

# The Netzarim Reconstruction of the Hebrew Matiytyahu

## *Commentary*

Chapter 1

Chapter 2

Chapter 3

Chapter 4

Chapter 5

Chapter 6

Chapter 7

Chapter 8

Chapter 9

Chapter 10

Chapter 11

Chapter 12

Chapter 13

Chapter 14

Chapter 15

Chapter 16

Chapter 17

Chapter 18

Chapter 19

Chapter 20

Chapter 21

Chapter 22

Chapter 23

Chapter 24

Chapter 25

Chapter 26

Chapter 27

Chapter 28



Volume 2: Commentary

# The Netzarim Reconstruction of HEBREW MATIYTYAHU



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# The Netzarim Reconstruction of HEBREW MATIYTYAHU

In English

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Qehillat Ha-Netzarim  
Ra'anana, Israel

Distributed by Schueller House  
Colorado Springs, Colorado, USA

Cover Photo: ruins of 2<sup>nd</sup> century beit k'neset at K'far Nakhum, Israel. The black basalt foundation, beneath the ruins shown in the photo, is the foundation (and remnant) of the 1st century beit k'neset which occupied this site and in which Yehoshua prayed.

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Distributed outside of Israel by Schueller House, 2151 Tulip Road, San Jose, CA 95128.  
Printed in USA.

The Netzarim Reconstruction of Hebrew Matiytyahu: Volume 2, Commentary

ISBN: 0-9676202-2-8

The Netzarim Reconstruction of Hebrew Matiytyahu: Two volume set

ISBN: 0-9676202-4-4

Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 1

**1.0.1** נְצָרִים (ne-tzâr-im', offshoots, especially of an olive tree root), ναζαρηνοσ (nazareinos), ...*Netzârim*... The Hebrew is reconstructed below. The Greek follows the earliest extant source texts.

The *Netzârim* are named in *Netzârim* Hebrew מַתִּיתָהוּ (Ma-tit-yâ' hu) itself – in the original language of the earliest extant source mss. (cf. *NHM* 2:23 and note 2.23.2). The *Netzârim* are identified as the original Jewish followers of יהושע (Ye-hô-shu' a) of נָצְרַת (Nâtz-rat' ; pop. Nazareth), including the original twelve. Many confuse the name of these original, and only authentic, followers of *Yehôshua*. This name is clearly documented in the source texts of other Messianic Writings as well, most particularly *Trans*. 24:5.

“The first [*Netzârim* Jews, proto-Christian Jews, or *gôyim* Christians?] gave these the suitable name of [אביונים – Êv-yôn-im' ; pop. Ebionites] because they had poor and mean opinions concerning [the Christian Christ, or the *Mâshiakh*??].” If Eusebius really means “first,” then these were *Netzârim* calling some apostate sect *Êvyônim*. Also likely, *gôyim* Christians attached this connotation when lumping the *Netzârim* and *Êvyônim* together.

The original followers of *Yehôshua*, including “The Twelve,” were known among the first century Jews of our own community as the *Netzârim*. While frequently mistranslated in English, the name *Netzârim* is clearly documented in the original source documents underlying *Netzârim* Hebrew *Matityâhu*, *Transition*, and other books of the *New Testament*. Of the 19 instances in which the Greek source texts of the *New Testament* indicate that *Netzârim* should be rendered for

◊ Ναζωραῖος [*Nazoraios*, as in Mt. 2:23 and “Acts” 24:5] and

◊ Ναζαρηνοσ [*Nazareinos*],

17 of them are deliberately misrendered in English versions as “Nazareth.”

“Nazareth,” in Hebrew, is נָצְרַת (Nâtz-rat' ). In Greek, however, *Nâtzrat* is properly Ναζαρεθ

(Nazareth; for which, cf. also Mt. 2:23; 4:13; and 10 other instances; see again note 2.23.2). The wide acceptance of this name is evident in modern non-Jewish Christianity.

The terms “*Nazarene*” and “*Nazoraean*” are corruptions of the Greek ναζαρηνοσ (*nazareinos*), a transliteration of the Hebrew נְצָרִים (*Netzârim*).

Jews understood *Êvyônim* as frequently used in *Tan”kh*: “the poor of *Êlôhim*.”<sup>1</sup> Since, among many other factors to be discussed in this chapter, “Ebionites” is transliterated from the Hebrew אביונים (Êv-yôn-im' ), and the first Christians (post-135 C.E.) soon came to be predominated by Romans illiterate in Hebrew, the non-Jewish perspective is irrelevant. The Judaic perspective in the 1<sup>st</sup> century was constrained to the three major elements of Judaism represented in the undisputed authority for 1<sup>st</sup> century Judaism – the *Beit-Din ha-Gâdôl* (Great *Sanhedrin*). The Oral Law of all three of these is demonstrated in Dead Sea Scroll 4Q *MMT*.

Moreover, *Êvyônim* probably derives from אבה (âv-âh' ), meaning acquiesce, accede, willing or consent. Thus, the connotation is not merely “needy” in the religious or moral sense as Eusebius asserts. More accurately *Êvyônim* may have been used pejoratively to refer to Hellenist “assimilators.” In this case, the *Netzârim* would have been referring to apostates acquiescing to Greco-Roman belief systems – first Hellenism, then its successor, Christianity. Since Eusebius, the church historian, also speaks disparagingly of the Jewish proto-Christians, we must conclude that these proto-Christians were neither *Netzârim* nor Christian. Rather, these in-between sects comprised apostate, Hellenized, proto-Christian Jewish sects outside of legitimate Judaism by the definition of the *Beit-Din ha-Gâdôl* – as demonstrated in Dead Sea Scroll 4Q *MMT*. Cf. 16.18.1 and 16.18.2.

Like the Roman Church seeking hegemony, modern heretics are determined to avoid submission to a Jewish *Beit-Din* and legitimate Judaism. Hoping for an alternative, today’s advocates of selective observance often cite the *Êvyônim*. In contrast with the Orthodox

(i.e., *Perushim*) *Netzârim* under *Yaaqôv Bën-Dâvid*, the *Évyônîm* were heterodox, syncretizing – in the classic Christian tradition – the Gnostic doctrines of Cerinthus and the Elqesites.<sup>2</sup> “It is often admitted that the christological tenets of the [*Évyônîm*] came from this Cerinthian influence.”<sup>3</sup>

Gnostic Christology is summarized in the following. “*S-a-t-u-r-n-i-n-u-s* taught that the Savior had been man merely in appearance, and the doctrine attributed to Basilides by Irenaeus makes him to be a spiritual being, the first-begotten *N-o-u-s*, and his sufferings and crucifixion to be but deceptive appearance. Other schemes attribute to the Savior a double personality, representing him as a real man temporarily inhabited by a messenger [= ‘angel’; ybd] from the unseen world... The Irenaeus Ophites, for instance agree with Cerinthus in distinguishing Christ from *J-e-s-u-s*. Christ is brother to *S-o-p-h-i-a* [Wisdom, ybd], of higher nature than his sister. He descends for her rescue and restoration, passing on his way through the seven heavens, and emptying their rulers of their power... *J-e-s-u-s* is the son of the *V-i-r-g-i-n*, divinely prepared beforehand as a pure vessel into which Christ might descend, purer, wiser, and more righteous than other men. At his baptism, Christ united to *S-o-p-h-i-a* descends to him, and enables him then first to work miracles.”<sup>4</sup>

The Roman Church may well have adopted some Gnostic tenets while vehemently vilifying others. *NHM* shows that the Roman Church redacted the *New Testament*, infusing its own non-Jewish, miso-Judaic, influence. While the Church vehemently opposed some aspects of Gnosticism, it found other aspects attractive. “We hesitate therefore to say that the earliest Gnostic doctrine concerning the relations between faith and knowledge was specifically different from that of the church, the difference, as we believe, mainly turning on the character of what was accounted knowledge consisting in acquaintance with the names of a host of invisible Beings and with the formulae which were useful in gaining their favor.”<sup>5</sup> The practice of doing things in the name of these “Beings” naturally follows from their angelology.

“The [*Évyônîm*] sects which sprang out of Essenism, while they professed the strongest attachment to the Mosaic law, not only rejected the authority of the prophetic writings, but dealt in a very

arbitrary manner with those parts of the Pentateuch which conflicted with their peculiar doctrines.”<sup>6</sup> Dead Sea Scroll scholarship has shown that many of the associations which have been asserted concerning the Essenes are invalid. Moreover, Dead Sea Scroll *4Q MMT* demonstrates incontrovertibly that all of the sects of Judaism in the 1<sup>st</sup> century comprising the *Beit-Din ha-Gâdôl* – the defining authority of 1<sup>st</sup> century Judaism – were committed to the full, non-selective, observance of *Tôrâh*. This was the *sine qua non* of 1<sup>st</sup>-century Judaism. Selectively observant sects, such as the *Évyônîm*, were defined as apostate by all legitimate branches of Judaism recognized by the *Beit-Din ha-Gâdôl* – and the *Évyônîm*, therefore, were never a part of legitimate Judaism. As *NHM* and our other books conclusively prove, the *Netzârim*, by contrast, were committed to full observance of *Tôrâh*.<sup>7</sup> Moreover, in the starkest contrast to the *Évyônîm* and Christians, the *Netzârim* continued to live harmoniously within the *Perushim* community for several centuries.

Both *Netzârim* and *Évyônîm* rejected “Paul” as an apostate from *Tôrâh*,<sup>8</sup> and accepted only the Hebrew *Matityâhu* as a legitimate account of the teachings of *Yehôshua*.<sup>9</sup> “Though the first explicit mention of the [*Évyônîm*] dates from Irenaeus (ca. [C.E.] 175), and though it is quite probable that they existed as a sect much earlier, there is simply no evidence for their existence in the first century [C.E.], either before or after the destruction of [*Yerushâlayim*].”<sup>10</sup> Mention of the noun in the *Qumrân* Scrolls simply means “poor of *Élôhîm*,” and does not refer to the *Évyônîm* sect.<sup>11</sup>

The *Netzârim* were also described by the adjective משיחיים (me·shikh·im’, messianic; cf. *Trans.* 11:26; 26:28 and I Ky. 4:16). While the *Netzârim* are still משיחיים today (in the same sense as *Khab”d* and other Orthodox Jews), the term has been usurped by Christian impostors outside of legitimate Judaism. Because “Messianic” is popularly misapplied to Christians, which we’re not, we bristle at being called “Messianic.”

*Klein’s Etymological Dictionary of the Hebrew Language* ascribes נוצרי (nôtz·ri’ ) as an incorrect form of נצרי (nâtz·ri’ , of *Nâtzrat*). These are post-Biblical Hebrew in origin, whereas *Netzârim* derives directly from נצר (nei’ tzêr, offshoot from the root of an olive tree, cf. note 2.23.1) in *Yeshayâhu*

11:1. נוצרי, meaning Christian, derives from a completely different root in Hebrew, נוצר (nô-tzeir'), meaning "sentry" or perhaps "emerging form being molded by a potter." This term, while found in *Tan"kh*,<sup>12</sup> provides no hint of any basis for the name of a sect. In *Shemôt* 34:7 it is certain that נצר – with its giant נ in every *seiphêr Tôrah* flagging us to the messianic significance of the *Neitzêr* – was neither originally intended, nor subsequently vowellized no-tzeir', to imply *Nôtzrim*.

Jerome discovered that the *Netzârim* and other Jews distinguished נוצרים (*Netzârim*) from antithetical Christians. Jerome noticed that the Jews adopted the term נוצרים (*Nôtzrim*) to enable Jews (including *Netzârim*) to curse the *Nôtzrim* (= Christians), while making the Christians think they were cursing *Netzârim* Jews. It seems likely that, to avoid the wrath of the church, they also used the synonym for *Nôtzrim* – נוצרים (*Nâtzrim*) since, when written without vowels, it is identical to נוצרים (*Netzârim*).

Speaking of *Talmud*, Samuel Krauss stated: "Indeed, although several Christian sects are named in that extensive literature, the *Nazarenes* do not once occur in it. This by no means proves that this name was unknown to the Talmudic scholars. Probably נוצרים very often occurred in the *Talmud*, but has been erased by the medieval censors. There were sufficient grounds for this. Catholic Christendom hated other Christian heresies as much as Judaism did, and therefore tolerated [critical] allusions to them in the *Talmud*. But it would not permit mention of the *Nazarenes*, for these, at an earlier period, [contradicted the claimed origins of] the Christians. The [original followers] were called *Nazarenes*, a name which they have retained in Jewish literature to this day. Our quotation from Jerome now becomes clear: The Jews curse the Christians or Christ under the name of *Nazarenes*, i.e. [נוצרים, which Krauss understands to be synonymous with both Christian and *Nazarene*; ybd], the malediction in the liturgy is nominally directed against the *Nazarenes* [again נוצרים; ybd] but really against the Christians. From the turn of the phrase, it is evident that Jerome thought he had made a discovery. 'How artful the Jews are,' he seems to say, 'they curse the *Nazarenes* [again נוצרים; ybd] when they mean the Christians.' This then is established, that the so-called Benediction of the [*Minim*] contained, in

ancient times, the term נוצרי; and, in fact, a gloss of *Rash"i*, which escaped the censors, and is still preserved in later authorities, makes it clear that, in his days even, the Blessing still retained the term נוצרי."<sup>13</sup>

Cf. notes regarding the term sect and *min* at 3.7.1 and regarding the *Birkat-ha-Minim* at *Netzârim Reconstruction of Transition (NRT)* 15.5.1.

"In the last centuries before the destruction of the [*Beit-ha-Miqdâsh*], there were more different persecuted sects and groups than in any other period in the history of Judaism."<sup>14</sup> The *Netzârim* were only one of many sects of Judaism during this period. The predominant sect of the period was the aristocratic צדוקים<sup>3.7.2</sup> in contrast with the rabbinic פרושים<sup>3.7.1</sup> as often supposed. The פרושים began as the minority opposition party in the *Beit-Din ha-Gâdôl* (cf. note 5.22.3) during the times of the *Beit-ha-Miqdâsh*. They attained predominance in the *Beit-Din ha-Gâdôl* approximately during the lifetime of *Yehôshua*, eventually becoming the rabbinic Judaism of today. Other sects included the , *Évyônim*, Galileans, *Khasidim-Tzedôqim* of *Qumrân* (= *Qumrân* sect, cf. 4.1.1), Hellenist-Roman Pseudo-*Tzedôqim* (3.7.2), Gnostics, Elchasaites, et al.

To avoid confusion, it is essential to distinguish between the *Yehôshua* of Judaism and the 180° antithetical J-e-s-u-s of Christianity (cf. note 1.21.1). In this work, *Yehôshua* refers to the historical Jew of *K'far-Nakhum*<sup>4.13.1</sup> while J-e-s-u-s refers to the mythical syncretized figure whom Christians follow and revere as their "Christ." Characteristics drawn from modern and post-*Netzârim* (post-135 C.E., Romanized) sources are attributed to J-e-s-u-s while the historical characteristics taken, or reconstructed, from ancient Judaic documents are attributed to *Yehôshua*. Only when this process is carried out rigorously can the resulting entities then be compared and contrasted logically. For the significance of this convention to be realized, the doctrines and tenets reflecting each of these distinct entities must similarly be distinguished by applying these same criteria. Doctrines and tenets related to a belief in J-e-s-u-s are, by definition, "Christian." Doctrines and tenets in harmony with messianic beliefs of an early *Tôrah*-observant community of Jews are similarly, by definition, *Netzârim* Judaism. There are areas of clear distinctions permitting no cross-over, blurring or syncretism. (There is obviously some overlap.)

The power of this convention is immediately evident. Consider, using these definitions, the following quote from the late James Parkes of Oxford University. The more accurate terminology is enclosed in brackets. Speaking of the *Netzârim*, Parkes wrote: "There is no more tragic group in [the] history [of these groups] than these unhappy people. They, who might have been the bridge between the [Judaic] and the gentile worlds, must have suffered intensely at the developments on both sides which they were powerless to arrest. Rejected, first by the [Christian] Church, in spite of their genuine belief in [*Yehôshua*] as the [*Mâshiakh*], and then by the Jews in spite of their loyalty to the [*Tôrâh*], they ceased to be a factor of any importance in the development of either Christianity or Judaism. It is conventional to state that they would have permanently confined [*Netzârim* Judaism] to the [Judaic] world, that they wished to impose conditions which were impossible for the gentiles, but we only possess the evidence against them. And they on their side might well say – paradoxical as it may appear to us now – that the gentile [Christian] Church by its attitude made the acceptance of the [Christian] claims of [J-e-s-u-s] impossible to the Jew; and that the perpetual statement of the gentile [Christian] leaders that the Jews continued to reject [the *Mâshiakh*] was untrue, because they were being {and continue to be; ybd} offered [a Romanized "Christ"] only upon conditions which were false and impossible for a loyal Jew to accept – in other words, an attitude to the whole of [Judaic] history and to the [*Tôrâh*] which was based upon gentile ignorance and misunderstanding, and was quite unsupported by the conduct of [*Yehôshua*] himself."<sup>15</sup>

As shown in our introductory books (*Who are the Netzârim?* – *Advanced Level* and *Atonement In the Biblical 'New Covenant'*), Christianity is built upon the cultural and belief systems of Greece and Rome, not *Yerushâlayim*. Although it borrowed some elements from Judaism, it turned those elements inside out and stood them against *Tôrâh* Judaism.

In the third century, Eusebius, the early *Kanaan*-born bishop of *Qeisâriyâh*, distinguished between his own church, and "them" – the Jews who had some belief in *Yehôshua* as *Mâshiakh*. Speaking of "them," the *Évyônim* Jews: "The wicked demon, when he could not alienate them from *G-o-d*'s plan in

Christ, made [them] his own, when he found them by a different snare... concerning Christ. 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 [*Miryâm*] and her husband. They insisted on the complete observation of [*Tôrâh*], and did not think that they would be saved by faith in [the *Mâshiakh*] 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 [*Yehôshua*] was born of a [maiden] and the [*Ruakh ha-Qôdêsh*], but nevertheless agreed with them in not confessing his pre-existence as [*Élôhim*], being the [Word] 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 the [*Tôrâh*]. They thought that the letters of the [Emissary Paul] ought to be wholly rejected and called him an apostate from [*Tôrâh*]. They used only the [Hebrew *Matityâhu* used by the *Yehudim*] and made little account of the rest. Like the former they used to observe [*Shabât*] and the rest of the Judaic ceremonial, but on [Sun-(*g-o-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 *Évyônim* indicates the poverty of their intelligence, for this name means 'poor' in Hebrew."<sup>16</sup>

It is not clear what rites these "other *Évyônim*" also celebrated like Eusebius. The enlivening<sup>28.7.1</sup> occurred on *Shabât*, and was discovered "*Môtzâei-Shabât*," after sundown on the evening of the seventh day of the week.<sup>28.1.1</sup> By Judaic reckoning, that evening also begins the first day of the week (cf. Introduction, 281.1 and 28.1.2).

The *Netzârim* ate meals together, not only on the first day of the week but on other days as well. We were communalists, somewhat like the modern Israeli *môshav*. Perhaps Eusebius, in his ignorance of the culture and religion of the Jews, read into this a celebration of the resurrection.

From the above quotation, it is clear that Eusebius doesn't understand the distinctions between the *Netzârim* and the *Évyônim*. However, he asserts that the church did not recognize either as Christians, and that they shared certain non-Christian attributes:

- ◇ they observed *Tôrâh*, including *Shabât* and the festivals;
- ◇ they did not believe that *Yehôshua* pre-existed as *Élôhim*;
- ◇ they accepted *Tan”kh* as the only scripture and *Netzârim* Hebrew *Matityâhu* as the only source text regarding *Yehôshua* “taking little account of the rest.”

The Messianic Writings note in several instances that “evil practices” and “evil ones” were springing up among the congregations. These were heresies contrary to *Tôrâh* and the *Netzârim*. For example, a *locus classicus* discussing the “antichrist(s)” is I *Yôkhânân* 2:18-19: “Boys and girls, it is the last hour. Just as you heard that a contra-*mâshiakh* is coming, now many contra-*meshikhim* have become. Wherefore we know that it is the last hour. They came out from among us, but they were not from among us. For if they were from among us then they would have stayed with us, but this is so that they might be made apparent, that none of them are from among us.”<sup>17</sup> From this we can see that there was a counterfeit movement, who had never really been *Netzârim*, spinning off from the original *Netzârim* Jews. Earlier in that same passage (*pesuqim* 3-6), *Yôkhânân Bën-Zavdiel* (allegedly) tells us how to recognize the true *Netzârim*: “In this we know that we have known *Yehôshua*: If we keep his *Mitzvôt* (the *Mitzvôt* of *Tôrâh* and of אֱלֹהִים – cf. *NHM* 5:19). He that says ‘I have known *Yehôshua*’ and is not keeping his *Mitzvôt* is a falsifier and *émêt*<sup>5.17.5</sup> is not in him. But whoever keeps his saying, truly the love of *Élôhim* has been consummated in him. By this we know that we are in him: he that says he stays in him is obligated to walk about (le-ha-leikh’) just as *Yehôshua* walked about (hi-leikh’).” Both of these terms are directly related to *Halâkhâh*.<sup>7.1.1</sup> As we have shown in *Who Are the Netzârim?* – *Advanced Level*, the description of 666, given as the number of the “antichrist” (*Rev.* 13:16), was a cryptic reference to Roman Christianity. This apostate movement is described as comprising Hellenist anti-*Tôrâh* proto-Christian Jews, and increasingly predominant gentile Christians who claimed to be ‘true’ or ‘spiritual Jews’, but were not Jews at all. The Messianic writings define these anti-*Tôrâh*, non-Jew, Christians<sup>18</sup> and their Displacement Theology teachings. Their assertion is “slander out of those who say they are Jews but are not,

but, rather, are a synagogue of *Sâtân*” (*Rev.* 2:9 and 3:9).<sup>19</sup>

In the post-135 C.E. period these movements were non-Jew, anti-*Tôrâh*, apostate spin-off groups led by Romans who had flirted with *Netzârim* Judaism. The idea of subordinating themselves to Judaism, and a *Beit-Din*<sup>5.22.3</sup> of judges who were Jews, was an anathema to Romans who had twice waged war on the Jews. They avoided this unthinkable humiliation by selectively syncretizing a few Judaic ideas into their own native pagan traditions. Variations in doctrine, interpretation and practice emerged which had absolutely no connection to the *Netzârim* or any other form of legitimate Judaism recognized by the *Beit-Din ha-Gâdôl*. The blending of the Judaic savior idea into Greek mythology and the Roman religious system proved highly attractive to the Roman population.

*Netzârim* Hebrew *Matityâhu* and all of the other Judaic early texts – from those of the church historians to the Dead Sea Scrolls – suggest that the early *Netzârim* tried to prevent the Hellenization, Gnosticization and Romanization / Christianization / gentilization of the doctrine of the *Mâshiakh*.

How can anyone assert, with a straight face, that pagan worshippers of Roman sun *g-o-d* and *Z-e-u-s* / *J-u-p-i-t-e-r* saw the “correct vision of Judaic doctrine,” while the original sect of religious Jews all had distorted ideas of Judaism and became apostates “in need of further revelation”? This embryonic pagan church, with its “correct vision,” claimed these *Tôrâh*-observant Jews as their own founders while, at the very same time, they were rewriting their doctrines to disinherit them and claim that “grace” had made *Tôrâh*-obsolete! The records that the earliest church was the diametric adversary (*sâtân*) against the original Jews who followed *Yehôshua* is documented proof that Roman / non-Jew christianity was the *sâtân* against *Netzârim* Judaism rather than being associated in any way with the true and original followers of *Yehôshua*, or in any way associated with Judaism. It therefore follows that the Roman church does not legitimately derive from *Yehôshua* and the first century Jews who were his original followers. Nor are the origins of Christianity to be found in any other segment of Judaism. Rather, Christianity was conceived, gestated and born exclusively in the pagan milieu of the non-Jew, Hellenist Roman Empire.

As the Church remains today, so also the Romans were comfortable with syncretism. When Rome conquered a province, it would absorb the local *g-o-d-s* into its pantheon. The Roman church was no different. Christianity among the Incas, Africans, American and Canadian Indians, Central and South American natives and Asians is heavily infused with *be-âlim*<sup>20</sup> – the local popular religious practices – from witch doctors to voodoo!

This practice traces back consistently to the original church of the Roman Empire. A comprehensive treatment is beyond the scope of this book, and covered in great detail with documentation in *Who Are the Netzârim?* – *Advanced Level*. The early church syncretized popular elements of the Judaic savior concept and its earliest (Hellenized) names (Hellenized corruptions of *Yehôshua* and his *talmidim*) and little else. This Roman Church blended these elements with their own existing *g-o-d-s* and native pagan religious system. In the end, these non-Jew, spin-off groups portrayed the *Tôrâh*-observant *Yehôshua* to be the anti-*Tôrâh* J-e-s-u-s of “grace”!

From *Yehôshua* himself and his brother *Yaaqôv*, our first *Pâqid*, the *Netzârim* never surrendered to this process. We remained centered in *Yerushâlayim* until 135 C.E. when Hadrian expelled all Jews, including the *Netzârim*, from the destroyed city and rebuilt it as *Aelia C-a-p-i-t-o-l-i-n-a* – dedicated to *Z-e-u-s* / *J-u-p-i-t-e-r* and sun (including sun-day) worship. With few exceptions, the Roman Church contained no Jews, and remained entirely intact in the city. Displacing *Yehudâh*, the 15<sup>th</sup> and last Jew to be *Pâqid* of the *Netzârim* (and the last legitimate *Pâqid ha-Netzârim*) until modern times,<sup>21</sup> they installed Mark as their gentile bishop. The *Netzârim* continued as a fragmented movement in the *gâlut*<sup>22</sup> until 333 C.E. At that point, the gentile Christian Church, by then the official religion of the Roman empire, forced the remnant of the *Netzârim* to choose between attending church on Sun-*g-o-d*-day and eat pork on the way out – or be killed. This exhausted (q.v. בלא / בלה [be-lâ' / bâl-âh' ; “wear out”] *Dânieil* 7:25) the *Netzârim*, who subsequently remained in hiatus until reappearing in the 1970s.

As the centuries progressed, the church absorbed more and more pagan traditions. It was centuries after 135 C.E. before Christianity replaced *Shabât* with

Sun-(*g-o-d*)-day.<sup>23</sup> It wasn't until the 4<sup>th</sup> century that the church replaced *Pêsakh* with the festival for the pagan *g-o-d-dess* of love and fertility associated with the vernal equinox – *I-s-h-t-a-r* (*A-s-h-t-o-r-e-t* / *E-a-s-t-e-r*).<sup>24</sup> Note that the English “*E-a-s-t-e-r*,” rendered in *KJV* “Acts” 12:4, is a blatant Christian distortion of *πάσχα* (*paskha*; approximating the Greek word for suffering), a transliteration of the Hebrew פסח (*Pês' akh*; skip over). In 527 C.E., with the calendar of Dionysius Exiguus (cf. note 2.2.1), Christianity adopted the birthday of the Roman sun *g-o-d M-i-t-h-r-a*, Dec. 25<sup>th</sup>, as Christmas (cf. note 2.2.1).

The *Netzârim* have always tried to prevent the syncretizing of pagan customs into Judaism and we continue to prohibit syncretism now. To adopt pagan worship to the prayers to '71 is expressly forbidden in *Tôrâh* (*Devârim* 12:30-31; 18:9; 20:18; *Va-Yiqrà* 20:23).

Accurate records are indispensable in Judaism to evidence one's status for purposes of preserving halakhic marriage, *aliyâh*, burial, and the like. These records also help to preclude the recurrence of the apostatization that resulted in the Church. From these records, *Shelikhim Netzârim* (emissaries)<sup>25</sup> are easily and quickly identified and verified, and the current status of every *Netzârim* – *Kôhein*, *Leivi*, *Yisrâeil* and *geir*.

A caveat: the *Netzârim* are unique: the only followers – in the entire world – of *Yeshôshua* as the *Mâshiakh* to be accepted and recognized in the Orthodox Jewish community and the State of Israel today just as they were in the 1<sup>st</sup>-4<sup>th</sup> centuries. The *Netzârim* community and *Beit-Din* are located in *Raananâh*,<sup>26</sup> Israel. Legitimate *Netzârim* are thereby easily distinguished from the many self-proclaimed ‘copycat’ false wannabes located elsewhere – none of whom have been accepted or recognized by the Orthodox Jewish community or the State of Israel. Such counterfeits are part of Christianity: similar to Judaism only cosmetically. They are deceivers and false teachers. This author is an Orthodox Jew (documentation available) and member in good standing of an Orthodox *Beit-ha-K'nêsêl* in *Raananâh*,<sup>26</sup> Israel: *Môrêshêt Âvôt – Yâd Nââmi* (documentation available). Anyone not verified by the *Beit-ha-Din shêl ha-Netzârim* in *Raananâh*,<sup>26</sup> Israel

(e.g., via the Internet at www.netzarim.co.il) is not a *Netzârim*.

Since *Yehôshua* and J-e-s-u-s / *Yesh"u* are antithetical, if one regards *Yehôshua* to be the *Mâshiakh* what does this imply about his antithesis, J-e-s-u-s? Attempts to syncretize the two are tantamount to mixing good with evil, or light with darkness – expressly prohibited by *Tôrâh* (*Va-Yiqrà* 10.10; 11.47; 24.24-26).

The changing of the holy days and *Shabât* is a fulfillment of *Dânieil* 7:23-27, which prophesied that the contra-*mâshiakh* would change the times<sup>27</sup> and the religion<sup>28</sup> (i.e. from *Tôrâh*-observance to “grace”). This is a perfect description of J-e-s-u-s, a counterfeit, mythicization who has changed the religious holidays (times) and the religion itself (from *Tôrâh*-observance to anti-*Tôrâh* “grace”).

**1.0.2 ...Reconstruction of the Original Hebrew...** The following note explores three definitions:

א. יהודי (Ye-hud-i[m]’ , Judean[s] = Jew[s]), Ιουδαίος (*Ioudaios*, Jews). In the Hebrew, this often applied to *Yehudim* of יהודה (Ye-hud-âh’ ; *Yehudâh*, corrupted to *Judaea*), and / or *Yehudim* of *Yehudâh* as contrasted with Hellenist Jew(s), especially of the *gâlut*. In the Greek, *gôyim* applied the term generically to all Jews, not making distinctions between *Yehudim* of *Yehudâh*, the *gâlut*, *Perushim* or *Tzedôqim*, etc. With the hegemony of the Roman Empire, of course, *gôyim* usage, no matter how careless or inaccurate, prevailed.

ב. איש עברי (ish iv-ri’ ) , pl. אנשים עבריים (a-nâsh-im’ iv-rim’ ) = Εβραῖος (*ebraios*, Hebrew) = the *Habiru* (See *Chronology of the Tan"kh* from the 'Big Bang'.)

ג. יון (khô-veiv’ (khô-vev-ei’ ) yâ-vân’ ; Hellenist-affectioned). This was usually shortened to simply יון (yâ-vân’ ). Another Hebrew term for Hellenists is מתינים (mit-yav-nim’ ). These parallel Ελλην (Ellein; Hellenist Jews), especially of the *gâlut* in contrast with the Jews of *Yehudâh*. Contrary to popular translations, this does not mean “Greek(s)” or other *gôyim*! This conspicuous

misdefinition by Christians is responsible for much of the notion that the *NT* is written to “gentiles” (q.v. – in most Christian NTs – Jn. 7:35; 12:20; Acts 14:1; 16:1, 3; 17:4; 18:4, 17; 19:10, 17; 20:21; 21:28; Rom. 1:14, 16; 2:9, 10; 3:9; 10:12; I Co. 1:22-24; 10:32; 12:13; Gal. 2:3; 3:28; Col. 3:11 and collateral forms of the same word at Mk. 7:26; Acts 6:1; 9:29; 11:20 and 17:12).

Ky-Mk. is generally accepted as *Shimôn Keiphâ*'s account as transcribed by his secretary and travelling companion Markus. Many scholars accept Ky-Mk. to be the earliest of the Greek “gospels” to be codified. Ky-Lu. is *Shimôn Keiphâ*'s account as transcribed by Lukas. Some argue that Ky-Lu. is the most reliable tradition. Though *Netzârim* Hebrew *Matityâhu* may have been written after, and perhaps even in response to, Ky-Mk. or another Greek and Hellenized “gospel,” the Hebrew version of *Matityâhu* was the only authentic account recognized as legitimate by the original *Netzârim* sect (cf. note 1.0.1).

The Greek – Hellenized and corrupted, i.e., Christianized – version of *Matityâhu* was certainly translated and redacted from the earlier Hebrew account (cf. note 1.23.1). This Greek version itself was a “Romanized sequel” (not a direct translation) from the Hebrew document accepted as authentic by the *Netzârim*. However, because non-Jew Christians were less able in the earliest centuries, prior to obtaining predominance and official Roman sanction, to effect anti-*Tôrâh* redactions, we can minimize the impact of antinomian redactions by relying on *Netzârim* Hebrew *Matityâhu* as reconstructed from the earliest extant source mss.

One cannot discuss reconstructing a Hebrew account true to an early Judaic tradition (the 1<sup>st</sup> century *Netzârim*) without first understanding the terms Hebrew, *Yehudâh*, non-Jew and Hellenist – as used by 1<sup>st</sup> century Jews, and contrasted with their definitions among non-Jews of the Roman Empire.

The *Messianic Writings* (*Netzârim* Reconstruction of *NT* books), including *NHM*, are the only works in which misleading references to “gentile” are avoided. This is an essential first step before one can reconstruct any work purporting to mirror a 1<sup>st</sup> century community of Jews rather than a non-Jew society.

Ἀλλογενής (*allogeneis*, another *genus*) was the Greek term used over the gate on the *Har Beit-ha-Miqdash*

warning non-Jews to approach no closer. Thus, it is demonstrated that ἀλλογενής was the correct Greek term for ‘non-Jew.’ For further discussion, cf “*gôyim*.” 5.47.1.

Eusebius, being a non-Jew, was not aware of the distinction between *Yehudâh* Jews and Hellenist Jews. (Indeed, he didn’t even know – or care about – the difference between the *Netzârim* and the *Êvyônim*.) *Webster’s Dictionary* is sufficient to confirm that ‘Hellenist’ refers to a Jew oriented to the Hellenist (Greek) culture and ways – not a Greek or other non-Jew as rendered in popular, but misleading, versions of the *New Testament*. This alone is nearly sufficient to show that the *Messianic Writings* were exclusively for, by and about Jews, making only one solitary reference to a single non-Jew in the entire *New Testament* (referring to the *Shômron*-ian at Ky-Lu. 17:18).

The term “Jew” (*Yehudâh*) derives from the district of *Yehudâh* which is named after the tribe of *Yehudâh*. After the other 10 tribes were dispersed, *Yehudâh* became the only remaining homeland with which all of the tribes of the children of Israel became identified. While Jews themselves distinguished clearly between “*Yehudâh*” and “Hellenist,” non-Jews often lumped them all together – *Yehudâh* and Hellenist – as “*Yehudim*” (Jews) or “Hebrews.” Thus, when a Roman Christian wrote “Jew” or “Hebrew” it was not always clear, even to the writer himself, whether he was referring to Jews

- ◊ who followed the *Yehudâh* tradition rather than Hellenist-*gâlut* tradition,
- ◊ who spoke Hebrew as opposed to Greek, or
- ◊ including Hellenists, as opposed to non-Jews.

Just as there are Orthodox and Reform Jews in the *gâlut* today, so too there were also *Yehudâh* Jews in the *gâlut* and Hellenist Jews in *Yehudâh*. A “Hellenist,” whether in Greece, Rome or *Yerushâlayim*, is a Jew – not a non-Jew as the *NT* persistently assumes. This should be more obvious, conspicuous, when the scene so often took place in a *Beit-ha-K’nêsêt*.

At that time, Judaism was known as the “Way,” – *Halâkhâh*.<sup>7.1.1</sup> In the predominant non-Jew community adherents of *Halâkhâh* were known as *Yehudim* (*Judaeans*; and later by the shortened form

– in German ‘*Juden*’ and English ‘Jew’) and our religion “*Judaeism*” = Judaism.

Sometimes *Yehudâh* connotes religious intensity while at other times it seems to specify Jews of *Yehudâh* geographically as distinguished from Jews of the *gâlut*, such as Turkish Jews or Corinthian Jews – or Galilean Jews. *Yehôshua* and most of his *talmidim* were Galilean Jews (cf. note 26.2.1). But when *Yehôshua* was called a Galilean no reasonable person assumes he was a non-Jew. (Only Arab Christians believe *J-e-s-u-s* was an Arab and become incensed at the suggestion he was a Jew.) Likewise, even one explicitly called a Roman, a Greek or the like cannot be assumed to be a non-Jew, since there were also Roman and Greek Jews. “The Roman Jews are said to have been conspicuous in the mourning for Julius Caesar in 44 B.C.E. On the death of Herod in 4 B.C.E. 8,000 native Roman Jews are reported to have escorted the Jewish delegates from Judea...”<sup>29</sup> Unlike the Praetorian “Royal Italian Palace Guard” who were (originally) required to be Italians (cf. note 27.27.1), the ‘Roman Centurion,’ judging from both from his demeanor and *Yehôshua*’s response (unlike his response to the *Kenaanit* woman), was a *Gâlut* Jew serving in the Roman Army. This is no different from American Jews serving in the US military, and Russian, and other *gâlut* Jews serving in the militaries of their respective native countries.

First century Jews were forbidden to associate with non-Jews. Therefore, the ‘Roman Centurion’ couldn’t have been a *gôy*! (He could have been a *geir*.) “Roman” or “Hellenist” in the parlance of 1<sup>st</sup> century Jews (i.e. in the *New Testament*) generally referred either to a *gâlut* Jew, a *baal teshuvâh* (backslidden Jew returning in repentance to *Tôrâh*-observance; cf. notes 3.2.1 & 13.15.1) or a *geir* (lit. ‘resident-alien’; i.e., novitiate proselyte) studying for conversion. Some *geirim* were ineligible to convert and had to remain permanent *geirim* i.e., “*Êlôhim* Fearers” (cf. note 23.15.2). They continued to practice Judaism but did not complete conversion (circumcision). Thus, even if it can be shown that individuals who otherwise seem to be non-Jews were found in *Bâtei-ha-K’nêsêt* or otherwise interrelating with Jews, that proves they were *geirim*, likewise proving that they weren’t ordinary non-Jews.

In this same vein, we must translate the corresponding Greek term Ἑβραίοις according to context. Ἑβραίοις is used to refer to *Yehudim* as Hebrew speakers in contrast with Greek speaking Hellenists. On the other hand, Eusebius also uses the term to refer to “them” (Jews in general) as distinguished from “us” (non-Jews). Similarly, Eusebius – and modern translators of his Greek – fail to recognize the difference between Ἑλλην (Ellein, Hellenist Jew), λαός (*laos*, kinsmen, cf. 1.21.3), εἶθνος (*ethnos*, people, cf. 5.47.1) and ἀλλογενής (*allogeneis*, non-Jew). Just restoring these few definitions back in the *New Testament* text with logical rigor are enough to filter much of the deliberately redacted distortion and cause it to read dramatically differently!

The tradition that *Netzârim* Hebrew *Matityâhu* was written originally in Hebrew is ancient. As Eusebius states, “Yet nevertheless of all those who had been with [*Yehôshua*] only [*Matityâhu*] and [*Yôkhânân*] have left us their recollections, and tradition says that they took to writing per force. [*Matityâhu*] had first [proclaimed] to the [Jews], and when he was on the point of going to others he transmitted in writing in [Hebrew] the [tidings] according to himself, and thus supplied by writing the lack of his own presence to those from whom he was sent, and [Markus] and [Lukas] had already published the [tidings] according to them, but [*Yôkhânân*], it is said, used all the time a message which was not written down, and at last took to writing.”<sup>30</sup>

Elsewhere, Eusebius quotes Papias (1<sup>st</sup> half of the 2<sup>nd</sup> century), a church bishop in central western Turkey: “We are now obliged to append to the words already quoted from [Papias] a tradition about the [Markus] who wrote the tidings, which he expounds as follows. ‘And the Presbyter<sup>31</sup> used to say this, “[Markus] became [*Keiphâ*]’s interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord<sup>32</sup> [sic].” For he had not heard the Lord, nor had he followed him, but later on, as I said, followed [*Keiphâ*], who used to give teaching as necessity demanded but not making, as it were, an arrangement of the Lord’s oracles’... This is related by Papias about [Markus]; and about [*Matityâhu*] this was said ‘[*Matityâhu*] collected the oracles in the Hebrew language, and each interpreted them as best he could.’”<sup>33</sup> Papias claimed

to have met two who professed that had met *Yehôshua*, so this must have been written around 130 C.E.<sup>34</sup>

Quoting Irenaeus (c. 130 – 203 C.E. and a church bishop in France),<sup>35</sup> Eusebius writes “Now [*Matityâhu*] published among the [Jews] written [tidings] also in their own tongue, while [*Keiphâ*] and [*Shâul*] were [proclaiming] in Rome and founding the [congregation].”<sup>36</sup>

From the above sources we may observe that Eusebius and Irenaeus maintained that *Matityâhu*

- ◇ wrote in Hebrew,
- ◇ wrote for the *Netzârim* as distinguished from the “church,” *Évyônim*, etc.
- ◇ recognized *Yerushâlayim* as the seat of *Netzârim* Judaism as distinguished from Rome which was the seat of the church,
- ◇ didn’t author their Christian ‘gospel’ sequel, which they maintained was written by *Keiphâ* (rather than *Matityâhu*) during his stay in Rome around 65 C.E. Related to this is their Christian tradition, which one may also see from Eusebius and Irenaeus, claiming that Rome, not *Yerushâlayim*, was ‘the congregation.’ This certainly refers to the ‘Mark’ / *Keiphâ*-Luke gospel tradition which originated in Rome and required a retroactive authoritative source paralleling the well documented fabrication of papal succession (cf. 24.15.6).

Origen, a church lay teacher in his native Egypt c. 185-254 C.E.,<sup>37</sup> held that *Matityâhu* was written first. Eusebius quotes Origen: “first was written that according to [*Matityâhu*], who was once a tax-collector but afterwards a [*shâliakh* / emissary] of [*Yehôshua ha-Mâshiakh*], who published it for those who from Judaism came to believe, composed as it was in the Hebrew language.”<sup>38</sup>

“[*Matityâhu*], to be sure, had put down only the sayings of [*Yehôshua*], which he had collected in the language of [*Yehôshua*], in ‘the [*Yehudâh*] vernacular’ – in other words, in [Hebrew] – and his work was then repeatedly and variously translated into Greek.”<sup>39</sup> “All four Gospels were composed in eastern Mediterranean areas outside of [Israel]. That is why they are in Greek; they are the immediate products of a non-[Israeli] Christian tradition, which has, however, many marks of its [Israeli], Semitic

(especially Aramaic) roots... A trenchant analysis by G. H. R. Horsley has convincingly shown that the Greek of the Gospels is not 'Jewish Greek', and yet it is Semitid enough to reflect [an Israeli] matrix of the tradition that it enshrines."<sup>40</sup>

The notion that *Matityâhu* was written originally in Greek relies principally upon linguistic arguments that it is dependent upon the *LXX* Greek rather than MT Hebrew.<sup>41</sup> Intelligent debate has resolved to ascertain whether *Yehôshua* knew any Greek words. But even if so, and it is most doubtful, knowing a handful of Greek words does not make one fluent nor suggest reading, writing or conversing in Greek, especially among religious Jews who held Greek to be anathema. Even a leading proponent that *Yehôshua* spoke Greek (before the *Qumrân* scrolls corroborated Hebrew over Aramaic) acknowledges, "That Aramaic was the language [*Yehôshua*] normally used for both conversation and teaching seems clear. Most *New Testament* scholars would agree with this... [if he spoke Greek on occasion] we have no real record of it. Did *J-e-s-u-s* teach and preach in Greek? That is unlikely; but if he did, there is no way to sort out what he might have taught in Greek from what we have inherited in the Greek tradition of the Gospels."<sup>37</sup>

It raises no doctrinal problems for the *Netzârim* if *Yehôshua* spoke Greek. However, the record shows that he was oriented toward the more strict, and Hebrew-speaking, *Perushim*, and even the *Qumrân*-Essene *Tzedôqim* moreso than the Hellenist-Roman Pseudo-*Tzedôqim*. This militates away from Greek and toward Hebrew.

Still, the reader must be aware that there are opposing arguments. "In [post-135 C.E. *Yehudâh* <sup>42</sup>], the predominance of Greek in ossuary inscriptions (the dates vary) so that of 168, 114 are in Greek only, the discovery of Greek papyri in the Dead Sea caves, and of Greek letters from leaders of the *Bar-Kôkhvâ* rebellion, and the presence of perhaps as many as 2,500 – 3,000 Greek words in the talmudic corpus, especially in the homiletic *Midrâshim* composed for popular consumption, testify to what degree the Greek language had gained currency (see [in *EJ*; ybd] Rabbinical Knowledge of Greek and Latin).

The contact with Greek influenced, moreover, a number of developments in Hebrew phonology and syntax and led to the establishment of a number of

Hebrew roots derived from Greek. *Shimôn Bën-Gamliel* went so far as to praise Greek as the only language into which the *Tôrâh* could be perfectly translated (Est. R. 4:12). *Yehudâh ha-Nâsi* remarked, "Why talk Syriac [Aramaic, ybd] in the Land of Israel? Either use the holy tongue [Hebrew, ybd] or Persian." (*Sôtâh* 49b). It should be noted that, while the Greek language wasn't forbidden by *Halâkkhâh*, nevertheless, this follows the admonition "Cursed be a man who rears pigs and cursed be a man who teaches his son Greek wisdom!" (ibid.)

"It was said (*Khagigâh* 19b) of the second-century rabbi *Élishâ Bën-Avuyâh*, that he never ceased reciting Greek poetry... [Also note concerning *Élishâ Bën-Avuyâh*, "*Tanâ* was one of the great sages of his day but later renounced Judaism."<sup>43</sup>] The fact that the *Mishnâh* (*Sôtâh* end) records that during the war of Lusius Quietus (117 C.E.) a decree was passed banning the teaching of Greek to one's son indicates that the rabbis regarded the use of Greek as a real danger, but the language continued in vogue.

"It can hardly be maintained that Greek was used only by the upper classes and was restricted to commerce, or that it was restricted to those who needed it to communicate with the governing authorities; the Christian Hellenizers (Acts 6:1), who apparently spoke Greek only and were thus more deeply affected by Hellenization, were not restricted to the higher classes."<sup>44</sup> Josephus clearly indicates that ordinary freemen and even slaves in the Land of Israel had learned many languages.<sup>45</sup>

This writer has lived in Israel since 1985. Most of the Jews I know are capable of writing letters in broken English when dealing with English speakers. When I make a telephone call anywhere in Israel I can almost always find someone to speak with me in English. To conclude from this that Israelis are English speakers, or that the brunt of communications are in English (especially between Israelis), or that the liturgy of the *Beit-ha-K'nêsét* is in English, or that many Israeli religious books are in English can easily be put to rest with a trip to Israel. These same principles apply even moreso to Greek in the 1<sup>st</sup> century, when Greek was the mark of Hellenists (including the Pseudo-*Tzedôqim* and their supporters) in contrast to observant *Yehudim* (both *Beit-Hileil* – which included the *Netzârim* – and

*Beit-Shamai* of the *Perushim*, and the *Qumrân-Essene Tzedôqim*).

Ordering this argument chronologically demonstrates that most of the Greek evidence is post-135 C.E. – when Jews and the Hebrew influence was forcibly removed from, and Greek was forcibly imposed in, Aelia *C-a-p-i-t-o-l-i-n-a* (the pagan Roman city, dedicated to *Z-e-u-s / J-u-p-i-t-e-r*, built atop the ruins of *Yerushâlayim*). The vast predominance of earlier evidence, e.g., the *Qumrân* scrolls, are in Hebrew and Aramaic, not Greek. The argument concerning *Shimôn Bën-Gamliel* is post-135 C.E., as is, obviously, the argument concerning his son, *Yehudâh ha-Nâsi*. Citations in the *Mishnâh* are even later.

By contrast, pre-135 C.E. attitudes are epitomized by the rabbinic banning of Greek. As for the presence of 3,000 Greek words in the homiletic *Midrâshim* being composed for popular consumption, this is clearly aimed at the burgeoning Hellenist consumption in stark contrast with *Perushim*.

These who argue that *Yehôshua* spoke Greek haven't properly taken into account the Hellenist-Roman tendencies of the Pseudo-*Tzedôqim*, including the *Kôhanim*, and the Hellenist Jews, especially in the *gâlut*. Basing arguments on a preponderance of Greek epitaphs on Jewish ossuaries is particularly illogical. One expects that the majority of ossuaries in *Yerushâlayim* would be of the most affluent members of society, the rich, the *Kôhanim*, the landed aristocracy, those who were "in" with the Roman rulers – and those who were permitted to live in *Yerushâlayim* – the Hellenist (Greek speaking) Roman-sympathizing Pseudo-*Tzedôqim*! Aside from the post-135 'Jew free' Aelia *C-a-p-i-t-o-l-i-n-a*, we've just deduced that virtually all of the ossuaries likely belonged to Pseudo-*Tzedôqim* – and we already knew that the Pseudo-*Tzedôqim* were Greco-Roman Hellenists who zealously spoke Greek.

Moreover, just as today's Reform Jews and "Messianic Jews" are fond of merging Jewish symbolism with western culture and language, this would also be the case of the Hellenists and Hellenist-Roman Pseudo-*Tzedôqim*.

But *Yehôshua* sided with the *Perushim* against the Hellenist-Roman Pseudo-*Tzedôqim* (*NHM* 23:1-3).

Those who argue that the location of *Nâtzrat* in proximity to the *gôyim* suggest *Yehôshua* had to be

conversant in Greek to be a carpenter<sup>46</sup> (or blacksmith) in the Jewish community fail to take into account that the *Perushim* adhered to the *Halâkhâh*<sup>7.1.1</sup> not to mingle with the *gôyim*; not to eat, socialize or mix with them at all. It would be anything but "natural" for him to "have conducted business in Greek with non-Jews in Nazareth and neighboring Sepphoris."

The "Gospel of Matthew" corresponds more with the *LXX* than with MT. The Romans, being almost completely ignorant of Hebrew, were entirely dependent on the *LXX*. Consequently, original church doctrines should indeed be expected to be limited to the Greek language and perspective (based solely on the Codex *Sinaiticus*, *Vaticanus*, papyri, et al.) and the non-Jew, and oxymoronic, notion of a "Matthaean Church."

*Netzârim* doctrines, by contrast, are based on Hebrew versions and well documented (e.g., Dead Sea Scroll *4Q MMT*) 1<sup>st</sup> century halakhic Judaism. Christian authorities acknowledge that the Greek text, as handed down by the church, has been subtly but extensively and significantly corrupted from the Hebrew original – though (surprise) these do not threaten any Christian doctrine.<sup>47</sup>

There are several layers of changes to the original.

First, there was either a translation from Hebrew to Greek, or the writing of a Romanized / Christianized Greek-Hellenist sequel. This likely happened sometime from the hypothesized appearance of Ky-Mk. c. 49 C.E. and the hypothesized appearance of the Greek version (actually rewrite) of *Netzârim* Hebrew *Matityâhu* c. 85 C.E.

Second, there was the influence of the Roman redactors who usurped the manuscripts from the *Netzârim*<sup>19</sup> after the destruction of *Yerushâlayim* in 135 C.E. These early Christians edited the Greek source texts, including the "Gospel of Matthew," into their decidedly Christian "*New Testament*." Even with these redactions, pending an archaeological discovery, the Greek "Gospel of Matthew" is the best basis for reconstructing the original *Netzârim* Hebrew *Matityâhu*. The other accounts are substantially less useful because they were written originally in Greek for non-*Netzârim* communities.

Moreover, the *Qumrân* scrolls shed light on this subject. Some of the fragments found in the *Qumrân* caves, for example the Scroll of *Yeshayâhu*, are older

by about 1,000 years than extant Hebrew mss. According to Allegro (whose error-ridden work, however, has been widely criticized), these fragments show greater similarity to *LXX* than MT in some places and greater similarity to MT than *LXX* in others.<sup>48</sup> The oldest Masoretic manuscript, which dates back to 895 C.E., is the *Ben Asher Codex* of the *Neviim* from the Qaraite synagogue in Cairo. The oldest Masoretic version of the complete *Tan"kh* dates back only to 929 C.E. (!) and is preserved in the *Beit-ha-K'nêsêth ha-Sephâradi* of Aleppo.<sup>49</sup>

According to *Yigâeîl Yâdin*, "*Qumrân* 4 yielded fragments of no less than sixty manuscripts of books of the *Tan"kh*, including [*Be-Reishit, Shemôt, Va-Yiqrà, Be-Midbar, Devârim, Yeshayâhu, Yirmeyâhu, Tehilim, Dâniel*], and most interesting of all, some fragments from [*Shmueil*] with a text that is quite different from the traditional Hebrew Masoretic text, but similar to the text of the ancient Greek translation, the Septuagint" (*LXX*).<sup>50</sup>

Some scholars would have us conclude that, therefore, MT also derives from *LXX*! However, it is far more likely that both MT and *LXX* derive from a diversity of earlier Hebrew source text(s), a suggestion which is strengthened by the *Qumrân* findings.

Two scrolls of *Yeshayâhu*, now in Israel, were found at *Qumrân*. *Yâdin* designated the one acquired from the Syrian Metropolitan in New York as MS 1 (IQIs<sup>a</sup>) and the one acquired by Prof. Sukenik (*Yâdin*'s father) as MS 2.

Referring to MS 2, *Yâdin* writes "Despite the incompleteness of this manuscript, its existence in parallel to MS 1 enables us to note significant comparisons. There are some differences. MS 2 is nearer to the Masoretic text known to us, especially in matters of spelling. It does not have the 'full' vowelled spelling that is common in MS 1. In addition it contains variations on the Masoretic text, not all of which appear also in MS 1. This is a further warning that we must be careful in our examination of and conclusion about the 'correctness' of these ancient scrolls [and more so of the offspring from that generation of source texts – the modern texts; ybd] since they date back to the period before the final standardization which gave us the text as we know it today. The variations between both texts and the traditional text, although many refer mainly to matters

of spelling, in some places show versions similar to the Septuagint... However, although one should be cautious about all deviations from the Masoretic text, there is no doubt that in many cases these may be very useful in restoring the original text."<sup>51</sup>

*Netzârim* Hebrew *Matityâhu* must also have derived from the earlier Hebrew source text(s) which preceded the *Yavnêh* synod which fixed MT c. 95 C.E.

The Massoretes, who compiled MT, did not begin until the 6-7<sup>th</sup> century C.E.<sup>52</sup> The present texts of MT, *LXX* and our present Greek source text of the "Gospel of Matthew" (and probably the original *Netzârim* Hebrew *Matityâhu*) very likely derived in parallel from several different earlier Hebrew traditions rather than a single tradition.

The discoveries at *Qumrân* have also dispelled the once widespread notion that the Jews of Israel spoke Greek rather than Hebrew during the time of the *Beit-ha-Miqdâsh ha-Sheini*. The *Murabbaat* (Dead Sea) Scrolls, found after the *Qumrân* scrolls somewhat to the north, included 2<sup>nd</sup> century C.E. contracts and letters written in Hebrew, demonstrating that Hebrew was not a dead language as careless scholars with an axe to grind had assumed.

This is reinforced by prevailing attitudes of the period among Jews in Israel towards Greek. Says Josephus, one of the most learned Jews in Greek: "for those of my own nation freely acknowledge that I far exceed them in the learning belonging to the Jews; I have also taken a great deal of pains to obtain the learning of the Greeks, and understand the elements of the Greek language, although I have so long accustomed myself to speak our own tongue, that I cannot pronounce Greek with sufficient exactness; for our nation does not encourage those that learn the languages of many nations, and so adorn their discourses with the smoothness of their periods; because they look upon this sort of accomplishment as common."<sup>53</sup>

*Mishnat ha-Talmud* notes that the rabbis decreed "that nobody should teach his son Greek" (*Sôtâh* 49a). *Gemârâ* elaborates "Cursed be a man who rears pigs and cursed be a man who teaches his son Greek wisdom" (*Sôtâh* 49b). In the *New Testament Shâul* addresses his kinsmen in Hebrew (*Trans.* 21:40 and 22:2).

It is certain, therefore, that *Netzârim* Hebrew *Matityâhu* was written originally in Hebrew rather than Greek or Aramaic which was then translated into Hebrew as some Christian apologists have pathetically argued. For further analysis cf. notes 1.21.1 and 1.23.4.

To summarize:

- א. *Matityâhu* wrote the original account of the life and teachings of *Yehôshua* to and for *Yehudim* in Hebrew;
- ב. Ky-Mk. and Ky-Lu. may have been published in Greek before *Matityâhu*;
- ג. the *Netzârim* recognized only the *Tan"kh* as Scripture; and
- ד. the *Netzârim* recognized only *Netzârim* Hebrew *Matityâhu* as the sole authentic and legitimate record of the life and teachings of *Yehôshua* the *Netzârim*. According to the 3<sup>rd</sup>-century Church historian Eusebius, we *Netzârim* "took little account" of the rest of the 'New Testament.'

The *Netzârim* today tenaciously continue to preserve the same beliefs unchanged.

### 1.0.3 Codified in Hebrew c. 3795 (35 C.E.):

Probably within about five years of the death of *Yehôshua*, which occurred at 3:15 PM *Yôm Shlishi*<sup>12.1.1</sup> Firstmonth<sup>1.18.1</sup> 20, 3790 (30 C.E.; cf. note 28.0.1).

1.0.4 בן (bên) / בר (bar), υιος (uios), ...**son**... according to the Hebrew, Aram. and Greek, respectively.

1.0.5 מתתיהו הלוי (Ma-tit-yâ' hu ha-Lei-vi'), ...**Matityâhu ha-Leivi**... For complete names, cf. note 4.18.0.

1.0.6 הלוי (ha-Lei-vi', of the tribe of *Leivi*), ...**ha-Leivi**... pop. the Levite. Cf. Ky-Mk. 2:14 and *Trans.* 1:13-14; also note 4.18.0.

1.0.7 ... **fragments from c. 200 C.E.**... This follows widely accepted dating of other scholars. The scholarly consensus has developed, since previous editions of *NHM*, that the claims of Carsten Theide that P-64 dates from c. 85 C.E. cannot be supported or maintained. The earliest fragments (still papyri and

still P-64) can be dated no earlier than c. 200 C.E. with any confidence – more than six decades after the gentile Christian displacement of *Netzârim* Jews in 135 C.E.

1.0.8 יוחס (Yu-khas', relations, genealogy, pedigree) ... **Yukhas**... derived from יחס, meaning "related to." The (plural) *yikhusin* (Aramaic) / *yukhasim* were the public and official genealogical pedigree registries, essential not only to *kôhanim* and the Royal House of *Dâvid*, but also to ascertain whether *Halâkkhâh* permitted a prospective marriage, etc. For details see *Atonement In the Biblical 'New Covenant,'* chapter "**Yukhasin Documents: Geirim...**"

1.0.9 ...**Maternal Genealogy**... Even a cursory look at the two genealogies reveals that they are dissimilar. Yet, such a tradition clearly derives from the Hebrew tradition.

Two factors would have been inescapable in the original Hebrew – i.e. *Netzârim* Hebrew *Matityâhu* – tradition:

- ◇ First, such dissimilar traditions could not have arisen in the *Netzârim* Hebrew *Matityâhu* tradition without some notice, and resulting record, of argument if they were in conflict.
- ◇ Second, both the paternal rights to the throne and the blood lines to messianic Davidic descent had to be preserved. The former passed paternally, even to an adopted son. Questions raised by the pre-marital conception of *Miryâm*, however, necessitated that the latter be also confirmed maternally.

Consequently, we must regard the genealogy in Ky.-Lu. 3:23-37 as originating in the original *Netzârim* Hebrew *Matityâhu*. Many scholars have offered ideas on how the original *Netzârim* Hebrew *Matityâhu* became fragmented in the Christian (Greek) tradition.

In the earliest source-texts, Ky-Lu. genealogy begins with a curious and unique introduction: "*Yehôshua*... was considered the son of *Yôseiph*....," implying that though he was considered the son of *Yôseiph*, this genealogy dealt with someone beside *Yôseiph*. Detractors will doubtlessly suggest this is the genealogy of an illicit father. Such an assertion does not square with the account. Rather, it is the maternal genealogy of *Yehôshua*, through *Miryâm*, who was also of Davidic descent. We may understand the sense

of this as: “Although *Yehôshua* is considered the son of *Yôseiph* for most things, he is also the son of *Miryâm*, and she is the daughter of *Elli*, the son of ...”

At the place where we would expect the maternal genealogy to begin, following the paternal genealogy, the source texts disagree on what follows. Perhaps the second genealogy, which non-Jews thought was conflicting, was redacted out at *pâsuq* 17 (cf. 1.17.1).

**1.1.0 ספר** (sei’ phêr; scroll, or book), βιβλος (biblos, scroll of), ...**The scroll...** *secundum Yaaqôv Bêh-Ruvein*’s מלחמות ה’ (Milkhâmôt ‘h, Wars of ‘h) of 1170 C.E. and the earliest extant source texts (Greek), respectively. *EB* reads אלה (eil’ êh, these are).

**1.1.1 תולדות** (tôld-ôt’, generations), γενεσις (genesis, origin), ...**the generations of...** The Hebrew follows *Yaaqôv Bêh-Ruvein*’s מלחמות ה’ (Milkhâmôt ‘h, Wars of ‘h) of 1170 and *EB*. The Greek follows the earliest extant source texts. *Nitzâkhôn Yâshân* (NY) #154<sup>b</sup> reads הדרות (ha-dôr-ôt’, life cycles; pop. also generations).

*Tôldôt* is the name of the *pârâshat-Tôrâh* beginning at *Be-Reishit* 25:19. Cf. also *Yaaqôv* 1:23 & 3:6. Correlates through *LXX* to the Hebrew תולדות meaning “generations,” “descent,” “lineage” or “history.” This may be contrasted with the Hebrew דור (dôr), which also means “generation,” but in a different sense of the word – in the sense of “era” or “epoch” rather than in the sense of “generating” offspring or genealogy. Cf. the use of תולדות *Be-Reishit* 2:4; 5:1; 6:9; 10:1, 32; 11:10, 27; 25:12-13, 19; 36:1, 9; 37:2; *Shemôt* 6:16, 19; 28:10; *Be-Midbar* 1:20-42; 3:1; *Rut* 4:18; *Divre ha-Yâmim Âlêph* 1:29; 5:7; 7:2, 3, 9; 8:28; 9:9, 34; 26:31; *Nekhemyâh* 7:64.

**1.1.2 בן-דוד** (Bên-Dâ-vid’, son of *Dâvid*), ...**Bên-Dâvid...** What follows is the record, from the 1<sup>st</sup> century C.E. official pedigree *yukhasin* (see note 1.0.8) maintained in the *Beit-ha-Miqdâsh*, of one branch of the Royal House of *Dâvid ha-Mêlêkh*. The pedigree given here is *Yehôshua*’s patriarchal genealogy, which establishes *Yehôshua*’s legal rights in the succession to the throne of *Dâvid*. Inheritance laws, at that time, passed through the paternal lineage. The physical “bloodline” rights of descendancy to the

throne passed through the maternal lineage of *Miryâm*, who was also a descendant of *Dâvid ha-Mêlêkh* and whose official *yukhas*, also taken from the *yukhasin* maintained in the *Beit-ha-Miqdâsh*, may be found in Ky-Lu. 3:23-28.

That any such genealogical claims must be documented from the official *yukhasin* is a principle of *Halâkhâh*<sup>7.1.1</sup> which is incontestable because it traces back to the *Beit-Din ha-Gâdôl*. Thus, according to *Êzrâ* 2:62 and *Nekhemyâh* 7:5, 64, a man claiming *kôhanim* pedigree had to provide documentation from the *yukhasin*. These official *yukhasin* seem to be the basis for certain figurative expressions in *Tan”kh* (cf. *Shemôt* 32:32; *Yekhêzqeil* 13:9; *Tehilim* 139:16; et al.)<sup>54</sup>

These official *yukhasin*, though genealogically genuine, are more accurately understood in English as family genealogical registers. Doubtless there were cases of orphanage, remarriage of a widow with children, adoption and apprenticeship in which inter-tribal transfers occurred. In such cases, the *Halâkhâh*<sup>7.1.1</sup> was that individuals were “grafted into the vine” of the new tribe and *yukhas* though they did not actually descend from that line genealogically.<sup>48</sup> An officially registered member of the House of *Dâvid* could, if he wished, issue an open-ended contract (*b’rit*) adopting Jews (inclusion of *geirim* is understood) who meet his criteria into his Royal household, qualifying thereby to be “inscribed” in the Royal pedigree *yukhasin*. From that moment, the adopted individual is halakhically as genuine a member of the Royal Family of *Dâvid ha-Mêlêkh* as *Shlômôh ha-Mêlêkh* or *Dâvid ha-Mêlêkh* himself. This is the legal framework underlying the *b’rit* of *Yehôshua Bêh-Dâvid* the *Mâshiakh*, and the *Netzârim*.

*Geirim* who converted were regarded as children of *Avrâhâm* and *Sârâh* being adopted and transferred into the branch of the officially listed family and tribe among whom they would be living. This was regarded “as one way of truly incorporating them into the community.”<sup>48</sup>

According to *Mishnat ha-Talmud* (*Qidushin* 69a), *geirim* who had not converted had their own category in the *yukhasin*.<sup>55</sup> *Gemârâ* elaborates that this was based on *Êzrâ* 6:21. Thus, the *geir*’s listing precluded their offspring (born while they remained in the status of *geir*) being inscribed as a Jew in the *yukhasin*. This

was essential for upholding the laws regarding permissible marriages. Children of *geirim* could marry a Jew only if the *geirim* converted before the children were born or if the children themselves converted. Their status was reflected in the pedigree *yukhasin* accordingly.

“Not included in this scale are [non-Jews] and slaves; these have no genealogical status at all, and when they convert or are set free achieve their own ‘descent’ ...”<sup>49</sup> There is a definite distinction between *geirim* and *zârim* (foreigners) / *gôyim* (other non-Jews). This framework forms the basis for the *yukhasin Netzârim* maintained today, preserving this record for every authentic *Netzârim*.

In all of this, mere assertion from family tradition was not sufficient (cf. also note 1.12.1). A claim to be a *kôhein*, a pedigree in the House of *Dâvid*, or to be the *Mâshiakh* is subject to even more stringent standards. Especially, this framework makes no provision for any individual, most certainly no non-Jew, to apply their own interpretations, to self-proclaim their own adoption or to replace authentic *yukhasin* which form the entire basis of this *Halâkhâh*.<sup>7.1.1</sup>

While modern critics may think to discredit these only two remaining Davidic genealogies, the only halakhically acceptable time for questioning records which went unchallenged in the time of the *Beit-Din ha-Gâdôl* was during the time that unparalleled court convened. *Bâtei-Din* are constrained by *Tôrâh* precluding reversal of earlier higher *Bâtei-Din* (e.g., *Devârim* 4.2 & 13.1 [if the citation is 12.32 in your text, go to a Judaica shop and obtain a legitimate Artscroll ‘Stone Edition’ Bible]). No lower court today has the halakhic authority to question it.

The official Davidic *yukhasin* maintained in the *Beit-ha-Miqdâsh* – along with all other *yukhasin* claiming Davidic descent – were destroyed by Herod the Great (cf. note 1.12.1). Assertions lacking scientifically credible antiquity, from the Middle Ages and *Talmud*, do not meet the criteria of the official *yukhasin* maintained in the *Beit-ha-Miqdâsh* under the auspices of the *Beit-Din ha-Gâdôl*. Thus, according to *Halâkhâh*<sup>7.1.1</sup> tracing back to the *Beit-Din ha-Gâdôl*, these two records stand as the only remaining legitimate *yukhasin* tracing back to *Dâvid ha-Mêlêkh* and *Avrâhâm*! Yet, the prophesied *Mâshiakh* must be able to unquestionably document

his descendancy from the House of *Dâvid ha-Mêlêkh*. (Cf. *Yeshayâhu* 9:5-6; 11:1-5; *Yirmeyâhu* 23:5-6 and *Shmueil Beit* 7:12-13.)

For now, there is no spectacular archaeological discovery of scientifically verifiable ancient Davidic *yukhasin* from the *Beit-ha-Miqdâsh* linking up to any Jew having a modern, scientifically credible and halakhically acceptable *yukhasin*. According to *Gemârâ (Qidushin* 70b), “a family once mixed up remains so.” Thus, no one other than *Yehôshua Bêh-Yôseph Bêh-Dâvid* can substantiate an authentic halakhic basis for having, or conferring, any legitimate claim to the Royal Throne of *Dâvid ha-Mêlêkh*, much less the *Mâshiakh* – forever.

**1.1.3** המשיח (ha-Mâ-shi’ akh, the anointed), ξριστου (khristou, the anointed), ...**the *Mâshiakh*...** This phrase is found transliterated to קרישטו (qristo) in *Yaaqôv Bêh-Ruvein*’s מלחמות ה’ (Milkhâmôt ‘h, Wars of ‘h) of 1170 and all of the extant Greek and Aramaic mss. but is absent in *Nitzâkhôn Yâshân (NY)* #154<sup>b</sup> or *EB*. This can likely be ascribed to their polemic objectives. *Sheim-Tôv Bêh-Yitzkhâq Bêh-Shaprut* and the author of *Nitzâkhôn Yâshân* avoided using יהושע (*Yehôshua*). Instead, they used י’ש, an acronym for ימה שמו וזכרו (yi-makh’ shem-ô’ ve-zikh-rô’, May his name and memory be blotted out).

For the Jew who does not accept the Romanized, anti-*Tôrâh* man-g-o-d as the *Mâshiakh*, such a convention is required by *Shemôt* 23:13; *Devârim* 12:3; *Yehôshua* 23:7 and the example of *Amâleiq* (cf. *Shemôt* 17:14). From this we can be certain that *Sheim-Tôv* was not so afraid of Christian polemicists as to prevent him from redacting the text where he thought it imperative.<sup>56</sup> It is clear that *Sheim-Tôv* reflected in his ms. a disacknowledgment of יהושע as *Mâshiakh*. Thus, it is more likely that *Sheim-Tôv* deleted “the *Mâshiakh*” from his ms. than that the redactors of the other mss. added it.

**1.2.1** יהודה (Ye-hud-âh’, thanks to ‘h), ...**Yehudâh**... Cf. *Be-Reishit* 29:35 and 49:10.

**1.3.1** פרץ (Pêr’ êtz; breach), ...**Pêrêtz**... Cf. *Be-Reishit* 38:24-30.

1.3.2 תמר (Tâ·mâr' , date palm), ...*Tâmâr*... The daughter-in-law of *Yehudâh*; cf. note 1.3.1.

1.3.3 חצרון (Khêtz·rôn' , grounds keeper), ...*Khêtzrôn*... Cf. *Be-Reishit* 46:12; *Rut* 4:18-22.

1.3.4 רם (Râm, high), ...*Râm*... Cf. *Rut* 4:18-19.

1.4.1 עמינדב (Am·i·nâ·dâv' , my kindred volunteered, were generous), ...*Aminâdâv*... Cf. *Rut* 4:20.

1.4.2 נחשון (Nakh·shôn' , pioneer), ...*Nakhshôn*... Cf. *Rut* 4:20-21.

1.4.3 שלמה (Sal·mâh' , garment, MH dress), ...*Salmâh*... *secundum* MT. Cf. *Rut* 4:21. שלמה is a metathesis of שמלה (sim·lâh' <sup>57</sup>).

*Yaaqôv Bêl-Ruvein*'s מלחמות ה' (*Milkhâmôt* 'ה, Wars of 'ה) of 1170, *Nûzâkhôn Yâshân* (NY) #154<sup>b</sup> and *EB* incorrectly read שלמון, *Salmôn*.

1.5.1 בעז (Bô·az' , perhaps a contraction of בן עז, *bô ôz*, in him is strength), ...*Bôaz*... Cf. *Rut* 4.21.

1.5.2 מרחב (me-Râ·khâv' , from *Râkhâv*), εκ της Ραχαβ (ek teis Rakhav, out of *Râkhâv*), ...by *Râkhâv*... *secundum Yaaqôv Bêl-Ruvein*'s מלחמות ה' (*Milkhâmôt* 'ה, Wars of 'ה) of 1170 and the earliest extant source texts (Greek), respectively. The phrase is absent in *Nûzâkhôn Yâshân* (NY) #154<sup>b</sup>.

*EB* reads מרחב הזונה (me-Râ·khâv' ha-zôn·âh' , from *Râkhâv* the prostitute; *Râkhâv* means broad – perhaps the origin of the slang metonym – or wide). Since this ancestry would apply to any Jew claiming to fulfill prophecies of the *Mâshiakh* the term should not be taken as being derisive toward *Yehôshua* particularly.

1.5.3 עובד (ô·veid' , he is working, serving), ...*Ôveid*... Cf. *Rut* 4:22.

1.5.4 רות (Rut, pop. Ruth, may be her born *Môâv* name or perhaps relate to רתת (râ·tat' , trembling), ...*Rut*... an ancestor of *Yehôshua*, was a *Môâvî* (Moabite) concerning whom *Tôrâh* dictated (*Devârim* 23:3) that she: לא יבא ... בקהל ה' (16

yâ·vô' ... bi-qe·hal' 'ה; shall not 'come' ... into the congregation of 'ה), even to the 10<sup>th</sup> generation עד עולם (ad ô·lâm' ; until the world-age, i.e. forever).

The rabbis have always understood the verb יבא (come) in the sexual sense, i.e. prohibiting intermarriage with an Ammonite or Moabite (*Devârim* 23:3). "To the 10<sup>th</sup> generation" is an expression of emphasis meaning "even if her family were to live among Israel for 10 generations." Of course, any *gôyim* living with Israelis and intermarrying with Israelis is prohibited. Here, *Môâvôt* (Moabite women) are regarded as particularly repugnant.

The rabbinic interpretation to exclude women from the prohibition because 'Moabite' is in the masc. is as logically valid as declaring Jewish women to be gentiles because *Benei-Yisraêil* is masculine. Consequently, this apparent contradiction is yet another example which has stumped the sages from the earliest times.<sup>58</sup>

Yet, the answer is simple. As maintained in *Zôhar Khâdâsh* <sup>60</sup> (contra *R. Meir*), *Rut* converted. What is lesser understood is that a convert, being a Jew, can no longer be a gentile or *geir*.

This, however, imposes the conundrum of explaining how *Rut* could progress from *Môâvî* to Jewess without the possibility of being a *geirâh Môâvî* in the interim.

For 10 years *Rut* had lived with *Nââmî*'s family (*Rut* 1:4, married to *Kilyôn* (probably), one of *Nââmî*'s two sons. Opinions differ concerning whether *Rut* converted before marrying *Kilyôn*. The prohibition in *Tôrâh* is against admitting an Ammonite or Moabite *geir(âh)* <sup>59</sup> to intermarry into *Qehilat-Yisraêil*. But when *Rut* married, the *Tôrâh* prohibition dictates that she had to have been a Jewess, no longer a *Môâvî*. So the question transfers from *Rut*'s status when marrying *Bôaz* (when she was already a Jewess) to how her status became a Jewess in order to marry *Kilyôn*.

Speaking of *Rut* and her sister *Ârpâh*, "According to *Zôhar Khâdâsh*, they did convert when they married the brothers. Such conversions, however, involved a degree of coercion, since the parents of the brides had arranged the marriages, and the women of that society would not be free to refuse. Therefore, it would be only future fidelity to Judaism that could prove the conversions to have been sincere. *Ârpâh*, by leaving

*Nâami*, showed that her conversion had never been valid. *Rut*, however, gave the most eloquent proof that she was a Jewess of the highest order.”<sup>60</sup>

In those days it wasn't possible for *gôyim* to interact with Jews. Therefore, it wasn't possible for *Ârpâh* and *Rut* to learn *Tôrâh* in order to convert without first becoming *geirôt* – a special status who were neither *gôyim* nor Jews, non-Jews who met the minimum threshold requirement of compliance with the Seven Laws of *Nôakh* and undertook before a *Beit-Din* to learn and practice *Tôrâh*-observance and Judaism. Both *Ârpâh* and *Rut* were made *geirôt* in order to be instructed in *Tôrâh* for conversion.

As *geirôt*, while they weren't yet Jewesses, neither were they any longer *Môâvôt*. Consequently, while the prohibition remains for *Môâvôt*, as *geirôt*, *Ârpâh* and *Rut* were no longer *Môâvôt* and the prohibition no longer applied to them.

It may then be asked, ‘Since no *gôyim* were counted within *Yisrâeil*, what purpose was served, then, in specifying *Môâvôt*?’ Women captured in war were often directly absorbed – but *Môâvôt* were prohibited.

Only then both ‘came’ into *Qehilat-Yisrâeil*, not as *Môâvôt* which was precluded by *Tôrâh*, but as *geirôt* becoming Jewesses.

*Rut* had been a *Môâvit*, but she was no longer a *Môâvit*. That necessarily corroborates and complements other indications that a convert's past is completely disconnected, and *Rut* was no longer a *geirâh* either. She was a Jewess.

This can be proven by *elenchus*:

- ◊ *Dâvid ha-Mêlêkh* was a descendent of *Rut*.
- ◊ Therefore, no descendent of *Dâvid ha-Mêlêkh* can qualify as the *Mâshiakh*.
- ◊ It is accepted by all Jewish sages of any status as axiomatic, and prophesied by the *Neviim*, that the *Mâshiakh* would be a descendent of *Dâvid ha-Mêlêkh*.

Cf. *Divrei-ha-Yâmim Âlêph* 2:11-12.

**1.5.5** ישי (Yi:shai', uncertain meaning; de-Judaized to “Jesse”), ...*Yishai*... prophesied to be a forefather of the *Mâshiakh*; cf. *Yeshayâhu* 11:1. Cf. also *Rut* 4:22.

**1.5.6** דוד המלך (Dâ-vid' ha-Mêl' êkh; *Dâvid* the King; דוד means “close friend”; pop. “beloved”), Δαυιδ τον βασιλεα (Dauid ton basilea, *Dâvid* the King), ...*Dâvid ha-Mêlêkh*... The Hebrew follows *Yaaqôv Bêh-Ruvein*'s מלחמות ה' (Milkhâmôt 'h, Wars of 'h) of 1170 and *Nûzâkhôn Yâshân* (NY) #154<sup>b</sup>. The Greek follows the earliest extant source texts. *EB* does not include “*ha-Mêlêkh*” (the King). The *Neviim* prophesied that the *Mâshiakh* would be a descendant of the royal line of *Dâvid ha-Mêlêkh*. Cf. *Yeshayâhu* 9:5-6, 11:1-5; *Yirmeyâhu* 23:5-6 and *Shmueil Beit* 7:12-13 and note 1.1.2.

**1.6.0** שלמה המלך (Shlôm-ôh' ha-Mêl' êkh; *Shlômôh* the King; שלמה means peace, completeness), Σολομωνα (Solomona, de-Judaized to “Solomon”), ...*Shlômôh ha-Mêlêkh*... The Hebrew is simply translated, inserting the phrase “the king.” The Greek follows all of the earliest extant source texts.

**1.6.1** מאשת אוריה (mei-ei' shêt Ur-i-yâh', from the woman of *Uriyâh*, which means “enlightened by 'h”), εκ της του Ουριου (ek teis tou Ouriou, out of *Uriyâh*'s; “woman” is absent), ...*by Uriyâh's woman*... *secundum Yaaqôv Bêh-Ruvein*'s מלחמות ה' (Milkhâmôt 'h, Wars of 'h) of 1170 and the earliest source texts (Greek), respectively.

This woman was *Bat-Shêva*. Cf. *Shmueil Beit* 11:2-27.

*Nûzâkhôn Yâshân* #154<sup>b</sup> reads שלמה מאשת אוריה (Shlôm-ôh' mei-ei' shêt Ur-i-yâh', *Shlômôh* by the woman of *Uriyâh*).

*EB* reads הוליד את אשת שלומה מאשת אוריה (hò-lid eit ei' shêt Shlôm-ôh' mei-ei' shêt Ur-i-yâh', fathered *Shlômôh*'s woman by the woman of *Uriyâh*).

Since this phrasing does not agree with the *Tan"kh* (cf. *Melâkchim Âlêph* 1:17 et al.) and *Sheim-Tôv* would certainly not be arguing contrary to the *Tan"kh*, we must conclude that this is a simple error of writing one too many אשת.

**1.7.1** רחבעם (Re-khav-âm', broad is the kindred), ...*Rekhavâm*... Cf. *Melâkchim Âlêph* 12; 14; *Divrei-ha-Yâmim Beit* 10-12; *Divrei-ha-Yâmim Âlêph* 3:10.

#	Tan"kh & LXX	Greek	Milkhâmôt 'ה	Nitzâkhôn Yâshân #154b	Évén Bôkhan
1	Dâvid ha-Mêlêkh	Dâvid ha-Mêlêkh	Dâvid ha-Mêlêkh	Dâvid ha-Mêlêkh	Dâvid
2	Shlômôh ha-Mêlêkh	Shlômôh	Shlômôh	Shlômôh	Shlômôh
3	Rekhavâm	Rekhavâm	Rekhavâm	Rekhavâm	Rekhavâm
4	Aviyâh	Aviyâh	Aviyâh	Aviyâh	Aviyâh
5	Âsâ	Âsâph	Âsâ	Âsâ	Âsâ
6	Yehôshâphât	Yehôshâphât	Yehôshâphât	Yehôshâphât	Yehôshâphât
7	Yôrâm	Yôrâm	Yôrâm	Yehôrâm	Yôrâm
8	Akhazyâhu				
9	Yôâsh				
10	Amatzyâhu				
11	Azaryâh / Uziyâh	Ôziyâh / Uziyâh	Uziyâh	Uziyâh	Uziyâh
12	Yôtâm	Yôtâm	Yôtâm	Yôtâm	
13	Âkhâz	Âkhâz	Âkhâz	Âkhâz	
14	Khizqiyâhu	Khizqiyâhu	Khizqiyâhu	Yekhizqiyâhu	Khizqiyâhu
15	Menashêh	Menashêh	Menashêh	Menashêh	Menashêh
16	Âmôn	Âmôn	Âmôn	Âmôn	Âmôn
17	Yôshiyâhu	Yôshiyâhu	Yôshiyâhu	Yôshiyâhu	Yôshiyâhu
18	Yehôyâqim				
Bâvêl	Yekhânyâh	Yekhânyâh	Yekhânyâh	Yekhânyâh	Yekhânyâh

1.7.2 אביה (Av-i-yâh', my Father is 'ה),  
...Aviyâh... Cf. *Divrei-ha-Yâmim Beit* 11:20-22;  
12:16; *Divrei-ha-Yâmim Âlêph* 3:10.

1.7.3 אסא (Â-sâ', uncertain meaning), ...Âsâ...  
Cf. *Melâkchim Âlêph* 15:8-33; *Divrei-ha-Yâmim*  
*Âlêph* 3:10.

1.8.1 יהושפט (Ye-hô-shâ-phât', 'ה has judged),  
...Yehôshâphât... Cf. *Melâkchim Âlêph* 15:24; 22;  
*Divrei-ha-Yâmim Âlêph* 3:10.

1.8.2 יורם (Yô-râm', 'ה has elevated), ...Yôrâm...  
Cf. *Divrei-ha-Yâmim Beit* 3:11.

1.8.3 אחזיהו (A-khaz-yâ' hu, my grip is 'ה),  
...Akhazyâhu... Cf. *Divrei-ha-Yâmim Âlêph* 3:11.  
The earliest extant record of this segment of the  
genealogy is found in *Divrei-ha-Yâmim Âlêph*  
3:10-16 in which LXX and MT agree – in contrast with

the Greek Gospel of Matthew, *Yaaqôv Bêh-Ruvein*'s  
'ה מלחמות (Milkhâmôt 'ה, Wars of 'ה) of 1170,  
*Nitzâkhôn Yâshân* (NY) #154<sup>b</sup> and EB (see table).  
This is a strong indication that *Milkhâmôt* 'ה, NY and  
EB derive from the Greek tradition, not the original  
Hebrew tradition. It was this *pârâshâh* from which a  
post-LXX Greek translator was working. *Matityâhu*  
did not write this in Greek (cf. note 1.0.1). The  
translator apparently lost his place leaving off with  
Yôrâm, then when he should have continued with  
עוזיהו, he mistakenly skipped down to עוזיהו  
(A-zar-yâh'). This mistake is almost certainly in the  
earliest Greek mss. since all later mss. follow this same  
error. Further, the names are easily mistaken in LXX  
Greek: οχοζιας (okhozias) and αζαριας (azarias),  
though unmistakably different in the Hebrew. Cf. also  
note 4.1.1.

1.8.4 יואש (Yô-âsh', he despairs), ...*Yôâsh*... Cf. *Divrei-ha-Yâmim Âlêph* 3:11.

1.8.5 אמציהו (A-matz-yâ' hu, my braveness is 'ה), ...*Amatzyâhu*... Cf. *Divrei-ha-Yâmim Âlêph* 3:12.

1.8.6 עזריה (A-zar-yâh', my help is 'ה), ...*Azaryâh*... *secundum* MT *Divrei-ha-Yâmim Âlêph* 3:12; a scribe missed the ך, and עזריה devolved to עזיה (Uz-i-yâh' ; my strength is 'ה) in *Melâkchim Beit* 15:13.

1.9.1 יותם (Yô-tâm', 'ה is my unblemishedness, innocence, wholesomeness [?]), ...*Yôtâm*... Cf. *Divrei-ha-Yâmim 'A* 3:12.

1.9.2 אחז (Â-khâz', he gripped), ...*Âkhâz*... Cf. *Divrei-ha-Yâmim Âlêph* 3:13; *Melâkchim Beit* 15:38; *Yeshayâhu* 7:14.

1.9.3 חזקיהו (Khiz-qi-yâh' u, my grip is 'ה), ...*Khizqiyâhu*... Cf. *Divrei-ha-Yâmim Âlêph* 3:13.

1.10.1 מנשה (Me-nash-êh', he makes me forget), ...*Menashêh*... Cf. *Divrei-ha-Yâmim Âlêph* 3:13 and *Be-Reishit* 41:51.

1.10.2 אמן (Â-môn', craftsman), ...*Âmôn*... Cf. *Divrei-ha-Yâmim Âlêph* 3:14.

1.10.3 יאשיהו (Yô-shi-yâh' u, may 'ה cause him to despair), ...*Yôshiyâhu*... Cf. *Divrei-ha-Yâmim Âlêph* 3:14.

1.11.1 יהויקים (Ye-hô-yâq-im', 'ה will establish), ...*Yehôyâqim*... Cf. *Divrei-ha-Yâmim Âlêph* 3:15-16; another name is missing in the Greek texts, those derived from Greek texts and *EB*. Cf. 1.8.3.

1.11.2 יכניה (Ye-khân-yâh', 'ה will direct, show the direction), ...*Yekhânyâh*... Cf. *Divrei-ha-Yâmim Âlêph* 3:16-17.

1.12.1 ...to *Bâvêl*... This portion of the genealogy is found in the scroll of *Êzrâ*, which was written after the exile in *Bâvêl*. Formal *yukhasin* such as those mentioned in *Nekhêmyâh* 7 et al. (cf. notes 1.0.8 and

1.1.2) were maintained throughout the Exile. Without these formal, proper and legally documented genealogies, *Tan"kh* precludes recognition of even *Leviim* (plural of *Leivî*) or *Kôhanim*... how much moreso the rights to the throne of *Dâvid ha-Mêlêkh* and to be the *Mâshiakh*.

Jews who are informally thought to be *Kôhanim* (descended from *Aharôn*) or *Leviim* (of the tribe of *Leivî*) are recognized in *Bâtei-ha-K'nêsêl*.<sup>4,23,2</sup> *Kôhanim* are called to *Tôrâh* first, *Leviim* second, and then *Yisre-elim*. *Kôhanim* also give the special "priestly blessing." But these "*Kôhanim*" and "*Leviim*" are so by *minhâg*, and have no halakhically valid documentation. All of the official *yukhasin* were destroyed by Herod-the-Great<sup>61</sup> between B.C.E. 37 (birth of Herod-the-Great) and B.C.E. 4 (death of Herod-the-Great) – perhaps around B.C.E. 7-5 when he killed the children of *Beit-Lêkhêm* with the aim of preventing the *Mâshiakh* from becoming king in his stead.

Indeed, the Roman rulers regarded the *yukhasin* as threats for over a century after Herod had died, according to Eusebius.<sup>62</sup> "Vespasian, after the capture of [*Yerushâlayim*], ordered a search to be made for all who were of the family of *Dâvid*, that there might be left among the Jews no one of the royal family and, for this reason, a very great persecution was again inflicted on the Jews."<sup>63</sup>

As late as 96 C.E., "Domitian gave orders for the execution of those of the family of *Dâvid*."<sup>64</sup> Two grandsons of *Yehôshua*'s brother, *Yehudâh*, were brought before him "because of suspicion attaching to them as descendants of *Dâvid*."<sup>65</sup>

*Yôseiph* and *Miryâm* were among the last generation of Jews to have their genealogies legally updated in the official *yukhasin* (see note 1.0.8).

*Kôhein* families and those of the lineage of *Dâvid ha-Mêlêkh* were especially careful to keep their genealogical records up-to-date and verified. This was required of every Jew to protect one's property rights. If *Yehôshua*'s genealogical documentation had been spurious, there would have been an immediate and widespread repudiation of his messianic claims on this basis. The lack of such repudiation from that period proves its authenticity.

#	Tan"kh & LXX	Greek Matthew	Milkhâmôt '7,	Nitzâkhôn Yâshân #154b	Évén Bôkhan
1	<i>Yekhânyâh</i>	<i>Yekhânyâh</i>	<i>Yekhânyâh</i>	<i>Yekhânyâh</i>	<i>Yekhânyâh</i>
2	<i>Shaltieil</i>	<i>Shaltieil</i>	<i>Shaltieil</i>	<i>Shaltieil</i>	<i>Shaltieil</i>
3	<i>Zerubâvêl</i>	<i>Zerubâvêl</i>	<i>Zerubâvêl</i>	<i>Zerubâvêl</i>	<i>Zerubâvêl</i>
4		<i>Avihud</i>	<i>Avihud</i>	<i>Avneir</i>	<i>Avihud</i>
5		<i>Eilyâqim</i>	<i>Âqim</i>	<i>Eilyâqim</i>	
6		<i>Azur</i>	<i>Azur</i>	<i>Azur</i>	
7		<i>Tzâdôq</i>	<i>Tzâdôq</i>	<i>Tzâdôq</i>	
8		<i>Âkhim</i>	<i>Âqim</i>	[ <i>Yâkhin</i> ]	<i>Âqim</i>
9		<i>Élihud</i>	<i>Élihud</i>	<i>Eilyâhu</i>	<i>Lihud</i>
10		<i>Élâzâr</i>	<i>Élâzâr</i>	<i>Élâzâr</i>	<i>Lâzâr</i>
11		<i>Matân</i>	<i>Matân</i>	<i>Matân</i>	<i>Matân</i>
12		<i>Yaaqôv</i>	<i>Yaaqôv</i>	<i>Yaaqôv</i>	<i>Yaaqôv</i>
13		<i>Yôseiph</i>	<i>Yôseiph</i>	<i>Yôseiph</i>	<i>Yôseiph</i>
14		<i>Yehôshua</i>	<i>Yehôshua</i>	<i>Yehôshua</i>	<i>Yehôshua</i>

*Yôseiph*, the father of *Yehôshua*, would have had personal knowledge of his own grandfather, *Matân*, who, in turn would have passed on to *Yôseiph* his (*Matân*'s) own personal knowledge of his grandfather, *Élihud*. This leaves only five generations back to *Zerubâvêl*, not a lot of genealogy to memorize. From *Dâvid ha-Mêlêkh* to *Zerubâvêl* the line was well established. Excepting these two records, this is a particularly difficult period. According to *EJ*, "There is no information concerning the House of *Dâvid* between the 4<sup>th</sup> century B.C.E. and the 2<sup>nd</sup> century C.E." <sup>66</sup> – except for these two lineages of *Yehôshua*.

How many generations from the official 1<sup>st</sup> century and subsequent official *yukhasin* (see note 1.0.8) – scientifically credible – must be discovered today in order to connect a contemporary candidate for *Mâshiakh* back to *Zerubâvêl*?

Pretenders to the *Mâshiakh*-ship since *Yehôshua* have duped followers into ignoring these requirements. *Yehôshua* is the only candidate who meets the legal requirements and who, therefore, can even qualify as the *Mâshiakh*! Further, *Yehôshua* already entered the *Beit-ha-Miqdâsh* by way of *Shaar hô-Rakhamim* ("Gate of Compassion," the East Gate, beneath what is known in Christianity as the "Golden Gate"). The Muslims have since placed a cemetery there for the specific purpose of preventing a prospective *Mâshiakh*

from entering through *Shaar hô-Rakhamim* (because of the uncleanness) and fulfilling the prophesy of *Zekharyâh* 14:4-5. Unless one accepts magical and superstitious contradictions (prohibited in *Tôrâh*), only *Yehôshua*, who long ago fulfilled the prophecies of *Yeshayâhu* 9:7; *Yirmeyâhu* 3:5; *Yeshayâhu* 11:1,10; et al., can ever do so.

**1.12.2** שאלתיאל (Shal-ti-eil', I asked *Eil*), ...*Shaltieil*... In *Divrei-ha-Yâmim Âlêph* 3:17, the sons of *Shaltieil* are not listed and a *Zerubâvêl* is listed as a nephew of *Shaltieil*, being the son of *Shaltieil*'s brother *Pedâyâh*. However, the *Zerubâvêl* who was governor of *Yehudâh* and instrumental in rebuilding the *Beit-ha-Miqdâsh* is specified as the son of *Shaltieil* (cf. *Ézrà* 3:2,8; 5:2; *Nekhêmyâh* 12:1; *Khagai* 1:1, 12, 14; 2:2, 23). Nearly every one of these *pesuqim* presages the *Mâshiakh* by coupling *Zerubâvêl* the son of *Shaltieil* with *Yehôshua* (Aramaic or familiar Ye-shu' a) who is the *Kôhein ha-Gâdôl* and whose father is יצדק (Yô-tzâ-dâq', '7 is Justness); a contraction of יהצדק (Ye-hô-tzâ-dâq' ).

**1.12.3** זרובבל (Ze-ru-bâ-vêl', estranged ones, or foreigners, of *Bâvêl* [pop. Babylon]), ...*Zerubâvêl*... c. B.C.E. 520. Cf. *Ézrà* 3:2-8; 5:2; *Nekhêmyâh* 12:1;

*Khagai* 1:1,12,14; 2:2,23. *Zekharyâh* 3 with *Êzrâ* 4:3 and *Zekharyâh* 4:1-7 & 11-14.

Likely, *Sheim-Tôv* accidentally confused *Eilyâqim* and *Âqim* (for *Akhim*), continuing with (*Ê*)*lihud* and skipping *Azur* and *Tzâdôq*. An error of insertion is far more unlikely here.

Notice that *Artakhshast* (Artaxerxes) I issued the order to rebuild the *Beit-ha-Miqdâsh* (*Nekhêmyâh* 2:1-8) c. B.C.E. 453<sup>67</sup> and *Êzrâ*'s mission occurred during the reign of *Artakhshast* II in B.C.E. 397.

**1.13.1** אביהוד (Av-i-hud', my father is *Yehudâh* [Judaea]), ...*Avihud*... c. B.C.E. 525-465 The sons of *Zerubâvêl Bên-Shaltieil* are subsequent to the genealogies in *Divrei-ha-Yâmim Âlêph* 3, *Êzrâ*, etc. The sons of *Zerubâvêl*, given in *Divrei-ha-Yâmim Âlêph* 3:19, are for *Zerubâvêl Bên-Pedâyâh*, not *Zerubâvêl Bên-Shaltieil*.

**1.13.2** אליקים (Eil-yâ-qim', *Eil* will establish), ...*Ellyâqim*... C. B.C.E. 473-413.

**1.13.3** עזור (A-zur', I / he am / is being helped), ...*Azur*... C. B.C.E. 421-361.

**1.14.1** צדוק (Tzâ-dôq' ; just[ice], patriarch of the *Benei-Tzâdôq*, from whom later evolved the *Tzedôqim*, Hellenized to "Sadducees," cf. 3.7.2), ...*Tzâdôq*... C. B.C.E. 369-309. Cf. *Shmueil Beit* 15:24ff.

**1.14.2** יקים (Yôq-im', contracted form meaning 'he will establish), ...*Yôqim*... c. B.C.E. 317-257.

**1.14.3** אליהו (Êl-i-hu', He is my *Eil*), ... *Êllhu*... C. B.C.E. 265-205. *EB* reads *Êlihud*.

**1.15.1** אלעזר (Êl-â-zâr', *Eil* has helped), ... *Êlâzâr*... c. B.C.E. 213-153.

**1.15.2** מתתה (Ma-tat-âh', contracted form of מתתיהו, *Matityâhu*, let 'he be my gift), ...*Matatâh*... c. B.C.E. 161-101.

**1.15.3** יעקב (Ya-a-qôv', he will follow at the heels, be a consequence), ...*Yaaqôv*... c. B.C.E. 109-49. These dates are only approximations averaging the

number of years thought to be spanned divided by the number of generations. This approximation seems to indicate that each generation was born when the father was about age 52. We have simply allowed an average lifespan of 60 to give some idea of when the individual lived. These figures provide only a fair idea of which century the individual lived.

**1.16.1** יעקב הוליד יוסף איש מרים הוא אשר נולד (Ya-a-qôv' hô-lid' Yô-seiph' ish Mir-yâm', hu a-shêr' nô-lad' mi-mên' âh Ye-shu' ha-ni-qrâ' Mâ-shi' akh u-ve-la-az' 'qris' tôs; *Yaaqôv* fathered *Yôseiph*, he is the man of *Miryâm* of whom was born *Yeshu*, who is called the *Mâshiakh* and in a foreign language "krist"), Ιακωβ δε εγεννησεν τον Ιωσηφ τον ανδρα Μαρίας εξ ης εγεννηθη Ι-η-σ-ο-υ-ς ο λεγομενος χριστος (Iakob de egenneisen ton Ioseif ton andra Maryas ekz eis egenneithe I-ie-s-o-u-s o legomenos khristos, and *Yaaqôv* begat *Yôseiph*, the man of *Miryâm* of whom was born *Yehôshua*, who is called the *Mâshiakh*), ...*Yaaqôv* fathered *Yôseiph*, he is the man of *Miryâm* of whom was born *Yehôshua*, who is called the *Mâshiakh*... The reconstructed Hebrew conflates *Yaaqôv Bên-Ruvein*'s מלחמות ה' (Wars of 'ה) of 1170 with the earliest extant source texts (Greek). The Greek follows the latter.

*Yaaqôv Bên-Ruvein*'s מלחמות ה' (Wars of 'ה) of 1170 reads: יעקב הוליד יוסף איש מרים הוא אשר נולד מרים / קרישטוש (Ya-a-qôv' hô-lid' Yô-seiph' ish Mir-yâm', hu a-shêr' nô-lad' mi-mên' âh Ye-shu' ha-ni-qrâ' qris' tôs; *Yaaqôv* fathered *Yôseiph*, he is the man of *Miryâm* of whom was born *Yeshu*, who is called "krist").

*Nitzâkhôn Yâshân* 154<sup>a</sup> reads: יעקב הוליד את יוסף אישה של מרים שממנה נולד ישו שקורין אותו קרישטוש (ve-Ya-a-qôv' hô-lid' eit Yô-seiph' ish-âh' shêl Mir-yâm' shê-mi-mên' âh nô-lad' Ye-shu' shê-qô-rin' ô-tô' qris' tôs; and *Yaaqôv* fathered *Yôseiph* the man of *Miryâm*, of whom was born *Yeshu*, him whom they call the *Mâshiakh*).

*Nitzâkhôn Yâshân* 154<sup>b</sup> reads: יעקב הוליד את יוסף אישה של מרים שממנה נולד ישו שקורין בני אדם קרישטוש (ve-Ya-a-qôv' hô-lid' eit Yô-seiph' ish-âh' shêl Mir-yâm' shê-mi-mên' âh nô-lad' Ye-shu' shê-qô-rin' ben-ei' â-dâm' qris' tôs; and *Yaaqôv*

fathered *Yôseiph* the man of *Miryâm*, of whom was born *Yeshu*, whom persons call the *Mâshiakh*). For note on persons, cf. 8.20.2.

*Nitzâkhôn Yâshân* mss. 28 and 88 read: יעקב מריא הוליד את יוסף וירום מריא (Ya·a·qôv' hô·lid' eit Yô·seiph' *virum Maryae*; *Yaaqôv* fathered *Yôseiph virum Maryae*). Mss. 28 and 88 quote the original language of the ms. from which their author was working – at best the Latin a-3. The author of ms. 28 translates *virum Maryae* as אישה של מרים (ish·âh' shêl Mir·yâm' ; her man, *Miryâm*'s). In ms. 88, it is translated בעלה של מרים (ba·el·âh' shêl Mir·yâm' ; her master / husband, *Miryâm*'s).

*Nitzâkhôn Yâshân* 72 reads: יעקב הוליד את יוסף אירוסה של מרים (Yaa·qôv' hô·lid' eit Yô·seiph' ei·rus·âh' shêl Mir·yâm' ; *Yaaqôv* fathered *Yôseiph Miryâm*'s fiancé). Cf. note אירוסה 1.18.4.

*EB* reads: יעקב הוליד את יוסף הוא איש מרים 'טוס' (Ya·a·qôv' hô·lid' eit Yô·seiph' hu Yô·seiph' ish Mir·yâm' , [eim Ye·shu' ] ha·ni·qrâ' Mâ·shi' akh u·ve·la·az' qris' tôs; *Yaaqôv* fathered *Yôseiph*, he is the *Yôseiph*, the man of *Miryâm*, [mother of *Yeshu*,] who is called *Mâshiakh* and in a foreign language "krist") *secundum EB*. The phrase אם ישו (eim Yesh"u' , mother of *Yehôshua*) is omitted in ms. Add. no. 26964, however it is found in most (seven) of the other mss.<sup>68</sup>

יעקב (Yô·seiph' , he shall add), c. B.C.E. 57 – ? C.E.

**1.16.2** הנקרא (ha·ni·qrâ' , who is called), ο λεγομενος (ο legomenos, who is called), ...**who is called...** *secundum Yaaqôv Bën-Ruvein*'s מלחמות ה' (ה' Wars of 1170 and the earliest source texts (Greek), respectively. For the various readings, cf. 1.16.1.

**1.17.1** ον υιος ως ενομιζετο Ιωσηφ του Ηλι (ον υιος ως ενομιζετο Ιωσηφ του Ηλι (on uios os enomizeto Ioseif tou Eili; being the son, considered of *Yôseiph*, of *Eili*), ...**Though considered the son of Yôseiph, Yehôshua was the son of Miryâm, daughter of Eili...** These source mss. were heavily redacted by Christians who maintained that *Yôseiph* really wasn't the father of *Yehôshua*. Since women weren't ordinarily mentioned in the paternal *yikhusim*, plus Christian redactors may have been attempting to keep the 'true' (*Miryâm*'s)

genealogy paternal in appearance, we shouldn't be amazed that *Miryâm*'s name is skipped and *Yehôshua* is simply listed as the son of his maternal grandfather, *Eili*.

*Eili* is an abbreviated nickname for *Eiliyâhu*.

The rest of the genealogy is taken from Ky-Lu. 3:23-37 and the *Nitzâkhôn Yâshân*.

*Nitzâkhôn Yâshân* 154<sup>b</sup> and all of the early Greek mss. conclude: "Therefore, all of the generations from *Avrâhâm* until *Dâvid ha-Mêlêkh* are 14, and from *Dâvid* until the Exile in *Bâvêl* 14 generations and from the Exile in *Bâvêl* until the *Mâshiakh* 14 generations." Some attribute this to דוד (Dâ·vid' ) being equal to 14 in gematria.

Since the number of generations in *Tan"kh* from *Dâvid ha-Mêlêkh* to *Bâvêl* is 18, the reference to 14 generations may be an error going back only to the earliest Greek translation from the Hebrew. In *EB*, *pâsuq* 17 is absent entirely, suggesting that the entire *pâsuq* may be a later redaction by Christians (cf. note 1.23.1) attaching gematrial significance to the number 14 – in Greek, not Hebrew – or to symmetry among the sections of the genealogy. Greek letters also have assigned numeric values. However, *Netzârim* Hebrew *Matityâhu* would not have related to Greek gematria.

Clipping the genealogy to 14 generations per section also raises the suspicion that Christian redactors cut out a section and sewed it over symmetrically. From here, we assert, the seemingly conflicting maternal genealogy was redacted out of the source texts of the original *Netzârim* Hebrew *Matityâhu*. Attempts to "fix" this perceived conflict are documented in codex D 05 (5<sup>th</sup> century).

Names are reconstructed from reverse *LXX* to MT correspondence and reference to *Nitzâkhôn Yâshân* 154<sup>c</sup>. Brief notes on the more obscure are included below.

יעני (Yan·ai' ; *Divrei-ha-Yâmim* 5.12) or יניי (Yan·ai' ; *secundum Talmud Yerushalmi*)<sup>69</sup> for Ιανναι (Iannai).

סלי (Sal·âi' ) for Εσλι (Eslî, q.v. *Nekhêmâyâh*. 11:8; 12:20).

הגי (Kha·gai' ) for Ναγγα, assumes that the "N" became prefixed to Αγγα.

מתתה (Ma·tat·âh' ) for Μααθ (q.v. *Yekhêzqel* 10:33). This assumes the evolution from Ματθαθα to Ματθατ (as in *pâsuq* 23) to Μααθ. As an example of

the extent of corruption of the names in Greek, cf. infra *Ôveid* and others.

שמעי (Shim-i'), a shortened form of שמעיה (She-ma-yâh' u), for Σεμειν (Semein), perhaps derived via Σεμεια (Semeia; q.v. *Êzrâ* 8:16). This assumes Σεμει (Semei; q.v. *Êzrâ* 10:34) being given a Greek ending. Another possibility is derivation from Σεμεων (Semeon = *Shimôn*), in which the ω was corrupted to ι.

יוסף (Yô-seiph'), Ιωσηφ (Ioseif) corrupted to Ιωσηχ (Ioseikh).

ריסה (Ris-âh'; cf. *Be-Midbar* 33.21-22) for Ρησα (Reisa), *secundum Nitzâkhôn Yâshân*.

עדיא/עדוא (A-di' / I-do'; q.v. *Nekhêmyâh* 12:16).

קושיהו (Qu-shâ-yâ' hu) for Κωσαμ (Qosam), corrupted from Κισαου (Kisaou, q.v.

*Divrei-ha-Yâmim Âlêph* 15:17). *Nitzâkhôn Yâshân* reads קוסם (qô-seim'), meaning magician, diviner or bewitcher; except for a Hellenist, hardly a likely name for a Jew.

אלמודד (Al-mô-dâd') for Ελμοσαμ (Elmasam) in 3<sup>rd</sup> century P-4, already corrupted, for Ελμοδαμ (Elmadam) in the later α, β and α-3. 5<sup>th</sup> century A reads Ελμοδαμ (Elmodam).

אליעזר (Êl-i-êz' êr) for Ελιεζερ (*Êliêzêr*)

יורם (Yo-râm') for Ιωναμ (Ionam), assumes

corruption from Ιωριμ (Iorim)

מלכיה (Mal-ki-yâh') for Μελεα (Melea), assumes corrupted from Μελχια (Melkhia).

עדנא (Ad-nâh'; *Divrei-ha-Yâmim Beit* 17.14) or Aramaic עדנא (Ad-nâ'; *Êzrâ* 10.30, *Nekhêmyâh* 12.15) for Μεννα (Menna), assumes corruption from Μαννας (Mannas; q.v. *Nekhêmyâh* 12:15).

עובד (ô-veid'), whose name is widely accepted, is corrupted from LXX Ωβηδ (Obeid) to Ιωβηδ (Iobeid, יובב, Yô-vâv'; q.v. *Be-Reishit* 10:29) in 3<sup>rd</sup> century P-4 to Ιωβηλ (Iobeil) in 4<sup>th</sup> century α\* & β.

שלח (Shê-lakh') / Σαλα (Sala), son of ארפכשד (Ar-pakh-shad') / Αρφαξοδ (Arfakzad). This section of the genealogy is well known from the *Tan"kh* (q.v. *Be-Reishit* 10). The του Καιναμ (of Keinam) entry is a scribal error of insertion (q.v. *Be-Reishit* 10:24) in α and β which reads Καιναν (Keinân) in sy<sup>p</sup> and is apparently omitted in P-75.

#### 1.18.1 Firstmonth, Secondmonth,...

**Twelfthmonth:** on modern Hebrew calendars reflect month names taken from the Babylonian culture during the *Gâlut* there. Moreover, modern rabbinic Judaism associates the New Year (*Rôsh ha-Shânâh*) with *Tishrei*, which is the Seventhmonth by Biblical reckoning. (Recall that *Tan"kh* specifies *Pêsakh* as falling on the 14<sup>th</sup> day of Firstmonth.) When found in

Biblical Month Names	Babylonian Hebrew Month Names (& Modern Number of Month)
Firstmonth	7: Ni-sân' ( <i>Nisan</i> ) / Aviv ( <i>Abib</i> ), spring
Secondmonth	8: I-yâr'
Thirdmonth	9: Si-vân' ( <i>Sivan</i> )
Fourthmonth	10: Ta-muz' ( <i>Tammuz</i> )
Fifthmonth	11: Âv ( <i>Av</i> / <i>Ab</i> )
Sixthmonth	12: Êl-ul' ( <i>Elul</i> )
Seventhmonth	1: Tish-rei' ( <i>Tishrei</i> )
Eighthmonth	2: Khêsh-vân' ( <i>Cheshvan</i> )
Ninthmonth	3: Kis-leiv' ( <i>Kislev</i> )
Tenthmonth	4: Têv' êt
Eleventhmonth	5: She-vât' ( <i>Shevat</i> )
Twelfthmonth	6: A-dâr' ( <i>Adar Âlêph</i> in leap years)
Thirteenthmonth (Leap years only)	6+: <i>Adar Beit</i> (Leap years only)

*Tan"kh*, the month names appearing on modern Hebrew calendars (*Nisan, Iyar*, etc.) are of Babylonian origin. There is general agreement among scholars that these names were introduced into *Tan"kh* subsequent to, and deriving from, the *Gâlut Bavli*.

*Tan"kh* references prior to the Exile always use "Firstmonth," "Secondmonth," etc. rather than the Babylonian month names of the modern Hebrew calendar, with exceptions representing later clarification. Consistent with the *Netzârim* effort to reinstate authentic *Tan"kh* tradition, this work reverts to authentic *Tan"kh* usage. (Thirteenthmonth is only found in leap years, but not documented in *Tan"kh*. One expects the extra month to be added to the end of the year. Interestingly, modern Hebrew calendars add a second *Adar*, which is sixthmonth. Thus, the extra rabbinic leap month of *Adar* falls in the middle not of the rabbinic year but at the end of the *Tan"kh* year – Thirteenthmonth.)

1.18.2 ...*Nâtzrat, ha-Gâllil*... pop. Nazareth. Cf. Ky-Lu. 1:26

1.18.3 ...His mother *Miryâm*... γαρ (gar; for) is not included here *secundum* α, P-1, β, a-3, sy<sup>p</sup> and *EB*. Its inclusion in *TR* has no basis in the early mss. *EB* also omits the phrase "the birth of the *Mâshiakh*."

1.18.4 השתדכה (*hish-tad-khâh'*; under a contract of שדוכין, *shi-dukḥ-in'*; see below), μνηστευθεισῆς (*mneisteutheieis*, she was promised to marry) ...*hish-tad-khâh*... There were three steps to halakhic marriage:

- א. שדוכין (contracting to betroth and marry at a future date, שדוכין is not a part of marriage),
- ב. קדושין (*qi-dush-in'*, sanctification / betrothal) and
- ג. נשואים (*ni-su-im'*, the wedding / ceremony).

"According to הלכה (*ha-lâkh-âh'*, the Way), שדוכין "is defined as the mutual promise between a man and a woman to contract a marriage at some future time and the formulations of the [תנאים, *te-nâ-im'*, conditions] on which it shall take place... The concept of שדוכין can entail either a promise by the intending parties themselves or one made by their respective parents or other relatives on their behalf (*Gemârâ, Qidushin* 9b; *Shulkhân Ârukḥ*, EH 50:4-6 and 51)..."

שדוכין as such has no immediate effect on the personal status of the parties – it being only a promise to create a different personal status in the future." [emphasis ybd].<sup>70</sup>

Only קדושין and נשואים are considered part of the marriage. קדושין is also called ארוסין (*ei-rus-in'*, betrothal).<sup>71</sup> קדושין is an act performed by a man and a woman which leads to a change in their personal status, i.e. from bachelorhood to a personal status which remains unchanged until the death of either party or their divorce from one another. However, the קדושין alone does not bring about all the legal consequences of this change of status, as all those will follow only from a further act between the parties, namely the נשואים.

In ancient times, a man could effect קדושין (i.e. consecrate a woman in the process of becoming his wife, in preparation for נשואים) in any of three ways:

- א. כסף (kês' êph, silver or money), i.e. make her a gift of appreciable monetary value;
- ב. שטר (*she-târ'*, a formal document), i.e. present her with a bill formally ratifying the marriage, or
- ג. ביאה (*bi-âh'*, coming), i.e. have sexual intercourse with her with the express purpose of making her his wife.

ביאה "though legally valid was discouraged, since it involved a breach of decency; any man who practiced it was punished by lashes. Whichever method was adopted, the bride's consent was an essential condition.

Thus, it's feasible that *Yôseiph* was motivated by concern for lashes himself, and the story was subsequently further redacted by mythicizing Roman Christians.

"Upon the completion of [קדושין], the girl became ארוסה (*a-rus-âh'*, betrothed / fiancée). She was considered a wife in nearly every respect. If any other man cohabited with her, he was liable to the death penalty as an adulterer."<sup>72</sup> The ארוסה ("affianced bride") is regarded as an אשת איש (*eish' êt ish*; "woman of a man" i.e., a married woman) for all purposes under the *de-Ôraitâ* law.<sup>73</sup> In this context, the ארוסה was subject to punishment for adultery (*Devârim* 22:23-27) and, though unmarried, could be released only by divorce.

Notice above that ביאה involves halakhically legal sex, i.e. sex of the Spirit of Holiness / *Tôrâh* (q.v.).

1.18.6), during שדוכין (which changes the woman's status to קדושין). Since ביאה was discouraged by מנהג (min-hâg' ; custom), pregnancy resulting from ביאה, incurred exactly the consequences which concerned *Yôseiph*.

קדושין and נשואים are handled differently today than they were then. Today, these are combined under the חפה (khup-âh' , the wedding canopy) in the wedding ceremony, eliminating the historical intervening period of קדושין (halakhic / legal betrothal).<sup>74</sup> "This was done because of many cases in which, perhaps as the result of unsettled conditions, the groom disappeared during the intervening period and his bride could not [satisfy a *Beit-Din*, ybd] whether he was alive or dead. In such a case she became [עגונה, a-gun-âh' , anchored], even before... [נשואים] had been performed, and yet could not marry anyone else. Such a regrettable possibility was avoided when the ceremony of חפה followed immediately upon that of [קדושין],<sup>75</sup> as is now the case."<sup>76</sup>

By custom (contradicting its legal definition), ארוסה is popularly used to refer to שדוכין. Today, an engaged woman is called an ארוסה. Popular usage of the term ארוסין to refer to שדוכין is therefore not identical with, and is even incompatible with, its legal meaning.<sup>77</sup> Compounded by *gôyim* misperceptions, the misuse of ארוסה may have led to an unfortunate error in interpreting *pâsuq* 19 in which *Miryâm*, contracted in שדוכין, is wrongly assumed to be an ארוסה-קדושין. Thus, the laws governing קדושין, and ארוסה proper, are wrongly applied to her situation.

Probably following the Greek / Christian tradition, *Nitzâkhôn Yâshân* reads איירוסה and *EB* reads ארוסה. These readings reflect the customary meaning of שדוכין rather than the halakhic meaning of קדושין.

To eliminate this confusion, *NHM* avoids the ambiguous (in modern Hebrew vs. Biblical Hebrew) ארוסה, preferring instead a term derived directly from שדוכין. Because ארוסה is the customary modern term, there is no modern fem. noun derived from שדוכין (like שדוכה, shi-dukḥ-âh' ) in popular usage. We can only use the verb form (in the text).

"The act of נשואים requires that the bride, after completion of the קדושין, be brought to the bridegroom under the חפה before two competent [by halakhic standards] witnesses for purposes of the marriage

proper, i.e. the נשואים "according to the law of *Môshêh* and *Yisrâeil*."

Though the meaning of μνηστευω (mneisteuo) implies שדוכין, it correlates in *LXX* to MT ארוסה (q.v. *Devârim* 22:23, 25, 27, 28 and *Hôsheia* 2:21-22). This, in turn, implies that *Yôseiph* and *Miryâm* had full sexual intercourse (q.v. *Devârim* 20:7).

Intercourse, however, contradicts this situation according to the text, since *Yôseiph* could not have wondered, in such a case, how she became pregnant; nor would she have remained virgin (although these may represent later Romanizing redactions). *A priori*, *Miryâm* had entered or, more likely, been entered by her parents, into שדוכין, not ארוסה-קדושין, with *Yôseiph*.

Unless μνηστευω is equivocal, referring to שדוכין as well as ארוסה-קדושין, this is cause to question its authenticity in the earliest extant (Greek) sources.

*Yôseiph* considered releasing *Miryâm* from the שדוכין, returning the שדוכין gifts, and resolving the compensatory liabilities according to the terms of the שדוכין agreement. A breach of the שדוכין would have resulted in "mental suffering, shame, and public degradation," just as described here (*pâsuq* 19). "According to *Eilyâhu Bân-Shlômôh*, the *Gâôn* of Vilna, a bridegroom, rather than break the engagement, should marry and then divorce his bride. In certain Jewish circles, a marriage is not contracted with a person who was a party to a broken engagement."<sup>78</sup>

One might argue that, since *Yôseiph* considered divorcing her (*pâsuq* 19), this was, therefore, קדושין. First, however, the premise is only true in Christian perspectives – which are alien to Judaism – and translations, not the earliest source texts. If ἀπολυω (apoluo, release) unequivocally means "divorce," then *Yehôshua* divorced a woman in *NHM* 15:23!

Moreover, divorce was appropriate both in *Yôseiph*'s first option (*supra*) and in שדוכין (cf. *Gâôn* of Vilna, *supra*). Even if *pâsuq* 19 is understood to mean divorce, שדוכין, rather than the modern קדושין, is intended. If divorce is assumed, it is no wonder that the *gôyim* translators and redactors didn't relate to *Yôseiph* marrying *Miryâm* in order to divorce her.

Though we maintain that the second genealogy (of Ky-Lu. 3:23-37) is *Yehôshua*'s maternal ancestry, some might argue that it shows that *Eili* was

*Yehôshua*'s biological father in contrast to *Yôseiph*, who was *Yehôshua*'s step-father. *Gôyim* would regard this as making *Yehôshua* a bastard. Under הלכה, however, this is not so. If the birth resulted from a Jewish couple who are not permitted to marry under הלכה, then the child would be a ממזר (mam·zeir' ). Otherwise, unlike the *gôyim* definition, the child is legitimate, even if the couple is unmarried.

As an ארוסה-קדושין, *Miryâm* would not have been free to marry without first divorcing from *Yôseiph*. Under ארוסה-קדושין, at the time sexual involvement would be alleged to have taken place, a marriage between *Miryâm* and *Elli* would have been *âsur*<sup>16.19.3</sup> and any child from that involvement would have been a ממזר.

By ancient הלכה, *Miryâm* would be guilty of adulterous involvement (an *isur*<sup>16.19.3</sup> marriage) only under legal (halakhic) ארוסה-קדושין, but not under שדוכין. This means that under שדוכין a marriage between *Miryâm* and *Elli* would not have been *âsur*<sup>16.19.3</sup> at the time sexual involvement would be alleged to have occurred, and, whether or not a marriage actually transpired, a child resulting from such a coupling wouldn't have been a ממזר.

Those who would argue that *Elli* was the biological father are logically compelled to acknowledge that in all likelihood *Miryâm* was then not קדושין to *Yôseiph*, since, if she were קדושין to *Yôseiph*, her pregnancy would have been due to *Yôseiph*, not *Elli*. And if she were merely שדוכין, becoming pregnant by *Elli* changes nothing substantively. The entire issue becomes moot.

Moreover, *Elli* means "my *Eil*," making this a reference to the spiritual heritage. Since *Elli* is only a nickname, not compatible with the rest of this list of proper names, this is likely a Christian redaction supporting the doctrine that the father of *Yehôshua* was "my *Eil*." Such an innovation is certainly no basis for any logical conclusions. Given the present extant mss., it seems to have no effect on inheritance, rights to the throne or *Mâshiakh*-ship if *Elli* was the biological father of *Yehôshua*. But beyond that, in Judaism no such immoral allegation can be attributed to a fellow Jew or Jewess based on such feeble speculation. Such an argument threatens only Christians mired in the pagan belief of the divinity of *J-e-s-u-s*, and dependent upon his miraculous conception.

The two issues of idolatry – the divinity of *J-e-s-u-s* and the identification of 'M-a-r-y' as the 'Mother of *G-o-d*' – are not identical to the issue of virgin birth. They should not be blurred.

Virgin birth, which can occur naturally through promiscuity, through artificial insemination and perhaps other means, is stipulated in the earliest extant mss. Until an earlier ms. contradicts these earliest sources, the logician, and the *Netzârim*, incline to the weight of evidence: in this case, (naturally occurring) virgin birth, just like it says. (For further discussion of virgin birth see note 8.20.1.)

While this analysis demonstrates the futility of detractors raising such an argument, we mustn't rely on *Miryâm* having been under שדוכין. This would unnecessarily expose the *Netzârim* to difficulties in the event an early Hebrew ms. is someday discovered and it corroborates *EB* (ארוסה). Reliance upon interpreting the second genealogy as maternal resolves the entire problem. Even if *Miryâm* was in ארוסה-קדושין, discovery of an early Hebrew ms. would either resolve the dual genealogies problem by supersession or leave that matter unchanged.

Pending the discovery of an early ms. to the contrary, the *Netzârim* position is that *Elli* was not the biological father of *Yehôshua*, the second genealogy is giving *Elli* as the maternal grandfather and the woman's name is not included in such a genealogy. Only as a supplemental observation do we note that, given the present extant mss., it wouldn't matter anyway so it serves no purpose (other than *sinat-khinâm* – pure hatred) to polemicize against our position.

We have shown in a previous note (1.23.1) that the earliest extant source documents, Greek mss. from the 4<sup>th</sup> century,<sup>79</sup> were controlled by non-Jew Christians from at least 135 C.E. are documented even by Christian historians as extensively redacted, exhibiting many telltale signs indicating that they were they became increasingly miso-Judaic in introducing and retroactively supporting Displacement Theology, particularly during these crucial first four centuries. Since there is no suggestion of a divine origin for *Yehôshua* in the source texts, such an interpretation clearly derived from the Christian redactors. It is easily demonstrated that belief in *g-o-d-s* mating with mortals was absent in Judaism and widespread in pagan Roman

mythology dating back to Egyptian paganism, all of which legitimate Judaism had always rejected in the strongest terms.

Those who claim to find support for this idea in Judaic writings rely on oblique, highly questionable, Roman interpretations of Christian-redacted texts. The earliest extant Greek source texts of this section of the “*Gospel of Matthew*” (the 3<sup>rd</sup> century P-1 and the 4<sup>th</sup> century à and β) seem to already reflect strong contamination by Roman-Christian redactions (cf. note 1.23.1).

The teachings of a legitimate *Mâshiakh*, as a son of ה' (in the halakhic sense), could not contradict the teachings of his One Immutable Father in the heavens (*Malâkhi* 3:6 & *Tehilim* 89:35) – the instructions of Whom comprise *Tôrâh*. To be consistent with *Tôrâh*, *Yehôshua* could not be a divine son of *g-o-d* in the sense of Roman mythology and its Christian doctrines. A teaching so crucial and such a contradictory departure from previous beliefs would certainly have been included, crystal clear, in a perfect *Tôrâh* – if it were true.

**1.18.5** קודם שידע אותה (qô' deim she-yâ-da' ô-tâh', before he knew her),

πριν η συνελθειν αυτους (prin ei sunelthein autous, before they assembled), ...**before they had set up household together**... *secundum EB* and the Greek source texts, respectively. The *NHM* text is reconstructed relying principally on the earliest source texts (which are Greek).

Συνερχομαι (sunergomai) means assemble, including a crowd (q.v. Ky-Mr. 3:20; Ky-Lu. 5:15; et al.). If συνερχομαι unequivocally meant sex, then *Yehôshua* “had sex” with a multitude of women (q.v. Ky-Lu. 23:55). Here, συνερχομαι, assemble, is used in the sense of cohabiting together as a household. Becoming pregnant before setting up household together was not uncommon (q.v. 1.18.4).

Συνερχομαι is related to συναγω (sunago) which denotes a simple “get-together” – and from which is derived the English “*synagogue*” (cf. בית-הכנסת – *Beit-ha-K'nêsê't*, 4.23.2 and *Yehudim* note 10:25).

The related επισυναγωγή (episunagogeti) is translated “to *synagogue*,” emphasizing the “bringing together” as well as its relationship to the root verb from which it derives. The corollary in Masoretic Hebrew, מקרא-קדש (mi-qrâ' qô' dêsh), *Va-Yiqrâ*

23:3), connotes a convocation assembled expressly for the holy recitation of *Tôrâh*.

Translators of the Greek *LXX* (B.C.E. 200) were unable to preserve the connotation in the Greek. Instead, they rendered it as “holy day” (*Shemôt* 12:16; *Va-Yiqrâ* 23:2, 3, 4, 7, 8, 21, 24, 35-37; *Be-Midbar* 28:18, 25-26; 29:1, 7, 12). There are similar *mitzvôt* for Judaic holydays (*Shemôt* 12:16; *Va-Yiqrâ* 23; *Be-Midbar* 28 & 29).

The Hebrew verb ידע, he knew, is used in the sexual sense of a husband knowing his wife in full sexual intercourse, in contrast with lesser promiscuity. The Hebrew says that *Miryâm* was found to be pregnant before *Yôseiph* had full sexual intercourse with her.

For Christians, who view *M-a-r-y* as the mother of *g-o-d* and are locked into *gôyim* culture values, it is unthinkable to associate this pregnancy with the intimacies of normal young couples (even if they were married), though it was within the bounds of רוח הקדש (q.v. 1.18.6), i.e. *Tôrâh* (q.v. 1.18.4).

For a young, and human, Jewish couple like *Yôseiph* and *Miryâm* on the other hand, virginal pregnancy as a result of sharing intimacy short of full sexual intercourse isn't rare enough to merit an article in the medical journals. In such a situation, we would expect exactly the reaction from *Yôseiph* that is described in the account. He wondered how she could be pregnant, protesting that she was found pregnant קודם שידע אותה (before he had sexual intercourse with her).<sup>80</sup> He was plagued by suspicions, despite her insistence that she was still virgin.

By custom, if a couple became sexually intimate, the young man had two options:

- א. First, he could marry the maiden (in which case the sexual involvement was ביאה, q.v. 1.18.4).
- ב. Otherwise he could pay the injured father (and / or an injured party to שדוכין) monetary damages for deflowering his daughter (and / or the contracted future wife) and for embarrassment. This option publicly humiliated the young girl. If they were in שדוכין (q.v. 1.18.4), he would also endure lashes.

We must be careful not to judge this first century Judaic practice by 20<sup>th</sup> century *gôyim* criteria. It is conceivable that *Yôseiph* and *Miryâm* could legally have been promiscuous while in שדוכין and before

cohabiting as man and wife. They would have infringed מנהג, not הלכה. Though statistically rare, on an absolute scale over the centuries many girls have found themselves both virgin and pregnant from “getting too close.” *Miryâm* would have been neither the first nor the last pregnant virgin.

If this were the situation, *Yôseiph* might also have wondered how *Miryâm* could have been pregnant if they hadn't “gone all the way” together. *Yôseiph* would have been in a tight situation. His alternatives were to:

- ◊ refuse to marry *Miryâm*, endure a public lashing and divorce her (having made her ביאה / intercourse);
- ◊ quietly allow her to marry the “other man,” (if that was what he suspected);
- ◊ marry her himself; or,
- ◊ if she was an ארוסה, accuse her of adultery and allow her to be stoned to death together with her accused (but, then curiously in such case, not mentioned) paramour.

If *Miryâm* convinced him that no other man was involved, then we are left with a scenario which fits the text precisely. The issue threatens only traditional Christian interpretations.

**1.18.6** רוח הקדש (ru'akh ha-qô' dêsh; Spirit [breeze / wind] of Holiness), πνευμα αγιον (pneuma agion), ...[the] *Ruakh ha-Qôdêsh*... *secundum EB* and the earliest extant source texts (Greek), respectively. The phrase also corresponds via *LXX* to MT.

Impregnation of the רוח הקדש meant normal human intimacy between Jewish couples halakhically qualified to marry and either married or having the intention to effect marriage. Between *Yôseiph* and *Miryâm*, being that she was שרוכין, this would refer to ביאה (q.v., 1.18.4). Therefore, it would be halakhically proper to say that the child resulting from this intimacy was the fruit of the רוח הקדש (i.e. being in accordance with *Tôrâh*, as contrasted against the spirit of licentiousness, or antinomianism, i.e. Christianity).<sup>81</sup> The couple was in an halakhically approved process of setting up a holy marriage and a sanctified household. Children of such a holy union are rightfully called fruit of the רוח הקדש.

In rabbinic tradition, the רוח הקדש is promised to Jews who teach *Tôrâh* in public, Jews who study from

pure motives, Jews who perform even one *mitzvâh* in complete faith, and is evident in Jews who participate in the *Simkhat-Beit-ha-Shôeivâh* on *Sukôt*.<sup>82</sup>

In Judaism, the רוח הקדש is not an entity distinct from a manifestation of 'ה, and does not constitute a part of any “G-o-d-head.”

“There are a number of texts [of *Talmud*] in which the two terms רוח הקדש and *Shekhinâh* are found interchanged in different versions (cf. *Pesâkchim* 117b; *Shabât* 39b; and *Talmud Yerushalmi Sukôt* 5:1, 55a; see also *Tôsêphât* to *Sôtâh* 13:3f; *Sôtâh* 48b; *Sanhedrin* 11a).”<sup>83</sup> Cf. also note 24.27.2. The blurring of these two concepts in many ways parallels the blurring of *logos* and logic Cf. notes 12.37.0 and 13.54.2.

Just as the Saying (popularly, but erroneous “Word”) of 'ה (*Tôrâh*) emanates from 'ה to take residency within the intellect of the *Talmid Tôrâh*, so too the רוח הקדש emanates from 'ה to take residency within the Jew or *geir* who ingests and observes *Tôrâh*. According to the Dead Sea Scrolls, the *baal teshuvâh* who purifies himself from physical uncleanness (performing *tevilâh*<sup>3.6.1</sup> in a halakhic *miqvêh*<sup>3.6.1</sup>) is reborn and receives a new spirit – the רוח הקדש.<sup>84</sup>

The intellect (logic or wisdom) is indwelt among us. It is not necessarily within each person. Similarly, the *Shekhinâh* is recognized as an “indwelling” or “neighboring” among the Jews. Cf. also note 24.27.2.

The MT Hebrew → *LXX* Greek is represented in *Yeshayâhu* 63:10 (cf. #2 below) and *Tehîlim* 51:13 (*LXX* 50:12). The latter poses a special case in which the Hebrew רוח הקדש is rendered in *LXX* as πνευματι ηγεμονικω (pneumati eigemoniko), governing, ruling or authoritative spirit.

There are four phrases which are related in the Greek. The implication of these distinctions relative to the underlying Hebrew is not clear. Therefore, the distinctions have been preserved in *NHM* by the following convention:

- א. πνευμα αγιον (pneuma agion) is rendered “the Spirit of Holiness” (indicating that “the” is implied rather than specified, to distinguish it from το αγιον πνευμα (to agion pneuma), “THE Spirit of Holiness” where “the” is specified).

ב. το πνευμα το αγιον, cf. note 12.32.1

ג. πνευμα, cf. note 22:43.1

ד. το πνευμα, cf. note 4.1.0

Πνευμα (pneuma, spirit) corresponds through *LXX* to the Masoretic רוּחַ (ru' akh; spirit, wind, breeze). To grasp what the Jewish writers intended one must understand our Judaic world as well as 1<sup>st</sup> century perspectives. For 1<sup>st</sup> century people, “air” was simply an empty void between objects.<sup>85</sup> In the times when the Scriptures were written the space between objects on earth was רוּחַ (rêv' akh), obviously related to רוּחַ (ru' akh). The modern Hebrew term, אֵיר, (a·vir' ; air) was adapted from the Greek ἀήρ (a·eir).

As the ancients saw it, anything which could be sensed within the רוּחַ (rêv' akh; space) must be a רוּחַ (ru' akh). If one felt a cold sensation on the face manifesting itself in the empty void (air), especially if it were a strong and hard force, *a priori* (there being no concept of air) it was a רוּחַ. To feel an evening breeze in this empty void was perceived as sensing a רוּחַ (*Be-Reishit* 3:8). Because one could feel the רוּחַ leave the mouth with each נְשָׁמָה (ne·shâm·âh' ; breath / soul) exhaled, early peoples reasoned that this רוּחַ they sensed, and which enlivened them, was either the רוּחַ of *Élôhim* or the רוּחַ of demons, depending upon whether the רוּחַ was assessed as good or evil. (See note 27.50.1.)

The sudden exhalation associated with sneezing is also the basis for saying “bless you.” This superstition derives from the desire to protect the person who was thought to have temporarily expelled his רוּחַ and created an opportunity for a demon to enter in its stead.

Dying was related to the releasing of the רוּחַ by exhaling it with a puff. This is evidenced in the use of the Greek ἐκψυχω (ekpsukho; ek / out with psukho / psyche) found in *Trans.* 5:5, 10 and 12:23. In the Ky-Mr. and Ky-Lu accounts, the death of *Yehôshua* is described similarly, using ἐκπνεω (ekpneo, ek / out with pneo / רוּחַ (q.v. 27.50.0).

Many people today attribute common place events to heavenly and demonic “spirits” moving across the land like the wind. When the *talmidim* were questioning whether to communicate to our fellow Jews of the *gâlut* in Aramaic (and perhaps Greek), as well as in the Hebrew of *Yerushâlayim* and *Yehudâh*, a sudden gust of רוּחַ confirmed this to them. (Cf. *Trans.* 2:6-12.)

This confirmation inspired excited, but rational and reasoning, rhetoric which is described as לשון-אש (le·shôn' eish, a tongue of fire). The passage in *Transition* specifically states that Jews from all over the *gâlut* heard lucid accounts of *Yehôshua*, each in the language of their home country – not an esoteric “speaking in tongues” glossolalia which some modern churches (of Rev. 2.9 & 3.9) claim is proof of “baptism in the holy spirit.”

The popular Christian interpretation of *Trans.* 2:13 – that bystanders thought the *talmidim* were drunk – is non-sensical because the Greek term for “new wine” here is γλευκος (gleukous, glucose), and parallels the Hebrew תִּירוֹשׁ (ti·rôsh' ; fresh, non-intoxicating wine).

These *talmidim* were not being perceived as drunks “speaking in tongues,” but rather as profane holiday holiday-makers who were thought to lack the halakhic upbringing to know that a Jew didn't speak Greek, Aramaic, Syriac, Egyptian and African languages with other Jews, especially in *Yerushâlayim*.

Given the attributes ascribed to the רוּחַ, modern usage approaches most closely in phrases such as “team spirit,” “get into the spirit of it,” and the courtroom phrase “the spirit of the law” (i.e. the intent of the law). In these phrases we may obtain insight into the ancient sense of “the spirit of *Tôrâh*” and “the Spirit of Holiness,” recognizing that holiness is defined in *Tôrâh*. Πνευμα is variously rendered wind, blast, courage, anger, tempest and mind. Cf. also Yn. 20:22 and notes 9.18.5 and 28.1.2.

1.18.7 קֹדֶשׁ (qô' dêsh; holiness),

αγιος / αγιαζω (agios / agiazo, the verb form),

...*qôdêsh*... *secundum EB* and the earliest extant source texts (Greek), respectively.

These terms also correspond via *LXX* → MT. The root קֹדֶשׁ means consecrated, set apart as dedicated, pure, sacred, hallowed, holy and sanctified. The term is applied to *Élôhim*, objects, places, and servants of *Élôhim* – holy [ones], often rendered “saints” by non-Jews. Cf. *Be-Reishit* 2:3; *Shemôt* 3:5; 12:16; 13:2; 15:11, 13; 16:23; 19:10, 14, 22-23; 20:8,11; 22:30; 26:33-34; 28:2-4, 29-43; 29:1, 6, 21, 27, 29-44. Cf. these terms in Hebrew and Greek concordances. In *Devârim* 22:9, it is used in the sense of something holy which must therefore be forfeited in the form of an offering. In *Yirmeyâhu* 6:4, it is used in

the sense of consecrate (“prepare”). Cf. also I Ky. 1:15.

**1.19.1** צדיק (tza·diq’ , one who is just, pop. “righteous”) / צדק (tzêd’ êq; justness, pop. “righteousness”), δικαιος (dikaios; just, right; pop. righteous), ...**Tzadiq / tzêdêq...** *secundum EB* and the earliest extant source texts (Greek).

The terms also correspond via *LXX* → MT. צדק (tzâ·daq’ , to make just) implies justice in the sense of what is made right as defined by *Tôrâh*. “The obligation to help the poor and the needy and to give them gifts is stated many times in the [*Tan”kh*] and was considered by the rabbis of all ages to be one of the cardinal *mitzvôt* of Judaism... The [*Tan”kh*] itself legislates several laws which are in effect a sort of tax for the benefit of the poor... The institution of the sabbatical year... was in order ‘that the poor of the people may eat’ (*Shemôt* 23:11) as well as to cancel debts about which the warning was given – If there be among you a needy man, one of your brethren, within your gates, in your land which ’ה your *Élôhim* gives you, you shall not harden your heart nor shut your hand from your needy brother; but you shall surely open your hand to him and shall surely lend him sufficient for his need in that which he lacks... You shall surely give him, and your heart shall not be grieved when you give to him; because that for this thing ’ה your *Élôhim* will bless you in all your work (*Devârim* 15:7-10).”<sup>86</sup>

Both *Yeshayâhu* and *Yekhêzqêil* considered charity an indispensable requirement for a life of piety... The word *zedâqâh* literally means ‘rightness’ or ‘justice,’ not ‘charity.’ “By their very choice of word the rabbis reveal a great deal of our attitude to the subject, for they see charity not as a favor to the poor but something to which they have a right, and the donor, an obligation. In this way they teach ‘The poor man does more for the householder (in accepting alms) than the householder does for the poor man (by giving him charity) (*Va-Yiqrâ R.* 34:8) for he gives the householder the opportunity to perform a *mitzvâh*. This attitude stemmed from the awareness that all men’s possessions belong to *Élôhim* and that poverty and riches are in His hand.”<sup>76</sup> *Mishlei-Shlômôh* 21:3 advises that “To do צדקה (tze·dâq·âh’ ) and משפט (mish·pât’ )<sup>7.1.1</sup> is preferred by ’ה, precluding the need for a sacrifice-offering.”

Thus, צדיק/צדקה refer to one who is just as defined by *Tôrâh*, including the *mitzvôt* of caring for the poor.

Because no English term adequately conveys the meaning of צדיק/צדקה the Hebrew term remains transliterated in *NHM*. Cf. *Shemôt* 23:7; *Tehilim* 19:10; 51:6; 143:2; *Mishlei-Shlômôh* 17:15; *Yeshayâhu* 45:25; 53:11; *Dânieil* 12:3; *Be-Reishit* 15:6 & *Devârim* 6:24-25; 9:4-6. Cf. *Tehilim* 143:2 and III Sh. 2:17.

ומה-יצדק אנוש עם-אל? (u-mah’ yi-tze·daq’ ê·nôsh’ im *Éil?*; And what will justify [yi-tze·daq’ ] a human with *Éil?*, *Iôv* 25:4). No one is justified by their works. “All of our *zedâqôt* is like a menstruous rag” (*Yeshayâhu* 64:5).

On the other hand, neither is anyone is justified without works. That’s called hypocrisy. One who deliberately rejects *Tôrâh* and practices transgressing *Tôrâh* is certainly not trusting *Élôhim*’s word (*Tôrâh*).

To profess one thing and practice the opposite is a futile straying, and self-deception (cf. *Yaaqôv* 2:19-20 and note 22.29.1). To claim that the unchanging *Mâshiakh* (*Yehudim* 13:8), who speaks the Words of unchanging *Élôhim* (*Malâkhi* 3:6), Whom he calls Father, came to change from the perfect *Tôrâh* (*Tehilim* 19:8) to an anti-*Tôrâh* religion conceived in the paganism of the Roman Empire is self-contradicting. In fact, this fits precisely into the description of the contra-*mâshiakh* of *Dânieil* 7:23-27. Even the prayers of such a person are described by *Tan”kh* as an abomination (*Mishlei-Shlômôh* 28:10-11). The oft-cited hypocrisy of the “Scribes and Pharisees” pales in comparison.

The phrase “her betrothed man” is absent in *EB*.

**1.19.2 ...not wishing to make a public display of her...** *EB* reads “and he (*Yôseiph*) was a just man and wishing neither to dwell with her nor to expose her and bring shame to her, binding her over to death, wished rather to cover up for her.” Exposing her pregnancy would have meant publicly humiliating her, followed by executing her by stoning.<sup>87</sup>

**1.20.0 ...contemplating this thing...** *EB* adds “in his heart.”

**1.20.1** גבריאל המלאך (Gav·ri·el’ ha·ma·lâkh’ ; messenger, deputy), αγγελος (aggelos, messenger;

de-Judaized to a pagan concept of ‘angel’), ...**Gavriell the messenger**... *secundum* the *Book of Nestor* and the earliest extant source texts (Greek), respectively.

“**Gavriell**” is present only in the *Book of Nestor*.

ἄγγελος and מלאך (mal-âkh’; messenger) correspond via LXX → MT.

מלאך is one of the most misunderstood terms found in the ancient writings. In *Trans.* 12:15, for example, when *Miryâm*’s servant-girl, Rhoda, announced that *Shimôn Keiphâ* was knocking on the front door, no one believed her. Those present thought *Keiphâ* was locked up in prison. They assumed that whoever was knocking on the door must be a messenger from him or his jailers. However, the translation in *KJV* makes it sound as if they thought the visitor was his ghost or “angel.” In one of the clearest usages, two *talmidim* sent by *Yôkhânân ha-Matbil* to inquire of *Yehôshua* are called ἄγγελος (Ky-Lu. 7:24). Similar usage is found in Ky-Lu. 9:52 and *Yaaqôv* 2:25. Cf. also the terms in the Hebrew and Greek concordances. The phrase “of *Adônâi*” is absent in *EB* (however the phrase is present in the next *pâsuq*).

While *Tan”kh* often uses the phrase מלאך ה (ma-lâkh’ ה; Messenger of ה), מלאך is “applied to human agents of the Deity” (*Khagai* 1:13; *Malâkhi* 2:7). מלאכים (Mal-âkh-im’; plural) are sometimes called *Élôhim* (*g-o-d-s*; *Be-Reishit* 6:2; *Iôv* 1:6). More often, מלאכים are *benei-Élôhim* or *benei-eilim* (sons of *g-o-d-s*; see below). These are also known as the קדושים (qe-dôsh-im’; holy [ones], *Tehilim* 89:8; *Iôv* 5:1). The being who wrestled with *Yaaqôv* is first called איש (ish; man) then *Élôhim* (*Be-Reishit* 32:24-25, 28-29, 30-31) while *Hôsheia* refers to him also as a מלאך (*Hôsheia* 12:5).<sup>88</sup>

ה sometimes manifests aspects of Himself through deputizing a human, making that human, who remains an ordinary human on a mission, a מלאך. Thus, *Khâgâr* encounters a מלאך, but later addresses “ה Who spoke to her” (*Be-Reishit* 16:7, 13; 21:17ff.). It is *Élôhim* Who issues the *mitzvâh* for *Avrâhâm* to sacrifice *Yitzkhâq*; yet *Avrâhâm* is addressed by the מלאך ה (*Be-Reishit* 22:1ff., 11:18). מלאך ה appears to *Môshêh* in the burning bush (*Shemôt* 3:2), but through the rest of the story *Môshêh* converses with the Deity. So, too, in the story of *Gidôn*, who sometimes speaks with *Élôhim*-מלאך ה (*Shôphetim* 6:11ff.). Three אנשים (a-nâsh-im’; men) visit

*Avrâhâm* to announce the birth of *Yitzkhâq*; two of them continue to *Sedôm* to warn *Lôt* to flee, and to destroy the city (*Be-Reishit* 18:1ff.; 19:1, 13ff.) while *Avrâhâm* addresses the third as מלאך ה. *ha-Élôhim* appeared to *Yaaqôv* in a dream saying, “I am *ha-Élôhim* of *Beit-Eil*” (*Be-Reishit* 31:11ff.). Cf. also *Shemôt* 14:19ff.).<sup>78</sup>

This pattern holds for the visions of *Yekhêzqeil* and *Zekharyâh*, some of which undoubtedly allude to the *Mâshiakh* (*Yekhêzqeil* 9:1ff. and 10:1ff.; *Zekharyâh* 3:1ff.). In *Dânieil*, *Melâkhim* first acquire names: *Gavriell* (8:16; 9:21) and *Mikhâeil* (10:13; 12:1).<sup>78</sup>

The phrase בני אלים (ben-ei’ -eil-im’; sons of *g-o-d-s*) is found in *Tehilim* 29:1; 78:49 and 104:4.<sup>78</sup>

*Tan”kh* often speaks of צבאות השמים (tze-vâ-ôt’<sup>4.8.1</sup> ha-shâ-mai’ im; arrays / armies of the heavens) that, sometimes stand on His right and left (*Melâkhim Âlêph* 22:19; *Divrei-ha-Yâmim Beit* 18:18) and other times means celestial bodies (*Devârim* 4:19; *Yirmeyâhu* 8:2, etc.). These may be (con)fused in *Tehilim* 29:7; *Yeshayâhu* 6:2; *Zekharyâh* 3:1-7 and *Iôv* 2:1. Cf. especially *Devârim* 4:15-20; 29:25 and 32:8-9. Closely related is שר (sar; minister, cf. *Dânieil* 10:20-21; 12:1).<sup>78</sup>

“In later apocalyptic writings... a group of seven angels is frequently described as heading the world of angels; also designated as ‘archangels,’” These are:

- א. *Uriel*, whose function is to lead the angelic host<sup>4.8.1</sup> and guard the underworld ([*Sheôl*]);
- ב. *Rephâeil*, who is in charge of the spirits of humans;
- ג. *Rueil*, who takes revenge upon the world of lights;
- ד. [*Mikhâeil*], who watches over Israel;
- ה. *Sâriell*, whose duties are not defined;
- ו. [*Gavriell*], who rules Paradise; and
- ז. *Yirmieil* (IV *Êzrâ* 4:38), who guards the souls of the underworld (I *Khanôkh* [corrupted to Enoch] 20).<sup>78</sup>

Fallen angels are linked to *Be-Reishit* 5:15-20 and sometimes, mistakenly, to 6:1ff. (cf. *Be-Midbar* 13:33).<sup>78</sup>

“Apart from these angels, who were thought to resemble man, the stars were also assumed to be living entities and regarded as angels” (*Yeshayâhu* 34:4; 40:26; 45:12; *Yirmeyâhu* 33:22; *Tehilim* 33:6; I *Khanôkh* 18:13ff.; 21:3ff.). However, the more

widely accepted version was that certain angels rule the stars (*Yôveil* 19).<sup>78</sup>

One cannot home in on the Judaic meaning of מלאך without the knowledge to recognize, in order to guard against, the influence of extra-Judaic angelology. This Gnostic doctrine fused pagan notions of heavenly bodies (*g-o-d-s*) with celestial bodies (stars and astrology).

“During the [time of the *Beit-ha-Miqdâsh ha-Sheiml*] it was assumed that only the great prophets of earlier times had the privilege of direct communication with *G-o-d* while in later generations mysteries of the end of days and of man’s future could be discovered only through the intermediary of angels. This led to attempts to explore the nature and individual character of the angels. Furthermore, Jewish literature of this period sought to teach the mysteries of nature, of heaven, of the end of days, etc... This type of apocalyptic wisdom literature assumed that the secrets of the universe could be found only beyond the range of earthly surroundings – by means of angels. The development of the concept of angels was also deeply influenced by the syncretism which characterized the Hellenistic Age. By means of the wisdom of the Chaldeans<sup>2.1.3</sup> (which enjoyed great prestige among the Diaspora Jewry, see *Dâniel* 1:4), the Jews had become familiar with many of the old Babylonian [Iraqi] myths – the creation, the deluge, the early generations of man, etc. – and they sought to harmonize the myths with the biblical reports of these events. Old Babylonian tales of intercourse between the *g-o-d-s* and legendary heroes, and of books containing heavenly wisdom, were thus made to concur with Jewish legends; however, in order to avoid contradiction with the monotheistic nature of Judaism, they were ascribed to the world of angels... In addition, various religious concepts accepted by the Jewish people under the influence of pagan magic and demonology – insofar as they were not in direct contradiction to monotheism – were eventually incorporated into the doctrine of angels.”<sup>78</sup>

“According to *Yalqut Shimônî* (Lev. 418), however, the standards of the 12 tribes correspond to the signs of the zodiac.”<sup>89</sup>

Angelology “found its widest distribution among the secret societies of the Essenes.”<sup>78</sup> This influence, in turn, influenced the *Évyônim*.

“Like apocryphal literature, the [*Hagâdâh*]... [contains] angels who control such matters as prayers, hail, rain, anger, [*Gei-Hinôm*], birth and pregnancy, and other matters.”<sup>78</sup>

In this way, we encounter the pagan innovation of invoking the name of a specified star-angel-*g-o-d*, often with magical, sometimes gematrial, incantations, to accomplish a given purpose. This influence is also found in *tevilâh* (cf. Mt. 28:19).<sup>3.6.1</sup>

In modern terminology, *Tôrâh* prohibits astrology (*Devârim* 4:19) while admitting astronomy. It is generally agreed that כיון (ki-un’), in *Âmôs* 5:26 refers to *S-a-i-u-r-n*. הילל (hei-leil’; pop. Lucifer), the “son of the morning,” is, according to most interpreters, the planet *V-e-n-u-s* which is visible at dawn (*Yeshayâhu* 14:12).

כסיל (ke-sil’) is sometimes understood to represent *O-r-i-o-n*, one of the giant angels (*Be-Reishit* 6:4; *Iôv* 9:9; 38:31). Some commentators associate כיםה (kim-âh’) with *S-i-r-i-u-s*. This brings us into the latest scholarship in pyramidology and the religion of the ancient Egyptians and their influence on Judaism.

The Jews were enslaved in Egypt. *Yôseiph* and *Môshêh* both became masters of Egyptian religious and magical knowledge and arts. *Yehôshua* was raised in Egypt as well.

*Yôseiph* was well-versed in esoteric learning, interpreting dreams. He was surely aware that *O-r-i-o-n* was the *Parôh*-star-*g-o-d*, and *S-i-r-i-u-s* his consort, of the pyramids – which were already perhaps 1,000 years old. *Yôseiph* dreamed of himself as paralleling *O-r-i-o-n*, to whom his eleven star-brothers would pay homage (*Be-Reishit* 37:9). It is no coincidence that his brothers, in response, ship him off to Egypt, to ‘help’ him become *O-r-i-o-n*. This lends a religious connotation to the *Yetziâh* (Exodus), leaving the enslavement of Egyptian astral-ology in pursuit of *Tôrâh* and *Har Sinai*.

The influence of Egyptian ‘astralology’ may be greater than traditionally acknowledged. BBC North (1994) produced a documentary about the book “*The O-r-i-o-n Mystery*,” by Adrian Gilbert and Robert Bauval (details not available). Reading the hieroglyphics in the great pyramid and the Book of the Dead, these investigators compiled a new perspective on Egyptian astralology.

Reading a fifth dynasty Egyptian pyramid hieroglyphic, Bauval narrates, “And here is the name of the king *U-r-a-n-u-s* (?) in the oval-shaped cartouche, and here we are told he is given life and is the beloved of the supreme *g-o-d*, *A-r-t-e-m*. Now the pyramid text, together with the ancient, later, papyrus known as the Book of the Dead, tell us about the beliefs of this ancient people.”

These Egyptian records also contain the precedent for a divine son / man-*g-o-d* coming to earth, dying, being resurrected and being reincarnated (a second appearance). “The stars, then, in this night sky, were seen by the ancient Egyptians as a heavenly counterpart to their own land, inhabited by *g-o-d-s* and the souls of the departed” (*ibid.*)

Indeed, the ancient Egyptians saw the Milky Way galaxy as the celestial Nile, the river upon which they depended for their sustenance. “The Nile was held in great awe. Each year it mysteriously flooded and spread fertile mud over the land and, as the country was surrounded on either side by barren desert, it totally depended on this yearly miracle.

“But how did they explain their good fortune? Well, the time of the flooding coincided with the reappearance of the constellation of *O-r-i-o-n* in the night sky, having been out of sight for 70 days. So naturally they associated the stars of *O-r-i-o-n* with *O-s-i-r-i-s*, the *g-o-d* who cared for them, and from whom all blessings flowed. And there he was, looking down on his benign handiwork beside the banks of the celestial Nile.

“And to the left of him is the star *S-i-r-i-u-s*, which they saw as his consort *I-s-i-s*, because it was bright and beautiful, and it followed *O-r-i-o-n* across the sky. There they ruled the heavenly kingdom. They ruled by night. Theirs is the kingdom of the dead.”

“We know from the pyramid texts that the Pharaohs saw themselves as the latest incarnation of *O-s-i-r-i-s*’s son, *H-o-r-u-s*. He was seen as a living *g-o-d*” (*ibid.*).

Not only was the Milky Way galaxy seen as the celestial Nile, and the *Parôhs* as star-*g-o-d-s*, Gilbert and Bauval argue convincingly that the mysterious shafts in the pyramid’s King’s Chamber pointed toward *O-r-i-o-n* / *O-s-i-r-i-s* – the star-*g-o-d* with whom each *Parôh* was believed to merge. Moreover, the shaft from the Queen’s chamber pointed toward *S-i-r-i-u-s* / *I-s-i-s*, *O-s-i-r-i-s*’ consort.

The two large pyramids are precisely aligned on the north star, and precisely aligned diagonally to each other. This precision rules out that the third pyramid is accidentally smaller and offset. Nor is it any accident that the pyramids are aligned and proportioned precisely as found in the three stars of *O-r-i-o-n*’s belt – to which the shaft from the King’s chamber points. Two outlying pyramids also conform to the constellation *O-r-i-o-n*. (Work apparently halted before the others were begun.) As the Jews later built the *Beit-ha-Miqdash* based on “heavenly patterns,” so here, the Egyptians were building an earthly constellation of their *g-o-d* *O-r-i-o-n* / *O-s-i-r-i-s*.

Several millennia later *Rash”i* would write “There is a *Yerushâlayim* built in heaven, and the *Yerushâlayim* below is destined to be just like it.’ “The summit of Israel’s achievement is in [*Yerushâlayim*, the city which is earth’s pinnacle of holiness, for, as indicated by [*Rash”i*] above, the very essence of [*Yerushâlayim*] is that it unite within itself all symbols of holiness, and that it be a reflection on earth of the ‘capital’ of holiness in heaven.”<sup>90</sup>

These doctrines of fusing the stellar or heavenly realm with the earthly realm also have parallels in *Yehôshua*’s announcement that the heavenly realm had converged with men.

*Kimâh* “is, according to several interpreters, the constellation of the *P-l-e-i-e-d-e-s*.”<sup>91</sup> This would be interesting since there are seven stars in *Kimâh*, one of which is dimmer. This constellation may have obtained significance as a result of the Biblical seven-day week, seven lamps of the *menôrâh*, and seven days of *Pêsakh*. The seven heavens and seven lamps of Revelation are also linked.

**1.21.1** יהושע (*Ye-hô-shu’* a, salvation is of ‘ה; pop. Joshua), ישׁו (‘*Ye-sh”u’*, an acronym for ימח שמו וזכרו [*yi-makh’ shem-ô’ ve-zikh-rô’*; may his name and memory be expunged), ישו (*Ye-shu’*; Hebrew counterpart of the Christianized *J-e-s-u-s* and same as ישׁו), I-η-σ-ο-υ-ς, (*I-e-i-s-o-u-s*, *J-e-s-u-s*, a Hellenist Roman-pagan Greek construction more similar to their *g-o-d* *Z-e-u-s* (which the Romans merged with *M-i-t-h-r-a*, *Ei-l-i-o-s* and *J-u-p-i-t-e-r*, and the traditions of *I-s-i-s*, *A-s-h-t-a-r-t-e* / *A-s-h-t-o-r-e-t* = *E-a-s-t-e-r*, etc.) than to the other Biblical Hebrew names ending with *y*), ... *Yehôshua*

**vs. Yeshu / Yesh"u / J-e-s-u-s...** See the section 'Yehôshua ≠ I-ei-s-o-u-s / J-e-s-u-s / Yesh"u' in *Who Are the Netzârim?* – Advanced Level.

Before the advent of Christianity, I-η-σ-ο-υ-ς in LXX corresponded to יהושע in MT. Subsequent to the advent of Christianity, the *Tôrâh*-observant Jew named *Yehôshua* of *K'far-Nakhum*<sup>4.13.1</sup> must be distinguished from the miso-Judaic, Roman-fictionalized, man-g-o-d called *J-e-s-u-s* Christ who, Christians claim, displaced *Tôrâh*-observance with his "grace." The former is a product of Jews and Judaism while the latter is a syncretization arising from the native pagan religion and society of the Roman Empire. The expunction of *J-e-s-u-s* in this commentary, then, is dictated by the injunction of *Shemôt* 23:13; *Devârim* 12:3 and *Yehôshua* 23:7. References to the Christian man-g-o-d savior idol are spelled J-e-s-u-s. *NHM* introduces a convention whereby J-e-s-u-s / *Yesh"u* always refers to the antinomian counterfeit of the Roman religion – Christianity – while *Yehôshua* always refers to the historical *Tôrâh*-observant Jew who founded the *Netzârim* (Nazarene or *Nazoraean*) sect within the 1<sup>st</sup> century community of Jews.

*J-e-s-u-s* is the English transliteration of I-η-σ-ο-υ-ς (*I-ei-s-o-u-s*), which was rendered in LXX for יהושע (*Yehôshua* corrupted to "Joshua"; meaning "ה" is salvation," cf. *Yeshayâhu* 12:2) and for *Yeishua* / *Yehôshua Bën-Yôtzâdâq*, the *Kôheîn ha-Gâdôl* (cf. *Êzrâ* 2:2, 6, 36, 40; 3:2, 8, 9; 4:3; 5:2; 8:33; 10:18; *Nekhêmâyâh* 3:19; 7:7, 11, 39, 43; 8:7, 17; 9:4, 5; 10:10; 11:26; 121, 7, 8, 10, 24, 26; *Divrei-ha-Yâmim Âlêph* 24:11; *Divrei-ha-Yâmim Beit* 31:15).

For the analysis of the derivation of the name I-η-σ-ο-υ-ς (*I-ei-s-o-u-s* = *Yesh"u* = *Yeshu* = *J-e-s-u-s*) see the chapter devoted to this topic in *Who Are the Netzârim?* – Advanced Level.

In Greek, the similarity between I-ei-s-o-u-s and σωσας is, at best, a fortuitous consequence of transliterating יהושע from the Hebrew. It could hardly have escaped the translators of the LXX, who did their work 200 years before *Netzârim* Hebrew *Matityâhu*, that a transliteration of יהושע was strikingly similar to ιασοσς meaning "to heal."<sup>92</sup> The similarity between "he heals" and "he is salvation" would also have been evident.

From what does *Yehôshua* offer deliverance? The answer is straightforward. *Yehôshua* repeatedly emphasizes deliverance from (further) willful transgressing of *Tôrâh*.

Deliverance from physical ills is found in Christian doctrines based in the *New Testament* (e.g., VI Sh. 7:25 and VI Sh. 8:2). In the former *pâsuq Shâul* writes, "For my inner person delights in the *Tôrâh* of *Êlôhim*. But I find a different law in my body parts, which wages war against the *Tôrâh* of my mind and swamps me in the law of misstepping that is in my body parts. What a miserable person I am. Who shall rescue me from this body of death? Thanks to *Êlôhim*, through *âdôn Yehôshua* the *Mâshiakh*. So then, while in my mind I would slave for the *Tôrâh* of *Êlôhim*, in the flesh I am instead slave to the law of misstepping."<sup>93</sup>

How odd that Christians do the exact opposite: rejecting the *Tôrâh* of *Êlôhim* to live for, and enslave themselves to, the law of misstepping!

*Shâul* contrasts the law of misstepping and death against *Tôrâh*. The popular Christian assertion – and miso-Judaic threat – that *Tôrâh* is "the law of sin and death" and that *Tôrâh*-observance is therefore a sin, run counter to *Shâul*'s writings. Moreover, *Yehôshua* did not introduce any new law. Rather, he declared that the *mitzvôt* of *Tôrâh*, which he taught in the synagogues, are "not mine" but rather that "of my Father" (*NHM* 12:50; 15:6; Yn. 14:24; Yn. 8:28; 12:49-50; 15:10 and *NHM* 5:17-18 with notes).

*J-e-s-u-s* falls within the *Tôrâh* definition of anyone claiming Displacement Theology in making obsolete the perfect *Tôrâh* of an unchanging *Êlôhim* – being a false prophet, which precludes being *Mâshiakh*.

*Shâul* presents the *Tôrâh* of *Êlôhim* as the opposite of the other "*tôrâh* of sin and death." If one is not serving the *Tôrâh* ("the" Law or Doctrine) of *Êlôhim*, which is the same *Tôrâh* of the Spirit of life in *Yehôshua* the *Mâshiakh*, then (s)he is serving the law or doctrine (*tôrâh*) of sin and death. Christianity distinguishes between these two laws as well – but, in its perverse miso-Judaic Displacement Theology, reverses the associations, missassociating

- ◇ the "*Tôrâh* of the Spirit of life in *Yehôshua* the *Mâshiakh*" (the *Tôrâh* of ה) with "grace," and
- ◇ the "*tôrâh* of misstepping and death" with the *Tôrâh* "of the Jews."

Immeasurable Jew-hatred and persecutions are based on these false assertions.

*Tôrâh* which was given on *Har Sinai* is described in VI Sh. 7:22-25 as the “*Tôrâh* of *Êlôhim*.”

Since the *Tôrâh* of ך is identical with “the *Tôrâh* of the Spirit of life in *Yehôshua* the *Mâshiakh*,” the Christian concept of “grace” which supplants *Tôrâh* and declares it obsolete is necessarily the *tôrâh* of sin and death! This meshes with the description in *Dânieil* 7:23-27 of the anti-*Tôrâh* contra-*mâshiakh*. Cf. also note 1.0.1

Thus, VI Sh. 8:2, must be understood in this way: “the [Jewish] *Tôrâh* of the Spirit of life in *Yehôshua* the *Mâshiakh* emancipates you from the[ grip of] the *tôrâh* of misstepping and death” (i.e. “grace”).

I-η-σ-ο-υ-ς in *LXX* doesn't tell us how the Hebrew *Yehôshua* should be pronounced.

Some claim that the first syllable should be pronounced “*Yeish*.” This argument, based on references in *Talmud* and *Midrâsh* is weak. “Nothing [about J-e-s-u-s] has been transmitted in the names of the rabbis from the early half of the first century. Even those statements dating from the second century are to be regarded as reflecting the knowledge and views of Jews of that time about Christians and J-e-s-u-s, which derived in part from contemporary Christian sources. They were partly a reaction to the image of J-e-s-u-s as it had crystallized in the Christian tradition.”<sup>94</sup> In other words, any reference in *Talmud* and *Midrâsh* to *ישוע* as *yei-shu'* a would already have derived from the reverse transliteration from the Greek I-η-σ-ο-υ-ς by Christians. We must look still elsewhere for the correct Hebrew pronunciation paralleling

I-η-σ-ο-υ-ς.

The *Encyclopedia Judaica*<sup>95</sup> points to the Hebrew pronunciations of *ישוע* as *Yehôshua* and / or *Yeishua* while the Masoretic vowel pointing found in *Êzrâ* et al. would be pronounced “*Yei-shu'* a.”

The vowel pointing was introduced some time between the 6<sup>th</sup> and 7<sup>th</sup> century C.E.<sup>96</sup> The fixing of many variations in pronunciation traditions reduced primarily to the *Bavli*, *Kenaanim* and Tiberian traditions. The *Sephâradi* and *Ashkenazi* reading traditions derived from the *Kenaanim* reading tradition while the *Teimâni* reading tradition parallels the *Bavli*.<sup>97</sup>

This means that the pronunciation of *ישוע*, as written in the Masoretic text of *Divrei-ha-Yâmim Âlêph & Beit*, *Êzrâ* and *Nekhêmyâh*, was subject to six or seven centuries of Christian influence and persecutions. The dependance of Christians upon the Greek text and its pronunciation, I-η-σ-ο-υ-ς, is well known and *ישוע* = I-η-σ-ο-υ-ς is found in several passages of *Tan"kh* / *LXX* (*Êzrâ* 5:2; *Divrei-ha-Yâmim Âlêph* 24:11 and others).

Translations of the *Tan"kh* by Jews have typically not strayed far from church versions. Jews would not have risked yet another pogrom by contradicting the church on the pronunciation of this particular name.

In normal conversation, *יהושע* is the proper form and pronounced *Ye-ho'shu' a*. The second syllable, though technically present, is glossed over and nearly elided, producing a short, familiar, form – *ישע* or, with a helpful vowel, *ישוע* (both pronounced *Ye-shu' a*). This is comparable to shortening “Gregory” to “Greg.” The proclivity to find and use short forms of Hebrew names is evident today. Examples include *Yôseiph* (*Yôsi* or *Sêphî*), *Yûzkhâq* (*Yûzi*), *Avrâhâm* (*Avi*), and *Eliyâhu* (*Éllie*).

There are many examples in *Tan"kh* of names similarly dropping the ך in the same way as *יהושע* to *ישוע*. These include *יהונתן* (*Ye-hô-nâ-tân'*) to *ינתן* (*Yô-nâ-tân'*), *יהוסף* (*Ye-hô-seiph'*) to *וסף* (*Yô-seiph'*), *יהורם* (*Ye-hô-râm'*) to *ורם* (*Yô-râm'*), *יהונדב* (*Ye-hô-nâ-dâv'*) to *נדב* (*Yô-nâ-dâv'*) and *יהושפט* (*Ye-hô-shâ-phât'*) to *ושפט* (*Yô-shâ-phât'*). The tetragrammaton itself is an example of this practice with the middle letters dropping out.

All of these examples which retain the “oh” sound do so because the second syllable is not followed by an accented penultimate syllable. If, for example, *Yehonatan* had been pronounced *Yehona' tan*, then it would have become *Yena' tan* instead of *Yônâtân*.

Such is the case with *Yehôshua* to *Yeishua*. “י” may be pronounced as u or o depending on (modern) vowel pointing. Thus, *Yehôshua* can also be spelled *יהושוע* where the first “י” is pronounced “oh” while the second is pronounced “u,” for clarity of pronunciation.

From this spelling it is easier to see the “הר” drop out to yield *ישוע*. Both *Yeishua* and the more formal *Yehôshua* are reasonable English transliterations. However, the only really correct name is *יהושע* or *ישוע* – in Hebrew!<sup>98</sup>

As documented earlier, vowel points were not introduced into Hebrew until some time after 600 C.E.

There is no evidence in ancient documents, the *Ēvên-Shôshân* New Hebrew Dictionary, nor *Klein's Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English* of the construct “yei-shu-a” in antiquity – aside from the reverse imposition of Greek vowels into the Hebrew. Since I-η-σ-ο-υ-ς is rendered in *LXX* both for *Yehôshua* and *Yeishua*, it is conspicuous that the backward imposition of the Greek vowels into the Hebrew is incorrect. It is also well documented that *LXX* has been heavily redacted by Christians.

Beyond the satisfaction of pronouncing the name properly there is another significance. *Yehôshua* / *Yeishua* is prophesied / presaged by name through the *Kôhein* <sup>2.4.1</sup> *ha-Gâdôl* of the *Beit-ha-Miqdâsh* of the time of *Zerubâvêl* in *Zekharyâh* 3 and *Ēzrâ* 4:3. Cf. *Yehôshua*, *Yeishua* and I-η-σ-ο-υ-ς in Hebrew and Greek concordances.

**1.21.2** יִשׁוּעַ (yô-shi' a, he will save), ...*yôshia*... the back-translation into Hebrew is corroborated in *EB*. Cf. 1.21.1.

**1.21.3** אָם (am, kinsmen), λαός (*laos*, people), ...*kinsmen*... λαός parallels the Hebrew אָם, in both *LXX* ↔ *MT* and *NHM* Greek source texts ↔ *EB*. These terms are popularly rendered “people,” but generally denote a kinsmen, or kinfolk as a clan, and usually refers specifically to “the kinsmen of Israel” – Jews.

אָם derives from the Ugaritic `m (=clan) and the Arabic `amm (=company) as well as from Old South Arabic אָם (=people) and the Arabic `amm (=mob). אָם probably has a secondary meaning of “kinsman, relative” related to the Arabic `amm (=father’s brother, paternal uncle). The feminine Arabic derivative is distinct – `amma<sup>h</sup> and Syriac עִמְתָא (= father’s sister, paternal aunt). The aunt is specified only on the paternal, or masculine, side.<sup>99</sup>

אָם is further related to the Old South Arabic אָם (=father’s brother). Thus, while אָם is used in the generic sense to include both male and female it is distinctively masculine. An English parallel would be the phrase “brotherhood of man.” The “generic masculine” is quite pervasive in Hebrew. For example

a mixture of boys and girls is “boys” and the Israelites are “sons of Israel.” For the importance of distinguishing the masculine nature of this term cf. note 4.15.1.

Klein notes that “All these words lit. mean ‘related,’ and derive from base אָם, ergo are of the same origin.” The term אָם means to join or connect. Λαός and kinsmen also track well in this respect. Just as אָם and λαός may sometimes refer to kinsmen other than Jews, so too the English “kinsmen” can also refer to non-Jews. Contrast these terms against *ethnos*, note 5.47.1.

*Yehôshua* came to deliver his kinsmen, Jews (inclusion of *geirim* is understood – cf. note 23.15.2) among them who had strayed / assimilated, not non-Jew Roman pagans. Cf. *Tehilim* 130:9 and note 1.0.1.

**1.21.4** חַטָּא (kheit, misstep), ἀμαρτία (*amartia*, sin, moral obliquity<sup>100</sup>), ...*misstepping*... These terms correlate via *LXX* ↔ *MT*. Cf. Yn. 3:4. חַטָּא parallels the legal equivalent in modern western law of “petty offense.”

Contrast חַטָּא with

- ◇ עוֹן (â-vôn'), the legal equivalent in modern western law of “misdemeanor,” and
- ◇ פֶּשַׁע (חֲמוּר) (pêsh' a [khâ-mur' ]), the legal equivalent in modern western law of “(1<sup>st</sup> degree) felony.”

While חַטָּא equates to “petty offense” in modern western law, under *Halâkhâh* <sup>7.1.1</sup> a חַטָּא (“petty offense”) is perceived and treated as the “misstep” it is. חַטָּא, also in modern Israel, lacks the same degree of criminal stigma associated with “petty offense” in non-Jewish cultures.

חַטָּא is the most frequently found term for “sin” in the *Tan"kh*. Though each of the following verbs are also rendered “sin,” חַטָּא must be distinguished from:

- ◇ מַעַל (mâ-al', be unfaithful, disloyal or traitorous), and
- ◇ הִפְרָה (hei-pheir', violate, or willfully break; from the root פָּרַר (pô-reir' ).

*EB* here reads מַעוֹנוֹתָם (mei-a-vôn-ôt-âm', from their misdemeanors). עוֹן and חַטָּא in *MT* each correspond, usually, to ἀμαρτία in *LXX*. עוֹן, however, is also translated in *LXX*, somewhat inconsistently, into other Greek terms (see below).

LXX Greek, though translated from the same general corpus of Hebrew source texts as MT, does not convey accurately many subtleties of *Tôrâh* Hebrew. Cf. *Shemôt* 34:7; *Be-Midbar* 14:18; *Mishlei-Shlômôh* 16:6; *Tehilim* 51:7; 130:8; *Yeshayâhu* 53:5,6,11.

כִּיִּפּוּר is often rendered as “sin offering,” “purifying,” and “purification for sin.” This is because the offering was completely identified with, and provided *kipur* (atonement) limited to, a petty offense.

Related Greek terms include

παρὰπτοω (parapipto) / παρὰπτωμα (paraptoma), meaning to “fall away,” “backslide” or “lapse” (cf. *Yehudim* 6:6 and Greek concordance) and παρὰβαινω (parabaino), παρὰβαισις (parabaisis) or παρὰβατης (parabateis), meaning “willfully break or violate” (cf. III Sh. 2:18 and Greek concordance). Cf. also note 5.31.3 on “apostasy” (*gêl*).

**1.22.1** ...’ה... In ordinary (i.e. profane) use outside of a *Tan”kh*, *Khumâsh* or *Sidur*, ’ה (“*ha-Sheim*”) is pronounced, or this abbreviation written, instead of the ineffable Name (the tetragrammaton) in order not to profane the Name. In *Beit-ha-K’nêsêl*, “*Adônâi*” is pronounced instead of the ineffable Name.

During the time of the *Beit-ha-Miqdâsh*, the tetragrammaton was uttered only by the *Kôhein*<sup>2.4.1</sup> *ha-Gâdôl* in the *Beit-ha-Miqdâsh* on *Yôm Kipur*, the description of which is commemorated in the modern *Yôm Kipur Musâph* service. To utter – or write – the tetragrammaton with any less sanctity than this is to treat the Name routinely, mundanely – “vainly” or “profanely” – and profanes the Name. Writing the Name renders the pages themselves holy and requires that they be treated in a certain manner. Cf. my paper on this topic, *Profaning the Name Unawares*, and *Shemôt* 20:7; *Va-Yiqrâ* 18:21; 19:12; 20:3; 21:6; 22:2,32; *Devârim* 5:11; 12:11, 21; 14:23-24; 16:2,6,11; 26:2; 28:58).

The sanctity due the Name, as evidenced by the sole annual utterance, by the *Kôhein ha-Gâdôl*, in the *Beit-ha-Miqdâsh* on *Yôm Kipur* in the *Musâph* service, is not deemed possible today. Consequently, the Name is not written outside of the *Tan”kh* (and *Khumâsh*) and *Sidur*, and never uttered. Even when praying in *Beit-ha-K’nêsêl*,<sup>4,23.2</sup> one vocalizes “*Adônâi*” in place of the tetragrammaton. Thus one sees and understands the Name but the ear detects no utterance of the Name.

In unspoken prayer the *Netzârim* think the Name. By extension, sometimes in ordinary / profane conversation one sees (or hears) “*Eloqim*,” a deliberate mispronunciation. This is the practice in *EB* (cf. note 1.23.4). One may also see “*El--m*.” These are rabbinic safety measures designed to ensure that the ineffable Name is not used profanely.

For similar reasons, the rabbis sometimes write “*g-d*.” This is the right practice for the wrong reason. The rabbis are unaware that “*g-d*” derives from a pagan name, and it is for this reason that it should not be spelled out. (Cf. introduction).

It is likewise a widely accepted tradition to not pronounce “*Adônâi*,” substituting instead ’ה for ordinary (profane) conversation. Like *Talmud*, *EB* uses ’ה, the abbreviation for הַשֵּׁם (ha-Sheim’, “the Name”) in place of the tetragrammaton. This abbreviation is also found in secular works (cf. note 1.23.4). ’ה is an acceptable substitute for the use of the ineffable Name.<sup>101</sup> It does not constitute using the Name itself. (*Sheim-Tôv Bêh-Shaprut* would not have used the ineffable Name in a text he considered profane.)

Use of the abbreviation in *EB* is unremarkable except in marking where the ineffable Name was intended according to *Bêh-Shaprut* and thus may have value in helping to fix these usages. This is important since it is not possible from either the Greek nor the Aramaic *Peshûtetâ* – evidence that the Aramaic *Peshûtetâ* is a translation from the Greek and not a source document. *Sheim-Tôv*’s use of ’ה does not indicate whether the source document from which he worked used the tetragrammaton or ’ה. The practice may mark where the tetragrammaton was intended in some earlier Hebrew source document(s), many, or perhaps all, of which are quotes from *Tan”kh*. ’ה can also be simply ’ה as a substitute reference to the Name in ordinary use where the actual tetragrammaton was never written – as in this sentence. The usage of ’ה rather than the actual tetragrammaton in *Netzârim* Hebrew *Matityâhu* also follows the practice of the non-*Tan”kh* texts of the *Qumrân* scrolls.

Based upon *EB*, the following *pesuqim* in *Netzârim* Hebrew *Matityâhu* are fixed as usages of the tetragrammaton: 1:22, 24; 2:13, 19; 3:3; 4:7, 10; 5:33; 15:8; 21:9; 21:12, 42; 22:31, 32 (interjected in *EB* but not supported either in the Masoretic text it is quoting nor the *LXX*); 22:37, 44; 27:9 and 28:2. In 28:9,

(where “*ha-Sheim*” is intended, and not as a substitution for the tetragrammaton; cf. note 28.9.2). As Howard notes, ה corresponds to the Greek κυριος (kurios) in 15 of those instances.<sup>91</sup> In 21:12 and 22:31 ה corresponds to the Greek θεος (theos) and in 22:32 & 27:9 ה occurs independent of the Greek.

**1.23.1** העלמה (hâ-alm-âh’ , the maiden = ה [hâ-; the] + עלמה [alm-âh’ ; maiden]), παρθενος (parthenos, virgin), ...עלמה... according to Dead Sea Scroll IQIs<sup>a</sup> (c. BCE 75), MT (earliest ms. = כתר-תורה של ארם-צובא [Kê’ têt Tôr-âh’ shêl A-ram’ Tzô-vâ’ ;<sup>102</sup> Crown of *Tôrâh* {i.e., Codex} of Aleppo]; 929 CE<sup>103</sup>) for *Yeshayâhu* 7:14, which is being quoted, and *EB* for *NHM* 1.23 in the Hebrew, and *LXX* and the earliest extant Greek source mss., respectively.

It’s essential to note that IQIs<sup>a</sup>,<sup>104</sup> which preceded MT by over a thousand years, corroborates עלמה of MT in *Yeshayâhu* 7:14, as opposed to בתולה (be-tul-âh’ ; virgin) which is compatible with, but not implied by, παρθενος in *LXX*. One must keep in mind that *LXX* is dependent upon the same mss. (α, β, and 5<sup>th</sup> century A = Alexandrinus) which have been demonstrated to be extensively redacted, particularly in the NT sections, by Roman pagan Christians. See note 3.17.2 and contrast with note 25.1.1.

While the *LXX* tradition, *per se*, has been validated by the Dead Sea Scrolls, the extant mss. of *LXX* outside of the Dead Sea Scrolls are tainted by alien, often miso-Judaic, redactions.

While παρθενος definitely means “virgin” in Greek, this *pâsuq* was originally written in Hebrew (cf. note 1.0.1) and derives from the Hebrew *Tan”kh* (*Yeshayâhu* 7:14). Although the *LXX* and sy<sup>p</sup> support παρθενος, the proclivity of the Greek-speaking Hellenist Jews of Alexandria for extra-*Tôrâh* interpretations, in addition to the tainting mentioned earlier, dictates that preference be given to the Hebrew source from which this Greek was derived. This is particularly valid in light of IQIs<sup>a</sup>.

It’s conspicuously clear that the Jews translating *LXX* didn’t base their choice of παρθενος on a different term from an earlier Hebrew source text. עלמה means “young maiden” or “miss.” (The prefix ה [ha-] simply means “the.”) If *Yeshayâhu* 7:14 or *NHM* 1:23 had meant “virgin,” we would instead find

in these passages בתולה. “Everyone (or at least everyone knowledgeable in polemics) knows that the Bible uses the word בתולה in legal contexts where it clearly intends to say virgin (e.g., *Va-Yiqrâ* 21:3, 14 [cf. 13]).”<sup>105</sup> The distinction is not great because a “young maiden” Jewess is assumed to be virtuous – a virgin. עלמה neither substantiates, nor implies loss of, virginity.

In *Be-Reishit* 24:16,43, *Rivqâh* is first called בתולה and then עלמה. Since עלמה cannot be construed to stipulate “non-virgin,” arguments that the Masoretic rendering leads to the conclusion that *Miryâm* was not a virgin are, to be charitable, illogical. Of six instances of the term in *Tan”kh*, five refer to a female who is either specified to be a virgin or is assumed to be a virgin. The 6<sup>th</sup> (*Mishlei-Shlômôh* 30:19) refers to the “deflowering” of one’s virgin, unmistakably implying that the maiden had until then been a virgin.

On the other hand, there is no evidence of opposition, by Jews translating and reading *LXX* 200 years prior to *Yehôshua*, to the reading of παρθενος in *LXX*. Prior to 135 CE, the passage was understood simply as a virgin who would become pregnant (in the same way every other virgin bride does) and have a child.

Problems arose only after post-135 CE non-Jews (Roman pagans who were Christians) began injecting their native pagan mythology (of Sumerian in this case, rather than Hellenist, origin) into the reading to support the church’s contention of a divine man-*g-o-d* born of a woman who was still a virgin<sup>39</sup> after she had conceived.

Yet, no Christian has dealt with the problem of *Yôseiph* thereafter having adulterous sex and children with “the mother of *g-o-d*,” i.e., “*g-o-d*’s wife” to produce *Yehôshua*’s brothers and sisters who are documented in the NT. Surely *g-o-d*, who doesn’t believe in divorce, didn’t divorce “*M-a-r-y*.” Alternately, if *g-o-d* never married “*M-a-r-y*,” then what does that make J-e-s-u-s? So “Virgin *M-a-r-y* mother of *g-o-d*,” *a priori*, therefore had to be an adulteress who was sexually unfaithful to *g-o-d*.

Neither should we be fanatic to the opposite extreme. It may come as a shock to most modern Jewish polemicists that there is a long tradition in Judaism of acknowledging the plausibility of a virgin

birth – though, of course, embracing neither a divine mating nor producing a divine offspring. This is acknowledged in the 13<sup>th</sup> century compendium of Jewish polemic, the *Nitzâkkhôn Yâshân*, “Old Book of Polemics / Victory”).<sup>5,17.0</sup> “Now, if you would prefer to answer briefly, then tell him: Granted that the prophet said that a virgin would give birth to a son. So what? There is, after all, no doubt that the hand of ’**n** is not incapable of fulfilling his will and desire, and that he is a ruler who can do whatever he wishes, but still how do you know that this virgin is *M-a-r-y*?”<sup>106</sup> More to the point, we know this virgin cannot be *M-a-r-y* because the alleged “divine offspring” is precluded by *Tôrâh*.

Interpretations and phrases such as “only begotten son” or “firstborn son of *g-o-d*,” distorted to imply divinity, are a totally different matter. These were distortions of Judaic doctrines (see, for example, notes *bên-âdâm*, 8.20.2, and “son,” 3.17.2), ‘spins’ injected by Roman pagan Christians.

But while Christian interpretations are unjustified, the reading of  $\alpha\rho\theta\epsilon\nu\omicron\varsigma$  in *LXX* cannot be dismissed as a Christian notion – 200 years before *Yehôshua* was born. Nor, since there is no record of early objection to the reading of  $\alpha\rho\theta\epsilon\nu\omicron\varsigma$  in *LXX*, nor are there deviant Greek readings in the various codices, can it be chalked up to Christian redaction.

The assumption that MT should be preferred to *LXX* (as previously maintained) is sometimes in error. Scroll fragments from *Qumrân* 4, predating MT by 1,000 years, included “some fragments from [*Shmueil*] with a text that is quite different from [MT], but similar to the text of the ancient Greek translation, [*LXX*].”<sup>107</sup> Some scholars now believe that the *LXX* was not translated from MT but, rather, that *LXX* and MT were each derived from an even earlier Hebrew tradition. This earlier Hebrew tradition was probably a compilation of many mss. which varied slightly.

The *LXX* reading of  $\alpha\rho\theta\epsilon\nu\omicron\varsigma$  (with a Judaic interpretation) was introduced by Jews from *Yerushâlayim*, not Hellenists of the *gâlut*. The *LXX* translators were highly respected, religious, and dispatched directly by the *Kôhein*<sup>2.4.1</sup> *ha-Gâdôl* of the *Beit-ha-Miqdâsh* at the request of the ruler in Alexandria, Egypt. The *LXX* rendering cannot be viewed simply as a Hellenist work by 70 Hellenist Jews, all of whom were from *Yerushâlayim*.

Nor can MT be regarded as unquestioningly authoritative vis-a-vis *LXX*. As noted earlier, the earliest extant ms. of MT dates back only to 929 C.E., though it is strongly supported by *Qumrân* Hebrew texts. Scholars now believe that MT derives from no earlier than the synod in *Yavnêh* at the end of the 1<sup>st</sup> century C.E. (*Yavnêh* is spelled variously as Jamneh, Jamnia, Jabneh and Javneh.) It was at this synod that MT was “Biblicized” (canonize refers specifically to the church) from a number of Hebrew textual traditions c. 90-100 C.E., about the same time that *Yôkkhânân* is alleged to have written the *Apocalypse (Revelation)*. This means that the MT might reflect the selection of an embryonic *ex post facto* anti-J-e-s-u-s backlash interpretational attitude in fixing the tradition of MT – perhaps not always reflecting the earlier Hebrew traditions pristinely. It was between 135 CE and the 4<sup>th</sup> century, for example, that *Talmud* records the removal of the *Asêrêl ha-Dibrôt* from the liturgy<sup>108</sup> (and, certainly, as the *Bar-Kôkhva / Akivâ tephilin* proves,<sup>109</sup> head *tephilin*) because Christians claimed only the Ten Commandments remained valid (though Christians have never kept the Fourth Commandment).

Particularly in controversial areas, backlash interpretations may have been introduced while other, more traditional, interpretations, may have been accepted by a significant number of Jews of that time. This is also compatible with the consideration that the *Yavnêh* synod reflected only one (the sole remaining) sect of Judaism – the rabbinic *Perushim* (cf. 3.7.1), which evolved into modern orthodox Judaism.

While the Hellenist-Roman Pseudo-*Tzedôqim* were rightly dismissed as an illegitimate expression of 1<sup>st</sup> century Judaism, the *Yavnêh* synod didn’t reflect the interpretations nor views of the *Khasidim-Tzedôqim* of *Qumrân*. On the other hand, *Yehôshua* endorsed not the *Maasei-ha-Qumrân*, but the *Perushim Halâkkhâh* (usually that of *Beit-Hileil*; *NHM* 23:1-3). Therefore, *Netzârim* recognize *Maasei-ha-Qumrân* in those cases in which it is compatible with *Halâkkhâh*, but follow the teachings of *Yehôshua* the *Mâshiakh* in rejecting *Maasei-ha-Qumrân* whenever it conflicts with *Halâkkhâh*; in other words, preferring *Halâkkhâh* over *Maasei-ha-Qumrân*, as *Yehôshua* taught.

There are precedents in *Tan”kh* for a “miracle birth” tradition. Examples include *Élishâ*’s miracle in *Melâkkhim Beit* 4:14-17 and in the opening of *Sârâh*’s womb after her menopause (*Be-Reishit* 18:11-12).

While neither passage implies a virgin birth, they do evidence traditions of variations on normal birth which are no less miraculous than a virgin birth. Indeed, today, with modern medicine, one takes little notice of virgin births (artificial insemination, test-tube babies, etc. – medical researchers say that even men could now give birth). Humans are able to accomplish such feats, but 'ה is not?

We must conclude only that

- ◇ two centuries prior to *Yehôshua*, legitimate Judaic tradition, not Hellenism, rendered παρθενοϋς in *LXX* for עלמה in the Hebrew tradition;
- ◇ the reading of παρθενοϋς in *LXX* and *NHM* doesn't imply anything more than a virgin bride becoming pregnant naturally by her husband in the Spirit of Holiness – i.e., within the holiness of Judaic / *Tôrâh* marriage;
- ◇ the tradition of miracle births was accepted in early Judaism; and
- ◇ the Hebrew term עלמה doesn't argue against a virgin birth.

Generalizations and assumptions beyond these are usually logically unsupported and invalid. Cf. also note 1.18.4.

**1.23.2** הרה וילדת (hâr-âh' ve-yô-lêd' êt, she is pregnant and she is giving birth), הרה ותלד (hâr-âh' ve-tei-leid' ; she is pregnant and she will give birth), εν γαστρι ληφεται, και τεξεται (en gastri leipsetai, kai texetai; in the gastro will take, and will bring forth), εν γαστρι εξει και τεξεται (en gastri exei kai texetai; in the gastro will have and will bring forth), ...**she is pregnant and giving birth... secundum IQIs<sup>a</sup> / MT, EB, LXX and the earliest extant (Greek) mss., respectively.** Notice that, in this *pâsuq* *EB* does not simply quote the IQIs<sup>a</sup> / MT version of *Yeshayâhu* 7:14, but tends toward the fu. tense of the Greek tradition.

While הרה is a past tense *paal* verb form, it means “he conceived,” which could only apply to an idea or mischief. The fem. form would have to be הרתה (hâr-tâ; she conceived). Therefore, *a priori*, הרה in this passage is the fem. adjective: pregnant.

(ληφεται is the 3<sup>rd</sup> pers. sing. fu. act. indic. of λαμβανω.)

**1.23.3** וקרא (ve-qâr-â' ; and He shall call [3<sup>rd</sup> pers. masc. sing. past *paal*; converted to fu. perf. by conversive ו]), וקראת (ve-qâr-ât' , and you<sup>fem. sing.</sup> shall call [2<sup>nd</sup> pers. fem. sing. past *paal*; converted to fu. perf. by conversive ו]), καλεσεις (kaleseis; you shall call [2<sup>nd</sup> pers. sing. fu. act. indic.]), καλεσουσιν (kalesousin, they will call [3<sup>rd</sup> pers. pl. fu. act. indic.]), ...**and He shall call...** according to IQIs<sup>a</sup>, *MT-EB*, *LXX* and the earliest (Greek) mss., respectively.

The ambiguity inherent in this *pâsuq* is resolved effectively only by relying upon the earliest extant Hebrew, that of IQIs<sup>a</sup> which is an unmistakably clear and legible reading. In the context of *Yeshayâhu* 7.14 it is clear that “He” refers to 'ה.

Only if וקראת had been accented differently in *MT*, as ve-qâr-â-tâ' , would it mean “and you<sup>masc. sing.</sup> shall call [2<sup>nd</sup> pers. masc. sing. past *paal*; converted to fu. perf. by conversive ו]). To read “and she will call” would require וקראה (ve-qâr-âh' ), 3<sup>rd</sup> pers. fem. sing. past *paal*; converted to fu. perf. by conversive ו. Neither is compatible with the *MT* accentuation.

Yet, neither is the context of *MT Yeshayâhu* 7.14 incompatible with “you<sup>fem. sing.</sup> will call...,” explaining why deliberate mistranslations abound.

On the other hand, the IQIs<sup>a</sup> reading fits the context perfectly, in both *Tan"kh and NHM*, and is the only reading to do so in either.

In their zeal to avoid supporting Christian interpretations, the English translations of the Stone and *Kêrên* editions are not faithful even to the *MT* Hebrew. Stone deliberately mistranslates while *Kêrên* misleads by omission.

*Sheim-Tôv*, in numerous places throughout *Matityâhu*, departs from the Greek, suggesting that *Sheim-Tôv* didn't merely translate from a popular 14<sup>th</sup> century Greek, or, being a Spanish-speaking Jew in Spain, even from a Spanish ms. (which is often closer to the Greek than English versions).

In this passage, the pre-KJV Spanish *Biblia Reina-Valera* of 1602 reads: He aqui la virgen concebira y parira un hijo, y llamaras su nombre Emmanuel, Que declarado es: con nosotros Dios <sup>110</sup> (*Hineih*, the virgin will conceive and she will deliver a son, and you will call his name *Im-anu-Eil*, [And] its meaning is: G-o-d [is] with us.)<sup>111</sup>

Having no specifier, *llamaras* (“you will call”) in the Spanish *Biblia Reina-Valera* NT of 1602 is the genderless “you” (which can be either masc. or fem.). If the *Biblia Reina-Valera* had specified, for example, “she will call,” it would have read “*llamara*” or, using the emphatic form, “*ella llamara*.”

We find that *LXX* reads:

και καλεσεις το ονομα αυτου Εμμανουηλ (kai kaleseis to onoma autou Emmanoueil; and you shall call his name *Im-ânu-Eil*). The Greek καλεσεις (kaleseis) expresses the indic. fu. sing. in the 2<sup>nd</sup> person (“you”). There is no distinction in the Greek between 2<sup>nd</sup> person masc. and fem. The Christian Spanish *Biblia Reina-Valera* NT conveys *LXX* faithfully.

Cf. also note 1.22.1<sup>112</sup> and notes 5.8.1, 6.24.2, 6.32.1, 10.36.1, 12.1.1, 14.13.1, 28.1.1.

**1.23.4 עמנואל (Im â-nu’ Eil, with us is Eil), ...Im ânu-Eil...** The child of *Yeshayâhu* 7:14 was to be named *Im-ânu-Eil* as a sign to *Âkhâz*, *Mêlêkh Yehudâh*, that the lands of the two kings whom he dreaded (of Syria and the northern 10 tribes of Israel) would be deserted only a few years after; and that *Yehudâh* would enjoy butter and date-syrup (cf. note 3.4.3) only a few *pesuqim* later (*Yeshayâhu* 7:21-22).

However, contrary to the arguments of many self-appointed Jewish ‘counter-missionaries,’ while this was obviously primarily intended as a contemporary sign to *Âkhâz*, that doesn’t preclude it from serving as a prescient messianic sign for the future anymore than myriad other similar passages which are widely accepted by the Sages as having messianic implications in addition to their contemporary – *peshât* (simple) – meaning.

For example, *Talmud* records that, over the centuries, the leading sages from among the Jews confirmed the messianic implications of *Yeshayâhu* 52:13 – 53:12.

In *Sanhedrin* 98b, speculating what the *Mâshiakh*’s name would be, “The Rabbis said: His name is ‘נגרוע’ [Nâ-gu’ a, plagued, infected], as it is written [*Yeshayâhu* 53:4], Surely, he has borne our sicknesses and carried our pains; yet we considered him נגרוע, struck by *Êlôhim* and oppressed.”

As late as the 16<sup>th</sup> century, *R. Alshekh* is quoted by messianics as having declared of *Yeshayâhu* 53 that “Our rabbis with one voice accept and affirm the

opinion that the Prophet is speaking of *Mâshiakh ha-Mêlêkh* (King Messiah).”<sup>113</sup>

The assertion that this chapter refers to Jews as a people rather than a halakhic Jew who is our *Mâshiakh* is contradicted by the *pârâshâh* itself:

- ◇ Jews as a people have not made *kipur* for the world as stipulated in *pâsuq* 6;
- ◇ Jews as a people have not always been silent as stipulated in *pâsuq* 7 (witness the conquest of Israel, *Dâvid ha-Mêlêkh*, the *Makâvim*, et al.).
- ◇ In *pâsuq* 8 if “he” = “Jews” (as a people), then “his people” = “the Jewish people’s people” – so who are these pet people of the Jews?
- ◇ The incident of the Golden Calf is sufficient to show that Jews as a people are not without sin as stipulated in *pâsuq* 9.

Another astonishingly lucid example is *Zekharyâh* chapter 3 (also chapters 4-6).

Some polemicists have argued that *Yeshayâhu* 7.14 cannot refer to *Yehôshua* because his name was not “*Im-ânu-Eil*.” Yet, many names are ascribed to the *Mâshiakh* (cf. *Yeshayâhu* 9:5). Further, to respond in pedantic kind, “He” (even “you” or “she”) was instructed to call him *Im-ânu-Eil*. The onus is upon polemicists who maintain he was never called *Im-ânu-Eil* to provide evidence of their claim that he was never called *Im-ânu-Eil* – and, to date, none have stepped forward with such a proof.

In fact, a tradition is recorded in which *Yehôshua* was called *Im-ânu-Eil*. Written circa 136 C.E., the Pseudepigrapha records the tradition of *Nôakh* contemplating whether to replant a sprout of the forbidden tree after the *Mabul* (flood): “and as through it the human race obtained condemnation, so again through *Yehôshua* the *Mâshiakh*, *Im-ânu-Eil*, will they receive in him the upward calling and entry into Paradise.”<sup>114</sup>

*EB* reads שר"ל עמנו אלקים (shar"l imanu Eloqim) rather than the phrase that is popularly rendered “which is translated ‘With us is *Eil*.’” שר"ל is a conveniently ambiguous abbreviation to avoid persecution at the hands of the Christian Church, which can be read either as שרחהמנא לצליל (she-rakh-mân-â’ litz-lân’, that the Merciful One rescue us from such) or as שררצה לומר (she-rôtz-êh’ lô-mar’, that is to say),<sup>115</sup> which would be more acceptable to the Church. The former would likely have been the inferred meaning in the Jewish

community while the latter could be defended before the Church. The ambiguity of this potentially inflammatory acronym could hardly have been unintended.

The last word in the *EB* phrase, אלקים (Êl·ô·qim'), is a rabbinic substitution for אלהים (Êl·ôh·im'). The use of אלקים is a rabbinic extension of the practice of substituting for the tetragrammaton (cf. note 1.22.1).

Cf. also אל in a Hebrew concordance. The translation of the Hebrew, found here in the Greek, is a conspicuous signal that the Greek source was translated from the Hebrew, a translation which couldn't have been in the Hebrew original.

**1.24.1** ויקץ (va-yâ·qatz', and he woke up, roused, awakened), εγερθεις (egertheis, having arisen), ...**having risen...** *secundum EB* and the earliest extant source texts (Greek). The Greek follows α, β, a-3 and sy<sup>p</sup> rather than διεγερθεις (diegertheis, having been roused), as found in *TR*.

The word "everything" is found in *EB* but is absent in the Greek mss.

**1.24.2** ככל (ke-kol' [kâl]), ...**according to everything...** *secundum EB*. This phrase is absent in the earliest extant source texts (Greek).

**1.24.3** צוה (tziv·âh'; he designated / appointed and charged someone to carry out a task or duty, i.e., a מצוה [mitz·vâh'] for which they are held responsible and accountable; he directed, ordered or instructed someone to do something; the verb form of *mitzvâh*), προσεταξεν (prosetakzen, prescribed), ...**tzivâh...** *secundum EB* and the earliest source texts (Greek), respectively. Cf. 15.4.1.

**1.25.1** ידע (yâd·a' ) γινωσκω (ginosko), ..**know...** here used in the sense of full sexual intercourse; total, unreserved knowledge. ידע is used in this sense to describe the intimate relationship between man and wife, and between 'ה and the Jews (q.v. 3.15.1. Cf. also 1.25.2.

**1.25.2** ולא ידע אותה עד עת נולד בן שלר ראשון ילוד (ve-lô' yâd·a' ôt·âh' ad eit nô·lad' bën shêl·ô' ri·shôn' yâ·lud' ; and he didn't know her until the season his first male-baby was born),

και ουκ εγινωσκεν αυτην εως [ου] ετεκεν υιον (kai ouk eginosken autein eos [ou] eteken uion, and he didn't know her until she gave birth to his firstborn son), ...**and he didn't know her until the season his firstborn male-baby was born...** *secundum Nüzâkhôn Yâshân* ms. #163 and the Greek sources, respectively. The *NHM* reconstruction merges the two. See note 3.17.2.

α, β, and a-3 read simply υιον (uion, a son) rather than αυτης τον πρωτοτοκον (auteis ton prototokon, her firstborn) as found in *TR*, apparently following sy<sup>p</sup>. Ου (ou, not) is omitted in β\*, but does not change the meaning.

*EB* bends from the Hebrew tradition of *Nüzâkhôn Yâshân*, reading בנה (ben·âh' , her firstborn son) instead of בן שלר (bên shêl·ô' , his firstborn son). Though Christians claim this to be a small change "not affecting Christian doctrine" (cf. note 1.23.1), changing "his firstborn son" to read "her firstborn son" or "a son" changes the meaning dramatically to support the pagan doctrine of a *g-o-d* mating with a human woman to produce a divine offspring – rather than natural conception by *Yôseiph*. Cf. note 3.17.2.

**1.25.3** ויקרא (va-yi·qrâ' ), εκαλεσεν (ekalesen), ...**he called...** The verb is 3<sup>rd</sup> pers. masc. – "he" (*Yôseiph* called him) – in both Hebrew and Greek. *Nüzâkhôn Yâshân* ms. #163 reads נקרא (ni·qrâ' , he is / was called).

**1.25.4** *Book of Nestor Tradition*: In addition to the added tradition found in Ky-Lu. 1:26 – 2:7. the 9<sup>th</sup> century Hebrew ms. of the *Book of Nestor* adds the following tradition. "When *Miryâm* was pregnant, she was gripped with labor pains to give birth, and her man *Yôseiph* went for a midwife but he didn't find her. But *Shlômît* came and *Miryâm* gave birth to [J-e-s-u-s or *Yehôshua*?] and breast-fed him. And the midwife carried him in a rag and placed him in a feed trough within the caravanserai." <sup>116</sup>

(A caravanserai was a town square set aside as a camping area for camel and donkey caravans travelling through. There was probably no "inn" with no vacancy. Rather, the town caravanserai had no vacant camping spot left, and the family was forced into the fringe of the village on the hillside. The presence of a feed trough, unlike western ranches, signals that the family was still within the village. Everyone in the

## The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 1

caravanserai (the “inn”) also camped with their animals, so neither the feed trough nor the presence of animals implied particularly undesirable accommodations for travellers in that time and place. Aside from a few extra meters carrying water (or perhaps even closer to the well), a tent on a hillside behind the animals wasn't very different from a tent in

the town caravanserai amidst the animals, and offered more privacy for a woman about to give birth. This took place not long after *Shâvuôt*, when the temperature is nice and there is no rain.)

<sup>1</sup> See for example Joseph A. Fitzmyer's note 22, “*Essays on the Semitic Background of the New Testament*,” (USA: Sources for Biblical Study 5 Society of Biblical Literature, and Scholars' Press, 1974), p. 446-7.

<sup>2</sup> Epiphanius (born c. 315 C.E.), Παναριον [Panarion] 30:17, Fitzmyer, p. 440 and 444. Cerinthus developed the Christology that *J-e-s-u-s* was born an ordinary man of *Joseph* and *M-a-r-y*. “He differs from others only in being more righteous, more prudent, and more wise; it is not till after Baptism when *J-e-s-u-s* has reached manhood, that Christ, ‘that is to say, the Holy Spirit in the form of a dove,’ descends upon *J-e-s-u-s* from above (ἀνωθεν εκ του ανω Θ-ε-ο-υ απο της υπερ τα ολα αυθεντειας, Irenaeus.), revealing Him and through Him to those after Him the ‘unknown Father...’ He held that if a man died unbaptized another was to be baptized in his stead and in his name, that at the day of resurrection he might not suffer punishment and be made subject to the εξουσια κοσμοποιος (cf. 1 Cor. xv.29).”<sup>a</sup>

“Elchasai was a heretical leader who preached (ca. [C.E.] 100) a doctrine of baptism unto the remission of sins which was heavily infected with Gnostic ideas (so, at least, it is usually judged).”<sup>b</sup> Elchasai “condemned the rite of sacrifice, and this condemnation involved the rejection of certain parts of the Old Testament... The superiority of the method of forgiveness of sins by the washing of water over that by the fire of sacrifice is based on the superiority of the element of water to fire (Hipp. ix. 14; Epiphanius. *Haer.* 19, p. 42; *Clem. Rec.* i. 48; *Hom.* xi. 26). It is taught that Christ is but a created being, and, as has been already said, He is in the introduction spoken of as an angel; but He is the greatest of creatures, being Lord over angels as well as over every other created thing. The name Great King is applied to him (Epiph. *Haer.* 19, p. 41; Hipp. ix. 15; *Hom.* viii. 21). The formula of baptism runs in the name of the Most High *G-o-d* and of His *S-o-n*, the Great King; but this Great King is not exclusively identical with *J-e-s-u-s* of Nazareth, for it is taught that He appeared in the world in successive incarnations, *Âdâm* being the first. The book of Elchasai agreed with the Clementines in complete rejection of the apostle Paul”<sup>c</sup>

a) “Cerinthus,” *A Dictionary of Christian Biography* (Millwood: Kraus Reprint, 1974), William Smith and Henry Wace, eds., I:448-9.

b) Joseph A. Fitzmyer, *Essays on the Semitic Background of the New Testament*, (USA: Sources for Biblical Study 5 Society of Biblical Literature and Scholars' Press, 1974), p. 444.

c) Smith & Wace, “Elkesai” II, 96.

<sup>3</sup> Joseph A. Fitzmyer, *Essays on the Semitic Background of the New Testament* (Sources for Biblical Study 5 Society of Biblical Literature and Scholars' Press, 1974), p. 441.

<sup>4</sup> “Gnosticism,” Smith & Wace, II:686.

<sup>5</sup> “Gnostics,” Smith & Wace, II:682.

<sup>6</sup> “Gnosticism,” Smith & Wace, II:681.

<sup>7</sup> *Yirmeyâhu Bân-Dâvid, Atonement In the Biblical 'New Covenant'*, Schueller House.

<sup>8</sup> Origen and Eusebius record this of the *Netzârim*. Irenaeus, Origen and Epiphanius record this of the *Évyônim*. See Fitzmyer, p. 442 and 441, respectively.

<sup>9</sup> This is recorded of the *Netzârim* by Eusebius and Epiphanius, and of the *Évyônim* by Irenaeus, Tertullian [?] and Epiphanius. See Fitzmyer, p. 442 and 441, respectively.

<sup>10</sup> Fitzmyer, p. 446-7.

<sup>11</sup> See Fitzmyer's, note 22, p. 446-7.

<sup>12</sup> *Melâkhim Beit* 17:9 – “from the tower of the sentries,” and *Iôv* 27:18.

<sup>13</sup> Samuel Krauss, “The Jews in the Works of the Church Fathers,” *The Jewish Quarterly Review*, vol. v, 1893, p. 132-3.

<sup>14</sup> *Yigâeil Yâdin, The Message of the Scrolls* (New York: Simon and Schuster, 1957), p. 188.

<sup>15</sup> James Parkes, *The Conflict Between the Church and the Synagogue* (New York: Athyneum, 1977), p. 92.

<sup>16</sup> Eusebius, *Ecclesiastical History*, trans. and edited Kirsopp Lake (Cambridge: Harvard University Press, 1975) (EH), III. xxvii. 3 – xxviii. 2, I, 263.

- <sup>17</sup> *Yirmeyâhu Bën-Dâvid, Messianic Writings*, Vol. XXIV, I *Yôkhânân* 2:18-19 (unpublished).
- <sup>18</sup> The Nicolaitans were an early spin-off syncretizing selected *Netzârim* concepts into their own Hellenist belief system. Consistent with Hellenists, they were antinomian, inclined to the liberalism and assimilation of the Hellenist *Gâlut* in the pagan Roman Empire. These proto-Christians embody the formula which evolved, among a plethora of similar sects, into Christianity. The core of the difference, documented in Dead Sea Scroll 4Q MMT, between Christianity and Judaism – from *Har Sinai* through the 1<sup>st</sup> century (including *Netzârim*) and today – is antinomian (anti-*Tôrâh* and/or anti-Oral Law / anti-*Halâkhâh*) assimilationism. *Who Are the Netzârim?* – *Advanced Level* documents that from the 1<sup>st</sup> century through the extermination of the *Netzârim* by the Church in 333 C.E., *Yehôshua* and the *Netzârim* were adamant in their defense and practice of *Tôrâh* and *Halâkhâh*. Yet, by 325 C.E., non-Jewish Christians were teaching antinomian and assimilationist Displacement Theology – Christianity. A quotation from the *Catholic Encyclopedia* illustrates: “The Nicolaitans seem accordingly to represent an excessively liberal or even antinomian outlook, possibly abusing the teachings of Paul on freedom, appealing to an esoteric knowledge that John sarcastically called ‘the deep things of *Sâtân*.’ One of the serious problems that faced [Hellenists] at this time was precisely to what extent they might participate in the social and economic life of the Roman Empire, which involved attending sacrificial banquets and easily resulted in immoral practices” (McGraw-Hill, 1967, Vol. X, p. 459). The identical nature of the teachings of the Nicolaitans proto-Christians and later Christians proper is thus bared for all who will look objectively. Thus, Christians’ *J-e-s-u-s* is exposed representing the diametric opposite teachings from *Yehôshua* – further exposing *J-e-s-u-s* to be the contra-messiah (antichrist). Cf. also *Dânieil* 7:25ff. Those who advocate Christian doctrines and/or worship among Christians base their claims to being “Jews” and “the true, spiritual, Israel” range from false Jews (cf. *Revelation* 2:9 & 3:9) to *meshumadim* (apostate Jews) practicing Displacement Theology. See also *NHM* 1:21 with notes.
- <sup>19</sup> *Bën-Dâvid*, Vol. XXVII, Rev. 2:9 & 3:9.
- <sup>20</sup> בעלים, pl. of בעל (ba’ al).
- <sup>21</sup> Cf. *Dan.* 7:25, which prophesied Roman Christianity, the contra-*mâshiakh* who would exalt himself as *G-o-d*, exhaust the holy ones (the *Netzârim*, in 135 and 333 C.E.), and change the Judaic holy days and *Tôrâh* to pagan festivals and “grace.” *Dânieil* prophesies that the “holy ones” would be given into his hand, to exhaust them, “for a season, and seasons, and half a season.”
- <sup>22</sup> Exile, dispersion or diaspora.
- <sup>23</sup> 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.
- <sup>24</sup> Bellarmino Bagatti, *The Church from the Circumcision (Yerushâlayim)*: Franciscan Printing Press, 1971), p. 10, 13-14, et al. Cf. note in the Introduction.
- <sup>25</sup> Details in Appendix A.
- <sup>26</sup> רעננה (Ra·a·nan·âh’ ; fresh), popularly spelled Ra’anana.
- <sup>27</sup> זמנין, zim·nin’ , Aramaic plural.
- <sup>28</sup> דת, *dat*.
- <sup>29</sup> “Rome,” *EJ*, 14:240.
- <sup>30</sup> *EH*, III, xxiv 3-8, I, 251.
- <sup>31</sup> “Presbyter” refers to *Yôkhânân*. *EH*, I, 293.
- <sup>32</sup> Keep in mind that this is Eusebius the Christian historian quoting Papias the Christian.
- <sup>33</sup> *EH*, III, xxxix. 12-16, I, 297.
- <sup>34</sup> William Smith and Henry Wace, eds., *A Dictionary of Christian Biography*, (New York: AMS Press / Millwood: Kraus Reprint, 1974), IV, 186.
- <sup>35</sup> Smith and Wace, III, 253ff.
- <sup>36</sup> *EH*, V vii 5 – viii 4, I, 455.
- <sup>37</sup> Smith and Wace, IV, 96ff.
- <sup>38</sup> *EH*, VI xxv 2-7, II, 75.
- <sup>39</sup> Leo Baeck, *Judaism and Christianity*, trans. and edited Walter Kaufmann, (New York: Athyneum, 1981), p. 45.
- <sup>40</sup> Quoted by Joseph Fitzmyer, “Did J-e-s-u-s Speak Greek?,” *Biblical Archaeology Review*, 1992.09-10, vol.18, no. 5, p. 63.
- <sup>41</sup> Joseph A. Fitzmyer, *Essays on the Semitic Background of the New Testament* (London: Scholar’s Press, 1974), p. 75f.
- <sup>42</sup> The anachronistic use of the term “Palestine” is a dead give-away, as this is a post-135 C.E. term.
- <sup>43</sup> *EJ* 6.668.
- <sup>44</sup> “Hellenism,” *EJ*, 8:296-7.

<sup>45</sup> *Ant.*, XX, xi, 2.

<sup>46</sup> Fitzmyer, p. 61.

<sup>47</sup> How much of this idea was introduced by the (non-Jew) Christians and how much of it really originated with the *Netzârim* is difficult, perhaps impossible at present, to ascertain. It is certain that the Christians redactors deliberately introduced “corrections” in their obsession to make the scriptures “true” according to their Christian (pagan) views. This is conceded by Christian historians in *The Interpreter's Dictionary of the Bible*: “A study of 150 Greek MSS of the Gospel of Luke [sic] has revealed more than 30,000 different readings... It is safe to say that there is not one sentence in the *NT* in which the MS tradition is wholly uniform... there are many thousands which have a definite effect upon the meaning of the text.”<sup>a</sup>

In the wake of this admission *The Interpreter's Dictionary* then goes on to qualify that these redactions by Christians never threaten Christian dogma (should we be shocked?). It continues, “It is equally true that many of them do have theological significance and were introduced into the text intentionally... **Many thousands of the variants which are found in the MSS of the *NT* were put there deliberately. They are not the result of error or careless handling of the text. Many were created for theological or dogmatic reasons [emphasis ybd] even though they may not affect the substance of Christian dogma.** It is because the books of the *NT* are religious books, sacred books, canonical books, that they were changed to conform to what the copyist believed to be the true reading. His interest was not in the ‘original reading’ but in the ‘true reading’” [emphasis ybd].<sup>a</sup> “True” was as his Christian beliefs conceived it, of course. This is precisely the attitude toward the *NT* which prevailed within Christianity (but not within Judaism) from the earliest times to the Renaissance, the Reformation, and the invention of printing.”

a. “Text,*NT*,” *The Interpreter's Dictionary of the Bible* 2<sup>nd</sup> edition, (Abingdon, 1962), p. 595-598.

<sup>48</sup> John Allegro, *The Dead Sea Scrolls*, (New York: Penguin Books, 1956), p. 66-81.

<sup>49</sup> *Yâdin*, p. 81. [quoting Paul E. Kahle, *The Cairo Genizah* (London, 1947), p. 161].

<sup>50</sup> *Yâdin*, p. 59.

<sup>51</sup> *Yâdin*, p. 88.

<sup>52</sup> “*Mâsôrâh*,” *Encyclopedia Judaica* (*EJ*), 16:1416f.

<sup>53</sup> Flavius Josephus, *Antiquities of the Jews*, trans. and edited William Whiston (Grand Rapids, Kregel Publications, 1960), XX. xi. 2, 426.

<sup>54</sup> “Genealogy,” *EJ*, 7:377.

<sup>55</sup> “Genealogy,” *EJ*, 7:381.

<sup>56</sup> For differing view, cf. George Howard in this regard (*Bible Review*, Winter 1986).

<sup>57</sup> Klein, p. 663.

<sup>58</sup> *Élishâ Qimrôn*, *Discoveries in the Judaean Desert X* (Clarendon: Oxford, 1994) p. 158-9.

<sup>59</sup> *Rut* converted. Thereafter, she was a Jewess and not a *Môâvit*. Therefore, when she was regarded as a *Môâvit* she could not have been a Jewess, only a *geirâh*, as *geirim* are not converted and not Jews.

<sup>60</sup> Stone Edition *Tan”kh*, Artscroll, *Rut* note 1:8.

<sup>61</sup> *EH*, I, 63. The public documents, maintained in the *Beit ha-Miqdâsh*, were the official documents. Private documents were not accepted according to *Nekhemyâh* 7:64. Cf. also “Genealogy,” *EJ*, 7:381.

<sup>62</sup> *EH*, III, 12,19 and XXXII, 4.

<sup>63</sup> *EH*, I, 233.

<sup>64</sup> *EH*, XIX – XX, I, 237.

<sup>65</sup> Finegan, p. 30.

<sup>66</sup> “*Dâvid*, Dynasty of,” *EJ*, 5:1344.

<sup>67</sup> “*Artaxerxes*,” *EJ*, 3:646.

<sup>68</sup> Howard, p. 4.

<sup>69</sup> *Yanai*, *EJ* 16.712.

<sup>70</sup> “*Betrothal*,” *EJ*, 4:753.

<sup>71</sup> “*Marriage*,” *EJ*, 11:1032.

<sup>72</sup> Abraham Chill, *The Mitzvôt (Yerushâlayim: Keter Books, 1974)*, p. 458. See also “*Marriage*,” *EJ*, 11:1025ff, 1045.

<sup>73</sup> “*Marriage, Prohibited*,” *EJ*, 11:1045ff.

<sup>74</sup> The reader should resist being thrown off by the ך / in (pronounced in, rhyming with seen) endings. These are merely the Aramaic counterpart of the masc. pl. ם / im (pronounced im, rhyming with seem). Because of the influence of the *Talmud*, these endings cannot be avoided.

- <sup>75</sup> Chill uses the ambiguous ארוסין, q.v. *infra*.
- <sup>76</sup> Chill, p. 459.
- <sup>77</sup> "Marriage," *EJ*, 11:1045.
- <sup>78</sup> "Betrothal," *EJ*, 4:756.
- <sup>79</sup> The earlier papyri exceptions are documented throughout *NHM*.
- <sup>80</sup> Why doesn't the text read that she was found pregnant and לא ידע אותה אף פעם (aph pa-am' lo ya-da' o-tah', he *never* had full sexual intercourse with her)? In contrast, the account implies that *Yôseiph* and *Miriam* effected בִּיאָה (q.v. 1.18.4) but that she was found to be pregnant *before* בִּיאָה could have been responsible for the pregnancy. The usual course of events is not for a couple to go from strangers to mating without a transition period of familiarization and accelerating intimacy.
- <sup>81</sup> In the case of *Elli*, he could have died, as one example, leaving *Miriam* pregnant and frustrating their plans to marry. To marry *Elli*, *Miriam's* only liability to *Yôseiph* would have been monetary compensation for breach of שְׂדוּכִין, not adultery. Even if this hypothetical pregnancy by *Elli* were considered *de facto* consummation of marriage (to *Elli*) rather than pre-marital promiscuity, *Miriam* would then have been a widow. She would still be able to marry *Yôseiph* and be pregnant with a legitimate child under *Halâkhâh*.<sup>7.1.1</sup> Again, *Yôseiph's* decision, whether to honor the שְׂדוּכִין or require damages under its terms, is exactly as described in the account.
- <sup>82</sup> A connection between the possession of *Ruakh ha-Qôdêsh* and ecstasy, or religious joy, is found in the ceremony of water drawing, *Simkhat-Beit ha-Shôivâh* (cf. note 19.0.1), on the festival of *Sukôt* ("Ru'ah *ha-Qôdêsh*," *EJ*, 14:364ff).
- <sup>83</sup> "Ru'ah *ha-Qôdêsh*," *EJ*, 14:364ff.
- <sup>84</sup> "Ru'ah *ha-Qôdêsh*," *EJ*, 14:367.
- <sup>85</sup> Perhaps we can understand them better when we recognize that we haven't progressed so much since then. It is popularly perceived today that outer space is empty and void, rather like middle ages scientists regarded air. Yet, today's scientists recognize that outer space is some kind of "soup," conducting waves of photons, gluons, radio signals and the like, which we don't yet fully understand. Outer space is not an empty void.
- <sup>86</sup> "Charity," *EJ*, 5:338ff.
- <sup>87</sup> Chill, p. 68.
- <sup>88</sup> "Angels and Angelology," *EJ*, 2:956-977.
- <sup>89</sup> "Zodiac," *EJ*, 16:1192.
- <sup>90</sup> Nosson Scherman and Meir Zlotowitz, gen'l. eds., *Yechezkel* (New York: Mesorah Publications, Ltd., 1977), p. xxxvii.
- <sup>91</sup> "Astronomy," *EJ*, 3:795-9.
- <sup>92</sup> The aorist active of the Greek verb to heal, ἰάσσοις (iasous), in which the temporal augment changes the initial vowels ἰα (ia). *Who Are the Netzârim?* – *Advanced Level* has demonstrated (in a chapter dedicated to this topic) that the formation of *I-ei-s-o-u-s* didn't follow the established rules of Greek. Rather, the most probable explanation for the anomolous *I-ei-s-o-u-s* is a conflation between ἰοσοῦ (*iosou*, which is generated by the usual rules of Greek) and the phrase ἦς Ζ-ε-υ-ς (*eis Z-e-u-s*; he was *Z-e-u-s*), the most popular and powerful Roman *g-o-d* also called *J-u-p-i-t-e-r*, yielding Ἰ-η-σ-ο-υ-ς (*I-[ei-s]-o-u-s*).
- <sup>93</sup> *Bên-Dâvid*, XII, VI Sh. 7:22-25.
- <sup>94</sup> "J-e-s-u-s," *EJ*, 10:14.
- <sup>95</sup> "Jeshua," *EJ*, 10:1.
- <sup>96</sup> "*Mâsôrâh*," *EJ*, 16:1416.
- <sup>97</sup> "Pronunciations of Hebrew," *EJ*, 13:1129.
- <sup>98</sup> This analysis is not original material however the author is presently unable to identify and credit the proper source.
- <sup>99</sup> Klein, p. 474.
- <sup>100</sup> Vine's, p. 1045.
- <sup>101</sup> For differing view, cf. Howard, p. 201-3.
- <sup>102</sup> א' אבן-שושן י-ס, 574
- <sup>103</sup> "Manuscripts, Hebrew," *Ency. Jud.*, 11.900.
- <sup>104</sup> John C. Trever, photographer, *Scrolls from Qumrân Cave I, The Great Isaiah Scroll*, et al., (*Yerushâlayim*: The Albright Institute of Archaeological Research and The Shrine of the Book, 1972), p. 26-27.
- <sup>105</sup> David Berger, *The Jewish-Christian Debate in the High Middle Ages* (Philadelphia: The Jewish Publication Society of America, 1979), p. 276.
- <sup>106</sup> Berger, p. 103. See also his note p. 277.

<sup>107</sup> *Yigâeil Yâdin*, *the message of the scrolls*, p. 59.

<sup>108</sup> "Tefillin," *Ency. Jud.*, 15.904.

<sup>109</sup> *Yigâeil Yâdin*, *Tephilin* from *Qumrân*, Hebrew University of *Yerushâlayim*, *Êrêtz-Yisrâeil* article (Hebrew), Vol. 9., The W.F. Albright Vol., The Israel Exploration Society, 1969, and Shrine of the Book, *Yerushâlayim*.

<sup>110</sup> *Biblia Reina-Valera* of 1602, Trinitarian Bible Society, 217 Kingston Road, London SW 19 3NN, England; based on *Casiodoro de Reina* 1569 C.E. ("Bible of the Bear"), based on *Nuevo Testamento de Perez* 1556 C.E., based on *Nuevo Testamento de Enzinas* 1543 C.E. The *Reina-Valera* pre-dates both the *KJV* and the *Textus Receptus*, and all are based on 4<sup>th</sup> century  $\alpha$ ,  $\beta$  and later mss. (especially 5<sup>th</sup> century Codex Alexandrius).

<sup>111</sup> English translation by Luis Carlos Chavira-Barragan, *talmid geir ha-Netzârim* in Chihuahua, Mexico.

<sup>112</sup> For further analysis cf. "Was the Gospel of Matthew Originally Written in Hebrew?," George Howard, *Bible Review*, Winter 1986 II-4, p. 14ff).

<sup>113</sup> While I think I've seen the citation on this years ago, from some commentary on the *Zôhar*, messianics have been unable to provide the citation for this quote.

<sup>114</sup> R.H. Charles, *The Apocrypha and Pseudepigrapha of the [Tan"kh] in English*, (Oxford: Clarendon Press, 1913), III *Barukh* 4:15 (Greek), II, 536.

<sup>115</sup> ר"ל, המלון א' אבן-שושן, 1636

<sup>116</sup> J.D. Einstein, *אוצר ויכוחים* (ישראל, 1969), p. 314.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 2

### 2.0.1 ...B.C.E. 7: Dating the Birth of

**Yehôshua:** Our dating by astronomical events (cf. 2.2.1) is confirmed in that the date of conception calculated from the birth date (i.e. Sixthmonth 4, 3753 / B.C.E. 8.08.28; *NHM* 1:18), as the latter is indicated by the astronomical events, corresponds to the month stipulated in Ky-Lu. 1:26.

According to *pâsuq* 1, *Yehôshua* was born “during the days of Herod-the-Great,” who lived c. B.C.E. 37 – B.C.E. 4. Postulations that Herod lived beyond B.C.E. 4 are shaky at best. Few, if any, of the leading scholars subscribe to this notion. *Yehôshua*, therefore, could not likely have been born later than B.C.E. 4. For a variety of reasons (*viz.*, ancient records of Herod’s taxation order in B.C.E. 7), most scholars have placed his birth c. B.C.E. 7. This date is even more plausible when one considers notes 2.2.1 and 2.3.1. Another consideration, not mentioned in the literature, is that *Yehôshua*’s apparent preparations for his *Bar Mitzvâh* at twelve years of age was around *Pêsakh* (another indication that *Yehôshua*’s birthday was this time of year; cf. Ky-Lu. 2:42-49). This involved his transition from elementary school to the *Beit-ha-Midrâsh*. Cf. also notes 19.20.1 and 28.1.2.

2.1.1 **בית-לחם** (*Beit-Lêkh’ êm*, house of bread), ...*Beit-Lêkhêm*... (pop. Bethlehem). Cf. *Mikhâh* 5:1.

2.1.2 ...**King Herod the Great**... is not the same Herod as the one who beheaded *Yôkhânân ha-Matbil* – that was Herod Antipas (c. B.C.E. 20 – 39 C.E.), one of the 3 sons of Herod-the-Great (cf. notes 14.1.1, 2.0.1, 2.2.1 & 2.3.1).

2.1.3 **שׂוֹטֵף** (*a-shâph’*, conjurer), **μαγος** (*magos*, sorcerer-magician), ...**astrologers**... The Greek follows the earliest extant source texts. The Hebrew is reconstructed by correspondence via *LXX* → MT (q.v. *Dânieil* 1:20; 2:2, 10, 27; 4:4; 5:7, 11, 15). However, the context of this chapter supports the

reading in *EB*: **חֹזִים בְּכוכְבִּים** (*khôz-im’ ba-kô-khâv-im’*, lit. seers in stars), which is linked to angelology.<sup>1.20.1</sup>

These Chaldeans were probably Iraqis (as was *Avrâhâm* originally) or, perhaps, Iranians. “The twelve-fold division of the zodiac was first developed by the Chaldean astronomers.”<sup>1</sup> (Cf. *Yirmeyâhu* 10:2 and *Shabât* 156a.) There is no reference that the astrologers were three in number. The belief that there were three developed because there were three kinds of gifts: gold, frankincense and myrrh.

In ancient times, there was little distinction between astronomy and astrology (the latter is *âsur*<sup>16.19.3</sup> in *Tôrâh*). Not knowing the physics involved, it was perhaps difficult to distinguish between “celestial bodies” demarcating the months, seasons, rains and the like versus “celestial phenomena,” both lumped together as governing human affairs. Yet, the former is ordained in *Tôrâh* while the latter is *âsur*.<sup>16.19.3</sup>

Astrology was practiced by pagans such as these magicians, however, and there is a distinction in Greek between simply *αστηρ* (*asteir*; celestial body – they knew of no distinction between stars and planets) and *αστρον* (*astron*; celestial phenomenon) such as conjunctions among celestial bodies). Cf. note 2.2.1 and cf. Ky-Lu. 21:25 where *αστρον* (*astron*; celestial body), is rendered.

Both terms parallel, via *LXX*, the Hebrew **כוכב** (*kô-khâv’*, celestial body without distinction between stars and planets). The distinction then is in the Greek only. (Since the distinction is also present in *LXX* Greek, it cannot be regarded as an extra-Judaic redaction.) This *pâsuq* points out the recognition by the greater, extra-Judaic, world that this was a momentous event (cf. *Yeshayâhu* 60:6 & *Tehilim* 72:10). It in no way endorses astrology – a practice forbidden in *Tôrâh* (cf. *Devârim* 18:9-14; *Yeshayâhu* 47:12-14). In *pâsuq* 7, *EB* reads **קוסמים** (*qôs-mim’*, magicians).

**2.1.4** צמח (tzê-makh' , grow), קדמה (qeid-mâh' , forward, eastward), זרח (zâ-rakh' , shine), ανατελλω / ανατολη (anatello / anatolei, culminating along the heliacal arc; east and west), ...culminating... *EB* reads מימזרח (mi-miz-râkh' , lit. from the shining; pop. east).

These two Greek terms, with wide-ranging English renderings, map via *LXX* to the above Hebrew terms (and, less frequently, others not listed). Which is appropriate in a given *pâsuq* can only be discerned by context. קדמה is also used as a synonym for “east.” In this sense זרח can be seen to refer to the direction of the “shining” of the sun or east and צמח to the direction from which the sun “grows” in the sky (or directly to the “growing” of the sun). צא, in *Yeshayâhu* 13:10 is used in this latter sense of the sun “going forth” across the sky.

Ανατελλω is derived from ανα (ana, up) and τελος (telos, complete, consummate, or finish up). Ανατελλω is used “especially of things in the natural creation, e.g., the rising of the sun, moon and stars; metaphorically, of light.” These are also the words used to indicate “east,” the “rising of the sun,” “is up,” “sprang,” “arise,” “dayspring” and “rise (out of the west).”

The term referred to an arc or track overhead; often, but not always, that of the sun – the heliacal arc. (For an exception cf. Ky-Lu. 12:54 where a cloud culminated up out of the west; seemingly backtracking – although still along the heliacal arc.) A given point, or direction, on the arc may only be ascertained from the context, thus efforts to pinpoint a *pâsuq* to sunrise, noon, sunset, etc. based on this term independently of its context are groundless. The term refers to a “culminating along” the (generally heliacal) arc.

Thus, if the context speaks of from the culminating up of the arc, it refers to “the direction of the rising of the sun,” i.e. east. If the context speaks of the heat of the culminating up, then we are talking about the apogee in the heliacal arc – noon (cf. *NHM* 13:6; Ky-Mk. 4:6; *Yaaqôv* 1:11). Most often, the term means “culminating along,” in the sense of culminating, finishing up and referring to the waning of the day. This has great impact in bringing the *pâsuq* of Ky-Mk. 16:2 into harmony

with the other accounts (when the translation from the earliest mss. are used; cf. note 27.1.1).

**2.2.1** כוכב (kô-khâv' , celestial body, pop. star), αστηρ (asteir, celestial body, pop. star), ...**celestial phenomenon**... The Greek follows the earliest extant source texts. The Hebrew is reconstructed by correspondence via *LXX* → *MT*.

Like most people today, the ancients did not differentiate between stars and planets. *EB* reads כוכבו (kô-khâv-ô' ; his star), at *NHM* 2:2. Based on *EB* ms. 26964, Howard gives סבבו (se-vav-ô' ; his rotation). Αστηρ is used here rather than αστρον (astron , astrological sign of a star or planet, conjunction, etc.). Both of these terms are rendered, via *LXX*, from the single Hebrew term כוכב, meaning either “star” (celestial body) or “celestial phenomenon” (sign). Cf. instances in *Tan”kh* of כוכב in a Hebrew concordance.

“Abrabanel commenting on the Book of *Dânieil* ([C.E.] 1437-1508), said that a conjunction of [*S-a-t-u-r-n*] and [*Z-e-u-s* / *J-u-p-i-t-e-r*] occurring within the constellation of [*P-i-s-c-e-s*] had messianic significance.”<sup>2</sup>

Israel and the Jews are west of Iran / Iraq, from where the astrologers came. Had the astrologers, being from Iran or Iraq, “followed a star in the east” they would have wound up in Shanghai, China – not *Yerushâlayim*. The notion that the constellation *L-e-o* has “always been associated with the Jews,” as some have asserted, has little merit by itself since most constellations can, in some way or another, be associated with nearly anything or anyone.

Having identified αστηρ as a celestial phenomenon (such as a conjunction, occultation, retrogression, progression, solstice, etc.) rather than a celestial body (star or planet), *Netzârim* Hebrew *Matityâhu* provides a key to unlocking the mystery of when *Yehôshua* was born.

First however, it is appropriate to evaluate Christmas as the claimed birth date. Readers should compare and contrast the following analysis with the findings of Ernest L. Martin and others. There is no record until after 354 C.E. of any connection between Christmas and *J-e-s-u-s* (cf. note 1.21.1). So the first Christmas was more than 3 centuries

after *Yehôshua*'s death. The *American People's Encyclopedia*, under the heading "Christmas" reads, "The [*S-a-t-u-r-nalia*] of the Romans and the winter festival of the heathen Britons were both celebrated about Dec. 25<sup>th</sup> (12.25), as was the later Roman festival in honor of the sun [*g-o-d M-i-t-h-r-a*], which gave it the name 'Birthday of the Unconquered Sun.' This name was given a symbolic interpretation after the festival was adopted by the Christian church in the 4<sup>th</sup> century... Many customs associated with the Christmas season have pagan origins."

According to *Tan"kh*, it is *âsur*<sup>16,19,3</sup> to adopt or emulate any pagan practices (*Devârim* 12:30-31; 18:9 & 20:18; *Va-Yiqrâ* 20:23). Similar origins underlie *E-a-s-t-e-r* (festival to pagan [*g-o-ddess I-s-h-t-a-r*]),<sup>3</sup> *Shabât* to [*Sun-g-o-d-day*],<sup>4</sup> other saints days (such as Silvester on 01.01), etc. It is not clear what evidence, if any, some scholars have cited for Christmas in 354 C.E. The earliest documentation of Christmas seems to be the annual calendar published by Dionysius XIX Exiguus whose calendar was first published in 527 C.E., first establishing 03.25 as the official "Annunciation" and 12.25 as the "Nativity."<sup>5</sup>

The 12.25 dating is contradicted in the earliest extant source documents underlying the *New Testament*. In Ky-Lu. 2:8 there were shepherds camped-out with their flocks at the time of the birth of *Yehôshua*. Yet, ancient records document that it was in the spring that shepherds led their flocks out into the hills for a months-long nomadic pasturing trek. The shepherds moved their campsites a few hills along every few days to permit pasturing on new hills, radiating out each day from the campsite, and moving their campsite every few days as available pasturage required. This nomadic trek ends in late autumn of each year when the flocks and shepherds work their way back to their homes.

I have observed this practice while doing *mil-u'im*' (reserve duty) with the Defensive Hosts of Israel (the literal translation of the acronym *Tzaha"l*, today's Israeli Defense Forces – the IDF). During this period (late spring, summer and early autumn), there is almost never any rain in Israel. The flocks are brought out after the spring rains have ceased. The coming of the winter rains in late autumn to

early winter – around *Sukôt* – send the shepherds and flocks home for the winter. Their campsites consist only of a sort of bedroll and a kind of kit bag of food and essentials. During the day the campsites are distinguished from a distance only by these few belongings stacked together on an arid and treeless stony hillside occasionally dotted with a small clump of desert grass and the black outline left by the previous evening's small campfire (cf. also 3.3.2).

In the late afternoon, one can hear the bells of the flock returning to the campsite and in the evening see the campfire burning on the hillside. All night the occasional tinkling of the bells of the flock can be heard.

The night winter winds are bitter cold in the hills around *Beit-Lêkhêm* – as anyone who has pulled reserve duty in the area during the winter will attest. By 12.25 there were no shepherds still out in the hills with their flocks in the bitter cold winter rains.

The time of year indicated by shepherds tending their flocks in the field (cf. Ky-Lu. 2:8) contradicts 12.25, and indeed the entire winter season, as a viable date. *Talmud* indicates that the flocks in those days were turned out to pasture in the fields in (the Hebrew calendar month equating to) spring and brought back in for the winter in late autumn of each year – fixing the season for the birth between spring and autumn, but definitely not in winter.

The traditional date of B.C.E. 1 for the birth of *Yehôshua* is also in conflict with ancient records regarding the census recorded in *Netzârim* Hebrew *Matityâhu* and other Messianic Writings of the period (i.e., the source texts of the *NT*). Ancient historical records unearthed by archaeologists in 1920 seem to indicate that Herod's taxation census was in B.C.E. 8. Requiring all citizens to travel to the place of their birth, where their *yukhasin* (cf. note 1.0.8) were located, to pay the tax would certainly have taken a year or longer to carry out. Caesar *A-u-g-u-s-t-u-s* himself wrote of a census begun in B.C.E. 8, which would still have been ongoing in the spring of B.C.E. 7.<sup>6</sup>

The earliest date for the birth of *Yehôshua* is generally tagged to the death of Herod, who was still alive when *Yehôshua* was born. Herod died shortly after an eclipse of the moon.<sup>7</sup> Martin's defense of the eclipse in B.C.E. 1, while viable, isn't logically

compelling. The next earlier eclipse, in B.C.E. 4, which has been widely accepted, is the correct eclipse. Further, the celestial phenomena, which can be argued for both eclipses, is closer to the text in B.C.E. 4. (Especially readers leaning toward the B.C.E. 1 eclipse should refer to Martin's arguments.)

The argument for B.C.E. 1 also leans heavily upon the dating of the census tax which some scholars feel does not support the B.C.E. 4 dating. Ky-Lu. indicates (2:2) that this tax census or registration occurred during the rule of Cyrenius (Quirinius) of Syria, who was appointed in 6 C.E. Seemingly then, *Yehôshua* had to be born prior to B.C.E. 4 but after 6 C.E. – a clear impossibility. There are however at least two solutions to this seeming intractability:

Josephus states (*Ant.*, XVII, xiii, 5) that when Quirinius assumed office in Syria in 6 C.E. he already "had been consul" previously. This is also reinforced by the Lapis Tiburtinus (a 1<sup>st</sup> century Latin inscription found about 20 miles east of Rome) which indicates that a still-to-be-identified proconsul of Syria had served twice. There are many "blank spots" in the historical records of the proconsulships of Syria during this time, including the spring of B.C.E. 7. It is therefore quite plausible that Quirinius was serving his first term in the spring of B.C.E. 7 (an otherwise "blank" spot in the records) and was named consul the second time in 6 C.E. The *pâsuq* in Ky-Lu. would then have referred not to his second proconsulship in 6 C.E. but to his first term in the spring of B.C.E. 7.

Josephus also states that more than one ruler served simultaneously in Syria.<sup>8</sup> Therefore, Quirinius may have been serving (an earlier first term) – along with one of the recorded proconsuls – during the spring of B.C.E. 7.

We must look for celestial phenomena which satisfy these conditions. Martin's proposed date of B.C.E. 0003.09.11, despite (according to him) being *Yôm Teruâh*, does not appear to best satisfy the criteria. Finally, we may consider the implications of the celestial phenomena relative to the dating of the birth of *Yehôshua*.

While excluding representations of living creatures (the zodiac), recognition of the 12 months as annual divisions signalled by 12 divisions in the

heavens was evident, according to Josephus, in the 12 loaves of Display Bread<sup>9</sup> as well as upon the outer veil of the *Beit-ha-Miqdâsh ha-Sheini*.<sup>10</sup> Thus, while adhering to the admonition of *Yirmeyâhu ha-Nâvi* (10:2), the 12 tribes were associated with these 12 heavenly divisions and may be related to the blessings given by *Yisrâeil* to his 12 sons (*Be-Reishit* 49). Whether blessing *Yehudâh* as the "lion" is in any way associated with the fifth constellation, etc. has not been persuasively shown. Yet, there is no reason to suppose that the Jews were unaware of the image associations of the zodiac among the pagans. Martin also notes that *Yôseiph* dreamed that "the Sun represented his father, the Moon (being feminine) his mother, and his eleven brothers were the eleven constellations of the zodiac."<sup>11</sup>

Astrologers believed that [*S-a-t-u-r-n*] influenced the destiny of the Jews since the Jews observed [*S-a-t-u-r-n-day*], the seventh day of the week, as *Shabât*.<sup>12</sup> [*Z-e-u-s / J-u-p-i-t-e-r*] was reckoned 'the Planet of the Messiah.' Rav Roy A. Rosenberg showed that Israeli sages long ago associated the planet *Z-e-u-s / J-u-p-i-t-e-r* with the Hebrew name *קָדֵשׁ* (Tzêd' êq, a just one; pop. righteous),<sup>13</sup> as corroborated in *Talmud*.<sup>14</sup> Throughout the period of the *Beit-ha-Miqdâsh ha-Sheini* and later, *קָדֵשׁ* became a synonym for the *Mâshiakh*. Indeed, the messianic significance of the word went back as early as the sixth century B.C.E. Epithets derived from the root *קָדֵשׁ* are applied to the *Mâshiakh* in Judaic tradition ever since *Yirmeyâhu* 23:5f and 33:15f called him *קָדֵשׁ יְהוָה* ('*q*' Tzid-qei' nu; '*h*' is our Just One).

The reference in *Yeshayâhu* to 'the man from the East' who was prophesied to redeem Israel (*Yeshayâhu* 41:2), shows that this redeemer would be called *קָדֵשׁ*. This text in *Yeshayâhu* was accepted in Judaic circles as having messianic overtones because the *Mâshiakh* was also destined to come from the East (*Yekhêzqeil* 43:1,2; *NHM* 24:27). The Jews looked upon him as the royal offspring of *Dâvid* – *קָדֵשׁ צְדִיק* (tzê-makh' tza-diq', the Just Branch; *Yirmeyâhu* 23:5 and the *Qumrân* scrolls). More than that, the word *קָדֵשׁ* was associated with

the word מלך (mêl' êkh, king) to form מלכי-צדק (mal-ki' -tzêd' êq, my King is Just). This too was a messianic term.<sup>15</sup>

The association between the *Mâshiakh*, the arrogation and Romanization of the concept, and [Z-e-u-s / J-u-p-i-t-e-r] may have influenced Hadrian's choice of [Z-e-u-s / J-u-p-i-t-e-r] as the shrine erected over the site of the destroyed *Beit-ha-Miqdâsh*. The signs in the heavens may be associated with remarks of the patriarchs and the history of the Jews. Martin asserts that the star Regulus, the diminutive of Rex, meaning king, and related to "regal"<sup>16</sup> lies "directly between the feet of the Lion,"<sup>17</sup> (the constellation) and relates it to *Be-Reishit* 49:10 and *Be-Midbar* 24:17.

Concerning the Magi, they were a "priestly caste in ancient Persia. They are thought to have been followers of Zoroaster, the Persian teacher and prophet.... Gradually, the religion of the magi incorporated Babylonian elements, including astrology, demonology, and magic. (The word magic is derived from the word magi.) By the 1<sup>st</sup> century [C.E.], the magi were identified with wise men and soothsayers."<sup>18</sup> Darius I (BCE 522-486) was "probably the first Persian king to recognize the religion proposed by Zoroaster."<sup>19</sup> *Akhashveirosh* (BCE 486-465; also called Xerxes I, son of Darius I) of *Dânieil* 9:1 and the book of *Êsteir* was probably a Zoroastrian by religion. *Artakhshast* (BCE 465-425), also called Artaxerxes I, synthesized polytheism with Zoroastrianism. *Artakhshast* II (BCE 404-359), also called Artaxerxes II, to whom "a growing number of scholars date *Êzrâ*'s mission in the seventh year of his reign,"<sup>20</sup> venerated several *g-o-ds*, and subsequently (from BCE 312 into the common era) "cults of foreign *g-o-ds* flourished along with Zoroastrianism."

Martin posits that the Magi derived from a priestly group of the Medes and Persians [i.e. the Zoroastrians] and that *Dânieil* became the chief Magi during the reign of King *N-e-v-u Khadnêtzar* (based on *Dânieil* 5:11). "Perhaps the fraternization of *Dânieil* with the early Magi helps to explain why they expected a king of the Jews to arrive near the end of the first century."

Concerning 1<sup>st</sup> century messianic expectations, one should recall the 483 years (69 of the 70 "weeks" / sevens of years; 69 x 7 = 483) prophesied by *Dânieil* from the command to build *Yerushâlayim* by the king of *Bâvêl* in B.C.E. 445 until the execution of the *Mâshiakh* (*Dânieil* 8:24-27).<sup>21</sup>

Though many point out that the typical year on the Judaic calendar has about 5 less days than the secular calendar, these self-proclaimed prophets who fail the criteria of *Devârim* 13:2-6 are unaware that the calendar is also on a cycle which includes leap-years and corrections. Thus, this prophecy points to a window 483 years after the year B.C.E. 453 – c. 30 C.E. – as the approximate time at which *Dânieil* prophesied explicitly the *Mâshiakh* would be "cut off from among the living." Since he would be expected to be a man of perhaps 25-40 at the time of his execution, the Israeli *Neviim* needed only to extrapolate from 30 C.E. back to the calculated time of his birth – a window beginning in approximately 3751-2 (B.C.E. 10) but probably before 3766-7 (5 C.E.).

Similarly, we need only examine this same window. In the years 3754-5 (B.C.E. 7), [S-a-t-u-r-n] and [Z-e-u-s / J-u-p-i-t-e-r] were in conjunction three times in the pre-dawn sky. There are several dates given for these conjunctions in various texts because there are three methods of defining "conjunction":

- ♈. celestial longitude,
- ♊. right ascension, and
- λ. least apparent angular separation.<sup>22</sup>

Thus,

Tuckerman indicates the conjunctions according to celestial longitude as

- ♈. 0007.05.27,
- ♊. 0007.10.05, and
- λ. 0007.12.01

Sinnot gives the conjunctions according to right ascension as

- ♈. 0007.06.02,
- ♊. 0007.09.26, and
- λ. 0007.12.11.<sup>23</sup>

Dr. E. Myles Standish Jr. of the Jet Propulsion Laboratory in Pasadena, Ca. indicates the dates according to least apparent angular separation as

- ⌘. 0007.05.29,
- Ⓐ. 0007.10.01, and
- Ⓐ. 0007.12.05

This last method is the one which the ancient astronomer-astrologers, using their naked eyes and lacking modern instrumentation, used and is, therefore, the one adopted in *NHM*. These dates correspond on the Hebrew calendar to Thirdmonth<sup>1.18.1</sup> (Sivan) 1, 3754, Seventhmonth<sup>1.18.1</sup> 8, 3755 (as the Hebrew calendar today reflects the change of year beginning with the seventhmonth) and Tenthmonth<sup>1.18.1</sup> 13, 3755 respectively.

The significance of three conjunctions and their timing is interpreted as follows.

The first conjunction signalled the birth of *Yehôshua* on B.C.E. 0007.05.29 / Thirdmonth (Sivan) 1<sup>st</sup>, 3754. This exact birthdate may also be hinted in Ky.-Lu. One of the high points of a young man's *Bar Mitzvâh* is the reading of his *Haphtârâh* selection from the *Neviim*. Yet, this seems to be ignored in the account of *Yehôshua*'s *Bar Mitzvâh* in Ky.-Lu. 2:42ff. In the second year of the Triennial Cycle used then, the *Haphtârâh* selection for *Yehôshua*'s *Bar Mitzvâh* on the first *Shabât* of *Sivan* is *Yeshayâhu* 60:17 – 61:9.<sup>24</sup> In Ky.-Lu. 4:16-20 he is seen delivering this very *Haphtârâh* selection, the only one in the year which included *Yeshayâhu* 61:1-2!

The astrologers would have made their sightings independently, analyzed their meanings and, in following days and weeks arranged meetings together to discuss the significance. Eventually, the astrologers decided to arrange a caravan and to go to Israel to investigate the matter further and ask of the "Israeli scientists" more detailed information on the meaning of this phenomenon.

At *Môâh* in the central *Arâvâh*, "remains of the 2,000-year-old, 17-room *Môâh* caravansary excavated by archaeologist Rudolph Cohen of the [Israel Antiquities Authority] include an elaborate bathhouse. "Caravansaries were erected by the Nabataeans about every 30 kilometers [along the *Teimân-Azâh* (pop. Yemen-Gaza) spice route], a day's journey for a loaded camel.

"In her book *The Syrian Desert*, Christina P. Grant describes the organization of caravans in

antiquity as complex operations requiring considerable managerial skills and discipline. "The principal financial backer would name a convoy commander – generally a Bedouin sheikh – who would have complete authority. Salt caravans crossing the Sahara today sometimes number as many as 1,000 camels and ancient caravans presumably numbered that many or more at times given the amount of goods being moved.

The organizational stage, which could take months, involved mobilizing camels and drivers, assembling the goods to be transported, arranging for fees to be paid to tribes whose territory would be crossed, arranging business contracts and insurance.

"Once under way, a guide and advance guard rode several kilometers in front of the caravan. At the head of the main body, rode the convoy commander and his staff. Armed outriders guarded the flanks of the convoy from raiders. The camels would be tied to each other in line and [a number of] 'empty' [camels] would plod along at the rear as spares. If a sandstorm obliterated signs of the trail and orientation were completely lost, the leader would order a halt until nightfall so that he could navigate by the stars.

"Camp would be made an hour or two before sunset. The camels would be unloaded and the packs placed in a circle to provide a perimeter of defense. The travelers would sleep inside the circle while the guards took turns as sentries. At caravansaries along the route, apparently only wealthy travelers luxuriated inside the bathhouse and dining halls while the remainder made do in the caravan camp."<sup>25</sup> (That *Yôseiph* and *Miryâm* attempted to obtain space in the "inn," then, suggests that they were affluent.)

The meetings, discussions, planning, arrangements for a caravan, stocking provisions for the journey, the journey itself, various inquiries upon their arrival in *Yerushâlayim* and arranging a meeting with Herod – all of this could well take them slightly over four months – from 05.29 to 10.01. After the astrologers had obtained the information from Herod (and his advisors), upon leaving the meeting, a second conjunction (B.C.E. 0007.10.01) confirmed that they were on the right track and that they should look in *Beit-Lêkhêm*.

There were now five weeks until the final conjunction (though the astrologers were not aware of this in advance). They would have spent a few days replenishing their provisions, afterwards walking to *Beit-Lêkhêm* within one day. If they took a week they still should have been there no later than 10.08.

They still needed to identify the right child (who was now over four months old – and definitely no longer in a manger). How would they do this? The simplest method would have been to list all of the male children in *Beit-Lêkhêm* who were of approximately the right age and take turns setting a watch over each candidate's house – tonight over house #1, tomorrow night over house #2, etc. When they reached end of the list, they would have started over, repeating the procedure until another conjunction confirmed that “tonight's” vigil-house was the correct one.

On the eve of 12.05 (not 12.25 as Martin suggests) they would have been keeping watch at the house of *Yôseiph Bêh-Dâvid* when the third conjunction occurred, confirming that this was the child. They must have watched over a different house in *Beit-Lêkhêm* for close to a month waiting for the sign. When the Magi presented their gifts, *Yehôshua* was more than six months old. Cf. *Yeshayâhu* 60:3.

**2.2.2** שחה (shâkh-âh' , bow) and the cognate השתחוה (hish-ta-kha-vêh' , bowed or prostrated oneself as a sign of surrender or respect; cf. note 4.9.1), προσκυνεω (proskuneo, make obeisance; from προς (pros; towards), and κυνεω (kuneo; kiss),<sup>26</sup> ...**pay obeisance**... The Greek follows the earliest extant source texts. The Hebrew is reconstructed by correspondence via *LXX* → MT. Cf. also notes on “worship” 2.2.2, 4.9.1 and “fear” 10.28.1. *EB* inserts (have come) “with momentous gifts” (to pay obeisance... ). *KJV* sometimes renders προσκυνεω as “worship” (q.v. also 4.9.1, 5.16.2 & 15.9.3).

**2.3.1** ...when... c. autumn B.C.E. 7 (cf. note 2.2.1).

**2.4.1** כהנים גדולים (Kô-han-im' Ge-dôl-im' , great *Kôhanim*), αρχιερείς (arkhiereis, arch-priests), ...**Chief Kôhanim**... The Greek follows the earliest extant source texts. The Hebrew is reconstructed by correspondence via *LXX* → MT.

Aharonic Jews were qualified to officiate in the *Beit-ha-Miqdâsh*. These were supposed to be not only descendants of *Aharôn*, of the tribe of *Leivi*, but *Benei-Tzâdôq* (sons of *Tzâdôq*) as well. The Chief *Kôhanim* were the heads of the *mishmârôt*. (See below.)

*EB* reads כל גדולים (kol [kâl] ge-dôl-im' , all of the greats), i.e. notables or VIP's. *Kôhanim* is the Hebrew for, and specific to, Aharonic Jews having formal and official genealogical documents proving their descent from *Aharôn*. Only *Kôhanim* were authorized by *Tôrâh* to officiate in the *Beit-ha-Miqdâsh*. These should not be confused with Christian priests.

From the time of the *Khashmônâyim*, however, the priesthood in the *Beit-ha-Miqdâsh* had become corrupt, and these so-called *Kôhanim* deteriorated into Roman vassals. The High Priests were appointed by the Roman rulers and not even required to be a documented *Kôhein* by birth. Thus, these Hellenists were more Roman proto-Christian “priests” than *Kôhanim*.

The actions against *Yehôshua*, attributed to the *Kôhanim* of the *Beit-ha-Miqdâsh*, may also be seen as the work of corrupt aristocratic, Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> acting as vassals of the Roman rulers. It would not be surprising if scholars find that early Christian priests derive from these corrupt, Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> Roman vassals, who found themselves unemployed after the destruction of the *Beit-ha-Miqdâsh*.

In *EB*, the phrase “and the *Sôphrei-Tôrâh* (*Tôrâh* Scribes, i.e. *Sôphrim*; q.v. 5.20.1, 7.29.3) of the kinsmen” is absent while it is found in the Greek mss. Note 26.3.4 also provides information about the *Kôhanim*. There were 24 “Head” *Kôhanim* of the *Beit-ha-Miqdâsh* at any given time, one for each of 24 משמרות (mish-mâr-ôt' , watchguards) of *Kôhanim*. Each משמרת (mish-mêr' êt, watchguard) served one week, rotating משמרות every *Shabât* after the *Musâph* sacrifice. The new משמרת offered the

*Minkhâh* sacrifice.<sup>27</sup> The ordination of this order is given in *Divrei-ha-Yâmim Âlêph* 24-28 and

*Divrei-ha-Yâmim Beit* 31.<sup>28</sup> The Biblical term is מַחְלָקָה (makh·lâq·âh', pl. makh·lâq·ôt', division). In post-Biblical (Talmudic) literature and modern popular current usage, the term מַשְׁמֵרָה is used. Cf. also notes 26.3.4 and 23.6.1

**2.4.2** דַּרַשׁ (dâ·rash', inquire, seek), πυνθανομαι (punthanomai, inquire), ...**inquire...** The Greek follows the earliest extant source texts. The Hebrew is reconstructed by correspondence via *LXX* → MT. Contrast πυνθανομαι with αιτεω (aiteo, require, demand; cf. 21.22.1) or ζητεω (zeiteo, request, seek). The latter corresponds via *LXX* → MT to בִּקְשׁוּ (bi·qesh', request, ask), the reading in *EB*.

**2.5.1** אֶפְרָתָה (Êph·rât·âh', fruitfulness), ...**Êphrâtâh...**

**2.6.1** וּמוֹצָאֲתוֹ מִקְדָּם מִיְמֵי עוֹלָם (u·mô·tzâ·ôt·âv' mi·qêd' êm mi·ye·mei' ô·lâm'), ...**and his goings forth are from antiquity, from prior days...** (*Mikhâh* 5:1). Cf. 26.23.1 (*Pe-amim*). This last phrase, excluded in the Greek, is present in the Hebrew source text from which the quote is taken. In *EB*, the *pâsuq* reads “And you, *Beit-Lêkhêm Yehudâh*, *Êphrâtâh* of the land of *Yehudâh*, surely you are junior among the thousands of *Yehudâh*. Out of you shall come forth to Me He who is to be Ruler in *Yisrâeil*.”

**2.8.1** דַּרַשׁ הַיֵּטִב (dâ·rash' hei·teiv', inquire well), εξεταζω (ekzetazo; from ek [ek; out] and ζητεω [zeiteo; seek]), ...**inquire diligently...** The Greek follows the earliest extant source texts. The Hebrew is reconstructed by correspondence via *LXX* → MT. Inquire diligently should also be rendered in the other two instances of εξεταζω (*NHM* 10:11 & Yn. 21:12), rather than search or inquire. Cf. note “require” 21.22.1. At *NHM* 2:8 *EB* reads שֶׁאֵל הַיֵּטִב (sha·al' hei·teiv', ask, question well).

**2.9.1** הוֹלֵךְ לִפְנֵיהֶם (hô·leikh' liph·nei·hêm', going before them), προαγω (proago, precede, bring on ahead of others), ...**brought them on ahead...** *secundum EB* and the earliest extant source texts (Greek), respectively. While προαγω is found in *LXX* in three instances (and questionable in a fourth), there is no consistent correspondence with any Hebrew counterpart. Cf. προαγω *NHM* 14:22; 21:9, 31; 26:32; 28:7; Ky-Lu. 18:39; Ky-Mk. 6:45; 10:32; 11:9; 14:28; 16:7; *Trans.* 12:6; 16:30; 25:26; XI Sh. 1:18; 5:24; *Yehudim* 7:18.

When this conjunction “stood” this second time “over the place”, it confirmed to the astrologers that they should journey on to *Beit-Lêkhêm* just as Herod-the-Great had instructed them, “brought them on ahead,” of others who might hear the news and follow later.

**2.9.2** עָמַד נֹגֵד הַמְּקוֹם אֲשֶׁר שָׁם (â·mad' nêg' êd ha·mâ·qôm' a·shêr' shâm; stood [i.e. still, in conjunction] in front of the place where), εσταθη εpano ου (estathei epano ou, was made to stand [i.e. still, in conjunction] over where), ...**stood in conjunction in front of the place where...** *secundum EB* and the earliest extant source texts (Greek), respectively.

This is the third conjunction, on B.C.E. 0007.12.05, suggested by Standish. The Greek reads: “It was set up” again after the astrologers, “having arrived,” began their vigil over the house “where the little boy was.” In this sense, the conjunction was “over” where the little boy was (cf. note 2.2.1).

*EB* reads וּכְאֲשֶׁר בָּאוּ בֵּית לַחֵם עָמַד נֹגֵד הַמְּקוֹם אֲשֶׁר הָיָה הַיֵּלֵד (ve·ka·a·shêr' bâ' u Beit-Lêkh' êm â·mad' nêg' êd ha·mâ·qôm' a·shêr' shâm ha·yêl' êd; and when it stood [i.e. still, in conjunction] in front of the place where the little-boy [not תִּנּוּק (ti·nôq' ; male-suckling-infant, baby-boy) was).

**2.11.1** וַיָּבֹאוּ אֶל הַבַּיִת (va·yâ·vô' u êl ha·bay' it, and they came into the house), ελθοντες εις την οικιαν (elthontes eis tein oikian, having come into the house), ...**having come into the house...** *secundum EB* and the earliest extant source texts (Greek), respectively.

Two things stand out:

- ℵ. This is the third conjunction, which confirmed that the astrologers had found the correct house and should enter.
- Ⲛ. This is indeed an οἰκία (oikia; house). Many months have passed since the family was in the φάτνη (fatnei, stable or manger).

**2.11.2** וימצאוהו (va-yim-tzâ-u' hu, and they found him), εἶδον το παιδίον (eidon to paidion, they saw the little boy), ...**they saw the little boy...** The Hebrew follows *EB*. The Greek is preferred *secundum* ℵ, b and sy<sup>p</sup> rather than εὔρον (euron, they found) as found in *TR* based on the Latin a-3 and the 11<sup>th</sup> century codex #474.

**2.11.3** ...and kneeled down... Cf. *Yeshayâhu* 45:14, 15-22, 23.

**2.11.4** יפתחו את אמתחותיהם ויביאו אליו מנחת זהב ויפתחו את אמתחותיהם ויביאו אליו מנחת זהב לבונה ומור בלעז מיִרא (va-yiph-tekh-u' eit am-takh-ôt-ei' hêm va-yâ-vi' u eil-âyv' min-khat' zâ-hâv' le-vôn-âh' u-môr' be-la-az' mir' a; and they opened their saddlebags / sacks and brought him a gift of gold, frankincense and myrrh; in a non-Hebrew language mira), και ανοιξαντες τους θησαυρους αυτων προσηνε γκαν αυτω δωρα χρρσον και λιβανον και σμρνα ν (kai anoikzantes tous theisaurous auton proseinegan auto dora khruson kai libanon kai smurnan, and opening their treasures, they offered to him gifts, gold and frankincense and myrrh), ...**and they opened their sacks and brought him a gift of gold, frankincense and myrrh (in a non-Hebrew language mira)** ... *secundum EB* and the earliest extant source texts (Greek), respectively.

In *EB*, beside rhyming, יפתחו את אמתחותיהם exhibits a visual similarity between the first word and the last two words. In the handwritten ms. the מ (mêm) and פ (pei) look similar. As a blacksmith (or carpenter, cf. 13.55.1), *Yôseiph* and his family were not poor. In those days these were professional skills and enjoyed a good living. These lavish and extravagant gifts of treasures may well have financed *Yehôshua*'s future education during the “missing

years,” perhaps in Egypt where *Môshêh* had been educated and where the greatest library in the world was then located (cf. 2.15.1). Cf. *Tehilim* 72:10-11; *Yeshayâhu* 60:6.

**2.12.1** ...not to return... With the information which Herod had requested in *pâsuq* 8. Cf. note Herod the Great, 2.1.2.

**2.13.0** והיה כאשר שבו המלאכים שהלכו לבקש את ישו היה (ve-hâ-yâh' ka-a-shêr' shâv' u ha-ma-lâkh-im' she-hâl-khu' le-va-qeish' eit Ye-shu', hâ-yâh' ...; and it was that when the messengers returned who had come to request *Yeshu*, and it was ...), Αναχωρησαντων δε (Anakhoreisanton de, and having departed), ...**when the messengers who had requested Yehôshua returned...** *secundum* Hebrew Ms. Or. Rome #53 and the earliest source texts (Greek), respectively.

B adds εις την χωραν αυτων (tein khoran auton, lit. in their intermediate space; i.e. en route to their home).

*Nitzâkhôn Yâshân* #159 reads כאשר שבו המלאכים שהלכו לבקש את ישו הנה (ka-a-shêr' shâv' u ha-ma-lâkh-im' she-hâl-khu' le-va-qeish' eit Ye-shu', hi-nei' ...; when the messengers returned who had come to request *Yeshu*, look...)

*EB* reads והנה הולכים והנה (heim' âh hól-khim' ve-hi-nei', they were going and behold).

**2.13.1** מצרים (Mitz-rai' im, Egypt), ...Mitzrayim...

**2.15.0** שנאמר על פי הנביא (shê-nê-ê-mar' al pi ha-nâ-vi', that was spoken according to [lit. upon the mouth of] the prophet),

ρηθεν σπο κυριου δια του προφητου (reithen upo kuriou dia tou profeitou, spoken by m'lord through the prophet), ...**spoken by** ה through *Hôsheia ha-Nâvi*... *secundum EB* and the earliest extant source texts (Greek), respectively.

**2.15.1** ממצרים קראתי לבני (mi-Mitz-rai' im qa-ra' ti li-ven-i', and out of Egypt I called My son),

εξ Αιγυπτου εκαλεσα τον υιον μου (ekz Aiguptou ekalesa ton uion mou, out of Egypt I called My son),  
**...Out of *Mitzrayim* I called My son...**

*secundum* MT and the earliest source extant source texts of *NHM* (Greek), respectively.

Given the knowledge that *Yehôshua* would display later in life, it is not unreasonable to think that he may have been educated in the best library the world has ever seen – the Great Library of Alexandria. The Great Library was established by Ptolemy I (reigned c. B.C.E. 305 – B.C.E. 285). “Under the Ptolemies, the city was the literary and scientific center of the Hellenistic world. Later, under the Romans, its location made it the center of world commerce.”<sup>29</sup> The Great Library of Alexandria was destroyed c. 270-275 C.E. under the Roman Emperor Aurelian and a “daughter library” was destroyed in 391 C.E.<sup>30</sup> The chronological proximity of the destruction of the Alexandrian Library to the decimation of the *Netzârim* and the destruction of the genealogical documentation of the House of *Dâvid*, all by Roman Christians, merits further research to identify possible links.

Interestingly, *LXX* differs from the Greek source texts of *NHM*, reading “progenies” in the plural:

εξ Αιγυπτου μετεκαλεσα τα τεκνα αυτου (ekz Aiguptou metekalesa ta tekna autou, out of Egypt I will call out my progenies).

Jerome (340 - 420 CE) recorded that the *Netzârim* (plural of *Neitzêr*) Hebrew *Matityâhu* used the Hebrew text, not the *LXX* text: “To these (citations in which [*Matityâhu*] follows not the [*LXX*] but the Hebrew original text) belong the two: ‘Out of Egypt have I called my son’ and ‘For he shall be called a [*Neitzêr*].’ (Jerome, *De viris illustribus* 3)”<sup>31</sup> (cf. also 2.23.1). Cf. *Mishlei-Shlômôh* 30:4 & note 3.17.2. This is fulfilled in *pâsuq* 20.

**2.17.1** δια (dia, through), **...through...** is preferred here *secundum*  $\aleph$ ,  $\beta$ , a-3  $\text{sy}^p$  and all of the early mss. rather than  $\upsilon\pi\omicron$  ( $\upsilon\pi\omicron$ , on / by) as found in *TR*. The latter has no basis in early mss. except that in D (5<sup>th</sup> century) the phrase  $\upsilon\pi\omicron$  κυριου ( $\upsilon\pi\omicron$  kuriou, by m’lord) is inserted prior to “through *Yirmeyâhu*.”

**2.19.1** **...was dead...** Lit. “And Herod dying.” Cf. *pâsuq* 20.

**2.20.0** ארץ ישראל (Êr’ êtz Yis-râ-eil’), **...Êrêtz Yisrâeil...** the land of Israel. “*Yisrâ-Eil*” means “He has prevailed with *Eil*.” In the Hebrew in which *Matityâhu* wrote, this phrase is often shortened to simply הארץ (hâ-â’ rêtz), the land, with Israel understood. This refers to the land of Israel except when explicitly indicated otherwise by the context. ישראל, when used alone, refers comprehensively to both the people and nation within our land.

**2.20.1** נפש (nêph’ êsh, psyche; pop. soul), ψυχη (psukhei, psyche; pop. soul), **...nêphêsh...** The Hebrew is reconstructed by correspondence via *LXX* to MT. The Greek follows the earliest extant source texts (Greek).

The English “psyche” is derives from ψυχη and refers to the “self”; one’s awareness, i.e. the intellect or mind. המבקשים את הנער להמית

(ha-me-vaq-shim’ eit ha-na’ ar le-hâ-mit’, ones asking for the youth to put him to death),

οι ζητουντες την ψυχην του παιδιου (ones seeking the psyche of the young boy) *secundum EB* and the earliest extant source texts (Greek),

respectively. “Psyche,” though included in the Greek tradition, is absent in the Hebrew tradition of this *pâsuq*. נפש, also meaning “psyche,” is rendered variously as soul, spirit (though רוח [ru’ akh] is accurately spirit), life, and others. For example, in *Be-Reishit* 1, “living swarms” (fish, etc.) have a psyche. Cf. נפש in a Hebrew concordance. Compare and contrast with רוח in note 1.18.6. Also cf. Ky-Lu. 2:39-52.

**2.21.1** εισηλθεν (eiseilthen, entered), **...entered...** is preferred here *secundum*  $\aleph$ ,  $\beta$ , a-3 and  $\text{sy}^p$  rather than ηλθεν (eilthen, came) as found in *TR*.

**2.22.1** הגליל (ha-Gâ-lil’, the Galilee), **...the Gâlil...**

The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 7

**2.23.0** עיר (ir; city) / pl. ערים (âr'im' ; cities), πολις (polis; city), ...*ir*... secundum *EB* and the earliest extant source mss. (Greek), respectively. When it refers to a hometown, this is preferred rather than the awkward “home-*ir*.”

**2.23.1** ניצר (Nei' tzêr, offshoot, especially from the main root of an olive tree), ...*Neitzêr*... secundum IQIs<sup>a</sup>, the great Isaiah scroll of *Qumrân* that is almost 1,000 years older than MT. Cf. also 2.15.1.

To fulfill the prophecy as stated in this *pâsuq*, this can only be ניצר and the prophecy of *Yeshayâhu* 11:1 and 60:20-1. No other prophecy remotely similar exists in *Tan"kh*. The plural of ניצר is נוצרים (Ne-tzâr'im'). These terms were Hellenized to Ναζαρηνοσ (*Nazareinos*, a transliteration of ניצר given a Hellenized ending) and Ναζωραιοσ (*Nazoraios*, a transliteration of נוצרים), respectively. Finally, these were Anglicized to *Nazarene*.

Greek has a separate term for *Nazareth* altogether: Ναζαρεθ (cf. note 1.0.1).

*Neitzêr* is related to the Aramaic נוצרא (nitz-râ'). The secondary association of the term נוצרים to the straw from which wicker furniture is made is a modern Hebrew connotation. Christians (i.e. non-Jews) are נוצרים (Nôtz-rim', guardians, sentries), spelled with a ך, from the singular נוצר (nô-tzeir', guardian) which is from the root ניצר (nâ-tzar', to guard).

The *pâsuq* in *Yeshayâhu* 11:1 specifies ניצר rather than נוצר by meaning as well as spelling. This text is confirmed in IQIs<sup>a</sup>. It seems that later Christian translators, probably working their way back to poorly understood Hebrew from the Greek terms Ναζαρεθ, Ναζαρηνοσ and Ναζωραιοσ, ignored, or were ignorant of, the specification in (Hebrew) *Yeshayâhu* 11:1.

Instead these Christian translators structured their own etymology based on the play on words with נוצרת (Nâtz-rat', pop. Nazareth). They may also have cited *Yirmeyâhu* 31:5 for support. Being in control of the Greek documents, they likely based their choice on *Tehilim* 119:2 (keepers or watchmen of His Testimonies). It is hard to fathom, however,

how they could abrogate *Tôrâh* and His Testimonies for “grace” and still claim to be “keepers” of it. This would make any association with *Tehilim* 25:10 more incredible. In any event, it became נוצרי (nôtz-ri') rather than the adjectival form of ניצר. While this form is not used today, it would be reconstructed as ניצרי (nitz-ri', or perhaps ne-tzâr-i'). Maybe the early Christians (non-Jews) simply saw themselves as the “guardians” of the faith (or of the keys to heaven, etc.), and as the “true Israel” rather than “offshoots” subordinate to a *Beit-Din* of Jews prophesied in *Yeshayâhu*, and so decided upon נוצרים.

In any case, they missed the allusion in the *pâsuq* to *Yehôshua* as the ‘Offshoot of *Yishai*’ in *Yeshayâhu* 11:1 and, as such, the *Mâshiakh*. The allusion of *Yeshayâhu* 11:1 to a budding / branch coming directly off from the trunk and an offshoot directly from the root certainly refers to the olive tree which sprouts offshoots directly from the root and new branches which sprout directly from the trunk. This metaphor emphasizes that *Yehôshua* teachings derive from the main trunk and roots of the most ancient Judaism and were subordinate to *Tôrâh*, *Halâkhâh* 7.1.1 and the *Beit-Din* system. It did not represent new reforms or ideas supposedly grafted onto Judaism. The new shoot of the olive tree, though it may initially appear separated from the trunk, enjoys attachment to and nourishment from the very roots of that olive tree. *Yehôshua*'s followers were known as “offshoots” from the main root – *Netzârim*. This is especially appropriate for the *Netzârim* of today. The Greek Ναζωραιοσ is translated twice almost properly (*Nazarene* where it should be *Netzârim*) in *KJV*, here and at *Transition* 24:5. The remaining 13 instances of the word are translated *Nazareth* where they should be *Netzârim* (*NHM* 26:71; *Ky-Mk.* 10:47; *Ky-Lu.* 18:37; 24:19; *Yn.* 18:5, 7; 19:19; *Trans.* 2:22; 3:6; 4:10; 6:14; 22:8 and 26:9). All of these 15 instances should be rendered *Neitzêr* in the singular.

The Greek Ναζαρηνοσ should be rendered “of the *Netzârim*” in *Ky-Mk.* 1:24; 14:67; 16:6 and *Ky-Lu.* 4:34. Again, the Greek term for *Nâtzrat* is Ναζαρεθ.

*EB* here provides an indication of the deterioration of the term. It reads העיר הנקראת נאזרית (hâ-ir' ha-ni-qreit' Naz-rit', the city which is called "Girded"). Christians (non-Jews) may have promoted this variant pronunciation to bolster the significance of *Yehôshua*'s hometown based on *Tehilim* 65:7. נצרה isn't mentioned in *Tan"kh*. This reverse transliteration of Roman pronunciations from Greek into Hebrew is also found in *EB* for Petros (rather than *Keiphâ*) and other place names.

Since the Touchstone (*EB*) had the sole purpose for *Sheim-Tôv* of serving as a basis for polemics against *gôyim*, it could be that these anglicized terms were substituted so that the Christians with whom he was debating would readily identify with them.

**2.23.2** ונצר משורשיו יפרה (ve-Nei' tzêr mi-shâ-râsh-âv' yi-phrêh', and a *Neitzêr* from his root shall sprout), ...and a *Neitzêr* shall sprout from his root... *secundum* IQIs<sup>a,32</sup>

Like the shoots of an olive tree. This *pâsuq* specifically states that it is quoting from the *Neviim*. Therefore, this rendering follows the original Hebrew text of *Yeshayâhu* 11:1 (cf. also *Yeshayâhu* 60:21-2). *NHM* 2:15 and 2:23 are two citations in a non-canonical "gospel" which is alleged to follow the Hebrew original rather than *LXX*. Since the *LXX* supports MT in contradicting the Greek "Matthew," Jerome's note apparently implies that the *Netzârim* Hebrew *Matityâhu* differs here from the Greek "Gospel of Matthew."

<sup>1</sup> "Zodiac," *EJ*, 16:1191.

<sup>2</sup> Ernest L. Martin, *The Birth of Christ Recalculated* 2<sup>nd</sup> edition, (Pasadena: FBR, 1980), p. 11.

<sup>3</sup> Bagatti, p. 10, 13-14, et al. Cf. note in Introduction.

<sup>4</sup> Bacchiocchi, p. 32.

<sup>5</sup> Smith and Wace, I, p. 853.

<sup>6</sup> *Res Gestae*, Diva *A-u-g-u-s-t-i* II,9.

<sup>7</sup> Flavius Josephus, *Antiquities of the Jews (Ant.)*, trans. and edited William Whiston. XVII, vi, 4.

<sup>8</sup> Josephus, *Ant.*, XVI. XI. 8. 353. (... "[S-a-t-u-r-ninus] and Volumnius, the presidents of Syria...")

<sup>9</sup> Flavius Josephus, *Wars of the Jews (Wars)*, trans. and edited William Whiston, V v 5, 555.

<sup>10</sup> Josephus, *Wars*, V, v, 4; p. 555.

<sup>11</sup> Martin, p. 167.

<sup>12</sup> Martin, p. 9.

<sup>13</sup> Roy A. Rosenberg, 'The "Star of the Messiah" Reconsidered,' *Biblica*, LIII, 1972, pp. 105-109.

<sup>14</sup> Cf. *Shabât* 156a,b; *Eiruvin* 56a,b.

<sup>15</sup> Martin, p. 174.

<sup>16</sup> *Webster's New World Dictionary*, 2<sup>nd</sup> College Edition.

<sup>17</sup> Martin, p. 170.

<sup>18</sup> "Magi," Microsoft *Encarta '95* Virtual Encyclopedia.

<sup>19</sup> "Zoroastrianism," Microsoft *Encarta '95* Virtual Encyclopedia.

<sup>20</sup> "Artaxerxes," *EJ*, 3:647.

<sup>21</sup> Martin, p. 164.

<sup>22</sup> "Celestial Calendar," *Sky & Telescope*, 03 1981.

<sup>23</sup> Roger W. Sinnott, Ass't Editor, *Sky & Telescope Magazine*.

<sup>24</sup> "Triennial Cycle," *EJ*, 15:1387-8.

<sup>25</sup> Abraham Rabinovich, "A desert trail adds spice to sense of local history," *The Jerusalem Post*, 94.03.25, p. B12.

<sup>26</sup> Vine's, p. 1247.

<sup>27</sup> Josephus, *Ant.*, VII, xiv, 7, 168.

<sup>28</sup> Cf. also *EJ*, "Mishmarot and Maamadot," 12:89-93; also *The Mitzvot* by Chill.

<sup>29</sup> "Alexandria," W. A. Bladen, *Grolier's Academic American Encyclopedia*.

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 2**

<sup>30</sup> “Alexandria, Library of,” *New Encyclopedia Britannica*, 15<sup>th</sup> Edition, p. 251.

<sup>31</sup> Hieronymus (Jerome, c. 346 - 420 C.E.), in *De viris illustribus* 3, quoted this from *The Gospel of the [Netzârim]* (for which cf. endnote to my 25.14.2); Ron Cameron, *The Other Gospels* (Philadelphia: The Westminster Press, 1982), p. 99, #1.

Cameron notes in his introduction to his chapter “*The Gospel of the Nazoraeans*” (p. 97-8): “*The Gospel of the Nazoraeans* (Gos. Naz.) is an expanded version of the *Gospel of Matthew* which is preserved in fragmentary form in the quotations of early church writers and in the marginal notations of a group of thirty-six manuscripts of the *Gospel of Matthew* which date from the Middle Ages. Collectively, these manuscripts seem to derive from a single, ‘*Zion Gospel*’ edition which probably was composed before 500 C.E. Examination of all these fragments reveals that the *Gospel of the Nazoraeans* (also spelled ‘*Nazoraeans*’) is a translation into Aramaic or Syriac of the original Greek [sic] of the *Gospel of Matthew*. There is no evidence that this gospel preserves traditions that derive from an independent Aramaic source.”

Cameron begs the question of *Netzârim* Hebrew *Matityâhu* being “originally” written in Greek as well as his statement that it was (therefore) translated from the Greek rather than merely being filtered through Greek-speaking Church historians.

He continues, “The first reference to the *Gospel of the Nazoraeans* was made ca. 180 C.E. by Hegisippus (a church writer whose five-volume ‘Memoirs’ are now lost, preserved only in a few quotations in the writings of Eusebius). Fragments are preserved in the works of Origen (early in the third century) and Eusebius (early in the fourth century); Epiphanius (late in the fourth century) attests to the existence of this gospel, but does not quote from it. Most of the fragments that are to be assigned to the *Gospel of the Nazoraeans* come from the writings of Jerome (ca. 400 C.E.), who incorrectly identifies this gospel with the *Gospel of the Hebrews*, but who, his testimony notwithstanding, certainly had firsthand knowledge only of the *Gospel of the Nazoraeans*....

“It is probably, however, that this was the gospel used since the second century by the *Nazoraeans*, a group of Jewish-Christians in western Syria. Apparently, this document was originally referred to as ‘the gospel which the *Nazoraeans* used’ or, when identified by the language in which it was written, as the ‘Hebrew’ or ‘Jewish’ gospel.

“In scope and content the *Gospel of the Nazoraeans* is closely related to the *Gospel of Matthew*....

“The *Gospel of the Nazoraeans* was composed sometime after the *Gospel of Matthew* and before the first attestation of the text by Hegisippus. Its provenance was most likely western Syria, where Matthew was probably composed and the *Nazoraeans* were still at home in the fourth century. The theology reflected in the extant fragments is not at all ‘heretical,’ but is closely aligned with and dependent upon the developing theology of the emerging ‘catholic’ church. The variant readings witness to the instability of gospel texts and gospel manuscripts in the first few centuries C.E. Most of all, the *Gospel of the Nazoraeans* demonstrates the continuing use and expansion of gospel traditions within a group of Jewish Christians.”

Since we have elsewhere demonstrated that there was never any such thing as “Jewish Christians,” a self-contradicting phrase blurring two radically antithetical groups, we must choose between this fourth century C.E. “*Nazoraeans*” group as Christian or *Netzârim*. All of the evidence points to this being a Christian, not *Netzârim*, group. Nevertheless, the Hebrew text may reflect the earlier *Netzârim* Hebrew *Matityâhu*. Great caution should be exercised in considering these fragmentary sayings, documenting only previously unknown Judaic themes, but dismissed if they exhibit Christianization (coming into conflict with *Halâkhâh*).

The fragments that are known include *NHM* 2:15 and 2:23 (from Jerome), 3:12-13 (Jerome), 6:11 (Jerome), 10:34-36 (Eusebius), 12:13 (Jerome), 18:22 (Jerome), 19:16-30 (Origen), 23:35 (Jerome), 25:14-15 (Eusebius), 27:16 (Jerome), and 27:51 (Jerome).

<sup>32</sup> *Qumrân* Isaiah scroll “a” from Cave #1.

Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 3

**3.0.0** ירחו (Ye-ri-khò'), ...**Yerikhô**... also **Yereikhô**, corrupted to 'Jericho.'

**3.0.1** המטביל (ha-Mat-bil', the one who [advocate of] self-immerses according to halakic criteria in a *miqvêh*), βαπτίζω (baptizo, immerse), ..."**ha-Matbil**"... המטביל, deriving from טבל (tâ-val', self-immerses), follows *EB* and the earliest extant source texts (Greek), respectively. The terms also correspond via *LXX* → *MT*. Cf. also 3.6.1.

**3.0.2** בן-זכריה בן-צדוק הכהן (Bên-Ze-khar-yâh' Bèn-Tzâ-dôq' ha-Kô-hein'; son of *Zekharyâh*, son of *Tzâdôq*, the Aharonic priest), ...**Bên-Zekharyâh Bèn-Tzâdôq ha-Kôhein**... *Yôkhânân* was of the *Mishmâr Aviyâh*, the 8<sup>th</sup> *mishmâr* - a *Bên-Tzâdôq* (Ky-Lu. 1:5ff and 3:2 with *Divrei-ha-Yâmim Âlêph* 24:10 and note 3.6.1).

Recent work on Dead Sea Scroll *4Q MMT* by *Élishâ Qimrôn*<sup>1</sup> shows that the *Qumrân* sect were proto-*Tzedôqim*. The Judaic sect from which all of the first century Judaic sects seem to have derived were the *Khasidim*. Thus, proto-*Tzedôqim* equates to *Khasidim-Tzedôqim* in contrast with the Hellenist pseudo-priests in *Yerushâlayim* who were appointed by the Romans even though these Hellenist Roman-collaboraters were not genealogically priests at all, and served as vassals of Rome. To differentiate them from authentic *Tzedôqim*, these Hellenist-Roman pseudo-priests in the *Beit-ha-Miqdâsh* are designated in *NHM* as the *Pseudo-Tzedôqim*.

Since the *Qumrân* sect was *Khasidim-Tzedôqim*, it is likely that *Yôkhânân*, a *Bên-Tzâdôq*, would have been in agreement with the *Benei-Tzâdôq Khasidim-Tzedôqim* against the Hellenist-Roman Pseudo-*Tzedôqim*, *Kôhanei-hâ-Rêsha* ("Priests of Wickedness") who had usurped the rightful, genealogically ordained, *kôhanim*.

**3.1.1** בא (bâ, come); קרב (qâ-rav', come into the presence of, near), παραγινεται (paraginetai, become beside or nigh,), ...**came near**... *secundum EB* and the earliest extant source texts (Greek, including P-70), respectively.

Παραγινομαι usually corresponds simply to בא in *LXX* but can have the connotation of converge or near, as found, for example, in *Yeshayâhu* 56:1. Another Hebrew term, נגש (ni-gash'), more accurately means to approach or come near (*vis-a-vis* converge).

**3.2.1** חזרו בתשובה (khiz-ru' bi-te-shuv-âh', return in answer), μετανοείτε (metanoείτε, have a change of heart), ...**Khizru bi-teshuvâh**... *secundum EB* and the earliest extant source texts (Greek), respectively.

Μετανοείτε corresponds in *LXX* primarily to the root נחם (ni-kham', relent).

Μετανοείτε corresponds to שוב (shuv, turn, respond, answer) in *Yeshayâhu* 46:8. The phrase *shuv teshuvâh* is found at *NHM* 27.3. However, *MT* speaks of recalling (return to mind) while the *LXX* counterpart refers to repenting. Relative to repenting, שוב corresponds far more closely in *LXX* to επιστρέφω (epistrefō, q.v. 13.15.1). The two terms are found together in *Yirmeyâhu* 4:28 where *LXX* μετανοείτε corresponds to *MT* נחם while *LXX* επιστρέφω corresponds to *MT* שוב.

נחם, (ni-kham', the intransitive passive or reflexive form) means to feel sorry about something (i.e. console oneself). It is a characteristic of men, not 'ה' (*Yirmeyâhu* 18:8, 10; 26:3; 31:19; *Yôeil* 2:14; *Âmôs* 7:3, 6; *Yônâh* 3:9) and describes men directly (*Shmueil Âlêph* 15:29).

נחם (ni-kheim', the transitive intensive form) means to console (cf. *Yeshayâhu* 49:13; 51:3 twice; 52:9; *Yirmeyâhu* 31:13; *Zekharyâh* 1:17; *Yeshayâhu* 40:1).

The corresponding noun – μετανοια – is found only once in *LXX* (*Mishlei-Shlômôh* 14:15) where it

is entirely unrelated to repentance. Though נחם (nô' kham) would be suggested from the root form, this is found only at *Hôsheia* 13:14 – “נחם shall be hidden from My eyes.” This lack of precedence for the connotation of repentance suggests a post-biblical evolution in the idea of “repentance.”

Despite the *LXX* → MT correspondence between μετανοείτε and נחם, the contextual evidence suggests that, used in the imperative to mean repent, the term in *Tan"kh* is שוב וְהשיבו (shuv' u ve-ha-shiv' u, return and respond; pop. repent and return). Cf. שוב in *Yekhêzqeil* 14:6; 18:30; 33:9, 11, 12, 18, 19; *Hôsheia* 14:2-3; *Yôeil* 2:12-13; *Zekharyâh* 1:3-4 & *Malâkhi* 3:7.

The modern rabbinic call to repentance is חזור לתשובה (khiz·ru' li-te-shuv·âh', return to the answer). The חוררים (kha-reid-i-yim', quakers, tremblers – ultra-Orthodox “black *kipôt*,” or “black-hatters”; pop. “Haredim”) presume that their Middle Ages view – distantly estranged from *Har Sinai* – is that answer. Increasingly, the call of mainstream Orthodoxy to the *khareidiyim* is becoming חזור לשאלה (khiz·ru' li-she-eil·âh', return to the question).

The call in *NHM* is post-biblical and likely reflects the post-biblical language. The post-biblical phrase, as found in *EB*, is quite similar to that understood in Hebrew today (חזור בתשובה). Therefore, the more current vernacular is used instead of its equivalent Biblical phrase (שוב וְהשיבו). Consequently, *NHM* renders תשובה (te-shuv·âh', answer) for μετανοεία. Cf. also 3.15.1.

*Yehôshua*'s later call in *NHM* 4:17 echoes the words of *Yôkhânân* “*ha-Matbil*” *Bên-Zekharyâh* *Bên-Tzâdôq ha-Kôhein* exactly.

**3.2.2** השמים (ha-shâ-mai' yim), ...the heavens... There are three Greek terms widely rendered as “heaven.” Each has its own connotation.

Ουρανος (ouranos, from which is derived “*U-r-a-n-u-s*”) is the most common term. This describes everything from the surface of the earth outward – including both the sky (atmosphere) and the galaxies (space, stars, planets, etc.). Unlike other versions, *NHM* renders Greek terms uniformly.

Stilted phraseology is a small price to see similarities, contrasts and parallels which map to the original language rather than be led astray by similarities, contrasts and parallels in the translation which do not exist in the source documents.

Accordingly, οὐρανος is rendered uniformly as “the heavens.”

Μεσοουρανημα (mesouraneima; Rev. 8:13; 14:6 and 19:17) describes only the atmosphere or sky of the birds and clouds and is rendered “sky” in *NHM*.

Επουρανιος (epouranios) describes the physical universe of the galaxies, stars, planets, etc. exclusive of earth's atmosphere / sky; that is, the universe outside of earth's atmosphere. It is therefore rendered as “galaxies” or “galactic” in this text.

**3.3.1** על פי (al pi, according to; lit. on the mouth), δια (dia), ...through... *secundum EB* and the earliest source texts (Greek), respectively. The Greek is preferred here according to α, β, a-3, sy<sup>p</sup> and all early mss. rather than ονο (on / by) as found in *TR*.

**3.3.2** מדבר (mid-bâr', grazing lands; pop. wilderness or desert), ερημια (ereimia, deserted or desolate place) ...**arid-badland-hills**... *secundum MT*. Depending upon one's frame of reference, “wilderness” could wrongly connote lush green forests. “Desert,” popularly connoting a vast sea of sand, is neither appropriate for the parched, naked limestone hills near the *Yardein* River just north of *Yâm ha-Mêlakh* (the “Salt Sea” or Dead Sea) in the vicinity of *Yerikhô* nor the arid “badland” hills of Judaea. For those acquainted with the *Qumrân* hills, these hills are located in, and typical of, this area. The hill country bordering the *Qumrân* area is the arid hill country typical of much of central Israel – barren, rocky and dry with occasional clumps of badlands grass serving to graze local Bedouin sheep and goats. Cf. also 2.2.1.

**3.3.3** פנו דרך ה' (pan·u' dêr' êkh 'hî, face the Way of 'hî), οδον κυριου (odon kuriou), ...**Clear the Way of 'hî**... *secundum EB* and the earliest extant source texts (Greek), respectively. The text of this

passage is corroborated both in MT and in IQIs<sup>a</sup> 40.3 (cf. also 57.14).

פנו is the masc. pl. *pieil* [intensive] imperative of פנה (pân·âh' ; to face, i.e. turn and face). The connotation of this *pieil* is to clear or vacate the Way. A secondary implication would be to cause the kindred to “Face the Way,” i.e. make *teshuvâh* (return) to observance of *Halâkhâh* – to turn and face the Way (= *Halâkhâh* [the Talmudic term] / *Maasim* [the *Qumrân* term] / *mishpât* and *khôq* [the Biblical counterparts]). In any case, “Prepare” is not an appropriate translation.

“One group in Early Judaism, the *Qumrân* Essenes, called their movement “the Way.”<sup>2</sup> This likely reflects the earlier practice of the *Khasidim* (cf. 3.7.2 and 4.1.1), and is based on *Shemôt* 32:8 and *Devârim* 9:16. This term of the *Khasidim-Tzedôqim* of *Qumrân* is the basis of the later *Perushim* term *Halâkhâh*, also “the Way” (lit. “Walk”). Both describe the *corpus* of *mishpâtim* handed down by various *Bâtei-Din* over the centuries.

“Both in the Odes [of *Shlômôh*, ybd] and in the major sectarian Dead Sea Scrolls, there is a consciousness of being ‘the Way’...”<sup>3</sup> *Tôrâh* speaks of הדרך ילכו בה (ha-dêr' êkh yeil·khu' vâh, the Way they shall walk in; *Shemôt* 18:20). ילכו derives from הלך (hâ·lakh' ), to walk or go, and from which הלכה (ha·lâkh·âh' ) is derived. Thus, הדרך and הלכה are parallel terms. The term developed “as a generic term for the whole legal system of Judaism, embracing all the detailed laws and observances.”<sup>4</sup>

In fact, “The term ‘Judaism’ is first found among the Greek-speaking Jews of the first century C.E. (Judaism, see II Macc. 2:21; 8:1; 14:38; [III Sh., ybd] 1:13-14)... The term generally used in the classical sources for the whole body of Jewish teaching is תורה (Tôr·âh' )... It is usually considered to be anachronistic to refer to the biblical religion (the ‘religion of Israel’) as ‘Judaism’ both because there were no Jews (i.e., ‘those belonging to the tribe of [*Yehudâh*]) in the formative period of the Bible, and because there are distinctive features which mark off later Judaism from the earlier forms, ideas and worship.”<sup>5</sup>

Thus, תורה, הדרך, and הלכה were the major titles for early “Judaism.” Variants of הדרך include הדרך (ha-dêr' êkh; the Way), דרך and דרך אלהים (dêr' êkh Êl·ôh·im' , the Way of *Êlôhim*).

**3.3.4** ערבה (A·râv·âh' , the long [165 km / 103 m], wide [up to 32 km / 20 m], arid savanna-valley in the African Rift stretching from *Midbar* [the arid-wilderness of] *Yehudâh*, at the southern tip of *Yâm ha-Mêlakh* [pop. Dead Sea], southward to the Gulf of *Eilat*), ...**Grade a road in the Arâvâh for our Êlôhim...** *secundum* MT and *EB*. The phrase is absent in the earliest extant source texts (Greek).

The *Arâvâh* is the arid plain stretching roughly from *Yâm ha-Mêlakh* (the Salt Sea; pop., ‘Dead Sea’) south to *Eilat*. The Israeli-Jordanian peace treaty was signed in the *Arâvâh*.

As our Muslim cousins pray to *Allah* – Arabic for *Êlôh(im)* – the road being paved in the *Arâvâh*, literally as a result of, or figuratively in the form of, this peace treaty, could be understood as “for our *Êlôhim*” in the sense of fulfilling *Êlôhim*’s desire for us, bridging the barriers between the children of *Avrâhâm*.

**3.4.0** ...and a belt... *EB* includes שחור (shâ·khôr' , black).

**3.4.1** אדרת שער (a·dêr' êt sei·âr' ; a hairy cloak), ...**an adêrêt seiâr...** Cf. *Zekharyâh* 13:4.

**3.4.2** חרובים (khâ·ruv·im' , carobs), ακριδες (akrides, locusts), ...**carobs...** The Hebrew is reconstructed from the analysis that follows. The Greek follows the earliest extant source texts.

Any study of this *pâsuq* must acknowledge and harmonize the information with a longstanding tradition, based on this *pâsuq*, that the carob is “St. John’s bread.”<sup>6</sup> The חרוב (khâ·ruv' ) is known as the “locust bean.”<sup>7</sup> “The story of [*Yôkhânân*] (which gave rise to the carob’s other name – St. John’s Bread) recalls the story in the *Talmud* about the Jewish sage *Rav Shimôn Bar-[Yôkhai]*, who while hiding in the Galilean caves with his son, for

fear of capture by the Romans, was said to have been sustained for twelve years on carobs alone.”<sup>8</sup>

The original text of *NHM* was written in Hebrew (cf. note 1.0.1). The Greek translator was working from either

- ◇ הארבה (ha-*arb-êh*’, the locust), as found in *EB*,
- ◇ יוחנא (yô-*khan-â*’, locust), also spelled יוחנה,<sup>9</sup> and quite similar to יוחנן – *Yôkhânân*,
- ◇ חגבים (kha-*gâv-im*’, locusts), known in the *Talmud Yerushalmi*,<sup>10</sup> or
- ◇ חרובים (khâ-*ruv-im*’, carobs).

Locusts represent a periodic swarm rather than a continuous source of food. There is no precedent for such a diet in historical Judaic literature nor is it supported by agricultural and climatic considerations. In the arid region of *Yehudâh*, the carob tree would seem more likely to provide a steady food supply than an occasional swarm of locusts every few years. “[The carobs’ nutritional] value is high, and a well-known *Hagâdâh* relates that carobs sustained *Shimôn b. Yôkhai* and his son for 12 years while they were hiding in a cave from the Roman authorities (*Shabât* 33b).”<sup>11</sup>

Referring to the carob, the *American People’s Encyclopedia* (p. 4274) states, “in eastern countries the pods form an important forage crop and are even eaten by the poorer classes of the population in times of food scarcity.” Thus, while (the *kâsheir* variety) of grasshopper / locust is possible, it’s virtually certain that this *pâsuq* refers to the carob. This would also suggest that *Yôkhânân* was living as a poor man. “The carob tree is common... on the eastern slopes of... [the *Shômron*].”

“The identity of the carob with the ‘locust’ in [*Matityâhu*] and the ‘pods’ in [Ky-Lu. 15:16] is still disputed, in spite of contextual plausibility and the similarity of the Hebrew [חרובים] to [חגבים].”<sup>8</sup>

In *EB* ms. Add. 26964, “locust,” which may have been יוחנא, is very similar to, and on the line above and slightly before the instance of, יוחנן. Is there some connection? Neither חרוב nor יוחנה / יוחנא is found in *Tan”kh*.

**3.4.3** דבש היערים (u-de-*vash*’ ha-ye-*âr-im*’, honey / syrup of the forest / trees), και μελι αγριου (kai meli agrion, and wild honey), ...**carob syrup**... *secundum EB* and the earliest extant source texts (Greek), respectively.

“It is universally conceded both by the rabbis in the *Talmud* and by modern botanists, that the word [דבש], translated ‘honey’ in the phrase ‘a land flowing with milk and honey’ belongs not to the world of fauna but of flora, and that it is date honey and not bee honey.”<sup>12</sup>

However, botanists also maintain that this can be carob syrup. Since the carobs exude a syrup when ripe and grow among the rocks, there may be a reference to such carobs in the verse: “And He made him to suck דבש out of the rock cliff” (*Devârim* 32:13; cf. *Talmud Yerushalmi, Pei-ah* 7:4, 20a).”<sup>11</sup>

This is further reinforced in *EB* where we find the phrase דבש היערים, syrup (honey) of the forest (or grove).

Fig syrup is also a candidate. “The fig served as a basic food, possessing a high nutritional value, largely by virtue of its honey. The expressions “honey out of the rock cliff” (*Devârim* 32:13) and “honey out of the rock” (*Tehilim* 81:17) apparently refer to the honey of figs, the trees of which grow in rocky places (cf. Yal., *Vâ-Eirâ*, 184). Similarly, the sages identify “honey” in the phrase “a land flowing with milk and honey” with the honey of figs (*Ketubôt* 111b).”<sup>13</sup> At least one modern author suggests that some *pesuqim* referred to bee honey. In modern Hebrew דבש normally refers to bee honey.

**3.5.1** וכל הממלכות עד הירדן (ve-kol’ [kâl] ha-mam-*lâkh-ôt*’ ad ha-Yar-*dein*’, and all of the realms until the *Yardein* River)

και πασα η περιχωρος του Ιορδανου (kai pasa ei perikhoros tou Iordanou, and all the countryside of the *Yardein*) ...**and all of the realms around the Yardein River**... *secundum Hebrew Ms. Or. Rome #53* and the Greek source texts, respectively.

This reading rests on two observations. First, the early Greek tradition, περιχωρος (perikhoros, surrounding countryside) corresponds to סביבות (se-*viv-ôt*’, surrounding, environs, vicinity).

Second, a pattern emerges in the Hebrew tradition in which the early ממלכות (mam·lâkh·ôt', realms, kingdoms or domains) evolves into מלכות (mal·khut', kingship or monarchy).

*Seiphêr Yôseiph ha-Meqanei* reads וממלכות על הירדן (u-mam·lâkh·ôt' al ha-Yar·dein', and the realms about the *Yardein* River).

*Nitzâkhôn Yâshân* #160 reads וכל המלכות עד הירדן (ve-kol' [kâl] ha-mal·khut' ad ha-Yar·dein', and all of the monarchy until the *Yardein* River).

*EB* reads ומכל המלכות סביבות הירדן (u-mi-kol' [kâl] ha-mal·khut' se·viv·ôt' ha-Yar·dein', and from all of the monarchy around the *Yardein* River).

**3.6.1** והיו מטבילין בירדן (ve-hâ-yu' mat·bil·in' ba-Yar·dein', and they were administering *tevilâh* in the *Yardein*), και εβαπτίζοντο εν τω Ιορδανη (kai ebaptizonto en to Iordanei, and were being immersed in the *Yardein*), ...and they were administering *tevilâh* in the *Yardein*... *secundum* Ms. Or. Rome #53 and *Nitzâkhôn Yâshân* #160. The Greek follows the earliest extant source texts. Cf. also *malâkh* (1.20.1), *tâhôr* (5.8.1), *tâmei* (10.1.1), *netilat-yâdayim* (15.2.4), and the "Great Commission" (28.19.1).

The *pâal* Hebrew verb טבל (tâ·val'), which was translated into Greek as βαπτίζω (baptizo), can be either transitive (immersing something or someone) or intransitive (immersing oneself) in an halakhic *miqvêh* (i.e., an immersion pool satisfying all halakhic criteria). *EB* supports the *pâal* pres. pl., reading: וטובלים בירדן (ve-tôv·lim' ba-Yar·dein', and making *tevilâh* in the *Yardein*).

The two mss. from the immediately preceding two centuries, however, read מטבילין, the *hiphil* construct – a transitive verb – pl. of מטביל (mat·bil' ; immersing, immerser) with an Aramaic ending. This is the term used to describe *Yôkhânân ha-Matbil* – the man famous for tending the *tevilâh* of others as the requisite authoritative witness that all of the halakhic criteria were satisfied.

As a transitive verb, מטבילין necessarily refers to immersing some person or thing, as opposed to immersing oneself. (In some situations, some dishes, pots, utensils and the like are also immersed

for purifying as part of *kashrut*. Perhaps counter-intuitively to those unfamiliar with Judaism, immersion does sometimes apply to things.) Though never touching the person immersing himself or herself, an attendant authority must be present to witness – with halakhic authority – that the halakhic criteria are met.

Ms. Or. Rome #53 and *Nitzâkhôn Yâshân* #160 imply that there were others beside *Yôkhânân ha-Matbil* "who were *matbilin*" (tending the immersion of others). Since the previous verse indicates that throngs came from all over the area, it's not plausible that "they" in this phrase refers to all of the throngs tending, rather than taking, immersions. Rather than referring to the many coming from all around the region, "they" in this phrase seems to refer to the *talmidim* of *Yôkhânân ha-Matbil*, as well as many among the visiting throngs who, thereby, were becoming his *talmidim*. Like *Yôkhânân*, they, too, advocated undergoing *tevilâh* and learned to tend *tevilâh* as the requisite halakhic authority and witness.

The *talmidim* of *Yôkhânân* (*NHM* 9.14) may even have been called *Matbilin* (immersers). His "disciples continued to exist as a separate group both during [the time of *Yehôshua*] and after his death, and even came to believe that [*Yôkhânân ha-Matbil*] was [kohanic *Mâshiakh*], the [*Mâshiakh*] from the house of [*Aharôn*]," in whom the [*Khasidim-Tzedôqim* of *Qumrân*] had also believed formerly."<sup>14</sup>

Thus, "they [or "there"] were *Matbilin* in the *Yardein*" could be understood either as "they were tending the immersion of [others]" or "they became *Matbilin* [after *Yôkhânân ha-Matbil*] in the *Yardein*."

*Tevilâh* is the noun and refers to self-immersion in an halakhic *miqvêh* in compliance with all halakhic criteria (i.e., under rabbinic supervision). *Tevilâh* is found at *Melâkchim Beit* 5:14 and 8:15. It is the same term used for dipping in *Be-Reishit* 37:31; *Shemôt* 12:22; *Va-Yiqrà* 4:6, 17; 9:9; 14:6, 16, 51; *Be-Midbar* 19:18; *Devârim* 33:24; *Yehôshua* 3:15; *Shmueil Âlêph* 14:27; *Iôv* 9:31 and *Rut* 2:14.

The terms מיקוה (miq·vêh'), pl. מיקואות, miq·va·ôt'; a pool of water meeting halakhic

standards for halakhic self-immersion) and *tevilâh* are often confused. One goes to a *miqvêh* to perform *tevilâh*.

Among these Jews, halakhic טבילה (te·vil·âh' ; see below) was understood.

*Tevilâh* is not valid for any level of *tâhârâh*<sup>5.8.1</sup> without specific כוונה (ka·vân·âh' ; intention, purpose; *Khagigâh* 18b-19a).<sup>5.8.1</sup>

*Va-Yiqrâ* 11:36 and *Pesâkhim* 16a define the *miqvêh* to be *tâhôr*.<sup>5.8.1</sup> For *Yisrâeil* (which includes *geirim*), the *miqvêh* symbolizes יה (Yirmeyâhu 17:13). The *miqvêh* also symbolizes miq·veih' (a variant of תקווה [tiq' vâh, hope] – and מושיעו [mô·shi' ô; his Savior] in the time of trouble: *Yirmeyâhu* 14:8).

*Tevilâh* implies the Judaic practice, i.e. *Halâkhâh*.<sup>7.1.1</sup> While related, this doesn't simply equate to physical cleanness. Providing that *kavânâh*<sup>5.8.1</sup> is present, the level of *tâhârâh*<sup>5.8.1</sup> that can result is a step on the way to the *Ruakh ha-Qôdêsh*.<sup>5.8.1</sup> Yet, the one who immerses himself could emerge physically dirtier than when he entered, to the extent that he must pour water over himself to rinse off physically (*Shabât* 14a).

The first without the second attains the specified level of *tâhârâh*, however the converse is not true.

In this, *Iôv* 9:30-31 is understood in a new light. If, instead of the *miqvêh*, *Iôv* trusts in physical rinsing, even of the most snow-clean water, יה will require that afterward he be subjected to the *miqvêh* even though it dirties him so much that his clothes abhor him. Though he be made physically dirty by his obedience to *Tôrâh*, his state of *tâhârâh* would be snow-white (*Yeshayâhu* 1:16-18). Aside from the principle of *pikuakh nêphêsh*, the principle is again confirmed that, if physical considerations are deemed at loggerheads with obedience to *Tôrâh*, then obedience to *Tôrâh* outweighs the physical considerations.

Those undergoing the *tevilâh* of *Yôkhânân* consummated *tevilâh* in his presence (or the presence of one of his *talmidim*), in response to his call.<sup>15</sup> This is טבילת התשובה לכפר על עונות (te·vil·ât' ha·te·shuv·âh' le·kha·peir' al a·vôn·ôt' ; halakhic immersion of repentance for the *kipur*

(atonement) of felony-grade transgressions of *Tôrâh*).

Ordinarily, Jews and *geirim* are supervised only their first time to ensure they know how to fulfill the halakhic criteria. Thereafter, they conduct their own *tevilâh*. Jewesses and *geirôt*, for whom *tevilâh* is a regular and essential function of family purity, are supervised at every visit by a בלנית (ba·lâ·nit' , “bath towel” attendant). The *balanit* only witnesses the halakhic validity of the *tevilâh*.

The witness to the *tevilâh* examines the lustrant before *tevilâh* to ensure that the hair is clean, fingernails properly pared and cleaned, that there are no open cuts or oozing abrasions, and the like. The בלנית is also responsible also for observing that all of the hair is completely immersed.

The one performing *tevilâh*, the lustrant, must not be in contact with the sides or bottom of the *miqvêh* during *tevilâh*. For the *tevilâh* to be valid, all of the halakhic criteria must be satisfied. According to *Halâkhâh*, it is *âsur*<sup>16.19.3</sup> for the lustrant to wear so much as a ring, band-aid, nail polish, lipstick or hair pin. Nothing may touch the body of the lustrant, i.e. be between the body of the one performing *tevilâh* and the waters of the *miqvêh*, during *tevilâh* – certainly not a “baptizer.” Since lustrants must be as naked as they were born, mixed and public baptisms are absurd in the extreme.

The witness (except for first-timers, required only of women) must be of the same sex, and the *miqvêh* must be modestly secluded. Even to touch the lustrant during *tevilâh* would invalidate it. If *Yôkhânân* had “baptized” these Jews the way that Christians do, it would have invalidated their *tevilâh*!

Though often ignored in the *Gâlut*, even in Orthodox communities, every community of observant Jews is supposed to have a *miqvêh* even before building a *Beit-ha-K'nêsêl*. A family cannot live *Tôrâh*-observant lives without a nearby *miqvêh*. Jews and Jewesses who are competent to serve as witnesses at the *miqvêh* are appointed in every community of Jews. To be an acceptable witness, (s)he must be well versed in *Tôrâh* and

*Halâkkhâh* <sup>7.1.1</sup> regarding *tevilâh*. Rabbinic supervision is essential (cf. *NHM* 23:1-3).

*Tevilâh* in the *miqvêh* produces a level of spiritual *tâhârâh*.<sup>5.8.1</sup> The most frequent practice is the monthly *tevilâh* taken by observant Jewish wives after each menstrual period (but cf. 3.2.1 & 13.15.1). Among *Netzârim*, also unmarried women, including *geirôt*, should observe this *mitzvâh* where possible. *Tevilâh* in a *miqvêh* is also required for *Netzârim* to culminate *teshuvâh* (cf. notes 3.2.1 & 13.15.1). It was for this type of *tevilâh* that *Yôkhânân ha-Matbil* was issuing his call.

Three immersions are customary<sup>16</sup> (cf. also *NHM* 28:19.1). Perhaps this also parallels the three *matzôt* at the *Seidêr Pêsakh*.

The teaching in *Shemôt* 40:12-13 concerning *kôhanim* suggests the general order:

- ◇ רחץ (ra-khatz' ; washing), i.e. *tevilâh*;
- ◇ put on בגדי הקדש (big-dei' ha-qô' dêsh; the garments of holiness);
- ◇ משיחה (me-shikh-âh' ; anointing);
- ◇ and קדשת (qi-dush' ; sanctification).

Thereafter he could perform the functions of *kôhein*.

יָ washed, clothed and anointed *Yerushâlayim* (*Yirmeyâhu* 16:9ff).

In these *pesuqim*, *tevilâh* (inferred by the Judaic sages by washing) is linked to the *Bigdei-ha-Qôdêsh*, which the *Khasidim-Tzedôqim* of *Qumrân* interpreted as white.<sup>17</sup> The waters (of *tevilâh*) are bound in a שמלה (sim-lâh' ; dress or garment; *Mishlei-Shlômôh* 30:4-6). *Mishnâh Khagigâh* (18b) speaks of *begadim* of each level of *tâhârâh* <sup>5.8.1</sup> defiling higher levels.

Based on *Va-Yiqrâ* 16:30, "a theurgic ritual that has come down to us from the same school gives instructions for 'putting on the Name' – a purely magical procedure. We possess numerous manuscripts of a 'Book of the Putting on and Fashioning of the Mantle of Righteousness,' in which the ancient Jewish conception that names can be 'put on' is taken very concretely." Here, Scholem remarks that The Odes of *Shlômôh*, 39:7 shows Paul's usage in Gal. 3:27 & Rom. 13:14 is Jewish.<sup>18</sup>

In these, the idea of *tevilâh* in water and putting on the *Bigdei-ha-Qôdêsh* is linked to the symbolism of putting on the Name. (The *tavnit* [pattern] for which is found in the תָּצִיץ [tzitz; blossom, inaccurately "plate"], *Shemôt* 28:36 & 39:30; see also the analogy of the Improperly dressed guest at the King's Wedding Banquet, *NHM* 22:1-14.)

The white *Bigdei-ha-Qôdêsh* symbolize *tâhârâh* and the *Ruakh ha-Qôdêsh* in the spiritual realm. The *Ruakh ha-Qôdêsh* is the *Shekhinâh*, which is often equated with fire. In this way, *tevilâh* is also performed with the *kavânâh* of being in the *Ruakh ha-Qôdêsh* = fire (cf. *NHM* 3:10-11). Cf. also *Tehilim* 66:12; *Sibylline Oracles* 7:80-85.

The theme of fire relates directly to *La'g bâ-Ômêr* and *Yehôshua* the *Mâshiakh* (cf. 28.1.2). "The fire of the [*Mizbeiakh*] came down from heaven (cf. *Yômâ* 21b), and remained burning from the time of [*Môshêh*] until it was transferred to the [*Beit-ha-Miqdâsh* of *Shlômôh*] (*Zev.* 61b) and it continued to burn until the reign of [*Menashêh*] (*Yalqut*, Kings 187)."<sup>19</sup> Fire was the manifestation of the *Shekhinâh*, the "neighboring," of יָ. The *Mâshiakh*, too, is a manifestation of יָ. Fire = a symbol of the *Mâshiakh* = a manifestation of יָ."<sup>20</sup>

Israel is often represented in *Tan"kh* as the Bride / Wife of יָ (a theme that is extended to a Wife who, too often, is adulterous). Sacred marriage is "an idea that plays a central role in the *Zôhar* and among all subsequent *Qabâl*-ists. What took place in this *hieros gamos* (*zivuga qadisha*, as the *Zôhar* calls it) was primarily the union of the two *sephirôt* – *tiphêrêh* and *malkhut*, the male and female aspects of *Élôhim*, the king and his consort,<sup>1.20.1</sup> who is nothing other than the *Shekhinâh* and the mystical *Ecclesia* of Israel, the bride (See my paper, *Comet-Planet Collision Heralds Messianic Era*). The wide range of meaning contained in the symbol of the *Shekhinâh* thus enabled the masses of the people to identify this sacred marriage with the marriage between *Élôhim* and Israel, which for the *Qabâl*-ists was merely the outward aspect of a process that takes place within the secret inwardness of *Élôhim* himself.

"No holiday could more appropriately be interpreted as a sacred marriage feast in this sense

than the [*Shâvuôt*] on the fiftieth day after [*Pêsakh*]. This festival, commemorating the Revelation on [*Har*] *Sinai*, which according to the *Tôrâh* took place fifty days after the [*Yetziâh*] from [*Mitzrayim*], is the festival of the [*b'rit*] between [*Êlôhim*] and Israel. From [*b'rit*] to marriage [also a contract in Judaism; ybd] was only a short step for the *Qabâl*-ists. The *Zôhar*<sup>21</sup> relates that *Shimôn Bên Yôkhai* and his associates attached a special mystical significance to the night preceding this festival. For in this night the bride makes ready for marriage with the bridegroom, and it was thought fitting that all those “belonging to the palace of the bride” (i.e. the mystics and students of the *Tôrâh*) should keep her company and partake, through a festive ritual, in the preparations for her marriage. It is the mystics who clothe [emphasis added; ybd] the *Shekhinâh* in the proper ornaments [cf. 4.8.1; ybd], with which on the following morning she will take her place beneath the [*Khupâh*]. The complete bridal ornament, as the Talmudists had inferred from [*Yeshayâhu*] 3, consisted of twenty-four items. But according to the *Zôhar*, these twenty-four items are the twenty-four books of [*Tan"kh*]. Consequently, anyone who in this night recites selections from all twenty-four books and adds mystical interpretations of their secrets adorns the bride in the right way and rejoices with her all through the night.”<sup>22</sup> Read again, in this light, the analogy of the Improperly Dressed Guest at the King’s Wedding Banquet, *NHM* 22:1-14.

*Tevilâh* is the primary mechanism for purifying the Bride, even the non-Jewess (completing conversion), for marriage to the Groom. *Tevilâh* is also the means by which the wife must restore her level of *tâhârâh* every month, from her menstuous state to a level of *tâhârâh* suitable for cohabitation with her Husband. *Tevilâh*, then, is directly related to הלולא (hi-lul-â' ; wedding feast), and was also understood as a prerequisite already satisfied in the analogy of the 10 Brides whose *miqvêh* lacked the *kavânâh* of being in the *Ruakh ha-Qôdêsh* = oil (*NHM* 25:1ff). In this theme is the Wedding of the spiritual (or, perhaps more accurately, non-dimensional) Realm of the Heavens with the realm of Jews (and *geirim*). Contrast this point of convergence of the two realms, accomplished by the

provision of 'ר (His *Mâshiakh*), with that of the ancient Egyptians who supposed that the *Parôh*s merged with star-*g-o-ds* (1.20.1).

The Bride theme is linked to the lover of *Shir ha-Shirim*, which (5:11-16) is the basis for the שיעור קומה (shi-ur' qôm-âh' ; the measure of stature) of “the Glory in the form of supernal man” of *Yekhêzqeil* 1:26. Gershom Scholem describes *Shiur Qômâh* as “the most recondite part of this mysticism.” This teaching transmits “the secret names” (magical combinations of letters) of various limbs, based also in gematria, of *Tehilim* 147:5.<sup>23</sup> The anthropomorphism associated with the mystical meaning given to the lover’s parts was criticized by many rabbis.

For Jews, the *tevilâh* of the questionable passage in *NHM* 28:19 would be a *tevilâh* of *teshuvâh* (repentance and return to *Tôrâh*-observance). This *tevilâh* was built upon, not contradictory to, the *tevilat-teshuvâh* prescribed by *Yôkhânân ha-Matbil* (*NHM* 3:11; *Trans.* 1:5; 2:38; et al.).

Contrary to C. Burchard’s assessment of the Pseudepigraphal book *Yôseiph* and *A-s-e-n-a-t*, *tevilat-teshuvâh* coincides with the conversion of *Yôseiph*’s Egyptian<sup>24</sup> wife, *A-s-e-n-a-t*.<sup>25</sup> According to this tradition (corroborating what we know of Judaism), *Yôseiph* refused to marry the non-Jewess. Her conversion, before marriage, is clearly implied. Thus, for *geirim*, *tevilat-teshuvâh*, if accompanied by *kavânâh* sanctioned by the *Beit-Din*, is טבילת המרה (te-vil-at' ha-mâr-âh' ; immersion of substitution, displacement, conversion).<sup>26</sup>

*Tôrâh* may initiate the suggestion that the daughter of the *Parôh* who, c. B.C.E. 1547 (during the reign of *Amen-ho-tep* I), found and raised *Môshêh* (this was *Khat-shep-sut*, daughter of *Tut-Moses* I),<sup>27</sup> was a *geirâh* who underwent *tevilâh* (*Shemôt* 2:5 w / *Megilâh* 13a, p. 74). Otherwise, she probably would have had water brought and poured in her private bath.

The association of *rakhatz* for the purpose of attaining a state of *tâhârâh* is linked to the offering (implying the state) of a propitiatory sacrifice in the *Sibylline Oracles*.<sup>28</sup> *Rakhatz* is equated to *tevilâh* in *Melâkchim Beit* 5.10, 13-14 where *Êlishâ* requires

*Naamân* to perform *rakhatz*, to which the successful response was *tevilâh*.

The *tevilâh* of *Yôkhânân ha-Matbil* is that of *Sibylline Oracle* 4. The theme of this *tevilâh* is *teshuvâh*,<sup>29</sup> based in *Yeshayâhu* 1.16, encompassing purification through *rakhatz-tevilâh* of *teshuvâh* apart from the still-standing *Beit ha-Miqdâsh* – from which the genealogically legitimate *Kôhanim*, the *Khasidim-Tzedôqim* of *Qumrân*, were excluded by the genealogically illegitimate Hellenist Pseudo-*Tzedôqim* who administered the *Beit ha-Miqdâsh*.

As documented in CD, the *Khasidim-Tzedôqim* of *Qumrân* “prepare[d] the way for the preaching of [*Yôkhânân ha-Matbil*].”<sup>30</sup> That CD is a document of the *Khasidim-Tzedôqim* of *Qumrân* is virtually uncontested. CD reveals that the

*Khasidim-Tzedôqim* of *Qumrân* established הברית החדשה (ha-b’rit ha-kha-dâsh-âh’ ; the New Covenant): a ברית תשובה (b’rit te-shuv-âh’ ; Covenant of Repentance).<sup>31</sup> It is this *b’rit teshuvâh* apart from the *Beit ha-Miqdâsh* upon which *Yôkhânân ha-Matbil* based his teachings and *tevilâh*. (The *b’rit ha-khadâshâh* of the Christians also takes its name and precedent from that of the *Khasidim-Tzedôqim* of *Qumrân*.) See also note 26.6.1.

*Tevilâh* for conversion involves “the acceptance of a proselyte ‘under the wings of the [*Shekhinâh*]’ equivalent to Israel’s entry into the [*b’rit*], i.e. with circumcision, immersion, and offering a sacrifice.”<sup>32</sup>

In the *Shema* section of every service, *Be-Midbar* 15:38 prescribes making [tzitzit] על-כנפיהם (al-kan-phei’ ; upon the wings, fringes; pop., corners) of our clothes. Among the *Khasidim-Tzedôqim* of *Qumrân*, a new initiate received a white robe that was called כנפים (ke-nâph-im’ ; wings).<sup>33</sup>

This also suggests that the *Khasidim-Tzedôqim* of *Qumrân* regarded new initiates as converts. Like the *Khasidim-Tzedôqim* of *Qumrân*, the *Perushim* required a 12-month period of probation for new initiates. This hints that the *Perushim* might also have considered initiates from the general Jewish community and other Jewish sects as converts. Even

if so, the joining of the two wood plaques of *Yekhêzqeil* (37:16ff) resulting in one, combined, kindred of *Yehudim* obviated such perspective.

In the context of a *geir* making the metamorphosis to a Jew, *tevilâh* further signifies the death of the gentile and birth (not rebirth) of a Jew. He or she “is considered a newly born child.”<sup>34</sup> Former relatives are no longer relatives. The new Jew(ess) is an adopted child of *Avrâhâm* and *Sârâh*. The offering of a sacrifice evidenced the attainment of the וקד degree of *tâhârâh*. “A proselyte had to sacrifice a burnt offering either of cattle or two young pigeons. *R. Yôkhânân Bên-Zakai* instituted that in those times when sacrifice was no longer possible, a proselyte was not obliged to set aside money for the sacrifice (*Kerûtôt* 9a). Therefore only circumcision and [*tevilâh*] remained.”<sup>35</sup>

If not preceded by circumcision, *tevilâh* advances the *geir tôshâv* to the state of *geir tzêdêq* rather than conversion. When preceded by circumcision, the *geir* metamorphoses into a Jew. “The act of conversion must take place before a [*Beit-Din*], consisting of three members.”<sup>36</sup>

For millennia *tevilâh* has been required of *geirim* converting to become Jews. *Tevilâh* in a *miqvêh* (preceded by halakhic circumcision for males) signifies the climax of the conversion process, recognizing the *geir(âh)* being reborn as a Jew(ess). *Bar-mitzvâh* is not required.<sup>37</sup>

*Bat-mitzvôt* are celebrated for female Jews, whether girls of 12 or converts, however, there is no *Beit-ha-K’nêsêh* ceremony.

In conversions, *tevilâh* symbolizes the burial of the *gôy* and the emergence from the waters of the womb being born a Jew. This is the key to understanding *Nakhdimon*’s sarcastic question (Yn. 3:1-10). He was already a Jew. Since he didn’t need to be born a Jew (and ignored the idea of making *tevilat-teshuvâh*), what else could *Yehôshua* mean but to go back to his mother’s womb and be reborn? Being born again referred to *tevilâh* for *gôyim* being reborn as Jews – but *Nakhdimon* was already a Jew! How, then, was he, already a Jew, to re-experience being born a Jew? Of course, *Yehôshua* meant that not even the physical Jew can take his spirituality for granted. Non-observant Jews need to consummate

*tevilat-teshuvâh*, demonstrating their (re-)shouldering of *Tôrâh* and being reborn into the spiritual realm as a spiritual, as well as physical, *baalei-teshuvâh* (cf. 3.2.1 & 13.15.1). Even observant Jews can only restore their proper level of *tâhârâh* by means of *tevilâh* through 'ת's provision of propitiation in His firstborn among the sons of *Yisrâel*, *Yehôshua* the *Mâshiakh*.

Consider the gentile, who hasn't been born a Jew once, claiming to be "born again" – implying he's been born a Jew twice! When *gôyim* are "reborn" outside of legitimate Judaism, they are born as *gôyim* again – spiritual *gôyim*, not spiritual Jews. They are neither Jews physically nor spiritually, their self-proclamations have no legitimate basis in *Tan"kh* or *Yehôshua*, their connections are outside of authentic Israel and, therefore, they have no part with the Jewish people. Certainly, being inducted into an anti-*Tôrâh* and miso-Judaic religion, which is diametrically antithetical to the *Tôrâh*-observant *Yehôshua*, does not qualify as being born as a Jew spiritually any more than it does physically.

מים חיים (mai' yim khai-yim', living water) refers to running water as opposed to stagnant water. Moreover, it often refers particularly to waters of the *miqvêh* as described in the *Mishnâh* (*Yômâ* 8:9), which requires a quantity of (naturally) running (not drawn) water. In this regard, cf. Yn. 4:10-14, noting that *Yehôshua*, recognizing the woman's need for both *teshuvâh* and *tevilâh* (cf. 3.2.1 & 13.15.1), used this double meaning.

There are 9 other terms intertwined (cf. also note 27.24.1) –

טמא (tâ-mei', contaminated or contaminating [adj. and root form]), טמאה (tu-mâh', contamination or contaminant), and the verb נטמא (nit-mâ', be contaminated). The latter corresponds in *LXX* to μιαινω (miaino; cf. 10.1.1 and *Yehudâh* 8.

כ טהר (tâ-har', be purged, purified), corresponding in *LXX* to καθαρίζω (katharizo; cf. 5.8.1 and V Sh. 7:1). The (masc.) adjective form is spelled the same in Hebrew but pronounced tâ-hôr' ). The nouns are טהרה

(tâ-har-âh' ; purifying) and טהר (tô-har' ; purity).

These are also often translated as cleanse.

λουω (louo, to "bathe / take a bath / wash completely," is rendered in *LXX* for two Hebrew terms:

- 1.ג כבס (ki-beis' , to full, scrub or wash by agitation or beating), usually refers to articles rather than to persons;
- 2.ג רָחַץ (râ-khatz' , to lave or wash), usually referring to persons (i.e. hands) rather than articles.

There is a second Greek term related to both of these Hebrew terms, νιπτω (nipto, to wash partially). However, there is no reliable correlation between the two Greek terms and the two Hebrew terms. Λουω is distinguished from νιπτω in that the former refers to bathing completely while the latter refers to washing partially. In the Greek, the distinction is in the completeness of washing. In the Hebrew, however, the distinction is based upon the method of washing, by beating or agitation, and whether that which is being washed is a person or thing.

τ πλυνω (pluno, launder; appearing once, Rev. 7:14).

η βρεχω (brekho, shower / sprinkle; q.v. Ky-Lu. 7:38).

ι διακαθαρίζω (diakatharizo, purge thoroughly; q.v. *NHM* 3:12; Ky-Lu. 3:17).

ι απονιπτω (aponipto, wash off; q.v. *NHM* 27:24).

η απολουω (apolouo, bathe thoroughly; q.v. *Trans.* 22:16; IV Sh. 6:11).

*Tâmei*<sup>10.1.1</sup> / μαινω is rendered variously for defiled, filthy and unclean. Certain types of *tâmei* had a contagious quality. In such cases, that which became contaminated also became a contaminant. In the *New Testament Yehudâh* 8, for example, the writer uses *tâmei* to re-emphasize that contamination of the flesh and contamination of the spirit are both condemned. Both must be upgraded to an equal state of *tâhârâh* or the offender is a hypocrite.

*Tâhôr*<sup>5.8.1</sup> / καθαρίζω is variously rendered as clean, cleanse or pure. *New Testament* usage is demonstrated in V Sh. 7:1, where the reader is

instructed to “purge himself from every foulness of flesh and of spirit... fully accomplishing holiness in the fear of *Ēlôhim*.” Foulness in this *pâsuq* is the same word stem found in *Yeshayâhu* 65:4. The instances of these terms should be explored fully via Hebrew and Greek concordances.

Being baptized into contaminating the flesh, an unholy antithesis of *Yehôshua*, can never constitute a “grafting into the natural vine” (VI Sh. 11:16-22; I Yn. 2:18).

Through *tevilâh*, the wild branch (non-Jews) can be grafted into the natural vine of those who are שומר-תורה (*shô-meir' Tôr-âh'*; watchguarding *Tôrâh*), the community of Jews. How much easier it is for the natural vine, Jews who are at home in the Jewish culture and educated in Hebrew and *Tôrâh*. Moreover, Jews need only return *teshuvâh* (cf. 3.2.1 & 13.15.1) to be restored into our own spiritual vine / tree. The *gôy(âh)*, by contrast, must totally replace his / her physical, cultural and religious framework with a Judaic one that is radically different and strange from everything they have ever known and been taught.

All *Tôrâh*-sanctified / *Tôrâh*-atoned Jews are *Tôrâh*-observant Jews, but not all who are to outward appearances *Tôrâh*-observant Jews are *Tôrâh*-sanctified / *Tôrâh*-atoned Jews. *Yeshayâhu ha-Nâvi* wrote (64:5) that “We are all as *tâmei*, and all of our *tzedâqôt* are like menstruous rags.” Doing good is certainly meritorious. But being good does not remove our imperfections. Only *Tôrâh*-atoned Jews have had their shortcomings *vis-a-vis Tôrâh* atoned by provision of an unblemished blood sacrifice as specified in *Tôrâh*. This is provided for (Cf. *Va-Yiqrâ* 17:11 and note 5.34.2.) Provision of *kipur* (atonement) is obtained (only) by *Tôrâh*-observant Jews (and *geirim*) through their *êmunâh*<sup>8.10.1</sup> in the provision of *ת*. This isn't conditioned upon identification, or naming, of *ת*'s provision (see my book on this topic, *Atonement In the Biblical 'New Covenant'*) which is the *Mâshiakh* of *Yeshayâhu* 53.

Thus, even *Tôrâh*-observant Jews are in need of becoming *Tôrâh*-sanctified. The message of *Yehôshua* is exclusively to Jews (inclusion of *geirim* is understood). *Gôyim* who are unfamiliar with

Judaism aren't even in the picture – though the invitation to become a *geir(âh)* is extended to all *gôyim*.

It is true that *Ēlôhim* saves transgressors, including former *gôyim*. Though *geirim* are not Jews, neither are they any longer *gôyim*. They are *geirim*. But *geirim* repent of transgressing *Tôrâh* before, and are then formally recognized by, a *Beit-Din*. *Geirim* do not continue transgressing *Tôrâh*! The Jew must make *teshuvâh* and the *gôy(âh)* must exchange his / her entire frame of reference (cf. notes 3.2.1 & 13.15.1). Each must become *Tôrâh*-observant and (only then)

*Tôrâh*-sanctified through the דם הטאת הכפרים (*dâm khat-at' ha-ki-pur-im'*; blood of the misstep offering for atonements<sup>38</sup>), provided only by the *Mâshiakh*, set forth in *Tan"kh*. Then, as *Yehôshua* and others noted, everyone can easily see by their fruits (the walk, the behavior and its results), that each has indeed been saved from transgressing *Tôrâh*. These have indeed become a new being – a *Tôrâh*-observant Jew in Spirit. This, not the antinomianism and Displacement Theology of *Sâtân*, is, *le-havdil*, the *Ruakh ha-Qôdêsh*.

'Judaizers' must be distinguished from the “circumcisers” of *Trans.* 15:1, 5 who declared that circumcision was a prerequisite to become a *geir* and receive salvation through the *Mâshiakh*. Those who charge the *Netzârim* with Judaizing categorize us with *Shimôn Keiphâ* (III Sh. 2:14). They are correct and we thank them for the compliment.

It is indeed a prerequisite for *geirim* to be circumcised according to *Halâkhâh*<sup>7.1.1</sup> if they are converting and becoming a Jew. However, the *Netzârim* uphold the ancient Judaic tradition that *geirim* are non-Jews included within the community of Jews, obtaining *kipur* (atonement) through *ת*'s provision of דם הטאת הכפרים through His *Mâshiakh*, and having a place in *hâ-Ôlâm ha-bâ*; without circumcision, actual conversion and without becoming a Jew. Thus, there was, and remains, a distinction between a *geir* and a Jew. This is reinforced by the official *yukhasim* which clearly distinguished between Jew and *geir* (cf. note 1.1.2).

*Halâkhâh*<sup>7.1.1</sup> forbids one to ever remind a convert that (s)he was once a *gôy(âh)*.<sup>23.15.2</sup> So it

should be obvious that continuing to refer to these Jews as still a *geir(âh)* is contradictory.

This is not to say that circumcision or conversion to Judaism should be *âsur*.<sup>16,19,3</sup> To the contrary, after the discussion about requiring only the Noakhide laws as the *sine qua non* for *geirim* (*Trans.* 15; see *NHM* 23.15.2), *Shâul* took Timothy to be circumcised (*Trans.* 16:1-3)! Timothy was a Hellenist Jew, perhaps a former convert, paralleling reform Judaism of today (which does not require circumcision of ‘converts’). *Geirei-ha-Netzârim* who wish to convert are permitted to do so provided they satisfy the conversion requirements of *Halâkkhâh*,<sup>7.1.1</sup> i.e. the Orthodox rabbis, and the State of Israel.

Circumcision is certainly a requirement for conversion to Judaism and being a Jew, but it is not a requirement for sharing in the messianic salvation belonging forever exclusively to Israel. Cf. also notes 3.2.1 & 13.15.1. Cf. also notes 5.8.1, 10.1.1 and 23.27.1.

**3.6.2** ποταμω (potamo), ...**river...** is included here *secundum* Ⲙ, β and sy<sup>p</sup>. Its omission from *TR* may be based on a-3.

**3.6.3** ὑπ αὐτοῦ (up autou), ...**by him...** i.e. in response to his call (cf. note 3.6.1). This phrase is not found in the Hebrew tradition, including Ms. Or. Rome #53, *Nitzâkhôn Yâshân* #160 and *EB*.

**3.6.4** ἐξομολογεομαι τας αμαρτίας αὐτῶν (ekzomologeomai tas amartias auton), ...**admitting their missteppings...** *secundum* the earliest extant source texts (Greek). The phrase is absent in the Hebrew tradition, including Ms. Or. Rome #53, *Nitzâkhôn Yâshân* #160 and *EB*.

Ἐξομολογεομαι is an emphatic form of ομολογεω (omologeō, affirm), and corresponds via *LXX* → *MT* הודה (hō-dâh’, thank, admit, confess), from the *shôrêsh* ירה.

**3.7.1** פרושים (Pe-rush-im’; separatists, aloof, secessionists), Φαρισαίος (Pharisaïos), ... **Rabbinic-Perushim sect of Judaism who advocate that *Halâkkhâh* must be exclusively**

**oral...** But, in addition to *Beit-Hileil* and *Beit-Shamai*, both of whom were *Perushim* (*Yehôshua* identified with *Beit-Hileil*), cf. also 22.16.1.

As Prof. *Élishâ Qimrôn* helps to illuminate in his book on *4Q MMT* (see below), the major distinction between the *Khasidim-Tzedôqim* of *Qumrân* (reflecting the earlier *Khasidim* doctrines) and the Hellenist-Roman Pseudo-*Tzedôqim Kôhanim* of the *Beit-ha-Miqdash* vis-a-vis the Rabbinic *Perushim* was that the former both advocated codifying *Halâkkhâh* while the latter, then (later changing their minds to codify *Halâkkhâh* in *Talmud*), insisted that *Halâkkhâh* remain exclusively within the oral domain. The rabbis didn’t codify *Halâkkhâh* until the fifth century C.E. (the *Talmud*). No sect of Judaism in the first century C.E. (including the *Netzârim*) rejected Oral Law. The debate was strictly whether Oral Law should be codified or continue to be transmitted only orally.

In countless discussions of first century Judaism with Orthodox Jews the mention of ‘Pharisees’ or ‘Sadducees’ has elicited a blank look. While some may have heard of these in connection with the Christian *New Testament*, if at all, they often have little idea to whom these English terms refer. This is especially pronounced among Hebrew-speaking Jews. Consequently, it is incumbent upon those who wish to be familiar with the Bible to learn and use the correct Biblical – Judaic – terms; not expect *Tôrâh*-observant Jews to learn concepts and terms alien to *Tôrâh* and Judaism in order to bring pristine (as opposed to alien) Judaic concepts to *gôyim*.

The *Perushim* sect of Judaism (corrupted to ‘Pharisees’) comprised one group of approximately three sects – out of perhaps 200 sects of Judaism during this period (though the major three sects – *Perushim*, Pseudo-*Tzedôqim* and *Khasidim-Tzedôqim* of *Qumrân* – controlled the *Beit-Din ha-Gâdôl*). The *Perushim* were the forerunners of today’s Orthodox Judaism. (Reform Judaism was a spin-off from Orthodox. Conservative Judaism, in turn, was a spin-off from Reform, back in the direction, but short, of Orthodoxy.) The *Qumrân* sects was the notable exception.

*Perushi* means distinct or separate, and evolved out of the earlier *Perushim-Tzedôqim Khasidim* (as also evolved the *Khasidim-Tzedôqim* of *Qumrân*, q.v. 4.1.1) in the early days of the revolutionary movement of the *Makâvim* (corrupted to Maccabees) in the 2<sup>nd</sup> century B.C.E. *Perushim* Judaism was predominantly a lay response to the aristocratic Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> though there is evidence that in the earlier period the term *Perushim* was used to refer to lay elements within the Pseudo-*Tzedôqim* (22.16.1). The rabbis sought to bring the relevancy of Judaism out of the exclusive grasp of the two affluent groups of increasingly Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> priests and landed aristocracy into the everyday life of ordinary Jews.

Thus, there is no rabbinic tradition going back earlier than the *Makâvim*, much less to *Har Sinai*. In the time of the *Beit-ha-Miqdâsh ha-Sheini*, the two groups of *Tzedôqim*,<sup>3.7.2</sup> and the *Perushim* (comprising *Beit-Shamai* and *Beit-Hileil* which included the *Netzârim*) each maintained that only they represented the most correct expression of Judaism. (The myriad other sects often cited have no documented endorsement of legitimacy from the *Beit-Din ha-Gâdôl* – i.e., they were apostate heresies, not legitimate Judaism.) Each regarded all others as מִיִּיִּי (min-im', sectarians). The term “min” was not applied solely to the *Nôtzrim* until centuries later when our *Netzârim* identity had been extirpated and memory of the *Netzârim* become deliberately blurred by the Christian redactors bolstering Displacement Theology (manufacturing *ex post facto* ‘historical’ authenticity; for examples, see notes 1.0.2 and 24.15.6) with the *Nôtzrim* (Christians).<sup>39</sup>

In earlier times the Jewish community deliberately corrupted the term *Netzârim* in order to curse the Christians – *Nôtzrim* – as distinguished from the *Netzârim*! Krauss writes, “Our quotation from Jerome now becomes clear: The Jews curse the Christians or Christ under the name of [*Nôtzrim*], i.e. the malediction in the liturgy is nominally directed against the Nazarenes but really against the Christians. From the turn of the phrase, it is evident that Jerome thought he had made a discovery. ‘How

artful the Jews are,’ he seems to say, ‘they curse the Nazarenes when they mean the Christians.’ This then is established, that the Benediction of the *Minim* contained, in ancient times, the term נִוְצְרִי [nôtz-ri’; ybd]; and, in fact, a gloss of *Rash”i*, which escaped the censors, and is still preserved in later authorities, makes it clear that, in his days even, the Blessing still retained the term נִוְצְרִי.”<sup>40</sup> Cf. also the note on *min* at *Trans.* 15.5.1

*Min* parallels the Greek αἵρεσις (“sect,” not all sects are “heresy”). The *Netzârim* were known as “*Min Netzârim*” (*Trans.* 24:5). Yet, this term also refers to other *minim* (sects). Cf. *Trans.* 5:17; 15:5; 24:14; 26:5; III Sh. 5:19-21; IV Sh. 11:19 and II Ky. 2:1.

The *Perushim* established local *Bâtei-ha-K'nêsêt*<sup>4.23.2</sup> and introduced ceremonial symbolic counterparts of *Beit-ha-Miqdâsh* liturgy, introducing local prayers into Judaism. The *Perushim* thus stressed local prayer not absolutely dependent upon the *Tzedôqim*-<sup>3.7.2</sup> controlled *Beit-ha-Miqdâsh*. Thus, the base of the *Perushim* sect was local (the *Beit-ha-K'nêsêt*)<sup>4.23.2</sup> while the *Beit-ha-Miqdâsh* remained the *raison d'être* of the *Tzedôqim*<sup>3.7.2</sup> sects.

The position of the rabbis / *Perushim* toward the *Netzârim* was that of *laissez faire* as argued successfully by minority speaker *Gamliel* in the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> dominated *Beit-Din ha-Gâdôl* (cf. *Trans.* 5:34-38).

When the *Beit-ha-Miqdâsh* was destroyed by the Romans in 70 C.E., the power base of the *Tzedôqim*<sup>3.7.2</sup> sects evaporated – leaving Jews with only the rabbinic *Bâtei-ha-K'nêsêt*<sup>4.23.2</sup> for our prayers. Consequently, the Jews gravitated toward the rabbis. An especially prominent *rav* of the time was *R. Aqivâ*, whose candidate for *Mâshiakh* was *Bar-Kôkhvâ* (“son of a star”).<sup>41</sup>

*NHM* admonishes the *Netzârim* to obey the rabbis (*NHM* 23:1-3). *Yehôshua* levelled criticisms at the hypocrisy among some of them, and mostly (if not entirely) aimed at the Roman-vassal Pseudo-*Tzedôqim* and the Boethusian ‘Herodian’ *Perushim* (cf. also 3.7.2 & ‘Herodian’ 22.16.1), even at *Beit-Shamai* of the *Perushim* – but certainly not at *Beit-Hileil* of the *Perushim* nor rabbinic

(*Perushim*) Judaism *per se* generally. *Yehôshua* objected to traditions which contradicted *Tôrâh*, not the principles of *mishpât*, *khôq* and *Halâkkhâh*.<sup>7.1.1</sup>

*Shâul* was a *Perushim Ribi* (*Trans.* 26:5 & X Sh. 3:5). From his extremist zealous views *Shâul* couldn't have been of *Beit-Hileil* (the *Perushim* sect with which *Yehôshua* identified). *Shâul* had to have been either of the Boethusian *Perushim* (cf. 'Herodian' 22.16.1 & 3.7.2) or *Beit-Shamai* sect of *Perushim*. His decidedly Hellenist (& Christian) views – which Eusebius documented (and the *New Testament* corroborates) got him excised from the *Netzârim* as an apostate – marks 'Paul' as having come from the Hellenist Boethusian *Perushim* (cf. 'Herodian' 22.16.1 & 3.7.2) background.

Correcting, where appropriate, the term "Christian" (*Nôtzrim*) to "*Netzârim*," *J-e-s-u-s* to *Yehôshua*, "Paul" to *Shâul* and the like, the following quotation is especially pertinent. "Almost all *Netzârim* references to the *Perushim* can be shown to derive from the 70s, 80s and 90s, the last years in which these accounts were being edited.

It appears that, during *Yehôshua*'s lifetime, conflicts between him and the *Perushim* were limited to the Boethusian *Perushim* (cf. also 3.7.2 & 'Herodian' 22.16.1), with only occasional (though far more subdued) halakhic disputes with the *Perushim* of *Beit-Shamai*. However, the serious conflict between *Netzârim* and *Perushim* emerged in *Yerushâlayim* after *Yehôshua*'s death; becoming acute when *Shâul* continued the same harassment earlier documented of the Boethusian *Perushim* ('Herodians'), e.g. *NHM* 22.16 & Ky-Mr. 3.6 & 12.13.

This reached a crisis in 41-44 C.E. when the *Perushim* had the support of Herod Agrippa I<sup>42</sup> – an indication that these were the same sect of *Perushim* who continued to sympathize with Hellenism and the Romans: the *Perushim* element of the Boethusian ('Herodians'). That the crisis subsided with the death of Herod further confirms this identification. Moreover, no other credible explanation offers a logical reason why *Perushim* opposition ceased with the death of Herod and the brother of *Yehôshua*, *Yaaqôv Bêh-Dâvid*, was then able, after the death of Herod and resulting loss of support for the 'Herodian' *Perushim*, to lead the *Netzârim* in a

harmonious and highly respected position within the more general *Perushim* community – which the *Netzârim* maintained for nearly three centuries.

When *Shâul* (conjectured to be a later sympathizer of the Boethusian 'Herodian' *Perushim*) visited *Yerushâlayim* in the late 50s he found that the congregation under *Yaaqôv* was on excellent terms with its *Perushim* neighbors, from whom there were many converts (*Trans* 23:9). Later, about 62 C.E., when *Yaaqôv* was executed by a *Kôhein ha-Gâdôl* who was a Hellenist-Roman Pseudo-*Tzedôqi*,<sup>3.7.2</sup> it was the *Perushim* who protested the execution and secured the *Kôhein ha-Gâdôl*'s deposition. We hear no more of hostility between the *Perushim* and the *Netzârim* at least until after the Revolt of 66-70 C.E., culminating in the fall of *Yerushâlayim* and the exile of both *Perushim* and *Netzârim* leaders from *Yerushâlayim*.<sup>43</sup>

After 70 C.E. a profoundly reorganized *Perushim* group with Roman support. These *Perushim* were obviously a Roman tolerated and Roman constrained offspring of the previous Roman sympathizer *Perushim*. This strongly suggests the post-70 C.E. *Perushim* had a strong Boethusian ('Herodian') element. It was these post-70 C.E. *Perushim* who took the lead in forging a new, 'amalgamated,' rabbinic Judaism, but deliberately excluded *Nôtzrim* – Christians unrelated and antithetical to the *Netzârim* Jews – from the amalgam.<sup>44</sup> This resulted in a period of sharp conflict reflected by most of the references in the accounts. Some references, however, (mainly in Ky-Mk.), reflect the earlier persecution in *Yerushâlayim* (roughly 33-44 C.E.). A few references describe the period of good relations begun by *Yaaqôv* (roughly 44-70).<sup>45</sup>

As will be seen in later *pârâshôt*, the brunt of *Yehôshua*'s criticisms were levelled at the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> who were corrupt vassals of Rome not even genealogically qualified. Closely aligned to these Roman sympathizers, of course, were the Boethusian *Perushim* 'Herodian' Roman sympathizers. Discussions with the Pseudo-*Tzedôqim* must especially be expected, of course, in those instances

which took place in the *Beit-ha-Miqdash* – the home territory of the Hellenist-Roman Pseudo-*Tzedôqim*.<sup>3.7.2</sup>

Furthermore, later redactions by Christians in all likelihood were zealous to “clarify” many *pesuqim* to implicate the *Perushim* “who were obviously the predominant sect of the Jews” in the time of the redactors. Christian redaction also resulted in the selective substitution of “Christian” (*Nôtzrim*) for *Netzârim*, but only in those instances where it served their Displacement Theology.

**3.7.2 צדקִים (Tze-dôq-im’; just or righteous ones), Σαδδουκαίος (Saddoukaios, a corruption of the Hebrew), ...aristocratic, Hellenist-Roman Pseudo-*Tzedôqim* sect of Judaism...**

Contrary to the implications of their name, the Roman-proclaimed צדקִים priests were not בני צדק (Ben-ei’ Tzâ-dôq’; sons of *Tzâdôq*). Cf. 4.1.1.

This and related sections determine our understanding of 1<sup>st</sup>-century Judaic sects, our relationships to one another, and, with the aid of *Qumrân* scroll 4Q MMT the *Halâkhâh* we each followed. Thus, one’s understanding of *Yehôshua*, the *Netzârim*, and our *Halâkhâh* hinges on these interrelated sections (3.7.1, 3.7.2, 4.1.1 and 22.16.1).

For the illumination of this and related sections we are greatly indebted to the 1913 contribution of R.H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English*.<sup>46</sup> His work included the first published document of the *Khasidim-Tzedôqim* of *Qumrân*, *The Damascus Covenant (CD)*, though it wasn’t then known as such, being titled instead “Fragments of a Zadokite Work.” Analysis of the *Netzârim* in light of Charles’ contributions alone was sufficient to demonstrate the Judaic orientation of the *Netzârim*, and enabled us to begin publishing our findings in *NHM* in 1972.

We are also indebted to the work of Prof. *Élishâ Qimrôn* of *Bên-Guriôn* University of the *Négêv* for his 1994 book on 4Q MMT (Dead Sea Scroll) revealing the *Maasim* (Oral Law) of the *Khasidim-Tzedôqim* of *Qumrân* as being *Tzedôqim*.<sup>47</sup> *Qimrôn*’s contribution resolves the apparent contradiction of a close relationship

between the *Netzârim* and *Khasidim-Tzedôqim* of *Qumrân* through *Yehôshua* and *Yôkhânân* “*ha-Matbil*,” on the one hand, and the scathing criticisms of *Yehôshua* toward the Hellenist-Roman Pseudo-*Tzedôqim* on the other.

We wonder of virtually all scholars as *Qimrôn* wonders concerning one leading scholar, “It is peculiar that J. Le Moynes in his recent comprehensive treatment did not propose dividing Sadducee traditions among more than one referent. This could have freed him from the necessity of trying to harmonize apparently different traditions ascribed to ‘the Sadducee party’ as if it were one.”<sup>48</sup>

The same distinctions must be better understood between:

- ⌘ the original *Khasidim* who spawned
  - 1.⌘ the *Khasidim Tzedôqim* of *Qumrân*
  - 2.⌘ the *Khasidim Perushim*
    - ⌘.2.⌘ *Beit-Hileil Perushim* (including *Netzârim*)
    - ⌘.2.⌘ *Beit-Shamai Perushim*
- ⌘ Hellenist Roman-sympathizing assimilationists
  - 1.⌘ Boethusian ‘Herodians’ *Tzedôqim* (cf. also ‘Herodian’ 22.16.1)
  - 2.⌘ Boethusian ‘Herodians’ *Perushim* (cf. 3.7.1 & ‘Herodian’ 22.16.1), and
  - 3.⌘ the proto-Christians apostate Jewish ‘spin-off’ sects & subsequent *Nôtzrim* (Christians).

*Yehôshua*’s closeness to a probable *Qumrân* *Bên-Tzâdôq Kôhein* (his first cousin, *Yôkhânân*) implies great compatibility between the *Netzârim* and the *Khasidim-Tzedôqim* of *Qumrân* – in turn implying strict *Tôrâh*-observant *Halâkhâh* among the *Netzârim*. Christians, including the Dead Sea Scrolls scholars preceding Prof. *Qimrôn*, had no choice but to find an alternative interpretation, which proved impossible, or suppress the evidence and hope it would deteriorate and go away.

Coupled with *Yehôshua*’s statement in *NHM* 23:1-3, this places the *Netzârim* between the ultra-strict *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân* and the *Halâkhâh* of the *Perushim* (with

the nod going toward the *Perushim*, more specifically *Beit-Hileil*).

What does this say about *Halâkhâh* as understood by the *Netzârim*? “The rabbinic sources which cite the rabbis’ claim that ‘the Sadducees complain against the Pharisees’ apparently refer to Pharisaic leniency. Similarly, in the case of all other sectarian traditions cited in rabbinic literature (wherever it is possible to distinguish between leniency and stringency), the Sadducees and Boethusians are stringent, while the Pharisees are lenient” (Sussman, *ibid.*). However, this is no indication that the Boethusians were all *Tzedôqim* considering that it is equally true that the *Perushim* of *Beit-Shamai* were stringent while the *Perushim* of *Beit-Hileil* were lenient.

The *Netzârim* were not on the Hellenist-Roman sympathizing Boethusian ‘Herodians’ side of *Perushim Halâkhâh*, much less exceeding the Hellenist Greco-Roman Pseudo-*Tzedôqim* by assimilating into Roman *gôyim*!

The stringency of the Boethusians is connected to the zealotry of their Roman-Herodian dependency and empowerment, not to *Halâkhâh* as understood by *Beit-Shamai* or *Beit-Hileil* (much less *Maasim* of the *Tzedôqim*).

The *Netzârim* identification with the *Perushim* coupled with our affinity for the *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân* (reinforced by the liaison with *Yôkhânân “ha-Matbil”* the *kôhein* who was almost certainly a *Khasidim-Tzedôqim* of *Qumrân*) places the *Netzârim* within the *Perushim*, and more specifically within *Beit-Hileil* – which was apparently more tolerant and sympathetic toward the *Khasidim Tzedôqim* of *Qumrân* – on the issue of Oral Law.

Being within *Perushim Halâkhâh* resolves the otherwise inexplicable account of Josephus locating the first *Pâqid ha-Netzârim* in the rabbinic community instead of the Christian Church of the Roman *gôyim*. Similarly, it further resolves the contradiction that Eusebius elides in locating the *Netzârim* remnant still in the rabbinic community, not the Christian Church of the Roman *gôyim*, in the fourth century! Moreover, it harmonizes *Yehôshua*’s similarities, and apparent connection through *Yôkhânân “ha-Matbil,”* to the

ultra-halakhic and *Tôrâh*-strict *Qumrân* community, who also rejected these same Boethusian *Perushim* ‘Herodians’ and the Pseudo-*Tzedôqim* “Priests of Wickedness.” All of this places *Yehôshua* and the *Netzârim* in the very middle of the 1<sup>st</sup> century rabbinic community with certainty.

Before the advent of Hellenism and the *Makâvim*, the predominate religious movement of Judaism was the *Benei-Tzâdôq* (sons of *Tzâdôq kôhanim* and their lay following) *Khasidim* comprising all of the later *Perushim* and *Tzedôqim* sects. These were known simply as the *Khasidim* (pious ones). The term *Perushim* was occasionally appended to distinguish them as pious “separatists” from the ordinary or secular Israeli, as we see occur, for example, in *NHM* 22:16 (q.v. 22.16.1).

The Hellenist-Roman Pseudo-*Tzedôqim* sect of Judaism (pop. Sadducees) was a very class-conscious sect of Judaism “formed about B.C.E. 200.”<sup>49</sup> This predominantly priestly (*Tzedôqim*) faction was distinguished by its Greco-oriented (Hellenist; and later Roman) direction, the cause of their alienation from the *Khasidim*. It should be noted that apparently *Perushim* as well as *Tzedôqim* elements of the Boethusian ‘Herodians,’ were likewise distinguished by the same “Greco-oriented (Hellenist; and later Roman) direction, the cause of their alienation from the *Khasidim*.”

The Hellenist schism occurred within the *Khasidim* at about the same time as the formation of the *Perushim* (cf. 3.7.1), suggesting a connection. This sect also emerged from a schism within their predecessor *Khasidim-Perushim-Tzedôqim* (q.v. 4.1.1).

The *Perushim* schism, however, developed as a result of a primarily lay faction that desired to raise the religious involvement of the ordinary Israeli in contrast with the *Khasidim* concept retaining this as strictly the domain of *Tzedôqim* and aristocracy.

This exposes a contradiction. The party that we know today came into being about B.C.E. 200. Yet, the *Tzedôqim*, also called *Benei-Tzâdôq* and *Khasidim* (= *Qumrân* sect, q.v. 4.1.1), may date back to the time of *Dâvid ha-Mêlêkh*, linked to the *Mâshiakh* (consider that the Hebrew may be understood as “kind ones” as easily as “kindnesses” in *Yeshayâhu* 55:3; 63:7; *Tehilim* 17:7; 25:6; 89:2,

50; 106:7, 45; 107:43; 119:41; *Divrei-ha-Yâmim Beit* 6:42; 32:32 35:26).

We must distinguish the Hellenist-Roman Pseudo-*Tzedôqim* ('Sadducees') of c. B.C.E. 200 from their predecessors, the Biblical "*Benei-Tzâdôq*" *Khasidim-Tzedôqim* of *Qumrân*, whose name the Pseudo-*Tzedôqim* no doubt arrogated.

This also explains why Prof. *Qimrôn* and other leading Dead Sea Scroll scholars now find that the *Khasidim-Tzedôqim* of *Qumrân* were halakhically defined within the predecessor *Khasidim-Tzedôqim* and opposed to *Perushim* reforms, yet also opposed to reforms of the Greco-Roman Pseudo-*Tzedôqim*.

This prompts the question, Does the *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân* then represent the most authentic Oral Law? Moreover, for the *Netzârim* it raises the question, After an 1800 year hiatus, from which do the *Netzârim* reconstruct our *Halâkhâh* relative to these three?

Being blatantly corrupt Greco-Roman Hellenism, the Pseudo-*Tzedôqim* can be immediately eliminated.

*Yehôshua* defined (*NHM* 23:1-3) the *Netzârim* position as within the *Perushim* (see box).

The *Perushim*, *Khasidim-Tzedôqim* of *Qumrân* and Hellenist-Roman Pseudo-*Tzedôqim* were considered the three major sects within the *Beit-Din ha-Gâdôl* – constituting legitimate Judaism. The Hellenist Boethusian pro-Roman 'Herodians' (*Perushim* and *Tzedôqim*) and the Hellenist-Roman pseudo-*Tzedôqim* (if they were distinct from the

Boethusian *Tzedôqim*) were assimilated and apostate shams. It seems likely that the Boethusian 'Herodian' *Perushim* were the aristocratic laity associated with the Pseudo-*Tzedôqim* "Sadducees." The Boethusians of *Talmud*, then, would be roughly equivalent to the "Sadducees" of the *New Testament*. The *New Testament* "Pharisees" conveniently (from a Roman Christian perspective) in conflict with *Yehôshua*, then, would comprise the Boethusian, or "Sadducean" laity. (The post-135 C.E. 'Jewish sectarian' conflict, of course, has already been demonstrated to be between the *Khasidim Perushim* with which historical *Yehôshua* had identified, and the newly-born miso-Judaic gentile Christians (*Nôtzrim*) – the offspring of the Boethusian 'Herodians' pro-Roman Hellenist leanings.

