3} them, said, "Arise! And don't be
8 frightened!" Then, having raised their eyes, they saw no one except *Yehôshua* alone. As they were
going down from the *har*^{17.1.1} *Yehôshua* *tzivâh*^{15.4.1} them saying, "Tell this sight to no man^{8.20.3} until
9 the person^{8.20.2} be risen up from death."
The *talmidim*^{17.10.1} interrogated^{17.10.2} him saying, "Why, then, do the *Sôphrim*^{5.20.0} say that
10 *Eiliyâhu* must come first?"^{17.10.3} Replying he^{17.11.1} said,^{17.11.2} "Indeed, *Eiliyâhu* is to come (*Malâkhi*
11 3:23), 'before the great and awe-ful day of 'î, and he shall cause *teshuvâh*^{3.2.1} in the hearts of fathers
for sons, and in the hearts of sons for their fathers.^{17.11.2} I tell you that *Eiliyâhu* is already come and
12 they did not recognize him, but did to him as they wished. The person^{8.20.2} impends to suffer
thusly^{17.12.1} from them." Then the *talmidim*^{5.1.1} related to it that he spoke to them concerning
13 *Yôkhânân* "*ha-Matbil*"^{3.0.1} *Bên-Zekharyâh* *Bên-Tzâdôq* *ha-Kôhein*.^{3.0.2}

Prior to *Pêsakh*, c. 3789 (0029 C.E.)^{28.1.2}

Har Meirôn in the *Gâlîl*

Youth with Seizures of *Ruakh* of *Tumâh*

(Cf. Ky-Lu. 9:37-43; Ky-Mk. 9:14-29)

Part of *Evên Bôkhan* Hebrew *Matityâhu* Tradition Preserved in Ky-Mr. 9:14-28

Pesquîm 14a-15 (Ky.-Mr. 9:18-28), P-45 (c. 255 C.E.)

Pesquîm 14a-18n (Ky.-Mr. 9:14-26), *Nitzâkhôn Yâshân* #183^{5.17.0} (13th century C.E.)

Pâsuq 20, *Nitzâkhôn Yâshân* #203^{5.17.0} (13th century C.E.)

- 14a** When *Yehôshua* came^{17.14a.1} to his *talmidim*,^{5.1.1} he saw many classes with them, and the
Sôphrim^{5.20.0} speaking with them.^{17.14a.2} When all of the kinsmen saw him they grew silent and
b frightened, and ran to him.^{17.14b.1} When they asked how he was he asked them, "What are you
discussing with my *talmidim*?"^{17.14c.1} One of the men from the classes replied saying, "*Ribi*,"^{23.7.1} I
c

d brought my son to you and he is mute.^{17.14d.3} He said,^{17.15.1} “*Adōni*,^{22.43.2} be gracious^{9.27.2} to me and
 15 have pity on my son, for he is made phobic by an evil^{21.41.1} *ruakh*^{8.16.1} and he is very sick. He
 e gnashes his teeth, spits, slings foam from his mouth and falls over to the ground,^{17.15e.2} sometimes
 falling in the fire and sometimes in the water. I brought him to your *talmidim*^{5.1.1} and told them, so
 that they might eject the *ruakh*^{8.16.1} from my son, but they weren’t able to care for^{10.8.1} him.”

16 Replying, *Yehōshua* said to them, “Hey, convoluted^{17.17f.1} generation, how long^{17.17f.2} will I
 17f be with you personally? How long^{17.17f.2} shall I tolerate your rebelliousness? Bring him to me.”^{17.17f.3}
 They brought the youth to him and directly,^{4.20.1} when *Yehōshua* saw him, the *sātān*^{4.1.1}
 18g overcame^{17.18g.1} the youth, dropping him to the ground; and he began making himself dirty, and he
 h began foaming. *Yehōshua* asked the youth’s father saying, “What time did the *ruakh*^{8.16.1} of
tumāh^{10.1.1} become in him?” The father said, “From his youth,^{17.18h.2} and many times^{17.18i.3} it caused
 i him to fall in a fire or in water, in the course^{17.18i.4} of which it could destroy him. If you, *adōni*,^{17.18i.5}
 j in any course,^{17.18i.4} can help him, help him.” *Yehōshua* liked^{17.18i.4} him and was filled with
 k *rakhamim*^{18.27.1} for him. *Yehōshua* told him, “If you can trust^{8.10.1} you can accomplish anything,
 because for the one who trusts^{8.10.1} all things are easy.”^{17.18j.5} Immediately the youth’s father cried
 loudly and said, “*Adōni*, I indeed trust.^{17.18k.6} Help me according to my *ēmunāh*.”^{8.10.1} When
 l *Yehōshua* saw that the kinsmen were gathering for this,^{17.18l.7} he also said to him, Strong and mute
 m [*sātān*], Here I am. I *tzivāh*^{17.18l.8 & 15.4.1} that you go forth from here;^{17.18l.9} and from here^{17.18l.9} on,
 n don’t return here^{17.18l.9} anymore.” Then the *sātān* went out, shouting and hurting the youth, and the
 youth remained as dead, in the course^{17.18i.4} of which many were saying he was dead.^{17.18m.10}
 19o *Yehōshua*, took him and stood him up, and he got up.^{17.18n.11}

20 When *Yehōshua* entered a house, then the *talmidim*,^{5.1.1} having come near to *Yehōshua*
 privately, said to him, “Why aren’t we able to cause it to go forth?”^{17.19o.1} He^{17.20.1} said to them, “On
 account of your micro-*ēmunāh*.^{8.10.1 & 17.20.2} *Āmein!* For I tell you, if there shall be even one kernel of
 millet^{17.20.3} of *ēmunāh* in you, by your saying you can cause a *har*^{17.1.1} to change its place.”^{17.21.1}

Twelfthmonth 17.22.0 (Late-winter) c. 3789 (0029 C.E.)^{28.1.2}

In the *Gālil*

Second Preview of *Yehōshua*’s Impending Execution and Enlivenment

(Cf. Ky-Lu. 9:43-45; Ky-Mk. 9:30-32)

Related Passages: NHM 16:21-28; 20:17-19

22 While they were conducting their affairs in the *Gālil*, *Yehōshua* said to them, “This
 person^{8.20.2} impends to be delivered over into the hands of persons,^{8.20.2} and they shall kill him. The
 23 third day (*Yeshayāhu* 26:19) ‘my corpse shall arise.’” And they were greatly distressed.^{17.23.1}

Twelfthmonth^{17.22.0} (*Adār*, Late-winter) c. 3789 (0029 C.E.)^{28.1.2}

K’far-Nakhum, *ha-Gālil*

Yehōshua Instructs *Keiphā* to Catch a Fish to Pay Half-*Shêqêl* *Beit-ha-Miqdāsh*^{4.5.2} Tax

(Cf. Ky-Lu. 9:43-45; Ky-Mk. 9:30-32)

Related Passages: NHM 16:21-28; 20:17-19

24 Then, having come into *K’far-Nakhum*, those who took^{21.22.3} the half-*shêqêl*^{17.24.1} came near

NHM I.17-2

Netzârim... Authentic

to *Shimôn "Keiphâ"*^{4.18.2} *Bar-Yônâh*^{16.17.0} and said, "Does your *Ribi*^{23.7.1} not pay^{17.24.2} the
half-*shêqêl*?"^{17.24.1} *Keiphâ*^{17.25.1} said, "Yes." When he came into^{17.25.2} the house, *Yehôshua*^{14.9.1}
25 anticipated him saying, "What do you suppose *Shimôn*... from whom do the *melâkchim*^{14.9.1} of a land
take^{21.22.3} payment^{17.24.2} or taxes...^{10.22.2} of their sons or from the outsiders?" When *Keiphâ* said
26 "from the outsiders," *Yehôshua* reported to him, "Then the sons are indeed freemen. However, in
order that we may not ensnare^{5.29.2} them, having proceeded into the water,^{17.27.1} throw a hook^{17.27.2} and
27 pick up the first fish coming up. Having opened its mouth^{17.27.3} you shall find a *shêqêl*.^{17.27.4} Having
taken it, give it to them for me and for you."

Twelfthmonth ^{17.22.0} (Late-winter) c. 3789 (0029 C.E.)^{28.1.2}

K'far-Nakhum, ha-Gâlîl

Lowliness of a Child – Key to Greatness in the Non-Dimensional Realm of the Heavens

(Cf. Ky-Lu. 9:46-50; Ky-Mk. 9:33-42)

Related Passages: Blessing Children, NHM 19:13

***Pesuqim* 11-13, *Milkhâmôt* 'מ ^{4.1.0} (1170 C.E.)**

18 In the same hour, the *talmidim* ^{5.1.1} came near to *Yehôshua* saying, “Who then is greater in
the Realm of the heavens?”^{3.2.2} Having called a youth over, he ^{18.2.1} set him in their midst, and said,
“*Âmein!* I tell you; Unless you turn and become as the youths,^{3.17.2} in no case will you come into the
2 Realm of the heavens.^{3.2.2} So whoever makes himself lowly^{23.12.1} like this youth, he is the greater in
the Realm of the heavens.^{3.2.2} Whoever will receive one such youth in my name receives me.
3 Whoever shall ensnare^{5.29.2} one of these youths who trust ^{8.10.1} in me, it would be appropriate^{5.29.4} for
4 him that a donkey-turned millstone^{18.6.1} should be hung around ^{18.6.2} his neck and he be sunk in the
depths of the sea. *Ôy* for the legions,^{4.8.1} because of the snares,^{5.29.2} for it is needful that snares^{5.29.2}
5 come. But *ôy* for the man ^{8.20.1} by whom the snare^{5.29.2} comes. If your hand or foot causes you to
6 stumble,^{5.29.2} cut it ^{18.8.1} out,^{18.8.2} and throw it away from you. Isn't it better^{3.10.4} for you to come into
7 life crippled or maimed, than to be thrown into the fire throughout the ages having two hands and two
8 feet? If your eye causes you to stumble,^{18.9.1} cut ^{18.8.1} it out^{18.8.2} and fling^{18.9.1} it away from you. Isn't
9 it better^{3.10.4} for you to come into life one-eyed, than to be thrown into *Hinôm-Ravine*^{10.28.2} of fire
10 having two eyes? See that you don't disdain one of these youths, for I tell you that, through
everything, their messengers^{1.20.1} in the heavens^{3.2.2} behold the face^{18.10.1} of my Father Who is in the
11 heavens.^{3.2.2} For the person^{8.20.2} came to save the lost.^{18.11.1}

12 How appropriate this is for you:^{18.12.1} If a man will build a flock of an hundred sheep, and one
13 of them strays off,^{22.29.1} he will abandon the remaining ninety-nine and go seek the one. If he shall
find the stray, truly I tell you, he is more jubilant over it than the others.^{18.13.1} Indeed, the Father Who
14 is in the heavens^{3.2.2} does not want that even one of the youths should stray.

Twelfthmonth ^{17.22.0} (Late-winter) c. 3789 (0029 C.E.)^{28.1.2}

K'far-Nakhum, ha-Gâlîl

Handling Grievances Between Fellow Jews & *Geirim*

(Cf. Ky-Lu. 9:46-50; Ky-Mk. 9:33-42)

***Pesuqim* 18-19 also supported by Uncial 058 (c. 300-399 C.E.)**

15 If your brother missteps,^{18.15.1} go innocuously;^{1.21.4} reprove^{18.15.2} him between you and him
alone. If he will hear you then you have gained your brother.^{18.15.3} If he won't hear you, take one or
16 two more^{18.16.2} brothers with you^{18.16.1} so that (*Devârim* 19:15) according to two witnesses, or
according to three witnesses, the matter shall stand.^{18.16.2} Because by two or three witnesses^{18.16.2} a
17 thing will be established. If he does not listen to these two or three, then tell it to the *qehilâh*.^{16.18.3} If
he does not even listen to the *qehilâh*,^{16.18.3} then let him be to you as the *gôyim*^{6.32.1} and the
18 turncoat-tax-gouger.^{5.46.1} *Âmein!*

19 I tell you, whatever you shall make *âsur*^{16.19.3} in [the *Beit-ha-Din shêl ha-Netzârim*]^{16.19.3}
on *hâ-âretz*,^{2.20.0} shall be made *âsur*^{16.19.3} in the *Beit-ha-Din shêl Malâh*.^{16.19.5} Whatever you shall

NHM I:18-1

Netzârim... Authentic

- cause to be *mephutâkh*^{16.19.4} in [the *Beit-ha-Din shêl ha-Netzârim*]^{16.19.3} on *hâ-ârêtz*^{2.20.0} shall be
20 *mephutâkh*^{16.19.4} in the *Beit-Din shêl Malâh*^{16.19.5}. I tell you again – that if two from among^{18.19.1}
you shall concur^{18.19.2} in [the *Beit-ha-Din shêl ha-Netzârim*]^{16.19.3} on *hâ-ârêtz*^{2.20.0} regarding any
practice, whatever they shall ask^{21.22.1} shall become for them by my Father Who is in the [*Beit-Din*]
shêl Malâh^{16.19.5}. For where two or three convene^{1.18.5} [the *Beit-ha-Din shêl ha-Netzârim*]^{16.19.3} in
my name, I am there in the midst of them.^{18.20.1}

Pesquim 22-23 Supported by Uncial 058 (c. 300-399 C.E.)

- 21** Then *Shimôn “Keiphâ”*^{4.18.2} *Bar-Yônâh*^{16.17.0} having come near to *Yehôshua*, said,
“*Adôni*,^{22.43.2} how often shall my brother misstep^{1.21.4} toward me that I must bear^{18.21.0} him?”
22 *Yehôshua* said to him, “I don’t tell you only until seven times, but rather until seventy times
seven.^{18.22.1}

Pesquim 25-26 also supported by Uncial 058 (c. 300-399 C.E.)

- 23** On account of this, the Realm of the heavens^{3.2.2} has become like a man^{8.20.1} who is a
mêlêkh,^{1.5.6} who wished to tally the statements^{18.23.1} of account with his slaves and his attendants.^{18.23.2}
24 Having begun to tally, a debtor of hundreds of millions of *sheqâlim*^{18.24.1} was presented to him. Not
having it to render, the *âdôn*^{18.25.1} ordered him to be sold – along with his woman,^{18.25.2} children and
25 all, as much as he had – and the debt paid.^{18.25.3} Then, having fallen down, this slave^{20.27.1} paid
obseisance^{18.26.1} to him saying, ‘*Adôni*,^{22.43.2} be slow-tempered^{18.26.2} toward me and I will pay^{18.25.1} you
26 in full.’ Then the *âdôn*^{22.43.2} of that slave^{20.27.1} had *rakhamim*^{18.27.1} on him, released him and
27 financed^{18.27.2} the debt himself.

Pesquim 28-29 also supported by Uncial 058 (c. 300-399 C.E.)

- 28** Having gone out, that slave^{20.27.1} found one of his fellows who was indebted to him for
several hundred *sheqâlim*.^{18.28.1} Having taken hold of him, he choked him saying, ‘Pay up!^{18.28.2}
You^{18.28.3} owe me!’ Then, his fellow, having fallen down,^{18.29.1} requested forbearance^{8.31.1} of him
29 saying, ‘Be slow-tempered^{18.26.2} toward me and I will pay^{18.25.1} you.’^{18.29.2} Then he, who had been let
go of the debt for tens of millions of *sheqâlim*, wished not to let the slave indebted to him for several
30 hundred *sheqâlim* go. Rather, having gone out, he threw the slave indebted for several hundred
sheqâlim into the dungeon until he should pay-in-full^{18.25.1} that which he was indebted.

Pesquim 32-34 also supported by Papyrus P-25 (c. 300-399 C.E.)

- 31** Then^{18.31.1} his fellow-slaves, having seen what had become, were greatly distressed.^{18.31.2}
Having come, they made it thoroughly clear to their *âdôn*^{22.43.2} all that had become. Then his
32 *âdôn*,^{22.43.2} having called him near, said to him, ‘Evil^{5.39.1} slave,^{20.27.1} I bore^{18.32.1} all that debt for you
because you requested forbearance^{8.31.1} of me. Wasn’t it also needful for you to have absolved^{9.27.2}
33 your fellow-slave, as I also absolved^{9.27.2} you?’ Then, being angry, his *âdôn*^{22.43.2} delivered him over

NRM I:18,3 Source documents: \aleph , β , Uncial 058 (22-23, 25-26, 28-29, 32-34), a-3 (1:1 - 25:1), Sy^p, *Even Bokhan*.

- 34** to those who assay as by a touchstone until he should pay-in-full^{18.25.1} all that which was indebted to
him. Thus shall my Father of the heavens^{18.35.1} also do to each of you unless, with a complete^{18.25.1}
35 heart, you bear^{18.35.2} your brother.”^{18.35.3}.

Prior to *Sukôt*, 3790 (0029 C.E., Autumn)^{28.1.2}
Yehôshua's Final Departure from *ha-Gâlîl* to *Yerushâlayim*
(Cf. Ky-Lu. 9:51-56; Ky-Mk. 10:1; Yn. 7:2-53 & 8:1 – 10:21)
***Khanukâh* Celebrated at the *Beit-ha-Miqdâsh*^{4.5.2}**
Ninthmonth^{1.18.1} 25, 3790 (0029 C.E., Winter)^{28.1.2}
(Cf. Ky-Mk. 10:1 & Yn. 7:1 – 10:22-42)^{19.0.1}
***Pesuqim* 1-3 supported by Papyrus P-25 (c. 0300-0399 C.E.)**

It became that, when *Yehôshua* had completed these sayings, he moved away from *ha-Gâlîl*
19 and came into the borders of *Yehudâh* beyond the *Yardein* River.^{19.1.1} Large *qehilôt*^{4.25.1} followed
2 him and he cared for^{10.8.1} them there.

c. Eleventhmonth^{1.18.1} 3790 (0029-0030 C.E., late winter)^{28.1.2}
Yehudâh*, Vicinity of *Yerushâlayim* – *Yerikhô* – *Qumrân
Oral Law: Divorce
Cf. Ky-Mk. 10:2-12
(Related Passages: *Devârim* 24:1-4; NHM 5:31-32; 19:9;
Ky-Lu. 16:18; IV Sh. 7:1-6, 10-16, 27-28, 39; VI Sh. 7:1-3)
***Pesuqim* 1-3, 5-7 supported by Papyrus P-25 (c. 0300-0399 C.E.)**

3 Then the Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be
exclusively oral^{3.7.1} drew near him to test him. They asked him saying,^{19.3.1} “Is one permitted^{19.3.2} to
4 abandon his woman for any reason and give her a *gêt*?” Replying, he said,^{19.4.1} “Have you not read
that He Who made them from the primacy^{19.4.2} made them male and female?^{19.4.3} He said (*Be-Reishit*
5 2:24): ‘Therefore a man^{8.20.3} shall leave his mother and his father and shall join to his woman and
they shall be for one^{19.5.1} flesh.’^{19.5.2} So that they are no longer two, but one flesh. Therefore, what
6 the Creator^{19.6.1} has yoked together, there is no man^{8.20.1} who can separate.”^{19.6.2}
7 They said to him, “If so, then why did *Môshêh tzivâh*^{15.4.1} to give her a *gêt*^{5.31.3} of
divorcement and send her from his house?”^{19.7.1} He said to them, “*Môshêh* made it *mephutâkh*^{16.19.4}
8 for you to release your women due to your hardheartedness, but it was not thus from the primacy.^{19.4.2}
I tell you that it is incumbent upon any man who spurns his wife^{5.32.1} to give her a *gêt* of divorce
9 because – aside from any present matter of licentiousness^{19.9.1} on her part – he will share culpability
for her future adultery^{5.32.3} if (still being married) she marries again; and whoever shall marry^{19.9.2} a
spurned wife who lacks a *gêt* is also committing adultery^{19.9.3} with her

***Pesuqim* 9-10 supported by Papyrus P-25 (c. 0300-0399 C.E.)**
***Pesuqim* 10-11 supported by Papyrus P-71 (c. 0300-0399 C.E.)**

10 The *talmidim*^{19.10.1} said,^{19.10.2} “If the matter of the man^{8.20.1} with the woman is such, then it is
appropriate^{5.29.4} not to marry.” He said to them, “Not all have a place for this^{19.11.1} saying. Rather, it
11 is for those to whom it has been given.”^{19.11.2} For there are celibates^{19.12.1} who were born thus from the
belly of their mother,^{19.12.2} there are celibates^{19.12.1} who were made celibate^{19.12.1} by men,^{8.20.1} and there

12 are celibates^{19.12.1} who make themselves celibate^{19.12.3} for the sake of the Realm of the heavens.^{19.12.4}
Whoever is able to understand shall understand.”

c. Eleventhmonth^{1.18.1} 3790 (0029-0030 C.E., late winter)^{28.1.2}
Yehudâh, Vicinity of Yerushâlayim – Yerikhô – Qumrân
Yehôshua Puts Hands on the Children
Cf. Ky-Lu. 18:15-17; Ky-Mk. 10:13-16
(Related Passages: NHM 18:1-35, Lowliness of Child

13 Then children were presented to him in order that he might lay his hand^{9.18.5} on them and
mitpaleil^{5.44.2} However, the *talmidim*^{5.1.1} were rebuking^{8.26.1} them.^{19.13.1} *Yehôshua* said,^{19.14.1}
14 “Allow^{19.14.2} the youths and don’t impede them to come to me, for of such is the Realm of the
heavens.”^{3.2.2} Truly I tell you that you won’t enter into the Realm of the heavens^{3.2.2} if you are not
15 like these.” Then, having put his hands^{9.18.5} on them, he proceeded from there.

c. Eleventhmonth^{1.18.1} 3790 (0029-0030 C.E., late winter)^{28.1.2}
Yehudâh, Vicinity of Yerushâlayim – Yerikhô – Qumrân
Prosperous Young Leader
Cf. Ky-Lu. 18:18-27; Ky-Mk. 10:17-27
(Related Passage: Ky-Lu. 10:25-37)
***Pesuqim* 16-17, Book of Nestor Hebrew ms.^{5.17.0} (9th century C.E.)**
***Pesuqim* 17-18, Papyrus P-71 (300-399 C.E.)**
***Pesuqim* 21-22, *Nitzâkhôn Yâshân* mss. #172^{5.17.0} (13th century C.E.)**

16 Then look! . . . one^{19.16.1} approached and said, “Good^{3.10.4} *Ribi*,^{23.7.1} what good^{3.10.4} shall I do
in order that I shall have life throughout the ages?” *Yehôshua* said to him, “Why do you ask me
17 about ‘good?’^{3.10.4} One is good.^{19.17.1} If you wish to come into life, keep *shômeir*^{28.20.1} *mitzvôt*. ”
“Which kind?”^{19.18.0} he said. *Yehôshua* said^{19.18.1} (*Shemôt* 20:12-16; *Devârim* 5:16-20): “You shall
18 not murder,^{19.18.2} you shall not commit adultery;^{19.18.3} you shall not steal,^{19.18.4} you shall not perjure
yourself;^{19.18.5} have *kâvôd*^{5.16.2} for your father and mother;^{19.19.1} and you shall love^{19.19.2} your
19 companion^{19.19.3} as yourself.”^{19.19.4} The youth said to him, “I have kept all of these.^{19.20.1} What do I
20 still lack?” *Yehôshua* reported to him, “If you wish to be whole,^{5.48.0} go innocuously and sell your
property.^{24.47.1} Give the proceeds to the humble^{26.9.2} and you will have treasure in the heavens.^{3.2.2}
21 Then over here and follow me!”

22 When he heard that saying,^{12.37.0} the wealthy youth scratched his head and the saying
displeased him. And *âdôn* said to him, “How can you say, ‘I have fulfilled *Tôrâh* and the *Neviim*’?
23 For it stands written in *Tôrâh* (*Va-Yiyqrâ* 19:18): ‘Love your companion as yourself’; and look,
many of your brothers, *benei-Avrâhâm*, are dirty, grimy and starving to death, while your house is
24 full of many good things. Yet, nothing at all comes out of your house to them.^{19.21.1} [The youth]
went away distressed,^{19.22.1} for he had much property.^{19.22.2}

25 *Yehôshua* said to his *talmidim*,^{19.23.1} “*Âmeîn*! I tell you, hardly a wealthy person shall come

26 into the Realm of the heavens.^{3.2.2} Again I say to you, that it is easier for a camel to come in^{19.24.1} through the night door of the *shaar*^{19.24.2} than for a wealthy person to come into the Realm of *Ēlôhim*.^{19.24.3} Having heard this, the *talmidim*^{19.25.1} were exceedingly astonished saying, “So who will be able *le-hâshiv teshuvâh*^{21.32.2} in order to be delivered?”^{19.25.2} Looking at them, *Yêhôshua* said, “For persons^{8.20.2} this is an inability, but for *Ēlôhim* all things are an ability.”^{19.26.1}

c. Eleventhmonth^{1.18.1} 3790 (0029-0030 C.E., late winter)^{28.1.2}
Yehudâh, Vicinity of *Yerushâlayim* – *Yerikhô* – *Qumrân*
Talmidim to be *Shôphtim* of the *Netzârim Beit-Din* in Israel;
Rewards, Order & *Halâkhâh* (Oral Law) in Realm
Cf. Ky-Mk. 10:28-31

27 Then, replying, *Shimôn “Keiphâ”*^{4.18.2} *Bar-Yônâh*^{16.17.0} said to him, “We left everything^{19.27.1} and followed you. What therefore shall be for us?” *Yêhôshua* said to them,
28 “*Âmein!* I tell you that you who have followed me in the enlivening,^{19.28.1} when the man^{8.20.1} shall sit upon the bench^{19.28.2} of His *Kâvôd*,^{5.16.2} you yourselves^{19.28.3} shall also sit upon the twelve benches^{23.2.1}
29 litigating *Halâkhâh*^{7.1.1} for the twelve tribes of Israel.^{8.10.2} And everyone, whoever^{19.29.1} has left^{19.27.1} brothers,^{19.29.2} or sisters, or father, or mother, or women,^{19.29.3} or children, or fields for the sake of my
30 name, he shall take^{21.22.3} a hundredfold and shall inherit life throughout the ages.

There is the early bird who is hired and there is the early bird who loses.^{19.30.1}

c. Eleventhmonth ^{1.18.1} 3790 (0029-0030 C.E., late winter) ^{28.1.2}
Yehudâh, Vicinity of Yerushâlayim – Yerikhô – Qumrân
Mâshâl: Vineyard Owner Hiring Day Workers ^{13.34.1}
Preparing Shôphrim of the Netzârim Beit-Din in Israel in Halâkhâh (Oral Law)
Order in the Realm (Continued from Chapter 19)
Cf. Ky-Mk. 10:28-31

For ^{20.0.1} the Realm of the heavens is like a man, ^{8.20.1} an *âdôn* ^{22.43.2} who went out at dawn ^{27.1.1} to hire workers in his vineyard. Having negotiated with the workers for an average day's pay, ^{20.2.1} he sent them forth into his vineyard. Then, having gone out about mid-morning, ^{20.3.1} he saw others standing idle in the *shuq*. ^{11.16.1} He said to them, 'You go innocuously into the vineyard too, and whatever may be *tzôdeiq* ^{1.19.1} I will give to you.' Then they went off. Again, having gone out about noon, ^{20.5.1} and mid-afternoon, ^{20.5.2} he did likewise. Toward late afternoon, ^{20.6.1} having gone out, he found others standing. ^{20.6.2} He said to them, 'Why do you stand here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You go innocuously into the vineyard too!' ^{20.7.1}

Then, at dusk, the *âdôn* ^{22.43.2} of the vineyard said to his assistant, 'Call the workers and render their payments, ^{20.8.1} beginning from the last ones unto the first ones.' When those from near dusk ^{20.6.1} came, they each took ^{21.22.3} an average day's pay. ^{20.2.1} When the first ones came, they supposed that they would take ^{21.22.3} more; but they each took ^{21.22.3} an average day's pay ^{20.2.1} themselves too. Having taken ^{21.22.3} it, they grumbled against the *baal*, ^{12.24.0} Saying, 'These last ones have done one hour, and you have made them equal to us who have borne the burden of the day and the heat.' Replying, he said to one of them, 'Friend, I do no injustice ^{1.19.1} to you. Did you not negotiate with me for an average day's pay?' ^{20.2.1} Pick it up and go innocuously! I also wish to give to this last one as I did to you too. Or shouldn't I ^{12.2.1} do what I wish with what is mine? Or ^{20.15.1} are you envious ^{20.15.2} when I am good? ^{3.10.4} So, there are last ones who shall come in first and first ones who shall come in last. Many are called but few are chosen. ^{20.16.1}

c. Eleventhmonth ^{1.18.1} 3790 (0029-0030 C.E., late winter) ^{28.1.2}
Yerushâlayim, Yehudâh
Yehôshua's Third Preview of His Execution and Enlivenment
Cf. Ky-Lu. 18:31-34; Ky-Mk. 10:32-34
Related Passages: NHM 17:22-23; 16:21-28

Going up to Yerushâlayim, Yehôshua took the twelve ^{20.17.1} aside privately. On the way ^{20.17.2} he said to them, 'Look, we are going up into Yerushâlayim. The person ^{8.20.2} will be delivered over to the predominantly aristocratic, Hellenist-Roman Pseudo-Tzedôqim ^{3.7.2} Chief *Kôhanim* ^{2.4.1} and *Sôphrim*. ^{20.18.0} They will judge him guilty unto death. ^{20.18.1} Then they will deliver him over to the *gôyim* to flog him and to interdict him, ^{20.19.1} and in the third day (*Yeshayâhu* 26:19) 'my corpse shall arise.'"

c. Eleventhmonth ^{1.18.1} 3790 (0029-0030 C.E., late winter) ^{28.1.2}

Yerushâlayim, Yehudâh

Mrs. Bar-Zavdieil's Request for Her Sons (*Yaaqôv & Yôkhânân Bar-Zavdieil*):

To Make Them *Shôphetim* on the *Netzârim Beit-Din*

Cf. Ky-Mk. 10:35-45

Pesuqim 24-32 Supported by Papyrus P-45 (c. 0255 C.E.)

Pesuqim 20-22, 28; Book of Nestor Hebrew ^{4.1.0} (9th century C.E.)

Pâsuq 28, *Nitzâkhôn Yâshân* #168 ^{5.17.0} (13th century C.E.)

20 Then the wife of *Zavdieil* came with her sons, paying obeisance ^{2.2.2} and making a
request ^{21.22.1} of him. ^{20.20.1} He said to her, "What do you want?" Then she said, "I want you to seat
21 my sons, one on your right and one on your left [as *shôphetim* of the *Netzârim Beit-Din*]." ^{20.21.1}
22 Replying, *Yehôshua* said, "Don't I and your sons drink from the same cup? What more would you
23 have?" ^{20.22.1} He ^{20.23.1} said to them, "Indeed, you shall drink of my cup. ^{20.23.2} However, to sit down on
24 my right and on my left is not mine to give. Rather, it is for those for whom it has been made ready
25 by my Father."

26 Having heard this, the ten were indignant about the two brothers. Then, having called them
near, *Yehôshua* said, "You see that the leaders of the *gôyim* ^{20.19.0} make themselves *adônim* ^{22.43.2} over
27 them. ^{20.25.1} Their great exercise authority over them. ^{20.25.2} It won't be thus among you. Rather,
28 whoever wishes to become great among you shall be your boy-servant. ^{20.26.1} Whoever wishes to be
first among you shall be your slave. ^{20.27.1} The person ^{8.20.2} didn't come that he should be served by
others. Rather, he came to serve others, and for his allowing his *nêphêsh* ^{2.20.1} to be redemption ^{20.28.1}
for many."

c. Eleventhmonth ^{1.18.1} 3790 (0029-0030 C.E., late winter) ^{28.1.2}

Near *Yerikhô* – *Qumrân*, *Yehudâh*

Yehôshua Palpates the Eyes of Two Blind Men

Straightway They Look Up

Cf. Ky-Lu. 18:35-43; Ky-Mk. 10:46-52

29 As they were proceeding out of *Yerikhô*, a large *qehilâh* ^{4.25.1} followed him. Then look, two
30 blind ones sitting beside the way, ^{3.3.3} having heard that *Yehôshua* ^{20.30.1} was passing by. They cried
out saying, "*Bên-Dâvid*, be gracious ^{20.30.2} to us." ^{20.30.3} The *qehilâh* ^{4.25.1} rebuked ^{8.26.1} them that they
31 should be quiet. Yet, they cried out more saying, "*Bên-Dâvid*, be gracious ^{9.27.2} to us." Standing,
32 *Yehôshua* raised his voice to them and said, "What do you wish to be done for you?" They said,
33 "That our eyes may be opened." ^{20.33.1} *Yehôshua* had *rakhamim* ^{20.34.1} for them and palpated ^{20.34.2}
34 their eyes and said to them, "Your *êmunâh* ^{8.10.1} will cure you." ^{20.34.3} Then, directly, ^{4.20.1} they ^{20.34.4}
saw, ^{20.34.5} gave thanks to *Eil* and followed him; and all of the kinsmen gave thanks to *Eil* for this. ^{20.34.6}

Yôm Khamishi,^{12.1.1} **Firstmonth**^{1.18.1} **8,**^{21.0.1} **3790**^{28.1.2}
(0030 C.E., early spring), Beît-Khânân,^{21.17.1} **Yehudâh**^{1.0.2}
Miryâm, Sister of Marta & Elâzâr (Whom Yehôshua Enlivened), Anoints Yehôshua
With Cologne Worth 2,500 Sheqâlim (Yn. 12:5)
Account Apparently Out of Chronological Order in Greek Matthew
(Cf. NHM 26:6-13 and Yn. 12:1 & 5)

* * *

Yôm Shishi,^{12.1.1} **Firstmonth**^{1.18.1} **9,**^{21.0.2} **3790**^{28.1.2}
(0030 C.E., early spring), Beît-Pagâh, Yehudâh^{21.0.3}
Procession into Yerushâlayim Through Shaar hâ-Rakhamim^{21.0.4}
Cf. Ky-Lu. 19:28-44; Ky-Mk. 11:1-11; Yn. 12:12-19

- When they neared^{10.7.1} **Yerushâlayim** and came to **Beît-Pagâh**^{21.0.3} toward **Har Zeitim**.^{21.1.1}
- 21 Then **Yehôshua** sent forth two **talmidim**^{5.1.1} saying to them, “Go into the suburb^{21.2.1} opposite you
2 and you will suddenly^{4.20.1} find a mare ass tethered there and a foal with her. Having undone them,
3 bring them to me. If anyone says anything to you, you shall say that **adôni**^{21.3.1} has need of them and
3 he will suddenly^{4.20.1} send them forth.” This^{21.4.1} became in order that what was spoken through the
Nâvi^{11.9.1} (**Zekharyâh**) might be fulfilled^{5.17.3} saying (9:9): “Rejoice greatly, O daughter of **Tziôn**.^{21.5.1}
4 Shout, O daughter of **Yerushâlayim**. Behold, the **Mêlêkh**^{1.5.6} comes to you. He is triumphant and
5 victorious, lowly and riding upon an ass, and upon a male foal of mare asses.”
- 6 Then, having proceeded and done as **Yehôshua** had prescribed to them, the **talmidim** brought
7 the mare ass and the foal^{21.7.1} and put^{9.18.5} **talitôt**^{21.7.2} on them and he sat on them. Many of the
qehilâh^{4.25.1} spread their **talitôt**^{9.20.2} in the way,^{3.3.3} and others were cutting branches^{21.8.1} from the
8 trees and were spreading them in the way.^{3.3.3} The **qehilôt**,^{4.25.1} those preceding and those following,
9 were crying out saying: הוֹשַׁעֲנָא בֶן-דָּוִד, (**Tehilim** 118:26) ה' בָּרוּךְ הוּא בֵּשֶׁם ה' and מִן הַלְלוּ אֶת ה' מֵעַתָּה
הַשָּׁמַיִם: הַלְלוּהוּ בְּמִרוֹמֵם^{21.9.1}
- 10 As he came into **Yerushâlayim**,^{21.10.1} all of the **ir**^{2.23.0} shook saying, “Who is this?” The
11 **qehilôt**^{4.25.1} said, “This is **Yehôshua ha-Nâvi**^{11.9.1} from **Nâtzrat**, in the **Gâlil**.”