The multi-way split was caused by:

- ⌘ Creeping Hellenism (of the Boethusian pro-Roman 'Herodians' and their partner Hellenist-Roman Pseudo-*Tzedôqim*) and
- ⌘ The controversy (between the *Perushim*, on the one hand, and both *Tzedôqim* sects on the other) regarding whether Oral Law should be codified or continue being transmitted exclusively orally. (Centuries later, in the 5<sup>th</sup> century C.E., the *Perushim* would follow suit and codify *Halâkhâh* in the *Talmud*.)

The *Tzedôqim* comprised priests (not necessarily pedigreed *kôhanim*), *Leviim*, landed aristocracy, court officials, politicians, affluent businessmen and other VIPs. Consequently, they did not relate well to

*EB NHM* 22:16, *4Q MMT* and other sources document that the *Khasidim-Tzedôqim* had also been known as *Perushim* (separatists; cf. 22.16.1). The original *Khasidim-Perushim Tzedôqim* seem to have split into

- ⌘ *Perushim*, which split primarily into
  - 1.⌘ *Beit-Hileil* (anti-Hellenist, roughly 'tolerant Orthodox'; included the *Netzârim*)
  - 2.⌘ *Beit-Shamai* (anti-Hellenist, roughly intolerant ultra-Orthodox of their day)
  - 3.⌘ Hellenist Boethusian pro-Roman 'Herodians' (Reform/non-Orthodox Judaism of their day, origin of Paul & proto-Christians)
- ⌘ Roman Sympathizing secular Hellenists
- ⌘ Two *Tzedôqim* sects differing over Hellenism, both of which were dependent upon *kôhanim*-ship and corresponding sacrificial system of the *Beit-ha-Miqdâsh*; died out after its destruction):
  - 1.⌘ *Khasidim-Tzedôqim* of *Qumrân* (primarily *kôhanim*) and
  - 2.⌘ Hellenist-Roman Pseudo-*Tzedôqim*. (Roman-sympathizing aristocracy)

the ordinary Jew, and apparently made little effort to do so.

The most probable explanation of the name is that it is derived from *Tzâdôq*, the *Kôhein ha-Gâdôl* in the days of *Dâvid* (*Shmueil Beit* 8:17 and 15:24) and *Shlômôh* (*Melâkhim Âlêph* 1:34ff. and *Divrei-ha-Yâmim Âlêph* 12:29). *Yekhêzqeil* (40:46, 43:19 and 44:10-15) selected this family as worthy of being entrusted with the control of the *Beit-ha-Miqdâsh*. Descendants of this family constituted the hierarchy of the *Beit-ha-Miqdâsh* down to the tenure of *Khônyô Bên-Shimôn* (B.C.E. 175), the *Môrêh Tzêdêq* (“Righteous Teacher”) and his Hellenist-reformist alter-ego brother *Yehôshua Bên-Shimôn* who succeeded him – the original *Kôhein hâ-Rêsha* (Priest of Wickedness, pop. “Wicked Priest”).<sup>50</sup>

In the Talmudic literature, the designations of Boethusians and *Tzedôqim* are used interchangeably to designate the same party or sect. We know, however, that they comprised at least two distinct elements. Some scholars had earlier believed that the Boethusians were solely a branch of Hellenist-Roman Pseudo-*Tzedôqim*, deriving their name from their leader Boethus. However, more recent scholarship now shows the Boethusians to include ‘Herodians’ and *Perushim*.

The *Perushim* were opposed to the both sects of *Tzedôqim* down to the time of the destruction of *Yerushâlayim* in 70 C.E. *Qimrôn*’s analysis of *Qumrân* scroll 4Q MMT has demonstrated that the principle difference between the *Perushim* and either sect of the *Tzedôqim* concerned their interpretation of Oral Law. The supremacy of the *Tôrâh*, including Oral Law, was acknowledged by all three parties. However, the principle conflict erupted over interpretations of Oral Law and the issue of the Roman-sympathizing, Hellenist, Pseudo-*Tzedôqim* codification of their interpretation of Oral Law in their ‘*Book of Decrees*.’ Their “semi-fellow” *Tzedôqim* at *Qumrân* wrote 4Q MMT in response to differences in interpretation of Oral Law, pointing out where the *Kôhanei-Qumrân* felt the Pseudo-*Tzedôqim* controlling the *Beit-ha-Miqdâsh* had strayed from the *Qumrân* interpretation of Oral Law (*Maasim*). Fortunately, 4Q MMT also contains

references to where they felt the *Perushim* strayed in their interpretation of Oral Law (*Halâkhâh*).

The *Perushim* insisted that Oral Law must continue to be transmitted only orally (in order to remain more flexible rather than become ‘set in concrete’).

Before *MMT*, the theological struggle between the *Tzedôqim* and *Perushim* was oversimplified, and extensively misunderstood. As J. Z. Lauterbach had described it (*Rabbinic Essays*, 23-162), it was actually a struggle between two concepts of *Êlôhim*. The *Tzedôqim* sought to bring *Êlôhim* down to man. Their *Êlôhim* was anthropomorphic and the prayers offered Him was like obeisance paid a human king or ruler. The *Perushim*, on the other hand, sought to raise man to divine heights and to bring him nearer to a spiritual and transcendent *Êlôhim*.

The *Tzedôqim* have been represented as lax and worldly-minded aristocrats, primarily interested in maintaining their own privileged position, and favoring Hellenist-Roman culture. While true of the Pseudo-*Tzedôqim*, this is profoundly mistaken concerning the *Khasidim-Tzedôqim* of *Qumrân*.

Historically, Hellenist-Roman Pseudo-*Tzedôqim* came under the influence of Hellenism, causing the schism with *Khasidim-Tzedôqim*. Later, Greco-Roman Pseudo-*Tzedôqim* were in good standing with the Roman rulers though unpopular with the common people, from whom they kept aloof. It was only during the last two decades of the existence of the *Beit-ha-Miqdâsh* that the *Perushim* finally predominated and gained control.<sup>51</sup>

Both sects of *Tzedôqim* seem not to have accepted the *Perushim* premise that the oral law “fences” of the rabbis were valid. The original *Khasidim-Tzedôqim* recognized all of *Tan”kh* as Divine Instruction from which Oral Law (*Maasim*) can be derived. The *Perushim* felt much greater interpretational latitude due to their extrapolating Oral Law (*Halâkhâh*) to a greater degree confined only by *Tôrâh*, being less confined by the *Neviim* and *Ketuvim* than the *Tzedôqim*. Hellenist-Roman Pseudo-*Tzedôqim* took a more literal, proto-Qaraite, view.

While Hellenist-Roman Pseudo-*Tzedôqim* didn’t believe in a spiritual realm, an afterlife, nor an enlivening, *Khasidim-Tzedôqim* of *Qumrân*,<sup>52</sup>

*Netzârim* and *Perushim* did (cf. 22.23.1 and 28.7.1). The *Halâkhâh* as understood by the *Netzârim* is always positioned within the pale of the *Perushim* on the side toward the *Khasidim-Tzedôqim* of *Qumrân* – away from the Hellenism of the Pseudo-*Tzedôqim*. While *Halâkhâh* as understood by the *Netzârim* sometimes coincided with the *Khasidim-Tzedôqim* of *Qumrân* against the *Perushim*, it more accurately leaned alternately between the positions of *Beit-Shamai* and *Beit-Hileil* in interpretational disagreements between the two schools. *Yehôshua* never tolerated any suggestion of withdrawal from the *Perushim* community like the *Khasidim-Tzedôqim* of *Qumrân* did.

There are several parallels between the *Khasidim-Tzedôqim* of *Qumrân* and the *Netzârim*. Both stressed the *Neviim* more than either the *Perushim* or the Hellenist-Roman Pseudo-*Tzedôqim*. Both emphasized *teshuvâh* (apparently embodied in the same man, *Yôkhânân “ha-Matbil”*) and placed special focus on the *b’rit khadâshâh* prophesied in *Yirmeyâhu* 31 (for which, cf. *Atonement In the Biblical ‘New Covenant’*). Both expected the *Mâshiakh* imminently. The *Khasidim-Tzedôqim* of *Qumrân* apparently saw their role as preparing the Way and announcing the *Mâshiakh*,<sup>53</sup> likely reinforced in *Yôkhânân “ha-Matbil,”* while we *Netzârim* saw our role as following the *Mâshiakh* who had come.

This shared, ultra-*Tôrâh*-strict, approach to Oral Law likely made the *Khasidim-Tzedôqim* of *Qumrân* more receptive to following *Yehôshua* and the *Netzârim* (*Trans.* 6:7). Yet, contrary to Charles and Christian scholars, not even the *Perushim*, much less the *Khasidim-Tzedôqim* of *Qumrân* would have joined with the Hellenist-Roman Pseudo-*Tzedôqim*, making the absurd notion of joining Roman *gôyim* Christianity entirely ludicrous. Herein is the paradox that drove some of the Dead Sea Scholars to distraction and led to the 40 year suppression of the scrolls while Christians attempted to find readings, translations, and interpretations which could in any way reconcile the contradictions of Christian claims. No defensible reading, translation or interpretation exists. All attempts to

support such have proven nothing more than bumbling and flawed exercises in axe-grinding.

“Observance of the *Tôrâh*’s laws and the milieu of the *Halâkhâh* were the central factor in Jewish life during this period. The assertion that ‘there was no factor, force or event which made so significant an impression on the history of the Jewish people, molded its life and forged its character, as the *Halâkhâh*’ is particularly appropriate with regard to the Second Temple period, not only with respect to the Pharisees, but also with regard to their opponents, who scrupulously observed the law according to the Sadducean tradition. Not only observance of the *Tôrâh*’s commandments, but also preoccupation with the proper interpretation of the law in its most minute details, stood in the center of their spiritual world.”<sup>54</sup> *Yehôshua*’s discussions evidence his own preoccupation with *Halâkhâh*. Anyone presuming to divorce the teachings of *Yehôshua* from this halakhic framework ignores the well-documented first century picture of Judaic religious life.

The Hellenist-Roman Pseudo-*Tzedôqim* made many compromises with Rome in order to preserve their position in the *Beit-ha-Miqdâsh* – to the extent that the position of *Kôhein ha-Gâdôl*<sup>2.4.1</sup> of the *Beit-ha-Miqdâsh* had degenerated to a purchased appointment, and vassal, of the Roman Empire. Eventually, they were no longer even genealogically *Kôhanim* as required by *Tôrâh*.

While the *Perushim* (more specifically *Beit-Hileil*) and *Khasidim-Tzedôqim* apparently had a close relationship with the *Netzârim* (the latter through *Yôkhânân “ha-Matbil” Bën-Zekharyâh Bën-Tzâdôq ha-Kôhein*), Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> and Boethusian (‘Herodians’) *Perushim* actively persecuted the *Netzârim* from the very beginning, working with a vengeance against *Yehôshua* in his trial and later instigating trouble against the *Netzârim*, eventually killing *Yaaqôv* as well. This might indicate the retaliation by Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> to *Yehôshua*’s charges of corruption, etc. while the two main schools of *Perushim* (*Beit-Hileil* and *Beit-Shamai*), recognizing both the rightness of his charges and the political realities of our situation with the Roman Empire, adopted a more sympathetic

attitude toward the *Netzârim*. The criticism of Hellenist-Roman Pseudo-*Tzedôqim* and Boethusian ‘Herodians’ *Perushim* was shared by the *Netzârim*, the two main schools of *Perushim*, and the *Khasidim-Tzedôqim*. Indeed, the Dead Sea Scrolls has made famous that the latter called the *Kôhein ha-Gâdôl* in the *Beit-ha-Miqdâsh*, of the Hellenist-Roman Pseudo-*Tzedôqim*, the “*Kôhein hâ-Rêsha*” (Priest of Wickedness, pop. the “Wicked Priest”).

The *Kôhein ha-Gâdôl*<sup>2.4.1</sup> of the *Beit-ha-Miqdâsh* was no longer genealogically qualified nor a worthy servant of ʾי. He was instead a vassal of the Roman Empire – corrupt and repugnant to every *Tôrâh*-observant Jew. These Roman vassals were the basis for the vilifications of “the Priest of Wickedness” by the *Qumrân* sect as well as the indictment of *Yehudim* 7:18 that there had already become a subverting of the genealogical laws of priestly succession. (This subject is the context, theme, and topic of that entire section.) Yet, Christian interpretation has preferred to render the term “disannulling,” subverting the genealogical Aharonic succession and fabricating legitimacy for the early Roman Christian (i.e. Catholic) priesthood on the basis that, in the words of Rev. C.I Scofield, D.D., “Because the [Aharonic *kôhanim*] died: Christ ever [lives]”<sup>55</sup> – blatant Displacement Theology miso-Judaism.

Beside the Hellenist-Roman Pseudo-*Tzedôqim*, their lay elements, the Boethusian family of ‘Herodians’ *Perushim*, share significant attributes with Romanized Christianity, which may qualify them as the earliest proto-Christians. “Modern scholars... ascribe the origin of the Boethusians to the [*Kôhein ha-Gâdôl Shimôn Bën*-Boethus] who was appointed [*Kôhein ha-Gâdôl*] by Herod the Great in B.C.E. 24. (Jos., Ant., 15:320)... they did not share their aristocratic background... It is they who are apparently referred to in the *New Testament* as Herodians ([Ky-Mr. 3:16; 12:13])... They hired false witnesses to delude the [other schools of *Perushim*] about the new moon (*Rôsh ha-Shânâh* 22b; *Talmud Yerushalmi, Rôsh ha-Shânâh* 57d; *Tôsêphtâ, Rôsh ha-Shânâh* 1:15). They maintained that the *Ômêr* (*Menâkhôt* 10:3) was to be offered on

the first S\_unday after *Pêsakh*, and not on the morrow of the first day and, as a result, differed as to the date of *Shâvuôt* which according to them must always fall on Sun-[g-o-d]-day (*Khagigâh* 24).”<sup>56</sup> Lay “*Perushim*” members of the Pseudo-*Tzedôqim* (cf. 3.7.1) certainly followed these *Tzedôqim* doctrines as members of a Boethusian *Tzedôqim* sect.

Notice that the practice of hiring false witnesses is well attested as being a characteristic peculiar to the Pseudo-*Tzedôqim* and Boethusian ‘Herodians.’

In at least one instance (*NHM* 16:1), *EB* reads “sage” where the Greek denotes *Tzedôqi*.

Though the evidence seems compelling that they were predominantly aristocratic (Roman appointed) priestly ‘*Tzedôqim*,’ some Boethusian ‘Herodians’ were *Tzedôqim* who were also called *Perushim* (cf. note 22.16.1).

### 3.7.3 לטבילתו (le-te-vil·a-tô’, to his *tevilâh*),

ἐπι το βάπτισμα (epi to baptisma; to the immersion), ...coming to his *tevilâh*... *secundum EB* and the earliest extant source texts (Greek), respectively. Cf. also note *tevilâh*, 3.6.1.

Αυτου, “his [baptism],” is not included here *secundum* <sup>α\*</sup> and β. Its inclusion in *TR* and *Nestle-Aland* is apparently based upon <sup>α</sup>1, a-3 and <sup>σ</sup>p.

### 3.7.4 ויאמר להם לבורח מן הקצף לעתיד לבא מהאל

(va-yô’ mêr lâ-hêm’ liv-rô’ akh min ha-qêtz’ êph lê-â-tid’ lâ-vô’ mei-hâ-*Eil*; and he told them to escape from the future cut-off to come from *Eil*), εἶπεν αυτοῖς γεννηματα ἐξιδνων τις υπεδειξεν ὑμῖν φυγειν απο της μελλουσης οργης (eipen autois genneima ta ekzidnon tis upedeikzen umin fugein apo teis mellouseis orgeis; he said to them, ‘Offspring of vipers, who warned you to flee from the impending wrath?), ...he told them to escape from the future *qêitz* coming from *Eil*... according to the major source texts for *EB* and the earliest extant source mss. (Greek). לבורח (le-vô’ rakh; ??) appears to be an error, which should read לרורח (liv-rô’ akh; to flee, escape).

Ἐχιδνα (ekhidna; viper) has no counterpart in *LXX*. While the major mss. of *EB* omit the phrase entirely, two mss. of *EB* read זרע תנינים (zêr’ a

ta·nin·im' , seed of the dragon / crocodile) and three read שורש פתנים (shô' resh pe-tân·im' , root of the vipers, poisonous snakes).

Until recently, the explicit transliteration by *EB* of *Perushim* was perplexing: וירא כי רבים מהפרושים בלעז פאריוזיא ומן הפרושים (va-yar' ki rab·im' mei-ha-Pe-rush·im' , be-la·az' Fa-ri-zai-oi, u-min' ha-Pe-rush·im' ; and he saw that many from the *Perushim*, in a foreign language Pharisees, even from the *Perushim*...). There's no reference in *EB* to either *Tzedôqim* or *Sôphrim* here. The identification of the Boethusian 'Herodians' as *Perushim* (cf. 3.7.1, 3.7.2 & 'Herodian' 22.16.1) provides a logical solution.

Notice, however, how cleanly the curious passage in *EB* can be inserted and removed. This could also suggest a redaction in which the phrase was inserted by Christians to indict *Perushim* and make it appear that the *Perushim* were the enemies of *Yehôshua* when, in fact, the *Netzârim* lived in harmony with them until 333 C.E.

Until the discovery of the *Perushim* identification of the Boethusian 'Herodians,' this passage seemed to contradict *Yehôshua*'s favorable attitude toward the rabbis / *Perushim* sect in *NHM* 23:1-3. It had previously seemed that the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> sect that was the single sect widely regarded as corrupt by all Jews in general, and by the *Qumrân* sect (with whom *Yôkhânân* is thought by many scholars to have been associated) in particular. With this discovery (cf. 22.16.1) it becomes apparent that, if *Perushim* were involved at all, *Yôkhânân* recognized some hypocritical opposition in the crowd from the Boethusian 'Herodians' *Perushim* and Hellenist-Roman Pseudo-*Tzedôqim*.<sup>3.7.2</sup> If *Yôkhânân* was a member of the *Qumrân* sect, this statement would be consistent with their attitude toward the Hellenist-Roman Pseudo-*Tzedôqim*. It would also seem consistent that their attitude toward the 'Herodian' *Perushim* would have been similar. A viper connotes guile, lies, hypocrisy and leading astray. Notice also that these are the words of *Yôkhânân*, not *Yehôshua*.

The original Hebrew source ms. of *Netzârim* Hebrew *Matityâhu* underwent translation from

Hebrew to Greek and many redactions by Christians who sought to provide a textual basis for the notion that *Yehôshua* was the Hellenist, Greco-Roman style, savior of the *gôyim* (see references in the Introduction to *NHM*). As Eusebius later demonstrated, these Christians were vilifying Jews generally as part of their campaign to create Displacement Theology. As the *Perushim* rabbis gained ascendance in the 50s,<sup>3.7.2</sup> and especially following the destruction of the *Beit-ha-Miqdâsh*, "Jews" came to mean *Perushim*. Christian acrimony aimed at "Jews" began to be couched in terms of *Perushim* and rabbis instead of the *Tzedôqim*<sup>3.7.2</sup> who were fading from memory. Such translations are an integral part of the antinomian distortion of the mss. by Christian redactors.

פרי (pe-ri' , fruit), γεννημα (geneima, product), Γεννημα corresponds via *LXX* to both תבואה (te·vu·âh' , yield [the noun]), and to פרי. *Yôkhânân* "ha-Matbil" is referring to a group who had come from *Yerushâlayim*. Though the group may have included rabbis as well as Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> the *pâsuq* refers to some individuals in the audience, not an entire generation of Jews, as the product or fruit of vipers as miso-Judaic Christians have claimed in developing their doctrine of Displacement Theology.

הגיד (hi-gid' , related, narrated), τις υπεδειξεν (tis upedeikzen, someone secretly showed), correspond via *LXX* → MT. The Greek τις is more often rendered as "someone," "anyone," or "a certain man" than as "who."

**3.9.1 ...We have *Avrâhâm* as our father...**  
i.e. "we are physical descendants of *Avrâhâm*" or "we are physical Jews."

**3.9.2 ...from these stones...** One thing which typifies the Israeli landscape is its innumerable stones. In the countryside, stones are everywhere. *Yôkhânân*'s point is that if the physical bloodline were the important attribute, ׀ could create physical children with such a bloodline from the most basic and ubiquitous material. Yet, such transmutations would not be free-will children of *Avrâhâm*'s *êmunâh*.<sup>8.10.1</sup> Robots would not be His children in

spirit, nor Jews in spirit. Rather, they would be mere automatons lacking free will, similar to the messengers (excepting *Mikhâeil*, *Gavrieil* and *Samâeil* – the latter better known as *Sâtân*).

The same holds today. Examples from *Tan"kh* such as the rejection of *Eisâv* (the firstborn twin and of the same mother) and the conversion of *Rut* (cf. note 1.5.4) show that the faith is the deciding factor which can override physical lineage. (Though physical lineage clearly makes it easier for someone who is brought up learning Hebrew, *Tôrâh*, the *Mitzvôt*, etc. This is what the *b'rit* is all about.)

**3.10.1 ...And...** “also” is not included here *secundum*  $\aleph$  and  $\beta$ , though its inclusion (in Aramaic) is supported by  $\text{sy}^p$ .

**3.10.2 ...the axe...** refers to *Élôhim*'s judgment, and the destruction of those who do not embrace his provision for *kipur* (atonement) and salvation (*Devârim* 18:18-19).

**3.10.3 ...to the root of the trees...** “Trees” refer to individuals. The “root” here is the “root” of the problem: a deteriorated, Hellenist-Roman, priesthood in the *Beit-ha-Miqdâsh*, a nation which had become intimate (read adulterous) with the Roman Empire and apostate from *Élôhim*.

This is not an indictment of the Jews as a people. Rather, it is a prophetic admonishment to non-observant Jews to make *teshuvâh* (cf. notes 3.2.1 & 13.15.1) – as the text plainly tells us was the theme of his lecture.

The “axe” being laid to the “root” of the “trees” then refers to the impending destruction of the priesthood of the *Beit-ha-Miqdâsh* – as indeed the genealogies were destroyed by the Romans so that there is no longer any legitimate claim to officiate in a *Beit-ha-Miqdâsh* as a *Kôhein* (descendant of *Aharôn*).

Modern claims are acknowledged to be mere tradition (except the occasional charlatan who claims otherwise and would not dare to submit his genealogical documents to scientists and archaeologists for authentication). Cf. note 1.12.1. The corruption among the *Kôhanim* of the *Beit-ha-Miqdâsh* and general apostasy was also

responsible for the destruction of the *Beit-ha-Miqdâsh* and the loss of nation status by Israel. *Tan"kh* repeatedly warns against committing adultery by having intimate relations with foreign religions. Israel today again commits adultery by establishing formal relations with the papacy and the Catholic church in Rome.

**3.10.4 טוב** (*tôv*, good or well), *καλος* (*kalos*, good), ...good... One of two Greek terms rendered in *LXX* for טוב. Cf. also *αγαθος*, 5.45.1.

**3.10.5 ...fruit...** Works / actions which demonstrate one has had a change of heart. Observance of *Tôrâh* is conspicuous evidence to all that one has been delivered from transgressing *Tôrâh*.

**3.10.6 ...thrown into the fire...** *EB* inserts: “And the companions asked him ‘If so what shall we do?’ And he answered, ‘He who has two shirts give one to him who has none.’ And the kinsmen came to consummate *tevilâh*. And most were asking him, ‘What shall we do?’ And he answered them, ‘Let there be no cause to be sorry to any man and punish no man, and rejoice in your portion.’ And all of the kinsmen were thinking and reckoning in their circumcised hearts that *Yôkhânân ha-Matbil Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein*, was *Yehôshua*. *Yôkhânân* answered them.”

**3.10.7 ...portion...** One’s portion is *Tôrâh*.

**3.10.8 לב נמול** (*leiv ni:môl*), ...circumcised heart... Cf. *Yekhêzqeil* 44:7, 9.

**3.11.1 באש רוח הקדוש** (*bâ-eish ru' akh ha-qâ-dôsh*), in the fire of the Spirit of the Holy One), *εν πνευματι αγιω και πυρι* (*en pneumatī agiō kai puri*, in the *Ruakh ha-Qôdêsh* and fire), ...in the fire of the Spirit... *secundum EB* and the earliest source texts (Greek), respectively. The Greek implies “in fiery / burning intensity,” i.e. in fiery trials.

In the *O-r-i-o-n* Internet Dead Sea Scroll forum of 96.06.27 one thread of discussion focused on the

possibility of comparing the “Holy Spirit” in the Dead Sea Scrolls with *Yehôshua*’s practice and teachings regarding the “Holy Spirit.” The point was raised that James H. Charlesworth, chief editor of *The Pseudepigrapha*, noted that although *Yehôshua*’s teaching was contemporary with the latter times of the *Qumrân* community, “none of the Dead Sea Scrolls refer to him, and the *Qumrân* scrolls don’t mention any follower of *J-e-s-u-s* described in the *New Testament*.” Hence, any influence should be seen chronologically as going from *Qumrân* to *Yehôshua*, rather than vice-versa.

In the first place, subsequent scholarship has demonstrated that the most recent *Qumrân* scrolls probably date from about 50 B.C.E. Moreover, while it’s far from resolved, suppose, for example, that *Yehôshua*’s first cousin, *Yôkhânân ha-Matbil Bêh-Zekharyâh Bêh-Tzâdôq*, subscribed to *Qumrân* doctrine described in *MMT*. What, then, would halakhically super-strict *Yôkhânân*’s willingness to witness *Yehôshua*’s *tevilâh* – of *teshuvâh* – imply about *Yehôshua*’s embracing of *Qumrân*-strict *Maasim* (Oral Law) which *MMT* describes? And what would that tell us about the understanding we then should seek regarding the historical practice and teaching of *Yehôshua* – as opposed to later redactional doctrines retrojected upon him by non-Jews, pagans of the Roman Empire, who found Judaism an anathema, and *Qumrân* strictness incomprehensible?

The point was also raised that the *Khasidim-Tzedôqim* of *Qumrân* developed the concept of *Ruakh ha-Qôdêsh* in the second century B.C.E. to substantiate their claims against the Temple priests, and their choice to live in the desert.

Based on this, the question was raised in the *O-r-i-o-n* Internet forum of Dead Sea Scroll scholars: “we have the possibility that *J-e-s-u-s* baptized in ‘the Holy Spirit’ (*Matthew* 3:11), no evidence that he baptized with water, descriptions of his life and work feature a key concept developed by the *Khasidim-Tzedôqim* of *Qumrân*, and Steven Davies in *J-e-s-u-s* the Healer makes a case for spirit-possession as a major feature of *J-e-s-u-s*’ life (beginning with his baptism by *J-o-h-n*) and ministry. Based on this, it was asserted that “this ought to imply some connection between *J-e-s-u-s*

and the *Qumrân* community. Can anyone help me to understand what to make of all this?”

First, “imply” was used illogically. Moreover, from the Oral Law perspective implied in *MMT*, if there is a connection, it would rather suggest that the genealogically qualified *kôhanim* – *Benei-Tzâdôq* or *Tzedôqim* – who traced their doctrines more directly to the Judaism that preceded the three major sects of the *Qumrân* era (probably the *Khasidim*) applied the *Tan”kh* concept of ’<sup>7</sup>’s endorsement of the *Mishkân* and first *Beit-ha-Miqdâsh*.

The *Kâvôd* ’<sup>7</sup> is somewhat synonymous (not always) with the *Shekhinâh*, which is somewhat synonymous (not always) with the *Ruakh ha-Qôdêsh*. It seems, then, that the (*Khasidim*-) *Tzedôqim* of *Qumrân* regarded this *Ruakh ha-Qôdêsh* as endorsing their genealogically legitimate *kehunâh* (priestship) rather than the genealogically illegitimate Hellenist-Roman-vassal Pseudo-*Tzedôqim* in the second *Beit-ha-Miqdâsh* – which, by the way, nowhere records such endorsement for itself as was found in the *Mishkân* and first *Beit-ha-Miqdâsh*. I.e. it seems that the *Khasidim-Tzedôqim* of *Qumrân* appear to have claimed the authority of the *Ruakh ha-Qôdêsh* as endorsement that the often synonymous *Shekhinâh* / *Kâvôd* ’<sup>7</sup> followed the legitimate *kôhanim*, and not the genealogically illegitimate Hellenist occupants of the building.

If there is a connection between the Dead Sea Scrolls and *Yehôshua* and / or his *tevilâh*, then it would seem to me to imply that *Yehôshua* accepted the *Qumrân* sect’s (and maybe his cousin’s?) premise that the *Khasidim-Tzedôqim* of *Qumrân* (as well as the *Khasidim-Perushim*), not the genealogically illegitimate Hellenist-Roman Pseudo-*Tzedôqim* of the second *Beit-ha-Miqdâsh*, were the genuine bearers of the *Ruakh ha-Qôdêsh* which had earlier endorsed both the *Mishkân* and the first, but not second, *Beit-ha-Miqdâsh*. This also seems corroborated in that *Yehôshua* preferred the *Perushim* oral *Halâkhâh* over the Hellenist-Roman Pseudo-*Tzedôqim* codified Oral Law and saw that the *Perushim*, not the *Qumrânians*, were destined to predominate the *Beit-Din ha-Gâdôl* (*NHM* 23:1-3).

The “*Ruakh ha-Qôdêsh*” is the Spirit of ’<sup>7</sup> that

- ◇ encourages Jews and *geirim* to honor Him and His Name by observing those things He defines as holy, and
- ◇ endorses Jews and *geirim* as those who honor His Name.

*Tôrâh* defines what is holy. This is further elaborated in the rest of *Tan”kh*. Consequently, any true *Ruakh ha-Qôdêsh* would be a Spirit encouraging us to be holy as defined in *Tôrâh* and *Tan”kh*; i.e. observant of *Halâkhâh* and *Tôrâh* – and consistent with *Devârim* 13:2-6, which then distinguishes between the *Ruakh ha-Qôdêsh* and all other spirits which are unholy. Could a legitimate *Mâshiakh* contradict *Devârim* 13:2-6?

“There are a number of texts in which the two terms *Ruakh ha-Qôdêsh* and *Shekhinâh* are found interchanged.... This interchange may be due to the fact that though *Ruakh ha-Qôdêsh* and *Shekhinâh* are conceptually distinct, they are identical over a certain range and are both sometimes used as straight synonyms for [Élôhim].”<sup>57</sup>

“According to *Yehudâh ha-Leivi*, the *Shekhinâh* dwelt first in the [*Mishkân*], then in the [*Beit-ha-Miqdâsh*]. With the destruction of the [*Beit-ha-Miqdâsh*], and the cessation of prophecy, the *Shekhinâh* ceased to appear, but will return with the coming of the [*Mâshiakh*].”<sup>58</sup>

In *Tan”kh*, the *Shekhinâh* which endorsed, and then departed, the *Mishkân* and first *Beit-ha-Miqdâsh* is described as the *Kâvôd ha-Sheim* / *Kâvôd Élôhei-Yisrâel* and Presence of *ha-Sheim* among Israelis (*Shemôt* 25:8, 22; 40:34; *Be-Midbar* 16:19; *Melâkhim Âlêph* 8:11; *Divrei-ha-Yâmim Beit* 5:14; 7:1-3; *Yekhêzqeil* 9:3; 10:4; 43:5-9; 44:4; *Yôeîl* 4:17, 21; *Khavaquq* 2:20 and *Khagai* 2:3,7,9).

It seems to me there was also mention of the departure of the Endorsement of ʾ before the destruction of the first *Beit-ha-Miqdâsh*...

To these can also be added the physical manifestations of the cloud and fire mentioned in *Tôrâh* and elsewhere in *Tan”kh*.

Especially interesting, *NHM* 3:11 should be viewed in the light of the Jewish tradition that “With the destruction of the Temple, and the cessation of prophecy, the *Shekhinâh* ceased to appear, but will

return with the coming of the *Mâshiakh* (*Kuzari*, 2:20, 23; 3:23).” The second *Beit-ha-Miqdâsh* is never recorded as having been endorsed by the *Shekhinâh*. Consequently, the return of the *Ruakh ha-Qôdêsh* with the *Mâshiakh* was seen as imminent, especially by the *Khasidim-Tzedôqim* of *Qumrân* and the *Netzârim*, and almost certainly most *Perushim* as well (as is confirmed with *R. Aqivâ*’s identification of *Bar-Kôkhvâ* as the *Mâshiakh*). *NHM* 3:11 may, therefore, signal that the tradition recorded in *Kuzari* traces back before the destruction of the *Beit-ha-Miqdâsh*.

**3.12.0** מוֹטֵז (môtz; chaff), αχυρον (akhuron, chaff), ...chaff... Cf. *Yeshayâhu* 41:14-16, an oft-repeated theme in *Teimâni* liturgy; also *Tehilim* 1:4; 35:5; *Yeshayâhu* 17:13; 29:5; *Hôsheia* 13:3 and *Tzephanyâh* 2:1-3.

**3.12.1** διακαθαρίζω (diakatharizo, thoroughly purge or purify), ...thoroughly purge... from δια (dia, through) and καθαρίζω (katharizo, purge or purify). Διακαθαρίζω is not found in *LXX* and the phrase is absent in *EB*. Cf. καθαρίζω / tâhôr, 5.8.1.

**3.12.2** ...gather his wheat... into the granary which has a freshly purged floor. “His wheat” being his kinsmen (the Jews, inclusion of *geirim* is understood) and “chaff” being the apostates and *gôyim*.

**3.13.1** ...*Yehôshua*’s *Tevilâh*... According to Jerome (340 - 420 CE), the *Nazoraean* Hebrew *Matityâhu* inserted here: “Look, the mother of the L-o-r-d and his brothers said to him, ‘*Yôkhânân ha-Matbil* administers the *tevilâh* for *teshuvâh*, let’s go and consummate *tevilâh* under his auspices.’ But [*Yehôshua*] said to them, ‘How have I transgressed that I should go and consummate *tevilâh* under his auspices? Unless what I’ve said is an unintentional [misstep, of ignorance]?’”

The Hebrew term for unintentional missteps is נסתרות (ni-stâr-ôt’), which can also mean ‘hidden laws.’ “The members of the [*Qumrân*] sect believed that all the particulars of the commandments had

been written down in the Bible, which contained both ‘clear laws’ (נגלות [ni·glôt’ ]) and ‘hidden laws’ (נסתרות).”<sup>59</sup>

The phrase “mother of the L-o-r-d” in this traditional interpretation betrays this as a Christianized, and Catholic, insertion rather than an authentic *Netzârim* (Judaic) tradition. (Cf. note 2.23.1 endnote.)

Further, the theme betrays two thoroughly Christian notions:

- א. that Christ, being *G-o-d*, was perfect and, therefore, only a “sin of ignorance” was even imaginable for him (though how could an Omniscient *G-o-d* be ignorant?), and
- ב. that the idea of *G-o-d*-Christ undergoing a baptism for remission of sins was deeply embarrassing and required this “explanation.”

**3.14.1** ιαννης (ianneis), ...*Yôkhânân*... isn’t included here *secundum* א and ב. It was added later for clarification by א<sup>1</sup>, and is found in a-3 and sy<sup>p</sup>.

**3.14.2** ואתה בא אלי (ve-at-âh’ bâ eil·ai’, and you came to me), και συ ερχηι προς με (kai su erkhei pros me, and you come to me), ...**and you come to me...** The Hebrew follows *Yaaqôv*

*Bên-Ruvein*’s מלחמות ה’ (Milkhâmôt ’ה, Wars of ’יה) of 1170 and *EB* while the Greek follows the earliest extant source texts, including P-64.. This section of the *pâsuq* is absent in *Nitzâkhôn Yâshân* #160.

Since the טבילה<sup>3.6.1</sup> of *Yôkhânân ha-Matbil* was one of *teshuvâh* (cf. notes 3.2.1 & 13.15.1), one might ponder why *Yehôshua* would take such a טבילה. Indeed, this has been pondered earlier in a non-canonical “gospel”: Behold, the mother of m’lord and his brothers said to him: *Yôkhânân ha-Matbil* calls to a טבילה of *teshuvâh*, let us go and consummate טבילה in response to his call. But he said to them: Wherein have I misstepped that I should go and consummate טבילה in response to his call for *teshuvâh*? Unless what I have said is a misstep of ignorance?<sup>60</sup>

Rather, the purpose here seems to be for a mortal, fallible and human *Mâshiakh* to show, by example,

that only by becoming a *baal teshuvâh* can one demonstrate that (s)he has recognized that love for ’ה and His wishes (*Tôrâh*-observance, *mitzvôt* and *mishpât / khôq*, i.e. *Halâkhâh*)<sup>7.1.1</sup> is a decision which comes voluntarily from the heart. It is not a physical feature passed on genetically. Not even the Jew is born with it. The physical Jew is just that, and this says nothing, pro or con, regarding his / her spiritual orientation other than that (s)he has a “leg up” owing to his / her early training and parental examples – the product of the *b’rit*.

Some who are born of a Jewess follow sundry cults and religions. Others are blatant atheists. But the true *baal teshuvâh* becomes a Jew in mind and spirit. However, the Christian notion that the mind and spirit of the Jew, or “spiritual Jew,” is the diametric antithesis of the physical Jew is patently ludicrous, miso-Judaic and antinomian (anti-*Tôrâh*) – and unparalleled hypocrisy.

**3.15.0** הניחה לי (ha-nikh’ âh li, let it rest to me; i.e. leave it to me [cf. *Shemôt* 32.10]), αφες (afes, let it be / go), ...**let...** *secundum Yaaqôv Bân-Ruvein*’s מלחמות ה’ (Milkhâmôt ’ה, Wars of ’יה) of 1170. *EB* reads הנח (ha-nakh’, let it rest). The phrase is absent in *Nitzâkhôn Yâshân* #160.

Αφιημι corresponds via *LXX* to MT נתן (nâ-tan’, give or allow; q.v. 26.28.2).

**3.15.1** הניחהו (hi-nikh·ei’ hu, he gave him ease; i.e. he let him), αφιησιν (afieisin, he let him), ...**allow...** The Hebrew follows *Yaaqôv*

*Bên-Ruvein*’s מלחמות ה’ (Milkhâmôt ’ה, Wars of ’יה) of 1170 . This section of the *pâsuq* is absent in *Nitzâkhôn Yâshân* #160. The Greek follows the earliest extant source texts, including P-64. *EB* reads הטבילוהו (hit·bil·u’ hu), they administered his טבילה<sup>3.6.1</sup>

The Judaic ritual of טבילה<sup>3.6.1</sup> is radically different from the Christian ritual. *Yôkhânân* would have been only a witness at “his” טבילה. For the individual consummating טבילה to be touching anything (which includes the witness) would render the טבילה invalid as a result of הציצה (kha-tzitz·âh’ ; intervening object, between the person performing

*tevilâh* and the waters of the *miqvêh*). The one consummating *טבילה* may not even be in contact with so much as a wedding ring, clothes or a hairpin. Consequently, men and women are segregated and the *טבילה* must be accomplished in seclusion.

Halakhic supervision is required to ensure that the *טבילה* is halakhically valid.

Classic Judeo-Christian polemics have long debated why *טבילה* was needed if *Yehôshua* was without blemish. The relationship of the Jew (or *geir*) with 'ה is often described by the Hebrew *ידע* (*yâ-da'*, know), in the sense of full sexual intercourse between man and wife (q.v. 1.25.1). Thus, *טבילה* may signal another parallel. In halakhic marriage, there was *שדוכין* (*shi-duk-in'*; contracted by parents for their children to marry in the future), *קדושין* (*qi-dush-in'*; sanctification / engagement) and *נשואין* (*ni-su-in'*; the wedding ceremony and retirement to a room, now the *חפה* [*khup-âh'*; covering or canopy], symbolizing their home). See 1.18.4-6 w/notes.

Having accepted the *b'rit* of *Tôrâh*, Jews (and *geirim*) are under *שדוכין* to 'ה. When the Jew (or *geir*) dies, this parallels retiring home with 'ה, *נשואין*, fully consummating the marriage. This suggests that there is a parallel for *קדושין* in which the bride, the Jew (or *geir*), is sanctified in preparation for *נשואין* with 'ה.

Prior to the *חפה*, the bride takes a *טבילה* in the *מקוה* (*miq-vêh'*; q.v. 3.6.1) to sanctify herself (the most essential part of *קדושין*) from her last menstrual period, in preparation for *נשואין*. This is a beautiful counterpart to the *טבילה* of the *בעל* *חשובה* (*ba'al te-shuv-âh'*, one who returns to *Tôrâh*) who, as a member of Israel = the Bride of 'ה, purifies himself since his last defilement to be *קדש* *לה'* (consecrated to 'ה)<sup>61</sup> in preparation for *נשואין*. In this connection, one should note that the married woman visits the *מקוה* after every menstrual period to renew *קדושין* before retiring to the marital bed, which recalls *נשואין*. Likewise, he who would be

*קדש* 'לה must sanctify himself periodically through *מקוה* in the *טבילה*.

Cf. also 3.15.0 and 26.28.2.

**3.16.1** αὐτω (auto), ...to him... is not included here *secundum*  $\aleph$  and  $\beta$ ; and is regarded as of doubtful authenticity according to  $\aleph^1$ , a-3 and  $\text{sy}^p$ . The phrase is absent in Hebrew Ms. Or. Rome #53 but included in *Yaaqôv Bên-Ruvein*'s *מלחמות ה'* (*Milkhâmôt 'ה*, Wars of 'ה) of 1170, *Nitzâkhôn Yâshân* #160 and *EB*. Cf. *Yekhêzqeil* 1:1.

**3.16.2** וירא (*ve-yâ-rei'*, and he was struck with awe, awe-struck, he revered), καὶ εἶδεν (*kai eiden*, and he saw) ...he was struck with awe... *secundum* the oldest extant sources of the Hebrew and Greek traditions, respectively. Ms. Or. Rome #53, *Yaaqôv Bên-Ruvein*'s *מלחמות ה'* (*Milkhâmôt 'ה*, Wars of 'ה) of 1170, *Nitzâkhôn Yâshân* #160 and *EB* all agree on *ירא* (ו).

The similarity between *ירא* (*yâ-rei'*), which is the *שורש* (*shô' rêsh*, root), is often mistaken grammatically for *ראה* (*râ-âh'*, he saw), which is a distinctly different *שורש*. *ירא* can be pronounced as *ve-yâ-rei'* to mean "and he was awestruck" or as *va-yar'* to mean "and he saw." The Greek indicates the latter. The Greek suggests that only he saw it (raising the question whether it appeared only in his mind's eye), whereas "he was awestruck" better fits the context.

"Saw" can be used metaphorically, in the sense of a vision. Cf. *Yeshayâhu* 11:2; 61:1; *Tehilim* 45:7-8. Notice that the text does not say that others saw this, as is so often assumed and depicted in paintings. This could have referred to an opening between clouds revealing the sky above that he interpreted in this way. This would be especially poignant if the clouds separated to leave one cloud resembling a white dove.

Such phenomena could easily have been interpreted as an endorsement of the *Ruakh ha-Qôdêsh* coming down upon him; an endorsement like (i.e. as if) a voice from the heavens (cf. note 3.17.1). While this is a quite natural explanation and does not incorporate the "magic" (*âsur*<sup>16.19.3</sup>)

according to *Tôrâh*) to which many so desperately cling, this explanation fits the description of the text precisely and is consistent with the natural laws ordained by the Immutable Creator. Another interpretation is that it is at this point that *Yehôshua* now truly grasped the spiritual nature of the true realm of the heavens – i.e. the heavens opened to his comprehension and he understood his life's mission.

**3.16.3** The phraseology in the Hebrew tradition requires that this be treated in 3.17.1.

**3.17.1** רוח בת-קול יורדת ובאה עליו והגה כיונה מן השמים (ru' akh bat-qôl' yô-rêd' êt u-vâ' âh âl-âyv' , ve-hâg-âh' ka-yôn-âh' min ha-shâ-may' im; a spirit / breeze / wind of a heavenly voice descending, and it came upon him, and sounded like a dove from the heavens),  
 πνευμα θεου καταβαινον ωσει περιστερων ερχομενον επ αυτον και ιδου φωνη εκ των ουρανων (pneuma theou katabainon osei peristeran erkhomenon ep auton kai idou fonei ek ton ouranon; *Ruakh*<sup>1.18.6</sup> of *Élôhim* coming down as a dove coming upon him, and look, a voice out of the heavens), ...**a ruakh bat-qôl, cooing like a dove from the heavens...** The Hebrew is reconstructed primarily from Hebrew Ms. Or. Rome #53, which seems to be the earliest and most reliable extant Hebrew ms. of this passage, supplemented by an analysis in the Hebrew dictionary<sup>62</sup> and *Talmud* of the phrase בת-קול (bat-qôl, a divine voice or echo; lit. daughter of the voice). The Greek follows the earliest extant source texts. The Hebrew tradition, as noted by Howard, converges over time with the Greek tradition.<sup>63</sup>

Hebrew Ms. Or. Rome #53 exhibits a remarkable similarity to a Hebrew idiom. Ms. Or. Rome #53 reads רוח בת-קול יורד ובאה עליו ועגה בדמות יונה מן השמים (ru' akh bat-qôl' yô-reid' u-vâ' âh âl-âyv' , ve-âg-âh' bi-d-mut' yôn-âh' min ha-shâ-may' im; a spirit / wind of a heavenly voice, he is descending, and it came upon him, and the dialect was the semblance of a dove from the heavens<sup>3.2.2</sup>).

The other verbs are in the fem. gender, and the other Hebrew mss. support the fem. יורדת

(yô-rêd' êt), suggesting the ך was simply lost in Ms. Or. Rome #53.

There are about 40 occurrences of בת-קול in *Talmud*. Under this entry, The *Évên-Shôshân* dictionary quotes a phrase evidencing the tradition underlying this *pâsuq*: שמעתי בת-קול שמנהמת כיונה (shâ-ma' ti bat-qôl' shê-me-na-hêm' êt ka-yôn-âh' ), I heard a divine-voice that cooed like a dove (*Talmud, Berâkhôt* 3a).<sup>64</sup> See also *Yeshayâhu* 38.14.

For “coo,” the *Alcalay* English-Hebrew dictionary includes הגה, meaning the coo of a dove. ה and ע may have been interchanged, making עגה and הגה synonyms.

Further, subsequent sources seem to reflect a change from עליו והגה כיונה (âl-âyv' , ve-hâg-âh' ka-yôn-âh' ; ... upon him, and pronounced cooing sounds like a dove....) to עליו והנה (âl-âyv' , ve-hin-eih' ; upon him, and look....).

*Yaaqôv Bën-Ruvein*'s מלחמות ה' (*Milkhâmôt* 'ה, Wars of 'ה") of 1170 reads: רוח האלהים יורדת כיונה ותבא עליו והנה קול השמים (ru' akh hâ-Él-ôh'im' yô-rêd' êt ka-yôn-âh' ve-tâ-vô' âl-âyv' , ve-hin-eih' qôl ha-shâ-may' im; the Spirit of *Élôhim* descending like a dove and it came [lit. will come, a prolepsis] upon him, and look, a voice of the heavens). *Milkhâmôt* 'ה corroborates Ms. Or. Rome #53 in that קול השמים is an alternative description for בת-קול, thereby forming the basis for the Greek tradition.

*Nitzâkhôn Yâshân* #160 reads: רוח יורדת מן השמים כדמות יונה ובאה עליו והנה מן השמים קול (ru' akh yô-rêd' êt min ha-shâ-may' im kid-mut' yôn-âh' u-vâ' âh âl-âyv' ve-hin-eih' min ha-shâ-may' im qôl; a spirit descending from the heavens like the semblance of a dove, and it came upon him, and look, from the heavens a voice).

*EB* reads: רוח האלקים יורדת כיונה ושרתה עליו (ru' akh hâ-Él-ôq'im' yô-rêd' êt ka-yôn-âh' ve-shâr-tâh' âl-âyv' , ve-hin-eih' qôl min ha-shâ-may' im; the Spirit of *Eloqim* descending like a dove, and it ministered through him, and look, a voice from the heavens).

ושרתה עליו (ve-shâr-tâh' âl-âyv' ; lit. it ministered upon / over him) is a Hebrew idiom meaning “it filled him,” as one fills an office, a position or government ministry; i.e. it officiated or ministered through him.

Such a voice is not always literal or physical. It could even be argued that the text implies that only he heard it with spiritual ears because only he was “filled with the spirit.” Alternatively, the cooing of a passing dove could have been ascribed esoteric significance. Cf. *NHM* 24:31; Yn. 3:8; IV Sh. 14:7,8,10,11; *Rev.* 1:15; 6:1; 9:9; 14:2; 18:22 (twice); 19:6 and *Trans.* 2:6; also note 3.16.2.

Concerning the Greek, ἐρχομενον is the pres. mid. ptc. acc. sing. masc.<sup>65</sup> This is roughly like the English [the dove was] “causing itself to come” upon him, i.e. alighting.

**3.17.2** אומר זה בני בכורי בחירי (ô-meir' , zêh ben-i' be-khôr-i' be-khir-i' ; saying: this is My son, My firstborn, My chosen),

λεγουσα ουτος εστιν ο υιος μου ο αγαπητος (legousa outos estin o uios mou o agapeitos; this is My son, the beloved), ...saying: **Zêh beni, bekhôri, bekhiri...** (spoken in three phrases, like three cooings of a dove). The Hebrew is reconstructed as in 3.17.1. The Greek follows the earliest extant source texts.

Hebrew Ms. Or. Rome #53 reads: זה בני בכורי בחירי (zêh bën-i' be-khôr-i' be-khir-i' ; this is My son, My firstborn, My chosen).

*Yaaqôv Bêh-Ruvein*'s מלחמות ה' (Milkhâmôt ה' Wars of ה') of 1170 reads: אומר זה בני מאד מאד נאהב (ô-meir' , zêh ben-i' me-ôd' nê-ê-hâv' ; saying: this is My son, he is very loved).

*Nitzâkhôn Yâshân* #160 reads: ויאמר זה בני בחירי (va-yô-mar' zêh bën-i' be-khir-i' ; and He will say: this is My son, My chosen).

*EB* reads: אומר זה בני אהובי מאד מאד נאהב (ô-meir' , zêh ben-i' , a-huv-i' , me-ôd' me-ôd' nê-ê-hâv' ; saying: this is My son, My beloved, he is very, very loved).

The Hebrew בן (bên), meaning literally “son” is often used to connote membership in some set.<sup>66</sup> Thus for example, בן-בית (bên bai' it, lit. “son of the

house”) refers to a relative, family member, or a friend to whom the door is always open. בן-דור (bên dôr, son of the generation) means a contemporary. בן-זוג (bên zug, lit. “son of the couple / pair”) refers to a spouse or mate. בן-ישיבה (bên ye-shiv-âh' [pop. yeshiva], son of the *yeshivâh*) is a student of the *yeshivâh*. בן-עיר (bên ir, lit. son of the city) is a fellow-townsmen. בן-תרבות (bên tar-but' , son of culture) means one who is cultured.<sup>67</sup>

*Talmud* mentions a בת-קול which proclaims “My son” quoting from *Mishlei-Shlômôh* 23:15 and 27:11 (*Eirubin* 21b). Cf. *Mishlei-Shlômôh* 30:4-6; *Shmueil Beit* 7:12-17 (especially *pâsuq* 14); *Divrei-ha-Yâmim Âléph* 17:11-15; *Tehilim* 2:7-8 & 10-12 where נשקו-בר (nash-qu' var) literally means “kiss the son”; major sages have blatantly avoided the explicit context of “son” in *Tehilim* 2:7 in their pursuit of alternative interpretations); *Tehilim* 82:6; 89:20-30 (especially *pâsuq* 26); *Mishlei-Shlômôh* 8:12-31; *Yeshayâhu* 7:14; 9:5; *Devârim* 18:18-19; 34:9-12; *Yirmeyâhu* 23:20; *Zekharyâh* 12:10; *Be-Reishit* 6:2,4; *Iov* 1:6; 2:1; 38:7; *Hôsheia* 2:1. Cf. also *Yehudim* 1:6.

בר (bar) is Aramaic for “son,” as in “*bar-mitzvâh*” – “son of the commandments.” “Son” is used often to mean “member,” as of a club.

Thus, in *Iov* 1:6 we find the Hebrew phrase בני אלהים (ben-ei' -Êl-ôh-im' , sons of *Êlôhim*) and in *Dânieil* 3:25 the Aramaic phrase בר אלהין (bar Êl-ôh-in' , son of *Êlôhim*), referring to the מלאכים (ma-lâkh-im' , messengers, popularly “angels,” cf. note 1.20.1).

This is the perspective of the Jews who wrote during that period as to the meaning of the phrase “son of *Êlôhim*.” It was perverted to a pagan meaning by Romanization, and this connotation continues to the present day.

The editors of the Artscroll *Tan”kh* Series, in its book *Daniel*, notes (3:25) that

א. “this title is accorded them because we view them as if they were [members] of the Divine household” and

ב. “whenever the angels are spoken about in human terms – e.g., when the angels visited *Avrâhâm* (*Be-Reishit* 18) – it is because the

angels have in this instance temporarily adopted a human form...” (Cf. note 1.20.1.)

Arguments that this body is distinguishable from the corporal human body contradict *Be-Reishit* 18 where *Avrâhâm* calls the “angel” by the Name – the tetragrammaton – Who eats the food which *Avrâhâm* and *Sârâh* had served.

Parallel writings on this theme among the sects of Jews at that time, and in the pagan Roman culture of that time, demonstrate from which community the idea most naturally derives. Such a test shows that the notion of a divine *S-o-n* of the *g-o-ds*, as opposed to the Judaic concept of בני אלהים is a frequent notion in the pagan mythology of the Romans but has no counterparts in Judaic writings. This substantiates that the whole issue was conceived in the pagan mythology of the Roman Empire, was redacted into the scriptures by them, and is alien to *Yehôshua*, the *Netzârim* and Judaism.

We can be sure that the teachings of a legitimate *Mâshiakh* could not contradict the teachings of his One Immutable Father in the heavens – the Instructions of Whom is *Tôrâh*! And the direction from *Tôrâh* is unambiguous: that *Yehôshua* couldn't have been both the *Mâshiakh* and a divine *S-o-n* of *g-o-d*.

On the other hand, this same test also discloses that there is precedence in the Judaic writings for the notion of בני אלהים denoting “a member of the Divine household” and that *Yehôshua* saw himself, along with other *Tôrâh*-observant Jews and *geirim*, in these terms. Aside from *Iôv* 1:6 and *Dânieil* 3:25 there is also a *pâsuq* in “*Yôseiph* and *A-s-e-n-a-t*” (*Yôseiph*, son of *Yaaqôv* son of *Yitzkhâq* son of *Avrâhâm*, and *A-s-e-n-a-t* his wife given to him by the Egyptian *Parôh*). This is found in the Pseudepigrapha and dates from B.C.E. 100 to 117 C.E. This Judaic writing likely predated *Yehôshua*. In any event, the *mishpât* refers to *Yôseiph*, not *Yehôshua*, as a “son of *Êlôhim*.”

In the introduction to the Pseudepigrapha<sup>68</sup> we find that *Yôseiph* is accorded the epithet of “son of *Êlôhim*” as well as “his firstborn son” and “like the firstborn son.” If this were a Christian redaction it is difficult to harmonize *mishpâtim* identifying *Yôseiph*, instead of *Yehôshua*, as “his firstborn son.”

This contradicts Christian claims (though addition of the word “like” would make sense).

Even earlier precedence in Judaism is found in “*Wisdom of Shlômôh*.” This is a Judaic work found in *LXX* and written two centuries prior to the birth of *Yehôshua*.<sup>69</sup> In this book, found in Catholic Bibles, we find (2:13-22) “He professes to have the knowledge of *Êlôhim*: and he calls himself the child of 'ה. He was made to reprove our thoughts. He is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion. We are regarded by him as counterfeits; he abstains from our ways as filthiness; he pronounces the end of the just to be blessed, and boasts that *Êlôhim* is his Father. Let us see if his words be true; and let us prove what shall happen in the end of him. For if the just man be the son of *Êlôhim*, He will help him, and deliver him from the hand of his enemies. Let us examine him with spitefulness and torture that we may know his meekness and prove his patience. Let us condemn him with a shameful death; for by his own saying he shall be respected. Such things they did imagine, and were deceived; for their own wickedness has he blinded them. As of the mysteries of *Êlôhim*, they knew them not . . .”

Again in this same document (4:10-11) “He pleased *Êlôhim*, and was beloved of him so that, living among sinners he was translated. Yea, speedily was he taken away lest that wickedness should alter his understanding or deceit beguile his soul.” We also read (*pesuqim* 13-15) “He, being made perfect in a short time, fulfilled a long time; for his soul pleased 'ה; therefore hastened He [him] from among the wicked. This the people saw and understood it not, neither laid they up this in their minds, That his graciousness and *rakhmim*<sup>18.27.1</sup> is with His holy ones and that He has respect unto His chosen ones.”

Further (*pâsuq* 18), “They shall see him and despise him; but *Êlôhim* shall laugh them to scorn and they shall hereafter be a vile carcass and a reproach among the dead for evermore.” In chapter 5 (*pesuqim* 2-6) “When they see it they shall be troubled with a terrible fear and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning in anguish of spirit shall say within

themselves, This was he, whom we had sometimes in derision and a proverb of reproach; We fools accounted his life madness and his end to be without honor. How he is numbered among the sons of *Ēlôhim*, and his lot is among the holy ones! Therefore, we have erred from the way of *êmêt*<sup>5.17.5</sup> and the light of justness has not shined unto us and the sun of justness did not rise upon us.” The reader is reminded that this chapter was written by Jews two centuries before the birth of *Yehôshua* and is recorded in the manuscripts of *LXX*.

Whether or not these *pesuqim* are regarded as holy, canon or divinely inspired does not alter their existence as precedent for these notions within Judaic thought. The concepts of “son of *Ēlôhim* / *Ēlôhim*” and “firstborn of *Ēlôhim* / *Ēlôhim*” are inherently Judaic and were not merely the result of Christian insertions. (Recall yet again that there is no capitalization, nor distinction based on capitalization, in Hebrew.)

Consequently, the notion of *Yehôshua* and the *Mâshiakh* as “son of *Ēlôhim*” or even “firstborn of *Ēlôhim*” can be regarded as neither implying divinity nor alien to Judaism of the period. Conversely the overwhelming weight of evidence including prophecies compels the *Netzârim* to acknowledge *Yehôshua* as *Mâshiakh*, the “son of *Ēlôhim*” and the “firstborn of *Ēlôhim*,” in the sense of “a member of the Divine household” and as prefigured by *Yôseiph* son of Israel – but in all cases within the purview of Judaism of that period.

In *Shemôt* 4:22, 'י says, “*Yisrâeil* is My firstborn son,” and because of this, if *Parôh* refused to release the firstborn son of 'י, He would slay the firstborn sons of *Parôh* and of all *Mitzrayim*. As a result, every firstborn male child of Israel (i.e. today “Jew”) are 'י's firstborn sons (*Shemôt* 13:2; 22:28; *Be-Midbar* 3:13).

Since 'י has not changed (*Malâkhi* 3:6), *Yehôshua* could be described as a firstborn son of 'י only in the sense that he was a representative of *Yisrâeil*. He would not be called the firstborn son, individually, apart from *Yisrâeil*.

Moreover, Christians have exaggerated the importance of being the “firstborn son,” failing to acknowledge that while the birthright (in this case

the “scepter” of *Yehudâh*) accrues to the firstborn son, there were also exceptions, such as *Yishmâeil*, *Eisâv*, *Ruvein*, and *Menashêh* who, though firstborn sons, were eschewed as torchbearers of the *b'rit* in favor of *Yitzkhâq*, *Yaaqôv* and *Ēphrayim* respectively.

While the notion of being a Divine S-o-n was quite popular in Roman mythology, it is contrary to all Judaic writings of the period, as well as to *Yehôshua*'s previous teachings. The evidence indicates with certainty that the notion of Divine S-o-n of Christianity was inherited from the Roman Empire, not from religious Jews like *Yehôshua* and the *Netzârim*. Only Roman mythology intimates “Divine S-o-n” – a later Christian redaction.

*Yehôshua*'s response to the (false accusations in the illegal) *Beit-Din*'s<sup>5.22.3</sup> question of whether he claimed to be the “son of *Ēlôhim*” must be understood in this context. First, as a firstborn Jewish male, *Tôrâh* defines him as belonging to 'י, that makes him 'י's firstborn son – along with countless other Jews. Within Judaism, this phrase didn't imply that *Yehôshua* made any claims of being divine. Being a servant member of the king's household does not imply that one is the king or makes any claim to the throne. Yet, the *Mâshiakh*, an integral member of 'י's eternal plan for mankind, surely must be regarded as בן אלהים / בן more integrally and surely than any messenger.

Further, the *Mâshiakh* would be able to recognize the priority of the spiritual domain over the physical world / domain. Neither does it take a *Mâshiakh* to figure out that he would be regarded by his heavenly Father above the messengers. All who are *Tôrâh*-atoned must surely be so regarded as well. When *Yehôshua* was questioned by the *Beit-Din* (cf. note 5.22.3) as to whether he claimed to be בן אלהים how could he, or any *Tôrâh*-observant Jew, have answered otherwise?

נשקו is the imperative plural of נשקו, (nâ-shaq' ) meaning to kiss, touch lightly or to arm (with weapons). It is used with perfect consistency throughout *Tan"kh*. The literal meaning of this phrase then is “kiss the son,” referring to the son in *Tehilim* 2:7 – just 5 *pesuqim* earlier (than *Tehilim* 2:12)!

This must have seemed bewildering to the interpreters of *LXX* some 200 years before *Yehôshua*, as evidenced in the rendering of this *pâsuq* in *LXX*. The reason was likely because these interpreters could not comprehend how *Ēlôhim* could manifest various facets / aspects of His Essence (Spirit) through a human being without manifesting the contradictory attribute of separate *g-o-ds* – thus violating the Singularity of *Ēlôhim* (the term *êlôhim* / *Ēlôhim* itself being a plural meaning *g-o-ds*; and *Adônâi* being the plural M'lords).

This Oneness is a cornerstone of Judaism, being integral to the שְׁמַיָּהוּ (She-ma' , *Devârim* 6:4). Even the interpretations of *Be-Reishit* 18 stretch the text beyond its limits to avoid dealing with a human being embodying some of these various likenesses, facets (or modes, as *Ramb"m* prefers)<sup>70</sup> to the maximum of human capacity. Therefore, neither could the interpreters of *LXX* relate to the simple, straightforward literal meaning of this phrase describing a human being who would be a “firstborn and only-begotten son” – in the spiritual sense of a first “member” representing the “only” legitimate spiritual “offspring” in complete harmony with His *Tôrâh* and *Neviim*.

The implications of *Tehilim* 89:28, making the *Mâshiakh* His firstborn, and *Tehilim* 2:7 would have been equally bewildering. The simplistic approach of the *LXX* translators compelled them to render their figurative understanding rather than the literal translation, apparently reasoning that it must mean to “become as” (touch) a little boy (son) in one’s willingness to accept discipline.

Ergo, *LXX* reads δραξασθε παιδειας (drakzasthe paideias). δραξασθε is from the verb δρασσομα (drassoma), meaning to “scoop up a bit” (handful). Παιδειας, meaning the disciplining of a child, is from the root παιδιον (paidion), meaning a little boy / child. Modern English translations by Jews assert a variation of the same theme, associating the innocence (purity) of a baby (son) rather than the disciplining of the child.

*Tehilim* 89:28 is addressed explicitly to דָּוִד עַבְדִּי (Dâ-vid' av-di' ; *Dâvid*, My servant, 89:21) – clearly the *Mâshiakh Bân-Dâvid*: “However I will make him a firstborn, *Ēlyôn* [i.e. representing, or the agent

of, *Ēlyôn*] to the kings of the earth... and I will establish his seed forever, and his throne like the days of the heavens.” This theme of *ha-Sheim*’s adoption of Israel’s *mêlêkh* as a son (mortal, not divine) of His own, is founded in *Shmueil Beit* 7:14, speaking specifically of *Shlômôh ha-Mêlêkh* (not alleged to be divine, 7:12-13), but commentators are virtually unanimous that it alludes more generally to the *Mâshiakh ha-Mêlêkh Bân-Dâvid*: “I will be to him for a Father, and he will be to Me for a son.”

We find this theme of *ha-Sheim*’s adoption of Israel’s *mêlêkh*, again treating the *Mâshiakh Bân-Dâvid* as representative, clarified in *Tehilim* 2:7-8: “You are My son, this day have I begotten you.” *Yehôshua* commented on this theme (*NHM* 18:3). Denials of messianic implications in both of these *pesuqim* evidence a desperate grasping at obtuse rationalizations in an effort to avoid the simple and straightforward literal meaning. This simple meaning is also reinforced by its context in the preceding *pesuqim* (*Tehilim* 2:7) which speak definitely of a “son,” and not of “discipline” nor “purity.” Cf. also notes 6.5.1 and 26.48.1.

In this same vein are similar passages, *Tehilim* 110:1: “*ha-Sheim* said to אֲדֹנָי (a-dôn-i' ; my sir, mister, lord), ‘Sit at My Right Hand,’ and *Tehilim* 45:7: “Your throne is *Ēlôhim* forever and ever; an equal scepter is the scepter of your kingdom.” These passages describe *ha-Sheim*’s adoption, and support, of the *Melâkhim* of Israel,<sup>71</sup> and particularly the *Mâshiakh ha-Mêlêkh Bân-Dâvid*, as His (non-divine) son.

Prophecies with messianic implications concerning the בְּכוֹר (be-khôr' ; firstborn son) include *Tehilim* 89:20-28; *Mikhâh* 6:7-8, *Zekharyâh* 12:10 and *Yirmeyâhu* 31:5-8 & 17-19 (where *Ēphrayim* refers to the Ten Tribes of *Yisrâeil*, or their representative, as 'ה's firstborn son, though he, too, was not the firstborn; cf. *Be-Reishit* 41:50-52; 48:13-20; *Divrei-ha-Yâmim Beit* 25:7 and *Yeshayâhu* 7:2). Cf. also 27.32.3, 12.18.1 and the בְּתִקְוֹל in *NHM* 17:5.

Prophecies with messianic implications concerning the בְּחִיר (be-khir' ; the chosen one), include *Tehilim* 89:4 and *Yeshayâhu* 49:1-4. In other instances, בְּחִיר refers to Israel as a kindred.

**3.17.3** בּוֹ רִצְתָהּ נַפְשִׁי (bô râ-tze-tâh' naph-shi' ; in him My Psyche [pop. soul] has taken pleasure), εν ω ευδοκησα (en o eudokeisa; in whom I took pleasure), ...**bô râtzetâh naphshi**... The Hebrew is reconstructed as described in 3.17.1. The Greek follows the earliest extant source texts.

Hebrew Ms. Or. Rome #53 reads: רִצְתָהּ נַפְשִׁי (râ-tze-tâh' naph-shi' ; My Psyche [pop. soul] has taken pleasure).

*Yaaqôv Bën-Ruvein*'s מלחמות ה' (*Milkhâmôt* 'ה, Wars of 'ה') of 1170 reads: אֲשֶׁר יִשְׂרָאֵל (a-shêr' yâ-shâr' li, who is straightforward / upright to Me).

*Nitzâkhôn Yâshân* #160 reads: בּוֹ רִצְתָהּ נַפְשִׁי (bô râ-tze-tâh' naph-shi' ; in him My Psyche [pop. soul] has taken pleasure).

*EB* reads: וְחַפְצִי בּוֹ (ve-khêph-tzi' bô; and My desire is in him). Cf. חַפְצִי-בָהּ (khêph-tzi' -vâh' ; My desire is in her [the land of Israel]) and כִּי-חַפֵּץ 'הּ בְּךָ (ki khâ-pheitz' 'הּ bâkh; for the Desire of 'הּ is in you, <sup>fem. sing.</sup> – *Tziôn*, and your land...) *Yeshayâhu* 62.4.

Cf. also 11.26.1.

- <sup>1</sup> *Êlishâ Qimrôn*, *Discoveries in the Judaean Desert X, Qumrân Cave 4, V, Miqtzat-Maasei-ha-Tôrâh*, edited by John Strugnell in consultation with Y. Sussman and A. Yardeni, (Clarendon Press, Oxford: 1994).
- <sup>2</sup> James H. Charlesworth, *J-e-s-u-s within Judaism* (New York: Doubleday, 1988), p. 86. This is found, for example, in the *Damascus Covenant* 1:8 regarding, the סַרְעִי (sar-ei' Der' ekh; "those who had turned aside from the Way"). Cf. Charles, "Fragments of a Zadokite Work".
- <sup>3</sup> James H. Charlesworth, editor, *The Old Testament Pseudepigrapha* (Garden City: Doubleday, 1985), Vol. II, p. 728.
- <sup>4</sup> "Halâkhâh," *EJ*, 7:1156.
- <sup>5</sup> "Judaism," *EJ*, 10:383-4.
- <sup>6</sup> Walter Frankl, *Israel Gardening Encyclopedia (Yerushâlayim: Carta and The Jerusalem Post, 1981)*, p. 83.
- <sup>7</sup> *Alcalay*, "locust bean," *The Complete English-Hebrew Dictionary*, vol. 1, A-L, p. 2171.
- <sup>8</sup> Michael Zohary, "Carob," *Plants of the Bible* (Cambridge: Cambridge University Press, 1982), p. 63.
- <sup>9</sup> *R. Alcalay*, "יְרוּחָהּ, יְרוּחָהּ," *The Complete Hebrew-English Dictionary (Yerushâlayim: Massada Pub., 1981)*, p. 914. These entries are not found in Klein's and no derivations are given in *Alcalay*.
- <sup>10</sup> *Heiros, Nedarim*, fol. 40, .2 according to note "n," John Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*, Vol. 2, Matthew-Mark (Grand Rapids: Baker Books, reprinted from 1859 edition), p. 52. Cf. also Klein's, "חַגְבִּי," p. 207.
- <sup>11</sup> "Carob," *EJ*, 5:201-2.
- <sup>12</sup> L.I. Rabinowitz, "The Nectar in those Verses," "Tôrâh and Flora," *The Jerusalem Post*, 21-27.06.81.
- <sup>13</sup> "Fig," *EJ*, VI, 1272-4.
- <sup>14</sup> *Talmidim of Yôkhânân ha-Matbil*, "John the Baptist," *Ency. Jud.*, 10.161.
- <sup>15</sup> Leo Baeck, *Judaism and Christianity*, trans. and ed. Walter Kaufmann (New York, Atheneum, 1981), p. 103.
- <sup>16</sup> "Ablution," *EJ*, 2:82
- <sup>17</sup> *Wars*, ii, viii, 3.
- <sup>18</sup> Scholem, *On the Kabbalah and Its Symbolism*, p. 136.
- <sup>19</sup> "Fire," *EJ*, 6:1302-5.
- <sup>20</sup> *Yirmeyâhu Bën-Dâvid*, *The Netzârim Newsletter*, 94.02, p. 15.
- <sup>21</sup> I, 8a and III, 98a.
- <sup>22</sup> Gershom Scholem, *On the Kabbalah and Its Symbolism* (New York: Schocken, 1965), Ralph Manheim, trans., p. 138.
- <sup>23</sup> Gershom Scholem, *Kabbalah (Yerushâlayim: Keter, 1974)*, p. 16-18.

- <sup>24</sup> She was the daughter of the *Poti-Phera*, the priest of *On / Heliopolis*.
- <sup>25</sup> James H. Charlesworth, *The Old Testament Pseudepigrapha* (Garden City: Doubleday, 1985), *Yôseiph and A-s-e-n-a-t* (c. B.C.E. 200 – 200 C.E.), ed. C. Burchard, II:188, 211-227.
- <sup>26</sup> *Hamârâh*, *hiphil* of כָּרַח.
- <sup>27</sup> *Yirmeyâhu Bêh-Dâvid*, *The Chronology of the Tan"kh from the 'Big Bang.'*
- <sup>28</sup> James H. Charlesworth, *The Old Testament Pseudepigrapha* (Garden City: Doubleday, 1985), J.J. Collins, ed., *Sibylline Oracles* 4:165-170, c. 80 C.E.), I:388.
- <sup>29</sup> *Sibylline Oracles*, 4.165, James H. Charlesworth, *The Old Testament Pseudepigrapha* II.388.
- <sup>30</sup> Charles, R.H., *The Apocrypha and Pseudepigrapha of the Old Testament in English*, "Fragments of a Zadokite Work," Introduction, II.796.
- <sup>31</sup> Charles, II.792
- <sup>32</sup> Ger. 2:4, in: M. Higger; *Sheva Massekhtôt Ketannôt* (1930), 72 quoted in "Proselytes," *EJ*, 13:1183.
- <sup>33</sup> William Smith and Henry Wace, eds., *A Dictionary of Christian Biography* (Millwood: Kraus Reprint, 1974), II:200.
- <sup>34</sup> "Proselytes," *EJ* 13:1184.
- <sup>35</sup> "Proselytes," *EJ*:13:1183.
- <sup>36</sup> "Proselytes," *EJ* 13: 1183.
- <sup>37</sup> The *Bar-mitzvâh* is a celebration of a male Jew being given an *aliyâh* (called up to the reading of *Tôrâh*), whether he is a boy of 13 or a convert. Among *Ashkenazim*, who typically don't how to read *Tôrâh* other than their *bar-mitzvâh* selection, the celebration is usually for thier first *aliyâh*. However, *Teimânim* begin reading *Tôrâh* from the *bimah* around the age of eight, and delayed celebrations are not unusual even among *Ashkenazim*. The *aliyâh* is an honor and recognizes that he has shouldered the yoke of *Tôrâh*.
- <sup>38</sup> See *Shemôt* 30:10 with *Va-Yiqrâ* 17.11.
- <sup>39</sup> *Yirmeyâhu Bêh-Dâvid*, *Atonement In the Biblical 'New Covenant.'*
- <sup>40</sup> Samuel Krauss, "The Jews in the Works of the Church Fathers," *The Jewish Quarterly Review*, vol. v., 1893, p. 132-3. See my chapter on the *Birkat-ha-Minim* in *Atonement In the Biblical 'New Covenant.'*
- <sup>41</sup> See Martin, p. 171-172.
- <sup>42</sup> *Trans.* 12
- <sup>43</sup> While this could have occurred in 70 C.E., it is far more likely that it occurred in 135 C.E. as per Bagatti.
- <sup>44</sup> Smith bases his conclusions in large measure on the widely held, but erroneous, assumption that the *Birkat-ha-Minim*, Blessing against sectarians, is a "Curse against Christians." This is not always true by any means (cf. *Atonement In the Biblical 'New Covenant'*). The only consistent meaning is that it was used to identify and filter out Roman informers from among sects other than the *Perushim*. The Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> vassals of the Romans, subsequent *Nôtzrim* / Christians, and possibly the Boethusian 'Herodians' *Perushim* were regarded as *minim*, not the *Netzârim*.
- <sup>45</sup> Morton Smith, *J-e-s-u-s the Magician*, (New York: Harper & Row, 1978), p. 29.
- <sup>46</sup> R.H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon, 1913).
- <sup>47</sup> *Élishâ Qimrôn*, *Discoveries in the Judaean Desert, X, Qumrân Cave 4, V* (Oxford, Clarendon 1994).
- <sup>48</sup> *Qimrôn*, p. 117.
- <sup>49</sup> "Sadducees," *EJ*, 14:620-622.
- <sup>50</sup> כהן הרשע (*kô'hein' hâ-rêsh' a*; the Priest of Wickedness); *EJ* 16.485. Discussions on this are found in the following back issues of *The Netzârim Newsletter*: 92.12, 94.09, 95.05, 96.01, 96.04, 96.05, 96.08, and 96.12.
- <sup>51</sup> Excerpted from "Sadducees," *EJ*, 14:620-22.

**The Netzârim Reconstruction of Hebrew Matityâhu    Volume II – Notes, Chapter 3**

- <sup>52</sup> R.H. Charles, "Fragments of a Zadokite Work" in *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon, 1913), p. 790 & 791.
- <sup>53</sup> Charles, II:793.
- <sup>54</sup> *Yaaqôv* Sussman of E.E. Urbach in Appendix I to *Élishâ Qimrôn*, *Discoveries in the Judaean Desert* (on 4QMMT), p. 197.
- <sup>55</sup> Heading to Hebrews 7:23, *The Scofield Reference Bible*, p. 1297.
- <sup>56</sup> "Boethusians," *EJ*, 4:1169.
- <sup>57</sup> "Ru'ah ha-Kodesh," *EJ* 14:364-8.
- <sup>58</sup> "Shekhinah," *EJ* 14:1349-54.
- <sup>59</sup> *Élishâ Qimrôn* and John Strugnell, *Discoveries in the Judaean Desert X, Qumrân Cave 4 V, Miqtzat-Maasei-ha-Tôrâh* (Oxford: Clarendon, 1994), p. 132,
- <sup>60</sup> *Hieronymus* (Jerome), c. 346 C.E., in *Adversus Pelagiannos* 3.2, quoted this from *The Gospel of the Nazarenes* (for which cf. endnote to my 25.14.2); Cameron, p.99, #2.
- <sup>61</sup> Cf. *Shemôt* 28.36; 31.15; 39.30; *Yeshayâhu* 23.18; *Yirmeyâhu* 31.39; *Yekhêzqeil* 48.14; *Zekharyâh* 14.20-21.
- <sup>62</sup> 149, (1988, אברהם אבן-שושן, "ב-ת-קול", המלון א' (ירושלים: קריית-ספר, 1988).
- <sup>63</sup> Howard, p. 165.
- <sup>64</sup> 149, ב-ת-קול, א' אבן-שושן, המלון החדש, א-ט, 149
- <sup>65</sup> Nathan E. Han, *A Parsing Guide to the Greek New Testament* (Scottsdale: Herald Press, 1971), p. 4.
- <sup>66</sup> See also Artscroll *Daniel* 3:28, p. 130.
- <sup>67</sup> *Reuben Alcalay*, *The Complete Hebrew-English Dictionary* (Jerusalem: Massada, 1981), c. 253-4.
- <sup>68</sup> James H. Charlesworth, editor *The Old Testament Pseudepigrapha* (Garden City: Doubleday & Company, 1983), II, 191.
- <sup>69</sup> Charlesworth, I, xxvii.
- <sup>70</sup> *Zôhar* III, p. 134 in the Commentary on the *Mishnâh*.
- <sup>71</sup> See "King, kingship," in *EJ*, 10:1017f.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 4

**4.1.0** ישו היה בורח מן השטן (Ye-shu' hâ-yâh' bô-rei' akh min ha-sâ-tân', *Yeshu* was fleeing from the *sâtân*),

Tote o I-η-σ-ο-υ-ς ανηχθη υπο του πνευματος εις τ ην ερημον πειρασθηναι υπο του διαβολου (Tote I-ei-s-o-u-s anekhthei upo tou pneumatōs eis tein ereimon peirastheinai upo tou diabolou, Then I-ei-s-o-u-s was brought up by the Spirit into the arid-hill-country<sup>3,3.2</sup> to be test-tried by the *sâtân* <sup>4.1.1</sup>), ... **Yehôshua** was fleeing from the *sâtân*... *secundum* the *Book of Nestor* <sup>1</sup> and *ℵ* / sy<sup>p</sup>, respectively.

*Nestor* Hebrew is preferred here because this passage, *pesuqim* 1-10, provides persuasive evidence that the Hebrew tradition evolved from *Nestor* to *Nitzâkhôn Yâshân* (NY, #162) to *Milkhâmôt* <sup>7</sup>, and finally to *EB*.<sup>2</sup> Cf. also discussion at 5.17.0. (Ms. Or. Rome #53, in passages where it applies, is probably comparable to, if not preferable to, *Nitzâkhôn Yâshân*.)

The differences between *Nestor* and the others in *pâsuq* 1 are clear. In *pâsuq* 2, the appearance of an explanation that “he was hungry” distinguishes the subsequent traditions from *Nestor*. In *pâsuq* 8 both the appearance of a high mountain and the evolution of *Nestor*'s מלכות into ממלכות distinguishes *Nestor* from the others.

In *pesuqim* 5, 7 and 10, the *Nestor*-NY #162 tradition is distinguished from the later *Milkhâmôt*-*EB* tradition by “raised” vs. “took” and *heikhâl* (temple, palace) vs. *Miqdâsh* (5), the appearance of “another” or “second” in the later tradition (7), and the appearance of “Go *sâtân*” in the later tradition (10).

In *pâsuq* 5, in addition to the contrast above, the distinction between *Nestor* and the later three is also evident with the appearance of “the Holy City.” Moreover, *EB* is distinguished here as the last in the evolution in changing “Holy City” to “City of the Holy Place” – enabling the displacement of *Yerushâlayim* as the “Holy City” to Rome.

Against this current, in *pâsuq* 6, אלוה (Êl-ôh' a) in *Nestor* appears to lose the first three letters, changing “son of אלוה” to “son of 'ה” in *Milkhâmôt*, supporting a *Nestor*-*Milkhâmôt* link. (However, see note 3.17.2.) This is further bolstered in *pâsuq* 6 as “if you are a son of אלוה / 'ה” in *Nestor* and *Milkhâmôt* contrast with “if you are *Êlôhim* / *Eloqim*” in NY #162 and *EB*. *Pâsuq* 6 seems to reflect a redaction in a post-*Milkhâmôt* copy of NY #162. This is not unexpected since the redaction would be consistent with their polemic purpose, being aimed more squarely at the Christian doctrine of the divinity of J-e-s-u-s. *Pâsuq* 6, then, is ordered not by the probable chronology of the date it was written, but by where the posited redaction belongs in the evolution of the Hebrew tradition.

In all of these traditions, the gradual confluence of the Hebrew and Greek traditions <sup>3</sup> remains a constant, as if the Hebrew tradition increasingly sought to apologize for itself to the Church relative to the Greek.

*Nitzâkhôn Yâshân* #162 reads שהובא ישו במדבר וניסהו השטן (shê-hu-vâ' Ye-shu' ba-mid-bar' ve-nis-â' hu ha-sâ-tân', that *Yeshu* was brought into the arid-hill-country and the *sâtân* test-tried him).<sup>4</sup>

The 12<sup>th</sup> century *Milkhâmôt* <sup>7</sup> (cf. 5.17.0) reads אז נהג אל המדבר ברוח שטן להתנסות (âz nô-heig' êl ha-mid-bar' be-ru' akh sâ-tân' le-hit-nas-ôt'; then he conducted [him] to the arid-hill-country in a spirit [of] *sâtân* to be test-tried).<sup>5</sup> In this structure, *sâtân* can also be interpreted as the subject of the verb yielding “then the *sâtân* conducted him to the arid-hill-country in the spirit.”

*EB* reads אז לוקח ישו ברוח הקדוש למדבר להתנסות (âz lô-qei' akh Ye-shu' be-ru' akh ha-qâ-dôsh' le-mid-bar' le-hit-nâs-ôt' me-ha-sâ-tân', then *Yeshu* took, in the Spirit, the Holy One to the arid-hill-country to be test-tried by the *sâtân*).<sup>6</sup> רוח הקדוש (Ru' akh ha-Qâ-dôsh', the Spirit of the Holy [One]), is used here in contrast to

the more popular synonym רוח הקודש (Ru' akh ha-Qô' dêsh, Spirit of Holiness).

B and the rest of the Greek tradition, along with a-3, read

τοτε ο [ο νοτ ιν β] Ι-η-σ-ο-υ-ς ανηχθη εις την ερημ  
ον υπο του πνευματος πειρασθηναι υπο του διαβολο  
υ (tote I-ei-s-o-u-s anekhthei eis tein ereimon upo  
tou pneumatōs peirastheinai upo tou diabolou), Then  
*I-ei-s-o-u-s* was brought up into the  
arid-hill-country<sup>3.3.2</sup> by the Spirit to be tested by the  
*sâtân*.<sup>4.1.1</sup>

While the content and meaning of the early Greek tradition is consistent, the variance cannot be ascribed to errors in copying the text. The Greek tradition appears to reflect a church council that agreed on what to say instead of the Hebrew, but how to say it became changed around as it disseminated into the various communities.

A transition from the Hebrew underlying the Greek tradition, essentially *EB*, to that of the 12<sup>th</sup> century Hebrew tradition, again *EB*, via these other intervening Hebrew traditions is so nonviable that attempts to harmonize it defy reasonable explanation. Moreover, in addition to the difficulties within the Greek tradition above, according to this text *Yehôshua*, and the “Holy Spirit” deliberately went to be tested in clear defiance of his own teaching – “lead us not into testing / trials.” Something is incontestably wrong in the Greek tradition (cf. 4.1.1).

By contrast, the alternative evolution, from *Nestor* to the Greek and *EB*, invites a simple explanation. The Greek translator misread בורח (bô-rei' akh, fleeing) in the original Hebrew *Matityâhu*, as ברוח (be-Ru' akh, in the Spirit) and was immediately perplexed by, and saw a need to change, what he understood as “*J-e-s-u-s* was in the spirit of *sâtân*.” This structure may well underlie the 12<sup>th</sup> century *Milkhâmôt* 'ה (infra, and cf. 5.17.0).

Faced with this conundrum, he reasoned that while this may be clear in the Hebrew, it required elaboration in Greek to eliminate contradictions of Christian doctrine and ambiguity. The spirit of *sâtân* could not have the power over *J-e-s-u-s* to take him anywhere, nor would *J-e-s-u-s* flee from *sâtân*, so “spirit” had to become the “Holy Spirit” taking

*J-e-s-u-s* to these testings in the hills of *Yehudâh*, producing the extant Greek.

As Howard points out,<sup>7</sup> the Hebrew tradition undergoes a metathesis from 9<sup>th</sup> century בורה to 12<sup>th</sup> century ברה to match the Greek tradition and the other Hebrew mss. can be seen to “bend” to match the Greek tradition, which is consistent with their general trend.<sup>8</sup> *A priori*, we conclude that *Nestor* best represents the original Hebrew *Matityâhu* from among the extant mss. witnessing this passage.

Whether fleeing, or being taken, *Yehôshua* went into the hills of *Yehudâh* as a result of someone, a human, who was labelled הַשָּׂטָן (ha-sâ-tân', the *sâtân*; q.v. 4.1.1). The historical context and the *Qumrân* scrolls both indicate that הַשָּׂטָן was the Pseudo-*Tzedôqim Kôhein ha-Gâdôl* in the *Beit-ha-Miqdâsh* each of whom since *Yehôshua Bên-Shimôn* (brother of, and successor to, *Khônyô Bên-Shimôn* [corrupted to “Onias”], except among the Pseudo-*Tzedôqim*, were known by the rest of the Jewish community as the כהן הרשע (Kô-hein' hâ-Rêsh' a; “Priest of Wickedness”).

To preserve the distinctions in the Greek, the nominative form το πνευμα is rendered in *NHM* as “the Spirit,” while πνευμα (minus the article το) is rendered “[the] *Ruakh*” (q.v. 1.18.6).

**4.1.1** שטן (sâ-tân', adversary, impugner, accuser), דיאבולוס (diabolos, “devil,” accuser, maligner, impugner), ...*sâtân*... *secundum* the 12<sup>th</sup> century *Milkhâmôt* 'ה (cf. 5.17.0), *Nitzâkhôn Yâshân* #162, *EB* and the earliest extant source texts (Greek), respectively as well as correspondence, via *LXX* → MT. (Cf. *Divrei-ha-Yâmim Âlêph* 21:1; *Iôv* 1:6-9,12; 2:1-7; *Tehilim* 109:6; *Zekharyâh* 3:1-2). Σαταν(ας), the transliteration of שטן, is also found in *LXX* (*Melâkchim Âlêph* 11:14) where it is rendered for the Masoretic שטן.)

The distinction in Greek (consequently in English translations too) between דיאבולוס and σατανας is entirely artificial, having no basis in the original Hebrew. The apparent contrast between דיאבולוס and σατανας in *Rev.* 12:9 and 20:2, therefore, must first be understood in terms of the Hebrew source. If we reverse translate them back

from Greek to Hebrew, both Greek terms map to  $\text{יָשׁוּעַ}$ . The phrase  $\text{Διαβολος και ο Σατανας}$  (*Diabolos* and *Satanas*) in both *pesuqim* would then read  $\text{יָשׁוּעַ יָשׁוּעַ}$  (the *sâtân* and the *sâtân*). It is redundant to say the dragon is “called *Sâtân* and *Sâtân*.” The Greek translator explained that  $\text{διαβολος}$  is the Hebrew  $\text{σατανας}$ , the transliteration in Greek letters of  $\text{יָשׁוּעַ}$ .

We will examine  $\text{יָשׁוּעַ}$  both as applied to a human and as an evil force.

$\text{יָשׁוּעַ}$  refers to a human-person adversary. In *NHM* 4, the account explicitly states that this individual had the power i.e., authority, to negotiate a religious deal agreeable to – i.e. on behalf of – the Greco-Roman, Herodian / Boethusian Pseudo-*Tzedôqim*<sup>3.7.2</sup> and Romans. This necessarily implies a Boethusian (cf. 3.7.1, 3.7.2 & ‘Herodian’ 22.16.1), almost certainly the Pseudo-*Tzedôqim Kôhein ha-Gâdôl* who was an appointee of the Romans, probably still favoring the House of *Shimôn Bën-Boethus*. The patriarch of the Boethusian ‘Herodians’ was appointed by Herod the Great in B.C.E. 24<sup>9</sup> (cf also 22.16.1, 3.7.1 & 3.7.2).

“The Boethusians were loyal to the Herodians. It is they who are apparently referred to in the *New Testament* as Herodians ([Ky-Mr.] 3:16; 12:13). The Boethusians were regarded by the *Talmud* as cynical and materialistic [*kôhanim*]. They hired false witnesses to delude the [rabbinic-*Perushim*] about the new moon (*Rôsh ha-Shânâh* 22b; *Talmud Yerushalmi*, *Rôsh ha-Shânâh* 57d; *Tôsêphâtâ*, *Rôsh ha-Shânâh* 1:15)... In terms of the [*Shabât*] ritual, they were not even considered as Jews (*Eiruv*, 68b). The high priestly ‘House of Boethus’ is criticized in the *Talmud* for its oppression, ‘Woe is me because of the House of Boethus, woe is me because of their staves’ (with which they beat the people – *Pêsakh* 57a; cf. *Tôsêphâtâ*, *Menâkhôt* 13:21).”<sup>10</sup>

Who was in the position to offer the realms of the world? The Romans, and their vassals – the corrupt *kôhanim* Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> particularly the Boethusian-Herodian family which also included *Perushim* elements (22.16.1). The *Kôhein ha-Gâdôl* of this chapter in *NHM* may have been the first to see in *Yehôshua* some of the potential of a

Romanized *J-e-s-u-s* “Christ,” Savior of both (at least in these earliest times) the Jewish and Roman worlds – within the Hellenist Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> framework (cf. 4.1.1).

It is here, in this  $\text{יָשׁוּעַ}$ , that we find the original proto-Christian, the original *J-e-s-u-s*. If *Yehôshua* had been willing to subordinate himself (bow down), Romanizing and syncretizing *Tôrâh*-observance – i.e. selectively, then, as a partner to the Romans, the entire civilized world would indeed have been at his feet. But here, *Yehôshua* declined to become “*J-e-s-u-s* Christ.”

The Romans and Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> who were predominantly *kôhanim* and filled the positions of *Kôhein ha-Gâdôl*, would have been pulling his strings and he would have been, as indeed *J-e-s-u-s* Christ became even without his cooperation, their puppet. Such a proposal is then very likely linked to the *Kôhein hâ-Rêsha* of the Dead Sea Scrolls.

Paleographers, like Dr. George Brooke of the University of Manchester, retreat from the “certainty” of earlier paleographers that the *Qumrân* scrolls were penned before B.C.E. 100. Nevertheless, these copies almost certainly represent earlier works, many of which predate B.C.E. 100. More recent scholarly opinion has moved the most recent scrolls forward to circa B.C.E. 50.

But even if the scrolls were first century C.E. documents (which they aren’t), it would still remain that this, of a succession of *Kôhanei-hâ-Rêsha* dating back to Jason (see below with notes 3.7.1, 3.7.2, and 22.16.1), was *Yôseiph Keiphâ* (*Kôhein ha-Gâdôl* from 18-36 C.E.).<sup>11</sup> It is a matter of some conjecture whether this *Yôseiph Keiphâ* displaced the original *Shimôn Keiphâ* to become the pattern for Christianity’s *Keiphâ* the “original pope” – an admittedly fabricated succession otherwise wholly, and unfathomably, lacking any documentation.

The *Khasidim-Tzedôqim* of *Qumrân* could also have referred to someone like *Ânân Bën-Sêt*. Though the Romans changed the *Kôhein ha-Gâdôl* every 12 months (presumably to keep them from getting too powerful), *Ânân Bën-Sêt* remained a powerful figure after his own tenure (6-15 C.E.; cf. Yn. 18:12-13).<sup>12</sup>

Some scholars have identified *Ânân Bân-Ânân* as the original *Kôhein hâ-Rêsha*.<sup>13</sup> This *Ânân* is the *Kôhein ha-Gâdôl* condemned by the entire rabbinic community for killing *Yaaqôv “ha-Tzadiq” Bân-Dâvid* (brother of *Yehôshua* and first *Pâqid ha-Netzârim*). However, besides being a couple of centuries too late in history to be the original, he was removed from office after only three months, making him an unlikely candidate for the *Kôhein hâ-Rêsha* of the *Qumrân* scrolls even if he had lived a couple of centuries earlier – which he didn’t.

*CD* (the *Damascus Covenant*) mentions a period of 40 years (9:39-41) from recognition of the “Teacher of Justness” in B.C.E. 176 (see below) until the “man of lies” (i.e. the *Kôhein hâ-Rêsha*). According to conventional scholarly thinking, this implies that the *Kôhein hâ-Rêsha* officiated in B.C.E. 136 – John Hyrcanus (B.C.E. 135 – B.C.E. 104).

However, this isn’t what *CD* says. *CD* 9:39-41 reads: “And from the day when there was gathered in the ירריה היחיד<sup>14</sup> until all the men of war were consumed who walked with the man of lies about forty years, and during this period there shall be kindled the wrath of [Élôhim] against Israel...”<sup>14</sup>

The “men of war who walked with the man of lies” aren’t necessarily even in the same time frame as the “man of lies” himself. Thus, the “40 years” applies only to the “men of war,” and not necessarily to the “man of lies” (viz., the *Kôhein hâ-Rêsha*). The “men of war who walked with the man of lies”<sup>14</sup> are clearly the Romans who “walked” with the Hellenist Hellenist-Roman Pseudo-*Tzedôqim* and destroyed Israel in 70 and 135 C.E. Further, the *Môrêh Tzêdêq* / יורייה היחיד<sup>14</sup> was *Khônyô Bân-Shimôn* (the last *Tôrâh*-observant and genealogically qualified *Kôhein ha-Gâdôl*, who served in B.C.E. 176) and his Hellenist-advocate brother, *Yehôshua Bân-Shimôn*, who was the original *Kôhein hâ-Rêsha*.<sup>15</sup>

Concerning the “40 years,” see note 4.2.1.

*CD* records (1:5-7) “In the cut-off of His wrath, 390 years after He had given them into the hand of *N-e-v-u-Khadnêtzar*, the king of Iraq (*Bâvêl*) [B.C.E. 586; ybd], He checked on them, and He made to spring forth from *Yisrâeil* and *Aharôn* a Root of His Sowing to inherit His land and to grow

fat through the goodness of His land, ...and they had been like the blind, groping after the Way for 20 years. Then *Élôhim* considered their deeds; for they sought Him with a perfect heart and He raised them up a *Môrêh Tzêdêq*.”

The *Khasidim-Tzedôqim* of *Qumrân* saw themselves as the “Root of His Sowing” (cf. *Yeshayâhu* 60:21; 64:4). According to some, the name “Essene,” derived from Hellenist (Greek-writing Jewish) historians, is Εσσηνοι (Esseinoi) and Εσσαίοι (Essaioi), meaning “pious ones.” We find, by bridging via *Trans.* 13:34 Greek → *LXX* → *Divrei-ha-Yâmim Beit* 6:42 that the related Οσιος (Osios; pious ones) is translated in Transition for MT קהסימ (kha-sid-im’; pious ones). As scholars have known since 1913, *Khanôkh Âlêph* (I Enoch) “xc.6 assigns the origin of the [*Khasidim*] to the same period.”<sup>16</sup> Attempts to identify the Essenes with the Boethusians via an etymology of “*Beit-Sin*” (house of China) ignores the many Boethusian *Kôhanei-ha-Gâdôl* who officiated in the *Beit-ha-Miqdâsh* (in contrast to the *Khasidim-Tzedôqim* of *Qumrân*) in the first century C.E.

*Qimrôn*’s work on *MMT* has demonstrated that the *Qumrân* sect strongly identified with מעשה (ma-as-êh’; doings, practice – cf. 15.0.1), their term for their interpretations of Oral Law (corresponding to the *Perushim* counterpart – *Halâkkhâh*). It is, therefore, far more likely that “Essene” is an Hellenization of the Hebrew עשיים (ôs-im’; we are doing, practicing, or “practicers”). *Ôsim* suggests a strong feeling within the wider Jewish community, which corroborates *Yehôshua*’s indictment of the many who, the term *Ôsim* would imply by contrast, weren’t doers / practicers – hypocrites.

Contrary to Charles’ early assumption, the *Khasidim-Tzedôqim* of *Qumrân* represented exactly the opposite of the reformers of the *Tzedôqim* sect. Their rival *Tzedôqim*, the Pseudo-*Tzedôqim* Hellenists were the reformers. *A priori*, the *Khasidim-Tzedôqim* of *Qumrân* must represent the remnant of the pre-*Makâvim Khasidim Tzedôqim*. Remnants of the original *Khasidim Tzedôqim*, usurped by the Roman-appointed and genealogically unqualified Pseudo-*Tzedôqim* who purchased the

position of *Kôhein ha-Gâdôl* from the Romans, migrated to *Qumrân* (cf. 3.7.2 and 22.16.1).

Thus, the Hellenist-Roman Pseudo-*Tzedôqim* were the reformers, not the reverse as assumed by Charles. *Khasidim-Tzedôqim* of *Qumrân* criticism of the Hellenist-Roman Pseudo-*Tzedôqim* concerning sacrifices (CD 13:27, 15:1) was aimed at the latter's apostatizing toward Hellenist Greco-Romanism. This criticism cannot be taken to imply that the *Qumrân* sect were non-*Tzedôqim*.

Christian and Jewish scholars alike have resisted this identification. Much of the resistance, however, can be attributed to their respective religious axe-grinding. Identifying the *Tôrâh*-strict *Halâkhâh* of the "Essenes of *Qumrân*" with the source Judaism from which the *Perushim* (q.v. 3.7.1), *Tzedôqim* (q.v. 3.7.2) and, allegedly, Christianity all derived threatens the authenticity of the claims of each. Yet, the identification of the Dead Sea Scroll sect, and probably, therefore, the *Qumrân* sect, as *Tzedôqim* is inescapable.

The *Khasidim* were a movement of *Benei-Tzâdôq* and their sympathizers. The *Benei-Tzâdôq* were the genealogically correct *kôhanim* since the time of *Dâvid ha-Mêlêkh*. The two became distinctly separate "in about the third or fourth century B.C.E. It centered around the revival and promotion of [Judaic] rites, study of [*Tôrâh*], and the uprooting of paganism from the land. The date of origin cannot be known with certainty. The [*Khasidim*] are first mentioned by name during the persecutions of Antiochus IV (Epiphanes), king of Syria (B.C.E. 175 – B.C.E. 164), when its members joined the [*Makâvim*] opposition led by [*Matityâhu*] in his revolt against the Syrians. They formed the nucleus of the [*Makâvim*] revolt and refused to compromise in any way with the Hellenizing policy of the Syrians... In [*Makâvim Âlêph*] chapter 4 they are described as welcoming peace with the Syrians when the latter offered them assurances of religious liberty. The [*Khasidim*] ceased to cooperate with the [*Khashmônâyim*] (the successors of [*Yehudâh ha-Makâvi*]) in their fight for political independence.

"Certain references to the [*Khasidim*] are found in [*Tehilim*] (12:2; 30:5; 31:24; 38:28; et al.)" <sup>17</sup> but this may not refer to the same movement.

References to *Khasidim* in the *Mishnâh* and the *Talmud* (*Berâkhôt* 5:1; *Khagigâh* 2:7; *Sôtâh* 3:4; *Âvôt* 5:40 and *Nidâh* 17a) may refer to the *Khasidim* or merely to pious individuals of a later period (ibid.).

As a movement of *Benei-Tzâdôq* (sons of the Just), it shouldn't be surprising to discover that the title of their teacher was מורה צדק (môr-êh' tzêd' êq; teacher of justness, pop. "Teacher of Righteousness). This, of course, is the designation of the leader of the *Khasidim-Tzedôqim* of *Qumrân* sect. The *Khasidim* may now be understood as the precursor source of all varieties of both the *Perushim* and *Tzedôqim* (q.v. 3.7.2).

The passage from *CD* tells us to look in the year B.C.E. 586 minus (390 + 20) to find the raising up of the "Teacher of Righteousness"; of the *Khasidim-Tzedôqim*. This is simply B.C.E. 586 minus 410 = B.C.E. 176.

In B.C.E. 176, before Seleucus IV Philopater was succeeded by his younger brother Antiochus IV Epiphanes,<sup>18</sup> the *Kôhein ha-Gâdôl* was חוניי (Khôn-yô' ; corrupted to Onias) III, more properly *Khônyô Bên-Shimôn Bên-Tzâdôq*. One version has it that a quarrel for power broke out between *Khônyô* and two brothers of the tribe of *Binyâmin*: *Shimôn* and Menelaus. According to II Macc. 3:4, *Shimôn* was "market commissioner" of the *Beit-ha-Miqdâsh* and "fell out" with *Khônyô* "over the management of the city-market."<sup>19</sup>

Moreover, this quarrel is easily related to the quotation for which *CD*, the *Damascus Document*, is named.<sup>20</sup> When *Khônyô* rejected his demands, *Shimôn* "turned to Apollonius, the commander of the Syrian Army, and told him that vast treasures belonging to the king were preserved in the Temple vaults..."

When Antiochus IV ascended the throne (B.C.E. 175), *Khônyô* was summoned to Antioch, and his brother Jason (*Yehôshua Bên-Shimôn Bên-Tzâdôq*) was appointed *Kôhein ha-Gâdôl* in his place, having apparently promised a large sum of money for the appointment. As Charles noted of the Essenes, "they migrated either voluntarily or under compulsion to [the land of] Damascus [i.e. *Antioch*]; Jason made *Antiochia* a synonym for *Yerushâlayim* prototyping

the later Aelia *C-a-p-i-t-o-l-i-n-a*, see below; ybd, CD 6:1], possibly soon after 176 B.C.E., under the leadership of ‘the Star,’ [9:8], whose advent had been foretold in [*Be-Midbar* 24:17].”<sup>21</sup>

‘The Star,’ is also identified with ‘The Legislator’ (לְקַיֵּם, me-khô-qeiq’; pop, the “Lawgiver,” 5:8-9). “He was not a lawgiver in the sense of [*Môshêh*], but rather an interpreter of [*Tôrâh*]. Of the Star, as of the [Legislator], the outstanding characteristic is that ‘he studied *Tôrâh*,’ [8:8 and 9:8]” (Charles, *ibid.*). *Khônyô* was ‘the Star,’ ‘the Legislator,’ and the first ‘Teacher of Justness’ of the *Khasidim-Tzedôqim* of *Qumrân*.

In B.C.E. 172, “After three years Jason was displaced by Menelaus, who obtained the appointment by offering a larger sum. Menelaus, an extreme Hellenizer, brought about a rebellion in [*Yerushâlayim*] by the contempt with which he treated the sacrifices of the people. He went to Antioch, apparently in an attempt to restore his standing. He feared the influence of [*Khônyô*] who was living in Daphne, near Antioch, and persuaded Andronicus, a favorite of Antiochus, to murder the exiled [*Kôhein ha-Gâdôl*, c. B.C.E. 170]. There seems to be a reference to the death of [*Khônyô*] in [*Dânieil*] 9:26.”<sup>22</sup>

“The identity of the ‘you’ group [in Dead Sea Scroll *MMT*] may be established from the Epilogue, in which the addressee is referred to as a leader of Israel. It appears that he was one of the [*Khashmônâyim*] kings. The *pPs* 37 indicates that the addressee may have been the famous *Kôhein hâ-Rêsha*. We read there that the *Kôhein hâ-Rêsha* tried to kill the Teacher of [Justness] because of a halakhic text which the latter had sent him. It appears that this text was *MMT*.”<sup>23</sup>

If our identifications are correct, then *Khônyô*, the Teacher of Justness, while in Damascus sent *MMT* to Jason. In response, Jason attempted to have *Khônyô* killed. Perhaps this halakhic document also came into the hands of Jason’s successor, Menelaus, and fear of *Khônyô*’s great halakhic influence was a major cause for Menelaus having *Khônyô* killed?

These events are also perhaps reflected in *Dânieil* 7:7-8.<sup>24</sup> It should be noted that, until B.C.E. 64, Antioch was the capital of Syria,<sup>25</sup> “the land of Damascus.”

The account in II Macc. 3:1-4 describes this ideal candidate for the Dead Sea sect’s *Môrêh Tzêdêq*. “When the holy city was inhabited in unbroken peace, and the laws were kept right strictly, owing to the godliness of [*Khônyô Bên-Shimôn Bên-Tzâdôq*] the [*Kôhein ha-Gâdôl*] and his hatred of wickedness, it came to pass that even kings themselves did honor the Place and glorify the [*Beit-ha-Miqdâsh*] with the noblest presents; so much so that Seleucus the king of Asia actually defrayed, out of his own revenues, all the expenses connected with the ritual of the sacrifices.

“But a certain [*Binyâmini, Shimôn*], who had been appointed [αγορανομος, (agoranomos)]<sup>26</sup> of the [*Beit-ha-Miqdâsh*] fell out with the [*Kôhein ha-Gâdôl*] over the management of the city-market. Unable to get the better of [*Khônyô*], he betook himself to Apollonius...”<sup>17</sup>

When Antiochus IV Epiphanes came to power in B.C.E. 175, *Khônyô* was summoned to Antioch, and his brother Jason was appointed [*Kôhein ha-Gâdôl*] in his place.<sup>20</sup> [Though a Hellenist Reformer,] Jason was the last genealogically qualified [*Kôhein ha-Gâdôl*]. “Antiochus also granted him authority to establish in Jerusalem a Hellenist polis whose citizens were selected and registered by Jason himself. Armed with this authority he established within Jerusalem a city-state called Antiochia, whose citizens he chose from the Hellenized aristocracy of Jerusalem, and erected a gymnasium in the capital. His actions led to a strengthening of Hellenistic culture in the city and to a weakening of the traditional way of life and of religious worship {II Macc. 4:7-15).

“This policy of Jason and his supporters was the chief cause of the [*Khashmônâyim*] revolt which broke out afterward, and which finally freed Judaea from the rule of the Selucids and gave birth to the [*Khashmônâyim*] dynasty... However, three years later he was dismissed from the high priesthood by the king, and Menelaus, who offered Antiochus a larger sum of money for the office, was appointed in his stead.”<sup>27</sup>

While at first supporters of the *Khashmônâyim*, the *Khasidim-Tzedôqim* sect later condemned the *Khashmônâyim* because, though genealogically not “sons of *Tzâdôq*,” they set themselves up as high

priests. The *Khasidim-Tzedôqim* would also have been less than thrilled with Jason (whose Hebrew name, by the way, was *Yehôshua Bêh-Shimôn Bêh-Tzâddôq*). This also suggests that *Khônyô Bêh-Shimôn Bêh-Tzâddôq* was the original *Môrêh Tzêdêq* who was exiled in Syria (i.e. Damascus), and that Jason (*Yehôshua Bêh-Shimôn Bêh-Tzâddôq*) was the original *Kôhein hâ-Rêsha*.

Despite having broken the yoke of the Syrians, supporters of the *Makâvim* and *Khashmônâyim* “priests” were regarded by the *Khasidim-Tzedôqim* of *Qumrân* as “sons of Darkness.” Conversely, the Dead Sea Scroll sect regarded those who supported a return to genealogically correct *kôhanim* as “Sons of Light.” It follows, then, that each succeeding fraudulent “high priest” after Jason was similarly regarded as a *Kôhein hâ-Rêsha* by the Dead Sea Scroll sect. This is the only interpretation consistent with all of the known data.

Superficially, one might assume that the *Tzedôqim* in the *Beit-ha-Miqdâsh* (pop. Sadducees, cf. 3.7.2) were “sons of *Tzâddôq*” and should, therefore, have likewise been regarded as “Sons of Light” by the Dead Sea sect. In fact, however, the Hellenist-Roman Pseudo-*Tzedôqim* were not genealogically related to *Tzâddôq* (cf. 3.7.2). In this context, *Yehôshua*’s criticism of the corrupted priesthood two centuries later is fully justified. He agreed, in this respect at least, with the ultra-*Tôrâh*-strict Dead Sea sect, which reinforces his own strict observance of *Tôrâh*.

“The constant repetition that the [*kôhanim*] must be descendants of the Sons of [*Tzâddôq*], is only one of the proofs that the sect was in opposition to the Priests of [*Khashmônâyim* (*Makâvim*; pop. Maccabean)] descent.”<sup>28</sup> It is also one proof that the Dead Sea sect was opposed to the Hellenist-Roman Pseudo-*Tzedôqim* who, contrary to their name, were not descended from *Tzâddôq*. The Hellenist-Roman Pseudo-*Tzedôqim* inherited the label *Kôhanei-hâ-Rêsha* of Menelaus and the *Khashmônâyim*.

Since these events take place in the second century B.C.E., the Demetrius referred to in the Commentary has to be Demetrius I Soter, as asserted by Prof. Rowley of Manchester University.<sup>27</sup> Consequently, the Jew cooperating with Demetrius

of Syria in the Dead Sea document is *Shimôn* of the Tribe of *Binyâmin*. The Dead Sea sect’s “Seekers-after-Smooth-Things”<sup>29</sup> refers, at least initially, not to the *Perushim* (who cooperated with Demetrius III), but to the Hellenists of Jason and *Shimôn* (who cooperated with Demetrius I). The *Kôhanei-hâ-Rêsha* were all of the successors of *Khônyô*: from Jason the Hellenizer, to Menelaus, the *Khashmônâyim*, and the Greco-Roman Pseudo-*Tzedôqim* (whose High Priests were not *Benei-Tzâddôq*).

While there are many parallels between the *Kôhein hâ-Rêsha* and the Herodian-Boethusian wicked *Kôhanim ha-Gâdôl* of the *Beit-ha-Miqdâsh*, Christianity proper didn’t exist until at least after 135 C.E. – at least 185 years after the *Qumrân* scrolls had been written and 65 years after they had been buried. Nor was the *Qumrân* sect by any means alone in rejecting proto-Christian doctrines. Both the *Khasidim-Tzedôqim* of *Qumrân* and *Perushim* (which subsumed the *Netzârim*) rejected the core proto-Christian doctrines – antinomianism, selective observance of *Tôrâh*, rejection of Oral Law, Displacement Theology and consequent miso-Judaism.

Though *Yehôshua* rejected compromising *Tôrâh*, the Boethusian-Herodian Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> *Kôhein hâ-Rêsha* and Romans eventually collaborated to kill *Yehôshua* and recast the resulting syncretized counterfeit image as a Romanized man-*g-o-d* savior anyway. The evil Boethusian-Herodian *Kôhanei-hâ-Rêsha* of the *Qumrân* scrolls provide the earliest glimpse of proto-Christian doctrine: “They maintained that the *Ômêr* (*Menâkhôt* 10:3) was to be offered on the first Sun-[*g-o-d*]-day after *Pêsakh*, and not on the morrow of the first day and, as a result, differed as to the date of *Shâvuôt* which according to them must always fall on a Sun-[*g-o-d*]-day (*Khagigâh* 24).”<sup>30</sup>

This may have had more to do with the two ensuing wars between the Jews and Romans than popularly supposed. In any case, the idea grew in the Roman Empire and three centuries later Constantine harvested the evil fruit.

Only the *Kôhein ha-Gâdôl* of the Greco-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> labelled the (current) *Kôhein hâ-Rêsha*<sup>4.9.1</sup> by the *Qumrân* sect, was in this

unique position to negotiate on behalf of the Pseudo-*Tzedôqim* and Romans as described in the *pâsuq* of *NHM* (cf. also 4.6.1). Probably he summoned *Yehôshua*, perhaps to Herod's Palace on *Metzâdâh* (corrupted to 'Massada'), to negotiate secretly there, perhaps with Roman leaders as well.

The *Kôhein hâ-Rêsha* might have discussed with *Yehôshua* how the Romans controlled the Priesthood of the *Beit-ha-Miqdash* but needed a popular leader from among the Jews who would lead the Jews into compliance with Roman wishes, in order to preserve Israel's security and position, which was dependent upon the favor of the Roman Empire. This *Kôhein hâ-Rêsha* might have argued that *Yehôshua* was also an ideal candidate to unite the other peoples of the Roman Empire under a single religious banner – if he was willing to subordinate himself to Roman authority. (This idea was eventually realized by Constantine three centuries later without the cooperation of *Yehôshua* or the *Netzârim*.) Such a Roman-vassal *Kôhein hâ-Rêsha* could literally have offered *Yehôshua* the opportunity to be 'Pope J-e-s-u-s' over all of the peoples and kingdoms of the civilized world (the Roman Empire; cf. note 24.14.2) – as a puppet of Caesar, of course. Such a philosophy could help explain the *Kôhein hâ-Rêsha* of the *Qumrân* Scrolls.

Why would the *Kôhein ha-Gâdôl* be involved? Because *Yehôshua* and the *Netzârim* were growing to the point of being a political threat to the Romans and, thereby, indirectly to the *Kôhein ha-Gâdôl*'s status, to the Hellenist-Roman Pseudo-*Tzedôqim* and to the Hellenist Roman sympathizing Boethusian 'Herodians' (cf. 22.16.1). The Hellenist-Roman Pseudo-*Tzedôqim*, as Jewish religious leaders and aristocratic Roman quislings, were ideally oriented and positioned to negotiate between this "problematic" Jew and the Roman occupiers. Later, the Hellenist-Roman Pseudo-*Tzedôqim* (and Boethusian 'Herodians,' if they were distinct; cf. 22.16.1, 3.7.1 & 3.7.2) became unemployed and rejected by the Jews at just the right moment in history to become proto-Christian allies, if not actual founding members, of earliest Christianity.

The *Perushim* thrived in the vacancy left by the demise of the legitimate *Tzedôqim*,<sup>3.7.2</sup> viewing the

*Kôhein ha-Gâdôl* of their rival, the Greco-Roman Pseudo-*Tzedôqim*, as a *sâtân* (adversary).

Why, then, would Christian redactors allegorize this *sâtân*, foregoing an opportunity to identify a Jew as *sâtân*? The church was not prepared to acknowledge that their *J-e-s-u-s* emerged from a corrupt and Romanized priest system rejected by the *Netzârim*, the *Qumrân* sect and the *Perushim* – all of legitimate Judaism. Like many aspects of Judaism, Christianity had to allegorize *Yehôshua*'s rejection of the *Kôhein ha-Gâdôl Tzedôqi*.<sup>3.7.2</sup>

Standing with these men on one of the northern terraces of Herod's Palace, a wave of the hand at the panorama would indeed suggest the kingdoms of the world – and these men would have been able to give it to him if he would agree to bow down to them and let them pull the strings. In such case, *Yehôshua* likely gave the most serious effort to forging an arrangement which would allow him to retain his integrity while "working within the system."

As he tried to work through the advantages and pitfalls in his mind, he fasted to distance himself from the worldly advantages inherent in the offer, spending 40 days<sup>4.2.1</sup> making the decision, to decline. 40 days fasting in the environs of Herod's Palace appeals more to common sense than 40 days in the arid hills and sun without food and water. This might also explain how *Yehôshua* was able to predict to his *talmidim* that he would be tried, convicted and executed. He had already confronted that dilemma at *Metzâdâh* and been apprised of their intentions inherent in his declining of their offer.

יָשׁוּעַ as an evil force is the arch-villain *sâtân*, the impugner. In *Qabâl*-ist interpretation יָשׁוּעַ is the central or primary force of *sitra ara* (the other side). This arch-opponent is *Samâeil*, who is also identified as the dragon, the serpent, in *Gan Eidên*, and with certain celestial phenomena.

First century *Netzârim* Jews perceived יָשׁוּעַ more generally. We can see this by examining descriptions from writings of the period attributed to *Netzârim* and other groups of Jews in that era.

In the book of Apocalypse we find, "And there became a battle in the heavens: *Mikhâeil* and his messengers battled with the dragon and the dragon battled and his messengers..." Relating back to *Rev.* 12:3 – "And another sign was seen in the heavens,

and look, a great fiery-red dragon having seven heads and ten horns and seven crowns upon his heads, (4) and his tail dragged  $\frac{1}{3}$  of the celestial phenomena of the heavens...” Cf. related *pesuqim* in *Dânieil* 7:7-8, 20, 24 and Rev. 13:1; 17:3, 11 & 16. Of course, the  $\text{לְשֵׁט}$  having seven heads and ten horns is indisputably identified in *Who Are the Netzârim?* – *Advanced Level* as Rome and Christianity.

Dragon, in Greek, is  $\delta\rho\alpha\kappa\omega\nu$  (drakon) and equates, via LXX, to the Hebrew  $\text{תַּנִּינִי}$  (ta-nin', reptile, dinosaur, sea dragon or crocodile; cf. *Tehilim* 148:7; *Yekhêzqeil* 32:2; *Be-Reishit* 1:21; et al.). The term implies a serpent or reptile with an elongated body, and particularly to the serpent in *Gan Eidên*.

The dragon is symbolic of the arch-villain *sâtân*-impugner. Fiery-red is symbolic of intensity and inflammatory speech. Heads are symbolic of leaders – probably of nations. Horns are symbolic of a realm (the nations themselves as distinguished from the leaders of those nations). Diadems symbolize authority and power. Cf. *Rev.* 13:1; chapter 17 and 19:19.

There was a correlation in the 1st century C.E. between the *Melâkchim* (messengers or “angels”) and the stars of the heavens. *Heileil* of *Yeshayâhu* 14:12 is *Samâeil* of the *Talmud* (*Sôtâh* 10b) and in the Pseudepigrapha. Having been one of three chief messengers (with *Gavrieil* and *Mikhâeil*) *Samâeil* is described as having taken  $\frac{1}{3}$  of the messengers, the proportion under his authority, at his downfall. Cf. also *Dânieil* 8:9-10.

According to *Qabâl*-ist interpretation, this dragon should be  $\text{שֵׁטֶן}$  (*S-a-m"l*) the chief of demons and messenger of death. This is according to the writings of *Qabâlâh*, the Apocrypha and the Pseudepigrapha. Again according to these writings, it was *Samâeil* who disguised himself as a serpent in *Gan Eidên* and tempted *Khavâh* (corrupted to “Eve”; cf. also *Rev.* 12:9). It is *Samâeil* who is the “guardian angel of Rome” in these same writings. All of these writings share the ancient tradition that  $\text{לְשֵׁט}$  and *Mikhâeil* will champion their respective sides in the final battle in the end times.

In terms of celestial phenomena, *Samâeil* is identified with the planet *M-a-r-s* at times. Worshipers of *M-a-r-s* were associated with *Samâeil*, who is also called the “shining star” (referring to *V-e-n-u-s*). Worshipers of *V-e-n-u-s* were also associated with *Samâeil*. Cf. *Yeshayâhu* 14:12 where  $\text{הֵילֵל בֶּן-שַׁחַר}$  (Heil-êl' Bê-n-Sha-khar'), the “Shining one, son of darkness” correlates in LXX to  $\epsilon\omega\sigma\phi\omicron\rho\omicron\varsigma$  (eosforos) from which, in turn, the Latin, *L-u-c-i-f-e-r* derives.

The term *Heileil* is related to  $\text{הֵלֵל}$  (ha-leil', pop. *Hallel*; extollment),<sup>26.30.1</sup> which Jews recite upon the shining of the New Moon and Festivals. *Yehôshua* recited *Haleil* with his *talmidim* after the *Seidêr Pêsakh* before going out to *Har Zeitim* on the night he was arrested. The root parallels the English “shining” in that it means shining like the moon and in the sense of a star pupil.

Before falling to the “son of darkness,” *Heileil* appears from his name to have shined above *Gavrieil* and *Mikhâeil*. But the lesser have become the greater and the greater the lesser. Sound familiar?

An account of this battle between celestial phenomena is also found in the Pseudepigrapha in the *Sibylline Oracles*.

In the Aramaic, *sâtân* carries the connotation of one who leads astray; a misleader and beguiler. There are many references to this arch-*sâtân* in the *Talmud*, Scripture, Apocrypha and Pseudepigrapha. In *Talmud* (*Neziqin: Bâvâ Batrâ* 16a) “*Resh Lakhish* [3<sup>rd</sup>-century *Âmôrâ*] said: ‘*Sâtân*, the evil-prompter, and the Angel of Death are all one. He is called *Sâtân*, as it is written “And *Sâtân* went forth from the presence of 'H” (*Iôv* 2:7). He is called the evil-prompter (we know this because) it is written in another place, “(Every imagination of the thoughts of his heart) was only evil continually” (*Be-Reishit* 6:5), and it is written here (in connection with *Sâtân*), “Only upon himself put not forth your hand.” The same is also the Angel of Death, since it says, “Only spare his life” (*Be-Reishit* 2:6), which shows that *Iôv*'s life belonged to him.”

He is pictured as prodding men toward evil (*Nâshim: Gîtin* 52a), framing *Tâmâr* (*Nâshim: Sôtâh* 10b), being a celestial prosecutor in *Iôv* 1-2 (*Midrâsh* to *Nâshim: Qidushin* 10a and *Neziqin*:

*Bâvâ Batrâ* 15b), and finding fault, to *Ēlôhim*, in His servants (*Neziqin: Sanhedrin* 89b). The name *Sâtân* is associated with שׂטָנִי (sha:at-neiz'), the garment of mingled linen and wool (*Va-Yiqrâ* 19:19 and *Devârim* 22:11; *Môeid, Yômâ* 67b). This mingled garment is the “skin of the serpent” (of *Gan Eidên*). “A *Tanâ* taught: (*Sâtân*) comes down to earth and seduces, then ascends to [the heavens] and awakens wrath; permission is granted to him and he takes away the [psyche]” (*Neziqin: Bâvâ Batrâ* 16a).

**4.2.1 ...forty days...** According to Leo Baeck, “In the language of the Bible, the word ‘forty’ designates an indefinite number.”<sup>31</sup> It’s widely recognized that the number “40” is simply “an important round number, indicating a fairly long period. The length of a generation is approximately 40 years.”<sup>32</sup>

**4.2.2** והיה מתפלל וצם ארבעים יום בהר (ve-hâ-yâh' mit-pa-leil' ve-tzâm' ar-bâ-im' yôm bâ-hâr', and he was praying, and he fasted forty days on the mountain),

και νηστευσας ημερας τεσσαρακοντα και τεσσαρακοντα νυκτας στερων επεινασεν (kai neisteusas eimeras tesserakonta kai tesserakonta nuktas usteron epeinasen, and having fasted forty days and forty nights, afterward he was hungry), **...and praying, and he fasted forty days on the har...** *secundum Nestor* Hebrew and <sup>⌘</sup> Greek. The other early Greek sources agree with <sup>⌘</sup> except in reversing the order of two words (νυκτας τεσσαρακοντα).

*Nitzâkhôn Yâshân* #162 reads: ויצם ישו מ' יום ומ' לילה ואחר כך נרעב (va-yâ' tzâm Ye-shu' mêm' yôm u-mem' lail' âh ve-a-khar' kâkh nir-âv', and *Yeshu* fasted 40 days and 40 nights and afterward he became hungry).

*Milkhâmôt* 'ה reads: וכאשר צם ארבעים יום וארבעים לילה נרעב (ve-ka-a-shêr' tzâm ar-bâ-im' yôm ve-ar-bâ-im' lail' âh nir-âv', and when he had fasted 40 days and 40 nights he became hungry).

*EB* reads: ויצם מ' יום וארבעים לילה ואח"כ נרעב (va-yâ' tzâm mêm' yôm ve-ar-bâ-im' lail' âh ve-a-kh[ar'] k[âkh] nir-âv', and he fasted 40 [sic] days and forty [sic] nights and afterward he became

hungry). Note the distinction in the Hebrew, preserved in *NHM*, between מ' (mem, 40 in gematria) and ארבעים (ar-bâ-im', forty).

**4.3.1** והנה בא השטן ואמר לו אם אתה בן אלהים תאמר לאבן הזאת שתעשה לחם ותאכל ממנה (ve-hin-eih' bâ ha-sâ-tân' ve-â-mar' lô im at-âh' bën Êl-ôh-im' tô-mar' lâ-êv' ên ha-zôt' shê-tei-âs-êh' lêkh' êm ve-tô-khal' mi-mên' âh; and behold, the *sâtân* came and said to him, If you are a son of *Ēlôhim*, say to this stone that it should be made bread and eat of it),

και προσελθων ο πηραζων ηπεν αυτω η υιος η του θεου ηπε ινα οι λιθοι ουτοι αρτοι γενωνται (kai proselthon o peirazon eipen auto ei uios ei tou theou eipe ina oi lithoi outoi artoi genontai; and having come near, the tester said to him, If you are a son of *Ēlôhim*, say in order that these stones will become loaves), **...and behold, the *sâtân* came and said to him, if you are a son of *Ēlôhim*, say to this stone that it should be made bread and eat of it...** *secundum Nestor* and the earliest extant source texts (Greek), respectively. See note 3.17.2.

*NY* #162 reads: ויבא המנסה ויאמר אם בן אלהים יבא אתה תגזור שהאבנים האילו יהיו לחם (va-yâ-vô' ha-me-nas-êh' va-yô' mêr lô: im bën Êl-ôh-im' at-âh' tig-zôr' shê-hâ-êv-ên-im' hâ-eil' u yi' he-yu lêkh' êm; and the tester came and said to him: If you are a son of *Ēlôhim* decree that these stones shall be bread),

*Milkhâmôt* 'ה reads: ויקרא אליו המנסה ויאמר לו אם בן ה' אתה אמור שהאבנים האלה יעשו לחם (va-yi-qrà' eil-âyv' ha-me-nas-êh' va-yô' mêr lô, im bën 'ה at-âh', ê-môr' shê-hâ-êv-ên-im' hâ-eil' êh yei-âs-u' lêkh' êm; and the *sâtân* called him and said to him, If you are a son of 'ה, say that these stones shall be made bread).

*EB* reads: מקרב המנסה ואמר לו אם בן אלקים אתה אמור שהאבנים האלה ישובו לחם (me-qâ-reiv' ha-me-nas-êh' ve-â-mar' lô, im bën Êl-ôq-im' at-âh' ê-môr' shê-hâ-êv-ên-im' hâ-eil' êh yâ-shuv' u lêkh' êm, befriending [him], the *sâtân* said to him, If you are a son of Eloqim, say that these stones shall return to bread).

**4.4.1** ויאמר ישו כתיב כי לא על הלחם לבדו יהיה האדם (va-yô' mēr Ye-shu' , ke-tiv' ki lô al ha-lêkh' êm le-vad-ô' yikh-yêh' hâ-â-dâm' , ki al-kâl-mô-tzâ' pi 'ה' yikh-yêh' hâ-â-dâm' ; and *Yeshu* said, the writing is: for not upon the bread alone shall the man live, for upon everything going forth of the mouth of 'ה' shall the man live), ο δε αποκριθεις ειπεν γεγραπται (o de apokritheis eipen gegraptai; and answering, he said, It has been written...), ...and *Yehôshua* said, the writing is: for not upon the bread alone shall the man live, for upon everything going forth of the mouth of 'ה' shall the man live... The Hebrew is based on *Nestor* with the quotation taken verbatim from MT. The Greek follows the earliest extant source texts.

'ה' מוצא על פי-ה' (mô-tzâ' pi 'ה'; going forth from the Mouth of 'ה') forms a play on words with the standard blessing over bread: המוציא לחם (ha-mô' tzi lêkh' êm; who causes to go forth bread) [from the earth].

*Nestor* reads: ויאמר ישו כתיב כי לא על הלחם לבדו יהיה האדם (va-yô' mēr Ye-shu' , ke-tiv' ki lô al ha-lêkh' êm le-vad-ô' yikh-yêh' hâ-â-dâm' ; and *Yeshu* said, the writing is that not on the bread alone shall the man live).

*NY* #162 reads: ויען ישו ויאמר : כי לא על הלחם לבדו יהיה האדם כי על כל מוצא פי ה' יהיה האדם (va-ya' an Ye-shu' va-yô' mēr: ki lô al ha-lêkh' êm le-vad-ô' yikh-yêh' hâ-â-dâm' ki al kâl mô-tzâ' pi 'ה' yikh-yêh' hâ-â-dâm' ; and *Yeshu* replied and said: for not upon the bread alone shall the man live, for upon everything going forth of the mouth of 'ה' shall the man live).

*Milkhâmôt* 'ה' reads: ויען ישו ויאמר כתוב הוא כי : לא על הלחם לבדו יהיה האדם (va-ya' an Ye-shu' va-yô' mēr kâ-tuv' hu ki lô al ha-lêkh' êm le-vad-ô' yikh-yêh' hâ-â-dâm' [Dev' kheit gi' mêl]; and *Yeshu* replied and said, it is written, for not upon the bread alone shall the man live [*Dev.* 8:3]).

*EB* reads: ויען ישו ויאמר לו כתוב כי לא על הלחם לבדו וגו' (va-ya' an Ye-shu' va-yô' mēr lô kâ-tuv' ki lô al ha-lêkh' êm le-vad-ô' , ve-gô-[meir]; and *Yeshu*

replied and said to him, it is written, for not upon the bread alone, etc.).

**4.5.1** ולקחו השטן ויעלהו במרום ההיכל בעיר הקדש (u-le-qakh-ô' ha-sâ-tân' va-ya-a-lei' hu bi-me-rôm' ha-hei-khâl' be-ir' ha-qô' dêsh; and the *sâtân* took him and brought him up into the high place of the *Heikhâl* [Palace / Temple] in the Holy City), Τοτε παραλαμβανη αυτον ο διαβολος εις την αγιαν π ολιν και εστησεν αυτον επι το πτερυγιον του ηρου (Tote paralambanei auton o diabolos eis tein agian polin kai esteisen auton epi to pterugion tou ierou; Then the devil took him into the holy city and stood him on the little-wing of the temple), ...Then the *sâtân* took him and brought him up into the high place of the *Heikhâl* in the Holy City... *secundum Nestor* and the earliest extant source texts (Greek), respectively. Πτερυγιον (pterugion, little wing) corresponds, via *LXX*, to כנף (kâ-nâph' , wing) in MT, however כנף is not supported in any of the earliest extant Hebrew mss.

*Nitzâkhôn Yâshân* #162 reads: אז העלהו השטן בעיר הקדש ויעמידהו על פינת ההיכל (âz ha-al-ei' hu ha-sâ-tân' be-ir' ha-Qô' dêsh va-ya-a-mid-ei' hu al pin-at' ha-Hei-khâl' ; then the *sâtân* brought him up in the Holy City and stood him upon the corner of the *Heikhâl*). See similar wordings והעלהו (ve-ha-al-ei' hu; and bring him up [there...]) in *Be-Reishit* 22.2; also העמודים על-פני-ההיכל (hâ-a-mud-im' al-pen-ei' ha-hei-khâl' ; He stood up on the face of the *Heikhâl*...) in *Divrei-ha-Yâmim Beit* 3.17.

*Milkhâmôt* 'ה' reads: אז לקחו השטן בעיר הקדש ויניחהו על פינת המקדש (âz le-qakh-ô' ha-sâ-tân' be-ir' ha-qô' dêsh va-ya-nikh-ei' hu al pin-at' ha-Miq-dâsh' ; then the *sâtân* took him into the Holy City and set [lit. rested] him upon the corner of the *Miqdâsh*). For ויניחהו (va-ya-nikh-ei' hu; let him go, rested him) see *Be-Reishit* 2.15; *Shemôt* 16.34 & *Melâkchim Âlêph* 13.29.

*EB* reads: אז לקח אותו השטן בעיר הקדוש ויעמידהו המקדש על מקום היותר גבוה שבכל המקדש (âz lâ-qakh' ô-tô' ha-sâ-tân' be-ir' ha-Qâ-dôsh' va-ya-a-mid-ei' hu al ma-qôm' ha-yô-teir' ga-vô' hâh shê-be-kâl' ha-Miq-dâsh' ; then the *sâtân* took him into the City

of the Holy Place and stood him upon the highest place in all of the *Miqdâsh*).

**4.5.2** בית-המקדש (*Beit-ha-Miq·dâsh'*, house of the Holy Place), היכל (*Hei·khâl'*, palace or temple), דביר (*De·vir'*, hindmost / innermost room;<sup>33</sup> a synonym for קדש הקדשים (*qô' dêsh ha-qâ·dâsh·im'*, the Holy of Holies), ιερον (*ieron*, “a sacred place, a temple, that of *A-r-t-e-m-i-s* [*D-i-a-n-a*]”<sup>34</sup>), ...*Beit-ha-Miqdâsh* / *Heikhâl* / *Devir*... (For specific wording in *NHM* 4:5, cf. 4.5.1.) The paganism inherent in Hellenization is here conspicuous.

The *Beit-ha-Miqdâsh* was the building divided into two rooms: the *Heikhâl* and the *Devir* (cf. diagrams, “Temple,” *EJ* 15:944, 960-2, 991-2). It also refers to the Temple Mount complex in general.

**4.5.3** עיר הקדש (*Ir ha-Qô' dêsh*; the City of Holiness), ...*Ir ha-Qôdêsh*... “to *Yerushâlayim*” *secundum* a non-canonical “gospel.”<sup>35</sup> *EB* reads “City of the Holy Place.”

**4.6.1** וא"ל אם אתה בן אלוה השלך עצמך מלמעלה ל"מטה ולא ימצאך נזק כלום (*ve-â·[mar' ] [ô]*, *im at·âh' bêh Êl·ôh' a*, *hash·leikh' atz·me·khâ' mi·le·mal' âh le·mât' âh*, *ve-lô yim·tzâ·a·khâ' nei' zêq klum*; and he said to him [abbreviated], If you are a son of *Êlôha*, fling your bone from upward downward and harm won't find you at all), και λεγει αυτω ει υιος ει του θεου βαλε σεαυτον κατα γεγραπται γαρ οτι (*kai legei auto ei uios ei tou theou bale seauton kato gegraptai gar oti*, and says to him, If you are a son of *Êlôhim*, throw yourself down, for it has been written [quotation from MT]), ...and he said to him, If you are a son of *Êlôha*, send yourself from the top down and no harm at all will find you, for it has already been written of him, [quotation from MT]... *secundum Nestor* and the earliest extant source texts (Greek), respectively. See notes 3.17.2 & 15.4.1.

For עצמך (*atz·me·khâ'*; your bone), cf. *Shmueil Beit* 5.1. & *Divrei-ha-Yânim Âlêph* 11.1. For למעלה (*le·mal' âh*; upward) and למטה (*le·mât' âh*; downward) in the same verse cf. *Devârim* 28.13.

ולא ימצאך (*ve-lô yim·tzâ·a·khâ'*; and he / it won't find you) is found only once in Tan"kh – “and if he / it won't find you, then he'll kill me” (*Melâkchim Âlêph* 18.12). This suggests that the Pseudo-*Tzedôqim* enticing *Yehôshua* realized that if harm didn't find *Yehôshua*, then the world of the Pseudo-*Tzedôqim* would be “killed” by the Romans.

The quotation from *Tehilim* is absent in *Nestor*. Because *pâsuq* 6 is an anomaly (cf. 4.1.0), *Nestor* is supplemented by *Milkhâmôt* 'ה, rather than *NY* #162, to introduce the *pesuqim* from *Tehilim*, which is quoted verbatim from *MT*.

*Milkhâmôt* 'ה reads: ויאמר לו אם בן ה' אתה השמט עצמך למטה שכבר כתוב בו כי מלאכיו יצוה לך וכתיב על כפים ישאוך וכו' (*va-yô' mêr lô, im bêh 'ה at·âh' , hash·meit' atz·me·khâ' le·mât' âh, shê·ke·vâr' kâ·tuv' bô ki ma·lâkh·âyv' ye·tza·vêh' lâkh, u·kh·tiv' al ka·pai' im yi·sâ' u·khâ ve·khu'*; and he said to him, If you are a son of 'ה, drop your bone [lit. cause yourself to remit / release your bone[s]] downward, for it has already been written of him, “For He shall *tzivâh* His messengers,” and the writing is “upon his palms he shall carry you,” etc.). For השמט, the *hiphil* form of שׁמט found here, cf. *Devârim* 15.1 & 3. Note, too, that שׁמט is the verb from which שׁמטה (*she·mit·âh'*; remission, release) derives. The reference, which corrupts שאונך (*yi·sâ' un·khâ*), is to *Tehilim* 91.11-12.

*NY* #162 reads: ויאמר לו: אם אלהים אתה נפול לאחורידך כי כתוב כי מלאכיו יצוה לך לשמרך בכל דרכיך (*va-yô' mêr lô: im Êl·ôh·im' at·âh' , ne·phôl' le·akh·ôr·ê' khâ ki ka·tuv' ki ma·lâkh·âyv' ye·tza·vêh' lâkh lish·mâr·khâ' be·khâl drâ·khê' khâ*; and he said to him, If you are a son of *Êlôhim*, fall backwards, for it is written, “For He shall *tzivâh* His messengers to watchguard you in all your ways”).

*EB* reads: ואמר אליו: אם אלקים אתה דלג למטה וכתיב כי מלאכיו יצוה לך לשמרך בכל דרכיך וגו' (*ve-â·mar' eil·âyv' : im Êl·ôq·im' at·âh' , de·lôg' le·mât' âh, u·kh·tiv' ki ma·lâkh·âyv' ye·tza·vêh' lâkh lish·mâr·khâ' be·khâl drâ·khê' khâ ve·gô·[meir' ]*; and he said to him, If you are a son of *Eloqim*, skip down, and the writing is, “For He shall *tzivâh* His messengers to watchguard you in all your ways,” and so forth).

For the quotation from *Tan"kh* to be a lacuna in the only *pâsuq* in which the *sâtân* quotes *Tan"kh*, and only in the earliest extant Hebrew ms., should prompt questions of how and why. Did this relate to throwing the goat of *Azâzeil* off a cliff on *Yôm Kipur*? Why would the *sâtân*, apparently with a straight face, suggest such an absurd thing? What *sâtân* would we expect to be knowledgeable enough in *Tan"kh* to quote from *Tehilim*? Would that be Herod? The emperor of Rome? Or the *Kôhein ha-Gâdôl* who was a Hellenist-Roman Pseudo-*Tzedôqi* (cf. 4.1.1)? And it has previously been demonstrated why this would be suppressed.

The Christians were allegorizing this section, interpreting *sâtân* as 'the devil' rather than a human adversary. But Christians weren't upset at the devil quoting Scripture; the earliest source texts (Greek) include the quotation. The *Nestor* reading of the 6<sup>th</sup>-9<sup>th</sup> century reflects an earlier Hebrew tradition, predating the Christian allegorization of the *sâtân*, in which the Hellenist-Roman Pseudo-*Tzedôqim* opposed the quotation as self-implicating. The disappearance of the *Tzedôqim* could then explain the appearance (reappearance?) of the quotation in subsequent mss. In any case, all of the other sources suggest *Tehilim* 91:11-12 as the basis for the challenge and there is no conflicting evidence. Therefore we include it in our reconstruction.

**4.7.1** ויאמר ישו אל השטן הלא כתיב לא תנסו את ה' אלהיכם (va-yô' mêr Ye-shu' êl ha-sâ-tân', ha-lô' ke-tiv' lô te-nas-u' eit 'h' Êl-ôh-ei-khêm', and *Yeshu* said to the *sâtân*, Isn't it so, the writing "You<sup>pl</sup> shall not test 'h' your<sup>pl</sup> *Êlôhim*"?),

εφη αυτω ο Ι-η-σ-ο-υ-ς παλιν γεγραπται [quotation from MT] (efei auto o I-ei-s-o-u-s palin gegraptai [quotation from MT], *I-ei-s-o-u-s* replied to him, Again it has been written [quotation from MT]), ...and *Yehôshua* said to the *sâtân*, Isn't the writing "You<sup>pl</sup> shall not test 'h' your<sup>pl</sup> *Êlôhim*"?... *secundum Nestor* and the earliest extant source texts (Greek), respectively. The passage from *Devârim* is quoted verbatim from MT.

*NY* #162 reads: ונה לו ישו: לא תנסו את ה' אלהיכם (ân-âh' lô Ye-shu', lô te-nas-êh' eit 'h')

Êl-ôh-ei' khâ, and *Yeshu* replied to him, "You<sup>sing</sup> shall not test 'h' your<sup>sing</sup> *Êlôhim*".

*Milkhâmôt* 'h' reads: ויאמר אליו ישו עוד כתיב פעם אחרת לא תנסו את שם ה' אלהיכם (va-yô' mêr eil-âyv' Ye-shu', ôd ke-tiv' pa' am a-khêr' êt, lô te-nas-u' eit sheim 'h' Êl-ôh-ei-khêm', and *Yeshu* said to him, a further writing another time is, "You<sup>pl</sup> shall not test the Name of 'h' your<sup>pl</sup> *Êlôhim*".

*EB* reads: ויען אליו ישו שנית לא תנסה את ה' אלהיך (va-ya' an eil-âyv' Ye-shu' shein-it', lô te-nas-êh' eit 'h' Êl-ôh-ei' khâ, and *Yeshu* replied to him a second, "You<sup>sing</sup> shall not test 'h' your<sup>sing</sup> *Êlôhim*".

**4.8.1** צבאות (tze-vâ-ô't', arrays / armies, military, armed forces, legions; popularly "hosts"; pl. of צבא [tzâ-vâ'; array, army, legion]), עררים (a-dai' im, ornaments), κοσμος (cosmos, the ancient perception of the universe, considered to surround the civilized world – its center), ...legions... *secundum* the earliest Greek mss. The Hebrew צבאות, reconstructed via *LXX* → MT correspondence, is not supported in 4.8 by the earliest extant Hebrew mss. *Nestor* and *NY* #162 support העולם (best rendered "eon"), while the term is absent in *Milkhâmôt* 'h', and *EB* supports הארץ (hâ-âr' êtz).

From the time of *Dâvid ha-Mêlêkh*, the array / army (KJV "hosts") of Israel has been known as צבאות-ישראל (tziv-ô't' -Yis-râ-eil'; the arrays / armies / legions of Israel), cf. *Melâkhim Âlêph* 2.5. Today it is called the צבא-הגנה לישראל (tze-vâ ha-gan-âh' le-Yis-râ-eil'; the Defensive Array / army / Legion for Israel) – צה"ל (tzaha"l); in English the Israel Defense Force (IDF).

4.8 aside, however, there is a clear correspondence between *LXX* κοσμος and these two terms in MT. When speaking of people, κοσμος means עררים, ornaments such as jewelry. When speaking of the universe, κοσμος means צבאות, perhaps suggesting that the arrays / armies [pop. "hosts"] – stars, planets and people – are *Êlôhim*'s ornaments. The connection, present only in Greek, not Hebrew, is Hellenist.

Κοσμος is one of several terms rendered "world" in non-Jewish versions and confused together.

Compare and contrast the distinctions between העולם (hâ-ô-lâm', world-age, eon, geologic age), approximating αιων (aion; eon),<sup>12.32.2</sup> and תבל (tei-veil', civilized world perceived as the center of the universe), approximating οικουμένη (oikoumenēi, inhabited / civilized world).<sup>24.14.2</sup> The earth as a globe and planet is כדור-הארץ (ka-dur' hâ-âr' êtz).

**4.8.2** ועוד אמר השטן לישו ראה העולם כולו (ve-ôd' â-mar' ha-sâ-tân' li-Y-shu', re-eih' hâ-ô-lâm' kul-ô' u-mal-khu-tô' ve-shil-tân-ut-ô' ve-khâl' ha-tôv' a-shêr' bô; and the *sâtân* further said to *Yehôshua*, See the whole eon, and its kingship, and government, and all of the good that is in it), Παλιν παραλαμβάνει αυτον ο διαβολος εις ορος υψηλον λιαν και δεικνυσιν αυτω πασας τας βασιλειας του ου κοσμου και την δοξαν αυτων (Palin paralambanei auton o diabolos eis oros upseilon lian kai deiknusin auto pasas tas basileias tou kosmou kai tein dokzan auton; again the devil took him by his side into an exceedingly high mountain and showed him all of the kingdoms of the eon, and their glory / honor, ...and another time the *sâtân* took *Yehôshua* into a very high, steep *har* and said to him, See the whole eon, and its kingship, and government, and all of the good things in it... *secundum Nestor* and the earliest extant source texts (Greek), respectively. The *NHM* text is reconstructed to include the "mountain tradition." Though its absence in *Nestor* makes it speculative, it seems to harmonize with the context and, perhaps, represent a post-*Nestor* elaboration. One of the highest and steepest mountains in the vicinity of the *Yardein* River and *Yerikhô* is *Metzâdâh* (Massada).

*NY* #162 reads: ועוד העלהו השטן על הר גבוה מאד (ve-ôd' hê-êl-âh' u ha-sâ-tân' al har gâ-vôh' a me-ôd' ve-hê-râh' u kâl mam-lâkh-ôt' hâ-ô-lâm'; and the *sâtân* further raised him upon a very high mountain and he showed him every kingdom of the eon).

*Milkhâmôt* ה' reads: פעם אחרת לקחו בהר גבוה (pa' am a-khêr' êt le-qâkh' ô be-har' gâ-vôh' a ve-tâ-lul' va-yar-êh' eil-âyv' kâl mam-lâkh-ôt')

u-kh-vôd-am'; another time he took him into a high, precipitous mountain and showed him all of the kingdoms and their honor<sup>5.16.2</sup>). The phrase הר גבוה ותלול (har' gâ-vôh' a ve-tâ-lul') occurs only at *Yekhêzqeil* 17.22, which Rashi explains refers to the *Mâshiakh*,<sup>36</sup> where the Stone Edition *Tan"kh* translates תלול (tâ-lul') as "eminent." תלול derives from the verb תלל (ti-leil'; to mound up, heap up, make steep) and is also related to תל (têl; mound) as in תל-אביב (Têl-Âviv; mound of spring).

*EB* reads: וישא אותו השטן בהר גבוה מאד ויראהו (va-yi-sâ' ô-tô' ha-sâ-tân' be-har' gâ-vôh' a me-ôd' va-yar-eih' u kâl mam-lâkh-ôt' hâ-âr' êtz u-kh-vôd-âm'; and the *sâtân* carried him into a very high mountain and showed him all of the kingdoms of the land / earth and their honor<sup>5.16.2</sup>).

**4.9.1** לי הוא ואם תכרע ותשתחוה לי השתחויה אחת (li hu ve-im' tikh-ra' ve-tish-ta-kha-vêh' li hish-ta-kha-vây-âh' a-khat' êt-nei' hu le-khâ'; it's mine, and if you will kneel down and pay obeisance to me one obeisance I will give it to you), και ειπεν αυτω ταυτα σοι παντα δωσω εαν πεσων προσκυνησης μοι (kai eipen auto tauta soi panta doso ean peson proskuneiseis moi; and said to him, I will give you these things if, falling down, you will pay obeisance to me), ...it is mine, and if you will kneel down and pay obeisance to me one obeisance I will give it to you... *secundum Nestor* and the earliest extant source texts (Greek), respectively.

השתחוה (hish-ta-kha-vêh', bowed or prostrated oneself as a sign of surrender or respect) corresponds in MT → *LXX* προσκυνεω (proskuneo) Cf. also notes 2.2.2, 5.16.2 & 15.9.3. The Hebrew derives from שחה (shâkh-âh', bow, stoop or lean).

*Nitzâkhôn Yâshân* #162 reads: ויאמר לו: כל זאת (va-yô' mêr lô: kâl zôt ê-tein' le-khâ' im ti-pôl' ve-tish-ta-kha-vêh' li; and he said to him: all of this I will give you if you will fall down and worship me).

*Milkhâmôt* ה' reads: ויאמר לו כל הכבוד הזה אתן (va-yô' mêr lô: kâl

ha-kâ-vôd' ha-zêh' ê-tein' le-khâ' im at-âh' nô-feil' u-mit-pa-leil' eil-ai' ; and he said to him all of this honor I will give you if you will fall down and pray to me). See also the phrase כל הכבוד הזה (kâl ha-kâ-vôd' ha-zêh' ; all of this honor) ending *Be-Reishit* 31.1.

*EB* reads: ויאמר לו כל אלה אתן לך אם תפרע אלי' (va-yô' mêt lô kâl eil' êh ê-tein' le-khâ' im tiph-ra' eil-ai' ; and he said to him, all of these I will give you if you will inspire wildness toward me).

פרע (pâr-a' ) means wild in the sense of disorderly, unruly or dishevelled. This verb should be distinguished from the similar verb פרא (pâr' â; meaning grow wild or become savage, untamed, or wild describing an animal or plant). Though it doesn't seem to be documented, exchanging of נ and פ wasn't rare and the similarity of the two suggests there may be a shared etymology.

Whether or not this was a maneuver of the “devil” to corrupt the *Mâshiakh* and assert his own supremacy, the event plays out through people. This was not a private match between “the devil” and a divine J-e-s-u-s. How did *Matityâhu* learn of it to record it? The *talmidim* are called (eye) witnesses, not hearers of stories. More likely, this was a negotiating session between the *Kôhein ha-Gâdôl* of the Greco-Roman Pseudo-*Tzedôqim* and / or Boethusian ‘Herodians’ sect (if these didn't overlap) and *Yehôshua*, witnessed by advisers and *talmidim*. This bow probably referred to a public ceremony to take place in *Yerushâlayim* in which all of the world would see that *Yehôshua* recognized the *Kôhein ha-Gâdôl* as his religious superior and authority – essentially a proto-pope.

In this light, the discussion is consistent with the *Kôhein hâ-Rêsha* referenced by the *Qumrân* sect and what is known about the Greco-Roman Pseudo-*Tzedôqim* sect, their interest in power and influence, their Hellenist-Roman tendencies, and their vassal relationship with the Roman occupiers.

Howard renders אם תפרע אלי' (im tiph-ra' eil-ai' ) in *EB* as “if you bare your head to me”.<sup>37</sup> All dictionaries assume that, when specifically applied to the head or hair, פרע means “uncover” the hair. This special meaning is assumed from medieval explanations of *Be-Midbar* 5.18. The

historical evidence, however, suggests that פרע implied disheveling, musing the hair – giving it a shamefully and disgracefully unkempt, savage and “wild,” beast-like, appearance. Did *Sheim-Tôv* carelessly assume that all the Jews wore a *kipâh* back then? The evidence shows that, excepting the *kôhanim*, they didn't.<sup>38</sup> פרע (pâr-a' , incite wildness),<sup>39</sup> the שורש (shôr' êsh, root) of the term found in *EB*, links the “wild” (unruly, dishevelled) hair of the *Nâzir*<sup>40</sup> with the “making wild” (disheveling or musing) of the hair of the suspected adulteress. This is reinforced by established halakhic exegesis.<sup>41</sup>

The correspondence of the Hebrew and Greek<sup>42</sup> terms illuminates ancient halakhic requirements regarding head covering for men<sup>43</sup> and women,<sup>44</sup> the length and style of hair<sup>45</sup> and beard,<sup>46</sup> and the ancient Israeli style of dress, including *tzitzitôt*<sup>47</sup> and *tephilin*.<sup>48</sup> These were all distinguishing characteristics of the different peoples<sup>49</sup> and form the halakhic paradigm for distinguishing Israel from the *gôyim*.

Because of the continuing validity of these Biblical instructions for the *Netzârim* (cf. *Yirmeyâhu* 49:32), the distinguishing characteristics remain valid guidelines for *Netzârim* hair, beard, and dress today. Cf. also note which includes shaving 26.29.1.

*EB* also implies that *sâtân* was requesting more of *Yehôshua* than a single act of unfaithfulness. This was the temptation for *Yehôshua* to turn wild / dishevelled from *Tôrâh* and his previous teachings, and become “wild about” Hellenist and Romanized “libertarianism” like the *Kôhein hâ-Rêsha* of the Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3,7,2</sup> i.e. to be willing to compromise and eventually evolve into *J-e-s-u-s* / *Yesh"u* (cf. 1.21.1), the savior, a word applied to emperors (cf. introduction), of the kingdoms of the world.

4.10.1 יען ישו הלא תדע כי כתוב בתורה את ה' אלהיך תירא ואותו תעבוד (va-ya' an Ye-shu' ha-lô' teid-a' ki kâ-tuv' ba-Tôr-âh' eit 'ה' Êl-ôh-ei' khâ ti-râ' ve-ô-t-ôh' ta-a-vôd' ; and *Yeshu* replied, “Don't you know that it is written in *Tôrâh*, ‘It is 'ה' your

*Ēlôhim* that you shall revere, and Him you shall serve?”),

τοτε λεγει αυτω ο Ι-η-σ-ο-υ-ς υπαγε σατανα γεγραπται γαρ κυριον τον θεον σου προσκυνησεις και αυτω μονω λατρευσεις (tote legei auto o I-ei-s-o-u-s upage satana gegraptai gar durion ton theon sou proskuneiseis kai auto mono latreuseis; Then *I-ei-s-o-u-s* said to him, “Go *sâtân*, for it has been written, ‘You shall pay obeisance to the Lord your *G-o-d*, and you shall work-as-an-employee for Him alone.” ... and *Yehôshua* replied, “Don’t you know that it is written in *Tôrâh*, ‘It is <sup>ה</sup> your *Ēlôhim* that you shall revere, and it is Him you shall serve.’?”... The Hebrew is *Nestor* with one letter corrected to agree with MT *Devârim* 6.13. The Greek is from the earliest extant source texts.

*Nestor* reads: יען ישו הלא תדע כי כתוב בתורה את (va-ya’ an Ye-shu’ ha-lô’ teid-a’ ki kê-tuv’ ba-Tô-râh’ eit <sup>ה</sup> Ēl-ôh-ei’ khâ ti-râ’ ve-ôt-ôh’ ba-a-vôd’; and *Yeshu* replied, “Don’t you know that it is written in *Tôrâh*, ‘It is <sup>ה</sup> your *Ēlôhim* that you shall revere, and in serving Him...’?”)

*Nitzâkhôn Yâshân* #162 reads: אמר לו ישו : את ה' (â-mar’ lô Ye-shu’ , eit <sup>ה</sup> Ēl-ôh-ei’ khâ ti-râ’ ve-ôt-ôh’ ta-a-vôd’; *Yeshu* said to him, “It is <sup>ה</sup> your *Ēlôhim* that you shall revere, and Him you shall serve”).

*Milkhâmôt* <sup>ה</sup> reads: אז אמר לו ישו לך שטן כי (âz â-mar’ lô Ye-shu’ leikh sâ-tân’ ki kê-tuv’ eit <sup>ה</sup> Ēl-ôh-ei’ khâ ti-râ’ ve-ôt-ôh’ ta-a-vôd’ [Dav’ vav, yud gi’ mel]; then *Yeshu* said to him, “Go *sâtân*,<sup>4.1.1</sup> for it is written, ‘It is <sup>ה</sup> your *Ēlôhim* that you shall revere, and Him you shall serve’” [*Devârim* 6:13]).

*EB* reads: אז ענה לו יש' לך השטן בלעז שאטאנאס (âz ân-âh’ lô Ye-sh”u’ , Leikh ha-sâ-tân’ be-la-az’ sa-tan-as shê-kein’ ke-tiv’ eit <sup>ה</sup> êt-pa-lâl’ ve-ô-tô’ le-vad-ô’ ta-a-vod’; Then *Yesh”u* replied to him, “Go *sâtân* <sup>4.1.1</sup> (in non-Hebrew *satanas*), for the writing is: it is <sup>ה</sup> to Whom [*Tehilim* 5.3] אתפלל (êt-pa-lâl’; ‘I will pray’); and Him alone you shall serve.” בלעז (be-la-az’) derives from כ (be-; in) + לעז (la-az’;

non-Hebrew language). “The explanation of the word לעז as formed from the initials of the words לשון עם זר [le-shôn’ am zâr; in the tongue of a foreign kindred] is erroneous.”<sup>50</sup>

*KJV* sometimes renders λατρευσεις (latreuseis; work-as-an-employee-for) as “worship” (q.v. 2.2.2, 4.9.1, 5.16.2 & 15.9.3).

**4.11.1** אז הניחו השטן (âz hi-nikh-ô’ ha-sâ-tân’; then the *sâtân* let him be),

τοτε αφησιν αυτον ο διαβολος και ιδου αγγελιοι προσ ηλθον και διηκονουν αυτω (tote afieisin auton o diabolos kai idou aggeloi proseilthon kai dieikonoun auto; then the *sâtân* left him and look, messengers, came near and served him, ...then the *sâtân* let him be... *secundum Nitzâkhôn Yâshân* #162 and *Milkhâmôt* <sup>ה</sup>. The Greek follows the earliest extant source texts. The passage is absent in *Nestor*. MT <sup>ה</sup> corresponds to *LXX* αφησιν, let him be. The messengers here includes at least the *talmid* who recorded the event. Cf. also note 26.28.2.

*EB* reads: אז עזב אותו השטן והנה מלאכים קרבו אליו וישרתוהו (âz â-zav’ ô-tô’ ha-sâ-tân’ ve-hi-neih’ ma-lâkh-im’ qâr-vu’ eil-âyv’ va-ye-shâ-rat-u’ hu; then the *sâtân* abandoned him and, look, messengers<sup>1.20.1</sup> converged on him and ministered to him). Add. ms. no. 26964 reads וישרפוהו (va-yis-re-phu’ hu, and burned him), however the majority of mss. support וישרתוהו. For *Sâtân* to abandon his efforts entirely toward *Yehôshua*, giving him a “free ride” for the rest of his life, would place *Yehôshua* in a different category from other humans and contradict both the humanness of *Yehôshua* and the claim that he was tempted like other men.

While the Hebrew tradition doesn’t support the tradition of messengers coming to minister to *Yehôshua*, *EB* implies, in the use of מלאכים and the verb שרת (shei-rat’), מלאכי השרת (mal-akh-ei’ ha-shâ-reit’) –which mean can mean either “ministering angels” or “Talmudic sages.”<sup>51</sup>

**4.12.1** ...he... *EB* reads “*Yehôshua*.”<sup>52</sup> Cf. *NHM* 4:12-17; 15:1-5; Ky-Lu. 3:19-20; Ky-Mk. 1:14-15; 6:14-20; Yn. 4:1.

**4.12.2** נמסר במאסר (nim-sar' be-ma·a·sâr'), ...**delivered over into prison...** Howard notes the alliteration in *EB*.<sup>53</sup> Though the two words sound similar they are unrelated.

**4.12.3** ...**he...** “*Yehôshua*,” not included *secundum*  $\aleph$  and  $\beta$ , is found only later in a-3 and sy<sup>p</sup>, apparently added for clarification.

**4.13.1** כפר נחום (Ke-phar' Na-khum'; *Nakhumtown*), Καπερναοῦμ (Kapernaoum; corrupted to Capernaum), ...**K'far-Nakhum...** According to the convention used elsewhere in this text, consistency implies the spelling *Kephar Nakhum*. Because of the prevalence of the English transliteration *K'far*-... in modern Israel, however, we have acceded to the popular spelling.

**4.14.1** ישעיה (Ye-sha·yâ' hu), ...**Yeshayâhu...** de-Judaized to “Isaiah.”

**4.15.1** ...[*Mâshiakh ha-Mêlêkh*]... “King *Mâshiakh*.” Cf. *Yeshayâhu* 8:23d below.

Hebrew nouns below are marked in superscript as “m” for masc., “f” for fem. and, to eliminate confusion, “pl” for plural. This permits masc. and fem. pronouns and verbs to be properly ascribed to the nouns they modify, eliminating some invalid interpretations not obvious from the English.

Additionally, where appropriate the superscript contains the number of the note (which follows the complete presentation of the *pârâshâh*) explaining the relationships between the pronoun and the noun to which it refers. The properly implied pronouns are set forth in italics with the sexed pronoun beside it in superscript. The nouns implied in Hebrew are then inserted within curly braces for clarity.

In order to fix the meaning of the many instances of the pronouns “he,” “her,” “his,” etc., the entire *pârâshâh* of *Yeshayâhu* 8:16 – 9:1 follows in several sections with pronouns clarified for both Hebrew and English readers:

צור תעודה חתום תורה בלמדי: וחכיתי לה' המסתר  
פניו מבית יעקב וקויתי-לו הנה אנכי והילדים אשר נתן-לי  
ה' לאתות ולמופתים בישראל מעם ה' צבאות השכן בהר

צִיִן (tzôr te·ud·âh' kha·tôm' Tôr·âh'  
be-li·mud·ây' ; ve-khi·ki' ti la-'<sup>h</sup> ha-mas·tir'  
pân·âv' mi·beit' Ya·a·qôv' ve·qi·vei' ti lô;  
hin·eih' â·nô·khi' ve·ha·ye·lâd·im' a·shêr' nâ·tan'  
li '<sup>h</sup> le·ôt·ôt' u·le·môph·tim' be·Yis·râ·eil'  
mei·im' '<sup>h</sup> tze·vâ·ôt' ha·shô·khein' be·har'  
Tzi·ôn')

v16 Bind up the document, seal the *Tôrâh* in my learning. v17 And I will await '<sup>h</sup> who hides His Face from the house of *Yaaqôv*, and I will hope in Him. v18 Behold, it is I Myself, and the children whom '<sup>h</sup> has given me for signs and exemplars in *Yisrâeil*, from beside '<sup>h</sup> of hosts Who dwells in *Har Tziôn*.<sup>f</sup>

וכי-יאמרו אליכם דרשו אל-האבות ואל-הידענים  
המצפצפים והמהגים הלוא-עם-אל-אלהיו ידרש בעד  
החיים אל המתים: לתורה ולתעודה  
(ve-khi' yôm·ru' al·ei·khêm' dir·shu'  
êl·hâ·ôv·ôt' ve·êl·ha·yid·ôn·im'  
ha·me·tzaph·tzeph·im' ve·ha·ma·heg·im'  
ha·lô' -am êl·êl·ôh·âv' yi·de·rôsh' be·ad ha·khai' im  
êl·ha·meit·im' le·Tôr·âh' ve·li·te·ud·âh')

v19 And when it is said to you, ‘Seek the dead fathers and the twittering and murmuring clairvoyants – shouldn't the kinsmen<sup>m</sup> seek beyond the living<sup>pl</sup> to the dead<sup>pl</sup> for their *Êlôhim*?<sup>m</sup> v20 To that *Tôrâh*<sup>f</sup> and document.<sup>f</sup>

אם-לא יאמרו כדבר הזה אשר אין-לו שחר: ועבר  
(העם) בה (בציין) נקשה ורעב והיה כי-ירעב (העם)  
והתקצף וקלל במלכו (של העם – המשיח) ובאלהיו ופנה  
(המלך מהשיח) למעלה: ואל-ארץ יביט והנה צרה וחשכה  
מעוף צוקה ואפלה מנדה (המלך המשיח): כי לא מועף  
לאשר (למלך המשיח) מוצק לה (לארץ): כעת...  
(im·lô' yôm·ru' ka·dâ·vâr' ha·zêh' a·shêr'  
ein' -lô shâ' khar ve·â·var' {hâ·âm' } bâh  
{be·Tzi·ôn' } ni·qesh·êl' ve·râ·eiv' ve·hâ·yâh'  
ki·yi·re·av' {hâ·âm' } ve·hit·qa·tzaph' ve·qi·leil'  
be·malk·<sup>f</sup> {shêl hâ·âm' ha·mâ·shi' akh}  
u·v·eil·ôh·âv' u·phân·âh' {ha·mê' lêkh  
ha·mâ·shi' akh} le·mâl' âh; ve·êl êr' êtz ya·<sup>bit</sup>  
ve·hin·eih' tzâr·âh' va·kha·sheikh·âh' me·uph'  
tzuq·âh' va·a·pheil·âh' me·nu·dâkh' {ha·mêl' êkh  
ha·mâ·shi' akh} ki lô mu·âph' la·a·shêr'  
{la·mêl' êkh ha·mâ·shi' akh} mu·tzâq' lâh  
{lâ·âr' êtz}. Kâ·eit' ...)

Oh that such a saying,<sup>m</sup> in which no merit could ever dawn,<sup>(8.20)</sup> might not be spoken. v21 But the kinsmen<sup>(he; 8.21a)</sup> shall pass through *Tziôn*<sup>(her; 8.21b)</sup> in hard times and shall be hungry. And it shall be that when the kinsmen<sup>(he; 8.21c)</sup> will hunger they<sup>(he)</sup> will become enraged and curse their<sup>(his)</sup> *Mâshiakh*<sup>(8.21d)</sup> – *ha-Mêlêkh*<sup>m</sup> and their<sup>(his; 8.21e)</sup> *ôhim*.<sup>m</sup> And *Mâshiakh ha-Mêlêkh*<sup>(he; 8.21f)</sup> shall turn his face upward v22 and he shall look upon the land<sup>f</sup> of Israel<sup>(8.22a)</sup> and, behold, trouble and blackness, darkness of oppression and the dismal gloominess of *Mâshiakh ha-Mêlêkh*<sup>(he; 8.22b)</sup> being expatriated. v23 Yet, there is no darkness for *Mâshiakh ha-Mêlêkh*,<sup>(whom; 8.23a)</sup> who was pressed into this form<sup>(8.23b)</sup> for Israel.<sup>(her; 8.23c)</sup> In the [first] period....

כעת הראשון הקל (המלך המשיח) ארצה וזבולן וארצה נפתלי והאחרון הכביר דרך הים (הכנרת) עבר הירדן גליל הגויים

(kâ-eit' hâ-ri-shôn' hei-qal' (ha-mêl' êkh ha-mâ-shi' akh) artz' âh Ze-vul-un' ve-artz' âh Naph-tâl-i' ve-hâ-a-khar-<sup>פ</sup> hikh·bid' dêr' êkh ha-yâm' (ha-Ki-nêr' êt) ei' vêr ha-Yar·dein' , ge·lil' ha-gôy·im')

In the first period, *Mâshiakh ha-Mêlêkh*<sup>(he; 8.23d)</sup> will lighten the weight on the land of *Zevulun* and the land of *Naph-tâlî*. Then, in the later period, via *Yâm Kinêrê't*, he will place more weight on the district of the *gôyim* – Trans-Jordan.

העם ההלכים בחשך ראו אור גדול ישבי בארץ צלמור אור נגה עליהם

(hâ-âm' ha-hôlk·im' ba-khô' shêkh râ-u' ôr gâ·dôl' , yôsh·vei' be-êr' êtz tzal·mâv' êt ôr nâg·ah' al·ei' hêm)

9:1 The kinsmen who were walking in blackness will have seen a great light. The light will have shined upon the residents of the land of the picture-of-death.

*Yeshayâhu* 8:20 – “no merit could ever dawn.” אין-לו שחר (ein lô shâ' khar; lit. “there is no dawn to it” or “it has no dawn”). This is a Hebrew metaphor for ‘it’ll never get off the ground,’ ‘it doesn’t fly,’ or it’s meaningless, absurd or senseless.<sup>54</sup> This rendering attempts to maintain a connection with the literal meaning.

*Yeshayâhu* 8:21a – “the kinsmen.” עבר is the 3<sup>rd</sup> person masculine form of the verb, implying “he shall pass through.” Perusal of the context shows that neither “*ôhim*” nor “saying,” two of the three masculine pronouns in this section to this point, fits the context. By deduction, the only other masculine pronoun in the context is then עמ, “kinsmen.” Cf. also note “kinsmen” 6.32.1.

*Yeshayâhu* 8:21b “*Tziôn*.” Searching back from this point to previous feminine nouns in the context one must choose between “*Tôrâh*,” “document,” or “*Tziôn*.” The latter best fits the context.

*Yeshayâhu* 8:21c “the kinsmen.” כי-ירעב and והתקצר וקלל במלכו are 3<sup>rd</sup> pers. past masc. forms meaning “he will hunger, and he will become enraged, and he will curse his *mêlêkh*.” References to “he” and “his” refer to “the kinsmen” as in *Yeshayâhu* 8:21a above. Being a plural noun in English, “the kinsmen” becomes “their (*mêlêkh*)” rather than the literal Hebraic “his (*mêlêkh*).”

*Yeshayâhu* 8:21d “*Mâshiakh*.” Rabbinic interpretation of this *pâsuq* occurs in *Talmud* only three times, with no consistency:

א. In *Avôdâh Zârâh* 53a, the *Mishnâh* speaks of how one might annul an idol. The *Gemârâ* then quotes “[*Khizqiyâhu*] said, ‘Because Scripture stated... they shall fret themselves and curse their *mêlêkh* and their *g-o-d* ...’”<sup>55</sup> as supporting the notion that spitting before an idol or urinating upon it would annul it.

ב. In *Sanhedrin* 94b, *Yeshayâhu* 8:23 is quoted in support of the interpretation that “lightening the weight” refers to sloughing off the “yoke of *Tôrâh*” for which the Ten Lost Tribes were scattered, whereas the “later” time refers to *Khizqiyâhu*’s generation who “increased the weight” (importance) of *Tôrâh*.

ג. In *Sanhedrin* 104b, *Yeshayâhu* 8:23 erroneously twists the passive verb, “oppressed” or “pressed into form,” to an active meaning to render the “oppressor” of Israel never wearies.

No opposition to messianic interpretations of this *pârâshâh* in *Yeshayâhu* has surfaced among the 1<sup>st</sup> century C.E. Jews.

“He,” in this chapter, must refer to the only masc. nouns in the preceding context:

- ◇ “*Élôhim*” – doesn’t fit well as One looking up toward the heavens.
- ◇ the evil “saying” – makes no sense at all.
- ◇ the “kinsmen” – While “kinsmen” can be seen as fitting the description of being expatriated from the land of Israel, the many pogroms and the *Shôâh* clearly contradict that “there is no darkness for the kinsmen.” Also, “kinsmen” doesn’t fit the description of “being pressed into form for the land” nor of “looking (down) upon the earth”
- ◇ the “*mêlêkh*”

*A priori*, the context requires “*mêlêkh*,” clearly carrying messianic implications. Only positive evidence exists indicating that the *pâsuq* was at that time regarded as referring to the *Mâshiakh*. Moreover, the *Netzârim* would not likely have included it in *Matityâhu* had it not carried weight with the rest of the Jews of the community. Nor is there any record of disputation to the assertion in *Netzârim* Hebrew *Matityâhu*.

*Yeshayâhu* 8:21e “their.” By this point the masc. noun, “*mêlêkh*,” has been added to those listed in 8:21a. However, the context suggests that “his” here still refers to “of the kinsmen,” rendered in English as “their.”

*Yeshayâhu* 8:21f “*Mâshiakh ha-Mêlêkh*.” פנה is the masc. form of the verb “he faced,” or, poetically, “he will face.” For the reasons given in *Yeshayâhu* 8:21d, “he” must refer to *Mâshiakh ha-Mêlêkh*.

*Yeshayâhu* 8:22a “Israel,” = אִרָּא. Unless otherwise indicated by the context, Jews (including *Yeshayâhu ha-Nâvi*) mean the land of *Yisrâeil*.

*Yeshayâhu* 8:22b “*Mâshiakh ha-Mêlêkh*.” מנודה (me-nu-dâkh’) is a masculine passive verb meaning “he is being banished / expatriated.” For the reasons given in *Yeshayâhu* 8:21d, “he” must refer to *Mâshiakh ha-Mêlêkh*.

*Yeshayâhu* 8:23a “*Mâshiakh ha-Mêlêkh* who...” לַאֲשֶׁר means “to whom” or “for whom.” The phrase “to someone,” in Hebrew, also means “someone has” in the sense of something belongs to that person. Thus, לַאֲשֶׁר also means something “belongs to

whom” or is “of whom.” לַאֲשֶׁר can also be interpreted as “to that which.” The context here constrains us to understand “the darkness does not belong to (‘whom’ or ‘that which’) was pressed into form for the land of Israel.” Here one is grammatically justified in choosing any of the singular nouns, feminine or masculine, mentioned earlier in the context. Given the constraints on the masc. pronouns (cf. *Yeshayâhu* 8:21d) of the context and the ill fit of the feminine nouns here, “*Mâshiakh ha-Mêlêkh*” is the best fit.

*Yeshayâhu* 8:23b “he was pressed into form for the land of Israel.” מְרֻצָּק is a 3<sup>rd</sup> person masc. past passive form of רָצַק / רָצַק meaning “cast” (primarily as molten metal is cast in a form). *Klein’s Etymological Dictionary* gives a secondary meaning for מְרֻצָּק as “constrained” or “distressed.” *LXX* uses the Greek verb στενοχωρία (stenokhoría), which means “constrained” or “pressed in.” Στενοχωρία is derived from στενος (stenos) meaning “narrow” and χωρα (khora) meaning “a place.” Taking all of the information together as being in harmony, the resulting picture is of being constrained or pressed into a “narrow place” as metal is cast, pressed into a mold and extruded. For the reasons given in *Yeshayâhu* 8:21d, “he” must refer to *Mâshiakh ha-Mêlêkh*.

*Yeshayâhu* 8:23c לָהּ, “for her,” requires the interpretation that “*Mâshiakh ha-Mêlêkh* was pressed into form for” (a fem. noun from the context). The fem. nouns which have been used are:

- ◇ “*Tôrâh*” – viable, but doesn’t fit the context
- ◇ “document” – viable, but doesn’t fit the context
- ◇ “*Tziôn*” – viable, same meaning as “land”
- ◇ “land” – viable, same meaning as “*Tziôn*,” however “land” was the most recent fem. noun used to this point.

*Yeshayâhu* 8:23d לְהִקְלֶה is the 3<sup>rd</sup> person masc. verb form, lit. past tense, but poetically used of the future meaning “he will lighten the weight.” For the contextual reasons given in *Yeshayâhu* 8:21d, above, “he” must refer to *Mâshiakh ha-Mêlêkh*.

**4.15.2** זבולון (*Ze-vul-un'*), ...**Zevulun**... Roughly corresponding to *Yehudâh* (“Judaea”) and the *Shômrôn* (“Samaria”).

**4.15.3** נפתלי (Naph-tâ-li'), ...**Naphtâli**... The area assigned to נפתלי corresponds to the *Gâlîl*, *Gôlân* Heights and eastern *Levânôn*.

**4.15.4** דרך הים (*dêr' êkh ha-yâm'*; via, by way of, the sea), ...**via Yâm [Kinêrêṯ]... Yâm Kinêrêṯ** is implied by the context.

**4.15.5** גליל (*ge-lil'*), ...**district**... or region. The phrase גליל הגויים (*ge-lil' ha-gôy-im'*), “district of the *gôyim*,” was eventually shortened to simply גליל, *Gâlîl* (“Galilee”). The *Gâlîl* encompasses much of the northern part of modern Israel.

**4.16.0** אור (*ôr*; light), φως (*phos*; light), ...**רפ**... *secundum* MT (where quoted), *EB* and the earliest extant source mss. (Greek), respectively.

**4.16.1** צלמות (*tzal-mâv' et*, picture / shadow of death), σκία θανάτου (*skia thanatou*, shadow of death), ...**picture-of-death**... *secundum EB* and the earliest extant source texts (Greek), respectively. Probably a reference to the *Shôâh* and other pogroms.

**4.17.1** מלכות שמים (*malkh-ut' shâ-mai' im*), η βασιλεια των ουρανων (*ei basileia ton ouranon*), ...**the Realm of the heavens**... *secundum EB* and the earliest extant source texts (Greek), respectively.

Aside from *Yehôshua*, Jewish sages show comprehension of only fragmented aspects of מלכות שמים, such as the *Mâshiakh* and redemption / *kipur*, (atonement) the enlivening, the נפש (*nêph' êsh*, גן עדן, (2.20.1 .fc; ”luos”.pop; ehcysp (*Gan-Eid' ên*, *Eidên* Park; corrupted to the Garden of Eden; cf. 10.28.2) / παραδεισος (*paradeisos*; pop. paradise), שאול (*She-ôl'*, the grave, cf. 11.23.2) / αδης (*adeis*, pop. Hades or hell), and גי-הנמ (*Gei-Hi-nôm'*, cf. 10.28.2), γεεννα (*Geenna*, pop. hell).

Opinions of the sages differ concerning what enlivening entails. (Will the physical body be resurrected? Will only the נפש be resurrected?) Similarly, there is no clear picture of “heaven.” (Is heaven a physical Utopia? A spiritual non-dimension? A spiritual communion with 'ה?) What is the נפש? Who will be resurrected? (Only the *Tôrâh*-observant? Only believers in the *Mâshiakh*? Only Jews? All “good people”?) Everyone, but to different places, i.e. heaven and hell?) The *Mâshiakh* knew the answers to these questions.

While this discussion merits separate treatment in a future book, a few observations are appropriate. The Realm of the heavens to which *Yehôshua* refers was declared, in his own words (*NHM* 4:17), to have already come near to men. This realm was seen by some of his *talmidim* before they died (*NHM* 16:28, et al.). This occurred when:

- ◇ some of *Yehôshua*'s *talmidim* witnessed his metamorphosis on *Har Meirôn* (cf. note 17.1.1),
- ◇ at *Yehôshua*'s enlivening (cf. note 28.7.1), and
- ◇ at the enlivening of the dead of Israel to that time (cf. note 27.52.1).

We are concerned here with two aspects of the Realm of 'ה: the Realm of the heavens and the Realm of the Messianic Age.

The most widely known is the Realm of the Messianic Age, which refers to the physical millennial realm on earth. Yet, if the millennial realm has arrived, it has been recent and remains in a very early stage. Many reject *Yehôshua*'s *Mâshiakh*-ship because they see only the physical universe. These have never recognized the reality of a dimension beyond our physical universe, and have never appreciated that making provision for us to join Him in His eternal spiritual realm, the Creator's environs, would certainly take priority over a conquest of the comparatively puny, temporal, physical domain of our human world.

Since *Yehôshua* declared the Realm of the heavens to have approached, and since no physical realm arrived, we must examine the possibility of a spiritual realm to see if evidence of that realm can be found. We find suggestion of the Realm of the

heavens in *Yehôshua*'s metamorphosis. Whether this was physical, spiritual or perceived is academic and does not affect the matter substantively.

*Yehôshua*'s enlivening was another endorsement by 'ה of the acceptability of His provision for דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements),<sup>56</sup> provided by 'ה via His *Mâshiakh*. *Yehôshua*'s enlivening demonstrated 'ה's granting to *Yehôshua* of responsibility over the spiritual Realm (following death) on behalf of all *Tôrâh*-observant Jews (cf. note 28.7.1). The enlivening of the *Ômêr Reishit* (cf. note 27.52.1) was another confirmation. These events evidence approach, indeed the convergence, of the non-dimensional, after-life, spiritual Realm of the heavens with the *Ômêr Reishit* of *Tôrâh*-observant Jews from *Sheôl* (cf. *Devârim* 30:11-14).

The spiritual Realm of the heavens is subsequently the congregation of non-selectively *Tôrâh*-observant Jews (and *geirim*) in a post-death, non-physical dimension who, as demonstrated by 'ה through His *Mâshiakh Yehôshua*, have made *aliyah* into this non-dimensional ("spiritual") nation / realm of the heavens. This is the spiritual Israel, and its citizens include *Avrâhâm*, *Yitzkhâq*, *Yaaqôv*, *Môshêh*, *Dâvid ha-Mêlêkh*, *Eilyâhu ha-Nâvi*, and other non-selectively *Tôrâh*-observant Jews.

Though actual *aliyah* to the eternal Realm of spiritual Israel is accomplished only in death, citizenship can be obtained prior to making *aliyah*, in this temporal and preparatory life. This life on earth parallels a baby's period of gestation in its mother's womb. Just as, at birth, a baby might perceive leaving the womb, the only world it has known, to be dying, so too, death in this world is birth in the eternal, extra-dimensional world of the Creator. This world is our collective womb. We are here to grow and prepare to leave this womb in death, being born through death from this world into the eternal realm as a child of 'ה (cf. *NHM* 19:13-15).

The difference is that, in the spiritual plane, we can choose whether to accept our Parent and be born. Whether knowingly or unknowingly, many are choosing to terminate the pregnancy or be stillborn

rather than accept our Parent. In *Tôrâh* He has given us a Manual of Instructions (*Tôrâh*) for our new life. In *Halâkhâh*<sup>7.1.1</sup> He provides that it remain attainable. In the *Mâshiakh* He provides for the elimination of imperfections which would keep us from life with our perfect Parent. For Jews, citizenship in this Realm of the heavens is obtained during this life by returning *teshuvâh* (cf. notes 3.2.1 & 13.15.1), culminated by performing *tevilâh*<sup>3.6.1</sup> in a *miqvêh*<sup>3.6.1</sup> (*NHM* 3:13) and a subsequent life of halakhic *Tôrâh*-observance.

For non-Jews, citizenship is a longer journey. As of this writing, branches of legitimate Judaism other than the *Netzârim* don't recognize any special status for *Tôrâh*-observant non-Jews. *Gôyim* wishing to be admitted to the Realm of the heavens must first satisfy the laws of the *Benei-Nôakh*. This is a prerequisite for candidates set forth in *Halâkhâh*<sup>7.1.1</sup> of the *Beit-Din ha-Gâdôl* period and codified by the first *Pâqid ha-Netzârim*, *Yaaqôv Bêh-Dâvid* (cf. *Trans.* 15:19-20). The non-Jew must comply with these prerequisites before they can be accepted even as a *talmid* to learn *Tôrâh* in a local *Beit-ha-K'nêsêh* (*Trans.* 15:21).

Having satisfied this prerequisite, a *Bên* or *Bat-Nôakh* then has two options:

- א.) A *Bên* / *Bat-Nôakh* who can satisfy rabbinic requirements should convert to Judaism under orthodox auspices.
- ב.) A *Bên* / *Bat-Nôakh* who cannot qualify for conversion may instead satisfy all of the other requirements before an Orthodox *Beit-Din* and be recognized by the Orthodox *Beit-Din* as a *Tôrâh*-observant *geir(âh)* [non-Jew(ess)].

Only the *Netzârim* presently offer the second option. These are described as נילב' (nilv-âh' ; interfacing, or "being grafted onto the natural vine") i.e. becoming *geirim* of the Jewish community.<sup>57</sup> (Cf. also *Yn.* 15:5-6 & *VI Sh.* 11:16-24).

Further information is found in my second introductory book, *Atonement In the Biblical 'New Covenant.'*

This was also the subject of *Yôkhânân ha-Matbil*'s inquiry (*Ky-Lu.* 7:19-23).

**4.18.0** תלמיד (tal·mid', apprentice student), μαθητης (matheiteis, disciple) and שליח (shâ·li' akh, emissary, pl. she·likh·im'), αποστολος (apostolos, apostle), ...*talmid* / *shâliakh* names... Names in the text are often confusing regarding which “*Yôkhânân*,” “*Yaaqôn*” or “*Yehudâh*” is meant. In this text, names are always given in full according to all that can be determined. Those parts of a name not written in the mss. in the given *pâsuq* are placed in italics to indicate they have been added for clarity. See accompanying boxes.

**4.18.1** ...he... “*Yehôshua*” is not included here *secundum* all of the early mss. Its inclusion in *TR* has no basis in early mss.

**4.18.2** כִּיפָא (kei' phâ, a cape, rock cliff, or large boulder) Πετρος (petros, Peter / Rocky), ...*Keiphâ*... is the Aramaic<sup>58</sup> equivalent of the English “Rocky” or “Cliff.” כִּיפָא was translated into Greek Πετρος, and then anglicized to “Peter.” Cf. 16.18.1 & 16.18.2.

**4.20.1** באותה שעה (be·ôt·âh' shâ·âh', in that same hour), ευθεως (eutheos, straightway), ...**in that same hour...** *secundum EB* and the earliest extant source texts (Greek), respectively.

Ευθεως is found only twice in *LXX*. In *Yehôshua* 6:11 it is rendered for פעם אחת (pa' am a·khat'), “one time” (perhaps conveying a Hebrew tradition predating MT). In *Iôn* 5:3 it is rendered for פתאום (pit·ôm', suddenly). Cf. also *pâsuq* 22, where ευθεως parallels מהרו (ye·ma·har·u', they hurried).

There is no basis for the assumption that *Yehôshua* was previously unknown to them, that, upon seeing him for the first time these were new acquaintances charismatically (or otherwise) overwhelmed by *Yehôshua*'s spirit and “suddenly”

dropped everything and followed him as popularly depicted. For example, judging from his descriptions, *Matityâhu* appears to be witness to this. Yet, although he writes this *pâsuq*, he doesn't record his own calling until chapter 9, *pâsuq* 9.

It seems more plausible that *Yehôshua* had been teaching them previously as *talmidim* and was now calling them forth, promoting them to the function of *shâliakh* (cf. heading for *pâsuq* 23). When sending them out they are referred to as *talmidim* (“apprentices,” Ky-Mk. 6:1, 7), but when they return they are recognized as *shelikhim* (“emissaries,” *pâsuq* 30).

**4.20.2** ינח (yâ·nakh', let be), αφιμι (let go), ...**let be...** correspond via *LXX* → MT. Cf. note 26.28.2. *EB* reads עזב (â·zav', abandon), which is also a viable rendering.

**4.21.1** אחרים אחרים (akh·im' a·kheir·im', other brothers), αλλους δυο αδελφους (allous duo adelfous, other two brothers) ...**other brothers...** Howard finds this rhyme here in the *Sheim-Tôn* ms. It also works well in English.<sup>59</sup> It doesn't work in Greek. Those who argue that the Πετρος / πετρα (Petros / petra) word play (16:18.1) shows that “*J-e-s-u-s* taught in Greek”<sup>60</sup> should consider that, by the same reasoning, “other brothers” proves that he taught in English! (Cf. also 5.19.2).

**Box 1 – The Twelve *Talmidim* – *Leviim*** listed before *Yisre-eilim*, according to *Halâkkhâh* (*ha-Leivi* indicates descent from the Tribe of *Leivi* (corrupted to “Levi”))

מתתיהו הלוי (Ma-tit-yâh’ u ha-Leiv-i’), the author of the original Hebrew text bearing his name, the only account of the teachings and life of *Yehôshua* regarded legitimate by the original followers of *Yehôshua* according to early-4<sup>th</sup>-century Church historian Eusebius. Cf. *NHM* 9:9-15; 10:3; Ky-Mk. 2:14; Ky-Lu. 5:27-35. The name מתתיהו follows the tradition of מתתיהו (“Mattathias” / “Matthew”) the *Kôhein* from *Môdiin*, father of *Yehudâh ha-Makâvi* and *Shimôn* the *Khashmônâyim*. The tradition derives even earlier from מתתיהו in *Divrei-ha-Yâmim Âlêph* 9:31 & 16:5; *IZ â* 20:43 & *Nekhêmâyâh* 8:4 and מתתיהו in *Divrei-ha-Yâmim Âlêph* 15:18, 21 & 25:3, 21 as well as *EB*.

(בן-דוד) יעקב “הקטן” האלוף (Ya-a-qôv’ ha-qâ-tân’ [“the Little”] hâ-A-luph’ [the Chief] (Bên-Dâ-vid’)), *NHM* 9:9-15; 10:3; Ky-Mk. 2:14; Ky-Lu. 5:27-35. [*Hâ*]-*Aluph*, documented in *EB* 10.2<sup>61</sup> and found in similar context at *Mishlei-Shlômôh* 16.28 & 17.9, contradicts Yn. 7.5 – which was an existential pillar of the Church in order to maintain that “Peter” (rather than *Yaaqôv*) was the first “Pope.” The “gospel” – attributed to *Yôkhânân* – was never accepted by the *Netzârim*.<sup>62</sup> Since the historical record clearly verifies that it was indeed *Yaaqôv Bêh-Dâvid* who (otherwise inexplicably and with no record of appointment) succeeded *Yehôshua* as leader of the *Netzârim*, the title of *hâ-Aluph* clearly refers to him. It is then clear, therefore, that, like the genealogies of the House of *Dâvid*, the Romans (Christians) deliberately painted over the preeminence of *Yaaqôv Bêh-Dâvid* over “Peter” the “First Pope” and “Paul,” both of the Displacement Theology apostasy. “Little” *Yaaqôv* refers to his physical size compared to *Yaaqôv “Bên-Rôgêz” Bêh-Zavdiel*.

שמעון “כיפא” בר-יונה (Shim-ôn’ “Keiph’ â” [cape, cliff] Bar-Yôn-âh’), “Cliff” rather than “Peter,” a transliteration of Πέτρος (Petras). בר (bar; son, e.g., *bar-mitzvâh*) is the Aramaic equivalent of בן (bên; son). In *NHM* 16:12, according to *EB*, *Yehôshua* associates the Aramaic *Keiphâ* with the Hebrew אבן (êv’ ên, stone or rock). The *Kôhein ha-Gâdôl* was also named [*Yôseiph*] *Keiphâ*. Cf. also Yn. 1:42; III Sh. 2:9; IV Sh. 1:12; 3:22; 9:5 and 15:5).

אדם בר-יונה (Â-dâm’ Bar-Yôn-âh’).

יעקב “בן-רוגז” בן-זבדי-אל (Ya-a-qôv’ “Bên-Rô’ gêz” [“The Irascible”] Bêh-Zav-di’ -Eil’ [son of “My endowment is Eil”]; see note 4.21.1 and 4.23.3; *NHM* 4:21 17:1; Ky-Mk. 9:2; 14:33; Ky-Lu. 8:51; 9:28; *Trans.* 12:2; 15:13; III Sh. 2:9,12. Other possibilities are זבדי (Zav-di’; my endowment – *Yehôshua* 7.1, *et al.*) and זבדיה (Ze-vad-yâh’ u; Endowment of ה’ – *Divrei-ha-Yâmim Âlêph* 26.2 *et al.*).

יוחנן “בן-רוגז” בן-זבדי-אל (Yô-khân-ân’ “Bên-Rô’ gêz” Bêh-Zav-di’ -Eil’). Howard notes that *EB* reads זבדי-אל (Zav-di-eil’), tying it in to *NHM* 4:23 where *Yehôshua* was proclaiming to our kindred the זבד טוב (zêv’ êd tôv; good endowment, cf. *Be-Reishit* 30:20).

תאום *Te-ôm* (Te-ôm’; twin / *g-e-m-i-n-i*).

יהודה בן-דוד (Ye-hud-âh’ Tî-râs’ Bêh-Dâ-vid’), compare lists of *NHM* 10:3 & Ky-Mk. 3:18 with those of Ky-Lu. 6:16 & *Trans.* 1:13. *Tîrâs* is documented in *EB* 10.1 as טריא’וס (triyus). Cf. also Yn. 14:22. The Greek suggests “*Yehudâh* brother of *Yaaqôv*” rather than “*Yehudâh* son of *Yaaqôv*” as, for example, *The Zondervan Parallel New Testament in Greek and English* notes in *Trans.* 1.13 and KJV in contrast to the NIV. The term “son” isn’t found in the Greek and has been assumed. A large part of the problem is that Christians have maintained this couldn’t be *Yehudâh* the brother of *Yaaqôv* since the *Yehudâh* recorded in these texts, who has a brother named *Yaaqôv*, is *Yehudâh Bêh-Dâvid* – one of the brothers of *Yehôshua*... and, Yn. 7:5 maintains, none of the *Bêh-Dâvid* brothers followed *Yehôshua* at this time – though this source was never accepted by the *Netzârim*. Moreover, the title *Yaaqôv hâ-Aluph* – the Chief – would be expected of the man chosen to succeed *Yehôshua*. However, it was existentially crucial for Christians to disclaim *Yaaqôv* in order to maintain that “Peter, the first Pope” and “Paul” were the “Christian” leaders.

שמעון “הכנעני” (Shim-ôn’ “ha-Ke-na-a-ni’”), a Lebanese (Phoenician / *Kanaanim*) Jew from Tzi-dôn’ (pop. Sidon; cf. note 10.4.1).

בר-טלם (Bar-Têl’ êm; first name unknown), based on precedence of *Yehôshua* 15:24 & *Êzrâ* 10:24.

פרש (Pêr’ êsh; knight, horseman), cf. *Divrei-ha-Yâmim Âlêph* 7:16. Greek name Philip (horse lover).

מתתיהו (Ma-tit-yâh’ u, surname uncertain) replaced *Yehudâh Bêh-Shimôn* “*Ischariot*” (*Trans.* 1:23, 26). “*Ischariot*” seems to be איש-קריות (*Ish* [man of] *Qeraiyôt*; suburbs or town]). Cf. note 10.4.2.

**Box 2 – Other Prominent Jews** (*Kôhanim* listed before *Leviim* and *Leviim* listed before *Yisre-eilim* according to *Halâkhâh*)

יוחנן "המטביל" בן-זכריה הכהן (Yô-khân·ân' "ha-Mat·bil' " ["The Administrator-Advocate, of *Tevilâh*"<sup>3.6.1</sup>] Bêh-Ze-khar-yâh' Bêh-Tzâ·dôq' ha-Kô·hein' ). Based upon the geographic location of his work some scholars maintain *Yôkhânân* was a *Khasidim-Tzedôqim* of *Qumrân* (the Dead Sea Scroll sect).  
 מרים בן-דוד (Mir·yâm' Bêh-Dâ·vid' ), mother of *Yaaqôb* & *Yôseiph* (*NHM* 27:56) as well as of *Shimôn* and *Yehudâh*, was a modest way to refer to *Miryâm Bêh-Dâvid*, mother of *Yehôshua* (*NHM* 13.55). That not all brothers were named to identify her is confirmed in Ky-Lu. 24:10; Yn. 19:25.  
 יהודה בן-שבע (Ye-hud·âh' Bêh-Shêv' a), *Trans.* 15:22,27, 32 (precedence for the name found *inter alia* in *Divrei-ha-Yâmim Âlêph* 5:13).  
 יוסף "הצדיק" בן-שבע (Yô·seiph' "ha-Tza·diq' " Bêh-Shêv' a), *Trans.* 1:23 (precedence for the name in *Divrei-ha-Yâmim Âlêph* 5:13)

**4.21.2** אניה (â-ni·âh' , pronounced o·ni·âh' ; boat), πλοιο (ploio, ship), ...*Gâlil-class boat*... *secundum EB* and the earliest source texts (Greek), respectively.

This boat is a 26.2-foot-long, 7.2-foot-wide, row-able sailboat. It was probably designed for a crew of five: four rowers, two on each side, plus the helmsman. A "*Gâlil-boat*" could accommodate up to 15 people (including the crew of five). Thus, *Yehôshua* and his *talmidim* could easily have travelled in a "*Gâlil-boat*." This boat had a large stern deck area used to accommodate the handling of the large seine dragnet.

"Because a boat that uses this kind of net requires a large stern platform, this might enable us to picture more accurately the episode in which [*Yehôshua*] stilled the waters of [Lake *Kinêrê't*]... In [the Ky-Mk. account] of the story, [*Yehôshua*] was 'in the stern, asleep on the pillow' ([Ky-Mk.] 4:37). The large stern deck may explain why [*Yehôshua*] chose the stern in which to sleep. The stern deck, the station of the helmsman, would have been exposed to the elements. But the area under the stern platform would have been the most protected area of the boat. [*Yehôshua*] probably slept beneath the stern platform. There he would have had the greatest protection from the elements and would have been out of the way of the working sailors on board... the definite article [in Ky-Mk. 4:37-39] used in relation to the pillow indicates that [the "pillow"] was part of the boat's equipment. This

may have been a sandbag used for ballast. Such ballast sacks were used on sailboats in the Mediterranean which used a seine net. There were two types of these: one, weighing 110-130 pounds,... [a] "balance (or ballast) sack"; or two sandbags of about 55 pounds each, used together. The latter was called a "balance (or ballast) pillow"... These sandbags were used to trim the boat when under sail; when not in use, they were stored beneath the stern deck where they could be used as pillows by crews resting there."<sup>63</sup>

Two other Greek terms are found in other parts of the *New Testament* –

Ⲡ. πλοιαριον (ploiarion), a smaller boat (probably a rowboat for one or two fishermen),<sup>64</sup> and

Ⲓ. σκαφη (skafei), from which is derived the English "skiff."

Σκαφη is used only in *Trans.* 27 of a lifeboat for a larger vessel.

**4.22.1** נִחַ (yâ·nakh' , let be), ἀφίημι (afieimi, let go), ...**let... be**... *EB* corroborates the findings in note 26.28.2.

**4.23.1** וַיֵּשׁוּ אֶל אֶרֶץ הַגָּלִיל (va-yâ·sâv' Ye·sh'u' êl êr' êtz ha-Gâ·lil' , and *Yesh'u* went around to the land of the *Gâlil*),

και περιηγεν ο Ι-η-σ-ο-υ-ς εν τη Γαλιλαια (kai perieigen o I-ei-s-o-u-s en tei Galilaia, and *I-ei-s-o-u-s* went about in the Galilee), ...**and**

**Yehôshua** went around the land of the**Gâilil**... *secundum EB* and **N\*** respectively.

B and sy<sup>p</sup> read και περιηγεν εν ολη τη Γαλιλαια (kai perieigen en olei tei Galilaia, and he went about in all of the Galilee). **N**<sup>1</sup> and a-3 read

και περιηγεν ο Ι-η-σ-ο-υ-ς ολην την Γαλιλαιαν (kai perieigen o I-ei-s-o-u-s olein tein Galilaian, and I-ei-s-o-u-s went about to all of the Galilee).

**4.23.2** בית-הכנסת (Beit-ha-Ke-nês' êt; house of

assembly; pl. ...-בתי, Bât-ei' -...),

συναγωγή (sunagogēi, synagogue),

...**Beit-ha-K'nêsêt**... "Synagogue," though in widespread popular usage, has no basis in Hebrew.

Συναγωγή is rendered in *LXX* for the Hebrew terms עֵדָה (eid-âh' ; convocation), derived from עָד

(yâ-ad' ; to appoint, convoke),<sup>65</sup> and קָהַל (qâ-hal' ;

congregate as an audience or community – cf. note 16.18.3). This is the stem from which are derived

the nouns קָהַל (qâ-hâl' ; congregate) and קְהֵלָה

(qe-hil-âh' ; community; connective form ... קְהֵלָת [qe-hil-at' ... , community of ...]), as in *Qehilat*

*ha-Netzârim*.

The proper term for "synagogue" – a Hellenist Greek term – in Hebrew, used in Israel, is

בית-הכנסת, (*Beit-ha-K'nêsêt*; plural

*Bâtei-ha-K'nêsêt*), house(s) of assembly. Cf. usage of Hebrew terms such as עֵדָה and קָהַל in *Tan"kh* from a Hebrew concordance.

Επισυναγωγή (episunago) found in *NHM* 23:37 and 24:31 means "to synagogue together"; to bring together, as in a *Beit-ha-K'nêsêt*. Cf. also note 1.18.5.

In *Yaaqôn* 2:2, *KJV* translates συναγωγή as "assembly." This has the unfortunate effect of allowing the reader to picture the event taking place in a church instead of a *Beit-ha-K'nêsêt* filled with *Tôrâh*-observant Jews. In this *pâsuq*, *Yaaqôn* is instructing the recipients of his letter in how *Netzârim* should behave in your local *Beit-ha-K'nêsêt* (cf. note "their" 9.35.0) – not church (q.v. note קָהַל, εκκλησία [ekkleisia] congregation, 16.18.3). Cf. also note 24.31.2 on the intensive verb form and *Yehudim* 10:25. *EB* here reads קְהֵלָת (qe-hil-ôt' ; congregations).

**4.23.3** בשורה (be-sôr-âh' , joyful news),

ευαγγελιον (euaggelion; good news, "evangel"),

...**joyful news**... *secundum EB* and the earliest source texts (Greek), respectively. Excepting

"Gospel" connotations, these terms are equivalent in their definitions.

In *NHM* 4:23, *EB* reads מבשר (me-va-seir' ; reciting the joyful news of) זבד טוב (zêv' êd tôv), a good endowment. (The family name of two of the *talmidim*, Zav-di' -Eil, means 'my endowment is Eil'.)

*EB* explains that בשורה is also called in a non-Hebrew language "evangel," which is derived from the verb form, ευαγγελίζω (euaggelizō).

**4.23.4** חלי (khôl' i / khâl' i, pronounced khol' i;

sickness), μαλακία (malakia, sickness); מחלה

(ma-khal-âh' , disease, ailment), νοσος (nosos,

disease); and רך (rakh, soft), μαλακός (malakos,

soft), ...**sickness, disease and infirm (soft)**...

These correspond, respectively, via *LXX*.

Μαλακία is related to μαλακός. Cf. חלי,

*Yeshayâhu* 53:3 and the relationship of חלי and מחלה to each other in *Divrei-ha-Yâmim Beit* 21:15.

Cf. also *NHM* 9:35 & 10:1. Μαλακός is found in *LXX* in *Mishlei-Shlômôh* 25:15 & 26:22, in *NHM* 11:8 twice and in the *New Testament* at Ky-Lu.

7:25). Μαλακός, in this context, has the connotation of a soft spot (bruise) in a banana or peach. This describes one who is infirm as a consequence of hedonistic indulgence in pleasures of the flesh – eating, drinking, drugs, smoking, sex, et al.; a connotation of μαλακία.

**4.24.0** אבן-כהן (Êv' êv Bô'khan' , touchstone),

βασανός (basanos, touchstone), ...**touchstone**...

The Hebrew term corresponds, via *LXX*, to the Greek of the earliest extant source texts. The phrase is absent in *EB*.

To test the quality of a valuable metal, assayers scratched the metal against a very hard stone (the touchstone). This scratched softer metals, identifying them, and allowed them to examine what was underneath. The metaphor emphasizes both the pain of being struck by illness and the resulting

exposure of one's psyche. The lesson is that hardships are touchstones exposing what "metal" we are made of to the Assayer.

Further, there is the implication that we are supposed to be a valuable ore justifying an assay. The Hebrew term is also the title of *Sheim-Tôv*'s Hebrew polemical manuscript, which contains the earliest extant copy of *Matityâhu* in Hebrew – *EB*.

**4.24.1** שׁ (sheid, demon; pl. שׁימ, sheid-im'), δαίμωνιον (daimonion, demon), ...**demon**... Of nine instances where δαίμωνιον is found in *LXX*, it corresponds twice to שׁ in *Devârim* 32:17 and *Tehilim* 106:37 (sacrificed to שׁימ), twice to אׁ (i, jackal; *Yeshayâhu* 13:21 & 34:14), to קטב (qêt' êv, pestilence, at *Tehilim* 91:6), אליל (el'il', something or someone ineffectual and feeble, used of idols at *Tehilim* 96:5), גד (Gâd = G-o-d, *Yeshayâhu* 65:11) and is a *LXX* phrase without corresponding Hebrew in *Yeshayâhu* 65:3.

Interestingly, the modern English word *G-o-d* is the name of the pagan "*g-o-d*" of fortune. Such a name, according to *Shemôt* 23:13; *Devârim* 12:3 & *Yehôshua* 23:7, is not to be uttered. Complicating this, *Leiâh* named one of the 12 sons of Israel (who was born by her maid *Zilpâh*) *G-o-d* (the difference in spelling, *G-a-d*, is unsupported by the Hebrew, doesn't affect the pronunciation, and is entirely an artificial fiction) after her pagan idol of fortune – *G-o-d* (*Be-Reishit* 30:11). Recall that her sister *Râkheil* also had difficulty giving up her idols (*Be-Reishit* 31:34). This name has become so pervasive that one can hardly speak of idols without using the term. For those who understand the Hebrew term, however, "*êlôhim*" is preferred to avoid promulgating "*g-o-d*."

At *NHM* 4:24 *EB* reads אֲחֻזִּים הַשְּׁדִיִּים (a-khuz-im' ha-sheid-im'; held in the grip of, property / chattel of, demonic-forces). While evil spirits, or demons, were acknowledged in the Hebrew literature of the era, there appears to be no corresponding term in pre-Christian Hebrew literature for the notion of demon-control (possession). This suggests that demon-possession may be an extra-Judaic idea inserted by Roman redactors to appeal to the Roman (gentile pagan)

population and bolster the image of J-e-s-u-s as a divine shaman.<sup>66</sup>

שׁ (sheid; demon, evil spirit, devil) is of uncertain etymology. Klein suggests that it's an Akkadian loan word "*shedu* (= a protecting spirit, esp. in the form of a bull-colossus), whence also Aram. שׁידא, Syr. שׁידא (= demon)."<sup>67</sup> The archaeological finds of idols of g-o-d-d-e-s-s-es with their front covered with breasts suggests that שׁ (sheid, demon) is related to שׁ (shad; female breast), the former referring to the breast / succor of an idol-g-o-d-d-e-s-s. This would strengthen the position of those who hold that שׁ (Shad-ai') derives not from שׁדד (shâ-dad'; he was predacious, he destroyed violently, he robbed, he ruined) from which they obtusely manipulate into "Almighty,"<sup>68</sup> but rather is simply שׁ (shad; female breast) with the suffix ׳ (ai; my); i.e., "My Succor" (lit. "my Breast") – replacing the breasts of idols with ׳ in identically the same – logically consistent – way that אֱלֹהִים (êl-ôh-im'; g-o-d-s) of the pagans were rejected for the One ׳ who is אֱלֹהִים (êl-ôh-im'; g-o-d-s; i.e., *Êlôhim*) to the Jew in accordance with the teaching of the *Shema*.

The Sages zeugmatize שׁ as שׁ (shê-; who / which [is]) + דַּי (dai; sufficient, enough).<sup>68</sup>

In those days, everyone who was insane or displayed emotional aberrancies were thought by the superstitious to be demon-possessed, including, for example, epileptics. Most phenomena which the superstitious could not otherwise explain was attributed to powers of either demons (if bad) or angels (if good), and was closely intertwined with the practices of superstition and magic.

The Pseudepigrapha indicates (*Testament of Shlômôh* {de-Judaized to "Solomon"} 6:2, 4) that the prince of demons, *Baal Zevul*<sup>10.25.2</sup> is a *g-o-d* of the נַפְלִים (ne-phil-im'; polytheists [lit. "fallen"], cf. *Be-Reishit* 6:4) who survived the מַבּוּל (ma-bul'; deluge; pop. "Flood"). נַפְלִים is of uncertain meaning, probably from נָפַל (nâ-phal'; to fall, or neiph' êl; miscarriage, abortion). Perhaps these refer to the earlier *âdâm* (man; i.e. *homo sapien*) prior to *Be-Reishit* 6 which clearly differed somewhat from

*ênôsh* (MH human; but perhaps intended by ancients to refer to something on the order of *homo erectus*?). Cf. also *Be-Midbar* 13:33.

According to Josephus (*Ant.* i.iii.1), "... for many [sons of *Êlôhim*] accompanied with women, and begot sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength, for the tradition is that these men did what resembled the acts of those whom the Grecians call giants," i.e. the Greek *g-o-d-s*. Therefore, according to the Pseudepigrapha, rather than actually being giants 140 meters tall (300 cubits, *Khanôkh Âlêph* (pop. "I Enoch") 7:2), the *Nephilim* were men who had "fallen" into polytheistic belief in 140-meter-tall *g-o-d-s*.

Bones of these creatures the height of a 35 story building were reportedly on public view near *Khêvrôn* ("Hebron") according to Josephus.<sup>69</sup> One explanation could be that if a couple of ribs or other bones of a dinosaur became exposed, leaving the size and origin to extrapolation, this could well fuel the ancient "explanation." The Hebrew of *Be-Reishit* 6:4 doesn't support the English renderings, which are apparently based on *LXX*. For example, the concluding phrase of *Be-Reishit* 6:4 reads literally, "these were noblemen (or heros) which are from the world-age, men of the Name."

Jewish English versions hide the phrase בְּנֵי הָאֱלֹהִים (*ben-ei' ha-êl·ôh·im'*; the sons of *êlôhim* / *Êlôhim* / *g-o-d-s*). This reading contrasts the offspring of mating between the "sons of *Êlôhim*" with the "daughters of *âdâm* / humankind" against the *Nephilim* rather than contrasting "sons of *Êlôhim*" with the "daughters of man" who are defined as *Nephilim*. There are no capitals in Hebrew so, like *êlôhim* / *Êlôhim*, what is meant by "name" must be ascertained from the context.

Why would "sons of *Êlôhim*" be stated differently from "daughters of *âdâm* / humankind"? Because sons are regarded as descending, through *Âdâm*, directly from *Êlôhim*. Thus, sons are *benei-Êlôhim*. Daughters, on the other hand, are regarded as descending through *Khavâh* from *Âdâm*. Thus, daughters are regarded as of *Âdâm*.

The assumptions in *LXX* may reflect the same "explanations" which enjoyed wide popularity.

To *Nephilim* are ascribed the origins of such transgressions as cannibalism and drinking blood, astrology, incantations and other magic, fortune-telling and the like (cf. I *Khanôkh* 7-9). The seat of this polytheism, according to I *Khanôkh* 6, and perhaps related to the myth of Mt. Olympus, is *Har Khêrmôn* (corrupted to Mt. Hermon), so named because these *g-o-d-s*, or fallen "angels," having seen the daughters of men, descended to this mountain and "devoted themselves" or "made themselves *קָרְבָּן*"<sup>70</sup> to each other for the purpose of sexual liaisons with the daughters of men. This seems to be linked to the "sacred prostitutes" of early pagan temples and linked to the Egyptian and Christian theogonic doctrine of a *g-o-d* mating with a human woman to produce a man-*g-o-d* – linking the Egyptian *I-s-i-s* with the Greek-Hellenist *Z-e-u-s* and the Roman equivalent *J-u-p-i-t-e-r* and *I-e-i-s-u-s* (from which the English *J-e-s-u-s* derives).

As "fallen angels," these mythical *g-o-d-s* are linked to demons which may manifest themselves through the actions of anything from *קַרְבָּן*<sup>71</sup> and germs to dinosaurs. The chief of these *g-o-d-s* was thought to be *Baal Zevul* (cf. note 10.25.2). The best rendering of *Nephilim* in *Be-Reishit* 6:4 is probably "polytheists" – the "sons" of these "g-o-d-s."

In *Khanôkh Âlêph* (I Enoch) 6-16, the *Nephilim* of *Be-Reishit* 6:4 are identified with the *יְרִי'וֹ* (*ir-in'*; vigilantes; pop. "watchers") of the pseudepigraphal literature and, though glossed over in English, *Dânieil* 4:10,<sup>72</sup> 14,<sup>73</sup> 20.<sup>74</sup> Contrary to the *EJ*,<sup>75</sup> *LXX* does not render *יְרִי'* (*ir*; vigilante) as *αγγελος* (*aggelos*; messenger, pop. 'angel'), but as *εἶρ* (*eir*), a transliteration of the Aramaic *יְרִי'*.

"In SibOr 1 the [*יְרִי'*] are a generation of humans, but their mastery of diverse skills is paralleled in [*Khanôkh Âlêph*] 7f., 69, and their punishment [is] in "a fire of [*Gei-Hinôm*]" in [*Khanôkh Âlêph*] 10:7, 13."<sup>76</sup>

**4.24.2** *σεληνιαζω* (*seleiniazo*, moonstruck), ...**moonstruck**... from *σεληνη* (*seleinei*, moon / lunar, luna-tic and "loony"). Many maladies were thought by the Romans to be influenced by the moon,

especially epilepsy. Victims were labelled as moonstruck.

There appears to be no corresponding term in Hebrew usage of that era, particularly in pre-Christian Hebrew literature. This implies that this is an extra-Judaic idea inserted by Roman redactors to appeal to the native pagan mythologies of the Roman population and bolster the image of J-e-s-u-s as a divine shaman (cf. discussion in the 97.04 issue of *The Netzârim Newsletter*).

**4.25.1** קהלה (qe-hil-âh' ; community; plural קהלות qe-hil-ôt' ); οχλος (okhlos, disorganized crowd),

...*qehilôt*... correspond in *LXX*. (The phrase is absent in *EB*.) These communities are the congregations of the local *Bâtei-ha-K'nêsêt*.

In *LXX*, οχλος corresponds to הַמֹּן' (hâ-môn' , teeming crowd or tumult) when referring to non-Jews – as a “barbarian horde.” When referring to Jews, however, οχλος nearly always corresponds to קהלה. For another Greek word corresponding to קהלה, cf. εκκλησια (ekkleisia; church) 16.18.3.

<sup>1</sup> 9<sup>th</sup> century Hebrew, cf. 5.17.0. Quoted by George Howard from J.D. Eisenstein, אוצר וכוחים [o-tzar' viy-kukh-im' ; treasure and powers / arguments] [ישראל] [Yis-ra-el' ], 1969).

<sup>2</sup> This does not necessarily imply that other mss. of *NY* fall into the same chronology. Unfortunately, Hebrew Ms. Or. Rome #53 doesn't cover this passage and cannot be compared here.

<sup>3</sup> Howard, p. 165.

<sup>4</sup> Howard further identifies this as ms. #162, but does not explain the designation. Apparently this is a designation Howard transferred from *Yehudâh* Rosenthal (cf. Howard, p. 160).

<sup>5</sup> The verb נוהג (no-heig' ) is the pres. masc. sing. of to drive or conduct in the active, not passive, voice. Therefore, ברוח שטן (sa-tan' , adversary) must be the object (or, possibly, the subject) of the sentence, eliminating the option of reading ברוח שטן (be-ru' akh sa-tan' , in the spirit of an adversary) as the phrase “in the spirit of *Sâtân*,” as per Howard.

<sup>6</sup> לוקח (lo-qei' akh ) is the pres. masc. sing. active (is taking), not past passive (was taken) as rendered by Howard. Thus, he / him must be understood as the subj / obj. with *Yehôshua* being the other (subj. or obj.).

<sup>7</sup> Howard, p. 167.

<sup>8</sup> Howard, p. 165.

<sup>9</sup> Josephus, *Ant.*, 15:320.

<sup>10</sup> “Boethusians,” *EJ*, 4:1169.

<sup>11</sup> “Caiaphas, Joseph,” *EJ*, 5:19-20.

<sup>12</sup> “*Ānân* Bēn Sēt,” *EJ*, 2:922.

<sup>13</sup> “*Ānân*, son of *Ānân*,” *EJ*, 2:919.

<sup>14</sup> יריה היחיד – *Damascus Covenant* 9.29, 39 (R.H. Charles, “Fragments of a Zadokite Work,” *The Apocrypha and Pseudepigrapha of the Old Testament in English, Volume II – Pseudepigrapha* (Oxford: Oxford at the Clarendon, 1913-1977), p. 821, note to 9.39.

“Unique Teacher,” Charles' translation of יריה היחיד (Môr-êh' ha-yâ-khid' ). יריה isn't a form supported by Hebrew grammar today. Probably, it's a contraction of ירה-יה (yôr-êh' Yâh; Yâh will teach), is pronounced Yôr-ê-yâh' , and is a title. ירה-יה (Yôr-ê-yâh' ha-yâ-khid' ) would then mean “the unique ‘Yâh-will-teach.’” ירה may also be of similar derivation to the name ירי (Yôr-ai' ) in *Divrei-ha-Yâmin Âlêph* 5.13.

יריה derives from the root ירה (yâr-âh' ; he shot). Only the *hiphil* is used to mean ‘teach.’ Thus, the figurative use of ירה in *Iôv* 38:6 may hint at *Tehillim* 118.22 and the expectation expressed in *NHM* 21.42: אר (Endnote continued next page)

מי-יירה אבן פנתה (ô mi-yâr-âh' êv' ên pi-nâ-tâh' ; or who shot [i.e. a surprisingly ancient surveyor's term meaning 'laid'] the cornerstone?).

The meaning of יוריה היחיד may also imply another allusion: the first half of a duality / doublet suggested by יורה (yôr-êh' ; the early spring first [driving, shooting] rain) – which is always paired with מלקוש (mal-qôsh' ; latter rain); cf. *Devârim* 11:14 & *Yirmeyâhu* 5:24. This might allude to the duality of the *Mâshiakh Bêh-Yôseiph* and *Mâshiakh Bêh-Dâvid*, the *Môrêh Tzêdêq* being equated to the *Yôrêh = Mâshiakh Bêh-Yôseiph* in contrast to the *Malqôsh = Mâshiakh Bêh-Dâvid* – precedent for regarding *Yehôshua Bêh-Dâvid* in these roles.

<sup>15</sup> See discussions in the following back-issues of *The Netzârim Newsletter*: 92.07, 94.09, 96.01, 96.04 and 96.05.

<sup>16</sup> Charles, II:800).

<sup>17</sup> "Hassideans," *EJ*, 7:1468.

<sup>18</sup> "Seleucus IV Philopater," *EJ*, 14:1123 and "Antiochus," *EJ*, 3:74.

<sup>19</sup> Charles, I, 135.

<sup>20</sup> Interpreting the star of *Be-Midbar* 24:17 as the searcher of *Tôrâh* "who came to Damascus." *Yigâeil Yâdin, the message of the scrolls*, p. 125.

<sup>21</sup> Charles, II:792.

<sup>22</sup> "Onias," *EJ*, 12:1403.

<sup>23</sup> *Qimrôn*, p. 175.

<sup>24</sup> "Heliodorus," *EJ*, 8:290.

<sup>25</sup> "Antioch," Guralnik, ed., *Webster's New World Dictionary*.

<sup>26</sup> *EJ* renders this "market commissioner" ("Onias," *EJ*, 12:1403). Charles renders it "warden."

<sup>27</sup> "Jason," *EJ*, 9:1291-2.

<sup>28</sup> *Yâdin*, p. 124.

<sup>29</sup> *Yâdin*, p. 169f.

<sup>30</sup> "Boethusians," *EJ*, 4:1169.

<sup>31</sup> Walter Kaufmann, *Judaism and Christianity, Essays by Leo Baeck* (New York: Atheneum, 1981), note 3, pp. 103-4.

<sup>32</sup> "Numbers, Typical and Important," *EJ*, 12:1258.

<sup>33</sup> Klein, p. 113.

<sup>34</sup> Vine's, "Temple," p. 1127.

<sup>35</sup> Middle Ages manuscripts allege that the "Zion Gospel" (5<sup>th</sup> century C.E.) quoted this from *The Gospel of the [Netzârim]* (for which cf. endnote to my 25.14.2); Cameron, p. 99, #3.

<sup>36</sup> *Yechezkel*, ArtScroll Tanach Series, p. 287-8.

<sup>37</sup> Howard, Mercer, p. 12-13.

<sup>38</sup> כפה (kip-ah' ), derives from כָּפַף (ki-phēph' ; to bend), from Syrian כַּפַּא (ka' pha; bend and Arabic ka-pha-a' , overturn. כַּפִּיא (ka-phiy-a' ), the distinctive Arab head scarf, by contrast, derives from *Al Kufa*, the town in Iraq where the *kafiyah* was originally manufactured. (Of course that does not negate the possibility that כָּפַף is related to כַּפִּיא nor that *Kufa* is related to the notion of overturning or servitude.) The Hebrew פ is pronounced either as "p" or "ph" depending upon the word. It may rather signal that, like the Arabic *kafiyah*, the *kipâh* was also a shawl-like head-dress originally, perhaps deriving from the same origins as the Arab *kafiyah* and later evolving into the modern skullcap.

Although *Talmud* mentions a couple of isolated sages who wore head coverings unlike the rest of the Jews of the community, these may have been *kôhanim*.

The earliest reliable documentation regarding this issue dates to the 13<sup>th</sup> century C.E. In the 1200s C.E., "boys in Germany and adults in France were called to the Law in synagogue bareheaded." Conical hats were (Endnote continued next page)

decreed for Jews by the Lateran Council of 1215 C.E. The Yiddish term *yarmulke* derives from the headcovering worn by medieval (Christian) clergyman called “*armucella*.”

The earliest archaeological depiction claimed to be of Israelis is thought to date to about a mere “40 years after the time when the Israelis are thought to have emerged as a distinct group.” This is the relief, in the *K-a-r-n-a-k* temple, of *M-e-r-n-a-ph-t-o-a-kh* (*M-e-r-e-n-p-t-a-h*) dating from c. B.C.E. 1210. The alleged Israelis are depicted as bareheaded other than a headband (perhaps *tephilin*<sup>23.5.3</sup> in at least one figure). These figures are dressed in ankle-length *talit*<sup>9.20.2</sup> like the rest of the *Kenaanim* in other scenes.

Some of the alleged Israelis still in battle are wearing a *כובע*<sup>1</sup> (*ko·va'*; a battle helmet), as described for [*kôhanim*] in the War Rule of *Qumrân*: “on their heads they shall wear wound turbans (*פרי מגבעות*) [*per' i mig·ba·ot'*]). These shall be for battle dress. They shall not wear them in the Holy Place.”

Contradictory evidence includes the “Black Obelisk” of Nimrod depicting the payment by *Yeihu*, king of Israel, to the Assyrian king Shalmanesser III (c. B.C.E. 858-824) for the latter's alliance against the Arameans. In this obelisk, the Israelis are wearing a kind of stocking cap or tuque; perhaps a miter if the individuals depicted were *kôhanim*. More likely, the head covering was the mark of their enslavement. Cf. Erika Bleibtreu, “Grisly Assyrian Record of Torture and Death,” *Biblical Archaeology Review*, 01-02.91, pp. 52-61.

<sup>κ</sup>. Cf. *Shmueil Âlêph* 17:5; *Divrei-ha-Yâmim Beit* 26:14.

<sup>39</sup> פּרַע (*par·a'*; to muss, make wild), as found in *EB*, is rendered as “uncovered” at *Va-Yiqrâ* 10:6; 13:45; 21:10, and as “locks” (of hair) at *Be-Midbar* 6:5 & *Yekhêzqeil* 44:20. This translation, however, is so loose it is misleading and incorrect. When head or hair is intended in the Hebrew such is, in every case, explicitly stated using the term ראש (*rôsh*; head).<sup>κ</sup>

The verb used in *EB*, פּרַע,<sup>2</sup> means “wild.” If “uncover” were intended, one is at a loss to render all of those instances where head is not stated.<sup>1</sup> Clearly, “uncover” is not an acceptable rendering of פּרַע.

פּרַע is defined as dishevel, unruly, creating a disturbance or running amok. It isn't too difficult to see that “wild” fits the definition in all of these instances as no other word previously suggested, both in those instances in which head / hair is specified<sup>7</sup> and the remaining instances as well.<sup>7</sup>

<sup>κ</sup>. Cf. *Va-Yiqrâ* 10:6 21:10; 13:45; *Be-Midbar* 5:18; 6:5; and note “Nazir” 26.29.1.

<sup>2</sup>. Cf. also note 15.6.3.

<sup>1</sup>. Cf. *Shemôt* 5:4; 32:25 twice; *Shôphetim* 5:2; *Yekhêzqeil* 24:14; *Mishlei-Shlômôh* 1:25; 4:15; 8:33; 13:18; 15:32; 29:18 and *Divrei-ha-Yâmim Beit* 28:19.

<sup>7</sup>. Cf. *Va-Yiqrâ* 10:6 [*Aharôn* et al.]: ראשיכם אל תפרעו (*râsh·ei·khêm' al ti·phe·ra' u*; Do not let your heads go wild); *Va-Yiqrâ* 21:10 [the *Kôhein ha-Gâdôl*]: את ראשו לא יפרע (*et rosh·o' lo yiph·re·a'*; shall not let his head go wild); *Va-Yiqrâ* 13:45: ראשו יהיה פרוע (*rosh·o' yi·he·yeh' phar·u' a*; the head (of the leper) shall go wild); *Be-Midbar* 5:18: פרע את ראש האשה (*par·a' et rosh ha-ish·ah'*; make the woman's head wild); *Be-Midbar* 6:5 [*Nazir* 26.29.1]: גדל פרע שער ראשו (*ga·deil' per' a se·ar' rosh·o'*; increase the wildness of the hair of his head).

<sup>7</sup>. Cf. *Shemôt* 5:4: תפריעו את העם ממועשיו (*ta·phri' u et ha-am' mi·ma·as·av'*; cause kinsmen to become wild toward their works); *Shemôt* 32:25, *Môshêh* saw that the kindred: פרע (*pa·ru' a*; had gone wild); *Shemôt* 32:25, *Aharôn* פרעה (*phra·o'*; had caused them to become wild); *Mishlei-Shlômôh* 29:18, Where there is no vision the kindred יפרע (*yi·par·a'*; go wild); *Divrei-ha-Yâmim Beit* 28:19, for he הפריע (*hi·phri' a*; made [*Yehudâh*] become wild); *Shôphetim* 5:2, When פרעו פריעות (*pro' a pra·ot'*; wildnesses were going wild) in Israel; *Mishlei-Shlômôh* 4:15, let the [path] פרעהו (*pra·ei' hu*; become wild); *Mishlei-Shlômôh* 1:25, תפרעו (*tiph·re·u'*; you have gone wild) concerning all my counsel; *Mishlei-Shlômôh* 8:33, don't תפרעו (*tiph·ra·u'*; become wild) toward instruction; *Mishlei-Shlômôh* 13:18 & 15:32: him who פרע (*po·rei' a*; is wild toward) instruction; *Yekhêzqeil* 24:14: I ה' have spoken

(Endnote continued next page)

it, it shall come to pass and I will do it, לֹא־אֶפְרַע (lo-eph-re-a' ; I will not go wild [toward My own Word]), I will not pity and I will not repent.

<sup>40</sup> נָזִיר (na-zir' ) is derived from נָזַר (Nez' er), meaning “diadem,” especially a crown of hair. The concepts of *Nezirut* (Naziriteship) consecration and hair are inextricably related.<sup>κ</sup>

Like the suggestion of abstinence, the suggestion of shaving the head also implied *Nezirut*. *Shâul*'s suggestion that the married woman with an uncovered head have her head shaved implies the commencement of *Nezirut*. (All of the hair grown subsequent to the shaving which commenced *Nezirut*, was then hair of *Nezirut*. Upon completion of *Nezirut*, the hair then shorn. All of this hair was from the period of *Nezirut* and was regarded as holy. It was burned under the *Mizbeiakh* (Altar) in the court of the *Beit ha-Miqdash*.

Contrary to some suggestions, polling or shaving the head was not a punishment for prostitution. In fact, prostitution was not punishable by *Tôrâh* unless the prostitute was the daughter of a *Kôhein*.<sup>ζ</sup>

Here we note that the alternative to being shorn at the end of the *Nezirut*, usually 30 days, was lifelong *Nezirut* of the type of *Shimshôn* (de-Judaized to “Samson”). This result was פֶּרְא (per' a) – the long, wild hair of *Nezirut*.

According to Sforno, “The long, wild hair that the *Nazir* was commanded to grow was intended to banish all thoughts of vanity from his mind and permit him to concentrate his life of consecration.”

More specifically, there are references to the length of *Nazir* hair.

First, however, we must mention the most widely known, and atypical, *Nazir* – *Shimshôn*. While no *Nazir* was permitted to “cut” his hair, “thinning” was usually permitted – but not in the case of *Shimshôn*, indicating that he was under a special vow in addition to the usual *Nezirut*. It is generally regarded that *Avshalôm* was a *Nazir* based upon his vow,<sup>λ</sup> the length of his hair,<sup>ς</sup> and because he trimmed his hair annually.<sup>η</sup>

<sup>κ</sup>. Cf. also *Devârim* 33:16.

<sup>ζ</sup>. *Va-Yiqrà* 21:9; cf. *EJ*, Vol. 13, 1243-7.

<sup>λ</sup>. *Shmueil Beit* 15:7

<sup>ς</sup>. *Shmueil Beit* 14:26

<sup>η</sup>. *Talmud, Nâshim, Nazir* 4b.

<sup>41</sup> **Exegesis:** The *mishpât* in *Be-Midbar* 5:18 is especially important since it refers precisely to the subject *Shâul* was speaking of in IV Sh. Over the centuries, halakhic sages have found great significance in the proximity and juxtapositioning of *pârâshôt Tan"kh* to one another. This proximity impacts upon the proper interpretation of the given *pârâshôt*. *Be-Midbar* 5:18 is a classic example.

*Shâul* employs the identical juxtapositioning in this chapter of IV Sh. as we find in *Be-Midbar* 5:18. This was no mere accident on the part of the rabbinically trained *Shâul*. The significance of the relationship in *Be-Midbar* 5:18 has been recognized by halakhic sages for centuries. Yet, the identical relationship in IV Sh. 11:10 went unnoticed. In both *pesuqim* the purpose of uncovering and disheveling the woman's hair was to disgrace and publicly humiliate the wife who had brought suspicion upon herself as being an adulteress. Both *pârâshôt* refer to the uncovering of a woman's hair. In both, the setting of the uncovering is a place of prayer. Furthermore, in each, these are the only *pârâshôt* in *Tan"kh* referring to the uncovering of a woman's head. Most telling, in both the chapter is positioned adjacent to the chapter describing *Nezirut* and the cutting of the hair at the conclusion of *Nezirut*.

Some sages have suggested that the tie-in between *Be-Midbar* 5:18 and the *Nezirut* of 6:1-21 is that one who saw the conduct of an unfaithful wife was advised to abstain completely from wine (symbolic of joy), thus becoming a *Nazir* (*Zeraim Berâkhôt* 63a). However, *Nezirut* was seen as an opportunity to “distinguish” oneself through “consecration.” In referring to *Nezirut*, *Be-Midbar* 6:2 uses the term פֶּלֵא (yaph-li' ), which is derived from פִּלֵא (pil-a' ) meaning “distinguish.” (It is misrendered in English as “separate.”) נָזִיר means (Endnote continued next page)

“consecrated,” not asceticism for its own sake. In this vein, *Nezirut*-like consecration was urged upon the wife who had been careless enough to become suspect.

The connection *Shâul* makes between uncovering the head, being a suspected adulteress and incurring the punishment of having the hair dishevelled and shaved for *Nezirut* seems evident: (she who is) “praying or prophesying with her head uncovered puts her head to great shame for it is one and the same with having been shaved. <sup>16</sup> For if a wife is not covered-over, her hair is to be cut off! And if it is obscenely shameful to a woman to have her hair cut off [as a suspected adulteress] or to have her head shaved [as a *Nazir* in consequence of having been suspected of being an adulteress], she is to be covered-over” [and avoid suspicion of adultery in the first place].

There is yet another tie-in between the chapter in IV Sh. 11 and *Be-Midbar* 5-6. This chapter is the only instance in which the term κομα (koma; tresses / locks of hair) is found. This term corresponds in *LXX* to the Hebrew פִּרְעַת. In *Be-Midbar* 6:5 and *Yekhêzqeil* 44:20 פִּרְעַת refers only to the tresses / long locks of the *Nazir*, forbidden for *Kôhanim*. Excluding the shaving of lepers and captured maidens, polling or shaving of the head refers exclusively to *Nezirut*. Based on the same *Tôrâh* and halakhic traditions, this is also the implication of IV Sh. 11.

<sup>42</sup> **Hebrew ↔ Greek correspondence:** Usually, word studies in this text progress from *Matityahu* Greek → *LXX* Greek → the corresponding Masoretic Hebrew. However, to investigate the *EB* Hebrew we must reverse the order: *EB* פִּרְעַת → Masoretic Hebrew → corresponding *LXX* Greek → *Matityahu* Greek, which yields ακατακαλυπτομαι (akatakalyptomai, “uncovered”). Ακατακαλυπτομαι is also found in IV Sh. 11 at *pesuqim* 5 & 13, which widens the scope of the investigation – dramatically. In *LXX*, this corresponds to פִּרְעַת in the only instance it is found,<sup>18</sup> where פִּרְעַת refers to the disheveling of the leper's hair.

In IV Sh 11:5, ακατακαλυπτομαι is the antonym to εξουσια (exousia; governmental / institutional authority, i.e. order as opposed to chaos). The chain of terms to find the corresponding Hebrew antonym of פִּרְעַת is then comprised of the links εξουσια of the earlier Greek sources of IV Sh. 11:10, to καλυμμα of its later Coptic and Vulgate sources, to καλυμμα in *Shemôt* 34 of *LXX*, to its Hebrew counterpart: מַסְוֵה (mas-veh' ; a head covering face mask). In these related *pesuqim* “head covering” provides the thematic continuity and connectivity among the links. Thus, εξουσια in IV Sh. 11:10 is an important part of understanding head-covering in the time of the *Beit ha-Miqdash ha-Sheini*.

פִּרְעַת, the antonym of εξουσια in *Tôrâh*, is found in six *pesuqim*. In each of these *pesuqim*, פִּרְעַת consistently means to dishevel, disarrange or disarray.<sup>19</sup> Note that “dishevel” subsumes the uncovering of the hair before it can be dishevelled, since wives did not leave their courtyard without covering their head.<sup>20</sup> So פִּרְעַת, “disheveling,” subsumes uncovering the head.

On the other hand, the converse – uncovering the head (without disheveling) = פִּרְעַת – does not hold. Εξουσια, proclaiming subordination to the authority of one's master with a head-covering in public, is contrasted against ακατακαλυπτομαι (= Hebrew פִּרְעַת of the suspected adulteress), being disgraced in submission to authority by the baring and disheveling of one's hair in public.

The argument reduces to εξουσια being understood as “head-cover.” This is demonstrated in several of the later source documents of IV Sh. where we find the Greek καλυμμα (kalumma; a head covering / veil) used in *Shemôt* 34:33-35 of *Môshêh* covering his face when descending *Har Sinai*. The Hebrew term in this *pâsuq* is מַסְוֵה, translated in *LXX* as καλυμμα. (The Aramaic word *sheltoniyah* is also “head-cover” and equates to מַסְוֵה in *Yeshayâhu* 3:18. However, *LXX* Greek equates neither εξουσια nor καλυμμα with מַסְוֵה in the quoted *pâsuq* of *Yeshayâhu*. Though the instance in *Yeshayâhu* 3:18 fails to substantiate the argument, the connection in *Shemôt* 34 holds.)

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As Fitzmyer and others have noted, *exousia* must be active rather than passive. Moreover, the meaning must also mesh with the purpose of the head-covering stated in the same passage (IV Sh. 11:10):

δια τους αγγελους (dia tous aggelous; for, or on account of, the messengers).<sup>7</sup>

Head dress is also related to subordination in Aramaic. Joseph A. Fitzmyer cites G. Kittel who “pointed out that an Aramaic word, *sltwnyh*,<sup>8</sup> meaning a ‘veil’ or an ‘ornament of the head’, occurs in the [*Talmud Yerushalmi*].<sup>9</sup> It is given there as the equivalent of the Hebrew *sbysiv* of [*Yeshayâhu*] 3:18. Now the root of *sltwnyhvi* is *slt*,<sup>10</sup> and is identical with the common Aramaic verb meaning ‘to [rule, have] dominion over.’<sup>11</sup>

Hence, either by a mistranslation or by a popular etymology, the Greek εἰσοῦσα was taken as the equivalent of the Aramaic *sltwnyh*” (ibid.).

Interestingly, שבִּיִּם, lit. “little sun,” derives from the Arabic شمس (*shams*; a woman's choker-style necklace). This, in turn, is related to the Hebrew שֶׁם (shem' esh; sun) and, via εἰσοῦσα, is the origin of the dagger-like depictions of sun-rays emanating from the heads of sculptures of *H-e-l-i-o-s* the sun *g-o-d*, its ancient offspring the *C-o-l-o-s-s-u-s* of Rhodes, its modern version – the Statue of Liberty, and the syncretized tradition of the “halo” painted by Christian artists on their depiction of *J-e-s-u-s* as *H-e-l-i-o-s*.<sup>12</sup>

κ. *Va-Yiqrâ* 13:45

כ. *Shemôt* 5:4 (cause disarray from their work); *Shemôt* 32:25 (“disarray” rather than “naked” or “out of control” as in the JPS version); and “dishevel” rather than “uncover” in *Va-Yiqrâ* 10:6; 13:45; 21:10 and *Be-Midbar* 5:18.

ג. *Talmud, Nedarim* 30b and *Ketubôt* 72b

ד. שביס (sha·vis' ; a hairnet, wig or head band, lit. “little sun”)

ה. Cf. *Melâkchim*, 1.20.1

ו. שלטוניה (shel·ton·i' yah)

ז. *Shabât* 6:8b commenting on *Yeshayâhu* 3:18.

ח. שלט (Shelet)

ט. Joseph A. Fitzmyer, *Essays on the Semitic Background of the New Testament* (London: Scholar's Press, 1974), p. 193.

י. “שביס,” *Évên-Shôshân Hebrew Dictionary*.

Documented by John Roth in his video, *The Seven Wonders of the Ancient World, Part I*, Discovery Channel.

<sup>43</sup> **Head covering, men:** In the 8<sup>th</sup> century B.C.E. Sennakerib's palace in Nineveh, reliefs of the “Siege of *Lakhish*” shows some Jews with conical mitered battle helmets atop their bulwark. The reliefs show other Jews wearing some type of *kôva* and women with shawls covering their hair. The Jews are dressed in ankle-length cloaks,<sup>13</sup> perhaps having been stripped of their outer cloaks, as in the *M-e-r-n-e-ph-t-o-a-kh* wall.

The earliest depictions subsequent to the *Beit ha-Miqdâsh ha-Sheini* dates from 241-245 C.E. These *al secco*s are found in the Dura-Europus *Beit ha-k'nêsêt*<sup>4,23,2</sup> in Syria. These are fresco-like depictions of Jews, all of whom (other than *kôhanim*) are bareheaded. In the same *Beit ha-k'nêsêt* another *al secco* depicts Jews bare-headed.<sup>14</sup>

In the 2<sup>nd</sup> century C.E. Onkelos translation of the *Targum*, the Masoretic Hebrew ביד רמה (be-yad' ram·ah' ; high-handedly) of *Shemôt* 14:8 & *Be-Midbar* 15:30 is rendered as בריש גלי (be-reish' ge·lei; bareheadedly; a modern expression meaning brazenly), obtaining the connotation of haughty arrogance and presumptuousness. This marks a later significant departure from the original authentic, tradition. The covered head of the *Kôhanim* was seen subsequent to the *Beit ha-Miqdâsh ha-Sheini* as pious and reverent. The bare-headed person gradually came to be contrasted with the pious and reverent, and head-covered, ideal of the *Kôhein*. The *Sôphrim* among the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3,7,2</sup> encouraged this contrast. This trend was later discouraged by the rabbis. However, the correlation between bare-headed and irreverent haughtiness in contrast to the reverent head-covered *Kôhein* ideal, once established, persisted.

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Evidence from the 4<sup>th</sup>-5<sup>th</sup> century C.E. (when the *New Testament* and *Talmud* were being codified, respectively), must be considered in the wake of the destruction of the *Beit ha-Miqdâsh ha-Sheini* and the rise of post-135 C.E. (*gôyim*) Christianity. In this context, the *Sôphrim* of the *Beit ha-Miqdâsh ha-Sheini* period wore the *στολαίς* (*stolais*, the stately robe worn by *kôhanim* and nobility).<sup>1</sup> While they were probably associated with the aristocratic and Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> *kôhanim* rather than the rabbis as reported by Schurer, Vermes et al., this may nevertheless suggest that some, or all, non-priest Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> (which may also have included the Boethusian ‘Herodian *Perushim*’) may also have worn a head-covering emulating the *Kôhanim*. Even this is highly uncertain and doesn’t justify leaping to a conclusion that mainstream Jews, which later followed the rabbis rather than the Hellenist-Roman Pseudo-*Tzedôqim*,<sup>3.7.2</sup> followed the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> in this respect and donned head-coverings.

According to *Talmud*, the rabbis required that prayer in the *beit ha-k'nêsêt*<sup>4.23.2</sup> mustn’t emulate *kôhanim* of the *Beit ha-Miqdâsh*.<sup>7</sup> This was emphasized to the point that attendees who refused to wear sandals to pray were prevented from praying in *beit ha-k'nêsêt*<sup>4.23.2</sup> barefoot, since the *Kôhanim* prayed barefoot in the *Beit ha-Miqdâsh*. Likewise, attendees who refused to wear colored raiment to pray were prevented from praying in *beit ha-k'nêsêt* in white raiment, since the *Kôhanim* wore white in the *Beit ha-Miqdâsh*. Wearing a white *kittel*, a Yiddish term, to pray became customary among the *Ashkenazim* on holy days and, in some sects, on *Shabât*. While some *Teimanim* wear white clothes on the High Holidays, they didn’t adopt the European *kittel*.

The symbolism of the comparatively recent practice of head-covering among lay Jews, among both men and women, likely mirrors the usage among the Romans. As such, the practice reflects earlier customs of wearing a head-covering to distinguish servants under supervision from freepersons. Early rabbinic opinion seems to have opposed head-covering for Israel (as distinguished from *Kôhanim*) in opposition to the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> practice. Other forces appear to have overwhelmed the rabbinic opposition to the wearing of head-covering by Israel.

The *Gemarôt* of *Talmud* must be understood in this light. In *Qidushin* 33a, a man passing the rabbis without covering his head was regarded as impudent for not properly honoring his teachers.

To preface another instance, scholars of *Bâvêl* used to travel to Israel, the home of the *Mishnâh*, to study *Tôrâh*. Ergo, these students, being far from home, were free of household worries. Consequently, the medieval commentator *Rash”i* held that they could marry before study. Native Israelis, on the other hand, studying at home and bearing family responsibilities, made too little progress when married, and so were bound to study before marrying. It was the practice in Iraq (Babylon) for married men to cover their heads with סודרים (*su-dar-im’*; scarves or shawls). This may be related to the later Arab *kafiyah* and / or be a precursor of the modern Hebrew *sved-ar-im’* / sweater.<sup>7</sup>

Thus, upon seeing the arrival of R. Hamnuna having no head-dress, though he had come highly recommended, R. Khuna of Iraq inquired why. R. Hamnuna responded “Because I’m not married.” Apparently wishing to accept only advanced students (who had been to Israel to study *Mishnâh* – which would mean that R. Hamnuna should have been married wearing a head-covering), R. Khuna advised R. Hamnuna “See to it that you don’t appear before me before you are married.”

The association of men’s head-covering with the married state appears to be an unjustified backward association. The association between the head-covering and the *talmid-rav* relationship has already been established. In Iraq this occurred prior to marriage and indicated a certain level of scholarship so that, by the time of marriage, one wore the head-covering of the *rav* where he had studied *Mishnâh*, indicating his level of scholarly attainment. Presumably R. Khuna required both this level of scholarship and that a candidate be established in marriage prior to acceptance as a *talmid* for advanced studies. Requiring marriage ensured both. (Endnote continued next page)

The lack of head-covering evidenced the lack of both. This tracks well with the modern rabbinic exhortation that one cannot learn *Tôrâh* except from the rabbis, who are held to be “living *Tôrâh*,” and that lay Jews must submit to rabbinic supervision.

*Gemârâ* to *Shabât* 156b seems to demonstrate that head-covering signified that a person was not to be regarded as a freeperson. This corroborates the association of head-covering with subordination. *R. Nakhman b. Yitzkhâq*'s mother was told by astrologers that he would be a thief so she did not let him go bareheaded, symbolizing that he required supervision.

A note in the *Soncino Talmud* (op. cit., p. 801) “shows that head-covering was not *de rigueur*” (emphasis added). *Talmud* suggests that the head-coverings which have been discussed appear to be limited to *Tôrâh* scholars subordinate to their particular *rav*. *Gemârâ* to *Qidushin* 8a, in discussing the methodology for properly arriving at the value of a *sudar*, notes that the proposed value “holds good only of, e.g., R. Kahana who is a great man and needs a sudar for his head, but not of men in general” (to whom it would be worth less.”

As this suggests, the practice arose in these post-Biblical times of “great sages” wearing a head covering. This is reinforced in *Qidushin* 31a and *Shabât* 118b where we read, “R. Huna son of R. *Yehôshua* would not walk four cubits bareheaded, saying, ‘The *Shekhinah* is above my head.’” The implication was that he felt obliged to acknowledge his servitude by proclaiming the rulership of the *Shekhinah* over him. (However, proclaiming an unseen “*Shekhinah*” over one’s head contradicts *Tôrâh* in that all of the people could see the true Manifestation of the *Shekhinah*.)

Medieval sages greatly contributed to the tradition of head-covering. This has sometimes been exacerbated by authors who were non-Jews, such as Lightfoot, and / or English translations which confuse the prayer shawl (*talit*), sometimes temporarily used to cover the head, with a head-covering.

Thus, the *Tôrâh* injunction to wear the 4-cornered garment having *tzitzit* is sometimes applied to support, or supplement, the practice of head-covering. “Let not the wise men, nor the scholars of the wise men pray unless they be enwrapped [in a *talit*].”<sup>1</sup> “And the gloss upon *Shabât*, מתעטף מאימה שכינה (mit·a·teph’ me·eim·at’ she·khin·ah’ ; Let him enwrap himself [in a *talit*] from the threat of the *Shekhinah*).”<sup>1</sup> כהנים המתעטפים כשעולים לדוכן (ko·han·im’ ha·mit·at·phim’ ke·she·ol·im’ la·du·khan’ ; *Kôhanim* enwrap themselves when they ascend to the pulpit).” “Nakhdimon went into the school, והתעטף והתפלל (ve·hit·a·teph’ ve·hit·pa·leil’ ; and enwrapped himself and prayed). קטין היודע להתעטף (qa·ton’ ha·yo·dei’ a le·hit·a·teph’ ; a boy knowing to enwrap himself), הייב בציצית (kha·yav’ be·tzi·tzit’ ; is obligated to [wear] *tzitzit*” [for the purpose of wearing the *talit*]).”<sup>2</sup>

“It was generally considered a sign of mourning to cover the head and face ([*Shmueil Beit*] 15:30; 19:5; [*Yirmeyâhu*] 14:3-4; [*Êsteir*] 6:12).”<sup>3</sup> Thus, the modern head-covering is obviously connected to the destruction of the *Beit ha-Miqdâsh*.

All of these were quoted by Lightfoot as substantiation of what he perceived as a custom among the Jews of wearing a head-covering as a “veil.”

“As the persecutions of the Church increased, the Jews’ aversion to everything Christian deepened. The uncovering of the head became associated with Church etiquette and therefore became repugnant. To worship or even to go about with an uncovered head was regarded as imitation of the Christians and an act of irreverence toward *Êlôhim*. Conversely, the covering of one’s head became [an act of piety among the Jews]. For convenience [*kipâh*] was adopted.”<sup>4</sup>

“According to W. Gunther Plaut, the [Yiddish] word *yarmulke* is derived from the head covering of the medieval clergy, called *armucella*” (ibid.).

(Endnote continued next page)

George Howard published a “1483 woodcut from Germany” in which “the Jewish disputants wear the conical hats decreed for them by the Lateran Council of 1215, although by the 15<sup>th</sup> century it is likely that the hats were worn out of choice, rather than to follow the law.”<sup>2</sup>

It wasn't until the 12<sup>th</sup> century C.E., that *Ramb”m* (1135-1204 C.E.) would remark in *Guide for the Perplexed* that, ‘The great men among our Sages would not uncover their heads because they believed that *Élôhim*'s glory was round them and over them.’

We find, then, that *Shâul* was in harmony with the earlier halakhic tradition when he wrote:

ανηρ μεν γαρ ουκ οφειλει καταλυπτεσθαι την κεφαλην (aneir men gar ouk afeilei kataluptesthai tein kefalein; For a man is indeed not obligated to have the head covered-over). All source documents are in agreement supporting the Greek. The transpositioning of “not obligated to” to read “obligated not to” is justified by the argument of the church that doctrine proves the interpretation.

Our discussion regarding headcovering has thus far been oriented toward Israel in contrast with the *Kôhanim*. The *Kôhanim* always wore a head covering. In this context the prophecies of *Shemôt* 19:5-6 and *Be-Reishit* 12:3 must be considered. (With respect to acts specific to *kôhanim*, review note 15.2.4 on *netilat-yâdayim*, hand washing). Note that the Jews – the House of *Yehudâh* – becoming a nation of *Kôhanim*, thereby merging the royal line with the priestly line, is also a fulfillment of the prophecy of the vision of *Zekharyâh* (chapter 4).

As Israel assumes the mantle of *Kôhanim*, and the *geirim* attached to Judaism assume the role vacated by Israel, the characteristics of the *Kôhanim* are then to be assumed by the Jew, for example with respect to the head covering. But *Kôhanim* don't officiate merely for one another. For Jews to assume the prophesied priestly mantle for the *Tôrâh*-observant *geirim* there must exist a group of *Tôrâh*-observant *geirim* – which is a step beyond the *Benei-Nôakh* (see *Atonement In the Biblical 'New Covenant'*). The holy nation of *Kôhanim* Jews must be sure that they are diligently ministering to all of the *geirim* of the world as well as to their fellow Jew.

For their part, the *geirim* should limit their activities to *Tôrâh*-observance, not emulating the *Kôhanim*. The *geirim* must leave the functions and activities of the *Kôhanim* to the Jews. In this vein, while Jews wash their hands and wear head-coverings and *talitôt*, *geirim* should also wash their hands and wear a head-covering, but not wear a *talit*.

<sup>2</sup>. Review of *Dâvid* Usishkin, *The Conquest of Lachish by Sennaherib* (Tel Aviv: Tel Aviv Univ. Publ. of the Institute of Archaeology, No. 6, 1982) in *The Biblical Archaeology Review*, 84.03-04, p. 52.

<sup>2</sup>. Meyer Reinhold, *Diaspora, the Jews among the Greeks and Romans* (Sarasota: Samuel Stevens, 1983), pp. 50, 52, 122-3.

<sup>3</sup>. Cf. Ky-Mk. 12:38 & Ky-Lu. 20:46

<sup>7</sup>. *Megilâh* 4:8

<sup>7</sup>. cf. *Qidushin* 29b in Soncino *Talmud*, notes 1 & 2, p. 142 and *Klein's Etymological Dictionary*.

<sup>1</sup>. Maimonides, Tef. chapter 5

<sup>1</sup>. fol. 12.2

<sup>7</sup>. *Pisqe Tôsêphtâ*. in *Menâkhôt*, numb. 150

<sup>7</sup>. *Arakhin*, fol. 2.2

<sup>7</sup>. “Head, Covering of the.” *EJ*, 8:1

<sup>2</sup>. Abraham E. Millgram, *Jewish Worship* (Philadelphia: The Jewish Publication Society, 1971), p. 351-2.

Cf. also W. Gunther Plaut, “The Origin of the Word ‘Yarmulke,’” *Hebrew Union College Annual* 26 (1955): 567-70.

<sup>2</sup>. George Howard, “Was the Gospel of Matthew Originally Written in Hebrew,” *Bible Review*, Winter 1986, p. 19.

(Endnote continued next page)

<sup>44</sup> **Head covering, women:** While fringed head scarves were clearly depicted on the females in the later *Lakhish* reliefs, these were not present in the earlier *M-e-r-n-e-ph-t-o-a-kh* depictions.

*Gemârâ* notes (*Nâshim: Nedarim* 30b) that “Men sometimes cover their heads and sometimes not; but wife's hair is always covered, and children are always bareheaded.” Though “wife's” is usually rendered in English as “women's,” the distinction in Hebrew is non-existent. “My wife” or “My woman” are translated as convenient to the translator for the identical Hebrew – נִשְׁתִּי (ish-ti'). Further, for a wife to violate this practice was grounds for divorce without payment of the *ketubâh*.

Other Judaic sources also corroborate that men of that time didn't cover their heads and women did (*Be-Reishit Rabâh* 17): “Why does a man go abroad with his head not covered but women with their heads covered?” Even at this late time covering the head was not a widely accepted practice.

*Tôrâh* reveals a woman's veil in some cases to be a sign of modesty (*Be-Reishit* 24:65). In other cases, it is a practice of prostitutes concealing their identity (*Be-Reishit* 38:14).

Among women, Spicq showed from *Bên Sira* and the Greek papyri that the use of the Greek term ἐξουσία (exousia – governmental / institutional authority; as found in IV Sh. 11:10) referred “specifically of the authority of a husband over his wife or of a father over his children.”

Today, visiting “messengers” (bachelors and *shadkhanim* / *ôt*) ought to be able to distinguish between married and single women in Orthodox *Bâtei-ha-K'nêsê*<sup>4,23,2</sup> by the convention of married women covering their head. For this reason, even the unmarried *geirôt* (fem. plur. of “*geir*”) should cover their head along with the married Jewesses since, like them, they are not eligible candidates for marriage (with Jews).

All of this suggests that a married woman not covering her head was in effect masquerading as unmarried and deceiving visiting messengers, inviting adultery. This would be a disgrace to the congregation. By this convention, a married woman (and both married and unmarried *geirôt*) should cover her head or be treated as an adulteress – precisely what *Shâul* prescribes in this *pâsuq*. This correlates to the treatment of a suspected adulteress.

The head covering, then, consistently denotes the wearer's subordination to the institutionalized authority or rule of the wearer's master. In Hebrew the word for husband is בַּעַל (*baal*; master). The servant thus proclaimed his or her subordination to the institutionalized authority of his or her master; the wife to the authority of her husband and the *talmid* to the authority of his *rav*.

<sup>45</sup> **Hair length and style, men:** Like their dress, hair length and style distinguished the various peoples, and distinguished the Israelis from the *gôyim* (cf. endnote 49).

Circa B.C.E. 1350 among the *Habiru* (Jews) in Egypt, the hair of the פִּי' אֵה (pei' ah; side, temple) of the head was trimmed so that it could apparently be combed back over the ear, as the ears show in the depictions. The hair length in the back was shoulder-length and trimmed on the sides to blend into the shorter hair over the ears.<sup>8</sup> Such long hair, however, seems to disappear with their liberation from Egyptian bondage.

Wall reliefs from the 8<sup>th</sup> century B.C.E. at Sennakherib's palace in Nineveh (near Mosul, Iraq), allegedly depicting Israelis at *Lakhish*, shows hair of the head which is shorter than that of the *M-e-r-n-e-ph-t-o-a-kh* and *Shalmanesser* depictions. The hair of the heads blends smoothly into their beards rather than growing to shoulder length. The headdress of some may be the miters of *kôhanim* while others seem to be כִּיבֵּעַ (ko-va') similar to the *Shasu*. The lack of *tzitziôt* may be due to having been stripped to slave status. See also portrait of *Yeihu ha-Mêlêkh* c. B.C.E. 841.<sup>2</sup>

According to *Môeid Taanit* 17a, the *Mêlêkh* was to trim his hair and beard daily based upon *Yeshayâhu* 33:17. The *Kôhein ha-Gâdôl* was to trim his hair each *Êrêv Shabât* preparatory to the changing of the *Mishmar* each week. The ordinary *Kôhanim* were required to trim their hair every 30 days. The length of hair for ordinary Israeli males was distinguished from פֶּרֶעַ (per' a; “wild” hair, especially of the *Nazir*),<sup>3</sup> which was stipulated to be 30 days' growth.<sup>7</sup> Therefore, it would seem that ordinary Israelis also trimmed their hair more (Endnote continued next page)

frequently than every 30 days, otherwise they would have been in jeopardy of automatically becoming *Nezirim* and subject to the other laws of *Nezirut* (cf. endnote 35). Israelis timed the trimming of their hair and beard in preparation for *Shabât* and the Judaic festivals.

Wall reliefs and other depictions thought to be of ancient Israelis indicate that men's hair was a minimum of about one fingerbreadth at the temples and sides with ears showing. In some depictions the hair in back seems to have been of similar length, in other depictions the hair in back seems to have been shoulder length.

One of the hair styles distinguishing the *gôyim* was a forelock dedicated to idols, trimmed to no less than three-fingerbreadths.

⌘. See figures 7-11, Cecil Roth, *A History of the Jewish People*

Ⓐ. Joan Comay, *The Temple of Jerusalem*, "The black obelisk of Shamanesser III," p. 65

Ⓐ. Cf. *Shemôt* 6:5

Ⓐ. *Sanhedrin* 22b

Ⓐ. *Avôdâh Zârâh* 29a

**Hair length and style, women:** The woman's hair, coupled with a head-covering for married women, also seem to substitute, for women, for the four-cornered *talit* of *Be-Midbar* 15:38. Thus, פִּרְעַת functions as a "lesser shawl" for women in place of the *talit*, which the woman is not permitted to wear according to *Devârim* 22:5.

*Talmud* notes that a woman's long hair may also be wrapped around her face to serve as a veil of modesty (not a head covering which reserves viewing the married woman's "glory" for her husband; *Ketubôt* 66b; IV Sh. 11:15). This is illustrated by a girl picking barley in a field. Upon seeing *R. Yôkhânân b. Zakai* riding upon a donkey, "she wrapped herself with her hair and stood before him."

Though women are required to wear פִּרְעַת, there is no halakhic definition of κομμά / פִּרְעַת to which they may adhere. *Talmud* notes that פִּרְעַת refers to the hair at the temples, therefore it is the length of this hair which must be considered. From this one may speculate that, a year's growth occurring between pollings for *Avshalôm* (cf. endnote 40), this, plus a little, would be the minimum length of פִּרְעַת necessary to distinguish women from males, including *Nezirim*, in all cases. Such hair would be long enough to wrap around the face. These are the criteria for the minimum length to serve as the "glory" of the woman. This is corroborated by examination of the hair length and styles of Jewesses in the *M-e-r-n-e-p-h-t-o-a-kh* depictions which serve as the model for women's hair length.

*Netzârim* today must continue to adhere to these general halakhic guidelines, also being careful to avoid hairstyles typifying certain groups of *gôyim* today (i.e. skinheads and the like).

<sup>46</sup> **Beard length and style:** Like their dress, beard length and style distinguished the various peoples, and distinguished the Israelis from the *gôyim* (cf. endnote 49).

The sons of *Tzâdôq*, being *kôhanim*, were allowed neither to shave their heads nor let their locks grow long, but only to trim their hair (*Yekhêzqeil* 44:20).

According to *Va-Yiqrâ* 19:27, it is *âsur* 16.19.3 to הִקִּיף \* (hi·qiph' ; round off) the פְּאֵה / פְּאוֹת (pei·ah' / pl. pei·ot' – temples, pop. "edges"). *Peiôt* are often understood less precisely as "sides" of the head. This same *pâsuq* also forbids the הִשְׁחִיתָ (hish·khit' ; marring / ruining / destroying) of the פְּאֵה of the beard. This is further clarified in *Va-Yiqrâ* 21:5: "Neither shall you shave the פְּאֵה of the beard. This contrasts starkly with the styles of the *gôyim* (cf. *Yirmeyâhu* 25:23) who were קְצוּצֵי פְּאֵה (qe·tutz·ei' pei·ah' ; cutters off of the *peiah*). Therefore נִקְוָה (na·qaph' ; encircle), in this context, implies not "shaving off [or giving the appearance of shaving off] the sides around the head."

Perhaps because ancient Jews avoided images, no ancient self-depictions of Jews have been found. The clearest evidence for the ancient understanding of these guidelines are found in ancient stone reliefs by enemies of the Israel depicting, it's often assumed, *Habiru* / Israelis. The hair and beard styles found in these stone reliefs, dating to the *Beit ha-Miqdâsh ha-Sheini* and before, serve as models for hair and beard styles for (Endnote continued next page)

today's *Netzârim*. Examples of these depictions include photos of reliefs on the western wall of the *Cour de la Cachette*, in the *K-a-r-n-a-k* Temple in Thebes, Egypt, wall reliefs from Sennakherib's palace in Nineveh and the black obelisk of Shalmanesser III depicting the Israeli *Mêlêkh Yeihu* kneeling before him in B.C.E. 721.

Rough proportional analyses of the length of the beard in the *M-e-r-n-e-ph-t-o-a-kh* depictions show Israeli men having beards of approximately two fingerbreadths under the chin. The distance from the end of the beard under the chin to the lower lip approximated the same distance as the eyebrow to the end of the nose, about four fingerbreadths.

The overall picture emerges of Jews having beards growing to a maximum of about two fingerbreadths and being trimmed back to about one fingerbreadth in preparation for *Shabât* and Judaic holy days.

Rabbinic approval of electric shavers as “scissors” rather than “shavers” does not excuse “trimming” the beard to a “shaved” length. Shaving with an electric razor is not acceptable for the *Netzârim* as it violates *Tôrâh shê-biKhtâv* and *Halâkhâh de-Ôraitâ*<sup>7.1.1</sup> as evidenced in ancient depictions. No trimming of the beard should be closer than approximately one fingerbreadth. In addition to not shaving the face and neck, *Netzârim* today must continue to adhere to these general halakhic guidelines, also being careful to avoid beard styles typifying *gôyim* of today (i.e. skinheads and the like).

\*. Derived from נָקַף (na·qaph')

<sup>47</sup> *Tzitzîôt*: In the earlier *M-e-r-n-e-ph-t-o-a-kh* depiction, Egyptian dress displayed sashes hung down to knee-level. The sashes of the (allegedly) Israelis were much shorter, protruding downward from under the sash only about 1 to 2 hand-breadths. This seems to be the only obvious fringes on the garments. This raises the possibility that the *tzitzîôt* were attached to the four corners of this fringed garment subsequent to the pre-Sinai *M-e-r-n-e-ph-t-o-a-kh* depictions. Fringes and *tzitzîôt* upon the edges of an ankle-length cloak would trail behind, dragging on the ground, hardly befitting a religious article. It seems clear that the Israeli, Egyptian, Shasu and *Kenaanim* men all wore some type of אַבְנֵית (av·neit'), a belt-like sash, with fringed ends. At least one end hung between the legs in front, over the outer cloak.

*Môshêh* may have instituted the longer Egyptian-like fringes which he, being raised as an Egyptian, was accustomed to wear, in place of the shorter version as a standard garment. At *Har Sinai* the *tzitzîôt* were attached to these, thus distinguishing the wearer from an Egyptian. This is supported by the Egyptian etymology of the Hebrew אַבְנֵית, which is “probably an Egyptian loan word. Cp. Egyptian *bnd* (=to wrap up).”<sup>\*</sup>

The fringed “sash” of the Israelis in the *Lakhish* depiction shows the sash hanging from a belt well below the navel to slightly below knee level. If this is the fringed garment from which the *tzitzîôt* hung this may well corroborate the suggestion that the *tzitzîôt* were “instituted in order to distinguish between male and female garments which were very similar in biblical times. In the latter case it served as a protection against immoral conduct (an interpretation derived from *Be-Midbar* 15:39).” Cf. also note 9.20.1.

\*. *Klein's Etymological Dictionary*

<sup>48</sup> *Tephilin*: One noticeable difference between the alleged Israelis c. B.C.E. 1210 and those of the 8<sup>th</sup> century B.C.E. is the lack of apparent *tephilin* in the later depictions. Although “Maimonides did not originate the idea of wearing the *tephilin* throughout the day,” the earliest mention of such practice seems to be “in the early centuries of the Common Era some of the sages wore their *tephilin* all day, even on hot summer days.” Thus, the evidence seems to indicate that the earliest Jews were bareheaded and didn't wear *tephilin* all day as part of their usual dress. Yet, *tephilin*, or an early precursor, seems indicated by the headbands of the *M-e-r-n-e-ph-t-o-a-kh* depictions. Cf. note 23.5.3

The earliest specimen of *tephillin* discovered by archaeologists is that found by *Yigâeil Yâdin*, a *tephilin* of one of the soldiers of *Bar-Kôkhvâ* made under the rabbinical supervision of *R. Aqivâ*. The head *tephillin* contained, along with the traditional passages, the *Asêrê ha-Dibrôt* (10 Commandments). Details may be found in (1969) יגאל ידין, תפילין של ראש מקומרן (האוניברסיטה העברית בירושלים).

(Endnote continued next page)

<sup>49</sup> **Distinctive dress, hair and beards:** “The characteristic manner in which the beard and hair were shaved, cut, curled, or groomed identified specific peoples in the ancient world” (“Beard and Shaving,” *EJ* 4:356ff). Modern artists tend to depict Biblical warriors in medieval civilian clothes armed with swords riding in chariots. Apparel likely followed a national style of dress which, whenever it became necessary, also served as a soldiers' uniform, distinguishing friend from foe. Spies had to alter their hair, beard and dress as well as their language, to blend in with the enemy. *Halâkhâh* <sup>7.1.1</sup> retains some of these identifying characteristics in the *tzitzit* and *tephilin*. Identifying characteristics of hair, beard and dress must also be halakhically incorporated into modern styles to distinguish the Jews and *Netzârim* of today from the *gôyim*. This works diametrically opposite to assimilation.

*Môshêh* was called an Egyptian (*Shemôt* 2:19) “because he was dressed as such.”

Dress styles have changed greatly since those times. Today, only those characteristics which distinguished the Jews are halakhically required to be incorporated into the dress style.

<sup>50</sup> Klein's Etymological Dictionary, p. 303.

<sup>51</sup> שרת״י, *Alcalay Hebrew-English Dictionary*, p. 2727.

<sup>52</sup> Howard, Mercer, p. 12f.

<sup>53</sup> Howard.

<sup>54</sup> Ruvein Alcalay, *The Complete Hebrew-English Dictionary*, (Ramat Gan: Massada Publishing Co., 1981), 2587.

<sup>55</sup> *Neziqin* IV, 269.

<sup>56</sup> *Shemôt* 30:10 with *Va-Yiqrà* 17.11

<sup>57</sup> See discussion in chapter on the *B'rit Khadashah* of *Yirmeyâhu ha-Nâvi* in *Atonement In the Biblical 'New Covenant'*

<sup>58</sup> Klein's, “כִּי” p. 283.

<sup>59</sup> Howard.

<sup>60</sup> Charles Abraham et al., “The Pun on Peter,” *Queries and Comments, Biblical Archaeology Review*, vol. 19, no. 1, p. 68.

<sup>61</sup> *Aluphei*- Howard's transliteration, “*Aluphei*” (which he doesn't translate, but means “chiefs of ...”), is untenable in Hebrew grammar. The ending he transliterates from *Sheim-Tôv* may approximate part of the Greek ending – Αλφαιου (Alfaiou). *Aluphei* is a connective form, first of all in the plural, and secondly requiring a partner noun (*Aluphei-???; chiefs of ???*).

<sup>62</sup> The representation of *Yôkhânân*, the alleged authority of the “gospel” most forcefully preaching miso-Judaic Christianity, as the “beloved disciple,” implies self-contradicting favoritism (*NHM* 22.16) on the part of *Yesh'u*, and was certainly inspired in support of this deception. The *Netzârim* accepted only Hebrew *Matityâhu* as a legitimate record of the life and teachings of *Yehôshua* (Eusebius EH III xxvii.4).

<sup>63</sup> Shelley Wachsmann, “The Galilee Boat: 2,000-Year-Old Hull Recovered Intact,” *Biblical Archaeology Review*, XIV, 5, 09-10 / 88, p. 19-33.

<sup>64</sup> Wachsmann, p. 33.

<sup>65</sup> Klein, p. 464.

<sup>66</sup> Mention of casting out demons, ascribed to the “son of [*Tôrâh*-lessness],” in the Apocalypse of [*Eiliyâhu*] dates, in its final form, only back to the third century C.E. (though parts of it date to early in the second century C.E.). This, too, is in Greek and has been heavily redacted by Christians. Cf. James H. Charlesworth et al., eds., *The Old Testament Pseudepigrapha* (Garden City: Doubleday & Company, 1983), I, 738 & 745, 2:21 & 3:5-10.

<sup>67</sup> Klein's, p. 640-41.

<sup>68</sup> Klein's, p. 641.

<sup>69</sup> Josephus, *Ant.* v, ii.

<sup>70</sup> *kheir' em*, set aside, segregate, ban or excommunicate; from which the English “harem” derives.

(Endnote continued next page)

<sup>71</sup> Ru' akh, wind / spirit.

<sup>72</sup> ואלו עיר וגדיש מן-שמיא נחת (va-al-u' ir ve-qa-dish' min-she-mai-ya' na-khit' ; and look, a vigilante and a holy [being] from the heavens descended).

<sup>73</sup> בגזרת עירין פתגמא (bi-ge-zeir' at ir-in' pit-gam-a' ; by edict [lit. 'in the cutting, slicing off'] of the vigilantes...

<sup>74</sup> ודי חזוה מלכא עיר וקדיש מחת מן-שמיא (ve-di' khaz-ah' ma-le-ka' ir ve-qa-dish' na-khit' min-she-ma-ya' ; and what the king envisioned was a vigilante and a holy [being] descending from the heavens.

<sup>75</sup> "Watchers," 16:365.

<sup>76</sup> J.J. Collins, "Sibylline Oracles" in James H. Charlesworth, *The Old Testament Pseudepigrapha* (Garden City: Doubleday, 1983), I:337, note f.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 5

**5.1.1** תלמיד (tal·mid', pl. תלמידים, tal·mid·im', follower, disciple, apprentice), μαθητεω (matheiteuo, disciple), ...*talmid*... The Greek is derived from μαθητης (matheiteis), disciple, apprentice, one under discipline – “disciple.”

This is an essential definition in understanding what is expected of us in *Yehôshua*'s teachings according to *Matityâhu*. There is only one instance of μαθητης in *LXX*. The parallel Hebrew term is תלמיד. In *Yirmeyâhu* 13:21 it is rendered for the verb למד (lâ·mad', to learn) and li·meid' (same Heb. spelling), to convey learning or teach (see below).

There are 37 instances of the related Greek term μανθανω (manthano), to learn, in *LXX*. Μανθανω corresponds to למד, study / learn, and the instilling of that learning in the minds of one's *talmidim*. Causing one to learn differs significantly from teaching. The best teacher can teach without logically implying that the student learns. To instill learning is a stronger implication. The emphasis is on the learning role of the apprentice rather than the teaching role of the teacher. This connotation appears inherent in למד (cf. *Devârim* 4:10; 5:1; 14:23; 17:19; 18:9; 31:12, 13; *Yeshayâhu* 1:17; 2:4; 8:16; 26:9, 10; 29:24; *Yirmeyâhu* 9:4; 10:2; 12:16 twice; *Yekhezqel* 19:3, 6; *Mikhâh* 4:3; *Tehilim* 106:35; 119:7, 71, 73; *Divrei-ha-Yâmim Âlêph* 25:8).

Μανθανω carries an implication of toiling in *Yeshayâhu* 47:12 where it is rendered for the Hebrew יגע (yâg·a', toil), and in *Mishlei-Shlômôh* 22:25 where it is rendered for אלה (i·leiph', train or tame). There is a connotation then of “serious” study implying “learning,” “knowing” (rendered for verb ידע [yâd·a', to know], *Shemôt* 2:4; *Yeshayâhu* 29:24 and *Êsteir* 4:5), and “understanding” (rendered for verb בין [bin; understand]), *Yeshayâhu* 32:4).

Μανθανω includes the notion of interpreting for them, rendered for פשר (pâ·shar', melt / thaw) *Dânieil* 7:16. In *Devârim* 4:10 the Greek verbs

μαθωσι (mathosi), learn, and διδασκουσι (didakzousi), teach, are rendered for the Hebrew verb למד (in its appropriate mode). This substantiates the contrast between using למד in the sense of learning something (oneself) and “learning someone else” (something).

Μαθητης almost certainly corresponds to the Hebrew תלמיד with a more intensive connotation than the English “student.” תלמוד (Tal·mud', learning / study [noun]), is a similar construct deriving from the same root. This is reinforced in *EB*.

Implying “under discipline,” *talmid* posed a dilemma for *gôyim* Roman Christians. If *gôyim* Roman Christians acknowledged that they came “under the discipline” of a Jew (*Pâqid*, *Shâliakh*, and the *Shôphetim* of the *Beit-ha-Din shêl ha-Netzârim*), then they would have precluded any authority of the non-Jewish Roman church to proclaim hegemony or their doctrines of antinomianism, miso-Judaism and Displacement Theology claiming to displace Jews as the “true Israel.”

Instead, to buttress their claims vis-a-vis Jews, these *gôyim* Roman pagans pitted themselves against Jews. This newborn Christian Church of 135 C.E. represented Jews to be *G-o-d*-rejected *preterits* deceiving “true” believers with their ‘evil law of sin and death.’ In their campaign to wrest to themselves the claim of “true Israel” Christians took every opportunity to portray Jews as disfranchised – evil incarnate, servants of *Sâtân*, and enemies of the “true” *G-o-d*. This is the fulfillment, circa 135 C.E., of the malevolent, miso-Judaic *Sâtân* of *Dânieil* 7:25, as well as the dragon-גוריה<sup>24.28.2</sup> of the *New Testament* book of Revelations.

For *gôyim* Christians to acknowledge being “*talmidim*,” i.e., under the authority of *Tôrâh*-observant Jews of the *Beit-ha-Din shêl ha-Netzârim*, would have precluded them from ever rebelling against *Tôrâh*, *Halâkhâh de-Ôraitâ*,<sup>7.1.1</sup> Israel or Jews.

NHM II:5,1

*Netzârim... Authentic*

This, *en tandem*, would have prevented the birth of Christianity and its attraction in the pagan culture of the Roman Empire. Therefore, Christians were compelled to morph *talmidim* from “followers under authority of a *Beit-Din*” into de-Judaized “disciples” independent of Jewish authority and, instead, under Roman hegemony.

Changing from apprentice-under-Jewish-discipline to Christian-disciple enabled *gôyim* Roman Christians to represent to fellow *gôyim* Romans that the authority of the *Netzârim* Jews had displaced by the Church – the *fons et origo* of Displacement Theology.

Even in the Greek, “instruction” refers to making *talmidim*, implying disciplined instruction in *Tôrâh*. Primarily this was aimed at *Yehudim* (Judaeans, in Judaea) and Ελλην (Ellein; Hellenist Jews) in the *gâlut* (cf. note 1.0.2), not even primarily to *geirim* – much less *zârim* (strangers). From the geographic perspective, the parallel between *Yehudim* and Ελλην is today the contrast between Israeli Jews and *gâlut* Jews. The doctrinal parallel is between Orthodox and non-Orthodox. Just as there were Hellenists in *Yerushâlayim* and *Yehudim* in Rome, there are today Reform in *Yerushâlayim* and Orthodox in Rome. Today, however, the separate designation other than *Yehudim* for non-Orthodox (paralleling Hellenist, the 1<sup>st</sup>-century non-Orthodox) is gone. All Jews are called *Yehudim*, deriving from *Yehudâh* (Judaea).

For a זר (*zâr*; stranger) or בן-נכר (*bên-nei-khâr*; foreigner) – i.e. a non-Jew, *Bên-Nôakh* – to become a *talmid*, he must be recognized as a *geir tôshâv* by a legitimate *Beit-Din* (cf. notes 1.0.2, 23.15.2, and *Who Are the Netzârim?* – *Advanced Level*).

The Greek tradition makes a distinction between the specifications for the *tevilâh* given in this *pâsuq*, which specifies the *gâlut*, and that of *Trans.* 2:38; 8:16 and 19:5, which specifies *Yehudim*. The Greek tradition suggests differences between the requirements to become a *Netzârim* for

- ◊ the *Tôrâh*-observant Jew,
- ◊ the non-observant Jew, and
- ◊ the *Bên-Nôakh* becoming a *geir tôshâv*.

*Tôrâh*-observant Jews, typified by the *Yehudim*, already walk in ה and in the *Ruakh ha-Qôdêsh*. Consequently, *Tôrâh*-observant Jews wishing to

become *Netzârim* need only include acknowledgment of *Yehôshua* as the *Mâshiakh* in their usual *tevilâh*.

Non-observant – estranged – Jews, typified by the Hellenist Jews, particularly in the *gâlut*, require instruction and *teshuvâh*, performing *tevilâh*<sup>3.6.1</sup> in two areas:

א. in the *Ruakh ha-Qôdêsh* motivating them to *teshuvâh* and the Holiness of *Tôrâh*-observance and, only then,

ב. acknowledging *Yehôshua* as the *Mâshiakh*.

The *Bên-* or *Bat-Nôakh* becoming a *geir(at) Netzârim*, equires halakhically supervised instruction, recognition by a *Beit-Din*, and *tevilâh*<sup>3.6.1</sup> in all three areas:

א. in ה,

ב. in the *Ruakh ha-Qôdêsh* motivating them to the Holiness of *Tôrâh*-observance and, only then,

ג. acknowledging *Yehôshua* as the *Mâshiakh*.

The *Bên-* or *Bat-Nôakh* who wishes to go beyond the status of *geir(âh)* and convert to become a Jew must undergo halakhic conversion under the auspices of a (currently recognized) Orthodox *rav*.

Individuals who are recognized as Jews by the State of Israel and Orthodox Judaism are recognized as Jews by the *Netzârim*. Jews who become *Netzârim* are recognized as *Netzârim* Jewish *talmidim*. All others who become *Netzârim* are *talmidim* who are *Geirei-ha-Netzârim*. Intermarriage between the two groups is prohibited by *Tôrâh*. For more details, see *Who Are the Netzârim?* – *Advanced Level*.

In modern usage תלמיד refers to one studying על פי (*al pei*; upon the mouth, q.v., *Devârim* 17:11) of an instructor or teacher. This literal meaning<sup>1</sup> is taken to imply oral transmission. The *talmid* is one who walks in, and perpetuates the way of, his teacher in some domain or profession. Thus, תלמיד refers to a follower-learner, not just a learner; an apprentice under discipline (hence *disciple*), not merely a student.

A תלמיד, then, is one who is applying himself, learning continually, and is following – applying what he learns, step by step (it can't occur overnight), in his daily walk. This is an apprentice. The noun “walk” in Hebrew is הלכה – *Halâkhâh*,<sup>7.1.1</sup>

which comprises the Biblical משפט (*mishpât*), case law applications of *Tôrâh* decided by a *Beit-Din* (cf. note 7.1.1) and חק (*khôq*; legislation of the *Beit-Din*). *Yeshayâhu* 8:16 illuminates the *pâsuq* in *Matityâhu*. These admonish the *Netzârim* (cf. note 2.23.1) to develop “serious learners,” i.e. those who apply themselves, learn, and then apply what they learn by implementing and following. In keeping with *Yeshayâhu*, *Halâkkhâh*<sup>7.1.1</sup> discourages boosting numbers by recruiting “members” with a semi-serious or casual interest. This is in harmony with the dictum in *Talmud* that “Whoever teaches a disciple that is unworthy will fall into *Gei-Hinôm*” (*Khulin* 133a).

In Judaism, careful records are kept. For one thing, records are important in determining eligibility for marriage, especially when a *kôhein* is considering taking a wife. The *Netzârim* keep careful records of תלמידים, maintaining the distinctions between *Kôhanim*, *Leviim*, *Yisre-elim* and *geirim* (cf. *NHM* 18:18).

These records ensure that no one need be deceived by the increasingly numerous false teachers, falsely claiming to be *Netzârim*, falsely claiming to be Orthodox, falsely claiming to have a legitimate *Beit-Din*, or falsely claiming to believe the same as *Netzârim* – all members of the synagogue described in *Rev.* 2.9 & 3.9. There are no other *Netzârim* recognized by Orthodox Judaism, no other legitimate *Netzârim*. Good record-keeping helps to guard Judaism against any infusion of apostate and foreign doctrines – as happened in the 1<sup>st</sup> century C.E.

Close monitoring of these records permits us to pay close attention to each *talmid*'s needs and progress. This, in turn, allows us to care for each *talmid* on a personal basis. This also reveals the casual inquirer who isn't progressing toward *Tôrâh*-observance and integration in the local *Beit-ha-K'nêsêl* and Jewish community.

Regarding the validity of the succession from ancient *Netzârim* to today cf. notes 5.22.3, 16.19.2, 16.19.3, 16.19.4 and 16.9.5.

**5.3.1** אשרי (*ash-rei'*, happy is), μακαριος (*makarios*, enlarge<sup>2</sup>), ...**happy**... correspond via *LXX*. Cf. *Devârim* 33:29;

*Tehilim* 1:1; 2:12; 32:1, 2; 33:12; 34:9; 40:5; 41:2; 65:5; 84:5, 6, 13; 89:16; 94:12; 106:3; 112:1; 119:1, 2; 127:5; 128:1, 2; 137:8, 9; 144:15; 146:5; *Mishlei-Shlômôh* 3:13; 8:32, 34; 14:21; 16:20; 20:7; 28:14; 29:18; *Yeshayâhu* 30:18; 32:20; 56:2; *Dânieil* 12:2.

Cf. also μακαριος in a Greek concordance, notes on “bless” (*ha-Môtzi*; *NHM* 26:26) and extol (26.30.1). Cf. also μακαριος in XI Sh. 1:11: “*Ëlôhim*, blessed be He” (ברוך הוא, *berikh hu*) – a traditional phrase in Judaism.

**5.3.2** עני ונכה-רוח (*â-ni'* [pronounced o-ni' ] u-ne-khei' -ru' akh, lit. poor and struck [down] in spirit), πτωχοι τω πνευματω (*ptokhoi to pneumatî*, poor in spirit), ...**poor and broken-hearted**... The phrase in Biblical Hebrew most similar to this Greek phrase is reproduced here from *Yeshayâhu* 66:2. רוח נכה-רוח most closely parallels the English phrase “broken-hearted.” *EB* reads נמוכה רוח (*ru' akh ne-mukh-âh'*), “lowly in spirit.” Cf. also *Yeshayâhu* 57:15 and note “*ruakh*” at 1.18.6. For πτωχοι (poor), cf. 26.9.2.

**5.4.1** בוכים (*bôkh-im'*, cry) πενθουσντες (*penthountes*, mourners), ...**cry**... *EB* reads “Happy are they to be who wait,” not “Happy are they to be who mourn” as found in the Greek. As Howard noted, the Hebrew term חוכים (*khôkh-im'*, wait) is similar to בוכים (*cry*). The term for “mourn” is התאבל (*hit-a-beil'*), quite distinct. Based on the context, we surmise that the Greek is probably derived from בוכים and should more properly be rendered “cry.” *EB* may then reflect an error in transmission of the Hebrew.

**5.5.1** ענו (*â-nâv'*; modest, pl. ענוים [*a-nâv-im'* ]), πραεις (*praeis*, meek), ...**modest**... These terms correspond *LXX* → *MT*. Cf. *Tehilim* 37:10.

**5.6.1** *Pâsuq* 6: This *pâsuq* is absent in *EB*.

**5.7.1** *Pâsuq* 7: This *pâsuq* is absent in *EB*.

**5.8.1** טהור (*tâ-hôr'*, pure, purified), καθαριζω (*katharizo*, purged), ...**tâhôr**... Also טהרה (*tâ-hâr-âh'*, purification, pl. ta-har-ot'). Cf.

also *tevilâh* (3.6.1), *tâmei* (10.1.1), *netilat-yâdayim* (15.2.4), and the “Great Commission” (28.19.1).

When used in the phrase טהור לב (*te-hôr' leiv*; pure-hearted), this is a Hebrew metaphor meaning genuine and sincere.

Καθαρίζω corresponds to Hebrew טהר (*ti-heir'*), purify / purge. These contrast with μιάνω (*miaino*, stain) and טמא (*tâ-meï'*, contaminated) / טומאה (*tu-mâh'*; contamination).<sup>10.1.1</sup> Cf. *Be-Midbar* 12:10-13 and *Devârim* 18:18-19.

According to the mainstream Orthodox view, “The laws of [*tumâh*] and [*tâhârâh*] have no relevant consequences of any substance except for [*kôhanim*] and the affairs of the [*Beit-ha-Miqdâsh*] and its hallowed things. This view has been summarized in the words of Maimonides (*Yad. Tumat-Ôkhlîm* 16:8-9).”<sup>12</sup>

Yet, the body is the *Beit-ha-Miqdâsh* for the רוּחַ הַקֹּדֶשׁ (*Ru' akh ha-Qô' dêsh*; Spirit of Holiness), the *Shekhinâh* today. “The state of [*tumâh*] is considered hateful to [*Élôhim*], and man is to take care in order not to find himself thus excluded from His divine presence (cf. [*Va-Yiqrâ*] 11:43-47).”<sup>12</sup> The levels of *tâhârâh* remain, for the Unchanging One, the same steps on the way to the *Ruakh ha-Qôdêsh* which they have always been (cf. *Avôdâh Zârâh* 20b).

*Tevilâh* and other *tâhârâh* rituals don't take effect until evening for the lesser degrees of *tumâh*<sup>3</sup> and, with certain exceptions,<sup>4</sup> seven days for the greater degrees.<sup>5</sup> *Tevilâh*<sup>3.6.1</sup> is common to all *tâhârâh* rituals, even where it is not expressly specified. Greater degrees require the washing of the clothes of the *tâmei* person<sup>6</sup> and still greater degrees, the offering of a sacrifice.<sup>7</sup> Those who become *tâmei* through a corpse also require sprinkling with a mixture of water and blood. Those who become *tâmei* through a corpse require sprinkling with the מֵי נִידָה (*mei nid-âh'*; ‘waters of the menstruant,’ referring to the blood-red waters of the red heifer). The *kôhein* who sprinkles becomes *tâmei* himself as a result.

The *tâhârâh* ritual for utensils made *tâmei* through a corpse or handled / made by a non-Jew was by passing through fire. Utensils unable to stand the heat were to undergo *tevilâh* in water.<sup>8</sup>

Earthenware vessels cannot be made *tâhârâh* and must be broken.

Any transgression of *Tôrâh* results in a state of *tumâh*. Expressions taken from the *tâhârâh* ritual passages in *Tan"kh* are therefore closely linked to כִּפּוּר<sup>9</sup> for the transgression of *Tôrâh* and *teshuvâh*.<sup>10</sup> As a result, there are areas in which *kipur* (atonement) and *tâhârâh* tend to converge. While *tâhârâh* is sometimes used for *qôdêsh* (holiness), the difference between the two is generally apparent.<sup>11</sup>

Various levels of contamination<sup>10.1.1</sup> require distinct methods of purification. Those who touch an *av-ha-tumâh*<sup>10.1.1</sup> contaminant must wash their clothes and their flesh in water (*Va-Yiqrâ* 15:11), referring to *tevilâh*.<sup>3.6.1</sup> This is corroborated in *Melâkchim* 'ב 5:1-14, where רָחַץ (*râ-khatz'*; to wash) is linked to טָבַל (*tâ-val'*; to immerse).<sup>3.6.1</sup> One who becomes a contaminant from an *av-ha-tumâh*<sup>10.1.1</sup> contaminant must be sprinkled on the third day by the *mei-nidâh* and, on the seventh day, perform *tevilâh* (*Be-Midbar* 19:19) and wash his clothes. In this *pâsuq*, רָחַץ in water refers to *tevilâh*,<sup>3.6.1</sup> and is linked to *tâhôr*.

“Methods of [*tâhârâh*] vary and match the grades of [*tumâh*]<sup>10.1.1</sup> and their categories...”<sup>12</sup> There are five levels of *tâhârâh* for a Jew or *geir* (*Mishnâh Khagigâh* 18b):

- א. חוּלִין (*khôl-in'*, ordinary [= profane] food), requires *netilat-yâdayim* (lifting, i.e. rinsing, of hands);
- ב. מַעֲשֵׂר (*ma-a-seir'*, second tithes), requires *tevilat-yâdayim*;
- ג. תְּרוּמָה (*te-rum-âh'*; wave offering) requires *tevilâh*;
- ד. קֹדֶשׁ (*qô' dêsh*; holy [sacrifice]) requires *tevilâh*;
- ה. to administer מֵי נִדָּה / מֵי טָטֵאת (*kha-tat'*) requires *tevilâh*.

The difference in the last three levels of *tevilâh* is one of *kavânâh*.<sup>3.6.1</sup>

*Gôyim* do not attain even to the *khôlin* level of *tâhârâh*. Yet, to the *Tôrâh*-observant Jew, that is the required state just to eat ordinary, profane, *kâsheir* food. Herein is the difference between the Jew and the *gôy*, between the holy and the profane, between the *tâhârâh* and the *tumâh*.<sup>10.1.1</sup> Higher levels of *tâhârâh* yield more intimate communion

with ׳ה. But maintaining *khôlin* as the “ordinary” level of *tâhârâh* is a step up in holiness from the *gôyim*, a key factor differentiating *Tôrâh*-observant Jews as a holy people distinct from the *gôyim*. This is an essential component in *Tôrâh*-observant Jews, completing a circuit that activates the *b’rit* symbolized in circumcision. This *b’rit*, not genes or racism, distinguishes the holy people from the profane. It follows from this non-racist view that all people, including *gôyim*, must take the same, and only, Way of *tâhârâh* to holiness to enjoy a relationship with ׳ה.

In the *Halâkhôt* of *tâhârâh* and *tâmei* the *Netzârim* hold a stricter line than any other Orthodox group. Mainstream Orthodoxy regards attainment of the higher levels of *tâhârâh* to be impossible today because they recognize no provision for sacrifices or the *mei-nidâh* waters of the *pârâh adumâh* (clay-red cow). Consequently, mainstream Orthodoxy ignores, for example, the *mitzvôt* concerning touching a chair on which a menstruant has sat.

The *Netzârim*, by contrast, hold that the *Mâshiakh* is the provision of ׳ה, replacing the sacrifices and red heifer that were given only to be patterns of this provision. This enables us to attain the highest level of *tâhârâh*, and concomitant spiritual communion with ׳ה. With the provision, however, comes increased responsibility for maintaining stricter observance of the *mitzvôt tâhârâh*. For the *Netzârim*, the *maaseir, terumâh, qôdêsh* and *mei-nidâh / khatât* are provided in the spiritual realm through the *Mâshiakh*. Yet, it remains for us to complete these steps and maintain the highest state of *tâhârâh*.

This is accomplished by becoming *Tôrâh*-literate to recognize how to avoid compromising our state of *tâhârâh*, to recognize when our state of *tâhârâh* has been compromised and, when it is compromised, restoring it by

- ◇ undergoing *tevilâh* with the appropriate *kavânâh*<sup>3.6.1</sup> followed by
- ◇ the sacrifice of thanksgiving prayer acknowledging ׳ה’s provision of *maaseir, terumâh, qôdêsh* and *mei-nidâh / khatât*, as appropriate, in the spiritual realm through His first-born of *Yisrâel, Yehôshua* the *Mâshiakh*.

While this does not offset the destroyed genealogical documents of the *kôhanim*, this provision permits the emergence of the prophesied ממלכת כהנים (mam·lêkh’ êt kô·han·im’; realm of *kôhanim*) and the גוי קדוש (gôy qâ·dôsh’; holy people).

This was noted by *Shâul* (V Sh. 7:1): “Therefore beloved, having these summons, we should undertake *tâhârâh* from every *tumâh* of flesh and spirit, fully accomplishing holiness in reverence of *Élôhim*.”<sup>13</sup> See also *Yehudâh* 8.

Cf. various translations of טהר at *Be-Reishit* 7:2, 8; 8:20; 35:2; *Shemôt* 24:10; 25:11-39; 28:14, 22, 36; 30:3, 35; 31:8; 37:2, 6, 11, 16-26, 29; 39:15, 25, 30, 37; *Va-Yiqrà* 4:12; 6:4; 7:19; 10:10, 14; 11:32, 36, 37, 47; 12:4-8; 13:6-59; 14:2-53; 15:8, 13, 28; 16:19, 30; 17:15; 20:25; 22:4, 7; 24:4, 6; *Be-Midbar* 5:28; 6:9; 8:6, 7, 15, 21; 9:13; 18:11, 13; 19:9, 12, 18, 19; 31:23, 24; *Devârim* 12:15, 22; 14:11, 20; 15:22; 23:11; *Tehilim* 12:7; 19:10; 51:4, 9, 12; 89:45 (translated “glory”); *Mishlei-Shlômôh* 15:26; 20:9; 22:11; 30:12; *Yeshayâhu* 66:17, 20; *Yirmeyâhu* 13:27; 33:8; *Yekhêzqeil* 22:24, 26; 24:13; 36:25, 33; 37:23; 39:12, 14, 16; 43:26; 44:23; *Khavaquq* 1:13; *Zekharyâh* 3:5; *Malâkhi* 1:11; 3:3. Cf. also note טמא (contaminated) 10.1.1, note טבל (tâ·val’, perform *tevilâh*<sup>3.6.1</sup>), מים חיים (mai’ im khai·im’, running water, lit. “living waters”) and מקוה (miq·vêh’) 3.6.1; and note 23.27.1.

In *EB, NHM* 5:8 reads זכי הלב (za·khai’ ha·leiv’, clear, transparent in heart) – which appears to be a hapax legomenon – rather than “purged / pure” as implied from the Greek. (The meaning of “worthy” and “credit” are post-Biblical Hebrew. It isn’t clear [pardon the pun] whether the double meaning had yet developed.)

Nor does *EB* rely upon the *Biblia Reina-Valera* Spanish NT which reads: Bienaventurados los de limpio corazon, porque ellos veran a Dios<sup>14</sup> (Fortunate are those with a clean [pure] heart, because they will see G-o-d.)<sup>15</sup> The *Biblia Reina-Valera* preserves the טהור-לב (te·hôr’·leiv; pure of heart, honest, sincere) Hebrew tradition which is characteristic of the Greek mss.

Since the Greek is a literal rendering of a Hebrew phrase טהור-לב it would be a strange shortcoming for a Hebrew version, supposedly echoing the Hebrew which underlies that Greek, to deviate from

its Hebrew basis. Therefore, we can be sure that *EB* relies upon paradigms in *Tan"kh*: זכיתי לבי (zi-ki' ti lib-i' ; I cleared my heart, *Mishlei Shlômôh* 20.9) and זכיתי לבבי (zi-ki' ti le-vâv-i' ; I cleared my heart, *Tehilim* 73.13). (The latter uses the poetic form לכב [le-vâv' ; heart].) These are based on זכה (zâkh-âh' ; clear, transparent). Clearly (pardon the pun again), *Yehôshua* alluded to these two passages in *Tan"kh*. *Tehilim* 73.13 teaches that, despite temporal circumstances which seem to defy the teachings of *Tôrâh* and discourage the *Tôrâh*-observer with seeming futility (73.13), the remainder of *Tehilim* 73 teaches precisely *Yehôshua*'s conclusion here in *NHM* 5.8. *Mishlei Shlômôh* 20.9 implies the need for *teshuvâh* and the *tavnit* of *kipur* which is beyond the individual's ability to provide (by prayer or any other way). Denial of this principle is the ultimate arrogance.

Cf. also 1.23.3, 6.24.2, 6.32.1, 10.36.1, 12.1.1, 14.13.1, 28.1.1

**5.9.1** רדף (râ-daph' ), ...pursued... included in the *Sheim-Tôv* Hebrew ms., according to Howard, forms a connection with the same word in the following *pâsuq*.<sup>16</sup>

**5.11.1** ...[thing]... ρημα (reima), word, is not included here *secundum* α, β and a-3. Its inclusion in the *Textus Receptus* is based upon the sy<sup>p</sup> and mss. of the 5<sup>th</sup> & 9<sup>th</sup> centuries C.E. Cf. note "evil" 5.39.1. Interestingly, ρημα is the counterpart of דבר (dâ-vâr' ), which translates literally to "saying." In those days, the saying of a thing equated to the thing; i.e. the saying was the thing.

**5.12.1** שמח (sâ-makh' ), χαίρω (khairo), ...Rejoice... correspond in *LXX*. The term χαίρω is used in the early mss. both as a verb and as a greeting or salutation. It is also rendered in *LXX* for the Hebrew שלום (shâ-lôm' / peace; cf. *Yeshayâhu* 48:22 & 57:21) which is used as a greeting. We render χαίρω as "*shâlôm*" (only) when used by Jews as a greeting or salutation. The Jews of Israel spoke Hebrew during this period, not Greek (cf. notes 1.0, 1.1 and "maiden" at *NHM* 1:23 and "*Sâtân*" at *NHM* 4:10). Cf. also II Yn. 10.

When used by Roman *gôyim*, this Greek / Hellenist term instead implies "Good day."

**5.12.2** ...for they pursued the *Neviim* who were before you thusly... cf. *NHM* 23:31.

**5.13.1** מלח (mêl' akh), αλας (alas), ...salt... Salt is a spice which adds zest to food just as *Tôrâh* according to *Halâkkhâh* is the spice which adds zest to life. In the first century, and from *Har Sinai* to today, the Jewish definition of *Tôrâh* integrally, inherently and indivisibly includes *Halâkkhâh*. Salt represents Jews as a people ("you," *Yehôshua* was speaking to Jews) while the zest or flavor is *Tôrâh*-according-to-*Halâkkhâh* (non-selectively) within us. Jews are the salt of the land while *Tôrâh*-according-to-*Halâkkhâh* (non-selectively) is the saltiness in us.

Modern spin-offs of the ancient Judaism are founded in insipid, flavorless salt; Christians who claim to be followers of *Yehôshua*, to be *Netzârim*, to be Orthodox, to be operating *Bâtei-Din*, but who think they know better than *Halâkkhâh*. Such charlatans perpetuate Displacement Theology by substituting the product of their own eyes, i.e. pseudo-intellectuality (cf. *NHM* 11:19), to promulgate selective, partial, or outright rejection of adherence to *Halâkkhâh*. Teaching identification with, fellowship with, or unity with those who practice transgression of *Tôrâh*-according-to-*Halâkkhâh* is in itself sin according to IV Sh. 5:9-13; VI Sh. 16:17; IV Sh. 5:2, 13 & V Sh. 6:14, 17. Sin is defined as transgression of *Tôrâh*-according-to-*Halâkkhâh* even in the "*New Testament*" (I Yn. 3:4).

When Scripture indicates one thing, while one's "spirit witnesses to" something different, these Scriptures show that such a spirit is not of *Êlôhim* and is, *a priori*, of *Sâtân* and demonic – people who are insipid salt, lacking *Tôrâh*-according-to-*Halâkkhâh*.

Even passages in the *New Testament*, such as VI Sh. 14 encourage us to be tolerant of valid interpretations which differ from ours. It does not, however, imply tolerance of anti-*Tôrâh*-isms! How do we discern which is which? To be valid, an interpretation must fulfill several criteria:

- א. it must be in harmony with every passage of *Tan”kh* (cf. also II Ky. 1:20) in the original language of the earliest extant source text(s),
- ב. by definition, an interpretation (*Halâkhâh de-Ôraitâ*)<sup>7.1.1</sup> must be directly and logically (i.e. mathematical and boolean logic) implied by existing *mishpât* and/or *khôq Tan”kh* – not based upon independent self-proclamation, and
- ג. an interpretation inferred only indirectly from existing *mishpât* and/or *khôq Tan”kh* (i.e. from existing *Halâkhâh de-Ôraitâ*) must be in harmony with existing *Halâkhâh de-Ôraitâ* already set forth by the ancient *Beit-Din ha-Gâdôl* (Great *Sanhedrin*).

Interpretations failing any of these criteria are without merit. Religious works by Christians and other non-Jews fail these criteria and must be rejected.

**5.13.2** נבער (niv-âr’, ox-brained, dull), μωραίνω (moraino, foolish, dull), ...**becomes dull**... μωραίνω maps to סכל (sâ-khâl’, foolish), and נבער, from בעיר (be-ir’), meaning bovine, and, by extension, ox-brained.

Cf. also Ky-Mk. 9:50; Ky-Lu. 14:34; IV Sh. 1:20; VI Sh. 1:22; & VII Sh. 4:6.

Other *pesuqim* advance several points about vapid salt and the like. Those who are tepid *Êlôhim* declares He will spit out (*Rev.* 3:16). Those who practice transgression of *Tôrâh* (“sin,” cf. I Yn. 3:4) will be rejected by Him (*NHM* 7:23; Ky-Lu. 13:27). Such flavorless salt would also be undesirable because, since it still appears to be salt – i.e. frauds claiming to be *Netzârim*, Messianics claiming to be Orthodox and operating a *Beit-Din*, etc. – some may consume it unawares and their food would be ruined.

Salt is of little use if it loses its saltiness. How can it ever be made salty again (cf. Ky-Lu. 14:34)? Even throwing it out in a field kills the vegetation. Waste salt is a harmful substance difficult to dispose of. It is not even fit for a manure pile as it retards the breakdown of nutrients and ruins that too (cf. Ky-Lu. 14:35).

**5.13.3** βληθεν εξω (bleithen ekzo), ...**having been thrown out**... is preferred here *secundum* א,

& β rather than βληθηνοι εξω και (bleitheinai ekzo kai), “to be thrown out and,” as found in P-86.

**5.13.4** ...**to be trampled**... *EB* reads “trampled (underfoot)” without the phrase “of men” as found in the Greek.

**5.15.1** לפיד (la-pid’), λυχνος (lukhnos), ...**an oil-fed lamp**... in contrast to a candle.

**5.15.2** מנורה (me-nôr-âh’; candelabra), λυχνια (lukhnia), ...**menôrâh**... correspond via *LXX*. Cf. *Shemôt* 25:31-35; 26:35; 30:27; 31:8; 35:14; 37:17-20; 39:37; 40:4, 24; *Va-Yiqrà* 24:4; *Be-Midbar* 3:31; 4:9; 8:2-4; *Yirmeyâhu* 52:19; *Zekharyâh* 4:2, 11; also מנורה in a Hebrew concordance.

**5.16.1** ...**maasêh**... Cf. I Ky. 2:12; *Yaaqôv* 1:22; 2:17-20 and I Yn. 2:4 where we read “He that says ‘I have known him’ and is not keeping His *mitzvôt* is a liar, and *êmêt*<sup>5.17.5</sup> is not in him.”<sup>17</sup> This is an observable product (fruit) of *teshuvâh* (cf. notes 3.2.1 & 13.15.1).

**5.16.2** כבוד (kâ-vôd’; respect or honor), δοξα (dokza), ...**kâvôd**... These terms correspond via both *LXX* and *EB*. (Τιμαω also corresponds to כבוד; q.v. 15.4.2.) כבוד means weighty, heavy or important. The adjective is נכבד (nikh-bâd’).

*KJV* generally renders δοξα as “glory.” However, there is another Hebrew term for “glory,” – הלל (ha-leil’, extolment; akin to Hallel-u-*Yâh*’), q.v. 26.30.1.

*KJV* also renders δοξα as “praise” (q.v. 21.16.1).

In *NHM* 6:24 *EB* reads כבוד rather than “hold firmly to” as found in the Greek.

To render כבוד as either “heavy” or “important” would often neglect the other. “Weighty” is closer. Because of the inadequacy of English terms, the Hebrew term is retained in the tradition of *Reiqâ* and similar terms.

כבוד is the Biblical term for the post-Biblical (Talmudic) counterpart שכנינה (*Shekhinâh*), for which cf. note 24.27.2.

According to *Vine’s Expository Dictionary*, δοξα “primarily signifies an opinion or estimate and,

by extension, the honor resulting from a good opinion.” In this sense, the English “endorsement” would be appropriate. The phrase “which are praised and respected for” is included in *EB*.

*KJV* also renders δοξα as “worship” (the noun), for which cf. 2.2.2, 4.9.1, & 15.9.3.

**5.17.1** אל תחשבו שבאתי לעקור התורה והנביאים כ”א (al takh·shev-u’ shê-bâ’ ti la-a-qôr’ ha-Tôr-âh’ ve-ha-Ne-vi-im’ k”i bâ’ ti le-ha-shlim’ be-div-rei’ ê-mêt’; Don’t think that I came to uproot the *Tôrâh* or the Prophets, but rather I came to reconcile<sup>18</sup> them with [lit. in] the Oral Law of truth),

Μη νομισετε οτι ηλθον καταλυσαι τον νομον η τους προφητας ουκ ηλθον καταλυσαι αλλα πληρωσαι (mei nomiseite oti eilthon katalusai ton nomon ei tous profeitas ouk eilthon katalusai alla pleirosai; don’t think that I came to crash down the law or the prophets; I didn’t come to crash down, but rather to fulfill), ...**Don’t think that I came to uproot the *Tôrâh* or the *Neviim*, but rather I came to reconcile them with the Oral Law of *êmet*...** This *pâsuq* is reconstructed preferring mss.Or. Rome #53, *EB* and the earliest extant source texts (Greek), respectively; using the various mss. to fill in blanks which have empirically lent themselves to contra-Judaic interpretations.

The phraseology of MT is:

- ◇ לא-חספ עליו ולא תגרע ממנו (lô-tô-seiph’ âl-âv’ ve-lô’ tig-ra’ mi-mên’ u; Don’t add onto it and don’t diminish from it), *Devârim* 13:1, and
- ◇ ולא תגרעו על... ולא תחספו על... (lô tô-siph’ u al... ve-lô’ tig-re-u’ mi-; Don’t add<sup>pl</sup> onto... and don’t diminish<sup>pl</sup> from), *Devârim* 4:2.

The full readings of the source texts for *pâsuq* 17 follow with general notes.

*Gemârâ Shabât* 116b reads אנה לא למיפחת מן אורייתא דמשה אורייתא דמשה איתי ולא לאוספי על אורייתא דמשה איתי (a-nâ’ lâ le-miph·khat’ min ô-rai-tâ’ de-Môsh-êh’ a-ti-tei’ ve-lâ le-ôs·phei’ al ô-rai-tâ’ de-Môsh-êh’ a-ti-tei’), Not to damage<sup>19</sup> the *Tôrâh* of *Môshêh* have I come, nor to collect onto the *Tôrâh* of *Môshêh* have I come).

Ms. Or. Rome #53 reads לעקור (la-a·qôr’; to uproot) in both instances (p. 129 & 130). Hebrew

Ms. Or. Rome #53 (p. 129) reads: אל תחשבו שבאתי לעקור התורה והנביאים לא באתי כ”א לקיים אמת ... אומר לכם (al takh·shev-u’ shê-bâ’ ti la-a-qôr’ ha-Tôr-âh’ ve-ha-Ne-vi-im’ lô bâ’ ti k”i le-qa·yeim’ ê-mêt’ . [v18] A·ni’ ô-meir’ lâ-khêm’ ...; Don’t think that I came to uproot the *Torah* or the *Neviim*. I didn’t come except to keep / preserve truth. [v18] I tell you...).

Notice that, while אמת (ê-mêt’; truth) could be placed, instead, to begin *pâsuq* 18 in Ms. Or. Rome #53 and a couple of other mss., a couple of mss. exhibit connective nouns preceding אמת, making it necessarily the end of *pâsuq* 17 and precluding it from being the beginning of *pâsuq* 18. Thus, the αμην (amein = אמן ≈ may it be true, reliable) beginning *pâsuq* 18 in the Greek mss. is misrendered for אמת. ending *pâsuq* 17. (There is no punctuation in the original mss. The punctuation is an interpretation of the translators.) One then wonders how many other similar cases there may be, and where.

Ms. Or. Rome #53’s partial paraphrase (p. 130) reads: לא באתי לעקור אפילו יו”ד ואפילו נקוד כ”א לקיים (lô bâ’ ti la-a-qôr’ a-phil’ u yô”d ve-a-phil’ u ni-qud’ k”i le-qa·yeim’; I didn’t come to uproot, even a ך nor even a vowel-point).

*EB* reads: אל תחשבו שבאתי להפר תורה אלא להשלים באמת אני אומר לכם (al takh·shev-u’ shê-bâ’ ti le-hâ·phei’ Tôr-âh’ êl’ â le-ha-shlim’ bê-ê-mêt’ a-ni’ ô-meir’ lâ-khêm’ , don’t think that I came to violate *Torah* but rather to reconcile it with [lit. in] truth. [v18] I tell you... ).

The 9<sup>th</sup> century *Book of Nestor* reads: אני לא באתי לסתור ולא להחסיר דבר מתורה משה והנביאים כי אם איתי (a-ni’ lô bâ’ ti li-stôr’ ve-lô’ le-ha-kha·sir’ dâ·vâr’ mi-Tôr-âh’ Môsh-êh’ ve-ha-Ne-vi-im’ ki im bâ’ ti le-ha-shlim’ be-div-rei’ ê-mêt’ ; I didn’t come to tear down, or subtract a Saying from, the *Tôrâh* of *Môshêh* or the *Neviim* because, rather, I came to reconcile the Oral-Sayings of Truth). For Oral-Sayings, see note 5.11.1.

*Nitzâkhôn Yâshân* #71 reads: לא באתי לבטל תורת משה ודברי הנביאים אלא להשלים (lô bâ’ ti le-va-teil’ Tôr-at’ Môsh-êh’ ve-div-rei’ ha-Ne-vi-im’ êl’ â le-ha-shlim-âm’; I didn’t come to cancel the *Tôrâh* of *Môshêh* or the Oral-Sayings of

the *Neviim*, but rather to reconcile them). For Oral-Sayings see note 5.11.1.

*Nitzâkhôn Yâshân* #157 reads: לא באתי לחסור על תורת משה (lô bâ' ti la-kha-sôr' al Tôr-at' Môsh-êh' , I didn't come to reduce the *Tôrâh* of *Môshêh*).

*Nitzâkhôn Yâshân* #221 reads: שלא בא לעקור תורת משה ולא דברי הנביאים (shê-lô bâ' la-a-qôr' Tôr-at' Môsh-êh' ve-lô div-rei' ha-Ne-vi-im' , that I didn't come to uproot the *Tôrâh* of *Môshêh* nor the Oral-Sayings of the *Neviim*).

Excellent analyses of these Hebrew mss. has been published by George Howard<sup>20</sup> and David Berger.<sup>21</sup> Like the *NT* source mss., other mss. which are copied over the centuries also likely reflect redactions of their custodians, not necessarily the original text. Some of these mss. were held and published by Christians and others by anti-Christian polemicists. The latter mss. are also likely to reflect redactions, though in this case inserted as a backlash against Christian doctrines.

Howard's objective was to reconstruct the true *Êvên Bôkhan* of Spain in 1385. Berger's objective was in reconstructing the true Old Polemic Book (Ni-tzâkh-ôn' Yâ-shân') reflecting 13<sup>th</sup> century Franco-German Jews. Our objective is the true original Hebrew *Matityâhu* of 1<sup>st</sup> century *Yehudâh* (Judaea) and *Yehudim* (Judaeans = Jews). For these reasons, guesstimated dates of the original composition of the various mss. are largely ignored in favor of the date of the earliest extant mss. of *Matityâhu*. By conservatively insisting on the date of the ms. where we can determine it, rather than the date of the tradition from which scholars of debatable aptitude purport it derives, we preclude many thousands of Christianizing (e.g., in the *NT* Greek) and / or anti-Christianizing redactions introduced after the date attributed.

Howard's interpretation of כ"א as כי אם (*ki im*, "but" or "except")<sup>22</sup> likely reflects the *Nestor* tradition. However, Ms. Or. Rome #53 quotes *NHM* 5:17, and כ"א, a second time (see below) where the context reveals that this may instead allude to "nor even [to uproot] the כ"א נקוד (ni-qud' kaph â' lêph, meaning [vowel] "pointing of the 21").<sup>23</sup>

In ancient times, the *Tan"kh* was divided into 24 books rather than the 39 Christian books. The

Twelve Minor Prophets were written on one scroll, and treated as one book. The same is true for the single volume *Êzrâ-Nekhêmyâh*, and for the combined volumes of *Melâkchim*, *Shmuel*, and *Divrei-ha-Yâimim*. This yielded a total of 24 books in the Bible.<sup>24</sup>

The נקוד, vowel-pointing, was treated separately in the three Poetic books (*Tehilim*, *Mishlei-Shlômôh* and *Iôv*) and the other 21 Prose books.<sup>25</sup> נקוד כ"א, and subsequent instances of כ"א in Ms. Or. Rome #53 refer to the vowel-pointing in the 21 Prose books of *Tan"kh*.

This instance in Ms. Or. Rome #53 (p. 130) reads: לא באתי לעקר אפילו יו"ד ואפילו נקוד כ"א לקיים (lô bâ' ti la-a-qôr' a-phil' u yôd ve-a-phil' u ni-kud' kaph â' lêph [21] le-qa-yeim' mah shê-kâ-tuv' ba-te-khil-âh' ; I did not come to uproot even a yôd, nor even a vowel point, only to preserve what was written in the beginning).

Alternatively, we may read "I did not come to uproot even a yôd, nor even a vowel-point of the 21, preserving what was written in the beginning."

Besides being the smallest Hebrew letter, the yôd is often "uprooted" within *Tan"kh* itself. Sometimes a word is spelled with a yôd in *Tan"kh*. Other times the same word is spelled without a yôd in *Tan"kh*. *Yehôshua* would not even add or delete the ' to make existing spellings consistent.

The earliest extant Greek sources read Μη νομισετε οτι ηλθον καταλυσαι τον νομον η τους προφητας ουκ ηλθον καταλυσαι αλλα πληρωσαι (Mei nomiseite oti eilthon katalusai ton nomon ei tous profeitas ouk eilthon katalusai alla pleirosai; Don't suppose that I came to crash down<sup>5.17.2</sup> *Tôrâh*<sup>5.17.1</sup> or the *Neviim*.<sup>11.9.1</sup> I didn't come to crash<sup>5.17.2</sup> them down, but rather to bring about non-selective observance of them [lit. fill them out].<sup>5.17.3</sup>)

As of this writing, the first 8 centuries of the Hebrew tradition remain largely undiscovered. As de-Judaized as the Greek tradition is, the Hebrew polemic tradition is almost certainly somewhat skewed in an opposite direction. The extant Greek mss. and papyri antedate the extant Hebrew mss. by 8 centuries. A Hebrew ms. of the same vintage as the earliest Greek mss. and papyri would surely be superior. However, lacking such early Hebrew mss.,

5.17c	5.17b	5.17a	ms.
לעקור	שכאתי	אל תחשבו	Ms. Or. Rome #53
להפך	שכאתי	אל תחשבו	<i>Èvên Bôkhan</i>
לסתור ולא להחסיר	באתי	אני לא	<i>Nestor</i>
לבטל	באתי	לא	<i>Nitzâkhôn Yâshân</i> #71
לחסור	באתי	לא	<i>Nitzâkhôn Yâshân</i> #157
לעקור	בא	שלא	<i>Nitzâkhôn Yâshân</i> #221

5.17f	5.17e	5.17d	ms.
והנביאים		התורה	Ms. Or. Rome #53
		תורה	<i>Èvên Bôkhan</i>
והנביאים	משה	דבר מתורה	<i>Nestor</i>
ודברי הנביאים	משה	תורת	<i>Nitzâkhôn Yâshân</i> #71
	משה	על תורה	<i>Nitzâkhôn Yâshân</i> #157
ולא דברי הנביאים	משה	תורת	<i>Nitzâkhôn Yâshân</i> #221

5.17i	5.17h	5.17g	ms.
אמת	לקיים	לא באתי כ"א	Ms. Or. Rome #53
באמת	להשלים	אלא	<i>Èvên Bôkhan</i>
בדברי אמת	להשלים	כי אם באתי	<i>Nestor</i>
	להשלימם :	אלא	<i>Nitzâkhôn Yâshân</i> #71
		-	<i>Nitzâkhôn Yâshân</i> #157
		-	<i>Nitzâkhôn Yâshân</i> #221

the Greek tradition cannot be lightly regarded; especially since the *Qumrân* scrolls demonstrate that the earliest Hebrew tradition often supports the *LXX* in contrast to MT.

καταλυω corresponds to 15 different Hebrew terms via *LXX*. Therefore, the usual *LXX* → MT correspondence is not productive. The Hebrew tradition seems to exhibit the shotgun effect one might expect in trying to map καταλυω from a one-to-many correspondence when none of the Hebrew traditions match the *LXX* → MT correspondence.

καταλυω is formed from κατα (kata, down) and λυω (luo, loosen). The most frequent use of καταλυω in *LXX* refers to the “loosening and putting down” of the saddles and burdens of caravan pack animals for overnight lodging. It is in this sense that καταλυω is rendered for לון (lun; lodge overnight) and מלון (mâ-lôn'), inn / hotel. Cf. לין (lin; spend the night) *Be-Reishit* 19:2 (twice), 24:23, 25; *Be-Midbar* 22:8; *Yehôshua* 3:1; *Zekharyâh* 5:4; *Shmueil Beit* 17:8 and *Melâkhim Âlêph* 19:9. Cf.

לון *Be-Reishit* 42:27 and 43:21. We find that Ky-Lu. uses καταλυω in this sense in 9:12 and 19:7.

**5.17.2** והנביאים (ve-ha-Ne-vi-im' ; and the Prophets), η τους προφητας (ei tous profeitas; and the Prophets), ...or the *Neviim*... according to *Nestor* and the earliest extant Greek mss.

**5.17.3** כי אם באתי להשלים ב- (ki im bâ' ti le-ha-shlim' be-; but rather [lit. only] I came to reconcile), ουκ ... καταλυω αλλα πληρωσαι (ouk... kataluo alla pleirosai; not to demolish, dismantle, crash down, retire; but rather to bring about non-selective observance of them [lit. fill them out]), ...but rather, [I have come] to reconcile... according to *Nestor*, *Nitzâkhôn Yâshân* #71, *EB*, and the earliest extant Greek mss.

The *KJV* implies that the same word is used in *NHM* 5:17 for “fulfill” as in 5:18. This is true neither in Hebrew nor Greek.

Like *Nestor*, in 5:17 *EB* uses להשלים – which is the *hiphil* (le-hash-lim'). In Biblical Hebrew

להשלים meant to end, finish, complete, or accomplish. However, the post-Biblical meaning – of *Yehôshua*'s time – was to submit oneself to, surrender<sup>26</sup> to, or reconcile<sup>27</sup> with something. *Nitzâkhôn Yâshân* #71 reads אלא להשלים (êl' â le-ha-shlim·âm' ; but rather to reconcile them). *EB* reads אלא להשלים (êl' â le-ha-shlim' ; but rather to reconcile).

Consequently, the *hiphil* in this final phrase of *Nestor* and *EB* 5:17 reads: “Don’t think I came to breach any of the *Halâkhâh* [see note 5.17.4] of *Tôrâh*; rather, to reconcile them.”

Two instances in Ms. Or. Rome #53 (p. 129 & 130) read כ”א לקיים (k”i le-qa-yeim' ; except to preserve). לקיים is the *pieil* of קום (qum; stand up, rise, arise, stand). The *pieil*, the causative mode (i.e. cause to stand), changed connotation from its late Biblical Hebrew (LBH) to its post-Biblical Hebrew (PBH) meaning. Beginning with the LBH: “1 he fulfilled; 2 he confirmed, ratified; 3 PBH he kept, preserved; 4 PBH he explained, commented.”<sup>28</sup> Thus, in the post-Biblical period in which *Yehôshua* was teaching, we should read “kept, preserved, explained, commented upon.” The context of Ms. Or. Rome #53 for *NHM* 5:17 reads “to cause to be preserved.” This is very close to the Greek “cause to become full” (as contrasted with partial; i.e. “cause to become non-selective”).

At the *KJV* 5:17 instance of “fulfill,” the Greek reads πληρωσαι (pleirosai, bring about fullness, make full, fill).

מלא (mi-lei' ; bring about fullness, make full, fill) corresponds to πληρωω via *LXX*. The only Hebrew version to support מלא is the *du Tillet* of 1555. מלא can be read either mâ-lei' , which means to be full, and doesn't fit the context of this *pâsuq*, or as mi-lei' , which means bring about fullness, make full, fill – which can be taken either as “fulfill” or as “bringing about non-selective observance.” Considering the tendency for the Hebrew tradition of *Matityâhu* to gravitate to Christian views, it shouldn't be surprising that *du Tillet*, post-dating *EB*, merges with the Greek to reflect Christian(ized) doctrine more clearly. Those who endorse or advocate *du Tillet* are Christians still bogged down in Displacement Theology. They haven't yet related to the difference between

- א a mortal *Mâshiakh* Jew,
  - 1.א who is
    - א.1.א for Jews and Judaism
    - ב.1.א rather than gentiles and Christianity,
  - 2.א who corroborates and clarifies *Tôrâh* / *Halâkhâh*
- ב rather than a man-g-o-d
  - 1.ב who supposedly contradicts and/or diametrically changes *Tôrâh* / *Halâkhâh* / Judaism as prophesied in *Dânieil* 7.23-25.

Advocates of the Displacement Theology introduced into *du Tillet* in contrast to earlier Hebrew mss. (*Talmud Gemârâ*, *Nestor*, *Milkhâmôt* 'ה, *Seiphêr Yôseiph ha-Meqanei*, *Seiphêr Nitzâkhôn Yâshân*, Ms. Or. Rome #53 and *Êvên Bôkhan*) aren't *Netzârim* / Nazarenes!

מלא is used in the sense of “confirm” in *Melâkchim Âlêph* 1:14; 2:27; 8:15, 24. מלא is used in the sense of filling in the valleys to make the land level (*Yeshayâhu* 40:4) and to fill something chock full (*Be-Reishit* 9:7). מלא is used in the sense of “overflowing” (of the *Yardein* River; *Yehôshua* 3:15 & *Divrei-ha-Yâmim Âlêph* 12:15). Most often, מלא is used in the sense of simply making full or filling (*Be-Reishit* 1:22, 28, et al.; cf. Hebrew concordance).

*Yehôshua* continues that every ' and *âzeil* [â' zeil] (or *phishtâ* [phish-tâ' ]) of *Halâkhâh* shall be fully observed. This in no way implies “finished.” It implies exactly the opposite! Like the *Perushim* and two sects of *Tzedôqim*,<sup>3.7.2</sup> the *Netzârim* disagreed regarding certain points of *Halâkhâh*.<sup>7.1.1</sup> Yet, scholars acknowledge that *Yehôshua* and the *Netzârim* observed *Tôrâh* / *Halâkhâh* meticulously through the 4<sup>th</sup> century C.E. when we disappeared from history. Such halakhically *Tôrâh*-observant Jews couldn't espouse the selective observance which, Dead Sea Scroll 4Q *MMT* demonstrates, all representatives in the *Beit-Din ha-Gâdôl* regarded illegitimate – much less Christian notion that *Tôrâh* / *Halâkhâh* was “filled and done with”...

In *Dânieil* 5:26, πληρωω corresponds to the MT Aramaic השלמה (ha-shlâm·âh' ): the kingdom was judged to have been brought to its fullness, made full, filled up its potential, completed its purpose.

Other *LXX pesuqim* which use πληρωω to imply an end to something speak either of

- κ. filling of a time period (as in *Be-Reishit* 25:24; 29:21; 50:3) or
- ג. filling of a prophecy written in *Tan"kh* (*Divrei-ha-Yâmim Beit* 36:21-22).

Πληρωω is also used in the sense of consecrating (*Shemôt* 32:29; *Be-Midbar* 7:88; *Shôphtim* 17:5, 12; *Melâkchim Âlêph* 13:33; *Divrei-ha-Yâmim Beit* 13:9; 29:31). In this context πληρωω corresponds to the noun form of שדק (qô-dêsh' ; were made holy) in a *LXX* confusion / expansion<sup>29</sup> of IQIS<sup>a</sup> and MT *Yeshayâhu* 13:3 (see following).

*LXX Yeshayâhu* 13:3 reads: "I give command and bring them. Giants are coming πληρωσαι (pleirosai; to bring about the fullness of, make full, fill) My wrath...."

MT *Yeshayâhu* 13:3 reads: "I have commanded למקדתי (li-me-qu-dâsh-âi' ; [to] Mine who have been made holy)."

While any similarity of this passage between *LXX* and IQIS<sup>a</sup> / MT must be a little tenuous, the bold indicates the most likely correspondence.

Perhaps the closest parallel would be למלאות (le-mal-ôt' ; for the fulfillment, fullness) of the words of *Yirmeyâhu* (*Divrei-ha-Yâmim Beit* 36:21) regarding the impending "finishing" of the *Beit-ha-Miqdâsh*.

*LXX Divrei-ha-Yâmim Beit* 36:21 speaks of the prophecy of *Yirmeyâhu* πληρωθηναι (pleirotheinai; was made full), from πληρωω. Yet, it was the *Beit-ha-Miqdâsh* which was to be "finished," not *Yirmeyâhu*'s words being rescinded or "annulled." (The paradigm being that earlier words of 'ה, being perfect, can never be subsequently rescinded or annulled.)

MT of *Divrei-ha-Yâmim Beit* 36:21 reads: מלא (mi-lei' ; brought about fullness). Further, the only reason that the interpretation relates to the *Beit-ha-Miqdâsh* (or anything else) "finishing" is because these words had been explicitly prophesied elsewhere in *Tan"kh*. To be consistent, therefore, if we expect *Tôrâh* / *Halâkhâh* to be "finished" just because *Yehôshua* taught "fullness" of (non-selective) halakhic observance, it must be based upon another, explicit, prophecy in *Tan"kh* of some

"finishing" of *Tôrâh* / *Halâkhâh*. Of course, there is none.

In its original language, *NHM* 5:17 emphasizes that *Yehôshua* had no intentions whatsoever of curtailing *Tôrâh* / *Halâkhâh*: not replacing it, not making it obsolete, not even to excuse partial or selective adherence to (= partial rejection of) *Halâkhâh*. *Yehôshua* states so explicitly.

Until very recently, it was widely accepted that the Hellenist-Roman Pseudo *Tzedôqim* in the Second *Beit-ha-Miqdâsh* rejected "Oral Law." Thus, maintaining that "Nazarenes," *Évyônim*<sup>31</sup> and Christians rejected the "Law" appeared to be viable within the mainstream of first century Judaism.

In 1994, however, *Élishâ Qimrôn*, Professor of Linguistics at *Bên-Guriôn* University of the *Nêgêv* in *Be'er Shêva*, invalidated this long-held but erroneous assumption when he published his analysis of Dead Sea Scroll *4Q MMT*.<sup>30</sup>

From *MMT*, *Qimrôn* demonstrated for the first time that, though they each had their own distinctive interpretations, all three of the major sects of first century Judaism upheld the validity of the full body of Oral Law as they interpreted it. These were also the three sects which determined the decisions of the defining authority of first century Judaism, the *Beit-Din ha-Gâdôl* (Great *Sanhedrin*). Non-selective (not partial) validity of *Halâkhâh* was the *sine qua non* of first century (in fact every century) of legitimate Judaism as defined by the *Beit-Din ha-Gâdôl*. Non-selective *Tôrâh* observance according to *Halâkhâh* – not belief in, *versus* rejection of, any given *Tôrâh*-observant Jew (this condition excludes *J-e-s-u-s* / *Yesh"u*) as the *Mâshiakh* – defines Jews and distinguishes Jews from Christians.

The dispute over the Oral Law centered upon the problem that each of the three major sects had their own nuances about the "proper" interpretations of Oral Law, resulting in heated disputes and arguments regarding which sect's Oral Law should be endorsed, and enforced, by the *Beit-Din ha-Gâdôl* for all of Judaism. The Hellenist-Roman Pseudo-*Tzedôqim* added another dimension: they insisted that their Oral Law be written down, codified, and accepted while the other two major sects insisted that Oral Law must continue to be transmitted orally.

Thus, besides differences in *Halâkhâh* among the three major sects, the dispute over the Oral Law was about the Hellenist-Roman Pseudo-*Tzedôqim* insisting that *Halâkhâh* must be written down, no longer to be transmitted orally. Later Christians, seizing the opportunity to bolster their Displacement Theology, distorted this to represent that the “Sadducees rejected Oral Law.” This enabled the *Évyônim*<sup>31</sup> and other early proto-Christian apostate Jewish and mixed sects of c. 45-135 CE to advocate selective observance of *Halâkhâh*. By authority of the “Holy Spirit,” the *Évyônim* extended this relaxation even to written *Tôrâh*,<sup>32</sup> an idea later developed by Paul and the post-135 CE Christian Church as Displacement (aka Replacement) Theology.

From where did such claim to authority of the ‘Holy Spirit’ derive? The claim of authority of the ‘Holy Spirit’ is also cited in the Dead Sea Scrolls as authority of the *Qumrân Beni-Tzâdôq* – genealogically legitimate *Kôhanim* – in their dispute with the genealogically illegitimate Roman-appointed, Hellenist-Roman Pseudo-*Tzedôqim*, *Kôhein hâ-Rêsha* (“Priest of Wickedness”) vassals of the Romans in the *Beit-ha-Miqdâsh*.

There are two synonyms that, while each sometimes has its own connotations, are often used interchangeably with כבוד ה' (*ke-vôd' ha-Sheim'*; honor / respect / glory of *ha-Sheim'*; שכניה (*She-khin-âh'*; the Neighboring [Presence]) and רוח הקדש (*Ru' akh ha-Qô' dêsh*; the Spirit of Holiness). The *Qumrân* equivalent of רוח הקדש was רוח הקדושה (*Ru' akh ha-Qe-dôsh-âh'*), the feminine form.

In Biblical times, the endorsement of *ha-Sheim'*'s authority had always been the כבוד ה' (*ke-vôd' 'ה*; Respect / Honor of 'ה), both in the *Mishkân* and in the first *Beit-ha-Miqdâsh* – which was rightfully the domain of the *Khasidim-Tzedôqim* of *Qumrân*, and had been usurped by Roman appointments of Pseudo-*Tzedôqim* since the times of Antiochus IV.

It's clear by deductive reasoning that the *Benei-Tzâdôq* in *Qumrân* were the remnant of followers of *Khônyô Bêh-Shimôn-II Bêh-Tzâdôq ha-Tzadiq*.<sup>33</sup> *Khônyô*, a legitimate descendent of *Aharôn* and *Tzâdôq*, was the last legitimate (genealogically qualified and non-Hellenist)

descendant of *Aharôn* and *Tzâdôq* to occupy the position of *Kôhein ha-Gâdôl* (serving until BCE 175<sup>34</sup>). His fanatically Hellenist and apostate brother, *Yehôshua Bêh-Shimôn II Bêh-Tzâdôq ha-Tzadiq*, the original *Kôhein hâ-Rêsha* (“Priest of Wickedness”) was the last genealogically qualified *Kôhein ha-Gâdôl*.<sup>34</sup> Subsequent to *Khônyô*, the Romans appointed “High Priests” who weren't even genealogically *kôhanim*.<sup>34</sup> Consequently, *Khônyô*'s legitimate successors, genealogically qualified *kôhanim* who no longer occupied the *Beit-ha-Miqdâsh*, indeed had a strong argument that they were the legitimate bearers (*markâvôt*)<sup>35</sup> of the רוח הקדש, שכניה, and כבוד ה'.

With pinpoint accuracy, CD<sup>36</sup> identifies *Khônyô* (de-Judaized to “Onias III”), this last legitimate *Kôhein ha-Gâdôl* revered by his followers – later known as the *Khasidim-Tzedôqim* of *Qumrân* of the Dead Sea Scrolls – as the fabled *Môrêh Tzêdêq* (de-Judaized to “Teacher of Righteousness”). *Khônyô* was the last *Kôhein ha-Gâdôl* to be a genuine ‘zealot for the laws.’<sup>37</sup> The רוח הקדושה was a manifestation of this שכניה.

Thus, it is not unlikely that the legitimate *Qumrân Kôhanim* argued that the endorsement of the רוח הקדושה always followed the legitimate *Kôhanim* in the *Mishkân* and first *Beit-ha-Miqdâsh*, not the buildings *per se*. Consequently, the *Qumrân Kôhanim* would then reason, the רוח הקדושה continued to follow the legitimate *Kôhanim* and not the building of the Second *Beit-ha-Miqdâsh*. This seems corroborated in that, while this *imprimatur* of 'ה is recorded for the *Mishkân* and *Beit-ha-Miqdâsh ha-Rishôn*, the *Shekhinâh* – because of the absence of the legitimate *Khasidim-Tzedôqim* of *Qumrân* they surely argued – were glaringly paired-absent from the Second Temple.

Probably backed by *Kôhanim* in the *gâlut*, this reasoning might also explain Jewish temples that were constructed in Egypt and elsewhere.

*Évyônim*<sup>31</sup> and other post-45 C.E. proto-Christian apostate Jews were outside of legitimate Judaism by the definition of the *Beit-Din ha-Gâdôl*, because of their advocacy of the unholiness of rejecting (selective observance of) *Tôrâh*. Clearly, Christianity has no legitimate claim to the *Ruakh ha-Qôdêsh*, much less a claim even

remotely comparable to the *Khasidim-Tzedôqim* of *Qumrân*.

Witnessing the debates between the Hellenist-Roman Pseudo-*Tzedôqim*, the *Khasidim-Tzedôqim* of *Qumrân*, the *Perushim* (*Beit-Hileil, Beit-Shamai, Netzârim*, and Boethusian ‘Herodians’; cf. 3.7.1, 3.7.2 & 22.16.1) ordinary Jews were asking “Which *Halâkhâh* do I need to follow?” This is the thrust of the “rich young ruler’s” inquiry. When *Yehôshua* tells a rich man how to gain eternal life, he doesn’t suggest “grace” has replaced the *mitzvôt*. Quite the contrary, *Yehôshua* unambiguously directs him to strive to be “*shômeir mitzvôt*” (i.e. to fill, observe *Halâkhâh* fully, not selectively or partially; cf. *NHM* 19:17). There is no basis for interpreting the *pâsuq* to mean that the rich man was to “finish” *Tôrâh* / *Halâkhâh*! (Cf. note 5.13.1, regarding salt, for criteria of interpretation.) This is the direct teaching of *Yehôshua* in his own words.

This introduces a dilemma faced by every potential *baal teshuvâh* (estranged Jew returning to *Tôrâh*) and *geir tôshâv* (non-Jew recognized by a *Beit-Din* as having committed to non-selective *Tôrâh*-observance). How can anyone possibly go directly from ignorance of *Tôrâh* to assuming the entirety of *Tôrâh*-observance with no transition?

Clearly, the immediate undertaking of the entirety of *Tôrâh* is not what we’ve been discussing. Rather, the immediate urgency for the *baal teshuvâh* or *geir tôshâv* is to recognize that the entirety of *Tôrâh* is valid and commit himself or herself to strive with endurance and tenacity, over a lifetime (which could end any moment), toward this complete and non-selective observance. Recognition that the entirety of *Tôrâh* (which includes *Halâkhâh*) is valid contrasts with the opposite, and illegitimate, notion that partial = selective observance (= partial rejection) is acceptable as a permanent state of equilibrium. The latter was, and remains, the apostasy of Christianity and of Hellenist and Reform movements.

Implementation of this commitment – observance of the entirety of *Tôrâh* – is not something one can do overnight. Implementation is a gradual, step-by-step, lifetime endeavor and adventure.

On the other hand, undertaking the commitment to strive non-selectively to become *Tôrâh*-observant

must never be procrastinated. One cannot pick and choose which *mitzvôt* are valid. Even the decision of which *Halâkhâh* apply to you, and how, is the jurisdiction of the *Beit-Din*. These things aren’t for you to “walk after your own eyes and your own heart” (*Be-Midbar* 15.39-40, et al.). *Mitzvôt* that are impossible to perform overnight remain valid even though compliance may take years or a lifetime (e.g., already existing intermarriages). Patience, endurance and tenacity are requirements. The apostasy creeps in when one becomes resigned to, or satisfied with, selective compliance; or deceived into thinking that a *mitzvâh* which the *Beit-Din* maintains must be kept isn’t obligatory upon you.

According to 5:17, *Yehôshua* was “filling” the breaches – exactly as *Ramb”m* confirmed that the *Mâshiakh* was prophesied to do: “And if there arise a [scion] from the House of *Dâvid* who meditates on the *Tôrâh* and practices its commandments like his ancestor *Dâvid* in accordance with the Written and Oral Law, prevails upon Israel to walk in the ways of the *Tôrâh* and to repair its breaches,<sup>38</sup> and fights the battles of the Lord, then one may properly assume that he is the *Mâshiakh*”<sup>39</sup> [emphasis added]. “*J-e-s-u-s*” / *Yesh”u* didn’t do this. *Yehôshua Bêh-Yôseph Bêh-Dâvid* did!

Similarly, *Yehôshua* was working to reconcile the disputes between the three major sects concerning what constituted Oral Law. He evaporated the excuses which people had been using to avoid “full” – non-selective – adherence to *Halâkhâh* (i.e. the intent of the law). His words here explicitly require, in the strongest and clearest terms, full adherence to complete, i.e. non-selective, *Halâkhâh*. His teachings stand in stark contrast to the Hellenists who were arguing the sufficiency of selective or partial adherence. The most frequent usage of these terms in the literature also indicates that he was confirming *Halâkhâh* and consecrating it (see below), not replacing it.

The phrase “to cause it to be kept in full” was aimed directly at negating apostates outside of legitimate Judaism (as defined by the *Beit-Din ha-Gâdôl*) who were advocating that selective / partial observance of *Halâkhâh* / *Tôrâh* (one indivisible concept to Jews) was acceptable. The *Ëvyônim*<sup>31</sup> Hellenized *Yehôshua*’s teachings to be

compatible with their own beliefs and emerged with exactly this heresy of selective and partial adherence to *Halâkhâh* within a few decades after *Yehôshua*. Their selective adherence to *Halâkhâh* is reflected in the second century *Didache*<sup>40</sup> and *Epistle of Barnabas*.<sup>32</sup>

This demonstrates how far ahead of his time – by almost two millennium – *Yehôshua* really was. The full potential of *Yehôshua*'s teaching of non-selective (i.e. “full”) adherence to *Halâkhâh* has only recently been recognized for what it really is: the *sine qua non* distinguishing legitimate Judaism from the earliest known proto-Christian Jews of 64 C.E. Rome (persecuted by Nero) and the post-135 C.E. Church.

Cf. VI Sh. 2:13 with VI Sh. 8:17; *Yehudim* 13:8 with *Malâkhi* 3:6; VI Sh. 3:31 7:7, 13; I Yn. 3:4; *NHM* 7:15-23; *Yaaqôv* 2:14-20; Yn. 14:15; *NHM* 19:17; Yn. 14:15, 21, 23-24; 15:7, 10-12; IV Sh. 7:19; I Yn. 2:3-4; 3:22-24; 5:2-3; II Yn. 5-11; *Rev.* 12:17; 14:12; VI Sh. 6:15-16; *Yehudim* 10:26 with III Sh. 2:17; *NHM* 10:38; 12:50; VI Sh. 8:4; I Yn. 5:1-4; 2:4-5; Ky-Lu. 3:7-9; 23:2-3.

Regarding *Yehôshua*'s teachings about Judaic traditions which controvert *Tôrâh* / *Halâkhâh*, cf. Ky-Mk. 7:7-9, 13. Cf. also *Shemôt* 24:4; *Devârim* 27:3, 8; 31:24; 4:1-2; 13:1; *Yehôshua* 23:6; *Yeshayâhu* 29:13; *Yekhêzqel* 11:12; *Devârim* 18:9; 20:18; *Va-Yiqrà* 18:3-5, 24-30 and II Sh. 2:3 with I Yn. 3:4-10. The “full observance of *Halâkhâh*” is love (cf. VI Sh. 13:10) and we are all supposed to observe (“adhere to the fullness of”) *Halâkhâh* (cf. note 5.43.2).

**5.17.4** בדברי (be-div-rei' -; with [lit. “in”] the Oral Law [lit. Sayings / Speakings] of...), ...with the Oral Law of... according to *Nestor*. דבר (dâ-vâr' ; saying) refers specifically to the spoken – oral – word in contrast to כתובים (the Writings) or מלות (mil-ôt' ; words), which are more likely written. In this capacity, דבר extends the connotation of a thing or matter – which was identified with the spoken word. To the *Perushim* with whom *Yehôshua* most closely identified (*NHM* 23:1-3), Oral Laws of Truth could only refer to the *Halâkhâh* (rather than the Hellenist

Pseudo-*Tzedôqim Book of Decrees* or the *Khasidim-Tzedôqim of Qumrân 'Maasim'*).

**5.17.5** אמת (êm-êt' ; truth), ...*êmêt*... according to *EB*, *Nestor* and Ms. Or. Rome #53 (p. 129). The second instance in Ms. Or. Rome #53 reads מה שכתוב בתחלה (mah shê-kâ-tuv' ba-te-khil-âh' ; what was written in the beginning). *EB* reads באמת (bê-ê-mêt' ; with [lit. in] Truth).

**5.18.1** יחלפו השמים והארץ (ya-khal-phu' ha-shâ-mai' im ve-hâ-â' rêtz; should the heavens and the *êrêtz* [land] exchange places), γαρ λεγω υμιν οτι εως αν παρελθη ο ουρανος και η γη (gar lego umin eos an parelthei o ouranos kai ei gei; For I tell you, until the heavens and the earth goes by), ...**Should the heavens and *hâ-ârêtz* exchange places... *secundum Nestor*** (In 172) and the earliest source texts (Greek), respectively. יחלפו (ya-khal-phu' ; should exchange places) is the post-Biblical Hebrew meaning (i.e. in the time of *Yehôshua*).<sup>41</sup> The subsequent meaning is “to pass away.” Christian interpretations, reflected in the Greek, apparently relied upon the later, anachronistic, meaning.

Ms. Or. Rome #53 reads אמת אני אומר לכם עד שיכלו שמים וארץ (ê-mêt' a-ni' ô-meir' lâ-khêm' ad shê-yikh-lu' shâ-mai' im vâ-â' rêtz; Truly, I tell you, until the heavens and *êrêtz* are finished).

*Nitzâkhôn Yâshân* #71 reads ויחלפו שמים וארץ (ve-ya-kha-lôph' u shâ-mai' im vâ-â' rêtz; should the heavens and *êrêtz* exchange places). The Middle Ages meaning (in *Nitzâkhôn Yâshân*) of this unused *kal* infinitive would be “is passing away” (a continuing process).

*Nitzâkhôn Yâshân* #158 reads שמים וארץ יחלפו (shâ-mai' im vâ-â' rêtz ya-kha-l[ô]ph' u; should the heavens and *êrêtz* exchange places).

*Nitzâkhôn Yâshân* #221 reads כי כל זמן ששמים וארץ קיימין (ki kâl [pronounced kol] ze-man' shê-shâ-mai' im vâ-â' rêtz qa-yâm-in' ; for all the time that heavens and *êrêtz* exist).

*EB* reads באמת אני אומר לכם כי עד שמים וארץ (bê-ê-mêt' , a-ni' ô-meir' lâ-khêm' ki ad shâ-mai' im vâ-â' rêtz; Truly, I tell you that while there is [lit. until] heavens and *êrêtz*).

“And all of the host of the heavens shall decay away, and the heavens shall be rolled up as if they were a scroll, and all of their host shall fall like a leaf falling from the vine and as an unripe fruit falling from the fig tree” (*Yeshayâhu* 34:4). “For when the new heavens and the new land which I made stands before Me, declares הָ, so shall your seed and your name stand” (*Yeshayâhu* 66:22). Cf. also *Yeshayâhu* 54:10.

This Hebrew-Judaic<sup>42</sup> tradition is also evidenced by the 1<sup>st</sup> century C.E. Ethiopian text<sup>43</sup> of *Khanôkh Âlêph*<sup>44</sup> 45:4-5: “On that day, I shall cause My elect ones<sup>i</sup> to dwell among them, I shall transform heaven and make her a blessing of light forever. I shall (also) transform the earth and make her a blessing and cause My elect ones<sup>ii</sup> to dwell in her.”

E. Isaac acknowledges in his notes that his primary source text reads in the plural, yet chose to render “mine Elect One.” Charles’ apparatus allows us to analyze this anomaly. Only Ethiopian mss. are extant for this passage in *Khanôkh Âlêph*. These mss. are divided into earlier (g<sub>1</sub>, g, m, q, t and u) and later (all other) mss. Excepting m, all of the earlier mss. read “My elect ones,” in the plural.

Of the earlier mss. (cf. i *infra*), only m and t support the singular “mine elect one.”<sup>45</sup>

*Khanôkh Âlêph* reflects the 1<sup>st</sup> century Judaic perspective on the nature of the realm of the heavens (cf. *NHM* 22:23-33), the *Mâshiakh*, *Sheôl*<sup>46</sup> and enlivening, and demonology.<sup>47</sup>

Cf. also *Rev.* 6:12-14 and 21:1-3.

**5.18.2** אפילו הי"ד אחת (a·phil' u ha-yôd a·khat' ; even one *yôd*), ἰοτα εν (iota en; an iota), ... **even one** י... coalesces the most specific Hebrew mss. – Ms. Or. Rome #53, *Nitzâkhôn Yâshân* #221, and *EB* – with the earliest extant Greek mss.

In this paraphrase of *Yeshayâhu* 54.10, *Yehôshua* identifies both the “*khêsêd ha-Sheim*” and the “*b'rit* of *ha-Sheim*’s peace” of *Yeshayâhu* with the smallest nuances of *Tôrâh*.

הי"ד is the manner of writing out “the י” (*yôd*, י), the smallest letter in the Hebrew *Âlêphbeit*. י is also a letter often used, or arbitrarily dropped, as a pronunciation help. *Tôrâh* itself sometimes uses and other times drops a י in different instances of the same word. Yet, *Yehôshua tzivâh* (cf. note 15.4.1)

as *Halâkhâh* understood by the *Netzârim* that we may not even drop a י like the authors of *Tôrâh* did. *Yehôshua tzivâh* that *Tôrâh* must be perpetuated verbatim – “to the letter” and to every cantillation mark.

*Nestor* and *Nitzâkhôn Yâshân* #158 read simply מאומה (me·um·âh' ; nothing whatsoever).

Ms. Or. Rome #53 reads הי"ד (ha-yôd; a *yôd*).

*Nitzâkhôn Yâshân* #71 reads דבר (dâ·vâr' ; a speaking, an Oral [Law]; by extension, a matter or thing), i.e. a point of *Halâkhâh*.

*Nitzâkhôn Yâshân* #221 reads אפילו אות אחת (a·phil' u ôt a·khat' ; even one letter).

*EB* reads אות אחת (ô't a·khat' ; one letter).

**5.18.3** קרן (qêr' ên; horn), κεραια (keraia, little horn, ray, beam), ...<sup>48</sup> (Israeli pronunciation: qer' en) the evidence suggests that this cantillation mark, placed above a consonant, was an early name for a class of signs governing the proper recitation, inflection and phraseology for reciting *Tôrâh* in the *Beit-ha-Miqdâsh* which helps to ensure proper interpretation.

Ms. Or. Rome #53 reads נקוד (ni·qud' , a [vowel or accentuation / cantillation] point), corroborating that this refers to Oral Law טעמי תורה (ta·am·ei' Tôr·âh' ; flavors, tastes of Instruction, pop. “accents of *Tôrâh*”)<sup>49</sup> / סימני הטעמים (si·mân·ei' ha-te·âm·im' ; the symbols of the tastes),<sup>50</sup> a system of hand signs which “continues among Yemenite Jews to this day.”<sup>51</sup>

*Nitzâkhôn Yâshân* #221 reads סוף פסוק (sôph pâsuq, end of verse vowel cantillation point; cf. 5.18.0). This further corroborates that *Yehôshua* referred to a טעם תורה.

*EB* reads אות אחת ונקודה אחת (ô't a·khat' u-ne·qud·âh' a·khat' , “one symbol or one [vowel or accentuation] dot / point”). נקודה אחת (ne·qud·âh' a·khat' ) refers to the “one point” vowel, the “i” sound.<sup>52</sup>

Both vowel and cantillation points – largely constraining, often even dictating, valid *Halâkhâh* – were promulgated exclusively by Oral Law during the lifetime of *Yehôshua*. “The proofs point to a period of 200 years within which [written] vocalization and accentuation signs were initiated: not before the sixth century and not later than the

seventh.”<sup>53</sup> Since the קרן was not part of written tradition during *Yehôshua*’s lifetime, it is clear that he here advocated the nuances of *Tan”kh* transmitted only as part of Oral Law, through hand signs.

How expertly church translators have concealed from ignorant and gullible Christians *Yehôshua*’s confirmation of *Halâkhâh!* W.E. Vine acknowledges that “Grammarians used [κεραια] to denote the accents in Greek words” [emphasis mine]. Incredibly, in the previous paragraph he ignored accents entirely, wrongly stating, instead, that the term “was used to denote the small stroke distinguishing one Hebrew letter from another.”<sup>54</sup> No such stroke as this exists!

### Inflection and Phraseology

קרן seems to have served different functions depending upon whether it was found in the margin of the scroll, whether it was a hand / finger sign modifying the first syllable of a word, whether it was paired with another finger sign, which finger sign came next, and whether it was doubled, mirrored, or inverted (later, when codified, found under the letter rather than above the letter).

Evidence shows<sup>55</sup> that קרן dates from *Beit-ha-Miqdash* practices when it referred to the raising of a finger sign by the leader of the *Leviim* choir in the *Beit-ha-Miqdash*. While this finger signal was later refined into several cantillation signs used today, it was then a hand, not written, sign. There is no evidence that the trop system was committed to written symbols until centuries later (earliest extant is 16<sup>th</sup> century C.E.). To ancient Jews, the קרן was a hand sign, perhaps an index finger in the form of a hook, denoting a horn.

“The earliest system was the notation of the rise and fall of the voice and the curves made by the voice in producing a motive. These were ear-marks. With the ear-marks the ‘hand-signs,’ in Greek cheironomia, made by the teacher or musical leader to indicate the rise and fall of the voice, were developed among the ancient nations... The *Talmud* gives evidence of the custom of using hand-motions in the air in [Israel] and Babylonia in the beginning of the Common Era...<sup>56</sup> In some countries, like Yemen, the custom is still in vogue.

For these movements of the hand descriptive names were invented. For example, the ascending tone was marked by raising the [second] finger.”<sup>59</sup> The names and melodies of these cantillation marks differ among various Judaic traditions. However, their function (as a conjunctive, disjunctive, etc.) remains consistent.

“The falling of the voice was marked by the falling of the finger and is called [טפוחא – tiph·khâ’], meaning ‘hand-span’].<sup>57</sup>

“A sustained tone was marked by keeping the hand uplifted and was called [זקןף – zâ·qeph’], meaning [upright, erect],<sup>58</sup> and so on...

“Gradually, there developed the system of naming each detail of the nuances marked by voice and hand. But not satisfied with the cheironomia, every nation mentioned above invented WRITTEN SIGNS independently which were IMITATIONS of the HAND-MARKS.”<sup>59</sup>

“This tradition of reading with stress and pauses involved the tune with which one should read the Bible. According to *R. Yôkkhânân (Megilâh 32a)*: ‘He who reads (קורא – qô·rei’) without melody (נעימה – na·im·âh’) and memorizes-by-repetition (שונה – shôn·âh’) without a tune (זמרה – ze·mir·âh’) is referred to by the *pâsuq* “And wherefore I gave them statutes that were not good....” (*Yekhêzqeil 20:25*).’ This evidence of reading the Bible and the *Mishnâh* (משנה) with a tune has an even more ancient basis, at least as far as the Bible is concerned. Thus the reason of *R. Aqivâ* for the custom of ‘Why do people not [wipe] themselves with the right hand but rather with the left hand’ is ‘because one shows the טעמי תורה with [the right hand]’ (*Berâkhôt 62a*). The טעמי תורה which are shown by hand are the signs of conducting with the movements of the hand according to the tune, as attested by *Rash”i (Berâkhôt 62a)*: ‘טעמי תורה: The tunes of the reading accents of the [*Khumâsh*],<sup>60</sup> the [*Neviim*] and the [*Ketuvim*], whether by signs in the book, whether by raising the voice, and with the notes of the melodies of the tune of pash·ta’ and dar·ga’ and sho·phar’ ma·pakh’; [the reader] moves his hand according to the melody; I have seen readers who come from the land of Israel do it.’ This is, therefore, an ancient custom which was followed in Israel still in the days of *Rash”i* (the

11<sup>th</sup> century)... This custom continues among Yemenite Jews to this day.”<sup>61</sup> Indeed, these hand signs survive today in the *Beit-ha-K'nêsêṯ ha-Teimâni* to which I belong in *Raananâh*,<sup>62</sup> Israel: *Môrêshêṯ Âvôt – Yâd Nââmi*.

A cryptic letter<sup>63</sup> in the *Seiphêr Tôrah* occurs in nine instances – before and after *Be-Midbar* 10:35-6 and seven instances in *Tehilim* 107. According to early evidence (2<sup>nd</sup> century C.E.), these may have at first been simple dots. This may have been associated with the role of the *shôphâr* in signalling the 12 Tribes to go on the march, travelling with the *Arôn*,<sup>64</sup> during our 40 years of wanderings.

“As time passed, these signs assumed various shapes and changed names accordingly. In tractate [*Sôphrim*] (prior to the eighth century) 6:1, it is called according to the version of various manuscripts, שיפור ([shi-pur’]; ‘horn’) – perhaps the sign really resembled a *shôphâr*, ‘and it appears indeed in the section on travels (יהי בנסע) [va-ye-hi’ bi-ne-sô’ a; and it was in travelling], *Be-Midbar* 10:35-36)]...”<sup>65</sup> The variation in shapes may derive from the variation in the *shôphâr* itself.<sup>66</sup> The *shiphur* may, in one of its “various shapes,” have been identical with the קרן (qêr’ ên,<sup>67</sup> horn).<sup>68</sup>

Prior to the 8<sup>th</sup> century, שופר-הולך seems to have been known as שיפור (*shi-phur’*, embellishment). This is related to the same root as שופר (*shô-phâr’*), a ram’s horn. One element of *shiphur* seems to have evolved into שופר הפוך (*shô-phâr’ hâ-phukh’*; reverse ram’s horn) in the *nôsakh*<sup>70</sup> *Teimâni* while evolving, in parallel, to שופר מהפך (*shô-phâr’ ma-pakh’*; inverted ram’s horn)<sup>69</sup> in the *nôsakh*<sup>70</sup> *Ashkenazi*. In the *nôsakh Ashkenazi* it may then have evolved into the present-day שופר מנוח (*shô-phâr’ mu-nâkh’*; resting ram’s horn), and, finally, to simply *munâkh*, with *mapakh* inheriting the *Ashkenazi* meaning.

Sharing the same theme is – (appearing below the consonant) which, according to *nôsakh*<sup>70</sup> *Teimâni*, is שופר-הולך (*shô-phâr’ -hô-leikh’*; forward [lit. going] ram’s horn). This symbol is also called מקף-שופר (*ma-qâph’ -shô-phâr’*; enclosing *shôphâr*)<sup>71</sup> and parallels שופר מנוח (*shô-phâr’ -mu-nâkh’*; laid, or resting, ram’s horn).<sup>69</sup> In *nôsakh*<sup>70</sup> *Ashkenazi*, this is known simply as מנוח (*mu-nâkh’*; resting).

שופר-הולך is first found under the second word of *Tôrah*, ברא (bâr-â’, he created; *Be-Reishit* 1:1), linking ברא to the next word, אלהים (Êl-ôh-im’). So “Êlôhim created” is linked together by this mark as an indivisible phrase. This is emphasized by the *êtnâkhâ* under אלהים, indicating a half-rest pause to follow “Êlôhim.” With the other tropes found in the *pâsuq*, we therefore know that *Be-Reishit* 1:1, for example, must be phrased: {At first} {Êlôhim created} {the heavens} {and the land / earth}. Therefore, for example, it isn’t valid, as some unfamiliar with the tropes have done, to interpret the *pâsuq* to say “At first there was Êlôhim, He created...,” which violates the trope mark by separating “Êlôhim” from “created.” Moreover, it ignores the disjunctive following “at first.”

Probably not one *pâsuq* in *Tan”kh* can be authentically understood as the Hebrew authors intended without considering the Hebrew and the cantillation in addition to the first century Judaic perspective.

The Hebrew source texts for *Matityâhu* are not the only indicators implying cantillation tropes. The similarity between ם and ך (אזל – â’ zêl; leave or proceed – a proceed-class<sup>72</sup> conjunctive according to the *nôsakh Teimâni*) also suggests that *Yehôshua* referred to a cantillation symbol. אזל = *Ashkenazi* קדמא – qad-mâ’; “antecedent”) and *mapakh-shôphâr* are both conjunctives,<sup>73</sup> and both are designated by a קרן.

It is clear that *Yehôshua* referred either to קרן / אזל, rather than other names for the same sign.