Yôm Rishôn,^{12.1.1} **Firstmonth**^{1.18.1} **11,**^{21.12.0} **3790**^{28.1.2}
(0030 C.E., early spring), Yerushâlayim, Yehudâh, Israel
Yehôshua Evicts Sellers of Religious Items from the Beît-ha-Miqdâsh^{21.12.1}
Cf. Ky-Lu. 19:45-48; Ky-Mk. 11:15-19; Yn. 2:13-20
Yôkhânân's account conflicts chronologically with other three accounts
Cf. Pêsakh 3789 (0029 C.E.); NHM 14:15-21;
Ky-Lu. 9:10-17; Ky-Mk. 6:30-44 & Yn. 6:1-14.
This Approaching Pêsakh, Yehôshua's Last On Earth, Was in 3790 (0030 C.E.)
Cf. NHM 26:17-29 and related passages.
Pesûqim 13-19 Supported by Papyrus P-45 (c. 0255 C.E.)
Pesûqim 17-19, Ms. Or. Rome #53^{5.17.0} (12th century C.E.)
Pesûqim 17, 19, Yaaqôv Bêh-Ruvein's Milkâmôt 'ה (1170 C.E.)

- 12 Then **Yehôshua** came into **ha-Bayit** 'ה^{1.22.1} and threw out all those who were buying and
NHM I:21-1

- selling in the *Beit-ha-Miqdâsh*,^{4.5.2} and overturned the tables of the currency-exchangers^{21.12.1} and the
 13 benches^{23.2.1} of those selling doves.^{21.12.1} He said to them, “It has been written (*Yeshayâhu* 56:7):
 14 ‘For My House shall be called a *Beit-Tephilâh*^{21.22.2} for all of the kinsmen,^{21.13.1} and (*Yirmeyâhu*
 7:11): ‘Has this *Bayit*, whereupon My Name shall be called, become a cave of gangsters^{21.13.2} in your
 eyes?’”
- 15 The blind and the crippled came near to him in the *Beit-ha-Miqdâsh*^{4.5.2} and he cared^{10.8.1} for
 them. Then, seeing the amazing things which he did, and the youths shouting in the
 16 *Beit-ha-Miqdâsh*^{4.5.2} saying, הוֹשַׁענָא בֶן-דָּוִד^{21.9.1} the predominantly aristocratic, Hellenist-Roman
 Pseudo-*Tzedôqim*^{3.7.2} Chief^{21.15.1} *Kôhanim*^{2.4.1} and *Sôphrim*^{5.20.0} were indignant and said to him,
 “Do you hear what these boys are saying?” *Yehôshua* said to them, “Yes. Have you never read
 17 (*Tehilim* 8:3): ‘Out of the mouth of babies and sucklings You have founded strength?’”^{21.16.1}

In the early evening, *Yehôshua* went forth to *Beit-Khânân*^{21.17.1} with his twelve *talmidim*.

Late Afternoon of *Yôm Shishi*,^{12.1.1} Firstmonth^{1.18.1} 9,^{21.18.1} 3790^{28.1.2}
 (0030 C.E., early spring)

Returning from *Yerushâlayim* to *Beit-Khânân*, *Yehudâh* (Hebrew Tradition)

Yehôshua Curses the Barren Fig Tree

Cf. Ky-Mk. 11:12-13

The Greek account is parenthetic, out of chronological order with, or contradicted by,
 the more detailed account in Ky-Mk. 11.

According to Ky-Mk., *Yehôshua* cursed the fig tree in the morning.

The tree was discovered withered the morning of the next (Jewish) day (dawn, *Yôm Rishôn*).

Pesûqim 17-19, Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

Pesûqim 17, 19, *Yaaqôv Bêh-Ruvein's Milkhamôt* 'ת (1170 C.E.)

- 18 While going forth to *Beit-Khânân*,^{21.18.1} *Yehôshua* was hungry. From a distance he saw a
 fig tree loaded with leaves, and he went there to see if there were any figs on it. He didn't find any
 19 figs, only leaves, because early spring is not the season for figs. Then he said, “May no edible fruit
 go forth from you.”^{21.19.1}

Yôm Rishôn,^{12.1.1} Firstmonth^{1.18.1} 11,^{21.18.1} 3790^{28.1.2} (Resumed)
 (0030 C.E., early spring)

On the Path from *Beit-Khânân* to *Yerushâlayim*, *Yehudâh*

Cursed Fig Tree Withered

Cf. Ky-Mk. 11:12-13

- 20 Right after that the fig tree withered. Seeing it,^{21.20.1} the *talmidim*^{5.1.1} were amazed saying,
 “How did the fig tree wither right after that?” Replying, *Yehôshua* said to them, “*Âmein!* I tell
 21 you – if you will have *êmunâh*^{8.10.1} without doubt,^{21.21.1} not only shall you perform this to the fig
 tree, but, rather, if indeed you should say to this *har*,^{17.1.1} ‘Pick up from there and be thrown into the
 22 sea,’ it shall become.^{21.21.2} Everything which you shall ask^{21.22.1} in *tephilâh*^{21.22.2} trusting,^{8.10.1} you
 shall take.”^{21.22.3}

**Yôm Sheini,^{12.1.1} Firstmonth^{1.18.1} 12, 3790^{28.1.2} (0030 C.E., early spring)
The *Beit-ha-Miqdâsh*^{4.5.2} in Yerushâlayim, Yehudâh
Yehôshua Teaches in the *Beit-ha-Miqdâsh* Regarding the Pseudo-Tzedôqim
The Pseudo-Tzedôqim Question Yehôshua's Authority
Cf. Ky-Lu. 20:1 – 21:4; Ky-Mk. 11:27 – 12:44**

23 Then, at his coming into the *Beit-ha-Miqdâsh*,^{4.5.2} the predominantly aristocratic, Hellenist-Roman Pseudo-Tzedôqim^{3.7.2} Chief *Kôhanim*^{21.23.1 & 2.4.1} of the *Beit-ha-Miqdâsh*^{4.5.2} and the *Zekeinim*-serving-on-the-*Beit-Din*^{15.2.3} of the kinsmen came near to him at the teaching saying, “By what *minui*^{21.23.2} do you do these things? And who conferred this *minui*^{21.23.2} upon you?”

24 Replying, Yehôshua said to them, “I too will ask^{15.23.1} you a saying^{12.37.0} which, if you
25 answer for me, I will tell you by what *minui*^{21.23.2} I do these things: From where was the *tevilâh*^{3.6.1} of Yôkhânân “*ha-Matbil*”^{3.0.1} *Bên-Zekharyâh Bên-Tzâdôq ha-Kôhein*^{3.0.2} – from the heavens^{3.2.2} or from men?”^{8.20.3}

Then they deliberated among themselves saying, “If we say ‘From the heavens’^{3.2.2} he will
26 say to us, ‘Then why did you not trust^{8.10.1} him?’ If we say, ‘From men’^{8.20.3} we fear^{1.20.2} the *qehilâh*,^{4.25.1} for they all hold Yôkhânân “*ha-Matbil*”^{3.0.1} *Bên-Zekharyâh Bên-Tzâdôq ha-Kôhein*^{3.0.2} to be a *Nâvi*.”^{11.9.1} Replying to Yehôshua they said, “We don’t see.”

27 He said to them, “Then neither will I tell you by what *minui*^{21.23.2} I do these things.

**Yôm Sheini,^{12.1.1} Firstmonth^{1.18.1} 12, 3790^{28.1.2}
(0030 C.E., early spring)
The *Beit-ha-Miqdâsh*^{4.5.2} in Yerushâlayim, Yehudâh
Yehôshua Continues Teaching in the *Beit-ha-Miqdâsh* Regarding Pseudo-Tzedôqim
Mâshâl: Son Who Says But Doesn’t vs Son Who Says No Yet Does^{13.34.1}
Cf. Ky-Lu. 20:9-19; Ky-Mk. 12:1-12**

28 “What do you^{21.28.0} suppose about this? A man^{8.20.3} had two sons. Having come near the first, he said, ‘son, go innocuously to work in the^{21.28.1} vineyard today!’ Replying he said, ‘I don’t want to.’ Later,^{21.29.1} having regretted it, he went. Having come near to the other,^{21.30.1} he said the same. Replying the son said, ‘I’m going *adôni*’^{22.43.2} – but he didn’t go forth. Which of the two did the wish of the father?”

30 They^{21.31.1} said,^{21.31.2} ‘The first.’

31 Yehôshua said to them, “*Âmein*! I tell you that the turncoat-tax-gougers^{5.46.1} and the licentious^{5.32.2} precede you^{21.31.3} into the Realm of *Êlôhim*. For Yôkhânân “*ha-Matbil*”^{3.0.1} *Bên-Zekharyâh Bên-Tzâdôq ha-Kôhein*^{3.0.2} came to you in the Way^{3.3.3} of *tzedâqâh*,^{21.32.1} and you did not trust.^{8.10.1} But turncoat-tax-gougers^{5.46.1} and the licentious^{5.32.2} trusted.^{8.10.1} Later, having seen it, you still didn’t *heishavtâ teshuvâh*.^{21.32.2}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., early spring)

The Beit-ha-Miqdâsh^{4.5.2} **in Yerushâlayim, Yehudâh**

Yehôshua Continues Teaching in the *Beit-ha-Miqdâsh* Regarding the Pseudo-*Tzedôqim*
Mâshâl: Tenant-Farmers; Stone Rejected by Builders Becomes Chief Cornerstone^{13.34.1}

Cf. Ky-Lu. 20:9-19; Ky-Mk. 12:1-12

33 Listen to another *mâshâl*.^{13.34.1} A *nikhbâd*^{5.16.2} man^{21.33.1} transplanted vines into a
vineyard,^{21.33.2} walled it all around, dug a winepress in it, constructed a watchtower within it, leased it
to tenant-farmers and went abroad.

34 When the time of the fruit converged,^{10.7.1} he sent forth his slaves^{20.27.1} to the tenant-farmers
to take^{21.22.3} his fruit. Having taken^{21.22.3} his slaves,^{20.27.1} the tenant-farmers flogged one, killed
35 another and stoned a third.^{21.35.1}

Again he sent forth different slaves,^{20.27.1} more than the first time, and the tenant-farmers did
36 the same thing to them.^{21.36.1}

Finally, he sent forth his son to them saying, ‘They will revere^{21.37.1} my son.’ The
tenant-farmers, saw^{21.37.1} the son and said among themselves, ‘This is the heir. Over here! Let’s kill
37 him and we will inherit^{21.38.1} his estate.’ Then, having taken^{21.22.3} him, they threw him out of the
vineyard and killed him.

38 Now, when the *âdôn*^{22.43.2} of the vineyard shall come, what will he do to those
39 tenant-farmers?”

40 They said to him, “Evil ones!”^{21.41.1} He will bring evil^{21.41.1} upon them and will destroy them
41 and will lease the vineyard to other tenant-farmers who will render the fruit to him in their time.”

42 *Yehôshua* said to them, “Did you never read the Scriptures (*Tehilim* 118:22-23): ‘The stone
that the builders^{21.42.0} rejected was for the cornerstone.^{21.42.1} This was by ’ $\overline{\text{נ}}$ ’.^{1.22.1} It is marvelous in
our eyes?’ Therefore I tell you that the Realm of *Ēlôhim* shall be torn from you^{21.43.1} and given to a
43 people who are producing fruit.^{21.43.2}

44 Hearing his *meshâlim*,^{21.44.1} the predominantly aristocratic, Hellenist-Roman
Pseudo-*Tzedôqim*^{3.7.2} Chief *Kôhanim*^{2.4.1} and those of the [‘Herodian’,^{22.16.1}] Rabbinic-*Perushim*
45 sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} knew that he was
46 talking about them. Though requesting^{7.7.1} to take hold of him, they were afraid^{10.28.1} of the
qehilâh^{4.25.1} since they held him to be a *Nâvi*.^{21.46.1}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., early spring)

The Beit-ha-Miqdâsh in Yerushâlayim, Yehudâh

Yehôshua Continues Teaching in the Beit-ha-Miqdâsh Regarding the Pseudo-Tzedôqim
Mâshâl: Refused Invitations to Mêlêkh's Wedding and Improperly Dressed Guest^{13.34.1}

22 Replying, *Yehôshua* spoke to them^{22.1.1} again in *meshâlim*^{13.34.1} saying, "The Realm of the
2 heavens^{3.2.2} is like a *mêlêkh*^{8.20.1} who made a wedding banquet for his son.^{22.2.1} He sent forth his
2 slaves^{20.27.1} to those who had been called to the wedding banquet, and they did not wish to come.

3 Again he sent forth different slaves^{20.27.1} saying, 'Tell those who had been called, "Look, I
3 have prepared^{22.4.1} a *Yôm Tôv*.^{23.6.2} My beef and chickens have been
4 slaughtered-according-to-*kashrut*^{22.4.2} and everything is ready. Come to the wedding banquet!"'

5 Apathetic, they went off – one into his own field and another into his own business. The
6 remainder, having taken hold of the *mêlêkh*'s slaves,^{20.27.1} derisively-slandered^{22.6.1} them and killed
7 them. Having heard, the *mêlêkh*^{1.5.6} was angry. Then, having sent his army,^{22.7.1} he brought about
8 the loss of those murderers^{22.7.2} and he burned their houses.^{22.7.3}

9 Then he said to his slaves,^{20.27.2} 'Indeed, the wedding banquet is ready and those who had
9 been called^{22.8.1} were not worthy. So proceed into the thoroughfares of the ways^{3.3.3} and call as many
10 as you find into the wedding banquet.' Having gone out into the ways,^{3.3.3} those slaves^{20.27.1}
10 gathered^{1.18.5} all – as many as they found – both evil-doers^{5.39.1} and good,^{3.10.4} and the wedding
11 reception hall^{22.10.1} was filled with guests.

12 Coming in to gaze upon the guests, the *mêlêkh*^{1.5.6} saw a man^{8.20.1} there who had not put on
13 proper attire^{22.11.1} for a wedding banquet. The *mêlêkh* said to him, 'Friend, how did you get in here
without proper attire for this wedding banquet?' The guest was nonplussed.^{22.12.1} Then the
14 *mêlêkh*^{1.5.6} said to the boy-servants,^{20.26.1} 'Having bound his feet and hands,^{22.13.1} throw him out into
the darkness outside.'

There will be wailing and gnashing of teeth for many are called... but few are chosen.^{22.16.3}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., early spring)

The Beit-ha-Miqdâsh in Yerushâlayim, Yehudâh

Yehôshua Continues Teaching in the Beit-ha-Miqdâsh Concerning the Pseudo-Tzedôqim
The Question of Paying Taxes to an Occupational Gôyim Government In Israel

Cf. Ky-Lu. 20:20-26; Ky-Mk. 12:13-17

15 Then, having proceeded, those of the [probably 'Herodian'^{22.16.1}] Rabbinic-*Perushim* sect of
16 Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} convened^{22.15.1} a council
to consider how they might entrap him in a saying.^{12.37.0} They sent forth their *talmidim*^{5.1.1} to him,
17 with members of the *Boethusian* family of the Hellenist-Roman "Herodian-*Perushim*"^{22.16.1} laity of
18 the Hellenist-Roman Pseudo-Tzedôqim^{3.7.2} saying, "*Ribi*,^{23.7.1} we see that you are true, that you teach
19 the Way^{3.3.3} of *Êlôhim* in *êmêl*,^{5.17.5} that your desire^{22.16.2} is not in any person, and you don't show

20 deference^{22.16.3} among men.^{8.20.1} So tell us, What do you suppose? Should one^{12.2.1} pay taxes to
 Caesar or not?^{22.17.1}
 21 Knowing their evil^{5.39.1} conspiracy, *Yehôshua* said, “Why do you test me you
 22 hypocrites?^{23.13.2} Show me a coin for paying taxes!” So they offered him a deinarion.^{18.28.1} He said to
 them, “After whom is this icon^{22.20.1} struck, and whose is the likeness on this coin?” They said,^{22.21.1}
 “For Caesar.” Then he said to them, “So return to Caesar things that are for Caesar... and to
Ēlôhim things that are for *Ēlôhim*.” Having heard, they were amazed, and leaving^{22.22.1} him they
 went away.