Recent scholarship, e.g., that of A.Z. Idelsohn, heavily colors current terminology by viewing the ancient tropes through *Ashkenazi* glasses. “During the Talmudic period only three names were known, marking the beginning, half stops, and end of the verse... The names employed by the Jews were קדמא<sup>74</sup> – ascending, אתנוח<sup>75</sup> – resting half-stop, and סוף<sup>76</sup> – conclusion.”<sup>77</sup> Instead of קדמא, this should read אזל,<sup>78</sup> the ancient name of this sign.<sup>69</sup>

The same קרן symbol that designates אזל – a proceed-class conjunctive – also designates פשטא<sup>79</sup> – a separator-class<sup>80</sup> disjunctive – and דרבן<sup>81</sup> – an upright-class<sup>82</sup> accent. דרבן may also derive from a graphical description of this קרן symbol. Which טעם<sup>83</sup> the קרן symbol denotes is determined by

which letter the symbol is positioned over, and whether the קרן symbol is followed by a second טעם later in the same word. If the קרן symbol is found over the last letter, the קרן symbol designates פשטא. Otherwise, if the קרן symbol is followed by another טעם in the same word the קרן symbol designates דרבן.<sup>81</sup> Else, the קרן symbol designates אזל.

Found twice in the same word, the קרן symbol forms תרין פשטין,<sup>84</sup> a double dose of פשטא. Thus, if an אזל or פשטא were lost, the effect would change תרין פשטין to either פשטא or אזל, respectively.

As אזל, the קרן can be paired with its mirror-image ' (אתי).<sup>85</sup> In this case, the קרן combines to form a conjunctive compound punctuation in *Tan"kh* called אזל ואתי.<sup>86</sup> Together this pair delimits a group of words to form an indivisible phrase.<sup>87</sup> So the implications of *Yehôshua*'s teaching not to change even a point of cantillation are far-reaching.

#### Pronunciation

In the recitation of *Tôrâh*, there are a few instances in which a letter or vowel of a כתיב<sup>88</sup> word of *Tôrâh*, perhaps to conceal a hidden meaning, is grammatically incorrect, misspelled, controversial, or seemingly meaningless letters – but close to one or more words that fit the context. In the few instances in which this occurs, a note is placed in the margin specifying the קרי.<sup>89</sup>

"In the earliest stage only the letter which was different was noted in the margins.... In the course of the development there was noted alongside the form of the קרן in the margins – in all the vocalization systems – a sign resembling the ן<sup>90</sup> whose meaning has not been explained. It has been suggested that it refers to the word קרן (in Aram. 'they are reading').... In Babylonian manuscripts קרן ('reading') is also found written out."<sup>68</sup> While קרן has been associated with the Aramaic "reading," it is also simple Hebrew for "horn," a play on words.

In any of these cases, if an אזל, פשטא, דרבן, or קרי were lost, it would lose the fixed meaning. Many interpretations by non-Jews are invalid on the grounds that, being unaware of the cantillation tropes, they contradict the interpretation indicated by the tropes. Consequently, many false doctrines are derived and espoused by non-Jews arising from their

ignorance of *Tan"kh* cantillation (not even to mention their ignorance of Hebrew). This often opens the way for alternative interpretations, confusing the meaning, perverting *Tan"kh*, opening the door to sectarians, and paving the way for rival religions – like "Messianics" and other Christians (cf. Rev. 2:9 & 3:9).

"Exactly the same recitation style is to be found in the most ancient traditions of the Catholic, Orthodox and Syrian churches.... [however] additions alien to the Biblical text are very rare in Jewish tradition (Mus. ex. 2b) but have become the rule in the antiphonal psalmody of the churches."<sup>91</sup>

"It must always be remembered that the accent signs themselves are not, and never were, a sound script with the same possibilities and limitations of the music notation which developed in Western Europe. They are only reference aids to the evocation of 'motivic ideas' which, in themselves, are an orally transmitted patrimony."<sup>92</sup>

"The task of synagogue song was a different one. The individual and the congregation both appeal to [*Ēlôhim*] by means of the spoken word. Prayer, regarded as עבודה שבלב,<sup>93</sup> had to express a broad scale of human feelings: joy, thanksgiving, and praise, but also supplication, consciousness of guilt, and contrition. All these emotions urge subjective expression in song and human warmth, rather than abstract beauty.... The tune, after a few repetitions, loses all interest: the attention automatically turns to the words, which continually offer something new. The accompanying vocal inflections merge and form an acoustical background which infiltrates the subconscious and creates a distinct mood, which eventually becomes associated with a certain feast or time of prayer or with grief and other emotions."<sup>94</sup>

"Bible chant is the genuine expression of a spiritual concept and, as such, is opposed to the general trend of the Hellenistic period. Its restriction to a small range of notes and limited ornamentation is intentional, not 'primitive,' with the purpose of ensuring that the melody will never interfere with the perception of the words and the apprehension of their meaning and spiritual message. As defined by Curt Sachs, such music making is 'logogenic' – proceeding from the word and serving the word."<sup>95</sup>

In referring to these similar-looking examples, *Yehôshua* was conveying that neither the smallest letter nor even the smallest nuance of Oral Law = Halakhic pronunciation, phraseology or inflection of *Tôrâh* should so much as become confused or degraded. *Yehôshua*'s remark then emphasizes the responsibility of the *talmid* to learn, and to share one's learning, teaching the most ancient – Halakhic – *Tôrâh* tropes (*Teimâni*), and the corresponding Halakhic reading of *Tan"kh*.

A.Z. Idelsohn gives the impression that the *Bavli* (Babylonian / Iraqi Jews) tradition is the oldest, least tainted and most authentic to *Har Sinai*.<sup>96</sup> Most scholars, however, lean toward the *Teimâni* tradition. "In Iran and Yemen there arose hybrid styles of melodic reading in which the three or four cadences of the old style are permuted arbitrarily in order to comply with the Tiberian rulings. Some remote communities, such as that of Bukhara, continue to recite simply in the old, psalmody-like style (Mus. ex. 3 above). In this way, Jewish reading practices of today form a living museum of chanting styles as they were at different stages of our development."<sup>97</sup> Consequently, the *Netzârim* have adopted the *Teimâni* tradition unless and until evidence surfaces to show the *Bavli*, Persian or Bukharan is more faithful to *Har Sinai*.

The Hebrew translation of the "New Testament" into Hebrew, called by "Messianics" the "בריית" חרשה" (b'rit kha-dâsh-âh') is a Christian missionary translation from the *KJV*, and has no basis in the Hebrew sources. Their 20<sup>th</sup>-century translation proposes תג (tâg), the crownlet ornamenting some Hebrew letters in the *Tôrâh*. This, however, doesn't fit the definition of a "little horn" and Christian interpreters can offer no credible evidence in its support.

**5.18.4** מדברי משה... עד אשר שהכל יתקיים והשלמו (mi-div-rei' Môsh-êh' ... ad a-shêr' shê-ha-kôl' yit-qa-yeim' ve-hu-shlem-u'; from the Sayings [i.e., Oral Law] of *Môshêh*... toward the time that they will all be performed completely),  
εως αν παντα γενηται (eos an panta geneitai; until it has all become), ...**from the Oral Law of *Môshêh*...** until it shall become that it is all being fully ratified and performed non-selectively... This

reconstruction coalesces *Nestor* and the other Hebrew mss. with the idea of "all become" and the inclusion of "*Tôrâh*," explicit in Greek and implicit in the Hebrew. The *pual* form of שלם found in *Nestor* is the term used in the performance (completing, fulfilling) of a vow. Used here, the vow to be "performed / completed" refers explicitly to "performing completely" the vow of the *b'rit* of *Har Sinai* – *Tôrâh* / Oral Law.

*EB* reads שהכל יתקיים (shê-ha-kol' yit-qa-yeim'; which will all be ratified). Again, the post-Biblical Hebrew meaning is paramount. The *hitpâeil* of קום found here meant confirmed or ratified, and "fulfilled" in the sense of confirmed and ratified.<sup>98</sup>

The full reading of these mss. for *pâsuq* 18 follows.

*Nestor* reads יחלפו השמים והארץ ולא יחלפו מדברי משה (ya-khal-pha' ha-shâ-mai' im ve-hâ-â' rêtz ve-lô ya-khal-pha' mi-div-rei' Môsh-êh' me-um-âh' ad a-shêr' hu-shlem-u'; should the heavens and *hâ-ârêtz* (the *êrêtz* = land) exchange places, still nothing whatsoever of the Sayings of *Môshêh* shall exchange places; toward the time that they will be performed completely)

Ms. Or. Rome #53 reads: אמח אני אומר לכם עד שיכלו שמים וארץ היו"ד שבתורה לא יעקר ונקוד שבתורה לא יעקר בעוד שהעולם קיים שמים וארץ יעבורו ודברי לא יעבורו (ê-mêh' a-ni' ô-meir' lâ-khêm' ad shê-yikh-lu' shâ-mai' im vâ-â' rêtz ha-yô'd shê-be-Tô-râh' lô ye-a-qeir', ve-ni-qud' shê-ba-Tô-râh' lô ye-a-qeir', be-ôd' shê-hâ-ô-lâm' qa-yâm', sha-mâi' im vâ-â' rêtz ya-a-vôr' u u-de-vâr-ai' lô ya-a-vôr' u; Truly, I tell you, until the heavens and the land are finished, not a *yôd* that is in *Tôrâh* shall be uprooted, and not a vowel that is in *Tôrâh* shall be uprooted, so long as the eon exists, heavens and land shall be transferred, but my words shall not be transferred).

*Nitzâkhôn Yâshân* #71 reads: ויחלפו שמים וארץ ולא יחסר דבר מדברי משה (ve-ya-kha-lôph' u shâ-mai' im vâ-â' rêtz ve-lô' yekh-sar' dâ-vâr' mi-div-rei' Môsh-êh'; should the heavens and land exchange places, but not an Oral Law shall be subtracted from the Oral Laws of *Môshêh*). Cf. the only instance of ויחלפו (ve-ya-kha-lôph' u) at *Tehilim* 102.27.

The Sayings – Oral Law = *Halâkhâh*, not writings, of *Môshêh*. Cf. also note 5.19.0. The Writings of *Tan”kh*, in contrast with the Sayings / *Halâkhâh*, is כתובים (Ke-tuv-im’). *Devar-Tôrâh* is an oral teaching of *Tôrâh*. *Devârim* is properly “Sayings” (that were later codified). Cf. also note 7.1.1. The Oral Law – *mishpâtim* and *khuqim* – was exercised by *Môshêh* in *Shemôt* 18:13ff and committed by *Môshêh* to the *Beit-Din* system (in 18:24-26) which survives today in an uninterrupted chain from *Har Sinai*.<sup>99</sup>

*Nitzâkhôn Yâshân* #157 reads: [לא יחלן] לא יחלן משה מאומה (lô ya-khal-[ôph’] me-Tôr-âh’ Môsh-êh’ me-um-âh’; Don’t be changing the *Tôrâh* of *Môshêh* in any respect).

*Nitzâkhôn Yâshân* #158 reads: שמים וארץ שמים וארץ יחלן ולא יחלן משה מאומה (shâ-mai’ im vâ-â’ rêtz ya-kha-[ô]ph’ u ve-lô ya-khal-ôph’ mi-Tôr-at’ Môsh-êh’ me-um-âh’; should the heavens and land exchange places, yet in no respect whatsoever shall the *Tôrâh* of *Môshêh* be changed).

*Nitzâkhôn Yâshân* #221 reads: כי כל זמן ששמים וארץ קיימין לא תעקר ולא תאבד אפילו אחת ואפילו ארץ פסוק אחד (ki kâl [kol] ze-mân’ shê-shâ-mai’ im vâ-â’ rêtz qa-yâm-in’ lô tei-a-qeir’ ve-lô tô-vad’ a-phil’ u ôt a-khat’ ve-a-phil’ u “sôph pâ-suq’ ” e-khad’; for all the time that heavens and land exist, not even one letter nor even one “*sôph pâsuq*” accentuation mark will be uprooted or destroyed). The “*sôph pâsuq*” – end of verse accentuation mark resembles a colon (:).

*EB* reads: באמת אני אומר לכם כי עד שמים וארץ אמת אתה ונקודה אחת לא תבטל מהתורה או מהנביאים (bê-ê-mêt’, a-ni’ ô-meir’ lâ-khêm’ ki ad shâ-mai’ im vâ-â’ rêtz ôt a-khat’ u-ne-qud-âh’ a-khat’ lô te-ba-teil’ me-ha-Tôr-âh’ ô me-ha-Ne-vi-im’ shê-ha-kôl’ yit-qa-yeim’; Truly, I tell you that until heavens and land, not one letter nor one vowel point shall be abrogated from the *Tôrâh* or from the *Neviim*, which will all be ratified).

The Greek mss. read  
 γαρ λεγω υμιν οτι εως αν παρελθη ο ουρανος και η γη ιωτα εν η μια κεραια ου μη παρελθη απο τ ου νομου εως αν παντα γενηται (gar lego umin eos an parelthei o ouranos kai ei gei iota en ei mia keraia ou mei parelthei apo tou nomou eos an panta

geneitai; For I tell you, until the heavens and the earth goes by, by no means shall an *iota* or one point go by from the law until it has all become).

Note that, contrasted with “fulfill” in *pâsuq* 17, where *KJV* 5:18 reads “fulfill” the Greek reads γενηται (geneitai, to become)! *EB* reads the post-Biblical Hebrew of its period: יתקיים (yit-qa-yeim’, will be kept, preserved). *Nitzâkhôn Yâshân* #221 reads: קיימין (qa-yâm-in’, [Aramaic] endure). *EB* reads יתקיים (yit-qa-yeim’, be performed as a vow).

**5.19.1** מי שמחסיר (mi shê-makh-sir’, who causes to be lacking, omits, deletes, subtracts), ος εαν ουν λυση (os ean oun lusei; then whoever loosens), ...**whomever deletes...** *secundum Nestor* (In 222) and the earliest source texts (Greek), respectively.

**5.19.2** דבר אחד מן התורה (dâ-vâr’ ê-khâd’ min ha-Tô-râh’; one Oral Law from the *Tôrâh*), εντολων τουτων των ελαξιστων (entolon touton ton elakziston; one of the least of the commandments), ...**one Oral Law from the *Tôrâh*...** *secundum Nestor* (In 222) and the earliest extant Greek mss.

*Nitzâkhôn Yâshân* #71 reads: דבר אחד מדברי משה (dâ-vâr’ ê-khâd’ mi-div-rei’ Môsh-êh’; one Oral Law from the Oral Laws of *Môshêh*).

Ms. Or. Rome #53 reads: אחת ממצוות קלות (a-khat’ mi-mitz-vôt’ qal-ôt’; one of the slightest *mitzvôt*). As Jews have always understood *mitzvôt*, this includes the Oral Law.

*EB* reads here: מאמר א’ מהמצוות (ma-a-mâr’ â’ lêph me-ha-mitz-vôt’; Oral-Telling a’ [= 1] of these *mitzvôt*). In modern Hebrew, מאמר means an article or essay.

This *pâsuq* clearly conveys *Yehôshua*’s firm recognition of the authority of Oral Law – *Halâkhâh* – told, spoken and said; the Saying as distinguished from the written word.

Εντολη is rendered consistently in *LXX* for מצוה (mitz-vâh’; cf. note 15.3.1; pop. “commandment”). The phrase “these *mitzvôt*” refers back to the previous *pâsuq* and, by context, to the Oral Law of *Tôrâh* – *Halâkhâh*. *Yehôshua* referred to the Oral Law of *Tôrâh*, expressly stating that his teachings

were not new *mitzvôt* of his own, but rather of the Father (Yn. 14:10, 24). In referring to the *mitzvôt* as “my *mitzvôt*” – if this Greek peculiarity is authentic – *Yehôshua* was neither contradicting himself nor setting up other *mitzvôt* in opposition to *Tôrâh*. Rather, he was accentuating his unanimity with his, and every *Tôrâh*-observant Jew’s, Father.

To quote from the Messianic Writings at I Yn. 2:3-6, “And in this we know that we have known him [*Yehôshua*]: If we keep his *mitzvôt*. He that says ‘I have known him’ and is not keeping his *mitzvôt* is a falsifier and the *êmêt*<sup>5.17.5</sup> isn’t in him. But whoever may keep his saying, truly the love of *Êlôhim* has been consummated in him. By this we know that we are in him. He that says he stays in him is himself indebted to walk like he [*Yehôshua*] walked.”<sup>100</sup>

Cf. also Yn. 14; *NHM* 5:15-20; 15:3-9; 19:17; Ky-Mk. 7:7-9, 13; 12:29-31 with *Va-Yiqrâ* 19:18; Ky-Lu. 16:17; Yn. 12:49-50; 13:34-35; 14:15, 21, 23-24; 15:10-17; *Trans.* 21:20-26; *Yaaqôv* 1:21-27; 2:8-20; 4:11-12; II Sh. 1:8; 3:14; III Sh. 2:16-21; 3:1-25; 4:4-5, 21; 5:1-18; 5:2; IV Sh. 7:19; V Sh. 10:5-6; VI Sh. 1:5; 2:12-29; 3:19-31; 4:13-16; 5:13, 19, 20; 6:12-17; 7:1-25; 8:2-7; 9:30-32; 10:4-5, 16; 13:8-10; 15:18, 56; 16:26; IX Sh. 2:11-22; X Sh. 3:9; XI Sh. 1:4-11; XII Sh. 1:14; *Yehudim* 5:8-9; 7:5, 12, 18-28; 8:6-10; 10:1-31; I Ky. 1:2, 4, 22; I Yn. 2:3-6; 3:4-10, 16, 22-24; 5:2-3; II Yn. 6, 9-11; *Rev.* 12:17; 14:12 and 22:14. Cf. also VII Sh. 2:14-17; *Tehilim* 103:17-18 and *Be-Midbar* 15:37-41 and I Ky. 2:12. Cf. also note 1.21.4 regarding “misstepping.”

**5.19.3** חסר (khês' êr; deleted, subtracted), ελαχιστος (elakhistos, least), ...**deleted...** *secundum Nestor* (In 222) and the earliest source texts (Greek), respectively. חסר (khâ·sar' ; subtract, delete, cause to be lacking) corresponds, via *LXX* ⇔ *MT*, to λυσει (lusei; loose or undo).

חסר (khês' êr; lacking or deleted) is a play on words in Hebrew as an antonym of חסד (khês' êd; kind; pop. pious).

Ms. Or. Rome #53 reads: יהא נרנן במלכות שמים וחייב הוא בדין (ye·hei' ni·dôn' be·mal·khut' shâ·mai' im, ve·kha·yâv' hu ba·din' ; he shall be

legally charged in the Realm of the heavens, and he shall be liable to the law).

*Nitzâkhôn Yâshân* #71 reads: חסר (khês' êr; deleted).

*EB* reads בן הבל (bên hêv' êl; vaporous [lit. ‘son of vapor’]). It has the connotation in Biblical Hebrew of evanescence and ephemerality like הבל (hêv' êl; vapor) exhaled (אל הבל, eid hêv' êl) on a cold day. See note 3.17.2.

הבל literally means “vapor.” It is used figuratively to convey immateriality and evanescence. This term is found in *Tehilim* 62:10-11, הבל בני-אדם (hêv' êl ben·ei' â·dâm' , “Vapor are human beings”). An illusion / deception is mankind. On the scales they rise above the vapor together. Do not trust in oppression / exploitation and do not evaporate / evanesce in looting.” In this last instance, the verb is used to give the sense of wasting one’s effort, evanescing in vanity.

For this section, Ms. Or. Rome #53 reads: ומי שהתיר אחת ממצוות קלות וילמד כן לבני אדם יהא נרנן (u·mi' shê·hi·tir' a·khat' mi·mitz·vôt' qal·ôt' vi·la·meid' kein li·ve·nei' â·dâm' , ye·hei' ni·dôn' be·mal·khut' shâ·mai' im, ve·kha·yâv' hu ba·din' ; and whoever allows [anything prohibited by] one of the slightest *mitzvôt*, and shall teach humans such, he shall be legally charged in the realm of heavens, and he shall be liable to the law) – that is, liable to the *Beit-Din*.

*Nitzâkhôn Yâshân* #71 reads: וכל המבטל דבר אחד מדברי משה חסר יקרא במלכות שמים (ve·kâl' [kol] ha·me·va·teil' dâ·vâr' ê·khâd' mi·div·rei' Môsh·êh' khês' êr yi·qâr·ei' be·mal·khut' shâ·mai' im; and everyone who abolishes one Oral Law from the Oral Laws of *Môshêh*, “deleted” shall he be called in the Realm of heavens).

*EB* reads: ואשר יעבור מאמר א' וילמד אחרים בן הבל יקרא מלכות שמים והמקיים (ve·a·shêr' ya·a·vôr' ma·a·mâr' â' lêph me·ha·mitz·vôt' eil' u a·shêr' vi·la·meid' a·kheir·im' , bên·hêv' êl yi·qâr·ei' mal·khut' shâ·mai' im ve·ha·me·qa·yeim' ve·ha·me·la·meid' gâ·dôl' yi·qâr·ei' be·mal·khut' shâ·mai' im; and whoever shall transgress Telling [i.e. Saying] “a” of these *mitzvôt* and shall teach others, a ‘son of vapor’ shall he be called by the Realm of heavens, and the one who ratifies and

teaches them, ‘big’ [i.e. great, a VIP] shall be called in the Realm of the heavens).

*Âlêph*, in this case, is used like the algebraic *x* to denote any specific element of a set. An English speaker would have said “any Saying *x* that was told us [of these *mitzvôt*].”

While *EB* Add. No. 26964 reads *מאמר* (ma-a-mâr’), which is found in this *pâsuq*, more accurately means something spoken or told, a telling. This also corroborates the Oral (i.e. *Halâkhâh*), in contradistinction to the Written, point *x* of the *mitzvôt*.

While *EB* Add. No. 26964 reads *אלמד* (a-la-meid’, I will teach), six of the mss. give *וילמד* as above.<sup>101</sup>

*Nestor* (In 222) reads *כי מי שמחסיר דבר אחד מן שמים* (ki mi shê-makh-sir’ dâ-vâr’ ê-khâd’ min ha-Tôr-âh’ khês’ êr yi-qâr-ei’ be-mal-khut’ shâ-mai’ im; for whoever deletes one Oral Law from the *Tôrâh*, he shall be called “deleted” in the Realm of heavens).

The earliest Greek mss. read *ος εαν ουν λυση μιαν των εντολων τουτων των ελαχιστος και διδαξη ουτως τους ανθρωπους ελαχιστος κληθησεται εν τη βασιλεια των ουρανων* (os ean oun lusei mian ton entolon touton ton elakhiston kai didakzeh outos tous anthropous elakhistos kleitheisetai en tei basileia ton ouranon; then whoever loosens one of the least of these commandments, and teaches men this, he shall be called the least by those in the realm of the heavens).

One must be wary of claims identifying a source language based upon use of rhymes and word plays

*ος εαν ουν λυση των εντολων τουτων των ελαχιστων*

(os ean oun lusei ton entolon touton ton elakhiston)

Whoever therefore transgresses of these *mitzvot* one of the least...

*και διδαξη ουτως τους ανθρωπους ελαχιστος* (kai didakzei outos tous anthropous elakhistos)

So he even teaches men that he’s the least...

(cf. 16:18.1 & 4.21.1). *EB* breaks up a limerick that works only in Greek and English:

There are, of course, stronger reasonings supporting an underlying Hebrew.<sup>102</sup>

**5.19.4** *והמקיים* (ve-ha-me-qa-yeim’, and he who preserves), *ος δ αν ποιησει* (os de an poiseisei; then whoever does / performs), ...**both he who preserves... secundum EB**. “And whoever shall keep *Tôrâh* and teach it, this one shall be called ‘great’ in the realm of the heavens,” is not included *secundum* *א\**. It is included in *TR* based on β, a-3 and subsequent mss.

**5.19.5** *והמלמד* (ve-ha-me-la-meid’, and he who teaches), *και διδαξη* (kai dodakzei; and teaches), ...**and he who teaches...** according to *EB*, β, a-3 and subsequent mss.

**5.19.6** *רב* (Rav; great; popularized as “my *rav*” ‘ra-bi’ – *rav* in Post-Biblical Hebrew, corrupted in Yiddish to “*rebbe*”; *Ribi* was the valid term during the 1<sup>st</sup> century, for which cf. 23.7.1), *μεγας* (megas, great) ...**Ribi...** according to *EB*, β, a-3 and subsequent mss.

**5.20.1** *סופרים* (sôph-rim’, religious intellectuals [lit. “scribes”), *γραμματευς* (grammateus, a scribe, a man of letters, a teacher of the law<sup>103</sup>)

...**sôphrim...** according to the correspondence of the *LXX* Greek → MT Hebrew. In Ms. Or. Rome #53, *pâsuq* 19 adjoins 22, indicating a lack of support in the Hebrew tradition for the Greek verses 19b through 22a.

Only in later times did *sôphrim* evolve to refer to those who made a profession of producing handwritten scrolls of *Tôrâh*.

Each of the three sects had their own *sôphrim*, so the use of the term here in *Matityâhu* presents several alternative implications.

One possibility is a subsequent Christian redaction (thousands of such are documented in *Who Are the Netzârim?* – *Advanced Level*) misrepresenting that *Yehôshua* was denigrating those who made copies of *Tôrâh*. Since history documents that even the possession of a *Tôrâh* was a capital offense during the period of Christian redactions, a redaction

denigrating “scribes” must be expected. However, at present no extant mss. evidence a redaction here. (Since the period of redaction precedes the earliest extant mss., this doesn’t preclude a redaction, but neither can we assume the redaction without further evidence.)

Alternatively, relative to first century Judaism, “writers” could have referred to the hottest issue of the day – codification of Oral Law versus continued Oral Transmission – as a metonym for the Pseudo-*Tzedôqim* who advocated the former. Dead Sea Scroll 4Q MMT demonstrates that the “hottest” issues of debate and conflict which absorbed the three major sects of Judaism ushering in the 1<sup>st</sup> century C.E. were the questions of writing down the Oral Law (ending its oral transmission), and which of the three sect’s Oral Law was “correct.”<sup>104</sup>

The Pseudo-*Tzedôqim* Hellenist-Roman vassals in the *Beit-ha-Miqdâsh*, and perhaps the *Qumrân*-Essene<sup>105</sup> *Tzedôqim* as well, advocated codifying the Oral Law, thereby taking the “oral” out of Oral Law. The *Perushim* continued to insist (until the 5<sup>th</sup> century CE) that Oral Law shouldn’t be codified, allowing greater flexibility in interpretation. The *Qumrân*-Essene *Tzedôqim* insisted that their version of Oral Law, which they called *Maasim*, was the “correct” tradition which all of Judaism should follow. The *Perushim* insisted that their version, which they called *Halâkhâh*, was the “correct” tradition which all of Judaism should adopt. The Pseudo-*Tzedôqim* insisted that their codification of “Oral” Law, their *Book of Decrees*, be imposed on all of Judaism.

*Yehôshua*’s main thrust condemns the selective observance (= partial rejection) of the Hellenist Pseudo-*Tzedôqim* (advocates of codification). It would, therefore, be contextually inconsistent for him, having already ruled the Pseudo-*Tzedôqim* out of the picture, to be referring back to them here. This is especially true since, except perhaps the Boethusian “Herodian” *Perushim* (cf. 3.7.1, 3.7.2 & 22.16.1), the Pseudo-*Tzedôqim* cannot be lumped together with the *Perushim* who, opposite to the Pseudo-*Tzedôqim*, opposed codification of the Oral Law. More likely (if *Yehôshua* was referring to codifiers of Oral Law), he referred to the rampant hypocrisy pervading all sects of 1<sup>st</sup> century Judaism –

even both the Essenes (if they are considered, though dependent upon *petitio principii*, to be included in *Yehôshua*’s statement as advocates of codification) and the *Perushim*.

Criticizing both the Hellenist-Roman Pseudo-*Tzedôqim* and the *Perushim* (if the latter is not a later Christian insertion designed to disfranchise all Jews in their pursuit of Displacement Theology), would seem to orient *Yehôshua* toward the third camp: the *Qumrân*-Essene *Tzedôqim* with whom his first cousin, *Yôkhânân* “*ha-Matbil*” *Bên-Zekharyâh Bân-Tzâdôq ha-Kôhein* seems to have been affiliated. Yet, this presents contradictions. *Yehôshua* offered sacrifices in the *Beit-ha-Miqdâsh* spurned by the *Qumrân*-Essene *Tzedôqim*. Moreover, *Yehôshua* later confirmed the *Halâkhâh* of the *Perushim* and the authority of the *Bâtei-Din* of the *Perushim* (*NHM* 23:1-3). Together, these seems to indicate that *Yehôshua*’s position can be bounded with certainty by the *Perushim* and *Qumrân*-Essene *Tzedôqim*. On some points, his good relations with *Yôkhânân* suggests, he advocated the strict *Maasim* of the *Qumrân*-Essene *Tzedôqim* who represented the more pristine *Tzedôqim* element of the *Khasidim*. At other times he clearly favored the more flexible Oral *Halâkhâh* of the *Perushim* – sometimes preferring the tolerance of *Beit-Hileil* and other times the strictness of *Beit-Shamai*. *Yehôshua* agreed with both in disdaining the Hellenist-Roman Pseudo-*Tzedôqim* vassals / agents of Rome, the “writers” – *sôphrim*??? – taking the “oral” out of Oral Tradition.

A third possibility seems most likely, however: that *sôphrim* meant simply the educated literate class, the high-brow intelligentsia, the intellectuals – religious scholars – found in all three sects of the 1<sup>st</sup> century Jewish community.

Though the Greek tradition implies *Sôphrim* here, in *EB* we find, instead, הכמרים (*kha-khâm-im*), “sages.” This is understandable, and should not be dismissed as a rabbinic redaction, since those who were *sôphrim*, traditionally distinguished as literate, were described as “sagacious” – חכמים (*khâ-khâm*). In at least one instance (*NHM* 16:1) *EB* uses הכמרים corresponding to the Greek designation there for Hellenist-Roman Pseudo-*Tzedôqim*.<sup>3.7.2</sup> The

*Sôphrim*, being educated, were among the more affluent segment of the community, and likely referred predominantly to the *Tzedôqim* in general (of both Pseudo- and *Qumrân*-Essene types).

The Greek corresponding to “sage” suggests that the earliest sages might have been the *Sôphrim* of that time. If so, it was only later that the designation חכמים became associated exclusively with the rabbinic sect.

“Although the word *sôphrim* is identical with the biblical word translated ‘scribes’ ... during the Second Temple period the word came to denote a specific class of scholars. The exact meaning and delineation of the group involved is a matter of controversy....

“Several ... scholars considered the *sôphrim* to be the founders and members of the Great Synagogue, and attribute to the period between *Êzrâ* the Scribe and [*Shimôn ha-Tzadiq*] all those traditions and *Halâkhôt* designated as *Miqrâ Sôphrim*.”<sup>106</sup> This would certainly not refer, however, to the Hellenist-Roman Pseudo-*Tzedôqim*, but to the *Khasidim*-Essene-*Tzedôqim* of *Qumrân*.

“Kaufmann in his *Tôldôt ha-Êmunâh ha-Yisre-eilit* (vol. 4 pt. 1, 276ff, and 481ff.), however, has proved beyond question that there is no evidence in the *Talmuds* for an era of the *sôphrim*, and talmudic tradition does not attribute a single law to the era. The first *Mishnâh* of *Âvôt* has no reference whatsoever to *sôphrim* or to generations of *sôphrim*. Though the *Talmud* does mention regulations by *Êzrâ*, and by the men of the Great Synagogue, it does not attribute any decrees of *Halâkhâh* to scribes between *Êzrâ* and the *Tanaitic* era. The word *sôpheir* in both talmudic and later literature is used as a general designation for *Tôrâh* scholars and copyists from various eras and of different categories. In *Bên Sirâ* (39:1-11) the honorable status of the scribe is described. In the *Apocrypha* and in the *New Testament*, scribes appear side by side with other notables (I Macc. 7:12-13; *Test. Patr. Levi* 8:17; *Jos. Ant.* 12:142; Ky-Lu. 11:42-52; etc.). The designation “scribes” is equivalent to sages and elders, but in several places it alludes to holders of offices in the Temple and in the courts [*Bâtei-Din*; ybd]. The meaning of the term varies similarly in talmudic literature. Thus,

from the passage in *Sôtâh* (15a) where *Rabân Gamliel* said to the scholars, ‘Scribes! permit me and I shall expound it allegorically like a jewel,’ scribes are identical with the scholars. In another passage, however, *R. Êliêzêr* the Great says: ‘Since the day the Temple was destroyed, the scholars began to be like the scribes, and the scribes like *khazanim*,’ etc. (*Sôtâh* 9:15)... In Leviticus *Rabâh* 9:2 (and parallels) the *sôphrim* are referred to as teachers of [that which is codified, *Tan”kh*] in contrast to *Mashnim*, teachers of the *Mishnâh* [referring to Oral Law learned by recitation; ybd]....

“The phrase ‘the words of the scribes’ in the talmudic sources always refers to the statements of earlier scholars of the Oral Law...”<sup>106</sup> The scribes were codifying Oral *Halâkhâh* to written “Oral” Law, the Pseudo-*Tzedôqim* counterpart to the later *Talmud*. The words of the scribes can also “refer to statements from those attributed to *Môshêh* to those of the generation immediately preceding the compilation of the *Mishnâh* (cf. e.g., *Yevâmôt* 2:4 with *Yevâmôt* 21a; Or. 3:9 with *Kid.* 38a; *Tosef. Taan.* 2:6; and *Maim. Comm. Kel.* 17:12).”<sup>106</sup> Note that this perfectly matches the description in Dead Sea Scroll *MMT* of the Hellenist-Roman Pseudo-*Tzedôqim kôhanim hâ-Rêsha*.

“The sages emphasized the need to heed the words of the *sôphrim*...”<sup>106</sup> Since the *sôphrim* represented the clerks of the *Bâtei-Din* throughout all of the sects of Judaism, how could the “sages” advocate following the words of the “*sôphrim*” (which would seem to include the rival sects) unless the *sôphrim* included the historical predecessors of all of the Oral Law, i.e. the *Khasidim-Tzedôqim* before the split with the Hellenist-Roman Pseudo-*Tzedôqim* and the later development of the Rabbinic-*Perushim*? The *sôphrim* in this sense were the forebears common to all, and recognized as authorities of the texts by, all sects of Judaism.

The *Qumrân 4Q MMT* Scroll sheds new light, corroborating this view of the *Sôphrim*. As Prof. *Êlishâ Qimrôn* has noted, all accounts seem to view Judaism of this period as a tripartite phenomenon. The views differ only in the names of the third group. All agree on *Perushim* and *Tzedôqim* (referring to the priests in the *Beit-ha-Miqdash*). The third group seems to take on different names, as if the other two sects each attempted to avoid the true

name of the third sect in defending their own validity.

The sect that predated both the Hellenist-Roman Pseudo-*Tzedôqim* and the *Perushim* was the חסידים (Kha·sid·im' ; kind ones). As shown previously, the last leader of the חסידים was *Khônyô* the *Kôhein ha-Gâdôl*, the *Môrêh Tzêdêq* (B.C.E. 175). The movement that most closely promulgated the priestly element of the earlier *Khasidim Halâkhâh* seems to have been the *Qumrân-Essene Tzedôqim*. (The lay element of the *Khasidim* seems to have been most closely promulgated by the *Perushim*.) As *Qimrôn* also noted, "First of all, one should note that *4Q MMT* is a written halakhic text from the Second Temple period. As has been pointed out, the [*Perushim*] at that time maintained the principle of not writing down *Halâkhôt*, believing that the *Tôrâh* was the only Written Instruction, and that it had been transmitted from *Sinai* together with an Oral Instruction; henceforth no prophet would have the authority to introduce any halakhic innovation.

"Other sects did not believe in the oral [transmission of; ybd] law; they maintained that obligatory laws should be written down, and that the Pentateuch was not the only source for *Halâkhâh* (they believed in esoteric apocalyptic writings which supplemented the Mosaic law). *4Q MMT*, however (unlike the Sadducean *Book of Decrees*), does allude to the biblical source of most of its *Halâkhôt*."<sup>107</sup>

When we read that the Hellenist-Roman Pseudo-*Tzedôqim* rejected the Oral Law, we would better understand this to mean that they rejected only the 'oral' (transmission of it), not the 'law' which had, up to then, been transmitted orally. In other words, they only sought to take the 'oral' out of Oral Law. The Pseudo-*Tzedôqim* believed that Oral Law should be written, fixed (according to their own interpretation, of course), and not continue to be flexible through oral transmission.

*4Q MMT* proves what was easily known all along from the other Judaic sources of the period: that none of the three sects rejected the *corpus* of Oral Law, certainly not the Hellenist-Roman Pseudo-*Tzedôqim* who predominated the *Beit-Din ha-Gâdôl* and handed down Oral Law at that time.

This suggests several things. First, *sôphrim* likely didn't designate *Tôrâh* scribes as we know

them today. The term seems to be used here as a descriptive synonym of the third major sect of 1<sup>st</sup> century Judaism which lacked the power to control the use of the name "*Tzedôqim*." Furthermore, we know that every sect had their own scribes. More likely, then, *Sôphrim* referred to those who believed in writing down, i.e. codifying, Oral Law as opposed to the *Perushim* who continued the ancient practice of relying upon its oral transmission.

As a result, *Sôphrim* (Oral Law codifiers) may be synonymous with the two principle Judaic sects other than *Perushim*, i.e. the *Qumrân-Essene Tzedôqim* and the Hellenist-Roman Pseudo-*Tzedôqim* – both *Tzedôqim*. Since "Sadducees" (in English) universally refers to the Hellenist-Roman Pseudo-*Tzedôqim*, "the scribes" seems to be a designation for the third faction – the *Qumrân-Essene Khasidim-Tzedôqim*.

Further research may help us clarify this ambiguity. In the meantime, we must understand the term *Sôphrim* not as *Tôrâh*-scribes, but as sages who codified Oral Law, in contrast with the *Perushim* sages who continued to preserve the ancient practice of oral rehearsal of *Halâkhâh*.

Moreover, the ideas that *Yehôshua* introduces with the phrases "you have heard" and "it has been spoken" – spoken not written, and aren't found in *Tan"kh* – had to refer to the oral *Halâkhôt* of the *Perushim* in contrast to written 'Oral' Law of the *Sôphrim* – the *Qumrân-Essene Khasidim-Tzedôqim* and the Hellenist-Roman Pseudo-*Tzedôqim*.

We know that *Yehôshua* leaned toward the *Halâkhâh* of the *Perushim* rather than either *Tzedôqim* (or *Sôphrim*?). While *Yehôshua* confines the phrase "it is written" to introducing quotations from *Tan"kh*, this doesn't seem to be the practice of the *Qumrân-Essene Tzedôqim*, who used the phrase to introduce written 'Oral Law' in *The Damascus Covenant* and *4Q MMT*.<sup>108</sup>

These observations suggest that this period of codification of Oral Law especially stimulated debate over which was the correct set of interpretations of *Tôrâh* in Judaic society about to be "fixed in stone."

"The Biblical verses dealing with questions of [*tâhârâh*] refer mainly to the purity of the [*Mishkân*] and of the [*makhânêh* = camp]. How was one to equate these concepts with the topographical realities

of the Second Temple period?”<sup>109</sup> Was the holiness of the *Mishkân* to be equated only to the *Miqdâsh*? To all of *Har ha-Bayit*? To *Yerushâlayim* in its entirety? To what was the *makhanêh* to be equated? What was “outside the *makhanêh*” to mean? Outside of *Yerushâlayim*? Outside of every city in Israel?

These questions, and whether Oral Law should be codified or continue to be transmitted exclusively orally, occupied the halakhists of all of the first century Jewish sects. Contrary to Christian assumptions, the overwhelming weight of evidence in the earliest documents confirms without doubt that no first century sect of Judaism defined as legitimate by the *Beit-Din ha-Gâdôl* rejected Oral Law.

**5.20.2 ...there is no way you will enter into the Realm of the heavens...** One must keep in mind here that *Yehôshua* is talking to Jews about some of our religious leaders who were corrupt and hypocritical. He was not speaking to *gôyim* about displacing / replacing Jews.

The *Kôhanim* of the *Beit-ha-Miqdâsh* were appointees and vassals of the Roman Empire from the time of *Yehôshua Bêh-Shimôn* (Jason). During the latter period under discussion these vassals of Rome were Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> and landed aristocracy. *Yehôshua*’s remarks are obviously aimed specifically at these Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> predominating the *Beit-ha-Miqdâsh*. The language was likely changed to broader terms as part of the effort to disfranchise all Jews – by Christian redactors in their well documented development of Displacement Theology.

This takes on particular poignancy when we contrast “Oy for the Hellenist-Roman Pseudo-*Tzedôqim*”<sup>3.7.2</sup> with the remark, in this same chapter: “the *Perushim* occupy the seat of *Môshêh*.” The Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> were corrupt and hypocritical but, although there were hypocrites among the rabbis as in any group, *Yehôshua* recognized and endorsed the handing of the baton of *Môshêh*’s authority to the rabbis.

Corruption and hypocrisy were rampant among the religious leaders – comprising primarily the Pseudo-*Tzedôqim* in the *Beit-ha-Miqdâsh* – of the period. *Yehôshua* was emphasizing that one must

be more *Tôrâh* observant than these hypocrites to enter the realm at all (cf. also *Yehudim* 10:26).

Non-Jews are not remotely as *Tôrâh*-observant as (i.e. their *tzedâqâh* doesn’t remotely approach) the hypocrites *Yehôshua* criticized! Since corrupt religious Jews won’t enter the Realm, how much less so *gôyim* who reject part or all of *Tôrâh*! (Unless such *gôyim* are transformed to become *geirim* recognized by a legitimate *Beit-Din* or convert to Orthodox Judaism.)

Particularly interesting is *Yehôshua*’s condemnation of the Oral Law interpretations of the Hellenist-Roman Pseudo-*Tzedôqim* and the probably-Boethusian-Herodian *Perushim*. *A priori*, *Yehôshua* was sometimes advocating, at the least *Beit-Shamai* in contrast to *Beit-Hileil* and perhaps even the Oral Law strictness, if not also the interpretations themselves, of the (*Qumrân*-Essene) *Khasidim-Tzedôqim*. If the latter case, his cousin *Yôkhânân “ha-Matbil” Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein* probably was a member of the *Qumrân* sect. In the end (*NHM* 23:1-3), however, *Yehôshua* reconciled to the future rabbinic leadership of the (*Beit-Hileil*) *Perushim vis-a-vis* the *Qumrân*-Essenes.

Today’s counterparts to the 1<sup>st</sup> century Hellenists are non-Orthodox Jews who, while rejecting *Tôrâh* in some respect, misleadingly call themselves Judaism. The modern Hellenists do not unconditionally recognize *Tôrâh* as the divinely inspired Word of ’7 given to *Môshêh* on *Har Sinai*, and they endorse selective observance.

Yet, neither is Orthodoxy free of criticism. It is the Orthodox who permit “trimming” which equates to shaving and prohibit polygyny which was practiced by the Patriarchs until its prohibition was imposed upon Jews by the Roman Empire. The ultimate hypocrites are the *Khareidiyim* (Ultra-Orthodox Jewish “Quakers,” pop. ‘Haredim’) who reject modern science and technology as an evil, and excuse and implicitly (by their silence in the face of their community’s transgressions) endorse corruption and criminal behavior in their ranks (e.g., *Aryeih Deri*). Though the Orthodox at least use *tephilin* more than the others, archaeologist *Yigâeil Yâdin* discovered a head *tephilin* conforming to the 1<sup>st</sup> century rabbinic supervision of *Ribi Aqivâ* (and, therefore, also *Shimôn Bar-Yôkhai*) which differs

from today's rabbinically approved *tephilin*. In today's head *tephilin*, the *Asêrê ha-Dibrôt* ("10 Commandments"), included in *Yâdin*'s specimen,<sup>110</sup> has been eliminated – violating *Devârim* 4:2 and 13:1.

Modern Jews observe *Rôsh ha-Shânâh* instead of *Yôm Teruâh*. The modern *Halâkhâh* of not blowing the *shôphâr* on *Shabât* nor *Rôsh Khôdesh* (nor even on *Yôm Teruâh* when it occurs on *Shabât*) and waving the *lulâv* on all seven days of *Sukôt* (*viz.*, the intermediate *Shabât*) should be carefully researched to verify the practice in the time of the *Beit-Din ha-Gâdôl*. Some *Khareidiyim* wave a chicken over their head (כפרות, *Ka-pâr-ôt'*) and think to empty sins from their pockets into the water (תשליך, *Tash-likh'*) for *kipur* on *Yôm Kipur*. Some *Khareidiyim* esteem idols of prominent rabbis. These and similar traditions and superstitions are contrary to both *Tôrâh shê-biKhtâv* and *Halâkhâh de-Ôraitâ*.<sup>7.1.1</sup>

The prohibition against using electricity on *Shabât* is based in medieval ignorance of physics rather than valid *mishpât*.<sup>7.1.1</sup> This rule resulted from confusing electricity with fire. Rabbis today seek a more modern justification. If it were, however, *âsur*<sup>16.19.3</sup> to initiate any electric energy on *Shabât* we couldn't move so much as a muscle of an eyelid, nor even think. The molecules of our bodies are held from flying apart by, the brain thinks with, and muscles respond to, electrical energy. If the purpose were to minimize the number of Jews having to work at the electric plant, as is sometimes argued, then *Shabât* clocks and elevators wouldn't be allowed – and it wouldn't hurt to use electricity outside of Israel.

Elimination of the indigo (*tekheilêt*) thread from the *tzitzitôt* – the change to all white contradicting *Be-Midbar* 15:38 – ensued from a perceived loss of the correct dye. Rabbis have recently recognized the making of *tekheilêt* from the *Murex trunculus* and have authorized its reintroduction. Still, *Qumrân* finds included wool dyed *tekheilêt* by *Bar-Kôkhvâ*'s warriors from *kela ilan*, dye of the indigo plant. (The prohibition concerning *kela ilan* in *Talmud* is against the extremely unethical practice of charging *Murex trunculus* prices for the far cheaper *kela ilan* dye.) While the wealthy and aristocratic Hel-

lenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> of the *Beit-ha-Miqdâsh* insisted on the very expensive *Murex trunculus* dye, likely for financial incentives, it's well documented that ordinary Jews used the more affordable indigo *kela ilan* "counterfeit" which was indistinguishable from the expensive seasnail-based *tekheilêt*.

Now that rabbinically authorized *tekheilêt* is again available, there is no longer any justification for continued transgression of this *mitzvâh*. Indeed, increasingly, Jews in Israel are beginning to dye the *shamâsh* of our *tzitzitôt* according to *Tôrâh*. The Internet web site [www.virtual.co.il/orgs/orgs/tekhelet](http://www.virtual.co.il/orgs/orgs/tekhelet) provides further information on rabbinically approved *tekheilêt* made from the *Murex trunculus* sea snail. (However, readers are cautioned to be aware that another rabbinically approved *tekheilêt* is made from the squid.)

To twist *Yehôshua*'s remark to represent that he was speaking to *gôyim* Christians about "villainous Jews" is a misleading deception fostered in the development of Displacement Theology. It developed this connotation only 2-3 centuries later among the *gôyim* to fuel miso-Judaic disfranchisement of the Jews in the Roman Empire. Manifestly, by denying the authority of *Tôrâh*, Christians are remote from *Tôrâh*-observance, making the most apostate religious Jew appear *Tôrâh*-observant by contrast. *Yehôshua* declares that unless one is more *Tôrâh*-observant than hypocrites among the latter, there is no way they will enter the realm. Cf. notes 7.29.3 and 23.2.1.

**5.21.1** לא שמעתם מה שנאמר לקדמונים (lô she-ma-têm' mah shê-nê-ê-mâr' le-qad-môn-im' ; Didn't you hear what was said to the ancients?); Ηκουσατε οτι ερηθη τοις αρχαιοις (Eikousate oti errethei tois arkhaiois; you've heard that it was said to the ancients), ...**Don't you know the Halâkhâh?**... in *EB* and Greek respectively, and corresponding in *LXX*. *Yehôshua*'s reference to *Tôrâh* which is heard rather than read with the eyes is clearly Oral Law. The Oral Law passed down by the *Perushim*, whom *Yehôshua* explicitly endorsed in *NHM* 23:1-3, is *Halâkhâh*. קדמונים has the connotation of "ancestors." The Greek has the connotation of "primary ones." אבות קדמונים

(âv·ôt' qad·môn·im' , literally “previous fathers,” refers to the patriarchs (Av·râ·hâm' , Yitz·khâq' and Ya·a·qôv' ). Notice that אבות, though taking an irreg. fem. pl. ending, is a masc. noun, and the modifying adj. follows its usual masc. pl. ending. Cf. also note *Yehudim* 3:14.

**5.21.2** משפט מות (mish·pat' mâv' êt; halakhic death sentence), ...**halakhic death sentence...** Cf. also 7.1.1. This phrase is taken from the known context in *Tôrâh*, with the reading of *EB*. Since this refers to a death sentence, it implies a *mishpât* of the בית דין הגדול (Beit-Din ha-Gâ·dôl' ; cf. note 5.22.3). Cf. also *Shemôt* 20:13; *Devârim* 5:17; *Shemôt* 21:12; and *Va·Yiqrâ* 24:17.

**5.22.1** ...provokes... εικη (eikei), without cause, is not included here *secundum* א\*, P-64, P-86, β. These reportedly concur with a non-canonical “gospel.”<sup>111</sup> *EB*'s phrasing, however, seems to make better sense with the context than the Greek tradition. The Greek uses the passive voice concerning anyone who is angry with another. *EB* uses the active voice referring to anyone who angers , i.e. provokes, another. The second blends into traditional Judaic concepts. The Greek seems more appropriate to a redactor under the direction of church authorities and Roman politicians acting to preclude resistance.

**5.22.2** ריקא (rei·qâ' ), ρακα (raka), ...**Useless...** (Aramaic) brainless, empty, vacuous, void, airhead. Ρακα (rakha) is preferred *secundum* א\* and ρακα (raka) according to other early mss. *EB* reads פחות (pâkh·ôt' ), inferior (cf. notes 5.18.3 and 6.24.2 regarding the failure of *EB* to exhibit the obvious Aramaic / Hebrew terms found in the Greek).

This understanding is supported in *Talmud* (*Taanit* 20b, *Bâvâ Qamâ* 50b, 94b, *Bâvâ Batrâ* 75a; Soncino *Talmud Bavli*).

*Taanit* 20b teaches: “There [*R. Êlâzâr* son of *R. Shimôn*] chanced to meet an exceedingly ugly man who greeted him, ‘Peace be upon you, *adôni*.’ He, however, did not return his salutation but instead said to him, ‘*Reiqâ*, how ugly you are. Are all of your fellow citizens as ugly as you are?’ The man

replied: ‘I do not know, but go and tell the craftsman who made me, “How ugly is the vessel which you have made.”’ When *R. Êlâzâr* realized that he had done wrong, he dismounted from the ass and prostrated himself before the man and said to him, ‘I submit myself to you, forgive me.’”<sup>112</sup>

According to *Bâvâ Qamâ* 50b, “A certain man was removing stones from his ground on to public ground when a pious man found him doing so and said to him, ‘*Reiqâ*, why do you remove stones...’”<sup>112</sup>

*Bâvâ Qamâ* 94b further elucidates: “It once happened with a certain man who was desirous of making restitution that his wife said to him, ‘*Reiqâ*, if you are going to make restitution even the girdle [you are wearing] would not remain yours’ and he thus refrained altogether from making repentance.”<sup>112</sup>

*Bâvâ Batrâ* 75a illustrates with another example. “When [a certain student who had sneered] came [again] before *R. Yôkhânân* he said unto him: ‘Expound O my master, it is becoming for you to expound; as you said, so I have seen.’ He replied unto him, ‘*Reiqâ*, had you not seen wouldn’t you have believed?’”<sup>112</sup>

**5.22.3** בית דין (*Beit-Din*, Jewish court of law), συνεδρία (suneidria, *Sanhedrin*), ...**the Beit-Din...** literally “house of law.” Unless otherwise designated, this may refer to the smaller courts of 23 members (see below). According to Josephus, the Greek name derives from the division of the country by Gabinius into five συνεδρια (*Ant.* 14:91) or στυσοδοι (*Wars*, 1:170). *Kipur* is dependent upon recognition by the *Beit-Din* (cf. note 27.32.3).

Also, the בית דין הגדול (*Beit-Din*<sup>113</sup> *ha-Gâdôl*) was the Great Court of 71 members (the Great *Sanhedrin*). This Supreme Court of Israel convened in the Compound of the *Beit-ha-Miqdâsh*, in the Chamber of Hewn Stone, overlooking the מזבח עולה (*Mizbeiakh Ôlâh*, Altar of Sacrifice).

*EB* reads במשפט בהקהל (be·mish·pat' be·hi·qâ·heil' ), “in *mishpât* in the congregating,” in keeping with the teachings of *Devârim* 16:18; 17:8-13 and 34:10.

Συνεδρία (*Sanhedrin*) is a de-Judaized Greek term which is transliterated into Hebrew (סנהדרין) from Hellenist usage.

The בית דין הגדול was established in *Shemôt* 24:1-9 and *Be-Midbar* 27:22-23 by *Môshêh*. *Devârim* 17:8-13 records the origin of the בית דין הגדול and its subordinate *Beit-Din* system from *Môshêh* himself. This *Tôrâh*-based court system has an unbroken chain to today's *Bâtei-Din* – from 'ה to *Môshêh* at *Har Sinai*, to *Yehôshua Bën-Nun*, to the *Neviim*, to the *Zeqenim* (elders of) the *Beit-Din ha-Gâdôl* (Great *Sanhedrin*) and *Bâtei-Din* of the earliest times, on down to the *Bâtei-Din* of today. The *Beit-Din* was first called "*Sanhedrin*" in B.C.E. 57.

The reasoning, based on these *pesuqim*, is given in *Talmud*. "Our Rabbis taught: Where do we know that שופטים [shôph-tim' ; judges] are to be set up for Israel? – From the *pâsuq*, *Shôphetim* shall you make for yourselves [*Devârim* 16:18, ybd]. Where do we deduce the appointment of שוטרים [shôt-rim' ; policemen, law enforcement officers; originally prob. scribes of the *Beit-Din*, i.e. officers of the court and codifiers of Oral Law; ybd] for Israel? – From the same *pâsuq*, *Shôtrim* shall you make for yourselves. Where the appointment of *shôphetim* for each tribe? – From the words, *Shôphetim*... for your tribes. And the appointment of *shôtrim* for each tribe? – From the words, *Shôtrim*... for your tribes. Where the appointment of *shôphetim* for each town? – From the words, *Shôphetim*... in all your gates. And the appointment of *shôtrim* for each town? – From the words, *Shôtrim*... in all your gates. R. [Yehudâh] says: One [judicial body – the *Beit-Din ha-Gâdôl* (pop. Great *Sanhedrin*)] is set over all the others, as it is written... you shall make for yourselves ..." [Epstein notes that the plural "you" implies that "the whole of Israel was to be treated as a corporate unit." The sense of the Hebrew is "you-all [as one corporate unit] make for yourselves."]

*Rabân [Shimôn Bën] Gamliel* said: [The immediate connection] of 'they shall render *mishpât*' and 'for your tribes' indicates that the tribal court [*Beit-Din*, ybd] must render *mishpât* only those of its own tribe" (*Sanhedrin* 16b).<sup>114</sup> Today, this is understood as meaning that each legitimate tradition in Judaism should maintain its

own *Bâtei-Din* within the constraints of *Halâkhâh*.<sup>7.1.1</sup> This permits the preservation of minor differences among the various traditions without opening the floodgates to extra-halakhic apostasy.

*Tôrâh shê-biKhtâv* also clearly commands that *shôphetim* be appointed in every generation – the local "*shôphêh* that shall be in those days" (*Devârim* 17:8-13). This *Tôrâh*-authorized contemporary *shôphêh* of the *Beit-Din* is to deal with the dynamics of implementing *Tôrâh shê-biKhtâv* in the face of new conditions and problems arising over time. These *shôphetim* continue the unbroken chain of *Bâtei-Din* dating back to the *Beit-Din ha-Gâdôl*.<sup>5.22.3</sup>

Many will more likely recognize the English transliteration of the Greek term for *Beit-Din* – *Sanhedrin* (συνεδριον). At any given time, however, there was more than one *Beit-Din* (*Sanhedrin* / Court).

While there was only one *Beit-Din ha-Gâdôl* (Supreme Court), there were also *Bâtei-Din ha-Qâtân* (District Courts) under the supervision of the *Beit-Din ha-Gâdôl* in all communities of 120 or more *bar-mitzvâh* Jews. The larger *gâlut* communities of Jews mentioned in the Messianic Writings were under the supervision of a *Beit-Din ha-Qâtân*.

Communities having less than 120 *bar-mitzvâh* Jews maintain a *Beit-Din* (with no adjective; local court) of three *shôphetim* under the aegis of the nearest *Beit-Din ha-Qâtân*. Paradoxically, more than one Messianic has falsely claimed to be a *Netzârim*, even misrepresenting their self-proclaimed panel as a *Beit-Din* – independent of, even advocating selective observance in defiance of, all legitimate *Bâtei-Din* in the Jewish community throughout the world, as well as the *sine qua non* set by the ancient *Beit-Din ha-Gâdôl* as demonstrated from Dead Sea Scroll 4Q MMT and numerous other Judaic writings from the period.

There was a *Beit-Din* in every community of Jews, as commanded in *Tôrâh* (*Devârim* 16:18; 17:9-13 et al.). More difficult and serious cases and appeals were referred to a higher court, up to the *Beit-Din ha-Gâdôl*.

Every community of legitimate and observant Jews is supervised by a *Beit-Din* under authority of

the various *Bâtei-Din ha-Qâtân* and the Chief Rabbis of Israel. Self-proclaimed panels not under this authority are illegitimate and invalid.

The *gôyim* church of the Romans could not permit Jewish authority to rival Roman hegemony. Consequently, the *Beit-Din* system was the first target to be elided, and redacted, out of the “*New Testament*.” Yet, vestiges of *Yehôshua*’s own words in confirming the *Beit-Din* of (ideally) three *shôphtim* (two, or even one, where extenuating circumstances dictate and the higher level *Bâtei-Din* recognize it) are still evident in the *New Testament*.

The non-sensical result of Roman redactions excising *Yehôshua*’s confirmation of the Jewish *Beit-Din* is self-evident. Consider the implications of the Christian “Gospel” of Mt. 18:17: “If [an offender] refuses to listen to [two or three witnesses], tell it to the [*gôyim* church]. And if he refuses to listen even to the [*gôyim* church], treat him as you would a *gôy*...” If the *gôy* refuses to listen to the *gôyim* then the *gôyim* should treat him as a *gôy*! As *Yehôshua* said (*NHM* 11:19), such pseudo-intellectualism (circular reasoning) is justified by its adherents.

In their redaction, *gôyim* Christians substituted Roman and *gôyim* authority for the Jewish *Beit-Din* of the original text. The two or three *shôphtim* of the local *Beit-Din* have either been purged or deviously downgraded to witnesses *declassé*. The εκκλησια (*ekklesia*, *gôyim* church) was substituted for the higher *Bâtei-Din*. The entire passage of *NHM* 18:15-22 recorded *Yehôshua*’s guidance in the conduct of the *Beit-ha-Din shêl ha-Netzârim* within the larger framework of *Halâkhâh* <sup>7.1.1</sup> and within the larger *Beit-Din* system.

The *Bâtei-Din* <sup>5.22.3</sup> system instituted by *Môshêh* (*Shemôt* 18:17-23; *Devârim* 1:15-17) was not interrupted with the destruction of the *Beit-ha-Miqdâsh*. Upon the destruction of the *Beit-ha-Miqdâsh* in 70 C.E. *Yôkhânân Bêh-Zakai* established a *Beit-Din* in *Yavnêh*, Israel. The *Yavnêh Beit-Din*, though only a *Beit-Din ha-Qâtân* and not a *Beit-Din ha-Gâdôl*, nevertheless, succeeded the *Beit-Din ha-Gâdôl* (Great *Sanhedrin*) of the *Beit-ha-Miqdâsh*, “reestablishing the office of *nâsi*, and when *Rabân Gamlieil* was able to come out into the open he was accorded the recognition

due to him as the legitimate heir of that office.” <sup>115</sup> This *Beit-Din* continued upholding the Oral Law set by the preceding *Beit-Din ha-Gâdôl* under *Rabân Gamlieil ha-Nâsi*.

Already by *Yehôshua*’s time, the *Beit-Din ha-Gâdôl* had severely limited powers resulting from Roman rule. As a *Beit-Din ha-Qâtân*, however, the *Yavnêh Beit-Din* did not inherit the authority of the vacated *Beit-Din ha-Gâdôl*.

Once again under the leadership of *Rabân Gamlieil ha-Nâsi*, but now freed of Hellenist-Roman Pseudo-*Tzedôqim* <sup>3.7.2</sup> impedance, the rabbinic (*Perushim*) *Yavnêh Beit-Din* was more *Tôrâh*-oriented than the decadent *Beit-Din ha-Gâdôl* in the *Beit-ha-Miqdâsh ha-Sheini*, which had deteriorated under the Hellenist-Roman Pseudo-*Tzedôqim* <sup>3.7.2</sup> since *Khônnyô*, the *Môrêh Tzêdêq*. The *Yavnêh Beit-Din* had the advantage of perpetuating the *Perushim Halâkhâh* endorsed by *Yehôshua* without the compromising influence of the Pseudo-*Tzedôqim*. *Bâtei-Din* have continued to function without interruption from *Yavnêh* to the present. <sup>5.22.3</sup> For further information cf. *EJ*, “Bet Din and Judges.”

*Yehôshua* confirms the authority of the *Perushim* / rabbinic *Bâtei-Din* in *NHM* 23:1-3 (see also notes there). *Yehôshua*’s confirmation of the principle of subordination to the *Beit-Din* and the resultant *Halâkhâh* <sup>7.1.1</sup> is inescapable.

The lesser *Bâtei-Din* (plural) were appointed for every community of more than 120 Jews. Smaller communities were administered by a *Beit-Din* of 1-3 (cf. notes 2, 3 & 4 at *NHM* 16:19, cf. *Trans.* 19:39 & *NHM* 18:18-20). Today all communities of observant Jews continue to be administered by the same *Beit-Din* system.

The *Beit-Din ha-Qâtân* dealt with local matters, including *mishpâtei-mâvêl* (“capital sentences”). The *Beit-Din ha-Gâdôl* judged only matters of national consequence “such as appointment of a king, establishment of [*Bâtei-Din ha-Qâtân*] in all sizable cities, the [rendering *mishpât* concerning] an entire tribe which had committed idolatry, and the like.” <sup>116</sup> Since, after 135 C.E. there was neither nation, king or tribe, no matters have arisen which have required the authority of the *Beit-Din ha-Gâdôl*.

Just as *gôyim* judges base decisions on statutes and precedents, the *Bâtei-Din* base their *mishpâtim* on *Tôrâh* and earlier *mishpâtim* <sup>7.1.1</sup> and *khuqim*.<sup>117</sup>

One who was childless could not serve in the *Beit-Din* <sup>118</sup> – so *Shâul* had fathered children and was either widowed, divorced, separated or the wife simply wasn't mentioned (*Trans.* 8:1 & IV Sh. 7:8). (Consequently, that no mention is made of *Yehôshua* being married cannot be taken as an implication that he wasn't married.)

In ancient Israel, *Bâtei-Din* of 1-3 members (3 except in extenuating circumstances) were the lowest courts, responsible to the *Bâtei-Din ha-Qâtân*. In turn, the *Bâtei-Din ha-Qâtân* were responsible to the *Beit-Din ha-Gâdôl*.

Today, the same system of *Bâtei-Din*, with the same tradition of case law precedents (*mishpâtim* + *khuqim* = *Halâkhâh*), continues the unbroken chain of lower courts. Like their predecessors, these *Bâtei-Din* are still responsible to the same *Bâtei-Din ha-Qâtân* system. The *Bâtei-Din ha-Qâtân*, however, no longer have a *Beit-Din ha-Gâdôl* to make decisions of national consequence.

Perhaps as a consequence, in the modern State of Israel, there is a division of power between religious and secular factions. The secular, political and governmental – national power – is administered by the 120 member *k'nêsêt* in *Yerushâlayim*.

The highest religious courts today are the *Bâtei-Din ha-Qâtân*, under the supervision of the Chief Rabbis of Israel: one Chief *Rav* for the *Sephâradim* and one Chief *Rav* for the *Ashkenazim*. There are also Chief Rabbis of larger towns roughly correlating to the head of our respective *Bâtei-Din ha-Qâtân*. For all intents and purposes, the *Netzârim* recognize the Chief *Rav Teimâni* as our foremost human advisor on halakhic matters.

Various Orthodox and *Khareidi* sects, both in Israel and in the *Gâlut*, often recognize their own “rebbe” as the ultimate rabbinic authority.

*Beit-Din* in this verse probably refers to the local *Beit-Din* – the representatives of the “congregation” as found in *EB*.

**5.22.4** שוטה (shôt-êh'), νορος (noros), ...*Insane fool*... *Secundum EB*, שוטה is more extreme than its modern meaning of “crazy fool.” The term

connotes insanity and madness and is the most plausible term to fit this context.

In those times, “mad” referred to persons who acted like mad animals. “Mad dog” in Hebrew is כלב שוטה (kêl' êv shôt-êh'). “Deaf, insane and minors” (ineligible to testify) is חרש שוטה וקטן (khei-reish', shôt-êh' ve-qâ-tân'). שוטה גרוע מן הממזר (shôt-êh' gâ-ru' a min ha-mam-zeir'), one who is mad is worse than a bastard. This saying evidences the offensive nature of the term.

Another key to unlocking the meaning of this *pâsuq* seems to lie in the *Mishnâh of Bâvâ Qamâ* 92a: “Even though the offender pays him [compensation]. The offence is not forgiven until he asks him for pardon...”<sup>112</sup> The *Gemârâ* continues, “Our Rabbis taught: All these fixed sums stated above specify only the payment [civilly due] for degradation. For regarding the hurt done to the feelings of the plaintiff, even if the offender should bring all the rams of Nebaioth in the world, the offence would not be forgiven until he asks him for pardon as it is written, ‘Now therefore restore the man’s wife for he is a *Nâvi* and he will pray for you’ (*Be-Reishit* 20:7). But is it only the wife of a *Nâvi* who has to be restored whereas the wife of another man need not be restored?”<sup>112</sup> If, instead of genuine repentance, the offender pays the compensation, then says ‘Mad animal.’ and stalks out, he has not received forgiveness. He remains liable to the fire of *Gei-Hinôm*.

**5.23.0** מזבח (miz-bei' akh),

thusiasteirion), ...*Mizbeiakh*... the Altar, derived from the root זבח (zâ-vakh', to slaughter according to *kashrut*; implied in שחיטה she-khit-âh', to slaughter [according to ritual custom]). מזבח generally refers to the Altar of Sacrifice. The מזבח is also called מזבח נחשת (Miz-bakh' Ne-khôsh' êt; the Bronze-plated Altar) and מזבח העלה (Miz-bakh' hâ-Ôl-âh', Altar of that <sup>fm</sup> which is Ascending, i.e. the burnt offering which went up in smoke). The מזבח was located immediately outside the *Beit-ha-Miqdâsh* in the southeastern section of the אזור הכוהנים (Êz-rat' ha-Kô-han-im', the *Kôhanim* Area, pop., the Court of Priests). Excepting bird offerings, slaughtering of the animals took place just north of the מזבח, not on

the מזבח itself. Grain and wine oblations were also offered upon the מזבח. Another, smaller, מזבח הזהב לקטרת (miz·bakh' ha-zâ·hâv' li-qe-tôr' êt, the gold-plated Altar for Incense, cf. *Shemôt* 40:5) was located just inside the *Beit-ha-Miqdâsh*.

**5.23.1** תקריב קרבנך ... חברך (ta-qriv' qâr·bân·ê' khâ... kha·veir·khâ' ), ...**offer your qârbân... your associate... Qârbân** is another of several words in which the initial â is pronounced by all as an "o" (also כל / kâl). This passage is part of an alliteration according to Howard.<sup>119</sup> All early Greek mss. support αδελφος (adelphos), "brother" (though still referring to a fellow Jew) rather than חברך (kha·veir·khâ' ; your associate, fellow) as in *EB*. Cf. רע (rei' a), "companion," 5.43.3.

**5.24.0** הניח (hi·ni' akh; leave be), αφιημι (aphieimi, let go), ...**Leave... be...** in *EB* and the Greek mss. respectively. Cf. note 26.28.2.

**5.24.1** התרצה (hit·ratz·âh' ; reconcile oneself with), διαλλασσω (diallasso), ...**reconcile...** Διαλλασσω is formed from δια, "through," with αλλασσω, exchange. The latter is derived from αλλος meaning "other." The thrust of διαλλασσω is a negotiation and settlement which appeases and reconciles with the brother.

Διαλλασσω is rendered in *LXX* for three Hebrew terms:

- א. הסיר (hi·sir' ) – put aside, remove; appeasement in the sense of negotiation and settlement removing any *casus belli* between one and his fellow Jew. Cf. *Iôv* 12:20, 24.
- ב. התרצה – cf. *Shmueil Âlêph* 29:4.
- ג. הפך (hei·pheir' ) – frustrate; appeasement in the sense of negotiation and settlement frustrating any *casus belli* between one and his fellow Jew. Cf. *Iôv* 5:12.

**5.25.1** ...and the judge... "deliver you over," as found in *TR*, is not repeated here *secundum* א, P-64, P-86 and β.

**5.26.1** אגורה (A·gôr·âh' ), κοδραντης (kodranteis), ...**Agôrâh...** Κοδραντης equals ½ assarion or 1 / 64<sup>th</sup> deinarion

and represents 1 / 8<sup>th</sup> of an hour's wage for an average laborer. For more detailed valuation, cf. note 18.24.1. An *Agôrâh* is the smallest coin in Israeli *Sheqâlim*, paralleling one cent in US currency: one אגורה in Israeli currency (0.01₪;<sup>120</sup> also NIS .01 [New Israeli *Shêqêl*]).

**5.27.1** ...The *Halâkhâh* is:... See note 5.21.1. "To the ancients," as found in *TR*, is not included here *secundum* א, β and P-64.

**5.28.1** חמד (khâ·mad' ; he desired), επιθυμew (epithumeo; to lust), ...**with intent, having designs upon her...** These two terms correspond in *LXX*. *EB* reads יחמוד (yakh·môd' , he will desire) Cf. *Shemôt* 20:14.

Αυτης (auteis), her, is not included *secundum* א and P-64.

Επιθυμew is rendered in *LXX* for two MT Hebrew terms:

- א. חמד, desire includes both toward the wife of one's companion or for the possessions of one's companion. Cf., for example, *Shemôt* 20:17 (twice); 34:24; *Devârim* 5:18 (wife only) and 7:25.
- ב. אווה (iv·âh' ), coveting possessions of one's companion (including male servants, female servants, animals, etc.). Cf., for example, *Be-Midbar* 11:4; *Devârim* 5:18 (other than the wife); 12:20; 14:26 and 18:6.

Quoting *Talmud Yerushalmi*, Lightfoot noted (*Khalâh* 58:3) "He that looks upon a woman's heel, is as if he looked upon her belly; and he that looks upon her belly, is as if he lay with her." In *Talmud Bavli* (*Bâvâ Batrâ* 24) "He that looks upon the little finger of a woman is as if he looked upon her privy parts."<sup>121</sup> This refers to any gazing at a woman accompanied by scheming intent to have sex with her; i.e. has designs upon her.

If one commits a transgression of *Tôrâh* in the mind then one is guilty of the transgression. This does not refer merely to a glance coupled with the thought of desire. Unlike Christian interpretations, gazing upon a married woman and indulging one's sexual fantasy about her becomes transgression only when it is offensive and/or combined with flirtation,

scheming, or passive willingness to realize the fantasy.

Gazing upon an unmarried woman, even by a married man, would relate to fornication, not adultery (note 5.32.3).

**5.29.1 ...if your right eye...** an ‘evil eye’ – according to *Talmud* meaning an envious or covetous eye (*Bâvâ Metziâ* 85a & *Sanhedrin* 108a), and / or an eye for / toward avarice (*Bâvâ Batrâ* 64b). Contrary to superstitious and superficial assumptions, ‘evil eye’ doesn’t simply mean “bad luck.” Rather, ‘evil eye’ refers to the eye of some third party who ‘eyes’ – envies – property or possessions of the owner. Recognizing that the one who envies is a threat to the owner, the ‘evil eye’ is a legitimate bad omen. It also connotes one’s own sensual passions (*Berâkhôt* 55b) and a grudging nature (*Mishlei-Shlômôh* 23:6 & *Talmud Âvôt* 2:9). Cf. also note “desire” 5:28.1.

**5.29.2 מִכְשׁוֹל** (mikh·shôl’; stumblingblock) / מוקש (mô·qesh’; snare, trap), σκανδαλιζω (skandalizo), ...**stumblingblock / snare...** according to *LXX* ⇒ MT correspondence and earliest extant Greek sources, respectively. *EB* reads יסיתך (ye·sit·khâ’; lures you), *hiphil* of סות (sut; entice, seduce or allure), “it / he will seduce you.”

Σκανδαλον (skandalon) corresponds in *LXX* primarily to מוקש, from יקש (ya·qash’, place a bait, lay a snare or bait a snare). The meaning is: the right eye is considered one’s primary outlook. If one’s main outlook is to avarice, then it must be curbed. The right hand is considered the sword hand. If one’s sword hand is quick to injure or kill, then it must be curbed. Refusal to curb these vices is tantamount to idolatry: of materialism and / or of the power of the sword. One of the reasons that bulls and rams were objects of sacrifice is because, from the times of the Minoans,<sup>122</sup> they epitomized verility and power. Cf. *Va-Yiqrâ* 19:14 (prohibits deception); *Yeshayâhu* 8:13-16; 57:14; *Yirmeyâhu* 6:21; *Yekhêzqeil* 3:20; 7:19; 14:3-4, 7; 18:30; 21:20; 44:12; *Shmueil Âlêph* 25:31; *Tehilim* 119:165.

In three instances σκανδαλον corresponds in *LXX* to מכשל (mukh·shal’; being tripped, being caused to stumble). In instances where the reference

is to something intangible (such as a principle or situation) σκανδαλον implies מכשל even where it isn’t explicitly stated. Cf. *Va-Yiqrâ* 19:14; *Tehilim* 119:165 & *Yeshayâhu* 19:14. Cf. also *Yeshayâhu* 8:14-15 & 28:7-13.

Σκανδαλον is rendered in *LXX* for מוקש whenever active complicity of evil person(s) is involved. Cf. *Yehôshua* 23:13; *Shôphetim* 2:3; 8:27; *Shmueil Âlêph* 18:21; *Tehilim* 69:23; 106:36; 140:6 & 141:9; *Yeshayâhu* 29:18-21. Cf. also *Yeshayâhu* 28:7-13.

פחת (pakh’ at; snare) may sometimes be confused in English translations with מוקש, rendered identically in English. An English maxim teaches: Out of the frying pan into the fire. The Hebrew counterpart is מן הפחת אל הפח (min ha-pakh’ at êl ha-pakh)<sup>123</sup> – From the פח (pakh, trashpit) to the פחת (cf. also *Yeshayâhu* 24.18).

*Tehilim* 69.22 contrasts the *Mâshiakh* described in the previous *pâsuq* (cf. *NHM* 27.34, 48) with the next *pâsuq* (69.23): יהי-שלחנם לפנייהם לפח (ye·hi’-shul·khân·âm’ liph·nei·hêm’ le·pâkh’; their table will be a snare before them). Notice the play on words between שלחן הפנים and שלחנם לפניהם! (Literally, the last word means “before their פנים / face.”)

The Twelve לחם הפנים (Lêkh’ êm ha-Pân·im’; Display Loaves [lit. the Face Bread]) on the שלחן הפנים (shul·khân’ ha-Pân·im’; the Display Table) in the *Beit-ha-Miqdâsh* symbolized the Twelve שבטי ישראל (shiv·tei·Yis·râ·eil’; Tribes of Israel) – partakers of ה’ שלחן (the Table of ה’). The ה’ שלחן represented the Realm of the heavens, upon which the Twelve שבטי ישראל were displayed before ה’.

The *Mâshiakh* is the כפור<sup>9</sup> whom ה’ has provided for the Twelve שבטי ישראל. Contrasting the *Mâshiakh* with the snare-table makes it explicit that the *Mâshiakh* is the opposite of לפנייהם – the snare-table of one’s own eyes and heart (their table before their face). Similarly, the opposite of שלחנם לפניהם is לפנייהם (the Table of The Face) of ה’.

The *Mâshiakh* is, then, the opposite of שלחנם לפניהם. The שלחן הפנים is also the opposite of שלחנם לפנייהם. Therefore, the *Mâshiakh* = the שלחן הפנים!

Stated in terms of the שלחן הפנים symbolizing the Realm of the heavens, *Tehilim* 118:22

corroborates this premise when describing the *Mâshiakh* as the cornerstone in the heavenly Realm's *Beit-ha-Miqdâsh*: אבן מאסו הכונים היתה לראש פנה (êv' ên mâ-as-u' ha-bôn-im' hâ-yit-âh' le-rôsh' pin-âh' ; The stone rejected by the builders has become the cornerstone) – of *Yekhêzqeil*'s “Third Temple.”<sup>124</sup>

It is these Twelve להם הפנים (the Twelve שבטי ישראל) on this שלחן הפנים (the Realm of the heavens) to which *Yehôshua* alluded when he denounced the חרדים (kha-reid-im' ; ultra-religious) of his day who were behaving as if the Realm of the heavens – Judaism and the Jewish congregation as a living entity – was their personal chattel. Thus the description of טרף (tâ-raph' , preying upon a living entity, tearing / ripping apart a living entity by predation). Cf. note 11.12.1 where, despite *EB*'s Middle Ages rabbinic rendering of the verb קרע (qâr-a' ; tear up a thing, rend asunder a thing), the *LXX* Greek ⇒ MT Hebrew correspondence is αρααζω ⇒ טרף, not קרע.

Despite being spelled with a ת instead of a ט, the strong association of טרף to tearing or ripping a prey, when related to idolatrous sacrifice, may well refer to the ripping knives used to slaughter sacrifices to an idol – תרפים! Likely also, the knife handle used for idolatrous sacrifices was shaped in the form of the idol, or perhaps was itself the idol, to which the sacrifice was to be offered. Until archaeology can perhaps confirm the existence of such ripping-knife-idols, this remains speculative.

Another connotation of *Yehôshua*'s allusion is to the pseudo-*Tzedôqim kôhanim* as הטורף (ha-tôr' êph; the predator) who מטריף (ma-triph' ; preys upon, making it טרפה [treiph-âh' ; not kâ-sheir' ]) the להם הפנים which are upon the שלחן הפנים, making the Twelve להם הפנים (= the Twelve שבטי ישראל) טרפה (treiph-âh' ; not *kâsheir* for His Table). In other words, the corrupt and hypocritical religious fanatics, who were charged with being the shepherds of Israel, were instead Hellenist and assimilationist predators who were ripping Israel apart, rendering her *târeiph*. The *Qumrân* Essenes simply called each of them (predominantly the Pseudo-*Tzedôqim*) *Kôhein hâ-Rêsha* (Priest of Wickedness).

The interrelationship of these terms deriving from טרף underlies the Noakhide Law prohibiting the eating of איבר מן החי (ei-vâr' min ha-khai' ; a limb from a living-animal). The *Alcalay* Hebrew-English Dictionary supplies the absent verb in English, translating the phrase “flesh torn from a living body” (emphasis mine). “Torn” implies the understood Hebrew verb טרף.

*Tôrâh* later clarifies this, confirming טרף as the implied verb (*Shemôt* 22:30): ובשר בשדה טרפה לא תאכלו (u-vâ-sâr' ba-sâd-êh' treiph-âh' lô tô-kheil' u; and meat in the field that is torn-by-predation you shall not eat). It is clear from this that the Noakhide Law was understood, from its very inception, as implying the prohibition against טרף. Moreover, it is a certainty that טרף evolved directly into the prohibition against eating other non-*kâsheir* substances (which do not qualify as food) found in *Tan”kh* and today's laws of *kashrut*. Cf. also *Tehilim* 23:5.

The reference to “table” in *Yeshayâhu* 28:8 should be compared with *Malâkhi* 1:7-14. Both relate to *Tehilim* 69 and likewise allude to the *Mâshiakh*. The key *pâsuq* regarding “table” as a פח in that messianic chapter is 69:23. This explains *Yehôshua*'s caution against becoming “ensnared” (e.g., in a פח) in *NHM* 5:29.

“After the destruction of the [*Beit-ha-Miqdâsh*], a Jew's table symbolizes the *Mizbeiakh Ôlâh* (cf. *Tôsêphâtâ* to *Sôtâh* 15:11-13). It is appropriate for a Jew's table to commemorate the *Mizbeiakh Ôlâh*. Taking the place of the *Mizbeiakh Ôlâh*, by contrast, is a perversion of *Tôrâh*. Perhaps the snare-table relates to this ineffectual snare-altar which was to be introduced: “Now that there is no altar, a man's table atones for him” (*Berâkhôt* 55a; *Menâkhôt* 97a). The halakhic authorities explain many table customs on this basis...”<sup>125</sup>

This self-proclaimed *kipur* contravenes the provisions, and perfect כפור,<sup>9</sup> set forth in *Tôrâh*. Substituting the offerings of one's own table in place of *Tôrâh*-ordained sacrifices makes the transgressions of *Avihu* and *Nâdâv* (*Va-Yiqrâ* 10) and *Qôrakh* (*Be-Midbar* 16ff) pale by comparison. Such an affront disparages the unblemished provision set forth in *Tôrâh* – the blood sacrifices of the *mizbeiakh* and their *tavnit* (pattern) – the *Mâshiakh*

of 'ה. The unauthorized “replacement” of the *Mizbeiakh* with one’s own table profanes His Table (*Malâkhi* 1:7-8, 12-14).

The Greek is related to σκανδαλον (scandalon; from which is derived “scandal”), meaning “the name of the part of a snare to which the bait is attached,”<sup>126</sup> in snares, viz. the trigger.

Cf. σκανδαλιζς and σκανδαλον in *NHM* 11:6; 13:21, 41; 16:23; 18:6-7; 24:10; Ky-Mk. 4:17; 9:42-47; Ky-Lu. 7:23; 17:1-2; Yn. 16:1; III Sh. 5:11; IV Sh. 1:23; 8:13; V Sh. 11:29; VI Sh. 9:33; 11:9; 14:13, 21; 16:17; I Ky. 2:8; I Yn. 2:10; *Rev.* 2:14.

**5.29.3** כרת (kâ-rat', excise), εξαρεις (ekzareis, take it out), ...**excise**... εξελε αυτον (ekzele auton), “excise it” or “cut it out.” These terms correspond in *LXX* in *Devârim* 17:7. In *NHM* 5:29 and 18:9 the term is used with the ordinary connotation of an irritated school child telling a classmate to “Cut it out!” The idea of literally cutting off a hand or cutting out an eye and throwing it away because it is better to enter the realm without it than not to get in at all is miso-Judaic ignorance and misrepresentation of Judaism. Such illustrations are found in *Talmud* as well (cf. note 5.30.1). Yet, all of these teachers recognized that a literal interpretation resulting in mutilation of the body is *âsur*<sup>16,19,3</sup> according to *Tôrâh*.

The imperative form (εξαρατε, ekzarate, “excise”) is used speaking of evil-doers (note 5.39.1) in IV Sh. 5:13 *secundum* α and β. Cf. also IV Sh. 5:2. On one hand, as Christians like to emphasize, nothing external can contravene to separate the individual from the *Mâshiakh* and deliverance. On the other hand, Christians overlook that one can nullify his own deliverance and psyche through stagnation,<sup>127</sup> straying after their own heart and eyes instead of adhering to the *Halâkhâh* of the *Beit-Din*, and apostasy from the *mitzvôt Tôrâh*. Cf. *Yaaqôv* 5:19; VI Sh. 8:39. Compare with *Yehudim* 10:26, 38-39; III Sh. 2:17. Cf. also *NHM* 6:12; 7:21-27; 10:32-33, 37-38; 13:3-9, 18-23; 24:4-5, 11, 24; Ky-Lu. 21:8; Ky-Mk. 13:5-6, 22; II Sh. 2:3; III Sh. 6:7; Yn 10:27; 15:2; 17:12; IV Sh. 6:9; 15:33; XI Sh. 6:10; XII Sh. 3:3; XIII Sh. 3:13; II Ky. 2:15; IV Sh. 9:24-27; VI Sh. 8:39; 11:21-22; 16:17; VII Sh. 1:23; XI Sh. 4:1; 6:10; XIII Sh. 4:3-4; II Ky. 1:10;

2:15, 19-21; 3:17; *Yehudim* 3:6, 14; 6:4-6; I Yn. 1:8; 2:26; 3:4-7; 5:18; II Yn. 8; *Rev.* 2:20; 3:5; 12:9; 13:14; 18:23; 19:20; 21:8. Cf. also notes “Misstep” (1.21.4), “Willfully break” (15.2.1), “Apostasy” (1.21.4) and “Evil” (21.41.1).

By the 1<sup>st</sup> century C.E. Israel no longer had the governmental jurisdiction under Roman rule to execute the death penalty for capital violations of *Tôrâh*. Change became unavoidable. כרת (kâ-reit', excision) replaced capital punishment in all the major sects of Judaism including the *Netzârim*. כרת is rendered in *LXX* as εξολοθρευομα (ekzolothreuoma; kill out). Εξολοθρευομα is found in *Trans.* 3:23 where it departs from both *LXX* and MT traditions in misquoting *Devârim* 18:18-19.

Cf. כרת *Be-Reishit* 17:14; *Shemôt* 12:15, 19; 30:33, 38; 31:14; *Va-Yiqrà* 7:20, 25, 27; 17:4, 9; 18:29; 19:8; 20:17-18; 22:3; 23:29; *Be-Midbar* 9:13; 15:30-31; 19:13, 20; *Tehilim* 37:34, 38 (twice). Cf. also *NHM* 5:37; 7:17-18; 12:34-35; 13:49; Ky-Mk 7:22-23; Yn 7:7; *Yaaqôv* 2:4; 4:16; I Sh. 5:22; II Sh. 3:2-3; III Sh. 1:4; IV Sh. 5:8; VI Sh. 1:29; 12:9; VII Sh. 1:21; IX Sh. 5:16; 6:12, 13, 16; XI Sh. 6:4; XIII Sh. 3:13; 4:18; I Yn. 3:12; 5:18, 19; II Yn. 11 and *Yehudim* 10:26, *NHM* 18:15-20 & V Sh. 6:14-17.

In VI Sh. 16:17 *Shâul* instructed the congregation in the *gâlut* at Rome to shun heretics and reformers, defining them as divisive teachers of false doctrines. Cf. II Ky. 2:1; IV Sh. 11:18-19; III Sh. 5:20; XI Sh. 6:3-5; XII Sh. 3:10; XI Sh. 1:3. *NHM* 7:15; 24:11, 24; Ky-Mk 13:22; Yn 8:44; II Sh. 2:9, 11; IV Sh. 3:3; V Sh. 11:13; VI Sh. 1:25; XI Sh. 4:1-5; I Yn 1:6, 10; 2:4, 22; 4:1, 20; *Rev.* 2:2; 3:9; 21:8, 27; 22:15.

**5.29.4** נארה (nâv-êh'), συμφερω (sumphero), ...**comely**... Συμφερω derives from the roots στυμ (sum), “with” and φερω (fero), “to bring” – meaning “to bring things together,” or “get it together.” It is used transitively in *Trans.* 19:19 of “getting books together.” In the sense of “getting it together,” the term connotes making something “fitting” or “becoming.”

Συμφερω corresponds via *LXX* to נארה “comely” and “befitting” (related to נאה, nâ-êh', with the same meaning) in *Mishlei-Shlômôh* 19:10.

Συμφερω corresponds to כטוב וכישר בעיניכם (ka-tôv' ve-kha-yâ-shâr' be-ein-ei-khêm'), "good and right (straight) in your eyes" in *Yirmeyâhu* 26:14 (33:14 in *LXX*; contrast the remark to those who sought to kill *Yirmeyâhu* with *Be-Midbar* 15:39-40). Συμφερω corresponds simply to טוב (tôv; good, proper or right) in *Devârim* 23:6. In *Êsteir* 3:8 συμφερω corresponds to שוה (shâv-êh' ; equivalent, equal).

Several of these terms emphasize what is right and proper in contrast with what is expedient. The latter connotes that which is "based on, or offering, what is of use or advantage rather than what is right or just."<sup>128</sup> (Cf. IV Sh.. 6:12 and 10:23 in *KJV*).

**5.30.1 ...if your right hand...** The right hand was the sword hand, and represented military might. One who was too quick on the draw is likened to *Shimôn* and *Leivi* (*Be-Reishit* 49:5-7).

The rabbis have understood such metaphors in a sexual way. "*R. Êliêzêr* said: 'He who holds his membrum and passes water is as though he brought a flood upon the world'"<sup>112</sup> (*Talmud, Shabât* 41a) because it might trigger lust. Similarly (*Nidâh* 13b), "*R. Tarfon* said, 'If his hand touched the membrum, let his hand be cut off upon his belly.' 'But,' they said to him, 'would not his belly be split?' 'It is preferable,' he replied, 'that his belly shall be split rather than that he should go down into the pit of destruction.'"<sup>112</sup> Cf. also note 5.29.3.

**5.30.2 גי-הנום** (gei-Hi-nôm' ; Ravine of *Hinôm*), εις γεενναν απελθη (eis geennan apelthei, go away into Gehenna [geenna]), ...*Hinôm-Ravine*... is preferred *secundum* α, β and a-3. sy<sup>p</sup> supports βληθη εις γεενναν, "be thrown into *Hinôm-Ravine*." Cf. note 10.28.2.

**5.31.1 שמעתם מה שנאמר לקדמונים** (she-ma-têm' mah shê-nê-ê-mâr' li-qad-môn-im' ; you have heard what has been spoken [orally] to the ancients), Ερρεθη δε (Errethei de; And it was said), ...**The Halâkhâh is:...** This is a clear reference to the Oral Law, *Tôrâh shê-Be-al-Pêh* in contrast to *Tôrâh shê-biKhtâv*. Today the Oral Law is called *Halâkhâh*. Οτι (oti), "that" or "because," found

here in *TR*, is not included *secundum* α, β, a-3 the sy<sup>p</sup> or any other early ms.

**5.31.2 ...spurns his wife...** *EB* adds "and send her away."

**5.31.3 גט** (gêt; divorce document), αποστασιον (apostasion; apostasy), ...**gêt**... Αποστασιον, a written instrument of divorce, derives from αποστασια (apostasia), the term from which the English "apostasy" derives. This also says something both about apostasy being a divorce from *ha-Sheim* and about the widespread acceptance of αποστασιον (divorce, from *Tôrâh* and 'ה). If both spouses are *Tôrâh*-observant then *Tôrâh* (provided *Tôrâh* is interpreted fairly by the *Beit-Din*) is the fair standard and arbiter of all marital problems – there can be no αποστασιον without αποστασια. Cf. *Devârim* 24:1. At *NHM* 5:31 *EB* reads עזב (â-zav' , abandon) rather than the Greek "lets (her) go," and adds שלח (shâ-lakh' ; send [a messenger bearing the gêt]). Cf. also *NHM* 19:3-11.

These terms are also found at *Trans.* 21:21 & II Sh. 2:3 (rendered "forsake" and "falling away" respectively). The term is inextricably related to adultery, divorce and excision – especially with respect to spiritual adultery against 'ה and the resulting divorcement / excision from Him.

Αποστασιον corresponds via *LXX* to ספר כריתות (seiph' êr ke-rit-ut' , meaning either "scroll of divorce" (a synonym for "gêt") or "scroll of excision." כריתות, meaning either "divorcing" or "excising," is derived from כרת (kâ-rat' , "excise." Cf. *Devârim* 24:3,5; *Yeshayâhu* 50:1 and *Yirmeyâhu* 3:8.

The popular term in *LXX* for "falling away" is αποστασια, rendered in *LXX* for מרד (mêr' êd; "rebellion"), and the primary Greek term for מעל (mâ-al' , he was unfaithful, unreliable, he acted treacherously, covertly). *Encyclopedia Judaica* defines apostasy, falling away, as the "term applied by members of the deserted faith for the change of one faith, set of loyalties, and worship of another."<sup>129</sup> In *LXX Yirmeyâhu* 2:19 & 3:8, αποστασια is rendered for the Masoretic משובה (me-shu-vâh' ; backsliding, apostasy), the antonym

of תשובה (te-shuv-âh' ; repentance or returning; cf. notes 3.2.1 & 13.15.1).

In *Devârim* 24:3 ἀποστασιον parallels (ספר כריתת) – (a bill / scroll of) excision / divorcement, also called a *gêt*). It is in this context that the meaning of apostasy may best be framed – a treachery of rebelling, the consequence of which is excision / divorcement. (Cf. *Trans.* 21:21, alleging that *Shâul* might have been teaching the kinsmen to apostatize from *Tôrâh*.) Thus, the term “backsliding” comes up considerably short of conveying the more terminal meaning of apostasy. It is used in the sense of a *gêt* in *NHM* 5:31; 19:7 and Ky-Mk. 10:4. Cf. also the term in *NHM* 24:11 & XIII Sh. 4:3-4.

The seeds of the ἀποστασια, in contradistinction from the original 1<sup>st</sup> century *Tôrâh*-observant *Netzârim* Jews, were evident during the lifetime of some of the original *talmidei-ha-Netzârim*. The apostate “666 beast,” the *gôyim* Roman church, emerged as a formal entity in 135 C.E.<sup>130</sup> The ἀποστασια is also evident in the Council of Nicea in 325 C.E.

Another term which should be differentiated in this context is πλαναω (planao) meaning to stray, err or go astray – paralleling the Masoretic תעה (tâ-âh' ; stray, wander; cf. note 22.29.1). Compare the various usages of the terms using the Hebrew and Greek concordances respectively. The import of these terms may also be seen in *Yehudim* 10:26 with I Yn. 2:3-4,18 and III Sh. 2:17-18.

ἀποστασια is rendered as מרד in *Yehôshua* 22:22 & *Ézrâ* 4:19. In *Divrei-ha-Yâmim Beit* 28:19 and 29:19, ἀποστασια is rendered as “deception / misappropriation / embezzlement / treachery” (ומעול מעל [u-mâ-ôl' ma-al' ; and was treacherous with treachery] and במעלו (be-ma-al-ô' ; in his treachery / embezzlement); though the common meaning threading through these instances may be difficult to discern). In *Yirmeyâhu* 3:8, ἀποστασια is rendered for משבה, meaning backsliding, in conjunction with כריתות ספר (reinforcing their interrelatedness).

5.32.1 ואני אומר לכם שכל העוזב אשתו יש לו לתת לה גט כריתות כי אם על דבר נאוף הוא הנואף והלוקח אותה ינאף (va-an-i' ô-meir' lâ-khêm' shê-kâl' [kol] ha-ôz-eiv' ish-tô' yeish lô lâ-teit' lâh gêt

ke-rit-ut' , ki im al de-var' ni-uph' , hu ha-nô-eiph' ve-ha-lô-pei' akh ô-t-âh' yi-naph' ; And I say to you that anyone who abandons his woman it is incumbent upon him to give her a *gêt* of divorce, because [otherwise] concerning the thing of [i.e. prospect of her future] adultery, it is he who is the adulterer, and he who takes her commits adultery), εγω δε λεγω υνιν οτι πας ο απολυον την δυναικα αυτου παρεκτος λογου πορνειας ποιει αυτην μο ιχευθηναι και ος εαν απολελυμενην φαμηση μοι χαται (ego de lego umin oti pas o apoluon tein gunaika autou parektos logou porneias poiei autein moikheutheinai kai os ean apolelumenein gameisei moikhatai; but I tell you that everyone divorcing his wife, apart from a matter of licentiousness, causes her to commit adultery), ...**Additionally, I tell you that it is incumbent upon any man who spurns his wife to give her a *gêt* of divorce because – aside from any present matter of licentiousness on her part – he will share culpability for her future adultery if (still being married) she marries again; and whoever shall marry a spurned wife who lacks a *gêt* is also committing adultery with her...** coalesces *EB* and the earliest extant Greek mss. Πας ο απολυον (pas o apoluon; everyone divorcing) follows all of the early source mss, rather than ος αν απολυση (os an apolusei; whoever shall divorce) as found in *TR*.

*Yehôshua* addressed an Halakhic dispute: if a wife has committed adultery, does the offended husband have a right to make her a lifelong עגונה (a-gun-âh' , “tied down” woman; pop. chained or anchored woman)? An עגונה is defined as a “married woman who, for whatsoever reason, is separated from her husband and cannot remarry, either because she cannot obtain a [*gêt* of divorcement] from him, or because it is unknown whether he is still alive... The problem of the *agunâh* is one of the most complex in halakhic discussions and is treated in great detail in halakhic literature (no less than six volumes of *Ôtzar ha-Pôsqim* are devoted to it...”<sup>131</sup> Cf. also *Malâkhi* 2:14-16.

In the case where “it is proved that the wife has committed adultery, of her own free will, she becomes prohibited to her husband... By virtue of

said prohibition, the wife herself may claim a divorce if her husband refrains from instituting action against her [perhaps out of vindictiveness, i.e., “if I can’t have her neither can anyone else”; ybd] since he does not have the right to render her an עגונה, because on the one hand he is prohibited from living with her and on the other she may not marry another man until divorced from her husband (*Ôtzar ha-Pôsqim* EH 11, n. 1-54; PDR 5:154, 156); however, this is disputed by some authorities (PDR *ibid.*)<sup>132</sup> [emphasis added; ybd].

*Yehôshua* agreed with the authorities who held that the offended husband has no right to keep the spurned wife in bondage as an עגונה. *Yehôshua* taught here that if the offended husband makes her an עגונה he makes himself a contributing factor to, and shares her culpability in, her future adultery.

In these cases, the man hasn’t divorced her. He may marry again.

*Tôrâh* permits polygyny in certain circumstances, which dates back to *Yaaqôv Âvinu*. Monogyny was imposed on Jews by the Romans as far back as C.E. 212,<sup>133</sup> although a sectarian *Maasim* (Oral Law) of the *Khasidim-Tzedôqim* of *Qumrân*<sup>134</sup> was picked up and amplified by *Shâul*.<sup>135</sup> All evidence indicates that the *Beit-ha-Din shêl ha-Netzârim* in *Yerushâlayim* rejected *Shâul*’s sectarian views, promulgating *Yehôshua*’s endorsement of the *Halâkhâh* of the *Perushim* (*NHM* 23:1-3) and, consequently, regarding *Shâul* as an apostate himself, even excising him for his sectarianism.<sup>136</sup> Moreover, if the extant text is accurate, *Shâul* exceeded the *Halâkhâh* of the *Perushim*. Despite his own *Perushim* background, he apparently relied, in this regard, upon the *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân*.

According to the *Halâkhâh* of the *Perushim* of that period, even the king (upon whom the Christians patterned their doctrine for their “bishops”) could have up to 18 wives as long as the wives didn’t turn his heart away from *Tôrâh*. By contrast, *Mishnâh*, though opposed to celibacy, nevertheless forbade the king to marry even one wife like *Iy-Zêvêl*<sup>137</sup> (*Sanhedrin* 2:4 and *Tôsêphâtâ Sanhedrin* 4:5).<sup>138</sup>

The halakhic ban, in all Judaic sects, was aimed at forbidding the divorce of one wife in order to

marry another, whether it be the first wife or the eighteenth.

After the Roman ban of 212 CE, Jews rationalized, internalized and – in the 12<sup>th</sup> century<sup>133</sup> – institutionalized it, invalidly contravening *Halâkhâh*<sup>7.1.1</sup> of the *Beit-Din ha-Gâdôl* which had been established for centuries. Cf. also 19.7.1.

**5.32.2** זנונים (*ze-nun-im*’; licentiousness [primarily prostitution]), πορνεία (*porneia*; prostitution), ...**licentiousness**...

Πορνεύω (*porneuo*), the Greek term from which “pornography” is derived, means promiscuity and parallels the Hebrew זונה (*zôn-âh*’, prostitute) via *LXX*. While זנונים is also translated “fornication,” licentiousness is the more accurate rendering as it better encompasses prostitution and sexual looseness which is a primary connotation. זנונים is often rendered as “harlotry.”

**5.32.3** נאף (*nâ-aph*’), μοιχαομα (*moikhaomai*), ...**commit adultery**... These terms correspond in *LXX*. נאף is used to describe spiritual, as well as sexual, promiscuity. Cf. *Shemôt* 20:13; *Va-Yiqrá* 20:10.

*EB* corroborates נאף.

How do we know that this *pâsuq* refers to her future adultery, and not an adulterous act already committed either by the husband or the wife? First, it wouldn’t be the husband who was justified in divorcing his wife if he, rather than she, were guilty of adultery. Second, if this teaching was citing the wife’s already-committed adultery, then the husband would not be implicated. Third, since polygyny was halakhically permitted, although the husband in question might commit adultery against another married woman, he couldn’t be construed as committing adultery against his wife, estranged or not. That could only be asserted within a modern perspective. *A priori*, the prospect of the estranged wife becoming involved with another man was regarded as adulterous because without the *gêt* she remains married to her estranged husband. Therefore, the prospect of her future entanglement, being still married, was the matter under discussion. *Yehôshua* taught that the guilt for her prospective

future adultery would be related directly back to the failure of her estranged husband to give her a *gêt*.

Except for the *Khasidim-Tzedôqim* of *Qumrân*,<sup>134</sup> polygyny was an halakhically established practice in 1<sup>st</sup> century Judaism. During the time of *Yehôshua*'s teachings it is therefore impossible to interpret this *pârâshâh* as relating to adultery by a man (married or unmarried) having sexual intercourse with an unmarried woman. Such would constitute fornication, not adultery. The remedy for fornication was either to marry the girl (whether the man was already married was immaterial as he could simply take the girl as an additional wife) or pay compensation to her father.

Adultery involved promiscuity between a married woman and any man other than her husband. Sexual involvement of a married woman with a man not her husband is the sole prerequisite to the Biblical definition of adultery. The marital state of her paramour was extraneous.

If a man divorced his woman without just cause (*viz.* licentiousness), especially if she was still young, it would be natural that eventually she would desire companionship with another man. Since she had no *gêt* and was not divorced in accordance with *Tôrâh*, though abandoned, she remained married and wasn't free to remarry. Any relationship she might entertain would be adulterous.

Therefore, her first husband would also be culpable since he unjustly caused the situation by withholding her *gêt*. The husband who withheld her *gêt* thus shares complicity in her adultery. All three (husband withholding the *gêt*, spurned wife and paramour) are culpable and guilty of adultery.

By scriptural definition, adultery refers exclusively to a married woman involved with a man not her husband (cf. notes *NHM* 19:3, 5). Except for the *Khasidim-Tzedôqim* of *Qumrân*<sup>134</sup> whom the *Perushim* regarded as sectarians, polygyny was an accepted practice, and remains so in certain circumstances. A lustful act toward an unmarried woman could be remedied by marriage or payment to her father. Acts of adulterous lust couldn't be remedied since some held that (barring a *gêt*) she would be bound to her husband for as long as he lived (IV Sh. 7:39; VI Sh. 7:3).

Verses of the other Messianic Writings, though not recognized by the *Netzârim*, required only the

"bishop" of a congregation (XI Sh. 3:2) and "elders" (XII Sh. 1:6) to be monogynous. (The *Netzârim* had only one *Pâqid*, not *peqidim* over each congregation.) Thus, these passages don't appear to be *en rapport* with authentic early *Netzârim* teachings set forth in *Matityâhu*. Cf. note 5.29.1 and *NHM* 6:22-23.

Cf. *Be-Reishit* 34:31; 38:15, 24; *Shemôt* 34:15-16; *Va-Yiqrà* 17:7; 19:29; 20:5-6; 21:7, 9, 14; *Be-Midbar* 14:33; 15:39; 25:1; *Devârim* 22:21; 23:19; 31:16; *Yeshayâhu* 1:21; 23:17; 57:3; *Yirmeyâhu* 2:20; 3:1-9; *Yekhezqel* 6:9; chapter 16; 20:30; chapter 23; *Hôsheia* 1:2; 2:7; 3:3; 4:10-18; 6:10; 9:1; *Tehilim* 72:27; 106:39; *Mishlei-Shlômôh* 6:26; 7:10; 23:27; 29:3. Cf. also *NHM* 15:19; 19:9; 21:31-32; Ky-Mk. 7:21; Ky-Lu. 15:30; Yn. 8:41; *Trans.* 15:20, 29; 21:25; *Yaaqôv* 2:25; I Sh. 4:3; III Sh. 5:19; IV Sh. 5:1, 9-11; 6:9, 13-18; 7:2; 10:8; V Sh. 12:21; VII Sh. 3:5; IX Sh. 5:3, 5; XI Sh. 1:10; *Yehudim* 11:31; 12:16; 13:4; *Rev.* 2:14, 20-21; 9:21; 14:8; 17:1-5, 15-16; 18:3, 9; 19:2; 21:8 & 22:15 and note at *NHM* 12:39.

No previous husband of a divorced and remarried woman may accept her back (*Yirmeyâhu* 3:1).

It's no longer enigmatic that *EB* adds "then it is he who will be committing adultery." The woman without a *gêt* remains married. If she, then, takes up with another man she commits adultery. The first husband, who drove her out, abandoned, or deserted her is considered the cause of this adulterous liaison and is also, therefore, culpable for the adultery. Similarly, without the *gêt* any man who would take this married woman becomes a party to the adultery, and an adulterer. Cf. note 12.39.1, *NHM* 19:3-9 with accompanying notes and IV Sh. 7:17-27.

**5.32.4 ...marry...** cf. also *NHM* 19:5. Since, except among the *Khasidim-Tzedôqim* of *Qumrân*,<sup>134</sup> polygyny was not *âsur*<sup>16.19.3</sup> according to *Tôrâh*, marrying another wife was not the problem here. The problem was that additional wives had to be treated with equal love and support. Some men could not afford to support additional wives. When attracted to another woman, they would divorce their present wife in order to afford the second wife. Worse, they might hate their present wife, seeing her as an obstacle to happiness.

If polygyny contradicted *Be-Reishit* 2:24, as the *Khasidim-Tzedôqim* of *Qumrân* – regarded as sectarians by the rabbis – held,<sup>134</sup> in contrast with the *Perushim*, and as some modern rabbis hold, then all of the patriarchs would have been cursed for it – which contradicts the documentation. For a husband and wife to become one flesh refers simply to the two flesh becoming one flesh (having a baby). Only adultery (including remarriage by a woman without a *gêt* while a previous husband still lives) or marrying outside of *Yisrâeil* was condemned.

This is reinforced by the halakhic definition of a *ממזר* (*mam·zeir*’ ; bastard), not in the modern western definition as a child born out of “wedlock,” but rather as a child of a Jew and Jewess who are forbidden to marry by *Halâkhâh*.<sup>7.1.1</sup>

Though forbidden couplings include “intermarriage” with a non-Jew, this does not meet the legal criteria of a marriage between a Jew and Jewess (because it’s halakhically impossible for a Jew and non-Jew to marry). An intermarriage is no marriage according to *Halâkhâh*, nor is an intermarriage a union between two Jews forbidden to marry.

Therefore, offspring of an intermarriage don’t fall within the halakhic definition of *ממזרים* (*mam·zer·im*’ ; plural of *mamzeir*).<sup>139</sup>

Couplings producing *mamzerim* include unions with *kôhanim* not permitted by *Halâkhâh*, adultery, and the like. Whether or not the couple is actually “married” is irrelevant to the definition of *ממזר*. Offspring of these matings are *ממזרים*. Contrary to the secular definition, the offspring of a Jew and a Jewess who are unmarried (e.g., *Yôseiph* and *Miryâm*), but whose marriage wouldn’t be forbidden by *Halâkhâh*, isn’t a *ממזר*.

This is a good place to consider some arguments of “women’s lib” arguments about polygyny. The right of the individual woman to choose a monogamous marriage must be respected. On the other hand, for any individual or group, male or female, to impose their choice on women who may prefer a loving home and husband in a polygynous environment to a monogamous wife-abuser, remaining single, etc. must also be equally respected.

To demonize all polygynists is as bigoted and reprehensible as any other kind of demonization.

It has been persuasively argued that one should obey the laws of society, so long as such laws do not contravene *Tôrâh*. This is clearly a preferred position where it is viable. However, the *isur*<sup>16.19.3</sup> against polygyny in many countries (including Israel and modern rabbinic law) conflicts with the *Halâkhâh*<sup>7.1.1</sup> of the patriarchs and often the *mitzvâh* to be fruitful and multiply. In these situations, conformity is under protest.

When we examine how the *isur*<sup>16.19.3</sup> against polygyny came about, we find that monogyny was forcibly imposed upon Jews by Christians. The rabbis, *ex post facto*, rationalized the efficacy of their situation. To protect their appearance of authority and prestige from deterioration, they then internalized what was imposed upon them, declaring polygyny to be contrary to *Halâkhâh*<sup>7.1.1</sup> – despite the fact that the patriarchs were polygynists! (Adoption of a head covering by non-*Kôhanim* Jews follows an identical rationalization. Cf. note “wild” 4.9.1.)

Since polygyny is illegal in most places and the *Netzârim* don’t wish to oppose the laws whenever it can be avoided there are several aspects to the *Netzârim* position.

First, while monogyny is an acceptable state, the requirement of monogyny is just as contrary to *Tôrâh* as requiring polygyny. Monogyny was imposed on Jews by the Roman culture from the 3<sup>rd</sup> century C.E. With the exception of the *Khasidim-Tzedôqim* of *Qumrân*<sup>134</sup> (regarded as sectarians by the rabbis), early Judaism in the Roman empire approved of polygyny, “the recognized principle of Talmudic law being that a man might marry as many wives as he could support. Only some sectarian wings [Hebrew ‘*min*,’ ybd] preached monogamy... The majority agreed with Josephus (himself married to more than one wife) that ‘it is our ancient custom to have many wives at the same time’ (*Ant.* XVII, 1, 2.14; *War* I, 24, 2.477).

Justin Martyr was not wrong, therefore, in taunting his Judaic interlocutor about Jews ‘in all lands’ taking as many wives as they pleased.<sup>140</sup>

“Many independent developments, however, joined to make polygamy comparatively rare. In the first place then, as always, there were economic limitations... A second, equally vital, consideration was the lack of eligible women... The impact of

monogamous Roman society also began to be felt... an increasing number of Jews enjoying the status of Roman citizens, for whom marriage of more than one wife constituted a crime...

“In 212 C.E., all Jews became Roman citizens and, as such, theoretically subjected to severe penalties for polygyny. Diocletian, in 285 C.E., specifically extended the prohibition over all inhabitants of the empire. The Christian emperors reiterated it, for instance, in 393 C.E. with special emphasis.”<sup>141</sup> It wasn’t until six centuries after that that monogyny was institutionalized by Jews with the Gersonide Ban in the 10<sup>th</sup> century C.E. Polygyny is neither prohibited by *Tôrâh* nor by legitimate *mishpât* / *Halâkhâh*.<sup>7.1.1</sup>

The *Netzârim* advocate not marrying multiple wives in such a way as to become subject to legal prosecution either by an Orthodox *Beit-Din* (cf. note 5.22.3) or by the secular authorities. Such arrangements must be according to the examples of the Patriarchs, as approved by a *Beit-ha-Din shêl ha-Netzârim*. Marriages of Jews may be undertaken only within *Halâkhâh*.<sup>7.1.1</sup> *Geirei-ha-Netzârim* are not Jews and may not intermarry with a Jew, *Netzârim* or otherwise. Further direction may be obtained from the *Encyclopedia Judaica*,<sup>142</sup> the local Orthodox *rav*, and the *Netzârim*.

*Geirim* with unmarried children, or contemplating having children, must recognize the problems which will accrue to their children when their children try to find a marriage partner. Whenever the *geirâh* wife of a Jew, or both spouses of a *geir* couple, can qualify to convert, this is the only solution enabling their future children to marry a Jew(ess). This may be accomplished only through conversion to Judaism under Orthodox auspices.

In the case of an interfaith marriage in which the wife is a Jewess, conversion of the husband will eliminate many obstacles and future pressures on children who would like to integrate into the Jewish community.

Further guidance should be obtained, as needed, from the *Beit-ha-Din shêl ha-Netzârim* (cf. note 5.22.3 and Appendix A).

**5.33.0** מה שנאמר מקדם לא תשבעו בשמי לשקר (mah shê-nê-ê-mâr’ mi-qêd’ êm lô ti-shâv’ u bi-sh-mi’

la-shâq’ êr; what is said of antiquity, Don’t perjure yourself [e.i. swear a lie] in My Name),

Παλιν ηκουσατε οτι ερρεθη τοις αρχαιοις ουκ επιορκησεις αποδωσεις δε τω κυριω τους ορκους σου (palin eikousate oti errethei tois arkhaiois ouk epiorkeiseis apodoseis de to kurio tous orkous sou; again, you have heard that it was spoken to the ancients, You shall not perjure yourself, and you shall render to ’ה according to your oaths),

**...Further, the *Halâkhâh* is: Don’t perjure yourself swearing in My Name... *secundum Va-Yiqrâ* 19.12, Ms. Or. Rome #53 and the earliest extant source texts (Greek), respectively. See also note 5.31.1. Notice that the latter part of the reconstructed text is supported only in the Greek tradition.**

*Milkhâmôt* ’ה reads: שמעתם הנאמר לקדמונים לא תשבעו בשמי לשקר (she-ma-têm’ ha-nê-ê-mâr’ la-qad-môn-im’ lô ti-shâv’ u bi-sh-mi’ la-shâq’ êr; you have heard the saying to the ancients, Don’t perjure yourself in My Name).

*EB* appears to converge with the Greek, reading: עוד שמעתם מה שנאמר לקדמונים לא תשבעו בשמי לשקר ותשיב ל’ה שבועתך (ôd she-ma-têm’ mah shê-nê-ê-mâr’ la-qad-môn-im’ lô ti-shâv’ u bi-sh-mi’ la-shâq’ êr ve-tâ-shiv’ la-’ה she-vu-â-tê’ khâ; Moreover you have heard what is said to the ancients, Don’t perjure yourself in My Name, and return to ’ה your oath).

This phrase, not found in Christian texts, is included in *EB*.<sup>143</sup>

The traditional Christian interpretation – not to swear at all – is clearly in error since there is a positive *mitzvâh* to swear (truthfully) by His Name (cf. *Devârim* 6:13; 10:20; *Tehillim* 63:12; *Yeshayâhu* 19:18; *Yirmeyâhu* 12:16 and *Tzephanyâh* 1:5 in the *Targum*). This doesn’t, however, support the practice of many non-Jews to profane the Holy Name by pronouncing the Tetragrammaton without the proper holiness (cf. *Profaning the Holy Name Unawares*).

**5.33.1 ...oaths... Cf. *Va-Yiqrâ* 19:12; *Be-Midbar* 30:3; *Devârim* 23:22 and note 5.34.2.**

**5.34.1** עתה אני אומר לכם לא תשבעו אתה בן אדם לא (at-âh’ a-ni’ ô-meir’

lâ-khêm' , lô ti-shâv' u, at-âh' bêh-â-dâm' , lô ti-shâv' u shâ-mai' im ki keis Êl-ôh-a' hu; Now I tell you, don't swear; you are a person, don't swear "by heavens" because it is the throne of *Êlôha*), εγω δε λεγω υμιν μη ομοσαι ολωσ μητε εν τω ουρ ανω οτι θρονος εστιν του θεου (ego de lego umin mei omosai olos meite en to ourano oti thronos estin tou theou; And I tell you absolutely not to swear, neither by the heaven because it is the throne of *Êlôhim*), ...**And I tell you absolutely not to perjure yourself, neither by the heaven because it is the throne of *Êlôhim*...** The Hebrew follows Ms. Or. Rome #53, the earliest extant Hebrew source for this *pâsuq*. The Greek follows the earliest extant source texts.

The English reconstruction integrates the theme, set forth in the context (*pâsuq* 33), of false swearing, i.e. perjuring oneself. It is axiomatic that a legitimate *Mâshiakh* of 'ה could not contradict *Tôrâh* by issuing an *isur*<sup>16.19.3</sup> against all swearing (cf. 5.33.0).

*Milkhâmôt* 'ה reads: לא תשבעו כלל אני אומר לכם לא בשמים כי כסא ה' הוא (a-ni' ô-meir' lâ-khêm' , lô ti-shâv' u klâl, lô ba-shâ-mai' im ki kis-ei' 'ה hu; I tell you, Don't swear generally, not "by heavens" for that is the seat of 'ה). Like the other sources, this text reads literally, "don't swear," but in the context of not swearing falsely, i.e. perjuring oneself.

*EB* reads: ואני אומר לכם לבלתי השבע בשום עניין היא (va-a-ni' ô-meir' lâ-khêm' le-vil-ti' hi-shâv' a be-shum' in-yân' la-shâv' lô ba-shâ-mai' im shê-kis-ei' Êl-ôq-im' hi; And I tell you, lest you swear vainly in any matter, not [to swear] by the heavens which are the bench of "Êlôqim").

Ολωσ (olos) means "absolutely" rather than "at all."

**5.34.2** השביע (hish·bi' a; adjure), ορκιζω (orkizo; swear), ...**swear...** adjure (put under oath), oaths and perjury (false swearing or falsifying under oath). These terms correspond via *LXX*. The context of *NHM* 5:34 shows that perjury is meant.

Double negatives (as here) in Greek cannot be rendered as double negatives in English. In Greek these serve to intensify the negativity (cf. for example Ky-Mk. 3:20 and Ky-Lu 9:3 – these

*talmidim* didn't travel nude). When enumerating something this structure is used as "neither" plus "nor..., nor..." When this follows a negative statement, then the list of clauses are included in the negation of the whole – that is, none of them are permitted. In this *pâsuq*, the structure means "one is neither to swear by... nor by... nor by..." Further, the popular Christian rendering here misrepresents *Yehôshua* as contradicting *Tôrâh* (cf. *Devârim* 6:13; 10:20; *Tehilim* 63:12; *Yeshayâhu* 19:18; *Yirmeyâhu* 12:16 and *Tzephanyâh* 1:5 in the *Targum*).

*Yehôshua*'s admonishment is in perfect harmony with *Tôrâh*, as one should expect. *Yehôshua* warns of the blasphemy of swearing by anything other than the name of 'ה (cf. *Yehôshua* 23:7; *Shemôt* 23:13; *Tehilim* 16:4; *Hôsheia* 2:17; *Âmôs* 8:14 and *Yirmeyâhu* 5:7). He suggests also the wariness of *Qôhêlêt* 8:2-3; 5:1-6 and 9:2.

Swearing is an extremely serious matter which may incur grave consequences (cf. *Shôphtim* 11:30-40). Swearing, oaths, adjuring and perjury involves "attesting to something by invoking the Name." This is distinguished from a vow, ευχη (eukhei), which is a promise to *Êlôhim*, often conditional upon something (i.e. "If You get me through this situation I promise...," cf. note *Yaaqôv* 5:16). An oath may involve a conditional curse invoking the Name (*Be-Midbar* 5:19-22; *Nekhêmyâh* 5:12-13). A negative oath may be couched in affirmative terms (*Shmueil Âlêph* 30:15; 28:10).

Sometimes the oath may be vague or accompanied perhaps "by a meaningful gesture" (*Shmueil Beit* 3:35). Cf. also *Shôphtim* 2:18 & *Shmueil Âlêph* 14:28. "Moreover, the term 'curse' (al-ah') freely interchanges with 'oath' (shev-u-ah'); cf. *Be-Reishit* 24:8 with 24:41; the exchange of the related verbs in *Shmueil Âlêph* 14:23 and 14:28; and the pair yoked in *Be-Midbar* 5:21; *Dâniel* 9:11; and *Nekhêmyâh* 10:30. That, too, is the basis of the contrast in *Yeshayâhu* 65:16, between 'one who invokes a blessing on himself (mit-ba-rekh') and 'one who swears' (i.e. one who invokes a curse upon himself)." <sup>144</sup>

The close link between oath, curse and the use of the number seven in swearing suggests the common derivation of השביע, נשבע (nish-bâ', swear), שבע, שבע

(sha-vu' a, week, seven-year-period), שבע (Shev' a, seven), and שבועה (she-vu-âh', oath or curse). Cf. *Va-Yiqrâ* 26:18, 21, 24, etc.; *Devârim* 28:7; *Shmueil Beit* 24:13; *Iôv* 5:19).<sup>145</sup> Cf. also *Be-Reishit* 21:27-31 and *Be-Midbar* 23. To “seven oneself” (repeat a statement, vow, or promise seven times) was a form of swearing. Perhaps this developed in the same way as the modern convention that if you repeat something ten times you will remember it.

“Swearing by any other than the name (i.e. by heaven, or by earth, or by the hair of your head, etc.) is forbidden. “The use of oaths in Ancient Israel. Oath-taking was very common, occasions for oath-taking ranging from the personal and the trivial to the most solemn public undertakings. Cf. *Shôphetim* 21:1; *Shmueil Âlêph* 14:28; 17:55; 20:3; *Shmueil Beit* 14:19; *Melâkchim Âlêph* 17:1; *Melâkchim Beit* 2:2; and *Nekhêmyâh* 13:25. Personal alliances (*Be-Reishit* 21:23; *Shmueil Âlêph* 20:42) and state or communal alliances (*Yehôshua* 9:18; *Shmueil Beit* 21:2; *Yekhêzqeil* 17 [cf. *Divrei-ha-Yâmim Beit* 36:13]) were solemnized by oaths. The parties were termed *baalei-shevuâh*, “oath-partners” (*Nekhêmyâh* 6:18).

“Israel’s *b'rit* with *Êlôhim* involved the people in oath-like sanctions (e.g., *Va-Yiqrâ* 26; *Devârim* 27-28). The covenant sanction, however, is seldom expressly called an oath (of allegiance) to *Êlôhim* (cf. *Divrei-ha-Yâmim Beit* 15:12-15). This, in turn, evokes *Nekhêmyâh* 10:30. Eschatological acceptance of *Êlôhim* by non-Israelites is also expressed through an oath of allegiance to Him (*Yeshayâhu* 19:18; 45:23). Invocations took the form נשא את-שם-ה' (nâ-sâ' eit-Sheim-ה', bear / carry the Name of ה', *Shemôt* 20:7; *Tehilim* 16:4); נשא לשוא נפשו (nâ-sâ' la-shâv' naph-shô', bear / carry, for nothingness / vanity, His Psyche, *Tehilim* 24:4; ); נשא בריתי עלי-פיך (nâ-sâ' b'rit-ei' al-ei' -pi-khâ', bear / carry My *b'rit* upon your mouth (i.e. on your lips), *Tehilim* 50:16); הזכיר / השביע ([hiz-kir', commemorate / hish-bi' a; place under oath, adjure]; *Yehôshua* 23:7) and הזכיר שמי (hiz-kir' shem-i', commemorate My Name, *Yeshayâhu* 49:1).

The most common formula or invocation is קחי (khai, “life,” *Shôphetim* 8:19; *Shmueil Âlêph* 14:39). Additions to the repertoire of invocations may be

gleaned from the oaths ascribed to *Êlôhim*. His swearing “by Himself” (*Be-Reishit* 22:16), “by His great name” (*Yirmeyâhu* 44:26), “His life” (*Âmôs* 6:8), “His holiness” (*Âmôs* 4:2; *Tehilim* 89:36), “the pride of *Yaaqôv*” (*Âmôs* 8:7 [‘Himself? cf. Ibn *Êzrâ*]) presumably echo man’s language. His oath “by His right hand and His mighty arm” (*Yeshayâhu* 62:8) recall later Hebrew formulas where the swearer stakes something precious (e.g., “the life of my head” [*Sanh.* 3:2]) as a guarantee of his word.

“The unique adjuration ‘by gazelles and hinds of the field’ (*Shir ha-Shirim* 2:7; 3:5), suggests that these animals symbolized love or beauty” (cf. *Mishlei-Shlômôh* 5:19). “Raising the hand to ‘ה” (*Be-Reishit* 14:22) was an oath-gesture (another time it is “lifting the right and left hands to the heavens” [*Dânieil* 12:7]).”<sup>146</sup> “High-handed” transgression is similar.

Cf. also *Be-Reishit* 14:22-23; 41:44; *Va-Yiqrâ* 9:22; *Be-Midbar* 20:11; *Devârim* 32:40; *Shmueil Beit* 18:28; 20:21; *Melâkchim Âlêph* 11:26-27; *Yeshayâhu* 26:11; 49:22; *Yekhêzqeil* 20:5-6, 15, 23, 28, 42; 36:7; 44:12; 47:14; *Mikhâh* 5:9; *Khavaquq* 3:10; *Tehilim* 10:12; 28:2; 63:3-4; 106:26; 119:48; 134:2; 141:2; *Iôv* 31:21; *Eikhâh* 2:19; 3:41; *Nekhêmyâh* 8:6; Ky-Lu. 14:50; XI Sh. 2:8; *Yehudim* 12:12; and *Rev.* 10:5.

“Of *Êlôhim*, too, it is said that he ‘lifts His hand [to the heavens]’ (*Shemôt* 6:8; *Be-Midbar* 14:30; *Devârim* 32:40; *Yekhêzqeil* 20:5) meaning that He swears. The origin of the gesture is obscure, as is that of the twice-recorded patriarchal oath-gesture of the swearer’s placing his hand under the thigh of his adjurer (*Be-Reishit* 24:2-3, 9; 47:29). The latter was understood by the rabbis as an oath by circumcision (*Be-Reishit Rabâh* 59:8).”<sup>147</sup>

*Va-Yiqrâ* 17:11 is the basis of the accompaniment of sacrificing of animals at treaty ceremonies and important exchanges of swearing of vows (a *b'rit*): “the life of the flesh is in the blood...” As the symbol of life, the life of the *b'rit* is identified with the life of the accompanying sacrifice – a blood oath of a holy sacrifice. The life / blood which was offered up כפר, (ki-peir' ; covered or atoned) the matter. The life-blood of the sacrifice became symbolically identified with the matter itself. This symbolism parallels the life-blood of *Yehôshua*, the

*Mâshiakh* of 'ה. Cf. also *Be-Reishit* 15, *Yirmeyâhu* 34:18 and my book which focuses on this subject, *Atonement In the Biblical 'New Covenant.'*

There are two seemingly contradictory principles:

- א. substitution for the *Tôrâh*-instituted דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11), and
- ב. sacrifice through the human *Mâshiakh* vis-a-vis the *isur*<sup>16,19,3</sup> against human sacrifice.

Sacrifice is defined as the giving up of something valued for something more pressing. If I offer to “sacrifice” your house to pay my debt that does not qualify as a legitimate sacrifice. One may only sacrifice something of one’s own.

This distinction is crucial, for 'ה committed the lives of animals under the authority of humans. But the Creator has never relinquished His possession of the life He has given us. Not our children’s lives, nor even our own life is ours to sacrifice. All human life remains in the possession of 'ה and is not ours to sacrifice.

This does not constrain the Creator from sacrificing what is His if He wishes to provide דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11), which He Himself has stipulated, for mankind. Perhaps the overriding factor is that the Creator has it in His power to restore life to that sacrifice just as surely as He granted life in the first place. Human sacrifice is forbidden to us because it is not ours to sacrifice and neither can we restore life to the sacrifice.

Dying and being resurrected through 'ה’s provision of *kipur* corroborates the whole principle of dying with respect to transgressing followed by being reborn to a life of *Tôrâh*-observance. This is illustrated in the pattern of the *tevilâh*<sup>3,6,1</sup> following *teshuvâh* (cf. note 3.2.1).

Equally important, *Yehôshua* did not sacrifice himself. He was executed by Roman Italians.

Moreover, both the Romans who did carry out the execution (or sacrifice), and the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3,7,2</sup> and, perhaps, the Roman-sympathizing Boethusian ‘Herodians’

*Perushim*<sup>22,16,1</sup> who collaborated with them, are surely guilty of the blood of *Yehôshua*.

The correspondence from *LXX* → *MT* is:

◇ Ομνυμι (omnumi), swear, corresponds to נשבע; cf. *Be-Reishit* 21:31; 22:16; 24:7; 26:3; 50:24; *Shemôt* 13:5, 11; 32:13; 33:1; *Va-Yiqrâ* 5:22; *Be-Midbar* 11:12; 14:16, 23; 32:11; *Devârim* 1:8, 35; 2:14; 4:31; 6:10, 18, 23; 7:8, 12, 13; 8:1, 18; 9:5; 10:11; 11:9, 21; 13:18; 19:8; 26:3, 15; 28:9, 11; 29:12; 30:20; 31:7, 20, 21, 23; 34:4; *Tehilim* 15:4; 24:4; 63:12; 89:4, 36, 50; 95:11; 102:9; 110:4; 119:106; 132:2, 11; *Yeshayâhu* 14:24; 19:18; 45:23; 48:1; 54:9; 62:8; 65:16; *Yirmeyâhu* 4:2; 11:5; 22:5; 32:22; 44:26; 49:13; 51:14; *Âmôs* 4:2; 6:8; 8:7, 14; *Mikhâh* 7:20; *Tzephanyâh* 1:5; *Zekharyâh* 5:3-4; and *Malâkhi* 3:5. Cf. also שבעי שבעות (she-vu-ei' she-vu-ôt' ; swearing of swearings) *Yekhêzqeil* 21:28. *Pesûqim* bearing upon false swearers (perjurers) include *Va-Yiqrâ* 6:3, 5; 19:12; *Yirmeyâhu* 5:2; 7:9; *Hôsheia* 10:4; an *Zekharyâh* 5:4 and relate also to XI Sh. 1:10.

◇ Ορκίζω (orkizo), to adjure (place under oath), corresponds to השביע. Cf. *Be-Reishit* 21:23-24; 24:3, 9, 37; 25:33; 26:31; 31:53; 47:31; 50:5, 6, 25; *Shemôt* 13:19; *Va-Yiqrâ* 5:4, 24; 19:12; *Be-Midbar* 5:19, 21; 30:3; 32:10; *Devârim* 1:34; 4:21; 6:13; 10:20; *Yeshayâhu* 45:23; 65:16; *Yirmeyâhu* 5:2, 7; 7:9; 12:16; 38:16; 40:9; *Yekhêzqeil* 16:8; *Hôsheia* 4:15 and *Dânieil* 12:7.

◇ Ορκος (orkos), an oath, corresponds to שבועה. Cf. *Be-Reishit* 24:8; 26:3; *Shemôt* 22:10; *Va-Yiqrâ* 5:4; *Be-Midbar* 5:21; 30:3, 11, 14; *Devârim* 7:8; *Tehilim* 105:9; *Yeshayâhu* 65:15 (curse); *Yirmeyâhu* 11:5; *Yekhêzqeil* 21:28; *Khavaquq* 3:9; *Zekharyâh* 8:17; and *Dânieil* 9:11.

The harmony of this *pâsuq* with *Tôrâh* is further supported by *EB* (cf. note 5.34.3). Cf. also ‘*b’rit*’ notes in *NHM* 26:28. In a concordance, cf. ‘vows’ (also *Yaaqôv* 5:16) and “*Nâzir*,” (also *Trans.* 21:24).

5.35.1 לא תשבועו ירושליני כי קרית מלך רב הוא (lô ti-shâv' u Ye-ru-shâ-lai' in [sic] ki qir-yat' Mêl' êkh

Rav Hu; Don't swear by *Yerushâlayim* because it is the city of the *Mêlêkh*,<sup>1,5,6</sup> great is He),  
 μητε εν τη γη οτι υποποδιον εστιν των ποδων αυ του μητε εις Ιεροσολυμα οτι πολις εστιν του μεγ αλου βασιλεως (meite en tei gei oti upopodion estin ton podon autou meite eis Ierosoluma oti polis estin tou megalou basileos; nor by the earth, because it is the footstool of His feet, nor by *Yerushâlayim* because it is the city of the Great King), ...nor by *hâ-ârêtz* because it is the footstool of His feet, nor by *Yerushâlayim* because it is the city of the *Mêlêkh*, great is He... The Hebrew follows Ms. Or. Rome #53. The Greek follows the earliest extant source texts. The reconstructed English is a hybrid of the two. (*Mêlêkh* refers to 'ה, not the *Mâshiakh*.)

*Milkhâmôt* 'ה reads: לא בארץ כי הדום רגליו הוא (lô bâ-â' rêtz ki ha-dôm' rag-lâyv' hu, lô Ye-ru-shâ-lai' im ki Qir-yat' Mêl' êkh Hu; not by the land because it is the footstool of his feet, nor by *Yerushâlayim* because it is the City of the King).

*EB* reads: ולא בארץ שהדום רגליו הוא לא בשמים (ve-lô bâ-â' rêtz shê-ha-dôm' rag-lâyv' hu, lô ba-shâ-mai' im shê-Ir' Êl-ôq'im' hi; and not by the land that is His footstool, not by the heavens that are the City of Eloqim).

Cf. *Yeshayâhu* 66:1.

### 5.35.2 ...city of the *Mêlêkh*, great is he...

("king"). Ms. Or. Rome #53 reads מלך רב הוא (Mêl' êkh Rav hu, Great King is he) while *EB* reads שער אלקים היא (she-Ir' Êl-ôq'im' hi; which is the City of *Êlôhim*). *Milkhâmôt* 'ה reads simply מלך. Cf. *Tehilim* 48:2-3.

5.36.1 לא תשבועו ראשו כי שלא תוכל לעשות בו אפילו (lô ti-shâv' u rôsh-ô' ki shê-lô' tu-khal' la-as-ôt' bô a-phil' u sei-âr' a-khat' lâ-vân' ; nor swear by His head because you cannot make even one hair white),  
 μητε εν τη κεφαλη σου ομοσης οτι ου δυνασαι μ ιαν τριχα λευκην ποιησαι η μελαιναν (meite en tei kefalei sou omoseis oti ou dunasai mian trikha leuken poieisai ei melainan; nor perjure yourself by your head, because you cannot make one hair white or black), ...nor perjure yourself by His head

because you cannot make even one hair white... *secundum* Ms. Or. Rome #53 and the earliest extant source texts (Greek), respectively.

For the English "perjure" instead of "swear" cf. 5.34.1.

*Milkhâmôt* 'ה reads: לא ראשך כי אינך יכול לעשות (lô rôsh-khâ' ki ein-khâ' yâ-khôn' la-as-ôt' ha-sei-âr' ha-ê-khâd' lâ-vân' ve-ha-ê-khâd' shâ-khôn' ; not [by] your head because you aren't able to make the one hair white and the one black).

*EB* reads: ולא בראשך שלא תוכל לעשות שער (ve-lô be-rôsh-khâ' shê-lô' tu-khal' la-as-ôt' sei-âr' â' lêph lâ-vân' ô shâ-khôn' ; nor by your head since you are not able to make one hair white or black).

5.37.1 אך יהיו דבריכם הין ולא הין לאו והעודף (akh yi' he-yu div-rei-khêm' hein, hein, ve-lâv, lâv, ve-ha-ô-deiph' shê-tâ-sim' âl-âyv' ra hu; hardly should your sayings be yes, yes, and no, no, and the excess you place above these is wrong),

εστω δε ο λογος υμων ναι ναι ου ου το δε περισσω των τουτων εκ του πονηρου εστιν (esto de o logos umon nai ou to de perisson touton ek tou poneirou estin; and your word is to be yes, yes, no, no, and the excess of these is out of wrong), ...however, your sayings should be yes, yes, and no, no; and the excess you put over these is wrong... *secundum Milkhâmôt* 'ה and the earliest extant source texts (Greek), respectively. (*Pâsuq* 37 is absent in Ms. Or. Rome #53.)

*B* reads εβσται (estai, it shall be) rather than εστω (esto, it is to be) as found in the other earliest source texts (Greek).

Much of the exaggerations and oaths involved haggling over prices in bargaining in the local markets. Merchants would swear to the value of the merchandise, buyers swearing to have seen it cheaper elsewhere, etc. Cf. also note "evil" 5.39.1.

5.38.1 השמעתם [הנאמר] עין תחת עין שן תחת שן (hish-ma-têm' [ha-nê-ê-mâr' ], aiy' in ta' khat aiy' in shein ta' khat shein; you preached [the Saying]: eye under eye, tooth under tooth),  
 Ηκουσατε οτι ερρεθη οφθαλμου αντι οφθαλμου

και οδοντα αντι οδοντος (eikousate oti errethei ophthalmou anti ophthalmou kai odonta anti odontos; you have heard that it was said, “eye against eye” and “tooth against tooth”), ...**the Halâkhâh is: ‘Eye for eye’ and ‘tooth for tooth’**... *secundum Milkhâmôt* 7 and the earliest extant source texts (Greek), respectively. See also note 5.31.1.

Ms. Or. Rome #53 reads: מה שנאמר מקדם עין תחת עין (mah shê-nê-ê-mâr’ mi-qêd’ êm, aiy’ in ta’ khat aiy’ in; what was said from ancient [times]: eye under [i.e., “for”] eye).

*EB* reads: ועוד שמעתם מה שנאמר בתורה עין תחת עין (ve-ôd’ she-ma-têm’ mah shê-nê-ê-mâr’ ba-Tôr-âh’, aiy’ in ta’ khat aiy’ in, shein ta’ khat shein; and moreover you have heard what was said in the *Tôrâh*, eye under eye, tooth under tooth).

*Yehôshua*’s teaching here reflects the long-standing conflict between societal law and personal revenge, between a legal system of courts and vigilantism, between a just society and anarchy. ‘Eye for eye’ and ‘tooth for tooth’ is nothing more – and nothing less – than a reference to simple justice. When carried out by the court system in a just manner there is no higher goal. When cited as grounds to wreak personal vengeance and vigilantism, it is a perversion of the principle of justice.

*Yehôshua* teaches two principles here which have been consistently overlooked:

The courts are commanded to dispense justice with *rakhamim*<sup>18.27.1</sup> for the victim (not the predator), and individuals are commanded to dispense *rakhamim*<sup>18.27.1</sup> above justice (cf. 5.39.1).

The individual should be able to obtain justice from the court. (S)he is enjoined to show *rakhamim*<sup>18.27.1</sup> where the predator has made genuine *teshuvâh* (i.e. demonstrated by apology, restitution where possible, and changed behavior).

This is a far cry from the modern western legal system whose advocates themselves boldly declare it to be an adversary (Hebrew שטן, sâ-tân’) system instead of a system of justice. When a lawyer has to choose between upholding justice or upholding his / her adversarial role, (s)he would be disbarred if (s)he chose justice over the adversarial role! Defense

lawyers who can prove their clients are guilty, even of murder, are obliged to withhold “privileged communications.” Similarly, judges who know full well an individual is guilty, but came to that knowledge illegally, must set the guilty party free. That’s not justice, it’s folly for which society is paying a dear price.

If law enforcement abuses their powers, punish the abusers. Fire them. Put them in jail. But don’t turn the predators loose on society, perverting justice in the court rooms. A person is innocent until proven guilty; but priests and other clerics, doctors, psychiatrists and anyone else who knows a person is guilty and withholds such information perverts justice.

In dispensing *rakhamim*<sup>18.27.1</sup> (in lieu of justice) to the predators of society the western legal system ignores the pleas of the innocent, the poor, and the victims – withholding justice from them. The innocent, the poor and the victims cannot get justice or *rakhamim*<sup>18.27.1</sup> from this system. Prison and capital punishment are neither for the purpose of deterrence nor rehabilitation. Their sole purpose is the dispensing of justice to the victim and the removal of predators from society. In the attempt to prevent shedding the blood of one innocent who has received the benefits of the legal system, western society sacrifices the blood of thousands of innocents who receive no trial nor hearing from their predator. The blood of these thousands is upon the hands of each person who does nothing to change that system.

*EB* includes the phrase “in *Tôrâh*” (*Shemôt* 21:24). This is referring to laws governing the administration of the nation of Israel – rather like the death penalty in the US. This has been distorted by miso-Judaics to mean that individual Jews had some *carte blanche* to go maim their neighbors every time there was a spat. While revenge is something which does occur even in the most modern and civilized countries, this was not countenanced by the law. Rather, this refers to *mishpâtim* authorized by a court of law, not vigilante law.

*Halâkhâh*<sup>7.1.1</sup> interprets the law of “an eye for an eye” to mean that one who caused another person to lose an eye had to pay the injured party monetary compensation for the value of the eye.

What led the sages to interpret the law in this manner, rather than literally? Ibn *Êzrâ* and others

cite a dialogue on this issue between *Saadyâh Gâôn* and *Bên Zuta*, a member of the Qaraite sect which, lacking such discoveries as Dead Sea Scroll 4Q *MMT*, rejected the Oral Tradition, accepting only a literal interpretation of *Tan"kh*. *Saadyâh Gâôn* defends the interpretation given in the Oral Tradition. He points out that justice wouldn't necessarily be served by simplistically gouging out the eye of one who caused another to lose an eye. The injured party might be in excellent health so that he would survive the injury, while the guilty party might be sickly and not survive the loss of his eye. The value of the eye of the injured party and the guilty party cannot be regarded as identical.

Partial loss of vision is not the same in the case of any two people who have suffered the loss of an eye. If the injury resulted in no more than a bruise, how can one make sure that the bruise inflicted on the guilty party will be no more severe than the one he inflicted on the victim? <sup>148</sup> What if the assailant was already blind in one eye? Should his remaining eye be put out leaving him completely blind although the victim is only partially blind? An important point here is that in *Yehôshua*'s time this *pâsuq* represented the predominant interpretation in Judaism. *Yehôshua* was teaching *Halâkhâh*. <sup>7.1.1</sup>

Also today, the opportunity to offer one's eye, tooth, etc. in replacement of the injured part is medically around the corner. It may soon be do-able. Moreover, the predator can expect no greater care than (s)he showed to the victim. Doctors would exercise far greater care than that, and no more could be expected. The disregard by the predator for the welfare of the victim precludes any consideration beyond the normal medical precautions, whether the predator is injured to a greater extent than the victim was, or even if the predator dies.

Another interesting point regarding this *Gemârâ* is that it lies in the very next *Mishnâh* (*Bâvâ Qamâ* 93b) to that of "fool" (cf. note 5.22.4). *Gemârâ* (*Bâvâ Qamâ*, p. 548) teaches that if robbers or usurers who repent of their own free will are prepared to restore the misappropriated articles, it is greedy, and not right, to accept the articles from them. He who does accept the articles from them does not obtain the approval of the Sages. <sup>112</sup>

This is because we might make restitution so difficult as to cause *teshuvâh* to become inordinately

difficult. *Gemârâ* then continues with the illustration of the man who wished to make restitution and his wife called him *Reiqâ* (cf. note 5.22.2), since that would mean returning even the clothes he was wearing, leaving him completely destitute. The point is that if one voluntarily wishes to repent and make restitution, those who have been wronged should keep the situation from being overwhelming to the repenter, rather than mounting a crusade for "an eye for an eye."

**5.39.1** ואני אומר לכם אל תתחר במרעים [תה' ל'י] א' (ve-a-ni' ô-meir' lâ-khêm' al tit-khar' ba-me-rei-im' [Te-hi' lâ' mêt zaiy' in, â' lêph], im yak-ê-khâ' â-dâm' al le-khiy-ê-khâ' ne-teih' lô ha-a-khêr' êt; and I tell you, Don't compete with wrongdoers [*Tehilim* 37:1]; if a man shall strike you on your cheek, extend the other to him),

εγω δε λεγω υμιν μη αντιστηναι τω πονηρω αλλ οστις σε ραπιζει εις την δεξιαν σιαγονα στρειον αυτω και την αλληνην (ego de lego umin mei antisteinai to poneiro all ostis se rapizei eis tein dekzian siagona strepson auto kai tein allein; and I tell you not to stand up against evil, rather, whoever strikes you on the right cheek, turn the other to him too), ...and I say to you (*Tehilim* 37:1), 'Don't compete with wrongdoers'; if a man shall strike you on your cheek, extend the other to him... *secundum Milkhâmôt* 'ה and the earliest extant source texts (Greek), respectively. This teaching is taken from *Eikhâh* 3:30.

Popular translations of *Tan"kh* fail to render תחר (tit-khar') in *Tehilim* 37:1 accurately. This is the 2<sup>nd</sup> pers. masc. sing. future tense of תחר (ti-kheir', to compete, contest or rival).

*Nestor* (In 260) reads: אם יכך אדם בצד ימין התר לו את שמאלך להכות בו (im ya-kê-khâ' â-dâm' be-tzad' yâ-min' ha-teir' lô eit smôl-khâ' le-hak-ôt' bô; if a man shall strike you on the right side, allow him to strike the left)

Ms. Or. Rome #53 reads: אני אומר לכם שלא תשלם לאדם כרעתו (a-ni' ô-meir' lâ-khêm' shê-lô' te-sha-leim' le-â-dâm' ke-râ-â-tô'; I say to you that you shouldn't repay a man according to his wrong).

*Nitzâkhôn Yâshân* #232 reads: אם יכך יהודי בלחי נטה לו לחי האחרת ואל תכה אותו כלל (im ya-kê-khâ'

Ye-hud-i' ba-lêkh' i ne-teih' lô lêkh' i ha-a-khêr' êt, ve-al tak-êh' ô-t-ô' klâl; if a Jew shall strike you on your cheek, extend the other cheek to him and don't hit him at all). This was probably an interpretation designed to counter Church persecution of Jews.

*EB* reads: ואני אומר לכם לבלתי שלם רע תחת רע (va-a-ni' ô-meir' lâ-khêm' le-vil-ti' sha-leim' ra ta' khat ra, a-vâl' ha-mak-êh' be-le-khiy-ê-khâ' ha-yâ-min' hâ-khein' lô ha-smôl'; and I say to you, in no case repay wrong for wrong, but whoever strikes you on your right cheek, prepare the left for him).

רע (ra, wrong, bad), πονηρος (poneiros, harm, bad). Cf. also ῥε-κακος (kakos), evil, harm or bad, 21.41.1. Both Greek terms correspond in *LXX* to רע, creating an artificial distinction in the Greek between κακος and πονηρος. The distinction doesn't exist in the underlying Hebrew רע. Cf. πονηρος (and related terms) in *Matityâhu* at *NHM* 5:11, 37, 38, 45; 6:13, 23; 7:11, 17, 18; 9:4; 12:34, 35, 39, 45 (twice); 13:19, 38, 49; 15:19; 16:4; 18:32; 20:15; 22:10, 18 and 25:26. Notice that, according to IV Sh. 5:13, the *Netzârim* are to excise (cf. note 5.29.3) the one who does רע (πονηρος).

The individual should be able to obtain justice from the courts (cf. 5.38.1). Out of his / her own heart, (s)he is encouraged not to insist upon impossible or excessive restitution, and then to forgive. If the individual were confident that (s)he could obtain justice in court, when (s)he was assaulted on the right side then (s)he could confidently reply, "Even if you hit me again on the left side, rather than hit you back I will have you brought before the court and in front of a judge."

Any police officer can tell you of individuals who, instead of resolving to take their complaint to court, struck back. Often, when someone is assaulted, someone else calls the police. Too often, the one who was assaulted decides to retaliate – in the presence of the police officer. The individual retaliating is the one the police officer sees – and is therefore obligated to arrest. By taking it upon himself to retaliate instead of turning the other cheek and relying upon a system of justice, the victim orchestrates his own undoing, making himself the assailant and the initiator of the assault the apparent victim. Except in defense, when the individual is in

imminent danger of serious injury, instead of retaliating, he should turn the other cheek and resort to a system of justice (where justice is obtainable) rather than personal retaliation. Turning the other cheek is simply practical advice.

Forgiveness is based on two pillars:

- א. the predator offers restitution and asks forgiveness, and
- ב. only the victim can forgive the crime.

The second part precludes an individual forgiving wrong done to someone else. The perpetrators of the *Shôâh*, for example, cannot be forgiven by any individual or group, since the victims who could have extended such forgiveness are dead. There is a second aspect of this pillar too. Neither may the courts impose forgiveness upon the victim nor grant forgiveness on behalf of a dead victim. (An example of the dead victim having earlier specifically called for the forgiveness of his murderers is given in Ky-Lu. 23:34, however this is not found in *Matityâhu*).

Just because *Tôrâh* defines a right to justice (within the framework of the courts, not personal revenge) does not mean one must exercise that right. Forgiving a wrongdoer refers to wrongdoers who have voluntarily repented, given restitution and changed their behavior (*NHM* 5:39). *Shâul* instructed the congregation near *A-t-h-e-n-s*, Greece to excise from the community evil-doers who refuse to repent (cf. IV Sh. 5:13 and note 5.29.3).

Greek source texts read "not to oppose evil." *EB* reads "do not repay evil for evil," which may envisage "eye for an eye" vendettas by self-righteous 'watchdog' crusaders against those who have made *teshuvâh* (cf. note 3.2.1). Instead of mounting campaigns for restitution from those who have made *teshuvâh*, we should rather encourage *teshuvâh* and make *teshuvâh* plausible for offenders. This speaks consistently of those whose *teshuvâh* is evident from their behavior (*Tôrâh*-observance). This does not teach forgiving, or making ourselves foolishly vulnerable to, 'jailhouse converts' – criminals who have not made *teshuvâh* evidenced by fruit, which is a halakhic *Tôrâh*-observant (Tree of) life producing similar *talmidim* (the fruits).

This teaching has long been misunderstood as a result of not recognizing that it referred to one's

obligation to the repentant. Suppose a man slaps you on the cheek. Later he sees he was wrong and comes to you with a gift of appeasement and a sincere apology. Human nature tends toward “Burned once forever shy.” Will you expose your other cheek to him? This teaching says you must.

The *EB* reading could also be understood as a parallel of a common sense teaching of *Yehôshua* to be wise as a serpent: When someone has struck you on one cheek you should be ready for him when he strikes at the other. In this sense, *EB* stands apart from all of the other Hebrew traditions which have merged with the Greek and preclude such an interpretation.

Another analogy illustrates where this teaching is not intended to apply. Another man tends by nature toward violence and arrogance. For reasons only he understands he slaps your face and there is no remorse. Do you expose your other cheek to him? Certainly not. *Yehôshua* also taught “Look, I send you forth as sheep in the midst of wolves. Therefore, you become as discerning as serpents, and as wholesome as doves” (*NHM* 10:16). All of *Yehôshua*’s teachings agree with longstanding principles of *Halâkhâh*.<sup>7.1.1</sup> A person is to protect himself, his family and his property within reason. And surely it is foolish to hold out one’s cheek inviting an attack from a bully.

א\* and β read

αλλ οστις σε ραπιζει εις την δεξιαν σιαγονα στρειον αυτω και την αλληνην (all ostis se rapizei eis tein dekzian siagona strepson auto kai tein allein), But rather, he who strikes you on the right cheek, turn the other to him also. א<sup>2</sup> substitutes επι (epi, upon) for εις (eis, into). Β and σ<sup>ρ</sup> show σου (sou, your) as a doubtful reading between σιαγονα (siagona, cheek) and στρειον (strepson, turn).

**5.40.1** ומי אשר יחפוץ לריב עמך למשפט ולהפשיט את גלימתך (u-mi’ a-shêr’ yakh-pôtz’ lâ-riv’ im-khâ’ le-mish-pât’ u-le-haph-shit’ eit ku-tân-et-ê’ khâ haph-sheit’ ve-tein lô glim-at-khâ’ ; and whoever will take pleasure in quarreling with you to litigate *mishpât* [= *Halâkhâh* <sup>7.1.1</sup>] and to sue the dress-shirt off of you, strip off your mantle and give it to him),

και τω θελοντι σοι κριθηναι και τον χιτωνα σου λαβειν αφες αυτω και το ιματιον (kai to thelonti soi dritheinai kai ton khitona sou labein afes auto kai to imation; and whoever wishes to litigate with you and take your shirt, let him have your *talit* too), **...and whoever will take pleasure in quarreling with you to litigate *Halâkhâh* <sup>7.1.1</sup> and sue the dress-shirt off of you, strip off your *talit* and give it to him...** *secundum Milkhâmôt* ’ה and the earliest extant source texts (Greek), respectively. Lit., “wishes [a matter] to be adjudicated or judged”; cf. note *NHM* 7:1.

*Milkhâmôt* ’ה exhibits a play on words between למשפט (la-mish-pât’ , for a judgment) and להפשיט (le-haph-shit’ , strip off, undress).

*Nestor* reads: ומי ששואל ממך מלבושך תנהו לו (u-mi’ shê-shô-eil’ mim-khâ’ mal-bush-khâ’ ten-ei’ hu lô; and whoever asks of you about your garment, give it to him).

*EB* reads: ואשר ירצה לחלוק עמך במשפט ולגזול ומעילך (ve-a-shêr’ yir-tzêh’ la-kha-lôq’ im-khâ’ ba-mish-pât’ ,ve-lig-zôl’ ku-tân-et-ê’ khâ a-zôv’ eil-âyv’ me-il-khâ’ ; and whoever wants to divide with you in judgment and steal your dress shirts, abandon to him your coat). Here is a play on words in which לחלוק (la-kha-lôq’ , to divide), related to חלוק (khâ-luq’ , tunic or gown), plays off of כתנת (ku-tôn’ êt; dress shirt) and מעיל (me-il’ , coat). *NHM* spelling of כתנת follows a minority of mss.<sup>149</sup> because it is grammatically correct.

In addition to making *teshuvâh* (cf. note 3.2.1) feasible for offenders (note 5.38.1), the voluntary repentor who has made restitution and demonstrated a changed life must also be given a genuine chance to succeed in society. We must trust the repentor with the other cheek, with our *talit* for collateral, etc.

**5.40.2** נתן (nâ-tan’ , give), αφιημι (aphiemi), **...allow...** *secundum Milkhâmôt* ’ה, *Nestor* and the earliest extant source texts (Greek), respectively. Cf. also 26.28.2.

*EB* reads עזב (â-zav’ ), abandon, which is irresponsible and contradicts the principles of good stewardship to take care of a resources which ’ה has invested in us.

**5.41.1** ומי שיבקש לעשות לו אנגריאה מיל לך שני מילים (u-mi' shê-ye-va-qeish' la-as-ôt' lô an-gar-yâh' mil, leikh shei-ni' mil-im' ; and whoever shall request you to do impressment of a mile for him, go two miles), και οστις σε εαν εγγαρευση μιλιον εν υπαγε μετ αυτου δυο (kai ostis se ean eggareusei milion en upage met autou duo; and if someone has pressed you into public service one mile, go with him two), **...and whoever shall request you to do impressment of a mile for him, go two miles...** *secundum Nestor* and α, respectively.

B, a-3 and sy<sup>p</sup> support αγγαρευσει (aggareusei, shall impress) and omit εαν (ean, if).

מיל (mil), from which “mile” is derived, itself derives from the Latin *mille passus*, a thousand steps <sup>150</sup> (see *EB* below).

*EB* reads: ואשר ישאל אותך ללכת עמו אלף פסיעות לאשר ימיל לך עמו אלפיים (ve-a-shêr' yi-shal' ôt-khâ' lâ-lêkh' êt im-ô' êl' êph pe-si-ôt' leikh im-ô' al-pây' im; and whoever shall ask you to go with him a thousand paces, go with him two thousand). The spelling of ללכת follows the minority of *EB* source mss. rather than Ms. Add. no. 26964 because it is grammatically correct.

אנגריאה (an-gar-yâh' , impressment; forced public service), αγγαρευω (aggareuo, impress into service). “To dispatch as an αγγαρος (aggaros; a Persian courier kept at regular stages with power of pressing men into service), and therefore, in general, to press into service, is used of compelling *Shimôn* to bear [*Yehôshua*’s stake].” <sup>151</sup> There is a modern parallel today. In an emergency, a police officer may demand, legally require, your assistance, your automobile, etc. There is a legal obligation involved. *Yehôshua* reinforces the obligation to comply with *Halâkhâh* <sup>7.1.1</sup> in such matters. This teaching does not encourage accession to any irresponsible request.

*Talmud* records that once a wealthy man asked *Hileil* for a horse and runner to go before him, which *Hileil* supplied; on another occasion, when *Hileil* could not afford to hire a runner for him, *Hileil* acted as one himself (*Ketubôt* 67a). This attitude is based on the interpretation of *Devârim* 15:7-8, “For if there shall be among you one of your brothers in your gates, in your land, which יה your *Êlôhim* has given you, who is poor, you shall not harden your

heart nor close your hand from your brother who is poor. For you shall open your hand wide to him and permit him to pawn enough to provide his need which he needs.” Similarly, the rabbis taught that “you are required to maintain him but not to enrich him,” stressing to word “need” (*Ketubôt* 67a). “We must be more careful about charity than all the other positive *mitzvôt* because *tzedâqâh* is the criterion of the *tzadiq*, the seed of *Avrâhâm*, as it is written, ‘For I know him [*Avrâhâm*], that he will command his children and his house after him, and they shall keep [*shômeir*] the Way of יה, to do *tzedâqâh* and *mishpât*...”

The *tzadiq* is responsible, within halakhic guidelines, for wise and selective charity from his own resources. The *tzadiq* is also accountable if his resources are wasted on the undeserving, for it will be at the expense of others more deserving. Every *shêqêl* given to the non-working con man (or woman), spent on drugs, etc. is a *shêqêl* (s)he, with your complicity, has stolen from the needy. Being judicious when investing in people is a *mitzvâh*.

No one is more believable than a con artist. Being believable is what makes them successful. Anyone who believes they can judge need by the sincerity of the plea will soon be proven a naive and overconfident mark (pigeon, target, fool). Verify, where it’s not known from personal knowledge, first their identification, and then with police, social welfare workers and the like, that the need is on the level. Or find another worthy person in need. Take all necessary measures to ensure that your charity fills the need of the worthy. When feasible, give your *tzedâqâh* in food, average clothing, and basic goods not easily turned into money for drugs, booze, or the like. Many parents these days would take a brand new pair of gift shoes from their child and sell them for drugs. Serviceable used shoes do a child more good than nice new shoes sold for drugs.

**5.42.1** תן (tein, give!), δοσ (dos), ...Give... in the imperative is preferred here *secundum EB*, α and β; rather than διδου, give (not in the imperative), as found in *TR* based on later mss. *Pâsuq* 42 is not found in any of the extant Hebrew mss. except *EB*

**5.42.2** שאל (shâ-al', ask or borrow [an item other than money]), αἰτέω (aiteo, ask), ...**asks...** *secundum EB* and the earliest extant source texts (Greek), respectively. Cf. also note 21.22.1. The Greek implies "require," the calling in of a due loan or note, a payment which is due. It is not Scriptural to squander money simply on a panhandler or a con artist (II Sh. 3:10) nor to be a poor manager of our money (cf. parable of the "talants"). For example, to give money to someone who squanders it on drugs or alcohol is to take that same money from someone who really needs it. To suggest that we have no responsibility to give wisely is simple irresponsibility, the opposite of a 'wise steward.'

**5.42.3** לוה (lâv-âh', to borrow money, often by putting up collateral),<sup>152</sup> δανειζω (daneizo, borrow from a money-lender), ...**to borrow money...** *secundum EB* and the earliest extant source texts (Greek), respectively. This corroborates the *LXX* → *MT* correspondence. Cf. *Devârim* 15:7-11.

Δανειζω is the root from which δανειστής (daneisteis), money-lender, is derived.<sup>153</sup> This refers to borrowing and loaning in the formal sense, like a bank loan, not in the sense of borrowing (more accurately using) something from your neighbor (for which cf. 5.42.2).

Δανειζω relates, via *LXX*, to four Hebrew terms:

- א. לוה (lâv-âh'), to borrow from, involving a financial bond or yoke (cf. V Sh. 6:14). See also *Be-Reishit* 29:34; *Shemôt* 22:24; *Be-Midbar* 18:2, 4; *Devârim* 28:12, 44; *Tehilim* 37:21, 26; 83:9; 112:5; *Mishlei-Shlômôh* 19:17; 22:7; *Yeshayâhu* 14:1; 24:2; 56:3, 6; *Yirmeyâhu* 50:5; *Dâniel* 11:34 and *Zekharyâh* 2:15. This is the term used in *EB*.
- ב. נושא (nâsh-âh'), to lend at interest, require interest (usury) and נושא (nâsh-akh'; he stung, bit or charged usury; and nêsh' êkh; interest or usuary). Cf. *Be-Reishit* 41:51; *Shemôt* 22:24; *Va-Yiqrà* 25:36-37; *Devârim* 15:2; 23:20; 24:10-11; *Tehilim* 15:5; 109:11; *Mishlei-Shlômôh* 28:8; *Yeshayâhu* 24:2; 44:21 ("forgotten"); 50:1 ("creditors"); *Yirmeyâhu* 15:10; 23:39 ("forget"); *Yekhêzqeil* 18:8, 13, 17 and 22:12. It is an *isur*<sup>16.19.3</sup>

*Tôrâh* to receive usurious interest on a loan from a fellow Jew (*Shemôt* 22:24; *Va-Yiqrà* 25:37; *Devârim* 23:20) or גר (geir, cf. note I Ky. 1:1) – *Shemôt* 12:48-49.

- ג. עבט (â-vat'), to take a pledge or collateral, to pawn. Cf. *Devârim* 15:8; 24:10-13.
- ד. חבל (khâ-val'), to (take a) bind(er) or security deposit, thereby binding a transaction.

Cf. *Shemôt* 22:25; *Devârim* 24:6, 17; *Tehilim* 7:15 ("travaileth"); *Mishlei-Shlômôh* 13:13 ("destroyed"); 20:16; 27:13; *Yeshayâhu* 10:27; 13:5; 32:7; 54:16; *Yekhêzqeil* 18:16; *Mikhâh* 2:10; *Âmôs* 2:8 and *Zekharyâh* 11:7, 14. Cf. also חבל in *Yekhêzqeil* 18:12, 16; 33:15; and חבלה (kha-vôl-âh') *Yekhêzqeil* 18:7.

**5.43.1** שמעתם מה שאמרו הקדמונים ואהבת לרעך כמורך [ויק, י"ט, י"ח]

she-ma-têm' mah shê-âm-ru' ha-qad-môn-im', ve-â-hav-tâ' le-rei' a-khâ kâ-mô-khâ' [*Va-Yiq* 19:18], shê-ein' ô mitzvâh' ki im mei-hâ-rei-im' u-ma-tir' lis-nô' sôn-im'; you have heard regarding what the ancients said, 'and you shall love your companion as yourself' [*Va-Yiqrà* 19:18]; that this isn't a *mitzvâh* except as it ensues from companions, and it is allowed to eschew eschewers),

ἤκουσατε οτι ερρηθη αγαπησεις τον πλησιον σου και μισησεις τον εχθρον σου (eikousate oti errethei agapeiseis ton pleision sou kai miseiseis ton ekhthron sou; you heard that is was spoken, you shall love your companion and eschew your enemy), ...**You've heard the *Halâkhâh*: 'and you shall love your companion as yourself' (*Va-Yiqrà* 19:18), that this isn't a *mitzvâh* except as it ensues from companions, and it is allowed to eschew those who eschew...** *secundum Milkhâmôt* 'ה and the earliest extant source texts (Greek), respectively. Except *EB* (cf. below), this *pâsuq* is absent in the other Hebrew mss. For 'eschew,' see note 5.43.4.

*EB* reads: עוד אמר יש"ו לתלמידיו שמעתם מה שנאמר לקדמונים ואהבת לאוהבך ותשנא לשונאך (ôd â-mar' Ye-sh"u' le-tal-mid-âyv', she-ma-têm' mah shê-nê-ê-mâr' la-qad-môn-im', ve-â-hav-tâ' le-ô-hav-khâ' ve-tis-nâ' le-sôn-ê' khâ; further

*Yesh”u* said to his *talmidim*, you have heard what was said to the ancients, and you shall love him who loves you and eschew him who eschews you). *EB* doesn’t quote the passage from *Tan”kh* correctly.

Apparently, some had generalized from *Va-Yiqrâ* 19:18 that one could eschew one’s enemies, and some had ‘heard’ this – read “learned orally,” i.e. Oral Law. The generalization may have been “spoken,” as Oral Law among the Boethusian ‘Herodian’ *Perushim* (22.16.1) or in *Tzedôqim* circles but this is neither found, nor supported, in *Tôrâh* (i.e. not in rabbinic *Halâkhâh*). To the contrary, *Halâkhâh*<sup>7.1.1</sup> teaches that Jews aren’t to rejoice over the pain of her enemies (cf. *Va-Yiqrâ* 19:18, 34; *Devârim* 10:19; *Shemôt* 23:4; *Mishlei-Shlômôh* 24:17).

**5.43.2** אהב (â·hav’), αγαπη (agapei), ...love...  
αγαπη corresponds via *LXX*, to the Hebrew אהב. As noted in VI Sh. 13:10, love is the filling or keeping of *Tôrâh*. He who loves *Ēlôhim* will treat *Ēlôhim* as He dictates in *Tôrâh*. He who loves his neighbor will treat his neighbor as *Ēlôhim* dictates in *Tôrâh*. Therefore, the filling of *Tôrâh* is love.

Conversely, and contrary to Christian proclamations, (s)he who doesn’t keep *Tôrâh* loves neither *Ēlôhim* nor his or her neighbor!

Cf. also VI Sh. 13:8-10; *NHM* 22:37-40; XI Sh. 1:5; III Sh. 5:13-14, 22; I Yn. 5:2-3; II Yn. 5-6; Yn. 14:15, 21-24 and Yn. chapter 14; IX Sh. 5:25, 28, 33; VII Sh. 3:19; Yn. 15:12-13, 17; I Yn. 4:7-8, 11, 13, 16, 18-21; I Yn. 3:16-19; *Yaaqôv* 2:14-20; I Ky. 4:8; VII Sh. 3:14; 2:2; Yn. 13:34-35; I Yn. 3:10, 14; IX Sh. 4:1-2, 15-16; IV Sh. chapter 13; Ky-Lu. 6:27-36; II Ky. 1:5-8; *Rev.* 12:11; I Yn. 2:15. Cf. also note “affection,” *NHM* 6:5.

**5.43.3** רע (rei’ a), ο πλησιον (o pleision), ...your companion... Cf. *Va-Yiqrâ* 19:18 and note Ky-Lu. 10:36.

**5.43.4** שנא (sân·ei’; eschew, shun), μισεω (miseo; hate), ...eschew... Μισεω corresponds, via *LXX*, to the Hebrew שנא. Μισεω is the term from which we derive miso-(hater of), as in miso-Judaic.

Though meaning “hate” in modern Hebrew, several *pesuqim* serve to demonstrate in Biblical

usage the meaning is eschew, shun. Cf. *Be-Reishit* 29:31; *Mishlei-Shlômôh* 13:24; 15:27; *Devârim* 21:15-17 and resolving *Âmôs* 5:15 and *Tehilim* 97:10 with *Mishlei-Shlômôh* 25:21 and 24:17. The English “hate” accurately reflects μισεω, but is inaccurate for שנא.

שנא describes relative preference within a particular set or group. In a group of apples, for example, one might prefer a particular apple. The others would then be שנא, “eschewed,” i.e. the “not preferred” or “eschewed” – not necessarily hated at all. Placed in a different group of less delicious apples, the previously eschewed apple might become the preferred apple.

One might put something even above his parents (cf. *NHM* 10:37), so the parents are “eschewed” in that particular comparison. However, *Tôrâh* clearly prohibits hating one’s parents as advocated in English translations of Ky-Lu. 14:26. To hate one’s father or mother contradicts one of the *Asêrê ha-Dibrôt*. שנא is also rendered hate in modern Hebrew. However, many Jews seem to use it in the Biblical sense. Many Jews may not really grasp the malevolent implications inherent in the gentile perception of hate.

**5.44.1** אהבו את שונאיכם והברכו את אורייכם וגמולו אהבו את שונאיכם לכם והתפללו עליהם (ê·hêv·u’ eit sôn·ei·khêm’, ut·vâr·khu’ eit ô·re·rei·khêm’, u·ge·mul’ u tôv la·me·rei·im’ lâ·khêm’ ve·hit·pa·leil·u’ a·lei·hêm’; love those who eschew you, and bless those who curse you, and render good to those who wrong you, and pray for them), εγω δε λεγω υμιν αγαπατε τους εχθρους υμων και προσευχεσθε υπερ των διωκοντων υμας (ego de lego umin agapate tous ekhthrouson umon kai proseukhesthe uper ton diokonton umas; and I tell you, love your enemies and pray for those who pursue you), ...and I say to you, love those who eschew you, bless those who curse you, render good to those who wrong you – and pray for them... *secundum Nestor* and the earliest extant source texts (Greek), respectively. At first thought, to bless those who curse you might seem to contradict *Be-Reishit* 27:29. Rather, however, like vengeance, cursing should be left to 7.

Ms. Or. Rome #53 (p. 126) reads: אהבו שונאיכם והתפללו בעד עושקיכם והטיבו לאויביכם וברכו לאורריכם (ê-hêv-u' sôn-ei-khêm', ve-hit-pa-leil-u' be-ad' ôsh-vei-khêm' ve-hei-tiv' u le-ôy-vei-khêm' u-vâr-khu' le-ô-ra-rei-khêm' ; love those who eschew you, and pray for those who exploit you, and do good to your enemies, and bless those who curse you).

*Milkhâmôt* 'ז reads: ואני אומר לכם אהבו שונאיכם ועשו טובה לאויביכם (ve-a-ni' ô-meir' lâ-khêm' ê-hêv-u' sôn-ei-khêm', ve-a-su' tôv-âh' le-ôy-vei-khêm' ; and I tell you, love those who eschew you, and do goodness to your enemies).

*EB* reads: ואני אומר לכם אהבו אויביכם ועשו טובה לשונאיכם ומכעיסכם והתפללו בשביל רודפיכם ולוחציכם (ve-a-ni' ô-meir' lâ-khêm' ê-hêv-u' ôy-vei-khêm' ve-a-su' tôv-âh' le-sôn-ei-khêm' u-makh-i-sei-khêm' ve-hit-pa-leil-u' bish-vil' rôd-phei-khêm' ve-lô-khaitz-ei-khêm' ; and I tell you, love your enemies, and do goodness to those who eschew you and spitefully vex you, and pray for those who pursue you and oppress you).

The phrase וברכו את אורריכם ([see below for pronunciation] eit ô-re-reiy' khêm; “bless” those who curse you) presents a special difficulty. וברכו can be pronounced as either the *paal* (simple: tiv-rekh-u' ; you<sup>pl</sup> shall kneel) or the *pieil* (intensive: te-vârkh-u' , you<sup>pl</sup> shall bless and, euphemistically, you<sup>pl</sup> shall curse). See, for example, *Iôv* 2:9. Thus, one or two phrases of this *pâsuq*, taken by themselves, could be interpreted in a sarcastic sense. In English, we might compare this to describing a hard-core juvenile criminal sarcastically: “The little darling mugged me, G-d bless him. Don't you just love him?”

This sarcastic meaning also holds true for חסד (khi-seid' ), meaning 1. be kind, and 2. shame or insult. However, καλως does not correlate to חסד and there is no supporting evidence that חסד was ever a part of this *pâsuq*.

It could be argued, weakly, that אהב (â-hav' ; to love) may have been a similar euphemism for eschew.

Nevertheless, the context of the passage makes it clear that, even if these terms were used euphemistically, *Yehôshua* was teaching that, at the very least, we should tone down a hard offense with a soft, blunted, response; attempting to defuse a situation

rather than fan the flames. To paraphrase his subsequent question, “If you love those who love you, where's the big achievement in that?” Clearly, his *talmidim* are expected to do better than simply trade sarcasm for insult – which would be “no better than the *gôyim* do.”

Present evidence strongly suggests that this passage was not intended euphemistically.

**5.44.2** והתפללו (ve-hit-pa-leil' bish-vil' ; and pray<sup>pl</sup> for), και προσευχεσθε υπερ των (kai proseukhesthe uper ton; and pray for those), ...**and hitpaileil for those...** This reading is preferred *secundum* α and β.

Other forms include the noun תפילה (te-phil-âh' ; prayer), the pl. תפילות (te-phil-ôt' ; prayers), and the verb forms התפלל (hit-pa-leil' ; he, you<sup>masc. sing.</sup> prayed or the masc. sing. imper. pray!), התפללו (hit-pa-lel-u' ; we, you<sup>pl</sup>, or they prayed), מתפללים (mit-pa-lel-im' ; pres. masc. pl. praying), תתפללו (tit-pa-lel-u' ; you<sup>pl</sup> shall pray, may you<sup>pl</sup> pray) and the gerund להתפלל (le-hit-pa-leil' ; for praying, to pray).

Sy<sup>p</sup> and a-3 support

εὐλογεῖτε τοὺς καταραμένους ὑμᾶς καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς καὶ προσευχεσθε ὑπερ τῶν ἐπιβλαπτόντων ὑμᾶς (eulogete tous kataromenous umas kalos poiete tois misousin umas kai proseukhesthe uper ton epeireazontou umas), bless those who curse you, do good to those who eschew you, and pray over those who libel you. Cf. also the Hebrew mss., 5.44.1. Without basis in the ancient source texts, *TR* substitutes μισούντας, eschewers, for μισοῦσιν, who eschew.

**5.45.1** ובעשותכם ככה תהיו בני אביכם שבשמים (u-va-e-sôt-khêm' kâkh' âh ti-he-yu' ben-ei' av-i-khêm' shê-ba-shâ-mai' im; and in your doings thusly you will be sons of your Father who is in the heavens),

ὡπως γενήσθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ὅτι τὸν ἡλίον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρεχέει ἐπὶ δικαίους καὶ ἀδίκους (opos geneisthe uioi tou patros umon tou en ouranois oti ton eilion autou anatellei epi poneirous kai agathous kai brekhei epi dikaious kai adikous; so that you may become sons of your Father who is in

the heavens, because He causes His sun to culminate-up<sup>2.1.4</sup> upon those who practice evil<sup>5.33.1</sup> and upon the good,<sup>5.45.1</sup> and showers<sup>5.45.2</sup> upon the *tzadiq*<sup>1.19.1</sup> and the unjust<sup>5.45.3</sup>), ...and in your doings thusly you will be sons of your Father who is in the heavens... *secundum Nestor* and the earliest extant source texts (Greek), respectively.

Though earlier than *du Tillet*, here *EB* already reflects the later Hebrew tradition, merging with the Greek tradition, reading: למען תהיו בני אביכם שבשמים שמזריח שמשו על טובים ורעים וממטיר על רשעים וצדיקים (le-ma'an ti-he-yu' ben-ei' av-i-khêm' shê-ba-shâ-mai' im shê-maz-ri' akh shim-shô' al tôv-im' ve-râ-im' u-mam-tir' al re-shâ-im' ve-tza-diq-im' ; so that you will be sons of your Father who is in the heavens, who shines His sun upon good and bad and rains upon wicked and just).

Αγαθος (agathos, fine or well) is one of two Greek terms, along with καλος (kalos), which both correspond via *LXX* to the Hebrew term טוב (tôv, good or well). The distinction in Greek is probably contrived from the context when interpreting from Hebrew to Greek. Cf. also καλος, *NHM* 3:10.

**5.45.2 ...and showers...** cf. note Ky-Lu. 7:38.

**5.45.3** רשע (râsh-â', wicked), αδικους (adikous, unjust), ...unjust...

**5.46.1** ואם תשאלו בשלום אחיכם תעשו חסד גדול (ve-im' ti-shal-u' bi-shlôm' akh-i-khêm' ta-as-u' khês' êd gâ-dôl' ; and if you will inquire into the well-being [lit. peace] of your brother you do a big kindness),

εαν γαρ αγαπησητε τους αγαπωντας υμας τινα μισθον εχετε ουχι και οι τελωναι το αυτο ποιουσιν (ean gar agapeiseite tous agapontas umas tina mîsthon ekhete oukhi kai oi telonai to auto poiousin; for if you love<sup>5.43.2</sup> those who love you, what wages do you have? Don't the turncoat-tax-gougers do the same too?), ...and if you will inquire into the well-being of your brother you do a great kindness... *secundum Nestor* and the earliest extant source texts (Greek), respectively.

שאל בשלום (shâ-al' bi-shlôm' ), lit. "ask into the peace," is an Hebrew idiom meaning inquire into one's well-being. Similarly, -ל רישת שלום (drish-at' shlôm le-...) means "my regards to..."

*EB* reads: אם תאהבו אוהביכם איזה שכר לכם הלא עזי פנים אוהבים אוהביהם (im tê-ê-hav' u ô-hav-ê' khêm eiz' êh sâ-khâr' lâ-khêm' ? Ha-lô' az-ei' pâ-nim' ô-hav-im' ô-hav-ê' hêm? if you will love those who love you, what kind of wage have you? Don't the insolent love those who love them?). עזי פנים (az-ei' pâ-nim' , strong-faced) is a Hebrew idiom meaning impudent or insolent. Cf. *Shmueil Beit* 19.7.

מוכסנים (môkh-sân-im' , tax collectors) corresponds via *EB* to τελωνης (teloneis, completers), which is related to τελος (telos, completion; cf. *NHM* 17:25; VI Sh. 13:7). Though τελωνης cannot be equated to a Hebrew term via correspondence in *LXX* (since it doesn't occur there), "publican" is rendered in the Soncino *Talmud* for מוכסן (môkh-sân' ). Modern Hebrew defines this as a custom's agent.

These were Jews acting as agents (lessees) of the Roman Empire. These Roman agents collected customs duties, market tolls, and similar special imposts, helping the Romans to exact the heavy taxes imposed upon the Jews (note to Soncino *Talmud*, *Sanh.* 25b).

Having leased / hired / sold themselves out to the Romans, Jews regarded them as traitors and turncoats. Additionally, these turncoat tax agents gouged their own kinsmen by overcharging us on our taxes, in order to line their own pockets. Roman tax agents (collectors) were classed with robbers according to *Talmud*. *NHM* adopts "turncoat tax gouger" to preserve the original connotations of that time. Cf. also *NHM* 18:17; 21:31-32; Ky-Lu. 15:1; 18:10-13.

**5.47.1** גויים ([ב]גויים) ([ba-] gôy-im' ; [among the] peoples, i.e., in the *gâlut* / dispersion / exile, outside of *Êrêtz* Israel), εθνος (ethnos; peoples) / εθνικος (ethnikos; peoples), ...*gôyim* / in the *gâlut*... peoples in the Dispersion, Diaspora or Exile. Cf. *NHM* 4:15 quote from *Tan"kh*. Εθνικοι is preferred *secundum* א, β and א-3. However, at *NHM* 5:47 *EB* reads עזי פנים (az-ei'

pân·im', insolent, lit. strong-faced), rather than גויים. Τελωναι (telonai), turncoat tax gougers, as found in *TR*, is apparently based upon the sy<sup>p</sup> reading. *Pâsuq* 47 is absent in the Hebrew tradition.

*Gôyim* here is used in its proper sense – as peoples. Though frequently implying peoples other than Jews, *gôyim* isn't equivalent to non-Jews / gentiles (for which there is נכרי / αλλογενής, see below).

“Residence abroad,” i.e., Jews in the *gâlut*, “was viewed as something that cut the victim off entirely from [*Ēlôhim*] [*Hôsheia* 9:3-5; cf. *Be-Reishit* 4:14; *Yekhêzqeil* 11:15].”<sup>154</sup> References to the need for *teshuvâh* applied not only to uncircumcised Hellenist Jews but even moreso to *gâlut* Jews and, beyond that, to *geirim*.

Several Greek phrases using εθνος distort references to the *gâlut* (i.e. to Jews in the *Gâlut*) to mean “gentiles” – throughout the Christian *New Testament*. This perverts an exclusively Jewish work into a message seemingly “to gentiles.”

The most conspicuous of these distortions is the rendering of εἰς τὰ εθνη (eis ta ethnei; into / among the *gôyim* / peoples, i.e. in the *gâlut*, referring to Jews outside of *Ērêtz Yisrâel*), the translation of בגויים (ba-gôy·im' ; among the peoples, cf. *Va-Yiqrâ* 26:33; *Devârim* 4:27; *Yeshayâhu* 61.9; 66.19; *et al.*), as “to the gentiles.” This misrepresentation is found in *KJV* at *Trans.* 13:46; III *Shâul* 2:8, 9; 3:14; VI *Shâul* 15:16; and 16:26. In *Trans.* 13:46, the text proves (*Trans.* 14:1) that *Shâul* and *Bar-Nevuâh* were next found teaching in a *Beit-ha-K'nêsê!* 13:46, consequently, can only mean that *Shâul* and *Bar-Nevuâh* were turning their attention to the *gâlut*, Jews “among the *gôyim*.”

Distortion of the nom. pl. form is also found in Christian versions of Ky-Mr. 13:10; *Trans.* 10:45 (upon the *gâlut*; cf. *Mishlei-Shlômôh* 28:10); 18:6; 21:21; 22:21 (throughout the *gâlut*); and VI *Shâul* 15:16, 27 (among the *gôyim* = in the *gâlut*, and the *gâlut* [referring to *geirim*], respectively).

Distortions in the Christian *New Testament* are facilitated by Christian translators through arbitrarily re-expanding back into eight case forms, words that were early telescoped into only five cases. In Greek, the cases are nominative (subject), source, sink, accusative (direct object) and vocative. Most

problems occur principally in phrases found in what I'm calling the source (encompassing the genitive and ablative) and sink (encompasses the locative, instrumental and dative) case forms. The source case denotes of, from, out of, off, or away from (from the emanating source or origin – the *gôyim*). The sink case denotes among, in, into, at, by, with, to, unto, or for (the target sink or destination – the *gôyim*).

While there is no distinction between genitive and ablative in the “source” case, or between locative, instrumental and dative in the “sink” case, Christian translators regularly take Church-dictated re-expansion of these cases for granted. In this spurious way, the dative “to the Gentiles” is frequently dictated, while the locative “in / among the *gôyim*” is ruled out.

Sometimes the presence of a prep. determines the meaning of a phrase. In *Trans.* 2:5, the meaning is clearly “out of every *gôyim* under the heavens.” *Trans.* 13:47 reads “a light among the *gôyim*,” i.e. in the *gâlut*. *Trans.* 15:19 reads “from among the *gôyim*,” i.e. in the *gâlut*; intimating assimilated Jews who had made *teshuvâh*, and *geirim*, “from among the *gôyim*.” *Trans.* 15:23 reads “out from the *gôyim*,” clearly specifying assimilated Jews who had made *teshuvâh* and *geirim*. III *Shâul* 1:16 & 2:2, 8, 9 and 3:14 read “among the *gôyim*,” i.e. in the *gâlut*. VI Sh. 9:24 reads “us, whom he also called, not only from among the *Yehudim*, but also from among the *gôyim*,” i.e. in the *gâlut*.

*Yehudim* were, primarily, the inhabitants of *Yehudâh*. The contrast clearly points to those who were “from among the *gôyim*” as being from the *gâlut vis-a-vis Ērêtz Yisrâel*. VI *Shâul* 15:9 specifies “I will confess to you among the *gôyim*,” i.e. in the *gâlut*. VII Sh. 1:27 reads “this secret-of-initiation among the *gôyim*,” i.e. in the *gâlut*. XI Sh. 3:16 reads “recited among the *gôyim*,” i.e. in the *gâlut*. I *Keiphâ* 2:12 reads “your conduct among the *gôyim*,” i.e. in the *gâlut*.

The lack of a preposition, however, does not automatically determine which “source” case was intended. The phrase in *Trans.* 15:3, instead of being rendered “conversion of the gentiles,” hinges on the word επιστροφήν (epistrophein; a turning around) – *teshuvâh* (a return from / to). This

dictates interpretation of the subsequent phrase in the ablative, rather than genitive, case – *teshuvâh*, a return, “from the *gôyim*”! An anti-assimilation admonition was perverted into Christian Displacement Theology.

This same “source” case is rendered “before the Gentiles” in *Trans.* 9:15 when it should be rendered ἐνωπιον (enopion; in sight) “of the *gôyim*,” i.e. in the *gâlut*. It is correctly rendered “of the *gôyim*” in VI Sh. 3:29. While the *KJV* of Acts 9:15 suggests “bear my name” directly to gentiles, *Trans.* 9:15 – correctly – implies bearing his name in the *gâlut*. The primary passage that led to this discussion (*NHM* 10:5) is in this “source” case.

Other genitive / ablative passages which should be interpreted similarly include VI Sh. 11:12; 11:13 (a *shâliakh* of the *gôyim*, i.e. of the *gâlut*); 11:25 (of the *gôyim*, i.e. of the *gâlut* contrasted with Israel); 15:16 (the offering of the *gâlut* or *geir* – not “offering of *gôyim*” is proven by *Mishlei-Shlômôh* 28:10); 16:4 (where “churches of the Gentiles” should be *Bâtei-ha-K'nêsêt* of the *gâlut*); XI Sh. 2:7 (a *rav* of the *gâlut*); and XIII Sh. 1:11 (a *rav*; the phrase “of the *gôyim*,” i.e. of the *gâlut*, was redacted in later).

Most often distorted, however, is the “sink” case, which merges the English locative, instrumental and dative cases. Wherever a prep. doesn’t rule it out, Christian translators assign their choice of locative, instrumental or dative case, thereby deciding the most doctrinally convenient meaning; in, on, among, at, with, by, to, for. The last two are frequently used when “among” should be used. Consequently, *Trans.* 26:23 should be understood as “the *Mâshiakh* ... would announce the light among λαω (“sink” case of λαος / laos, the kindred) and in the *gâlut*” (lit. among the *gôyim*), rather than the *KJV* “unto the people and to the Gentiles.”

Even without a preposition, as found, for example, in VI *Shâul* 1:5, 13 (“among the *gôyim*, or in[to] the *gâlut*), the context nearly always suggests that the “sink” case of εθνος should be understood as locative (in, or into, the *gâlut*, lit. among, or into, the *gôyim*) rather than the dative (to, unto) which Christian translators used to substantiate their Displacement Theology.

“The *gâlut*” is also a euphemism sometimes used to mean outside of *Yisraêil* ‘ the Jewish community in / of the *gâlut*.

Locative / instrumental / dative cases which should be understood as the sink, “among the *gôyim* / in[to] the *gâlut*,” case include *NHM* 12:18; 20:19; 24:14; Ky-Mr. 10:33; Ky-Lu. 18:32; *Trans.* 11:18; 14:27; 21:19; 26:20; 28:28; I *Shâul* 2:16 (impeding us from speaking among the *gôyim*, i.e. in the *gâlut* – cf. admonition of *Yehôshua* at *NHM* 10:5); VI Sh. 11:11; 11:13 (I speak to you among the *gôyim*, i.e. in the *gâlut*); IX Sh. 3:8 (announce it in the *gâlut*).

The term “peoples” is rendered for the Greek εθνος (ethnos; from which the English “ethnic” is derived). This corresponds to גוים (gôyim’), meaning “peoples.” *Gôyim* is sometimes used in *Tan”kh* referring to Jews, as a “people.” More often, it refers to the non-*Tôrâh*-observant peoples. For further discussion on *gôyim*, cf. 25.32.1. The proper Greek counterpart for נכרי (nâkh-ri’ [nokh-ri’]), non-Jew, was αλλογενής.

Αλλογενής (allogeneis, another genus) was the Greek term used over the gate on the *Har Beit-ha-Miqdâsh* warning non-Jews to approach no closer. Photographs of one of these plaques, showing ΑΛΛΟΓΕΝΗ (αλλογενη) on the right of the top line, preceding ΕΙΣΠΙΟ), can be found in the *Encyclopedia Judaica*.<sup>155</sup> The original stele is located in the Istanbul Archaeological Museum (*EJ*, 9:1555). A replica is found in the Rockefeller Museum in the Old City of *Yerushâlayim*. Αλλογενής – “non-Jew” – is actually found only once in the entire *New Testament*. Even in that instance it refers to a *Shomronian* (Samaritan; Ky-Lu. 17:18). This is the only authentic reference to “gentile” in all of the *New Testament*!

Αλλογενής is not found at all in *Matityâhu*.

Today, Mormons, for example, define gentiles as all non-Mormons. To be clear about the meaning in these ancient Jewish texts, we avoid this possibly ambiguous term. We have adopted, instead, the popular usage of *gôy(im)* to refer to non-Jews – including Mormons, J-e-h-o-v-a-h’s Witnesses, etc. – unless stated otherwise.

Teachings generally took place in the *Beit-ha-K'nêsêt*<sup>4.23.2</sup> – hardly a place dominated by church-going *gôyim*. One could, however, expect to

find *geirim* during that period. Many sects of Jews, including the *Perushim* and *Netzârim*, were intensely active in evangelism – especially “among the *gôyim*,” i.e. in the *gâlut*. Cf. notes 1.0.2, 1.21.3, 6.32.1; Lewis H. Feldman, “The Omnipresence of the G-d-Fearers,” *Biblical Archaeology Review*, XII.5 (86.09-10), 58-69, and my book *Atonement In the Biblical ‘New Covenant.’*

In every instance where a non-Jew is implied, it is also implied that the non-Jew is a *geir* who is learning and practicing *Tôrâh*. There is no reference to the inclusion of any other kind of “gentile,” either directly nor indirectly, anywhere in the earliest extant source documents of the *New Testament*. There is no provision for participation by any such “gentile” in the *b’rit*, nor in the *kipur* provision of the *Mâshiakh*, nor in *hâ-Ôlâm ha-bâ*.

The phrase “Don’t even the *gôyim* do this?” forces the conclusion that *Yehôshua* was speaking exclusively to Jews (and *geirim*). Cf. *NHM* 12:18. *Gôyim* can be used to mean non-Jews, but can refer derisively to secular Jews. Care must also be taken in those instances in which Jews living “in” or “among” the *gôyim*, i.e. “Jews in the *gâlut*,” is intended.

Another relevant term is *λαος* (*laos*), “kinsmen.” *Λαος* is not synonymous with *ἔθνος* and does not mean “people(s)” as accurately as the latter. Rather,

*λαος* refers to “fellow people,” “kinfolk,” “kinsmen,” or “kindred” (cf. note 1.21.3).

Also confused with these is *ελλην* (*Ellein*), “Hellenist,” which nearly any dictionary will verify means “a non-Greek, esp. a Jew of the *gâlut*, who adopted the Greek language, customs, etc.” – i.e. who had assimilated into Hellenism. While this term is not found in *Matityâhu*, in the Messianic Writings it is sometimes translated as “gentiles,” and is the basis for many doctrines regarding the supposed inclusion of “gentiles.” Cf. also note 1.0.2.

**5.47.2** *το αυτο* (*to auto*), ...**the same...** is preferred here *secundum*  $\alpha$ ,  $\beta$  the *sy<sup>p</sup>* and *a-3*. *Ουτως*, thus / so, as found in *TR*, is based on mss. of the 9-12<sup>th</sup> centuries C.E.

**5.48.0** *תם* (*tâm*; whole [adj.]) / *תמים* (*tam-im*’ ; whole [adj. & n.]) / *תם* (*tôm*; wholesomeness [n.]); *τελειος* (*teleios*), ...**whole...** *Τελειος* is rendered in *LXX* for *תמים*, which includes all instances in *Matityâhu* except where the subject is the heart, in which case *τελειος* parallels *לב שלם* (*lêv shâ·leim*’ ; whole-hearted). *EB* corroborates *תם*. *Pâsuq* 48 is absent in the earlier Hebrew mss. Cf. *Tehilim* 19:8 and note 10.16.4.

<sup>1</sup> A Hebrew idiom translated “according to.”

<sup>2</sup> “Bless,” *Vine’s*, p. 125.

<sup>3</sup> E.g., *Va-Yiqrà* 11:24, 25, 27.

<sup>4</sup> The *tâhârâh* of the leper is dependent on his complete recovery.

<sup>5</sup> E.g., *Va-Yiqrà* 12:2.

<sup>6</sup> E.g., *Va-Yiqrà* 11:25, 28.

<sup>7</sup> *Va-Yiqrà* 5:6ff.

<sup>8</sup> *Be-Midbar* 31.

<sup>9</sup> *כפור* (*ki·pur*’ ; *kipur*, *kipur*), cf. *Atonement In the Biblical ‘New Covenant’ and notes “mâsôrêl”* 15.2.2 and “*B’rit*” 26.28.1.

<sup>10</sup> *Yekhêzqeil* 36:25; *Tehilim* 51:4 et al. Cf. *teshuvâh* 13.16.1.

<sup>11</sup> Due mostly to the difference in terminology, this is paraphrased from “Purity and Impurity,” *EJ*, 13:1405ff.

<sup>12</sup> “Purity and Impurity, Ritual,” *EJ*, 13:1405-1414.

<sup>13</sup> *Yirmeyâhu Bên-Dâvid*, “*V Shâul*: A Second Letter of Instruction from *Shâul* with the Assistance of Timothy, a Hellenist Jew, to the Congregation in the *gâlut* in Southern Greece near *A-t-h-e-n-s*, c. 57 C.E.,” *Messianic Writings*, XI, 7:1.

<sup>14</sup> *Biblia Reina-Valera* of 1602, Trinitarian Bible Society, 217 Kingston Road, London SW 19 3NN, England.

<sup>15</sup> English translation by Luis Chavira, *talmid geir ha-Netzârim* in Chihuahua, Mexico.

- <sup>16</sup> Howard, p. 198.
- <sup>17</sup> *Yirmeyâhu Bân-Dâvid*, “The first letter by Yôkhânân ‘Bân-Rôgaz’ Bân-Zavdiel, addressed to all of the congregations c. 92 C.E.,” *Messianic Writings*, XXIV 2:4.
- <sup>18</sup> השלים, reconcile; this meaning is clear not only from the definition in Klein’s but from Alcalay’s explicit inclusion of reconcile in the definition of השלמה (p. 594).
- <sup>19</sup> While NH means “curtail,” PBH means “damage” (פחתה, Klein’s, p. 502).
- <sup>20</sup> *The Gospel of Matthew According to a Primitive Hebrew Text* (Macon: Mercer University Press, 1987), 160-76.
- <sup>21</sup> *The Jewish-Christian Debate in the High Middle Ages*, (Philadelphia: Jewish Publication Society, 1979), 373-82.
- <sup>22</sup> Howard, p. 168.
- <sup>23</sup> יהודה רוזנטל, בקורת יהודית של הברית החדשה מן המאה ה־ג, *Studies in Jewish Bibliography History, and Literature in Honor of I. Edward Keiv*, ed. Charles Berlin (New York: KTAV, 1971), p. 129-30.
- <sup>24</sup> “Bible,” *EJ*, 4:826.
- <sup>25</sup> “*Mâsôrâh*,” *EJ*, 16:1445-6, 1454-6 and 1460-1.
- <sup>26</sup> Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*, Carta and Univ. of Haifa, p. 663.
- <sup>27</sup> Reuben Alcalay, *The Complete Hebrew-English Dictionary*, (Jerusalem: Massada Publ., 1981) p. 2638-9.
- <sup>28</sup> Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language For Readers of English* (Jerusalem: Carta, 1987), p. 567.
- <sup>29</sup> While the converse could be argued, that this represents an MT compaction, analysis consistently and conclusively demonstrates that, on the one hand, Greek texts were subject to extensive redactions while, on the other hand, ancient documents show extremely close correspondence even with today’s Hebrew mss. Notice that the IQIs<sup>a</sup>, the Great *Yeshayâhu* Dead Sea Scroll, supports MT here, not *LXX*. Thus, we must conclude that this was a *LXX* interpretational elaboration or expansion, not an MT compaction.
- <sup>30</sup> *Élishâ Qimrôn* and John Strugnell, *Discoveries in the Judaean Desert · X, Qumrân Cave 4 · V, Miqtzat-Maasei-ha-Tôrâh* (Oxford: Clarendon Press, 1994).
- <sup>31</sup> Ebionites, cf. *NHM* note 1.0.1.
- <sup>32</sup> As evidenced, for example, in *The Didache* and *The Epistle of Barnabas*, both of which date to the period immediately subsequent to 135 C.E. when these doctrines first come to the fore (see, along with *Who Are the Netzârim? – Advanced Level and Atonement In the Biblical ‘New Covenant,’ NHM 1 note 1.0.1, The Didache*, trans. Kirsopp Lake (Cambridge: Harvard University Press, 1912-77), p. 306-7, and *The Epistle of Barnabas*, trans. Kirsopp Lake (Cambridge: Harvard University Press, 1912-77), p. 338).
- <sup>33</sup> Hellenized to ‘Simeon the Just,’ “one of the survivors of the Great Assembly” (*Ávôt* 1:2; *EJ*, 14:1567).
- <sup>34</sup> “Onias III,” *EJ*, 12:1403.
- <sup>35</sup> מרכבה (*mêr-kâv-âh’*; chassis, fuselage; pop. “chariot”), pl. מרכבות (*mar-kâv-ôt’*).
- <sup>36</sup> *Codex Damascus*, popularly “*The Damascus Covenant*.” Earlier published by R.H. Charles as “Fragments of a Zadokite Work” in his edition of the *Pseudepigrapha*.
- <sup>37</sup> 2 Mac. 4:2
- <sup>38</sup> See discussion in the chapter “What does the *Mâshiakh* do? Why follow the *Mâshiakh*?” in my book *Who Are the Netzârim? – Advanced Level*.
- <sup>39</sup> *Ramb”m Mâshiakh*, last two passages of his code of laws, in the eleventh and twelfth paragraphs of the ‘Laws Concerning the Installation of Kings,’ (Gershom Scholem, *The Messianic Idea in Judaism*, Schocken, 1971, p. 28).
- <sup>40</sup> E.g., 6:2-3. *The Didache*, trans. Kirsopp Lake (Cambridge: Harvard University Press, 1912-77), p. 319.
- <sup>41</sup> Klein’s, p. 219.

- <sup>42</sup> “Book of Enoch,” R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English*, Vol. II, *Pseudepigrapha*, p. 171 and 173ff.
- <sup>43</sup> E. Isaac, “1 (Ethiopic Apocalypse of) Enoch,” James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 1, p. 6.
- <sup>44</sup> De-Judaized to I Enoch.
- <sup>45</sup> Charles, Vol. II, p. 214.
- <sup>46</sup> שאול, the grave, underworld, netherworld.
- <sup>47</sup> Charles, vol. II, p. 184-5.
- <sup>48</sup> For a proper אול, see above the ך in ויקרא, the first word of *Be-Reishit* 1:5
- <sup>49</sup> “*Mâsôrâh*,” *EJ*, 16:1413 & *Berâkhôt* 62a.
- <sup>50</sup> “*Mâsôrâh*,” *EJ*, 16:1413 & *Eirubin* 21b.
- <sup>51</sup> “*Mâsôrâh*,” *EJ*, 16:1413.
- <sup>52</sup> “*Mâsôrâh*,” *EJ*, 16:1448.
- <sup>53</sup> “*Mâsôrâh*,” *EJ*, 16:1416.
- <sup>54</sup> W.E. Vine, *Vine's Expository Dictionary of New Testament Words* (Iowa Falls, Riverside) p. 1152. There is no such stroke. Vine refers to the small tit which differentiates the כ from the כ and the ך from the ך. These tits result from using a different stroke. There is no additional stroke to add the little tit.
- <sup>55</sup> A.Z. Idelsohn, *Jewish Music in Its Historical Development* (New York: Schocken Books, Third Printing 1975). “Music,” *EJ*, 12:554-678.
- <sup>56</sup> “[*Berâkhôt*] 62a, for which the second finger was used. The statement is reported in the name of *Rav* [*Aqivâ*] (40-135 C.E.)”
- <sup>57</sup> Idelsohn, p. 67, 70.
- <sup>58</sup> Idelsohn gives the meaning as “upright, p. 67 and “raising,” p. 70.
- <sup>59</sup> Idelsohn, p. 67.
- <sup>60</sup> Five (books of *Tôrâh*).
- <sup>61</sup> “*Mâsôrâh*,” *EJ*, 16:1412-13.
- <sup>62</sup> רעננה (Ra·a·nan·âh' ; fresh), popularly spelled Ra'anana.
- <sup>63</sup> This symbol is a mirror image of ך; cf. the Artscroll Stone Edition or Koren *Tan"kh* Before and after *Be-Midbar* 10:35 and in *Tehilim* 107.
- <sup>64</sup> ארון (â·rôn'; chest, pop. “ark”).
- <sup>65</sup> “*Mâsôrâh*,” *EJ*, 16:1408.
- <sup>66</sup> See picture, *EJ*, 14:1445-6.
- <sup>67</sup> Israeli = *Sephârâdi* pronunciation.
- <sup>68</sup> “*Mâsôrâh*,” *EJ*, Supp. Section, 16:1420.
- <sup>69</sup> “*Mâsôrâh*,” *EJ*, 16:1455.
- <sup>70</sup> נסח (nô·sakh'; flavor, formula, version).
- <sup>71</sup> “Masoretic Accents,” *EJ*, 11:1103, Example 2. – מקף-שופר-הולך (ma·qâph' shô·phâr' hô·leikh'; enclosed proceeding *shôphâr*).
- <sup>72</sup> הולך (hô·leikh'; going).
- <sup>73</sup> Contrary to Idelsohn's classification of *qadmâ* as a tonal disjunctive (p. 70), apparently in error.
- <sup>74</sup> Qad·mâ'; preceding, antecedent, perhaps so named because it very often occurs before גרש – geir'êsh, “chase.”
- <sup>75</sup> Ât·nâ·khâ'
- <sup>76</sup> *Sôph*
- <sup>77</sup> A.Z. Idelsohn, *Jewish Music* (New York: Schocken, 1929, 1975), p. 67.
- <sup>78</sup> Ôz'êl; leave or proceed.

- <sup>79</sup> Phish·tâ'; plain. For an example, see above the ך in the first occurrence of אשר in *Be-Reishit* 1:7.
- <sup>80</sup> תפריד (ta-phrid'; you shall separate / divide).
- <sup>81</sup> Dâr·bân'; spur.
- <sup>82</sup> יוקיף (yaz-qiph'; you shall be upright / erect), probably referring to the ancient hand signal. For an example, see ונקרשתי, *Va-Yiqrâ* 22:32.
- <sup>83</sup> Ta·am'; taste, *Tôrâh* cantillation accent.
- <sup>84</sup> Te·rin' pish·tin'; two פשטא
- <sup>85</sup> Ât·ei'; arriving.
- <sup>86</sup> Ô'zêl ve-ât·ei'; a stand-class disjunctive ⇔ Ashkenazi “âz·lâ' ve-gei'rêsh.
- <sup>87</sup> See *Be-Reishit* 1:9, יקרו המים (yi-qâv-u' ha-may'im; let Be “miq·vêh'-ed” the waters [i.e. let the waters form pools].
- <sup>88</sup> Ke·tiv'; written spelling (in instances where the text of MT is marked with a קרי to be pronounced differently than written).
- <sup>89</sup> Qe·ri' ; recited, read – specifying the word to be pronounced, where different from the כתיב, when reciting *Tôrâh*.
- <sup>90</sup> *Nun* sôph·it'; final *nun*.
- <sup>91</sup> “Music,” *EJ*, 12:572, 576.
- <sup>92</sup> “Masoretic Accents,” *EJ*, 11:1108-9.
- <sup>93</sup> A·vôd·âh' shê·ba·leiv'; ‘service of the heart,’ lit. work that is in the heart.
- <sup>94</sup> “Music,” *EJ*, 12:571, 575.
- <sup>95</sup> “Music,” *EJ*, 12:578.
- <sup>96</sup> Idelsohn, p. 23.
- <sup>97</sup> “Music,” *EJ*, 12:585.
- <sup>98</sup> Klein's, p. 567.
- <sup>99</sup> At no point is there any rational basis to suggest that the entire people of Jews scrapped one set of traditions to adopt a new and contradictory set of traditions. This notion is not merely miso-Judaic but, in contradicting overwhelming evidence, is patently stupid. The origin of the *beit din* system is given in *Shemôt* 18:13-23 and *Devârim* 1:9-14. The *beit din* system passed from the supervision under *Avôt Bâtei-Din* (Chairmen, lit. “fathers,” *beit din*, though not always known or called by this title) beginning with *Môshêh* at *Har Sinai* to *Yehôshua Bêh-Nun*, to the *Shôphtim* (Judges, actually Chief Justices, of the *Bâtei-Din*) aka *Zezeinim* (Elders), to the *Neviim* (prophets, through *Khagai*, *Zekharyâh* and *Malâkhi*) and (alternately) the *Melâkchim* (kings), to the כנסת הגדולה (K'nês' êt ha-Ge·dôl·âh' ; Great Assembly / “Great Synagogue”) under *Êzrâ* (*Nek-hemyâh* 8-10) through *Shimôn ha-Tzadiq* (father of *Khônyô* / Onias III, c. B.C.E. 200) and *Khônyô*, to the *Sôphrim* and *Zugôt* (Heads of the *Beit Din ha-Gâdôl*), the *Tanâim*, the *Amôraim*, the *Savôraim*, the *Geônim* (8<sup>th</sup> century C.E., with *Talmud* already codified), to the *Avôt Bâtei-Din* known as “codifiers,” the world famous *Tôrâh* authorities of every era, and the *Avôt Beit ha-K'nêsêl* serving as *Rashei-ha-Yeshivôt* (‘heads of the academies’), including the *Teimânim* who have preserved these traditions since 1<sup>st</sup> Temple times, down to today. Cf. *EJ* entries: *Bet Din* and Judges; Synagogue, The Great; Simeon, The Just; Literature, Jewish; Oral Law; Tradition, *Zugôt*, et al.
- <sup>100</sup> *Bên-Dâvid*, “The first Letter by *Yôkhânân 'Bên-Rogaz' Bêh-Zavdieil*, Addressed to All of the Congregations, c. 92 C.E.,” Messianic Writings, XXIV, 2:3-7.
- <sup>101</sup> Howard's apparatus, p. 18.
- <sup>102</sup> For example see Howard's section entitled: “Passages Suggesting a Variant Hebrew Substratum for the Greek,” *The Gospel of Matthew according to a Primitive Hebrew Text* (Macon: Mercer University Press, 1987), p. 210ff.

- <sup>103</sup> *Vine's Expository Dictionary of New Testament Words*.
- <sup>104</sup> *Qimrôn*, p. 197.
- <sup>105</sup> Cf. *Antiq.* xiii.v.9; xv.x.5; xviii.1.5; *War*, ii.viii.2, 6. We attribute those instances where the description of Josephus differs from the witness of the *Qumrân* scrolls to error by Josephus similar to his mistaking the relationship of Menelaus to Onias and Jason and other similar errors which seem to be of a secular Jew who has only a passing acquaintance with religious Jews and Judaism. Essene likely derives from the Aramaic of עשיים (ô-sim' ; doing, doers), referring to their term for Oral Law – מעשה (ma-as-êh' ; the doing). This author, among others, has defended this identification with success, though not without disputing opinions, before world Dead Sea Scroll scholars on their scholarly Internet forum, *O-r-i-o-n*.
- <sup>106</sup> Soferim, *EJ*, 15:79ff.
- <sup>107</sup> *Qimrôn*, *Discoveries in the Judaean Desert X*, p. 132.
- <sup>108</sup> *Qimrôn*, p. 141.
- <sup>109</sup> *Qimrôn*, p. 143.
- <sup>110</sup> *Devârim* 4:22-33; cf. "Tefillin," *EJ*, 15:903 and תפילין של ראש מקורמרן, by *Yigâeil Yâdin*, translated from an article in *Êrêtz Yisrâeil* (Vol. 9, The W.F. Albright Vol.), The Israel Exploration Society and The Shrine of the Book, 1969.
- <sup>111</sup> Middle Ages manuscripts allege that the "Zion Gospel" (5<sup>th</sup> century C.E.) quoted this from *The Gospel of the [Netzârim]* (for which cf. endnote to my 25.14.2); Cameron, p. 99, #4.
- <sup>112</sup> I. Epstein, trans. and ed., *The Babylonian Talmud* (Oxford: Soncino Press, 1948).
- <sup>113</sup> "Bet Din and Judges," *EJ*, IV, 719ff.
- <sup>114</sup> I. Epstein, trans. and ed., *The Babylonian Talmud* (Oxford: Soncino Press, 1948).
- <sup>115</sup> "Johanan Ben Zakkai," *EJ* 10.148-154.
- <sup>116</sup> Chill, p. 369.
- <sup>117</sup> חק (*khôq*, pl. khuq'im' ); statutory laws legislated by the *Beit Din* (in contrast with the case law *mishpâtim* rendered by the *Beit Din*).
- <sup>118</sup> Chill, p. 370.
- <sup>119</sup> Howard, p. 200.
- <sup>120</sup> The Israeli currency symbol, ₪, merges the two letters ש and ה, abbreviating שקלים חדשים (shê-qâl'im' kha-dâsh'im'; new *sheqâlim*).
- <sup>121</sup> Lightfoot, II, 118.
- <sup>122</sup> In Search of Lost Worlds, Atlantis: The Mystery of the Minoans; Discovery Channel.
- <sup>123</sup> א' אבן-שושן, ע-ר, 1051
- <sup>124</sup> Third Temple. It should be recalled that *Yekhêzqeil*'s instructions were given before the building of the *Beit ha-Miqdâsh ha-Sheini* (Artscroll "*Yechezkel*," introduction to chapter 40, p. 605-6)! Indeed, though it fell short of his instructions, the "Third Temple" is a misnomer for the *Beit ha-Miqdâsh ha-Sheini*. "They were therefore unable to build the Temple according to *Yekhêzqeil*'s directions. Instead, they 'built it according to the plans of Solomon's Temple, but included some modifications based on the Book of *Yekhêzqeil*' (*Ramb"m* 1:4)" (*Yechezkel*, loc. cit.). Moreover, building *Yekhêzqeil*'s *Beit ha-Miqdâsh* is to be an continuing process that gets into *Qabâlâh*: "certain indispensable parts [will be] missing. It will be our obligation to add these components and this will be our way of fulfilling the command to build the *Beit ha-Miqdâsh*" (*ibid.*, p. 607). This *Beit ha-Miqdâsh* is beyond human capacity to destroy or apostatize, it will be eternal, and built of the *nephâshôt* of *Tôrâh*-observant Israel, not physical stones. Unlike the *g-o-d-s* of the *gôyim*, *ha-Sheim* "does not rest within a building, but within a people." *ibid.*, 11:15, p. 198). "Israel [is] the true Sanctuary of the Divine Presence on earth" (*ibid.*, 21:5, p. 347). Jews are the ה'יכל (hei-khâl' *ha-Sheim*; the Temple / Palace of *ha-Sheim*; *ibid.*, 11:15, p. 197). "*Beit Yaaqôv* is a fire and *Beit Yôseiph* is a flame" (*Ôvadyâh* 18), while the

*Beit ha-Miqdâsh* of *Yekhêzqeil* is “made of fire and [will] descend miraculously from heaven, already built” (*Yekhêzqeil* introduction to chapter 40, p. 606). “Freed from the limitations of space, Israel’s national Templehood will indeed be equal to ‘one end of the world to the other.’” (*ibid.*, introduction to chapter 48, p. 750). Israel as *Yekhêzqeil*’s *Beit ha-Miqdâsh* is both the Realm described by *Yehôshua* as having arrived in his day and, unlike the previous Temples, will be inviolate as well as the focus of pilgrimages on *Pêsakh*, *Shâvuôt* and *Sukôt* (*ibid.*, introduction to chapter 40, p. 605). As the physical stones of the earthly *Beit ha-Miqdâsh* was viewed as bearing the ‘כבוד ה’, so, too, the Realm which *Yehôshua* announced is that of Israel as the bearers of the שכינה in their heart. This is a very *Qabâl*-istic concept for the bearer of the ‘כבוד ה’ is described in *Yekhêzqeil* as the מרכבה (mêr-kâv-âh’ ; chariot) – the central term around which *Qabâlâh* revolves. The *Mêrkâvâh* in *Yekhêzqeil*’s description was supported by כרובים (kruv-im’ ; corrupted to ‘cherubim’). Thus, Israel is the *Mêrkâvâh*, the core of the *Takhnit* (plan) / *Tavnit* (pattern) of ה’ who rides the waves of nations and human events on the shoulders of world leaders. In this metaphor, *kruvim* are the surfers on those waves, the “4 faces” (four winds, four points of the compass), from Tyre to today’s powers. Like the physical *Beit ha-Miqdâsh* which served as the pattern to teach us, the *Mêrkâvâh* – *Tôrâh*-observant Israel being the only possible candidate to satisfy all of these criteria for an eternal, inviolate *Beit ha-Miqdâsh* not subject to earthly limitations and weaknesses – is clearly described by *Yekhêzqeil* as bearing the Majestic Throne of *ha-Sheim*.

<sup>125</sup> “Altar,” *EJ*, 2:770-1.

<sup>126</sup> Vine, p. 801.

<sup>127</sup> Cf. analogy of slave who did not bear fruit with his talent, *NHM* 25:28-30 and *Rev.* 3:16.

<sup>128</sup> *Webster’s New World Dictionary*.

<sup>129</sup> “Apostasy,” *EJ*, III, 201.

<sup>130</sup> This is documented in *Who Are the Netzârim?* (both versions). Cf. also *NHM* note 1.21.1.

<sup>131</sup> “*Agunâh*,” *EJ*, 2:429-433.

<sup>132</sup> “Divorce,” *EJ*, 6:129.

<sup>133</sup> “Monogamy,” *EJ*, 12:259.

<sup>134</sup> *CD* 4:20 – 5:5.

<sup>135</sup> III Sh. 3:2.

<sup>136</sup> Eusebius, *EH* III.xxvii.4.

<sup>137</sup> אי-זבל, pronounced ee-ZEV-el (“non-trash”), corrupted to “Jezebel.”

<sup>138</sup> *Yigâeîl Yâdin*, *The Temple Scroll*, I:355ff.

<sup>139</sup> Since the Jew(ess) may not intermarry according to *Halâkhâh*,<sup>7.1.1</sup> no halakhic marriage takes place. *Halâkhâh* sees the Jew(ess) “married” by civil or other extra-halakhic means, as not married. No marriage has taken place. Such a Jew(ess), which subsumes many “Messianic Jews,” is living an unmarried and apostate life. Offspring of a Jewish father are simply non-Jews. The offspring of couples in which the spouse is a Jewess are Jews. While these children are offspring of an halakhically prohibited marriage and daughters of such a union may not marry a *Kôhein*, these offspring are not defined as *mamzerim*.

<sup>140</sup> *Dialogue*, 134, 1; 141, 4, in *PG*, VI, 785, 800.

<sup>141</sup> Salo Baron, *A Social and Religious History of the Jews* (New York: Columbia University Press and Philadelphia: JPS, 1952), Vol. II, p. 223-6.

<sup>142</sup> “Bigamy and Polygamy,” *EJ* IV, 985-990.

<sup>143</sup> Howard, *Bible Review*.

<sup>144</sup> “Oath,” *EJ*, XII, 1295ff.

<sup>145</sup> *EJ*, XII, 1295ff.

<sup>146</sup> “Oath,” *EJ*, XII, 1295ff.

- <sup>147</sup> *EJ*, XII, 1295ff. Cf. also R. David Freedman, “‘Put Your Hand Under My Thigh’ – The Patriarchal Oath,” *Biblical Archaeology Review* (06 / 76), p. 3-4 in which Freedman postulates that, prior to receiving the *Tôrâh*, the circumcised membrum was held as the sign of the covenant.
- <sup>148</sup> Chill, p. 73-4 based on *Talmud* references *Bâvâ Qamâ* 83b, 84a, 85a, 90b, 91a, 92a and others cited in his text.
- <sup>149</sup> Howard's apparatus, p. 20, note 5:40.
- <sup>150</sup> Klein, “גיל,” p. 341.
- <sup>151</sup> Vine's.
- <sup>152</sup> The practice of the time was to require a pledge guaranteeing repayment, e.g., a person's coat or some other article of value. The Hebrew term for debtor, לוֹוֶה (lôv-êh'), derives from this verb. Because of the halakhic prohibition against charging interest to a fellow Jew, in early times Jews avoided making loans, and the struggling working man whom the prohibition was designed to safeguard suffered from the prohibition. Consequently, a rabbinic loophole was invented. Banks in Israel don't technically make loans. Instead, the bank draws up a contract in which it technically becomes a partner. In lieu of charging interest, a business contract provides that the partner receiving this venture capital then pays the contributing investor a small profit on his investment. By means of this rabbinic circumvention, “interest” is avoided.
- <sup>153</sup> Vine's, “Lend,” p. 660.
- <sup>154</sup> “Banishment,” *EJ*, 4:164.
- <sup>155</sup> Ἀλλογενεῖς photographs: “Temple,” 15:964, “Jerusalem,” 9:1555. A photograph of another fragment can also be found in Jack Finegan, *The Archaeology of the New Testament* (Princeton: Princeton University Press, 1978), p. 119.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 6

**6.1.0** הלל (hi-leil', extol), θεαομαι (theomai, gaze), ...**extol**... *secundum EB* and the earliest extant sources (Greek), respectively. Cf. also note הלל 26.30.1.

**6.1.1** צדקה (tze-dâq-âh', justness), δικαιοσύνην (dikaiosunein, justness), ...**zedâqâh**... is supported by *EB* and preferred *secundum* K\*, β and a-3 rather than ελεημοσύνην, alms, as found in *TR* based upon sy<sup>p</sup>. Cf. also note 1.19.1.

There is no question that this term corresponds to the Hebrew צדקה. In Judaism, there is no justness without ample charity. "The obligation to help the poor and the needy and to give them gifts is stated many times in the [*Tan"kh*] and was considered by the rabbis of all ages to be one of the cardinal *mitzvôt* of Judaism."

*Tan"kh* itself legislates several laws that are, in effect, a sort of tax for the benefit of the poor. See, for example, *Shemôt* 23:11; *Devârim* 15:7-10; 16:11, 14; 10:19; 15:10. "Charity is an attribute of *Élôhim* Himself: "For *Adônâi* is your *Élôhim*, He is *Élôhei-hâ-Élôhim*, and *Adôn hâ-adônim*... He executes *zedâqâh* (justice) for the fatherless and widow and loves the stranger, in giving him food and raiment" (10:17, 18; see also *Tehilim* 145:15, 16; 132:15).

Charity is an indispensable requirement of justness / justice as defined by *Tôrâh*. This is also expressed as "right-wise" (righteous) according to *Tôrâh*. The attitudes of the *Neviim Yeshayâhu* and *Yekhêzqeil* toward charity are evident in *Yeshayâhu* 58:5-7 & *Yekhêzqeil* 16:49. The "ideal Jewess wife" of *Mishlei-Shlômôh* 31 likewise mentions charity (*Mishlei-Shlômôh* 31:20). "*Tzedâqâh* literally means 'righteousness' or 'justice'; by their very choice of word the rabbis reveal a great deal of our attitude to the subject, for they see charity not as a favor to the poor but something to which they have a right, and the donor, an obligation. In this way they teach 'The poor man does more for the householder (in accepting alms) than the householder does for the

poor man (by giving him the charity)' (*Va-Yiqrâ Rabâh* 34:8) for he gives the householder the opportunity to perform a *mitzvâh*" (fulfill a "precept" of *Tôrâh*).

**6.1.2** לא יהיה לכם שכר (lô yi-he-yêh' lâ-khêm' sâ-khâr'), μισθον ουκ εχετε (misthon ouk ekhete), ...**you will have no payment**... Contrast with "keep oneself away from," note 6.2.1.

**6.2.0** ברחובות ובשווקים (bir-khôn-ôt' uv-she-vâq-im', in the streets and in the market places), εν ταις συναγωγαῖς και εν ταις ρυμαῖς (en tais sunagogais kai en tais rumais), "in the *Beit-ha-K'nêsêt*<sup>4.23.2</sup> and in the streets), ...**in the streets and in the shevâqim**... *secundum EB* and the earliest source texts (Greek), respectively.

The *Beit-ha-K'nêsêt* has long served as a general "gathering house" for all kinds of activities. As the local *shuq* was replaced by smaller dispersed *shevâqim*, Jews began to utilize the *Beit-ha-K'nêsêt* increasingly for various social activities. This increased as the central marketplace was replaced by general urban sprawl, especially in modern times with malls, etc. but was counterbalanced as the schisms within Judaism estranged many Jews from the (Orthodox) *Beit-ha-K'nêsêt* to Jewish Community Centers and non-Orthodox synagogues and temples. Recent archaeology suggests that ancient *Bâtei-ha-K'nêsêt* also served as general gathering places. In most communities one no longer "sees everybody" at the town's central שוק (*shuq*, marketplace) as in many mideast villages, especially in ancient times.

Today the *Beit-ha-K'nêsêt* is where one would expect such a display of *zedâqâh* with publication of names in newsletters, plaques on the walls, etc. In the 1<sup>st</sup> century C.E., however, it seems that the local *shuq* fulfilled that function and perhaps the *Beit-ha-K'nêsêt* was used more exclusively for reading of *Tôrâh* and prayer. Archaeologists recently uncovered a *Beit-ha-K'nêsêt* near *Yerikhô*

dating to 30 B.C.E. However, the *Beit-ha-K'nêsêt* didn't become the major focal point of begging or *tzedâqâh* while the *Beit-ha-Miqdâsh* in *Yerushâlayim* stood.

The local *shuq*, on the other hand, is where everyone congregated daily to conduct business, and beggars surely focused on the *shuq*, probably more than the *Beit-ha-Miqdâsh*. Likewise, the display of *tzedâqâh* was probably associated with the *shuq*. Associating such a scene with the *Beit-ha-K'nêsêt*<sup>4.23.2</sup> is a likely example of miso-Judaic redaction in the Greek mss., asserting that those in *Beit-ha-K'nêsêt* (Jews) are either lazy unsavory beggar Jews or rich hypocritical scrooge Jews. These are stereotypes to which Christians have clung for centuries. Cf. note 4.23.2.

**6.2.1** רחק (ri-kheiq', distance) / מנע (mân-a', prevent), απεχω (apekho, to have in full from), ...**distance oneself from / prevent...** correspond in *LXX*. Which is intended is discerned by its context. *EB* reads שכבר קבלו שכרם (shê-ke-vâr' qi-blu' sa-khar-âm'), "they have already received their payments..."

**6.4.1 ...render your payments...**

εν το φανερω (en to fanero, in apparentness, openly) is not included here *secundum*  $\kappa$  and  $\beta$ , though it is included in a-3 and sy<sup>p</sup>.

**6.5.1** נשק (nâ-shaq' ; he kissed, touched gently; also ni' sheik' ; he kissed), φιλεω (fileo), ...**show an affection for...** embrace affectionately ("kiss" in modern Hebrew). The English "philo-" is derived from φιλεω, as in philosopher, philanthropist, audiophile, etc.). In Greek this is in contrast to "love."

In *LXX*, however, φιλεω is rendered mostly for נשק, and occasionally for אהב (â-hav'). Cf. note אהב 19.19.2.

This refers to the mid-eastern and slavic custom of men greeting one another fondly. In a customary display of affection middle-eastern men embrace, or each hold the other forearm-in-hand, with a kiss on the cheek or neck (mid-air in practice) near each ear.

In the Messianic Writings, contrast φιλεω in *NHM* 26:48; Ky-Mk. 14:44 & Ky-Lu. 22:47 with φιλεω in *NHM* 6:5; 10:37 (twice); 23:6; Ky-Lu. 20:46; Yn. 5:20; 11:3, 36; 12:25; 15:19; 16:27 (twice); 20:2; 21:15, 16, 17 (three times); IV Sh. 16:22; XII Sh. 3:15; *Rev.* 3:19 & 22:15. Cf. also I Ky. 5:14 and note 3.17.2.

**6.6.1** משכב (mish-kâv' ; lying down [area]), ταμειον (tameion; storage cubbyhole), ...**your private niche...** (modern Hebrew "couch") in *EB* Hebrew and the Greek sources respectively.

When modern readers picture a storage chamber it is usually within the perspective of either a typical modern house or, perhaps, an English house of the Middle Ages. Neither image is correct.

The typical houses of Israel in the time of the *Beit-ha-Miqdâsh* were usually one room for the entire family for sleeping, cooking and eating. Such a house has been constructed and is on display at *K'far-Môdiin*, Israel. One's bed was in the one common room. Private space was often limited to one's bedmat space. A "storage chamber" would be a mere hollowed-out niche or alcove in the wall, perhaps an opening to a half-height cupboard appended to the outside of the wall. The gist of this teaching is that one should retire to his own private spot. (One still prayed toward *Yerushâlayim*; cf. note 21.22.2. The *mishpât* is not encouraging one to literally lie in bed to pray.) Cf. *Tehilim* 4:5.

This *pâsuq* emphasizes a private inner space paralleling the דביר<sup>1</sup> (de-vir' ; oracle), a metonym for the קדש הקדשים<sup>2</sup> (qô' dêsh ha-qâ-dâsh-im' ; holy thing of the holy things). In this inner sanctum of the *Beit-ha-Miqdâsh*, the ארון הברית<sup>3</sup> (a-rôn' ha-b'rit; chest of the treaty) rested under the כרוכים<sup>4</sup> (ke-ruv-im' ; a sphinx-like being). The כרוכים were mounted on the כפרת<sup>5</sup> (ka-pôr' êt; curtain) of the ארון הברית. All of these symbolize various aspects of prayer.

**6.7.0** אל תרבו דברים (al te-rab-u' de-vâr-im' , do not multiply words), μη βατταλογησητε (mei battalogueiseite, do not idly repeat), ...**do not be long-winded...** *secundum EB* and the earliest extant source texts (Greek), respectively.

**6.7.1** קנפן (khan-phân' ; polluting, impious, or flatterer), υποκριται (upokritai; hypocrite), ...**hypocrite**... For several reasons discussed below, 6:7 is rendered *secundum EB* and β, rather than the usual practice of following ⚡ (supported here by a-3 and sy<sup>p</sup>). These read εθνος (ethnos, *gôyim* or “peoples,” referring to the *gâlut*; cf. note 6.32.1).

We have previously shown that *Yehôshua*'s teachings are confined to Judaism, the *Beit-ha-K'nêsêl* and the Jews as a people. A comparison to *gôyim* here seems untenable.

Υποκριται is surely the more appropriate of the two. Υποκριται, however, is found only twice in *LXX* and parallels the Hebrew קנפן.

The concept of hypocrisy, present in all sects, is not strongly related to the issue under discussion, the volume of words in prayers (cf. note 23.13.2). Certain sects, however, were, in all likelihood, associated with verbosity in their prayers. There is a schism between the two earliest Greek codices (⚡ & β). *EB* seems to bring the *mishpât* into focus, reading מינים (min-im' ), meaning “sectarian” (usually rendered “heretic,” q.v. 23.15.3). מינים was a popular term at the time and fits the context – in contrast with the other terms suggested in the Greek mss.

מינים is widely, and wrongly,<sup>6</sup> assumed to mean “Christian.” Some assume that מינים refers to the *Netzârim*. In this *pâsuq*, *Yehôshua* himself refers to *minim*, and is obviously not referring to himself nor his followers (the *Netzârim*). (See the chapter “Jerome: *Netzârim*, *Nôtzrim*, & the *Birkat-ha-Minim*” in *Who Are the Netzârim?* – *Advanced Level*.)

*EB* also prefers the phrase “make many words” rather than the Greek “tedious repetitions.” The former is genuine in that the rabbinic sect (*Perushim*) have always been inclined toward eloquence, in stark contrast to “tedious repetition” of, for example, the later Christians (“Hail *M-a-r-y*”). The latter is widespread in pagan practices, but certainly not in rabbinic practice. Thus, the Greek again exhibits redactions inspired by non-Jews.

**6.7.2** שכרוכ דברים (shê-be-rôv' de-vâr-im' , that in multiplication of words), πολυλογία (polulogia, many-words), ...**long-windedness**... *secundum EB* and the earliest extant source texts (Greek), respectively.

**6.9.1** אבינו שבשמים (âv-i' nu shê-ba-shâ-mai' im),

Πατερ ημων ο εν τοις ουρανοις (Pater eimon o en tois ouranois), ...**Our Father Who is in the heavens**... *secundum Milkhâmôt* 'ה and the earliest extant source texts (Greek), respectively. *EB* reads only אבינו (âv-i' nu, our father).

Compare this prayer format with that found in *Divrei-ha-Yâmim Âlêph* 29:11-13.

**6.9.2** קדוש ונורא שמך (qâ-dôsh' ve-nô-râ shim·khâ' ; a holy [thing] shall/may Your Name be), Αγιασθητω το ονομα σου (Agiastheito to onoma sou), ...**May You and Your Name be qâdôsh**... *secundum Yaaqôv Bêh-Ruvein*'s מלחמות ה' (Milkhâmôt 'ה, Wars of 'יה) of 1170 and the earliest extant source texts (Greek), respectively. *Yehudâh* Rosenthal, who edited מלחמות ה', notes that the reading could be תהיה, תהא or תהא. It would be very easy to confuse these with ונורא, the only candidate to fit the context perfectly.

*EB* reads יתקדש שמך (yit·qa·dash' shim·khâ' , May Your Name be made holy).

**6.10.1** תבוא במלכותך (tâ·vô' be-mal·khut·khâ' , may You come in Your Realm),

ελθητω η βασιλεια σου (eltheto ei basileia sou, may your realm shuttle), ...**May You come in**

**Your Realm**... *secundum Milkhâmôt* 'ה. *EB* reads ויתברך מלכותך (ve-yit·bâ·reikh' mal·khut·khâ' ), May Your Realm be blessed.

The Greek verb derives from ερχομαι (erkhomi) denoting “come and go,” or shuttling, in contrast with ηκω (eiko), the latter connoting one-way, coming, to arrive.<sup>7</sup> Thus the Greek tends to reflect the Roman pagan perceptions of two-way shuttlings of *g-o-d-s* between their activities in the heavenly realm and their earthly activities.

**6.10.2** תהיה רצונך בשמים ובארץ (ti' he-yêh re-tzôn·khâ' ba-shâ·may' im u-vâ-â' rêtz, may Your pleasure become in the heavens and in *hâ-ârêtz*), γενεθητω το θελημα σου ως εν ουρανω και επι γης (geneitheito to theleima sou os en ourano kai epi gês; may Your will become, as in the heavens also on the land), ...**May Your pleasure become in the heavens and in *hâ-ârêtz*...** *secundum Milkhâmôt* 'ה'. Cf. רצונו (re-tzôn·ô' ; His pleasure / will), *Êzrâ* 10.11. While Rosenthal shows the reading (...רצונך תהא, as in the previous verse, also as in the previous verse we assume the non-existent word is similarly illegible. We've therefore selected the contextually compatible word, corroborated by *EB* (below), from the alternatives suggested by Rosenthal.

*EB* reads רצונך יהיה עשוי בשמים ובארץ (re-tzôn·khâ' yi' he-yêh â-sui' ba-shâ·mai' im u-vâ-â' rêtz, May Your pleasure be done in the heavens and in the land).

"The literary style and the terminology of the Lord's Prayer [sic] are identical with those of ancient Judaic prayers as preserved in the [*Sidur*]. Such phrases as 'Our Father who [is in the heavens],' '[Your Realm be established],' '[sanctified] be

בחייו וביומיו,   
 be-khai·eikh·ôn' uv-yôm·eikh·ôn' ,   
 (in your life and in your days)

ובחיי דכל בית ישראל,   
 uv-khai·ei' de-kâl' beit-Yis·râ·eil' ,   
 (and in the life of all the house of Israel,)

בעגלא ובזמן קריב,   
 ba-a·gal·â' u-vi·ze·mân' qâ·riv' ,   
 (speedily and in a near time,)

ואמרו אמן.   
 ve-im·ru' â·mein'   
 (and all say, *Âmein!*)

[Your] Name,' '[render] to us this day our daily bread,' and others derived from the *Perushim* teachings of the rabbis." <sup>8</sup> Yet, to Jews reading this *pârâshâh*, it stops in mid-thought.

The thought is completed in the Aramaic *qadish*, recited in the *beit-ha-k'nêsêl* (see box).

Such terminology – referring to a congregation in *beit-ha-k'nêsêl* (instead of church) and to "all the house of Israel" (instead of *gôyim*) – is the kind of text which, given the miso-Judaic evolution of the source texts, we should expect to have been redacted out in the post-135 C.E. development of Christian Displacement Theology.

**6.11.1** הטריפני להם חקי (ha-triph·ei' ni lêkh' êm khuq·i' ),

Τον αρτον ημων τον επιουσιονδος ημων σημερον v (Ton arton eimon ton epiouision dos eimin seimeron, Our sustaining bread give us today), ...**Cause me to tear (i.e. feed upon) my allotted (lit. legislated) bread...** based on *Mish-lei-Shlômôh* 30:8-9.

*Milkhâmôt* 'ה reads להמנו תמיד תן לנו היום (lakh·mei' nu tâ·mid' tein lâ' nu ha-yôm' , our bread of perpetuity [or the future] give us today).

*EB* reads ותתן להמנו תמידית (ve-ti·tein' lakh·mei' nu te·mid·it' , and give us our perpetual [or future] bread).

*EB* exhibits a word play of להמנו (lakh·mei' nu; our bread) here and, with a juxtapositioning of letters in *pâsuq* 12, turns "our bread" into מחול לנו (me·khôl' lâ' nu, forgive us).

The Greek here is επιουσιος (epiousios) and in Ky-Lu. 11:3 επιουσα (epiouse). "The more probable derivation is from επι, and ειμι, to go, (bread) for going on, i.e. for the morrow and after... the prayer is to be for bread that suffices for this day and next, so that the mind may conform to [*Yehôshua*'s] warning against anxiety for the morrow. Confirmation of this derivation is also to be found in the word επιουσε, in the phrase 'the next day,' [*Trans.*] 7:26; 16:11." <sup>9</sup> Cf. also *Tehilim* 37:25; *Trans.* 7:26; 16:11; 20:15; 23:11. The wording in the *Rôsh ha-Shânâh Tôrâh* Service is ליתן לנו לחם לאכול (ti·tein' lâ' nu lê' khêm lê·ê·khôl' ), "and give us bread to eat."

Jerome (340-420 CE) alleges that the *Nazoraean Matityâhu* read מחר (mâ-khâr' ; [of] tomorrow), perhaps due to a worn ms., and probably where he should have read חק'י (khuq-i' ; legislated). Cf. endnote to note 2.15.1.

**6.12.1** וסלח לנו עונותינו כאשר אנחנו סולחים לבני אדם רעתם (u-se-lakh' lâ' nu a-vôn-ôt-ei' nu ka-a-shêr' a-nakh' nu sôl-khim' le-ven-ei' â-dâm' râ-a-tâm' ; and forgive us our felonies when we forgive persons their wrong), και αφες ημιν τα οφειληματα ημων ως και ημεις αφηκαμεν τοις οφειλειταις ημων (kai afes eimin ta ofeileimata eimon os kai eimeis afeikamen tois ofeiletai eimon, and forgive us our debts as we also forgive those indebted to us), ...and forgive our misdemeanors when we forgive persons their wrongs... this reconstruction relies:

- ◇ primarily on the earlier *Nestor* in preferring עונותינו (a-vôn-ôt-ei' nu, our misdemeanors) over חטאתינו (kha-tat-ei' nu, our missteps, misstep-offerings) and רעתם (râ-a-tâm' , their wrongs) over חטאים (kha-tâ'im' , missteps);
- ◇ secondarily on note 6.14.1 et al. in preferring מחל (sâ-lakh' , forgive), rather than מוחל (mâ-khal' , absolve) as found in *EB*; and
- ◇ finally on *EB* for the remaining.

*EB* reads ומחול לנו חטאתינו כאשר אנחנו מוחלים לנו לחוטאים (u-me-khâl' lâ' nu kha-tat-ei' nu ka-a-shêr' a-nakh' nu mô-khal-im' la-khôt-im' lâ' nu, and forgive our misstep when we forgive missteppers against us).

“As the *Talmud* puts it: ‘All who act mercifully (i.e. forgivingly) toward their fellow creatures will be treated mercifully by Heaven, and all who do not act mercifully toward their fellow creatures will not be treated mercifully by Heaven’ (*Shabât* 151b; see also *Rôsh ha-Shânâh* 17a; *Megilâh* 28a)... Just as it is in the nature of [*Élôhim*] to be merciful to His creatures, so man in attempting to imitate the ways of [*Élôhim*] should be forgiving toward those who have injured him (*Shabât*. 133b; see [*Va-Yiqrá*] 19:2).”<sup>10</sup>

Note the play on words in *EB* as pointed out in 6.11.1. This is found in the *Érêv Yôm Kipur* Serv-

ice.<sup>11</sup> Nothing external can disrupt our forgiveness and *kipur* (cf. VI Sh. 8:38). According to this *pâsuq*, however, we forfeit our own forgiveness and *kipur* when we don't forgive others (cf. also *NHM* 5:7 & 18:21-35). Other ways that we forfeit *kipur* include straying, backsliding and apathy (cf. 13.22.1, 19.7.1, 22.29.1, at *NHM* 26:28; *Yaaqôv* 5:19-20 & III Sh. 8:39).

If one can merely mouth a sincere declaration and be unalterably and forever “saved” no matter how the individual behaves after, then *teshuvâh*<sup>3.2.1</sup> has no *raison d'être*. “Once saved always saved” is another Christian doctrine contravening both *Tôrâh* and *Yehôshua* who taught, “by their fruit you shall know them.”

**6.13.1** ואל תביאנו לידי נסיון ושמינו מכל רע: אמן (ve-al' te-vi-ê' nu liy-dei' ni-sâ-yôn' u-shâm-rei' nu mi-kâl' [kol] ra. Â-mein' ...),

και μη εισενεγκης ημας εις πειρασμον αλλα ρυσαι ημας απο του πονηρου (kai mei eisenegkeis eimas eis peirasmon alla rusai eimas apo tou ponei-rou; and bring us not into trials by touchstone, but rescue us from evil), ...And don't bring us to the hand of test-proving, but watchguard us from everything bad. *Âmein!*... *secundum EB*.

This phrase is based on the 2<sup>nd</sup> century C.E. composition by *R. Yehudâh ha-Nâsi*,<sup>12</sup> יהי רצון (ye-hi' râ-tzôn' ). יהי רצון is recited in the *Shakharit* service after the עמידה (A-mid-âh' ).

The phrase “For Yours is the Realm and the ability and the glory to the ages. *Âmein!*” (based upon *Divrei-ha-Yâmim Âlêph* 29:11-13) is not included here *secundum* א, β and α-3. The phrase, excluding “*Âmein!*” is found in sy<sup>p</sup>. W-032 (5<sup>th</sup> century) also includes the phrase.

**6.14.1** סלח (sâ-lakh' ), αφιημι (afeimi), ...forgive... Cf. note 26.28.2. *EB* reads מחול (mâ-khâl' ), “absolve,” a term foreign to *Tan"kh*. What is forgiven are עונות (â-vôn-ôt' ), misdemeanors, (cf. note 6.14.2), not deliberate or willful rejection of *Tôrâh*. This reinforces that *kipur* is only for the shortcomings of those observing *Tôrâh*.

**6.14.2** מעל (maal, embezzlement), פשע (pêsh' a, felony), עול (â' vël, crookedness), παραπτωμα (paraptoma), ...**embezzlement, felony, crookedness...** all terms rendered in *LXX* by παραπτωμα.

Offenses involving idolatry or following a false prophet are regarded as מעל, a type of פשע, עול, crookedness, is regarded as a חטא (kheit; misstep or petty offense, cf. note 1.21.4). Especially in *Yekhêz-qeil* 18 we see the contrast between חטא and עול, on the one hand, and מעל and פשע on the other. If a man makes *teshuvâh*, even from his חטא, then even the פשע will no longer be remembered against him. *NHM* 6:14 appears to reinforce this contrast: if one forgives others who have wronged him, even including פשע, then his own transgressions of *Tôrâh* will be forgiven, likewise even including פשע.

Cf. *LXX* παραπτωμα:

◇ מעל – *Yekhêzqeil* 14:13; 15:8; 18:24; 20:27.

◇ פשע – *Yekhêzqeil* 14:11; 18:22; *Iôv* 36:9.

### Box 2 – The Four Fasts

17<sup>th</sup> of Fourthmonth, <sup>1.18.1</sup> commemorating the breach of the city walls of *Yerushâlayim* 2 years after the siege began (*Yirmeyâhu* 52)

9<sup>th</sup> of Fifthmonth, <sup>1.18.1</sup> commemorating the fall of *Yerushâlayim* and the *Beit-ha-Miqdâsh ha-Rishôn* (*Melâkchim Beit* 25:8) as well as the fall of the *Beit-ha-Miqdâsh ha-Sheini* (Josephus, *Wars*, VI, IV:5)

Fast of גדליה (Ge-dal-yâh' ) / 3<sup>rd</sup> of Seventhmonth, <sup>1.18.1</sup> commemorating the assassination of *Gedalyâh*, a final blow (*Yirmeyâhu* 41).

10<sup>th</sup> of Tenthmonth, <sup>1.18.1</sup> commemorating the beginning of the Babylonian siege (*Melâkchim Beit* 25:1)

◇ עול – *Yekhêzqeil* 3:20 & 18:26 (twice).

*EB* reads עוונות, misdemeanors, which is between a petty offense and a felony. Παραπτωμα means treachery, unfaithfulness, disloyalty or traitorousness (for which cf. note 1.21.4).

### 6.15.1 ...not forgive persons...

τα παραπτωματα αυτων (ta paraptomata auton), “their unfaithfulness / disloyalty” is not included here *secundum* א, a-3 and sy<sup>p</sup>, though it is included in β. Cf. note 26:28.2 and note “persons” 8.20.1.

**6.16.1** צום (tzôm), νηστεια (neisteia), ...**fast...** from νη (nei), a negative prefix, and εσθιω (esthio), eat is rendered in *LXX* for two Hebrew terms:

א. צום (tzôm, fast), i.e. sitting in תענית (see #2), to abstain or refrain from food and drink, and ב. תענית (ta'a-nit', affliction). Cf. note 6.18.0.

### Box 1 – Fast: Sunset to Sunset (Total abstinence from both food and liquid from sunset of the previous eve until sunset at the end of the day)

9<sup>th</sup> of Fifthmonth <sup>1.18.1</sup> (תשעה באב / Tish-â' be-Âv)

In *EB*, צום is used in *pesuqim* 15-17 and then in *pâsuq* 18 תענית is used. Cf. *Yeshayâhu* 58:3-14.

Reasons for fasts included asceticism (*Yôeil* 1:14, 2:15), mourning (*Dânieil* 10:2), *Yôm Kipur* (*Va-Yiqrâ* 23:27, 29), and the four fasts of *Zekharyâh* 8:19.

The four fasts of *Zekharyâh* 8:19 are sometimes treated as fasts and other times as feasts (*Talmud, Rôsh ha-Shânâh*, 18b). The sages based this upon whether the times were periods of persecution (suggesting fasts) or of peace (suggesting feasts). These are memorials of *Yerushâlayim* and the *Beit-ha-Miqdâsh*. The determination of fast or feast should be made depending upon whether the *Ôphêl* area of *Yerushâlayim* <sup>13</sup> (the ancient city of *Yerushâlayim*) and *Har ha-Miqdâsh* are at peace and in the control of the Jews. This will occur when the *Mâshiakh* comes / returns [*Yekhêzqeil* 40-48; *NHM* 9:14-15; Ky-Lu. 5:33-35; Ky-Mk. 2:18-20).

Fasting is not required when it poses a hazard to health. The observance of *Yôm Kipur* is recorded in the Messianic Writings (*Trans.* 27:9). Proper fasting is encouraged (IV Sh. 7:5) and includes both food and liquid (*Trans.* 9:9).

Scripture regards partaking of food or beverage blessed before (i.e. in the name of) an image-entity as entering into a covenant with that pagan deity. Q.v. *Trans.* 15:29; 21:25; IV Sh. 8:1, 4, 7, 10; 19:19, 8; *Rev.* 2:14, 20. Examples of pagan entities include *J-e-s-u-s / Yesh"u*,<sup>1.21.1</sup> *M-a-r-y*, *St. V-a-l-e-n-t-i-n-e*, *St. P-a-t-r-i-c-k*, other saints, and *g-o-ds*. *Εἰδωλοθυτον* (idol-othuton, “idolatrized food”; q.v. 22.4.2), includes food over which a blessing has been offered to an image-entity, e.g., invoking the name of *J-e-s-u-s*.<sup>1.21.1</sup> This is specifically *âsur*<sup>16.19.3</sup> in *Tôrâh* (*Shemôt* 34:12 & *Devârim* 32:38) and many *Gemarôt* in *Talmud*.

Fasts of mourning included abstinence of meat, wine, and pastries (*Dânieil* 10:2). Members of a court who passed a *משפט מוות* (*mish-pat' mâv' êt*, death sentence) or an excision traditionally fasted the entire day on which the *mishpât* was carried out. Jews also mourn deceased parents each year on the (Judaic calendar) date of the parent’s death. This mourning includes fasting from mid-afternoon of the previous day until the evening ending the memorial date.

The objective of unscheduled fasts is summarized in *Yeshayâhu* 58:3-14. *Yirmeyâhu ha-Nâvi* notifies us regarding when *Êlôhim* will pay no heed to a fast (14:12). Fasts are to be accompanied by prayer (*Ky-Lu.* 2:37; *Trans.* 14:23; 10:30; 27:33; 13:2-3; cf. also IV Sh. 7:5). Fasting is a demonstration of

**Box 4 – Fast: Sunrise to Sunset (Total Abstinence from Food and Liquid)**<sup>1.18.1</sup>

10<sup>th</sup> of Tenthmonth (טבת / *Teiv-eit'* ),  
 17<sup>th</sup> of Fourthmonth (תמוז / *Ta·muz'* )  
*Gedalyâh* / 3<sup>rd</sup> of Seventhmonth (תשרי / *Tish-rei'* )

distress. As a goal in itself, fasting lacks any intrinsic *raison d'etre*. Proving one’s asceticism or gaining *Êlôhim*’s attention, apart from some stressful situation causing the fast, serves no meaningful purpose. Such meaningless fasting is undesirable (cf. context of *NHM* 15:12; 17:21; *Ky-Lu.* 18:12; *Ky-Mk.* 8:3; 9:29; V Sh. 6:4-5 and 11:23-27).

Fasts, then, are a means to an end, not an end in themselves. One fasts in order to spend a lunch /

dinner hour in prayer or helping someone, in order to give the forfeited meal to someone needy, or in order to spend the meal time or meal money serving

**Box 3 – Abstinence on Yom Kipur (Fast from the previous eve until sunset ending the day, total abstinence)**

food and liquid  
 major / pleasure washing  
 wearing of cologne or perfume  
 conjugal relations  
 wearing of jewelry  
 wearing of leather (shoes, belts, etc.)

*Êlôhim*. Scriptural fasting is not merely abstinence from eating and / or drinking. Fasting is the redirection of time and / or resources from eating and drinking to prayer, helping someone, or otherwise constructively serving 'ה. If one is not accomplishing one of the goals set forth in *Tan"kh* then the fast is unscriptural and futile.

**6.16.2** ומשנים פניהם (u-me-shan·im' pe-nei·hêm' , and change their faces),

αφανιζουσιν γαρ τα προσωπα αυτων (afanizousin gar ta prosopa auton, make their faces disappear), ...**alter their faces...** *secundum EB* and the earliest extant source texts (Greek), respectively. This may refer to the ancient practice of smearing ashes and dirt over the face and head.

**6.17.1** סוך (sukh; sprinkle on, pour out),

αλειφω (aleipho; sprinkle on), ...**sprinkle on...** סוך is a secondary form of נסך (nâ·sakh' ; pour out).

In *EB*, this is not included in *NHM* 6:17 relative to fasting.

Neither the Hebrew nor the Greek term properly connotes a religious anointing.

In Hebrew, משח (mâ·shakh' ), the root of *Mâshiakh*, is the proper term for anoint.

The Greek counterpart of anoint is χρίω (khrio), from which χριστος (Christ) is derived.

Αλειφω derives from λιπαρος (liparos; greasy), translated in *KJV* as “dainty” (*Rev.* 18:14). This

relationship between “dainty” and “anoint” is less than obvious in *KJV*.

This is the only instance of ἀλειφω in *NHM*. (Instances in other messianic writings are Ky-Mr. 6:13; 16:1; Ky-Lu. 7:38, 46; Yn. 11:2; 12:3; and *Yaaqôv* 5:14.)

Αλειφω is rendered in *LXX* for:

- ◇ טִיב, cf. *Rut* 3:3; *Shmueil Beit* 12:20; 14:2; *Dânieil* 10:3; *Mikhâh* 6:15),
- ◇ טֹחַ (tu' akh), meaning “daub” or “plaster” (cf. *Yekhêzqeil* 13:10-15; 22:28) and
- ◇ מִשַּׁח (mâ-shakh', from which is derived *mâshiakh*), meaning “smear with oil,” “anoint” (cf. *Be-Reishit* 31:13; *Shemôt* 40:13; *Be-Midbar* 3:3; *Divrei-ha-Yâmim Beit* 28:15). מִשַּׁח is more closely related to other Greek terms – χρισμα (khrisma, from which is derived charisma, cf. V Sh. 1:21) and the related χριστος (khristos, from which is derived “christ”).

Cf. also note “splash” (*Yehudim* 9:13).

The act of putting on cologne, anointing, is a festive act, an act of pleasure. It is permitted on ordinary fast days (those lasting only from sunrise to sunset) when only food and drink are *âsur*.<sup>16.19.3</sup> On important fast days (those lasting 24 hours from sunset to sunset), however, anointing is also *âsur*.<sup>16.19.3</sup> (*Dânieil* 10:3; *Shmueil Beit* 12:16-20). Cf. also note 6.17.2 and “Fasting and Fast Days” in *EJ*.

**6.17.2** רָחַץ (râ-khatz'), νιπτω (nipto), ...wash... is rendered in *LXX* for רָחַץ, to wash, lave or sprinkle the hands ceremonially. רָחַץ refers primarily to persons rather than the washing of articles or objects.

Λουον (luon), to bathe or take a bath, is also rendered as a secondary meaning for רָחַץ (in 13 of 33 instances). However, λουον is primarily associated in *LXX* with כָּבַס (ki-beis'; to launder, full, scrub, wash by agitation and beating). כָּבַס refers primarily to articles and objects rather than persons (cf. note Yn. 13:10). This is largely because λουον connotes the completeness of washing associated with scrubbing, etc. Cf. note on hand sprinkling, 15.2.2.

Cf. רָחַץ in *Be-Reishit* 18:4; 19:2; 24:32; 43:24, 31; *Shemôt* 2:5; 29:4, 17; 30:18-21; 40:12, 30-32; *Va-Yiqrâ* 1:9, 13; 8:6, 21; 9:14; 14:8-9; 15:5-27; 16:4, 24-28; 17:15, 16; 22:6; *Be-Midbar* 19:7, 8, 19; *Devârim* 21:6; 23:12; *Tehilim* 26:6; 58:11; 60:10; 73:13; 108:10; *Mishlei-Shlômôh* 30:12; *Yeshayâhu* 1:16; 4:4; *Yekhêzqeil* 16:4, 9; 23:40; *Dânieil* 3:28 (“trusted”).

Cf. also 6.17.1 and “Fasting and Fast Days” in *EJ*. Washing is acceptable on a fast day providing it is not done for pleasure. *Yehôshua* attacked hypocrisy, not halakhic Judaism.

In *EB*, ראש (rôsh; head), is preferred rather than “faces” as found in the Greek.

**6.18.0** תַּעֲנִית (ta'an-it'), νηστεια (neisteia), ...affliction... Νηστεια is rendered in *LXX* for two Hebrew terms:

א. צוֹם (tzôm; fast) Cf. note 6.16.1 and

ב. תַּעֲנִית self-affliction of the body, especially by means of צוֹם; refraining from food and drink to propitiate for a misdemeanor or to mark mourning.

Cf. *EJ*, “Fasts and Fast Days.” In *EB*, צוֹם is used in *pesuqim* 15-17. Then, in *pâsuq* 18, תַּעֲנִית is used. Cf. *Yeshayâhu* 58:3-14.

**6.18.1** ...shall render your payments...

εν τω φανερω (ento phanero), “in apparentness” (openly), is not included *secundum* א, β and *sy<sup>p</sup>*, although it is found in a-3.

**6.19.1** רֶקֶב וְתוֹלְעָה (râ-qâv' ve-tôl-ei-âh'), rot and the crimson worm), σης και βρωσις (seis kai brosis, clothes moth and an eating [rust]), ...moth and rust... *secundum EB* and the earliest extant sources (Greek), respectively. The *EB* phrase is probably a metonym for שאול (She-ôl'), the grave. *Talmud* gives a similar metonym for grave: מקום עפר רמה ותולעה (me-qôm' â-phâr' rim-âh' ve-tôl-ei-âh'), lit. the place of dust, worms and the crimson worm. See 6.20.1.

**6.19.2** יַחְפְּרוּ (yakh-pe-ru', dig in search of, explore secretly), διαρυσσουσιν (diarussousin, dig

through), ...**burglars break in...** The construction of houses in those times permitted thieves to dig through the walls or, more easily, under the wall or through the thatching of the roof (cf. *Biblical Archaeology Review*, 1982.11-12, p. 24).

**6.20.1** רימה ותולעה (rim·âh' ve-tôl·ei·âh' ; worms and maggot), της ουτε βρωσις (seis oute brosis, clothes moth or an eating [rust]), ...**moths and rust...** *secundum EB* and the earliest extant source texts (Greek), respectively. The *EB* phrase is a metonym for שׂאול referring specifically to the maggots hatched from the eggs deposited in a carcass by the Carrion fly (*Lucillia*).<sup>14</sup> There appears to be ambiguity in the literature concerning whether תולעה means crimson worms (*Lecanium ilicis*) or maggots (*Lucillia*). See 6.19.1.

**6.21.1** באותו מקום שיהיה אוצרך שם (be-ô-t·ô' mâ-qôm' shê-yi' he-yêh ô-tzâr·khâ' shâm), in the same place that your treasure will be there), οπου γαρ εστιν ο θησαυρος σου εκει εσται και η καρδια σου (opou gar estin o thesauros sou ekei estai kai ei kardia sou, for where your treasure is there also will your heart be), ...**your heart will be too...** *secundum EB* and the earliest extant source texts (Greek), respectively. *EB* seems to merge this with the previous verse to read “where burglars do not break in and steal, there in the same place where your treasure is.”

**6.22.1** ...if... ουν (oun) “therefore” is not included *secundum* <sup>R</sup> and a-3, though it is found in β and sy<sup>p</sup>.

**6.22.2** לנוכח (le-nô' khakh, to the front), απλους (aplous, single [purposed]), ...**single-purposed...** *secundum EB* and the earliest extant source texts (Greek), respectively.

**6.22.3** כל גופך יהשוך (bal guph·khâ' yakh·shôkh' , your body shall be without darkness), ολον το σωμα σου φωτεινον εσται (olon to soma sou foteinon estai, all of your body will be shining), ...**the whole body shall be bright...** *secundum*

*EB* and the earliest extant source texts (Greek), respectively.

**6.23.1** ואם האור שבך מחשיך כל דרכיך יהיו חשוכים (ve-im hâ-ôr' shê-be-khâ' makh·shikh' kâl [kol] drâkh·êy' khâ yi·he·yu' kha-shukh·im' , and if the light in you goes dark then all of your ways will be dark),

ει ουν το φως το εν σοι σκοτος εστιν το σκοτος π οσον (ei oun to fos to en soi skotos estin to skotos poson, then if the light in you is darkness, the darkness is great), ...**And if the light in you goes dark then all of your ways will be dark...** *secundum EB* and the earliest extant source texts (Greek), respectively.

**6.24.1** אדון (â-dôn' ; sir, mister, lord), κυριος (kurios; sir, mister, lord), ...**adōnim...** אדונים (a-dôn·im; sirs, misters, lords) and

κυριοις (kuriois; sirs, misters, lords) according to *EB* and the earliest extant source mss. respectively. Cf. notes 22.43.2 and 12.8.1.

**6.24.2** העולם (hâ-ô-lâm' ; the world-age, by extension “the world” [cf. note 12.32.2]), μ-α-μ-ω-ν-α-ς (m-a-m-o-n-a-s), ...**materialism...** according to *EB* and the earliest extant sources mss.

M-α-μ-ω-ν-α-ς is the Greek transliteration of the Aramaic term for wealth and materialism, מ"נא (m-a-m-o-n-a),<sup>15</sup> pop. “M-a-m-m-o-n.”

It's puzzling why some of the more conspicuous Aramaic terms, preserved in the Greek, are not found in *EB* (cf. also notes 5.18.2 and 5.22.2). If *Sheim-Tôv* were working from a Greek ms. he had to be aware of the Aramaic term in the Greek mss. here. (If he were working with a Hebrew or Aramaic ms., why would he ignore the Church pressures to match their mss. and “lose” the Aramaic and Hebrew terms therein?)

The Spanish version of the *NT* derived from the Greek source texts independently of the English, and without *TR*. Since *Sheim-Tôv* was Spanish, though the Spanish version often reflects the Greek source texts more accurately than English versions, this raises the question of whether he may possibly have

based his rendering of עולם in a Spanish version *New Testament*. The pre-KJV *Biblia Reina-Valera* of 1602, however, reads “Ninguno puede servir a dos senores, Porque o aborrecera al uno y amara al otro, O se llegara al uno y menospreciara al otro: No podeis servir a Dios y a M-a-m-m-o-n”<sup>16</sup> (No one can serve two sires, For he either will abhor the one and love the other, Or he will gravitate to the one and disdain the other: You can not serve G-o-d and M-a-m-m-o-n).<sup>17</sup> The *Biblia Reina-Valera* of 1602 clearly supports the Hebrew term “M-a-m-m-o-n.” So *Sheim-Tôv* didn’t use the *Biblia Reina-Valera* of 1602 as the basis for rendering העולם rather than ממ”נא. Cf. also 1.23.3, 5.8.1, 6.32.1, 10.36.1, 12.1.1, 14.13.1, 28.1.1.

**6.25.1 ...what you would put on your body...** “and [sy<sup>p</sup> ‘or’] what you would drink” is not included here *secundum* ⌘ though it is found in β, a-3 and sy<sup>p</sup>.

**6.26.1** שונה (shôn·êh’), διαφερω (diafero), ...different... Διαφερω, derived from δια (dia), through, and φερω (fero), carry, corresponds in *LXX* to שונה. Of five instances of διαφερω listed in *LXX*,<sup>18</sup> in *Dânieil* 7:3 & 19 the correspondence is straightforward. In *Mishlei-Shlômôh* 20:2 and 27:14 *LXX* employs ου[δε] διαφερει (ou[de] diaferai), differs not[hing], for the Hebrew “is as.” This rendering is also corroborated in the Messianic Scriptures at III Sh. 4:1 and IV Sh. 15:41. This author found no correspondence at *Shmueil Âlêph* 17:39.

**6.27.1 ...a half-meter...** Lit. a “cubit”; approx. 18 inches or ½ meter.

**6.28.1** שושנות השדה (shô-shan·ôt’ ha-sâd·êh’), τα κρινα του αγρου (ta krina tou agrou), ...the White Lilies of the field... *Lilium candidum*, white lily, Hebrew חבצלת צהר (kha·va·tzêl’ et tza·khor’).

*EB* reads חבצלת השרון (kha·va·tzêl’ êt ha-Shâ·rôn’), Lilies of the *Shârôn*. The Greek texts here read αγρος (agros) “field,” which derives from

the Hebrew שדה (sâd·êh’). שדה could be mistaken for שרון as the ה (hei), when not written carefully, can resemble ון (vâv nun). The ד (dâ’ lêt) and the ר (reish) are frequently confused. If this is the case, then *EB* derived שרון from a Hebrew tradition tracing directly back to שדה, and not from Greek source texts.<sup>19</sup>

In *LXX*, both the חבצלת and the שושנה (shô-shan·âh’; lily, from which is derived Susanna and Susan) are rendered as κρινον (krinon), lily.

Prof. Michael Zohary<sup>20</sup> identifies the flower of this passage with the abundant כלנית (ka·lân·it’; Crown Anemone, *Anemone coronaria*).<sup>21</sup> However, he identifies the חבצלת as synonymous with שושן (shô-shân’) “lily.” He further identifies חבצלת השרון with *Lilium candidum*, the White Lily that appears in paintings by Botticelli.<sup>22</sup> We will attempt to show that the second assertion is likely incorrect.

“It is generally accepted that חבצלת השרון is to be identified with the *Pancratium maritimum*, a bulbous plant with white, highly scented flowers which blooms at the end of summer in the coastal lowland.”<sup>23</sup> This flower is also known popularly as the “Sea Daffodil / Lily,” a member of the daffodil family and grows on the sands and hills along the Mediterranean coast. Each flower lives only for one day,<sup>24</sup> thus it seems a suitable candidate for this reference. According to Zohary, this “sea daffodil radiates out to certain temperate zones” and “The Arabs call it *susan al bar*, ‘lily of the sea-shore.’” However, the sea daffodil is “believed to be the biblical lily, but without reason.”<sup>25</sup>

The *Lilium candidum*, which would otherwise seem to be the best candidate for חבצלת השרון, grows in the *Gâlîl* and *Har Carmêl*, not in the *Sharôn*. *A priori*, the *Pancratium maritimum* is most likely the חבצלת השרון.

However, *Yehôshua* was teaching in the *Gâlîl*, not in the *Sharôn*. We can be confident that he waved his hand toward the White Lilies (*Lilium candidum*) blooming in the spring on the hillsides all around to punctuate his message. The White Lilies would have immediately brought to mind the white garments of *hâ-Ôlâm ha-bâ*. The lesson of the

White Lilies was not to concern ourselves with the raiment of this world, but the next.

Cf. also *Shir ha-Shirim* 2:1 and *Yeshayâhu* 35:1-2.

**6.29.1** המלך שלמה (ha-mêl' êkh Shlôm·ôh' ), ...*ha-mêlékh Shlômôh*... “King Solomon.”

**6.30.1** אנחנו מקטני אמנה (a-nakh' nu mi-qe-tan·ei' a-mân·âh' , we of/ from skepticism [Hebraic idiom, lit. smallness of *êmunâh* <sup>8.10.1</sup>]), υμας ολιγοπιστοι (umas oligopistoi, you mini-trusters), ...**we who are skeptical?**... derived from ολιγος (oligos, little), the antonym of πολυς (polus, much) and πιστοι (pistoï), trust (for which cf. note 8.10.1).

Rather than the emphasis being on “you,” *EB* reads אנחנו (a-nakh' nu), “we who are skeptical or distrustful” (little in *êmunâh* <sup>8.10.1</sup>). This phraseology would support *Yehôshua*'s identification with, and empathy with, his fellow Jew. The Jew is obliged to plead for forgiveness (for example on *Yôm Kipur*) for such things as murder even though the particular individual Jew has not committed murder. Why? Because he is functioning as a *Kôhein* on behalf of fellow Jews. Here, in *EB*, *Yehôshua* fulfills this role in the tradition of Judaism.

**6.32.1** גופים (guph·im' , bodies), גויים (gôy·im' ), εθνος (ethnos, peoples), ...**peoples**... *EB* in 6:32 reads גוף (guph), body, which is more in keeping with the context than “peoples” as found in the Greek. Further, the confusion in reading גופים

versus גויים is understandable in Hebrew by anyone who has read a few of the ancient mss.

The Spanish *Biblia Reina-Valera* of 1602 provides no basis for גוף: “Porque los Gentiles buscan todas estas cosas: Que vuestro Padre celestial sabe que de todas estas Cosas habeis menester” <sup>26</sup> (Because the Gentiles look for all these things, your Heavenly Father knows that you will be in the need of all these things).<sup>17</sup> Cf. also 1.23.3, 5.8.1, 6.24.2, 10.36.1, 12.1.1, 14.13.1, 28.1.1 and note *gôyim*, 5.47.1.

**6.32.2** דרש (dâ-rash' ), επιζητεω (epizeiteo), ...**seek**... correspond in *LXX*. Cf. *Devârim* 4:29; 13:15; 17:9; 19:18; *Yeshayâhu* 55:6; *Âmôs* 5:4, 6; *Tehilim* 34:11; 119:2; *Yeshayâhu* 58:2.

Cf. also בקש (bi-qeish' ), request, notes 7.7.1 and שאל (shâ'al' ), ask, 21.22.1 & 15.23.1.

**6.33.1** מלכות (mal·khut' ; kingdom, realm, kingship, monarchy), βασιλεια (basileia), ...**the Realm**... “of *Êlôhim*” is not included *secundum* <sup>x</sup> & β and doubtful in sy<sup>p</sup> and a-3, is implied only by context. Cf. also note 3.2.1.

**6.33.2** ...**all these things shall be given to you**... Cf. *Tehilim* 37:3-4, 25-26.

1 Transliterated into Greek δαβιρ, *dabir* (same pronunciation in both Hebrew and Greek) – “oracle.” Here is another example of a Hebrew word being transliterated from original Hebrew rather than an original Greek word conveying the meaning as one would find in an original Greek composition.

2 Qô'desh ha-Qa-dash·im' ; τα αγια των αγιων, (ta agia ton agion), “Holy of Holies.”

3 Â-rôn' ha-B'rit', Chest (pop. “Ark”) of the Covenant.

4 K'ruv·im' , κερουβιμ (kheroubim; pop. “cherubim” or “cherubs”). This is another example of Hebrew words transliterated in Greek rather than an original Greek word conveying the meaning as one would find in an original Greek composition.

5 ka-pôr'êt; ιλαστηριον επιθεμα (ilasteyrion epithema), the expiatory-cover of the ארון הברית (q.v. endnote 3).

6 See my book *Atonement In the Biblical 'New Covenant.'*

7 “Come,” #1 and 22, Vine's, p. 195-6.

8 Millgram, p. 437 citing C. Taylor, *Sayings of the Jewish Fathers* (London: 1897), p. 128-9.

- 9 Vine, p. 257.
- 10 "Forgiveness," *EJ*, 6:1435-7.
- 11 "Forgiveness," *EJ*, VI, 1433-7; also note 6.10.1.
- 12 President, referring to the *Beit Din ha-Gadôl* when it convened.
- 13 South of *Har ha-Miqdâsh*.
- 14 "Fly," *EJ* 6:1368-9.
- 15 Klein, p. 352.
- 16 *Biblia Reina-Valera* of 1602, Trinitarian Bible Society, 217 Kingston Road, London SW 19 3NN, England.
- 17 English translation by Luis Chavira, *talmid geir ha-Netzârim* in Chihuahua, Mexico.
- 18 Author Unknown, *A Handy Concordance of the Septuagint* (London: Samuel Bagster & Sons Limited, 1971), p. 58.
- 19 We hold the reverse not to be true since *Yehôshua* was teaching in the *Gâlîl*, not in the *Sharôn*. That is, we think that *Yehôshua*'s original reference was to the field (and probably in the *Gâlîl*), not the *Sharôn*. Therefore, we can rule out the reverse derivation of שרין ← שרה.
- 20 Former holder of the Chair of Botany at the Hebrew University.
- 21 Michael Zohary, *Plants of the Bible*, (Cambridge: Cambridge University Press, 1982), p. 170.
- 22 Zohary, p. 176-7.
- 23 "Flowers," *EJ*, 6:1367.
- 24 *Azaria Alon, Flowers and Trees of the Holy Land, Palphôt Ltd.*, Israel.
- 25 Zohary, p. 178.
- 26 *Biblia Reina-Valera* of 1602, Trinitarian Bible Society, 217 Kingston Road, London SW 19 3NN, England.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 7

**7.1.1** שפט (shâ-phat' ; to judge, in a Judaic setting always implying a *Beit-Din*,<sup>5.22.3</sup> i.e. a *Beit-Din* adjudicating *mishpât* + *khôq* = *Halâkhâh*), κρινω / διακρινω (krino / diakrino), ...litigate / adjudicate *Halâkhâh*... Both Greek terms map to the same Hebrew term via *LXX*. שפט is the root from which is derived משפט (mish-pât' ; case law decided by the *Beit-Din*). משפט, pl. משפטים (mish-pât'im' ), when complemented by קח (khôq; laws legislated by the *Beit-Din*), constituted the *corpus* of Oral Law. *Yehôshua* made explicit, in *NHM* 23:1-3, that, to him, Oral Law meant the *Halâkhâh* of the *Perushim* / rabbis. (*Yehôshua*'s *minui* [the term used before the adoption of the term *semikhâh* = ordination; cf. 21.23.2] as *Ribi* was by *Ribi Gamliel*, of *Beit-Hileil* of the *Perushim*. – see 23.7.1) משפט is the Biblical term which is generally synonymous with the post-biblical term *Halâkhâh*.

“דַּיָּן הַאֲמֵת” (da-yan' hâ-ê-mêt' ; the adjudicator of *êmêt*<sup>5.17.5</sup>) adjudicates man according to his works and his punishment is measure for measure. In the hands of man, as interpreted in tractate *Sôtâh*, p. 5: ‘in what measure that a man measures with, he is measured.’ ... to teach us that *ha-Qâdôsh*, *bârukk hu*, adjudicates to the man measure by measure, in reward and punishment. (*Menôrat-ha-Mâôr*, *beit*).

Κρινω, judge, corresponds to Masoretic שפט (shô' phêt; judge of a *Beit-Din*) paralleling the Modern Hebrew פסקן (pas-qân' ; a Jew authorized to issue an halakhic sentence or ruling, delimitation).

Both Christians and most mainstream Jews assume that *Yehôshua* rejected *Halâkhâh*. Yet, this flies in the face not only of recent evidence and scholarship, but even of *Yehôshua*'s own declaration in *NHM* 23:1-3 recognizing the halakhic authority (though not the hypocritical behavior of some) of the rabbis.

The assertion that *Yehôshua* rejected *Halâkhâh* was introduced by the Christian church centuries after *Yehôshua*'s death, as part of the formulation of their anti-*Tôrâh*, miso-Judaic, movement to develop

Displacement Theology and achieve Roman hegemony for their fledgling *gôyim* Church. Even the earliest Church historians recorded that *Netzârim* Jews continued to observe halakhic *Tôrâh*-observance unchanged until our numbers were exhausted (cf. *Dânieil* 7:25) at the hands of the Church – because of our halakhic *Tôrâh*-observance – in 333 C.E.

The most recent findings of archaeology, the Dead Sea Scrolls, all of the Judaic literary evidence of the 1<sup>st</sup> century era, and all of the earliest historians demonstrates conclusively that *Yehôshua* and his *Netzârim* followers were all strictly *Tôrâh*-observant, praying and teaching in *Bâtei-ha-K'nêsêt* (synagogues) and living within our 1<sup>st</sup>-century community of Jews.<sup>1</sup>

Living in harmony with the rabbinic community, as well as conflict with the *gôyim* Church over the issue of *Tôrâh*-observance, both evidence *Netzârim* acceptance of *Halâkhâh* laid down, not only by the *Beit-Din ha-Gâdôl* (Great Sanhedrin), but by the lower *Bâtei-Din* as well. The *Bâtei-ha-K'nêsêt* where *Yehôshua* predominantly taught were the bastions of the halakhic rabbis (*Perushim*; pop. Pharisees), not of the Hellenist-Roman Pseudo-*Tzedôqim* (pop. Sadducees). The Hellenist-Roman Pseudo-*Tzedôqim* were devoted to protecting their Roman appointments, position, prestige and power while the *Khasidim-Tzedôqim* of *Qumrân*, Essenes, were almost exclusively devoted to restoring the sanctity of their genuine *kehunâh*<sup>2</sup> in the *Beit-ha-Miqdâsh ha-Sheini* (Second Temple).

The Pseudo-*Tzedôqim* had, until their very recent toppling by the *Perushim*, been the dominant party in the *Beit-Din ha-Gâdôl* – the ultimate halakhic authority. It is self-contradicting to hold that they didn't recognized their own authority in the Oral Law they themselves handed down! Moreover, as *Élishâ Qimrôn* has shown, the *Qumrân* sect, who had a highly developed Oral Law – *Maasim* – stricter than the *Perushim*, were also *Tzedôqim*.<sup>3</sup>

Though the Hellenist-Roman Pseudo-*Tzedôqim* rejected the ‘Oral’ in ‘Oral Law,’ i.e. its continued transmission by oral recitation, Dead Sea Scroll 4Q *MMT* has provided hard evidence proving that it is patently impossible that even they rejected the the corpus of law subsumed by the phrase ‘Oral Law.’ Every account documents that the Hellenist-Roman Pseudo-*Tzedôqim* fully supported this system – the Oral Law of the *Bâtei-Din*. The point of difference was not the principle of Oral Law itself, but rather whether those parts of rabbinic legislation in excess of interpreted *Tôrâh* (*Halâkkhâh* based on the *Neviim* and *Ketuvim*, and Oral Tradition “fences”) was a valid part of the corpus which had been transmitted as Oral Law. Not even the Hellenist-Roman Pseudo-*Tzedôqim* rejected the corpus of law which had been transmitted orally. How much less *Yehôshua*, who was closer to the *Perushim* than to even the *Khasidim-Tzedôqim* of *Qumrân*, much less the Hellenist Hellenist-Roman Pseudo-*Tzedôqim*.

*Halâkkhâh* is the corpus of law accumulating from the operation of the Jews’ *Bâtei-Din* religious court system. (See 5.22.3). Just as legislation is of no value unless it is enforced, so too, if *Tôrâh* is not implemented it is impotent. And just as legislation must be interpreted and implemented by competent courts in actual cases to keep the law from being perverted, so too, if *Tôrâh* is not implemented as *Môshêh* communicated it at *Har Sinai* to the ancient Jews (i.e. rather than Christians) then it is perverted. Like many aspects of *Halâkkhâh*, we can learn the ancient intent of these passages from a historical survey of how these passages were implemented in the ancient Jewish community.

The wearing of *tzitzitôt* with a thread of indigo is a constant reminder not to follow after one’s own heart and one’s own eyes (*Be-Midbar* 15:39). Those who claim to follow a “holy spirit” which contradicts the true Spirit of Holiness defined by *Tôrâh* are following what *Tôrâh* has defined here as an unholy spirit – one’s own interpretations (eyes) rather than the interpretations of the authorized *Beit-Din* and *Halâkkhâh*. One can pray to ’<sup>י</sup> only by subordinating oneself to the *Beit-Din* and halakhic system which *Tôrâh* sets forth. ’<sup>י</sup> regards all prayers outside of

this framework as an abomination (*Mishlei-Shlômôh* 28:9).

In *NHM* 23:1-3 *Yehôshua* confirms the authority of the rabbis to operate the halakhic system. That *Yehôshua* would be in harmony with *Tôrâh* and *Halâkkhâh* is obvious. By his own words, *Yehôshua* claimed to be a son of ’<sup>י</sup> (*Tehilim* 2:7 and see note 3.17.2.) who was of one mind with Him, clarifying the perfect *mitzvôt* (*Tehilim* 19:8) of the Immutable One (*Malâkhi* 3:6 & *Tehilim* 89:35). The notion that *Yehôshua* could contradict the perfect laws of the Perfect and Immutable ’<sup>י</sup>, by rejecting *Tôrâh*, is *non sequitur* – and *Tôrâh* itself institutes *Halâkkhâh*. The non-Hebrew reader simply doesn’t get any meaningful grasp of the Hebrew Scriptures. In *Devârim* 16:18 we find that the Jews are to appoint *shôphetim* (judges) in every generation who will execute *Halâkkhâh*.

The Biblical emphasis on case law judgments of the *Beit-Din*, <sup>בית דין</sup>, is overwhelming with hundreds of instances in *Tan”kh*. Prior to the destruction of the *Beit-ha-Miqdâsh ha-Sheimi*, the *Beit-Din ha-Gâdôl* was convened in its court. The smaller *Bâtei-Din* were convened in the village gate – *Halâkkhâh* (the walk).

In the Church’s zeal to avoid the implications of the Jewish *Beit-Din* system which contradicted Displacement Theology, *mishpât* is variously rendered in *KJV* as judgment, lawful, manner, ceremony, fashion, cause and ordinance. Any comprehensive study of <sup>משפט</sup> in a Hebrew concordance of *Tan”kh* will confirm the validity and authority of this operation of *Halâkkhâh* and its institutions from the time of *Avrâhâm*. Space permits mention of only a few of the approximately 450 instances. For a more in-depth discussion of this topic, please refer to *Who Are the Netzârim?* – *Advanced Level*.

When the Twelve Tribes of Israel were absorbed into the tribe of *Yehudâh* – Judea / Judah / Jew – their religion came to be known as Judaism. Previously, “Judaism” was called <sup>דַרְדַר</sup> (Dêr’ êkh ha-Sheim’ ; the Way of ’<sup>י</sup>). Speaking of the <sup>דַרְדַר</sup> as the Way, *Dâvid ha-Mêlêkh* wrote, “He directs the humble in <sup>בשפלות</sup>, teaching the humble His Way” (*Tehilim* 25:9).

The first mention of משפט is when ה' asks (*Be-Reishit* 18:17-19) "Shall I hide from *Avrâhâm* what I am doing? For *Avrâhâm* shall become a great and mighty people (*gôy*), and all the peoples (*gôyim*) of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall watchguard the way of ה', to do *tzedâqâh*<sup>1.19.1</sup> and משפט."

From the beginning, משפט was acknowledged as an integral part of *Tôrâh*, Judaism and the Way of ה', *Avrâhâm*, *Môshêh*, etc. Six verses later (*Be-Reishit* 18:25) *Avrâhâm* cites not written *Tôrâh*, but Oral Law to ה': "Shall the שופט of the earth not do משפט?"

משפט refers to the "sentence" handed down in a given case (*Be-Midbar* 27:5). Once decided, the precedent became the משפט relative to a particular statute (27:11). In the event the case was too difficult to decide, the *Kôhein ha-Gâdôl* would use the *Ur'im* and *Tum'im*, which would determine the משפט (27:21). The *Urim* and *Tumim* were the ultimate determinant of the משפטים – *Halâkhâh*.

The accumulation of these case law judgments (משפטים) and legislation (הקים) by the succession of *Bâtei-Din* in the implementation of written *Tôrâh* over the centuries constitutes today's *Halâkhâh*.

"See, I have taught you הקים and משפטים whenever ה' my *Élôhim* commanded me, for you to do likewise within the land..." (*Devârim* 4:5, 14).

*Tôrâh* defines הקים + משפטים = *Halâkhâh* = *Tôrâh shê-Be-al-Pêh*, which combines with *Tôrâh shê-biKhtâv* to constitute '*Tôrâh*' as Jews have always defined it.

"And this is the *Tôrâh* which *Môshêh* set before the sons of Israel; these are the evidence / testimonies, and the הקים and the משפטים which *Môshêh* spoke to the sons of Israel during their *Yetziâh* from *Mitzrayim*" (*Devârim* 4:44-45). *Tôrâh shê-biKhtâv* is the evidence / testimony in the above definition, as *Tôrâh* confirms elsewhere:

"And who is the great *gôy* who has הקים and משפטים which are *tzadiqim* like all of this *Tôrâh* which I give you today?" (*Devârim* 4:8).

משפטים / *Halâkhâh*, was seen as the very breastplate of the Way of ה'. So complete was this identification that the breastplate of the *Kôhein ha-Gâdôl* was called the "Breastplate of משפט" (*Shemôt* 28:15-30). *Halâkhâh* is the very breastplate of any true follower of the *Élôhim* of Israel.

In *Shemôt* 15:25 we read that "there He made for them a קה and a משפט." *Shemôt* 21 opens, "And these are the משפטים..." In *Shemôt* 23:6 we find the prohibition against perverting a משפט which favors a poor person. In *Shemôt* 24:3, "*Môshêh* recounted to the kindred all of the words of ה' and all of the משפטים..."

The offerings, which also established criteria for *kashrut* (*shekhitâh*), were commanded to be in accordance with משפט (*Va-Yiqrâ* 5:19 & 9:16; *Be-Midbar* 15:24; 29:6, 18, 21, 24, 27, 30, 33, 37).

ה' commands obedience to *Halâkhâh* (משפט) directly: "You shall do my משפטים and you shall watchguard הקים (*khuq'im*; pl. of הקה), to walk in them; I am ה' your *Élôhim*" (*Va-Yiqrâ* 18:4). Eternal life is promised for obedience to *Halâkhâh* in the next verse (cf. also *Yekhêzqeil* 20:13). The keeper of *Halâkhâh* is contrasted against abominators in verse 26 et al. משפטים are in addition to the *mitzvôt* (*Va-Yiqrâ* 26:3). *Môshêh* stated clearly that the משפט of the *shôphtim* of the *Bâtei-Din* "is *Élôhim*'s משפט" (*Devârim* 1:17). Thus, ה' calls the משפטים of the *Bâtei-Din* "My משפטים."

When *Yehôshâphât* – which equates to "ה' *shâphat*" (ה' has judged) – was *Mêlêkh* (king) of *Yehudâh*, "he set up *shôphtim* [of the *Beit-Din*] in the land, in every walled city of *Yehudâh* (having gates), city by city. And he said to the *shôphtim* [of the *Beit-Din*], 'See what you are doing, because it isn't the משפט of *âdâm* (man) that you are making, but of ה' Who is with you in משפט...' And also in *Yerushâlayim* *Yehôshâphât* set up *Leviim*, *Kôhanim* and heads of the fathers households to render משפט of ה' for Israel and for their controversies..." (*Divrei-ha-Yâmim Beit* 19:6, 8). משפט rendered by man actually comes from ה': "the

משפט of an *ish* (man) is from 'ה" (Mishlei-Shlômôh 29:26).

Eternal life is promised for those who "watchguard My חקים and My משפטים" (v. 5, cf. also *Yekhêzqeil* 18:5-9 & 20:11, 13). "And now, Israel, *shema* to the חקים and to the משפטים which I teach you, to do them, that you may live" (*Devârim* 4:1). "See, I have given you today life and good, and death and evil; in that I have commanded you today to love 'ה" your *Élôhim*, to walk in His Ways and to watchguard His *mitzvôt* and His חקים and His משפטים and you shall live and multiply and 'ה" your *Élôhim* shall bless you..." (*Devârim* 30:15-16). And what are His Ways? "He is our Rock (*tzur*), His actions are תמים,<sup>4</sup> for all of His Ways are משפט" (*Devârim* 32:4). "They acted presumptuously, and didn't hearken to Your *mitzvôt*, but misstepped against Your משפטים which, if a man will do, he shall live in them" (*Nekhêmyâh* 9:29).

משפטים are in addition to the *mitzvôt* (*Va-Yiqrà* 26:3). *Môshêh* stated clearly that the משפט of the *shôphim* of the *Bâtei-Din* "is *Élôhim*'s משפט" (*Devârim* 1:17). Thus, 'ה" calls the משפטים of the *Bâtei-Din* "My משפטים." Moreover, by commanding observance of *Halâkhâh* ("My משפטים") in written *Tôrâh*, He makes their observance an integral part of written *Tôrâh*: "You shall do My משפטים and you shall watchguard My חקים, to walk in them; I am 'ה" your *Élôhim*" (*Va-Yiqrà* 18:4).

The one who watchguards His חקים and משפטים is contrasted with abominators (*Va-Yiqrà* 18:26). "Therefore you shall be *shômeir* (watchguard) all of My חקים and all of My משפטים, and do them, I am 'ה" (*Va-Yiqrà* 19:37; also 20:22).

*Tôrâh* commands one manner of משפט for both Jew and *geir* in *Va-Yiqrà* 24:22. *Be-Midbar* 15:16 specifies that "There shall be one *Tôrâh*, even one משפט, for you, even for the *geir* who resides amongst you." "And you shall do My חקים and watchguard My משפטים, and do them..." (*Va-Yiqrà* 25:18).

The curse beginning in *Va-Yiqrà* 26:14 is popularly thought to apply only to those who reject

written *Tôrâh*. Not so (26:15): "if your psyche abhors my משפטים..."

The authority of halakhic משפט carries the full weight of 'ה" (*Devârim* 1:17).

"These are the חקים, and the משפטים and the *Tôrôt* which 'ה" gave between Him and the sons of Israel on *Har Sinai* by the hand of *Môshêh* (*Va-Yiqrà* 26:46).

*Tôrâh* requires that *Pêsakh* be observed according to משפט (*Be-Midbar* 9:3, 14), ruling out Christian distortions (e.g., Communion).

The cities of refuge served as temporary respite from avengers until the suspects could be brought to trial before the *Beit-Din* – for משפט (*Be-Midbar* 35:12, 24). These decisions accumulated as a חק משפט (*khôq* of *mishpât*) for Jews in all their dwellings throughout all their generations (v. 29).

All of the things treated in *Be-Midbar*, including the accumulation of case law decisions of the *Beit-Din*, viz., *Halâkhâh*, comprised the *mitzvôt* and משפטים which 'ה" commanded by the hand of *Môshêh* to the Israelis (*Be-Midbar* 35:13).

"*Shema* Israel, to the חקים and משפטים..." (*Devârim* 5:1). "I will tell you every *mitzvâh* and the חקים and the משפטים which you shall teach them, and they shall make / do them in the land..." (*Devârim* 5:28). "Now this is the *mitzvâh* and the חקים and the משפטים which 'ה" your *Élôhim* commanded to teach you to make..." (*Devârim* 6:1). "And you shall be *shômeir* over the *mitzvâh* and the חקים and the משפטים which I command you today to do. And it shall follow, if you *shema* to these משפטים, to be *shômeir* over them and do them, that 'ה" your *Élôhim* will be *shômeir* over the *b'rit* for you..." (*Devârim* 7:11-12).

"Be *shômeir*, lest you forget 'ה" your *Élôhim* by neglecting to be *shômeir* over His *mitzvôt*, and over His משפטים, and His חקים which I commanded you today" (*Devârim* 8:11).

"And of *Leivi* he said, 'Let your *Urim* and *Tumim* be with your *khasidim*... They shall teach *Yaaqôv* Your משפטים, and Israel Your *Tôrâh*" (*Devârim* 33:10).

A Jewess can be a female judge of the *Beit-Din*; (*Shôphetim* 4:5).

*Dâvid ha-Mêlêkh* made משפט (*Shmueil Beit* 8:15).

The request of *Shlômôh ha-Mêlêkh* to 'ה was not for simple wisdom, but rather for “understanding to hearken to משפט” (*Melâkchim Âlêph* 3:11). “And all Israel hearkened to the משפט which the *Mêlêkh shâphat*, and were in awe of the *Mêlêkh*, for they saw that the wisdom of 'ה was near him, to make משפט” (*Melâkchim Âlêph* 3:28).

The First *Beit-ha-Miqdâsh* was built according to *Halâkhhâh*: “according to the משפטים” (*Melâkchim Âlêph* 6:38).

“Hear their prayer and make their משפטים” (*Melâkchim Âlêph* 8:45), “that He may make the משפט of His servant and the משפט of His kindred Israel in daily cases” (8:49).

The *gôyim* have their own משפטים, which are different from the משפטים of the Way of 'ה. The prophets of *Baal* cut themselves according to their משפט (*Melâkchim Âlêph* 18:28). “The *gôyim* which you have exiled and settled in the cities of the *Shômron* do not know the משפט of the *Êlôhim* of the land...” (*Melâkchim Beit* 17:26). “And the קרים and the משפטים and the *Tôrâh* and the *mitzvâh* which he wrote to you, be *shômeir* to do for all time” (lit. all days; *Melâkchim Beit* 17:37).

משפט based on *Tôrâh*, viz., *Halâkhhâh*, is contrasted with the משפט of the *gôyim*: “for you have not walked in My קים, neither have you made My משפט, but have done the משפטים of the *gôyim* around you” (*Yekhêzqeil* 11:12).

“'ה our *Êlôhim* burst upon us because we did not seek Him according to משפט” (*Divrei-ha-Yâmim Âlêph* 15:13).

The rotation of the service of the *kôhanim* was according to the משפט established by *Dâvid ha-Mêlêkh* (*Divrei-ha-Yâmim Beit* 8:14).

“*Êlôhim* said to *Dâvid* and to his son *Shlômôh*, ‘In this house, and in *Yerushâlayim*, which I have chosen before all of the tribes of Israel, I will put My Name forever. Nor will I remove the foot of Israel again from out of the land which I have appointed

for your fathers if only they will take heed to do all that I have commanded them according to the whole *Tôrâh*, and the קים and the משפטים, by the hand of *Môshêh*” (*Divrei-ha-Yâmim Beit* 33:8).

“If *Dâvid* children forsake My *Tôrâh* and do not walk in My משפט, if they profane My קים and are not *shômeir* over My *mitzvôt*, then I will punish their felonies with the rod and their misdemeanors by striking them” (*Tehilim* 89:31). This means that neglect of even one משפט of *Halâkhhâh* can have catastrophic effects. While excluding non-halakhic sects, there must be enough diversity within modern *Halâkhhâh* to ensure that all of the משפטים of ancient *Halâkhhâh* are represented in the modern halakhic community.

The wicked shall not rise in משפט (*Tehilim* 1:5). 'ה commanded משפט (7:7) and confirmed the משפטים of *Dâvid ha-Mêlêkh* (9:5) which came forth from before 'ה (17:2). The purpose of the כסא (*ki-sei*; seat or throne, bench in modern courtrooms) of 'ה is to carry out the משפטים (9:8) on the Seat of משפט in the Day of משפט. “*Tzêdêq*<sup>1.19.1</sup> and משפט are the foundation of His seat” (*Tehilim* 89:15).

“The awe of 'ה is טהורה (*te-hôr-âh*; pure),<sup>5.8.1</sup> standing until forever. Together, the משפטים of 'ה are true and *tzâd-qu*”<sup>1.19.1</sup> (*Tehilim* 19:10).

'ה loves *tzêdâqâh*<sup>1.19.1</sup> and משפט (*Tehilim* 33:5) – especially משפט (37:28).

*Êzrâ* preserved and promulgated *Halâkhhâh*: “For *Êzrâ* had prepared his heart to seek the *Tôrâh* of 'ה, and to do it, and to teach Israel the קים and the משפטים” (*Êzrâ* 7:10). The rightness of this *Halâkhhâh* (“straightness of the משפטים”) was recognized by us as ordained from *Har Sinai* by the hand of *Môshêh* (9:13).

“For משפט will return to *tzêdêq*, and all who are straight in heart shall follow it” (*Tehilim* 94:15). “Happy are those who are *shômeir* over the משפטים” (*Tehilim* 106:3).

*Halâkhhâh* is contrasted with its opposite: deception: “The thoughts of the *Tzâdiqim*<sup>1.19.1</sup> are משפט, but the pull of the wicked is toward deception” (*Mishlei-Shlômôh* 12:5).

The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 7

“To do *tzedâqâh*<sup>1.19.1</sup> and *משפט* is preferred by 'ה rather than sacrifice” (*Mishlei-Shlômôh* 21:3).

The wicked do not do *משפט* (21:7), but to the *Tzadiq*<sup>1.19.1</sup> it is a joy (21:15).

“They who have abandoned *Tôrâh* glorify the wicked, but those who are *shômeir Tôrâh* contend against them. Evil men don't understand *משפט*, but those who request of 'ה will understand everything” (*Mishlei-Shlômôh* 28:5).

In this light the reader can now, perhaps, better grasp the basis of the *Sanhedrin* and *Beit-Din* system in *Devârim* 17:9-12.

All “His Ways” are *משפט* (*Devârim* 32:4). 'ה loves *tzedâqâh*<sup>1.19.1</sup> and *משפט* (*Tehilim* 33:5). “The mouth of the *Tzadiq*<sup>1.19.1</sup> steers to wisdom, and his tongue speaks *משפט*” (*Tehilim* 37:30). *Tzêdêq*<sup>1.19.1</sup> and *משפט* are the foundation of the throne of 'ה (*Tehilim* 89:15).

Many of the prophecies concerning the *Mâshiakh* come from *Yeshayâhu* the Prophet – who was a big believer in *משפט*, but this is not obvious in English translations. “Wash up, clear yourself. Make a divergence between wrong on the one hand, and your actions and My eyes on the other. Cease wrong. Learn good – seek *משפט*... Prithee come, let us reprove,” says 'ה, if your missteps are like scarlet they shall be whitened like snow...” (*Yeshayâhu* 1:17-18).

“*Tziôn* shall be ransomed [פדויה, cf. 20.28.1] in *משפט*” (*Yeshayâhu* 1:27). The Spirit of *Halâkhâh*, the Spirit of *משפט*, is the Spirit of 'ה which shall purge the blood of *Yerushâlayim* from its midst (*Yeshayâhu* 4:4). 'ה shall be exalted in *משפט* (*Yeshayâhu* 5:16).

“For to us a child is born, ...upon the bench of *Dâvid*, ...to establish it with *משפט* and *tzedâqâh*,<sup>1.19.1</sup> from henceforth and forever. The zeal of 'ה of hosts does this” (*Yeshayâhu* 9).

“In that day shall 'ה of hosts be a desirable crown and an opulent wreath to the remnant of His kindred and for a Spirit of *משפט* to him who sits concerning the *משפט*” (viz., the *shôphêt* who sits on the *Beit-Din*; *Yeshayâhu* 28:5-6).

“Behold, I lay a foundation stone in *Tziôn*, a touchstone, a dear cornerstone, the ultimate foundation. The one who believes in Me shall not hurry. And I have set *משפט* by a line... and your contract with death shall be atoned, and your contract with *Sheôl*<sup>10.28.2</sup> shall not arise...”

(*Yeshayâhu* 28:16-18). “For the *Élôhim* of *משפט* is 'ה” (*Yeshayâhu* 30:18).

“Behold My servant whom I will raise up, My chosen one in whom is the desire of My Psyche; I have given My Spirit upon him. He will bring *משפט* to the *gôyim*. (*Yeshayâhu* 42:1)... to *êmêt*<sup>5.17.5</sup> he shall bring *משפט*... (42:3) he shall not be darkened nor crushed until he has set *משפט* in the land and the isles await him” (*Yeshayâhu* 42:4).

“Listen to me my kindred, give ear to me my nation, for *Tôrâh* shall go forth from me, and I will apply the momentum of my *משפט* for a light to the kindreds” (51:4). “He was taken out of his restraint, and out of his *משפט*, and who from his generation will bow down?” (53:8).

“In those days and at that season I will implant a plant of *tzedâqâh* for *Dâvid*, and he shall make *משפט* and *tzedâqâh* in the land” (*Yirmeyâhu* 33:15).

“Thus says 'ה, be *shômeir* *משפט* and do *tzedâqâh*<sup>1.19.1</sup>, because My salvation is near to come...” (*Yeshayâhu* 56:1). *Yehôshua*'s last instructions (*NHM* 28:19-20) appear to recall this passage.

The prophet *Yekhêzqeil* warned against adopting the *משפט* of the *gôyim*: “You shall know that I am 'ה, in whose *יקים* you have not been walking, and you have not been doing My *משפט*, but have been doing the *משפטים* of the *gôyim* around you...” (*Yekhêzqeil* 11:12). Speaking of the Israelis regathered from the four corners of the world, 'ה continues, “But I will give them one heart, and I will give a new Spirit near you; and I will extract the heart of stone from their flesh and I will give them a heart of flesh so that they shall walk in My *יקים* and My *משפטים*...”” (*Yekhêzqeil* 11:20; 36:26-27). “And *Dâvid* My servant shall be *Mêlêkh* over them, and there shall be one shepherd for all of them, and they

shall walk in My משפטים...” (37:24). “And they shall instruct My kindred the difference between the holy and the ordinary (profane) and inform them as to the difference between the *tâmei* (contaminant) and the *tâhôr* (pure). And they shall stand concerning controversy, to adjudicate-משפט in My משפטים; and they shall adjudicate-משפט for My *Tôrâh* and My חקים...” (44:23-24).

“And I will betroth you to Me in *tzêdêq*<sup>1.19.1</sup> and in משפט...” (*Hôsheia* 2:21). “Eschew wrong, love good, and represent משפט in the gates” (*Âmôs* 5:15).

Speaking of the heads of *Yaaqôv* and officers of the House of Israel, the prophet *Mikhâh* asks, “Is it not for you to know משפט?” (3:1).

“He has related to you, oh man, what is good, and what חן seeks from you: do only משפט, love kindness and be prudent in your walk with *Êlôhim*” (6:8).

“Remember the *Tôrâh* of *Môshêh* My servant, which I commanded him in *Khôreiv* for all *Yisrâeil*, both חקים and משפטים (*Malâkhi* 3:22).

Even the Jews, if they don’t know *Halâkhâh* (משפט), don’t know the “*Tôrâh* of חן” (*Yirmeyâhu* 8:7-8). *Yirmeyâhu ha-Nâvi* (the prophet) asks חן to correct him, but in accordance with משפט, lest he be consumed (*Yirmeyâhu* 10:24). Consider here *Yehôshua*’s statement, “With whatever משפט you adjudicate-משפט, משפט-shall-be-adjudicated to you.”

Halakhic משפט based on *Tôrâh*, i.e. *Halâkhâh*, is contrasted with the משפט of the *gôyim*: “for you have not walked in My חקים, neither have you made My משפטים, but have done the משפטים of the *gôyim* around you” (*Yekhêzqeil* 11:12).

These are but a tantalizing taste of the 450 instances in *Tan”kh* fixing the authority and validity of halakhic משפט.

*Tan”kh* teaches that the Jew (or *geir*) is justified by adherence to *Halâkhâh* (= משפט). The English translation of *Yeshayâhu* 43:26 elides some crucial concepts: Remember Me, נשפטה (ni-shâph-tâh’ ; let us determine-משפט) together. Recount [the משפט]

למען (le-ma’an’ ; so that) תצדיק (ti-tze-dâq’ , you may be deemed צדיק / tza-diq’ ; just).<sup>1.19.1</sup>

In *LXX*, this *pâsuq* reads

Συ δε μνησθητι και κριθωμεν λεγε συ τας ανομιας σου πρωτος ινα δικαιοθης (Su de mneistheiti kai krithomen lege su tas anomias sou protos ina dikαιοtheis; And you shall remember, and we shall render משפט; first tell your *Tôrâh*-lessness in order that you may be deemed צדיק).

IQIs<sup>a</sup>, the *Qumrân* Dead Sea Scroll of *Yeshayâhu* confirms the MT reading. The only change is the reading in IQIs<sup>a</sup> of יהדי (yakh-dâv’ ) for MT’s חן (yâ’ khad), which are synonyms, and has no affect on the meaning.

The *Beit-Din* system was further confirmed by *Yehôshua*, when he enjoined his *talmidim* to set up a *Beit-bin* (obviously under the aegis of the area *Perushim Beit-Din ha-Qâtân*)<sup>5</sup> in each city in accordance with *Halâkhâh*, and where these two or three convened he would be in the midst of us (*NHM* 18:20). Even more revealing, whatever משפט these *Bâtei-Din* adjudicated *Yehôshua* made binding in the heavens as well as on earth (*NHM* 18:15-20).

The *Netzârim* tradition is the only tradition acknowledging *Yehôshua* as *Mâshiakh* which is well documented to have obtained, openly and above-board, recognition and tolerance from the Orthodox Jewish community in the *Beit-Din ha-Gâdôl* (Great *Sanhedrin*) and, similarly, in the Orthodox Jewish community in the modern era.<sup>7</sup> Halakhic recognition and tolerance of the *Netzârim* is based on the *Halâkhâh* set by *Rabân Gamlieil ha-Zâqein* in the predominantly *Perushim*<sup>6</sup> *Beit-Din ha-Gâdôl* (*Transition* 5:34, 38-40). The *Beit-Din ha-Gâdôl* was the unquestioned Supreme Court authority. No court today has the authority to question even the decision of the ancient mid-level *Bâtei-Din ha-Qâtân*, much less the *Halâkhâh* espoused by *Rabân Gamlieil* as *Nâsi* of the *Beit-Din ha-Gâdôl*.

Josephus and Eusebius record that this was later reconfirmed by the rabbis who condemned the Hellenist-Roman Pseudo-*Tzedôqim* priest who killed *Yaaqôv* “*ha-Tzadiq*” *Bên-Yôseiph Bân-Dâvid* (brother of *Yehôshua* and the first *Pâqid ha-Netzârim*). While the Jewish community never

embraced Christians, *Yaaqôv* was known as “*ha-Tzadiq*” in the rabbinic community, and the *Netzârim* lived and were respected in the Jewish community. The halakic tradition which is the basis of the *Netzârim* is not new. Rather, it is nearly two millennia old, and has been reconfirmed in the modern era by filling in the 99% lacuna during 1800 years of hiatus since 135 C.E. with our adoption of the *Halâkhâh* of what the most expert scholars consistently recognize to be the most pristine Jewish tradition on the planet – that of the *Teimânim* (Yemenite Jews).

Non-Jews who claim to speak for the “true faith” or be “true Israel,” a “spiritual Jew” and the like while lacking Orthodox recognition are adherents of the Church of Displacement Theology described in *Rev. 2:9 & 3:9*. As the only group following *Yehôshua* to be recognized by the Orthodox community,<sup>7</sup> the *Netzârim* are the only door to becoming a legitimate follower of *Yehôshua*. Even Jews who claim to follow *Yehôshua* outside of this halakic path are false teachers, followers of *Yesh”u* who would lead Jews astray from *Tôrâh* and *Halâkhâh* into the Church of Displacement Theology of *Rev. 2:9 & 3:9*.

*Tôrâh* provides its own counterbalance to halakic excess and abuse by limiting the authority of *shôphtim*, prohibiting *Halâkhâh* which adds or detracts from established *Halâkhâh* or written *Tôrâh* (*Devârim* 4:1-2 & 13:1; *Rôsh ha-Shânâh* 28b, *Zevâkhim* 80a, *Eiruvin* 96a, *Menâkhôt* 40b), and expressly stating that *Môshêh* wrote all of *Tôrâh* and *קִיָּן* and *כִּשְׁפָטִים* to his time.<sup>8</sup>

Many rabbis seriously heed this admonition. “*Rav [Khiyâ]* gives an example of what happens when you put up too high a fence. It concerns the incident of [*Âdâm*], [*Khavâh*],<sup>9</sup> and the forbidden fruit (*Be-Reishit* 2-3).

“[*Élôhim*] warns [*Âdâm*] that if he eats the fruit of the ‘tree of knowledge,’ he will ‘surely die.’ When the serpent tempts [*Khavâh*], she tells it: ‘But [*Élôhim*] said: “You shall not eat of [that fruit], nor shall you touch [the tree], lest you die.”’ Evidently, in relaying [*Élôhim*]’s warning to [*Khavâh*], [*Âdâm*] had added a fence: ‘what is more, don’t touch.’

“The serpent, knowing better, gives [*Khavâh*] a shove, and she, to keep from falling, grabs hold of

the tree – and she doesn’t die. Says the serpent: ‘See?’ So [*Khavâh*] eats. The rest is history.

“This, *Rav [Khiyâ]* adds, illustrates the validity of the warning: ‘Don’t add to His [*Élôhim*]’s words, lest He prove you to be a liar.’

“So we see that sometimes, we diminish rather than enhance by adding (*Sanhedrin* 29a)”<sup>10</sup>

“According to *Rash”i*...,” “*Ramb”m* said...” Why do we so frequently hear the words of an 11<sup>th</sup> century European (French) Jew and a 12<sup>th</sup> century European (Spanish) Jew, yet so rarely hear in-depth discussion of the Words of *Tôrâh* themselves? Based on *Devârim* 17:9-13, we are supposed to listen to the sages of our generation. It is true that today’s sages are to be guided by previous *קִיָּן* and *כִּשְׁפָטִים*. But, by today’s standards, the knowledge of Medieval sages *vis-a-vis Har Sinai* Judaism was extremely limited.

Past sages lacked today’s information and technological tools. Despite frequently being more intellectual and logical than their peers, these sages were, nevertheless, at far greater risk of misunderstanding and error because of the paltry level of knowledge and technical tools to which they had access. Based on these shortcomings, some of these sages were occasionally overzealous, building fences which today we can see are not factually authentic to the Way of *’n* at *Har Sinai*. Some of these fences, and even portions of the *Sidur*, are Medieval additions based on misinformation and, occasionally, even superstition. If *Rash”i* and *Ramb”m* were alive today and could avail themselves of today’s knowledge and technology....

But the harsh reality is that yesteryear’s ‘great sages’ of medieval times

- ◇ aren’t the *shôphtim* of today,
- ◇ were no more witness to the Divine revelation at *Har Sinai* than today’s *shôphtim*,
- ◇ and had a vastly more limited knowledge of *Har Sinai* and Second Temple / 1<sup>st</sup>-century era Judaism than that which, thanks to modern science, technology and discoveries, are available to today’s *shôphtim*.

The dearth of contemporary Jewish religious leaders capable and willing to cope with this problem is a prime reason why today’s *Khareidiyim* still live in the Middle Ages. In a domino effect, the resulting

medieval mentality is the reason why 90% of modern Jews, particularly educated and intellectual Jews, regard the *Khareidiyim*, and the Judaism the *Khareidiyim* claim to represent, as provincial, medieval, superstitious and irrelevant dinosaurs. Judging from the rampant corruption, hypocrisy and internecine slandering among the ultra-Orthodox *Khareidiyim* parties, the most zealous of them regard Judaism as no more than rote <sup>11</sup> ritual and their personal chattel.

Yet, they raise a valid concern: Wouldn't the freedom to override *Rash"i* and *Ramb"m* and other earlier sages imply that today's *shôphetim* are free to diverge from past precedents and to reject the whole principle of case law *Halâkkhâh*? Isn't that what Reform Judaism does?

However, the opposite is the case. First, these sages lived subsequent to the *Beit-Din ha-Gâdôl*. They could never challenge the authority of the *Beit-Din ha-Gâdôl* either. Medieval sages had – past tense according to *Tôrâh* – the same authority as *Bâtei-Din* of today, not more. *Ramb"m* and *Rash"i* were outstanding thinkers and analysts of *Tan"kh* in their day. But they lacked many early Judaic documents available to us today, computers, and a vast array of modern hi-tech archaeological tools which can put today's analyst in closer contact with *Har Sinai* than was possible for *Ramb"m*, *Rash"i* or their peers.

This doesn't imply any approval of modern movements which might use such an argument for their local court to "supersede" higher courts and authority: the *Beit-Din ha-Gâdôl* and 'נ at *Har Sinai*, in their effort to "modernize" Judaism. Presuming that modern knowledge and technology is superior to the *ק"ה* and *משפטים* of 'ה, as understood at the time of their revelation at *Har Sinai*, would be a signal mistake. Exactly the opposite, our greater body of knowledge and better tools must be utilized to bring us closer to the Way of 'נ at *Har Sinai* and the *Halâkkhâh* of the *Beit-Din ha-Gâdôl*, penetrating through the Middle Ages mindset and misconceptions wherever necessary.

Recently discovered Judaica and modern high technology are merely better tools to more authentically reconstruct the *ק"ה* and *משפטים* of 'ה,

Who created our mathematically logical universe. The *Tôrâh* of 'נ is perfect (*Tehilim* 19:8), for all generations – if we can only understand it as it was intended, rather than allowing existing misunderstandings based on primitive errors to continue tainting the authentic Way of 'נ, or trying to artificially prop up earlier sages by endlessly applying patches to their misconceptions. When modern science and scholarship is applied in this direction the results can be splendid.

The lesson here is that today's Jew (and *geir*) is, since the discontinuance of the *Beit-Din ha-Gâdôl*, to heed today's *Tôrâh* and halakhic – *Beit-Din – shôphetim* over and above past sages like *Rash"i* and *Ramb"m*. We must recognize that their lack of today's information and technological tools put them at far greater risk of misunderstanding, error, and the building of improper "fences."

Since the institutions and system of *Halâkkhâh* are confirmed by *Yehôshua*, our question is how to discern between valid and invalid *Halâkkhâh*. Since the *Netzârim* believe that *Yehôshua* is the *Mâshiakh*, our approach is to determine from archaeology and history the practice of Judaism during his lifetime. Our premise is that if the practice of that time in the *Tôrâh*-observant Jewish community in which *Yehôshua* and his *talmidim* lived needed correcting, then we will find such correction in *NHM*. If *NHM* is silent on the matter then the practice of that time in the *Tôrâh*-observant Jewish community in which *Yehôshua* and his *talmidim* lived has *Yehôshua*'s tacit approval. The most expert and authoritative scholars agree that the *Teimânim* most pristinely represent the practice in the *Tôrâh*-observant Jewish community in which *Yehôshua* and his *talmidim* lived. Consequently, the *Netzârim* adopted the *Teimâni* tradition *en toto* except where explicitly contradicted by *Yehôshua* in *NHM*.

This points up a major difference between the approach of the *Netzârim* and that of Messianics, other Christians, and non-Jews. The *Netzârim* approach, like other traditions of Judaism from *Har Sinai* through the 1<sup>st</sup> century to the present, assumes *Halâkkhâh* right until proven wrong while non-Jews and "messianics" assume that *Halâkkhâh* is wrong until proven right. This polar difference hearkens

back to the very birth of Christianity. The latter approach certainly wasn't the perspective of the 1<sup>st</sup> century C.E. Jewish religious community or *Bâtei-ha-K'nêsê't* in which the *Netzârim* lived and taught.

The *Netzârim* differ from mainstream Orthodoxy in that, unlike the Orthodox, when we are confronted with a contradiction between *Halâkkhâh* on the one hand and *Tan"kh*, hard physical evidence, and / or historical fact on the other we bring *Halâkkhâh* into harmony with *Tan"kh*, with hard evidence, with the historical record, and with mathematically precise logic. Many mainstream Orthodox Jews freely admit that they would follow mistaken *Halâkkhâh* rather than *Tan"kh*, even knowing full well that the *Halâkkhâh* was in error.

The bottom line: *Tôrâh*, ׀, Judaism, *Yehôshua* and the *Netzârim* all agree that the *Beit-Din* system and *Perushim Halâkkhâh* are valid and must be followed. Those who reject *Halâkkhâh* contradict all of these, following of none of them. Selective observers, who reject any part of *Halâkkhâh*, contradict the explicit and authentic teaching of *Yehôshua* in *NHM* 5:17-20, and everywhere else in *NHM*, following instead their own heart and their own eyes which lead them astray (*Be-Midbar* 15:39). But *Halâkkhâh*, as the integral complement of *Tan"kh*, must be matching in perfection. When it is not, the error must be recognized and brought into harmony both with known facts and *Tan"kh*. Only in this way can *Halâkkhâh* and *Tôrâh* be relevant to educated and thinking people in today's world.

According to *EJ*,<sup>12</sup> *Halâkkhâh*, "The Walk," includes:

- ◊ *Tôrâh shê-biKhtâv* (written *Tôrâh*),
- ◊ *Nevi'im* (prophets) and *Ketuvim* (Writings; i.e. remaining sections of *Tan"kh*),
- ◊ *Tôrâh shê-Be-al-Pei* (Oral Law),
- ◊ Sayings (??) of the *Sôphrim* (scribes), and
- ◊ religious Judaic custom.

With respect to custom in the legitimate religious Jewish community, "A custom introduced by a definite group – such as the citizens of a town, a group of pious men, women, professional groups, etc. [including the *Netzârim*; ybd] – in some area of religious, social, or legal life, additional to the existing *Halâkkhâh*, serves as a source of *Halâkkhâh*

which may not be altered and has the same authority as the words of the sages (see, e.g., [*Pêsakh*] 4:1; [*Bâvâ Metziâ*] 7:1; et al.)."<sup>13</sup>

There are two major interpretational classifications of Oral Law *Halâkkhâh*: *Halâkkhâh de-Ôraitâ* and *Halâkkhâh de-Rabânân*. These define interpretations hinging upon two elements:

- ⌘ "that regarded as certainly handed down at *Sinai*" and
- ⌘ "that intrinsically inherent in the written word, but made manifest through the interpretation of Scripture by means of the accepted hermeneutical rules."<sup>14</sup>

The *Netzârim* position differs by preferring the rules of mathematically precise logic rather than "the accepted hermeneutical" rules that sometimes promulgate the errors introduced by limited Medieval understanding.

*Ramb"m* and *Ramb"n* disagree among themselves concerning the definitions. The *Netzârim* position is that, generally, *Halâkkhâh de-Ôraitâ* is *Halâkkhâh* logically implied directly from *Tôrâh shê-biKhtâv* (written *Tôrâh*).

Therefore, its authority is regarded as from *Har Sinai*. *Halâkkhâh de-Rabânân* is *Halâkkhâh* reasoned logically from *Halâkkhâh de-Ôraitâ*, i.e. all other valid *Halâkkhâh*, and is of rabbinic authority.

Beside these two interpretational classifications of the Oral Law, there is *Halâkkhâh le-Môshêh mi-Sinai* (*Halâkkhâh* [given] to *Môshêh* from *Sinai*). This includes *Halâkkhôt* that date from antiquity, reflecting ancient Judaic practice, but for which support in written *Tôrâh* is tenuous. Based on hard archaeological evidence, separation of dairy and meat is *Halâkkhâh le-Môshêh mi-Sinai*.

Some evidence admonishes not to judge (*NHM* 7:1-2; *Ky-Lu*. 6:37), while others require us to judge (*NHM* 18:15-20; *IV Sh.* 5:2-3,12-13; 6:5; *Yehudim* 5:14; *IV Sh.* 2:14-15; 12:10; *Ky-Lu*. 12:57).

The *talmid* must learn to accept *Beit-Din* ׀ק׀ and ׀טשפ׀ as they were intended (*II Ky.* 1:20; *XIII Sh.* 2:15), not as understood by modern western or other extra-Judaic cultures.

Since the inception of *Tôrâh* in the time of *Môshêh*, *Tôrâh shê-biKhtâv* has always implied real-life implementation of the *mitzvôt* – resolving

everyday questions and disputes (see documentation in the latter part of this note). Such matters were decided by a *Beit-Din* (5.22.3) consisting of *Shôphetim* (*Tôrâh*-scholar *Beit-Din* judges). *Tôrâh shê-biKhtâv* specifically gives this authority to Jews who are leaders in every generation to make these *חוקים* and *משפטים*. In this way, Oral Law (Biblical *חוקים* and *משפטים*) which culminated in today's *Halâkhâh* ensures that *Tôrâh* never becomes obsolete nor unable to cope with new situations.

From the time of *Môshêh*, the *חוקים* and *משפטים* of the *Beit-Din* were known as *Dêrêkh* ד' (the Way). Following the destruction of the *Beit-ha-Miqdâsh* and the events of 135 C.E., the *Perushim* interpretations of the Oral Law endorsed by *Yehôshua*, i.e. *Halâkhâh* (the Walk), predominated in the *Bâtei-Din*. Thus, *Halâkhâh* preserved the accumulated *חוקים* and *משפטים* from *Har Sinai* while continuing to accumulate case law through the ages in an unbroken succession (cf. endnote to note 5.18.4). Consequently, *Halâkhâh* provides an unbroken chain of case law from *Har Sinai* to today. (Some *חוקים* and *משפטים* actually date back to *Eivêr*, *Sheim* and *Nôakh*; but these *חוקים* and *משפטים* were handed down by Patriarchal decision, until *Môshêh* instituted the *Beit-Din*.)

Just as case law guides decisions in modern courtrooms, so too, *Halâkhâh* guides the decisions of today's *Beit-Din* for all of legitimate Judaism.

The *Qumrân* sect codified their interpretations of the body of Oral Law which had accumulated in the time of the *Beit-ha-Miqdâsh*. This document is *4Q MMT*.

The *Perushim* codified our oral *Halâkhâh* into the *Talmud* in the fifth century C.E.

Contrary to Christian perceptions, since *Har Sinai* Judaism has understood תורה (Tôr-âh' ; Instruction) as comprising תורה שבכתב (Tor-ah' shê-bikh-tâv' ; *Tôrâh* which is written) and תורה שבעל פה (Tôr-âh' shê-be-al-pêh' ; *Tôrâh* which is oral).

תורה שבעל פה is more popularly referred to as the *משנה* (*Mish-nâh*' ; repetition), consisting of the

מדרש (*Mid-râsh*' ; Investigation) of *Tôrâh*, the אגדה/הגדה (*Ag-âd-ôt*' / *Hag-âd-ôt*' ; Narratives – non-Halakhic stories, proverbs and parables), and the הלכה (*Ha-lâkh-âh*' ; Walk). Thus, the *משנה* is the complete body of Oral Teaching.

תלמוד (*Tal-mud*' ; the study) is the codification of the *משנה*, and each page generally consists of 3 sections:

- א. *משנה* (*Mish-nâh*' ; recitation) exposition of the *Tanâim*, (1<sup>st</sup> century – 220 C.E.)
- ב. גמרא (*Ge-mâr-â*' ; well-solved) exposition of the *Âmôrâim* (c. 221 – 470 C.E.)
- ג. תוספתא (*Tô-sêph*' tâ; additional) statements of *Tanâim* called בריתאורת (*bâ-rai't-ôt*; outside) not included in *משנה*.

Many editions of *Talmud* also include another section of the page devoted to the commentary of *Rash"i*.

*Matityâhu* provides only a few, often sketchy, glimpses of *Yehôshua*'s teachings; sparse data constituting probably less than 1% of 1<sup>st</sup> century Judaism. Context, then, provides 99% of the picture. Viewing and interpreting this sparse information against a Christian, western and / or modern frame of reference, unsurprisingly, produces correspondingly distorted impressions. When viewed in the context of 1<sup>st</sup> century Judaism, however, again unsurprisingly, the student gains a Judaic perspective. While sources like *Qumrân* scroll *4Q MMT*, the *Pseudepigrapha*, et al., are vastly superior to a Christian frame of reference which is alien to 1<sup>st</sup> century Judaism, scholars agree that there is no more pristine window into 1<sup>st</sup> century Judaism than the *Teimâni* tradition. Thus, the understanding of *Teimâni* tradition, and its historic, yet comparatively recent, relationship to *Ramb"m* and his *Mishneih Tôrâh*, is pivotal to peering back through a time window, developing a grasp of *Halâkhâh* as understood by the *Netzârim*, i.e., the genuine – 1<sup>st</sup> century Judaic – teachings of *Yehôshua*.

Box 1 –

## תורה (*Tôrâh*)

- I. תורה שבכתב (*Tôrâh shê-biKhtav*; Written *Tôrâh*) = 1<sup>st</sup> Five Books of *Tan"kh*
- II. משנה (*Mishnâh*; Collection of Oral Law) / תורה שבעל פה (*Tôrâh shê-Be-al-Pêh*; Oral *Tôrâh*)<sup>15</sup> =
- A. מדרש (*Mid-râsh* ' ; The investigation, from דרש [dâ-rash' ; he investigated]) – The oral study, investigation and exposition of *Tan"kh*, conducted in a בית מדרש (*Beit-Midrâsh*).
- B. תלמוד ( *Tal·mud* ' ; the Study); Two Source Texts (*Yerushalmi* and *Bavli*) = שישה סדרי (*shish-âh' sid-rei* ' ; Six Orders – see Box 2)
1. Containing Three Strata Of Sources:
    - a. משנה (*Mishnâh*; in its more narrow sense as *Tanâitic Oral Law*) – *Tanâim*, including many judgments of the *Bâtei-Din*.<sup>16</sup>
    - b. הגדה (*Gemârâ*; the Completion, Well-Solved) – *Amoraim*
    - c. תוספתא (*Tôsêptâ*; Addendum) – *Tanâitic* בריתא (*be·rait-ôt* ' ; outside) statements not found in משנה
  2. Concerning Two Types of Commentary and Discussion:
    - a. הלכה (*Halâkhâh*; the Walk, Way) – realized in three ways:
      - i. long accepted practice
      - ii. vouched for by recognized authority (hence the quotations)
      - iii. logically derived from *Tan"kh*
    - b. הגדה (*Hagâdâh*; the Tradition) – non-halakhic illuminations of *Tan"kh*
      - i. משלים (*mish·lim* ' ; analogies, pop. “proverbs”)
      - ii. parables
      - iii. narratives

Even the *NT* corroborates, as in I Yn. 2:7, that the *mitzvôt* refers to the commandments of the Father – *Élôhim*, according to *Yehôshua* in Yn. 14. It is the *mitzvôt* of the Father / *Tôrâh* that are meant in I Yn. 2:3-7 – “And in this we know that we have known [*Yehôshua*] – if we keep [*Élôhim*’s] *mitzvôt*! He that says ‘I have known [*Yehôshua*]’ and is not keeping the *mitzvôt* is a falsifier and *êmêt*<sup>5.17.5</sup> isn’t in him. But whoever may keep His Saying [i.e. *Élôhim*’s Saying, cf. I Sh. 2:13], truly the love of

*Élôhim* has been consummated in him. By this we know that we are in [*Yehôshua*]! He that says that he stays in [*Yehôshua*] is himself obligated also to go about like [*Yehôshua*] went about [i.e. keeping the *mitzvot* of his Father in the legitimate Jewish community]. Beloved, I am not writing a new *mitzvâh* to you but rather an old *mitzvâh* that you had from the primacy. The old *mitzvâh* is the Saying that you heard.”<sup>17</sup>

**Box 2 – Orders and Tractates of Talmud**

(Traditional spelling given for cross-referencing where confusingly different)

**Order:** זרעים (Ze-râ'im'; seeds, *Zerûim* / Zera'im)

**Tractates:**

ברכות (Be-râkh-ôt'; blessings, *Berâkhôt* / Berakoth)

פאה (Pei-âh'; edge, *Pei-âh* / Pe'ah)

דמאי (Da-mai'; doubtfully tithed corn, *Damai* / Demai)

כלאים (Kil-ai'im; hybrids, *Kilayim* / Kil'ayim)

שביעית (She-vi-it'; seventh, *Sheviit* / Shebi'ith)

תרומות (Te-rum-ôt'; offerings"; *Terumôt* / Terumoth)

מעשרות (Ma-as-rôt'; tithes; *Maasrôt* / Ma'aseroth)

מעשר שני (Ma-a-seir'; Shein-i'; 2<sup>nd</sup> tithe, Ma'aser Sheni)

חלה (Khal-âh'; bread offering, *Khalâh* / Hallah)

ערלה (Âr-lâh'; uncircumcised [fruit trees], *Ârlâh* / Orlah)

בכורים (Bi-kur-im'; firstfruits, *Bikurim* / Bikkurim)

**Order:** מועד (Mô-eid'; Appointed, *Môeid* / Mo'ed)

**Tractates:**

שבת (Shab-ât'; *Shabât* / Shabbath)

ערובין (Ei-ruv-in'; mixing, *Eiruvîn* / 'Erubin)

פסחים (Pe-sâkh-im'; skip-overs *Pêsâkhim*) / Pesahim)

שקלים (She-qâl-im'; *shêqêls* / Shekalim)

יומא (Yôm-â'; day, also *Kipurim*, *Yômâ* / Yoma)

סכה (Suk-âh'; shanty, shack, *Sukâh* / Sukkah)

ביצה (Bei-tzâh'; egg [festival offering], *Beitzâh* / Bezah)

ראש השנה (Rôsh ha-Shân-âh'; new year, *Rôsh ha-Shânâh*)

תענית (Ta-an-it'; affliction, *Taanit* / Ta'anith)

מגילה (Me-gil-âh'; scroll, *Megilâh* / Megillah)

מועד קטן (Mô-eid' Qâ-tân'; little appointeds, Mo'ed Katan)

חגיגה (Kha-gig-âh'; celebrations, *Khagigâh* / Hagigah)

**Order:** נשים (Nâsh-im'; women, *Nâshim*)

**Tractates:**

יבמות (Ye-vâm-ôt'; levirate marriage, *Yevâmôt* / Yebamoth)

כתובות (Ke-tub-ôt'; marriage contracts, *Kenubôt* / Kethuboth)

נדרים (Ne-dâr-im'; vows, *Nedârim* / Nedarim)

נזיר (Nâ-zir'; singled-out, *Nâzir* / Nazir)

סוטה (Sôt-âh'; deviant [suspected adulteress], *Sôtâh* / Sotah)

גטין (Git-in'; divorces, *Gûin* / Gittin)

קדושין (Qi-dush-in'; sanctifications, *Qidushin* / Kiddushin)

**Order:** נזיקין (Ne-ziq-in'; torts, *Neziqin* / Nezikin)

**Tractates:**

בבא קמא (Bav' a Qam' â; opening portal [torts], BK)

בבא מציעא (Bav' a Metzi' â; middle portal [civil], BM)

בבא בתרא (Bav' a Bat' râ; closing portal [property], BB)

Συνεδριον (*Sunedrion*, *Tôrâh*-court, *Beit-Din* / *Sanhedrin*)

מכות (Mak-ôt'; strikings, *Makôt* / Makkoth)

שבועות (She-vu-ôt'; oaths, *Shevuôt* / Shebu'oth)

עדות (Ei-du-yôt'; testimonies, *Eiduyôt* / 'Eduyoth)

עבודה זרה (Av-ôd-âh' Zâr-âh'; strange service, AZ)

אבות (Âv-ôt'; Fathers, *Âvôt* / Aboth)

הוריות (Hô-rai-yôt'; teachings, *Hôrayôt* / Horayoth)

**Order:** קדשים (Qâ-dâsh-im'; holy things, *Qâdashim* / Kodashim)

**Tractates:**

זבחים (Ze-vâkh-im'; sacrifices, *Zevâkhim* / Zebahim)

מנחות (Me-nâkh-ôt'; presents [meal], *Menâkhôt* / Menahoth)

חלין (Khul-in'; profane / secular, *Khulin* / Hullin)

בכורות (Be-khôr-ôt'; firstlings, *Bekhôrôt* / Bekoroth)

ערבין (Ar-âkh-in'; valuations, *Arâkhin* / 'Arakin)

תמורה (Te-mur-âh'; exchange, *Temurâh* / Temurah)

כריתות (Ke-rit-ôt'; excisions, *Keritôt* / Kerithoth)

מעילה (Me-il-âh'; misappropriation, *Me'ilâh* / Me'ilah)

תמיד (Tâm-id'; always [sacrifice] / *Tâmid*)

מידות (Mid-ôt'; measurements, *Midôt* / Middoth)

קנים (Qin-im'; nests, *Qinim* / Kinnim)

**Order:** טהורות (Tâ-hâr-ôt'; purifications, *Tâhârôt* / Tohoroth)

**Tractates:**

כלים (Keil-im'; utensils, *Keilim* / Kelim)

אהלות (Â-hâl-ôt'; tents, *Âhâlôt* / Oholoth)

נגעים (Ne-gâ-im'; strikes, *Negâim* / Nega'im)

פרה (Pâr-âh'; cow, *Pârâh* / Parah)

טהרות (Tâ-hâr-ôt'; purifications, *Tâhârôt* / Tohoroth)

מקואות (Miq-vâ-ôt'; ablutions, *Miqvâôt* / Mikvaoth)

נדה (Nid-âh'; menstruant, *Nidâh* / Nidah)

נוכשירין (Makh-shur-in'; *kâsheirings*"; *Makhshirin* / Makshirim)

זבים (Zâv-im'; gonorrhoeants, *Zâvim* / Zabin)

טבול יום (Te-vul' Yôm; today's immersion, Tebul Yom)

ידיים (Yâd-ai'im; hands, *Yadayim*)

עקצין (Uq-tzin'; stalks, *Uqtzin* / 'Ukzin)

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 7**

In *Yaaqôv* 1:22 we find “And you become (imperative form) doers of the Saying and not hearers only – deluding yourselves!”<sup>18</sup> *Pâsuq* 25 is similar. “And he that has been voluntarily<sup>19</sup> hunching over in study of *Tôrâh* that is תמימה (te-mim-âh’; whole),<sup>20</sup> and has been staying close in it, not having become a forgetful hearer but, rather, a doer of work – this one shall be happy in his doing.”<sup>21</sup> In *pârâshâh* 2:14-17 “What profit is it, my brothers, if anyone would say he has *êmunâh*<sup>8.10.1</sup> and has no works? Is *êmunâh* able to deliver him? If a brother or sister should continue

being scantily-clad, and left out of daily solid-food, and anyone among you should say to them ‘Peace, warmth and fullness to you’ – and not give them the necessities of the body, what benefit is that? Likewise also, *êmunâh* if it doesn’t have works is dead by itself.”<sup>22</sup>

In I Sh. 2:13 we discover one of the empowerings of the Saying of *Êlôhim*: “the Saying of *Êlôhim* which also empowers works in you who trust.”<sup>23</sup>

Attention must be given to *pesuqim* such as IV Sh. 10:25 that have been cited to support the Christian practice of eating non-*kâsheir* foods. The authors of the source texts were Jews (*Shâul* and

**Box 3 – Netzârim Hebrew Matityâhu – complementing Teimâni tradition (as opposed to Christian or western traditions) – the window to Halâkhâh as understood by the Netzârim**

**Applying Halâkhâh Teimânit to Oneself**

- ⇒ What to judge in yourself – your conduct according to criteria of *Tôrâh* (cf. *NHM* 7:3; *NT* references include IV Sh. 11:31; Ky-Lu. 6:41; VI Sh. 2:1,3).
- ⇒ What not to judge in yourself – extra-*Tôrâh* matters which you have test-proven for yourself already (VI Sh. 14:22).
- ⇒ *Geirim* in particular must conduct themselves so as not to incur the judgment of a *Beit-Din* (cf. note 5.22.3) in matters of meat, drink, festivals, New Moons, *Shabât* and such (VII Sh. 2:16)

**Judging, by *Beit-Din*, of Brothers & Sisters (fellow Jews & *Geirei-ha-Netzârim*) following Halâkhâh Teimânit of *Devârim* 16:18 with *Sanh.* 16b, paradigm of tribal court judging its own tribe (cf. note 5.22.3).**

- ⇒ To judge –
  - \* *Beit-Din* (cf. note 5.22.3 and *Trans.* 19:39) – judges the justness of conduct according to *Tôrâh* (i.e., *Halâkhâh Teimânit*; cf. *NHM* 18:15-20; IV Sh. 5:2-3, 12-13 [by *Shâul*’s example]; *Trans.* 16:4; 12:25 [by example of *Zeqeinim* (elders) in *Yerushâlayim*]; Ky-Lu. 12:57; IV Sh. 11:13; *NHM* 23:23; Yn. 7:24; IV Sh. 12:10; IV Sh. 2:14-15; 24:24; IV Sh. 5:12-13; VI Sh. 2:12; IV Sh. 6:1-2; cf. also “Bet Din” in *EJ*).
  - \* Prophecies, dreams and the like (*Trans.* 19:6; IV Sh. 14:29).
- ⇒ NOT to judge –
  - \* anyone else’s heart (motives or intentions, IV Sh. 5:1-5),
  - \* another for doing something you do yourself (*NHM* 7:3; Ky-Lu. 6:41; VI Sh. 2:1,3).
  - \* extra-*Tôrâh* matters (*Yaaqôv* 4:11-12; VI Sh. 14).
- ⇒ How to judge – according to *Halâkhâh Teimânit* as clarified by *Netzârim* Hebrew *Matityâhu* (see *Beit-Din* above and Yn. 7:24; *Yaaqôv* 2:13; IV Sh. 6:5-6; VI Sh. 14).

***Zeirim* (strangers, those outside of legitimate Judaism)**

- ⇒ To judge – *nothing*, only reprove and cross-examine to demonstrate whether strangers are astray of halakhic *Tôrâh*-observance and the legitimate Jewish community, and therefore lacking *kipur* in the *Mâshiakh* (IV Sh. 14:24).
- ⇒ Nothing else (IV Sh. 5:12-13; VI Sh. 2:12; *NHM* 7:1-2; Ky-Lu. 6:37; I Ky. 4:15).

*gâlut* Hellenist Jew Sosthenes) writing to the *Beit-ha-K'nêsêl* of Jews in the *gâlut* near the modern city of *A-t-h-e-n-s*, Greece (Corinth). Scriptures are not to be interpreted independent of the rest of the body of scripture (II Ky. 1:20) which is their proper context. The context here concerns idolatrized foods,<sup>22,4,2</sup> especially *kâsheir* meat<sup>24</sup> over which a blessing may have been invoked to an image-entity.

Observant Jews buy meat only from a *kâsheir* meat market. Jewish context therefore dictates that *Shâul* is referring to questions about the practices of a *kâsheir* meat market. One does not find pork, etc. in such a market. When the Judaic background is applied, rather than a *gôyim* environment, the meaning becomes clear. Dine on everything being sold in the (*kâsheir*) meat shop without cross-examining anything on account of conscience. The practice of the early *Netzârim* to be *Tôrâh*-observant in such matters is well documented by historians.<sup>25</sup> In fact, the Church exterminated the *Netzârim* in 333 C.E. precisely because we would not would not eat *târeiph* meat.<sup>26</sup>

The issue of *kashrut* is further complicated by a related *mishpât* in IV Sh. 10:27, which at first seems to clearly approve of abandoning *kashrut*. Yet, it is cleared up when we recognize that the “untrusting” refers to untrusting Jews, not *gôyim* (for which cf. note 6.32.1). As today, many secular and assimilated (then Hellenist) Jews lived separately from the *gôyim* and conformed to minimal standards of *kashrut* to accommodate the social customs of our community. IV Sh. 10:27 should be understood in this light. “If any of the untrusting (secular Jews) calls you to eat with them and you wish to proceed, dine on everything that is set before you, without cross-examining anything on account of conscience. And if anyone says to you ‘This is blest’ [invoking the name of another *g-o-d*], then do not dine, on account of him who disclosed [this to you] and [his] conscience.”<sup>27</sup>

Another *pârâshâh* that has been perverted is VI Sh. 8 beginning with *pâsuq* 1. *Tôrâh* is תמימה<sup>4</sup> and lifegiving. Conversely, failure to observe *Tôrâh* is, *a priori*, the law of sin / misstepping – invoking the law of death. It is transgression of *Tôrâh* that brings

about death, not *Tôrâh* itself. Quite the opposite, *Tôrâh* is the Instruction “in which one shall live.”<sup>28</sup> There is no *kipur* for intentional neglect of *Tôrâh* without *teshuvâh* (cf. note 3.2.1). Cf. *Yehudim* 10:26 – “For if we misstep voluntarily after taking the knowledge of *êmêt*<sup>5,17,5</sup> a sacrifice no longer remains for missteppings”<sup>29</sup> – missteppings of, and defined by, *Tôrâh*.

Thus, understanding the source documents for VI Sh. 8:1ff is straightforward. Taking the underlying Judaic and Hebrew context into consideration, the translation more accurately reads: “So there is now no guilty-verdict against those who are in *Yehôshua* the *Mâshiakh*, for *Tôrâh* is the Spirit of life in *Yehôshua* the *Mâshiakh*. This Spirit of life in *Yehôshua* the *Mâshiakh* emancipates you from your practices of misstepping with its lawful penalty – death. For through *Tôrâh* alone you were unable in that you were weak through the flesh. *Êlôhim* sent His own son (see note 3.17.2 & *Mishlei-Shlômôh* 30:4) in the likeness of the flesh which missteps. Concerning misstepping, he judged missteppings guilty in the flesh. Thus, the statutes of *Tôrâh* remain in force to us, but we no longer go about misstepping against *Tôrâh* like the flesh is inclined to do. Rather, we observe *Tôrâh* according to *Halâkhâh* as the Spirit is inclined to do.”<sup>30</sup> Cf. also VI Sh. 6:19 – “I speak in human terms because of the weakness of your flesh. For as you proffered [your] bodyparts into slavery to טומארת<sup>31</sup> and to *Tôrâh*-lessness and more *Tôrâh*-lessness, so now proffer [your] bodyparts into slavery to justness<sup>32</sup> to be a set apart in holiness.”<sup>33</sup> Cf. also *Tehilim* 89:35.

Those who claim to love *Êlôhim* or *Yehôshua* and are not observing *Tôrâh* are liars since (VI Sh. 13:10) “therefore love is the filling<sup>34</sup> of *Tôrâh*.”<sup>35</sup> {observing non-selectively, completely, in the sense of filling a cup, fulfilling not ‘fulfillment’}.

Misstepping is *Tôrâh*-lessness. Consider I Yn. 3:4ff. “Everyone who does misstepping is doing *Tôrâh*-lessness too, and misstepping is *Tôrâh*-lessness. And you see that he {*Yehôshua*} was made apparent so that he might pick up our missteppings; and misstepping is not in him. No one that stays in him missteps. No one that missteps has

seen him nor known him. Kids, let no one lead you astray, he that does justness is just, even as he is just. He that does misstepping is of *Sâtân* because *Sâtân* has been misstepping from the primacy. For this reason the son <sup>36</sup> of *Élôhim* <sup>3.17.2</sup> was made apparent, so that he might undo the works of *Sâtân*.

“No one who has become of *Élôhim* does misstepping because *Yehôshua*’s seed stays in him and he is not able to misstep, because he has become of *Élôhim*. The children of *Élôhim* are apparent in this, and so are the children of *Sâtân*. No one who does unjustness <sup>37</sup> is of *Élôhim*, nor is he that does not love his brother. Because this is the message that you heard from the primacy (*Va-Yiqrâ* 19:18): ‘You shall love your brother as yourself.’” <sup>38</sup>

Cf. *Va-Yiqrâ* 11; *Be-Reishit* 32:32; *Shemôt* 23:19 & *Va-Yiqrâ* 17:11-12; *NHM* 5:16, 7:23 w / note 7.23.2 & I Ky. 2:12

For מִשְׁפָּט cf. *Be-Reishit* 18:19; *Shemôt* 15:25; 21:1; 23:6; 24:3; 28:15, 29-30; *Va-Yiqrâ* 18:4-5, 26; 19:37; 20:22; 24:22; 25:18; 26:15, 43, 46; *Be-Midbar* 9:3, 14; 15:16, 24; 27:5, 11, 21; 24:6, 18, 21, 24, 27, 30, 33, 37; 35:12, 24, 29; 36:13; *Devârim* 1:17; 4:1, 5, 8, 14, 45; 5:1, 28; 6:1,20; 7:11, 12; 8:11; 11:1, 32; 12:1; 16:18; 17:8-11; 26:16-17; 30:16; 32:4; 33:10, 21; *Tehilim* 1:5; 10:5; 17:2; 18:23; 19:10; 25:9; 33:5; 37:28, 30; 72:1-2; 81:4; 89:15, 31; 94:15; 97:2, 8; 99:4; 101:1; 105:5, 7; 106:3; 111:7; 112:5; 119:7, 13, 20, 30, 39, 43, 52, 62, 75, 102, 106, 108, 120, 137, 160, 164; 122:5; 147:19-20; *Mishlei-Shlômôh* 2:8-9; 8:20; 12:5; 13:23; 16:8, 10, 33; 19:28; 21:3, 15; 28:5; 29:4, 26; *Yeshayâhu* 1:17, 27; 3:14; 5:7, 16; 9:6; 16:5; 26:8, 9; 28:6, 17; 32:1, 16; 33:5; 41:1; 42:1, 3, 4; 51:4; 53:8; 56:1; 58:2; 59:8, 9, 15; *Yirmeyâhu* 4:2; 5:1, 4, 5; 7:5; 8:7; 9:23; 10:24; 12:1; 21:12; 22:3, 15; 23:5; 30:11; 33:15; *Yekhêzqeil* 5:6-7; 7:27; 11:12, 20; 18:5, 8, 9, 17, 19, 21, 27; 20:11, 13, 16, 18, 19, 21, 24, 25; 21:32; 33:14, 16; 34:16; 37:24; 39:21; 44:24; 45:9; *Dânieil* 9:5; *Hôsheia* 2:21; 6:5; 12:7; *Âmôs* 5:7, 15, 24; *Mikhâh* 3:1; 6:8; *Khavaquq* 1:4; *Tzephanyâh* 2:3; 3:5, 15; *Zekharyâh* 7:9; 8:16; *Malâkhi* 2:17 (with 3:1-4); 3:5, 22. Cf. also *Yehôshua* 20:6; 24:25; *Shôphetim* 4:5; *Shmueil Âlêph* 2:13; 8:9, 11; 10:25; 27:11; 30:25; *Shmueil Beit* 8:15; 15:2, 4, 6; 22:23; *Melâkchim Âlêph* 2:3;

3:11, 28; 5:8; 6:12, 38; 7:7; 8:58; 9:4; 10:9; *Melâkchim Beit* 17:26, 27, 33, 34, 37, 40; *Ézrâ* 3:4; 7:10; *Nekhêmyâh* 1:7; 8:18; 9:13, 29; 10:30; *Iôv* 9:32; 22:4; 27:2; 32:9; 34:23; 40:8; *Divrei-ha-Yâmim Âlêph* 6:17; 15:13; 16:12, 14; 18:14; 22:13; 23:31; 24:19; 28:7; *Divrei-ha-Yâmim Beit* 4:7, 20; 6:35, 39; 7:17; 8:14; 9:8; 19:6, 8, 10; 33:8; 35:13.

Cf. also *NHM* 5:15-20; 15:3-9; 19:17; Ky-Lu. 16:17; Ky-Mk. 7:7-9, 13; 12:29-31 w / *Va-Yiqrâ* 19:18; Yn. 12:49; 13:34-35; 14:15, 21, 23-24; 15:10-17; *Trans.* 21:20-26; *Yaaqôv* 1:21-27; 2:8-20; 4:11-12; II Sh. 1:8; 3:14; III Sh. 2:16-21; 3:1-23; 4:4-5, 21; 5:1-18; 6:2; IV Sh. 7:19; V Sh. 10:5-6; VI Sh. 1:5; 2:12-29; 3:19-31; 4:13-16; 5:13, 19-20; 6:12-17; 7:1-25; 8:2-7; 9:30-32; 10:4-5, 16; 13:8-10; 15:18, 56; 16:26; IX Sh. 2:11-22; X Sh. 3:9; XI Sh. 1:4-11; XII Sh. 1:14; *Yehudim* 5:8-9; 7:5, 12, 18-28; 8:6-10; 10:1-31; I Ky. 1:2, 4, 22; I Yn. 2:3-6; 3:4-10, 16, 22-24; 5:2-3; II Yn. 6, 9-11; *Rev.* 12:17; 14:12 and 22:14. Cf. also VII Sh. 2:14-17; *Tehilim* 103:17-18 and *Be-Midbar* 15:37-41.

7.2.1 באיזה דין תדינו ובאיזה מדה תמודו ימודו לכם (be-ei' zêh din tâ-din' u uv-ei' zêh mid-âh' tâ-môd' u yâ-môd' u lâ-khêm' ; by (lit. in) whatever adjudication-of-*Halâkhâh* you adjudicate-*Halâkhâh*, and by (lit. in) whatever measure you measure out, He will measure out to you),

εν ω γαρ κριματι κρινετε κριθησεσθε και εν ω μετρο μετρειτε μετρηθησεται υμιν (en o gar krimati kriniteisesthe, kai en o metro metreite metretheisetai umin; for in what judgment you judge you shall be judged, and in what measure you measure it shall be measured to you), ...**For with whatever *Halâkhâh* you adjudicate-*Halâkhâh*, *Halâkhâh* shall be adjudicated upon you; and in whatever measure you measure-out, it shall be measured-out to you...** *secundum* most mss. of *EB* and the earliest extant source documents. The adjudication handed down by a *Beit-Din* is a point of *Halâkhâh*. While Howard reads תדונו (ti-dôn' u; you are adjudicated), which is incompatible with the context, the middle letter in question is noticeably smaller than the ending ך. I,

therefore, read the middle letter as ך, which fits the context.

As *Yaaqôv Sussmann* observed in *Élishâ Qimrôn*'s book on *4Q MMT* (p. 197), the central controversy in the Jewish community at the dawn of the 1<sup>st</sup> century was which of the three major sect's interpretations of Oral Law was "correct." This raised the question among the *Netzârim* of which interpretation of Oral Law we were to apply. *Yehôshua*'s answer is given in this statement: each of these three major sects must apply their own interpretation or the Oral Law and will be judged by their own interpretation of the Oral Law.

*Yehôshua* also acknowledges that each tribe (now obsolete) and group in the Jewish community (*Sephâradim*, *Ashkenazim*, *Bavli*, *Teimâni*, *Netzârim*, *Parsi*, *Khab"d* and various other Orthodox sects) has their own *minhâgim* (customs) that vary (within the constraints of the general Orthodox *Halâkhâh*), distinguishing their community from other Orthodox communities. The *Bâtei-Din* of each of these groups, the subject *Yehôshua* addressed here, adjudicated exclusively within their own group and according to their own customs.

**7.3.1** שק (qash, straw), καρφος (karfos, speck), ...**straw**... *secundum EB* and the earliest source texts (Greek), respectively.

**7.4.1** נתן (nâ-tan' ; give, allow, let), αφειμι (afieimi; let, suffer, permit), ...**Let**... or allow; cf. note 26.28.2.

*EB* adds כתר לי זעיר (ka-tar' li ze-eir' ), circle around waiting for me a bit [and I will cast out the straw from your eyes].

**7.6.1** בשר קדש (be-sar' qô' dêsh; flesh / meat of holiness, τα αγιον (ta agion; that which is holy) ...**besar qôdêsh**... according to *EB* and the earliest extant source documents. Cf. *Khagai* 2.12; *Yirmeyâhu* 11.15 (referring to circumcision according to Rashi); *Shemôt* 29:33 & *Va-Yiqrâ* 22:10; *Tehilim* 80:9-14 with notes 7.6.2 and 1.18.7.

The Greek suggests that this *mishpât* alludes not only to the *Mâshiakh*, but also to such other holy

things as the *Seiphêr Tôrâh* (*Tôrâh* scroll), the *Tan"kh*, *Sidurim* and other holy books, *menôrôt* (candelabra), *mezuzôt* (containers for scriptures on the doorposts, cf. *Devârim* 6:9), *qidush* wine, *Seidêr Pêsakh*, prayer services, etc. This precludes throwing open the doors of the *Beit-ha-K'nêsêt* to *gôyim* for public school tours and places to conduct secular classes. Invitations to *gôyim* to bring school classes to join in prayer services as a mere cultural experience also mingles לך with וקדש. Moreover, this precludes teaching *gôyim* who haven't been recognized by the *Beit-Din* as *geirim* (cf. also 7.6.3).

*Yehôshua* reinforces in the very next *pâsuq* that anyone who seeks *Élôhim* will find Him (7-8 & *Mishlei-Shlômôh* 8:17). Those who consider their efforts indispensable to the winning of the secular person (whether Jew or *gôyim*) have an inflated estimate of their contributions. Those who prefer their own strategy contradictory to *Tôrâh* also fail to recognize the power and precedence of the Spirit of Holiness (= *Tôrâh-obedience*), trusting in themselves instead of trusting His Word (*Mishlei-Shlômôh* 8:17). For a discussion of "holy" cf. note 1.18.7.

**7.6.2** כלבים (ke-lâv-im' ), कुसित्व (kusin), ...**dogs**... *secundum EB* and the earliest extant source mss.

*4Q MMT* notes that the *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân* banned dogs from *Yerushâlayim*: And one must not bring into the holy camp dogs, which might eat residual meat, which is holy, from the bones of sacrifices. For *Yerushâlayim* is a holy camp and the chosen place of all of the tribes of *Yisrâeil*, for *Yerushâlayim* is the head camp of *Yisrâeil* (B 58-62). "This *Halâkhâh* is well preserved and clearly formulated. Its concern is with the purity of [*Yerushâlayim*]. It rules that dogs are not to be brought into [*Yerushâlayim*], since they may defile the sacred food... The opponents of the [*Khasidim-Tzedôqim* of *Qumrân*] sect [the *Perushim* – presumably the Boethusian 'Herodians'; cf. 3.7.1, 3.7.2 & 22.16.1] did keep dogs in [*Yerushâlayim*], and the sect considered this to be a severe transgression.<sup>39</sup> This appears to be a rebuke of the Boethusian 'Herodians' *Perushim*, who

permitted gentile sacrifices<sup>40</sup> in contravention of *Va-Yiqrâ* 1:2, “If one of you shall offer...”

Dogs refer figuratively to נכרים (nâkh-rim' [nokh-rim' ], strangers) or, more popularly, גויים (gôy-im' , q.v. *Tehilim* 80:9-14). כלבים refers to all גויים – people who are outside of the ברית (b'rit, q.v. *Tehilim* 59:6-9,15; *Tehilim* 22:17,21; *Shemôt* 11:7; 22:30; *Devârim* 23:19). The meaning of כלבים is uniformly used in *Talmud* as well. The term “dog-faced” describes one who is brazen and shameless in their transgression of *Tôrâh* (Sanh. 97a). *Yehôshua* uses “dog” in referring to the Jordanian *Kenaanit* (*NHM* 15:22, 26-27 & Ky-Mk. 7:27-28). Its usage in other *pesuqim* of the Messianic Writings further reinforces the uniformity of its meaning (cf. X Sh. 3:2; II Ky. 2:22; *Rev.* 22:15). It is further corroborated in the *Pseudepigrapha*, in the book allegedly recognized by *Yehôshua*'s brother *Yehudâh Bêh-Yôseiph Bêh-Dâvid* (*Yehudâh* 14), I *Khanôkh* 89:42-49, written c. B.C.E. 165-161.

כלבים refers to those outside the “faith.” This faith was the only faith that they all shared in common and enjoyed the *imprimatur* of the *Beit-Din ha-Gâdôl* – the faith then known as “The Way.” This was short for דרך הלכה (dêr' êkh Ha-lâkh-âh' ; ‘the Way of *Halâkhâh*,’<sup>7.1.1</sup> i.e., Judaism). Similarly, “brother” as used in the *Netzârim* Writings refers exclusively to a fellow Jew or *geir*, never a *gôy*.<sup>41</sup>

**7.6.3 פניכם** (pen-ei-khêm' , your faces), μαργαριτας (margaritas, pearls), ...**your faces...** *secundum EB* (supported in *Tan"kh* and *Talmud*) and the earliest extant source texts (Greek), respectively. To set one's face means to direct one's attention and / or efforts.

There is support for μαργαριτας as found in all of the earliest Greek mss. We find in *Talmud* (*Yevâmôt* 92b & 94a) that “pearl” refers to pearls of (Judaic) wisdom. Support from *Talmud* is of a later vintage (codified in the 5<sup>th</sup> century) than the time *Yehôshua* was teaching. Support from *Tan"kh* is preferred.

Sorting out the Hebrew singular and plural for English speakers is complicated by the lack of a plural “you” in English. To solve this problem, we will use you<sup>pl</sup> to distinguish from you.<sup>sing</sup>

According to Howard, *EB* source mss. are divided among the terms פניכם (pen-ei-khêm' , your<sup>pl</sup> faces),<sup>42</sup> פנינכם<sup>43</sup> (pe-nin-khêm' , grammatically incorrect for “your<sup>pl</sup> pearl” and “your<sup>pl</sup> face”), and פניניכם<sup>44</sup> (pe-nin-ei-khêm' , grammatically incorrect for “your<sup>pl</sup> pearls” and “your<sup>pl</sup> face”; which Howard wrongly translates from פניכם<sup>45</sup>).

This suggests the derivation of the Greek. It is also the kind of redaction we should expect from *gôyim* Romans in the midst of appropriating the Scriptures from the Jews while developing their Displacement Theology. The bigger question is which of these Hebrew terms was correct before translation to Greek?

השימו פניכם לפני (tâ-sim' u pen-ei-khêm' liph-nei' ) means (don't) “set your<sup>pl</sup> faces toward / before” (pigs), rather than (don't) “set your pearls toward / before” (pigs) as rendered by Howard.<sup>46</sup> The principal is taught in *Talmud* as well, based upon *Tehilim* 80: 9-14 and *Iov* 20:26: “Whosoever teaches a *talmid* who is unworthy will fall into *Hinôm* Ravine” (*Khulin* 133a).<sup>47</sup>

**7.6.4 חזיר** (kha-zir' ), χοιρων (khoiron), ...**a pig...** *secundum EB* and the earliest extant source texts (Greek), respectively. Cf. *Tehilim* 80:9-14, is an obvious reference to those who are unclean by the criteria of *Tôrâh* – *târeiph*; the antonym of *kâsheir*. This reference to *gôyim* is reinforced by *Yehôshua*'s words to the Jordanian *Kenaanit* (*NHM* 15:26-27 & Ky-Mk. 7:27-28). נכרים (nâkh-rim' [nokh-rim' ]; foreigners, i.e., *gôyim*) have an opportunity to join the Jews in *Halâkhâh*<sup>7.1.1</sup> through *livuiy*,<sup>48</sup> in which case they would no longer be classified as *nâkhrim*, *gôyim*, dogs or pigs. This is not racial since it is a matter of religious choice, not genetics. Cf. note 3.6.1.

There is also a play on words here in the Hebrew (see note 7.6.7).

**7.6.5** יכרסמנה אותה (ye-khar-se-mên' u ôt-âh', they will gnaw her), καταπατησουσιν (katapateisousin, they will trample), ...it chews [lit. gnaws on] the vine... reconstructed from *Tehilim* 80:14 via most mss. of *EB* and the earliest extant source texts (Greek), respectively. Chewing, or gnawing on, refers figuratively to studying, chewing over or being occupied in a matter, while the vine refers to *Tôrâh* and *Halâkhâh*.

In *Tehilim* 7:6 and 91:13 (*LXX* 90:13), the Hebrew for trample is ירמס (yir-môs', he will trample) and תרמס (tir-môs', you will trample), respectively. These are similar to כרמס, especially if the כ (kaph) is missed or dropped. Then, only the ס (sâ' mēkh) and מ (mēm) need be interchanged to make a transition in the Hebrew from “gnaw” in the original to “trample” in the copy. (Because we believe this passage to be based on *Yehôshua*'s discussion of *Tehilim* 80:14, *vide infra*, and the eminence of Hebrew and *Tan"kh* over Greek and its mss. in the 1<sup>st</sup> century community of *Netzârim* Jews, we rule out the reverse evolution, from “trample” to “gnaw.”)

In the Hebrew of *EB*, the subject of this *mishpât* is the 3<sup>rd</sup> person plural, “they.” The object is literally “her” – feminine. Yet, everything in the *pâsuq* is masculine! There is no suitable feminine noun given in the context to complete the *mishpât*. Howard gives “them,”<sup>49</sup> but אותה is neither plural nor masculine (“swine” and “dogs” are masculine plural; “meat” is masculine singular). In the Hebrew, however, this *mishpât* now bears conspicuous resemblance to *Tehilim* 80: 9 & 14; and this *mishpât* has a “she” – גפן (gêph' ên; the “vine”) which is the subject of that *mishpât* – and a pig (the Christian Church) will chew her (יכרסמנה חזיר).

The form found in *Tehilim* 80:14, יכרסמנה (ye-khar-se-mên' âh), is a contracted form very close in meaning to יכרסמנו אותה. The former is a contracted form meaning “he-[the pig]-will-gnaw-her [the vine]” and the latter, from *EB*, is the long form meaning “they-[dogs and pigs]-will-gnaw | her [the vine].”<sup>50</sup> The nearly identical meaning also suggests a connection.

Working from a hard-to-read Hebrew ms., יכרסמנה

חזיר, “a pig will chew her” of *Tehilim* 80:14 could easily have been confused into ירמסנה חזיר, “a pig will trample her,” and the latter translated into Greek. The form found in *EB* is simply an alternative Hebrew form of a nearly identical meaning.

The similarity of these traditions in Hebrew, in contrast with the Greek, is another example both of the Hebrew underlying the Greek and support for the direct Hebrew tradition of *EB*.

Cf. “trample” in *Tehilim* 80:9-14 and *Yeshayâhu* 63:1-6.

**7.6.6** לעיניכם (le-ein-ei-khêm', for your<sup>pl</sup> eyes), ...while you have your eyes on them... *secundum EB*. Simply “before you,” as rendered by Howard,<sup>51</sup> would be לפניכם (liph-nei-khêm'). The phrase is absent in the Greek.

**7.6.7** ויחזור (ve-ya-khaz-ru'), στραφεντες (strafentes), ...they shall return... There is a play on words here in *EB*,<sup>52</sup> in the Hebrew, but not in the Greek. This is another evidence of Greek dependency on an earlier Hebrew tradition. The Hebrew term for pig is חזיר (kha-zir') while the Hebrew root form for revert / redo / repeat / return is חזר (khâ-zar') – a secondary meaning of which is “to make a pig of oneself.” The text reads, “Do not give the holy to dogs, and do not set your faces before חזיר / χοιρων (khoiron), a pig, lest, though they chew the vine while you have your eyes on them, חזרו / στραφεντες (they shall return) to tear at you.” The similarity in Hebrew and the dissimilarity in Greek are self-evident. Cf. *Tehilim* 80:9-14.

**7.7.1** בקש (bi-qeish'), ζητεω (zeiteo), ...request... (or “inquire after”) correspond via *LXX* as well as *EB* and the earliest extant source texts (Greek), respectively. *NHM* 7:7 is based upon *Devârim* 4:29, “But if, from there, you shall request יה your *Êlôhim* you shall find Him, for you will seek Him with all your heart and all your psyche.”

Cf. בקש *Yeshayâhu* 45:19; 51:1; 65:1; *Yirmeyâhu* 29:13; 50:4; *Hôsheia* 3:5; 5:15;

*Tzephanyâh* 1:6; 2:3; *Âmôs* 8:12; *Zekharyâh* 8:21-22; *Malâkhi* 3:1; *Mishlei-Shlômôh* 8:17 & *pâsuq* 8; 28:5. Cf. דָּרַשׁ (dâ-rash', seek) and you shall find, *Divrei-ha-Yâmim Âlêph* 28:8.