Yôm Sheini,^{12.1.1} Firstmonth^{1.18.1} 12, 3790^{28.1.2}
 (0030 C.E., early spring)

The *Beit-ha-Miqdâsh* in *Yerushâlayim*, *Yehudâh*
Yehôshua Questioned by the Aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2}
 Regarding the Question of Enlivening
 Cf. Ky-Lu. 20:27-40; Ky-Mk. 12:18-27

23 During that day, those from the aristocratic, Hellenist-Roman Pseudo-*Tzedôqim* sect of
 Judaism^{3.7.2} (who say there is no enlivening from the dead)^{22.23.1} came near to him and questioned^{17.10.2}
 24 him saying, “*Ribi*,^{23.7.1} *Môshêh* said (*Devârim* 25:5), ‘When brothers dwell together and one of them
 dies having no son, ... her *yâvâm* shall come upon her and take her to him for a woman and
 25 *yibemâh*.^{22.24.1} Now there were seven brothers among us. The first married and died without having
 26 a son and left^{22.25.1} his wife to his brother. Likewise also the second and the third... unto the seventh.
 27 Last of all, the woman died.^{22.27.1} So, since she has already been with all of them, whose wife will
 28 she be in the enlivening?” Replying, *Yehôshua* said to them, “Seeing neither the Scriptures nor the
 29 force^{26.64.2} of *Ēlôhim*, you wander off in all directions.^{22.29.1} For in the enlivening they neither marry
 nor are they married,^{22.30.1} but rather they are as the messengers^{1.20.1} of *Ēlôhim* in the heavens.^{3.2.2}
 30 Concerning the enlivening of the dead, have you not read what was spoken to you by $\overline{\text{א}}$ ^{1.22.1} saying
 31 (*Shemôt* 3:6): ‘I am the *Ēlôhim* of your father, the *Ēlôhim* of *Avrâhâm*, the *Ēlôhim* of *Yitzkhâq* and
 32 the *Ēlôhim* of *Yaaqôv*.’ It doesn’t say that He was *Ēlôhim*, of the dead; but rather is – of the living.”
 33 Having heard, the *qehilôt*^{4.25.1} were astonished at his teaching.^{7.28.1}

Yôm Sheini,^{12.1.1} Firstmonth^{1.18.1} 12, 3790^{28.1.2}
 (0030 C.E., early spring)

The *Beit-ha-Miqdâsh* in *Yerushâlayim*, *Yehudâh*
Sôphrim Ask Which is the Great *Mitzvâh*
 Cf. Ky-Mk. 12:28-34

34 Having heard that he had nonplussed those from the aristocratic, Hellenist-Roman
 35 Pseudo-*Tzedôqim* sect of Judaism,^{3.7.2} those of the Rabbinic-*Perushim* sect of Judaism^{23.25.1} who
 advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} joined in.^{1.18.5} One of them^{22.35.1}
 36 questioned^{17.10.2} him, testing him,^{22.35.2} “*Ribi*,^{23.7.1} Which is the greatest *mitzvâh*^{5.19.1} in *Tôrâh*?^{5.17.1}
 37 *Yehôshua* said to him (*Devârim* 6:5): “‘You shall love^{5.43.2} $\overline{\text{א}}$ ^{1.22.1} your *Ēlôhim* with all of your heart
 38 and with all of your *nêphêsh*^{2.20.1} and with your very all,^{22.37.1} This is the great – and first –

39 *mitzvâh*.^{5.19.1} The second is like it (*Va-Yigrâ* 19:18): ‘You shall love^{5.43.2} your companion^{5.43.3} as
40 yourself.^{5.22.39.1} On these two *mitzvôt*^{22.40.1} hangs all of *Tôrâh*^{5.17.1} and the *Neviim*.^{11.9.1}

Yôm Sheini,^{12.1.1} Firstmonth^{1.18.1} 12, 3790^{28.1.2}
(0030 C.E., early spring)
The *Beit-ha-Miqdâsh* in *Yerushâlayim*, *Yehudâh*
Yehôshua Poses a Question to the Rabbis:
How is the *Mâshiakh* BOTH: *Dâvid*’s Son AND *Dâvid*’s *Âdôn*?
Cf. Ky-Lu. 20:41-44; Ky-Mk. 12:35-37

41 Then, the Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be
42 exclusively oral^{3.7.1} having been gathered,^{1.18.5} *Yehôshua* questioned^{17.10.2} them saying, “What do you
suppose concerning the *Mâshiakh*... whose son will he be?” They said to him, “The son of *Dâvid*.”
43 He said to them, “Then how does *Dâvid*, in the *Ruakh*,^{22.43.1} call Him *adôni*^{22.43.2} saying (*Tehilim*
110.1): ‘For *Dâvid*,^{22.44.1} a hymn^{26.30.1} of a speech^{22.44.2} of ’ \aleph ^{1.22.1} to *adôni*:^{22.43.2} “Sit to My right,^{22.44.3}
44 until I shall set your enemies,^{22.44.4} a footstool for your feet.’” If *Dâvid* calls him *adôni*,^{22.45.1} then
45 how can *adônô*^{22.45.2} (of *Dâvid*) be the son of *Dâvid*?”^{22.45.3} No one was able to reply to him with a
46 saying^{12.37.0} – nor did anyone dare to question^{17.10.2} him from that day forward.

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)

The Beit-ha-Miqdâsh in Yerushâlayim, Yehudâh
Yehôshua Continues Teaching in the Beit-ha-Miqdâsh Regarding the Pseudo-Tzedôqim
'Ôy' for Hypocritical and Corrupt
Aristocratic, Hellenist-Roman Pseudo-Tzedôqim of the Beit-ha-Miqdâsh
Cf. Ky-Lu. 20:45-47; Ky-Mk. 12:38-40

23 **Sôphrim**^{5.20.0} and those of the Rabbinic-**Perushim**^{23.25.1} sect of Judaism^{23.25.1} who advocate that
2 **Halâkhâh**^{7.1.1} must be exclusively oral^{3.7.1} sit upon the bench of **Môshêh**^{23.2.1}. So now, keep
2 **shômêir**^{28.20.1} and do^{23.3.1} concerning everything – as much as they shall tell you! Just don't imitate
3 their **maasêh**^{7.20.1} because they say but they don't do. They^{23.4.1} make great requirements and place
4 great burdens^{23.4.2} on the shoulders of men^{8.20.1} while they themselves^{23.4.3} don't lift a finger. All of
their actions they do for the sake of appearances before men^{8.20.1} – for^{23.5.1} whom they enlarge^{23.5.2}
5 their **tephilin**^{23.5.3} and lengthen^{23.5.4} the **tzitzitôt** of their **talitôt**^{23.5.5}. They have an affection^{6.5.1} for
the places-of-honor^{23.6.1} at the **môadim**^{23.6.2} to sit in the benches-of-honor^{23.6.3} in the **Beit-ha-**
6 **K'nêsêh**^{4.23.2} to be greeted in the **shuq**^{11.16.1} and to be called **Ribi**^{23.7.1} by men.^{8.20.1}

7
8 Don't wish to be called **Ribi**^{23.8.1} for you have one **Tanâ**^{23.8.2} and you are all brothers.^{23.8.3}

9 You are not to call anyone upon the earth Father so-and-so,^{23.9.0} because you have One
10 Father of the heavens;^{23.9.1} and you are not to be called^{23.8.1} **Tanâ**^{23.10.1} because you have one
Tanâ^{23.10.2} – the **Mâshiakh**.

11 The great among you shall minister to you.^{23.11.1} Whoever shall elevate himself shall be
12 made lowly,^{23.12.1} and whoever shall make himself lowly^{23.12.1} shall be elevated.^{23.12.2}

13 **Ôy**^{23.13.1} for you, **Sôphrim**^{5.20.0} and those of the [probably *Boethusian* 'Herodian',^{22.16.1}]
Rabbinic-**Perushim**^{23.25.1} who advocate that **Halâkhâh**^{7.1.1} must be exclusively oral^{3.7.1} –
hypocrites,^{23.13.2} because you lock up the Realm of the heavens^{3.2.2} before persons,^{8.20.2} neither
entering yourselves nor allowing^{23.13.3} those who wish to enter.^{23.13.4}

Early Judaic Proselytizers Recognized Two Kinds of Non-Jews:
Geir Tôshav – Transitional, Tôrah-Novitiate, Postulant, Non-Jew, Resident-Alien
Geir Tzêdêq – Permanent Not-Converted, Tôrah-observant, Non-Jew, Resident-Alien
Together = 'יראי ה' (Yerei 'H; corrupted to "G-o-d" Fearers)^{23.15.2}

15 **Ôy**^{23.13.1} for you, **Sôphrim**^{5.20.0} and those of the [probably *Boethusian* 'Herodian',^{22.16.1}]
Rabbinic-**Perushim**^{23.25.1} who advocate that **Halâkhâh**^{7.1.1} must be exclusively oral^{3.7.1} –
hypocrites,^{23.13.2} because you go encompass sea and land^{23.15.1} to make one **geir**^{23.15.2}. When he has
become a **geir** you make him twice the son of **Hinôm**-Ravine as yourselves.^{23.15.3}

16 **Ôy**^{23.13.1} for you blind leaders who say 'Whoever shall swear^{5.34.2} by the **Beit-ha-Miqdâsh** it
is non-binding,^{23.16.1} but whoever swears^{5.34.2} by the gold of the **Beit-ha-Miqdâsh** is obligated.' You
17 are stupid and blind, for which is greater – the gold, or the **Beit-ha-Miqdâsh** by which the gold was
made **qôdêsh**?^{23.17.1}

- 18 You say, 'Whoever shall swear^{5.34.2} by the *Mizbeiakh*^{5.23.0} of the *Beit-ha-Miqdâsh* it is non-binding^{23.16.1} but whoever shall swear^{5.34.2} by the *qârbân*^{5.23.1} on the *Mizbeiakh*^{5.23.0} is obligated.^{23.18.1} You are blind,^{23.19.1} for which is greater – the *qârbân*^{5.23.1} or the *Mizbeiakh*^{5.23.0} of
- 19 the *Beit-ha-Miqdâsh* that makes the *qârbân*^{5.23.1} *qôdêsh*?^{23.19.2}
- 20 Therefore, he that swears^{5.34.2} by the *Mizbeiakh*^{5.23.0} swears^{5.34.2} by it and by all the things that are on it. He that swears^{5.34.2} by the *Beit-ha-Miqdâsh* swears^{5.34.2} by it and by Him Who dwells
- 21 in it. He that swears^{5.34.2} "by heavens"^{3.2.2} swears^{5.34.2} by the Bench^{23.2.1} of *Elôhim* and by Him
- 22 Who sits on the Bench.

***Pesuqim* 23-24, *Nitzâkhôn Yâshân* mss. #234^{5.17.0} (13th century C.E.)**

- 23 *Ôy*^{23.23.1} for you, *Sôphrim*^{5.20.0} and those of the [probably *Boethusian* 'Herodian'^{22.16.1}] Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} – hypocrites,^{23.13.2} because you tithe^{23.23.2} the mint, the dill and the cumin^{23.23.3} while you
- 24 let^{23.23.4} the more *kâvôd*^{5.16.2} things of *Tôrâh*^{5.17.1} go: adjudication-of-*Halâkhâh*,^{23.23.5} *khêsêd*,^{12.7.1} and *êmunâh*.^{23.23.6} It logically follows that you should do these things as well,^{23.23.7} not let^{23.23.8} them^{23.23.9} go. You are blind leaders who thoroughly strain out the gnat from a cup and then
- 25 swallow the camel.^{23.24.1}
- 26 *Ôy*^{23.13.1} for you, *Sôphrim*^{5.20.0} and those of the [probably *Boethusian* 'Herodian'^{22.16.1}] Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} – hypocrites...^{23.13.2} because you make the outside of the cup^{23.25.1} and dish *tâhôr*^{5.8.1} – but
- 27 inside they are laden with extortion and self-indulgence. Blind *Ribi*,^{3.7.1} first make the inside of the cup and dish *tâhôr*^{5.8.1} such that even the outside becomes *tâhôr*.^{5.8.1}
- 28 *Ôy*^{23.13.1} for you, *Sôphrim*^{5.20.0} and those of the [probably *Boethusian* 'Herodian'^{22.16.1}] Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} – hypocrites...^{23.13.2} because you are like whitewashed tombs^{27.61.1} that, outwardly, appear beautiful indeed to persons,^{8.20.2} but inside are full of bones of the dead and all kinds of *tumôr*.^{23.27.1} Similarly, you also appear to be a *tzadiq*^{1.19.1} outwardly to persons^{8.20.2} – but inside you are full of hypocrisy^{23.13.2} and *Tôrâh*-lessness.^{7.23.2}

***Pesuqim* 30-39 Supported by Papyrus P-77 (c. 0100-0299 C.E.)**

- 29 *Ôy*^{23.13.1} for you, *Sôphrim*^{5.20.0} and those of the [probably 'Herodian'^{22.16.1}] Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} – hypocrites...^{23.13.2} because you build^{23.29.1} the tombs^{27.61.1} of the *Neviim*^{11.9.1} and put the
- 30 sepulchers^{27.60.0} of the *tzadiqim*^{1.19.1} in order and say, 'If we had been in the days of our fathers we wouldn't have shared in the blood of the *Neviim*.'^{23.30.1} In the following you witness^{23.31.0} against
- 31 yourselves that you are the sons^{23.31.1} of those who murdered the *Neviim*.^{23.30.1} You measure up
- 32 fully^{5.17.3} to your fathers. Serpents, offspring of vipers... how shall you escape the adjudication-of-
- 34 *Halâkhâh*^{7.1.1} of *Hinôm*-Ravine^{10.28.2} if you don't return in *teshuvâh*?^{23.33.1} Look, I send forth
- 35 *Neviim*^{23.34.1} to you, and intellectuals,^{11.19.4} and *Sôphrim*.^{5.20.0} You^{23.34.2} will kill some of them, even
- 36 hang^{10.38.1} some of them and flog some of them in your *Bâtei-ha-K'nêsêt*^{9.35.0} and pursue them from *ir*^{2.23.0} to *ir*, so that all of the blood of the *tzadiqim*^{1.19.1} spilled out on *hâ-ârêtz*,^{23.35.1} should come upon you, from the blood of *Hêvêl*^{23.35.2} the *tzadiq*^{1.19.1} to the blood of *Zekharyâh*^{23.35.3} whom you murdered between the *Beit-ha-Miqdâsh* and the *Mizbeiakh*.^{23.35.5} *Âmein!*

I tell you, all these things shall come upon this generation.

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)

The Beit-ha-Miqdâsh in Yerushâlayim, Yehudâh
Yehôshua Laments for Yerushâlayim and Sets Condition for His Return
Cf. Ky-Lu. 20:45-47; Ky-Mk. 12:38-40

37 *Yerushâlayim... Yerushâlayim*, who kills the *Neviim*^{23.30.1} and stones those who have been sent forth to her. How often I wished to gather^{24.31.2} your children like a hen gathers her chicks under her wings – but you would not.^{23.37.1}

38
39 Look, your *Bayit*^{23.38.1} is left^{23.38.2} desolate^{23.38.3} to you, for I tell you – you shall in no case see me anymore until you say (*Tehilim* 118:26):

ברוך הבא בשם ה' ^{23.39.1 & 1.22.1}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)

The Har Beit-ha-Miqdâsh Complex in Yerushâlayim, Yehudâh
Yehôshua Prophesies the Destruction of the **Beit-ha-Miqdâsh**
Cf. Ky-Lu. 21:5-36; Ky-Mk. 13:1-37

24 Then, coming out, **Yehôshua** was proceeding from the **Beit-ha-Miqdâsh**^{24.1.1} and his
talmidim^{5.1.1} came near to show him the buildings of the **Beit-ha-Miqdâsh** complex. Replying,^{24.2.1}
he said to them, "Don't you behold all of these things? **Âmein!** I tell you, it shall all be demolished.
2 Not one stone upon another shall be left remaining there."^{24.2.2}

Yom Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)

Har Zeitim,^{21.1.1} opposite **Yerushâlayim, Yehudâh**
עת צרה ליעקב (**Eit Tzârâh le-Yaaqôv**)^{24.21.2}

To Precede **Yehôshua's** Coming
Cf. **Yirmeyâhu** 30:7; **Dânieil** 12:1; **Yôeil** 2:1-2
(For related references in NT cf. Ky-Lu. 21:5-36; Ky-Mk. 13:1-37)
Pesûqim 3-6 Supported by Papyrus P-70 (c. 0200-0299 C.E.)

3 As he was sitting on **Har Zeitim**^{24.3.1} **Keiphâ, Yôkhânân** and **Âdâm**^{24.3.2} came near to him in
4 private saying, "Tell us, when shall these things be? What is the sign of your **Shekhinâh**?"^{24.27.2} And
of the conclusion of the eon?"^{12.32.2}

5 Then, replying, **Yehôshua** said to them, "Beware, lest anyone lead you astray,^{22.29.1} for many
will come – in my name and saying I am the **Mâshiakh** – and they will lead many astray.^{24.5.1} When
6 you hear of impending conflicts and a coalition of armies,^{24.6.1} watchguard yourselves lest you act
ineffectively concerning all of this to come in the future,^{24.6.2} but the **qeitz**^{28.20.1} is not yet.^{24.6.3} For
7 **gôy** shall rise over **gôy**, and domain over domain,^{24.7.1} and there shall be great commotions, severe
8 famines and earthquakes in [various] places.^{24.7.2} All of these things are the beginnings^{19.4.2} of birth
pangs.^{24.8.1}

Pesûqim 12-15 Supported by Papyrus P-70 (c. 0200-0299 C.E.)

9 Then they will deliver you into trouble, and they will kill you; and you will be regarded as an
10 object of scorn by the **gôyim** on account of my name.^{24.9.1} Then many will become stirred up, each
11 will treat the other deviously, fomenting rage among themselves.^{24.10.1} Many pseudo-prophets of the
12 lie^{24.11.1} will arise and lead the public^{24.11.1} astray, and with the proliferation of **Tôrâh**-lessness the
13 love^{5.43.2} of many will wane.^{24.12.1} However, he who shall persevere to the **qeitz**^{28.20.1} shall be
14 saved,^{1.21.2} and the news shall be expounded as **midrâsh**^{24.14.1} throughout the land^{24.14.2} for evidence
about me concerning all of the **gôyim**,^{24.14.3} then the **qeitz**^{28.20.1} shall arrive.^{24.14.4}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)

Har Zeitim,^{21.1.1} **opposite Yerushâlayim, Yehudâh**

Yehôshua Predicts a Second Manifestation of the 'Shiqutz Shômeim' of Dânieil
(Illustrations of Man on Rooftop Patio, Man in the Field, Pregnant Women)

Illuminates Prophecies of Yeshayâhu 34

'Times of the Gentiles' (TG), Beginning with events of 135 C.E.:

11th Horn of 4th Beast,^{24.15.1} **Dânieil 7:24-27;**

Regathering of the Jews to Israel to Redemption, Yeshayâhu 10:20 – 12:6

After Reign of Iron & Clay Feet,^{24.15.2} **TG ends in self-fragmentation of nations, Dânieil 2:31-35**
(For related references in NT cf. Ky.-Lu. 21:24 and Rev. 16:19)

15 When, therefore,^{24.15.3} you see the '*shiqutz shômeim*'^{24.15.4} told by *Dânieil ha-Nâvi* (9:27),
16 standing in the *Qâdôsh* Place,^{24.15.5} he who reads should comprehend.^{24.15.6} Then those in *Yehudâh*
17 should flee to the mountains.^{24.16.1} He who is on the roof patio should not go downstairs to pick up
18 anything^{24.17.1} from his house. He who is in the field should not return^{13.15.1} to pick up his
19 *kutônêt*.^{24.18.1} Then *Ôy* for those who are pregnant,^{24.19.1} and those who nurse children during those
20 days. *Titpalelu*^{5.44.2} that your flight should not become in a winter storm nor during *Shabât*.^{24.20.1}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)

Har Zeitim,^{21.1.1} **opposite Yerushâlayim, Yehudâh**

Yehôshua prophesies the *Shôâh – Eit Tzârâh le-Yaaqôv* (*Yirmeyâhu* 30:7)

Cf. Dânieil 12:1-3 and

Ky-Lu. 21:25-28; Ky-Mk. 13:24-27; I Sh. 4:13-18;
IV Sh. 15:51-52; Apoc. 11:11-12; 14:14-16; 16:15.

21 For then^{24.21.1} shall be the *Eit Tzârâh le-Yaaqôv*,^{24.21.2} which will never have been since the
22 creation of the world-age until now; nor shall there ever be anything like it.^{24.21.3} Unless those days
23 were terminated no flesh would be delivered.^{1.21.2} For the chosen,^{16.18.3} however, those days shall be
24 interrupted. Then, if anyone says to you, 'Look, Here is the *Mâshiakh*' or 'Here!' – don't trust^{8.10.1}
25* them; for many false messiahs,^{24.24.1} and *neviim*^{24.11.1} of the lie,^{24.24.2} shall arise, and they shall give
26* great signs^{24.24.3} and wonders.^{24.24.4} In this context, when possible, they will bring the chosen^{16.18.3}
25* into straying.^{24.24.5} So if they say to you, 'Look, he is in the arid-badland-hills,' don't go out. Or if
27 they say, 'Look, he is in some secret place'^{24.26.1} don't trust^{8.10.1} them. Here I am, telling you in
28 advance.^{24.25.1}

For as the lightning^{24.27.1} comes out from the east^{2.1.4} and appears unto the west, so shall the
Ruakh Khein ve-Takhanunim^{24.27.2} of the person^{8.20.2} be.^{24.27.3} In whichever place^{24.28.1} the גוריה^{24.28.2}
is, there the דיוט^{24.28.3} shall be gathered.^{1.18.5}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)
Har Zeitim,^{21.1.1} **opposite Yerushâlayim, Yehudâh**
Mâshiakh Bën-Yôseiph
Cf. Dânieil 12:1-3 and
Yeshayâhu 13:10; 34:4; Yôeil 2:10; 4:15; Yekhêzqeil 32:7;
In the NT: Ky-Lu. 21:25-28; Ky-Mk. 13:24-27; I Sh. 4:13-18;
IV Sh. 15:51-52; Apoc. 11:11-12; 14:14-16; 16:15.

29 Then, in that same hour after those days,^{24.29.1} (*Yôeil* 4:15-16) ‘the sun and the moon shall be
obscured^{24.29.2} and the stars shall collect their shining.^{24.29.3} Then ‘ \aleph shall roar from *Tziôn*, and give
His voice from *Yerushâlayim*, and the heavens and *hâ-ârêtz*^{2.20.0} shall quake.^{24.30.1} And then the sign
31 of a specific person^{8.20.2} shall be seen in the heavens.^{24.30.2} And he shall send forth his messengers^{1.20.1}
with a *shôphâr*.^{24.31.1} He shall gather^{24.31.2} his chosen^{24.31.3} from the four *rukhôt*^{8.16.1} of the heavens –
from one end of the heavens^{3.2.2} to the other.^{24.31.4} ‘And’ (*Zekharyâh* 12:10b-12) ‘they shall look to
Me concerning him whom they pierced,^{24.30.3} and they^{24.30.4} shall beat their breasts wailing^{24.30.5} for
him as one beats his breast wailing^{24.30.5} for an only son^{24.30.6} and He^{24.30.7} shall be embittered over
him as one who is embittered over a firstborn.^{24.30.8} On that day wailing and breast-beating^{24.30.5} shall
30 be increased... and *hâ-ârêtz*^{2.20.0} shall beat their breasts wailing,^{24.30.5} each family by itself.’ ‘Then,’
(*Dânieil* 7:13) ‘see, with the clouds^{24.30.9} of the heavens^{3.2.2} [something] like a human being^{24.30.10} was
coming. When he reached the Ancient of Days they brought him before Him. (7:14) Then He
brought to him authority, and dearness,^{24.30.11} and the Realm.’

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)
Har-Zeitim,^{21.1.1} **opposite Yerushâlayim, Yehudâh**
Mâshâl: Fig Tree^{13.34.1}
Cf. Dânieil 12:1-3 and
Ky-Lu. 21:25-28; Ky-Mk. 13:24-27; I Sh. 4:13-18;
IV Sh. 15:51-52; Apoc. 11:11-12; 14:14-16; 16:15.

32 Learn the *mâshâl*^{13.34.1} from the fig tree. Already, when its tender branch has become and it
puts forth leaves, you know that *qayitz*^{24.32.1} is near. Thus, when you see all of these things, you know
33 that *qeytz*^{24.33.1} is nearing the *sheârim*.^{7.13.1} *Âmeîn!* I tell you, in no way shall this generation^{24.34.1}
have passed by until all of these things shall have become.^{24.35.1}
34 No one knows this day,^{24.36.1} none of the messengers,^{1.20.1} [nor I who am a son of His].^{24.36.2}
36 No one shall know this day except *Eil* alone.^{24.36.3}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)
Har Zeitim,^{21.1.1} **opposite Yerushâlayim, Yehudâh**
Mâshâl: Days of Nôakh: Two Men in Field, Two Women Grinding^{13.34.1}
Cf. Dânieil 12:1-3 and
Ky-Lu. 21:25-28; Ky-Mk. 13:24-27; I Sh. 4:13-18;
IV Sh. 15:51-52; Apoc. 11:11-12; 14:14-16; 16:15.

37 Yet, as it was in the days of *Nôakh*,^{24.37.1} so shall it be in the *Shekchinâh*^{24.27.2} of the
 38 person.^{24.27.3} For so they were in the days which were before the *Mabul* – eating and drinking, being
 39 fruitful and multiplying^{24.38.1} until the day *Nôakh* went into the box. They did not know until the
 40 *Mabul* came and picked them all up. Thus shall the *Shekchinâh*^{24.27.2} of the person^{8.20.2} also be.^{24.27.3}
 41 Then if there shall be two^{24.40.1} in the field, one is taken and one is left.^{24.40.2} If there shall be two
 42 women grinding flour at the mill; one will be caught up and one will be left.^{24.40.2} Therefore keep
 43 watchguard^{28.20.1} because you don't see what hour^{24.42.1} your *âdôn*^{22.43.2} is coming. Know this – that
 44 if the *baal*^{12.24.0} of the house could see what hour^{24.43.1} the thief would be coming he would
 45 watchguard, and not tolerate his house to be broken into.^{24.43.2} Therefore you become ready too,
 46 because, in an hour you don't suppose, the person^{8.20.2} is to come.
 47 Who then is the trustworthy^{8.10.1} and sagacious^{7.24.2} slave,^{20.27.1} whom the *âdôn*^{24.45.1} has set
 48 down over those in his care,^{10.8.1} to give them food^{10.10.4} in its season?^{24.45.2} Happy^{5.3.1} is that
 49 slave^{20.27.1} to be who, when his *âdôn*^{22.43.2} comes, is found doing thusly. *Âmein!* I say to you that he
 50 will set him down over all of his property.^{24.47.1}
 51 If an^{24.48.1} evil^{21.41.1} slave^{20.27.1} would say in his heart, '*âdôn*^{22.43.2} dawdles,^{24.48.2} and should
 48 begin to beat his^{24.49.1} fellow-slaves and to dine and to drink with the gluttons, the *âdôn*^{22.43.2} of that
 49 slave^{20.27.1} will arrive in a day in which he does not look for him, and in an hour which he does not
 50 know, and will cut him in two and set his part with the hypocrites.^{23.13.2} There will be wailing and
 51 gnashing of teeth.

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)
Har Zeitim,^{21.1.1} **opposite Yerushâlayim, Yehudâh**
Mâshâl: Ten Virgin Brides^{13.34.1}

25 Then the Realm^{4.17.1} of the heavens^{3.2.2} shall be likened to ten virgins^{25.1.1} who, having
 taken^{21.22.3} their oil-fed-lamps, went out to meet the groom.^{25.1.2} Five were lazy airheads^{25.2.1} and
 2 five were mentally quick and sagacious;^{25.2.1} because those^{25.3.1} who were lazy airheads, having
 3 taken^{21.22.3} oil-fed-lamps,^{25.3.2} didn't take olive-oil^{25.3.3} with them. Those who were mentally quick
 and sagacious^{25.2.1} took^{21.22.3} olive-oil^{25.3.3} in pitchers^{25.4.1} with their oil-fed-lamps. The groom
 4 dawdled, and they all dozed, and slept.

5 In the middle of the night, there became an outcry, 'Look, the groom!'^{25.6.1} Come out to meet
 6 him.' Then all of those virgin brides arose and trimmed their oil-fed-lamps. The lazy airheads^{25.2.1}
 said to the mentally quick and sagacious^{25.2.1} ones, 'Give us some of your olive-oil because our
 7 oil-fed-lamps have gone out.'^{25.8.1} However, the mentally quick and sagacious^{25.2.1} ones replied
 8 saying, 'Rather,^{25.9.1} go to those who sell olive-oil and buy it for yourselves, because there is not^{25.9.2}
 enough for both us and you.'

9 While the lazy airheads^{25.2.1} were off buying olive-oil, the groom came and those who were
 10 ready went in to the wedding with him and the door was locked.
 11

Later, the remaining virgin brides also came saying, 'Adôni, adôni,'^{22.43.2} open the door for
 us.'

Pesugim 12-15 Supported by Papyrus P-35 (c. 300-399 C.E.)
Pesugim 25:13 – end by Latin a-3 (c. 300-399 C.E.)

12 Then, replying, he said, 'Âmein! I tell you, I cannot see you.'^{25.12.1} Therefore be alert
 13 because you don't see the day^{24.36.1} nor the hour.^{25.13.1}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)
Har Zeitim,^{21.1.1} **opposite Yerushâlayim, Yehudâh**
Mâshâl: Wise Investors^{13.34.1}
(Cf. also NHM 13:12)

14 Yehôshua told his *talmidim*,^{5.1.1} yet another different *mâshâl*^{13.34.1} – the Realm of the
 heavens is like^{25.14.1} a man^{8.20.1} going away^{25.14.2} who called in his slaves^{20.27.1} and entrusted his
 property^{24.47.1} to their care.^{25.14.3} He gave 3,850 troy oz. of silver coins^{18.24.1} to one, 2,300 troy oz. of
 15 silver coins to another and 1,250 troy oz. of silver coins to a third – to each according to his own
 force.^{26.64.2} Then, suddenly^{4.20.1} he went away.

16 He^{25.16.1} who took^{21.22.3} the 3,850 troy oz. of silver coins,^{18.24.1} having proceeded, worked in it

- 17 and made another 3,850 troy oz. of silver coins.^{18.24.1} Likewise,^{25.17.1} he who took the 2,300 troy oz. of
 18 silver coins^{18.24.1} gained another 2,300 troy oz. of silver coins.^{18.24.1} He who took^{21.22.3} the 1,250 troy
 oz. of silver coins,^{18.24.1} having gone out, dug in the ground and hid his *âdôn*'s^{22.43.2} silver coins.

Pesugim 20-23 Supported by Papyrus P-35 (c. 300-399 C.E.)

- 19 After a long time, the *âdôn*^{22.43.2} of those slaves^{20.27.1} came and required a statement of
 account^{25.19.1} from them. He who had taken^{21.22.3} the 3,850 troy oz. of silver coins,^{18.24.1} having come
 20 near, offered an additional 3,850 troy oz. of silver coins^{18.24.1} to him also saying, '*Adôni*,^{22.43.2} you
 delivered 3,850 troy oz. of silver coins^{18.24.1} over to me. Look, I have gained another 3,850 troy oz.
 21 of silver coins.^{25.20.1} His^{25.21.1} *âdôn*^{22.43.2} reported to him, 'Well done, good^{3.10.4} and trustworthy^{8.10.1}
 22 slave.^{20.27.1} You were trustworthy^{8.10.1} over a few things, I will set you down over many things. Enter
 into the rejoicing of your *âdôn*.^{22.43.2}

- He^{25.22.1} who took^{21.22.3} the 2,300 troy oz. of silver coins,^{18.24.1} having come near, also said,
 23 '*Adôni*,^{22.43.2} you delivered 2,300 troy oz. of silver coins^{18.24.1} over to me. Look, I have gained another
 2,300 troy oz. of silver coins.^{25.20.1} His *âdôn*^{22.43.2} reported to him, 'Well done, good^{3.10.4} and
 24 trustworthy^{8.10.1} slave.^{20.27.1} You were trustworthy^{8.10.1} over a few things, I will set you down over
 25 many things. Enter into the rejoicing of your *âdôn*.^{22.43.2}

- Then the one who had taken^{21.22.3} the 1,250 troy oz. of silver coins,^{18.24.1} having also come
 26 near, said, '*Adôni*,^{22.43.2} I knew you, that you are a hard person,^{25.24.1} harvesting where you did not
 sow and gathering^{1.18.5} from where you did not scatter seeds. Being afraid,^{10.28.1} having gone out, I hid
 27 your 1,250 troy oz. of silver coins^{18.24.1} in the ground. Look, you have what is yours.' Replying, his
 28 *âdôn*^{22.43.2} said to him, 'You evil^{5.39.1} and lazy^{25.26.1} slave!^{20.27.1} You saw that I harvest where I did not
 sow and gather^{1.18.5} from where I did not scatter seeds. Therefore it was needful for you to at least
 29 deposit my silver coins with the currency-exchangers and, coming, I would have received^{25.27.1} my
 own plus interest. Therefore pick up the 1,250 troy oz. of silver coins^{18.24.1} from him and give it to
 30 him who made a profit.^{25.28.1} To whomever has, she^{25.29.1} shall be given to him; and to whomever has
 not, even what he appears to have shall be taken from him. Throw the useless^{25.30.1} slave^{20.27.1} out
 into the darkness outside. There shall be wailing and gnashing of teeth.

***Yôm Sheini*,^{12.1.1} Firstmonth^{1.18.1} 12, 3790^{28.1.2}**

(0030 C.E., spring)

Har Zeitim*,^{21.1.1} opposite *Yerushâlayim*, *Yehudâh

***Mâshâl*: Differentiation of "Sheep From Goats"^{24.28.3 & 13.34.1}**

- 31 At the coming of the person,^{8.20.2} at his appearance^{25.31.0} with his^{25.31.1} messengers,^{1.20.1} then
 he will sit on the bench^{23.2.1} of his *kâvôd*.^{25.31.2} "(Tzephanyâh 3.8b) [For My mishpât is to] collect^{1.18.5} the
 32 *gôyim* [for Me to gather kingdoms, to pour upon them the indignant-wrath of all My burning anger... (*Yekhêzqeil* 34.1-2)
 ...Concerning the shepherds of Israel]... (*Yekhêzqeil* 34.12) As a shepherd monitors [his herd... (*Yekhêzqeil* 34.17) Then
 you, My herd, thus said *Adônai* 'אֲנִי – 'Here I am, I adjudicate-*halâkhâh*^{7.1.1}] between שֶׁה and שֶׁה, rams, and
 billygoats.^{25.32.1} He will display the כֹּחַ^{25.33.1} to his right and the עֲזִים^{25.33.2} to his left. Then the
 33 *Mêlêkh*^{1.5.6} will say to those to his right, 'Come *berukhim*,^{14.19.2} *berukhim* of my Father, inherit the
 34

- 35 Realm of the heavens^{25.34.1} being made ready for you from the creation of the world-age until the
here-and-now.^{25.34.2} For I was hungry and you gave me to eat. I was thirsty and you gave me to
36 drink. I was a visitor^{25.35.1} and you gathered^{1.18.5} me in. I was scantily-clad and you outfitted me. I
was weak^{8.17.2} and you monitored^{25.36.1} me. I was in the dungeon^{25.36.2} and you came to me.
- 37 Then the *tzadiq*^{1.19.1} will reply to him saying, '*Adôni*,^{22.43.2} when did we see you hungry and
nurture you? Or thirsty and give you to drink? When did we see you as a *geir*^{25.35.1} and gather^{1.18.5}
38 you in? Or scantily-clad and outfit you? When did we see you weak^{8.17.2} or in the dungeon^{25.36.2} and
39 come to you?^{25.39.1}
- 40 Then, replying, the *Mêlêkh*^{1.5.6} will say to them, '*Âmein!* I tell you, Every time you did it
for one of the needy of these, little ones like these,^{25.40.1} you did it for me.'^{25.40.2}

25:41 – 26:39 Supported by Papyrus P-45 (c. 255 C.E.)

- 41 Then he will say to those on his left, 'Cursed ones, proceed from me into the fire which burns
throughout the ages, which has been made ready for the *sâtân*^{4.1.1} and his messengers.^{1.20.1} For I was
42 hungry and you didn't give me anything to eat. I was thirsty and you didn't give me anything to
43 drink. I was a *geir*^{25.35.1} and you didn't gather^{1.18.5} me in, scantily-clad and you didn't outfit me,
weak^{8.17.2} and you didn't monitor me.' Then they will also reply^{25.44.1} saying, '*Adôni*,^{22.43.2} when did
44 we see you hungry, or thirsty, or a *geir*,^{25.35.1} or scantily-clad, or weak,^{8.17.2} or in the dungeon^{25.36.2} and
not serve you?'
- 45 Then he will reply to them saying, '*Âmein!* I tell you, Inasmuch as you didn't do it for one
of the needy^{25.45.1} of these, little ones like these,^{25.45.2} neither did you do it for me.' These shall go
46 away into punishment throughout the ages, and the *tzadiqim*^{1.19.1} into life throughout the ages.^{25.46.1}

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)
Har Zeitim,^{21.1.1} **Opposite Yerushâlayim, Yehudâh, Israel**
Aristocratic, Hellenist-Roman Pseudo-Tzedôqim^{3.7.2}
(Beit-ha-Miqdâsh Kôhanim and their Sôphrim & Zeqeinim-serving-on-the-Beit-Din)
Conspire to Seize and Kill Yehôshua
Cf. Ky-Lu. 22:1-2
25:41 – 26:39 Supported by Papyrus P-45 (c. 0255 C.E.)