Cf. also notes שָׁאַל (shâ-al', ask) 21.22.1 & 15.23.1; also note דָּרַשׁ, 6.32.2. Concerning prayer requests cf. also *Mishlei-Shlômôh* 28:9.

**7.7.2** וַתִּמְצְאוּ (va-tim·tze-u'), και ευρησετε (kai eureisete), **...and you will find...** *secundum EB* and the earliest extant source texts (Greek), respectively. Cf. *Devârim* 4:29; *Yeshayâhu* 55:6; *Mishlei-Shlômôh* 8:17 & *Divrei-ha-Yâmim Âlêph* 28:8.

**7.7.3** דִּפְקוּ וַיִּפְתְּחוּ לָכֶם (diph-qu' va-yiph·tekh-u' lâ-khêm'), κρουετε και ανοιγησεται (krouete kai anoigeisetai), **...knock and they will open it for you...** *secundum EB* and the earliest extant source texts (Greek), respectively. וַיִּפְתְּחוּ cannot be read as “it shall be opened,” which would require וַיִּפְתַּח (va-yi-pâ-takh'). In *EB*, this *pâsuq* reads: “Request of *Êlôhim* and *He* will give it to you<sup>pl.</sup>; search and you shall find; knock and they will open it for you.” This is the formula for how to relate: first to *Êlôhim*, then to oneself, and finally to others.

Perhaps *Yehôshua* is drawing a contrast with *Shir ha-Shirim* 5:2-8. Here is another play on words that works in Hebrew but not in Greek.

**7.8.1** יִקְבַּל (ye-qa-beil', receive, accept), λαμβανει (lambanei, take, lay hold of), **...shall receive...** *secundum EB* and the earliest extant source texts (Greek), respectively. Cf. note 21.22.3.

**7.8.2** וּלְקוֹרֵא (ve-la-qô-rei', and to the caller, reader, reciter), και τω κρουοντι (kai to krouonti, and to the one knocking), **...and for the caller...** *secundum EB* and the earliest extant source mss. “Call” may suggest the account in Ky-Lu. 11:5-10.

**7.9.1** וַיִּתֵּן לוֹ אֶבֶן (ve-yi·tein' lô ê' vên, and will give him a stone), μη λιθον επιδωσει αυτω (mei lithon epidosei auto, will he not hand over a stone to

him), **...give him a stone?...** *secundum EB* and the earliest extant source mss.

The work of George Lamsa has largely been dismissed by the scholarly community. With this caveat in mind, he states that the loaves were placed in a pile. Stones (which can sometimes be roughly the same size and shape) were placed around and over the loaves for protection from small animals.<sup>53</sup> To hand a child one of these stones instead of a loaf would be teasing the child. The modern equivalent would be the bread wrapper or the lid of the bread bin.

**7.10.1** וַיִּתֵּן נָחָשׁ (ve-yi·tein' nâ-khâsh', and give a snake), μη οφιν επιδωσει αυτω (mei ofin epidosei auto, will he not hand over a serpent to him), **...give him a snake?...** Again according to Lamsa (*vide supra*), dried fish were kept in a basket, and it was not unheard of for a snake to be found in the basket.<sup>54</sup>

**7.11.1** רוּחַ (ru' akh; spirit or breeze / wind), **...Ruakh...** is included in *EB* and certainly fits the context of the teaching.

**7.12.1** הַנְּבִיאִים (ha-Ne-vi-im', the Prophets), **...the Neviim...** Cf. note 11.9.1 and Ky-Lu. 6:31.

**7.13.1** בַּשַּׁעַר הַצָּר (ba-sha' ar ha-tzar', in the strait gate), στενης πυλης (steneis puleis, gateway of groaning), **...Shaar ha-Tzar...** בַּ (ba-; in) + שַׁעַר (sha' ar; gate) and הַ (ha-; the) + צָר (tzar, strait, narrow, choke point, bottleneck – not “straight”).

For those who haven't yet visited *Migdâl Dâvid* in *Yerushâlayim*, one of the more ancient gates still standing, a “gate” was far more than the modern term implies. Unlike a modern gate, ancient gates referred to fortress towers protecting the fortified gates of a walled city. These heavily fortified gates were built into the lower level of the fortress tower; a bit like the entrance to medieval castles but containing official offices rather than a king's domicile.

The pl. of שַׁעַר is שַׁעֲרִים (she-âr-im'; gates) and the masc. conn. pl. is שַׁעֲרֵי- (sha-ar-ei' -...; gates

of...). מאה שערים (Mei' âh She-âr-im' ; 100 Gates) is an ultra-Orthodox neighborhood in *Yerushâlayim*.

The fem. of צר is צרה (tzâr-âh' ) – as in עת צרה (eit tzâr-âh' , the strait season; cf. *Yirmeyâhu* 30:7 and *Dânieil* 12:1). בשער הצר there is no room to stray to the right or to the left (*Be-Midbar* 22:26). השער הצר is *Tôrâh* and *Halâkhâh*.

**7.13.2** ששער האכדון (shê-sha' ar hâ-A·va·dôn' , that the *Avadôn* Gate), ἀπωλεων (apoleian, destruction), ...that *Shaar ha-Avadôn*... η πύλη (ei pulei; the gateway) is not included here *secundum* <sup>N\*</sup> though it is found in other mss. and is included in *EB*. (The plural of *shaar* is she-âr-im'.)

אכדון (A·va·dôn' ; place of destruction) “is mentioned in the Wisdom literature of the [*Tan”kh* (*Iov* 26.6; 28.22; 31.12; *Mishlei Shlômôh* 15.11; *Tehilim* 88.12)]... In the *Talmud* ([*Eirubin*] 19a) it is given as the second of the seven names of” γεεννα (geenna; “Gehenna” / *Gei-Hinôm*), “the proof verse being [*Tehilim* 88.12]...”<sup>55</sup>

**7.13.3** ומצולה (u-me-tzul-âh' , and depth), εὐρυχωρὸς (eurukhoros, spacious), ...and deep... *secundum EB* and the earliest extant source texts (Greek), respectively.

**7.14.0** כמה השער צר (kam' âh ha-sha' ar tzar, how the gate is strait / narrow!), οτι στενη η πύλη (oti stenei ei pulei, because it is a gate of groaning), ...How *tzar* is the *shaar*... *secundum EB* and the earliest extant source texts (Greek), respectively. The Hebrew phrase, lit. “how much” [strait is the gate], is an idiomatic usage.

**7.14.1**...find it... rather than “are on it,” “are shown it,” etc. Cf. also *Mishlei-Shlômôh* 8:17.

The *Testament of Avrâhâm* 8.1 – 9.5 (pre-135 C.E. Egyptian *Gâlut* Greek) illuminates the Judaic tradition underlying *Yehôshua*'s teaching: “And *Mikhâeil* went up in the heavens and spoke before <sup>ה</sup> concerning *Avrâhâm*. And <sup>ה</sup> answered *Mikhâeil*, ‘Go and take up *Avrâhâm* in the body and show him everything, and whatever he says to you, to (it), as (you would) for him who is my friend.’ Then

*Mikhâeil* left and took *Avrâhâm* up onto a cloud in the body and bore him up to the river Oceanus. And *Avrâhâm* looked and saw two *sheârim*, one small and the other large. And between the two *sheârim* there sat a man upon a throne of great glory. And a multitude of *melâkchim* encircled him. And (sometimes) he was crying and again laughing, and the crying exceeded the laughter sevenfold. And *Avrâhâm* said to *Mikhâeil*, ‘Who is this who is seated between the two *sheârim* with great glory, and sometimes he laughs but others he cries, and the crying exceeds the laughter sevenfold? And *Mikhâeil* said to *Avrâhâm*, ‘Do you not know who he is?’ And he said, ‘No, *adôni*.’ And *Mikhâeil* said to *Avrâhâm*, ‘Do you see these two *sheârim*, the small and the large? These are the (*sheârim*) which lead to life and to *hâ-Avadôn*, and this man who is sitting between them, this is *Âdâm*, the first man whom *Êlôhim* formed. And He placed him in this place to see every *nêphêsh* leaving (its) body, since everyone is from him. When, therefore, you see him crying, know that he has seen many *nephâshôt* being led to *hâ-Avadôn*. But when you see him laughing, he has seen a few *nephâshôt* being led to life. Do you see him, how the crying exceeds the laughter? Since he sees the greater part of the world being led through the broad (*shaar*) to *hâ-Avadôn*, therefore the crying exceeds the laughter sevenfold. And *Avrâhâm* said, ‘Is one who is unable to enter through *shaar ha-tzar* unable to enter into life?’ Then *Avrâhâm* cried, saying, ‘Ôy, what shall I do? Because I am a man of broad body, and how shall I be able to enter into *shaar ha-tzar*, into which a child of 15 years wouldn’t be able to enter?’ And *Mikhâeil* answered and said to *Avrâhâm*, ‘Don’t you fear, father, nor grieve; for you will enter through it unhindered, as will all those who are like you.’<sup>56</sup>

**7.15.1**...*Neviim*... “prophets.” See note 11.9.1 regarding a *Nâvi* (prophet). Cf. *Yirmeyâhu* 23:16-17,21-22,26-28,31-32; *Devârim* 13:1-4; 18:15-22; Ky-Lu. 6:43-45. It is appropriate here to mention the discerning of *Neviim*. Prophesying refers primarily to the “speaking forth,” “proclaiming” or “speaking out” of the things of *Êlôhim*; not predominantly of future things. This speaking out is directed primarily at the building up,

instruction, encouraging and consoling of fellow Jews and *geirim* (cf. IV Sh. 14:3). The “acid-test” or touchstone is given in *Devârim* 13:1-5.

In VI Sh. we read “And I encourage you, brothers, to focus upon those who cause divisions and who trigger snares contrary to the teaching which you have learned {Jews had learned *Tôrâh* as interpreted by Oral Law} and melt away from them, for such are not slaving for our *âdôn* (i.e. m’lord, Mr. or sir) the *Mâshiakh*, but rather their own belly and completely deceive the hearts of the harmless through pleasant sayings and blessings.”<sup>57</sup> Regarding such divisions, cf. *Shmueil Âlêph* 15:23 and *Be-Midbar* 14:9.

**7.17.1** לֵךְ-יָעִיץ (eitz lakh, green tree), δένδρον ἀγαθόν (dendron agathon, good tree) **...green tree...** This Hebrew is derived from *Tan”kh* usage, and is not supported by *EB*. Both the early source texts and *EB* agree on לֵךְ יָעִיץ (eitz tôv, good tree, q.v. note 5.45.1).

*NHM* Hebrew translates literally as “vigorous tree.” This Hebrew is derived from similar contrasts in *Yekhêzqeil* 17:24 and 21:3 and from the weak and antonymless contrast in Greek (cf. note 7.17.2). In other words, the Greek exhibits an unbalanced contrast between a good tree and a decaying tree, instead of antonyms (either good vs. bad or green vs. decaying). Moreover, we presume this to be an exegesis on *Tan”kh* rather than an original invention independent of *Tan”kh*. Yet, there is no contrast in *Tan”kh* between good and decaying trees in which to found the Greek. *EB* contrasted “good” with its antonym yielding “bad” (*vide infra*). We found no matches in *Tan”kh* comparing good and bad trees either.

Examining the other side of the equation, however, reveals a point where the Greek and *Tan”kh* traditions converge. Both mean a decaying or dried-up tree. We contrasted “dried-up / decayed tree” with its opposite, a “green tree” or sapling – and found two matches in *Yekhêzqeil*. The point of convergence, between the Greek source texts and MT Hebrew, is demonstratively closer to *Tan”kh* teachings, the underpinning of *Yehôshua*’s exegeses, than either the Greek or *EB* alone.

**7.17.2** עֵץ-יָבֵשׁ (eitz yâ·veish’ , dry tree), σαπρον δένδρον (sapron dendron, decaying tree), **...dried-up tree...** based on MT (*vide supra*) and the Greek mss. respectively. Cf. *Yeshayâhu* 5:24 & VI Sh. 11:18-21.

*EB* reads רָע (ra; bad, wrong or evil), which does not apply well to a tree, is not used in *Tan”kh* of a tree, and does not serve well as an antonym of a good, green or vigorous tree. Cf. notes on רָע, “evil” 5.29.1 (πονηρος, poneiros) and 21.41.1 (κακος, kakos).

**7.19.1...thrown into the fire...** Cf. *Yekhêzqeil* 21:2-5.

**7.20.1** רָל בְּמַעֲשֵׂיהֶם (r.l. be-ma·a·sei·hêm’ , “i.e., in their doings”), **...in other words, by their maasêh...** is included in *EB*. רָל is an abbreviation for רֹצֵה לומר (rôtz·êh’ lô·mar’ , he means to say, in other words). Cf. also 15.0.1.

**7.21.0** יִכְנַס בַּמַּלְכוּת שָׁמַיִם (yi·kâ·neis’ ba-mal·khut’ shâ·mai’ im), **...will enter the Realm of the heavens...** is included in *EB*. The repeat of κυριε (kurie, m’lord), as found in the Greek, is absent from *EB*. Cf. *Be-Reishit* 28.10-17 and note “heavens” 3.2.2.

**7.21.1...the wish of my Father...** is the *mitzvôt* of *Tôrâh*, as He commanded. Cf. also Ky-Lu. 6:47-49. Note also the word “do.”

**7.22.1...prophecy...** Cf. *Yirmeyâhu* 14:14; 27:15; *Devârim* 13:2-6; 18:21-2 and note 7.15.1. Cf. also *Trans.* 19:6.

**7.22.2** עָשִׂינוּ לְךָ שֵׁמוֹת רַבּוֹת עַל שֵׁמְךָ (ve-ôt·ôt’ rab·ôt’ al shim·khâ’ â·si’ nu, and we did many signs for your name), και το σω ονοματι δυναμεις πολλας εποιησαμεν (kai to so onomati dunameis pollas epoieisamen, and in your name exercised many forces), **...and we did many signs for your name...** *secundum EB* and the earliest extant source texts (Greek), respectively. Cf. *Devârim* 13:2-6; 18:21-2 and note 26.64.2.

**7.23.1** נדר (nâ-dar', make an oath or vow, swear), ομολογεω (omologeō, speak the same thing, concur, accord), ...**attest**... oath or vow of affirmation.

Ομολογεω corresponds via *LXX*, primarily to נדר, in seven instances, נדבה (ne-dāv-âh') meaning "voluntary" [offering, donation, alms, charity] in two instances, and הודיה (hod-âh' ; he thanked, confessed), *hiphil* of ידה (yâd-âh' , which in the *pâal* means "hurl"), in one occurrence. Cf. *Yaaqôv* 5:16; I Yn. 4:2, 3 & 2:18. Cf. also note testify 3.6.4 and bear witness 23.31.0.

**7.23.2** אן (âv' ên, crookedness), ανομιαν (anomian, lawlessness), ...**Tôrâh-lessness**... in *EB* and the Greek mss. respectively. Ανομιαν is derived from α (a), meaning not or un-, and νομιαν (nomian) meaning law or *Tôrâh* – literally "un-*Tôrâh*-ful" and is a general term for *Tôrâh*-lessness. Ανομιαν is equivalent to antinomian.

*Talmud* records a similar teaching regarding selfish works of the *gôyim* who, when the *Mâshiakh* comes, attempt to "claim a share in the beneficence being showered upon those who trusted [*Élôhim*'s] promise and obey His [*mitzvôt*]... 'Master of the Universe, many markets did we set up, many bathhouses did we make, much silver and gold did we amass ... Many bridges did we build, many cities did we conquer, many wars did we wage. We did it all only for Israel's sake so that it might study *Tôrâh*.'

"The Holy One, blessed be He, will reply, 'Whatever you did, you did for yourselves...' (*Avôdâh Zârâh* 2b)." <sup>58</sup>

אן means crookedness and is often rendered as "iniquity."

Ανομιαν is generally rendered in *LXX* for אן (â-vôn' , legal equivalent to "misdemeanor") but is also rendered for several other terms. "Misdemeanor" is a better rendering of *EB* from a technical standpoint. אן is *Tôrâh*-lessness of a more serious nature than אטת (kheit, misstep or petty offense). For *NHM* 7:23 cf. *Tehilim* 6:9.

The secular nature of either the English crookedness or misdemeanor fails to convey that both Biblical terms were defined by the criteria of *Tôrâh*. Based on this, "*Tôrâh*-lessness" clarifies the meaning unambiguously.

*Yehôshua* defined the *mitzvôt* as being those of his Father (cf. 7.21.1 above and Yn. 14:15 with its note). Many *pesuqim* admonish us to keep these *mitzvôt* and not "work *Tôrâh*-lessness": *NHM* 19:17; Yn. 14:15,21,23-24; 15:7,10-12; IV Sh. 7:19; I Yn. 2:3-4; 3:22-24; 5:2-3; II Yn. 5-11; *Rev.* 12:17; 14:12.

Those who attempt to relegate the *mitzvôt* exclusively to spiritual allegories, deluding themselves that they are obeying the *mitzvôt* "in spirit" or "in their heart," all the while defiling their body, are the ultimate hypocrites. It is patently absurd that a person's behavior could, by design, diametrically contradict his "spirit." Behavior that deliberately transgresses *Tôrâh* evidences a spirit of evil and of *Sâtân*. *Yehôshua* teaches here (*pâsuq* 24) that one's behavior (fruit) is a true indicator of the inner person (tree). Those who do the *mitzvôt* are the shrewd builders of a sure house (the builder's faith or religion). On the other hand, the religion (house) of those who spiritualize and "do not do" the *mitzvôt* (*pâsuq* 26) is likened to the house (religion) built on sand. That house (religion) lacks a reliable foundation and falls when conditions become inclement.

*Yaaqôv*, *Yehôshua*'s brother, teaches (*Yaaqôv* 2:19-20) that even the demons believe! Belief is not enough! Simple belief with no action is no better than the demons! This is clearly reinforced in I Yn. 3:6-10 where *Yôkhânân* declares that those who misstep are children of *Sâtân*! And missteps are transgressions of *Tôrâh* (I Yn. 3:4).

Those who would dare claim that *Yehôshua* provides forgiveness for willful transgressions of *Tôrâh* implicate him to be a servant to misstepping by tacitly condoning it – cf. III Sh. 2:17. To the contrary, he does not provide *kipur* for voluntary transgressing (*NHM* 5:20 & *Yehudim* 10:26). We are to recognize people by their actions (fruits, *pâsuq* 16).

This is simple recognition, not judging (adjudicating *Halâkhâh*, cf. note 7.1.1). Those who

blatantly violate *Tôrâh* and then charge, when the Scriptures define them as followers of *Sâtân*, that we “judge” them comprehend neither “judging” nor the Scriptures. It is a simple matter to see who is observing *Tôrâh* – keeping *Shabât*, *kashrut*, Judaic holidays, etc., and whether their students / followers are doing likewise. This is mere observation, not judging, which involves disputes between people concerning points of *Halâkhâh*. Even then, while it is *âsur*<sup>16.19.3</sup> for the individual to usurp the *Beit-Din* (cf. note 5.22.3) by judging, the *Beit-Din* is commanded to judge.

Further, those who are not producing – in the continuing present tense – good fruit, are “cut out and thrown into the fire” (*pâsuq* 19; cf. also IV Sh. 5:13). Remedy is through returning *teshuvâh*. Other *pesuqim* in the *Netzârim* writings also reinforce these teachings: VI Sh. 6:15-16; *NHM* 10:38; 12:50; VI Sh. 8:4; I Yn. 5:1-4; 2:4-5; Ky-Lu. 3:7-9; *NHM* 23:2-3. This is consistent with teaching in *Tôrâh* and *Neviim* (*Shemôt* 24:4; *Devârim* 27:3,8; 31:24; 4:1-2; 13:1; *Yehôshua* 23:6; *Yeshayâhu* 29:13; *Yekhêzqeil* 11:12; *Devârim* 18:9; 20:18; *Va-Yiqrà* 18:3-5, 24-30).

A non-canonical “gospel” adds to the end of the *pâsuq*: “If you be in my bosom and do not do [emphasis ybd] the will of my Father in the heavens I will throw you out from my bosom.”<sup>59</sup>

**7.24.1** דומיה (dôm·êh', is like), ομοιωθησεται (omoiotheisetai, he shall be likened), ...**he is like...** *secundum EB* and the earliest extant source texts (Greek), respectively. This Greek is preferred according to  $\aleph$ ,  $\beta$  and  $\text{sy}^p$  rather than ομοιωσω αυτου (omoiōso autou; I will liken him, as found in *TR*).

**7.24.2** איש חכם (ish khâ·khâm', a sage, sagacious man), ανδρι φρονιμο (andri fronimo, sagacious man), ...**sagacious man...** in *EB* and the Greek mss. See also note 25.2.1.

חכמים (kha·khâm·im'), the plural of חכם, means “sages” and preserves the connection to sages. Cf. notes 7.29.2 and 5.20.1, 10.16.1 w / VI Sh. 12:16.

**7.24.3** סלע (sêl' a, bedrock), πετραν (petran, of stone), ...**bedrock...** in *EB* and the Greek mss. respectively. The former corroborates with the context more closely. Compare with *pâsuq* 25. Cf. Ky-Lu. 6:47-49.

**7.25.1...and the floods came...** is not included in *EB*. Cf. note Yn. 20:22.

**7.25.2** אבן (êv' ên, stone), πετραν (petran, of stone), ...**of stone...** *EB* and Greek sources, respectively.

**7.27.1...beat on that house...** Cf. *Yekhêzqeil* 13:10-15.

**7.28.1** מרוב טוב הנהגתו (mei·rôv' tuv ha·nâ·hâg·â·tô', from the abundant goodness of his conduct, leading, guidance), τη διδαχη αυτου (tei didakhei autou), ...**the abundant goodness of his guidance...** *secundum EB* and the earliest extant source texts (Greek), respectively.

Διδασκει (didasko, teach) corresponds via *LXX* to MT למוד (li·mud'). While “teaching” is a new Hebrew meaning for למוד, its post Biblical Hebrew meaning was “learning someone” something.<sup>60</sup> Cf. *Tehilim* 60:1. נהג (nô' hag), in modern Hebrew, means conduct. But in post-Biblical Hebrew, this meant driving or leading.<sup>60</sup> This likely referred to the guidance and thrust of his teaching from original *Halâkhâh de-Ôraitâ*,<sup>7.1.1</sup> rather than the customary regurgitations of established *Halâkhâh de-Rabânân*.

**7.29.1** לפי שהיה דורש להם (le·phi shê·hâ·yâh' dô·reish' lâ·hêm', according as he was expounding-*Midrâsh* to them), ην γαρ διδασκων (ein gar didaskon, for he was teaching), ...**because he was expounding-*Midrâsh* to them...** according to *EB* and the earliest extant source documents.

*EB* accurately captures the picture of a Jew in *Beit-ha-K'nêsêl* taking his turn as דרשן (dar·shân', expounder of *Midrâsh*), דורש (dô·reish'; expounding-*Midrâsh*), according to the custom of that time. דורש, דרשן and מדרש (*Midrâsh*; study or exposition) all derive from the same root verb, דרש

(dâ-rash' ; seek, inquire, study and expound). This practice continues today in *Bâtei-ha-K'nêsêt ha-Teimânim*.

Cf. *Divrei-ha-Yâmim Beit* 13:22 and 24:27; also *Va-Yiqrâ* 10:16; *Devârim* 13:15; *Yeshayâhu* 55:6, et al.). In the *Beit-ha-K'nêsêt*, דרשן דורש מדרש (dar·shân' dô-reish' Mi-drâsh' – the *darshân* expounds the *Midrâsh*); cf. “*Midrâsh*” in *EJ* and note “call,” 12.4.1).

The practice of most rabbis is limited to regurgitating earlier teachings rather than delivering original *Halâkhâh de-Ôraitâ*<sup>7.1.1</sup> on a *pârâshâh* of *Tan”kh*. The latter more accurately fits the description of “expounding *Midrâsh*.” דרש means to “search,” “seek,” “explore” and “investigate” – rather than merely “rehash” or “regurgitate” earlier opinions of other men.

**7.29.2** בכח גדול (be-kô' akh gâ-dôl' , in great force or power, forcefully), ὡς ἐξουσιᾶν ἐχὼν (os

ekzousian ekhon, as having institutional-authority), **...with great power, as one having *minui*...** *secundum EB* and the earliest extant source texts (Greek), respectively. Cf. note 21.23.2.

**7.29.3** כשאר החכמים (ki-shâr' kha-khâm-im' , like the rest of the sages), ὡς οἱ γραμματεῖς (os oi grammateis, as the *Tôrâh* Scribes), **...like the rest of the *Khasidim-Tzedôqim Sôphrim*...** in *EB* and the Greek mss. respectively. *EB* supports “sages” rather than corroborating the Greek γραμματεῖς, which would be rendered for סופרים (sôph-rim' , scribes; generally referring to *Sôphrim*; q.v. 5.20.0). חכמים may be understood as a synonym for סופרים – those who codified *Halâkhâh* rather than restrict the transmission of *Halâkhâh* to oral. Cf. also 5.20.1.

<sup>1</sup> *Bên-Dâvid, Who Are the Netzârim? – Advanced Level.*

<sup>2</sup> כהנה, priesthood.

<sup>3</sup> *Êlishâ Qimrôn, Discoveries in the Judean Desert, X Qumrân Cave 4-V* (Oxford: Clarendon, 1994).

<sup>4</sup> Tâm-im' , fem. te-mim·âh' ; whole(some), perfect.

<sup>5</sup> As per *NHM* 23:1-3; also, they'd have been excised from the Jewish community if they'd attempted to set up a revolutionary new Christian court, and that would have been documented – but it isn't: proof by disproof.

<sup>6</sup> It was c. 50 C.E., during *Rabân Gamlieil*'s tenure as, or perhaps marked by his accession to, *Nâsi* of the *Beit Din ha-Gâdôl*, that the *Perushim* predominated over the Pseudo-*Tzedôqim* in the *Beit Din ha-Gâdôl* (note 3.7.2).

<sup>7</sup> *Yirmeyâhu Bân-Dâvid*, the *Pâqid ha-Netzârim*, is a life member in good standing of, and regularly prays at, an Orthodox *Teimâni beit ha-k'nêsêt* (synagogue) in *Raanânâh*, Israel – *Môrêshêt Âvôt – Yâd Nââmi*. A photocopy of a letter from the office of the Chief Rabbi of Israel to *Yirmeyâhu Bân-Dâvid* extending the (then current) Chief Rabbi's blessings and wishes for success to Mr. *Bân-Dâvid* is found in *Who Are the Netzârim? – Advanced Level*. Documentation of Mr. *Bân-Dâvid*'s membership in *Môreshet Âvôt*, as well as documentation of his *aliyâh* as an Israeli Jew under the Law of Return may be obtained from Schueller House.

<sup>8</sup> *Shemôt* 24:4; *Devârim* 27:3, 8; 31:24; *Yehôshua* 23:6; *Yeshayâhu* 29:13 and *Tehilim* 19:8.

<sup>9</sup> Eve.

<sup>10</sup> *Moshe Kohn*, “View from Nov: In praise of silence,” *The Jerusalem Post*, 05.06.92, p. 8A.

<sup>11</sup> *Yeshayâhu* 29:13-14.

<sup>12</sup> “*Halâkhâh*,” *EJ*, 7:1156ff.

<sup>13</sup> “*Halâkhâh*,” *EJ*, 7:1161.

<sup>14</sup> “*Halâkhâh*,” *EJ*, 7:1156ff.

<sup>15</sup> “*Mishnâh* is contrasted with *Miqra* (from *qara*, ‘to read’), the Written Law, which is read (*Nekhemyâh* 8.8). *Mishnâh*, as a general designation of the Oral Law, included all its aspects: *Midrâsh*, *Halâkhôt*, and *aggadôt* (Sif. Deut. 344).” (“*Mishnâh*,” *EJ* 12.93). *Mishnâh* was codified in *Talmud* in the 5<sup>th</sup> century C.E. along with

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 7**

- “The commentary and discussions of the *Amôraim* on the *Mishnâh* of *R. Yehudâh ha-Nâsi*.” (“*Talmud*,” *EJ* 15.750). The commentary and discussions by the אמוראים (*Amôraim*; sayers, spokesmen), in *Bâvêl* from 220-470 C.E. (“*Amôraim*,” *EJ* 2.856), is known as גמרא (Ge-mar-a’; completion, well-solved). Consequently, *Mishnâh* also has a more narrow meaning specifying the sections in *Talmud* setting forth the earlier teachings of the תנאים (*Tanâim*; givers, handers-down [of the Oral Law]) from 1-220 C.E. as contrasted with *Gemârâ* (“*Tanna, Tannaim*,” *EJ* 15.798).
- <sup>16</sup> “*Mishnâh*,” *EJ*, 12.96.
- <sup>17</sup> *Bên-Dâvid*, “*The first Letter by Yôkhanan ‘Bên-Rôgaz’ Bân-Zavdieil*, Addressed to All of the Congregations, c. 92 C.E.,” *Messianic Writings*, XXIV, 2:3-7.
- <sup>18</sup> *Bên-Dâvid*, “*Yaaqôv Bân-Yoseiph Bân-Dâvid*: A letter of Instruction [allegedly] from the First *Pâqid ha-Netzârim* to Congregations in the *gâlut*, c. 47 C.E.,” *Messianic Writings*, VI, 1:22.
- <sup>19</sup> In contrast to imposed study, cf. VI Sh. 8:2.
- <sup>20</sup> *Tehîlim* 19:8.
- <sup>21</sup> *Bên-Dâvid*, “*VI Shâul*: A letter of instruction from *Shâul* to the congregation in the *gâlut* in Rome, c. 57 C.E.,” *Messianic Writings*, XII, 8:2.
- <sup>22</sup> *Bên-Dâvid*, “*VI Shâul*,” 2:14-17.
- <sup>23</sup> *Bên-Dâvid*, “*I Shâul*: A letter of Instruction from *Shâul* and Two Hellenist Jews to the Congregation in the *gâlut* in North Central Greece near Salonika,” *Messianic Writings*, VII, 2:13.
- <sup>24</sup> The Jews who authored these ancient texts did not categorize *târeiph* substances, such as pork and shellfish, as food.
- <sup>25</sup> James Parkes, *Conflict Between the Church and the Synagogue*, JPS; Bagatti, *The Church from the Circumcision*, (Franciscan Press *Yerushâlayim*), Salo Baron, *A Social and Religious History of the Jews*, (JPS), and a plethora of others.
- <sup>26</sup> B. Bagatti, *The Church from the Circumcision (Yerushâlayim)*: Franciscan Press, 1971), p. 13-14.
- <sup>27</sup> *Bên-Dâvid*, “*IV Shâul*: A First letter of Instruction from *Shâul* with the Assistance of Sosthenes, a Hellenist Jew, to the Congregation in the *gâlut* in Southern Greece near *A-t-h-e-n-s*, c. 56 C.E.,” *Messianic Writings*, X, 10:27.
- <sup>28</sup> *Devârim* 30:16, et al.
- <sup>29</sup> *Bên-Dâvid*, “*Yehudim*,” A letter of instruction from an unknown author to the congregation of *Yehudim* in *Yerushâlayim* c. 68 C.E.,” *Messianic Writings*, XXIII, 10:26.
- <sup>30</sup> *Bên-Dâvid*, “*VI Shâul*,” A letter of instruction from *Shâul* to the congregation in the *gâlut* of Rome, c. 57 C.E.,” *Messianic Writings*, XII, 8:1ff.
- <sup>31</sup> tum·ot’; contaminations, as defined by *Tôrâh*.
- <sup>32</sup> As defined in *Halâkhâh* and *Tôrâh*.
- <sup>33</sup> *Bên-Dâvid*, “*VI Shâul*,” 6:19.
- <sup>34</sup> Observing completely, in the sense of filling a cup, fulfilling not ‘fulfillment.’
- <sup>35</sup> *Bên-Dâvid*, “*VI Shâul*,” 13:10.
- <sup>36</sup> Cf. *Mishlei-Shlômôh* 20:4 and note 3.17.2.
- <sup>37</sup> Unjustness, like justness, is defined by *Tôrâh*, *mishpât* and *Halâkhâh*; i.e. the *Beit Din*.
- <sup>38</sup> *Bên-Dâvid*, “*The first letter by Yôkhanan ‘Bên-Rôgaz’ Bân-Zavdieil*, 3:4.
- <sup>39</sup> *Qimrôn*, p. 162.
- <sup>40</sup> *Qimrôn*, p. 150 and Josephus, *Wars*, 2:17:2.
- <sup>41</sup> R.H. Charles et al., editors, *Apocrypha and Pseudepigrapha of the Old Testament*, (Oxford: Clarendon Press, 1913 – 1978), I *Apocrypha*, section 9 with *Tob. 7:15 & 8:4*. See also Introduction to *Tobit*.
- <sup>42</sup> Ms. Add. no. 26964, British Library, London. This is regarded as the most reliable text.

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 7**

- <sup>43</sup> Ms. Heb. 28, Bibliotheek der Rijksuniversiteit, Leiden; Ms. 2279 (Marx 18), Library of the Jewish Theological Seminary of America, New York; Ms. 2209 (Marx 19), Library of the Jewish Theological Seminary of America, New York (all per Howard).
- <sup>44</sup> Ms. 2426 (Marx 16), Library of the Jewish Theological Seminary of America, New York. (Serves as the printed text for 23:23 – end.); Ms. Mich. 119, Bodleian Library, Oxford; Ms. 2234 (<Marx 15), Library of the Jewish Theological Seminary of America, New York; Ms. Mich. 137, Bodleian Library, Oxford (all per Howard).
- <sup>45</sup> Howard, Mercer, p. 28.
- <sup>46</sup> Howard, Mercer.
- <sup>47</sup> Epstein.
- <sup>48</sup> Cf. note 3.2.1 and chapter on the *B'rit Khadashah* of *Yirmeyâhu ha-Nâvi* in *Atonement In the Biblical 'New Covenant'* with glossary entry *Melavêh*.
- <sup>49</sup> Howard, Mercer.
- <sup>50</sup> "Her" / אַרְחַה as a separate word.
- <sup>51</sup> Howard, Mercer.
- <sup>52</sup> Howard, BR.
- <sup>53</sup> George M. Lamsa, *Gospel Light* (Philadelphia: A.J. Holman, 1967), p. 53.
- <sup>54</sup> Lamsa, p. 53.
- <sup>55</sup> "Abaddon," *Ency. Jud.*, 2.30.
- <sup>56</sup> James H. Charlesworth and E.P. Sanders, "The Testament of Abraham," *The Old Testament Pseudepigrapha*, I.899.
- <sup>57</sup> *Bên-Dâvid*, "VI *Shâul*, 16:17.
- <sup>58</sup> Meir Zlotowitz & Nossou Scherman, eds., *Bereishis*, Artscroll Tanach Series (Brooklyn: Mesorah Publications, Ltd., 1977-86), 1a:841.
- <sup>59</sup> Middle Ages manuscripts allege that the "Zion Gospel" (5<sup>th</sup> century C.E.) quoted this from *The Gospel of the Netzârim* (for which cf. endnote to my 25.14.2); Cameron, p. 99, #6.
- <sup>60</sup> Klein, p. 302.

Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 8

**8.1.1** בַּרְדַּת יֵשׁוּ מִן הַהַר וְהִלְכוּ אַחֲרָיו עִם רַב (be-rê' dêt Ye-shu' min ha-har' ve-hâl-khu' a-khar-âyv' am rav, In *Yeshu*'s descending from the mountain, a vast number of the kindred walked after him), Καταβαντος δε αυτου απο του ορους ηκολουθησαν αυτω οχλοι πολλοι (katabantos de autou apo tou orous eikoloutheisan auto okhloi polloi, And when he had gone down from the hill large congregations followed him), ...**When *Yehôshua* descended from the hill a vast number of the kindred followed him...** The Hebrew follows both Ms. Or. Rome 53 and *Nitzâkhôn Yâshân* #166. The Greek follows the earliest extant source texts.

Part of the Hebrew of Ms. Or. Rome 53 (p. 13)<sup>1</sup> is translated directly from a photocopy. The text published by *Yehudâh* Rosenthal in 1970 transposes the above to “רַב עִם” (rôv am; most of the kindred).<sup>2</sup> רַב עִם is a Hebrew idiom meaning “a vast number.”<sup>3</sup>

*Milkhâmôt* 'ה reads: וכאשר ירד ישו מן ההר הלכו וכאשר ירד ישו מן ההר סייעות רבות אחריו סיעות רבות (ve-kha-a-shêr' yâ-rad' Ye-shu' min ha-har' hâl-khu' a-khar-âyv' si-ôt' rab-ôt', and when *Yeshu* descended from the hill, many assistants walked after him).

*EB* reads: ויהי כאשר ירד ישו מן ההר וחבורות יהיו אחריו (va-ye-hi' ka-a-shêr' yâ-rad' Ye-sh"u' min ha-har' va-kha-vur-ôt' rab-ôt' a-khar-âyv', and it was that when *Yesh"u* descended from the hill and many companies were after him).

For note on οχλοι, congregations, cf. 7.28.1.

**8.2.1** προτελων (protelthon), ...**having come near...** is preferred *secundum* α, β and sy<sup>p</sup> rather than ελων (elthon), having come, as found in *TR*. Cf. also 8.2.3.

**8.2.2** השתחוה (hish-ta-khav-âh'; he bowed deeply), προσεκυνη (prosekunei; pay obeisance) ...**paid obeisance...** *secundum EB* and the Greek sources respectively. Cf. 2.2.2, 4.9.1, 5.16.2 & 15.9.3.

**8.2.3** והנה מצורע בא וישתחו לו ויאמר לו אוספיני מצרעתי (ve-hi-nei' me-tzôr-â' bâ va-yish-takh-u' lô va-yô' mêr lô ôs-phei' ni mi-tzâ-rat-i', and look, a *metzôrâ*<sup>15.31.1</sup> came and prostrated/bowed himself to him saying, Please collect me from my *tzâraat*<sup>15.31.1</sup>), και ιδου λεπρος προσελθων προσεκυνη αυτω λεγων κυριε εαν θελης δυνασαι με καθαρισαι (kai idou lepros proselthon prosekunei auto legon kurie ean theleis dunasai me katharisai; and look, a leper, having come near, bowed to him saying, “Sir, if you wish you can make me *tâhôr*”), ...**and look, a *metzôrâ* came and bowed to him and said to him, Retrieve me from my *tzâraat*...** *secundum* pages 13b-19b, Ms. Or. Rome 53 4 and the earliest extant source texts (Greek), respectively. The actual ms. varies frequently, considerably and significantly from Rosenthal. See verb אסף (root of אוספיני [ôs-phei' ni; collect / retrieve me]) with *tzâraat* at *Melâkchim Beit* 5.3, 6, 7; also note 12.8.1.

The argument that השתחוה (hish-ta-khav-u' ; he prostrated himself, he bowed) implies that this *metzôrâ* thereby confirms a popular recognition of the divinity of *Yesh"u* is negated by passages such as *Be-Reishit* 23.7; *et al.*

Rosenthal interjects four words and a prefix not supported in Ms. Or. Rome 53: אדני אם תחפוץ תוכל (a-dôn-i' im takh-pôtz' tu-khal' le-[ôš-phei' ni]; *Adôni*,<sup>22.43.2</sup> if you desire you can collect me from my *tzâraat*.<sup>15.31.1</sup> Scholars often correct a misspelling, even when it requires adding or ignoring a letter. Failure to document doubtful readings is presumptuous and frequently misleading. Inserting an entire phrase not in the ms. is inexcusable.

*Milkhâmôt* 'ה, as published by Rosenthal, reads: והנה אחד בא ויתפלל אליו ויאמר אם רצונך עלי ידעתי כי תוכל לרפאני (ve-hi-nei' ê-khâd' bâ va-yit-pa-leil' eil-âyv' va-yô' mêr im re-tzôn-khâ' âl-ay' yâd-a' ti ki tu-khal' le-ra-pei' ni, and look, one came and

praised him saying, if it is your pleasure concerning me I knew that you can treat / doctor me).

*Nitzâkhôn Yâshân* #166 reads: אדני, אם תחפוץ, תוכל לרפאני מצרעתי (a·don·i' im takh·pôtz' tu·khal' le·ra·[p]ei' ni me·tzâ·ra·at·i', *Adôni*,<sup>22.43.2</sup> if you desire you are able to do[c]tor me from my *tzâraat*<sup>15.31.1</sup>). The phrase interjected by Rosenthal (circa 1970) and not present in Ms. Or. Rome 53 has been inserted into the Hebrew tradition in *NY* #166. Though stating that he was publishing the text of Ms. Or. Rome 53, Rosenthal seems to have relied on *NY* #166 instead.

Regarding אדני cf. notes 22.43.2 and 12.8.1.

EB reads: והנה מצורע אחד בא וישתחוה לו לאמר, אדני, אם תוכל לרפא את אלי (ve·hin·eih' me·tzô·r·â' ê·khâd' bâ va·yish·ta·khav·êh' lô lei·môr' a·dô' im tu·khal' lir·pôt' eil·ai', and look, one *metzôrâ*<sup>15.31.1</sup> came and bowed to him saying, *Adôni*,<sup>22.43.2</sup> if you are able, treat / doctor me). אדני (a·dô') is an abbreviation for אדוני (see above).

Καθαρισαι in *LXX* corresponds to טהר (tâ·hôr') in MT (q.v. 5.8.1). טמא is the antonym of טהר (tâ·mei', contaminated / contaminant) in *Tan"kh*. Both terms are defined by *Tan"kh* and imply *Tan"kh* criteria. Contrary to simple *gôyim* interpretations alien to the Jewish principals in *Matityâhu*, this is not merely a *metzôrâ*<sup>15.31.1</sup> being cured. This passage reveals *Yehôshua* reinforcing details of *Halâkkhâh*<sup>7.1.1</sup> and *Tôrâh*-observance, and shows that *Yehôshua* cooperated with the Jewish religious leaders. EB reads לרפא (le·ra·pei'; to treat, doctor, heal or cure). In EB, the *metzôrâ*<sup>15.31.1</sup> requests that *Yehôshua* רפא (ri·pei', treat, doctor, heal or cure) him, to which *Yehôshua* responds that רפא (tô·har', he be made *tâhôr*). Cf. also note 8.8.1.

**8.3.1** ...he... "*Yehôshua*" is not included here *secundum* α and β. It was added later for clarification. It is found in a-3 and sy<sup>p</sup>.

**8.3.2** וישלח ידו ויגע בו ונרפא (va·yish·lakh' Ye·shu' yâd·ô' va·yi·ga' bô ve·nir·pâ', and *Yeshu* sent his hand and touched him and he healed), και εκτεινας την χειρα ηψατο αυτου λεγων θελω

καθαρισθητι και ευθεως εκαθαρισθη αυτου η λεπρα (kai ekteinas tein kheira eipsato autou legon thelo katharistheiti kai eutheos ekatharisthei autou ei lepra, and having extended his hand, he handled him saying, I wish that you be *tâhôr*. And suddenly<sup>4.20.1</sup> he became *tâhôr*<sup>5.8.1</sup> of his leprosy), ...and ***Yehôshua* extended his hand and touched him, and he healed... secundum** Ms. Or. Rome 53<sup>5</sup> and the earliest extant source texts (Greek), respectively. See *metzôrâ* and *tzâraat* notes at 15.31.1. Rosenthal's published text of Ms. Or. Rome 53 again strays significantly from his source. Using "suddenly," the Greek tradition seems to lend a magical quality not necessarily justified. In the Hebrew tradition the healing could have followed many days, even a few weeks, later.

*Milkhâmôt* 'ה, as published by Rosenthal, reads: וישלח ידו ויחזק בו ויאמר רצוני אשר תטהר ומיד נטהרה צרעתו ממנו (va·yish·lakh' yâd·ô' va·ye·kha·zeiq' bô va·yô' mêr, re·tzôn·i' a·shêr' tit·hâr' u·mi·yâd' nit·har·âh' tzâ·ra·et·ô' mi·mên' u; and he sent his hand and held him and said, "It's my pleasure that you be *tâhôr*," and directly his *tzâraat*<sup>15.31.1</sup> was cured from him).

*Nitzâkhôn Yâshân* #166 reads: וישלח ידו ויגע בו ונרפא מיד (va·yish·lakh' Ye·shu' eit yâd·ô' ve·yi·gâ' bô ve·nir·pâ' mi·yâd', and *Yeshu* sent his hand and touched him and directly he healed). *NY* #166 appears to continue the tradition of Ms. Or. Rome 53 with a correction in grammar.

EB reads: וישלח ידו ויגע בו לאמר רצה אני, שתטהר ובאותה שעה המצורע מצרעתו (ve·yeit' Ye·sh"u' eit yâd·ô' va·yi·gâ' bô lei·môr' rôtz·êh' a·ni' shê·tit·hâr' uv·ôt·âh' shâ·âh' nit·har' ha·me·tzô·r·â' mi·tzâ·ra·et·ô'; the hand of *Yesh"u* was extended and he touched him to say, I wish that you be *tâhôr*, and in that same hour the *metzôrâ*<sup>15.31.1</sup> was made *tâhôr* of his *tzâraat*<sup>15.31.1</sup>).

**8.4.1** ויאמר לו ראה זו אל תאמר לאדם אלא לך אל (va·yô' mêr lô re·eih' zô al tô·mar' le·â·dâm' êl' âh leikh' êl ha·kô·hein' ve·ha·qreiv' qâr·bân' [qor·bân'] ka·a·shêr' tziv·âh' 'ה eit Môsh·êh'; and he said to him, See this, don't tell any man about this except go

to the *kôhein* <sup>26.3.4</sup> and offer the *qârbân* <sup>5.23.1</sup> as 'ה instructed *Môshêh*),

και λεγει αυτω ο Ι-η-σ-ο-υ-ς ορα μηδενι ειπης  
αλλα υπαγε σεαυτον δειξον τω ιερει και προσενε  
γκον το δωρον ο προσεταξεν Μωυσης εις μαρτυρ  
ιον αθτοις (kai legei auto o I-ei-s-o-u-s ora meideni  
eipeis alla upage seauton deikzon to ierei kai prose-  
negkon to doron o prosetakzen Mouseis eis martu-  
rion autois; and *I-ei-s-o-u-s* said to him, See that you  
tell no one. Rather, go innocuously, show yourself to  
the *kôhein* and offer the gift that *Môshêh* com-  
manded, in a testimony to them), ...and he said to  
him, See this, don't tell [just] any man about  
these things; rather, go to the *kôhein* and  
offer the *qârbân* as 'ה instructed *Môshêh*...

The Hebrew is reconstructed by superimposing the  
quoted phrase in *Nestor* over the larger quote in Ms.  
Or. Rome 53. The Greek follows the earliest extant  
source mss.

*Nestor* reads: ויאמר לו ראה זו אל תאמר  
לך אל הכהן והקרב קרבן כאשר צוה 'ה את משה  
(leikh êl ha-kô-hein' ve-ha-qreiv'  
qâr-bân' [qor-bân' ] ka-a-shêr' tziv-âh' 'ה eit  
Môsh-êh' ; go to the *kôhein* and sacrifice the sacri-  
fice as 'ה instructed *Môshêh*).

Ms. Or. Rome 53 reads: ויאמר לו ראה זו אל תאמר  
לך אל הכהן והקרב קרבן כאשר צוה 'ה את משה  
(va-yô' mêr lô re-eih' zô al  
tô-mar' le-â-dâm' êl' âh tar-êh' la-kô-hein'  
ve-hâv-ei' eil-âyv' qâr-bân-khâ' [qor-bân-khâ' ]  
le-tâ-hâr-ât-khâ' ka-a-shêr' tziv-âh' Môsh-êh'  
be-tôr-ât-ô' ; and he said to him, See this. Don't tell  
any man except show the *kôhein* and bring to him  
the sacrifice for *tzâraat* <sup>15.31.1</sup> as instructed by  
*Môshêh* in his *Tôrâh*).

Cf. *Va-Yiqrâ* 14:1-32. This reconstruction is  
precisely the kind of phrase we would expect to see  
redacted out of mss. held in Christian custody.

*Milkhâmôt* 'ה reads: ויאמר אליו ישו השמר לך  
לכלתי תגיד הדבר לאדם אך לך תתראה לכהן והקרב קרבן  
אשר צוה משה (va-yô' mêr eil-âyv' Ye-shu'  
hi-shâ-meir' le-khâ' le-vil-ti' ta-gid' ha-dâ-vâr'  
le-â-dâm' akh leikh tit-râ-êh' la-kô-hein'  
ve-ha-qreiv' qâr-bân' [qor-bân' ] a-shêr' tziv-âh'  
Môsh-êh' ; and *Yeshu* said to him, Watch yourself,  
that you don't relate this thing to [just] any man.

Rather, go, show yourself to the *kôhein* and offer the  
sacrifice that *Môshêh* instructed). Rosenthal's  
reading, הגיד (hi-gid' ; he related, narrated), is  
probably a misreading of הגיד (ta-gid' ; you will  
relate, narrate) which accords with other mss.

*Nitzâkhôn Yâshân* #166 reads: ויאמר לו ישו  
אל תאמר לאדם אלא הראה אל הכהן והבא אליו קרבן  
על טהרתך כאשר צוה משה בתורתו (va-yô' mêr lô  
Ye-shu' : re-eih' al tô-mar' le-â-dâm' êl' âh  
har-eih' êl ha-kô-hein' ve-hâv-ei' eil-âyv'  
qâr-bân-khâ' [qor-bân-khâ' ] al tâ-hâr-ât-khâ'  
ka-a-shêr' tziv-âh' Môsh-êh' be-tôr-ât-ô' ; and  
*Yeshu* said to him: See, don't tell [just] any man;  
rather, show it to the *kôhein* and bring to him your  
sacrifice for your becoming *tâhôr* as *Môshêh* in-  
structed in his *Tôrâh*).

*EB* reads: ויאמר לו ישו השמר לך פן תגיד לאדם  
ולך לכהן להקריב קרבניך כאשר צוה משה בתורתכם  
(va-yô' mêr lô Ye-sh"u' hi-shâ-meir' le-khâ pên  
ta-gid' le-â-dâm' ve-leikh la-kô-hein' le-ha-qriv'  
qâr-bân-ê' khâ [qor-bân-ê' khâ] ka-a-shêr' tziv-âh'  
Môsh-êh' be-tôr-ât-khêm' ; and *Yesh"u* said to him,  
watch yourself lest you relate it to a human, and go  
to the *kôhein* to offer your sacrifices as instructed by  
*Môshêh* in your<sup>pl</sup> *Tôrâh*).

"In your *Tôrâh*," is the Hebrew tradition coun-  
terpart of the Greek "in testimony to them." The  
Hebrew tradition here may evidence another instance  
where the Greek has de-Judaized *Matityâhu*.

Similarly, the Hebrew tradition also reads להקריב  
קרבניך (le-ha-qriv' qor-bân-ê' khâ; to bring near  
your coming-near-offerings). These two words  
derive from the same root verb קרב (qâ-rav' ), the *qal*  
(simple) verb form meaning to near or approach.  
The *hiphil* (causative) verb form, הקריב above,  
means to bring near as an offering (i.e. offer). The  
קרבן (qor-bân' ) was a coming into the presence of,  
nearing, i.e. an approachment offering. One brought  
a *qârbân* whenever approaching 'ה in the  
*Beit-ha-Miqdâsh*.

### 8.5.1 ...Geir Captain in the Roman Army...

Both by virtue of addressing his request to a religious  
Jew and the humility of his demeanor indicate this  
Roman Army Captain was a *geir*. Moreover, his

dedication to Judaism is further corroborated in Ky.-Lu. 7:5 where we find this Army Captain is clearly described as one who “loves our εθνη [ethnei; people] and has built our synagogue.” See also note ג, 23.15.2.

**8.8.1** וירפא (va-ye-ra-peî' ; and he will be healed), και ιαθησεται (kai iatheisetai; and he will be healed), ...**and he will be healed...** according to *EB* and the earliest extant source documents.

Ιαομαι is rendered consistently in *LXX* for Masoretic רפא (ri-peî' ; he healed). רופא (rô-phei' ) is “doctor” in Hebrew. Cf. also note for “care for,” 10:8.1.

Cf. *Be-Reishit* 20:17; 50:2 (“physicians”); *Shemôt* 15:26; 21:19 (rendered for both “thoroughly” and “healed”); *Va-Yiqrâ* 13:18, 37; 14:3, 48; *Be-Midbar* 12:13; *Devârim* 28:27, 35; 32:29; *Tehilim* 6:3; 30:3; 41:5; 60:4; 103:3; 107:20; 147:3; *Mishlei-Shlômôh* 3:8 (“health”); *Yeshayâhu* 6:10; 19:22; 30:26; 53:5; 57:18, 19; *Yirmeyâhu* 3:22; 6:14; 8:11, 22; 15:18; 17:14; 19:11 (“whole”); 30:13 (“medicines”), 17; 33:6; 46:11; 51:8, 9; *Yekhêzqeil* 30:21; 34:4; 47:8, 9, 11; *Hôsheia* 5:13; 6:1; 7:1; 11:3; 14:5; & *Zekharyâh* 11:16.

The Greek word θεραπευω (therapeuo; cf. 10.8.1), to care for, should not be confused with ιαομαι. Cf. also “tend” at V Sh. 5:10 – “For we must all be made apparent in our true character before the בימה<sup>6</sup> of the *Mâshiakh*, that each may tend the things through the body according to what he practiced, whether good or harmful.”

Like τηραπευω, κομνω (komieio; to tend) is another Greek term sometimes misleadingly translated as healing and curing. Everyone can care for and tend the sick, whether or not healing or curing follows. Caring for the sick is commanded. Healing the sick, the exclusive domain of ה' supposedly arrogated by Christians, is not commanded. Moreover, *Yehôshua* directed us to care for and tend the sick (something too often neglected),<sup>7</sup> not heal them. We tend, ה' heals – when it is His will, not when we, in mortal arrogant ignorance, choose. This distortion was clearly introduced by Christian translators wishing to justify their doctrines of their shamus man-g-o-d, *J-e-s-u-s*.

Κομνω is rendered for a variety of different usages, particularly in *LXX*. “Receive” is inadequate in many instances, even inappropriate and misleading in some. It is rendered for the נשא (nâ-sâ' , to bear, carry, cf. *Va-Yiqrâ* 20:17; *Yekhêzqeil* 16:52, 54, 58) and for לקח (lâ-qakh' at, to take, cf. *Be-Reishit* 38:20 and *Hôsheia* 2:9).<sup>8</sup> Κομνω is rendered for “transported” – יבל<sup>9</sup> (yâ-val' , transport, convey) – in *Êzrâ* 6:5; and for “desolate” – שמם (shi-meim' ; stun, stupefy or devastate) – in *Tehilim* 40:15.

**8.9.0** אדם חוטא (â-dâm' khô-tei' ; a misstepper man), ανθρωπος (anthropos; a man), ...**a man...** according to *EB* and the earliest extant source mss. The *EB* elaboration is likely polemic in origin. Cf. also note man, 8.20.1.

**8.9.1** ויש לי ממשלת תחת ידי פרושים ופרשים ורוכבים (ve-yeish' li mêm-shêl' êt ta' khat yâd-i' , pe-rus-im' u-phâ-râsh-im' ve-rôkh-vim' ; and I have institutional-authority under my hand, extensions [of my hands]: both cavalry and armored corps), υπο εξουσιαν εχων υπ εμαυτον στρατιωτας, (upo ekzousian ekhon up emauton stratiotas; under institutional-authority, having under myself soldiers), ...**and I have institutional-authority under my hand, extensions [of my hand]: both cavalry and armored corps...** according to *EB* and the Greek mss.

פרשים (pâ-râsh-im' ; horsemen) is rendered by the more modern military term cavalry. Similarly, רוכבים (rôkh-vim' ; riders), in contrast with horsemen, refers to charioteers – paralleling the armored corps in modern army parlance.

*EB* Add no. 26964 reads פירושים (pei-rush-im' ; commentary, explanation). The only viable rendering would be “and I have institutional-authority under my hands – explanation: cavalry and armored corps.” For such a reading, however, one would expect rather ופירושו (u-phei-rush-ô' ; and its explanation is).

Five *EB* mss. read פרשים (pâ-râsh-im' ; horsemen or cavalry) in place of the entire phrase פירושים ופירושו as found in *EB* ms. Add. no. 26964.

Treating פירושים as an error in copying, therefore, appears justified and suggests three interpretations:

- א Howard's reading of פירושים as Pe-rush-im' (pop. Pharisees) is viable. However, the text still should not be read according to Howard's translation of תחת ידי פירושים as takh' at yed·ei' Pe-rush-im' ; under the hands of the Pharisees..., the obvious meaning being historically impossible. Rather, if פירושים is read as *Perushim*, תחת ידי should be read takh' at yâd·i' ; under my hand: [*Perushim*, cavalry and armored corps.] Consequently, if we accept the reading of *Perushim*, the text would read “and I have institutional-authority under my hands: *Perushim* [Pharisees], cavalry and armored corps.” A Roman captain being “under the hands of the *Perushim*” in terms of institutional military authority, the most obvious meaning, is incompatible with the known historical facts.
- ב The only way this Roman captain could have been under the ממשלה of the *Perushim* was if he were a *geir*. In that case, the sense of the text would be, “I am a misstepper, a human; and I am under the institutional-authority of the *Perushim* (for religious matters). (By Roman authority) I command cavalry...” Such a reading would be a clear implication that he was either a Hellenist Jew *baal teshuvâh*<sup>3.2.1</sup> serving in the Roman Cavalry or a *geir* in the process of learning and applying *Tôrâh*-observance. (This possibility is also explored in note 8.9.1.) He would not be regarded as an ordinary *gôy*. Since he would not be regarded as a Jew either, *Yehôshua*'s remark in *pâsuq* 10 (*secundum* Greek), “I have found such great *êmunâh*<sup>8.10.1</sup> from no one [i.e., else] in *Yisrâeil*,” is also justified. There is no doctrinal conflict with this interpretation, apparently referring to a non-Jew *geir*. The *geir* is not “in” *Yisrâeil*, but is, rather, a non-Jew, non-*gôy melavêh* “grafted onto” (*nilvâh*; cf. note 7.6.4) *Yisrâeil*, and participating in the Realm of the heavens with Jews.
- ג Probably, however, פירושים should be read pe-rus-im' , the passive pres. meaning stretching out, extending or spreading out. This admits three, similar, likely interpretations:

1. Understanding ידי פירושים as a unified phrase modifying ידי (yâd·ai' ; my hands) yields “and I have institutional-authority under my outstretched hands: cavalry and armored corps.” However, this interpretation should more properly require ידי הפירושים (yâd·ai' ha-pe-rus-im' ).
  2. Understanding פירושים to modify “cavalry and armored corps” yields “and I have institutional-authority under my hand: arrays (lit. “spreads”) of cavalry and armored corps.”<sup>10</sup> In this case, however, one would expect to find פורשי פרשים ורוכבים (prus·ei' pâ-râsh-im' ve-rôkh·vim' ).
  3. Understanding פירושים as an independent clause modifying “hand” yields “and I have institutional-authority under my hand, extensions [of my hand]: cavalry and armored corps.” This seems the most likely interpretation.
- Cf. also note “institutional-authority,” 10.1.0.

**8.9.2** ופרשים ורוכבים (u-phâ-râsh·im' ve-rôkh·vim' ; and / both cavalry and armored corps, lit. “horsemen and riders”),<sup>11</sup> στρατιωτας (stratiotas, soldiers), ...**cavalry and armored corps**... according to *EB* and the earliest extant source documents.

The “riders” are contrasted with the “horsemen” (cavalry). These were charioteers (corresponding to the tank, or armored, corps in modern armies).

**8.10.1** האמין (hê·ê-min' ; he trusted), אמונה (ê-mun·âh' ; trustworthiness, faithfulness), πιστεω (pisteuo), πιστις (pistis), ...**trust**... These verbs and nouns, respectively, correspond in *LXX* and *MT*.

The Hebrew root, אמן (i-mein' ), means coach or train to a state of trustworthiness, reliability or readiness. The American TV series “Coach” was entitled in Hebrew מאמן (me·a-mein' ). The popular אמן (â-mein' ) means roughly “it is fit” to “train [yourself, your children, and others] to a state of trustworthiness [i.e. proficiency] in it.”

The tendency to associate מֵינִי (â-mein' ) / αμην (amein) with the subsequent phrase, instead of the preceding phrase is artificial, introduced by modern translators, and isn't justified from either the Hebrew or the Greek, and contradicts Hebrew practice. (Neither the earliest extant Hebrew nor Greek sources are punctuated.)

These terms imply far more than mere belief. "Belief" carries the connotation "I believe if I jump from this airplane my parachute will open, but I'm not certain and afraid to jump." By contrast, one can "trust" that it is so by their actions even if (s)he has doubts and is simply unable to "fully believe" it.

This is a crucial difference. It is not always in your power to believe. But it is always in your power, within the realm of the exercise of your free will, to trust. For example, you may have a fear of flying. No matter how much you read about how safe it is, you may still have doubts. You may not be able to make yourself totally believe, to the point of not fearing, that it is safe to fly in an airplane. Yet you may discipline yourself to get on an airplane and trust it even though you can't dispell all of your doubts. In this very same way, every Jew (and *geir* recognized by a legitimate *Beit-Din*) can, by making *teshuvâh*, trust that the *Mâshiakh* provides their דָּם הַטְּאֵת הַכֹּפְרִים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements).<sup>12</sup>

As we show in other books<sup>13</sup> and elsewhere in *NHM*, the overwhelming preponderance of evidence from *Tan"kh* and archaeology demonstrates not only that *Yehôshua* is the *Mâshiakh*, but by the fourth century C.E. events made it completely impossible for anyone else to satisfy *Tan"kh* criteria of the *Mâshiakh* – ever in the future. This dictates that doubts are symptoms of a lack of confidence in rational thought and logical reasoning. Such doubts should be subordinated to trust through the discipline of the intellect and the pursuit of *êmêt*<sup>5.17.5</sup> (not "blind faith" that defies logic and knowledge). This also sheds zealotry to elevate the pursuit of knowledge and *êmêt*<sup>5.17.5</sup> to the fulcrum of one's relationship with the Creator of our universe – Who created that knowledge and *êmêt*<sup>5.17.5</sup>. The more you know of that knowledge and *êmêt*, the more you know about the One who created it. The more one suppresses logic and learning of the laws of mathemat-

ics and the sciences to rely upon the irrational, the more manifestly alienated (s)he is from the One who created the perfect laws which govern our universe and logic.

*Yehôshua* taught that it is our trust, and the actions evidencing our trust, which are important. We must act on our trust, providing that trust is well founded upon sound logic, and ignore the doubts. This does not mean that we should ignore logical, historical and factual information. *Yehôshua* is quoted as having said "You shall know *êmêt*<sup>5.17.5</sup> and *êmêt* shall set you free."<sup>14</sup> If you fear what *êmêt* might do to your faith, then you're in darkness and you need to seek the Light of *Tôrâh*.

Reinforcing the need for *êmêt*<sup>5.17.5</sup> demonstrated by action, *Yehôshua*'s brother (and first *Pâqid ha-Netzârim*), *Yaaqôv Bêh-Dâvid*, declared that even the demons trust / believe and fear *Êlôhim* (*Yaaqôv* 2:19).

These terms encompass entrusting oneself completely to, relying upon. This necessitates the demonstration of such trust by following, commitment and obedience to, his *Tôrâh*-teachings. Cf. also example beginning at Ky-Mk. 2:5. This is why *Yaaqôv* writes that there is no true trust (faith / belief) unless it results in obedience and action demonstrating that trust (*Yaaqôv* 2:14-26).

Cf. אֱמֶת / אֱמוּנָה / אֱמוּנָה / אֱמוּנָה *Be-Reishit* 15:6; *Shemôt* 4:8; 14:31; 19:9; *Be-Midbar* 12:7; 14:11; 20:12; *Devârim* 1:32; 7:9; 9:23; 32:4 ("truth" – that which may be trusted), 20 ("faith"); *Melâkchim Beit* 17:14; *Yeshayâhu* 11:5; 25:1; 26:2 ("faithfulness"); 28:16; 33:5-6 ("stability"); 43:10; 49:7 ("faithful"); 53:1; 55:3 ("sure," i.e. "trustworthy"); 59:4 ("truth"); *Yirmeyâhu* 5:1,3 ("truth"); 7:28 ("truthfulness"); *Hôsheia* 2:22 ("faithfulness," read "trustworthiness"); *Khavaquq* 1:5; 2:4 ("faith"); *Tehilim* 12:2; 19:8; 27:13; 31:24; 33:4 ("truth"); 37:3; 78:8 ("steadfast"), 22 ("believed"), 32 ("believed"), 37; 89:29 ("stand fast"; i.e. be trustworthy), 38; 93:5; 101:6; 106:12,24; 111:7; 116:10 ("trusted"); 119:30 ("truth"), 66; *Mishlei-Shlômôh* 11:13; 14:15; 27:6; *Nekhêmyâh* 9:7-8. Cf. also notes at 22.29.1. Nothing external can separate us from the mutual love of *Êlôhim*, shared in *Yehôshua ha-Mâshiakh* (VI Sh. 8:39).

**8.10.2** יִשְׂרָאֵל (*Yis-râ-Eil*; he contended with *Eil*), Ἰσραηλ (Israel), ... *Yisrû-Eil / Israel*... the name that 'ה gave to *Yaaqôv* (*Be-Reishit* 32:24-43), after which the kindred (e.g., *NHM* 2:6, et al.) and the land (e.g., *NHM* 2:20, et al.) are named. Thus, the land and the kindred are inextricably combined in the name יִשְׂרָאֵל.

**8.11.1 ...Displaced from Context (*pesuqim* 11-12)...** Since the parallel account of this event (Ky-Lu. 7:1-10 & 13:27-29) indicates a different context, one of the accounts is out of its proper context. The account in Ky-Lu. is in greater detail and the context there (Ky-Lu. 13:27) shows *Yehôshua*'s remark to refer to those who aren't keeping *Tôrâh* and who are, therefore, misstepping (cf. I Yn. 3:4). These, who misstep in transgressing *Tôrâh*, are the sons of the realm who shall be weeping and gnashing their teeth while many from the *gâlut* and of the *geirim* shall sit with *Avrâhâm*, etc.

There is no message here to *gôyim* who not only transgress, but reject (including selective observance), *Tôrâh*, deliberately. Not even sons of the realm will be spared if they are transgressing *Tôrâh*. *Gôyim*, self-proclaiming to be grafted into the natural vine, dabbling in pretend-Judaism and the synagogue of *Rev.* 2.9 & 3.9, cannot expect to do even that well (cf. *Yehudim* 10:26; *NHM* 5:20 & VI Sh. 11:21).

This is only one of many chronological variances among the four accounts.

**8.11.2** יִצְחָק (*Yitz-khâq*'), ... *Yitzkhâq*... (de-Judaized to Isaac).

**8.11.3** יַעֲקֹב (*Ya'a-qôv*'), ... *Yaaqôv*... (de-Judaized to Jacob & James).

**8.11.4** בְּמַלְכוּת הַשָּׁמַיִם (*be-malkh-ut' ha-shâ-mai' im*), ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (*en tei basileia ton ouranon*; in the realm of the heavens), ... **in the Realm of the heavens**... according to *EB* and the earliest extant source mss.

(*Avrâhâm*, *Yitzkhâq* and *Yaaqôv* are in the Realm of the heavens.) Cf. *Yeshayâhu* 43:1,5-7; *Tehilim* 107:2-3 & notes 4.17.1 and 3.2.2.

**8.12.0** וּבְנֵי הַמַּלְכוּת (*u-ven-ei' ha-mal-khut'*, and sons of the Realm), οἱ δε υἱοὶ τῆς βασιλείας (*oi de uioi teis basileis*; and the sons of the Realm), ... **and [some] sons of the Realm**... according to *EB* and the earliest extant source mss.

Οἱ does not necessarily mean “the” [sons], and doesn't imply Jews as a whole. Lacking vowel points, *EB* cannot clear up the point. Preterition is a miso-Judaic connotation injected by Church fathers in the development of their Displacement Theology representing Jews as outcasts from the Realm of the heavens. This was necessitated in order to enable the Church to usurp the *Netzârim* Jews. Further, as *Yehôshua* consistently uses the term “Realm of the heavens,” he refers to *Netzârim* Jews (inclusion of *geirim* is understood) in particular, and not to Jews in general. *Yehôshua* states that some who are presently “in” the Realm would “come out,” into outer darkness. He referred not only to *Yehudâh Ish-Qeraiyôt*, who would betray him, but also to future apostates who would separate from Judaism and pervert his teachings to become Romanized – Christianity.

**8.12.1** יֵצְאוּ (*yâ-tzu'*). ἐξελεουσονται (*ekzeleusontai*), ... **they shall go forth**... or “come out,” is preferred *secundum* <sup>κ\*</sup> and *sy<sup>p</sup>* rather than ἐκβληθήσονται (*ekbleitheisontai*), “shall be thrown out,” as found in *TR*.

*EB* reads יֵשׁ לָנוּ (*yeish lân' u*, lit. “there is to us”). This corresponds to the English “we have” (sons of the Realm in... ).

**8.12.2** בְּמַחְשְׁכֵי גֵי הַיְנוֹם (*be-makh-shak-ei' Gei-Hi-nôm'*, in the dark places of *Gei-Hinôm*), εἰς τὸ σκοτὸς τὸ ἐξώτερον (*eis to skotos to ekzoteron*, into the outer darkness), ... **into the dark places of *Hinôm*-Ravine**... according to *EB* and the earliest extent source documents.

Properly spelled גֵי הַיְנוֹם (*Gei-Hi-nôm'*; Ravine of *Hinôm*, pop. “Gehenna” = hell) is the valley running between *Yerushâlayim* and the southernmost part of *Har Zeitim*, the outer part to the southwest of the “Old City” and to the west of עִיר דָּוִד (*Ir Dâ-vid'*; City of *Dâvid*). Cf. *Yeshayâhu* 49:1-9; 59:1-9; 8:17

– 9:2; *Tehilim* 107:10-14; 18:10-12,29; *Yeshayâhu* 60:2; *Mishlei-Shlômôh* 2:11-15; & *Iôv* 18:18 (speaking of wicked, *pâsuq* 5). Cf. also *NHM* 5:20; *Yehudim* 10:26; I Yn. 3:4; & VI Sh. 11:21.

**8.12.3 ...wailing and gnashing of teeth...**  
Cf. *Tehilim* 112:1-4,10.

**8.12.4** שם (shâm), εκει (ekei), ...**there...** referring to a place, not merely as a pronominal force in an impersonal construction (e.g., there is very little time).

**8.13.1 ...Go innocuously...** “and” does not follow this phrase *secundum*  $\aleph$ ,  $\beta$  and  $\text{sy}^p$ , though it is found in a-3.

**8.13.2** בעת ההיא (bâ-eit' ha-hi'), εν τη ωρα εκεινη (en tei ora ekeinei), ...**at that time...** in *EB* and the Greek sources. The literal Greek is “in that hour.” The Hebrew means “that time of the year.”

**8.14.1 ...mother-in-law... Keiphâ** was either married or widowed, as is also seen in IV Sh. 9:5, where we find that *Shâul* was also married (cf. also note 5.22.3. Probably, based on the norms of the 1<sup>st</sup> century Judaic community, though not mentioned, the other *Shelikhim*, and likely *Yehôshua* also, were married too.

**8.15.0** נח (yâ-nakh' ; give, cause or put something to rest), αφημι (afemi), ...**let go...** Cf. note 26.28.2. *EB* reads עזב (â-zav' , forsake).

**8.15.1 ...served him...** i.e. fixed dinner for him. αὐτω (auto), “him,” is preferred *secundum*  $\aleph^*$ ,  $\beta$  and  $\text{sy}^p$  rather than αὐτοις (autois), “them” as found in *TR* based upon a-3 and 8-9<sup>th</sup> century mss. (L & D).

**8.16.1** רוח (ru' akh; spirit or breeze / wind), pl. רוחות (rukh-ôt' ), πνευμα (pneuma), ...**ruakh...** While רוח correlates to πνευμα, *EB* here reads simply וירפאום (va-ye-rap-um' ; and they cared for, treated, doctored, cured them). Cf. note 1.18.6.

**8.16.2** לבד (le-vad), ...**alone...** is added in *EB*.

**8.17.1** ישעיה (Ye-sha-yâh' ), ...**Yeshayâhu...** corrupted to “Isaiah.” Usually spelled ישעיהו (Ye-sha-yâ' hu). We know that the *Netzârim* were closer to *Beit-Hileil* of the rabbinic sect of *Perushim* Judaism (*NHM* 23:1-2).

**8.17.2** חלי (khâl-i' [khol-i' ], sickness, illness, ailment), ασθενεω (astheneo, weakness or infirmity), ...**sickness...** This is corroborated by IQIs<sup>a</sup>. In *LXX*, however, there is little consistency in the rendering of this Greek term. Cf. note 4.23.4. Examples include “cut” (*Tehilim* 58:7), “mourns” (*Tehilim* 88:9), “tender” (*Be-Reishit* 29:17), “weak” (two different Hebrew words – *Be-Midbar* 13:18 & *Tehilim* 6:2), “weary” (*Tehilim* 68:9), “sorrows” (*Tehilim* 16:4) and “slip” (*Tehilim* 18:36). It is most frequently rendered however for כשל (kâ-shal' ), “to stagger, stumble, falter or waver.”

Cf. *Va-Yigrâ* 26:37 (“fall”); *Tehilim* 9:4; 27:2; 31:11; 64:9 105:37 (“feeble”); 107:12; 109:24 (“weak”); *Mishlei-Shlômôh* 4:12,16,19; 16:18; 24:16,17; *Yeshayâhu* 3:8 (“ruined”); 5:27; 8:15; 28:13; 31:3; 35:3; 40:30 (“utterly / fall”); 59:10,14; 63:13; *Yirmeyâhu* 6:15 (“cast down”), 21; 8:12; 18:15,23; 20:11; 31:9; 46:6,12,16; 50:32; *Yekhêzqel* 33:12; 36:14 (“bereave”), 15; *Hôsheia* 4:5; 5:5; 14:2,10; *Nakhum* 2:6; 3:3; *Zekharyâh* 12:8; *Malâkhi* 2:8; *Dânieil* 11:14,19,33-35,41 (“overthrown”).

Whether in the literal or the figurative sense, the meaning always seems to mean stagger, stumble, falter or fall. The meaning of ασθενεω during the time of the *Beit-ha-Miqdâsh ha-Sheini* seems to be the literal Greek meaning (weak, feeble and lacking strength). The connotation of *LXX* is primarily one who staggers or falters from weakness. Cf. also notes “care for” (θεραπευω) 10.8.1, “heal” (ιαομαι) 8.8.1 (cf. also Ky-Lu. 4:18), and (αρροστος) “feeble” 14.14.3.

**8.18.1** וירא ישו כחות סביבותיו וילך מעבר הים (va-yar' Ye-shu' kit-ôt' se-viv-ôt-âyv' va-yeil' êkh mei-eiv' êr ha-yâm' ; and *Yeshu* saw classes surrounding him and he went across the lake), ἰδου

δε ο τη\_ους οχλον περι αυτον εκελευσεν απελθειν εις το περαν (idon de o iei\_ous okhlon peri auton ekeleusen apelthein eis to peran, but seeing large congregations<sup>7.28.1</sup> around him, *Yehôshua* gave the order to go away to the other side [of *Yâm Kinêrêl*], ...and *Yehôshua* saw that the classes were surrounding him and he went across [*Yâm Kinêrêl*]... The Hebrew follows Ms. Or. Rome 53 (as published by Rosenthal) except for the final two words, לנהר פרת (la-nâ-hâr' Pe-rât', to the *Perât* river).

The *Perât* refers to the Euphrates or to a spring about 4 km north of *Yerushâlayim* (present-day Arabic *Ayn Fara*). Neither is geographically plausible in this passage. More likely, מעבר was duplicated and then מעבר הים (q.v. *EB* below) was garbled to לנהר פרת. The Greek follows the earliest extant source texts.

The Ms. Or. Rome 53 text published by Rosenthal reads: וירא ישו כתות סביבותיו וילך מעבר לנהר פרת (va-yar' Ye-shu' kit-ôt' se-viv-ôt-âyv' va-yeil' êkh mei-eiv' êr la-nâ-hâr' Pe-rât'; and *Yeshu* saw classes surrounding him and he went across to the *Perât* river).

*Nitzâkhôn Yâshân* #168 reads: וירא ישו כיתות רבות סביבותיו וילך מעבר לנהר פרת (va-yar' Ye-shu' kit-ôt' rab-ôt' se-viv-ôt-âyv' va-yeil' êkh mei-eiv' êr la-nâ-hâr' Pe-rât'; and *Yeshu* saw many classes surrounding him and he went across to the *Perât* river).

*EB* reads: ויהי אחרי זאת וירא יש"ו חבורות רבות הים סביבותיו ויצוה ללכת עבר הים (va-ye-hi' a-khar-ei' zôt va-yar' Ye-sh"u' kha-vur-ôt' rab-ôt' se-viv-ôt-âyv' va-ye-tzav-êh' la-lêkh' êt eiv' êr ha-yâm'; and it was after this that *Yesh"u* saw many companies surrounding him and he gave the order to go beyond the lake).

8.19.1 ויבא סופר אחד ויאמר לו רבי אלך אחריך אל אשר תלך (va-yâ-vô' sô-pheir' ê-khâd' va-yô' mêr lô rab-i' ei-leikh' a-khar-êy' khâ êl a-shêr' tei' leikh; and one *sôpheir* [codifier-of-*Halâkhâh*] came and told him, *Rav*, I will follow [go after] you, wherever you go), και προσελθων εις γραμματευσ ειπεν αβτω διδασκαλε ακολουθησω σοι σπου εαν απε

ρχη (kai proselthon eis grammateus eipen auto didaskale akolouthoiso soi opou ean aperkhei; and one sage,<sup>5.20.1</sup> having come near, said to him, Teacher, I will follow you wherever you may go), ...And one of the *Khasidim-Tzedôqim Sôphrim* came and told him, *Ribi*, I will follow you wherever you go... *secundum* Ms. Or. Rome 53 (as published by Rosenthal) and the earliest extant source texts (Greek), respectively. Cf. note 23.7.1.

As one would expect of Christian redactors, "*Rav*" was translated to "master," which was easier for Roman *gôyim* to internalize, rather than being transliterated and preserving the Judaic, and *Perushim*, orientation with its implications of subordination to the Judaic *Beit-Din* contradicting their Displacement Theology.

*Nitzâkhôn Yâshân* #168 reads: ויבא סופר אחד ויאמר אלך אחריך אל המקומות אשר תלך שם (va-yâ-vô' sô-pheir' ê-khâd' va-yô' mêr ei-leikh' a-khar-êy' khâ êl ha-me-qôm-ôt' a-shêr' tei-leikh' shâm; and one *sopher* came and said, I will go after [i.e., follow] you, whatever places that you go there).

*Nitzâkhôn Yâshân* #172 reads: אמר לו הסופר רבי אלך אחריך (â-mar' lô ha-sô-pheir' rab-i' ei-leikh' a-khar-êy' khâ, the *sôpheir* said to him, *Rav* I will go after [i.e. follow] you).

*EB* reads: ויקרב חכם א" ויאמר לו אדו' אלך אחריך ויקרב חכם א" ויאמר לו אדו' אלך אחריך בכל מקום שתלך (va-yi-qe-rav' khâ-khâm' âl' êph va-yô' mêr lô a-dô' ei-leikh' a-khar-êy' khâ be-khâl' [be-khol'] ma-qôm' shê-tei-leikh'; And one sage approached him and said to him, *Adô'*,<sup>22.43.2</sup> I will go after [i.e., follow] you in every place that you go). *Adôni* is abbreviated, cf. also notes 22.43.2 & 12.8.1.

"One," paralleling the English "a" (as in examples "a" and "b") and generally abbreviated 'N, is abbreviated in *EB* as "א".

אדו' is an abbreviation of אדוני (a-dôn-i', my lord, i.e. sir or mister). This is the term used even today in Israel, a remnant of the medieval "m'lord," and meaning "sir" or "mister." Retroactively "witnessing" their Displacement Theology, Christian translators insidiously redacted in the misrepresentation of אדוני referring to *Yehôshua* with the alternate reading – "A-dôn-ai'" (my lords, pop.

referring to “the Lord”), implying divinity. See note 12.8.1.

**8.20.1** אדם (â·dâm’; a human being, a man, mankind, humankind), ἀνθρώπος (anthropos), ...**man**... This term, though not found in 8:20, is placed here for easy comparison with its synonyms (see also 8.20.2-4). Cf. *Be-Reishit* 1:26-7.

Exceptions to אדם for ἀνθρώπος in *EB* include:

- ◇ אדם סוחר (â·dâm’ sô·kheir’), businessman, merchant or travelling salesman for ἐμπορῶ (emporō), “merchant” (without “man”) at *NHM* 13:45.
- ◇ אחרים (a·kheir·im’), “others” at *NHM* 5:19.
- ◇ מי (mi), “who” at *NHM* 7:9 and 12:11.
- ◇ האדם (hâ·â·dâm’), “the man,” means “a particular man,” “a given man,” as a human - specifically not a divinity - in *NHM* 13:37 and 19:28; υἱὸς τοῦ ἀνθρώπου (uios tou anthropou, cf. 8.20.2).
- ◇ הכתן (hê·khâ·tân’), the groom, *NHM* 25:13.
- ◇ *EB* “glutton” without “man” at *NHM* 11:19.  
*EB* “enemy” without “man” at *NHM* 13:24.
- ◇ No corresponding Hebrew for ἀνθρώπος in *EB* at *NHM* 5:13; 19:3, 12; 22:2, 16; 23:4, 5, 7; 25:24; 26:72, 74.

**8.20.2** בן-אדם (bên-â·dâm’; a person), υἱὸς τοῦ ἀνθρώπου (uios tou anthropou), ...**person**... Literally “son of *Âdâm* / *âdâm* = a human being, as contrasted with simply “a human.”

Three forms of בן-אדם should be noted:

- א. בן-אדם (bên-â·dâm’; a person, lit. son of [a] man) and the plural בני-אדם (ben·ei’ -â·dâm’; lit “sons of man”; “persons”). This Hebrew idiom explicitly means one or more human-being persons, specifically the antonym of a divinity!!! See especially *Tehilim* 146.3 and the discussion by Leo Baeck.<sup>15</sup> Cf. also notes 8.20.1, 8.20.3 & 8.20.4 regarding alternate Hebrew terms and especially note 3.17.2.

Instances of בן-אדם in *Tan”kh* include: *Be-Midbar* 23.19; *Yeshayâhu* 51.12; 56.2; *Yirmeyâhu* 49.18. 33; 50.40; 51.43; *Yekhêz-*

*qeil* 2.1, 3, 6, 8; 3.1, 3, 4, 10, 17, 25; 4.1, 16; 5.1; 6.2; 7.2; 8.5, 6, 8, 12, 15, 17; 11.2, 4, 15; 12.2, 3, 9, 18, 22, 27; 13.2, 17; 14.3, 13; 15.2; 16.2; 17.2; 20.3, 4, 27; 21.2, 7, 11, 14, 17, 19, 24, 33; 22.2, 18, 24; 23.2, 36; 24.2, 16, 25; 25.2; 26.2; 27.2; 28.2, 12, 21; 29.2, 18; 30.2, 21; 31.2; 32.2, 18; 33.2, 7, 10, 12, 24, 30; 34.2; 35.2; 36.1, 17; 37.3, 9, 11, 16; 38.2, 14; 39.1, 17; 40.4; 43.7, 10, 18; 44.5; 47.6; *Tehilim* 8.5; 80.18; 146.3; *Iôn* 16.21; 26.6; 35.8; *Dânieil* 8.17.

Instances of the plural, בני-אדם (ben·ei·â·dâm’; persons; lit. “sons of man”), in *Tan”kh* include: *Devârim* 32.8; *Shmueil Beit* 7.14; *Yeshayâhu* 52.14; *Yirmeyâhu* 32.19; *Yekhêzqeil* 31.14; *Yôeil* 1.12; *Mikhâh* 5.6; *Tehilim* 11.4; 12.2, 9; 14.2; 21.11; 31.20; 36.8; 45.3; 49.3; 53.3; 57.5; 58.2; 62.10; 66.5; 89.48; 90.3; 107.8, 15, 21, 31; 115.16; *Mishlei-Shlômôh* 8.4, 31; 15.11; *Dânieil* 10.16;

- ב. בן-האדם (bên-hâ·â·dâm’; any specific person, lit. “son of the man”), pl. בני-האדם (ben·ei·hâ·â·dâm’; specific persons; lit. “sons of the man”). Cf. האדם in 8.20.1. There are no instances of בן-האדם in *Tan”kh*.

Instances of the plural, בני-האדם, in *Tan”kh* include: *Be-Reishit* 11.5; *Shmueil Âlêph* 26:19; *Melâkchim Âlêph* 8:39; *Tehilim* 33:13; 145:12; *Qôhêlêl* 1:13; 2.3, 8; 3:10, 18, 19, 21; 8:11; 9:3, 12; *Divrei-ha-Yâmim Beit* 6:30.

- ג. הבן-אדם (ha·bên-â·dâm’); refers to some particular person – “the person” (lit. “the son of man, the son of a man, the son of humankind”). There are no instances of this construct, in either the sing. or pl., in *Tan”kh*.

Exceptions to בן-אדם in *EB* for υἱὸς τοῦ ἀνθρώπου in Greek sources are found at *NHM* 6:2,5,14 – בני-אדם  
 ◇ 6:15 – “them” (for ἀνθρώπος)  
 ◇ 12.32 – בן-האדם (bên-hâ·â·dâm’). In 12:32, however, *EB* doesn’t reflect the earliest extant Hebrew. See also note 12.32.0.

◇ 26:64 – בן-האיל (bên-hâ-Eil' ; idiom meaning member of the household of *Eil*, lit. “son of *Eil*”).

Cf. *Tehilim* 84:4. For contrast, בן-אנוש (bên-ê-nôsh' ) means “member of mankind”; lit. son of *Ênôsh* / mankind or humankind), e.g., *Tehilim* 49.3 & 62.10. Cf. also 8.20.4.

EB reads בן אדם בן הבתולה (bên âdâm bên ha-be-tul-âh' ; “son of a man, son of the virgin,” or “a person, son of the virgin”). Since this isn't supported in the Greek – where we would most expect to find it – and seems to be in conflict with Judaism then and now, the phrase doubtless derives from Church pressures. Of all the phrases in *EB*, this is one that, if it were authentic, we should expect to find supported, most enthusiastically, by the Greek. Rather, it sounds like a regurgitation of Church doctrine for polemical purposes – exactly why *EB* was produced.

The notion of *Yehôshua*'s divinity is certainly a pagan (Christian) insertion. To date, no credible precedent for the idea has been found in Judaic writings of the period (cf. note, 1.18.4). The notion of virgin birth is a separate issue unrelated to divinity. Are children by artificial insemination divine? If a woman becomes pregnant short of full intercourse and manages to remain *virgo intacta*, is her child then divine? *Tôrâh* views the latter situation with criteria quite different from alien Christian morality. As long as the mother and father would be permitted to marry under *Halâkhâh*,<sup>7.1.1</sup> there would be no stain upon the child, whether or not the couple were married.

We documented in an earlier chapter that the *LXX* Greek is strongly supported by the *Qumrân* (Dead Sea) Scrolls. The scrolls corroborate *LXX* Greek even more strongly than the Masoretic Hebrew in *Tôrâh*.<sup>1.0.2</sup> 200 years before *Yehôshua* was born, the *LXX* Greek counterpart to *Yeshayâhu* 7:14 read παρθενος (parthenos; virgin), rather than supporting the Masoretic עלמה (alm-âh' ; maiden). Even עלמה, while not meaning “virgin,” generally implies a virgin rather than a non-virgin.

The *Netzârim* are not dependent upon a virgin birth, since there is no logical connection to divinity which we do reject. On the other hand, there does

seem to be a connection to the prophetic symbolism in *LXX Yeshayâhu* 7:14. As for the “fantasticity” of parthenogenesis, why is this any more difficult for 'ה than *Sârâh*'s post-menopausal pregnancy, the creation of the universe or enlivening of the dead?

Υιος του ανθρωπου corresponds via *LXX* to the Masoretic phrase בן-אדם or the Aramaic “Bar Na-shâ' .” Literally, בן-אדם means “son of man,” while *Bar Nashâ* parallels the Hebrew בן-אנוש. Since this is an Aramaic phrase, the meaning in its religious mother language, Hebrew, is what is important – not what a non-Jew might wish to interpret out of it.

There are two nearly opposite meanings which בן-אדם may assume. If, for example, a person – including a female – behaves badly one might say to him / her “Why don't you act like a בן-אדם?” Or, when someone behaves nobly, one might also say of him / her “Now there's a בן-אדם!” On the other hand, one who fails to act as nobly as (s)he wishes might excuse themselves by saying “I'm only a בן-אדם.” Thus, this phrase focuses on the attributes of the human as a mortal, and fallible, being or person.

The phrase is used even when the subject is female. Thus, the literal translation as “son of a man” is inadequate. Rather, the phrase must be translated as “a human being” in the full sense of the phrase – a “person.”

This phrase is used extensively in the *Tan"kh* (*Be-Midbar* 23:19; *Iôv* 16:21; 25:6; 35:8; *Tehilim* 8:5; 80:18; 146:3; *Yeshayâhu* 51:12; 56:2; *Yirmeyâhu* 50:40; 51:43; and too frequently to list in *Yekhêzqeil* (note also the phrase כמראה-אדם [ke-ma-rei' â-dâm' , as the appearance of a man] in *Yekhêzqeil* 1:26) and *perâqim* 2-8, 11-17, 20-40, 43-47. Also in *Dânieil* 8:17 (cf. also *Dânieil* 10:16). In the Greek, υιος του ανθρωπου is preferred rather than the alternate phrase υιος του ανδρος (uios tou andros), which would mean “son of a man / men.” Cf. also Ky-Mk. 3:28; IX Sh. 3:5 & *Yehudim* 2:6.

In *Yekhêzqeil* 34:30 'ה declares, “the house of *Yisrâeil* are My kindred.” Then, in *pâsuq* 31, He continues, “You, My flock, the flock of My pasture,

אדם אתם (â-dâm' at-êm' ; you<sup>pl.</sup> are *Âdâm*). Two chapters later (36:10), ה' says, "and I will multiply upon you *Âdâm* – all the house of *Yisrâeil* collectively." *Yisrâeil* collectively had become *Âdâm*. It is in this context that *Yekhêzqeil*, the *Nâvi*-liaison between *Yisrâeil* and ה', is routinely called *Bên-Âdâm*, (person, lit. son of *Âdâm*). To represent that an Unchanging ה' (*Malâkhi* 3:6) reversed His course to revert back to all *gôyim* is perverting the Scripture (cf. also *b'rit*, 26.28.1).

This phrase was neither unique to *Yehôshua* nor a unique title for him. It is a pity that a phrase emphasizing "I am a person" has been perverted to imply "I am a *g-o-d*."

**8.20.3** איש (ish, man), ανθρωπος (anthropos, humankind), ...**man**... as distinguished from אישה (ish-âh'), woman. This term, though not found in 8:20, is placed here for easy comparison with its synonyms (see also 8.20.1, 2 & 4).

In the Hebrew language, אנשים (a-nâsh-im'), literally "humans" (cf. 8.20.4) serves as the plural of איש.

The rarely used correct plural form is אישים (ish-im') would describe a "men only" group as distinguished from נשים (nâsh-im') "women." אישיים (ish-im') is used and refers to VIPs. In

Hebrew, "male" is זכר (zâ-khâr') and "men" is גברים (ge-vâr-im'), related to גבור (gi-bôr'; hero, warrior, valiant, macho).

**8.20.4** אנוש (ê-nôsh'; a human), ανθρωπος (anthropos), ...**human**... *homo sapiens*, a member of the human species. *Ênôsh* was also the grandson of *Âdâm* (*Be-Reishit* 5:6). Could this imply a non-chronological historical tradition that *Ênôsh*, the next mention-worthy personality, was the first *homo sapien*? (That could suggest that *Âdâm* and *Khavâh* were *homo erectus* – further suggesting that many intervening generations, eons lacking religious progress, were telescoped into a semi-historical tradition of religious, rather than strictly human, development.)

אנוש, though not found in 8:20, is placed here for easy comparison with its synonyms (see also

8.20.1-3). While there is no plural given for אנוש, it can be seen that the plural form of the word serves as the plural of איש (see 8.20.3).

**8.20.5** ענה ישו שועלים חפורות יש להם ולעופות השמים קנים ואני בן אדם אין לי קרקע במה שאוכל להשים ראשי (ân-âh' Ye-shu' shu-âl-im' kha-phur-ôt' yeish lâ-hêm' ul-ôph-ôt' ha-shâ-mai' im qin-im' va-a-ni' bêh â-dâm' ein li qar-qa' ba-mêh' shê-u-khal' le-hâ-sim' rôsh-i', *Yeshu* replied, foxes have ditches and birds of the heavens have nests, but I, a person, have no ground on which I can place my head.),

και λεγει αθτω ο Ι-η-σ-ο-υ-ς αι αλωπεκες φωλεους εχουσιν και τα πετεινα του ουρανου κατασκηνωσεις ο δε υιος του ανθρωπου ουκ εχει που την κεφαλην κλινη (kai legei auto o I-ei-s-o-u-s ai alopekes foleous ekhousin kai ta peteina tou ouranou kataskenoseis o de uios tou anthropou ouk ekhei pou tein kefalein klinei; and *I-ei-s-o-u-s* said to him, The foxes have lairs and the birds of the heavens have nests, but the person has nowhere for his head to enter), ...**Yehôshua** replied, foxes have pits and birds of the heavens have nests, but I, a person, don't own ground on which I can lay my head... *secundum* Ms. Or. Rome 53 (Rosen-thal) and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #168 reads: ענה לו ישו שועלים יש להם חפורות וגו' (ân-âh' lô Ye-shu' shu-âl-im' yeish lâ-hêm' kha-phur-ôt' ve-gô', *Yeshu* replied to him, foxes have pits, etc.). 'גו' is an abbreviation of וגומר (ve-gô-meir', and so on, etc.).

**8.21.1** ...of the... (*talmidim*). "his" is not included here *secundum* א, β and sy<sup>p</sup>.

**8.21.2** אל אחד מתלמידי תניחני עד שאקבור את אבי (a' l ê-khâd' mi-tal-mid-âyv' ta-nikh-ei' ni ad shê-êq-bôr' eit av-i', one of his *talmidim* s[aid] t[o him], Give me leave [lit. rest] until I shall bury my father), ετερος δε των μαθητων ειπεν αυτω κθριε επιτρειον μοι πρωτον απελθειν και θαψαι τον πατερα μου (eteros de ton matheiton eipen auto kurie epitrepson moi proton apelthein kai thapsai ton

patera mou, and another of the *talmidim* said to him, lord, give me leave first to go away and bury my father ), ...**one of his *talmidim* said to him, Adôni, give me leave until I shall bury my father...** *secundum* Ms. Or. Rome 53 (Rosenthal) and the earliest extant source mss. (Greek), respectively. See notes 22.43.2 & 12.8.1.

Ms. Or. Rome 53 (Rosenthal) reads הניחני (ha-nikh·ei' ni) a grammatical garbling of תניחני (ta-nikh·ei' ni, may you give, take or put to rest, park). Επιτρεπον (epitrepson) means turn to or give leave. א"ל is an abbreviation for אמר לו (â-mar' lô, he told him).

*Nitzâkhôn Yâshân* #172 reads: אמר לו אהד מתלמידי אדוני הניחה לי עד שאקבור את אבי (â-mar' lô ê-khâd' mi-tal-mid-âyv' a-dôn-i' ha-nikh' âh li ad shê-êq-bôr' eit av-i' ; one of his *talmidim* said to him, *Adôni*, give me leave [rest] until I shall bury my father). Cf. also notes 22.43.2 & 8.22.1.

*EB* reads: וא מתלמידי אמר לו עזוב אותי שאלך ואקבור את אבי (vâ-âl' êph mi-tal-mid-âyv' â-mar' lô a-zôv' ôt-i' shê-ei-leikh' ve-êq-bôr' eit av-i' ; and one of his *talmidim* said to him, Abandon me that I shall go and bury my father). 'א (vâ-â') is an abbreviation. ך is pronounced *v* except when occurring before letters כ, another ך, ם, and ף or a letter with a she-va' vowel (which we try to designate by an "e" whenever practical), in which case it is pronounced *u*. ך is used as a prefix meaning "and." 'א stands for one.

George Lamsa, whose work has been dismissed by the scholarly community, suggested that the speaker's father was getting old. According to him, the *talmid* was asking permission to care for his father in his old age and then to see to his burial, after which he would be free follow.<sup>16</sup>

The traditional interpretation (that the father had already died and was awaiting burial) is wholly untenable. Except in extenuating circumstances we bury our dead within 24 hrs. Even if this father was dead and not yet buried, the son would have been in his own house ישב שבעה (yâ-shav' shiv-âh' , "sitting seven days") as an אונן (ô-nein' , mourner). The אונן would leave the house only to take care of funeral arrangements – and would not have been out

talking with *Yehôshua* (rather, *Yehôshua* would have been visiting the אונן in his home).<sup>17</sup> It is also worth noting that this man is described as a *talmid*, not just any questioner from the crowd. Cf. *Melâkhhim Âlêph* 19:19-21.

**8.22.1** א"ל ישו בא אחרי והנה מלקבור את אביך (â"l Ye-shu' bô a-khar-ai' ve-hâ-nakh' mi-liq-bôr' eit âv-i' khâ; *Yeshu* said to him, Follow me. Give burying your father a rest), ο δε Ιη\_ους λεγει αυτο ακολουθει μοι και αφες τους νεκρους θασαι τους εαυτων νεκρους (ο de Iei\_ous legei auto akolouthei moi kai afes tous nekrous thapsai tous eahton nekrous; but *Yehôshua* said to him, Follow me and let the dead bury the dead themselves), ...***Yehôshua* said to him, Follow me. Take a leave from burying your father...** *secundum* Ms. Or. Rome 53 (Rosenthal) and the earliest extant source ms. (Greek), respectively. Cf also αφιημι (afiemi), 26.28.2.

*Nitzâkhôn Yâshân* #172 reads: ענה לו ישו בא אחרי והנה מלקבור מתים (ân-âh' lô Ye-shu' bô a-khar-ai' ve-hâ-nakh' mi-liq-bôr' meit-im' ; *Yeshu* replied to him, come after me and give a rest to burying the dead).

Mr. Or. Rome 53 and *Nitzâkhôn Yâshân* #172 corroborate words deriving from the root נוח, exhibiting a play on words. First, the *talmid* says: הניחה לי עד שאקבור את אבי (hâ-nikh' âh li ad shê-êq-bôr' eit av-i' , give me leave [rest] from following you until I bury my father). Then *Yehôshua* replies: בא אחרי והנה מלקבור מתים (bô a-khar-ai' ve-hâ-nakh' mi-liq-bôr' meit-im' , Follow me, and take a leave from [give a rest to] burying the dead). This does not assume the father of the *talmid* was dead. Rather, this assumes something on the order of, "I have to spend time with my father until he dies. After I bury him I will follow you."

*EB* reads: ויאמר לו ישו בא אחרי ועזוב המתים לקבור מתיהם (va-yô' mêr lô Ye-sh"u' bô a-khar-ai' ve-a-zôv' ha-meit-im' liq-bôr' meit-ei-hêm' ; and *Yesh"u* said to him, come after me and abandon the dead to bury their dead). The evolution of the Hebrew tradition from Ms. Or. Rome 53 and

*Nitzâkhôn Yâshân* in the direction of the Greek tradition is evident again in *EB*.

**8.23.1** ונכנס בספינה ולקח עמו תלמידיו (ve-nikh-nas' ba-se-phin-âh' ve-lâ-qakh' im-ô' tal-mid-âyv' , and he entered a *Gâlil*-class boat and took his *talmidim* with him), και εμπαντι αυτω εις το πλοιον ηκολουθησαν αυτω οι μαθηται αυτου (kai embanti auto eis to ploion eikoloutheisan auto oi matheitai autou, and when he boarded the boat his *talmidim* followed him), ...and he boarded a *Gâlil*-class boat and took his *talmidim* with him... *secundum* Ms. Or. Rome 53 (Rosenthal) and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #172 reads: ויכנס ישו בספינה וילכו תלמידיו עמו (va-ye-kâ-neis' Ye-shu' ba-se-phin-âh' va-yeil-khu' tal-mid-âyv' im-ô' , and *Yeshu* boarded a *Gâlil*-class boat and his *talmidim* went with him).

*EB* reads: ויהי כאשר באו יש'ו באניה ויבאו תלמידיו אחריו (va-ye-hi' ka-a-shêr' bâ' u Ye-sh"u' be-â-ni-âh' [be-o-ni-âh' ] va-yâ-vô' u tal-mid-âyv' a-khar-âyv' , and it was that when *Yesh"u* came into a ship and his *talmidim* came after him).

**8.24.1** סער (sa' ar; storm), σεισμος (seismos; earthquake [waterquake?]), ...squall... according to *EB* and the earliest extant source mss.

Σεισμος is the term from which “seismo-” (referring to earthquakes), “shaking up,” is derived. Here, the Greek refers to the waters buffeting the “*Gâlil*-class boat” (cf. note 4.21.2) like a watery earthquake.

**8.24.2** והנה רוח סערה בים והאניה חשבה להשבר ותבא הרוח כעבר הים גדולה וחזקה וישן ישו (ve-hin-eih' ru' akh se-âr-âh' ba-yâm' ve-hâ-â-ni-âh' [ve-hâ-o-ni-âh' ] khush-vâh' le-hi-shâ-veir' va-tâ-vô' ha-ru' akh be-ei' vêr ha-yâm' ge-dôl-âh' ve-kha-zâq-âh' va-ye-shan' Ye-shu' ; and look, a windy squall on the lake and the ship was reckoned to break up, and the wind came on the other side of the lake, great and strong, and *Yeshu* slept), και ιδου σεισμος megas egeneto εν τη θαλασση ωστε το πλοιον καλυπτεσθαι υπο των κυματων αυτος δε εκαθευδεν (kai idou

seismos megas egeneto en tei thalassei oste to ploion kaluptesthai upo ton kumaton autos de ekatheuden; and look, there became a great squall in the lake, to the extent that the *Gâlil*-class boat was eclipsed by the waves, and he was sleeping), ...**And look! There was a windy squall on the lake and the ship was reckoned to break apart, and the wind came up across the lake, great and strong; and *Yehôshua* slept...** *secundum* Ms. Or. Rome 53 (Rosenthal, p. 127) and the earliest extant source mss. (Greek), respectively.

Ms. Or. Rome 53 (Rosenthal, p. 130) reads לים גדול וחזק (le-yâm' gâ-dôl' ve-khâ-zâq' ; to the great<sup>masc</sup> and strong<sup>masc</sup> lake<sup>masc</sup>) rather than הים גדולה וחזקה (ha-yâm' ge-dôl-âh' ve-kha-zâq-âh' ; the lake,<sup>masc</sup> a great<sup>fem</sup> and strong<sup>fem</sup> [wind]<sup>masc or fem</sup>) *secundum* the same ms. on Rosenthal's p. 127. The fem. adjectives must modify the fem. noun רוח (ru' akh, wind). These cannot modify the masc. ים (yâm, sea or lake).

*Nitzâkhôn Yâshân* #172 reads: והנה סער גדול בים והספינה חשבה להשבר ויבא הרוח כעבר הים בחזקה גדולה וישו היה ישן (ve-hin-eih' sa' ar gâ-dôl' ba-yâm' ve-ha-se-phin-âh' khush-vâh' le-hi-shâ-veir' va-yâ-vô' ha-ru' akh be-ei' vêr ha-yâm' be-khâz-qâh' [be-khoz-qâh' ] ge-dôl-âh' viY-shu' ha-yâh' yâ-shan' ; and look, a great squall was on the lake, and the ship was reckoned to break apart, and the wind came [up] across the lake, in great strength, and *Yehôshua* was sleeping).

*Nitzâkhôn Yâshân* #188 reads: ותבא רוח בעבר הים וישו ישן (va-tâ-vô' ru' akh be-ei' vêr ha-yâm' viYe-shu' yâ-shan' ; and a wind came [up] across the lake and *Yeshu* slept).

*EB* reads: ויהי סער גדול בים והגלים הולכים מאד והאניה חשבה להשבר (va-ye-hi' sa' ar gâ-dôl' ba-yâm' ve-ha-gal-im' hôl-khim' me-ôd' ve-ha-â-ni-âh' [ve-ha-o-ni-âh' ] khush-vâh' le-hi-shâ-veir' ; and it was that there was a great squall on the lake, and the waves came very [much] and the ship was thought to be breaking apart).

**8.25.1** ...they... οι μαθηται αυτου, “His *talmidim*,” as found in *TR* based on sy<sup>p</sup>, is not included *secundum* <sup>κ</sup>, β and a-3.

**8.25.2** ...[us]... ηνας (us) as found in *TR* based on a-3 and sy<sup>p</sup>, though understood, is not included *secundum* א and β.

**8.25.3** ויבאו תלמידיו ויעוררוהו (va-yâ-vô' u tal-mid-âyv' va-ye-ô-re-ru' hu; and his *talmidim* came and roused him), και προσελθοντες ηγειραν αυτον λεγοντες κυριε σωσον απολλυμεθα (kai proselthontes eigeiran auton legontes kurie soson apollumetha; and having come near, they<sup>8.25.1</sup> got him up saying, Sir,<sup>12.8.1</sup> save us<sup>8.25.2</sup> lest we be destroyed), ...and his *talmidim* came and roused him... *secundum* Ms. Or. Rome 53 (Rosenthal p. 130) and *Nitzâkhôn Yâshân* #172. See note 12.8.1.

The Greek follows the earliest extant mss. An earlier quote in Ms. Or. Rome 53 (Rosenthal, p. 127) is identical except for spelling ויבואו. *Nitzâkhôn Yâshân* #188 reads ויעירוהו (va-yâ-ir' u; and woke him).

*EB* has a different reading: ויקרבו אליו תלמידיו ויבקשו ממנו לאמר אדונינו הושיענו פן נאבד (va-yiq-re-vu' eil-âyv' tal-mid-âyv' va-ye-vaq-shu' mi-mên' u lei-môr' a-dôn-ei' nu hô-shi-ei' nu pê nô-vad'; and his *talmidim* approached him and requested of him saying, 'Our *Adônai*, save us lest we be destroyed'). אדונינו (a-dôn-eiy' nu) has the plural suffix we (ננו, eiy' nu), for which cf. note 15.23.1. The addition of a ך (cf. *NHM* 5:15-20) changes the meaning to non-Jewish "Displacement Theology," yet again suggesting *EB*'s converging with the Greek (and/or *Sheim-Tov*'s assumption that it reflected Christian claims, whether under pressure of Church persecution of not).

*EB* is frequently shown to be at the tail end of the evolution of the Hebrew tradition which, due to Church pressures in engaging in polemics, conflows into the Greek tradition. In this case, *EB* draws close to the Greek tradition that not only describes *Yehôshua*'s *talmidim* pleading for him to save them, but also allowing an ambiguity permitting a non-Jewish interpretation that the *talmidim* recognized him as Divine "Lord" rather than "sir" or "mister."

**8.26.0** תיראו (tir-â' u), δειλοι (deiloi), ...be in awe, awestruck, terrified... In *LXX*, δειλοι is rendered:

- א four times for פחד (pâ-khad'), fear (*Tehilim* 14:5; 27:1; 78:53 & 119:161),
- ב three times for ירא (yâ-rei'), be in awe of, awestruck, pop. fearful, terrified (*Devârim* 1:21; 31:6, 8),
- ג twice for חתת (khâ-tat'), cracked or terrified (*Yehôshua* 8:1 & 10:25),
- ד and once each for
  1. ד ערץ (â-ratz'), cause to tremble (*Yehôshua* 1:9),
  2. ד נמס (nâ-meis', from מסס, mâ-sas'), melt (*Yeshayâhu* 13:7), and
  3. ד נוד (nud), sway (in mourning; *Yirmeyâhu* 15:5).

The frequency of *LXX* → *MT* correspondence only slightly favors פחד. This doesn't seem decisive enough to offset the argument favoring ירא.

*EB* reads תראו (tit-râ-u'), will you<sup>pl</sup> see each other, from the stem ראה (râ-âh').

*EB* thus suggests that the Hebrew verb ראה (râ-âh'; he saw) was confused by the Greek translators as a form of ירא, a confusion that doesn't exist in the Greek.

This is not the only explanation, however. Reading a ת instead of a ך would also change תיראו (tir-â' u) to תראו (tit-râ-u'). Since *EB* mss. ABDEF & G all read תראו, the "typo" explanation seems more likely – and also can be read in harmony with the Greek. Without vowels, תראו can mean either "you are in awe" or "you are seen." Consequently, *EB* can be read as "Why are you in awe (i.e. fearful), you of little faith?" or as "Why are you seen to be of little faith?"

The preponderance of *EB* mss. and the Greek favor the first reading. This is buttressed by the awkward phraseology of תראו.

**8.26.1** גער (gâ-ar', rebuke, scold), επιτιμαω (epitimaō), ...rebuke... scold or reprimand, correspond via *LXX*. This describes the perfectly natural response of complaining about the

storm. *EB*, again probably following the Church understanding, reads ויצו (va-ye-tzav', he instructed, pop. commanded). Cf. *Zekharyâh* 3:2; 106:9; 107:29.

**8.26.2** אמר להם ישו: מקטני אמנה אתם למה אתם יראים (ס)ע(ר)ה קטנה ויקם ויצו לים ולרוחות שינחו ומיד נחו (â-mar' lâ-hêm' Ye-shu' : mi-qe-tan-ei' ê-mun-âh' at-êm' lâ' mâh at-êm' ye-rei-im' [se]-â[r]-âh' qe-tan-âh' va-yâ' qâm va-ye-tzav' la-yâm' ve-la-ru-khôt' shê-yâ-nu' khu u-mi-yâd' nâkh' u; *Yeshu* said to them, You<sup>pl.</sup> are from the skeptics [lit. those small in *êmunâh*<sup>8.10.1</sup>]. Why are you<sup>pl.</sup> terrified [awe-struck]<sup>8.26.0</sup> by a little squall / storm? And he stood up and instructed [pop. commanded] the lake and the winds that they should rest and, directly, they rested), και λεγει αυτοις τι δειλοι εστε ολιγοπιστοι τοτε εγερθεις επετιμησεν τοις ανεμοις και τη θαλασση και εγενετο γαλην η μεγαλη (kai legei autois ti deiloi este oligopistoi tote egertheis epetimeisen tois anemois kai tei thalassei kai egeneto galeinei megalei; and he said to them, Why are you terrified [awe-struck] oh mini-trusters?<sup>8.10.1</sup> Then, having risen, he rebuked<sup>8.26.1</sup> the winds and the lake. And there was a great calm.), ... *Yehôshua* said to them, **You're from the skeptics. Why are you terrified by a little squall? And he stood up and instructed the lake and the winds that they should rest. And, directly, [the lake and the winds] rested...** The Hebrew is reconstructed by superimposing *Nitzâkhôn Yâshân* # 172 over *EB*. The Greek follows the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #172 reads: אמר להם ישו: מקטני אמנה אתם למה אתם יראים (ס)ע[ר]ה קטנה (â-mar' lâ-hêm' Ye-shu' : mi-qe-tan-ei' ê-mun-âh' at-êm' lâ' mâh at-êm' ye-rei-im' [se]-â[r]-âh' qe-tan-âh' ; *Yeshu* said to them, You<sup>pl.</sup> are from the skeptics [lit. small in *êmunâh*<sup>8.10.1</sup>]. Why are you<sup>pl.</sup> terrified [awe-struck]<sup>8.26.0</sup> by a little storm?)

*EB* reads: ויאמר אליהם למה תתראו מקטני אמנה וינחו ומיד נחו ויקם ויצו לים ולרוחות שינחו ומיד נחו (va-yô' mêr al-ei' hêm lâ' mâh tit-râ-u' mi-qe-tan-ei' ê-mun-âh' va-yâ' qâm va-ye-tzav' la-yâm' ve-la-ru-khôt' shê-yâ-nu' khu u-mi-yâd' nâkh' u; And he said to

them, Why are you terrified, oh ones who are skeptical [lit. small in *êmunâh*<sup>8.10.1</sup>]? And he rose and instructed [pop. commanded] the lake and the winds that they should rest, and directly they rested).

**8.27.1** והאנשים אשר שם שראו תמהו ויאמרו מי הוא זה שהרוחות והים עושה רצונו (ve-hâ-a-nâsh-im' a-shêr' shâm shê-râ-u' tâm-hu' va-yôm-ru' mi hu zêh shê-ha-ru-khôt' ve-ha-yâm' ôs-êh' re-tzôn-ô' ; and the men that were there, that saw it, were astonished and said, Who is this that the winds and the lake do his pleasure?), οι δε ανθρωποι εθαυμασαν λεγοντες ποταπος εστιν ουτος οτι και οι ανεμοι και η θαλασσα αυτω υπακουουσιν (oi de anthropoi ethaumasán legontes potapos estin outos oti kai oi anemoi kai ei thalassa auto upakouousin; and the humans were amazed saying, Where did he come from, that even the winds and the lake hear him?), **...and the men who were there, who saw it, were astonished saying, "Who is this, that the winds and the lake do his pleasure?"...** *secundum EB* and the earliest extant source mss. (Greek), respectively. Cf. *Tehilim* 89:9-10; 107:25-32; 65:8.

Subtly changed, the Greek tradition (Where did he come from, that even the winds and the lake hear him?) likely implied that he must have come from Olympus-like divine origins and not be an ordinary human. In any case, the text reads that this idea originates neither with *Yehôshua* nor his *talmidim*, but from unidentified other "men" – who may have had Hellenist tendencies.

**8.28.1** ...[south]... Lit. "other." The description of the terrain in *pâsuq* 32 suggests that this is the southwestern shore (along the southern approach to *Tevéryâh*). Only along this shore was a steep embankment 2-3 meters high. Until recent construction, a sudden drop-off matching this description could be found on the southwest bank when *Yâm Kinêrêt* was at a high level. Before the modern city of *Tevéryâh*, it is also likely that such embankments were found where the modern city now sits. Another possibility is that this account refers to what may then have been a marshy area in the area (which is now dry land) to the south of *Yâm Kinêrêt*.

In years of sparse rainfall this embankment is quite a ways from the water's edge. There is, today, no other similar terrain around *Yâm Kinêrê't* which satisfies the description in this episode, nor any terrain which would likely have changed so drastically as to permit this description.

This *pâsuq* implies that they earlier crossed *Yâm Kinêrê't* from northwest (*K'far-Nakhum*<sup>4.13.1</sup>) to the northeast, and were now crossing to the "other side," the west or south. 8.28.2 suggests that south is the more likely intent.

**8.28.2** גדרין (Ge-deir-in' ; hedges, fences, enclosures, [livestock] pens, stockyards), Γαδαραίων (Gadareion), ...**Gedeirin**... according to B and sy<sup>p</sup>.

א\* reads Γαζαρηών (Gazareion). א<sup>2</sup> reads Γεργεσηών (Gergeseion), demonstrating confusion in this witness. A-3 reads Γερασηών (Geraseion). *EB* transliterates this as "Geinitraros."

Referring to גדרא (*Gadera*), "The city's area may have extended to the Sea of Galilee as indicated in the New Testament story of the "Gadarene swine" but variants of the text mention different cities, e.g., Gerasa (Matt. 8.28; Mark 5.1, Luke 8.26)."<sup>18</sup>

גרש (gê' rêsh; produce, fruit; also a cantillation mark) – "Gerasa" above – is located several kilometers east of the Yardein river on an east-west axis roughly halfway between *Yâm Kinêrê't* and *Yerushâlayim*.<sup>19</sup> גרש was probably too far away to be the city referenced here.

גדרא is the present-day Arab city in *Yardein*, אום קייס (*Umm Qays*), about 10 km SE of the southern tip of *Yâm Kinêrê't*.<sup>18</sup> It was "an important center of Hellenistic culture."<sup>18</sup>

The inhabitants of this ancient city of *Gilâd* were called, in Hellenized Greek, גדרין, from the Aramaic. "It is first mentioned as a Hellenistic settlement in the description of the conquest of *Êrê'tz Yisrâ'el* by Antiochus III (*Polybius*, 5.71, 3). Although the name is of Semitic origin, the new settlers called it *Gadara* after a Macedonian city."<sup>18</sup>

**8.28.3** פגע (pâg-a' ), υπηυτησαν (upeinteisan), ...**confronted**... in *EB* and the Greek mss., re-

spectively. Υπανταω (upantao, the base form) is not well documented in *LXX* but likely correlates with פגע. Because of its very diverse usage, פגע is particularly difficult to render in English. פגע is used to describe an automobile accident, a meeting or encounter, hurting someone's feelings, and entreating or pleading, to name only a few.

**8.29.0** ...and you... "*Yehôshua*" is added here in *EB*.

**8.29.1** באת קודם הזמן לצערנו וגם להשמידנו ויש"ו באת קודם להם צאו משם מחנות רעות ha-ze-man' le-tza-e-rei' nu ve-gam' le-hash-mi-dei' nu viYsh"u' â-mar' lâ-hêm' tze-u' mi-shâm ma-khan-ôt' râ-ôt', did you come before the time to trouble and destroy us? And *Yehôshua* told them, Go forth from there bad camp-members [i.e., troops], ημας απολεσαι προ καιρου (eimas apolesai pro kairou, to destroy us before the time), ...**'Have you come before the time to trouble and destroy us?'** Then *Yehôshua* told them, **'Go forth from there bad camp-members!'**... is preferred *secundum EB* and א\*.

B, a-3 and sy<sup>p</sup> favor the reading as found in *TR*: προ καιρου βασανισαι ημας (pro kairou basanisai eimas, "before the [designated] time to assay us as by a touchstone."

**8.30.1** ושם קרוב מהם (ve-shâm qâ-rôv' mei-hêm' ; and there, nearer than them), μακραν (makran, far off), ...**And there, nearer than them**... *secundum EB* and the Greek source texts, respectively.

**8.31.1** נחם (ni-kham' ; forbear and comfort), παρεκαλουν (parekaloun; call to one's assistance), ...**[request or receive] forbearance**... These terms correspond via *LXX*. *EB* reads פגע (pâg-a' , encountered or confronted; cf. also 8.28.3). Παρεκαλουν is sometimes rendered in *KJV* as "pray" (q.v. 21.22.2).

**8.31.2** תשלחנו (tish-lekh-ei' nu), αποστειλου ημας (aposteilou eimas), ...**send us**... The Hebrew is reconstructed by correspondence via *LXX*.

The Greek follows כ, β and a-3. sy<sup>p</sup> supports the reading επιτρεσον ημιν απελθειν (epitrepson eimin apelthein), “authorize us to go away.” The latter reading is reinforced by *EB*, which reads תן לנו רשות (tein lâ’ nu re-shut’), “give us authorization, permission.”

**8.31.3** הזזירימ (ha-kha-zir-im’), τους χοιρους (tous khoirous), ...**the pigs**... is preferred *secundum* כ, β, a-3 and sy<sup>p</sup>, rather than την αγελην των χοιρων (tein agelein ton khoiron), “the herd of pigs,” as found in *TR*.

**8.32.1** των χοιρων (ton khoiron), ...**the herd**... “of pigs,” is not included here *secundum* כ, β, a-3 and sy<sup>p</sup>.

**8.32.2** ונשמטו בים (ve-nish-met-u’ ba-yâm’), ...**[slipped off into the lake]**... (lit. “sea”) is included in *EB*.

**8.33.1** ...**hograisers**... Lit. “those who fed them.”

**8.33.2** ...**the whole story**... Lit. “everything.”

**8.33.3** ...**[the two men]**... Lit. “those.”

**8.34.1** אותם (ôt-âm’, them), αυτον (auton, him), ...**them**... *secundum EB* and the Greek source texts, respectively.

<sup>1</sup> Biblioteca Nazionale Centrale of the Vittorio Emanuele Library in Rome.

<sup>2</sup> Rosenthal, p. 129.

<sup>3</sup> R. Alcalay, “ביילון עברי-אנגלי רב”, Massada Publ., *Ramat Gan – Yerushâlayim*, 1981, col. 2385.

<sup>4</sup> Vittorio Emanuele Library, Biblioteca Nazionale Centrale; Rome, Italy.

<sup>5</sup> Photocopy supplied by Vittorio Emanuele Library, Biblioteca Nazionale Centrale, Rome; p. 13.

<sup>6</sup> Bim-ah’; the elevated platform in the *beit ha-k’nêsêt* upon which the *Tôrâh* lectern is placed, and from which *Tôrâh* is read. The בימה was situated on the wall nearest the *Beit ha-Miqdâsh* or in the center of the *beit ha-k’nêsêt* and facing the *Beit ha-Miqdâsh*. Traditions which are truest to ancient *Halâkhâh*,<sup>7,11</sup> i.e. *Teimani* and *Bavli*, still have a בימה. Bim-ôt’ in more recent traditions, imitating church pulpits, face the wrong way.

<sup>7</sup> See especially *Khana Shofnos OTR & Bat Tôva Zwebner, The Healing Visit, Insights into the Mitzvâh of Bikur Khôlim* (1989: Targum Press at 22700 W. Eleven Mile Rd., Southfield, MI & Philipp Feldheim at 200 Airport Executive Park, Spring Valley, NY).

<sup>8</sup> The English “take” is better rendered for the Greek λαμβανω (lambano; cf. note at *NHM* 21.22).

<sup>9</sup> From יבל is derived יביל (yô-veil’), “clarion,” referring to the שופר (shô-phâr’). According to Klein, יביל probably originally meant “leader of the flock, bellwether.” The connection is the carrier of the clarion. יביל has a second meaning, Jubilee, “so called because the year of jubilee was proclaimed by blowing the ram’s horn ([*Va-Yiqrà*] 25:9).” (Klein, p. 256).

<sup>10</sup> My thanks to Moti Huberman for his assistance in translating the Hebrew.

<sup>11</sup> This would be redundant if both terms referred to horses. Rather, this meant horsemen and chariot riders.

<sup>12</sup> *Shemôt* 30:10 with *Va-Yiqrà* 17.11

<sup>13</sup> See *Yirmeyâhu Bân-Dâvid, Who are the Netzârim? – Advanced Level and The 1993 Covenant*.

<sup>14</sup> *Bân-Dâvid, “Yôkhânân: Excerpts from the life and teachings of Yehôshua according to the accounts of Yôkhânân “Bân-Rôgaz” Bân-Zavdieil*, probably for the congregation of Jews and *geirim* in the *gâlut* in Soke, Turkey (“Ephesus”), c. 88 C.E.,” *Messianic Writings*, IV, 8:32.

<sup>15</sup> Walter Kaufmann, *Judaism and Christianity, Essays by Leo Baeck* (New York: Atheneum, 1981), pp. 23-38.

<sup>16</sup> George M. Lamsa, *Gospel Light*, (Philadelphia: A.J. Holman Company, 1936 & 1967), p. 62.

<sup>17</sup> Maurice Lamm, *The Jewish Way in Death and Mourning* (New York: Jonathan David Publishers, 1969).

<sup>18</sup> “Gadara,” *EJ* 7.251.

<sup>19</sup> “Gerasa,” *EJ* 7.432.

Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 9

9.2.1 הלך ישו במקום אחד ומצא שם חולה שחלה שנה אחת (há·lakh' Ye·shu' be·mâ·qôm' êkh·âd' u·mâ·tzâ' shâm khôl·êh' shê·khâl·âh' shân·âh' akh·at' ; *Yeshu* went somewhere [lit. one place] and found there a sick<sup>masc</sup> who had been sick<sup>masc</sup> one year), και ιδου προσεφερον αυτω παραλυτικον επι κλινης βεβλημενον (kai idou proseferon auto paralutikon epi klinēis bebleimenon; and look, they presented to him a man on a cot thrown by paralysis), ...**And one place where *Yehôshua* went he found there a sick [man] who had been sick one year...** *secundum* Ms. Or. Rome 53 and the earliest extant source mss. (Greek), respectively.

*EB*, late in the evolution toward merging with the Greek tradition, reads: ואז ישו בא באניה וישוטו וישוכו (ve·âz Ye·shu bâ be·â·ni·âh' [be·o·ni·âh' ] va·yâ·shut' u va·yâ·shuv' u le·ir·ô' va·ye·qârv·u' le·phân·âyv' khôl·êh' âl' êph mi·ki·vutz' ; and then *Yeshu* came in a ship and they roved around and returned to his city and they brought near before him one [who was] sick from constriction). *EB* uses the future tense proleptically here.

9.2.2 בני (ben·i' , my son), τέκνον (teknon, child), ...***Beni*...** *secundum EB* and the Greek source texts, respectively. No first-century corroboration has been found to support the possibility that *Beni* may have been a familiar nickname for *Binyâmin* (as it is today).

9.2.3 חטא (kheit; misstep), αμαρτια (amartia; misstep), ...**missteps...** *EB* reads באמונת האל כי נמחלו עונותיך (bê·ê·mun·at' *hâ·Eil* ki nim·khôl' u a·vôn·ô·t·ê' khâ), “In the *êmunâh*<sup>8.10.1</sup> of *Eil*, because your misdemeanors are absolved.” Cf. note misstep 1.21.4.

9.2.4 א"ל ישו רצונך להרפא  
א"ל אדוני כן אני רוצה  
א"ל קח מיסתך ולך

(â'l Ye·shu' re·tzôn·khâ' le·hei·râ·phei'  
â'l a·dôn·i' be·khâ a·ni' rôtz·êh'  
â'l qakh mi·tat' khâ ve·leikh' ;

S[aid] t[o him] *Yeshu*, Is it your wish to recover?  
[He] s[aid] t[o him], *Adôni*, it's you I want.  
[He] s[aid] t[o him], Take your cot and go),

και ιδων ο Ι-η-σ-ο-υ-ς την πιστιν αυτων ειπεν τω παραλυτικω θαρσει τεκνον αφιενται σου αι αμαρτια (kai idon o I-ei-s-o-u-s tein pistin auton eipen to paralutiko tharsei teknon afientai sou ai amartiai; and *I-ei-s-o-u-s*, seeing their *êmunâh*<sup>8.10.1</sup>, said to the paralyzed man, “Have courage child, your missteps are forgiven”), ...***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*, your missteps are forgiven...** The Hebrew follows Rosenthal's published text of Ms. Or. Rome 53. The Greek is according to the earliest extant source mss. See note 12.8.1.

Either Rosenthal or the copyist of Ms. Or. Rome 53 likely mistook כן (be·khâ' , in you) for כן (kein, yes, so, thus). The phrase “Have courage *Beni*” suggests an underlying Hebrew tradition.

It would be superficial thinking to imagine that the *Mâshiakh* would regard healing as limited to the physical realm. The whole person must be healed, physically and spiritually. The latter requires forgiveness.

The traditional Christian presumption that the sages regarded *Yehôshua* as blaspheming because he, presiding over the *Beit·ha·Din shêl ha·Netzârim*, could not forgive sins contradicts the facts. Forgiveness, in *Halâkhâh*<sup>7.1.1</sup> is of two types: against man and against 'ה. The former requires restitution and forgiveness from the injured party. The latter is granted as a consequence of *teshuvâh* (returning to halakhic *Tôrâh*-observance). Questions concerning either type are resolved by the *Beit·Din*.

Inadvertent errors require only contrition and דם חטאת הכפרים (dâm khat·at' ha·ki·pur·im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va·Yiqrâ* 17.11) (not *teshuvâh*; cf. *Be·Midbar*

15:22-29). “Blatant contempt of [*Ēlôhim*] cannot be atoned by sacrifice ([*Be-Midbar*] 15:30-31; [*Shmueil Ālēph*] 3:14) or any other means”<sup>1</sup> (than *teshuvâh* – *Shemôt* 23:21; *Yehôshua* 24:19). *Nakhmân* of Bratslav, one of the early *khasidim* leaders, wrote: “There is no sin that will not be forgiven by sincere *teshuvâh*. Every saying to the contrary in the *Talmud* and *Zôhar* is not to be understood literally” (*Likutei-Etzôt ha-Shâleim*, 1913, 119).

To understand *Shemôt* 23:21 requires taking into account whether *teshuvâh* has occurred. If the individual is rebelling (מרה, *mâr-âh’*) as cited here, then certainly there will be no forgiveness - until *teshuvâh* from rebelling. On the other hand, regarding transgressions against *Ēlôhim*, forgiveness follows *teshuvâh* and may be confirmed by anyone, how much moreso by a *Beit-Din*, and how much more than that by the *Mâshiakh*.

“Another component of the covenant is that [*Ēlôhim*] will accept the mediation of an intercessor... Intercession is, first and foremost, the function of Israel’s [*Neviim* (and certainly moreso the *Mâshiakh*; ybd)]. Indeed, the only time [*Avrâhâm*] is called a [*Nâvî*] is at the precise moment when his intercessory powers are invoked ([*Be-Reishit*] 20:7). [*Môshêh*]’s main concern, to judge by the narratives of the *Yetziâh* and the wandering in the wilderness, is to intervene on behalf of others (e.g., [*Shemôt*] 9:27ff.; 10:16ff.; 34:8-9; [*Be-Midbar*] 12:11ff.; 21:7ff.; [*Devârim*] 9:16 – 10:10; [*Yirmeyâhu*] 15:1). The psalmist singles this out in his eulogy of [*Môshêh*]: ‘He ([*Ēlôhim*]) said He would have destroyed them, had not [*Môshêh*], the chosen one, stood in the breach before Him’ ([*Tehilim*] 106:23). To ‘stand in the breach’ is, for [*Yekhêzqeil*], the main function of the [*Nâvî*] {*Yekhêzqeil*] 13:5; 22:30).”<sup>2</sup>

*Pesuqim* 3-5 are absent in the earlier Hebrew traditions (Ms. Or. Rome 125a, Ms. Or. Rome 125b and *Nitzâkhôn Yâshân* #168).

*EB* reads: וקצת החכמים אומרים בלכם זהו מגדף וירא ישׁׁר מחשבותם ויאמר אליהם למה תחשבו רעה בלבבכם זהו קל לאמר נמחל עוניך או קום לך (uq·tzât’ ha-khâ·kham·im’ ôm·rim’ be-lib·âm’ zêh’ u me·ga·deiph’ va-yar’ Ye-sh”u’ makh·shev·ôt·âm’ va-yô’ mêr al·ei’ hêm lâ’ mâh takh·shev·u’ râ·âh’ bil·vav·khêm’ zêh’ u qal lei·môr’ nim·khal’

a·vôn·ê’ khâ ô qum, leikh; And a few of the sages said in their heart, This one hurls abuse [i.e., blasphemes]. And *Yesh”u* saw their thoughts / intentions and said to them, Why do you think / purpose wrong in your hearts? This is easy to say, Your misdemeanors are absolved / remitted, or get up, go).

There is no conflict with the sages here. Either these were not sages or the whole issue is a Christian redaction designed to further smear the image of Jews. Either case suggests that *pesuqim* 3-5 are spurious. On the one hand, a tighter continuity is discovered when these doubtful *pesuqim* are removed. On the other hand, putting them back in demonstrates an awkwardness, suggesting that these were among the extensive redactions inserted later and don’t belong.

The Greek tradition is uniform from the earliest extant source mss.: και ιδου τινες των γραμματεων ειπαν εν εατοις ουτος βλασφημει και ειδως ο Ιη\_ ους τας ενθυμησεις αυτων ειπεν ινατι ενθυμεισθε πονηρα εν ταις καρδιαις υμων τι γαρ εστιν ευκο πωτερον ειπειν αφιενται σου αι αμαρτιαι η ειπειν εγειρε και περιπατει (kai idou tines ton gram-mateon eipan en eautois outos blasphemiei kai eidos o Ieixous tas enthumeiseis auton eipen inati enthumeisthe poneira en tais kardiais umon ti gar estin eukopoteron eipein afientai sou ai amartiai ei eipein egeire kai peripatei; (v3 “And look, certain sages<sup>5.20.1</sup> said among themselves, “This man is blaspheming.”<sup>26.65.2</sup> v4 And *Yehôshua*, seeing their contemplations, said “Why do you contemplate evil<sup>5.39.1</sup> in your hearts? v5 For which is easier – to say ‘Your misdemeanors<sup>9.2.1</sup> are forgiven’<sup>9.2.2</sup> or to say ‘Arise and walk?’”). Cf. “contemplate evil in your hearts,” of the Greek and *EB* tradition in *Zekharyâh* 8:17.

נסלה (nis·lakh’, forgiven) corresponds in MT to *LXX* αφιενται (afientai, let go), the term preferred *secundum* α and β. *EB* reads נסלה, be absolved, a term foreign to *Tan”kh*. Cf. note 26.28.2.

9.6.1 אמר ישׁו לבן השידים השוכב על המטה קום לך למען תרע כי בן אדם שולט בארץ סולח טטאים או אמר ישׁו לבעל השידים שא מיטתך ולך אל ביתך (â·mar’ Ye·shu’ le·vên’ ha·sheid·im’ ha·shô·kheiv’ al ha·mit·âh’, qum, leikh, le·ma·an’ teid·a’ ki bën â·dâm’ shô·leit’ bâ·â’ rêtz sô·lei’ akh kha·tâ·im’, âz

â-mar' Ye-shu' le-ba' al ha-sheid-im' , sâ mit-at-khâ' ve-leikh' êl beit-khâ' ; *Yeshu* said to the demonic man [lit. the son of the demonic-forces], who laid on the cot, "Get up, <sup>sing</sup> go, <sup>sing</sup> so that you shall know <sup>sing</sup> that a person rules in the land, forgiving missteps." Then *Yeshu* said to him having [lit. master of] the demonic-forces, "Pick up your cot and go home.")

ινα δε ειδητε οτι εξουσιαν εχει ο υιος του ανθρωπου επι της γης αφιεναι αμαρτιας τοτε λεγει τω παραλυτικω εγειρε αρων σου την κλινην και υπαγε εις τον οικον σου (ina de eideite oti ekzousian ekhei o uios tou anthropou epi teis geis afienai amartias tote legei tō paralytiko egeire aron sou tein klinein kai upage eis ton oikon sou; just to demonstrate to you that a person has *minui* (cf. note 21.23.2) upon *hâ-ârêtz* to forgive misdemeanors, (then he said to the paralyzed man) Get up, pick up your cot and go), ...***Yehôshua* said to the demon-influenced man who lay on the cot, "Get up, go, so that you shall know that a person rules in the land, forgiving missteps." Then *Yehôshua* said to the demon-possessed man, "Pick up your cot and go home..."** *secundum* Ms. Or. Rome 53 (Rosenthal) and the earliest extant source mss. (Greek), respectively. Note that, in the Hebrew tradition, there is no hint that the man is a paralytic. He could have been, for example, tormented in mind. We distinguish between בן השידים (bên ha-sheid-im' , lit. son of demons) and בעל השידים (ba' al ha-sheid-im' , lit. master of demons) as one manifesting demonic characteristics (a demon-influenced man) and one having afflicted with demonic forces (a demon-possessed man), respectively. Misunderstanding, or misuse, of the latter term or a synonymous idiom by Christian redactors could impact on *NHM* 9:34; 10:25 and 12:24-27.

*Nitzâkhôn Yâshân* #168 reads: או אמר ישו לבעל ביתך השידה קום לך ושא את מטתך ולך אל ביתך (âz â-mar' Ye-shu' le-ba' al ha-sheid-âh' qum, leikh ve-sâ eit mi-tat-khâ' ve-leikh êl beit-khâ' ; then *Yeshu* said to him having [lit. master of] the (female) demon, Get up, go, and carry your cot, and go home).

*EB* reads: או אמר לחולה קום וקח מיטתך ולך (âz â-mar' la-khâl-êh' qum ve-qakh' mi-tat-khâ'

ve-leikh' ; then he said to the sick man, Get up, take your cot and go).

"It is usually assumed that *J-e-s-u-s* permitted the man to carry because *J-e-s-u-s* advocated violating Sabbath law. But *Yerushâlayim* was a walled city, and there would have been no reason to forbid such carrying. Rather, it was probably [*Perushim* of *Beit-Shamai*] who considered the bed to have become *muqtzêh* (an object one does not intend to use during the *Shabât*) after the healing, and therefore forbidden to be moved. [*Yehôshua*], however, adopted *Rava*'s view (*Beitzâh* 26b; *Shulkhân Ârukh Ôrakh Khayim* 310:3) holding that the prohibition of *muqtzêh* does not apply where the state [of *muqtzêh*] developed after the beginning of *Shabât*. The fourth century *Rava* was well-known as a *khasid* (see Chapter Three), so once again we find [*Yehôshua*] adhering to the authentic traditions of the *Khasidim*. The *Talmud* (*Beitzâh* 26b) does, in fact, record a conflicting view which forbade moving such an object on [*Shabât*]." <sup>3</sup>

9.7.1 ונרפא מיד ויקח מטתו וילך (ve-nir-pâ' mi-yâd' va-yi-qakh' mi-tat-ô' va-yei' leikh; and he was healed directly, and he took his cot and went), και εγερθεις απελθεν εις τον οικον αυτου (kai egertheis apeilthen eis ton oikon autou; and having arisen, he went away to his house), ...**and directly he was healed, and he took his cot and went...** *secundum* Ms. Or. Rome 53 (Rosenthal 125a) and the earliest extant source mss. (Greek), respectively.

9.8.1 ויראו ויראו (ve-yir-u' ve-yir' u, lit. "they will see and be in awe," a reverse prolepsis typical in Biblical Hebrew), εφοβηθησαν (ephobeitheisan, were afraid), ...**saw and were struck with awe...** according to *EB* and the Greek  $\aleph$ ,  $\beta$ , a-3 and sy<sup>p</sup>. The English "phobia" is derived from the Greek verb. *TR* reads εθαυμασαν (ethaumasán), "were amazed," based on mss. of 5-9th centuries C.E. In the Hebrew, ו (vav) is a prefix translating to "and." The first "yiru" is conjugated (3<sup>rd</sup> person plural past *qal*) from ראו (râ-âh' ), to see. The second is the same conjugation of יראו (yâ-rei' ), to awe (or be in awe of), often translated as "fear."

**9.8.2** הלל (hi-leil' ; he attributed fame, extolled), δοξαζω (dokzazo), ...**extolled**... Cf. also notes for the related δοξα 5.16.2 and הלל 26.30.1.

**9.9.0** ים כנרת (Yâm Ki-nêr' êt), ...**Yâm Kinêrêt**... Cf. Ky-Mk. 2:13-14 & Ky-Lu. 5:27.

**9.9.1** ...**[Matityâhu ha-Leivî] followed him...** When he first laid eyes on *Matityâhu ha-Leivî*, did *Yehôshua* call him? Did *Matityâhu* then arise and immediately follow a complete stranger because of some charismatic or shaman-like personal magnetism? If so, how did *Matityâhu* narrate this entire text – including the parts that lead up to this – as an eyewitness? Almost certainly, *Matityâhu* had been apprenticing under *Yehôshua* for some time prior to this.

**9.12.1** ...**[Yehôshua]**... is not included here *secundum*  $\aleph$  and  $\beta$  though it is found in a-3 and sy<sup>p</sup>.

**9.12.2** ...**said**... “to them” is not included here *secundum*  $\aleph$ ,  $\beta$  and a-3 though it is supported by sy<sup>p</sup>.

**9.12.3** בשביל הצדיקים כי אין צריכים לי (bish-vil' ha-khôt-im' bâ' ti ve-lô' bish-vil' ha-tza-diq-im' ki ein-âm' tzrikh-im' li; for those misstepping I came and not for the *Tzadiqim* because they don't need me),

ου χρειαν εχουσιν οι ισχυοντες ιατρου αλλ οι κακως εχοντες (ou khreian ekhousin oi iskhuousin iatrou all oi kakos ekhontes; healthy ones have no need of a doctor; rather, those who are afflicted with evil), ...**Those who are healthy have no need of a doctor. Rather, those who are afflicted with evil [need the doctor]**... *secundum Nitzâkhôn Yâshân* #23 and the earliest extant source mss. (Greek), respectively.

*NY* #23 appears to be a paraphrase drawn from the text for polemical purposes rather than a direct quote. *NY* #23 continues, “Here we find that even according to the words that are written in their [Christian] books we are given to understand that *Yaaqôv* and other *Tzadiqim* didn't descend into *Gei-Hinôm*, nor did they need the coming or ransom of *Yesh'u*.”

*EB* reads: בכריאים אינם צריכים רפואה כי אם החולה (bi-vri-im' ein-âm' tzrikh-im' re-phu-âh' ki im ha-khôn-êh' ; in the healthy there is no need for a cure, only the sick man [needs a cure]). Cf. (afflicted with) “evil,” 21.41.1.

**9.13.1** ...**[to return teshuvâh]**... εις μετανοιαν (eis metanoian), “to a change of heart,” is not included here *secundum*  $\aleph$ ,  $\beta$ , a-3 and sy<sup>p</sup>. It was probably added later for clarification. The addition is found in mss. of 5-9th centuries C.E. (Cf. note “*teshuvâh*,” 3.2.1.)

*Yehôshua* makes two points here. First, those who are sincerely doing their best to live justly (as defined by *Tôrâh*) are not the ones who need to repent (repent of justness? repent of holiness?) – though, like any mortal, even observant Jews need *kipur* for their transgressions of *Tôrâh*. While all must trust 'ה's provision to obtain דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) as required by *Tôrâh* (cf. *Va-Yiqrâ* 17:11; et al.), it is those Jews who are non-observant of *Tôrâh* who are called upon to make *teshuvâh*. (Those who transgress *Tôrâh* by choice have no *kipur* whatsoever.)

Secondly, *Yehôshua* was pointing out that these religious leaders should have emphasized the importance of missteppers returning *teshuvâh* and being gracious instead of indulging in ruthlessness and then offering sacrifices. Greed for the sacrifices, that accrued to the bellies and pockets of the religious leaders, may also have been a factor (cf. *NHM* 6:12; *Hôsheia* 6:6 with its context).

**9.13.2** חטאים (kha-tâ-im' ), αμαρτωλος (amar-tolos), ...**missteppers**... These correspond from *LXX* to *MT*. Cf. note 1.21.4. *EB* reads רשעים (re-shâ-im' ), wicked ones.

**9.14.1** ...**often**... πολλα (polla), “much,” is not included here *secundum*  $\aleph^*$  and  $\beta$ . Later,  $\aleph^1$  added πυκνα (pukna), “often.” After that,  $\aleph^2$  shows πολλα as doubtful (πυκνα, absent). a-3 apparently supports πυκνα as doubtful while sy<sup>p</sup> supports πολλα as doubtful. *EB* includes הרבה פעמים

(harb-eih' pe-âm-im', many times). הרבה can also be read as "much." Cf. note 6.16.1.

**9.15.1** חברי החתן (khav-rei' hê-khâ-tân'; friends of the groom), υιοι του νυμφωνος (uioi tou nomphonos; sons of the wedding reception hall), ...**friends of the groom...** *secundum EB* and the earliest extant Greek mss., respectively.

This Greek phrase, non-sensical in Greek, Hebrew, Aramaic and English, is a probable misreading of a Hebrew phrase by the Greek translator.

It's easy for the first (or last) letter of a word to be lost when reading an old mss. If the first letter (ח) of the phrase from *EB* were lost, the resulting phrase would read ברי החתן, which could be read only as ber-ei' [the Aramaic counterpart of *benei*, sons of]<sup>4</sup> hê-khâ-tân' – sons of the groom. Realizing a groom had no sons, the perplexed Greek translator must have reasoned that the phrase referred to "sons of the wedding reception hall" as some (non-existent, it turns out) Hebrew idiom referring to the wedding party. Perhaps the translator knew of some Greek phrase that refers to the wedding party in terms of the wedding reception hall.

**9.16.1** αγναφος (agnafos), ...**unfulled**... After a piece of fabric has been woven, it is wiry and quite porous, somewhat like a metal screen. It is then fulled, usually by washing, to soften and fluff up the fabric. This results in shrinking and a "filling up" of the holes.

**9.16.2** ...**its filling up picks up from**... When an unfulled cloth is washed, it shrinks as it fluffs up and "fills up" the holes (cf. note 9.16.1). If unfulled fabric were used for a patch on an old garment, the first time it was washed the patch would shrink as it fluffed up. This would pull from and "pick up" the fraying threads from the torn garment, worsening the tear.

**9.17.1** טטן חדש בכלים ישנים (yaiy' in khâ-dâsh' be-kheil-im' ye-shân-im', new wine in old vessels), οινον νεον εις ασκουσ παλαιουσ (oinon neon eis askous palaious; young wine into old wineskins),

...**new wine in old vessels**... *secundum EB* and the earliest extant source mss. (Greek), respectively.

One can neither patch extra-*Tôrâh* ordinances (i.e. imposing extra-*Tôrâh* fasts, white *tzitzitôt*, extra-*Tôrâh* forgiveness, and the like) onto the fabric of pure *Tôrâh*-observance – *Halâkkhâh de-Ôraitâ*;<sup>7.1.1</sup> nor pour the spirit of pure halakhic *Tôrâh* observance and teaching into the mold of extra-*Tôrâh* fences and rabbinic excesses under the aegis of *Halâkkhâh de-Rabânân*. Neither may one take the opposite extreme, rejecting all *Halâkkhâh de-Rabânân*. However, much greater caution must be taken on an individual and personal basis to adhere to *Halâkkhâh de-Ôraitâ*, and not blindly accept everything that issues from the mouth of even the most respected rabbis. It is *Tôrâh* and *Halâkkhâh de-Ôraitâ* that bind the Jew to 'ח, and when Jews are bound to 'ח we are bound to each other. To credit the rabbis with being the glue binding Israel together usurps the credit rightfully belonging to 'ח and His *Tôrâh*.

**9.18.1** ...[the *talmidim* of *Yôkhânân* 'ha-Matbil' Bën-Zekharyâh ha-Kôhein]... Lit. "them." Cf. also note 3.0.2.

**9.18.2** שר (sar), αρχων (arkhon), ...**sar**... administrator or minister (as in Prime Minister). Cf. Ky-Lu. 8:41.

**9.18.3** προσελθων (proselthon), ...**having come near**... is preferred *secundum*  $\aleph^*$  rather than εις προσελθων (eis proselthon), one having come near, as revised by  $\aleph^1$  and found in  $\beta$  and a-3; or εισελθων (eiseluthon), having come in, as revised by  $\aleph^2$ .

**9.18.4** בתי מתה עתה (bit-i' meit' âh at-âh') ...**My daughter is dead now**... *EB* exhibits a play on words: בתי אתה מתה עתה (bit-i' at-âh' meit' âh at-âh'; my daughter, you are dead now). There is an insertion of מתה (meit' âh, died) at the end of the *mishpât* by another scribe, apparently because the first instance of מתה was misread as אתה.

**9.18.5 ...put your hand on...** “laying on of hands” in Semitic languages has several meanings.

Cf. שׂים יד (sim yâd), “place / put the hand”

*Be-Reishit* 48:18 used in blessing one’s children.

Cf. also סמך יד (smôkh yâd), “rest / lay the hand upon,” in *Shemôt* 29:10, 15, 19; *Va-Yiqrà* 1:4; 3:2, 8, 13; 4:4, 15, 24, 29, 33; 8:14, 18, 22; 16:21; 24:14;

*Be-Midbar* 8:10-12; 27:18-20, 22-23; *Devârim* 34:9.

סמך יד denotes –

א. the complete identification of a misstepper with his sacrifice, דם חטאת הכפרים (dâm khat-at’ ha-ki-pur-im’; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11) and forgiveness (cf. note 5.34.2).

ב. the formal designation (after prayer; cf. *Trans.* 6:6) of a person to take (cf. *Trans.* 8:17) a specified gratuity from יד; the hand symbolizing power and authority. This may be an early prototype of “knighting” in the sense of conferring authority and recognition paralleling nobility.

In Greek the phrase is also used to mean to take into custody or arrest.

During the transition from the physical human presence of *Yehôshua* until the arrival of the presence of the Spirit of Holiness (cf. note 28.1.2), a “laying on of hands” designated the receiving of the Spirit of Holiness. This involved individuals who had trusted and performed *tevilâh*<sup>3.6.1</sup> before the arrival of the Spirit of Holiness. Therefore, these had trusted before it was possible to receive the Spirit of Holiness. That generation of *Netzârim*, still in need of obtaining the Spirit of Holiness, was unique to that time.

The association of “laying on of hands” with the Spirit of Holiness may be inferred from other sources that seem to be in harmony with *Matityâhu*. According to Yn. 7:39, the Spirit of Holiness was not to be given while *Yehôshua* was here on earth. Rather, only after *Yehôshua* had departed could the Spirit of Holiness come. Those who followed *Yehôshua* during his time on earth (including the 40 days he was seen after his enlivening<sup>5</sup>) depended upon *Yehôshua*’s physical presence for spiritual sustenance. These had been exposed to the Spirit of Holiness.

Those who become *Netzârim* after the arrival of the Spirit of Holiness on earth (that first *Shâvuôt* after the death of *Yehôshua*), automatically received the Spirit of Holiness. This is clear in the book of *Transition*. “Then *Keiphâ* reported to them, ‘Make *teshuvâh*<sup>3.2.1</sup> and perform *tevilâh*,<sup>3.6.1</sup> each of you in the name of *Yehôshua* the *Mâshiakh*, for an acquittal of your missteppings and you will accept the gift of the Spirit of Holiness. For the summons is to you, and to your children, and to all those in *gâlut* Jewry – as many of you as *Adônâi* our *Élôhim* may call forth.’”<sup>6</sup> Here is both the prerequisite and the promise for *Netzârim* after *Yehôshua*’s departure from earth. This does not read “and you may receive” or “and, conditional upon some human conferring a magical transference, you will receive” the Spirit of Holiness.

The generation which followed *Yehôshua* relied upon his physical human presence and were unique in never having received the Spirit of Holiness for guidance. When *Yehôshua* departed physically, this unique group was left without either a physical *Shekhinâh* or spiritual *Ruakh ha-Qôdêsh*.

When *Yehôshua* departed, how was this unique group to make the transition to accept / receive the Spirit of Holiness? That is what the unique *Shâvuôt* in the book of *Transition*, most of the rest of *Transition*, is all about. This is an account of the Transition from the physical presence, *Shekhinâh* (cf. note 24.27.2), of *Yehôshua* to the spiritual counterpart of the *Shekhinâh* of the Spirit of Holiness.

This is where the “laying on of hands” comes into play. Excepting those in the room on that *Shâvuôt* (*Trans.* 1), the *Netzârim* who followed *Yehôshua* during his earthly tenure lacked the Spirit of Holiness. Those who had received the Spirit of Holiness in that room then became responsible to inquire of all of the remaining *Netzârim*, “Did you receive the Spirit of Holiness?” More specifically, “Did you follow *Yehôshua* since his departure and automatically receive the *Ruakh ha-Qôdêsh*? Or did you follow him before his departure? If before his departure, have you received the *Ruakh ha-Qôdêsh*?”

Consider the implications since only earlier followers from *Yehôshua*’s lifetime, under his personal authority as *Nâvi* and *Mâshiakh*, who had not been in that room with the *Beit-ha-Din shêl ha-Netzârim*,

lacked the Spirit of Holiness. These followers who had been accustomed to *Yehôshua*'s direct physical and personal supervision, and his *Shelikhim*, and authoritative decisions regarding *Halâkhâh* now had to look elsewhere for authority. *Yehôshua*'s original *Shelikhim* were obvious successors to compose the *Beit-ha-Din shêl ha-Netzârim* and the historical record is clear that *Yehôshua*'s brother, *Yaaqôv Bêl-Dâvid*, was the first *Pâqid ha-Netzârim* heading the *Beit-ha-Din shêl ha-Netzârim*. Certainly there was no endorsement of contradicting *Tôrâh*'s *dictum* not to follow one's own heart and one's own eyes in such matters (*Be-Midbar* 15:39-40; et al.).

This created the new problem of the *talmidim* from the time of *Yehôshua* who hadn't yet made the transition from his direct physical presence and authority to acknowledging the authority of the *Beit-ha-Din shêl ha-Netzârim* – the subsequent embodiment of the *Ruakh ha-Qôdêsh* (*NHM* 18.15-20, particularly *pâsuq* 20, with notes). The *Beit-ha-Din shêl ha-Netzârim* formally recognized only those *talmidim* who made this transition as having the Spirit of Holiness. Those who had not made the transition to acknowledging the authority of the *Beit-ha-Din shêl ha-Netzârim* hadn't received the *Beit-ha-Din shêl ha-Netzârim* recognition endorsing them as having the *Ruakh ha-Qôdêsh*. This was only true of that generation who had lived during *Yehôshua*'s lifetime and were required to make this transition. Everyone since that *Shâvuôt* who becomes a *Netzârim* automatically receives the Spirit of Holiness. Consequently, the 'charismatic gifts,' such as imparting a spirit and 'speaking in unknown tongues,' pagan practices alien to *Tôrâh* – and, therefore, demonic.

Within a relatively short time, all of the *Netzârim* had the Spirit of Holiness. New *Netzârim* received the Spirit of Holiness automatically upon becoming *Netzârim*. Once all of the *Netzârim* who had followed *Yehôshua* during his lifetime had accepted the the *Ruakh ha-Qôdêsh* through the laying on of hands by someone having the the *Ruakh ha-Qôdêsh*, there existed no longer a use for imparting the the *Ruakh ha-Qôdêsh* by the "laying on of hands." Contrary to claims of charismatic Christians, imparting the Spirit of Holiness via the "laying on of hands" then became redundant, unnecessary and inoperative.

The genuine transfer of the Spirit of Holiness in this way hasn't been around since the 1<sup>st</sup> century C.E. Those who claim the "gift" today aren't even practicing authentic Judaism. These are blatant, and self-admitted, transgressors of *Tôrâh*. Despite the sprinkling of apostate Jews who may be among them, most aren't even legitimate Jews. These *gôyim* and apostates are charlatans of the synagogue of *Rev.* 2:9 and 3:9.

*Yehôshua* declared that you can discern the *Netzârim* by our fruit. Holiness is defined by *Tôrâh*. Those who claim to have the Spirit of Holiness while rejecting the Holiness of *Tôrâh* have a most unholy spirit. Those who claim to have the "gift" and powers to impart the 'Holy Spirit' of *Yesh"u* today are judged simply by whether they are – or are not – observing *Tôrâh* in legitimate Judaism. The Spirit of Holiness is the motivation (Spirit) toward Holiness – which is defined in *Tôrâh* as the *mitzvôt*. Those who genuinely have the Spirit of Holiness strive to be *Tôrâh*-observant, subordinate to the system of *mishpât* and *Halâkhâh* <sup>7.1.1</sup> – the *Beit-Din* <sup>5.22.3</sup> system of Judaic religious courts.

The laying on of hands has always been, on the one hand, a ritual signifying recognition by a teacher bestowed upon a worthy *talmid*. This act recognizes the *talmid*'s progress, and that he had reached the point of having the Spirit of Holiness. This initiation ceremony is based on *Va-Yiqrâ* 1:4; *Be-Midbar* 27:22-23; *Devârim* 34:9; and *Be-Midbar* 11:16-17, 24-25.

On the other hand, it was also recognition by the *talmid* of the authority of the teacher, and the Spirit of Holiness residing within the teacher.

During *Yehôshua*'s presence, his insight was sufficient in discerning sincere and legitimate postulants from those who were not. Upon the departure of *Yehôshua*, however, *Peqidei-ha-Netzârim* (the Clerks of the *Netzârim*) and *Shelikhim* (emissaries) had to assume this responsibility. The practice of laying on of hands became necessary for signifying recognition of *Peqidim*, *Shelikhim* and *talmidim*. This inference is en rapport with the Spirit of Holiness not being required while *Yehôshua* was physically present, but becoming necessary upon his departure, partly to provide this necessary insight.

Further, the applications of principles newly derived from *Tôrâh*, and therefore particular to that unique generation, came into sharper focus in light of this then-new process of recognition through the Spirit of Holiness. Examples of new principles requiring discernment include “the axe being laid to the roots” of bad trees, differentiating between good and bad trees, discerning by fruit, differentiating wheat from chaff, decisions regarding excision, and the recognition by new *talmidei-ha-Netzârim* of the authority of our *Netzârim* teacher. These were easily discerned by those having the Spirit of Holiness – by the then-new acid test of simply observing whether the subject in question is striving to be *Tôrâh*-observant.

The modern term for this recognition ceremony is סמיכה (se-mikh-âh', support, ordination). This term is used elliptically of the Biblical phrase ... סמך ידו על... (sâ-makh' yâd-ô' al..., “he supported his hand on...,”<sup>7</sup> pop. “he laid his hands on...”). This is used in the sense of designating, appointing, ordaining and endorsing or supporting. According to Maimonides, this practice, used to ordain זקנים (ze-qein'im', elders), derives from the practice by the *Kôhanim* of laying their hands upon the head of the sacrifices.<sup>8</sup>

If *EB* derives from an authentic Hebrew tradition, then it is inexplicable why the text is unaware of this connection and reads instead ושים ירך (ve-sim yâd-khâ', and set your hand). Despite no record of a Hebrew text in the church, this kind of oversight seem explainable in no other way. Only *gôy* translators could miss such a connection.

The “laying on of hands” was an act of recognition and designation. Only יה bestows the Spirit of Holiness. There were no “magic powers” involved nor supernatural people. When everyone, in all of the congregations, had been instructed to include the Spirit of Holiness when administering *tevilâh*,<sup>3,6.1</sup> the “laying on of hands” no longer functioned as a means of transmitting the Spirit of Holiness. Cf. also notes 1.18.6 and 28.1.2.

**9.18.6** והחיה (ve-ha-khay-eih' ; and enliven, revive) ...and enliven [her]... according to *EB*. החיה

(ha-khay-eih' ; enliven, revive) is related to חַי (khai, life); both derive from חָיָה (khâ-yâh' ; he lived).

**9.20.1** צִיצִית (tzi-tzi-ôt' ; blossoms or tassels, areola [metaphorically]), κρασπεδου (kraspedou), ...*tzitziôt*... The *tzitziôt* are indeed symbolic of *Tôrâh*, *mishpât* = *Halâkhâh*<sup>7.1.1</sup> being our succoring breasts. Cf. *Be-Midbar* 15:38 and *Devârim* 22:12, note טלית (tal-it') 9.20.2 and note on the general style of dress at 4.9.1.

Ancient depictions of Jews seem to show the *tzitziôt* attached to the four corners of a sash-like *talit*<sup>9.20.2</sup> that functioned as a belt. Photos show it loosely tied in a figure-8 at the navel after the *talit* was wrapped, sari-fashion, around the body as an outer garment.<sup>9</sup>

According to *Be-Midbar* 15:38, one thread (the *shamâsh*) of the *tzitziôt* is to be תכלת (te-kheil' êt, meaning indigo-turquoise). Many think that *tekheilêt* refers to the indigo dye made from a clear liquid extracted from a gland of the *hillazon*. This is a Mediterranean land or sea snail found between *Tzôr* (pop. Tyre) and *Kheiphâh* (Haifa). These snails were gathered by the tribe of *Zevulun*. The Tyrians and the inhabitants of Luz (*Beit-Eil*) were experts in purple dye. Phoenicia derived its name thereof, meaning “land of purple” in Greek. Large quantities of *Murex trunculus* and *Murex brandaris* snail shells found in that area indicate that the Phoenicians and ancient Jews used the *Murex* snail for purple dye.

Notes in *Talmud* reveal that the *tekheilêt* multiplies like fish (i.e. by laying eggs) and comes up once in seventy years; and with its blood *tekheilêt* is dyed. The snail reaches shore in shoals infrequently and the extraction of the dye is a very expensive process. The glandular liquid of the snail is clear. It turns a greenish-blue upon exposure to the air – like the color of a leak. This was one source of *tekheilêt* dye.

Various materials were added to make it color-fast, changing the color to its characteristic indigo. It was so similar to indigo that the *kela ilan* of the indigo plant was used as a substitute by the followers of *Bar-Kôkhvâ* in the second century C.E..

While most investigators lean toward the *Murex* snail as the *hillazon*, i.e. *tekheilêt* snail, Isaac Herzog<sup>10</sup> concluded that this dye was extracted from the

*Janthina pallida* and *Janthina* bi-color. These are found a considerable distance from shore, and only reach it at long intervals. This would seem to explain a note in *Talmud* that the *tekheilêt* comes up once in seventy years. The dye extracted from these snails varies between violet-blue and the blue of the heavens. *Tekheilêt* was usually used to dye wool.

Substitution of *kela ilan* (indigo) for the more expensive *tekheilêt* – deceptively and at the same price as *tekheilêt* – was unacceptable to the rabbis. Noting that one modern investigator extracted the blood from 12,000 snails to produce 1.4 grams of dye extract, one can appreciate the expense of “rabbinically *kâsheir*” *tekheilêt*.<sup>11</sup> In the second century C.E., the rabbis decreed that having no dyed thread at all in the *tzitziôt* was preferable to indigo. The correct *hillazon* and the processing of the dye were eventually lost. This has resulted in the all-white *tzitziôt* of modern times. Several groups of orthodox Jews are returning to ancient *Halâkhâh*<sup>7.1.1</sup> and including a *tekheilêt* thread in our *tzitziôt*. The *Netzârim* are among these.

However, an invalid “*tekheilêt*” made from the squid has also received rabbinic approval, and must be avoided. Proper, and rabbinically approved, *tekheilêt* can be obtained through the *Netzârim*.

Judging from the followers of *Bar-Kôkhvâ*, while the affluent could afford to use the “legitimate” *tekheilêt*, ordinary Jews used indigo.

The placement, size and general appearance of *tzitziôt* should best be discerned from ancient depictions, however *tzitziôt* do not show up well in these depictions. Examples of these depictions include reliefs on the western wall of the Cour de la Cachette, in the *K-a-r-n-a-k* Temple in Thebes, Egypt;<sup>12</sup> wall reliefs from Sennakerib’s palace in Nineveh<sup>13</sup> and the black obelisk of Shalmanesser III depicting the Israeli *Mêlêkh Yeihu* kneeling before him in B.C.E. 721.<sup>14</sup>

Cf. *Zekharyâh* 8:23; *Va-Yiqrà* 15:25-27; Ky-Mk. 15:17, 20; Ky-Lu. 16:19; Yn. 19:2, 5; *Trans.* 16:14; *Rev.* 1:11; 2:18, 24; 17:4; 18:12, 16. For תכלת, cf. *Shemôt* 25:4; 26:1, 4, 31, 36; 27:16; 28:5, 6, 8, 15, 28, 31, 33, 37; 35:6, 23, 25, 35; 36:8, 11, 35, 37; 38:18, 23; 39:1, 2, 3, 5, 21, 22, 24, 29, 31; *Be-Midbar* 4:6, 7, 9, 11, 12; 15:38; *Êsteir* 1:6; 8:15; *Yirmeyâhu* 10:9; *Yekhêzqeil* 23:6; 27:7, 24;

*Divrei-ha-Yâmim Beit* 2:6, 13; 3:14. *Tekheilêt* appears to refer to indigo while ארגמן (ar-gâ-mân’) is a true royal purple. Cf. also “crimson” *Yehudim* 9:19.

**9.20.2** טלית (tal-it’), ἱματίον (imation), ...*talit*... a cape or mantle is rendered in *LXX* primarily for the Hebrew בגד (bêg’ êd) meaning a garment or covering.

“*Talit*” is a modern word of Yiddish derivation. If the shawl is large, it is then an אדרת (a-dêr’ êt) or mantle such as that worn by *Eiliyâhu*, *Êlishâ* and *Yôkhânân ha-Matbil Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein*.

In *Be-Midbar* 15:38 these terms describe the 4-cornered blanket-poncho like garment worn by the Jews in those times. Contrary to the modern practice of donning a *talit* especially for prayer, in those days the *talit* was one’s outer shirt or robe.

It is to the ארבע כנפות (ar-ba’ ke-nâph-ôt’, 4 corners) of the rectangular garment that the ציציות<sup>9.20.1</sup> must be tied. The garment is בגד in *Be-Midbar* 15:38 and כסות (ke-sut’, covering) in *Devârim* 22:12. In *Devârim* 22:12, כסות is rendered in *LXX* as περιβολαίον (peribolaion), shawl (cf. IV Sh. 11:15 & *Yehudim* 1:12). In *NHM* ἱματίον / בגד is rendered טלית meaning “cape” while περιβολαίον / כסות is rendered “shawl,” though it, too, could also be rendered as *talit*. (The shawl / *talit* derives from both the בגד and the כסות of the ancient mode of dress, to which *tzitziôt* were tied at each corner. Excepting some ultra-Orthodox sects, modern Jewish dress lacks the outer “shawl,” preferring the ארבע כנפות.)

**9.22.1** ...he... “*Yehôshua*” is not included here *secundum* א\* and a-3 though it is found in β and sy<sup>p</sup>.

**9.22.2** בתִּי בְשֵׁם יְתְבָרֵךְ (bit-i’ ba-Sheim’ yit-bâ-reikh’, “my daughter, in the Name, Blessed be He”), θυγατήρ (thugater, daughter), ...**my daughter, in the Name, Blessed be He...** according to *EB* and the Greek sources, respectively.

*EB* here is enigmatic. בת (bat) means daughter. However, בית (bai’ yit) means house. בתִּי can be pronounced as bit-i’ (“my daughter”) or bât-ei’, a

connective plural form of בתי meaning “Houses of...” The next word, which should indicate which is intended, is a <sup>15</sup> *notarikon* – בשׁ”ית. Howard offers no basis for rendering, “May you have a long life.” This phrase would be, instead, שתחי (shê-tikh-yi’), and requires no abbreviation.

בשׁ”ית is distinct in Add. 26964. In Howard’s apparatus, the term בשׁית (??) appears as an editorial addition in one ms. Several mss. read בשׁ.

Grammatically, the *notarikon* would more likely stand for בשימחת תורה (be-sim-khat’ Tôr-âh’, “in the joy of *Tôrâh*”). However, this does not fit the context.

This is a woman who has had vaginal hemorrhaging for 12 years. The inclusion of this remark hints that the abbreviated word(s) may derive from בשת (alternative spelling בושת; bô’ shêt), shame. A בית-בשת (beit-bô’ shêt) is a house of ill-repute, a house or prostitution (lit. house of shame). The plural is בתי-בשת (bât-ei’ bô’ shêt, houses of shame). בתי- (Bât-ei’ -) here is the connective plural form of בית, house, and would not be read as bit-i’.

*Yehôshua* could have had such an incident in mind when he made his remark (*NHM* 21:32) that even prostitutes have made *teshuvâh* (cf. note 3.2.1) and entered the realm. Telling prostitutes to “have courage” because the door to *teshuvâh* is also open to them is consistent with other statements of *Yehôshua*. It is documented that *Yehôshua* addressed prostitutes. The religious leaders accused *Yehôshua* of eating and socializing with prostitutes, criminals and low-lives.

However, there are problems with this solution too. The imperative in *EB*, התחזקי (hit-khaz-qi’, “Strengthen yourself,” is 2<sup>nd</sup> pers. sing. fem. imperative. *Yehôshua* was addressing “her,” (fem. sing.) not “houses” (masc. pl.). The grammar and the Greek sources point to reading בתי as *biti*, daughter. Moreover, to announce that “houses of ill-repute” generally were healed, rather than could be healed as this one prostitute had been healed, is uncharacteristically careless logic.

Until recently, no solution better than “house of ill repute” had surfaced. We now think that the most plausible solution is בשם יתברך (ba-Sheim’ yit-bâ-reikh’, “in the Name, Blessed be He”). Here

we read בתי as bit-i’ to yield, “Then he turned his face and said to her, ‘Be strong, my daughter, in the Name, Blessed be He, that your *êmunâh*<sup>8.10.1</sup> has healed you.’” In addition to harmonizing with the context, this solution reconciles with the Greek source texts “daughter.”

This solution has implications concerning the text of *EB*. The presence of *notarikon*s in the text implies the intervention of Christian scholars and / or censors. “Because of the risk of misrepresentation, no abbreviations may be used in a bill of divorce (*Gittin* 36a and Sh. Ar., EH 126) or other religious documents. Misrepresentations have also occurred in the work of censors and Christian scholars...”<sup>16</sup> *Notarikon*s are rare in *Tan”kh* and there is no solid evidence of any *notarikon*s in the Greek source texts.

The liberal use of *notarikon*s in *EB* also suggests a Hebrew tradition closer to *Sheim-Tôv*’s day (15<sup>th</sup> century Spain) than to the pre-Mishnaic religious Hebrew of the early *Netzârim*.

**9.23.1 ...the house... of *Yâir***, cf. *pâsuq* 18 and the cross references for this section (in section title).

**9.23.2 ...making a commotion...** mourning – wailing, weeping, beating the fists against the breast and wailing “alah-lah-lah-lah-lah-lah” repeatedly in the Mid-East style. The flutists were professional mourners who had been hired. *EB* reads simply “crying.”

**9.24.0 ...go outside...** *EB* inserts “and do not cry.”

**9.24.1 שכבה** (shâkh-vâh’, she was lying down), καθεσσει (she is lying down), ...**she is lying down...** MT → *LXX* correspondence shows that καθεσσω corresponds to שכבה, meaning “lie down, while שנה (yâsh-nâh’), she was sleeping, corresponds more closely to υπνωω (upnōō, from which “hypnosis” derives). If the Hebrew-Greek translators had meant “she is sleeping,” MT-*LXX* correspondence suggests we would find here υπνωει rather than καθεσσει.

Contrary to what modern Christians infer, *Yehôshua* discerned, and meant literally, that she was

not dead. She was in a coma, precisely as *Yehôshua* said. In those times, death was assumed if no breath could be detected by a candle and no heartbeat could be heard by placing ones ear to the chest.

Even today, in poorer countries an occasional “dead” person suddenly makes a racket from inside a coffin, and seemingly rises from the dead. This could also have been the case with *Ēlâzâr* (Hellenized / de-Judaized to “Lazarus”).

Voodoo priests in the Caribbean use a drug that induces a death-like coma, after which the Voodoo priest “brings them back from the dead.” (Unfortunately, the experience frequently causes brain damage and the victims are thereafter, quite literally, zombies, living testimony to the power of the voodoo priest.)

**9.24.2** וַיְהִי כַמְצַחֵק בְּעֵינֵיהֶם (Va-ye-hi’ ki-matz-khiq’ be-ein-ei’ hêm, “And it became that, in their eyes, he is joking), κατεγελον (kategelon, they laughed scornfully), ...**And they thought he was joking...** *secundum EB* and the Greek sources, respectively. This phrase is found in *Be-Reishit* 19:14.

Literally this is translated “And it was in their eyes like he was playing / joking.” In Hebrew, the phrase “in one’s eyes” is frequently used in this way. For example, one does not say in Hebrew “I like it.” Rather, one says “It finds favor in my eyes.” The Greek, seems a subtle and insidious redaction encouraging a miso-Judaic interpretation – the Jews laughed at *g-o-d*. Furthermore, Jews are very sensitive to the sober and somber mood of mourning. Laughter and mirth are forbidden by *Halâkkhâh* <sup>7.1.1</sup> in the house of a mourner. This is particularly serious during *shivâh* (the first week). While the mourners would have been (justly) offended if they thought *Yehôshua* was joking in the house of a mourner, it would be equally offensive to the mourners to “laugh scornfully” at anyone in while in the house of the mourner.

*EB* also adds “They said ‘Have we not seen that she is dead?’” Cf. phrase in *Be-Reishit* 19:14.

**9.27.0 ...Eyes of the blind opened...** This account has both similarities and differences with the accounts cross-referenced here. Both accounts in *NHM* speak of two blind men while the accounts in Ky-Lu. and Ky-Mk. speak of only one – *Bar-Tâmei* (Ky-Mk. 10:46).

This event, of *NHM* 9, appears to occur in *K’far-Nakhum*, <sup>4.13.1</sup> on the north shore of *Yâm Kinêrêth*. The events of *NHM* 20, Ky-Lu. 18 and Ky-Mk. 10 occur in *Yerikhô*, which is about 15 km northwest of the Dead Sea.

*NHM* 9 seems to be in the year 29 C.E. while the other accounts all appear to be circa the winter of 30 C.E..

There is a further indication that this event is not in its correct chronological order. In *NHM* 9, the opening of the eyes of the blind is followed by the blaspheming of the Spirit of Holiness (*pesuqim* 32-34). This is also found in *NHM* 12:22-32; Ky-Lu. 11:14-15; Ky-Mk. 3:22-30, apparently also in the winter of 30 C.E.

This is another example of the displacement of a *pârâshâh* from its chronological context. Chronological disorder may result from the Greek editors and redactors or, as some suppose, the original Hebrew may simply have been a collection of stories and lessons with no strict chronology intended. If this is the case, only very limited context is reliable in interpreting any *pârâshôt* in *NHM*.

**9.27.1 ...crying out...** Cf. *Tehilim* 86:3.

**9.27.2** יְנִי (khâ-nan’ , be gracious), ελεεω (eleeo, have mercy), ...**be gracious...** in *EB* and the Greek mss. respectively. *LXX*↔*MT* correspondence suggests that ελεεω is rendered for מַחֵל (mâ-khal’ , absolve) in routine worldly affairs, otherwise it implies יְנִי. By this method, all instances of ελεεω in *NHM* correspond to יְנִי except the two instances in 18:33, which correspond to מַחֵל.

**9.32.1 ...[Yehôshua and his talmidim]...** Lit. “they.”

**9.32.2 ...mute...** ανθρωπον (anthropon), man, is not included here *secundum* <sup>κ</sup>, β and <sup>ρ</sup>sy, though it is included according to a-3.

**9.33.1 ...Never has such a [thing] been seen in Israel...** *EB* reads “We haven’t seen such a thing in Israel.” Cf. *Devârim* 18:18-19. See also “Israel,” 8.10.2.

**9.34.1** בשם השדִּים (be-sheim' ha-sheid-im' ; in the name of the demonic-forces), εν τω αρχοντι (en to arkhonti; in the minister), ...in the name of the demonic-forces... according to *EB* and the earliest Greek mss., respectively. This was intended to contrast with “in the Name of יה.” The simplest explanation of the variance here is that Greek *gôyim* misread (perhaps deliberately and miso-Judaically), שם in some worn mss. as שר (ba-sar' ; in the prince, minister). שר (sar), often rendered in *Tan"kh* as prince, is the term used in modern Hebrew to denote government ministers.

As Howard noted, the similarity in Hebrew is the likely source of the variance. It is another instance suggesting an underlying Hebrew source.

**9.35.0** ...[local]... Lit. “their” *Bâtei-ha-K'nêsêt*.<sup>4.23.2</sup> This subtle distinction bolstered an early “we” (the ‘true’ church) versus “them” (the Jews in ‘their’ *Bâtei-ha-K'nêsêt*) sentiment in Christianity.

Even Christian church historians have acknowledged that the *Netzârim*, which included *Matityâhu*, never broke with the *Tôrâh* or *Beit-ha-K'nêsêt*, throughout their life. Assertions that “Matthew” usually wrote “their synagogues” indicating that he wrote after a break between the *Beit-ha-K'nêsêt* and the church contradicts the historical evidence. It also fails to explain why *Matityâhu* would sometimes refer simply to “the synagogue” (6:2, 5; 23:6). *NHM* 4:23; 9:35; 10:17; 12:9 and 13:54 shows that in each instance *Matityâhu* is simply referring to the local *Beit-ha-K'nêsêt* in a given area – their *Beit-ha-K'nêsêt*. This is also true of *NHM* 23:34 where *Yehôshua* (of *K'far-Nakhum*<sup>4.13.1</sup>) refers to the many *Bâtei-ha-K'nêsêt* of *Yerushâlayim* and of all Israel as “your *Bâtei-ha-K'nêsêt*.” This does not imply that he excluded the *Beit-ha-K'nêsêt* in his own home town.

As a Jew, I, too, can state that Jews pray in their local *Bâtei-ha-K'nêsêt*. Yet, I attend an Orthodox *Beit-ha-K'nêsêt* exclusively myself. I certainly haven't rejected the *Beit-ha-K'nêsêt* to go to church. Christians who infer from the phrase “their *Bâtei-ha-K'nêsêt*” that the *Netzârim* no longer

prayed in the *Beit-ha-K'nêsêt* and had switched to churches mangle the laws of logic. Within my hometown of *Raananâh*,<sup>17</sup> Israel my *Beit-ha-K'nêsêt* is distinguished from my neighbor's (his) *Beit-ha-K'nêsêt*. In our small city there are many (Orthodox) *Bâtei-ha-K'nêsêt*. Distinguishing among traditions like *Ashkenazi* and *Sephâradi*, the liturgy in their *Beit-ha-K'nêsêt* differs slightly from our *Beit-ha-K'nêsêt ha-Teimâni*.

**9.35.1** ηκολουθσαν αυτω (ekolouthsanauto), ...they followed him... is preferred *secundum* <sup>R\*</sup>, rather than:

- ◇ ending the *pâsuq* after “disease” as found in β and *EB*,
- ◇ και πολλοι ηκολουθσαν αυτω (kai polloi ekolouthsanauto, “and many followed him”) as found in a-3 or
- ◇ εν τω λαω ηκολουθσαν αυτω (ento lao proloouthsanauto, “among the kinsmen and many followed him”) as found in later mss. and *TR*.

**9.36.0** ...he had *rakhamim* for... Cf. note 18.27.1. *EB* reads חמל (khâ-mal' ), pity or spare.

**9.36.1** בזז ושטר (bâ-zuz' ve-shâ-sui' , plundered and despoiled), εσκυλμενοι και ερριμμενοι (eskulmenoi kai erimmenoi, despoiled and cast aside), ...plundered and despoiled... This Hebrew is reconstructed from *LXX* → *MT* correspondence as described below.

The Greek (including *Nestle-Aland*) reads εσκυλμενοι, from σκυλλω (skullo; skinned, flayed or vexed), *secundum* <sup>R\*</sup>, β and a-3. Used in the plural, the noun form σκυλον (skulon) denotes arms stripped from a foe, i.e. despoiling.<sup>18</sup> *Nestle* (in contrast to *Nestle-Aland*) and *TR* read εκλελυμενοι (eklelumenoi, let go, or loose; pop. “faint”), based upon sy<sup>p</sup> and later mss.

Εσκυλμενοι and ερριμμενοι corresponds in *LXX* to בזז (bâ-zaz' , despoil, plunder, pillage, rob) and חלש (shâ-lakh' , sent [i.e., flung away]), respectively. בזז is never coupled in a phrase with חלש in *MT*. Of the *mishpâtim* in which בזז is found, though, almost ¼ couple it with a word that can easily be confused

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 9**

for חלש in old Hebrew mss. – חלל (despoil, plunder, deprive). If חלש were misread as חלל we would then expect the phrase to be translated into Greek as εσκυλμενοι και ερριμμενοι. Yet, this phrase is never used in a way that is likely to be applied to a weary crowd.

However, another term coupled with חלל in MT is חסש (shâ-sas', plunder, despoil or pillage; paralleling σκυλλω). In old handwritten mss. ח and ח' can easily be confused in a worn mss. The two ח could both be misread together, each as ח'. Then, again, we would expect the phrase to be translated into Greek as εσκυλμενοι και ερριμμενοι. This time, however, we find a phrase that might be applied to a weary crowd in *Yeshayâhu* 42:22 (the phrase is also found in *Yirmeyâhu* 30:16). Cf. *Yeshayâhu* 42.20 – 43.1.

*EB* reads גייעים ושוכבים (ye-gei-im' ve-shôkh-vim', belabored and lying around).

**9.36.2 ...having no shepherd...** Cf. Nu. 27:17; *Melâkchim Âlêph* 22:17; *Yekhêzqeil* 34:5; *Divrei-ha-Yâmim Beit* 18:16; Ky-Mk. 6:31-36.

**9.37.1 ...harvest... workers...** *EB* reads standing grain and reapers.

**9.38.1** חלו (khil-u'; be sweet to, mollify, entreat, implore [from חלה, khâl-âh' ]), δεομαι (deomai; make requisition), ...**make requisition...** *secundum EB* and the earliest extant source mss. (Greek), respectively. *KJV* also renders δεομαι as "pray" (q.v. 21.22.2).

<sup>1</sup> "Forgiveness," *EJ*, 6:1433-37.

<sup>2</sup> "Forgiveness," *EJ*, loc. cit.

<sup>3</sup> Harvey Falk, *J-e-s-u-s the Pharisee*, (Paulist Press, 1985), pp. 153-154.

<sup>4</sup> For examples, see a lexicon to the *Mishnâh*.

<sup>5</sup> According to *Trans.* 1:3, cf. note 28.7.1.

<sup>6</sup> *Bên-Dâvid*, "Transition: Of the *Netzârim*, from the physical presence of *Yehôshua the Mâshiakh* to the spiritual presence of the Spirit of Holiness and the *Beit Din*, probably dictated by *Shimôn "Keiphâ" Bar-Yônâh* to Lukas c. 60 C.E.," *Messianic Writings*, V, 2:38-39.

<sup>7</sup> "Semikhah," *EJ*, XIV, 1140-47.

<sup>8</sup> *Va-Yiqrâ* 4:15 and Soncino *Talmud Bavli, Sanhedrin* 2a note.

<sup>9</sup> Cecil Roth, "Limestone Relief from the Tomb of *Haremheb*, about [B.C.E.] 1350," *A History of the Jewish People*, Pl. 8.

<sup>10</sup> *The Dyeing of Purple in Ancient Israel*, 1919.

<sup>11</sup> "Tekhelet," *EJ*, XVI.

<sup>12</sup> Frank J. Yurco, "3,200-Year-Old Picture of Israelites Found in Egypt," *Biblical Archaeology Review*, 09-10.90, XVI-5, p. 20ff.

<sup>13</sup> Book Review, "Destruction of Judaeon Fortress Portrayed in Dramatic Eighth-Century [B.C.E.] Pictures", *Biblical Archaeology Review*, p. 48ff. Care must be taken in such depictions not only to distinguish Phoenicians, *Shasu*, *Kenaanim* as well as other Semites from Jews. Such an error is evident in the above citation as one unit of Assyrian archers in p. 59 are confused with Israeli "deportees" on p. 61.

<sup>14</sup> Joan Comay, *The Temple of Jerusalem*, (London: Weidenfeld & Nicolson, 1975), p. 65.

<sup>15</sup> "(Derived from the Greek term for stenography) occurs in the *Mishnâh* (*Shabât* 12:5) and refers to the use of initial letters, dots, and dashes to indicate abbreviation." ("Abbreviations," *EJ*, 2:47). *Tan"kh* and *Yesh"u'* are examples of *notarikons*.

<sup>16</sup> "Abbreviations," *EJ*, 2:51-52.

<sup>17</sup> רעננה (Ra-a-nan-âh' ; fresh), popularly spelled Ra'anana.

<sup>18</sup> "Spoil," *Vine's*, p. 1079.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 10

**10.1.0** ממשלה (mêm·shâl·âh', government, governmental-authority, governing-authority; i.e., an institutional authority; e.g., a political or academic appointment, military commission, or religious ordainment = *minui*, cf. 21.23.2), εξουσία (ekzousia, institutional authority, power), ...*minui*... correspond via *LXX*. *EB* reads יכולת (ye·khôl' êt, ability). Εξουσία is sometimes rendered in *EB* as כח (kô' akh; power, meaning institutional authorization; e.g., 21.23).

The gist of *NHM* 23:23 is, By whose ordainment do you teach these things? Or to teach in the *Beit-ha-Miqdash* where we are the authority? What *Kôhein* or *Ribi* authorizes you (cf. 23.7.1)? Who conferred *minui* (1<sup>st</sup>-century term for ordainment / appointment) upon you (cf. 21.23.2)?

**10.1.1** טמא (tâ·mei', contaminated, contaminant; pop. unclean; also to contaminate), ακαθαρτων (akatharton, impure; pop. unclean), ...*tâmei*... Cf. also *tevilâh* (3.6.1), *tâhôr* (5.8.1), *netilat-yadayim* (15.2.4), and the "Great Commission" (28.19.1).

טמא correlates with ακαθαρτος via *LXX*. ακαθαρτος is derived from α (a, un-...), and καθαρτος (kathartos [from which is derived catharsis], purify or decontaminate), i.e. unpurified or not decontaminated. Similar to unclean spirits (spirits of *tâmei*) are demonic-forces.<sup>4.24.1</sup>

טמא is rendered variously as defiled, filthy and unclean. Certain types of טמא exhibit a contagious quality. In such cases, what becomes contaminated also becomes a contaminant.

Mainstream Orthodoxy maintains that "Things susceptible to impurity are: man, utensils, food, and drink. By man only an Israelite is meant."<sup>5</sup> Scripture precludes this view, declaring that there is one *Tôrâh* for Jew and *geir* alike (*Be-Midbar* 9:14; 15:14-16, 26, 29-30).

The main causes of *tumâh* are: *tzâraat*,<sup>15.31.1</sup> issue from human sexual organs, the dead bodies of certain animals (particularly human corpses), and, consequently, even suspected burial sites.<sup>5</sup> Beyond

this, however, any transgression of *Tôrâh* produces a state of *tumâh*.<sup>1</sup>

Objects of idolatry, which includes Christian objects, are *tâmei* according to *Be-Reishit* 25:2.<sup>2</sup> "Other things were also considered [*tâmei*]: the uncircumcised,<sup>3</sup> ... countries other than [*Êrêtz Yisraêil*],<sup>4</sup> ... and idols."<sup>5</sup>

The *tumôt* mentioned in *Tôrâh* are regarded as אבות הטומאה (av·ôt' ha-tu·mâh'; fathers of *tumâh*). In addition, the sages ascribed *Avôt ha-Tumâh* to a number of other things such as: idolatry, gentile countries, and a burial area.

Those who contract *tumâh* from *Avôt ha-Tumâh* are ילדות הטומאה (ye·lâd·ôt' ha-tu·mâh'; girls of *tumâh*) or תולדות הטומאה (tôld·ôt' ha-tu·mâh'; generations / offspring of *tumâh*). Those who contract *tumâh* from an *av* become *tâmei* in the first degree. Those who contract *tumâh* from a first degree become *tâmei* in the second degree. This discussion can do no more than acquaint the reader with the complexity. A thorough explanation of the laws of *Halâkhôt* of *tâhârâh* and *tumâh* is beyond the scope of this book. "The laws of ritual impurity and purity are explained, defined, and extended in the *Halâkhâh*.<sup>7.1.1</sup> Twelve complete tractates in the *Mishnâh* and the *Tôsêphôt*, scores of *Mishnâyôt* in other tractates, and many *baraitôt* in the halakhic *Midrâsh* and in the two *Talmuds*, as well as the studies of the *Amôraim* connected with them, are devoted to these *Halâkhôt*."<sup>6</sup>

Many aspects of *tumâh* and *tâhârâh* are applicable only to *kôhanim*, sacrifices and offerings, and other affairs and hallowed things of the *Beit-ha-Miqdash*. Consequently, most aren't applicable to our daily life today. (Cf. also 5.8.1.) This greatly simplifies our life.

To understand טמא it is also necessary to understand its counterpart – טהור (tâ·hôr', pure, uncontaminated).<sup>5.8.1</sup> *Shâul* emphasized this point in *V Sh. 7:1*. "Therefore, beloved, having these summons we should make ourselves טהור from every contami-

nation<sup>7</sup> of flesh and of spirit, fully accomplishing holiness in fear of *Élôhim*.”<sup>8</sup> This pointedly confirms *Shâul*'s insistence that *Tôrâh* also be observed physically – in flesh and spirit, not spirit instead of flesh.

*Va-Yiqrâ* 15:11 sets forth the principle that those who touch something or someone *tâmei* must wash (רָחַץ) their flesh in water – *tevilâh*.<sup>3.6.1</sup>

A related term, μιαινω (miaino, contaminated, polluted, tainted, stained) corresponds to the Hebrew טָמָא, “contaminate.” *EB* reads כָּל רוּחַ טוֹמְאָה (kâl [kol] ru’ akh tum-âh’, every spirit of contamination).<sup>4.24.1</sup> This is also found in *Yehudâh* 8: (beginning *pâsuq* 7). “As *Sedôm* and *Amôrâh* and the cities around them like them, which gave themselves over to illicit sex and engaged in bestiality, they are set before us as a display. They are undergoing the justice of fire throughout the ages. (8) Likewise, these fantasizers also contaminate the flesh, disregard lordship, and slander respect.”<sup>9</sup> *Shâul* criticizes “fantasizers” who “contaminate the flesh,” not the spirit.

Due to the antinomian evolution of Christianity, coupled with their possession of the source documents, Christians spiritualized contamination from at least as early as C.E. 135. Consequently, Christians do not relate to the laws of *Tôrâh* such as כְּשָׂרוֹת (kash-rut’, halakhic fitness) and *tâhârôt* (cleansings). Nevertheless, μιαινω parallels טָמָא in the *Tan”kh* and refers to the laws of *Va-Yiqrâ* 11, et al.

It was natural for the *Netzârim* Jew who authored *Matityâhu* to use words found in *Tan”kh* because he was discussing principles from *Tan”kh* with fellow Jews. In *Yhda* 8, טוֹמְאָה is specified to relate to the flesh. *Matityâhu*, and the 1<sup>st</sup>-century *Tôrâh*-observant *Netzârim* in the *Bâtei-ha-K’nêsêt*,<sup>4.23.2</sup> continued to observe *Tôrâh* guidelines concerning physical things and flesh. We never relegated them to mere allegories as the Christians did. טָמָא refers directly to the laws of *Va-Yiqrâ* 11, etc. (see below).

Instances of טָמָא include *Be-Reishit* 34:5, 13, 27; *Va-Yiqrâ* 5:2-3 w / 11:26, 39-40; *Be-Midbar* 5:2-3; 9:6; and 19:11-22. *Va-Yiqrâ* 11:1-6 w / *Devârim*

14:7. *Va-Yiqrâ* 11:7-8 w / *Devârim* 14:8. *Va-Yiqrâ* 11:9-12 w / *Devârim* 14:9-10. *Va-Yiqrâ* 11:13-19 w / *Devârim* 14:11-18. *Va-Yiqrâ* 11:20-25 w / *Devârim* 14:19. *Va-Yiqrâ* 11:27-28, 29-31 w / 41-42, 32-38; 12:2-5; *pesuqim* 13-14 w / *Be-Midbar* 5:2-3. *Va-Yiqrâ* 15:1-13 w / *Be-Midbar* 5:2-3. *Va-Yiqrâ* 15:16-17, 18, 19 w / 25-26, 20-24 w / 27 and *Va-Yiqrâ* 18:19. *Va-Yiqrâ* 17:15 w / *Devârim* 14:21. *Va-Yiqrâ* 18:20 w / *Be-Midbar* 5:19. *Yekhêzqeil* 18:6, 11, 15; 33:26. *Va-Yiqrâ* 18:21-3 w / 24, 26, 29-30 and *Be-Midbar* 35:34; *Va-Yiqrâ* 19:31 w / *Be-Midbar* 35:34. *Devârim* 21:22-23 w / *Be-Midbar* 35:34. *Va-Yiqrâ pesuqim* 21-22 w / I Ky. 2:9; *Shemôt* 19:5-6; *Devârim* 7:6; 14:2; 26:16-19; *Yeshayâhu* 28:10-11; 43:12, 20-21; 45:4; *Hôsheia* 2:1; *Yehudim* 13:15; *Rev.* 1:6; 5:10 and 20:6. *Be-Midbar* chapter 6; *Devârim* 12:15, 22; 24:4; *Va-Yiqrâ* 10:10 w / 11:43-47; 20:25-26. Cf. also *Yekhêzqeil* 23:17; 44:23-25; *Yeshayâhu* 6:5; 35:8; 52:1, 11; 64:5 / 6; *Yekhêzqeil* 43:8; *Yirmeyâhu* 7:30; 32:34 and *Zekharyâh* 31:2. Cf. also in Messianic Scriptures Yn. 18:28; XII Sh. 1:15; II Ky. 2:10, 20; and *Yehudim* 12:15;<sup>10</sup> *Be-Midbar* 6; *Devârim* 12:15, 22; *Devârim* 24:4; *Va-Yiqrâ* 10:10 w / 11:43-47; 20:25-26. Cf. also *Yekhêzqeil* 23:17; 44:23-25; *Yeshayâhu* 6:5; 35:8; 52:1, 11; 64:5 / 6; *Yekhêzqeil* 43:8; *Yirmeyâhu* 7:30; 32:34; *Zekharyâh* 31:2. Cf. also Yn. 18:28; XII Sh. 1:15; II Ky. 2:10, 20; *Yehudim* 12:15.

**10.1.2 ...sickness...** Cf. note 4.23.4. *EB* reads נָגַע (nêg’ a), blow, stroke or plague.

**10.2.1 שליחים** (shlikh·im’, emissaries), ἀποστολος (apostolos, emissaries), ...*shelikhim*... plural of שליח (shâ·li’ akh). שליח corresponds in MT to the LXX ἀποστολος: απο (apo, from) and στολος (stolos, to send). *EB* reads השלוחים (ha-shlukh·im’, the ones being sent away, dismissed [said also of a wives]).

**10.3.1 פרש** (pêr’ êsh; cavalryman, equestrian, knight), φιλλιππος (philippos, fond of horses), ...*Pêrêsh*... reconstructed from the Hellenist name (Philip), via *Divrei-ha-Yâmim Âlêph* 7:16 and the

Jewish tradition of adopting secular names having parallel meanings. Jews, especially in the *gâlut*, adopted Hellenist names in addition to their Hebrew names, to blend into society. Their additional secular name often permitted greater latitude in the social, financial and political spheres.<sup>11</sup>

Recent archaeological discoveries in *Yerushâlayim* have shown that the Hellenist influence was vastly more extensive in the city itself during this period than previously imagined. Since *Yehôshua* declared that he was sent exclusively to the house of *Yisrâeil*, he certainly would not have appointed a *gôy* as a *talmid* or *shâliakh* (cf. *NHM* 7:6 with 15:26). He would have been instantly discredited had he done so. Yet, the source texts indicate that many thousands of Jews, including the rabbinic sect of *Perushim* Judaism, *Beit-ha-K'nêsêt* leaders, *Sôphrim*,<sup>5,20,0</sup> and *Kôhanim* followed him.<sup>12</sup>

Non-Jews among the Jews were *geirim* known as *Êlôhim*-Fearers.<sup>13</sup> Like *Rut* (cf. note 1.5.4), converts were Jews, not non-Jews.

According to Klein, there is a difference of opinion among scholars whether פֶּרֶשׁ is derived from the noun pa-rash' (same Hebrew spelling) meaning equestrian / knight or from per'esh meaning undigested stomach / intestinal contents, i.e. excrement and, perhaps, vomitus. The context of *Divrei-ha-Yâmim Âlêph* 7:16 gives no hint that such a derogatory connotation was attached to the name *Pêrêsh*. It is also likely that in Philip's time, this Hebrew name was pronounced as the *Teimânim* pronounce it: *Pêrêsh*, like the modern chess piece (the knight), rather than per'esh, as *Sephâradim* and modern Israelis would pronounce it.

Interestingly, פֶּרוּשִׁים (Pe-rush-im', pop. Pharisees, meaning seceders) is a cognate of the verb פֶּרַשׁ (pâ-rash') which has two meanings:

- א. make distinct, express clearly, explain; and
- ב. keep aloof, secede, separate from.

It is not clear if the names and nouns mentioned earlier derive from this verb.

In the case of *Pêrêsh*, a name perhaps demonstrating an affinity for the פֶּרוּשִׁים, we shouldn't be surprised if his Hebrew name was purged by the Christian redactors who are documented to have

made extensive changes to harmonize the mss. with Christian doctrines.

Alternatively, *Be-Midbar* 13:11 also suggests another possibility. Philip's Hebrew name could have been סוּסִי (Sus' i, my horse).

### 10.3.2 בַּר-תַּלְמַי (Bar-Tal-mai'), ...*Bar-Talmal*...

The name *Talmal* is documented in *Be-Midbar* 13.22, *Yehôshua* 15.14; *Shôphtim* 1.10; *Shmueil Beit* 3.3 & 13.37 and *Divrei-ha-Yâmim* 3.2. Another possibility is בַּר-טֶלֶם (Bar-Têl' êm); cf. *Yehôshua* 15.24 & *Êzrâ* 10.24.

10.3.3 תְּאוֹם (Te-ôm'; twin), ...*Te-ôm*... Thomas is a Hellenized name meaning "twin," a name which, dictionaries indicate, ultimately derives from this Hebrew name.

### 10.3.4 ...[*Yehudâh*] *Tirâs* [*Bên-Yaaqôv*]...

"*Leiv*" is not included *secundum* א, β and α-3. Cf. 4.18.0. In *EB* the name is transliterated from Greek to Hebrew as טְרִיאָ'וּס (triyus).

10.4.1 כְּנַעֲנִי (ke-na'an-i', merchant, trader), κανανίτης (kananiteis, Zealot), ...**the merchant**... This meaning of כְּנַעֲנִי, originally "Canaanite," evolved over time. Before Israel conquered the Holy Land, it was inhabited by כְּנַעֲנִים (Ke-na'an-im'; Canaanites) who were Phoenicians by origin and also inhabited present-day *Levânôn*. "Most scholars connect the name with the Hurrian term *kinahhu* meaning (reddish) purple... Since purple cloth was the chief export of Phoenicia, the term Canaan also appears in the sense of merchant"<sup>14</sup> (*Yeshayâhu* 23:8, *Tzephanyâh* 1:11; *Mishlei-Shlômôh* 31:24; *Zekharyâh* 14:21).

*Avrâhâm* moved to כְּנַעַן (Ke-na'an, also Ke-nâ'an; Canaan) from *Khârân* c. BCE 2112.<sup>15</sup> "Canaan's population was not homogeneous.... Canaan was never consolidated into a unified political whole. Rather, it was split up into [at least 31; cf. *Yehôshua* 12] small political units, each usually under the rule of a king."<sup>15</sup> Hence, there is no basis for any "Canaanite" claim to the Holy Land – even if some fragments of the "Canaanites" had survived,

however, all “Canaanites” were assimilated into Israel. None continued as a distinct entity.

The notion that modern “Palestinians,” being Arabs, were Canaanites is comical propaganda since no Arabs antedated *Avrâhâm* – while the authentic Canaanites were in *Kenaan* before *Avrâhâm* arrived.

Neither is there any connection between today’s “Palestinians,” being Arabs, and the ancient Philistines who were not Arabs, but were of Aegean origin.

The earliest reference is to Συρία η Παλαιστίνη (Suria ei Palaistinei; the Philistine Syria), by Herodotus in the 5<sup>th</sup> century B.C.E.<sup>14</sup>

Nor did the native inhabitants of the Holy Land – the Jews – use the name “Palestine” until it was imposed upon us by the Romans after 135 C.E. Early in the first century C.E., Philo, a Hellenist Jew of Egypt, reflected the non-native perspective, identifying Παλαιστίνει with Biblical *Kenaan*.<sup>14</sup> However, “In talmudic literature Palestine is used as the name of a Roman province adjoining the provinces of *Phinukyah* (Phoenicia) and *Aruvyah* (Arabia; *Gen. R.* 90:6). From the fourth century, however, the three provinces into which the Land of Israel was divided was referred to as the ‘first,’ ‘second,’ and ‘third Palestine’ respectively.”<sup>16</sup>

“The name [כנעני] Canaan first appears in documents from the 15<sup>th</sup> century B.C.E.”<sup>17</sup> *Yehôshua Bêh-Nun* began the conquest of כנען in *Yerikhô* c. B.C.E. 1410.<sup>13</sup> As the Israelis conquered the 31 or more kingdoms in *Kenaan*, the people of the conquered kingdoms were either assimilated into Israel, were killed, or fled to assimilate in the surrounding cultures. None of the original “Canaanites” (though 31 disparate kingdoms could never be accurately described as one people) survived as a distinct entity.

The Phoenicians / *Kenaanim* were predominantly traders / merchants. “Those who derive the name from the Semitic root כנע consider it either a name for the conchiferous snail which yielded purple dye, or.... Since purple cloth was the chief export of Phoenicia, the term Canaan also appears in the sense of merchant (*Yeshayâhu* 23:8; *Tzephanyâh* 1:11; *Mishlei-Shlômôh* 31:24 [read every *Êrêv Shabât*]; et al).”<sup>15</sup>

By the late Second Temple era in which *Yehôshua* lived, כנעני came to mean simply a trader or merchant, including Jewish traders and merchants.<sup>18</sup> See especially *Zekharyâh* 14:21.

In *NHM* 10:4, this is a *gâlut* Jew.

Some scholars have postulated that Κανανιτης (Kananiteis, cf. Ky-Mk. 3:18), and perhaps Χαναναιος (Khananaios, cf. *NHM* 15:22), derive from the transliteration of the Aramaic כנעני (qan-ai’, fanatic, pop. “Zealot”). According to a far-fetched theory to explain this, Markus, fearing Rome, encrypted his meaning of כנעני by using Καναναιον (kananaion) – or Κανανιτην (kananitein) by later mss. – instead of Κανανιτης (asserted to mean Zealot).

This has been wrongly represented as (Arabic for) Roman-renamed geographical Israel. Since the Romans renamed Israel ‘Palestine’ and not ‘Canaan,’ the facts contradict the supposition. Their supposition also assumed that Markus wrote in Greek while in Rome, and feared reprisal from the Romans. Based on this already fatally flawed supposition, they speculate that Ky-Mk. was therefore written in the era preceding the destruction of the *Beit-ha-Miqdâsh* in 70 C.E. Since the Zealots operated into the time of *Bar-Kôkhvâ*, the conclusion is at least partially anachronistic, and certainly *non sequitur*.

More likely, Christian redactors would obscure the relationship of one of “the Twelve” to the Zealots (cf. 1.0.2). Christians desired to avoid any “Zionist” connections between *Yehôshua*, his followers and the Zionism of the Zealots. The Zealots were a patriotic party of Jews who started in the time of Cyrenius to resist Roman aggression.

*Shimôn* is referred to in Ky-Lu. 6:15 and in *Trans.* 1:13 as being called a Ζηλωτης (Zeiloteis, Zealot). But in this *pâsuq* and Ky-Mk. 3:18, Markus, fearing Roman persecution unlike *Shimôn*, Christians assert, cryptically transliterated into Greek the Hebrew כנעני to make it appear to Romans he’s writing, instead, “Canaanite.”

*EB* reads כנעני, a trader or merchant – not כנעני (Zealot), suggesting that either the reading in *NHM* 10:4 and Ky.-Mr. 3:18 is correct or, possibly, that

*Shimôn*'s connection with the Zealots occurred only later.

The כנענית (ke-na-an-it', Phoenician "Canaanite" woman) of *NHM* 15:22 was a non-Jewess of Sidonian / Phoenician / Lebanese extraction.

Scholars have advanced a number of theories as to how (even if) one original Hebrew *Matityâhu* (viz., "Q" – not necessarily, in their view, Hebrew) was transformed into four Greek, sometimes contradictory, "gospels." One point of consensus in most of these theories is that each of the Greek "gospels" (including the Christian Matthew) is thought to preserve parts of an original underlying Hebrew *Matityâhu* (or, in their view, "Q"). Thus, *EB* corroboration of Ky-Mr. 3:18 is significant.

*Sheim-Tôv* then goes on to give the transliteration as קאנא'נאיוס (qa-na-nai' os) which shows vague similarity as a transliteration of the Greek term for כנעני. Similarity of a Hebrew word to a transliteration is not reasonable support to claim Aramaic derivation. It seems more likely that the Greek transliteration of the Hebrew כנעני was subsequently confused with the Aramaic term, confusing enough that *Sheim-Tôv* wasn't sure to what Hebrew word it referred.

This does not imply that *Shimôn* was not a Jew, else why wouldn't *Yehôshua* have treated him as he did the כנענית in 15:22? See also *NHM* 27:32 and note 15.22.1.

**10.4.2** איש קריית (ish qe-ri-yôt', also qe-rai-yôt', man of the suburbs / towns; pop. "Iscariot"), Ισκαριωτης (Iskarioteis), ...*Ish Qeraiyôt*... Any of these pronunciations could refer to *Yehudâh* being a "city boy," not only to distinguish him from *Yehudâh Bën-Yaaqôv*, the *Khasidim-Tzedôqim* of *Qumrân* / Dead Sea Scroll sect attached a special meaning to "city boy." Philo writes of the Essenes, whom many believe to be the *Qumrân* sect, "The first thing about these people is that they live in villages and avoid the cities because of the iniquities which have become inveterate among city dwellers, for they know that their company would have a deadly effect upon their own souls, like a disease brought by a pestilential atmosphere."<sup>19</sup> Nicknaming *Yehudâh* with a Dead Sea sect pejoration would

suggest a closer connection between the *Netzârim* and the Dead Sea sect than previously thought. Furthermore, if *Yehôshua* and the *Netzârim* represented a viable bridge unifying the *Perushim* and *Khasidim-Tzedôqim* of *Qumrân*, this would have added significantly to the impetus for both the Pseudo-*Tzedôqim* and Romans to eliminate them.

As *Qiryat*, it could refer to a city in the area beginning with "*Qiryat*... (Town of ..., ...-town, ...-ville)." The major city of such a name dating back to that time seems to have been *Qiryat-Baal*, "Masterville" or "Mastertown" (cf. *Yehôshua* 9:17; 15:9, 60; 18:14, 15; *Divrei-ha-Yâmim Âlêph* 2:50, 52, 53; *Shôphetim* 18:12; *Shmueil Âlêph* 6:21; 7:1, 2 et al.). The name was later changed to *Qiryat-Yeârim*, "Forests City." This is one of the few cities beginning with "*Qiryat*" which was well known in those times.<sup>20</sup> It is identified today with the Arab village of *Abu Gosh*,<sup>21</sup> about 13 km (8 mi.) west of *Yerushâlayim*. *Abu Ghosh* has been discussed as a possible capital of a Palestinian state.

*Qeriyôt* was a city in southern *Yehudâh* (cf. *Yehôshua* 15.25; *Yirmeyâhu* 48.24, 41; *Âmôs* 2.2). Little is known about *Qeriyôt*, including whether it was inhabited during the 1<sup>st</sup>-century C.E.

*Yehudâh "Ish Qeraiyôt"* is identified as *Ben-Shimôn* in Yn. 6.71; 12.4 & 13.2.

**10.4.3** ...[*Yehôshua*]... Lit "him."

**10.5.1** ...the *Shômrôn*... *Shôm-rôn'* (Samaria); cf. Ky-Lu. 9:53.

**10.6.0** ...led astray from... *EB* throws an interesting light on this *mishpât*. The notion, widespread among Christians and crucial to blatant Jew-haters, is that Jews are the "lost" sheep while the church is now the "true" Israel. This is the primary principle underlying miso-Judaic sentiment down through the ages as demonstrated by the late Oxford scholar James Parkes.<sup>22</sup> Indeed, in the Greek the *mishpât* supports "lost." In *EB* however, the *mishpât* reads "led astray" implying that *Yehôshua* targeted the backsliders among the Jews to return *teshuvâh* (cf. note 3.2.1).

It was not the *Tôrâh*-observers who needed to return *teshuvâh* but the backsliders among the Jews, who had been “led astray” and needed to be won back to *Tôrâh*-observance. This dovetails with *Yehôshua*’s declaration that he came to call upon the sick – backsliders, “who need a doctor” – to return *teshuvâh*, not the healthy (*Tôrâh*-observant, cf. *NHM* 9:12).

This is quite different from the notion, widespread among Christians, that the Jews are “lost sheep” who need to be converted to Christianity. Christians created this notion deliberately, a product of the miso-Judaic sentiment of the early church, in their attempt to establish the church’s validity as the new “true” Israel and “true” Jews. Representing Jews as rejected by *G-o-d* was unavoidable to give any credence to their claim to have stepped into that vacancy to become heirs to “their” savior’s kingdom. In this, Jews were relegated to the role of servants of darkness.

In one stroke, *EB* not only restores a thoroughly Judaic tenet, *teshuvâh* for Jews who have backslidened, but places *Yehôshua* squarely in line with many other sages of Judaism. This seemingly minor detail in language redaction can result in the building of a false kingdom and a false and counterfeit christ.

There is yet a further implication of this change, these sheep were led astray, seduced into some other, not *Tôrâh*-observant, religion. These need to be won back to Judaism and *Tôrâh*. This is *Yehôshua*’s commission to his *talmidim*! There is still more. Surely there were Jews living in the *Shômrôn* and the *Levânôn* (the way of the *gôyim*), and countless cities of the *gâlut* – Rome, Turkey, etc. Yet, *Yehôshua* instructs not to go there, but to restrict themselves to *hâ-âretz* (the land, Israel) as well.

Granted, this was almost surely to be understood as “Step 1” and not the complete plan of the world. Yet, it fixes indisputably the priority of the *Mâshiakh* in restricting קירוב (*qi-ruv*’; outreach) to retriev Jews who have strayed from non-selective *Tôrâh*-observance to *teshuvâh* and attracting and training up non-selectively *Tôrâh*-observant *geirim* – relegating non-*geir* non-Jews outside of the pale of *hâ-Ôlâm ha-bâ*.

**10.6.1** ...led astray from the house of Israel... Cf. *Yirmeyâhu* 50:6. Cf. also “Israel,” 8.10.2.

**10.7.1** כי קרבה מלכות השמים (ki qârv-âh’ mal-khut’ ha-shâ-mai’ im, for the Realm of the heavens has neared), ηγγικεν γαρ η βασιλεια των ουρανων (eiggiken gar ei basileia ton ouranon, the Realm of the heavens has drawn near), ...**that the Realm of the heavens has come near...** reconstructed from the earliest extant Greek sources as suggested by the correspondence, via *LXX*, to MT. “Realm of the heavens” does not occur in *LXX* or *Tan”kh*. The phrase is recorded in *Mishnâh* (*Berâkhôt* 16a) and *Gemârâ*. “*R. Yôkhânân* also said: If one desires to accept upon himself the yoke of the [Realm of the heavens] in the most complete manner [15a], he should consult nature and wash his hands and put on *tephilin* and recite the *Shema* and say the *tephilâh*: this is the complete acknowledgment of the [Realm of the heavens]” (*Berâkhôt* 14b-15a).

In *Berâkhôt* 21a, “Realm of the heavens” is associated with the recitation of the phrase מלך העולם (mêl’ êkh hâ-ô-lâm’, king of the ages) in the *Shemônêh Êsreih*. In *Berâkhôt* 21a, recitation of the *Shema* section is described as covering two points: the departure from Egypt and the Realm of the heavens.

Two Hebrew verbs in MT correspond to εδδίζω (eggizo): נגש (ni-gash’, [referring to a person] approach close, to the proximity of) and קרב (qâ-rav’, [anything] come near [to anything]).

*EB* offers a different slant: וברשו להם שתתקיים מלכות שמים (u-vas-ru’ lâ-hêm’ shê-tit-qa-yeim’ mal-khut’ shâ-mai’ im, Then [lit. and] announce [pl. imp.] to them that the realm of the heavens will be confirmed).

**10.8.1** טפל (ti-peil’; care for, tend), θεραπευω (therapeuo, attend to, care for), ...**care for...** This correspondence is suggested by the analysis that follows. Cf. also note “cure” 8.8.1.

Θεραπευω is found in *LXX* in eight instances – and rendered for different Hebrew terms in seven of

them. Only שׁב (yâ-shav', sit) is repeated (*Êsteir* 2:19 & 6:10). These refer to “sitting” (convening) court in the gate of the city where *Mârdekhai* judged, taking care of or attending to the complaints of the citizenry.

*KJV* even renders θεραπειω as “worshipped” at *Trans.* 17:25 (q.v. 2.2.2, 4.9.1, 5.16.2 & 15.9.3).

θεραπειω most nearly means healing is when rendered for the *hitpâeil* (reflexive) הִתְרַפֵּא (hit-ra-pei', healing or recuperating; in *Melâkchim Beit* 9:15). Even here, θεραπειω can be understood as recuperating in the sense of “taking care of oneself” or “tending oneself.” In *Shmuel Beit* 19:24 the connotation of tending to or caring for is more straightforward: עָשָׂה (âs-âh', do; didn't “do” his feet). We can see in *Yeshayâhu* 54:17 that those who tend 'ה are עֲבָדִים (a-vâd-im', servants). The theme of attending or tending threads through the remaining instances. Cf. שָׁחָה (shâ-khakh', bend down, bow down, crouch), *Mishlei-Shlômôh* 14:19; חִלְּהָה (khil-âh', to sweet-talk, be sweet to, curry the favor of), *Mishlei-Shlômôh* 19:6; and בִּקֵּשׁ (bi-qeish', request, seek), *Mishlei-Shlômôh* 29:26.

One reason for this shotgun, many-to-one mapping<sup>23</sup> of Hebrew to Greek could be that the Hebrew term for “care for” or “tend” is post-Biblical. Until earlier manuscripts enable better correspondence and the development of rules to reverse the many-to-one mapping, the problem is intractable. The best we can do is refract the Greek into its Hebrew counterparts based on their contextual usage.

θεραπειω is the word from which the English “therapy” is derived. It is unfortunate that there is no English verb “to therap” (give therapy, therapute?). “To administer therapy” would be more accurate, but in some instances would be quite stilted. While terms such as “treat” are accurate in some instances, other connotations of “treat” make this term confusing in other *pesuqim*.<sup>24</sup> Further, “treat” could be confused with completely unrelated Greek verbs rendered as “treat abusively or disdainfully” or being “treated” to dinner. These connotations have nothing at all to do with θεραπειω.

“Tend” is inappropriate as κομίζω (komizo), better conveys “tend” (V Sh. 5:10).

The theme of administering therapy, caring for, is consistent with usage in *LXX*. θεραπειω is used in the sense of caring for someone or something – being rendered as “entreat” (*Mishlei-Shlômôh* 19:6) and “seek” (*Mishlei-Shlômôh* 29:26); to take care of (a responsibility, thing or person). In a similar vein, it is rendered as “accomplished” (*Êsteir* 2:12), “sat / sits” (*Êsteir* 2:19; 6:10), “put on” (*Êsteir* 5:1), “dressed” (*Shmuel Beit* 19:24), and “lay” (in the sense of being cared for, according to extra-textual *LXX* paraphrasing in *Melâkchim Beit* 9:16). Cf. also “carers for” or “caretakers,” being rendered as “servants” in *Be-Reishit* 45:16 & *Yeshayâhu* 54:17.

θεραπειω isn't synonymous with heal or cure – for which we have ιαομαι (iaomai, cf. note 8.8.1).

For further guidance concerning the proper performance of טָפַל / θεραπειω see *Khanâ* Shofnos OTR & *Bat-Tôva* Zwebner, *The Healing Visit, Insights into the Mitzvâh of [Biqur] Khôlim*.<sup>25</sup>

**10.8.2** ...throw out the demonic-[forces]... Cf. “demon,” 4.24.1. *EB* adds מִבְּנֵי אָדָם (mi-ven-ei' â-dâm', from persons).

**10.8.3** חִנָּם (khi-nâm', gratis), δωρεαν (dorean, adverb meaning “as a gift”), ...**gratis**... correspond in *LXX*. Cf. *Dânieil* 2:6 & 5:17.

**10.9.1** קָנָה (qân-âh'; acquire, procure, obtain, buy), κταομαι (ktaomai; procure, obtain), ...**acquire**... correlate in *LXX*. *EB* reads אַל תִּצְבְּרוּ (al titz-be-ru', do not collect, hoard), the real gist of the *mishpât*.

Judaism, recognizing that there will always be poor among us (*Devârim* 15:11), stresses that neither wealth nor the lack of it is an indicator of one's virtue or worth. The virtues to be pursued in poverty, being more difficult to recognize and bear than the virtues of wealth, are most often extolled. Yet the virtues to be pursued in wealth – generosity, care for the poor, attention to justness and the like – are not neglected either.

The Christian antipathy toward making ‘*M-a-i-m-o-n*,’ (also *M-a-m-m-o-n*) if not an invention of the Romans, was magnified by them to keep the poor masses content being poor. Most govern-

ments, politicians and the affluent have since promulgated the notion for their own benefit.

Poverty as intrinsically desirable contradicts nearly all of the Biblical examples. *Avrâhâm*, *Yitzkhâq*, *Yaaqôv* were wealthy and powerful. *Yôseiph* and *Môshêh* were among the most wealthy and powerful men in Egypt. The list includes *Dâvid ha-Mêlêkh* and *Shlômôh ha-Mêlêkh*, whose wealth, power, prestige and wisdom were known throughout the civilized world. At the *Yetziâh*, the *Mitzrayim* gave us gold and silver to take with us. Cf. *Mishlei-Shlômôh* (i.e. 3:9-10; 10:4). *Yôseiph* and *Miryâm Bêh-Dâvid* didn't refuse the wealth offered by the astrologers from the east. *Yehôshua* came from an affluent family able to finance the best Egyptian education.

One of the few poor examples was *Yôkhânân ha-Matbil*. Perhaps a leader of the *Khasidim-Tzedôqim* of *Qumrân*, *Yôkhânân ha-Matbil* led his own *talmidim* apart from *Yehôshua*.<sup>26</sup> Although there is a clear relationship between the *Netzârim* of *Yehôshua* and the *Yôkhânân* sect, the latter were distinct from *Netzârim*.

Dishonesty and unjustness are condemned, not the honest earning of income. Failure to take care of the poor, including lacking the income to contribute *tzedâqâh* to which the poor are entitled by *Tôrâh*, falls within the definition of unjustness according to *Tôrâh*.

For the *Netzârim* position, cf. *NHM* 13:12 with notes.

**10.9.2** כֶּסֶף (*kês' êph*), ἀργυρον (*arguron*, silver), ...**silver**... pop. "money," correspond via *LXX* to MT and are corroborated in *EB*. For the 'neither... nor' construct, cf. note 5.34.2. Cf. also 10.10.2.

**10.9.3** ...**nor copper for your money belts**... *EB* reads מַמ"ן בְּכִיסְכֶם (*Mam"n be-kis-khêm* , [g-o-d of] material possessions in your pocket). "Your" is plural. Cf. also 10.10.2.

**10.10.1** ...**nor a suitcase for the way**... This is not included in *EB*. Cf. 3.3.3 and 10.10.2.

**10.10.2** ...**two**... *EB* reads חַלִּיפוֹת (*kha-liph-ôt'* , changes of). Josephus wrote of the Essenes, whom many hold to be the *Qumrân* sect, "They have no certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open for them, just as if it were their own; and they go into such as they never knew before, as if they had been ever so long acquainted with them. For which reason they carry nothing with them when they travel into remote parts, though still they take their weapons with them, for fear of thieves. Accordingly there is, in every city where they live, one appointed particularly to take care of strangers, and provide garments and other necessities for them... Nor do they allow of the change of garments, or of shoes, till they be first entirely torn to pieces, or worn out by time. Nor do they either buy or sell anything to one another; but every one of them gives what he hath to him that wanteth it, and receives from him again in lieu of it what may be convenient for himself; and although there be no requital made, they are fully allowed to take what they want of whomsoever they please."<sup>27</sup> Hence, there was not need for them to take money.

The similarity between the *Khasidim-Tzedôqim* of *Qumrân* practice and *Yehôshua*'s teaching bolsters suggestions of several scholars that *Yehôshua*'s cousin, *Yôkhânân "ha-Matbil" Bêh-Zekharyâh Bêh-Tzâdôq*, was a *Khasidim-Tzedôqim* of *Qumrân*.

**10.10.3** ...**is worthy**... לְקַבֵּל דַּי (*le-qa-beil' dai*, to receive enough for) is added in *EB*. Cf. also 10.10.2.

**10.10.4** לֶחֶם (*lêkh' êm*; bread), τροφή (*trofei*, nourishment), ...**bread / food**... reconstructed from *LXX* → MT correspondence.

Τροφή, meaning roughly "solid-food," is most often rendered for לֶחֶם in *LXX*. Cf. *Shôphtim* 8:5; *Tehilim* 136:25; 146:7; 147:9 and *Mishlei-Shlômôh* 6:8). Τροφή was most likely rendered for לֶחֶם in *NHM* 6:25 and 10:10.

In *LXX*, τροφή is rendered for MT אֶכֶל (*ê' khêl*, food) in three instances. In two, food is associated with the phrase "in due season" (cf. *NHM* 24:45). Cf. also *Tehilim* 104:27; 145:15 & *Iôv* 36:31.

Τροφή is rendered for מזון (mâz·ôn' , sustenance) at *Dânieil* 4:9, 18 and *Divrei-ha-Yâmim Beit* 11:23.

Τροφή parallels מעדן (ma·a·dân' ; sumptuous food, delicacies) at *Be-Reishit* 49:20 and *Eikhâh* 4:5.

*NHM* 3:4 could be rendered by any of these, but אכל is the most likely.

**10.11.1** בת (bat, lit. daughter; suburb), κωμη (komei, unfortified village), ...**suburb...** reconstructed from *LXX* to MT correspondence. Cf. note 14.15.3.

*EB* reads מגדל (mig·dâl' , gate tower). The village of *Migdâl* was on the western shore of *Yâm Kinêrêt*.

**10.11.2 ...in it is worthy and stay (!) until...** *EB* reads "... a good man among them and rest there until..." Cf. also 10.10.2.

**10.13.1** שלום (shâ·lôm' ; peace), ...**shâlôm...** In modern times, one (of many similar) standard Hebrew greetings of peace: שלום עליכם (Shâ·lôm' al·ei·khêm' ), "peace be upon you." The Greek here reads simply "Greet it." Cf. also 10.10.2.

**10.14.0 ...or will not hearken to your sayings...** Cf. also "sayings" 12.37.0. *EB* reads "or will not hearken to you."

**10.14.1** התנער מעפר מרגליכם (hit·na·eir' mei·â·phâr' mei·rag·lei·khêm' , shake the dust / dirt from your feet), εκτιναξατε τον κονιορτον εκ των ποδων υμων (ektinakzate ton koniorton ek ton podon umon, shake out the flying-dust from your feet), ...**shake off the dust from your feet...** The *NHM* text is adapted from *Yeshayâhu* 52:2. Cf. *NHM* 10:23.

*EB* reads: והעתקם רגליכם מן העפר (ve·ha·ta·qem' rag·lei·khêm' min ha·â·phâr' , and displace your feet from the dust). Five of the *EB* mss. support the verb נער (nâ·ar' , used in *Yeshayâhu*). *EB* mss. also show confusion concerning העפר, reading alternately מן העפר and מהעפר.

Commenting upon *Be-Reishit* 18:4, in which *Avrâhâm* exhorts the messengers to allow him to bring water so they might wash their feet, *Rash"i* intimates that *Avrâhâm* was ensuring these were not "Arabs who worship the dust of their feet, and he scrupulously avoided bringing anything connected with idolatry into his house [*Midrâsh*]" (*Bereishis*, Artscroll, 1a:631). Of course, *Rash"i*'s reasoning is ignorant in that there were no Arabs until *Avrâhâm*'s son *Yishmâeil* and his grandson *Eisâv* had progeny. Nevertheless, this may reflect beliefs of the peoples of that area at that time, despite *Rash"i* wrongly calling them Arabs, who later shared this belief. *Talmud* speculates concerning the messengers' response, "Do you suspect us of being (like) Arabs who worship the dust on their feet?" (*Bâvâ Metziâ* 86b). The remnants of this are still seen today in the Arabs' fanatic worship of the very dust of Middle Eastern soil on their feet and their fanaticism that all non-Arabs are infidels (including Jews) who must be ethnically cleansed from the Middle East.

The *Gemârâ* (*Sanhedrin* 12a) notes that some of the sages forbade the import of herbs from outside of Israel. This is explained further (*Gemârâ*, *Nedârim* 53b), "R. [*Khaninah Bân-Gamliel*] said, 'We may import them.' What is the reason of him who prohibits it? – R. [*Yirmeyâhu*] said: 'On account of the clods of earth.'" A note to this *Gemârâ* in the Soncino *Talmud* explains that this was because clods of earth from *gôyim* lands may adhere to the roots.<sup>28</sup> Such clods of earth contaminated the *terumâh* (the portion set aside as sanctified for the *kôhanim*) so that this *terumâh* had to be burned (*Shabât* 15b).

Lightfoot's parallel between *Sanhedrin* 12a and these *pesuqim* in *Matityâhu*<sup>29</sup> wrongly equates cities and villages in Israel with lands outside of Israel.

Cf. also *NHM* 11:21 and 7:6; also Ky-Lu. 10:10-11 & Ky-Mk. 6:11.

**10.15.1** סדם, ...**Sedôm...** pop. Sodom.

**10.15.2** עמרה, ...**Amôrâh...** (A·môr·âh' , pop. Gomorrah).

**10.15.3 ...more tolerable for the land of Sedôm and Amôrâh in the day of mishpât than [for] that city... Cf. *Be-Reishit* 19:24-28.**

**10.16.1** ערום (âr-um' ; shrewd, prudent, sensible, subtle, cunning, foxy), φρονιμος (fronimos; prudent, sensible, practical), ...**shrewd**... *secundum EB* and the earliest Greek source mss., respectively.

φρονιμος corresponds in *LXX* to MT:

◇ בִּין (bin), and related בִּרְן (bun, 12 instances);

◇ חכם (khâ-kham' , be wise; 4 instances);

◇ ערום (1 instance – at *Be-Reishit* 3:1).

The English “discerning” seems best to encompass understanding and wise.

Examples of בִּין include *Be-Reishit* 41:33, 39 (“discreet”); *Devârim* 1:13; 4:6; 32:7, 10, 29; *Tehilim* 5:2; 19:13; 28:5; 33:15; 37:10; 49:21; 50:22; 58:10; 73:17; 82:5; 92:7; 94:7, 8; 107:43; 119:27, 34, 73, 95, 100, 104, 130, 144, 169; 139:2; *Mishlei-Shlômôh* 1:2, 5, 6; 2:3, 5, 9; 3:5; 4:1, 5, 7; 7:4, 7; 8:5, 9, 14; 9:6, 10; 10:13; 14:6, 8, 15, 33; 15:14; 16:16, 21; 17:10, 24, 28; 18:15; 19:25; 20:24; 21:29; 23:1, 4, 23; 24:12; 28:2, 5, 7, 11; 29:7, 19; 30:2; *Yeshayâhu* 1:3; 3:3; 5:21; 6:9, 10; 10:13; 11:2; 14:16; 27:11; 28:9, 19; 29:14, 16, 24; 32:4; 33:19; 40:14, 21; 43:10, 18; 44:18; 52:15; 56:11; 57:1; *Yirmeyâhu* 2:10; 4:22; 9:11, 16; 23:20; 30:24; 49:7; *Hôsheia* 4:14; 14:9, 10; *Mikhâh* 4:12; *Dâniel* 1:4, 17, 20; 2:21; 8:5, 15, 16, 17, 23, 27; 9:2, 22, 23; 10:1, 11, 12, 14; 11:30, 33, 37; 12:8, 10.

Instances of תבונה (te-vun·âh' , understanding) include *Shemôt* 31:3; 35:31; 36:1; *Devârim* 32:28; *Tehilim* 49:4; 78:71; 136:5; 147:5; *Mishlei-Shlômôh* 2:2, 3, 6, 11; 3:13, 19; 5:1; 8:1; 10:23; 11:12; 14:29; 15:21; 17:27; 18:2; 19:8; 20:5; 21:30; 24:3; 28:16; *Yeshayâhu* 40:14, 28; 44:19; *Yirmeyâhu* 10:12; 51:15; *Yekhêzqeil* 28:4; *Ôvadyâh* 7,8. Cf. also “intellectuality,” 11.19.4.

**10.16.2 ...as...** “more than,” *secundum* a non-canonical “gospel” tradition.<sup>30</sup>

**10.16.3 ...as shrewd as serpents...** cf. *Be-Reishit* 3:1.

**10.16.4** תם (tâm, whole, unblemished), ἀκεραῖος (akeraios, unmixed, pure), ...**whole**... reconstructed from *LXX* to MT correspondence by the analysis which follows.

Ἀκεραῖος, though not found in *LXX*, is formed from α (alpha), meaning “un-,” and κεραιος (keraios) meaning mingled or mixed. Κεραιος is found in *LXX* at *Mishlei-Shlômôh* 9:2, 5; and *Yeshayâhu* 5:22 & 19:14, where κεραιος correlates consistently to מִסַּךְ (mâ-sakh' , mix, blend, mingle).

To mirror the Hebrew, we must find the antonym of מִסַּךְ. This turns out to be תם (pl. תמים, tam-im' ; whole) – encompassing all of the following: unblemished, unspotted, untainted, unmingled, unmixed, undefiled, unpolluted, undiluted and perfect. תם / תמים is a very powerful word. For the verb form, תם (from the root תמם, cf note 10.22.2. Cf. *Be-Reishit* 6:9; 17:1; 25:27 (where “plain” in *KJV* is a gross misrendering for תם); *Shemôt* 12:5; 29:1; *Va-Yiqrà* 1:33, 10; 3:1, 6, 9 et al.; *Iôv* 8:20; *Shir ha-Shirim* 5:2 & 6:9. It wasn't necessary for the dove, which symbolizes beauty, innocence and purity, to be stipulated as perfect as in the case of bulls, goats and sheep. Cf. also *pesuqim* where תם / תמים are inadequately rendered: *Yehôshua* 24:14 (sincerity should be perfectness, i.e. integrity); *Shmueil Beit* 22:31, 33; *Tehilim* 15:2 (upright); 18:31; 19:8; 84:12; 101:6; 119:1; *Mishlei-Shlômôh* 28:18; *Âmôs* 5:10.

*EB* reads עניים (a-ni-yim' , poor). Cf. also 10.22.2 & 5.48.0.

**10.17.1 ...for they will deliver you... flog you in the [local] Bâtei-ha-K'nêsêt...** *secundum* the Greek mss.

*EB* and the Greek read very differently here. As the Greek smacks of Jew-hatred it leads one to suspect that the Greek was redacted by Christians.

*EB* reads: “They will not deliver you in the local<sup>9.35.0</sup> congregations or Bâtei-ha-K'nêsêt.”

On the one hand, this looks like an miso-Judaic redaction in the Greek by the early Christians. Yet, one could also argue that it is a defensive redaction of the Hebrew by *Sheim-Tôv*. Although floggings

sometimes occurred in the *Beit-ha-K'nêsê't*,<sup>31</sup> they were usually carried out in a public place. The *Beit-Din ha-Gâdôl* (cf. 5.22.3), even the *Beit-Din Qâtân*, didn't hear minor cases, as implied by the *mishpât* of flogging. These would ordinarily be handled by the local *Beit-Din*.

Either of the readings, when placed upon the background of the Judaic, political and other fabrics of the era, seem viable; yet the two seem intractably contradictory. There is abundant evidence of miso-Judaic redactions in the Greek mss. As Howard notes, any departure from the Hebrew source document would have enervated his polemic aims.

The Greek suggests a Hebrew play on words with *מסר* (*mâ-sar'*, deliver), and *יסר* (*yâ-sar'*, scourge, chastise or flog). Confusion of these terms may have taken place when rendering the Greek from the Hebrew, causing the variance. In addition to other flaws in *EB*, this is a factor in favor of the Greek reading.

**10.18.0** כעדי להעיד (*ba-ad-i' le-hâ-id'*, lit. in witness for me to give evidence, testify-as-a-witness), ενεκεν εμου εις μαρτυριον (*eneken emou eis marturion*, for my sake, in testimony), **...in my behalf, to testify...** *secundum EB* and the earliest extant source texts (Greek), respectively.

*EB* exhibits a play on words using עוד (*ud*, repeat solemnly as a witness).

One cannot testify on behalf of another. If Mike sees a crime, his best friend, in whom he confided, cannot testify what Mike told him.<sup>32</sup> That is hearsay evidence. One can only testify in witness of something (s)he has personally experienced. This passage refers exclusively to ones who eyewitnessed the works and teachings of *Yehôshua*, not relying on hearsay, and testified as eyewitnesses.

**10.18.1** ובגויים (*u-va-gôy-im'*, and in / among the *gôyim*), και τοις εθνεσιν (*kai tois ethnesin*, in / at / with / by / to / for the peoples), **...and in the Gâlut...** (Exile, Dispersion or Diaspora), reconstructed in harmony with *Devârim* 31:26 and 5.47.1.

The Greek can be locative, instrumental or dative. Christians have preferred dative (to / for), not

locative (in / at) to support their Displacement Theology.

*EB*, having devolved toward the Greek tradition for centuries,<sup>33</sup> translates from the Greek to read ולגויים (*ve-la-goy-im'*, and to / for the *gôyim*).

**10.19.1** נתן (*nâ-tan'*, give), παραδωσιν (*paradosin*, deliver over), **...they shall have given you [over]...** correlate in *LXX*. The Greek means literally "shall have delivered you over" and is supported by *κ*, *β* and 0171. *EB* reads תפס (*tâ-phas'*, seize).

**10.19.2** ...or how... This phrase is absent in *EB*.

**10.19.3** ...that you should speak... *EB* reads "you are in need."

**10.19.4** לכם מענה (*lâ-khêm' ma-an-êh'*, to you a reply, response, answer), τι λαλησητε (*ti laleiseite*, what you may say), **...there will be lâkhêm maanêh...** *secundum EB* and the earliest extant source texts (Greek), respectively. Perhaps an allusion to לחם מן (*lêkh' êm mân*, manna bread), which also came in the hour of need. Cf. *Shemôt* 4:12

**10.20.1** רוח (*ru' akh*; spirit or breeze / wind) **...Ruakh of...** *EB* includes קדשו (*qâd-shô'*, His Holiness). Cf. 1.18.6.

**10.20.2** אביכם (*av-i-khêm'*, your father), πατρος υμων (*patros umon*, your father), **...your Father...** This Hebrew is translated directly from the earliest extant mss. (Greek). *EB* reads אבי (*av-i'*, my father).

**10.21.1** יובילו (*yô-vil' u*; they will transport, haul, deliver), παραδιδωμι (*paradidomi*; deliver over) **...deliver...** according to *EB*, deriving from the root יבל (*yâ-val'*; unused *paal*), transport, haul or deliver. This is remarkably similar to the Holocaust. Another related word is יובל (*Yô-veil'*; Clarion, the bellwether of the herd or flock which 'transports' the

bell and herd – pop. “Jubilee”) also derives from this root. Cf. “give over” 10.19.1 and *Mikhâh* 14:26.

**10.22.0** ללעג וזעוה לכל העמים (le-la·ag' ve-za·av·âh' le-kâl' [le-kol' ] hâ-am·im' , for [a source of] derision and horror to all of the kinsmen), νισουμενοι υπο παντων (misoumenoi upo panton, hated by all), ...**eschewed by all...** according to *EB* and the earliest extant Greek mss. זעוה is a secondary spelling of זעוה (ze·vâ·âh' ) according to Klein's. The *EB* reading is reminiscent of Christian persecutions of *Netzârim* and other Jews since 70 C.E. For 'eschew,' see note 5.43.4.

**10.22.1** אכן (â·khein' , certainly), δε (de, but), ...**certainly...** *secundum EB* and the earliest extant source texts (Greek).

**10.22.2** מכס (mêkh' ês; tax), מקצה (mi·qâtz·êh' , the cut-off, cutting short), תמם (see below); τελος (telos, completion / end / tax), ...**completion / end / tax...** The Hebrew is reconstructed from correspondence via *LXX* τελος → MT according to the following:

א תמם – The primary correlation from *LXX* → MT is from τελος to the *paal* intransitive infinitive תמם (tum·âm' ; it ended them, cf. *Devârim* 31.24, 30; *Yehôshua* 8.24, 10.20; cf. also note 10.16.4 and *NHM* 26:58). Additionally, there is one instance in which τελος correlates to the preterite תמו (tam·u' ; it was brought to a halt, cf. *Yehôshua* 3.16) and one instance in which τελος corresponds to the adjective תמים (tâm·im' ; whole, cf. *Yehôshua* 10.13). Each conveys either of two meanings, discerned by context:

1. א become whole, be brought to a halt or conclusion

2. א be ended, destroyed or passed away

ב מקצה – derives from קץ (qêtz, a cut-off, cutting short, see note 28.20.1). עד מקצה (ad miq·tzeih' , until the cut-off) refers to the end of a period of time. Cf. מקצה / קץ (mi·qêtz' / miq·tzeih' ), from the cut-off [of] *Shôphitim*

11:39; *Shmueil Beit* 15:7; 24:8; *Melâkchim Beit* 8:3; 18:10; *Dânieil* 1:15, 18; 4:31; 9:26 (until the end). This is the usage throughout *Matityâhu* except 17:25 & 26:58 (see below).

ג מכס – cf. *Be-Midbar* 31:28, 37, 38, 39, 40, 41).

This usage is found in *NHM* 17:25.

*EB* reads עת קץ (eit qêtz). עת (eit) refers to a general time of the day or of the year, here stipulated to be the cut-off time.

**10.22.3** ישע (yi·vâ·sha' , he shall be saved), σωθησεται (sotheisetai, shall be saved), ...**shall be saved...** *secundum EB* and the earliest extant source texts (Greek), respectively.

This contradicts the “rapture” theory in which Christians expect to be “raptured out” before the suffering begins. Cf. 1.2.2 and the books (1) *Atonement In the Biblical 'New Covenant,'* (2) *The 1993 Covenant* and (3) the paper *Comet-Planet Collision of 1994 [Levy-Shoemaker] Heralds Messianic Era.*

**10.23.1** ετεραν (eteran), ...**the next...** is preferred in β and א rather than αλληνην (allein, another) as found in ms. 0171. The phrase “and if they pursue you in the next, flee to another” is included in ms. 0171.

**10.25.1** יקראו (yi·qre·u' , they will call), επεκαλεσαντο (epekalesanto), ...**they were calling...** *secundum EB* and the earliest extant source texts (Greek), respectively. This Greek is preferred *secundum* א\* rather than επεκαλεσαν (epekalesan, they called) as found in β, or εκαλεσαν (ekalesan, they called) as found in ms. 0171 and *TR*.

**10.25.2** בעל זבול (Ba' al Ze·vul' , master of the lofty place), βεεζεβουλ (beezeboul, the lofty master), ...**Baal Zevul...** *secundum EB* and the earliest extant source texts excepting sy<sup>p</sup>, respectively. This is a euphemism referring to the pagan deities, בעלים (be·âl·im' ) of the *gôyim*, in contrast with אלהים (êl·ôh·im' , *g-o-d-s*). בעל זבול is the chief of the demons of the earth. In the *Pseudepigrapha (Testament of Shlômôh* 6:2, 4), *Baal Zevul* is identified as

the Prince of the Demons, the only “fallen” angel to have survived the Flood. Cf. 4.24.1.

Sy<sup>p</sup> reads בעל זבוב (Ba’ al Ze-vuv’, master / lord of the flies).

*EB* exhibits a play on words in Hebrew. בעל הבית (ba’ al ha-bai’ it, lord / master of the house) means head of the household. *EB* reads, “If they call the בעל הבית the בעל זבוב...”

This *pâsuq* must be considered in light of earlier Ugaritic texts that give a variety of titles for בעל (ba’ al). One such title is “Zbl b’ars” meaning “Lofty dweller, Lord of Earth.” This title has a biblical echo in the corrupted form בעל זבוב (Melâkhhim Beit 1:2ff.), from an original בעל זבול. This form is preserved in *NHM* 10:25 and 12:24 as well as Ky-Mk 3:22; Ky-Lu11:15,18.<sup>34</sup>

Thus, while *Baal Zevuv* would seem to be supported in *Melâkhhim Beit*, that instance seems to be a corruption of *Baal Zevul*. זבול (Ze-vul’) can be derived from זבל (zâ-val’) meaning “dwell in a lofty place.” זבולן (Ze-vul-un’; corrupted to “Zebulun”) derives from this stem.

Probably deriving from its association with בעלים, זבל (zêv’ êl) evolved the meaning of garbage or dung so that the *pieil*, זבל (zi-beil’), developed the meaning of “spread manure, fertilize.” Based on this, בעל זבול likely had a double meaning, and this gave rise to the metonymic בעל זבוב. Note, in this light, also the name איזבל (iy-zêv’ êl; un-זבל, not זבל) – pop. “Jezebel.” Cf. also 12.24.0 and note 9.6.1.

**10.25.3** בני ביתו (ben-ei’ beit-ô’; lit. sons of his house, i.e. members of his household), οἰκίαικος (oikakous, members of the household), ...**members of his household...** *secundum EB* and the earliest extant source texts (Greek), respectively.

**10.26.0** שאין דבר (shê-ein’ dâ-vâr’, lit. that there is no word / thing, i.e. for there is nothing, no matter, never mind), ουδεν (ouden, neither), ...**nothing...** *secundum EB* and the earliest extant source texts (Greek), respectively.

**10.26.1** שלא יראה ולא נעלם (shê-lô’ yei-râ-êh’ ve-lô’ nê-êl-am’, that won’t be seen, and it hasn’t been hidden / concealed),

ουδεν γαρ εστιν κεκαλυμμενον ο ουκ αποκαλυφθησεται και κρυπτον ο ου γνωσθησεται (ouden gar estin kekalummenon o ouk apokaluftheisetai kai krupton o ou gnostheisetai, for nothing is concealed which will not be unveiled nor hidden which will not be made known), ...**there’s nothing that won’t be seen, and it hasn’t been concealed...** *secundum EB* and the earliest extant source texts (Greek).

**10.28.0** שאין בידם (shê-ein be-yâd-âm’, that isn’t in their hands (power), μη δυναμενων (mei duname-non, not able), ...**have no power...** *secundum EB* and the earliest extant source texts (Greek), respectively. Later in the *pâsuq*, *EB* adds the phrase “by His Hand.” The hand is a symbol of power.

**10.28.1** ירא (yâ-rei’, be awed, in awe of something awful, awful or terrible, revere) / פחד (pâ-khad’, fear / afraid); φοβος (phobos, fear), ...**fear / revere...** These terms correspond via *LXX* → *MT*.

Φοβος, from which “phobia” is derived, is rendered about evenly in *LXX* for ירא and פחד.

*KJV* and other Christianized versions confuse fear, afraid, worship, cowardice, be in awe of, be terrified by, etc. by blurring the following:

There is no correspondence between פחד / ירא and φοβος / σεβομαι (sebomai; worship, q.v. 2.2.2, 4.9.1, 5.16.2 & 15.9.3). See also *Rev.* 21:8 with *I Yn.* 4:18.

Εκφοβεω (ekfobeo) / εκφοβος (ekfobos), terrify / terror (not found in *Matityâhu*) is confused with general fear and ירא when used in the context of something awesome, awful and terrible (q.v. 2.2.2, 4.9.1, 5.16.2 & 15.9.3).

Δειλια (deilia), δειλαω (deiliao) and δειλος (deilos), meaning cowardice, is confused with these other types of fear. (Only the latter is found in *NHM*, at 8:26.)

Ευλαβεαμαι (eulabeomai) / ευλαβεια (eula-beia), circumspect (not found in *Matityâhu*), not fear.

Τρεμω (tremo; tremble), not found in *Matityâhu*, is confused with fear.

*Pâsuq* 10:28 reads φοβεισθε (phobeisthe, [do not] fear) *secundum* <sup>8</sup>, rather than φοβηθητε (phobeitheite, you should not fear) as found in β.

In *pâsuq* 26, *EB* reads אל תראו (al ti-ru', do not revere) from <sup>8</sup>ר'. However, in *pâsuq* 28 *EB* reads פחד in both instances.

Examples of <sup>8</sup>ר' include *Be-Reishit* 3:10; 15:1; 18:15; 19:30; 20:8; 21:17; 26:7, 24; 28:17; 31:31; 32:8; 35:17; 42:35; 43:18, 23; 46:3; 50:19, 21; *Shemôt* 1:17, 21; 2:14; 3:6; 9:30; 14:10, 13, 31; 15:11; 34:10, 30; *Va-Yiqrâ* 19:3, 14, 30, 32; 25:17, 36, 43; 26:2; *Be-Midbar* 14:9; 21:34; *Devârim* 1:21, 29; 2:4; 4:10; 5:26; 6:24; 8:9; 28:58 (fear / terrible); Cf. also *Tehilim* 112:1; 119:120; 34:10; 23:4; 27:1, 3; 33:8; 40:4; 46:3; 49:6; 52:8; 56:5, 11; 67:8; 72:5; 86:11; 91:5; 102:16; 118:6; *Mishlei-Shlômôh* 3:7; 24:21; *Nekhêmâyâh* 1:11; *Yeshayâhu* 7:4; 43:1; 51:7, 12; 59:19.

Examples of פחד include *Be-Reishit* 31:42, 53; *Shemôt* 15:16; *Devârim* 2:25; 11:25; 28:66-67; *Tehilim* 27:1; 36:2; 119:120, 161; *Mishlei-Shlômôh* 28:14; *Yeshayâhu* 2:10, 19, 21; 12:2; 19:17; 33:14; 44:8, 11; *Hôsheia* 3:5.

**10.28.2** גי-הנם (Gei-Hi-nôm', *Hinôm*-Ravine), γεενα (geena, Gehinnom = hell); גן עדן (Gan Eid' ên; Elegance Park), παραδεισος (paradeisos, paradise), ...*Hinôm*-Ravine / *Gan Eidên*... These terms are analyzed according to their correspondence via *LXX* to *MT*.

גי-הנם is the ravine, or valley, skirting the south-eastern and southern periphery of *Yerushâlayim* where, in antiquity, pagans burned their children as human sacrifices ("caused their children to pass through the fire"). A related term, תפח (Tôphêt), was the high place (ashram or altar) of *M-o-l-a-k-h* in גי-הנם where these child sacrifices were carried out. Cf. *Melâkchim Beit* 23:10; *Divrei-ha-Yâmim Beit* 28:3; 33:6; *Talmud Pesâkchim* 54a; *Yeshayâhu* 30:33; *Talmud Nedârim* 39b; *Yirmeyâhu* 7:31-32; 32:35). Cf. also *Yirmeyâhu* 15:8; 18:16; 19:2, 6; 2:23; and *Nekhêmâyâh* 11:30.

The fires of גי-הנם were thought to heat the underground hot springs (*Shabât* 39a). Jews regarded it as having no power over the scholars of Israel nor the transgressors of Israel (*Talmud, Khagai* 27a, *Eirubin* 19a). Regarding the fires of גי-הנם, cf. *NHM* 3:12; 5:22; 13:42; 18:8-9; 25:41; Ky-Mk. 9:42-49; Ky-Lu. 3:17; *Yaaqôv* 3:6; 5:3; IV Sh. 3:10-15; I Ky. 1:7; II Ky. 2:4 ("tartarus," a parallel Greek concept) 3:7; *Yehudâh* 7, 23; *Rev.* 19:20; 20:10, 14-15; 21:8; and *Talmud Berâkhôt* 57b.

It is called the valley of slaughter (*Yirmeyâhu* 19:6, 11-14) and associated with the judgment (*NHM* 23:33). There was widespread confusion and disagreement within Judaism regarding שאול (She-ôl') and גי-הנם. Some sages asserted that שאול was one of the seven names for גי-הנם (*Talmud, Eirubin* 19a). Consequently, *pesuqim* such as *Tehilim* 30:4; 16:10; were interpreted to mean that consignment to שאול-גי-הנם was for everyone, but that Israel would be delivered out from שאול-גי-הנם after a temporary purging. The purging period was regarded variously as 12 mos. (*Shabât* 33b, *Eiduyôt* II, 10) or, figuratively, 1 hour (*Eirubin* 19a), after which time, *Avrâhâm* would come for them (*Eirubin* 19a, cf. also Ky-Lu. 16:23). Again, confusing שאול and גי-הנם (*Pesâkchim* 142b, based upon *Tehilim* 116:4; *Yevâmôt* 102b based upon *Iôv* 36:15 and *Bâvâ Batrâ* 10a).

According to some Judaic authors, גי-הנם is necessarily temporal for all <sup>35</sup> There is no persuasive evidence that this view was widely held among first-century Jews. Origins of this notion trace to the confusion of שאול and גי-הנם.

The Judaic consensus, including *Beit-Hileil*, held that גי-הנם was for the wicked while גן עדן (*LXX* παραδεισος) was for the just (*Eirubin* 19a). This takes no note of any third or "intermediate" class, and asserting that the righteous were heading to גן עדן – not גי-הנם at all (*Sôtâh* 22a, *Bâvâ Batrâ* 16a, *Berâkhôt* 12b & 28b).

Everyone was thought to go to שאול (death, grave, pit). Subsequently, some were said to go to גן עדן while others go to the גי-הנם fires. Thus, גן עדן

and גי-הנם are necessarily separate places in שאול (death, see below).

גן עדן, besides being found in *Talmud*<sup>36</sup> occurs in *LXX*.<sup>37</sup> פֶּרְדֵּס (par-deis'; grove, orchard, plantation, 'garden of knowledge' study center) is distinguished in three of these instances.<sup>38</sup> פֶּרְדֵּס, "usually referred to as גן עדן in rabbinic literature,"<sup>39</sup> is the Tannaitic and Amoraic *Qabâlistic* term designating the portal through which the ascent into the heavens = "the ecstatic contemplation" of the "descent to the מרכבה" (mêr'kâv'âh'; vehicle, means of transportation – see also "footstool," NHM 5.35 & 22.45) of *Yekhêzqeil* is achieved (cf. *Yekhêzqeil* 1; *Dânieil* 1; *Yeshayâhu* 6; *Melâkchim Beit* 2.11 and *Be-Reishit* 5.24). That these are thoroughly Jewish concepts is attested by the witness of *Qumrân* documents – of מעשה מרכבה (ma'as'êh' mêr'kâv'âh') – as well as rabbinic texts: "Both *Mishnâh* and *Talmud* (Hag. 2:1 and the corresponding *Gemârâ* in both the Babylonian and Jerusalem *Talmud*) show that, in the first century of the common era, esoteric traditions existed within these areas..."<sup>40</sup>

מעשה מרכבה, or מרכבה mysticism, was the name given in *Mishnâh Khagigâh*, 2.1, to the first chapter of *Yekhêzqeil*. The term [מרכבה] was used by the rabbis to designate the complex of speculations, homilies, and visions connected with the Throne of Glory and the מרכבה (chariot) which bears it and all that is embodied in this divine world. The term, which does not appear in *Yekhêzqeil*, is derived from *Divrei ha-Yâmim Alêph* 28.18 and is first found with the meaning of מרכבה mysticism at the end of *Qôhêlêl* 49.8..."<sup>40</sup>

"The *pardes* which *R. Aqivâ* and his companions entered is the world of the celestial גן עדן (*Gan Eiden*) or the realm of the heavenly palaces and the ascent or 'rapture' is common to several Jewish apocalypses, and is mentioned by Paul (II Cor. 12.2-4 [and particularly the 'rapture' description of I Thes. 4.13-17; ybd] as something which needs no explanation for his readers of Jewish origin."<sup>40</sup> "It would seem, then, that מרכבה mysticism was a movement which continued in unbroken existence from tannaitic to gaonic times... The מרכבה mystics came to be known as יורדי מרכבה (yôrdi' mêr'kâv'âh'

Third Heaven	גן עדן Above פרדס Eternal	
שאול αἵνας (Hades) = Death & the Grave	↑ גן עדן Below פרדס Current & Temporal	גי-הנם ταρταρος (Tartarus) Current & Temporal ↓
	Great White Throne Trials by the Heavenly <i>Beit-Din</i> : Selective observers, and rejectors, of <i>Tôrâh</i> and <i>Halâkhhâh</i> convicted, sentenced and consigned to the Eternal Lake of Fire	

âh'; those who descend to the chariot)" – which Charlesworth considers "odd"<sup>39</sup> and Scholem describes as "an extraordinary expression whose meaning eludes us."<sup>40</sup> The meaning, however, isn't at all perplexing once these terms are understood. One can only descend to שאול גן עדן (see box).

"The mystical ascent is compared to climbing a ladder in *Heikâlôt Rabbati* 13.2... an allusion to *Yaaqôv*'s ladder."<sup>39</sup> Indeed, the rungs of *Yaaqôv*'s ladder correspond to the seven מרכבות (mar'kâv'ôti'; vehicles) of the seven heavens. In the *Ascension of Yeshayâhu*, of 3<sup>rd</sup> *Khanôkh* (pop. "Enoch"), "In each heaven, except the sixth, *Yeshayâhu* sees a throne, with *malâkchim* to its right and to its left, and "one sitting on the throne (see e.g. *Ascens* 7.18-20). These thrones may represent the *malâkchim* in charge of the various heavens (cf. 3En 17), or they may be related to the idea that there is a מרכבה in each heaven... *Ascension of Yeshayâhu* 10:24-31 mentions *malâkchim* guardians of the *she'arim* (gates) of the various palaces, to whom passwords have to be given. This recalls the מרכבה notion of the gatekeepers of the seven heavenly palaces, to whom 'seals' have to be shown by the mystic on his way up to heaven."<sup>39</sup>

It is the rungs of *Yaaqôv*'s ladder – e.g. portions of the *Shema*, *Amidâh*, etc. – which are traversed, and comprising the 'seals' presented, enroute to

every recitation of the *Qedushâh* (*Qâdôsh, Qâdôsh, Qâdôsh...*) in every Orthodox *Beit-K'nêsêl*. It is these rungs / מרכבות which can, with the proper preparation and *kavânâh*, bring the Jew and *geir* into the Presence of the *Shekhinâh* to join the *khayôt* (heavenly beings) in reciting the *Qedushâh* in the Seventh Heaven. Regular descents to the מרכבה not only provide a glimpse, and taste, of גן ערן in *Ôlâm hâ-bâ*, they maintain a clear channel of prayer communication (not to mention re-charging one's spiritual batteries).

Subsequent Gnostic Writings focused on converging the מרכבה experience of this life, as a *tavnit* (pattern), with the eternal expectation of *Ôlâm hâ-bâ*. The location of גן ערן, "sometimes located on earth, sometimes in heaven,"<sup>40</sup> was fixed after the enlivening (cf. 28.7.1) of *Yehôshua*. "It has long been observed that there is a strong Jewish component in Gnosticism."<sup>39</sup> The pivotal question then becomes obvious: how to distinguish between subsequent Judaic מרכבה mysticism and Christian Gnosticism. "There are important theological differences between מרכבה mysticism and Gnosticism which should not be ignored. In Gnosticism there is normally a sharp conflict between the good supreme power and the evil demiurge; there is no such opposition between *Êlôhim* in His Transcendence and *Êlôhim* as He reveals Himself on the Throne of Glory in the מרכבה texts. We should also note that in Gnosticism the ascent to heaven is made after death whereas in מרכבה mysticism it is made during life and can be repeated many times over."<sup>39</sup> It was the latter concept – גן ערן below as a glimpse of גן ערן above – which *Yehôshua* taught as "the Realm of the heavens has converged with man."

When *Yehôshua* went down into שאול,<sup>41</sup> he first told the thief on the stake beside him that he (the thief) would join *Yehôshua* in גן ערן (not גי-הנם nor purgatory) that day.<sup>42</sup> At his enlivening, he reportedly "led captivity captive,"<sup>43</sup> leading many psyches that were in the guardianship of גן ערן out of שאול and ascending to the right hand of *Êlôhim*.<sup>44</sup>

Subsequently, גן ערן is described as being in the galaxies, the third heaven.<sup>45</sup> Those who were in

שאול were delivered up from שאול. With this perspective, many otherwise perplexing and seemingly conflicting *pesuqim* come into sharp focus.

*Sâtân*<sup>4.1.1</sup> is cited as the Prince of גי-הנם (*Talmud, Shabât* 104a). "Anger," "day of evil," and "destruction" are associated with גי-הנם (*Nedârim* 22a, *Mishlei-Shlômôh* 16:4; *Tehilim* 88:12; *Tehilim* 16:10). גי-הנם is asserted to be in the west (*Bâvâ Batrâ* 84a).

Recognizing the plurality of שאול (i.e. גן ערן and גי-הנם within שאול) until the enlivening of *Yehôshua* facilitates a more logically consistent view of שאול. שאול referred to the depths of the earth (*Be-Midbar* 16:33), the grave or pit (*Be-Reishit* 37:35; 42:38; 44:29, 31; *Be-Midbar* 16:30; *Tehilim* 30:4; *Mishlei-Shlômôh* 1:12). Bones are at the mouth of שאול (*Tehilim* 141:7). שאול is beneath (*Yeshayâhu* 14:9) and deep, opposite of the heavens. (Prior to being moved at *Yehôshua*'s enlivening, גן ערן would also be included here as deep, in opposition to the heavens.) Cf. *Iôv* 11:8; *Tehilim* 139:8; *Shmueil Âlêph* 2:6.

שאול is the nether parts of the earth, the nether-world (*Yekhêzqeil* 31:15-17; 32:17-28). One digs down into שאול (*Âmôs* 9:2). *Yônâh* was described as being in the belly of שאול (*Yônâh* 2:3). שאול is described as the depths (*Tehilim* 86:13; 88:3-7). As death, שאול has bars (*Iôv* 17:13-16). This explains why, though the just were in גן ערן, they remained in a kind of protective custody or guardianship. They were in the גן ערן category of שאול (the grave, death). They were properly described as captives being freed, delivered up, from גן ערן (death) to a new Third-Heaven / גן ערן. This is referred to by *Yn.* 14:2-3.

In the Christian world there has been much misunderstanding of the "Great White Throne" trials. In large measure, this is because Christians usually assume that all people will be judged here as either among the "sheep" (Jews and *geirim* / "Êlôhim Fearers") or among the "goats" (all others; cf. *NHM* 25:32-3 w / notes). According to these passages, however, those who are *shômeir Tôrâh* (watch-guardians of *Tôrâh*, the "sheep") will avail them-

selves of the prescribed *kipur* and be absolved. Their shortcomings being atoned and forgiven, the *Tôrâh*-observant will not even be brought to trial. Only those who lack *kipur* will be brought to trial.

Here, the *Testament of Avrâhâm* (1<sup>st</sup> – 2<sup>nd</sup> century C.E.) is instructive. “When it is time for *Avrâhâm* to die, *Élôhim* sends the archangel *Mikhâeil* to inform him to prepare for death and to make a will... *Avrâhâm* is then conducted to the place of judgment to witness the fate of souls after they depart from their bodies, so that he may repent of his severity. He learns that souls are tried in three ways: by fire [the trial of living one’s live; ybd], by record [the record of one’s life before the heavenly *beit din*; ybd], and by balance [the verdict of ’ה]; and he learns that there are three judgments: by *Hâvêl* [pop. “Abel,” symbolizing the trials of this life], by the twelve tribes of Israel [prosecuting and defending the record in the heavenly *beit din*; ybd], and, finally, by *Élôhim* [pronouncing the verdict; ybd].”<sup>46</sup> See, in this connection, Ky-Lu. 16.19-26.

The touchstone will be *Yeshayâhu* 64:5, which teaches that we are all *tâmei* and our *tzidqut* (righteousness) is like a menstruant’s rag. On the other hand, just as ’ה could “account” *Avrâhâm*’s faith as *tzedâqâh* (*Be-Reishit* 15.6), so, too, He has accounted the *Mâshiakh* as the only acceptable *kipur* (*Yeshayâhu* 53, et al.). Today, many precepts of *Tôrâh* are physically impossible and our dependence upon ’ה’s provision for *kipur*, His *Mâshiakh*, is glaringly conspicuous.

Consider here NHM 16.19, “Moreover, I say to you that you are “*Keiphâ*” and upon this *êvên, êvnêh* my *qehilâh*. *Shaarei Sheôl* won’t prevail against this *qehilâh*. I will give you *maphtekhôt* to the Realm of the heavens.” Thus use of the term *maphtekhôt* (keys) takes on added significance in this light – relating to opening the door of captivity cf. *Rev.* 1:18; *NHM* 16:19). *שארל* is synonymous with death (*Tehilim* 116:3; *Tehilim* 49:15-16; *Tehilim* 6:6). Cf. *Hôsheia* 13:14 – “O death, where are your plagues? O *שארל*, where is your destruction?” (Compare also with *IV Sh.* 15:55). *שארל* is described as a place of darkness (*Iôv* 17:13-16; *Tehilim* 88:3-7) where there is nothingness (*Qôhêlêl* 9:10; *Tehilim* 6:6; *Yeshayâhu* 38:17-18). Written

prior to *גן עדן* being moved, it was also where the wicked are silent (*Tehilim* 31:18) and cut off from the hand of *Élôhim* (*Tehilim* 88:3-7).

Some of these *pesuqim* refer specifically to *שארל-גי-הנם*, the “holding tank” for foul spirits (*Yeshayâhu* 28:15-18; 57:9), a place of pain (*Tehilim* 116:3) and sorrows (*Shmueil Beit* 22:6; *Tehilim* 18:6) which is never full (*Mishlei-Shlômôh* 27:20; 30:15; *Khavaquq* 2:5; *Yeshayâhu* 5:14) where draught and heat consume the sinners (*Iôv* 24:19). In *שארל-גי-הנם*, fire burns to the lowest level (*Devârim* 32:22) and is labelled the “pit of destruction” (*Yeshayâhu* 38:17-18). As *שארל* is synonymous with “grave” and “death,” it is the place where the physical form wastes away (*Tehilim* 49:15-16) and the worm and dust predominate (*Iôv* 17:13-16).

*שארל-גי-הנם* is described as a place to hide (*Iôv* 14:13). While the wicked are silent in *שארל-גי-הנם* (*supra*), the chiefs speak from *שארל-גי-הנם* (*Yekhêzqeil* 32:17-28).

*שארל* is not synonymous with the final everlasting lake of fire (*Rev.* 20:13-14). This explains why *שארל-גי-הנם* is also temporal in nature, to be consigned to and replaced by the eternal lake of fire. *Yehôshua* cited *Élâzâr* as lifting up his eyes in *שארל-גי-הנם* in the bosom of *Avrâhâm*, while the rich man was in the fires of *שארל-גי-הנם*.<sup>47</sup>

*שארל-גי-הנם* is for:

- ◇ the wicked (*Tehilim* 9:18),
- ◇ the uncircumcised (in heart, *Va-Yiqrà* 26:41 – those not observing *Tôrâh* in their physical behavior from the heart), and
- ◇ those executed by the sword for certain transgressions of *Tôrâh*<sup>48</sup>

Cf. also *Yekhêzqeil* 31:15-17; 32:17-28.

Deliverance is sometimes used referring specifically to *שארל* as the grave or death (*Shmueil Beit* 22:6; *Tehilim* 18:6; 86:13; *Shmueil Âlêph* 2:6). Deliverance, or redemption, from *שארל-גי-הנם* is cited in *Tehilim* 30:4; *Tehilim* 16:10 with *Trans.* 2:27, 31; *Tehilim* 49:15-16; *Yeshayâhu* 38:17-18; *Hôsheia* 13:14; *IV Sh.* 15:55. *שארל-גי-הנם* is described as something to be avoided (*Mishlei-Shlômôh* 15:24; 23:14). Man cannot deliver

himself from שאול (Tehilim 89:49) whether גי-הנם or גן ערן will one day be brought to judgment (Rev. 20:13).

The first sheaves of גן ערן are comparable to the ראשית העמר (Reish-it' hâ-Ô' mêt, the First Sheaves of Barley; cf. 27.1.0). Subsequent to *Pêsakh* (cf. Rev. 14:3-4 with Rev. 7:4-8 & NHM 27:52; IV Sh. 15:20), these first sheaves of גן ערן were led into the third heaven at *Yehôshua*'s enlivening. This transformed גן ערן into the third heaven. These are those referred to when, at *Yehôshua*'s return, "the dead in the *Mâshiakh* shall have risen up first" to meet in the air with the ראשית העמר (notes 27.1.0 & 27.52.1) returning with *Yehôshua* (I Sh. 4:16).

No longer is שאול-גן ערן only "down." V Sh. 5:8 is frequently cited to support the notion that those who serve *Yehôshua*, upon death, immediately go to גן ערן in the third heaven with *Yehôshua*. If this were true, and they were already up they would descend, not rise, in the *pâsuq* above? Further, the chapter in V Sh. does not clearly support that notion (cf. note ).

V Sh. 5:6 reads "being present in the body we are absent from κυριος" (kurios, meaning lord or Lord in English, and corresponding to *adôni* or *Adônâi* in Hebrew; cf. note 12.8.1). If we were to interpret κυριος as "*Adônâi*," then we must ask how can we be absent from *Adônâi* Who is Omnipresent? There is no place in the universe where one can be "absent from *Adônâi*." Therefore, *Adônâi* is not a plausible interpretation for κυριος. Rather, it is a native pagan 'spin,' alien to 1<sup>st</sup> century Judaism, placed on the interpretation by later *gôyim* Christians.

The alternative is to interpret κυριος in its most frequent usage: as *adôn* / *adôni* = "sir" or "mister" (the latter form merely adding "of me," i.e., "my sir," the connective construct in which the inflection on the "a" also softens from â to a). This is substantiated in that the passage "being present in the body we are absent from m'lord" can only refer to *Yehôshua* as "m'lord." Certainly we aren't absent from ה' simply because we live as humans. This is quite appropriate since we are in the physical realm while *Yehôshua* is in the spiritual realm, at the right hand of *Élôhim*, figuratively "in the heavens." To

be consistent, however, we must then render *pâsuq* 8: "being absent from the body and present with m'lord" – complementing the above.

In typical rabbinic fashion, *Shâul* used a play on words. "Being present in the body, we are absent from אדוני (a-dôn-i' , m'lord, singular, i.e. *Yehôshua*)... Being absent from the body we are present with אדוני (A-dôn-âi' , M'lords; plural, i.e. plural *Élôhim*)." Without vowel points, the spelling of the two is identical in Hebrew – inviting Roman mythicists to pervert it in Greek. Simply, while we are in the body we are separated from *Yehôshua* who is in the spiritual realm. When we leave our bodies we are in the home dimension of ה'.

Those having blood כפור (ki-pur' ; *kipur*) in *Yehôshua* are described as going "down" to שאול-גן ערן, while those who were in גן ערן at the time of *Yehôshua*'s enlivening have been ushered "up" already. Consequently, since the enlivening of *Yehôshua* there is a new category of גן ערן: 3<sup>rd</sup> heaven-גן ערן. The עמר ראשית cited above were raised from שאול-גן ערן to Third-heaven-גן ערן. Those who have since died trusting in the *Mâshiakh* go to שאול-גן ערן to await the final enlivening. The עמר ראשית of *Tôrâh*-observant Jews and *geirim* (formally recognized by the legitimate Jewish community defined by the *Beit-Din ha-Gâdôl*) which has already gone "up" will return with *Yehôshua*, the *Mâshiakh Bên-Dâvid*, while living *Tôrâh*-observant Jews and *geirim* (formally recognized by the legitimate Orthodox Jewish community) will be brought together with both groups (שאול-גן ערן and post-*Yehôshua* עמר ראשית).

*Gôyim* Christians later arrogated and allegorized this, then literalized the allegory, as the "rapture" of the living "going 'up' to meet with them in the air" (I Sh. 4:14-17). VI Sh. 8:11, 23; IV Sh. 15:44, 49-50 & X Sh. 3:21 combine to suggest that we shall have bodies like *Yehôshua*'s resurrected body. This implies the ability to simulate physical attributes and characteristics (being visible, touching, eating, etc.), but without the limitations of an actual physical body. Compare with Yn. 20:17, 27; Ky-Lu. 24:39-43.

Those who rebel at *Yehôshua*'s rule in the Messianic Era (millennium) will be consigned to גי-הנמ (Rev. 19:20-21). Toward the end of this millennium the Impugner (*Sâtân*) will be released temporarily and will lead a last rebellion against the rule of *Yehôshua* (Rev. 20:7-9). After crushing the last uprising, the Impugner and the nations and peoples allied with him will be thrown directly into the everlasting lake of fire (Rev. 20:10). At that time all those in the גי-הנמ will be brought before the Great White Throne of *Élôhim* to be judged based on their works (Rev. 20:12). Since no one can attain to justness by their own works (*Yeshayâhu* 64:5; *Tehilim* 89:49 & IX Sh. 2:8-9), without exception they will all be thrown directly into the everlasting lake of fire (Rev. 20:15). All of גי-הנמ will then be thrown into the eternal lake of fire as well (Rev. 20:14-15).

Though it might have seemed so, the evidence does not support the notion of purgatory. One is responsible for one's own transgressions, and receives mercy based only upon one's own *teshuvâh* (cf. note 3.2.1) and *emunâh*<sup>8,10,1</sup> in *Élôhim*'s provision for דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) – דם הטאת הכפרים required in His *Tôrâh* (*Va-Yiqrâ* 17:11, et al.). 'H's provision of דם הטאת הכפרים is the *Mâshiakh* (cf. I Yn. 3:4-10 & Yn. 3:15-18).

Compare and contrast with the alternate terms שאול / αἰδης (from where "hades"), meaning "grave" or "netherworld" found in I Ky. 3:19 (guarded-dungeon / jail – where sy<sup>p</sup> reads שאול), Ky-Lu. 16:23 and others (cf. Greek concordance). Cf. שאול – *Be-Reishit* 37:35; 42:38; 44:29, 31; *Be-Midbar* 16:30, 33; *Devârim* 32:22; *Tehilim* 6:6; 9:18; 16:10; 18:6; 30:4; 31:18; 49:15-16; 55:16; 86:13; 88:4; 89:49; 116:3; 139:8; 141:7; *Mishlei-Shlômôh* 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; *Qôhêlêt* 9:10; *Yeshayâhu* 5:14; 14:9, 11, 15; 28:15, 18; 38:10, 18; 57:9; *Yekhêzqeil* 31:15-17; 32:21, 27; *Hôsheia* 13:14; *Âmôs* 9:2; *Yônâh* 2:3; *Khavaquq* 2:5.

I Ky. 3:19 (see above) has been used in conjunction with IX Sh. 4:9 to support the concept of purgatory. According to that interpretation, *Yehôshua*

went into a purgatory in the lower parts of the earth and proclaimed to those who were once untrusting. From there, he "led captivity captive" (IX Sh. 4:8) and ascended into the heavens with these who were raised from the dead (*NHM* 27:52). *NHM* 12:32 and Ky-Mk. 3:29 are cited as showing that those in purgatory now (in our world-age) may be forgiven of anything except blasphemy of the Spirit of Holiness. A *pârâshâh* from the *Apocrypha* shows that *Yehudâh ha-Makâvi* offered sacrifices on behalf of some of his dead soldiers. Evidence of votive offerings to idols were found on their corpses, thus they were guilty of idolatry (*Makâvim Beit* 12:43-46).

Though shedding light on historical conditions, the *Apocrypha* and *Pseudepigrapha*, has never been accepted as authoritative by any segment of Judaism. The inclusion of the *Apocrypha* into the *gôyim* Christian Bible, later rejected by Protestant sects spinning off from Catholicism, was accomplished only after the Roman takeover (135 C.E.). *Netzârim* recognized only the Hebrew *Tan"kh*, supplemented by the original Hebrew text of *Matityâhu* – cf. note 1.0.1. The *pârâshâh* in the *Apocrypha* shows that this idea was existent among Jews of that era... but not that the concept was accepted in Judaism outside of the immediate circle of *Yehudâh ha-Makâvi*.

R.H. Charles makes an oblique note concerning the view of Shamai: "the doctrine of the school of *Shamai*, according to which the truly pious passed at once, after death, to bliss; the very wicked went at once to גי-הנמ; while the intermediate class (which comprised the vast majority) were only consigned to גי-הנמ for a time, *Élôhim*'s goodness and kindness being shown in allowing their release therefrom, so that they ultimately passed to eternal life (so Simon-sen)."<sup>49</sup> This was approximately two centuries after *Yehudâh ha-Makâvi*, c. B.C.E. 50 – 30 C.E., making him a contemporary of *Yôseiph*, the father of *Yehôshua*, and a peer of *Hileil*. *Shamai* was the founder of *Beit-Shamai* that, along with *Beit-Hileil*, were the two main schools of the rabbinic sect of *Perushim* Judaism. (The Boethusian 'Herodians' *Perushim* was a minor rabbinic sect; cf. 22.16.1, 3.7.1 & 3.7.2). The two schools of thought often conflicted on minor points of Judaism. In most cases, including this one, the majority of Judaism accepted the position of *Beit-Hileil*.

*Shamai* held that there were three divisions of persons:

- א. one third of whom were righteous and thus destined for ג-עדן;
- ב. one third of whom were evil and thus headed for ג-הנום and;
- ג. based upon *Zekharyâh* 13:9, one third of whom were “intermediate” and would be “refined as silver and tested as gold” in a place of purgatory (*Talmud, Rôsh ha-Shânâh* 16b-17a). This, however, twists *Zekharyâh* 13:9 out of its context.

*Shamai*'s was the minority opinion. The majority of Judaism held with *Hileil*. Interestingly, again possibly due to a connection to the pro-Roman Boethusian ‘Herodians’ *Perushim*, Catholics promulgated *Shamai*'s view.

**10.29.1 ...half an hour's wages...** Lit. “*assarion*”; a coin valued at 1 / 16th of a *deinarion* – or about 1 / 2 hour's wage for an average laborer. To avoid the confusion of inflation, various monetary systems, the value of silver and the like this is valued in terms of labor. For more detailed valuation, cf. note 18.24.1.

**10.29.2 ...of your Father...** *EB* adds “who is in the heavens.”

**10.30.1 ...even the hairs on your head all numbered...** Cf. *Shmueil Âlêph* 14:45 & *Shmueil Beit* 14:11

**10.32.1** כל איש אשר יגלה אותי לעיני האנשים אני אגלה אותו לפני אבי שבשמים (kâl [kol] ish a·shêr' ye·gal·êh' ô·t·i' le·ein·ei' hâ·a·nâsh·im' a·ni' a·gal·êh' ô·t·ô' liph·nei' av·i' shê·ba·shâ·mai' im; every man who shall reveal me to the eyes of the men I shall reveal him to my Father who is in the heavens), πας ουν οστις ομολογησει εν εμοι εμπροσθεν των ανθρωπων ομολογησω καγω εν αυτο εμπροσθεν του πατρος μου του εν τοις ουρανοις (Pas oun ostis omologeisei en emoi emprosthen ton anthropon omologeiso kago en auto emprosthen tou patros mou tou en tois ouranois; everyone who shall attest<sup>10.32.1</sup> to me before man,<sup>8.20.1</sup> I will also

attest to him before my Father who is in the heavens), ...every man who shall reveal me to human eyes I shall reveal before my Father who is in the heavens... *secundum Milkhâmôt* 'ה<sup>4.1.0</sup> of 1170 and the earliest extant source mss. (Greek), respectively.

*EB* reads: המשבח אותי בפני אדם אשבחנו לפני אבי שבשמים (ha·me·shab·khei' nu ô·t·i' biph·nei' â·dâm' a·shab·khei' nu liph·nei' av·i' shê·ba·shâ·mai' im; he who praises me [does so] before a man, I shall praise us before my Father who is in the heavens). אשבחנו (a·shab·khei' nu) = אשבח (ash·bei' akh; I shall praise), fu. *pieil* of שבח (shi·bakh' ; he praised) + the 1<sup>st</sup> pers. pl. suffix נו (nu; us). This grammar cannot be harmonized with Howard's reliance upon the Greek tradition.

Being well along in the evolution of bending the Hebrew tradition toward the Greek tradition,<sup>29</sup> it is difficult to discern whether this derives from an earlier Hebrew tradition distinct from *Milkhâmôt* 'ה or represents a new hybrid tradition in the process of converging with the Greek. The popular interpretation supported by the Greek, of encouraging praise of himself, is contra-*Tôrâh*, and implies that *J-e-s-u-s* acknowledged his own divinity. Cf. 7.23.1, *Shmueil Âlêph* 2:30 & note 3.2.2.

**10.33.1** οστις δ αν αρνησηται με εμπροσθεν των ανθρωπων αρνησομαι καγω αυτον εμπροσθεν του πατρος μου του εν ουρανοις (ostis d an arneiseitai me emprosthen ton anthropon arneisomai kago auton emprosthen tou patros mou tou en ouranois; ...And whoever shall deny me before men, I will also deny him before my Father in [the] heavens... *secundum* א. B, supported by the Latin ms. a-3, reads εν τοις ουρανοις (en tois ouranois, in the heavens).

This *mishpât* is not included in *EB*. It can be argued that *Sheim-Tôv* omitted it for polemic convenience, however Howard has answered this assertion. *Yehôshua*'s own attitude of forgiveness and the absence of this passage in *EB* combine to suggest that this almost vindictive passage is a Christian insertion designed to reinforce the hegemony of the Roman church, and their *J-e-s-u-s*, over the Jews.

This may be one of the first planks in the endemic miso-Judaicism of Displacement Theology by the first Christians and the Roman church in its infancy.

The insertion has *J-e-s-u-s* saying that Jews, in denying him, are lost and rejected by *G-o-d*, enabling the church to claim the vacancy. The wrench in the gears is that “Simon Peter” denied Christ three times after *J-e-s-u-s* was arrested (Mt. 26:69-75). By this *mishpât*, “Simon Peter,” the first supposed pope holding the keys to heaven, is in hell himself and, in the words of *J-e-s-u-s*, “upon this rock I will build my church” (Mt. 16:18; cf. with Rev. 2:9 and 3:9). For heavens, cf. 3.2.2.

**10.34.1** אמר ישו לא באתי לשום שלום בארץ כי אם חרב (â-mar' Yê-shu' lô bâ'ti le-sum' shâ·lôm' bâ-âr' êtz ki im khêr' êv; said *Yehôshua*, I did not come to put peace in the land but a sword), μη νομίζετε οτι ηλθον βαλειν ειρηνην επι την γην ουκ ηλθο ν βαλειν ειρηνην αλλα μαχαιραν (mei nomiseite oti eilthon balein eireinein epi tein gein ouk eilthon balein eireinein alla makhairan; do not suppose that I have come to put peace upon the land. I did not come to put peace, but rather a sword),

...*Yehôshua* said, I did not come to put *shâlôm* in the land but a sword... *secundum Nitzâkhôn Yâshân* #85 and the earliest extant source mss. (Greek), respectively.

*EB* reads: באותה שעה אמר יש'ו לתלמידיו אל תחשבו שבאתי לשום שלום בארץ אלא חרב (be-ô-t'âh' shâ-âh' â-mar' Ye-sh"u' le-tal·mid·âyv' al takh·shev·u' shê-bâ'ti la-sim' shâ·lôm' bâ-âr' êtz êl' âh khêr' êv; in that same hour said *Yesh"u* to his *talmidim*, Don't think that I've come to put peace in the land, but rather a sword). Once again, *EB* evidences the tail end of an evolution merging with the Greek tradition.

According to Lamsa (whose work has been discredited by the scholarly community), “sword” is an Aramaic idiom meaning “division.”<sup>50</sup>

**10.36.1** בני ביתו (ben·ei' beit·ô' ; lit. sons of his house, i.e. members of his household), οι οικιακοι (oi oikiakoi, members of his household), ...**those of his own house**... The Hebrew is reconstructed in

harmony with 10.25.3, translated from the earliest extant *NHM* source texts (Greek). See note 3.17.2.

*EB* departs from both MT Hebrew and that suggested by *LXX*, both of which support the earliest extant *NHM* source texts (Greek) as rendered here.

*EB* reads “one’s own loved ones.” As Howard noted,<sup>51</sup> this phrase enables *EB* to exhibit a play on the Hebrew words, that one’s אויבים (oi·yeiv·im' , enemies) will be his אהובים (a·huv·im' , loved ones).

*Sheim-Tôv* didn't rely here upon the *Biblia Re-ina-Valera* of 1602 which reads “Y los enemigos del hombre seran los de su casa”<sup>52</sup> (And the enemies of men will be the ones from his household).<sup>53</sup> Cf. also 1.23.3, 5.8.1, 6.24.2, 6.32.1, 12.1.1, 14.13.1, 28.1.1.

This suggests that either *Sheim-Tôv* inserted his own paraphrase or relied upon a no longer extant Hebrew ms.

**10.37.1** , ...**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...** The Hebrew and Greek are according to (mss. A and D of) *EB* and *ℵ\**, respectively. *EB* ms. Add. no. 26964, upon which Howard relies, but which I regard as less compelling than A and D (representing two of the three lines of tradition) together, reads איני ראוי לו (ein' i râ·u' i lô; I'm not suitable for him). The ך and ך are frequently mistaken in worn mss.

*Pâsuq* 37 is absent in *β\** while the initial part of *pâsuq* 39 is absent in *ℵ\** (see table below) – suggesting that *ℵ\** added *pâsuq* 37 as an introductory explanation for *pâsuq* 38 not found in *β\**, while *β\** added a similar explanation after *pâsuq* 38, later forming an insertion in the beginning of *pâsuq* 39 (*viz.* 39a). Both 37 and 39a were then included in later mss. *Pâsuq* 38 is found in all of the earliest mss., then dropped from later mss., suggesting the later reinterpretations and their “explanations” replaced the earliest teaching. There is good reason to suspect this.

“Crucifixion was the standard Roman mode of execution for non-Romans, and hence was practiced on a large scale in Judaea under the Roman occupation.”<sup>54</sup> “It has been said to have first been imported

	P-19 (4 <sup>th</sup> Century)	κ* (4 <sup>th</sup> Century)	β* (4 <sup>th</sup> Century)	a-3 & <i>Peshitetâ</i> (4 <sup>th</sup> Century)	<i>EB</i> (13 <sup>th</sup> Century)
37	The [one] loving father or mother beyond me is not worthy of me;	The [one] loving father or mother beyond me is not worthy of me; and the [one] loving son or daughter beyond me is not worthy of me;	[-]	The [one] loving father or mother beyond me is not worthy of me; and the [one] loving son or daughter beyond me is not worthy of me;	The [one] loving his father or his mother more than me, I'm not suitable for him.
38	[-]	and [he] who doesn't take his stake and follow after me is not worthy of me.	and [he] who doesn't take his stake and follow after me is not worthy of me.	and [he] who doesn't take his stake and follow after me is not worthy of me.	[-]
39	The [one] finding his psyche shall lose it, and the [one] losing his psyche for my sake shall find it.	and the [one] losing his psyche for my sake shall find it	The [one] finding his psyche shall lose it, and the [one] losing his psyche for my sake shall find it.	The [one] finding his psyche shall lose it, and the [one] losing his psyche for my sake shall find it.	He who loves his <i>nêphêsh</i> shall lose it, he who loses (it) for my sake shall find it.

into ancient Israel by the Persians (cf. *Êzrâ* 6:11), there is no report of a single instance of a crucifixion under the powers conferred on *Êzrâ*" (ibid.).

*Pâsuq* 38, the earliest and most authentic teaching of *Yehôshua*, therefore, necessarily implies that the "cross" referred to execution by the Romans. It is, then, no wonder that the Roman *gôyim* Christians first reinterpreted and explained, then expunged, the original teaching.

Consequently, the reconstructed teaching of *pâsuq* 38 replaces the Roman "explanations" of 37 and 39.

*EB* for *pâsuq* 37 reads: האהבה אביו ואמו יוחר ממני אינו ראוי לי (hâ-ô-heiv' âv-iv' ve-im-ô' yô-teir' mi-mên' i ein' ô râ-u' i li; He who loves his father or his mother more than me isn't suitable for me).

*Pâsuq* 37 isn't found in Greek β\*. κ\*, supported by Latin a-3 and *Peshitetâ* Aramaic read: Ο φιλων πατερα η μητερα υπερ εμε ουκ εστιν μου αξιος κ

αι ο φιλων υιον η θυγατερα υπερ εμε ουκ εστιν μου αξιος (O filon matera ei meitera uper eme ouk estin mou akzios kai o filon uion ei thugatera uper eme ouk estin mou akzios; the [one] loving a father or mother more than me isn't worthy of me, and the [one] loving sone or daughter more than me isn't worthy of me). P-19 corroborates *EB* reading:

Ο φιλων πατερα η μητερα υπερ εμε ουκ εστιν μου αξιος (O filon patera ei matera uper eme ouk estin mou akzios; The [one] loving father or mother beyond me is not worthy of me), omitting 37b – "and the [one] loving son or daughter beyond me is not worthy of me."

Cf. *Devârim* 33:9 and note 71, 6.5.1 and *NHM* 16:24 & note 10.33.1.

**10.38.1** [not found in *EB* Hebrew], και ος ου λαμβανει τον σταυρον αυτου και ακολουθει οπισω μου ουκ εστιν μου αξιος (kai os ou lambanei

ton stauron autou kai akolouthēi opiso mou ouk estin mou akzios; and he who doesn't take his stake and follow after me is not worthy of me) according to **Ⲭ\***, **β\***, and corroborated by Latin a-3 and *Peshitêṭâ* Aramaic. *Pâsuq* 38 is omitted from P-19 as well as *EB*.

The reinterpretation of *pâsuq* 38 sticks out as a Christian redaction, again establishing the miso-Judaic position of rejecting the Jews in order to lend legitimacy to the hegemony of the Roman Christians and their fledgling church.

ץע (eitz, tree, wood), תלה (tâl·âh' , hang), σταυρω (staurōo, to build / hang on a stake, cross)... σταυρω, found only once in *LXX*, is the verb form rendered for the Hebrew, העץ אשר-עשה (hâ-eitz' a-shêr' âs-âh' , the stake / gallows that was made) by the villain *Hâmân* (cf. *Êsteir* 7:9). The noun corresponding to σταυρος, then, is צע.

Modern readers may tend to associate the *pâsuq* in *Êsteir* with hanging from a gallows by a rope. The *pâsuq* in *Êsteir*, however, describes crucifixion or impalement on a stake, which was practiced in Persia (though there is no evidence that it was exported to Israel). The Hebrew phrase for “hanging” on this stake is the counterpart of σταυρω in the source mss. underlying the *New Testament*. In the Christian *New Testament* it is interpreted as hanging (on the stake) rather than building (the stake / gallows), as in *Êsteir*. This term in *Êsteir* is תלה, and its *niphil* form נתלה (nit·lâh' , be hanged).

The most likely position of the upper <sup>55</sup> and lower <sup>56</sup> torso on the σταυρος (staurōs, stake) can be gleaned from archaeological evidence.

**10.39.1** To be analyzed, *pâsuq* 39 must be viewed in two parts:

- Ⲭ. The [one] finding his psyche shall lose it,
- ג. and the [one] losing his psyche for my sake shall find it

**Ⲭ\*** supports only *pâsuq* 39<sup>ג</sup>, reading: ο

απολεσας την φυγην αυτου ενεκεν εμου ευρησει αυτην (o apolesas tein psukhein autou eneken emou eureisei autein; the [one] losing his psyche for my sake shall find it).

The remaining of the cited mss. insert before this: ο ευρων την φυγην αυτου απολεσει αυτην και (o euron tein psukhein autou apolesei autein kai; The [one] finding his psyche [*EB* נפש – nêph' êsh, soul] shall lose it, and).

*EB* reads האוהב את נפשו יאבדיה האובד אותי בשכילי ימצאנה (hâ-ô-heiv' eit naph-shô' ye-av-dê' hâ, hâ-ô-veid' ôṭ-âh' bish-vil-i' yim-tzâ-ên' âh; the one loving his psyche will lose it, the one losing it for my sake shall find it).

While *EB* ms. Ad. 26964 reads (the one losing) אותי (ôṭ-i' ; me), mss. A, E, and F read אותה (ôṭ-âh' ; her), referring to the feminine noun נפש (nêph' êsh; psyche).

Cf. also *NHM* 16:25.

Eusebius (264-340 CE) records that the *Nazoraean* gospel adds here, “I choose for myself the most worthy. The most worthy are those whom my Father in the heavens has given me.” Cf. also endnote to note 2.15.1.

**10.40.1 ...receives me...** cf. *NHM* 18:5.

**10.41.1** לשם (la-sheim' , for the name), εις ονομα (eis onoma, in the name), ...for the name... *secundum EB* and the earliest extant source texts (Greek), respectively. The Greek is a nearly literal translation of the underlying original Hebrew tradition – corroborated again by *EB*.

**10.42.1 ...even a single vessel of cold [water]...** Cf. Ky-Mk. 9:41.

<sup>1</sup> See, for example, “Purity and Impurity,” *EJ*, 13:1406: “it seems that any sin is thought of as causing impurity...”

<sup>2</sup> Due primarily to the difference in terminology, the foregoing is a paraphrase of “Purity and Impurity,” *EJ*, 13:1405ff.

<sup>3</sup> *Yeshayâhu* 52:1; *Mishnâh Tâhârôt* 7:6; *Nidâh* 10:4 et al.; *Tôsêptâ Pesâkchim* 7:13; *Transition* 11:3. Unclean-ness is implied in *Shâul*'s charge against *Yaaqôv*, III Sh. 2:11-14, for eating / living like the peoples. Gentiles

were prevented from entering the *Beit ha-Miqdâsh* because of impurity (*Keilim* 1:8; I Macc. 9:34; Mid. 2:3; Philo, *Legatio ad Gaium*, 212, Josephus *Antiquities* 12:145; *Tôsêphâtâ Yômâ* 4 / 3:20; Josephus *Antiquities* 14:285; 18:93-94).

<sup>4</sup> *Yehôshua* 22:19; *Hôsheia* 9:3; *Âmôs* 7:17; *Shabât* 14b; *Tôsêphâtâ* Par. 3:5.

<sup>5</sup> Cf. *Be-Reishit* 35:2; *Yeshayâhu* 30:22. "Purity and Impurity, Ritual," *EJ*, 13:1405-1414.

<sup>6</sup> "Purity and Impurity," *EJ*, 13:1407.

<sup>7</sup> Μολυσμος is found once in *LXX*, *Yirmeyâhu* 23:15, where it correlates to כַּחֲנֻפְאִי' (kha-nup-âh', pollution, profaneness, impiety, hypocrisy, flattery; cf. *Yirmeyâhu* 23:15).

<sup>8</sup> *Bên-Dâvid*, "V *Shâul*: A Second Letter of Instruction from *Shâul* with the Assistance of Timothy, a Hellenist Jew, to the Congregation in the *gâlut* in Southern Greece near A-t-h-e-n-s, c. 57 C.E.," Messianic Writings, XI, 7:1.

<sup>9</sup> *Bên-Dâvid*, "Yehudâh, The letter of instruction credited to Yehudâh Bêh-Yôseiph Bêh-Dâvid, the stepbrother of *Yehôshua*, to all congregations c. 68 C.E.," Messianic Writings, XXII, 7-8.

<sup>10</sup> In regard to this passage cf. also I Ky. 2:9 – "You are a selected-out kind, a regal *Kôhanei-Beit ha-Miqdâsh*, a holy people, a kinsmen preserved for Himself so that you might announce widely the real qualities of Him Who called you from darkness to His amazing Light." Also *pâsuq* 5 – "And you yourselves are being built up as living stones unto a spiritual household, a holy *Beit ha-Miqdâsh Kahanut* to bear up spiritual sacrifices {prayers} which are looked forward to as noble by *Êlôhim* through *Yehôshua the Mâshiakh*."

Cf. *Shemôt* 19:5-6; *Devârim* 7:6; 14:2; 26:16-19; *Yeshayâhu* 43:12, 20-21; 45:4; *Hôsheia* 2:1. Also *Rev.* 1:6; 5:10 and 20:6.

Similarly cf. *Yehudim* 13:15 – "Through him {*Yehôshua*} we should therefore continually bear up the sacrifice of praise to *Êlôhim* which is the fruit of the lips affirming His {*Êlôhim*'s} Name."

Cf. *Va-Yiqrà* 7:12; *Divrei-ha-Yâmim Beit* 29:31; *Tehilim* 50:14, 23; 34:2; 69:30-32; *Hôsheia* 14:3.)

<sup>11</sup> For example see *Apocrypha*, I Macc. 2:2.

<sup>12</sup> Cf. *Trans.* 21:20; 6:7; Ky-Lu. 8:41; et al.) as well as from the *Beit Din* (*Shâul*, Ky-Mk. 15:43; cf. note "*Beit Din*" 5.22.3.

<sup>13</sup> Louis H. Feldman, "The Omnipresence of the G-o-d-Fearers," *Biblical Archaeology Review*, XXII.5 (1986.09-10), 59-69.

<sup>14</sup> "Canaan, Land of" *EJ*, 5:98.

<sup>15</sup> *Yirmeyâhu Bêh-Dâvid*, *Chronology of the Tan"kh*, from the "Big Bang."

<sup>16</sup> "Palestine," *EJ*, 13:29-30.

<sup>17</sup> "Canaan, Land of," *EJ*, 5:98-101.

<sup>18</sup> Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language For Readers of English*, Carta and Univ. of Haifa, 1987, p. 281.

<sup>19</sup> *Philo*, trans. by F. H. Colson (Cambridge: Harvard Univ. Press, 1962), Vol. IX, p. 55, v. 76.

<sup>20</sup> Kiriath-Jearim," *EJ*, 10:1045-6.

<sup>21</sup> Haim Shapiro, "Arab village....," *Jerusalem Post*, 94.10.14, B8.

<sup>22</sup> James Parkes, *The Conflict Between the Church and the Synagogue*, (New York: Atheneum, 1977).

<sup>23</sup> Many Hebrew terms correspond to one Greek term.

<sup>24</sup> In *Yehudim* 3:5 we would have "treater" versus "caretaker," and in *Trans.* 17:25 "treated" versus "cared for."

<sup>25</sup> 1989: Southfield, MI; Targum Press and Spring Valley, NY; Philipp Feldheim.

<sup>26</sup> In *NHM* 9:14 the *talmidim* of *Yôkhânân ha-Matbil* clearly regard themselves as distinct from the *Netzârim* who were *talmidim* of *Yehôshua*. This passage shows that the *talmidim* of *Yôkhânân ha-Matbil* were more closely aligned with the *Khasidim-Tzedôqim* of *Qumrân* than with the *Netzârim*.

<sup>27</sup> Josephus, *Wars of the Jews*, trans. William Whiston, (Grand Rapids: Kregel, 12th printing 1967), II, viii, 4, p. 476.

<sup>28</sup> Epstein, *Talmud Bavli, Nedârim*, p. 167.

- <sup>29</sup> Lightfoot, p. 185-6.
- <sup>30</sup> Middle Ages manuscripts allege that the “*Zion Gospel*” (5<sup>th</sup> century C.E.) quoted this from *The Gospel of the Netzârim* (for which cf. endnote to my 25.14.2); Cameron, p. 99, #7.
- <sup>31</sup> “Flogging,” *EJ*, VI, 1348ff.
- <sup>32</sup> Cf., for example, Emanuel Quint, *A Restatement of Rabbinic Civil Law*, (Northvale, New Jersey: Jason Aronson, 1990), Vol. I, Chap. 28, Laws of Evidence, Testifying in *Beth Din*. Rav Quint is the co-founder of The Jerusalem Institute of Jewish Law.
- <sup>33</sup> Howard, p. 165.
- <sup>34</sup> “Baal Worship,” *EJ*, IV, 9ff.
- <sup>35</sup> For example, M. Joseph, *Judaism as Creed and Life*, p. 145, as quoted in Epstein's note at *Bâvâ Metziâ* 58b.
- <sup>36</sup> *Khagai* 14b and *Berâkhôt* 34b in addition to the earlier citations.
- <sup>37</sup> Cf. *Be-Reishit* 2:8; *Be-Midbar* 24:6; *Shir ha-Shirim* 4:13; *Yeshayâhu* 1:30; *Yirmeyâhu* 29:5; *Yekhêzqeil* 31:8-9; *Nekhemyâh* 2:8; *Qôhêlêt* 2:5.
- <sup>38</sup> Cf. *Shir ha-Shirim* 4:13; *Nekhemyâh* 2:8; *Qôhêlêt* 2:5.
- <sup>39</sup> P. Alexander and James H. Charlesworth, “Enoch,” in “*The Old Testament Pseudepigrapha*,” I.230 n22, I.233, I.248-49.
- <sup>40</sup> Gershom Scholem, *Kabbalah*, pp. 6, 12, 18, 373.
- <sup>41</sup> IX Sh. 4:9.
- <sup>42</sup> Ky-Lu. 23:43.
- <sup>43</sup> IX Sh. 4:8.
- <sup>44</sup> *NHM* 27:52; IX Sh. 4:8; IX Sh. 1:20; VI Sh. 8:34; VII Sh. 3:1; *Yehudim* 1:3, 13; 8:1; 10:12; 12:2; I Ky. 3:22.
- <sup>45</sup> V Sh. 12:4.
- <sup>46</sup> E.P. Sanders and James H. Charlesworth, “Testament of Abraham,” in “*The Old Testament Pseudepigrapha*,” I.871.
- <sup>47</sup> Ky-Lu. 16:23.
- <sup>48</sup> These offenses included murder and people of a city who had permitted themselves to be misled so that they became idol worshippers (Abraham Chill, *The Mitzvôt*, p. 68, Keter Books, *Yerushâlayim*, p. 68. Cf. *Trans.* 12:2 where the instrument of execution in the case of *Yaaqôv “Bên-Rôgaz” Bêh-Zavdei-Eil* by sword implies a political offense (S.G.F. Brandon, *The Trial of J-e-s-u-s<sup>1.21.1</sup> of Nazareth*, Stein and Day), p. 48.
- <sup>49</sup> R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon Press, 1977), IV *Êzrâ* 7:137, II, 592.
- <sup>50</sup> George M. Lamsa, *Idioms in the Bible Explained* (Philadelphia: A.J. Holman, 1971), p. 64.
- <sup>51</sup> Howard, *Bible Review*.
- <sup>52</sup> *Biblia Reina-Valera* of 1602, Trinitarian Bible Society, 217 Kingston Road, London SW 19 3NN, England.
- <sup>53</sup> English translation by Luis Chavira, *talmid geir ha-Netzârim* in Chihuahua, Mexico.
- <sup>54</sup> “Crucifixion,” *EJ* 5:1134.
- <sup>55</sup> Vassilios Tzaferis, “Crucifixion – The Archaeological Evidence,” *Biblical Archaeology Review*, 01-02.85, p. 44-53.
- <sup>56</sup> Hershel Shanks, “New Analysis of the Crucified Man,” Scholars Corner, *Biblical Archaeology Review*, 11-12.85, p. 20-21.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 11

**11.1.0** ... לצוות ל ([le-tzav-ôt' le-...] inf. of צוה [tziv-âh' ] to designate/appoint and charge someone to carry out a task or duty, i.e., a מצוה [mitz-vâh' ] for which they are held responsible and accountable; to direct, order or instruct someone to do something), διατασσων (diatasson, designated), ...**le-tzavôt**... *secundum EB* and the earliest extant source mss. (Greek), respectively. Διατασσων isn't the usual term corresponding to צוה (cf. 15.4.1).

Rendering *mitzvôt* as “commandments,” though accurate according to the dictionary definition, in popular usage loads the term with a Charlton Heston-esque movie-like “Moses” aura which is entirely alien to authentic Judaism and to be avoided. The English term “commandment” de-Judaizes the meaning inherent in *mitzvâh*. “Command” also fails to convey the implied penalty for nonperformance.

*Mitzvâh* refers to duties or responsibilities with which someone is charged and for which they are held accountable. To date, no other English verb and noun cognate-pair has surfaced which parallels the original צוה (tzi-vâh' ; he charged as a *mitzvâh*) and מצוה while maintaining the integrity of their connection. Consequently, *NHM* reverts to the transliteration of the Hebrew. This connection is maintained in the Greek via the usual Greek words in *NHM* corresponding to צוה and מצוה, εντελλομαι and εντολη, respectively (cf. 15.4.1).

The phrase “and charged them” (to teach and recite... ) is found in *EB* but absent in the Greek. In the Greek sources, *Yehôshua* teaches and recites in the hometowns of his *talmidim*, while in *EB* *Yehôshua* charges his *talmidim* to teach and recite in their hometowns.

**11.1.1** קרא (qâr-â' , call, recite, read), κηρυσσειν (keirussein, proclaim), ...**recite**... The Hebrew is reconstructed based on the correlation of κηρυσσω (keirusso) in *LXX* to קרא in *MT*. *EB* reads להוכיח (le-hô-khi' akh, reprove). Cf. note 12.41.1.

**11.1.2** ...their hometowns... Lit., “their cities.”

**11.2.1** δια (dia, through), ...**via**... This Greek is preferred *secundum*  $\aleph$ ,  $\beta$  and  $\sigma\upsilon^p$  rather than  $\delta\upsilon\omicron$  (duo, two), as found in *TR* based on later mss. *EB* reads שני (shnai' im, two; “sent two *talmidim*”).

**11.3.1** הבא (ha-bâ' , the coming), ερχομενος (erkhomenos, coming), ...**coming**... These terms correspond from *LXX* to *MT*. *EB* reads עתיד (â-tid' , future). Cf. *Dânieil* 9:25; *Malâkhi* 3:3,23; *Shmueil Beit* 7 & 23:1-5; *Shmueil Beit* 22:44-51 with *Tehilim* 18:44-51 & *Tehilim* 2; *Âmôs* 9:11-12; *Yeshayâhu* 11:10; *Hôsheia* 3:5; *Yekhêzqeil* 37:15-28; *pesuqim* 40-48; *Yeshayâhu* 9:1-8; 16:4-5; *Yeshayâhu* 11; *Devârim* 18:18-19; et al.

**11.3.2** ...or should we look for yet another?... *EB* reads או נקרה אחר (ô ne-qav-êh' a-kheir' ; or shall we hope for another).

*Yôkhânân ha-Matbil* seemed to have known that *Yehôshua* was the *Mâshiakh* since *Yehôshua*'s *tevilâh*.<sup>3.6.1</sup> From childhood, he was almost certainly aware of his first cousin *Yehôshua* from his own parents (cf. Ky-Lu. 1:39-45, 57-63) – at the very least. His mother, *Élishêva*, of a *Kôhein* family, was a relative of *Yehôshua*'s mother, *Miryâm Bèn-Dâvid*, (cf. Ky-Lu. 1:36). This suggests that *Miryâm*'s mother may have been of the *Kôhein* family. This would make neither *Miryâm* nor her children *kôhanim*, a patrilineal legacy. Her tribal / patrilineal descent, given in chapter one, is of the *Bèn-Dâvid* family, of the tribe of *Yehudâh*. In other words, *Miryâm*'s mother was probably the daughter of a *kôhein* and married a *Yisre'eili* (non-*kôhein*) – perfectly acceptable according to *Halâkhâh* (though she forfeited her rights as a member of the *kôhein* family to eat holy meals, sacrifices, etc. which were limited to *kôhanim*).<sup>1</sup> While having relatives who are *kôhanim*, e.g. cousins like *Yôkhânân*, the children of a marriage in which the father isn't a *kôhein* aren't *kôhanim*.

**The Netzârim Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 11**

Since *Yôkhânân ha-Matbil* demonstrated at *Yehôshua's miqvêh* that he was already persuaded that *Yehôshua* was the *Mâshiakh*, *Yôkhânân* was inquiring of *Yehôshua* about something else; not whether *Yehôshua* is the *Mâshiakh* as Christians have presumed. Rather, *Yôkhânân's talmidim* ask if *Yehôshua* is “the coming.” Since *Yôkhânân's talmidim* aren't asking about whether the *Mâshiakh* has come, then what “coming” are they inquiring about? They were asking if the Realm of the heavens was also coming at that time. “Or should we look for” the Realm at “yet another” (next / 2<sup>nd</sup>) coming of the *Mâshiakh*? This is reinforced by *Yehôshua's* matter-of-fact reply – “See for yourself... the blind see,” etc.

Claims by a couple of less-than-objective scholars, that recently published *Qumrân* scrolls document that strict elements of Judaism believed the *Mâshiakh* would die for the *kipur* of his people, have since been definitively disproved by other scholars.<sup>2</sup> While confirmation from the Dead Sea Scrolls remains undiscovered to date, the doctrine of the *Mâshiakh* dying for *shômeir-Tôrâh* Jews [though certainly not for Displacement Theology of the Christians] is supported in the doctrine of the *Mâshiakh Bên-Yôseiph*, with precedents that go back to *Yôseiph* and the *Aqedat-Yitzkhâq*. Moreover, it is clear from many prophecies in *Tan”kh* that the *Mâshiakh* – who reigns forever – cannot be an ordinary mortal. Together, these dictate that ancient Jews recognized two comings of the *Mâshiakh*, the second of which, while not divine, is yet eternal and can, therefore, only be post-mortal.

**11.4.1** הִגִּיד (hi-gid' ; relate, narrate), ἀπαγγεῖλατε, (apageilate; publish, broadcast, report), **...relate to...** correlate via *LXX* to MT and are corroborated in *EB*. The Greek literally means “announce” (however the Hebrew, for which it is rendered in *LXX*, means “relate”).

Further, since both of their mothers were related (Ky-Lu. 1:39-40) it is hardly likely that they would have to “announce” this to his first cousin. Instead, *Yôkhânân's talmidim* would “relate” and explain to him.

**11.5.1 ...the blind see...** Cf. *Yeshayâhu* 29:18; 35:5; 42:7,18.

**11.5.2 ...the crippled walk...** Cf. *Yeshayâhu* 35:6.

**11.5.3 ...the deaf hear...** Cf. *Yeshayâhu* 29:18; 35:5; 42:7,18.

**11.5.4 ...the dead are enlivened...** Cf. *Yeshayâhu* 26:19 and note 9.18.6.

**11.5.5 ...“adding joy to the humble”...** Cf. *Yeshayâhu* 61:1-3.

*EB* reads מתפשרים (mit-pash-rim' , are compromising). “Acquitted,” as rendered by Howard,<sup>3</sup> is inaccurate. Also, “poor” is an ambiguous English translation for עניים (a-nâv-im' ; humble, modest). Needy or wretched poor is עניים (a-ni-im' ). The phrase in *EB* is better translated “the humble are compromising,” an incongruous reading.

Howard correctly points out that מתפשרים closely resembles מתבשרים (mit-bas-rim' , [the humble are] having joyful tidings announced to them). The latter dovetails with the Greek and the prophecy in *Yeshayâhu* cited above, while the reading in Add. no. 26494 is likely the product of an error in copying.

**11.6.1** לֹא יִכְשַׁל בִּי וְלֹא יִפֹּל וְיִשְׁבֵּר וְיִנְקַשׁ וְיִלְכַד (lô yikh·shôl' bi ve-lô yi·pôl' vish·bôr' vi·nâ·qeish' vil·kôd' ; won't stumble over me, nor fall, nor be broken, nor be ensnared, nor be trapped), σκανδαλισθη (skandalisthei; be ensnared, confronted with a stumblingblock), **...who won't stumble over me, nor fall, nor be broken, nor be ensnared, nor be trapped...** reconstructed, and the allusion expanded, from *Yeshayâhu* 8:14-15 and the earliest extant Greek source mss., respectively.

This is typical of many teachings of *Yehôshua* in *NHM* which appear to have been recorded in a kind of shorthand in which one must know the key: “Happy is the one who won't stumble... (etc.),” with the realization that the Jewish audience would be familiar with, and easily relate to, both the quotation and the established Judaic understandings of the quotation.

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 11**

This is, of course, lost on Christians (which includes “Messianics”).

In other examples, a particular Hebrew construct in a passage of *NHM* is sometimes only found in one (or very few) places in *Tan”kh* – and, too often to be serendipitous, appears to be a key perfectly fitting, and illuminating, the meaning.

Σκανδαλισθη, the verb form, is not found in *LXX*. The noun form, σκανδαλον (skandalon; a snare) appears in 14 instances. Of these, eight are rendered for מוקש (mô-qeish’, snare or obstacle): *Yehôshua* 23:13; *Shôphetim* 2:3; 8:27; *Shmueil Âlêph* 18:21; *Tehilim* 69:23; 106:36; 140:6 and 141:9.

Three instances are rendered for מכשול (mikh·shôl’, obstacle): *Va-Yiqrâ* 19:14; *Shmueil Âlêph* 25:31 and *Tehilim* 119:165. One instance is rendered each for כסל (keis’ êl; stupidity, *Tehilim* 49:14) and דפי (dô’ phi, fault; *Tehilim* 50:20).

The Greek follows the earliest extant source mss.

*EB* reads נבוך (nâ·vôkh’; perplexed, bewildered, confused).

Cf. *NHM* 13:57; *Tehilim* 69:23 and entire chapter; *Yeshayâhu* 8:14-15; 28:16 and note 5.29.2.

**11.8.1** טלית (tal-it’, prayer shawl), ἱματισμός (imation, mantle or poncho), ...*talit*... is implied but not specified *secundum* Ⳁ, β and a-3 though it is found in sy<sup>p</sup>. *EB* reads בגדים רבים (be·gâd·im’ rab·im’, many clothes).

**11.9.1** נביא (nâv·i’, prophet), προφητην ιδειν (profeitein idein, a prophet to see), ...**To see a Nâvi?...** This Greek is preferred *secundum* Ⳁ\* and β<sup>1</sup> rather than ιδειν προφητην, “to see a prophet?,” as found in β\*, Ⳁ<sup>1</sup>, β<sup>2</sup>, a-3 and sy<sup>p</sup>.

נביאים (ne·vi·im’) is the plural, “prophets.” “The” (prophet) would be indicated by the prefix ה־ (ha-). Thus, *Eiliyâhu* the Prophet is אליהו הנביא (Eil·i·yâh’ u ha·Nâ·vi’).

*Tôrâh* also prophesies of the *Mâshiakh* (*Devârim* 18:15). The usual rabbinic response, that *Yehôshua Bên-Nun* was the fulfillment of this prophecy given by *Môshêh*, both contradicts *Tôrâh* (*Devârim* 34:10), and is self-contradicting (in the *Yigdal*). The prophecy even presages the *Mâshiakh* by name. Just

as *Yehôshua (Bên-Nun)* succeeded *Môshêh* as leader of Israel, so, too, *Yehôshua Bên-Yôseiph Bên-Dâvid* succeeded *Môshêh* as the prophesied *Nâvi* of *Devârim* 18:15. This connection is acknowledged in *Trans.* 3:22-23. See also note on redemption, 20.28.1.

**11.10.1 ...This...** γαρ (gar, for) is not included here *secundum* Ⳁ and β though it is included in a-3 and sy<sup>p</sup>

**11.10.2 ...about whom it has been written...**

What connection did *Yehôshua* see between the prophecy in *Malâkhi* 3:24 and *Yeshayâhu* 40:3?

“Perhaps one key is found in 40:2: ‘Speak to the heart of *Yerushâlayim*’ וקראו אליה (ve-qir·u’ eil·ai’ hâh; and call / read [not ‘cry’] to her [*Yerushâlayim*]). In Hebrew, before the vowels were added, this *pâsuq* could also be read (ve-qir·u’ Eil·i·yâh’ u; and you<sup>masc. pl.</sup> call (imper.) ‘*Eiliyâhu*’).”

Cf. also *Shemôt* 23:20.<sup>4</sup>

**11.11.1 ...Yet, he that is least... than Yôkhânân ‘ha-Matbil’...** This *mishpât* is absent in *EB*.

This speaks of *Yôkhânân* as an earthling human who had not yet died and entered the spiritual realm. Since *Yehôshua* had not yet been martyred nor resurrected, *Avrâhâm*, *Môshêh*, *Dâvid ha-Mêlêkh*, et al., hadn’t yet been transferred from the *Gan-Eiden* section of *Sheôl*<sup>10.28.2</sup> to the *Gan-Eiden* section of 3<sup>rd</sup>-Heaven Paradise,<sup>10.28.2</sup> the Realm of the heavens. Therefore even the least of the post-mortal *nephâshôt*<sup>2.20.1</sup> in the spiritual realm – in (now obsolete) *Gan-Eiden Sheôl* still awaiting transfer to *Gan-Eiden* of the 3<sup>rd</sup>-Heaven Paradise in the Realm of the heavens – were greater than *Yôkhânân* the earthling human.

Cf. *Tehilim* 8:4-6; 39:5-7,12; 89:48-49; 94:11; 103:14-16; 143:2; 144:3-4; *Iov* 14:1-2,5,10-12 and note 3.0.2.

**11.12.1** מלכות השמים נהרסת והורסים טרפו אותה (mal·khut’ ha-shâ·mai’ im nê·hê·rês’ êt ve-hôrs·im’ târ·phu’ ôt·âh’; the realm of the heavens is being broken, and those breaking it are have been preying

upon it,

η βασιλεια των ουρανων βιαζεται και βιασται α  
 ρπαζουσιν αυτην (ei basileia ton ouranon biazetai  
 kai biastai arpazousin autein, the realm of the  
 heavens is being forcibly broken into, and men who  
 force their way snatch it), ...**the [earthly  
 institutions of the] Realm of the heavens is  
 being broken; and [pseudo-religious  
 predators] who are breaking it have been  
 preying upon it...** Reconstruction of this Hebrew  
 is based on the correspondence between *LXX* Greek  
 and MT Hebrew analyzed below. The Greek follows  
 the earliest extant source mss. The *EB* reading seems  
 to preserve the struggle of *Yehôshua* and the  
*Netzârim*, along with other *Perushim* and the  
*Khasidim-Tzedôqim* of *Qumrân*, to oppose the  
 Hellenism of Rome and its Jewish puppets, the  
 Pseudo-*Tzedôqim* and Boethusian “Herodians”  
*Perushim*. These Hellenist sycophants sought – and  
 succeeded in large measure – to displace (“break”) **legitimate  
 Judaism and Oral Law of the *Beit-Din  
 ha-Gâdôl*. Legitimate Judaism and Oral Law as  
 recognized by the *Beit-Din ha-Gâdôl* in the 1<sup>st</sup>  
 century has been confirmed in the Dead Sea Scrolls  
 and other Judaic documents of the period.**

Βιαζω (biazo) means “to press violently or force  
 one’s way into”<sup>5</sup> and corresponds primarily to פצר  
 (pâ-tzar’; push, press or urge) and its secondary form  
 by metathesis, פרץ (pâ-ratz’; break into, break  
 through).<sup>6</sup> Cf. *Be-Reishit* 33:11; *Shôphitim* 19:7;  
 and *Shmueil Beit* 13:25, 27.

In *Shemôt* 19:24, βιαζω is rendered in *LXX* for  
*MT*’s הרס (hâ-ras’, break down, demolish): “and the  
 kindred break through to come up to ’ה.” According  
 to this *pâsuq*, if one attempts to force one’s way to ’ה,  
 “He shall burst upon them.”

Βιαζω is rendered for ההזיק (hê-khê-ziq’; hold  
 on, cling to, clutch) and for תפס (tâ-phas’; seize, take  
 hold, grasp) in *Devârim* 22:25 and 28, respectively.  
 In the remaining five instances the readings are  
 questionable.

“Αρπαζω (arpazo) means “to snatch away, carry  
 off by force”<sup>7</sup> and corresponds to טרף (tâ-raph’, prey  
 upon, tear apart, or victimize), from which טרף  
 (tâ-reiph’, preyed upon, torn apart, victimized – i.e.

contra-*kâsheir*) derives. The connotation of  
 contra-*kâsheir* originated in the prohibition against  
 eating a limb “torn from” a living animal that was  
 “preyed upon” and “victimized.” A wider lesson  
 taught by *kashrut* is that Jews are prohibited from  
 participating in any predation / victimization or  
 benefitting from any victim of any predation. Civil  
 and humane rules govern social interaction,  
 precluding benefitting from victimization, just as  
 symbolized in the food we eat. A predator and his  
 predation are described by the verb טרף. The lion,  
 too, tears off its food from its prey. Consequently,  
 the *LXX* ⇒ MT correspondence to טרף implies  
 several connotations: preying upon, tearing apart,  
 victimizing, devouring, and not *kâsheir*.

*EB* reads a Middle Ages Hebrew: קורעים אותה  
 (qôr-im’ ôt-âh’, they are tearing it apart).

This *EB pâsuq* is non-sensical to modern Hebrew  
 speakers. The sentence, in modern Hebrew, would  
 read: מלכות השמים נפרצה ופורצים קורעים אותה  
 (mal·khut’ ha-shâ-may’ im niph·retz·âh’  
 u-phôr·tzim’ qôr·im’ ôt·âh’; the realm of the  
 heavens has been broken into and the ones who broke  
 in are preying on it).

Despite *EB*’s Middle Ages rabbinic rendering of  
 the verb קרע (qâr·a’; tear apart, rend asunder), the  
*LXX* Greek ⇒ MT Hebrew correspondence is  
 αρπαζω ⇒ פרץ, not קרע.

A non-canonical “gospel” reads (the Realm of  
*Élôhim*) “is plundered.”<sup>8</sup> Cf. also Ky-Lu. 16:16.

**11.13.1** שכל הנביאים והתורה דברו על יוחנן (shê-kâl’  
 [kol] ha-ne-vi-im’ ve-ha-Tôr-âh’ di-bru’ al  
 Yô-khâ-nân’; that all of the *Neviim* and the *Tôrâh*  
 spoke about *Yôkhânân*), παντες γαρ οι προφηται  
 και ο νομος εως Ιωαννου επροφητευσαν (pantes  
 gar oi profeitai kai o nomos eos Ioannou  
 eprofeiteusan; for all of the prophets and the law  
 prophesied until *Yôkhânân*), ...**when all of the  
*Neviim* and *Tôrâh* spoke about *Yôkhânân*  
 [“*ha-Matbil*” *Bên-Zekharyâh* *Bên-Tzâdôq  
 ha-Kôhein*]... secundum *EB* and the earliest extant  
 source mss. (Greek), respectively. Cf. *Devârim*  
 18:18-19; 34:9-12; *Malâkhi* 3:22-24.**

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 11**

Interestingly, the Sinitic Syriac and Bohairic Coptic sources do not include the phrase “and *Tôrâh*.” These mss. suggest that *Yehôshua* was declaring that the *Neviim* prophesied only of the time of *Yôkhânân “ha-Matbil” Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein*. If so, history has corroborated the edict (legitimate prophets ceased), however the addition of the phrase “and *Tôrâh*” would then be a Christian redaction supporting their efforts to abrogate *Tôrâh*.

**11.14.1 ...Eiliyâhu who was impending to come...** Cf. *Malâkhi* 3:22-24; *Yeshayâhu* 40:3-5.

**11.16.0** נערים (ne-âr-im' ; teen-agers, teens, youthes), παιδιον (paidion; infant or toddler), ...teen-agers... Παιδιον “is used metaphorically of believers who are deficient in spiritual understanding.”

**11.16.1** שוק (shuq, village market), αγοραϊς, agorais; market), ...shuq... *secundum EB* and the earliest extant source mss. (Greek), respectively. שוק rhymes with duke but is often mispronounced by English-speaking Israelis as the English word “shook.” שוק is of Israeli-Canaanite Aramaic origin<sup>9</sup> and refers to a middle-eastern produce market, similar to a farmer’s co-op, within the city. By extension, the term means ‘market place.’

**11.17.1 ...[play] mourn[er]...** To paraphrase from the Greek. “We tried playing happy games and you wouldn’t play. We tried playing sad games but you still wouldn’t play. We can’t please you either way.”

The majority of *EB* mss. read: שרנו ולא דקדקתם שפרנו לכם ולא בכיתם (shar’ nu ve-lô’ diq·daq’ têm si·par’ nu lâ·khêm’ ve-lô’ be·khi·têm’ ; We sang and you did not scrutinize, we recounted to you and you did not cry). דקדקתם (diq·daq’ têm, you scrutinized) is an obvious misreading of רקדתם (re·qad·têm’ , you danced).

*EB* Ms. 26964 reads שדנו (shad’ nu), a misreading of שרנו.

**11.18.1 ...neither eating...** excepting carobs and date syrup – *NHM* 3:4 with note, Ky-Mk. 1:6.

**11.18.2 ...nor drinking...** refers to not drinking alcoholic wine in contrast with *Yehôshua* who drank wine. This is an indication that *Yôkhânân* had taken the vow of a *Nâzir* (Nazirite).

**11.19.1 ...eating...** It should be kept in mind that this is compared with the carobs and date syrup diet of *Yôkhânân ha-Matbil*. As Jews, both *Yehôshua* and *Yôkhânân* ate only *kâsheir* foods complying with *Va-Yiqrá* 11, etc.

**11.19.2 ...drinking...** Again, this is in contrast to *Yôkhânân ha-Matbil* who did not drink wine.

**11.19.3** סוכא (sô·vei’ , drunkard), οἰνοποτης (oino [i.e., wino] -poteis, wino), ...wino... *secundum EB* and the earliest extant source mss. (Greek), respectively. Cf. also Ky-Lu. 7:34.

Wine has long been a symbol among Jews of *Êlôhim*’s bountiful blessings and of joy (*Tehilim* 104:15). *Yehôshua* turned water into wine at a wedding – wine that was so good it was especially complimented (cf. Yn. 2:2-11). How Christians arrived at a doctrine of teetotalism is paralleled by their doctrines of priestly celibacy, Displacement Theology, miso-Judaism, etc.

Only wine prepared carefully to ensure it contains no חמץ (khâm·eitz’ ) is permitted during the seven days of *matzâh* (cf. note “*khâm·eitz*” 16.6.1). *Kôhanim* were to abstain from wine when they were about to serve in the *Beit-ha-Miqdâsh (Va-Yiqrá* 19:9). Those taking a vow of *Nezirut* (Naziritship) were to abstain from wine during the period of *Nezirut (Be-Midbar* 6; compare *NHM* 26:29).

It is clear from this verse, as well as the *Seidêr Pêsakh*, that *Yehôshua* drank wine. Assertions that this was grape juice is a post-135 CE *gôyim* tradition contradicted by Judaic tradition from *Har Sinai*. It is demonstrated that *Yehôshua* turned water to wine, not grape juice, in *K’far-Kanâ*. The guests asked why this best wine hadn’t been served first. The practice was to serve the best wine first and then, after a glass or two, guests wouldn’t notice the lesser wine. This isn’t true of grape juice. Of course, wine

– not grape juice – has always enjoyed a respected place in Judaic thanksgiving, praise, and celebration. *Yehôshua* was at home in that environment. It is Christians who are alien to that environment.

Moreover, there was no refrigeration in those times. The juice of the grapes was made into wine so that it could be kept.

Whoever heard of a grape-juice-bibber? In this *mishpât*, *Yehôshua* clearly states that he drinks wine and, for this, was called a wino by some. Timothy was instructed to drink wine (cf. XI Sh. 5:23).

XI Sh. 4:1-5 teaches (cf. also excise, 5.29.3) that false teachers and spirits try to lead astray by claiming *kâsheir* foods and drink are wrong while non-*kâsheir* abominations are acceptable.

Those who fabricate their own law in contravention of *Élôhim*'s *Tôrâh* arrogantly represent themselves to know better than Him and violate many *mishpâtim* (cf. *Devârim* 4:2; 12:32; Ky-Mk. 7:6-9,13). Cf. especially *Dânieil* 7:23-27 regarding the contra-*mâshiakh* who would do precisely these things.

**11.19.4** חכם (khâ·khâm', sagacious), σοφία (sophia, intellectual), ...and [their] 'logic' was justified by *petitio principii*... (i.e., begging the question, circular reasoning; lit., by its doing). Cf. justified, 1.19.1 and HNR, 13:54.

Εργων (ergon, works) is preferred *secundum*  $\kappa$ ,  $\beta$ \* and  $\sigma\upsilon^p$  rather than τεκνων (teknon, children), as found in  $\beta^2$  and a-3. In *LXX* εργων is rendered for מלאכה (me-lâkh-âh', profane or occupational work; e.g., work typifying a trade or profession). In other cases, εργων implies מעשה (ma-as-êh', doing). מלאכה is usually rendered simply "work" (cf. notes 12.1.0 & 12.1.1 & 15.0.1).

*EB* reads "wisdom is justified by her devotees."

**11.20.1** ...he... "*Yehôshua*" is included here in *EB*.

**11.20.2** חרף (khei-reiph', rebuke sharply, reproach), ονειδίζω (oneidizo, reproach, upbraid), ...reproach... correspond in *LXX*. *EB* reads קלל (qi-leil', curse). חריף (khâ-riph', spicy sharp,

pungent) derives from חרף, as does חורף (khôr' êph, winter).

**11.20.3** הערים (hê-âr-im', the cities), τας πολεις (tas poleis; the cities), ...the cities... according to most mss. of *EB* and the earliest extant source mss.

*EB* Ms. Add. no. 26964, upon which Howard relies, reads נערים (ne-âr-im'; youths, teen-agers, cf. note 11.16.0), a likely candidate to have been confused with הערים. נערים had been mentioned earlier in *pâsuq* 16. This suggests the possibility of a preservation of a pre-Christian (pre-miso-Judaic) teaching in which *Yehôshua* was rebuking not entire cities of Jews, but, rather, spiritual "teen-agers" particularly prevalent in the cities listed. Likely, Christian translators either misread a worn Hebrew scroll or deliberately redacted in a miso-Judaic spin which helped lay the foundations of their doctrines of miso-Judaism and Displacement Theology.

Alternatively, one could argue that the Hebrew originally read נערים, from which the Greek derived, and was later miscopied in the Hebrew tradition as הערים. However, this would leave unexplained the incongruous and asynchronous miso-Judaic Christian foundations for Displacement Theology being laid in this passage.

**11.20.4** ...most of his forces had become... *EB* reads "in which his signs were done." Cf. note 26.64.2.

**11.21.0** בית צידה (beit-Tza-yâd-âh'; house of 'the catch,' provisions), ...Beit-Tzayâdâh... corrupted to Bethsaida. *Beit-Tzayâdâh* was a fishing village located on the NE shore of *Yâm Kinêrê't*, in a hollow known today as *Biqat* (bi-qat'; hollow, rift [of]) *Beit-Tzayâdâh* due east of *K'far-Nakhum*.<sup>4.13.1</sup> Cf. also note 14.30.0.

**11.21.1** ...Tzor... pop. Tyre, *Levânôn*.

**11.21.2** ...Tzidon... pop. Sidon, *Levânôn*.

**11.21.3** ...in sackcloth and ashes... i.e. with mourning; cf. *Dânieil* 9:3-19 and *Yônâh* 3:5 – 4:1.

11.22.0 ...only... *EB* reads אִמַּי (â-mein' ).

11.22.1 ...the day of *Halâkhâh*... judgment; cf. *Yeshayâhu* 34:8 & note 7.1.1.

11.23.1 μη εως ουρανου υψωθηση (mei ouranou upsotheisei), ...**shall not be elevated**... is preferred *secundum* X, β\* and a-3 rather than η... υψωθεισα, [who] has been elevated, as found in sy<sup>p</sup> and *TR*.

11.23.2 שׂוֹל (she-ôl' ; the grave), ...**Sheôl**... cf. *Yeshayâhu* 14:5-6, 11-15; *Yekhêzqeil* 31:14 & note 10.28.2.

11.23.3 ...[**Sedôm**]... pop. Sodom. *EB* inserts “perhaps.”

11.25.0 בעת ההיא ענה ישו ואמר הנני מתודה אליך אלהי השמים והארץ אשר צפנת הדברים האלה מן החכמים והנבונים והודעתם לקטנים (bâ-eit' ha-hi' ân-âh' Ye-shu' ve-â-mar' hi-nei' ni mit-vad-êh' eil-ê' khâ Êl-ôh-ei' ha-shâ-mai' im ve-hâ-âr' êtz a-shêr' tzâ-phan' tâ ha-de-vâr-im' hâ-eil' êh min ha-kha-khâm-im' ve-ha-ne-vôn-im' ve-hô-da-e-tâm' la-qe-tan-im' ; at about that time, *Yeshu* replied and said, Here I am, confessing to you, <sup>masc. sing.</sup> *Êlôhim* of the heavens and the land, Who encrypted these Sayings / things / *Devârim* from the sages and intellectuals, making them known to the little guy), εν εκεινω τω καιρω αποκριθεις ο Ι-η-σ-ο-υ-ς ειπεν εξομολογουμεαι σοι πατερ κυριε του ουρανου και της γης οτι εκρυψας ταυτα απο σοφων και συνετων και απεκαλυψας αυτα νηπιουσ (En ekeino to kairo apokritheis o *I-ei-s-o-u-s* eipen ekzomologoumai soi pater kurie tou ouranou kai tei geis oti ekrupzas tauta apo sofôn kai suneton kai apekalupzas auta neipiois; at that time, replying, *I-ei-s-o-u-s* said, I acknowledge You Father, Sir of the heavens and the land, because You have hidden these things from the sages and [from] the clever and unveiled them to the suckling infants), ...**In that season, *Yehôshua* replied and said, Here I am, confessing to You, *Êlôhim* of the heavens and the land; Who encrypted these *Devârim* from the sages and intellectuals, making**

**them known to the little guy**... *secundum* *Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* # 170 reads: בעת ההיא אמר ישו: מודה אני לפניך אלהי השמים ואלהי הארץ שהסתרת זאת מחכמים ומנבונים מה שגלית אותו לי (bâ-eit' ha-hi' â-mar' Ye-shu' môd-êh' a-ni' le-phân-ê' khâ Êl-ôh-ei' ha-shâ-mai' im ve-Êl-ôh-ei' hâ-âr' êtz shê-hi-star' tâ zôt mei-kha-khâm-im' u-mi-ne-vôn-im' mah shê-gi-li' tâ ôt-ôh' li; at about that time, *Yeshu* said, I give thanks before You *Êlôhim* of the heavens and *Êlôhim* of the land, that You have concealed from sages and intellectuals that which you have revealed to me).

*EB* reads: בעת ההיא התרומם יש"ו ואומר ישתבח אבי בורא שמים והארץ שהסתרת דברים אלה מהחכמים והנבונים וגלית אותם לעניים (bâ-eit' ha-hi' hit-rô-meim' Ye-sh"u' ve-ô-meir' yish-ta-bakh' av-i' bô-rei' shâ-mai' im vâ-âr' êtz shê-hi-star' tâ de-vâr-im' eil' êh mei-ha-kha-khâm-im' ve-ha-ne-vôn-im' ve-gi-li' tâ ôt-âm' la-a-ni-im' ; in that season *Yesh"u* raised himself up, and saying, May my Father be praised, Creator of heavens and land, that You have concealed these things / words / *Devârim* from the sages and the intellectuals and revealed them to the poor). The reading of נתרומם (nit-rô-meim' ; we shall raise ourselves up) is clearly spurious. Even if it were true, neither *Netzârim* nor Christians could have written it to describe either *Yehôshua* nor even *Yesh"u*. The original reading was התרומם (hit-rô-meim' ; he raised himself up).

To bolster their lofty image, sages and intellectuals, especially the esoterically oriented *Qabâl*-ists, feed on complexity beyond the comprehension of the masses. Sometimes this requires them to manufacture complexity, seeing mysteries where there are none, and inventing them when it is convenient. Few dare inform these kings that their magic tailors have left them naked. *Tôrâh* instructs us that these teachings are for us directly, not through some sage or intellectual and his Middle Ages mystical castles fabricated in the air dangling from non-existent threads (*Devârim* 30:11-20). All the reader needs is the most ancient and authentic texts of *Tôrâh* and *Tan"kh* and a legitimate Jewish

*Beit-Din* to administer *Halâkkhâh*.<sup>7.1.1</sup> To additionally understand the authentic teachings of historical *Yehôshua* then requires in addition only Hebrew *Matityâhu*.

צפנת פענח (Tzâph·nat' Pa·e·nei' akh; Encrytor of the Decrypted) was the name *Parôh* gave to *Yôseiph* (*Be-Reishit* 41:45). “According to the Egyptologists *Zaphenath* means ‘foodman’, and *Paneah* ‘of the life.’”<sup>10</sup>

*Tzâphnat* (*Yôseiph*) is the classical prototype of the savior unacknowledged by his kindred, handed over into oblivion, then reappearing as under-king savior of Israel. Thus, this *pâsuq* can also be decrypted as meaning “Here I am, confessing to You, *Ēlôhim* of the heavens and the land; [I] who am *Tzâphnat* (encrypted form of *Yôseiph*, symbolic of the *Mâshiakh Bêh-Yôseiph*) of these Sayings [which are] from the sages and intellectuals, making them known to the little ones.”

One of the *Neviim* in *Tan"kh* is *Tzephân-Yâh* (*ha-Sheim* has encrypted, cached away, squirreled away).

**11.25.1** מתודה (mit·vad·êh' , confess, admit), εξομολογουμεναι (ekzomologoumai, acknowledge, confess), ...**make confession...** *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #170 and a non-canonical “gospel”<sup>11</sup> read מודה (môd·êh' , thank, acknowledge). The similarity of מודה and מתודה is easily seen. Both Hebrew terms derive from ידה (yâd·âh' , throw or cast). The former is the *hiphil* and the latter is the *hitpâeil*.

Christians have translated εξομολογουμεναι into English as “I thank you for,” in the sense of “I acknowledge (i.e. confess) that you...” The Hebrew tradition devolved comparatively recently, from מתודה to תודה. This may be due to inaccuracies in English translations coupled with the tendency for Jewish polemicists to base their arguments in versions to which Christians will accede when engaging them in polemics.

*EB* can then be seen as consistent in extending the evolutionary trend toward Christian interpretations in

the Hebrew *NT* tradition, reading ישחבך (yish·ta·bakh' , bow). Cf. 3.6.4.

**11.25.2** אלהי (Ēl·ôh·ei' , *g-o-d-s* of), κυριε, (kurie, O lord / O sir / O mister), ...**Ēlôhei...**

Reconstruction of the Hebrew follows *Milkhâmôt* 'ה and *Nitzâkhôn Yâshân* #170. The Greek is the vocative construct according to the earliest extant source mss. Κυριε, in *LXX*, parallels אדון (â·dôn' , lord, sir, mister) in MT. Cf. 12.8.1. *EB* reads בורא (bôr·ei' , Creator).

**11.25.3** חכמים (kha·khâm·im' ; sages), σοφον (sofon), ...**sages...** Cf. note 11.19.4. חכמים often corresponds to the Greek term for *Sôphrim* (cf. 5.20.0). See also *Yeshayâhu* 29:13-14.

**11.25.4** קטנים (qe·tan·im' , little ones), νεπιους (nepiois, pre-speaking child), ...**little ones...** *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

Νεπιους in *LXX* corresponds to יונקים (yôn·qim' , sucklings, unweaned infants, mammals) in MT. Cf. *Tehilim* 8:3. The polemic objectives of *Nitzâkhôn Yâshân* #170 should be kept in mind regarding its reading of לי (li, to me). Another possibility is that in an earlier ms., קטנים may have become obliterated in לקטנים, leaving only ...ל with the copyist left to try to reconstruct the word.

*EB* reads עניים (a·ni·im' , the poor).

**11.26.1** וכן אבי אשר כי היה רצון מלפניך (ve·kein' a·vi' a·shêr' ki ha·yâh' râ·tzôn' mil·phân·êy' khâ; and so, my Father, that was Your will / pleasure), και ο πατηρ οτι ουτως ευδοκια εγενετο εμπροσθε ν σου (nai o pateir oti outos eudokia egeneto emprosthen sou; Yes Father, because such became noble before you), ...**even so, my Father, that was Your will...** *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #170 reads: שכן רצון לפניך (shê·kein' râ·tzôn' le·phân·êy' khâ; that such is Your will).

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 11**

*EB* reads: אָמַנְם כִּי כֵן יִשְׂרָאֵל לְפָנֶיךָ אָבִי (âm·nâm' [om·nâm' ] ki kein yâ·shâr' le·phân·êy' khâ a·vi' ; indeed, because such is straightforward with You, my Father).

כֵּן (kein), usually means “yes.” However, כֵּן can also mean such, thus or so (as well as ‘honest’). Though *KJV* glossed over the problem, beginning with “yes,” the Greek sources betray the underlying Hebrew idiom found in *Milkhâmôt* 7, *Nitzâkhôn Yâshân* #170 and *EB*.

Εὐδοκία (eudokia) means favor or pleasure, paralleling רָצוֹן (râ·tzôn' ; will, wish, pleasure, desire, want).

Dr. Claus-Hunzinger first noted the expression, בְּנֵי רָצוֹן (ben·ei' re·tzôn·ô' ; sons of (in accordance with) His Will, pleasure, or party to His Will) in a *Qumrân* Thanksgiving Hymn (1QH 4:32-33). If a prospective father went to an ovary bank to select the attributes he desired in his future son, the son which he designed / willed would be a בֶּן רָצוֹן (bên re·tzôn·ô' ; son of his will). The theme here is a son which conforms to the father's design / will.

The Greek εὐδοκία then refers to the pleasure of 7 (not man), since a direct parallel for the expression “men of *Élôhim*'s pleasure” is established. In the *Qumrân* texts a contemporary expression provided the missing Hebrew equivalent. The *Qumrân* expression contains a pronominal suffix [that] makes it clear that the good will refers to *Élôhim*. However, the Greek of Ky-Lukas' *pâsuq* (2:14, using εὐδοκία) merely has εὐδοκία without a possessive. This has led to the frequently used, but erroneous, interpretation ‘men of good will.’<sup>12</sup> Εὐδοκία, then, implies “of (i.e. according to) the pleasure of 7” unless otherwise evident from the context. *NHM* 11:26 reinforces this assertion.

This should have been apparent to anyone who examined *LXX* as εὐδοκία is consistently rendered for רָצוֹן and *Tehilim* 89:18 specifies whose pleasure should be intended. Moreover several examples, referring to 7, speak of רָצוֹן (re·tzôn·khâ' , your pleasure).

Another frequently used, related phrase is בְּרָצוֹן (be·râ·tzân' ; with pleasure). When the suffix “you” is added this becomes “according to Your pleasure.”

At *NHM* 11:26, *EB* reads “Truly,” rather than “Yes,” and adds יִשְׂרָאֵל לְפָנֶיךָ (straightforward before You).

**11.27.1** כָּל דְּבַר נִמְסַר אֵלַי מֵאָבִי וְשׁוּם אָדָם לֹא הִכִּיר הֵבֵן כִּי אֲנִי הָאֵב וְהָאָב לֹא הִכִּיר שׁוּם אָדָם כִּי אֲנִי הֵבֵן (kâl [kol] dâ·vâr' nim·sar' ei·lai' mei·av·i' ve·shum' â·dâm' lô hi·kir' ha·bên' k"â hâ·âv' ve·hâ·âv' lô hi·kir' shum â·dâm' k"â ha·bên' ; every saying / thing delivered / transmitted to me is from my Father and no man has the son recognized except the Father, and the Father hasn't recognized any man except the son), Πάντα μοι παρεδόθη ὑπο τοῦ πατρὸς καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατὴρ οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὁ εἰς βουλήται ὁ υἱὸς ἀποκαλύψαι (Panta moi paredothei upo tou patros kai oudeis epiginoskei ton uion ei mei o pateir oude ton patera tis epiginoskei ei mei o uios kai o ean bouleitai o uios apokalupzai; Everything delivered over to me is by the Father and no one is intimate with the son except the Father, neither is the Father intimate with anyone except the son and him to whom, if the son wills, he unveils Him), ...**every saying transmitted to me is from my Father, and no man has the son recognized, only the Father; and the Father hasn't recognized any man, only the son...** *secundum Milkhâmôt* 7 and the earliest extant source mss. (Greek), respectively. אֲנִי (k"â) is the abbreviation for כִּי אִם (ki im, except). See also note 3.17.2.

A point of Hebrew grammar precludes the Christian understanding “no man knoweth the son.” In Hebrew, when the object of a sentence is specific (הַ, ha-, “the”) it requires the accusative particle אֶת (eit [êt-] – for which there is no English counterpart or translation). If “the son” were the object of this sentence, as the Christian understanding holds, then it would have to read וְשׁוּם אָדָם לֹא הִכִּיר אֶת הֵבֵן (ve·shum' â·dâm' lô hi·kir' eit ha·bên' – see, for example, the later evolution in *Nitzâkhôn Yâshân* #170). In this sentence lacking the accusative particle only the non-specific שׁוּם אָדָם (shum â·dâm' ; [not] any man) can be the object. *A priori*, הֵבֵן (ha·bên; the son), which cannot be the object, is then the only possible subject of the sentence. Therefore, the Christian understanding, and their

Roman-*gôyim*-redacted Greek translation, are contradicted by the Hebrew / Judaic source text.

בָּנִים אַתֶּם לֵה' אֱלֹהֵיכֶם (bân-im' at-ê'm' la-Sheim Êl-ôh-ei-khêm' ; Sons are you <sup>masc. pl.</sup> for *ha-Sheim* your <sup>masc. pl.</sup> *Êlôhim*) – *Devârim* 14:1. Subsequent *pesuqim* describe the sons of *ha-Sheim* – *Yisrâeil*. Thus, the meaning of *Yehôshua*'s teaching here is: “No man has *Yisrâeil* recognized, only the Father; and the Father hasn't recognized any man except *Yisrâeil*.” A teaching which explicitly limits *Yehôshua*'s audience to *Yisrâeil* has been perverted by Roman pagans in support of their antinomian and miso-Judaic Displacement Theology.

*Môshêh* spoke with the Father “face to face as one speaks with an associate” – רֵעַ (rei' a; associate, *Shemôt* 33:11); not חֵבֵר (khâ-veir' ; companion), יָדִיד (yâ-did' ; friend), nor מַכִּיר (recognized acquaintance). ה' spoke with the *Neviim* in dreams but “not so with My servant *Môshêh*, in My whole house it is [*Môshêh*] who is trusted” (*Be-Midbar* 12:7). Though *Môshêh* enjoyed the closest relationship to ה' of any figure in the *Tan"kh*, he himself prophesied that a prophet greater than he would come (*Devârim* 18:15, 18-22).

That familiarity and intimacy was reserved exclusively for *Yisrâeil* (the son) as represented by the *Mâshiakh*. Only *Yisrâeil* the son (as represented by *Yisrâeil*'s *Mâshiakh*) would be recognized by the Father. And the son *Yisrâeil*, as represented by the *Mâshiakh*, would recognize no man (eliminating the possibility of the Christian Christ). Further, *Yisrâeil* the son, as represented by the *Mâshiakh*, would recognize only the Father. This *Mâshiakh* representative of *Yisrâeil* and successor to *Môshêh*, is prophesied by *Môshêh* himself (*Devârim* 18:15, 18-22 with 13:1-6). The usual rabbinic response, that *Yehôshua Bën-Nun* was the fulfillment of this prophecy given by *Môshêh*, both contradicts *Tôrâh* (*Devârim* 34:10), and is self-contradicting (e.g. in the *Yigdal*). On the other hand, the Christian notion of equating the *Mâshiakh* who represents *Yisrâeil* with any people other than *Yisrâeil* constructively equates the *Êlôhim* of *Yisrâeil* with (*le-havdil*) the *êlôhim* of the *gôyim* – which constitutes blasphemy.

*Pâsuq* 27 is absent in *Nitzâkhôn Yâshân* #170.

*EB* reads: הכל נתון לי מאת אבי ואין מכיר את הבן אלא האב בלבד ולאב אין מכיר אלא הבן ולאשר ירצה הבן לגלותו (ha-kâl' [ha-kol' ] nâ-tun' li mei-eit' av-i' ve-ein' ma-kir' eit ha-bein' êl' â hâ-âv' bil-vad' ve-lâ-âv' ein ma-kir' êl' â ha-bein' ul-a-shêr' yir-tzêh' ha-bein' le-gal-ô-tô' ; everything being given me is by my Father, and none recognize the son if not the Father alone, and the Father has no acquaintance if not the son, and to whomever the son wishes to reveal Him). Contrasted with the earlier *Milkhâmôt* ה', *EB* again exhibits, particularly with its inclusion of the last phrase, the later tendency to converge with the Greek tradition. The phrase “if not” = אלא, êl' â, unless; itself a contraction of אלא, im lo – if not.

Μοι (moi, my: [delivered to me by] my [Father]), included in *KJV* and Nestle-Aland based on β, a-3 and sy<sup>p</sup>, is not included according to *N\**.

Alternatively, there are some indications that, upon learning that *Yehôshua* predicted he would be executed, rival campaigns broke out among his followers over who would succeed him, leading the mother of two of his followers to make a personal appeal to him to name one of them as successor and name the other second in line to succeed him (cf. *NHM* 20.20ff). So we may consider the reading: “every saying transmitted to me is from my Father, and no man has the son recognized [to be his successor], only the Father [can recognize a successor]; and the Father hasn't [yet] recognized any man [to succeed him], only the son [has, to date, been recognized].” However, see 11.27.4.

11.27.2 מַכִּיר (ma-kir' , a recognized acquaintance), ...recognized... מַכִּיר is a verbal noun, the present *hiphil* form of נִכַּר (ni-keir' ), to recognize, get to know, become familiar or acquainted with or, secondarily and somewhat enigmatically, to regard someone as a foreigner, i.e. in need of making acquaintance). נִכְרִי (nâkh-ri' ; [nokh-ri' ] foreigner) is the adjective formed from this root. In Biblical times, Jews (and other peoples) were easily distinguishable by their unique dress, hair and beard style, etc. A quick glance “recognized” an acquaintance versus foreigner. Thus, we might

speculate that one requiring a closer, more intent, process of נכר, i.e. a נכרי, was obviously not the immediately recognized fellow Jew and, therefore, was a foreigner.

To say “*Yôseiph* has a book” in Hebrew one would use the construct “a book is לְיִסְרָאֵל” (le- [to / for] *Yôseiph*). This construct is found twice in the last phrase of the *pâsuq*: “To the Father... and to those who...” While the phrases are broken up, the meaning is the same. These two like phrases may be combined for clarity as rendered in the *NHM* text.

**11.27.3 ...the son...** The *NT* passage in the “Gospel of Matthew” at 11:27 is held by Christians to illuminate their ‘Old Testament’ passage at “Psalms” 2:12 to “prove” the divinity of Christ. While *NHM* 11:27 is, indeed, closely related in messianic implications to *Tehilim* 2:12, neither passage has any connection to a divine man-*g-o-d*.

The only meaning for the *pieil*, which is the form found in *Tehilim* 2:12, is “kiss.” As the following clearly shows, the only meaning of this term in Biblical times was “kiss.” The meaning of “was joined” is (1) limited to the *pual* form which isn’t the form found in *Tehilim* 2:12 and, in any case, is post-Biblical Hebrew. The meaning of “touch gently or join,” is limited to the *hiphil* form, which isn’t the form found in *Tehilim* 2:12 and, in any case, is post-Biblical Hebrew.<sup>13</sup>

While conceding that the meaning of כר is uncertain in this passage, even the prestigious *Èvên-Shôshân* Concordance lists the *pâsuq* under the heading of כר defined as equivalent to כן (bein; son).<sup>14</sup> and gives נשק as the *pieil* of נשק, i.e. “to kiss.”<sup>15</sup>

*Tehilim* 2:12 isn’t even mentioned in *Talmud*. Thus, the anti-messianic renderings, all coming from post-Biblical Hebrew, originate in the relatively recent, i.e. Middle Ages, Medieval times circa 11<sup>th</sup> century C.E. (Metzudos suggests “yearn,” which is rendered in Artscroll, and Menachem quoted by *Rash”i* [France, 1040 – 1105 C.E.] who, obviously at a loss to find an anti-Christian interpretation, hopefully suggests two alternate readings. These are based on grammatically unsound associations not founded in *Tan”kh* or other B.C.E. Judaic writings.)

The *Kôrên Tan”kh* renders “worship in purity,” basing itself on a literal interpretation of “kiss purity,” from כרר (purify, clarify) – for which there is no support anywhere in *Tan”kh*. The context of this *pâsuq* – 2:7 & 10-12 – explicitly refers to “son.”

Moreover, this theme is supported in other parts of *Tan”kh* – cf. *Mishlei-Shlômôh* 30:4-6; *Shmueil Beit* 7:12-17; *Divrei-ha-Yâmim Âlêph* 17:11-15; *Tehilim* 82:6; 89:20-30; *Mishlei-Shlômôh* 8:12-31; *Yeshayâhu* 7:14; 9:5; *Devârim* 18:18-19; 34:9-12; *Yirmeyâhu* 23:20; *Be-Reishit* 6:2,4; *Iôv* 1:6; 2:1; 38:7; *Hôsheia* 2:1.

The over-reaction of the Medieval sages was due to the connotations drawn by Christians that this *pâsuq* implies divinity of the *Mâshiakh*. Given that the “son” is defined as “*Yisrâeil*,” for whom the *Mâshiakh* is a representative / agent of כ (see related notes in this *pâsuq*), there can be no such implication (unless Christians hold “*Yisrâeil*” = all Jews to be divine and, therefore, obediently “put their *êmunâh* <sup>8.10.1</sup> in” the Jews).

The meaning of *Tehilim* 27:12 is clearly presaged in *Shmueil Âlêph* 10:1!

The changing of the Biblical meaning by Middle Ages Jewish polemicists who denied Biblical meanings and historical evidence in order to construct anti-Christian arguments has served only to fuel the flames of miso-Judaism, making us vulnerable to those who accuse Jews of lying, deception, distorting Scriptures and being blind to the “Truth.” It disadvantages Jews today, and moreso our children, who must deal with the increasingly rapid spread of information and knowledge of the historical record, which today brings this knowledge to public attention. In the end, there will be no alternative but to acknowledge the evidence and the historical record or deal with perpetually recurring rampant resurgences of miso-Judaism against which deniers of the historical evidence can only remain defenseless.

**11.27.4 ...and those to whom the son wishes to unveil Him...** This phrase, supported by the Greek mss., is absent in the extant Hebrew tradition prior to *EB* (q.v. 11.27.1). Cf. *Devârim* 18:18-19; 30:11-14; 34:9-12; *Malâkhi* 3:22-24; *NHM* 11:14.

It is obvious, however, that only those *gôyim* to whom the son (*Yisrâeil*)<sup>16</sup> – the only one having *Tôrâh* – unveils *Tôrâh* can be ‘saved.’

**11.28.1** בואו אלי כל היעפים והנמכבדים ואני משביעכם  
(bô' u eil·ai' kâl [kol] ha·ye·eiph·im'  
ve·ha·[mu]kh·bâd·im' ve·a·ni' mas·bi·ê·khêm' ;  
come to me all who are weary and burdened down  
and I satisfy you), δευτε προς με παντες οι  
κοπιωντες και πεφορτισμενοι καγω αναπαυσω υμ  
ας (deute pros me pantes oi kopiontes kai  
pefortismenoi kago anapauso umas; come to me, all  
who toil laboriously and are loaded down, and I will  
cause you to rest), ...**come to me all who are  
weary and burdened, and I will satisfy you...**  
*secundum Nitzâkhôn Yâshân* #170 and the earliest  
extant source mss. (Greek), respectively.

*EB* reads: בואו אלין כל היגעים ונושאי העמל ואני  
אעזור אתכם לשאת עולכם (bô' u eil·ây[v]' kâl [kol]  
ha·ye·gi·im' ve·nô·sei' hâ·â·mâl' ve·a·ni' ê·ê·zôr'  
êt·khêm' la·seit' ôl·khêm' ; come to me [him] all  
who are weary and bearing heavy labor and I will  
help you to bear your yoke).

The “yoke,” while generally symbolic of the obligations of the practice of *Tôrâh*, represents *Tôrâh* as a tool: the yoke enables us to pull, to do productive work – to produce. However, the image of being fatigued and toiling under such a yoke implies that the burden has been made excessive, whether the Greek or Hebrew sources are consulted.

To religious Jews, *Halâkhâh*<sup>7.1.1</sup> *de-Ôraitâ*<sup>7.1.1</sup> is a yoke of honor, eagerly borne with rejoicing. The yoke in this *pâsuq* refers a different yoke, burdened down with ultra-Orthodox, extra-*Tôrâh* rabbinic safety “fences” – the imposition of which is forbidden by *Tôrâh*. (As non-binding recommendations, rather than requirements, fences are often wise.) Cf. *Shemôt* 24:4; *Devârim* 27:3,8; 31:24; 4:1-2; 13:1; *Yehôshua* 23:6; *Yeshayâhu* 29:13; *Mishlei-Shlômôh* 30:5-6. In these *pesuqim* we find that *Môshêh* wrote all the words of *Tôrâh* and that no one is permitted to add onto or diminish from what he wrote. *Tôrâh shê-biKhtâv* itself, however, ordained real-life daily applications as case law משפטים (mish·pât·im' ; case law precedents of the *Beit-Din*) and חוקים (khuq·im' ; laws legislated by the *Beit-Din*).<sup>17</sup> Dead Sea Scroll

4Q MMT has demonstrated that this Oral Law was central to, and meticulously observed by, all three sects of 1<sup>st</sup> century Judaism recognized as legitimate by the *Beit-Din ha-Gâdôl*.<sup>18</sup> The distinction between what clarifies *Tôrâh shê-biKhtâv*, as Oral Law has done for millennia, and what “adds to” *Tôrâh shê-biKhtâv* is solely determined by the *Beit-Din*, not *gôyim* who are blissfully ignorant of *Tôrâh*.

Vowel points, fixing the pronunciation, and thereby the interpretation, were added to the Masoretic Hebrew in the 6<sup>th</sup> – 7<sup>th</sup> centuries C.E. This occurred after the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> had lost their authority, giving the *Perushim* Rabbinic sect the opportunity to insert the vowels as they saw fit.

Logically, it is an open question, for example, whether משנה התורה in *Devârim* 17:18 instructed the king to write (actually commission) a *Mishnêh* (copy) only of the *Seiphêr Tôrâh*, or a complete update of *Mishnat ha-Tôrâh* (the collective body of *Tôrâh* – including Oral Law<sup>7.1.1</sup> to that point in time).

It would seem certain that Oral Laws which were being taught by memorization through repetition throughout the realm have a single point of authority – the King’s *Mishnat ha-Tôrâh*.

Since *Tôrâh* has been indivisible from Oral Law since its inception at *Har Sinai*, both *Seiphêr Tôrâh* and *Mishnâh* are implied regardless whether משנה is interpreted as *Mishnêh* or *Mishnâh*; the point is moot. It is when the Royal *Mishnat ha-Tôrâh* became lost that the schools, lacking this central authority to resolve differences, began to sectarianize.

Further, committing the entire law to writing would serve as a restraint on the king’s capacity to act capriciously. Such a book may be the one found by *Khilqiyâhu* the *Kôhein* while restoring the *Beit-ha-Miqdâsh*.<sup>19</sup> Scholars have long puzzled at the differences between the discovered book and the known books of *Tôrâh*. If there were a tradition that the King was the only authorized person to commit Oral Law to writing it may have influenced the decision to codify Oral Law in the time of *Qumrân* and the *Beit-ha-Miqdâsh ha-Sheini*.

That this scroll may have been a codification of *Mishnat ha-Tôrâh* is further buttressed by the very next *pâsuq*,<sup>20</sup> in which the finders of this scroll

consulted with *Khuldâh the Neviâh* (prophetess) who sat במשנה (be- / in, *Mishnêh* (repetition; i.e., learning Oral Law by memorization through oral repetition) / *Mishnâh* (the body or Oral Law) in *Yerushâlayim*. *Bâtei-Mishnâh*, in which the entire body of *Halâkhâh*<sup>7.1.1</sup> was memorized through repetition, are well documented. Yet, English translations like “copy” and “second quarter,” give no hint of the king writing a *Mishnat ha-Tôrâh* or of *Khuldâh*’s *Beit-Mishnêh* / *Mishnâh*. No “second quarter” in *Yerushâlayim* is supported by any significant segment of archaeologists.

To recognize a written body of *Halâkhâh* clearly threatens the claim of an “Oral Law” which could not be codified. Yet, this in no way threatens the record of the “Oral Law.” Dead Sea Scroll 4Q MMT unambiguously proves the recognition of the non-selective authority of Oral Law by all branches of legitimate Judaism represented in the *Beit-Din ha-Gâdôl*. To recognize these passages as referring to *Mishnâh* would only imply that *Khuldâh* and the other *Bâtei-Mishnâh* were engaged in orally transmitting / preserving the written, but lost (perhaps due to war, etc.), body of *Halâkhâh*<sup>7.1.1</sup>. This would be why she was immediately consulted.

The essence of *Mishnat ha-Tôrâh* was also given at *Har Sinai*. Neither *Mishnat ha-Tôrâh* nor *Tôrâh shê-biKhtâv* was ever independent of the other. *Mishnat ha-Tôrâh* was simply *Tôrâh shê-biKhtâv* translated into daily life. This contradicts a separate “Oral Law” given at *Har Sinai* and the irrational contention that nothing in rabbinic Judaism today differs from *Har Sinai* despite hard and indisputable evidence of a significant list of demonstratable differences between today’s practices and those of *Har Sinai*.

At least the *Qumrân-Essene Tzedôqim*,<sup>3.7.2</sup> and all schools of Judaism prior to the *Khashmônâyim* other than the *Perushim*, must be credited with having had some credible basis for disputing parts of the *Perushim* (rabbinic) oral law. That we would not, today, admit hard evidence of archaeology, science and logic to discover and restore the traditions of *Har Sinai* wherever today’s practice has strayed produces self-contradicting ‘*Halâkhâh*’ incongruous, and incompatible, with *Tôrâh shê-biKhtâv*.