- 26 **talmidim**,^{5.1.1} “You see that **Pêsakh**^{26.2.0} becomes after two days and the person^{12.37.0} is to be delivered over^{26.2.1} to be hung.”^{10.38.1}
- 2 Then were convened^{26.3.1} the [predominantly aristocratic and Hellenist-Roman
- 3 Pseudo-Tzedôqim]^{3.7.2} Deputies of the **Kôhanim**^{26.3.2} [of the **Beit-ha-Miqdâsh**] and the notables of
- 4 the kinsmen^{26.3.3} in the courtyard of the Speaker of the **Kôhanim**^{26.3.4} [Pseudo-Tzedôqi^{3.7.2} of the
- 5 **Beit-ha-Miqdâsh**] – the one called **Yôseiph Keiphâ**^{26.3.5} They conspired together in order that they might, by entrapment, take **Yehôshua** into custody^{26.4.1} and kill him. They said, “Not during the **khag**,^{23.6.2} so that there doesn’t become an uproar among the kinsmen.”

Yôm Sheini,^{12.1.1} **Firstmonth**^{1.18.1} **12, 3790**^{28.1.2}
(0030 C.E., spring)
Beit-Khânân^{21.0.2} **(East of Har Zeitim)**^{21.1.1}
Near Yerushâlayim, Yehudâh, Israel
Yehôshua Anointed On Head by Woman at Home of Shimôn the Metzôrâ^{15.31.1}
Cf. also Beginning of NHM 21 and Ky-Mk. 14:3-9; Yn. 12:1-11 & 11:1-2.
Pesûqim 7-8 Supported By Papyrus P-64 (c. 0060 C.E. ? / 0200 C.E.)^{26.7.0}

- 6 While **Yehôshua** was in **Beit-Khânân**^{21.0.2} in the house of **Shimôn the metzôrâ**,^{26.6.1} a
- 7 woman^{26.7.1} came near to him having an alabaster cruse of precious ointment and poured it on his
- 8 head as he was reclining at dinner. Seeing it, the **talmidim**^{5.1.1} were indignant saying, “To what
- 9 purpose is this waste? This^{26.9.1} could have been sold for a great price and given to the needy.”^{26.9.2}

Pâsuq 10 Supported by Fragment 2 verso, Papyrus P-64 (c. 0060 C.E. ? / 0200 C.E.)^{26.7.0}

- 10 Knowing this,^{26.10.1} **Yehôshua** said to them, “Are you accusing this woman?”^{26.10.2} Truly she
- 11 has worked a good^{3.10.4} and wonderful **maasêh**^{26.10.3} upon me, for you will always have the needy^{26.9.2}
- 12 with you, but you won’t always have me with you. Her putting this spice on my body portends my
- 13 burial. **Âmein!** I tell you, wherever the joyful news^{4.23.3} shall be recited^{12.41.1} among all of the legions,^{4.8.1} it shall also be told what she has done as a memorial of me from her.”^{26.13.1}

c. *Yôm Shlishi*,^{12.1.1} Firstmonth^{1.18.1} 13, 3790^{28.1.2}
(0030 C.E., spring)

Yerushâlayim, Yehudâh, Israel

Yehudâh Bêṇ-Shimôn, Ish Qeraiyôt,^{10.4.2} Agrees to Betray *Yehôshua* to
the Aristocratic and Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2}
(Chief *Kôhanim* of the *Beit-ha-Miqdâsh*)^{2.4.1}

Cf. Ky-Lu. 22:3-6 & Ky-Mk. 14:10-11

Pesugim 14-15 Supported by Papyrus P-64 (c. 0060 C.E.? / 0200 C.E.)^{26.7.0}

- 14 Then one of the twelve, speaking of *Yehudâh* "*Ish Qeraiyôt*"^{10.4.2} *Bêṇ-Shimôn*, having
proceeded to the [predominantly aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2}]
15 *Gedôlei-Kôhanim*^{26.14.1} [of the *Beit-ha-Miqdâsh*] said, "What will you give me if I will deliver him
over to you?" They negotiated thirty silver *sheqâlim*^{26.15.1} for him. From then on, he sought^{7.7.1} an
16 opportunity to deliver him over.

Yôm Reviyi,^{12.1.1} Firstmonth^{1.18.1} 14, 3790^{28.1.2}
(0030 C.E., spring)

Beit-Khânân (East of *Har Zeitim*)^{21.0.2} *Yehudâh, Israel*

Preparation for *Pêsakh Seidêr*

Cf. Ky-Lu. 22:7-13 & Ky-Mk. 14:12-16

Pesugim 19-52 Supported by Papyrus P-37 (c. 0200-0399 C.E.)

- 17 In the daylight hours preceding the eve of the first day of *Khag*^{26.17.0} *ha-Matzôt*,^{26.17.1} the
talmidim^{5.1.1} came near to *Yehôshua* saying, "Where do you wish that we should make ready for you
18 to eat the *Pêsakh*?"^{26.2.0} He said, "Go innocuously into the *ir*,^{2.23.0 & 26.18.1} to (so-and-so) whose heart
will volunteer to do it for us,^{26.18.2} and say to him, '*Ribi*'^{23.7.1} says, 'My time is near. I will make the
19 *Pêsakh*^{26.2.0} *Seidêr*^{26.2.0} with you,^{26.18.3} with my *talmidim*'"^{5.1.1} The *talmidim*^{5.1.1} did as *Yehôshua*
had arranged with them, and readied the *Pêsakh*^{26.2.0} *Seidêr*.^{26.2.0}

The *Pêsakh Seidêr*

Late Afternoon Before Dusk

Yôm Reviyi,^{12.1.1} Firstmonth^{1.18.1} 14, 3790^{28.1.2}
(0030 C.E., spring)

Yerushâlayim, Yehudâh, Israel

Cf. Ky-Lu. 22:14-53; Ky-Mk. 14:17-50 & Yn. 13:1 – 18:11

- 20 Becoming dusk, he reclined^{26.20.1} at the *Seidêr*^{26.2.0} with the twelve *talmidim*.^{26.20.2}

Pêsakh Seidêr Continues
By Judaic Reckoning Dusk & Sundown Usher in
***Yôm Khamishi*,^{12.1.1} Firstmonth^{1.18.1} 15, 3790^{28.1.2}**
(0030 C.E., spring)

Yerushâlayim, Yehudâh, Israel
***Yehudâh Bêh-Shimôn, Ish Qeraiyôt*,^{10.4.2} Pointed Out as Betrayer & Soon Leaves**
Cf. Ky-Lu. 22:21-23; Ky-Mk. 14:18-21 & Yn. 13:21-35
***Pesquim* 22-23 Supported By Fragment 3 recto, Papyrus P-64 (c. 0060 C.E.? / 0200 C.E.)^{26.7.0}**
***Pâsuq* 21, *Nitzâkhon Yâshân* #197,^{5.17.0} (13th century)**

- 21 As they were eating he told them, “I tell you that one of you will deliver me over.”^{26.21.1}
 Being exceedingly distressed, they began, each one,^{26.22.1} to say to him, “*Adôni*,^{26.22.2} am I the one?”
 22 Replying he said, “The dipper of his hand with me in the [*Mârôr*] bowl^{26.23.1} will sell me out.” Since
 23 they were all dipping in the same bowl, therefore, they couldn’t identify him whom, if they had
 identified, they would have killed.^{26.23.2}
 24 “The person^{8.20.2} goes innocuously indeed, according as it has been written about him,^{26.24.1}
 but *Ôy* for the man^{8.20.1} through whom the person^{8.20.2} is delivered over. It would have been
 25 better^{3.10.4} for him if that man^{8.20.3} had not been born.” Replying, *Yehudâh Bêh-Shimôn, Ish*
Qeraiyôt,^{10.4.2} who was delivering him over said, “Is it me, *Rîbî*?”^{23.7.1} *Yehôshua*^{26.25.1} said to him,
 “You said it.”

Pêsakh Seidêr
Eve of *Yôm Khamishi*,^{12.1.1} Firstmonth^{1.18.1} 15, 3790^{28.1.2}
(0030 C.E., spring)
Yerushâlayim, Yehudâh, Israel
***Yehôshua* Adds to *Pêsakh Seidêr Hagâdâh*: Commemorate**
His Body with $\alpha\phi\iota\kappa\omicron\mu\epsilon\nu$ (*aphiqomen*) &
His Blood as the *Pêsakh* Lamb with Third Cup of Wine
(cf. *Yeshayâhu* 53:7)

Cf Ky-Lu 22:19-20; Ky-Mk 14:22-25. Compare *Shemôt* 12:43; IV Sh 5:7 & 11:23-34

- 26 As they were dining^{26.26.1} *Yehôshua*, having taken^{21.22.3} the remaining two and a half *matzôt*
 crackers^{26.26.2} and, having given the *Al Akhilat Matzâh*,^{26.26.3} broke the top *matzâh* and the remaining
 27 half of the middle *matzâh*^{26.26.4} and gave it to the *talmidim*^{26.26.5} saying, “Take^{21.22.3} this, and eat it
 commemorating my body.”^{26.26.6}
 28 Having taken^{21.22.3} the *qidush*^{26.27.1} cup, and having given the *qidush*^{26.27.1} he gave it to them
 saying, “Drink from this [cup], all of you.”^{26.27.2} This [cup of wine commemorates] my blood^{5.34.2} of
 the new *b’rit*,^{26.28.1} which will be spilled out for the *shemîtâh*^{26.28.2} of missteps^{1.21.4} for many.^{26.28.3}

***Pesquim* 29-40 Supported by Papyrus P-53 (0200-0299 C.E.)**

- 29 I tell you, I won’t drink again of the fruit of the vine at all^{26.29.1} from now until that day^{24.36.1}

when I drink new wine^{26.29.2} with you in the Realm^{26.29.3} of my Father.”

30

Then, having sung the *Haleil*,^{26.30.1} they went out into *Har Zeitim*.^{21.1.1}

After the *Pêsakh Seidêr* (Approx. 10:30-11:00 P.M.)

(Evening = “Next” Judaic day)

Khag^{23.6.2} *ha-Matzôt*^{26.31.0}

Yôm Khamishi,^{12.1.1} Firstmonth^{1.18.1} 15, 3790^{28.1.2}

(0030 C.E., spring)

Har Zeitim,^{21.1.1} Opposite *Yerushâlayim*, *Yehudâh*, Israel

Yehôshua Foretells that *Shimôn* “*Keiphâ*” *Bar-Yônâh* will Deny Him

Three Times Before Rooster Crows at Dawn

Cf. Ky-Lu. 22:31-38; Ky-Mk. 14:17-31; Yn. 13:36-38.

Pâsuq 31 Supported by Fragment 1 *recto*, Papyrus P-64 (c. 0060 C.E.? / 0200 C.E.)^{26.7.0}

Pesugim 32-33 Supported by Fragment 2 *recto*, Papyrus P-64 (c. 0060 C.E.? / 0200 C.E.)^{26.7.0}

31 Then *Yehôshua*^{26.31.1} said to them, “In me you will all be ensnared^{5.29.2} tonight. For it has
32 been written (*Zekharyâh* 13:7): ‘strike the Shepherd and the sheep shall be scattered.’ After my
33 being raised, I will precede you into the *Gâlîl*.”

34 Replying, *Keiphâ* said to him, “Even if all of the rest of them shall be ensnared^{5.29.2} in you, I
will never be ensnared.”^{5.29.2} *Yehôshua* reported to him, “*Âmein!* [But] I tell you that during this
night, before the rooster lifts its voice,^{26.34.1} you will utterly deny^{26.28.2} me three times.” *Keiphâ* said
35 to him, “Even if it were needful for me to die with you, in no case will I deny^{26.28.2} you,” and all of the
talmidim^{5.1.1} said likewise.

Approx. 11:30 P.M. – 12:00 Midnight

(Midnight does not change the day by Judaic reckoning)

Khag^{23.6.2} of *Matzôt*^{26.31.0}

Yôm Khamishi,^{12.1.1} Firstmonth^{1.18.1} 15, 3790^{28.1.2}

(0030 C.E., spring)

Gat-Shemânim on *Har Zeitim*^{21.1.1}

Yehudâh, *Yerushâlayim*, Israel

Yehôshua’s First of Three *Tephilôt*^{21.22.2}

Cf. Ky-Lu. 22:39-46; Ky-Mk. 14:32-42; Yn. 18:1

Pâsuq 39, Book of Nestor Hebrew^{5.17.0} (9th century C.E.)

Pesugim 36-40, 45, *Yaaqôv Bêl-Ruvein*’s *Milkhamôt* ʾⲓ (1170 C.E.)

Pesugim 36-46, *Nitzâkhôn Yâshân* mss. #176^{5.17.0} (13th century C.E.)

Pâsuq 39, *Nitzâkhôn Yâshân* mss. #168^{5.17.0} (13th century C.E.)

36 When *Yehôshua* came with his *talmidim* to *Gat-Shemânim*,^{26.36.1} he told his *talmidim*,^{5.1.1}
“Sit in [*Gat-Shemânim*] for me while I go *le-hîtpaleil*.”^{5.44.2} Three went with him: *Shimôn Keiphâ*,
37 and *Yaaqôv* and *Yôkhânân Bar-Zavdieil*; and he began to tremble and be very afraid.^{26.37.1} Then he
38 said to them (*Tehilim* 42:6, 12; 43:5): “How downcast you are my *nêphêsh*....”^{2.20.1} Lean on me in

this.^{26.38.1}

39

Then he walked slowly for a little, and fell on his face and *hitpaleil*,^{5.44.2} saying, "My Father, if it could be, pass this cup of death from me,^{26.39.1} although, [let it be] according to your will, not my will."

Approx. 12:30 AM Midnight
Khag^{23.6.2} of **Matzôt**^{26.31.0}
Yôm Khamishi,^{12.1.1} **Firstmonth**^{1.18.1} **15, 3790**^{28.1.2}
 (0030 C.E., spring)
Gat-Shemânim on Har Zeitim^{21.1.1}
Yerushâlayim, Yehudâh, Israel
Talmidim Fall Asleep First Time
 Cf. Ky-Mk. 14:37-40

40

Then he returned to his *talmidim*^{5.1.1} and found them sleeping, for they didn't know to answer him something.^{26.40.1} He said to *Keiphâ*, "So, you were not strong enough to keep

41

watchguard^{28.20.1} with me for one hour? Keep watchguard^{28.20.1} and *titpalelu*^{5.44.2} that you not come into the hand of testing. The *ruakh*^{4.1.0} is confirmed,^{26.41.1} but the flesh is weak."^{8.17.2}

Approx. 1:00 A.M.
Khag^{23.6.2} of **Matzôt**^{26.31.0}
Yôm Khamishi Morning,^{12.1.1} **Firstmonth**^{1.18.1} **15, 3790**^{28.1.2}
 (0030 C.E., spring)
Gat-Shemânim on Har Zeitim^{21.1.1}
Yerushâlayim, Yehudâh, Israel
Yehôshua's Second of Three Tephilôt^{21.22.2} & **Talmidim Asleep a Second Time**
 Cf. Ky-Mk. 14:39

42

Then he went and also *hitpaleil*^{5.44.2} the same *tephilâh*,^{26.42.1} and he went and found them

43

sleeping, for their eyes were *kâveid*^{5.16.2} from sleepiness.^{26.43.1} It was the same thing – they didn't

44

know what to reply.^{26.44.1}

Approx. 1:30 A.M.
Khag^{23.6.2} of **Matzôt**^{26.31.0}
Yôm Khamishi Morning,^{12.1.1} **Firstmonth**^{1.18.1} **15, 3790**^{28.1.2}
 (0030 C.E., spring)
Gat-Shemânim at foot of Har Zeitim^{21.1.1}
Yerushâlayim, Yehudâh, Israel
Yehôshua's Third of Three Tephilôt,^{21.22.2} **Talmidim Asleep The Third Time**
 Cf. Ky-Mk. 14:41

45

Then he came a third time and said, "The season has arrived when the person^{8.20.2} shall be

46 given into the hand of wrong-doers.^{26.45.1} Get up! Let's go because here, close is he who will deliver me over.^{26.46.1}

Approx. 2:00 A.M.
Khag^{23.6.2} of **Matzôt**^{26.31.0}
Yôm Khamishi Morning,^{12.1.1} **Firstmonth**^{1.18.1} **15, 3790**^{28.1.2}
 (0030 C.E., spring)
Gat-Shemânim on Har Zeitim^{21.1.1}
Yerushâlayim, Yehudâh, Israel
Yehôshua is Arrested by
the Hellenist-Roman Pseudo-Tzedôqim, Their Chief Kôhanim^{2.4.1} **and**
Their Zeqeinim-serving-on-the-Beit-Din
Cf. Ky-Mk. 14:43-50; Yn. 18:3-11

47 As he was still speaking, look... **Yehudâh Bën-Shimôn, Ish Qeraiyôt**,^{10.4.2} one of the
 twelve, came; and with him one great company^{4.25.1} with swords and whips extended, from the greats
 of the [predominantly aristocratic, Hellenist-Roman Pseudo-Tzedôqim]^{3.7.2} **Kôhanim**^{26.14.1} [of the
 48 **Beit-ha-Miqdâsh**], and the chiefs of the kinsmen.^{26.47.1} He who was delivering him over had given
 them a sign saying, "I'll embrace him affectionately^{6.5.1} and you arrest him." Suddenly,^{4.20.1} having
 49 come near to **Yehôshua**, he said, "**Shâlôm Ribî**,"^{26.49.1} and kissed^{6.5.1} him. **Yehôshua** said to him,
 50 "My beloved,^{26.50.1} what have you done?" Then, having come near, they threw their hands on
Yehôshua and arrested him.