Leaders of the various ages are commanded to apply (only) existing *Tôrâh*, via *mishpât*<sup>7.1.1</sup> (case law judgments) and *khuqim* (legislations of the *Beit-Din*), together constituting *Halâkhâh*<sup>7.1.1</sup> – without legislating additional safety fences. Safety fences are often commendable, but may not be confused with, or legally imposed as, *Tôrâh* or *Halâkhâh*. The contention that it is impossible for a Jew<sup>21</sup> to learn the proper interpretations of *Tôrâh* (*Halâkhâh*)<sup>7.1.1</sup> on one’s own – necessitating learning from a “living *Tôrâh*” (*rav*) – blatantly contradicts *Tôrâh* (*Devârim* 30:10-17). The consequences of ignoring *Tôrâh* in this regard frequently results in idolatry among some Jews. Jews who hang images of their *rebbe* in their automobiles for protection, worship pictures of their *rebbe* like Christians worship *J-e-s-u-s*, and absorb themselves in other contra-*Tôrâh* superstitions are no less idolatrous than Christians and other *gôyim* who do the same.

*EB* reads “are beaten down and bearing toil.”

**11.28.2** משביעכם (mas-bi-ê-khêm’, satisfy or satiate you), ἀναπαύσω (anapauso, give rest<sup>22</sup>), ...I will satisfy you... *secundum Nitzâkhôn Yâshân* #170 and the earliest extant source mss. (Greek), respectively.

ἀναπαύσω correlates with הניח (hei-ni’ akh, ease) in *LXX*. Cf. *Yeshayâhu* 28:12-13 and *Dânieil* 12:13. Cf. also הניח, *Shemôt* 33:14; *Devârim* 12:8-10; *Yeshayâhu* 63:14; also *Tehilim* 95:8-11 and *Shemôt* 5:5.

*EB* reads: ראני אעזור אתכם לשאת עולכם (ve-a-ni’ ê-ê-zôr’ êt-khêm’ la-seit’ ôl-khêm’; and I will help you to bear your yoke).

While *Nitzâkhôn Yâshân* #170 speaks of satisfying those who bear the yoke of *Tôrâh*, the Christianized Greek tradition paves the way to discard *Tôrâh*. According to the Roman *gôyim*, *Yesh”u* would make the burden easier – i.e., displace *Tôrâh* entirely with a paganized and hedonistic do-what-you-want-and-be-forgiven-by-grace freedom. *EB*, on the tail end of devolving toward the Greek, exhibits a hybrid version.

**11.29.1** הכיאו צוואריכם בעולי והאמינו כי שאני עני ודל והמצאו מרגוע לנפשכם (hâ·vi' u tza·ver·ei' khêm be·ôl·i' ve·ha·a·min' u bi shê·a·ni' â·ni' ve·dal' ve·tim·tze·u' mar·gô' a le·naph·shê·khêm' ; bring your necks into my yoke and trust me that I am poor and lean and you will find the place of repose for your psyches), ἀρατε τον ζυγον μου εφ υμας και μαθετε οτι πραυς ειμι και ταπεινος τη καρδια και ευρησετε αναπαυσιν ταις ψυχαις υμων (arate ton zugon mou ef umas kai mathete oti praus eimi kai tapeinos tei kardia kai eureisete anapausin tais psukhais umon; carry away my yoke upon you and apprentice yourself, because I am gentle and lowly in heart, and you will find relief to your psyches), **...Bring your necks into my yoke. Trust me, that I am poor and lean, and [Yirmeyâhu 6:16] "You will find the place of repose for your psyches..."** The Hebrew is reconstructed principally from *Nitzâkhôn Yâshân* #170, with one phrase being taken from *Tzephanyâh* 3:12. *Nitzâkhôn Yâshân* #170 reads עניו ושפל רוח (â·nâv' ve·shâ·phâl' ru' akh; modest and docile) rather than עני ודל (â·ni' ve·dal' ; poor and lean), the reading found in *Tzephanyâh* 3:12 (q.v. 11.29.4). The Greek follows the earliest extant source mss.

A parody on *Tzephanyâh* 3:12 is, in all likelihood, the basis for calling an apostate spin-off sect from the *Netzârim* אביונים (Êv·yôn·im' ; libidinous, of poor quality or character, pop. Ebionites).

*EB* reads: צאו עולי עליכם ולמדו ממני ותכירו כי עני אני וטוב ובר הלבב ותמצאו מרגוע לנפשותיכם (tzu ôl·i' al·ei' khêm ve·lim·du' mi·mê' ni ve·ta·kir' u ki â·ni' a·ni' ve·tôv' ve·bar' ha·leiv·âv' ve·tim·tzu' mar·gô' a le·naph·shôt·ei' khêm; go forth [with] my yoke upon you and study from me and you will come to recognize that I am poor, good, and sincere; and you will find repose for your psyches). Cf. also בר הלבב, sincere, 11.29.4.

While *EB* ms. 26964 reads the non-sensical עולי, the bulk of *EB* mss. and the sense of the context suggest the reading given above. Cf. also 11.29.4.

Απ εμου (ap emou, to me) is not included in <sup>K\*</sup>. Other Greek sources show the phrase μαθετε απ

εμου οτι (mathete ap emou oti, apprentice to me because...)

**11.29.2 ...my yoke...** *EB* inserts עולי עליכם (ul·i' al·ei' khêm), "my yoke upon you," an alliteration (misspelled in ms. 26964, cf. *supra*) noted by Howard.<sup>23</sup> Cf. *Yirmeyâhu* 6:16; *Shemôt* 33:14; *Tehilim* 95:8-11; *Devârim* 12:8-10; *Yeshayâhu* 28:12 (& *pesuqim* 9-22).

**11.29.3** והאמינו כי (ve·ha·a·min' u bi, and trust me, believe me, have faith in me), και μαθετε (kai mathete, and apprentice yourself), **...trust me...** *secundum Nitzâkhôn Yâshân* #170 and the earliest extant source mss. (Greek), respectively.

*EB* reads: ולמדו ממני ותכירו (ve·lim·du' mi·mê' ni ve·ta·kir' u; and study from me and you will come to recognize). Whereas the earlier Hebrew tradition emphasizes *êmunâh*,<sup>8.10.1</sup> the later Hebrew tradition reflects the tendency to converge with the Greek, emphasizing, instead, study and arriving at a recognition. ולמדו (ve·lim·du' , and study·) derives from the root verb למד (lâ·mad' ). This is the same root from which תלמיד (tal·mid' , apprentice-student; pop. disciple) and תלמוד (Tal·mud' ) are derived.

**11.29.4** עני ודל (â·ni' ve·dal' , poor and lean), πραυς... και ταπεινος τη καρδια (praus... kai tapeinos tei kardia; gentle and lowly in heart), **...poor and lean...** The Hebrew is reconstructed from the Greek-from-Hebrew correspondence of the phrase in *LXX* and *MT*. This phrase is found in *Tzephanyâh* 3:12 (see note 11.29.1). Πραυς also corresponds in *LXX* to עני in *Zekharyâh* 9:9. The Greek is according to the earliest extant source mss.

Πραυς corresponds more often with ענו (â·nâv' ; modest and meek) in *LXX*. Cf. *Be-Midbar* 12:3; *Tehilim* 25:9 (twice); 37:11; 76:10 & 149:4.

*EB* reads עני אני (â·ni' a·ni' , poor am I). Cf. the relationship of this term, derived from ענה (ân·âh' ; answer, afflict or humble oneself) to the related term "humble," 23.12.1. This Hebrew alliteration was noted by Howard.<sup>24</sup> *EB* also adds "and good, and sincere." The Hebrew phrase בר-הלבב (bar

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 11**

ha-leiv-âv' , also בר-לב (bar lêv; lit. son of the heart) is an idiom meaning “pure from the heart,” genuine, frank – sincere.

**11.29.5** מרגוע (mar-gô' a, place of repose), αναπαυσις (anapausis, relief) ...**place of repose...** *secundum Nitzâkhôn Yâshân* #170 and *EB* Hebrew and the Greek source texts, respectively.

מרגוע is found only once in *Tan"kh*, at *Yirmeyâhu* 6:16 and is the key to understanding *Yehôshua* teaching here: “Thus says יהוה, Stand on the ways and see, and ask for the ancient paths, where the Good Way is. Walk in it and you shall find the place of repose for your psyches.”

**11.30.1** עולי רך הוא ומשאי קל הוא (ôl-i' rakh hu u-ma-sâ-i' qal hu; my yoke is soft and my burden is light), ο γαρ ζυγος μου χρηστος και το φορτιον μου ελαφρον εστιν (o gar zugos mou khreistos kai to fortion mou elafron estin; for my yoke is fit<sup>25</sup> and my cargo<sup>26</sup> is light), ...**my yoke is soft and my burden is light...** *secundum Nitzâkhôn Yâshân* #170 and the Greek sources, respectively. “Yoke”

refers to the yoke (*Perushim* school) of *Tôrâh*. “My yoke is soft and my burden is light” then refers to the more lenient *Perushim* school of *Beit-Hileil* in contrast to the more strict *Beit-Shamai*.

*EB* reads רק ומשאי קל (raq u-ma-sâ-i' qal; only and my burden is light). רך is almost certainly a scribal error and should be read רך (rakh, soft).

Χρηστος corresponds in *LXX* to טוב (tôv, good). Cf. *Tehilim* 25:8; 34:9; 52:11; 86:5; 100:5; 106:1; 109:21; 119:38, 68; 136:1; 145:9.

One cannot ignore the similarity in the Greek tradition between χρηστος (khreistos, fit) and χριστος (khristos, anointed or fit; pop. christ). *Gôyim* surely appreciated the distorted word play suggesting “my yoke is christ.” The Greek sounds suspiciously like a redacted play on words to yield “My yoke is Christ” (χριστος, khristos).

**11.30.2** קל (qal, light [in weight or emphasis]), ελαφρος (elafros, light [in weight or emphasis]), ...**light...** (also swift) correspond in *LXX*.

1 Maurice Lamm, *The Jewish Way in Love & Marriage* (San Francisco: Harper & Row, 1980), p. 86.

2 “המיתו נשיא העדה, ויצא חותר מגזע ישי, צמ(ח) דוד.” (ישעיהו 10:34 – 11:1). אלכס דורון, “כתב-יד משיח” – בין המגילות הגנוזות, מעריב, 91.11.10, חלק המדע, 10.

The discovery of the *Qumrân* scrolls filled in many blanks in Judaism from the time of the conclusion of the *Tan"kh* until the *NT* and *Talmud*. “Much of what some *New Testament* scholars had attributed to non-Jewish Greek pagan influence, or at least diaspora Hellenism, suddenly acquired substantial parallels in contemporary texts from a predominantly priestly group which did not reside far from Jerusalem.”<sup>a</sup>

The connection between *Netzârim* and other *Tôrâh*-strict Judaic sects of the period in *Yerushâlayim* also binds the *Mâshiakh* to *Tôrâh*-strictness – an unexpected, and catastrophic, development for Christianity; contradicting Christianity's image of “Christ's grace” displacing the “law of sin and death” (i.e., miso-Judaic Displacement Theology) and vindicating the *Netzârim*. This discovery, and rumors surrounding the suppressed scrolls, also prompted renewed interest in the *Pseudepigrapha*.<sup>b</sup> Continuing finds, e.g., the *Nag Hammadi* and *genizah* scrolls, all consistently and without exception corroborate the picture of a *Tôrâh*-strict *Yehôshua*, *Netzârim* Jews and *geirim*.

The correct interpretation of the “Pierced Messiah” Dead Sea Scroll – Fragment 5 of *4Q 285* (PAM # 41.282, 41.468, 41.708, 42.260, 42.370 and 43.325) – continues to be hotly disputed in the scholarly circles. However, the definitive response is found in a paper by Martin G. Abegg of Grace Theological Seminary (Winona Lake, IN 46590-2060), *Messianic Hope and 4Q 285: A Reassessment*. In addition to a suggestion offered to (and warmly received by) Dr. Abegg, I have added to Abegg's arguments in my paper on *4Q 285*.

Rainer Riesner, ed., in James H. Charlesworth, *J-e-s-u-s and the Dead Sea Scrolls*, p. 216.

James H. Charlesworth, *The Old Testament Pseudepigrapha*, Garden City: Doubleday, 1983; an extensive update since R.H. Charles' *Apocrypha and Pseudepigrapha* of 1913, Oxford: Clarendon Press.

- 3 Howard, Mercer. p. 49.
- 4 *The Netzârim Newsletter*, 96.07, *parashat-Vaw-Atkhanan*.
- 5 Vine's, "press," p. 880.
- 6 Ernest Klein, *The Etymological Dictionary of the Hebrew Language for Speakers of English* (Haifa: Carta and University of Haifa, 1987).
- 7 Vine's, "force," p. 448 and "catch," p. 166.
- 8 Middle Ages manuscripts allege that the "Zion Gospel" (5<sup>th</sup> century C.E.) quoted this from *The Gospel of the Netzârim* (for which cf. endnote to my 25.14.2); Cameron, p. 99, #8.
- 9 פּוֹשֵׁי, Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*, (*Yerushâlayim*: Carta & Univ. of Haifa, 1987), p. 646.
- 10 פּעִנֵּחַ, Klein, p. 518.
- 11 Allegedly in "Zion Gospel" (5<sup>th</sup> century C.E.); Cameron, p. 100, #9.
- 12 Fitzmyer, p. 101-104.
- 13 Ernest D. Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English* (*Yerushâlayim*: Carta & Univ. of Haifa, 1987), p. 429.
- 14 אברהם אבן-שושן, קונקורדנציה חדשה לתורה נביאים וכתובים (ירושלים: ספר, 1990), 202.
- 15 *Êvên-Shôshân*, p. 787.
- 16 This passage, and others, suggest that "son" refers specifically to *Tôrâh*-observant *Yisrâeil* in contrast with secular "Israel" who remain in need of the "unveiling."
- 17 This is documented in two companion books: *Who Are the Netzârim? – Advanced Level* and *Atonement Under the Biblical 'New Covenant.'*
- 18 *Qimrôn*, p. 197.
- 19 *Melâkchim Beit* 22:8-13 and *Divrei-ha-Yâmim Beit* 34:14-21.
- 20 *Melâkchim Beit* 22:14 and *Divrei-ha-Yâmim Beit* 34:22.
- 21 At a certain point, a *gôy* who successfully studies *Tôrâh* will recognize, and acknowledge, that only the Jews validly interpret and teach *Tôrâh*. Note that the quoted passage applies to *Yisrâeil*, not *gôyim*.
- 22 Αναπαυσis (anapausis) derives from ανα (ana) meaning "up" and παυω (pauo) meaning "to make to cease." Αναπαυσis is "the constant word in the [LXX] for rest..." Vine's, p. 959.
- 23 Howard, Mercer, p. 200.
- 24 Howard, Mercer, p. 200.
- 25 W.E. Vine, "Easy," *Vine's Expository Dictionary of New Testament Words*, p. 345.
- 26 Vine's, p. 149.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityáhu* – Chapter 12

**12.1.0** בעת ההיא הלך ישו והנה ביום השבת ותלמידיו רעבים והתחילו ללקוט מלילות ולפרוך אותם בין ידיהם ולאכול אותם (bâ-eit' ha-hi' há-lakh' Ye-shu' hein-âh' vâ-hein-âh' ba-yôm' ha-Shab-ât' ve-tal·mid·âyv' re·eiv·im' ve-hit·khil' u li-le·qôt' me·lil·ôt' ve-liph·rôkh' ô·t·âm' bein ye·dei' hêm ve-lê·ê·khôl' ô·t·âm' ; In that season, *Yeshu* went here and there on *Shabât*. His *talmidim* were hungry and started to pick up the fallen gleanings [*lêqêt*] of grain and crumble them between their palms and eat them), εν εκεινω τω καιρω επορευθη ο Ι-η-σ-ο-υ-ς τοις αββασιν δια των σποριμων οι δε μαθητα αυτου επεινασαν και ηρξαντο τιλλειν σταχυας και εσθιεν (en ekeino to kairo eporeuthei o I-ei-s-o-u-s tois sabbasin dia ton sporimon oi di matheitai autou epeinasan kai eirkzanto tillein stakhuas kai esthiein; In that time, *I-ei-s-o-u-s* was proceeding through the grain fields during the *Shabâtôt*. His *talmidim*, being hungry, began to pick kernels and eat), ...**In that season, *Yehôshua* went here and there on *Shabât*. His *talmidim* were hungry and started to pick up *lêqêt* of grain and crumble them between their palms and eat them...** The Hebrew is reconstructed based principally on *Milkhâmôt* 'ה, supplemented by *Nitzâkhôn Yâshân* #171 and *EB*. The Greek derives from the earliest extant source mss.

As *Yehôshua*'s *talmidim* were clearly not undertaking to glean the field, ללקוט (li-le·qôt' ; to glean) here refers to picking up the לקט (lêq' êt), ears of grain "which fall to the ground during the reaping. It was usual for the reaper to grasp the ears of corn with one hand and to cut them with the other. If during the reaping one or two stalks fell to the ground because the reaper was not holding them, he was not to gather them but leave them for the poor (*Va-Yiqrâ* 19:9-10)." <sup>1</sup>

*Milkhâmôt* 'ה reads: בעת ההיא הלך ישו ביום השבת ותלמידיו רעבים והתחילו ללקוט מלילות ולאכול אותם (bâ-eit' ha-hi' há-lakh' Ye-shu' ba-yôm' ha-Shab-ât' ve-tal·mid·âyv' re·eiv·im' ve-hit·khil' u li-le·qôt' me·lil·ôt' ve-lê·ê·khôl' ; In that season, *Yeshu* went on *Shabât*, and his *talmidim* were hungry. They started to glean ears of corn and eat).

*Nitzâkhôn Yâshân* #171 reads: בעת ההיא הלך ישו הנה והנה בשבת ותלמידיו היו רעבים והיו מקטפים שיבילים מן הקמות ואוכלים (bâ-eit' ha-hi' há-lakh' Ye-shu' hein-âh' vâ-hein-âh' ba-Shab-ât' ve-tal·mid·âyv' ha-yu' re·eiv·im' ve-ha-yu' me·qat·phim' shi·bâl·im' min ha-qâm·ôt' ve-ôkh·lim' ; In that season, *Yeshu* went here and there on *Shabât*. His *talmidim* were hungry and they were gleaning ears of standing corn and eating).

*EB* reads: בעת ההיא עבר ישו בקמות ביום השבת ותלמידיו רעבים התחילו לעקור השבולים ולפרוך אותם בין ידיהם ולאכול אותם (bâ-eit' ha-hi' â-var' Ye-sh"u' be-qâm·ôt' ba-yôm' ha-Shab-ât' ve-tal·mid·âyv' re·eiv·im' hit·khil' u la-a·qôr' ha-shi·bâl·im' ve-liph·rôkh' ô·t·âm' bein yed·ei' hêm ve-lê·ê·khôl' ô·t·âm' ; In that season, *Yesh"u* passed through some standing grain on *Shabât*. His *talmidim* were hungry and they began to uproot the ears of corn and crumble them between their palms and eat them).

The use of the phrase "standing corn" in several of the Hebrew mss. implies שכחה (shi-khekh-âh' ; "one or two sheaves forgotten in the field by the harvester"<sup>1</sup>), closely related to the לקט. "The owner may not take them, but 'it shall be for the *geir*, for the fatherless, and for the widow' (*Devârim* 24:19)." <sup>1</sup>

A third category of the harvest which the farmer was enjoined to reserve לעני ולגר (le-â·ni' ve-la-geir' ; for the poor / needy and the *geir*; *Va-Yiqrâ* 19:9-10) is the פאה (pei' âh; edge), which was left standing, "and the poor plucked it."

This question of whether *Halâkhâh* defines this activity as מותר (mu-târ' ; permitted; cf. 16.19.4) or אסור (â-sur' ; forbidden; cf. 16.19.3) on *Shabât* demonstrates conclusively that this is a discussion exclusively between religious Jews who are all devoted to properly interpreting Oral Law in order to observe it.

The halakhic question under discussion is whether *Halâkhâh* classes crumbling of *lêqêt* in one's hands for one's immediate personal food as תולדות (tô-lâd·ôt' ; offspring; i.e. derivative; cf. 12.2.2) of מלאכה (me-lâkh-âh' ; occupational work) which *Tôrâh* forbids on *Shabât*.

**The *Netzârim* Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 12**

Interestingly, *Perushim Halâkhâh* in *Talmud* agrees with *Yehôshua*. *Qumrân* mss. have documented that it was the *Tzedôqim*, not the *Perushim*, who disagreed with *Yehôshua* (cf. note 12.2.2).

Christians, who didn't even exist until a century later, no more participated in this halakhic discussion with religious Jews then than they do in virtually identical halakhic discussions with religious Jews today.

**12.1.1** ביום השבת (ba-yôm' ha-Shab·ât', "on *Shabât* [lit. on the day of *Shabât*], pl. Shab·ât·ôt'; cessation), τοις σαββάσις (tois sabbasin, on the Sabbath, transliterated from the Hebrew), ...*Shabât*... *secundum EB* and the earliest extant mss.

In Hebrew and Judaism, all of the days of the week are counted relative to *Shabât*: All of the earliest source texts agree that, in *NHM* 28.1, the Greek is μίαν σαββάτων, (mian sabbaton, Firstday from *Shabât*). *Shabât* (in the singular) occurs at *NHM* 12:2, 5 (2<sup>nd</sup> instance), 8 and 24.20. Here, even the Greek mss. confirm the Judaic practice of referring to the days of the week as they are counted from *Shabât*. This contrasts with the pagan *g-o-d-s* after which, many readers may be shocked to learn, the days of the week are named: Sun (*g-o-d*) day, Moon (*g-o-d*) day, *T-i-u / T-i-w-e-s-day*, *O-d-i-n-s-day*, *Th-o-r-s-day*, *F-r-i-e-s-day* and *S-a-t-u-r-n-day*. Reference to this Judaic practice is another corroboration of Eusebius' explicit statement, that *Matityâhu* was translated from the Hebrew.

The Judaic practice of naming weekdays according to their number from *Shabât* is not due to Christian

**Weekdays**

English	Hebrew
Firstday	<i>Yôm Ri·shon'</i>
Secondday	<i>Yôm Shein·i'</i>
Thirdday	<i>Yôm Shlish·i'</i>
Fourthday	<i>Yôm Re·vi·i'</i>
Fifthday	<i>Yôm Kha·mish·i'</i>
Sixthday	<i>Yôm Shish·hi'</i>
Cessationday	Shab·ât'

redaction. Nevertheless, the reference to *Shabât* is

lacking in 28.1 of *EB*, which reads instead "the first day of the week" (see note there).

While serving as spiritual leader for the prototype of the *Netzârim* congregation, in Orlando in the 1970's,<sup>2</sup> it was my privilege to serve several Puerto-Rican families in the congregation. When translating the Greek sources in teaching these Spanish-speaking *talmidim* often noted that their Spanish *New Testament* was closer to the Greek source texts than to *KJV* or *TR*. Therefore, the Spanish *New Testament* could, in places, represent alternative plausible Judaic interpretation and preserve Hebrew phraseology. One might wonder if the Spanish-speaking *Sheim-Tôv* depended upon the Spanish *New Testament*. This would negate Howard's theory that *Sheim-Tôv* may have worked from an earlier, and no longer extant, Hebrew ms. On the other hand, divergences from the Spanish *New Testament* as well would tend to confirm Howard's theory.

The *Biblia Reina-Valera* of 1602 reads (12.1-2):

1. En aquel tiempo iba J-sus por los sembrados en sabado; Y sus discipulos tenian hambre, y comenzaron a coger espigas, y a comer (In that time J-sus went by the fields on S-a-t-u-r-d-a-y; And his disciples were hungry and started to pick up the ears and eat).
2. Y viendolo los Fariseos, le dijeron: He aqui tus discipulos hacen lo que no es licito hacer en sabado (And the Pharisees seeing it, told him: *Hineih*, your disciples are doing what is not lawful to do on S-a-t-u-r-d-a-y)<sup>3</sup>

The inclusion of "de sabado" in the Spanish *Biblia Reina-Valera* of 1602 at 28.1 demonstrates that *Sheim-Tov* didn't rely on the Spanish *NT* for his exclusion of the phrase (see note there). The *Biblia Reina-Valera* of 1602 follows all of the Greek mss. in supporting the the Hellenized, miso-Judaic, spin of "lawful" in 12.2 while the Hebrew traditions give various alternative synonyms more compatible with Judaic tradition (cf. 12.2.0). Thus, in 12.2 *Sheim-Tôv* is closer to the other Hebrew traditions than to the *Biblia Reina-Valera* of 1602. Cf. also 1.23.3, 5.8.1, 6.24.2, 6.32.1, 10.36.1, 14.13.1, 28.1.1.

There is no support among extant mss. for *EB*'s phrase *בין ידיהם אורתם ולפרוך* (ve-liph·rôkh' ô·t·âm' bein yed·ei' hêm; and crumble them between their palms).

These factors, considered together, would tend to support Howard's contention that *EB* preserves an earlier Hebrew tradition which is no longer extant.

*NHM* filters out the pagan names, reestablishing the Biblical practice.

Cf. also note 27.1.1 regarding the day (*Shabât* and other days) beginning at *êrêv* (the preceding dusk).

For the continued validity of *Shabât* cf. historical background note "*Netzârim*" 1.0.1 and supplementary reference in *Yehudim* 4:9 – "Therefore the *Shabât*-observance (σαββατισμος / sabbatismos) remains for the kinsmen of *Êlôhim*."<sup>4</sup>

At *NHM* 12.1 & 5 (1<sup>st</sup> instance) and *pesuqim* 10-12 and 28:1 (both instances) the Greek reads, σαββασιον, plural: "*Shabâtôt*."<sup>5</sup> This refers to festivals of *Matzôt* and *Sukôt*, in which the usual weekly *Shabât* is bracketed by special observed *Shabâtôt*.<sup>6</sup> Since *NHM* 12:1 is obviously the time of grain harvest, this is referring to the *Shabâtôt* during *Khag ha-Matzôt*. (See box for the Three Pilgrimage Festivals and the High Holydays at note 23.6.2.) Notice that this is at a time when Jews would eat *matzôt*, not bread.

For the weekday *Shabât* cf. *Shemôt* 16:23-29; 20:8-11; 31:13-16; 35:2-3; *Va-Yiqrà* 16:31; 19:3, 30; 23:3, 11, 15-16, 24, 32, 38-39; 24:8; 25:2, 4, 6, 8; 26:2, 34-35, 43; *Be-Midbar* 15:32; 28:9-10; *Devârim* 5:12-15; *Tehilim* 92:1; *Yeshayâhu* 1:13; 56:2-6; 58:13; 66:23; *Yirmeyâhu* 17:21-27; *Yekhêzqeil* 20:12-24; 22:8, 26; 23:38; 44:24; 45:17; 46:1-4, 12; *Hôsheia* 2:11; *Âmôs* 8:5. Cf. also *Tehilim* 95:11 with 95:1 & *Dânieil* 7:25. Cf. also note 28.1.2.

**12.1.2 ...started to pick up *lêqêt* of grain and crumble them between their palms and eat them...** The right to pluck and eat grain and grapes, representative of all crops, is set forth in *Devârim* 23:26 (grapes in *pâsuq* 25).

**12.2.0** והפרושים כראותם אמרו אליו הנה תלמידיך עושים מה שלא הותר להם כשבת (ve-ha-Pe-rush-im' bi-rô-tâm' âm-ru' eil-âyv' hin-eih' tal-mid-êy' khâ ôs-im' mah shê-lô' hu-tar' lâ-hêm' ba-sha-bât'; The Rabbinic-*Perushim*, on seeing them, said, Look, your *talmidim* are doing something that isn't permitted to them on *Shabât*), οι δε Φαρισαιοι ιδοντες ειπαν αυτοι ουκ εξεστιν ποιειν εν σαββατω (oi de Farisaioi idontes eipan auto idou oi matheitai sou poiousoi o ouk ekzestin poiein en

sabbato; Having seen, those of the Rabbinic-*Perushim* sect of Judaism said to him, "Look, your *talmidim* are doing something that is not permitted to do on *Shabât*), ...**On seeing them, the Rabbinic-*Perushim* sect of Judaism said, Look, your *talmidim* are doing something which they aren't permitted to do on *Shabât*...** *secundum Mülkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

*Nüzâkhôn Yâshân* #171 reads: והפרושים היו אומרים כשראו אותו: הנה תלמידיך עושים שאינו רשאים לעשות בשבת (ve-ha-Pe-rush-im' hâ-yu' ôm-rim' ke-shê-râ-u' ôt-ô' hin-eih' tal-mid-eiy' khâ ôs-im' shê-ein-u' ra-shâ-im' la-as-ôt' ba-sha-bât'; The Rabbinic-*Perushim* were saying when they saw them, Look, your *talmidim* are doing that which they aren't authorized to do on *Shabât*).

*EB* reads: ויראו הפרושים ויאמרו אליו הנה תלמידיך עושים דבר שאינו נכון לעשות ביום השבת (va-yir-u' ha-Pe-rush-im' va-yôm-ru' eil-âyv' hin-eih' tal-mid-ei-khâ' ôs-im' dâ-vâr' shê-ein' ô nâ-khôn' la-as-ôt' be-yôm' ha-sha-bât'; and the *Perushim* saw [it] and said to him, Look, your *talmidim* are doing a thing that is not right to do on *Shabât*).

**12.2.1** אין לעשות (ein la-as-ôt', none are to do), ουκ εξεστιν (ouk ekzestin, not permissible<sup>7</sup>), ...**no one should do...** The Greek construct ουκ εξεστιν is found only twice in *LXX*. In *Êsteir* 4:2 the corresponding Hebrew is ... אין לבוא (ein lâ-vô', none are to [come]). In *Êzrà* 4:14 the corresponding Hebrew is לא-אריך לנו (lô-âr-ikh' lâ' nu, it doesn't last long for us). Cf. also the antonymous structure in note 12.12.1.

Εξεστιν is formed from the roots εκ (ek, from) and ειμι (eimi, to be).

Note 12.2.2 demonstrates that this was a point of contention distinguishing the *Halâkhâh* of *Yehôshua* and the *Perushim* from the *Maasim* of the *Qumrân*-Essene *Tzedôqim*. However, there was also precedent for tolerance of differing interpretations of Oral Law (within the constraint of non-selective recognition of the authority of Oral Law). חכמת שמעון (בן-ישוע – בן-אליעזר בן-סירא) *Shimôn Bêh-Yeishua* [*Bên-Êliêzêr Bêh-Sirâ*]; The Wisdom of *Shimôn Bêh-Yeishua* [*Bên-Êliêzêr Bêh-Sirâ*]; pop. "Wisdom of *Bên-Sirâ*" or "Book of *Sirach*") was a pre-*Perushim* Apocryphal writing of the *Khasidim* (c.

B.C.E. 178). In 37:28-31 we find: “For not everything is good for everyone; every *nêphêsh* makes not its choice of every kind. Indulge not excess in any enjoyment, nor immoderation in any sumptuous food. For in much eating nests sickness, and he that indulges excess comes nigh to loathing. By intemperance many have perished, but he that is on his guard prolongs life.”<sup>8</sup>

Tolerance for other interpretations of Oral Law – within this constraint of not rejecting the authority of Oral Law – must not be confused with Hellenism, assimilation and the rejection, or selective observance, of *Tôrâh* and Oral Law. It is in this context that Messianic Writings in *Trans.* 19:39 (requiring a *Beit-Din* decision in such cases of disagreement) can be understood.

Similarly, the account in IV Sh. 10:23 portrays *Shâul* surveying all food and declaring “It is all good, but it is not all good for me.” We find parallels today. *Teimânîm* and *Sephâradîm* eat peanuts, lentils and various beans during the week of *Matzâh* while *Ashkenazîm* regard them as *khâmêitz*. Consequently, when we socialize with *Ashkenazîm* during the week of *Matzâh*, though peanuts, et al are good, they aren’t expedient in that situation.

The dream in *Trans.* 10:9-23 was just that, a dream – which the same chapter has *Keiphâ* explicitly stipulating that the dream referred not to food literally, but to *gôyim* (v. 28). To religious Jews, pig, shellfish, fish without both scales and gills, snails, snake, alligator, shark, and the like are not food.

Unless he was apostate, *Shâul*’s definition of ‘food’ didn’t include *târeiph* substances just because some pagans may think of it as food and eat it. What *Shâul* referred to was meat regarded *kâsheir* in some circles and not others. His observation is still valid today. Some ultra-Orthodox sects require glatt *kâsheir* while most Orthodox accept “regular” *kâsheir*. Moreover, meat that was otherwise *kâsheir* and may have been handled by a non-Jew was regarded as *târeiph*. What if a non-Jew had said a blessing over it to his *g-o-d*? These were the questions being addressed. It would never occur to a religious Jew that he would be misunderstood by those outside the Jewish community as contravening the clear Biblical directives of *Tôrâh* that all Jews took for granted.

While this runs contrary to Messianic and Christian doctrines, and the perspective of non-Jews, it is even

corroborated in the *New Testament* by the context of IV Sh. 6:13-20. This is particularly evident in the paragraph immediately preceding it – IV Sh. 6:9 – “Do you not see that the unjust [by the standard of *Tôrâh*] shall not inherit the Realm of *Élôhim*?”<sup>9</sup> The whole matter of justness – צדקה – is determined by the criteria of *Tôrâh*. Even the *New Testament* passage (IV Sh. 6:12) “For me all things are conceivable, however not all things are judicious”<sup>10</sup> may be a Christian-redacted distortion of an authentic Judaic principle. In situations where one’s life is in danger from starvation, for example, the principle of *piquakh nêphêsh* temporarily overrides – but doesn’t nullify – the laws of *kashrut*.

For “judicious,” cf. note 5.29.4.} Cf. also *NHM* 12:4,10,12; 14:4; 19:3; 20:15; 22:17; 27:6; Ky-Mk. 2:24, 26; 3:4; 6:18; 10:2; 12:14; Ky-Lu. 6:2,4,9; 14:3; 20:22; Yn. 5:10; 18:31; *Trans.* 2:29; 8:37; 16:21; 21:37; 22:25; IV Sh. 6:12 (twice); 10:23 (twice) and V Sh. 12:4.

**12.2.2 מלאכה (me-lâkh-âh’, weekday, trade, occupational work) ... *Qumrân* Essene *Tzedôqîm* sect of Judaism... something that isn’t permitted to them on *Shabât*... *Talmud***

documents that the *Perushim Halâkhâh* agrees with this פסק (pâ-saq’ ; decided a *mishpât*) which *Yehôshua* decided for the *Netzârim* (see below), in contrast with the *Halâkhâh* of the other two major sects, both of whom were *Tzedôqîm* (cf. 3.7.2). The activity of his *talmidim* didn’t fall in the category of תולדות מלאכה (cf. note 12.1.0), and was, therefore, מותר to the *Perushim*. Since rabbinic *Perushim* permitted this, it cannot be the *Perushim* rebuking *Yehôshua*. There are numerous examples among the earliest Christians, who extensively redacted these source mss., of confusing the Jewish sects. By deduction, these can only be the *Tzedôqîm*. Since the Pseudo-*Tzedôqîm* were strongly Hellenized, this leaves, again by deduction, the *Qumrân*-Essene *Tzedôqîm*. This is further corroborated in verse 4 where *Yehôshua* gives an example of *Kôhanîm* to these *Tzedôqîm kôhanîm*. These are the same “Pharisees” as in *NHM* 22:16.1 – a product of Christian confusion of Judaic sects, and / or deliberate redaction.

מלאכה is usually rendered simply as “work” that is *âsur*<sup>16,19,3</sup> on *Shabât*. As labor associated with the weekdays, מלאכה is an activity that is חול (khôl; mundane / profane) – that labor associated with

weekday tasks and / or an income producing occupation. מלאכה explicitly includes such labor as lighting or kindling a fire.

Yet, as Rav Chill wrote, “One may spend the entire [*Shabât*] opening and closing books until one drops with exhaustion and yet not violate [*Shabât*].”<sup>11</sup> According to these rabbis, it is permissible for a book reviewer to take a stack of books home from the office (prior to *Shabât*) and read them on *Shabât*. By rabbinic definitions, a research scientist can study scientific papers and work out problems in his head during *Shabât*. Businessmen can discuss and strike oral business deals on *Shabât*, even in *Beit-ha-K'nêsêt*. The *Netzarim* firmly reject the laxity inherent in this definition.

So what constitutes מלאכה, which is *âsur*<sup>16.19.3</sup> on *Shabât*? To understand the answer, we must relate to the times in which the definition was written. The primary *isur*<sup>16.19.3</sup> of מלאכה on *Shabât* occurs immediately preceding the instructions for constructing the *Mishkân* (*Shemôt* 35:1-3). The rabbis have generalized from this that מלאכה must, therefore, mean that the types of activities which are *âsur*<sup>16.19.3</sup> on *Shabât* are those related to the construction activities of the *Mishkân* which ceased for *Shabât*. *Isur*<sup>16.19.3</sup> of the work on the *Beit-ha-Miqdash* on *Shabât* is clearly a paradigm. This demonstrates that work ordinarily regarded as חול constitutes the activity which is prohibited on *Shabât*. Note that there was no exception merely because building the *Mishkân* was indirectly “the Lord’s work.”

From the paradigm of the types of מלאכה which were prohibited on *Shabât* relative to building the *Mishkân*, the rabbis derived 39 main אבות (*âv·ôt'*, fathers, i.e. primary categories) of מלאכה used in the building of the *Mishkân* which, therefore, were to be regarded as *âsur* on *Shabât*. Many other תולדות (*tô·lâd·ôt'*; offspring, i.e. derivatives) are derived from these, with only slight technical differences between אבות and תולדות (*Bâvâ Qamâ* 2a). Watering of plants, for instance, is a תולדות of the אב of sowing; weeding is a תולדות of the אב of plowing; adding oil to a burning lamp is a תולדות of the אב of lighting a fire, and so on.

*Mishnâh Shabât* 7:2 gives a list of the 39 אבות מלאכה. The number 39 is a standard number in rabbinic literature. These 39 אבות are: sowing, plowing, reaping, binding, threshing, winnowing,

selecting, grinding, sifting, kneading, baking, shearing, bleaching, carding, dyeing, spinning, making two loops, threading needles, weaving, separating, tying, untying, sewing, tearing, hunting, slaughtering, flaying, salting, writing, treatment of skins, scraping, cutting, writing, erasing, building, demolishing, carrying, kindling a fire, extinguishing fire, and putting the finishing touches to a piece of work already begun before *Shabât*.<sup>12</sup>

*NHM* 12:1 is an example in which *Yehôshua* confirms the rabbinic *Halâkhâh* of the *Perushim* against the documented *Qumrân-Essene-Tzedôqim Halâkhâh*. Rabbinic *Halâkhâh* (*Beitzâh* 13b) permits the hulling of grain on *Shabât* for the purpose of eating a scanty meal as long as it is done in an unusual way to demonstrate that one is not reaping. According to *Talmud*, “We have learned elsewhere [*Maasrôt* 4:5], He who hulls barley, may hull it grain by grain and eat it; but if he hulls it and lays [the grains] in his hand, he is liable [to tithe it, since it is regarded as a full meal]. Said *R. Êlâzâr*: And it is likewise with respect to *Shabât*. But this is not so! For *Rab*’s wife hulled for him cupfuls, and likewise *R. Hiyya*’s wife hulled cupfuls for him! Rather, if this [statement of *R. Êlâzâr*] has been said, it was said with respect to the second clause: He who rubs ears of wheat may winnow them from one hand to the other and eat them; but if he winnows them and lays them on his lap he is liable [to tithe it]. Said *R. Êlâzâr*: And it is likewise with respect to *Shabât*”<sup>13</sup> [emphasis mine; ybd]. Deriving this *Halâkhâh* was the core of the discussion documented in *NHM* 12:1-2.

The *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân*, by contrast, is more stringent (*Damascus Covenant* 13:8-11): “No man shall eat on *Shabât* except that which has been prepared or is perishing in the field. Nor shall one eat or drink unless in the camp. If he was on the way and went down to wash he may drink where he stands, but he shall not draw into any vessel.”<sup>14</sup> There is not enough information in *Matityâhu* to determine whether the grain in this field had been harvested and the remnant grain was perishing. A more stringent *Halâkhâh* is also apparently preserved in *Yôveil* (2:27-33; pop. “Jubilees”) “they should not prepare thereon anything to be eaten or drunk and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.”

With respect to carrying, this is interpreted by the rabbis as not carrying in a public place on *Shabât*. While carrying between private and public domains is forbidden on *Shabât*, the rabbis also forbade carrying between two private domains. For example, if several houses opened onto one courtyard, an object could not be removed from one house to another, nor from a house to the courtyard.<sup>15</sup> To facilitate such carrying, a loaf of bread, called ערוֹב חצרות (ei·ruv' kha-tzeir-ôt' ; mixing, blending or merging – amalgamation – of courtyards) owned by all of the residents is placed in one of the houses. This legal fiction is regarded as symbolically creating mutual ownership of all the dwellings. The houses and courtyard are thereby “mixed” together into one private domain. The sources indicate that ערוֹב חצרות was already practiced in the time of the *Beit-ha-Miqdash ha-Sheini*; the details are elaborated in rabbinic literature from *Tanâitic* times (*Eiruvîn* 1:10; 2:6; 17b, 61b-82a et al.). “Carrying in a public domain is forbidden on the Sabbath. Therefore, one would not be allowed to carry any object from one house to another. But if, for example, in a large courtyard, all the tenants contribute food to be placed at a central point some time before the Sabbath, the courtyard is transformed from a series of individual dwellings into one common dwelling belonging to all. This legal device was traditionally instituted by King Solomon.”<sup>16</sup>

Within the Jewish community, private and public domains are “mixed” so that an individual may carry from one to the other, or within the latter. The limits are clearly demarcated by some borders established by the *Beit-Din* and, every *Shabât*, the area within is thusly transformed into a communal – private – courtyard not in the public domain. An ערוֹב is erected around a given settled district. This ערוֹב consists of at least four poles a minimum of ten handbreadths high, connected by metal wire from top to top, forming the shape of a gate.<sup>17</sup> This is one of the reasons that it is imperative for *Netzârim* to live within the Jewish community, within walking distance of the *Beit-ha-K'nêsêl* – within the ערוֹב חצרות. One of the first questions *Netzârim* should learn from their local Orthodox rabbi is the boundaries of the ערוֹב חצרות. According to this, within an ערוֹב חצרות one may carry one's *talit* and *Sidur* to *Beit-ha-K'nêsêl* on *Shabât*.

All halakhic traditions recognized the limits of travel on *Shabât* (a “Sabbath-days journey,” less than a

kilometer). We can confidently conclude that this field was within this distance of where all of the Jews in this story, including *Yehôshua* and the *talmidim*, were staying. Though it is forbidden to walk further than 2,000 cubits from one's town on *Shabât* or festivals, the rabbis permit ‘mixing’ the forbidden and permitted areas by establishing an ערוֹב תחומין (ei·ruv' te·khum·in' ; mingling of limits, demarcations, boundaries). This legal fiction is accomplished by placing sufficient food for two meals (the ערוֹב תחומין) less than 2,000 cubits from the town, thereby establishing another “residence.” From this artificial legal extension of the town boundary, one can again walk 2,000 cubits in any direction. However, as the commentator *Khinukh* observed, “We are therefore told not to use the Sabbath for going on journeys associated with weekday activities. We may only go on leisurely strolls that will enhance enjoyment of the day of rest.”<sup>18</sup> This ordinance is evidently ancient since its existence is assumed in *Tanâitic* sources (cf. *Eiruvîn* 3-5; *Tôsêphôt Eiruvîn* 3-7; et al.). It is discussed extensively in the *Talmud* (cf. *Eiruvîn* 26b-61b; *TJ, Eiruvîn* 3-5). “It is understood, of course, that ‘traveling’ in this instance means walking on foot. Travel by a vehicle (wagon, train, automobile) is not permitted on the Sabbath, even within city limits.”<sup>19</sup>

*Netzârim* observe the same *Tôrôt* on festivals as on *Shabât*. *Tan"kh* defines Seventhday and Festivals alike as שבתון (Shab·ât·ôn' ; *Shabât* observance<sup>20</sup>; cf. *Shemôt* 16:23; 31:15; 35:2; *Va-Yiqrà* 16:31; 23:3, 24, 32, 39; 25:4-5). *Yôm Kipur* is clearly specified as a *Shabât* (*Va-Yiqrà* 23:32, twice), and shows that *Shabât* שבתון coincides with *Shabât* and the special *Shabâtôt* of the Festivals and High Holy Days.

The *Netzârim* are more strict than the rabbis who circumvent this, permitting cooking and lighting fire on festivals that fall on Sixthday, viewing two consecutive days of שבתון as excessively harsh. The rabbis accomplish this through a legal fiction called ערוֹב תבשילין (ei·ruv' tav·shil·in' ; mingling of cooking). According to rabbinical decree, in order to cook for *Shabât* during a festival immediately preceding it, one must establish an ערוֹב תבשילין. Before the festival, bread and a cooked food (some feel the former is unnecessary) are put aside for *Shabât*. Since the preparation of food for *Shabât* begins before the festival, according to the rabbis, it may be continued during the festival. The preparation of food for the

festival and for *Shabât* are thus “mixed.” The food prepared before the festival is “mixed” with that prepared within the day, and the use of both is then rabbinically permitted.

The term ערוֹב תבשיליִן is applied both to the act of setting aside the food and to the food itself. This practice also evidently dates from an early period, since a controversy is attributed to the schools of *Shamai* and *Hileil* regarding a detail: *Beit-Shamai* held that not one but two cooked dishes must be set aside. ערוֹב תבשיליִן is made by every householder, although, in principle, one man’s ערוֹב (e.g., that of the *rav*) can dispense the whole congregation or city. The making of the ערוֹב is preceded by the traditional rabbinic benediction: “Blessed art Thou... Who hast sanctified us with Thy commandments and has commanded us concerning the [rabbinic; ybd] ordinance of the ערוֹב.” The benediction is then followed by an Aramaic sentence to the effect that by virtue of the ערוֹב there is dispensation to bake, cook, and kindle light as well as to provide our necessary wants on this festival day for the succeeding *Shabât*; for us and for all Israelites living in this town.<sup>13</sup>

*Talmud Tôsêphât* to *Eirubin* recognizes the frailty of such reasoning, concluding (*Mishnâh Khagigâh* 1:8): “The *Halâkhôt* of *Shabât*... are like mountains hanging by a hair, having few biblical verses and many *Halâkhôt* that have nothing upon which they can be supported’ (cf. *Khagigâh* 1:8).”<sup>21</sup>

In addition to the biblical *isurim*,<sup>16,19,3</sup> there are various rabbinic *isurim* introduced as a ‘fence to the *Tôrâh*’ (*Âvôt* 1:1), such as the handling of מקצה (muq-tzêh’; set apart, e.g., tools and money), riding a horse, and instructing a gentile to do work. These rabbinic *isurim* are known as שבוֹת (shev-ut’; ‘sit-down’ strike, *Shabât* ‘rest’; *Beitzâh* 5:2).<sup>22</sup>

Because of this superficial understanding of *Shabât*, congregants often conduct business on *Shabât*, fastidiously avoiding these 39 אבות מלאכה and their תולדות מלאכה. Though the rabbis rather weakly concede that *Shabât* is not a proper time for discussion of business matters, business deals are frequently struck in *Bâtei-ha-K’nêsêl* on *Shabât*. Indeed, one sometimes wonders if some congregants who attend regard *Beit-ha-K’nêsêl* as the primary meeting place of the ‘better class’ for the primary purpose of making business deals, a business decision, making *ha-Sheim*’s *Beit-Tephilâh* a ‘house of business.’

*Yeshayâhu* 58:13-14 sets forth the context of the intent of making מלאכה *âsur*<sup>16,19,3</sup> on *Shabât*. The correct definition doesn’t lie in listing certain activities that become obsolete and ludicrous over time.

*Yeshayâhu ha-Nâvi* speaks of an internalized observance radiating from the heart – intent – rather than a mechanical method imposed externally: “If you turn your feet from doing your own desires on *Shabât*, and call *Shabât* a warm delight, to make it holy for the honorable ה’, and shall honor it, turning your feet from the doings of your ways, from finding your own desire and speaking of the thing, then you may delight yourself in ה’...”

One need only subject these rabbinic arguments to the logical mechanism of *reductio ad absurdum*. Conclusions reached by rabbinic method include *isurim*<sup>16,19,3</sup> against carrying an umbrella on *Shabât* because it is regarded as constructing a tent. Some regard pushing a baby stroller on a rainy *Shabât* is *âsur*<sup>16,19,3</sup> because the wheels may become wet and draw a line on a dry patch or in mud.

Other legal fictions also abound. For *Pêsakh*, the rabbis dispense with the need to remove *khâmeitz* (leaven) from all one’s property as *Tôrâh* commands. Rather, the rabbis decreed that one need only hide it from view, tape the area off, and sell ownership rights to it to a *gôy* for a token fee with the unspoken understanding that the Jew will buy it back after *Pêsakh*. Such practice precludes the rabbis from teaching *gôyim* to observe *Tôrâh*. Then to whom could they sell their *khâmeitz* during *Pêsakh*? From where, then, would the “Shabbos *gôy*” come to turn on the lights, or adjust the heat or air conditioning, of the *Beit-ha-K’nêsêl* when something goes awry on *Shabât*?

These examples are neither *Tôrâh* observance nor *Halâkhâh*.<sup>7,1,1</sup> The *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân*, as stated in the *Damascus Covenant* (13:11) was even more to the point: “No man shall send a *geir* to do his business on *Shabât*.”<sup>23</sup>

These are examples of self-contradicting decisions arising out of scientific ignorance and the lack of logical reasoning which has been responsible for the degeneration of the *Halâkhâh* from *Har Sinai*. Yet, examples of such rabbinic conclusions fills many books. For *kipur* on *Yôm Kipur*, in a ritual called *kapârôt* (*kipur*), *Khab”d* Jews swing a chicken over their head prior to slaughtering it.

Christians aren't the only ones who wrench *pesuqim* from their natural context to justify their doctrines. Some rabbis represent that *kipur* is no longer through blood as specified by *Tôrâh*.<sup>24</sup> Only by taking several *pesuqim* out of context is there the feeblest defense for asserting that, at some unspecified point, *kipur* was mysteriously transferred to prayer. Based on this, these rabbis mistakenly assert that the *Tôrâh* requirement of blood for *kipur* has been replaced (shades of Christianity!) by prayer.

Prayer and *teshuvâh* have always been an essential part of *kipur*, along with blood sacrifice. Even with *teshuvâh*, prayer without דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17:11) has never satisfied all of the Scriptural criterion for *kipur*. There exists no contextually-accurate Scriptural justification for any change in the method of *kipur*. To the contrary, Scripture describes 'ה, who originated the heavenly pattern of דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17:11), as forever unchanging – the Immutable One (*Malâkhi* 3:6; *Tehilim* 89:35). Cf. *Atonement In the Biblical 'New Covenant.'*

In the time of *Môshêh*, electricity had not been harnessed. There was no reason to distinguish kindling fire from using electricity. The rabbis who first decided the issue of using electricity on *Shabât* lacked the scientific knowledge to make a valid halakhic decision. Originally, rabbis of the Middle Ages declared the use of electricity on *Shabât* as *âsur*<sup>16.19.3</sup> because, to them, electricity was fire. Unfortunately, too many modern rabbis today remain stalled in the Middle Ages. Rabbis of the Modern-Orthodox tradition are the major exception to the long-standing position that science was an agent of infidels. This position is still held among *Khareidiyim*. Ultra-orthodox Jews aren't supposed to be 'infected' by secular newspapers, much less scientific journals. Largely as a result of these absurdities, 90% of the Jewish community, to say nothing of the Christian world, regard "religious" Jews as ignorant and foolish. These rabbis try to justify their scientific anemia with a different argument: that using electricity on *Shabât* makes electrical workers have to work on *Shabât*. If so, then running 'Shabât elevators' and lights continuously during *Shabât*, as well as operating electrical devices on 'Shabât clocks,'

contradicts their reasoning; to say nothing of their irracionale in the *Gâlut*.

Based on this, these rabbis regard any activity that causes an electrical spark to be *âsur*,<sup>16.19.3</sup> no matter how small or indirect, on *Shabât*. Their followers cannot walk through an infra-red beam that causes the door to open automatically on *Shabât*. Yet, timers independent of human causation on *Shabât*, are acceptable. These apologists fail to realize that a skeleton crew of electrical workers is in the same category as medical personnel, law enforcement, the military and other essential emergency services.

Such religious dinosaurs fail to acknowledge that the mental command initiating even the slightest movement of a muscle causes, even more directly, an electric spark in the nervous system of one's own body. Oxidation taking place in the muscles as a result of the electrical impulse in the nerves is more directly related to fire than the electric current of the nervous systems in our bodies. By traditional rabbinic methodology, breathing, or the beating of one's heart, is *âsur*<sup>16.19.3</sup> on *Shabât*. Such Medieval "logic" is not of *Tôrâh*. It is simple ignorance of physics. That ignorance is no accident, and it is not atypical. These rabbis disdain and forbid studying the hard sciences as being secular.

While choking on these pedantic matters, Israeli *Khareidiyim* rabbis of great stature have to require bonds from each other in the millions of *sheqâlim* to prevent each other's cheating in political matters. This is the only way these *Khareidiyim* can prevent each other from repeating vote fixing and other illegal and unethical activities which have become routine. *Yehôshua*'s description – filtering out a gnat and swallowing a (*târeiph*, by the way) camel, still seems appropriate today.

*Rav* Schakh branded *Khab"d's Rav* Schneerson an infidel. We agree that Schneerson isn't the *Mâshiakh*. That is enough without further name-calling. Too many rabbis are driven not from a love of *Tôrâh* or 'ה, but by politics, money, influence, power and prestige.

The physical manifestation of the כבוד ה' (kâ-vôd' 'ה) – visible to all – endorsed the *Mishkân* and *Beit-ha-Miqdâsh ha-Rishôn*. The lack of this visible 'ה כבוד is silent testimony that modern Judaism has not enjoyed the endorsement of 'ה for a very long time. If one argues that this is because the focus, and 'ה כבוד, have been transferred from the earth to a heavenly realm, as *Yehôshua* declared, then this cannot be

attributed merely to the destruction of the *Beit-ha-Miqdash ha-Sheini*. After departing the *Beit-ha-Miqdash ha-Rishôn*, the כבוד ה' never returned to this world. Therefore, the *Beit-ha-Miqdash ha-Sheini* never enjoyed the presence of the כבוד ה'. Consequently, the destruction of the *Beit-ha-Miqdash ha-Sheini* had no bearing on the presence of the כבוד ה'. *Yehoshua*, as the *Mâshiakh*, is the only viable presence of כבוד ה' remaining. Then it necessarily follows that relating to the heavenly realm is through *Yehoshua* the *Mâshiakh* and his teachings.

The positive side of the rabbis must also be stressed. *Rav* Chill points out the more Biblical position of *Nakhmanides* and the Italian Jew *Ôvadyâh Bën-Yaaqôv* Sforno (1470-1550): "On *Shabât* we must not engage in any activities that are ordinarily identified with the workday week, though these acts in themselves may involve no [rabbinic] violation of *Shabât*. *Shabât* should be devoted to spiritual and religious activities."<sup>25</sup>

The *Netzârim* position, based heavily on *Yeshayâhu* 58:13-14, is that of *Nakhmanides* and Sforno. On *Shabât* it is *âsur*<sup>16.19.3</sup> to engage in any activities that are ordinarily identified with the workweek, including conversation in subjects ordinarily associated with the workweek. Profane means to treat as חל (khôl; ordinary, secular, mundane, profane). Treating *Shabât* in any way like an ordinary weekday is, in that way, failing to distinguish between קדש (qôd' dêsh; holy) and חל profaning *Shabât*.

The *Damascus Covenant* of the *Khasidim-Tzedôqim* of *Qumrân* (11:5) sheds light on the early interpretation of *Yeshayâhu* 58:13: אל יתערב איש מרצונו בשבת (al yit-â-reiv' ish mi-re-tzôn-ô' ba-Shab-ât'; a man should not mingle from his own pleasure on *Shabât*). We agree with Prof. *Élishâ Qimrôn* (who wrote the definitive book on Dead Sea Scroll 4Q MMT) who states, "Of all the interpretations that have been suggested for this passage, the only one which we consider plausible is that which sees it as a prohibition against defiling oneself on the Sabbath, especially by intentional sexual contact."<sup>26</sup> The import of this is that the modern tradition, popular in many Jewish homes, to make love to one's wife on *Êrêv Shabât*, contradicts this early *Maasêh*, which considered this to defile *Shabât* as surely as it would have defiled the *Miqdash*.

*Shabât* should be devoted to spiritual and religious activities, especially in helping one's fellow man grow closer to *Tôrâh* and ה'. Thus, study of *Tôrâh* and related topics, and acts of kindness and charity, are to be actively and aggressively pursued on *Shabât*. These essentials, not superficial categories, are the only reliable touchstones distinguishing making *Shabât* holy from profaning *Shabât*.

One can profane *Shabât* by a mindless observance of *Halâkhâh de-Rabânân*.<sup>7.1.1</sup> For example, consider a shut-in who, though not seriously hungry, would benefit immensely by a visit and company for a meal on *Shabât*. Refusing to carry food outside an ערוך to such a shut-in constructively deprives that person of *Shabât* joy. Conversely, this creates certain cases in which one can make *Shabât* holy by violating the rabbinic *isur*<sup>16.19.3</sup> and carrying food and visiting that shut-in on *Shabât*. (However, while secular and assimilated Jewish shut-ins qualify under *piquakh nêphêsh* and might benefit from a visit, Orthodox shut-ins would not view visiting them as a legitimate case of *piquakh nêphêsh*.) Cf. also *The Healing Visit*<sup>27</sup> and 12.1.1.

**12.3.0** ויאמר ישו אליהם הלא שמעתם מה שעשה דוד ויאמר אתו (va-yô' mêr Ye-shu' al-ei' hêm ha-lô' she-ma' têm mah shê-âs-âh' Dâvid' be-he-yôt-ô' râ-av' hu ve-a-shêr' it-ô; and *Yeshu* said to them, Haven't you heard what *Dâvid* did when he was hungry, and those with him?), ο δε ειπεν αυτοις ουκ ανεγνωτε τι εποισησεν Δαυιδ οτε επεινασεν και ι οι μετ αυτου (o de eipen autois ouk anegnôte ti epoieisen Dâuid ote epeinasen kai oi met autou; and he said to them, Haven't you read what *Dâvid* did when he was hungry, and those with him?), ... ***Yehoshua* said to them, Haven't you heard what *Dâvid* did when he was hungry, and those with him... secundum *Milkhâmôt*** ה' and the earliest extant source mss. (Greek), respectively.

*Nüzâkhôn Yâshân* #171 reads: וישמע ישו ויאמר להן: הלא קראתם מה שעשה דוד כאשר היה רעב הוא (va-yish-ma' Ye-shu' va-yô' mêr lâ-hên' ha-lô' qe-râ' têm mah shê-âs-âh' Dâ-vid' ka-a-shêr' hâ-yâh' râ-av' hu ve-a-shêr' im-ô'; and *Yeshu* heard and said to them,<sup>fem</sup> Haven't you<sup>masc pl</sup> read what *Dâvid* did when he was hungry, and those with him?)

*EB* reads: ויען להם יש'ו ולא קראתם מה שעשה דוד וכשהיה רעב ואנשי (va-ya-an' lâ-hêm' Ye-sh'u' ve-lô' qe-râ' têm mah shê-âs-âh' Dâ-vid'



modern campus of Hebrew University in east *Yerushâlayim*.<sup>30</sup> *Akhi-Mêlêkh* had removed the Display Bread from the Pure Table, but, apparently, not from the Sanctuary.<sup>31</sup>

The supposition that the lives of *Dâvid* and his followers were at risk from starvation, and therefore warranted *פְּקוּחַ נַפְשׁוֹ*,<sup>32</sup> has no basis in pre-Christian Judaism. The assertion was fabricated retroactively to polemicize *Yehôshua*'s teaching. *Akhi-Mêlêkh*'s example accords with the teachings of *Tan"kh*. *Yehôshua* confirmed the teachings of *Tan"kh*. *Akhi-Mêlêkh* shows a preference for exercising *חסד* (*khês' êd*; graciousness, pop. charity) over withholding *חסד*, the latter incurring the need for *teshuvâh*<sup>3.2.1</sup> and sacrifice (*Va-Yiqrâ* 24:7). *Akhi-Mêlêkh*'s act may be the halakhic precedence in *mishpât*<sup>7.1.1</sup> for the subsequent teaching of *Hôsheia* (6:6), whom *Yehôshua* quoted, and *Mikhâh* (6:8).

**12.5.0** או לא למדתם מה שכתוב בתורה שהכהנים היו (δ lô la·ma' de·têm mah shê-kâ·tuv' ba-Tôr·âh' shê-ha-kô·han·im' hâ·yu' me·kha·lel·im' ha-Shab·ât' ve-lô' â·sham' al·ei' hêm; or haven't you studied what is written in *Tôrâh*, that the *Kôhanim* were profaning *Shabât* and they were without guilt), η ουκ ανεγνωτε εν τω νομω οτι τοις σαββασιον οι ιερεις εν τω ιερω το σαββατον βεβηλ ουσις και αναιτιοι εισιν (ei ouk anegnôte en to nomo oti tois sabbasin oi iereis en to iero to sabbaton bebeilousin kai anaitioi eisin; Or haven't you read in *Tôrâh* that on the *Shabâtôt* the *Kôhanim* in the *Miqdâsh* profaned *Shabât* and are guiltless), ...**Or haven't you studied what is written in *Tôrâh*, that the *Kôhanim* profane *Shabât* without guilt...** *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #171 reads: ועוד אמר להם: לא קראתם מה שכתוב שהכהנים מחללים את השבת בהיכל ואינם נאשמים (ve-ôd' â·mar' lâ·hêm' lô qe·râ' têm mah shê-kâ·tuv' shê-ha-kô·han·im' me·kha·lel·im' eit ha-Shab·ât' ba·hei·khâl' ve·ein' âm nê·ê·shâm·im'; and he further said to them, Haven't you read what is written, that the *Kôhanim* are profaning the *Shabât* in the Temple, and they aren't held guilty, accused, indicted).

*EB* reads: וגם בתורה לא קראתם שהכהנים בבית המקדש מחללים לפעמים השבתות ואין להם חטא

(ve·gam' ba-Tôr·âh' lô qe·râ' têm shê-ha-kô·han·im' be·veit' ha-Miq·dâsh' me·kha·lel·im' li·phâm·im' ha-Shab·ât·ôt' ve·ein' lâ·hêm' kheit; and also in *Tôrâh* haven't you read that the *Kôhanim* in the *Beit-ha-Miqdâsh* sometimes profane *Shabât*, and they have no misstep).

The *Shabât* sacrifice of two lambs, meal and oil with a drink offering (cf. *Be-Midbar* 29:9; 28.10; *et al.*) were (29:10) על-עלת התמיד ונסכה (al ôl·at' ha-tâ·mid' ve-nis·kâh' – over and above the continual [i.e. weekday = profane] ascendance [burnt-offering] with its [profane] drink-offering). The *Kôhanim* not only offered special sacrifices for *Shabât*, they also offered the profane (weekday or mundane) sacrifice. In a technical way, they “profaned” *Shabât*. *Yehôshua* showed that *Tôrâh* demonstrates that there is no offence in such pedantic “profanation.” Not every activity associated with the weekdays necessarily profanes *Shabât*.

**12.5.1** חלל (khi·leil' , he profaned, to make or treat as חל {khôl; ordinary, usual, routine, mundane, less than sacred; especially as a “weekday”}), βεβηλος (bebeilos, profane, babble), ...*khôl*... חלל (and the related noun חל) in MT corresponds to βεβηλος in *LXX*. חלל is often rendered “profane,” “desecrate,” “common” and the like. Put another way, the failure to make or treat with ‘due’ sanctity. Thus, for one to be holy contradicts being ordinary, usual or routine in one’s treatment of objects dedicated to 'ה and his / her walk with 'ה – sanctity. The converse also holds true. Many of life’s pleasures usually regarded as routine are elevated, via blessings of thanksgiving and acknowledgement of *Élôhim*'s graciousness, to holy activities. In this way, “ordinary” activities – eating, drinking, smell, vision, touch and hearing – are sanctified, becoming prayers to 'ה.

Further, religious objects, Names of 'ה, and the like must never be treated as less than holy (See my paper, *Profaning the Name Unawares*). Such must never be used in routine (profane or secular) conversation, ordinary activities, etc. This would constitute profaning or desecrating that which is holy. To involve oneself in “ordinary (= profane) weekday” activities, topics of conversation, etc. on *Shabât* constitutes desecration of *Shabât*. Cf. *Shemôt* 31:14; *Va-Yiqrâ* 18:21; 19:12,29 (rendered “prostitute”); 20:3; 22:2,9,32; *Yeshayâhu* 48:11; 53:5 (wounded); 56:2,6; *Yirmeyâhu* 31:5;

34:16; *Yekhêzqeil* 13:19; 20:13,16,21,24,39; 22:8,26; 23:38; 36:21-23; *Dâniel* 11:31; *Malâkhi* 2:10-12.

**12.5.2 ...without guilt...** The *Kôhanei*-<sup>2.4.1</sup>

*Beit-ha-Miqdâsh* butchered sacrificial meat on *Shabât* and festivals just as other days (cf. *Be-Midbar* 28:9ff). Display Bread was changed on *Shabât*. The lesson here is that activity in primary and direct service to ה' (as opposed to secular objectives) does not profane *Shabât*. Rather, in sanctifying the Name, such primary and direct service also sanctifies *Shabât*. *Nezirim* (pop. “Nazirites”) similarly assisted during their period of service. Visiting sick and shut-in secular and assimilated Jews, including Messianics, under the principle of *piquakh nephêsh* also falls within this purview.

**12.6.1** ואני אומר לכם כי (כן) [כאן] הוא מי שגדול מן המקדש (ve-a-ni' ô-meir' lâ-khêm' ki (kein) [kân] hu mi shê-gâ-dôl' min ha-Miq-dâsh' ; and I say to you that it (so) [here-now] is he who is greater than the *Miqdâsh*), λεγω δε υμιν οτι του ιερου μειζον εστιν (lego de umin oti tou ierou miezon estin ode; and I tell you that one greater than the Temple is here), ...**I tell you that such is he who is greater than the *Miqdâsh*...** reconstructed from *Milkhâmôt* 'ה.

According to Rosenthal's apparatus, the various mss. of *Milkhâmôt* 'ה either differ or have questionable readings for כי כן (*ki kein*, for so, for such, that so, that such [cf. *Tehillim* 128.4), כאן (*kân*, here-now), or כי כאן (*ki kân*, for here-now).<sup>33</sup> While the first two are easily mistaken in an old ms., the last is less likely.

While כאן is an equally plausible reading, its probable intent (also in *Nitzâkhôn Yâshân* #171 and *EB* below) and its popular interpretation diverge.

Suppose that I write that *Dâvid* ate the Display Bread in the *Mishkân*. Then I say “Here is one who takes precedence over the *Mishkân*.” Have I thereby elevated *Yirmeyâhu Bën-Dâvid* as Divinely above the *Mishkân*? Neither did *Yehôshua*. He was teaching that all such as *Dâvid* and the *Kôhanim* are reckoned above the *Miqdâsh* building and ritual implements. He was not representing himself exclusively as Divine Lord.

*Nitzâkhôn Yâshân* #171 reads: אומר אני לכם שיש כאן שחשוב מהיכל (ô-meir' a-ni' lâ-khêm' shê-yeish' kân shê-khâ-shuv' mei-ha-hei-khâl' ; I say to you that there is [something] here that is more

important than the Temple). The use of -ש (shê, that), instead of -מי (mi, who) suggests some thing (the point being made), rather than someone.

*EB* reads: אמן אני אומר לכם שמקדש גדול ממנו הוא (a-ni' ô-meir' lâ-khêm' shê-Miq-dâsh' gâ-dôl' mi-mên' u [mi-mên' ô] hu; I tell you that the *Miqdâsh* is greater than us [him]). For אמן (â-mein' ) cf. 8.10.1.

The meaning gleaned from *EB* is quite different from that of the Greek. *EB* represents *Yehôshua* as arguing that the *Beit-ha-Miqdâsh* (the Holy of Holies, its holy Display Bread, etc.) was greater than *Shabât* and the cornfield. Therefore, eating in the field on *Shabât* was less problematic than these seeming profanations of far more holy things. This reading must be rejected since the premise, that these were greater than *Shabât*, is inconsistent with *Tôrâh* and *Yehôshua*.

The Greek represents *Yehôshua* as arguing that since “I am greater than the *Beit-ha-Miqdâsh* I make it OK.” This is coupled with an un-Jewish interpretation of *pâsuq* 8 in which the phrase “the Son of Man” is held to refer to a Divine Son, their man-g-o-d, *J-e-s-u-s*.<sup>1.21.1</sup> As Divine Son, Christians held that *J-e-s-u-s* was “Lord of the Sabbath.” (Paradoxically, these Christians referred not to the true *Shabât*, but to their sun-g-o-d-day.) The Greek concludes that gleaning and eating corn on the Sabbath (sun-g-o-d-day) is acceptable because the Divine Son of *G-o-d* decreed it. (Never mind that he would be contradicting his Unchanging Father, with Whom he claimed to be One, and implying that his Perfect Father had set forth an imperfect statute governing *Shabât*.)

Picture each of these interpretations first upon the fabric of the Roman Empire culture, and then upon the fabric of 1<sup>st</sup> century Judaic culture as illuminated by the *Apocrypha*, *Pseudepigrapha*, *Talmud*, the Dead Sea Scrolls, archaeology, etc. Which of these interpretations blends into which culture? The idea of a divine son of *g-o-d*, and of the offspring of a *g-o-d* mating with a mortal both derive from pagan mythology prevalent in the Roman Empire, from Hellenist pagan mythology before that, and from Egyptian mythology before that. These ideas were alien and repugnant to the first century Jewish community that included *Yehôshua* and the *Netzârim*.

**12.7.0** ואם ידעתם מה הוא חסד חפצתי ולא זכה [הו' /ו', לא תאשימו את אשר לא אשמו (ve-im' ye-da' têm mah hu khês' êd khâ-phatz' ti ve-lô' zâ-vakh' [Ho.

6:6] lô ta·a·shim' u eit a·shêr' lô â·sheim' u; and if you knew what is: "I desire lovingkindness and not making-sacrifice" [*Hôsheia* 6:6], you would not blame the guiltless),

ει δε εγνωκειτε τι εστιν ελεος θελω και ου θυσιαν ουκ αν κατεδικασατε τους αναιτιους (ei de egnokeite ti estin eleos thelo kai ou thusian ouk an katedikasate tous anaitious; but if you had known what it is, I desire kindness and not sacrifice [*Hôsheia* 6:6], you would not have convicted the innocent), ... and if you knew what [*Hôsheia* 6:6] is – 'I desire kindness, not sacrifice' – you would not convict the innocent... *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively. "Knew" is used in the sense of intimate knowledge, as a man knows his wife.

*Nitzâkhôn Yâshân* #171 reads: ועוד, יש לכם לדעת מהו חסד הפצתי ולא זבח... זכח (ve-ôd' yeish lâ·khêm' lâ·da' at ma' hu khês' êd khâ·phatz' ti ve-lô' zâ' vakh... and moreover, it is incumbent upon you to know something: 'I desire kindness and not making-sacrifice'...).

*EB* reads: אילו ידעתם מהו חסד הפצתי ולא זבח לא (il' u ye·da' têm ma' hu khês' êd khâ·phatz' ti ve-lô' zâ' vakh lô hê·yi' têm me·kha·yev·im' ha·te·mim·im'; if only you knew what is: "I desire kindness and not making-sacrifice", you would not have held those who are whole(some) [innocent / unblemished] liable).

**12.7.1 חסד** (khês' êd; kindness, lovingkindness), ελεος (eleos; mercy), ...*khêsêd*... *secundum* the MT quote and the earliest extant source mss. of *Matityâhu* (which are Greek), respectively. חסד is a cognate of חסיד (khâ·sid'; a lovingkind person), for which cf. 3.7.2.

In the Hebrew, the teaching emphasizes 'ה's desire for *khêsêd* behavior toward one's fellow Jews which precludes any need for an atoning sacrifice. The post-*Yehôshua* Christian redaction in the Greek retroactively implies some vehicle of mercy (*Yesh"u*) that would preempt sacrifices. Unfortunately, many rabbis have fallen into the Christian approach, also interpreting *Hôsheia* 6:6 as preempting sacrifices. Using Christian method to counter Christian doctrine the rabbis contradict Biblical Judaism in exactly the same way by arguing that prayer (instead of *Yesh"u*) has replaced דם חטאת הכפרים (dâm khat·at' ha·ki·pur·im'; blood of the misstep offering for

atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) (cf. note 5.34.2). If that had been the case, however, there is no logically satisfactory explanation for why Judaism didn't do away with the sacrifice system in *Hôsheia*'s time.

'ה is the unchanging One of *Malâkhi* 3:6 and *Tehilim* 89:35. Consequently, no Scripture can obviate any other Scripture. One of the great flaws of Christian method is their volleying back and forth of Scriptural justifications rather than reconciling what appear, on the surface, to be contradictions in the Scriptures. Ignoring opponent's citations tacitly implies acknowledgement of their contradictory nature. Yet, while Scriptures are held to be free of contradiction, both sides cite their own set to contradict the other's set. Using this logically flawed method, innumerable Christian sects justify a plethora of contradictory doctrines. The alternative, which results in Judaism, is to trash all of the sacred cows and examine what solutions harmonize all of the Scriptures. Rabbis who endorse the Christian tactic in their polemics degrade Judaism and *Tôrâh* to the Christian level – profaning the Name.

Such over-reaction to Christian oppression, though understandable, is arguably the principal factor underlying assimilation, intermarriage, and the straying of 90% of the Jewish community. When young Jews in college are exposed to the logical flaws in 'Yeshivâh mentality' rabbinic arguments (i.e. reasoning which is compelling only to the pre-persuaded) – and innumerable Christians are delighted to point them out – their reasons for preserving their Jewishness evaporate.

*Tôrâh* stipulates that דם חטאת הכפרים (dâm khat·at' ha·ki·pur·im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) is required (*Va-Yiqrâ* 17:11), and that 'ה provides this *kipur* for Jews. Nowhere does *Tôrâh* say that the Jew must believe in the correct vehicle by which 'ה provides this דם חטאת הכפרים (dâm khat·at' ha·ki·pur·im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11). Our portion in עולם הבא,<sup>34</sup> i.e. our "salvation," hinges upon the same criterion as other Orthodox Jews, whether mainline Orthodox Jews realize it, or acknowledge it, or not: trusting 'ה to provide our דם חטאת הכפרים (dâm khat·at' ha·ki·pur·im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11). The *Netzârim* believe that *Yehôshua Bêh-Dâvid* is the *Mâshiakh* who is 'ה's provision for דם חטאת הכפרים.

However, the essential criterion is *êmunâh*<sup>8.10.1</sup> in 'ה's provision of דם הטאת הכפרים – whether it be animal sacrifices, His *Tôrâh*-observant *Mâshiakh*, or some other provision in accordance with *Tôrâh*.

Reconciling all of the Scriptures in their proper context shows that the principle holds that one must either

- ◇ act perfectly according to *Tôrâh* and *khêsêd* so as to require no דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11), or
- ◇ have provision for דם הטאת הכפרים as prescribed by *Tôrâh*.

For comprehensive details, see our second book *Atonement In the Biblical 'New Covenant.'* (Note that reading the advanced first, introductory, book *Who Are the Netzârim?* – *Advanced Level* – is prerequisite to understanding the terminology, definitions and historical context used in this second book.)

**12.7.2** לא הרשעתם הנקים (lô hir-sha' têm ha-ne-qi-im' , you wouldn't convict those who are clean), καταδικασατε τους αναίτους (katedikasate tous anaitious, convicted the innocent), ...**you wouldn't convict the innocent...** This Hebrew is reconstructed by reversing the correspondence of MT Hebrew to LXX Greek.

Καταδικάζω corresponds to הרשיע (hir-shi' a), the *hiphil* of רשע (râsh-a' , wicked). הרשיע means to deem or regard as wicked.

Αναίτους is found four times in LXX (*Devârim* 19:19, 13; 21:6, 9) and each time refers to “innocent blood” (literally “clean blood”).

The Hebrew tradition describes an attempt by the religious leaders (who were likely *Tzedôqim* rather than *Perushim* – and, in any case, disputed these points with other elements of legitimate 1<sup>st</sup> century Judaism) to obligate *Yehôshua* and his *talmidim* to accept their interpretation regarding what was proper. *Yehôshua* and his followers could not be liable to this interpretation of Oral Law when it was in contravention of *Halâkhâh de-Ôraitâ*.<sup>7.1.1</sup>

**12.8.1** כי ארון בן האדם אף מן השבת (ki â-dôn' bën hâ-â-dâm' aph min ha-Shab-ât' ; because *âdôn* of the person is even moreso [*âdôn*] of [lit. 'from'] *Shabât*), κυριος γαρ εστιν του σαββατου ο υιος του ανθρω

που (kurios gar estin tou sabbatou o uios tou anthropou; for the lord of *Shabât* is the son of man), ...**because *âdôn* of the person is even moreso [*âdôn*] of *Shabât*...** *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

Contrary to widespread assumption, ארון doesn't always refer to 'ה (cf. *Yirmeyâhu* 22:18 & 34:5). *Tan"kh* also describes *Yôseiph*, the earthly representative of 'ה's salvation for *Yisraêl* obviously presaging the *Mâshiakh*, as ארון (*Be-Reishit* 45.8, 9 and *Tehilim* 105.20-21 – and similarly, since 'ה cannot be contained in a building, *Malakhi* 3.1). In this regard cf. אדוני 22.43.2.

*Milkhâmôt* 'ה is the earliest extant source text for this *pâsuq*. The editor, *Yehudâh* Rosenthal, indicated that the text wasn't certain between מן האדם (from the human, i.e., over the human) and בן האדם (bên ha-âdâm; a Hebrew idiom meaning person; lit. 'son of the human' – a greatly abused phrase by those illiterate in Hebrew, see note *bên-âdâm* 8.20.2). The alternate meaning, using מן (from / more than / over), is “because *âdôn* over the human is even moreso over *Shabât*.”

The construct of the latter is found in *Tehilim* 18:49, -מאיבי אף מן... (mei-ôyv-ây aph min-...; from my enemies He even lifts me from / above...).

*Talmud* echoes the words of *Yehôshua: R. Yônâtân Bën-Yôseiph* said: ‘For it is holy unto you’ (*Shemôt* 31:14), i.e. [*Shabât*] is committed to your hands, not you to its hands.”<sup>35</sup>

*Pesûqim* 8-9 are absent in *Nitzâkhôn Yâshân* #171.

*EB* reads: שכן אדם ארון השבת (shê-bên â-dâm' â-dôn' ha-Shab-ât' ; that a person is *âdôn* of *Shabât*). *EB* again exhibits a compliance with church doctrine characteristic of its late position in the devolution of the Hebrew tradition toward convergence with the Greek.

There is no capitalization in Hebrew. Without vowel pointing, אדוני, also spelled אדוני, can be read either as *adôni* (my lord) or *Adônâi* (my lords). While the former is still in daily use today, no religious Jew would use the latter to address a human. On the other hand, from the beginning of Christianity this lent itself as a convenient distortion to underpin the pagan, *gôyim*, Roman doctrines of their man-g-o-d. Christians perceive this *pâsuq* to mean that, by referring to himself as a “son of a man,” *Yehôshua* reveals himself as Lord of *Shabât*. If this is true then Christians must add

The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 12

*Yekhêzqeil* to their pantheon *G-o-d*-head as superior to *Yehôshua*, for *Yekhêzqeil* is called “son of man” far more frequently. On the other hand, *Tan”kh* also describes the “son of man” as a worm (*Iôv* 25:7). Cf. 12.1.1.

If one maintains that אֲדֹנָי (â·dôn’ ; lord, sir, mister) / κύριος (kurios; lord, sir, mister) always refers to ה’, the error is simply demonstrated from *Tan”kh*:

◇ אֲדֹנָי is used of *Yôseph* as a definite mortal both in *Tôrâh – Be-Reishit* 45:8, 9 – and in *Tehilim* 105:20;

◇ אֲדֹנָי clearly doesn’t refer to ה’ in *Yirmeyâhu* 22:18 or 34:5.

The historical record, including the Dead Sea Scrolls, demonstrates two things conclusively:

א. The theology of a divine man-*g-o-d* offspring of a *g-o-d* mating with a human woman has widespread roots and documentation in *gôyim* pagan mythology, some of which even predates the Egyptians, Romans and Greeks (see *Who Are the Netzârim?* – *Advanced Level*), and

ב. Discounting highly ambiguous *gôyim* Christian distortions contradicting the clear *Judaic* record of these ancient documents, there is no record of belief in a divine man-*g-o-d* in 1<sup>st</sup> century *Judaism*.

Moreover, the overwhelming number of later Christian redactions in support of Displacement Theology, coupled with the pagan innovation syncretizing *Yesh”u* as a man-*g-o-d* where it had previously been alien to 1<sup>st</sup> century *Judaism*, demonstrates that the instances in Hebrew *Matityâhu* (as contrasted with the Christianized *NT* and ‘Gospel of Matthew’) connoted אֲדֹנָי (a·dôn-i’ ; my lord, my sir, my mister) as frequently found in *Tan”kh*.

Those who hold otherwise are obviously ignorant of the many instances in which this pronomial suffix is used this way in *Tan”kh*: *Be-Reishit* 23:6, 11, 15; 24:12, 18, 27 (twice), 36, 42,44, 48 (twice); 31:35; 33:8, 13, 14, 15; et al. The list is too long to copy here.

See the *Êvên Shôshân* Concordance. This Biblical usage, as opposed to the Christian pagan redactions in support of their antinomian man-*g-o-d*, suggest that the readings in Hebrew *Matityâhu* read like these instances in *Tan”kh*, not like the later pagan antinomian redactions alien to 1<sup>st</sup> century *Judaism*.

While אֲדֹנָי literally means “lord,” it is used in the sense of the old English “m’lord.” When a man enters a

shop in Israel he is called אֲדֹנָי (a·dôn-i’ , sir, mister) in the very same way that in the US one would use the term “sir” or “mister.” To say “Yes sir” in Hebrew one says כֵּן אֲדֹנָי (kein a·dôn-i’ ). We find *Eiliyâhu* addressed as אֲדֹנָי in *Melâkhim Âlêph* 18:7, but Christians aren’t consistent in their idolatry, praying to אֲדֹנָי *Yesh”u* and even to saints but not to אֲדֹנָי *Eiliyâhu* (not to mention the fistfull of other אֲדֹנָי in *Tan”kh*).

Beginning a letter “Dear Sir” in Hebrew one writes “אֲדֹנָי נִכְבָּד” (â·dôn’ nikh·bâd’ ; lit. “honored or respected lord”). The proper modern translation for this term is “sir” (or “mister”), not the archaic and misleading “lord,” which has erroneous connotations of divinity injected by the Christian redactors to syncretize their native Roman paganism.

When applied to *Êlôhim* אֲדֹנָי was still the same term of respect, merely applied to ה’ – Sir and Lord in the sense of the English lord system. Since the *KJV* was translated by the English this should be no surprise.

The precedence of the בֶּן-אָדָם (note 8.20.2) over *Shabât* is aimed at reining in some extreme rabbis whose excessively strict interpretations contravene the halakhic principle of פְּקוּדָה נִפְשָׁה<sup>36</sup> (Pi·qu’ akh Nêph’ êsh; lit. “tending the psyche,” i.e. “life or death”).

Several examples illustrate how such extreme interpretations exceed the authority of *Tôrâh de-Ôraitâ* and its *mishpât* (cf. *Devârim* 17:9-13 and note 7.1.1; also *Devârim* 13:1 with *Shemôt* 24:4; *Devârim* 27:3, 8; 31:24; 4:1-2; *Yehôshua* 23:6 and *Yeshayâhu* 29:13).

This theme is consistently reinforced in *Yehôshua*’s teachings. To infer that this *pâsuq* teaches people to “follow their own eyes and their own heart” on *Shabât* is a contradiction of *Tôrâh*<sup>37</sup> which, therefore, perverts *Yehôshua*’s teachings.

*Yehôshua*’s meaning is that a legitimate Judaic leader designated by ה’ (e.g., the *Bâtei-Din* system ordained by *Môshêh* himself, kings of Israel such as *Dâvid ha-Mêlêkh*, plus the *Kôhanim*) is greater than the either the *Miqdâsh* or *Shabât*. Therefore, the *Mâshiakh* of ה’, being greater than *Dâvid* or the *Kôhanim*, is even more surely greater than the *Miqdâsh* or *Shabât*. Judaic tradition clearly demonstrates that even an individual, how much moreso a *Beit-Din*, and much moreso the *Mâshiakh*, takes precedence over – i.e. is lord over – the *Miqdâsh* and *Shabât*. Yet, none of this even remotely hints of license for lay Jews (much less *gôyim*) to arrogate this authority from these

legitimate Judaic leaders. *Yehôshua* reinforces this in his illustrations (cf. even in the *NT*: Ky-Mk. 2:27). See also *Shemôt* 23:12; *Devârim* 5:12-15; *Yehudim* 4:9 & note 12.1.1.

The purpose of *Shabât* is for the human to rest and commemorate the work of the Creator, not for *Shabât* to enslave the human or be lord over him. Rather than an enslavement lording over the Jew, *Shabât* is a gift to the Jew (and *geir*) – only – from 'ה. This gift of *Shabât* serves Jews (including *geirim*) and animals, not the reverse. The Jew serves only One אֲדוֹן ('ה, lest anyone err to infer *Yesh"u* here) – and that isn't *Shabât*. 'ה alone is *Élôhim*, “and there is none beside Him.” Therefore, to also revere *Shabât* as אֲדוֹן consitutes idolatry.

Interpreting this *pâsuq* as reinforcing the “lordship” of *J-e-s-u-s* (cf. note 1.21.1) as a man-g-o-d, reminiscent of the many Roman *g-o-d-s*, is another example of the documented interpretations and redactions of the *gôyim* Christians, centuries later, to syncretize their native Roman paganism.<sup>38</sup>

**12.10.1** ועוד ששאלו לישו באותו שעה שבא לפניו אדם אחד שיבשה ידו ואמרו לו אם מותר בשבת לעשות רפואה למען ילשינו עליו (ve-ôd' , shê-shâ'al' u le-Ye-shu' be-ô-t-ô' shâ-âh' shê-bâ' le-phân-âyv' â-dâm' ê-khâd' shê-yâv-shâh' yâd-ô' ve-âm-ru' lô im mu-târ' la-as-ô-t' re-phu-âh' le-ma-an' yal-shin' u al-âyv' ; they asked *Yeshu*, in the same hour that one man with a withered hand came before him, and said to him, ‘Is it [lit. if it is] allowed on *Shabât* to make a cure?,’ for the purpose of informing on him), και ιδου ανθρωπος χειρα εχων ξηραν και επηρωτησαν αυτον λεγοντες ει εξεστιν τοις σαββασιν θεραπευσαι ινα κατηγορησωσιν αυτου (kai idou anthropos kheira ekhon kzeiran kai epeiroteisan auton legontes ei ekzestin tois sabbasin therapeusai ina kateigoreisosin autou; and behold, a man having his hand withered, and they questioned him saying, Should one be caring for [persons] on the *Shabâtôn*, in order to polemicize him), ...In the same hour that one man with a withered hand came before him, they asked *Yehôshua* if it was allowable to care for someone on *Shabât* (for the purpose of informing on him)... *secundum Nitzâkhôn Yâshân* 171 and the earliest extant source mss. (Greek), respectively.

Some mss. of *Nitzâkhôn Yâshân* 171 read לִרְאוּל יִשְׂרָאֵל (lô Yis-râ-eil' ; him *Yisrâeil*) which almost certainly read לִישׁוּ (le-Ye-shu' ; to / for *Yeshu*).

By a subtle change in spelling, the Greek tradition displays two different questions. In α, the question is whether it is proper θεραπεισαι (therapeusai; 1<sup>st</sup> aorist active indicative: to be caring for) on *Shabât*. The aorist is punctiliar, describing something taking place at a point in time. The aorist carries no implication whether the action is completed. In α, the rabbis are characterized as questioning whether it is ever acceptable “to care for” someone on *Shabât*. Β asks whether it is proper θεραπειειν (therapeuein; present active infinitive: to be caring for). Β, then, asks if it is proper on *Shabât* “to be caring for” people as a practice.

*EB* reads: ושם אדם וידו יבשה וישאלוהו לאמר אם מותר בשבת לרפואתו (ve-shâm' â-dâm' ve-yâd-ô' yâv-shâh' va-yi-shal-u' hu lei-môr' im mu-târ' ba-Shab-ât' lir-pô-tô' ; and a man was there and his arm was withered, and they asked him to say whether it was allowable on *Shabât* to treat him).

Hv την (ein tein, was there; a man was there) as found in *TR* is not included *secundum* α and β. Cf. note “man” 8.20.1.

**12.10.2** יבשה (ye-veish-âh' ; dry, withered), ξηραν (kzeiran; dried up, parched, withered), ...withered...

**12.10.3** ...one man with a withered hand... Included in the Hebrew *Nazoraean* Gospel according to Jerome (340-420 CE). Cf. endnote to note 2.15.1.

**12.10.4** ...[the rabbis]... of the *Perushim* sect of Judaism (cf. *pâsuq* 2 and 9). Lit. “they.”

**12.10.5** ...[*Yehôshua*]... Lit. “him.”

**12.10.6** ...if it was allowable to care for someone on *Shabât*... Regard for life, even indirectly (i.e. regard for a health problem that could deteriorate and become life threatening), is called *piquakh nêphêsh*, and takes precedence even over *Shabât* (cf. *Yômâ* 85a and 12.12.1).

The phrase “(in order that they might polemicize him)” is included in the Greek but not in *EB*. Again, this appears to be an unnecessary interjection into the

story, having the sole purpose of making the Jew look like the *Sâtân*. Without this insertion, the story appears quite different. It is not until much later (*pâsuq* 24) that some rabbis, perhaps even a *Tzedôqi*<sup>3.7.2</sup> or other Codifier-of-*Halâkhâh* present in the *Beit-ha-K'nêsê't*, malign him. Even then, this would be a small extremist element among the rabbis since the majority opinion, stated by *Gamliel* (*Trans.* 5:34), advocated *laissez-faire* toward the *Netzârim*. Such an miso-Judaic interjection into the Greek mss. is consistent with the documented<sup>39</sup> antinomian and miso-Judaic evolution of these source mss.

Κατηγορεω (categoréo, polemic) is a critical attack or disputation of another's statements, actions, or convictions; often formally presented. Polemic is the antonym of apologia (cf. ἀπολογία, apologia, I Ky. 3:15), also note "*Shabât*" 12.8.1.

**12.11.0** ואמר להם: מי בכם אדם שיש לו צאן אחת ונתפלגה בבור? (ve-â-mar' lâ-hêm' mi bâ-khêm' â-dâm' shê-yeish' lô tzôn a-khat' shê-ti-pôl' be-bôr' be-Shab-ât' ve-lô' ya-al-ê' nâh min ha-bôr' ; and he said to them, Who among you is a man who, having one of your herd fall into a cistern on *Shabât*, would not help it [lit. cause it to] ascend from the cistern?), ο δε ειπεν αυτοις τις εσται εξ υμων ανθρωπος ος εξει προβατον εν και εαν εμπεση τουτο τοις σαββασιν εις βοθυνον ουχ ι κρατησει αυτο και εγερει (ο de eipen autois tis estai ekz umon anthropos os ekzei probaton en kai ean empesei touto tois sabbasin eis bothunon oukhi krateisei auto kai egerei; and he said to them, What man will there be of you who will have one sheep and, if this falls into a cistern on *Shabât* will not take charge and raise it up?), ...**He said to them, Who among you is a man that, if one of your sheep or goats falls into a cistern on *Shabât*, would not help it ascend from the cistern...** *secundum Nitzâkhôn Yâshân* #171 and the earliest extant source mss. (Greek), respectively. צאן (tzôn) refers to medium-size, *kâsheir*, livestock; i.e. a sheep or goat (perhaps including a small cow).

*EB* reads: ויאמר להם מי בכם שיש לו צאן אחת ותפלגה בבור? (va-yô' mêr lâ-hêm' mi bâ-khêm' shê-yeish' lô tzôn a-khat' ve-ti-pôl' be-shukh-âh' be-yôm' ha-Shab-ât' ve-lô' ye-qi-mên' âh; and he said to them, Who among you has

one of his herd, and it fell into a pit on *Shabât* and he would not cause it to rise).

**12.11.1 ...if one of your sheep or goats falls into a cistern on *Shabât*, would not help it ascend from the cistern...** *Perushim Halâkhâh* provides that the animal should be extricated from the pit on *Shabât* in one of two ways. *Mishnâh* teaches that if an animal falls into a ditch on *Shabât*, "A basket may be overturned" in the ditch to enable the animal to climb out by its own exertion (*Shabât* 128b). The *Gemârâ* elaborates, allowing pillows and bedding to be placed in the ditch to allow the animal to climb out. (However, whatever is placed into the pit must be left there until after *Shabât*.) Where there is nothing that can be placed in the pit, one is to provide the animal with food, water and shade until after *Shabât* since the avoidance of allowing an animal to suffer is a Biblical law superseding any interdict of the Rabbis. Rather than carry food, water, and shading equipment on *Shabât*, not to mention relieving the animal's anxiety or panic, it's more in keeping with *Shabât* to simply pull the animal out.

Again we find that *Yehôshua* advocates *Perushim Halâkhâh* rather than the *Qumrân-Tzedôqim Maasim* which states (*Damascus Covenant* 13:23-24), "No man shall help an animal in its delivery on *Shabât*, and if it falls into a pit or ditch, he shall not raise it on *Shabât*." Indeed, it appears that many "conflicts" between *Yehôshua* and the "*Perushim*" were conflicts with Pseudo-Tzedoqim and Boethusian "Herodians" (cf. 22.16.1) which were "retroactively reassigned" by Christian redaction to the *Perushim* to buttress their miso-Judaic Displacement Theology.

Understanding the *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân* is complicated by the further *mishpât* "And if any person falls into a place of water or into a place of... he shall not bring him up by a ladder or a cord or instrument."<sup>40</sup> While Charles doesn't provide the Hebrew, we surmise that "pull" might convey the meaning more clearly than "bring." This *mishpât* would then agree with the others, including *Yômâ* 84b, in which a child who had fallen into the sea could be saved by a net, and a child who had fallen into a pit by a ladder.

These are in harmony since a child may not be capable of climbing out by his or her own exertion. For the safety of the child no risk should be taken. Pull a

small child out. An adult, on the other hand, (unless (s)he is handicapped) should be provided the cord or ladder but allowed to extricate himself by his own exertion.

All of these *mishpâtim* concerning persons and animals (see below) are overridden by the proviso in *Yômâ* 84b of *piquakh nephêsh*, the preserving of life.

*Tôrâh* extends the *mitzvâh* of רחמים (ra-kham·im' <sup>18.27.1</sup>) to animals. "For when you see the ass of one who eschews you prostrate under its load, and you would desist from assisting him, thoroughly assist him" (*Shemôt* 23:5 and *Devârim* 22:4). "Don't muzzle the ox in its threshing" (*Devârim* 25:4). *Talmud*, too, confirms this principle: "[relieving] the suffering of an animal is [*Halâkhâh* <sup>7.1.1</sup>] *de-Ôraûtâ*" (*Bâvâ Metziâ* 32b).<sup>41</sup>

"Moral and legal rules concerning the treatment of animals are based on the principle that animals are part of [*Ēlôhim*'s] creation toward which man bears responsibility. Laws and other indications in the [*Tôrâh*] and the rest of the [*Tan"kh*] make it clear... that *rakhamim* <sup>18.27.1</sup> and mercy to [animals] are demanded of man by [*Ēlôhim*]."<sup>42</sup>

*Tôrôt Shabât* dictate extending רחמים and חסד (khês' êd <sup>12.7.1</sup>) to animals. As shown below, if those "Perushim" had truly understood חסד in *Hôsheia* 6:6 they would have understood this *Halâkhâh*.<sup>7.1.1</sup>

Consider also *Shemôt* 20:10: לא-תעשה כל ל-א-תעשה כל (lâ ta-as·êh' kâl [kol] me-lâkh·âh' ... u-v·hêm·tê·khâ' ; You are not to do any *melâkhâh*... nor your livestock). The *Tôrâh* explicitly places the same restriction on livestock with respect to *Shabât* as man! Just a few *pesuqim* after the *Shema*, *Devârim* 5:14 includes ושוורך וחמרך וכל-בהמתך (ve-shôr·khâ' va-kha·môr·khâ' ve-kâl [kol] be-hêm·te·khâ' ; nor your bull, nor your donkey, nor any of your livestock). *Tôrâh* specifies (*Shemôt* 23:12) that the reason we are to שבת (shâ·vat' ; cease, desist) on *Shabât* (Shab·ât') is למען ינוח שורך וחמרך (le·ma·an' yâ·nu' akh shôr·khâ' va-kha·môr·ê' khâ; for the purpose of resting your bull, and your donkey, ...).

Many acts otherwise forbidden on *Shabât* are permitted when their purpose is to relieve animals' pain, on the grounds that cruelty to animals is *âsur* <sup>16.19.3</sup> according to *Tôrâh* (*Shabât* 128b). The accepted (although not unanimous) view is that the commandment to help unload (*Shemôt* 23:5, see above) is motivated by consideration for animals. It is thus

regarded as a principle of biblical force (Maim. *Yâd, Rôtzeiakh u-Shemirat-Nephêsh*, 13: Tur., HM, 272). Consequently, it is permitted to unload a burden from a laboring animal even on *Shabât* (Main. *Yâd, Shabât* 21:9-10). *Môshêh* and *Dâvid* were considered fit to be leaders of Israel only after they had been shepherds (TJ, *Kilayim* 9:3, 32a; *Bâvâ Metziâ* 85a).<sup>43</sup>

In this context one should be able to see that *Yehôshua* was not "rejecting the Oral Law," but clarifying the praxis of *Tôrâh* with the same concern and care as the best sages, both rabbinic and *Khasidim-Tzedôqim* of *Qumrân*. *Yehôshua*'s teaching seems to extend the compassionate provisions of *Halâkhâh* to take into account the animal's fear and discomfort at being confined in the pit or ditch on *Shabât*. In the case where there was nothing to place in the pit or ditch to enable the animal to climb out by its own exertion, *Yehôshua* fixed *Halâkhâh* as understood by the *Netzârim* to permit raising the animal on *Shabât*.

על אחת כמה וכמה כי טוב אדם מן הצאן ועוד, 12.12.1, אם יש מותר בשבת לעשות טובה (al a-khat' kam' âh ve-kam' âh ki tôv â·dâm' min ha-tzôn' , ve-ôd' , im yeish mu·târ' be-Shab·ât' la-as·ôt' tôv·âh' ; all the moreso man is better than one of the livestock, moreso if there is permission on *Shabât* to do good?), ποσω ουν διαφερει ανθρωπος προβατου ωστε εξεστιν το ις σαββασιν καλωσ ποιειν (poso oun diaferei anthropos probatou oste ekzestin tois sabbasin kalos poiein; by how much, then, does a man surpass a sheep? So that it is proper to do good on *Shabât*), ...**if there is permission to do good on *Shabât*, then all the moreso is a man better than one of the livestock...** *secundum Nüzâkhôn Yâshân* #171 and the earliest extant source mss. (Greek), respectively.

*EB* reads: כ"ש האדם שהוא טוב ממנה. לפיכך מותר לעשות ויש לאדם לעשות יותר טוב בשבת (k"sh hâ·â·dâm' shê·hu' tôv mi·mên' âh le·phi·khâkh' mu·târ' la-as·ôt' , ve-yeish' le·â·dâm' la-as·ôt' yô·teir' tôv be-Shab·ât' ; Certainly, the man is better than it [a goat or sheep from the herd], hence it is allowable to do [so]. It is also incumbent upon the man to do better on *Shabât*).

כ"ש (k"sh) is the abbreviation for כל שכן (kâl [kol] shê·kein' ; lit. all the yes / such, i.e. all the moreso).

פקודת נפש (pi·qu' akh neph' êsh), usually understood as "regard for human life" (the soul), is "regard for the

psyche.” This is the rabbinical term applied to the duty to save human life in a situation in which it is imperiled.

The danger to life may be direct or indirect. Direct dangers to life include a grave state of illness or other peril – סכנת נפשות (sa·kân·at’ ne·phâsh·ôt’; danger to the psyche / soul [collectively]). Indirect dangers to life may be due to a condition of health that, though not serious, might deteriorate and consequently interact to jeopardize life (placing the safety of life in doubt). Such contributing factors endangering, imperiling and/or jeopardizing life and/or health are ספק נפשות (sâ·pheiq’ ne·phâsh·ôt’; doubt or jeopardize the psyche / soul, a doubtful case of *piquakh nephêsh*).

This is a biblical injunction derived from the *pâsuq* ‘Neither shall you stand idly by the blood of your neighbor’ (*Va-Yiqrâ* 19:16). According to the *Talmud* (*Yômâ* 85a) it supersedes even the laws of *Shabât*: פקודת נפש דוחה שבת.<sup>44</sup> *Talmud* teaches that one should be more particular about matters concerning danger to health and life than about ritual observance (*Khulin* 10a). See *The Healing Visit*.<sup>27</sup>

*Va-Yiqrâ* 18:5 reads: “You shall thoroughly watchguard My statutes and My *mishpâtîm*, which the *âdâm* shall do and live by them.” The rabbis interpreted this to mean that man should ‘live’ by these *mitzvôt*, not die as a result of observing them (*Yômâ* 85b; *Sanhedrin* 74a).<sup>45</sup>

*Halâkhâh*<sup>7.1.1</sup> defines פקודת נפש with an “all other” definition that is far more comprehensive than popularly perceived. *Sanhedrin* 74a-b teaches, “Only when faced with a choice between death and committing idolatry, unlawful sexual intercourse, or murder is martyrdom to be preferred. *Sanhedrin* 74a-b and *Shulkhân Ârukh* YD 157 set forth that one must submit to martyrdom rather than be perceived as renouncing faith through the violation of a religious law in public. In all other cases, the rule of פקודת נפש takes precedence (*Sanhedrin* 74a-b; Maim., *Igêret ha-Shemâd* 3).

*Halâkhâh*<sup>7.1.1</sup> sees profaning *Shabât* once to save the life of a person as enabling the person saved, as well as the person who did the saving, thereafter to observe many more *Shabâtôt* (*Yômâ* 85b). The rabbis infer this from the *pâsuq*, “The children of Israel shall watchguard *Shabât*, to do / make *Shabât*’ (*Shemôt* 16:31), i.e. in such a way as to make *Shabât*. Thus, on *Shabât* every type of medical treatment must be accorded to a dangerously ill person, even to put out the

light to help him sleep (*Shabât* 2:5; *Shulkhân Ârukh* OH 278).

Equal efforts must be made even where there is only a possibility of danger to life (ספק סכנת נפשות, *Yômâ* 8:6; *ibid.* 84b). Only in cases of minor illnesses or physical discomforts should violations of *Shabât* be kept to a minimum... those who are assiduous in their help, comfort, and work for the sick on *Shabât* are deemed worthy of the highest praise (*ibid.* 328:12-15).<sup>46</sup>

The *Netzârim* support this comprehensive halakhic view. If failing to visit, or carry food to, or share *Tôrâh* with a person on *Shabât* might cause that נפש to suffer – or fall away from *Tôrâh* – this falls within the purview of פקודת נפש. Neglecting to perform these positive *mitzvôt* of חסד, even if it involves carrying, travel, driving, or lighting a fire to heat a cold, lonely and suffering shut-in, profanes *Shabât* and the Name. *Shabât* is first and foremost for us to pursue *Tôrâh* through serving ה' and our fellow man with acts of חסד and רחמים.

Harvey Falk suggests that *Yehôshua* may have treated this withered hand through prayer, in which case “This incident appears to refer to a dispute between *Beit-Shamai* and *Beit-Hileil* over whether it is permitted to pray for the sick on *Shabât* (*Tôsêphâtâ Shabât* 17:14; *Beit-Hileil* permitted such prayer, and *Beit-Shamai* forbade it).”<sup>47</sup> Again, we find that *Yehôshua*, far from rejecting Oral Law, is in the midst of halakhic decision-making. Non-Jews have long interpreted this *pâsuq* as *Yesh”u*’s disapproval of *Tôrâh* and *Halâkhâh*.<sup>7.1.1</sup> However, it turns out that *Yehôshua*’s teaching is mainstream *Halâkhâh*, in harmony with *Talmud* and modern Orthodoxy.

This is the antonymous counterpart to ... אין (ein... there isn’t...) Cf. note 12.2.1. Alternatively the antonymous counterpart to ... לא (lô... no[t] ...) would be כן, לעשות טוב (kein la-a·sôt’ tôv, do such good (on *Shabât*)).

*EB* reads מותר (mu·târ’), permitted, (but cf. note *mephutâkh* 16.19.4), and adds “and it is for the man<sup>8.20.1</sup> to do even better” (on *Shabâtôt*).

**12.13.1** נטה (nât·âh’ stretch, extend, incline), εκτεινον (ekteinon, stretch out / forth), ...**extend**... or stretch forth (your hand).

**12.14.1** קָהַל (hit-yâ'eitz' , confer, counsel together), συμβουλιον ελαβον (sumboullion elabon; took / convened a council, i.e. a *Beit-Din*), ...conferred... These correspond from MT Hebrew to LXX Greek.

נוֹסְדֵי (nôs·du' ; they were established, founded), as found in *EB*, is the *niphil* (passive) of יָסַד (yâ·sad' ). The phrase in *EB* reads “The *Perushim* were established...”

**12.14.2 ...and conspired to bring about his death...** *Gamliel*, the mainstream opinion of the rabbinic *Perushim*, and *Halâkhâh* <sup>7.1.1</sup> couldn't have been involved in this (cf. note 12.10.6). There are, then, two possibilities:

א. These were Hellenist-Roman Pseudo-*Tzedôqim*.

Later Christian redactors (of the second century) substituted their current target into the texts (which these same Christians controlled and extensively redacted) as the “Christ-killers,” in place of the then-extinct *Tzedôqim*.

ב. This was an extremist element. Modern parallels abound. *Khareidiyim* oppose the State of Israel.

At least one is even allied with anti-Israel terrorists. Some over-zealous rabbis, claiming to be ‘anti-missionaries’ sling sludge indiscriminately, engaging in irresponsible and uninformed character assassination – even at each other.

When directed at a *Tôrâh*-observant 1<sup>st</sup>-century Jew who held the title of *ribi* ordained by *Gamliel* without distinguishing him from the pagan counterfeit *Yesh”u*, or even whether their arguments are historically founded or accurate in their context, it profanes the Name. These irresponsible zealots are often indifferent to historical documentation and ignorant of *Halâkhâh de-Ôraiâ* <sup>7.1.1</sup> and *Tôrâh shê-biKhtâv* regarding such matters.

Christians and Messianics quickly demonstrate how medieval and absurd these arguments of the “anti-missionaries” are, and celebrate (and publish in their Christian circles) whenever an ‘anti-missionary’ resorts to unethical tactics, “persecuting Jewish ‘believers.’” Such tactics are counter-productive, corroborating Christian criticisms and contributing to the defeat of Judaism and profaning of the Name. However,

one must be careful not judge all rabbis based on the errors of the ultra-Orthodox extremists.

**12.15.1 ...many...** οχλοι (okhloi, local crowds) is not included *secundum* א, β and א-3. Its inclusion in *TR* is based on doubtful readings in sy<sup>p</sup> and subsequent mss.

**12.15.2 ...sick...** As noted by Howard, in *EB* this forms an alliteration: many חוֹלִים (khôl·im' , sick) followed him and he treated כוֹלֵם (kul·âm' , all of them). Cf. *Yeshayâhu* 40:11; 42:3.

**12.17.0 ...fill out...** Cf. note 5.17.3. *Nitzâkhôn Yâshân* #207 cites only a phrase from *Yeshayâhu* 42:1. *EB* reads לִקְיִים (le-qa·yeim' , to cause to exist, bring to fruition, realize or perpetuate).

**12.17.1 ...Yeshayâhu...** corrupted to “Isaiah.”

**12.18.0 עוֹבֵד** (ê' vêd; slave, bondsman, servant), παῖς (pais; boy, in the pejorative sense of a slave), ...servant... Cf. also note 20.26.1 and *Devârim* 18:18-19. The quotation is taken from IQIs<sup>a</sup> and MT, which are in harmony.

עֹבֵד derives from עָבַד (â·vad' ), pop. “to work.” While this would suggest translating עֹבֵד as “worker,” פועל (pô·eil' ) is pop. understood as “worker.” פועל derives from פָּעַל (pâ·al' ; he accomplished, acted, activated or effected). The best English counterpart to the noun form is “worker.” פועל is the term used to name the various forms (i.e. effects) a verb can take. Using the verb שָׁלַח, note how the vowels follow the same pattern.<sup>48</sup>

The פועל is the simple active form, usually transitive, often called the קל (qal, easy, light).

The נפעל (niph·al' ; it was effected, activated, accomplished) is the passive form.

The פיעל (pi·eil' ; he influenced, prevailed upon) is the transitive intensive.

The פועל (pu·al' ; he was influenced, prevailed upon) is the intransitive intensive passive

The הפעיל (hiph·il' ; he induced someone to act, activated, set in motion) is the transitive active causative

The הפעל (huph·al' ; he was induced to act, it was activated) is the intransitive passive causative.

The התפעל (hit·pa·eil' ; he was impressed, inspired)<sup>49</sup> is the intensive reflexive.<sup>50</sup>

*EB* reads נערי (na·ar·i' , my boy), a literal translation of the Greek in contradiction to both IQIs<sup>a</sup> and MT. Instances such as this demonstrate *EB*'s convergence with, if not dependence upon, the Greek tradition.

**12.18.1 בחירי (be·khir' i), ...my selected [one]...**

*secundum* IQIs<sup>a</sup> and MT, אשר בחרתי (a·shêr' bâ·khar' ti). *EB* reads “whom I have selected.” Again, *EB*'s departure from all of the sources lends doubt to its credibility.

Ἀγαπητός μου (agapeitos mou, My beloved) as found in the Greek sources is contradicted by *LXX*, in which this quotation reads εκλεκτός (eklektos; selected [one]). This is easily seen to be a confusion, by non-Jewish translators from the Hebrew to Greek, between בחיר (bâ·khir' ; selected) and בכור (be·khôr' ; firstborn), invalidly connecting *NHM* 12:18 to *Zekharyâh* 12:10. Cf. note 17.5.4 and 3.17.2.

**12.18.2 משפטו (mish·pât·ô' ), ...his mishpât...**

*secundum* IQIs<sup>a</sup> rather than simply משפט (mish·pât' ) as supported in the other sources. Biblical *mishpât* corresponds to post-Biblical *Halâkhâh*<sup>7.1.1</sup> (cf. 12.18.3 et al.). In modern terminology, this *pâsuq* implies his *Halâkhâh*.

**12.18.3 משפט לגוים יוציא (mish·pât' la·gôy·im' yô·tzi' ; mishpât [Halâkhâh] to the gôyim He shall cause to go forth),** κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ (krisin tois ethnesin apagegelei; judgment / *mishpât* to the peoples / *gôyim* he will announce), ...**He shall cause his mishpât to go forth to the gôyim...**

Biblical *mishpât* corresponds to post-Biblical *Halâkhâh* (cf. 7.1.1 and 5.21.2). In modern terminology, this *pâsuq* is synonymous with He shall cause his *Halâkhâh* to go forth to the *gôyim*.

“Cause to go out,” from IQIs<sup>a</sup> and MT, is preferred rather than יגיד (ya·gid' ; narrate, relate) as supported by *EB* or ἀπαγγελεῖ (apagegelei, announce), as supported by the Greek sources.

**12.18.4 לגוים (la·gôy·im' ), ...to the gôyim...**

*secundum* both IQIs<sup>a</sup> and MT and corresponds to ἔθνος (cf. note 12.18.2).

**12.20.1 ...He shall not [even] break a crushed reed...** To paraphrase, the *Mâshiakh* is prophesied to move so carefully and circumspectly that he won't so

much as bump against a crushed to cause it to topple. Reeds, once their structure is crushed, stand straight again only if they are carefully balanced or leaning against another reed. A touch is enough to topple (break) it. The reed represents any given precept of *Tôrâh*; cf. also 12.20.2.

**12.20.2 ...nor shall he extinguish [even] the faintest flickerings of the wick...** When a candle is growing dim and almost out, even a slight movement of air caused by someone passing nearby is often enough to extinguish the dim flame.

This is the standard, foretold here of the *Mâshiakh*, for restoring both the *Netzârim* and *Tôrâh* (includes *shê-baal pêh*) of *Har Sinai* without disturbing the vast *corpus* of *Tôrâh* already preserved and in place in Orthodox Judaism.<sup>1</sup>

The wick refers to any particular tenet of *Tôrâh*. When a candle is almost burned out, and the fire on the wick has grown small and dim, even someone walking too close to it can cause a disturbance of the air which may cause the wick to be extinguished.

When seeking to restore the *Netzârim* and/or *Tôrâh* of *Har Sinai*, it must be done with such precision and care that even the smallest and most fragile tenet of valid *Tôrâh* which has been preserved, and currently exists in Orthodox Judaism, not be disturbed.

This is an even more crucial lesson for non-Jews learning how to make the transition into the legitimate *Beit K'nêsêl* without causing even the wick which is almost burned out.”

**12.20.3 ...He shall not grow dim nor be crushed...** Cf. *Yeshayâhu* 53:3-5, 7-8, 10.

**12.20.4 ישׁים בארץ משפטו (yâ·sim' bâ·âr' êtz mish·pât' ), ...he will have placed mishpât [in Israel]...** Lit. “in the land,” however this phrase in Hebrew is used synonymously with “in Israel.”

**12.21.1 ...the isles are awaiting his Tôrâh...**

Christians frequently link this phrase to prophecies which they cite as proof the *Mâshiakh* would “minister to the *gôyim*” directly. Prior to the advent of *gôyim* Christianity, these prophecies were understood by Jews (including the Jews who wrote them) to refer to Jews in the *gâlut* – among the *gôyim*, not to the *gôyim* directly (cf. *Yeshayâhu* 11:10; 42:1-4; 49:1-12). In these

*pesuqim*, the Jewish *Neviim* prophesied that the Jewish communities in the *gâlut*, not *gôyim*, would be the beacon shining the Light of *Tôrâh* and the *Mâshiakh* upon the *gôyim*.

The *New Testament* confirms this, declaring that *gôyim* can only relate to the *Mâshiakh* and לילה by ה' (nilv-âh' ; interfacing, or “being grafted onto the natural vine”) i.e. becoming *geirim* of the Jewish community.<sup>51</sup>

Writing to a *Beit-ha-K'nêsêl* in the *gâlut* (Rome) having a large contingent of *geirim*, *Shâul* contrasts *geirim* with Jews: “And I speak to you [who are] among the *gôyim* (i.e., in the *Gâlut*)...<sup>52</sup> if some of the [natural] branches were broken off<sup>53</sup> and you, being a wild olive tree, were grafted in among them... Do not take pride against the [natural] branches. And if you take pride, it should be that you are not the one carrying the root, but the root is carrying you... For if you, who were out of the wild olive tree by nature, were cut out from it and grafted into a good olive tree contrary to nature, then how much more shall these, who are out of the good tree by nature, be grafted back into their own olive tree?” (VI Sh. 11:13-24).

The Christian interpretation was a necessary fabrication enabling *gôyim* Christianity to eliminate the Jewish community from the loop, in order to insert themselves in its place. Though *gôyim* Christians developed their own self-serving interpretations long after the fact, the Jewish perspective continues unchanged.

In *Yeshayâhu* 11:10, for example, the שרשי ישי (shôr' êsh Yi-shai' ; root of *Yishai*; de-Judaized to Jesse) would stand for a נס עמים (neis am-im' ) banner of the kins<sup>1,2,3</sup> (plural), not *gôyim* / peoples; and it is this banner the *gôyim* / peoples will seek. The *Mâshiakh* is prophesied to be the banner of the Jews, and the kins joined to them. These include *geirim* who, like *Rut* (though, being a *Môâvîl*, *Rut* never entered the status of *geirâh*, cf. note 1.5.4), come out from among the *gôyim*. This banner would be in the Jewish community.

In *Yeshayâhu* 42:6; 49:6 and 51:4, this banner (the *Mâshiakh*) is לאור גרים (le-ôr' gôy-im' , for a light of the peoples). The authentic *Mâshiakh* would shine Light from within the Jewish community upon the surrounding *gôyim*. The *gôyim* cannot seize the light and redirect it directly upon themselves. Rather, the *gôyim* must come to the light (60:3) which is in the Jewish community. Exactly what is the Light that the

*Mâshiakh* will shine? “For the lamp is the *mitzvâh* and *Tôrâh* is the Light” (*Mishlei-Shlômôh* 6:23).

Neither *Tan"kh* nor the *New Testament* says that this *Mâshiakh* would minister to, preach to, evangelize or otherwise relate to *gôyim* directly. Many distortions are due to the failure of *New Testament* translators to distinguish properly between “kinsmen,” “*gâlut*,” “Hellenist Jews,” “peoples” and “gentile.” *NHM* 12:20-21 relates accurately to “isles” in *Yeshayâhu* 42:1-4 and 49:1-12. In both cases this refers to the Greek islands and refers to Hellenist Jews in the *gâlut* there. Ἑλληνην (Ellein; Hellenist Jews) is consistently mistranslated in the Christian “*New Testament*” as either “gentile” or “greek.”

All of the passages reading Ἑλληνην are deliberately mistranslated by Christians to imply that the *New Testament* reaches out to “gentiles” and “greeks” rather than Hellenist Jews, who often live in the *gâlut*. This is the prime source of the miso-Judaic and anti-*Tôrâh* Christian movement to replace Jews with the *gôyim* church as the “true Israel.” All of the passages in the *New Testament* assumed to refer “to the *gôyim*” actually refer to Jews “among the *gôyim*.” Except for Ky-Lu. 17:18, referring to a (near Jew, of the 10 Lost Tribes) Samaritan, there isn't a single reference addressed to *gôyim* directly in the entire *New Testament*. All of the Messianic Writings were written strictly by, to and for Jews.

Today's *New Testament* reflects many “revisions” by Christians of the Roman Empire<sup>1,0,2</sup> to subtly change, or delete, *pesuqim* that precluded their miso-Judaic and antinomian doctrines, even add, when convenient, passages supporting Roman pagan syncretisms which became Christianity. These Christians were Roman *gôyim*. As *gôyim* Romans, Christians and the Church – which was also Roman – who were controlled and redacted these documents were at war with the Jews twice during the most critical times (cf. notes at *NHM* 1.23 and 4:10). This divergence from the original readings is evident from their clear and unanimous departure from the source being quoted. In this instance, both MT and *LXX* reinforce each other in contrast to later Christian mss.

*TR* reads εως αν εκβαλη εις νικος την κρισιν (21) και εν τω ονοματι αυτου εθνη ελπιουσιν (eos an ekbalei eis nikos tein krisin kai en to onomati autou ethnei elpiousin; until he throws out judgment in victory<sup>(21)</sup> and the peoples shall hope in his name). *LXX* reads

(*Yeshayâhu* 42:3-4): ἀλλὰ εἰς ἀληθειαν ἐξοίσει κρισιν (4) ἀναλαμψει καὶ οὐ θραυσθησεται εὖς ἀ νθη ἐπι τῆς γῆς κρισιν καὶ ἐπι τῷ ὀνοματι αὐτοῦ εθνη ἐλπιοῦσιν (alla eis altheieian ekzoisei krisin analampzei kai ou thraustheiseti eos an thei epi teis geis krisin kap epi to onomati autou ethnei elpiousin; but rather, he shall adjudicate *mishpât* in *êmêt*.<sup>5.17.5</sup> (4) He shall shine forth and not be bruised until he has set judgment upon the land, and the peoples shall hope on his name).

The Masoretic תורה, however, is supported by IQIs<sup>a</sup>. The discrepancy between *LXX* “name” and Masoretic “*Tôrâh*”<sup>54</sup> is very likely one of error in Greek, not Hebrew. It is far easier to mistake ὄνομα (onoma / name) for νόμος (nomos / law) than to mistake תורה (Tôr-âh’, instruction) for שם (Sheim, name). Therefore, we might conclude that the original Hebrew read תורה, which was translated into *LXX* Greek as νόμος and later misread, miscopied – or deliberately redacted – to ὄνομα to support the Christian doctrine of requiring ‘belief in the name of *J-e-s-u-s*.’ Cf. also Yn. 17:17.

*EB* follows the *LXX* here reading ייהלו גוים (ve-li-she-mô’ gôy-im’ yiy-khal-u’; and his name *gôyim* are expecting; i.e. looking forward to, hoping for). The phrase “on his name the gentiles hope” is a far more recent error cropping up in the Greek to English interpretation and translations based on Christian preconceptions.

In this *pârâshâh*, IQIs<sup>a</sup> is the authority. IQIs<sup>a</sup> predates *LXX* by eight centuries, MT and Greek source mss. of *Matityâhu* by over a millennia, and *EB* by over two millennia. The antinomian evolution is conspicuous in the Christian source documents from which all Christian versions of the *New Testament* derive.

**12.22.1** τὸν κῶφον (ton kofon), ...**the mute**... is preferred *secundum* α and β rather than τὸν τυφλὸν καὶ κῶφον καὶ (ton tuflon kai kofon kai, the blind and mute also), as found in *TR* based on later mss.

**12.23.1** בן-דָּוִד (Bên-Dâ-vid’; son of *Dâvid*), ...**Bên-Dâvid**... referring to progeny of *Dâvid ha-Mêlêkh*, is also a term denoting the *Mâshiakh* who was prophesied to be a descendant of *Dâvid ha-Mêlêkh*.

**12.24.0** בעל, ...**Baal**... master or husband.

In Israel, a door-to-door salesman might ask, “Are you the בעל הבית (ba’ al ha-bai’ it), the master, or head, of the בית (bai’ it, house). The prefix ה, pronounced here as *ha*, simply means ‘the.’ A married woman refers to her husband in conversation as בעלי, (ba’al-i’; the suffix י, “i,” specifies “my”). The local *baal*, a master-*g-o-d* worshipped by pagans, had a connotation of “master of the house” to them. As master of the house, the *baal* was both husband and father of the household. These husband and father themes included the notion of vicarious sexual intimacy with their *baal* through its officially appointed, male and female, temple prostitutes.

Religious rites involving sexual promiscuity have been associated with pagan worship from antiquity. Many pagan temples maintained both male and female “holy whores.” “In the Ancient Near East, temple women, of whom one class was called *qadistu*, probably served as sacred prostitutes. Sometimes dedicated by their fathers to the deity, they had special statutes, and provisions were made for them by law (*Code of Hammurapi*, 178-82). Customs connected with them are likely to underlie Herodotus’ lurid and misleading statement that in Babylon every woman was to serve once as a sacred prostitute before getting married, thus sacrificing her virginity to the *g-o-ddess M-y-l-i-t-t-a* (*I-s-h-t-a-r*; 1:199).

“In Israel, the sacred prostitutes were condemned for their connection with idolatry. [*Devârim*] 23:18-19 forbids Israelites, men and women alike, to become sacred prostitutes, and states that their wages must not be used for paying vows.”<sup>55</sup>

Ancient pagans accomplished vicarious sexual liaisons with their *baal* through their priests and priestesses. Male priests were dedicated as *Vicar-ious be-âlim* “fathers” for sodomy and “husbands” for sexual intercourse. Female priestesses were dedicated as “brides of *baal*” and “living *g-o-desses*” for sexual intercourse.

Similarities to the Roman Catholic structure of ‘Vicars,’ ‘Fathers’ and ‘Brides of Christ’ do not derive from Judaism, and that is no accident. “Sacred prostitution, because of its association with idolatry, was the object of numerous attacks in [*Tan”kh*], especially in the historical and prophetic books.” Cf., e.g., *Melâkchim Beit* 23:4-14; *Yirmeyâhu* 2:20; *Yekhêzqel* 23:37ff.<sup>40</sup> *Yehôshua* may have alluded to this when he

instructed “You are not to call those on earth ‘Father,’ for One is your Father of the heavens” (*NHM* 23:9).

Celibacy of Catholic priests and priestesses (nuns) probably originated as an extreme reaction against their archetypes. The Christian attitude toward sex as inherently evil is probably also linked. On the other hand, not every use of the term *baal* is evil (e.g., husband) any more than all sex is evil.

In 10:25, referring to the House of Israel *Yehôshua* asks, If these critics call the *Baal ha-bayit* ‘*Baal Zevul*,’ then how should his *talmidim*, being lesser than him, expect to be treated? The Greek-to-English text confuses matters by blurring βεεζεβουλ (beezeboul; 10:25), βεελζεβουλ (beelzeboul) and βααλ (*Baal*; VI Sh. 11:4). The association of the latter as the “lord of the flies,” further confuses these terms with κυριος (kurios; lord). בעל (ba’ al; master or husband) should not be confused with אדון (â-dôn’; lord, sir, mister).<sup>12.8.1</sup> The play on words, thus lost in the Greek, has been restored in *NHM*. Cf. also note 9.6.1.

**12.24.1** זבול (ze-vul’), ...*Zevul*... is probably related to an Ugaritic place name. *Baal Zevul* was the local *baal* of the Ugaritic city of *Zevul*, however see notes 4.24.1 and 10.25.2.

In this *pâsuq* a similarity of phrases is found in 12:24 between בעל-זבול (ba’ al ze-vul’; Master / Husband of *Zevul*) and בעל רוחות רעות (ba’ al ru-akh-ôt’ râ-ôt’; the Master / Husband of Bad Spirits [Demons] – regarded as the chief of all demons). Cf. also note 10.25.1.

*EB* reads בעל השדים (ba’ al ha-sheid-im’), “master of the demons.”

**12.25.1** ...said to them... *EB* adds בהשל (be-mâ-shâl’, in an analogy).

**12.25.2** ...which shall fall into divisiveness among themselves shall not endure... *EB* reads: כל עיר ובית שתפול מחלוקת בתוכם לא יתקיים (kâl [kol] ir ve-bai’ it shê-ti-pôl’ ma-kha-lôq’ êt be-tôkh-âm’ lô yit-qa-yeim’; every city and house that shall fall into divisiveness among themselves shall not endure).

**12.27.0** בנים (bân-im’; sons or members), ...members... In Hebrew, a New Yorker would be called a “son of New York.” Here, it refers to “offspring” in the sense of their *talmidim* or members.

**12.27.1** ...in whom are your members casting [them] out... The implication that “their members” are casting out demonic forces in the same power, and that their power must then be *Baal Zevul* as well, is implausibly weak. If so, one could not help but expect from the *Perushim*: “Our members are casting out demons in ’ה, as opposed to what you are doing.”

The Greek version serves to contrast *Yesh”u* against the *Perushim*, as “light against darkness.” *Yesh”u* is represented to argue, “One of us is casting out demons using powers of darkness, but it is you *Perushim* Jews, not me.” The Greek also portrays the *Perushim* Jews as betraying themselves as enemies of Light, accusing the “true Light,” *Yesh”u*, of marshalling the powers of darkness.

In Judaism, including the documents of the *Khasidim-Tzedôqim* of *Qumrân*, “light against darkness” scenarios uniformly present “we” (Jews) as light and “everyone else” as being in darkness. None of these documents offer any precedent for representing *gôyim* as “we” who are light and “you Jews” as darkness. To the contrary, Dead Sea Scroll 4Q MMT uses ‘you’ to refer to the Pseudo-*Tzedôqim*, ‘they’ to refer to the *Perushim*, and ‘us’ to refer to themselves (the *Khasidim-Tzedôqim* of *Qumrân*). In interpreting “us” as *gôyim* and “them” as Jews, the Greek version betrays another step in the perversion of the source mss.

*EB* reads: בנים שלכם למה לא הוציאם (bân-im’ shêl-khêm’, lâ’ mâh lô hô-tzi-âm’, your sons / members, why didn’t they cast them out).

**12.27.2** ...they... is ambiguous. Does this refer to “your members” or to the demonic forces? Perhaps it was meant to be ambiguous?

“They” (plural), does not support the interpretation that the failure (singular) of their members to cast out demonic forces would be their judge. To represent that *Yehôshua* implied that the demonic forces were stronger than these Jews and would, therefore, judge them does not accord with the teachings of *Tôrâh* and the *Neviim*.

Rather, *Yehôshua* voices the obvious. The members of the *Perushim* sect were unable to cast out demons in the power of ’ה. Yet, some of these *Perushim* claimed that *Yehôshua* was able to cast out demons only in the power *Baal Zevul*. In the

vernacular of chess, this posed a logical fork upon the rabbis, forcing one of two conclusions:

- א. the rabbinic *Perushim* served some power inferior to *Baal Zevul* since they couldn't duplicate these powers, or
- ב. *Yehôshua* was indeed acting in the power of 'ה while the *Perushim*, being unable to exercise the power of 'ה and cast out demons, weren't properly "connected" to 'ה and able to call upon His Powers.

Since the first premise would, justifiably, be dismissed by the rabbinic *Perushim*, the second conclusion would be forced upon them. As a result, the major body of rabbinic *Perushim* would eventually judge this extremist minority – again probably the Boethusian "Herodians" *Perushim* (cf. 22.16.1) – as making irresponsible allegations. This line of reasoning is confirmed in the next *pâsuq*.

**12.28.1 ...then...** *EB* adds באמת (bê-ê-mêt' ; in truth, truly). *EB* also adds another interesting kink, reading בא קץ מלכות (bâ qeitz mal-khut' , has come the cut-off of the realm). For קץ (qeitz; cut-off), cf. note 28.20.1 and *Dânieil* 8:17, 19; 9:26; 11:6, 133, 27, 35, 40, 45; 12:4, 6, 9, 13. This can be understood in several ways.

The insertion of קץ might be a polemic insertion to argue that, since the קץ didn't come, *Yehôshua* wasn't the *Mâshiakh*. If, on the other hand, *EB*'s reading is authentic it simply means that the "end times of the realm" began at that point. If so, the "end times of the realm" will continue until the *Mâshiakh* returns to close out the era.

In practical terms, there isn't any important difference here between the Hebrew and the Greek. According to these documents the Realm came, commencing the era of the *Mâshiakh*.

That it was not the expected era, beating swords into plowshares and the lamb laying down safely with the lion, does not preclude the era of the *Mâshiakh* from having begun.

*Yehôshua* acknowledges two eras, the first occurring in the spiritual dimension and the second in the physical world. First priority things must be first in order. Enlivening<sup>28.7.1</sup> into another – spiritual – dimension, a prophesied part of the coming of the *Mâshiakh*, cannot take place unless that spiritual destination has first been prepared. This Realm has

been accessible ever since, for those who have the eyes to see it.

The concluding phase of the "Era of the *Mâshiakh*" will be the insight which brings the realization that the extension of the realm / reign from the spiritual dimension into the physical world has long been enabled. This will signal the return of *Yehôshua* as the *Mâshiakh Bên-Dâvid*. The dual mission of the *Mâshiakh* is corroborated by other ancient Judaic writings. "Certainly the view in The Testaments of the Twelve Patriarchs of a dual *Mâshiakh*-ship, with an anointed *Mêlêkh* from *Yehudâh* and an anointed *kôhein* from *Levi*, parallels the (not always consistent) messianic outlook at *Qumrân*."<sup>56</sup>

Though only one Messianic mission is popularly recognized among Jews, two Messianic missions are implied by the *Neviim*. In *Zekharyâh*'s vision (chapter 4), the functions of spiritual *Kôhein* and reigning *Mêlêkh* are widely acknowledged as the two olive trees. Their oil (spirit) flows into one *menôrâh*, the *Mâshiakh*. He embodies the *mitzvâh*, which is the candle light (נר; neir), and *Tôrâh*, which is the *menôrâh* (*Mishlei-Shlômôh* 6:23). The *Mâshiakh* assumes the realm of the spiritual *Kôhein* and the realm of the reigning *Mêlêkh*, in that order.

Thus, there are two visits of the *Mâshiakh*:

- א. the spiritual mission of the *Mâshiakh* to suffer and die in place of his people as prototyped by *Yitzkhâq*, *Yôseiph*, *Zekharyâh* 9:9, *Yeshayâhu* 53, et al.

The year in which the *Mâshiakh* would be executed by the people of those who would destroy *Yerushâlayim* is fixed from the decree to rebuild the *Beit-ha-Miqdâsh ha-Sheini* in *Dânieil* 9:25.

The name of the *Mâshiakh* is presaged in *Zekharyâh* 3.

The first mission (appearance) was to provide a permanent mechanism of דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) in the spiritual domain satisfying *Tôrâh* (*Va-Yiqrâ* 17:11), for which the earthly *Beit-ha-Miqdâsh* had been the earthly תבנית (tav-nit' ; pattern).<sup>26.61.1</sup> In this way, the first mission of the *Mâshiakh* provided the ability to commune with the perfect One in the spiritual dimension.

For a Perfect One to commune, as in a marriage, with imperfect beings, would be bringing imperfection into Himself. Rather, by means of דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11) He makes provision for us to leave our imperfections behind.

This real *kipur* (as contrasted with the *tavnit*) permits the eventual enlivening<sup>28.7.1</sup> at his return (see ב, below) of those who are *Tôrâh*-observant and accept ה'’s provision of דם הטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11). Cf. note 5.34.2 and my book, *Atonement In the Biblical 'New Covenant.'*

- ב. the reigning *Mêlêkh-Mâshiakh Bêh-Dâvid* aspect so widely known. This is a victorious time of conquering and judgment followed by peace.

*Yeshayâhu* 53 is documented as referring to the *Mâshiakh* (and not the people *Yisrâel* as some modern anti-missionaries assert<sup>57</sup>) as well as in *Mâshiakh* of *Targum Yônâtân* (on 42:1 and 52:13)<sup>58</sup> in the 7<sup>th</sup>-8<sup>th</sup> century C.E.<sup>59</sup>

So, though it may come as a shock to many, the *qetz* – ‘end time’ – has been here nearly a two millennia already, a blink in the eons of timeless *ha-Sheim*. Many were enlivened (cf. note 28.7.1) before *Yehôshua* had been taken down from the stake (*NHM* 27:50-53).

**12.29.1 ...plunder his house...** Cf. *Yeshayâhu* 49:24.

**12.30.1** מי שאינו עמי הוא כנגדי ומי שאינו מאסף עמי הוא מפזר (mi shê-ein-ô' im-i' hu ke-nêg' êd-i u-mi' shê-ein-ô' me-a-seiph' am-i' [im-i' ] hu me-pha-zeir' ; whoever isn't with me is my contra-identity, and whoever isn't gathering my kindred [with me] is dispersing [them]), ο μη ων μετ εμου κατ εμου εστιν και ο μη συναγων μετ εμου σκορπιζει με, (o mei on met emou kat emou estin, kai o mei sunagon met emou skorpizei me; the one who isn't with me is against me, and the one not “synagoguing” with me disperses), ...whoever isn't with me is my contra-identity, and whoever isn't gathering my kindred is dispersing [them]... *secundum Milkhâmôt* ה' and

β, respectively. The other Greek sources omit με (me, me) in the last phrase.

Dispersion occurs, through entropy, by default. Those not gathered, *Sâtân* (“the one not ‘synagoguing’”) entices into assimilation and disperses through intermarriage, etc. Here *Yehôshua* declares that those who aren't drawing people to non-selective *Tôrâh*-observance as he was doing – i.e., “with him” – are contra-messiahs; in Christian parlance “antichrists.”

עמי can be pronounced either as am-i' or im-i' . The former means “my kindred” while the latter means “with me.” To translate the latter leaves the sentence without an object – “whoever is not gathering [what??] with me is dispersing [whatever the object is]. Moreover, it is redundant considering the previous sentence. Beyond that, this is exactly the kind of subtle reinterpretation to be expected in the antinomian and miso-Judaic environment of the 2<sup>nd</sup> through 4<sup>th</sup> century redactions. For these reasons, it is reasonable to conclude that the original word was am-i' .

The prefix כ (ke, like) to נגד (nêg' êd; opposite, counter, against) with the י ('i' suffix, meaning me or my) stipulates a conceptual opposite or contra-identity, rather than “against.” Consider, for example, *Be-Reishit* 2:18: “I will make for him a helper כנגדו (ke-nêg' êd-ô), opposite him, i.e. his complement.

*EB* reads: מי שאינו עמדי לנגדי הוא מה שלא יתחבר עמי יכפור בפועל (mi shê-ein-ô' im-âd-i' le-nêg' êd-i hu mah shê-lô' yit-kha-beir' im-i' yikh-pôr' be-pô-al' , Whoever isn't with me, confronts me. What will not be joined to me will deny the work). (If בפועל is vowelized be-pô-eil' it would then mean “... worker.”)

Consider *pâsuq* 30 relative to the *pâsuq* on each side of it. Where is a chain of thought linking it to either *pâsuq*? “Therefore,” in *pâsuq* 31 refers back to *pesuqim* 24 with 28-29 (cf. also 12.31.0), skipping right over *pâsuq* 30 as if it weren't there. Likely, it wasn't. *Pâsuq* 30 is even an impediment to following the chain of reasoning. These factors make *pâsuq* 30 a strong candidate to be considered a later insertion by Christian redactors.

Comparing *Milkhâmôt* ה' with *EB* reveals another oddity. *Milkhâmôt* ה' employs the verb מפזר (me-pha-zeir' , he disperses) in *pâsuq* 30, which we will contrast with כפר in 31-32.

כפר can be pronounced ki-peir' , meaning cover over or atone. However, כפר can also be pronounced

ka-far' , meaning cover over with pitch or tar (cf. *Be-Reishit* 6:14), or cover-up, i.e. deny. This is the term *EB* uses in *pâsuq* 30! Yet, in *pesuqim* 31-32, *EB* doesn't use כפר. Instead, we find מחל (mâ-khal' , absolve).

During transmission of the mss., מכפר could have been misread and copied as מפזר. If the verb כפר was the original term, this would link the chain of thought in these *pesuqim*. *Pâsuq* 30 would then read, "whoever is not with me is opposite me, and whoever is not gathering with me יכפור (will deny) the worker." Therefore... [the discussion of כפר (denial / *kipur*)].

12.31.0 על כן אמרתי אליכם כל חטא ושגגון ולעג יכופר לו על כן אמרתי אליכם כל חטא ושגגון ולעג יכופר לו לא יתכפר לו (al kein â-mar' ti al-ei' khêm kâl [kol] kheit ve-shi-gâ-ôn' ve-la-ag' ye-khu-par' lâ-â-dâm' akh ha-ma-a-lig' al ha-ru' akh lô yit-ka-peir' lô; therefore, I've told you,<sup>pl</sup> for every misstep, and madness, and derisive-slander, *kipur* may be obtained for man. However, no *kipur* shall be made for the derisive-slanderer concerning the Spirit), δια τουτο λεγω υμιν πασα αμαρτια και βλασφημια αφεθησεται τοις ανθρωποις η δε του πνευματος βλασφημια ουκ αφεθησεται (dia touto lego umin pasa amartia kai blasphemia afetheisetai tois anthropois ei de tou pneumatou blasphemia ouk afetheisetai; therefore, I say to you, every misstep and blasphemy will be absolved for men, but the blasphemy of the Spirit will not be absolved), ...Therefore, I've told you, for every misstep, and madness, and derisive-slander, *kipur* may be obtained for man. However, no *kipur* shall be made for the derisive-slanderer concerning the Spirit... *secundum Milkhamôt* 'ה and the earliest extant source mss. (Greek), respectively.

Interestingly, the only instance of יתכפר (yit-ka-peir' ; *kipur* [atonement] shall be made), as contrasted with יכופר (ye-khu-par' ; *kipur* [atonement] shall be obtained) used earlier in the *pâsuq* and in *pâsuq* 32, is found at *Shmueil Âlêph* 3.14. This refers to לשון הרע (le-shôn' hâ-râ' ; slander) directed at the intentions within the heart of another, i.e., his spirit. When the victim is *shômeir-Tôrâh*, then the wronged Spirit is the *Ruakh ha-Qôdêsh*; as in the case of *beni-Eili* as well as in the case of *Qôrakh* (cf. *Be-Midbar* 16).

Still another, and related, parallel to *Yehôshua*'s teaching is found in the context to this passage from

*Shmueil Âlêph* 3.14. In *Shmueil Âlêph* 2.25-26, the clear basis for *Yehôshua*'s teaching here, *Eili* issues this same warning to his sons: "If a man missteps against a man, *Elôhim* פלל (pi-leil' ; mediates, arbitrates) 60 for him; but if he missteps against *ha-Sheim* [i.e., including the *Ruakh ha-Qôdêsh*], who will פלל for him?"

The only other instance of the נתפעל (*nitpaeil*) of כפר (ki-peir' ; he atoned), נכפר / נתכפר (nit-ka-peir' / ni-ka-peir' ; atonement was made), in *Tan"kh* is found at *Devârim* 21.8: "...then the blood [of the cow, *pâsuq* 4] shall be made *kipur* for them."

So יכופר (ye-khu-par' ; *kipur* [atonement] may/shall be obtained) in the first part of *pâsuq* 31 is contrasted with יתכפר (yit-ka-peir' ; *kipur* [atonement] may/shall be made) in the latter part of the same *pâsuq*.

One who wrongs a man may make reparations and obtain forgiveness from the victim, obtaining *kipur* in the eternal Realm in the process. But, the Spirit within a person who is *shômeir-Tôrâh* is the *Ruakh ha-Qôdêsh*. Therefore, as with *Qôrakh*, a misstep against the Spirit within a person who is *shômeir-Tôrâh* is, necessarily, a misstep against the *Ruakh ha-Qôdêsh*. לשון הרע is, therefore, exceedingly grave.

*EB* reads: כן אני אומר לכם שכל חטא וגדוף ימחל (kein a-ni' ô-meir' lâ-khêm' shê-kâl' [kol] kheit ve-gi-duph' yim-khâl' li-ven-ei' â-dâm' ve-gi-duph' ha-ru' akh lô yim-khâl' ; yes / so, I say to you that every misstep and vilification he shall absolve for persons [lit. "sons of man"], but the vilification of the Spirit he shall not absolve). If the niph'al were intended the text should have read יימחל (yi-mâ-kheil' ; it will be absolved). The convergence of the verb מחל (mâ-khal' ; absolve) with the Greek αφιμι (afieimi – αφεθησεται; afetheisetai, 3<sup>rd</sup> pers. singular future passive indicative) complements the many other examples in which *EB* merges with the Greek tradition.

Many Christians, not comprehending this teaching, routinely blaspheme the Spirit of Holiness without being aware of it. What, exactly, had these detractors done? It wasn't anything said against *Yehôshua* because that would be forgivable (*pâsuq* 32a). Rather, the detractors had presumed to trespass into the jurisdiction of 'ה and judge the heart – presuming to judge the Spirit of Holiness Who motivated *Yehôshua* – declaring that he carried on his work in the power of an evil / demonic

spirit. In so doing, these demonstrated that they were irresponsible *malshinim* described in the *Birkat-ha-Minim* who had equated the רוח הקדש (Ru' akh ha-Qô' dêsh; Spirit of Holiness as defined in *Tôrâh*) with a demon of *Sâtân*.

One can only judge a man's fruit, i.e. his works, and one must judge each man's works – whether, or not, the man is non-selectively *Tôrâh*-observant (including (including *Tôrâh shê-Be-al-Pêh*).

When a man's works are non-selective *Tôrâh*-observance, the the Spirit within is the רוח הקדש. When someone says that a *Tôrâh*-observant Jew (or *geir*) is “(mis)led by *Sâtân*,” or words to that effect, he has blasphemed the Spirit of Holiness in exactly the same way as *Yehôshua*'s detractors.

When a man's works reject *Tôrâh*, even partially (as in selective observance), then the spirit which leads that man is contrary to *Tôrâh* – and, by definition, of *Sâtân* and demonic.

So how should the genuine servant of יה warn others about false teachers who reject *Tôrâh* (including those who partially reject *Tôrâh shê-Be-al-Pêh*, i.e. the selectively observant). Those who are selectively observant are condemned by *Tôrâh*. Therefore, let *Tôrâh* make the charge, not you. “*Tôrâh* says... and look, you are doing... , which is contrary to *Tôrâh*. According to *Tôrâh*...” By means of this method, *Halâkhâh* <sup>7.1.1</sup> can also be brought to bear.

Beginning this *pâsuq* with על כן (al kein, therefore), δια τουτο (dia touto, therefore) dictates that we examine the premise that prompted the “therefore.” We find that therefore refers back to *pesuqim* 24 with 28. The religious leaders had attacked the רוח הקדש, not *Yehôshua*.

נשא (nâ-sâ' , bear / carry), αφιημι (afieimi, let go), i.e. bore, tolerated, or put up with. Cf. note 26.28.2. *EB* reads מהל (mâ-khal' ), “absolve,” a concept familiar to Roman Catholicism but a term foreign to *Tan"kh*.

**12.31.1** אך המלעיג על הרוח לא יתכפר לו (akh ha-ma'a-lig' al ha-ru' akh lô yit-ka-peir' lô; however, the derisive-slanderer concerning the Spirit, no *kipur* shall be made for him/it),

η δε του πνευματος βλασφημια ουκ αφεθησεται (ei de tou pneumatou blasphemia ouk afetheisetai; but the blasphemy of the Spirit shall not be absolved), ...however, no *kipur* shall be made for the

derisive-slanderer concerning the Spirit... Cf. notes 12.31.0 and 1.18.6.

**12.32.0** ומי שילעיג מהבן (אדם) יכופר עליו אך מי שילעיג על רוח הקדש לא יכופר לו לא בעולם הזה ובבא (u-mi' shê-yal-ig' mei-ha-ben' (â-dâm' ) ye-khu-par' al-âyv' , akh mi shê-yal-ig' al ru' akh ha-qô' dêsh lô ye-khu-par' lô, lô bâ-ô-lâm' ha-zêh' u-vâ-bâ' ; and whoever will derisively-slander [at] the (per)son, *kipur* may be obtained concerning him/it (i.e., that). Whoever will derisively-slander concerning the Spirit of Holiness, however, shall not obtain *kipur* for it, neither in this world-age nor in the coming one), και ος εαν ειπη λογον κατα του υιου του ανθρωπου αφεθησεται α υτω ος δ αν ειπη κατα του πνευματος του αγιου ο υ μη αφεθησεται αυτω ουτε εν τωτω τω αιωνι ου τε εν τω μελλοντι (kai os ean eipei logon kata tou uiou tou anthropou afetheisetai auto os d an eipei kata tou pneumatou tou agiou ou mei afetheisetai auto oute en touto to aioni oute en to mellonti, and whoever speaks a word against the person<sup>8.20.2</sup> it will be tolerated for him. But whoever speaks against The Spirit of Holiness, it won't be tolerated for him, neither in this nor in the impending world-age), ...Whoever will derisively-slander the person, *kipur* may be obtained concerning that. Whoever will derisively-slander concerning The Spirit of Holiness, however, shall not obtain *kipur* for it, neither in this world-age nor in the coming one... *secundum Milkhâmôt* יה and א respectively.

If *Milkhâmôt* יה intended “whomever shall deride something which derives from the son” the text would instead read ומי שילעיג משהבן (u-mi' shê-yal-ig' mi-shê-ha-bein' ). Therefore, the contrast between -מ (mei-; from) “the son” versus על (al; over, upon, concerning, about) “the Spirit,” *inter alia*, requires explanation to answer the question of what different treatment, if any, is permitted or prohibited “the son” versus “the Spirit.”

In addition to the contrast between יכופר and יתכפר *within pâsuq* 31 (cf. 12.31.0), there are interesting comparisons between *pâsuq* 31 and *pâsuq* 32:

כל חטא ושגגון ולעג | יכופר | לאדם <sup>31</sup> (kâl [kol] kheit ve-shi-gâ-ôn' ve-la-ag' | ye-khu-par' | lâ-â-dâm' ; for every misstep, and madness, and derisive-slander | *kipur* may be obtained | for man) ומי שילעיג מהבן | יכופר | עליו <sup>32</sup>



ב"כ (ve-kâl' [kol] hâ-ô-meir' dâ-vâr' nêg' êd bân hâ-â-dâm' yi-mâ-kheil' lô, ve-kâl' [kol] ha-ô-meir' dâ-vâr' nêg' êd ru' akh ha-qâ-dôsh' lô yi-mâ-kheil' lô, lô bâ-ô-h"z' ve-lô' bâ-ô-h"b' ; and all who say a word / thing against a particular person shall receive absolution, but all who say a word / thing against the Holy Spirit shall not receive absolution, neither in this world nor in the world to come). בעה"ז (bôh"z) is an abbreviation for בעולם הזה (bâ-ô-lâm' ha-zêh' , in this world-age / world). בעה"ב (bôh"b) is an abbreviation for בעולם הבא (bâ-ô-lâm' hâ-bâ' , in the coming world). For the phrase "a specific person" as the meaning of בן-האדם (bên-hâ-â-dâm' ) cf. 8.20.2.

מחיל and מחל are post-Biblical terms, and seem to be a reliable indicator of more recent redactions.

Both Α\* and β exhibit the negative interrogative phrase ου μη (ou mei) which is correctly translated "won't it?" rather than ουκ (ouk, not) as found in the other Greek source texts. Β reads αφεθη (afethei, would be let go) in place of the second instance of αφεθησεται (afetheisetai, will be let go). This changes the meaning only slightly (from "won't it?" to "wouldn't it?").

Β\* differs from the rest of the Greek tradition by its inclusion of ουκ before the first instance of αφεθησεται. Β\* reads, "and whoever speaks a word against the person it will not be tolerated for him.

Though it has been entirely unseen, there is a point of convergence between this teaching of *Yehôshua* and the standard *Perushim* teaching regarding "the unforgivable sin."

In Biblical Judaism the sole "unforgivable sin," which isn't even atoned by the execution of the death penalty, is willful חלול ה' (khil-ul' ha-Sheim' ; profanation, desecration, making ordinary of the Name).

One who studies the subject of חלול ה' (khil-ul'im' ; profanations), all of these desecrations involve causing or permitting things which are קדש (qô' dêsh; holy) to come in contact with, and thereby profane by, that which is ordinary rather than holy – חל (khôl; ordinary, profane). These include profaning *Shabât*, eating *tareiph*, sexual relations with non-holy people, etc.

All of these desecrations are desecrations of the Name – חלול ה', e.g., those connected with *kôhanim* (*Va-Yiqrâ* 21.6; 22.2), sacrifices (*Va-Yiqrâ* 22.32; *Malâkhi* 1.12), altars (*Âmôs* 2.7-8), and the worship of

*Môlêkh* (*Va-Yiqrâ* 18.21; 20.3). One other desecration falls exclusively within this category: the false oath (*Va-Yiqrâ* 19.12; *Be-Midbar* 30.3; *Yirmeyâhu* 34.16).<sup>62</sup>

It cannot be any surprise that equating (the action of) the רוח הקדש (cf. 12.32.1) of *ha-Sheim* with demonic-forces which are obviously חל – as the Herodian-*Perushim* had done (*NHM* 9.34) – constitutes 'חלול ה'. Therefore, it's clear that the "unforgivable sin" *Yehôshua* was here teaching on was consistently Biblical and Judaic: חלול ה'.

"If the desecration is willful, it is punishable by death (e.g., [*Be-Midbar*] 18.32), but if caused by accidental tampering with sancta ([*Va-Yiqrâ*] 5.14-19) or by swearing falsely ([*Va-Yiqrâ*] 5.20ff), it is expiable through proper remorse and sacrifice (אשם [âsh-âm' ; guilt-sacrifice])."

The death of the perpetrator was posited to satisfy *kipur* for capital transgression for which no other means of *kipur* was prescribed.

*Yehôshua*'s teaching is that not even the death of the perpetrator provides *kipur* for willful (implying unrepented) חלול ה'.

**12.32.1** רוח הקדש (Ru' akh ha-Qô' dêsh, the Spirit [or Breeze / Wind] of Holiness), το πνευμα το αγιον (to pneuma to agion; the Spirit of the Holiness), ...**The Ruakh ha-Qôdêsh...** *secundum Nestor* and the Greek sources, respectively. Cf. *Yeshayâhu* 63:11.

רוח הקדוש (Ru' akh ha-qâ-dôsh' , the Spirit [breeze / wind] of the Holy [One]) *secundum EB*.

*NHM* preserves in English the distinctions between three Greek structures:

To πνευμα το αγιον, by using a capital "T" in "The": The Spirit of Holiness;

To αγιον πνευμα (to agion pneuma), by using a small "t" in "the": the Spirit of Holiness (cf. *NHM* 28:19); and

Πνευμα αγιον (pneuma agion), by italicizing "the": *the* Spirit of Holiness (cf. *NHM* 1:18).

Cf. also note 1.18.7.

Judging from the ms. dates, the Hebrew tradition represents an evolution from the earliest extant to the later רוח הקדוש, perhaps to converge with the Greek tradition.

**12.32.2** עולם (ô-lâm' ; world-age, pop. world), αων (aeon, eon), ...**[world-age]...**

## The *Netzârim* Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 12

The proper Hebrew term for world is תבל (tei·veil'), meaning the civilized world (cf. 24.14.1). The corresponding Greek term for תבל in *LXX* is οἰκουμένη (oikoumenei, inhabited earth, civilized world).

עולם is often rendered “world” in the sense of “this world-age” or of the “world-age to come” moreso than the civilizations of the world and world systems of government, finance and the like (see comparison of terms for “world” in note 4.8.1).

**12.34.1 ...vipers...** The snake depicted wisdom (*NHM* 10:16) mixed with guile, hypocrisy and leading astray.

**12.34.2 ...The tongue walks but the heart talks...** *EB* features a short rhyme (and an obvious saying) here: הפה מתעוררת הלב מדברת (ha-peih' mit·ô-rêr' êt, ha-leiv' me·da-bêr' êt; The mouth incites, the heart stalks). The Greek reads “For from the abundance of the heart, the mouth speaks.”

Many scholars maintain that original sources are in a particular language because of rhymes, alliterations and plays on words. This method would argue here that *Matityâhu* was originally written in English!

**12.35.1 ...treasure...** *EB* includes לב (leiv, heart), which is not included *secundum* א, β, α-3 and sy<sup>p</sup>.

**12.36.1 כל דבר בטל ידבר אנשים** (kâl [kol] dâ·vâr' bâ·teil' ye·du·bar' a·nâsh·im'; every unproductive thing that shall be said by men), παν ρημα αργον (pan reima argon; every unfruitful thing), ...**every unproductive thing that shall be said by men...** Ρημα (reima, saying or thing) corresponds in *LXX* to דבר (dâ·vâr', saying; cf. note 12.37.0).

Αργον occurs only once in *LXX* (and then only in the Alexandrine text), at *Melâkhim Âlêph* 6:11. It is clearly an error, reading the “unproductiveness” of ה' where it should read “Saying” of ה'.

A related verb form, καταργεω (katargeo, deactivate), is rendered consistently in *LXX* for בטל (bâ·teil'; to be or make unproductive, idle, negligent).

Analyzing the Biblical meaning, as opposed to post-Biblical, modern or new Hebrew, there are only seven instances of this verb: *Qôhêlêt* 12:3; *Êzrâ* 4:21, 23, 24 (twice); 5:5 & 6:8. Every instance implies a

discontinuance or suspension of activity. This accords with the Greek meaning of the word – ineffectuate.

Εαν (ean, ever), as found in *TR*, is not included *secundum* א and β.

*EB* reads שמכל הדברים (shê-mi·kâl' [kol] ha·de·vâr·im', that from all of the words / things...)

**12.36.2 λαλησουσιν** (laleisousin), ...**shall say...** is preferred *secundum* א and β rather than λαλησωσιν (laleisousin, may say) as found in *TR*.

**12.36.3 השבון** (khêsh·bôn'), ...**statement of account...** a bill that must be paid. After eating in a restaurant, one receives the השבון. The Greek reads “saying” (for which see note 12.37.0) of account.

**12.37.0 דבר** (dâ·vâr'; saying or thing), λογος (logos; saying, pop. “word”), ...**saying...** Cf. also note “logic” (wisdom) 13.54.2. דבר is popularly rendered as “word” in English, but is more accurately described as the spoken word, i.e. “saying.”

דבר-ה', The Saying of ה', “appears in the [*Tan"kh*] as divine teaching, i.e. the medium of revelation and guidance (*Be-Reishit* 15:1; *Shmueil Âlêph* 3:21; *Yeshayâhu* 55:10-11; *Yekhêzqeil* and *Zekharyâh passim*), the instrument of creation (*Tehilim* 33:6; *Be-Reishit* 1...), and the instrument that controls nature (*Tehilim* 107:20; 147:18).”<sup>63</sup>

Contrary to some Christian interpretations, דבר (the Saying, = *Tôrâh*) is not an entity independent of ה'. Rather, דבר is a product of ה' and an integral component of His Wisdom.

**12.37.1 נשפט** (nish·pât'), ...**will be judged by the Beit-Din...** related to *mishpât*. The Greek reads “justified,” which in Hebrew is צדק (tzâ·daq', for which cf. 1.19.1). The proximity of *tzâdaq* and “obligated” (cf. 12.37.2 below) strongly suggests the relationship of the “obligation to give *tzedâqâh*” (charity) outlined in note 1.19.1. When one pledged charity one was obligated by a vow (cf. notes at *NHM* 5:34). This would refer to sayings of *tzâdaq*, obligating the speaker to the act of *tzedâqâh*.

**12.37.2 תורשע** (tur·sha'; you will be deemed wicked), καταδικασθησιν (katadikastheisei; convicted), ...**you will be deemed wicked...** This Hebrew is

**The *Netzârim* Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 12**

reconstructed based on the correspondence of *LXX* Greek to MT Hebrew. The Greek follows the earliest extant source mss.

*EB* reads תתחייב (tit-kha-yeiv' ; “you<sup>sing</sup> shall be held liable, obligated). This likely refers to oaths (cf. notes at *NHM* 5:34 and 12.37.1).

**12.38.1** αὐτω (auto), ...to him... is included *secundum* α and β.

**12.38.2** ...from you... *EB* includes מהשמים (mi-ha-shâ-mai' im, from the heavens); a sign from the heavens for your sake.

**12.39.1** נואפת (nô-êph' êt; an adultress), μοιχαλίσ (moikhalis; an adulteress), ...an adulteress... The Hebrew is reconstructed from the correspondence of *LXX* Greek to MT Hebrew. The Greek follows the earliest extant source mss.

*EB* reads דור רע וחנף (dôr ra ve-khâ-neiph' ; a wrong / bad and profane generation). In old mss., חנף could easily have been confused with נואף (nô-eiph' , adulterer [masc.]). This may hint that earlier an Hebrew tradition read “a wrong and profane generation” instead of “a wicked generation of an adulteress.”

If the Greek tradition is correct, this is an open jibe at the Hellenist-Roman Pseudo-*Tzedôqim* who were Hellenist vassals of the Roman *gôyim* while officiating the liturgy in the *Beit-ha-Miqdâsh*. Spiritual adultery is against *Élôhim* (cf. *Devârim* 32:5 et al.). Israel is the Bride of *Élôhim*, and *Élôhim* the Husband or Groom. When Israel is unfaithful to her Groom, she is an adulteress. Considering that the *Kôhanei-Beit-ha-Miqdâsh* had deteriorated to staunchly Hellenist vassal appointees of the Roman Empire who were not even required to be pedigreed *Kôhanim*, this is an appropriate remark. It is no harsher than remarks by the *Neviim* or the Dead Sea Scrolls sect.

Cf. also note 5.32.3.

**12.39.2** ...*Yônâh*... de-Judaized to Jonah.

**12.40.1** כמו שהיה יונה במעי הדגה ג' ימים וג' לילות כן לילות (ke-mô' shê-ha-yâh' Yôn-âh' be-me-ei' ha-dâg-âh' g' yâm-im' ve-g' leil-ôt' , kein, yi' he-yêh Ye-shu' bâ-âr' êtz g' yâm-im' ve-g' leil-ôt' ; like *Yônâh* was in the bowels of the fish

3 days and 3 nights, so / yes *Yeshu* will be in the land 3 days and 3 nights), ωσπερ γαρ ην Ιωνας εν τη κοιλια του κητους τρεις ημερας και τρεις νυκτας ουτως εσται ο υιος του ανθρωπου εν τη καρδια της γης τρεις ημερας και τρεις νυκτας (osper gar ein Ionas en tei koilia tou keitous treis eimeras kai treis nuktas outos estai o uios tou anthropou en tei kardia teis geis treis eimeras kai treis nuktas; for as *Yônâh* was in the hollow / womb of the sea-monster three days and three nights, so will the person be in the heart of the earth three days and three nights), ...Like [*Yônâh* 2:1] “*Yônâh* was in the bowels of the ‘Fish’ three days and three nights,” so *Yehôshua* will be in *hâ-ârêtz* three days and three nights... *secundum Nitzâkhôn Yâshân* #201 and the earliest extant source mss. (Greek), respectively. See the fulfillment of this in the notes to chapter 28.

Ms. Or. Rome #53 reads: כמו שהיה יונה ג' ימים וג' לילות (ke-mô' shê-ha-yâh' Yôn-âh' g' yâm-im' ve-g' leil-ôt' be-me-ei' ha-dâg-âh' kâkh ha-yâh' ha-tâ-lui' g' yâm-im' ve-g' leil-ôt' ; Like *Yônâh* was three days and three nights in the bowels of the fish, so was the hanged [one hanging] three days and three nights). Though we generally regard Ms. Or. Rome #53 to be marginally closer to 1st century *Halâkkhâh*<sup>7.1.1</sup> than *Nitzâkhôn Yâshân*, this instance is blatantly reactionary.

*EB* reads: שכאשר היה במעי הדגה ג' ימים וג' לילות כן יהיה בן אדם בבטן הארץ ג' ימים וג' לילות בקבר (shê-ka-a-shêr' ha-yâh' be-me-ei' ha-dâg-âh' g' yâm-im' ve-g' leil-ôt' kein yi' he-yêh bân â-dâm' be-bêt' ên hâ-âr' êtz g' yâm-im' ve-g' leil-ôt' be-qêv' êr; that when he was in the bowels of the fish 3 days and 3 nights yes / so shall the person be in the belly of the land 3 days and 3 nights in the sepulcher).

Cf. *Yônâh* 2:1. The cuneiform for Nineveh is a fish within a house.<sup>64</sup> For literalists, *Yônâh* was in the “heart,” not the stomach, of the “fish.”

Far more miraculous, people today often get swallowed up in the ‘Big Apple’ (New York City)!!!

*Yônâh* was more likely in the heart of Nineveh rather than a literal fish, and almost certainly not a whale.

The ruins of Nineveh are located in northern Iraq, 348km (219 mi.) NNE of Baghdad, near the Tigris River. The Hebrew employs מעי (me-i; bowels or intestines) rather than קבה (qei-vâh' ; stomach or maw). Cf. *Yônâh* 2:1-2.

Critics argue that *Yehôshua* never arose. Yet, of the earliest historical documents of that period mentioning *Yehôshua* – Josephus, *Matityâhu*, and the *New Testament* – all document it. Moreover, there is no contradictory historical documentation from that period.

All of the evidence corroborates that the *Netzarim* account. There is no evidence that this account was ever disputed until centuries later when Christians syncretized convenient elements into their Roman mythology and Jews consequently had no alternative but to take the position that there's no way that a miso-Judaic and anti-*Tôrâh* *Yesh"u* could be a Jewish *Mâshiakh*. Even then, indeed especially then, disputations in *Talmud* and the like were not against the historical and *Shômeir-Tôrâh* *Yehôshua* whom both sides had long since ignored, but against the Christian *Yesh"u* – and properly so.

As scholars on both sides soon confused pro-Judaic *Yehôshua* with miso-Judaic *Yesh"u*, Christian scholars have argued, wrongly, that Josephus' account confirms *Yesh"u*, while Jewish scholars have argued, rightly but ineffectively, that this cannot be so. To argue that Josephus is not credible is, firstly, contrary to documented facts, illogical and doomed to failure. Secondly, dismissing Josephus requires that all of the extant evidence be thrown out in favor of a position having no evidence whatsoever – intellectually a non-starter.

Extant copies of Josephus, which are widely recognized as having been redacted by Christians, record: “Now about this time, *I-η-σ-ο-υ-ς* (*J-e-s-u-s* / *Yehôshua*), a wise man, if it be lawful to call him a man, for he was a doer of wonderful works – a teacher of such men as receive *êmêt*<sup>5.17.5</sup> with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] *χριστος* (Christ / *Mâshiakh*); and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of *χριστιανος* (Christians / *Netzarim*), so named from him, are not extinct at this day” (*Antiquities*, XVIII, iii.3). The phrase “He was the Christ” is acknowledged by most scholars to be a later Christian insertion not likely original to Josephus. Similarly, Josephus seems, if he wrote any of this,

clearly to be under fear of the Romans in writing “if it be lawful to call him a man.” But this also tells us that “a man,” and not a deity, is how Josephus viewed him – not the way a Christian would describe their “Lord.” As William Sanford LaSor, Ph.D. and Th.D., stated in his foreword to William Whiston's translation of Josephus, “In my opinion, a reasonable position is taken by the great translator of Josephus, H. St. John Thackeray, who holds that the passages are the work of Josephus, and that a Christian censor or copyist has made slight omissions and alterations which have distorted the original account, giving it ‘a wholly different complexion.’”<sup>65</sup> For the logician, all of the evidence of the period, however, corroborates the *Netzarim* claims (though not Christian distortions), while critics are entirely lacking in evidence from the period.

One critic asks “Isn't it odd that the entire Jewish Scriptures doesn't even contain one clear reference to a resurrected messiah?” Of course, that same argument has been applied to many doctrines accepted in Orthodox Judaism – not only סודים (*sôd·im* ; secrets) like the מרכבות (*mar·kâv·ôt* ; vehicles, means of transportation, pop. ‘chariots’) passages in *Yekhêzqeil* and *Yeshayâhu*, but even the basic Orthodox belief in an afterlife! Clearly, despite being an Orthodox rabbi, that critic's question betrays a fundamental shallowness, or evasion, concerning the סודים of *Tan"kh*.

Moreover, the critic would have us believe that the enlivening of *Yehôshua* should be rejected because it “is a biological and scientific impossibility” – even while Orthodox Judaism requires belief in enlivening as one of its most basic tenets, confirmed in the liturgy of almost every service in the *Beit-ha-K'nêsét*. While he pleads for his readers to reject the enlivening of *Yehôshua* because of contradictions in irrelevant accounts which he claims preclude divine derivation, he conveniently ignores contradictions that myriads of scholars would be ecstatic to point out to him in *Tan"kh* which, by his reasoning, would preclude divine derivation of *Tôrâh*. With today's communications and the Internet, one can no longer make such bungling errors and expect to get away with it. Only a more logical and scientific approach can endure.

Beyond that, a significant portion of the scholarly world would argue that it couldn't get much clearer than the proto-types of *Yitzkhâq* and the *aqidâh*, *Yôseiph* being sacrificed to the non-Jewish world only to become the savior of Israel, the two goats on *Yôm Kipur*, and a

The *Netzârim* Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 12

host of other examples which Messianics and Christians would be delighted to list, and a significant portion of the world – including Messianics and 90% of the Jewish community who have become estranged from Orthodox Judaism – recognizes as compelling. It is the irrational “anti-missionary” approach of throwing out the baby with the bathwater which has for nearly 2,000 years now doomed the traditional Jewish polemic to failure.

The same critic continues: “If the resurrection was supposed to be a sign for the Jewish religious leaders, why didn’t *J-e-s-u-s* appear to them?” Aside from the critic’s obvious ignorance of the diametric differences between *Yehôshua* and the pagan idol *J-e-s-u-s*, he might review, and bring some logical consistency into, his own material and rediscover *Yekhêzqeil* 13:9 about sharing such a סוד (sôd; secret) of the Realm with the Pseudo-*Tzedôqim* and their Roman handlers who controlled and redacted the historical writings of the period: “My hand will be against the *Neviim* who see vain [visions] and who divine falsehood. They shall not share in the סוד of My kindred, and in the scroll of *Beit-Yisraêil* shall they not be written, and to the soil of Israel shall they not come. Then you shall know that I am ‘ה your *Êlôhim*.” The only physical evidence are the source documents from which *NHM* is reconstructed (see, for example, *NHM* 28 with notes).

There is no record from that era of any disputation of the record in *NHM* – that there was an earthquake which broke the lintel in the *Beit-ha-Miqdâsh* and tore the *pârôkhêl*, and which broke upon many sepulchers releasing (resurrecting) many, that the account of all this was widely known (with no record of any dispute) among *Yehudim* (*NHM* 28:15), and that his *talmidim* saw him after he was crucified (*NHM* 28:16ff). That’s the available evidence. Why isn’t there a record in Judaic literature? Same reason there isn’t even a *Seiphêr Tôrâh* or a Davidic genealogy other than *Yehôshua*’s from that period... the Romans permitted only the historical documents that promulgated their own spin.

To reject the available evidence, however, requires throwing out all evidence and opting to irrationally and illogically believe a position defying all available evidence simply because it conveniently agrees with what someone is predisposed to believe. The only rational and logical approach, however, is to discern

past the Christian spin and reconstruct from the ancient documents the ‘pre-spin’ facts.

Many of the arguments of such critics are simply fluff. “How is it possible to reconcile the conflicting resurrection accounts found in the Gospels?” It isn’t. Even the early 4<sup>th</sup> century Church historian Eusebius noted that the *Netzârim* accepted only Hebrew *Matityâhu* and had no connection with the Christian Gospels,<sup>66</sup> which are, therefore, irrelevant. The explanation to his question, though, is also recorded by Eusebius: *Matityâhu* compiled the authentic accounts of *Yehôshua* in his ‘Hebrew *Matityâhu*,’ while the Christian Gospels are all the product of “each [*gôyim* Christian translator who] interpreted them as best he could” (*EH* III, xxxix.15-16). The only intelligent question is how could there not be inconsistencies and contradictions in them?

Of course, all of the critic’s arguments which depend upon the Christian Gospels rather than a reconstruction of Hebrew *Matityâhu* are thereby also entirely invalidated. So, for example, his assertion that *Yehôshua*’s *talmidim* didn’t recognize him after he was resurrected is true of *Yesh”u* (Christian Gospels, Lk. 24:16, 37; Jn. 20:14; 21:4) but not of *Yehôshua* (no such passages in *NHM*).

Some criticisms are simply silly errors which only those unfamiliar with the subject and evidence, and predisposed concerning the topic, would be gullible enough to find persuasive. This critic claims, for example, that none of *Yehôshua*’s *talmidim* “was aware that he was supposed to resurrect.” Yet he cites for support “Matthew” 17:23 which, *NHM* 17:22-23 clarifies should read: “And while they were conducting their affairs in the *Gâlil*, *Yehôshua* said to them, ‘This person impends to be delivered over into the hands of persons, and they shall kill him. And the third day he shall arise.’ And they were greatly distressed.” Anyone who isn’t predisposed to believe the critic’s message, and bothers to check his citations, can find the misrepresentation.

Guilt by association is a particularly virulent form of לשון הרע (le-shôn’ hâ-râ’; slander, malignment, lit. evil tongue). In this illogical attack, the critic mentions “Joseph Smith [who] also claimed that there were witnesses who saw the golden plates to write the Book of the Mormon.” He plainly hopes that his readers will be illogical enough to assume that Joseph Smith has some relevance. For an Orthodox rabbi to stoop to such

The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 12

unethical and immoral tactics it's no wonder that 90% of the Jewish community has opted out. Neither does he acknowledge that the Pseudo-*Tzedôqim* had placed their own sentries to secure the sepulcher. The proof was not in being seen after his enlivening, a סוד for the *Shômeir-Tôrâh* and not the Pseudo-*Tzedôqim* "Priests of Wickedness." Rather, the proof is that the extant evidence, the earliest documents, confirm that everyone knew that the sepulcher was guarded by the Jewish Sentries of the Pseudo-*Tzedôqim* of the *Beit-ha-Miqdâsh*, and that their own security proved that *Yehôshua* was in the sepulcher three days and three nights. All these Pseudo-*Tzedôqim* had to do to expose fraudulence was open the sepulcher and display the body they guarded!!! They could not. Nor is there is any evidence at all (much less credible evidence) of any disputation of this from the period under investigation, as we would certainly find if a disputation could have been mounted. Thus, the enlivening of *Yehôshua* is logically compelling. Most interesting of all, there is no evidence of any opposition whatsoever from either the *Perushim* or the *Qumrân*-Essene *Tzedôqim* concerning either the possibility of an enlivening of *Yehôshua* or of the accounts of his enlivening. The evidence is that only the Pseudo-*Tzedôqim* were threatened by the prospect of a resurrected *Yehôshua* – because only the Pseudo-*Tzedôqim* denied there was an enlivening! Like the *Perushim*, the *Khasidim-Tzedôqim* of *Qumrân* believed in enlivening.<sup>67</sup> That there was no opposition to the claim that *Yehôshua* had been resurrected outside of the Pseudo-*Tzedôqim* is also confirmed by the equally compelling evidence that the *Netzârim* clearly maintained this – even while living harmoniously in the *Perushim* community for the next three centuries – with no record of any opposition to their claim of enlivening from the *Perushim* whatsoever!!!

The critic claims that it is strange that Josephus doesn't mention "the graves in Jerusalem were opened and the bodies of many righteous Jews were resurrected, appearing to many people" – at the same time that he fails to acknowledge Josephus' account of *Yehôshua*'s enlivening! He's consistently illogical. Moreover, it isn't at all strange since the Romans claimed to destroy the *Beit-ha-Miqdâsh*. It was not their habit to share any of the credit with an earthquake credited to 'נ rather than Caesar. It falls into the same category as other Judaic literature censored, and / or destroyed by, the Romans. Beyond that, it is well established that both the

Pseudo-*Tzedôqim* and the Romans went to great lengths to suppress any notion of a Jewish kingdom or *Yehôshua* as a Jewish king, including expunging the historical record, eliminating Judaic records and hunting down and killing descendents of *Dâvid ha-Mêlêkh*.

Later, *Yesh"u* could be a Roman champion and Divine Savior of the gentiles, but not of the Jews. That not even the Romans and Christians managed to obliterate this סוד is further witness proving to its veracity. Despite his ignorance of Josephus' record of *Yehôshua* cited earlier, the critic asserts that "Josephus' silence on this matter is also deafening." Beyond pointing the critic to *EH* III, xviii.3, readers should note that neither does Josephus mention many of the things revealed by the Dead Sea Scrolls – but the things revealed in the Dead Sea Scrolls existed nevertheless.

This critic challenges: "Was *J-e-s-u-s* resurrected in the flesh, in a natural body (Jn. 20:17, 26-27; Lk. 24:39-43; Acts 2:31, 13:35), or was only a spiritual body resurrected? (I Co. 15:44, 50) One wonders why there is such a fundamental disagreement over such a critical element of the story." No thinking person could wonder how such a fundamental disagreement would arise among the apostate and Hellenist Jews of proto-Christianity and the Roman pagans of Christianity. To the contrary, if this disagreement had not surfaced one would have been forced to review their logic – as, indeed, the critic must.

The critic manifests extreme dependence upon Christian traditions to ask "If the guards weren't sent to the tomb until sometime on [*Shabât*] (Matthew 27:62-66), how do we know that the body wasn't removed on [*Érêv Shabât*] or early [*Shabât* morning]?" First, *NHM* 27 demonstrates that this posting of guards took place on *Yôm Reviyi* (the 4<sup>th</sup> day of the week), the *Shabât* of the 7<sup>th</sup> Day of *Matzâh*. Anyone who understands the Jewish reckoning of days would understand that these Jewish sentries were posted shortly after sundown on the same day (by gentile reckoning) as *Yehôshua*'s crucifixion. It stretches credulity beyond reasonable limits to expect any reasonable person to believe that the Pseudo-*Tzedôqim*, who were so worried about the body being stolen, and the Jewish Temple Sentry Unit posted to secure the sepulcher were both so incompetent that neither bothered to ensure that the body – the Pseudo-*Tzedôqim*'s only guarantee against a claim of enlivening – was there when the Jewish Temple

Sentries went on duty. Exactly the opposite of what the critic intended, these things corroborate the reliability of the *NHM* account of the enlivening of *Yehôshua*.

Those who share in this סוד, by contrast, are those who understand *Tehillim* 25:14: “The סוד of יה is for His reverers, and His *b’rit* is to inform them.” And who will יה counsel? “An abomination to יה is the aberrant [from *Tôrâh*], but His סוד is with the straightforward [teachers of *Tôrâh*]” (*Mishlei-Shlômôh* 3:32). *Âmôs ha-Nâvi* is explicit that such a סוד is shared not with the likes of the Pseudo-*Tzedôqim*, nor even the masses for which the critic has – aberrantly – expressed preference, but only with the *Neviim*: “For *Adônâi* יה won’t do a saying unless He has revealed His סוד to His servants *ha-Neviim*” (*Âmôs* 3:7). Indeed, these things are all found in the *Neviim* by those defined by *Tan”kh* as having the eyes to see them. Moreover, it is instructive that, while the Pseudo-*Tzedôqim* subsequently persecuted the *Netzârim*, it was the *Perushim* who came to our defense, first defined by *Gamliel* in the *Beit-Din ha-Gâdôl*<sup>68</sup> and later corroborated by Josephus in the wake of the execution of the first *Pâqid ha-Netzârim*, *Yaaqôv Bân-Dâvid*, by the Pseudo-*Tzedôqim Kôhein ha-Gâdôl*.<sup>69</sup> One cannot infer from this that the *Perushim* were ignorant of, or opposed to, this סוד. It is only recorded that at a much later time the *Perushim*, like the *Netzârim* who were annihilated by the Church for it in 333 C.E., were opposed to *Yesh”u*, and rightly so.

Cf. also the implications of three days and three nights, notes 12.40.2 and 28.1.4.

**12.40.2 ...three days and three nights...** in both *EB* and the Greek mss. Cf. *Hôsheia* 6:1-2. *Secundum* a non-canonical “gospel,” the phrase “three days and three nights” was not included here.<sup>70</sup> *EB* also adds כן (kein, yes / so). Cf. *Zekharyâh* 3:2 and note 28.1.4.

**12.41.1** קרא (qâ-râ’; recite, read or call), κηρυγμα (keirugma; herald or proclaim), ...call... The Hebrew is reconstructed based on the correspondence of this Greek term in *LXX* to MT Hebrew. The Greek follows the earliest extant source mss.

*EB* reads לדברי יונה (la-div-rei’ Yô-nâh’; to the sayings of *Yônâh*). In *EB*, the last phrase reads ואני גדול מיונה (ve-a-ni’ gâ-dôl’ mi-Yô-nâh’; and I am greater than *Yônâh*).

Κηρυγμα and stem-related words are rendered in *LXX* most frequently as κρη. Cf. *Be-Reishit* 41:43; *Shemôt* 32:5; 36:6; *Melâkchim Beit* 10:20; *Êsteir* 6:9,11; *Mishlei-Shlômôh* 1:21; 8:1; *Yeshayâhu* 61:1; *Yehôshua* 5:8; *Yôeil* 1:14; 3:9; *Yônâh* 1:2; 3:2,4,5,7; *Mikhâh* 3:5; *Dânieil* 3:4; 5:29; *Divrei-ha-Yâmim Beit* 20:3; 24:9; 36:22.

**12.42.1** שבא (She-vâ’; pop. Sheba), ...the Ethiopians... *EB* names the queen of *Shevâ*, located in present-day *Qatar* in SW Persian Gulf, as *Reizinah de Istriah*. According to Ethiopian tradition, modern Ethiopian Jews derive from the marriage of *Shlômôh ha-Mêlêkh* and the Queen of *Shevâ* through their son Menelik. According to scientific theories, Ethiopians are of Khamitic (Kushitic) origin, *Kushim* (Ethiopians) who converted to Judaism, probably during the time of the *Beit-ha-Miqdâsh ha-Sheini*.

**12.42.2** שלמה, ...*Shlômôh*... de-Judaized to Solomon.

**12.42.3 ...Behold, something greater than *Shlômôh* is here...** *secundum* the Greek sources. The words הנה (hin-eih’; look or behold) and הניני (hin-ei’ ni; look, it’s me) as found in *EB*, can easily be confused in ancient Hebrew mss. The confusion is due to the misreading of a Hebrew word by either the translators to the Greek or readers / copiers of *EB* reading from an earlier Hebrew ms.

**12.44.1** בטוח ונכון (bâ-tu’ akh ve-nâ-khôn’; secure / safe and right / ready), σεσαρωμενον και κεκοσμημενον (sesaromenon kai kekosmeimenon; swept and decorated), ...safe and ready... *secundum EB* and the earliest extant source mss. (Greek), respectively. The Hebrew counterpart for κεκοσμημενον is צפה (tzâph-âh’; he laid out, overlaid, plaited; cf. *Divrei-ha-Yâmim Beit* 3:4-6).

The transition, in either direction, between σεσαρωμενον and בטוח is enigmatic.

If we assume that σεσαρωμενον represents the correct translation from the Hebrew, then the underlying Hebrew was טאטא (tu-tâ’; be swept). This would mean that טאטא was subsequently misread in the Hebrew tradition as בטוח; which seems unlikely.

If we assume that בטוח was the original reading, then Greek translators could have misread it as טאטא.

The *Netzârim* Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 12

Alternately, subsequent transmissions of the Greek could have misread ασφαλής (asfaleis; safe and secure) or περικρατής (perikrateis; secure and strong) as σεσαρωμενον. This seems less likely than the other alternatives.

In either case, the confusion more likely arose in the underlying Hebrew. It is unlikely that *EB* translated σεσαρωμενον from the Greek (as טאטא) and was then corrupted to בטוח. As recent as *EB* is, none of the *EB* mss. reflect a reading of טאטא.<sup>71</sup> Since *EB* generally exhibits the tendency of converging with the Greek tradition, not diverging, בטוח more likely originated in an earlier Hebrew tradition.

**12.46.1 ...While...** Δε (de, and) is not included *secundum* א and β.

**12.47.1** שאמר לו אדם אמך ואחיך עומדים בחוץ ומבקשים אותך (shê-â-mar' lô â-dâm', im-khâ' ve-akh-ei' khâ ôm-dim' ba-khutz' u-me-vaq-shim' ôt-khâ'; that a man said to him, Your mother and your brothers are standing outside and requesting you), ...**a man said to him, Your mother and your brothers are standing outside, requesting you...** *secundum Nitzâkhôn Yâshân* #187. *Pâsuq* 47 is not included *secundum* א\* and β. (See box.)

ידוע בן-דוד (Ya·a·qôv' "ha-Tza·diq'" (The Just) Bêh-Da·vid') – Cf. *NHM* 13:55; Ky-Mk. 6:3. Cf. also Yn. 7:5; *Trans.* 1:14; IV Sh. 15:7 (note that this *Yaaqôv* isn't one of the 12 *talmidim*, *pâsuq* 5); III Sh. 1:19 (note that this *Yaaqôv* isn't included as one of the *shelikhim*; compare with *Trans.* 9:26). While the following passages might otherwise refer to "Little

*Yaaqôv*," *ha-Aluph*, *Bên-Dâvid* (but not *Yaaqôv* "*Bên-Rôgêz*" *Bên-Zavdieil* who had been executed previously – cf. *Trans.* 12:2), Hegisippus (c. 120-182 C.E.) and later Clement of Alexander (c. 150-215 C.E.) both identified the first *Pâqid ha-Netzârim* (επισκοπος ⇒ *LXX* ⇒ MT ⇒ פקיד) as *Yaaqôv* "*ha-Tzadiq*" *Bên-Dâvid*, the brother of *Yehôshua*. Therefore, *Trans.* 12:17; 21:18 and *Yaaqôv* 1:1 refer to *Yaaqôv Bêh-Dâvid*.

יהודה בן-דוד (Ye·hud·âh' Bêh-Dâ·vid') – Cf. *Yehudâh* 1, this is the only *Yehudâh* mentioned in *NHM* with a brother named *Yaaqôv*.

יוסף בן-דוד (Yô·seiph' Bêh-Dâ·vid') – Cf. *NHM* 13:55; Ky-Mk. 6:3.

שמעון בן-דוד (Shim·ôn' Bêh-Dâ·vid') – Cf. *NHM* 13:55; Ky-Mk. 6:3.

Ms. Or. Rome #53 reads: שאמר לו אדם אמך ואביך עומדים בחוץ לבקש אותך (shê-â-mar' lô â-dâm', im-khâ' va-av-i' khâ ôm-dim' ba-khutz' le-va-qeish' ôt-khâ'; that a man said to him, Your mother and your father are standing outside to request you). We generally regard Ms. Or. Rome #53 to be marginally closer to 1<sup>st</sup> century Judaic practice and *Halâkhâh*<sup>7.1.1</sup> than *Nitzâkhôn Yâshân*. However, the Biblical convention of generally mentioning the father first, coupled with the early Greek tradition suggests that preference here should be given to the *NY* #187 reading.

**12.49.1** כפיו (kap·âyv', his palms), ...**his hands...** αὐτου (autou, his) is not included *secundum* β\*.

<sup>1</sup> "Leket, Shikhhah, and Pe'ah," *EJ*, 11:3-4.

<sup>2</sup> Closed when we came to Israel.

<sup>3</sup> Mateo 12:1-2, Nacar-Colunga, Copyright Biblioteca de Autores Cristianos de la Editorial Catolica, S.A. Translation by Luis Chavira.

<sup>4</sup> *Bên-Dâvid*, *Yehudim*: A letter of Instruction from an unknown author to the Congregation of *Yehudim* in *Yerushâlayim* c. 68 C.E., "Messianic Writings, XXIII, 4:9. This is another example where non-Jews presume an interpretation which is alien to the Jewish authors. Christians often interpret this as meaning it was only relevant to Jews and was never intended for the church. The authors, being Jews, reflected the shared Jewish perspective that *Shabât* observance, like all other tenets of Judaism, belong to the Jews, distinguishes Jews from the *gôyim* and, with the exception of *geirim*, should not be made common (i.e. shared with the *gôyim*). The two understandings of the same phrase are worlds apart.

<sup>5</sup> George V. Wigram, *The Englishman's Greek Concordance of the New Testament* (Grand Rapids: Zondervan Publishing House, 1978), 9<sup>th</sup> ed., p. 679.

- <sup>6</sup> First and seventh days of *Pêsakh* or first and eighth days of *Sukôt*.
- <sup>7</sup> Εἴηστω derives from εἶμι (eimi, to be) prefixed by ἐκ (ek, out or from).<sup>a</sup> This verb connotes permitted in the sense of what “should be.”
- <sup>a</sup> W.E. Vine, *Vine's Expository Dictionary of New Testament Words*, p. 721.
- <sup>8</sup> Charles.
- <sup>9</sup> *Bên-Dâvid*, “*IV Shâul*: A First letter of Instruction from *Shâul* with the Assistance of Sosthenes, a Hellenist Jew, to the Congregation in the *gâlut* in Southern Greece near *A-t-h-e-n-s*, c. 56 C.E.,” *Messianic Writings*, X, 6:9.
- <sup>10</sup> *Bên-Dâvid*, “*IV Shâul*, *Messianic Writings*, X, 6:12.
- <sup>11</sup> Abraham Chill, *The Mitzvôt (Yerushâlayim: Keter Books, 1974)*, p. 37.
- <sup>12</sup> Chill, p. 38.
- <sup>13</sup> *Talmud, Beizah* 13b.
- <sup>14</sup> R.H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament*, II:827.
- <sup>15</sup> The latter is considered private property, owned by all the residents, if it is surrounded by a wall at least ten handbreadths high.
- <sup>16</sup> Chill, p. 40-41.
- <sup>17</sup> “Eruv” and “Eruvin,” *EJ*, 6:849-52.
- <sup>18</sup> Chill, p. 41.
- <sup>19</sup> Chill, p. 40.
- <sup>20</sup> “שבחון,” Klein's, p. 639.
- <sup>21</sup> “Eruvin,” *EJ*, 6:850.
- <sup>22</sup> “Sabbath,” *EJ*, 14:563-4.
- <sup>23</sup> Charles, II:827. Charles reads the text as גר (*gô*), which Schechter emended to גוי (*gôy*). However, *gôyim* didn't exist among the ultra-strict *Qumrân Tzedôqim*. On the other hand, the *Qumrân-Tzedôqim* sect recognized four classes in their society: *Kôhanim*, *Leviim*, *Yisre-eilim* and *geirim*. The text reads גר (*geir*). More explicitly, the text reads בן-גר (*bên-geir*; son of a *geir*), however, as we've shown elsewhere, “son” is often used to denote membership in a group. In this case, the text refers to a member of the *geirim* group, i.e. a *geir*. This is corroborated by C. Rabin (*The Zadokite Documents* = CDC 14:3-4; Oxford, 1954) quoted by *Yâdin* (*The Temple Scroll*, I:111), “They shall be mustered all of them by names, the pr[ies]ts first, the Levites second, the children of Israel third and the proselyte (גר) fourth.”
- <sup>24</sup> *Va-Yiqrâ* 17:11; *Shemôt* 12; *Va-Yiqrâ* 16; *Zekharyâh* 12:10; *Tehilim* 22:16; *Dânieil* 9:26; *Khavaquq* 2:4; *Yeshayâhu* 48:16-22; 49:7, 16; 53:3, 7, 8, 10, 12; 59:1, 2, 16, 20, 21; 64:5; *Mikhâh* 6:8; *Devârim* 10:12.
- <sup>25</sup> Chill, p. 39.
- <sup>26</sup> *Qimrôn*, *Discoveries in the Judaean Desert X*, p. 140.
- <sup>27</sup> *Khana Shofnos OTR & Bat-Tôva* Zwebner (Southfield, Mich., Targum and Spring Valley, NY., Philipp Feldheim, 1989).
- <sup>28</sup> Nathan E. Han, *A Parsing Guide to the Greek New Testament*, (Scottsdale, PA: Herald Press, 1971), p. 70.
- <sup>29</sup> Han, p. 21.
- <sup>30</sup> Approx. 3.5 km ENE of the site of the *Bâtei-ha-Miqdâsh ha-Rishôn* and *ha-Sheini* (First and Second Temples) and the “Old City” of *Dâvid*'s time.
- <sup>31</sup> *Dâvid* “entered the Household of *Élôhim*,” *pâsuq* 4. There was no argument about this from *Yehôshua*'s critics. Ergo, they were not “taken out of the Court” of the Sanctuary, which *Talmud* states<sup>a</sup> would render it no longer “under the law of sacrilege,”<sup>b</sup> and thereupon becoming considered the property of the *Kôhein*.
- <sup>a</sup> This is in apparent contradiction to *Tôrâh* – *Va-Yiqrâ* 24:7.
- <sup>b</sup> *Milah* 2a-5a & *Menâkkhôt* 95b-96a.
- <sup>32</sup> *Piquakh nêphêsh*; regard for the psyche, the duty to preserve life taking priority over other *mitzvôt*, cf. note 12.9.0.
- <sup>33</sup> יהודה רוזנטל, תרגום של הבשורה על-פי מתי ליעקב בן-ראובן, *Tarbiz* 32 (1962), p. 65.
- <sup>34</sup> *hâ-Ôlâm ha-bâ*, the world-age to come; i.e. the Messianic Age.

<sup>35</sup> *Yômâ* 85b.

<sup>36</sup> The principle in *Halâkhâh* <sup>7.1.1</sup> which establishes the priority of the welfare of the psyche / soul over other regulations.

<sup>37</sup> *Be-Midbar* 15:39; *Devârim* 12:8.

<sup>38</sup> *Who Are the Netzârim?* – Advanced Level.

<sup>39</sup> See quote from *The Interpreter's Dictionary of the Bible* in our note 1.0.2.

<sup>40</sup> Charles, "Fragments of a Zadokite Work," 13:26, II:828.

<sup>41</sup> "Compassion," *EJ*, 5:855-6.

<sup>42</sup> "Animals, Cruelty to," *EJ*, 3:5-7

<sup>43</sup> "Animals, Cruelty to," *EJ*, *ibid*.

<sup>44</sup> Pi-qu' akh neph' êsh dôkh-êh' Shab-ât' ; supervising the psyche defers *Shabât*; colloquially, the obligation to save life takes priority over *Shabât* (מכילתא כי חשא אק).

<sup>45</sup> "Pikku'ah *nêphêsh*," *EJ*, XIII, 509.

<sup>46</sup> "Pikku'ah *nêphêsh*," *EJ*, 13:509-10.

<sup>47</sup> Harvey Falk, *J-e-s-u-s the Pharisee*, (Paulist Press, 1985), p. 149; from an Internet discussion in the Crosstalk forum on 96.10.04 with Lewis B. Reich.

<sup>48</sup> Verb forms are taken from Abraham S. Halkin, *201 Hebrew Verbs*, (Woodbury, NY: Barron's Educational Series, 1970), p. 378-9. Definitions are based on Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*, (*Yerushâlayim* and *Kheipha*: Carta, 1987).

<sup>49</sup> These meanings doubtless stem from the idea of , i.e. self-induced, self-motivated, or self-activated. However, the popular usage of these words would probably not be understood if used in this way.

<sup>50</sup> Note that verbs beginning with ש (*shin* / *sin*) and ס transpose their first letter with the נ or ו.

<sup>51</sup> *Atonement In the Biblical 'New Covenant.'*, chapter on the *B'rît Khadashah* of *Yirmeyâhu ha-Nâvi* in *Atonement In the Biblical 'New Covenant'*

<sup>52</sup> Ὑμῖν δε λεγω τοις εθνεσιν (Umin de lego tois ethnesin; to you I am speaking, in the *gôyim*). If this passage really meant "I am speaking to the Gentiles," we would not begin by reading Ὑμῖν (Umin, to you) I am speaking. Is *Shâul* speaking "to you" or "to the *gôyim*"? Moreover, τοις εθνεσιν may be locative (in or at the *gôyim*) or instrumental (with or by the *gôyim*), as well as the dative (to or for the *gôyim*) which Christians prefer to render. The Hebrew parallel לגויים (la-goy-im' ; to or for the *gôyim*) is a euphemism for Jewish communities as agents in the *gâlut*, i.e. among the *gôyim*.

*Shâul*'s distinction between these non-Jews in the *beit ha-k'nêsêl* ("you" I am speaking to) and those outside the Jewish community (the *gôyim* "you" are among) can only be *geirim* (see also Louis H. Feldman, "The Omnipresence of the *G-o-d-Fearers*," *Biblical Archaeology Review*, XXII.5, 1986.09-10, 59-69).

<sup>53</sup> Jews who had assimilated into the *gâlut*.

<sup>54</sup> 'Law' is not an accurate translation of *Tôrâh* (instruction).

<sup>55</sup> "Prostitution," *EJ*, 13:1243-4.

<sup>56</sup> Charlesworth, Preface to *Testaments of the Twelve Patriarchs*, I, 778.

<sup>57</sup> The attempt to define the "Suffering Servant" as the "People of Israel" falls apart on technical, contextual and historical Talmudic grounds.

א. **Technical** – Grammatically, the inherent singular versus plural produces contradictions

ב. **Contextual**

a. Type out *Yeshayâhu* 53 into a word processor file or sheet of text;

b. Be thorough in marking every instance which refer to the "servant" – every "he," "him," "his," etc. – in a different color font, hi-lite color, or underline so that you can be certain to easily and thoroughly find every instance quickly;

c. Now go through and substitute every marked instance, verbatim, with "(of the) People of Israel" to see how conspicuously self-contradicting and preposterous the suggestion really is. (E.g. if "he" is the "People of Israel" then the "People of Israel's" people cannot be the Jews. Conversely, if one suggests that the "House

of Israel's" people can be the Jews, then it is admitted that, since the "House" is posited to be the Jewish people, then the "House's" people refers to something beside the Jewish "people" – and [apart from Displacement Theology] that can only be the *Mâshiakh* as their representative.)

d. The "People of Israel" as the "Suffering Servant" of *Yeshayâhu* 53 has already fallen apart.

1. **Historical Talmudic** – There are only four references to *Yeshayâhu* 53 in *Talmud*:

a. *Berâkhôt* 57b – is irrelevant to this discussion. The context is: "Six things are a good sign for a sick person, namely sneezing, perspiration, open bowels, seminal emission, sleep and a dream... Seminal emission as it is written: *seeing seed, he will prolong his days...*" (Note: "his" is not found in Hebrew before "days.").

b. *Berâkhôt* 5a – **explicitly stipulates a man, not a people**: "*Raba*, in the name or *R. Sakhôrah*, in the name of *R. Huna*, says: If the Holy One, blessed be He, is pleased with a man, he crushes him with painful sufferings. For it is said, *And ha-Sheim was pleased with [him, hence] he struck him, making him sick*. Now you might think that this is so even if *he* didn't accept them with love. Therefore it is said, *[to see] if his nephesh would place itself as a guilt offering*. Even as the guilt offering must be brought by consent, so also the sufferings must be endured with consent. And if *he* did accept them, what is *his* reward? *He shall see seed, he shall prolong days*. And more than that, *his* knowledge [of the *Tôrâh*] will endure with him. For it is said: *and the will of ha-Sheim shall be victorious by his hand*."

c. *Sanhedrin* 98b – "*Rav* said, The world was created only on *Dâvid*'s account [referring to the *Mâshiakh*]. *Shmueil* said: On *Môshêh*'s account. *R. Yôkkhânân* said: For the sake of the *Mâshiakh*. What is his [the *Mâshiakh*'s] name? ... The Rabbis said: His name is 'the leper scholar,' as it is written, *Surely he has born our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of Êlôhim, and afflicted*."

d. *Sôtâh* 14a – "*R. Simlai* expounded: Why did *Môshêh* our teacher yearn to enter the land of Israel? Did he want to eat of its fruits or satisfy himself from its bounty? But thus spake *Môshêh*, 'Many precepts were commanded to Israel which can only be fulfilled in the land of Israel. I wish to enter the land so that they may all be fulfilled by me.' The Holy One, blessed be He, said to him, 'Is it only to receive the reward [for obeying the commandments] that thou seekest? I ascribe it to thee as if thou didst perform them'; as it is said, *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sins of many, and made intercession for the transgressors*.' 'Therefore will I divide him a portion with the great' – it is possible [to think that his portion will be] with the [great of] later generations and not former generations; therefore there is a text to declare, 'And he shall divide with the strong', i.e., with *Avrâhâm*, *Yitzkhâq* and *Yaaqôv* who were strong in *Tôrâh* and the *mitzvôt*. [This, despite that *Tôrâh* hadn't then been given??] *Because he poured out his soul unto death* – because he surrendered himself to die, as it is said, *And if not, blot me, I pray thee* etc. [Notice that the idea of a *shômeir-Tôrâh* Jew dying for the sins of people is here acknowledged] 'And was numbered with the transgressors' – because he was numbered with them who were condemned to die in the wilderness. *Yet he bare the sins of many* – because he secured atonement for the making of the Golden Calf. [Therefore, it is demonstrated that a *shômeir-Tôrâh* Jew can secure atonement for the sins of many.] *And made intercession for the transgressors* – because *he* begged for mercy on behalf of the sinners in Israel that they should turn in penitence; and the word *pegi'ah* ['intercession'] means nothing else than prayer, as it is said, *Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me*."

The Soncino *Talmud* acknowledges the following in its footnote #2: "Jer. VII, 16. [It is suggested that the application of these verses to *Môshêh* was a tacit parrying of the use made of that passage by Christian apologists. V. Moore, *Judaism III*, p. 166, n. 254.]" (Soncino, *Sôtâh* 14a, p. 74).

Since no one in Judaism seriously considers *Môshêh* to have been the *Mâshiakh*, and even *Sôtâh* 14a acknowledges that this passage in *Yeshayâhu* 53 refers to a man, not a "people of Israel" or such, and particularly in view of its anti-Christian introduction which conflicts with the previous reference in *Sanhedrin* 98b, *Sôtâh* 14a can only be understood as using *Môshêh* to symbolize the *Mâshiakh*. So it is explicit in

***Talmud*** that "the Rabbis," from ancient times, applied *Yeshayâhu* 53 specifically to the *Mâshiakh*.

Despite modern attempts to pervert *Yeshayâhu* 53 from referring to the *Mâshiakh* as documented in *Talmud* to point instead toward *Môshêh* – whom no one believes was the *Mâshiakh*, solely to fabricate anti-Christian polemics, *Sôtâh* 14a confirms all of the messianic concepts from a *shômeir-Tôrâh* Jew dying for the sins of many to his securing of *kipur* for *Am Yisrâeil*.

<sup>58</sup> "Isaiah," *EJ*, 9:65.

<sup>59</sup> "Bible," *EJ*, 4:845.

<sup>60</sup> Klein's, p. 511.

<sup>61</sup> George Howard, *The Gospel of Matthew According to a Primitive Hebrew Text*, (Macon: Mercer Univ. Press, 1987), p. 173.

<sup>62</sup> "Desecration," *EJ* 5.1559-60.

<sup>63</sup> *EJ*, "Logos," XI, 460-62.

<sup>64</sup> "Nineveh," *EJ*, 12:1168.

<sup>65</sup> Josephus, Whiston, William, ed., (Grand Rapids: Kregel, 1960), Foreward x.

<sup>66</sup> Eusebius, *Ecclesiastical History*, III, xxvii.4-5 translated by Kirsopp Lake (Cambridge: Harvard University Press, 1926-1975).

<sup>67</sup> R.H. Charles, "Fragments of a Zadokite Work" in *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon, 1913), p. 790 & 791.

<sup>68</sup> *Transition* 5:34ff.

<sup>69</sup> Josephus, *Antiquities* XX.ix.1.

<sup>70</sup> Middle Ages manuscripts allege that the "Zion Gospel" (5<sup>th</sup> century C.E.) quoted this from *The Gospel of the Netzarim* (for which cf. endnote to my 25.14.2); Cameron, p. 100, #11.

<sup>71</sup> Based on Howard's apparatus, p. 58.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityáhu* – Chapter 13

**13.1.1** ושׁב אל שפּת הַיָּם (va-shâv êl se-phot' ha-yâm' ; and he returned to the lip [i.e., shore, bank] of the lake), εν τη ημερα εκεινη εξελθων ο Ι-η-σ-ο-υ-ς εκ της οικιας εκαθητο παρα την θαλασσαν (en tei eimera ekeinei ekzelthon o I-ei-s-o-u-s ek teis oikias ekatheito para tein thalassan; in that same day *I-ei-s-o-u-s*, having come out of the house, sat beside the lake), ...**In that same day *Yehôshua*, having come out of the house, returned to the bank of *Yâm* [Kinêrêṯ]...** This reading is reconstructed by supplementing the information in Ms. Or. Rome #53 with the earliest extant Greek source texts. Virtually all scholars agree that *yâm* (body of water) here refers to *Yâm Kinêrêṯ*, not *Yâm ha-Tikhôn* ("Middle Sea"; pop. Mediterranean Sea).

*Nitzâkhôn Yâshân* #187 reads: ועמד ישׁו וישׁב על שפּת הַיָּם (ve-â-mad' Ye-shu' va-yâ' shav al se-phot' ha-yâm' ; and *Yeshu* stood and sat / settled on the bank of the lake).

*EB* reads: ביום ההוא יצא ישׁ"ו מהבית וישׁב על שפּת הַיָּם (ba-yôm' ha-hu' yâ-tzâ' Ye-sh"u' mei-ha-bai' it ve-yâ-shav' al se-phot' ha-yâm' ; in that day *Yesh"u* went forth from the house and sat on the bank of the lake).

**13.2.1** ויתקבצו לו כתות ויכנס באניה וכל הכתות הם (va-yit-qab-tzu' lô kit-ôt' kit-ôt' va-yî-kâ-neis' be-â-ni-ah' [o-ni-ah' ] ve-kâl' [kol] ha-kit-ôt' ôm-dôt' al se-phot' ha-yâm' ; and they gathered to him classes by classes, and he boarded a ship, and all of the classes stood on the bank of the lake), και συνηχθησαν προς αυτον οχλοι πολλοι ωστε αυτον εις πλοιον εμβαντα καθησθαι και πας ο οχλος επι τον αιγιαλον ειστηκει (kai sunekhtheisan pros auton okhloi polloi oste auton eis ploion embanta katheisthai kai pas o okhlos epi ton aigialon eisteikei; and large congregations<sup>4.25.1</sup> assembled to him, so as he boarded a ship to sit, and all of the crowd stood on the bank), ...**and they gathered to him by classes, so he boarded a *Gâlil*-class boat while all of the classes stood on the bank of the lake...** *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #187 reads: ויתקבצו אלין] כיתות רבות ויכנס בתוך [ספינה] וכל הכיתות עומדים על שפּת הַיָּם (va-yit-qab-tzu' eil-ây[v] kit-ôt' rab-ôt' va-yî-kâ-neis' be-tôkh' [se-phin-âh' ] ve-kâl' [kol] ha-kit-ôt' ôm-dim' al se-phot' ha-yâm' ; and many classes gathered themselves to [him] and he boarded among the boat and all of the classes stood on the bank of the lake).

*EB* reads: ויתחברו אליו חבורות עד שנצטרך לבא באניה וכל החבורה עומדת בחוץ (va-yit-khav-ru' eil-âyv' kha-vur-ôt' ad shê-nitz-tâ-reikh' la-vô' be-â-ni-âh' [o-ni-âh' ] ve-kâl' [kol] ha-kha-vur-âh' ô-mêd' êt ba-khutz' ; and they formed companies about him until it was needful to come into a ship, and all of the company stood outside).

**13.3.1** וידבר אליהם משלים הרבה ויאמר הנה יצא הזורע לזרוע (vay-da-beir' al-ei-hêm' me-shâl-im' harb-eih' va-yô' mēr hin-eih' yâ-tzâ' ha-zô-rei' a li-ze-rô' a; and he told them many analogies, and said to them, Look, a sower went out to sow), και ελαλησεν αυτοις πολλα εν παραβολαις λεγων ιδου εξηλθεν ο σπειρων του σπειραι (kai elaleisen autois polla en parabolais legon idou ekzeiulthen o speiron tou speirai; and he told them many things in analogies saying, Look, the sower went out to be sowing), ...**and he told them many analogies, and said to them, Look, a farmer went out to sow...** *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #187 reads: וידבר אליהם משלים הרבה ויאמר אליהם משל זה: יצא הזורע לזרוע (vay-da-beir' al-ei-hêm' me-shâl-im' harb-eih' va-yô' mēr al-ei-hêm' mâ-shâl' zêh: yâ-tzâ' ha-zô-rei' a li-ze-rô' a; and he said to them many analogies, and he told them this analogy: a sower went out to sow).

*EB* reads: וידבר להם דברים רבים במשלים ויאמר להם איש יוצא מביתו בכוקר לזרוע את זרעו (vay-da-beir' lâ-hêm' de-vâr-im' rab-im' be-me-shâl-im' va-yô' mēr lâ-hêm' ish yô-tzei' mi-beit-ô' ba-bô' qeir li-ze-rô' a eit zar-ô' ; and he said to them many sayings in analogies, and he said to

them, A man goes forth from his house in the morning to sow his sowing).

Σπειραι (speirai; 1<sup>st</sup> aorist act. inf.; to be sowing) is preferred *secundum* rather than σπειρειν (speirein; pres. act. inf.; to sow) as found in the other early source mss.

Cf. also notes “*Nâvi*” 11.9.1 and “*Khag & Yôm Tôv*” 23.6.2.

**13.4.1** ונפל מן הזרע קצת ויבואו עופות ויאכלו אותו הזרע (ve-nâ-phal’ min ha-zêr’ a qe·tzât’ ba-dêr’ êkh va-yâ·vô’ u ôph·ôt’ va-yô·khlu’ ô·t·ô’ ha-zêr’ a; and a little from the sowing fell in the way, and birds came and ate his seeds), και εν τω σπειρειν αυτον α μεν επεσεν παρα την οδον και ελθοντα τα πετεινα και κατεφαγεν αυτα (kai en to speirein auton a men epesen para tein odon kai elthonta ta peteina kai katefagen auta; and in his sowing, indeed some fell beside the way, and the birds came and ate them), ...and some of the seeds fell on the way, and birds came and ate those seeds... *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #187 reads: ונפל מן הזרע קצת זרע ויבואו העופות ויאכלו אותו זרע (ve-nâ-phal’ min ha-zêr’ a qe·tzât’ ba-dêr’ êkh va-yâ·vô’ u hâ·ôph·ôt’ va-yô·khlu’ ô·t·ô’ zêr’ a; and a little from the seed fell on the way, and the birds came and ate those seeds).

*EB* reads: ובורעו נפל ממנו בדרך ואכל אותו העוף (uv-zar’ ô nâ-phal’ mi·mê’ nô ba-dêr’ êkh ve-â·khal’ ô·t·ô’ hâ·ôph’ ; and during his sowing-seed, some of it fell on the way, and the bird ate it).

*Pesugim* 5-8 are absent in *Nitzâkhôn Yâshân* #187.

Except β, all early Greek mss. read πετεινα και κατεφαγεν (peteina kai katefagen; birds [came] and ate). Και (kai, and) is absent in β.

**13.4.2** עוף (ôph; winged, bird), πετεινος (peteinos; flier, winged, bird), ...birds... Πετεινος corresponds in *LXX* primarily to עוף. Though עוף usually refers to “chicken” in modern Hebrew, in Biblical Hebrew it is a generic term for flying birds. צפור (tzi·pôr’ ; chirpers, birds) also corresponds to עוף in *LXX*. In addition to the greater frequency of correspondence of *LXX* πετεινος to MT עוף, the only *pâsuq* in *Tan”kh* that is textually similar is *Be-Reishit* 49:17. An עוף

(rather than a צפור) eats the baked goods out of the basket on the head of *Parôh*’s baker.

**13.5.1** וקצת אותו הזרע נפל במקום אבנים שלא היה שם לחלוחית מן הארץ (uq·tzât’ ô·t·ô’ ha-zêr’ a nâ-phal’ be-mâ·qôm’ a·vân·im’ shê-lô’ ha·yâh’ shâm lakh·lakh·it’ min hâ-âr’ êtz; and a few of the same seeds fell in a place of stones where there wasn’t any moisture from the earth), αλλα δε επεσεν επι τα πετρωδη οπου ουκ ειχεν γην πολλην και ευθεως εξ αντειλεν δια το μη εχειν βαθος γης (alla de epesen epi ta petrodei opou ouk eikhēn gein pollein kai eutheos ekzaneteilen dia to mei ekhein bathos geis; but others fell on the stony places where it didn’t have much earth, and it quickly sprouted because it wasn’t [planted] deeply in the earth), ...and a few of the same seeds fell in a place of stones where there wasn’t any moisture from the earth... *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

*EB* reads: וממנה נפלה באבן שאין שם עובי עפר לרוב (u-mi·mên’ âh nâph·lâh’ bâ·êv’ ên shê·ein’ shâm ô’ vi â·phâr’ uv·tzôm·khô’ nit·ya·beish’ le·phi’ shê·ein’ shâm â·phâr’ la·rôv’ ; and some of it fell in stone where there wasn’t thickness of dirt, and in its sprouting it withered according as not much dirt was there).

*Pâsuq* 5 is found in *Nitzâkhôn Yâshân* #187.

**13.6.1** ויבש אותו זרע (va-yâ·vash’ ô·t·ô’ zêr’ a; and the seeds dried up), ηλιου δε ανατειλαντος εκαυματισθη και δια το μη εχειν ριζαν εξηρανθη (eiliou de anateilantos ekaumatisthei kai dia to mei ekhein rizan ekzeiranthei; and, the sun having risen, it was scorched, and because it had no roots it withered), ...and those seeds dried up... *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

*EB* reads: ובחום השמש עליו נשרף ונתייבש שאין לו שורש (uv·khôm’ ha·shêm’ êsh al·âyv’ nis·raph’ ve·nit·ya·beish’ shê·ein’ lô shô’ rêsh; and in the heat of the sun upon it, it was scorched and withered so that it had no root).

*Pâsuq* 6 is not found in *Nitzâkhôn Yâshân* #187.

**13.6.2** ...dried up... Cf. *pesugim* 20-21.

**13.7.1** וממנו נפל בין הקוצים ויגדלוהו ויעמדוהו (u-mi·mên' ô nâ·phal' bein ha-qôtz·im' va-yig·del·u' hu ha-qôtz·im' va-ya·am·du' hu; and some of it fell among the briars, and the briars outgrew them and withstood them), ἀλλὰ δε ἐπεσεν ἐπι τὰς ἀκανθὰς καὶ ἀνεβήσαν αὐτὰς ἀκανθαὶ καὶ ἐπνιξάν αὐτὰ (alla de epesen epi tas akanthas kai anebeisan ai akanthai kai epnikzan auta; but others fell on the thorns, and the thorns cam up and choked them), **...and some of it fell among the briars, and the briars outgrew them and withstood them...**

*secundum* EB and κ, respectively.

*Pâsuq* 7 is not found in Ms. Or. Rome #53 or *Nitzâkhôn Yâshân* #187.

B reads ἀπεπνιξάν (apepnikzan, choked off), rather than ἐπνιξάν (epnikzan, choked).

Cf. also *pâsuq* 22.

**13.8.1** וקצת מאותו זרע נפל באדמה שמינה ונתקבלה וקצת התבואה מידה אחת למאה ומידה אחת לשלושים ומידה אחת לששים (uq·tzât' mei-ôt-ô' zêr' a nâ·phal' bâ-a·dâm·âh' shê·min·âh' / she·mein·âh' ve-nit·qa·bel·âh' ha-te·vu·âh' mid·âh' a·khat' le-mei' âh u-mid·âh' a·khat' le-shlôsh·im' u-mid·âh' a·khat' le-shish·im'; and a little of those seeding fell in the land which he had designated / fat land, and the yield was received: one measure of an hundredfold, one measure of thirtyfold and one measure of sixtyfold), ἀλλὰ δε ἐπεσεν ἐπι τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν ὁ μὲν ἑκατὸν ὁ δε ἑξήκοντα ὁ δε τριακόντα (alla de epesen epi tein gein tein kalein kai edidou karpon o men ekaton o de ekzeikonta o de triakonta; and others fell on good<sup>3.10.4</sup> soil and gave fruit, one a hundred, and another sixty, and another thirty), **...and a few of those seeds fell on the land he had designated / fertile soil, and its yield was received: one measure of an hundred, one measure of thirty, and one measure of sixty...** *secundum* Ms. Or. Rome #53 and the earliest extant Greek source mss.

*Nitzâkhôn Yâshân* #187 reads: וקצת הזרע נפל באדמה שמינה ונתגדלה התבואה מדה אחת למאה ומדה אחת לששים ומדה אחת לששים (uq·tzât' ha-zêr' a nâ·phal' bâ-a·dâm·ah' shê·min·âh' / she·mein·âh' ve-nit·gad·lâh' ha-te·vu·âh' mid·âh' a·khat' le-mei' âh mid-ot' u-mid·âh' a·khat' le-shish·im' u-mid·âh' a·khat' le-she·lôsh·im'; and a little of the seeding fell in fat land and the yield was

multiplied, one measure to an hundred measures, and one measure to sixty and one measure to thirty).

EB reads: וממנו נפל בארץ טובה ויעשה פרי ותבואה (u-mi·mên' ô nâ·phal' bâ-âr' êtz tôv·âh' va-ya·as·êh' pe-ri' ut·vu·âh' hâ-ê·khâd' mei' âh ve-ha-shei·ni' shish·im' ve-ha-she·lish·i' sha·lôsh·im'; and some of it fell in good land, and it made fruit, and one yield was a hundred and the second was sixty and the third was thirty).

**13.9.1** **...whoever has ears...** ἀκουεῖν (akouein, to hear), is not included *secundum* κ\*, β and α-3 though its inclusion is supported by sy<sup>p</sup>.

**13.9.2** ומי שיש לו אזניים ישמע שמרע (u-mi' shê·yeish' lô âz·nai' im [oz·nai' im] yi·she·ma' shâ·mu' a; and whoever has ears will hearken to the meaning), ὁ ἐχὼν ὠτὰ ἀκουετω (o ekhon ota akoueto; the one having ears let him hear), **...whoever has ears will hearken to the meaning...** *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

שמרע (shâ·mu' a; meaning, lit. hearkening), like ישמע (yi·she·ma'; he will hearken, hear), derives from שמע (shâ·ma'; he hearkened, heard). This is also the root of the imperative she·ma' (hearken, hear same Hebrew spelling). Doubling in Hebrew is used for emphasis. In English, one instance can generally be replaced by a word like “intently” or “thoroughly.” In Post-Biblical Hebrew, שמרע has the connotation of “sense” or “meaning” of what is heard.

*Nitzâkhôn Yâshân* #187 reads: מי שיש לו אזניים לשמרע ישמע (mi' shê·yeish' lô âz·nai' im [oz·nai' im] lish·mô' a yi·she·ma'; whoever it is that has ears to hear will hear). The future construct ישמע can also be understood as “let him hear.”

EB reads: למי אזניים לשמרע ישמע (le-mi âz·nai' im [oz·nai' im] li·she·mô' a yi·she·ma'; whoever has ears to hear will hear).

Cf. *Devârim* 29:3. *NHM* 13:9 introduces a *pârâshâh* devoted to listening (hearing; *pesuqim* 13-23 records a note on *Yeshayâhu* 6:10) and is reemphasized in *pâsuq* 43. Cf. *Mishlei-Shlômôh* 28:10; *Tehilim* 135:15-18 (with emphasis on the last phrase of *pâsuq* 18); *Shemôt* 13:26 (ear); *Yirmeyâhu* 5:20-21; 6:10; 13:15-17; *Yekhêzqel* chapter 3 (especially *pesuqim* 10 & 27; 12:2; *Shemôt* 29:20;

*Devârim* 29:1-3; *Mishlei-Shlômôh* 15:31; 18:15; 23:9; 25:12; *Devârim* 6:4. These are only a very few examples. To grasp the importance of hearing (or hearkening), cf. שמע in a Hebrew concordance. Cf. also *NHM* 7:24-26 and 11:15.

**13.10.1** שאלו אליו תלמידיו מדוע תדבר לעם בדברי מאומה משלים ואינם מבינים מאומה (shâ'al' u eil-âyv' tal-mid-âyv' ma-du' a te-da-beir' lâ-âm' be-div-rei' me-shâl'im' ve-ein-âm' me-vin'im' me-um-âh' ; his *talmidim* asked him, Why do you speak to the kindred in analogies when they don't understand anything), και προσελθόντες οι μαθηται ειπαν αυτω δια τι εν παραβολαις λαλεις αυτοις (kai proselthontes oi matheitai eipan auto tia en parabolais laleis autois; and approaching, the *talmidim* said to him, Why do you speak to them in analogies), ...his *talmidim* asked him, Why do you speak to the kindred in analogies when they don't understand something... *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

Ms. Or. Rome #53 reads: ויקרבו תלמידיו ויאמרו: אליו למה תדבר משלים עם הכתות (va-yi-qrev-u' tal-mid-âyv' va-yôm-ru' eil-âyv' lâ' mâh te-da-beir' me-shâl'im' im ha-kit-ôt' ; and his *talmidim* came near and said to him, What will you speak analogies with the classes for?).

*Nitzâkhôn Yâshân* #187 reads: ויקרבו אליו תלמידיו ויאמרו למה אתה מדבר משלים עם הכיתות (ve-yi-qrev-u' eil-âyv' tal-mid-âyv' va-yôm-ru' lâ' mâh at-âh' me-da-beir' me-shâl'im' im ha-kit-ôt' ; and his *talmidim* approached him and said, What are you speaking analogies with the classes for?). כתות (kit-ôt' ; classes) is the plural of כיתה/כתה (kit-âh' ). In an Israeli בית ספר (beit-sei' phêr , house of books, i.e. "school"), first grade is כיתה א' (kit-âh' âl' êph).

*EB* reads: ויקרבו אליו תלמידיו ואמרו לו תלמידיו למה תדבר במשלים (va-yi-qrev-u' eil-âyv' tal-mid-âyv' ve-âm-ru' lô tal-mid-âyv' lâ' mâh te-da-beir' be-me-shâl'im' ; and his *talmidim* came near to him and his *talmidim* said to him, What do you speak in analogies for?).

**13.11.1** ויען ישו ויאמר להם לכן ניתן לב להבין רזי (va-ya-an' Ye-shu' va-yô' mêr lâ-hêm' lâ-khêm' ni-tan' leiv le-hei-vin'

râz-ei' mal-khut' shâ-mai' im ve-lâ-hêm' lô ni-tan' le-hei-vin' ; and *Yeshu* replied and said to them, to you has been given a heart to understand the mysteries of the Realm of the heavens and to them it has not been given to understand), ο δε αποκριθεις ειπεν οτι υμιν δεδοται γνωναι τα μυστηρια της βασιλειας των ο υρανων εκεινοις δε ου δεδοται (o de apokritheis eipen oti umin dedotai gnonai ta musteiria teis basileias ton ouranon ekeinois de ou dedotai; and replying he said, Because to you it has been given to know the mysteries of the Realm of the heavens, but to them it has not been given), ...and *Yehôshua* replied to them saying, To you has been given a heart to understand the mysteries of the Realm of the heavens, and to them it hasn't been given to understand... *secundum* Ms. Or. Rome #53 and α, respectively.

*Milkhâmôt* 'ה reads: ויען ויאמר אליהם (va-ya-an' va-yô' mêr al-ei' hêm; and he replied and said to them).

*Nitzâkhôn Yâshân* #187 reads: ויען ישו ויאמר להם לכן ניתן להבין רזי מלכות שמים ולא להם (va-ya-an' Ye-shu' va-yô' mêr lâ-hên' lâ-khêm' ni-tan' le-hei-vin' râz-ei' mal-khut' shâ-mai' im ve-lô' lâ-hêm' ; and *Yeshu* replied and said to them<sup>fem.</sup> to you<sup>masc. pl.</sup> it has been given to understand the mysteries of the Realm of the heavens, and not to them).

*EB* reads: ויאמר שלכם נתן מלכות שמים להכיר ולא להם (va-yô' mêr shê-lâ-khêm' nâ-tan' mal-khut' shâ-mai' im le-ha-kir' ve-lô' lâ-hêm' ; and he said that to you He gave the Realm of the heavens to recognize, and not to them).

B, a-3 and sy<sup>p</sup> insert αυτοις (autois, to them) after ειπεν (eipen, he said).

**13.11.2** ...and to them it hasn't been given to understand... Cf. *pâsuq* 12 (w / note 13.12.4).

**13.12.1** מי שיש לו חכמה יושפע לו ומי שאין לו מה (mi shê-yeish' lô khâkh-mâh' yush-pa' lô, u-mi' shê-ein' lô, mah shê-yeish' lô yi-qakh' mi-mên' âh; to whomever has wisdom shall be bestowed profusely, and whoever doesn't have, he shall take of it, οστις γαρ εχει δοθησεται αυτω και περισευθησεται οστις δε ουκ εχει και ο εχει αρθησεται απ αυτου (ostis gar ekhei dotheisetai auto kai perisseutheisetai ostis de ouk ekhei kai o ekhei

artheisetai ap autou; for he who has it will be given to him and he will abound, but he who has not, even what he has will be taken from him), ...**to whomever has wisdom shall be bestowed profusely, and whoever doesn't have shall take some...**

*secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively. Cf. *pâsuq* 23 and *Mishlei-Shlômôh* 1:7.

*Nitzâkhôn Yâshân* #187 reads: ומי שיש לו ינתן לו ויושפע בטובה; ומי שאין לו מה שיש לו יוקח ממנה (u-mi' shê-yeish' lô, yi-nâ-tein' lô ve-yush-pa' be-tôv-âh'; u-mi' shê-ein' lô, mah shê-yeish' lô yu-qakh' mi-mên' âh; and to whomever has shall be given, and shall be bestowed profusely upon him for good, and whoever has not, what [wisdom] he has shall be taken away).

*EB* reads: למי שיש לו, ינתן עוד; ולמי שאין לו, מה ילקח ממנו שהוא חושב ילקח ממנו (le-mi' shê-yeish' lô, yi-nâ-tein' ôd; u-mi' shê-ein' lô, mah shê-hu' khô-sheiv' yi-lâ-qakh' mi-mên' ô; whoever it is who has, He shall be given more; and whoever it is who has not, whatever he thinks [he has] shall be taken from him).

**13.12.2** יושפע (yush-pa'; he shall become profusely...; he shall abound in ...), και περισσευθησεται (kai perisseutheisetai, and he shall abound), ...**he shall become profusely...** περισσευω (perisseuo, abound) in *LXX* corresponds to יהיה לו מותר (yi' he-yêh lô mô-târ', he shall have an excess) in MT.

This *pâsuq* clearly refers back to the analogy of the sower. Those who see and understand, the *baalei-teshuvâh*, are the seeds in fertile soil, who shall abound. These are Jews and *geirim* who have a love for *Tôrâh* and 'ה and desire to please Him. These shall abound, bringing *teshuvâh* to others, some thirty, some sixty, some an hundred, etc.

'Those who have not and shall lose what they have' are those who also hear about Halakhic *Tôrâh*-observance but lack a receptive heart, the fertile soil. These are like the fool lacking wisdom who, even if born with a fortune, loses it. Having only a passing interest, these are the seedling without roots. The first difficulty these superficial 'followers' encounter causes them to abandon whatever commitment they may have made, losing what they had.

Seeds falling among briars refer to Jews or *geirim* who are so absorbed in material things that it crowds out their commitment to *Tôrâh*-observance and 'ה.

Those seeds eaten by birds refer to those who aren't interested in *Tôrâh*-observance, *Halâkhâh*<sup>7.1.1</sup> or 'ה. The message leaves them unaffected.

All of these categories compare the devout Jew with the secular, irreligious, or Hellenist-Reform Jew. *Gôyim* Romans never enter the discussion.

The wise *Netzârim* steward shall prosper, investing his or her resources wisely. Cf. also notes 10.9.1 and 19.24.3 and the Analogy of the Wise Investors, *NHM* 25:14-23.

**13.12.3 ...shall be taken from him...** Cf. *pâsuq* 19 & *Tehûlim* 112:1-3, 9-10 and the Analogy of Wise Investors, *NHM* 25:24-30.

The Hebrew tradition, in supplying the term טובה (tôv-âh'; goodness), provides a key to grasping the common sense reasoning. Those who are committed to *Tôrâh* progress toward increased *Tôrâh*-observance (goodness). Those who aren't fully committed to *Tôrâh* and the Realm of the heavens lose interest and make compromises that take them further and further away from *Tôrâh*-observance. Even what they have is taken away.

**13.13.1** ע"כ, [על כן] אני מדבר להם משלים כי עינים לא ראו ואינם מבנים להם ולא יראו אזנים להם ולא ישמעו ואינם מבנים [al kein] a-ni' me-da-beir' lâ-hêm' me-shâl-im' ki ein-ai' im lâ-hêm' ve-lô' yi-ru' âz-nai' im [oz-nai' im] lâ-hêm' ve-lô' yish-mâ' u ve-ein-âm' me-vin-im'; therefore, I speak analogies to them, for they have eyes and do not see, they have ears and do not hear; and they are not understanding), δια τουτο εν παραβολαις αυτοις λαλω οτι βλεποντες ου βλεπουσιν και ακουοντες ουκ ακουουσιν ουδε συνιουσιν (dia touto en parabolais autois lalo oti blepontes ou blepousin kai akouontes ouk akouousin oude suniousin; therefore I speak to them in analogies because the seeing do not see and the hearing do not hear nor understand), ...**For this reason I tell them analogies: because (Yirmeyâhu 5:21) 'they have eyes but do not see, they have ears but do not hear.' They are not understanding...** The Hebrew is reconstructed by superimposing the quotation from *Yirmeyâhu* 5:21 over Ms. Or. Rome #53. The Greek follows the earliest extant source mss.

Ms. Or. Rome #53 reads: ע"כ [על כן] אני מדבר להם משלים כי הם אינם רואים ושומעים ואינם מבינים (a"k [al kein] a-ni' me-da-beir' lâ-hêm' me-shâl-im' ki hêm ein' âm rô-im' ve-shôm-im' ve-ein' âm me-vin-im' ; therefore, I speak analogies to them, because they don't see or hear, and they don't understand).

*Milkhâmôt* 'ה reads: על כן דברתי בדברי משלים להם שהרואים לא יראו והשומעים לא ישמעו ולא יאזינו (al kein di-bar' ti be-div-rei' me-shâl-im' shê-rô-im' lô yi-ru' ve-ha-shôm-im' lô yish-mâ' u ve-lô' ya-a-zin' u; therefore, I spoke analogies which those who are seeing won't see and those who are hearing won't hear, and they won't listen). *Milkhâmôt* 'ה combines *pâsuq* 14 with the quotation of *Yeshayâhu* 6:9 (*pâsuq* 15) as one *pâsuq*.

*Nitzâkhôn Yâshân* #187 reads: על כן אני מדבר להם משלים כי הם אינם רואים ואינם שומעים ואינם מבינים (al kein a-ni' me-da-beir' lâ-hên' me-shâl-im' , ki hêm ein-âm' rô-im' ve-ein' âm shôm-im' ve-ein' âm me-vin-im' ; therefore, I speak analogies to them, because they don't see and they don't hear and they don't understand).

*EB* reads: לזה אני מדבר במשלים שהם רואים ואינם שומעים (la-zêh' a-ni' me-da-beir' be-me-shâl-im' shê-hêm' rô-im' ve-ein' âm rô-im' shôm-im' ein-âm' shôm-im' ; for this I speak in analogies: they see but they aren't seeing, hearing they aren't hearing).

There is an important difference between the Judaic orientation of *Yehôshua* and his teaching and the Christian interpretation attached to it.

The Judaic understanding is: because the crowds of Jews were having difficulty understanding, *Yehôshua* was using illustrations, analogies, to communicate his teachings more effectively.

Christians re-interpreted this as saying that the Jews were deaf and blind to the Gospel. The *gôyim* Roman Church denied that these original followers were *Tôrâh*-observant or Halakhic *Netzârim*. The Church asserted that these were "Christian disciples," who founded the "Church," the only ones with the proper eyes and ears to understand these "secrets." Having ousted the *Netzârim*, *pâsuq* 12 was cited as teaching that the Christian Church was the one who had much and would "abound." Seeing the Jews as understanding nothing, the Church maintained that the

Jews were those who would lose even what they had. Thus, the Church reasoned, Jews were rejected and blinded by *G-o-d*. As a result, *pâsuq* 12 was also cited as prophesying that the heritage of being "True Israel" had passed from the Jews to the Church. Cf. 13.12.2.

**13.14.1** לקיים מה שנאמר: לך ואמרתה לעם הזה שמעו (le-qa-yeim' mah shê-nê-ê-mâr' , Leikh ve-â-mar' tâh lâ-âm' ha-zêh' shim-u' shâ-mô' a ve-al' tâ-vin' u, re-u' râ-ô' ve-al' teid-â' u; to fulfill what was said, 'Go and tell this kindred, "Hearken intensely [i.e., absolutely, lit. "hearken! to hearken"] but don't understand. See intensely [i.e., absolutely, lit. "see! to see"], but don't know"'), και αναπληρουνται αυτοις η προφητεια Ησαίου η λεγουσα ακοη ακουσετε και ου μη συν ητε και βλεποντες βλεψετε και ου μη ιδητε, (kai anapleiroutai autois ei propheiteia Eisaïou ei legousa akoei akousete kai ou mei suneite kai blepontes blepzete kai ou mei ideite; And in them the prophecy of Eisaïou (Isaiah) is fulfilled, saying: Hearing, you will hear but in no way understand; and seeing you will see but in no way perceive), ...**fulfilling what was spoken [by *Yeshayâhu ha-Nâvi* (6:9-10)], "Go and tell this kindred, 'Hearken intensely, but don't understand. See intensely, but don't know.'"**... The Hebrew is reconstructed by complementing IQIs<sup>a</sup>, which predates MT by nearly 1,000 years, with Ms. Or. Rome #53. The Greek follows the *LXX*, which also predates MT by roughly the same period, complemented and corroborated by the earliest extant Greek *NT* source mss.

The *Qumrân* text reads על (al; on, upon, over or concerning) in place of אל (al, not). Only 14 lines later in IQIs<sup>a</sup>, אל is spelled and used correctly. Used twice, על appears not to be a scribal "typo." This suggests it was no spelling error. The *Qumrân* reading, however, appears to be gramatically unsupported. The most likely meaning of the *Qumrân* reading, assuming it isn't a grammatical error, would be: "Hearken intensely concerning (what) you should understand. See intensely concerning (what) you should know."

*LXX*, from roughly the same period as IQIs<sup>a</sup>, conveys the same understanding as the later MT.

Ms. Or. Rome #53 reads: לקיים מה שנאמר, שמעו, ולא תבינו וראו (le-qa-yeim' mah shê-nê-ê-mâr' shim-u' ve-lô' tâ-vin' uv-ru' ve-al'

tid-u' ; to fulfill what was said, Hear but do not understand and see but do not know).

*Pâsuq* 14 is absent in *Milkhâmôt* 'ה.

*Nitzâkhôn Yâshân* #187 reads: לקיים בהם מה שנאמר שמעו וראו ואל תדעו (le-qa·yeim' mah shê-nê-ê·mâr' shim·u' shâ·mô' a ve-al' tâ·vin' u ur·u' râ·ô' ve-al' tid·u' ; to fulfill what was said, Hear thoroughly but do not understand, and see thoroughly but do not know).

*EB* reads: לגמור מה שנאמר ע"י ישעיה הנביא לך ואמרת לעם הזה שמעו וראו ואל תדעו וראו ראה ואל 'וכו' (lig·môr' mah shê-nê-ê·mâr' a"y Ye·sha·yâh' u ha·nâ·vi' , Leikh vâ-â·mar' ta lâ-âm' ha-zêh' shim·u' shâ·mô' a ve-al' tid·u' ve-ru' râ·ô' ve-al' ve-khô' ; to complete what was said by *Yeshayâhu ha-Nâvi*, Go and tell this kindred, Hear thoroughly but do not know, and see thoroughly, etc.).

*Talmud* only partially illuminates this *pârâshâh* (*Rôsh ha-Shânâh* 17b; *Megilâh* 17b). The most pertinent, *Megilâh* 17b, hints that understanding can lead to *teshuvâh*,<sup>3,2.1</sup> resulting in forgiveness, redemption and healing.

The popular Christian interpretation, that 'ה' willed to shut His people off from making *teshuvâh*, is a deliberate error introduced by the early Church to support their doctrine of Displacement Theology. Some, too many, of His people have thickened their own heart. However, this *pâsuq* teaches that Jews who have strayed from *Tôrâh* can override their thick-heartedness through understanding. Though their ears have become weighted-down with post-authentic traditions, they can yet override their ears with understanding. Though they have allowed their eyes to become smeared over, they can still override their blurred eyesight by understanding, and know.

That the *Élôhim* of Israel is the Creator of the universe necessarily implies logically that He is the True *Élôhim*. Thus, He is the *Élôhim* of *émêt*.<sup>5,17.5</sup> Finding *émêt* and discarding error, deception and fraudulence, then, is a prerequisite to serving the Creator in the pristine *émêt*.<sup>5,17.5</sup> He endorsed with His visible *Shekhinâh* (Neighboring). From *Har Sinai* to the destruction of the *Beit-ha-Miqdâsh ha-Rishôn*, everyone could see this visible endorsement of the One, True, Way with their own eyes. Subsequent claims of a furtive, invisible, *Shekhinâh* contradict *Tôrâh*.

Since then, just as ancient *Yerushâlayim* has been buried under two millennia of rubble, so too authentic

Judaism has been confused in two millennia of extra-*Tôrâh* – occasionally *Tôrâh*-contradicting – strayings. These comprise some traditions, superstitions, and even the occasional outright rejection of doctrines which hard evidence demonstrates were handed down to *Môshêh* at *Har Sinai*. Much of this has been a self-defeating backlash over-reaction against Christianity. For example, because Christians adopted the Ten Commandments, the rabbis deleted this central part of ancient Judaic liturgy from the head *tephilin*. Subsequent to the *Beit-ha-Miqdâsh ha-Rishôn*, Judaism has not enjoyed the endorsement of the Creator – the visible *Shekhinâh*. A substitute and counterfeit practice that strays from authentic *Halâkhâh*<sup>7,1.1</sup> and *mishpât* of *Mishnat ha-Tôrâh* is vain, no matter who does it.

To find *émêt*.<sup>5,17.5</sup> about ancient Judaism, *Halâkhâh* and the *Mâshiakh*, one cannot confuse the Middle ages with *Har Sinai*. *Tôrâh* was handed down at *Har Sinai*, not Medieval Europe. The serious servant of 'ה' must dig through nearly two millennia of accumulated religious debris and noise. Only in *émêt*.<sup>5,17.5</sup> not relative opinion, can one serve the True Creator, the *Élôhim* of Israel and *Tôrâh*. In concert with a wealth of recently discovered ancient Judaic documents and archaeological evidence, science helps us to perceive *émêt*.<sup>5,17.5</sup> of the creation of our Creator. Only in harmony with this comprehensive framework can one find the authentic *émêt*.<sup>5,17.5</sup> *Tôrâh* and the prophesied *Mâshiakh* of the Creator. It is illogical to accept premises which inherently imply that laws of creation contradict a Perfect Creator – or, conversely, that the Perfect Creator violates His own, perfect, laws. It is also non sequitur that man, whom He created in His image, should ignore the analytical and intellectual abilities *Élôhim* gave him, in His Image, to prefer superstitions that are *âsur*<sup>16,19.3</sup> according to *Tôrâh*.

13.15.1 השמ[ן] לב העם הזה ואוזניו הכבד ועיניו השע פן יראה בעיניו ובאוזניו ישמעו בלבבו יבין ושב ורפא לו (Hash·mei[n]' leiv hâ-âm' ha-zêh' ve-âz·nâyv' [oz·nâyv' ] hakh·beid' ve-ein·âyv' hâ·sha' pên yir·êh' be-ein·âyv' uv-âz·nâyv' [oz·nâyv' ] yish·mâ' bil·vâv·ô' yâ·vin' vâ·shâv' ve-râ·phâ' lô; Fatten the heart of this kindred, and weight down his ears, and smear over his eyes; lest he see with his eyes and hear with his ears and understand in his heart, and he turn and be healed), επαχυνθη γαρ η καρδια του λαου

τουτου και τοις ωσιν αυτων βαρεως ηκουσαν και τους οφθαλμους αυτων εκαμμυσαν μηποτε ιδωσιν τοις οφθαλμοις και τοις ωσιν ακουσωσιν και τη καρδια συνωσιν και επιστρεψωσιν και ιασομαι αυτους (epakhunthei gar ei kardia tou laou toutou kai tois osin auton bareos eikousan kai tous ophthalmous auton ekammusan meipote idosin tois ophthalmois kai tois osin akousosin kai tei kardia sunosin kai epistrepzosin kai iasomai autous; for the heart of this kindred is thickened, and with their ears they heard heavily, and they closed their eyes lest they see with the eyes and hear with the ears and understand with the heart and turn and I would heal them), ...**Fatten the heart of this kinsmen. Weight down his ears and divert his eyes; lest he see with his eyes and hear with his ears. Then he will understand in his heart and turn and be healed...** *secundum* IQIs<sup>a</sup> and the earliest extant Greek mss. The first instance of αυτων (auton; their, lit. of them) is not included in β. שׁוּב (shuv, turn) is the stem from which תְּשׁוּבָה (te-shuv-âh') is derived. Cf. also *Yeshayâhu* 6:11-13.

MT reads: השמן לב העם הזה ואזניו הכבד ועיניו השע פן יראה בעיניו ובאזניו ישמע ולכבו יבין ושב ורפא לו (Hash·mein' leiv hâ-âm' ha-zêh' ve-âz·nâyv' [oz·nâyv' ] hakh·beid' ve-ein·âyv' hâ-sha' pên yir·êh' be-ein·âyv' uv-âz·nâyv' [oz·nâyv' ] yish·mâ' ul·vâv·ô' yâ·vin' vâ-shâv' ve-râ·phâ' lô; Fatten the heart of this kindred, and weight down his ears, and smear over his eyes; lest he see with his eyes and hear with his ears and his heart understand, and turn and be healed).

Ms. Or. Rome #53 reads: השמן לב העם וגו' ושב ורפא לו (hash·mein' leiv hâ-âm' ve-gô' vâ-shâv' ve-râ·phâ' lô; Fatten the heart of the kindred and so on, and return and heal them).

*Milkhâmôt* ה' reads: פן יראה בעיניו ובאזניו ישמע (pên yir·êh' be-ein·âyv' uv-âz·nâyv' [oz·nâyv' ] yish·mâ' ul·vâv·ô' yâ·vin' vâ-shâv' ve-râ·phâ' lô; lest he will see with his eyes, and with his ears he will hear, and with his heart he will understand and return and be healed).

*Nitzâkhôn Yâshân* #187 reads: השמן לב העם הזה וגו' (Hash·mein' leiv hâ-âm' ha-zêh' ve-gô' ; Fatten the heart of this kindred and so on).

*EB* reads: השמן לב העם הזה ואזניו הכבד ועיניו וכו' (Hash·mein' leiv hâ-âm' ha-zêh' ve-âz·nâyv' [oz·nâyv' ] hakh·beid' ve-ein·âyv' hâ-sha' pên yir·êh' be-ein·âyv' ve-khô' ; Fatten the heart of this kindred, and weight down his ears, and diverts the gaze of his eyes; lest he see with his eyes, etc.).

The modern rabbinic term for repentance is *teshuvâh*. In *Tan"kh* the noun *teshuvâh* occurs eight times, five of those times referring to the "return" of a season of the year. Of the remaining three instances, twice *teshuvâh* means "answer" (i.e. reply, the returning of an answer, response) and once "return" to a place. The root verb of *teshuvâh*, שׁוּב (shuv), subsumes the notion of repentance in *Tan"kh* and is from this root that the rabbinic usage of *teshuvâh* was developed. Cf. also השיבו (hâ·shiv' u; return) at *Yekhêzqeil* 18:32 and note "repent," 3.2.1.

שׁוּב means both to turn from missteppings and *Tôrâh*-lessness (i.e. *Yekhêzqeil* 14:6; 18:21, 28, 30; 33:11, 14, 19; *Yeshayâhu* 59:20; *Yirmeyâhu* 18:4; *Hôsheia* 14:2-3; *Yôeil* 2:12-13; *Zekharyâh* 1:3-4; *Malâkhi* 3:7) as well as to turn to *Tôrâh* and ה' (*Devârim* 4:30; 30:2; *Hôsheia* 12:7; *Yeshayâhu* 1:27; 6:10).

To be merely regretful and sorry is not enough, no matter how sincere. One must turn away from transgressing *Tôrâh* and become non-selectively *Tôrâh*-observant (which includes Oral Law<sup>1</sup>) or there is no *teshuvâh* – and *teshuvâh* is a prerequisite to messianic salvation through *Yehôshua* (cf. *NHM* 9:13; Ky-Lu. 5:32; 24:45-47; II Ky. 3:9 and *NHM* 12:7 with *Hôsheia* 6:6; *Mishlei-Shlômôh* 28:13 and many others).

The clear and conspicuous evidence of *teshuvâh* is the resultant *Tôrâh*-observance of the *baal* (master of) *teshuvâh*. This is the clear and unmistakable evidence. All can see whether a person has been saved from transgressing *Tôrâh*. One need only observe. Does the person continue transgressing *Tôrâh*? Or does (s)he live non-selectively *Tôrâh*-observant? Does the person continue to spawn others who violate *Tôrâh* – evil fruit? Is (s)he merely a sterile tree – having no fruit (*NHM* 7:19)? Or does (s)he inspire the good fruit of other non-selectively *Tôrâh*-observant followers? *Yehôshua* taught (*NHM* 7:20) "By their fruits you shall know them."

**The *Netzârim* Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 13**

Among the legitimate (halakhic / Orthodox) sects of Judaism, only the *Netzârim* presently count *geirim* (i.e. “*Élôhim* Fearers”) among our congregation. If such a *geir* subsequently backslides, *teshuvâh* would then be in order for them. No other non-Jew can relate to *teshuvâh*. *Gôyim* must make a complete transmutation, whether or not they convert and become a Jew. This is far more than a returning (*teshuvâh*). For a *gôy(âh)* to return (to their former *gôyim* and pagan ways) is tantamount to a dog returning to its vomit (*Mishlei-Shlômôh* 28:10; 26:11 and II Ky. 2:22). *Teshuvâh* means a return to *Tôrâh*. The non-Jew cannot be born as a Jew a second time (“born again”) when (s)he has never been born a Jew the first time! The allegory of the prodigal son (Ky-Lu. 15:11-31) reinforces that it is the son who returns home, not a foreigner who usurps the son.

*Yehôshua* addressed and helped *geirim*. However, none of his teachings were ever to gentiles. Ἀλλογενής (allogeneis; other genus, i.e. non-Jew) is the Greek term that Jews used to refer to גויים (*gôy-im*’, the peoples) directly. Ἀλλογενής was the term used in the *isur*<sup>16.19.3</sup> posted over the entrance gates to the *Beit-ha-Miqdâsh* against non-Jews proceeding any closer. This term is found only once in the entire *New Testament* (Ky-Lu. 17:18) where it refers to a Samaritan, whom many then regarded as near-Jews.

Even the apostate Jew is in need of *teshuvâh* for negligence of *Tôrâh*. How much moreso the *gôy*! For the *gôyim*, instead, to represent that he has salvation because he rejects *Tôrâh*, preferring “grace” in place of *Tôrâh*, misrepresents *Yehôshua* to be serving the transgressor of *Tôrâh* – who is *Sâtân*. Christianity’s own scriptures contradict the Christian doctrine of antinomianism (i.e. III Sh. 2:17). The *Mâshiakh* came to serve the Way of holiness and *baalei-teshuvâh*, not the way of transgression and transgressors. Cf. also *Yehudim* 10:26 & *NHM* 5:20.

Transmutation, like conversion, entails abandoning one’s former religion, the *gôyim* community, family if necessary, liturgy, religious music, and other trappings of their former religion. The non-Jew, whether converting or not, can bring no religious baggage incompatible with halakhic Judaism. The only way the *geir* can subsequently pray un hypocritically in a “modern orthodox” *Beit-ha-K’nêsêl* is to move his home to within walking distance of that

*Beit-ha-K’nêsêl* and within the *eiruv*. (S)he must be close to the *kâsheir* butcher, *kâsheir* markets and the Jewish community in which (s)he will henceforth interrelate.

Christians like to cite *Rut* as a “*gôyâh*” (*Môâvit*) who was absorbed into the Jewish community and intermarried. Ignorant of Judaism, these Christians neglect to recognize that *Rut* satisfied the criteria of conversion, making the Jewish kinsmen her kinsmen and ה her *Élôhim*. Her religious reorientation is explicitly documented (*Rut* 1:16-17). Her commitment to Judaism makes it clear that *Rut*, abiding by *Halâkhôt Tôrâh*, converted before marrying. She was a Jewess, no longer a *gôyâh*, when she married *Bôaz*. Moreover, as a *Môâvit*, she was precluded from ever becoming a *geirâh* (cf. note 1.5.4). *Tôrâh* precluded *Rut* being a non-Jew (*geirâh*) in the Jewish community because she would have remained a prohibited *Môâvit* (*Devârim* 23:3).

*Teshuvâh* encompasses a turning around of one’s heart and life back to, returning to, *Tôrâh*; not a mere feeling of dismay or regret for past wrongs. The evidence of “*teshuvâh*” is the fruit. Proof of *teshuvâh* is found in the simple observation of the individual’s subsequent life and behavior (non-selective *Tôrâh*-observance) and fruit (developing others who are likewise non-selectively *Tôrâh*-observant). If the person in question undertakes the observance of *Tôrâh* then it is obvious that (s)he has made *teshuvâh* and is a “*baal(âh) teshuvâh*.” If the person in question does not keep *Tôrâh*, it is equally obvious that (s)he has not made *teshuvâh* (or, for non-Jews, transmutation). Anyone who knows *Tôrâh* can quite easily see for themselves. Cf. also “Forgiveness,” *EJ*, vol. 6, col. 1433-1437.

**13.16.1** ואשרי עינים הרואות ואזנים השומעות  
(ve-ash-rei’ ein-ai’ im ha-rô-ôt’ ve-âz-nai’ im  
[oz-nai’ im] ha-shôm-ôt’ ; and happy are the seeing  
eyes and the hearing ears), ὁμων δε μακαριοι οἱ  
οφθαλμοι οτι βλεπουσιν και τα οτα υμων οτι ακο  
ουουσιν (umon de makarioi oi ophthalmoi oti  
blepousin kai ta ota umon oti akouousin; but blessed  
are your eyes because they see and your ears because  
they hear), ...**happy are the seeing eyes and the  
hearing ears...** *secundum* Ms. Or. Rome #53 and  
the earliest extant source mss. (Greek), respectively.

The second instance of  $\upsilon\mu\omega\nu$  (umôn; your, of you), is absent in  $\beta$ .

*Nitzâkhôn Yâshân* #187 reads: ואשרי עיניכם וראות ואזניכם השומעות (ve-ash-rei' ein-êy' khêm ha-rô-ôt' ve-âz-nêy' khêm [oz-nêy' khêm] ha-shôm-ôt' ; and happy are your seeing eyes and your hearing ears).

*EB* reads: ואשרי עיניכם שראות ואזניכם ששומעות (ve-ash-rei' ein-êy' khêm' she-rô-ôt' ve-âz-nêy' khêm' [oz-nêy' khêm] shê-shôm-ôt' ; and happy are your eyes that are seeing and your ears that are hearing).

**13.17.1** ועכשיו אפרש לכם המשלים ואתם שמעו כך זה דבר ודבר (ve-akh-shâv' a-phâ-reish' lâ-khêm' ha-me-shâl-im' ve-at-êm' shim-u' kâkh zêh â-mar' ve-kâkh zêh ve-pei-reish' lâ-hêm' kâl [kol] dâ-vâr' ve-dâ-vâr' ; and now I will explain to you the analogies, and you hear! 'Like this,' he said, 'and like this,' and he explained it all to them oral-saying by oral-saying), λεγω υμιν οτι πολλοι προφηται και δικαιοι επεθυμησαν ιδειν α βλεπετε και ουκ ειδαν και ακουσαι α ακουετε αι ουκ ηκουσαν (lego umin oti polloi propheitai kai dikairoi epethumeisan idein a blepete kai ouk eidan kai akousai a akouete kai ouk eikousan; I say to you that many prophets<sup>11.9.1</sup> and just<sup>1.19.1</sup> men yearned<sup>5.28.1</sup> to see that which you see, but they did not see it, and to hear that which you hear, but they did not hear it), ...**“and now I will explain to you the analogies, and you hear!”** ‘Like this,’ he said, ‘and like this,’ and he explained it all to them oral-saying by oral-saying... *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively. Γαρ (gar, for) is inserted at the beginning of this passage in the other early Greek source mss.

*Nitzâkhôn Yâshân* #187 reads: ועתה אפרש לכם אמת במשלים ואתם שמעו. כך זה וכך זה ופירש להם כל דבר (ve-at-âh' a-phâ-reish' lâ-khêm' ê-mêt' be-me-shâl-im' ve-at-êm' shim-u' . 'Kâkh zêh ve-kâkh' zêh,' u-pei-reish' lâ-hêm' kâl [kol] dâ-vâr' ; and this moment I will explain to you *êmet*<sup>5.17.5</sup> in the analogies, and you shall hear. Like this and like this, and he explained every oral-saying to them).

*EB* reads: אני דובר לכם שנביאים רבים וצדיקים מה התאוור לראות מה שאתם רואים ולא ראו ולשמוע מה שאתם שומעים ולא שמעו (a-ni' dô-veir' lâ-khêm'

shê-ne-vi-im' rab-im' ve-tza-diq-im' hit-a-vu' lir-ôt' mah shê-at-êm' rô-im' ve-lô' râ-u' u-lish-mô' a mah shê-at-êm' shôm-im' ve-lô' shâm-u' ; I say to you that many *Neviim* and just men yearned to see what you are seeing and did not see it, and to hear what you are hearing and did not hear it).

This is another instance in which *EB*, at the recent end of the Hebrew tradition, appears to bend the Hebrew tradition from its earlier readings to converge with the Greek tradition.

**13.19.0** עושה רע (ôs-êh' ra; one doing wrong / bad),  $\pi\omega\eta\rho\varsigma$  (poneiros, wrong-doer), ...**a wrong-doer...** (cf. note 5.39.1) respectively. *EB* reads השטן (ha-Sâ-tân' ), the impugner / adversary, (cf. note 4.1.1).

**13.19.1 ...which fell by the way...** Most pay little attention, or do not relate to the message in the first place. These are the ones to whom it is not given to relate to the secrets of initiation into the Realm of the heavens. Cf. note 3.3.3.

**13.20.0 ...the Saying...** *EB* reads דבר האל (de-var' hâ-Eil' , the Word of the *Eil*). Cf. note 12.37.0.

**13.20.1** ששון (sâ-sôn' ), ...**joy...** Cf. *Yeshayâhu* 12.3.

**13.21.1 ...suddenly he stumbles...** Cf. note “snare,” 5.29.2.

*EB* reads: והוא בלא שורש ומככה ובכא מעט צער (ve-hu' be-lô' shôr' êsh u-me-vukh-âh' u-ve-vô' me-at' tza' ar ve-tzâr-âh' lâ-hêm' ha-sâ-tân' me-shak-khô' mi-lib-âm' ; “But it / he is without root and is confused, and when a little suffering and distress comes to them *Sâtân* causes them to pay no mind to it.” ... נשכחתי מלב (nish-kakh' ti... mi-leiv; [like a dead man,] I'm paid no mind, lit. I am forgotten... from the heart), found in *Tehilim* 31.13, is the antonymous idiom of שים לב (sim leiv; pay attention to, pay mind to, pay attention; lit. “put the heart”).

One must continue to be firmly rooted in *Halâkhâh de-Ôraitâ*<sup>7.1.1</sup> This requires continuing dedication and study.

*Netzârim* and other expressions of Orthodox Judaism were called the Way – not the “place.” One cannot stay dead in the water without eventually drowning. Like a plant unable to develop a root system in inadequate soil, the individual who does not build intellectual roots in continuing study stagnates and withers.

**13.22.1 ...the worries of this world-age and the deception of wealth press in upon the Saying, and he becomes unproductive...**

*EB* reads, “and in his desire to pursue riches the Impugner causes him to forget the Saying of *Eil* and he produces no fruit.”

He becomes unproductive. This necessarily implies that he had been productive. Cf. Yn. 15:2, 4-6.

Contrary to some widespread notions about “once saved always saved,” two of the categories in this allegory describe individuals who are more than merely exposed to *Netzârim* Judaism. These become *Netzârim* and receive the Spirit of Holiness. Then, in Christian parlance, these superficial *talmidim* “lose their salvation” through stagnation and straying from *Tôrâh* under the pressures of life.

Though nothing external can intervene and contravene deliverance in *Yehôshua*, nevertheless one can surely stray or backslide out of the relationship themselves through non-observance of *Tôrâh* (cf. 5.29.3 *Yaaqôv* 5:19-20 and VI Sh. 8:39). One’s free will always remains inviolable.

The deliverance *Yehôshua* offers is properly described as the Way (*NHM* 7:13-14; 21:32; 22:16; Ky-Mk. 12:14; Ky-Lu. 1:79; 20:21; Yn. 14:4-6; *Trans.* 16:17; 18:25-26; 19:9, 23; 22:4; 24:14, 22; II Ky. 2:2, 15; et al.) and that those who persevere to the end (in observing *Tôrâh*) will be the ones delivered (*NHM* 24:14).

The only category receiving *Yehôshua*’s approval was that which is producing (in the continuing present tense) fruit. Cf. *NHM* 12:30; Ky-Lu. 11:23; Yn. 15:2, 4-6, 8.

**13.23.1 ...’ק, ...’ס, ...’ל...** This phraseology is taken from *EB* and clearly shows an underlying Judaic meaning previously lacking in the Greek. The numbers were customarily written as ’ק, ’ס and ’ל.

In the Greek there is no hint of the reason for the numbers 100, 60 and 30. Yet, if these numbers were

not significant why didn’t *Yehôshua* use simpler numbers – like 10, 5 and 1; or 100, 50 and 10 (cf. *Shemôt* 18:25)? He used analogies to communicate more effectively with the crowds, not to unnecessarily confuse them.

If simple relative merit is meant, then why is the obviously simple ratio of 100, 50 and 25 bypassed for the conspicuously less simple 100, 60 and 30? What is the importance of an hundredfold as contrasted with 60% and 30% of that, as contrasted with the simpler ratios of 50% and 25%?

In the Greek we read only “And those that were sown upon the good land, this is he who hears the Saying and relates to it; who indeed bears fruit and produces: one an hundredfold, one sixtyfold and one thirtyfold.”

The seeds in this analogy can be identified only when their fruit is specified in *EB* – good works. From *Sheim-Tôv*’s polemic point of view, he wanted to discredit *Yesh”u*. *Sheim-Tôv* couldn’t have been very enthusiastic about acknowledging that *Yehôshua* was a model teacher of Judaism. Nevertheless, *EB* reads: ואשר נפל בארץ הטובה הוא השומע את הדבר ומבין ועושה פרי ר”ל ממעשים טובים (ve-a-shêr’ nâ-phal’ bâ-âr’ êtz ha-tôv-âh’ hu ha-shô-meî’ a eit ha-dâ-vâr’ u-meî-vin’ vâ-ôs-êh’ pe-ri’ r”l mi-ma-as-im’ tôv-im’; and that which fell in the good land, it is he who hears the oral-saying and understands it and produces fruit, that is to say, from good works). ר”ל (r”l) is an abbreviation for רוצה לומר (rôtz-êh’ lô-mar’, that is to say; lit. he wants to say).

The fruit grown from these seeds is three categories of good works. We need only ask, What are three categories that produce good works? *EB* specifies three good works, corresponding to the figures of 100, 60 and 30. First, we examine the three classes and their relationship to one another.

In *pâsuq* 23, *EB* reads: הא מאה זהו מטהרת הלב וקדושת הגוף (hâ-â” mei’ âh zêh’ u mi-tâ-hâr-at’ ha-leiv’ vi-qe-dush-at’ ha-guph’; the 1<sup>st</sup> hundred, this is from the purification of the heart and the holiness of the body). The hundredfold cannot be attained if either condition is unsatisfied.

The next two classes are constrained by grammatical considerations. *EB* continues: ומהאחד ששים זהו מפרישות האשה (u-meî-hâ-ê-khâd’ shish-im’ zêh’ u mi-phrîsh-ut’ ha-ish-âh’; and from the one, sixty – this is from the woman’s separations).

האשה (hâ-ish-âh' ) is singular, and means “the woman.” This is identical with “the wife.” There is no distinction in Hebrew between “wife” and “woman.” מפרישות (mi-prish-ut' , from the separation) has the connective suffix properly rendered “separations of the woman” or “wifely separations.” This refers to the time of marital separation surrounding the wife’s menstrual periods.

Finally, *EB* describes the third category: ממהשלישי (u-mei-ha-shlish-i' she-lôsh-im' zêh' u mi-qe-dush-âh' be-zi-vug' be-guph' uv-leiv' ; and from the third, thirty; this is from the making holy of the pairing, in body and heart). This refers to the pairing, i.e. matrimony, in which both partners fall into the first category: holy in both heart and body. These three classes describe:

- א. first, individuals holy in both heart and body;
- ב. second, holiness of marital separation; and
- ג. third, the pairing of these individuals described in the first two categories.

Though the three categories are introduced simply as first, second and third, the explanation goes on to stipulate “from the first, one hundred... , from the one, sixty... and from the third,...” Introduced as “the one” rather than “second,” the middle category provides a deliberate anomaly – the key unlocking the meaning.

The use of האחד (hâ-ê-khâd' ; the one, cf. also *Be-Reishit* 2:25), instead of “second,” alerts us to pay special attention to the second category: מפרישות (mi-prish-ut' hâ-ish-âh' ; from the separation of the wife). In the third class, זיווג (zi-vug' ; pairing) refers to marriage. For the observant Jew, who was the intended reader, these combine to point unmistakably to holiness in the home and in marriage.

מפרישות (mi-prish-ut' ; from the separation) is the repetitive, menstrual, separation of the wife from sexual intimacy with her husband. These are set forth in *Va-Yiqra* 15 and practiced today by observant Jews.

The third class is the pairing of two-into-one, both of whom are holy in body and in heart. This is why the middle category is also described as אחד.

Even the Hebrew terms for man and woman indicate that neither is complete without the other. “Woman is called אישה (ish-âh' ; woman, wife), because she was fashioned from איש (ish; man). The *Tôrâh* gives this as the reason for her name, but it does

not tell us why man was called איש. We know the derivation of man’s other name, אדם (â-dâm' ; [human being, mankind, man in the collective sense]) – he was fashioned from the אדמה (a-dâm-âh' ; [clay-red] earth; 2:7) – but why is he called איש? What is the significance of each of the two names? And why does the feminine form of איש refer to a female, but the feminine of אדם refers not to a female but to the earth?

“Not only man, but all animal life was fashioned from earth.... But human beings have within them a characteristic of another prime element – fire. [At least figuratively humans have a “fire” of cognizance within them that other animals lack; ybd] Fire represents verve and enthusiasm, lust and initiative. It represents the uniquely human traits that give man dominance and enable him to attain wisdom, develop culture and pass them on to his children. The name איש derives from the element of אש (eish; fire).”<sup>2</sup>

As hinted in *Pirquei-de-Rav Êliêzêr*, the word איש is אש with a י, while אשה is אש with an ה. These two distinguishing letters form יה, a Name of ה. The design, and the human purpose, is for איש and אשה to form a complementary partnership in the service of ה, so that His name bonds the pair, complete and complementary in His Singularity.<sup>3</sup> “Together, the two could harness the fiercest human drives by placing them at the service of יה. It was a mission neither could perform alone. איש and אשה are separate beings, yet they are one. In unison, by complementing one another, they bring holiness to one another, to their posterity, to the universe.”<sup>4</sup>

In this vein, our passage in *NHM* also resolves the puzzle of why the word ואשם (vâ-â-sim' ; and I placed) is spelled defectively, without the usual י, in *Be-Reishit* 24:47. Here, *Êliêzêr* placed a wedding ring on *Rivqâh*’s finger. But was *Êliêzêr Rivqâh*’s איש, her complement in unifying the Name of יה? No. This was not *Yitzkhâq*, *Rivqâh*’s future איש, but merely *Yitzkhâq*’s agent and slave who would not unite the Name of יה with her. *Yitzkhâq* and *Rivqâh* would be איש and אשה. *Rivqâh* was the future אשה, but *Êliêzêr* was, to *Rivqâh*, lacking the Divine י that could complement her ה.

An unmarried Jew (male) wasn’t deemed qualified to serve in the *Beit-Din* (cf. note 5.22.3). Only in rare exceptions was any unmarried Jew regarded as a sage.<sup>5</sup>

*Yehôshua*'s statement regarding eunuchs would, on the surface, appear puzzling (but cf. notes 19:12.1, 19.12.2 & 19.12.5).

Now we return to the significance of the numbers. In the first class, purity of heart and holiness of body combine to produce a total person who is holy – קודש (qô' dêsh). The abbreviation for קודש is 'ק, and its equivalent in gematria is 100! A complete person is to be קודש לה' (holiness to 'ה; cf. *Zekharyâh* 14:20-21).

The abbreviation for "holiness to 'ה" is 'ק. 'ק (holiness = 100), then, signifies the purity of the heart combined with holiness of the body – and 'ל (30 in gematria) is the abbreviation for לב (leiv; one individual's heart). As the circumference in cubits of the priestly *miqvêh*<sup>3.6.1</sup> in the *Beit-ha-Miqdâsh*, 30 symbolizes the *miqvêh* (*Melâkchim Âlêph* 7:23) and *tevilâh*.<sup>3.6.1</sup>

'ס (60 in gematria) is the abbreviation for סתומה (stum-âh', plugged, stopped up). A *Tôrâh* portion that does not begin on a new line is called a פרשה סתומה (pâ-râsh-âh' stum-âh'; closed portion). Closed portions hint that there are one or more cryptic meanings closed within the portion.

Two "openings" of this "closed" portion are obvious:

א. The Jew is not complete until married.

According to the Judaic scheme of creation, a man is regarded as half a person until he is complemented by a woman in marriage. 'He who is without a wife lives without joy, without blessing,... without peace' (*Yevâmôt* 62b based on *Be-Reishit* 5:2).<sup>4</sup> To complete the phrase "holiness to 'ה," then, derives from the pairing of two ('ל = 30s)-into-one flesh as ordained in *Tôrâh*, giving us 'ל + 'ל = 'ס (60)! When such a pair are living in holiness of marriage, i.e. according to *Tôrâh* (*Va-Yiqrâ* 15, practicing the monthly separations during the menstrual periods, etc.) there are two 30's = one 'ס (= 60).

ב. Holiness is defined in *Tôrâh*: the culmination of purifying one's 'ל (heart = 30) plus *tevilâh*<sup>3.6.1</sup> in a *miqvêh*<sup>3.6.1</sup> (also = 30), again totals 'ס (= 60).

These numbers are reinforced in the periods of *Nezirut* (Nazirite-ship) given in *Talmud*. The basic duration, for one's own לב (heart), was 30 days. This was a voluntary vow on one's own behalf. One wishing to have a son would add another period (of 30

days) totalling 60 days. The other traditional period was 'ק (שקד, sanctification) = 100 days (*Nâzir* 13a – 16b).

This clearly describes a *Tôrâh*-observant couple living in 'ק – holiness to 'ה.

The good ground to which *Yehôshua* referred is the *Tôrâh*-observant Jewish couple who sows these seeds / good works that produce 'ק, 'ס and 'ל.

In this context, "seed" also refers to a holy married couple's reproductive seed, and this is not accidental. This includes children, grandchildren, great-grandchildren and their families. While prohibited by modern mainstream Judaism, polygyny is acceptable in Biblical Judaism. Maintaining *Tôrâh* observance in the laws of holiness of marriage can, in only a few generations, easily result in 100 fruit by the first wife, 60 by a second wife and 30 by a third wife. The offspring and their families reflect these same good works, observing *Tôrâh* in their lives and marriages. One can draw similar parallels producing offspring in the spiritual realm.

Commentators have long puzzled why, in *Be-Reishit* 27:46, the *Seiphêr Tôrâh* uses a noticeably smaller ק in the word קצתי (qatz-ti' ; I felt sick about, felt a sickening dread about, loathed, abhorred) [my life]. All agree that this smaller letter is intended to focus attention on the gematrial equivalent (100). Perhaps this passage in *NHM* reveals the ק aspect of her life that *Rivqâh* was sick about – her firstborn, *Eisâv*, by his intermarriage, was lacking in ק: "purity of the heart combined with holiness of the body." *Rivqâh* was sick about *Eisâv* not being ק; instead, he was ק – קטן (qâ-tân' ; small) relative to שקד.

Contrasting the Greek, which lacks all of this Judaic information, we can again see the tendency of original Christian redactors to "bury" the Judaica and modern Christians to be entirely unaware of it.

**13.25.1** επεσπαρκεν (epesparken), ...sowed haygrass overtop... is preferred *secundum* א\*. Cf. *Va-Yiqrâ* 19:19; *Devârim* 22:9. επεσπειρεν (epespeiren, he sowed overtop) is preferred according to א<sup>1</sup> and β rather than εσπειρεν (espeiren, he sowed) as found in *TR* based on later mss. This *pârâshâh* in its original form points out the seeding-overtop of the *Netzârim* with bogus seeds. This is precisely what the apostate selectively-observant, Hellenist, proto-Christian Jews (and later the non-Jews of the

Roman Empire, the Christians) were doing – and continue to do today. Already, several counterfeit copycat groups accepting of selective observance falsely call themselves “*Netzârim*.” These selectively-observant proto-Christian Jews were engaged in seeding their own customs, holidays and pagan mythology overtop – syncretizing – the teachings of *Yehôshua* and *Netzârim* Judaism. The evolution of the subsequent heresy is the growing of these bogus seeds.

**13.26.1 ...grass...** Meaning the young sprouts or shoots, “sprigs” (Hebrew – *Netzârim*), of wheat.

**13.26.2 ...sprouted...** *EB* reads “grew up to” (produce fruit).

**13.28.1 ...[their *âdôn*]...** lit. “he.”

**13.28.2** אֵדֶם שׁוֹנֵאִי (*â-dâm’ sôn-i’*; enemy man), εχθρος ανθρωπος (*ekhthros anthropos*; enemy man), ...**an enemy man**... (for which cf. note 8.20.1) *secundum* all of the early Greek sources. The Hebrew is reconstructed by correlation of *LXX* to *MT*. *EB* reads שׁוֹנֵאִי (*sôn-i’*; enemy or foe, lit., eschewed or hated one). Cf. *pâsuq* 39.

Identification of this “enemy man” has confounded scholars from early times – that is, until (with the *KJV*) the word “man” was deleted and the problem buried.

The anonymous Christian author of “Clementine Recognitions” asserts that this “hostile man” (an alternative English rendering from the Greek for “enemy man”) was “St. Paul.” Doubt is thrown on this text, however, because he wrongly asserts that it was “St. Paul” [sic] who threw “St. James” [sic] down from the high place, and that *Gamliel* was a “secret Christian.”<sup>6</sup> (It was Ananus *Bar-Ananus*, a *Kôhein* Pseudo-*Tzedôqi*,<sup>3.7.2</sup> who threw *Yaaqôv* from the wall of the *Beit-ha-Miqdâsh*.<sup>7</sup>)

Though *Shâul* has sometimes been blamed, especially by the *Ëvyônim*, for sowing “pagan seed” overtop and among the holy seed (Jews; cf. *NHM* 13:24ff), it is nevertheless imprecise to confuse the non-Jew with the pagan. It is not the association of *geirim* among the Jews that is the problem, but any association of *gôyim*, who observe *Tôrâh* at most only selectively, allowing them to retain non-Judaic, i.e. pagan, convictions. This results in introducing

paganism among Jews. The *Netzârim* leadership in *Yerushâlayim* never permitted such an outrageous thing. Nor does it seem conceivable that *Shâul*, working among Jews and *geirim* of the *gâlut*, would do such a thing. (The *New Testament* speaks of him working among Hellenist Jews and *geirim* among the peoples, i.e. in the *gâlut*, never of working with *gôyim* (cf. note 1.0.2).)

Criteria for accepting *geirim* were recorded as *mishpât / Halâkhâh*<sup>7.1.1</sup> by the *Beit-ha-Din shêl ha-Netzârim*<sup>5.22.3</sup> (*Trans.* 15:19-20). The *Beit-ha-Din shêl ha-Netzârim* listed the earliest recorded minimal prerequisites for accepting *geirim*, recognizing that the novitiate *geirim* could pick up the rest of the teachings of *Tôrâh* and Judaism in the local *Beit-ha-K’nêsêl*<sup>4.23.2</sup> (*Trans.* 15:21). This has always been, and remains, a fundamental principle of Judaism. It is well documented in *Talmud (Neziqin Sanhedrin* 56a-75a). Why do so many fail to read *pâsuq* 21?

The seeding overtop was accomplished subsequent to 135 C.E. when Roman Christians forcibly installed the first “gentile bishop.” This was the same year that the Jews – including the 15<sup>th</sup> *Pâqid ha-Netzârim (Yehudâh)* – were exiled from the paganized Roman city built over the ruins of *Yerushâlayim* (cf. 16.19.5) and setting up an altar to *Z-e-u-s / J-u-p-i-t-e-r*, the Great Idol of which – one of the seven wonders of the ancient world – was adopted in 135 C.E. by the fledgling Church as the face of Christ.<sup>8</sup> This forcible wresting of leadership from the *Tôrâh*-observant *Netzârim* by the *gôyim* Christian Church in 135 C.E. marked the end of the *Netzârim* as a group until modern times.

From 135 to 325 C.E., the time of Constantine, only non-Jew Christian bishops, bishoprics and sees are recorded. Whereas the *Netzârim* had been headquartered in *Yerushâlayim*, the *gôyim* Christian church ruled from Rome. Later “church fathers” write that this was initiated by Linus (of XIII Sh. 4:21) and promulgated by Clement (of Rome; of X Sh. 4:3). These “church fathers,” however, were motivated to justify their antinomian actions, and to invent sources of authority. It is also here that we seem to find the source of allegations toward *Shâul*.

By the time of Constantine, this “seeding overtop” with outright pagans is apparent. *Gôyim* Christianity exerted complete control, outlawing the teachings of

*Tôrâh* and Judaism, selectively syncretizing only the desired Judaic elements with their native paganism from their own Roman culture, society and lifestyle. Documented examples of blatant paganization include the adaptation of the festival for the *g-o-d*-dess *I-s-h-t-a-r* (*E-a-s-t-e-r*),<sup>9</sup> abolition of dietary laws of *kashrut*,<sup>7</sup> adaptation of the sun-*g-o-d* *M-i-t-h-r-a*'s birthday – Dec. 25<sup>th</sup> (Christmas)<sup>10</sup> and Sun-*(g-o-d)*'s-day worship.<sup>11</sup> The *gôyim* Christian Church declared *Tôrâh* to be a *G-o-d*-cursed law of sin and death. This same Christian Church attempted to force their pagan practices upon the *Netzârim* Jews, imposing the death penalty upon all who refused.<sup>7</sup>

The שׂוֹנֵאִי / εχθρος ανθρωπος / enemy man of *NHM* 13:28, then, must be found sometime between 135 and 325 C.E. This is certainly Hadrian. “In 135 the second [War with the Jews] concluded with the crushing of the nation [of Jews]. *Yerushâlayim*, the ancient capital, was changed, for the city was reconstructed on a new plan and the former Jewish inhabitants had to depart to make place for the new arrivals of pagan origin. Eusebius (*HE* 4, 6, 4) writes: ‘Also the Christian community was formed completely of gentiles; and Mark, the first after the [*Peqidim*] of the circumcision, obtained the see’...

“A half century after Hadrian’s war we meet in the community an open dispute between the Hellenistic hierarchy and the [*Netzârim*] faithful, especially under the bishop of Narcissus and his successor Alexander. The first was present at the Council of Caesarea (196), at which it was established that *E-a-s-t-e-r*<sup>7</sup> should be celebrated on Sun-*(g-o-d)*-day<sup>9</sup> instead of the 14<sup>th</sup> of Firstmonth<sup>1.18.1</sup>... St. Epiphanius... writes that this controversy came into being after ‘the [*Peqidim*] of the circumcision had disappeared’ (*PG* 42, 355-56).”<sup>7</sup>

Hadrian also instituted the pagan cult of *A-d-o-n-i-s* (who died and was resurrected) and *V-e-n-u-s* (syncretized with *A-p-h-r-o-d-i-t-e*) in *Beit-Lêkhêm*. Hadrian was the emperor of Rome from 117-138 C.E. Hadrian was responsible for building the typically pagan, Hellenist-Roman city, Aelia *C-a-p-i-t-o-l-i-n-a*, on the site of the desolated *Yerushâlayim*. Hadrian built a shrine of *J-u-p-i-t-e-r* (syncretized with *Z-e-u-s*) where the *Mizbeiakh* (altar) of the *Beit-ha-Miqdâsh* had once stood. Hadrian forbade the Jews from entering the city. The symbol of the flag of the 10<sup>th</sup> Roman Legion, stationed there from 70-132 C.E., was a pig.<sup>12</sup> Archaeologist Dan Bahat locates the site of

Hadrian’s pagan temple beneath the present Church of the Holy Sepulcher.<sup>13</sup>

**13.29.1 ...[the *âdôn*]... lit. “he.”**

**13.30.1** הניח (hei-ni’ akh; set at rest, let be, let go), αφιημι (afieimi; let be, let go), ...**Let... be...** *secundum EB* and the Greek mss. respectively. Cf. note 26.28.2.

**13.30.2 ...Glean out the haygrass first...** *Yehôshua* states that the haygrass (the selectively observant proto-Christians and *gôyim* Christians) will be gleaned out and consigned to be burned before the wheat (non-selectively *Tôrâh*-observant Jews and *geirim*) is gathered into the granary.

**13.33.1 ...three liters... lit. “three *se-âhs*.”** One *se-âh* equals approx. one quart or one liter.

**13.34.1** משל (mâ-shâl’ , allegory, simile), pl. משלים (me-shâl-im’), παραβολη (parabolei, parable), ...***mâshâl / meshâlîm*...** משלי שלמה (Mish-lei’ Shlôm-ôh’ ; de-Judaized to “Proverbs”), should be rendered in English as “Allegories of *Shlômôh*.” This suggests that today’s *Mishlei Shlômôh* may be the remnant “handles” for a *corpus* of parables. The English “parabola” and “parable” both derive from παραβολη.

**13.34.2** ουδεν (ouden), ...**nothing...** is preferred *secundum* κ\* and β rather than ουκ (ouk, not) as found in *TR* based on κ<sup>2</sup>, a-3 and subsequent mss.

**13.35.1** ע״פ הנביא (a”p [al pi] ha-nâ-vi’ ; according to the *nâvi* [prophet]) ...**according to the *nâvi*...** *secundum EB*.

This *pâsuq* is found only in *Tehilim* 78:2, not in *Yeshatyahu* or the other extant *Neviim*.

κ\* reads Ησαίου του προφητου (Eisaïou tou profiteïtu, *Yeshayâhu ha-Nâvi*). κ<sup>1</sup>, β, a-3 and sy<sup>p</sup> support του προφητου (tou profiteïtu; the *Nâvi*). Yet, the Greek παραβολη (parabolei, parable) is not found in *LXX Yeshayâhu*.

The corresponding Hebrew משל (mâ-shâl’ ; analogy) is found in *Yeshayâhu* only at 14:4, 10 (become like) and 46:5 (compare).

Either some *pâsuq* of a *Nâvi* is no longer extant, or there was some error in quoting the source, or “the *Nâvi*” included this *Tehilim* authored by *Âsâph*.

**13.36.0** הניח (hei-ni’ akh, set at rest; let be), αφειμι (afeimi; let be, let go), ...**let... go...** Cf. note 26.28.2. *EB* reads נפרד (ni-phrad’ , separated from).

**13.36.1 ...he...** “*Yehôshua*” is not included here *secundum* א, β and a-3 though it is included in sy<sup>p</sup>.

**13.37.1 ...he said...** “To them” is not included here *secundum* א, β and a-3 though it is included in sy<sup>p</sup>.

**13.38.1 ...sons of...** *EB* reads “the good fruit is the just and the bundles of hay are the evil.” The construct in the Greek of “sons of... ,” however, is thoroughly Hebrew in derivation, and therefore represents an earlier Hebrew source text. This underlying Hebrew source text is not evident in *EB* in this instance. Cf. also note 9.15.1.

**13.40.1 ...of the...** τουτου (toutou, this) is not included here *secundum* א, β and a-3 though it is included in sy<sup>p</sup>.

**13.41.1 ...all who ensnare...** Cf. *Tehilim* 141:9-10 & note 5.29.2.

**13.41.2** τους ποιουντας την ανομιαν (tous poiountas tein anomian; those who are doing lawlessness), ...**those who are doing Tôrâh-lessness...** *secundum* all early Greek sources. Cf. note *Tôrâh*-lessness, 7.23.2. This obvious construct from the Hebrew is also lacking in *EB*, which reads וכל פועלי און (ve-kâl’ [kol] pô-al·ei’ â·vên’ , and all the workers of crookedness).

**13.43.1 ...The Realm of their Father...** This has always referred to a Realm of Jews, since the time of *Avrâhâm*, *Yitzkhâq*, *Yaaqôv*, *Môshêh*, the *Neviim*, etc. Why do we find “their” fathers? Here the Realm is distinguished as specifically belonging to the Father of the *Tzadiqim* among the Jews, rather than of Jews in general – the selectively observant Hellenist apostates. Cf. *Dânieil* 12:3.

**13.43.2 ...He who has ears...** “To hear” is not included *secundum* א\*, β and a-3 though it is included in sy<sup>p</sup>.

**13.44.1 ...The Realm...** “Again” is not included here *secundum* א, β and a-3 though it is included in sy<sup>p</sup>. *EB* does not suggest that the man finds the treasure and re-hides it again as the Greek does. In *EB*, the man rejoices over the material value (*m-a-m-m-o-n*) of it.

**13.44.2 ...sells everything, as much as he has, and buys that field...** Cf. *Mishlei-Shlômôh* 2:1-6.

**13.45.1** פנינים (pe·nin·im’ ; red coral), μαργαριτας (margaritas, pearl), ...**gems of red coral...** μαργαριτας is not found in *LXX*. The corresponding term in the Israel *Targum*, מרגליהא (mar-gâ·lî’ â; pearl or gem), parallels ονυχιον (onukhion; the flesh-pink onyx) in *LXX*, and ישפה (yâsh·peih’ ; red jasper) in *MT*. מרגליהא is a late term likely deriving from the Greek μαργαριτας.

Ancients classified stones by color and general appearance to the eye, not chemical and physical properties. Jewelry was made from gold, silver, precious stones, pearls and sometimes coral.<sup>14</sup>

The Hebrew term most often identified with μαργαριτας / מרגליהא / pearls is פנינים. Identification of פנינים as pearl, however, contradicts *Eikhâh* 4:7, where it is described as red. The association of פנינים with pearl can probably be accounted for by its association with gems made from coral, which comes in both pearly white and “ruddy” pink. By ancient criteria, this would categorize it with the onyx.

These gems of the sea, pearls from the oyster, white coral, and red coral, were probably all called פנינים. Gems made from the rare red coral were the most precious.

*EB* reads אבנים יקרות (a·vân·im’ ye·qâr·ôt’ , precious stones).

**13.48.1** αγγη (aggei), ...**urns...** is preferred *secundum* א and β rather than αγγειον (aggeion, jars) as found in *TR* based on later mss.

**13.49.1 ...the messengers will go forth and separate out the evil...** Cf. IV Sh. 5:13. Cf. note “evil” 5.39.1.

**13.51.1 ...Have you related...** “*Yehôshua* said to them,” does not precede this phrase *secundum* א, β and a-3, though it is included in sy<sup>p</sup>.

**13.51.2 ...Yes...** “M’lord” is not included here *secundum* א and β.

**13.52.1** τη βασιλεια (tei basileia), ...**to the Realm...** is preferred *secundum* א, β, a-3 and sy<sup>p</sup> rather than, εις βασιλειαν (eis basileian, into the Realm), as found in *TR* based on subsequent mss.

Earlier source mss. suggest that *Sôphrim*, the religious intellectuals (q.v. note 5.20.1), are *talmidim* to the Realm of the heavens. *TR* insidiously changes this to suggest instead that only certain “Scribes” (*viz.*, those converting to Christianity) become *talmidim* into the Realm of the heavens.

**13.53.1** ויהי ככלות ישו לדבר את הדברים האלה והפתרונות שפטר לתלמידיו וכל הנסתרות שאמר להן עבר משם (va-ye-hi’ ki-khlôt’ Ye-shu’ le-da-beir’ eit ha-de-vâr-im’ hâ-eil’ êh ha-pi-trôn-ôt’ shê-pâ-tar’ le-tal-mid-âyv’ ve-kâl’ [kol] ha-nis-târ-ôt’ shê-â-mar’ lâ-hên’ â-var’ mi-shâm’; and when *Yeshu* had finished speaking these oral-sayings, the solutions that he resolved for his *talmidim*, and all the secrets that he told them, he crossed from there), και εγενετο οτε ετελεσεν ο Ι-η-σ-ο-υ-ς τας παραβολας ταυτας μετηρεν εκειθεν (kai egeneto ote etelesen o I-ei-s-o-u-s tas parabolâs autas meteiren ekeithen; and it became when *I-ei-s-o-u-s* had finished these analogies, he went somewhere else than there), ...**and when *Yehôshua* finished speaking these oral-sayings – the solutions that he resolved for his *talmidim* and all the secrets that he told them – he crossed [Yâm Kinêrê] from [the northwest shore near *Ginôsar* to the north shore]...** *secundum Nüzâkhôn Yâshân* #167 and the earliest extant source mss. (Greek), respectively. Μετηρεν (meteiren) derives from μεταρω (metairo). This, in turn, derives from μετα (meta, change) and αιρω (airo, pick up and carry off / away), implying someplace else.

Most scholars agree that the preceding discourse on the bank of *Yâm Kinêrê* took place immediately north of *Tevêryâh* near *Ginôsar*. From there, it was slightly more than six kilometers to *K’far-Nakhum*<sup>4.13.1</sup> by boat, following the shoreline.

*EB* reads: ויהי אחרי זאת כאשר כלה ישׁוׁ הדברים והאלה עבר משם (va-ye-hi’ a-khar-ei’ zôt ka-a-shêr’ kâl-âh’ Ye-sh”u’ ha-de-vâr-im’ hâ-eil’ êh â-var’ mi-shâm’; and it became after this, when *Yesh”u* had finished these oral-sayings, he crossed from there).

**13.54.1** ובא לעירו לכפר נחום הוא ואחיו ותלמידיו ויהי מלמד בבתי כניסיותיהם ויתמהו עליו כל השומעים ? ויאמרו: מאין חכמה ו[ג]ב[ו]ן[ר]ה לזה ? (u-vâ’ lâ-ir-ô’ le-Ke-phar’ Na-khum’ hu ve-êkh-âyv’ ve-tal-mid-âyv’ va-ye-hi’ me-la-meid’ be-vât-ei’ ke-nis-i-ôt-ei’ hêm va-yit-me-hu’ al-âyv’ kâl [kol] ha-shôm-im’ va-yôm-ru’ mei-ai’ in khôkh-mâh’ ve-[g]e-vu[r]-âh’ la-zêh’; and he came to his city, *K’far-Nakhum*,<sup>4.13.1</sup> he and his brothers and his *talmidim*, and he was teaching in their *Bâtei-K’nêsîôt* [churches], and all who heard were astonished, and they said, From where is this one’s logic and charisma?), και ελθων εις την πατριδα αυτου εδιδασκεν αυτους εν τη συναγωγη αυτων ωστε εκ πλησσεσθαι αυτους και λεγειν ποθεν τουτω η σοφια αυτη και αι δυναμεις (kai elthon eis tein patriâa autou edidasken autous en tei sunagogeî auton oste ekpleissesthai autous kai legein pothen touto ei sofia autei kai ai dunameis; and coming into his hometown, he taught them in their synagogue, such that they were astonished and said, From where is the logic and powerful-deeds to this one?), ...**He came to his hometown, *K’far-Nakhum*, he and his brothers and his *talmidim*, and he was teaching in the local *Bâtei-ha-Knêsê*. Everyone who heard was astonished and said, Where does this one get his logic and charisma...** *secundum Nüzâkhôn Yâshân* #167 and the earliest extant source mss. (Greek), respectively.

While *Nüzâkhôn Yâshân* #167 reads בבתי כניסיותיהם (be-vât-ei’ ke-nis-i-ôt-ei’ hêm; in their churches), it is clear from the historical record that this is the anachronistic Middle Ages terminology of the editor of *Nüzâkhôn Yâshân* #167, since no churches, as distinguished from *Bâtei-ha-K’nêsê* (synagogues, whether legitimate or Hellenist) existed prior to 135 C.E.

גבורה (ge-vur-âh' ; charisma, heroic-force) is derived from the same root as גבור (gi-bôr' ), pop. translated “almighty.” More accurately, this root means valiant and heroic, charismatic.

Ms. Or. Rome #53 provides only the end of this *pâsuq*: מאין חכמה וגבורה לזה (mei-ein' khôkh-mâh' ug-vur-âh' la-zêh' ; from where is this one's logic<sup>13.54.2</sup> and charisma?).

*EB* reads: וּבָא לְאַרְצוֹ וְהָיָה מְלַמֵּד לְאַנְשִׁים בְּכַתִּי וְהָיָה כְּנִסְיוֹת. וְהַפְּרוּשִׁים נִפְלְאוּ וַיֹּאמְרוּ בְלִבְכֶם מֵאֵין בָּא לְזֶה הַחֲכָמָה וְכַח לַעֲשׂוֹת אֱלֹהֵי הַפְּעוּלוֹת (u-vâ' le-artz-ô' ve-ha-yâh' me-la-meid' la-a-nâsh-im' be-vât-ei' ke-nes-i-ôt' ve-ha-Pe-rush-im' ni-phlu' va-yôm-ru' be-lib-âm' mei-aiy' in bâ-la-zêh' ha-khâkh-mâh' ve-kô' akh la-a-sôt' eil' u ha-pe-ul-ôt' ; and he came to his land and he was teaching the men [people] in the *Bâtei-K'nêsiôt* [churches], and the *Perushim*<sup>3.7.1</sup> wondered and said in their hearts, from where came this one's logic<sup>13.54.2</sup> and power to do these the actions).

**13.54.2** חכמה (khâkh-mâh' , wisdom, intellectuality, logic), σοφία (sophia, wisdom, intellectuality, logic), ...**logic**... Σοφία is derived from the Sophists. This is the origin of the English “philosophy” (philo meaning affectioned toward), sophomore, and sophisticated. Preceded by the negative prefix α, ασοφία denotes lacking or anti-intellectuality or contra-logical. The Sophists were regarded as great philosophers, thinkers and intellectuals. All of these imply the application of mathematical logic.

Σοφία corresponds via *LXX* to חכמ, rendered variously as wise, cunning, subtle, wisdom and skillful. Cf. חכמ, (*Be-Reishit* 41:8, 33, 39; *Shemôt* 1:10; 7:11; 28:3; 31:3, 6; 35:10, 25, 26, 31, 35; 36:12, 4, 8; *Devârim* 1:13, 15; 4:6; 16:19; 32:6, 29; 34:9; *Tehilim* 19:8; 37:30; 49:4, 11; 51:8; 58:6; 90:12; 104:24; 105:22; 107:27, 43; 111:10; 119:98; *Mishlei-Shlômôh* 1:2, 5, 6, 7, 20; 2:2, 6, 10; 3:7, 13, 19, 35; 4:5, 7, 11; 5:1; 6:6; 7:4; 8:1, 11, 12, 33; 9:1, 8, 9, 10, 12; 10:1, 8, 13, 14, 23, 31; 11:2, 29, 30; 12:15, 18; 13:1, 10, 14, 20; 14:1, 3, 6, 8, 16, 24, 33; 15:2, 7, 12, 20, 31, 33; 16:14, 16, 21, 23; 17:16, 24, 28; 18:4, 15; 19:20; 20:1, 26; 21:11, 20, 22, 30; 22:17; 23:15, 19, 23, 24; 24:3, 5, 7, 14, 23; 25:12; 26:5, 12, 16; 27:11; 28:11, 26; 29:3, 8, 9, 11, 15; 30:3, 24; 31:26; *Dânieil* 1:4, 17, 20; 2:20, 21, 23, 30; 5:11, 14; *Yeshayâhu* 3:3; 5:21; 10:13; 11:2; 19:11, 12; 29:14;

31:2; 33:6; 40:20; 44:25; 47:10; *Yirmeyâhu* 4:22; 8:8, 9; 9:11, 16, 22; 10:7, 9, 12; 18:18; 49:7; 50:35; 51:15, 57; *Yekhêzqeil* 27:8, 9; 28:3, 4, 5, 7, 12, 17; *Hôsheia* 13:13; 14:10; *Ôvadyâh* 8; *Zekharyâh* 9:2. Cf. also note “shrewd” 10.16.1. Cf. also note 11.25.3.

Since before Philo, חכמ / σοφια has been recognized as the complement of דבר (dâ-vâr' ) / λογος (logos), the spoken word or saying (cf. note 12.37.0). דבר-ה', The Saying of 'ה, is identified directly with *Tôrâh* in *Tehilim* 119 (*passim*). The attributes of דבר-ה' (*Tehilim* 89; 119) are ascribed to חכמ in the first nine *pârâshôt* of *Mishlei-Shlômôh*.<sup>15</sup>

Σοφια should not be perceived as “natural philosophy” that is at odds with דבר-ה'. Rather, חכמ is more accurately mathematically precise logic. This is true intellectuality, as opposed to the popular trivialization of “logic.” Mathematically precise חכמ enables the servant of 'ה to interpret דבר-ה' in the same Way as the Omni-Scient, achieving true communication . These seem also to have merged in the mind of Philo. His identification of λογος with חכמ and *Tôrâh* parallels the converse identification of *Tôrâh* and חכמ with דבר-ה' in rabbinic literature. This conforms to the roles assigned to each in Scripture and rabbinic sources.<sup>13</sup>

Contrary to some Christian interpretations, neither דבר, i.e. *Tôrâh*, nor חכמ are entities independent of 'ה. Rather, when authentic, each is a product of 'ה. When not authentic (mathematically precise), “logic” or wisdom is only in the mind of its advocate (cf. *NHM* 11:19).

**13.55.1** בן נפחא (bên nap' khâ, son of a blacksmith), του τεκτονου υιου (tou tektonos uiou, the son of the carpenter), ...**the son of the blacksmith**... In whichever direction, the change between בן נפח (the א is an Aramaic suffix) and בן נגר (bên na-gâr' ; son of a carpenter; cf. 13.55.2) occurred in Hebrew, not Greek. Since the Hebrew tradition generally evolves toward the Greek tradition, this anomaly suggests blacksmith was the original reading. Cf. 13.55.2.

**13.55.2** ולא היה זה בן נפחא ואמו מרים ואחיו יעקב (ve-lô' ha-yâh' zêh bên nap' khâ ve-im-ô' Mir-yâm' ve-êkh-âyv' Ya-a-qôv' ve-Yô-seiph' ve-Shim-ôn' viY-hud-âh' ; and wasn't this the son of the blacksmith, and [isn't] his mother

*Miryâm* and [aren't] his brothers *Yaaqôv*, *Yôseiph*, *Shimôn* and *Yehudâh*), ουχ ουτος εστιν ο του τεκτονος υιος ουχ η μητηρ αυτου λεγεται Μαρια μ και οι αδελφοι αυτου Ιακωβος και Ιωσηφ και Σιμων και Ιουδας (oukh outos estin o tou tektonos uios oukh ei meiteir autou legetai Mariam kai oi adelfoi autou Iakobos kai Ioseif kai Simon kai Ioudas; Isn't this one the son of the carpenter? Isn't his mother said to be *Miryâm*, and his brothers *Yaaqôv* and *Yôseiph* and *Shimôn* and *Yehudâh*?), ...Wasn't this the son of the blacksmith? And [wasn't] his mother *Miryâm*? And [weren't] his brothers *Yaaqôv* [*Bên-Dâvid*], *Yôseiph* [*Bên-Dâvid*], *Shimôn* [*Bên-Dâvid*] and *Yehudâh* [*Bên-Dâvid*]... *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively. While Ms. Or. Rome #53 reads ויוד (ve-Yôd; "and Yôd") rather than ויהודה (viY-hud-âh'; and *Yehudâh*), the latter is confirmed in *Nitzâkhôn Yâshân* #167.

*Nitzâkhôn Yâshân* #167 reads: ולא זה בן נפחא? והאמו מרים? ואחיו יעקב ויוסף ושמעון ויהודה (ve-lô' zêh ben na-pâkh' hu? Ve-im-ô' Mir-yâm' ve-êkh-âyv' Ya-a-qôv' ve-Yô-seiph' ve-Shim-ôn' viY-hud-âh'; and isn't this son of the blacksmith him? And his mother is *Miryâm* and his brothers are *Yaaqôv* and *Yôseiph* and *Shimôn* and *Yehudâh*).

*EB* reads: אין בן זה הנפח ומרים? הלא ידעתם שכל? (Ein bein zêh ha-na-pâkh' u-Mir-yâm'? Ha-lô' ye-da' têm shê-kâl' [kol] eil' u im-ô' Mir-yâm' ve-êkh-âyv' g' Yô-seiph' ve-Shim-ôn' viY-hud-âh'? Isn't this the son of the blacksmith and *Miryâm*? Haven't you known that all of these are his mother *Miryâm* and his 3 brothers: *Yôseiph* and *Shimôn* and *Yehudâh*?).

What happened to *Yaaqôv*?

*Nitzâkhôn Yâshân* #207 reads: מה נעשה לבן הנגר? הזה ושם אמו מרים ואחיו שמעון ויעקב אצלינו בנצרת? (mah na-a-sêh' la-bên' ha-na-gâr' ha-zêh' ve-shâm im-ô' Mir-yâm' ve-êkh-âyv' Shim-ôn' ve-Ya-a-qôv' êtz-lei' nu be-Nâtz-rat' ba-Gâ-lil' be-êr' êtz Yis-râ-eil'; what shall we do to this son of the carpenter, and there is his mother *Miryâm* and his brothers *Shimôn*, and *Yaaqôv* with us in *Nâtzrat* in the *Gâlil* in the land of Israel). This source loses *Yôseiph* and *Yehudâh*.

*NY* #207 exhibits particular marks of the pressures of Middle Ages polemics. For example, *NY* #207 stipulates Israel, apparently necessary in the European setting in which the polemics were being conducted. This document also abandons נפח of the earlier Hebrew mss. to adopt נגר of the Greek tradition, a likely concession to Christian polemicists.

\* "ut videtur" (apparently) reads Ιωαννης (Ioanneis, *Yôkhânân*) instead of Ιωσηφ (Ioseif, *Yôseiph*). <sup>2</sup>, apparently, redacted the ms. to read Ιωσηφ. The rest of the early Greek mss. read Ιωσηφ.

13.56.1 ואחיותיו הלא כולם עמנו הם. ומאיין הורגלו לו? כל החכמות האילו? (ve-akh-yôt-âyv' ha-lô' kul-âm' im-ân' u hêm. U-mei-ai' in hur-glu' lô kâl [kol] ha-khâkh-môt' hâ-eil' u; And his sisters, aren't they all with us? And where did he become acquainted with all of this logic), και αι αδελφαι αυτου ουχι πασαι προς ημας εισιν ποθεν ουν τουτω ταυτα παντα (kai adelfai autou oukhi pasai pros eimas eisin pothen oun touto tauta panta; and his sisters, aren't they all with us? Where, then, did he get all these things from?), ...And his sisters, aren't they all with us? Where, then, did he become acquainted with all of this logic... *secundum Nitzâkhôn Yâshân* #167 and the earliest extant source mss. (Greek), respectively.

Ms. Or. Rome #53 reads: ואחיותיו הלא עמנו הם? (ve-akh-yôt-âyv' ha-lô' im-ân' u hem; and his sisters, aren't they with us).

*Pâsuq* 56 is absent in *Nitzâkhôn Yâshân* #207.

*EB* reads: ואחיותיו הלא ידעתם שכל? (ve-akh-yot-âyv' ha-lo' ya-da' tem she-kol' eil' u im-ân' u? U-mei-aiy' in bâ la-zêh' kâl [kol] eil' êh; and his sisters, haven't you known that all of these are with us? And from where did all of this come to him).

13.57.1 ענה ישו ואמר להם: הנביא אינו מתקלל כי אם (ân-âh' Ye-shu' vâ-â-mar' lâ-hêm' ha-nâ-vi' ein' ô mit-qa-leil' ki im be-me-din-at-ô'; *Yeshu* replied and said to them, the *Nâvi* is not slighted except in his own home state), και εσκανδαλιζοντο εν αυτω οδε Ι-η-σ-ο-υ-ς ειπεν αυτοις ουκ εστιν προφητης ατιμος ει μη εν τη ιδια πατριδι και εν τ η οικια αυτου (kai eskandalizonto en auto o de I-ei-s-o-u-s eipen autois ouk estin profeiteis atimos ei mei entei idia patridi kai entei oikia autou; and they

were ensnared<sup>5,29,2</sup> by him, and *I-ei-s-o-u-s* said to them: A prophet is not dishonored<sup>5,16,2</sup> except in his own homeland and in his own house) ... **Yehôshua** replied and said to them, the *Nâvi* is not slighted except in his own home state... The Hebrew is reconstructed by complementing *Nestor* with *Nitzâkhôn Yâshân* ms. #167. The Greek follows א. (For β and a-3 cf. 13.57.1.) א"א is an abbreviation for אב כי אב (cf. *infra Nestor*).

*Nestor* reads: הנביא אינו מתקלל כי אם במדינתו (ha-nâ-vi' ein' ô mit-qa-leil' ki im be-me-din-at-ô', the prophet is not slighted except in his home state).

*Nitzâkhôn Yâshân* ms. #167 reads: ענה ישו ואמר (ân-âh' Ye-shu' vâ-â-mar' lâ-hêm' ein nâ-vi' be-lô' kâ-vôd' eil' êh bâ-ir' ô u-va-veit' ô, *Yeshu* replied and said to them, there is no prophet without *kâvôd* except in his own home town and in his own house).

*Nitzâkhôn Yâshân* ms. #207 reads: לא יהיה נביא לבוז ולא יתחרף כי אם במדינתו ובמקום שמכירין אותו (lô yi' he-yêh nâ-vi' me-vuz-âh' ve-lô' yit-khâ-reiph' ki im be-me-din-at-ô' uv-ma-qôm' shê-ma-kir-in' ô-t-ô', there won't be a prophet who is despised, nor will he be reviled, except in his own state and in the place that he is recognized).

*EB* reads: אין נביא שאין לו כבוד כ"א בארצו ועירו (ein nâ-vi' shê-ein' lô kâ-vôd' ki im be-artz-ô' ve-ir-ô' u-va-veit-ô', there is no prophet that hasn't *kâvôd* except in his own land, and his own city and his own house).

The use of עיר (ir, city) in *NY*#167 is due to paraphrasing, as opposed to quoting. This should not be considered as marking a trend any more than its

co-use of בית (bai' yit, house). *NY*#207 corroborates מדינה (me-din-âh', state) and introduces מקום (mâ-qôm', place). *EB*, the most recent in the trend of bending the Hebrew tradition to match the Greek tradition, corroborates בית as well as עיר, not the latter exclusively. *EB* also introduces ארץ (êr' êtz, land).

These do not support a suggested tradition that the original reading was עיר, which evolved into the more ambiguous מדינה, giving rise to πατρις (patris, fatherland).<sup>16</sup> Πατρις dates back to the 4<sup>th</sup> century (א, β, a-3 and sy<sup>p</sup>) while our current window into the devolution of the Hebrew tradition begins eight centuries later, and is limited to the 12<sup>th</sup>-14<sup>th</sup> centuries.

ἴδια πατριδι (idia patriidi; own fatherland) is preferred *secundum* א rather than πατριδι (patriidi, fatherland), as found in β and a-3, or πατριδι αὐτου (patriidi autou, his fatherland) as found in *TR* based on later mss.

For "snared," in the Greek tradition, cf. *NHM* 11:6 and notes 5.29.2 and 11.6.1.

**13.58.1** על כן לא עשה גדולות רבות (al kein lô âs-âh' ge-dôl-ô-t' rab-ô-t'; therefore he did not do many great deeds), και ουκ εποιησεν εκει δυναμεις πολλας δια την απιστιαν αυτων (kai ouk epoieisen ekei dunameis pollas dia tein apistian auton; and he did not exercise many forces<sup>26,64,2</sup> there on account of the paucity of their *ênumâh*<sup>8,10,1</sup>), ... **Therefore he did not do many great deeds [there]...** *secundum Nitzâkhôn Yâshân* #167 and the earliest extant source mss. (Greek), respectively.

<sup>1</sup> *Who Are the Netzârim?* – Advanced Level

<sup>2</sup> Meir Zlotowitz & Nosson Scherman, eds., *Bereishis*, Artscroll Tanach Series (Brooklyn: Mesorah Publications, Ltd., 1977-86), 1a:831.

<sup>3</sup> *Bereishis*, 1a:110.

<sup>4</sup> *Bereishis*, 1a:839.

<sup>5</sup> "Celibacy," *EJ*, V, 268-9.

<sup>6</sup> "Recognitions," *PG* 1, 1246-6 and Bagatti.

<sup>7</sup> *EH*, II, xxiii, 319 and Josephus, *Ant.* XX, ix, 1.

<sup>8</sup> John Romer, *The Seven Wonders of the World – Part I* (video documentary), Discovery Channel, Discovery Productions, 1994.

<sup>9</sup> Bagatti, p. 10, 13-14, et al.

<sup>10</sup> Cf. note 2.2.1.

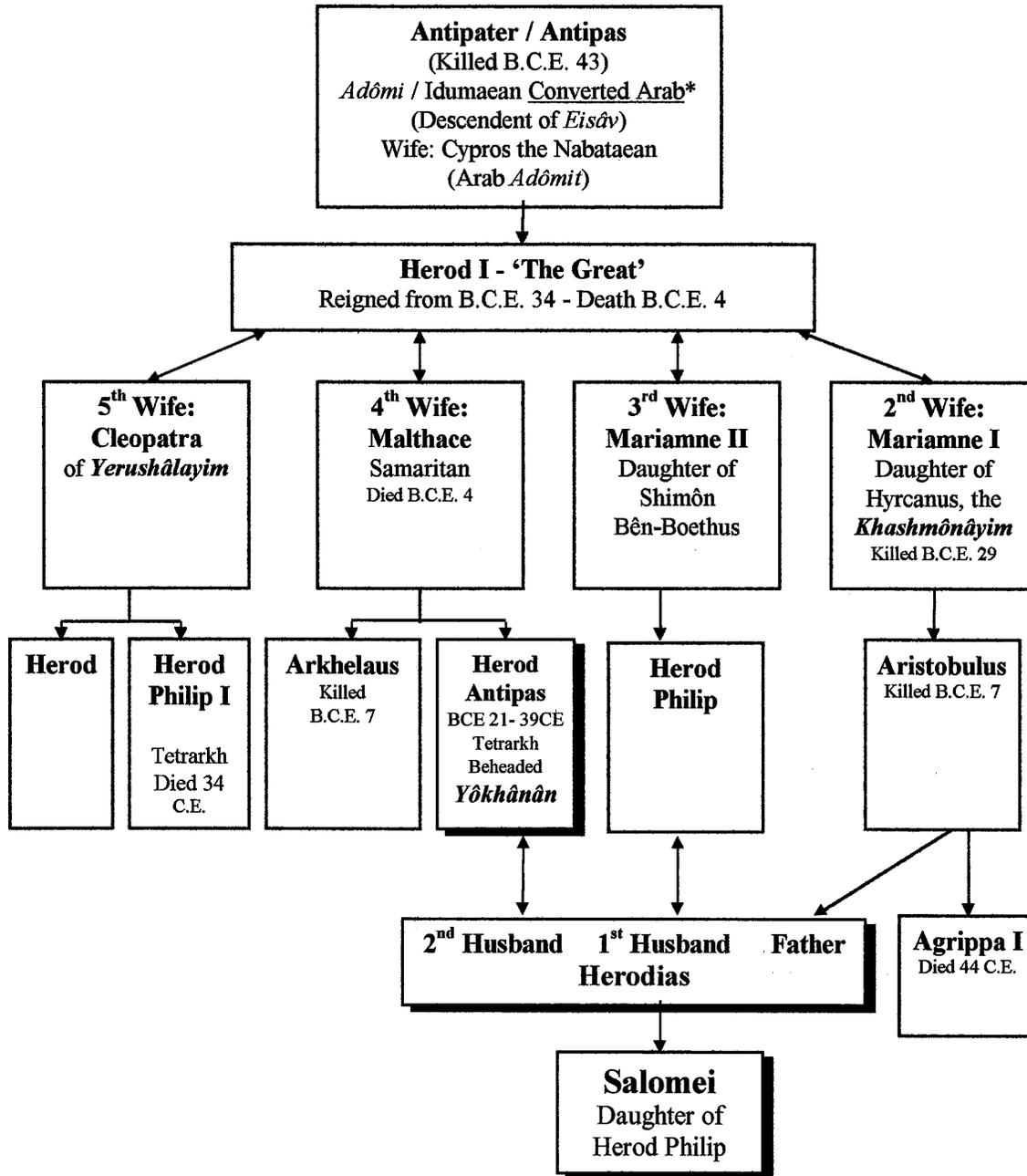
**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 13**

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- <sup>11</sup> Bacchiocchi.
- <sup>12</sup> Salo Wittmayer Baron. *A Social and Religious History of the Jews*, (New York: Columbia, 1952), II, 152.
- <sup>13</sup> Dan Bahat, "Does the Holy Sepulchre Church Mark the Burial of *J-e-s-u-s?*," *Biblical Archaeology Review* XII 3 (05-06 / 86), p. 32. Cf. also notes 24.15.1 & 24.15.3.
- <sup>14</sup> "Precious Stones and Jewelry," *EJ*, 13:1007ff; "Coral," *EJ*, 5:959f and E.L. Gilmore, "Which were the Original Twelve Gemstones of the First Biblical Breastplate?," *Lapidary Journal*, 12 / 68, 1130ff.
- <sup>15</sup> *EJ*, "Logos," XI, 460-62.
- <sup>16</sup> Howard, p. 176.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 14

### 14.0.1 Herod Family Partial Family Tree



NHM II:14,1

*Netzârim... Authentic*

\* According to *Josephus, Antipater*, father of *Herod the Great*, was an *Adômi* (Êdômite, *Idumaeen*, descendent of *Eisâv*) convert to Judaism, probably under duress, during the days of *John Hyrcanus* (B.C.E. 135-104). Forced converts were “Jewish” in name only. Most had reverted to their former lifestyles. The Herod family comprised *Adômi* Roman Arabs not unlike ‘Palestinian’ Arabs today. Both Romans and *Adônim* Arabs saw their ‘Jewish cloak’ as an opportunistic ‘qualification’ to rule the Jews. As Romans adopted Christianity, so did the *Adônim* Arabs.

*Aristobulus* was *Herodias*’ father. *Agrippa I* was her brother. *Herod Philip* was both her uncle and 1<sup>st</sup> husband. *Herod Antipas* was both her uncle and 2<sup>nd</sup> husband. *Salomei* was the daughter of *Herodias* and *Herod Philip*. *Herodias* married two brothers, the 2<sup>nd</sup> (*Herod Antipas*) in adultery. Aside from consorting with *Herodias*, who was his first cousin and his brother’s wife, *Herod Antipas* lusted after *Salomei*, who was both his niece and step-daughter. It is clear why *Yôkhânân ha-Matbil* condemned the marriage.

**14.1.1** τετρααρχης (tetraarkheis; Tetrarkh), ...**Roman-Arab Sheriff of Yehudâh**... There is no accurate parallel in the U.S. government for the office of Tetrarkh in the time of Herod Antipas. The Tetrarkh of the time of Herod Antipas spanned the functions and authorities of the legislature (within Roman limitations), the sheriff, and the judge. Under Roman authority and allegiance, he was one of one of four Roman regional rulers. Herod Antipas was ruler of the region of *Yehudâh* (cf. 14.9.1), about the size of an average US state.

The Tetrarkh reported to the Procurator, who was the Italian (Roman) Controller over a province comprising several regions. The Tetrarkhs, however, were often non-Italian, as is the case of Herod Antipas, a descendant of an Idumaeen (an *Adômi* Arab, descended from *Eisâv*; see family tree chart, note 14.0.1 with notation) who was forcibly converted to Judaism.

Although the Tetrarkh occasionally reported directly to Rome, he was responsible to the Procurator who, in turn, usually reported to Rome. The Procurator was a Controller, primarily concerned with Rome’s income from tax monies. The Tetrarkh was concerned with law and order.

**14.3.1** απεθετο (apetheto), ...**put [him] away**... is preferred *secundum* <sup>κ\*</sup> and <sup>β\*</sup> rather than εθετο, (etheto; put [him]), as found in *TR*.

**14.3.2** ...**Herodias**... cf. family tree chart, note 14.0.1.

**14.3.3** ...**[estranged] wife**... inserted for clarity. Lit. "woman"; cf. *Va-Yiqrâ* 18:16; 20:21; & IV Sh. 7:39.

**14.4.1** ...**Herod-[Antipas]**... lit. "him"; cf. 14.0.1.

**14.4.2** ...**have her**... the wife of his brother while his brother was still alive. Cf. *Va-Yiqrâ* 18:16; 20:21; & IV Sh. 7:39.

**14.6.1** ...**[Salomei] the daughter of Herodias**... (cf. family tree chart, note 14.0.1) by her first marriage to Herod-Philip. Both Herod-Philip and Herod-Antipas had married their own, and the same, niece (Herodias). Conversely, Herodias married two of her uncles. Herod-Antipas is "pleased" (sexually excited) by his own niece Salomei, the daughter of another niece (Herodias) whom he married in adultery. See the Herod family tree in note 14.0.1. (Herod-Philip was still alive – cf. IV Sh. 7:39.)

**14.9.1** מלך (mêl' êkh; king) pl. מלכים (me-lâkh·im'), βασιλευς (basileus; king), ...**king**... (i.e. the Tetrarkh), cf. 14.1.1.

**14.12.1** πτωμα (ptoma), ...**corpse**... is preferred *secundum* <sup>κ</sup>, <sup>β</sup> and <sup>sy<sup>p</sup></sup> rather than σωμα (soma; body), as found in *TR*.

**14.13.0** ...**from the cities**... near *Tabgha / Ginôsar*. “*Tabgha* is an Arabic corruption of the Greek name *Heptapegon* (“the seven springs”).”<sup>1</sup>

On the surface it appears that the group went to *Beit-Tzayâdâh* (on the northeast shore of *Yâm Kinêrêt* – Ky-Lu. 9:10; Ky-Mk. 6:30; NHM 14:13; Yn. 6:1). This is where the feeding of the 5,000 took

place. It makes no sense that from *Beit-Tzayâdâh* the *talmidim* left apparently for *Beit-Tzayâdâh* (Ky-Mk. 6:45; *NHM* 14:22; cf. also note 11.21.).

It appears the *talmidim* went somewhere else in the interim. The most likely place in the texts seems to be preceding Ky-Mk. 6:33; Ky-Lu. 9:11; Yn. 6:2 and in the middle of *NHM* 14:13. In these *pesuqim*, the crowds seem to be following *Yehôshua* and his *talmidim* on foot. Probably at this point, the group moved from *Beit-Tzayâdâh* and visited several sites along the northeast to northwest shores of *Yâm Kinêrê't*. At one of these sites along the way, the feeding of the 5,000 took place. Tradition places the site on a long sloping hillside near *Tabgha* and *Ginôsar*, just north of *Tevêryâh* (cf. Yn. 6:23). Some of the mountains west of *Ginôsar*, *Tabgha* and *Tevêryâh* are enticing for praying (Yn. 6:3).

From the *Ginôsar-Tabgha* area, the *talmidim* left to return to *Beit-Tzayâdâh* (Ky-Mk. 6:45; *NHM* 14:22). Probably before leaving, *Yehôshua* went up on one of the mountains, probably a nearby mountain along the northwest shore (Ky-Mk. 6:46; *NHM* 14:23; Yn. 6:15). From *Beit-Tzayâdâh*, the *talmidim* sailed west again to *K'far-Nakhum*<sup>4.13.1</sup> (Yn. 6:16-17), but encountered strong winds, apparently out of the north. As they came abreast of *K'far-Nakhum* and tried to come about to dock – requiring them to head due north and straight into the heavy wind to dock – they apparently found that they were unable to dock safely at *K'far-Nakhum* (Yn. 6:19; Ky-Mk. 6:48; *NHM* 14:24). Consequently, they were forced to dock at *Ginôsar* (Ky-Mk. 6:53; *NHM* 14:34).

From *Ginôsar*, they later completed their trip to *K'far-Nakhum* (Yn. 6:25-29). *Yâm Kinêrê't* is roughly 8 miles wide (east-west) at this point, so the distances between the villages along its shore are not great (varying approx. between 2-4 miles). The trip in which *Yehôshua* wind-surfed (cf. 14.25.5) probably occurred en route from *Beit-Tzayâdâh* on the NE shore to *Ginôsar* on the NW shore.

#### 14.13.1 ...a place of arid-hill-country...

probably east, or northeast, of *Beit-Tzayâdâh*, on the NE shore of *Yâm Kinêrê't* (cf. Ky-Lu. 9:10). The reference in *EB* to "*Yehudâh*" here is problematic. There is a confusion of words that could only have

occurred in the Greek. The geographical context must be considered. First, this group is on *Yâm Kinêrê't*. Then they somehow "pop" down to the wilderness of *Yehudâh* and "pop" back to *Yâm Kinêrê't*. The geographic context and the corresponding *pâsuq* in Ky-Lu suggest they went to *Beit-Tzayâdâh*.

How, then, did *EB* come to read "of *Yehudâh*"?

Not from the *Biblia Reina-Valera* of 1602 which reads: Y oyendolo J-e-s-u-s, se aparto de alli en un barco a un lugar desierto, apartado; Y cuando las gentes lo oyeron, le siguieron a pie de las ciudades 2 (And upon hearing it, J-e-s-u-s departed on a boat to a desert, an isolated place; And when the kindred heard it, they followed him on foot from the cities).<sup>3</sup> Cf. also 1.23.3, 5.8.1, 6.24.2, 6.32.1, 10.36.1, 12.1.1, 28.1.1.

The answer is most likely a confusion of Greek words. The Greek for "and privately" happens to be και ιδίαν (kai idian), showing a modicum of similarity to "of *Yehudâh*" = της ιουδαίας (teis ioudaias; cf. *NHM* 3:1) which might be confused in a worn ms. בפרטיות (be-prâ-ti-ut' ; privately), by contrast, cannot reasonably be mistaken for יהודה (Ye-hud-âh' ) in Hebrew. This, along with the Greek explanation of *Im-ânu-Eil* (superfluous in the Hebrew *EB* at 1:23), raises the possibility that *EB* may in some places be dependent upon the Greek.

14.14.1 ...he... "*Yehôshua*" is not included here *secundum* all early mss.

14.14.2 רחמים (ra-kham-im'<sup>18.27.1</sup>), σπλαγχνιζομαι (splugkhnizomai; to have heartache for), ...had *rakhimim* for... cf. note 18.27.2. *EB* lacks the phrase.

14.14.3 αρρωστος (arrostos; feeble), ...feeble... is rendered with good consistency in LXX for κλη (khâl-âh' , be sick or feeble). Cf. *Be-Reishit* 48:1; *Tehilim* 35:13; *Mishlei-Shlômôh* 13:12; 23:25; *Yeshayâhu* 14:10 (weak); 17:11 (grief); 33:24; 38:1, 9; 38:1; 53:10; 57:10 (grieved); *Yirmeyâhu* 4:31 (travail); 10:19 (grievous); 12:13 (pain); 14:17; 30:12; *Yekhêzqeil* 34:4 (diseased / sick), 16,21;

*Nakhum* 3:19; *Hôsheia* 7:5; *Mikhâh* 6:13; *Âmôs* 6:6; *Malâkhi* 1:8,13; *Dâniel* 8:27.

חלה (khil·âh' ; to sweeten) also means to be sweet, to 'sweet-talk' <sup>4</sup> – cf. *Shemôt* 32:11 (besought); *Devârim* 29:21 (laid); *Tehilim* 45:13 (entreat); 77:11 (infirmity); 119:58; *Mishlei-Shlômôh* 19:6; *Yirmeyâhu* 26:19; *Zekharyâh* 7:2 (pray); 8:21-22; *Malâkhi* 1:3 (beseech); *Dâniel* 9:13 (prayer). This connotation might well be intended by the Hebrew-speaking author of the original Hebrew *Matityâhu* (cf. note 1.0.2). Cf. also *Yaaqôv* 5:14.

**14.15.1 ...the talmidim...** αὐτου (autou, his) is not included *secundum* <sup>N</sup> and β.

**14.15.2** οὖν (oun; therefore, then), ...**therefore...** is included *secundum* <sup>N</sup> though it is omitted in β, a-3 and sy<sup>p</sup>.

**14.15.3** בנות (bân·ôt' ; lit. daughters), κωμας (komas), ...**suburbs...** בנות, plural of בת (bat; daughter), refers to small satellite (daughter) villages, or suburbs, of a larger city and corresponds most frequently in *LXX* to κωμας. This connotation is reinforced in that the next most frequent correspondence to κωμας, which is חצר (khâ'tzeir' ; courtyard) of a city. It is often rendered as "hamlet."

*EB* reads מגדלים (mig·dâl·im' ; towers). From an historical viewpoint, "towers," refers to the towers protecting the gates of a larger town. This seems more likely since the crowds were going someplace where they could buy food.

**14.16.1 ...he...** "Yehôshua" is not included *secundum* <sup>N\*</sup> and sy<sup>p</sup>. It is of doubtful authenticity *secundum* β and a-3.

**14.19.1 ...having looked up into the heavens...** cf. *Tehilim* 123:1, not just any direction – cf. note prayer, 21.22.2. Cf. also note heavens, 3.2.2. The reference to this *pâsuq* in *NY* #193 is a passing remark, not a quotation.

**14.19.2** בֵּרַךְ (bei-rakh' ; he blessed), εὐλογεῖν (eulogeo; gave a blessing), ...**gave the ha-Môtzi...**

Εὐλογεῖν corresponds to the Hebrew בֵּרַךְ. Though the Roman redactors were apparently unaware of, or unconcerned about, the specific Jewish *berâkhôt* (blessings), the Hebrew *berâkhâh* (blessing) over bread, dating at least from the times of the *Beit-ha-Miqdâsh*, is the *ha-Môtzi*. Your local Orthodox *rav* can teach you this ancient *berâkhâh*.

**14.20.1 ...leftovers...** lit. "over and above of the fragments." The reference to this *pâsuq* in *NY* #193 is a passing remark and not a quotation.

**14.20.2 ...twelve baskets full...** Cf. *Melâkhim Beit* 4:42-44.

Scholars generally seem to discount the work of George Lamsa. With this *caveat* in mind, one of his remarks is, nevertheless, interesting. In his commentary on the Aramaic sy<sup>p</sup>, George Lamsa asserted that it was customary for travelers to carry a pouch of food under their robes. "When men travel[ed in the Middle East], enough bread [wa]s taken in bags to last through the entire journey, because bread [could] not be procured on the road... On a short journey travelers carr[ie]d as many as fifteen loaves between garments. Fish, cheese, and other food stuffs are also carried... While the caravan is on the road every man tries to conserve his supply of bread. Some men pretend they are short of bread and blame the shortage on their wives. They use this pretense because while Easterners are generous in sharing their food at home, on the journey, the supply is limited and they try to conserve what they have by seeking to eat with others... This all changes on the return journey. Now everybody becomes generous because it is contrary to Eastern custom to bring back stale bread which would have to be thrown to the birds or given to strangers. Those who had hitherto hidden their bread are now ready to share it with others. The men who had previously stated they did not have enough, suddenly display many loaves which they produce from their garments and bags... these travelers... did not know how long [Yehôshua] would stay nor how long they would be away from

home... When [*Yehôshua*] decided to dismiss the crowds... the disciples found a boy with five loaves of bread and two fishes in his garments. He was willing to share with the crowd. When he did this, others who had concealed their bread and now realizing [*Yehôshua*] had finished [teaching] and that they were about to return home, produced the food saved in their garments and bags and offered it to the hungry crowd.”<sup>5</sup>

One aspect of Lamsa’s view I can confirm from personal observation of the *Teimânim*: Middle Eastern religious Jews believe men of [*Ēlôhim*] can increase the supplies of bread, but supernatural magic is not a required ingredient for the miracle. “They assign the cause to [*Ēlôhim*] from whom everything comes” (ibid.).

This would imply that the *talmidim* lacked the *êmunâh*<sup>8,10,1</sup> to share their limited provisions, fearing that the crowds would not share too. Then the whole attempt to dine together would turn into a fiasco, because the *talmidim* didn’t have sufficient fish and bread to supply the crowds. This also fits the context perfectly.

The *New Testament* requires followers to produce greater things than *Yehôshua* did (*Yn.* 14:12). Those who believe this was magic are obligated to do better magic than J-e-s-u-s. Moreover, those who cling to a magical interpretation contradict the *isur*<sup>16,19,3</sup> *Tôrâh* which prohibits magic.

**14.22.1 ...And...** "suddenly" is not included here *secundum* *℣\**.

**14.22.2 ...he...** "*Yehôshua*" is not included here *secundum* all early mss.

**14.22.3 ...the talmidim...** "His" is not included *secundum* *℣* though it is included in *β*.

**14.22.4 ...the other side...** The intended destination apparently being *K’far-Nakhum*,<sup>4,13,1</sup> but they wound up in *Ginôsar* due to the squall (cf. note 14.13.0). *EB* adds "to the city where the crowds were headed."

**14.24.1** כבאמצע הים (be-êṃ’ tza ha-yâm’ ; in the middle of the sea), ...in the middle of *Yâm* [*Kinêréf*]... according to *EB*. Μεσον της θαλασσης ην (meson teis thalasseis ein, was in the midst of the sea), as found in *TR*, is preferred *secundum* *℣* rather than σταδιους πολλους απο της γης απειχεν (stadious pollous apo teis geis apeikhen, was many furlongs away from the land) as found in *β* and *sy*<sup>p</sup>.

**14.25.1 ...in the pre-dawn hours...** lit. "in the fourth watch of the night"; roughly between 3 and 6 A.M. The reference to this *pâsuq* in *NY* #193 is a passing remark and not a quotation.

**14.25.2 ...he...** "*Yehôshua*" is not included here *secundum* all early mss.

**14.25.3** בא להם ישׁוׁ הולך בים (bâ lâ-hêm’ Ye-sh’u’ hô-leikh’ ba-yâm’ ; came to them *Yesh’u* going on the sea), ηλθεν προς αυτους περιπατων επι την θαλασσαν (eilthen pros autous peripaton epi tein thalassan; he came toward them going about on the sea), ...came to them going about on the lake... is preferred *secundum* *EB* and *℣*, *β*, *a-3* and *sy*<sup>p</sup>, respectively. Ηλθεν is preferred, rather than απηλθεν (apeilthen, came away), as found in *TR* based on later mss.

Those insisting on the magical interpretation that J-e-s-u-s walked on water should keep in mind that J-e-s-u-s also said (*Jn.* 14:12): "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." So unless you can juggle fiery tomahawks while alternating between the hokey-pokey, raising the dead and handsprings on a choppy sea without getting wet J-e-s-u-s himself declares that you aren’t a believer in him!!! Perhaps there’s a problem in the Roman-promulgated *New Testament* and in your belief system?

הולך (hô-leikh’ ; proceeding, going, walking), while generally assumed to mean walking, simply means going along, and isn’t always limited to walking.

Similarly, περιπατεω (peripateo; to proceed, go, walk), generally assumed to mean walk, is formed

from πατεω (pateo; to tread) and περι (peri; around). When someone claims to tread water no one thinks of it as magical – though a literal interpretation would, identically to this passage, imply a wondrous magical miracle.

Here also, though dismissed by scholars, Lamsa's analysis of the Aramaic matches the Hebrew. "According to Aramaic style of speech, walking *on* the sea means walking *by* the sea or *along* the shore. The word [על] al has many meanings, such as... on, against, ... by..."<sup>6</sup> *Tehilim*] 137.1 reads in Hebrew: "על נהרות בבל, שם ישבנו גם-בכינור" (al na·har·ôṭ' Bâ-val, shâm yâ-shav' nu gam-bâ-ki' nu; over / on / by the river of *Bâvêl*, there we sat also – we cried).

Of course, this account implies that neither of them sank, i.e. they weren't in the water like someone treading water. On the other hand, it isn't logical to assume from this that magical walking on water was ever intended before it was reinterpreted by pagans. This could have referred to something like surfing, wind surfing or a comparable innovation; even, in the stormy conditions, walking from the bank upon a floating log used as a makeshift dock to the *Gâlil*-class boat moored near shore. It certainly doesn't imply anything magical or supernatural (i.e., contradiction of the perfect laws of physics ordained by the Perfect Creator).

**14.25.4 ...to them...** along the NW shore of *Yâm Kinêrêṭ*.

**14.25.5 ...lake...** lit. "water" or "sea" (of *Kinêrêṭ*). This was in the area between *Beit-Tzayâdâh* on the NE shore and *Ginôsar* (cf. 14.13.0).

**14.26.1 ...lake...** lit. "water" or "sea" (of *Kinêrêṭ*).

**14.27.1 ...he...** "*Yehôshua*" is not included *secundum*  $\aleph^*$  though it is included in  $\beta$ .

**14.27.2 ...it's me...** Lit. "I am," corresponding to Hebrew אנני (a-ni') – either "I am" or "It is me," depending on context.

**14.29.1** ελθειν ηλθεν ουν (elthein eilthen oun; to come he came then), ...**then he came...** is preferred *secundum*  $\aleph^*$  rather than και ηλθεν (kai eilthen, and he came), as found in  $\beta$  or ελθειν (elthein, to come), as found in *TR* based on  $\aleph^1$ , a-3 and sy<sup>p</sup>.

**14.30.1 ...wind...** "strong" is not included *secundum*  $\aleph$  and  $\beta^*$ .

**14.32.1** αναβαντων (anabanton), ...**having gone up...** is preferred *secundum*  $\aleph$  and  $\beta$  rather than εμβαντων αυτω (embanton auto, they having boarded), as found in *TR* based upon later mss.

**14.32.2** נח הרוח (nakh ha-ru' akh; eased the wind / spirit, ...**the wind eased...** is a rhyme in Hebrew.

**14.3.1 ...paid obeisance...** is not preceded by ελθοντες (elthontes; having come), *secundum*  $\aleph$  and  $\beta$ . Cf. notes 2.2.2, 4.9.1, 5.16.2 & 15.9.3.

**14.34.1** επι την γην εις (epi tein gein eis), ...**on land into...** or "by land into," is preferred *secundum*  $\aleph$  and  $\beta$  rather than εις την γην (eis tein gein, into the land), as found in *TR* based on later mss.

**14.34.2** בקעת גנוסר (biq-at' ji-nô-sar' [gi-nô-sar' ]; the rift of *Ginôsar*), ...**the rift of Ginôsar...** *Ginôsar* is a village on the plain of the NW shore of *Yâm Kinêrêṭ*. *Pâsuq* 34 is absent from *EB*.

**14.35.1 ...who had evil...** *EB* reads כל החולים מכל מדורים (kâl [kol] ha-khôl-im' mi-kâl' [kol] mad-vim'; all the sick of all illnesses). Also in *EB*, *pâsuq* 36 begins with a related word, ודלו פניו (ve-khil' u pâ-n-âyv'; and they besought him with sweet-talk; lit., they sweetened his face).<sup>14.14.3</sup> These are from the same Hebrew root, חלה, as Howard noted. (Howard, Bible Review)

The Greek mss. do not support this association. Κακος (kakos; evil) in *pâsuq* 35 corresponds, via *LXX*, to *MT* רעה (râ-âh', evil, wrong, bad; cf.

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 13**

21.41.1). Παρακαλεω (parakaleo; call to one's assistance), in *pâsuq* 36, corresponds via *LXX* to נִחַם (ni·kham' ; he regretted, was in need of consolation

and comfort) and (ni·kheim' ; he consoled, he comforted). By extension, the former is often rendered 'to be sorry'; cf. 8.31.1).

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1 *Tabgha*, EJ 15.688.

2 *Biblia Reina-Valera* of 1602, Trinitarian Bible Society, 217 Kingston Road, London SW 19 3NN, England.

3 English translation by Luis Chavira, *talmid geir ha-Netzârim* in Chihuahua, Mexico.

4 נִחַם, Klein's p. 217.

5 George Lamsa, *Gospel Light* (Philadelphia: A.J. Holman, 1936, 1967), p. 336.

6 Lamsa, p. 338-9.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 15

**15.0.1** הלכה (ha·lâkh·âh', case law), εθος (ethos, custom), ...**Halâkhâh**... "Originally the term **Halâkhâh** <sup>7.1.1</sup> (pl. **Halâkhôt**) had the meaning of the particular law or decision [*mishpât*; ybd] in a given instance [case; ybd], as in the frequent expression 'this is a law given to *Môshêh* on *Sinai*' (**Halâkhâh le-Môshêh mi-Sinai**). This usage persisted, but side by side with it there developed the use of **Halâkhâh** as a generic term for the whole legal system of Judaism, embracing all the detailed laws and observances."<sup>1</sup>

הלכה למשה מסיני (Ha·lâkh·âh' le-Môsh·êh' mi-Sin·ai') is "case law" *mishpâtim* to *Môshêh* from *Sinai*. "As part of the Oral Law, a number of laws, possessing biblical authority but neither stated in Scripture nor derived by hermeneutical principles, are stated in rabbinic literature to be 'laws given to *Môshêh* at *Sinai*...' The medieval commentators point out that on occasion the term, **Halâkhâh le-Môshêh mi-Sinai**, is used of much later enactments and is not always to be taken literally, but refers to a **Halâkhâh** which is so certain and beyond doubt that it is as though it were a **Halâkhâh** given to *Môshêh* at *Sinai* (*Asher ben Jehiel Hilkhot Miq'vot*, 1 (at the end of his *Pisqei-ha-Rôsh* to *Nidâh*) and his Commentary to *Mishnâh, Yadayim* 4:3)." <sup>2</sup>

Dead Sea Scroll 4Q MMT has conclusively proven that the non-selective authority of the Oral Law was uncompromisingly respected by all three major sects of 1<sup>st</sup> century Judaism which constituted the **Beit-Din ha-Gâdôl** – the undisputed ultimate earthly authority defining legitimate Judaism for all time.<sup>3</sup> The only argument remaining is entirely semantic: some pedantic scholars who are determined to refuse recognizing the legitimacy of rabbinic Judaism argue that the 1<sup>st</sup> century B.C.E. Oral Law shouldn't be called **Halâkhâh**, since that described only the *Perushim* version of the Oral Law. However, these miso-Judaics beg the question that **Halâkhâh** is less correct than the other two terms. The *Qumrân*-Essene *Tzedôqim* termed their tradition of the Oral Law מעשים (ma·as·im' ; doings, practice), hence מקצת מעשה התורה (miq·tzat' ma·as·ei' -ha-Tôr·âh' ; a little / some

doing of the Instruction). I agree with the many scholars who feel that the enigmatic name 'Essene' is a corruption deriving from this same stem: עושים (ô·s·im' ; doers) ⇒ the Aramaic ending Ôs·in' ⇒ Essene. Because the accent is on the last syllable Ôsin (= "Essene") might well have been transliterated into Greek as Εσσαίοι (Essaioi) in the same way that Γαλιλαίοι (Galilaoi) <sup>4</sup> is transliterated from גליליים (Ge·lil·i·yim' ) – which, given an Aramaic ending, would be *Gellilyin*.

The Pseudo-*Tzedôqim* of the *Beit-ha-Miqdâsh* in *Yerushâlayim* advocated codifying the Oral Law and ending oral transmission. The name of their tradition was their codification of the Oral Law: "*The Book of Decrees*" – something the *Perushim* later did with *Talmud*.

No serious scholar of the Dead Sea Scrolls any longer maintains that any major sect of 1<sup>st</sup> century Judaism rejected the Oral Law.

The implication of this is that uncompromising recognition of the non-selective authority of the Oral Law was the *sine qua non* defining legitimate Judaism in the time of the **Beit-Din ha-Gâdôl**. All evidence suggests that this has always been the *sine qua non* from the time of *Har Sinai*, even as it remains so today.

For more comprehensive explanation, see my book *Atonement In the Biblical 'New Covenant.'*

**15.2.1** עוברים (ôv·rim' , they are transgressing), παραβαίνω (parabaino, transgress), ...**transgress...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

Παραβαίνω corresponds via *LXX* to הפר (hei·feir' , violate; *hiphil* of פָּרַר, to crumble). Cf. *Be-Reishit* 17:14; *Va-Yiqra* 26:15, 44; *Be-Midbar* 15:31; 30:9, 13, 14, 16; *Devârim* 31:16, 20; *Tehilim* 119:126; *Yeshayâhu* 24:5; 33:8; *Yirmeyâhu* 11:10; 14:21; 31:32; 33:20, 21; *Yekhêzqel* 16:59; 17:15, 16, 18; 44:7; *Zekharyâh* 11:10, 11, 14. Cf. also notes 1.24.1 w / I Yn. 3:4; *Yaaqôv* 5:19-20, VI Sh. 8:39 & *Yehudim* 6:6 w / note 1.21.4 concerning misstepping

and being “unfaithful, disloyal, traitorous.” Cf. also note III Sh. 2:18.

**15.2.2** מסורת (mâ:sôr'êt; that which is binding), παραδοσις (paradosis; tradition), ...*mâsôrêt*... correspond in LXX. From Klein's we learn that מסרת in Biblical Hebrew meant fetters or bonds. Further, מסרת “is probably contracted from מאסרת and is formed with instr. suff. -מ from אסר ([â:sar'] = to bind). Later, however, the word מסורה [a secondary form] was explained as the summary of the correct tradition of transmission concerning the correct writing and reading of [Tan"kh] and accordingly, was regarded as a derivative of the verb מסר (= to hand down, hand over).”<sup>5</sup> Thus, we find the earlier (Biblical) form, אסר, in *Êzrâ* 7:26. This is reinforced in the other undisputed instance of παραδοσις in LXX at *Yirmeyâhu* 34:2. נתן (nâ-tan'; he was giving, he gave) is used in MT conveying the same meaning. (A third instance is not supported in the Sinaiticus uncial.)

*Mâsôrâh*, the secondary form that refers to modern rabbinic tradition, is not preferred here since it lacks the earlier Biblical connotation. However, with respect to *Mâsôrâh*, it is frequently quoted, “The school of *rav Eiliyâhu* (not *Eiliyâhu ha-Nâvi*) taught, ‘Anyone who studies, reviews and learns *Halâkhâh*<sup>7.1.1</sup> (oral tradition) everyday, is guaranteed that he is a son of the world to come. He who follows the pathway of *Halâkhâh*, the world to come will be his.”

Unfortunately, this is not based in written *Tôrâh*, leaving the follower to place his *êmunâh*<sup>8.10.1</sup> in *rav Eiliyâhu* instead of *Tôrâh* for deliverance. This places *rav Eiliyâhu* in competition with *Êlôhim* rather than as His servant. To be more specific, *Tôrâh* clearly takes a position contrary to *rav Eiliyâhu*, declaring that דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) sacrifice is essential (*Va-Yiqrâ* 17:11; *Yekhêzqeil* 18:4; *Yeshayâhu* 64:5; et al. See also notes “swear” 5.34.2 and “*B'rit*” 26.28.1).

*Pârâshat-Yôm Kipur (Va-Yiqrâ* 16) serves as an excellent illustration. Other illustrations are the *Pêsakh* Lamb, and the blood on the *mezuzôt* at the *Yetziâh*. This occurrence was so important it is still supposed to be commemorated in the *Seidêr Pêsakh*

by dipping *karpas* in red wine vinegar (not the comparatively recent innovation of saltwater).

The defense that *Hôsheia* 6:6 (“For I desire graciousness and no sacrifice, and the knowledge of *Êlôhim* more than burnt offerings”) does away with blood sacrifice *kipur* rests upon two errors:

א. *Beit-ha-Miqdâsh* sacrifices were being offered long after that was written, and

ב. No one interpreted this *mishpât* as disapproving of sacrifices while the *Beit-ha-Miqdâsh* stood.

Clearly, the *pâsuq* must be understood in the way it was originally intended by the author and his entire – Judaic – audience. The context in the subsequent *pesuqim* clearly shows that the admonishment was toward those who abused sacrifices. These hypocrites transgressed however they wished and assumed they could then make a sacrifice and all would be OK. This same attitude is prevalent in Christianity today: “I can do it [transgress] anyway. I know *J-e-s-u-s* will understand and forgive me.” Instead of excusing transgression in advance, one must do one's very best not to transgress. When one transgresses through error or shortcoming despite their best effort, for this – only – 'ה has made provision through *Yehôshua* the *Mâshiakh* for דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11).

*Hôsheia* 6:6 was not a general nullification of the need for דם חטאת הכפרים for *Tôrâh* transgression – as evidenced by the continued sacrifices in the *Beit-ha-Miqdâsh* long after. Rather, it was a declaration that *Êlôhim* would rather we obtained knowledge of Him and His *Tôrâh* and act graciously and with *khêsêd*.<sup>12.7.1</sup> *Hôsheia* 6:6 teaches that He wants us to abstain from transgression – so that the need to offer a blood sacrifice according to *Va-Yiqrâ* 17:11 doesn't arise in the first place.

Jews often validate Christian doctrines inadvertently. Some Jews argue that animal sacrifices, like the *gêt*, were given only to manage man's insatiable appetite for transgression (e.g., the eating of meat). Like Christians, those who observe *Tôrâh* only selectively – rejecting *Tôrâh*'s requirement for דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) contradict *Tôrâh*. Other Jews

argue that the sacrifices became obsolete with the destruction of the *Beit-ha-Miqdash*, replaced by prayer. These selective observers of *Tôrâh* then employ the *non sequitur* that, therefore, דם הטאת דם הכפרים no longer has any connection to *kipur*. (Cf. also discussion of *kipur* under “swear” 5.34.2.)

This is a fundamental, post-*Beit-ha-Miqdash*, change – a “new covenant” contradicting *Tôrâh* and *Tan”kh*. Any rabbi who confirms that a new covenant may obviate previous covenants, rather than build consistently on them, has, unwittingly, logically validated the Christian *New Testament* of grace obviating *Tôrâh*. Such a *rav* also contradicts the principle of an unchanging ה (Malâkhi 3:6; Tehilim 89:35) and contradicts the *Tôrâh* admonitions of *Devârim* 4.2 and 13.1. He further represents that *Tôrâh* either lies to us in *Va-Yiqrâ* 17:11 and numerous other references requiring blood sacrifices for *kipur* of transgressions or in declaring that ה doesn’t change (Malâkhi 3:6). These rabbis are ignorant of pre-*Talmud* Oral Law, and pre-*Khashmônâyim* [i.e. pre-*Perushim*] Judaism and the necessary 1<sup>st</sup> – 3<sup>rd</sup> century rabbinic, *Perushim* / Orthodox, perspective outside of which *Talmud* is distorted and misunderstood. Worse yet, virtually all have locked themselves into a Middle Ages mindset and frame of reference into which they have reformed *Talmud* and Orthodox Judaism. By the criteria of *Devârim* 13:2-6 and 18:21-22, espousal of these positions that contradict *Tôrâh* defines them as false prophets and false teachers.

The contradictions between “sage” and *Tôrâh* also point up the inherent danger in viewing today’s “sages” as “living *Tôrâh*.” To insist that *Halâkhâh* is too complex to be understood by ordinary mortal Jews contradicts *Tôrâh* – not to mention being conspicuously self-serving, empire-building self-olatry. *Devârim* 30:11-14 declares that the *mitzvôt* are “not hidden” from us nor “far off” from us that we need someone to understand it for us and explain it to us. Rather, *Tôrâh* continues, “the word is very near” to every Jew, and is to be in our heart and in our mouth so that we should do it. *Tôrâh* specifically states in this *pârâshâh* that we do not need someone else to get it and pass it on to us! *Tan”kh* tells us that every Jew should strive for exactly the opposite goal: knowing

*Tôrâh* for himself, having no need of anyone teaching him (*Yirmeyâhu* 32.32-33). A teacher can be a great time-saver and help. But no teacher, or *rav*, is indispensable. It is self-serving and idolatrous for a *rav* to insist that anyone must rely, instead of directly on *Tôrâh* (which includes the well documented Oral Law / *Halâkhâh*) and *Tan”kh*, on his word as the “living *Tôrâh*” to be enlightened. How easily one is beguiled into relying upon men instead of ה and His *Tôrâh*.

According to *Tôrâh*, *Môshêh* wrote down all the words of *Tôrâh* (*Shemôt* 24:4; *Devârim* 27:3, 8; 31:24). Moreover, *Devârim* 4:1-2; 13:1, “you shall not add to the Word that I command you. Neither shall you diminish from it.” These are the reasons why neither sect of the *Tzedôqim*<sup>3.7.2</sup> accepted the imposition of that part of oral tradition consisting of “fences” rather than *mishpât* (case law judgments). The rabbis, too, acknowledge the difference in authority between the two.

When *Yehôshua* was voicing the word מסורה, it either still meant fetters or was in transition to the later MT meaning of tradition. In the first case, it would have referred to the fanatic lengths to which some rabbis went in adding legal fictions and imposing extreme burdens (“fences”) to *Tôrâh*. In either case, *Yehôshua* was criticizing the extreme rabbinic fences, not *Tôrâh* itself nor even the Oral Law which all three sects regarded as essential. Stated more specifically, *Yehôshua* appears to have been critical of some *minhâgim* (customs) of one sect or the other being proposed as potential *Halâkhôt de-Rabânân*,<sup>7.1.1</sup> not *Halâkhâh de-Ôraitâ*.<sup>7.1.1</sup> The latter is *mishpât* based upon *Tôrâh shê-biKhtâv*. In this, *Yehôshua* was no different than the other *Perushim*, all of whom were either of *Beit-Hileil* criticizing *Beit-Shamai*, or the reverse.

The rabbis (*Perushim*), however, also interwove “safety fences,” sometimes internalizing things imposed by *gôyim*, into allegedly legitimate *mishpât*. Examples include wearing head covering, all-white *tzitzitôt*, the *isur*<sup>16.19.3</sup> against polygyny and, in modern times, the *isur*<sup>16.19.3</sup> of electricity on *Shabât*. Some of these mimicked *Beit-ha-Miqdash* prayers to win support for local *Beit-ha-K’nêsêl*<sup>4.23.2</sup> prayers while the *Beit-ha-Miqdash* was still standing. This was in competition with the Hellenist-Roman

Pseudo-*Tzedôqim*<sup>3.7.2</sup> *Kôhanim* of the *Beit-ha-Miqdâsh* who felt this infringed upon their territory of real *Beit-ha-Miqdâsh* prayers. Vestiges of this dispute can be seen today, for example, in the use of six-candled *menôrôt* in the *Beit-ha-K'nêsê't* to distinguish it from the seven-candled *menôrôt* in the *Beit-ha-Miqdâsh*.

There is no *isur*<sup>16.19.3</sup> *Tôrâh* against safety fences *per se*. On the other hand, the imposition of the safety fences is *âsur*<sup>16.19.3</sup> according to *Tôrâh*. It is the requiring of compliance with the safety fence that transgresses *Tôrâh*, not the safety fence itself. What may have begun as a good and innocent suggestion (a safety fence) can later be turned into a transgression of *Tôrâh* by subsequent pseudo-sages who insist that, over time, such traditions become binding. On the one hand, we must obey the *Beit-Din*. On the other hand, *Tôrâh* warns us to “guard My guard” (*Va-Yiqrâ* 18:30), not “guard the rabbinic guard.” These principles provide checks and balances to constrain both the individual and the *Beit-Din*.

A couple of modern examples should provide some insight into the kind of things *Yehôshua* was criticizing. Rabbis forbid carrying an umbrella on *Shabât*. Legitimate Jewish communities are delimited by an ערוך (ei-ruv' ; mingling, mixing), a rabbinic fiction defining a “mixing” of communally-owned ‘private space’ (an oxymoron – public area is defined by its being communally owned to begin with) within which they permit carrying. In a further contradiction, being within the *eiruv*, the *isur*<sup>16.19.3</sup> prohibiting an umbrella on *Shabât* isn't based on the question of whether one can carry an umbrella on *Shabât* in a public area. Rather, this *isur* is based on the rabbinic belief that opening an umbrella constitutes pitching a tent (which is forbidden on *Shabât*!).

Some rabbis forbid pushing a baby stroller outside on a rainy *Shabât*. Because pushing the stroller is working on *Shabât*? No. If the stroller is pushed from a wet area onto a dry area it's wheels may draw a line of wetness on a dry area – and drawing is forbidden on *Shabât*!

Such extreme legalism contravenes *Tôrâh* by keeping Jews at home when פיקוח נפש (pi-qu' akh nêph' êsh) – overseeing of a psyche (soul) – dictates that these often spiritually needy Jews should be reinvigorated through listening to *Tôrâh* and praying in

*Beit-ha-K'nêsê't*. Moreover, such mangling of logic robs Judaism of the respect it deserves from the most intelligent and educated Jews – not to mention the most intelligent and educated *gôyim*, and represents ה' to be on the same low level. That is profanation of the Name.

The contrasting gentile orientation, however, is despicable. Generalizing all of *mishpât* and *Tôrâh* as being the “law of sin and death, which is Judaic tradition” is illogical. *Yehôshua* chides these rabbis for straying from the *mitzvôt* of *Tôrâh*. How much moreso would he condemn *gôyim* who brazenly reject the *mitzvôt* of *Tôrâh*, preferring their paganism. Worse, these antinomianists misrepresent *Yehôshua* as bringing forgiveness to rejectors of *Tôrâh*, thereby serving (becoming the διακονος / servant, or “deacon,” of), *Sâtân*; evil demons deliberately rejecting / transgressing *Tôrâh* (cf. III Sh. 2:17).

*EB* reads תקנות הראשונות (ta-qân-ôt' ha-rish-ôn-ôt' ; primary ordinances or regulations). This is apparently translated from the Greek. Cf. also note 6.17.2. For a discussion of tradition as *Halâkhâh*,<sup>7.1.1</sup> the walk or the way, cf. also Transition note 15.1.2.

**15.2.3** זקן (zâ-qein' ; old person, senior; pl. זקנים, ze-qein'im' ), πρεσβυτερος (presbuteros, presbyter, elder), ...*Zeqeinim-of-the-Beit-Din*... This didn't refer simply to “senior citizens.” When used as a title this designated a “senior,” a שופט (shô-pheit' ; judge of the *Beit-Din*), who served on the *Beit-Din*,<sup>5.22.3</sup> (Cf. also *Trans.* 19:39 and ref. *EJ* “elder” and “*Bet Din*”). The term often refers to one having been ordained (*semikhâh*; *Talmud*, *Sanhedrin* 14a) and frequently refers to learned men, or sages, without regard to age (*Shabât* 21b note, Soncino *Talmud*).

Cf. זקן *Va-Yiqrâ* 19:32; *Shemôt* 24:1, 9; *Be-Midbar* 11:16-30; *Va-Yiqrâ* 4:15; 9:1; *Devârim* 5:20; 19:12; 21:2-6, 19-20; *Tehilim* 107:32; *Mishlei-Shlômôh* 20:29; Cf. also XI Sh. 5:1, 17, 19; XII Sh. 1:5; *Yaaqôv* 5:14; I Ky. 5:1, 5 & *Rev.* 4:4.

Compare also διακονος / נערים, “boy-servant” (note 20.26.1); δουλος, “slave” (note 20.27.1). Επισκοπος / פקיד (pâ-qid' ; an auditor or monitor; in Biblical Hebrew, one who mustered the troops) correlate in *LXX* and *MT* (cf. also XI Sh. 3:1).

**15.2.4** נטילת ידיים (ne-til-at' yâd·ai' im; uplifting the hands), νιπτονται τὰς χειρᾶς (niptontai tas kheiras; washing the hands), ...**wash the hands**... “The hand washing ritual is commonly known as *netilat-yâdayim* [lit. “lifting up the hands”], a phrase neither found nor supported in *Tan”kh* and whose source is not entirely clear... The rabbinic interpretation is ‘lifting of the hands’ and is associated with [*Tehilim*] 134:2.”<sup>6</sup> In *Tehilim* 134:2, however, the operative Hebrew phrase is שֹׂא-יְדַיִם (se-u' yed·ei·khêm' ; lift your <sup>masc. pl.</sup> hands). The verb is from נָשָׂא (nâs·â' , he bore, he lifted up and carried), not נָטַל (nâ·tal' ; he lifted up). Washing the hands undoubtedly commemorates the hand and foot washing of the *kôhanim* in the *Beit ha-Miqdâsh*. Cf. note on the literal Greek at 6.17.2.

“[Lifting] the hands is a rabbinic ordinance to correct the condition of *tumat-yâdayim*, impurity of the hands, which is of rabbinic origin. Among the biblical laws of purity washing the hands is mentioned only once (*Va-Yiqrâ* 15:11).”<sup>4</sup> As hand-washing is of rabbinic origin, and the origins of the *Perushim* (rabbi) is subsequent to the *Khashmônâyim*, the rabbinic tradition of attributing extra-*kôhanim* hand-washing to *Shlômôh ha-Mêlêkh* is plainly unfounded.

The other tradition “has it that the disciples of *Hileil* and *Shamai* were responsible for it (*Shabât* 14a-b). It seems that the custom spread from the [*kôhanim*], who washed their hands before eating consecrated food, to the pious among the laity and finally became universal.”<sup>4</sup> The washing of hands was “adopted in accord with the opinion of the school of *Shamai* against the school of *Hileil*, and it met at first with considerable opposition.”<sup>4</sup> Therefore, *Yehôshua*’s criticism of hand-washing was another of many indications that he advocated the *Perushim* school of *Hileil*.

The washing of the hands and feet “was a requirement for the [*kôhanim*] before participating in the [service of the *Beit ha-Miqdâsh*]. (*Shemôt* 30:17ff.)”<sup>4</sup>

The washing of hands should more accurately be called “hand sprinkling.” This ritual requires a cup with a wide mouth and undamaged lip of at least 3 log (approx. 2 pint) of water. (Special two-handed plastic

cups for hand-washing are available in Jewish gift shops.) First, one holds the cup in the left hand and pours water upon the right hand. Then the procedure is reversed. This is done three times. Before drying the hands, a blessing is said acknowledging a *mitzvâh* originally directed to the *Kôhanim*: “and commanded us concerning the washing of hands.” One does not speak from the time of hand-washing until after (the *ha-Môtzî* and) eating a morsel of bread. This follows a general principle: nothing should intervene between the blessing for, and the performance of, an act.

Although this ritual is performed primarily before eating bread, there are nearly a dozen other instances in which the rabbis require the washing of hands.<sup>7</sup> When associated with preparing to eat, however, bread is the only food for which the hands are washed. This tells us that:

- ⌘. the *pâsuq* refers specifically to bread, and
- ⌚. the *pâsuq* has no connection to *târeiph* substances, as gentiles assume.

“In modern times, priests have their hands washed by the *Leviim* before they perform the ceremony of the Kohanic Blessing during the public prayer services. The laver thus has become the heraldic symbol for the *Leviim* and often appears on their tombstones.”<sup>4</sup>

It is in this context that the demonstration of *Yehôshua*’s position, favoring the position of *Hileil* rather than that of *Shamai*,<sup>8</sup> is to be understood. *Yehôshua* was no more teaching the rejection of *Halâkkhâh*<sup>7.1.1</sup> than was *Hileil* and his *talmidim*.

Although the *Kôhanim* of the *Beit ha-Miqdâsh* washed ritually prior to offering sacrifices, there is no justification in *Tôrâh* for imposing hand-washing on Israel before eating bread. Neither is there any justification for representing it to be a *mitzvâh* of *Mishnat ha-Tôrâh*. *Halâkkhâh de-Ôraitâ / mishpât*,<sup>7.1.1</sup> even *Halâkkhâh de-Rabânân*, can regulate the way to do a *mitzvâh* that is logically well founded in *Tan”kh*. *Halâkkhâh* which presumes to impose upon us how to do something for which there is no solid basis in the *Tan”kh*, however, is invalid by definition (*Shemôt* 24:4; *Devârim* 27:3, 8; 31:24; 4:1-2; 13:1 *Yehôshua* 23:6; *Yeshayâhu* 29:13 and *Mishlei-Shlômôh* 29:13).

Notice that *Yehôshua* did not teach that the practice of washing the hands is wrong. (It was, after all, a practice of the *Kôhanim* in the *Beit ha-Miqdâsh*

## The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15

as seen below.) Rather, he admonishes the rabbis for pedantic hypocrisy. Neither is there any precept that the washing of hands must not be done.

The *Beit-ha-Miqdash* was destroyed since *Yehoshua* made this statement, fundamentally altering the situation, and the perspective within which *Yehoshua*'s teachings can correctly be understood and applied thereafter. Moreover, authentic Judaic records of pedigreed *Kôhanim* dating back to the *Beit-ha-Miqdash ha-Sheini* were expunged by the Christians of the 'Holy' Roman Empire. "When the [destruction of the *Beit-ha-Miqdash*] put an end to ritual acts of purification and sacrifices designed to safeguard the *Kôhein*-ly character of Israel, the entire nation took on aspects of the [*Kôhanim*]. An example of this is our morning ritual upon awakening. Our first act is to fill a large cup or vessel with water. With the left hand, we pour some water over the right hand and with the right, we pour some water over the left... for three cycles. Placing our hands directly under the faucet would save time, but this act, recalling the [*Kôhein*-ly] ablutions in the [*Beit-ha-Miqdash*], is to be performed be-ko' akh gav-rah', from one's own vitality. *Netilat-yadayim* – the blessing we make – refers to the lifting of hands, how the [*Kôhanim*] began their service... when the [*Beit-ha-Miqdash*] still stood, we actually became [*Kôhanim*] as each family head sacrificed the pascal lamb in [*Yerushalayim*]. Even today, at every [*Seidêr*] this [*Kôhein*-ly] role is extended to the fact that we wash our hands before eating the vegetables that are dipped in the salt water, an act intended to evoke the custom of the [*Kôhanim*] of washing before eating any vegetables touched by water." <sup>9</sup>

The use of salt water, however, is of comparatively recent origin. Red wine vinegar was used, instead, to commemorate the dipping of the אֲזֵבֵד (ei-zôv' ; hyssop; Syrian oregano) in blood to splash it upon the *mezuzôt*.

Hand washing is in harmony with the promise of *Be-Reishit* 12:3. It may also herald the covenant with ordinary Jews of *Yisraêil* (non-*Kôhanim*) in *Shemôt* 19:5-6: "Now, therefore, if you will hearken utterly to My Voice and will guard / keep My *b'rit* then you will have been a treasure to Me from all the nations, for all of the land is Mine. And you shall be a realm of *Kôhanim* to Me and a holy *gôy*."

In many ways this has occurred. The ordinary observant Jew has assumed many of the customs of the *Kôhanim*. In the *Beit-ha-K'nêsêl ha-Teimâni*, the entire liturgy is conducted by various lay Jews of the community. Except a very few who somehow missed their childhood training, every adult *Teimâni* Jew is capable of, and takes his turn at, leading the service, reciting *Tôrâh* (not merely giving the blessings as in other synagogues). "A chance visitor who is a stranger to [*Beit-ha-K'nêsêl*] life is greeted by a sea of people chanting, bedecked in prayer shawls, bowing and swaying, eyes closed. He won't be able to tell the difference between lay persons and clergy." The Jews as a people have begun to take on the characteristics of a nation of *Kôhanim*. According to the *Midrâsh*, the entire world will soon begin to accept *Tôrâh*, and the Jews will become their *Kôhanim*.<sup>10</sup> In this, the prophecy of the vision of *Zekharyâh* will be fulfilled (chapter 4).

We may infer that it was *Yehoshua*'s personal practice to wash his hands, since while the rabbis criticized his *talmid*, they didn't criticize him! This was also while the liturgy of the *Beit-ha-Miqdash*, and the hand washing by the *Kôhanim*, continued.

As *Yisraêil* takes its place as *Kôhanim* for *Tôrâh*-observant non-Jews, it is especially proper that the *Netzârim* Jews also assume this prophesied mantle. (However, *geirim* don't qualify for this function any more than, in the times of the *Beit-ha-Miqdash*, *Yisraêil* qualified as *Leviim* or *Leviim* qualified as *Kôhanim*.)

If Israel (the Jews) becomes the *Kôhanim*, for whom will Israel intercede and officiate? Only the *Tôrâh*-observant who fulfill the requirements of *Mishlei-Shlômôh* 28:10 can be ministered to by this new-order *Kôhanim*. While the *Benei-Nôakh* are a step in the right direction, they have insisted upon remaining outside of Judaism, rejecting the authority of any *Beit-Din*. Consequently, they are only selectively observant, short of full compliance with *Tôrâh*. Therefore, they are outside the pale of this prophesied *Nouveau-Israel* (see *Who Are the Netzârim?* – *Advanced Level*, and *Atonement In the Biblical 'New Covenant'*). This is reinforced by their own wish to call themselves *Benei-Nôakh*. Since *Nôakh*, the *Benei-Nôakh* have been a few steps up from the

## The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15

pre-*Nôakh* era pagans – but a few steps short of being *Tôrâh*-observant too.

The limited rabbinic requirements for the *Benei-Nôakh* are proper – for the *Bên-Nôakh*. No legitimate *rav* would represent that *Benei-Nôakh* requirements are sufficient for a *geir*. Non-Jews were required to have reached this step (of *Bên-Nôakh*) before Jews could even associate with them, talk to them and teach them *Tôrâh*-observance. Only then could *Benei-Nôakh* become candidates to interrelate within the Jewish community – *geirim*. *Geirim* who do not convert are the only *Tôrâh*-observant persons who could fill the vacuum left by Jews who assume the mantle of a realm of *Kôhanim*. (Those who convert are Jews, no longer *geirim*.)

As of the date of this writing, modern Judaism, as recognized by the state of Israel, does not recognize a special status for a permanent candidate for conversion who does not convert. As in the time of the *Beit-ha-Miqdash ha-Sheini*, the *Netzârim* recognize this special status – the *Geir-ha-Netzârim*. At present, *Geirei-ha-Netzârim* are the only candidates to become the new world-congregation as Israel becomes the new *Kôhanim* of the world – and *Zekharyâh* 8:22-23 is fulfilled.

Head covering was also originally only for the *kôhanim*. Cf. note 4.9.1.

**15.2.5 ...the hands...** αυτων (auton, their), is not included *secundum* α and β, and is of doubtful authenticity according to a-3 and sy<sup>p</sup>.

**15.3.1 מצוה / מצוות (mitz·vâh' ; plural mitz·vôt' ; a task or duty which a designated / appointed person is charged, directed, ordered or instructed to carry out and held responsible and accountable for its performance), εντολη (entolei; injunction, commission), ...mitzvôt... correspond in LXX. מצוות refer specifically to the precepts (popularly rendered “commandments”) of *Tôrâh*. *Yehôshua* was speaking Hebrew (cf. note 1.0.2). Without question he was referring to the *mitzvôt* of *Tôrâh* – the *mitzvôt* of his (& our) Father. This is logically reinforced when he stated that he was one (of one accord, one mind) with the Father (Yn. 14:10-11 & 10:30).**

*EB* reads מאמרי האל (mei-im-rei' hâ-Eil; from the Sayings of the *Eil*).

*Yehôshua* explicitly stated that these were not *mitzvôt* of his own invention, but rather those of the Father (Yn. 14:10, 24). Cf. also notes at *NHM* 5:19 w / I Yn. 2:4. Cf. also Yn. 12:49-50 et al.; *NHM* 5:15-20 with notes; 15:9; 19:17; Ky-Mk. 7:7-9, 13; Yn. 14:21; 15:10; IV Sh. 7:19; I Yn. 2:3-4; 3:4, 22-24; 5:2-3; II Yn. 6; *Rev.* 14:12; 22:14.

**15.4.1 ציוה (tziv·âh' ; he designated / appointed and charged someone to carry out a task or duty, i.e., a מצוה [mitz·vâh' ] for which they are held responsible and accountable; he directed, ordered or instructed someone to do something; the verb form of *mitzvâh*), ενετειλατο λεγων (eneteilato legon; order a saying as a *mitzvâh*, issue a precept as a *mitzvâh*), ...tzivâh... These terms correspond in LXX. Command is not the best rendering in English since there is another Hebrew term, פקד (pâ·qad' ), that more accurately conveys command. Because “order” has various meanings in English (to set in order, etc.) not present in Hebrew, it, too, must be avoided by itself. Further, the relationship to the verb צוה (tzi·vâh' ; the verb from which the term *mitzvâh* also derives) would be lost by rendering any of the English terms alone. Therefore, *NHM* reverts to the transliteration of the Hebrew. Simplicity dictates, however, that Hebrew grammar be ignored in the transliterations. צוה is translated *tzivâh* to preserve its cognate connection to the noun *mitzvâh*, not to suggest that use of the verb in Hebrew implies a *mitzvâh Tôrâh*; which it doesn't. Cf. also 11.1.0.**

*Ενετειλατο λεγων* is preferred in *NHM* 15:4 *secundum* α\* rather than simply, ειπεν (eipen, said) as found in *Nestle-Aland* based on the other sources.

At *NHM* 15:4 *EB* reads “said.”

**15.4.2 כיבד (ki·beid' , he respected, honored; *hiphil* of kâ·veid' , be heavy, weighty, honored, respected), τιμαω (timaō; value), ...have *kâvôd* for... correspond in LXX. Δοξα (dokza; glory) also corresponds to כבוד; cf. note 5.16.2. Cf. *Devârim* 5:16.**

**15.4.3 ...shall surely be put to death... cf. *Va-Yiqrâ* 20:9.**

*NHM* II:15,7

*Netzârim... Authentic*

**15.5.1** ואתם אומרים שאיזה דבר יאמר האדם לאביו ולאמו שבאיזה נדבה שיתן בעד אותו חטא שיכופר לו אותו עון (ve-at-ê'm' òm-rim' shê-eiz' êh dâ-vâr' yô-mar' hâ-â-dâm' le-âv-iv' u-le-im-ô' shê-be-eiz' êh ne-dâv-âh' shê-yi-tein' be-ad' ô-t-ô' kheit shê-ye-khu-par' lô ô-t-ô' â-vôn' ; and you say that whatever saying / thing the man shall say to his father or to his mother, that by whatever voluntary-offering he shall give for that respective misstep [referring to כבד in verse 6], that respective misdemeanor [referring to מכה in verse 6] shall be atoned for him [lit. "shall be atoned for him that respective misdemeanor]; וּמַיִס דֵּע לֵעָשֶׂה עֵאָנ עִיפָה אֲנֹתְרוֹס תּוֹ פֶּאֶטְרִי הִי תִי מֵטְרִי קֶרְבָּאָן וֹ עֵסְטִיב דּוֹרוֹן וֹ עֵאָנ עֵקְז עֵמוֹ וֹפֵלֵיתֵיִס וֹדֵעֵן עֵסְטִיב דּוֹרוֹן וֹ עֵאָנ עֵקְז עֵמוֹ וֹפֵלֵיתֵיִס; but you say, if a man would say to the father or to the mother, whatever you might be owed by me is *qârbân*, which is an award / contribution [to you religious leaders], ...but you say that whatever thing the man shall say to his father or mother, that by whatever voluntary-offering *qârbân* he shall give for that respective misstep ["*kâvôd*" *pâsuq* 6], that respective misdemeanor ["cursing," *pâsuq* 6] shall be atoned for him... The Hebrew follows *EB*. *NHM* is also supplemented by Ky-Mr. 7:11 Greek source mss., which preserve the Hebrew term קרבן (*qâr-bân' [qor-bân' ]*, approach-offering).

Previous renderings of this verse from *EB* stray from translation to unfounded interpretation. אותו (*ô-t-ô'*), usually rendered either 'that' or 'that same,' in this instance has a hybrid meaning which can be thought of as "that respective." Notice that in *pâsuq* 6 two citations are given, focusing on two aspects concerning parents: *kâvôd* and cursing. A mild shortcoming in failing to show *kâvôd* is חטא (*kheit*; misstep), while the second citation explicitly demonstrates, by the associated death penalty, that its respective violation is a more serious violation – an עון (*â-vôn' ; misdemeanor*).

Therefore, one is compelled to reject stray interpretations and understand what *Yehôshua* said literally: "But you say that whatever saying / thing the man shall say to his father or to his mother, that by whatever voluntary-offering [or *qârbân*] he shall give

for that respective misstep [referring to *kâvôd* in *pâsuq* 6], that respective misdemeanor [referring to cursing in *pâsuq* 6] shall be atoned for him." In other words, these rabbis and *sôphrim* were representing, contrary to valid *Halâkhâh*, that even if a man cursed his parents, as long as he brought a חטא (*kheit*; misstep) offering to the *kôhein*, as if it were merely a חטא, it would atone him even from the death penalty of *Tôrâh* for an עון (*â-vôn' ; misdemeanor*).

א\* reads υμεις δε λεγετε ος αν ειπη τω πατρι η τη μητρι δωρον ο εαν εξ εμου ωφεληθης ουδεν εστιν ιν (umeis de legete os an eipei to patri ei tei meitri doron o ean ekz emou ofeleitheis ouden estin; but you say, whatever / whoever would say to the father or to the mother, whatever you might be owed by me is [dedicated as] an award / contribution [to you religious leaders], it is nothing). The other early Greek mss. of *NHM* 15:5 do not include the last phrase, ουδεν εστιν (ouden estin, is nothing).

The earliest extant source mss. for Ky-Mr. 7:11 are P-45 (c. 255) and the same mss. as *NHM*. These read υμεις δε λεγετε εαν ειπη ανθρωπος τω πατρι η τη μητρι καρβαν ο εστιν δωρον ο εαν εξ εμου ωφεληθης (umeis de legete ean eipei anthropos to patri ei tei meitri karban o estin doron o ean ekz emou ofeleitheis; but you say, if a man would say to the father or to the mother, whatever you might be owed by me is *qârbân*, which is an award / contribution [to you religious leaders]).

*Mishlei-Shlômôh* 28:24 teaches, "One who robs his father or mother and says it is no felony is companion to a corrupt man." Cf. also *NHM* 5:23-24.

קרבן derives from the verb קרב (*qâr-rav'*, to approach, draw close, come near, converge). According to *Talmud* (*Nâzir* 2b), קרבן was the generic term for something sanctified and set aside (devoted or dedicated) to be a sacrifice and / or fulfill a vow. Archaeology sheds light upon its meaning. "A recently discovered tomb in the area south-east of [*Yerushâlayim*] has yielded an inscribed ossuary-lid that sheds new light on this *pâsuq* in [Ky-Mk. 7:11, paralleling this verse in *Matiyâhu*]. The tomb was found at *Jebel Hallet et Turi*, a spot south of *Bir-Ayyub* in the extension of the *Qidrôn* Valley just before it becomes the *Nakhal en-Nar*. It is a Jewish tomb dating from the beginning of the Christian era."<sup>11</sup>

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

Joseph A. Fitzmyer's improved translation (over Milik) shows the ossuary lid to read: "All that a man may find-to-his-profit in this ossuary (is) an offering to *Élôhim* [*qârbân*] from him who is within it." It is thus "a dedicatory formula in common use among the Jews of the last few centuries B.C.E. and well into Christian times... its basic character [is] as an expression that puts a ban on something, reserving it for sacred use and withdrawing it from the profane."<sup>12</sup> The sense is that anyone stealing from the ossuary is stealing a *qârbân* owned by 'ה.

Though the term *qârbân* is not preserved in *EB*, its presence in Ky-Mr. 7:11 evidences the underlying Hebrew source of the Greek mss.

Cf. also note 5.23.1.

**15.6.1** ולא יכבד אביו ואמו ואתם מבזים אמרי אל בתקנותיכם (ve-lô' ye-kha-beid' âv-iv' ve-im-ô' ve-at-êm' me-vaz-im' im-rei' *Eil* be-ta-kân-ôt-ei' khêm; yet he will not have *kâvôd* for his father and mother, and you hold in contempt of the Sayings of *Eil* [i.e., Oral Law, *Halâkhâh*] with your regulations), ου μη τιμησει τον πατερα αυτου και ηκυρωσατε τον νομον του θεου δια την παραδοσι ν υμων (by no means shall he honor his father, and you have eviscerated the *Tôrâh* of *Élôhim* through your *mâsôrêt*), ...**But he has no *kâvôd* for his father [and mother]. Therefore, by your regulations, you're in contempt of the *Halâkhâh* of *Eil*...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

*TR*, reading ου μη τιμηση (ou mei timeisei, he would not value), begins differently from the earliest Greek. Cf. note 5.16.2.

Η την μητερα αυτου (ei tein meitera autou; or his mother), included in sy<sup>p</sup>, is not found in any of the other early mss.

While the redactor  $\aleph^1$  and  $\beta$  read τον λογον (ton logon; the word),  $\aleph^*$  reads τον νομον (ton nomon; the *Tôrâh*). A-3 reads την εντολην (tein entolein; the *mitzvôt*).

*Yehôshua* is posing a halakhic rhetorical question: how can a misstep sacrifice atone for the misdemeanor of cursing one's parents when any man who curses his parents is guilty not only of violating the prohibition of cursing his parents but also the misstep of failing to

show *kâvôd* for his parents? Further, not only is a *kheit* (misstep) sacrifice invalid to atone for an *âvôn* (misdemeanor) violation, there are two violations (the violation of cursing necessarily implies also a violation of *kâvôd*), yet only one sacrifice, and that only for the *kheit* (violation of *kâvôd*). Yet, even if they – invalidly – represent that the *kheit* sacrifice will atone for the misdemeanor of cursing his parents, *Yehôshua* reveals the clencher: that still leaves outstanding – the man "has no *kâvôd* for his father and mother – and, therefore, you are in contempt of the *Halâkhâh* (Oral Law, lit. 'Sayings') of *Eil* with your ordinances."

For the first time since circa 135 C.E., this pro-*Halâkhâh* argument by *Yehôshua* is restored.

**15.6.2** אמרי אל (im-rei' *Eil*; the Sayings of *Eil* [i.e., Oral Law, *Halâkhâh*]), ...*Halâkhâh*... Τον νομον (ton nomon; the law / *Tôrâh*) is preferred *secundum*  $\aleph^*$  and  $\aleph^2$  rather than τον λογον (ton logon, the Saying / Oral Law / *Halâkhâh*) *secundum*  $\aleph^1$  and  $\beta$ . Because the text restores a logical halakhic argument which the other texts fail to grasp, *NHM* follows *EB*: אמרי אל (im-rei' *Eil*, Sayings of *Eil*).

The redactions of the early Greek traditions demonstrate confusion as to whether the preferred term should be "*Tôrâh*" or "*mitzvôt*" – both deemed by Christians as written – rather than Oral Law ("Sayings of *Élôhim*").

The first permitted Christians to represent *J-e-s-u-s*<sup>1.21.1</sup> as opposed to *Tôrâh*. The second supported the Christian notion that Oral Law was invalid *en toto*, but failed to demonstrate the former argument, which was crucial to the development of Christian doctrine. Equating the sayings of *J-e-s-u-s*, which superseded *Tôrâh*, with the Sayings of *Élôhim*, Christians were also able to thereby ostensibly elevate *J-e-s-u-s* to the level of *Élôhim*.

The original reading, however, pitted *Yehôshua*, *Tôrâh* and Oral Law / *Halâkhâh* against hypocritical religious leaders who had strayed from both.

The subtly, and insidiously, different Christian reading permitted the interpretation: *J-e-s-u-s* vs. *Tôrâh*, Oral Law / *Halâkhâh* and the Jews, laying the groundwork for Displacement Theology (see also James Parkes, *The Conflict of the Church and the Synagogue*; and my book, *Who Are the Netzârim?* –

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

*Advanced Level*). This is explicitly corroborated in **Tan"kh** (*Yekhêzqeil* 46:16-18).

This opened the gate for Jews to be represented as being pitted in opposition to “*J-e-s-u-s* = the Saying (Word)” and, therefore, as Eusebius declared, the Jews were enemies of *G-o-d*. Since it was **Tôrâh** that gave the precept under discussion, it would have been impossible to defend had this not simultaneously divorced *J-e-s-u-s* from **Tôrâh** (who was represented as having replaced “law” – **Tôrâh** – with “grace”).

That the sayings of *J-e-s-u-s* contravened **Tôrâh** poses a clear contradiction between **Tôrâh** (which, in Judaism, has always included Oral Law) and the messianic “grace” supposedly founded upon it. Because *Yehôshua*’s sayings supported the precepts of **Tôrâh** (including Oral Law) there is an intractable contradiction between historical *Yehôshua* and Christian *J-e-s-u-s*.

These paradoxes were likely the cause that a later committee of Christians reverted to the earliest Greek reading. In this way, the Church could continue to hold that *J-e-s-u-s* was not supporting **Tôrâh**. Christian doctrine being firmly entrenched by that time, Christians could now maintain that *J-e-s-u-s* was pointing out shortcomings in the Jews’ **Tôrâh**.

**15.6.3** פָּרַע (pâr·a’ ; dishevel, make wild, cause a disturbance, riot), ηκκυρωσατε, (eikkurosate; nullify), ...**distort ...into something wild...** correspond in the only undisputed instance in *LXX* (*Mishlei-Shlômôh* 1:25). In *NHM* 4:9, the *EB* reading corresponds to פָּרַע (cf. also 2.2.2, 4.9.1, 5.16.2 & 15.9.3). *NHM* 15:6 follows *EB*: מְבַזִּים (me·vaz·im’ , hold in contempt, despise, disdain, scorn).

**15.9.1** רָחוֹק (râ·khôq’ ; distant), πορρω απεχει (porro apekhei; is far away), ...**distant...** according to IQIs<sup>a</sup>. MT reads רָחַק (ri·khaq’ ; is distanced).

**15.9.2** מְלֻמָּדָה (me·lu·mâd·âh’ ; was accustomed, trained; i.e. inculcated), διδασκοντες (didaskontes; teaching), ...**inculcated...** the *pual* of לָמַד (lâ·mad’ , he studied).

**15.9.3** ...**is distant ...inculcated...** The *LXX* (and all early *NT* source mss. – being the same source

documents) reads “This people draws near with their mouth and lips honoring Me. But they have distanced their heart from Me and they worship (σεβομαι; sebomai, see below) Me in futility, teaching the regulations and teachings of men.”

There is no basis in MT or IQIs<sup>a</sup> for the clearly post-135 CE redacted-in phrase “they worship Me in futility.” Cf. *Tehilim* 78:35-37 and Ky-Mk. 7:7.

In Judaism, one speaks of הִתְפַּלֵּל (hit·pa·leil’ ; praying; cf. 21.22.2), rather than worship.

*KJV* renders six different words as “worship” (the verb), and δοξα (dokza; respect or honor) as the noun. *KJV* also renders δοξα as “praise” (I Ky. 4:11), as well as “dignities” and “honor,” widening the confusion to another seven terms (cf. 21.16.1 and 5.16.2).

Σεβομαι (sebomai; worship) and related σεβασομαι (sebasomai; worship, not found in *Matityâhu*), correspond in *LXX* to יָרָא (yâ·rei’ ; be in awe of, revere). This widens the confusion between worship, revere and fear (q.v. 10.28.1). In Christianity, my personal observation is that worship, for most, is primarily a ritual of sitting solemnly in a pew through a (usually boring, if truth be admitted) sermon. One goes to church for the ritual of worship. In Judaism, one יָרָא (awes / fears / reveres) ה', and goes to **Beit-ha-K'nêsê't** לְהִתְפַּלֵּל (le·hit·pa·leil’ ; to pray). In contrast with Christian worship, Judaic prayer is vibrant and not especially solemn. In the *Teimâni Beit-ha-K'nêsê't*, prayer, and chanting of the *Tehilim*, are the most pristine examples of the liturgy of *Har Sinai* on the planet. Cf. פָּלַל (pi·leil’ ; pray), 21.22.2.

ἑυσεβω (eusebeo; practice devoutness) is not found in *Matityâhu*.

θεραπεω (therapeuo; care for) paralleling טָפַל (ti·peil’ ; care for). Cf. 10.8.1.

λατρευω (latreuo; work-as-an-employee-for) parallels עָבַד (â·vad’ ; he worked). Cf. 4.10.1.

Προσκυνω (proskuneo; pay obeisance) parallels שָׁחָה (shâkh·âh’ ; bow, bend, lean, stoop, pay obeisance) and the related הִשְׁתַּחֲוּהוּ (hish·ta·khav·âh’ ; full bow of respect or surrender). Cf. also 2.2.2, 4.9.1 & 5.16.2.

**15.11.1** הַנִּכְנַס בְּעַד הַפָּה אֵינוֹ מְלַכְלֵךְ הָאָדָם אֲכַל הַיּוֹצֵא (ha·nikh·nas· be·ad’ ha·pei’ ein’ ô me·lakh·leikh’ hâ·â·dâm’ a·vâl’ ha·yô·tzei’

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

mi-ha-pei' me-lakh-leikh' hâ-â-dâm' ; it isn't what enters through the mouth that dirties the man, but rather what goes out from the mouth that dirties the man), ου το εισερχομενον εις το στομα κοινοι τον ανθρωπον αλλα το εκπορευομενον εκ του στοματος τουτ ο κοινοι τον ανθρωπον (ou to eiserkhomenon eis to stoma koinoi ton anthropon alla to ekporeuomenon ek tou sooma tos touto koinoi ton anthropon; it isn't what enters into the mouth that makes the man common, but rather what comes out of the mouth that makes the man common), ...**It isn't [bread] going into the mouth [with unsprinkled hands] that profanes the man, but rather what comes out of the mouth that profanes the man...** In connection with eating, we religious Jews sprinkle our hands before eating only for bread, as has always been our practice (*Berâkhôt* 60b; *Shulkhân Ârukḥ* OH 4:1), as well as before reciting Grace (*Khulin* 105a; *Shulkhân Ârukḥ* OH 181:1). We do not sprinkle our hands before eating other foods. Religious Jews didn't eat *târeiph* substances at all, much less wash hands for it. The mere reference to rinsing the hands clearly proves that, in this *pâsuq*, these religious Jews were discussing bread, not even other foods – much less *târeiph* substances. נטילת ידיים (ne-til-at' yâd-ai' im; uplifting of the hands) refers to the lifting of the hands in prayer, reciting the *berâkhâh* after rinsing the hands.

It is easy to see how these things were understood one way among the Jews originally discussing the matter, and quite differently by the Roman *gôyim* who redacted the *NT*. Those who cite this *mishpât* to justify eating *târeiph* meat distort the intent by ignoring its context. Countless Christians uplift their hands in entreaty, completely unaware that they are raising מלוכלך (me-lukh-lâkh' ; dirty, filthy) / κοινοι (koinoi; common, profane) hands (cf. 15.11.2) instead of holy hands. (Of course, sprinkling alone, without *Tôrâh*-observance, does not make one's hands holy any more than the Christian practice.)

*Nestor* may allude to *NHM* 15:11,<sup>13</sup> but does not quote it. Blaming *Shâul* for eliminating circumcision,<sup>14</sup> *Nestor* asserts that “Paul” commanded Christians to immerse in “stinking waters” instead of a *miqvêh*,<sup>3.6.1</sup> and to דקוב”ו (unknown in Hebrew, perhaps an acronym for “knock wood”). *Nestor* also asserts that “Paul” commanded “to make glue in which

there is no niceness, to eat pig meat and every swarmer.

Then, *Nestor* continues: ולהקריב לחם תחת והקרבנות אשר תכניסו בגופיכם ואשר צג”ה בש”ת (ul-ha-qriv' lêkh' êm ta' khat ha-qâr-bân-ôt' [ha-qor-bân-ôt' ] a-shêr' takh-nis-u' be-guph-êy' khêm ve-a-shêr' tzag”ah' bash”at' ). The last two words are abbreviations. Complementing *pâsuq* 17 (and Ky-Mr. 7:19), J.D. Eisenstein suggests that צג”ה is the abbreviation for ציאתו גללי האדם (tzi-at' ô ge-le-lei' hâ-â-dâm' ; man's droppings of excrement).<sup>15</sup> He also suggests that בש”ת abbreviates בשער תחתון (be-sha-ar' takh-tôn' ; in the anus, lit. “in the lower gate”). The *pâsuq* would then translate: “and to sacrifice bread that you bring into your bodies, and which [becomes] man's droppings of excrement of the anus, instead of a sacrifice.”<sup>15</sup> This may be a later allusion to the Christian ritual of eating Communion bread with unsprinkled hands.

This passage refers implicitly to whether eating bread with unsprinkled hands renders a person חל (khôl; profane, common, mundane, etc. – not holy). How could anyone maintain that *Yehôshua* is condemning the rabbis for being hypocritical in contradicting *Tôrâh*? By their reasoning, he would dwarf their hypocrisy by contradicting *Tôrâh* himself! Cf. also Ky-Mk. 7:1-23 and Ky-Mk. 7:15.

In this context and that of Ky-Mk 7:19 (cf. 7:5),<sup>16</sup> *Yehôshua* refers to contaminants to bread (from unsprinkled hands) that are purged from the body. He is not referring to any “rendering clean” of *târeiph* substances. The logical absurdity in the Christian belief that the *New Testament* teaches that all *târeiph* meats are ‘rendered clean’ is easily demonstrated. Ky-Mk. 7:15 reads “There is nothing from without a man, that entering into him can defile him.” First, to be consistent with the Christian interpretation, ‘nothing’ dictates that Christians must be able remain undefiled while eating everything from arsenic to camel droppings. No one has ever demonstrated this. Second, four verses later, Christians interpret Ky-Mk. 7:19 to teach that meats “entereth not into his heart, but into the belly, and goeth out into the ἀφεδρωνα [afedrona; latrine, privy, toilet], purging all meats.” How do *târeiph* meats become clean by first excreting them in the toilet before eating them??? (The correct

## The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15

interpretation, of course, is given in verses 18-20 – using the incident allegorically to teach an important concept, not about meat or food in the literal sense, but about the higher importance attached to one's conduct relative to *Tôrâh* – an implication which Christians will go to the most extreme, lame, and absurd lengths to avoid!)

This *mishpât* has nothing to do with *târeiph* meats. Rather, the *mishpât* teaches that eating bread with unsprinkled hands does not bring contaminants into us that affect, or diminish, our spiritual sanctity / holiness.

This in no way implies that eating *târeiph* substances, *âsur*<sup>16.19.3</sup> according to *Tôrâh*, would no longer render the man נטמ (tâm·ei' ; contaminated, pop. unclean)! To contradict the perfect *Tôrâh*,<sup>17</sup> thereby contradicting the Immutable<sup>18</sup> Author of *Tôrâh*, would make him an enemy of *Élôhim*, a contra-*mâshiakh* (i.e. antichrist), and an agent of *Sâtân*! This is the primary reason that Jews continue to perceive *Yehôshua* as a false *mâshiakh* – the Christian superimposed counterfeit – *J-e-s-u-s / Yesh"u* – is the contra-*mâshiakh*.

**15.11.2** חלל (khi·leil' ; make ordinary or common, profane) and the derivative noun חל (khôl; ordinary, profane, common), κοινος (*koinos*; common), ...**makes... khôl...** The Hebrew is reconstructed from the clear meaning of the earliest extant source mss. (Greek). *EB* has been de-Judaized to read מלכלך (me·lakh·leikh' ; dirties or befouls).

Κοινος – common, ordinary, or profane – corresponds to חל, and is to be distinguished from ακαθαρτος (akathartos; unclean). Common / profane refers to ordinary, secular and routine in contrast to sanctified and holy.

This refers to unsprinkled hands (cf. *pâsuq* 2 & 20). There are only three instances in *LXX* where *koinoi* has a Hebrew counterpart. In *Mishlei-Shlômôh* 21:9 & 25:24 κοινος is rendered for חבר (khâv' êr; company). In *Mishlei-Shlômôh* 1:14 the Hebrew counterpart is ארז (ê·khâd' , one [pocket or purse], i.e., a company – common – purse).

A better Greek correspondence in *LXX* to the usage in *NHM* is חל, meaning common in the sense of ordinary, secular or profane, and is found in *pesuqim* directly relating to bread – *Shmueil Âlêph* 21:5-6. In

this and other *pesuqim* where לח is used in MT and has a direct counterpart in *LXX* (cf. *Va-Yiqrà* 10:10; *Yekhêzqeil* 22:26 & 44:23) it is rendered in *LXX* as βεβηλος (bebeilos, ordinary or common). Why do we find κοινος in *NHM* 15 instead when it had no meaning in Judaism of that period? This suggests that a non-Jew redacted the Greek sources of *NHM* 15, using a word that seemed to him to fit the context, but is incongruous with the Judaic practices of the period.

**15.12.1 ...the talmidim...** αουτου (autou, his) is not included *secundum* α and β, though its inclusion is supported by a-3 and sy<sup>p</sup>.

**15.12.2 ...Are you aware...** In the Greek this is a question: “Did you see how your reply ensnared them in their own contradiction?” The question implies that the *Perushim* left arguing among themselves. Literally, the Greek reads “on account of this saying” (cf. 12.37.0).

**15.13.1** נטעה / נטיעה (ne·ti·âh' ; a planting, sowing / ne·ta·ah' ; he planted, sowed it [lit. ‘her’]), φυτεια / εφυτευσεν (futeia; a planting / efuteusen; [my Father] was not sowing), ...**sowing / being sowed...** ready for transplanting, in *EB* and the Greek sources respectively. Both terms in *EB* are from the root נטע.

**15.14.1** הניח (hei·ni' akh; let rest, let be), αφημι (afeimi; let be), ...**Let them be...** in *EB* and the Greek mss. respectively. Cf. note 26.28.2.

**15.15.1 ...the...** ταυτην (tautein, this [analogy]) is not included *secundum* α and β. It is of doubtful authenticity in a-3 and sy<sup>p</sup>.

**15.16.1 ...And he said...** “*Yehôshua*” is not included here *secundum* α, β, a-3 and sy<sup>p</sup>.

**15.17.1** הולך לבטן והולך בעד המקום הטבעי (hô·leikh' le·bêt' ên ve-hô·leikh' be·ad' ha·mâ·qôm' ha·tiv·i' ; goes to the belly and goes out through the natural place), εις την κοιλιαν χωρει και εις αφεδρωνα εκβαλλεται (eis tein koilian khorei kai eis afedrona ekballetai; goes into the [digestive] hollow and is thrown out into the latrine), ...**goes to the**



ve-tish·bôr' me-heir·âh' be-yâm·ei' nu; For the apostates may there be no hope; may all of the sectarians and informers, [as] in a moment, be destroyed, and the kingdom of the malevolent may You uproot and break, quickly, in our days).

*Talmud Bavli* gives the malediction as: ולמלשינים אל תהי תקוה וכל המינים כרגע יאבדו (ve-la-mal·shin·im' al te·hi' tiq' vâh, ve-kâl' [kol] ha-min·im' ke-rêg' a yô·veid' u; and may there be no hope for *malshinim* [slanderers / informers], and may all the *minim* [sectarians], [as] in a moment, be destroyed).

At first impression it might appear better for Jews, as well as the *malshinim* and *minim*, if the *malshinim* and *minim* retained hope (of coming to *êmêl*<sup>5.17.5</sup> of *Tôrâh* and the service of יהוה). But logically, if such make *teshuvâh*, then they are no longer *malshinim* and *minim*, and this malediction no longer applies to them.

The meaning of the malediction is merely that *malshinim* and *minim* against Jews have no hope of succeeding in their apostasy, slander or informing – or spiritual future so long as they persist in it.

**15.21.1** ויעבר משם ישו וילך אל צור ואל צדון (va-ya·a·vôr' mi-shâm' Ye·shu' va-yeil' êkh êl Tzur ve-êl' Tzi·dôn'; and *Yeshu* crossed from there and went to *Tzur* and *Tzidôn*), και εξελθων εκειθεν ο Ι-η-σ-ο-υ-ς ανεχωρησεν εις τα μερη τυρου και Σιδωνος (kai ekzelthon ekeithen o I-ei-s-o-u-s anekhoreisen eis ta merei Turou kai Sidonos; and coming out from there, *I-ei-s-o-u-s* retired into the area of *Tzur* and *Tzidôn*), ...and *Yehôshua* crossed from there and went to *Tzur* and *Tzidôn*, [*Levânôn*]... The Hebrew follows *Milkhâmôt* יה and Ms. Or. Rome #53. The Greek is according to the earliest extant source mss.

*Nitzâkhôn Yâshân* #174 reads the same as the earlier Hebrew mss. except the spelling of ויעבור.

*EB* reads: ואחר שאמר יש"ו זה הלך בגלילי צור וסדום (ve-a·khar' shê-â·mar' Ye·sh"u' zêh hâ·lakh' big·lil·ei' Tzur ve-Si·dôn'; and after *Yesh"u* said this, he went to the districts of *Tzur* and *Tzidôn*). As with several names in *EB*, Sidon is transliterated from the Greek rather than preserving the Hebrew spelling one would expect of a ms. preserving Hebrew tradition.

**15.22.1** והנה אשה כנענית הולכת אחריו וצועקת ותאמר לו אנה אדוני הנה בתי נבעתת מרוח רעה (ve-hin·eih' ish·âh' Ke·na·an·it' hô·lêkh' êt a·khar·âyv' ve-tzô·eiq' êt ve-tô' mar lô â·nâ' a·dôn·i' hin·eih' bit·i' niv·êt' êt mi·ru' akh râ·âh'; and look, a Canaanite woman was going after him, and she was shouting and saying to him, Prithee *adôni*,<sup>22.43.2</sup> Look, my daughter is phobic from a spirit of evil), και ιδου γυνη Χαναναια απο των οριων εκεινων εξελθουσα εκραζεν λεγουσα ελεησον με κυριε υιε Δαυιδ η θυγατηρ μου κακως δαίμονιζεται (kai idou gunei Khananaia apo ton orion ekeinon ekzelthousa ekrazen legousa eleeison me kurie uie David ei thugateir mou kakos daimonizetai; and look, a Canaanite woman from those borders coming forth made an outcry, saying, Have mercy on me, O sir *Bên-Dâvid*, my daughter is harmfully demon-possessed<sup>4.24.1</sup>), ...and look, a **Kenaanit Hellenist-Jewess from the lands of [the *gâlut* in] Syria-Jordan was following him. She was shouting and saying to him, Prithee, Mr. *Bên-Dâvid*, Look, my daughter is phobic from an evil spirit...** This *pâsuq* is reconstructed by compiling several mss. *Milkhâmôt* יה provides the basic *pâsuq*. This is complemented both by the earliest extant source mss. (Greek) and the source mss. for the parallel *pâsuq* in Ky-Mr. 7:26 (cf. infra). The latter informs us that this woman was an Ελληνισς (*Elleinis*; Hellenist) – a Hellenist Jewess.<sup>1.0.2</sup> For the use of "*âdôn*," See notes 22.43.2 & 12.8.1.

Ms. Or. Rome #53 reads: והנה אשה כנענית הולכת אחריו וצועקת ואומרת חונינו חונינו אדוני בן דוד בתי מלאה שרים (ve-hin·eih' ish·âh' Ke·na·an·it' hô·lêkh' êt a·khar·âyv' ve-tzô·eiq' êt ve-ô·mêr' êt khôn·ein' u khân·ein' u a·dôn·i' Bê·n·Dâv' id', bit·i' me·lei·âh' sheid·im'; and look, a *Kenaanit* woman / wife walking after him and shouting, and saying, Have pity on us! Have mercy on us! *Adôni* [i.e. Mr.] *Bên-Dâvid*, my daughter is full of demons). The verb for gracious is doubled for emphasis. I have, therefore, rendered it "so very gracious."

*Nitzâkhôn Yâshân* #174 reads: והנה אשה כנענית הולכת אחריו וצועקת ואומרת לו חוניני אדוני בן דוד בתי מליאה שרים (ve-hin·eih' ish·âh' Ke·na·an·it' hô·leikh' êt a·khar·âyv' ve-tzô·eiq' êt ve-ô·mêr' êt lô khân·ein' i a·dôn·i' Bê·n·Dâv' id', bit·i' me·lei·âh' sheid·im'; and look, a *Kenaanit* woman / wife walking

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

after him and shouting, and saying to him, Have Mercy on me! *Adōni Bēn-Dāvid*, my daughter is full of demons).

*EB* reads: ותבוא לפניו אשה כנענית באה מארצות מזרח צועקת אליו אדוני כן דוד הנני שבת אחות השדים (ve-tâ-vô' le-phân-âyv' ish-âh' Ke-na-an-it' bâ-âh' mei-artz-ôt' miz-râkh' tzô-eiq' êt eil-âyv' a-dôn-i' Bēn-Dāv-id' khân-ein' i shê-bit-i' a-khuz-at' ha-sheid-im' ; and a *Kenaanit* woman came before him. She came from the lands of the east, shouting to him, Mr. *Bēn-Dāvid*, Have Mercy! For my daughter is gripped by the demons.)

The earliest source mss., up through the fourth century, for Ky-Mr. 7:26 are: א, P-45 (c. 255 C.E.), β, Latin a-3 and sy<sup>p</sup>. These read η δε γυνη ην Ελληνις Συροφοινικισσα τω γενει και ηρωτα αυτον ινα το δαιμονιον εκβαλη της θυγατρος αυτης (ei de gunei ein Elleinis Surophoinikissa to genei kai eirota auton ina to daimonion ekbalei tei thugatros auteis; And the woman was a Hellenist Jew [who was] Lebanese by family. And she asked him that the demonic-force be thrown out of her daughter).<sup>19</sup>

Εκ (ek; out), as found in the phrase εκβαλη εκ της (ekbalei ek tei; expel out of the), as found in the other early mss., is absent in P-45. B reads Συρα Φοινικισσα (Sura Phoinikissa; Syrian Phoenician) as two words rather than Συραφοινικισσα (Surophoinikian; Syro-phoenician). The area in which the Phoenicians settled is primarily modern *Levânôn*, the area that *Yehōshua* was visiting.

*EB* adds (cf. *infra*) that she came from the lands of the east (relative to *Levânôn* where this took place or to Israel). Thus, she was from the area of modern Jordan or Syria. While business was conducted between societies, neither Jordanian and Syrian Arabs nor Greeks and other gentiles were found in Jewish religious teaching groups. That this Hellenist *Kenaanit* Jewess had been living in Jordan (or Syria), combined with *Yehōshua*'s reference to her as outside *Yisrâeil*, indicates that she was intermarried, i.e. apostate. Her description as a *Kenaanit* and a Syria-Jordanian, coupled with *Yehōshua*'s unenthusiastic reception, also suggest that she was intermarried.

*LXX*'s almost mechanical translation of *Kenaan(i)* by Phoenicia(n)<sup>20</sup> confirms that Phoenicia is the Greek equivalent of *Kenaan* ("Canaan"). The equivalence is

corroborated in the parallel *pesuqim* of Mark 7:26 (Syro-Phoenician) and *NHM* 15:22 (Canaanite). Also, *Kenaan* is replaced by Phoenicia in coins of the second century.<sup>21</sup> This Hellenist *Kenaanit* Jewess was of Phoenician extraction. (See also 10.4.1 regarding *Shimôn*, the Sidonian Jew.) She was most likely a Hellenist Jewess of Phoenician-Lebanese extraction married to either to a Phoenician or a Syrian or Jordanian Arab.

The identical spelling of שרים (sheid-im' , demonic-forces) and שרים (shâd-im' , multiple breasts) suggests the words may be related, and prompts images of popular pagan idols – g-o-d-d-esses having a chest full of שרים. The *EB* reading, if authentic, may hint that the daughter's demonic problem was an affection for breasts (lesbianism).

**15.22.2 מארצות מזרח אשה כנענית באה ...from of the lands of [the *gâlut* in] Syria-Jordan...**

literally, "a Canaanite woman came from the lands of the east." This Jewess of the *gâlut* was from eastern *Kenaan* – modern Syria-Jordan. She was living in *Levânôn* (Tyre / Sidon), south of Beirut. Here is evidence that inhabitants of modern Jordan were regarded as Canaanites, and what is now Jordan was *Kenaan!!!*

Not once does the *New Testament* refer to any of these areas as "Palestine"! Contrary to modern distortions by Arabs for political propaganda, the *New Testament* testifies that the Levant was never popularly called "Palestine" prior to 135 C.E. "The name 'Palestine' was originally an adjective derived from Hebrew פלשת, [Pe-lêsh' êt]. It is first mentioned by Herodotus in the form of Συρια η παλαιστινη, i.e. 'the Philistine Syria...'"<sup>22</sup> This term originally referred to the Philistines, a seafaring people from Thera (Santorini), 75 mi. north of Crete, who were forced to relocate by the volcano eruption of c. B.C.E. 1467, the year of the *Yetziâh* from *Mitzrayim*. Of Phoenician extraction, and originally from Thera or Crete, it is absolutely impossible that these Greco-Minoans who predate *Avrâhâm* can in any way be related to any Arab, much less today's "Palestinians."

The land these Greco-Minoans occupied, after first settling the northern *Sinai*, is now called רצועת עזה

(Re'tzu-at' Az' âh; the *Azâh* [pop. Gāza] Strip). This was a strip along the southern Mediterranean coast of Israel, roughly from *Ashqelôn* southward into the *Azâh* Strip.<sup>23</sup> Today, "Palestine" most accurately equates to the *Azâh* Strip. Modern "Palestinians" are Arabs who migrated in from the surrounding Arab countries. No Arab, *per se*, can possibly derive from the ancient Greco-Minoan immigrants who pre-dated the first Arab (*Eisâv*); and it is these Greco-Minoans who became the Philistines / Palestinians.

"In Talmudic literature Palestine is used as the name of a Roman province, adjoining the provinces of *Finukyah* (Phoenicia) and *Aruvyah* (Arabia: *Be-Reishit Rabâh* 90:6). From the fourth century, however, the three provinces into which the Land of Israel was divided were referred to as the 'first,' 'second,' and 'third Palestine' respectively.

"The Arabs used the term 'Philistine' for the 'first Palestine' only, differentiating between it and 'Urduun' (Jordan)... The crusaders renewed the use of the 'three Palestines,' the borders of which, however, differed from those of the Roman provinces. After the fall of the crusader kingdom, Palestine was no longer an official designation, but it was still used in *gôyim* languages as the name of the 'Holy Land' on both sides of the Jordan. It was not an administrative unit under the Ottoman Empire, when it was part of the province of Syria.

"This was the situation until 1922, when the British, who had received the Mandate over Palestine on both sides of the Jordan from the League of Nations, practically restricted the application of the name to the part west of the Jordan, while east of the Jordan and south of the *Yarmukh* they established the emirate of Trans-Jordan, which in 1946 became a kingdom. In 1948 the State of Israel was [re-]established in a part of western Palestine, its territory demarcated in the Armistice agreements of 1949 with the neighboring Arab countries. Trans-Jordan annexed the Arab-inhabited part of western Palestine occupied by the Jordanian army and changed its own name to the HaShemite Kingdom of Jordan, and Egypt retained and administered the *Azâh* strip. Thus, Palestine as a political entity ceased to exist"<sup>24</sup> as a result of Arab actions. Therefore, whatever happens to be politically correct at the moment cannot alter the historical record

that Palestine historically, properly, and accurately describes modern Jordan more than Israel.

**15.22.3 ...shouting...** αὐτῷ (auto, to him) is not included *secundum* א, β, a-3 and sy<sup>P</sup>.

**15.23.1** והוא לא ענה אליה דבר ויקרבו אליו תלמידיו ויבקשו ממנו ויאמרו סלח נא אליה על אשר צעקה אחרינו (ve-hu' lô ân-âh' eil-ei' hâ dâ-vâr' va-yiq-rev-u' eil-âyv' tal-mid-âyv' viy-vaq-shu' mi-mên' ô va-yôm-ru' se-lakh' nâ eil-ei' hâ al a-shêr' tzâ-aq-âh' a-khar-ei' nu; and he didn't reply a saying to her, and his *talmidim* approached him and requested him and said, Please forgive her for what she was shouting after us), ο δε ουκ απεκριθη αυτη λογον και προδελθοντ ες οι μαθηται αυτου ηρωτουν αυτον λεγοντες απο λυsson αυτην οτι κραζει οπισθεν ημων (ο de ouk apekrithei autei logon kai proselthontes oi matheitai autou protoun auton legontes apoluson autein oti krazei opisthen eimon; and he didn't reply a saying, and his *talmidim*, having come near, asked him saying: Release her, because she is making an outcry behind us), ...and he didn't reply a saying to her, and his *talmidim* approached him and requested him saying, Please forgive her concerning what she is shouting about behind us...

*secundum Mülkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

Ms. Or. Rome #53 reads: וישו לא עזר לה כלום ויקראו אליו תלמידיו וידרשו ממנו ויאמרו לו רחם על צועקת אחרינו (viY-shu' lô â-zar' lâh klum. Va-yi-qre-u' eil-âyv' tal-mid-âyv' va-yi-dresh-u' mi-mên' ô va-yôm-ru' lô ra-kheim' al shê-hi' tzô-eiq' êt a-khar-ei' nu; and *Yeshu* didn't help her anything. And his *talmidim* called him and sought of him, saying to him, Have *rakhânim*<sup>18,27.1</sup> concerning what she is shouting about behind us).

*Nitzâkhôn Yâshân* #174 reads: וישו לא ענה לה כלום ויקרבו אליו תלמידיו ויבקשו ממנו ויאמרו אליו מחול לה שהיא צועקת אחרינו (viY-shu' lô â-nâh' lâh klum va-yi-qrev-u' eil-âyv' tal-mid-âyv' va-ye-vaq-shu' mi-mên' ô va-yôm-ru' eil-âyv' me-khôn' lâh shê-hi' tzô-eiq' êt a-khar-ei' nu; and *Yeshu* didn't reply anything. And his *talmidim* approached him and requested of him saying to him, Give absolution to her about what she is shouting

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

behind us). מהול לה (me-khól' lāh, give her  
absolution!), is a verb of Catholic origin alien to  
**Tan"kh**. It is not supported in earlier Hebrew mss.  
and, despite the term being adopted in post-Christian  
Judaic literature, appears to betray Christian influence.

*EB* reads: ויש לא ענה דבר ותלמידיו קרבו אליו ויאמרו לו אדונינו למה אתה מניח לזאת האשה צועקת אחרינו (viY·sh"u' lō ân·āh' dā·vār' ve-tal·mid·āyv' qār·vu' eil·āyv' va-yōm·ru' lō A·dōn·eiy' nu lā' mäh at·āh' ma·ni' akh la-zōt' hā-ish·āh' tzō·eiq' ēt a-khar·ei' nu; and **Yesh"u** didn't reply a saying, and his **talmidim** approached him and said to him, Our Lord, why do you let this woman be who shouts after us?). אדונינו (a·dōn·ei' nu; our sir), though pronounced similarly, is spelled differently for the plural אדונינו (a·dōn·eiy' nu; our lords, sirs, misters) cf. also notes 8.25.3, 22.43.2 & 12.8.1. The latter, absent in the earlier Hebrew and Greek mss. and found for the first time in *EB*, is a glaring example of the Roman deification of **Yesh"u** and the convergence of the polemicists' Hebrew text with Christian dogma.

Ἐρωτάω (erotao, ask) in *LXX* corresponds to שאל (shā·al' , ask) in *MT*. *KJV* also sometimes renders Ἐρωτάω as "pray" (q.v. 21.22.1 w / *Tehilim* 122:6 & Yn. 16:23).

Αἰτέω also corresponds in *LXX* to שאל; cf. 21.22.1.

Cf. also דרש (dā·rash' , he sought), 6.32.2 and בקש (bi·qesh' , he requested), 7.7.1.

**15.24.1** ויען ויאמר אליהם איני שלוח כי אם לצאן אוכדות בית ישראל (va-ya-an' va-yō' mēr al·ei' hēm ein' i shā·lu' akh ki im la-tzōn' ôv·dōt' beit-Yis·râ·eil' ; and he replied and said to them, I am not sent except to the flock being lost of the house of Israel), ἀποκριθεὶς εἶπεν οὐκ ἀπεσταλὴν εἰ μὴ εἰς τὰ προβατὰ τὰ ἀπολωλота οἴκου Ἰσραὴλ (o de apokritheis eipen ouk apestalein ei mei eis ta probata ta apololota oikou Israeil; but answering, he said, I was not sent except to the straying sheep of the house of Israel), ...and he replied, saying to them, I am not sent except to the flock being lost of the house of Israel... *secundum Milkhâmôt* 'ה and the earliest extant source mss. (Greek), respectively.

Why do Christians ignore this *pâsuq*?

Ms. Or. Rome #53 reads: ויען ויאמר להם איני שלוח: כ"א אל צאן אוכדות בית ישראל (va-ya-an' va-yō' mēr lâ·hēm' ein' i shā·lu' akh k"ā ēl tzōn' ôv·dōt' beit-Yis·râ·eil' ; and he replied and said to them, I am not sent except to the flock being lost of the house of Israel).

*Nützâkhôn Yâshân* #174 reads: ויען ויאמר איני שלוח כי אם אל צאן אוכדות בית ישראל (va-ya-an' va-yō' mēr ein' i shā·lu' akh ki im ēl tzōn' ôv·dōt' beit-Yis·râ·eil' ; and he replied and said, I am not sent except to the flock being lost of the house of Israel).

*EB* reads: ויען להם יש לא שלחוני כי אם לצאן אוכדות מבית ישראל (va-ya-an' lâ·hēm' Ye·sh"u' lō shāl·khu' ni ki im la-tzōn' ôv·dōt' Beit-Yis·râ·eil' ; and **Yesh"u** replied to them, they did not send me except to the flock being lost from the house of Israel).

*EB* seems to imply that **Yehōshua**'s trip to *Levânôn* was sponsored by a support group back in Israel to whom **Yehōshua** had defined his objectives. The campaign was apparently aimed exclusively to *gâlut* Jews in the process of straying from *Tôrâh*-observance, not those who had become apostate and been excised from the house of Israel. The latter were no longer "among the house of Israel." They, who financed **Yehōshua**, "did not send him" to apostates such as a Jewess who had intermarried and been excised from *Yisrâeil*.

None of these mss. read "to the household of Israel who [collectively] are lost sheep." Many have read this carelessly, and from an miso-Judaic perspective, and concluded – erroneously – that the household of Israel (except the few that have converted to Christianity) are lost sheep. (Paradoxically, it is the apostate Jews who have converted to Christianity who are the lost sheep.)

However, **Yehōshua** was sent only to sheep being lost among the house of Israel. This implies two things:

- א. not all of the house of Israel were lost sheep, and
- ב. the "strays" were still among the house of Israel.

Moreover, only some were lost sheep. This was not a lost flock with a only couple of sheep ("Messianics") 'found' as Christians prefer to believe. According to **Yehōshua**'s own statement: he did not come to call the *tzadiq* (just) – the non-selectively

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

*Tôrâh*-observant among the flock – to *teshuvâh*,<sup>3.2.1</sup> but, rather, the unjust (cf. *NHM* 9:13 & 5:20 with notes). It is only those who are violating *Tôrâh*, the sick in need of the physician, who need to make *teshuvâh* to *Tôrâh*-observance!

An unchanging *Élôhim*, who had made promises to the Jews, can relent and show *rakhamim*,<sup>18.27.1</sup> but He cannot rescind His Oath to the Jews. This is especially poignant since Orthodox Jews are the only ones in the world non-selectively observing *Tôrâh* today. *Élôhim* could not give the heritage He promised Jews to non-Jews who blatantly reject His *Tôrâh* – nor even to Jews who shrink from being non-selectively *shômeir-Tôrâh*.

Why did *Yehôshua* resist helping this Hellenist-Jewess of the *gâlut*, yet help and praise the Roman captain *geir*? *Yehôshua* did not target all unjust people, only the unjust among the house of Israel. *Gôyim*, and apostates who have been excised from Israel, were not included. Those who were straying, yet still within the house of Israel, were the target audience for *teshuvâh*.

How does this affect *Netzârim* objectives today? Why shouldn't the *Netzârim* limit our appeal to persuading straying Jews to make *teshuvâh* to non-selective halakhic *Tôrâh*-observance? (This is the first priority of the *Netzârim*.) This is impacted by three factors:

- א. the difference between the objectives of the first coming of the *Mâshiakh* and the impending coming;
- ב. the prophecies concerning the impending coming; and
- ג. the words attributed to *Yehôshua* (Yn. 14:12): that his authentic followers would do greater things than he did, as the prophecies concerning pre-Messianic times imply.

*Yehôshua*'s work in his first coming was to satisfy the prophecies concerning the *Mâshiakh Bên-Yôseiph*, not the second set of prophecies concerning the *Mâshiakh Bên-Dâvid*. The mission of the *Mâshiakh Bên-Yôseiph* was to clarify *Halâkhôt* setting the correct – non-selectively *Tôrâh*-observant – course, and providing דם חטאת הכפרים (*dâm khat-at' ha-ki-pur-im'* ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11;

*Yeshayâhu* 53, et al.). The *Neviim* prophesy that this will radiate out into the *gâlut* among the *gôyim*, and the *gôyim* world will embrace non-selective halakhic *Tôrâh*-observance preceding the coming of the *Mâshiakh*. The *Neviim* didn't prophesy a sudden or unexpected change. Rather, this is to be the culmination of an evolution. This transition has already begun, proof of which is having seen, in our days and with our own eyes, the ingathering of Jews to our reborn nation of Israel.

The *Netzârim* are working toward these objectives, going beyond the limited objectives of the focusing stage initiated by *Yehôshua*. We have set in motion the process of distinguishing the haygrass from the wheat (cf. *NHM* 13:24-29). This is not being accomplished through violence. Unlike the Christian Crusades, the Inquisition, the Third Reich and Islamic fundamentalists, the *Netzârim* recognize that 'ה and His *Mâshiakh* will take care of burning the haygrass. Revenge belongs to 'ה. The *Netzârim* part in preparing the way for the *Mâshiakh* is research, education and communication of the teachings set forth at *Har Sinai* and clarified by the *Mâshiakh*.

*Yehôshua* delegated the authority to the *Beit-ha-Din shêl ha-Netzârim* of his brother, *Yaaqôv Bên-Dâvid* and succeeding *Peqidim* (*NHM* 18:18-20) to implement this *Halâkhâh*,<sup>7.1.1</sup> identifying the wheat and differentiating it from the haygrass.

Cf. also "Israel," 8.10.2.

**15.25.1** ותבא האשה ותשתחו לו ותאמר אדוני הושיעני לו (va-tâ-vô' hâ-ish-âh' va-tish-takh' u lô va-tô-mar' a-dôn-i' hô-shi-ei' ni; and the woman came and bowed to him and said, *Adôni*,<sup>22.43.2</sup> save me), η δε ελθουσα προσεκυνει αυτω λεγουσα κυριε βοηθει μοι (ei de elthousa prosekunei auto legousa kurie boethei moi; but she, having come, bowed to him saying: Sir, help me), ...and the woman came and bowed to him and said, *Adôni*, save me... The Hebrew is reconstructed by complementing *Milkhâmôt* 'ה with Ms. Or. Rome #53. The Greek follows the earliest extant source mss. See note 12.8.1.

*Milkhâmôt* 'ה reads: ותבא האשה ותשתחו לו (va-tâ-vô' hâ-ish-âh' va-tish-takh-u' lô; and the woman came and bowed to him).

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

Ms. Or. Rome #53 reads: והאשה באה ותשתחוה לו ותאמר אדוני השיעני (ve-hâ-ish-âh' bâ-âh' va-tish-ta-khav-êh' lô va-tô-mêr' a-dôn-i' hô-shi-ei' ni; and the woman came and bowed to him and said, *Adôni*, save me).

*Nitzâkhôn Yâshân* #174 reads: והאשה באתה ותשתחוה לו ותאמר אדוני השיעני (ve-hâ-ish-âh' bâ-tâh' va-tish-ta-khav-êh' lô va-tô' mar a-dôn-i' hô-shi-ei' ni; and the woman came and bowed to him and said, *Adôni*, save me). The verbs in *NY*#174 are reverse-proleptic future tense.

*EB* reads: והאשה משתחוה לו ואומרת אדוני עזורני (ve-hâ-ish-âh' mish-ta-khav-âh' lô vâ-ô-mêr' êt a-dôn-i' ôz-rei' ni; and the woman bows to him and says, *Adôni*, help me). Again, *EB* most closely reflects the Greek influence, reading עזורני (ôz-rei' ni, help me!).

This would necessarily imply that in 1<sup>st</sup> century Judaism, the *Mâshiakh* was understood to have the function of saving. However, 'saving' had a connotation different from Christian perspectives (cf. my book *Atonement In the Biblical 'New Covenant'*).

**15.26.1** ייען ישו ויאמר לה אין לגזול לחם מן הבנים ולחתו לכלבים (ve-ya-an' Ye-shu' va-yô' mêr lâh ein lig-zôl' lêkh' êm min ha-bân-im' ve-lâ-teit' ô la-ke-lâv-im' ; and *Yeshu* replied and said to her, One is not to rob bread from the sons and give it to dogs), ο δε αποκριθεις ειπεν ουκ εστιν καλον λαβειν τον αρτον των τεκνων και βαλειν τοις κυναριοις (ο de apokritheis eipen ouk estin kalon labein ton aron ton teknon kai balein tois kunariois; and replying, he said, It isn't good to take the bread of the children and to throw it to the dogs), ...and *Yehôshua* replied and said to her, **One is not to rob bread from the sons and give it to dogs...** *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #174 reads: ייען ישו ויאמר לה אין טוב לגזול לחם מן הבנים ולחתו לכלבים (ve-ya-an' Ye-shu' va-yô' mêr lâh ein tôv lig-zôl' lêkh' êm min ha-bân-im' ve-lâ-teit' ô la-ke-lâv-im' ; and *Yeshu* replied and said to her, it isn't good to rob bread from the sons and give it to dogs).

*EB* reads: ויאמר לה יש'ו לא טוב שיקח האדם הפת (va-yô' mêr lâh Ye-sh"u' lô tôv

shê-yi-qakh' hâ-â-dâm' ha-pat' mi-bân-âyv' ve-yit-nê' nu la-ke-lâv-im' ; and *Yesh"u* said to her, it is not good that a man should take the morsel from his sons and give it to dogs). In making the House of Israel 'his sons,' foreign to the redactor, *EB* incorporates a Christian theme not in the earlier Hebrew tradition.

**15.27.1** ותען האשה הכלבים אוכלים מן הפתותים מן הנופלות משולחן אדוניהם (va-ta-an' hâ-ish-âh' ha-ke-lâv-im' ôkh-lim' min ha-pet-ôt-im' ha-nôph-lôt' mi-shul-khân' a-dôn-ei' hêm; and the woman replied, the dogs eat the crumbs falling from the table of their sirs), η δε ειπεν και κυριε και γαρ τα κυναρια εσθιει απο των ψιχιων των πιπτοντων απο της τραπεζης των κυριων αυτων (ei de eipen nai kurie kai gar ta kunaria esthieie apo ton pzikhion ton piptonton apo teis trapezeis ton kurion auton; and she said, Yes sir, for even the dogs eat from the crumbs falling from the table of their sirs), ...and the woman replied, **The dogs eat the crumbs falling from the table of their adônim...** *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek, respectively. For *adônim* see notes 22.43.2 and 12.8.1.

Γαρ (gar, for) is absent in β.

*Nitzâkhôn Yâshân* #174 reads: ותען האשה ותאמר אדוני הכלבים אוכלים מן הפתיתים הנופלות משולחן אדוניהם (va-ta-an' hâ-ish-âh' va-tô-mêr' a-dôn-i' ha-ke-lâv-im' ôkh-lim' min ha-pet-it-im' ha-nôph-lôt' mi-shul-khân' a-dôn-ei' hêm; and the woman replied and said, *Adôni*, the dogs eat the crumbs falling from the table of their sirs).

*EB* reads: ותען האשה פעמים רבים אוכלים הכלבים משולחן אדוניהם (va-ta-an' hâ-ish-âh' pe-âm-im' rab-im' ôkh-lim' ha-ke-lâv-im' ha-pet-it-im' ha-nôph-lim' mi-shul-khân' a-dôn-ei' hêm; and the woman replied, 'Many times the dogs eat the crumbs falling from the table of their sirs').

Not only did this apostate Hellenist-Jewess exhibit stunning humility, she acknowledged *Yehôshua* as "*adôni*,"<sup>22.43.2</sup> implying her commitment to his message of *teshuvâh*.

Cf. also notes "*adôn*," 22.43.2 & 12.8.1.

**15.28.1** ויען ישו ויאמר אי אשה גדולה אמונתך יהי לך (va-ya-an' Ye-shu' va-yô' mêr ei ish-âh' ge-dôl-âh' ê-mun-at-eikh' ye-hi' lâkh ka-a-shêr' takh-pe-tzi' va-tei-râ-peî' bit-âh' ba-shâ-âh' ha-hi' ; and *Yeshu* replied and said, 'What a woman, with such great *êmunâh*<sup>8.10.1</sup> like yours! You shall have your wish.' And her daughter was healed at that hour), τότε αποκριθεις ο Ι-η-σ-ο-υ-ς ειπεν αυτη ω γυναι μεγ αλη σου η πιστις γεννηθητω σοι ως θελεις και ιαθη η θυγατηρ αυτης απο της ωρας εκεινης (tote apokritheis o I-ei-s-o-u-s eipen autei o gunai megalei sou ei pistis geneitheito soi os theleis kai idthei ei thugateir auteis apo teis oras ekeineis; Then, replying, *I-ei-s-o-u-s* said to her, O woman, your *êmunâh*<sup>8.10.1</sup> is great, it shall become to you as you wish. And her daughter was healed from that hour), ...*Yehôshua* replied and said, 'What a woman, with such great *êmunâh* like yours! You shall have your wish.' And her daughter was healed at that time... *secundum* Ms. Or. Rome #53 and the earliest extant source mss. (Greek), respectively.

*Nitzâkhôn Yâshân* #174 reads: ויען ישו ויאמר לה אי אשה גדולה אמונתך יהי לך כאשר תחפצי ותרפא בתה בשהנה היא (va-ya-an' Ye-shu' va-yô' mêr lâh ei ish-âh' ge-dôl-âh' ê-mun-at-eikh' ye-hi' lâkh ka-a-shêr' takh-pôtz-i' va-tei-râ-peî' bit-âh' ba-shâ-âh' ha-hi' ; and *Yeshu* replied and said to her, 'What a woman, with such great *êmunâh*<sup>8.10.1</sup> like yours! You shall have your wish.' And her daughter was healed at that hour).

*EB* reads: ויען לה יש"ו אשה גדולה אמונתך יעשה לך כך כאשר שאלת ומהעת ההוא והלאה נרפאת בתה (va-ya-an' lâh Ye-sh"u' ish-âh' ge-dôl-âh' ê-mun-at-eikh' ye-as-êh' lâkh ka-a-shêr' shâ-alt' u-mi-hâ-eit' ha-hu' ve-hâl-âh' nir-pât' bit-âh' ; and *Yesh"u* replied to her, Woman, your *êmunâh*<sup>8.10.1</sup> is great. May it be done for you when you asked, and from that season and beyond, her daughter was healed).

**15.29.1** ...sat... *EB* reads "stood."

**15.30.1** αυτου (autou, his), ...his... (feet) is preferred *secundum* α, β and a-3 rather than tou I-h-s-o-u, "of *Yehôshua*," as found in *TR* based upon

sy<sup>p</sup>. The placement of punctuation and capitals is absent from the early Greek mss. — the letters are all capitals and without punctuation.

**15.31.1** נרפא הצרעת (nir-pâ' ha-tzâr-a' at; the *metzôrâ* is healed), κυλλους υγιεις (kullous ugieis; the maimed healthy), ...*tzâraat* is healed... The Hebrew is reconstructed from the probable phrase (based on *Va-Yiqrâ* 14:3) underlying the Greek tradition. Being absent in κ and a-3, the Greek here is based on β. Similar Greek phraseology is corroborated in sy<sup>p</sup>, only prefacing the phrase with και (kai, and).

This is the only phrase in the group not found in the *Nevim*. It is also absent in κ and *EB*. Yet, the Hebrew translation from the Greek witnessed by β and sy<sup>p</sup> appears to be remarkably similar to the phrase as it would be reconstructed based on *Va-Yiqrâ* 22:22 — which exhibits the corresponding phraseology of this verse in *NHM*. The phrase thus reconstructed would be נרפא הצרע (nir-pâ' ha-khêr' êtz; the mutilation [incision] is healed). This could easily be mistaken in oral tradition and, while less likely, perhaps even in a very worn ms. Support for this phrase, however, must be regarded as weak.

"For hundreds of years, the popular translation of צרעת (tzâr-a-at') has been 'leprosy,' and it was commonly accepted that the reason for the quarantine of a suspected צרעת and the exclusion from the camp of a מצרע (me-tzôr-â'), the person smitten with the malady, was to prevent the spread of the disease. *R'* Hirsch demonstrates at length and conclusively that both of these notions are completely erroneous. Very briefly, he shows that the symptoms of צרעת, as outlined in our *sidrâh*, are far different than those of leprosy. Furthermore, if the reason for the confinement of the מצרע is to prevent contagion, then some of the laws would be ludicrous... *Ramb"m* writes: צרעת is a generic term that includes many matters that are unlike one another, for a whiteness on human skin is called צרעת, the loss of some hair from the head or beard is called צרעת, and the change of color in garments or houses is called צרעת."<sup>25</sup>

The rabbinic understanding of צרעת is based exclusively, and superficially, on color.<sup>26</sup>

◇ שאת (se-eit' ; natural-wool color [modern tumor, scale, swelling, eruption])

- ◇ ספוחת (sa·pakh' at; egg-membrane color [modern psoriasis])
- ◇ בהרת (ba·hêr' êt; snow color [modern macula, freckle, typhus])
- ◇ ספוחת (sa·pakh' at; chalk color [modern psoriasis], different from #2 only in grade by color)

Investigation of the etymological factors, however, corroborates contextual considerations for a different conclusion. שאת means swollen, בהרת means clear or bright, and ספוחת means scurfy.<sup>27</sup>

“Furthermore,” Artscroll continues (p. 190) based on the arguments of R. Hirsch, “if the reason for the *metzôrâ*'s confinement is to prevent contagion, then some of the laws would be ludicrous. For example, if the malady covers the victims entire body (13.13), he is not *tâmei*...”

On the contrary, however, it is clear from the context that if some similar symptoms cover the entire body it isn't צרעת, but something else. That is why he isn't *tâmei*.

“But,” Artscroll continues (ibid.), “if his skin begins to heal, he becomes *tâmei*.”

However, *Tôrâh* doesn't read here “if his skin begins to heal.” Rather, *Tôrâh* reads: וביום הראות בו וביום הראות בו (uv-yôm' hei-râ-ôt' bô, bâ-sâr' khai yit-mâ' ; and in the day it appears, moving flesh shall become *tâmei*)! בשר חי (bâ-sâr' *khai*; living flesh) is either exposed “raw meat” or like מיים חיים (mai' im khai' im; living water) – moving as if it is alive. This is not “healthy flesh” but flesh within which some insect larvae has hatched and is moving around under the skin! Whether it refers to an open sore of exposed raw meat or insect larvae moving around under the skin, that is why he becomes *tâmei* as soon as it appears!

“In the case of a house that is afflicted,” (14.34ff) continues Artscroll, “the *Tôrâh* prescribes that before the house is pronounced *tâmei*, all its contents should be removed, because they, too, would become contaminated if they were to be inside at the time of the pronouncement. But if there were a danger of contagion, it would be irrational for the afflicted household items to be excluded from the quarantine!”

This overlooks two likely explanations. First, the household items may have been removed to burn them.

Second, household items may have referred to items made of materials believed not susceptible to צרעת.

Finally, Artscroll argues, “In perhaps the most telling example, the *Talmud* teaches that if the symptoms of צרעת appear on a newlywed of during a festival season, the *Kôhein* does not examine the affliction or declare it to be *tâmei*, in order not to interfere with the celebration. But if the purpose of these laws is to prevent the spread of disease, it would be absolutely imperative to enforce the laws at times of great overcrowding and mingling!” (ibid.).

However, all of the remedies prescribed in *Tôrâh* suggest that צרעת resulted from persistent unclean living conditions which had to be remedied, not through brief social contact.

Though there is other extensive support in *Tôrâh* against *leshôn hâ-râ*, there remains, however, no basis for their contention: “Clearly, as the Sages teach, צרעת is not a bodily disease, but the physical manifestation of a spiritual malaise, a punishment designed to show the malefactor that he must mend his ways. The primary cause of צרעת is the sin of slander. As the Sages say [in contradiction of the etymology of the term according to Klein, et al.; ybd], the word מצרע is a contraction of מוציא רע (mô-tzi' ra) one who spreads slander (*Arâkhin* 15b). Similarly, the Sages teach (ibid. 16a and various *Midrâshim*) that the affliction is a punishment for the sins of bloodshed, false oaths, sexual immorality, pride, robbery, and selfishness. The pattern that emerges is that it is a Divine retribution... for gossip and slander... [*Élôhim*] does not bring צרעת upon someone who devours pork, only upon someone who devours people!” (ibid.).

Especially here in Israel, many rabbis seize every opportunity, whether a bus crash killing Jewish children or a terrorist attack, to use the exact same reasoning to suggest that the victims and bereaved families were guilty of slander, gossip, immorality, etc. To presume that misfortune is retribution for some unusual sin is itself *leshôn hâ-râ*!

15.32.1 רחם (ra·kham·im' 18.27.1), σπλαγχχνιζομαι (splugkhnizomai; heartache, lit. ache of the bowels), ...feel *rakhamim* for... in *EB* and the Greek mss. Cf. note 18.27.1.

**The N'tzarim Reconstruction of Hebrew Matiytyahu Volume II — Chapter 15**

**15.32.2 ...for three days...** *EB* adds “since they came across” (the lake).

**15.33.1 ...the (*talmidim*) ...** αὐτου (autou, his), is not included *secundum* א, β and a-3 though it is included in sy<sup>p</sup>.

**15.33.2** מאין לנו (mei-ai' in lâ' nu; from where do we have, lit., from where is to us), ποθεν ημιν (pothen eimin; whence is to us), ...**Where do we have...** This is a Hebrew construct transported intact into the Greek. *EB*, however, misses it: ומאין אנו יכולים לחם למצוא להם (u-mei-ai' in ân-u' ye-khôl-im' lim-tzô' lêkh' êm, “and from where can we find bread?”

If *Yehôshua* had used a “magical” miracle to feed the 5,000, then it defies credibility that the *talmidim* – whom Christians revere as the highest ‘saints’ – were such morons that they so quickly forgot it and asked such a stupid question. His *talmidim* would simply have asked *Yehôshua* to conjure up more food.

The note at *NHM* 14:20 lends itself to a more logical explanation. This was a much different situation. After these three days, the *talmidim* would have expected that the food the crowd brought with them would likely have been eaten. Thus, the *talmidim* likely feared that the provision *Yehôshua* had called upon last time would not be available this time. Further, in this scenario, the testing of their *êmunâh*<sup>8.10.1</sup> becomes central – as the passage implies. Their misgivings began when the *talmidim* realized that *Yehôshua* intended to handle it the same way he had before. The popular notion makes no sense, but the logical interpretation accords with the Ways of *Élôhim* Who authored the laws of physics, etc.

**15.33.3** קהל (qâ-hâl' ; congregation), οχλον (okhlon, throng), ...**congregation...** correspond via *LXX* (cf. note 4.25.1). This is a congregation of religious Jews, and Jews interested in *teshuvâh* (cf. note 3.2.1). One must resist picturing a crowd of *gôyim* Christians in a church. *EB* reads לעם (lâ-âm' , to the kinsmen).

**15.34.1 ...Seven... satisfy... sit...** As partially noted by Howard, there is a similarity among words in

*EB*. שכעה (shiv-âh' , seven [masc.]) is found in *pesuqim* 34, 36 and 37. ישבעו (yis-be-u' , they will be satisfied – with conversive ו to produce the ‘presumed past’ tense) is found in *pâsuq* 37. These are also similar to לישב (le-ya-sheiv' , to settle), as found in *pâsuq* 35.

**15.35.1** παραγγελιος (parageilos), ...**having conveyed...** is preferred *secundum* א and β rather than εκελευσεν (ekeleusen, ordered), as found in *TR* based upon later mss.

**15.35.2 ...on the ground...** *EB* reads “grass.”

**15.36.1** ελαβεν (elaben), ...**he took...** is preferred *secundum* א and β rather than και λαβων (kai labon, and having taken) as found in *TR* based upon later mss. Cf. note *NHM* 21:22.

**15.36.2 ...And having given...** και (kai, and) is included *secundum* א and β.

**15.36.3** המוציא (ha-Môtz-i' ; the Bringer-forth), ...**ha-Môtz-i...** the Hebrew blessing of the “Bringer-forth” of bread from the land. Whenever wine is served, with the exception of a section in the middle of the *Seidêr Pêsakh*, the first blessing is over wine. Whenever bread is served, the *ha-Môtz-i* is given over the meal (in addition to the blessing over wine when appropriate) and the hands are sprinkled.

**15.36.4 ...the *talmidim*...** αὐτου (autou, his), is not included *secundum* א and β.

**15.37.1 ...leftovers...** Lit. “over and above of the fragments.”

**15.39.1 ...the borders of *Migdâl*...** near the westernmost shore of *Yâm Kinêrê't*, on the NW side of the lake.

- <sup>1</sup> "Halâkhâh," *EJ*, 7:1156.
- <sup>2</sup> "Halâkhâh Le-Môshêh Mi-Sinai," *EJ*, 7:11.67.
- <sup>3</sup> **Élishâ Qimrôn** and John Strugnell, "Discoveries in the Judaean Desert · X, *Qumrân Cave 4 · V, Miqtzat-Maasei-ha-Tôrâh*" (Oxford · at the Clarendon Press, 1994).
- 4 Eusebius, EH IV.xxii.7.
- 5 Klein's, pp. 360 & 363.
- 6 "Ablution," *EJ*, II, 84ff.
- 7 "Netilat-Yâdayim," *EJ*, XII, 998-9.
- 8 "Ablution," *EJ*, 2:84-5.
- 9 Shlomoh Riskin, "Shabât Shalom," *The Nation Magazine* (17.02.89), p. 3.
- 10 Shlomoh Riskin, "A nation of priests in training," *JP*, 14.02.92, p. 10A. **Rav** Riskin is dean of the **Ôr Tôrâh** institutions and chief **rav** of **Ephrat**.
- 11 Fitzmyer, p. 93-100.
- 12 Fitzmyer, 96-7.
- 13 J.D. Eisenstein, ארצ'ר וכוחים (1969: ישראל), p. 313.
- 14 המילה (ha-mil-âh'), lit. "the word," almost certainly refers to the ברית המילה (b'rit ha-mil-âh' ; the covenant of circumcision).
- 15 Eisenstein, 310-15.
- 16 **Bên-Dâvid**, "**Keipha-Markus**: Excerpts from the life and teachings of **Yehôshua Bên-Dâvid** according to **Shimôn "Keipha" Bar-Yônâh** and codified by the hand of **Yôkhanan "Markus" Bên-Shimôn** for the Congregation in Rome, Italy, c. 49 C.E.," *The Netzârim Translation of Keipha-Markus*, II, 7:5-19.
- 17 תמימה (te-mim-âh'), cf. *Tehilim* 19:8.
- <sup>18</sup> Cf. *Malâkhi* 3:6 & *Tehilim* 89:35.
- <sup>19</sup> **Bên-Dâvid**, *Yirmeyâhu*; *The Netzârim Translation of Keipha-Markus*, 7:26.
- <sup>20</sup> *Shemôt* 6:15; 16:35; *Yehôshua* 5:1, 12; and *Iôv* 40:30.
- <sup>21</sup> "Phoenicia, Phoenicians," *EJ*, XIII, 471.
- <sup>22</sup> "Palestine," *EJ*, 13:29.
- <sup>23</sup> "Philistines," *EJ*, 13:399-400.
- <sup>24</sup> "Palestine," *EJ*, 13:29-30.
- <sup>25</sup> "Vayikra," *Artscroll*, Vol. III(a), p. 190-91.
- <sup>26</sup> "Vayikra," *ibid.*, 192ff.
- <sup>27</sup> Klein's *Etymological Dictionary of the Hebrew Language*.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 16

**16.0.1 ...sign out of the heavens...** Cf. chapter 2 w/ note 2.2.1; compare w/ *NHM* 12:38-45.

**16.1.1** ἐπειρωτων (epeiroton; they questioned intensely, interrogated, grilled, inquisitioned), **...grilled...** *secundum*  $\aleph^*$ , from ἐρωταω (erotao; to question) and the intensive prefix ep (ep); cf. 17.10.2.  $\aleph^1$  redacted the passage to read ηρωτων (eiroton; they requested of an equal). B, a-3 and sy<sup>p</sup> read ἐπειρωτησαν (epeiroteisan; they were grilling).

The instability of the Greek, combined with the absence of the phrase in *EB*, may suggest that this was an insertion by the Christian redactors. This is buttressed by their documented miso-Judaic orientation, a desire to show that “the Jews” were goading or inquisitioning J-e-s-u-s.

See also question in IV Sh. 14:34-5: “The women are to be hushed in the convocations for it is not permitted to them to speak; but rather, they are to be under subjection according as *Tôrâh* says. If they wish to learn anything, they are to question their own men in the household. It is an obscene-shame for a woman to speak in the convocation.”<sup>1</sup>

**16.2.1 ...he said to them...** “Red sky at night sailor’s delight, red sky in the morning sailor take warning” is not included, nor is *pâsuq* 3, *secundum*  $\aleph$ ,  $\beta$  and a non-canonical “gospel.”<sup>2</sup> The *mishpât* is found in *EB*. Rendered literally from the Greek the *pesuqim* read: “Late afternoon having come, you say, ‘Good, for the heavens are red’; <sup>v3</sup> and in the twilight you say, ‘today a winter storm for the heavens are somber-red.’ Hypocrites! Indeed, you know how to make a critical judgment of the face of the heavens and you are not able for the signs of the times.”

**16.4.1 ...the sign of *Yônâh ha-Nâvi*...** who was in the belly of the great fish three days and three nights. Cf. the book of *Yônâh*. See also the implication of three days and three nights at 28.1.4.

**16.5.1 ...the (*talmidim*)...** αὐτου (autou; his) is not included *secundum*  $\aleph$  and  $\beta$  though it is included according to a-3 and sy<sup>p</sup>. Cf. note “*talmid*,” 5.1.1.

**16.5.2** וכאשר ישׁוׁ היה בשפת הים אמר לתלמידיו שיכינו לחם והוא נכנס לספינה עם תלמידיו ותלמידיו שחכו ולא הכניסו שום לחם (ve-ka-a-shêr’ Ye-sh”u’ ha-yâh’ bis-phat’ ha-yâm’ â-mar’ le-tal-mid-âyv’ shê-yâ-khin’ u lêkh’ êm ve-hu’ nikh-neis’ lis-phin-âh’ im tal-mid-âyv’ ve-tal-mid-âyv’ shâ-khekh-u’ ve-lô’ hikh-nis’ u shum lêkh’ êm; When *Yesh”u* was on the bank of the lake he told his *talmidim* that they should prepare bread. Then he boarded a boat with his *talmidim*, and his *talmidim* forgot and didn’t bring aboard any bread), και ελθοντες οι μαθηται εις το περαν επελαθοντο αρτους λαβειν (kai elthontes oi matheitai eis to peran epelathonto artous labein; and the *talmidim*, having come to the other side, had forgotten to take loaves), **...When *Yehôshua* was on the bank of *Yâm [Kinêrêl]* he told his *talmidim* that they should prepare bread. Then he boarded a boat with his *talmidim*, and his *talmidim* forgot and didn’t bring aboard any bread...**

The Hebrew follows *EB*. The Greek is according to  $\aleph$  and  $\beta$ .

The Latin a-3 and sy<sup>p</sup> mss. support οι μαθηται αὐτου (oi matheitai autou; his *talmidim*).

**16.6.0** ο δε Ι-η-σ-ο-υ-ς ειπεν αυτοις ορατε και προσεχετε απο της ζυμης των Φαρισαιων και ι Σαδδουκαιων (o de I-ei-s-o-u-s eipen autois orate kai prosekhete apo teis zumeis ton Pharisaion kai Saddoukaion; And *I-ei-s-o-u-s* said to them, See and take heed of the *khâmeitz* [leaven] of the *Perushim* and Hellenist-Roman Pseudo-*Tzedôqim*) **...And *Yehôshua* said to them, See [that you] take heed of the *khâmeitz* of the Rabbinic-*Perushim* sect of Judaism and the aristocratic, Hellenist-Roman Pseudo-*Tzedôqim* sect of Judaism)...** *secundum* all of the early Greek source mss. Though

*pesuqim* 6-7 are absent in *EB*, these early stiches still provide supplemental explanation. On the other hand, this was likely redacted later by *gôyim* Christians who saw the rabbis and Hellenist-Roman Pseudo-*Tzedôqim* as virtually indistinguishable twin Jewish enemies of Christianity and *J-e-s-u-s*. Like the rest of the Jewish community, however, *Yehôshua* was principally critical of the Hellenist-Roman Pseudo-*Tzedôqim*, who later constituted the principals who plotted and killed him.

**16.6.1** חמץ (khâ-meitz' ; BH<sup>3</sup> leavening, sour [leavened] dough starter) / מַחְמֵצַת (makh·mêtz' êt; products containing leavening), ζυμη (zumei; sour dough), ...*khâmeitz*... The Greek fails to distinguish between two Hebrew terms it parallels in *LXX*. In *MH*, sourdough is מַחְמֵצַת and חמץ has been extended to include any food or vessels not *kâsheired* of חמץ for *Pêsakh*. Cf. *Shemôt* 12:19-20; 13:7.

חמץ, and the related מַחְמֵצַת, are not permitted during *Pêsakh*. Rabbinically, this “includes any food derived from wheat, barley, spelt, rye or oats. Originally, vegetables of the pea family were permitted on *Pêsakh*. Later, peas and rice were regarded as *âsur*,<sup>16.19.3</sup> though these are *mutâr*<sup>16.19.4</sup> in *Teimâni* and *Sephâradi* communities. The *isur*<sup>16.19.3</sup> against these foods on *Pêsakh* is because the particles of wheat which are frequently found mixed in with them could cause fermentation (‘leavening’) when the vegetable is cooked, or because of doubts as to whether legumes might properly be classified as grain.”<sup>4</sup>

A second term found in *Tôrâh* is שאר/שארור (se-ôr'), meaning ‘leavening-agent’; i.e. starter for sour dough.

There are four *pesuqim* in which both terms are found together:

- א. *Shemôt* 12:15, “... first day תשביתו (tash·bit' u; you shall cause to cease) the שאר out of your house; for whoever eats חמץ from the first day until the seventh day, that psyche shall be cut off from *Yisrâeil*.”

- ב. *Shemôt* 12:19, “... seven days שאר לא ימצא (lô yi·mâtz·ei' ; שאר shall not be found) in your houses; for whoever eats מַחְמֵצַת shall be cut off from the congregation of *Yisrâeil*.”
- ג. *Shemôt* 13:7, “and ולא יראה חמץ לך (ve-lô' yei·râ·êh' חמץ le·khâ' ; and חמץ shall not be seen to you), ולא יראה לך שאר (ve-lô' yei·râ·êh' le·khâ' שאר; and שאר shall not be seen to you) בכל-גבולך (be·kâl' [kol] ge·vul·ê·khâ' ; in all of your borders).”
- ד. *Va-Yiqrà* 2:11, “No meal offering which you shall bring to ה shall be made with חמץ, for you shall burn no שאר.”

Other *pesuqim* expand on these instructions:

- ◇ ולא יראה לך שאר בכל-גבולך (ve-lô' yei·râ·êh' le·khâ' שאר be·kâl' [kol] ge·vul·ê·khâ' ; and שאר shall not be seen (with)in any of your borders (*Devârim* 16:4);
- ◇ חמץ ולא יאכל חמץ (ve-lô' yei·â·kheil' חמץ; and חמץ shall not be eaten; *Shemôt* 13:3);
- ◇ חמץ לא-תאכל עליו חמץ (lô tô·khal' al·âyv' חמץ; you shall not eat חמץ upon it), seven days you shall eat מצות (matz' ôt) upon it, לחם עני (lêkh' êm ô·ni' ; the bread of poverty; *Devârim* 16:3);
- ◇ כל-מַחְמֵצַת לא תאכלו בכל מושבתיכם תאכלו מצות (kâl- [kol-] makh·mêtz' êt lô tô·kheil' u be·kâl' [kol] môsh·vôt·eiy' khêm tô·khlu' matz·ôt' ; you shall not eat any products-containing-leavening, in all of your dwellings, you shall eat מצות; *Shemôt* 12:20);
- ◇ And they baked מצות cakes of the dough that they brought from Egypt, because it was not חמץ (*Shemôt* 12:39);
- ◇ And the people took their dough before it became leavened [reverse prolepsis], their sour-dough-starter-kneading-troughs) being wrapped in their clothes on their shoulders (*Shemôt* 12:34);
- ◇ You shall not offer the blood of my sacrifice with חמץ (*Shemôt* 34:25);

- ◇ No offering of flour, which you shall bring to 'ה, shall be made with חמץ (*Va-Yiqrâ* 2:11);
- ◇ Loaves of חמץ offered with peace offering of thanksgiving (*Va-Yiqrâ* 7:13);
- ◇ Offer a sacrifice of thanksgiving from that which is חמץ (*Âmôs* 4:5);
- ◇ Wave loaves made with חמץ (*Va-Yiqrâ* 23:17).
- ◇ חמץ (khô' mêtz; sour-wine or vinegar) also derives from the verb חמץ (khâ-matz' ; to be sour or leavened).
- ◇ *Nâzir* is not to drink wine, liquor, nor חמץ of wine, nor חמץ of liquor (*Be-Midbar* 6:3);
- ◇ *Bôaz* ⇒ *Rut*: eat of the bread and dip your piece in the חמץ (*Rut* 2:14);
- ◇ In my thirst they gave me חמץ (*Tehilim* 69:22; *NHM* 27:34, 48; Ky-Mk 15:36; Ky-Lu 23:36; Yn. 19:29-30);
- ◇ As חמץ and smoke to the eyes, so is the sluggard to those who send him, *Mishlei-Shlômôh* 10:26
- ◇ As חמץ on soda, so is one who sings to a heavy heart, *Mishlei-Shlômôh* 25:20.

Leaven refers, metaphorically, to teachings that “leaven” the person. In the case of these hypocrites (not all rabbis, *Kôhanim*, etc.), their behavior was self-serving and contradictory to *Tôrâh* – hypocritical. Too many rabbis today continue to profane the Name through their corrupt behavior. This is the primary reason that over 90% of Jews have become disillusioned with many rabbinic teachings. <sup>5</sup>

**16.7.1** οι δε διελογιζοντο εν εαυτοις λεγοντες οτι αρτους ουκ ελαβομεν (oi de dielogizonto en eautois legontes oti artous ouk elabomen; And they deliberated among themselves saying, because we didn't take loaves), ...**And they deliberated among themselves saying, [he is saying this] because we didn't take loaves...**

*secundum* Ⲡ, β and sy<sup>p</sup>. Though *pesuqim* 6-7 are absent in *EB*, these stiches provide supplemental explanation.

Latin a-3 supports τότε (tote; then) rather than οι δε (oi de; and).

**16.8.1** ויש"ו אמר להם אתם מעטי השכל חושבים שאין לכם לחם (viY·sh"u' â-mar' lâ-hêm' at-êm' me-at-ei' has-keil' khôsh·vim' shê-ein' lâ-khêm' lêkh' êm; and *Yesh"u* said to them, You sophomores [lit. mini-intellectuals] think you have no bread), γνους δε ο I-η-σ-ο-u-ς ειπεν τι διαλογιζεσθε εν εαυτοις ολιγοπιστοι οτι αρτους ουκ εχετε (gnous de o I-ei-s-o-u-s eipen ti dialogizesthe en eautois oligopistoi oti artous ouk ekhete; but knowing, *I-ei-s-o-u-s* said, Why do you deliberate among yourselves, O mini-trusters? Because you don't have loaves?), ...**and Yehôshua said to them, You sophomores think you have no bread...** The Hebrew follows *EB*. The Greek is according to Ⲡ, β and a-3.

מעטי השכל (me-at-ei' has-keil' ; lamebrains) is literally “little of intelligence”; “little” is in the plural connective construct, i.e., ones who are little in the intelligence department. Ολιγοπιστοι (oligopistoi; mini-trusters) is literally “little of *êmunâh*.” <sup>8.10.1</sup>

שאינ לכם לחם (shê-ein' lâ-khêm' lêkh' êm; you have no bread) is another play on words in *EB*.

Sy<sup>p</sup> reads ελαβετε (elabete; take<sup>21.22.3</sup>) rather than εχετε (ekhete; have).

Αυτοις (autois, to them), as found in *TR* and *Nestle-Aland*, is not included in any of the early Greek mss.

**16.9.1** ואין אתם זוכרים מהחמשה ככרות (vâ-ein' at-êm' zôkh·rim' mei-ha-kha-mish-âh' ki-kâr-ôt' ; and you don't remember the five loaves), ουπω νοειτε ουδε μνημονευετε τους πεντε αρτους των πεντακισχιλιων και ποσους κοφινους ελαβετε (oupo noeite oude mneimoneuete tous pente artous ton pentakiskhilion kai posous kofinous elabete; Do you still not understand, or remember the five loaves of the five-thousand and how many baskets you took), ...**Do you still not understand, or remember the five loaves of the five thousand, and how many baskets [of leftovers] you took...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

Cf. *NHM* 14:15-21; Ky-Lu. 9:10-17; Ky-Mk. 6:30-44; Yn. 6:1-14.

**16.10.1** וארבע אלף איש וכמה סאים נשאר (ve-ar' ba êl' êph ish ve-ka' mâh se-im' ni-shar' u; and four thousand men and how many pecks were left over), ουδε τους επτα αρτους των τετρακισχιλίων και π οσας σπυριδας ελαβετε (oude tous epta artous ton tetrakiskhilion kai posas spuridas elabete; Nor the seven loaves of the four-thousand and how many baskets you took), ...**Or the seven loaves of the four-thousand, and how many baskets [of leftovers] you took...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

סאים (sim) is the plural of סאה (se-âh'), 7.3 liters. One peck (= 8.8098 liters = ¼ bushel) is the closest modern dry measure.

Cf. *NHM* 15:23-29; Ky-Mk. 8:1-9.

**16.11.1** ולכן תבינו שאיני מדבר מהלחמים הטבעיים אבל אני אומר לכם שתשמרו מהנהגת הפרושים והצדוקים (ve-lâ-khên' tâ-vin' u shê-ein' i me-da-beir' mei-ha-le-khâm-im' ha-ti-vi-im' a-vâl' a-ni' ô-meir' lâ-khêm' shê-ti-sha-ar-u' mei-han-hâg-at' ha-Pe-rush-im' ve-ha-Tze-dôq-im'; and therefore, you should understand that I was not speaking of natural breads, but I am telling you that you should leaven the leading of the *Perushim* and Hellenist-Roman Pseudo-*Tzedôqim*), ειπον υμιν δε προσεχετε (eipon umin de prosekhetete; I told you? But take heed), ...**Therefore, you should understand that I was not speaking of natural breads. Rather, I am telling you that you should watchguard the leading of the Rabbinic-Perushim sect of Judaism and the aristocratic, Hellenist-Roman oriented, Hellenist-Roman Pseudo-Tzedôqim sect of Judaism...** The Hebrew is according to *EB*. The Greek follows  $\aleph$ ,  $\beta$  and  $\text{sy}^p$ . Nearly all mss. of *EB* read שתשמרו (shê-tish-mer-u'; that you should keep / watchguard) rather than שתשאר (shê-ti-sha-ar-u'; that you should remain) [the leading of the *Perushim*]. הנהגה (han-hâg-âh') in post-Biblical Hebrew meant driving or leading. The meaning evolved in modern Hebrew, subsequent to *Sheim-Tôv*, to conduct or behavior.

The Greek shows continuing instability. Latin ms. a-3 corroborates the Greek ειπον υμιν

προσεχετε (eipon umin prosekhetete; I told you, Take heed). The post-*KJV TR* (1624 C.E.) reads ειπον υμιν προσεχειν (eipon umin prosekhein, I told you to take heed), based upon 5<sup>th</sup> century ms. W032, a redaction to 6<sup>th</sup> century ms. D05 and later mss.

**16.12.1 ...teachings...** Cf. note 7.28.1. *Yehôshua* specifically instructed his *talmidim* to obey the teachings of the rabbis but avoid their hypocrisy (*NHM* 23:1-3). It was hypocrisy that *Yehôshua* warned against here (cf. *pâsuq* 11), not *Tôrâh*-based doctrines the rabbis were teaching. *Yehôshua* also criticized the dispensations of extra-*Tôrâh* rabbinic legal fictions as well as the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> doctrine of disbelief in the enlivening and afterlife.

**16.13.1** מה אומרים בני אדם בשבילי (mah ôm-rim' ben-ei' â-dâm' bish-vil-i'; what are persons [lit. sons of men] saying for me?), τινα οι ανθρωποι ειναι λεγουσιν τον υιον του ανθρωπου (tina oi anthropoi einai legousin ton uion tou anthropou; whom are the men<sup>8.20.1</sup> to be saying the person [lit., son of man] is?), ...**What are persons saying about me...** *secundum EB* and  $\aleph^*$ , respectively.

The earliest Greek tradition shows that in the fourth century the word order was still in a state of flux.  $\aleph$  reads λεγουσιν οι ανθρωποι ειναι. Latin a-3 supports με οι ανθρωποι λεγουσιν ειναι, adding “me.”  $\text{Sy}^p$  corroborates  $\beta$ , also adding “me.”

**16.16.1** בן אלקים חיים שבאתה בזה העולם (bên Êl-ôq-im' khai' im shê-bâ' tâh ba-zêh' hâ-ô-lâm'; son of the living G-o-d that has come in this world-age), ο υιος του θεου του ζωντος (o uios tou theou tou zontos; the son of the living G-o-d), ...**son of the living Êlôhim, that has come in this world-age...** *secundum EB* and the earliest extant source mss. (Greek), respectively. Cf. 8.20.2.

**16.17.0** בר יונה, ...*Bar-Yônâh*... (son of a dove) is the family name of *Shimôn Keiphâ*.

**16.17.1 ...flesh and blood did not unveil [this] to you...** I.e. this realization did not come because of human effort on *Keiphâ*'s part.

**16.18.1** כִּיפָא (Keiph-â' ; Rocky), Πετρος (Petros; Rocky), ...“*Keiphâ*”... *Keiphâ* corresponds to the Aramaism כִּי (keiph, cape), meaning “rock” or promontory in Biblical Hebrew. It derives from Syrian and Akkadian. כִּי is an Aramaic parallel of the Hebrew אֶבֶן (êv' ên). This is the point of *Yehôshua*'s wordplay. He alludes to אֶבֶן of *Zekharyâh* 3:8-9. The Servant of 'ה is called the צמח (Tzêm' akh; the Plant). 'ה set the צמח before *Yehôshua* the *Kôhein ha-Gâdôl* and identified him as the אֶבֶן (כִּי) of *pâsuq* 9.

The אֶבֶן had seven-facets (3:9) that corresponded to the seven lamps, or lights, of the *menôrâh* (4:2). These were (4:10) the eyes of 'ה that patrol the land – שליחים (she-likh-im' ; emissaries) who are the liaison between the *Beit-Din* and the kindred. שליחים communicated and explained *Halâkhâh* 7.1.1 from the *Beit-Din* to the kindred in the *Gâlut* and outlying areas, and brang entreaties from the kindred of outlying areas and the *Gâlut* to the *Beit-Din*. The vision of *Zekharyâh* 3:9 suggests that this office was intended to comprise seven *shelikkhim* (emissaries equating to facets) to the *Gâlut*.

According to *Pesiqtâ Rabâti*, the seven lamps of *Zekharyâh* refer to the seven precepts of Judaism: offerings, tithes, *shemîtâh*, *Yôveil*, circumcision, honor of father and mother, and the study of *Tôrâh* (PR 8:4).<sup>6</sup>

The writer of Revelation based his seven congregations upon this *mishpât*.

Cf. also word plays at 4.21.1 and 5.19.2.

**16.18.2** על האבן אבנה (al ha-êv' ên êv-nêh' ; on the stone I will build), επι ταυτη τη πετρα οικοδομησω (epi tautei tei petra oikodomeiso, upon this, the stone, I will stone-in), ...upon this *êvên êvnêh*... This Hebrew is reconstructed by back-translating from the Greek. The Greek follows the earliest extant source mss.

*EB* reads שאתה אבן ואני אבנה עליך (shê-at-âh' êv' ên vâ-a-ni' êv-nêh' âl-êy' khâ, that you're Stone, and I will build upon you [my congregation]).

Howard<sup>7</sup> noted the similarity between אבן (êv' ên, stone) and בנה (bân-âh' , build). These two are especially similar in the 1<sup>st</sup> pers. future, אבנה (êv-nêh' ; I will build). Cf. *Tehilim* 118:22 and *NHM* 21:42.

*EB* would be more effective as a polemic tool, which was *Sheim-Tôv*'s objective, to grant, and then argue against, the Christianity of “Simon Peter” and the papacy. There would have been no argument against this assumption from either Christians or Jews.

The legitimacy of Roman Catholicism and its spin-off, Protestant Christianity, rests upon wrenching this *mishpât* from its context. *Yehôshua* has been speaking of the *êmunâh* 8.10.1 that culminated in the unveiling by the Father. The stone is the office of the שליח (shâ-li' akh; emissary, cf. 16.18.1). *Yehôshua* had just asked his *talmidim-shelikkhim*: “And you,<sup>pl</sup> what are you saying<sup>pl</sup> for me?” Though *Keiphâ* answers for the *shelikkhim*, *Yehôshua* had asked the group, not *Keiphâ* alone. *Yehôshua* singled out *Keiphâ*'s name to take advantage of the play on words. He declared that he would build his congregation on this stone, שליח communicating between the *Beit-Din* and the kindred, not “St. Peter” as an individual. Cf. *Devârim* 32:4,15,18,30,31; *Shmueil Beit* 22:3,32,47; 23:3; *Tehilim* 18:32; 19:15; 28:1; 62:3,7,8; 73:26; 92:16; 94:22; 95:1; 144:1; *Yeshayâhu* 26:4; 30:29.

*Yehôshua*'s convocation is built upon the stone of communication: “what you say for me” (15:15). This is the *êmunâh* 8.10.1 and consequent unveiling by the Father described in the context. No scepter was passed to “St. Peter,” Rome, or the *gôyim*. We can also be sure of this because the first *Pâqid* of the *Netzârim* convocation in *Yerushâlayim* was *Yaaqôv Bên-Dâvid*, not *Shimôn Keiphâ Bar-Yônâh*. Though *Keiphâ* was one of the שליחים, he was never *Pâqid* of the *Netzârim*. Cf. also note at *NHM* 13:28.

**16.18.3** קהילה (qe-hil-âh' ; community), εκκλησια (ekkleisia; congress, pop. “church”), ...*qehilâh*... correspond in *LXX* and *MT*. *EB* reads בית תפלה (Beit-Te-phil-â-ti' ; my house of prayer). See also 4.23.2.

This congregation is subsumed within the local *Bâtei-ha-K'nêsê't*. קהל has the connotation of the related term קהילה.

Εκκλησια is rendered for קהל in *Nekhêmâyâh* 5:7. This is reinforced by the only other instance of קהל in MT, *Devârim* 33:4, where it is rendered as ψυναγωγος (psunagogos, synagogue). For another term corresponding to קהל in LXX, οχλος (okhlus), cf. note 4.25.1.

קהל refers to the assembly of persons summoned (convoked) from *Yisrâeil* – the entire population of Jews, Jewesses and *geirim*. Cf. “congregation” in *EJ*.

קהל is distinct from מקרא (mi-qrà', convocation), which derives from קרא (qâ-râ', read, recite or call out). מקרא קודש (mi-qrà' qô' dêsh), refers to calling congregants to the recitation / reading of *Tôrâh* (cf. *Yehudim* 10:25). The reading of *Tôrâh*, one of the primary focal points of the service, is the מקרא קודש. The body of Jews (inclusion of *geirim* is understood) is the קהל.

In addition to the notes on “*Beit-ha-K'nêsê't*” (1.18.5 & 4.23.2), cf. also εκκλησια in LXX at *Shemôt* 19:5-6; *Devârim* 7:6; 14:2; 26:16-19; *Yeshayâhu* 43:12,20-21; 45:4; *Hôsheia* 2:1; *Devârim* 4:10; 9:8; *Shôphtim* 20:2; 21:5,8; *Shmueil Âlêph* 17:47; 19:20; *Melâkhim Âlêph* 8:14-22, 55, 65; 12:3; *Êzrâ* 2:64; 10:1, 8, 12, 14; *Nekhêmâyâh* 5:7, 13; 7:66; 8:2,17; 13:1; *Iôn* 30:28; *Tehilim* 22:22, 25; 26:5, 12; 35:18; 40:10; 68:26; 89:5; 107:32; 149:1; *Mishlei-Shlômôh* 5:14; *Eikhâh* 1:10; *Yekhêzqeil* 32:3, 23; *Yôeil* 2:16; *Mikhâh* 2:5.

Cf. קהל in *Tan"kh* at *Be-Reishit* 28:3 (multitude); 35:11 (company); 48:4; 49:6; *Shemôt* 12:6; 16:3; 32:1 (gathered); 35:1; *Va-Yiqrà* 4:13, 14, 21; 8:3, 4; 16:17, 33; *Be-Midbar* 1:18; 8:9; 10:7; 14:5; 15:15; 16:3, 19, 33; 17:7,12; 19:20; 20:2-12; 22:4; *Devârim* 4:10; 5:19; 9:10; 10:4; 18:6; 23:2-4, 9; 31:12, 28-30; 33:4; *Tehilim* 22:23, 26; 26:5; 35:18; 40:10-11; 89:6; 107:32; 149:1; *Mishlei-Shlômôh* 5:14; 21:16; 26:26; *Yirmeyâhu* 26:9; 26:17; 31:8 (company); 44:15; 50:9; *Yekhêzqeil* 16:40; 17:17; 23:24, 46, 47; 26:7; 27:27, 34; 23:3, 22, 23; 38:4, 7, 13, 15; *Yôeil* 2:16; *Mikhâh* 2:5.

16.19.1 Και (kai, and) is not included *secundum* κ and β\*.

16.19.2 מפתחות (maph-te-khôt' ; engraved-keys), κλειδας (kleidas; keys) ...*maphtekhôt*... engraved-keys. This *pâsuq* is an elaboration on *Yeshayâhu* 22:22 and *Zekharyâh* 3:9. These *pesuqim* formed the basis for the seven congregations in Revelation. This confirms that the messianic prophesy of *Zekharyâh* was applied to this *pâsuq* in *Matityâhu* from the earliest times. The Hebrew term for the verb “engrave” in this *pâsuq* of *Zekharyâh* is מפתח (me-pha-tei' akh). Cf. note 16.19.4.

In these early times there were no vowel points so the term would have been identical with מפתח (maph-tei' akh; key), which was perceived as an engraved object. The “key” of *NHM* 16:19, then, is likened to the engraved-inscription referred to in *Zekharyâh* 3:9. *Yehôshua*,<sup>1.21.1</sup> as the *Kôhein ha-Gâdôl*, identified *Shimôn* אבן (i.e. אבן) as the prophesied “אבן which I have given before *Yehôshua*” in *Zekharyâh* 3:9. Upon this אבן were “seven facets” (lit. eyes, *ibid.*), which is the seven-branched *menôrâh* beside the two olive trees (*Zekharyâh* 9:11-14).

*Zekharyâh* (3:2) identifies *Yehôshua* as the “firebrand rescued from the fire.” This alludes to *Yehôshua*, as the *Mâshiakh*, becoming a “firebrand” by bearing the transgressions of *Tôrâh*-observant Jews and *geirim* into the fire of *Sheôl* (*Yeshayâhu* 53). Rescued from the fire, he became the firstfruit, the עומר (ô' mêt), of *Tôrâh*-observant Jews and *geirim*. This parallels the *Yôm Kipur* goat for *Azâzeil*.

*Zekharyâh* 3:4-7 describes the statement of *Yehôshua*, the *Mâshiakh*, in the courts of 'ה in the heavens, granting him freedom of access among the messengers standing in the heavens (*pâsuq* 7). As if this weren't enough to identify *Yehôshua*, the messenger explains specifically that there will be שני בני-היצהר (shnei ben-ei' ha-yitz-hâr' ; two sons of olive oil – i.e. *Meshikhim*; plural, *Zekharyâh* 4:14). This is either two messiahs or two manifestations of

one messiah. Lest some miss the meaning, the two olive trees are the שני בני-היצהר of the *Mâshiakh*: as *kôhein* and *Mêlêkh* – in that order. The two spouts of gold are the corresponding two functions of the *Mâshiakh* – first *kôhein* and then *Mêlêkh*. The writer of Revelation interpreted the seven branched *menôrâh* as seven “churches.” Before the persecutions of the *Netzârim* under Constantine,<sup>8</sup> congregations – Judaic and not Christian, of course – may have seemed a likely interpretation.

Hadrian fulfilled the prophecy of him who “despised the day of the little ones” (*Zekharyâh* 4:10). In 70 C.E., he destroyed the *Beit-ha-Miqdâsh* (*ha-Sheini*) of *Zerubâvêl*.

This *mishpât* cannot imply that *Keiphâ* had the only copy of “the key.” On the contrary, the consistent use of the plural in both the Hebrew (מפתחות) and Greek (κλειδός) source mss. implies the opposite. Moreover, it is explicitly declared concerning the *Mâshiakh* in *Tan”kh* (*Yekhêzqeil* 46:16-18).

The clincher is the Christian redaction.  $\aleph^*$  and  $\beta^*$  read κλειδός (acc. pl.) while  $\aleph^2$  and  $\beta^2$  read κλεις (nom. sing.). The Christians who were in control of these mss., and whose redactions are widely documented, redacted these source mss. to support their Displacement Theology that “St Peter,” and successive “popes” ministering exclusively to Christians had the only key.

The correct keys are the teachings / precepts of *Tôrâh*, including *êmunâh*<sup>8.10.1</sup> in  $\aleph$ 's provision of דם חטאת הכפרים (dâm khat'at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11). Through the *Mâshiakh*,  $\aleph$  provides spiritual revitalization and life in His Realm of the heavens. The real-life applications of *Halâkhâh*<sup>7.1.1</sup> open (loose / allow / make *mutâr*<sup>16.19.4</sup>), or lock (bind / prohibit / make *âsur*<sup>16.19.3</sup>), doors to various actions, obligations, opportunities and temptations in everyday life.

Like modern law – patterned after *Tôrâh*, *Tôrâh* does not explicitly detail many everyday disputes and questions. Modern statutes must be interpreted and adjudicated in a court of law by a duly authorized judge well-versed in the law. Similarly, *Tôrâh* must be interpreted and adjudicated in real-life cases by

Jews duly authorized as a *Beit-Din* and well-versed in *Tôrâh* and *Halâkhâh*.<sup>7.1.1</sup> A judge's decision in a court of law sets the precedent for similar cases in the future. Likewise, the משפט of the *Beit-Din*<sup>5.22.3</sup> is appended to the corpus of case law, חקים (khuq'im' ; interpreted legislation of the *Beit-Din*), constitutes *Halâkhâh*.<sup>7.1.1</sup> This is *Mishnat ha-Tôrâh*. *Talmudim* (*Bavli* and *Yerushalmi*) are the primary written sources.

Doors in life that are in harmony with *Tôrâh* are unlocked by these keys (*Halâkhâh*), and opened / loosed / allowed to us. Those doors that are discordant with *Tôrâh* are locked by these keys, and closed / bound / made *âsur*<sup>16.19.3</sup> to us. Like a maze, the doors and keys that make up our life lead to two exits (gates).

Only accurately reproduced copies of the correct keys fit the locks that lead to, and open, the gate to the Realm of the heavens. These keys are faithfully reproduced – both completely and accurately – by certified *Shelikhim Netzârim* (emissaries) and, in non-messianic issues, other Orthodox *Bâtei-Din*.

Similar-looking keys, no matter how authentic they may look, won't unlock the gate to the Realm of the heavens. Just as J-e-s-u-s<sup>1.21.1</sup> is an antinomian (anti-*Tôrâh*) counterfeit of *Yehôshua*, so, too, the teachings of Christianity are counterfeit keys. No matter how sincere the holders of these counterfeit keys, they can never unlock the gate.

Counterfeit keys are often shinier, fancier, more colorful, and approved by many “authorities.” Yet, counterfeits do not fit the lock when the time comes. How useless such keys will be. Moreover, those who are not on the right pathway, mapped out in *Tôrâh*, will discover that the Roman counterfeit's map (the *New Testament*) didn't even get them to the right gate (Cf. XIII Sh. 3:15), much less provide a working key.

Each person must “seek” the Realm in earnest, forsaking counterfeit keys, if (s)he is to “find” the genuine keys. The “specs” for these keys are the *Tan”kh* and the *Netzârim* Hebrew *Matityâhu* – in their original languages, not a translation. Translations can give a general idea, along with many misconceptions, but the “specs” are in Hebrew.

The translation in this text is oriented to the Hebrew language because this was the perspective of

the 1<sup>st</sup>-century Jews who wrote them. A literal translation better preserves the cross-reference relationships of the original language, even when this may be stilted or awkward in English. Even this is inadequate. Never confuse any translation, not even *NHM*, with the earliest extant source documents. *NHM* English is designed to encourage the reader to bypass Christian “translations” of *NT* and rely, instead, only upon the original Hebrew and earliest Greek mss., for both *Tan”kh* and the *NT*.

**16.19.3** בית הדין של הנצרים (Beit-ha-Din’ shêl ha-Ne-tzâr-im’ ; religious court of the *Netzârim*) / אסור (â-sur’ ; prohibited, bound up, from the verb אסר, â-sar’ ), δεω (deo; bind), ...**Beit-ha-Din shêl ha-Netzârim / âsur...** Among religious Jews in 1<sup>st</sup>-century Judaism in the environs of Israel, Dead Sea Scroll 4Q MMT has demonstrated that it was totally unnecessary to specify *Beit-Din* at all, much less stipulate the *Beit-ha-Din shêl ha-Netzârim*. The *Beit-Din*, which included the *Beit-Din ha-Gâdôl* and the multitude of lesser *Bâtei-Din* under its patronage, was the only mechanism in 1<sup>st</sup>-century Judaism (as opposed to Hellenism and 2<sup>nd</sup>-4<sup>th</sup> century non-Jewish Roman Christians) which fits this description. Every religious Jew of the period would have recognized this passage as referring to the *Beit-Din*.

Readers shouldn’t be deceived by the myriad of copycat wannabes, deceivers and false teachers, proliferating today. The only authentic *Beit-ha-Din shêl ha-Netzârim* is located in *Raananâh*,<sup>9</sup> Israel under the auspices of the 16<sup>th</sup> *Pâqid ha-Netzârim*, *Yirmeyâhu Ben-David*. The only authentic web site, in *Raananâh*, is found at [www.netzarim.co.il](http://www.netzarim.co.il) The *Beit-ha-Din shêl ha-Netzârim* can be contacted via the Internet through this web site.

The noun form, prohibition, is אִסוּר (i-sur, pl. i-sur-im’ ). Cf. *Yeshayâhu* 22:22. These correspond in *LXX* at *Be-Reishit* 42:24; *Shôphetim* 15:10, 13, 13; 16:5, 6, 7, 8, 10, 11, 12, 13, 21; *Shmueil Beit* 3:34; *Melâkhim Beit* 7:10; 17:4; 25:7; *Iôv* 36:13; *Tehilim* 149:8; *Yeshayâhu* 22:3; 42:7; *Yirmeyâhu* 40:1; *Yekhêzqeil* 3:25; *Divrei-ha-Yâmim Beit* 33:11; 36:6. אִסוּר is the antonym to 16.19.4 (cf. also *Yeshayâhu* 14:17).

**16.19.4** מפתח (me-phu-tâkh’ ) pres. masc. sing. of פותח (pu-takh’ ; developed or opened) and מותר (mu-târ’ ; allowed), לוט (luo; to loose), ...**mephutâkh...** Cf. *Yeshayâhu* 22:22. These terms correspond in *LXX* at *Be-Reishit* 42:27; *Yeshayâhu* 5:27; 14:17; 58:6 & *Tehilim* 102:21. פותח, along with מותר, are antonyms to 16.19.3 (cf. *Yeshayâhu* 14:17). פותח is a different form of the same word as that found in 16.19.2.

In *Be-Reishit* 42:27 פותח is used in the sense of loosening (opening) a purse or bag. Δεω corresponds twice (*Be-Reishit* 38:28 & *Iôv* 39:10) with the Hebrew קשר (qâ-shar’ ; to tie, connect). לוט corresponds twice with נתר (nâ-tar’ ) also התיר / הותר (hi-tir’ , to unfasten, let loose, unharness, cast off a ship), in *Tehilim* 105:20 & 146:7. מותר derives from the same root as these terms. מותר is the term in wide use today.

התיר and אסור (in plural) are used as antonyms, as found in this *pâsuq*, in *Tehilim* 146:7. It is easier to first analyze the terms for “let loose.” One casts off a ship, unharnesses a work animal or lets someone loose to go or do something. I.e. one “allows” it. The antonym is to harness, moor or bind from going or doing something, i.e. prohibit.

*Talmud* frequently describes debate resulting in one *rav* / school “letting followers loose” concerning the issue while a dissenting *rav* / school would “bind,” or prohibit, their followers from it. Bind = prohibit, and their antonyms loose = allow, predate the 5<sup>th</sup> century codification of *Talmud*. See also note 16.19.5.

The supposition, based on *Trans.* 15, that the *Netzârim* “allowed” *gôyim* as “loosed” from *Tôrâh*, is based on logical fallacy. First, *gôyim* are mentioned only once in the entire Messianic Writings (Ky-Lu 17:18), and there it refers to a Samaritan (see notes 5.47.1, 1.21.3 et al.). Second, the issue being discussed is whether circumcision and keeping all of *Tôrâh* is an appropriate prerequisite for the neophyte entering the convocation.

How could the neophyte be required to come into complete observance of *Tôrâh* before being allowed

to enter the convocation and before the neophyte had even learned *Tôrâh*? Not even observant Jews manage to keep all of *Tôrâh* flawlessly. Some threshold standard of acceptability had to be derived from the corpus of *Halâkhâh*.<sup>7.1.1</sup> The *Netzârim* adopted the Noakhide laws as the threshold criteria for a non-Jew to interrelate with the Jewish community and study *Tôrâh*. The *Netzârim* explicitly stated that this was because the neophyte could pick up the rest of *Tôrâh* subsequently, “since *Tôrâh* was taught in every *Beit-ha-K’nêsêr*”<sup>4.23.2</sup> (cf. *Trans.* 15:21 in the Greek with note 23.15.2)! This accords with the teachings of *Yehôshua* that *Tôrâh*-observance comes from within the heart. Therefore, *Tôrâh*-observance could not be a prerequisite to, but, rather, must result from, תשובה (te-shuv-âh’<sup>3.2.1</sup>).

All early accounts and evidence show that the *Netzârim* advocated being *Shômeir Tôrâh* (watchguarding *Tôrâh*), including גרים (geirim), until we were wiped out by Constantine and the Christian Church in the 4<sup>th</sup> century C.E.<sup>10</sup> The *Netzârim* regarded all those who would circumvent *Tôrâh* as heretics and apostates. History documents that the *Netzârim* continued in the *Perushim* community, and not among the Christians who later killed us. Dead Sea Scroll 4Q MMT demonstrates that it is impossible for any element of the legitimate Jewish community to have permitted selective observance, much less rejection, of *Tôrâh* to continue in our community. A neophyte indicating that he had no intention of continuing his learning and observance beyond the Noakhide prerequisites would not have been accepted as a גר (geir; resident alien legally recognized by a *Beit-Din*).

גר was a status that permitted a non-Jew to fellowship in the Jewish community for the purpose of *Tôrâh*-study. This certainly authorizes no one to rescind *Tôrâh*! *Yehôshua* expressly declared that he did not come to do that (*NHM* 5:17-20). *Tôrâh* defines one who would do such a thing – including an alleged christ – as a false prophet (*Devârim* 13:2-6). This same passage thereby defines J-e-s-u-s to be the antichrist.

**16.19.5** בית דין של מעלה (Beit-Din shêl Ma-lâh’; religious court in the heavens), ...[*Beit-Din*] *shêl Malâh*... The *Beit-Din* administered by the *Mâshiakh Bêh-Dâvid* as described in *Yekhêzqeil* 44.3; 45.16-22 & 46.2-18. Cf. *Yeshayâhu* 22:22 and notes “*Beit-Din*” 5.22.3 and “heavens” 3.2.2. To paraphrase: The unveiling by the Father (*pâsuq* 17) of the *Sayings* of *Tôrâh* (i.e. *shê-Be-al-Pêh*) are the keys. *Shimôn Keiphâ* was a *Shâliakh* (“sent one,” an emissary or representative), never the *Pâqid* (overseer) of the *Netzârim*. *Yaaqôv Bêh-Dâvid*, the brother of *Yehôshua*, was the first *Pâqid*, who served during the time of *Shimôn Keiphâ*. *Shimôn Keiphâ* represents all *Shelikhim Netzârim*. According to this *pâsuq*, whoever rejects the keys provided by *Shimôn Keiphâ*, and the other *Shelikhim Netzârim* – including Paul, by the way, shall be locked out of the Realm of the heavens. Likewise, whoever accepts and uses the keys provided by *Shimôn Keiphâ*, and the other *Shelikhim Netzârim*, will unlock and open the gate to the Realm in the heavens.

Confirming the *shelikhim* (sent ones) confirms the *Beit-Din*<sup>5.22.3</sup> who send them (see also note 16.19.3 regarding *âsur* & allowed). *Tôrâh shê-biKhtâv* (written *Tôrâh*) clearly sets forth the principle that *Tôrâh* should be implemented in daily life via משפטים (mish-pât-im’, judgments),<sup>7.1.1</sup> i.e. case law precedents and חוקים (khuq-im’; interpretive legislation of the *Beit-Din* regarding new situations). Together, these two Biblical types of *Tôrâh shê-Be-al-Pêh* constitute *Halâkhâh*.

*Yehôshua* confirmed the authority of the rabbinic *Bâtei-Din* in *NHM* 23:1-3. *Yehôshua*’s confirmation of the principle of subordination to a Jewish *Beit-Din*, and *Halâkhâh*,<sup>7.1.1</sup> is inescapable.

In *NHM* 16, *Yehôshua* confirms that, within the wider scope of rabbinic *Bâtei-Din* (*NHM* 23:1-3), the *Netzârim* in each locality are also to have our own *Bâtei-Din*. Now, as then, each local *Beit-Din* consists of one to three *Tôrâh*-qualified *shôphtim* (judges; 3 wherever possible) with *semikhâh* (or parallel certification of competence in *Tôrâh*). *Netzârim Bâtei-Din* are authorized by, and subordinate to, the *Beit-ha-Din shêl ha-Netzârim*<sup>5.22.3</sup> in *Raanânâh*,<sup>9</sup> Israel. These

*Bâtei-Din* determine *Halâkkhâh* for *Netzârim* in light of new and changing circumstances.

“*Bâtei-Din*” claiming to be *Netzârim*, but not established in harmony with the specific framework of the existing rabbinic and *Netzârim Bâtei-Din* are illegitimate. Within the framework of these keys (the teachings / precepts of *Tôrâh*), *Shimôn Keiphâ* and other *Shelikkhim Netzârim* are commissioned by *shôphetim* (*Beit-Din* judges<sup>5.22.3</sup>) having *semikhâh*.

These *shôphetim* exercise *משפט* (*mish-pât* , case law precedence judgments<sup>7.1.1</sup>) in accordance with *Devârim* 16:18 & 17:9-13. While the *shelikkhim* function in both directions as liaison between the *Beit-Din* and the kindred, their commission is to carry out the decisions of the *Beit-Din*, not dictate decisions upward to the *Beit-Din* as a pope.

The succession of chief *shôphetim* (the *Pâqid*) of the *Beit-ha-Din shêl ha-Netzârim* (cf. note 5.22.3), the *Av Beit-Din*, in *Yerushâlayim* is well documented (see below). So is the prophecy of *Dânieil* identifying a Roman leader who would “change” these things. Beside the explicit prophecy in *Dânieil* 7:25, this is inherent in the ‘ten horns and ten toes’ of the ‘fourth beast’ (2:40ff & 7:7ff). There is wide agreement that the four ‘beasts’ symbolize four world kingdoms:

- ⌘. Babylon
- ⌚. Media-Persia
- ⌛. Greek (Alexander the Great)
- ⌜. Rome & its offspring (into our time)

For further explanation, which is beyond the scope of this book, I recommend Artscroll’s “*Yechezkel*” followed by my book “*The 1993 Covenant*.”

“In *Dânieil* 9:26 we read that after the *כרת* *מישיח* (*yi-kâ-reit’ mâ-shi’ akh*; cut-off of the *Mâshiakh*) it would be ‘the kinsmen of a noble who will come who will corrupt the city [of *Yerushâlayim*] and the Sanctuary.’ No serious scholar denies that this ‘kinsmen’ refers to the Romans. We can identify this noble only after other information is examined and analyzed. Suffice for now to point out that,

- ◇ the text does not require that this noble be from the same era as the kinsmen who would destroy *Yerushâlayim*, and

- ◇ while the kinsmen refers to the Roman Empire we will establish that the meaning goes well beyond the Roman Empire.

As a consequence, this noble arose from the larger entity.

“From this point some will find it difficult to remain objective. It is obvious who, during the Roman Empire, took up the banner of speaking words deigning to be ‘on the side of the Most High One’ while, at the same time, ‘exhausting the holy ones’ (the Jews, and more especially the *Netzârim* Jews) ‘of the Most High One.’ This was Constantine (c. 325 C.E.). It was he who transformed the Roman Empire from a state worshipping various Roman g-o-d-s to one proclaiming Christianity as its state religion – while simultaneously persecuting the ‘holy ones of the Most High One,’ the Jews and, particularly, the *Netzârim*.

Complete Listing of *פקידים* (*Pe-qid-im*’ ; Overseers) of the *Netzârim* documented by Eusebius.

1. *Yaaqôv “ha-Tzadiq” Bêh-Dâvid*
2. *Shimôn*
3. *Yôseiph* ⌘ (“Justus”)
4. *Zakâi* (“Zaccheus”)
5. *Tôviyâh* (“Tobias”)
6. *Binyâmin*
7. *Yôkhânân*
8. *Matityâhu*
9. *Pêrêsh* (“Philip”)
10. *Senââh* (Seneca)
11. *Yôseiph* ⌚ (“Justus”)
12. *Leivi*
13. *Êphrayim*
14. *Yôseiph* ⌛
15. *Yehudâh* -135 C.E.
- :
- :
- :
16. *Yirmeyâhu Bêh-Dâvid* 1984-?

“Under Constantine the *Netzârim*, the last remnants of the original followers of *Yehôshua* the *Mâshiakh* were completely wiped out in 333 C.E. – literally ‘exhausting the holy ones of the Most High’

[*Dânieil* 7.25] The *Netzârim* did not reemerge until the 1980s.

“Consequently, we may narrow the search for the ten horns / toes of the ‘Fourth Beast’ of *Dânieil* to the succession of religious leaders of the Roman Empire. Eliminating the 15 *Peqidei-ha-Netzârim*

*Bên-Yôseiph Bân-Dâvid* of *K’far-Nakhum*<sup>4.13.1</sup> and his followers, the *Netzârim*. How did pro-*Tôrâh Netzârim* Judaism evolve into anti-*Tôrâh* Christianity? This is the most crucial question in two millennia! The identification of the 10 horns / toes hinges upon the answer.

Contradictory Listings of ἐπισκοποι (episkopoi; Overseers, pop. “bishops”) of *Aelia C-a-p-i-t-o-l-i-n-a* (after forcibly exiling the Jewish *Peqidei-ha-Netzârim*)

<i>Chronicon</i>		<i>Ecclesiastical History</i>	
1. Markus	136-155 C.E.	1. Markus	136-155 C.E.
2. Cassianus	156-164	2. Cassianus	156-164
3. Publius	165-167	3. Publius	165-167
4. Maximus		4. Maximus	
5. Julianus		5. Julianus	
6. Gaius		6. Gaius	
7. Symmachus		7. Symmachus	
8. Gaius II		8. Gaius II	
9. Julianus II		9. Julianus II	
10. Capito		10. Capito	
11. Maximus II			
12. Antoninius			
13. Valens		11. Valens	
14. Dolichianus		12. Dolichianus	
15. Narcissus 190-198+ C.E.		13. Narcissus 190-198+ C.E. Supplants D-e-u-s, Germanicus and Gordius who, though having served, do not appear in the list (see below)	

who presided over the *Beit-ha-Din shêl ha-Netzârim* until 135 C.E. narrows the window to 135-325 C.E.<sup>11</sup>

“What we are looking for now, finally, is historical documentation of ten rulers or leaders (‘kings’). To satisfy the prophecy, these ten must be succeeded by an 11th who uprooted and demoted three of the original ten (and, incidentally, we’ll also find that this is, in other respects, an 8<sup>th</sup> who follows the 7<sup>th</sup>). Moreover, we must find corroborating historical documentation that this 11th ruler ‘changed the times and the laws’ of Judaism to Christianity.

“There remain two obstacles. First, we must recognize the diametric difference between the anti-*Tôrâh* Christianity of Constantine and the pro-*Tôrâh* Judaism of the historical *Yehôshua*

More detailed analysis is found in my book, *Who Are the Netzârim? – Advanced Level*. “To resolve this obstacle requires plodding through historical data. We must examine the *Netzârim* movement, *Pâqid*<sup>12</sup> by *Pâqid*, and see exactly where this change occurred.

According to Eusebius, before the *gôyim* takeover in 135 C.E. the *Netzârim* succession of *Peqidim* were exactly 15 in number, beginning with *Yaaqôv*, the brother of *Yehôshua*.<sup>13</sup> Through and including the 15<sup>th</sup> *Pâqid*, the *Netzârim* remained pro-*Tôrâh* and practicing *Halâkkhâh*,<sup>7.1.1</sup> exactly as *Yehôshua* had. No ‘changes in times nor law’ occurred during the tenure of any of these 15 *peqidim*.

“Eusebius notes that, upon the exile of the Jews from *Yerushâlayim* (135 C.E.) *Yehudâh*, the *Pâqid ha-Netzârim*, was exiled with the other Jews. The

Romans built their own pagan city, *Aelia C-a-p-i-t-o-l-i-n-a*, overtop the ruins of *Yerushâlayim*. With the Romans having forcibly wrested control, *gôyim* Roman Christians seized the opportunity, installing their own *gôy* Roman ‘Bishop,’ Markus, in the pagan city that had been *Yerushâlayim*, and changing the orientation of the new-born Christianity from *Yerushâlayim* to Rome. This is exactly the point where the previously apostate *gôyim* sects, growing in popularity among pagans of the Roman Empire, first attained dominance and legitimacy. Though conceived earlier in Hellenist apostasy, 135

C.E. marks the birth of Christianity as a Church. The Jewish proto-Christian groups evidenced from 64 C.E. in Rome represent the gestation period. These dates also mark the stages in the emergence of the anti-*Tôrâh*, Romanized Gentile-Savior, man-g-o-d evolved by the Hellenist proto-Christians and Church – J-e-s-u-s / *Yesh”u*. It would be several centuries yet before Christians adopted the birthday of the Roman sun-g-o-d *M-i-t-h-r-a* – Dec. 25th (cf. note 2.2.1 and my book, *Who Are the Netzârim?* – *Advanced Level*).

Now we must trace through the line of *gôyim* ‘bishops’ in *Yerushâlayim*, beginning with Markus in 135 C.E.<sup>14</sup> “At this point we encounter our second obstacle – the sketchiness of historical documentation left to us, principally by the church historian Eusebius (of *Qeisâriyâh* c. 260-340 C.E.). Principally, the information below derives from his work *Ecclesiastical History* (EH) and the *Chronicon*, a set of chronological tables. Kirsopp Lake commented on the *Chronicon* in his introduction to Eusebius’ *The Ecclesiastical History*.<sup>15</sup> ‘Whether

**Fourth Beast (*Dânieil* 7:23) with 10 Toes (*Dânieil* 2:40ff) / 10 Horns (*Dânieil* 7:7ff); 11th Horn Uproots 3 Previous Horns (= Roman Bishops / *επισκοποι*) of *Aelia C-a-p-i-t-o-l-i-n-a***

Bishop	Approx. Dates of Office
1. Markus	132 – c. 155 C.E.
2. Cassianus	c. 156-164 C.E.
3. Publius	c. 165-167 C.E.
4. Maximus	c. 168-185 C.E.
5. Julianus	???
6. Caius	???
7. Symmachus	c. 180-182 C.E.
8. Capito	c. 183-185 C.E.
9. Valens	211-???
10. Dolichianus???	– c. 190 C.E. (known only to succeed Valens & precede Narcissus)
11. Narcissus,	11 <sup>th</sup> bishop, uproots three bishops who succeeded him, serving during his absence, removing them from the succession upon his return: D-e-u-s (was #12) Germanicus (was #13) Gordius (was #14)

this was the original form of Eusebius’s own work is open to question. Possibly it is a later, more precise but less trustworthy recension.’ (xvii).

“The list of the succession of bishops after Markus according to EH and the *Chronicon* do not match. Regarding several of these bishops, the only thing known about them is their name. Of the first 15 (depending on how and whom you count), three are named twice. Moreover, nothing is known about them except their name and their place in the succession based solely on Eusebius EH quoting *Chronicon*. Further, *Chronicon* lists another, Antonius, who is absent in

EH.

Recognizing these as the ten horns / toes reveals the 11<sup>th</sup> bishop of *Yerushâlayim*, Narcissus, as the one prophesied to uproot and demote three previous horns = bishops. Is this documented? Is it also documented that, satisfying the prophecy, he changed the times and the laws?

‘Narcissus was “accused of some heinous crime” and (though apparently innocent) thereupon abdicated his bishopric and retired to the remotest part of the desert, where for several years he lived the ascetic life, ...no one knowing the place of his concealment. Having been sought for in vain, the neighboring bishops declared the see vacant, and ordained D-e-u-s as his successor. D-e-u-s was succeeded by Germanicus and he by Gordius... During the episcopate of the last named, Narcissus reappeared, as it were rising from the dead.’<sup>16</sup>

The charges against Narcissus were then accepted as false and he returned ‘to his see, the oversight of which he at once resumed at the earnest request of all.’ Thus, Narcissus ‘uprooted’ and

‘demoted’ the rulers (bishops) D-e-u-s, Germanicus and Gordius; resuming his see.

“Bishop Narcissus is the ‘other [11<sup>th</sup>] horn’ who would change the times and the laws. Even more compelling, Bishop Narcissus presided over the Council of *Qeisâriyâh* in 196 C.E., which established the festival of the g-o-d-dess of *I-s-h-t-a-r*<sup>17</sup> – *E-a-s-t-e-r* – to be celebrated on sun-g-o-d-day, replacing *Pêsakh*. It was Bishop Narcissus who changed the time: *Pêsakh* to *E-a-s-t-e-r*.<sup>18</sup>

Christianity didn’t mature until 325 C.E. when Constantine made this newly-evolved religion (born of apostasy and Displacement Theology in 135 C.E.) the official religion of the Empire. His motivation was political, not religious. He found a new and effective vehicle to unify his fragmented empire of diverse religions under one banner – Christianity. It was at the Council of *Qeisâriyâh*, in 196 C.E., that this ‘little horn’ institutionalized a perversion of *Netzârim* Judaism. This newly evolved religion of gentile Roman pagans embodied the fearful, threatening and forceful ‘**Fourth Beast**.’ Christianity had fully evolved as a *gôyim* religion. Defining their own Romanized, gentile-saving, man-g-o-d Christ, Christians evolved a I-η-σ-ο-υ-ς<sup>19</sup> of their own imagination – a counterfeit image syncretizing their own pagan mythology – as opposed (literally) with selected elements of the real historical Jew.

“It was ‘given into the hand’ of this 11<sup>th</sup> ‘king,’ Bishop Narcissus, ‘to change the times and the law for a season and seasons and half a season.’ Beyond the 11<sup>th</sup> gentile Bishop, Narcissus, is the ‘**Fourth Beast**’: *gôyim* Christianity. Into this hand, *Dâniel* prophesied, it was given to dominate until the ‘cut-off’ of time when the *Mâshiakh* comes. This interim period is the עֵת גּוֹיִם (eit gôy·im’; season of the *gôyim*, *Yekhêzqeil* 30:3) that Christians know as the ‘World-age of the Gentiles.’

“Moreover, according to Rufinas (c. 392 C.E.), there was only one Caius (aka Gaius).<sup>20</sup> When Eusebius had conflicting sources, which is clearly evident in these lists, Eusebius recorded all of the possibilities appending ‘I’ or ‘II.’ Except the place in the list and a consequent interpolation of when such

service might have occurred, there is no record of those names to which he appended ‘II.’

“The order of the first 10 are critical to our investigation only in that they constitute the first 10, no less, and not 11 nor beyond. We can eliminate the 3 II’s (Maximus II, Julianus II and Gaius II) and analyze the remainder. The doubtful Antoninus in the *Chronicon*, but absent from EH, is therefore dropped as doubtful. This yields the following list:

“A quick glance at the ‘guessed’ dates of service of these bishops shows some problems. If these dates are accepted, Bishops #5-8 served before (or concurrently with) bishop Maximus. According to these dates, the 11<sup>th</sup> bishop, Narcissus, served from c. 190-200 C.E. Yet, Valens and Dolichianus were bishops during this time. Narcissus’ office is also documented in 198 C.E.: he presided over a council of 14 bishops in *Aelia C-a-p-i-t-o-l-i-n-a* that year. Thus, the dates for Valens are untenable. The documentation provides only reasonable confidence that these 10 bishops all served prior to Narcissus, by 198 C.E.

“Many practices of Christianity, traditionally assumed to have been instituted by *J-e-s-u-s*<sup>1,21,1</sup> in the 1st century C.E., were, instead, instituted centuries later by Roman *gôyim* Christians. Sometime after 135 C.E., Christianity replaced *Shabât* with Sun(g-o-d)day.<sup>21</sup> In the 4<sup>th</sup> century, the church replaced *Pêsakh* with the festival for the pagan g-o-d-dess of love and fertility associated with the vernal equinox – *I-s-h-t-a-r* (*A-s-h-t-o-r-e-t* / *E-a-s-t-e-r*).<sup>22</sup> Note that the English “*E-a-s-t-e-r*,” rendered in *KJV* “Acts” 12:4, is a blatant Christian distortion of *πασχα* (paskha) which is a transliteration of the Hebrew פֶּסַח – *Pêsakh*. In 527 C.E., with the calendar of Dionysius Exiguus (cf. note 2.2.1), Christianity first adopted the birthday of the Roman sun g-o-d *M-i-t-h-r-a*, Dec. 25<sup>th</sup>, as Christmas (cf. note 2.2.1). There are also many saint’s days.

This same beast espouses the abandonment of *Tôrâh* as obsolete, replaced by the ‘grace’ of *J-e-s-u-s* – ‘changing the law.’

“There never was a transition from pro-*Tôrâh* *Netzârim* Judaism to the anti-*Tôrâh* Christianity.

The *Netzârim* remained *Tôrâh*-observant until he בָּלָה (bâl·âh’; were depleted, expended, exhausted)

by this beast, in the person of Constantine. Upon pain of death, he decreed that the *Netzârim* must go to church on *E-a-s-t-e-r* and eat pork upon leaving the church.<sup>23</sup> ‘We know how the [*Netzârim*] refused this in order not to transgress the Mosaic law to which they held they were bound.’<sup>24</sup> Since this was ‘upon pain of death’ and we refused, and there is no further record of non-selectively *Tôrâh*-observant *Netzârim* after that, it is clear that Constantine ‘depleted’ these ‘holy ones of the Highest One.’

“This realization also implies that the savior-image of the *gôyim* is diametrically opposite to the documented historical person of *Yehôshua*. *Yehôshua* was pro-*Tôrâh*. *J-e-s-u-s*<sup>1.21.1</sup> is an anti-*Tôrâh* counterfeit – which we may attribute in no small measure to Narcissus. Christians obtained the name for their savior via the Greek  $\text{I}-\eta-\sigma-\omega-\nu-\varsigma$  (*I-ei-s-o-u-s*; see 1.21.1). However, arrogating this name does not legitimize a pagan image developed in the Roman Empire by Markus, Narcissus, and Constantine – *J-e-s-u-s*.<sup>1.21.1</sup>

*Yehôshua* ≠ *J-e-s-u-s* / *Yesh”u* are diametric opposites. *Yehôshua* was a historical man, and a pro-*Tôrâh* Jew. *J-e-s-u-s* / *Yesh”u* is an idol-image, a divine man-g-o-d conjured up by pagans of the Roman Empire.

“It is beyond the scope of this book to present a comprehensive treatment of the underlying causes of miso-Judaic sentiment. A text such as that of the late Oxford scholar James Parkes (*The Conflict of the Church and the Synagogue*, JPS, Philadelphia.) is a good place to start. The deepest reason for miso-Judaic sentiment is the indispensable thread from which Christianity dangles – Displacement Theology; the belief that Christians are the true Israel and have become the true chosen people, displacing *Tôrâh* and the Jews. When these flames are fanned, then Constantine’s ugly beast rears its head, asserting: ‘Therefore, the Jews are impostors, wolves in sheep’s clothing and, therefore, sons of *Sâtân* and enemies of the church.’”<sup>25</sup>

*Yehôshua* confirms here that the decisions of the *Beit-ha-Din shel ha-Netzârim*, like other *Bâtei-Din*,<sup>5.22.3</sup> establish precedents that are to be respected on earth. Moreover, *Yehôshua* teaches that these decisions (*mishpât* / judgments)<sup>7.1.1</sup> will be maintained as *âsur* / *mephutâkh* in the Realm of the

heavens. (This does not, however, give authority to contradict *Tôrâh*.)

**16.20.1 ...the (*talmidim*)...** “his” is not included *secundum*  $\aleph$  and  $\beta$ .

**16.20.2 ...that he was the...** “*Yehôshua*” is not included after “that he was” and before “the” *secundum*  $\aleph^*$ ,  $\beta$  and  $\text{sy}^p$ . *TR* reads “that he was *Yehôshua* the” based primarily on  $\aleph^2$ , C04 and W032 of the 5th century, and a-3.

**16.20.3** משיח (*mâ-shi’ akh*, anointed),  $\chi\rho\iota\sigma\tau\omicron\varsigma$  (*khristos*, anointed), ...*Mâshiakh*... *secundum EB* and the Greek sources.

*Nitzâkhôn Yâshân* mss. #197 reads: אמר לו ישו אלהים אל תאמר לשום אדם שאני אלהים (â-mar’ lô Ye-shu’ alê-hîm; *tô-mar’ le-shum’ â-dâm’ shê-a-ni’ Êl-ôh-a’*; *Yeshu* said to him, Don’t say to any man that I am *Êlôha*).

The author of *Nitzâkhôn Yâshân* mss. #197 manufactures a polemical context having no earlier basis anywhere, inserting “Peter then said to him, ‘Since you know the future, you are אלהים. So why didn’t you relate this to me until now?’ And *J-e-s-u-s* said to him, ‘Tell no man that I am אלהים’ [cf. Mt. 16:20], for from the time that I have abandoned the *Tôrâh* of my birthplace, I have rebelled against my Creator and against his *Tôrâh*.” This conspicuously manufactured polemic of *NY* #197 is unsupported by any other source.

Moreover, *pâsuq* 28 cannot validly be cited as context for the use of אלהים (*Êl-ô-ha’*, a form of *Êlôhim*) in *NY* #197. In *pâsuq* 28, *Yehôshua*, like other Jews, is described as a בן אלהים (q.v. 16.28.2), not as אלהים himself. While *NY* #197 predates *EB*, no other source supports the reading of אלהים, and must be regarded as fabricated along with the rest of the unsupported polemic in this *pâsuq*. Other sources show no other indication that the notion of divinity had come up in this passage at all.

The idea of divinity seems to have originated later with the *Kôhein ha-Gâdôl Tzedôqi*<sup>3.7.2</sup> who sought grounds to convict *Yehôshua*. After a number of failures, false charges of claimed divinity,

documented as having been alleged by false witnesses, were levelled at *Yehôshua*. Opportunistically ignoring that these charges were documented to be false served Christian objectives. It became the basis for the subsequent syncretization of pagan beliefs, prevalent among gentiles of the Roman Empire, in divine man-g-o-ds, the offspring of g-o-d mating with a woman, and the like. These were pagan, repugnant, and alien ideas in the 1<sup>st</sup> century Judaic community which included *Yehôshua* and the *Netzârim*.

**16.21.0 ...many [things]...** *EB* reads עוֹל (âv' êl; injustice, wrong).

**16.21.1 ...raised the third day...** Cf. *Hôsheia* 6:2 and notes 12.40.2, 28.1.1 and 28.1.2.

**16.23.1 לך השטן** (leikh ha-sâ-tân' ; Go, adversary!), υπαγε οπισω μου σατανα (upage opiso mou satana; go behind me, *sâtân*), ...**Go, sâtân...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

**16.23.2 לא תמרה בי שאינך מכיר דבר האל כי אם דברי האדם** (lô tim-rêh' bi shê-ein-khâ' ma-kir' dâ-vâr' hâ-Eil' ki im div-rei' hâ-â-dâm' ; Don't rebel against me, for you do not recognize the Saying of *Eil*, but only the sayings of the man), σκανδαλον ει εμου οτι ου φρονεις τα του θεου αλλα τα των ανθρωπων (skandalon ei emou oti ou phroneis ta tou theou alla ta ton anthropon; you are my snare,<sup>5.29.2</sup> because you aren't concerned about that which is of *Êlôhim*, but rather, about that which is of men), ...**Don't rebel against me, for you do not recognize the Saying of *Eil*, but only the sayings of the man...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

מרה (mâr-âh' ; rebel, embitter) is also found in *Shemôt* 15:23 and *Be-Midbar* 33:8-9. Cf. note man, 8.20.1.

**16.24.1 ...utterly deny himself, accept the risks...** Cf. note "stake" 10.38.1. It is strange that the public perception of a middle east religious commitment to Islam is total, while expecting

commitment to Judaism to be minimal. How much more enthusiastic and total should be one's commitment as a follower of the *Mâshiakh*. Here *Yehôshua* makes it explicit and unequivocal: commitment in becoming a *Netzârim* is total and unequivocal, to the point, if necessary, of martyrdom. Cf. note "follow" 16.24.2.

The Christian misdirection from total commitment to *Tôrâh* to the cross symbol representing Christianity is also based on disinformation. Use of a crossbar in crucifixions is uncertain. The archaeological 'unidentified crucified man' (UCM) from *Givat-ha-Mivtar* is the only known skeletal remains of a crucified man. Some crucifixions of that period were apparently carried out on a stake with arms nailed overhead by a single nail. Using two nails, hands could also be nailed to each side of a stake overhead. The feet could be nailed either to a small platform, directly to the front of the stake by a single nail (one foot atop the other), or, using two nails, one foot to each side of the stake.

A nail through the heel of UCM apparently hit a knot in the stake and bent, preventing its removal prior to burial. This set the stage for the archaeological find. In UCM, the nail was first driven through a plaque of 1" thickness, through the UCM's heel, and then into the stake. UCM's foot was thus sandwiched between the stake and the plaque, with a nail through both, or each, heel. The wooden plaque prevented him from pulling his feet off of the end of the nail. One heel was probably nailed in this fashion to each side of the stake. The stake was probably permanently set in the ground, rather than being erected after the victim was attached.

When crossbeams were used, the victim carried only the crossbeam, not the entire "cross" or "T." A careful reading of *Matityâhu* confirms this. The crossbeam and victim were placed on the ground, where the victim was affixed to the crossbeam. The crossbeam (with the attached victim) was then hoisted into position on the stake, and secured in place. Lastly, the heels were nailed. "The lack of traumatic injury to the forearm and metacarpals of the hand seems to suggest that the arms of the

condemned [UCM] were tied rather than nailed to the cross.”<sup>26</sup>

The use of nails in *Yehôshua*’s hands depends upon sources external to *Matityâhu*, and cannot be supported within *Matityâhu* itself. “Whether the victim’s arms were tied, rather than nailed to the cross is irrelevant to the manner of his dying. As Zias and Sekeles point out: ‘Death by crucifixion was the result of the manner in which the condemned man hung from the cross and not the traumatic injury caused by nailing. Hanging from the cross resulted in a painful process of asphyxiation, in which the two sets of muscles used for breathing, the intercostal [chest] muscles and the diaphragm, became progressively weakened. In time, the condemned man expired, due to the inability to continue breathing properly.’”<sup>27</sup> It is, therefore, noteworthy that *Yehôshua* was capable of shouting in a loud voice immediately before exhaling his last נשימה (ne-shim-âh’; breathing, respiration). נשמה (ne-shâm-âh’; breath, a breathing thing) is pop. rendered “soul.”<sup>28</sup> Cf. also note 27.31.1 and 27.31.2.

**16.24.2** הלך אחר (hâ-lakh’ a-khar’; went after, follow), ακολουθεω (akoloutheo; follow), ...follow... Cf. ακολουθεω *NHM* 4:20, 22,25; 8:1, 10, 19, 22, 23; 9:9, 19, 27; 10:38; 12:15; 14:13; 19:2, 21, 27, 28; 20:29, 34; 21:9; 26:58; 27:55. Cf. also *NHM* 10:37-39, Ky-Lu. 9:62 with *Be-Reishit* 19:26 and note 16.24.1.

**16.25.1** ...shall lose it... *EB* adds “it for my sake.”

**16.25.2** בעה"ז, ...in this world... an abbreviation for בעולם הזה (bâ-ô-lâm’ ha-zêh’), is included in *EB*.

**16.25.3** יושיע נפשו לחיי העה"ב (yô-shi’ a naph-shô’ le-khai-ei’ hâ-ô-lâm’ ha-bâ’; shall save his psyche to life in the coming world-order), ευρησει αυτην (eureisei autein; shall find it), ...shall save his *nêphêsh* to life in the coming world... *secundum EB* and the earliest extant source mss. (Greek), respectively.

העולם הבא is the abbreviation for העולם הבא (hâ-ô-lâm’ ha-bâ’; the coming world-age).

**16.26.1** ...benefit shall it be... Lit. ωφεληθησεται (ofeleitheisetai, shall be benefitted) is preferred according to  $\aleph$  and  $\beta$  rather than ωφελειται (ofeleitai, is benefitted) as found in *TR*.

**16.26.2** לעד (lâ-ad’) ...forever... *secundum EB*. Cf. note psyche, 2.20.1.

**16.26.3** ואיזה תמורה טובה יעשה האדם אם בעד הדברים ההווים והנפסדים יתן נפשו לדין גהינם (vâ-ei’ zêh te-mur-âh’ tôv-âh’ ya-as-êh’ hâ-â-dâm’ im be-ad’ ha-de-vâr-im’ ha-hôv-im’ ve-ha-niph-sâd-im’ yi-tein’ naph-shô’ la-dîn’ Gei-Hi-nôm’; and what kind of good exchange shall the man make if, for present and deteriorating things, he shall give his psyche to the *Din* [law, sentence] of *Hinôm*-Ravine? [pop. *Gehinnom*]), η τι δωσει ανθρωπος ανταλλαγμα της ψυχης αυτου (ei ti dosei anthropos antallagma teis psukheis autou; or what exchange will a man give<sup>8.20.1</sup> for his psyche), ...and what kind of good exchange shall the man make if, for present and deteriorating things, he shall give his psyche to the *Din* of *Gei-Hinôm*... *secundum EB* and the earliest extant source mss. (Greek), respectively. Cf. note psyche, 2.20.1.

**16.27.0** בן האל (bên hâ-Eil’; the son of *Eil*), υιος του ανθρωπου (uios tou anthropou; the person [lit. the son of man<sup>8.20.2</sup>]), ...the son of *Eil*... *secundum EB* and the earliest extant source mss., respectively.

Similar phrases in Hebrew corroborate the extra-mortal implications of this Hebrew terminology. בני-האלהים clearly refers to extra-mortals (*Iôv* 1:6; 2:1; 38:7 and *Be-Reishit* 6:2, 4) as also does בני-אלים (*Tehilim* 29:1 and 89:7). Similarly, while obviously reasoning *a posteriori* from the mortal *kôhein Yehôshua Bêh-Yehôtzâdâq* (6:11) as a prototype, the vision in *Zekharyâh* 3, taking place in the heavenly court, cannot refer to a mortal context in explicitly naming *Yehôshua* as the heavenly *Kôhein ha-Gâdôl*.

As the *Mâshiakh*, *NHM* describes *Yehôshua* as the בן-האֵל *Kôhein ha-Gâdôl* of *Zekharyâh*'s vision representing בני-ישראל (Ben-ei' Yis-râ·Eil' ; [the] Sons of Israel) in *Hôsheia* 2:1: "it will happen that instead of them being told, 'You are not My kindred,' they will be told, 'בני אל-חי' (ben-ei' *Eil Khai*; [you are the] sons of 'Eil is alive'). *Hôsheia* prophesies the recognition by those in the mortal realm that בני-ישראל has inherited the legacy of supra-mortal existence (which Christians loosely refer to as 'salvation' or 'eternal life'). Such supra-mortal existence is possible for human בני-ישראל only by the *post-mortem* enlivening described in *Dâniel* 12:1-3.

**16.27.1 ...to come in the *kâvôd* of his Father...** Cf. *Devârim* 18:18-19; 34:9-12; *Malâkhi* 3:22-24; *Yeshayâhu* 7:14; 9:6; *NHM* 11:14.

**16.27.2 תשלם לאיש כמעשהו** (te-sha·leim' le-ish' ke-ma·as·ei' hu; you will pay a man according to his doings), ἀποδοσει εκαστοω κατα τα εργα (apodosei ekasto kata ta erga; he will repay to each according

to his work), ...will pay a man according to his doings... The Hebrew is taken from *Tehilim* 62:13. The Greek is according to  $\aleph^*$ , a-3 and sy<sup>p</sup>. For מעשה (ma·as·êh' ; doings) cf. 15.0.1.

*EB* reads: להשיב לכל איש כמעפעלו (le-hei·shiv' le-kâl' [kol] ish ke-miph·al·ô' ; to repay to every man according to his enterprise).

*B* reads την πραξιν αυτου (tein prakzin autou; his practice).

Cf. *Mishlei-Shlômôh* 42:12.

Those who berate the value of "works" contradict *Yehôshua*'s teaching.

**16.28.1** οτι (oti), ...that... is included *secundum*  $\aleph$  and  $\beta$ .

**16.28.2** בן אלוה (bên Êl·ôh·a' ; a son of *Êlôha*), υιον του ανθρωπου (uion tou anthropou; the person, [lit. son of man<sup>8,20,2</sup>]), ...the son of *Êlôha*... Cf. 16.27.0.

<sup>1</sup> *Bên-Dâvid*, "IV *Shâul*: A First letter of Instruction from *Shâul* with the Assistance of *Sosthenes*, a Hellenist Jew, to the Convocation in the *gâlut* in Southern Greece near A-t-h-e-n-s, c. 56 C.E.," *Messianic Writings*, X, 14:34-5.

<sup>2</sup> Middle Ages manuscripts allege that the "Zion Gospel" (5th century C.E.) quoted this from *The Gospel of the Netzârim* (for which cf. endnote to my 25.14.2); Cameron, p. 100, #13.

<sup>3</sup> BH = Biblical Hebrew.

<sup>4</sup> Chill, p. 21, #3.

<sup>5</sup> J.J. Goldberg, "America's Vanishing Jews," *The Jerusalem Report*, 05.11.92, p. 31, col. 1.

<sup>6</sup> "Sabbatical Year and Jubilee," *EJ*, 14:582

<sup>7</sup> Howard, Mercer, p. 196f.

<sup>8</sup> Bagatti, p. 13-4.

<sup>9</sup> רעננה (Ra·a·nan·âh' ; fresh), popularly spelled Ra'anana.

<sup>10</sup> Bagatti, p. 13-4.

<sup>11</sup> When Constantine made Christianity the religion of the empire, and the Holy Roman Empire was born.

<sup>12</sup> Leader, lit. "Clerk."

<sup>13</sup> *EH*, IV, v, 3-4.

<sup>14</sup> Bagatti, p. 9.

<sup>15</sup> Harvard University Press, 1975.

<sup>16</sup> Smith and Wace, *A Dictionary of Christian Biography*, IV:1, AMS Press, p. 3.

<sup>17</sup> Cf. note in the Introduction.

<sup>18</sup> Bagatti, p. 10, 13-14, et al.

- <sup>19</sup> (*I-ei-s-o-u-s*), *J-e-s-u-s* in English, *Yesh"u* / *Yeshu* in Hebrew.
- <sup>20</sup> *A Dictionary of Christian Biography*, Smith, AMS Press, 1974, I:387, 9.
- <sup>21</sup> 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.
- <sup>22</sup> Bellarmino Bagatti, *The Church from the Circumcision (Yerushâlayim)*: Franciscan Printing Press, 1971), p. 10, 13-14, et al. Cf. note in the Introduction.
- <sup>23</sup> Bagatti, p. 10, 13-14, et al.
- <sup>24</sup> *The Church from the Circumcision*, Bagatti, Franciscan Press, 1971, p. 14.
- <sup>25</sup> *Yirmeyâhu Bêh-Dâvid, The 1993 Covenant*, (San Jose: Schueller House, 1991), chapter 9.
- <sup>26</sup> Hershel Shanks, "New Analysis of the Crucified Man," "Scholars Corner," *Biblical Archaeology Review*, XI 6 (11-12 / 85), article and drawing p. 20.
- <sup>27</sup> Shanks.
- <sup>28</sup> Two Hebrew words routinely blurred together in English as "soul" are properly distinguished in *NHM*: נֶפֶשׁ (nêph' êsh; psyche) and נְשָׁמָה (ne-shâm·âh' ; breath).

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityáhu* – Chapter 17

**17.1.1** הַר (har), ορος (oros), ...**har...** mount(ain). Compare with *Shemôt* 24:12-16 and II Ky. 1:18.

**17.1.2** מֵיִרְוֹן (mei-rôn'), ...**Meirôn...** While *Har Tâvôr* (Mt. Tabor) is “traditionally” held to be the “right” mount, it doesn’t fit the documented record. *Yehôshua* had just been visiting *Bânyâs* (*Qeisâriyâh* Philippi) in *Râmat-ha-Gôlân* (the *Gôlân* Heights; *NHM* 16:13). He had also just visited בֵּית צִידָה (Beit-Tza-yâd-âh'; House of Catching-Provisions, i.e., fish – corrupted to Bethsaida), which is about 3 miles east of *K'far-Nakhum*; <sup>4.13.1</sup> Ky-Mk 8:22 & Ky-Lu 9:10). He had been living and teaching in *K'far-Nakhum*. <sup>4.13.1</sup> Tracking the movements of *Yehôshua* and his talmidim from *Bânyâs* to *K'far-Nakhum* indicates that the highest mountain, and the only one of these two enroute, is *Har Meirôn*.

Taking a westerly arc from *Bânyâs*, *Har Meirôn* is on the way from *K'far-Nakhum*. *Har Tâvôr*, by contrast, is a very long walk (and they were walking) way out of the way to the south. *Har Tâvôr* is approx. 135 km (85 miles) from *Bânyâs* as the crow flies, and even longer on foot around hills and circuitous terrain. Such a route would also have necessitated another very long return walk back to *K'far-Nakhum*. *Har Tâvôr* is not at all on the way from *Bânyâs* to *K'far-Nakhum*.

*Har Meirôn*, on the other hand, is only about 77 km (48 mi) from *Bânyâs* – some 58 km (36 mi) closer as the crow flies. Travelling on foot could add another 40%, again with a return trip to *K'far-Nakhum* <sup>4.13.1</sup> required.

From the time *Yehôshua* briefed his *talmidim* about the events to take place in *Yerushâlayim* until the metamorphosis on this “high mountain” spanned no more than 6-8 days. Since the days of both these events were probably not travel days, the first and last day must be subtracted. This leaves 4-6 days even if they left the day following the briefing and the metamorphosis took place the day after their arrival at the har. After the metamorphosis on this

“high mountain,” *Yehôshua* is next found in *K'far-Nakhum* (*NHM* 17:24 & Ky-Mk 9:33). If they lingered at the place of the briefing, or spent time on the har before the metamorphosis, it would leave even less travel time. Walking as a group, they would have proceeded relatively slowly.

If we allow five days travelling, the group would have needed to cover approx. 13 miles (21 km) / day to make it from *Bânyâs* to *Har Meirôn*. We must also consider the circuitous walking; much of the route is through mountainous terrain. This is reasonable. However, if they went to *Har Tâvôr*, on the other hand, the group would have had to cover approx. 24 miles (38 km) / day, plus the return trip. This is over twice the distance to *Har Meirôn*, a grueling challenge in difficult terrain for an average group of individuals of varied walking ability.

Further, the “Mount of Metamorphosis” is described as a “high mountain.” *Har Tâvôr* is only a mound-like hill with a flat top rising only 1851 ft. *Har Meirôn*, on the other hand, is Israel’s highest mountain at almost 4,000 ft.<sup>1</sup>

Moreover, *Keiphâ* describes the *har* of metamorphosis as a “holy” *har*. Already in his time, there was a tradition of special sanctity associated with the *har* in question. Only *Har Meirôn* fits this description: “A high rock on a wooded slope in known as the ‘Throne of the *Mâshiakh*’ because of the Hebrew tradition that the *Mâshiakh* will reveal himself from here.”<sup>2</sup>

The antiquity of the special character of *Har Meirôn* is also evident in that *Shamai* (c. 30 C.E.) and *Hileil* (also spelled “Hillel,” 1st century C.E.) are buried there.

This also corroborates *Yehôshua*’s reference that, with *êmunâh* <sup>8.10.1</sup>, one could cause “this *har*” – the highest in Israel – to move.

Today, *Har Meirôn* is associated with the festivities of *L'g be-Ômêr*, the 33<sup>rd</sup> of 50 days of *Ômêr* from *Pêsakh* to *Shâvuôt*. This is the  $\frac{2}{3}$  point from the *Ômêr Reishit*<sup>3</sup> to *Shâvuôt* – the Feast of the Firstfruits of the wheat harvest.<sup>4</sup>

**17.2.1 ...his face beamed...** Cf. *Shemôt* 34:29.

**17.3.1 ...Elliyâhu... ha-Nâvi** (the Prophet), de-Judaized to “Elijah”; cf. *Malâkhi* 3:10.

**17.3.2 ...talking with [him]...** *EB* adds (talking with) “*Yehôshua*, and they related to *Yehôshua* all that would happen in *Yerushâlayim*. *Keiphâ* and his companions dozed, half asleep and, half awake, they saw his body and two men with him.”

**17.4.0 ...And replying...** *EB* reads “And when they were going...”

**17.4.1** ונעשה (ve-na-as-êh’; and we will make / do, let us make / do), ποιησω (poieiso), ...**I will make...** The Hebrew follows *EB*. The Greek is *secundum*  $\aleph$  and  $\beta$ . Like many other instances, *EB* merges with the later Greek tradition, ποιησωμεν (poieisomen; let us make) as found in *TR* based on a-3, sy<sup>p</sup> and later mss.

**17.4.2** מִשְׁכָּן (mish-kân’, plural mish-kân-ôt’ and mish-kân-im’; dwelling-places, pop. tabernacles), σκηνη (skeinei), ...**dwellings...** *secundum* *EB* and the earliest extant source mss. (Greek), respectively.

**17.5.1 ...a cloud covered them...** During the winter months this is not uncommon on *Har Meirôn*.

**17.5.2 ...the cloud...** *EB* reads “the midst of” (the cloud).

**17.5.3 ...This...** *EB* reads “Behold, this...”

**17.5.4** יָדִיד (yâ-did’; close friend) / יָחִיד (yâ-khid’; lone), αγαπητος (agapeitos), ...**close friend / lone...** αγαπητος corresponds primarily in *LXX* to יָדִיד, referring to someone who is a close and dear friend in those cases where a son is not meant (cf. *Tehilim* 45:1; 60:7; 108:7; 127:2; and *Yeshayâhu* 5:1-2. When a son is meant, almost as frequently, αγαπητος corresponds to יָחִיד (cf. *Be-Reishit* 22:2,

12, 16; *Yirmeyâhu* 6:26; *Âmôs* 8:10) or בכור (be-khôr’, senior or firstborn, cf. *Zekharyâh* 12:10 and note 3.17.2). It also corresponds to קִיר (ya-qir’, dear) in *Yirmeyâhu* 31:19 and to אהב (â-hav’; loved) in *Zekharyâh* 13:6.

The connotation of אהב in the corresponding Greek may suggest that יָחִיד afforded the same endorsement to *Yehôshua* as to *Avrâhâm*, who is also described as the אהב of יָחִיד (*Yeshayâhu* 41:8; *Divrei-ha-Yâmim Âlêph* 20:7). The same root is used to describe *Shlômôh ha-Mêlêkh* as “beloved of his *Élôhim*” (*Nekhêmyâh* 13:26).

The first three Hebrew terms closely resemble one another. Perhaps the Jews who translated *LXX*, 200 years before *Yehôshua*, may have translated from a ms(s). in which it was not entirely clear which term was which. If so, the canonization at *Yavnêh*, many centuries later, and well into the Common Era, merely glosses over the problem.

**17.5.5** שמע לו (She-ma’ lô), ...**Hear him...** Cf. *Devârim* 18:18-19; 34:9-12; *Malâkhi* 3:22-24; *Yeshayâhu* 7:14; 9:6; *NHM* 11:14; Ky-Lu. 9:32-36.

**17.7.0 ...Yehôshua...** *EB* inserts “And when the voice finished,” (*Yehôshua*...).

**17.7.1** προσηλθεν (proseilthen), ...**came near...** is preferred *secundum*  $\aleph$  and  $\beta$  rather than προσηλθων (proseilthon, having come near), as found in *TR* based on later mss.

**17.7.2** και (kai), ...**and...** is included *secundum*  $\aleph$  and  $\beta$ .

**17.7.3** αψαμενος (apzamenos), ...**palpating...** (or manipulating) is preferred *secundum*  $\aleph$  and  $\beta$  rather than αψατο (apzato, handled), as found in *TR* based on later mss. This differs from the traditional picture. Here, *Yehôshua* shows genuine concern for his *talmidim* who were prone on their faces, perhaps white and faint from fear. *Yehôshua* palpates them, perhaps checking their pulse and / or respiration, inquiring if they are all right. Cf. also note 20.34.2.

**17.10.1 ...the (*talmidim*)...** αὐτου (autou, his) is not included *secundum* <sup>κ</sup>.

**17.10.2** ἐπιρωτησαν (epeiroteisan; to grill, prod, or question intensively), ...**grilled**... from ἐπ, intensively, extensively or in detail and ἐρωταω (erotao, to ask). Cf. also notes 16.1.1, 21.22.1 & cf. IV Sh. 14:35.

**17.10.3 ...*Eiliyâhu* must come first...** *ha-Nâvi*; (corrupted to “Elijah”), cf. *Malâkhi* 3:22-24. The *talmidim* already knew that *Eiliyâhu* was to come before the day of <sup>י</sup> / the Messianic Era / Millennium (*NHM* 11:1-14 with *Malâkhi* 3:22-24). Yet, these *talmidim* had just witnessed the Realm of heavens before their very own eyes.

Their confusion, shared by many modern Jews, persisted until the *Shâvuôt* following *Yehôshua*’s enlivening. This confusion surrounds the question of “two comings” or “two messiahs.” The dual, and conflicting, descriptions of the messianic realm(s) and the *Mâshiakh* have, from antiquity, raised the question, confirmed in *Talmud*, of whether there would be two messiahs (*Mâshiakh Bêh-Yôseiph* and *Mâshiakh Bêh-Dâvid*), two comings, etc. *Yehôshua* answered this question in probably the only logical way. The first coming was defined by the purpose of establishing the eternal spiritual Realm of the heavens. Providing *kipur* for the Jews, first in providing the necessary דם חטאת הכפרים (dâm khat-at’ ha-ki-pur-im’; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17:11) and then functioning as the *Kôhein ha-Gâdôl* in the heavenly court (see note 16.27.0), was the objective. Only after the spiritual realm was secured could the earthly and physical realm of the throne of *Dâvid* be established, in a second coming in which the *Mâshiakh* will reign forever – impossible for a mortal.

Taking care of the most important things first, the *Mâshiakh* provided for the eternal spiritual life of the enlivening (cf. *Dâniel* 12:1-3 and notes 16.27.0 and 28.7.1) at his first coming. When the time is right for his next coming he will establish his earthly reign – for which observant Jews have waited so long.

**17.11.1 ...he...** “*Yehôshua*” is not included here *secundum* <sup>κ</sup>, β and a-3 though it is included in sy<sup>p</sup>.

**17.11.2 ...said...** αὐτοις (autois, to them) as found in *TR*, is not included *secundum* all early mss.

*EB* reads: אמנם אליה יבא ויושיע כל העולם (âm-nâm’ [om-nâm’] Eil-i-yâh’ yâ-vô’ ve-yô-shi’ a kâl [kol] hâ-ô-lâm’; Indeed *Eiliyâhu* will come and save every world-age).

In the literature of that time (Pseudepigrapha, Apocrypha, *Qumrân*, etc.) the act of saving is associated with the *Mâshiakh*, not *Eiliyâhu*. *Eiliyâhu*’s role is limited to proclaiming the impending coming of the *Mâshiakh*. *Eiliyâhu* first became associated with “saving” only in the Middle Ages. Thus, this phrase seems to be a gloss by *Sheim-Tôv* to support medieval theology rather than an authentic clue to Judaism of antiquity. If there are such glosses in *EB* this phrase is precisely what one should expect.

Archaeological finds will be required to resolve the question with confidence. In the meantime, the far earlier (though Greek) mss. seems more harmonious with ancient Judaism of that period as illuminated by the Dead Sea Scrolls, the Pseudepigrapha and Apocrypha, *Talmud*, etc.; and is therefore reflected in *NHM*. Another consideration is that *Eiliyâhu* means “My *Eil* (*Eil-i’*) is *Yâh*” He (*Yâh*, not *Yesh”u*) will save all the world. The *EB* reading here is not consistent with the context – suggesting that this is a redaction. In *pâsuq* 11, *Yehôshua* says “Indeed *Eiliyâhu* will come” and in the next *pâsuq* (seemingly) contradicts himself saying “he has already come” (as *Yôkhânân ‘ha-Matbil’*). The Greek is consistent, and therefore less suspect, in this *pâsuq*.

**17.12.1 ...suffer thusly...** That is, he would suffer like *Yôkhânân ha-Matbil* had suffered – martyrdom. *Yehôshua* would not be recognized, but rather the Pseudo-*Tzedôqim* would perceive the *Mâshiakh* as they wished to; and he would be executed.

**17.14a.1 ...having come...** ‘a’ (in 14a) indicates *pâsuq* 14 of Ky-Mr. 9, which complements



was; then he asked them, What are the things / sayings that you are speaking with my *talmidim*), και επηρωτησεν αυτους τι συζητετε προς αυτους (kai epeiroteisen autous ti suzeiteite pros autous; and he questioned them, What are you debating with them), ...**And they asked how he was; then he asked them, What things are you are discussing with my *talmidim*...** *secundum Nüzâkhôn Yâshân* #183 for Ky-Mr. 9:16 and the earliest extant source mss. (Greek) for Ky-Mr. 9:16, respectively.

The Hebrew parallel of the English “How are you?” is ? מה שלומך (mah she-lôm·khâ’; what [i.e., how] is your peace?) – i.e., inquiring concerning one’s well-being.

The ‘c’ in 14c denotes *pâsuq* 16 of Ky-Mr. 9, complementing the Greek tradition of Mt. 17:14. For an explanation of the inclusion of these *pesuqim* from Ky-Mr. 9 cf. 17.14a.1.

**17.14d.1** ויען אחד מן הכיתות ויאמר: רבי יען אחד מן הכיתות ויאמר: רבי (va-ya-an’ êkh·âd’ min ha-kit·ôt’ va-yô’ mêr Rib-i’ he-vei’ ti ben-i’ eil·êy’ khâ ve-hu’ il·eim’; and one from the classes replied saying, *Ribi*, I brought my son to you, and he is mute), και απεκριθη αυτω εις εκ του οχλου διδασκαλε ηνεγκα τον υιον μου προς σε εχοντα πνευμα αλαλον (kai apekrithei auto eis ektou okhlou didaskale einegka ton uion mou pros se ekhonta pneuma alalon; and one from the congregation<sup>4.25.1</sup> replied to him, Teacher, I brought my son to you having a mute spirit), ...**and one [of the men] from the classes replied saying, *Ribi*, I brought my son to you, and he is mute...** *secundum Nüzâkhôn Yâshân* #183 for Ky-Mr. 9:17 and the earliest extant source mss. (Greek) for Ky-Mr. 9:17, respectively. Cf. note 23.7.1.

The Greek sources for the account in Ky.-Mr. 9:17 read διδασκαλος (didaskalos, teacher). Note that this is a translation of the Hebrew *Ribi* (cf. *NHM* 8:19).

The ‘d’ in 14d denotes *pâsuq* 17 of Ky-Mr. 9, complementing the Greek tradition of Mt. 17:14. For an explanation of the inclusion of these *pesuqim* from Ky-Mr. 9 cf. 17.14a.1.

**17.15.1** ויאמר אדוני הנני וחוסה על בני כי נבעת מרוח רעה וחולה מאד וחורק את שיני ומקצף בפיו ונופל מקומתו ארצה ונופל פעמים באש ופעמים במים (va-yô·mar’ a·dôn·i’ khân·ein’ i ve-khus’ âh al ben·i’ ki niv·at’ mei·ru’ akh râ·âh’ ve-khôn·êh’ me·ôd’ ve-khôn·reiq’ eit shein·âyv’ u-me·qa·tzeiph’ be-phiv’ ve-nô·pheil’ mi-qôm·at·ô’ artz·âh’ ve-nô·pheil’ pe·âm·im’ bâ·eish’ u-pe·âm·im’ ba·mai’ im; and he said, *Adôni*,<sup>22.43.2</sup> be gracious to me and have pity on my son, for he is phobic of a bad spirit and he is very sick. And he gnashes his teeth, and foams at the mouth, and falls over [lit. from his level / stratum] to the earth, and sometimes he falls in the fire, and sometimes in the water), και λεγων κυριε ελεησον μου τον υιον οτι σεληνιαζ εται και κακως εχει πολλακις γαρ πιπτει εις το π υρ και πολλακις εις το υδωρ (kai legon kurie eleison mou ton uion oti seleiniassetai kai kakos ekhei pollakis gar piptei eis to pur kai pollakis eis to udor; and saying, Sir,<sup>22.43.2</sup> be gracious to my son, because he is an epileptic [lit., moonstruck]<sup>4.24.2</sup> and has been ill; for often he falls into the fire and often into the water), ...**and he said, *Adôni*, be gracious to me and have pity on my son, for he is made phobic by an evil spirit and he is very sick. And he gnashes his teeth, and foams at the mouth, and falls from his place to the earth, and sometimes he falls in the fire, and sometimes in the water...** *secundum EB* and the earliest extant source mss. (Greek), respectively. See note 12.8.1.

Εχει (ekhei, he has) is preferred based on ⱥ and β, rather than πασχει (paskhei, he suffers) as found in *Nestle-Aland* based on a-3 and later mss.

**17.15e.2** ורוח רעה מבעתתו והוא מוציא רוק ומשליך קצף מים מפיו ואני אמרתי לתלמידיך שיוציאו ורוח רעה מבעתתו והוא מוציא רוק ומשליך קצף מים מפיו ואני אמרתי לתלמידיך שיוציאו (ve·ru’ akh râ·âh’ me·va·at·ta’ tu ve·hu’ mô·tzi’ rôq u-mash·li’ akh qêtz’ êph mai’ im mi·piv’ . Ve·a·ni’ â·mar’ ti le·tal·mid·ey’ khâ shê·yô·tzi’ u ha·ru’ akh mi·ben·i’ ve·lô’ yâ·khôn·u’; and a bad spirit makes him phobic, and he ejects spit, and he slings foamy water from his mouth. And I told your *talmidim* that they might eject the spirit from my son, but they were unable), και οπου αυτον καταλαβη ρησσει και

αφρίζει και τριζει τους οδοντας και ζηραινεται και ειπα τοις μαθηταις σου ινα αυτο εκβαλωσιν και ουκ ισχυσαν (kai opou auton katalabei reissei kai afrizei kai trizei tous odontas kai kzeirainetai kai eipa tois matheitais sou ina auto ekbalosin kai ouk iskhusan; and where it seizes him it convulses him, and he foams and gnashes his teeth, and he faints [lit. withers away]. And I told your *talmidim* so that they might expel it and they were not able), ...**for he is made phobic by an evil spirit and he is very sick. He gnashes his teeth, spits, slings foam from his mouth and falls over to the ground, sometimes falling in the fire and sometimes in the water. [Pâsuq 16] And I brought him to your talmidim and told them, so that they might eject the spirit from my son, but they weren't able to care for him...** This Hebrew is *secundum Nitzâkhôn Yâshân* #183 for Ky-Mr. 9:18. The Greek follows the earliest extant source mss. for Ky-Mr. 9:18. Ky-Mr. 9:18 spans the *Matityâhu* tradition *pesuqim* 15-16.

The 'e' in 15<sub>e</sub> denotes *pâsuq* 18 of Ky-Mr. 9, complementing the Greek tradition of Mt. 17:15. For an explanation of the inclusion of these *pesuqim* from Ky-Mr. 9 cf. 17.14a.1.

**17.16e.1** והביאותיו לתלמידך ולא יוכלו להביאותו לרפאתו (ve-ha-vi-ôt'iv' le-tal-mid-eiy' khâ ve-lô' yu-khlu' le-ra-pô' tô; and I brought him to your *talmidim* and they were not able to care for <sup>10.8.1</sup> him), και προσηγγκα αυτον τοις μαθηταις σου και ουκ ηδυνθησαν αυτον θεραπευσαι (kai proseinegka auton tois matheitais sou kai ouk eiduneitheisan auton therapeusai; and I offered him to your *talmidim* and they were not able to care for <sup>10.8.1</sup> him), ...**And I brought him to your talmidim and they were not able to care for him...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

**17.17f.1** ויען ישו ויאמר אליהם אי דור עיקש עד מתי אהיה עמכם ועד מתי הביאו אותו אילי (ve-ya-an' Ye-shu' va-yô-mar' al-ei' hêm ei dôr i-qeish' ad ma-tai' ê' he-yêh im-â-khêm' ve-ad' ma-tai' ês-bôl' mêt-ye-khêm' hâ-vi' u ôt-ô' eil-ai'; and *Yeshu* replied and said to them, 'Hey,

convoluted generation, until when shall I be with you, and until when shall I tolerate your rebelliousness? Bring him to me.'). αποκριθεις ο δε Ι-η-σ-ο-υ-ς ειπεν ω γενεα απιστος και διεστραμμενη εως ποτε μεθ υμων εσομαι εως ποτε ανεξομαι υμων φερετε μοι αυτον ωδε (apokritheis o de I-ei-s-o-u-s eipen o genea apistos kai diestrarmenei eos pote meth umon esomai eos pote anekzomai umon ferete moi auton ode; and replying, *I-ei-s-o-u-s* said, Oh disbelieving and convoluted generation, until when shall I be with you? Until when shall I bear you? Bring him here to me), ...**And replying, Yehôshua said to them, Hey, convoluted generation, how long will I be with you? How long shall I tolerate your rebelliousness? Bring him to me...** This Hebrew is *secundum Nitzâkhôn Yâshân* #183 for Ky-Mr. 9:19. *NY* #183 is preferred to *EB* because it is a couple of centuries earlier. The Greek follows *ℵ\** for Mt. 17:17. Other early source mss. agree with *ℵ\** except reading δε ο, reversing the order of the two words.

The 'f' in 17<sub>f</sub> denotes the corroboration of *pâsuq* 19 of Ky-Mr. 9, complementing the Greek tradition of Mt. 17:17. For an explanation of the inclusion of these *pesuqim* from Ky-Mr. 9 cf. 17.14a.1.

A very similar phrase is found in *LXX* at Δευτερονομιον (Deuteronomion) 32:5, γενεα σκολια και διεστραμμενη (genea skolia kai diestrarmenei; a generation [that is] coiled and convoluted). The parallel in MT *Devârim* 32:5 reads דור עקש ופתלתל (dôr i-qeish' u-phe-tal-tôl'; a generation [that is] convoluted and perverted [coiled]).

P-45 (c. 255 C.E.) for Ky-Mr. 9:19 reads <sup>5</sup> ο δε αποκριθεις αυτοις λεγει ω γενεα απιστος και διεστραμμενη εως ποτε προς υμας εσομαι εως ποτε ανεξομαι υμων φερετε αυτον προς με (ο δε apokritheis autois legei o genea apistos kai diestrarmenei eos pote pros umas esomai eos pote anekzomai umon ferete auton pros me; and replying he said to them, O disbelieving and convoluted generation, until when shall I be with you? Until when shall I put up with you? Bring him to me). Και διεστραμμενη (kai diestrarmenei, and convoluted) is omitted in *ℵ*, β, a-3 and sy<sup>p</sup>. The emerging Christian doctrine of Displacement

Theology required representing Jews as ‘disbelieving’ (interpreted by Christians as vis-a-vis J-e-s-u-s) generally, not merely an anomaly (‘convolution’) among Jews or within Judaism. Finding this explanatory phrase included in a papyrus dating from c. 255 C.E. and redacted out of later mss. is another of the many evidences of the miso-Judaic trend in Christian redactions to evolve their Displacement Theology.

*EB* reads: ויען ישׁׁוֹ ויאמר דור רע אוי לכם אהם הכופרים עד מתי אהיה עמכם ועד מתי אשא טרחכם. הביאווהו אלי (va-ya’ an Ye-shׁׁu’ va-yô-mar’ Dôr ra; Ôy, lâ-khêm’ , at-ê-m’ ha-kôph-rim’ ad ma-tai’ ê’ he-yêh im-â-khêm’ ve-ad’ ma-tai’ ê-sâ’ tir-kha-khêm’ . Hâ-vi-u’ hu eil-ai’ ; and *Yeshׁׁu* replied saying, Evil generation, Oy for you. You are deniers [heretics]. Until when will I be with you? Until when shall I bear your hassling?).

The key word in the Greek tradition usually rendered “perverse” is διαστραμμενη (diestram-menei), the perf. pass. ptc. nom. sing. fem. of διαστρεφω (diastrefo).<sup>6</sup> The literal meaning of the word, to turn through,<sup>7</sup> i.e. convolute, has been given an miso-Judaic (and perverse) spin by traditional translators. Since *Tan”kh* translations follow this pattern, not all of the blame can be ascribed to Christian redactors. Even *Tan”kh* English translations have been strongly influenced by *KJV*. Consequently, it cannot be overemphasized that *Tan”kh* is the Hebrew, not the English translation, no matter who translates it.

διαστρεφω most frequently corresponds (six times) in *LXX* to MT עקשׁ (i-qeish’ ; convolute). Aside from *Devârim* 32:5, cf. also *Tehilim* 17:27; *Mishlei-Shlômôh* 10:9; 11:20; *Yeshayâhu* 59:8 and *Mikkhâh* 3:9. In every instance, the meaning is to make something so serpentine and coiled back into itself (i.e. convoluted) that it frustrates understanding. These instances speak of His subtlety, His ways, the heart, paths, and straightforwardness, respectively. This correspondence also applies from the Greek tradition of *Matityâhu* 17:17 to the *Nitzâkhôn Yâshân* #183 instance of Ky-Mr. 9:19.

διαστρεφω corresponds three times to תהפכות (ta-he-pukh-ôt’ ; reversal, inverse). Cf.

*Mishlei-Shlômôh* 6:14; 8:13; and 16:30). διαστρεφω also corresponds three times to ערה (âv-âh’ ; bend over or back; i.e., to bend or pervert the law). Cf. *Qôhêlêt* 1:15; 7:14; and 12:3. The theme of διαστρεφω, to be so serpentine as to coil back into itself (i.e. be convoluted), is reinforced in these *pesuqim*.

Twice, διαστρεφω corresponds to a form of עקל (i-qeil’ ; bend, twist, make serpentine). Again, the instances support the main theme of διαστρεφω – to convolute.

Extensions of this theme reconcile with the remaining instances in *LXX* – by convolution: תפריעו (ta-phri’ u; you will interfere; *Shemôt* 5:4), תטה (tat-êh’ ; you distort [*mishpât*]; *Shemôt* 23:6), תתורו (tâ-tur’ u; you explore, scout or spy [after your own eyes]; *Be-Midbar* 15:39), תנאו (te-ni-un’ , from נוא, frustrate; *Be-Midbar* 32:7), and עכר (â-khar’ ; one incites, foments or stirs up; *Melâkchim Âlêph* 18:17-18).

A flock of sheep without a shepherd milling about and straying off would be described by this term. More graphically, עקשׁ / διαστρεφω evokes an image of a bucket of snakes intertwining, coiling back into themselves, bending, twisting and twirling in a big snarl, a “bird’s nest” backlash. The milling crowd is depicted as a flock without a shepherd. Imagery likening the convolutions of religious debaters to a basket of coiling, twisting and twining snakes may have been subtly turned into “a generation of vipers” by miso-Judaic Christian redactors. Thus, a small gathering of Jews, debating doctrine when they should have been taking care of our fellow Jews, was recast by Christians, more than two centuries later, as a generation deserving G-o-d’s rejection in favor of the church – Displacement Theology.

**17.17f.2** ...how long... Lit. “until when”; cf. *Devârim* 1:12.

**17.17f.3** ...Bring him to me... We find from reading the account in Ky-Mk. 9:14-16 that rather than care for this boy, the *talmidim* were debating with the *Sôphrim* regarding ritual technicalities of “correct” procedure. If *Yehôshua*’s

*talmidim* had, instead, simply trusted through prayer rather than arguing *minhâg* (ritual custom) and esoteric tradition with the *Sôphrim*, these *talmidim* would have simply cared for the boy (*pesuqim* 19-20). *EB* includes here Ky-Mk. 9:20-27 as a part of *Matityâhu*. These *talmidim* had lost sight of their priorities.

**17.18g.1** והביאוהו אליו ומיד שישׁו ראהו  
השטן מכניעו ומפילו לארץ והתחיל מתעפר ומתקפץ  
(ve-hei·vi·u' hu eil·âyv' u-mi·yâd' shê-Ye-sh"u'  
râ-âh' u ha-sâ-tân' makh·ni·ô' u-ma·pil·ô'  
lâ-âr' êtz ve-hit·khill' mit·a·peir' u-mit·qa·tzeiph' ;  
and they brought him to him, and, directly, when  
*Yesh"u* saw him, the *sâtân* overcame him and  
dropped him to the earth; and he began making  
himself dirty, and [he began] foaming), και  
ηνεγκαν αυτον προς αυτον και ιδων αυτον το πν  
ευμα ευθυς εσπαραξεν αυτον και πεσων επι της  
γης εκυλιετο αφριζων (kai einegkan auton pros  
auton kai idon auton to pneuma euthus esparakzen  
auton kai peson epi teis geis ekulieto afrizon;  
...**They brought [the youth] to him, and  
directly, when *Yehôshua* saw him, the *sâtân*  
overcame [the youth], dropping him to the  
ground; and he began making himself dirty,  
and he began foaming...** *secundum EB* and the  
earliest source mss. of Ky-Mr. 9:20 (Greek),  
respectively. *EB* inserts Ky-Mr. 9:20-28 instead of  
*pâsuq Matityâhu* 17:18, i.e. Ky-Mr. 9:20-28 is *EB*  
17:18.

For Ky-Mr. 9:20, *Nitzâkhôn Yâshân* #183 reads  
only ויביאוהו (va-yâ·vi·u' hu; and they brought him).

Εσπαραξεν (esparekzen; tore, convulsed) is  
preferred according to P-45 (c. 255 C.E.) rather than  
συνεσπαραξεν (sunesparakzen; tore violently,  
convulsed violently) as found in  $\aleph$ ,  $\beta$ , a-3, sy<sup>p</sup> and  
subsequent mss.

**17.18h.2** וישאל את אביו ויאמר מהו הזמן  
ויהאמר מנעוריו שהיה בו רוח הטומאה ? ויאמר מנעוריו  
(va-yi·shal' eit  
âv·iv' va-yô·mar' mah' u ha-ze·man' shê-ha·yâh'  
bô ru' akh ha-tum·âh' ? Va-yô' mêr mi-ne·ur' âyv;  
and he asked his father and said, What time was the  
spirit of *tumâh* in him? And he said, From his  
youth.), και επηρωτησεν τον πατερα αυτου

ποσος χρονος εστιν εως τουτο γεγονεν αυτω ο δε  
ειπεν εκ παιδιοθεν (kai epeiroteisen ton patera  
autou posos chronos estin eos touto gegonen auto o  
de eipen ek paidiothen; and he questioned his father,  
What time is it until this becomes to him? And he  
said, From childhood.), ...**[*Yehôshua*] asked [the  
youth's] father saying, What time did the  
spirit of *tumâh* become in him? [The father]  
said, From his youth...** The Hebrew follows  
*Nitzâkhôn Yâshân* #183 for Ky-Mr. 9:21. The  
Greek is according to P-45 and  $\beta$ , reading εως rather  
than ως as found in  $\aleph^*$ .

According to *EB*, Ky-Mr. 9:20-28 are included in  
the Hebrew *Matityâhu* tradition. *EB* 9:21 reads:  
וישׁו שאל לאבי הנער כמה זמן שהשטן לקחו והאב  
בשיבו מזמן פלוני והלאה (ViY·sh"u' shâ-al' le-av·i'  
ha-na' ar ka' mâh ze·man' shê-ha·sâ·tân'  
le-qâkh·ô' ve-hâ-âv' hei·shiv·ô' mi·ze·man'  
pe-lôn·i' ve-hâl' âh; and *Yesh"u* asked the father of  
the youth how long that the *sâtân*<sup>4.1.1</sup> had taken him.  
And the father answered, 'From such-and-such and  
beyond').

**17.18i.3** והרבה פעמים הפילו באש ובמים  
בעניין יוכל השמידו ואם אתה אדו' בשום עניין תוכל  
לעזור עזרהו וישא האיש חן בעיניו ונתמלא רחמים עליו  
(ve-harb·eih' pe-âm·im' hi·pil' o bâ·eish'  
u·va·mai' im be-in·yan' yu·khal' ha·shmid·ô'  
ve·im' at·âh' , a·dô' , be·shum' in·yân' tu·khal'  
la·a·zôr' ô a·zôr' hu va·yi·sâ' hâ·ish' khein  
be·ein·âyv' ve·nit·ma·lei' ra·kham·im' al·âyv' ; and  
many times it caused him to fall in a fire and in  
water, in the course of which it could destroy him.  
And if you, *adô'*, in any course can help him, help  
him. And [*Yehôshua*] liked him [lit. the man bore  
graciousness in his eyes] and he was filled with  
*rakhamim*<sup>18.27.1</sup> for him), και πολλακις και εις  
πυρ αυτον εκβαλεν και εις υδατα ινα απολεση α  
υτον αλλ ει τι δυνα βοθηησον ημιν σπλαγχνισθε  
ις εφ ημας (kai pollakis kai eis pur auton ebalen kai  
eis udata ina apolesei auton all ei ti dunei  
boetheison eimin splagkhnistheis ef eimas; and  
often it threw him both into a fire and into water that  
it might destroy him. But if there's anything you can  
do, have *rakhamim*<sup>18.27.1</sup> on us and help us), ...**and  
many times it caused him to fall in a fire or**

in water, in the course of which it could destroy him. If you, *Adôni*, in any course can help him, help him. And [*Yehôshua*] liked him and was filled with *rakhamim* for him... *secundum EB* and the earliest extant source mss. (Greek of Ky-Mr. 9:22), respectively.

(Ky-Mr. 9:22 is absent in *Nitzâkhôn Yâshân* #183.)

**17.18i.4** בעניין (be-in-yan' ..., in the matter of..., affair of..., case of...; in the course of...),  $\iota\nu\alpha$  (ina, in order to) ...in the course of which... *secundum EB* and the Greek sources for Ky.-Mr. 9:22.

*EB* exhibits a play on words in this inset from Ky-Mr. 9:22. בשום עניין is played off of בעניין (be-shum' in-yân', in any case) and a phrase in *EB* unsupported elsewhere and not included in *NHM*: “and he found favor in *Yehôshua*’s עיניו (ein-âyv', his eyes).

**17.18i.5** ואם אתה אדוני בשום עניין תוכל לעזור (ve-im' at-âh' a-dô' be-shum' in-yân' tu-khal' la-a-zôr' ô a-zôr' hu, and if you, a-dô' *Adô*', <sup>22.43.2</sup> in any matter you can help him),  $\alpha\lambda\lambda\epsilon\iota\tau\iota$   $\delta\upsilon\nu\gamma\beta\omicron\eta\theta\eta\sigma\omicron\nu$  (all ei ti dunei boeitheison, however if you are able to help anything) ...if you, *adôni*, in any course can help him... *secundum EB* and the Greek sources. The abbreviation is spelled out in full in *EB pâsuq* 15: אדוני (a-dôn-i', my lord, my sir, my mister).

Christians might wish to interpret the abbreviation אדני as A-dôn-ai' (Lord, implying Divinity), however see notes 22.43.2 & 12.8.1.

**17.18j.5** ואמר לו אם תוכל להאמין כל דבר תוכל להשלים לפי שלמאמין כל הדברים קלים (ve-â-mar' lô im tu-khal' le-ha-a-min' kâl [kol] dâ-vâr' tu-khal' le-ha-shlim' le-phi' shê-la-ma-a-min' kâl [kol] ha-de-vâr-im' qal-im' ; and he told him, If you can trust you can accomplish anything, because for the one who trusts all things are easy),  $\omicron\delta\epsilon$   $\text{I}-\eta-\sigma-\omicron-\upsilon-\zeta$   $\epsilon\iota\pi\epsilon\nu$   $\alpha\upsilon\tau\omega$   $\epsilon\iota$   $\delta\upsilon\nu\eta$   $\pi\alpha\nu\tau\alpha$   $\delta\upsilon\nu\alpha\tau\alpha$   $\tau\omega$   $\pi\iota\sigma\tau\epsilon\upsilon\omicron\nu\tau\iota$  ( $\omicron$  de I-ei-s-o-u-s eipen auto ei dunei panta dunata to pisteuonti; and I-ei-s-o-u-s said to him, If you can, those who trust

are able to do all things), ...And [*Yehôshua*] told him, If you can trust you can accomplish anything, because for the one who trusts, all things are easy... *secundum EB* and P-45 (for Ky-Mr. 9:23), respectively.  $\aleph$  and  $\beta$  add the word “the,” reading to  $\epsilon\iota$   $\delta\upsilon\nu\eta$  (to ei dunei; the ‘if you can’ [??]) and continues “Those who trust are able to do all things.”

(Ky-Mr. 9:23 is absent in *Nitzâkhôn Yâshân* #183.)

**17.18k.6** ומיד בכה בצעקה אבי הנער ואמר אדוני אני מאמין אמנם עוזרני לפי אמונתו (u-mi-yâd' bâkh-âh' bitz-âq-âh' âv-i' ha-na' ar ve-â-mar' a-dô' a-ni' ma-a-min' âm-nâm' [om-nâm' ], ôz-rei' ni le-phi' ê-mun-at-i' ; and immediately the father of the youth cried in a shout and said, *Adô*', <sup>22.43.2</sup> I indeed trust. Help me according to my *êmunâh* <sup>8.10.1</sup>),  $\kappa\alpha\iota$   $\epsilon\upsilon\theta\upsilon\varsigma$   $\kappa\rho\alpha\zeta\alpha\varsigma$   $\omicron$   $\pi\alpha\tau\eta\rho$   $\tau\omicron\upsilon$   $\pi\alpha\iota\delta\iota\omicron\upsilon$   $\epsilon\lambda\epsilon\gamma\epsilon\nu$   $\pi\iota\sigma\tau\epsilon\upsilon\omega$   $\beta\omicron\eta\theta\epsilon\iota$   $\mu\omicron\upsilon$   $\tau\eta$   $\alpha\pi\iota\sigma\tau\iota\alpha$  ( $\kappa\alpha\iota$  euthus krakzas o pateir tou paidiou elegen pisteuo boeithe mou tei apistia; and immediately the father of the boy cried out saying, I trust, help my distrust), ...And immediately the youth’s father cried loudly and said, *Adôni*, I indeed trust. Help me according to my *êmunâh*... *secundum EB* and the earliest extant source mss. (Greek for Ky-Mr. 9:24), respectively.  $\aleph$  omits  $\kappa\alpha\iota$  (kai, and).

The phrase אני מאמין אמנם (a-ni' ma-a-min' âm-nâm' [om-nâm' ]; I indeed trust) forms a play on words emphasizing the connection in Hebrew between אמת (*êm-êt'* <sup>5.17.5</sup>) and אמונה (*ê-mun-âh'* <sup>8.10.1</sup>). The phrase further plays off אמונתו (*ê-mun-at-i'* ; my *êmunâh* <sup>8.10.1</sup>) in the next sentence. Both terms probably derive from the same *shôrêsh* (root): אמן (*â-man'* ; to be trustworthy, faithful, trained, true).<sup>8</sup> The popular “amen” (*â-mein'*) also derives from this same *shôrêsh*. For אמן (*â-mein'*) cf. 8.10.1.

Christianity, Islam and other ‘religions’ of man teach the need for irrational faith that can defy logic, science and hard evidence whenever rational contradictions would otherwise sink their leak-ridden ship. Incredibly, followers blindly reject

the sound mind *ha-Sheim* gave them – in His own image – to place their faith in clerics and institutions – men, and men who fable-ize *Tôrâh* at that – rather than analyzing the historical record, ancient documents, archaeology, and disciplined rational reasoning to find the real Creator of the universe. While some elements of Judaism ape this blind faith derived from pagan neanderthals, ancient Judaism of the *Tan"kh* teaches that the individual must seek *êmêt*,<sup>5.17.5</sup> and then trust *êmêt*, not emotions or the fables of men.

For an explanation of the abbreviation 'אָר', cf. 17.18i.5.

**17.18i.7** וכאשר ראה יש'ו שהעם מתקבצים וזה ואמר לו חזק ואלם הנני מצוך שתצא מכאן ומכאן להלאה לא תשוב כאן עוד (ve-ka-a-shêr' râ-âh' Ye-sh"u' shê-hâ-âm' mit-qab-tzim' la-zêh' ve-â-mar' lô, khâ-zâq' ve-i-leim' , hi-nei-ni' , me-tzav-khâ' shê-tei-tzei' mi-kân' , u-mi-kân' ve-hâl' âh lô tâ-shuv' kân ôd; and when *Yesh"u* saw that the kindred were gathering for this, he also said to him, Strong and mute [*sâtân*], Here I am, I *tzivâh*<sup>15.4.1</sup> that you go forth from here; and from here on don't return here anymore), ιδων δε ο I-η-σ-ο-υ-ς οτι επισυντρεχει οχλος επιτιμησεν τω πνευματι λεγων αυτω το αλαλον και κωφον πνευμα εγω επιτασσω σοι εξελθε εξ αυτου και μη κети εισελθης εις αυτον (idon di o I-ei-s-o-u-s oti episuntrekhei lkhlos epetimeisen to pneumati legon auto to alalon kai kofon pneuma ego epitasso soi ekzelthe ekz autou kai meiketi eiseltheis eis auton; and seeing that a congregation<sup>4.25.1</sup> was running together, *I-ei-s-o-u-s* rebuked<sup>8.26.1</sup> the spirit, saying to it, Mute and deaf spirit, I *tzivâh*<sup>15.4.1</sup> that you to come forth out of him, and not to enter him anymore), ...**And when *Yehôshua* saw that the kindred were gathering for this, he also said to him, Strong and mute [*sâtân*], Here I am, I *tzivâh* that you go forth from here; and from here on don't return here anymore...** *secundum EB* and P-45 (Greek, for Ky-Mr. 9:25), respectively.

Mss. subsequent to P-45 include the phrase τω ακαθαρτω (to akatharto; the *tumâh*<sup>10.1.1</sup>) between πνευματι (pneumati; spirit) and λεγων (legon;

saying). <sup>8</sup> inserts ο (no change in meaning) before οχλος.

*NY*#183 spans *pesuqim* 25-26: ויצא את רוח הטומאה מן הנער (va-yô-tzei' eit ru' akh ha-tum-âh' min ha-na' ar; and he caused the spirit of *tumâh* to go forth from the youth).

**17.18i.8** מצוך (me-tzav-khâ' , I *tzivâh* you), επιτασσω σοι (epitasso soi, I charge you), ...I *tzivâh*... *secundum EB* and the Greek sources, respectively. The Greek source texts of *LXX* agree on the use of επιτασσω only six times in *LXX*. Twice it is rendered for צוה (tziv-âh' , cf. note 15.4.1 – the verb from which the term *mitzvâh* also derives), in *Be-Reishit* 49:33 and *Yekhêzqeil* 24:18. It is rendered for יסד' (yi-sad' , establish; *Êsteir* 1:8) and קום (qum, raise; *Danieil* 6:9). Other instances are paraphrases.

**17.18i.9** מכאן ומכאן ... כאן (mi-kân' u-mi-kân' ...kân, from here and there ...here), εξ αυτου... εις αυτον (ekz autou ...eis auton, out of him ...into him), ...**from here; and from here on ...here...** *secundum EB* and the Greek sources, respectively. *EB* exhibits another play on words here.

**17.18m.10** והשטן יצא צועק ומכאיב והנער נשאר כמת בעניין שרבים היו אומרים שהוא מת (ve-ha-sâ-tân' yâ-tzâ' tzô-eiq' u-makh-iv' ve-ha-na' ar ni-shar' ka-meit' be-in-yân' shê-rab-im' hâ-yu' ôm-rim' shê-hu' meit; and the *sâtân* went out shouting and hurting, and the youth remained as dead, in the course of which many were saying he was dead), και κραζας και πολλα σπαραζας εξηλθεν και εγενετ ο ωσει νεκρος ωστε τους πολλους λεγειν οτι απεθανεν (kai krakzas kai polla sparakzas ekzeilthen kai egeneto osei nekros oste tous pollous legein oti apethanen; and crying out and tearing him greatly it came out, and he became as dead, so that many said that he had died), ...**And the *sâtân* went out, shouting and hurting [the youth], and the youth remained as dead, in the course of which many were saying he was dead...**

*secundum EB* and the earliest extant source mss. (Greek of Ky-Mr. 9:26), respectively.

**17.18n.11** וישׁׁוֹ לְקַחְוּ וְהַעֲמִידוּ וְקָם (viY·shׁׁu' le-qâkh·ô' ve-hê·ê-mid·ô' ve-qâm' ; and *Yeshׁׁu* took him, and stood him up, and he got up), ο δε Ι-η-σ-ο-υ-ς κρατησας της χειρος αυτου ηγειρε ν αυτον (ο de I-ei-s-o-u-s kratesias teis kheiros autou eigeiren auton; and *I-ei-s-o-u-s*, taking hold of his hand, raised him), ...**And *Yehôshua* took him and stood him up, and he got up...** The Hebrew follows *EB* while the Greek is according to P-45 and supported by sy<sup>p</sup>. Subsequent mss. א, β and a-3 append και ανεστη (kai anestei; and he stood up).

**17.19o.1** וכאשר נכנס ישׁׁוֹ לְבֵית אוֹ קָרְבוֹ הַתְּלִמִּידִים לִישׁׁוֹ בְּסֵתֵר וַיֹּאמְרוּ אֵלָיו מִדּוּעַ לֹא נֹכַח אֲנַחְנוּ לְהוֹצִיא (ve-ka-a-shêr' nikh·nas' Ye·shׁׁu' la-bai' it âz qâr·vu' ha-tal·mid·im' liY·shׁׁu' be-seit' êr va-yôm·ru' eil·âyv' ma·du' a lô nu·khal' a-nakh' nu le-hô·tzi·ô' ; and when *Yeshׁׁu* entered a house, then the *talmidim* approached *Yeshׁׁu* in secret and said to him, Why won't we be able to cause him to go forth?), και εισελθοντος αυτου εις οικον οι μαθηται τω Ι-η-σ-ο-υ-ς και ιδιαν ειπον δια τι ημεις ουκ ηδυννηθημεν εκβαλειν αυτο (kai eiselhonton autou eis oikon oi matheitai to I-ie-s-o-u-s kat idian eipon dia ti eimeis ouk eiduneitheimen ekbalein auto; and having come into a house, the *talmidim* came near *Yehôshua* privately saying, Why weren't we able to throw it out), ...**and when *Yehôshua* entered a house, then the *talmidim*, having come near to *Yehôshua* privately, said to him, Why aren't we able to cause it to go forth...** The Hebrew follows *EB*. The Greek is reconstructed by using the introductory phrase from Ky-Mr. 9:28, implied by *EB*, and thereafter relying on *Matityâhu* 17 to blend it back into the popular tradition.

The earliest extant Greek tradition for Ky-Mr. 9:28 reads και εισελθοντος αυτου εις οικον οι μαθηται αυτου και ιδιαν επηρωτων αυτον οτι ημεις ουκ ηδυννηθημεν εκβαλειν αυτο (kai eiselhonton autou eis oikon oi matheitai autou kat idian epeiroton auton oti eimeis ouk eiduneitheimen

ekbalein auto; and having come into a house, his *talmidim* questioned him privately, Why weren't we able to throw it out?).

The earliest extant Greek tradition for *Matityâhu* 17:19 reads: Τότε προσελθοντες οι μαθηται τω Ι-η-σ-ο-υ-ς και ιδιαν ειπον δια τι ημεις ουκ ηδυννηθημεν εκβαλειν αυτο (Tote proselthontes oi matheitai to I-ie-s-o-u-s kat idian eipon dia ti eimeis ouk eiduneitheimen ekbalein auto; Then, the *talmidim* came near *Yehôshua* privately saying, Why weren't we able to throw it out?).

**17.20.1** אם יהיה בכם מן האמונה אפילו כגרעין אחד של דוחן יכול בדיבורו להמיר הר ממקומו (im yi' he·yêh bâ·khêm' min ha-ê·mun·âh' a·phi' lu ke-gar·in' ê·khâd' shêl dô·khan' yâ·khôl' be-di·bur·ô' le-hâ·mir' har mi-me·qôm' ô; if there shall be even as one kernel of millet of *êmunâh*<sup>8.10.1</sup> in you, you can, by your saying, convert a mountain from its place), εαν εχητε πιστιν ως κοκκον σιναπεως ερειτε τω ορει τουτω μεταβα ενθεν εκει και μετα βησεται και ουδεν αδυνατησει υμιν (ean ekheite pistin os kokkon sinapeos ereite to orei touto metabeta enthen edei kai metabeisetai kai oudene adunateisei umin; if you have *êmunâh*<sup>8.10.1</sup> as a kernel of mustard<sup>17.20.3</sup> you shall say to this *har*,<sup>17.1.1</sup> Cross over from here to there, and it shall cross over. And nothing shall be beyond your ability<sup>17.20.4</sup>), ...**if there shall be even one kernel of millet of *êmunâh* in you, by your saying you can cause a mountain to change its place...** This Hebrew is reconstructed by superimposing the earlier text of *Nitzâkhôn Yâshân* #203 into the structure of *EB*. The Greek follows all of the earliest extant source mss.

*Har*, or mountain, refers to a king or ruler in biblical eschatology.

*EB* reads: אם יהיה בכם מן האמונה כגרעין חרדל אם תאמינו להר הזה תאמרו סורו ויסור וכל דבר לא יבצר מכם (im yi' he·yêh bâ·khêm' min hâ-ê·mun·âh' ka-gar·gir' khar·dâl' im ta·a·min' u la-har' ha-zêh' tôm·ru' sur' u va·yâ·sur' ve·kâl [kol] dâ·vâr' lô yi·bâ·tzeir' mi·khêm' ; if there shall be as a grain of mustard of faith in you, if you trust, saying to this mountain, Turn aside it shall turn aside; and nothing shall be inaccessible to you). For this last

phrase, cf. *Be-Reishit* 11.6. Interestingly, ‘this mountain’ was *Har Meirôn* – the greatest mountain in Israel.

“*Yehôshua*” is not included *secundum*  $\aleph$ ,  $\beta$ , *Nitzâkhôn Yâshân* #203 or *EB*. It is included in a-3 and *sy*<sup>p</sup>.

It is clear from the phrase ‘anyone who believes in Yeshu’u’ that the citation in *NY* #203 is paraphrased by a third party and is not a quotation.

*NY* #203 reads: אחד כל מי שמאמין בישו אפילו כגרעין אחד של דוחן יכול בדיבורו להמיר הר ממקומו (kâl [kol] mi shê-ma·a·min’ biY·shu’ a·phi’ lu ke-gar·in’ ê·khâd’ shêl dô·khan’ yâ·khôl’ be-di·bur·ô’ le-hâ·mir’ har mi-me·qôm’ ô; everyone who trusts in *Yeshu*, even as one kernel of millet, can, by his saying, cause a mountain to give way from its place).

**17.20.2** למיעוט אמונתכם (le-mi·ut’ êm·un·at·khêm’; micro-*êmunâh*<sup>8.10.1</sup>), ολιγοπιστιαν (oligopistian; micro-trust), ...*micro-êmunâh*...

The Hebrew follows *EB*. The Greek is according to  $\aleph$  and  $\beta$ . *TR* reads απιστιαν (apistian; lack of trust), based on a-3 and *sy*<sup>p</sup>.

**17.20.3** אפילו כגרעין אחד של דוחן (a·phi’ lu ke-gar·in’ ê·khâd’ shêl dô·khan’; even as one kernel of millet), ως κοκκον σιναπεως (os kokkon sinapeos, as a grain of mustard), ...**even one kernel of millet...** *secundum Nitzâkhôn Yâshân* #203 and the earliest extant source mss. (Greek), respectively.

Merging with the Greek tradition, *EB* reads כגרגיר חרדל (ke-gar·gir’ khar·dâl’, as a grain of mustard).

**17.21.1** *Pâsuq* 21: is not included according to  $\aleph^*$  and  $\beta$ . The spurious passage is supported by a-3, *sy*<sup>p</sup>, *EB*, and was redacted into  $\aleph^2$ . (*EB* often represents the tail-end of the evolving Hebrew tradition as it finally merged with the Greek tradition.)

**17.22.0** ...*Twelfthmonth*... Cf. *pâsuq* 24; these messengers were sent out to all of the communities to collect the Tax for the *Beit-ha-Miqdâsh* around the first of *Twelfthmonth*,<sup>1.18.1</sup> in late-winter.

(*Môeid, Sheqâlim* 1:1)<sup>9</sup> Today, *Shabât Sheqâlim*, commemorating this, falls on the last *Shabât* of the last month of the year, *Twelfthmonth* (*Twelfthmonth* II in leap years).

**17.23.1** עצוב (â·tzuv’; grieved, pained, distressed; perhaps alluding to an עצב [ô’ tzêv] a shaped-idol or image), λυπεω (lupeo; distress), ...**greatly distressed...** or pained in mind. This demonstrates the error of those who claim that *Yehôshua*’s death came as a shocking surprise to his *talmidim*.

The Greek to Hebrew correspondence in *LXX* is found at *Be-Reishit* 3:16-17 and 5:29. Stem-related instances include *Yeshayâhu* 63:10; *Tehilim* 78:40; *Be-Reishit* 6:6; *Yeshayâhu* 58:3 (labors); *Tehilim* 127:2 (toil); *Mishlei-Shlômôh* 15:1; *Tehilim* 139:24; *Yeshayâhu* 14:3; *Tehilim* 16:4; 147:3; *Mishlei-Shlômôh* 10:10 and 15:13. Cf. also VI Sh. 14:15.

The phrase “And they were greatly distressed” is not included in *EB*.

The messianic prototype in *Tôrâh* for the distress experienced by *Yehôshua*, documented in several passages, is the פחד יצחק (pakh’ ad Yitz·khâq’; the fear of *Yitzkhâq*) at the עקידה (a·qeid·âh’; binding). *Yitzkhâq*, and *Yôseiph* after him, experienced a reenlivening after a symbolic death – the *aqeidâh* (and *Yôseiph*’s pit and consignment to the netherworld of *Mitzrayim* of the *gôyim* where he became recognized as king and eventually recognized by his family as the savior of Israel). Similarly, *Yehôshua* the *Mâshiakh* experienced this פחד יצחק, was consigned to the *gôyim* and the netherworld where he was reenlivened after his death to be recognized by the *gôyim* as king and, eventually, by his own people as savior (small case ‘s’).

“ותחי רוח יעקב אביהם: ויאמר ישראל” (va-te·khi’ ru’ akh Ya·a·qôv’ av·iy’ hêm . Va·yô’ mar Yis·râ·Eil’; Then was re-enlivened the spirit of *Yaaqôv* their father. And *Yisrâeil* said...) (*Be-Reishit* 45:28). *Yaaqôv* generally refers to the earthly aspect of *Yaaqôv* while *Yisrâeil* generally refers to the spiritual aspects. When *Yaaqôv*’s *Spirit* was re-enlivened, *Yisrâeil* spoke.<sup>10</sup>

*Be-Reishit* 45:28 – 46:1 “My son *Yôseiph* still lives... So *Yisrâeil* ...came to *Be-eir Shêva* and sacrificed sacrifices according to *shekhitâh* to the *Élôhim* of *Yitzkhâq*.”<sup>10</sup>

“Although *Be-eir Shêva* was on the way to *Mitzrayim*, the *Tôrâh* would not have mentioned that *Yaaqôv* stopped there unless he had some reason for doing so...<sup>10</sup>

“Several reasons are offered below for *Yaaqôv*’s offer of a sacrifice at this juncture, many of which are connected with the very purpose of his coming to *Be-eir Shêva*, and which form the basis for the revelation of reassurance *Élôhim* was about to give him. Other comments focus upon זבחִים (ze-vâkh·im’) – the unusual term describing the sacrifices, while still others focus on the phrase ‘to the *Élôhim* of his father *Yitzkhâq*’ instead of the more general ‘*Élôhim* of his forefathers’, or ‘*Élôhim* of *Avrâhâm*’...<sup>10</sup>

“*Ramb”n* continues that the emphasis on *Yitzkhâq* is intended to imply a *Qabâl*-istic secret...” Attention is drawn in this connection to the phrase פחד יצחק (pakh’ ad Yitz·khâq’; *Yitzkhâq*’s fear).<sup>11</sup>

“While the commentators have asked all of the right questions, they all begin with a misinterpretation of the phrase פחד יצחק, which then leads them to wrong conclusions. The solution is found by working not from this phrase, but from the other end of the puzzle to solve the meaning of the phrase.<sup>10</sup>

“*Yisrâeil* had just learned that *Yôseiph* was alive – a second life like *Yitzkhâq*’s second life after the *aqeidâh*. *Yôseiph* had been delivered from death as *Yitzkhâq* had been delivered from death at the *aqeidâh*. Certainly *Yôseiph* and *Yisrâeil* shared the same fear of *Yôseiph*’s death that *Avrâhâm* and *Yitzkhâq* had experienced at the *aqeidâh*: פחד יצחק [“[*Yitzkhâq*]’s feeling when he felt the knife at his throat”]<sup>12</sup> and we find reference to this phrase noted in this week’s *pârâshâh* as part of the key to understanding the ‘*Qabâl*-istic secret.’<sup>10</sup>

“Beside (1) פחד יצחק and (2) the deliverance from death into a re-enlivening and second life, we also find [in this place] the second, and otherwise baffling, use of the term זבח (zêv’ akh; slaughter

according to *shekhitâh*, the halakhic slaughter for sacrificing).<sup>10</sup>

“Where was the first usage of זבח? In [*Be-Reishit*] 31:54 when *Yaaqôv*’s life was threatened by *Lâvân* who came after him – where *Yaaqôv* experienced the פחד יצחק (31:53), and also experienced the deliverance of his life, and that of his children in a re-enlivening into a second life.<sup>10</sup>

“In each of these cases, following the deliverance a זבח served as a replacement for the life (lives) ’ה had spared. This is precisely what we find in this week’s *pârâshâh* as well – in the otherwise inexplicable usage of זבחים.<sup>10</sup>

“To top it all off, on the way to *Mitzrayim* where is a better place to commemorate the deliverance of one’s son (*Yôseiph*) like *Yitzkhâq* was delivered at the *aqeidâh* if not in his father *Yitzkhâq*’s “home town” of *Be-eir Shêva*, at the very altar *Yitzkhâq* had built after ’ה had appeared to him (26:23-5)? And what better way to commemorate *Yôseiph*’s deliverance than by “completing” this deliverance patterned after the *aqeidâh* with the replacement שלמים? Here we have the introduction of the שלמים (she·lâm·im’; completion / peace [sacrifice]) – completing the deliverance.”<sup>10</sup> In this regard, cf. also note 18.25.3. This שלמים presages the messianic *kipur* described in *Yeshayâhu* 53.

**17.24.1** מחצית השקל (ma·khatz·it’ ha·shêq’ êl; half-*shêqêl*), δραχμα (*didrachma*<sup>18.24.1</sup>), ...half-*shêqêl*... Cf. *Shemôt* 30:13-16. These Jews who collected the tax for the *Beit-ha-Miqdâsh* must be distinguished from the turncoat-tax-gougers who collected the Roman taxes. This annual offering was equivalent to two days’ pay for an average laborer.

**17.24.2** משלם (me·sha·leim’; complete [a transaction], pay), τελεω (teleo; complete), ...pay... or complete. The use of τελεω for “pay” here, is the literal translation of the Hebrew counterpart. The usual Greek term for “pay” is αποδομι (apodidomi). This suggests that משלם, and a Hebrew source, underlies the Greek sources. Cf. also note 18.25.3.

17.25.1 ...[*Keiphâ*]... Lit. “he.”

17.25.2 εἰσελθοντα (eiselthonta; coming into), ...coming into... is preferred *secundum*  $\aleph^*$  and  $\aleph^2$  rather than ελθοντα (elthonta; having come) as found in  $\beta$ , or οτε εισηλθεν (ote eiseilthen; when he entered) as found in *TR* based on later mss.

17.27.1 מים (mai' im), ...waters... Without some modifier, this can refer either to Lake *Kinêrêt* or to the Mediterranean Sea. Since the fish brought a price equal to four days' pay (cf. 17.27.4), one could speculate that this fish was larger than the pan-size *Tilapia (Amun)* of Lake *Kinêrêt*. Therefore, perhaps the Mediterranean Sea may have been intended here. They were not unreasonably far from the coast near *Kheiphâh* (Haifa) and *Har Karmêl* where *Eilyâhu* challenged the prophets of *Baal*.

17.27.2 ...a hook... One clue to the type of fish is the method of catching it – by hook. Contrast this

with the net that the *talmidim* customarily used to fish in Lake *Kinêrêt*.

17.27.3 ...having opened its mouth... Though most scholars, with good reason, disregard Lamsa's commentary on the Aramaic *Peshitetâ*, his suggestion concerning this passage seems to make sense.<sup>13</sup> He understood this as an Aramaic metaphor similar to “Don't count your chickens until they hatch.” The fish isn't caught (hence don't count money that isn't yet in your pocket), until you've opened the mouth of the fish to remove the hook.

In this metaphor there is also a similarity to “A bird in hand is worth two in the bush.” It's only when the fisherman can open the fish's mouth and remove the hook that he can get the *shêqêl*. There's no *shêqêl* for “the one that got away.” The *shêqêl* is in the mouth of the fish.

<sup>1</sup> *Efraim Ôrni* and *Êlishâ Efrat*, *Geography of Israel* (Philadelphia: JPS of America, 1971), p. 74.

<sup>2</sup> Dennis-Jones, *Rand-McNally Pocket Guide to Israel*, 1970.

<sup>3</sup> Sheaf of the first barley harvest on the day following *Pêsakh*. Cf. “*Lag B'Ômêr*” and “First Fruits” in *EJ*; also *NHM* note 27.1.0.

<sup>4</sup> “*Bikkurim*,” *EJ*.

<sup>5</sup> και διεστραμμενη (kai diestrammenei; and convoluted) is an uncertain reading in P-45 which it is marked ‘vid.,’ i.e. ‘qualified certainty,’ in the apparatus of *Novum Testamentum Graeca*, (Stuttgart: Deutsche Bibelstiftung, 1979), pp. 119 and 65.

<sup>6</sup> Nathan E. Han, *A Parsing Guide to the Greek New Testament* (Kitchener, Ontario: Herald Press, 1971), p. 35.

<sup>7</sup> W.E. Vine, *An Expository Dictionary of New Testament Words* (Iowa Falls, Riverside), p. 852.

<sup>8</sup> Ernest Klein, *A Comprehensive Etymological Dictionary of the Hebrew Language for Readers of English*, (*Yerushâlayim*: Carta and Univ. of Haifa, 1987), pp. 35, 37.

<sup>9</sup> “Sabbaths, Special,” “*Shabât Sheqâlim*,” *EJ*, 14:573; “Temple,” *EJ*, 15:980-1.

<sup>10</sup> *Tziôn*, *The Netzârim Newsletter*, 95.12.30.

<sup>11</sup> Artscroll, *BeReishis* 1b:1994-5

<sup>12</sup> Artscroll, p. 1370.

<sup>13</sup> George Lamsa, *Gospel Light*, Holman.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 18

**18.2.1 ...he...** “*Yehôshua*” is not included here *secundum*  $\aleph$  and  $\beta$ .

**18.6.1 ...a donkey-turned millstone...** a large doughnut-shaped stone used in grinding wheat. The millstone was placed atop another large flat circular stone and turned to grind the wheat placed between the two stones. The larger size millstones (referred to here) had to be turned by a donkey or ox.

**18.6.2** περι (peri), ...**around**... is preferred *secundum*  $\aleph$  and  $\beta$  rather than επι (epi; on / upon) as found in *TR* based upon later mss.

**18.8.1** αυτον (auton), ...**it**... is preferred *secundum*  $\aleph$ ,  $\beta$  and a-3 rather than αυτα (auta; them) as found in *TR* based on later mss. Cf. *NHM* 5:27-30 w / notes.

**18.8.2** εκκοψον (ekkopson), ...**cut... out**... derived from εκ (ek; out) and κοπτω (kopto; cut). Cf. note at *NHM* 5:30 and cf. Ky-Mk. 9:43-40.

**18.9.1 ...stumble...** As noted by Howard,<sup>1</sup> a play on words is featured here in the *Sheim-Tôv* Hebrew ms. of *Matityâhu*. “It [fem. sing.] will cause you to stumble [lit. be flung away or cast off], it will be an obstacle / obstruction to you, it will be a cause of stumbling to you” is תכשילך (takh-shil-khâ’) while “fling it (fem.) away, cast it off” is תשליכה (tash-likh-ê’ hô). תשליך (tash-likh’; flinging away, casting off) is a ritual performed by some Jews, mostly *Khareidiyim*, on *Yôm Kipur*. Going to a natural body of water, these ultra-Orthodox empty their pockets, symbolically “casting off, flinging away” their sins. (The *Netzârim* do not recognize this medieval and contra-*Tôrâh* innovation.)

**18.10.1** פנים (pân-im’), ...**face**... *EB* reads בניי (ben-ei’; sons of...). The close resemblance in Hebrew of these two words implies their confusion in Hebrew, and not an error arising from Greek. The

confusion was apparently made while copying various mss. of *EB*.

**18.11.1** בא בן אדם להושיע את האובדים (bâ bën â-dâm’ le-hô-shi’ a eit hô-ôv-dim’; the person<sup>8.20.2</sup> came to save the lost ones), ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος (eilthen gar o uios tou anthropou sosai to apololos; for the person<sup>8.20.2</sup> comes to save the lost), ...**the person came to save the lost ones**... The Hebrew follows *Milkhâmôt* ’ה. The Greek is supported by the Latin ms. a-3 and sy<sup>p</sup>. This entire *pâsuq* is absent in  $\aleph$  and  $\beta$ . For this reason, the passage in *EB* (below) wasn’t deemed sufficient to include the *pâsuq* in earlier versions of *NHM*. The witness of this *pâsuq* in *Milkhâmôt* ’ה, however, tips the scale back toward authenticity. This still lends credence, however, to the evolving post-Biblical use of להושיע (le-hô-shi’ a; to save) in the sense of saving lost sheep of Israel rather than strictly in the usual Biblical sense of a military rescue.

*EB* Ms. Add. 26964 reads: ובן אדם בטל להושיע ובן האויבים (u-vên’ â-dâm’ bi-teil’ le-ho-shi’ a hô-ôv-im’; and the person has cancelled saving the enemies). *EB* mss. identified by Howard as B, D, E, F, and G read: ובן אדם בא להושיע האויבים (u-vên’ â-dâm’ bâ le-hô-shi’ a hô-ôv-im’; and the person has come to save the enemies). Thus, the majority of *EB* mss. support the *Milkhâmôt* ’ה tradition of בא (bâ; came). In the earliest ms., and all subsequent mss., of *EB*, it seems clear from the earlier *Milkhâmôt* ’ה that האויבים (hâ-ôv-im’; the enemies) was a misreading of האובדים (hâ-ôv-dim’; the lost ones).

Cf. also *Shemôt* 23:20-22.

As a *Tôrâh*-observant Jew, as has been demonstrated from Dead Sea Scroll 4Q *MMT*, *Yehôshua*’s definition of “lost” is those who have become apostate from non-selective *Tôrâh*-observance, through selective observance (i.e. partial rejection) of Oral Law, assimilation,

intermarriage, and other straying. He clearly states that he came to retrieve those who, through assimilation, intermarriage and the like have strayed from *Tôrâh*-observance. He states clearly here, and in *NHM* 9:12, that it isn't the healthy, non-selectively *Tôrâh*-observant, Jews who are in need of a doctor. Instead, it is the apostate from non-selective *Tôrâh*-observance who needs to be retrieved ("saved"), to become a *baal teshuvâh*.

*Tôrâh* explicitly states (*Devârim* 13:2-6) that anyone, Jew or non-Jew, who encourages a Jew (or anyone else) to turn away from *Tôrâh* is a false prophet, i.e., demonic and of *Sâtân* – an anti-christ! Any person or spirit that willfully violates *Tôrâh*, or teaches others to abandon or disregard *Tôrâh*, is defined by this passage of *Tôrâh* as Satanic and unholy.

"For the *mitzvâh* is a candle and *Tôrâh* is the Light" (*Mishlei-Shlômôh* 6:23). Those who are learned in *Tôrâh* are called in Hebrew בני-תורה (ben-ei' Tôr-âh'; sons of *Tôrâh*) or, alternately, בני-אור (ben-ei' ôr; sons of Light).

Herein is the distinction, noted in the *Qumrân* scrolls, between the sons of Light (the non-selectively *Tôrâh*-observant, including the Oral Law) and the sons of darkness. Some scholars have linked *Yôkhânân "ha-Matbil" Bêh-Zekharyâh Bêh-Tzâdôq ha-Kôhein* with (as a member of) the ultra-*Tôrâh*-strict *Qumrân* 'sons of Light' with. If this holds, it then becomes inevitable that his first cousin, *Yehôshua* the *Mâshiakh*, will obtain yet another inextricable link to strict, non-selective, *Tôrâh*-observance which, *4Q MMT* demonstrates, included the Oral Law. Otherwise, for one of many examples, *Yôkhânân* would not have endorsed *Yehôshua's tevillâh*.<sup>3.6.1</sup>

Christianity has always acknowledged that all messianic claims of J-e-s-u-s Christ hang entirely from the authority of *Tan"kh*. Yet, it is the criteria of this same *Tan"kh* that define J-e-s-u-s Christ (who saves by the "grace" of antinomian Displacement Theology rendering *Tôrâh* obsolete) as a false prophet! Christianity is a vehicle of straying – leading Jews astray from *Tôrâh* – and from the rest of the flock (the *Tôrâh*-observant community). Christianity has become the primary straying from which Jews need to be "saved" (retrieved them back

to the *Tôrâh*-observant flock as *baalei-teshuvâh*) through *Yehôshua* the *Mâshiakh*.

**18.12.1** ומה ראוי לכם אם תהיינה לאיש מאה צאן ותתעה האחת מהן יעזוב הנשארים שהם תשעים ותשע וילך לבקש האחת (u-mah' râ-u' i lâ-khêm' im ti-he-yên' âh le-ish mei' âh tzôn ve-tit-êh' ha-a-khat' mei-hên' ya'a-zôv' ha-ni-shâr-im' shê-hêm' tish-im' ve-teish' a ve-yeil' eikh le-va-qeish' ha-a-khat'; and how appropriate it is for you if a man will have an hundred sheep and one of them strays off, he will abandon the remaining, which are ninety-nine, and go seek the one?), Τ<sub>1</sub> ὑμῖν δοκεῖ εἰν γενηταὶ τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῆ ἐν ἐξ αὐτῶν οὐχὶ ἀφεῖς τὰ ἐνενηκόντα ἐννεα πορευθεὶς ζητεῖ τὸ πλανώμενον (Ti umin dokei ean geneitai tini anthropo ekaton probata kai planeithe en ekz auton oukhi afeis ta eneneikonta ennea poreutheis zeitei to planomenon; What do you suppose? If there become to any man an hundred sheep, and one of them wanders off, doesn't he leave the ninety-nine to go ask after<sup>7.7.1</sup> the stray?), ...**how appropriate [this] is for you: if a man will [build a flock of] an hundred sheep and one of them strays off he will abandon the remaining ninety-nine and go seek the one... secundum Milkhâmôt** '7 and 8\*, respectively.

The phrase ומה ראוי לכם (u-mah' râ-u' i lâ-khêm'; lit. "and how [lit. what] slightly it is to / for you") is a Hebrew idiom meaning "how you'd better." The rendering here, "how appropriate it is for you," is closer to the literal meaning.

8 reads ἀφῆσει (afeisei; will he [not] abandon) instead of ἀφεῖς (afeis; abandonments). After ἐνενηκόντα ἐννεα (eneneikonta ennea; the ninety-nine), β inserts προβατα ἐπὶ τὰ ὄρη καὶ (probata epi ta orei kai; sheep on the mountains and [goes to seek...]). This redaction supports the miso-Judaic idea of Displacement Theology – the main flock, the Jews, have been abandoned on the mountains in order to save the one who strayed off (becoming the church). The original implication, however, was that the main flock (i.e. Jews who were non-selectively *Tôrâh*-observant including Oral Law) was safe. No responsible shepherd would

abandon the main body of the flock to wolves in order to retrieve the stray. This is explicitly corroborated in *Tan"kh* (*Yekhêzqel* 46:16-18).

**18.13.1** ואם ימצאנה באמת אני אומר לכם שהוא שש עליה יותר ממה שאינו שש על האחרות (ve-im' yim-tzê' nâh bê-ê-mêt' a-ni' ô-meir' lâ-khêm' shê-hu' sâs âl-êy' hâ yô-teir' mi-mah' shê-ein' ô sâs al ha-a-kheir-ôt' ; and if he shall find her, truly, I tell you, he is jubilant over her more than what he wasn't jubilant over the others), και εαν γενηται ευρειν αυτο αμην λεγω υμιν οτι χαιρει επ αυτο μαλλον η επι τοις ενενηκοντα εννεα τοις μη πεπλανημενοις (kai ean geneitai eurein auto *âmein* lego umin oti khairai ep auto mallon ei epi tois eneneikonta ennea tois mei peplaneimenois; and if he becomes to find it, *âmein*, I say to you that he rejoices<sup>5,12.1</sup> over it more than over the ninety-nine that did not stray), ...and if he shall find [the stray], truly I tell you, he is more jubilant over it than the others... *secundum Milkhâmôt* 7 and the earliest extant source mss. (Greek), respectively. For אמן (*â-mein'* – in the Greek mss.) cf. 8.10.1.

*EB* reads: ואם ימצאנה אמן אני אומר לכם שישמח עליה מהתשעים ותשעה אשר לא נדחו (ve-im' yim-tzê' nâh, â-mein' ! A-ni' ô-meir' lâ-khêm' shê-yis-makh' âl-êy' hâ mei-ha-tish-im' ve-tish-a' a-shêr' lô nid-khu' ; and if he shall find her, *âmein!* I tell you that he shall rejoice over her more than the ninety-nine who were not thrust out / repelled / rejected).

**18.15.1 ...your brother missteps...** εις σε (eis se; unto you) is not included *secundum*  $\aleph$  and  $\beta$  and is of questionable authenticity in a-3, sy<sup>p</sup> and other early mss.

**18.15.2 ...reprove him...** Cf. *Va-Yiqrâ* 19:17 and note XI Sh. 5:20.

**18.15.3 ...gained your brother...** Cf. Ky-Lu. 17:3-4.

**18.16.1 ...with you...** σεαυτου (seautou; yourself) is preferred *secundum*  $\aleph$  rather than σου (sou; you).

**18.16.2 ...one or two more... & ...two or three witnesses...** Cf. *Devârim* 19:15. Note the similarity to the apparently closely-related *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân* in the Damascus Covenant: “And as for that which He has said [*Va-Yiqrâ* 19:18], ‘You shall not take vengeance nor bear a grudge against the children of your kindred,’ every man of those who have entered into the *b'rit*, who brings a charge against his neighbor whom he has not rebuked before witnesses, and yet brings it in his rage or recounts it to his *Zeqeinim* [of the *Beit-Din*; q.v. 15.2.3] in order to bring him into contempt, is taking vengeance and bearing a grudge.”

As noted by Howard in *EB*, the Hebrew term עוד (ôd), “more/another (of the same type),” plays off of the term עדים (eid-im' ), “witnesses.” *EB* adds “oath” into this *mishpât* in an interesting way. In *pesuqim* 16 & 17 it reads “If by every oath he will not listen... “ *Pâsuq* 18 then reads in *EB* “Every oath that you shall bind on earth...”

**18.19.1** εξ (ekz), ...from... (among you) is included *secundum*  $\aleph$ .

**18.19.2** συμφωνησουσιν (sumfoneisousin), ...shall concur... is preferred *secundum*  $\aleph$  rather than συμφωνησωσιν (sumfoneisosin; may concur) as found in *TR* based upon  $\beta$  and later mss. *EB* reads “If two of you wish to make peace on earth, whatever they shall ask...”

**18.20.1 ...where two or three are gathered in my name, I am there in the midst of them...** Cf. note 16.19.5 regarding this personal stamp of approval on the *Beit-Din* system, specifically the *Beit-ha-Din shêl ha-Netzârim*.

“*R. Khananyâh Bên-Tradyôn* said: ‘If two sit together and exchange *Devar-Tôrâh*, the *Shekhinâh* abides between them’” (*Pirqei-Âvôt* 3:3).

**18.21.0** נשא (nâ-sâ' ; bear, lift up), αφιημι (afieimi; let go, let be), ...**bear...** put up with or tolerate; cf. note 26.28.2. *EB* reads אִמְחֹל (êm·khôl' ; shall I absolve), a term foreign to *Tan"kh* (though introduced in Talmudic times).

**18.22.1 ...and I must bear him...**

Non-canonical “gospels” note the following:

“He ([*Yehôshua*]) said, ‘If [your] brother has [misstepped in something] and has made reparation [to you], [accept] him seven times in a day.’ [*Shimôn Keiphâ Bar-Yônâh*], his [*talmid*], said to him, ‘Seven times in a day?’ [*Âdôn*]<sup>22.43.2</sup> answered and said to him, ‘[Yes], I say [to you], until seventy times seven. For in the [*Neviim*] also after they were anointed with the [Spirit of Holiness], the *dâvâr*<sup>2</sup> of [misstepping] ([misstepping in conversation?]) was found.”<sup>3</sup>

“The Jewish Gospel has after ‘seventy times seven times’: For in the [*Neviim*] also, after they were anointed with the [Spirit of Holiness], the *dâvâr* of [misstepping] ([misstepping in conversation, *leshôn hâ-râ?*]) was found.”<sup>4</sup>

The English translation of אֲדֹנָי in *EB* 18.21 as “the Lord,” betrays a Christian influence which is in Howard, who assumed it parallels the Christian κύριε (kurie; O Lord), rather than in the source ms. אֲדֹנָי should be rendered in the singular as a-dôn·i' , sir, rather than the plural A-dôn·ai usually understood to refer to “the Lord” (cf. note 22.43.2). This is reinforced by the post-135 C.E. provision of Displacement Theology, positing the rejection of the Jews' *Tan"kh* and *Tôrâh* as the “Law of sin,” since “in the prophets also after they were anointed in the Holy Spirit, the word of sin [i.e. ‘law of sin’] was found.” Cf. also endnote to note 2.15.1.

In this *pârâshâh*, *Keiphâ* is asking *Yehôshua* how long he, as a future *zâqein* of the *Beit-Din*,<sup>5.22.3</sup> should let a misstepper go when he repeatedly missteps, repents, and makes reparation. *Yehôshua* was already training his *talmidim* to administer the *Beit-Din* for the *Netzârim* after his departure. Almost certainly he was already delegating a significant portion of authority. It would also seem that *Keiphâ* was inquiring about the proper steps to take if a person should ignore the first step, which

*Yehôshua* gave earlier (reproving the brother privately).

**18.23.1 ...the statements...** lit. “sayings” for which cf. note 12.37.0.

**18.23.2** ומשרתי (u-me-shârt·âyv' ), ...**and his attendants...** is included *secundum EB*.

Considering the first amount, the added phrase from *EB* is appropriate. Employees of today were slaves of yesteryear. These slaves were given capital to invest and acted as ministers of various departments of the government (like *Yôseiph* in Egypt). Slave-ministers were required to reap a profit from the investment with which they had been entrusted. Cf. also note 20.27.1.

**18.24.1** כעשרת אלפים זהובים (ke-a-sêr' êt a-lâph·im' ze-huv·im' ; as ten thousand gold [pieces]), μυριαν ταλαντων (murion talanton; ten thousand [silver] talant coins), ...**hundreds of millions of sheqâlim...** *secundum EB* and the Greek sources respectively. Ταλαντων (talanton) refers to the Roman-Attic “*talant*,” originally a weight, later a sum of money, usually in silver but sometimes in gold, equivalent to the more generic *talant* – or 772 troy ounces – of silver.

A *talant* equaled 6,000 *deinarion*, to which we can easiest relate in terms of a day's pay, since costs of living, silver, etc. fluctuate by time and country. The *deinarius* represented a day's pay for an average laborer or army soldier – the practice in the Roman Empire.

Assuming 240 working days / year (for modern perspective), a *talant* represents 25 years' wages! 10,000 *talants* represents 250,000 man-years' wages, a figure that gets anyone's attention. The servant / slave in this parable must have been the treasurer of a province, similar to *Yôseiph* under *Parôh*.

The *drakhma* and *deinarion* are thought to have been equal in value. There were 4 grams, or .1286029 troy oz., of silver in a *drakhma* (31.1035 grams = 1 troy oz.).

A *talant* represents 771.6174 troy oz. of silver (.1286029 troy oz. per *deinarion* x 6,000 *deinarion* per *talant*).

Coin	Greek	Troy Oz. of Silver
<i>Talant</i> (silver)	ταλαντον	771.6174
10,000 Silver <i>Talants</i>	ταλαντον	7,716,174.0
<i>Shêqêl</i> / <i>Stater</i> / <i>Tetradrachma</i> / <i>Argurion</i> (4 <i>drakhma</i> silver coin)	στατηρ / αργυριον	0.5144116
Half- <i>Shêqêl</i> / <i>Didrachma</i> (2 <i>drakhma</i> silver coin)	διδραχμων	0.2572058
<i>Deinarion</i> / <i>Drakhma</i> (silver)	δηναριον / δραχμη	0.1286029
<i>Assarion</i> (silver) (1 / 16th <i>deinarion</i> )	ασσαριον	0.0080377
<i>Kodranteis</i> (silver; “penny”) (1 / 64th <i>deinarion</i> )	κοδραντης	0.0020094
<i>Lepton</i> (copper; “mite”) (1 / 128th <i>deinarion</i> )	λεπτον	0.0010047 (copper)

Cf. also “Coins and Currency,” *EJ*, and *Vine's Expository Dictionary*.

Current market values of silver are listed in the financial section of daily newspapers expressed in troy oz. Current exchange rates may be obtained from a local bank. One can then multiply these amounts of silver in troy ounces by the current rate for silver in local currency.

10,000 *talants*, 7,716,174 troy oz., remains a princely sum of over 7.7 million troy ounces of silver!

**18.25.1 ...the...** αυτου (autou; his [*âdôn*]) is not included *secundum*  $\aleph$ ,  $\beta$  and a-3 though its inclusion is supported by *sy*<sup>p</sup>.

**18.25.2 ...woman...** is excluded *secundum EB*.

**18.25.3**  $\text{שׁלֵיִם}$  (shi·leim'), ...paid... As noted by Howard in *EB*, there is a connection with the root  $\text{שׁלֵיִם}$  in *pesuqim* 25, 26, 29, 30, 34 and 35. In the Judaic perspective, a task is not truly “completed” until payment is made. Similarly, forgiveness is not truly forgiveness unless it is from a “complete” heart, and peace is not truly peace until all is “complete” –  $\text{שׁלֵיִם}$  (shâ·leim').

**18.26.1 ...paid obeisance...** Cf. Yn. 4:24 w/ notes 2.2.2, 4.9.1, 5.16.2 & 15.9.3.

**18.26.2**  $\text{אֵרֶךְ אֶפְסוֹס}$  (êr' êkh a·pai' im; lit. long-nosed, i.e. patient, long-suffering, slow-tempered), μακροθυμεισον (makrothumeison; lit. long-tempered), ...**slow-tempered**... These terms correspond in *LXX*. There may be an oblique association between these seemingly unrelated meanings of  $\text{אֵרֶךְ}$  (= dual of  $\text{אֵרֶךְ}$ ; aph, nose). The connection between nose and temper may derive from a metaphor of a flared nose paralleling the English hot-headed.

$\text{אֵרֶךְ}$  is often rendered “nose” or “nostril” – even wrongly as “face.” (Cf. *Be-Reishit* 2:7; 3:19; 7:22; 19:1; 24:47; 42:6; 48:12; *Shemôt* 15:8; *Be-Midbar* 11:20; 22:31; 33:10 [before you – at your nose] et al.).

$\text{אֵרֶךְ}$  is also rendered as “anger” or “wrath.” (Cf. *Be-Reishit* 27:45; 30:2; 39:19; 44:18; 49:6-7; et al.).

We read of the nose / anger being kindled (*Shemôt* 4:14) and being hot (*Shemôt* 22:23; 32:10-12, 19 et al.).

The nose was regarded as a kind of fuse that led to an explosion (flaring and reddening) of anger. A

long nose would have been a metaphor for a long fuse, i.e. patience and long-suffering. Cf. IX Sh. 4:2.

**18.27.1** רחם (ri·kheim', had compassion),

σπλαγχνισθεις (splagkhnistheis; to be moved in one's guts), ...had *rakhamim* for him...

σπλαγχνισθεις is rendered in *LXX* for רחם at

*Mishlei-Shlômôh* 12:10 and כחדרי בטן (khad-rei' bê't' ên; rooms of the belly), at *Mishlei-Shlômôh* 26:22. (At *Mishlei-Shlômôh* 17:5 and *Yirmeyâhu* 28:13, σπλαγχνισθεις is used for phrases not found in MT.) Σπλαγχνισθεις literally refers to the intestines, which were regarded by Jews as the "seat of tender affections," but by the Greeks as the "seat of the more violent passions."

*EB* reads יחמול עליו (yakh·môl' âl·âyv' ; had pity upon him). In *EB* this forms a play on words with לחל לו (mâ·khal' lô; he absolved him, cf. note 18.27.2).

**18.27.2** נשא (nâ·sâ' ; bear, lift up, carry), אפיהמי (afieimi; let be, let go), ...let him go... i.e. bore the costs himself; cf. note 26.28.2.

*EB* reads לחל לו (mâ·khal' lô; he absolved him), which forms a play on the Hebrew letters חמל (khâ·mal' ; he pitied, spared; cf. note 18.27.1) and מחל (mâ·khal' ) in *EB* (obviously gematrial equivalents). The English 'absolved' is preferred for מחל; not forgive, for which the Hebrew סלח (sâ·lakh' ; he pardoned, forgave) corresponds more closely. מחל is not found in *Tan"kh*, much less referring to release from a debt.

**18.28.1** ...several hundred *sheqâlim*... εκατον δηναρια (ekaton deinaria; a hundred deinaria). The *deinaron* was equivalent to one day's pay for the average worker. In silver, this was equivalent to about 12.8 troy oz. Cf. 18.24.1.

**18.28.2** ...Pay up... Lit. "repay me."

**18.28.3** ...You owe me... Lit. "if you owe me."

**18.29.1** ...having fallen [down]... εις ποδας αυτου (eis podas autou; into his feet) is not included *secundum*  $\aleph$ ,  $\beta$  and a-3, though it is found in sy<sup>p</sup>.

**18.29.2** ...I will pay you... παντα (panta; all) is not included *secundum* all early mss.

**18.31.1** ουν (oun), ...Then... is preferred *secundum*  $\aleph^*$ ,  $\aleph^2$  and  $\beta$ , rather than δε (de; and / but), as found in *TR* based on  $\aleph^1$  and later mss.

**18.31.2** ...greatly distressed... Cf. note 17.23.1 & cf. VI Sh. 14:15.

**18.32.1** נשא (nâ·sâ' ; bear, lift up, carry), אפיהמי (afieimi; let be, let go), ...I bore... Cf. note 26.28.2. *EB* reads מחל (mâ·khal' ; absolve), a term foreign to *Tan"kh*.

**18.35.1** שמים (shâ·ma' im), ουρανιος (ouranios), ...heavens... is preferred *secundum*  $\aleph$  and  $\beta$  rather than επουρανιος (epouranios; galaxies), as found in *TR* based on later mss. Cf. note 3.2.2.

<sup>1</sup> Howard, BR.

<sup>2</sup> 'Word' here derives from the Hebrew דבר (dâ·vâr' ; saying, matter, or thing) and Jerome was simply incompetent in Hebrew.

<sup>3</sup> Jerome, *Adversus Pelagianos* 3.2, Ron Cameron, *The Other Gospels, Non-Canonical Gospel Texts* (Philadelphia: Westminster Press, 1982), p. 100.

<sup>4</sup> "Zion Gospel," Ron Cameron, *The Other Gospels, Non-Canonical Gospel Texts* (Philadelphia: Westminster Press, 1982), p. 100.

<sup>5</sup> *Yaaqov Meshorer*, "The Holy Land in Coins," *Biblical Archaeology Review* (03 / 78), p. 32.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 19

**19.0.1 Yn. 7:1 – 10:22-42:** correlates with this *pârâshâh* in *Matityâhu*. Yn. 7:53 – 8:11 are “known not to be a part of the original text.”<sup>1</sup> The remaining *pesuqim* almost certainly take place on *Shemini Atzêrê*t (the eighth day of *Sukôt*) in the *Beit-ha-Miqdâsh* complex on *Har ha-Bayit*.

References to both water and light are especially appropriate at this time of the “*Simkhat-Beit-ha-Shôeivâh*” water libation services in the morning services in the *Beit-ha-Miqdâsh*.<sup>2</sup> This, most joyous festivity of the entire year, has been interpreted exclusively as a water libation festival. However, it was also a feast of lights which lit up all of *Yerushâlayim*. Candelabra and torches were lit in the *Êzrat-Nâshim*<sup>3</sup> as (male) *Kôhanim*, *Leviim* and *Yisre-eilim* mingled, dancing all night in joyous celebration.

In the morning, water was drawn in a golden flask,<sup>4</sup> from the *Gihôn* Spring<sup>5</sup> (down the hill southward from the *Beit-ha-Miqdâsh*). Libations were poured over the *Mizbeiakh* (Altar) on the occasion of the morning burnt offerings.<sup>6</sup> “This ceremony, too, was of ancient origin and was probably connected with rain-bringing rites.”<sup>7</sup> During *Sukôt* the first prayers for rain are offered.

In Israel, the seasonal rains come during the winter, and are expected to commence around *Sukôt*. Yn. 7:37-38 probably occurred during *Simkhat-Beit-ha-Shôeivâh*, as *Yehôshua* quotes *Yeshayâhu* 58:11 (probably distorted later). Immediately afterward, during this “Feast of Lights,” Yn. 8:12 portrays *Yehôshua* speaking in the context of the myriad seasonal lights in *Yerushâlayim*. It was likely during this season that Yn. 9:5 portrays *Yehôshua* sending the blind man to wash in the *Gihôn* Spring.

**19.1.1 ...beyond the *Yardein* [River]...** The popular foot route from *K'far-Nakhum*<sup>4.13.1</sup> was to go around the east side of *Yâm* (lake/sea of) *Kinêrê*t and south along the east bank of the *Yardein* River. Nearing *Yerushâlayim*, one then had to cross over the

*Yardein* River and proceed west to *Yerushâlayim* – from the far side of the *Yardein* River.

**19.3.1 ...and saying...** αὐτῷ (auto; to him) is not included *secundum*  $\aleph$ ,  $\beta$ , P-25, a-3 and sy<sup>p</sup>. Its inclusion in *TR* is based on later mss.

**19.3.2** ויגשו אליו את הפרושים לנסותו. וישאלוהו לאמר אם מותר לעזוב את אשתו בשום עניין ויתן לה גט (va-yig-shu' eil-âyv' eit ha-Pe-rush-im' le-nas-ôt' ô. Va-yi-shal-u' hu lei-môr' im mu-târ' la-a-zôv' eit ish-tô' be-shum' in-yân' ve-yi-tein' lâh gêt; and the *Perushim* drew near to him to test-try him. And they asked him saying, If one is permitted to abandon his woman in any case and give her a *gêt*), και προσηλθον αὐτῷ οἱ Φαρισαῖοι πειραζόντες αὐτὸν και λεγοντες εἰ ἐξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατα πάσαν αἰτίαν (kai proseilthon auto oi Pharisaioi periazontes auton kai legontes ei ekzestin apolusai tein gunaika autou kata pasan aitian; and the *Perushim* approached him, testing him and saying, Is it proper for one to release his wife for every cause), **...Then the Rabbinic-*Perushim* sect of Judaism drew near him to test him. They asked him saying, Is one permitted to abandon his woman for any reason and give her a *gêt*...** *secundum* *EB* and  $\aleph^*$ , respectively.

Οἱ (oi; the) is omitted in P-25,  $\beta$  and the other early mss. The *Nestle-Aland* text includes ἀνθρώπου (anthropo; for a man) preceding ἀπολῦσαι (apolusai; to dismiss) based on  $\aleph^2$  and later mss.  $\aleph^*$  and  $\beta$  both omit this word. Cf. note 12.2.1.

**19.4.1 ...he said...** αὐτοῖς (autois; to them) is not included *secundum*  $\aleph$  and  $\beta$ . It is found in sy<sup>p</sup> and apparently in a-3.

**19.4.2** ἀρχῆ (arkhei; primacy), **...from the primacy...** ἀρχῆ is rendered variously in *KJV* as beginning, magistrates, power, corners, first, principalities, and first estate. The concept of ἀρχῆ is a noun that connotes a primary thing. The related term ἀρχαῖος (arkhaios) means primary. This noun can

mean an entity, time, etc. The English term primacy, meaning the state of being first in importance, order or rank conveys this meaning accurately. This word is often used in *LXX* when paraphrasing the Hebrew, and does not parallel any particular Hebrew word consistently.

**19.4.3 ...made them male and female... Cf. *Be-Reishit* 1:27.**

**19.5.1** אחד (êkh·âd'), ...one...

**19.5.2 ...shall be for one flesh...** referring to their offspring. Cf. *Be-Reishit* 2:24. Scriptural guidelines for marriage: Cf. *Be-Reishit* 1:28; *Shemôt* 21:10; *Va-Yiqrà* 15:19-28; *Devârim* 7:3-4; 25:5; *Malâkhi* 2:11-12; *Shmueil Âlêph* 15:23; *Nekhêmyâh* 13:23-27; IV Sh. 7:1-6; 11:3; V Sh. 6:14-18; IV Sh. 14:33-35; IX Sh. 5:22 – 6:4; VII Sh. 3:18-20; IV Sh. 7:39; *Yehudim* 12:7-10; I Ky. 3:1,5-7. Cf. also notes on licentiousness (5.32.2) and adultery (12.39.1).

**19.6.1** הבורא (ha-bô·rei'; the Creator), θεός (theos; g-o-d), ...the Creator... *secundum EB* and the earliest extant source mss. (Greek), respectively. In *LXX*, θεός usually corresponds to אלהים (Êl·ôh·im' / êl·ôh·im'; g-o-d-s). Since this is speaking of the Creation of offspring (cf. 19.5.2), however, Creator is more appropriate here than *Êlôhim*.

**19.6.2** אין אדם יכול להפריד (ein â·dâm' yâ·khôl' le-ha·phrid'; there is no man who can separate), ανθρωπος μη χωριζετω (anthropos mei khorizeto; man should not separate), ...there is no man who can separate... *secundum EB* and the earliest extant source mss. (Greek), respectively. This is a succinct statement about the effects of broken homes on children (cf. 19.5.2).

**19.7.1** ויאמרו לו אם כן מדוע צוה משה לתת גט וכי תתן ושלחה מביתו (va-yôm·ru' lô im kein ma·du' a tziv·âh' Môsh·êh' lâ·teit' gêt krit·ut' ve-shi·lakh·âh' mi·beit' ô; and they said to him, If so, why did *Môshêh tzivâh* to give [her] a *gêt* of divorcement (lit. "cutting off") and send her from his house), λεγουσιν αυτω τι ουν Μωυσης εντειλατο δουναι βιβλιον αποστασ

ιου και απολυσσαι (legousin auto ti oun Mouseis eneteilato dounai biblion apostasiou kai apolusai; they said to him, Why then did *Môshêh tzivâh* to give a writing of apostasy / divorce and release her), ...**They said to him, if so, [then] why did *Môshêh tzivâh* to give [her] a *gêt* of divorcement and send her from his house...** *secundum EB* and the earliest extant source mss. (Greek), respectively. For *tzivâh*, cf. note 15.4.1. Cf. also *Devârim* 24:1-4.

**19.9.1** ואומר אני לכם שכל העוזב את אשתו ויקח אחרת אם לא בשביל ניאוף הוא נואף והלוקח הגרושה ניאף (ô·meir' a·ni' lâ·khêm' shê·kâl' [kol] hâ·ô·zeiv' eit ish·tô' ve-yi·qakh' a·khêr' êt, im lô bish·vil' ni·uph', hu nô·eiph' ve-ha·lô·qei' akh ha·ge·rush·âh' ni·eiph'; I tell you that everyone who abandons his woman, if it isn't due to her adultery, and takes another commits adultery, and he who takes the estranged woman [divorcee] causes adultery), λεγω δε υμιν οτι ος αν απολυσση την γυναικα αυτου μη επι πορνεια και γ αμηση αλληνη μοιχεται (lego de umin oti os an apolusei tein gunaika autou mei epi porneia kai gameisei allein moikhatai; and I say to you that whoever would release his woman, not [based] on licentiousness, and would marry<sup>8</sup> another, commits adultery), ...**I tell you that it is incumbent upon any man who spurns his wife to give her a *gêt* of divorce because – aside from any present matter of licentiousness on her part – he will share culpability for her future adultery if (still being married) she marries again; and whoever shall marry a spurned wife who lacks a *gêt* is also committing adultery with her...** *secundum* note 5.32.1.

<sup>8</sup> and *EB* for 19:9 read: "I tell you that everyone who abandons his woman, if it isn't [due to] her adultery, and takes another [woman] is [culpable for the estranged woman's future] adultery, and he who takes the estranged woman causes adultery.

The differences between the source texts underlying this passage require examining each separately.

B reads λεγω δε υμιν ος αν απολυσση την γυναικα αυτου παρεκτος λογου πορνειας ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμησας μοιχεται (lego de umin os an apolusei tein gunaika autou parektos logou porneias poiei autein moikheutheinai kai o apolelumenein gameisas moikhatai; and I say to you, whoever would release his

woman apart from a saying<sup>12.37.0</sup> of licentiousness, causes her to commit adultery; and he who was marrying<sup>9</sup> the released [woman] commits adultery).

P-25 reads λεγω δε υμιν οτι ος αν απολυση την γυναικα αυτου μη επι πορνεια και γαμηση αλλην μοιχεται οσαυτως και ο γαμων απολελυμενην μοιχεται (lego de umin oti os an apolusei tein gunaika autou mei epi porneia kai gameisei allein moikhatai osautos kai o gamon apolelumenein moikhatai; and I say to you that whoever would release his woman, not [based] on licentiousness, and is marrying another commits adultery. Likewise, he also who is marrying<sup>10</sup> the released [woman] commits adultery).

The Aramaic sy<sup>p</sup> corroborates the reading λεγω δε υμιν οτι ος αν απολυση την γυναικα αυτου μη επι πορνεια και γαμηση αλλην μοιχεται και ο απολελυμενην γαμων μοιχεται (lego de umin oti os an apolusei tein gunaika autou mei epi porneia kai gameisei allein moikhatai kai o apolelumenein gamon moikhatai; and I say to you that whoever would release his woman, not [based] on licentiousness, and would marry<sup>8</sup> another commits adultery, and he who is marrying<sup>10</sup> the released [woman] commits adultery).

The Latin a-3 ms. supports the reading λεγω δε υμιν οτι ος αν απολυση την γυναικα αυτου παρεκτος λογου πορνειας και γαμηση αλλην μοιχεται και ο απολελυμενην γαμων μοιχεται (lego de umin oti os an apolusei tein gunaika autou parektos logou porneias kai gameisei allein moikhatai kai o apolelumenein gamon moikhatai; and I say to you that whoever would release his woman, apart from a saying of licentiousness, and would marry<sup>8</sup> another commits adultery, and he who is marrying<sup>10</sup> the released [woman] commits adultery).

In modern times, and in modern Hebrew, a גרושה is generally regarded as synonymous with a divorcee. In the first century, however, a divorcee was a גרושה (ge-rush-âh' ; estranged woman). Not all גרושות (ge-rush-ôt' ; plural: estranged women) were divorcees, however, i.e. not all of the estranged women had been granted a *gêt* (divorce) by their husband.

גרושה derives from גרש (gâ-rash' ; to drive out, drive away, expel, deport, evict, divorce). In that time, גרושות included a category of women estranged from their husbands that are known in modern Hebrew as עגונות (a-gun-ôt' ; shut-in or imprisoned, i.e. deserted, women). According to Klein's, the association of

עגונות to עגן (ô' gên; anchor, guy, stay, electrical armature) is post-Talmudic and derives from the Greek *onkinos* (= hook) and *ankula* (= anchor).

These are women who have been driven away by their husband, but not given a written *gêt* of divorce. Thus, these עגונות are abandoned like גרושות, but, lacking a *gêt*, are not divorcees. The evolution of the term גרושות to assume divorcees having their *gêt* may have contributed to glossing over the problem of the עגונות.

To understand this teaching, first we must understand the first century Judaic definition of adultery. *Yehôshua* appeared to contradict the teaching of *Tôrâh* at *Devârim* 24:2: "And when [the woman who has been given a *gêt*] is departed from his house, *she may go and be another man's wife.*"

The difficulty here is magnified in the English "may," for which the dictionary gives multiple meanings:

- ◇ permission - a mother may give permission to her child, "You *may* (do thus and so)," or
- ◇ contingency - "They died that we *may* be free," or
- ◇ possibility - "it *may* rain."

Contingency is merely a type of possibility. That "they died" doesn't necessarily imply that "we *shall* be free," only that the possibility of the occurrence of freedom exists.

In the Hebrew, however, this phrase reads: והלכה והיתה לאיש-אחר (ve-hâl-khâh' , ve-hâ-ye-tâh' le-ish-a-kheir' ; and she shall go {conversive ך}, and she shall become to / for another man). ושנאה (u-snei-âh' ; and eschews her...)" [i.e. And if the other man then also eschews her].

From 24:1 this is a series of contingent "ifs" (or "ands"): for (if) a man marries, and (if) he doesn't like her anymore, and (if) he gives her a *gêt*, and (if) she then remarries, and (if) the second husband doesn't like her either, and (if) the second husband gives her a *gêt*, then the first husband cannot remarry her.

Contrary to what the *Perushim* (perhaps of *Beit-Hileil*, certainly not of *Beit-Shamai*) were arguing to *Yehôshua*, nowhere in *Tôrâh* is any permission, even implicitly, for a divorced woman to remarry. Only the acknowledgement that, though remarriage isn't permitted to a divorced woman, it *may* nevertheless occur, in which case the first husband

could, consequently, never take her (having become an adulteress) back.

This is another instance in which reconstructed *Halâkhâh* as understood by the *Netzârim*, based on *Yehôshua*'s teaching which probably agrees with *Beit-Shamai* in contrast to *Beit-Hileil*, is sometimes stricter than *Beit-Hileil* and modern sects of Orthodox Judaism.

*Tôrâh* explicitly forbids a *Kôhein ha-Gâdôl* from marrying a *gerushâh* (*Va-Yiqrâ* 21:7, 14). *Yehôshua* appears to have had in mind that, while this was only required in written *Tôrâh* for the *Kôhein ha-Gâdôl*, it remained the *ideal*, to be reflected in the *Halâkhâh*, for all Jews in attaining the prophecy of *Shemôt* 19:6. (Consequently, this would be applicable only to the "Realm of *kôhanim*," i.e. Jews, and not to the *gerim* who constitute the "holy *gôy*.")

Until monogamy was imposed on the Jews by the Roman Empire in the third century C.E., polygyny (not polygamy) was freely practiced among observant Jews (except among the *Khasidim-Tzedôqim* of *Qumrân*<sup>11</sup>). It wasn't until the 12<sup>th</sup> century that the Church-imposed prohibition was internalized by the rabbis and, thereby, recognized as halakhically valid by the mainstream Jewish community. Since, in the 1<sup>st</sup> century, a man could have more than one wife, extra-marital relations constituted adultery only if the tryst involved a married woman.<sup>12</sup>

The Roman gentiles of Christianity obtained their position against polygamy directly from their own culture – the Roman Empire. The Church attempted to impose monogamy on the Jews from the second century C.E. Even statements in *Talmud* possibly reflect the influence of Roman custom which prohibited polygamy, especially since all the Jews of the empire became Roman citizens after 212 C.E.<sup>13</sup> "In 393 Theodosius prohibited polygamy for Jews."

Halakhic Judaism withstood this imposition for nine centuries. "In Germany and northern France [polygyny] was rare, mainly due to the economic conditions and to the influence of the Christian environment [emphasis added; ybd]. It seems that at the beginning of the 12<sup>th</sup> century, the Jewish communities issued a regulation which forbade polygyny. Later, this regulation became a [*kheirêm*] (ban), attributed to *R. Gershom b. Judah*."<sup>12</sup>

Biblical endorsement in the examples of polygyny include the patriarchs. The practice of polygyny within

*Halâkhâh*<sup>7.1.1</sup> was acknowledged in practice from *Avrâhâm*, *Yitzkhâq* and *Yaaqôv âvinu* to the giving of *Tôrâh* on *Har Sinai* through the 11<sup>th</sup> century C.E. These demonstrate that, especially since the rabbis and an estimated minimum of  $\frac{2}{3}$  of the *Beit-Din ha-Gâdôl* rejected the *isur* of the *Khasidim-Tzedôqim* of *Qumrân* against polygyny <sup>Error! Bookmark not defined.</sup> as sectarian, the ban against polygyny is halakhically invalid.

Therefore, it was not adultery for a married man to have sexual relations, or marry, an unmarried woman. (The former would constitute promiscuity, not adultery.)

The wife who has committed adultery is excused. In other cases, every husband who divorces his wife to marry another is culpable for the future adultery of the wife he estranges. If she remarries, or is promiscuous, this is adultery<sup>14</sup> that is co-caused by her estranged husband's action. Moreover, any man who marries a גרושה (whether she has a *gêt* or not) is guilty of adultery.

This implies an *isur*<sup>16.19.3</sup> against marrying a גרושה, an *isur* applicable only to *kôhanim* (cf. *Va-Yiqrâ* 21:14). Perhaps the extension of this *isur* from the *kôhanim* to all of *Yisrâeil* reflected a desire, considering the corrupted priesthood,<sup>15</sup> to upgrade Israel to assume the mantle prophesied in *Shemôt* 19:5-6.

Cf. also the related *pesuqim* in *NHM* 5 and notes 19.5.2 & 12.39.1.

**19.10.1 ...said...** αὐτω (auto; to him) is not included *secundum* <sup>N\*</sup> and P-25.

**19.10.2 ...The...** αὐτου (autou; his [*talmidim*]) is not included *secundum* <sup>N</sup>, β and (apparently) P-71. It is of doubtful authenticity according to P-25, a-3 and sy<sup>p</sup>. Cf. 28.19.1.

**19.11.1 ...this...** τούτου (toutou; this) is not included in β.

**19.11.2 ...And he said... has been given...** It should not be inferred from this *mishpât* that becoming celibate is preferable to being married, nor that celibacy indicates virtue. Rather, with rare exceptions this is generally contradictory to Judaism and *Tôrâh*

which commands us to marry, be fruitful and multiply (cf. note 19.12.4).

The Greek uses the term  $\chi\omicron\rho\omicron\upsilon\sigma\iota\nu$  (khorousin) meaning to make place / room for rather than receive as rendered in *KJV*. The Greek tradition implies that those who aspire to prominence should become castrated (*pâsuq* 12 in the Greek: “He who is able to make a place for it should make a place for it”).

*EB* reads: אין דבר זה לכל אלא למי שנתן להם (ein dâ-vâr' zêh le-kâl' [kol] êl' â le-mi' shê-nâ-tan' lâ-hêm' ; This isn't a saying<sup>12.37.0</sup> for everyone, but rather for whomever it applies [lit. 'is given']).

*EB* correlates with the Judaic idea – “Never mind<sup>16</sup> that for everyone. However [there are those] for whom this is given.” “Never mind that” or “that isn't important / relevant” for everyone is in harmony with Judaism. Yet, there are some for whom, unavoidably, it does apply (cf. *Yeshayâhu* 56:3-5). There have been some sages held in great prominence who, while they didn't condone celibacy, nevertheless failed to marry, be fruitful and multiply.

*Yehôshua*'s followers were not necessarily unmarried. Only inadvertently we discover that *Keiphâ* was married (since he had a mother-in-law; cf. *NHM* 8:14). No direct mention is otherwise made of *Keiphâ*'s marriage. If his mother-in-law had not been sick we would not have known of his marriage. Similarly, all of *Yehôshua*'s followers could have been married. Even *Yehôshua* could have been married. Cf. notes 19.12.4, 19.12.2 and 19.12.5.

**19.12.1** סריסים (sâ-ris-im' ; eunuchs), ευνουχος (eunoukhos), ...**eunuchs**... (physical eunuch or celibacy due to asceticism). These terms correspond via *LXX*.

סריס (sâ-ris' ; eunuch) has two meanings in *Tan"kh*. The primary meaning is eunuch (cf. *Yeshayâhu* 56:3-5). A secondary meaning was a government official or officer, usually attendant to the king. The סריס was either a messenger (*Melâkchim Âlêph* 22:9), a member of the king's household (*Yirmeyâhu* 38:7), or one having high rank (cf. *Be-Reishit* 40:2,7). סריס is derived from the Akkadian *sa resi*. It was the custom in Assyria to castrate the *sa resi*. According to *Tôrâh*, it is *âsur*<sup>16.19.3</sup> to admit such בקהל ה' (bi-qe-hal' 'ה'; into the congregation of

'ה; *Devârim* 23:2). Nevertheless, *sârisim* are not excluded from the Realm (*Yeshayâhu* 56:3-5).

**19.12.2 ...of their mother...** *EB* adds “these are they who have not misstepped,” which might seem to imply that eunuchs are especially prominent, to be emulated by celibacy, as reinforced in the next phrases. However, we have often noted that *EB* is at the tail end of the merger with Greek tradition, and celibacy is contradictory to 1<sup>st</sup> century Judaism! (Cf. note 19.12.4 and 19.12.5).

Within the Dead Sea Scroll sect, on the other hand, *Yigâeil Yâdin* noted a similar position regarding marriage and (increasingly disputed) celibacy among the *Khasidim-Tzedôqim* of *Qumrân*. Scholars increasingly connect *Yehôshua*, and therefore the *Netzârim*, through his first cousin (*Yôkhânân “ha-Matbil” Bêh-Zekharyâh Bêh-Tzâdôq*), with the Dead Sea sect. “[The *Qumrân* sect is] most orthodox in adhering to the rules of the *Tôrâh*, and their interpretation of its laws is far more strict than was customary in [*Yerushâlayim*] at the time... The sect does not oppose the marriage of its members, but it is quite clear from its writings that their rules of personal status were extremely rigid and the Manual or Discipline even indicates that within the sect itself there were groups of members who refrained from marrying.”

Josephus wrote of the Essenes, whom many identify with the *Qumrân* sect: “These Essenes reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but adopt other persons' children, while they are pliable, and fit for learning; and esteem them to be of their kindred, and form them according to their own manners. They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the [licentious] behavior of women, and are persuaded that none of them preserve their fidelity to one man.”

*Yehôshua*'s position seems aimed at accommodating both the mainstream and the traditions of the *Khasidim-Tzedôqim* of *Qumrân*.

**19.12.3** ευνουχισαν εαυτους (eunoukhisan eautous), ...**make themselves celibate**... *EB* reads שכובשים את יצרים (shê-kôv-shim' eit yitz-râm' ;

that conquer their inclination / nature). Cf. notes 19.12.1, 19.12.2, 19.12.4 and 19.12.5.

**19.12.4 ...for the sake of the Realm of the heavens...** Marriage and procreation are commandments of *Tôrâh*.<sup>17</sup>

The key to unravelling the meaning and intent of this third category of eunuch is to examine how they “made themselves” eunuchs. They didn’t physically emasculate themselves. Mutilation of the body (including tatoos, pierced ears except for slaves, and other piercings other than the nose for married women) is *âsur*<sup>16,19.3</sup> according to *Tôrâh*<sup>18</sup> – cf. *Va-Yiqrâ* 19:28. This is especially true of the “privy organs,” cf. *Devârim* 23:2. Cf. 19.12.2.

These made themselves eunuchs “through the Realm of the heavens.” The Realm of the heavens is a spiritual, not physical, realm. The term eunuch may also be applied in the spiritual sense: becoming a eunuch through the spiritual Realm of the heavens. In other words, a married person who enters the spiritual Realm of the heavens through the spouse balks, enters the Realm as a spiritual eunuch. Physically, (s)he remains tied to the spouse outside the Realm. Spiritually, however, the spouse inside the Realm cannot share spiritual intimacy with the spouse outside the Realm. The result is a spiritual eunuch. If the spouse outside the Realm leaves the one who is in the Realm, then the one remaining in the Realm may be left physically celibate as well. This fits the *mishpât* in *Matityâhu*, all of the teachings of *Yehôshua*, and *Tôrâh*. Cf. 19.12.1, 19.12.2 and 19.12.5.

*EB* adds: אלר הם חכמים במעלה גדולה (il’ u hêm kha-khâm·im’ be-ma·al’ ah; but they are sages – במעלה גדולה – in great prominence).” We know of such rare celibate sages as early as the second century C.E. – *Bên Azai*.

“The demands of celibacy were included neither among the acts of self-denial imposed upon the *Nâzir* (*Be-Midbar* 6:1-21 [*Shimshôn* was married to *Delilâh*]), nor among the special restrictions incumbent upon the *Kôhanim* (*Va-Yiqrâ* 21:1-15). Celibacy among Jews was a strictly sectarian [ג'י', min] and heretical practice; Josephus ascribes it to some of the Essenes (*Wars* 2:120-21). Equally exceptional is the one solitary case of the talmudist Simeon *Bên Azai*...

“The norm of [Judaic] law, thought, and life is represented rather by the opening clause in the matrimonial code of the *Shulkhân Âruk*: ‘Every man is obliged to marry in order to fulfill the duty of procreation, and whoever is not engaged in propagating the [Jews as a people] is as if he shed blood, diminishing the Divine image and causing His Presence to depart from Israel.’

“The [Judaic] opposition to celibacy is founded firstly on the positive precept to ‘be fruitful and multiply’ as a cardinal duty to perpetuate life...

“Secondly, celibacy is incompatible with the [Judaic] scheme of creation in which a man is regarded as half a human being, unless he be married, and in which ‘he who is without a wife lives without joy, without blessing,... without peace’ (*Yevâmôt* 62b based on *Be-Reishit* 5:2).

“Thirdly, far from regarding celibacy as a means to the attainment of holiness, Judaism views it as an impediment to personal sanctification. This is strikingly illustrated by the rabbinic usage of the term *qidushin* (‘sanctification’) for marriage and by the insistence that the *Kôhein ha-Gâdôl* be married (*Va-Yiqrâ* 21:13)...

“For similar reasons, unmarried people are also debarred from holding certain public and religious offices, notably as... and as *Beit-ha-K'nêsêl*<sup>4,23,2</sup> readers (*Sof.* 14:17; cf. *OH* 53:9).<sup>19</sup>

**19.14.1 ...And Yehôshua said...** αυτοις (autous; to them) is not included *secundum* <sup>℣</sup>.

**19.14.2** נתן (nâ-tan’ ; he gave, he allowed, he let), αφιημη (afieimi; let go, let be), ...**Allow**... Cf. note 26.28.2.

**19.16.1 ...one...** According to Origen (185-254 CE), the Nazoraean Gospel read: “the other of the two wealthy men.” Cf. endnote to note 2.15.1.

**19.17.1** τι με ερωτας περι του αγαθου εις εστιν ο αγαθος (ti me erotas peri tou agathou eis estin o agathos; Why do you ask me about the good? One is the Good.), ...**Why do you ask... good...** *secundum* <sup>℣</sup>, β and α-3. Cf. 3.10.4.

*TR* reads τι με λεγεις αγαθον; ουδεις αγαθος ει μη εις ο θεος (ti me legeis agathon, oudeis agathos ei mei eis o theos; Why do you say ‘good’ to me? None

The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 19

are good except One – *Élôhim*) based on P-71 and sy<sup>p</sup>. Cf. *Yeshayâhu* 64:5 & *Yekhêzqeil* 18:4.

*EB* adds “*Eil* alone is Good.”

**19.18.0** ποίας (poias; which), ...Which type... or “which manner.” Recent work by *Élishâ Qimrôn* on *Qumrân* scroll 4Q *MMT* dramatically illuminates this question: “*MMT* differs in its character from all halakhic texts hitherto published. It is not a collection of *Halâkhôt* (or ordinances) arranged systematically according to subject, but rather a work which lists מִצְוֹת (miq·tzât’; some) special *Halâkhôt* in which the sect differs from its opponents. It appears that the *Halâkhôt* listed in this text occupied a central place in the halakhic controversies that took place between the sect and its opponents.”

“First of all, one should note that *MMT* is a written halakhic text from the Second Temple period. As has been pointed out,<sup>20</sup> the Pharisees at that time maintained the principle of not writing down *Halâkhôt*, believing that the *Tôrâh* was the only written law, and that it had been transmitted from *Sinai* together with an oral law; henceforth no prophet would have the authority to introduce any halakhic innovation.

“Other sects did not believe in the oral law; they maintained that obligatory laws should be written down, and that the Pentateuch was not the only source for *Halâkhâh* (they believed in esoteric apocalyptic writings which supplemented the Mosaic Law).<sup>21</sup> *MMT*, however (unlike the Sadducean Book of Decrees), does allude to the biblical source of most of its *Halâkhôt*...”

Before *MMT*, the prevailing opinion was that the dispute in first century Judaism concerned rejection by the Pseudo-*Tzedôqim* of *Halâkhâh*, equated with oral law. Christianity’s rejection of *Halâkhâh* is based on this misconception. Now we know that this was not the case. Rather, the dispute was whether *Halâkhâh* should be required to be codified and then transmitted exclusively orally.

“From *MMT* we learn the reasons for the schism; up to now we have had no explicit evidence on this subject. Josephus<sup>22</sup> gives the impression that the sects were primarily divided over theological questions, for instance those relating to the resurrection of the dead or the role of Divine Providence. He was concerned to produce an explanation that would make sense to his Greek (and Roman) readers [and, perhaps, to his own

secular nature; ybd]. But the fact that only matters of practice are mentioned in *MMT* [in conjunction with *MMT*’s aim of setting forth all of the *Halâkhôt* which distinguishes the sect from others] confirms the view that it was not dogma, but [halakhic] law that was apt to produce lasting schisms in Judaism.”

“This scroll will undoubtedly stand in the center of all future discussion of the *Halâkhâh* and identity of the sect and the history of *Halâkhâh* in general.”

“Observance of the *Tôrâh*’s laws and the milieu of the *Halâkhâh* were the central factor in the Jewish life during this period. The assertion that ‘there was no factor, force or event which made so significant an impression on the history of the Jewish people, molded its life and forged its character, as the *Halâkhâh*,’<sup>23</sup> is particularly appropriate with regard to the Second Temple period,<sup>24</sup> not only with respect to the Pharisees, but also with regard to their opponents, who scrupulously observed the law according to the Sadducean tradition. Not only observance of *Tôrâh*’s commandments, but also preoccupation with the proper interpretation of the law in its most minute details, stood in the center of their spiritual world. The halakhic minutiae, concepts, and terms of the talmudic sages that we find in the *Mishnâh* of the later *Tanâim* and which occasionally appear to be the result of late, abstract rabbinic speculation, actually have their roots in this period; they now come alive in front of our eyes as a concrete historical reality, in contemporary documents stemming from Hasmonaean times. The people toiled over the *Halâkhâh* and meditated upon it; they clashed over it and divided because of it.”

The young leader is asking about this dispute recorded in *MMT*; by these ancient definitions, whether to follow:

- ◇ only *Mishnat ha-Tôrâh* according to *Halâkhâh de-Ôraitâ* that was being codified at the time (cf. 7.1.1, 5.22.3, 12.18.3 and 15.0.1), in the *Book of Decrees* as the *Tzedôqim*<sup>3.7.2</sup> taught, or
- ◇ the rabbinic Oral Law *Halâkhâh*<sup>7.1.1</sup> *de-Rabânân* (including the “safety fences”) as the *Perushim* taught.

Though *Yehôshua* steers this man back to the basics, he later confirmed the correctness of the rabbinic *Halâkhâh* (*NHM* 23:1-3).

**19.18.1 ...And Yehôshua said...** According to Origen (185-254 CE), the Nazoraean Gospel read “[*Yehôshua*] said to him: Man, fulfill the *Tôrâh* and the *Neviim*. He answered him, That I’ve done.” Cf. endnote to note 2.15.1.<sup>18.21.1</sup>

By skipping “Which kind?” to go directly to “That I’ve done,” it would appear that the later Christianized text either didn’t grasp the halakhic nature of the central dispute in first century Judaism or sought to evade the issue in order to justify the Christian doctrine of rejecting “the Law” in developing Displacement Theology.

**19.18.2 ...murder...** Cf. *Shemôt* 20:13. The Hebrew means “murder,” not simply “kill.” This is reasonable. How could the Jews kill in war without contradicting *Tôrâh* otherwise? How could *Ēlôhim* Himself lead us into battle, instruct us to kill our enemies, etc. without contradicting His own Words? How could *Ēlôhim* command the death penalty for certain offenses otherwise?

**19.18.3 ...commit adultery...** Cf. *Shemôt* 20:14 & note 12.39.1.

**19.18.4 ...steal...** Cf. *Shemôt* 20:15.

**19.18.5 ...perjure yourself...** Cf. *Shemôt* 20:16.

**19.19.1 ...Have *kâvôd* for your father and mother...** Cf. *Shemôt* 20:12.

**19.19.2** אהב (â·hav’ ; he loved) / אהבה (a·hav·âh’ ; love), αγάπη (agape), ...**love**... These terms corresponds via *LXX*. Cf. *Va-Yiqrâ* 19:18. As stated in VI Sh. 13:10, אהב is the filling / keeping of *Tôrâh* – love that is first toward *Ēlôhim* and His Wishes / Words / *Tôrâh*. He who loves his neighbor will treat him as *Tôrâh* sets forth – justly with dignity and *rakhamim*.<sup>18.27.1</sup> He who loves *Ēlôhim* will treat *Ēlôhim* as *Ēlôhim* sets forth – according to His *Tôrâh*.

If *Yehôshua* had come to “replace” *Tôrâh* with “grace,” then he is the contra-*mâshiakh* of *Dâniel* 7:23-27 and certainly did not love *Ēlôhim* nor, consequently, his neighbor. Cf. also *NHM* 22:37-40; VI Sh. 13:8-10; XI Sh. 1:5; III Sh. 5:14; I Yn. 5:2-3; II Yn. 5-6; Yn. 14:15 (with cross references and *pesuqim*

21-24 of Yn. 14); III Sh. 5:13-14, 22; IX Sh. 5:25, 28, 33; VII Sh. 3:19; Yn. 15:12-13, 17; I Yn. 4:7-8, 11-13, 16, 18-21; I Yn. 3:16-19; *Yaaqôv* 2:14-20; I Ky. 4:8; VII Sh. 3:14; 2:2; Yn. 13:34-35; I Yn. 3:10, 14; IX Sh. 4:1-2, 15-16; IV Sh. 13; *NHM* 5:43-48; Ky-Lu. 4:27-36; II Ky. 1:5-8; *Rev.* 12:11; I Yn. 2:15. Cf. also note פשק (ni·sheik’ ; kiss) 6.5.1 and VI Sh. 13:10.

**19.19.3** רע (rei’ a), πλεσιον (pleision), ...**companion**... These terms correspond via *LXX*. If neighbor were intended, the corresponding Hebrew should be רש (shâ·khein’ [masc.]). Since *Yehôshua* is quoting *Va-Yiqrâ* 19:18, רע is the term he would have used. Cf. *Be-Reishit* 11:3 (“another”), *pâsuq* 7 (“another’s”); 15:10; 31:49; 38:12, 20; 43:33; *Shemôt* 2:13 (“fellow”); 11:2; 18:7 (“other”), 16; 20:16-17; 21:14, 18, 35; 22:6-13, 25; 32:27; 33:11; *Va-Yiqrâ* 19:13-18; 20:10; *Devârim* 4:42; 5:17-18; 13:7; 15:2; 19:4-5, 11, 14; 22:24, 26; 23:25-26; 24:10 (“brother”); 27:17, 24; *Tehilim* 12:3; 15:3; 35:14; 38:12; 88:19; 101:5; 122:8 (“companions”); *Mishlei-Shlômôh* 3:28-29; 6:1, 3; 6:29; 11:9, 12; 12:26; 14:20-21; 16:29; 17:17-18; 18:17, 24; 19:4, 6; 21:10; 22:11; 24:28; 25:8, 9, 17-18; 26:19; 27:9, 10, 14, 17; 29:5; *Yeshayâhu* 3:5; 13:8; 19:2; 34:14; 41:6; *Yirmeyâhu* 3:1 (“lovers”), 20 (“husband”); 5:8; 6:21; 7:5; 9:3, 4, 7; 19:9 [cf. Josephus, Wars VI, III, 3 & 4]; 22:8, 13; 23:27, 30, 35; 29:23; 31:34; 34:15, 17; 36:16; 46:16; *Yekhêzqeil* 18:6, 11, 15; 22:11-12; 33:26; *Hôsheia* 3:1; *Yônâh* 1:7; *Mikhâh* 7:5; *Khavaquq* 2:15; *Zekharyâh* 3:8, 10; 8:10, 16, 17; 11:6; 14:13 and *Malâkhi* 3:16.

πλεσιον is also rendered secondarily for the Hebrew עמית (âm·it’ ; associate or companion). Cf. *Va-Yiqrâ* 5:21; 18:20; 19:11, 15, 17; 24:19; 25:14, 15, 17 and *Zekharyâh* 13:7.

**19.19.4 ...as yourself...** Cf. *Va-Yiqrâ* 19:18.

**19.20.1 ...kept all of these...** εκ νεότητος μου (ek nesteitos mou; from my youth, i.e. from his *Bar Mitzvâh*) is not included after “kept all of these” *secundum* <sup>N\*</sup>, β and a-3. This phrase is included according to sy<sup>p</sup>. It was probably added later for clarification to non-Jews.

Before becoming a “son of the *mitzvôl*” (*Bar Mitzvâh*), the father is responsible for the minor child. The “*Bar Mitzvâh*” ceremony today is part old (call to *Tôrâh*, recognition as a man, becoming self-responsible to *Tôrâh*) and part *nouveau*-Judaic (lavish and expensive celebrations). This first call to *Tôrâh* of a young man signalled his transition from elementary school to *Beit-Midrâsh* (cf. 2.0.1).

*Yehôshua*’s preparations for *Bar Mitzvâh*, around the time of *Pêsakh* at 12 years of age, is chronicled in Ky-Lu. 2:42-49. Since his birthday was soon after *Pêsakh* (B.C.E. 0007.05.29<sup>2.2.1</sup> – Thirdmonth [*Sivan*] 1<sup>st</sup>, 3754), *Yehôshua*’s *Bar Mitzvâh*, at age 12, occurred in the year 0005 C.E. Also, being twelve at *Pêsakh*, his *Bar Mitzvâh* would have been soon after. The family may well have remained in *Yerushâlayim* for the *Bar Mitzvâh* and then joined a caravan heading back to the *Gâlîl*. The *Haphtârâh* section assigned to the *Shabât* following his birthday is the first *Shabât* in *Sivan* in the second year of the Triennial Cycle is *Yeshayâhu* 60:17 – 61:9,<sup>25</sup> for which see Ky.-Lu. 4:16-20.

**19.21.1 ...and follow me...** Origen records that the italicized section was included in the Nazoraean Gospel. Cf. endnote to note 2.15.1.

**19.22.1 ...distressed...** Cf. note 17.23.1 & VI Sh. 14:15.

**19.22.2 ...he had much property...** *EB* reads “Did not have property.” However, that reading does not seem consistent with the context, and appears to be an error in copying an earlier source text.

**19.23.1 ...to his *talmidim*...** “to [*Shimôn*], his *talmid*, who was sitting by him: [*Shimôn Bar-Yônâh*]...” according to Origen. Cf. 19.21.1, endnote to note 2.15.1 and note *talmid*, 5.1.1.

**19.24.1** εἰσελθεῖν (*eiselthein*), ...to come in... is preferred *secundum*  $\aleph$  and  $\text{sy}^p$  rather than διελθεῖν (*dielthein*; to pass through) as found in *TR* based on  $\beta$  and a-3.

**19.24.2 ...night door of the *shaar*...** For *shaar* = gate cf. 7.13.1. τρηματος (*treimatos*; pinhole) is

preferred *secundum*  $\aleph$ \* and  $\beta$  rather than τρυπηματος (*trupeimatos*; eyelet) as found in *TR* based on  $\aleph^2$  and later mss. *EB* reads: יותר קל לבא הגמל בעין המחט (yô-teir’ qal lâ-vô’ ha-gâ-mâl’ bâ-ai’ in ha-ma-khat’; easier to bring the camel in the eye of the needle). The “ה” prefix on המחט specifies the needle, rather than simply מחט, a needle, as one might have expected.

In the TV series *In Search Of*, Leonard Nimoy identified the “Eye of the Needle” as the smaller of two doors providing access into the city. The larger doors, the city gates, were open during the day. Riders on camels could ride through the gates. At night, however, the larger doors were closed and secured. A small door was provided within one of the large gates. To enter through this door, a man needed to stoop. This was for security reasons. Having to come through the smaller door at night, and bring one’s camel through it, would be extremely difficult. The man could enter, but the camel? Such a set of doors still remains at the Citadel (wrongly called “*Dâvid*’s Tower”) in the Old City of *Yerushâlayim*.

The *Êvên-Shôshân Hebrew-English Dictionary* translates from the KJV: נקל לגמל לעבר דרך קוף המחט מאשר לעשיר לבוא אל מלכות שמים (nâ-qeil le-gâ-mâl’ la-a-vôr’ dêr’ êkh qôph ha-ma-khat’ mei-a-shêr’ le-â-shir’ lâ-vô’ êl mal-khut’ shâ-ma’ im; it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven).

**19.24.3 ...than for a wealthy [person]...** “to enter into the [Realm of the heavens].” is included *secundum* a non-canonical “gospel.” This *mishpât* cannot be properly grasped without balancing it with *NHM* 13:12 and 10.9.1.

**19.25.1 ...the...** αὐτου (*autou*; his [*talmidim*]) is not included *secundum*  $\aleph$ ,  $\beta$ , a-3 and  $\text{sy}^p$ . Cf. 28.19.1 (“*talmid*”).

**19.25.2 ...be delivered...** While the Greek reading seems connected to the previous context, it doesn’t relate well to *Yehôshua*’s reply. The meaning seems to be that “the saving of rich men is impossible for men but everything is possible with *Êlôhim*.” Yet, this interpretation fails to show any particular relevance to a rich man. It’s just as true of a poor man. Therefore,

one should suspect that something has been lost from this *pâsuq*.

That *lacuna* may be implied in *EB*: “Then who will be able to save [him]?” *EB* doesn’t merely ask “so who can be delivered?” The question in *EB* is “if it is so difficult for a rich man to enter the Realm of the heavens then who will be able to save him?” *Kipur* is achieved by persuading the rich man to make *teshuvâh* (cf. note 3.2.1). *Yehôshua* replies that men cannot convince a rich man to make *teshuvâh*, but, with *Êlôhim*, even that is sometimes possible.

The *talmidim* were shocked for two reasons. First, *Yehôshua* was saying that one could hardly get into the Realm of the heavens if he had material wealth. This seemed to contradict many references in *Tan”kh* teaching that those who please *Êlôhim* will be prospered materially as well as spiritually. Secondly, possessions and prosperity were not to be regarded as an indicator of one’s relationship with *Êlôhim* – a popular interpretation of these same *mishpâtim*. (Both are paralleled in the Essene community, cf. 10.10.2.) Cf. note 1.21.2. The lesson seems to be that, while one should prosper, if one channels the income to his brother and neighbor he will not become rich.

**19.26.1 ...for Êlôhim all things are an ability...**

Cf. *Be-Reishit* 18:14. *Yehôshua* was emphasizing that entrance into the Realm of the heavens could not be obtained through human effort alone. Contrary to examples such as the wealthy *Shlômôh ha-Mêlêkh*, the accumulation of material wealth was not any reliable indication that the individual was headed into the Realm. Rather, wealth taken as a lone indicator would more likely (but not necessarily) imply exclusion from the Realm. This seems to reconcile the Essene position with traditional Judaism.

**19.27.1** הניח (hei-ni’ akh; let rest, let be), אפיקמי (afieimi; let go, let be), ...left... cf. note 26.28.2. *EB* reads עזב (âz-av’ ; forsake). This would contradict teachings on responsible stewardship of the resources that יה invests in us.

**19.28.1** תחייה (te-khi-âh’ ; enlivening, enlivenment, revival, resurrection), παλιγγενεσια (paliggenesia; rebirth), ...**enlivening**... תחיה, derived from חי (khai; alive), means enlivening, reviving or resurrection. The Greek means literally “again-birth.” This refers to the spiritual dimension (Realm of the heavens). Παλιγγενεσια is not found in *LXX*. Cf. note המטביל (ha-Mat-bil’), 3.0.1. *EB* also inserts ביום הדין (be-yôm’ ha-din’ ; on [lit. “in”] the Day of Judgment).

**19.28.2 ...when the man shall sit upon the seat of His Kâvôd...** Cf. *Dânieil* 7:9-10 and note “Seat” 23.2.1.

**19.28.3** αυτοι (autoi), ...**yourselves**... is included *secundum* <sup>κ</sup> rather than υμεις (umeis; you) as found in *TR* based on β and α-3.

While the Greek supports “litigating *Halâkhâh*,”<sup>7.1.1</sup> this is absent in *EB*. The concept of *talmidim* serving on an eternal *Beit-Din* (cf. note 5.22.3) in the Messianic realm is viable. For Christians to “judge the world,” however, isn’t consistent with the other teachings in *Matityâhu*, betraying the redactions supporting Roman hegemony.

**19.29.1** οστις (ostis), ...**whoever**... is preferred *secundum* all early mss. rather than ος (os; who) as found in *TR*.

**19.29.2 ...brothers...** η οικιας (ei oikias; or houses, i.e. real estate), is not included here *secundum* <sup>κ\*</sup>.

**19.29.3** η γυναικα (ei gunaika), ...**or women**... i.e. wives, is included here *secundum* <sup>κ</sup>. Notice that it is plural. In Hebrew ישׂא (ish-âh’), which means woman, is also the term used for wife.

<sup>1</sup> Nestle-Aland, “[ ]” in apparatus of *Novum Testamentum Graeca* (Stuttgart: Deutsche Bibelstiftung, 1979), pp. 273 & 44.

(Endnote continued next page)

<sup>2</sup> Based on *Yeshayâhu* 12:3, cf. Millgram, p. 204. Cf. also note “*Ruakh ha-Qôdêsh*,” 1.18.6.

<sup>3</sup> “Women's Area”; popularly the Court of Women, paralleling the Women's section in today's Orthodox *beit ha-k'nêsêl*.

<sup>4</sup> Millgram.

<sup>5</sup> Also called the Pool of *Shilôakh*. (corrupted to ‘Siloam’).

<sup>6</sup> Benjamin Mazar, *The Mountain of the Lord* (Garden City: Doubleday, 1975), p. 118.

<sup>7</sup> Millgram.

<sup>8</sup> γαμηση is 3rd pers. 1st aor. act. subj.<sup>a</sup> “The aorist subjunctive (in the second and third persons) with μη is used to express a prohibition.”<sup>b</sup>

a. Nathan E. Han, *A Parsing Guide to the Greek New Testament* (Kitchener: Herald, 1971), p. 39.

b. William Hersey David, *Beginner's Grammar of the Greek New Testament* (New York: Harper & Row, 1923), p. 127.

<sup>9</sup> γαμησας is 1st aor. ptc. nom. sing. masc. (Han, at IV Sh. 7:33), p. 324).

<sup>10</sup> γαμων is pres. act. ptc. nom. sing. masc.<sup>a</sup>

a. Han (at Ky-Lu. 16:18), p. 154.

<sup>11</sup> CD 4:20 – 5:5.

<sup>12</sup> Even then, polygyny was limited to those having the financial means. Yet, despite the rarity of polygyny, its explicit *isur* (q.v. 16.19.3) in the *Halâkhhâh* (q.v. 7.1.1) of the Dead Sea Sect, which saw polygyny as *âsur* (q.v. 16.19.3) according to *Tôrâh* (Damascus Document 4:20 – 5:5), was a complete innovation. Christianity adopted a similar attitude, which was in conformity to the teachings of *Shâul* (XII *Shâul* 1:6 and XI *Shâul* 3:2, 12) circa 62-63 C.E. “The Roman emperor Theodosius issued a prohibition against the practice of polygamy among Jews, but it did not disappear completely... At the beginning of the 12<sup>th</sup> century, the Jewish communities issued a regulation which forbade polygyny. Later, this regularion became a herem (ban), attributed to R. Gershom b. Judah.”<sup>a</sup>

These innovations, first by the *Qumrân* sect and later internalization of the Church imposition, compel us to again examine the relationship between the Dead Sea Scroll sect, the *Netzarim*, *Shâul* and Christianity.

If some highly tenuous theories were accepted, they might seem to establish a link in the teaching of monogamy which would contrast mainstream Judaism from the Dead Sea Scroll sect, linking the latter to *Shâul*'s teachings, to *Yehôshua*'s teachings, to Christianity and the Roman Church. Christian scholars who advocate this position conveniently assume these associations to be axiomatic. However, one may not assume that *Yehôshua* or the *Netzarim* were in this Christian loop. *Yehôshua*'s teachings, set forth in *NHM* as understood in the perspective of first-century religious Jews, do not contest polygyny.

Upon close inspection, all of the supposed links between Christianity and the *Qumrân* sect or scrolls disintegrate. The consensus of Dead Sea Scholars dismisses irresponsible claims that the *Qumrân* scrolls were written in the 1<sup>st</sup> century C.E. Carelessly claiming that the scrolls are first century documents, a couple of well-debunked scholars maintain that there is a link between the Dead Sea Sect, *Yôkhânân* “*ha-Matbil*” (cf. 4.1.1), and even *Yehôshua* and Christianity. Treating the scrolls as first century documents despite the evidence to the contrary, some wild theories are being floated based on shoddy scholarship, outright deception, and miso-Judaic sentiment. On the other hand, paleographers have also retreated somewhat from the previous position that the Dead Sea Scrolls were written no later than c. B.C.E. 100. Now, the consensus seems to be that the scrolls could have been written 25 years later – i.e. no later than c. B.C.E. 75.

While *Yôkhânân* “*ha-Matbil*” could, at most, have been merely a late teacher among the *Qumrân* sect in the 1<sup>st</sup> century C.E., and certainly not the *Môrêh Tzêdêq* some have tried to claim, nevertheless, his association with the *Qumrân* sect – as a member, not the *Môrêh Tzêdêq* – remains likely. One particularly flimsy theory purports that “John the Baptist” was the “Teacher of Righteousness,” who labelled “J-e-s-u-s” as the “Priest of Wickedness” out of *sour grapes* because the “Christians” succeeded at the expense of John's followers. In the first place, the “Teacher of Righteousness” and the “Priest of Wickedness” can be identified with certainty (q.v. 4.1.1) and they are definitely not “J-e-s-u-s” and “John the Baptist.” In the second place, as a first-cousin of *Yehôshua*, such a link (Endnote continued next page)

between *Yôkhânân* “*ha-Matbi*” *Bên-Zekharyâh Bân-Tzâdôq ha-Kohein* and the *Qumrân* sect would reconfirm yet again the position of the *Netzârim* within the limits of their ultra-strict observance of *Tôrâh* and Oral Law (of the *Qumrân* sect) which enabled *Yôkhânân* to endorse *Yehôshua*'s *tevilâh* (q.v. 3.6.1).

CD (the Damascus Covenant) of the *Qumrân* sect “says that ‘He raised up for them a Teacher of Righteousness to lead them in the Way of His Heart.’ According to the Damascus Covenant, this happened some 410 years after they were exiled by [N-e-v-u-*Khadrêtzar*], king of [*Bâvêl*].”<sup>b</sup> This tells us to look near the year B.C.E. 176 (B.C.E. 586 minus 410 years) to find the raising up of the *Môrêh Tzêdêq* (“Teacher of Righteousness”).

In B.C.E. 176, before Seleucus IV Philopater was succeeded by his younger brother, Antiochus IV Epiphanes,<sup>c</sup> the sitting *Kohein ha-Gadol* was יוֹנָתָן (Khôn' yô; pop. “Onias” III), more properly *Khonyo Bân-Shimon Bân-Tzâdôq*. A quarrel for power arose between *Khonyo* and two brothers of the tribe of *Benyamin*: *Shimon* and [the obviously Hellenist, as his name attests] *Menelaus*. The account in II Macc. 3:1-4 describes this ideal candidate for the Dead Sea sect's *Môrêh Tzêdêq*. “When the holy city was inhabited in its unbroken peace, and the laws were kept right strictly, owing to the g-o-dliness of [*Khonyô Bân-Shimôn Bân-Tzâdôq*] the [*Kôhein ha-Gâdôl*] and his hatred of wickedness, it came to pass that even kings themselves did honour the Place and glorify the [*Beit ha-Miqdâsh*] with the noblest presents; so much so that Seleucus the king of Asia actually defrayed, out of his own revenues, all the expenses connected with the ritual of the sacrifices. But [II Macc. 3:4] a certain Benjamite, [*Shimon*], who had been appointed ἀγορανομος (agoranomos)<sup>d</sup> of the [*Beit ha-Miqdâsh*] fell out with the [*Kohein ha-Gadol*] over the management of the city-market. Unable to get the better of [*Khonyo*]...”<sup>e</sup> Moreover, this quarrel is easily related to the quotation for which the Damascus Covenant is named. When *Khonyo* rejected his demands, *Shimon* “Unable to get the better of [*Khonyo*], turned to Apollonius, the commander of the Syrian Army [in Damascus], and told him that vast treasures belonging to the king were preserved in the Temple vaults.”<sup>e</sup>

“When Antiochus IV ascended the [Syrian / Damascus] throne (B.C.E. 175), [*Khonyo*] was summoned to Antioch, and his brother [*Yehôshua Bân-Shimôn Bân-Tzâdôq*; pop. “Jason”] was appointed [*Kohein ha-Gadol*] in his place, having apparently promised [Damascus] a large sum of money for the appointment.”<sup>f</sup> Though a wicked Hellenizer, *Yehôshua Bân-Shimôn Bân-Tzâdôq* was, nevertheless, the last genealogically qualified *Kôhein ha-Gâdôl*. “Antiochus also granted him authority to establish in [*Yerushâlayim*] a Hellenist polis whose citizens were selected and registered by [*Yehôshua Bân-Shimôn Bân-Tzâdôq*] himself. Armed with this authority he established within [*Yerushâlayim*] a city-state called Antiocha, whose citizens he chose from the Hellenized aristocracy of [*Yerushâlayim*], and erected a gymnasium in the capital. His actions led to a strengthening of Hellenistic culture in the city and to a weakening of the traditional way of life and of religious worship (II Macc. 4:7-15). For this, the *Qumrân* sect, who had been followers of *Khonyô*, labelled *Yehôshua Bân-Shimôn Bân-Tzâdôq* the *Kôhein hâ-Rêsha* (‘Priest of Wickedness’).

“This policy of [*Yehôshua Bân-Shimôn Bân-Tzâdôq*] and his supporters was the chief cause of the [*Khashmônayim*] revolt which broke out afterward, and which finally freed [*Yehudâh*] from the rule of the Seleucids and gave birth to the [*Hashmonayim*] dynasty... However, three years later he was dismissed from the high priesthood by the [Syrian] king, and *Menelaus*, who offered Antiochus a larger sum of money for the office, was appointed in his stead.”<sup>g</sup>

“After three years [*Yehôshua Bân-Shimôn Bân-Tzâdôq*] was displaced by *Menelaus*, who obtained the appointment by offering [Damascus] a larger sum. *Menelaus*, an extreme Hellenizer, brought about a rebellion in [*Yerushâlayim*] by the contempt with which he treated the sacrifices of the people. He went to Antioch, apparently in an attempt to restore his standing. He feared the influence of [*Khonyo*] who was living in Daphne, near Antioch, and persuaded *Andronicus*, a favorite of Antiochus, to murder the exiled [*Kohein ha-Gadol*]. There seems to be a reference to the death of [*Khonyo*] in *Dânieil* 9:26.”<sup>h</sup> These events are also perhaps reflected in *Dânieil* 7:7-8.<sup>h</sup>

The *Qumrân* sect condemned the *Khashmônâyim Makâvim* (pop. Maccabees) who, though genealogically not *Benei-Tzâdôq*, thereafter set themselves up as high priests. Being genealogically unfit, the *Khashmônâyim* were rejected as legitimate *kohanim* by the *Qumrân* sect. Despite having broken the yoke of the Syrians, supporters of (Endnote continued next page)

the *Makâvim* and *Khashmônâyim* ‘priests’ were genealogically unqualified as *Benei Tzâdôq* and, consequently, regarded by the *Qumrân* sect as ‘sons of darkness.’ Those who advocated returning the *kehunâh* to the genealogically pedigreed *Benei Tzâdôq* (semi-exiled in *Qumrân*), the *Qumrân* sect considered the ‘sons of Light.’ Even though the *Khashmônâyim* were allied with the *Qumrân* sect against Hellenism, the *Khashmônâyim* usurping of the *kehunâh* from the *Benei Tzâdôq* of *Qumrân*, was seen by the *Qumrân Benei Tzâdôq* as a continuation of the office of the *Kohein hâ-Rêsha* (the ‘Priest of Wickedness’). “The constant repetition that the [kohanim] must be descendants of the Sons of [Tzâdôq] is only one of the proofs that the sect was in opposition to the Priests of the [*Khashmônâyim*] (Maccabean) descent.”<sup>j</sup> This condemnation exploded in intensity at the eventual successors to the *Khashmônâyim*, the Hellenist Roman-vassal Pseudo-*Tzedoqim* (pop. ‘Sadducees,’ cf. note 3.7.2) who became the ‘sons of darkness,’ and whose Roman-appointed high priests became the *Kôhanei-hâ-Rêsha*, of their day. Interestingly, the Roman Empire was referred to similarly: מלכות הרשעה (malkh·ut’ hâ-re·shâ·âh’; the wicked kingdom [A. Alcalay Hebrew-English Dictionary, c. 2503]).

Since the pre-*Khashmônâyim* events took place in the second century B.C.E., the Demetrius referred to in the Dead Sea Scroll *Khavaquq* (“Habakkuk”) Commentary has to be Demetrius I Soter, as asserted by Prof. Rowley of Manchester University,<sup>b</sup> and not Demetrius III as *Yigâeil Yâdin* argued. Therefore, the Jew cooperating with the Hellenist (‘Greek’) king Demetrius in the Dead Sea Scroll *Khavaquq* Commentary is *Shimon* of the Tribe of *Benjamin* mentioned earlier, not the *Perushim* as *Yigâeil Yâdin* argued.<sup>k</sup> Yet, despite his faulty argument, *Yâdin*’s assertion that the *Qumrân* sect’s ‘Seekers-after-Smooth-Things’ referred to the *Perushim* was later demonstrated correct by Prof. *Élishâ Qimrôn* using a different argument.

Superficially, one might mistakenly assume from their name that these Pseudo-*Tzedoqim* were *Benei Tzâdôq*, and therefore regarded as ‘sons of Light’ by the *Qumrân* sect. In fact, some scholars have made this mistake. However, Dead Sea Scroll scholars are increasingly recognizing that the Roman-appointed high priests in the *Beit ha-Miqdâsh* who weren’t even genealogically qualified *Benei Tzâdôq* couldn’t be regarded by the *Qumrân Benei Tzâdôq* as one of their own ‘sons of Light.’ With only a couple of renegade and well-debunked (though, unfortunately, highly publicized in Christian circles) exceptions, the nearly unanimous consensus of Dead Sea Scroll scholars agree that the Dead Sea Scrolls, viz. CD and 4Q MMT, were written much earlier... back when *Khonyo* was trying to coax his brother *Yehôshua* – a fellow *Bên-Tzâdôq* – back into the fold of *Tzedôqim Maasim* (*Tzedôqim* Oral Law tradition). Consequently, these Dead Sea Scrolls are from one *Tzedôqi* to another *Tzedôqi*, but not to the post-*Khashmônayim* Roman vassal Pseudo-*Tzedôqim*. Many scholars still stumble on this anachronism. Recognizing the corruption, and widespread Jewish condemnation, of the Pseudo-*Tzedôqim* in the 1<sup>st</sup> century C.E., *Yehôshua Bân-Dâvid*’s criticisms of the corrupted priesthood of the Pseudo-*Tzedôqim* which the *Qumrân* sect regarded as *Kôhanei-hâ-Rêsha* and ‘sons of darkness’ becomes comprehensible. It is manifestly clear that the *Perushim* also, with whom *Yehôshua Bân-Dâvid* most closely identified (*NHM* 23:1-3), could only have regarded these Hellenist Roman-vassal usurpers of genealogically qualified *kôhanim* exactly as *Yehôshua* described them.

Consequently, the original *Môrêh Tzêdêq, Khônô Bân Shimôn Bân-Tzâdôq*, predated *Yôkhânân ‘ha-Matbil’* by almost two centuries. It’s chronologically impossible for *Yôkhânân ‘ha-Matbil’* to have been the *Môrêh Tzêdêq*, even though *Yôkhânân ‘ha-Matbil’* was widely regarded in the Jewish community as a *nâvi* (*NHM* 21:26). At most, *Yôkhânân ‘ha-Matbil’* may have been a later member and leader among the *Qumrân Tzedôqim*. For him to then confirm his cousin *Yehôshua Bân-Dâvid*’s teaching at his *tevilâh* then requires that *Yehôshua*’s teachings were within the realm of *Qumrân*-strict limits of 1<sup>st</sup> century Oral Law = *Maasim*.

With no linkage between the *Qumrân* sect and Christianity, the relationship between the *Netzârim*, the monogamy of Christianity, and the *isur* against polygamy by the Dead Sea Sect hinges only upon two citations of *Shâul* cited earlier. Eusebius reported that the *Netzârim* excised *Shâul* as an apostate.<sup>1</sup> There is no direct evidence that these reflect either the teachings of *Yehôshua* or the *Netzârim Beit Din* under *Yaaqôv Bân-Dâvid* in *Yerushâlayim*. According to the Church historian Eusebius (260-340 C.E.), the Jews who followed *Yehôshua* (Endnote continued next page)

“thought that the letters of the Apostle [*Shâul*] ought to be wholly rejected, and called him an apostate from [*Tôrâh*].”<sup>1</sup> *Shâul* isn't in the loop. Moreover, he taught only that the shepherds of the congregation must be monogamous because caring for additional wives would dilute their focus in tending their congregants. This is not out of line with mainstream Judaism of the time. *Shâul* doesn't in any way imply that polygyny is unacceptable. Even if he had, the writings of *Shâul* aren't in the same loop with the teachings of *Yehôshua* and the *Netzârim*. Only the *Netzârim* Hebrew *Matityâhu* was accepted by the *Netzârim* as reflecting the authentic teachings of *Yehôshua* and the *Netzârim*. As tenuous as these two threads of *Shâul*'s citations are, *Shâul*'s limited application also contradicts their linkage to the Dead Sea Scroll sect's halakhic *isur*. In XI Sh. 3:2, *Shâul* regarded polygyny as *âsur* only for the *Pâqid*, and in XI Sh.3:12 includes the διακονος (diakonos, servants; i.e. employees; pop. “deacons” of the congregation). In XII Sh. 1:6, *Shâul* merely reiterates the stipulation for the διακονος. None of these are compatible with the *Qumrân isur*. One might be tempted to argue that *Shâul* represents the beginnings of the trend which are later reflected in the *Qumrân isur* – except for the fact that the *Qumrân isur* is nearly three centuries earlier!

a. “Monogamy,” *EJ*, 12: 258-60.

b. *Yigâeil Yâdin*, *The Message of the Dead Sea Scrolls* (New York: Simon and Schuster, 1957), p. 170.

c. “Seleucus IV Philopater,” *EJ*, 14:1123 and “Antiochus,” *EJ*, 3:74.

d. *EJ* renders this “market commissioner” (“Onias,” *EJ*)

e. R.H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament [sic] in English* (Oxford: Clarendon, 1913, reprinted 1978), I:135.

f. Interpreting the כויכב (kô-khâv' ; star) of *Be-Midbar* 24:17 as the searcher of *Tôrâh* “who came to Damascus.” *Yigâeil Yâdin*, *ibid*.

g. “Onias,” *EJ*, 12:1403.

h. “Heliodorus,” *EJ*, 8:290.

i. “Jason,” *EJ*, 9:1291-2.

j. *Yâdin*, p. 124.

k. *Yâdin*, p. 169.

l. Eusebius, *Ecclesiastical History*, ed. Kirsopp Lake (Cambridge: Harvard Univ. Press, Reprinted 1975), EH III, xxvii, 4.

<sup>13</sup> “Monogamy,” *EJ*, 12: 258-60.

<sup>14</sup> The woman is bound to the man for as long as *he* lives (IV Sh. 7:39). This is also supported in Ky-Lu. 16:18.

<sup>15</sup> Cf. endnote 11 and notes 3.7.2 & 4.1.1.

<sup>16</sup> אין דבר (ein dô-vâr' ), lit. “not a word / thing.” This is an idiom meaning “it's nothing.”

<sup>17</sup> *Be-Reishit* 1:28 and Chill, p. 3-5.

<sup>18</sup> Chill, p. 246.

<sup>19</sup> “Celibacy,” *EJ*, 5:268-9.

<sup>20</sup> “Baumgarten, *Qumrân Law*, p. 34; Ginzberg, p. 106. Does the sentence והדבר כחוב עבדה (B 38) refer to such a book? See also 11QT<sup>a</sup> 56:3-4 and *Yâdin*, ad loc.” (quoted by *Qimrôn*).

<sup>21</sup> “For a discussion of this problem, see *Halivni*, pp. 38-43.” (Quoted by *Qimrôn*).

<sup>22</sup> *Ant.* XIII 171-173; XVIII 2-17. (Quoted by *Qimrôn*).

<sup>23</sup> “Urbach, see above, n. 58, p. 7.” (Quoted by *Qimrôn*).

<sup>24</sup> “The meticulous observance of religious precepts is attested not only by the literary evidence, but also by archaeological finds; see n. 203 in the Hebrew version.” (Quoted by *Qimrôn*).

<sup>25</sup> “Triennial Cycle,” *EJ*, 15:1387-8.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 20

**20.0.1 19:30 – 20:1:** This is a continuation of the thought from chapter 19: “There is the diligent one who is first-hired and there is the diligent one who is last-hired.” The meaning of “first ones last” and “last ones first” is explained in *pesuqim* 1-16. The general idea is that the first player to the stadium doesn’t necessarily win a tennis match. Similarly, the first man to be interviewed is not necessarily the one who will be hired. Even the first one hired doesn’t necessarily negotiate the best contract.

**20.2.1** δηνάριου (deinariou; .1286029 troy oz. of silver), ...**an average day’s pay**... “The *deinarius* represented a day’s pay for an average laborer or army soldier – the practice in the Roman Empire.” Cf. note 18.24.1. Differences in standards of living, monetary exchange rates, inflation, and the like make the literal translation nearly meaningless. It is more meaningful to relate in terms of an average day’s pay rather than in שֶׁקֶלִים חֲרָשִׁים (she-qâl·im’ kha-dâsh·im’; New Israeli *Sheqalim* / NIS), U.S. dollars, etc. Cf. note 18.24.1.

**20.3.1** בשלישית (ba-shlish-it’; in the third [part]), περι τρίτην ὥραν (peri tritein oran; about the third hour), ...**mid-morning**... according to *EB* and the earliest Greek mss. The 3<sup>rd</sup> and 12<sup>th</sup> parts of daylight refer to the sundial. Days were divided into 12 equal increments of daylight, irrespective of the season and the length of the day. An hour was 1 / 12<sup>th</sup>-part of the daylight. Thus, the hour was longer in summer and shorter in winter.

**20.5.1** בצהריים (ba-tzâ·hâ·rai’ im; at noon), περι εκτην (peri ektein; around noon), ...**noon**... according to *EB* and the earliest Greek mss. Lit. “the 6<sup>th</sup> / 12<sup>th</sup>-part of the daylight.” Cf. also 20.3.1.

**20.5.2** בשעה תשיעית (be-shâ·âh’ te-shi-it’; in the ninth hour), και ενάτην ὥραν (kai enatein oran; and the ninth hour), ...**mid-afternoon**... according to *EB* and the earliest Greek mss. Lit. “the 9<sup>th</sup>-part of the daylight.” Cf. also 20.3.1.

**20.6.1** ובאחת עשרה שעה (uv-a-khat’ ês·reih’ shâ·âh’; and in the eleventh hour), περι δε την ενδεκατην (peri de tein endekatein; and about the eleventh), ...**late afternoon**... according to *EB* and the earliest Greek mss. Lit. “the 11<sup>th</sup> / 12<sup>th</sup>-part of the daylight.” Cf. also 20.3.1.

**20.6.2** ... **standing**... ἀργούς (arkhois; idle) is not included *secundum*  $\aleph$ ,  $\beta$  and a-3, although it is included according to sy<sup>p</sup>.

**20.7.1** ... **You go innocuously into the vineyard too**... The phrase και ο εαν η δικαιοσυνη λημψεσθε (kai o ean ei dikaion leimpsesthe; and you shall take whatever may be just) is not included *secundum*  $\aleph$ ,  $\beta$  and a-3, although it is included according to sy<sup>p</sup>.

**20.8.1** ... **render their wages**... αυτοις (autois; to them) is not included *secundum*  $\aleph$ , though it is included in  $\beta$ .

**20.15.1** η (ei), ...**Or**... is included *secundum* all early mss. ει (ei; if) is substituted in *TR*.

**20.15.2** ηρεε בעיניך (hâ·râ’ be-ein·ei’ khâ; is there evil in your eyes), οφθαλμος σου πονηρος (ophthalmos sou poneiro; is your eye evil), ...**are you envious**... according to *EB* and the earliest Greek mss. This is an Hebrew idiom, meaning ‘evil eye’ (for which cf. 5.29.1) translated literally into Greek. For πονηρος (evil), cf. note 5.39.1.

**20.16.1** ... **[Many are called but few are chosen]**... πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι (polloi gar eisin kleittoi oligoi de eklekttoi; for many are selected but few are selected-out) is not included in  $\aleph$  and  $\beta$ . It is included in a-3 and sy<sup>p</sup>. The phrase is found in *NHM* 22:14. *EB* includes the more popular rendering found here. Because it isn’t found in either of the two earliest codices, and *EB* is at the tail end of merging into the Greek tradition, this is most likely an addition to *EB* not found in the original.



which is widely acknowledged even among Christian scholars.

Therefore, it is entirely warranted to translate ילהשביתו literally: and to interdict him, i.e., to curtail his activities. This implies that originally the text may have made no mention of “killing” here; merely putting a stop to his activities. Notice, too (in the text volume header), that the earliest extant source mss. are 4<sup>th</sup> century. There are no earlier papyri for this passage. All references, in this passage, to the intentions of Jewish religious leaders to kill, and to a subsequent resurrection, may well be another example of the indisputably documented retroactive redactions by the hand of post-135 C.E. miso-Judaic Christians developing their Displacement Theology.

Even the prophecy stated here poses a contradiction. The Biblical prophecy upon which this is based concurs with the description “three days and three nights” in *NHM* 12.40. This passage, therefore, contradicts *NHM* 12.40 (as well as the actual events, cf. *NHM* 28 w/notes) since a resurrection occurring on the third day necessarily implies before the third day is completed.

Another glaring difference is the “mocking” found only in the Christianized version but absent in the Judaic version. While this could be an accurate record of yet another flagrant violation of *Tôrâh* by the Pseudo-*Tzedôqim* and/or Boethusian “Herodians” *Perushim* (cf. 3.7.1, 3.7.2 & 22.16.1), it may also be a Christian redaction. According to Jewish Law, Jews may not rejoice (read “mock”) even at the death of an enemy; for even the enemy is a creation of 'י, made in His image and, therefore, to be respected.

“More than any other punishment, flogging is a means of correction rather than retribution, and, being a substitute for the capital punishment which, in the rabbinic view, every violator of [*Ēlôhim*’s] word properly deserves, it reflects [*Ēlôhim*’s] infinite mercy (cf. *Sanh.* 10a, *Rashi ibid.*).”

Ignoring the anachronistic contradiction, *Vine*’s *Expository Dictionary* sophomorically provides an anachronistic Talmudic description (p. 1000) of “scourging” to these pre-Talmudic times. *EJ* also provides a similar description of floggings in (later) Talmudic times: “Floggings were administered with a whip made of calfskin on the bare upper body of the offender – one third of the [39] lashes being given on the breast and the other two thirds on the back. The

offender stood in a bowed position with the one administering the beating on a stone above him and the blows were accompanied by the recital of admonitory and consolatory verses from Scripture (*Mak.* 3:12-14; *Yâd, loc. cit.* 16.8-11).<sup>32</sup>

*EJ* also notes, however, “There is no record of the manner in which floggings were administered in Biblical times. Various instruments of beating are mentioned in the Bible ([*Shôphthim* 8.7, 16; *Mishlei-Shlômôh* 10.13; 26.3; *Melâkchim* ’*â* 12.11, 14; et al.), but any conclusion that they (or any of them) were the instruments used in judicial floggings is unwarranted.”<sup>33</sup>

**20.20.1** אז בא אשת זבדיאל עם בניה משתחוה ומבקשת בקשה ממנו (âz bâ eish’ êt Zav-di-Eil’ im bân-êy’ hâ mish-ta-khav-âh’ u-me-va-qeish’ êt ba-qâsh-âh’ mi-mên’ u; then the wife of *Zavdieil* came with her sons; bowing and requesting a request from him), Τότε προσελθεν αυτω η μητηρ των υιων Ζεβεδαιο υ μετα των υιων αυτης προσκυνουσα και αιτουσα α τι παρ αυτου (Tote proseilthen auto ei meiteir ton uion Zebedaiou meta ton uion auteis proskunousa kai aitousa ti par autou; then the mother of the sons of *Zavdieil* came near him with her sons, bowing and asking something of him), ...then the wife of *Zavdieil* came with her sons, bowing and making a request of him... *secundum EB* and *â*. B reads απ αυτου (ap autou, from him). *Nestor*, though corrupting זבדיאל (*Zavdieil*) to זבדיום (Zêv’ êd yôm; endowment of the day), confirms *EB*’s reading of אשת (eish’ êt; wife), instead of mother, as found in the Greek tradition. Cf. 4.18.0.

**20.21.1** ויאמר אליה מה תרצי. ותאמר רוצה אני ממך להושיב מבני אחד על ימינך ואחד על שמאלך (Va-yô’ mer eil-êy’ hâ mah tir-tzi’. Ve-tô-mar’ rôtz-âh’ a-ni’ mim-khâ’ le-hô-shiv’ mi-bân-ai’, ê-khâd’ al ye-min-khâ’ ve-ê-khâd’ al smôl-khâ’; And he said to her, What would you like? And she said, I want from you to seat my sons, one on your right and one on your left), ο δε ειπεν αυτη τι θελεις λεγει αυτω ειπε ινα καθισωσιν ουτοι οι δυο υιοι μου εις εκ δεξιων και εις εξ ευωνυμων σου εν τη βασιλεια σου (o de eipen autei ti theleis legei auto eipe ina kathisosin outoi oi duo uioi mou eis ek dekzion kai eis

ekz euonumon sou en tei basileia sou; and he said to her, What do you wish? She told him, Say that these two sons of mine may sit one out of the right and one out of your left in the realm), ...**He said to her, What do you want? Then she said, I want you to seat my sons, one on your right and one on your left [as *shôphtim* on the *Beit-ha-Din shêl ha-Netzârim*]**... This Hebrew is reconstructed by complementing the earliest Hebrew tradition, *Nestor*, with the later *EB*. The Greek follows the earliest extant source mss.

For the implication of *shôphtim* on the *Beit-ha-Din shêl ha-Netzârim*, cf. notes 5.22.3 & 21.23.2 with related notes.

*EB* reads: ויאמר אליה מה תרצי. ותאמר שתצוה וישבת שני בני אלה האחד לימינך והשני לשמאלך במלכותך (Va-yô' mêr eil-êy' hâ mah tir-tzi'. Ve-tô-mar' shê-te-tzav-êh' lâ-shêv' êt shen-ei' bân-ai' eil' êh hâ-ê-khâd' le-ye-min-khâ' ve-ha-shein-i' le-smôl-khâ' ba-mal-khut-khâ'; And he said to her, What do you want? And she said, Command as a *mitzvâh* these two sons of mine to sit, the one on your right and the second on your left in your realm).

*Nestor* reads: רוצה אני ממך להושיב מבני אחד על רוצה אני ממך להושיב מבני אחד על שמאלך וימיןך ואחד על שמאלך (rôtz-âh' a-ni' mim-khâ' le-hô-shiv' mi-bân-ai', ê-khâd' al ye-min-khâ' ve-ê-khâd' al smôl-khâ'; I want from you to seat my sons, one on your right and one on your left).

B reads η δε ειπεν (ei de eipen; and she said), rather than λεγει αυτω (legei auto; she told him) as found in *κ*, a-3 and sy<sup>p</sup>.

*Nestle-Aland* (a modern improvement over *TR*) reads εκ δεξιων σου (ek dekzion sou; out of your right), based on a-3, sy<sup>p</sup> and later mss. These mss. place σου (sou; your) after δεξιων (dekzion; right) instead of after ευωνυμων (euonumon; left).

**20.22.1** ויען ישו ויאמר הלא אני ובניך שותים בכוס אחד ומה יש לך עוד (ve-ya-an' Ye-shu' va-yô-mar', ha-lô' a-ni' u-vân-ai' ikh shôt-im' ba-kôs' ê-khâd', u-mah' yeish lâkh ôd; and *Yeshu* replied saying, Don't I and your sons drink in one cup? What more would you have?), αποκριθεις δε ο Ι-η-σ-ο-υ-ς ειπεν ουκ οιδ ατε τι αιτεισθε. Δυνασθε πειν το ποτηριον ο εγω μελλω πινειν λεγουσιν αυτω δυναμεθα (apokritheis de o I-ei-s-o-u-s eipen ouk oidate ti aiteisthe. Dunasthe

piein to poteirion o ego mello pinein legousin auto dunametha; and replying, *I-ei-s-o-u-s* said, You don't see what you are asking.<sup>21.22.1</sup> Are you able to drink of the cup that I impend to drink? They told him, We can.), ...**Replying, *Yehôshua* said, Don't I and your sons drink from the same cup? What more would you have...** *secundum Nestor* and the earliest extant source mss. (Greek), respectively.

*EB* reads: ויען להם יש"ר לא תדעון מה תבקשון. והתוכל לסבול היסורין והמיתה שאני עתיד לסבול? ויאמרו נוכל. (ve-ya-an' lâ-hêm' Ye-sh"u', lô teid-un' mah te-va-qeish-un'. Ha-tu-khal' lis-bôl' ha-yi-sur-in' ve-ha-meit-âh' shê-a-ni' â-tid' lis-bôl'? Va-yôm-ru' nu-khal'; and *Yesh"u* replied to them, You won't know what you shall request. Are you able to endure the agony and the death that I am to endure in the future? And they said, We will be able).

Based on sy<sup>p</sup> and later mss., *TR* adds the conspicuously Christianized: η το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι (ei to baptisma o ego baptizomai baptistheinai; or to perform *tevilâh*<sup>3.6.1</sup> in the *tevilâh*<sup>3.6.1</sup> in which I am to perform *tevilâh* – popularly 'or to be baptized in the baptism in which I am to be baptized').

**20.23.1 ... He...** και (kai; and [he]) is not included here *secundum κ* and β.

**20.23.2 ... drink of my cup...** The phrase και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε (kai to baptisma o ego baptizomai baptistheisesthe; and in the *tevilâh*<sup>3.6.1</sup> in which I am performing *tevilâh*, you shall perform *tevilâh*) is not included *secundum κ*, β, a-3, or *EB*; though it is included in sy<sup>p</sup>.

**20.25.1** רודים (rôd-im'; tread on, domineer, boss, dominate), κατακυριεουσιν (katakurieuousin; lord it over), ...**domineer over...** The Greek term derives from κατα (kata; down) and κυριεω (kurieuo; to be lord over).<sup>4</sup> "Lord it over them" would be smoother here, but consistency in correlating the Greek and Hebrew terms overrides this consideration; no deifying connection to "Lord" is justified. It is more important that word associations made by the reader will more accurately correlate to, and therefore more accurately reflect, the language and text in the source documents. Cf. *Tehilim* 10:4-5, 9-10.

**20.25.2 ... and their great exercise authority over them...** While *Yehôshua* spoke of the *gôyim*, there's no better description of today's *Khareidiyim* ultra-Orthodox, who have to check with their rabbi for even the most petty daily decisions. Cf. *Tehilim* 10:11.

**20.26.1** נערים (ne·âr·im' ; teen-age boys), διακονος (diakonos; servant ['deacon']), ...**boy-servants...** is found 6 times in *LXX*:

- ◇ Three instances are not supported by some of the earliest mss.
- ◇ Two of the remaining instances are due to variant phraseology in *LXX* and so apparently have no corresponding term in Hebrew.
- ◇ In *Êsteir* 2:2, the term parallels the Hebrew נער (na·ar' , sing.), meaning "boy" or "boy-servant." Moreover, διακονος (diakonos), from whence the English "deacon" is derived, is related to διακοναι (diakonai), "service" and διακονεω (diakoneo), "to serve."

Those of the service-staff, support, and executive, or administrative, arms of the *Beit-Din* (cf. note 5.22.3) are called the *Ne·ârim*.<sup>5</sup> Corporate officers of a *Beit-ha-K'nêsêl*<sup>4,23,2</sup> are subordinate to the *Beit-Din* as to a board of directors. *Ne·ârim* have no authority to set religious policy, to decide religious questions, nor to adjudicate religious matters. The function of these officers (president, treasurer and secretary) is to carry out the wishes of the *Beit-Din*. In this way, civil laws are satisfied while the authority of the *Beit-Din* remains undisputed.

Compare also זקן (zâ·qein' ; older person, especially one, usually but not necessarily older, serving on the *Beit-Din*) / πρεσβυτερος (presbuteros; elder, especially one serving on the *Beit-Din*) in note 15.2.3; פקיד (pâ·qid' ) / επισκοπος (episkopos), "Clerk" (of the *Netzârim*). Cf. note at 15.2.3 w / XI Sh. 3:1 and note 20.27.1 ("slave") below.

**20.27.1** עבד (êv' êd), δουλος (doulas), ...**slave...** according to *EB* and the earliest Greek mss.

**20.28.1** לא בא בן אדם שיעבדוהו אחרים אלא הוא בא לעבוד את אחרים וליתן את נפשו פדיון לרבים (lô bâ bân â-dâm' shê-yei-âv·du' hu a·kheir·im' êl' âh hu bâ

la-a·vôd' eit a·kheir·im' ve-li·ten' eit naph·shô' pid·yôn' la-rab·im' ; the person didn't come that he should be served by others. Rather, he came to serve others, and for his allowing his *nêphêsh* to be redemption for many), ωσπερ ο υιος του ανθρωπου ουκ ηλθεν διακονηθηναι αλλα διακονησαι και δουναι την ψυχην αυτου λυτρον αντι πολλων (osper ο υιος του ανθρωπου ουκ eilthen diakoneitheinai alla diakoneisai kai dounai tein psukhein autou lutron anti pollon; as the person did not come to be served, but rather to serve, and to give his psyche,<sup>2,20.1</sup> a redemption instead of many), ...**the person didn't come that he should be served by others. Rather, he came to serve others, and for his allowing his nêphêsh to be redemption for many...** The Hebrew is reconstructed by complementing the earliest Hebrew tradition here, *Nestor*, with *Nitzâkhôn Yâshân* #168.

A caveat is in order: the final phrase in *Nitzâkhôn Yâshân* #168: "and for his allowing / giving his *nêphêsh* a redemption for many," is not found in *Nestor*. The phrase is a prime candidate for the evolving Christian doctrine which was introduced several centuries after the *Netzârim* had been exterminated, and *Nestor* might very well preserve the pristine Hebrew tradition before Christian redactions. We find nothing which would reasonably explain *Nestor*'s motivation to eliminate the phrase if it were present in the tradition he worked from. Nevertheless, since the next *pâsuq* isn't witnessed in *Nestor*, it's impossible to know whether *Nestor* quoted only part of the *pâsuq* or attests to the lack of the phrase. Moreover, the Greek witness to the phrase is far older than *Nestor*, we must incline to include it tentatively – as tenuous – given the present evidence.

The Greek follows the earliest extant source mss. Cf. *Yeshayâhu* 53:7-12.

*Nestor* reads only: לא בא בן אדם שיעבדוהו אחרים אלא הוא בא לעבוד את אחרים (lô bâ bân â-dâm' shê-yei-âv·du' hu a·kheir·im' êl' âh hu bâ la-a·vôd' eit a·kheir·im' ; the person didn't come that he should be served by others. Rather, he came to serve others).

*Nitzâkhôn Yâshân* #168 reads: לא בא בן האדם להשרת אלא לשרת וליתן את נפשו פדיון לרבים (lô bâ bân hâ-â-dâm' le-ha·shâr' êt êl' â le-shâ·reit' va-li·tein' eit naph·shô' pid·yôn' la-rab·im' ; the person didn't come for the ministry, but rather to

minister, and for his allowing / giving his *nêphêsh* to be redemption for many).

*EB* reads: ששר בן אדם לא בא שישרתוהו כי אם הוא (shê-sar' bën â-dâm' lô bâ shê-ye-shârt-u' hu ki im hu le-shâ-reit' ve-lâ-teit' naph-shô' kô' phêr le-rab-im' ; that the minister-person didn't come that they should minister to him, but that he should minister, and give his *nêphêsh* a *kôphêr* [ransom] for many.)

Six major mss. of *EB* support an alternative reading כאשר (ka-a-sheir' ; when), instead of ששר (shê-sar' ; that / because the minister). In those mss., the *pâsuq* reads, "When the person came..."

While *EB* reads כופר (kô' pheir; denier [and, by extension, an unbeliever]), probably a deliberate polemic play on words for כפר (kô' phêr; ransom, indemnity, fine, expiation, propitiation), the earlier *NY* #168 reads פדין (pâd-âh' ; he redeemed). The term is absent in *Nestor*.

These correspond, via *LXX*, to the Greek λυτρον (lutron; ransom). This is the only occurrence of λυτρον in *NHM*. The Biblical basis for this passage is generally given as *Yeshayâhu* 53.10ff. It must be noted, however, that while there are similarities in concept, they are tenuous, and this cannot be a citation as the *LXX* terminology doesn't match the Greek source mss. of *NHM* here.

λυτρον corresponds in *LXX*:

- ◇ primarily to גאל (gâ-al' ; referring to the requiting of family honor by an appointed member of the family) and,
- ◇ secondarily to פדה (pâd-âh' ; he redeemed). The פדיון הבן (pid-yôn' ha-bein' ) ceremony then explicitly doesn't imply redemption by the next of kin – because we redeem our firstborn from ה' Who is the rightful next of kin. While פדה can also mean "he ransomed," the noun "ransom" is כפר. In Biblical usage redemption is a more accurate meaning of פדה.

פדה "is the more general of the two... It belongs to the domain of commercial law, and refers to the payment of an equivalent for what is to be released or secured. The verb פדה, unlike גאל, indicates nothing about the relation of the agent to the object of redemption, which in the Bible is always either a person or another living being... In both cases a

person or an animal is released in return for money or an acceptable replacement" (cf. *Shemôt* 13.13; 34.20; *Va-Yiqrâ* 27.27; *Shmueil Âlêph* 14.45 with *Shemôt* 21.7-8; *Va-Yiqrâ* 19.20; *Iôn* 6.23)... [*Êlôhim*]'s purpose is not to retain possession, but to liberate people, both individuals and groups, from their woes (cf. *Shmueil Beit* 4.9; *Melâkchim Âlêph* 1.29), including bondage (e.g., *Devârim* 7.8; 13.6), oppression (e.g., *Yeshayâhu* 1.27; *Tehilim* 119.134), and death (e.g., *Hôsheia* 13.14; *Tehilim* 49.16). In the *Tôrâh*, the Deuteronomist uses פדה to characterize [*Êlôhim*]'s acts at the time of the [Yetziâh] as redemptive (e.g., *Devârim* 9.26; 15.15; 21.8; 24.18). This usage is extended by later writers to describe Israel's eschatological redemption as well (cf. e.g., *Yeshayâhu* 1.27; 35.10; *Yirmeyâhu* 31.11) and even, on one occasion, its deliverance from its [violations of *Tôrâh*] (*Tehilim* 130.8)."<sup>6</sup>

Cf. פדה *Shemôt* 8:19 (division); 13:13, 15; 21:8, 30; 34:20; *Va-Yiqrâ* 19:20; 27:27-29; *Be-Midbar* 3:46-51; 18:15-17; *Devârim* 7:8; 9:26; 13:6; 15:15; 21:8; 24:18; *Tehilim* 25:22; 26:11; 31:6; 34:23; 44:27; 49:8, 9, 16; 55:19; 69:19; 71:23; 78:42; 111:9; 119:134; 130:7-8; *Yeshayâhu* 1:27; 29:22; 35:10; 50:2; 51:11; *Yirmeyâhu* 15:21; 31:10; *Hôsheia* 7:13; 13:14; *Mikhâh* 6:4; *Zekharyâh* 10:8. Cf. also *Dânieil* 9:24 & *Tehilim* 111:9.

גאל "is more restricted in usage and does not appear to have cognates in other Semitic languages [an indication it is unique to Judaism; ybd]. It is connected with family law and reflects the Israelite conception of the importance of preserving the solidarity of the clan. The [גאל] (gô-eil' ; family requiter) is the next of kin who acts to maintain the vitality of his extended family group by preventing any breaches from occurring in it. Thus, he acquires the alienated property of his kinsman (*Va-Yiqrâ* 25.25) or purchases it when it is in danger of being lost to a stranger (cf. *Yirmeyâhu* 32.6ff)... In any event, he redeems a clansman who has been reduced to slavery by poverty (*Va-Yiqrâ* 25.47ff.), and avenges his blood when it has been shed (cf., e.g., *Be-Midbar* 35.17-19)."<sup>6</sup>

Cf. גאל *Be-Reishit* 48:16; *Shemôt* 6:6; 15:13; *Va-Yiqrâ* 25:24-54; 27:13-33; *Be-Midbar* 5:8; 35:12-27 (kinsman / avenger / revenger); *Devârim* 19:6, 12; *Tehilim* 19:15; 69:19; 72:14; 74:2; 77:16; 78:35; 103:4; 106:10; 107:2; 119:154;

**The Netzârim Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 20**

*Mishlei-Shlômôh* 23:11; *Yeshayâhu* 35:9; 41:14; 43:1, 14; 44:6, 22-24; 47:4; 48:17, 20; 49:7, 26; 52:3, 9, 10; 54:5, 8; 59:20; 60:16; 62:12; 63:4, 9, 16; *Yirmeyâhu* 31:10; 32:7-8; 50:34; *Yekhêzqeil* 11:15 (kinsmen); *Hôsheia* 13:14; *Mikhâh* 4:10.

Some commentators argue that these terms change meaning when applied to 'י, since "everything belongs to him" (*ibid.*). However, this fails to take into account the larger picture: e.g., the Egyptians, from whom were exacted the price for the *Yetziâh*, are also His children, a price He paid for our redemption.

"Thus, [*Mishlei-Shlômôh* (23.10-11)] speaks of [*Élôhim*] as the לָאֵל of ("the next-of-kin requiter," duty bound to protect [and requite; ybd]) orphans, and *Iôv* similarly believes Him to be the לָאֵל of the persecuted (19.25; cf. 19.21-22). In the same spirit the Psalmist calls Him the "father of orphans, defender of widows" (68.6). What better way, then, for the prophet to reassure his people that [*Élôhim*] has a special reason to redeem them, for He is their לָאֵל (gô·eil'; *Yeshayâhu* 41.14; 43.14; 44.6, 24; 47.4; 48.17, etc.) and an intimate relationship exists between Him and them (41.8-9; 43.10, 20; 44.1-2; 45.4; 54.10; 55.3)." <sup>6</sup>

"The Christian notion that mankind requires redemption owing to the guilt of original sin, which is incurred by every person as a consequence of *Âdâm's* disobedience in *Eidên*, is completely foreign to the medieval Jewish thinkers." <sup>6</sup> Indeed, there is no one who need look beyond their own heart to find shortcomings relative to *Tôrâh* (*Yeshayâhu* 64.5; 53.6).

"[*Hôsheia*], *Âmôs* or [*Yeshayâhu*] know only a single world, in which even the great events at the End of Days run their course. Their eschatology is of a national kind: it speaks of the re-establishment of the House of *Dâvid*, now in ruins, and of the future glory of an Israel returned to [*Élôhim*]; also of everlasting peace and the turning of all nations toward the one [*Élôhim*] of Israel and away from heathen cults and images. In contrast, apocalypticism produced the doctrine of the two aeons which follow one another and stand in antithetical relationship: this world and the world to come, the reign of darkness and the reign of light. The national antithesis between Israel and the heathens is broadened into a cosmic antithesis in which the realms of the holy and of sin, of purity and impurity, of life and death, of light and darkness, [*Élôhim*] and the anti-divine powers, stand opposed.

A wider cosmic background is superadded to the national content of eschatology and it is here that the final struggle between Israel and the heathens takes place." <sup>7</sup>

"The elements of the catastrophic and the visions of doom are present in peculiar fashion in the Messianic vision. On the one hand, they are applied to the transition or destruction in which the Messianic redemption is born – hence the ascription of the Jewish concept of 'birth pangs or the Messiah' to this period. But, on the other hand, it also applied to the terrors of the Last Judgment which in many of these descriptions concludes the Messianic period instead of accompanying its beginnings. And thus for the apocalypticist's glance the Messianic utopia may often become twofold. The new aeon and the days of the Messiah are no longer one... rather they refer to two periods of which the one, the rule of the Messiah, really still belongs to this world; the other, however, already belongs entirely to the new aeon which begins with the Last Judgment." <sup>8</sup> The confusing of these descriptions has thereby blurred the transition period in this physical realm – the Messianic era – with the Final Judgment which occurs in the timeless non-dimensional, non-physical Realm. This is partially because, subsequent to the Messianic era, 'י makes the *Mâshiakh* a permanent centerpiece representing the House of *Dâvid* in His eternal non-physical Realm (cf. *Bên-Dâvid, The 1993 Covenant*).

This confusion of two eras also resulted in "the doubling of the figure of the Messiah, its split into a Messiah of the House of *Dâvid* and one of the House of [*Yôseiph*]... The Messiah *Bên* [*Yôseiph*] is the dying Messiah who perishes in the Messianic catastrophe [as well as at the hands of non-Jews; ybd]. The features of the catastrophic are gathered together in him. He fights and loses – but he does not suffer. The prophecy of [*Yeshayâhu*] regarding the suffering servant of [*Élôhim*] is never applied to him. He is a redeemer who redeems nothing." <sup>9</sup>

While this undoubtedly describes the teachings of the *Qabâl*-ists and modern Hasidim Scholem contradicts his own implied desire to avoid the anti-Christian blinders of his predecessors whom he openly criticized for their myopia: "I must preface a word intended to correct a widespread misconception. I am referring to the distortion of historical circumstances, equally popular among both Jewish and

Christian scholars, which lies in denying the continuation of the apocalyptic tradition in rabbinic Judaism. This distortion of intellectual history is quite understandable in terms of the anti-Jewish interests of Christian scholars as well as the anti-Christian interests of Jewish ones... Historical truth was the price paid for the prejudices of both camps... By themselves these attempts can claim no value as a truthful representation of the historical reality of Judaism...”<sup>10</sup>

“Just after the origin of the known apocalypses, especially those of the first pre- and post-Christian centuries, an undiminished mighty stream of apocalypticism rushes forth within the Jewish rabbinic tradition; in part it flows into the channel of the talmudic and aggadic literature, in part it finds its expression in its own literature, preserved in Hebrew and Aramaic. There can be no talk of discontinuity between these later apocalypses and those ancient ones whose Hebrew originals have until now remained lost and which have only been preserved in translations and in the adaptations of the Christian churches... The significance of these two sources of rabbinic apocalypticism for an understanding of Messianism in the world of the *Halâkhâh* cannot be estimated too highly.”<sup>10</sup>

The contention that *Yeshayâhu* 53 was never applied to *Yehôshua* conspicuously contradicts the historical documentation. Lurianic *Qabâlâh* emphasized *Yeshayâhu* 53 in “a key role, for as it was now reinterpreted the verse ‘But he was wounded because of our transgressions’ was taken to be an allusion not only to the Messiah *Bên* [*Yôseiph*], the legendary forerunner of the Redeemer who according to tradition was to suffer death at the hands of the Gentiles, but to the *Mâshiakh Bân-Dâvid* as well...”<sup>11</sup> Though the Sabbatian perversion of it was heretical, this connection of *Yeshayâhu* 53 to the tradition of the admittedly “legendary” forerunner of the Redeemer was demonstrably not an original medieval revelation. *NHM* 8.17 and the *Nag Hammadi Second Apocalypse of James* 47.21-23 are both thought to date back to the 1<sup>st</sup> century C.E.<sup>12</sup>

Before *Ramb”m*’s Middle Ages ‘rationalistic Messianism’ response to apocalyptic Jews – exaggerated by a backlash against Christian claims: “Many passages which [the apocalypticist] interprets to refer to the *Mâshiakh* are interpreted by the [rationalistics] as predictions regarding the destiny of

the entire Jewish people (like the famous chapter 53 in *Yeshayâhu*, which speaks of the suffering servant of [*Êlôhim*].”<sup>13</sup> Prior to Medieval ‘rationalistic Messianism,’ *Yeshayâhu* 53 was universally understood in Judaism to the *Mâshiakh Bân-Yôseiph*. Only with the 16<sup>th</sup> century *Qabâl*-ists was the personal *Mâshiakh* reinvented as “the entire people of Israel.”<sup>14</sup>

Concerning extra-messianic redemption, an illogical reading of one *pâsuq* in particular has played a central role. “If Israel would repent even for a single day, they would be instantly redeemed and the Son of *Dâvid* would instantly come, for it says (*Tehilim* 95.7): ‘Today if you will hearken to His voice.’”<sup>15</sup> Interpreting this only in a national sense, avoiding any personal and individual meaning, redemption and messianism were seen only in a national sense. Personal redemption was (wrongly) perceived as exclusively a Christian doctrine of personal salvation.

Yet, it is as unthinkable that an individual *Tôrâh*-observant Jew who hearkens to His voice would not be redeemed today! as that redemption of Israel and Messianism isn’t inherently national. This necessitates both an individual meaning and an other-Realm meaning, as well as an interrelating of the two Realms. Clearly no redemption has occurred in our physical world. However, to assume that no redemption occurs in the non-dimensional world of ’ $\aleph$ ’ for whomever – any individual who satisfies the criteria of *Tehilim* 95.7 – is tunnel visioned in the extreme.

“The early [*Qabâl*-ists]... hoped for a particular and mystical redemption for each individual, to be achieved by escaping from the turbulence, perplexity, chaos, and storms of the actual course of history... Here, then, we have a view of redemption in which the foundations of the world are not moved by great Messianic disturbances. Instead, the world itself is rejected by ascent upon the rungs of the ladder which rises to the heavenly mansions in the bosom of [*Êlôhim*]. The *Qabâl*-ist who was prepared to follow this path of inwardness would be liberated and redeemed by the fact that he himself in the depths of his own soul would seek a way of return to [*Êlôhim*]...”<sup>16</sup> Their only mistake here was to presume to find an ascent outside the criteria of purity and *kipur* prescribed by *Tôrâh* – available temporally only through properly sanctioned animal sacrifices and

eternally only through the provision of 'נ: His *Mâshiakh*. Personal, messianic, redemption exists and is achievable through *Tehilim* 95.7 and related passages in *Tan"kh*, but for the *Tôrâh*-observant Jew and *geir*, not for selectively *Tôrâh*-'rejective' non-Jews.

Every element of the physical world is inherently temporal. Sages have never addressed the logical conflict posed by the *Mâshiakh* and enlivening which are eternal. It should be simple to recognize Israel's national redemption as the collective accumulation of *Tôrâh*-observant individual Jews and *geirim* in the only Realm in which time-space is irrelevant. Like personal redemption, the national redemption is also found, therefore, not in the physical world which lacks *Avrâhâm*, *Môshêh*, *Dâvid ha-Mêlêkh*, et al., but rather in joining all of these personalities – national Israel – in the only eternal Realm, the non-dimensional Realm of 'נ.

"Both prophets and Aggadists conceived of redemption as a new state of the world wholly unrelated to anything that had gone before, not the product of a purifying development of the preceding state. Hence, for them the world unredeemed and the world in process of redemption were separated by an abyss." <sup>17</sup> Indeed, Rabbi Israel of Rizhin noted that "the Messianic world will be a world without images, 'in which the image and its object can no longer be related' – which apparently means that a new mode of being will emerge which cannot be pictorially represented." <sup>18</sup>

Failure to recognize the non-dimensional Realm as the redeemed Realm led the apocalyptists to assume that the descriptions of catastrophe coincided in this world with redemption in this world – clearly contradictory, yet illogically accepted; leading to much of the confusion.

Recognizing the division, one then notices that the law of entropy remains in force in this-world history even subsequent to the arrival of the *Mâshiakh* and the achievement of both Israel's personal and national redemption. The history of the physical world continues to spiral downward unabated during the Messianic transitional period even while Messianic redemption is taking place. When a renewal in this world may take place (as described in a literal interpretation of the *Âleinu*) depends upon the accumulation of a critical mass among temporal

mortals. The temporal nature of mortals makes achieving such critical mass unlikely. According to the earliest sources, however, redemption may never have been intended to apply to this physical world.

A second error was introduced by the mistaken, interpretation of *Tehilim* 95.7 disallowing (or, more accurately, failing to perceive) personal redemption in the non-dimensional Realm of 'נ: that man, therefore, brings or defers the coming of the *Mâshiakh* (by whether (s)he hearkens to His voice), rather than the previously inviolable understanding that 'נ alone decides the timing of the coming of the *Mâshiakh* and there can be no mortal hurrying or delaying. "The dream was not always accompanied by the determination to do something for its realization. On the contrary, it is one of the most important characteristics of Messianism that to the minds of a great many there was an abyss here. And this is not surprising since precisely in the biblical texts which served as the basis for the crystallization of the Messianic idea it is nowhere made dependent upon human activity. Neither *Âmôs*' Day of ['נ] nor [*Yeshayâhu*]'s visions of the End of Days are deemed the results of such action. Likewise, the ancient apocalyptists, who undertook to disclose the secrets of the End, know nothing of this... The warnings against human action which dares to bring about the redemption have always been most offensive to the revolutionary and to the one who 'presses for the End,' as the Jewish term would have it. But [the warnings against such human action] do not lack legitimacy..." <sup>19</sup>

Failure to grasp essential elements of redemption led medieval *Qabâl*-ists to embrace medieval ideas of transmigration of souls, Sabbatian "redemption by sinning" through a sinning messiah, and the idea that, by repairing themselves, Jews repair – bring תיקון (ti-qun' ; popularly "tikkun," i.e., repair) to – the world, which they take to be synonymous with redemption.

The successor to *Qabâl*-ist speculations regarding redemption and messianism were the modern *Khasidim*. "[Martin] Buber said quite fittingly on the teaching of Hasidism that 'it has proclaimed in the strongest and clearest manner: there is no definite, exhibitable, teachable, magic action in established formulae and gestures, attitudes and tensions of the soul, that is effective for redemption.'" <sup>20</sup> Indeed, that

such magic persists disguised as Judaism in brazen defiance of *Tôrâh* prohibitions is due solely to the prevalence of superstition among both laity and too many false shepherds.

In Hasidic thought, the inward redemption of the *Qabâl*-ists was given the term דבקות (de-veiq·ut' ; adhesiveness, adhering to, sticking to), from דבק (dêv' êq; glue, welding) and based on the instantiation of דבק in *Devârim* 11.22). While Scholem, and perhaps the Hasidim as well, held דבקות to be “without Messianic implications,”<sup>21</sup> no דבקות can, in either the real world or the *Tôrâh* world of separating between holy and profane, be without Messianic implications. While acknowledging the personal nature of redemption inherent in Hasidic דבקות,<sup>22</sup> Scholem goes on to ignore Israel’s national redemption inherent in personal redemption. Only by failing to grasp the interrelationship between the two can he mistakenly represent personal דבקות as contradictory to national redemption. Further ignoring *Tôrâh* criteria separating holy ה' from profane mortals, this reasoning wrongly asserts: The man who has found [*Élôhim*] by way of דבקות has worked out his own salvation.”<sup>22</sup>

*Qabâl*-istic גאולה פרטית (ge·ul·âh' prât-it' ; personal redemption), which Scholem mistakenly asserts “is therefore the task of man... can indeed be wrought by man himself.”<sup>23</sup> “All our prayers for redemption’ – says the *Baal Sheim* – ‘are essentially bound to be prayers for the redemption of the individual which is the redemption of the soul, and this is the meaning of the verse [*Tehilim* 69.18]: “Draw near to my *nêphêsh* and redeem it” [גאולה – as the next-of-kin requiter; ybd]; it is precisely the [*nêphêsh*] that is spoken of...’ This is the kind of redemption which ‘can take place in every man and at every time.’”<sup>23</sup> “The meaning of דבקות is the attainment of that individual redemption which pertains to one’s own soul,’ said the *Baal Sheim*.”<sup>25</sup> Unlike the earliest understandings, “The Messiah here becomes the entire people of Israel rather than an individual redeemer: the people of Israel as a whole prepares itself to amend the primal flaw” [emphasis mine; ybd].<sup>24</sup>

It is true that “redemption of the soul without redemption of the social body, i.e., of the nation [of Israel; ybd] from its historical exile, of the outward world from its broken state, has never had a Messianic

meaning in Judaism.”<sup>23</sup> Scholem states that this “is one of the main points where Judaism and Christianity parted ways.” To the contrary, however, what intractably separates Christianity from Judaism is Christianity’s selectivity, and/or partial or complete rejection, of *Tôrâh*-observance, and consequent Displacement Theology and, in a domino effect, miso-Judaism. Try as theologians and historians do, no Biblical interpretations unrelated to non-selective *Tôrâh*-observance and its consequent Displacement Theology and miso-Judaism can be fixed as exclusively Judaic or Christian.

However, this is a failure to discern the two distinct realms in which redemption occurs. Based on this failure to grasp fundamental concepts, the Hasidic definition of Messianic redemption sought to neutralize Messianism entirely, to produce a Messiah-less redemption and דבקות of תיקון. Their definition should be corrected to read: “The difference between דבקות in our time and דבקות on the wider plane where Messianic redemption takes place is not a difference of substance but of [realm; ybd]: in the [eternal and non-dimensional realm] דבקות [is] continuous and everlasting, whereas in the [physical domain and] exile it cannot endure but comes and goes.”<sup>22</sup> The non-Messianic variety of דבקות is, therefore, non-existent; an error in reasoning, a failure to grasp fundamental concepts. The Rabbi of Polnoye, for example, “is tireless in expounding the thesis that our whole life is concerned only with the non-Messianic aspect of redemption, the Messianic one being entirely beyond our ken. We can do nothing in that regard, it is wholly up to [*Élôhim*].”<sup>25</sup> The Rabbi of Polnoye failed to realize that (1) private redemption is Messianic redemption, (2) private Messianic redemption is Messianic national redemption, and (3) both תיקון and דבקות, which are within our ken, achieve both. And Scholem gives the cause of the error: Just as, centuries earlier, anti-Christian doctrines were constructed at any cost, even in contradiction of *Tôrâh* criteria, so too “The answer seems clear to me. It is in deliberate reaction to the dangerous line of Messianism practiced by man, a line leading up to the Sabbatian upheaval, that these ideas were conceived.”<sup>25</sup>

In this way, Hasidic personal redemption, which should have been incorporated into Messianic

redemption, instead came to misrepresent personal redemption as contradistinguished from Messianic redemption.<sup>25</sup>

דבקות = Messianic personal redemption = Israel's collective Messianic redemption is, in *Qabâl*-ism, "the last grade of ascent to [*Élôhim*]. It is not union, because union with [*Élôhim*] is denied to man even in that mystical upsurge of the [*nêphêsh*], according to *Qabâl*-istic theology. But it comes as near to union as a mystical interpretation of Judaism will allow."<sup>26</sup>

The logical necessity of consistency applies to redemption as to every other aspect of an infallible and unchanging 'ר. Hypothesized "changed world" notwithstanding, any understanding of redemption can only be valid to the extent that it is in harmony with *Tôrâh*, *Tan"kh* and all preceding *b'ritôt*. All who have failed to grasp this tenet have gravitated, and will inevitably gravitate, to heresy and apostasy. The same attribute of consistency with previous revelations of 'ר which distinguishes the holy from the profane and the valid *Mâshiakh* from every contra-*mâshiakh* likewise distinguishes valid Messianic redemption from heresy.

At least a minimal re-evaluation of *Yehôshua*'s qualifications at this point is in order. According to *Talmud*: "Let no one think that in the days of the *Mâshiakh* anything of the natural course of the world will cease or that any innovation will be introduced into creation [which, by the way, would introduce a logical contradiction of the Perfect and Immutable Creator; ybd]. Rather, the world will continue in its accustomed course [another teaching of *Yehôshua*<sup>27</sup>]. The words of *Yeshayâhu*: 'The wolf shall dwell with the lamb and the panther shall lie down with the kid' (*Yeshayâhu* 11:6) are a parable and an allegory which must be understood to mean that Israel will dwell securely even among the wicked of the heathen nations who are compared to a wolf and a panther. For they will all accept the true faith and will no longer rob or destroy. Likewise, all similar scriptural passages dealing with the *Mâshiakh* [including those concerning his rebuilding the *Beit-ha-Miqdâsh* and *Eilîyâhu*; ybd] must be regarded as figurative. Only in the Days of the *Mâshiakh* will everyone know what the metaphors mean and to what they refer. The sages said: 'The only difference between this world and the Days of the *Mâshiakh* is the subjection of Israel to the nations.'" (*Sanhedrin* 91b).<sup>28</sup>

"If he is then successful in rebuilding the sanctuary on its site and ingathering the dispersed of Israel, then he has in fact [as a result of his success] proven himself to be the *Mâshiakh*."<sup>28</sup>

The dispersed of Israel have been in the process of ingathering since 1948. The Sages agreed that the *Mâshiakh* is responsible for the ingathering. It is now clear that we are more than justified in assuming (see *Ramb"m* above) the *Mâshiakh* has come, indeed the first half of *Ramb"m*'s criteria is proven... and only *Yehôshua* fits all of the prophecies. Those who fathom *Tehilim* 118:22 can see that the sanctuary, too, is virtually complete, the breaches in *Tôrâh* are being addressed and redressed... and the sacrifices of halakhically *Tôrâh*-observant Jews have been, and continue to be, offered by the *Kôhein ha-Gâdôl* and *Tzêmakh* in the heavens described by *Zekharyâh* since even before the destruction of the *Beit-ha-Miqdâsh*. Redemption, while still being realized, became accessible a long time ago – for those who would hearken, the Realm arrived in the hearts of the *Tôrâh*-observant.<sup>29</sup>

*Ramb"m* continues, "He will then arrange the whole world to serve only [*Élôhim*], as it is said, 'For then I shall convert the lips of the kindreds to a clarified language for them all to call upon the Name of 'ר, and to serve Him as one' (*Tzephanyâh* 30 3:9)."<sup>28</sup>

See here note 11.9.1.