Approx. 2:30 A.M.
Khag^{23.6.2} of **Matzôt**^{26.31.0}
Yôm Khamishi Morning,^{12.1.1} **Firstmonth**^{1.18.1} **15, 3790**^{28.1.2}
 (0030 C.E., spring)
Gat-Shemânim on Har Zeitim^{21.1.1}
Yerushâlayim, Yehudâh, Israel
Keiphâ Draws His Sword and Lops Off the Ear of the Chief Kôhein's^{2.4.1} **Slave**
Cf. Ky-Mk. 14:43-50; Yn. 18:3-11

51 Then look! ... One of those with **Yehôshua**, having stretched out a hand, drew out his
 sword^{26.51.1} and, striking the slave^{20.27.1} of the Chief **Kôhein**^{2.4.1} of the **Beit-ha-Miqdâsh**, severed his
 52 ear. Then **Yehôshua** said to him, "Return your sword to its sheath, for those who take^{21.22.3} the
 sword fall by the sword.

53 Or do you suppose that I am not able to request forbearance^{8.31.1} of my Father and He would
 54 now present me with twelve more brigades of messengers^{1.20.1} here?^{26.53.1} Then how would the
 Scriptures be fulfilled^{5.17.3} that it must become thusly?" In that hour, **Yehôshua** said to the
 55 **qehîlôt**,^{4.25.1} "Are you coming out to take me cooperatively with swords and whips,^{26.47.1} as against a
 criminal? I sat teaching in the **Beit-ha-Miqdâsh** daily^{26.55.1} and you did not take hold of me. Indeed,
 56 all of this^{26.56.1} has become in order that the writings of the **Neviim**^{11.9.1} may be fulfilled."^{5.17.3} Then,
 letting^{26.56.2} him go, the **talmidim**^{5.1.1} all fled.

Approx. 4:00 A.M.
Khag ^{23.6.2} of **Matzôt** ^{26.31.0}
Yôm Khamishi Morning, ^{12.1.1} Firstmonth ^{1.18.1} **15, 3790** ^{28.1.2}
 (0030 C.E., spring)
 From the Home of **Khânân** ^{26.57.1} to **Yôseiph Keiphâ** the Chief **Kôhein** ^{2.4.1} **Tzedôqi** ^{3.7.2}
 and the **Beit-Din ha-Qâtân** predominated by
 aristocratic and Hellenist-Roman Pseudo-**Tzedôqim** ^{3.7.2}
Yerushâlayim, Yehudâh, Israel
 Cf. Ky-Lu. 22:54-65; Ky-Mk. 14:53-65; Yn. 18:15-24
Pesûqim 67-68, Book of Nestor Hebrew ^{5.17.0} (9th century C.E.)

- 57 Then they who had taken hold of **Yehôshua** led him away ^{26.57.1} to **Yôseiph Keiphâ**, ^{26.57.2} the
 Chief **Kôhein** ^{26.3.4} **Tzedôqi** ^{3.7.2} of the **Beit-ha-Miqdâsh**, where the **Sôphrim** ^{5.20.1} and
 58 **Zeqënim**-serving-on-the-**Beit-Din** ^{15.2.3} were gathered. ^{1.18.5} **Keiphâ** followed him at a distance to the
 hall of the Chief **Kôhein** ^{2.4.1} **Tzedôqi**. ^{3.7.2} Having gone inside, he sat with the attendants to see the
 59 conclusion. ^{10.22.2} The predominantly aristocratic, Hellenist-Roman Pseudo-**Tzedôqim** ^{3.7.2} Chief
 60 **Kôhanim** ^{26.3.4} of the **Beit-ha-Miqdâsh** and the whole Hellenist-Roman Pseudo-**Tzedôqim**-controlled
Beit-Din ^{26.59.1} sought ^{7.7.1} witnesses who would perjure their testimony by injecting a credible
 61 ‘spin’ ^{26.59.2} against **Yehôshua** so they could sentence him to death. Many ^{26.60.1} false witnesses having
 come near, they did not find ^{26.60.2} credible false testimony as they sought. Later, two, having come
 62 near, said, “This one reported, ‘I am able to put the **Beit-ha-Miqdâsh** of **Êlôhim** to rest ^{5.17.2} and to
 rebuild it in three days.’” ^{26.61.1} Having risen up, the Chief **Kôhein** ^{2.4.1} **Tzedôqi** ^{3.7.2} said to him, “Do
 63 you not reply to what these testify against you?” **Yehôshua** was silent. Replying, the Chief
Kôhein ^{2.4.1} **Tzedôqi** ^{3.7.2} said to him, “I adjure ^{26.63.1} you by the Living **Eil** that you tell us if you are
 64 the **Mâshiakh** – the son ^{3.17.2} of **Eil**.” **Yehôshua** said to him, “You said that. In the future, ^{26.64.1}
 65 [**Dânieil** 7:13]: “Look, with the clouds ^{24.30.9} of the heavens,” ^{3.2.2} like a human being was coming, he
 arrived even to the Ancient of Days, and they ushered him into His Presence” [and, **Tehilim** 110:1, a
 66 hymn to **Dâvid** = the **Mâshiakh**], “Declared ‘**℣** to **adôni**, ‘Sit at My Right [Hand]!’” ^{26.64.2}
- 67 Then the Pseudo-**Tzedôqi** ^{3.7.2} Chief **Kôhein** ^{26.14.1} tore his garment ^{26.65.1} saying, “He has
 spoken blasphemy. ^{26.65.2} Why have we need of any more witnesses? Look! Now you have heard
 68 the ^{26.65.3} blasphemy. ^{26.65.2} What do you suppose should be done?” Replying they said, “He is liable
 unto death. ^{26.66.1} Then they spit in his face, ^{26.67.1} and punched him; and some hit him in the back ^{26.67.2}
 saying, “Prophesy to us **Mâshiakh**! Who hit you?”

Near Dawn
Khag^{23.6.2} **of Matzôt**^{26.31.0}
Yôm Khamishi,^{12.1.1} **Firstmonth**^{1.18.1} **15, 3790**^{28.1.2}
(0030 C.E., spring)
The Palace of Yôseiph Keiphâ the Chief Kôhein^{2.4.1} **Tzedôqi**^{3.7.2}
Yerushâlayim, Yehudâh, Israel
Shimôn Keiphâ Denies Yehôshua Before the Rooster Crows
Cf. Ky-Lu. 22:55-62; Ky-Mk. 14:66-72; Yn. 18:17-27

69 *Keiphâ* was standing by the entrance of the courtyard^{26.69.1} and a servant-girl came near to
70 him saying, “You were also with *Yehôshua* the Galilean?” He denied it in front of everyone saying,
71 “I don’t see what you are talking about.” But when he passed [through] the *shaar*^{7.13.1} into the
72 portico,^{26.71.1} another saw him and said to those there, “This^{26.71.2} one was with *Yehôshua* the
73 *Netzârim*.”^{2.23.1} Again he denied it with an oath:^{5.34.2} “I haven’t seen^{25.12.1} the man.”^{8.20.1} After a
74 while, those who were standing around in the courtyard, having come near, said to *Keiphâ*, “Truly^{26.74.1}
you are also one of them, for even your accent makes you evident.” Then he began to damn^{26.74.1} and
to swear^{5.34.2} saying, “I haven’t seen the man.”^{8.20.1} Then, suddenly,^{4.20.1} a rooster lifted its voice.

26:75 – 27:1 Supported by Uncial 0231 (c. 300-399 C.E.)

75 Then *Keiphâ* remembered the word of *Yehôshua*, who had said, “You will utterly deny me
three times.” Having gone out, he wailed bitterly.^{26.75.1}

Dawn Twilight, *Ômêr Reishit* (Celebration of "First Sheaf" of Barley)^{27.1.0}
Yôm Shishi,^{12.1.1} Firstmonth^{1.18.1} 16, 3790^{28.1.2} (0030 C.E.)
 The *Beit-ha-Miqdâsh*,^{4.5.2} *Yerushâlayim*, *Yehudâh*, Israel
Yehôshua Questioned By a *Beit-Din*^{27.1.2} of
 Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} *Kôhanim*
 Cf. Ky-Lu. 22:66-71 Yn. 15:1
 26:75 – 27:1 Supported by Uncial 0231 (c. 0300-0399 C.E.)

27 At dawn,^{27.1.1} all of the predominantly aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2}
 Chief *Kôhanim*^{2.4.1} of the *Beit-ha-Miqdâsh*^{4.5.2} and *Zeqeinim*-serving-on-the-*Beit-Din*^{15.2.3} of the
 kinsmen convened a Hellenist-Roman Pseudo-*Tzedôqim*-controlled^{3.7.2} *Beit-Din*^{27.1.2} against
 2a *Yehôshua* so that they might put him to death. Then, having bound him, they led him away.

Probably *Yôm Sheini*,^{12.1.1} Firstmonth^{1.18.1} 19,^{27.2.0} 3790^{28.1.2} (0030 C.E.)
 Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} *Kôhanim* Remand *Yehôshua* to Roman Ruler
 Pilate's Palace, *Yerushâlayim*, *Yehudâh*, Israel
Yehôshua Questioned by Roman Ruler Pontius Pilate
 Cf. Ky-Lu. 23:1-5; Ky-Mk. 15:2-5; Yn. 18:28-32

2b Then they delivered him^{27.2.1} over to Pontius^{27.2.2} Pilate, the Roman ruler.

Parenthetic Passage:
Yehudâh Bêh-Shimôn, Ish Qeraiyôt,^{10.4.2} Regrets Having Betrayed *Yehôshua* and
 Returns Money to Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} Leaders
 At the *Beit-ha-Miqdâsh*^{4.5.2}
Pesuqim 3-4 Supported by Uncial 0231 (c. 300-399 C.E.)

3 (Then *Yehudâh Bêh-Shimôn, Ish Qeraiyôt*,^{10.4.2} who delivered him over, having seen that he
 was being sentenced,^{27.3.1} he began to *shuv teshuvâh*,^{27.3.2} and returned the thirty silver *sheqâlim*^{26.15.1}
 to the predominantly aristocratic, Hellenist-Roman Pseudo-*Tzedôqi*^{3.7.2} *Kôhein ha-Gadôl*^{2.4.1} and
 4 *Zeqeinim*-serving-on-the-*Beit-Din* of the kinsmen^{27.3.3} saying, "I misstepped,^{1.21.4} delivering over
 5 innocent blood."^{27.4.1} They said, "What is that to us? You see to yourself." Having thrown the
 thirty^{27.5.1} silver *sheqâlim*^{26.15.1} into the *Beit-ha-Miqdâsh*,^{4.5.2} he retired and, having gone off, he hung
 6 himself.)

The Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} Chief *Kôhanim*,^{2.4.1} having received^{21.22.3} the
 silver *sheqâlim*^{26.15.1} said, "One should not^{12.2.1} toss them into the treasury store-chamber for *terumôt*
 7 in the *Beit-ha-Miqdâsh*^{27.6.1} because it is the price of blood."^{27.6.2} Then, having convened^{21.22.3} a
 8 *Beit-Din*,^{27.1.2} they bought the field of a potter of clay,^{27.7.1} for a cemetery for *geirim*.^{25.31.1} Wherefore,
 that field is called Tent-of-Blood Field^{27.8.1} to this day.

9 Then the saying through *Zekharyâh*^{27.9.1} (11:12-13) was fulfilled^{5.17.3} which says "Then I
 told them, 'If you like, bring me my wage, and if not desist.' So they weighed-out my wage, thirty

10 silver coins. Then ׳נ ^{1.22.1} told me, ‘Fling it to the *yôtzêir*,^{27.9-10.1} the expensive mantle, for which I was too expensive for them.’ So I took the thirty silver coins and flung them to the *yôtzêir*^{27.9-10.1} of
11 *Beit-׳נ*.^{1.22.1}

Then *Yehôshua* stood up before the Roman ruler,^{27.11.1} and the Roman ruler questioned him saying, “Are you the king of the Jews?” *Yehôshua* reported,^{27.11.2} “You say this.” When he was polemicized^{12.10.6} by the predominantly aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} Chief *Kôhanim*^{2.4.1} of the *Beit-ha-Miqdâsh*^{4.5.2} and the *Zekeinim*-serving-on-the-*Beit-Din*^{15.2.3} he replied
13 nothing.

14 Then Pilate said to him, “Do you not hear how much testimony there is against you?” He didn’t reply to him a thing,^{27.14.1} so that the Roman ruler was very much amazed.

Approx. 6:00 A.M. *Yerushâlayim* Time (0400 GMT)
Yôm Shlishi,^{12.1.1} Firstmonth^{1.18.1} 20, 3790^{28.1.2} (0030 C.E.)
Yerushâlayim, Yehudâh, Israel

Yehôshua Before Pontius Pilate the Second Time
Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} *Kôhanim* Organize Demonstration (v.20)
Cf. Ky-Lu. 23:13-25; Ky-Mk. 15:6-16; Yn. 18:33-40; 19:4-15
(Yn. 19:1-3 not in the chronological order given in the other three accounts)

15 And on the day of the honored *Khag* of *Pêsakh*,^{27.15.1} it was their tradition,^{27.15.2} that the municipal comptroller would give to the kinsmen^{27.15.3} one prisoner – whomever the *qehilâh*^{4.25.1}
16 wished – to them. They^{27.16.1} had in the dungeon the village idiot,^{27.16.2} called *Bar-Abâ*.^{27.16.3} When
17 they were gathered,^{1.18.5} Pilate said to them, “Whom do you wish that I release to you...
18 *Bar-Abâ*^{27.16.1} or *Yehôshua* who is called the *Mâshiakh*?” (For he saw that they delivered him over on account of *sinat khinâm*.)^{27.18.1}

19 As he was sitting on the bench,^{27.19.1} his wife sent a messenger to him saying,^{27.19.2} “I’m coaxing from you that in no matter should you say a thing against that *tzadiq*,^{27.19.3} concerning whom tonight I was burdened by many matters in a vision about him.”^{27.19.4} So the predominantly aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} Chief *Kôhanim*^{2.4.1} of the *Beit-ha-Miqdâsh*^{4.5.2} and the *Zekeinim* of [their *Beit*]-*Din* [*ha-Qâtân*]^{27.20.1} incited the crowds^{27.20.2} to ask^{21.22.1} for
21 *Bar-Abâ*^{27.16.1} and bring about the death of *Yehôshua*. Replying, the Roman ruler said to them, “Which of the two do you wish that I release to you?” They said, “*Bar-Abâ*.”^{27.16.1} Pilate said to them, “Then what shall I do with *Yehôshua* who is called the *Mâshiakh*?” They all said,^{27.22.1} “He
22 should be hung.”^{10.38.1} Pilate reported, “What evil^{21.41.1} has he done?” Then they cried out more
23 exceedingly saying, “Hang him!”^{10.38.1}
24

25 Pilate, seeing that it was benefitting nothing, but rather was becoming a commotion, having taken^{21.22.3} water, washed^{27.24.1} his hands opposite the *qehilâh*^{4.25.1} saying, “I am innocent of the blood of this just^{27.24.2} one. Watch what you do.”^{27.24.3} Replying, all of the kinsmen said, “His blood^{27.25.1} will be upon us and upon our seed.”^{27.25.2} Then he released *Bar-Abâ*^{27.16.1} to them and delivered *Yehôshua* over to the Royal Italian Palace Guards^{27.26.1} to beat, afflict and hang.^{10.38.1}

Approx. 7:00 AM Yerushâlayim Time (0500 GMT)
Yôm Shlishi,^{12.1.1} **Firstmonth**^{1.18.1} **20, 3790**^{28.1.2} **(0030 C.E.)**

Yerushâlayim, Yehudâh, Israel

Royal Italian Palace Guards Place Chaplet of Briars on Yehôshua's Head

Cf. Ky-Mk. 15.16-20; Yn. 19.1-3

Pâsuq 29, Book of Nestor Hebrew^{5.17.0} **(9th Century C.E.)**

- 27 Then the Royal Italian Palace Guards,^{27.27.1} having taken *Yehôshua* from beside them into the
Royal Italian Palace Guard meeting hall,^{27.27.2} gathered^{1.18.5} all of the elite Royal Italian Palace Guard
28 over him. Having stripped him, they placed a crimson^{27.28.1} robe around him. They braided a
chaplet^{27.29.1} of briars and placed it on his head, and they placed a reed cane [for a mock scepter] in
29 his right hand.^{27.29.2} Then they kneeled in front of him^{27.29.3} and derisively-slandered^{27.29.4} him, saying
in their Roman language, XAIPE O ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ (*Khaire, o Basileus ton*
30 *Ioudaion!*; Good morning, king of the Jews!)^{27.29.5} Then they spit in his face, and taking the reed cane
they beat him on the head.

Yerushâlayim, Yehudâh, Israel

Approx. 7:30 – 8:30 AM Yerushâlayim Time (0530 – 0630 GMT)

Yôm Shlishi,^{12.1.1} **Firstmonth**^{1.18.1} **20, 3790**^{28.1.2} **(0030 C.E.)**

Yehôshua and Shimôn Carry the Stake to Gôlgaltâ

Cf. Ky-Mk. 15.20-23; Yn. 19.16-17

- 31 After they had derided him,^{27.31.1} they removed the crimson robe and put his own *talit*^{9.20.2} on
him and led him away, giving the order to hang him.^{27.31.2} Coming out from the *ir*,^{2.23.0 & 27.32.1} they
32 found the man^{8.20.3} named *Shimôn*, a *Gâlut* Jew from Cyrene, Libya.^{27.32.2} They ordered *Shimôn* that
he would bear the stake.^{27.32.3}

Approx. 8:50 A.M. Yerushâlayim Time (0650 GMT)

Yôm Shlishi,^{12.1.1} **Firstmonth**^{1.18.1} **20, 3790**^{28.1.2} **(0030 C.E.)**

Gôlgaltâ, Yerushâlayim, Yehudâh, Israel^{27.57.0}

Yehôshua is Hung upon the Stake by Royal Italian Palace Guard

Cf. Ky-Mk. 15:22-32; Yn. 19:17-24

Pâsuq 34, Book of Nestor Hebrew^{5.17.0} **(9th century C.E.)**

- 33 Having come to a place called *Gôlgaltâ*^{27.31.0} (which is translated “place of a skull”), they
34 gave him sour wine^{27.34.1} laced with poison hemlock as an anesthetic euthanetic^{27.34.2} to drink. When
he began to drink he detected [the hemlock] and wouldn’t drink it.^{27.34.3} Having put him on the
stake,^{27.32.2} soldiers of the elite Royal Italian Palace Guard^{27.35.1} distributed his garment,^{9.20.2} by
35 casting lots,^{27.35.2-3} Sitting down, they kept guard^{28.20.1} over him there.

- Soldiers of the elite Royal Italian Palace Guard put one message, the charge^{27.37.1} against
36 him, up above his head written:^{27.37.2}

37

**ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ**

38
39
40 Then two criminals were hung^{27.31.1} with him, one at the right and one at the left.^{27.38.1} Those
proceeding by derisively-slandered^{27.39.0} him (*Tehilim* 22:8): “shaking their heads”^{27.39.1} and saying,
41 “You who would put the House of *Eil* to rest^{5.17.2} and build it in three days,^{26.61.1} deliver^{1.21.2} yourself!
If you are the son^{3.17.2} of *Eil*, come down from the stake!”^{27.32.3} Similarly, the greats of the
42 [predominantly aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2}] *Kôhanim*^{2.4.1} [of the
Beit-ha-Miqdâsh]^{4.5.2} and *Zeqeinim*-serving-on-the-*Beit-Din*,^{15.2.3} of the kinsmen said,^{27.41.1} “He
43 delivered^{1.21.2} others? He’s not even able to deliver^{1.21.2} himself! If he is the *Mêlêkh*^{1.5.6} of Israel^{8.10.2}
let him come down from the stake^{27.42.0} now! Then we will believe.”^{27.42.1} (*Tehilim* 22:9): ‘[He who]
44 is rolling himself toward $\overrightarrow{\text{I}}$, He will provide-refuge for him. He will rescue him because He
takes pleasure in him’^{27.43.1} (for he said, ‘I am the son^{3.17.2} of *Ēlôhim*’).” Even the criminals who
were hung^{27.31.1} with him reproached^{11.20.2} him similarly.

Noon to 3:15 P.M. *Yerushâlayim* Time (1000 to 1315 GMT)

Yôm Shlishî,^{12.1.1} Firstmonth^{1.18.1} 20, 3790^{28.1.2} (0030 C.E.)

Gôlgaltâ, *Yerushâlayim*, *Yehudâh*, Israel^{27.57.0}

Sky Becomes Darkly Overcast; *Yehôshua* Exhales His Last Breath

Cf. Ky-Lu. 23:44-49; Ky-Mk. 15:33-41; Yn. 19:30-37

Pesûqim 45-46, 48, Hebrew Ms. Or. Rome #53^{5.17.0} (12th century C.E.)

Pâsuq 46, *Nitzâkhôn Yâshân* #5^{5.17.0} (13th century C.E.)

Pâsuq 46, *Nitzâkhôn Yâshân* #188^{5.17.0} (13th century C.E.)

45 The sky became darkly overcast from noon until 3:15 P.M.^{27.45.1} Then, about 3:15 P.M.,
46 *Yehôshua* shouted (*Tehilim* 22:2): אֱלִי אֱלִי לָמָּה עָזַבְתָּנִי^{27.46.1} (that is, “*Eil-i*’, *Eil’i*, Lâ-mâh’
47 a-zav-tâ’ ni; Why have you abandoned me?”)^{27.46.2} Some of those who were standing around, having
48 heard, said, “This one is lifting his voice to *Eilîyâhu*.”^{27.47.1} Suddenly^{4.20.1} one of them, having run
49 and taken a sponge and saturated it with sour wine, put it around a cane and gave it to him to drink.
The remainder said, “Let him be!”^{27.49.1} We shall see if *Eilîyâhu* comes to deliver^{1.21.2} him.”
50 *Yehôshua* cried out in a great voice again, exhaling his last breath.^{27.50.1} Then look! There
51 was an earthquake; and the *pârôkhêt*^{27.51.1} of the *Beit-ha-Miqdâsh*^{4.5.2} was torn into two pieces, from
52 top to bottom, and the lintel^{27.51.2} stones were broken. The sepulchers^{27.60.0} were [broken] open and
(*Yeshayâhu* 26:19) ‘your dead were enlivened; my corpse shall arise’;^{27.52.1} and they went forth from
53 the sepulchers^{27.60.0} after they were enlivened, coming into *Ir ha-Qôdêsh*^{27.53.2 & 7.6.1} and were revealed
to many.^{27.53.3} The Roman Captain in the Royal Italian Palace Guard,^{27.27.1} and those with him who
54 kept guard^{28.20.1} over *Yehôshua*, having seen the earthquake and the things which became, were
exceedingly terrified^{10.28.1} saying, “Truly this was the Son^{3.17.2} of *Ēlôhim*.”^{27.54.1}

Pesugim 56-57 Supported by Uncial 0212 (c. 0200-0299 C.E.)

- 55 There were many women there who had followed *Yehôshua* from the *Gâlîl*, serving him,
who were observing from a distance. Among them were *Miryâm* of *Migdâl*^{27.56.1} and *Miryâm*
56 *Bên-Dâvid*^{27.56.1} the mother of “Little” *Yaaqôv ha-Aluph*^{27.56.1} *Bên-Dâvid* and [wife of] *Yôseiph*
Bên-Dâvid,^{27.56.1} and Mrs. *Bar-Zavdieil*.^{27.56.2}

Late Afternoon *Yôm Shlishi*,^{12.1.1} Firstmonth^{1.18.1} 20, 3790^{28.1.2} (0030 C.E.)
As *Erêv Shabât Khag*^{12.1.1} Approaches
(Seventh Day of *Matzâh*; *Yôm Reviyi*^{12.1.1} Firstmonth^{1.18.1} 21)
Yerushâlayim, *Yehudâh*, Israel^{27.57.0}
Yehôshua’s Body Placed in Sepulcher^{27.57.0} by *Yôseiph* of *Rantis*^{27.57.1}
(a *Shôpheit* of the *Beit-Din*^{27.57.2} and a *Talmid* of *Yehôshua*)^{27.57.3} and by *Nakhdimôn*
Cf. Ky-Lu. 23:50-55; Ky-Mk. 15:42-47; Yn. 19:38-42

- 57 Toward evening, a wealthy man^{8.20.1} from *Rantis*^{27.57.1} named *Yôseiph*,^{27.57.2} who was himself
58 also a *talmid*^{27.57.3} of *Yehôshua*, having come near to Pilate, requested^{21.22.1} the body of
Yehôshua.^{27.58.1} Then Pilate ordered it^{27.58.2} to be rendered to him.
59 Having taken^{21.22.3} the body, *Yôseiph* of *Rantis*^{27.57.0} wrapped it in a very elegant silk
60 garment that was *tâhôr*,^{27.59.1} and set it in his new sepulcher^{27.60.0} that he had hewn^{27.60.1} in the stone.
Having rolled a great stone-slab-door over the entrance to the sepulcher,^{27.60.0} he went off. *Miryâm* of
61 *Migdâl* was there and the other *Miryâm Bên-Dâvid*, sitting opposite the tomb.^{27.61.1}

Yôm Reviyi,^{12.1.1} Firstmonth^{1.18.1} 21, 3790^{28.1.2} (0030 C.E.)
Shabât Khag of Seventh Day of *Matzâh*^{12.1.1}
Yerushâlayim, *Yehudâh*, Israel^{27.57.0}
Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} *Kôhanim* Post Jews
from the *Beit-ha-Miqdâsh*^{4.5.2} Sentry-Unit to *Yehôshua*’s Tomb

- 62 The next day, which is after the preparation,^{27.62.1} the predominantly aristocratic,
Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} Chief *Kôhanim*^{2.4.1} of the *Beit-ha-Miqdâsh*^{4.5.2} and those of
the [probably ‘Herodian’,^{22.16.1}] Rabbinic-*Perushim* sect of Judaism^{23.25.1} who advocate that
63 *Halâkhâh*^{7.1.1} must be exclusively oral^{3.7.1} gathered^{1.18.5} unto Pilate saying, “O lord,^{27.63.1} we
64 remember that, while living, that one who leads astray^{22.29.1} said, ‘After three days I will raise
myself.’ Therefore, order the tomb^{27.61.1} to be secured until the third day in case his
65 *talmidim*,^{5.1.1} coming^{27.64.2} might steal him and tell the kinsmen ‘He is raised-up from the dead,’ and
the latter straying^{22.29.1} shall be worse than the former.” And Pilate reported to them, “You have Jews
66 from your own *Beit-ha-Miqdâsh*^{4.5.2} Sentry-Unit. Go innocuously and make it as secure as you see
fit!”^{27.65.1} Then they^{27.66.1} proceeded and, with Jewish-sentries from the *Beit-ha-Miqdâsh*^{4.5.2}
Sentry-Unit, sealed the boulder making the tomb^{27.61.1} secure.

Dusk Ending *Yôm Reviyi*,^{12.1.1} Firstmonth^{1.18.1} 21, 3790^{28.1.2} / Sixth Day of *Ômêr*
Môtzâei^{28.1.1} *Shabât Khag* of Seventh Day of *Matzâh*^{12.1.1} AND
 Beginning *Yôm Khamishi*,^{12.1.1} Firstmonth^{1.18.1} 22, 3790^{28.1.2} / Seventh Day of *Ômêr*
 (0030 C.E., spring)

Completes One Full Day in the Sepulcher

Dusk Ending *Yôm Khamishi*,^{12.1.1} Firstmonth^{1.18.1} 22, 3790^{28.1.2} / Seventh Day of *Ômêr* AND
 Beginning *Yôm Shishi*,^{12.1.1} Firstmonth^{1.18.1} 23, 3790^{28.1.2} / Eighth Day of *Ômêr*

Completes Two Full Days in the Sepulcher

Dusk Ending *Yôm Shishi*,^{12.1.1} Firstmonth^{1.18.1} 23, 3790^{28.1.2} / Eighth Day of *Ômêr* AND
Erev Shabât,^{12.1.1} Firstmonth^{1.18.1} 24, 3790^{28.1.2} / Ninth Day of *Ômêr*

Completes Three Full Days in the Sepulcher

Dusk *Môtzâei*^{28.1.1} *Shabât*,^{12.1.1} Firstmonth^{1.18.1} 24, 3790^{28.1.2} / Ninth Day of the *Ômêr* AND
 Beginning *Yôm Rishôn*,^{12.1.1} Firstmonth^{1.18.1} 25, 3790^{28.1.2} / Tenth Day of *Ômêr*

Outskirts of Ancient *Yerushâlayim*, *Yehudâh*, Israel^{27.57.0}

Discovery of Empty Tomb: *Yehôshua* Was Enlivened on *Shabât*!

Cf. Ky-Lu. 24:1-9; Ky-Mk. 16:2-7 & Yn. 20:1-2

- On *Môtzâei*-^{28.1.1} *Shabât*^{12.1.1} of one of the *Shabâtôn*^{28.1.1} [the Seventh Day of *Khag*
28 *ha-Matzôt*] as twilight was waning, *Miryâm* of *Migdâl* and *Miryâm Bêl-Dâvid*^{28.1.3} came to look at
 2 the tomb.^{27.61.1} Then look! There became a great earthquake, for a messenger^{1.20.1} of 'א, ^{1.22.1} having
 3 come down out of the heavens,^{3.2.2} and ^{28.2.1} having come near, rolled aside the entrance boulder,^{28.2.2}
 and stood there.^{28.2.3} His appearance was like the sun,^{28.3.1} and his clothes were white as snow. Those
 4 keeping *shmirâh*^{28.4.1} shook from fear^{1.20.2} of him, and they became as dead.^{28.4.2}
 5 Replying, the messenger^{1.20.1} said to the women, "Don't be frightened^{1.20.2} for I see that you
 request^{7.7.1} *Yehôshua* who was hung.^{10.38.1} He isn't here for he is raised, as he said. Over here, See
 6 the place where *âdôn*^{28.6.1} was laying^{28.6.2} and, proceeding quickly, tell his *talmidim*^{5.1.1} that he is
 raised^{28.7.1} from the dead. Look, he precedes you into the *Gâlîl*. You will see him there just like he
 7 told you.^{28.7.2}

***Môtzâei Shabât* (Evening After Sundown Ending *Shabât*)
Beginning *Yôm Rishôn*,^{12.1.1} Firstmonth^{1.18.1} 25, 3790^{28.1.2}
(0030 C.E., spring)**

Vicinity of *Yerushâlayim*

***Yehôshua* Appears to *Miryâm* of *Migdâl* and *Miryâm Zavdieil ha-Leivi*
(Firstmonth^{1.18.1} 25: Tenth Day of the *Ômêr***

**Begins 40 day Period During Which *Yehôshua* Seen by Many;
Culminates in *Shavuôt*)**

Cf. Trans. 1:3; Ky-Lu. 24:9-11

- 8 Then the women^{28.9.2} went forth^{28.8.1} quickly from the sepulcher^{27.60.0} in fear on account of the
sight of the messenger,^{28.8.2} and in great rejoicing because the *âdôn* stood alive.^{28.8.3} They ran to
9 announce it to his *talmidim*,^{5.1.1} and as they were going *Yehôshua* passed before them saying,^{28.9.1}
“*Shâlôm*,^{5.3.1} *ha-Sheim* will save you women.”^{28.9.2} So the women,^{28.9.2} having come near, prostrated
10 themselves and paid obeisance^{2.2.2} to him. *Yehôshua* said to them, “Don't be frightened! ^{1.20.2} Go
innocuously and announce to my brothers that they should go away into the *Gâlil* and they will see
me there.”
- 11 As the women^{28.9.2} were proceeding, look, some of the guards of the *Beit-ha-Miqdâsh*^{4.5.2}
Sentry-Unit, having gone into the *ir*,^{28.11.1} announced to the predominantly aristocratic,
Hellenist-Roman Pseudo-*Tzedôqim*^{3.7.2} Chief *Kôhanim*^{2.4.1} of the *Beit-ha-Miqdâsh*^{4.5.2} everything
that had happened.

***Yom Rishon*,^{12.1.1} Firstmonth^{1.18.1} 25, 3790^{28.1.2}
(0030 C.E., spring)
Yerushâlayim, Israel**

Hellenist-Roman Pseudo-*Tzedoqim*

(Chief *Kôhanim* of *Beit-ha-Miqdâsh* and *Zeqeinim*-Serving-On-the-*Beit-Din*)

Bribe Roman Italian Royal Guards to Claim

That They had Fallen Asleep and *Yehoshua*'s *Talmidim* Stole the Body

- 12 Then, having gathered^{1.18.5} with the *Zeqeinim*-serving-on-the-*Beit-Din*,^{15.2.3} and having
convened^{22.15.1} a council, they gave an adequate number of silver *sheqâlim*^{26.15.1} to the elite Roman
13 Italian Royal Guards^{28.12.1} saying, “Say that, having come by night, his *talmidim*^{5.1.1} stole him while
we were lying down to rest”; and if this comes to the ear of Pilate we will speak with him on the
14 matter of letting you go.”^{28.14.1} Then, having taken the silver *sheqâlim*,^{26.15.1} they did as they were
15 instructed; and this is a secret thing among the *Yehudim*^{1.0.2} even to this day.^{28.15.1}

***Yôm Sheini*,^{12.1.1} **Secondmonth**^{1.18.1} **3, 3790**^{28.1.2}**

(0030 C.E., spring)

Probably *Har Meirôn*, *Gâlîl*

Yehôshua* Seen By His *Talmidim

***Pesuqim* 16-20, *Yaaqôv Bêl-Ruvein's Milkhamôt* 'י (1170 C.E.)**

***Pesuqim* 16-20, *Nitzâkhôn Yâshân* #182^{5.17.0} (13th century C.E.)**

***Pâsuq* 18, *Nitzâkhôn Yâshân* #168^{5.17.0} (13th century C.E.)**

- 16 His eleven *talmidim*^{5.1.1} went to the *Gâlîl*, to the *har*^{17.1.1} where *Yehôshua* had ordered them
as a *mitzvâh*.^{28.16.1} When they saw him they paid obeisance,^{2.2.2} however some of them didn't
17 believe.^{28.17.1} *Yehôshua* came and said to them (*Dâniel* 7:14), the “authority, dearness and kingship”
18 is given to me.^{28.18.1}

***Pesuqim* 16-20, *Yaaqôv Bêl-Ruvein's Milkhamôt* 'י (1170 C.E.)**

***Pesuqim* 16-20, *Nitzâkhôn Yâshân* #182^{5.17.0} (13th century C.E.)^{28.16.0}**

- 19 Go^{28.19.1} and watchguard over the authority, prestige and Realm, to ratify all of these things,^{28.20.1}
20 which I *tzivah*, to the *geitz*^{28.20.1} of the age.^{28.20.2}

The *Netzârim* Reconstruction of Hebrew *Matityâhu*

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Rel: 2000.01.01

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The *Netzârim* Reconstruction of Hebrew *Matityâhu*

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I.24-3	ברוך הבא בשם ה'
I.24-3	גויה
I.1-4 (x3), I.2-2 (x3), I.3-1, I.4-1 (x3), I.5-2, I.8-1, I.,11-1, I.12-1, I.17-1, I.21-2, I.21-4, I.22-2 (x2), I.22-3, I.24-3, I.25-2, I.26-7, I.27-1	דיות
I.20-1, I.21-2	ה'
I.20-1	הושענא בן-דוד
I.6-1	הללו את ה' מן השמים : הללוהו במרומים
I.6-1	הטריפני לחם חקי
	ואל תביאנו לידי נסיון ושמרינו מכל רע,
	אמן
I.6-1	וסלח לנו עונותינו כאשר אנחנו סולחים
	לבני אדם רעתם
	,
I.5-2	יהושע
I.1-1, I.1-4 (x2)	יושיע
I.1-4	יראי ה'
I.23-1	ל'
I.12-1, I.13-2 (x2)	ס'
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I.25-2	עלמה
I.1-4	עמנואל
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I.16-2	עת צרה ליעקב
I.24-1	ק'
I.12-1, I.13-2 (x2)	קדוש תהא שמך
I.6-1	שה
I.25-2 (x2)	תבוא במלכותך
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