"It is told of *Rav Hiya* and *Rav Shimôn* that they walked in the valley of Arbela early in the morning and saw the dawn breaking on the horizon. Thereupon *Rav Hiya* said: 'So too is Israel's redemption; at first it will be only slightly visible, then it will shine forth more brightly, and only afterwards will it break forth in all of its glory.'"<sup>31</sup> This concurs with *Yehôshua*'s description in *NHM* 24.37-38. See also *The 1993 Covenant* (Schueller House) and my articles in back issues of *The Netzârim Newsletter* regarding the 1994, *Tishâ be-Âv Shoemaker-Levy Comet Collision with Tzêdêq, the Messiah Planet, Heralding the Messianic Era*.

**20.30.1 ... that *Yehôshua*...** *EB* reads, (having heard) "the tumult of the crowd, they asked what it was, and it was told them that the *Nâvi*,<sup>11.9.1</sup> *Yehôshua* from *Nâtzrat*," (was passing by... ).

**20.30.2** בן דוד חננו (Bên-Dâ-vid' khân-ei' nu; *Bên-Dâvid* be gracious to us), ελεησον ημας υιος Δαυιδ (eleison eimas; have mecry on us *Bên-Dâvid*), ...***Bên-Dâvid*, be gracious to us ...** Like its conspicuously identical twin in *pâsuq* 31 (cf. 20.31.1), disagreement concerning the word order bewrays the subsequent introduction of יהוה (hâ-Â-dôn' ; the Lord) / κυριε (kurie; Lord). Only the names of the source texts change. B and a-3 read κυριε ελεησον ημας while *Nestle-Alan* follows the majority of mss. reading ελεησον ημας κυριε. Redactors couldn't decide where to insert κυριε.

Moreover, in this *pâsuq*, κυριε (kurie; Lord) is not included *secundum* <sup>κ</sup> or *EB*, and is of questionable authenticity in P-45 (apparently) – and even in β and a-3.

The physical evidence leaves no reasonable doubt that κυριε was inserted by subsequent Roman (i.e., Christian) redaction, which wasn't in the original. The introduction of κυριε was, therefore, a contrived introduction of the pagan concept – without precedent in *Tan"kh* and Judaism of the period but well documented in Roman paganism – of the Christian divine man-*g-o-d*. This redaction is Christmas – the birth of the *Yesh"u* idol.

**20.31.1** בן דוד חננו (Bên-Dâ-vid' khân-ei' nu; *Bên-Dâvid* be gracious to us), ελεησον ημας υιος Δαυιδ (eleison eimas uios Dauid; have mercy on us *Bên-Dâvid*), ...***Bên-Dâvid*, be gracious to us...** Like its conspicuously identical twin in *pâsuq* 30 (cf. 20.30.2), disagreement concerning the word order bewrays the subsequent introduction of יהוה (hâ-Â-dôn' ; the Lord) / κυριε (kurie; Lord) in *EB* and the earliest extant Greek mss. Only the names of the source texts changes. <sup>κ</sup>, β, and a-3 and sy<sup>p</sup> read κυριε ελεησον ημας while *Nestle-Alan* follows the majority of mss. reading ελεησον ημας κυριε. Redactors couldn't decide where to insert κυριε.

Among the *EB* source texts, the ms. which Howard describes as “worst” within the group “less assimilated to the Greek and Latin” – G – omits this *pâsuq* entirely.<sup>32</sup>

The inclusion of יהוה in *EB*, especially given its absence in 20:30, is another clear indication that *EB* represents the evolution of the Hebrew tradition caving

in to Church pressures. Subsequent to *EB*, the *du Tillet* is even more Christianized.

Cf. also note 12.8.1.

**20.33.1** יהוה שתפקנה עינינו (hâ-Â-dôn' shê-ti-pâ-qakh' nâh ein·ein' u; the Lord, that our eyes will be opened), κυριε ινα ανοιγωσιν οι οφθαλμοι ημων (kurie ina ανοιγωσιν οι οφθαλμοι ημων; Lord / sir, that our eyes may be opened), ...**That our eyes will be opened...** according to *EB* and, excepting the order of the last three words, all the Greek mss.

While there is a distinction in Hebrew between two different pronunciations of יהוה (â-dôn·ai' ; plural = my lords / my sirs / my misters, usually rendered “the Lord”) and (a·dôn·i' ; sing. = my lord / my sir / my mister), no such distinction was discerned in the earliest extant Greek translations. In both cases, the Greek is always rendered by the noun κυριος (kurios; Lord / lord / sir). Equating divinity (Lord) to the Greek κυριος, when a simple “sir” is usually intended, isn't valid. Cf. also note 22.43.2.

Only the word order of the last three words is in dipute in the Greek mss., however the next two entire phrases, in this same *pâsuq*, are in dispute in both the Greek and Latin sources, proving that this *pâsuq* was in the process of being extensively redacted, indeed butchered, *ex post facto*. (The subsequent phrases aren't found in the earliest extant mss. upon which *NHM* relies and, therefore, need not be elaborated here.)

In *EB*, beside this phrase being unsupported in the earliest extant Greek sources, it is clear that the Hebrew was also butchered – and by someone heavy-handed and unfamiliar with Hebrew grammar. The Hebrew grammar shows that in one sentence the subject was removed, leaving a verb and object with no subject in order to appear to resemble the Greek tradition, while a nearby sentence has a subject – in all likelihood the same subject and same word – forced in, which doesn't fit grammatically, again to appear to resemble the Greek tradition. That in both cases the change transforms a Judaic idea into a contra-Judaic support of a divine man-*g-o-d* cannot be attributed to accident or error. The remnant Hebrew grammar may be more compelling evidence than anything Howard showed that *EB* represents an earlier Hebrew tradition.

First, שתפקחנה cannot refer to *Yehôshua* meaning “may you open,” since it means “may those-girls open.” (It’s the feminine plural of “they will open”).

This not only leaves האדון (hâ-Â·dôn’; the Lord) hanging there with no connection, there isn’t any precedent in *Tan”kh* for addressing האדון directly as the subject. The prefix ה (ha; the) is problematic here. האדון is used in *Tan”kh* as the 3<sup>rd</sup> person object of sentences in several instances, but never directly addressed as the subject as if it were 2<sup>nd</sup> person. This means

א. the term האדון doesn’t belong here and was introduced either by error or deliberate redaction. In the mss. of *EB* it’s in relatively close proximity (and perhaps moreso in an earlier mss. of slightly different size) with a sentence in the next line which lacks exactly this subject (cf. 20.34.3), and

ב. even if the term האדון did belong in this *pâsuq* the two blind men cannot have been using האדון to refer to “you” / *Yesh”u*.

Cf. also 20.34.3 and 12.8.1.

**20.34.1** רחם (ri·kheim’; had *rakhamim*<sup>18.27.1</sup>), *σπλαγχνισθεις* (he had feelings in his guts), ...had *rakhamim*... *EB* reads ויחמול (va-yakh·môl’; and he will have had pity), but cf. note 18.27.1.

**20.34.2** ויגע (va-yig·a’; he touched, affected), *απτομαι* (aptomai; palpate), ...palpated... This Greek verb means to do more than simply touch. It closely parallels the English term palpate – to examine by touching, as for medical diagnosis. (The conversive ׀ transforms the past into future perfect.)

**20.34.3** ויאמר להם אמונתכם ריפא אתכם (va-yô’ mêr lâ·hêm’ êm·un·at·khêm’ ri·pei’ êt·khêm’; and he said to them ‘Your *êmunâh*<sup>8.10.1 fem.</sup> He has cured you’), ...and said to them, Your *êmunâh* will cure you... according to *EB*.

Grammatically, the masculine verb dictates that the subject of this sentence cannot be the feminine אמונה. Investigation of this problem results in the exposing of a cascade of questionable-to-certain redactions all connected to the insertion of a several planks forming a

pillar of a divine man-*g-o-d*. As the various planks fall away, the entire pillar vanishes.

If the writer’s intent was “Your *êmunâh*<sup>8.10.1</sup> has cured you” the verb would have been written, instead, in the feminine: ריפאה אתכם (êm·un·at·khêm’ ri·pâh’ êt·khêm’). One must either conclude that the writer didn’t know Hebrew grammar or the masculine subject was redacted out by someone less familiar with Hebrew grammar. That there is no precedent in *Tan”kh* or the Dead Sea Scrolls for a divine man-*g-o-d* thereby introduced overwhelmingly dictates the latter.

Since אמונה cannot be the subject of the sentence, if we maintain that ריפא is correct then we must look for the subject. The subject addressed by these two blind men in *pâsuq* 31 was האדון (hâ-Â·dôn’; the Lord). Whether understood or originally specified, האדון could be the subject of such a sentence (especially interesting since, we find in 20.32.1 that, in gramatically again, האדון doesn’t fit properly there!). If we take the verb ריפא to be correct, the resulting *pâsuq* would then read אמונתכם האדון ריפא אתכם (êm·un·at·khêm’ hâ-Â·dôn’ ri·pei’ êt·khêm’; your *êmunâh*,<sup>8.10.1</sup> the Lord has cured you).

It will likely be argued that *Yesh”u* has already been addressed as האדון in *pâsuq* 31 – however cf. 20.31.1 and 20.33.1.

This, however, still leaves the problem of restoring sense to the remaining term ...אמונתכם... left hanging alone. It’s possible that ויאמר להם אמונתכם (va-yô·mar’ lâ·hêm’ êm·un·at·khêm’; and he said to them, your *êmunâh*<sup>8.10.1</sup> ???, [He will cure you]) was a misreading of ויאמר למען אמונתכם (va-yô·mar’ le·ma·an’ êm·un·at·khêm’; and he said, on account of your *êmunâh*<sup>8.10.1</sup> [He will cure you]).

More likely however, before any of the redactions, this was the twin the same phrase found in *NHM* 9.29: אמונתכם תרפא אתכם (your *êmunâh*<sup>8.10.1</sup> will cure you). ריפא is easily misread in a worn ms. as תרפא, and resolves the “lost” subject as well. Misreading תרפא as ריפא could also have triggered the Christian redactor’s innovation of reading a divine man-*g-o-d* into this *pâsuq*. Since the earliest extant Greek, Latin and Aramaic mss. demonstrate that the process of interjecting the divine man-*g-o-d* idea was ongoing during these redactions and revisions, the misreading of

The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 20

תרפא as תרפא would imply that the original Hebrew *Matityâhu* phrase, אמונתכם תרפא אתכם, predates all of the Greek, as well as their offspring Latin and Aramaic (sy<sup>p</sup>), mss. which exhibit the confusion and misreading.

**20.34.4 ... they...** (looked up). αυτων οφθαλμων αυτων (auton oi ophthalmoi; their eyes), as found some later mss, is not included here *secundum* <sup>κ</sup>, β and a-3. Αυτων οι οφθαλμοι (auton oi ophthalmoi) as found in *TR* has no basis at all in the early mss.

**20.34.5** ראו והודו לאל (râ-u' ve-hôd-u' lâ-Eil' ; they saw and thanked *Eil*), ανεβλεψαν (aneblepsan; they looked up), ...**saw...** according to *EB* and the earliest extant Greek mss. Αναβλεπω (anablepo; to look up) derives from ανα (ana; up) and βλεπω (blepo; to see and observe).<sup>4</sup>

**20.34.6** ומיד ראו והודו לאל והלכו אחריו וכל העם הודו זה לאל על זה (u-mi-yâd' râ-u' ve-hôd-u' lâ-Eil' ve-hâl-khu' a-khar-âyv' ve-kâl' [kol] hâ-âm' hôd-u' lâ-Eil' al zêh; and directly they saw, gave thanks to *Eil* and walked after him, and all of the kindred gave thanks to *Eil* concerning this), και ευθεως ανεβλεψαν και ηκολουθησαν αυτω (kai euthews aneblepsan kai eikoloutheisan auto; and immediately they saw and followed him) ...**and directly they saw, gave thanks to *Eil* and followed him; and all of the kindred gave thanks to *Eil* for this...** according to *EB* and all of the earliest extant mss.

*TR* adds an additional phrase αυτων οι οφθαλμοι (auton oi ofthalmoi; their eyes [saw]), based on sy<sup>p</sup> and later mss.

<sup>1</sup> “Capital Punishment,” *EJ* 5.142, 144.

<sup>2</sup> “Flogging,” *EJ* 6.1350.

<sup>3</sup> “Flogging,” *EJ* 6.1348.

<sup>4</sup> W.E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Iowa Falls: Riverside Book and Bible House, no copyright notice), p. 325.

<sup>5</sup> Cf. XI Sh. 5:1 and “Bet Din and Judges,” *EJ*, 4:719-27.

<sup>6</sup> “Redemption,” *EJ* 14.1ff.

<sup>7</sup> Gershom Scholem, *The Messianic Idea in Judaism* (New York: Schocken, 1971), p. 6.

<sup>8</sup> Scholem, p. 8.

<sup>9</sup> Scholem, p. 18.

<sup>10</sup> Scholem, p. 9-10.

<sup>11</sup> Scholem, p. 97.

<sup>12</sup> Christopher Tuckett, *Nag Hammadi and the Gospel Tradition* (Edinburgh: T & T Clark, 1986), pp. 8 & 101-2.

Even Tuckett qualifies his argument that “the use of αδικος here does not correspond to either Is 53.12 LXX or Lk 22.37, which both use ανομοος,” that “the presence of a Greek load word in Coptic does not necessarily imply the use of the same word in a Greek *Vorlage*.” Beyond this, the two terms being synonymous and the use of a synonym certainly cannot imply non-support; particularly when no alternative to the obvious Biblical basis is suggested.

<sup>13</sup> Scholem, p. 32-33.

<sup>14</sup> Scholem, p. 47-48.

<sup>15</sup> *Shemôt Rabâh*, XXV.16, cited in Scholem, p. 11.

<sup>16</sup> Scholem, p. 38-39.

<sup>17</sup> Scholem, p. 38.

<sup>18</sup> Scholem, p. 35.

<sup>19</sup> Scholem, p. 11ff.

<sup>20</sup> Scholem, p. 178.

<sup>21</sup> Scholem, p. 185.

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 20**

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<sup>22</sup> Scholem, p. 186.

<sup>23</sup> Scholem, p. 194.

<sup>24</sup> Scholem, p. 48.

<sup>25</sup> Scholem, p. 195.

<sup>26</sup> Scholem, p. 203

<sup>27</sup> Days of *Nôakh*, *NHM* 24:37ff.

<sup>28</sup> Scholem, p. 28f.

<sup>29</sup> See *Atonement In the Biblical 'New Covenant' (Schueller House)*.

<sup>30</sup> צפנייה, *Tzephanyâh*, de-Judaized to “Zephaniah”.

<sup>31</sup> *Midrash Shir ha-Shirim Rabâh*, VI, 10.

<sup>32</sup> George Howard, *The Gospel of Matthew according to a Primitive Hebrew Text* (Macon: Mercer University Press, 1987), pp. 100 & xi.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 21

**21.0.1** יום חמישי / יום ה' ; Yôm Kha-mish-i' , 5<sup>th</sup>day), Firstmonth (Ni-san' ) 8, גתש"צ (3790). According to Yn. 12:1, this occurs six days before *Pêsakh*. Cf. note on dating, 28.1.2.

**21.0.2** יום שישי / יום ו' ; Yôm Shish-i' , 6<sup>th</sup>day), Firstmonth 9, 3790. According to details in Yn. 12:1, 12, this is the "next day" following 21.0.1. Cf. note on dating, 28.1.2.

**21.0.3** בית פגה (Beit-Pag-âh' , plural pag-ôt' ; House of the Unripe-fig, pop. Bethphage), ...*Beit-Pagâh*... This village was located east of *Har Zeitim* <sup>1</sup> near *Yerushâlayim*. "In ancient times it was surrounded by a wall. *Beit-Pagâh* marked the eastern confines of *Yerushâlayim* in the period of the *Beit-ha-Miqdâsh ha-Sheini* (*Menâkhôt* 11:2; 75b)... It has been identified both with the Arabic village of *al-Tur*, on the southern of the three hills of [*Har Zeitim*]," <sup>2</sup> and with the Arabic village of *Abu Dis*.<sup>3</sup> Cf. also notes 21.19.1 and 21.5.1.

**21.0.4** שער הרחמים (Sha-ar' ha-Ra-kham-im' ; Gate of Compassions, pop. 'Golden Gate'), ...*Shaar hâ-Rakhamim*... 'Golden Gate' is the Christian name for the eastern gate of *Har ha-Bayit* in *Yerushâlayim*. The name "Golden Gate" derives from a corruption of the Greek name "Beautiful Gate" (*Trans.* 3:2,10). How did 'Beautiful' become 'Golden' despite the fact that there's nothing gold associated with it? In the earliest Greek of the Messianic Writings, the word for 'beautiful' is οραία (oraia). Jerome translated the Christian *New Testament* into Latin in the fourth century. In doing so, he rendered οραία into the similar-sounding Latin *aurea* (gold), instead of the Latin word for 'beautiful.' So the Latin Vulgate text corrupted the earlier – already suspect – Greek 'Beautiful Gate' to 'Golden Gate.'<sup>4</sup>

*Talmud* comments "*Shaar hâ-Rakhamim*, over which was a representation of the Palace of [*Shushân*], and through which the [*Kôhein*

*ha-Gâdôl*] who burnt the red heifer and all who assisted with it used to go forth to [*Har Zeitim*]." <sup>5</sup> "According to [Judaic] tradition, this [representation of the Palace of *Shushân* over *Shaar hâ-Rakhamim*] commemorated the permission by the kings of Persia to rebuild the [*Beit-ha-Miqdâsh*]. Cf. *Menâkhôt* 98a."<sup>6</sup> Thus, *Shaar hâ-Rakhamim* is also called the *Shushân* Gate.

Most of the last judgment and messianic associations with *Shaar hâ-Rakhamim* stem directly from *Tan"kh. Zekharyâh* (14.1-5) *ha-Nâvi* delivers an oracle on the day of ('<sup>ה</sup>'s or the *Mâshiakh*'s) coming. In this oracle, '<sup>ה</sup> descends to *Har Zeitim* and enters *Yerushâlayim* from there. This implies passage through *Shaar hâ-Rakhamim* (as well as an anthropomorphous facet).

Further, in *Yôeil* 3.1 – 4.2 '<sup>ה</sup> is to bring the *gôyim* down into עמק יהושפט (Eim' êq Ye-hô-shâ-phât' ; the Valley of 'ha-Sheim will Adjudicate-*mishpât*') and there נשפטת' (nish-pat-e-ti; I shall have adjudicated-*mishpât* upon) them. *Yehôshâphât* is not only the name of an Israeli *Mêlêkh*; it also means 'he will adjudicate-*mishpât*.' עמק יהושפט is probably another name for נחל קדרון (Nakh' al Qi-drôn' ; the *Qidrôn* Streambed), which lies immediately east of *Yerushâlayim*, between the city and *Har Zeitim*. Accordingly, on the day of '<sup>ה</sup> prophesied in *Yôeil*, the *gôyim* will be gathered in נחל קדרון where they will be judged by *Élôhim* from *Shaar hâ-Rakhamim*.

Judgments were customarily rendered in the gates of a city (see *Be-Reishit* 19.1, 23.10), so presumably, '<sup>ה</sup>; having descended to *Har Zeitim*, would render His judgments at *Shaar hâ-Rakhamim* in *Yerushâlayim*, near the ancient site of the *Beit-ha-Miqdâsh*. Thus the association of יום הדין' (Yôm ha-Din' ; Judgment Day) with *Shaar hâ-Rakhamim*.<sup>3</sup> These *pesuqim* are well established as applying to the *Mâshiakh*, as the Hand or instrument of '<sup>ה</sup>'s actions. Consequently, the

*Mâshiakh* must enter *Yerushâlayim* through *Shaar hâ-Rakhamim*.

The precise locations of *Shaar hâ-Rakhamim* and the *Beit-ha-Miqdâsh* are related. Surprisingly, scholars have disagreed over the precise location of both. While the *Shaar hâ-Rakhamim* seems apparent, in plain view, this is actually a relatively recent construction – of 7<sup>th</sup> century C.E. Moslem occupation. This Moslem gate is built overtop the older gate that was discovered in 1969.04.<sup>3</sup> The date of the earlier gate has not been fixed with certainty because the Moslem *Waqf* will not permit any archaeological exploration on *Har ha-Bayit* that would corroborate the Jews' heritage! The Moslems also obliterated at least some archaeological vestiges of *Shlômôh's Beit-ha-Miqdâsh ha-Rishôn* with a bulldozer.<sup>7</sup>

Characteristics of the masonry indicate that the wall on each side of the earlier *Shaar hâ-Rakhamim* is Pre-Herodian at its lowest levels. This is quite likely a wall built by *Shlômôh ha-Mêlêkh*, though visible parts of the earlier *Shaar hâ-Rakhamim* indicate it could be of later construction could be *Khashmônâyim*. However, the visible part is only a repair or improvement to the original *Shaar hâ-Rakhamim*. Its location is fixed by the lowest levels of the Solomonic (or Hasmonean) wall.

*Shaar hâ-Rakhamim* was located on a line due east of the entrance to the *Beit-ha-Miqdâsh* proper. Dr. Asher Kaufmann writes concerning the ceremony of the red heifer: From time to time the heifers would be led out from *Shaar hâ-Rakhamim* in *Yerushâlayim* to *Har Zeitim* opposite. There the *Kôhein ha-Gâdôl* would slaughter the young cow, which would be burned on a pyre and its ashes gathered. The *Tan"kh (Be-Midbar 19.4)* describes the *Kôhein* sprinkling the blood of the heifer 'opposite the front of the אהל מועד (Ô' hêl Mô-eid' ; "designated tent," i.e. Tent of Meeting) seven times.'

This *pâsuq* seemed to mean that the *Kôhein* who was standing on *Har Zeitim* was facing the main entrance to the הֵיכָל (hei-khâl' ; palace, temple) in the inner court. This is corroborated by the description of the walls of the [*Beit-ha-Miqdâsh*] compound found in *Midôt*. 'All the walls were high except the eastern wall, so that the [*Kôhein*] who

burnt the red heifer might, while standing on [*Har Zeitim*], by directing his gaze carefully, see the entrance of the הֵיכָל at the time of the sprinkling of the blood.'

"Reading [*Yekhêzqeil* 8:16], Kaufmann noticed that the renegade sun-worshippers turning their backs to the [*Beit-ha-Miqdâsh*] to face the rising sun indicated that the [*Beit-ha-Miqdâsh*] was on an east-west axis – that it had been built facing away from the sun in a renunciation of sun worship. To Kaufmann, the fact that the [*pâsuq*] from *Yekhêzqeil* was read during [*Sukôt*] also had significance because that was the period of the autumn equinox, when the rising sun was closest to due east... Kaufmann presumed that the ceremony was conducted near the crest in order to permit the [*Kôhein*] to look over the eastern wall. (Although this wall was lower than the rest, it could not be too low because the [*Beit-ha-Miqdâsh*] was also a walled fortress.) The flat crest of [*Har Zeitim*] for the most part was too northerly to permit an east-west line of sight to [*Har ha-Beit-ha-Miqdâsh*]. From the crest's southernmost end, however, Kaufmann drew a line that reached the [*Har ha-Beit-ha-Miqdâsh*] near [*Shaar hâ-Rakhamim*], about 95 meters from the center of the [Moslem] Dome of the Rock mosque. There could be no east-west line of sight to [this mosque] itself from the ridge crest."

"... the location of the [*Beit-ha-Miqdâsh*] which we have fixed with some confidence is 350 feet north of [the mosque]. [The mosque], therefore, is probably not sitting on the location of either of the [*Bâtei-ha-Miqdâsh*]. The location of these edifices was over a football field length to the northwest of the Dome of the Rock mosque.

"In scanning [*Har ha-Beit-ha-Miqdâsh*] from where he thought the [*Kôhein ha-Gâdôl*] might have stood on [*Har Zeitim*], [Kaufmann] had taken a sighting on [*Shaar hâ-Rakhamim*] and on a small cupola [of the Moslem occupation] more than 200 meters beyond it. Musing on his way home on the cupola's apparent centricity in the presumed area [of the *Beit-ha-Miqdâsh*], he looked it up in a reference work in his study and found it to be a structure [of the Moslem occupation] called the 'Dome of the Spirits.' When he read that it stood over a circle of

bedrock, he literally jumped in his chair. If the Dome of the Rock was not the site [of the *Beit-ha-Miqdâsh*], then the large stone around which it is built was not the Foundation Stone which had been in the [דְּבִיר' (De-*vir'*, the Holy of Holies)] [and upon which rested the אֲרוֹן הַבְּרִית; A-*rôn'* ha-B'*rit*; the 'Chest of the Covenant'] in this innermost sanctum of the [*Beit-ha-Miqdâsh*]. The bedrock beneath the Dome of the Spirits was a possible alternative."

During the 19<sup>th</sup> century, the Moslems occupying *Yerushâlayim* schemed to destroy Jewish prophecies and hopes of a coming *Mâshiakh* entering *Yerushâlayim* through *Shaar hâ-Rakhamim*. Arab muslims turned the entire area under *Shaar hâ-Rakhamim* into a Moslem cemetery to make the entire area unclean. Their aim was to make it impossible for a Jewish *Mâshiakh* to fulfill the prophecy to pass through it, in order to demonstrate that Islam had rendered the messianic prophecies in the Jewish *Tan"kh* thoroughly impossible, and the Jewish *Tan"kh* would thereby be proven no longer valid, having been displaced by their *Qôran* – *Moslem Displacement Theology*. The *Shaar hâ-Rakhamim* is now an unclean area defiled with human bones as a result of the Moslem occupation. However, the Jewish *Mâshiakh*, *Yehôshua*, has already passed through this gate in fulfillment of the prophecy.<sup>8</sup>

**21.1.1** הַר זֵיתִים (Har Zeit-*im'*; Mount of Olives),  
...*Har Zeitim*...

**21.2.1** בַּת (bat; daughter, figuratively of a suburb),  
κωμην (komein; unwallled satellite-village),  
...*suburb*... of *Yerushâlayim*; cf. note 14.15.3.

*EB* reads מִבְצָר (miv-tzâr'), "fortress," perhaps relying upon the fort standing upon the traditional site in the 14th century. Cf. also note 21.0.4.

**21.3.1** ...*adôni* has need of them... Cf.  
*Tehilim* 110:1 with notes 22.43.2 and 12.8.1.

**21.4.1** ...*And*... ολον (olon; all) is not included  
*secundum* א, a-3 and sy<sup>p</sup> although it is included in β.

**21.5.1** צִיּוֹן (Tzi-*ôn'*; checked, remarkable, noteworthy, i.e. [the place where the Name of 'I] is noted; or, according to some scholars, from צוּר [tzi-*vâh'*; he shall *tzivâh* 15.4.1], i.e., the place *ha-Sheim tzivâh* [which implies "noted"]], ...*Tziôn*... corrupted to 'Zion.' In *Shmueil Beit* 5:7-9 we find "*Dâvid* took the מִצְדַּת צִיּוֹן (me-tzud-at' Tzi-*ôn'*, stronghold of *Tziôn*), that is, the City of *Dâvid*... So *Dâvid* dwelt in the *metzudâh* and called it עִיר דָּוִד (Ir Dâ-*vid'*; the City of *Dâvid*). And *Dâvid* built round about from the מִלְוָה (mi-lô', an earthen "filling" or rampart) inward." This "Stronghold of *Tziôn*" was so formidable that, even before *Dâvid* conquered the city and further reinforced it, the *Yevusim* inhabitants bragged that the lame and blind could defend it. They posted the lame and blind atop its walls to mock *Dâvid* and his men.

The מִלְוָה has been excavated and made an archaeological park. It lies about a quarter mile downhill, to the south, from *Har ha-Miqdâsh*. This is the historically accurate *Tziôn*. The hill called *Tziôn* today, with the "Tomb of *Dâvid*," is of more recent, Christian, tradition. The "Tomb of *Dâvid*" isn't the authentic tomb of *Dâvid* either.

*Tziôn*, however, had come to include the upper city and today's "Mt. Zion" and "*Dâvid*'s Tower." (This tower, the Citadel, was built by Herod and has no connection with *Dâvid*). By the time of these events this whole area of early *Yerushâlayim* was identified (i.e. in Josephus) as *Tziôn*. According to a note in the Soncino *Talmud*, *Tziôn* was "outside *Yerushâlayim*, the fortress in the wall of the Holy City." *Tziôn* subsequently refers metaphorically in the *Tan"kh* to the women of *Yerushâlayim* (Daughters of *Tziôn*) and to the land of Israel.<sup>9</sup>

**21.7.1** ...and the foal... *EB* inserts "while others" [put their...]

**21.7.2** טְלִיתוֹת (tal-lit-*ôt'*; <sup>9.20.2</sup> the four-cornered garment upon which *tzitzitôt* <sup>9.20.1</sup> are attached), επ αυτων τα ιματια (ep auton ta imatia; upon them outer mantles), ...*talitôt*... The Hebrew supplies the

modern term for the outer mantle which is today a prayer shawl. The Greek follows  $\aleph^*$  and  $\beta$ .

*EB* inserts והאחרים שמו עליהם ומלבושיהם (ve-hâ-a-kheir·im' sâm' u al·ei' hêm klei·hêm' u-mal·bush·ei' hêm; and the others put on them their articles and their garments).

$\aleph^1$  and a-3 read  $\epsilon\pi$  αυτων τα ιματια αυτων ( $\epsilon\pi$  auton ta imatia auton; upon them their outer mantles). *TR* follows this reading except substituting  $\epsilon\pi$  ανω ( $\epsilon\pi$  ano; upon) instead of  $\epsilon\pi$  ( $\epsilon\pi$ ; on).

### 21.8.1 ...and others were cutting

**branches...** probably לולב (lu·lâv' ; date-palm branch sprouts). Perhaps also הדס (ha·das' ; myrtle)

and ערבה (ar·âv·âh' ; willow) branches along with אתרוג (ê·trôg' ; citron) – the four species of *Sukôt*; cf. *Va-Yiqrâ* 23:40.<sup>10</sup>

**21.9.1** הושענא בן-דוד ברוך הבא בשם ה' הללו את ה' הושענא מן השמים הללוהו במרומים (Hô-sha-nâ'

Bên-Dâ-vid' ! Bâ-rukh' ha-bâ' ba-Sheim' 'ה! Ha·le·lu' eit 'ה min ha-shâ-mai' im Ha·le·lu' hu bim·rôm·im' ; Save us *Bên-Dâvid* [i.e. *Mâshiakh* *Bên-Dâvid*]! Welcome [lit. “blessed is he who comes] in the Name of 'ה. Extol 'ה from the heavens. Extol Him in the highest places), ωσαυνα τω υιω Δαυιδ, ευλογημενος ο ερχομενος εν ονοματι κυριου, ωσαυνα εν τοις υψιστοις (osanna to uio Daud, eulogeimenos o erkhomenos en onomati kuriou, osanna en tois upsistois; “Save us.” to the son of *Dâvid*, “Blessed is he who comes in the Name of 'ה, Save us in the high places), ... הושענא בן-דוד. ברוך הבא בשם ה' הללו את ה' מן השמים הללוהו במרומים... *EB* and the earliest Greek tradition differ significantly on the last phrase.

*EB*, at the tail end of an evolution confluent with the Greek tradition, is probably less reliable than  $\text{sy}^p$ , which supports the earliest Greek tradition. Consequently, the Hebrew is reconstructed by back-translating from the earliest Greek tradition and using quotations these Jews likely cited from *Tan"kh*. The Greek follows the earliest extant source mss. Cf. *Tehilim* 118:25-26 and 148:1. The text is left in Hebrew to emphasize the Hebrew and Judaic nature of the Jews involved.

בן-דוד (Bên-Dâ-vid' ; son of *Dâvid*) is a Hebrew metonym meaning “*Mâshiakh*,” who was prophesied to be a *Bên* (son of) *Dâvid*. ברוך הבא (Bâ-rukh' ha-bâ' ; lit. blessed be he who comes) is a Hebrew idiom meaning “Welcome.”

*EB* reads: הושענא מושיע העולם ברוך הבא בשם ה' הושענא מושיענו תתפאר בשמים ובארץ (Hô-sha-nâ' Mô-shi' a hâ-ô-lâm' . Bâ-rukh' ha-bâ' ba-Sheim' ha-Sheim. Hô-sha-nâ' Mô-shi·ei' nu. Tit·pâ·eir' ba-shâ-mai' im u-vâ-âr' êtz; Save us, we prithee, savior of the world-age. Welcome [lit. blessed is he who comes] in the Name of 'ה. Save us, we prithee, our Savior. May you be glorified in the heavens and in the land). Cf. *Tehilim* 149:4: יפאר ענוים בישועה (ye-phâ·eir' a-nâv·im' biy-shu·âh' ; He shall glorify the humble in Ye-shu·âh' / salvation). See also “glorify,” *Yeshayâhu* 55:5; 60:9; 49:3 and, speaking of the נצר (nei·tzeir' , sing. of *Netzârim* – see *Yeshayâhu* 11:1), 60:21.

**21.10.1 ...as he came into Yerushâlayim...** cf. *Zekharyâh* 9:9.

**21.12.0** יום ראשון / יום א' / Yôm Rish·ôn' , 1<sup>st</sup> day), Firstmonth (*Nisân*) 11, 3790. Cf. also note on dating, 28.1.2. This is the *Yôm Rishôn*, following the ‘Palm Procession’ of *Yôm Shishi* of the previous week (cf. note 28.1.2; Ky-Mk. 11:8-12). According to Ky-Mk. 11:11 & 19, *Yehôshua* and the *talmidim* returned to *Beit-Khânân* for the night. Cf. *Malâkhi* 3:1 & *Khagai* 2:7-9. According to the Hebrew tradition, *Yehôshua* discovered the fig tree with no פגים (pag·ôt' ; unripe figs) in the afternoon of *Yôm Shishi*, Firstmonth 9. The Greek account in Ky-Mk. 11, places this upon returning to the *Beit-ha-Miqdâsh* on *Shabât* morning. In *pâsuq* 21, *Yôm Rishôn*, Firstmonth<sup>1.18.1</sup> 11, the tree was discovered to have withered in the interim.

שכינה (She·khin·âh' ; Neighboring [Presence of 'ה]) is the post-Biblical term for the כבוד (kâ·vôd' ; respect) that was present in the edifice named for the *Shekhinâh*, the משכן (Mish·kân' , Tabernacle; lit. Dwelling [Edifice]),<sup>11</sup> and *Beit-ha-Miqdâsh* *ha-Rishôn*. However, the כבוד never graced the

*Beit-ha-Miqdash ha-Sheini*. Yet, “The כבוד of this latter house shall be greater than that of the former, says ’ה of hosts.” Moreover, “‘I will fill this house with *kâvôd*,’ says ’ה of arrays / armies.” Since the *Beit-ha-Miqdash ha-Sheini* has been destroyed (even had the Moslems not made *Shaar hâ-Rakhamim tumâh* with a cemetery), the presence of *Yehôshua*, as the בן-דוד (Bên-Dâvid / Mâshiakh of ’ה), is the only plausible fulfillment these two prophecies – ever.

**21.12.1** בית-המקדש (Beit-ha-Miq-dâsh’ ; House of the Holy Place), ...**The *Beit-ha-Miqdash*...** Cf. *Zekharyâh* 14:21. These were sellers of religious items: doves for sacrifice, etc. The currency-exchangers were changing currencies (many foreign) into coinage acceptable in the *Beit-ha-Miqdash*. As is argued about comparable Christian book & gift shops in Churches today, such were “only doing a service for the worshippers and deserved reasonable recompense.” If it wasn’t acceptable then, neither is it now.

This would appear, at first glance, to imply that the *Teimâni* and *Sephârâdi* tradition of auctioning *Tôrâh aliyôt* during the service conflicts with *Yehôshua*’s teaching here. However, there are significant differences and we must be careful not to “throw out the baby with the bath water.”

I asked a *Teimâni* elder who remembers the traditions of *Teimân* whether the practice of selling the *aliyôt* was an innovation upon assimilating into Israeli culture. However, the practice derives from the traditions practiced in *Teimân* – the most pristine remnant of *Har Sinai* tradition existing on the planet.

*EJ* mentions only

- ◊ that “modern communities” discontinued this “old practice,” and
- ◊ a 19<sup>th</sup> century association with collecting money to support activities in *Êrêtz Yisrâeil*.<sup>12</sup> However, this doesn’t explain the apparently pre-19<sup>th</sup> century antiquity of the *Teimâni* practice.

Much of the undiluted *Teimâni* tradition derived from various aspects of *Beit-ha-Miqdash* liturgy. Such a paradigm is obvious in the presentation of

personal sacrifices. If everyone who sinned had brought a sacrifice to the *Beit-ha-Miqdash* it would have taken a year to offer the sacrifices of any given day. There had to be a system by which certain sacrifices were accepted while the large body of others either shared these and/or were represented by the public sacrifice. The most likely method of selecting a limited number of sacrifices was an auctioning of a certain number of sacrifice *aliyôt*.

How does this differ from what *Yehôshua* was criticizing? Most importantly, *Yehôshua* criticized profiteering and monopolistically ripping people off, i.e. “robbers,” in the *Beit-Tephilâh*. *Yehôshua* expressed no objection to providing sacrifices or Temple coinage to those who prayed there. As set forth by *Yeshayâhu ha-Nâvi* (58:13-14), *Yehôshua* objected to cheating, gouging, profiteering, and conducting personal profit-making business in the *Beit-Tephilâh*.

The entire focus of this hypothesized auctioning system, as with today’s continuing *Teimâni* tradition of auctioning *Tôrâh aliyôt*, is upon monies for the upkeep, books, and beautification of the *Beit-Tephilâh*. (In the former, these monies would also have supported the *Kôhanim* and *Leviim*.) All of the money pledged (none is even brought on *Shabât*) goes to the *Beit-Tephilâh*, none to personal pockets. The *Teimâni* tradition does not constitute the profiteering criticized by *Yehôshua*.

Based on sparse information, it appears that the *Teimâni* tradition of auctioning *Tôrâh aliyôt* may harken back to a practice of auctioning sacrifice *aliyôt* in the *Beit-ha-Miqdash*. No more compelling origin for a pre-19<sup>th</sup> century practice has surfaced. As is the *Netzârim* method, we assume *Halâkhâh Teimânit* is right until evidence demonstrates it wrong, rather than the opposite – Christian – approach. Therefore, until contradictory evidence surfaces clearly demonstrating that auctioning *Tôrâh aliyôt* derives elsewhere, pending further evidence to the contrary we conclude that the tradition apparently reflects the *Teimâni* tradition from *Har Sinai*. We look forward to further evidence that will document or disprove this conclusion.

**21.13.1** בית-תפילה (Beit-Te-phil-âh’ ), ...**House of Prayer...** cf. *Yeshayâhu* 56:7, which goes on to

read “for all העמ׳ם (hâ-âm-im’; the kinsmen). This phrase in *EB* is absent in the Greek. העמ׳ם specifies the members (plural) of the, one, kindred – the Jews. While there were several *Bâtei-ha-K’nêsêt*<sup>4.23.2</sup> in *Yerushâlayim* in *Yehôshua*’s time, he speaks here of the *Beit-ha-Miqdâsh* on *Har Tziôn*. Cf. also *Yeshayâhu* 60:7.

**21.13.2 ...den of robbers...** Cf. *Yirmeyâhu* 7:9 (& *pastuq* 10). “It was [the] function [of the money changers] to accept all gifts and forward them to their intended purposes (*Sheqâlim* 6:5, 6).” It was at these money changers’ tables that the corrupt Hellenist-Roman Pseudo-*Tzedôqim* “Priests of Wickedness” would have diverted the ... offerings [cf. note 23.18.1].

**21.15.1** גדולי החכמים והכהנים (ge-dôl-ei’ ha-kha-khâm-im’ ve-ha-kô-han-im’; greats of the sages and the *kôhanim*), ἀρχιερείς και οἱ γραμματεῖς (arkhiereis kai oi grammateis; chief priests and scribes), ...**Chief Kôhanim and Khasidim-Tzedôqim Sôphrim...** according to *EB* and the earliest Greek mss. (Note that ‘chief priests’ in the Greek is plural. There was more than one ‘chief priest.’)

However, the *Tzedôqim*,<sup>3.7.2</sup> (Hellenist-Roman Pseudo- and *Khasidim*-) predominated the *Beit-ha-Miqdâsh* prior to the destruction of the *Beit-ha-Miqdâsh*. Inserting “head sages” ahead of the *Kôhanim* implies the Rabbinic *Perushim*, very likely a Christian redaction targeting the rabbis, *ex post facto*, as enemies of the church. Many instances demonstrate that *EB* is at the tail end of an evolution in which the Hebrew tradition merges with the Greek / Christian tradition.

**21.16.1** זֶד (ôz; strength), αἰνον (ainon; panegyric tale), ...**strength...** זֶד is from MT. The Greek also follows *LXX*. *LXX* tradition, 200 years before *Yehôshua*, recognized that זֶד from the mouth of babies and sucklings would take the form of αἰνον. Cf. *Va-Yiqrâ* 7:12; *Divrei-ha-Yâmim Beit* 29:31; *Tehilim* 50:14,23; *Tehilim* 34:2 with *Yehudim* 13:15.

*KJV* confuses eight different terms as “praise.” The most accurate Hebrew term for praise is שְׁבַח (shêv’ akh), which is found only a few times in MT and usually rendered in *LXX* by #7-8 (below).

1-3) αἶνος (ainos; panegyric tale), the related αἰνεσις (ainesis) and the verb αἰνεῶ (aineo). Only αἶνος is found in *Matityâhu*.

These correspond in *LXX* principally to תְּהִלָּה (te-hil-âh’; extolling, cf. הלל 26.30.1) and תּוֹדָה (tôd-âh’; thanks).

4) δοξά (dokza), corresponding to כְּבוֹד (kâ-vôd’; respect, honor). Cf. 5.16.2. Δοξά is also translated in *KJV* as worship, widening the confusion to another six terms (cf. 2.2.2, 4.9.1, 5.16.2 & 15.9.3).

5) εὐλογεῶ (eulogeo; bless) corresponds to בָּרַךְ (bâr-akh’; kneel, bless). Cf. 26.26.3.

6) ἀρετή (aretei; real quality), not found in *Matityâhu*.

7-8) ἐπαινος / ἐπαινεῶ (epainos / epaineo; exaltation / exalt), not found in *Matityâhu*, is occasionally rendered for שְׁבַח. *EB* renders שְׁבַח for other Greek terms; cf. 10.32.1, 26.27.1, 2.2.2, 4.9.1, 5.16.2 & 15.9.3.

*EB* renders הַשְׁתַּבַּח (hish-ta-bei-akh’; he was paid obeisance [reflexive form of שְׁבַח]) at 3.6.4 and 11.25.1. See also notes 2.2.2, 4.9.1, 5.16.2 & 15.9.3.

Excluding *mishpâtim* referring to self-praise, boasting and self-glorifying, cf. הלל *Be-Reishit* 12:15 (“commended”); *Tehilim* 10:3; 18:4; 22:23, 24, 27; 35:18; 44:9; 48:2; 56:5, 11; 63:6; 69:31; 74:21; 84:5; 96:4; 102:19; 104:35; 105:3 (glory), 45; 106:1, 5, 48; 107:32; 109:30; 111:1; 112:1; 113:1, 3, 9; 115:17, 18; 116:19; 117:1, 2; 119:164, 175; 135:1, 3, 21; 145:2, 3; 146:1, 2, 10; 147:1, 12, 20; 148:1, 2, 3, 4, 5, 7, 13, 14; 149:1, 3, 9; 150:1, 2, 3, 4, 5, 6; *Mishlei-Shlômôh* 12:8; 27:2; 28:4; 31:28, 31; *Yirmeyâhu* 20:13; 31:7. Cf. also *Tehilim* 34:3; 49:7; 52:3; 63:12; 64:11; *Mishlei-Shlômôh* 20:14; 27:1; 31:30; *Yeshayâhu* 41:16; 45:25; *Yirmeyâhu* 4:2; 9:22, 23; 49:4; and *Tehilim* 97:7; *Mishlei-Shlômôh* 25:14 and *Yirmeyâhu* 9:23.

Examples of the תְּהִלָּה (te-hil-âh’; related to הלל) include *Shemôt* 15:11; *Devârim* 10:21; 26:19;

*Tehilim* 9:15; 22:4, 26; 33:1; 34:2; 35:28; 40:4; 48:11; 51:17; 65:2; 66:2, 8; 71:6, 8, 14; 78:4; 79:13; 100:4; 102:22; 106:2, 12, 47; 109:1; 111:10; 119:171; 145:1, 21; 147:1; 148:14; 149:1; *Yeshayâhu* 42:8, 10, 12; 43:21; 48:2; 49:25; 51:41; *Khavaquq* 3:3; *Tzephanyâh* 3:19, 20. Compare and contrast with “bless” (note 26.26.3) and “happy” (note 5.3.1).

**21.17.1** ויהי בערב ויצא ישו אל בית חנן עם י"ב תלמידיו (va-ye-hi' bâ-êr' êv va-yei-tzei' Ye-shu' êl Beit-Khân-ân' im y"b [12] tal-mid-âyv' ; and it was in the evening that *Yeshu* went forth to *Beit-Khânân* with his 12 *talmidim*), και καταλιπον αυτους εξηλεθεν εξω της πολεως εις Βηθανιαν και ηυλιςθη εκει (kai katalipon autous ekzeilthen ekzo teis poleos eis Beithanian kai eiulisthei ekei; and having left them, he went out of the city into *Beit-Khânân*), ...in the evening *Yehôshua* went forth to *Beit-Khânân* with his twelve *talmidim*... The Hebrew is reconstructed by substituting the most likely early Hebrew place name (see below) in the text of Ms. Or. Rome #53. The Greek follows the earliest extant source mss.

*Beit-Khânân*, pop. “Bethany,” was approx. 3 km east of *Yerushâlayim* and *Har ha-Zeitim* (The Mount of Olives). “At the end of the fourth century, the Byzantines built a church and adjoining monastery at [*Beit-Khânân*] which was renovated in the following century. It was named after *Élâzâr* (Hellenized / de-Judaized to “Lazarus”). From this comes the current name of the village (in Arabic), *al-Azaria*... The ancient site of the church was apparently near the present Catholic monastery *Ta's al-Shayah*. Remains of ancient buildings and tombs dating from the period of the [*Beit-ha-Miqdâsh ha-Sheini*] and later have been uncovered there.”

Three of five references to “Bethania” in *Talmud Bavli* show this place name spelled בית היני (Beit-Hi-ni' ; a meaningless phrase, cf. *Pesâkchim* 53a [twice] and *Bâvâ Metzîâ* 88a). The other two references spell this place name בית יוני (Beit-Ye-vân-i' ; House of the Hellenist, *Eiruvîn* 28b [twice]). This refers to the bazaars of “stores set up on the Mount of Olives for the supply of [doves] and other commodities required for sacrifices, and owned

by the powerful priestly family [*Khânân*, see below], to whom they proved a source of wealth.” Perhaps, the *Khânân* family had become one of the Hellenizing “Priests of Wickedness” criticized by *Yehôshua* and the *Khasidim-Tzedôqim* of *Qumrân*. בית יוני could also be a corruption of בית יונים (Beit-Yôn-im' ), House of Doves.

The name in *Talmud Yerushalmi* is בית חנן (Beit-Khân-ân' ; House of *Khânân*). חנן was the family name of a priestly family (above) mentioned in *Yirmeyâhu* 35:4. This seems the most likely original name of the village that was also known for the *Khânân* family dove aviary.

The ח in חנן may have become corrupted to י in יוני, and the ל to ו, producing יוני. The ל frequently deteriorates to a ו in worn mss. Again in old mss., יוני can be misread as היני, producing היני. The correspondence of three instances of היני to the two instances of יוני in *Talmud Bavli* corroborates this.

Ms. Or. Rome #53 reads בית תנא (Beit-Tan-â' ; House of the *Tanâ*<sup>7.1.1</sup>). This seems to be the only reference to *Beit-Tanâ* as a precursor of the *Beit-Midrâsh*. It also implies that *Yehôshua* was more closely related to the *Perushim*. In other respects, *NHM* follows the text of Ms. Or. Rome #53 in this *pâsuq*.

Christian sources give the Hebrew as בית-תאנה (Beit-Te-ein-âh' , “House of a Fig” – clearly to avoid acknowledging the tradition of the *Tanâim*. There is no other evidence corroborating a “Fig House” tradition.

*Milkhâmôt* ה' reads: ויהי בערב ויבא ישו אל השדה עם שנים עשר תלמידיו (va-ye-hi' bâ-êr' êv va-yâ-vô' Ye-shu' êl ha-sâd-êh' im shnei' im â-sâr' tal-mid-âyv' ; and it was that in the evening, and *Yeshu* came to the field with his twelve *talmidim*).

*EB* reads: ויעזוב וילך חוצה אל בית חנניא וילך שם, ושם היה דורש להם ממלכות האל (va-ya-a-zôv' va-yei' leikh khutz' âh êl Beit-Khân-ân-yâ' va-yei-leikh' shâm, ve-shâm' ha-yâh' dô-reish' lâ-hâm' mi-mal-khut' hâ-Eil' ; then [lit. and] he abandoned [the Hellenist-Roman Pseudo-*Tzedôqim*] and went outside, to *Beit-Khananyâh*, and he went there; and there he was elaborating *Midrâsh* to them

concerning the Realm of *Eil*). *EB* confirms *Beit-Khânân*(*î*). Notice that *Yehôshua* היה דורש (ha-yâh' dô-reish'), was elaborating מדרש (mid-râsh'; homiletic interpretation and commentary, from the same root – דרש).

Both the Hebrew and Greek traditions confirm that *Yehôshua* and the *talmidim* were staying in *Beit-Khânân* (pop. Bethany) on *Har Zeitim* nights and commuted into *Yerushâlayim* to teach.

**21.18.1** בצאת אל בן[ית] תנא נרעב ישו (be-tzeit êl Beif[t] Ta-nâ' nir-av' Ye-shu'; in going forth to *Beit-Tanâ*, *Yeshu* became hungry), Πρωι δε εpanαγαγων εις την πολιν επεινασεν (Proi de epanagagon eis tein polin epeinasen; and at dawn,<sup>27.1.1</sup> bringing himself over into the city, he was hungry), ...**While going forth to *Beit-Khânân* *Yehôshua* was hungry...** The Hebrew is reconstructed as in *pâsuq* 17. The Greek follows  $\aleph^*$  and  $\beta^*$ . *Pâsuq* 18 is absent in *Milkhâmôt* 'ה.

*Yehôshua* and his *talmidim* were lodging in *Beit-Khânân* and commuting to *Yerushâlayim* daily, where *Yehôshua* taught in the *Beit-ha-Miqdâsh*. If this was on the way to *Yerushâlayim*, then it was dawn twilight, if it occurred on the way to *Beit-Khânân*, then it happened at dusk twilight.

As in other instances, *EB* exhibits a merging from the Hebrew tradition into the Greek tradition, reading: ויהי בבקר וישב לעיר רעב (va-ye-hi' ba-bô' qeir va-yâ-shuv' lâ-ir' râ-av'; and it became, in the morning, returning to the city, he was hungry). Here, *EB* confirms that πρωι (proi; onset of twilight) in this instance refers to dawn twilight (cf. 27.1.1).

While  $\aleph^*$  and  $\beta$  read πρωι (proi; twilight, which twilight is not specified by this term alone and must be determined from context),  $\aleph^2$  was redacted.  $\aleph^2$ , and the majority of subsequent Greek texts, read πρωιας (proias; twilight, similarly not specifying which twilight). *Yehôshua* was commuting into the city (*Yerushâlayim*) in the (dawn) twilight from *Beit-Khânân*, and returning to *Beit-Khânân* in the (dusk) twilight (*NHM* 21:18). He was spending the nights in *Beit-Khânân* – probably with *Miryâm*, *Mârtâ* and *Élâzâr* (de-Judaized to 'Lazarus'). Cf. also note 27.1.1.

$\aleph^*$  and  $\beta^*$  read εpanαγαγων (epanagagon; was bringing over). *TR* and *Nestle-Aland* read εpanαγων (epanagon; bringing over) based on a secondary redaction  $\aleph^2$ , and the redaction  $\beta^1$ .

The more detailed, and more likely chronologically accurate, account is found in *Ky-Mk*. 11. The text in braces fills in the account from *Ky-Mk*. In *Ky-Mk*. 11:12, the fig tree is cursed on *Shabât* morning. In *pâsuq* 11:15 the currency-exchangers are thrown out of the *Beit-ha-Miqdâsh*. It is not until *Ky-Mk*. 11:20-21 that the *talmidim* discover the fig tree withered – the next morning (*Yôm Rishôn*, Firstmonth 11, 3790). It is also from this connection that the date is determined. Cf. note 21.20.1.

**21.19.1** וירא מרחוק עץ תאנה טעין עליה ויבא שם לראות היש בה תאנה ולא מצא בו רק עלים לבדם כי לא היה עת תאנים ויאמר לא יצא ממך פרי לאכול (va-yar' mei-râ-khôq' eitz te-ein-âh' tâ-in' âl-êy' hâ va-yâ-vô' shâm li-rôt' ha-yeish' bâh te-ein-âh' ve-lô' mâ-tzâ' bô raq âl-im' le-vad-âm' ki lô ha-yâh' eit te-ein-im' va-yô' mēr lô yei-tzei' mi-meikh' pe-ri' lê-ê-khól'; and from a distance he saw a fig tree ponderous with leaves, and he went there to see if there was a fig on it, and he didn't find it, only leaves alone, because it was not the season for figs, and he said, Fruit to eat shall not go forth from you), και ιδων συκτην μιαν επι της οδου ηλθεν επ αυτην και ουδεν ευρεν εν αυτη ει μη φ υλλα μονον και λεγει αυτη μηκετι εκ σου καρπο ς γενοιτο εις τον αιωνα και εξηρανθη παραχρημα η συκτη (kai idon sukein mian epi teis odou eilthen ep autein kai ouden euren en autei ei mei fulla monon kai legei autei meiketi ek sou karpos genoito eis ton aiona kai ekzeiranthei parakhreima ei sukei; and seeing one fig tree on the way,<sup>3.3.3</sup> he went up to it, and found nothing in it except only leaves, and he says to it, May fruit never become from you to the world-age), ...**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 [figs], only leaves, because [early spring] is not the season for figs. Then he said, May no edible fruit go forth from you...** The Hebrew is constructed as in *pâsuq* 17. The

Greek is according to <sup>8</sup>. Ms. Or. Rome #53 reads יבא לראות אם יש תאנים וכבואו לא מצא כי אם העלים לבדם ויאמר ממך לא יצא עוד פרי שיאכל ותיבש (bei[t] Tanâ; house of the Tanâ<sup>23.8.2</sup>), as in *pâsuq* 17 (cf. note there).

*Milkhâmôt* ה reads: והנה עץ תאנה ועליו עלים ויבא לראות אם יש תאנים וכבואו לא מצא כי אם העלים לבדם ויאמר ממך לא יצא עוד פרי שיאכל ותיבש (ve-hin·eih' eitz te·ein·âh' ve-âl·âyv' âl·im' va-yâ·vô' li·rôt' im yeish te·ein·im' u-ve-vô·ô' lô mâ·tzâ' ki im hê-âl·im' le·vad·âm' va-yô' mêr, mim·khâ' lô yei·tzei' ôd pe·ri' shê·yei·â·kheil' , va-ti·vash' ; and lo, a fig tree, and leaves on it, and he came to see if there were figs, and in his coming he didn't find [anything], except leaves alone, and he said, may no more edible fruit go forth from you, and it withered).

*EB* reads: וירא תאנה אחת אצל הדרך ויגש אליה ולא מצא בה רק העלים לבד. ויאמר לה אל יצא ממך פרי לעולם. ותיבש התאנה מיד. (va-yar' te·ein·âh' a·khat' ei·tzêl' ha-dêr' êkh va-yi·gash' eil·êy' hâ ve-lô' mâ·tzâ' bâh raq hê-âl·im' le·vad' va-yô' mêr lâh al yei·tzei' mi-meikh' pe·ri' le-ô·lâm' va-ti·vash' ha-te·ein·âh' mi·yâd' ; and he saw one fig [tree] by the way, and he drew near it and didn't find [anything] on it, only leaves alone, and he said to it, May no fruit go forth from you to the world-age, and the fig [tree] withered straightaway).

The Greek tradition is redacted, with the synoptic gospels being self-contradictory concerning when this incident took place. According to the Greek Matthew tradition, “un-telescoped” in the framework of Ky-Mr. 11:12-20, *Yehôshua* made this remark in the dawn twilight en route from *Beit-Khânân* to *Yerushâlayim*. The Greek tradition implies this incident took place on *Shabât*. The Hebrew tradition places this incident the previous afternoon, on the way back to *Beit-Khânân* as twilight of *Êrêv Shabât* approached.

*Pesâkchim* 53a speaks of a variety of stunted figs that were edible unripe (pag·ah' , pl. pag·im' ; cf. 21.0.3). These were specific to the area of *Beit-Khânân* (Beit-Hini, cf. 21.17.1) / *Beit-Pagâh*. “The fig tree sheds its leaves in winter, at the end of which, even before the tree is covered with leaves, the *pagim* (‘green figs,’ [*Shir ha-Shirim*] 2:13) begin to develop in the form of small fruits, which

are really tiny flowers covered with a soft skin, and which continue to grow during the summer months.” Leaves generally form on the fig tree in the early spring.<sup>13</sup> Generally, “the branches are leafless” in early spring.<sup>14</sup> Being full of leaves implies that this fig tree should have had *pagim*. Even though early spring is not yet the fig season, the special “stunted” variety near *Beit-Khânân* should have had edible *pagim* on it.

It is, therefore, only reasonable to consider that *Yehôshua* would have been as knowledgeable as others in realizing that the lack of figs on the tree which should have had figs on it indicated that the tree was not healthy. Neither is it unreasonable to suppose that some nearby farmer, also having noticed that the tree was finished bearing, helped along its demise – a common practice to make room to plant a new tree in its place. Having gone up to the tree to examine it for figs, *Yehôshua* may have noticed a small incision encircling the trunk – cutting off the circulation of nutrients to the tree and killing it. In such case, the tree shrivels and dries up virtually overnight. This shortens the length of time required to remove the tree in order to plant a new one.

The phrase in the Greek tradition εἰς τὸν αἰῶνα (eis ton aiona; into the world-age) is a literal translation evidencing the underlying Hebrew idiom meaning “to the Messianic age.”

<sup>8</sup> reads γενοίτο (genoito; may it [not] become). This is the optative 3 pers. sing. 2 aor. mid. voice, expressing a wish. The other Greek source texts read γενῆται (geneitai; should [not] have been becoming). This is the 3 pers. sing. 2nd aor. mid. ind. or subj. expressing punctiliar action in the past tense.

*Nestle-Aland* inserts οὐ (ou; emphasizing negation)<sup>15</sup> before μηκετι (meiketi; never) based on β.

Howard notes a pun in *EB* Hebrew of two word plays, as Box 1 shows:<sup>16</sup>

Cf. also note *le-ôlam* / “ages,” 12.32.2.

**21.20.1 ...And directly the fig tree shrivelled up... [20] And, seeing [it]... Not until *pâsuq* 20 do the *talmidim* see that the fig tree has withered in**

Box 1 – Word Play in *Even Bokhan*

מצא בה רק העלים (mâtz·â' bâh raq hê·âl·im')
found in her only leaves
אל יצא ממך פרי לעולם (al yeitz·ei' mi-meikh' pe-ri' le-ô·lâm')
may there not come forth from you fruit to the world-age

the interim. In Ky-Mk 11:20-21, 36 hours after *Yehôshua*'s statement to the tree, the *talmidim* found the fig tree withered (cf. note 21.18.1). *Pâsuq* 19 and 20 describe events of different days.

**21.21.1** אם תהיה בכם אמונה בלי ספק (im ti' hi-yêh bâ-khêm' ê·mun·âh' be-li' sâ·pheiq', if you will have *êmunâh*<sup>8.10.1</sup> without doubt), εαν εχητε πιστιν και μη διακριθητε (ean ekheite pistin kai mei diakritheite; if you have *êmunâh*<sup>8.10.1</sup> but don't adjudicate-*mishpât*), ...if you will have *êmunâh* without doubt... according to *EB* and the earliest Greek mss. Διακρινω derives from δια (dia; throughout, i.e. thoroughly) and κρινω (krino; adjudicate *mishpât*), i.e. critically discern *mishpât*. The only other use of the verb διακρινω in *Matityâhu*, “discern” at 16:3, where it is spurious (see note there). The Christian spin is clear. Cf. note 7.1.1.

Readers should especially take notice that we are to judge people by their works, not by their words. Therefore, all those who claim to be followers of *Yehôshua* are obligated to satisfy *Yehôshua*'s teaching demonstrating the ability to “perform this to do so above – but even “to say to this *har*, ‘Pick up from there and be thrown into the sea,’ and it shall become. Everything which you shall ask in prayer trusting you shall take.” The record documents that 'יה has consistently been moving mountains for this author since around 1983, when 'יה began materializing miracles which haven't been seen for millennia. 'יה opened the door for me to become the first authentic and legitimate *Netzârim* – i.e., openly

following *Yehôshua* as the *Mâshiakh* and concealing nothing, formally accepted into the legitimate (Orthodox) Jewish community – since 135 C.E., and then for us to make *aliyâh* under the Law of Return at a time (1985) when only Orthodox converts (as my wife and I were) could do so. 'יה has enabled me to see the teachings of *Yehôshua* as no other has since 135 C.E., opening up the Way for halakhic Judaism to eventually find the strictly *shômeir-Tôrâh Yehôshua Bên-Dâvid* compatible as the *Mâshiakh*; and messianics and Christians to discover that the authentic teaching of *Yehôshua* directs them to non-selective observance of *Tôrâh*, including *Tôrâh shê-Be-al-Pêh*. Before this vision, reconciliation of this magnitude was inconceivable.

If your messianic spiritual teachers and/or associates aren't able to take everything they ask in prayer, as *Yehôshua* explicitly stipulated here, then by *Yehôshua*'s own standards they aren't trusting ('believing') follower of *Yehôshua* – and you must immediately and decisively reject them as a charlatans which *Tôrâh* defines as false teachers of *Sâtân*!

**21.21.2** ...If indeed you should say to this *har*, Pick up from there and be thrown into the sea, it shall become... Cf. *Zekharyâh* 4:6-7 and note 21.21.1.

**21.22.1** שאל (shâ·al' ; he asked), αιτεω (aiteo; require something due), ...ask... correspond in *LXX*. ερωταω (erotao; ask) also corresponds to שאל in *LXX* (q.v. note 15.23.1). See also notes דרש (dâ·rash' ; he sought) 6.32.2 and בקש (bi·qesh' ; he requested), 7.7.1. Contrast ask, request and knock in this *pâsuq* with *Devârim* 13:15 – דרש and חקר (khâ·qar' ; he investigated), and שאל. Concerning prayer requests, cf. *Mishlei-Shlômôh* 28:9.

In order for the student to relate to the accounts in their original language it is essential to relate similarities between words, phrases, and sentences exactly as they are found in the earliest Greek and Hebrew mss., irrespective of their occasionally stilted English. Conversely, words, phrases and sentences similar only in the English, but not in the earliest mss., must not be artificially related as implied, for

example, in Strong's Concordance. Both failure to associate concepts related in the original language, and wrongly associating concepts not related in the original language, have spawned countless false teachings.

Αἰτεω is rendered in *LXX* for שאל. In addition to “ask,” שאל is often used like a secretary would ask, or require, typing paper from her boss to do her typing. This implies a request from a subordinate to a superior which is a legitimate requirement to accomplish the job.

Used in this sense, שאל transcends simply to ask or borrow, as rendered in other contemporary versions. Many *pesuqim* compel translators to render it “require,” especially when communicated from the superior to the subordinate. (Q.v. “require” in *LXX* Greek in *Devârim* 10:12; *Tehilim* 40:7; 137:3; *Mishlei-Shlômôh* 30:7; *Êzrâ* 7:21; 8:22; *Shmueil Beit* 3:13; 12:20; *Dânieil* 2:11 and “demand” *Shmueil Beit* 11:7; *Iôv* 38:3; 40:7; 42:4; *Dânieil* 2:27 and 4:14; also IV Sh. 1:22. Cf. also related שאל (she-ôl' ; the grave, netherworld).

Cf. שאל *Be-Reishit* 24:47,57; 26:7; 32:18,30; 37:15; 38:21; 40:7; 43:7,27; 44:19; *Shemôt* 3:22; 11:2; 12:35; 13:14; 18:7; 22:13; *Be-Midbar* 27:21; *Devârim* 4:32; 6:20; 13:15; 14:26; 18:11,16; 32:7; *Tehilim* 2:8; 21:5; 27:4; 35:11 (laid); 78:18; 105:40; 106:15; 109:10 (beg); 122:6; *Mishlei-Shlômôh* 20:4; *Yeshayâhu* 7:11,12; 30:2; 41:28; 45:11; 58:2; 65:1; *Yirmeyâhu* 6:16; 15:5; 18:13; 23:33; 30:6; 36:17; 37:17; 38:14,27; 48:19; 50:5; *Yekhêzqeil* 21:26;

*Hôsheia* 4:12; *Yônâh* 4:8 (wished); *Khagai* 2:11; *Mikkhâh* 7:3; *Zekharyâh* 10:1; *Dânieil* 2:10.

This also sheds light on *pesuqim* such as *NHM* 5:42. Anyone can test-prove this *KJV* reading false and unreliable in their own experience. It is, therefore, a lie and of the contra-*mâshiakh*, not *Yehôshua*. In requiring something for which we have a legitimate need in carrying out work that is legitimately in the service of 'ה, these *pârâshôt* are test-proven. Compare this with *Yaaqôv* (son of *Yitzkhâq* son of *Avrâhâm*) who had a legitimate requirement – and struggled tenaciously for it (wrestling with the messenger). 'ה renamed him *Yis-râ-Eil*.<sup>8,10,2</sup> (Cf. *Be-Reishit* 32:24-43).

Compare and contrast with the following terms:

- ◇ ερωταω (erotao; ask) 21.24.1,
- ◇ επερωταω (eperotao; question) the verb form, 16.1.1 and 17.10.2 w / IV Sh. 14:35,
- ◇ πυνθανοναι (punthanomai; inquire) cf. Yn. 4:52,
- ◇ εξεταζω (ekzetazo; search out) note *NHM* 2:8; 10:11 & Yn. 21:12,
- ◇ ανεταζω (anetazo; interrogate) cf. *Trans.* 22:24, 29,
- ◇ ανακρινω (anakrino; cross-examine, scrutinize or judge closely), w / IV Sh. 10:25. Cf. also note “judge” at *NHM* 7:1.

**21.22.2** תפילה (te-phil-âh' ; prayer), pl. תפילות (te-phil-ôt' ; prayers), προσευχη (proseukhei; prayer), ...*tephilâh*... correspond via *LXX*. תפלה

### Box 2 – Medieval and Subsequent Innovations to Orthodox Judaic Liturgy (according to date introduced)

פסוקי דזמרא (Pe-suq-ei' de-zim-râ' , verses of song: *Tehilim* 145-150), included in the liturgy from the 10<sup>th</sup> century C.E. (Abraham Millgram, *Jewish Worship*, p. 142)

עלינו (Âl-ei' nu, “It is for us”) derives from the מלכויות (mal-khu-yôt' , “Sovereignty”) of *Beit-ha-Miqdâsh* liturgy, but its inclusion in daily prayers is from 12th century C.E. (*EJ*, 2:557).

תחנון (Ta-kha-nun' , “Supplication”) is Middle Ages (Millgram, p. 461)

אשרי (Ash-rei' , “Happy”) is Middle Ages (Millgram, p. 29)

לכה דודי (Le-khâ' Dôd-i' , “Walk, My Friend,” in *Êrêv Shabât*) composed in 1529 C.E. by *Qabâl*-ist of *Tzephât* Solomon Alkabez (Millgram, p. 501-2).

שלום עליכם (Shâ-lôm' A-lei' khêm, “Peace to you”; in *Êrêv Shabât*) *Qabâl*-ist “late composition” (*EJ* 14:1286) welcomes two “angels,” (one good, one evil) into the house (Millgram, p. 500)

is from the root stem פלל (pil-eil') meaning to mediate, arbitrate, to make a critical discernment and intercede or, as Klein describes it, “to invoke as a judge.” The intercessory nature of pleading such thought or judgment to another on behalf of a third party or in a certain matter whose outcome is not yet determined is one essence of prayer. Examples include the intercessory prayers in *Beit-ha-K'nêsêt* on behalf of the sick, etc., but doesn't imply that the

*Mâshiakh* would become a required intercessor blocking direct prayer to '7. Compare *tephillin* (“Tefillin,” prayers, *EJ*).

תפלה is the Judaic counterpart of Christian “worship” (q.v. 2.2.2, 4.9.1, 5.16.2 & 15.9.3).

*KJV* variously syncretizes five different Hellenist concepts into prayer:

1. προσευχή / προσευχομαι, corresponding to

### Box 3 – Starting the Day: *Teimani* ערבית (*Arv-it'*, evening) *Tephilâh*, including *Êrêv Shabât / Yôm Tôv*)

On *Êrêv Shabât* and *khagim*: lighting the olive-oil lamps (candles are used today) and associated *berâkhôt*. When a *Shabât Khag* and Seventh day *Shabât* are consecutive, on the second evening the woman of the house says the *berâkhâh* but does not light the lamps – which would profane both *Shabâtôt*. On the first night of two consecutive *yânim tôvim*, it is preferable to light lamps which will burn for more than 24 hours so that they are still burning when the *berâkhâh* is recited the next evening. Lamps are lit on the weekly *Shabât* with the appropriate *berâkhâh* להדליק נר של שבת (le-had-liq' neir shêl Shab-ât'; to kindle the lamps of *Shabât*). The lighting of *Shabât* lamps dates back at least to the time of Seneca (c. B.C.E. 5 – 65 C.E.).<sup>17</sup> On the first night of a *yôm tôv*, the woman then adds the שהחינו (shê-hê-khêy-ân' u; Who has enlivened us). As always, no talking between the *berâkhâh* and its performance.

Ancient Sections of *Arvit* – every evening

(men pray this in an Orthodox *Beit-ha-K'nêsêt* particularly on *Êrêv Shabât* when plausible)

I. שמע (*Shema*) consisting of:

A. Two Introductory *berâkhôt*

1. המעריב ערבים (ha-ma-a-riv' a-râv-im'; Who causes the evening to become evening)

2. אהבת עולם (a-hav-at' ô-lâm'; Love of the world-age)

B. Recitation of Four Biblical Passages and Benediction

1. *Devârim* 5:6-18 – עשרת הדברות (a-sêr' êt ha-dib-rôt'; 10 Sayings); not in modern liturgy

2. *Devârim* 6:5-9 (שמע)

3. *Devârim* 11:13-21

4. *Be-Midbar* 15:37-41

C. אמת ואמונה (êm-êt' vê-êm-un-âh'; *êmêt*<sup>5.17.5</sup> and *êmunâh*<sup>8.10.1</sup> is...)

II. השכיבנו (hash-kiv-ei' nu; cause us to lie down)

III. עמידה (a-mid-âh'; standing), also called the שמודהנ עזרה (She-môn-êh' Ês-reih'; 18) [no talking].

From *Pêsakh* to *Shâvuôt*: recite the counting of the *Ômêr* in an Orthodox (*Teimâni*) *Sidur*.

On *Êrêv Shabât* and *Êrêv Yôm Tôv*, upon returning home from your local Orthodox *Beit-ha-K'nêsêt* (preferably *Teimâni* or *Sephâradi*), or praying the above sections in the case that attending an Orthodox *Beit-ha-K'nêsêt* isn't possible, continue in the *Teimâni* (Hebrew only) book סדר קדושים והבדלות לכל ימות השנה (Seid' êr Qi-dush-im' ve-Hav-dâl-ôt' le-kâl' (kol) yem-ôt' ha-shân-âh'; Order of Sanctifications and Distinctions for days of the year), available through the *Netzârim* and part of our training program.

## Box 4 - Ancient Sections of Teimani שחרית (Sha-khar-it') Liturgy

I. The שמע (*Shema*), comprising:

A. Two Introductory Blessings:

1. יוצר המאורות (yô-tzeir' ha-me-ôr-ôt'; Creator of the luminaries)
2. אהבת עולם (a-hav-at' ô-lâm'; Love of the world-age)

B. Four Biblical Passages (the last three are found in the *Sidur*) and Benediction

1. *Devârim* 5:6-18, עשרת הדברות (cf. also *Shemôt* 20:8-14)
2. *Devârim* 6:5-9 (שמע) proper
3. *Devârim* 11:13-21
4. *Be-Midbar* 15:37-41
5. Concluding Benediction: אמת ויציב (êm-êt' ve-ya-tziv'; True and Stable)

II. עמידה (am-id-âh'; standing), also called the שמורה עזרה (She-môn-êh' Ês-reih'; 18) [no talking].

III. קדושה (qe-dush-âh', Holiness) mentioned in *Talmud* and embellished 2nd-9th centuries (*EJ*, 19:875)

IV. In *Beit-ha-K'nêsêt*, *Tôrâh* is read on Seconddays and Fifthdays.

התפלל and תפלה (hit-pa-leil'; he prayed), respectively.

2. δεομαι (deomai), make requisition. This is found in *Matityâhu* (q.v. 9:38.1), for which *EB* renders the verb חלה (khil-âh'; sweeten, mollify).

1. ερωτω (erotao), ask, paralleling שאל (shâ-al'). Cf. 21.22.1 and 15.23.1.

2. ευχομαι (eukhomai; pledge-as-a-vow), not found in *Matityâhu*

3. παρακαλεω (parakaleo; request or receive forbearance). This term parallels נחם (ni-kheim'; console, comfort). Cf. 8.31.1.

*Nestor* renders פלל at 4.2.2. *Milkhâmôt* 'ה renders פלל at 4.9.1 and 8.2.2 for προσκυνεω (proskuneo; pay obeisance, q.v. 2.2.2, 4.9.1, 5.16.2 & 15.9.3). *EB* renders פלל at 4.10.1 and 5.44.1.

Some parts of the *Sidur* date from the time of the *Beit-ha-Miqdâsh* and the lifetime of *Yehôshua* the *Mâshiakh*. The *Netzârim* tradition understands the

*Sidur* as it was in those days, best preserved in the *Nôsakh Teimâni*. The example of prayer given by the *Mâshiakh* was a starting point to learn proper prayer, not an end objective. Neither has the liturgy of the *Sidur* ever been seen as an end by those who authored it. Rather, it is a starting point, and a learning aid for beginners, as well as for shared participation in communal prayers. *Sidur* means order or schedule. In addition to communal harmony in תפלה, the *Sidur* is a "jump-start" for personal spontaneous communications between the *Tôrâh*-observant Jew<sup>18</sup> and 'ה.

The תפלה (liturgy) for *talmidei-ha-Netzârim* and *geirim* is drawn from those sections of the Orthodox *Sidur* that date from the time of the *Beit-ha-Miqdâsh*.

One glaring exception is our restoring of the עשרת הדברות (A-sêr' êt ha-Di-brôt'; Ten Sayings) to the head *tephilin* as hard archaeological evidence proves *R. Aqivâ*'s students – *Bar-Kôkhvâ*'s soldiers – had.<sup>19</sup> Though part of the liturgy in the time of the

## Box 5 – Teimani מנחה (Min-khâh'; presentation of a gift) – Finishing the Day Strong

I. עמידה (a-mid-âh'; standing), also called the She-môn-êh' Ês-rei' (18) [no talking].

II. On Seconddays and Fifthdays *Tôrâh* is recited in *Beit-ha-K'nêsêt* when there is a *minyân*.

Box 6 – Guide to Effective *Tephilâh*, from *Tan"kh* & *Matityâhu*

- I. Attenuate your body, psyche and spirit to the holy frequency by being *shômeir Tôrâh* (*shê-biKhtâv* and *shê-Be-al-Pêh*) – not following after your own heart and your own eyes (*Be-Midbar* 15:39; *Devârim* 16:18 & 17:9-13). Do this with all your might, or your prayer is an abomination – *Mishlei-Shlômôh* 28:9; even corroborated in *NT* passages Yn. 15:7; I Yn. 3:22; Yn. 15:7; I Yn. 5:14-15; IX Sh. 5:17; *Yaaqôv* 1:5; 4:3 This includes, among other things:
- II. Be *shômeir Shabât*
- III. Eat *kâsheir* (consult your local orthodox *rav* for details).
- IV. Pray with *tephilin* according to earliest extant (1st century) *Halâkhâh*. (Modern rabbinic *tephilin* must, when possible, have *Asêrê ha-Dibrôt* (10 Commandments) restored to head *tephilin*.)
- V. Jews must, when possible, wear *tzitzitôt* having the *shamâsh tekheilêt* (indigo thread) on a *talit* or *arba kenâphôt* (4-cornered garment), tied according to *Teimâni* tradition.
- VI. Ensure *mezuzôt* are affixed to door and gate posts
- VII. Pray facing *Har Beit-ha-Miqdâsh* in/above *Yerushâlayim* – *Melâkchim Âlêph* 8:28-30, 38-40, 44-45; *Divrei-ha-Yâmim Beit* 6:20-21, 26-27, 28-31, 34-40; *Dânieil* 6:11; *Tehilim* 5:8
- VIII. Tithe and offer appropriate *terumôt* (cf. note 23.23.2).
- IX. Encourage and assist non-observant Jews in non-selective *Tôrâh*-observance (cf. *NHM* 10:5-8) and be an *Ôr* (light) *la-gôyim* (cf. *NHM* 3:10; 28:19-20; 7:19-20; 8:22; 10:32-33, 38-42; 12:36-37; 13:23, 44-46; 16:24-27; 18:11-14; 19:16-21, 29; 20:26-28; 25:14-30; 25:31-46).
- X. Pray three times / day (*Tehilim* 55:18 & *Dânieil* 6:11; local orthodox practice takes precedence). Pray most ancient portions of Orthodox *Sidur* in Hebrew. Then append personal prayers. Beginners use the example *Yehôshua* gives. Communal mutual responsibility and prayer among Jews and *geirim*, in an Orthodox – *Teimâni* when possible – *Beit-ha-K'nêsêl*, after proper training, is essential. European paganism of the Middle Ages has been mingled in the “*Qabâlat-Shabât*” (“Kabbalah” [Receiving] of *Shabât*,” i.e. *Êrêv Shabât*) service in the *Beit-ha-K'nêsêl*. Therefore, *Netzârim* should be careful to pray *Êrêv Shabât* in the manner of the *Teimânim*, not in the manner of *Ashkenazim* (European Jewry).
- XI. ערבית (Arv-it' ; evening) – first prayer of day, begun by time given on calendar (if no calendar, then upon seeing 3 stars in the evening).
- XII. שחרית (Sha-khar-it' ; dawn) begun at dawn (early *minyân*), if late then completed by 1<sup>st</sup> 3<sup>rd</sup> of the day's light (i.e. roughly by 0900); if also missed, then completed before noon;
- XIII. מנחה (Min-khân' ; offering [especially the meal offering], *Melâkchim Âlêph* 18:36), last prayer of day begun at 6½ / 12<sup>th</sup>s of the day's light (≈1300), if late then completed at least 1¼ hours before sunset.
- XIV. Proper modes for various sections of prayer can be learned in an Orthodox *Beit-ha-K'nêsêl*. In private prayers the major categories are:
- mourning and sorrow which suggests fasting (cf. *Yeshayâhu* 58:2-5; *Yôeil* 2:12);
  - on behalf of someone in danger of assimilation / apostasy suggests kneeling (*Dânieil* 6:11; *Êzrâ* 9:5);
  - sitting when feeling lowly (*Shmueil Beit* 7:18);
  - weeping and penitence (*Nekhêmyâh* 8:6) or a military defeat for Israel (cf. *Yehôshua* 7) suggests prostration; and
- XV. Thanksgiving and earnestness which suggest standing with uplifted hands (cf. *Melâkchim Âlêph* 8:22; *Tehilim* 28:2).
- XVI. Extol and give thanks – *Tehilim* 100
- XVII. סבלנות (sav-lân-ut' , “patience” and perseverance) – *Tehilim* 27:14
- XVIII. Forgive others – *NHM* 6:12,14-15; Ky-Mk. 11:25
- XIX. Demonstrate your *êmunâh*<sup>8,10,1</sup> by acting on it – *Mishlei-Shlômôh* 3:5-6; *NHM* 21:21-22. This is the evidence of one's *êmunâh* and earnestness (cf. *Yôeil* 2:13)

*Beit-ha-Miqdâsh*, this was later excised by the rabbis as a backlash against Christianity.<sup>20</sup> Though it may take years, all prayers, including Scriptural *pârâshôt*, should be recited, gradually learned, and

understood in Hebrew! (See Biblical *Sidur* text boxes.)

*Talmidei-ha-Netzârim* should pray the liturgy directly from an Orthodox *Sidur*, *Teimâni* as soon as

the *talmid* can understand Hebrew well enough. When the *Netzârim* have trained you to our satisfaction you will then be directed to pray the liturgy in an Orthodox (*Teimâni* where practical, otherwise preferably *Sephâradi*) *Beit-ha-K'nêsêl*. Spontaneous prayer should be appended to these basics. The problem for many people is that they don't have time for such lengthy services three times every day. And *Tôrâh* places a greater premium on service than liturgy. For personal home prayers, the *Netzârim* suggest a shorter version filtering out the more recent *pârâshôt*.

The following sections were central to the services in which *Yehôshua* prayed and the services in the *Beit-ha-Miqdâsh*. Other parts of the *Sidur* are often from the Middle Ages. The two most ancient, core sections are:

- א. שמע (She-ma', hearken!), 1<sup>st</sup> century C.E.,<sup>21</sup>  
 ב. השכיבנו (Hash-ki-vei' nu, lie us down), in the *Arvit* service, dates back at least to *Talmud* times,<sup>22</sup> and may date back to the *Beit-ha-Miqdâsh*.

The structure of the core liturgy is found in the following boxes:

- ◇ the first service (in the evening), Box 3;
- ◇ the second service (in the morning), Box 4, top; and
- ◇ the third service (mid-afternoon), Box 5, bottom.
- ◇ More recent, additions to the *Sidur* are listed in Box 2, giving the century in which the innovations were introduced.
- ◇ The 'Effective Prayer Checklist' is given in Box 6.

Cf. also *Be-Reishit* 20:7, 17; 48:11; *Be-Midbar* 11:2; 21:7; *Devârim* 9:20, 26; *Melâkchim Âtêph* 8:28-54; *Melâkchim Beit* 19:4; *Tehilim* 4:2; 5:3; 6:10; 17:1-2; 32:6; 35:13; 42:9; 54:4; 55:2; 61:2; 65:3; 66:19-20; 69:14; 72:15, 20; 80:5; 84:9; 86:1, 7; 88:3, 14; 90:1; 102:1, 2, 18; 106:30; 109:4, 7; 141:2, 5; 142:1; 143:1; *Mishlei-Shlômôh* 15:8, 29; 28:9; *Yeshayâhu* 1:15; 16:12; 37:3, 15, 21; 38:2, 5; 44:17; 45:14, 20; 56:7; *Yirmeyâhu* 7:16; 11:14; 14:11; 29:7, 12; 32:16; 37:3; 42:2, 4, 20; *Yekhêzqeil* 16:52; *Yônâh* 2:2, 8; 4:2; *Khavaquq* 3:1; *Dânieil* 9:3, 4, 17,

20, 21; *Divrei-ha-Yâmim Beit* 6:19-40; 7:12-15; 30:18, 27.

**21.22.3** לקח' (lâ-qakh'), λαμβανω (lambano), ...take... These correspond via *LXX*. Both terms encompass "taking" in the sense of accepting passively or receiving, as well as in the sense of aggressively seizing. There is no Greek word in the source texts of the *NT* which exclusively means the passive "receive" or "accept," in contrast with "take."

**21.23.1 ...Chief Kôhanim...** *EB* reads "the sages, the *Kôhanim* and the קציני העם (qetzin-ei' hâ-âm', sentry-officers of the kinsmen assigned to the *Beit-ha-Miqdâsh*)." *Sheim-Tôv* apparently broadens the opposition to *Yehôshua* in *EB* to include the rabbinic sages and sentries (law enforcement officers) of the *Beit-ha-Miqdâsh*.

**21.23.2** באיזה כח תעשה החיל הזה (be-eiz' êh kô' akh ta-as-êh' ha-khai' il ha-zêh'; in which power will you do this intrepidity), εν ποια εξουσια ταυτα ποιεις, και τις σοι εδωκεν την εξουσιαν τ αυτην (en poia ekzousia tauta poieis, kai tis soi edoken tein ekzousian tautein; in what institutional-authority do you do these things, and who gave you this institutional-authority) ...**By what minui do you do these things? And who conferred this minui upon you?**... *secundum EB* and the earliest extant Greek mss.

Both כח (kô' akh; force, power) and εξουσια (ekzousia; institutional-authority, cf. note 10.1.0) refer to institutional authorization – the religious appointment and authorization popularly called "ordination." In modern (and Talmudic) Hebrew, this is סמיכה (se-mikh-âh'; the laying or pressing on [of hands]).

"Ordination was required both for membership in the [*Beit-Din ha-Gâdôl*], and the [*Bâtei-Din ha-Qâtân*] and [*Bâtei-Din*] of judges empowered to decide legal cases... In [*Êrêtz*] Israel it also became necessary for individual scholars to obtain the consent of the patriarch before ordaining their pupils. On account of the high regard entertained for the partriarchs of the house of [*Hileil*], who were

the recognized heads of the Jewish community of the Holy Land during the centuries subsequent to the demise of *Rabân Yôkhânâ Bêh-Zakai*, no ordination was considered valid without the patriarch's consent. The patriarch himself was at first permitted to confer it without consulting the [*Beit-Din ha-Gâdôl*]. Later the patriarch could only grant the degree in cooperation with the court (TJ, *Sanh.* 1:3, 19a). The term used in the Holy Land in the days of the [*Talmud Yerushalmi*] for ordination was [*minui*] (literally "appointment" to the office of judge). In Babylonia the designation of *semikhâh* (*semikhutâ* in Aramaic) was retained.<sup>23</sup> *Minui* (not the subsequent *semikhâh* / *semikhutâ*) conferred "a transfer of the Divine Spirit which originally rested on [*Môshêh*],"<sup>23</sup> empowering the recipient to decide religious questions, etc.

That *Yehôshua* is in several passages recognized by the title of '*ribi*' (cf. note 23.7.1) – uncontested at the time and in any documentation from the period – and established the *Beit-ha-Din shêl ha-Netzârim* (NHM 18.15-20) – also uncontested – clearly demonstrates that *Yehôshua* was properly "ordained" as '*Ribi*.' During *Yehôshua*'s lifetime, this ordination could only be conferred upon the personal approval of the patriarch – at that time *Rabân Gamlieil ha-Zâqein*, and in cooperation with the *Beit-Din ha-Gâdôl* of which *Rabân Gamlieil* was the *Nâsi* (cf. 23.7.1). Ordination doesn't get any more authoritative than that.

This is further corroborated by the evidence and proof by disproof. If there had been a serious challenge to *Yehôshua*'s *minui*, his teaching would not have been tolerated and he would have been ejected from the *Beit-ha-Miqdâsh* as a false teacher. The evidence precludes this, however, documenting that *Yehôshua* continued teaching in the *Beit-ha-Miqdâsh*. This is also proof (by disproof) that *Yehôshua* had been granted *minui*.

"The ordination itself, which required the presence of three elders, one of whom was himself ordained, was originally performed by every ordained teacher upon his pupils (*Sanh.* 1:3; TJ, *Sanh.* 1:3, 19a).<sup>23</sup>

*Yehôshua* is, in this passage, disputing to the Pseudo-*Tzedôqim* "Priests of Wickedness" of the *Beit-ha-Miqdâsh* in the full authority of a *Ribi*

*Perushi* (cf. note 23.7.1). But rather than cite the *Perushi* patriarch – *Rabân Gamlieil ha-Zâqein* (with whom both the Boethusian "Herodians" *Perushim* and the Pseudo-*Tzedôqim* also quarreled), *Yehôshua* short-circuited their transparent attempt to circumvent him and extend the dispute back to *Rabân Gamlieil* by check-mating them.

That *Yehôshua* was regularly asked to decide religious questions (logically) implies that his *minui* was the highest of three levels. "The lowest degree of ordination entitled the [*ribi*] to decide only religious questions [i.e., instruct; ybd], while the highest degree entitled him to inspect firstlings, in addition to deciding religious questions and judging criminal cases (*Sanh.* 5a; *Maim.* loc. cit. 4:8). The complete formula of ordination was ['*Yôrêh? Yôrêh. Yâdin? Yâdin. Yatir? Yatir.*'] (May he instruct? He may instruct. May he judge? He may judge. May he permit? He may permit.)."<sup>23</sup>

"The appellation of ['*ribi*,' not 'rabbi'; cf. note 23.7.1; ybd] is therefore never used for the Babylonian *amôraim* since they did not possess *semikhâh*, and they [and their successors; ybd] have the title '*rav*.' As a result, the Babylonian sages were dependent upon their Palestinian colleagues. 'We submit to them' was the Babylonian attitude (*Pes.* 51a)."<sup>23</sup>

"After the *Bar-Kôkhvâ* Revolt (135-35 C.E.), the Roman emperor Hadrian attempted to end the spiritual authority wielded by the [*Beit-Din ha-Gâdôl*], which had been shorn of all government support, by forbidding the granting of *semikhâh* to new scholars. It was declared that 'whoever performed an ordination should be put to death, and whoever received ordination should be put to death, the city in which the ordination took place demolished, and the boundaries wherein it had been performed uprooted' (*Sanh.* 14a)... It is not clear when the original *semikhâh* with the powers described above was discontinued. Majority opinion favors the latter part of the fourth century during the time of [*Hileil*] II."<sup>23</sup>

The method of conferring *minui* continues to apply today. "*Semikhâh* could only be granted by scholars residing in [*Êrêtz*] Israel to scholars present in the Holy Land at the time of their ordination. The ordinand did not have to be present at the ordination;

it sufficed if the ordaining teachers sent a message to him, as long as they all were in [*Ērêtz*] Israel (*Maim. Yâd, Sanh.* 4:6)” [emphasis added; ybd]<sup>23</sup> This message is found today – exclusively – in *NHM*.

While the description of *Yehôshua* conferring *minui* to his Jewish *Netzârim* followers has been redacted until it is barely recognizable. It nevertheless remains unmistakably recognizable that in *NHM* 18.15-20 *Yehôshua* conferred *minui* upon all of his (Jewish) *Talmidei-ha-Netzârim* which included *Yâdin* (judging, 18.15-17; 19.28ff) and *Yatir* (permitting, 18.18-20). Since these degrees couldn’t be conferred without also conferring *Yôrêh* (instruction), this passage demonstrates that *Yehôshua* conferred all three degrees upon his Jewish *Netzârim* followers.

In this connection, recall (above) that the ‘ordainor’ need not have been present at the conferral of *minui*. It is required only that the grantor of the *minui* had to have been in Israel at the time he made the conferral of *minui* and that the ‘ordainee,’ beside being recognized as a *Tôrâh*-observant Jew by the legitimate Jewish community, must be in Israel at the time he receives the *minui*. Moreover, “recall *Maimonides*’ view that in principle *semikhâh* could be restored (see above), and on the basis of this to advocate ordaining one man who would renew the sacral chain of ancient *semikhâh*, thus later restoring the [*Beit-Din ha-Gâdôl*] and paving the way for repentance and the [*Mâshiakh*].”<sup>23</sup>

כַּיִל (khai’ il; valor, valiance) is strongly related to warring or soldiering. כַּיִל (khai-yâl’) is a warrior or soldier. One of the most famous instances of the former is found at *Mishlei-Shlômôh* 31.10, describing the ‘woman of valor.’ “The word כַּיִל as used in Scripture implies more than just valor; it includes the possession of whatever attributes are needed to carry out the task at hand.”<sup>24</sup> However, this implies no more than mere competence, certainly not adequate to the valor and valiance inherent in כַּיִל. The implication of כַּיִל is that of a virtuoso, someone consummately skilled and adept. Beyond that, though, all definitions of כַּיִל imply great bravery and courageousness, dauntlessness, fearlessness – intrepidity. When used as a noun, as

in this case, כַּיִל refers to a demonstration of virtuosity accomplished by intrepidity; the latter being the primary meaning and the former being implied.

**21.28.0 ...you...** Cf. *pâsuq* 28. As noted by Howard,<sup>25</sup> the *Sheim-Tôv* Hebrew ms. of *Matityâhu* indicates that this paragraph is spoken to *Yehôshua*’s own *talmidim*, not the Head *Kôhanim*<sup>2.4.1</sup> and *Zeqinim* of the *Beit-Din* (15.2.3). This presents a paradox, however, since *Yehôshua*’s *talmidim* were the first ones to accept *Yehôshua* and follow his teachings. His own *talmidim* had an “inside line” into this Realm. Yet, even in *EB*, *pâsuq* 32 – the message of the allegory – refers to ‘you.’ It reads, “Truly, I tell you that robbers and prostitutes shall precede you into the Realm of the heavens because *Yôkhânân ha-Matbil* came to you by a way of holiness but you are not turning. The robbers and prostitutes are coming and trusting him and you see, but you are not returning in *teshuvâh* (cf. note 3.2.1). Even after this, too, you do not regret, to trust him.” Contrary to *EB*, this *pârâshâh* is not directed at the *talmidim*.

There are two possible explanations:

- ⌘. this is a later Christian redaction, or
- ⌘. while the allegory of the parent with two children may have been directed at the *talmidim*, the teaching apparently took place in the *Beit-ha-Miqdâsh* and in front of the Head *Kôhanim*<sup>2.4.1</sup> and *Zeqinim* of the *Beit-Din* (15.2.3) gathered there (cf. 21.31.3).

In the latter case, the message was directed at “you” in the collective sense. *Yehôshua* also had other *talmidim* beside the original 12. He may well have been teaching other *talmidim* in the *Beit-ha-Miqdâsh* along with the Head *Kôhanim* and *Zeqinim* of the *Beit-Din* (15.2.3).

**21.28.1 ...in the...** μου (mou; my [vineyard]) is not included *secundum* ⌘ though it is found in β.

**21.29.1 ...Later...** δε (de; and / but) is not included *secundum* ⌘, β and a-3.

**21.30.1 ...having come near to the other...**

ετερω (etero; other) is preferred *secundum*  $\aleph$ ,  $\beta$ , a-3 and  $\text{sy}^p$  rather than δευτερω deuterio; second) as found in *TR* based on later mss.

**21.31.1 ...They...** *Yehôshua* is still speaking to the Head *Kôhanim* <sup>2.4.1</sup> and *Zekeinim* of the *Beit-Din* (15.2.3) who questioned him as he was teaching in the *Beit-ha-Miqdâsh* (*pâsuq* 23).

**21.31.2 ...They said...** αυτω (auto; to him) is not included *secundum*  $\aleph$  and  $\beta$ .

**21.31.3 ...precede you...** *Yehôshua* is still speaking to the corrupt and hypocritical religious leaders in the *Beit-ha-Miqdâsh*. The “turncoat tax gougers” and “promiscuous” to whom *Yehôshua* refers are transgressors who make *teshuvâh* (note 3.2.1). In this analogy, *Yehôshua* points out that many Jews who had strayed had also made *teshuvâh*. These *baalei-teshuvâh* (cf. note 3.2.1) were now *shômeir-Tôrâh* while these Hellenist Pseudo-*Tzedôqim* religious leaders were corrupt and hypocritical (cf. note 5.20.1).

**21.32.1 ...came to you in the Way of tzedâqâh...** Cf. *Mishlei-Shlômôh* 12:28; 21:21 & note 1.19.1.

**21.32.2** להשיב / השבת (le-hâ-shiv' / hei-shav' tâ te-shuv-âh' ; to respond a response / you responded a response; reply a reply, return-answer an answer; by extension, repent a repentance), ...*le-hâshiv' / heishavtâ teshuvâh*... *secundum EB* (cf. note 3.2.1). The Greek reads “regret it to trust <sup>8.10.1</sup> him,” an awkward attempt to translate “return in *teshuvâh*” in Greek. This phrase also means to return something. For example, if one finds a lost article, this phrase would express returning it to its rightful owner.

Since one is to trust in  $\text{ה}$  (not *Yôkhânân*), and the call was to return *teshuvâh*, the *EB* rendering seems more consistent with the context.

*EB* adds למי אזונים לשמוע ישמע בחרפה (le-mi' ZD-nai' im lish-mô' a yi-shma' be-khêr-pâh' ; He

who has ears to hear let him hear reproachfully). The polemic spin is obvious.

**21.33.1 ...man...** τις (tis; certain) as found in *TR*, is not included *secundum* all early mss. Cf. note “man” 8.20.1.

**21.33.2 ...transplanted [vines into] a vineyard...** Cf. *Yeshayâhu* 5:1-7.

**21.35.1 ...stoned a third...** Cf. *Divrei-ha-Yâmim Beit* 24:18-22.

**21.36.1 ...did the same thing to them...** Cf. *Yirmeyâhu* 7:25-28; 25:4-11; 26:20-23; *Nekhêmyâh* 9:26.

**21.37.1 *Pesuqim* 37 & 38,** Hebrew word play. Howard noted this word play in *EB*.<sup>26</sup> יראו (yi-ru' , they will be in awe of)<sup>27</sup> in *pâsuq* 37 plays off of the similarly pronounced, but (usually) differently spelled term, יראו (yir-u' , they will see),<sup>28</sup> transformed to past tense by means of the converse  $\text{ל}$ , in *pâsuq* 38. With its erroneous spelling, *EB pâsuq* 37 literally reads “perhaps they will see my son,” rather than “perhaps they will revere my son.”

**21.38.1 ...we will inherit...** as found in *EB*, agrees with the Greek and offers a smoother congruence with the context. Σχωνεν (skhonen; let us have / we would have) is preferred *secundum*  $\aleph$ ,  $\beta$  and a-3 rather than κατασχωμεν (kataskhomen; let us / we would hold fast) as found in *TR* based upon  $\text{sy}^p$  and later mss.

**21.41.1** רע (ra; bad, wrong), κακος (kakos; harmful, evil), ...*evil*... רע also corresponds in *LXX* to πονηρος (poneiros; harmful, note 5.39.1). Both Greek terms correspond in *LXX* to רע. This creates artificial distinctions and ambiguities in the Greek (between κακος and πονηρος) that do not exist in the underlying Hebrew רע. Cf. κακος in *Matityâhu* at *NHM* 4:24; 6:34; 8:16; 9:12; 14:35; 15:4, 22; 17:15; 24:48 and 27:23.

Cf. also κακος in the Messianic Writings at I Ky. 3:9-12; Ky-Mk 7:21; *Yaaqôv* 1:21; 3:8; 4:3; I Sh.

5:15; IV Sh. 5:8; 10:6; 13:5; 14:20; 15:33; V Sh. 5:10; 13:7; VI Sh. 1:29-30; 2:9; 3:8; 7:19-21; 12:17; 13:4, 10; 14:20; 16:19; VII Sh. 3:5, 8; IX Sh. 4:31; X Sh. 3:2; XI Sh. 6:10; XII Sh. 3:3; I Ky. 2:1, 16; 4:15; *Yehudim* 5:14; III Yn. 11; *Rev.* 2:2.

**21.42.0 ...builders...** refers to the religious persons of the day – who were prophesied to reject the *Mâshiakh*.

**21.42.1 ...The stone that the builders**

**rejected...** There is a play on words in the Hebrew: אבן מאסו הבונים (Êv' ên ma·a·su' ha-vôn·im'). Cf. note 16.18.2 and *Yeshayâhu* 28:16-19.

**21.43.1 ...torn from you...** torn from the corrupt and hypocritical religious leaders. “Torn” is rendered *secundum EB* rather than αρθησεται (artheisetai; will be picked up from) as in all of the earliest source texts.

**21.43.2 ...given to a people [who are]**

**producing fruit...** “To a people” in *EB* is לגוי (le-gôy, to a people), not plural *gôyim* (peoples, usually referring to non-Jews / gentiles (cf. 5.47.1)). As always, the term must be understood in its context. Here, לג refers back to *pâsuq* 32, where *Yehôshua* contrasts the religious leaders with tax-gougers and prostitutes who “precede” them into the Realm of the heavens. This *pâsuq*, like *Yeshayâhu* 28:16-19, contrasts corrupt leaders with *baalei-teshuvâh* (cf. note 3.2.1).

Further, there were other religious leaders, particularly the rabbinic *Perushim*, who were establishing local *Bâtei-ha-K'nêsêti*<sup>4.23.2</sup> and trying to bring Judaism to the lay Jew.

Consider *Yehôshua*'s analogy. The analogy does not teach that the lord of the vineyard would take the vineyard away from the evil tenant-farmers to hand it over to ones even more lawless! Similarly, *Yehôshua* wasn't teaching that the Realm would be taken from the Jews and handed over to the *gôyim* – who were antinomian and are even more lawless (*Tôrâh*-less).

The vineyard was taken from the evil tenant-farmers and entrusted to more worthy tenant-farmers. So, too, the Realm would be taken

from corrupt and hypocritical Jews (cf. note 5.20.1) and entrusted to more worthy *Jews*.

We can see the same problems today. In Israel, some *Khareidiyim* leaders are responsible for their *talmidim* vandalizing bus stations, stoning people, and throwing their own excrement on young women who aren't dressed to their standards of modesty, even on *Shabât*, all without convening a *Beit-Din*.<sup>5.22.3</sup> Experience has forced *khareidi* political leaders to require bonds valued in millions of *sheqâlim* from opposing *khareidi* political leaders of a different sect. This is to discourage the opposing sect from further fraudulent voting and buying votes with promises of special blessings, blessed amulets and the like, for supporters, and curses on non-supporters.

Like the religious leaders of *Yehôshua*'s time, many religious leaders today are hypocritical, corrupt, self-serving and blatantly *Tôrâh*-less (lawless). Some religious leaders tacitly endorse the idols of themselves that some of their followers make and hang from the mirrors of their automobiles “to keep them safe.”

This writer's indictment is virtually identical to *Yehôshua*'s. Is it miso-Judaic? On the contrary, just as Americans can criticize America and vets can criticize the military, Jews can – and must – criticize Jews. This in no way implies that *gôyim* are better. Indeed, as *Yehôshua* declared, *gôyim* will have to become more *Tôrâh*-observant than those rabbis just be considered in this discussion! Those who wilfully reject any part of *Tôrâh* (e.g., *Halâkhâh*<sup>7.1.1</sup>) are specifically excluded from the Realm of the heavens.

Still, Christians are forced to pervert this teaching of *Yehôshua*. The alternative is to acknowledge that Displacement Theology is a fraud, that the Realm of the heavens was never torn from the Jews and given to *gôyim*. However, this tears the underpinnings of the Roman-fabricated “realm,” hanging from their doctrine of Displacement Theology, from Christians.

**21.44.1 *Pâsuq* 44:** “And he who falls on this stone shall be shattered, and upon whomever it shall fall it shall crush him to powder.” This *pâsuq* is of doubtful authenticity in the original text of *℞* and *secundum* β, a-3 and sy<sup>p</sup>. It is omitted from some

later mss. According to the *EB* ms. 26964, *pâsuq* 32 is the last *pâsuq* of the chapter. However, the majority of *EB* mss. include the *pâsuq*. Since we often demonstrate that *EB* is at the tail end of the

evolution converging the Hebrew tradition with the Greek, *NHM* follows *sy<sup>p</sup>* and the earliest Greek mss. in omitting the *pâsuq*.

For *meshâlim* cf. note 13.34.1.

<sup>1</sup> The Mount of Olives.

<sup>2</sup> “Bethphage,” *EJ*, IV, 748.

<sup>3</sup> Jack Finegan, *The Archaeology of the New Testament* (Princeton: Princeton University Press, 1978), p. 90-91.

<sup>4</sup> James Fleming, “The Undiscovered Gate Beneath Jerusalem’s Golden Gate,” *Biblical Archaeology Review* (01-02.1983), IX, 1, p. 24.

<sup>5</sup> *Talmud Bavli*, ed. Rav Dr. I. Epstein, *Qâdâshim* 3, *Midôt*, p2 (*Midôt pârâshâh* 1 *Mishnâh* 3).

<sup>6</sup> Epstein.

<sup>7</sup> Editorial, *BAR*, 03-04 / 83, p. 60-1 and Asher S. Kaufmann, “Where the Ancient Temple of Jerusalem Stood,” *BAR*, p. 41-59.

<sup>8</sup> See also *The Archaeology of the New Testament*, Jack Finegan, Princeton Univ. Press, 1969, pp. 129-30.

<sup>9</sup> This can be verified using a Hebrew concordance of the *Tan”kh*; e.g., *Avrâhâm Êvên-Shôshân, A New Concordance of the Bible (Yerushâlayim: קריית-ספר [‘Qiryat Seifêr’] Publishing House, 1990, 1993).*

<sup>10</sup> Cf. also “Four Species,” *EJ*, VI, 1448-1450.

<sup>11</sup> This is distinguished from סכה (Suk·âh’ , pl. Suk·ôt’ ), a temporary shack, hut or booth.

<sup>12</sup> “*Sheluhei-Erez Israel*,” *EJ*, 14:1364.

<sup>13</sup> Michael Zohary, Prof. of Botany, Hebrew Univ., *Plants of the Bible* (Cambridge: Cambridge Univ., 1982), p. 58.

<sup>14</sup> Walter Frankl, *Israel Gardening Encyclopedia* (Jerusalem: Carta and *The Jerusalem Post*, 1981), p. 104.

<sup>15</sup> There is no explicit translation except, perhaps, an exclamation mark.

<sup>16</sup> Howard, Mercer.

<sup>17</sup> *Epistulae* 95:47, “Seneca,” *EJ*, 14:1158.

<sup>18</sup> Inclusion of *geirim* is understood.

<sup>19</sup> *Yigâeil Yâdin*, ראש תפילין של ראש מקומין [Head *Tephilin* from *Qumrân*], translated from an article in *Êrêtz-Yisrâeil*, vol. 9, The W.F. Albright Vol., (*Yerushâlayim*: Israel Exploration Society and Shrine of the Book, 1969).

<sup>20</sup> “Decalogue,” *EJ*, 5:1446-7.

<sup>21</sup> Millgram, *Jewish Worship*, p. 100.

<sup>22</sup> *Berâkhôt* 4b.

<sup>23</sup> “*Semikhâh*,” *EJ* 14.1140-47.

<sup>24</sup> Stone Edition *Tan”kh*, Artscroll; note to *Mishlei-Shlômôh* 31.10.

<sup>25</sup> Howard, *Bible Review*.

<sup>26</sup> Howard, Mercer, p. 199.

<sup>27</sup> From the root יא"ע (yâr·ei’), cf. Ellen Feingold and Hanna Maschler, *Handbook of Hebrew Verbs (Yerushalayim: S. Zack, 1991)*, pp. 176 & 432.

<sup>28</sup> From the root רא"ה (râ·âh’ ; he saw).

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 22

**22.1.1 ...to them...** *Yehôshua* is still speaking to the corrupt, primarily *Kôhanim* and *Sôphrim* (scribes) of the Hellenist-Roman Pseudo-*Tzedôqim*.<sup>3,7,2</sup> These were the religious leaders in the *Beit-ha-Miqdâsh*.

**22.2.1 ...for his son...** Cf. *Mishlei-Shlômôh* 9:1-6 & Ky-Lu. 14:16-24.

**22.4.1** ητοιμακα (eitoimaka), **...I have prepared...** is preferred *secundum* ξ and β, rather than ητοιμασα (eitoimasa; I prepared) as found in *TR* based on later mss.

**22.4.2** שחיטה (she-khit-âh ' ; slaughter-according-to-*kashrut*), τεθυσμενα (tethumena; offer firstfruits to a g-o-d and sacrifice<sup>1</sup>), **...slaughtered- according-to-kashrut...** *Qumrân* findings confirmed that Hebrew was the language of the Jews in Israel while Greek was used for correspondence with the *gâlut* and *gôyim*. *EB* reads זבחתי (ve-zâ-vakh ' ti; and I sacrificed). זבח (zê ' vakh; sacrifice), in ancient Judaism, implied ritual slaughter according to the laws of *kashrut* – *shekhitâh*.

*Klein's Etymological Dictionary of the Hebrew Language* notes that the root verb from which שחיטה derives, שחט (shâ-khat ' ), connotes “according to ritual.”<sup>2</sup> This can only refer to *kashrut*.

Τεθυσμενα is the “perf. pass. ptc. nom. pl. neut.” of the verb θω (thuo)<sup>3</sup> which “primarily denotes to offer firstfruits to a g-o-d.”<sup>4</sup> From the Judaic perspective, such g-o-d-s are demonic-forces and idols. Therefore, this verb implies “offered / dedicated with the invocation of ritual blessings to demonic-forces (g-o-d-s).” In short, θω corroborates the association of a religious sacrifice while, concurrently, syncretizing their pagan g-o-d-s into the equation. Therefore, the Greek properly translates to “idolatrize.” θω is also found in Ky-Mk. 14:12 (“killed”); Ky-Lu. 15:23, 27, 30; 22:7; Yn. 10:10; *Trans.* 10:13; 11:7; 14:13, 18 (“sacrifice”); IV Sh. 5:7; 10:20.

Ειδωλοθυτον (*idolothuton*; idolatrized food) is a related term. Idolatrized food is food from a θω-animal; “food over which a ritual blessing has been invoked to an image-entity.” Ειδωλοθυτον is found

in *Trans.* 15:29 (“meats offered to idols”); 21:25; IV Sh. 8:1, 4, 7, 10; 10:19, 28; *Rev.* 2:14, 20. Morton Smith has noted the pagan parallels from which Christian interpretations of the eucharist likely derived.<sup>5</sup> The pagan rite in the Roman Empire was “a familiar magical operation – giving enchanted food to cause love. Often the food is identified with the body and / or blood of a g-o-d with whom the magician is identified; thus, the food becomes also the body and blood of the magician; whoever eats it is united with him and filled with love for him... There are a good many analogous rites in which the essential actions are the same but the identifications are not made explicit... These texts are the closest known parallels to the text of the eucharist. In them as in it a magician-g-o-d gives his own body and blood to a recipient who, by eating it, will be united with him in love... The notion that a demon can be sent into food so as to enter anyone who eats the food is common, particularly in love charms... A theory to suit this practice was developed by theologians; we find them seriously explaining that idolatry is bad because the worshippers eat portions of the sacrificed food and so take the demons into their bodies.”<sup>3</sup>

While Smith documents the pagan origins of the Christian innovations alien to *Yehôshua*, the *Netzârim* and 1<sup>st</sup>-century Judaism, he overlooks the connection between eating food sacrificed to idols and a more subtle demonic influence in the body of the individual consuming that food. It is not a mechanical cause and effect of contaminated food. Rather, it is the effect of the prayers of the idolaters (made over the food) upon the eater, as well as the conscious submission by the eater of such food to the social pressures of dining with idolaters, especially on their terms (religious blessings over the food), as well as to the prayers (wishes, will, designs) of those who have made prayers over the food to the idol – social and peer pressure which adults like to attribute to teenagers. Refusing to eat non-*kâsheir* food is no less logical than separating חלב (khâ-lâv ' ; milk) / חלבֵי (kha-lâv-i ' ; dairy) and בשר (bâ-sâr ' ; meat, flesh).

With this knowledge in hand, consider IV Sh. 10:18-20. “v18 Behold *Yisrâeil* according to the flesh. Aren’t those dining on the sacrifices shareholders-in-common with the altar? v19 Then what do I report? That idolatrized food is anything? v20 Rather, food which the *gôyim* idolatry, they idolatry to demonic-[forces], not to *Êlôhim*. I do not wish you to become shareholders-in-common with demonic-[forces]. v21 You are not able to drink of the cup of *Âdôn* and the cup of demonic-[forces]. You are not able to be partner to the table of *Âdôn* and the table of demonic-[forces].”<sup>6</sup> (Cf. also *Va-Yiqrâ* 7:6, 15; *Devârim* 32:17; *Tehilim* 106:37; *Va-Yiqrâ* 17:7; *Yeshayâhu* 65:11-12 & *Malâkhi* 1:7, 12.)

*Shâul*’s discussion was conducted exclusively between religious Jews as defined by the 1<sup>st</sup>-century *Beit-Din ha-Gâdôl*. Being all religious Jews, every party to this discussion began with an assumption of a *kâsheir* cut of meat. The question was, if someone offered a blessing to an idol over the otherwise *kâsheir* meat, did the meat become *târeiph*? In answer to this question, *Shâul* gave a clear response: Yes, one absolutely may not eat of anything over which (s)he reasonably suspects a blessing has been offered to an image entity. Jews would never begin with an assumption of pork, shellfish and the like as the *gôyim* do. Substances that are *târeiph* to begin with are not classified by religious Jews as foods, and are not relevant to the discussion.

If *Yehôshua* is the *Mâshiakh* then a blessing to J-e-s-u-s,<sup>121.1</sup> the diametric opposite, is a blessing to an image-entity of worship – an idol. This is further confirmed by the many idols of J-e-s-u-s worshipped by major sections of the Christian world, not to mention the derivation of J-e-s-u-s from Z-e-u-s.<sup>7</sup> To eat of food over which a Christian has said a blessing – obviously to this entity – causes the partaker to become a shareholder-in-common with this image. This is strictly to be avoided. Cf. also *Trans.* 14:13, 18; IV Sh. 5:7; 10:20; and then *Trans.* 10:13; 11:7; Ky-Mk. 14:12; Ky-Lu. 22:7 & Yn. 10:10.

**22.6.1** לִיץ (lutz; slander-derisively, scorn, scoff, jeer, make fun of), ὑβρισαν (ubrisan; to outrage, treat insolently), ...**slandered derisively**... These terms correspond via *LXX* at *Tehilim* 1:1; 119:51; *Mishlei-Shlômôh* 1:22; 3:34; 9:7-8, 12; 13:1; 14:6, 9;

15:12; 19:25, 28-29; 20:1; 21:11, 24; 22:10; 24:9; *Yeshayâhu* 28:22; 29:20. Cf. also VI Sh. 1:30.

לִיץ is related to לִיצָן (lei-tzân ‘; clown). *EB* reads הִתְעַלֵּל (hit-a-leil ‘; act or deal wantonly).

**22.7.1 ...having sent his army...** Since no power comes into control except ה' permit it, armies of the *gôyim* are sometimes used by Him to accomplish His designs. The Babylonian army is an example. Here, the Roman army is foreseen.

**22.7.2 ...murderers...** These murderers represent the corrupt Hellenist-Roman Pseudo-*Tzedôqim* – responsible for the impending murder of the kindred. The burned villages refers to the impending destruction of *Yerushâlayim* and *Yisrâeil* by the Romans in 70 C.E.

**22.7.3** בָּתִּים (bât-im ‘; houses), pl. of בַּיִת (bay ‘ it; house), πολις (polis; city), ...**houses**... *secundum EB* and the earliest extant source mss. (Greek), respectively.

**22.8.1 ...those who had been called...** the corrupt religious leaders.

**22.10.1** νυμφῶν (numfon), ...**wedding reception hall**... is preferred *secundum* Ν and β\* rather than γαμος (gamos; wedding [banquet]) as found in β<sup>1</sup> and later mss.

**22.11.1 ...[proper] attire...** In early times, “a white garment was worn every *Shabât* and on all solemn occasions” (*Talmud Yerushalmi, Rôsh ha-Shânâh* 1:3). The association of the color white with the notion of purity (and therefore also forgiveness of sins) and solemn joy contributed to the special use of the [white robe] on all these occasions.

The *qittel* (Yiddish for “gown”) is a white gown version of European origin not found in the *Teimâni* tradition. Among modern *Ashkenazi* (not *Teimâni*) Jews, their *khazân* (leader of the service) wears a *qittel* for high holidays, in their *Musâph* services on *Shemini Atzêret*, and the First Day of *Matzâh*. The leader at a *Seidêr Pêsakh Ashkenazi* also wears a *qittel*. *Ashkenazi* Jews, but not *Teimânim*, are married and buried in their *qittel*.

Many *Teimânim* wear modern-fashion white clothes on *Yôm Teruâh* (popularly, but Biblically inaccurately *Rôsh ha-Shânâh*) and *Yôm Kipur*. While the *Teimânim* wear their finest apparel for weddings, and brides wear very special wedding apparel, such clothing isn't white except in the case of brides opting for weddings decidedly modern and dissimilar from the *Teimâni* tradition. Cf. *Rev.* 3:4, 5, 18; 4:4; 6:11; 7:9, 13; 19:7, 9, 14.

**22.12.1 ...nonplussed...** lit. "muzzled." *EB* reads "he was mute."

**22.13.1 ...Having bound his feet and hands...** ἀρατε αυτον και (arate auton kai; and pick him up), as found in *TR*, is not included *secundum* Ⲡ, ⲃ, a-3 and sy<sup>p</sup>.

**22.15.1 ...convened...** Lit. "took" in the Greek sources. *EB* simply reads "counselled." Cf. note at *NHM* 21:22.

**22.16.1** פרשים מהרודים (Pe-rush-im' mi-Hô-rôd'us; *Perushim* Boethusians (see below); lit., Hellenist-Roman Herodian-sympathizing separatists), / Ἡρωδιανῶν (Eirodianon; Herodians), **...members of the Boethusian family of the Hellenist-Roman oriented, "Herodian Perushim" laity of the Hellenist-Roman Pseudo-Tzedôqim sect of Judaism...** *secundum EB* and the earliest extant source documents (Greek), respectively.

The *Boethusian* family seems to have been named after *Boethus* who was a *talmid* of Antigonas of Sokho. He, and perhaps another *talmid*, distorted the maxim "Don't be like servants who serve their master in order to receive a reward" to mean that one should serve their master realizing that there is no reward. Hence, *Boethus* concluded, there is no enlivening.<sup>8</sup> Thus, Boethusians differed from the clear *Tzedôqim* doctrines of the *Khasidim-Tzedôqim* of *Qumrân* who believed in enlivening.<sup>9</sup> The Pseudo-*Tzedôqim* was the only one of the three major elements of Judaism recognized by the *Beit-Din ha-Gâdôl* not to believe in enlivening. Therefore, Boethusians could only be a Pseudo-*Tzedôqim* or lay Pseudo-*Tzedôqim* "*Perushim*"; cf. also 3.7.1 & 3.7.2).

Demonstrating the closeness of the *Boethus* family and the Roman rulers, and as Herodians specifically, the daughter of *Shimôn Bën-Boethus* married Herod the Great, becoming his third wife, Mariamne II (her son was Herodias' first husband, cf. note 14.0.1). Many members of the *Boethus* family officiated as Hellenist-Roman Pseudo-*Tzedôqim Kôhanei-ha-Gâdôl*. These included *Yôêzêr Bën-Boethus*, *Êlâzâr Bën-Boethus* and in-laws *Shimôn Bën-Cantheras*, *Elionaeus Bën-Cantheras* and *Yehôshua Bën-Gamlieil*.

"The *Boethusians* were loyal to the Herodians. It is they who are apparently referred to in the *New Testament* as Herodians" (also at Ky-Mr. 3:16 and 12:13). "Modern scholars... ascribe the origin of the *Boethusians* to the high priest Simeon b. *Boethus* who was appointed high priest by Herod the Great in B.C.E. 24 (*Jos., Ant.*, 15:320), in succession to Joshua b. Phabi, in order to afford him a suitable status, as he desired to marry Herod's daughter, Mariamne II. Although in their theological views they closely resembled the [*Tzedôqim*], some scholars regard them merely as a branch of them... and are always mentioned together with them, they did not share their aristocratic background, and whereas the [*Tzedôqim*] supported the [*Khashmônâyim*] dynasty, the [Hellenist-Roman Pseudo-*Tzedôqim*] *Boethusians* were loyal to the Herodians... The *Boethusians* were regarded by the *Talmud* as cynical and materialistic priests. They hired false witnesses to delude the [two major schools of] *Perushim* about the new moon ([*Rôsh ha-Shanah* 22b; *Talmud Yerushalmi Rôsh ha-Shanah* 57d; *Tôsêphât Rôsh ha-Shanah* 1:15]). They maintained that the *Ômêr* ([*Menâkhôt*] 10:3) was to be offered on the first Sun-[g-o-d]-day after [*Pêsakh*], and not on the morrow of the first day and, as a result, differed as to the date of *Shâvuôt* which according to them must always fall on a Sun-[g-o-d]-day ([*Khagigâh*] 24)" (ibid. [emphasis added; ybd])... In terms of the [*Shabât*] ritual, they were not even considered as Jews (*Eiruv*, 68b). Thus, the Boethusian *Perushim* / *Tzedôqim* are almost certainly the original proto-Christians. Elements of early Christianity (e.g., Sun-g-o-d-day worship) can be detected in the Hellenist-Roman Pseudo-*Tzedôqim* Boethusians and their alliance with the Roman (Herodian) community. Cf. also 3.7.2.

*EB* shows us that the Boethusians were also known as Herodian *Perushim* (separatists)! "In rab-

binic literature too, as S. Lieberman pointed out, פרושיים originally did not designate just the ‘Pharisees,’ but rather any separatist sect” [emphasis added; ybd]. The *Khasidim-Tzedôqim* of *Qumrân* at first referred to themselves as פראש (pa-rash ‘; withdraw oneself from, become aloof from) but, apparently as the term was taken over by the “Pharisees,” changed to סור מדרך העם (sur mi-dêr ‘ êkh hâ-âm ‘; strayed from the way of the kindred).<sup>10</sup>

*Yehôshua*’s harsh words allegedly against the rabbinic *Perushim*, and always incongruous with his views expressed in *NHM* 23:1-3, were directed at the Boethusian or other separatist “*Perushim*” rather than the rabbinic *Perushim* forerunners of modern Orthodox Judaism.

As so often has happened, new information from the Dead Sea Scrolls corroborates this realization. 4QMMT, published 94.06.30, notes that it is the only Dead Sea Scroll to use the word *pârush*, in PBH meaning seceder, seclusive, retiree, retreat, separator, schismatic and, secondly, abstinent and abstemious.<sup>11</sup> (Since both *Perushim* and *Tzedôqim* drank wine, the primary modern connotation of abstemious cannot apply. The secondary meaning, however, may explain in large measure how the *Qumrân* sect has wrongly been assumed – dogmatically by many non-Jewish scholars hoping to forge some link to Roman Catholic Christianity – to have been celibate monks.)

This may be how the *Qumrân* group originally referred to themselves until the *Perushim* “took over” the term.

Cf. also *Perushim* 3.7.1 & *Tzedôqim* 3.7.2.

**22.16.2** כֶּהִפֵּץ (khei ‘ phêtz; desire), μελει (melei; care), ...**desire**... often rendered “delight,” correspond in *LXX* in the only instance of μελει (*Iôv* 22:3). Cf. כֶּהִפֵּץ *Be-Reishit* 34:19; *Be-Midbar* 14:8; *Devârim* 21:14; *Shmueil Âlêph* 18:22; *Shmueil Beit* 20:11; *Tehilim* 40:7, 9; 41:12; *Yeshayâhu* 1:11; 53:10 (pleased); 62:4; *Hôsheia* 6:6.

Depending on context, כֶּהִפֵּץ can also mean “object.”

*EB* reads “apprehensive (or anxious) about nothing.” Cf. *Shmueil Âlêph* 16:7.

**22.16.3** וְלֹא נוֹשֵׂא פָנִים (ve-lô ‘ nô-sei ‘ pân-im ‘; and you don’t bear / carry faces, i.e. you don’t show

partiality), ου γαρ βλέπεις εις προσωπον ανθρωπων (ou gar blepeis eis prosopon anthropon; for you do not gaze into the face of men), ...**and you do not show deference among men...** according to *EB* and the earliest extant Greek mss.

Βλέπεις corresponds via *LXX* to MT רָאָה (râ-âh ‘; he saw). The phrase “you do not see the face of men,” however, makes no sense. Surely, translators from the Greek confused תִּאִיר (tâ-ir ‘; you will light up, illuminate) – from אָרַר – with תִּרְאֶה (tar-êh ‘; you will show) – from רָאָה.<sup>12</sup> The former, when coupled with “face” forms the metaphor “show favor” or “show deference,” which fits the context.<sup>13</sup>

Synonymous Hebrew phrases meaning “lift up the face” are also used frequently in the sense of הִרְאָה favoring the Jew by “making His face to shine on” us. Cf. *Be-Midbar* 6:25; *Tehilim* 31:17; 67:2; 80:4, 8; 119:135; *Dânieil* 9:17.

**22.17.1 ...Should one pay taxes to Caesar or not...** This was a controversial topic among religious Jews at the time. Many believed that it was unscriptural to pay taxes that went to support a pagan government, especially one occupying Israel and dictating paganism to Jews. Jews were required to be obedient and responsible exclusively to *Êlôhim* and His *Tôrâh*.

These may well have been “hangers on” to an earlier sect of Judaism. According to Josephus,<sup>14</sup> the originator of the “fourth Jewish philosophy,” *Yehudâh* the Galilean<sup>15</sup> led a revolt against Rome for this reason during the administration of *Arkheleus*. “Under his administration [BCE 4 – 6 CE]<sup>16</sup> it was that a certain Galilean, whose name was *Yehudâh* prevailed with his countrymen to revolt; and said they were cowards if they would endure to pay a tax to the Romans, and would, after *Êlôhim*, submit to mortal men as their lords. This man was a teacher of a peculiar sect of his own, and was not at all like the rest of those their leaders.”

The *Kôhein ha-Gâdôl Yôêzêr Bêh-Boethus* (of the House of the *Boethusians*; cf. *Perushim* 3.7.1, *Tzedôqim* 3.7.2 & ‘Herodian’ 22.16.1) persuaded Israel to accept the census of Cyrenius<sup>17</sup> referred to in *Keiphâ-Lukas* 2:1-3. “Yet, there was one *Yehudâh*, a Gaul [on the east bank of the Jordan River]

of a city whose name was Gamala, who taking with him *Tzâduq*, a *Perushi*, became zealous to draw them to a revolt, who said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty.... so men received what they said with pleasure, and this bold attempt proceeded to a great height. All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree.... Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by thus conspiring together; for *Yehudâh* and *Tzâduq*, who excited a fourth philosophic sect among us, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundation of our future miseries, by this system of philosophy, which we were before unacquainted withal; ... the infection which spread thence among the younger sort, who were zealous for it, brought the public to destruction.”

“But of the fourth sect of Jewish philosophy, *Yehudâh* the Galilean was the author. These men agree in all other things with the *Perushim* notions; but they have an inviolable attachment to liberty; and they say that *Êlôhim* is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man Lord; and since this immovable resolution of theirs is well known to a great many....” This describes the Zealots / Boethusian-Herodians.<sup>18</sup> Cf. also *Perushim* 3.7.1, *Tzedôqim* 3.7.2 & ‘Herodian’ 22.16.1.

**22.20.1** צֶלֶם (tzêl’ êm; image, depiction, photograph), εἰκὼν (eikon), ...**icon**... These terms correspond in LXX. Cf. *Be-Reishit* 1:26-27; 5:1, 3; 9:6; *Be-Midbar* 33:52; *Tehilim* 39:7; 73:20; *Yekhêzqeil* 7:20; 16:17; 23:14; *Âmôs* 5:26. Cf. also *Dânieil* 2-3.

**22.21.1** ...**They said**... αὐτῷ (auto; to him) is not included *secundum* Ⲛ, ⲑ and sy<sup>p</sup> although it is included in a-3.

**22.22.1** הִנִּיחַ (hi-ni’ akh), ἀφίημι (afieimi), ...**leaving be**... הִנִּיחַ is the *hiphil* of נוּחַ (nu’ akh),

leave be or at ease (q.v. note 26.28.2). *EB* reads לָזַב (â-zav’; abandoned).

**22.23.1** ...**who say there is no enlivening from the dead**... It’s assumed to be axiomatic that the “*Tzedôqim*” didn’t believe in enlivening. However, while R.H. Charles didn’t realize the Dead Sea sect were *Tzedôqim*, he noted in 1913, from the Damascus Covenant (5:6), the belief of the *Khasidim-Tzedôqim* of *Qumrân* in the enlivening.<sup>19</sup>

This is another issue in which the *Maasim* (Oral Law) of the *Khasidim-Tzedôqim* of *Qumrân* agreed with the *Perushim* and *Halâkhâh* as understood by the *Netzarim* in contrast to the Hellenist-Roman Pseudo-*Tzedôqim* (cf. 3.7.2 et al.). See also 28.7.1.

**22.24.1** יָבַם (yi-beim’; he fulfilled levirate marriage, married the widow of his deceased brother to raise-up seed of his deceased brother), ...**raise-up seed of his brother**... Cf. *Be-Reishit* 38:8 & *Devârim* 25:5. The “husband’s brother” is called the יָבַם (yâ-vâm’). In *Devârim* 25:5, *Yibemâh* means “he performed levirate marriage to her.” (It is the conversive ך in *Devârim* 25:5 which produces the future perf. tense.)

**22.25.1** הִנִּיחַ (hi-ni’ akh), ἀφίημι (afieimi), ...**left**... cf. note 26.28.2. *EB* reads יָבַם אֶחָיו אֵת אִשְׁתּוֹ (ve-yâ-vâm’ âkh-iv’ eit ish-tô’; his brother fulfilled the obligation of the brother-in-law, i.e. he fathered children to the deceased brother’s widow).

**22.27.1** ...**the woman died**... καὶ (kai; and, also, even) is not included *secundum* Ⲛ and ⲑ, though it is included in a-3 and sy<sup>p</sup>.

**22.29.1** תָּעָה (tâ-âh’; stray, wander off, blunder), πλανᾶω (planao; stray, wander; origin of ‘plane’,<sup>20</sup> ...**wander off**... stray, go astray or err. These terms correspond via LXX. Cf. *Be-Reishit* 20:13; 21:14; 37:15; *Shemôt* 23:4; *Tehilim* 58:4; 95:10; 107:4, 40; 119:110, 176; *Mishlei-Shlômôh* 7:25; 10:17; 12:26; 14:22; 21:16; *Yeshayâhu* 3:12; 9:15; 16:8; 19:13-14; 21:4 (panted); 28:7 (way); 29:24; 30:28; 35:8; 47:15; 53:6; 63:17; *Yirmeyâhu* 23:13, 32; 42:20; 50:6; *Yekhêzqeil* 14:11; 44:10, 15; 48:11; *Hôsheia* 4:12; *Âmôs* 2:4; *Mikhâh* 3:5.

Cf. also notes “apostasy” (get) 5.31.3 and “ex-cise” 5.29.3.

*EB* reads תִּשְׁגוּן (tish-gu’), you (pl.) will stray, make a mistake; from שָׁגַשׁ (shag-âh’), err, blunder, lose one’s way, stray, wander off / away. תִּשְׁגוּ is rendered variously in English as wander, dissemble, seduce and stagger.

**22.30.1** γαμιζονται (gamizontai), **...are they married...** is preferred *secundum* ⱥ and β rather than εγκγαμιζονται (ekgamizontai; are they betrothed) as found in *TR* based on later mss.

**22.35.1** εἰς ἐξ αὐτῶν (eis ekz auton; one of them), **...one of them...** νομικος (nomikos; of *Tôrâh*) implying a scribe (cf. Ky-Mk. 12:28), is of questionable authenticity *secundum* all early mss.

*EB* reads חָכָם (khâ·khâm’; smart, wise).

**22.35.2** **...testing him...** και λεγων (kai legon; and saying) is not included *secundum* ⱥ, β, a-3 and sy<sup>p</sup>.

**22.37.1** רַבָּמ (me·ôd’; very), διανοια (dianoia; meditation, reflection), **...very [all]...** These terms correspond via *LXX*. The order in *LXX* is διανοιος (dianoios), ψυχη (psukhei; psyche) and δυναμεως (dunameos; ability), respectively. The order in MT is לֵבָב (leiv·âv’), a collateral form of לֵב (leiv, heart), נֶפֶשׁ (nêph’ êsh, psyche, soul,) and רַבָּמ respectively. Cf. *Yehôshua* 22:5. The phrase means “[your] very [all],” i.e. with all your might.

**22.39.1** **...as yourself...** Cf. Ky-Lu. 10:25-28; Ky-Mk. 12:28-33; *Yaaqôv* 2:8; III Sh. 5:14 & VI Sh. 13:8-9.

**22.40.1** **...On these two mitzvôt...** Cf. *Tehilim* 89:35 and note 5.19.1. This is reminiscent of the teaching of *Beit-Hileil* (pop. Hillel). “It happened that a certain man came before *Shamai* and said to him, ‘Make me a [*geir*] on condition that you teach me the whole *Tôrâh* while I stand on one foot...’ When he went before *Hileil*, he said to him, ‘What is hateful to you, do not to your neighbor: that is the whole *Tôrâh*, while the rest is commentary thereof; go and learn it.’” (*Shabât* 31a).<sup>21</sup>

Consistently, *Yehôshua*’s teaching is found to be in harmony with the *Perushim* (rabbis).

**22.43.1** **...in [the] Spirit...** πνευμα (pneuma; the spirit) is distinguished from το πνευμα (to pneuma; the spirit) (cf. note *NHM* 4:1). Cf. also notes for similar phrases at *NHM* 1:18; 28:19; & 12:32; also Yn. 20:22.

**22.43.2** אֲדוֹן / אֲדוֹנִי / אֲדוֹנֵי (â·dôn’ / a·dôn·i’ / a·dôn·ô’; sir, mister, lord / my lord / his lord, respectively), pl. אֲדוֹנֵימִן (a·dôn·im’; sirs, misters, lords), κυριω μου (kurio mou, m’lord), **...âdôn / adôni / adôno...** *Adôni*, the masc. sing. conn. form of *âdôn*, is quoted from MT. *Adôno* (his sir / lord; the corresponding masc. sing. conn. form) is added for clarification only; and isn’t based upon, nor found in, ancient mss. Capital letters in English have no counterpart in Hebrew (which has no capital letters).

The construct used to refer to ה' is either אֲדוֹן (Â·dôn’; Lord, Sir) – not the connective form; or, in the conn., only in the plural: אֲדוֹנָי (Â·dôn·ai’; lit. my Lords, my Sirs). The construct found in *Tehilim* 110.1 is the sing. *adôni*, referring to a human person, not ה'. Cf. also *âdôn / Âdôn* note 12.8.1.

Therefore, the *Artscroll Stone Edition* translation of ה' and אֲדוֹנָי (la·dôn·i’ – not la·dôn·ai’) as “*HASHEM*” and “my master,” respectively, while slightly exaggerating (and consequently slightly inaccurate), illustrates this difference well.

The Greek makes no distinction between ה' and אֲדוֹן as found in MT, reading from *LXX*: Κυριος το Κυριω (Kurios to Kurio; [said the] Lord to [my] Lord). The spelling variance in Greek is due solely to grammar, distinguishing nominative from locative, respectively; and doesn’t distinguish between two different terms as in MT. Elimination of the distinction in the Greek is the primary basis for Christian mistranslation of this *pâsuq*.

The pause after “to *adôni*” in *pâsuq* 44 is required by the רביע (râbia; cantillation mark) found in MT.

**22.44.1** לְדָוִד (le·Dâ·vid’; to/for *Dâvid*) **...for Dâvid...** quoted from MT *Tehilim* 110.1.

A pause (marked here by a comma) following *Dâvid* is required by the רביע (râbia; cantillation mark) found in MT.

As a quotation from *Tan”kh*, this has always been obvious to the Jewish community and, hence, is understood in Hebrew *Matityâhu*.

**22.44.2** נאם (ne-um’; a formal speech, discourse, address, rhetoric, oratory), ειπεν (eipen; he said), ...**a speech...** quoted from MT *Tehilim* 110.1. The Greek, based in *LXX*, changes the noun meaning “speech” to a verb, which wrongly enables the connotation of “the Lord said to my Lord” (cf. 22.43.2) rather than “a speech of the Lord to m’lord.”

**22.44.3** לימיני (li-min-i’; to/for my right), εκ δεξιων μου (ek dekzion mou; on the right of me), ...**to My right...** the pause after “right” (marked here by a comma) is required by the אתנהא (at-nâkhâ) in MT. Note that the pauses, and even the kinds of pauses, are marked in MT; and that punctuation may not be placed wherever it fits one’s belief system.

**22.44.4** אויביך הדם (ôy-vêy’ khâ, ha-dôm’; “your enemies, a footstool...”), εκθρους σου (exthrous sou; your enemies), ...**your enemies, a footstool...** The pause, marked here by a comma, is required by the רביע (râbia; cantillation mark) found in MT after אויביך. Like the “feet of the divine throne,”<sup>22</sup> and even the throne itself, such “footstool” parallels the מרכבה (mêr-kâv-âh’; vehicle, means of transportation – pop. “chariot” of *Yek-hêzqeil* popularized in *Qabâlâh*. See also *NHM* 5.35.

**22.45.1** אדני (a-dôn-i’; sir, m’lord), κυριον (kurion; [accusative of κυριος]; lord), ...**adôni...** *EB* wrongly translates from the Greek and *LXX* κυριος to אדון (Â-dôn’; the Lord), whereas the quotation being cited, *Tehilim* 110.1, reads *adôni*.

The question *Yehôshua* asked, however, was based on the quotation from *Tehilim* 110.1, not Roman – i.e., Christian – paganism dating two centuries after *Yehôshua*. Cf. notes 22.43.2 & 12.8.1.

**22.45.2** אדונו (a-dôn-ô’; his lord / his sir) ...**adônô...** is added for clarity, and is not found in the source mss. Cf. notes 22.43.2 & 12.8.1.

**22.45.3** איך יהיה בנו (eikh yi’ he-yêh ben-ô’; how will he be his son?), πως υιος αυτου εστιν (pos uios autou estin; how is he his son?), ...**then how can adônô (of Dâvid) be the son of Dâvid?...** *NHM* clarifies “he” and “his” as “*adônô* [his sir / his lord / his mister] of *Dâvid*” and “of *Dâvid*,” respectively. Cf. also notes 22.43.2, 12.8.1 & 26.64.2.

*Talmud* understands this hymn to be describing *Êliêzêr*, the servant of *Avrâhâm*.<sup>23</sup> Thus, it is *Êliêzêr* who says, according to the English Soncino *Talmud*, “The Lord said unto my Lord (i.e., ה' said to *Avrâhâm*)...” Clearly, Jews have never worshipped *Avrâhâm* as a result.

Since the מזמור (miz-môr’; hymn) is stipulated in *Tehilim* to be לדוד (le-Dâ-vid’; to/for *Dâvid*), it is logically more appropriate to understand the passage as referring to the scion of *Dâvid*, which everyone understands is the *Mâshiakh*, rather than to *Avrâhâm*. The question *Yehôshua* asks is simple: why would *Dâvid* call the *Mâshiakh* “*adôni*” / “m’lord” unless *Dâvid* recognized that the *Mâshiakh* is greater than himself? Therefore, the *Mâshiakh* is greater than any king of Israel. The consequence is that the *Mâshiakh* is, therefore, the embodiment of the vision of *Zekharyâh* combining the kingship with the priesthood (cf. *Zekharyâh* 4.1-4, 11-14) and the *Nâvi* prophesied by *Môshêh* (*Devârim* 18.15, which cannot be *Yehôshua Bêh-Nun* because of *Devârim* 34.10). Neither *Tehilim* 110.1 nor *Yehôshua* make any suggestion of a divine Christ.

Christians illogically ask that proof be demonstrated from this passage that it doesn’t indicate the divinity of Christ. However the Christian approach is logically invalid. There has never been any scintilla of a man-g-o-d Christ in pre-Christian (i.e., pre-135 C.E.) Judaism. Therefore, rather than being incumbent upon Jews to prove the *status quo* was maintained in Judaism, it is incumbent upon Christians to prove and demonstrate a deviation from the *status quo*, particularly, the radical 180° contradiction of *Tôrâh* (e.g., *Devârim* 13.1-6) they claim transpired to permit belief in a divine Christ. In the Hebrew origi-

nal of MT and *Matityâhu*, however, there is no such | evidence.

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- <sup>1</sup> W.E. Vine, *Vine's Expository Dictionary of New Testament Words*, "kill," p. 620.  
<sup>2</sup> p. 649.  
<sup>3</sup> Nathan E. Han, *A Parsing Guide to the Greek New Testament* (Scottsdale: Herald Press, 1971), p. 46.  
<sup>4</sup> Vine, "kill," p. 620.  
<sup>5</sup> *J-e-s-u-s The Magician* (New York: Harper & Row, 1978), pp. 111 and 122f.  
<sup>6</sup> **Bên-Dâvid**, "IV *Shâul*: A First letter of Instruction from *Shâul* with the Assistance of Sosthenes, a Hellenist Jew, to the Congregation in the *gâlut* in Southern Greece near Athyns, c. 56 C.E.," *Messianic Writings*, X, 10:18-20.  
<sup>7</sup> See chapters in my books *Who Are the Netzarim?* – *Advanced Level*, and *Atonement In the Biblical 'New Covenant'*; as well as John Romer, *The Seven Wonders of the Ancient World – The Great Idol of Z-e-u-s*, TV Documentary broadcast on the Discovery Channel.  
<sup>8</sup> "Boethusians," *EJ*, 4:1169.  
<sup>9</sup> R.H. Charles, "Fragments of a Zadokite Work" in *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon, 1913), p. 790 & 791.  
<sup>10</sup> **Êlishâ Qimrôn**, *Discoveries in the Judaean Desert X*, p. 111.  
<sup>11</sup> Abraham Rabinovich, "In the name of the law," *The Jerusalem Post Magazine*, 94.07.01, p. 6-8.  
<sup>12</sup> **Hiphil** of ראה (râ-âh'), to see.  
<sup>13</sup> Lit. "light up." **Hiphil** of the root אור (ôr), to light.  
<sup>14</sup> Josephus, *Wars*, II:viii.1.  
<sup>15</sup> Josephus, *Antiquities*, XVIII:i:6.  
<sup>16</sup> "Arkhelas," *EJ*, 3:333.  
<sup>17</sup> Josephus, *Antiquities*, XVIII:i:1.  
<sup>18</sup> Herodians apparently refers to *Boethusians* in **Keiphâ**-Markus 3:16; 12:13 according to "Boethusians," *EJ*, 4:1169.  
<sup>19</sup> R.H. Charles, "Fragments of a Zadokite Work" in *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: Clarendon, 1913), p. 790 & 791.  
<sup>20</sup> Vine's, "Deceit," p. 271.  
<sup>21</sup> Epstein, Soncino *Talmud*.  
<sup>22</sup> See, for example, Gershom Scholem, *Kabbalah and its Symbolism*, p. 145.  
<sup>23</sup> **Bâbâ Batrâ** 14b, **Nedârim** 32b and *Sanhedrin* 108b.

Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 23

**23.2.1** כסא משה (ki-sei' Môsh-êh'), Μουσεως καθεδρας (Mouseos kathedras), ...the seat of *Môshêh*... “Chair,” “seat” and “throne” correspond to the same Hebrew term – כסא (ki-sei'). Distinctions in English are artificial and misleading. The most widely used is “seat,” which is related to teaching (pop. the seat of learning), judging and sentencing (pop. the bench).

By contrast, “the *Tôrâh* and *Neviim* were read while standing... the דרשן (de-râsh-âh', [exposition]) of a sage or teacher, was delivered while sitting... [*Talmud Bavli, Megilâh*] 21a, states that ‘the teacher should not sit on a couch and teach his student who is sitting on the ground.’ The fact that one was seated while teaching is alluded to by [*Yehôshua*] in *NHM* 23:2 where he states that the [*Sôphrim*; scribes, q.v. 5.20.0] and rabbis (*Perushim*) ‘sit in *Môshêh*’s seat.’”<sup>1</sup>

A carved basalt *Môshêh*’s Chair or Seat of *Môshêh* was found in the ruins of the *Beit-ha-K'nêsêl* in *Qôrâzin* just north of *K'far-Nakhum*.<sup>4.13.1</sup> “It bears a Judeo-Aramaic inscription commemorating a benefactor named *Yehudâh*, son of *Yishmâeil*, who made the colonnade and the stairs.”<sup>2</sup>

Compare and contrast *Môshêh*’s Chair with *Eilyâhu*’s Chair. The teacher (*Ribi*) was regarded as the master, and the students were his *talmidim*. Collectively, the rabbis established בתי מדרש (bât-ei' Mi-drâsh'; houses of Interpretational Homiletic Studies & Discussion). The two most influential בתי מדרש (bât-im'; houses) were בית הלל (Beit-Hi-leil'; the House of *Hileil*) and בית שמאי (Beit-Sha-mai'; the House of *Shamai*). Leaders of these houses were regarded as sages. Their legal opinion regarding *Tôrâh* greatly influenced their respective communities and led to the fixing of *mishpât* (cf. notes 5.21.2 and 7.1.1).

Even *Môshêh* himself had no authority to issue dispensation, waive, negate, delete, change or add to legislated *Tôrâh* (*shê-biKhtav*, written *Tôrâh*). *Môshêh*’s authority was fixed and limited to

*Halâkhâh de-Ôraitâ* – interpretive *khuqim* and *mishpâtim*<sup>7.1.1</sup> within the confines of *Tôrâh shê-biKhtâv*; i.e. implementing *Tôrâh shê-biKhtâv* in *statu quo*. Certainly the rabbis have no more authority than *Môshêh* did! Presuming *Tôrâh* to have been legislated by a Perfect Creator implies that a Perfect Creator must have composed it in complete and perfect form; only human transcription could introduce error. Cf. *Devârim* 4:1-2; 13:1; *Shemôt* 24:4; *Devârim* 27:3,8; 31:24; *Yehôshua* 23:6.

While *Halâkhâh de-Ôraitâ*<sup>7.1.1</sup> was introduced by *Môshêh* at *Har Sinai*, *Halâkhâh de-Rabânân* didn't come about until the rabbis (*Perushim*) themselves came about. The *Perushim*-rabbis first emerged in Judaism subsequent to the *Khashmônâyim* in the 2<sup>nd</sup> century B.C.E. For several centuries, these very first rabbis, and their *Halâkhâh de-Rabânân*, were rejected by the other, predominant, sects of Judaism. Describing the criticisms by *Yehôshua* (and both sects of the *Tzedôqim*<sup>3.7.2</sup>) as criticisms of the “Oral Law” is inaccurate and misleading. These objections were aimed at excessive ‘fences’ of *Halâkhâh de-Rabânân*. Dead Sea Scroll 4Q MMT has proven conclusively that *Halâkhâh de-Ôraitâ*, i.e. *khuqim* and *mishpât*, has always been unanimously accepted by all sects of legitimate Judaism, and still is.

Here, *Yehôshua* explicitly declares that when the Rabbinic *Beit-Din* renders a valid decision of *Halâkhâh de-Ôraitâ* (*khôq* or *mishpât*),<sup>7.1.1</sup> the *Netzârim* are bound to comply with it. Even the rejection of the validity of any point of *Halâkhâh de-Rabânân* by *Netzârim* may only be decided by the *Beit-ha-Din shêl ha-Netzârim* (cf. note 5.22.3).

Individuals may not stray after their own eyes and their own heart (*Devârim* 12:8-9) to decide for themselves. The Christian notion of following a miso-Judaic spirit which rejects *Tôrâh* is defined explicitly in *Devârim* 13:2-6. Since *Tôrâh* is 'h's definition of Holiness, any spirit that leads the individual to stray from His Holiness is an “unholy spirit” – demonic and satanic.

It is especially absurd for those who reject *Tôrâh*, and are ignorant of *Tôrâh* learning, to presume to execute judgments of *Tôrâh*. That’s equivalent to pimps, rapists and murderers presuming to interpret the law to legitimate criminal court judges. Individual *Netzârim*, both Jews and *geirim* ( or “*Élôhim* Fearers”), are, by their commitment as *geirim*, bound by the decisions of the *Bâtei-Din* (cf. note 5.22.3).

It is also clear that *Halâkhâh de-Ôraitâ*,<sup>7.1.1</sup> always a hallmark of legitimate Judaism, has from the time of the Dead Sea Scrolls and *Beit-Din ha-Gâdôl* always absolutely precluded any anti-halakhic movement being a legitimate part of Judaism.

Just as *Yehôshua* did, one should certainly abhor and condemn the hypocritical and corrupt elements among the orthodox rabbinical groups. Criminals, vandals and thugs who use violence to attempt to impose their will on others are no less evil when they are Ultra-Orthodox *Khareidiyim*. On the contrary, the latter do even greater evil, profaning *Shabât* and the Holy Name. Today’s rabbis in some cases also transgress *Tôrâh*, and teach transgression of *Tôrâh*, through legal machinations and “rabbinic fictions,” some of which have become *Halâkhâh de-Rabânân*.<sup>7.1.1</sup>

The stricter adherence of the *Netzârim* to halakhic *Tôrâh* in several respects (see below) defines the *Netzârim* as extra-Ultra-Orthodox. This also positions the *Netzârim* close to the ancient ultra-*Tôrâh*-strict *Qumrân* sect. The Dead Sea Scrolls seem to indicate that this was true of the first century *Netzârim*.

As a backlash against Christian emulators, the rabbis deleted the עשרת הדברות (A-sêr’ êt ha-Di-brôt’), the Ten Oral-Sayings (Commandments) from the head *tephilin*. Hard archaeological evidence proves that *R. Aqivâ* included the *Asêrêth ha-Dibrôt* in the head *tephilin*.<sup>3</sup>

Some ultra-orthodox *Khareidiyim* lead their followers into idolatrous superstition by permitting idols of their “rebbe” to be placed in automobiles, homes, etc. for “protection.”

Though forbidden by *Tôrâh shê-biKhtâv*, the rabbis permit קמץ (khâ-meitz’; leavening) to be kept in the home during the Week of *Matzâh*. The rabbis give dispensation for this by a legal fiction in which

the Jew covers the קמץ from view during the week and “sells” it to a non-Jew. After the Week of *Matzâh*, the קמץ is “repurchased.”

The rabbis teach that, since the destruction of the *Beit-ha-Miqdâsh ha-Sheini* the method of *kipur* mysteriously changed from דם חטאת הכפרים (dâm khat-at’ ha-ki-pur-im’; blood of the misstep offering for atonements) as established in *Shemôt* 30:10 with *Va-Yigrâ* 17:11, et al. This assertion is based on distorting *pesuqim* of *Tan”kh* from their obvious context.<sup>4</sup> In the same way that Christians displaced many *Tan”kh* institutions, some rabbis gloss over the requirement for דם חטאת הכפרים, suggesting it has been displaced by prayer and charity. These rabbis ignorantly, and in contravention of *Tôrâh*, validate Displacement Theology usually attributed exclusively to Christians. Yet, these foolish – false shepherd – rabbis (not all Orthodox rabbis) provide the precedent! The inadequacy of this suggestion is evident in the invention of *kipur* superstitions in other Orthodox sects: swinging a chicken overhead (*kapârôt*) and / or emptying sins from their pockets into water (*tashlikh*). For a discussion of *kipur*, cf. notes “swear” 5.34.2 and “*mâsôrêth*” 15.2.2.

Rabbis fail to uphold parts of *Tôrâh* concerning marital separation (*Va-Yigrâ* 15:22-23).

Contrary to the polygynous examples of the patriarchs, in the 12th century C.E. the rabbis legitimized the monogyny that had been imposed upon Jews by the Romans-Christians since C.E. 212 (q.v. 5.31.3).

Based on the mistaken premise of a snail-based dye recipe (q.v. 9.20.1), rabbis issued a dispensation exempting Jews from including a *petil* (thread [of]) *tekheilêth* in our *tzitziôt*, required in written *Tôrâh* (*Be-Midbar* 15:37-38). Archaeological discoveries have proven that many Jews in the time of the *Beit-ha-Miqdâsh* used indigo from the indigo plant (q.v. 9.20.1). The standard passage regurgitated thoughtlessly from *Talmud* prohibits ripping people off by charging authentic *tekheilêth* prices for the indigo dye. Nowhere does *Talmud* prohibit indigo dye for *tzitziôt*. Even more recent archaeology has further exposed the medieval mind-set refusal to wear *Tôrâh*-compatible *tzitziôt* – confirming the ‘correct’ ancient *tekheilêth* derived from the *Murex Trunculus*. There are, by contrast, an increasing

number of Orthodox rabbis who authorize the *petil tekheilêt*.

The rabbis have issued an exemption for electric shavers, permitting (under the guise of calling it clipping) shaving / disfiguring of the beard despite the *isur*<sup>16.19.3</sup> in written *Tôrâh* (*Va-Yiqrâ* 19:27).

The rabbis exchanged the new year from the month of *Pêsakh*, the first month according to *Tan”kh* (*Shemôt* 12:2), to the exact opposite, six months later.

Rabbinic custom displaced *Yôm Teruâh* (*Be-Midbar* 29:1) with “*Rôsh ha-Shânâh*.”

Contrary to early Judaic practice illustrated in ancient drawings, the rabbis legitimized the church’s imposition (Lateran Council of C.E. 1215) of a head-covering for Jewish males. Prior to that, only *kôhanim* wore head-coverings. Cf. note 4.9.1. This is an acceptable practice, however, within the purview of Israel becoming the fulfillment of *Shemôt* 19.5-6.

Based on medieval ignorance of the difference between fire (oxidation of a fuel) and electricity (a force), rabbis declared the use of electricity on *Shabât âsur*<sup>16.19.3</sup>.

Though *Tan”kh* equates the observance of *Shabât* and *Shabâtôn* as interchangeable equivalent synonyms (*Shemôt* 16:23; 31:15; 35:2; *Va-Yiqrâ* 16:31; 23:3 with *Va-Yiqrâ* 23:24, 32 and 39), the rabbis do not uphold the same standards for being *shômeir Shabâtôn* *Yôm Tôv* as for being *shômeir Shabâtôn* *Shabât*.

Like *Yehôshua*’s teachings, these criticisms are calls for *teshuvâh* to *Tôrâh* (cf. note 3.2.1). Criticisms of one’s own faith cannot rightly be construed as an indictment against, or rejection of, “Jews” or *Tôrâh*. Cf. also note 5.20.1.

**23.3.1** שמרו ועשו (shim-ru’ ve-as-u’; keep (i.e., be *shômeir*) and do), ποιησατε (poieisate; do, 2<sup>nd</sup> pers. pl. 1<sup>st</sup> aor. act. imp.), ...**keep *shômeir* and do...** *secundum EB* and *ℵ\**, respectively. Other early Greek mss. support the *EB* reading (see below).

Based primarily on *β* and *ℵ*<sup>2</sup> *Nestle-Aland* reads ποιησατε και τηρειτε (poieisate kai teireite; do and keep *shômeir*).<sup>5</sup>

Following *sy*<sup>p</sup> and a-3, *TR* reverses the order: τηρειτε και ποιητε (teireite kai poieite; keep

*shômeir* and be doing). ποιητε (poieite; be doing) is the 2<sup>nd</sup> pers. pl. pres. act. indic.

Cf. *Malâkhi* 2:7.

**23.4.1** δε (de, but, and [they]), ...**They...** is preferred *secundum* all early mss. rather than γαρ (gar; for) as found in *TR*.

**23.4.2** משאות גדולות (ma-sa’ôt’ ge-dôl’ôt’; great burdens), φορτια μεγαλα βαρεα (fortia megala barea; great heavy burdens), ...**great burdens...** The Hebrew follows *EB*. The Greek is preferred *secundum* *ℵ* rather than βαρεα και δυσβαστακτα (barea kai dusbastakta; heavy and hard to bear) as found in *TR* based on *β*.

**23.4.3** αυτοι δε τω (autoi de to), ...**while they themselves...** is preferred *secundum* *ℵ*, *β* and *sy*<sup>p</sup> rather than τω δε (to de; and with [their finger]), as found in *TR* based on a-3.

**23.5.1** γαρ (gar), ...**for...** is preferred *secundum* all early mss. rather than δε (de; and / but) as found in *TR*.

**23.5.2** ...**enlarge...** Lit. “widen.” Cf. note 23.5.3.

**23.5.3** תפלין (te-phil-in’; lit., prayers [Aramaic]), φυλακτερια (fulakteiria; phylacteries) ...**tephillin...** cf. also “tefillin” in *EJ*. (Cf. also notes on general style of dress 4.9.1, *tzitzitôt* 9.20.1 and *talit* 9.20.2). These are two black, hard-leather boxes attached by leather straps, worn on the weak arm and high on the forehead during weekday prayers. The boxes contain three of the four Scriptural *pârâshôt* commanded in *Tôrâh* (*Shemôt* 13:1-10,11-16; *Devârim* 6:4-9, 11:13-21).

In a backlash against Christian practices, the rabbis eliminated the *Asêrêt ha-Dibrôt* (fem.; also called by the masc. *Asêrêt ha-Devârim*),<sup>6</sup> from the head *tephilin*. This backlash against Christian practices by a lower level *Beit-Din* contradicted the ancient *Halâkhâh*<sup>7.1.1</sup> of the *Beit-Din ha-Gâdôl*.

The head *tephilin* of *Bar-Kôkhvâ*’s soldier contained four scrolls just as today. However, the scroll which today contains ויהי כי יביאך (ve-

hâ-yâh' ki-ye-vi-a-khâ'; and it became that He brought you...; *Shemôt* 13:11-16) also included the portion containing the *Asêrêth ha-Dibrôt* (*Devârim* 5:1-21).<sup>7</sup>

Consequently, modern *tephilin* are not *kâsheir* by Biblical, *Har Sinai*, or *Beit-Din ha-Gâdôl* standards upon which the *Netzârim* insist; and *tephilin* that have the *Asêrêth ha-Dibrôt* are not *kâsheir* by modern rabbinic opinion. (The *Asêrêth ha-Dibrôt* apparently were never included in the arm *tephilin* box.) The *Netzârim* are working with Orthodox rabbis to find a resolution that satisfies both.

Each box has long black leather straps by which it is wound in a specified manner to the weak arm and draped upon the forehead respectively. (Cf. also note 23.5.2).

The *tephilin* were worn by day and not by night. According to *Talmud Yerushalmi* (*Berâkhôt* 2:3,4c), "he who wears *tephilin* at night transgresses a positive *mitzvâh*." This is based on *Tôrâh*'s suggestion that you shall see the *tephillin* which will remind the wearer to keep the *mitzvôt*.

*Tephilin* were / are worn only by men. Adoption, by non-Jews, of the Greek term φυλακτήριον (*phulakteirion*; phylactery) is of miso-Judaic origin – its meaning being "amulet." *Tephilin* were worn all day in those times<sup>8</sup> just as *tzitzitôt* were, not merely when donning a *talit* to pray. *Yehôshua* also wore *tzitzitôt* and *tephilin* (or would have been ostracized as a transgressor of *Tôrâh* himself). His indictment is strictly against the hypocrisy of the religious leaders who were trying to impress men instead of sincerely praying to ה' (cf. *NHM* 6:1-6,16-18). Modern rabbinic *tephilin* are often significantly larger than those found at *Qumrân* (which were 13x20 mm).<sup>9</sup> Ancient depictions of Jews suggest that the head *tephilin* may have looked more like a headband (cf. note 4.9.1) than the type worn today, and the arm *tephilin* aren't clearly discernible.<sup>10</sup>

23.5.4 ...lengthen... Lit. "magnify."

23.5.5 צִיצִיֹת (tzi-tzi-ôt'; blossom, tassel), κρῶσπεδα (*kraspeda*; edge, extremity or fringe), ...*tzitzitôt* [of their *talitôt*]... Cf. also notes 9.20.1 and 9.20.2.

Τῶν μιαιτιῶν αὐτῶν (*ton imation auton*; of their *talitôt*) is not included *secundum* Ν, β and α-3.

23.6.1 πρωτοκλισία (*protoklisia*), ...**places-of-honor**... πρωτοκλισία, the origin of "protocol," is derived from the roots πρωτος (*protos*; first / primary) and κλισία (*klisia*; party – in the sense of a small group of VIPs, an *entourage* or a *coterie*, not a festive event). Cf. Ky-Lu. 9:14. κλισία is derived from κλινω (*klino*; to recline, the dining position in those days). Κλισία refers specifically to a party of persons gathered to recline at a dinner.

At the Feasts, there were great multitudes of celebrants. As in all such events, the most honored and influential personages were in the "VIP party." See also note 2.4.1.

23.6.2 מועדים (*mô-ad-im'*; appointed [holy convocations]), δειπνοίς (*deipnois*; evening dinners), ...*Môadim*... חגים (*khaj-im'*; pilgrimages or, more generally, celebrations) is a synonym. מועדים is the general term and includes the חגים and ימים נוראים (*yâm-im' nô-râ-im'*; Days of Awe, pop. High Holidays).

חגים generally refers to the שלוש רגלים (*shâ-lôsh' re-gâl-im'*; The Three 'Feet' [festivals], or pilgrimages).

"A day of feasting and joy, whether fixed by individuals or established by the whole people to be observed by succeeding generations, which does not entail special sacrifices, is called יום טוב (*yôm tôv*; a good day [i.e., holiday]; *Shmueil Âlêph* 25:8; *Êsteir* 8:17)."

Notice that, in addition to the usual weekly *Shabâtôt*, there are also specially observed *Shabâtôn* during the *Khagim* of *Matzôt* and *Sukôt*.

For example, Firstmonth<sup>1.18.1</sup> 15, the day following the *Seidêr Pêsakh*, is always a special *Shabât*, irrespective of the day of the week in which it occurs. Cf. *Va-Yiqrà* 23:6-7; speaking of Firstmonth<sup>1.18.1</sup> 16, the day after the *Shabât* of Firstmonth<sup>1.18.1</sup> 15. See also *Va-Yiqrà* 23:11, 15-16. *Va-Yiqrà* 23:15 confirms that the day of the wave offering, Firstmonth<sup>1.18.1</sup> 15, is a special *Shabât*. Cf. *Va-Yiqrà* 23:24, 32, 39.

## Box 1 – מועדים (Mô-ad-im' ; appointeds)

חגים (Khaj-im' ; Pilgrimages, sing. חג [khag])

פסח (Pês'akh; skip-over) and the Seven Days of *Khag ha-Matzôt* (early spring)

(*Seidêr*) *Pêsakh*, at the end of the 14<sup>th</sup> of Firstmonth (*Nisan*) as sundown approaches

First Day (of *Khag ha-Matzôt*) *Shabât*\* on Firstmonth 15 (*Va-Yiqrâ* 23:7; *Be-Midbar* 28:17-18)

*Ômêr*, “sheaf”; the Waving of the *Ômêr Reishit* (Firstfruit Barley Sheaves) on the day following the observed *Shabât* of the First day of *Matzôt* (*Va-Yiqrâ* 23:10-11, 15-16), viz. the 16<sup>th</sup> of Firstmonth

Seventh Day (of *Khag ha-Matzôt*) *Shabât*\* on the 21<sup>st</sup> of Firstmonth (*Va-Yiqrâ* 23:8; *Be-Midbar* 28:25)

שבועות (Shâ-vu-ôt' ; weeks) the 50th day counted from the *Ômêr* (*Va-Yiqrâ* 23:16). The period of the counting of the *Ômêr* is marked by seven whole *Shabâtôt* – every seventh day from the Observed *Shabât*\* of the Seventh Day of *Matzôt* (*Va-Yiqrâ* 23:15-16). *Shâvuôt* is the Waving of the Firstfruit Wheat Sheaves and the celebration of Firstfruits other than barley (*Va-Yiqrâ* 23:9-16; *Be-Midbar* 28:26)

סכות (Suk-ôt' ; shacks, shanties) Five days after *Yôm Kipur*

First day *Shabât*\* (*Va-Yiqrâ* 23:39)

Eighth day *Shabât*\* (*Va-Yiqrâ* 23:39)

ימים נוראים (Yâm-im' Nô-râ-im' : Days of Awe)

יום תרועה (Yôm Te-ru' âh; Day of Trumpeting; pop., *Rôsh ha-Shânâh*, new agricultural year), observed as *Shabât*\* (*Va-Yiqrâ* 23:24-5),

יום כפור (Yôm Ki-pur' ; Day of Atonement; nine days after *Yôm Teruâh*) observed as *Shabât* (*Va-Yiqrâ* 23:32).

\* Identical to the Special *Shabât*, “outside of the *Shabâtôt* ה'” (seventh day of the week *Shabâtôt*, *Va-Yiqrâ* 23:38) is stipulated for *Yôm Kipur* (*Va-Yiqrâ* 23:32), “*Shabâtôn*” of *Yôm Teruâh* (*Va-Yiqrâ* 23:24-5) and the First and Eighth days of *Sukôt* (*Va-Yiqrâ* 23:39).

This also shows that the Seventh Day of *Matzâh*, Firstmonth<sup>1.18.1</sup> 21, is another special *Shabât*, regardless of which day of the week it occurs in.

According to Judaic reckoning, the day begins evening first, followed by morning (cf. *Be-Reishit* 1:5, 8, 13, 19, 23, 31). When Jews refer to the approach of a new day, we refer to dusk twilight, not dawn twilight! When the Romans, and subsequent non-Jews, interpreted these passages, they wrongly assumed dawn twilight.

Typical greetings among Orthodox Jews preceding and during *khagim* are מועדים לשמחה (Mô-ad-im' le-sim-khâh' ; may the appointed-convocation be for rejoicing). Another popular greeting is חג שמח (khag sâ-mei' akh; rejoiceful holiday / celebration). However, the most authentic, *Teimâni*, greeting is תזכו לשנים רבות ולמועדים (Tizku le-shânim rabot v'le-mu'adim ; you will merit many years and good appointed-convocations).

תזכו לשנים רבות ולמועדים (tiz-ku' le-shân-im' rab-ôt' u-le-mô-ad-im' tôv-im' ; May you merit many years and good appointed-convocations).

The ten-day high holiday period, from *Yôm Teruâh* (pop. “*Yôm ha-Shânâh*”) through *Yôm Kipur*, is considered especially propitious for seeking forgiveness from any who were wronged during the year. This is appropriate since making amends to, and obtaining forgiveness from, those you wronged are prerequisites for returning *teshuvâh* and obtaining דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11 and *Yeshayâhu* 53, et al., cf. also note 3.2.1).

Contrary to *Tôrâh* and ancient *Halâkhâh*<sup>7.1.1</sup> (*Va-Yiqrâ* 23:24), modern rabbinic tradition recognizes ראש השנה (Rôsh ha-Shân-âh' , New

Year) instead of זכרון תרועה (Shab·ât·ôn' Zikh·rôn' Te·ru·âh'; Special Memorial *Shabât* Observance of Trumpets). The blowing of the *shôphâr* remains a central theme of the day's liturgy. Celebration of this "Agricultural Year" arose despite the clear statement in *Tôrâh* that this festival falls on the first day of Seventhmonth, not Firstmonth (the month of *Pêsakh*). Cf. *Shemôt* 12:1-20 et al.

In the days preceding *Yôm Teruâh* the greeting among Orthodox Jews is לשנה טובה (le-shân·âh' tôv·âh'; to a good year).

On יום תרועה (Yôm Te·ru·âh'; Day of Trumpeting, pop. *Rôsh ha-Shânâh*) the *Netzârim* greeting / response is יום תרועה שמח (Yom Te·ru·âh' sâ·mei' akh; a rejoice-ful "Day of Trumpeting").

Between two *Netzârim*, the proper greeting / response preceding *Yôm Kipur* is קל צום (Tzôm qal, [May you have an] easy fast). Our דם חטאת הכפרים is already "signed, sealed and delivered." It's our responsibility to avail ourselves of that דם חטאת הכפרים □ through commitment to halakhic *Tôrâh*-observance and returning *teshuvâh* for our shortcomings. It is also our responsibility that this halakhic *Tôrâh*-observance includes observing *Yôm Kipur*, as we do every *mitzvôt*. We also fast for the דם חטאת הכפרים for our Jewish kinsmen, that together Jews and *geirim* may see the ממלכת כהנים (mam·lêkh' êt Kô·kan·im'; realm of *Kôhanim*, cf. *Shemôt* 19.5-6).

When greeting a *Tôrâh*-observant Jew preceding *Yôm Kipur*, use the Orthodox greeting: גמר חתימה טובה □ (ge·mar' kha·tim·âh' tôv·âh'; may [His] Signature be completed for good), referring to the Book of Life.

To a Jew who isn't *Tôrâh*-observant, the proper greeting preceding *Yôm Kipur* is גמר תשובה באמת (ge·mar' te·shuv·âh' bê·ê·mêt'; May *teshuvâh* truly be completed). *Tôrâh* promises *kipur* for those who return *teshuvâh* in *êmêt*.<sup>5.17.5</sup> Cf. note "*teshuvâh*," 3.2.1.

**23.6.3** πρωτοκαθεδρια (protokathedria; primary seats), ...seats-of-honor... Cf. also note "seats" 23.2.1.

**23.7.1** רב (rav, great [one]), ραββι (rab·i'; transliteration of 'my *rav*'), ...*Ribi*... Ραββι is a product of the post-*Khashmônâyim* Rabbinical movement. This term is not found in *LXX*, and cannot be linked to a corresponding Hebrew term via *LXX* to MT.

א רב (*rav*) has 5 meanings:

- א.1 "lord, chief.
- א.2 PBH master.
- א.3 PBH teacher.
- א.4 PBH 'Rabbi' – title of the Babylonian *Amôraim*.
- א.5 NH 'rabbi' – spiritual head of a congregation.

ב The plural is

- ב.1 רבים [rab·im'] for sense 1,
- ב.2 רבות [rab·ôt'] for senses 2, 3, 4 – used only with the possessive suffixes, as רבותי [rab·ôt·ai'] – and
- ב.3 רבנים [rab·ân·im'] for sense 5."<sup>11</sup>

*EB* twice corroborates רב (רבכם [rav·khêm'; your *rav*] in 23:8 & שרבכם [shê·rav·khêm'; which your *rav*] in 10), and is even more specific than the Greek mss. in thrice further stipulating רבנים in 23:7, 8, & 10).

Even *EB*'s 14<sup>th</sup> century usage of רבנים could, at latest, be MH (medieval Hebrew), not NH (new Hebrew) usage. *A priori*, רבנים in *EB* must correspond to the Aramaic plural of רבן, which is רבנן (rab·ân·ân'; the Rabbis [capital 'R']).<sup>12</sup> "רבן" is the exact equivalent of Heb. "רבנו"<sup>15</sup> (rab·ein' u; our Rabbi).

Furthermore, the extant source mss. of *Matityâhu* date from the 4<sup>th</sup> century C.E. and the Hebrew tradition (ραββι [rabbi]) twice preserved in 23:7-8 is clearly much older. Throughout the *New Testament*, the earliest extant mss. demonstrate that Christian redactors weren't capable of making such subtle Hebrew and Judaic distinctions.

	Greek	Hebrew
27:7	οαββι	רבנים
27:8a	οαββι	רבנים
27:8b	καθηνυτην	רבכם
27:10a	καθηνυτην	רבנים
27:10b	καθηνυτην	שרבכם

When *Matityâhu* was written, NH (New Hebrew) hadn't been formulated. Moreover, the designation in *Matityâhu* antedates, by almost two centuries, the *Amôrain*, which is the “designation of the scholars who were active from the period of the completion of the *Mishnâh* (c. 200 C.E.) until the completion of the Babylonian and Jerusalem *Talmuds* (end of the fourth and end of the fifth centuries respectively).”<sup>13</sup> Therefore, the popular association of these terms with the modern concept of ‘rabbi’ is misleading.

Unfortunately, the earliest extant source mss. of *Matityâhu* for this passage (א, β, the latin a-3 and the Aramaic sy<sup>p</sup>)<sup>14</sup> date from the Amoraic period. רבן (rab·ân ‘) was the “distinguishing title given to patriarchs and presidents of the [*Beit-Din ha-Gâdôl*] since the time of *Gamliel* the [*Zâqein* (15.2.3)], who was the first to bear this title.”<sup>15</sup>

“In point of fact, the only sages upon whom the title *Rabân* was conferred were heads of the central academy, or the Sanhedrin after *Hileil*... It was then a title of supreme distinction granted to the head of the academy. The term *rabi* (corrupted to “rabbi”) was granted to all [scholars of *Yehudâh*] from the late first century onward who had received [סמיכה] (*se-mikh·âh* ‘) [*semikhâh* (‘ordination’)]. Its [οαββι] use in Matthew 23:7, 8 is generally regarded as anachronistic,”<sup>16</sup> an assertion for which, however, the *EJ* editors provide no basis. Indeed, in another *EJ* entry we read “It was only during the *Tanâitic* period, in the generation after *Hileil*, that [rabbi] was employed as a title for the sages. The passage in the *New Testament* (Matt. 23:7) in which the Scribes and Pharisees are criticized because they ‘love... to be called of men, Rabbi, Rabbi’ probably reflects the fact of its recent introduction.”<sup>17</sup>

“In [*Yehudâh*] the custom which had been instituted during the *Tanâitic* period [from *Hileil* to the 2<sup>nd</sup> century C.E.] of according the title ‘rabbi’ to

scholars ordained by the *Nâsi* and [*Beit-Din ha-Gâdôl*] continued during the period of the *amôrain*.”<sup>18</sup> Elsewhere, “Since the title was accorded only to those who had been properly ordained, and such ordination was not granted in talmudic times outside *Êrêtz* Israel... it was not borne by the Babylonian sages... who adopted, or were granted, the alternative title of *rav*.”<sup>17</sup> The unavoidable conclusion is that the documentation in *NHM* and elsewhere proves (below) that since *Yehôshua* was recognized by the title of ‘*Ribi*,’ therefore, this necessarily implies that *Yehôshua* had ordination from the *Beit-Din ha-Gâdôl*.

However, *Yehôshua* had more than סמיכה, and even סמיכה, as it was known in 1<sup>st</sup>-century *Yehudâh*, was discontinued, by most accounts by the 4<sup>th</sup> century C.E. “Modern Practice of Ordaining Rabbis. During the 19<sup>th</sup> century, a drastic change took place with regard to the position, requirements, and training of rabbis. The change originated in Germany, which became the center for the development of Reform Judaism and for the scientific study of Jewish history and the Jewish religion. Knowledge of solely the *Talmud* and codes was no longer deemed sufficient, and many communities now demanded that their rabbis be versed in the vernacular, secular studies, and auxiliary Judaic subjects. The *yeshivôt* and unsupervised instruction by individual rabbis were found to be increasingly unsatisfactory.”<sup>19</sup> We see in today’s primarily *Ashkenazim Khareidiyim* the same dangerous blinkered, head-in-the-sand, medieval ignorance of science which gave birth to Reform Judaism. This attitude is analogous to the Church’s insistence that the earth was the center of the universe and the sun rotated around the earth. This time, however, there is a critical mass not only of *Teimânim* and *Sephâradim* (who have been comparatively unaffected by Reform Judaism) but also of *Ashkenazim* ‘Modern Orthodox’ who, with increasing success, are learning to reconcile their understanding of *Tôrâh* with scientific knowledge and rational logic. The combination of the ‘Global Village’ and Israel’s emphasis (and dependency – not coincidentally) on science and hi-tech industry assures the long-term success of this trend.

Tracing סמיכה backwards, “In Medieval and Modern Times. Due to the changing conditions of Jewish life, which transformed some of the functions of the rabbinate, *semikhâh* acquired new connotations... the sacral element was never present to the same extent as that involved in ancient *semikhâh*.”<sup>19</sup> Already it can be seen that modern “סמיכה” bears little resemblance to ancient סמיכה.

“After the *Bar-Kôkhvâ* Revolt (135-35 C.E.), the Roman emperor *Hadrian* attempted to end the spiritual authority still wielded by the *Sanhedrin*, which had been shorn of all government support, by forbidding the granting of סמיכה to new scholars. It was declared that ‘whoever performed an ordination should be put to death, and whoever received ordination should be put to death, the city in which the ordination took place demolished, and the boundaries wherein it had been performed uprooted’ (*Sanh.* 14a)... It is not clear when the original סמיכה with the powers described [below<sup>20</sup>] was discontinued. Majority opinion favors the latter part of the fourth century during the time of *Hileil* II.”<sup>19</sup>

In the times of *Hileil* (pop. Hillel, 1<sup>st</sup> century B.C.E. to beginning of 1<sup>st</sup> century C.E.) and the patriarchs of *Beit-Hileil*, ordination in *Êrêtz* Israel was distinct from ordination in the *Gâlut* (principally *Bâvêl*), with ordination in *Êrêtz* Israel carrying clear superiority. “סמיכה could only be granted by scholars residing in *Êrêtz* Israel to scholars present in the Holy Land at the time of their ordination... The appellation of [רב] *rabi* (corrupted to “rabbi”; actually rib-i’, as demonstrated below) is therefore never used for the Babylonian *amôraim* since they did not possess סמיכה, and they have the title [רב] “*rav*.” As a result, the Babylonian sages were dependent upon their [colleagues in *Yehudâh*]. ‘We submit to them’ was the Babylonian attitude (*Pes.* 51a).”<sup>19</sup>

In the time of *Yehôshua*, this patriarch was *Rabân Gamlieil ha-Zâqein*, grandson of *Hileil*. “According to Acts *Gamlieil* was tolerant toward the first [*Netzârim*, not “Christians”; ybd] and Paul was one of his pupils (22:3)... ‘When *Rabân Gamlieil* the elder died the glory of the *Tôrâh* ceased, and purity and saintliness [lit. “separation”] perished’ (*Sôtâh* 9:15).”<sup>21</sup> It is clear from this that the *minui*

(cf. 21.23.2) conferred upon *Yehôshua*, previously demonstrated, was conferred by *Rabân Gamlieil ha-Zâqein*.

“In *Êrêtz* Israel it also became necessary for individual scholars to obtain the consent of the patriarch before ordaining their pupils. On account of the high regard entertained for the patriarchs of the house of *Hileil*, who were the recognized heads of the Jewish community of the Holy Land during the centuries subsequent to the demise of *Rabân Yôkhânân Bêh-Zakai*, no ordination was considered valid without the patriarch’s consent. The patriarch himself was at first permitted to confer it without consulting the *Sanhedrin*. Later, the patriarch could only grant the degree in cooperation with the court (*TJ, Sanh.* 1:3, 19a). The term used in the Holy Land in the days of the Jerusalem *Talmud* for ordination was [מנוי] (mi-nu’i; apportioning {of the *Ruakh ha-Qôdêsh*}, i.e. nomination) *minui* (literally “appointment” to the office of judge). In Babylonia the designation of סמיכה (*semikhutâ* in Aramaic) was retained (ibid.).”<sup>19</sup> *Rabân Gamlieil ha-Zâqein*, grandson of the original patriarch *Hileil*, belonged to the ‘later’ category in which the approval of the *Beit-Din ha-Gâdôl* was obtained. From this it is clear that the *minui* (21.23.2) conferred upon *Yehôshua* not only was conferred by *Rabân Gamlieil*, but in concert with the *Beit-Din ha-Gâdôl* of which *Rabân Gamlieil* was *Nâsi*.

This brings us to the question of *Yehôshua*’s ordination when “the ordination itself, which required the presence of three elders, one of whom was himself ordained, was originally performed by every ordained teacher upon his pupils (*Sanh.* 1:3; *TJ, Sanh.* 1:3, 19a)”<sup>19</sup> [emphasis added; ybd].

This demonstrates that not only was *minui* (21.23.2) conferred upon *Yehôshua* as a *talmid* of *Rabân Gamlieil ha-Zâqein*, but that *minui* is, in turn, conferred upon his authentic *talmidim* – legitimate *Netzârim* Jews, i.e. recognized by the *Beit-ha-Din shêl ha-Netzârim* (in *Raanânâh*<sup>22</sup>) within *Êrêtz* Israel, of the authentic and historical *Ribi*, and *Tanâ, Yehôshua Bêh-Yôseiph Bêh-Dâvid*. (This is confirmed in *NHM* 10.1.). Again, this explains the events in *Trans.* 2.

*NHM* makes it clear that *Yehôshua* was, first, a *Perushi* and, second, much closer to the teachings of *Beit-Hileil* than to *Beit-Shamai*. *A priori*, *NHM* documents that, in the presence of the Pseudo-*Tzedôqim* who are searching for grounds to convict *Yehôshua* on charges of blaspheming, *Yehudâh Bên-Shimôn*'s greeting to *Yehôshua* as *Ribi* (26:49) nevertheless passes without any dispute whatsoever. Neither was this recognition disputed in Ky-Mr. 9:5; 11:21; 14:45 or Jn. 1:38-9, 49-50; 3:2, 26; 4:31; 6:25; 9:2 and 11:8, as well as ραββονι, ραββουσι (rabboni, rabbouni; *rabân*) in Ky.-Mr. 10:51 and Jn. 20:16.

The documentation clearly demonstrates that, far greater than סמיכה, *Yehôshua* was recognized here as having received מנוי from both the patriarch of *Beit-Hileil* "in cooperation with" the *Beit-Din ha-Gâdôl!!!*

This is further corroborated by the following: "The *Tanâim* were both scholars and teachers. They expounded the law and taught it to the people in academies and synagogues."<sup>23</sup> Holders of מנוי were *Tanâim*. It's immediately clear how often this is confirmed of *Yehôshua* in *Matityâhu*. Moreover, if *Yehôshua* lacked *minui* (21.23.2), he would not have been tolerated as a teacher in the country, nor in the *Bâtei-ha-K'nêsêl*, much less in the *Beit-ha-Miqdâsh*. This further corroborates that the historical *Yehôshua*, in contrast to the syncretized *Yesh"u* of Christianity, was *shômeir-Tôrâh*. This was, understandably, buried by the Christian (Roman) redactors who couldn't afford to acknowledge that *Yehôshua* was so inextricably linked to Jewish, and Judaic, hegemony. Understandably again, this wasn't uncovered by Jewish apologists or polemicists who sought – and too often still seek – only to distance Christianity from Judaism even at the cost of sacrificing essential Judaic doctrines. Cf. also *NHM* 21:23-27 with notes.

Although 'rabbi' in English, is popularly understood in the sense of one's teacher, the correct Hebrew term for a male teacher is מורה (*môr·êh*). "The talmudic rabbi was an interpreter and expounder of the Bible and the Oral Law, and almost invariably had an occupation whence he derived his livelihood. It was only in the Middle Ages that the rabbi became – in addition to, or instead of, the

interpreter and decisor of the law – the teacher, preacher, and spiritual head of the Jewish congregation or community."<sup>17</sup>

"The *Ashkenazim* vocalize the name as *rabi* [rab-i'], which may mean 'my master.' The *Sephâradim*, however, vocalize it *Ribi* [rib-i'] with no suggestion that it is the first person suffix of 'master.'"<sup>16</sup> Probably the *Sephâradim* vocalization reflects the Aramaic, and *Teimâni*, tradition.

This brings us to the significance of מנוי and its origins in a still earlier form of סמיכה. "Of sacrifices. The act of סמיכה constituted the dedication by the owner of animals sacrificed on the [*Mizbeiakh*]. The act, which was obligatory whenever sacrifices were offered by individuals... was carried out by the owner laying both his hands [*sâmakh*; emphasis added; ybd] with all his might between the horns of the animal immediately before it was dispatched."<sup>19</sup>

The method of conferring מנוי was by a variation of סמיכה. "Of [*Shôphtim*, *Zeqeinim*,] and Rabbis. All Jewish religious leaders had to be ordained [emphasis added; ybd] before they were permitted to perform certain judicial functions and to decide practical questions in Jewish law. The [*Tan"kh*] relates that [*Môshêh*] ordained *Yehôshua* [*Bên-Nun*] by placing his hand on him [*samakh*], thereby transferring a portion [מנוי] of his [*Ruakh ha-Qôdêsh*] to *Yehôshua* [*Bên-Nun*; (*Be-Midbar* 27:22-23; *Devârim* 34:9)]. [*Môshêh* similarly] ordained the 70 [*zeqeinim*] who [constituted the first *Beit-Din ha-Gâdôl* (*Be-Midbar* 11:16-17, 24-25)]. The [*zeqeinim*] ordained by [*Môshêh*] ordained their successors, who in turn ordained others, so that there existed an unbroken chain of ordination from [*Môshêh*] down to the time of the [*Beit-ha-Miqdâsh ha-Sheini*] (*Maim. Yâd, Sanh.* 4:2). For some centuries the tradition of ordaining by the laying on of the hands [סמיכה] was continued, but the rabbis later decided to ordain by merely conferring the title 'rabbi' either orally or in writing (*ibid.*, 4:2). Ordination was required both for membership in the [*Beit-Din ha-Gâdôl*], and the smaller *Bâtei-Din* and regular colleges of *shôphtim*."<sup>19</sup>

This leads us, finally, to the first punchline: "Only a transfer of the Divine Spirit which originally

rested on [*Môshêh*] empowered the ordained person to make decisions in these crucial areas.”<sup>19</sup>

A second punchline is: “[*Ramb*”m’s] view that in principle סמיכה could be restored..., and on the basis of this to advocate ordaining one man who would renew the sacral chain of ancient סמיכה, thus later restoring the [*Beit-Din ha-Gâdôl*] and paving the way for [*teshuvâh*] and the [*Mâshiakh*].”<sup>19</sup> There is only one candidate who can possibly qualify in a rational and scientific manner to confer authentic מנוי by סמיכה upon this “one man” – not only because of countless prophecies of the *Neviim* concerning the *Mâshiakh* are chronologically precluded from any possible fulfillment today, but also because the only remaining man for whom there is scientifically credible documentation that he received proper מנוי by סמיכה by *Rabân Gamliel ha-Zâqein* in concert with the now defunct *Beit-Din ha-Gâdôl* – is *Yehôshua ha-Mâshiakh*!

Clearly, the “sacral chain of ancient סמיכה” will not be restored by a physical סמיכה (laying on of hands) from a long-dead ancient *Ribi* having the indispensable authentic מנוי. No living person today enjoys a physical סמיכה which derives from the unbroken chain to *Môshêh*. Nor can any other מנוי from some living person today substitute for the authentic *Ruakh ha-Qôdêsh* in an unbroken chain from *Môshêh*. And there is only one remaining *Ribi* who can be authenticated from the ancient documents – again, *Yehôshua ha-Mâshiakh*. A seemingly innocuous mention takes on linchpin proportions: “The [person being ordained] did not have to be present at the ordination; it sufficed if the ordaining teachers sent a message to him, as long as they all were in *Êrêtz* Israel (*Maim. Yâd, Sanh. 4:6*).”<sup>19</sup> This demonstrates that only a *Beit-Din* in *Êrêtz* Israel can confer the *Ruakh ha-Qôdêsh* by סמיכה and מנוי, and only within the confines of *Êrêtz* Israel.

And send such a message *Yehôshua* and *Matityâhu* did, instructing precisely how this סמיכה and מנוי are enabled via *NHM 12:15-21; 3:11* and *18:17-20*. This is what led to the events of *Trans. 2* – and the *minui* (21.23.2) of *Yirmeyâhu Bën-Dâvid* as *Ribi* (23.7.1).

Exactly as in the time of the *Beit-Din ha-Gâdôl*, “The [person being ordained doesn’t] have to be present at the ordination; it suffice[s] if the ordaining teachers sent a message to him, as long as they all were in *Êrêtz* Israel.” This message provides that סמיכה and מנוי are conferred upon *talmidim* of the authentic and historical, *shômeir-Tôrâh Yehôshua* exclusively within not only legitimate Judaism, but also within the constraint of residence in *Êrêtz* Israel. Those outside legitimate Judaism, not to mention outside of *Êrêtz* Israel, making such claims are charlatans in contravention of *Tôrâh* and defined in *Devârim 13:2-6* as false teachers (not to mention in *Rev. 2.9 & 3.9* of their own *NT*).

See also notes 23.8.2 and 23.8.4.

**23.8.1** אל תרצו להיות נקראים רבנים (al tir-tzu’ li-hi-ôt’ ni-qrà-im’ rab-ân-im’; don’t wish to be called *Rabân* [pl.]), μη κληθητε ραββι (mei kleitheite *rav*; you should not be called <sup>24</sup> *rav*), ...**don’t wish to be called *Ribi*...** *secundum EB* and the earliest extant source mss. (Greek), respectively. See note 23.7.1. The miso-Judaic connotation of the Greek tradition belies the Christian redaction.

Since one was not even permitted to teach anywhere in *Êrêtz* Israel, much less in a *Beit-ha-K’nêsêh*, without being a *Ribi* (note 23.7.1) and *Yehôshua* himself was a *Ribi* (*ibid.*), this prohibition cannot be simply the superficially miso-Judaic understanding forbidding one to be a *Ribi*.

**23.8.2** אחד הוא רבכם (ê-khâd’ hu rav-khêm’; one is your *rav*), εις γαρ εστιν υμων ο καθηγητης (eis gar estin umon o katheigeteis; for you have One Mentor / Master), ...**you have one *Tanâ*...** *secundum EB* and א\*, a-3 and sy<sup>p</sup>. א<sup>1</sup> was redacted to read διδασκαλος (didaskalos; teacher), reflected also in β, then redacted back to καθηγητης in א<sup>2</sup>. Cf. *Devârim 6:4 & Malâkhi 2:10*.

Cf. *Yirmeyâhu 31:32-33* and note 23.7.1. Καθηγητης has no counterpart in Biblical Hebrew, which makes the Greek tradition of this *pâsuq* suspect.

Διδασκαλος (didaskalos; teacher) is the Greek translation of רב (cf. note 23.7.1) rather than the transliteration (cf. 23.8.2). Καθηγητης is not found

in *LXX* and cannot be linked to its corresponding MT Hebrew via *LXX*. The connotation of mentor in modern Hebrew is more accurately rendered “*rebbe*.”

The phrase “the *Mâshiakh*” is not included here *secundum* ⱥ, ⱦ, a-3 and sy<sup>p</sup>.

If כֹּחֵם (khâ·khâm ‘; sage, or sagacious) were meant the Greek σοφος (sofos; sophist) would be used.

Καθηγητης corresponds to a Hebrew term without precedent in *LXX*. *NHM* Greek to *EB* Hebrew correspondence strongly corroborates the association of ραββι with רבני and καθηγητης with רב (27:10a being the exception). It was likely a relatively new term in Judaism at that time. The 1<sup>st</sup>-century Hebrew term which most likely corresponded to καθηγητης seems to have been רבנא (Ta·nâ ‘). This designated especially distinguished rabbis later mentioned in *Mishnâh* or of Mishnaic times. Καθηγητης implies that the term used here to complement another relatively new term of that period, ραββι (cf. note 23.7.1), was, in the original Hebrew *Matityâhu*, רבנא.

In the Orthodox community today, the word most closely paralleling καθηγητης is probably “*rebbe*.” This is an affectionate, Yiddish-ized form of ‘*rav*,’ implying a great mentor.

Some Ultra-Orthodox *Khareidiyim* hang icons of “their *rebbe*” (some of whom are deceased) in their homes, automobiles, etc. for protection and good luck. Some rabbis attempt to reduce the *Mâshiakh* to a more “realistic” mortal human, himself doomed to die of old age. Such a “*mâshiakh*” could hardly raise others from the dead or reign eternally in the Realm of the Heavens as prophesied in *Tan”kh*. These rabbis reduce ה’s ability to work through a human to the dimensions of their own human limitations and understanding. (On the other hand, neither raising others from the dead, achieved by the corpse of *Eiliyâhu* for example, nor reigning eternally logically imply a man-g-o-d. Any of the myriad *shômeir-Tôrâh* Jews expected to be resurrected would satisfy those requirements.)

Whenever one regards any person, institution or thing above the Word of ה’ in *Tôrâh shê-biKhtâv*, it is idolatry. We, the *Netzârim* who represent

*Yehôshua* as the *Mâshiakh*, challenge anyone who makes, or permits, any claim to be the *Mâshiakh*

- ◇ to condemn, unequivocally, idolatrous use of their picture or idol among Jews and
- ◇ submit documentation proving their Davidic lineage to internationally recognized scientists and archaeologists for scientific verification – as *Yehôshua*’s genealogy has been for centuries (*NHM* 1),
- ◇ enter, in triumphant procession, through *Shaar hâ-Rakhamim* without being made *tâmei* by the Muslim cemetery as the *Mâshiakh* must according to the *Neviim* (*Zekharyâh* 14.1-5; *Yôeil* 3.1 – 4.2) – and as *Yehôshua* did (cf. note 21.0.5).
- ◇ provide to the *Beit-ha-Miqdâsh ha-Sheini*, destroyed in C.E. 70, the prophesied glory greater than the *Shekinâh* of the *Beit-ha-Miqdâsh ha-Rishôn* (*Khagai* 2:7&9) as only *Yehôshua* could have,
- ◇ fulfill the Messianic prophesies of *Yeshayâhu* 53 as *Yehôshua* did,
- ◇ be killed circa 30 C.E. as prophesied in *Dânieil* 9:25-27: יכרת משיח (yi·kâ·reit ‘ mâ·shi ‘ akh; the *Mâshiakh* will be cut off), as *Yehôshua* was.<sup>25</sup> Cf. also note 27.50.1.
- ◇ be born in the now-Arab city of *Beit-Lêkhêm* as prophesied (*Mikhâh* 5.1).
- ◇ fulfill all of the myriad other Biblical prophesies of the *Mâshiakh* that *Yehôshua* fulfilled.

Anyone representing to be the *Mâshiakh* and not fulfilling all – every one – of the myriad *Tôrâh* requirements is defined in *Tôrâh* as a false prophet, leading Israel astray. Because time has made several of these requirements absolutely impossible forever since the destruction of the *Beit-ha-Miqdâsh ha-Sheini*, the destruction of the public genealogies needed to substantiate a claim to Davidic lineage today necessitates that the only possible candidates today are those who 1) can go back in time or 2) already satisfied the *Tan”kh* requirements of that world-age and come back a second time.

**23.8.3** אַחִים (akh·im ‘; brothers); αδελφος (adelphos; brother or near kinsman), ...**brothers**... These terms correspond via *LXX* as well as direct

translation. אָחִי is described by *Yekhêzqeil ha-Nâvi* as *Gâlut* Jews (in that era living in Chaldea; 11.14ff). For idolaters of a pagan Roman man-g-o-d, whose very prayers are described in *Mishlei-Shlômôh* 28.9, to presume himself a “brother,” or herself a “sister,” of *Tôrâh*-observant Jews and legitimate *geirim* (recognized by a legitimate Orthodox *Beit-Din*) is distortion, deception, misrepresentation and offensive in the extreme.

**23.9.0** אָבָא (*abba*; dad, poppa), πατερα (patera; father), ...**Father so-and-so**... “The term was in common use from the first century onward (cf. Mark 14.36). In the early centuries of the Christian era it was used in both Jewish and Christian sources in addressing God, and in talmudic times as a prefix to Hebrew names, probably to designate an esteemed scholar (cf. Abba Hilkiyah, Abba Sual). K. Kohler however was of the opinion that the title referred specifically to the Essenes” (Ency. Jud. “Abba,” 2.31).

This parallels the titles *Ribi* (23.8.1) and *Tana*, (23.8.2) both of which were used as titles prefixed before people’s names. The entry above doesn’t contradict this but, rather, implies it. That Talmudic practice didn’t appear out of thin air. The editors simply couldn’t document it any earlier. This corroborates the practice in the first century.

**23.9.1** שְׁבַשְׁמַיִם (shê-ba-shâ-mai’im; which is in the heavens), οὐρανόσ (ouranios), ...**of the heavens**... is preferred *secundum* א, β, and *EB*; rather than εν τοις ουρανοις (en tois ouranois; in the heavens) as found in *TR* based on later mss. Cf. also note 3.2.2.

**23.10.1** רַבָּנִים (rab-ân-im’; pl. of *rabân*), καθηγῆται (kathēgētai; mentor, master), ...**Tanâ**... *secundum* *EB* and the earliest extant source mss. (Greek), respectively. See notes 23.8.2 and 23.7.1.

**23.10.2** שְׂרַבְכֶם (shê-rav-khêm’; that your *rav*), καθηγῆτης (kathēgēteis; mentor, master), ...**that your Tanâ**... *secundum* *EB* and the earliest extant

source mss. (Greek), respectively. See notes 23.8.2 and 23.7.1.

**23.11.1** ...**shall minister to you**... *secundum* *EB*, is preferred for its clarity. The Greek sources read “And your boy-servant<sup>20.26.1</sup> shall be the greater of you.”

**23.12.1** שָׁפֵל (shâ-pheil’; lowly), עָנָה (ân-âh’; answer, answer for, or afflict oneself), ταπεινω (tapeinoo; humble), ...**shall be made lowly**... These terms correspond via *LXX* (see below). Cf. *Yeshayâhu* 5:15-17. *EB* reads שָׁשׁ (yâ-shu’akh; shall be bent down, stooped over), probably derived from שָׁשׁ (shu’akh; bend down).

Ταπεινω parallels, via *LXX*, both שָׁפֵל and עָנָה. Cf. שָׁפֵל *Tehilim* 113:6; 136.23; 147:6; *Mishlei-Shlômôh* 25:7; 29:23; *Yeshayâhu* 2:9, 11-12, 17; 10:33; 13:11; 25:11-12; 26:5; 29:4; 32:19; 40:4; 57:9; *Yirmeyâhu* 13:18; *Yekhêzqeil* 17:24; 21:31.

עָנָה means “answer” or “respond” – often rendered “afflict” or “abase.” It is used in the sense of “answer for / respond concerning” (something done wrong). Cf. עָנָה *Va-Yiqrâ* 16:29, 31; 23:27, 29, 32; *Tehilim* 35:13; *Yeshayâhu* 58:3, 5, 10. This term is used frequently in *Yôm Kipur* services.

At *NHM* 11:29 there is a semi-alliteration play on words featuring a term derived from this *shôrêsh*: עֲנִי אֲנִי □ (â-ni’ an’i; impoverished am I).<sup>26</sup>

**23.12.2** ...**Whoever shall elevate himself shall be made lowly, and whoever shall make himself lowly shall be elevated**... Those elevate themselves Jews, arrogantly self-proclaiming themselves to be “spiritual” Jews and/or *Netzârim*, shall be made lowly. Those who come humbly, acknowledging their need to satisfy Orthodox and *Netzârim* (in *Raanânâh*,<sup>22</sup> Israel) authorities and *Beit-Din* that they are meeting *Tôrâh* (i.e., halakhic) criteria in order to become legitimate *Netzârim* Jews or *geirim*, shall be recognized and respected.

**23.13.1** אֵי (ôy), ...**Ôy**... This transliteration of the Hebrew is another evidence of the Hebrew subtext. *Ôy* means something on the order of “Oh no!” *Ôy-va-vôy* might be rendered roughly as ai-yai-yai. Cf.

*Be-Midbar* 21:29; 24:23; *Shmueil Âlêph* 4:7,8; *Mishlei-Shlômôh* 23:29; *Yeshayâhu* 3:9, 11; 6:5; 24:16; *Yirmeyâhu* 4:13, 31; 6:4; 10:19; 13:27; 15:10; 45:3; 48:46; *Eikhâh* 5:16; *Yekhêzqeil* 16:23; 24:6, 9; *Hôsheia* 7:13; 9:12. Cf. synonym הַיִּהוּ (ôy' âh) *Tehilim* 120:5, 22; 10:1, 5; 17:12; 18:1; 28:1; 29:1, 15; 30:1; 31:1; 33:1; 45:9,10; 55:1; *Yirmeyâhu* 22:13,18 (four times); 23:1; 30:7; 34:5; 47:6; 48:1; 50:27; *Yekhêzqeil* 13:3, 18; 34:2; *Âmôs* 5:18; 6:1; *Mikhâh* 2:1; *Nakhum* 3:1; *Khavaquq* 2:6, 9, 12, 15, 19; *Tzephanyâh* 2:5; 3:1; *Zekharyâh* 2:10,11; 11:17.

Δε (de; and / but) is not included *secundum* Ν\* and sy<sup>p</sup> though it is included in β and a-3.

**23.13.2** הַנְּפִיִּים (kha-neiph'im'; sing. הַנְּפִי [khâ-neiph'], sanctimonious), ὑποκριτής (upokriteis), ...**sanctimonious**... also ὑποκρισις (upokrisis; hypocrisy). These terms correspond from *LXX* to *MT* in the only two instances of ὑποκριτής (*Iov* 34:30 & 36:13). הַנְּפִיִּים in this plural form is found only in *Yeshayâhu* 33.14.

הַנְּפִיִּים derives from the Aramaic and Syrian הַנְּפִי meaning impious, irreverent, profane, secular.<sup>27</sup> Included in this Hebrew term (but not in the Greek term) was the notion of “ingratiating oneself through flattery,” i.e. the early paradigm of ‘political correctness,’ ‘politics,’ and sanctimony. When it was rendered in Greek as ὑποκριτής the association with ‘hypocrite’ became fixed.

R. Pinchas Lapide noted the similarity in such language between the early *Netzârim* and the *Khasidim-Tzedôqim* of *Qumrân*. These “writings abound with scathing, even hateful comments about the Jewish establishment in Jerusalem [the Hellenist-Roman Pseudo-Tzedôqim;<sup>3.7.2</sup> ybd]. In the Damascus Scroll at *Qumrân*, the *Perushim* are pilloried by the *Qumrân* sect as ‘blabbers,’ ‘lying prophets,’ ‘wind-makers,’ ‘men of laxity,’ ‘bigamists,’ ‘men seeking slipperiness,’ ‘false exegetes’ – but primarily as ‘hypocrites’ – a term already found in [*Dânieil*] 11:34 where the *Makâvim* are charged with hypocrisy by their opponents, the [*Khasidim*].’

“In reading [*Matityâhu*] 23, where this epithet is used no less [than] six times, it must be borne in mind, that this term had been a stereotype in the vocabulary of the apocalypics since the second

century B.C.E., denoting anybody whose attitude towards their imminent expectation of the end-time was tinged with skepticism.” הַנְּפִי was closely associated with מִיִּן (*min*, cf. 1.0.1).

**23.13.3** תַּן (nâ-tan'; give or allow), ἀφίημι (afieimi; let be or let go), ...**allowing**... Cf. note 26.28.2.

*EB* reads עָזַב (âz'av'), forsake. *Yehôshua* would not be suggesting that the rabbis abandon those who looked to them for teaching. Rather, he was criticizing their abuse of authority in forbidding their *talmidim* to conform to *Tôrâh shê-biKhtâv*. That abuse has not yet been altogether purged from Judaism. Not only don't the rabbis wear a *petil tekheilêl* in their *tzitziôt* or *tephilin* containing the *Asêrêl ha-Dibrôt*,<sup>28</sup> as archaeology has shown the 1<sup>st</sup>-century *talmidim* of *Ribi Aqivâ* wore,<sup>29</sup> these rabbis declare it *âsur*<sup>16.19.3</sup> for modern *sôphrim* to include the *Asêrêl ha-Dibrôt* in *tephilin* for those who wish to conform to Judaism of *Har Sinai*. The *Netzârim* are working with the rabbis to find a halakhic answer which will enable *sôphrim* to provide us with *kâsheir tephilin* satisfying this earliest known criteria of the *Beit-Din ha-Gâdôl*.

**23.13.4** Πεσυθιμ 13 & 14: The earliest source texts show only one of these *pesuqim*. Based on post-4<sup>th</sup> century mss., *TR* reverses the order of *pesuqim* 13-14 as the two are found in the earliest ms. which supports both *pesuqim* – sy<sup>p</sup>. The second *pâsuq*, 14 in sy<sup>p</sup>, is not supported *secundum* Ν, β and a-3. The spurious *pâsuq* reads: “Ôy for you, *Sôphrim* and those of the rabbinic sect of *Perushim* Judaism – hypocrites because you consume the houses of widows – even praying mightily as a pretext. On account of this you shall take exceedingly great judgment.”

**23.15.1** יבשה (ya-bâsh-âh'; dry [land]), ξηραὶν (kzeiran; dry [land]), ...**land**... Lit. “withered” or “dried-up,” dry land as contrasted with the sea; cf. *Rev.* 16:12.

**23.15.2** גֵּירִים (geir[-im'], fem. גֵּירָה {geir-âh'}) resident-alien[s]), προσήλυτος (proseilutos;

proselyte), ...*geirim*... These terms correspond via LXX. See also my book *Atonement In the Biblical New Covenant*.’

Two types of גרים are distinguished:

- א. גר תושב (geir tô-shâv', a settled resident-alien), and
- ב. גר צדק (geir tzêd' êq; a just [pop. righteous] resident-alien). *Geir tzêdêq* is also sometimes inaccurately rendered as “Righteous Gentile” and nearly universally assumed, erroneously, to refer to a convert.

Halakhic definitions that were accepted by the *Beit-Din ha-Gâdôl* are beyond questioning today, by any modern halakhic authorities, none of whom are equal in authority to the ancient *Beit-Din ha-Gâdôl*.

“Various views are expressed by the rabbis as to the qualifications which entitle the resident non-Jew to be accepted as a [גר תושב], ranging from the renunciation of idolatry to one who accepts the whole of the discipline of the *Tôrâh* with the exception of the dietary laws ([*Avôdâh Zârâh*] 64b). The *Halâkhâh*<sup>7.1.1</sup> was decided that [these qualifications for acceptance apply] to the person accepting the seven ‘Noachide Laws’ (*Maim. Yâd, Isurei-Biâh* 14:7; Sh. Ar., YD 124:1).”<sup>27</sup>

“The word [גר], which in Biblical times meant a stranger, or an alien, became synonymous with a proselyte...” [emphasis added, ybd].

“In late Second Temple times, the term [גר] had become virtually synonymous with ‘proselyte’... Whereas, as stated, the word [גר] in the Bible was taken to refer to the proselyte, the [גר תושב], the ‘resident stranger,’ was regarded as belonging to a different and special character.”

The post-4<sup>th</sup> century tendency to equate the גר / προσηλυτος with a “convert” is an oversimplification that has contributed to misconceptions and confusion. For example, *Tan”kh* requires one law of *Tôrâh*-observance for Jew and “*geir* / proselyte” alike.<sup>30</sup> This applies to the non-Jew postulant. Yet, while the ruling that permits the “גר / proselyte” to marry a Jew<sup>31</sup> applies to the converted Jew, it doesn’t apply to a non-Jew postulant. The result is that some “גר / proselyte” laws are intended for converted former גרים (i.e.

Jews), while other “גר / proselyte” laws are intended for unconverted, postulant and convert-candidate non-Jews. Primarily in response to the *Benei-Nôakh* movement, a few rabbis are now trying to sort out the definitions governing which *Halâkhôt* are applicable to each group.

Blurring of the term גר with convert (proselyte) has resulted in confusion concerning what should be required of “גרים” (non-Jews or “converted Jews”?). Whether circumcision, *tevilâh*, *kashrut* and a whole range of other tenets are expected of the גר depends on which definition of גר one is using. Circumcision is required of a convert, who (having fulfilled the other halakhic requirements) is then a Jew, not a גר any longer. Circumcision is not required of a גר, who remains a non-Jew.

“Religious leaders at that time differed about the necessity for circumcision for [גרים].”<sup>32</sup> This resulted because some rabbis were speaking of גרים who were converting – and for whom circumcision is therefore required – while others spoke of גרים proper (who didn’t – at that stage of their progress at least – require circumcision).

“*R. Êliêzêr* and *R. Yehôshua* disagreed as to whether someone who immersed himself but was not circumcised or vice versa could be considered a [geir]. According to *R. Êliêzêr*, he is a [גר], even if he performed only one of these [mitzvâh]. *R. Yehôshua*, however, maintained that immersion was indispensable.”<sup>23</sup> *R. Êliêzêr* referred to a גר צדק. *R. Yehôshua* referred to a converting-גר, for whom both *tevilâh* and circumcision are required to complete conversion. (However, upon completion of conversion, the individual became a Jew who was no longer a גר.) Therefore, both rabbis were correct doctrinally, but miscommunicated due to confusion about the definitions of גרים.

Today the Noachide Laws are considered to be seven. However, the *Encyclopedia Judaica* notes that, in the *Beit-Din ha-Gâdôl* era, the list of four requirements in Transition “is the only one that bears any systematic relationship to the set of religious laws which [*Tôrâh*] makes obligatory upon resident-alien (the גר *ha-gâr*) and [êzrâkh; citizen].”

Transition 15:29, the *NT locus classicus* on this subject, sets forth the Noakhide laws as the minimal eligibility requirements for the uncircumcised to relate with Jews in order to receive teachings in *Tôrâh* and / or the *Mâshiakh*. The *mishpât* requires recognition as a גר תושב, with its concomitant compliance with these eligibility requirements. This constitutes the basic eligibility for a portion in *hâ-Ôlâm ha-bâ* and / or “salvation in the *Mâshiakh*.”

As eligibility requirements, the Noakhide laws are not an end in themselves. The *Beit-ha-Din shêl ha-Netzârim* regarded the Noakhide laws as sufficient eligibility requirements to begin, or continue in, Judaic study because (15:21) the גר could then learn the rest of *Tôrâh* in any *Beit-ha-K'nêsêl*! Readers of *Trans.* 15:21 should not ignore this implication. Since the *Netzârim* continued to live in harmony within the religious Jewish community for three centuries following this decision, it is clear that this had been in harmony with the *Beit-Din ha-Gâdôl*.

The modern definition of גר (*tôshâv* and *tzêdêq*) is contradicted in several areas:

Some rabbis expect the גר not to keep any more than the Noakhide Laws. Yet, evidence to the contrary is daunting. “The גר, in contrast to the *nâkhri* [foreigner; ybd], was required in many cases to conform to the ritual practices of the native Israelite. Thus, גרים were subject to laws dealing with ritual purification (*Be-Midbar* 19:2-10), incest (*Va-Yiqrâ* 18:26) and some of the food taboos (*Va-Yiqrâ* 17:10-16).”<sup>24</sup> The modern definitions even contradict *Tôrâh* citations on *kashrut* alone (cf. *Devârim* 14:21). Further, גרים “were expected to observe *Shabât* (*Shemôt* 20:10; *Devârim* 5:14), participate in the religious festivals (*Devârim* 16:11, 14), and fast on *Yôm Kipur* (*Va-Yiqrâ* 16:29). They were permitted to offer up burnt offerings (*Va-Yiqrâ* 17:8; 22:18; *Be-Midbar* 15:14ff.) and, if circumcised, even to sacrifice the paschal lamb (*Shemôt* 12:48-49; *Be-Midbar* 9:14). Indeed, they, no less than the Israelites, were expected to be loyal to *ha-Sheim* (*Va-Yiqrâ* 20:2; cf. *Yekhêzqêil* 14:5-8).”<sup>24</sup>

If one argues that the גר צדק is a circumcised converted-Jew then, since all Jews were required to offer the Paschal lamb (and it is a well recognized halakhic principle that *Tôrâh* doesn't include such a

phrase without a reason and an implication), why does *Tôrâh* deem it necessary to stipulate that only the circumcised of the גרים could do so? If the גר צדק □ was a circumcised converted-Jew, then *Tôrâh* would have had no reason to append any stipulation beyond requiring Jews to offer the Paschal lamb. No reference to circumcised גרים would have been necessary. This unambiguously demonstrates that there were circumcised גרים not classified as Jews. (A typical case would be a גר who could be halakhically circumcised but who, because of being married to a non-Jew, could take *tevîlâh*<sup>3.6.1</sup> only with the *kavânâh*<sup>3.6.1</sup> of becoming a גר צדק [not a Jew] to avoid a resulting intermarriage. This גר would then be a circumcised גר צדק, not a Jew.)

A Jew may marry a גר (*Kid.* 73a; *Yâd, Isurei-Biâh* 19:11; *Sh. Ar.*, *EH* 7:22).<sup>23</sup> This is the citation that probably cemented the evolving definition of a גר צדק as a converted-Jew. *Kid.* 73a instructs that a *geir*, a freed slave and a *khâlâl* (child of an interdicted priestly union) may marry the daughter of a *kôhein*. If one wishes to explain that this is a גר צדק □ / converted Jew, then that doesn't explain how a freed slave, who is usually a non-Jew, is also permitted to marry the daughter of a *kôhein*. The categories discussed in this passage of *Kid.* 73a focus on *khalâlîm*, freed slaves, גרים, *mamzerim* (child of a marriage prohibited by *Halâkhâh*) and *shetuqîm* (silent, i.e. father unknown). These categories are not despised as in western culture. Rather, although all of the categories, except גרים and some of the freed slaves, are Jews, they are ritually unqualified (unfit) to interact unconstrained among *Kôhanim*, *Yisrâeil*, or both. Still, these categories are hardly the association *Talmud* dictates is due the converted-Jew.

Sandwiching the freed slave between the other two categories suggests the following. The *khâlâl*, though not fit for remaining among *kôhanim*, was unquestionably a Jew. The freed slave could be either, Jew or non-Jew. This suggests that the bivalent category in the middle was sandwiched between a definite Jew on one side and a definite non-Jew on the other. This implies that the גר

described in this passage refers to a non-Jew (not a converted-Jew / גר צדק).

Since *Talmud* was codified in the 5<sup>th</sup> century, and the term גר had by then already become blurred in the time of the *Beit-Din ha-Gâdôl*, the גר (but not the freed slave) could be understood as referring to the modern, though incorrect, definition (גר צדק as a converted Jew).

Based on *Devârim* 10:19, *Halâkhâh* dictates that a גר / προσηλυτος who converts is henceforth a Jew. Once converted, a former גר (ה) is a Jew(ess). *Mishnâh* teaches that the converted Jew may never again be called by his previous proselyte status. It is an insult to remind a Jew of his former status,<sup>32</sup> much less call a him a גר (proselyte). Therefore, the *Halâkhâh* is that one must no longer call him a גר (*tzêdêq* or otherwise), convert or proselyte. As *R. Avrâhâm Chill* correctly wrote of the *geir*, “Never must his past be recalled and never must he be reminded of his origin.” This precludes referring to a (converted) Jew as a גר צדק. To do so inherently implies, and encourages, a class of sub-Jews who are less than born Jews. This principle precludes any title (e.g., גר צדק) that implies a convert’s former status.

Yet, ancient Judaic literature freely refers to גרים by this appellation. This was appropriate because גר referred to a postulant non-Jew, not a (converted) Jew. Though the גר was usually a candidate for conversion, this was not always the case. Such study and preparation usually culminated in conversion – at which time the individual became a Jew instead of a גר. Some גרים however, primarily in the Hellenist *gâlut*, were satisfied to practice Judaism without undergoing circumcision. These were permanent גרים – neither Jews nor *gôyim*, but “righteous non-Jews.” גרים (proper) were distinguished from Jews, particularly in such areas as the *Seidêr Pêsakh*,<sup>33</sup> marriage (Jews may not intermarry with non-Jews), and the like.

By גר צדק, the earlier *Tanâim* were more likely to refer to a fully *Tôrâh*-observant non-Jew, not a converted Jew. Upon conversion, the גר / προσηλυτος ceased being a גר / προσηλυτος.

Therefore, the גר / προσηλυτος is defined as an unconverted postulant, a non-Jew practicing, to their extent of learning, halakhic *Tôrâh*-observant, Judaism. Some, electing not to be circumcised, became permanent (non-Jew) גרים. A Jew is a Jew, a גר is a גר, and nary the twain overlap.

Since a converted Jew is a Jew, he belongs to *Yisrâeil* by definition, and cannot be a resident-alien (גר). Fusing the two yields an oxymoron.

Blurred in common usage today, the *Beit-Din-ha-Gâdôl*-era definition of גרים contrasts with the *Beit-Din-ha-Gâdôl*-era definition of *Benei-Nôakh* (sons of *Nôakh*). The *Beit-Din ha-Gâdôl*, *Talmud*, and *Ramb”m* concur on the definition of *Benei-Nôakh* as all non-Jews, a synonym for *gôyim* and gentiles. Calling a specially-recognized class of *Benei-Nôakh* “*Benei-Nôakh*” is self-contradictory by definition. “Every non-Jew is a ‘son of the covenant of Noah’<sup>34</sup> (see *Be-Reishit* 9), and he who accepts its obligations is a גר תושב (‘resident-[alien]’ or even ‘semi-convert’; see [*Avôdâh Zârâh*] 64b; *Maim. Yâd, Melâkhim* 8:10). *Ramb”m* equates the “*khasid*<sup>3.7.2</sup> of the [*gôyim*]” who has a share in the [*hâ-Ôlâm ha-bâ*] even without becoming a Jew with the [non-Jew] who keeps these laws... The term [*Benei-Nôakh*] is, in rabbinic usage, a technical term including all human beings except those whom Jewish law defines as being Jews [emphasis added; ybd]. Nor was there a lack of technical terminology available specifically to describe the resident alien.”<sup>27</sup>

“Ancient Israel was acquainted with two classes of strangers, resident aliens and foreigners who considered their sojourn in the land more or less temporary. The latter were referred to as [זרים (*zâr-im* ‘; strangers)] or [נכרים (*nâkh-rim* ‘ [nokh-rim ‘]; foreigners)], terms generally applied to anyone outside the circle the writer had in view (e.g., [*Shemôt*] 21:8; 29:33). They retained their ties to their original home and sought to maintain their former political or social status... In contrast with the foreigner, the [גר], the resident alien, lived more or less permanently in his adopted community... [and was] bound by their laws ([*Be-Midbar*] 15:15-16).”<sup>24</sup> גרים were resident-alien who, from as early as the *Yetziâh* from Egypt (*Shemôt* 12:38, 48) and the giving of the *Asêrê ha-Dibrôt* (*Shemôt* 20:10

and *Devârim* 5:14), chose to observe Judaism. Though not Jews, these were counted among Jews as the “*Ēlôhim* Fearers” that scholars have been at such a loss to identify.<sup>34</sup>

*Ramb”m* (see earlier citations) referred to the *gôy* who came before the *Beit-Din* and committed to keep these laws – thereby being recognized by the *Beit-Din* as a *גל*. In this, the *גל* was distinguished from the *Benei-Nôakh*. It is the *גל*, not the *Bên-Nôakh*, who has a share in *hâ-Ôlâm ha-bâ*. This makes perfect sense because the *גל* distinguishes himself from the *Benei-Nôakh* by making the Noakhide laws his starting point, surpassing the *Benei-Nôakh*, as he journeys toward full *Tôrâh*-observance. This is consistent with a Creator who desires the same thing from all mankind, without regard to his race – full *Tôrâh*-observance.

By full-observance we do not mean that a *גל* is to obey the laws intended for *Kôhanim*, or *Leviim*. Full-observance of *Tôrâh* means being fully-observant of everything *Tôrâh* tells you (whoever “you” is) to do. This is specifically contrasted, however, with the position of obeying only the Noakhide Laws.

*Kôhanim* and *Leviim* are distinguished from *Yisrâeil*, including the application of various tenets of *Tôrâh*. *גל*, except when specifically stipulated otherwise (as in the prohibition against intermarrying, etc.), are subsumed in *Yisrâeil*. By definition, *Tôrâh* tenets applying exclusively to *Kôhanim* or *Leviim* must be excluded from the discussion of *Yisrâeil* and *גל*. *Tôrâh* states (*Va-Yiqrâ* 19:33, et al.), “As a citizen of yours shall be to you *ha-geir ha-gâr* (the resident-alien who resides) with you; and you shall love him as yourself, because you were *גל* in the land of Egypt.” Further, *Tôrâh* requires that there is only one *Tôrâh*, to be applied to Jew and *גל* alike (*Va-Yiqrâ* 24:22; *Be-Midbar* 9:14; 15:14-16, 29-31). Therefore, except when it is logically implied in written *Tôrâh* or the *Halâkhâh* of the *Beit-Din ha-Gâdôl*, the tenets of *Tôrâh* applying to *Yisrâeil* apply to *גל* alike.

The necessity for growing to a point of full *Tôrâh*-observance is basic and intuitive. For such a combination to function in harmony there must be common denominators fostering homogeneity and

cohesion between Jews and *geirim*. One of the highest priorities of any Orthodox Jewish group must be to ensure that its members achieve a cohesive homogeneity with other Orthodox Jews. This is the purpose of *Halâkhâh*. If *geirim* are to be admitted to an Orthodox congregation then Orthodox Jews must feel at home with a *geir*. This can only happen when the *geir* who, like *Rut* (though *Rut*’s status as *geirâh* isn’t recorded, cf. note 1.5.4), makes the halakhic environment his or her own. “With the passage of time, the *geirim* were assimilated culturally and religiously... Hence, the *geir*, in contrast to the [*nâkhri*], was required in many cases to conform to the ritual practices of the native Israelite.”<sup>24</sup>

While the Noakhide Laws are the lowest common denominator allowing interaction to occur, these Seven Laws can by no means foster cohesive homogeneity between *gôyim* and *shômeir-Tôrâh* Jews. As long as the goals remain different (i.e. Noakhide Laws alone vs. full *Tôrâh*-observance), cohesion and homogeneity can never develop between Jews and *geirim*, much less *Benei-Nôakh*. Neither could there be logical harmony between a non-racist, unchanging Creator who loves all mankind and contradictory expectations of the two groups based on their race.

Discussion of *geirim*, sometimes simply called “uncircumcised” (e.g., *Shemôt* 12:48, et al.), must also be understood in light of their relationship to Hellenist Jews. Hellenist “Jews” were not always circumcised (e.g. Timothy; cf. *Trans.* 16:1 & 3). The use of the term *min* makes it clear that even the major three elements of 1<sup>st</sup> century Judaism regarded each other as *minim*.<sup>35</sup> Outside of these elements represented in the *Beit-Din ha-Gâdôl* were apostates, at best; if not outright regarded as *gôyim*. We may safely infer from Transition that circumcision was the determining factor. The Noakhide laws were applied to the uncircumcised as a minimum requirement.

This suggests *Yehudim* regarded uncircumcised Hellenist “Jews” to be *geirim*, not Jews. This is reinforced by *Shâul*’s action in the next passage – taking Timothy, already a Hellenist “Jew” (*Trans.* 16:1), yet forbidden entrance to the *Beit-ha-Miqdâsh* as an *αλλογενής* (gentile), to be circumcised in order for Timothy to be recognized by the *Yehudim* (Orthodox-Judaeans) as a Jew.

There was even a period in the kingdom of Israel, under the influence of Queen *Iy-Zêvêl* (Jezebel), when circumcision was abandoned (*Melâkchim Âlêph* 19:14). “In Hellenistic times, circumcision was widely neglected, according to the Book of Jubilees (15:33-34). Many Jews who wanted to participate [in the nude wrestling of] the Greek games in the *gymnasia* underwent painful operations to obliterate the signs of circumcision (epispasm).”<sup>36</sup> This nude wrestling was introduced by *Yehôshua Bêh-Shimôn* – the original ‘*Kôhein hâ-Rêsha*.’<sup>37</sup>

In the first century, the uncircumcised “in the ‘Jewish’ community” principally comprised

- ◇ Hellenists Jews, their children, and children of mixed marriages between a *Yehudâh* (i.e. Orthodox) Jew and a Hellenist Jewess; (a gentile spouse, and hence a mixed marriage including a gentile spouse, wasn’t permitted to remain in the Jewish community at all);
- ◇ mixed marriages between a *Yehudâh* Jewess and a Hellenist Jew (father and children, for example Timothy, *Trans.* 16:1); and
- ◇ *geirim* (cf. *Trans.* 2:10; 6:5; 13:43).

On the other hand, under certain circumstances, such as danger to life, even born Jews are exempt from circumcision. So, as the 1<sup>st</sup> century *Beit-ha-Din shêl ha-Netzârim* noted, one’s share in *hâ-Ôlâm ha-bâ* cannot be dependent upon circumcision *per se*. The discussion of *Trans.* 23:15 concerned whether uncircumcised Hellenist “Jews” (such as Timothy, *Trans.* 16:1) should be required to be circumcised as a requirement for entrance in *hâ-Ôlâm ha-bâ*. Since *Shâul* had Timothy circumcised in the very next passage (*Trans.* 16:3), it is clear that the *Beit-ha-Din shêl ha-Netzârim* decided

- ◇ in harmony with the continued recognition of circumcision as identifying a Jew (except in extenuating medical instances), and
- ◇ that extenuating medical circumstances precluding circumcision are not essentially different from other physical extenuating circumstances precluding conversion (e.g., being married to a gentile unwilling to convert), and
- ◇ Therefore, becoming a Jew cannot be a prerequisite for obtaining entry into *hâ-Ôlâm ha-bâ*. (This conclusion is in complete

agreement with mainstream Orthodox *Halâkhâh*.)

Yet, it is clear both from the evidence of the “*Êlôhim* Fearers”<sup>38</sup> and *Trans.* 15:21 that the *Beit-ha-Din shêl ha-Netzârim* intended that *geirim* continue to learn and grow in their *Tôrâh*-observance. In this, Transition documents that:

- ◇ *geirim* – non-Jews in various stages of progress toward the goal of *Tôrâh*-observance – have a place in *hâ-Ôlâm ha-bâ*, and
- ◇ the Noakhide Laws served only as a minimum threshold admission requirement, full *Tôrâh*-observance, whether or not the novitiate converted, was the necessary ultimate goal of the *geir* required by the *Beit-Din* as a condition of recognition as a *geir(âh)*.

Finding that circumcision was not a prerequisite for a share in *hâ-Ôlâm ha-bâ* widened the discussion to ascertain what is the minimum eligibility requirement for the uncircumcised. This resulted in the adoption of the Noakhide laws as the threshold admission requirement (not end goal) for *geirim* (not *Benei-Nôakh* = all gentiles). Consequently, these concepts are all intertwined in any discussion of *geirim*.

The set of minimal prerequisites for recognizing a gentile as a *geir* was crucial. Jews were not permitted to interact at any level with *Benei-Nôakh* gentiles (e.g. Jews could not even eat with *Benei-Nôakh*). To interact with the Jewish community, a *Bên-Nôakh* was required to come before a *Beit-Din* and make a commitment to comply with the Noakhide laws. The *Beit-Din* then recognized that individual as a *geir tôshâv*. If a gentile was not a legitimate *geir* he was excluded from all interactions with Jews, including being taught *Tôrâh* – or about the *Mâshiakh*. This, *de facto*, constructively excludes gentiles (= *Benei-Nôakh*) from a share in *hâ-Ôlâm ha-bâ*.

Roman occupiers in Israel, officials and businessmen, were the ruling class. Subordination to a *Beit-Din* of Jews to become a *geir* was an anathema to them. Aside from Roman informers, only the exception, motivated to learn and observe *Tôrâh* and practice Judaism, would take this step to become a *geir* and be found attending a *Beit-ha-K’nêsêl*. Post-135 C.E. Roman *Benei-Nôakh*, arrogating the

vacated position of the *Netzârim* and self-proclaiming themselves to be legitimate followers of their antinomian and counterfeit image *Yesh"u* thus self-proclaimed themselves as having a share in *hâ-Ôlâm ha-bâ*. This was a major factor in the emergence of Christianity. These definitions and distinctions are essential to understanding 1<sup>st</sup> century Judaism from a 1<sup>st</sup> century Judaic, rather than 20<sup>th</sup> century European or Western, perspective.

That Jews could not eat with *Benei-Nôakh*, but could eat with *geirim*, necessarily demonstrates that *geirim*, at some point in their growth, undertook the laws of *kashrut*. The undertaking by *geirim* of the complex and advanced laws of *kashrut*, aside from conversion the final and crowning achievement of *Tôrâh*-observance, is one of many indications that the Noakhide laws were merely the minimal threshold requirement for acceptance as a *geir*, not the end goal. The *geir* undertook, before a *Beit-Din*, to learn and grow in *Tôrâh*-observance from the starting point of the Noakhide Laws. Understood in their context, all references to *geirim* and the Noakhide laws dovetail with this conclusion.

The *geir* was a non-Jew who had come before the *Beit-Din* and been granted permission to study to become *Tôrâh*-observant. This group included both the newest novitiates and the more advanced non-Jews who had become *Tôrâh*-observant but had not yet converted, or were unable to undergo circumcision and full conversion. These were also known as *Êlôhim* Fearers (pop. G-o-d Fearers<sup>34</sup>). As a result, uncircumcised, non-Jew *geirim* were “permitted to reside in the land of Israel and enjoy many of the privileges of citizenship.”

Controversy rages concerning whether *geirim* were the יראי אלהים (*Yir-ei' Êl-ôh-im'*; “Reverers of *Êlôhim*,” i.e. “G-o-d Fearers”).<sup>39</sup> This phrase is accurately applied to Jews (cf. *Shemôt* 18:21). A Greek synonym, *παροικος* (*paroikos*), meaning “foreign settler” (cf. IX Sh. 2:19), is sometimes rendered in *LXX* for גר. However, *παροικος* is frequently rendered for תושב (*tô-shâv'*, settler), and once as זר (*zâr*, stranger). In the two instances that גר and תושב are found together (*Va-Yiqrâ* 25:47 & *Be-Midbar* 35:15) גר is rendered in *LXX* as *προσηλυτους* while תושב is rendered *παροικος*.

Another Greek synonym adds to the confusion. In *Keiphâ Âlêph* 1:1, *Shimôn Keiphâ Bêh-Yônâh* addressed his first letter to “the selected-out and *παρεπιδημος* (*parepideimos*, resident-aliens) of the *gâlut* in northern Turkey (Pontus)...” This Greek term for resident alien, *παρεπιδημος*, is found 3 times in the Messianic Writings (also in 2:11 and *Yehudim* 11:13). *Παρεπιδημος* has the closest *LXX*-to-MT correspondence to גר. It is rendered for גר some 70 times in *LXX Tôrâh*, and over 90 times throughout *LXX Tan"kh*. This, like the rest of the Messianic Writings, was written for Jews (“Orthodox” / *Yehudâh* and Hellenist, cf. note 1.0.2) and *geirim* in the *gâlut*, not to the *gôyim* there.

The consistent theme of *παρεπιδημος*, is that of a non-native resident of a country. *Παρεπιδημος* could describe a Jew in the *gâlut* as well as a non-Jew in Israel. Both were resident-aliens in the respective countries. The Soncino *Talmud* notes that גר often describes the candidate-convert, or postulant, as a resident-alien in the community of Jews.<sup>40</sup> This cannot always be assumed. *Tôrâh* refers to *Môshêh* as a גר while in *Midyân* (*Shemôt* 2:22), for example, and the children of Israel as יִרְגָּל while in *Mitzrayim* (*Shemôt* 23:9).

All of the evidence contradicts the assertion of a class of people obeying only the Noakhide laws as an end objective being integrated into the Jewish community. *Geirim* were non-Jews in a continuing state of progress, from the starting point of the Noakhide laws to the end objective of full *Tôrâh*-observance. This is also why there are several references to special laws applying to the uncircumcised *geirim*, by whichever appellation, living among the Jews. Unless they reverted to their former status as a *gôy*, the *geir tôshâv* eventually progressed to the point that they again came before a *Beit-Din* and either:

- ◇ converted and became a Jew (no longer a *geir*), or
- ◇ “graduated” to be recognized as a *geir tzêdêq*.

All of this taken together implies the following definitions:

- ◇ *geir tôshâv* is a transitional, *Tôrâh*-novitiate, postulant, non-Jew, settled, resident-alien; and

- ◇ *geir tzêdêq* is a long-term, not-fully-converted, *Tôrâh*-observant, non-Jew, a resident-alien who is recognized as *tzêdêq*).

*Tôsêphâtâ* to *Sanhedrin* 13 reflects the embracing of the *העולם* (kha·sid·ei' um·ôt' hâ·ô·lâm'; *khasidim*<sup>3.7.2</sup> of the nations of the world), a metonym for גר: "The *khasidim*<sup>3.7.2</sup> of the nations of the *ôlâm* have a portion in the *hâ-ôlâm ha-bâ*." "Nations" implies non-Jews. Though *geirim* are not Jews (they haven't converted), neither should they any longer be regarded as *gôyim* / gentiles / pagans. These are non-Jew *geirim*, *העולם* of the nations, studying and practicing Judaism and "casting their lot" with the Jews in the tradition of *Rut*. Many *pesuqim* in both Scripture and *Talmud* can only be understood when acceptance of a permanent *geir(âh)* is distinguished from the temporary *geir(âh)* candidate for conversion who ceased being classified as a *geir(âh)* upon becoming a Jew at conversion.

The *Beit-Din-ha-Gâdôl*-era definition permits a non-Jew to be accepted as a *geir(âh)* non-Jew(ess) without (circumcision and) conversion.<sup>41</sup> *Geirim* are permitted to convert (and become a Jew) only in accordance with *Halâkhâh*.<sup>7.1.1</sup>

Although a *geir* is popularly understood as a convert or proselyte, there are subtle, but essential, distinctions between a *geir* and a convert or proselyte.

It is an unintentional, but common, transgression of *Halâkhâh* for Jews to describe a converted Jew as a *geir*. (It transgresses *Halâkhâh* because *Halâkhâh* forbids any such reminder of the Jews' former status.) Jews today know only of born Jews, converted Jews (whom they mistakenly refer to as *geirim*) and *gôyim*. To further cloud the issue, modern "*Benei-Nôakh*" *gôyim* self-proclaim themselves as distinct from *Benei-Nôakh* / *gôyim*, attempting to elevate themselves into the position exclusively reserved for *geirim*. Since the *Beit-Din-ha-Gâdôl*-defined *geir* is not a Jew, modern Jews have great difficulty relating to a true *geir* after not having seen a specimen in two millennia. Therefore, modern Jews reason that since the person in question (the true *geir*) is not a converted Jew, (s)he is a *gôy(âh)*. For this reason, congregants of a typical Orthodox *Beit-ha-K'nêsêl*, citing modern

misunderstandings of *Talmud*, are apt to wrongly regard the *geir* as a "Shabbos *gôy*."

Recognizing that modern Jews routinely assume a *geir* to be no different than a "Shabbos *gôy*," today's *geir* must be prepared to decline when asked to do something as a 'Shabbos *gôy*.' The first thing to take into account is that the modern mainstream definition of *geir* is different than the *Beit-Din-ha-Gâdôl*-era definition. Consequently, unless the particular rabbi is unusually erudite (much less lay Jews), discussing whether a *geir* should observe *Tôrâh* is likely to deteriorate into confusion and misunderstanding, an argument of apples and oranges. For clarity, the *geir* should describe himself to mainstream Jews simply as "a non-Jew desiring to keep *Tôrâh* and not be actively singled out in the congregation as different." This dissolves the problem since Jews *expect* non-Jews to have slightly differing views. *Tôrâh*-observant Jews respect the convictions and feelings of the non-Jew.

When the problem arises that a congregant mistakes a *geir* for a "Shabbos *gôy*" the subject of the *Netzârim* is bound to arise, and mustn't be evaded. *Netzârim* positions are neither to be aggressively imposed nor concealed, but handled matter-of-factly.

In order to avoid pitfalls which can undermine the opportunity for optimal transition into an Orthodox *Beit-ha-K'nêsêl*, *geirim* can expect, depending upon personal effort and progress, many months to several years of education and step-by-step implementation under *Netzârim* tutelage before beginning to attend an Orthodox *Beit-ha-K'nêsêl*. Within three to six months after starting to attend a *Beit-ha-K'nêsêl*, under *Netzârim* personal supervision, *Geirei-ha-Netzârim* are required to sit down with their local Orthodox *rav* and present their position, with a copy of *Who are the Netzârim? –Advanced Level* (WAN-AL). *Netzârim* don't practice doctoring the religiously healthy (i.e. in *Beit-ha-K'nêsêl*), so the local Orthodox *rav* has no basis for worrying that a *Netzârim* will be out in his congregation recruiting. On the other hand, neither are we a closet sect nor secret missionary group concealing our beliefs. The *geir* should feel neither apologetic nor defensive about handling this matter-of-factly. Since all but a select few Orthodox rabbis still remain unaware of us, be prepared that their initial response will almost

certainly wrongly presume that this is Christian. Your conduct and desire to become *Tôrâh*-observant, along with time and our tutoring, has repeatedly proven to succeed. And only these factors can demonstrate to them – and to the *Netzârim* – your seriousness and integrity.

Later, when congregants of the *Beit-ha-K'nêsêth* ask who the *Netzârim* are, your response should be that you've discussed it with the local Orthodox *rav* and that, not being a Jew, much less a *Shâliakh Netzârim*, you aren't qualified or authorized to represent the *Netzârim* (or any other Jewish group), state doctrines of, or answer questions about, an Orthodox Jewish tradition. All you are authorized to do is provide inquirers with our books, which present the *Netzârim* positions:

- ◇ *Who Are the Netzârim?* – *Advanced Level* (WAN-AL),
- ◇ *Atonement In the Biblical 'New Covenant'* (ABNC), and
- ◇ *The Netzârim Reconstruction of Hebrew Matityâhu* (NHM).

Inquirers still having questions after reading these books, should contact us directly via the only legitimate *Netzârim* web site at [www.netzarim.co.il](http://www.netzarim.co.il) or our distributor outside of Israel: Schueller House, 65 Washington St. #281, Santa Clara, CA 95050, USA.

Christians sometimes charge the *Netzârim* with “Judaizing,” based primarily on Transition 23:15 – a document, early Church historian Eusebius recorded, never accepted by the *Netzârim*. (Judaize corresponds to the Hebrew הִיָּחַדְתֶּם [hit-ya-heid'], and is found in *Tan"kh* only at *Êsteir* 8:17.) *Trans.* 23:15 reads: “And certain ones, having come down from *Yehudâh*, were teaching the brothers `Unless you have been circumcised according to the customs of *Môshêh* you are not able to be delivered” (cf. also IX Sh. 2:11-15).

Much of the misunderstanding surrounding “law and grace” derives from a careless reading of this *pâsuq*. Yet, the very next thing that *Shâul* did was take Timothy to be circumcised (*Trans.* 16:1-3)! Further, the only instance of the word ἰουδαίω, (ioudaieio; Judaize) refers to *Shâul*'s own practice (III Sh. 2:14)!!!

Grafting onto Israel and the Jewish community as a non-Jew *geir* (see also note *livuiy*, 3.2.1 and chapter on the *B'rit Khadâshâh* of *Yirmeyâhu ha-Nâvi* in *Atonement In the Biblical 'New Covenant'* with glossary entry *Melavêh*) – which involves neither circumcision nor conversion – must not be confused with requiring circumcision and conversion. Just as importantly, requiring circumcision and conversion for homogeneity in the Jewish community and within the community serving יְהוָה according to *Tôrâh* must not be confused with requiring circumcision and conversion for entrance into *hâ-Ôlâm ha-bâ* where allowance is made for the extenuating circumstances which preclude some from circumcision and conversion. Unless there are good reasons precluding circumcision and conversion (such as being married to a non-Jew who does not wish to also convert; the result would be a prohibited marriage), considerations regarding marriage opportunities for children also make circumcision and conversion the far wiser option.

Two words in this *pâsuq* merit particular attention: circumcised and delivered. There is no mention of Judaizing. The *pâsuq* states only that circumcision (and consequent conversion) is not a prerequisite to being delivered. The *pâsuq* doesn't imply in any way that circumcision and conversion is at all undesirable, only that, if conversion is impossible for an individual, (s)he still has an option for entrance into *hâ-Ôlâm ha-bâ*. And that agrees with *Halâkhâh*.

According to this *mishpât*, only the requiring of circumcision / conversion is *âsur*.<sup>16.19.3</sup> Neither circumcision nor conversion, *per se*, are *âsur* according to *mishpât*.

Circumcision certainly continues to be required for conversion as stipulated in the perfect *Tôrâh* (*Tehilim* 19:8) by the Immutable Creator (*Malâkhi* 3:6 & *Tehilim* 89:35). This does not imply that either conversion or circumcision is required to obtain deliverance when becoming a *geir(at) Netzârim*.

Those who argue that “circumcision of the heart” displaces circumcision of the flesh are the most blatant of self-evident, oxymoronic, hypocrites using the same Displacement Theology which argues that the *New Testament* displaces *Tan"kh* and “grace”

displaces *Tôrâh*-observance. True “circumcision of the heart,” which is unhypocritically accompanied by physical adherence to *Tôrâh*, by contrast, is a *Tôrâh* teaching antedating the Christian era (cf. *Devârim* 10:16). This is explicitly corroborated in *Tan”kh* (*Yekhêzqeil* 46:16-18).

**23.15.3 ...you make him twice the son of *Hinôm*-Ravine as yourselves... In *Talmud*, “*Benei-Gei-Hinôm*” (sons of *Hinôm*-Ravine – sons of Hell<sup>10,28.2</sup> are those who “will go down to *Gei-Hinôm* and be punished there for all generations” (*Rôsh ha-Shânâh* 17a).**

In Hebrew the phrase “son of” sometimes has connotations not evident in English. For example, one likely translation of the phrase “New Yorker” into Hebrew would use the construction “son of New York.”

Contrary to a note in the Soncino edition, these are not inmates of an “intermediate” class (i.e. purgatory) suggested by *Beit-Shamai*. The *Benei-Gei-Hinôm* were *minim*. In those days the *minim* were those of “all other sects but mine,” i.e. heretics.<sup>42</sup> This appellation was applied to informers for the Roman Empire, to Hellenist Jews who rejected *Tôrâh*, and to those who denied the enlivening.<sup>28.7.1</sup> Each of these categories were predominated by Hellenist-Roman Pseudo-*Tzedôqim*.<sup>3.7.2</sup> *Minim*<sup>6.7.1</sup> did not refer to the *Netzârim*, who are documented as living harmoniously among the *Perushim* until 333 C.E.!!!

*EB* reads “he becomes multiply more evil than he was before.”

**23.16.1 ...non-binding... Lit. “nothing.”**

**23.17.1** שֶׁקִּדְּשׁוּ (niq·dâsh’; it was made holy, sanctified), ἀγιασας (agiasas; makes holy), ...[by which the gold] was made *qôdêsh*... secundum *EB* and the earliest extant (Greek) mss. ἀγιασας is preferred secundum  $\aleph$  and  $\beta$  rather than ἀγιασων (agiaeion; makes [the gold] holy) as found in *TR* based on later mss. Cf. note 1.18.7.

**23.18.1 ...by the *qârbân* is obligated... *EB*** reads “to make a *qârbân* is obligated to give it.”

A system of substitutionary language was devised to avoid uttering the Name profanely. The meaning of the substitutionary language was לה' קרבן (la-'h' qâr·bân'; a sacrifice for 'h'). The fear was, however, that the individual, whether being interrupted, changing his mind, fainting, dying, or whatever, might utter לה' (la-'h') without completing the phrase, thus uttering the Name profanely. (*Nedârim* 10b).

Consequently, saying קרבן was discouraged, lest, by accident, one might attempt to say לה' קרבן and hazard profaning the Name.

As a result, disputes arose regarding what constituted a valid vow: “by the *Miqdâsh*,” “by the *Mizbeiakh*,” or “by the gold on the *Mizbeiakh*”?

Apparently some who were unscrupulous would “vow” possessions in dispute rather than pay their debts, under the ruse of giving it to charity. Later, these unethical cheats would evade their “vow” on a technicality.

Harvey Falk suggests that corrupt *kôhanim* may have used this as an excuse to divert sacrifices from gentiles to their own pockets. “We know from Josephus that by the year 66 CE the Zealots refused all gifts of Gentiles to the Temple, and they were surely inclined to some such behavior in J-e-s-u-s’ time. According to the *Mishnâh* (*Sheqâlîm* 1:5), only sacrifices which could be vowed or brought as free-will offerings were accepted from Gentiles, whereas it was at the option of the priests to accept gifts for Temple repairs or, upkeep from non-Jews (*Arâkhin* 6A; *Maimonides*, *Matânôt Aniyim* 8:8). Most offerings from Gentiles were surely given for ‘the Temple’ or ‘the Altar’ – we should assume they were unfamiliar with the intricacies of these laws – and the Shamaite Pharisees’ rulings on vows would have enabled the Zealot priests to refuse such gifts, or even pocket the money themselves – since they were not specifically earmarked for sacrifices, and formulas such as ‘the Temple’ or ‘the Altar’ were not being interpreted as referring to sacrifices. (That many gifts were offered by Gentiles is evident from Josephus, Wars 5:17, who records ... ‘that altar universally venerated by Greeks and barbarians.’)”<sup>43</sup>

Noting that the *Perushim* agreed with *Yehôshua* (*Nedârim* 10b), Falk wonders with whom, or which (of seven types of *Perushim*), *Yehôshua* was arguing.<sup>?</sup>

Falk also suggests that it was the responsibility of the money changers at the *Beit-ha-Miqdâsh* to direct the sacrifices to the *Mizbeiakh* on behalf of those who paid for them. Moreover, when a vow could be considered non-binding on some technicality, it then would have permitted the money changers to pocket the money. Cf. note 21.13.2.<sup>?</sup>

**23.19.1** μωροι και (moroi kai; moronic and [blind]), ...**blind**... is not included *secundum* Ⲡ, a-3 and sy<sup>p</sup>, though it is included in β.

**23.19.2 ...the Mizbeiakh of the Beit-ha-Miqdâsh that makes the qârbân qôdêsh...** (i.e. the Altar of the Temple that makes the sacrifice holy). Cf. *Shemôt* 29:36-37 & note 1.18.7.

**23.23.1** אוי להם לחכמים ולפרושים המעשרים הנענע והשבת והרמון וגוזלים ענבים אשר הוא יותר נכבד אלו . זהו משפטי התורה והם החסד והאמת והאמונה □ (Ôy, lâ-hêm' la-kha-khâm-im' u-la-Pe-rush-im' ha-me-as-rim' ha-na'na ve-ha-shêv' êt ve-hâ-ri-môn' ve-ha-gôz-lim' a-nâv-im' a-shêr' hu yô-teir' ni-kh-bad' zêh' u mish-pet-ei' ha-Tôr-âh' ve-hêm' ha-khês' êd ve-hâ-ê-mêt' ve-hâ-ê-mun-âh' . Ei' lu ha-ma-a-mâr-im' re-uy-im' la-as-ôt' ve-lô' lish-kô' akh ôt-âm' ; Ôy to them, to the sages<sup>5.20.1</sup> and to the *Perushim*, the tithers of mint, dill and pomegranates who rob grapes, which is of greater respect / honor. This is the *mishpâtim* of *Tôrâh*, and they are *khêsêd*,<sup>12.7.1</sup> and *êmêt*<sup>5.17.5 & 23.23.6</sup> and *êmunâh*.<sup>8.10.1</sup> These are the fitting sayings to do, and one is not to forget them),

Ουαι υμιν γραμματεις και Φαρισαιοι υποκριται οτι αποδεκατουτε το ηδυσσμον και το ανηθον και το κυμινον και αφηκατε τα βαρύτερα του νομου την κρισιν και το ελεος και την πιστιν ταυτα εδει ποιησαι κακεινα μη αφειναι (Ouai umin grammateis kai Pharisaioi upokritai oti apodekatoute to eiduosmon kai to aneithon kai to kuminon kai afeikate ta barutera tou nomou, tein krisin kai to eleos kai tein pistin tauta edei poieisai kakeina mei afeinai; Ôy for you *Sôphrim* and *Perushim*, hypocrites because you tithe the mint, and the dill, and the cumin, and you have let go of the more

*kâvôd* things of *Tôrâh*: *Halâkhâh* [= *mishpât*],<sup>7.1.1</sup> and graciousness and *êmunâh*,<sup>8.10.1</sup> it logically follows that you are to do these things, not let them go), ...Ôy for you, *Sôphrim* and *Perushim*; hypocrites, because you tithe the mint, and the dill, and the cumin while you let the more *kâvôd* things of *Tôrâh* go: *Halâkhâh*, *khêsêd* and *êmunâh*. It logically follows that you should do these things [as well], not let them go... The Hebrew follows *EB*. The Greek follows Ⲡ, a-3 and sy<sup>p</sup>.

B reads ταυτα δε εδει (tauta de edei; and these things logically follow). *Nestle-Aland* reads αφειναι (afeinai) based on later mss., instead of αφειναι (afeinai). Both are pres. act. inf., “to let go.”

*EB* is often shown to represent the tail end of the evolution of the Hebrew tradition merging with the Greek, i.e. Church, tradition. In *pesuqim* 23-24, there is no credible corroboration from *Nitzâkhôn Yâshân* #234 (see below) to warrant superseding the much earlier Greek and sy<sup>p</sup>.

*Nitzâkhôn Yâshân* #234 clearly states that it portrays *Yehôshua* calling himself a camel. *Pâsuq* 24 was manipulated to support the contention. *NY* #234 reads: אוי לכם הפרשים והצדוקים החניפים (Ôy lâ-khêm' ha-Pe-rush-im' ve-ha-Tze-dôq-im' ha-kha-neiph-im' ; Ôy for you, *Perushim* and hypocritical Hellenist-Roman Pseudo-*Tzedôqim*).

Cf. note ôy, 23.13.1.

**23.23.2** מעשרות (ma-as-rôt'), αποδεκατουτε (apodekatoute), ...**tithes**... *Maasrôt* means “tenths.” The Greek, αποδεκατουτε (you tithe) derives from απο (apo; from) and δεκατος (dekatos; tenth). Cf. *Va-Yiqrâ* 27:30; *Devârim* 14:22-27; *Malâkhi* 3:8-12. Tithes and offerings are: תרומות (te-rum-ôt' ; lifted offerings), respectively. *Terumôt*, derived from רום (rum, lift up),<sup>44</sup> refers to the offerings of produce that were “lifted up” or waved, i.e. “wave offerings” or “heave offerings.”

The principle of tithing money derives from the ancient *terumôt* and *maasrôt* of agricultural produce. The value of these goods was established by their barter value rather than a monetary equivalent. Understanding the calculation of *terumôt* and

*maasrôt* of agricultural produce is essential to understanding the modern translation of tithing into money.

*Halâkhâh de-Rabânân* <sup>7.1.1</sup> requires that *terumôt* and *maasrôt* only be taken of produce grown in the land of Israel. *Halâkhâh de-Ôraitâ*, <sup>7.1.1</sup> however, teaches that whenever the Jew is beyond the borders of Israel he must convert such מעשרות to money. In the days of the *Beit-ha-Miqdâsh*, when we made pilgrimage to *Yerushâlayim*, *Tôrâh* required that we bring a pilgrim offering from our produce to the *Beit-ha-Miqdâsh*. If we had brought the actual produce it would have spoiled on the journey. Therefore, those in the *gâlut* were permitted to convert their מעשרות to money.

*Tan"kh* establishes that the first portion (e.g., firstborn of cattle) belongs to ה', not us. Thus, one doesn't 'give' *maasrôt* to ה'; but merely returns what is His, and was never ours, to His work. Failing that, we קבע (kâv·a' ; cheat) Him of what is His by withholding it (*Malâkhi* 3:8ff). *Tôrâh* does not limit tithing to agricultural produce, nor to the land of Israel. The intent of *Tôrâh* is that the only agricultural produce fit to be tithed without conversion to money was that which was grown in the land of Israel. Produce from חוץ לארץ (khutz lâ-âr' êtz; lit. "outside the land," i.e. the *gâlut*) was also tithed, but converted to money rather than giving the unfit (spoiled during the journey) produce.

Calculation of *maasrôt* in the 1<sup>st</sup> century occurred in several stages:

- א The first step was to allocate the תרומה גדולה □ (te-rum·âh' [pl. te-rum·ôt'] ge-dôl·âh' ; the great offering). תרומה גדולה derives from the "wave offering" given to the *Kôhanim* (*Devârim* 18:3-5). After the destruction of the *Beit-ha-Miqdâsh*, the תרומה גדולה was allocated to the Jew who was selected to be a teacher (sage). "For the average man it is one-fiftieth," i.e. 2%, of gross income. So, of every \$1,000 of income, \$20 is allocated to the Jew who teaches, commemorating the תרומה גדולה for the *Kôhanim*.

- ב The second step was to allocate מעשר ראשון □ (ma·a·seir' ri·shôn' ; the first [primary] tenth). This 10% of the remainder was given to the *Leviim*. With the destruction of the *Beit-ha-Miqdâsh* the primary מעשר was also channelled to the Jew in the legitimate Jewish community who teaches *Tôrâh*. Of the remaining \$980, \$98.00 was the primary מעשר to the Jew in the legitimate Jewish community who teaches *Tôrâh*.
- ג The third step was only deducted by *Leviim*. These were required to give תרומה מעשר (te-rum·âh' ma·a·seir' ; tenth of the מעשר ראשון □ to the *Kôhanim*.
- ד The last step was to allocate the מעשר שני (ma·a·seir' shein-i' ; second tenth) of the remainder <sup>45</sup> in a seven-year cycle on the Judaic calendar. Completion of tithing, then, required an additional allocation of \$88.20 according to the following schedule:
- ד.1 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup> and 5<sup>th</sup> years of *Shemîtâh* (sabbatical) cycle: savings for one's pilgrimage to *Yerushâlayim*.
- ד.2 3<sup>rd</sup>, 6<sup>th</sup> and *Shemîtâh* years: to the poor Jews (and *geirim*) of Israel. <sup>46</sup>

The last *Shemîtâh* year was התשנ"ד <sup>47</sup> (5754) on the Judaic calendar and the next, as of this writing, will be התשס"א (5761). <sup>48</sup>

The total of *terumôt* and *maasrôt* by traditional rabbinic calculation, totaling an exorbitant 20.62%, may then be summarized according to the year of the cycle, and the order of priority established for the ancient practice, as follows (for simplicity, all %ages are converted and stated relative to the original amount, rather than stating the second tithe on the remainder after subtracting the first tithe):

- א. 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup> & 5<sup>th</sup> years: 11.8% of base income to the Jewish teacher(s) <sup>49</sup> + 8.82% of base income saved for pilgrimage to *Yerushâlayim*. (Total = 20.62% of income.)
- ב. 3<sup>rd</sup>, 6<sup>th</sup> & *Shemîtâh* years: 11.8% to the Orthodox Jewish *Tôrâh* teacher(s) <sup>49</sup> + 8.82% payable to the poor Jews and *geirim* in Israel. (Total = 20.62% of income.)

These first and second מעשרות are the rabbinic conclusion of an apparent contradiction between the מעשרות due the *Leviim* and the מעשרות to be eaten by the donor.<sup>50</sup> This impossibly burdensome and greedy interpretation, in conjunction with the destruction of the *Beit-ha-Miqdâsh ha-Sheini*, resulted in tithing becoming largely ignored.

However, there is a different, logical, harmony of these two *mishpâtim*. Rather than referring to two

separate and independent tenths (totalling more than 20%), these *pesuqim* are intended to refer to the same – single – tenth. This single מעשר was to be brought to the *Leviim*. During pilgrimages to *Yerushâlayim*, the donor shared in eating with the *Levi* this single מעשר – together.

The מעשר was an indispensable support for the maintenance of the *Beit-ha-Miqdâsh* and its

## Box 2 – *Netzârim* Seven-Year מעשר Cycle

1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup> & 5<sup>th</sup> years of the *Shemitâh* cycle (5.723% + 4.277% = 10%):

⌘ 5.723% of income is devoted to *Perushi* (Orthodox) Jewish teacher(s)<sup>49</sup> of *Tôrâh* recognized in the legitimate Jewish community:

1.⌘ To the local Orthodox *Beit-ha-K'nêsêl* recognized by the legitimate Jewish community where you pray regularly when accessible (½ of 5.723% = 2.8615% of income), and

2.⌘ Remainder of this 5.723% of income to the *Netzârim*:

⌘.2.⌘ Check or money order in Israeli *sheqâlim* or \$US

⌘.2.⌘ Inquire at *Aqiva 23 Box 12, Raanana, Israel 43261* or on the Internet at [www.netzarim.co.il](http://www.netzarim.co.il) regarding to whom to make your check or money order payable, mailing instructions, etc.

⌘ 4.277% of income is put in your special savings account for a pilgrimage to *Yerushâlayim*.<sup>51</sup>

3<sup>rd</sup>, 6<sup>th</sup> & *Shemitâh* year of the *Shemitâh* cycle (5.723% + 4.277% = 10%):

⌘ 5.723% of income is devoted to *Perushi* (Orthodox) Jewish teacher(s)<sup>49</sup> of *Tôrâh* recognized in the legitimate Jewish community:

1.⌘ To the local Orthodox *Beit-ha-K'nêsêl* recognized by the legitimate Jewish community where you pray regularly when accessible (½ of 5.723% = 2.8615% of income), and

2.⌘ Remainder of 5.723% of income (½ of 5.723% = 2.8615% of income) to *Netzârim*:

⌘.2.⌘ Check or money order in Israeli *sheqâlim* or \$US

⌘.2.⌘ Inquire at *Aqiva 23 Box 12, Raanana, Israel 43261* or on the Internet at [www.netzarim.co.il](http://www.netzarim.co.il) regarding to whom to make your check or money order payable, mailing instructions, etc.

⌘ 4.277% of income for poor Jews in Israel

1.⌘ Check or money order in Israeli *sheqâlim* or \$US,

2.⌘ Inquire at *Aqiva 23 Box 12, Raanana, Israel 43261* or on the Internet at

[www.netzarim.co.il](http://www.netzarim.co.il) regarding to whom to make your check or money order payable, how to mark check “For *Gemakh*,”<sup>52</sup> mailing instructions, etc.

personnel – the service of 'ה. Today the מעשר remains an indispensable support for legitimate Judaism, especially the *Netzârim*, illuminating both estranged Jews and *gôyim* concerning the true *shômeir-Tôrâh* orientation of the authentic teachings of *Yehôshua*; in addition to meeting the threats of miso-Judaism, as well as the theological challenges of Christianity and Islam. Just as our ancient pilgrims had a prescribed share in their מעשר rather than just hand it over, *talmidim* today likewise have a prescribed share in their מעשרות, channeling their prescribed share to obtaining and providing *Netzârim* literature in their own *qiruv* (“outreach,” under *Netzârim* supervision), thereby crediting their spiritual account a share in the resulting fruit – jewels in their eternal crown.

There are many *pesuqim* that detail מעשרות of grain, wine, oil and the like. The paradigms for tithing remain the patriarchs: *Avrâhâm* who gave *Malki-tzêdêq* a tenth of everything, and *Yaaqôv* who vowed that “of everything that You give me I will tithe a tenth to you.”

By these criteria, מעשרות are calculated as a simple 10% of income. This 10% is divided into the two categories using the proportions as in the seven-year schedule above. According to rabbinic calculation, of \$1,000, the sage received \$20 + \$98 = \$118. Plus, the second מעשר (for pilgrimage or poor) was another \$88.20. \$118 + \$88.20 = 206.20 total מעשרות for \$1,000. It is then clear that the rabbinic calculation yields 20.62%, more than double the 10%.

To convert these to relative proportions totalling a simple 10% of base income, we need only multiply these amounts by the fraction 10 / 20.62, which converts the answer to the 10% מעשרות given in the box, expressed in percent.)

Note that support both of the poor and one’s own pilgrimage follows the מעשר to the *Kôhanim* or *Leviim*. The *Kôhanim* or *Leviim* would see that their interests weren’t neglected. Human nature tends to make one provide for one’s own “vacation” (pilgrimage) ahead of the מעשר to the poor. *Yehôshua* probed regarding the מעשר to the poor, knowing that if the individual was satisfying this

מעשר, he was satisfying the other מעשרות as well. Among religious Jews who adhere to this מעשר structure, the מעשר for the poor is a litmus test.

Pilgrimages to *Yerushâlayim* should be made during one of the three pilgrimage festivals (*Pêsakh*, *Shâvuôt* or *Sukôt*). An additional special pilgrimage offering, in addition to the above schedule, is instructed in *Tôrâh*: “none shall appear before Me empty” (*Shemôt* 23:15; 34:20 & *Devârim* 16:16).

**23.23.3** כמון (ka·môn’), κuminum (kuminon), ...cumin... *EB* reads רמון (ri·môn’, pomegranate, hand grenade). Clearly, the confusion is between כמון and רמון, not κuminum and ποσειδος (roiskos). This could only have occurred when translating from Hebrew to Greek, when copying *EB* from an earlier Hebrew source text or in writing copies from the original *EB*.<sup>53</sup> Since all *EB* mss. agree on רמון,<sup>54</sup> the last option must be ruled out. The first two options don’t permit us to discern whether *EB* represents an original Hebrew source text. In either case, however, the Greek clearly came from a Hebrew source, not the reverse.

Pomegranate, the only non-spice, suggests that cumin is almost surely the correct reading. Anise is synonymous with dill.

**23.23.4** הניח (hei·ni’ akh; let... go), αφιημι (afieimi; let... go), ...let... go... Cf. note 26.28.2.

**23.23.5** ואמונה, חסד, משפט (mish·pât’, khês’êd ve-ê·mun·âh’; *mishpât*, *khêsêd* and *êmunâh*), την κρισιν και το ελεος και την πιστιν (tein krisin kai to eleos kai tein pistin; the *mishpât* and the graciousness and the *êmunâh*<sup>8.10.1</sup>), ...adjudication of *Halâkhâh*... *khêsêd*... and *êmunâh*... according to the earliest Greek sources and corroborated in *LXX* and *MT* (see below). For *mishpât* / *Halâkhâh*, cf. 7.1.1. For *êmunâh* cf. 8.10.1.

A moment’s reflection shows that this stands to reason. There must be the application of *Tôrâh* as a remedy for those wronged. The legal framework must be augmented by חסד on the part of the *Beit-Din*. Finally, the *Beit-Din* must be אמונה in carrying

out the משפט / *Halâkhâh* <sup>7.1.1</sup> fairly (i.e. without favoritism or greed). This is exactly what *Yehôshua* has been emphasizing.

Cf. *Yeshayâhu* 1:17; *Yirmeyâhu* 22:3; *Hôsheia* 2:21; & note 5.21.2.

משפט וצדקה (mish·pât' ve-tze·dâq·âh' ; adjudication of *Halâkhâh* and *tzedâqâh* / justness) are paired together in *Yirmeyâhu* 22.3:

משפט וחסד (mish·pât' ve-khês' êd; adjudication of *Halâkhâh* and *khêsêd* <sup>12.7.1</sup>) are paired together in *Mikhâh* 6.8.

חסד, רחמים, משפט, אמת, חסד, ורחמים (mish·pât' , êm·êt' , khês' êd, ve-ra·kham·im' ; adjudication of *Halâkhâh*, *êmêt*, <sup>5.17.5</sup> *khêsêd* <sup>12.7.1</sup> and *rakhamim* <sup>18.27.1</sup>) are grouped together in *Zekharyâh* 7.9.

צדק, משפט, חסד, רחמים, ואמונה (tzêd' êq, mish·pât' , khês' êd, ra·kham·im' , ve-êm·un·âh' ; justness, *Halâkhâh*, *khêsêd* <sup>12.7.1</sup> and *rakhamim* <sup>18.27.1</sup>) are grouped together in *Hôsheia* 2.21.

*EB* reads: משפטי התורה והם החסד והאמת (mish·pet·ei' ha-Tôr·âh' ve-hêm' ha-khês' êd ve-hâ-ê·mêt' ve-hâ-ê·mun·âh' ; *mishpâtîm* of the *Tôrâh*: and they are *khêsêd*, <sup>12.7.1</sup> *êmêt* <sup>5.17.5</sup> and *êmunâh* <sup>8.10.1</sup>). The *EB* text, however, is not consistent in its use of “*mishpât*” with any of the *pesuqîm* from the *Neviim*. For *êmêt*, <sup>5.17.5</sup> cf. *Zekharyâh* 7:9; *Mikhâh* 6:8; *Hôsheia* 2:21; 6:6.

Recognizing that *Yehôshua* was confirming principles set forth in the *Neviim* we can reconstruct the list. This list includes משפט (mish·pât' ; adjudication of *Halâkhâh*), צדקה (tze·dâq·âh' ; justness), חסד (khês' êd <sup>12.7.1</sup>), רחמים (ra·kham·im' <sup>18.27.1</sup>), אמת (ê·mêt' <sup>5.17.5</sup>) and אמונה (ê·mun·âh' <sup>8.10.1</sup>).

**23.23.6 ...êmunâh...** Cf. *Hôsheia* 2:22 & notes 23.23.2 & 8.10.1.

**23.23.7 ...the former...** Lit. “these.”

**23.23.8 הניח** (hei·ni' akh), αφιημι (afieimi), ...**let... go...** Cf. note 26.28.2.

**23.23.9 ...the latter...** Lit. “those.”

**23.24.1** זרע מנהיגים העורים מדקדקים בדבר היתוש ובולעים את הגמל □ (zêr' a man·hig·im' ha-iv·rim' me·daq·deq·im' bid·var' ha-ya·tush' u·bôl·im' eit ha-gâ·mâl' ; seed of blind leaders scrutinizing in the matter / thing / saying of a mosquito and swallowing the camel), οδηγοι τυφλοι οι διυλιζοντες τον κωνωπα την δε καμηλον καταπινοντες (odeigoi tufloi oi diulizontes ton konopa tein de kameilon katapinontes; blind guides, who thoroughly strain out the gnat and swallow the camel), ...**[You are] blind leaders who thoroughly strain out the gnat [from a cup] and swallow the camel...** The Hebrew is according to *EB*. The Greek follows א\*, sy<sup>p</sup> and a-3. B omits οι (oi, the [ones who]). Cf. *Va-Yiqrà* 11:4. The Greek tradition is preferred as in *pâsuq* 23.

*Nützâkhôn Yâshân* #234 reads: שאתם מחננים את הזכוב ובולעים את הגמל □ (shê-at·êm' me·khô·nen·im' eit ha-ze·vuv' u·bôl·im' eit ha-gâ·mâl' ; that you grant grace to the fly and swallow the camel). The context of *NY* #234 here is that of a Middle Ages polemicist arguing that *Yesh"u* is saying that the *Neviim* are insignificant gnats and that *Yesh"u* represents himself as important as a camel. The polemicist argues that *Yehôshua* complains that the rabbis were gracious toward the gnats but would swallow up the camel. No credence can be given to the far-fetched machination of *NY* #234.

The *Êvên-Shôshân Hebrew-English Dictionary* translates the idiom from the KJV: מסננים את היתוש ובולעים את הגמל □ (me·sa·nen·im' eit ha-ya·tush' u·vôl·im' eit ha-gâ·mâl' ; to strain / filter the mosquito and swallow the camel).

**23.25.1** שתקנחו הכוסות והקערות מבחוץ (shê-te·qan·khu' ha-kôs·ôt' ve-ha-qe·âr·ôt' mi·ba·khutz' ; who / which will wipe off the cups and bowls from the outside), καθαριζετε το εξωθεν του ποτηριου και της παροψιδος εσωθεν (katharizete to ekzothen tou poteiriou kai teis parapsidos esothern; you make the outside of the cup and the dish *tâhôr* <sup>35</sup>), ...**make the outside of the cup and dish tâhôr...** “[*Yehôshua*] is clearly referring here to the dispute between the two Schools

[*Beit-Hileil* and *Beit-Shamai*; ybd] over when the washing should take place (*Mishnâh, Berâkhôt* 15B). According to the *Talmud* (*ibid.* 43A), meals of the [*Perushim*] would begin with the drinking of a cup of wine, after which they would break bread together. *Beit-Shamai* held that the hands must be washed before filling the cup of wine, whereas *Beit-Hileil* rules that the washing should take place later, before partaking of the bread. The *Talmud* (*ibid.*, 52 A-B) explains that *Beit-Shamai* was concerned that the cup of wine might become ritually unclean from the hands, whereas *Beit-Hileil* held that it is permitted to use a cup which had become unclean from the outside. [Thus, *Yehôshua*] upheld *Beit-Hileil*'s ruling concerning the outside of the cup, and wished to wash later, before the bread. The *Talmud* further makes clear that *Beit-Shamai* considered those following *Beit-Hileil*'s ruling as eating with unclean hands (as the unclean cup could defile the hands), and this explains the accusation against the disciples.”<sup>56</sup>

“The [*Perushim*] probably did not refer to themselves by that name; it was likely a derisive nickname that eventually came to be applied to their party... So it may very well be that J-e-s-u-s directed his polemic against *Beit-Shamai* calling them [*Perushim*]. Later, when that name had come to be applied to the party as a whole, and the arcana of these disputes was not current among the Church, it was not recalled that J-e-s-u-s' invective was directed not against the Rabbinic party as a whole, but only against a portion of it in an intra-party disagreement. Thus J-e-s-u-s' position was transformed from an intra-Jewish disagreement to a [miso-Judaic] one.”<sup>57</sup>

**23.27.1** טומאות (tum·ôt'), ...*tumôt*... plural of טומאה tum·âh'; q.v. note “tâm·ei'” 10.1.1. *EB* features a play on words: v27 הדומים לקברים (ha-dôm·im' le-qe·vâr·im' ha-me·lu·ban·im'; like whitened tombs)... v28 [on the outside to be just] לבני אדם ובקרבכם (li-ven·ei' â·dâm' u-be-qir·be·khêm'; to persons, but in the midst of you) v29 קברי (qiv·rei'; tombs of [the *Neviim*]).<sup>58</sup>

**23.29.1** ...you build... Another Hebrew play on words from *EB* is noted in *pâsuq* 29 שתבנו (shê-tiv·nu'; that you build) with שבנים (shê-bân·im'; that are sons [you are, of those who]) in *pâsuq* 31.<sup>58</sup>

**23.30.1** ...the blood of the *Neviim*... Cf. *pâsuq* 35. *Yôkhânân* “*ha-Matbil*” *Bên-Zekharyâh Bën-Tzâdôq ha-Kôhein* was widely recognized as a *Nâvi*. Also, *Yeshayâhu* was sawn asunder by *Menashêh* according to tradition (cf. *Talmud Bavli, Yevâmôt* 49b and *Talmud Yerushalmi, Sanhedrin* 10:2, 28c; Ascension of *Yeshayâhu* 51:ff, *Yehudim* 11:37 w / *Yirmeyâhu perâqim* 20 and 37-38; *Divrei-ha-Yâmim Beit* 24:20-21; *Yirmeyâhu* 26:20-23 and *Melâkhim Âlêph* 19:10, 14. Cf. also *Melâkhim Âlêph* 18:4. The historical information – and even certain identification – of the remaining *Neviim* does not tell us about their deaths.

**23.31.0** מעידים (me·id·im'; witnesses), μαρτυρείτε (martureite), ...witness... correspond via *LXX*. Cf. also notes testify 3.6.4 and attest 7.23.1.

**23.31.1** ...you are the sons... Recall that “son” is also used in the sense given in 23.15.3. Cf. also note 9.15.1.

**23.33.1** ...if you do not return in *teshuvâh*... is included in *EB*. Further, there is a play on words here: תשובו בתשובה (tâ-shu'vu bit-shuv·âh'). Literally, this means something like “turn-and-repent in turning-and-repentance,” or “turn-and-repent absolutely.” Cf. note “*teshuvâh*,” 3.2.1.

**23.34.1** ...I send forth *Neviim*... Cf. *Yirmeyâhu* 7:25-28; 25:4.

**23.34.2** ...You... και (kai; and) is not included *secundum* α, β and sy<sup>p</sup>.

**23.35.1** ...the blood of the *tzadiqim* spilled out on *hâ-ârêtz*... i.e. the blood of the just / righteous ones spilled out on the land (of Israel). Cf. *Yôel* 4:19 & *Mishlei-Shlômôh* 6:16-17.

**23.35.2** ...*Hêvêl*... pop. “Abel.”

**23.35.3 ...Zekharyâh...** צכריה בן ברכיה “*Tzekharyâh Bën-Berekyâh*,” as witnessed by *EB*, is not included *secundum* א\*. Cf. *Zekharyâh* 1:1. Jerome (340-420 CE) states that the Nazoraean Gospel read “*Bên-Yehôyâdâh*.” See endnote to not 2.15.1 and note 23.30.2.

**23.35.5 ...between the *Beit-ha-Miqdâsh* and the *Mizbeiakh*...** i.e. between the Sanctuary and the Altar. Cf. *Divrei-ha-Yâmin Beit* 24:20-22 and note “*Mizbeiakh*,” 5.23.0.

**23.37.1 ...but you would not...** Cf. Ky-Lu. 13:34-35.

**23.38.1 ביתכם** (*beit-khêm* ‘; your house), οἶκος ὑμῶν (*oikos umon*; house of you), ...**your Bayit...** οἶκος is the Greek term for “house” used to refer both to the Household of *Yisrâel* (*NHM* 15:24) and to the *Beit-ha-Miqdâsh* (*NHM* 12:4; 21:13; et al.) on *Har ha-Bayit*. (The masc. sing. connective form is *beit*-.... The simple noun form is *bayit*.)

Here, *Yehôshua* refers to the desolateness and emptiness he would be leaving in the *Beit-ha-Miqdâsh*, whose Pseudo-*Tzedôqim* with their doctrines lacked the שכינה (*She-khin-âh* ‘; Neighboring [Divine Presence]). The שכינה was explicitly recorded gracing the *Beit-ha-Miqdâsh ha-*

*Rishôn*,<sup>59</sup> but is never similarly recorded as having returned to grace the *Beit-ha-Miqdâsh ha-Sheini*.

כבוד (*kâ-vôd* ‘; respect, honor and glory) the term reserved in the *Beit-ha-Miqdâsh* for the *Shekhinâh*.<sup>56</sup> *Khagai ha-Nâvi* prophesied (*Khagai* 2:1-9) that the כבוד would be greater in the *Beit-ha-Miqdâsh ha-Sheini* than the כבוד of the *Beit-ha-Miqdâsh ha-Rishôn*. Yet, the *Beit-ha-Miqdâsh ha-Sheini* was destroyed in 70 C.E. with no record of the *Shekhinâh* ever having entered at all – in stark contrast to the *Beit-ha-Miqdâsh ha-Rishôn*.<sup>56</sup>

Barring the invention of a time machine, *Yehôshua* is now the only possible fulfillment of *Khagai* 2:9. Cf. also note 24.27.2. Here, *Yehôshua* also portends the destruction of the *Beit-ha-Miqdâsh* and the State of *Yehudâh* (70 C.E.), as well as the destruction of *Yerushâlayim* (135 C.E.).

**23.38.2 הניח** (*hei-ni* ‘ *akh*; let go, let be), ἀφίημι (*afieimi*; let go, let be), ...**left...** Cf. note 26.28.2. *EB* reads תעזבו בתיכם (*ta-az-vu* ‘ *bât-ei* ‘ *khêm*; you will forsake your houses).

**23.38.3 ...your Bayit is left desolate...** Cf. *Va-Yigrâ* 26:3-46; *Devârim* 28:1-69; *Yirmeyâhu* 22:5; *Melâkchim Âlêph* 9:7-9; *Yeshayâhu* 64:10-11; *Yirmeyâhu* 12:7.

<sup>1</sup> *Shmueil* Safrai, “Synagogue and Sabbath,” *Jerusalem Perspective* (11-12 / 89), p. 8-10.

<sup>2</sup> “Chorazin,” *EJ*, V, 492.

<sup>3</sup> “Tefillin,” *EJ*, XV, 903-4.

<sup>4</sup> This rests primarily on two *loci classici*. *Tehilim* 141:2 reads literally from the Hebrew, “Let my prayer be directed before You like the incense, and the lifting of my palms like the afternoon sacrifice.” If this prayer implied replacing sacrifices, then sacrifices would have been abolished before *Shlômôh* built the *Beit ha-Miqdâsh ha-Rishôn*! The intent of the latter *pâsuq* is “For I desired kindness precluding any need for sacrifice, and intimacy with *Êlôhim* precluding any need for burnt-offerings.” “Knowledge” is used in the same sense here as ancients “knew” their wives and conceived children. Like the *pâsuq* in *Tehilim*, if this *pâsuq* implied abolishing sacrifice, then they intentionally violated *Tôrâh* in continuing sacrifices – thereupon falling in the definition of *Devârim* 13.2-6 as false teachers we shouldn’t follow anyway! Moreover, this passage speaks of kindness and intimacy with *Êlôhim* in all areas of one’s *Halâkhâh*<sup>7.1.1</sup> (Walk, pop. Way), not prayer alone.

<sup>5</sup> Eberhard Nestle, Kurt Aland et al., *Novum Testamentum Graece* (Stuttgart: Deutsche Bibelstiftung, 1979), p. 65.

<sup>6</sup> “Tefillin,” *EJ*, XV, 903-4.

- <sup>7</sup> *Yigâeil Yâdin*, תפילין של ראש מקומרן (*Yerushâlayim*: Hebrew University, translated from an article in *Êrêtz-Yisrâeil* (Vol. 9, The W.F. Albright vol.), The Israel Exploration Society and Shrine of the Book, 1969), particularly pp. 13-14.
- <sup>8</sup> Note in Soncino English edition to *Shabât* 35b.
- <sup>9</sup> *Yigâeil Yâdin*, *Head Tefillin From Qumrân*, translated from an article in *Êrêtz-Yisrâeil* (vol. 9, The W.F. Albright Vol.), (*Yerushâlayim*: Israel Exploration Society and the Shrine of the Book, 1969). p. 9.
- <sup>10</sup> Cecil Roth, "Limestone Relief from the Tomb of Haremheb, about [B.C.E.] 1350," *A History of the Jewish People*, Pl. 8.
- <sup>11</sup> רב, Klein, p. 601.
- <sup>12</sup> רבון, Klein, p. 601.
- <sup>13</sup> "Amôraim," *EJ* 2:865.
- <sup>14</sup> See heading of page at *NHM* 23:7-8.
- <sup>15</sup> רבן, Klein, p. 603.
- <sup>16</sup> "Titles," *EJ*, 15:1163.
- <sup>17</sup> "Rabbi, Rabbinat," *EJ*, 13:1445.
- <sup>18</sup> "Amôraim," *EJ*, 2:873.
- <sup>19</sup> "Semikhâh," *EJ*, 14:1140-47.
- <sup>20</sup> *EJ*, tracing the term chronologically, reads "above." As I am tracing the term in reverse chronology, the description referred to follows rather than precedes.
- <sup>21</sup> "Gamliel, Rabân," *EJ*, 7:295-6.
- <sup>22</sup> רעננה (Ra·a·nan·âh ' ; fresh), popularly spelled Ra'anana.
- <sup>23</sup> "Tanna, Tannaim," *EJ*, 15:800.
- <sup>24</sup> 2<sup>nd</sup> pers. pl. 1<sup>st</sup> aorist pass. subj.
- <sup>25</sup> This is prophesied with great precision, calculated from the order given by *Artakhshast* in B.C.E. 453 to rebuild the *Beit ha-Miqdâsh ha-Sheini*. This is given in *Dânieil* 9:25-26 as 7 + 62 ' 69 "weeks" (sevens) of years. These are the same weeks as when *Yaaqôv* worked for *Lavan* to marry *Leiah* and *Rakhel* (1 week = 7 years). Multiplying this out yields 49 (7 sevens of years) + 434 (62 sevens of years) = 483 (69 sevens / weeks of) years from the order given *Artakhshast* in B.C.E. 453 to rebuild the *Beit ha-Miqdâsh ha-Sheini*. Simple multiplication yields 30 C.E. as the year that the *Mâshiakh* was prophesied to be "cut off," after which *Yerushâlayim* and the *Beit ha-Miqdâsh* would be destroyed. Anyone claiming to be the *Mâshiakh* today must provide scientific authentication of documents proving that he was killed circa 30 C.E.
- <sup>26</sup> Howard.
- <sup>27</sup> Klein's *Etymological Dictionary*, p. 225.
- <sup>28</sup> Ten Commandments.
- <sup>29</sup> *Yigâeil Yâdin*, *Head Tephilin from Qumrân* (*Yerushâlayim*: The Israel Exploration Society, 1969).
- <sup>30</sup> *Shemôt* 12:49 and *Mekh. Pisha*, 15; quoted in "Proselytes," *EJ*, 13:1184.
- <sup>31</sup> *Kid.* 73a; *Yâd, Isurei-Bi'ah* 19:11; *Sh. Ar.*, *EH* 7:22 (quoted from "Proselytes," *EJ*, 13:1184).
- <sup>32</sup> *Bâvâ Metziâ* 58b and 59b.
- <sup>33</sup> Those who are uncircumcised are barred from partaking of lamb.
- <sup>34</sup> In Hebrew: "Benei-Nôakh."
- <sup>35</sup> "Min," *EJ* and *Qimrôn* on 4Q MMT.
- <sup>36</sup> "Circumcision," *EJ*, 5:568.
- <sup>37</sup> "Sports," *EJ*, 15:291.
- <sup>38</sup> Louis H. Feldman, "The Omnipresence of the G-o-d-Fearers," *Biblical Archaeology Review*, XXII.5 (1986.09-10), 59-69.
- <sup>39</sup> Cf. also articles on the "G-o-d Fearers" in *BAR*, 09-10.86, pp. 44-69.

<sup>40</sup> Note at *Makôt* 9a.

<sup>41</sup> Cf. *Yirmeyâhu Bêh-Dâvid, Who are the Netzârim?* – Advanced Level

<sup>42</sup> Cf. “*Minim*,” *EJ*.

<sup>43</sup> Harvey Falk, *J-e-s-u-s the Pharisee*, (Paulist Press, 1985), pp. 151-153.

<sup>44</sup> Klein.

<sup>45</sup> \$980 minus 98 = 882, Based on the original \$1,000, this tithe equals \$88.20.

<sup>46</sup> “*Terumôt* and *Maaserôt*,” *EJ*, XV, 1025-28.

<sup>47</sup> Note that the initial  $\pi$  (= 5,000) is sometimes understood.

<sup>48</sup> For the mathematically inclined, simply take the year on the Judaic calendar modula 7.

<sup>49</sup> If the *talmid* prays regularly at a local Orthodox (only) *beit k'nêsêt* – which (s)he is expected to do where accessible – then the 11.8% portion is distributed equally between the local Orthodox *beit k'nêsêt* and the *Netzârim*. Otherwise, the entire 11.8% portion is given to the *Netzârim* in *Raanana*, Israel.

<sup>50</sup> Q.v. *Devârim* 14:22ff.

<sup>51</sup> While this money is maintained solely by the individual, nevertheless (s)he should meticulously keep track of the amount. Excepting life-threatening emergencies (then governed by the principle of *piquakh nephêsh*), this money should not be touched for any other purpose.

<sup>52</sup> ת"ג (ge·mil·ut' khês'êd; benevolent fund).

<sup>53</sup> There are also other possibilities which are less plausible.

If we assume an original Greek ms., then it could have been translated into Hebrew as כמון and confused in later copies. This evinces many unanswered questions. Roman Christians were non-Jews almost totally illiterate in Hebrew so they couldn't have translated it from the Greek. Israeli Jews of that period were mostly illiterate in Greek so they had neither the ability nor the motivation to translate a Greek text into Hebrew. The *Tzedôqim* are a possible exception. Evidence of a Hebrew text produced by non-Jews is totally lacking. Early church leaders put no credence in the Hebrew text, so they wouldn't have done it.

*Sheim-Tôv* translated cumin properly but his original was misread and all subsequent copies reproduced the misprint. But many of those copies were circulated in *Sheim-Tôv*'s lifetime and by those who knew him. How did the error proliferate despite his own knowledge of the error?

<sup>54</sup> Q.v. Howard's notes for 23:23, p. 116.

<sup>55</sup> “καθαρος, “free from impure admixture” (*Vine's Expository Dictionary of New Testament Words*, p. 186). This is the Greek equivalent of טהור.

<sup>56</sup> Harvey Falk, *J-e-s-u-s the Pharisee*, (Paulist Press, 1985), p. 149-150).

<sup>57</sup> Lewis B. Reich, Internet, *Crosstalk* forum, 96.10.04

<sup>58</sup> Howard.

<sup>59</sup> *Melâkhim Âlêph* 8:1-11 & *Yekhêzqeil* 11:22-23.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 24

**24.1.1** בית המקדש (Beit-ha-Miq-dâsh' ; the House of the Sanctified / Hallowed [Mountain], the House of the place which was consecrated, made holy), τας οικοδομας του ιερου (tas oikodomas tou ierou; the buildings of the temple), ...**the Beit-ha-Miq-dâsh...** The Hebrew reconstructs the proper name in *Tan"kh*. *EB* reads only המקדש (*ha-Miqdâsh*; the Holy [alluding to the *Beit-ha-Miqdâsh*]). The Greek follows all of the earliest extant mss.

*Beit-ha-Miqdâsh*, as the Greek suggests, refers principally to the main building, but also to the complex of surrounding courts and structures on *Har ha-Bayit*. From the context, we see that the עזרת ישראל (Êz-rat' Yis-râ-eil' ; Courtyard of Israel) is meant. *Yehôshua* was neither *Kôhein* nor *Leivi*. (Jews are distinguished as *Kôhanim*, *Leviim* and *Yisre-eilim*.) Only *Kôhanim* and *Leviim* were permitted inward from עזרת ישראל into the sacrifice and the מזבח (Miz-bei' akh; Altar) area, and only *Kôhanim* were permitted in the Sanctuary proper.

One of *Yehôshua*'s 12 *talmidim*, *Matityâhu ha-Leivi*, the author of *Matityâhu*, was a *Leivi*. *Matityâhu* could serve as an excellent "tour guide," pointing out the insider's perspective of various features and giving explanations as they toured up to עזרת ישראל inclusive. עזרת ישראל was the narrow, porch-like court between the מזבח and עזרת נשים (Êz-rat' Nâsh-im' ; Courtyard of Women).

"*Beit-ha-Miqdâsh*" here is used in a general sense of the complex of buildings. The term isn't restricted solely to the היכל (Hei-khâl' ; Temple, lit. "Temple") and the דביר (De-vir' ; Innermost Place) housing the ארון הברית (A-rôn' ha-B'rit' ; Chest of the Pact; pop. "ark of the covenant"). Only *Kôhanim* entered the היכל to service the מנורות (me-nôr-ôt' ; oil-lamp candelabras), etc. Only the *Kôhein* <sup>2.4.1</sup> *ha-Gâdôl* entered the דביר once a year, on *Yôm Kipur*.

**24.2.1** ויאמר (va-yô' mēr; and he said), ο δε αποκριθεις (o de apokritheis), ...**and he, reply-**

**ing...** according to *EB* and all of the early mss., rather than I-η-σ-ο-υ-ς (I-ei-s-o-u-s; *I-ei-s-o-u-s*) as found in *TR*.

**24.2.2** אני אומר לכם שהכל יהרס ולא ישאר שם אבן על אבן (a·ni' ô·meir' lâ·khêm' : shê-ha-kôl' yei·hâ·reis' ve-lô' yi·shâ·eir' shâm êv' ên al êv' ên; I tell you that [it] shall all be demolished / torn down, and not a stone upon a stone shall be left / remaining there), ου μη αφεθη οδε λιθος επι λιθον ος ου καταλυθησεται (ou mei afethei ode lithos epi lithon os ou katalutheisetai; by no means will be left here a stone on a stone which shall not be thrown down), ...**I tell you that it shall all be demolished and not one stone upon another shall be left remaining there...** according to *EB* and the earliest extant Greek mss. Cf. note 26.28.2, *Yirmeyâhu* 7:14, and note 5.17.2. For אמן (â·mein' ) cf. 8.10.1.

**24.3.1** הר זתים נגד בית המקדש (Har Zeit'im' nêg' êd Beit-ha-Miq-dâsh; Mount of Olives opposite the *Beit-ha-Miqdâsh*), του ορους των ελαιων (tou orous ton elaion; the mount of the olives), ...**Har Zeitim...** according to *EB* and the earliest extant Greek mss. Cf. note 21.1.1.

**24.3.2** פיט"רוש ויחנן ואנדריאה בסתר (Petros, ve-Yô-khân·ân' , ve-Andreiah ba-seit' êr; *Keiphâ*, *Yôkhânân* and Andrew [i.e., *Âdâm*] in private / secretly), οι μαθηται κατ ιδιαν (oi matheitai kat idian; the *talmidim* by themselves), ...**Keiphâ, Yôkhânân and Âdâm... in private...** according to *EB* and the earliest extant Greek mss. Cf. 5.1.1.

**24.5.1** ...many will come – in my name and saying I am the *Mâshiakh* – and they will lead many astray... While there have since been many false messiahs in the Jewish world, the arch-antithesis which most accurately fits *Yehôshua*'s prophecy here is I-η-σ-ο-υ-ς

(I-ie-s-o-u-s) – J-e-s-u-s “Christ” – who has led millions astray from *Tôrâh* and into idolatry.

**24.6.1** כאשר תשמעו המלחמות וחכרת הצבאות (ka-a-shêr' tish-me-u' ha-mil-khâm-ôt' ve-khêv-rat' ha-tze-vâ-ôt' ; when you<sup>pl.</sup> hear [hearken] the wars and a coalition [lit. company] of arrays / armies [pop. “hosts”]), μελλησετε δε ακουειν πολεμους και ακοας πολεμων (melleisete de akouein **polemous** kai akoas **polemon**; and you will impend to hear polemics / conflicts and hearings of polemics / conflicts), ...**When you hear of impending conflicts, and a coalition of armies...** according to *EB* and the earliest extant source mss. “Hearings” were the news reports of that day, not mere “rumors.” The history of the Church’s attitude toward Judaism, miso-Judaism, and the persecutions, Inquisition, Crusades, *Shôâh* (Holocaust) and other ‘ethnic cleansings’ of Jews (dating back at least to Constantine’s extermination of the *Netzârim* in 333 C.E.) is portended in the combined meanings of πολεμος.

**24.6.2** השמרו פן תהבלו שכל זה עתיד לבא (hi-sham-ru' pên teh-bal' u shê-kâl' [kol] zêh â-tid' lâ-vô' ; watchguard lest you act vainly [i.e. ineffectively, concerning] all of this is future to come), ορατε μη θροεισθε δει γαρ γενεσθαι (orat mei throeisthe dei gar genesthai; see [that] your aren't panicked for it must become), ...**watchguard yourselves lest you act ineffectively concerning all of this to come in the future...** according to *EB* and the earliest extant source mss. (Alternative readings of תהבלו are MH [modern Hebrew] and, hence, invalid.) Παντα (panta; all things) is not included *secundum*  $\aleph$  and  $\beta$ . Its inclusion in *TR* is based on  $\text{sy}^p$ .

**24.6.3** אבל עדין אין התכלית (a-vâl' a-dai' in ein ha-ta-khlit' ; however still it isn't the end), αλλ ουπω εστιν το τελος (all oupo estin to telos; but it isn't yet the end), ...**the end is not yet...** according to *EB* and the earliest extant source mss. תכלית (takh-lit' ; end), as found in *EB*, means “end” rather than the Hebrew term from the *Neviim* – קץ (qeitz; interruption, cut-off, see note 28.20.1). This

is a deliberate ambiguity, since no individual can know whether his or her end will coincide with the קץ. The probability is that one's end will precede the קץ. Consequently, each person must be resolved to persevere (24.13.1) to the תכלית, whether or not it is the קץ.

Clearly from the description these are expected before the end of this world-age in which we have seen the re-establishment of the State of Israel and the regathering of the Jews from the four corners of the *Gâlut*. Many things are to be experienced before the gathering of his followers in *pesuqim* 30-31. Heed also the warning in *pâsuq* 4.

**24.7.1** ויקום גוי על גוי וממלכה על ממלכה (ve-yâ-qum' gôy al gôy, u-mam-lâkh-âh' al mam-lâkh-âh' ; and shall rise **gôy** upon **gôy**, and domain upon domain), εγερθησεται γαρ εθνος επι εθνος και βασιλεια επι βασιλειαν (egertheisetai gar ethnos epi ethnos kai basileia epi basileian; for **gôy** shall rise upon **gôy**, and kingdom upon kingdom), ...**gôy shall rise over gôy and domain over domain...** according to *EB* and the earliest extant source mss. Cf. *Yeshayâhu* 19:2; *Divrei-ha-Yâmim Beit* 15:6.

**24.7.2** מהומות רבות ורעב כבד ורעש במקומות (me-hum-ôt' rab-ôt' ve-râ-âv' kê-veid' ve-ra-ash' bim-qôm-ôt' ; great commotions / pandemoniums, and severe [lit. heavy] famine, and an uproar in places), σεισμοι και λιμοι (seismi kai limoi; earthquakes and famines), ...**great commotions, severe famines and earthquakes in [various] places...** according to *EB* and  $\aleph$ . B reverses the order. A-3 and  $\text{sy}^p$  includes και λοιμοι (kai loimoi; and epidemics) as found in *TR*. Λοιμοι is a conspicuous confusion with λιμοι, redacting in a Greek play on words.

**24.8.1** כל אלה תחלת המכאובות (kâl [kol] eil' êh te-khil-at' ha-makh-ôv-ôt' ; all of these are the beginning of the causes-of-pain), παντα δε ταυτα αρχη οδινων (panta de tauta arkhei odinon; and all of these are the primacy of birth pains), ...**all of these things are the beginnings of birth pangs...** according to *EB* and the earliest extant

source mss. This refers to the labor pains and contractions which give birth to the appearance of the *Mâshiakh Bêh-Dâvid*.

**24.9.1** אז ימסרו אתכם לצרות ויהרגו אתכם ותהיו  
אז ימסרו אתכם לצרות (âz yim·ser·u' êt·khêm'  
le-tzâr·ôt' ve-ya·har·gu' êt·khêm' ve-ti·hi·yu'  
le-khêr·pâh' le-kâl' [kol] hâ·âm·im' al shem·i' ;  
then they will deliver you into trouble, and they will  
kill you; and you will be a reproach to all of the kin-  
dreds over my name), Τότε παραδουσιν υμας  
εις θλιψιν και αποκτεουσιν υμας, και εσεσθε μι-  
σουμενοι υπο των εθνων δια το ονομα μου  
(Tote paradosousin umas eis thlipsin kai apokte-  
nousin umas, kai esesthe misoumenoi upo ton ethnon  
dia to onoma mou; Then they will deliver you over  
into trouble and will kill you; and you will be es-  
chewed by the *gôyim*, through my name), ... **Then  
they will deliver you into trouble, and they  
will kill you; and you will be regarded as an  
object of scorn by the *gôyim* on account of  
my name...** according to *EB* mss. A, E & F, and  
the earliest extant source mss. The phrase ימסרו  
אתכם לצרות (ya·as·ru' êt·khêm' le-tzâr·ôt' ; they  
will bind / prohibit you to / for trouble), as found in  
*EB* Add. no. 26964, is grammatically unsound and  
makes no reliable sense.

“...and you will be regarded as an object of scorn  
by the *gôyim*!” Not by the Jews! Neither Christians  
nor J-e-s-u-s Christ are the ones regarded as an ob-  
ject of scorn by the *gôyim*. It is the *Tôrâh*-observant  
Jew who has, for millennia, been the object of deri-  
sion by the *gôyim*!

Several important observations impact upon un-  
derstanding this *pâsuq*.

The mss. document that the Christians, inter-  
preting εθνος (*ethnos*) as peoples rather than the  
Hebrew equivalent גויים (*gôyim*), redacted the ear-  
liest source documents, which read των εθνων (ton  
ethnon; the peoples), to instead read παντων των  
εθνων (panton ton ethnon; all of the peoples), which  
they interpreted as “all peoples.” In fact, later mss.  
were redacted again to reflect this evolving  
miso-Judaic Displacement Theology, reading  
παντων εθνων (panton ethnon; all peoples).

Secondly, ימסרו can be understood two ways,  
both of which date back to 1<sup>st</sup> century connotations:

- ⌘. they will bind you over, remand you, and
- ⌚. they will prohibit you, outlaw you

Christians have traditionally assumed that this  
referred to the Pseudo-*Tzedôqim* arresting *Yehôshua*  
/ *Yesh"u* and remanding him to Pilate. However,  
this *pâsuq* continues to contradict and preclude this  
interpretation. The *pâsuq* doesn't say that the ‘dis-  
ciples’ of *Yesh"u* would become an object of scorn  
among Jews! It says, rather, that the *talmidim* of  
*Yehôshua* would become an object of scorn among  
the *gôyim*!!! And this was fulfilled by *Netzârim*  
Jews, not *gôyim* Christians! Preserving this context,  
the introductory phrase must then refer to *gôyim*, not  
Jews, who will ימסרו the *Netzârim*. This is exten-  
sively documented in my introductory book *Who Are  
the *Netzârim*? – Advanced Level*.

**24.10.1** ואז ירגזו רבים ויבגדו הם בהם ויתקצפו בנייהם  
(ve-âz' yir·gez·u' rab·im' va-yiv·ged·u' hêm  
bâ·hêm' ve-yit·katz·phu' bein·ei' hêm; and then  
many will become stirred up, and will act deviously  
with each other, and will foment rage among them-  
selves), και τότε σκανδαλισθησονται πολλοι και  
αλληλους παραδουσιν εις θλιψιν (kai tote  
skandalistheisontai polloi kai alleilous paradosousin  
eis thlipsin; and then many will be tripped up, and  
will deliver one another over into trouble), ... **Then  
many will become stirred up, each will treat  
the other deviously, fomenting rage among  
themselves...** according to *EB* and the earliest  
extant source mss. This is a perfect description of  
the state of the Jewish community today.

Σκανδαλιζω (*scandalizo*), the verb used in the  
Greek mss. of this *pâsuq*, means to scandalize, cause  
to stumble, ensnare, trip up), a phenomenon of news  
journalism peculiar to our time.

**24.11.1** ויקומו נביאי השקר ויטעו את הרבים  
(va-yâ·qum' u ne·vi·ei ha-shêq' êr ve-yat·u' eit  
hâ-rab·im' ; and prophets of the lie shall arise and  
lead the public <sup>1</sup> astray), και πολλοι ψευδο  
προφηται εγερθησονται και πλανησουσιν πολλο  
υς (kai polloi pseudoprofeitai egertheisontai kai  
planeisousin pollous; and many pseudo-prophets will

arise and lead many astray), ...and pseudo-prophets of the lie shall arise and lead the public astray... according to *EB* and the earliest extant source mss. Cf. also note 22.29.1.

If ‘false prophets’ generally were intended in Hebrew, the phrase would read נביאי שקר (ne-vi-ei’ shêq’ êr), which is supported only in *EB* ms. G.

The prefix ה (ha-; the) in השקר (ha-shêq’ êr), supported by all of the other mss., fixes the reading as ‘the Lie’s prophets’ (prophets of the Lie or the false prophets, with specific false prophets in mind), rather than merely ‘prophets of a lie’ = ‘false prophets’ generally. In the 1<sup>st</sup> century observant Jewish community in which *Yehôshua* was speaking, this clearly referred to the characteristic Hellenist selective observance, which *gôyim* later syncretized with their Roman paganism to evolve Christianity. Cf. also *Devârim* 13:2-4 note 22.29.1 & VI Sh. 16:17.

*Yehôshua* couldn’t be referring to ‘pseudo-prophets of *Tôrâh*-observance’ as ones who ‘shall arise.’ *Neviim* of *Tôrâh* had, already in the 1<sup>st</sup> century, been around for centuries. The only future ‘lie’ which would have pseudo-prophets who shall arise, in the future to *Yehôshua* and his *tal-midei-ha-Netzârim*, is *a priori*, Christianity.

This is confirmed by the phrase which follows – “with the proliferation of *Tôrâh*-lessness...”

**24.12.1** וכאשר תרבה הרשעות תפוג אהבת רבים (ve-ka-a-shêr’ tirb-êh’ hâ-rish-ut’ tâ-phug’ a-hav-at’ rab-im’; and when wickedness shall proliferate, the love of many will wane), και δια το πληθυνθηναι την ανομιαν ψυγησεται η αγαπη των πολλων (kai dia to pleithuntheinai tein anomian psugeisetai ei agapei ton pollon; and because *Tôrâh*-lessness will proliferate the love of many will breathe coldness), ...and with the proliferation of *Tôrâh*-lessness the love of many will wane... according to *EB* and the earliest extant source mss. In *Tôrâh*, הרשעות (hâ-rish-ut’; the wickedness, cruelty) is synonymous with *Tôrâh*-lessness. Cf. note 7.23.2.

**24.13.1** ואשר יתכה עד התכלית יושע (ve-a-shêr’ ye-khak-êh’ ad ha-takh-lit’ yi-vâ-sha’; and he who shall wait until the end shall be saved), ο δε

υπομεινας εις τελος ουτος σωθησεται (ο δε upomeinas eis telos outos sotheisetai; and he who perseveres into the end is he who will be saved), ...and he who shall persevere to the end shall be saved... according to *EB* and the earliest extant source mss.

**24.14.1** ותדרש בשורה לעז אור נגילי זאת (va-ti-dâ-reish’ be-sôr-âh’ la’ az “e-van-ge-li” zôt; and the tidings, in foreign slander “evangelism,” shall be expounded as *midrâsh*), και κηρυχθησεται τουτο το ευαγγελιον τας βασιλειας (kai kei-rukhtheisetai touto to euaggelion tas basileias; and shall be announced this evangelism [pop. “gospel”] of the realm), ...and the tidings shall be expounded as *midrâsh*... *secundum EB* and the earliest extant source mss. (Greek), respectively. *EB* clearly goes through contortions to accommodate the Church’s stipulation that this *Midrâsh* must specify the “gospel,” which is a word as foreign to Hebrew as it is alien to Judaism.

Contrary to popular assumptions, the explanation of the word לעז as formed from the initials of the words לשון עבודה זרה (le-shôn’ am zâr = the tongue [i.e., language] of a foreign kindred) is erroneous.<sup>2</sup> Rather, לעז derives from the verb of the same spelling, lâ-az’, “he spoke in a foreign language” and, by extension, the connotation “he spoke ill of,” “he slandered.”

**24.14.2** בכל הארץ (be-kâl’ [kol] hâ-âr’ êtz; in all of the land), εν ολη τη οικουμενη (en olei tei oikoumenei; in all the civilized world), ...throughout the land... *secundum EB* and the earliest extant source texts (Greek), respectively. In Hebrew, הארץ (hâ-â’ rêtz; the land) routinely refers to Israel in contrast to the *gâlut*, unless otherwise specified or clearly indicated by context. The context here (*pâsuq* 8) suggests the wider connotation. Cf. 2.20.0.

Οικουμενη is not found in *LXX*. It derives from οικεω (oikeo; to dwell / inhabit), referring to the then civilized (inhabited) world – the Roman Empire. Οικουμενη was the Greek word used to denote the Roman Empire – by Greek speakers. This convenient distortion, extrapolating from ‘civilized

world’ to the Roman Empire in particular, is yet another example of how *Netzârim* teachings were wrested from Israel and the Jews into the Displacement Theology arrogated by the *gôyim* of Christianity and the Church.

Three Hebrew terms that are regularly confused in English versions should be kept distinct:

- א. העולם (hâ-ô’lâm’, world-age, eon), αἰὼν (aion; eon, world-age), cf. 12.32.2;
- ב. צבאות (tze-vâ-ô’t’, arrays / armies, pop. “hosts”), also עדיים (a-dây’ im, ornament), correspond via *LXX* to κόσμος (cosmos, heavenly or personal ornaments), cf. 4.8.1;
- ג. תבל (tei-veil’, civilized world), οἰκουμένη (oikoumenei, inhabited earth, civilized world).

**24.14.3** לעדות עלי על כל הגוים (le-eid-ut’ âl-ai’ al kâl [kol] ha-gôy-im’ ; for evidence about me concerning all of the *gôyim*), εἰς μαρτυριὸν πασιν τοῖς ἔθνεσιν (in testimony among the entire *Gâlut* [lit. among all of the *gôyim*]), ...**as evidence about me concerning all of the *gôyim*...** according to *EB* and the earliest extant source mss.

**24.14.4** ואז תבא התכלית (ve-âz’ tâ-vô’ ha-takh-lit’ ; and then shall come the end), και τότε ἔξει το τέλος (kai tote ekzei to telos; and then arrive the end), ...**and then the end shall come...** according to *EB* and the earliest extant source mss. This refers to the קץ (cf. notes 28.20.1 and 24.6.3).

**24.15.1 ...11<sup>th</sup> Horn of 4<sup>th</sup> Beast...** cf. note 16.19.5.

**24.15.2 ...Iron & Clay Feet...** This vision from *Dânieil* 2:31-44 is divided into four materials corresponding to the same four world kingdoms corroborated in other visions (cf. note 16.19.5):

- א. Head of Gold – *N-e-v-u Khadnêtzar / Bâvêl*;
- ב. Breast & Arms of Silver – Media-Persia;
- ג. Belly & Thighs of Copper – Greeks / Alexander the Great;
- ד. Feet of Iron & Clay – Rome and its offspring, which evolved into dual, bipolar, world pow-

ers, currently personified in the now defunct Soviet Union “Iron” (Curtain) and U.S. “clay” (representing mixture of peoples) respectively. The latter, a democracy, is a chain of authority deriving from the public.

Like any chain, a democracy can be no stronger than its weakest link. The weak link in democratic systems is its most essential attribute – the people with whom rests final authority. The public repeatedly demonstrates itself to be, overwhelmingly, selfishly unconcerned, ill informed, lemmings to the pipers of propaganda, and lacking in resolve and endurance. Yet, being more responsive to their populace, democracies thrive economically. Hence, democracies will continue to be weak-willed in foreign policy compared to dictatorships and kings, yet powerful entities because of their economies.

Thus, we find that the fulfillment of the vision of the ‘iron and clay feet’ is concurrent with the fulfillment of the vision of the ingathering of the exiles exactly as prophesied. Moreover, we can see the self-fragmentation of the nations of the world unfolding before our eyes, from the former Soviet Union to Africa and the Balkans.

**24.15.3** Όταν οὖν (otan oun; when therefore), ...**When therefore...** according to the earliest Greek source mss. The phrase is not included in *EB*.

**24.15.4** זה אנטיק”ריסטוס וזהו שקרן שומם האמור על פי דניאל (zêh antichr”stos, ve-zêh’ u shi-qutz’ shô-meim’ hâ-â-mur’ al pi Dâ-ni-eil’ ; this is the antichrist, and this is the desolate detestation told / said by *Dânieil*), ἰδεῖτε το βδελυγμα της ερημωσεως το ρηθεν δια Δανιηλ του προφητου (ideite to bdelugma teis ereimoseos to reithen dia Danieil tou profeitou; you see the stink of desolation spoken through *Dânieil* the prophet), ...**you see the shiqutz shômeim told by *Dânieil* ha-Nâvi...** *secundum* the original quotation in MT *Dânieil* 11:31 and the earliest extant source mss. (Greek), respectively. For *nâvi*, cf. note 11.9.1.

*LXX* of *Dânieil* 11:31 reads “[and make the] βδελυγμα ηφανισμενον (bdelugma efanisimenon; the stinking [thing] disappear). The use of the verb αφανιζω (afanizo; to disappear) shows that this

*pâsuq* in the Greek source mss. of *NHM* is not quoted from *LXX*. Therefore, it derives from a Hebrew source. This phrase is also found in *LXX* at *Dânieil* 9:26-27. Cf. also *Dânieil* 12:11.

This prophecy by *Yehôshua* predicts the ruin of *Yerushâlayim* and the *Beit-ha-Miqdâsh* of the same type as that prophesied by *Dânieil*. When *Yehôshua* was a child, the Roman official Sabinus had desecrated the *Beit-ha-Miqdâsh*.<sup>3</sup>

Only 4 years before *Yehôshua* uttered this prophecy Pontius Pilate came to power (26 C.E.). “At the outset of his rule, he incurred the resentment of the Jews when his army, in *Yerushâlayim* for its winter encampment, brought into the city its standards bearing the imperial image.”

Mazar identifies these insignias as “Imperial eagles.” See also, however, note 13.28.2 where Baron identifies the symbol of the 10<sup>th</sup> Roman Legion as a pig. It is likely that *Yehôshua* probably perceived the growing impatience of the Romans toward non-Hellenist Judaic cultural and religious peculiarities. He was acutely aware of the compromised *kôhanim* Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> who were Roman quislings (note 5.20.1). Considering these together, he could see the consequences in the same way as earlier *Neviim* had (see Table 1).

“From Jerome, in his Latin version of the ‘Chronicle of Eusebius’<sup>4</sup> we learn that as a final sign of the subjection of the Jews to the Roman power a swine was sculptured in the marble of the gate through which one went out of *Aelia* toward

*Beit-Lêkhêm*.” Under Hadrian, the Roman 10<sup>th</sup> Legion may again have flown their flag of the pig on *Har ha-Bayit*. They may also have slaughtered pigs to grill on the site of the *Mizbeiakh*. Cf. “Abomination of Desolation,” “*Aelia C-a-p-i-t-o-l-i-n-a*,” “Hadrian” and “pig” in *EJ*. See also 24.15.6 & 13.28.2.

**24.15.5** במקום קדוש (ba-mâ-qôm’ Qâ-dôsh’ ; in the *qâdôsh* [Holy] Place), εν τοπω αγιω (en topo agio; in a holy place), ...in the *Qâdôsh* Place... according to *EB* and the earliest extant source mss. This is the *Teimâni* pronunciation. *Sephâradim* and *Israelis* pronounce this Qo’ desh. Cf. *Shemôt* 29:30, 37; 30:10, 26-29; 31:11; 35:19; 36:1, 3, 4, 6; 38:24-27; 39:1, 41; 40:9-10; et al., and note 1.18.7.

**24.15.6 ...he who reads should comprehend...** The early followers twice thought (for a short time) that this had been fulfilled: first in 70 C.E. with the destruction of the *Beit-ha-Miqdâsh*, and then again in 135 C.E. when Hadrian crushed the *Bar-Kôkhvâ* rebellion and established pagan *Aelia C-a-p-i-t-o-l-i-n-a* ovetop the ruins of *Yerushâlayim*. Both times, the *Netzârim* (and other Jews) were either exiled from *Yerushâlayim*. Some Jews, principally proto-Christian Jews, fled to Pella, in the mountains near the Dead Sea.

In the first instance, when the *Netzârim* realized that the *Mâshiakh* had not returned / come, the proto-Christian Jews returned to *Yerushâlayim*. The

Table 1 – The Dual Fulfillment of *Dânieil*’s Prophecy (9:26-27)

	Conqueror	Paganized <i>Yerushâlayim</i> Renamed to:	Appalling Abominations
<i>Dânieil</i> foresaw	<i>Antiochus Epiphanes</i>	Z-e-u-s O-l-y-m-p-i-s	The worship of Z-e-u-s at the site of the former <i>Beit-ha-Miqdâsh</i> and the sacrificing of pigs on the <i>Mizbeiakh</i> .
<i>Yehôshua</i> foresaw	<i>Aelius Hadrian</i>	<i>Aelia</i> C-a-p-i-t-o-l-i-n-a	The worship of J-u-p-i-t-e-r C-a-p-i-t-o-l-i-n-u-s at the site of the former <i>Beit-ha-Miqdâsh</i> , the erection of a statue of Hadrian and J-u-p-i-t-u-r in front of the former <i>Beit-ha-Miqdâsh</i> site, and the engraving of the imperial eagles upon the city gates.

following evidence, excerpted from the *Shekhu-nat-ha-Netzârim*, the *Netzârim* web site at www.netzarim.co.il (copyrighted by this author in 1998), indicates that the original *Netzârim* never left *Yerushâlayim* during this time.

### Êvyônim (Ebionite proto-Christians) vs *Netzârim*:

Who Fled to Pella? A close examination of the account of the appointment of *Shimôn Bêh-Clopas Bêh-Dâvid* "seems to reveal the fact that it was introduced by a notice of the departure of Christians from [*Yerushâlayim*]" to Pella during the tenure of *Yaaqôv Bêh-Dâvid*.<sup>5</sup> However, Hegesippus' objective was to "explain how the total destruction of the Church was avoided; and that is fully done in the Pella story."<sup>5</sup> The only reasonable implication from all of this is: in rebellion against the rightful *Pâqid ha-Netzârim*, the followers of Thebuthis separated from the *Netzârim* and left *Yerushâlayim* for Pella. In separating from the *Netzârim*, these followers of the apostasy of Thebuthis thereby became the first Christians.

"Hegesippus and Eusebius are both forced by some unseen reason to distinguish three classes of migration to Pella toward the end of *Yaaqôv*'s tenure (i.e., before 62 C.E.) as the first *Pâqid ha-Netzârim*:  
 א. *Shelikhim*,

ב. *Talmidim*, those who had heard the teaching of *Yehôshua*, and

ג. the kindred of the *Mâshiakh*.<sup>6</sup>

"Epiphanius has three short narratives of the flight. The first two occur in successive chapters of the *Panarion*, in the first of which he treats of the origin of the 'Nazoraean,' and in the second, in similar fashion, of that of the *Êvyônim* (Ebionites; *Haer.* 29:7; 30:2)..."<sup>7</sup>

'Nazoraean' is a corruption of the Hebrew '*Netzârim*' which, *NHM* 2:23 documents, derived from *Yeshayâhu* 11:1. Inducing from the corrupted term, these non-Jewish Church historians, virtually ignorant concerning Judaism and Hebrew, confused entirely unrelated Hebrew terms – *Neitzêr* ("offshoot") and *Nâzir* ("consecrated") – thereby misattributing Nazirite traits upon *Yaaqôv*. This became so fanciful as to claim that this *Bêh-Dâvid*

was a *Kôhein ha-Gâdôl* – despite *Tôrâh* definitions and complete genealogical registries of the succession of *kôhanim*, each of which genealogically excludes *Bêh-Dâvid*! Thus, 'Nazoraean' were actually yet another heretical proto-Christian group imagining a displacement theology based upon a non-existent 'Nazirite high priesthood.'

### Eusebius: *Netzârim* vs Christians – Concealing the Schism

Eusebius makes the same sharp distinction between *shelikhim* and *talmidim*. "The second of the three classes of electors [of *Shimôn Bêh-Clopas*] was distinguished from the general body of the faithful."<sup>8</sup> Herein, the initial split-off of the apostasy – the very first proto-Christians – from original *Netzârim* is evident. What gentile Christian Catholic historians Hegesippus, Eusebius, and Epiphanius all agree on, however, is that they all saw 'the general body of the faithful' as not the original Jewish *Netzârim* followers of historical *Yehôshua* who were under *Shimôn Bêh-Clopas*, but rather, their own, subsequent, gentile Roman precursors of Catholic Christians – the 'Nazoraean' and *Êvyônim* of the apostasy who followed Thebuthis (and perhaps other heretics) to Pella – as 'the general body of the faithful'!!!

The 'Nazoraean' and *Êvyônim* in Pella are clearly distinguished from the *shelikhim* and kindred of *Yehôshua* – the *Netzârim* who appointed *Shimôn Bêh-Clopas*. It is these original *Netzârim* (Jews) who continued unchanged under the entire 13 successor Jewish *peqidim* (listed and documented from Eusebius in *Who Are the Netzârim? – Advanced Level*), until the *Netzârim* – Jews – were displaced by the first gentile 'bishop' (Marcus) in 135 C.E. – precisely because they would not abandon, or accept selective observance of, the original Judaic / pro-*Tôrâh*, halakhic (Oral Law) teachings, described in Dead Sea Scroll 4Q MMT, of historical *Yehôshua*!!!

### Eusebius: Jews (Includes *Netzârim*) Distinguished From proto-Christians

Eusebius betrays this split (between the original *Netzârim* Jews who followed historical *Yehôshua* and the subsequent Romanized gentile proto-Christians who displaced them) elsewhere as well. The Romans set about conquering the *Netzârim* in the same way they had conquered the *Beit-ha-Miqdâsh* – by assimilating

ing and absorbing its leadership! The Romans recognized that eliminating the *Bên-Dâvids* was essential in order to justify displacing *Bên-Dâvid Netzârim* leadership with gentiles. Eusebius credits the murders of several of the original *Netzârim* to Vespasian even before he became emperor. Soon after the murder of *Yaaqôv* in 62 C.E., upon the capture of *Yerushâlayim* in 70 C.E., Vespasian (emperor 69 – 79 B.C.) attempted to extirpate *Beit-Dâvid*. This decimated the *Netzârim* leadership, thus weakening them more than any other Jewish group. Domitian (81 – 96 C.E.) continued the campaign to extirpate *Beit-Dâvid*. Domitian was "known primarily for his conflict with the Senate and the Roman aristocracy" ("Domitian," Microsoft (R) *Encarta* '95). "Especially in the last three years of his reign, Domitian terrorized the aristocracy, executing many of them for supposed acts of treason and confiscating their property to help pay for his increasing expenses" (ibid.). Like the Judaic idea of the messiah, Christians put their own new spin on this campaign, billing it as a persecution of Roman Christians – "men distinguished at Rome by family and career" (EH III.xvii.1).<sup>9</sup>

The *Netzârim* and proto-Christians are, therefore, defined as two mutually exclusive groups. They are antithetical at the most core issue of non-selective observance of *Tôrâh* according to Oral Law versus syncretized Roman mythologies – i.e., the issue of Judaism versus Christianity. Recognizing this distinction – rigorously – will greatly reduce existing confusion surrounding the history of this period.

***Netzârim* In *Yerushâlayim* vs proto-Christians In Pella** Interestingly, though modern writers assume a return from Pella, there is no record of any such return from Pella. The historical record shows only that *Shimôn Bën-Clopas* is appointed by the *shelikhim* and kindred of *Yehôshua* in *Yerushâlayim*. From this, modern writers jump to the conclusion – they carelessly and mistakenly assume – that they "must have" returned. However, there's no record of any return at that time because the (Thebuthian) "*talmidim*" remained in Pella!!! The reason there is no record of a return from Pella is because to that time the *shelikhim*,

kindred of *Yehôshua*, and their authentic followers – all *Netzârim* – had never left *Yerushâlayim*!

We may safely conclude, therefore, that the migration to Pella comprised the expelled heretical followers of the Thebuthis apostasy – the proto-Christian precursors of the Church (which neither Hegesippus, Eusebius nor any other Christian historian could ever acknowledge) – including the *Êvyônim* and 'Nazoraeans,' who remained in Pella. So it is correct to state that the precursor proto-Christians / *Nazoraeans* / *Êvyônim* – of the apostasy of Thebuthis – fled to Pella. (But it is an error to hold that the original *Netzârim* fled to Pella.)

**Displacement Theology: Concealed By Hegesippus** "It must be observed that just at this point, when he has indicated the moment of the introduction of heterodox teaching, Hegesippus' sketch of the history of the [Jewish / *Netzârim* Congregation] of [*Yerushâlayim*], and consequently the argument founded upon it, seems to have come to an end. For though Eusebius gives a list of the [*peqidim*] up to the reign of Hadrian, and tells us that they were short-lived, and later on adds a list of their successors, he tells us nothing else about the fortunes of the ['Congregation'] from the reign of Trajan [98 C.E.] to the end of the second century, except the fact that after the seige under Hadrian [135 C.E., consequent to the *Bar-Kôkhvâ* Revolt and physical displacement of the *Pâqid ha-Netzârim* from *Yerushâlayim cum Aelia C-a-p-i-t-o-l-i-n-a*] it became a Gentile community... It is scarcely conceivable that if Hegesippus had carried his history beyond the death of [*Shimôn Bën-Clopas Bën-Dâvid* that] Eusebius would not have used the material thus afforded."<sup>10</sup>

How suspect, that the period Christian historians refused to record is precisely that period they claim is the supposed magical transition from pro-*Tôrâh* Jews to anti-*Tôrâh* gentile proto-Christians of the miso-Judaic Displacement Theology! And how peculiar that if such a transition had occurred, how thoroughly and meticulously these Christian historians would have documented it!

This termination of the account coincides with the displacing of the *Pâqid ha-Netzârim* in 135 C.E. That was the end of the story of the *Netzârim*. There was nothing else to tell. Hegesippus' history of the

*Netzârim* was finished at that point. Instead, Hege-sippus then turns his attention to fabricating his counterfeit image of the *Netzârim* – arising in Rome (cf. *Dânieil* 7; cf. *The 1993 Covenant*) instead of *Yerushâlayim*. Fittingly, according to Eusebius,<sup>11</sup> Hege-sippus admits, “While in Rome, *diadokhein epoeisamein*” (I fabricated / constructed a [papal] succession). Even modern Church historians acknowledge that there is no documentation, and nothing reliable is known, of this fabricated and non-existent ‘early papal succession.’”<sup>12</sup>

The second time, however, Hadrian had exiled the Jews (including the *Netzârim*) from *Yerushâlayim* and had established a *gôyim*, pagan, city – *Aelia C-a-p-i-t-o-l-i-n-a* – on the ruins of *Yerushâlayim*. This permitted the several heretical sects of Hellenist proto-Christian mixtures of Jews and *gôyim*, who had already sprang up outside the legitimacy of the *Beit-Din ha-Gâdôl* with pagan tendencies, to displace the *Netzârim* and flourish in *Aelia C-a-p-i-t-o-l-i-n-a*. The birth of Christianity, the Christian Church, and its concurrent Displacement Theology is, therefore, 135 CE.

The period especially from 135-325 C.E. marked a time of crucial transition during which the *gôyim* Christians aggressively and miso-Judaically in the extreme shed the “Jewishness” from their newly established religion.

During this period, many Christian (miso-Judaic) doctrines came into being. *Gôyim* Christians prohibited the observance of *Pêsakh* for followers of *Yehôshua*, issuing an ultimatum that we instead adopt the festival for the *g-o-d-d-e-s-s I-s-h-t-a-r* (*E-a-s-t-e-r*) – upon pain of death.<sup>13</sup> These Roman Christians declared the Jewish dietary laws of *ka-shrut* heretical. *Gôyim* bishops replaced the observance of *Shabât* with sun-(g-o-d) day, in harmony with the paganism of the Roman culture.<sup>14</sup> Roman Christians adopted the birthday of the sun g-o-d (25.12) as Christmas.<sup>15</sup> The predominance of doctrines distinguishing Christianity from the *Netzârim* (and Judaism generally) crystallized in the crucible of this paganized city and time.

In the Hellenist Roman paganism leading up to, and in the wake of, the destruction of the *Beit-ha-Miqdâsh*, *gôyim* Christianity was conceived.

In *Aelia C-a-p-i-t-o-l-i-n-a* of 135 C.E. the formal Church was born. As the newborn Roman pagan Church forged a syncretized movement in their new Roman pagan city, *gôyim* bishops, established with the first, Marcus, in 135 C.E., evolved their own counterfeit: a Hellenized, anti-*Tôrâh*, miso-Judaic, *gôyim*-saving, man-g-o-d – *J-e-s-u-s* (*Yesh”u*) Christ. Cf. also notes 24.15.4 & 13.28.2.

**24.16.1** להרים (la-hâr-im; to the mountains), τα ορη (ta orei; to the hill, mountain), ...**flee to the mountains...** according to *EB* and the earliest extant Greek source mss. Note that *Yehôshua*’s instruction was understood by 1<sup>st</sup> century Jews of Israel to flee to the mountains of *Yehudâh*, which they did; not to flee Israel to the *gâlut* (Pella or Syria) unless it had been explicitly stipulated. While the Christians fled to Pella and Syria, the *Netzârim* remained near *Yerushâlayim*.<sup>24.15.6</sup>

Ορος (oros; mountain) is contrasted with βουνος (bounos; hill) according to *Vine*’s. However, the contrast, especially in *Yehudâh*, far more likely equates ορος with הר, both meaning hill or mountain, in contrast with βουνος = תל (têl; hill), both referring to a *têl* (hill-like mound or heap, today frequently referring to a hill covering archaeological ruins, an archaeological mound).

An archaeological discovery unknown (except perhaps to a few local villagers) before its discovery in 1978 may illuminate this remark. Mountains would indicate the central mountain ridge. However, if hills, or foothills, is intended, this might indicate the foothills at the eastern edge of the *Yehudâh Shepheilâh* (coastal plains) to the west of the central mountain ridge. In the latter case, this may refer to a vast underground complex of ancient tunnels.

Amos Kloner describes this as a “discovery of more than 300 underground hiding complexes at more than 100 sites, used by the rebels in the [*Shepheilat Yehudâh*], or [coastal plains], west of the central mountain ridge on which [*Yerushâlayim*], [*Beit-Lêkhêm*] and [*Khêvrôn*] (corrupted to Hebron) sit.” Much of this tunnel system dates “from time immemorial.” Many sections are dated to the period of the *Bar-Kôkhvâ* Revolt in 132 C.E.

**24.17.1** שום דבר (shum dâ·vâr' ; anything), το (to; something), ...**pick up something**... is preferred *secundum EB* and א\* rather than:

- א. τι (ti; anything) as found in *TR* based on a-3 and some later mss., or  
 ב. τα (ta; things) as found in *Nestle-Aland* based on β, sy<sup>p</sup> and later mss.

**24.18.1** כתנתו (ku-tôn·tô' ; tunic, robe), το μαντιον αυτου (to imation autou; his mantle), ...**his kutônêt**... *secundum EB*, א, β, a-3 and sy<sup>p</sup>, rather than τα μαντια (ta imatia; the mantles), as found in *TR* based on later mss.

It's surprisingly obscure to which of the ancient בגדים (be-gâd·im' ; clothes) the ציציות (tzi-tzi·ôt' ; tassels) of *Be-Midbar* 15:38 were attached. Neither is it obvious which of the ancient בגדים have four corners. The most likely seems to be the כתנת (ku-tôn' êt): "a short, closed garment, covering the top part of the body, worn by both men and women (*Be-Reishit* 37:3; *Va-Yiqrâ* 16:14; *Shir ha-Shirim* 5:3)." <sup>16</sup> "The tunic was a short, sewn garment, usually with short sleeves. It was made of one piece of cloth specially woven for this purpose with an opening for the head in the center. The cloth was folded along the shoulder line and sewn along the edges, thus making a garment which covered the upper part of the body. The tunic was often made with a woven decoration or later embroidered." <sup>16</sup> It seems likely that the sides were sewn only part-way down under the arm openings, leaving four corners at the bottom, two on each side. It was to these four corners of this poncho-like mantle-tunic that the ציציות were tied.

"Clothes, particularly the dress-like garment [שמלה (sim·lâh' )] and the tunic, were considered essential though expensive articles, both because of their value, which of course was related to the work that went into producing them, and by reason of their importance in indicating a man's status, position, character, and living style." <sup>16</sup>

"After the exile of the Jews from *Êrêtz* Israel and their dispersion, they came to adopt the fashions of their gentile neighbors more readily. The *talit* was discarded as a daily habit and it became a religious garment for prayer; hence its later meaning of prayer

shawl." <sup>17</sup> However, there seems to be no earlier reference to the *talit*, and it appears to be at this point that the כתנת, not the טלית, was discarded as daily dress, being replaced by special prayer shawl – the טלית. Under our outer shirt, as part of our daily dress, observant Orthodox Jews wear a טלית קטן (tal-it' qâ-tân' ; little *talit*), also called an ארבע כנפות (ar' ba ke-nâph·ôt' ; four wings, corners), having ציציות.

Tracing the טלית back to the כתנת also seems corroborated by the description of the ancient "*talit*": "Originally the word [*talit*] meant 'gown' or 'cloak.' This was a rectangular mantle that looked like a blanket and was worn by men in ancient times." <sup>17</sup>

Hence, the modern counterpart of the ancient poncho-like כתנת, with its ציציות on each of the four corners, is approximated today by a combination of suit-coat and טלית. In modern Hebrew, כתנת means a dress shirt or blouse. Cf. also note 9.20.2.

**24.19.1** הרות (hâr·ôt, plural of הרה [hâr·âh' ], pregnant), ταις γαστρι εκουσσαις (tais gastri ekhousais; them <sup>fem.</sup> in the gastro [i.e. womb] having), ...**pregnant**... according to *EB* and the earliest extant source documents. Notice that הרה, from the verb of the same spelling, equates to the fem. form of הר (har; mountain), or vice-versa.

**24.20.1** כיום השבת (be-yôm' ha-shab·ât' ; on *Shabât*), σαββατισμος (sabbatismos; sabbath), ...**Shabât**... according to the majority of *EB* mss., and the earliest extant Greek source documents.

George Howard fails to translate the Hebrew כסתו ובשבת (ba-stâv' u-va-shab·ât' ; in the autumn / fall and/or on *Shabât*).

If *Yehôshua* had intended to replace *Shabât* with Sun(g-o-d)day, why would *Yehôshua* refer to *Shabât* in this reference to the future? The *Netzârim* observed *Shabât* and never accepted such a change. The change to Sun-(g-o-d) day was instituted only among the pagan Roman *gôyim* sects, and then only five centuries later! Σαββατισμος, the *New Testament* promises, shall "remain" (cf. *Yehudim* 4:9 where it is wrongly rendered in English as "rest"). Travel and transportation are both limited on *Shabât*

by *Tôrâh* (*Shemôt* 16:29) and *mishpât*<sup>7.1.1</sup> to a “Sabbath day’s journey” (approx. 3 / 5 mile or a km, cf. *Trans.* 1:12).

**24.21.1** וְאַזְ (shê-âz’; for then), ἔσται γὰρ τότε (estai gar tote; for then will be), ...**For then...** I.e. “For only then [after the conclusion of the ‘times of the gentiles’ which were begun in 135 C.E.]” (will occur the *Eit Tzârâh le-Yaaqôv* [*Yirmeyâhu* 30:7 & *Danieil* 12.1]).

The conspicuous somehow escapes theologians and eschatologists: that the inter-people systemic processes set in motion by this ‘horrifying abomination’ of 135 C.E. – i.e. the ‘times of the gentiles’ – would extend over a period of these past two millennia. Only “then” the awe-ful Day of ’ה, preceded by עת-צרה היא ליעקב (eit tzâr-âh hi le-Ya-a-qôv’; season of trouble it is for *Yaaqôv*, *Yirmeyâhu* 30:7), would arrive. Nearly two millennia after the ‘horrifying abomination,’ the curtain finally came down on this ‘time of the gentiles’ with the re-establishment of the State of Israel in 1948. What should always have been conspicuous then becomes clear: that עת-צרה ליעקב was the *Shôâh*!

**24.21.2** צרה גדולה (tzâr-âh’ ge-dôl-âh’; great strait, trouble), θλιψις μεγάλη (thlipsis megalei; great pressure), ...**Eit Tzârâh le-Yaaqôv...** This is explicitly stipulated (in 24:15) as the עת-צרה ליעקב of *Yirmeyâhu* 30:7.

**24.21.3** תהיה צרה גדולה אשר לא היתה מבראת העולם תהיה עד עתה וכמוה לא תהיה (ti’ hi-yêh tzâr-âh’ ge-dôl-âh’ a-shêr’ lô ha-ye-tâh’ miv-ri-at’ hâ-ô-lâm’ ad a-tâh’ ve-kâ-mô’ hâ lô ti’ hi-yêh; shall be a great strait / trouble, which there never was since creation of the world-age until now, and like it shall not be), θλιψις μεγάλη οια ουκ εγενετο απ αρχης κοσμου εως του νυν ουδ ου μη γενηται (thlipsis megalei oia ouk egeneto ap arkheis kosmou eos tou nuyn oud ou mei geneitai; great pressure, never shall have become [lit. “never became,” referring to the point in the future time] from the primacy<sup>19.4.2</sup> of the hosts<sup>4.8.1</sup> until now, neither in any case should have become) ...**shall be the Eit Tzârâh le-Yaaqôv which will never have been**

since the creation of the world-age until now, nor shall there ever be anything like it... pop. “Jacob’s Trouble.” Virtually all commentators agree that *Yehôshua* refers here to the prophecy of *Yirmeyâhu* 30:7, and the Hebrew is, therefore, reconstructed from *Yirmeyâhu* 30:7. The Greek follows the earliest extant mss.

*EB* reads תהיה צרה גדולה (ti’ hi-yêh tzâr-âh’ ge-dôl-âh’; a great strait shall be). There is little question that these all refer to the *Shôâh*. *Pâsuq* 29ff clarifies that *Eit Tzârâh le-Yaaqôv* precedes *Yôm* ’ה. There is no “rapture” in *Hebrew Matityâhu*. Indeed, this chapter ruptures the “Rapture” interpretation of other passages in the *NT*.

There are to instances in the Greek verse of γινομαι (ginomai; to become).<sup>18</sup>

Ἐγενετο (egeneto), the 3<sup>rd</sup> pers. sing. 2<sup>nd</sup> aor. mid. ind. i.e. “it became” according to  $\aleph$ . The other Greek mss. read instead γεγονεν (gegonen), the 3<sup>rd</sup> p. sing. 2<sup>nd</sup> aor. perf. act. ind., i.e. “it has become.”

Γενηται (geneitai), the 3<sup>rd</sup> p. sing. 2<sup>nd</sup> aor. mid. subj., i.e. “should / would have become.”

While all *NT* source texts agree on θλιψις, *LXX* of *Yirmeyâhu* 37:7 reads στενος (stenos, straits). Cf. related prophecies *Dânieil* 12:1; and *Yôeil* 2:1-2.

*Dânieil* 12:1 confirms that nothing will ever again be like עת-צרה ליעקב, the *Shôâh* for the Jews. The pouring out of ’ה’s wrath on the *gôyim* (nations) in these end times, by contrast, is prophesied in many places in *Tan”kh*.

Other passages in *Dânieil* also dovetail with “Babylon’s” (geographical Iraq’s) invasion of Kuwait.<sup>19</sup> Similarly, we might expect the Madrid and Oslo peace formulas to result in an agreement spanning (approx.) seven years, with two distinct phases, one approximating 3.2 years. Q.v. *Dânieil* 9:27; 7:25-28. Noting that 3.2 years is approx. 1278 days, cf. *Dânieil* 12:6-13. Cf. also my book on this topic, *The 1993 Covenant*.<sup>20</sup>

**24.24.1** משיחי שקרים (me-shikh-ei’ she-qâr-im’; messiahs of lies), ψευδοχριστοι (pseudochristoi; pseudochrists), ...**false messiahs...** according to *EB* and the earliest extant Greek source mss. The Greek term post-dates *LXX*, is not found in *LXX*, and

there is no corresponding Hebrew term in MT. The corresponding term is derived from post-Biblical Hebrew.

**24.24.2** נבאי השקר (ne-vi-ei' ha-shêq' êr; prophets of the lie), ψευδοπροφηται (pseudoprofeitai; pseudo-prophets), ...**neviim of the lie...** according to *EB* and the earliest extant Greek mss. Cf. also 24.11.1.

**24.24.3** אותות (ôt-ôt' ; pl. of אות [ôt], sign, symbol, token, letter [of the *Âlêphbeir*]), σημεία μεγάλα (seimeia megala; great signs), ...**great signs...** according to *EB* and the earliest extant Greek mss. The adjective גדולים (ge-dôl-im' ; big, large, great) likely modifies both nouns.

**24.24.4** ומופתים גדולים (u-môph-tim' ge-dôl-im' ; and great wonders), και τερατα (kai terata; and strange phenomena), ...**and wonders...** according to *EB* and the earliest extant Greek mss.

**24.24.5** בענין שאם יוכל להיות יבאו בטעות את הנבחרים (be-in-yân' shê-im' yu-khal' le-hi-yôt' yâ-vi' u be-tâ-ut' eit ha-niv-khâr-im' ; in this topic, if it can be, they will bring the chosen into straying), ωστε πλανησαι ει δυνατον και τους εκλεκτους (oste planeisai ei dunaton kai tous eklektous; so as to cause to stray, if able, also the elect), ...**in this context, when possible, they will bring the chosen into straying...** according to *EB* and the earliest extant Greek source mss. Cf. *Devârim* 13:6 & note 22.29.1.

**24.25.1** הנני אומר לכם קודם היותו (hin-ein-i' ôm-rô' lâ-khêm' qô' deim hê-yôt-ô' ; here I am, telling you before it's occurrence), ιδου προειρηκα υμιν (idou proeireika umin; behold, I have foretold you), ...**Here I am, telling you in advance...** according to *EB* and the earliest extant Greek mss. Note that in *EB*, relative to the Greek sources, *pâsuq* 26 precedes *pâsuq* 25, and this dovetails far more harmoniously with the context.

**24.26.1** בחדרים (be-kha-dâr-im' ; in rooms), ταμειους (tamieiois; private niches), ...**some se-**

**cret place...** The Hebrew is according to *EB*, while the Greek is according to the earliest extant source mss. It seems clear from both the non-sensical Hebrew and the Greek that the reconstructed Hebrew should be בחדרי חדרים (be-khad-rei' kha-dâr-im' ), an idiom meaning a secret place, an innermost chamber (lit. rooms of rooms).<sup>21</sup> Cf. note 6.6.1.

**24.27.1** הכרק (ha-bâ-râq' ; the flashings, i.e. lightning), αστραπη (astrapei; flashings), ...**lightning...** according to *EB* and the earliest extant Greek source mss.

**24.27.2** רוח חן ותחנונים (ru' akh khein ve-ta-kha-nun-im' ; Spirit [or breeze / wind] of Grace and Supplication), παρουσία (parousia; presence), ...**Ruakh Khein ve-Takhanunim...** The Hebrew is restored based on correspondence to the earliest extant (Greek) source mss. The Hebrew in *EB*, ביאתו (bi-yat-ô' ; his coming). “The coming of the *Mâshiakh*” is ביאת הגואל (bi-yat' ha-jô-eil' ).

The Greek → Hebrew correspondence to παρουσία generates שכניה (She-khin-âh' ; neighboring [presence]). However, the passage cited is *Zekharyâh* 12:10a, linked to 10b-12 cited next, in *pesuqim* 27-30, and the corresponding phrase is this passage is then easily reconstructed to רוח חן ותחנונים, a synonym of שכניה.

“The *Shekchinâh* is commonly associated with the charismatic personality and is thought to rest on specific outstanding individuals... This charismatic association seems to be connected with the idea that certain individuals possess *Ruakh ha-Qôdêsh*...” Cf. *Tehilim* 51:13.

Παρουσία is found only in the *TR* and has no basis in *LXX* or any other early source texts. Then it is found only at *Nekhemyâh* 2:6 for MT's מהלך (ma-ha-lâkh' ; a walk). *LXX*'s source texts read πορεία (poreia; a wayfaring, pop. journey). *LXX* Greek provides no basis for inducing the Hebrew term.

שכינה is a post-biblical term often referring to הענן וכבוד ה' (hê-â-nân' kâ-veid' ; the cloud of respect, glory or honor<sup>5.16.2</sup>) of ה' (e.g., *Shemôt* 19.16).

כבוד ה' and הענין (ke-vôd' 'ה; respect, glory or honor<sup>5.16.2</sup> of 'ה – e.g., *Shemôt* 16:10) were manifestations of 'ה, demonstrating that שכן 'ה ('ה shâ-khan' ; 'ה neighbored) the אהל מועד (Ô' hêl Mô-eid' ; Tent of Appointment) in *Shemôt* 40:35. Dwell is less accurate for שכן than neighbor (the verb). Cf. *Shemôt* 24:16; 25:8; 29:45-46; *Be-Midbar* 5:3; 9:17-18; 10:12; 35:34; *Devârim* 12:11; 14:23; 16:2, 6, 11; 26:2; *Melâkchim Âlêph* 6:13; *Yeshayâhu* 8:18; *Yekhêzqeil* 43:7-9; *Zekharyâh* 2:14-15; *Yôeil* 4:17, 21; *Nekhêmyâh* 1:9; *Tehilim* 85:10; 135:21.

The fem. noun form of שכן is שכניה. “There are some [*pesuqim*] in which *Maimonides* identifies the *Shekhinâh* with [*Élôhim*] Himself rather than with some other being.” Redefining the שכניה as an independent entity, manifesting none of the Essence of 'ה, contradicts *Tan"kh* and *Maimonides*, and goes to unjustified extremes to oppose Christian anthropomorphism.

Παρουσία appears to be the post-biblical counterpart of שכניה, referring to the כבוד of the Manifested Presence of 'ה in the *Beit-ha-Miqdâsh ha-Rishôn*. According to *EJ*, the *Shekhinâh* “refers most often in rabbinic literature to the numinous immanence of [*Élôhim*] in the world.”

שכניה is found in its Aramaic form in the *Targum* (*Be-Midbar* 14:42; *Shemôt* 33:20 and *Devârim* 12:5). “In origin *Shekhinâh* was used to refer to a divine manifestation, particularly to indicate [*Élôhim*’s] presence at a given place.” Cf. also note 23.38.1.

In *Talmud* (*Sanhedrin* 39a) the שכניה radiates throughout the world just as the sun does. It was the שכניה, i.e. כבוד-ה', that was present in the *Mishkân* and the *Beit-ha-Miqdâsh ha-Rishôn*, but absent from the *Beit-ha-Miqdâsh ha-Sheini*. Cf. *Melâkchim Âlêph* 8:11; *Divrei-ha-Yâmim Beit* 5:14; 7:1, 2, 3; *Tehilim* 26:8; 49:17; *Khagai* 2:3, 7, 9; *Zekharyâh* 2:9; *Malâkhi* 3:1-3; *Zekharyâh* 14; *Nakhum* 1:5-6; *Yôeil* 2:11.

For perspective on כבוד-ה' cf. also *Shemôt* 16:7, 10; 24:16-7; 29:43; 33:18, 22; 40:34-35; *Va-Yiqrâ* 9:6, 23; *Be-Midbar* 14:10, 21-2; 16:19; 17:7; 20:6; *Devârim* 5:21; *Shmueil Âlêph* 4:21-2; *Yekhêzqeil*

1:28; 3:23; 8:4; 9:3; 10:4, 18, 19; 11:22, 23; 43:2, 4, 5; 44:4; *Khavaquq* 2:14.

*Yeshayâhu* prophesied (63:8-10) that מלאך פניו (ma-lâkh' pâ-nî' ho-shi-âm' ; the Messenger of His Face saved them). First century Jews correlated מלאך פניו (ma-lâkh' pâ-nî' ho-shi-âm' ; the Messenger of His Face), like כבוד, as a synonym for the שכניה. Well before the Christian era, Jews understood that the שכניה would be manifested in the world in the person of משיח ה' (Mâ-shi' akh 'ה').

*Khagai ha-Nâvi* prophesied that the כבוד, the Biblical term for the שכניה, of the *Beit-ha-Miqdâsh Sheini* would surpass that of the *Beit-ha-Miqdâsh ha-Rishôn*. The כבוד was visible to all of Israel in the *Mishkân* and the *Beit-ha-Miqdâsh ha-Rishôn*. Yet, the שכניה, in this form, never entered the *Beit-ha-Miqdâsh ha-Sheini*. Only the שכניה in the form of the *Mâshiakh* of 'ה could have fulfilled this prophecy before the *Beit-ha-Miqdâsh* was destroyed in C.E. 70.

*Khagai ha-Nâvi* (2:6-9) specifies a second messianic event – looking back on the first messianic event that happened in the *Beit-ha-Miqdâsh ha-Sheini*. “Once more” makes it explicit that this is after the first messianic event. *Khagai* then continues, “for a bit, I am causing...”, clearly revealing a second, ongoing, messianic event. In the second messianic event, “I am causing the heavens and the land and the sea and the dry ground to quake.” Again referring back to the first messianic event, *Khagai* prophesied, “When I have caused” (the first messianic event). In that first messianic event “I have caused all the *gôyim* to quake, when the desirable thing of all of the *gôyim* has come and when I have filled this House with כבוד. Greater will be the כבוד of this, the last, House than the first, said 'ה of arrays / armies, and in this place I will give peace declares 'ה of arrays / armies.”

Like *Dânieil* (9:25-26),<sup>22</sup> *Khagai* prophesied that the first messianic event would occur during the time of the *Beit-ha-Miqdâsh ha-Sheini*. There's no other viable candidate: *Khagai* prophesied that the first coming of the *Mâshiakh* would fill the *Beit-ha-Miqdâsh ha-Sheini* with even greater כבוד

than graced the *Beit-ha-Miqdâsh ha-Rishôn* or *Mishkân*. *Khagai* also prophesied that then, “once more,” there would be another coming of the *Mâshiakh*, in which the heavens, the land, the sea and the dry land would quake – a second coming of the *Mâshiakh*.

All major Jewish commentators have understood “this House” as referring to the *Beit-ha-Miqdâsh ha-Sheini*. Here, *Khagai* also specifies it will be, from his time perspective, האחרון (ha-a-khar-ôn’; the last) [earthly House] – which clearly refers to the *Beit-ha-Miqdâsh ha-Sheini*. כבוד consistently refers to the שכנינה in the *Beit-ha-Miqdâsh ha-Rishôn* and *Mishkân*.

This passage also specifies that the כבוד would be greater in the *Beit-ha-Miqdâsh ha-Sheini* – which was destroyed by the Romans in C.E. 70. How, then, was the כבוד greater in the *Beit-ha-Miqdâsh ha-Sheini*? This could be only if *Yehôshua* was the *Mâshiakh* manifesting כבוד when he entered the *Beit-ha-Miqdâsh ha-Sheini* through *Shaar ha-Rakhamim*<sup>23</sup> as prophesied by *Yekhêzqeil* 43:1-4 (cf. also *NHM* 21:1-10) – yet another prophecy fulfilled, another which is today chronologically impossible for anyone ever to fulfill since. *Yehudâh ha-Leivi* belatedly observed, “With the destruction of the [First] Temple, and the cessation of prophecy, the שכנינה ceased to appear, but will return with the coming of the *Mâshiakh* (*Kuzari*, 2:20, 23; 3:23).<sup>24</sup>

The Jewish *Mâshiakh* was prophesied to enter the *Beit-ha-Miqdâsh* through *Shaar hâ-Rakhamim* (see above). Consequently, the Moslems turned *Shaar hâ-Rakhamim* into a Moslem cemetery to prevent fulfillment of the prophecy and preclude the coming of a Jewish *Mâshiakh*. *Shaar hâ-Rakhamim*, which lies below ground under the present-day structure,<sup>25</sup> would be destroyed by any cleansing that satisfies *Tôrâh*. This is yet another prophecy that *Yehôshua* fulfilled, and today is no longer possible to fulfill. (For the first Messianic instance, cf. also *NHM* 28:2). A similar *pârâshâh* in *Yeshayâhu* (64:1-4) likely refers both to *Har Sinai* and to the first messianic event.

The שכנינה and *Ruakh ha-Qôdêsh* parallel the two olive trees and two bowls in the vision of *Zek-*

*haryâh*. These are all counterparts of the dual role of the *Mâshiakh* both as Conqueror and Everlasting *Dâvid ha-Mêlêkh* on the second hand (cf. *Zek-haryâh* 12:1 – 13:1; *Yeshayâhu* 9:5-6; *Yirmeyâhu* 23:5-8; 30:8-9; *Yekhêzqeil* 34:23-31; 37:21-28), and as the suffering martyr described, for example, in *Yeshayâhu* 53 on the first.

The patterns for a dual role, patterns of things in the heavens (cf. note 26.61.1), include the use of the two birds in the purification ritual of the *metzôrâ*.<sup>15.31.1</sup> “Just as one of the birds is set free to fly over the field (*Va-Yiqrâ* 14:4-7), so here too the goat of *Azâzeil* was sent into the wilderness.” This introduces another parallel of the dual roles of the *Mâshiakh* – the two goats of *Yôm Kipur*. One was killed and the other sent away. This is similar to the birds in the purification of the *metzôrâ*.<sup>15.31.1</sup> Both parallel the *Mâshiakh* being killed and, in his second role, being “sent away” (rejected).

There are many implications in *Tan”kh* and even rabbinic writings (e.g., the *Mâshiakh Bêh-Yôseiph*) of a *Mâshiakh* who would die and go away to provide *kipur*. Despite the assertion by a handful of early scholars that the *Qumrân* scrolls confirm this,<sup>26</sup> however, their over-eagerness to show proof has been refuted.<sup>27</sup>

The etymology of the term describing the destination of the second goat, עזאזל (*az-â-zeil’*), is unclear. Attempts to explain the tradition of the *Beit-ha-Miqdâsh ha-Sheini* have inspired subsequent explanations designating the cliff from which the goat was pushed. Based on this tradition the modern phrase “la-az-â-zeil’” is understood to mean “to damnation.” The most obvious derivation, however, is that this is a conjunction of עז (*eiz*; goat) and אזל (*â-zal’*; go away) = “the going-away goat,” and “to the going-away goat.” Even the confusion surrounding the roles of these two goats parallels the confusion of the two roles of the *Mâshiakh*.

שכנינה is often interchanged with *Ruakh ha-Qôdêsh*<sup>1.18.6</sup> (cf. *Pesâkchim* 117b; *Shabât* 30b; *Talmud Yerushalmi Sukôt* 5:1, 55a; see also *Tôsêphât* to *Sôtâh* 13:3f; *Sôtâh* 48b and *Sanhedrin* 11a). Though *Ruakh ha-Qôdêsh* and שכנינה are conceptually distinct, the two are identical over a

certain range and are both sometimes used as synonyms for *Ēlôhim*.<sup>28</sup>

Confusing the distinction between *Ruakh ha-Qôdêsh* and שכינה, *Yehudâh ha-Leivi* noted that the שכינה was visible in the *Beit-ha-Miqdâsh ha-Rishôn*. Then, with no logical basis, he contradicts *Halâkhâh de-Ôraitâ*,<sup>7.1.1</sup> asserting that an invisible “*Shekhinâh*” is subsequently “with every born Israelite of virtuous life, pure heart, and upright mind” (Kuzari 5:23). On the other hand, *Talmud* notes that “When the last of the prophets, *Khagai*, *Zekharyâh* and *Malâkhi*, died, the *Ruakh ha-Qôdêsh* ceased from Israel” (*Yômâ* 9b).

Thus, the שכינה was manifested in the world through יה’s *Mâshiakh*. Only when the שכינה-*Mâshiakh* had left the world is the *Ruakh ha-Qôdêsh* then manifested in the world in his followers (cf. notes “Specific Dating,” 28.1.2 and “*tekhia-t-ha-meitim*,” 28.7.1).

References to the impending שכינה refer to the impending coming of the *Mâshiakh*.

**24.27.3 ...be...** καί (kai; also [be]), is included neither in the early mss. nor in *EB*, though it is included in *TR*.

**24.28.1 באיזה מקום** (be-eiz’ êh mâ·qôm’; in which place), οπου εαν (opou ean; wherever), ...**In whichever place...** γαρ (gar; for) found in *TR* based on later mss., is not included *secundum* א, β, a-3 and sy<sup>p</sup>.

**24.28.2 גייה** (ge·vi·âh’; corpse / cadaver or gôy’ âh = female *gôy* paralleling the modern Hebrew שקצה (shiq·tzâh’; fem. form of “abomination”), ...גייה... *secundum EB*. Probably inspired Rev. 17, written without vowels the Hebrew has a double meaning: א. corpse and / or ב. שקצה (female-abomination)

This double meaning is not transferable to Greek or English. Consequently, we preserve the Hebrew. The Greek sources read πτωμα (ptoma; carcass). *EB* may be the key to unlocking the original *Netzârim* meaning for the first time since 333 C.E.

**24.28.3 דיות** (dai·yôt’ , hawks), αετοι (aetoi; vultures, eagles), ... דיות **shall be gathered...** *EB* reads נשרים (ne·shâr·im’; eagles, vultures).

*Yeshayâhu ha-Nâvi* prophesies in 34:1 “Come near גוים (gôy·im’ ) to hearken, ולאמים (u·le·um·im’; and nations) listen. Let the land hear and the entire world with all of its offspring. 2 For יה is froth with rage upon all of הגוים (ha·gôy·im’; the peoples) and hot with anger upon all of their armies. He has segregated them and given them to the slaughter.

3 “Their pierced ones shall be cast out and their stench shall go up from their corpses, and the mountains shall melt from their blood. Valleys shall split open,<sup>29</sup> the צבא השמים (tze·vâ’ ha·shâ·mai’ im; air force, lit., arrays / armies [pop. “hosts”] of the heavens) shall rot, and the heavens shall mushroom;<sup>30</sup> 4 and all of צבאם (tze·vâ·âm’; their arrays / armies] shall drop like a leaf drops from the vine and like a defective fig dropping from a fig tree.

5 “For תראה (tir·êh’; you shall see)<sup>31</sup> My sword in the heavens. Look, it falls concerning *Ēdôm*, and concerning the kinsmen of My segregating, for a *mishpât*.<sup>7.1.1</sup> 6 The sword of יה is full of blood; it is plump from fat, from the blood of rams and billy-goats, from the fat of the kidneys of stags because יה has a sacrifice in Batzra, and a great slaughter in the land of *Ēdôm*...

8 For יה has a day of avenging and a year of repayment for *Tziôn*’s conflict. 9 And the streams of [*Ēdôm* and *Bâtzrâh*] shall be turned into tar, her dust into sulfur, and her land into stinging sulfur. 10 It shall not be extinguished either night or day forever. Its smoke shall go up to infinity.<sup>32</sup> From generation to generation it shall be desolate until the victory of victories; none shall pass through her... 15... there shall the דיות be gathered, every one with her mate.”

דאה (dâ·âh’ ) and דיה (day·âh’ ), the term used in *Yeshayâhu* , refers to the kite. This is a member of the hawk family (genus *Milvus*). Two varieties of this bird of prey are found in Israel. *M. milvis* “winters in Israel in limited numbers” while *M. migrans* is “indigenous to Israel.”

The Greek term found in the *NT* source texts is αἰτος (*aitos*), which parallels the Hebrew נֶשֶׁר (nêsh' êr), meaning griffon-vulture (*Gyps fulvus*). The Griffon vulture “is the largest of Israel’s carnivorous birds, its outstretched wings sometimes attaining a wing span of ten feet. It does not prey on living things, but feeds on carcasses; as mentioned in *Iôv* (39:27-30)... It has no feathers on its neck, to help prevent the blood of the carcass from congealing when the vulture puts its head inside it. This led to its “bald head” designation (*Mikhâh* 1:16). It is one of the longest-lived birds (cf. *Tehilim* 103:5)” (*EJ*, 16:232).

The subject of this passage is the *gôyim* הַחַרְמִים (hê-khêr-im·âm' ; whom He has segregated, cf. *Yeshayâhu* 34:2). This is the עַם חַרְמִי (am khêrm-i' ; kindred of My segregation, cf. 34:5). Deriving from the root חָרַם (khâ-ram' ; from which the English “harem” is derived), this verb is pop. translated as devote, ban or excommunicate, and is the word from which the English “harem” derived. Each of these examples involve setting something / someone aside / apart for some purpose. Each is a type of segregation.

The *aliyâh* of Jews from the four corners of the earth leaves behind, i.e. segregates, the kinsmen from the *gôyim*. Cf. the parable of the overspreading of haygrass seed upon the wheat seed, *NHM* 13:24ff; also *NHM* 25:31ff w / notes. See also the *pesuqim* *Yekhêzqeil* 39:17-24 and compare with various *pesuqim* in *Dânieil* and *Rev*.

At his execution, *Yehôshua* quoted the opening *mishpât* from *Tehilim* 22, alluding to the entire chapter. Similarly, he quotes the phrase in *Yeshayâhu* 34:15 to call our attention to this entire *pâsuq*. It describes the *Halâkhâh* / *mishpât*<sup>7.1.1</sup> upon the *gôyim* at his return. Cf. also *Iôv* 39:25-30.

Cf. *Hôsheia* 8:1; *Khavaquq* 1:8; *Dânieil* 7:4; *Va-Yiqrâ* 11:13; *Devârim* 14:12; 28:49-57 (fulfilled in the Roman siege of *Yerushâlayim* by Titus in 70 C.E., cf. Josephus, Wars, VI, IV, 4); *Yeshayâhu* 40:31; *Yirmeyâhu* 4:13; 48:40; 49:16, 22; and Ky-Lu. 17:37; *Rev*. 4:7; 12:14. Cf. *Devârim* 28:15, 26.

**24.29.1** ובאותה שעה אחרי הימים ההם (u-ve-ôt-âh' shâ-âh' a-kheir-ei' ha-yâm-im' hâ-hêm' ; and / then in that same hour, after those days), εὐθεὺς δε μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκεῖνων (eutheos de meta tein thlipsin ton eimeron ekeinon; and suddenly<sup>4.20.1</sup> after the trouble<sup>24.21.2</sup> of those days), **...Then, in that same hour, after those days...** according to *EB* and the earliest extant source mss.

**24.29.2** שמש וירח קדרו (shêm' êsh ve-yâ-rei' akh qâ-dâr' u; the sun and moon shall be obscured), ο ἡλιος σκοτισθησεται και η σεληνη ου δωσει το φεγγος αυτης (o eilios skotisthēsetai kai ei seleinei ou dosei to feggos auteis; the sun shall be darkened and the moon will not give her light), **...the sun and the moon shall be obscured...** While קָרַר (qâ-dar' ) means ‘became dark,’ modern perspective realizes that this is due to the obscuring of the sun and/or moon, rather than their going dark.

Cf. also *Yeshayâhu* 13:10; *Yekhêzqeil* 32:7; *Yôeil* 2:10; 4:15.

**24.29.3** וכוכבים אספו נגהם (ve-khê-khâv-im' âs-phu' nâg-hâm' ; and the stars<sup>33</sup> shall collect their shining), και οι αστερες πεσουνται εκ του ουρανου (kai oi asteres pesountai ek tou ouranou; and the celestial phenomena<sup>2.2.1</sup> will fall out of the heavens), **...and the stars shall collect their shining...** Cf. also *Yeshayâhu* 13:10; 34:4; *Yekhêzqeil* 32:7-8; *Yôeil* 2:10; 4:15.

*Yôeil ha-Nâvi* seems to have unknowingly described something like black holes, suggesting that, millennia later at the time of the *qetiz*, astronomers would become aware of them.

Εκ (ek; out) is preferred *secundum* <sup>κ</sup> rather than απο (apo; away from) as found in β, a-3, sy<sup>p</sup> and later mss.

**24.30.1** ורעשו שמים וארץ (ve-râ-ash-u' shâ-mai' im vâ-âr' êtz; and the heavens and the land shall quake / make noise), και αι δυναμεις των ουρανων σαλευθησονται (kai ai dunameis ton ouranon saleutheisontai; and the abilities of the heavens will be shaken), **...the heavens and hâ-ârêtz shall**

quake... *secundum Yôeil* 4.15-16. The Greek follows the earliest extant source mss.

Based on *Yôeil* 4.16, “ה will roar” and “give His Voice,” contrary to popular eschatology, the most likely meaning of רעע in this passage of *Yôeil* may be to make noise, rather than the alternative meaning, quake.

The Hebrew of *Yôeil* indicates that this phrase should be in *pâsuq* 30, and is out of order in *pâsuq* 29. Cf. note 26.64.2.

*EB* reads וחיל השמים יתגודד (ve-kheil ha-shâ-mai' im yit-nô-deid' ; and the air force [lit. “corps [of soldiers] of the heavens”] shall be shaken). The modern Hebrew phrase for air force is חיל אויר (kheil a-vir' ), however a moment’s reflection should make it clear that the ancients’ perspective, seeing today’s air forces, missiles, and anti-missile systems, would perceive these as soldiers not merely of the air, but of the (physical) heavens as they perceived them (cf. note ‘heavens,’ 3.2.2). Of course, soldiers in the heavens is no longer far-fetched. Cf. also *Yeshayâhu* 34:4; *Yôeil* 2:10; 4:16.

**24.30.2** ואז יראה האות של בן האדם בשמים (ve-âz' yei-râ-êh' ha-ô't' shêl bën hâ-â-dâm' ba-shâ-mai' im; and then shall be seen the sign of a specific person in the heavens), και τότε φανησεται το σημειον του υιου του ανθρωπου εν ουρανω (and then will appear the son of the man en the heavens), ...and then the sign of a specific person shall be seen in the heavens... according to *EB* and the earliest extant source mss. For בן-האדם = “a specific person,” cf. 8.20.2.

*Yeshayâhu* 18:3 and *Zekharyâh* 9:14 impose no additional sequential constraints.

Fulfilled *Tishâ be-Âv*, 1997 (07.17) by the merging (collision) of the “[bride] angel-shaped” array of Shoemaker-Levy comets with *Tzêdêq* (*J-u-p-i-t-e-r*; the *Mâshiakh* planet) For further details, cf. my articles on the *Shoemaker-Levi Comet Collision With ‘Mâshiakh Planet’* in back issues of *The Netzârim Newsletter* (94.07, 95.11, 95.12). Cf. also note בן-אדם 8.20.2.

The order dictated by *Yirmeyâhu* and *Yôeil* (see Table 2) demonstrate that the Christianized Mat-

thew, including the earliest extant source mss. and *EB*

- ⌘. have the *shôphâr* and gathering phases out of proper sequence, and
- ⌚. by merely moving the *shôphâr* and gather sequence to agree with *Tan”kh*, the descriptions become compatible.

Since this involves only moving verse 31, the passage is so reconstructed as shown in the table.

**24.30.3** והביטו אלי את אשר-דקרו וספרו עליו (ve-hi-bit' u eil-ai' eit a-shêr' -dâ-qâr' u ve-sâph-du' âl-âyv' ; and they shall gaze toward me concerning him whom they pierced, and they shall beat their breasts wailing for him), και κοψανται πασαι αι φυλαι της γης (kai kopsantai pasai ai fulai teis geis; and all of the tribes of the land will bewail), ...**And they shall gaze toward Me concerning him whom they pierced, and they shall beat their breasts wailing for him...** according to *Zekharyâh* 12:10 and ⌘\* respectively. The other early Greek source documents read και τότε κοψονται (kai tote kopsontai; and then will bewail).

*EB* reads ויבכו כל משפחות האדמה (va-yiv-ku' kâl [kol] mish-pakh-ôt' hâ-a-dâm-âh' ; and all of the families of the land shall cry).

The phrase את אשר-דקרו (eit a-shêr' -dâ-qâr' u; whom they pierced) is a direct object. This phrase can refer to only one of the two characters: Me (the one gazed upon) or him (the one mourned).

The Christianized interpretation in *KJV*, “they shall look upon me whom they have pierced,” is misleading, implying that “whom” refers to ‘me’ in a syntactically clumsy attempt to equate their pierced *Yesh”u* with ה. If this were so, then who would be ‘him’ for whom they will mourn? The one who was pierced is clearly the one who is mourned – ‘him,’ not ‘Me.’

The order in both *EB* and the earliest Greek source mss. for Hebrew *Matityâhu* is then:

- ⌘. the sign of the *Mâshiakh* in the heavens will be seen,
- ⌚. families will wail in mourning
- ⌘. they will see the coming of the *Mâshiakh*.

However, the order in *Zekharyâh* – upon which these were all based – indicates Christian redaction

Table 2 – *Matityâhu* 24.21-31 Correspondence with *Yirmeyâhu* and *Yôeil*

<i>Yirmeyâhu</i> 4:5-6, 19-23 (cf. 3:14ff)	<i>Yôeil</i> 2:1ff	<i>Yôeil</i> 2:15-18 cf. Artscroll 2:20	<i>New Testament</i> Matthew 24	Reconstructed Hebrew <i>Matityâhu</i> 24
			Holocaust 21-22	<i>Shôâh</i> 21-22
			παρουσια/ lightning 27	<i>Shekhinâh</i> / lightning 27
			carcass/eagles 28	גוייה/דירות 28
			sun/moon/stars heavens/ <i>êrêtz</i> quake 29	sun/moon/stars <i>ha-Sheim</i> roar heavens/ <i>êrêtz</i> quake 29
			sign of person 30a	sign of person 30a
<i>shôphâr</i> gather	<i>shôphâr</i>	<i>shôphâr</i> fast and gather		<i>shôphâr</i> 31a gather 31b
banner/destruc- tion <i>gôyim</i>		bridegroom go		
mourn	day dark clouds	weep	mourn 30b	mourn 30b
		<i>ha-môrêh</i> <i>li-tzedâqâh</i>	visible coming 30c	visible coming 30c
			<i>shôphâr</i> 31a	
			gather 31b	

to the source documents of Hebrew *Matityâhu*. The order of events in *Zekharyâh* 12 is:

- א. Today (1-8)
- ב. Next (continued fragmentation of the *gôyim*, 9)
- ג. *Yehudâh* will be given the רוח קדש (ru' akh khein; Spirit of Graciousness) to recognize the mortal *shômeir-Tôrâh Yehôshua* (10a)
- ד. *Yehudâh* will wail in mourning (10b-14). The Christian impression, by contrast, expects:
  - א. sign of *Yesh"u* in the heavens
  - ב. mourning over crucifixion

א. coming of divine *Yesh"u* in clouds

The source documents used by *Yehôshua* and the *Netzârim* themselves, e.g., *Zekharyâh*, indicate the order

- א. the giving of the רוח קדש to *Yehudâh*, signalled by the sign in the heavens; resulting in recognition that the authentic and historical *Yehôshua* was *shômeir-Tôrâh* and not *Yesh"u*;
- ב. mourning over *Yehôshua*'s undeserved death;
- ג. only then seeing the coming of the *Mâshiakh* in the "day of 'ה."

The Christian impression is a distortion of mixing several other passages from *Tan"kh*, while the Judaic description is already well on the way to being realized. Thus, we can better understand how the *gôyim* will be blissfully unaware of the situation, just as *Yehôshua* described in *NHM* 24:37-38. Christians have never had any intelligent explanation for this passage either, most choosing simply to ignore it.

**24.30.4 ...and they...**  $\tau\omicron\tau\epsilon$  (tote; then) is not included *secundum* N\*.

**24.30.5**  $\text{וַיִּכְרֹם}$  (ve-sâph·du'), ...and they shall [have] beat their breasts wailing... "to wail, lament. [Aram.  $\text{ܩܪܝܢ}$  (= he wailed, lamented), Syr.  $\text{ܩܪܝܢ}$  (= he beat the breasts), Akka. *sapadu* (= to wail, lament), Ugar. *mshspdt* (= wailing women).]" In Modern Hebrew this means 'eulogize.'

What is the cause of the mourning? *R. Dosa* and the Rabbis differ on the point. One explained, The cause is the slaying of the *Mâshiakh Bêh-Yôseiph*... It is well according to him who explains that the cause is the slaying of the *Mâshiakh Bêh-Yôseiph*, since that well agrees with the Scriptural verse, And they shall look to Me [concerning] whom they pierced, and they shall beat their breasts wailing for him as one beats his breast wailing for an only son." The roles of *Mâshiakh Bêh-Yôseiph* is distinguished from *Mâshiakh Bêh-Dâvid* in the Hebrew Apocalypse of *Khanôkh* (45:5). Contrary to the assertions in *EJ*<sup>34</sup> however, this, the earliest extant, source dates from the 5<sup>th</sup>-6<sup>th</sup> century C.E.<sup>35</sup> Nevertheless, these citations in *Talmud* and *Khanôkh* further document the acknowledgement in the early Jewish community

- N. of the disparate dual missions subsumed by the *Mâshiakh*,
- 2. that the first *Mâshiakh* would be a *Bêh-Yôseiph*,
- 3. that the *Mâshiakh Bêh-Yôseiph* would suffer, die, and go away for the *kipur* of the Jewish people.

The same passage in *Talmud* also acknowledges that the *Mâshiakh Bêh-Yôseiph* would be resurrected. The *Mâshiakh Bêh-Dâvid* is prophesied to

reign forever. (Cf. *Dânieil* 7:13-14 et al., which *Rash"i* acknowledges refers to *Mâshiakh ha-Mêlêkh* [King Messiah]). Aside from the Christian distortion of a divine Christ alien to *Tôrâh*, only a resurrected person, *Mâshiakh Bêh-Yôseiph*, could satisfy this criterion of a *Mâshiakh* who lives and reigns eternally.

Rabbinic backlash against Christianity in the Christian era has obscured the meaning of *Mâshiakh Bêh-Yôseiph*. Unfortunately, the baby was thrown out with the bath water. *Ex post facto* reinterpretations in the Christian era have further obscured the original meaning. The genealogy in *NHM* 1:16 has shown for centuries that *Yehôshua Bêh-Yôseiph Bêh-Dâvid* is a legitimate candidate (the only remaining Davidic genealogy scientifically authenticated from that period) for both the *Mâshiakh Bêh-Yôseiph* and the *Mâshiakh Bêh-Dâvid*. The *Mâshiakh Bêh-Yôseiph* was born of the need to distinguish the historical Jew from the Romanized counterfeit. The two descriptions refer to two comings of the same person.

"A secondary messianic figure is the *Mâshiakh* son of (i.e. of the tribe of) [*Yôseiph*] (or [*Êphrayim*]), whose coming precedes that of the [*Mâshiakh*], son of *Dâvid*, and who will die in combat with the enemies of *Êlôhim* and Israel... The genetic function of the doctrine is similarly unclear: [*Mâshiakh Bêh-Yôseiph*] has been seen as the symbolic embodiment of the reunification with the ten tribes of Israel, as the Samaritan *Mâshiakh*, and as a figure whose martial character and death testify to the impact of the abortive revolt under *Bar-Kôkhvâ* upon the Jewish imagination."

It is well established that belief in *Yehôshua Bêh-Yôseiph* as the *Mâshiakh* within the halakic framework of *Netzârim Tôrâh*-observance was acceptable to the *Beit-Din-ha-Gâdôl*, and to the *Nâsi, Gamlieil*. The *Mâshiakh Bêh-Yôseiph* idea first emerged in the 1<sup>st</sup>-3<sup>rd</sup> centuries C.E. The timing of the emergence of this doctrine suggests that this may be a corrupted reference to belief among Jews of that time in *Yehôshua Bêh-Yôseiph* as the *Mâshiakh*. Accepted by Jews, belief in this *Mâshiakh Bêh-Yôseiph* could not refer to the theanthropophany mythicized by the Christians. Consequently, an alternative understanding of the phrase

“*Mâshiakh Bêṅ-Yôseiph*,” which clearly did not mean the Christian man-g-o-d *Yesh”u* / J-e-s-u-s, came to be in order. The tradition would necessarily be carried on only in a thoroughly non-Christian vernacular – emphasizing his mortal nature as *Bêṅ-Yôseiph*. *Talmud* firmly rejects Christians and their Christ *Yesh”u* / J-e-s-u-s while leaving open the question of the *Mâshiakh*-ship of the *Netzârim Yehôshua Bêṅ-Yôseiph Bêṅ-Dâvid*.

During this same period, non-Jew Roman Christians were beginning to predominate while they were exhausting the *Netzârim*. Roman hegemony with its miso-Judaic Displacement Theology, and Jewish religious authority relative to the *Mâshiakh*, were inexorably on a collision course. The authentic Jewish teachings of the *Mâshiakh* presumed subjection to the authority of a Jewish *Beit-Din*, not Roman hegemony. Arrogating Judaic concepts and syncretizing them with miso-Judaic pagan mythology, Christianity polluted the thinking of, and aggressively persecuted, all who aspired to follow the *Mâshiakh* within Jewish constraints. The corruptions evident in the conflicting accounts of *Bêṅ-Yôseiph* testify to the suffocating effectiveness of Roman syncretism and their evolving man-g-o-d.

The *Netzârim* “*Mâshiakh Bêṅ-Yôseiph (Bêṅ-Dâvid)*” did indeed die in an adversarial role with the Romans who were the enemies of *Élôhim* and Israel, and, soon after, these same Romans destroyed *Yerushâlayim*. *Yehôshua* (not *Yesh”u*) the *Netzârim* satisfies *Talmud* and *Halâkhâh*<sup>7.1.1</sup> as well as all of the prophecies in the *Tan”kh*. Further, *Yehôshua Bêṅ-Yôseiph Bêṅ-Dâvid* was indeed pierced – both by being nailed to the crosspiece by Roman *gôyim* (according to *Yn*. 20:25) and impaled by the spear of a Roman *gôyim* (according to *Yn*. 19:34). Even the *New Testament* confirms that the killers of *Yehôshua* were *gôyim*, not Jews. Blaming Jews for the murder of *Yehôshua* is merely the attempt by some *gôyim* to transfer the blame away from themselves. Cf. also 27.32.3.

**24.30.6** על היחיד (al ha-yâ-khid’; for a single<sup>masc.</sup>), ...for an only son... according to *Zekharyâh* 12:10. See note 3.17.2. While this phrase is clearly documented in the source document used by *Yehôshua* and the 1<sup>st</sup> century *Netzârim*, it isn’t

found in any of the extant source mss. which have all, to one extent or another, been Christianized.

**24.30.7** והמר (ve-hâ-meir’; and he shall be embittered or weep bitterly), ...and He shall be embittered... according to *Zekharyâh* 12:10. Notice that this doesn’t say והמר (and they shall be embittered) as is sometimes, wrongly and miso-Judaically, rendered in English.

**24.30.8** על-הבכור (al ha-be-khôr’), ...for a first-born... according to *Zekharyâh* 12:10. Cf. notes 24.30.6 and 3.17.2.

**24.30.9** וארו עם-ענני שמיא (va-ar-u’ im-a-nân-ei’ she-mai-yâ’; and / then see, with the clouds of the heavens), οψονται... ερχομενον επι των νεφελων του ουρανου (opsontai... erkhomenon epi ton nefelon tou ouranou meta dunameos kai dokzeis polleis; they shall see... coming upon the clouds of the heavens), ...Then see, with the clouds of the heavens... according to *Dâniel* 7:13 and *N\**. All of the other earliest extant Greek mss. read και [οψονται] (kai; and [they shall see]).

*EB* reads ויראו את בן האדם בעבי השמים בחיל רב ובצורה נוראה (va-yir-u’ eit bêṅ hâ-â-dâm’ be-av-ei’ ha-shâ-mai’ im be-khai’ il rav uv-tzur-âh’ nô-râ-âh’; and they shall see the person in the cumulus-clouds of the heavens, in great valiance and in an awe-striking form).

Just a few decades ago this seemed fanciful. Yet, today we “discover” the reality of these ancient prophecies as, throughout the world, millions of passengers arrive with the clouds in airlines every day. Cf. *Yekhêzqel* 1:26 & *Dâniel* 7:13. It is also worth mentioning that vapor clouds can also mean the clouds formed by the plume of jet engines and rockets, which seem to travel atop of these plumes. Ancients might have described such a sight as a living being (having no concept of a non-living thing which moves on its own) having legs, or feet, of fire and smoke. This fits many descriptions given of pillars of fire, smoke and clouds, riding on clouds, thunderings, etc.

**24.30.10** כּבֵר אִנְשׁ אַתָּה הוּא (ke-var' ê-nâsh' ât·eih' hav·âh' ; [something] like a human being [lit. son of humankind] was coming), τὸν υἱὸν τοῦ ἀνθρώπου ἐρχομένου (ton uion tou anthropou erk-homenon; the person<sup>8.20.2</sup> coming), ...[something] like a human being was coming... according to *Dânieil* 7:13 and the earliest extant Greek source documents.

As Artscroll *Tan"kh* Series *Dânieil* and other mss. of *Dânieil* confirm, the *Stone Edition Tan"kh* misspelled הוּא (Aramaic past tense of 'to be') as הרה (the Hebrew past tense of 'to be').

כּבֵר-אִנְשׁ is a Hebrew idiom meaning "human being." *Rash"i* declares that this is the *Mâshiakh ha-Mêlêkh* (King Messiah).<sup>36</sup> See *Zekharyâh* 3.

*Tôrâh* supplies the basis of these prophecies in the most emphatic terms, directly from the mouth of *Môshêh* (*Devârim* 18.15, 18-19): "A *Nâvi* from your midst, from your brothers like me, shall ה' your *Êlôhim* raise up for you; you shall hearken to him... A *Nâvi* will I raise up for you, from the midst of your brothers like you; then I will give My Speakings by his mouth, and he will speak to you everything which I order him as a *mitzvâh*. Then it shall be that any man who will not hearken to My Speakings, which he shall speak in My Name, I Myself shall prosecute him." This is entirely consistent with the principle forwarded in *Devârim* 1.17 that the judgment of the *Beit-Din* is the judgment of *Êlôhim*, demonstrating that the judgment of *Êlôhim* is administered by the *shôphetim* of Israel. Who moreso, and who would be granted more commensurate *Kâvôd* of *Êlôhim*, than the *Mâshiakh Bêh-Dâvid* of *Dânieil* 7.13 and *Yekhêzqêil* 37.21-28?

**24.30.11** וְלֵהּ יִהְיֶה שְׁלֹטָן וְיָקֵר (ve-leih' ye-hiv' shâl·tân' viy·qâr' ; and to him He brought institutional-authority and dearness [Aram.]), μεταδυναμειως και δοξης πολλης (meta dunameos kai dokzeis polleis; with ability and great *Kâvôd*), ...Then He brought to him authority, and dearness... according to *Dânieil* 7:14 and the earliest extant Greek source texts, respectively.

**24.31.1** שׁוֹפָר (shô·phâr' ; a ram's horn trumpet), ...*shôphâr*... Cf. *Yeshayâhu* 27:13 and *EJ*. In

*Tan"kh*, the Festival of Trumpeting / *Shôphâr*-blowing is called יוֹם תְּרוּעָה (Yôm Te·ru·âh' , Day of *Shôphâr*-blasting or Trumpeting). In modern times, rabbis have renamed this Biblical festival Rosh ha-Shan·ah' ('Head of the Year,' i.e., New Year). Cf. *Zekharyâh* 9:14.

יוֹם תְּרוּעָה occurs on the first day of Seventhmonth on the Judaic calendar (*Tishrei*), in autumn. Arriving with a blast of the *shôphâr* corroborates the prophesy in *Hôsheia* 6:3 that the *Mâshiakh* will come in the autumn. Φωνης (foneis; voice) is not included *secundum* <sup>s</sup> and *sy*<sup>p</sup>. Its inclusion in *TR* is based upon β and later mss. and the reading in a-3, και φωνης (kai foneis; and a voice [of...]).

*EB* adds וּבְקוֹל גְּדוֹל (uv·kôl' gâ·dôl' ; and with [lit. 'in'] a great voice) [to gather his chosen... ].

**24.31.2** יִקְבֹּץ (yiq·bôtz' ; He will gather), επισυναγωγή (episunagoge; assemble at the synagogue), ...He shall gather... The Hebrew is taken from the structure of *Tehilim* 106:47, which is the most appropriate *LXX* → *MT* correspondence. The Greek follows the earliest extant source mss.

Επισυναγωγή, the verb, derives from επι (epi; upon) and συναγωγή (sunagoge; to synagogue). "Synagogue" derives from these Greek terms. Hebrew-speakers say בֵּית כְּנֶסֶת (Beit-ha-K'nês' êt; cf. 4.23.2), not synagogue. Cf. also *Yehudim* 10:25.

To convey a simple gathering, the word συναγωγή (sunago) would more likely be used. Συναγωγή emphasizes those who are gathered, rather than the place of the gathering.

קהל (qâ·hâl' ; congregation, cf. 16.18.3) is rendered for επισυναγωγή at *Divrei-ha-Yâmim* ב' 20:26.

When speaking of gathering the *gôyim*, אָסַף (â·saf' ; collect) is rendered for επισυναγωγή. (Cf. *Mikhâh* 4:11; *Khavaquq* 2:5; *Zekharyâh* 12:3 and 14:2.) This is the verb found in *EB*, perhaps as a polemic barb.

**24.31.3** נִבְחַרְיוֹ (niv·khar·âyv' ; his chosen), τοὺς ἐκλεκτοὺς αὐτοῦ (tous eklektous autou; his chosen), ...his chosen... according to *EB* and the

earliest extant mss. These are the “convokees”; those of the *aliyôt* (plural of *aliyâh*) of Jews to Israel since 1948. Cf. note “congregation” 16.18.3.

**24.31.4** מארבע רוחות השמים מקצה השמים עד קצותם (mei-ar' ba rukh-ôt' ha-shâ-mai' im mi-qetz-eih' ha-shâ-mai' im ad qetz-ôt-âm' ; from the four winds of the heavens, from the edge of the heavens until their edges), εκ των τεσσαρων ανεμων απ ακρων ουραων εως ακρων αυτων (ek ton tessaron anemon ap akron ouranon eos akron auton; out of four winds, from tips of heavens into their tips), ...**from the four winds of the heavens, from one end of the heavens to the other...** according to *EB* and the earliest extant source mss. β reads a doubtful addition: εως των ακρων (eos [ton] akron; into [the] heavens). Cf. also *Devârim* 30:1-4; *Zekharyâh* 2:10.

**24.32.1** קרוב קיץ (qâ-rôv' qay' itz; near is summer), εγγυς εστιν επι θυραις (eggus estin epi therais; summer is nearing), ...**qayitz is near...** The Hebrew is reconstructed by translating the earliest extant source mss. (Greek). The phrase is absent in *EB*.

**24.33.1** קרוב הוא לשערים (qâ-rôv' hu la-she-âr-im' ; he / it is near the gates), εγγυς εστιν επι θυραις (eggus estin epi therais; near he / she / it is on [i.e. at] the door), ...**[he/it] is near the gates...** *secundum EB* and the earliest extant source mss. (Greek), respectively. The *NHM* rendering preserves a play on words deriving from *Âmôs* 8:2. By extension, קיץ also means summer fruit, namely late-ripening figs.<sup>37</sup> In a play on words, *Âmôs* 8:2 equates a wicker basket of קיץ to the קץ (qetz; cut-off; see note 28.20.1) that “has come upon My kindred Israel.” Cf. also note 10.22.2.

“It / he,” while perhaps having a secondary meaning of “he” (*Yehôshua*), refers back to קיץ in *pâsuq* 32. קיץ is either an allusion to, or corrupted instance of, קץ, the end of time referred to by *Âmôs* and *Dâniel* (cf. 8:17, 19; 9:26; 11:6, 13, 27, 35, 40, 45; 12:4, 6, 9, 13).

In this *pâsuq* of *Matityâhu*, there is no compelling linguistic or contextual basis for interpreting this as “he,” referring directly to the *Mâshiakh*.

Understanding “it” as קץ, rather than קיץ, connects *Yehôshua*’s prophecies to those of *Âmôs* and *Dâniel*.

Based on the pattern of *Âmôs* 8:2, we should expect קיץ to be followed by קץ, rather than referring back to קיץ as “it.”

*Âmôs* equates קץ with ביום ההוא (ba-yôm' ha-hu' , “in that day”; q.v. 8:3, 9-10). Earlier (5:18-20), *Âmôs* equates קץ with 'יום ה' (Yôm 'ה, pop. the “Day of the Lord”). Through *Âmôs ha-Nâvi*, 'ה declares (8:2) concerning this קץ: “I will not again עבור (a-vôr' , pass by [*Yisrâel*] any more.” That עבור should be translated as “pass by,” and not “pardon,” is clear from the ancient Jewish translators of *LXX* who rendered it παρελθειν (parelthein), from παρερχομαι (parerkhomai), to pass by. *Âmôs* elaborates further in 9:8-15. Some of these, the dispersion and the reestablishment of the State of Israel, have already taken place. This places us somewhere in the midst of these prophecies of 9:8-14, which implies that the prophecies of 8:1 – 9:7 have already taken place.

The period from the early 1940s into the 21<sup>st</sup> century provides the context for *Âmôs* 9:8-14. קץ of *Âmôs* 8:2-3, 9-10, then, is behind us. קיץ, according to *Dâniel* 12:1-4, will follow the *Shôâh*.<sup>38</sup> Should two occurrences of קיץ surprise us? The coming(s) of the *Mâshiakh* are associated with all of these instances of קיץ. Two occurrences of either should suggest two occurrences of the other. Theologians have always reasoned, simplistically, that “we’re still here so these are future events.” Such theologians have consistently rejected figurative descriptions of ancient *Neviim* describing things ancient *neviim* had no vocabulary or frame of reference to describe or understand. Consequently, many fulfilled prophecies have been overlooked: aerial dogfights and missiles (hosts falling from the heavens<sup>39</sup>), the mushroom-shaped explosions of nuclear weapons (heavens convolve like a scroll<sup>39</sup>), the *Shôâh*, environmental consequences and biological and chemical weapons, smoke obscuring the sun and moon (e.g., Kuwaiti oil fires), and the subsequent regathering of Israel which has been going on for decades and is practically complete at the time of this writing. Just

a few *pesuqim* after this, *Yehôshua* predicts that most of the world will be blissfully unaware (*NHM* 24:37-38).

יָפֵן is the “cut-off” of an era. If there are two instances, then what was the first יָפֵן? Ending an era dovetails with the teachings of both *Yôkhânân ha-Matbil* and *Yehôshua*. These both described an era that was imminent to them. The יָפֵן of their current era was the arrival of the realm of the heavens in the hearts of Jews.<sup>40</sup> That was also the יָפֵן of the sacrificial system of the earthly *Beit-ha-Miqdâsh*. This was followed by the destruction of the *Beit-ha-Miqdâsh* (8:3), a (as opposed to the) day of ה' (8:9 with *NHM* 27:45-46 and 52), the destruction of *Yerushâlayim* (8:10, 135 C.E.), and the subsequent dispersion of 8:11-13. This dispersion was to last through the *Shôâh* (9:8) to the reestablishment of Israel (9:9-15).

The context (24:29) of *NHM* 24:23-33 shows that *Yehôshua* refers here to the second יָפֵן that comes after the *Shôâh*.

**24.34.1** דֹּר (dôr; generation, cycle), γενεα (genea; a cycle of becoming / begetting), ...**this generation...** The generation that sees the things *Yehôshua* has been describing.

This cannot refer to “race” as *The Zondervan Parallel New Testament in Greek and English* asserts.<sup>41</sup> Racist assertions are miso-Judaic. The Jews are not a race. One can convert and become a Jew. One cannot change races by converting. Moreover, by race, some Jews are black, Oriental, etc.

**24.35.1** *Pâsuq* 35: This *pâsuq* is not included *secundum* <sup>Ⓝ</sup>\*

*EB* reads simply והשמים והארץ יעברו (ve-ha-shâ-mai' im ve-hâ-â' rêtz ya·a·vôr' u; the heavens and the land shall pass). יעברו could be pronounced either ya·a·vôr' u or ya·av·ru'. Both represent the *qal* fu. 3<sup>rd</sup> pers. pl., apparently at different times. For יעברו, *EB* probably relies upon *Iðv* 6.15; 34.20 & 36.12, implying ya·a·vôr' u.

The other Greek sources read ο ουρανός ακι η γη παρελευσεται οι δε λογοι μου ου μη παρελθω σιν (ο ouranos kai ei gei pareleusetai oi de logoi

mou ou mei parelthosin; The heavens and the land shall pass by, but my sayings shall in no case pass by). <sup>Ⓝ</sup>2, a later editor who redacted this *pâsuq* into <sup>Ⓝ</sup>, reads παρελευσονται (pareleusontai), the 3<sup>rd</sup> pers. pl. fut. mid. ind.<sup>42</sup> meaning “they shall pass,” rather than παρελευσεται (pareleusetai) the 3<sup>rd</sup> pers. sing. fut. mid. ind.<sup>42</sup> meaning “it shall pass.” It is worth noting that the syntactical error

παρελευσονται used by the <sup>Ⓝ</sup>2 redactor isn't found elsewhere in *Matityâhu*, however it is used in Ky.-Mr. (13:31).

**24.36.1** אין היודע היום ההוא לא מן המלאכים ולא אני, שהוא בנו, ולא ידע מיום ההוא בלתי האל לבדו (ein ha-yô-dei' a ha-yôm' ha-hu', lô min ha-mal-âkh-im', ve-lô' a-ni' shê-hu' bën-ô', ve-lô' yei-da' ha-yôm' ha-hu' bil-ti' hâ-Eil le-vad-ô'; no one knows that day, none of the messengers, nor I who am a son of His, and no one shall know that day except *Eil* alone), Περι δε της ημερας εκεινης και ωρας ουδεις οιδεν ουδε οι αγγελοι των ουρανων ουδε ο υιος ει μη ο πατηρ μονος (Peri de teis eimeras ekeineis kai oras oudeis oiden oude oi aggeloi ton ouranon oude o uios ei mei o pateir monos; but concerning that day and hour, no one sees, neither the messengers of the heavens nor the son, except the Father only), ...**No one knows this day; none of the messengers, [nor I who am a son of His]. No one shall know this day except *Eil* alone...** *secundum Nestor* and the earliest extant source mss. (Greek), respectively. Cf. note 3.17.2.

*EB* reads: ומהיום ההוא ומהעת ההיא אין מי שיודע ומלכאכי השמים אלא האב בלבד (u-mei-ha-yôm' ha-hu' u-mei-hâ-eit' ha-hi' ein mi shê-yô-dei' a ve-lô' mal-akh·ei' ha-shâ-mai' im ê' lâ hâ-âv' bil-vad'; and from that day and from that season there is no one who knows, not even the messengers of the heavens, only the Father alone). Of particular note, the phrase “nor I who am a son of His” is absent in *EB*, an absence which cannot derive from the Greek sources. This suggests that the phrase may be a later interjection – exactly the kind to be expected of Christian redactors. The phrase must be considered questionable.

Cf. יום (yôm; day) *Yeshayâhu* 2:12 (10-21); 10:20-23; 13:6 – 14:27; 24; 26:20 – 27:13; 34:8 (34:1 – 35:10); 63:1-6; 66:15 (10-24); *Yirmeyâhu* 25:15-38; 46:9-10; *Yekhêzqeil* 30; *Yôeil* 1-4; *Âmôs* 5:18-20; *Ôvadyâh* 15-21; *Tzephanyâh* 1-3; *Zekharyâh* 12-14; *Malâkhi* 3:19-24.

The *Mâshiakh* is of one accord, אֶחָד (êkh-âd' ; one), with *Êlôhim*. This does not imply divinity of the *Mâshiakh* (see notes 3.17.2 and 12.8.1). However being of the same accord, and the *Mâshiakh* being an agent of ה' rather than a distinct man-g-o-d, both imply that the day of the *Mâshiakh* is synonymous with the day of ה' (cf. IV Sh. 1:8).

Cf. also *NHM* 25:31-46; 26:29; Ky-Lu. 17:22-37; 21:5-36; Ky-Mk. 13:5-37; *Trans.* 2:16-21; I Sh. 5:2-11; II Sh. 1:10; 2:1-12; IV Sh. 1:7-8; 5:5; *Yehudâh* 6-7; II Ky. 3:10-14; *Rev.* 2:25-28; 6:12-17; 16:13-21; 19:17 – 22:21.

**24.36.2** וְלֹא אֲנִי, שְׁהוּא בִּנּוֹ (ve-lô' a-ni' shê-hu' bên-ô' ; nor I who am a son of His), οὐδε ο υιοσ (oude o uios; nor the son), ...[**nor I who am a son of His**]... according to *Nestor* and the earliest extant source mss. See notes 24.36.1 and 3.17.2.

*NHM* follows the Hebrew (cf. 24.36.1). The Greek phrase is included *secundum*  $\aleph^*$ ,  $\beta$ ,  $\aleph^2$  and a-3, but omitted in  $\aleph^1$ ,  $\text{sy}^p$  and *EB*.

**24.36.3 ...No one shall know this day except Eil alone...** Cf. *Zekharyâh* 14:6-7.

**24.37.1 ...Nôakh...** corrupted to “Noah,” cf. *Be-Reishit* 6:9-13.

**24.38.1** מַבּוּל (ma-bul' ; deluge, pop. flood)...**Mabul...being fruitful and multiplying...** *secundum EB*. Γαμιζοντες (gamizontes; being married) is preferred *secundum*  $\aleph$  rather than εκγαμιζοντες (ekgamizontes; being betrothed) as found in *TR* based on  $\text{sy}^p$  and later mss., or γαμισκοντες (gamiskontes; getting married) as found in  $\beta$ . The *EB* reading has the more Biblical support.

**24.40.1 ...there shall be two...** *EB* inserts תּוֹרְשִׁים (khôr-shim' ; plowing) [in the field].

**24.40.2 ...one is taken and one is left...** Cf. note αφιημι (afieimi; let go or let be, 26.28.2).

*EB* reads, “One צַדִּיק (tza-diq' ; just) and one רָשָׁע (râ-shâ' , wicked), one is taken and one is עָזַב (â-zav' , he forsook).”

*EB* then adds, “And this will be because the messengers in the culmination of the world-age will turn back obstacles from the ages, and will separate the good ones from the evil ones.”

**24.42.1** אִיזוֹ שְׁעָה (ei' zô shâ-âh' ; which hour), ποια ημερα (what day), ...**what hour...** according to *EB* and  $\aleph$  and  $\beta$ , respectively. Ωρα (ora; hour) as found in *TR* based on a-3,  $\text{sy}^p$  and later mss.

**24.43.1** אִיזוֹ שְׁעָה... יִשְׁמֹר (ei' zô shâ-âh' ... yish-môr' ; which hour... he will watch[guard]), ποια φυλακη (poia fulakei; which shift / watch), ...**what hour...** according to *EB* and the earliest extant source mss.

**24.43.2 ...house to be broken into...** Lit. “dug into.” Due to the construction of houses in those days, this is equivalent to the modern phrase “break in.” For an idea of homes of that time, cf. *Biblical Archaeology Review*, 82.11, p. 35.

**24.45.1** אֲדוֹנָיו (a-dôn-âyv' ; his *âdôn*), κυριους (kurios; lord, mister, sir), ...**his âdôn...** according to *EB* and the earliest extant source mss. Cf. notes 22.43.2 & 12.8.1.

Αυτου (autou; his) is not included *secundum*  $\aleph$  and  $\beta$ . Its inclusion in *TR* is based on a-3 and later mss. See note 12.8.1.

**24.45.2** בְּעִתּוֹ (be-it-ô' ; in its season), εν καιρω (en kairo; in season), ...**in its season...** according to *EB* and the earliest extant source mss. Cf. *Be-Reishit* 39:4-6.

**24.47.1** רְכוּשׁ (re-khush' ; acquisition, possession, property), υπαρχουσιν (uparkhousin; subsistence, goods, property), ...**property...** The Hebrew is

reconstructed from *LXX* to MT correspondence. The Greek is according to the earliest extant source mss. *EB* reads טפיי (tap·âyv' ; his tots, toddlers).

**24.48.1 ...an...** εκεινος (ekeinos; that [evil slave]) is not included *secundum* א\*.

**24.48.2** אדוני מתמהמה ובא (a·dôn·i' mit·ma·he·mei' ha u·vâ; m'lord dawdles and comes), χρονιζει μου ο κυριος (khronizeï mou o kurios;

m'lord dawdles), ...**adôni dawdles...** according to *EB* and the earliest extant source mss. See also note 3.17.2.

ελθειν (elthein; to come), as found in *TR*, is not included in any early ms. That it is found in *ER* is yet another indication that *ER* reflects the tail end of the Hebrew tradition yielding to Church pressures to converge with the Greek tradition.

<sup>1</sup> Cf. רשות הרבים (re·shut' hâ·rab·im' ; public domain), Alcalay Hebrew-English Dictionary, col. 2499.

<sup>2</sup> Klein's Etymological Dictionary, p. 303.

<sup>3</sup> "Sabinus," *EJ*, XIV, 589.

<sup>4</sup> edit. Helm, 2nd edition 1956, p. 201.

<sup>5</sup> H.J. Lawlor, "Eusebiana, Essays on the Hypomnemata of Hegesippus, ca 120-180 C.E.," p. 16.

<sup>6</sup> Lawlor, p. 33.

<sup>7</sup> Lawlor, p. 28.

<sup>8</sup> Lawlor, p. 34.

<sup>9</sup> Lawlor, p. 52.

<sup>10</sup> Lawlor, p. 64.

<sup>11</sup> Lawlor, p. 64.

<sup>12</sup> H.E. IV, xxii, 3.

<sup>13</sup> Bagatti, p. 10, 13-14, et al.

<sup>14</sup> Bacchiocchi.

<sup>15</sup> Cf. note 2.2.1.

<sup>16</sup> "Dress," *EJ*, 6:212-214.

<sup>17</sup> "Talit," *EJ*, 15:743.

<sup>18</sup> Han, Nathan E., "A Parsing Guide to the Greek New Testament" (Scottsdale: Herald, 1971), 45, 51.

<sup>19</sup> *Bên-Dâvid, The 1993 Covenant*.

<sup>20</sup> *Bên-Dâvid*, cf. also "Apocalypse of Yôkhânân 'Bên-Rôgaz' Bân-Zavdieil c. 93 C.E.," *Messianic Writings*, XXVII.

<sup>21</sup> Alcalay, c. 717.

<sup>22</sup> For more details concerning this prophecy, see *Bên-Dâvid, Who Are the Netzârim? – Advanced Level and The 1993 Covenant*.

<sup>23</sup> Gate of Compassions; pop., East, or Golden, Gate.

<sup>24</sup> "Shekhinah," *EJ*, 1352.

<sup>25</sup> Fleming, James, "The Undiscovered Gate Beneath Jerusalem's Golden Gate," *Biblical Archaeology Review*, IX.i, 1983.01-02, 24-37.

<sup>26</sup> "המיתו נשיא העדה, "ויצא חותר מגזע ישי, "צמ(ח) דוד. "אלכם דורון, "כתב-יד, משיחי, – בין המגילות הגניזות, "מעריב, 91.10.11, חלק המדע, 10.

The discovery of the *Qumrân* scrolls filled in many blanks in Judaism from the time of the conclusion of the *Tan"kh* until the *NT* and *Talmud*. In the early days following the publication of the long-suppressed Dead Sea Scrolls, heady claims heralded links between *Qumrân* and *Christian* doctrines. "The Scrolls signified a breakthrough in the history-of-religions approach to Johannine thought and language (J.A.T. Robinson, *Prior-*

ity of John, pp. 36-45). Much of what some *New Testament* scholars had attributed to non-Jewish Hellenism or at least diaspora Judaism suddenly acquired substantial parallels in contemporary texts from a predominantly priestly group which did not reside far from Jerusalem” (Rainer Riesner in James H. Charlesworth, *J-e-s-u-s and the Dead Sea Scrolls*, p. 216). This wished-for connection between Christian doctrines and other *Tôrâh*-strict Judaic sects of the period in *Yerushâlayim* argued in this book, never materialized and now lies in ruins, abandoned by all scholars of international reputation. Even had it materialized, such a connection would only have served to further bind the *Mâshiakh* to *Tôrâh*-strictness, an unexpected development contradicting Christianity and vindicating *Netzârim* assertions – and another reason the hypothesis was abandoned. However, rumors of Christian linkage surrounding the suppressed scrolls served a constructive purpose in prompting renewed interest in the Pseudepigrapha (cf. Charlesworth, *The Old Testament Pseudepigrapha*, Garden City: Doubleday, 1983; an extensive update since R.H. Charles' *Apocrypha and Pseudepigrapha* of 1913, Oxford: Clarendon Press). Continuing finds, e.g., the *Nag Hammadi* and *genizah* scrolls, particularly the 1994 publishing of *Élishâ Qimrôn*'s book on *Qumrân* scroll 4Q MMT, all continue to corroborate the already clear picture of non-selectively, halakhically *Tôrâh*-strict *Yehôshua*, *Netzârim* Jews and *geirim*.

<sup>27</sup> Martin G. Abegg, Jr., “Messianic Hope and 4Q285: A Reassessment,” *Journal of Biblical Literature*, 113/1 (1994) 81-91.

<sup>28</sup> “Ru'ah *ha-Qôdêsh*,” *EJ*, 14:366.

<sup>29</sup> *Secundum* IQIs<sup>a</sup>.

<sup>30</sup> ונגלו כספר השמים (ve-nâ-gôl' u ka-seiph' êr ha-shâ-mây' im; lit., and shall convolve like a scroll the heavens).

<sup>31</sup> According to IQIs<sup>a</sup>.

<sup>32</sup> Like the burning oil fields of Kuwait?

<sup>33</sup> In Biblical times, the celestial-bodies would have included not only stars and planets; but shooting stars, meteors, missiles, jet fighters and the like seen in a vision as well.

<sup>34</sup> “Seventy Shepherds, Vision of,” *EJ*, 14:1199.

<sup>35</sup> P. Alexander, *The Old Testament Pseudepigrapha*, R. H. Charlesworth, ed., Vol. I, p. 229.

<sup>36</sup> *Daniel*, Rabbis Nosson Scherman / Meir Zlotowitz, eds., *Artscroll Tanach Series* (Brooklyn: Mesorah Publications, 1979), p. 206.

<sup>37</sup> “*Âmôs*,” *EJ*, 2:885.

<sup>38</sup> For further explanations, cf. *Bên-Dâvid*, *The 1993 Covenant*.

<sup>39</sup> *Yeshayâhu* 34:4

<sup>40</sup> *Va-Yiqrâ* 26:41; *Devârim* 10:16; 30:6; *Yekhêzqeil* 36:23-32; *Yirmeyâhu* 24:7; 32:39; 31:30-32.

<sup>41</sup> New York: Iversen-Norman Associates, 1975, in a footnote to *pâsuq* 34, p. 82.

<sup>42</sup> Han, Mt. 24:35 and Mr. 13:31.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 25

**25.1.1** בתולה / בתולות (be-tul-âh; virgin / be-tul-ôt' ; virgins), παρθενοίς (parthenois; virgins), ...**vir-gins**... according to *EB* and the earliest extant source mss. Contrast the Hebrew with note 1.23.1.

**25.1.2** חתן וכלה (khâ-tân' ve-kal-âh' ; groom and bride), του νυμφίου (tou numfiou; the groom), ...**the groom**... according to *EB* and the earliest extant source mss.

In adding “and bride,” *EB* fails to explain what 10 virgins would be doing locked up all night alone in the חופה (khup-âh' ; wedding canopy) with the bride and groom.

Using an allegory which reinforces the presumption of widespread recognition of the routineness of having ten (or five) brides in 1<sup>st</sup> century Judaism, with no thought of condemnation, the earliest extant mss. document *Yehôshua*'s tacit endorsement of polygyny.

**25.2.1** חמש מהן היו עצלות כסילות וחמש מהן זריזות וחכמות (khâ-meish' mei-hên' hâ-yu' a'tzeil-ôt' ke-sil-ôt' ve-khâ-meish' mei-hêm' ze-riz-ôt' ve-kha-khâm-ôt' ; five of them were lazy airheads [lit. stupids] and five of them were [mentally] quick and wise), πέντε δε εἶς αὐτῶν ἦσαν μωροὶ καὶ πέντε φρονιμοί (pente de ekz auton eisan morai kai pente fronimoi; five of them were silly and five were practical), ...**five were lazy airheads and five were mentally quick and sagacious**... according to *EB* and the earliest extant source mss. These are wrongly reversed, perhaps based on later mss., in *TR*. For φρονιμῶ (fronimo; sagacious) cf. 7.24.2

**25.3.1** αὐτοὶ (ai gar), ...**For those**... is preferred *secundum* all early mss. That the *NT* is not the “Divine Word of G-o-d” is evidenced by the contradictory later source mss. which read αὐτῶν (aitines; they who) as found in *TR*.

**25.3.2** נרותיהן (neir-ôt-ei' hên; their <sup>fem.</sup> oil-fed lamps), λαμπάδας (lampadas; oil-fed lamps), ...**their oil-fed lamps**... αὐτῶν (auton; their) is not included *secundum* α though it is found in β.

**25.3.3** שמן (shêm' ên; oil, viz. olive-oil), ελαιον (elaion; oil), ...**olive-oil**... according to *EB* and the earliest extant source mss. In Biblical symbology, olive-oil represents the *Ruakh ha-Qôdêsh*. The Fire fueled by the olive-oil is *Tôrâh*, by whose Light we are to illuminate the world.

**25.4.1** ...**in pitchers**... That the *NT* is not the “Divine Word of G-o-d” is evidenced by the contradictory later source mss. which read αὐτῶν (auton; their), which is not included *secundum* α, β, a-3 and sp<sup>p</sup>.

**25.6.1** ...**the groom**... ἐρχεται (erkhetai; he comes), as found in *TR*, is not included *secundum* all early mss.

**25.8.1** ...**our oil-fed lamps have gone out**... Consider the symbolism considering that olive-oil usually symbolizes the *Ruakh ha-Qôdêsh*. Cf. *Mishlei-Shlômôh* 13:9 & *Iôv* 18:5.

**25.9.1** ...**Rather**... δε (de; but / and), as found in *TR*, is not included *secundum* all early mss.

**25.12.1** אתן מי יודע מי אתן (ein' i yô-dei' a mi at-ên' ; I don't know who you <sup>fem. pl.</sup> are), οὐκ οἶδα ὑμᾶς (ouk oida umas; I don't see you), ...**I don't know you**... according to *EB* and the earliest extant source mss.

**25.13.1** והשעה שיבא החתן (ve-ha-shâ-âh' shê-yâ-vô' ha-khâ-tân' ; nor [lit. “and”] the hour in which the groom shall come), οὐδε τὴν ὥραν (oude tein oran; nor the hour), ...**nor the hour**... according to *EB* and the earliest extant source mss.

The analogy of five brides being married to the groom and five brides failing to be married to the groom parallels Israel as the bride of the *Mâshiakh*. To argue that these were bridesmaids or something, and not brides (and therefore that *Yehôshua* was not tacitly endorsing polygyny) entirely defeats the purpose of the analogy.

The phrase “in which the person comes,” as found in *TR* (of 1624), is not included *secundum* all early

mss. Surprisingly, the similar phrase “when the groom will come” is found in the 14<sup>th</sup> century *EB*. This seems another indication that *EB* reflects a time when the Hebrew tradition was converging with the later Greek tradition.

**25.14.1** עוד אמר ישׁוֹ לְתַלְמִידָיו דְּמִיּוֹן אַחֵר מַלְכוּת שָׁמַיִם דּוֹמָה (ôd â-mar’ Yesh”u’ le-tal-mid-âyv’ dim-yôn’ a-kheir’ mal-khut’ shâ-may’ im dô-mêh’; still more *Yesh”u* told his *talmidim* another paradigm: the Realm of the heavens is like...) ...**Yet another *Yehôshua* told his *talmidim*, a different paradigm: the Realm of the heavens is like...** This phrase, found only in *EB*, is included because it represents no contradiction and adds clarity. For דְּמִיּוֹן (dim-yôn’; likeness, resemblance, paradigm; NH imagination), cf. *Tehilim* 17:12.

**25.14.2** ἀποδημῶν (apodeimon), ...**going away...** derived from ἀπο (apo; away / from) and δημῶν (deimon; local populace).

**25.14.3** Analogy of the *Talants* according to the “*Nazoraean Gospel*” (as recorded by Eusebius, 264-340 CE):<sup>1</sup> “But since the Gospel (written) in Hebrew characters which has come into our hands enters the threat not against the man who had hid (the *talant*), but against him who had lived dissolutely. For he (the master) had three servants: one who squandered his master’s substance with harlots and flute-girls, one who multiplied the gain, and one who hid the *talant*.”

“Accordingly one was accepted (with joy), another merely rebuked, and another cast into prison. I [allegedly Eusebius] wonder whether in [*Matityâhu*] the threat which is uttered after the word against the man who did nothing may refer not to him, but by epanalepsis to the first who had feasted and drunk with the drunken.”<sup>2</sup>

This provides neither enough to reconstruct the *pâsuq* nor sufficient justification to warrant its reconstruction.

**25.15.1** חֲמִשָּׁה זָהָבִים (kha-mish-âh’ ze-huv-im’; five gold [coins]), πέντε ταλάντα (pente talanta; five *talants*), ...**3,850 troy oz. of silver coins...** according to *EB* and the earliest extant source documents. One silver *talant* = 771 troy oz. of silver. If these were gold *talants* the value isn’t clear. Cf. note 18.24.1.

**25.16.1 ...He...** δε (de; and / but) as found in *TR*, is not included *secundum* all early mss.

**25.17.1 ...Likewise...** και (kai; and / also) as found in *TR* based on κ<sup>2</sup>, β, a-3, sy<sup>p</sup> and later mss., is not included *secundum* κ\*.

**25.19.1** וַיִּבְקֹשׁ מֵהֶם חֶשְׁבֹן הַמָּמוֹן (va-ye-va-qeish’ mei-hêm’ khêsh-bôn’ ha-mâ-môn’; and he will request from them a financial statement [lit. invoice / bill of the property]), και συναίρει λογὸν μετ’ αὐτῶν (kai sunairei logon met auton; and take up with a saying with them), ...**and required a statement of account from them...** according to *EB* and the earliest extant source mss. Q.v. note 12.37.0.

**25.20.1 ...gained another 3,850 troy oz. of silver coins...** ἐπ’ αὐτοῖς (ep autois; besides them) as found in *TR* based on sy<sup>p</sup> and later mss., is not included *secundum* κ, β, a-3 and, apparently, P-35.

**25.21.1 ...His...** δε (de; and / but) is not included *secundum* κ, β, a-3 and sy<sup>p</sup>.

**25.22.1 ...He...** δε (de; and / but) is not included *secundum* κ\* and β and is of doubtful authenticity *secundum* κ<sup>2</sup> and other later mss.

**25.26.1** עָצַל (â-tzeil’ lazy), ὀκνηρός (okneiros; repugnant, offensive; causing to recoil, shrink from), ...**lazy...** according to *EB* and the earliest extant mss. ὀκνηρός, found in *LXX* at *Mishlei-Shlômôh* 6:6, 9; 11:16; 18:9; 20:4; 21:25; 22:13; 26:13-14; 26:15-16; 29:45, generally corresponds to עָצַל, an equation which suggests a serious work ethic among Jews. Cf. also VI Sh. 12:11.

**25.27.1** הֵייתִי מִקְבֵּל (hâ-yi’ ti me-qa-beil’; I was receiving, i.e. I would have received), ἐγὼ ἐκομισάμην (ego ekomisamein; I would have carried), ...**I would have received...** according to *EB* and the earliest extant source mss. Cf. note 8.8.1 & V Sh. 5:10.

**25.28.1** לְאִשֶּׁר רוּחַ (la-a-shêr’ ri-vei’ akh; to whom ever enlarged, made a space, made a [profit] margin), τῷ ἐχόντι (to ekhonti; to him having), ...**to him who**

**makes a profit...** according to *EB* and the earliest extant source mss.

**25.29.1** לאשר יש לו תנתן לו ולאשר אין לו הראוי לו ילקח ממנו (la-a-shêr' yeish lô ti-nâ-tein' lô ve-la-a-shêr' ein lô ha-râ-u' i lô yi-lâ-kakh' mi-mên' u; to whomever has, it<sup>fem.</sup> shall be given to him, and to whomever has not, that<sup>masc.</sup> which is fit for him shall be taken from him), του δε μη έχοντος και ο έχει αρθησεται απ αυτου (tou de mei ekhontos kai o ekhei artheisetai ap autou; but of the one not having also what he has will be taken from him), ...**to whomever has, she shall be given to him; and to whomever has not, even what he appears to have shall be taken from him...** according to *EB* and the earliest extant source mss. Cf. *Tehilim* 112:1-3, 9-10.

תנתן is identical for both the 2<sup>nd</sup> pers. masc. and 3<sup>rd</sup> pers. fem. in the future tense, so only the context can indicate whether תנתן should be translated as you (masc.) or she (will be given). The only fem. noun within the context is implied by the use of the feminine and must be derived by a play on words: from רווח (ri-vei' akh; enlarged, made a profit margin, see note 25.28.1) to רוח (ru' akh; the Spirit).

This *pâsuq* – the earliest witnesses for which are א, β, sy<sup>p</sup> and a-3, all dating from the 4<sup>th</sup> century – appears originally intended to persuade the masses that their lot, as well as that of Constantine and the Roman plutocracy who “had it” (wealth and power) were divinely ordained. Either you have it and will get more so your behavior, conduct and effort is irrelevant; or you don't have it and will lose everything anyway so why bother. This fatalism can be detected in the pervasive attitude of many Christians today: “I know it's wrong but I can do it and I know J-e-s-u-s will forgive me.” In other words, “I ‘have it’ (J-e-s-u-s) so I can do what I want and I'll receive more good irrespective of my behavior.”

The reading in *EB* is far more enlightening. We are to be wise investors in spiritual things just as in material things, investing in those who produce fruit (*mîtzvôt* accomplished and souls influenced to make *teshuvâh*) and reclaiming investments from those who do not produce fruit. Are you producing fruit? *Yehôshua* may be said to have invested heavily in us – with his life and blood and the *Ruakh ha-Qôdêsh*. Every wise investor channels his money to that invest-

ment or broker who produces the greatest profits. So, too, *Yehôshua* invests the most in those servants who produce the most fruits (psyches) who are genuinely – non-selectively – *Tôrâh*-observant according to *Halâkhâh*, and instructs us to do likewise. Everyone, simply by choosing to do so and making a determined and enduring effort to study and apply what he or she learns to become a legitimately recognized Jew or *geir*, can become spiritually profitable. Since that is exactly what *Tôrâh* requires, no more and no less, the person who strives seriously for this goal is, by *Tôrâh* definition, successful and will produce fruit. Those who fail to produce fruit are unprofitable and we are not to invest our time or resources in those who are spiritually unprofitable.

**25.30.1** עצל (â-tzeil' ; lazy), αχρησιον (akhreion; useless, lit. unuseful), ...**useless...** according to *EB* and the earliest extant source mss.

**25.31.0** וכבוא בן האדם במראהו (u-ve-vô' bèn hâ-â-dâm' ba-ma-rei' hu; and in the coming of the person in his appearance / sight), Όταν δε ελθη ο υιος του ανθρωπου εν τη δοξη αυτου (otan de elthei o uios tou anthropou en tei dokzei autou; and when the person comes in his *kâvôd*), ...**At the coming of the person, at his appearance...** according to *EB* and the earliest extant source mss. Cf. *Dânieil* 7:13-14; *Zekharyâh* 13:1 –14:4; also note 5.16.2.

**25.31.1** עם מלאכיו (im ma-lakh-âyv' ; with his messengers), και παντες οι αγγελοι μετ αυτου (kai pantes oi aggeloi met autou; and all of his angels with him), ...**with his messengers...** αγιοι (agioi; holy) as found in *TR* based on sy<sup>p</sup> and later mss., is not included *secundum* א, β and a-3. Cf. *Zekharyâh* 14:5 & Yn. 5:44 w / note 5.16.2.

**25.31.2** אז ישב על כסא כבודו (âz yei-sheiv' al ki-sei' ke-vôd-ô' ; then he will sit on the bench / throne / chair of his *kâvôd*), τότε καθισει επι θρονου δοξης αυτου (tote kathisei epi thronou dokzeis autou; then he will sit on a throne of his *kâvôd*), ...**then he will sit on the bench of his kâvôd...** according to *EB* and the earliest extant source mss.

The reference is illuminated by the *Neviim* and *Tehilim* as referring to adjudicating *mishpât*; the transfer of the *Beit-Din* system to its archetype in the heav-

ens. As Rashi also noted, this ultimate *Beit-Din* will be officiated by the *Mâshiakh Bën-Dâvid* – also confirmed in the same passage cited, *Yekhêzqeil* 34.24 – as *Êlôhim*'s “shepherd over His people,”<sup>3</sup> the permanent *Nâsi* sitting on the bench as the ultimate agent, and executing the *mishpât*, of ה'. Cf. *Dânieil* 7:13-14; *Zekharyâh* 13:1 –14:4; and note “honor” 5.16.2.

**25.32.1** [כי משפטי] לאספן גוים, [לקבצי ממלכות, ... על-רועי ישראל ...] לשפוך עליהם זעמי כל חרון אפי ... ואתנה צאני כה אמר אדני ה' הנני כבקרת רועה [עדרו. ...] שפטן (כי {*Tzephanyâh* 3:8b} [ki mish-pât-i' ] lê-ê-sôph' gôy' im, [le-qâv-tzi' mam-lâkh-ôt' lish-pôkh' al-ei' hêm za'em-i' kôl khar-ôn' ap-i' ]... [(*Yekhêzqeil* 34.2) ...al rô-ei' Yis-râ-eil' ...] {*Yekhêzqeil* 34:12} ke-va-qâr-at' rô-êh' [êd-rô' ... {*Yekhêzqeil* 34:17} ve-a-tein' âh tzôn-i' kôh â-mar' A-dôn-âi' 'ה, Hine-ni' shô-pheit' ] bein-sêh lâ-sêh' lâ-eil-im' ve-lâ-a-tud-im' ; (*Tzephanyâh* 3.8b) [for My *mishpât* is to] collect the *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 *Adônâi* 'ה, 'Here I am, I adjudicate-*mishpât*] between ה' and ה', rams, and billy-goats), και συναχθησονται εμπροσθεν αυτου παντα τα εθνη, και αφορισει αυτους απ αλληλων, ωσπερ ο ποιμην αφοριζει τα προβατα απο των εριφων (kai sunakhtheisontai emprosthen autou panta ta ethnei, kai aforisei autous ap alleilon, osper o poimein aforizei ta probata apo ton erifon; and will be assembled before him all the *goyim*, and he will separate them from one another, as the shepherd separates the sheep from the goats) ...(*Tzephanyâh* 3.8b) [for My *mishpât* is to] **collect the *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 *Adônâi* 'ה, 'Here I am, I adjudicate-*mishpât*] **between ה' and ה', rams, and billygoats...** reconstructed directly from *Tan"kh*, the source text from which *Yehôshua* was quoting. Tracing the derivation and origins of *Yehôshua*'s teachings into his source text, *Tan"kh*, can provide

extraordinary insight into the nature of Christian redactions.

Except for followers of *Yesh"u* willing to accept that he is responsible for perverting the Bible, reconstructing directly from MT – including essential context – demonstrates the selectivity exercised by the Christian redactors in eliminating the sections they deemed incompatible, shown here in the smaller and non-bold print. The contrast is evident when compared to the earliest extant Greek mss.

Bracketed words are those words which, because they precluded Christian Displacement Theology, were eliminated by the early Church from the *New Testament* but are found in their original form in the *Tan"kh*. The *New Testament* tradition, clearly contradicting both *Tzephanyâh* 3:8 and *Yekhêzqeil* 34:17, is just as clearly a redacted combination of the two eliminating the parts that preclude the inherent Displacement Theology of the Church.

*Yehôshua*'s teachings had to be within the constraints of *Tan"kh* for him to be a legitimate *Mâshiakh* within the constraint of, for example, *Devârim* 13.2-6. If he was legitimate then he practiced and taught within these guidelines. If he didn't practice and teach within these guidelines then the very Scriptures which define and provide the entire basis for a messiah define him to be invalid.

The clear effect of the Church's elimination of the phrases (absent in the Greek) from *Tzephanyâh* 3:8 and *Yekhêzqeil* 34:17 is to transfer *gôyim* from the object of His “burning anger” in *Tan"kh* to the chosen flock displacing the Jews of the *New Testament*. The Hebrew is reconstructed by complementing the context with *Tan"kh* source passages from which the teaching was originally derived.

*EB* reads: ויאספו לפניו כל הגוים (va-yei-âs-phu' le-phân-âyv' kâl [kol] ha-gôy' im; and all of the *gôyim* will collect before Him). This wording is drawn from *Tzephanyâh* 3:8. In *Tzephanyâh* 3:8, however, ה' declares “For My *mishpât* is to collect the *gôyim*... to pour My indignant-anger upon them, all the heat of My wrath; for all the world shall be consumed in the fire of My zealouslyness.” This contradicts the teaching in the Greek tradition for the Gospel of Matthew. A comprehensive examination of all of the *Tan"kh* references to “gathering the *gôyim*,” however, shows complete consistency with *Tzephanyâh* 3:8.

The wording of the latter section is taken from *Yekhêzqeil* 34:17, the obvious passage from which *Yehôshua* was teaching concerning “adjudicating *mishpât* between sheep and sheep and billy goats and stud goats,” internally among “My flock,” the Jewish people. *Gôyim* are not addressed. The Greek tradition for the Gospel of Matthew also contradicts *Yekhêzqeil* 34:17.

Concatenating the two disparate and contradictory ideas suggests a telescoping of the two ideas, a likely redaction in support of Roman hegemony.

The Greek tradition for this *pâsuq* contradicts *Tan”kh* and Judaism while complementing the Displacement Theology of the Roman *gôyim* church. This suggests that the Roman *gôyim* redacted an originally *Tan”kh*-compatible Judaic teaching by cutting out the part that was objectionable to church dogma, and telescoping the remaining passages together. In this way, the well-documented Christian redactors made it appear that *gôyim* were included in the “flock” (i.e. “true Israel”). Consequently, *NHM* restores the surrounding context of the two major passages from which the teaching was taken: *Tzephanyâh* 3:8 and *Yekhêzqeil* 34:12, 17.

The concatenation of the two verses in *Yekhêzqeil* 34, from “As a shepherd” in *pâsuq* 12 to “between...” in *pâsuq* 17, and the glaring omission of “*mishpât*” in both, also suggest that parts of the teaching were redacted out.

According to *Klein’s Etymological Dictionary of the Hebrew Language*, שׁ (sêh) refers to sheep and (small) cattle, perhaps implying a non-goat flock of *kâsheir* livestock. (However, *EJ* understands “small cattle,” i.e. שׁ, to subsume goats and sheep<sup>4</sup> The best English counterpart is probably “livestock.”

Usage in *Tan”kh* demonstrates that אֵיל (ai’ yil) consistently refers to a male (i.e. billy) goat, not a male sheep (ram). עֲתוּד (a-tud’), which can also mean a he-goat, derives, according to *Klein’s*, from “jumping” (i.e. mating). This implies a stud in any flock, and may not always refer to a goat (cf. *Be-Reishit* 31:10, 12). The עֲתוּד could be a breeding ram (sheep), a breeding billy goat, or a breeding bull.

*Gôyim* means peoples (cf. 5.47.1). In Biblical usage, except when otherwise specified *gôyim* means peoples other than Jews. (*Geirim* are included with the Jewish people even though they are not Jews.)

Reasons given in *Tan”kh* that the *gôyim* will be אָסַף (â-saf’ ; collected) or קָבַץ (qi-beitz’ ; gathered) are limited to:

- א. First, the *gôyim* will gather themselves against *Yerushâlayim* (*Zekharyâh* 12:3; 14:2) – something we’ve already seen in the U.N. vis-a-vis the ‘Palestinians.’
- ב. Afterward, ה’ will gather the *gôyim* to שַׁפֵּט (shâ-phat’ ; adjudicate *mishpât* = *Halâkkhâh*<sup>7.1.1</sup>) upon them in the Valley of *Yehôshâphât* – for which cf. 26.36.1 (*Tehilim* 9:20; 82:8; 110; 149:7; *Yôeil* 4:1-2; *Yeshayâhu* 2:4; 34:1-2; 42:1; 66:16; *Mikhâh* 5:14). This is the revelation to the *gôyim* of His *Kâvôd* (*Yeshayâhu* 66:17-18). Those who have refused to comply with *Halâkkhâh* will have *Halâkkhâh*, and the death sentence for rebelling against His *Halâkkhâh*, imposed on them.
- ג. Then ה’ will pour out His fury upon them (*Yirmeyâhu* 10:25; *Tzephanyâh* 3:8), and make an “end of all the *gôyim*” (*Yirmeyâhu* 30:10-11 and 46:28; *Zekharyâh* 12:9; 14:3).

*Tan”kh*, and Judaic teachings in the time of *Yehôshua*, contradict the idea that *gôyim* will be gathered to be counted among the sheep, billy-goats or breeding studs. According to *Tan”kh*, all three categories are internal distinctions within the Jewish community. By contrast, Roman efforts to achieve hegemony for the *gôyim* church clearly champion the idea of allies of “true Israel” (the Roman church) would find favor with G-o-d.

What is required of the *gôyim*? To become *Tôrâh*-observant *geirim* (*Tehilim* 72:11, 17; 86:9; *Yeshayâhu* 2:2; 11:10; 45:20; 55:5; 60:3; 66:18, 20-24; *Yirmeyâhu* 3:17; [bless selves in *ha-Sheim* of *mishpât*] *Yirmeyâhu* 4:2; *Mikhâh* 4:1-5<sup>5</sup> *Zekharyâh* 8:22-23; 14:16-19; *Malâkhi* 3:12). These are the *geirim*, who will be אֲשֵׁרִי (ash-rei’ ; happy; *Tehilim* 33:12).

Jews (and *geirim*) also have a responsibility to the *gâlut*, and to *gôyim* who are potential *geirim*:

- א. to be witnesses (*Tehilim* 96:3, 10; *Yeshayâhu* 5:26; 42:6-8; 43:1, 9-12; 44:8-9; 55:3-4),
- ב. that the *Mâshiakh* הִזָּה (hiz-âh’ ; splashed, from הִזָּה) the *gâlut* / *geirim* with sanctifying blood (*Yeshayâhu* 49:3, 6-7; 52:13-15; cf. also *Shemôt* 29:21; *Va-Yiqrâ* 4:6, 17; 5:9; 8:11, 30;

**The *Netzârim* Reconstruction of Hebrew *Matityâhu* Volume II – Notes, Chapter 25**

14:7, 16, 27, 51; 16:14, 15, 19; 19:4, 18, 19;  
*Be-Midbar* 8:7), and  
 ג. to speak peace to them (*Zekharyâh* 9:9-10).  
*Tehilim* 102:22-23 speaks of עמים (am·im' ; kin-  
 dreds, referring to *geirim*), not גוים (gôy·im' ). Cf.  
 5.47.1.  
 עתודים is literally “jumping goats” (referring to the  
 act of mating).  
*EB* uses the verb הפריד (hiph·rid' ), from פרד  
 (pâ·rad' ) meaning to separate. This is supported by  
 the Greek ἀφορίζω (aforizo). Here is another example  
 in which *EB* follows the Greek tradition rather than  
 MT.  
 The context, *NHM* 25:34-45, also dictates that this  
 refers internally to the Jewish community. Jews and  
*gôyim* (as opposed to *geirim*) did not mingle according  
 to the *Tôrâh* prohibition of separating between the holy  
 and the profane (*Va-Yiqrâ* 10.10-11; *Yekhêzqeil*  
 22.26; 44.23).  
 With the constraints of this background in hand, we  
 can now consider possible symbolisms. *Talmud*  
 (*Bâvâ Kamâ* 80a) regards the עז (eiz), the general term  
 for goat, to be a robber, since goats jump over fences  
 and damage plants. According to the *Mishnâh* (*Bâvâ*  
*Kamâ* 7:7) בהמה דקה (be·heim·âh' daq·âh' ; lean  
 livestock), alluding to goats, argued against breeding  
 them in *Êrêtz* Israel.<sup>4</sup> (Perhaps this reference to

breeding is related to the עתודים, “breeding studs.”)  
 “Some maintain that [goats] were responsible for the  
 erosion of the land by ruining the terraces, destroying  
 the natural vegetation, and creating fissures on the  
 slopes” (ibid.).  
 Symbolism of Israel as the goat in the song *Khad*  
*Gadyâ* is far too recent (16<sup>th</sup> century C.E.) to be rele-  
 vant.  
 The structure of the Hebrew suggests distinguishing  
 בין-שה (bein sêh; between-שה)...  
 א. לשה (lâ·sêh' ; to / for שה),  
 ב. לאילים (lâ·eil·im' ; to / for rams),  
 ג. ולעתודים (ve·lâ·a·tud·im' ; and to / for billy-  
 goats.  
 The ש contrasted with rams and billygoats to-  
 gether are a re-sorting of categories set forth in the  
 preceding *pâsuq* (*Yekhêzqeil* 34:16). Six categories  
 are described in 34:16. These can be divided into ra-  
 pacious predators and prey victims (see Box 1).

**25.33.1** ויציג את הכז לימינו (ve·ya·tzig' eit ha·baz'  
 liy·min·ô' ; then / and he will display the prey [victims]  
 to his right), και στήσει τα μεν πρόβατα εκ δεξιων  
 ευωνυμων αυτου (kai steisei ta men probata ek  
 dekzion euonumon autou; and he will stand the sheep  
 from his right to his left), ...**he will display the**  
**כז on his right...** The Hebrew is reconstructed as illu-

**Box 1 – Predators On Left & Victims On Right**

עז (eiz: rapacious goat) Left – Predators	כז (baz, ; prey, victim, cf. <i>Yekhêzqeil</i> 34:8, 22, 28) Right – Victims/Prey			
(lâ·eil·im' ; to billy goats) לאילים (ve·lâ·a·tud·im' ; and to) ולעתודים breeding studs) <i>Yekhêzqeil</i> 34:17)	(tzôn 'ה; Flock of 'ה) צאן (ke·vâs·im' ; sheep) כבשים בין-שה לשה			
	(bein·sêh lâ·sêh, between “sêh” to “sêh,” where sêh is a small kâsheir herd animal; i.e., a sheep or goat – <i>Yekhêzqeil</i> 34:17)			
אשמיד, ארענה במשפט (ash·mid' , e·rên·âh' be·mish·pâf' ; I will destroy / annihilate / devastate / exterminate. I will graze them on <i>mishpât</i> . (ve·êf hash·meim·âh' ) ואת-השמנה and [i.e. both] the fat [ones]) (ve·êf ha·kha·zâq·âh' ) ואת-החזקה and the strong [ones])	את-האבדת אבקש (êf hâ·ô·vêd' êf a·va·qeish' ; the lost I will request / seek <i>Yekhêzqeil</i> 34:16)	ואת-הנדחת אשיב (ve·êf hâ·ni·dâk' â·shiv' ; and the exiled I will return <i>Yekhêz-</i> <i>qeil</i> 34:16)	ולנשברת אחבש (ve·la·nish·bêr' êf ê·khê·vôsh' ; and the broken I will bandage <i>Yekhêz-</i> <i>qeil</i> 34:16)	ואת-החולה אחזק (ve·êf hâ·khôl·âh' a·kha·zeiq' ; and the sick I will strengthen <i>Yek-</i> <i>hêzqeil</i> 34:16)



**25.34.2** מבריאת העולם עד עתה (mi-bri-at' hâ-δ·lâm' ad at-âh' ; from the creation of the world-age until here-and-now), απο καταβολης κοσμου (apo kataboleis kosmou; from the casting down of the cosmos), ...**from the creation of the world-age until the here and now...** according to *EB* and the earliest extant source mss. Κοσμος generally equates in *LXX* to MT צבאות (tze-vâ-ôt' ; arrays / armies, pop. "hosts" [of the heavens]). Cf. note world-order, 4.8.1.

In Hebrew, פה (pô) means here as a location. עתה (at-âh' ) seems to imply not only "here" as a location but also "now" in time; i.e. here now.

**25.35.1** אורח (ô-rei' akh; wayfarer, visitor, guest), ξενος (kzenos; stranger, foreigner), ...**a visitor...** *secundum EB* and the earliest extant source mss.

While ξενος corresponds via *LXX* to MT נכרי (nâkh-ri' [nokh-ri' ]), this is not the term found in *EB*. This is another example in which the switch from Hebrew to the language of the *gôyim* inherently reflects a miso-Judaic "spin" of Displacement Theology – replacing a Jewish *Mâshiakh* with a gentilized Christ who is not only a non-Jew, but even a "stranger" to Jews. This theme can only be a Christian redaction.

For נכרי, see *Rut* 2:10; *Be-Reishit* 31:15; *Shemôt* 2:22; 18:3 and *Devârim* 17:15.

**25.36.1** ותפקדוני (va-tiph-qed-u' ni; and you monitored – i.e., checked up on – me), και επεσκεψασθε (kai epeskepsasthe; and you checked up on / monitored / "exercised oversight over" <sup>9</sup> me), ...**and you monitored me...** For the Hebrew reconstruction see below. The Greek follows the earliest extant source mss.

פקד (pâ-qad' ; he monitored, audited, checked on), from which פקיד (pâ-qid' ; monitor, auditor, overseer [in MH, "clerk"]) is derived, is used consistently in *Tan"kh* to convey monitor, audit, muster, keep track of, keep tabs on, check up on, exercise oversight over. This is well translated into Greek as επισκεπτομαι (epi = from, with skeptomai = skeptical) having virtually an identical meaning. Unfortunately, somewhere along the line one or both equated the idea of keeping tabs on or checking up on with "visiting." Both verbs then became blurred with "visit," and English translations routinely, and inaccurately, translate either as such.

That *EB* uses the proper verb for "visit," בקר (bi-qeir' ; he visited) in this *pâsuq* further evidences

the late provenance of *EB*. *EB* reads ותבקרוני (va-te-vaq-ru' ni; and you visited me).

**25.36.2** בבית הסוהר (be-veit ha-sô·har' ; in prison, lit. "house of detention"), εν φυλακη (en fulakei; in guardianship; i.e. the dungeon), ...**in the dungeon...** according to *EB* and the earliest extant source mss. In the 1<sup>st</sup> century, this meant a dungeon.

A synonym is בית-כלא (beit-kêl' ê; house of confinement, i.e. jail).

**25.39.1** אז יענו הצדיקים: אדוננו מתי... ובאנו אליך (âz ya-an-u' ha-tza-diq-im' : a·dôn·ei' nu, mâ-tai' ... u-vâ' nu ei-lêy' khâ; then the *tzadiqim* shall reply: our *âdôn*,<sup>22.43.2</sup> when... and came to you?), ποτε δε... και ηλθομεν προς σε (pote de... kai eilthomen pros se; and when... and came to you), ...**When did we... and come to you...** according to *EB* and the earliest extant source mss.

For *âdôn* cf. notes 22.43.2 & 12.8.1. אדוננו (a·dôn·ei' nu; our *âdôn* = lord, sir, mister). For אדונינו (a·dôn·ei'y' nu; our *adônai* = lords, sirs, misters usually referring to *ha-Sheim*) cf. notes 8.25.3 & 15.23.1.

One of the most important of all of *Yehôshua*'s principles is established here. In contrast with *geirim*, *gôyim* did not mingle with Jews, and had none of the opportunities listed here. These are Jews who do not know *Yehôshua* by name, never "accepted *Yehôshua*," etc. These Jews are asking by what means they got there. Remember that *Yehôshua* corroborated this principle earlier in that those who even gave a cup of cold water to one of his *talmidim* would not lose their reward.

Yet, this teaching is rooted in more ancient Judaic principles. The "first" category of sacrifices were offered "on behalf of the entire people, [on *Shabât*] and the first of the month, as well as on all festivals."<sup>10</sup> This, of course, included the *Yôm Kipur* offering. All of these sacrifices were symbolic of the various provisions to be embodied in the *Mâshiakh*. This includes communal *kipur* on behalf of, and forgiveness for, all *Tôrâh*-observant Jews (inclusion of *geirim* is understood) formally and officially recognized by a legitimate *Beit-Din* of the legitimate community of Jews.

**25.40.1** שבכל הפעמים אשר עשיתם לאחד עני מאחד (shê-be-kâl' [kol] ha-pe-âm'im' a·shêr' a·si' têm le-ê-khâd' a·ni'

**The Netzârim Reconstruction of Hebrew Matityâhu Volume II – Notes, Chapter 25**

mei-ê-khâd' eil' u ha-qe-tan'im' ke-eil' u a-si' têm li; that in every time which you did it for one needy of these, little ones like these, you did it for me), εφ' οσον εποησατε ενι τούτων των αδελφών μου των ελαχιστων εμοι εποησατε (ef' oson epoieisate eni touton ton adelfon mou ton elakhiston emoi epoieisate; inasmuch as you did it for one of the least of these brothers of mine you did it for me), ...**every time you did it for one of the needy of these, little ones like these, you did it for me...** *Yehôshua's* brothers were, and remain, the halakhically *Tôrâh*-observant Jews and *geirim* of the Jewish community.

**25.40.2 ...you did it for me...** Cf. *Mishlei-Shlômôh* 19:17.

**25.44.1 ...they will also reply...** αὐτο (auto; to him) as found in *TR*, is not included *secundum* all early mss.

**25.45.1 ...needy...** cf. 25.40.1.

**25.45.2 ...little ones like these...** cf. 25.40.1.

<sup>1</sup> “The Gospel of the *Netzârim* (*Nazoreans*)” as edited by Ron Cameron in his book “*The Other Gospels*” does not exist. Rather, these are, by his own admission, a collection of “quotations of early church writers and... marginal notations of a group of thirty-six manuscripts of the Gospel of Matthew which date from the Middle Ages.”

By *Netzârim* (“*Nazoraean*”), Cameron explains that he means “a group of Jewish Christians [sic] in western Syria... since the second century” C.E. This sect is not recognized as a legitimate congregation even in the *New Testament* which recorded congregations in Rome, Turkey, Greece and Crete – but not Syria. This cannot reflect the *Netzârim* who were driven out of *Yerushâlayim* in 135 C.E. and / or any remnant destroyed in 333 C.E. No connection is ever recorded between the legitimate *Netzârim peqidim* in *Yerushâlayim* and a congregation in Syria. Moreover, the doctrines of the Syrian group are Christian doctrines which clearly conflict – diametrically – with the earlier authentic *Netzârim* doctrines. Cf. also note 1.0.1. Further, Cameron notes that “The Gospel of the *Netzârim*” was composed sometime after the Christian Gospel of Matthew. Eusebius recorded that the *Netzârim* never recognized anything but their own Hebrew *Matityâhu*, and that couldn’t contradict *Tôrâh* or 1<sup>st</sup> century Oral Law as illuminated by *Qimrôn’s* book on Dead Sea Scroll 4Q MMT.

As for the quotations by the early Church historians such as Origen, Jerome and Eusebius, these very “sources” are *gôyim* who are always unclear themselves whether they actually distinguish between, and / or refer to, “Hebrews” – subsequently collected together as “The Gospel of the Hebrews,” “The Gospel of the *Netzârim*” (and variant spellings), *Evyônim* (“The Gospel of the *Evyônim*”), et al. Even arguments that the Church historian Hegesippus was born a secular Hellenist Jew and assimilated are based only on his summary explanation of several Hebrew terms he could easily have merely copied and transmitted. Thus, it is inaccurate to attribute them to – and grossly uncritical to ascribe the whole lot to – the *Netzârim*. Cameron uncritically accepts earlier assumptions of three apologetic works for “Jewish-Christianity” (Preuschen in 1905, Klostermann in 1929 and Kliijn and Reinink in 1973). None of these apologists demonstrate any ability whatsoever to distinguish between Roman *gôyim* Christians and their diametric opposites, the *Netzârim* Jews, much less between Judaic sects.

Cameron acknowledges that the Gospel of the *Netzârim* “is closely aligned with, and dependent upon, the developing theology of the emerging ‘catholic’ church.” Clearly, he begs the same question concerning *Matityâhu* and the *New Testament*, though it has been indisputably demonstrated that the *Netzârim* and the Roman *gôyim* Christians of the ‘catholic’ Church were at such diametric odds that the Church exterminated the last remnant of the *Netzârim* in 333 C.E. specifically because the *Netzârim* refused to abandon their *Tôrâh*-observance and become Christian.

Particularly unreliable are quotes from a collection of 36 Middle Ages manuscripts, which, Cameron acknowledges, “seem to derive” (emphasis mine) from the “Zion Gospel” edition. The “Zion Gospel” was probably composed, in his judgment, prior to 500 C.E. It hasn’t been established that it was composed even that early. Even the alleged quotations of Jerome in *De viris illustribus* and *Adversus Pelagiannos*, and of Eusebius in *Theophania* turn out to be unsupported assertions from Middle Ages manuscripts alleging, in the Middle Ages, that Jerome and Euse-

buis had quoted these things from the “Gospel of the *Netzârim*,” et al. As such, while they must be mentioned in order that readers not be ignorant of them, they are no more than Middle Ages manuscripts. Except allowing for the Hebrew tradition of the *Êvên Bôkhan*, which is the earliest extant complete Hebrew text of *Matityâhu*, and earlier Hebrew traditions of *Matityâhu* culminating in the *Êvên Bôkhan*, “*The Netzârim Reconstruction of Hebrew Matityâhu*” focuses exclusively upon documents of the 4<sup>th</sup> century C.E. and earlier.

<sup>2</sup> According to Cameron, Ron (“*The Other Gospels*,” Philadelphia: Westminster, 1982) p. 101, #18, Middle Ages mss. allege that Eusebius, in *Theophania* 22, quoted this from *The Gospel of the Netzârim* (for which cf. endnote 1). Cf. also endnote to 2.15.1.

<sup>3</sup> Artscroll *Yechezkel*, p. 538.

<sup>4</sup> “Goat,” *EJ*, 7:640.

<sup>5</sup> This *pâsuq* is periodically paraded, out of its context, to support contentions that *gôyim* can worship their own g-o-d-s. The context of *pesuqim* 1-4 clearly show that all of these

□ are עמים (am·im’ ; kindreds), not גוים (*gôyim*, peoples), and

□ refers to kindreds in the Jewish community who have undertaken *Tôrâh*-observance, viz., *geirim*.

<sup>6</sup> Vine, p. 489.

<sup>7</sup> Artscroll *Bereishis* 1a:1118

<sup>8</sup> Artscroll *Bereishis*, 1b:1210.

<sup>9</sup> Vine’s, p. 1202.

<sup>10</sup> Abraham Chill, *The Mitzvot (Yerushâlayim: Keter Publishing House, 1974)*, p. 139.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 26

**26.2.0** פסח (Pês' akh; skip over; pop. *Passover*), *πάσχα* (*paskha*; transliteration from the Aramaic which, in Greek, would be assumed related to *πάσχω* [paskho], to suffer), ...**Pêsakh**... The סדר פסח (Seid' êr Pês' akh; פסח ritual meal done according to the order פסח הגדה (Pês' akh Ha-gâd-âh' ; “*Pêsakh* Narration” book) commemorating the צִיָּאָה (Ye-tzi-âh' ; going forth, pop. de-Judaized to “*Exodus*”) from מצרים (Mitz-rai' im; Egypt). The similarity of *πάσχα* and *πάσχω* relative to the Christian perceptions of “*Christ's agony*” and “*Paschal Lamb*” may be one of the big reasons why Christian doctrine, dependent upon Hellenism and the Greek, is so sadistically fascinated and obsessed with “*Christ's suffering*.” This was another device of the Roman plutocracy to sell the masses on their “*religious duty*” to “*suffer with Christ*” (while the plutocracy lived in luxury and wealth and exercised power).

Insist, temporarily, on an Orthodox *Sephârad* Hebrew-English הגדה without transliteration. Such a (‘Sefard’) הגדה is available from Artscroll. (Later, as you become able to read and understand Hebrew, you'll upgrade to a *Teimâni* הגדה which is the most pristine, but all Hebrew). Supplements to the Orthodox הגדה for *Netzârim* commemorations are included in 26.23.1. *Talmidim* are encouraged to obtain their Orthodox הגדה well before פסח to allow time to prepare to conduct the סדר. *Talmidim* preferring a beautiful all-Hebrew *Teimâni* הגדה may order one directly from us in *Raanânâh*.<sup>1</sup>

**26.2.1** ...**be delivered over**... *EB* inserts the phrase “to the *Yehudim*” (to be hung). The *EB* reading poses several questions. Why would a phrase, apparently miso-Judaic in nature, be found in *EB* and not in the Greek? An American knowing he was about to be arrested within the US, for example, wouldn't specify being arrested “by the Americans.” In this *mishpât*, it is out of character for a Jew to say that he would be “delivered into the hand of the *Yehudim*.” This is more surprising since it is absent in

the Greek, where it would have been greeted with glee. We have earlier recognized (q.v. note 1.0.2) that *Yehudâh* refers to a stricter brand of “*Judaeanism*” (later Judaism) as contrasted with the Hellenists. These roughly parallel the Orthodox and Reform / Conservative strains, respectively, of Judaism today. *Yehôshua*'s teachings run counter to this Hellenist trend.

The most likely explanation, however, is that *Yehôshua* was regarded as a Jew of the *Galil*, not a *Yehudâh* Jew. A Galilean Jew would also mention that he was being delivered over into the hands of the *Yehudâh* Jews, including the Pseudo-*Tzedôqim* (cf. *NHM* 21:11; 26:69; Ky-Mk. 14:70; Yn. 7:41, 52). For a summary of *Yehudâh* (Judaea / Jew), q.v. note 1.0.2.

**26.3.1** אָז נִאָסְפוּ (âz nê-ês-phu' ; then were gathered, assembled), Τότε συνήχθησαν (Tote suneikhtheisan; then were convened), ...**then were convened**... according to *EB* and the earliest extant source mss.

Cf. notes “convened the *Beit-Din ha-Gâdôl*” 27.1.2, “*Beit-ha-K'nêsêl*” 4.23.2 & 5.22.3, and “*miqrâ* / synagogue” (convocation; called assembly) 24.31.2. Cf. also *Yehudim* 10:25.

**26.3.2** סגני הכהנים (Se-gân-ei' ha-Kô-han-im' ; the deputies of the *Kôhanim*), οἱ ἀρχιερεῖς (oi arkhieireis; the chief *Kôhanim*), ...**the Deputies of the *Kôhanim***... according to *EB* and the earliest extant source mss. Cf. note 2.4.1.

The plural in the Greek indicates more than one “*Chief Priest*.” There were 24 *mishmârôt* of *Kôhanim*, each of which had a Head *Kôhein*, making at least 25 “*head kôhanim*” at any given time. Perhaps there was one “*Kôhein ha-Gâdôl*” and twelve “*Kôhein Mishnêh*” (cf. note 26.3.5).

The deputy *Kôhanim* of the *Beit-ha-Miqdâsh ha-Sheini* are thought to be a continuation of the *Kôhein Mishnêh* of the *Beit-ha-Miqdâsh ha-Rishôn*. “The nature of the secondary *Kôhanim* (*Kôhein Mishnêh*) is unclear, and apparently there

could be several secondary [*Kôhanim*] simultaneously ([*Melâkhim Beit*] 23:4). At the time of the Destruction, however, there was only one, named [*Tzephanyâh (Melâkhim Beit*] 25:18). Perhaps the [*Segan Kôhein*] of the [*Beit-ha-Miqdâsh ha-Sheini*] was merely a continuation of the secondary [*Kôhein*] of the [*Beit-ha-Miqdâsh ha-Rishôn*].”<sup>2</sup>

There is also another possibility. “According to the *Talmud* (*Yômâ* 18a; *Yevâmôt* 61a), these high priests bought the office from the government, and they were changed each year. Since an ex-high priest kept his additional rights as to dignity and status, there came into being a kind of oligarchy of high priests...”<sup>2</sup>

**26.3.3** וגדולי העם (ug·dôl·ei’ hâ·âm’; and notables [lit. greats] of the kindred), και οι πρεσβυτεροι του λαου (kai oi presbuteroi tou laou; and the *ze-qeinim* [of the *Beit-Din*] of the kindred), ...and the notables of the kindred... according to *EB* and the earliest extant source mss. Cf. 15.2.3. Και οι γραμμαατης (kai oi grammateis; and the *Khasidim-Tzedôqim Sôphrim* [Scribes]), as found in *TR* based on sy<sup>p</sup>, is not included *secundum* <sup>κ</sup>, P-45, β and a-3.

**26.3.4** בחצר נגיד הכהנים (ba-kha-tzar’ nâ-gid’ ha-kô-han·im’; in the courtyard of the Speaker of the *Kôhanim*), εις την αυλην του αρχιερεως (eis tein aulein tou arkhieereos; in the courtyard of the chief *Kôhein*), ...in the courtyard of the Speaker of the *Kôhanim*... according to *EB* and the earliest extant source mss.

*Kôhanim* (plural of *Kôhein*) was intended to refer to the genealogical descendants of *Aharôn* who officiated in the *Beit-ha-Miqdâsh*, and later narrowed to the *Benei-Tzâdôq*. The authentic *kôhanim* should be distinguished from *gôyim* priests (see also note 2.4.1). However, the genealogically authentic *kôhanim* ceased with *Yehôshua Bën-Shimôn*, the *Kôhein hâ-Rêsha* and brother of his predecessor, *Khônyô Bën-Shimôn*, the *Môrêh Tzêdêq*.

In the second century B.C.E., “under the ruling Greeks, the High Priest’s office went to the highest bidder. Under the later [*Makâvim*], the *Khashmônâyim* themselves occupied the office... to

“the [*Qumrân* sect’s *Môrêh Tzêdêq*]’ and his followers, such High Priests were illegitimate.”<sup>3</sup>

“After the death of Herod and the removal of Arkhelaus, the appointment of the high Priest passed to the Roman governors.”<sup>2</sup> This made the High Priest a vassal of the Roman governor, “aristocrats [who] were also regarded as [Roman] loyalists and protected persons of the Roman government.”<sup>2</sup> The *Qumrân* sect labelled each, in succession, ‘*Kôhein hâ-Rêsha*.’

Irrespective of whether the *Qumrân* sect originated in *Yehudâh* or *Bâvêl*, the record of Hellenization in *Yehudâh* remains unchanged. “This process of Hellenization began almost imperceptibly in the third century [B.C.E.]. In the first part of the second century [B.C.E.], however, the forces of Hellenism gained new ground both culturally and politically. Then, in [B.C.E.] 172 [*Khônyô* (pop. Onias III, a *Khasidim Tzedôqim* and legitimate *Kôhein ha-Gâdôl*), was murdered in *Yerushâlayim*. In [*Khônyô*’s] stead, the Syrian overlords appointed Menelaus, a highly Hellenized Jew who was not of the [*Benei-Tzâdôq*] line. To the... faithful, Menelaus could only be a usurper.”<sup>4</sup>

“Matters were made still worse by the increasingly forced Hellenization and religious oppression of the Syrian overlord, King Antiochus IV. In [B.C.E.] 165 *Yehudâh* finally revolted. Under the brilliant military leadership of *Yehudâh ha-Makâvi*, the revolt was successful, and an independent state of Israel was once again established. (This victory is still celebrated by Jews with the festival of *Khanukâh*.)”<sup>4</sup>

“Thus began the [*Khashmônâyim* line of Jewish kings – first [*Yehudâh*] himself ([B.C.E.] 165-160, then his brother [*Yônâtân*], ([B.C.E.] 160-143, and then, lastly, his brother [*Shimôn*] ([B.C.E.] 143-134).”<sup>4</sup>

“As matters turned out, however, the *Khashmônâyim* brought not a return to orthodoxy but increased Hellenization. Even Judas himself signed a treaty of friendship with the Roman Senate and employed partly Hellenized Jews as his ambassadors. Finally, in [B.C.E.] 152, Jonathan had himself appointed *Kôhein ha-Gâdôl* – another usurpation; for many Jews this act was a great provocation

and the strongest reason for abhorring the *Khashmônâyim*.<sup>4</sup>

“According to the [Israelite] theory of Essene origins, it was in this atmosphere that the Essene movement began.”<sup>4</sup> It was in this environment that the *Perushim*, and many other sects, began among the Jews. “Jews, disgusted with what they believed to be the pollution of their ancestral religion and revolted by the usurpation of the [office of the *Kôhein ha-Gâdôl*] by non-*Tzedôqim*, rallied behind a man they called *Môrêh Tzêdêq*, the Teacher of [Justness] (Righteousness). No doubt the [*Môrêh Tzêdêq*] was of the *Tzedôqim* line, a legitimate claimant to the title of [*Kôhein ha-Gâdôl*]. He was opposed, however, by the [*Kôhein hâ-Rêsha*] who ruled illegitimately in [*Yerushâlayim*].”<sup>4</sup>

No hint of this seems evident in the Greek source texts of the Messianic Writings. This suggests that it served Christian purposes to bury it. Cf. also 2.4.1.

This also means that the complicity, and culpability, of the Roman gentiles (and their subsequent Church) was far more extensive than previously imagined. Correspondingly, the Jews were therefore less culpable, especially mainstream *Yehudâh* anti-Hellenist and anti-Roman Jews. This absolves the rabbinic *Perushim* with whom *Yehôshua* is identified, and who pitted themselves against the aristocratic Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> and the corrupt *Kôhanim*.<sup>3</sup> The more evidence that accumulates the more this assertion is corroborated. The opposite notion, of “christ-killer” Jews, has been deliberately nurtured by Christianity over the millennia while suppressing this evidence and editing it out of the Greek mss.

### 26.3.5 ...the one called [*Yôseiph*] *Keiphâ*...

This passage is not necessarily naming the (one) Chief *Kôhein* of the time. Rather, this confirms that there were other Chief *Kôhanim* at this time who were not called *Keiphâ* (cf. note 26.3.2). Because ἀρχιερεὺς (*arkhiereus*) is usually found in the plural, this possibly referred to the High *Kôhanim* along with ex-High *Kôhanim*. “After the extermination of the Hasmonaean dynasty, Herod appointed the high *Kôhein* at his will from among the *Kôhanim*. He loosened the linking of the high *Kôhanim* with a particular family and also abolished finally the cus-

tom for the High *Kôhein* to serve the whole of his life.”<sup>3</sup>

There is another possibility. The *Kôhanim* were divided into 24 units (called *mishmâr*, plural *mishmârôt*) which served one week each in rotation. Each *mishmâr* had its own ראש משמר (*Rôsh Mish·mâr* ; Head [*Kôhein*] of the *Mishmâr*). Within each *mishmâr* were families or houses, each headed by its own ראש בית אב (*Rôsh Beit-Âv*; Patriarchal House Head [*Kôhein*]). At any given time there were, in addition to the High *Kôhein*, 24 *Mishmâr* Head *Kôhanim* and many House Head *Kôhanim* in office.<sup>5</sup> Naming *Yôseiph Keiphâ* may have been to distinguish him from 23 others in office at the time.

**26.4.1** וייעצו יחדיו לתפוש (va-yi-vâ-atz-u' yakh·dâyv' lit·pôs' ; and they consulted together to catch), και συνεβουλευσαντο ινα... δολω κρατησωσιν (kai sunebouleusanto ina... dolo kratesosin; and consulted together in order to... by entrapment they might take into custody), ...conspired to take him into custody... according to *EB* and the earliest extant source mss.

**26.6.1** ...in the house of *Shimôn* the *metzôrâ*... For *metzôrâ* see note 15.31.1. The various accounts seem to differ on a several points. Was there more than one instance? Did this occur at the home of *Shimôn* the *metzôrâ*<sup>15.31.1</sup> and/or at the home of *Êlâzâr*, *Miryâm* and *Mârtâ*? Was this woman *Miryâm* the sister of *Êlâzâr* and *Mârtâ* (cf. Yn. 19.25)? According to some, *Mârtâ* seems to be the Hellenist name for *Miryâm*.<sup>6</sup> However, מרתא (*Mâr·tâ* ) means lady or mistress, i.e., “the Mrs.”<sup>7</sup> Would two sisters have identical names? Was this one woman? Or was the name of the sister somehow lost during the translation from Hebrew to Greek (by non-Jews)?

Or perhaps “the Lady” refers to the sister of the mother of *Yehôshua*? This would then refer to “the Lady” who was the mother of *Yôkhânân ha-Matbil* – namely, *Êlishêva*? *Êlishêva*, called the συγγενής (*suggeneis*; relative, not “cousin”) of *Miryâm* (Ky-Lu. 1.36), lived near the *Beit ha-Miqdâsh* where her husband, *Zekharyâh*, served as *kôhein* (Ky-Lu.

1.39-40), in the hill country of *Yehudâh* – which aptly describes *Beit-Khânân* (cf. 21.17.1) where “*Mâriâ*” and *Êlâzâr* lived, presumeably, by the absence of his mention, after the death of *Zekharyâh* who was already aged when *Yôkhânân ha-Matbil* was born (Ky-Lu. 1.18).

This would make *Êlâzâr* uncle to both *Yôkhânân ha-Matbil* and *Yehôshua*. It would also imply that there was a tradition to accord special honor to the mother of *Yôkhânân ha-Matbil*, perhaps implying that *Yôkhânân ha-Matbil* was regarded as the *Mâshiakh Bën-Tzâdôq Bën-Âharôn* foretold by the *Qumrân* sect? <sup>8</sup> (See also note 3.6.1.) If so, this suggests the origin of the pagan-magnified veneration of the mother of *Yehôshua*, not to mention a precedent for the political killing of a messiah figure. All of these possibilities, exposing fraudulent claims in Christian development, would be prime candidates for Christian concealment through exactly this kind of redaction.

Did she anoint *Yehôshua*’s head, feet or entire body? Which of the conflicting accounts gives the correct chronological order?

**26.7.0** P-64 (c. 0060 C.E.? / 0200 C.E.): Until recently, scholars dated the “Magdalen College Library fragment Gr. 17” – also known as P-64 and P-67 – to c. 200 C.E. This was based on the false premise that internal content implicitly reflects Rome’s destruction of the [*Beit-ha-Miqdâsh*] in [70 C.E.]. There is no such implication in *Matityâhu*, as other scholars are also concluding.<sup>9</sup> So evidence is limited to arguments about when scribes used codices, uncial script, and double columns; issues that remain unresolved as of this writing.

As precarious as paleographical evidence is, it is the only authentic evidence for dating P-64 so far. Written on a codex, “a format that apparently began to supplant the scroll later in the 1<sup>st</sup> century,” the Greek handwriting style is that which came into use in the 1<sup>st</sup> century B.C.E. and “began dying out soon after the time of Christ [sic].”<sup>9</sup> This suggests a dating c. 60 C.E. This earlier dating is not very substantial, and not widely accepted in the scholarly community. Moreover, as Dr. Sigrid Peterson of Univ. of Pennsylvania observed, Carsten Thiede, who advocates the early dating, does not offer any

criticism of the c. 200 CE dating agreed upon by the four major names in paleography of Greek mss., Roberts, Turner, Bell and Skeat. Dr. Peterson also noted that Thiede’s paleographical methodology is flawed and that “he also does not recognize the need to provide some explanation for the appearance of a two-column codex at least a century earlier than all other examples of two-column codices.” Nevertheless, dating from 0200 CE still makes these fragments among the earliest known.

It cannot be over-emphasized that P-64 represents the earliest known indication of the date that *Matityâhu* was translated from Hebrew to Greek, not the original composition of *Matityâhu*.

See also notes 26.22.2 and 26.31.1.

**26.7.1 ...a woman...** This likely refers to *Miryâm*, sister of *Êlâzâr* (de-Judaized to “Lazarus”).

**26.8.1 ...the...** αὐτου (autou; his [*talmidim*]) is not included *secundum* <sup>κ</sup> and apparently P-64, P-45, β and a-3 as well. Its inclusion in *TR* is based on sy<sup>p</sup>.

**26.9.1 ...This...** μυρον (muron; cologne) as found in *TR* based on later mss., is not included here *secundum* <sup>κ</sup>, P-45, β, a-3 and sy<sup>p</sup>.

**26.9.2 עני / עניי (â-ni' / a-ni'im' ; needy, poor** [sing. / plur., respectively]), πτωχος (ptokhos; poor), **...needy...** according to *EB* and the earliest extant source mss. These terms also correspond in *LXX*.

*Pesûqim* 9-11: As noted by Howard,<sup>10</sup> there is a word play between עניי (pâsuq 9 & 11) and ענין (in-yân' ; matter or subject, pâsuq 10 in *EB*).

**26.10.1 היודע כל דבר לאיזה ענין נעשה** (ha-yô-dei' a kâl [kol] dâ-vâr' le-eiz' êh in-yân' na-as-êh' ; the knower of every thing about whichever matter is done), γνωσ δε (gnous de; and knowing), **...Knowing this...** according to *EB* and the earliest extant source mss.

In *EB*, *Sheim Tôv* is transparently setting up his polemic: *Yesh"u*, whom you regard as “Omniscient,” has to ask (“Are you accusing this woman”)?!? Consequently, this addition, not found

in the earliest extant mss., must be taken as a gratuitous polemic *cum grano salis*.

**26.10.2** אתם מאשימים את האשה הזאת (at-êḿ' ma-ash-im-im' eit hâ-ish-âh' ha-zôt'; Are you accusing this woman?), τι κοπους παρεχετε τη γυναίκα (ti kopous parekhete tei gunaiki; why do you pose trouble to this woman?), ...**Are you accusing this woman?**... according to *EB* and the earliest extant source mss.

Κοπος (kopos) “primarily denotes a striking, beating (akin to *kopto*, to strike, cut); then, toil resulting in weariness, laborious toil, trouble...”<sup>11</sup>

Παρεχω (parekho) “lit. means to hold near (*para*, beside, and *echo*, to have), i.e. to present, offer, supply.”<sup>12</sup>

**26.10.3** מעשה טוב ונפלא (ma-as-êh' tôv ve-niph-lâ'; a good and wonderful doing), εργον γαρ καλον ηργασατο (ergon gar kalon eirgasato; for a good work), ...**a good and wonderful maasêh**... according to *EB* and the earliest extant source mss.

Not every instance of מעשה refers to *Qumrân* Oral Law any more than every instance of הלכה (Ha-lâkh-âh') necessarily refers to *Perushim* / Orthodox Oral Law. On the other hand, retaining the original term could prove significant in the future. For מעשה (ma-as-êh'; doings) cf. 15.0.1.

**26.13.1** בזכרי (be-zikh-ri'; in memory of me), μνημοσυνον αυτης (mneimosunon auteis; memorial of / from her), ...**memorial of me from her**... *secundum EB* and the earliest extant source mss.

The Hebrew in *EB* is unambiguous. Αυτης, however, can be either fem. sing. genitive (of her) or ablative (from her). While Christians have chosen to prefer the genitive, it is the ablative which harmonizes with *EB* – a memorial of him from her.

**26.14.1** לגדולי הכהנים (li-ge-dôl-ei' ha-Kôhan-im'; to the Greats of the *Kôhanim*), προς τους αρχιερεις (pros tous arkhiereis; to the Chief Priests), ...**to the Gedôlei Kôhanim**... according to *EB* and the earliest extant source mss. Cf. also notes 2.4.1, 26.3.3 and 26.3.4.

**26.15.1** שלשים כסף (she-lôsh-im' kês' êph; 30 silver), τριακοντα αργυρια (triakonta arguria; 30 silvers), ...**thirty pieces of silver**... *secundum EB* and the earliest extant source mss.

Cf. *Zekharyâh* 11:12. The silver *shêqêl* (also *argurion*, *stater* or *tetradrakhma*) was equivalent to four *drakhmas* (*deinarion*) which, in turn, were each equal to a day's pay. Each silver *shêqêl* was equivalent to four day's pay and these thirty silver *shêqêlim* equated to 4 mos. pay. Cf. note 18.24.1.

**26.17.1** וכיום הראשון של חג המצות (u-va-yôm' ha-rish-ôn' shêl khag ha-matz-ôt'; and on the first day of the *khag* of *Matzôt*), Τη δε πρωτη των αζυμων (Tei de protei ton azumon; and on the first of *Matzâh*), ...**In the daylight hours preceding the eve of the first day of Khag ha-Matzôt**... according to *EB* and the earliest extant source mss.

For Jews, days begin in the evenings in harmony with *Be-Reishit*: “the evening and morning” constituted a day (q.v. *Be-Reishit* 1:5, 8, 13, 19, 23, 31).

For Romans, however, the day began with sunrise.

Consequently, this *pâsuq* betrays the redacting hand of a Roman. Taken exactly as it reads today, this *pâsuq* is compatible with Roman reckoning but is anachronistic to Jews and Judaism – including 1<sup>st</sup> century Judaism as described in *4Q MMT*. By Jewish reckoning, “On the first day of *Khag ha-Matzôt*’ the *Seidêr Pêsakh* they are discussing would have taken place the previous afternoon, a clear contradiction. Only the Romans would view the earlier part of the day as being the same day as the *Seidêr* – and even that would be the day preceding the First Day of *Khag ha-Matzôt*. Only when this *pâsuq* is understood by Roman reckoning: in the daylight hours preceding the eve which begins the First Day of *Khag ha-Matzôt* – can the *pâsuq* describe events before the *Seidêr Pêsakh* which is held on the eve of the the First Day of *Khag ha-Matzôt*!!!

The Seven-day Feast of *Matzâh* (unleavened crackers) begins with the *Seidêr Pêsakh* (on the eve of the first day, cf. *pesuqim* 20 & 21).

**26.18.1** ...into the city... *Yerushâlayim*.

**26.18.2** לאיזה איש אשר ידבנו לבו לעשות (le-eiz' êh ish a-shêr' yid-vên' u lib-ô' la-as-ô't' ; to a certain man whose heart will volunteer to do / make it), προς τον δεινα (pros ton deina; to a certain one), ...**to (so-and-so) whose heart will volunteer to do it...** according to reconstructed quotation of *Shemôt* 25.2 restored to *EB*, and the earliest extant source mss., respectively. *EB* reads לאיזה איש אשר ידבנו לבו לעשות (le-eiz' êh ish shê-yid-vên' u lib-ô' la-as-ô't' ; to a certain man whose heart will volunteer to do / make it).

**26.18.3** עמך (im-khâ' ; with you), προς σε (pros se; unto you), ...**with you...** according to *EB* and the earliest extant source mss.

**26.20.1** והוא יושב (ve-hu' yô-sheiv' ; and he [was] sitting), ανεκαίτο (anekaito; he reclined), ...**he reclined...** according to *EB* and the earliest extant source mss.

People reclined at meals in those times. Jews still recline (to the left) for parts of the *Seidêr Pêsakh*. This *pâsuq* refers to the *Seidêr Pêsakh*. In accordance with *Shemôt* 12:48b; cf. 12:44-45, 48a [P], *geirim*, being uncircumcised by halakhic standards, should not to partake of meat in the *Seidêr*.<sup>13</sup> *Geirim* are to refer both to us and to your local Orthodox *rav* for further guidance relative to any local traditions and protocols.

**26.20.2** תלמידים (tal-mid-im' ; apprentices, students under discipline), μαθητών (matheiton; disciples), ...**talmidim...** is included *secundum* <sup>κ</sup> and a-3; though it is absent in P-45, P-37 (apparently), β, *TR* and *Nestle-Aland*. These words correspond via LXX → MT Hebrew correspondence. Sy<sup>p</sup> reads “his twelve *talmidim*.” Cf. notes 5.1.1 and 28.19.1.

**26.21.1** כא[ש]ר היו אוכלים אמר להם אומר אני לכם (ka-a-[sh]êr' hâ-yu' ôkh-lim' â-mar' lâ-hêm' , ô-meir' a-ni' lâ-khêm' shê-ê-khâd' mi-kêm' yim-ser-ei' ni; when they were eating he told them, I tell you that one of you will deliver me over), και εσθιοντων αυτων ειπεν αμην λεγω υμιν εις εξ υμων παραδωσει με (kai

esthionton auton eipen *âmein* lego umin eis ekz umon paradosei me; and as they were dining he said, *âmein*, I tell you, one of you will give me over), ...**As they were eating he told them, I tell you that one of you will deliver me over...** according to *EB* and the earliest extant source mss. – specifically, P-37 and P-45. <sup>κ</sup>, β, a-3, sy<sup>p</sup> and subsequent mss. differ only in reading υμιν οτι εις (umin oti eis; you, that one) [of you will give me over]. For *אמן* (*â-mein*' – in the Greek mss.) cf. 8.10.1.

Regarding מוסרים (*môs-rim*' ; deliverers-over), recall the *Birkat-ha-Minim* as found in the *Sidur Teimâni*: המוסרים והמינים כל תקוה אל תהי תקוה כל המינים והמוסרים כרגע יאבדו (la-me-shu-mâd-im' al te-hi' tiq-vâh' , kâl [kol] ha-min-im' ve-ha-môs-rim' ke-râg' a yô-veid' u; for apostate [from Judaism] let there be no hope, may all sectarians and deliverers-over as in a moment be destroyed).<sup>14</sup>

The text of the the *Birkat-ha-Minim* found in the Cairo *Genizâh* reads:

למשומדים אל (ת)הי (תקוה) אם לא ישובו לתורתך, והנוצרים והמינים כרגע יאבדו, (מהרה) יימחו מספר החיים ועם צדיקים אל ייכתבו. ברוך אתה ה' (מכניע) ודים.

(la-me-shu-mâd-im' al [te]hi' [tiq-vâh' ] im lô yâ-shu' vu le-tô-rat-khâ' , ve-ha-nôtz-rim' ve-ha-min-im' ke-râg' a yô-vei' du, [me-heir-a' ] yi-mâkh-u' mi-sei-phêr' ha-kha-im ve-im tza-diq-im' al yi-kât-vu' . Bâ-rukh' at-âh' ' ה' [makh-ni' a] zei-dim' ; To the apostates may there be no [hope] if they won't return to your *Tôrâh*, and may the *nôtzrim* and the sectarians be destroyed in a moment, [quickly] wiped out from the Book of Life, and not be written with *Tzadiqim*. Blessed are You, 'ה [Subduer] of the insolent).<sup>15</sup>

*Nitzâkhôn Yâshân* #197 reads: ישו אמר לפטר חמור פיטר, יש בינינו שימסור אותי בזה הלילה ואני אהיה (Ye-shu' â-mar' le-Pêtêr kha-môr' , Peter, yeish bein-ei' nu shê-yim-sôr' ô-t-i' ba-zêh' ha-lail' âh ve-a-ni' ê' hi-yêh tâ-phus' ve-ya-as-u' bi din-im' ; *Yeshu* said to *Peter* [first-born of] an ass, *Peter*, there is among us one who will deliver me over in this tonight, and I will be seized and they will make a case [lit. law] against

me). Cf. פטר-חמר (pêṭ' êr kha·môr' ; firstborn of an ass) in *Shemôt* 13.13; 34.20.

By *LXX* to *MT* correspondence, παραδιδωμι (paradidomi; give over) suggests נתן (nâ·tan' ; give [over]).

**26.22.1** כל אחד (kâl [kol] ê·khâd' ; every one), εἰς ἕκαστος (eis ekastos), ...**each one**... is preferred *secundum EB*, α and β rather than εἰς ἕκαστος αὐτῶν (eis ekastos auton; each one of them) as found in P-45 (apparently) and sy<sup>p</sup>. *TR* reads ἕκαστος αὐτῶν (ekastos auton; each of them) based on P-37 and later mss. The clause is omitted in P-64.

**26.22.2 ...Adôni...** Readers should be aware of the *nomina sacra* controversy raised by Carsten Thiede relative to the reading in P-64. As Dr. Sigrid Peterson notes, “In the case of Fr. 3, *recto* (Mt 26.22-23) both Thiede and Roberts reconstruct a line with KE, [abbreviated] for *KURIE* of ‘Is it I, [O] Lord.’”<sup>11</sup> This is regarded as a practice among non-Jews, paralleling the substitution of יה for the tetragrammaton. Thus, Thiede and Roberts argue that the name was regarded by the early non-Jewish Christian translators and redactors as sacred. There is no possibility of any connection between this non-Jewish practice and the *Netzârim*, who were Jews, or the *Netzârim* would never have been permitted to live in harmony with the *Perushim* up into the fourth century CE. Cf. notes 26.7.0 and 26.31.1. Cf. also “*âdôn*” notes 12.8.1 & 22.43.2.

**26.23.1** הטובל ידו עמי בקערה [מרור] (ha-tô·veil' yâd·ô' im·i' ba-qe·âr·âh' [mâ·rôr' ] ; the one who dips his hand with me in the bowl [of *Mârôr* / bitter herbs]), ...**the One who dips his hand with me in the bowl [of *Mârôr*]**... *secundum EB*.

In the 1<sup>st</sup> century there were two dippings in the *Seidêr Pêsakh*:

- א. כרפס (kar·pas' ) hyssop = *Origanum syriacum* (Syrian oregano) popularly known as *zaatâr*. (Celery tops or parsley are often substituted.) In the *Seidêr*, כרפס is dipped in red wine vinegar (for which salt water is today often, and unacceptably, substituted).

ב. מרור הגנות (Mâ·rôr' ), particularly מרור הגנות (Me·rôr' ha·gin·ôṭ' ; bitter herbs of the garden – viz. sow thistle / dandelion) dipped in חרוסת (kha·rôs' êṭ; see below).

Though popular at modern *Hagâdôt*, horseradish was not then available or known in Israel and is not the halakhic *Mârôr* recognized by and acceptable to the *Beit-Din ha-Gâdôl*.<sup>16</sup>

Another change from Biblical times is the meaning of the Hebrew חזרת (kha·zêr' êṭ). While חזרת means horseradish in modern Hebrew, however, the Biblical meaning is unknown and, as already mentioned, there was no horseradish in Israel in Biblical times. The term refers to making a sandwich of *Mârôr* (above), dipped in חרוסת (see recipe below) between two pieces of *Matzâh*.

The order of the *Seidêr Pêsakh* is a long established tradition from antiquity. We can see that this dipping occurs after the *Môṭzi Matzâh* (q.v. 26.26.3). *A priori*, this *pâsuq* describes *Mârôr*. (*Karpas* occurs before the *Môṭzi Matzâh*.)

*Mârôr* consists of dipping the *Mârôr* (dandelion leaf) into חרוסת and eating it. חרוסת is a paste made from fruits, nuts and spices with a thick putty or mortar-like consistency. It commemorates the mud from which the Israelis were forced to make bricks for *Parôh* in *Mitzrayim*.



The traditional *Netzârim* חרוסת recipe borrows from various traditions with emphasis on the *Teimâni* (Yemenite). If some of the ingredients are lacking, or don't sound desirable, the חרוסת will still be acceptable and tasty. The recipe will probably serve 6-8 people.

#### Chop or grate:

- ◇ 2 cups of diced cinnamon apple rings. If *kâsheir* cinnamon apple rings are unavailable, use fresh apple slices and add 2 teaspoons of ground cinnamon.
  - ◇ 1 tablespoon of candied orange peel or marmalade,
  - ◇ 1 peeled banana,
  - ◇ ¼ cup of pitted dates.
  - ◇ ¼ cup *matzâh* meal
- Beat and blend to consistency of thick mud. Thicken, as needed, with *matzâh* meal or thin, as

needed, by adding various juices (in approximate proportions, adjusted to suit taste):

- ◊ ¼ cup of juice from the cinnamon apple rings or apple juice,
- ◊ ¼ cup of pressed pomegranate juice (strained of seeds) and / or pineapple juice,
- ◊ 3 tablespoons of red wine,
- ◊ 1/8 cup of orange juice

**Stir in:**

- ◊ ½ cup of chopped almonds (pecans, walnuts or a combination)
- ◊ ½ cup raisins
- ◊ ¼ tsp. cinnamon

The *Teimâni* (Yemenite) touch is obtained by

- ◊ the pomegranate juice above,
- ◊ toasted sesame seeds (below), and
- ◊ adding up to 3 tsp. each of ground cloves, ginger and cardamum. (Cardamum, called *khâmâm* in Hebrew or *hel* in Arabic, is also the ingredient Arabs add to coffee.) Cardamum is pungent, so go easy.

Toast 2 tablespoons of sesame seeds by stirring frequently in pan over medium flame until light brown.

Combine all ingredients in a pot over a low flame for 15 min., adding the above thinning liquid or *matzâh* meal as needed to obtain the consistency to simulate the mud from which the Israeli slaves in *Mitzrayim* were forced to make bricks.

Serve on lettuce leaves garnished with a cinnamon apple ring, sections of unpeeled orange and a cherry.

Make notes to adjust the proportions to suit your taste the next year.



After the dipping of *mârôr* a “*mârôr* sandwich” is made from *matzâh*, *mârôr* and חרוסת. This brings to mind how the bitter suffering of the *Mâshiakh* was sandwiched between his presence and the Presence of the *Ruakh ha-Qôdêsh*. Another interpretation is the bitter suffering of His kindred between the first and second appearances of the *Mâshiakh*.

In the time of the *Beit-ha-Miqdâsh ha-Sheini*, *Karpas* consisted of dipping hyssop (Syrian oregano) into sour wine or red wine vinegar. This commemorated the dipping of the hyssop into the basin of

blood to splash the blood of the *Pêsakh* lamb upon the doorposts in Egypt.

Many ancient meanings have been lost in modern Judaism. Sour wine (or red wine vinegar) of ancient Judaism has been replaced by saltwater, “to commemorate the tears shed while in slavery to *Parôh*.” *Netzârim* adhere to the original tradition (sour wine or red wine vinegar). Traditionally, there is only one plate of *karpas* (unground oregano sprigs, preferably fresh or, if unavailable, celery tops or parsley) and one bowl of red wine vinegar (or sour wine) at the *Seidêr* table, which is shared.

The *Karpas* plate was passed from one to another until all of the *talmidim* had *karpas*. Then the bowl of red wine vinegar / sour wine was passed around. The *talmidim* likely paid no attention to who was dipping with whom. Two or three, who were seated together or across from one another, would dip *karpas*. After the *berâkhâh*, they ate it.

It is not uncommon for participants at a large *Seidêr* to get up from their seat for some reason, to go chat with another participant, etc. For this reason, it might have been difficult to figure out who had dipped with *Yehôshua*. Perhaps *Yehôshua* served the bowl of red wine vinegar to them all. When did he innocuously dip himself – covertly exchanging a knowing look? However, *Yehudâh Bên-Shimôn* realized that *Yehôshua* knew – and left the *Seidêr* before it was finished.

For the convenience of *Netzârim*, I include here the instructions and text to supplement any Orthodox *Hagâdâh*.

First, a checklist of items for the *Seidêr* & table:

- I. white tablecloth,
- II. a gift for the finder of the *afiqomen*,
- III. small pillow for each participant to lean to the left,
- IV. Orthodox *Hagâdôt* for leader and each participant,
- V. 1<sup>st</sup>-century ‘Four Questions’ insert for leader and child to memorize & recite,
- VI. *Netzârim* supplements (below),
- VII. *Pêsakh* tray,
- VIII. 3-pocketed *matzôt* cover,
- IX. *Qidush* cups and wine(s) / *kâsheir*-for-*Pêsakh* grape juice,
- X. box of regular (not egg, etc.) *matzôt*,

- XI. 3 *matzôt* (round, if available; placed in *matzôt* cover),
- XII. *kâsheir* meal with *kâsheir* grilled lamb or chicken (only for Jewish participants),
- XIII. a bowl of red wine vinegar or sour wine,
- XIV. a bowl for each person to spill drops of wine,
- XV. כפה (ki·pâh' ),
- XVI. Jews leading a *Seidêr* (only) wear a *talit*,
- XVII. *menôrâh* (candelabra),
- XVIII. candles and matches,
- XIX. candle lighting time from Jewish calendar or local Orthodox *rav*.
- XX. A sample portion of the following items are placed on the *Seidêr* tray for a display:
- A. ביצה (beitz·âh' ; hard-boiled egg.
- B. זרוע (ze·rô' a; arm – unblemished foreleg shinbone of *kâsheir* grilled lamb or drumstick bone of *kâsheir* grilled chicken – meat for Jewish participants only). We freeze our lamb shinbone and reuse it every year.
- C. מרור (mâ·rôr' ; bitters – dandelion leaves; if unavailable substitute Romaine lettuce).
- D. כרפס (kar·pas' ; hyssop / oregano sprigs; if unavailable substitute celery tops or parsley)
- E. חרוסת (kha·rô' sêt; mud-like mixture recipe given elsewhere in this note).
- F. כורך (kô·reikh' ; making a sandwich), also called חזרת (kha·zêr' êt) of *mârôr* dipped in *mârôr* (see recipe) between two pieces of *matzâh*).



Texts Supplementing Orthodox *Hagâdâh*  
 (Permission is hereby granted to make copies, for immediate family members only, of this page through the end of note 26.23.1, to keep in the *Hagâdôt*.)

**Introducing כרפס** (kar·pas' ) – Distribute & Hold Up זעתר (za·a·târ' ) / hyssop / unground oregano (or, if unavailable, celery tops or parsley) explaining: “Tonight we dip greens twice. This is the first dipping. In modern times, many replace red wine vinegar or sour wine with saltwater, citing the tears shed while in bondage in *Mitzrayim*. In doing so, the *karpas* is reduced to a mere symbol of spring. The original meaning, however, was to use a bowl of red wine vinegar or sour wine to commemorate the basin containing the blood of the *Pêsakh* lamb, and *karpas* commemorated the hyssop which was dipped into this basin of the blood of the *Pêsakh* lamb to brush onto the *mezuzôt* (doorposts). As we dip *karpas*, (everyone dip), we recall that *Yehôshua ha-Mâshiakh* is our *Pêsakh* lamb. The bitter taste reminds us of his suffering and anguish, endured for his kindred Jews.” (Continue with *berâkhâh* and *Hagâdâh*.)

**Introducing ירר** (ya·khatz' ) – “The middle *matzâh* is broken [break middle *matzâh* in two] just as the body of *Yehôshua* was broken for us. One half of this *matzâh* is obvious in it's place [return smaller piece to its place in the *matzâh* cover pocket between the top and bottom *matzôt*] – just as *Yehôshua*'s physical life and death on earth were plain for all to see. The remaining half [hold up larger remaining piece, which is the *afiqomen*] is called the *afiqomen*, from the Greek επι (epi; after) and κομωσιν (komon; festivity). Like the body of *Yehôshua*, the *afiqomen* is wrapped in linen [place *afiqomen* in linen *afiqomen* bag], then hidden, to be brought back at a later time with great joy.”

[Have children hide their eyes while someone hides the *afiqomen* bag with the *afiqomen* inside.]

“Just as the *afiqomen* awaits discovery and reappearance, so, too, *Yehôshua ha-Mâshiakh* waits for his kindred to discover him. Just as the *afiqomen* will be reappear with great rejoicing, so, too, *Yehôshua* will again reappear in great rejoicing. Just as their is a reward for the child who finds the *afiqomen* [hand child who found the *afiqomen* the *afiqomen* gift], so, too, there is great reward for those who find *Yehôshua Bêh-Yôseiph Bêh-Dâvid ha-Mâshiakh*.”

**Four Questions** – In the time of the *Beit-ha-Miqdash*, one of the Four Questions was different, and their order was different:

1. Unchanged
2. Unchanged
3. בשר צלי שלוק ומבושל ... צלי (bâ·sâr' tzâl-i', shâ·luq', u-me·vu·shâl', ... tzâl-i'; meat roasted, boiled, and stewed, ... roasted)
4. Question #3 from Orthodox *Hagâdâh*
5. (Question #4 from the modern *Hagâdâh*, added to replace the ancient #3 above, is eliminated to restore the Four Questions to their original state.)<sup>17</sup>

**Introducing מצה (matz·âh')** – [display matzôt, do not eat matzâh at this time. point to matzôt.] “Of the Four Questions, the *Hagâdâh* answers only *mârôr* fully.

The first question was why do we eat only *matzâh*?

Modern symbolism holds that the top and bottom *matzôt* commemorate the double portion of the *mân-hu* (pop. manna; cf. *Shemôt* 16:15) provided for the Israelis in *Midbar Sinai* on days preceding *Shabât* and Festivals.<sup>15</sup> The middle *matzâh* represents the לחם עוני (lêkh' êm ô' ni; bread of poverty).

Another tradition holds that the three *matzôt* symbolize the *Kôhanim*, the *Leviim*, and *Yisrâeil*. This doesn't explain the breaking of the middle *matzâh* – *Leivi* – in half, or hiding half as the *afiqomen* for later, or eating half with *mârôr*.

Neither tradition explains why all three *matzôt* must be free of leaven. Leaven symbolizes transgression of *Halâkhâh* (*Tôrâh*). The *matzôt*, then, symbolize three things that are free of transgression of *Halâkhâh*. Only *ha-Qâdôsh*, *bârûkh Hu*, is free of any transgression of *Halâkhâh*. Logically, therefore, these three *matzôt* can only represent three facets of *ha-Qâdôsh*, *bârûkh Hu*.

“The Top *matzâh*, [show it] which we find first, represents 'ה *Êlôhim*, the first aspect revealed to our forefathers.

[Show the middle *matzâh*.] “It is particularly noteworthy that the middle *matzâh* is broken in the *Seidêr*, just as the body of the *Mâshiakh* was broken

as the *Lêkhêm Ôni*, the bread of affliction. Like *Yehôshua*, the middle *matzâh* also has holes from being pierced, just as *Zekharyâh ha-Nâvi* prophesied of the *Mâshiakh* (12:10): ‘Then they shall look upon me whom they have pierced, and beat their breasts in mourning as one beats his breast in mourning for an only son, and they shall taste bitterness over him as one tastes bitterness for a firstborn.’ Fittingly, we will see that to partake of the *Ruakh ha-Qôdêsh*, we must taste of this bitterness.

“*Yeshayâhu ha-Nâvi*, also speaking of the *Mâshiakh*, prophesied (49:16): ‘Behold, I have engraved you upon the palms of my hands.’ The sacrifice the *Mâshiakh* made for his Jewish kindred is evidenced by the scars of the nails in his palms where he was nailed to the stake, engraving his love for his Jewish kindred in his the palms of his hands.

“Again speaking of the *Mâshiakh*, *Yeshayâhu ha-Nâvi* prophesied (53:5), ‘he was wounded for our felonies, bruised for our misdemeanors.’

*Yeshayâhu ha-Nâvi* then points out the *Mâshiakh*'s realization of the theme originally advanced by *Avrâhâm* (*Yeshayâhu* 53:12): “והוא חטא רבים ונשא (ve-hu' kheit-rab-im' nâ·sâ'; and he, the misstep of many, bore) [i.e. and he bore the misstep of many]. Based on *Shemôt* 2:13, Ibn Caspi states “for one who forgives, ‘lifts up’ the transgression from the sinner and lightens his burden, figuratively ‘bearing it’ for him.”

In this sense, *Avrâhâm* asks if 'ה would “bear” *Sedôm* if there were at least fifty *Tzadiqim* there (*Be-Reishit* 18:24ff). After negotiating with *Avrâhâm*, 'ה agreed to “bear” *Sedôm* if there were a *minyân* of ten *Tzadiqim*. Ten, a *minyân*, therefore became the minimum number constituting an עדה (eid·âh'; appointed witness (collective) / convocation, congregation).<sup>18</sup>

עדה / ער consistently refers to a *minyân* of *Yaaqôv* = *Yisrâeil* (modern “Jew”) as His Witness throughout the *Tan"kh* – including *Yeshayâhu* 43:9-12 and 44:8-9,<sup>19</sup> the claimed *raison d'etre* of J-e-h-o-v-a-h's Witnesses. J-e-h-o-v-a-h's Witnesses, along with all other non-Jewish religions and / or sects, fail to notice that *Mishlei-Shlômôh* 19:28 defines the לייץ משפט (yâ·litz' mish·pât'; scorners of *mishpât* = modern Hebrew “*Halâkhâh*”) of pristine

Judaism as an עֵד בְּלִיעַל (eid Be-li-ya-al') – a witness of *Beliaal!* בְּלִיעַל “is a compound of בְּלִי (be-li'; without) and a derivative of עָלָה (âl-âh'; he went up), hence properly means ‘he that allows no rise.’”<sup>20</sup> See also my paper, *Profaning the Name Unawares*. Moreover, *Tôrâh* admonitions regarding false witnesses abound. As always, simply hold persons up to the criteria of *Devârim* 13:2-6.

Even the term “*Tzadiqim*” is spelled in that passage without a ך, the gematrial indicator of ten, denoting that the necessary ten were absent. In this light, the *Mâshiakh* put the ך in צַדִּיק, as he has filled the role of the necessary ten for Israel (the halakhically *Tôrâh*-observant Jews and *geirim*).

While the *Mâshiakh* was the instrument of this provision of ך to “bear” violations of *Tôrâh*, it should always be remembered that the *Mâshiakh* is ך's provision of *kipur* (atonement); *kipur* isn't the provision of the *Mâshiakh* = ך. ך could have prepared some *Tôrâh*-observant Jew other than *Yehôshua* to be the *Mâshiakh* – but *Yehôshua* couldn't have prepared another to be ך.

“Just as one half of the middle *matzâh*, representing the *Mâshiakh*, remains hidden for the *ha-Môtzî* and *matzâh* blessings later tonight, so, too, one half of the *Mâshiakh*'s purpose remains hidden from the earthly realm, having taken place in the spiritual domain where he has readied a place for Israel. And just as the other half of the middle *matzâh* is visible here in its place, so, too, the atoning of ך, which *ha-Qôdôsh*, *bârûkh Hu*, provided for Israel, was visible for all the world to see. Like this *matzâh*, part of the *Mâshiakh*'s work still remains to be accomplished, but for now he is absent from the physical earth. Yet, part of his work has been accomplished, and is ours to enjoy tonight. Just as the *afiqomen* was wrapped in linen, so, too, *Yehôshua*'s body was wrapped in linen. And just as the *afiqomen* will eventually be revealed and found, so, too, the *Mâshiakh* will eventually be revealed and found.”

[Point to the bottom *matzâh*.] “The bottom *matzâh* symbolizes the *Ruakh ha-Qôdêsh* (Spirit of Holiness – as demonstrated by halakhic *Tôrâh*-observance).

“Just as the top two *matzôt* must become part of us before we partake of the bottom *matzâh*, so, too, ך *Élôhim* must become a part of us through our observance of His *Halâkhâh* (*mishpâtim*) before it is possible for us to embrace the *Ruakh ha-Qôdêsh*.

“When someone hurts a child, the parent also suffers the pain. Likewise, notice that all of the *matzôt* are pierced and striped, not only the center *matzâh* which symbolizes the *Mâshiakh*. While *Tan”kh* calls Israel “sons of *Eil*,” in the spiritual Realm the *Mâshiakh* is the firstborn of these sons of *Eil*. When the Romans pierced and marked *Yehôshua* with stripes, every facet of ך shared the pain.”

The three *matzôt* symbolize the Eternal One. There are three *matzôt*, just as *Ramb”m* recognized three modes, or facets, of the Eternal One.<sup>21</sup> All three are free of leaven, which symbolizes transgression (of *Tôrâh*). The top *matzâh* represents the Fatherly aspect – the first to be revealed to our ancestors. The middle *matzâh* represents His agent the *Mâshiakh*, and the bottom *matzâh* represents the *Shekhinâh* or *Ruakh ha-Qôdêsh* (Spirit of Holiness).

Broken in two, the middle *matzâh* represents the *Mâshiakh*. One half remains obvious on the *matzâh* tray. The other half is the *Afiqomen*; hidden, to be found later by a child with great rejoicing, at the end. This parallels the two prophesied roles of the *Mâshiakh* – *Bên-Yôseiph*<sup>24,30,5</sup> and *Bên-Dâvid*. Just as there are two halves to the middle *matzâh*, there are two accessions of the *Mâshiakh*.

The first accession occurred in the physical, earthly arena, mapping the physical realm to the non-physical (spiritual) realm of ך. In this way, the *Mâshiakh* established the bridge to the Spiritual Realm preparatory to the enlivening of *Tôrâh*-observant *talmidim* (q.v. 28.7.1). Like the first role of the *Mâshiakh*, *Yehôshua*'s physical life and sufferings, the first half of this *matzâh* is apparent for all to see. Holes in the *matzâh* show it has been pierced, just as *Yehôshua* was pierced (*NHM* 27:29),<sup>22</sup> fulfilling the prophecies of *Zekharyâh* (12:10) and *Yeshayâhu* (49:16). There are stripes on the *matzâh* just as *Yeshayâhu* bore the stripes /

bruises (*NHM* 27:26, 30) of our healing (*Yeshayâhu* 53:5).

The second, *Bên-Dâvid*, role of the *Mâshiakh* remains hidden, awaiting discovery. Like the *Afiqomen*, the second role of the *Mâshiakh* is not readily perceived, becoming apparent only at the end. Like the hidden *afiqomen*, many do not perceive the dual role of the *Mâshiakh*. The *afiqomen* is first wrapped in linen and then hidden, to be brought back again at the end. Similarly, *Yehôshua*'s *talmidim* wrapped the *Mâshiakh*'s body in linen and placed it in the tomb, then soon discovered his body was gone. Like the *afiqomen*, the *Mâshiakh* will be brought back again at the end, to be met with great rejoicing. Just as the *afiqomen* is found by a child, even a child who seeks the *Mâshiakh* earnestly can find him.

*Afiqomen* is from the Greek *επικομιον* (*epikomon*). *Επι* (*epi*) means on, upon, or over (after) and *κομιον* (*komon*) means party or banquet. *Αφιθομεν* takes the place of the dessert or after-dinner entertainment. The term may be related to *αφικομενος* (*afikomenos*; tending away / forth). *Αφι* (*afi*) is derived from *απο* (*apo*; tend). Contrary to some emerging modern, assimilationist, practices, there should be no dessert, other than the *afiqomen*, following the *Pêsakh* meal. (Try garnishing the *afiqomen* with liberal portions of the remaining *kharôsêt*.)

The bottom *matzâh* represents the *Shekhinâh* ("Divine Presence") or *Ruakh ha-Qôdêsh* ("Spirit of Holiness"). The bottom *matzâh* cannot be taken until the first two are properly distributed, and the top and first half of the middle *matzâh* are consumed.

The *Ruakh ha-Qôdêsh* is the ratification within us of our relationship with  $\text{'}\text{ה}$  established through His provision for our  $\text{דָּם הַטָּאֵת הַכַּפְרִים}$  (*dâm khat-at' ha-ki-pur-im'*; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) – His *Mâshiakh*. Moreover, one cannot grasp, much less experience, the nature of the *Mâshiakh* until one first grasps and experiences  $\text{'}\text{ה}$  and His *Tôrâh*.

First, one must experience the Fatherly aspect of  $\text{'}\text{ה}$ , striving to be *shômeir-Tôrâh* as He raises us as

children in His *Tôrâh*. This is perfectly paralleled in the top *matzâh*, the first to be tasted, representing  $\text{'}\text{ה}$ .

Only when we begin to relate properly to  $\text{'}\text{ה}$  through struggling to be *shômeir-Tôrâh* do we become aware of the need for His help to span the gap between Himself and our shortcomings. This is the role of His provision for  $\text{דָּם הַטָּאֵת הַכַּפְרִים}$  (*dâm khat-at' ha-ki-pur-im'*; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) in His *Mâshiakh*. We can then relate to the physical life of His *Mâshiakh*, teaching us to map earthly *Tôrâh* patterns into the Spiritual Realm. This is perfectly paralleled in the half of the middle *matzâh* remaining in the tray, that is consumed next, and represents the *Bên-Yôseiph*<sup>24,30.5</sup> role, the physical life, of the *Mâshiakh*. Notice that this half of the broken middle *matzâh* is the only perfect complement to the other half, the *afiqomen*, which has moved into a different realm. Through the half in the present, obvious, realm we are directed to the other realm containing the absent, perfect complement.

One obtains access to the bottom *matzâh* representing the *Ruakh ha-Qôdêsh* only after experiencing the top *matzâh* representing  $\text{'}\text{ה}$  and the half of the middle *matzâh* representing the *Bên-Yôseiph* role of the *Mâshiakh*. The parallel is perfect. One obtains the *Ruakh ha-Qôdêsh* only after striving toward *Tôrâh*-observance in love for  $\text{'}\text{ה}$  and trusting His provision for  $\text{דָּם הַטָּאֵת הַכַּפְרִים}$  (*dâm khat-at' ha-ki-pur-im'*; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11) to atone for our shortcomings vis-a-vis *Tôrâh*. Though we need not be aware of *ha-Sheim*'s agent of atonement for inadvertent violations of *Tôrâh*, it turns out to be *ha-Sheim*'s *Mâshiakh Bên-Yôseiph*.

*Qôdêsh* is defined by *Tôrâh*, completing a perfect circle. Only by striving to be *qôdêsh* as set forth by *Tôrâh*, and bridging the remaining gap to *qôdêsh* through His *Mâshiakh*, do we become a suitable host for the *Ruakh ha-Qôdêsh*. Moreover, the presence of the *Ruakh ha-Qôdêsh* is easily seen by all in the *Tôrâh*-observant walk of the host.

The parallel holds all the way through. Only those who experience the halakhic *Seidêr* rejoice in

the *afiqomen*, representing the *Bên-Dâvid*<sup>24.30.5</sup> role of the *Mâshiakh*.

In the *Magid* (Narration) section, skirting answers to the Four Questions, the *Hagâdâh* explains פסח (Pês' akh), מצה (Matz'âh') and מרור (Mâ-rôr'). (Don't confuse this explanation section of *Mârôr* with the actual *Mârôr* ritual to come later.) This is followed by לפיכך (Le-phi-khâkh'; Hence [it is our obligation / duty...]), preceding *Tehilim* 113 & 114). Between this *Mârôr*-explanation and לפיכך, the following answers to the Four Questions – which otherwise go unanswered in the *Seidêr* – should be given:

“The Four Questions asked are:

- א. why *Matzâh*,
- ב. why *Mârôr*,
- ג. why *Tzâli* (flame-grilled), and
- ד. why dip / immerse two *Pe-amim* (times).

In answering *Pêsakh Matzâh* and *Mârôr*, the *Hagâdâh* answers a question not asked but fails to even address two of the Four Questions:

- א. why only roasted meat. and
- ב. why two dippings.

“The third question was why do we eat only כשר צלי (bâ-sâr' tzâl-i'; flame-grilled meat). The *Hagâdâh* does not answer this question.

כשר צלי

כשר צלי שהיו אבותינו אוכלים בזמן שבית המקדש  
היה קים על שם מה? על שם שאמר הקדש, ברוך הוא,  
שנאמר ו'אכלו את-הבשר כלילה הזה צלי-אש ומצות על  
מררים יאכלהו.

Bâ-sâr' Tzâl-i'

(Bâ-sâr' Tzâl-i' shê-hâ-yu' av-ôt-ei' nu  
ôkh-lim' biz-man' shê-Beit' ha-Miq-dâsh' hâ-yâh'  
qa-yâm' al sheim mah? Al sheim shê-â-mar'  
ha-Qâ-dôsh', Bâ-ruk' Hu, shê-nê-ê-mar'  
've-âkh-lu' êt-ha-bâ-sâr' ba-lail-âh' ha-zêh' tze-li'  
-eish u-matz-ôt' al-me-rôr-im' yôkh-lu' hu')  
“Roasted meat which our fathers ate when the  
*Beit-ha-Miqdâsh* was existing, what is this about? It  
was about the Holy One, Blessed be He, said, as it is

said, ‘And they shall eat the meat in this night, flame-roasted, with *Matzôt*, upon *Merôrim* they shall eat it.’ (*Shemôt* 12:8).”

“The fourth question was why do we have שתי פעמים (shte pe-âm-im'; two times [dipping]). The *Hagâdâh* does not answer this question.

שתי פעמים

זה שאנו מטבילין שתי פעמים על שם מה? על שם  
שנאמר ויקרא משה לכל-זקני ישראל ויאמר אלהם משכו  
וקחו לכם צאן למשפחתכם ושחטו הפסח. ולקחתם  
אגדת אזוב וטבלתם בדם אשר-בסף והגעתם אל-המשקוף  
ואל-שתי המזוזות מן-הדם אשר בסף ואתם לא תצאו איש  
מפתח-ביתו עד-בקר. ועבר ה' לנגף את-מצרים וראה  
את-הדם על-המשקוף ועל שתי המזוזות ופסח ה'  
על-הפתח ולא יתן המשחית לבא אל-בתיכם לנגף.  
ושמרתם את-הדבר הזה לחק-לך ולבניך עד-עולם:

(Shte Pe-âm-im'

zêh shê-a' nu ma-te-bil-in' shte pe-âm-im' al  
sheim mah? Al sheim shê-nê-ê-mar': Va-yi-qrâ'  
Môsh-êh' le-kâl- [kol-] ziq-nei' Yis-râ-eil'  
va-yô' mēr al-ei-hēm', Mish-khu' u-qe-khu'  
lâ-khēm' tzôn le-mish-pe-khôt' ei-khēm'  
ve-sha-khat-u' ha-pâ' sakh. U-le-qakh-têm'  
a-gud-at' ei-zôv' u-te-val-têm' ba-dâm'  
a-shêr' -ba-sâph' ve-hi-ga' tēm al-ha-mash-qôph'  
ve-êl-shte' ha-me-zuz-ôt' min ha-dâm' a-shêr'  
ba-sâph' ve-at-êm' lô teitz-u' ish mi-pê' takh  
beit-ô' ad-bô' qeir. Ve-â-var' ׀ lin-gôph'  
êt-Mitz-rai' im' ve-râ-âh' êt-ha-dâm'  
al-ha-mash-qôph' ve-al' shte ha-me-zuz-ôt'  
u-phâ-sakh' ׀ al-ha-pê' takh ve-lô yi-tein'  
ha-mash-khit' lâ-vô' êl-bât' ei-khēm' lin-gôph'.  
Ush-mar-têm' êt-ha-dâ-vâr' ha-zah' le-khâq'  
[khoq] le-khâ' u-le-van-êy' khâ ad-ô-lâm'.)

Two Times that we dip, what is this about?

It is about that which is said, “Then *Môshêh*  
called all of the elders of the *Bâtei-Din* of Israel and  
told them, Drag and take [a lamb] out of the flock for  
each of your families, and slaughter the *Pêsakh*

[lamb] according to *kashrut*. Then take a bunch of hyssop and dip it in the blood which is in the threshold and touch it to the lintel and to the two *mezuzôt* (doorposts) with the blood from the threshold. Not a man of you is to go forth from the door of his house until morning. Then יהו shall pass through to strike *Mitzrayim* and He will see the blood upon the lintel and upon the two *mezuzôt*, and יהו will *pâsakh* (skip) that door and not allow the destroyer to come to your houses to strike. And you shall watchguard this thing for a statute, for you and for your sons until the world-age” (*Shemôt* 12:21-4).

The second dipping necessarily parallels the first dipping. From antiquity it is well-established in *Halâkhâh* that the *Pêsakh* lamb symbolizes the *Mâshiakh*. It is, therefore, clear that the second dipping tells us something about the *Mâshiakh* that, like the two dippings, is also a doublet.

*Mikhâh ha-Nâvi* clearly speaks of the *Mâshiakh* when he prophesies, “And you, *Beit-Lêkhêm Êphrâtâh*, though you are to be junior among the thousands of *Yehudâh*, from out of you shall come forth to Me he who shall be the ruler of *Yisrâeil*, and his goings forth are from antiquity,<sup>23</sup> from past eternity.”

*Mikhâh ha-Nâvi* wrote “goings forth” of the *Mâshiakh*, in the plural. Thus, the *Mâshiakh* would go forth *shtei-pe-ânim* – two times. Here we have the concept of the *Mâshiakh Bêh-Yôseiph* and the *Mâshiakh Bêh-Dâvid* in one person – “his goings forth.”

Like the first dipping of *karpas* in red wine vinegar recalling hyssop in the blood of the *Pêsakh* lamb, so that the destroyer would *pâsakh* (skip-over) obedient Jews, so, too, with the blood of His *Mâshiakh*, יהו has provided a permanent *Pêsakh* lamb for *shômeir-Tôrâh* Jews.

From this, we see that the second “going forth” of the *Mâshiakh* will be like the second dipping – *Mârôr*, the bitterness, into *Kharôsêt*, sweetness. The bitterness and suffering of the first going forth of the *Mâshiakh* as the *Pêsakh* lamb shall be dipped into the sweetness of his second going forth as the *Mâshiakh Bêh-Dâvid*. This also symbolizes the merging in one person, *Yehôshua Bêh-Yôseiph*

*Bêh-Dâvid ha-Mâshiakh*, the role of *Pêsakh* lamb and the eternal king as it is said (*Yekhêzqeil* 37:25), “And My servant *Dâvid* shall be their *Nâsi* (head of the *Beit-Din ha-Gâdôl*) forever.”

26.23.2 הטובל ידו עמי בקערה הוא ימכרני. וכולם היו אוכלים בקערה אחת. לכן לא הכירוהו שאלו הכירוהו השמידהו. (ha-tô-veil' yâd-ô' im-i' ba-qe-âr-âh' hu yim-ker-ei' ni. Ve-kul-âm' hâ-yu' ôkh-lim' be-qe-âr-âh' a-khat'. Lâ-khên' lô hi-kir-u' hu shê-eil' u hi-kir-u' hu hi-shmid-u' hu. The dipper of his hand with me in the bowl, he will sell me. And they were all eating in one bowl. Therefore, they didn't recognize him that those who recognized him destroyed him.), ο εμφασις την χειρα μετ εμου εν τω τρυβλιω ουτος με παραδωσει (ο embapsas tein kheira met emou en to trublio outos me paradosei; the one dipping his hand with me in the bowl, this man will give me over), ...**The dipper of his hand with me in the [Mârôr] bowl will sell me out. Since they were all dipping in the same bowl, therefore, they couldn't identify him whom, if they had identified, they would have killed....** according to *EB*, P-37 and P-45.

The word order is different in P-64 and K: μετ εμου την χειρα εν τω τρυβλιω (with me his hand in the bowl).

Yet another word order is found in β and the other earliest extant source mss.: μετ εμου εν τω τρυβλιω την χειρα (with me in the bowl his hand).

The reason these differences are important is because Christians and the Church have maintained for millennia that the *New Testament* is the Divine Word of G-o-d handed down word for word by the Divine J-e-s-u-s – more reliable than the *Tan"kh* – and these variances are expose that error.

26.24.1 ...it has been written about him... Cf. *Yeshayâhu* 53:7.

26.25.1 ...*Yehôshua*... is included here *secundum* K, P-45 and β. Cf. *Tehilim* 41:9; 55:13-15.

26.26.1 ...As they were dining... (at the *Seidêr Pêsakh*). This seems obvious perhaps, but millions of Christians think this is some monthly, quarterly or

semi-annual “communion” service. In the context of 1<sup>st</sup> century religious Jews, when *Yehôshua* instructed “as often as you do this,” Dead Sea Scroll 4Q MMT demonstrates that he meant the *Seidêr Pêsakh*, which falls, annually, on the 14<sup>th</sup> day of the Firstmonth on the Hebrew calendar.

**26.26.2** מצה, (matz·âh' ; *matzâh* cracker, pl. matz·ôt' ), ...*matzôt* crackers... In Europe and the west, *Ashkenazim* (European Jews) predominate. *Ashkenazim* use square Matz·ôt' (plur.). *Teimânim* and *Sephâradim* / (middle-eastern Jews) in Israel still prefer the ancient variety of *matzâh*, shaped like a very large pancake. It is these pancake-like *matzôt* crackers that middle-eastern Jews like *Yehôshua* and his *talmidim* ate at *Pêsakh*. Leavened bread is forbidden during *Pêsakh* and the following week. No “bread” was to be found in our houses, businesses or any of our properties, much less eaten.

This does not refer to the *Afiqomen*. No *matzâh* is eaten at the time the *Afiqomen* is hidden. While no *Môtzi Matzâh* (q.v. 26.26.3) is recited with the hiding, or later eating, of the *Afiqomen*, the *Môtzi Matzâh* is offered here.

Recitation of the *Môtzi Matzâh*, immediately preceding *mârôr* (first dipped in *kharôsêt* and then the “*mârôr* sandwich”), is offered between the 2<sup>nd</sup> and 3<sup>rd</sup> cups of wine. *Qidush* precedes both the 2<sup>nd</sup> and 3<sup>rd</sup> cups of wine. This 3<sup>rd</sup> cup of wine is one of the seldom times in Judaic liturgy where a *berâkhâh* over bread precedes the *Qidush*.<sup>24</sup> At this point, the top and remaining half of the middle *matzâh*<sup>25</sup> is broken, distributed, the *Môtzi Matzâh* recited, and eaten. *Mârôr* follows immediately (q.v. an Orthodox *Hagâdâh shêl Pêsakh*).

At the beginning of the *Seidêr*, three *matzâh* crackers are placed atop one another on a tray and covered. Frequently, the *matzâh* tray is designed to rest atop the *Seidêr* plate. This isn't desirable if the long greens are displayed across the *Seidêr* plate as they were in the times of the *Beit-ha-Miqdâsh ha-Sheini*. For the symbology, see note 26.23.1.

**26.26.3** על אכילת מצה (al a·khil·at' matz·âh' ; concerning the eating of *matzâh*), ...*Al Akhilat Matzâh*... the blessing over *matzâh*: ” ברוך אתה

אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מצה (Bâ·rukh' at·âh' A·dôn·ai' Êl·ôh·ei' nu Mêl' êkh hâ·ô·lâm' , a·shêr' qi·de·shâ' nu be-mitz·vôt·âyv' ve-tzi·vâ' nu al a·khil·at' matz·âh' ), “Blessed are You ה our *Êlôhim*, King of the universe, Who has sanctified us in His commandments, and commanded us to eat *matzâh*.” Then the *matzôt* crackers are broken and the *Seidêr* proceeds (cf note 26.23.1).

According to א, P-45 and β, εὐλογησας (eulogeisais; from where the English “eulogy”), “blessing,” is preferred rather than εὐχαριστήσας (eukharisteisais, “eucharist” meaning “thanks”).

*KJV* also renders εὐλογεω (eulogeo) as “praise” (q.v. 21.16.1).

Εὐλογεω (eulogeo; bless) corresponds via *LXX* to MT ברוך (bei·reikh' ; bless). Derivatives of ברוך include ברוך (bâ·rukh' ; blessed is) and ברכה (brâkh·âh' ; blessing [fem. sing.]). Cf. *Be-Reishit* 1:22, 28; 2:3; 5:2; 9:1,26; 12:2,3; 14:19, 20; 17:16,20; 18:18; 22:17, 18; chapter 24; 25:11; 26:3, 4, 12, 24, 29; chapter 27; 28:1, 3, 4, 6, 14; 30:27, 30; 32:1, 27, 30; 33:11; 35:9; 39:5; 47:7, 10; 48:3, 9, 15, 16, 20; 49:25, 26, 28; *Shemôt* 12:32; 18:10; 20:11, 21; 23:25; 32:29; 38:43; *Va-Yiqrà* 9:22, 23; 25:21; *Be-Midbar* 6:23, 24, 27; 22:6, 12; 23:11, 20, 25; 24:1, 9, 10; *Devârim* 1:11; 2:7; 7:13, 14; 8:10; 10:8; 11:26, 27, 29; 12:7, 15; 14:24, 29; 15:4, 6, 10, 14, 18; 16:10, 15, 17; 21:5; 23:6, 21; 24:13, 19; 26:15; 27:12; 28:2-6, 8, 12; 29:18; 30:1, 16, 19; 33:1, 11, 20, 23, 24; *Tehilim* 3:9; 5:13; 10:3; 16:7; 18:47; 21:4, 7; 24:5; 26:12; 28:6,9; 29:11; 31:22; 34:2; 37:22, 26; 41:14; 45:3; 49:19; 62:5; 63:5; 65:11; 66:8, 20; 67:2, 7, 8; 68:20, 27, 36; 72:15, 17, 18, 19; 84:7; 89:53; 95:6; 96:2; 100:4; 103:1, 2, 20, 21, 22; 104:1, 35; 106:48; 107:38; 109:17, 28; 112:2; 113:2; 115:12, 13, 15, 18; 118:26; 119:12; 124:6; 128:4, 5; 129:8; 132:15; 133:3; 134:1-3; 135:19-21; 144:1; 145:1, 2, 10, 21; 147:13; *Mishlei-Shlômôh* 3:33; 5:18; 10:6, 7, 22; 11:11, 25, 26; 20:21; 22:9; 24:25; 27:14; 28:20; 30:11; *Yeshayâhu* 19:24,25; 36:16; 44:3; 51:2; 61:9; 65:8, 15, 23; 66:3; *Yirmeyâhu* 4:2; 17:7; 20:14; 31:23; *Yekhêzqeil* 3:12; 34:26; 44:30; *Yôeil* 2:14; *Khagai* 2:19; *Zekharyâh* 8:13; 11:5; *Malâkhi* 2:2; 3:10.

Compare also same Hebrew spelling “ber’ akh” (knee) and “ber-akh’ ” (kneel); differentiated by vowels – not present in the original mss. The Hebrew “blessing” then is likely related to the term “kneel” and vice-versa. Cf. also notes on other terms often confused with this one in the English “happy” 5.3.1 and “extolment” 26.30.1.

**26.26.4 ...the [top *Matzâh* and the remaining half of the middle] *Matzâh*...** Cf. note 26.26.2.

**26.26.5 ...to the *talmidim*...** και (kai; and) is not included *secundum* X. Cf. note 28.19.1.

**26.26.6** זֶה הוּא גּוּפִי (zêh hu guph-i’ ; That’s it [for] my body), εστιν το σωμα μου (estin to soma mou; is my body), ...[it commemorating] my body..., *secundum* EB and the earliest extant source mss.

The English counterpart phrase of !הוא זה (zeh hu!) is “That’s all!” or “That’s it!,” rather than the literal “This is it!” EB implies that *Yehôshua* alludes to how his body, like the *matzâh*, was to be consumed (in death and in the belly of the earth), remarking: “That’s all / it for my body!”

Pagan interpretations are invalid. As often noted, EB shows clear confluence with Middle Ages Church-held doctrines. This is an instance in which not only has EB tended toward yielding to, and confluence with, Middle Ages Christian pressures totally impossible in the *Netzârim* community within the *Perushim* community up until 333 C.E. when they were exterminated, but the Hellenized and Christian-redacted earliest extant Greek mss. also already exhibit unbridled Roman paganism.

Belief that the *matzâh* cracker literally turns into the physical flesh of *Yehôshua* is pagan and contra-scriptural. *Tôrâh* forbids the practice of cannibalism. Romans, not 1<sup>st</sup> century Jews, believed that one may become completely united with the shaman, and filled with love for him, by eating of his flesh and drinking of his blood.<sup>26</sup> Adopting such pagan practices is forbidden by *Tôrâh*. Similarly, for the wine to turn into the actual blood of *Yehôshua* would be a transgression of the *isur*<sup>16.19.3</sup> against eating blood. What began as a straightforward commemoration of *Yehôshua*’s suffering in the

*Seidêr Pêsakh* has been perverted by pagan influences.

Like other paganisms, this traces back to the Roman Empire and not to Jews (*Netzârim* or otherwise). This is clear from contrasting the cultures of the *Netzârim* Jews with that of the Romans. The *Netzârim* Jews were tenaciously *Tôrâh*-observant. These pagan ideas are glaringly absent in the Judaic literature of the period. On the other hand, these ideas were popular in the Roman literature of the period. Morton Smith noted several examples in which “a magician-g-o-d gives his own body and blood to a recipient who, by eating it, will be united with him in love.”

A first generation Christian (not *Netzârim*), “St. Ignatius,” was supposedly the second bishop of Antakya c. 98 C.E. – despite that the *Beit-ha-Din shêl ha-Netzârim* still sat at that time in *Yerushâlayim*. This was while *Shimôn* was the second *Pâqid* of the *Netzârim* in *Yerushâlayim*. (*Shimôn* was the successor to *Yaaqôv*, the brother of *Yehôshua* and first *Pâqid ha-Netzârim*.)<sup>27</sup> Ignatius wrote a letter to Polycarp, who was the bishop of Smyrna, a seaport of western Turkey. Ignatius reportedly wrote that “the heretics... who speak against the gifts of G-o-d are those who deny την ευχαριστιαν σαρκα ειναι του σωτηρος ημων Ι-η-σ-ο-υ Χριστου (tein eukharistian sarka einai tou soteiros eimon I-ie-s-o-u-s Khristou; the eucharist is the flesh of our savior *Yesh”u* Christ)... The heretics would substitute a shadowy representation of religious notions in a merely apparent and unreal life of Christ... He is an eternal Person, but He is G-o-d’s Son, as born of M-a-r-y and G-o-d.”<sup>28</sup> Thus, even in a retroactive rewrite (what is the earliest extant source document for Ignatius?) of the earliest stages of the emergence of (*gôyim*) Christians, subsequent to 135 C.E., they are distinguished as heavily influenced by Roman paganism and contra-distinguished from *Netzârim Tôrâh*-observance.

Miso-Judaics might argue that this pagan connection with symbolic cannibalism is also intrinsic in the *Seidêr Pêsakh*, and therefore inherently Judaic and *Netzârim*. Such miso-Judaics would argue that *karpas*, as observed by all Jews until the Middle Ages, is equally the drinking of the blood of the *Pêsakh* lamb.<sup>29</sup> According to this argument, *karpas*,

commemorating hyssop dipped in blood, then constitutes drinking blood. However, belief in symbolism must be distinguished from the irrational belief that the red wine vinegar is actually blood. The latter is alien and repugnant to Judaism, and a direct violation of *Tôrâh*. Cf. also 26.27.2.

**26.27.1** קידוש (Qi-dush' ; the making-holy of the wine), ευχαριστησας (eucharist-eisas), ...**Qidush**... קידוש is the sanctification blessing given over wine at the beginning of *Shabât*, the *Seidêr Pêsakh* and other *Yânim Tôvim*. קידוש is similar to, and parallels, the *Shabât* קידוש (cf. 26.26.2). These are about a paragraph in length and are found in the *Hagâdâh shel Pêsakh* and *Shabât Sidur* respectively.

Families have a special cup, usually silver, which the head of the family uses for קידוש on *Shabât*, *Pêsakh*, and the other *Môadim*. *Geirei-ha-Netzârim* my obtain audio tapes of the proper cantillation for קידוש and other blessings.

Howard ignores the *EB* phrase ויתן שבחים לאביו (va-yi-tein' she-vakh-im' le-âv-iv' ; and gave praises to his Father). This phrase in *EB* parallels the Greek and giving thanks, referring, though vaguely, to קידוש. The phrase "to his Father" is found only in *EB*, not in the Greek mss.

**26.27.2** שתו מזה כולכם (shtu mi-zêh' , kul-khêm' ; Drink from this, all of you!), πειτε εξ ουτου παντες (you drink from it, all [of you]), ...**Drink from this [cup], all of you**... according to *EB* and the earliest extant source mss. "This" cup of wine refers specifically to the cup as specified in note 26.26.2.

The *KJV* English, implying that "all" refers to drinking "all of it" has no basis in the earliest extant source mss., and is merely a further extension of pagan cultic rituals.

The Hebrew reflects the Judaic understanding rather than the pagan interpretation of the Greek mss. מזה (mi-zêh' ; from this), not מדמי (mi-dâm-i' ; from my blood); i.e., of the cup of wine at the *Seidêr Pêsakh*, not actual blood which was pagan and explicitly prohibited in *Tôrâh*.

Early Christians, not *Netzârim*, connected the "dipping" with these cannibalistic rites. Cannibals

didn't eat people merely because they were hungry, nor because they couldn't distinguish between animal meat and human flesh. Only the most distinguished person, friend or foe, was fit to be eaten, because the attributes of the person eaten were believed to accrue to the eater. The one who wanted to be a great warrior would kill and eat the greatest warrior he could. The one who wished to be wise would kill and eat the wisest person he could find. White people were thought to be g-o-d-s. So eating the white person was thought to make the eater divine.

Early Christians believed that, by eating their g-o-d's flesh and drinking their g-o-d's blood they would become one with him, a pattern in paganism that traces back at least to the Egyptians. Christians syncretized this Judaic tenet of the *Seidêr Pêsakh* with blatant paganism of the Roman Empire, redacting the result *ex post facto* into the *New Testament* words of *Yesh"u*.

It's ironic that modern Christians blindly follow the early pagan traditions while presuming that Jews have been blinded! Read the later account, Yn. 6:51-56, in this light. By the literal understanding of drinking their g-o-d's blood, the Christians demonstrated their clear dissociation from the *Tôrâh* of the Jews, which forbids the drinking of blood. These contradictory concepts were, of necessity, one of several primary causes of the split between *Netzârim* and *gôyim geirim*-manque who gravitated to this pagan practice despite *isurei*-<sup>16,19,3</sup> *Tôrâh*.

Still, overzealous false accusations by irresponsible polemicists results in implications against another, and original, section of the *Seidêr Pêsakh* (cf. note 26.26.6).

**26.28.1** זהו דמי מברית חדשה (zêh' u dâm-i' mi-b'rit' kha-dâsh-âh' ; this is my blood of the new *b'rit*), Τουτο γαρ εστιν το αιμα μου της διαθηκης (touto gar estin to aima mou teis diatheikeis; For this is my blood of the property-deed), ...**This [cup of wine symbolizes] my blood of the new b'rit**... according to *EB* and the earliest extant source mss. Cf. *Shemôt* 24:8 and my book on this topic, *Atonement In the Biblical 'New Covenant.'* "This" cup of wine refers specifically to the cup as specified in note 26.26.2.

Διαθηκη parallels, via LXX, MT בְּרִית.

Ⲱ, P-37 and ⲑ read only της διαθηκης (teis diatheikeis; of the covenant), not το της καινας διαθηκης (to teis kainas diatheikeis; that of the new) [covenant], as found in *TR*.

According to *Yirmeyâhu* (31:30-34), this was a new covenant built upon *Tôrâh* as the foundation – not a new law displacing *Tôrâh* (q.v. *NHM* 5:15-20).

The Judaic tradition of this *b'rit khadâshâh* is also found among the closely-related *Khasidim-Tzedôqim* of *Qumrân* (cf. 3.7.2, 4.1.1 et al.). This *b'rit khadâshâh*, according to the Damascus Covenant (9:15), was a בְּרִית חֲשׁוּבָה (b'rit te-shuv-âh'; a covenant of repentance and return to *Tôrâh*-observance) reminiscent of the call of *Yôkhânân* “*ha-Matbil*” *Bar-Zekharyâh Bën-Tzâdôq ha-Kôhein*, and the consequent *tevilâh* of *Yehôshua*. Not only does this “new covenant” not usurp *Tôrâh*, it proclaims exactly the opposite – return to *Tôrâh* and *Halâkhâh*. This is conclusively demonstrated in my book, *Atonement In the Biblical 'New Covenant.'*

Why is *Yisrâeil*, collectively, called *Âdâm* (*Yekhêzqeil* 34:31, q.v. *Bën-Âdâm*, 8.20.2)? “What the first man, *Âdâm*, should have been, became the goal of all mankind. What all mankind should have been, was realized by [*Avrâhâm*] and henceforth became the exclusive legacy of [*Yisrâeil*]. ‘You [Jews] are called *Âdâm*.’ Once, it could have been anyone, should have been everyone. The first *Âdâm* was deserving of the title, so were the isolated [just] men of succeeding generations, and so was [*Nôakh*]... Finally the title and challenge of *Âdâm* became vested in [*Yisrâeil*].”

An analysis of all of the *b'ritôt* between *Élôhim* and man shows that each subsequent *b'rit* is built upon the previous *b'ritôt*. It is conspicuous that it couldn't be any other way. ' is perfectly logical, implying that He is perfectly consistent, implying that His *b'ritôt* must be perfectly consistent. Only the foolish interpretations of men are logically inconsistent. None of these *b'ritôt* ever *displaces* previous *b'ritôt*. Rather, for doing thus-and-so in addition to the previous *b'ritôt*, thus-and-so will be granted in addition. Logical consistency demands that, if the *Mâshiakh* is a valid appointee of ' then

this must remain true of the *Mâshiakh's b'rit* as well. It is impossible that the *Mâshiakh* could come and negate the Words and covenants of an unchanging Father with Whom he is in One accord. This would have made *Yehôshua* (and does make *Yesh'u*) the contra-*mâshiakh* of *Dânieil* 7:23-27!!!

Those who reject the previous covenants upon which the messianic covenant rests rip the foundations from under the messianic covenant. Ripping out the foundation compromises the entire structure of Christianity and the Church, exposing its inherently contra-*Tôrâh*, therefore false and contra-messiah – Satanic and demonic – nature.

The Mosaic covenant required blood sacrifice, performed only by an Aharonic *Kôhein* and only in the *Beit-ha-Miqdâsh* (and earlier *Mishkân*). Prior restitution to any offended party was *sine qua non* for the sacrifice. Together, restitution and a sacrifice of atonement were a demonstration of obedience, *êmunâh*<sup>8.10.1</sup> and *teshuvâh* (cf. note 3.2.1). These were a condition of forgiveness for transgressing *Tôrâh* (q.v. *Va-Yiqrâ* 17:11; *Va-Yiqrâ* 16:15,22; *Yeshayâhu* 64:5; note 15.2.2). Error (oversight of a blemish, etc.) in performing the offering resulted in the sins being retained by the offerer. This became acute when the Romans appointed the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> as *kôhanim* (cf. note 5.20.1).

Without דם חטאת הכפרים (dâm khat-at' ha-ki-pur'im'; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrâ* 17.11), even the observant Jew is under a spiritual death penalty (*Yekhêzqeil* 18:4). How much moreso non-Jews merely self-proclaiming themselves to be Jews, *geirim*, etc. with no recognition having been conferred upon them from the legitimate Jewish community.

The juridical approach to atonement is forwarded by Ibn *Ézrâ* (commentary to *Va-Yiqrâ* 1:1) and to some extent by *Ramb"n* (commentary to *Va-Yiqrâ* 1:9). According to them, the sinner's life is forfeit to *Élôhim*. But by a gracious provision he is permitted to substitute a faultless victim. His guilt is transferred to the offering by the symbolic act of placing his hands on the victim [i.e. *Va-Yiqrâ* 4:33]. When observing the pouring out of the blood and the burning of the sacrifice, he should acknowledge that,

were it not for divine grace, he should be the victim, expiating his own sin with his own blood and limbs.<sup>30</sup> Cf. *Va-Yiqrà* 17:11, and notes “swear” 5.34.2 and “*mâsôrêl*” 15.2.2.

This view, like the prominence of the *Asêrêl ha-Dibrôt* in the liturgy and in the *tephilin*, was abandoned by the rabbis, in contradiction of the *Halâkhâh* endorsed by the *Beit-Din ha-Gâdôl*, as a “necessary divergence from ancient Judaism.” It was a simple rabbinic backlash response against Christianity. “Many Christian exegetes adopted this explanation and on it built the whole theological foundation of their Church.”<sup>30</sup> These are our birthright, and were never within the rabbis’ authority to abandon.

דם חטאת הכפרים (dâm khat-at’ ha-ki-pur-im’ ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11) was an act of *êmunâh*<sup>8.10.1</sup> through the תבנית (tav-nit’ ; pattern) of an animal sacrifice. Now it is an act of *êmunâh*<sup>8.10.1</sup> through the instrument of *Yehôshua* the *Mâshiakh*.

*Ramb”m*, and later *Abrabanel*, argued that *Êlôhim* endorsed and commanded animal sacrifices realizing “that they could not immediately completely abandon sacrifice”<sup>30</sup> the way *Avrâhâm* abandoned his father’s idols. These sages unknowingly argue that ’ה is a transgressor of *Tôrâh* (*Devârîm* 12:30-31; 18:9 & 20:18; *Va-Yiqrà* 20:23) and not a Perfect and Immutable Creator.

This mistaken premise has been widely accepted because it lends credence to a gradual withdrawal from sacrifice. Gradual withdrawal, as opposed to replacing the pattern with the genuine, facilitates the argument that the real objective from the beginning was prayer instead of sacrifice. Being perfect and Immutable, ’ה could never have commanded animal sacrifice in the first place if the objective had always been *tephilâh*. Neither could the continued practice of sacrifices in the *Beit-ha-Miqdâsh* for centuries after the giving of the prophecy be justified.

Arguments of *Ramb”m* and *Abrabanel* are also contradicted by the anticipation (confirmed in the *Amidâh*) that the purpose of the *Beit-ha-Miqdâsh ha-Shlishi* will be for the reinstatement of the sacrifices. A widely recognized Orthodox position was stated by Michael Friedlaender: “the revival of the

sacrificial service must, likewise, be sanctioned by the divine voice of a [*Nâvi*]. The mere acquisition of [*Har ha-Miqdâsh*] or [Israel] by Jews, whether by war or political combinations, could not justify the revival. It is only the return of the Jews to [Israel], and the rebuilding of the [*Beit-ha-Miqdâsh*] by divine command and by divine intervention, that will be followed by the restoration of the sacrificial service (*The Jewish Religion*, 1913, 417; cf. *Maim. Yâd, Melâkchim*, 11:4).”

Under the Mosaic Covenant, *kipur* and eternal life were dependant upon both אמונה (*ê-mun-âh*’,<sup>8.10.1</sup> q.v. *Be-Reishit* 15:6 & *Hôsheia* 2:21-22) and the demonstration of that *êmunâh*<sup>8.10.1</sup> through *teshuvâh* (cf. note 3.2.1). אמונה was demonstrated through obedience, offering the proper sacrifice according to *Êlôhim*’s instructions in *Tôrâh*. This is implied from the periods during which there was no *Beit-ha-Miqdâsh* in which to sacrifice. The *Gâlut Bâvêl*, between the First and Second *Bâtei-ha-Miqdâsh*, was such a period. The *Neviim* don’t suggest that the Jews of this period (including themselves) were all doomed. To the contrary, when circumstances made compliance with certain *mitzvâh* impossible, Jews could rely upon אמונה (instead of compliance with the physically impossible *mitzvâh*) that *Êlôhim* would provide a means of *kipur*. Just by אמונה in ’ה’s provision, without identifying the *Mâshiakh, shômeir-Tôrâh* Jews obtain the *kipur* promised to *shômeir-Tôrâh* Jews by ’ה (cf. *NHM* 25:36-40).

Certain *mitzvôt* are specified to apply only to *kôhanim, Leviim, Nezirim* or *geirim*. Those in each category remain responsible to comply with every *mitzvâh* that is applicable to them and possible to keep. *Kipur* “kicks in” in place of compliance only when compliance becomes impossible. Otherwise, *kipur* is only for inadvertent shortcomings followed by *teshuvâh* relative to *Tôrâh*-observance, complemented by our best efforts to be *Tôrâh*-observant as *Tôrâh* applies to the category which applies to us (*Kôhein, Leivi, Yisrâeil* or *geir*).

Ancient Jews looked forward in time to a provision of דם חטאת הכפרים (dâm khat-at’ ha-ki-pur-im’ ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11)

through *Élôhim*'s *Mâshiakh*. We look back in time to this same provision. (The Creator of the laws of physics governing time-space stands outside of these dimensional constraints altogether.) Animal sacrifices were evidential patterns, not contradictory alternatives. Even those who physically offered sacrifices in the *Beit-ha-Miqdâsh* recognized, or were supposed to recognize, that the sacrifice was symbolic of *Élôhim*'s provision. Just like Jews today, these early Jews trusted in *Élôhim*'s provision for *kipur*. Though the early Jews didn't realize that His provision would be *Yehôshua* the *Mâshiakh*, their *émunâh*<sup>8,10,1</sup> in the provision of 'ה is all that is required. It's no different whatsoever today.

In the times of the *Beit-ha-Miqdâsh*, shortcomings in one's *Tôrâh* observance necessitated the sacrifices as hard evidence of one's willingness to sacrifice in order to be *Tôrâh*-observant. This was coupled with דם חטאת הכפרים in 'ה's provision of דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11). Similarly today, shortcomings in one's *Tôrâh* observance necessitates דם חטאת הכפרים in 'ה's actual provision of דם חטאת הכפרים, *Yehôshua* the *Mâshiakh*, rather than a mechanical or ritual manipulation of the symbol. To ignore or reject *Tôrâh* while expecting *Yehôshua* to serve *kipur* to us is to represent him as serving, and thereby condoning, transgression (cf. III Sh. 2:17).

Instead of an imperfect *kôhein* and animal sacrifice which were sometimes invalidated and ineffectual, the Jew (inclusion of *geirim* is understood) can now rely upon 'ה's own Arm of Salvation (*Yeshayâhu* 59:16) – His *Mâshiakh*, *Yehôshua*. Before, *Tôrâh* was imposed upon the individual externally. One who transgressed was required to make *teshuvâh* (cf. note 3.2.1) and offer the appropriate sacrifice – or suffer the consequences (stoning, etc.).

Today, however, motivation to observe *Tôrâh* is internal, coming from within the heart. Before, the individual was motivated only to observe the letters of the law which he could not avoid through some technicality. Now, grasping the enormity of 'ה's gift to us of His *Mâshiakh* for our דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering

for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11), our hearts are grateful and forever indebted. Our hearts become overwhelmed with the deep desire to please Him by exceeding the mere letter of the law and obeying the intent (the Spirit, viz. of Holiness) of His Holy Instructions, *Tôrâh*.

The intent of the law / *Tôrâh* is the Spirit of the His Instruction / *Tôrâh* – the *Ruakh ha-Qôdêsh*. The Spirit of the Instruction which defines holiness – and only such Spirit – is a Spirit of Holiness. The Spirit of *Tôrâh* setting forth 'ה's definition of holiness is the Spirit of Holiness – the *Ruakh ha-Qôdêsh*. The spirit which contradicts *Tôrâh* has to be, therefore, the antithesis of the *Ruakh ha-Qôdêsh* (*le-havdil*; to separate [holy from the profane]) – *Sâtân* and demons (spirits of evil = evil spirits).

Those who represent that the Spirit of Holiness inspires rejection of 'ה's Guidelines to Holiness, *Tôrâh*, misrepresent the Spirit of Holiness to be a spirit of unholiness – a satanic demon. This flagrantly blasphemes the *Ruakh ha-Qôdêsh* (*NHM* 12:31-32). The evidence of the *Ruakh ha-Qôdêsh* is the fruits by which we may easily discern the tree – obedience to the *Tôrâh* of holiness (*NHM* 12:33-37).

Without *teshuvâh* (to *Tôrâh*-observance) neither *b'rit* provided forgiveness for voluntary, willful, deliberate or intentional transgression of *Tôrâh* (q.v. *Yehudim* 10:26; I Yn. 3:4-11; *NHM* 5:17-20; I Yn. 2:40). Consistent with a Perfect and Unchanging 'ה, the two *b'ritôt* are complementary, not contradictory.

Ignorance of Instruction (*Tôrâh*) is no excuse. Cases of uncertainty necessitated a guilt sacrifice<sup>31</sup> (q.v. *Va-Yiqrà* 5:17-18).

Continuing in ignorance, in neglect of *Tôrâh*, or in paganism is intentional, i.e. “high-handed,” transgression. These are not covered until there is genuine *teshuvâh*. Cf. notes “*teshuvâh*,” 3.2.1 and “swear,” (re. blood) 5.34.2; also *Yehudim* 9:16-17; *Yeshayâhu* 61:8; and *Yehudim* 8:6 & 9:17.

The covenant is termed *επαγγελια* (*epaggelia*; a summons – of *Élôhim* in III Sh. 3:21). *επαγγελια* is used frequently in *LXX*, fixing its meaning and correlating to the Hebrew verb בוא (bô; come) – a summons. Cf. *Be-Reishit* 6:17; 18:19; 27:12; *Shemôt* 10:4; 11:1; *Yeshayâhu* 7:17 et al. The cor-

ollary of the English noun “promise” is very infrequent in the *Tan”kh*. When it is found, it parallels the Hebrew דָּבַר (dâ-vâr’; saying, thing), not επαγγελια.

Therefore, if the *b’rit* with the *Mâshiakh* is a valid extension of the previous *Tan”kh b’ritôt* of a Perfect and Unchanging ׀, then επαγγελια isn’t valid in the *New Testament* either. Only Jews (inclusion of *geirim* is understood) are summoned to this seventh, and crowning, link in the preceding chain of major *b’ritôt*. The consistent *b’ritôt* stretch from the *b’rit* with *Âdâm* in *Gan Eidên* through *Nôakh*, *Avrâhâm*, *Yaaqôv*, and *Môshêh* to *Dâvid ha-Mêlêkh*.

Cf. *Zekharyâh* 8:11 and note 5.34.2 regarding the relationship of a blood *b’rit* to oaths and swearing. Cf. also note 26.26.6 and *Shemôt* 24:8; *Zekharyâh* 9:11; *Yeshayâhu* 49:8; 55:3; 61:8; *Yirmeyâhu* 31:30-34; 32:40; 50:5; *Yekhêzqeil* 16:60; 37:26.

For *Tan”kh* prophecies regarding the New *b’rit*, cf. *Yeshayâhu* 55:3; *Yirmeyâhu* 24:7; 31:30-33; 32:38-41; *Yekhêzqeil* 16:60; 34:25ff; 36:26ff; 37:26ff; *Devârim* 30:6; *Yeshayâhu* 11:9; 54:13.<sup>32</sup> See especially my book on this subject, *Atonement In the Biblical ‘New Covenant.’*

Cf. בְּרִית *Be-Reishit* 6:18; 9:9-17; 14:13 (rendered “confederate”); 15:18; 17:2-21; 21:27, 32; 26:28; 31:44; *Shemôt* 2:24; 6:4-5; 19:5; 23:32; 24:7-8; 31:16; 34:10-15, 27-28; *Va-Yiqrâ* 2:13; 24:8; 26:9, 15, 25, 42-45; *Be-Midbar* 10:33; 14:44; 18:19; 25:12-13; *Devârim* 4:13, 23, 31; 5:2-3; 7:2, 9, 12; 8:18; 9:9, 11, 15; 10:8; 17:2; 28:69; 29:8, 11, 13, 20, 24; 31:9, 16, 20, 25-26; 33:9; *Yehôshua* 3:3-17; *Shmueil Beit* 23:5 with 7:16; *Tehilim* 25:10, 14; 44:18; 50:5, 16; 55:21; 74:20; 78:10, 37; 83:6; 89:4, 29, 35, 40; 103:18; 105:8, 10; 106:45; 111:5, 9; 132:12; *Mishlei-Shlômôh* 2:17; *Yeshayâhu* 24:5; 28:15, 18; 33:8; 42:6; 49:8; 54:10; 55:3; 56:4,6; 59:21; 61:8; *Yirmeyâhu* 3:16; 11:2, 3, 6, 8, 10; 14:21; 22:9; 31:31, 32, 33; 32:40; 33:20, 21, 25; 34:8, 10, 13, 15, 18; 50:5; *Yekhêzqeil* 16:8, 59, 60, 61, 62; 17:13, 14, 15, 16, 18, 19; 20:37; 30:5; 34:25; 37:26; 44:7; *Dânieil* 9:4, 27; 11:22, 28, 30, 32; *Hôsheia* 2:20; 6:7; 8:1; 10:4; 12:2; *Âmôs* 1:9;

*Ôvadyâh* 7; *Zekharyâh* 9:11; 11:10; *Malâkhi* 2:4, 5, 8, 10, 14; 3:1.

**26.28.2** עֹזַב (âz-av’; forsake), הֵנִיחַ (hei-ni’ akh; let something rest, give something a rest, take a rest from something, put something to rest, give leave to, take leave from), נָתַן (nâ-tan’; he gave or allowed), נָשָׂא (nâ-sâ’; he carried, bore, lifted), סָלַח (sâl-akh’; he forgave) and the noun form at *NHM* 26:28 – יוֹבֵל (yô-veil’, clarion), שְׁמִיטָה (she-mit-âh’, a dropping, letting go or release), אֶפְיָמִי (afieimi; let go of, remit) and ἀφεσις (afesis; letting go, remission, *shemitâh*), respectively, ...let go... *shemitâh*... ἀφεσις is related to ἀφίημι, let go of / from. Αφί (afi) is derived from ἀπο (apo; away from / off). Ιημι (ieimi), is the intensive form of ειμι (eimi; send).

Αφίημι is almost invariably rendered in *LXX* for one of these Hebrew terms (listed here in order of their frequency). There are also at least five other Hebrew terms rendered for ἀφίημι. However, their usage is usually limited to one or two *pesuqim*.

In *LXX pesuqim* where ἀφίημι is associated with כְּהֵיטָא (kheit; misstep) / ἀμαρτία, (amartia; misstep, q.v. 1.21.4), MT renders ἀφίημι as הִסָּס, q.v. *Va-Yiqrâ* 4:35; 5:10, 13, 16; 19:22; *Be-Midbar* 15:25, 26, 28). One exception is *Shemôt* 32:32 where *Môshêh* pleads to ׀ that נָשָׂא (nâ-sâ’; He would bear, carry) the missteps of Israel.

The several Hebrew terms corresponding to the *LXX* noun, ἀφεσις are used primarily in the sense of a release, or “letting go,” from all debts and obligations (q.v. *Devârim* 15:1-3,9; 31:10 and *Va-Yiqrâ* 25:10-54).<sup>33</sup> One meaning of ἀφεσις is the release or “letting go” of יוֹבֵל (yô-veil’; pop. “Jubilee”; q.v. *Va-Yiqrâ* 25 & 27). Αφεσις is also rendered in *LXX* for שְׁמִיטָה (she-mit-âh’; remission, pop. “Sabbatical year,” q.v. *Devârim* 15:1, 2, 3, 9) and דֵּרוֹר (de-rôr’; letting go, liberty; q.v. *Yeshayâhu* 61:1; *Yirmeyâhu* 34:8, 15, 17). Cf. also *Yirmeyâhu* 46:17 & quote of *Yeshayâhu* 61:1 in Ky-Lu. 4:18. The common theme threading through all of these terms is that of “releasing someone from something” or “letting (someone or something) go.”

“It is noteworthy that *Ramb”m* (*[Va-Yiqrà]* 26:18) interprets the תוכחה [tô·kheikh·âh’], Admonition, of *[Va-Yiqrà]* as bearing particularly on the conditions that led to the destruction of the First *[Beit-ha-Miqdâsh]* and the exile at the hands of *[Bâvêl]*. The *Tôrâh* indicates clearly that Israel’s failure to observe the *[Shemitâh]* year lay at the root of its suffering... when Israel desisted from its labors despite the normal human reaction that rest means starvation, it confirmed its status as *[Ëlôhim’s] Âdâm* [cf. *Bên-Âdâm*, 8.20.2 and *b’rit* 26.28.1] on earth.” The parallel between *Shemitâh* of *Âdâm-Yisrâeil* (ibid.) and the forbidden fruit of the first *Âdâm* is striking.

The only instance in *Matityâhu* of the noun form is found in this *pâsuq* (26:28). There are merits for each of the Hebrew terms (יובל & שמטה, דרוך).

None of the three are found in a phrase modifying חטא in *Tan”kh*. The closest relationship one of these terms has with חטא is found in *Devârim* 15:9.

In this *pâsuq*, *teshuvâh* is hinted when “the year of שמטה is at hand,” so that it not be reckoned as חטא.

Apart from *Devârim* 15, the only other mention of שמטה is found at *Devârim* 31:10-13, which also seems to reinforce the theme of *NHM* 26:28.

By similar methodology, matching context to the above Hebrew terms approximately reverses the process used in rendering *LXX* Greek from original *Tan”kh* Hebrew. This text then induces the following reconstruction of instances of αφιημι in *Matityâhu*:

סלה (sâ-lakh’; he forgave) 6:12, 14, 15 (twice each); 9:2, 5, 6. *EB* reads מחל (mâ·khal’), absolve, in all of these instances.

נשא (nâs·â’; bear, put up with) 12:31, 32 (twice each); 18:21, 27, 32, 35.

נתן (nât·an’; he gave, allowed) 3:15 (twice); 5:40; 7:4; 19:14; 23:13.

הניח (hei·ni’ akh), from נוח (nu’ akh; leave be or at ease) 4:11, 20, 22; 5:24; 8:15, 22; 13:30, 36; 15:14; 18:12; 19:27, 29; 22:22, 25; 23:23 (twice), 38; 24:2, 40, 41; 26:44, 56; 27:49.

שלח (shâ·lakh’; he sent) 27:50. Like *NHM* 27:50, *Devârim* 16:10 is an exception where שלח is rendered for αφιημι.

The *Sheim-Tôv* Hebrew ms. features a word play between (*NHM* 26) *pesuqim* 28 and 34-36. The Hebrew for atonement is כפור (ki·pur’) in *pâsuq* 28 while the Hebrew for “deny” is כפף (ka·phâr’) in *pesuqim* 34 & 35. In *pâsuq* 36, the Hebrew for “village” is כפר (ke·phâr’ [pop. k’far]).<sup>34</sup>

*LXX* connects the verb כפר to ἐξιλασκομαι (ekzilaskomai) – a word not found in Greek mss. of *Matityâhu*. The Greek in *pâsuq* 28 supports “acquittal” rather than “kipur.” In *pâsuq* 36, the Greek supports the rendering “a plot of land” rather than “village.”

**26.28.3 ...for many...** While *geirim*, being uncircumcised by halakhic standards (simple medical circumcision doesn’t satisfy halakhic standards), may not participate in the *Seidêr Pêsakh* (cf. *Shemôt* 12:48-49),<sup>35</sup> the *Seidêr* itself is commanded to be observed by all *Netzârim*. That this *kipur* was provided to redress only missteps of *Tôrâh*, not willful violations, is reinforced in *EB* where we find עונות (av·ôn·ôt’; misdemeanors).

**26.29.1 נזיר (Nâ·zir’; one who is consecrated), ...fruit of the vine at all...** Cf. also note “bow,” 4.9.1. According to *R. Recanati*, “The word ‘Nâzir’ stems from the word ‘Nez’er’ which means a diadem” – alluding to the hair.

The two basic words rendered “distinguish” and “Nâzir” in *Be-Midbar* 6:2 are פלא (pi·lei’; distinguish) and נזיר, respectively. The *pâsuq* should read “When a man or a woman פלא (ya·phli’; shall distinguish, i.e. consecrate) themselves לנדר נדר (lin·dôr’ nêd’ êr; to vow a vow) נזיר (of a Nâzir), להזיר (le·ha·zir’; to consecrate) themselves for ’ה...”

While many non-Jews have confused *Nezirim* with *Netzârim*, the two are no more related than a bagel is to a bugle or a beagle. Further, as *Yehôshua* frequently drank wine, he was not a *Nâzir* – until he takes the vow of a *Nâzir* here.

There were three types of *Nâzir* vows:

א. days duration,

ב. a specified period (as *Yehôshua* invokes in this *mishpât*) and

λ. lifetime (including *Shimshôn* {Samson}, *Shmueil* and *Yôkhânân ha-Matbil*, cf. Ky-Lu 1:15).

The *Nâzir* vows may be distinguished when a vow (cf. *Yaaqôv* 5:15, “vow,” not prayer & *pâsuq* 16) is accompanied by the shaving of the head (*Trans.* 18:18; 21:23-24), the bringing of a sacrifice, and abstinence from wine.

Women also took the vows of Ne-zir-ah’ but the husband could annul her vows if he could not tolerate an unseemly wife (with a shaved head; *Talmud, Nâzir* 28b). Cf. also IV Sh. 11:5, which may have been in answer to a question regarding those having taken a vow of Ne-zir-ut’ (*Nâzir*-ship).

“There were different reasons for taking the *Nâzir* vow. Some did it for the fulfillment of a wish, such as for the birth of a child (*Nâzir* 2:7-10). One who saw the conduct of an unfaithful wife was advised to abstain completely from wine by becoming a *Nâzir* (*Berâkkhôl* 63a). Thus the *pesuqim* on the wife suspected of adultery and the laws of the *Nâzir* are juxtaposed in the *Tan”kh* (*Be-Midbar* 5:11-31, 6:1-21). The pious sometimes made a freewill vow of abstinence to afford them an opportunity to contribute a sin-offering at its conclusion (*Nedârim* 10a). The *Nâzir* was severely discouraged by the rabbis since asceticism was against the spirit of Judaism (*Nedârim* 77b; *Nâzir* 19a; *Taanit* 11a). Their discouragement of the practice was almost certainly in protest against the excessive mourning after the destruction of the [*Beit-ha-Miqdâsh ha-Sheini*], when large numbers of Jews became ascetics, vowing not to eat meat or to drink wine (*Bâvâ Batrâ* 60b).”

The most meritorious aspect of abstinence was the opportunity it afforded to bring a sin-offering at its conclusion (*Nedârim* 10a). In this regard, cf. the meritorious aspect of fasting outlined by *Yeshayâhu* (58:7, and *pesuqim* 3-6).

“In the person of the *Nâzir*, the layperson is given a status resembling that of the *Kôhein*, as he now is ‘holy to the Lord’” (*Va-Yiqrâ* 21:6; *Be-Midbar* 6:8).<sup>36</sup> His constraints more closely approximate the higher sanctity of the High *Kôhein* in that:

◇ he may not contaminate himself with the dead of his immediate family (*Va-Yiqrâ* 21:11;

*Be-Midbar* 6:7; cf. the ordinary *Kôhein*, *Va-Yiqrâ* 21:1-4);

◇ for him, as for the high *Kôhein*, the head is the focus of sanctity (*Shemôt* 29:7; *Be-Midbar* 6:11b. Note the same motive clauses, *Va-Yiqrâ* 21:12b; *Be-Midbar* 6:7b and compare the dedication of the ordinary *Kôhein*, *Shemôt* 29:21); and

◇ he abstains from intoxicants during his term (*Be-Midbar* 6:4). This is a more stringent requirement than that of the high *Kôhein*. His abstinence, like that of his fellow *Kôhanim*, was limited to the time he was in the Sanctuary (*Va-Yiqrâ* 10:9).

A more instructive parallel to the *Nâzir* is the case of the dedication of land to the Sanctuary (*Va-Yiqrâ* 27:16ff.). Both result from a votive dedication (*Va-Yiqrâ* 27:16; *Be-Midbar* 6:2), and both dedications are for limited periods. The land reverted to its owner on the Jubilee if it was not redeemed earlier (implied by *Va-Yiqrâ* 27:21; *Be-Midbar* 6:13). In both cases the period of dedication can be terminated earlier – the *Nâzir*’s by contamination (*Be-Midbar* 6:9-12) and the land’s by redemption (*Va-Yiqrâ* 27:16, 19). In the case of premature desanctification, a penalty is exacted: the *Nâzir* paid a reparation offering (*âshâm*) to the Sanctuary. The owner of the land paid an additional one-fifth of the redemption price to the Sanctuary. If the dedication period was completed, no desanctification penalty was incurred. The *Nâzir* offered up an array of sacrifices, together with his hair (*Be-Midbar* 6:13, 20). These sacrifices were mainly for thanksgiving. The hair, which may not be desanctified, was consumed on the altar.

The uncut hair of the *Nâzir* was his distinction. In this respect the *kôhein* differs. Though shaving is forbidden for any Jew (cf. *Yirmeyâhu* 49:32; 25:23; 26:25), including the *Kôhanim* (*Va-Yiqrâ* 21:5; *Yekhêzqeil* 44:20), there were exceptions: a cleansed *metzôrâ*<sup>15.31.1</sup> (*Va-Yiqrâ* 13:32; 14:8-9) and a *Nâzir* ending his period of *Nezirut* (*Be-Midbar* 6:9, 18-19). The *kôhein* is compelled to trim his hair (cf. *Yekhêzqeil* 44:20). The importance of the hair is indicated by the root of the term, נָזַר (nâz-’ar’; he consecrated himself), which refers at times to the hair (*Be-Midbar* 6:6, 7, 12, 18; *Yirmeyâhu* 7:29. Note

the parallelism in *Be-Reishit* 49:26; *Devârim* 33:16).<sup>39</sup> Cf. also the general hair style and mode of dress in note 4.9.1.

At the conclusion of *Nezirut*, one was required to bring a sin-offering – irrespective of whether defilement had occurred. Since the *Nâzir*'s hair was to be burned under (not on) the *Mizbeiakh* in the *Beit-ha-Miqdash*, only lifetime *Nezirut* is possible since their destruction.

In *Talmud*, many sages questioned why the *Nâzir* was required to bring a חטאת (khatât; misstep [sacrifice]) at the conclusion of his period of abstinence. The חטאת is for specific violations of *Tôrâh*, not for unknown violations (for which there was the guilt sacrifice).

For what violation of *Tôrâh*, then, was the *Nâzir* required to offer the sin-offering in all cases? Abrahanel<sup>37</sup> reasoned that the *Nâzir* was consecrated, set apart in holiness from head to foot, and the hair was symbolic of the period of consecration. To cut the hair and discard it, though the limited duration was permitted because of man's weakness, nevertheless profaned the *Nezirut*, constituting a sin. Shaving the head, though necessary so that the sanctified hair of the *Nezirut* would not be profaned, was in itself a transgression of *Va-Yiqrà* 19:27. Like defiling oneself with the dead (to bury a relative, for example), this teaches us that transgression of *Tôrâh*, even when unavoidable, remains transgression, requiring דם חטאת הכפרים (dâm khat-at' ha-ki-pur-im' ; blood of the misstep offering for atonements – *Shemôt* 30:10 with *Va-Yiqrà* 17.11).

Perhaps *R. Alshekh* offers meaningful insight into the purpose of *Nezirut*. “What was the function of the laws of the *Nâzir*? As we know, only the tribe of *Leivi*, consisting of the *Kôhanim* and *Leviim*, was ordered to lead a sanctified life in the service of the *Beit-ha-Miqdash*. The ordinary Jew [or Jewess] might feel that he [she] is left out and cheated because of these hereditary positions. The *Tôrâh* now teaches us that sanctity is not a monopoly of the tribe of *Leivi*, but that any Jew willing to adhere to the laws of the *Nâzir* has the potential of leading the same holy life led by the *Kôhanim* and *Leviim*.”

Cf. *Trans.* 21:24, “uncover” IV Sh. 11:5 and “Nazirite” in *EJ*.

**26.29.2** תירוש (ti-rôsh' ; must, new wine), καινον (kainon; new), ...**new [wine]**... according to *EB* and the earliest extant source mss.

Another term which can mean new wine, but generally refers to juice, is עסיס (âs-is' ).

This reference likely alludes to מועד התירוש (Mô-eid' ha-Ti-rôsh' ; the Appointed [Festival] of Firstfruits of [i.e. freshly-squeezed] Wine). Cf. *Be-Midbar* 13:20. This festival was celebrated by the *Khasidim-Tzedôqim* of *Qumrân*, and presumably our *Khasidim* forbears, on the third day of Fifthmonth (Av). “And they shall rejoice on this day, for they began to pour out a שכר (shei-khâr' ; intoxicating drink) offering, יין חדש (yai' yin khâ-dâsh' ; new wine) on the *Mizbeiakh* 'ה, year by year” (The Temple Scroll, xxi:9-10).<sup>38</sup>

Cf. also *Yôeil* 4:18.

Could *Yehôshua* have been referring to בכורי מועד התירוש / תירוש (Be-khôr-ei' Ti-rôsh' / Mô-eid' ha-Ti-rôsh' ; Firstfruits of New-wine / Appointed-Festival of New-wine), 50 days after Festival of Firstfruits of Wheat on the calendar of the *Khasidim-Tzedôqim* of *Qumrân* – Fifthmonth (Av) 3<sup>rd</sup>?

**26.29.3** במלכות שמים (be-mal-khut' shâ-mai' im; in the Realm of the heavens), εν τη βασιλεια του πατρος μου (en tei basileia tou patros mou; in the realm of my father), ...**in the Realm of the heavens...** *secundum EB* and the earliest extant source mss. Unsurprisingly, the Greek mss. reflect a more Christianized, redacted, spin.

**26.30.1** הלל (Ha-leil' ; extolment, pop. praise), υμνος (umnos; hymns), ...**Haleil**... (pop. 'Hallel') *Tehilim* 113-118, is named after the opening phrase of each chapter. The הלל is the concluding section of the *Seidêr Pêsakh*, and is recited on *Rôsh Khôdêsh* and *Môadim*.

הלל derives from hi-leil' (same Hebrew spelling), to extol; pop., to praise. Compare to related terms הללו (ha-le-lu' ; may he be extolled) and הללויה (ha-le-lu-Yâh' ; may *Yâh* be extolled). The television series *Fame* was entitled תהילה

(Te-hil-âh' ; extolling, the fem. noun form). תהלים (Te-hil-im') are "Extolments," not Psalms, for which cf. ψαλμος (psalmos) below.

For שׁוּבַח (shu-bakh' ; he was praised, commended; he improved; it increased in value), cf. εἰσαίνος, 21.16.1.

Literally, the Greek here means "sung praise," from ὕμνος (umnos; from which the English "hymn" derived) and corresponds via *LXX* to the Hebrew שִׁיר (shir; a vocal song, with or without instruments). The Hellenized term from the Greek, 'hymn,' is assimilation and corruption to be avoided, reverting to the original Judaic and Hebrew term, *shir* (pl. *shirim*).

Cf. *Be-Reishit* 31:27; *Shemôt* 15:1, 21; *Be-Midbar* 21:17; *Devârim* 31:19, 21, 22, 30; 32:44; *Shôphetim* 5:1, 3, 12; *Shmueil Âlêph* 18:6; *Shmueil*

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*Beit* 19:36; 22:1; *Melâkchim Âlêph* 5:12; 10:12; *Êzrâ* 2:41, 65, 70; 7:7; 10:24; *Nekhemyâh* 7:1, 44, 67, 73; 10:29, 40; 11:22, 23; 12:27-29, 36, 42, 45-47; 13:5, 10; *Tehilim* 7:1; 13:6; 18:1; 21:14; 27:6; 28:7; 30:3; 33:3; 40:4; 42:9; 45:1; 46:1; 48:1; 57:8; 59:17; 65:1, 14; 67:1; 68:1, 26; 69:31; 75:1; 76:1; 83:1; 87:1, 7; 88:1; 89:2; 92:1; 96:1; 98:1; 101:1; 104:33; 106:12; 108:1, 2; *pâsuq* 1 of chapter 120-134; 137:3, 4; 138:5; 144:9; 149:1; *Mishlei-Shlômôh* 25:20; *Qôhêlêt* 2:8; 7:5; 12:4; *Shir ha-Shirim* 1:1; *Yeshayâhu* 5:1; 23:15-16; 24:9; 26:1; 30:29; 42:10; *Yekhêzqeil* 26:13; 33:32; 40:44; *Yirmeyâhu* 20:13; *Âmôs* 5:23; 6:5; 8:3, 10; *Divrei-ha-Yâmim Âlêph* 6:16-18; 9:33; 13:8; 15:16, 19, 27; 16:9, 23, 42; 25:6-7; *Divrei-ha-Yâmim Beit* 5:12-13; 7:6; 20:21; 23:13, 18; 29:27-28; 34:12; 35:15.

Cf. also ψαλμος (psalmos; psalms, q.v. IV Sh. 14:15). Ψαλμος corresponds via *LXX* primarily to the Hebrew מִזְמוֹר (miz-môr' ; a hymn) that was sung in the *Beit-ha-Miqdâsh* to musical accompaniment (in contrast to *Tehilim*).

The Hellenized term from the Greek, 'psalm,' is assimilation and corruption to be avoided, reverting to the original Judaic and Hebrew term, *mizmôr*.

The book of the Christian "Old Testament" (implying displacement) called "Psalms" is properly *Tehilim* (praises), which are chanted. Songs, in the plural, which are sung (without accompaniment) on *Shabât*, are called in modern Hebrew זמירות (ze-mir-ôt'), a cognate of *mizmôr*.

Q.v. *pâsuq* 1 of *Tehilim perâqim* 1, 3-9, 12, 13, 15, 19-24, 29-31, 40, 41, 47-51, 62, 68, 73, 75-77, 79, 80, 82-85, 87, 88, 92, 98, 100, 101, 108-110, 139-141 & 143. These songs were sung by the *Leviim* in the *Beit-ha-Miqdâsh* to the musical accompaniment of *Leviim* musicians.

**26.31.0 ...Khag ha-Matzôt... Va-Yigrâ** 23:6-7.

**26.31.1 ...Yehôshua...** A great controversy has been raised by Carsten Thiede, who asserts that P-64 dates from c. 60 (cf. 26.7.0) and contains a *nomen sacrum* (sacred name usage) in which the name I-H-Σ-O-Y-Σ (*I-El-S-O-U-S* = J-e-s-u-s / *Yesh'u*) is substituted by the abbreviation

This usage, according to them, reflects a parallel among non-Jews to the Jewish practice of abbreviating יְהוָה. Thus, by their reasoning, J-e-s-u-s was recognized as a sacred name as early as 60 CE.

KYPIE (kurie, lord) is abbreviated as a *nomina sacra* in later Greek mss. as

$\overline{\text{K}}\overline{\text{E}}$

(cf. 26.22.2).

Dr. Sigrid Peterson concludes that, relative to P-64, Thiede's "argument that there are *nomina sacra* used in place of I-H-Σ-O-Y-Σ and KYPIE [in P-64] is an extremely flimsy one. These fragments of papyrus do not witness directly to the reconstructions with recognizable inked letters on physical papyrus."<sup>11</sup>

In an Internet exchange responding directly to my question about the use of hi-tech photography, with which the Jet Propulsion Laboratory (JPL) has had striking success, Dr. Peterson answers "JPL (actually The Ancient Biblical Manuscript Center, at Claremont, California, and Zuckerman at USC in Los Angeles, are also involved) is using infra-red photography. In this case it will not help, as there is absolutely no papyrus underneath the spots where



B reads τοὶς μαθηταῖς (tois matheitais; to the *talmidim*) instead of τοὶς μαθηταῖς αὐτοῦ (tois matheitais autou; to his *talmidim*).

B, a-3 and sy<sup>p</sup> read καθίσαστε αὐτοῦ (kathisate autou; you sit yourself).

B, a-3 and sy<sup>p</sup> read εως (eos ou; until). P-53 reads εως ου αν (eos ou an; until).

Χωριον (khorion) refers to a parcel of land according to *Vine's Expository Dictionary*. In *Trans.* 1:19, it is translated for the Aramaic חקל דמא (kha-qal' dâm-â' ; tract of blood). According to *Klein's*, חקל (kha-qal' ; a parcel or tract of land, a lot or plot) derives from the Aramaic חקלא (khaq-lâ' = field) with agricultural connotations.<sup>40</sup> Consequently, *NHM* renders חקל *cum* χωριον as farm-field. Cf. also 26.28.2.

**26.37.1** וילכו עמו השלשה שמעון כיפה ויעקב ויוחנן ומאד והתחיל להיית מרעיד ומתפחד מאד (va-yeil-khu' im-ô' ha-shlôsh-âh' Shim-ôn' Keiph-âh' ve-Ya-a-qôv' ve-Yô-khâ-nân' ve-hit-khil' li-hi-ôt' mar-id' u-mit-pa-kheid' me-ôd; and the three went with him, *Shimôn Keiphâ* and *Yaaqôv* and *Yôkhânân*, and he began to tremble and be very afraid), και παραλαβον τον Πετρον και τους δυο υιους Ζεβεδαιου ηρξατο λυπεισθαι και αδημονειν (kai paralabon ton Petron kai tous duo uious Zebedaïou eirkzato lupeisthai kai adeimonein; and taking *Keiphâ* and the two *Bên-Zavdieil* [brothers], he began to be distressed and anguished), ...**Three went with him: *Shimôn Keiphâ*, and *Yaaqôv* and *Yôkhânân Bân-Zavdieil*; and he began to tremble and be very afraid... secundum *Milkhâmôt* 'ה** and the earliest extant source mss. (Greek), respectively.

*NY* #176 reads: הוליך עמו פיטרו ויעקב ויוחנן ולהתחרד והתחיל להתפחד ולהתחרד (hô-likh' im-ô' Pitrô vi-Ya-a-qôv' vi-Yô-khâ-nân' ve-hit-khil' le-hit-pa-kheid' ul-hit-khâ-reid' ; he brought [lit. caused to walk, walked (them)] with him *Keiphâ* and *Yaaqôv* and *Yôkhânân*, and he began to be afraid and tremble in terror). להתחרד (le-hit-khâ-reid' ; to tremble in terror) derives from the same root (חרד; kha-rad' ) as the current Ultra-Orthodox חרדים (Kha-reid-im' ; tremblers, quakers, or fearers, pop.

'Haredim'). While *NY* mss. *Tela Ignea Satanae* and Munich Staatsbibliothek Hebrew ms. #147 read להחרד (le-ha-khâ-râd' ; to tremble, be terrified), the section of Or. Rome #53 Berger holds to be a witness for *NY* reads לה(ה)חרד.<sup>41</sup>

*EB* reads: ויקח את פיטרו ואת שני בני זכדאל ויקח את פיטרו ואת שני בני זכדאל והתחיל להתעצב ולהיות זעף (va-yi-qakh' eit Pitrôs ve-eit shnei ben-ei' Zav-di-eil' ve-hit-khil' le-hit-a-tzeiv' ve-li-hi-ôt' zâ-eiph' ; and he took *Keiphâ* and the two *Bên-Zavdieil* [brothers], and he began to be sad and enraged).

**26.38.1** ויאמר אליהם מה-תשתוחחי נפשי השענו לי בזה (va-yô' mêr al-ei' hêm mah-tish-tô-khakh' i naph-shi' hi-shâ-an' u li ba-zêh' ; and he told them, 'how downcast you are my psyche..., 'lean on me in this), τότε λεγει αυτοις περιλυπος εστιν η ψυχη μου εως θανατου μεινατε δε ωδε και γρηγορειτε (tote legei autois perilupos estin ei psukhei mou eos thanatou meinate de ode kai greigoreite met emou; then he said to them, My psyche is distressed unto death, but remain here and keep watchguard<sup>28.20.1</sup> with me), ...**Then he said to them, "How downcast you are, my *nêphêsh*..." Lean on me in this...** The Hebrew is reconstructed by preserving the Hebrew quotation from *Tehilim* 42:6, 12 and 43:5 evinced in *Milkhâmôt* 'ה. The Greek follows P-37. The other Greek source texts follow P-37 but omitting δε (de; but / and).

The phrase "unto death," absent in the quotations from *Tehilim*, seem a likely 2<sup>nd</sup>-3<sup>rd</sup> century Christian redaction, embellishing "Christ's agony." The phrase is also found consistently in the extant Hebrew tradition that begins with *Milkhâmôt* 'ה in 1170. It is impossible at this point to know whether the Hebrew tradition is authentic or whether, nine centuries later, it merely translates from the Greek tradition.

*Milkhâmôt* 'ה reads: ויאמר אליהם עצבה נפשי עד מות השענו לי בזה (va-yô' mêr al-ei' hêm a-tzeiv-âh' naph-shi' ad mâv' êt hi-shâ-an' u li ba-zêh' ; and he told them, My *nêphêsh* is saddened to death, lean on me in this).

*NY* #176 reads: ויאמר: עצבה נפשי עד מות, שבו בזה וישקדו. (va-yô' mêr a-tzeiv-âh' naph-shi' ad

mâv' êt shev-u' ba-zêh' ve-shiq-du' ; and he said, My *nêphêsh* is saddened to death, sit in this and be diligent).

*EB* reads: אמר להם נפשי מתעצבת עד מות סמכוני ושמרו עמי (âz â-mar' lâ-hêm' naph-shi' mit-a-tzêv' êt ad mâv' êt sim-khu' ni ve-shim-ru' im-i' ; then he said to them, My *nêphêsh* is saddened to death, uphold me and watchguard with me).

26.39.1 וילך לאט לאט מעט ויפול על פניו ויתפלל ויאמר אבי אם יוכל להיות העבר ממני את כוס המות הזה ואמנם ברצונך ולא ברצוני (va-yei' leikh le-at' le-at' me-at' va-yi-pôl al pâ-nâyv' va-yit-pa-leil va-yô' mêr âv-i' im yu-khal' li-hi-yôt' ha-a-veir' mi-mê' ni eit kôs ha-mâv' êt ha-zêh' âm-nâm' [om-nâm' ] bir-tzôn-khâ' ve-lô' bir-tzôni' ; Then he walked slowly for a little, and fell on his face and prayed, saying, My Father, if it could be, pass this cup of death from me, although, according to your will, not my will), και προελθων μικρον επεσεν επι προσωπον αυτου προσευχομενος και λεγων π ατερ μου ει δυνατον εστιν παρελθαι απ εμου τ ο ποτηριον τουτο πλην ουκ ως εγω θελω αλλ ως ου (kai proelthon mikron epesen epi prosopon autou proseukhomenos kai legon pater mou ei dunaton estin parelthato ap emou to poteirion touto plein oukh os ego thelo all os su; and he going on ahead a little, he fell upon his face praying and saying, My Father, if it is able to be, may this cup pass away from me, yet not as I wish but as You), ...**Then he walked slowly for a little, and fell on his face and prayed, saying, My Father, if it could be, pass this cup of death from me, although, according to your will, not my will...** The Hebrew is reconstructed by preserving the earlier phraseology of *Nestor* in the more complete framework provided by *Milkhâmôt* 71. The Greek follows P-45, P-37, β, a-3 and sy<sup>p</sup>. (For P-53 and <sup>κ</sup> see below.)

*Nestor* reads: והעבר ממני את המות הזה ברצונך ולא ברצוני (ve-ha-a-veir' mi-mê' ni eit ha-mâv' êt ha-zêh' bir-tzôn-khâ' ve-lô' bir-tzôn-i' ; and pass this death from me in Your Will and not in my will).

*Milkhâmôt* 71 reads: ויעבור משם ויפול על פניו וארצה ויתפלל ויאמר אבי אתה כל יכול העבר כוס המות ממני אבל לא יהיה ברצונך (va-ya-a-vôr' mi-shâm' va-yi-pôl' al pâ-nâyv' artz-âh' va-yit-pa-leil' va-yô' mêr âv-i' at-âh' kôl yâ-khól' , ha-a-veir' kôs ha-mâv' êt mi-mê' ni, a-vâl' lô yi' he-yêh kir-tzôn-khâ' ; and he passed over from there and fell on his face earthward, and he prayed and said, My Father, You can do everything, cause this cup of death to pass over from me, however it will not be [or, let it not be] according to Your Will). The last interpretation reflects a polemic spin.

*NY* 176 reads: ויעבור מהם מעט ויפול על פניו על הארץ ויתפלל : אם אפשר תעבור הכוס הזה ממני בשעה הזאת. ויאמר : אבי, אתה כל יכול, העבר הכוס הזה ממני אבל לא ברצוני אלא ברצונך (va-ya-a-vôr' mei-hêm' me-at' va-yi-pôl' al pâ-nâyv' al hâ-âr' êtz va-yit-pa-leil' : im êph-shâr' ta-a-vôr' ha-kôs' ha-zêh' mi-mê' ni ba-shâ-âh' ha-zôt' , va-yô' mêr: âv-i' at-âh' kôl yâ-khól' , ha-a-veir' ha-kôs' ha-zêh' mi-mê' ni a-vâl' lô kir-tzôn-i' êl' â kir-tzôn-khâ' ; and he crossed / passed / transferred from them a little-bit and he fell on his face on the earth and prayed: If it is possible may You pass this cup over from me in this hour, and he said: My Father, you can do everything, pass this cup over from me, however, not according to my will but, rather, according to Your Will).

*NY* 168 reads: צעק ישו לאביו לאחר שנצלב ואמר : צעק ישו לאביו (Ye-shu' tzâ-aq' le-âv-iv' le-a-khar' shê-nitz-lav' ve-â-mar' , âv shêl-i' im yâ-khól' li-y-hi-ôt' haph-seiq' ha-tzâr-âh' shêl-i' ; *Yeshu* shouted to his Father after being crucified and said, Father of mine, if it may be, interrupt the strait [pop. trouble] of mine).

*EB* reads: וילך לאט לאט מעט ויפול על פניו ויתפלל ויאמר אם יוכל להיות הסר נא ממני הכוס הזה. אמנם לא כמו שאני רוצה יהיה אלא ברצונך. (va-yei' leikh le-at' le-at' me-at' va-yi-pôl' al pâ-nâyv' va-yit-pa-leil' va-yô' mêr im yâ-khól' li-hi-ôt' hâ-seir' nâ mi-mê' ni ha-kôs' ha-zêh' âm-nâm' [om-nâm' ] lô ke-mô' shê-a-ni' rôtz-êh' yi' hi-yêh êl' â kir-tzôn-khâ' ; and very slowly he went a little and he fell on his face and prayed and said, "If it can be, remove, I prithee, this cup from me. Although, let it not be according to what I want, but rather according to Your Will).

*Nestor* reads: והעבר ממני את המות הזה ברצונך ולא ברצוני (ve-ha-a-veir' mi-mê' ni eit ha-mâv' êt ha-zêh' bir-tzôn-khâ' ve-lô' bir-tzôn-i' ; and pass this death from me in Your Will and not in my will).

P-53 and <sup>N</sup> begin και προσελθων (kai proselthon; and he came near).

Παρελθατω (parelthato; “Pass [it].”) is 3<sup>rd</sup> pers. sing., 2<sup>nd</sup> aorist act. imperative. This is preferred *secundum* all of the early mss. rather than παρελθετω (pareltheto, let it pass) as found in *TR*.

The consensus of scholars places *Gei-/Gat-Shemanim* near the base of *Har Zeitim*, beside *Nakhal Qidrôn* (“Gloom Streambed”). This *pâsuq*, then, suggests that *Yehôshua* crossed over “Gloom Valley,” aptly named, to pray uphill toward the *Beit-ha-Miqdash* – through *Shaar hâ-Rakhamim*.

Prior to the Renaissance England of the King James’ Version (1611) and the subsequent *TR* (1624), *Yehôshua*, was viewed as a more assertive Jew, wrestling with <sup>’</sup> in the tradition of *Yaaqôv*. In the pre-Renaissance England scenario, he seems to accept his cup only after a thorough, perhaps heated, exchange with <sup>’</sup> trying to work out another alternative. Subsequent to *TR*, the image changes to a more docile, almost effeminate and fatalistic, acceptance – more characteristic of the English Renaissance than of *Yehôshua*.

**26.40.1** וישב אל תלמידיו וימצאם ישנים ולא ידעו להשיב אליו דבר (va-yâ-shuv’ êl tal-mid-âyv’ va-yim-tzâ-eim’ ye-shein-im’ ve-lô’ yâd-u’ le-hâ-shiv’ eil-âyv’ dâ-vâr’; and he returned to his *talmidim* and found them sleeping, and they didn’t know to answer him something), και ερχεται προς τους μαθητας και ευρισκει αυτους καθευδοντας και λεγει τω Πετρω ουτως ουκ ισχυσατε μιαν ωραν γρηγορσαι μετ εμου (kai erkhetai pros tous matheitas kai euriskei autous katheudontas kai legei to Petro outos ouk iskhusate mian oran greigoreisai met emou; and he came to the *talmidim* and found them sleeping, and he said to *Keiphâ*, So you were not strong [enough] to keep watchguard<sup>28.20.1</sup> with me for one hour?), ...**Then he returned to his *talmidim* and found them sleeping, for they didn’t know to answer him something. He said to *Keiphâ*, So, you were not strong [enough] to keep watchguard with me for one hour...** The Hebrew follows *Milkhâmôt* <sup>’</sup>. The Greek is according to the earliest extant source mss. The second sentence is implied. If *Keiphâ* (or

one of them) hadn’t been roused, who would have known and conveyed the account?

*NY 176* reads: ויבא אל תלמידיו וימצאם ישנים ויאמר אל פיטרו ושמעון: לא יכולתם שעה אחת לשקוד עמיי? (va-yâ-vô’ êl tal-mid-âyv’ va-yim-tzâ-eim’ ye-shein-im’ va-yô’ mêr êl Pi-trô ve-Shim-ôn’ : lô ye-khâl’ têm shâ-âh’ a-khat’ lish-qôd’ im-i’; and he came to his *talmidim* and found them sleeping, and he said to Peter and *Shimôn*: you weren’t able for one hour to be diligent with me?). The writer of *NY 176* is unaware that *Shimôn Keiphâ* is “Peter.”

*EB* reads: ויבא אל התלמידים וימצאם ישנים ויאמר לפיטרו כן האינך יכול לשמור עמדי שעה אחת (va-yâ-vô’ êl ha-tal-mid-im’ va-yim-tzâ-eim’ ye-shein-im’ va-yô’ mêr le-Pi-t’rô kâkh ha-ein-khâ’ yâ-khâl’ lish-môr’ im-âd-i’ shâ-âh’ a-khat’; and he came to the *talmidim* and found them sleeping, and he said to Peter, ‘So, you weren’t able to watchguard with me one hour’). Here, *EB* seems to derive from *NY 176* or a shared source.

**26.41.1** שמרו והתפללו, שלא תבואו לידי ניסיון, הרוח (shim-ru’ ve-hit-pa-le-lu’, shê-lô’ tâ-vô’ u li-yed-ei’ ni-sâ-yôn’, ha-ru’ akh mit-qa-yêm’ êt a-vâl’ ha-bâ-sâr’ khâ-lash’; keep watchguard and pray, that you not come into the hands of trial, the spirit is confirmed but the flesh is weak), γρηγορευτε και προσευχεσθε ινα μη εισελθητε εις πειρασμον το μεν πνευμα προθυμο ν η δε σαρξ ασθενης (greigoreite kai proseukhesthe ina mei eiseltheite eis peirasmon to men pneuma prothumon ei de sarkz astheneis; watchguard and pray lest you come into testing, indeed the spirit is predisposed but the flesh is weak), ...**Keep watchguard and pray, that you not come into the hand of testing. The spirit is confirmed but the flesh is weak...** The Hebrew follows *NY 176*, correcting a likely Hebrew misreading. All traditions support שמרו (shim-ru’; keep watchguard [imp. pl.]) against the *NY 176* reading of שקדו (shiq-du’; be vigilant). This is also true in *pâsuq* 40. The Greek follows the earliest extant source mss.

*NY 176* reads: שקדו והתפללו, שלא תבואו לידי ניסיון, הרוח מתקיימת, אבל הבשר חלש (shiq-du’

ve-hit-pa-le-lu' , shê-lô' tâ-vô' u li-yed-ei' ni-sâ-yôn' , ha-ru' akh mit-qa-yêm' êt a-vâl' ha-bâ-sâr' khâ-lash' ; be diligent and pray, that you not come into the hand of trial, the spirit is confirmed but the flesh is weak).

*EB* reads: שמרו והתפללו פן תבואו בנסיון שהאמת שהרוח נכון לילך לו ראו את הבשר חלש וחולה (shim-ru' ve-hit-pa-le-lu' pên tâ-vô' u be-ni-sâ-yôn' shê-hâ-êm-êt' shê-ha-ru' akh nâ-khôn' lei-leikh' lô, re-u' eit ha-bâ-sâr' khâ-lash' ve-khôn-êh' ; keep watchguard and pray lest you come into trial for the *êmêt*<sup>5.17.5</sup> is that the spirit is right [i.e., ready] to get itself going, look at the flesh, it is weak and sick). (Compare לך לך to לילך לו.)

**26.42.1** וגם הלך ויתפלל אותה תפלה (ve-gam' hâ-lakh' va-yit-pa-leil' ôt-âh' te-phil-âh' ; and he went, also praying the same prayer), παλιν εκ δευτερου απελθων προσηξατο λεγων πατερ μου ει ου δυναται τουτο παρελθειν εαν μη αυτο πιω γενηθητω το θελημα σου (palin ek deuterou apelthon proseiukzato legon pater mou ei ou dunatai touto parelthein ean mei auto pio geneitheito to theleima sou; going off again a second [time] he prayed saying, My Father, if this cannot pass over me unless I drink it may Your Will become), ...**Then he went and also hitpaleil the same tephilâh...** *secundum* NY 176 and the earliest extant source mss. (Greek), respectively. (The future tense is used in NY 176 with a conversive <sup>1</sup> to produce the past perfect tense. See also notes 5.44.2 & 21.22.2)

*EB* reads: וילך שנית להתפלל לאמור אם לא תוכל להסיר הכוס הזה אלא שאשתהו יהיה עשוי כרצונך (va-yei' leikh shein-it' le-hit-pa-leil' lei-môr' im lô tu-khal' le-hâ-sir' ha-kôs' ha-zêh' êl' â shê-êsh-tei-hu' yi' he-yêh âs-u' i kir-tzôn-khâ' ; and he went a second [time] to pray saying, If You cannot remove this cup [then] rather I shall drink it. Let it be done according to Your Will).

To ποτηριον (to poteirion; cup), as found in *TR* based on a-3 and sy<sup>p</sup>, is not included *secundum* <sup>κ</sup>, P-37 and β.

Απ εμου (ap emou; away from me), as found in *TR* based on later mss., is not included *secundum* <sup>κ</sup>, P-37 (apparently), β, a-3 and sy<sup>p</sup>.

**26.43.1** וילך וימצאם ישנים שהיו עיניהם ככרות משינה (va-yei' leikh va-yim-tzâ-eim' ye-shein-im' shê-hâ-yu' ein-ei-hêm' ke-veid-ôt' mi-shein-âh' ; and he went and he found them sleeping, for their eyes were *kâveid* [heavy] from sleep), και ελθων παλιν ευρεν αυτους καθευδοντας ησαν γαρ αυτων οι οφθαλμοι βεβαρημενοι (kai elthon palin euren autous katheudontas eisan gar auton oi ophthalmoi bebareimeno; and coming again he found them sleeping for their eyes were *kâveid*), ...**and he went and found them sleeping, for their eyes were kâveid from sleep[iness]...** *secundum* NY 176 and the earliest extant source mss. (Greek), respectively.

*EB* reads: וישב אחרי כן וימצאם ישנים שהיו עיניהם ככורים (va-yâ-shuv' a-khar-ei' kein va-yim-tzâ-eim' ye-shein-im' shê-hâ-yu' ein-ei-hêm' ke-veid-im' ; and he returned after such and found them sleeping for their eyes were *kâveid*).

**26.44.1** ולא ידעו להשיב אותו דבר, ויבא פעם שלישי (ve-lô' yâd-u' le-hâ-shiv' ôt-ô' dâ-vâr' , va-yâ-vô' pa-am' shlish-it' ; and they didn't know what to reply [lit. "return the same saying / thing"], and he came a third time), και αφεις αυτους απελθων προσηξατο εκ τριτου τον αυτον λογον ειπων παλιν (kai apheis autous apelthon proseiukzato ek tritou ton auton logon eipon palin; and letting them go,<sup>26.28.2</sup> he went off and prayed<sup>5.44.2</sup> a third [time], speaking the same saying<sup>12.37.0</sup> again), ...**[It was] the same thing – they didn't know what to reply. Then he came a third time...** *secundum* NY 176 and the earliest extant source mss. (Greek), respectively.

The Greek tradition exhibits greater than average inconsistency in punctuation and wording (see below). The phrase "same saying / thing" is common to both the Greek and Hebrew traditions. The Hebrew tradition appears to make more sense.

*EB* reads: ויעזוב אותם וילך להתפלל פעם שלישית כדברים הראשונים (va-ya-a-zôv' ôt-âm' va-yei' leikh le-hit-pa-leil' pa-am' shlish-it' kad-vâr-im' ha-rish-ôn-im' ; and he left [forsook] them and went to pray a third time like the first sayings).

ⲛ, ⲃ and a-3 read παλιν ἀπελθων προσγυζατο (palin apelthon proseiukzato; again going off he prayed). Παλιν (palin; again) is omitted in P-37 and sy<sup>p</sup>.

Ἐκ τρίτου (ek tritou; a third [time]) is omitted in P-37.

**26.45.1** ויאמר כי הגיע העת אשר ינתן בן אדם ביד מרעים (va-yô-mêr' ki hi-gi' a hâ-eit' a-shêr' yi-nâ-tein' bân â-dâm' be-yâd' me-rei-im' ; and he said that the season has arrived when the person is to be given into the hand of wrong-doers), τότε ἐρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς καθ' εὐδεται [το] λοιπὸν καὶ ἀναπαυεσθε ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν (tote erkhetai pros tous matheitas kai legei autois katheudete [to] loipon kai anapauesthe idou eiggiken ei ora kai o uios tou anthropou paradidotai eis kheiras amartolon; then he came to the *talmidim*<sup>5.1.1</sup> and said to them, Sleep in the interim and rest, Look, the hour converges<sup>10.7.1</sup> and the person is delivered over into the hands of missteppers<sup>1.21.4</sup>), ...and said, "The season has arrived when the person shall be given into the hand of wrong-doers... *secundum*

*Milkhâmôt* 7 and the earliest extant source mss. (Greek), respectively.

*NY* 176 reads: ויאמר להם: שבו ונוחו כי יש השעה שניתן בן-אדם ביד רשעים (va-yô-mêr' lâ-hêm' shev-u' ve-nukh-u' ki yeish ha-shâ-âh' shê-ni-tan' bân-â-dâm' be-yâd' re-shâ-im' ; and said to them, sit and rest because the hour has become that the person is given into the hand of the wicked).

*EB* reads: אז בא יש"ו לגליל לתלמידיו ויאמר להם [י]שנו ונוחו ונהגה הקרב העת וכן האדם ימסר ביד החטאים (âz bâ Ye-sh"u' le-Gâ-lil' le-tal-mid-âyv' va-yô-mêr' lâ-hêm' [yi]sh-nu' va-nu' khu hin-eih' hi-qâr' eiv hâ-eit' u-vên-hâ-â-dâm' yi-mâ-seir' be-yâd' ha-khôt-im' ; then *Yesh"u* came to the *Gâlil* to his *talmidim* and said to them, Sleep and rest, Look, [it's] the midst of the season and the person will be delivered into the hand of missteppers).

Αυτου (autou; his), as found in *TR* based on a-3 and sy<sup>p</sup>, is not included *secundum* ⲛ, P-37 & ⲃ.

A-3 and sy<sup>p</sup> support μαθητὰς αυτου (matheitas autou; his *talmidim*).

[To] (to; no English meaning) is of doubtful authenticity in P-37 and ⲛ and omitted in ⲃ.

*Milkhâmôt* 7 exhibits a remarkable play on words. מרעים can be pronounced as me-rei-im' (wicked-doers) or mei-rei-im' (friends). The latter is a synonym for מאהבֵי (me-a-hav-âi' ; my beloveds), found in *Zekharyâh* 13:6. Roman *gôyim* were the enemies. Fellow Jews were friends. It isn't surprising that Christianized versions assumed the most miso-Judaic interpretation. It also dovetails with the miso-Judaic evolution of the Hebrew and Greek traditions so often cited before.

Christian translators probably interpreted מרעים (mei-rei-im' ; friends) in the original Hebrew, alluding to *Zekharyâh* 13:6, as (me-rei-im' ; wicked-doers). This became ἀμαρτωλῶν (amartolon; misstepper). Bearing in mind Christian interpretations and the polemic objectives, the author of *NY* 176 may have confused the earlier מרעים in a worn ms. as רשעים. *EB*, evolving toward the Greek for polemic acceptance, then correctly translated ἀμαρτωλῶν as החטאים (ha-khôt-im' ; missteppers).

**26.46.1** קומו ונלכה, כי הנה קרוב שימסור אותי (qum-u' ve-neilkh-âh' ki hin-eih' qâ-rôv' shê-yim-sôr' ôt-i' ; Get up and let's go because, here, close is he [who] will deliver me over), εγειρεσθε ἀγομεν ἰδοὺ ἤγγικεν ὁ παραδίδους με (egeiresthe agomen idou eiggiken o paradidous me; Arise, let's go, look, the [one who] delivers me over has converged<sup>10.7.1</sup>), ...Get up! Let's go because here, close is he [who] will deliver me over... *secundum* *NY* 176 and the earliest extant source mss. (Greek), respectively.

*EB* reads: קומו ונלך שהנו קרוב מי שימסרנו (qum-u' ve-nei-leikh' shê-hin-ô' qâ-rôv' mi shê-yim-ser-ei' nu; Get up and let's go, for here he is, close, who will deliver us over).

**26.47.1** ועמו חבורה אחת רכה בחרכות וכשוטים (ve-im-ô' kha-vur-âh' a-khat' rab-âh' be-kha-râv-ôt' uv-shôt-im' shlukh-im' mei-eit' ge-dôl-ei' ha-kô-han-im' ve-sâr-ei' hâ-âm' ; and with him one great company with swords and whips extended [lit.

being sent],<sup>42</sup> from the greats of the *Kôhanim* and the chiefs of the kindred) και μετ αυτου οχλος πολυς μετα μαχαιρων και ξυλων απο των αρχιερωων και πρεσβυτερων του λαου (kai met autou okhlos polus meta makhairon kai kzulon apo ton arkhieroon kai presbuteron tou laou; and with him a great crowd with swords and sticks from the Chief *Kôhanim* and *zeqinim* of the kindred), ...and with him one great company with swords and whips extended, from the greats of the *Kôhanim* and the chiefs of the kindred... according to *EB* and the earliest extant source mss. The “*Kôhanim*” here are from the *Beit-ha-Miqdâsh* – i.e., the Pseudo-*Tzedôqim*. There’s no mention here of *Perushim*, either of *Beit-Hileil*, *Yehôshua*’s own party, or *Beit-Shamai*.

**26.49.1** שלום עליך רבי (Shâ·lôm’ âl·ê’ khâ rib·i’ ; Peace [to / upon you] my *Ribi*), χαίρει (khaire, hail!, a Roman greeting), ...*Shâ·lôm Ribi*... The Judaic reading, in *EB*, is more in harmony with the context than the Roman greeting of the Greek source mss. This could also be a corruption of a standard greeting in modern Hebrew: שלום רב (Shâ·lôm’ rav; a hearty peace, lit. “great peace”). Cf. note 27.29.5 and note *Ribi* 23.7.1.

**26.50.1** אהובי מה עשית (a·huv·i’ mah â·si’ tâ; my beloved, what have you done), εταίρε εφ’ ο παρει (etaire ef o parei; comrade, for what are you here), ...**My beloved, what have you done...** *secundum EB* and the earliest extant source mss. (Greek), respectively. Cf. note 26.45.1 and *Zekharyâh* 13:6.

**26.51.1 ...drew out his sword...** Note that he was armed. *Yehôshua* rebuked *Keiphâ* for the improper and unauthorized use of his weapon, he didn’t rebuke him for being armed. One is permitted to use arms only in defense from imminent danger to an innocent life by lawbreakers. As a practical note, unless the individual is properly trained, firearms are too dangerous to oneself, one’s family – especially children – and friends to have around. Before obtaining a firearm, get sound advice and arrange for thorough training through the public relations section of your local police department.

**26.53.1** ὠδε (ode), ...**here...** is included *secundum* Ⲭ\*.

**26.55.1 ...I sat teaching in the *Beit-ha-Miqdâsh* daily...** προς υμας (pros umas; by you) as found in *TR* based on a-3 and sy<sup>p</sup> is not included *secundum* Ⲭ and β.

**26.56.1** אמנם כל זה (âm·nâm’ kôl zêh; indeed all of this), τουτο δε ολον (touto de olon; but all of this), ...**Indeed, all of this...** *secundum EB* and the earliest extant source mss.

**26.56.2** הניח (hei·ni’ akh), αφιημι (afieimi), ...**letting... go...** in *EB* and the earliest extant source mss. Cf. 26.28.2.

**26.57.1 ...led him away...** from the home of *Khânân* to (the house of) *Yôseiph Keiphâ* (not chronicled in *Matityâhu*, being based in Yn. 18:13).

**26.57.2 ...to *Yôseiph Keiphâ*...** 18-36 C.E. The *Tôsêphâtâ* “(*Yevâmôt* 1:10) mentions the House of Kaipha as a high-priestly family.”<sup>43</sup> His first name, known from other records (*loc. cit.*), is included for clarity to distinguish him from *Shimôn Keiphâ*. *EB* adds בית (beit; the house of) *Yôseiph Keiphâ*. Caiaphas is the Hellenized name. Since he was a Roman-appointed Hellenist Pseudo-*Tzedôqim*, he was probably known by the Hellenized transliteration – Caiaphas.

**26.59.1** וגדולי הכהנים והפרושים (ug·dôl·ei’ ha·kô·han·im’ ve·ha·pe·rush·im’ ; and the greats of the *Kôhanim* and the *Perushim*), οι δε αρχιερεις και το συνεδριον ολον (oi de arkhierois kai to sunedrion olon; and the chief priests and the whole *Beit-Din*), ...**the whole [Hellenist-Roman Pseudo-*Tzedôqim*-controlled] *Beit-Din*...** *secundum EB* and the earliest extant source mss. Cf. also note 5.22.3.

Και οι πρεσβυτερα (kai oi presbutera; and the elders), as found in *TR* based on sy<sup>p</sup> and later mss., is not included *secundum* Ⲭ, β & a-3.

No proper *Beit-Din* (cf. notes 5.22.3, 16.19.5, 16.19.4, 16.19.3 & 16.19.2) ever met at night and certainly would not have met on a *Tôrâh* holiday! Only irreligious quislings of the Roman Empire would have done such a thing, at the insistence of the Romans. The Romans placed these vassals both among the *Kôhanim* and in the Pseudo-*Tzedôqim Beit-Din*.

That *EB* reads *Perushim* is almost certainly a polemic basis, which the Church would gleefully accept in painting all elements of Judaism negatively, for him to argue that the *Perushim* rejected *Yesh"u*. Since perhaps the 4<sup>th</sup> century, this was one of the shared goals of Judaism and Christianity, to distance Jews from Christianity.

It was Roman *gôyim* and their Hellenist Pseudo-*Tzedôqim* vassals who were behind the crucifixion of *Yehôshua* from its very inception. This stands to reason. All of the available documents show that, quite the contrary of any theological fear of *Yehôshua* among the *Perushim*, *Gamlieil* conferred *minui* (the 1<sup>st</sup> century term which preceded *semikhâh* – cf. 21.23.2) upon *Yehôshua* (making him *Ribi Yehôshua* (cf. 23.7.1), and later defended the *Netzârim* (12.10.6). Relations with the *Perushim* / rabbis in particular were harmonious throughout the entire existence of the *Netzârim* (cf. note 3.7.1) – in marked contrast with the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> (cf. note 3.7.2).

The Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> suffered from an underlying political fear that *Yehôshua* was a threat undermining the Roman powerbase of their position and prestige as the established religious leaders maintained by Roman patronage. These predominantly aristocratic Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> were Roman quislings, making them prime targets for the *Birkat-ha-Minim* (q.v. in note “*Netzârim*,” 1.0.1). Many of the *Kôhanim* of the *Beit-ha-Miqdâsh* – including the High *Kôhanim* – were not even legitimate pedigreed *Kôhanim* or *Leviim*. We’ve documented elsewhere that these Pseudo-*Tzedôqim* were mere appointments of Rome, serving at their pleasure.

*Yehôshua* represented a very real political threat to the Roman occupation of *Yehudâh*, not by competing against Caesar as earthly king, but in his po-

tential to cause the toppling of the Roman vassals from the *Beit-ha-Miqdâsh*. This would have seriously weakened the indirect Roman control over the Jews through this institution. If *Yehôshua* had dislodged the Roman quislings, replacing them with pedigreed *Kôhanim* and *Leviim* of integrity, this would have been a serious erosion of, and challenge to, Roman authority in Israel. Yet, Rome could not legislate a law against “cleaning up the *Kôhanim*” merely to prosecute *Yehôshua*. It was *Realpolitik* for Rome, sensing the threat to their authority through their vulnerable *Beit-ha-Miqdâsh* vassals, to design this strategy for eliminating *Yehôshua* as a threat to Rome.

To make a charge of treason against Rome “stick” the Pseudo-*Tzedôqim* and their Roman handlers needed some basis for the charge. The Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> could easily be motivated in this direction. These Hellenist ‘Priests of Wickedness’ were already in the employ of Rome. Likely the Pseudo-*Tzedôqim* ‘priests’ proposed, in turn, to their *Beit-ha-Miqdâsh* appointees, who were the rank and file members of the aristocratic Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup>, that Rome regarded *Yehôshua* as a threat. The Romans pointed out that the Greco-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> would lose everything if the Jews were to revolt against the Roman-appointed “*Kôhanim*” of the *Beit-ha-Miqdâsh*. Moreover, these Roman quislings could expect no support from Rome in such a situation. Rome needed to remain the *eminence grise*. The Romans could not afford to act overtly and exacerbate a potential uprising. Rome would have to publicly side with the “people” in order to maintain tranquillity under their rule. Unless the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> found a way to eliminate *Yehôshua*, they faced the wrath of the Jews on one side and abandonment by the Romans on the other.

Formulating a basis to “take *Yehôshua* to (Roman) court” then would have followed what we find in all of the documents. No other scenario is logically consistent with all of the evidence. Trying *Yehôshua* in a *Beit-Din* on a trumped-up religious charge of being “a son of *Élôhim*” was irrelevant to the Roman court and abandoned. As Roman puppets, the Pseudo-*Tzedôqim* were certainly under or-

ders from Rome in remanding *Yehôshua* over to a Roman court on false charges of treason against Rome. The Romans charged that *Yehôshua* claimed to be king of the Jews instead of Caesar. For treason against Rome, not religious charges, he was then crucified, a Roman penalty – with the charges of presuming to be king engraved on a plaque above his head on the stake! (The penalty from the *Beit-Din*, had there been a legitimate charge, would have been stoning or death by fire depending on the exact nature of the charge.)

Given the need to find a charge in the Roman court, the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> would have sought something in *Yehôshua*'s position that could somehow be construed into a capital offense under Roman law.

Why didn't the Jews simply execute the sentence of the *Beit-Din* allowed under Roman rule – excision from the Jewish community? Were the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> concerned that, their corruption as "Priests of Wickedness" being common knowledge, this action might trigger rebellion from sizable segment of the Jewish community? Or had the Romans been concerned about rebellion directly and it had been the Romans, therefore, pushing the buttons from the beginning?

The phrase "the whole *Beit-Din*" appears to be a later insertion by miso-Judaic (antinomian) hands. Such a monumental departure from *Beit-Din* practice (even night court, how much moreso meeting on and profaning a holy day with profane tasks) would be corroborated elsewhere. It is – as illegal! Illegal courts by the Pseudo-*Tzedôqim* are the only illegal courts elsewhere attested. At most, this may have been a *Beit-Din ha-Qâtân*<sup>5.22.3</sup> (small; cf. also "*Sanhedrin*" and "*Bet Din* and Judges" in *EJ*). It would have been composed of Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> and others of the aristocratic class, who had dominated even the *Beit-Din ha-Gâdôl* until about this time. It contradicts the documented record to blame the *Perushim* sect – the precursors of the modern rabbis. Excepting the occasional fanatic, always found in any group, from *Gamliel* until the Church's extermination of the *Netzârim* in 333 C.E. because of their refusal to abandon *Tôrâh*-observance, the rabbis consistently espoused a policy ranging from endorsement to *lais-*

*sez-faire* toward *Yehôshua* and the *Netzârim*. This was established as *Halâkhâh*<sup>7.1.1</sup> by *Gamliel* in the *Beit-Din ha-Gâdôl*. With the notable exception of *Shâul*, an admitted fanatic whom Eusebius documented was excised by the *Netzârim*, the *Netzârim* enjoyed good relations with the rabbis.<sup>44</sup>

**26.59.2** עדי שקר (eid·ei' shêq' êr; witnesses of a lie, i.e. perjurers, false witnesses), ψευδομαρτυριαν (pseudomarturian; pseudo-witnesses, false witnesses), ...witnesses who would perjure their testimony by injecting a credible 'spin'... according to *EB* and the earliest extant source mss.

The son of a colleague of *Yehudâh Bên-Tabai*, *Shimôn Bên Shetakh*, "was also wrongly condemned to death through false witness, and when the witnesses confessed their perjury the condemned man refused to take advantage of it lest his father, the head of the *Sanhedrin*, be accused of favoritism, and he went to his death, though innocent"<sup>45</sup> (*TJ*, (*Sanh.* 6.4, 23a-*Tôsêphtâ*, *Sanh.* 6.6).

"Witnesses who would perjure their testimony" is demonstrated from the source mss. That their testimony would have to appear credible is obvious. The only way to achieve that objective, and the way they, in fact, did it, was by having friendly and cooperative (to the Pseudo-*Tzedôqim*) witnesses who had heard a couple of *Yehôshua*'s statements put a pagan 'spin' which was clearly contradictory to *Yehôshua*'s intentions, on *Yehôshua*'s words. Though the *New Testament* explicitly declares this 'spin' was false, ironically, Christianity nevertheless subsequently adopted it as doctrine.

Cf. *Shemôt* 20:16; *Devârim* 5:20; *NHM* 15:19.

**26.60.1** ...Many... Και (kai; even / and / also), as found in *TR*, is not included *secundum* all early mss.

**26.60.2** ουχ ευρον (oukh euron), ...they did not find... found twice in this *pâsuq* in *TR* based on later mss., is found only once in the *pâsuq secundum* Ⲙ, β, a-3 and sy<sup>p</sup>.

**26.61.1** ואחר ג' ימים לתקן אותו (ve-a·khar' gim' êl yâm·im' le-ta·kein' ôt·ô' ; and after c' [i.e. 3] days to repair it), και δια τριων ημερων οικοδομησαι

(kai dia trion eimeron oikodomeisai; and through three days to-build-a-house), ...and after three days to repair it... *secundum EB* and the earliest extant source mss.

*Yehôshua* refers to the *Beit-ha-Miqdâsh* of the heavens, for which the earthly *Beit-ha-Miqdâsh* was the תבנית (tav-nit', mold or pattern) in *Shemôt* 25:9, 40; *Yehôshua* 22:28; *Divrei-ha-Yâmim Âlêph* 28:11-13, 18-19; in *Talmud (Qadâshim I, Menâkhôt* 29a; see below), the *Qabâl*-ists and *Yehudim* 9:23 of the Messianic Writings. Like the *Beit-ha-Miqdâsh*, the earthly ceremonies and symbols were also fashioned after the pattern, or blueprint, of that which is in the heavens. From these we are, therefore, to relate to incorporeal concepts in the spiritual realm. The *Talmud* reference above strongly implies this theme in the following quotation based upon *Shemôt* 25:40: "It was taught: R. Jose b. Judah says, [A chest] of fire and a table of fire and a candlestick [*menôrâh*, ybd] of fire came down from heaven; and these [*Môshêh*] saw and reproduced, as it is written, And see that you make them after their pattern, which is being shown to you on the *har*."

Stated as a logical implication, if the Creator is a highly intelligent and loving entity, then He would neither be frivolous nor deceptive in designing such a pattern. The pattern would be designed to further the aim of prayer and relating to our Creator and His wishes for our conduct.

These were blueprints, or patterns, for activities and entities in the primary, spiritual, domain as contrasted with the comparatively insignificant and temporal physical universe to which we usually relate. The permanent and real *kipur*, for which the sacrifices in the earthly *Beit-ha-Miqdâsh* were patterns, would be realized in a three-day period (physical "earth time"). Establishing the real things in the spiritual domain would render the ceremonies in the earthly *Beit-ha-Miqdâsh* no longer essential to *kipur* for *shômêir-Tôrâh* Jews. This three-day period was the three days from the martyrdom of *Yehôshua* until his grave was discovered empty. 'ה had caused him to transcend into the spiritual, non-dimensional, realm. It is of no small significance that, soon after, 'ה permitted the destruction of the physical

*Beit-ha-Miqdâsh* which had degenerated into a nest of Roman vassal *Kôhanei-hâ-Rêsha*.

In bridging the gap between the earthly and spiritual *Bâtei-ha-Miqdâsh*, *Yehôshua* brought the spiritual realm into the hearts of his *talmidim* on earth. The kingdom of the heavens had indeed arrived. By Biblical standards of official documentation (*Nekhêmyâh* 7:63), no certifiable *Kôhanim* exist today who could serve in an earthly *Beit ha-Miqdâsh* if it were rebuilt. Since *Yekhêzqeil*'s *Beit Miqdâsh* describes the heavenly structure, the physical "pattern" has been discontinued at least until the *Mâshiakh* comes; possibly permanently. Claimants *manqué* to Davidic lineage are challenged to submit their "documents" to scientists and archaeologists to confirm their antiquity to expose and rule out forgeries and fakes. No such records have existed since the Romans eliminated all – except *Yehôshua*'s (*Matityâhu*, chapter 1) – by the 2<sup>nd</sup> century C.E. (cf. 1.12.1).

Cf. also the implications of three days and three nights at 28.1.4.

**26.63.1** השביע (hish-bi' a; he adjured), εξορκιστω (exorkizo; to adjure), ...**adjure**... These terms correspond via *LXX*. השביע derives from the root שבע (shê' va) "(= seven), and prob. meaning lit.: 'to bind oneself by seven things, or by seven oaths,'" 46 q.v. 5.34.2. Εξορκιστω is from εκκεξ (ekkekz; out) and ορκιστω (orkizo; adjure), and is the term from which "exorcise" is derived. Εξορκιστω is related to εξορκιστης (exorkisteis, q.v. *Trans.* 19:13).

**26.64.1** -, απ αρτι (ap arti; away from now), ...**In the future**... according to the earliest extant Greek source mss. It is sometimes rendered "from now on." The phrase is absent in *EB*.

**26.64.2** וארו עם-ענני שמיא כבר אנש אתה הוה ועד-עתיק יומיא מטה וקדמוני הקרבוהי (va-ar-u' im-an-ân-ei' she-mai-yâ ke-var' ên-âsh' ât-eih' hav-âh' ve-ad-a-tiq' yôm-ai-yâ' met-âh' uq-dâm-ô' hi ha-qre-vu' hi; [*Dâniel* 7:13] "Look, with the clouds of the heavens, like a human being was coming, he arrived even to the Ancient of Days, and they ushered him into His Presence," and [*Te-*

*hilim* 110:1] לָדוֹד מִזְמוֹר נָא יי' לְאֲדֹנָי שֶׁבַח לִימִינִי  
(le-Dâ-vid' miz-môr' ne-um' 'h la-a-dôn-i', sheiv  
liy-min-i'; a hymn to/for Dâvid [i.e., the *Mâshiakh*]  
“Declared 'h to *adôni*,<sup>22,43,2</sup> ‘Sit at my Right  
[Hand]!’”), τον υιον του ανθρωπου καθημενον  
εκ δεξιων της δυναμεως και ερχομενον επι των ν  
εφελων του ουρανου (ton uion tou anthropou;  
kathemenon ek dekzion teis dunameos kai erk-  
homenon epi ton nefelon tou ouranou; son of a hu-  
man sitting from the right of the Capability and  
coming upon the clouds of the heavens), ...[*Dânieil*  
7:13] “Look, with the clouds of the heavens,  
like a human being was coming, he arrived  
even to the Ancient of Days, and they ush-  
ered him into His Presence,” [and, *Tehilim*  
110:1, a hymn to David = the *Mâshiakh*] “De-  
clared 'h to *adôni*, ‘Sit at My Right  
[Hand]!’”... *secundum Dânieil* 7:13 and *Tehilim*  
110:1, from which the quotations are taken, and the  
earliest extant source mss. (Greek), respectively. Cf.  
also 22.45.3.

*Dânieil* 7:13-14 and the rest of *Tehilim* 110 fill  
in significant details.

*EB* again appears to converge with Church doc-  
trines, not only to support polemical argument,  
reading בֶּן הָאֵל (bên hâ-Eil' ; the son of *Eil*), but also  
in following the same order (son of man, sitting at  
right, coming on clouds) in contrast with the order  
given in *Dânieil* – including *LXX* – (coming on  
clouds, *bar-ênâsh*). The Greek sandwiches *Tehilim*  
110:1 into the middle of *Dânieil* 7:13.

*EB* reads יוֹשֵׁב לִימִין גְּבוּרַת הָאֵל בָּא בְּעֵבֵי שְׁחִיקִים  
(yô-sheiv' liy-min' ge-vur-at' hâ-Eil' bâ be-âv-ei'  
she-khâq-im' ; sitting to the right of the *Eil*, coming  
on the clouds of dusty-haze).

צָבָא (tzâ-vâ' ; array / army [pop. “host”], pl.  
tze-va-ot' ) and חַיִּל (khai' yil; valiance, and related  
khai-yâl' ; valiant one, warrior, soldier, pl.  
khai-yâl-im' ) correspond in *LXX* to δυναμις (duna-  
mis; ability). Δυναμις seems to be rendered for חַיִּל  
(kha-yâl' ) when referring to individual military sol-  
diers as opposed to the army collectively. I.e. were  
we lacking *Dânieil* 7:13, δυναμις in the Greek  
sources would have suggested reading צָבָא or חַיִּל

rather than עֶתִיק יוֹמֵיָא (a-tiq' yôm-ai-yâ' ; Ancient /  
Veteran of Days).

צָבָא is used of (a) collective force(s), host(s) or  
array / army. The latter includes the hosts of heaven,  
of 'h and of Israel. *Tzevâ Haganâh Le-Yisrâeil* –  
Tza-h'1' – is the Array / army [“Hosts”] of Defense  
to / for Israel. (In English, this is the Israel Defense  
Forces or IDF.)

Today's *Tzaha'1* is the re-emergence of the same  
array / army (corrupted to “hosts”) of Israel led by  
*Môshêh*, *Yehôshua Bêh-Nun*, and *Dâvid*  
*ha-Mêlêkh*. Though now retired, this writer is  
proud to have served in the *Tzaha'1*.

**26.65.1 ...tore his garment...** Cf. *Va-Yiqrâ*  
21:10. This was a demonstration of anguish and  
mourning for one already (or as good as; i.e. con-  
demned) dead. Cf. note “*talit*” 9.20.2.

**26.65.2 בֵּרַךְ (bei-rakh' ; he blessed [sarcastically]),**  
βλασφημεω (blasphemeo; blaspheme, vilify), ...**He**  
**has blasphemed...** according to *EB* and the earli-  
est extant source mss.

נִינֵי (ni-eitz' ) and גִּדְפָה (gi-deiph' ) are suggested  
by correspondence from *LXX* → *MT*.

Assuming the Head *Kôhein*'s<sup>2.4.1</sup> exorcism was  
in the power of 'h, it was, therefore, totally impossi-  
ble for *Yehôshua* to have blasphemed, and his  
statements, also therefore, must have been reliable.  
If the Head *Kôhein*'s<sup>2.4.1</sup> exorcism was unreliable,  
then such a sham is one more corroboration of the  
many indictments of the corruption of the  
*Pseudo-Tzedôqim* of that time.

There are seven occurrences in *LXX* of words re-  
lated to βλασφημεω. One must discern by context  
which Hebrew term underlies the Greek:

- ◇ נִינֵי, blaspheme (when speaking contemptu-  
ously of 'h) for which cf. *Yekhêzqeil* 35:12 &  
*Yeshayâhu* 52:5.
- ◇ גִּדְפָה, vilify (when speaking abusively, includ-  
ing other than 'h) for which cf. *Melâkchim*  
*Beit* 19:6 & 22.

In *Yeshayâhu* 66:3, βλασφημεω is used to ren-  
der the phrase “bless an idol.” Βλασφημεω is also  
used in paraphrasing *Dânieil* 3:29 (Aramaic שִׁלְהָ

[*qeri*: shâl-u' ], speak irresponsibly) and *Melâkchim Beit* 19:4 (reprove). Cf. also Ky-Mk. 3:29.

**26.65.3 ...you have heard the...** αὐτου (autou; his [blasphemy]), as found in *TR* based on later mss., is not included *secundum*  $\aleph$ ,  $\beta$  and a-3.

**26.66.1 ...liable unto death...** Cf. *Va-Yiqrà* 24:16.

**26.67.1 ...they spit in his face...** Cf. *Yeshayâhu* 50:6.

**26.67.2 ...hit him in the back...** Cf. *Mikhâh* 4:14 – 5:1.

**26.69.1** היה עומד לפתח החצר (hâ-yâh' ô-meid' le-pêt' akh hê-khâ-tzeir' ; he was standing to[ward] the entrance of the courtyard), εκαθητο εξω εν τη αυλη (ekatheito ekzo en tei aulei; he sat outside in the courtyard), ...**he was standing by the en-**

**trance of the courtyard...** *secundum EB* and the earliest extant source mss.

Just as in English, עמד (â-mad' ; he stood), in *EB* can be used idiomatically, i.e. “He stands to gain from the deal.” “Stand” is followed by an infinitive.

**26.71.1** וכאשר עבר השער (ve-ka-a-shêr' â-var' ha-sha' ar; and when he passed the gate), εξελθοντα δε εις τον πυλωνα (ekzelthonta de eis ton pulona; but going out into the portico), ...**but when he passed [through] the gate into the portico...** according to *EB* and the earliest extant source mss.

**26.71.2 ...This...** και (kai; and), as found in *TR* based on a-3 & sy<sup>p</sup>, is not included *secundum*  $\aleph$  &  $\beta$ .

**26.74.1 ...he began to damn and...** A non-canonical quotes the following – “The [Judaic] Gospel: And he denied and swore and damned himself.”

<sup>1</sup> רעננה (Ra'a-nan-âh' ; fresh), popularly spelled Ra'anana.

<sup>2</sup> “Priests and priesthood,” *EJ*, XIII, 1069ff.

<sup>3</sup> Raphael Levy, “First ‘Dead Sea Scroll’ Found in Egypt Fifty Years Before *Qumrân* Discoveries,” *Biblical Archaeology Review*, VII 5 (1982.09-10), p. 49.

<sup>4</sup> “Essene Origins – [Kenaar] or Babylonia?,” *Biblical Archaeology Review* VIII, 5 (09-10 / 82), p. 54-6.

<sup>5</sup> “Mishmarot and Maamadot,” *EJ*, XII, and note 2.4.1.

<sup>6</sup> “Martha,” *EJ*, XI, 1062-3.

<sup>7</sup> מרתא – cf. מרה in Klein's, p. 383.

<sup>8</sup> *Mâshiakh Bêh-Aharôn*, CD ix.10(B), 29(b), et al., R.H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English*, “Fragments of a Zadokite Work,” II.795.

<sup>9</sup> For example, Donald Hagner of California's Fuller Seminary in his Word Books commentary on *Matthew* (in *Time* article, endnote 9).

<sup>10</sup> Howard, Mercer, p. 200.

<sup>11</sup> Vine's, p. 633.

<sup>12</sup> Vine's, p. 323.

<sup>13</sup> “Passover,” *EJ*, XIII, 170.

<sup>14</sup> This is prayed three times per day in the weekday *tephilôt* of the *Teimâni Sidur*.

<sup>15</sup> *The Netzârim Reconstruction of Transition (NRT)* note 15.5.1.

<sup>16</sup> *Amôtz Dafni*, “Alternative bitter herbs,” *The JP Magazine, Pêsakh* 5751, p. 46-7.

<sup>17</sup> *Gateway to the Mishna*, 60-61 and note 54,3.

<sup>18</sup> While עדה is associated with the *shôrêsh* “ע” (yâ-ad' ; to appoint), it is also the fem. form of ע” (eid; witness), from the *shôrêsh* ע” (i-veid' ; repeat solemnly, i.e. bear witness).

- <sup>19</sup> Reading the context demonstrates that these passages are spoken strictly to *Yaaqôv* = *Yisrâeil: Yeshayâhu* 43:1, 3, 14, 15, 22; 44:1-5, 6, & 21-23.
- <sup>20</sup> Klein's, p. 75.
- <sup>21</sup> Q.v. *Zohar* III, p. 134, commenting on the *Mishnâh*. This provides an halakhically acceptable framework for recognizing *Yehôshua* the *Mâshiakh*, along with the *Ruakh ha-Qôdêsh* and the Father role / facet, as three (of many) *facets* of 'א. None of these three are intrinsically divine apart from being a facet of 'א. Nor are there only three facets. אֵיל גִּבּוֹר (*Eil Gi'bôr'*, Hero / Warrior *Eil*) is another facet of 'א, *et al.*
- <sup>22</sup> *Secundum* Yn. 19:32-37, the Italian soldiers did not break *Yehôshua*'s legs, as they did the other condemned men to ensure they died in time for burial before the Jewish *Shabât*. This fulfilled *Shemôt* 12:46; *Be-Midbar* 9:12 and *Tehillim* 34:20. One of the Italians, instead, stabbed *Yehôshua* in the side to test if he were already dead. This fulfilled *Zekharyâh* 12:10. These are not corroborated in the other accounts.
- <sup>23</sup> Contrary to Christian interpretations, it is "his goings forth" that are from antiquity and past eternity, not the *Mâshiakh per se*. In other words, 'א had planned the two "goings forth" of the *Mâshiakh* from antiquity and past eternity. This does not imply the pre-existence, i.e. divinity, of the *Mâshiakh* as held by Christians doctrine.
- <sup>24</sup> Of the 2<sup>nd</sup> cup of wine.
- <sup>25</sup> The first half, the *Afiqomen*, is hidden earlier in the *Seidêr*.
- <sup>26</sup> Morton Smith, *J-e-s-u-s the Magician* (New York: Smith, Harper & Row, 1978), p. 122.
- <sup>27</sup> Eusebius, *Eccl. Hist.*, IV.v.3.
- <sup>28</sup> Smyrna 7, written from Toras after having left Smyrna. This is to be found in the Syriac in Cureton, *Corpus Ignatianum*, Long. 1849 and in the Greek by Zahn, *Patrum Apostolicorum Opera*, fasc. ii. Kips. 1876. Cited in Smith & Wace, 3.219.
- <sup>29</sup> In Biblical times, *karpas* consisted of dipping *zaatar* (*Origanum syriacum* / Syrian oregano = hyssop),<sup>a</sup> in red wine vinegar, symbolic of the blood to be smeared on the doorposts.
- a Michael Zohary, *Plants of the Bible* (Cambridge: Cambridge University Press, 1982), p. 96.
- <sup>30</sup> "Sacrifice," *EJ*, XIV, 613.
- <sup>31</sup> For example, a person goes to a dinner party and eats fish. Later, the person learns that of three virtually identical platters of fish, one platter was cooked by someone not familiar with *kashrut*. This fish was cooked in a skillet often used to cook shellfish. It's impossible to know on which platter the non-*kâsheir* fish were served. The person knows a transgression occurred but cannot know whether or not he ate *târeiph* fish. He must offer a sacrifice of doubtful guilt. Cf. Abraham Chill, *The Mitzvot*, pp. 153-55.
- <sup>32</sup> "Prophets and Prophecy," *EJ*, XIII, 1174.
- <sup>33</sup> In *Va-Yiqrà* 25, MT does not include the phrase "of release" after "Jubilee," while *LXX* reads "Jubilee of release."
- <sup>34</sup> Howard, *BR*.
- <sup>35</sup> "Passover," *EJ*, XIII, 163ff.
- <sup>36</sup> Philo, I L.A., 249.
- <sup>37</sup> "Abrabanel," *EJ*, II, 102ff. Isaac Ben Judah Abrabanel of Portugal (1437-1508).
- <sup>38</sup> *Yigâeil Yâdin, The Temple Scroll (Yerushâlayim: Israel Exploration Society, 1983)*, I:142.
- <sup>39</sup> "Olive," *EJ*, 12:1364-6.
- <sup>40</sup> Klein's, p. 230.
- <sup>41</sup> David Berger, *The Jewish-Christian Debate in the High Middle Ages* (Philadelphia: Jewish Publication Society, 1979), p. 123 (Hebrew section).
- <sup>42</sup> שלוחים (*she'lukh'im*); being sent), being masc. pl., modifies the masc. noun שוטים (*shôt'im*); whips), not the fem. sing. noun חבריה (*kha'vur'âh*); company).
- <sup>43</sup> Caiaphas, Joseph, *Kôhein ha-Gâdôl*, *EJ* 5.19.

<sup>44</sup> See Morton Smith and note 3.2.1.

<sup>45</sup> “Capital Punishment,” *EJ* 5.146.

<sup>46</sup> Klein’s, p. 637.

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 27

**27.1.0** עמר ראשית (Ô' mēr rei-shit' ; first sheaf), ...*Ômēr Reishit*... First Sheaf of Barley, falls on Firstmonth (*Nisan*) 16 (q.v. *Va-Yiqrâ* 23:9-14). The *Shabât* (q.v. note 12.1.1 and box in note 23.6.2) of *Va-Yiqrâ* 23:11 refers to the *Shabât* defined in *Va-Yiqrâ* 23:7. This is the 15<sup>th</sup> of Firstmonth. *Ômēr Reishit*, is defined in *Va-Yiqrâ* 23:11, falling on the “day after” the *Shabât* of *Va-Yiqrâ* 23:7. Thus, *Ômēr Reishit* is Firstmonth 16. An enlivening (q.v. note 28.7.1), corresponding to the *Ômēr Reishit* of that prophesied in *Dânieil* 12:1-3, occurred between Firstmonth 20 and 24 (q.v. note 27.52.1).

**27.1.1** בשחרים (bash-khâr·im' ; at dawn twilight), ערב (êr' êv; dusk twilight), πρωιος (proios; early [twilight]), πρωι / πρωια / πρωινος (proi / proia / proinos; early), πρωιμος (proimos; prior), πρωτον / πρωτος (proton / protos; first), ...**early dusk / dawn twilight**... These terms correspond via *LXX*.

The Greek term betrays a lack of Judaic perspective among early Romans translating into Greek from the Hebrew. Romans understood early day as dawn twilight. But early day as understood by the Jews is dusk twilight. For the Jew, a day begins at dusk, not midnight nor dawn. This convention follows the description of the day given in *Be-Reishit*: “. . . and there was evening and morning, day one” (day two, etc.). “Evening and morning” constitute a day, not the reverse.

It is remotely possible that לפני השכה (liph-nei' kha-sheikh·âh' ; before dark) may have been confused with לפני שחר (liph-nei' sha-khar' ; before dawn). The confusion could also have arisen from the double usage of שחר (sha-khar' ) to mean both “blackness” (i.e. “dark”) in general and “pre-dawn” (darkness).

As I've often pointed out, it isn't surprising when *EB* converges with the Church tradition. Here *EB* reads ויהי בבקר (va-ye-hi' ba-bô' qeir; and it was in the morning) which, like the Christian tradition, is fraught with the same logical impossibilities (i.e. 3

days and 3 nights in the grave – from F-r-i-day night to Sun[g-o-d]day morning; crucifixion before the *Seidêr Pêsakh*, et al.).

“Early” as it is used in the earliest extant source texts of *Matityâhu* and the *New Testament* means twilight. Which twilight – dawn or dusk – must be carefully discerned from the context, not assumed according to miso-Judaic presumptions.

Cf. dusk twilight Ky-Mk. 1:35; 11:19-20; 13:35; 15:1; 16:2; Yn. 20:1; *Trans.* 28:23; *NHM* 27:1; Yn. 18:28. Cf. dawn twilight *NHM* 20:1; *NHM* 21:28; Yn. 21:4. See also note 28.1.2.

By the reckoning of the Jew who recorded this account, *Matityâhu*, each day starts in the evening following the examples in *Be-Reishit*. The earliest part of the Judaic day is dusk, already implied in “the sun having culminated” earlier in the day. Their visit began in the twilight of dusk, immediately after sundown (*môtzâei-Shabât*), so they might arrive at the sepulcher as soon after *Shabât* as possible.

Waiting 45 minutes after sundown was not introduced until much later. At the time of this *pâsuq*, *Shabât* was over as soon as a reliable witness observed 3 stars / planets. Discovery that the sepulcher was empty occurred immediately after *Shabât* waned – at dusk. The tomb being empty on *môtzâei-Shabât* necessarily means that the enlivening (q.v. note 28.7.1) occurred earlier – during *Shabât*, not on the Roman's sun-g-o-d-day.

Utilizing gentile confusion in several passages to syncretize their own native-pagan ‘spin’, which subsequently became *loci classici*, 5<sup>th</sup> century non-Jew Christians redacted in a “Scriptural basis” to utilize the sun-g-o-d-day worship so popular in the Roman Empire.

To anyone with even a threshold knowledge of Judaism, IV Sh. 16:2 actually precludes sun-g-o-d-day worship. We Jews don't handle money on our *Shabât*. This instruction to collect money on Firstday clearly demonstrates that these early congregations of *gâlut* Jews didn't regard Firstday as *Shabât*. The instruction reinforces the

halakhic teaching that only the firstfruits are fit for '1, not collections from later days.

In *Trans.* 20:7, the source texts read “And on the first of the *Shabâtôn*, having assembled ourselves to break bread...” Even if this meant Firstday, which it has been demonstrated isn't the case, it wouldn't be grounds to replace *Shabât* with sun-(g-o-d)-day! How is Firstday any different from the other days in which *gâlut* Jews also assembled, ate and prayed (q.v. *Trans.* 2:42-47)? Moreover, *Trans.* 20:7 specifies the “first of the *Shabâtôn*,” instructing the reader to observe Judaic holy days, not sun-g-o-d-day.

The Roman Christians' assertion that the resurrection occurred on the day dedicated to, and named after, the Romans' sun g-o-d. Making sun(g-o-d)day the “Lord's Day,” wasn't adopted until the 5<sup>th</sup> century.<sup>1</sup> Though the *Netzârim* continued to observe *Shabât* centuries after *Shâul*, III Sh. 4:10 remains one example of passages that Christians wrench from their context to allege that “Paul” rejected *Shabât*-observance. *Devârim* 13:2-6 declares this anti-*Tôrâh* “Paul” an apostate. Eusebius documents that Paul was, indeed, excised as an apostate.

*Shâul* is not superior to *Yehôshua*. The bottom line is that, like *Yehôshua*, either

- ◊ *Shâul*'s teachings must reconcile with *Tôrâh* or
- ◊ *Devârim* 13:2-6 defines *Shâul* / Paul as an apostate, and he and his teachings must be wholly rejected as anti-*Tôrâh* apostasy. (In fact, Eusebius documented that *Shâul* / Paul was excised as an apostate.)

III *Shâul* was written to Hellenist Jews in Central Turkey. Like Reform Jews today, some were not circumcised. *Halâkhâh* 7.1.1 defines such born-Jews as apostates, and their converts as non-Jews. 3:21 clearly stipulates that *Shâul* is not arguing any incompatibility with *Tôrâh*. 4:8 specifies that the passage speaks of *gâlut* Jews seduced into Hellenism's “other g-o-d-s,” like “Messianic Jews” of today. Consequently, 4:10 instructed Hellenist Jews not to observe Roman holidays – particularly sun-g-o-d-day-worship! To maintain that “Paul” condemned the observance of *mitzvôt-Tôrâh*, if true,

again corroborates that “Paul” fell outside the pale defined in *Devârim* 13:2-6, making him an apostate.

*Yehudim* 4:8 is sometimes cited as teaching that *Shabât* is replaced by “another day.” Yet, the context shows that this passage speaks only of the *Shabât*-rest that Jews enjoy in *Shabât*-observance. Quite the opposite, in the very next verse (4:9) the source texts reveal that *Shâul* reassures the reader “Then *Shabât*-observance (σαββατισμος; sabbatismos) remains for the kindred of *Élôhim*.” Jews and *geirim* are the “kindred of *Élôhim*.” *Gôyim* aren't; but, then, neither do *gôyim* have a place in *hâ-Ôlâm ha-bâ*.

Lack of Judaic knowledge has stunted the ability of post-5<sup>th</sup>-century Christians, predominantly non-Jews, to relate to Judaic Scriptures from the same perspective as the Jews who wrote them. The sad fact is that they cannot so much as even read the first word of it! As a consequence, Christians apply Roman, even Western, rather than Judaic criteria in interpreting Jewish Scriptures. Not surprisingly, this leads them to consistently misinterpret VI Sh. 14:5, wrongly concluding that “Paul” advocated disregarding *Shabât*. If so, *Devârim* 13:2-6 again declares such a “Paul” apostate.

In the source texts, the first sentence reads “For *shôphêt* of the one [*Beit-Din* 5.22.3] indeed adjudicates *mishpât* [= *Halâkhâh* 7.1.1] day by day and another adjudicates *mishpât* [= *Halâkhâh*] ruling [that] every day [has its own distinct *Halâkhâh*].” In the first place, either this is speaking of *shôphîm* of the *Beit-Din* adjudicating *mishpât* (= *Halâkhâh*) or the teaching contradicts *Tôrâh*'s injunction against individuals following their own heart and their own eyes (*Devârim* 12:8). The latter, being anti-*Tôrâh*, is apostasy.

The sense is that the *shôphêt* of one *Beit-Din pôseiç* (hands down a ruling) the *Halâkhâh* that this and that should be observed for weekly *Shabât*, this and that differently for *Sukôt*, this and that perhaps differently still for *Yôm Kipur*, etc. The *shôphêt* of another *Beit-Din pôseiç* that the same *Halâkhâh* applies for all of these days alike.

Source texts of the second part of the verse read differently than modern versions: “Let each fully carry out <sup>2</sup> the day in his own comprehension.”

Christian interpretations distorted this to the anti-*Tôrâh* “Let every man be fully persuaded in his own mind.” This was a deliberate change to subvert the authority of *Halâkhâh* and the *Beit-Din* of the hated Jews which, in Judaism, is the authority that decides such questions. Roman Christians were paving the way for Roman hegemony.<sup>3</sup>

**27.1.2** לקחו עצה (lâ-kekh' u eitz-âh' ; took counsel), συμβουλιον ελαβον (sumboulion elabon; took a council), ...**convened a *Beit-Din*...** *secundum EB* and the earliest extant source mss. Such matters were adjudicated in the Jewish community only by a *Beit-Din*.

Cf. “*Beit-Din*” 4.23.2 & 5.22.3 and “convene” 26.3.3. In the case of *NHM* 27:1, involving charges of leading Israel astray, a *Beit-Din ha-Gâdôl* is required. However, it is clear from the text that these persecutors did not confine themselves to *Halâkhâh* and *Tôrâh* justice.

Josephus records that, in this era, the Roman-quisling *Kôhanim ha-Gedôlim* Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> (q.v. 26.3.4 and 27.20.1) convened illegal *Bâtei-Din ha-Gâdôl* when it served their interests.<sup>4</sup>

The *Beit-Din ha-Gâdôl* convened in the *Beit-ha-Miqdâsh*, in the *Lishkat-ha-Gâzit*.<sup>5</sup> This *Lishkâh* was built atop the wall at the SE corner of the *Ézrat*-<sup>6</sup> *Kôhanim*. From the *Lishkat-ha-Gâzit*, the *Beit-Din ha-Gâdôl* could look down on the *Mizbeiakh* and *Ézrat-Yisrâel*.<sup>7</sup>

**27.2.0 *Yôm Sheini*, Firstmonth 19:** For religious Jews, *Yôm Shishi*<sup>12.1.1</sup> afternoon is devoted to preparation for *Shabât* and it is not likely that this would have occurred (after the morning session with the *Beit-Din*, q.v. note 5.22.3) on *Yôm Shishi* afternoon. Similarly, religious Jews would not have been doing this on *Shabât*. The following day, Sun(g-o-d)day was the Roman day off, so Pilate would not have been working on Sun(g-o-d)day. This leaves *Yôm Sheini* as the next likely day. See also the heading for *pâsuq* 15 that frames this window of time.

**27.2.1** αὐτου (autou), ...**him**... (over to [Pontius]) is not included *secundum*  $\aleph$ ,  $\beta$  and a-3.

**27.2.2 ...Pontius...** included in *TR* based on a-3 and later mss., is not included *secundum*  $\aleph$ ,  $\beta$  and  $\text{sy}^p$ .

**27.3.1** שהיה נדון (shê-ha-yâh' nâ-dôn' ; that he was being sentenced); κατακριθη (katekrithei; was being convicted), ...**that he was being sentenced...** according to *EB* and the earliest extant source mss.

**27.3.2** התחיל לשוב בתשובה (hit-khil' lâ-shuv' bit-shuv-âh' ; he began to repent in repentance), ...**he began to *shuv teshuvâh*...** according to *EB*. Cf. note 3.2.1.

**27.3.3** לגדול הכהנים ולזקני העם (lig-dôl' ha-kô-han-im' ul-ziq-nei' hâ-âm' ; to the Great of the Priests and to the *Zeqeinim*-of-the-*Beit-Din* of the kindred), τοις αρχιερευσιν και πρεσβυτεροις (tois arkhierousin kai presbuterois; to the chief priests and elders), ...**to the [...Pseudo-Tzedôqî] *Kôhein ha-Gâdôl* and *Zeqeinim* of the *Beit-Din* of the kindred...** *secundum EB* and the earliest extant source mss. Q.v. 15.2.3 & *Trans.* 1:16-19.

**27.4.1** ששפכתי דם נקי (shê-shâ-phakh' ti dâm nâ-qi' ; that I spilled clean [i.e. innocent] blood), παραδους αιμα αθων (paradous aima athon; delivering over 'not guilty' blood), ...**spilled innocent blood...** according to *EB* and the earliest extant source mss.

$\beta^1$ , a-3 and other later mss. instead read παραδους αιμα δικαιον (paradous aima dikaion; delivering over righteous / just blood). Cf. *Devârim* 27:25.

**27.5.1** τριακοντα (triakonta), ...**thirty**... is included *secundum*  $\aleph$  and some later mss.

**27.6.1** במקדש (ba-Miq-dâsh' ; in the *Miqdâsh*), κορβαναν (korbanan; *qârbân* place), ...**into the**

treasury store-chamber for *terumôt* in the *Beit-ha-Miqdash*... *secundum EB* and the earliest extant source mss. For “store-chambers” see “The Temple Treasury,” under the heading of “Temple” in *EJ* 15:979-82. תרומה (te-rum-âh') is a voluntary, pop. “free will,” offering.

The modern counterpart is קופסת צדקה (quph-sat' tze-dâq-âh'; justness [pop. charity] treasury, repository chest or box). This is the construct form of קופסה (quph-sâh'; q.v. 1.19.1).

**27.6.2** שדמי דם הם (shê-dem-ei' dâm hêm; which is the valuation-in-money [lit. bloods] of blood), επει τιμη αιματος εστιν (epi timei aimatos estin; since it is the price of blood), ...since it is the valuation of blood... *secundum EB* and the earliest extant source mss.

The plural of דם (dâm; blood), דמים (dâm-im'; bloods) also means “PBH money, value, price. [Prob. derived from דמה (= to be like, in the sense ‘to be equal’).”<sup>8</sup> In *pâsuq* 27, the masc. pl. construct form, דמי- (dem-ei' -; valuation-in-money of ..., bloods of...), is used. Valuing blood in monetary terms is prohibited.

Even the proceeds from the sale of a dog or from prostitution were forbidden. Cf. *Devârim* 23.19.

**27.7.1** שדה אדם יוצר חרס (sâd-êh' â-dâm' yô-tzeir' khêr' ês; a field of a man who molds [lit. forms] clay), τον αργον του κεραμεως (ton argon tou kerameos; the field of the potter), ...the field of a potter of clay... Cf. note 27.9.2.

**27.8.1** שדה אהל דם (sâd-êh' ô' hêl dâm; ‘Tent of Blood’ Field), αγρος αιματος (agros aimatos; blood field), ...‘Tent-of-Blood’ Field... *secundum EB* and the earliest extant source mss. (Greek), respectively.

In his commentary on *The Temple Scroll*, *Yigâeil Yâdin* noted that the water from the laver in which the *kôhanim* washed after butchering the sacrifices was piped off to the *Qidrôn* Valley, water mingled with blood (*Midôt* 3:2; *Yômâ* 5:6 and *The Temple Scroll* 32:14-15). “Is it possible that the name חקל דמא [kha-qal' dâm-â'; farm-field of blood], ‘the

field of blood,’ had its origin in this use of the blood from the offerings to fertilize the gardens in the *Qidrôn* Valley, even though, in the course of time, it was explained aetiologically in the *New Testament* (*Matthew* xxvii:7-8)?”<sup>9</sup>

G. Lamsa has been discredited by the scholarly community. However, his assertion here may be worth noting. Lamsa maintained that a field across the valley of *Hinôm* was purchased for the burial of strangers, and was called, in Aramaic, חקל דמא.”<sup>10</sup>

**27.9.1** ...*Zekharyâh*... The early Greek mss. here read *Yirmeyâhu*. Some later mss. read *Zekharyâh* – probably based on this *mishpât* as found in *Zekharyâh*. It isn’t found in extant sources of *Yirmeyâhu*.

**27.9-10.1** ואמר אליהם אם-טוב בעיניכם הכו שכרי ואם-לא חדלו וישקלו את-שכרי שלשים כסף: ויאמר יי אלי השליכהו אל-היוצר אדר היקר אשר יקרתי מעליהם ואקחה שלשים הכסף ואשליך אתו בית יי אל-היוצר (vâ-ô-mar' al-ei-hêm' im-tôv be-ein-ei-khêm' hâ-vu' se-khâ-ri' ve-im-lô kha-dâ' lu va-yish-qe-lu' êt-se-khâr-i' she-lôsh-im' kâ' sêph: va-yô' mêr' eil-ai', hash-likh-ei' hu êl-ha-yô-tzeir', êd' êr ha-ye-qâr', a-shêr yâ-qar' ti mei-al-ei-hêm', vâ-ê-qekh-âh' she-lôsh-im' ha-kês' êph, vâ-ash-likh' ô-t-ô' beit-êl-ha-yô-tzeir'; Then I told them, ‘If you like,<sup>11</sup> bring my wage, and if not desist.’ So they weighed<sup>12</sup> my wage, 30 silver [coins]. Then <sup>13</sup> told me, ‘Fling / cast it to the *yôtzêir*, the expensive<sup>13</sup> mantle,<sup>14</sup> for which I<sup>15</sup> was too expensive<sup>13</sup> for them.’<sup>16</sup> So I took the 30 silver [coins], and flung them to the *yôtzêir* of Beit-<sup>17</sup>), και ελαβον τα τριακοντα αργυρια την τιμην του τετιμημενου ο ν ετιμησαντο απο υιων Ισραηλ, <sup>10</sup> και εδωκα αυτ α εις τον αγρον του κεραμεως, καθα συνεταξεν μ οι κυριος (kai elabon ta triakonta arguria, tein timein tou tetimeimenou on etimeisanto apo uion Israeil, <sup>10</sup> kai edoka auta eis ton agron tou kerameos, katha sunetakzen moi kurios; and they took the 30 silver [coins], the price of him having been priced, whom they priced from the sons of Israel, <sup>10</sup> and I

gave them into the field of the potter, as the Lord directed me), ...Then I told them, 'If you like, bring my wage, and if not desist.' So they weighed-out my wage, thirty silver coins. Then ה' told me, 'Fling it to the *yôtzeir*, the expensive mantle, for which I was too expensive for them.' So I took the thirty silver coins and flung them to the *yôtzeir* of *Beit*-ה'... *secundum* MT *Zekharyâh* 11:12-13, quoted in *EB*, and כ (and, apparently, β<sup>2</sup>).

B\* and a-3 read εδωκαν (edokan; they gave).

*LXX* reads και εστησαν τον μισθον μου τριακοντα αργυρους/ Και ειπε Κυριος προς με, κ αθες αυτους εις το χωνευτηριον, και σκεψομαι ε ι δοκιμον εστιν, ον τροπον εδοκιμασθην υπερ αυ των, και ελαβον τους τριακοντα αργυρους, και ε νεβαλον αυτους εις τον οικον Κυριου εις το χων ευτηριον (kai esteisan ton misthon mou triakonta argurous. 13 Kai eipe Kurios pros me, kathes autous eis to khoneuteirion, kai skepsomai ei dokimon estin, on tropon, edokimasthein uper auton, kai elabon tous triakonta argurous kai enebalon autous eis ton oikon Kuriou eis to khoneuteirion; and they set my wage at 30 silver [coins]. 13 And the Lord said to me, 'Send them down into the metal-refinery-furnace, and I will see if it is good [metal], as I was proved, for their sakes.' So I took the thirty silver [coins] and threw them into the metal-refinery-furnace in the House of the Lord).

MT מִצְרֵיפִי (me-tzâ-reiph' ; refiner) corresponds to *LXX* χωνευτηριον (khoneuteirion; metal-refinery-furnace) at *Malâkhi* 3:2. In this passage in *Zekharyâh*, however, MT reads not הַמִּצְרֵיפִי אֶל-הַיִּצְרֵי (êl-ha-me-tzâ-reiph' ; to the refiner) but, rather, אֶל-הַיִּצְרֵי (êl ha-yô-tzeir' ; to the "one who forms").

The *LXX* counterpart, εις το χωνευτηριον (eis to khoneuteirion; into the metal-refinery-furnace) is the phrase that the *NT* changes to read απο υιων Ισραηλ (apo uion Israeil; from the sons of Israel). Clearly, απο υιων Ισραηλ is not at all similar to εις το χωνευτηριον. All early extant source mss. for *LXX* agree on εις το χωνευτηριον. There is no basis whatsoever for the phrase απο υιων Ισραηλ. Early Christian redactors introduced απο υιων Ισραηλ, which *KJV* renders "[whom] they of the children of Israel [did value]," to give it a

miso-Judaic spin which supported, *ex post facto*, the Christian doctrine of Displacement Theology. The phrase, misquoting *LXX*, is found in all of the earliest extant Greek *NT* source texts. MT *Zekharyâh* 11:10 explicitly identifies not "sons of Israel," but כָּל-הָעַמִּים (kâl- [kol-] hâ-âm-im' ; all of the kindreds), i.e. the *gôyim*, not Israel. *LXX* corroborates MT specifying (*Zekharyâh* 11:11) Χαναναίοι (Khananaioi; *Kenaanim*, pop. Canaanites).

The Hebrew term for treasure / treasury is אוֹצָר (ô-tzâr' ). יוֹצֵר (yô-tzeir' ), by contrast, means "forming," "producer," or "who forms," referring, for example, to a potter and, by extension, occasionally to *Ēlôhim*. This meaning is corroborated in the first *tephîlâh* before the *Shema* in *Shakharit*. Neither Klein nor Alcalay dictionaries suggest any linkage or hybrid between the two. Nor is יוֹצֵר included in the list of Hebrew terms for treasury.<sup>17</sup> Thus, translating יוֹצֵר as "treasury" is not only contradicted by *LXX*, but a gratuitous error in translation contradicted by Hebrew MT itself, almost certainly designed solely to support anti-Christian polemic. *LXX* demonstrates that the correct translation of יוֹצֵר in this passage refers to a "former of metal," i.e. a silver-smith.

The reference to יוֹצֵר as a former of clay, i.e. potter, is then seen to be a play on the double meaning of the word.

**27.11.1** ηγεμονος (eigemonos [from which "hegemony" is derived]; ruler, pop. governor), ...**the Roman ruler**... *secundum* the earliest extant source mss. *EB* doesn't give a title. This ruler of the province was principally concerned with the tax revenues for Rome, not law enforcement. Unlike the local ruler, the ηγεμονος was Italian. Cf. note at *NHM* 2:1.

**27.11.2 ...And Yehôshua reported...** αὐτῷ (auto; to him) is not included *secundum* כ and a-3 though it is included in β and sy<sup>p</sup>.

**27.14.1** לֹא עָנָה אֵלָיו דָּבָר (lô ân-âh' eil-âyv' dâ-vâr' ; he didn't reply to him a thing / matter / saying), και ουκ απεκριθη αυτω προς ουδε εν

ρημο. (kai ouk apekrithei auto pros oude en reima; and he didn't answer him, not one word), ...**he didn't reply to him a thing...** Cf. *Yeshayâhu* 53:7.

**27.15.1** וביום התג הנכבד של פסח (u-va-yôm' ha-khag' ha-nikh-bâd' shêl Pês' akh; and on the day of the honored / respected pilgrimage of *Pêsakh*), κατά δε εορτην (kata de eortein; but against a feast), ...**and on the day of the honored Khag of Pêsakh...** *secundum EB* and the earliest extant source mss. The Greek tradition eliminates the reference to *Pêsakh*, perhaps having in mind keeping the door open to interpret it in support of the transition to the pagan festival for *E-s-o-t-e-r-a: E-a-s-t-e-r* as part of the Christian antinomian campaign of Displacement Theology.

Cf. note “*Môadim* and *Khagim*” 23.6.2. This occurred during the Seven Days of *Matzâh*, specifically the sixth day of *matzâh* – the penultimate day of the *khag*. Thus, the Observed *Shabât* (*Shabâtôn*) of the Seventh Day of *Matzâh* was being ushered in with dusk twilight.

This appears to be the only reference in the literature to the custom of releasing a prisoner. In *EB*, this is the only reference to התג הנכבד של פסח. The custom probably derived from the theme of redemption and freedom of *Pêsakh*, culminating on the Seventh Day Observed *Shabât*.

**27.15.2** היה מנהגם (hâ-yâh' min-hâg-âm' ; it was their [the Jews'] tradition / custom), ειωθει ο ηγεμων (eiothei o eigemon; the ruler was accustomed), ...**it was their tradition...** *secundum EB* and the earliest extant source mss. Cf. note *Trans.* 15.1.2.

*LXX* suggests that we should have expected εθος (ethos; custom), which correlates principally to מנהג (min-hâg' ; tradition / custom).

The Greek tradition again reflects a different “spin” from the Hebrew tradition in whether it was the Jews or the Roman who was the ‘good guy’ having the tradition of freeing prisoners on *Khag Pêsakh*.

**27.15.3** שגזבר העיר היה לתת לעם (shê-giz-bâr' hâ-ir' hâ-yâh' lâ-teit' lâ-âm' ; that the treasurer / comptroller of the city was giving to the kindred), οηγμων απολσειν (o eigemon apoluein; the ruler to release), ...**that the municipal comptroller would give to the kindred...** according to *EB* and the earliest extant source mss.

**27.16.1** ...they... *EB* reads “Pilate.”

**27.16.2** חבוש אחד שהיה כמעט שוטה (khâ-vush' ê-khâd' shê-hâ-yâh' kim-at' shôt-êh' ; one fettered who was a bit of an idiot), δεσμιον επισημον (desmion episeimon; one fettered who was stigmatized), ...**in the dungeon the village idiot...** according to *EB* and the earliest extant source mss. These “bonds” refer to the dungeon (cf. note 27.16.3).

Before this passage was illuminated by *EB* the Greek επισημος (episeimos; marked, branded, stigmatized, typecast, stereotyped, pegged) was assumed to mean notable – as given by Vine – in the sense of notorious.

It would appear this is another example of Christian ‘spin’ to make the Romans – Pilate, according to *EB* – look more like ‘good guys’ who, despite being imprisoned for murder, wouldn’t be so cruel as to have the village idiot in the dungeon. Ergo, *Bar-Abâ* had to be presented, instead, as “a notable prisoner.”

**27.16.3** בר-אבא (Bar-Ab' â.; son of a father), ...**Bar-Abâ...** Jerome (340-420 CE) records that the “*Nazoraean Gospel*” reads “son of their teacher,” betraying a Christian redactor (“*their* teacher”) of that quotation. *EB* adds ונלקח על רצחה בכור ושם אותו בכור (ve-nil-qakh' al retzikh-âh' ve-sâm' ô-t-ô' ba-bôr' ; He had been arrested [lit. was taken] for murder and placed in the pit).

**27.18.1** שנאת הנם (sin-at' khi-nâm' ; baseless hatred), φθονον (fthonon; envy), ...**on account sinat khinâm...** *secundum EB* and the earliest extant sources mss. (Greek), respectively.

*Yehôshua* taught that these Pseudo-*Tzedôqim* – who were *Kôhanei-hâ-Rêsha* according to the *Khasidim-Tzedôqim* of *Qumrân* (and likely according to

the *Perushim* as well) – abused their authority. As the principal אור (ud; firebrand – *Zekharyâh* 3:2), *Yehôshua* threatened their prestige, position and influence (cf. Ky-Lu. 23:11; 23:14; *Trans.* 8:1; 12:1). In their minds, he threatened the state of Israel itself (cf. Yn. 11:47-48).

**27.19.1** בכסא (ba-kis-ei' ; in the seat, chair, bench – including a judge's bench), βηματος (beimatos; *bamah*, dais, speaker's platform), ...**bench**... *secundum EB* and the earliest extant source mss.

The βηματος, or *bamah*, was an elevated platform from which a speaker delivers a verdict, address, etc. In Roman courts there was one *bamah* for the plaintiff and a second for the defendant. The Roman ruler (magistrate) also had a *bamah* roughly corresponding today to the "bench" where a judge sits in a courtroom. The reader's platform in *Bâtei-ha-K'nêsêt* is called the בימה (bim-âh' ).

**27.19.2** אשתו שלחה לו שליח לאמר (ish-tô' shâl-khâh' lô shâ-li' akh lei-môr' ; his woman [wife] sent to him a messenger saying), απεστειλεν προς αυτον η γυνη αυτου λεγουσα (apesteilen pros auton ei gunei autou legousa; his wife sent to him saying), ...**his wife sent a messenger to him saying**... according to *EB* and the earliest extant source mss.

**27.19.3** מחלה אני ממך שבשום ענין לא תאמר דבר כנגד (me-khal-âh' a-ni' mim-khâ' shê-be-shum' in-yân' lô tô-mar' dâ-vâr' ka-nêg' êd ôt-ô' tza-diq' ; I'm coaxing from you that in no matter should you say a thing against that *tzadiq*), μηδεν σοι και το δικαιο εδεινω (meiden soi kai to dikαιο ekeino; nothing to you and to that just [man]), ...**I'm coaxing from you that in no matter should you say a thing against that *tzadiq***... according to *EB* and the earliest extant source mss. For δικαιο = just / *tzadiq*, cf. note 1.19.1.

Howard shows mss. Add. no. 26964 and Ms. 2426 (marx 16) reading אחלה, which isn't given in major Hebrew dictionaries or verb reference texts as a valid form of either אחל (i-kheil' ; he wished, congratulate) or חלה (khil-âh' ; he sweet-talked, was

sweet, was sickeningly sweet, he made someone sick). Howard shows Ms. 2234 (Marx 15) reading לחל while mss. Heb. 28, 2279 (Marx 18) and 2209 (Marx 19) reading מחלה.

**27.19.4** שבזאת הלילה סבלתי ענינים רבים במראה בעדו (shê-be-zôt' ha-lai' lâh sâ-val' ti in-yân-im' rab-im' be-mar-êh' be-ad-ô' ; concerning whom, tonight, I was burdened by many matters in a vision for his sake), πολλα γαρ επαθον σημερον κατ οναρ δι αυτον (polla gar epathon seimeron kat onar di auton; for today I suffered many things by a dream because of him), ...**concerning whom, tonight, I was burdened by many matters in a vision about him**... *secundum EB* and the earliest extant source mss.

**27.20.1** וגדולי הכהנים וזקני הדין (ug-dôl-ei ha-kô-han-im' ve-ziq-nei' ha-din' ; and the greats of the *Kôhanim* and the *Zeqinim* of [their *Beit*] *Din*), Οι δε αρχιερεις και οι πρεσβυτεροι (oi de arkhierais kai oi presbuteroi; and the chief priests and the elders), ...**So the... Chief *Kôhanim*... and the *Zeqinim* of [their *Beit*] *Din* [*ha-Qâtân*]**... The Hebrew is a simple translation of "elders," recognizing that, in 1<sup>st</sup> century Judaism, this referred to the *shôphtim* (judges) of the [*beit*] *din*. Noting a slight scribal error, *EB* corroborates this, reading וגדולי הכהנים וזקני הדת (ug-dôl-ei' ha-kô-han-im' ve-ziq-nei' ha-dât; and the greats of the *kôhanim* and the elders of the religion). Whereas זקני דת is an unknown phrase in 1<sup>st</sup> century Judaism, דין is easily mistaken for דת in a worn mss. and זקני דין would be an abbreviated way to write זקני בית דין (ziq-nei' Beit-Din; elders of the *Beit-Din*) which is readily recognized in 1<sup>st</sup> century Judaism.

The *Zeqinim* referred to in this instance were the *shôphtim* of a *Beit-Din ha-Qâtân* of the aristocratic Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> of the *Beit-ha-Miqdâsh* – quislings of the Romans (q.v. 26.3.4, 1.0.2, 15.2.3 and 27.20.1).

**27.20.2** הקהילו לעם (hiq-hil' u lâ-âm' ; they congregated the kindred), επεισαν τους οχλους (epeisan

tous okhlous; incited the crowds), ...**incited the crowds...** *secundum EB* and the earliest extant source mss. Cf. note congregation, 4.25.1.

All of the evidence suggests that these “crowds” consisted solely of Hellenist supporters of the Greco-Roman Pseudo-*Tzedôqim* who were responsible for arresting *Yehôshua*, for convicting him on false charges (claiming to be the Divine Son of *G-o-d*) in an illegal *Beit-Din ha-Qâtân*, for remanding him to the Roman occupiers, and now for inciting their followers to call for the Roman authorities to give him the death sentence for a political charge (sedition against Caesar as king of the Jews – the charge nailed above his head, and for which he was executed). By this time, the *Kôhanei-ha-Gâdôl*<sup>2.4.1</sup> of the *Beit-ha-Miqdâsh* had for many years been the Roman puppet Pseudo-*Tzedôqim*;<sup>3.7.2</sup> and these *Zeqeinim* were of their *Beit-Din ha-Qâtân* (15.2.3). It boggles the mind how, proclaiming that the charge that *Yesh’u* claimed to be a Divine Son of *G-o-d* was a false, Christians blindly believe the charge their own *New Testament* proclaims was false!?!

The Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> were quisling vassals of Rome (5.20.1). Not recorded among the instigators are the *Sôphrim* (particularly the *Khasidim-Tzedôqim* of *Qumrân*) and the rabbinic sect of *Perushim*. The “crowd” was probably made up of the wealthy Hellenist aristocracy (also Hellenist-Roman Pseudo-*Tzedôqim*) who supported the Pseudo-*Tzedôqim*, and those dependent on their favor. Lay Jews relied on their religious leaders, as required by *Halâkhâh*.<sup>7.1.1</sup> The Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> leaders bore the full weight of responsibility for the false conviction and remanding *Yehôshua* to the Romans. However, the Romans bear responsibility for their crucifixion of *Yehôshua* on the sedition against Caesar.

Thus convinced that *Yehôshua* had blasphemed, *Tôrâh* requires the death penalty (*Va-Yiqrá* 24:16) and the Pseudo-*Tzedôqim* had no authority under Roman rule to stone him. Several ideas merit reflection here. Were the lay people responsible, according to *Halâkhâh*, to question and review the verdict of the *Beit-Din* (cf. 5.22.3)? According to *Tôrâh*, non-Jews and the laity are to accede to their Jewish *Tôrâh*-teachers (*Devârim* 17:8-13, et al.) and

*Tôrâh* prescribed the *mishpat mâvêt* (“death sentence”). Again, the lay Jews are blameless.

*Yehôshua* permitted himself to be put to the stake for his kinsmen, rather than calling down messengers to deliver him. Quite the opposite of resenting or rejecting his kinsmen, he willingly died for his fellow Jews. His dying request was that his fellow Jews not be held responsible. This, too, was presaged – in the example of Yoseiph who, rather than condemn his brothers for selling him into bondage, forgave them and became their salvation (cf. *The Netzârim Newsletter*, back issue 95.12.30, *pârâshat-Va-Yigash*).

Finally, it was the Italians – Romans – who convicted and sentenced *Yehôshua* to death, in a Roman court. Only Italians could serve in the Praetorian Guard at that time.<sup>27.27.1</sup> Italians, not Jews – the Romans who subsequently syncretized Christianity and the Church – nailed *Yehôshua* to the stake and killed him.

**27.22.1 ...They all said...** αὐτῶ (auto; to him), as found in *TR* based on later mss., is not included *secundum* Ⲱ, β, a-3 and sy<sup>p</sup>.

**27.24.1** רָחַץ (râ·khatz’ ; he washed), ἀπονίπτω (aponipto; wash off), ...**washed...** *secundum EB* and the earliest extant source mss. (Greek), respectively.

The principal Greek term for wash is λουῶ (louo; bathe or take a bath, wash completely). Λουῶ is rendered in *LXX* for two Hebrew words:

◇ כָּבַס (kâ·vas’), to full, scrub or wash by agitation usually refers to articles rather than persons; i.e. to launder.

◇ רָחַץ, to lave or wash, especially the hands, usually refers to persons rather than articles.

There is no true correlation from Greek to Hebrew since the distinctions in each language are made on different bases. Λουῶ is distinguished from νίπτω (nipto; wash a part of) based on the completeness of washing. The Hebrew כָּבַס refers to washing articles by scrubbing, beating or agitation while רָחַץ refers to simple washing (i.e. of the hands) by a person.

Another Greek synonym, πλυνω (pluno) occurs in *Rev.* 7:13 and means to launder. However, πλυνω may refer to articles or persons. Πλυνω is found frequently in *LXX*, and is rendered by both כבס and פָּחַג.

Νιπτω is rendered in *LXX* for פָּחַג primarily referring to persons rather than articles or objects.

Though λουω is also rendered as a secondary meaning for פָּחַג (in 13 of 33 instances), λουω is the word primarily associated in *LXX* with כבס. Λουω implies a completeness of washing associated with scrubbing.

Other synonyms include βρεχω (brekho; shower, *Ky-Lu* 7:38); ραντιζω (rantizo; splash, *Yehudim* 9:13); βαπτίζω (baptizo; perform *tevilâh*, 3.6.1); καθαρίζω (katharizo; purge, *V Sh.* 7:1); διακαθαρίζω (diakatharizo; purge thoroughly, *NHM* 3:12 & *Ky-Lu.* 3:17) and απολουω (apolouo; bathe thoroughly, *Trans.* 22:16 & *IV Sh.* 6:11).

Cf. כבס *Be-Reishit* 49:11; *Shemôt* 19:10, 14; *Va-Yiqrâ* 6:20; 11:25, 28, 40; 13:6, 34, 54-58; 14:8, 9, 47; 15:5-27; 16:26, 28; 17:15-16; *Be-Midbar* 8:7, 21; 19:7-10, 19, 21; 31:24; *Tehilim* 51:4, 9; *Yeshayâhu* 7:3; 36:2; *Yirmeyâhu* 2:22; 4:14; *Malâkhi* 3:2.

Cf. פָּחַג *Be-Reishit* 18:4; 19:2; 24:32; 43:24, 31; *Shemôt* 2:5; 29:4, 17; 30:18-21; 40:12, 30-32; *Va-Yiqrâ* 1:9, 13; 8:6, 21; 9:14; 14:8-9; 15:5-27; 16:4, 24-28; 17:15, 16; 22:6; *Be-Midbar* 19:7, 8, 19; *Devârim* 21:6; 23:12; *Tehilim* 26:6; 58:11; 60:10; 73:13; 108:10; *Mishlei-Shlômôh* 30:12; *Yeshayâhu* 1:16; 4:4; *Yekhêzqeil* 16:4, 9; 23:40; *Dânieil* 3:28.

Cf. also “bathe” *Yn.* 13:10, 14 and note 3.6.1.

**27.24.2** του δικαίου τουτου (tou dikaiou toutou; this just [one]), ...**this just [one]**... is omitted in *EB* and from *Nestle-Aland* relying on β. The phrase is included *secundum* <sup>R</sup>, a-3 and sy<sup>P</sup>. Cf. 1.19.1.

**27.24.3** שמרו לכם מה תעשו (shim-ru' lâ-khêm' mah ta-as-u'; watchguard yourselves, what you shall do), υμεις οψεσθε (umeis opsesthe; you will see), ...**Watch what you do**... *secundum EB* and the earliest extant source mss.

**27.25.1 ...blood...** Cf. blood, oath, covenant and swear – 5.34.2.

**27.25.2** דמו יהיה עלינו ועל זרענו (dâm-ô' yi' he-yêh âl-ei' nu ve-al' ze-ru-ei' nu; his blood will be upon us and upon our seed), το αιμα αυτου εφ ημας και επι τα τεκνα ημων (to aima autou ef eimas kai epi ta tekna eimon; his blood on us and on our children), ...**his blood will be upon us and upon our seed**... *secundum EB* and the earliest extant source mss.

This was similarly presaged in *Yôseiph* and his brothers. The first impulse of the brothers is reflected in *Be-Reishit* 37:19, exactly as here. The difference being that in the case of *Yôseiph*, all of the brothers were involved and *Ruvein* prevailed, whereas in the case of *Yehôshua* a Roman-quisling sect alone convened a kangaroo court, turned *Yehôshua* over to their Roman operators, railroaded him through a conviction there and the matter was then beyond the jurisdiction of the *Perushim*, *Khasidim-Tzedôqim* of *Qumrân* and, being completely out of Jewish hands, even beyond the intervention of the *Beit-Din ha-Gâdôl*. Neither the *Perushim* nor even the *Beit-Din ha-Gâdôl* could step in and intervene against the Roman occupiers. Those who would argue against Roman culpability ignore the hard and indisputable evidence: the persecution was carried out exclusively by Romans (the Praetorian Guard, see note 27.27.1), the crucifixion was executed and guarded exclusively by the Romans, and even the charge for which *Yehôshua* was executed, nailed above his head, explicitly proves that *Yehôshua* was executed by Romans for a political charge of sedition against Caesar. One need only ask, Who among the Jews were cooperating with the hated Roman occupiers? The Pseudo-*Tzedôqim* – alone.

**27.26.1 ...[Italian Royal Guards]...** The literal αυτοις (autois; to them) is often assumed to refer to the crowd of Jews. However, the next *pâsuq* demonstrates that is the Italian Royal Guards<sup>27.27.1</sup> who are mocking him, spitting on him, beating him, and who eventually crucify him.

**27.27.1** פרשי החצר (pâ-râsh·ei' hê-khâtz·eir' ; knights / horse soldiers of the court), στρατιωται του ηγεμονος (stratiotai tou eigemonos; soldiers of the ruler, i.e. of the Praetorium Hall <sup>27.27.2</sup>), ...**the Royal Italian Palace Guard...** according to *EB* and the earliest extant source mss.

This was the Praetorian Guard (cf. Ky-Mk. 15:16). Service in this elite Roman unit, the Roman ruler's personal palace guard, was restricted exclusively to Italians. Non-Italians were not permitted into this elite Roman unit until the second century C.E. *EB* refers to these as the "horsemen of the court."

**27.27.2** πραιτωριον (praetorium; Praetorium Hall), ...**Royal Italian Palace Guard meeting hall...** "denoted the official residence in [*Yerushâlayim*] of the Roman governor..." according to the earliest extant source mss.

**27.28.1** ירוק (yâ-rôq' ; green), κοκκινην (kokkinein; crimson, scarlet), ...**crimson...** The Hebrew can hardly be confused with crimson, cf. 27.51.1 & *Yehudim* 9:19. The two are also unlike in Greek. Cf. also Ky-Mk. 15:15,17; Yn. 19:2, 5.

**27.29.1** כליל מקוצים (klil mi-qôtz·im' ; crown of briars / thorns), στεφανον εξ ακανθων (stephanos ekz akanthon; chaplet / rosary of briars / thorns), ...**chaplet of briars...** The Hebrew is reconstructed by translation (see below). The Greek follows the earliest extant source mss.

*Nestor* and *EB* read עטרה (a-târ·âh' ; corona or circlet). While עטרה is more obvious according to Judaic symbolism, these are Romans, not Jews. Στεφανος refers to the chaplet (wreath or garland) placed upon the head of the winning athlete in the Olympic games. Στεφανος may have contributed to the origin of the rosary. Contrast with διαδημα (diadeima; a kingly crown of royal power), a more suitable parallel of עטרה. Cf. *Rev.* 12:3; 13:1; 14:14; 19:12.

**27.29.2** ושמו לו קנה אחת ביד הימנית (ve-sâm' u lô kân·êh' a·khat' ba-yâd' ha-ye·mân·it' ; and they placed a reed cane [for a mock scepter] in his right

hand), και καλαμον εν τη δεξια αυτου (kai kalamon en tei dekzia autou; and a reed cane in his right [hand]), ...**and they placed a reed cane [for a mock scepter] in his right hand...** according to *EB* and the earliest extant source mss.

**27.29.3** וכורעים (ve-kôr·im' ; and they kneeled, crouched, squatted), και γονυπετησαντες εμπροσθεν αυτου (kai gonupeteisantes emprosthen autou; and kneeling in front of him), ...**then they kneeled in front of him...** according to *EB* and the earliest extant source mss. Cf. 17.14a.2; *Tehilim* 95:6; *Yeshayâhu* 45:23; *Dânieil* 6:10; VI Sh. 14:11 & X Sh. 2:10.

**27.29.4** היו מלעיגים ממנו (hâ-yu' mal·ig·im' mi-mên' ô; and they were derisively-slandering him), ενεπαιξαν αυτω (enepaikzan auto; they made fun of him), ...**they derisively-slandered...** *secundum EB* and the earliest extant source mss. Cf. *Tehilim* 22:8.

**27.29.5** χαιρε ο βασιλευς των Ιουδαιων (khaire, o basileus ton Ioudaion; Happy [day to] the king of the Jews) ...**Good morning, king of the Jews...** according to <sup>N</sup>. The other earliest extant source mss. read χαιρε, βασιλευ των Ιουδαιων (khaire, basileu ton Ioudaion; happy [day to you], O king of the Jews). Since these are Roman *gôyim* speaking, there's no point in concern with the Hebrew. The Italians spoke here of an earthly king challenging Caesar, not *G-o-d* as King.

**27.30.1** ורוקקים לו בפניו (ve-rô-qeq·im' lô be-phân·âyv' ; and they spit in his face), και εμπυσαντες εις αυτον (kai emptusantes eis auton; and psitting at him), ...**Then they spit in his face...** *secundum EB* and the earliest extant source mss. Cf. *Yeshayâhu* 50:6.

**27.30.2** והיו לוקחים הקנה ומכים בראשו (ve-hâ-yu' lôq·khim' ha-qân·êh' u-mak·im' be-rôsh·ô' ; and they were taking the reed cane and beating him on his head), ελαβον τον καλαμον και ετυπτον εις την κεφαλην αυτου (elabon ton kalamon kai etup-ton eis tein kefalein autou; they took the reed cane

and struck him on the head), ...**they were taking the reed cane and beating him on his head...** according to *EB* and the earliest extant source mss. Cf. *Mikhâh* 4:14 – 5:3.

**27.31.0** גולגלתא (Gôl-gal-tâ' ; skull), ...**Gôlgaltâ**... (Aram.). There is controversy regarding which traditional location is the correct site. (q.v. 27.57.0).

**27.31.1 ...after they had derided him...** Cf. *Tehilim* 22:8 (also 22:2-32).

**27.31.2** וצוה לתלותו (ve-tziv-u' li-te-lôt-ô' ; and gave the command to hang him), και απηγαγοι αυτον εις το σταυρωσαι (kai apeigagoi auton eis to staurosai; and led him away to put him to the stake), ...**and led him away, giving the order to hang him...** *secundum EB* (cf. *Devârim* 21:23 and III Sh. 3:13).

Σταυρωσαι derives from the verb σταυρος (stauros; an upright pale or stake). The stake was probably in the ground before hanging the victim. The victim was nailed to the crosspiece and lifted by the crosspiece into position on the stake. Cf. note 16.24.1.

**27.32.1 ...coming out from the city...** from Pilate's palace.

**27.32.2 ...Shimôn, a gâlut Jew from Cyrene, [Libya]...** This follows the Greek mss. rather than “from Sidon, (*Levânôn*)” as found in *EB* (q.v. note 10.4.1). The *gâlut* community is documented in Cyrene well before the Common Era. Cyrene was located on the northeastern coast of the Benghazi peninsula in eastern Libya.

**27.32.3** הצליבה ר"ל השתי וערב (ha-tzliv-âh' r"l ha-shti' vâ-eir' êv; the impaling-scaffold, i.e. the warp and woof [of a loom]), σταυρωσ (stauros; stake), ...**the stake...** according to *EB* and the earliest extant source mss. Cf. 10.38.1.

ר"ל is the abbreviation for רוצה לומר (rôtz-êh' lô-mar' ; he wants to say, “i.e.”). “Warp and woof” (q.v. *Va-Yiqrà* 13:48, 51, 53, 56-59) is a euphemism meaning “length and breadth,” and referring to the

stake (sometimes a “T” was used, sometimes a cross, and other times a single upright stake) upon which the victim was impaled (nailed). Cf. 24.30.5.

*Midrâsh* likens “one who carries on his own shoulder the stake upon which he is to be executed” to *Be-Reishit* 22:6, ויקח אברהם את-עצי העלה וישם על-יצחק בנו (va-yi-qakh' Av-râ-hâm' êt-atz-ei' hâ-ôl-âh' va-yâ' sêm al-Yitz-khâq' ben-ô' ; and *Avrâhâm* took the wood of the ascendance [offering] and he placed it upon *Yitzkhâq* his son).<sup>18</sup> Similarly, “as the *Zôhar* says, the letters of יצחק, [*Yitzkhâq*], form the words קץ חי [(qetz khai), the end of life. [*Yitzkhâq*’s] earthly life had truly come to an end. Only the word of [*Élôhim*] brought his [psyche] back to him. He blessed [*Élôhim*] for having given him the gift of life anew. As Vilna *Gâôn* comments, the second blessing of the [*Shemônêh Êsreih*], מחיה המתים [(me-khai-yêh' ha-meit-im' ; the Enliverer of the dead)], represents [*Yitzkhâq*] who had, indeed, come back to life.” Thus, *Yitzkhâq* prefigured the *Mâshiakh* both in bearing the stake of the ascendance (symbolizing the violations of *Tôrâh*, cf. also *Yeshayâhu* 53:12) and in being enlivened again by an act of 'ח.

Just as *Avrâhâm* successfully argued to 'ח in *Be-Reishit* 18:24, ולא-תשא (ve-lô' -ti-sâ' ; and [for 50 *Tzadiqim*] wouldn't You bear [*Sedôm*]?), *Yitzkhâq*, and later *Yehôshua*, bore the wood / stake of their execution on their own shoulder symbolizing transgressions of *Tôrâh*. Just as the ram replaced *Yitzkhâq*, so *Yehôshua* the *Mâshiakh* replaces the 50 and the 10 in the capacity of providing *kipur* and deliverance. Commenting on the meaning of the verb תשא (from the *shôrêsh* נשא) in *Be-Reishit* 18:24, “Ibn Caspi cited to 4:13: ‘for one who forgives, lifts up the transgression from the sinner and lightens his burden, figuratively bearing it for him.’”<sup>19</sup> In this light we can better understand *Yeshayâhu ha-Nâvi* (53:12) describing the *Mâshiakh*: חטא-רבים נשא (kheit-rab-im' nâ-sâ' ; the misstep of many he bore).

According to *The Temple Scroll* of the *Khasidim-Tzedôqim* of *Qumrân*, hanging on a stake was the punishment for crimes against the state, based on

*Devârim* 21:22-23. The *Halâkhâh* of the *Perushim* was to hang such an offender on a stake after he had been stoned to death (Israeli *Targum, Sanhedrin* 46b). Crimes against the state were extended to mean crimes against the Kingdom of the Heavens. According to *ha-Netziv (Naphtâli Tzvi Yehudâh* Berlin), “And the Sages said that it is likewise a commandment, as in the case of the blasphemer, who is to be hanged on a tree, as he, too, rebels against the Kingdom of Heaven.”

The *Maasim* of the *Khasidim-Tzedôqim* of *Qumrân* illuminates *Devârim* 21:23, which has always perplexed the Sages: כִּי-קָלַלְתָּ אֱלֹהִים תְּלוּי (ki qi-lal-at' Êl-ôh-im' tâ-lu' i; for accursed by *Êlôhim* is one who is hanged). The *Khasidim-Tzedôqim* of *Qumrân* held that “the punishment for one who curses is death by hanging, therefore the one who is hanged is also accursed.” Only partially true, this generalization is logically invalid.

According to Scripture, the one who blasphemes curses *Êlôhim*. One who is convicted of this offense by a *Beit-Din* then bears the transgression on his own head, i.e. he is cursed. So the person convicted of blaspheming is hung on the stake where he retains his transgression on his own head and dies being cursed.

Then what of a man who is innocent and wrongly convicted of blasphemy? Even though such a person is found to be innocent after the execution, his conviction has legally defined him, for the citizenry accepting the authority of that *Beit-Din*, to be cursed by *Êlôhim* on the stake. This legal definition applies only to the citizenry – Jews and *geirim* – who accept the legal authority of the *Beit-Din* (another reason why self-proclaimed ‘*geirim*’ are fraudulent). In this way, the curse of *Êlôhim* was legally transferred to *Yehôshua* for all of his kindred who accept the authority of the *Beit-Din* and come within the legal definitions and purview of the *Beit-Din*. Conversely, *gôyim*, ‘Messianics’ and other Christians, *Benei-Nôakh*, and self-proclaimed ‘*geirim*,’ neither accept the authority of a legitimate *Beit-Din* nor are they recognized by a legitimate *Beit-Din*. Not qualifying within the purview of a legitimate *Beit-Din*, none of these ‘*geirim*’ *manqué* enjoy the transferral of the curse, from themselves to

*Yehôshua*, which only recognition by a legitimate *Beit-Din* validates. Depending upon a counterfeit “*Beit-Din*” which has no legitimacy in the real Jewish community will be like trying to pay the I.R.S. with counterfeit money.

This was the basis of the reasoning found in III *Shâul* 3:13: “The *Mâshiakh* has brought us out from the curse of [disobeying]<sup>20</sup> *Tôrâh*, having become the curse for us,<sup>21</sup> as it has been written כִּי קָלַלְתָּ אֱלֹהִים תְּלוּי.”

The phrase in *Tehilim* 22:17, כָּאֵרִי יָדַי וְרַגְלַי (kâ-ar-i' yâd-ai' ve-rag-lâi' ; like a lion [mauling] my hands and feet) corresponds to the *LXX* reading (21:16) ορυξάν χειρας μου και ποδας (orukzan kheiras mou kai podas; they were roaring lions on my hands and feet). Both *pesuqim* envision the piercing of the hands and feet as by roaring (and biting) lions. Cf. also *Zekharyâh* 12:10 and *Tehilim* 22 (all).

**27.34.1** חֲרֹמֶץ (khô' mêtz; vinegar or sour wine), οἶνον (oinon; wine), ...**sour wine**... The Hebrew follows *Nestor*. The Greek is according to  $\aleph$ ,  $\beta$  and  $\alpha$ -3. *TR* reads οξος (okzos; sour wine) based on *sy*<sup>p</sup> and later mss. Cf. חֲרֹמֶץ in *Tehilim* 69:22.

חֲרֹמֶץ was a popular sour wine drink. Contrary to first impressions, offering this popular drink, laced with a lethal dose of anesthetic (cf. 27.34.2), was an act of *rakhamim*.<sup>18,27.1</sup>

*EB* reads יַיִן (yai' yin; wine).

**27.34.2** רֹשׁ / ראש (rôsh = head / rôsh = hemlock), μετα χολης μεμιγμενον (meta kholeis memigmenon; with yellow / gall [hemlock] having been mixed in), ...**laced with poison hemlock as an anesthetic euthanetic**... Χολη is rendered in *LXX* for רֹשׁ (rôsh; hemlock) in *Devârim* 32:32. ראש (rôsh; head), probably after the “large inflorescence like an umbrella” that is characteristic of the plant. This is the hemlock (*conium maculatum*).<sup>22</sup> Hemlock was used in small dosages as an anesthetic. In larger doses it is a powerful poison.

*EB* reads מִזֹּג בְּמֵרָה (mâ·zug' be·mâr·âh' ; mixed with bitters / gall), cf. 27.34.2.

**27.34.3** וכאשר התחיל לשתות הרגישו ולא ירצה לשתות (ve-ka-a·shêr' hit·khil' lish·tôt' hir·gish·ô' ve-lô' yirtz·êh' lish·tôt' ; and when he began to drink, he felt it and he didn't want to drink it), και γευσσάμενος ουκ ηθέλησεν πειν (kai geusamenos ouk eitheleisen piein; and tasting it he wouldn't drink it), ...**When he began to drink he detected [the hemlock] and wouldn't drink it...** according to *EB* and the earliest extant source mss. He refused it when he detected the hemlock. In small doses, hemlock was used as an anesthetic. In larger doses, it was used as a euthanetic.

**27.35.1 ...soldiers of the elite Royal Italian Palace Guard...** Cf. *pâsuq* 27, et al. Lit. “they.” The execution was carried out by a detachment of the Roman Praetorian Guard, not Jews.

**27.35.2** חלקו בגדו בגורל (khil-qu' big·dô' be·gô·râl' ; distributed his garment by lot), διμερισαντο τα ιματια αυτου βαλλοντες κληρον (diemerisanto ta imatia autou ballontes kleiron; they divided his clothes by lot), ...**distributed his garment by casting lots...** *secundum EB* and the earliest extant source mss. (q.v. *Tehilim* 22:19).

Κληρος is rendered variously in *KJV* as “heritage,” “lots” (cf. *NHM* 27:35; Ky-Mk. 15:24; Ky-Lu. 23:34; Yn. 19:24; *Trans.* 1:17,25-26; 8:21; 26:18), and “inheritance” (VII Sh. 1:12).

While the Roman style of ‘casting lots’ has not been researched for this work, it was likely different from the practice of the Jews.

For Jews, this term refers to a tablet of wood, clay or stone upon which one's name was inscribed. This “name tablet” was placed in a container or jar and shaken while gradually tipped. The first name tablet to fall out was the person chosen – the beneficiary, heir or lot. For this reason, the term is related to the terms for heir, inheritance and heritage (I Ky. 5:3).

When related to the service of *Élôhim*, it is always used to determine individuals selected-out for special service or responsibility. Candidates for spe-

cial service had to become properly qualified before their name tablets were included in the container.

**27.35.3 ...[in order that it would be filled which was spoken by the Psalmist (22:19),] ‘They shall divide up בגדי (be·gâd·ai' , “my clothes”) among them, and cast lots upon / for לבושי (le·vush·i' , “my garment”)...** as found in *TR*. Though pertinent, this is not included in the *pâsuq* according to the early Greek mss. Cf. also note 9.20.2.

**27.37.1** מכתב אחד (mikh·tâv' ê·khâd' ; one message), αιτιαν (aitian; cause), ...**one message, the charge...** according to *EB* and the earliest extant source mss.

### 27.37.2

...ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ... *OUTOS ESTIN I-EI-S-O-U-S O BASILEUS TON IOUDAION*, This is *I-ei-s-o-u-s*, the king of the Jews).

The account in Yn. 19:19 states that Pilate commanded the inscription, which read ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ (I-EI-S-O-U-S O NAZORAIOS O BASILEUS TON IOUDAION; *I-ei-s-o-u-s* the ‘Nazarene,’ the king of the Jews). The Christian distortion of this inscription of the earliest extant record of the Romanized corruption of *Netzârim* to “of Nazareth” to avoid the implications of the genuine *Netzârim* Jewish sect, *vis-a-vis gôyim* Christianity, is conspicuous. See, for example, *The Zondervan Parallel New Testament In Greek and English* (Grand Rapids: Zondervan, 1975). The translation of the Greek gives the corrupted rendering of “Nazarene.” The NIV and *KJV*, by contrast, deliberately distort this to read “of Nazareth.”

The charges for which *Yehôshua* was convicted and executed by the Romans were Roman charges, in the Roman language, of rivaling Caesar. These charges had nothing to do with his *Mâshiakh*-ship. Roman law had no interest in whether *Yehôshua* was the *Mâshiakh* – as long as it did not threaten the rule of the Roman Emperor.

Jews and the *Beit-Din* (cf. note 5.22.3) were not empowered under Roman rule to carry out *mishpat mâvêt* (capital punishment). Only the Romans could do that under Roman law. So *Yehôshua*'s conviction in the *Beit-Din* amounted to mere ostracism by an apostate (Hellenist Roman puppets) *Beit-Din*. The Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> lacked authority under the Roman occupation to execute him.

The core of the matter, however, was that the quisling Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> *Kôhanei-hâ-Rêsha* ("Priests of Wickedness," q.v. note 5.20.1) were the only sect directly threatened by *Yehôshua*. They falsely charged that *Yehôshua* might lead the Jews into a confrontation with the Roman Empire. They feared this would result in termination of their power and position (q.v. Yn. 11:48).

This was a false charge because *Yehôshua* was teaching to "render to Caesar what was his." Nevertheless, after his conviction for blasphemy in the *Beit-Din*,<sup>5.22.3</sup> the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> dropped the religious issue altogether. Though it would have been technically illegal under Roman rule, the Hellenist-Roman Pseudo-*Tzedôqim* occasionally carried out a religious execution – of stoning.<sup>20</sup> But the Hellenist-Roman Pseudo-*Tzedôqim* did not carry out a stoning, and crucifixion was a Roman execution.

Even aside from the fact of Roman occupation, only a *Beit-Din ha-Gâdôl* could impose a death sentence. Lower *Bâtei-Din* lacked the authority. Perhaps the Hellenist-Roman Pseudo-*Tzedôqim* calculated that they would be unable to convince the *Beit-Din ha-Gâdôl* that the false witnesses, apparently of a lower *Beit-Din* trial, were credible. Alternately, the Hellenist-Roman Pseudo-*Tzedôqim* may have feared escalating a popular Jewish uprising against their abuses if they attempted to stone *Yehôshua*. Josephus would later record such a popular Jewish opposition to the Hellenist-Roman Pseudo-*Tzedôqim*, specifically for abuses against the *Netzârim*.<sup>23</sup>

Something, probably fear of repercussions from the *Perushim* and the wider Jewish community, forced the Hellenist-Roman Pseudo-*Tzedôqim* to

drop the sham of religious charges and fabricate a charge under Roman law, for which Romans, not Jews or Judaism, would execute *Yehôshua*. Consequently, *Yehôshua* was charged in the Roman court with usurping the Roman Emperor by asserting that he was the king of the Jews. This is demonstrated by hard evidence: the charge written on his execution stake is recorded.

Though a false charge, it was for this political charge that the Romans convicted *Yehôshua*. Subsequently, the Romans executed him based on testimony instigated by the Hellenist-Roman Pseudo-*Tzedôqim*.<sup>3.7.2</sup>

**27.38.1 ...two criminals were hung with him, one at the right and one at the left...** Cf. *Yeshayâhu* 53:12 where the *Mâshiakh* is to be numbered with the transgressors.

**27.39.0** מלעיגים (mal·ig·im' ; derisive-slanderers), βλασφημεω (blasphemeo; blaspheme), ...**derisively-slandered...** according to *EB* and the earliest extant source mss. Cf. 26.65.2. The Hebrew counterpart to βλασφημεω suggested by *LXX* → *MT* correspondence is גִּדְּף (gi·deiph' ; vilify, taunt).

**27.39.1 ...shaking their heads...** Cf. *Tehilim* 22:8 with *NHM* 27:46; 109:25.

**27.41.1** וגדולי הכהנים וזקני העם (ug·dôl·ei' ha-kô-han·im' ve-ziq·nei' hâ-âm' ; and the greats of the *Kôhanim* and *Zeqinim*-of-the-*beit-din* of the kindred), οι αρχιερείς... μετα των γραμματεων και πρεσβυτερων (oi arkhieireis... meta ton grammateon kai presbuteron; the chief-priests... with the *Sôphrim* and *Zeqinim*), ...**and the greats of the... Kôhanim... and Zeqinim-serving-on-the-Beit-Din of the kinsmen said...** according to *EB* and the earliest extant source mss. Cf. note 15.2.3 and note "*Sôphrim*" 5.20.0.

In the Greek, the phrases οι αρχιερείς (oi arkhieireis; the chief-priests) and μετα των γραμματεων και πρεσβυτερων (meta ton grammateon kai presbuteron; with the *Sôphrim* and elders) are separated by the phrase εμπαιζοντες (em-

paizontes; mocking) – making it suspect that the “*Sôphrim* and elders” were redacted in later. As *EB* often reflects the confluence of the recent Hebrew tradition with Church interpretations, this would not mitigate against the redaction.

**27.42.0** הָעֵץ (hâ-eitz' ; the wood / tree / stake), σταυρωσ (stauroo; stake), ...**the stake**... *secundum EB* and Greek mss. Cf. 27.32.3 and 10.38.1.

**27.42.1** וְנִאֲמִין (ve-na·a·min' ; and we will trust / believe), και πιστευσωμεν επ αυτον (kai pisteu-somen ep auton; and we will trust / believe on him), ...**then we will believe**... according to *EB* and the earliest extant source mss. Cf. *Tehilim* 22:8-9 with *NHM* 27:46 and 8.10.1.

**27.43.1** גַּל אֶל-ה' יִפְלֹטְהוּ יִצִּילָהוּ כִּי חָפֵץ בּוֹ (gôl êl-'h ye-phal-tei' hu, ya-tzil-ei' hu ki khâ-pheitz' bô) ...**[He who] is rolling toward ha-Sheim, He will provide-refuge for him, He will rescue him because He takes pleasure in him**... according to MT, *Tehilim* 22:9, from which this *pâsuq* is quoting. גַּל (gôl; rolling) is used in the sense of being committed (cf. *Tehilim* 37:5 and *Mishlei-Shlômôh* 16:3). This also alludes to circumcision (cf. *Yehôshua* 5:2-9).

Though there are several variations, the Greek basically reads πεποιθεν επι τον θεον ρυσασθω νυν ει θελει αυτον (pepoithen epi ton Th-e-o-n rusastho nun ei thelei auton; He has trusted / believed upon G-o-d, let Him rescue now if he wants him).

**27.45.1** וּבִשְׁעָה הַשְּׁשִׁית חָשַׁךְ הָעוֹלָם (uv-shâ-âh' ha-shish-it' hêkh·shikh' hâ-ô·lâm' ; and in the sixth hour the world-age [pop. world] darkened), απο δε εκτης ωρας σκοτος εγενετο εως ωρας ενατης (apo de ekteis oras skotos egeneto eos oras enateis; and from the sixth hour it became dark until the ninth hour), ...**The [sky] became darkly overcast from noon until 3:15 P.M.**... *secundum Ms. Or. Rome #53* and the earliest extant source mss. (Greek), respectively.

“The sixth hour” was based on 12 equal parts / hours of daylight. Thus, it was mid-day.

*EB* reads: ולשעה ששיית נעשו חשוכות בכל העולם ויעמדו עד שעה תשיעית (ul-shâ-âh' shish-it' na-as-u' kha-shukh-ôt' be-kôl hâ-ô·lâm' ve-âm-du' ad shâ-âh' te-shi-it' ; and toward the sixth hour they were made dark in all the world-age / world and they stood until the ninth [hour]).

Επι πασαν την γην (epi pasan tein gein; upon all of the land), as found in the other mss., is absent in *8\**. The Hebrew counterpart, הָאָרֶץ (hâ-âr' êtz), often implies Israel. Cf. *Âmôs* 8:9; *Yirmeyâhu* 15:5-9.

“The ninth hour” (of 12 equal parts / hours of daylight) is calculated for 30 degrees north latitude at the *Pêsakh* season. This yields 12 equal increments of approx. 63 min. 45 sec. each.

Cf. “darkness” in *Âmôs* 8:9-10 and note 24.33.1. While this could refer to some kind of volcanic dust, etc., none are known to have occurred at this time. In Israel, the rainy season, when one expects a dark overcast sky, is in the winter, from *Sukôt* to *Pêsakh*. For the whole area to be overcast with rainclouds after *Pêsakh* is not rare, but not typical. Unlike other parts of the world, heavy overcast is unusual in Israel from *Pêsakh* to *Sukôt*. Sandstorms bringing visibility to near zero and turning the day into twilight amber is also possible during this season. British Foreign Secretary Cook’s debacle in Israel in 1998 occurred during such a sandstorm.

**27.46.1** וּבַחֲשִׁיעֵי צַעַק אֵלֵי, אֵלֵי, לָמָּה עֲזַבְתָּנִי? (u-va-te-shi-i' tzâ·aq', Eil-i', Eil-i', Lâm' âh a·zav-tâ' ni; and in the ninth [hour] he shouted, My Eil, My Eil, Why have you forsaken me?), Περι δε την ενατην ωραν ανεβοησεν ο Ι-η-σ-ο-υ-ς φωνη μεγαλη λεγων (peri de tein enatein oran aneboe-isen o I-ei-s-o-u-s phonei megalei legon [transliteration of Hebrew followed by translation of Hebrew into Greek]; and about the ninth hour *I-ei-s-o-u-s* shouted out in a great voice saying [Hebrew quote transliterated into Greek letters followed by translation of Hebrew into Greek]), ...**Then, about 3:15**

**P.M., Yehôshua** shouted [*Tehilim* 22:2]: אֵלֵי, אֵלֵי, לָמָּה עֲזַבְתָּנִי? (Rosenthal, p. 125) and the earliest extant source ms. (Greek), respectively.

*Nitzâkhôn Yâshân* #5 cites the MT quotation, embellished with a polemic story.

*NY* #188 and *Ms. Or. Rome* #53 (Rosenthal, p. 130) cite the MT quotation as indicating *Yehôshua* was afraid.

*EB* reads: ש"ו צעק בקול גדול אומר בלשון הקודש (Ye-sh"u' tzâ-aq' be-qôl gâ-dôl' ô-meir' bil-shôn' ha-qô' dêsh [Hebrew citation]; *Yesh"u* shouted in a great voice saying in the holy tongue / language: [citation from MT]).

This quotation is the opening phrase of *Tehilim* 22. The mangling of the transliteration in the Greek mss. is witness to the lack of proficiency of the non-Jew early Christians, and to the Hebrew of the original ms. Any suggestion that the *pâsuq* was being translated into Aramaic, rather than simply quoted, is without merit.

#### 27.46.2 ...Why have you abandoned me...

*Yehôshua* quotes the opening *pâsuq* of *Tehilim* 22, flagging the prophetic words of the author of *Tehilim* describing the death of the *Mâshiakh*. Cf. also *Yeshayâhu* 53 & *Dânieil* 9:25-26.

#### 27.47.1 ...Eiliyâhu... de-Judaized to 'Elijah.'

27.49.1 הניח (hei-ni' akh; put at rest), ἀφίημι (afeimi; let be), ...**Let... be...** Cf. 26.28.2. This phrase is absent in *EB*.

27.50.1 יצאה נשמתו (yâ-tzâh' nish-mâ-tô' ; sent forth his breath / soul; a Hebrew idiom meaning "breathed his last breath"), ἀφῆκεν τὸ πνεῦμα (afeiken to pneuma; let go his spirit), ...**exhaling his last breath...** The Greek is from the earliest extant mss. נשמה means both breath (ne-shim-âh') and 'soul' (ne-shâm-âh'). This preserves a conspicuous Hebrew idiom corroborated by the accounts in *Ky-Mr.* (15:37, 39) and *Ky-Lu.* (23:46) which use the verb ἐκπνεω (ekpneo, exhale), describing exhaling one's spirit. Cf. also notes 1.18.6 and 26.28.2.

*Dânieil* 9:26 prophesied that the *Mâshiakh* would be killed <sup>24</sup> 483 years after *Artakhshast's* [Artaxerxes'] edict to rebuild the *Beit-ha-Miqdâsh* –

issued circa B.C.E. 453. 483 years into the future from B.C.E. 453 is C.E. 30!!!

*Yaaqôv* worked a "week" each to marry *Leiah* and *Râkheil*. Scriptures tell us that each of these "weeks" were actually seven years. Each day represented one year. *Dânieil* uses these same "weeks."

*Dânieil* prophesies concerning 70 "weeks," (7-yr.-periods).<sup>25</sup> These 70<sup>26</sup> "weeks" are broken down into 3 groups: (7 + 62)<sup>27</sup> + 1.<sup>28</sup> The seventieth week is very different, described separately from the other two groups and itself broken down into halves.<sup>25</sup> This "Seventieth week of *Dânieil*" either begins after an indeterminate intermission or equates to an indefinite period (instead of 7 years) to be comprehended at some future time.

(7 weeks + 62 weeks) = 69 "weeks." (sevens) of years, or 49<sup>29</sup> + 434<sup>30</sup> = 483<sup>31</sup> years to the 'cutting off' of the *Mâshiakh*. 483 years after B.C.E. 453 yields 30 C.E!

This same *pâsuq* prophesies that the Romans, "the people of a prince that shall come," would then "destroy the city and the sanctuary" – clearly referring to 70 C.E. *Dânieil* is another prophecy defining the time "window," in which the *Mâshiakh* was required to come, a window long since closed forever. Cf. note 23.8.4.

27.51.1 פרכת (pâ-rôkh' êt; curtain), καταπετασμα (katapetasma; veil or curtain), ...*pârôkhêt*... These terms correspond in *LXX*. In the *Mishkân* and *Beit-ha-Miqdâsh* this "curtain of indigo, purple and crimson," with designs of *keruvim*, separated between the *Qôdêsh* and the *Qôdêsh ha-Qôdâshim* (*Shemôt* 26:33).

According to the 1<sup>st</sup> century Jewish historian Flavius Josephus,<sup>32</sup> this was a Babylonian curtain of fine texture. The פרכת was embroidered with all of the mystical symbols of the universe (except living creatures, *âsur*<sup>16.19.3</sup> according to *Tôrâh*). These included depictions of astrological signs and curious flowers. Embroidery of *tekheilêt* (indigo / denim),<sup>33</sup> royal purple<sup>34</sup> and crimson<sup>35</sup> garnished the *pârôkhêt*.

The outer פרכת was drawn open to afford a view into the Sanctuary Holy Place from the Court of

*Yisrâeil*. Its dimensions, given by Josephus, matched that of the door (11.4 m high by 7.3 m wide).

This *pâsuq* in *NHM*, however, is apparently referring to the inner פרכת, which would have been smaller. The Holiest Place was only 10m high, and the entrance door was considerably smaller. Both פרכות (pâ-rôkh·ôt') were similar in material and pattern.

In modern prayer in the *Beit-ha-K'nêsêt*, the פרכת of the *Arôn Qôdêsh* parallels the inner curtain of the *Beit-ha-Miqdâsh*. This פרכת often opens from the middle – as if it had been split down the middle. Cf. *Shemôt* 26:31-15 & 30:6; 36:35; 40:3; *Va-Yiqrà* 4:6,17; 16:2, 12, 15; 21:23; 24:3.

**27.51.2 ...[lintel]...** Jerome (340-420 CE) records: “But in the [account] which is written in Hebrew characters we read not that the veil of the [*Beit-ha-Miqdâsh*] was rent, but that the lintel of the [*Beit-ha-Miqdâsh*], of wondrous size, collapsed.” Cf. endnote to note 2.15.1.

**27.52.1** והקברים נפתחו ורבים מישיני אדמת עפר קמו (ve-ha-qe·vâr·im' niph·tekh·u' ve-rab·im' miy·shein·ei' ad·mat' â·phâr' qâm' u; and the sepulchers were opened and many who slept in the dusty soil arose), και τα μνημεια ανεωχθησαν και πολλα σωματα των κεκοιμημενων αγιων ηγερθησαν (and the sepulchers were opened and many bodies of saints [*tzadiqim*] who had fallen asleep were raised), ...**The sepulchers were [broken] open and Yeshayâhu 26:19) ‘your dead were enlivened; my corpse shall arise’...** according to *EB* and the earliest extant source mss. reconstructed using *Yeshayâhu* 26:19 upon which they are based. Cf. also *Dânieil* 12:1-3.

Jews who doubt an enlivening follow Greco-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> ideology, not rabbinic Judaism. Rejection of an enlivening was distinctive to the Hellenist-Roman Pseudo-*Tzedôqim*<sup>3.7.2</sup> as contrasted with rabbinic *Perushim* or *Khasidim-Tzedôqim* of *Qumrân*. In the *Amidâh*, Orthodox Jews pray: ברוך אתה ה' מחיה המתים (bâ-ruk' at·âh' 'ה me·khai·yêh')

ha-meit·im' ; May You be blessed 'ה, Restorer of life to the dead).

Most of the non-Orthodox Jews who doubt enlivening would admit the Creator. The argument against enlivening is then confuted via *reductio ad absurdum*:

א. Premise #1: There is no life except by the Creator.

ב. Premise #2: The Creator is unable to give life.

ג. Conclusion: There is no life.

ד. The existence of life disproves, by contradiction of the premises, non-resurrectionists and exposes faults in their logic.

Admitting “primordial soup,” even matter or any kind of radiation or Prime Force, testifies to its creation – by a Creator. Until scientists are able to demonstrate the creation of life from nothing, the very existence of life testifies to the ability of the Creator to give life to His creations. Creation of the universe governed by His laws of physics and mathematics implies that these laws are perfect – implying never in need of change or supersession – attributes consistent with their Author.

Just because these phenomena often operate above human comprehension doesn't justify the arrogant human assumption that the Perfect Creator must resort to supernaturally violating His own Perfect Laws just because some human doesn't grasp it.

“Nothing” doesn't occur in the known universe. “Nothing” is non-spatial; it cannot even occupy (or fill) space. Outer space, for example, is a plenum “soup” conducting waves of radio, light, gravitation, Superstrings (according to conjecture) and other waves and forces. We challenge deniers of the Creation / Creator to even describe and produce “nothing” with scientific precision, much less bring matter, energy, life or a “Big Bang” from it. While scientists recognize the pre-existence of some indefinable force or cause underlying the “Big Bang,” pseudo-scientific deniers of the Creation / Creator do not concern themselves with such disciplined reasoning. Assuming anything at all in this case, when nothing must be assumed instead, constitutes *petitio principii*. To be scientifically credible, deniers of a Creator / Creation must:

◇ pull a perfect vacuum

- ◇ on a non-space,
- ◇ at absolute zero,
- ◇ shielded from all radiation,
- ◇ isolated from all matter and forces (including gravity and unknown forces – a logical impossibility),
- ◇ and then demonstrate the emergence of life from it.

“That [*Ēlôhim*] can [enliven / revive] the dead is one of His praises: ‘I slay and [enliven]; I wounded and I will heal’ (*Devârim* 32:39; cf. *Pesâkchim* 68a for the argument that death and life of the same person is meant); ‘*h* slays and [enlivens]; He brings down to *Sheôl* and raises up’ (*Shmueil Âlêph* 2:6; cf. *Melâkchim Beit* 5:7).” The same persons who deny the viability of *Yehôshua*’s enlivening (pop. resurrection) often claim to accept the truth of the *Tan”kh* – yet ignore the instances of enlivening given “through the acts of [*Eilyâhu*] and [*Ēlishâ*] (*Melâkchim Âlêph* 17:17ff; *Melâkchim Beit* 4:18ff).”<sup>13</sup>

Enlivening is not without precedent. Neither should it be unexpected that the *Mâshiakh*, empowered by ‘*h*’, would resurrect the dead, nor that he would be resurrected by ‘*h*’. Cf. *Dânieil* 12:1-3; *Te-hilim* 30:4; 49:16; 71:20; 103:4-5; 143:11; *Yeshayâhu* 26:19; 38:17ff; 53:8ff; *Yekhêzqeil* 37:1-14; the tenth *pârâshâh* of *Mishnâh Sanhedrin* with *Yeshayâhu* 60:21. Life in העולם הבא (*hâ-Ô-lâm’ ha-bâ’*), the world to come, refers to the enlivening.

Further, both Jewish Sages and Orthodox Jewish commentators agree that the examples of symbolic re-enlivening of the patriarchs *Yitzkhaq* and *Yaaqôv*, as well as of *Yôseiph*, all demonstrated cogently that death need be neither physical nor actual, much less meet any modern clinical definition of brain death, in order to experience and confirm re-enlivening. The only logical, reasonable and Biblically compatible expectation of the *Mâshiakh*, therefore, is that he would follow, continue and extend their examples; not introduce into Judaism the pervasive pagan mythological concept which had been around since the Pharaohs; paganism from which *Avrâhâm* had extricated himself and his posterity.

At least until the *Mâshiakh*, the paragon of messianic re-enlivening, known throughout the world of religious Jews of all eras, was the עקידה (*a-qeid-âh’*; binding) of *Yitzkhaq* (*Be-Reishit* 22.9ff). “Indeed *Yitzkhaq*’s life after the עקידה was different in more than a symbolic way.”<sup>36</sup>

“When the sword reached [*Yitzkhaq*’s] neck, his [*nêphêsh*] left him. When [*ha-Sheim*’s] voice came from between the two כרובים (*kruv-im’*; sphinxes, corrupted to “cherubim”) telling [*Avrâhâm*] not to harm him, his [*nêphêsh*] returned to his body... *Yitzkhaq* experienced the resuscitation of the dead and said מחיה המתים , ברוך אתה ה’ , [bâ-rukhh’ at-âh’ ha-Sheim’ , me-khay-eih’ ha-meit-im’ ; Blessed are You, *ha-Sheim*, Who enlivens the dead] (*Pesiqta de-Rabbi Eliezer* 31).<sup>36</sup>

“As the *Zôhar* says, the letters of צחק (*yitz-khaq’*) form the words קץ חי (*qetz khai*; the termination of life). *Yitzkhaq*’s earthly life had truly come to an end. Only the word of [*ha-Sheim*] brought his [*nêphêsh*] back to him. He blessed [*ha-Sheim*] for having given him the gift of life anew. As *Vilna Gaon* comments, the second blessing of the *Shmônêh Êsreih*, מחיה המתים (*me-khay-eih’ ha-meit-im’*; Who enlivens the dead), represents *Yitzkhaq*’s who had, indeed, come back to life. His new life was a gift of [*ha-Sheim*]; his mortal life had truly ended. Thus, the intention of *Avrâhâm* and *Yitzkhaq* to offer everything to [*ha-Sheim*] became fulfilled. The *Yitzkhaq* who walked away from the עקידה was not the same one who had come to it. He was even greater than he had been earlier for he had given his life as a gift to [*ha-Sheim*]. That earlier life, the earthly one before *Yitzkhaq* became a sacrifice, merged with the ashes of the ram, ashes that never leave the notice of [*ha-Sheim*] (*Harav Moshe Shapiro*).”<sup>36</sup> The argument that the *Mâshiakh* couldn’t satisfy a similar role to *Yitzkhaq* (who was, by the way, careful examination reveals to be a 37 year old adult at the עקידה, not a child as popularly misrepresented in Christianity)<sup>37</sup> brazenly contradicts classical Judaism of the millennia. The עקידה was the by which *Avrâhâm* and *Yitzkhaq* both offered no less to the true Creator than surrounding pagans offered to their

g-o-d-s from at least the time of the Pharaohs: their firstborn son.

It was through the miracle of the עקידה that *ha-Sheim* revealed to *Avrâhâm* and *Yitzkhaq* that human sacrifice wasn't the Way to serve Him – but that the commitment to serve Him can be no less complete. If, upon surveying surrounding religions, you find that your commitment to serve Him is less than that of Mormons, J-e-h-o-v-a-h's Witnesses, Muslims, etc. then you must apply this lesson from the עקידה.

*Yaaqôv* provides another example of messianic re-enlivening. Both Jewish Sages and Orthodox Jewish commentators recognize that the struggle between *Yaaqôv* and the שׂר (ish; man, i.e., *Eisâv*, who, as a patriarch of his own clan was also an אֵל [eil; representative of g-o-d / noble],<sup>38</sup> *Be-Reishit* 32.25) was prescient of attempts in later eras to harm his posterity. “Specifically, this referred to the Jews of the ‘generation of religious persecution’ during the reign of Hadrian [117-138 C.E.], the Roman Emperor who crushed *Bar-Kôkhva*'s revolt [who made it a capital offense to spread *Tôrâh* and Judaism].”<sup>39</sup> In prevailing over *Eisâv* and his view of g-o-d-service which had assimilated into the religion of his pagan Kenaanite wives, the name ישראל (yis-râ-eil' ; he shall establish himself as a שׂר (*sar*; noble) with אֵל [*Eil*], he shall ennoble himself with *Eil*) was conferred upon *Yaaqôv*. In this, *ha-Sheim* conferred upon *Yisrâeil*, in both senses of the word, a new *nêphêsh* – re-enlivenment in a second life.

*Yôseiph Bêh-Yisrâeil* is the classic messianic paradigm of the unacknowledged savior of Israel sold into bondage and death, thought dead by Israel, yet rising from the death of both pit and dungeon, to become the savior of Israel (cf. *Be-Reishit* 37.5ff and note 11.25.0).

Therefore, insistence upon a pagan and mythological magic and supernatural “resurrection” totally inconsistent with these precursors of the *Mâshiakh* and *Tôrâh* teachings of re-enlivenment is, to redundantly state the obvious, contrary to *Tôrâh*. That necessarily means that such pagan teaching is impossible for a genuine *Mâshiakh*. Re-enlivenment in *ôlâm hâ-bâ* isn't physical and, consequently, logi-

cally cannot be demonstrated by returning to physical life. Quite the opposite, if *Yesh"u* had come back from physical death to return to physical life again actually rather than symbolically it would prove a repetitive transmigration of souls doomed to recycle over and over in this physical earth for all eternity – contradicting *ôlâm hâ-bâ* of *Tôrâh*! Those who proclaim salvation of Christian resurrection, being dependent upon pagan mythologies, are, therefore, actually without hope of eternal life in the Presence of *ha-Sheim* in *ôlâm hâ-bâ*. Ironically, detractors who noticed that the documentation suggests that *Yehôshua* was merely in a coma from which he later (at least partially) recovered while in the sepulcher have, in bringing the account into agreement with the examples of the patriarchs, inadvertently supplied the most *Tôrâh*-compatible support of *Yehôshua* as the legitimate *Mâshiakh* of *Tan"kh*!

The enlivening of *Yehôshua*, therefore, can only be understood as confirming and promulgating the examples and teachings concerning re-enlivening and *ôlâm hâ-bâ* introduced by the patriarchs. In this there is neither inconsistency, nor paganism, nor dependence upon magic prohibited in *Tôrâh*, nor contradiction in logic of a Perfect Creator having to resort to supernatural contradiction of His own physical laws, nor Displacement Theology / super-sessionism, nor any new religion, nor miso-Judaism, nor displacement of the *Tan"kh* by a contradictory “New Covenant” (cf. *Atonement In the Biblical 'New Covenant'*).

Reform Judaism, in its Pittsburgh Platform, expressly stated that it rejects belief in bodily enlivening as well as the idea of *Gei-Hinôm*.<sup>13</sup> Some circles of modern Judaism have tended to disaffirm the Creator's power by conceptualizing the principle of enlivening. These are not legitimate expressions of *Halâkhâh*<sup>7.1.1</sup> (Judaism).

*Tan"kh*, and the Jewish festivals, envisage two enlivenings of the “firstfruits” of Jews:

⌘. *Ômêr Reishit*, the “First Sheaf” (sing.) of barley, presaged by both *Yitzkhâq* and *Yôseiph*; and

ז. *Yôm ha-Bikurim*, “Day of Firstfruits” (plur.) of the wheat harvest, (an alternate name for *Shâvuôt*, “weeks”; q.v. *Shemôt* 28:26).

The name of this second festival, “weeks,” separating the two enlivenings, should recall to mind the “weeks” of *Dânieil*.

This first enlivening (q.v. note 28.7.1), between the 20<sup>th</sup> and 24<sup>th</sup> of Firstmonth, was the “*Ômêr Reishit*.” Cf. also notes “*Ômêr Reishit*” 27.1.0 and “*Gan Eidên*,” 10.28.2. The second enlivening, corresponding to *Shâvuôt*, is prophesied to occur sometime after the *Shôâh* (q.v. *Dânieil* 12:3), upon the return of the *Mâshiakh*.

A couple of criticisms raised by *Rav Tovia* Singer need to be addressed here.

**“Since this enlivening isn’t mentioned in Josephus or the other “Gospels” isn’t it more likely a fabrication?”**

Josephus not only didn’t mention that the *Tzedôqim* recognized the Oral Law, he gave the opposite impression in his writings. Does that mean it’s more likely that the rabbis fabricated the idea of Oral Law? Both are *ignoratio elenchi*. *Qumrân* scroll 4Q *MMT* shows that the impression Christians interpret from Josephus in this regard is 180° in error.

Orthodox *Halâkhâh* requires belief in the enlivening. One of the blessings in the *Amidâh* praises *ha-Sheim* who raises the dead. So insinuating that this enlivening account stretches credulity is a logical straw man. The only valid issue is whether this account fits Scriptural criteria, which *Rav* Singer hasn’t disputed and cannot credibly dispute.

The earthquake is no mystery, and neither is the breaking open of many sepulchers during an earthquake. Neither is it surprising that one interpretation would be that many *nephâshôt* were raised while an opposite interpretation that it was merely an earthquake. Such arguments have raged between religious and secular Jews at least since the *Yetziâh*.

To the contrary, the Pseudo-*Tzedôqim* who had posted their own sentries at *Yehôshua*’s sepulcher – and most assuredly the Roman occupiers who had executed him for rivalling Caesar – would have suppressed this news at all costs, fearing the personal wrath of Caesar; precisely what we find recorded.

This is also corroborated in the Romans campaigns to entirely wipe out the Davidic genealogies – though the only Davidic genealogy to survive was that of *Yehôshua*. All non-Roman accounts were obliterated.

Contrary to *Rav* Singer, it would have been nothing short of a colossal miracle to transpire any other way.

**“Reports of people seeing *Yehôshua* are comparable to reports of people seeing the Virgin Mary.”**

Is it not true that the *Tôrâh* was handed down by *ha-Sheim* despite the fact that reports of one man (*Môshêh*) is even less verifiable than reports of countless people seeing the Virgin Mary? Would *Rav* Singer accept that, by his own reasoning therefore, that the Virgin Mary is real while *Tôrâh* isn’t? Is it not true that *Môshêh*’s face shone, the dead man was resurrected when touched by the corpse of *Eiliyâhu*, etc. despite the fact that these, too, are comparable to reports of people seeing the Virgin Mary. *Rav* Singer’s argument is yet another *ignoratio elenchi*.

Most of all, *Rav* Singer overlooks the obvious (see note 28.1.4).

Furthermore, at the time, well before it was Christianized, both the Pseudo-*Tzedôqim* and Romans went to extraordinary lengths to suppress news of it. That this news survived such extraordinary attempts to suppress it, when the popular, politically correct, and safe thing to do was abandon it, testifies to those who stood by a truth against all odds.

**The disagreement whether *Yehôshua* was resurrected physically or only spiritually implies it was only fabricated.**

Any high school student should be able to see that this statement by *Rav* Singer is *non sequitur*. Given the plethora of Christian sects – comprising Roman pagans – which sprang up, any intelligent person would ask, rather, How could there not have been a disagreement over such a fundamental question? There was disagreement over nearly every other fundamental question. To use Singer’s logic, since Dead Sea Scroll 4Q *MMT* proves that there was the most intense disagreement over the Oral Law “implies” that the Oral Law “was only fabricated.”

**27.53.1** ויצאו מקבורתם ואחר שחיו (ve-yâtz-u' mi-ke-vur-ôt-âm' ve-a-khar' shê-khu-yu' ; and they went forth from their sepulchers after they were enlivened), και εξελθοντες εκ των μνημειων μετα την εγερσιν αυτου (kai ekzelthontes ek ton mneimeion meta tein egersin autou; and coming out of the sepulchers after his arousal), ...and they went forth from their sepulchers after they were enlivened... according to *EB* and the earliest extant source mss.

**27.53.2** באו בעיר הקדש (bâ' u bâ-Ir' ha-qô' dêsh; they came into the Holy City), εισηλθον εις την αγιαν πολιν (eiseilthon eis tein agian polin; coming into the holy city), ...coming into the Holy City... *Yerushâlayim* (not Rome), *secundum EB* and the earliest extant source mss.

**27.53.3** ונגלו לרבים (ve-nig-lu' le-rab-im' ; and were revealed to many), και ενεφανισθησαν πολλοις (kai enefanistheisan pollois; and were radiantly-manifest to many), ...and were revealed to many... according to *EB* and the earliest extant source mss. Cf. *Yekhêzqeil* 37:12-14.

**27.54.1 ...the Son of *êlôhim*...** It is not clear whether this statement is made by a Royal Italian Palace Guard (a Roman) or by a Hellenist Pseudo-*Tzedôqim* standing nearby. Likely, this statement was made by a Roman, then this is θεος (theos; *g-o-d* = *êl-ôh-im*' = *êlôhim* = "the *g-o-d-s*") and a "Divine Son," not *Êlôhim* = 'פ nor a son of His household in the Judaic sense. Note that the distinction between capital and lower case (*êlôhim* vs. *Êlôhim*) is strictly from context for convenience and has neither basis nor counterpart in the Hebrew.

"*G-o-d*" is derived from the "name of the *g-o-d* of fortune (occurring often in Phoenician and Aram. inscriptions...)" rather than Hebrew. A Roman, perhaps one of the earliest Christians, speaks this lone reference to *Yehôshua* being the "son of *g-o-d*." His statement reflects his Roman culture and pagan mythology – presaging Christianity. Cf. note *NHM* 3:17 and *Shemôt* 23:13; *Devârim* 12:3 and *Yehôshua* 23:7.

**27.56.1 ...*Miryâm* of *Migdâl* and *Miryâm* [*Bên-Dâvid*]...** Cf. *Ky-Mk.* 15:40 & notes 1.0.5 & 1.0.6.

**27.56.2 ...Mrs. *Bên-Zavdieil*...** Lit. "mother of *Zavdieil*'s sons." According to *Yn.* 19:25, "And standing around *Yehôshua*'s stake were his mother *Miryâm*, his mother's sister, and *Miryâm* of *Migdâl*." Thus, *Miryâm* the mother of *Yehôshua*, had a sister, *Mârtâ* (cf. note 26.6.1), *Yehôshua*'s maternal aunt, who was also present.

**27.57.0 ...Sepulcher...** Archaeology has demonstrated that this isn't the "Garden Tomb."

Rather, according to Barkay, *Yehôshua*'s sepulcher is more likely to be in the area of the "Tombs of the Kings." This area is located in the American Colony neighborhood, about 1 km north of the Old City.<sup>40</sup> According to Bahat, the site of both *Yehôshua*'s tomb and *Gôlgaltâ* is probably located beneath the Church of the Holy Sepulcher, in the Christian Quarter of the Old City.<sup>41</sup>

*Yôseiph* of *Rantis* was a member of the *Beit-Din* (cf. note 5.22.3). *Rantis*, at the place where *Devôrâh* had judged Israel, is located 15 km SE of *Pêtakh-Tiqvâh*. Since *Yôseiph* was a *talmid* of *Yehôshua*, one implication of this is that the relations between the *Netzârim* and the *Perushim* were better than popularly supposed. Another implication is that it is incongruous for the wealthy *Yôseiph* to hew his tomb adjacent to *Gôlgaltâ*. He would certainly have hewn his tomb in a more affluent area – the Tombs of the Kings. It isn't realistic to expect those at the Church of the Holy Sepulcher to subordinate their vested interests to scholarly opinion.

**27.57.1** רנתים (Ran-tis'), ...*Rantis*... on modern maps (cf. "*Ramâh*" in *EJ*).<sup>42</sup> *Rantis* is located 10 km east of the midpoint between *Pêtakh-Tiqvâh* and *Lôd* ("Lydda," which is the town near which *Bên-Guriôn* International Airport is situated). Cf. *Yeshayâhu* 53:9.

**27.57.2 ...a wealthy man from *Rantis* named *Yôseiph*...** Cf. *Ky-Mk.* 15:43.

**27.57.3 ...a talmid of Yehôshua...** Cf. *pâsuq* 57 & Yn. 19:38 and note 5.1.1.

**27.58.1 ...requested the body of Yehôshua...** Cf. *Devârim* 21:22-23.

**27.58.2 ...[it]...** το σωμα (to soma; the body), as found in *TR* based on a-3 and sy<sup>p</sup>, is not included *secundum* <sup>8</sup> and 8.

**27.59.1** וכרכו בכגד משי חשוב מאד (ve-kâ-rakh-ô' be-vêg' êd mêsh' i khâ-shuv' me-ôd' ; and wrapped / sandwiched it in a very important silk garment), σινδονι καθαρά (sindoni kathara; clean fine-linen-cloth), ...**wrapped it in a very elegant silk talit that was tâhôr...** *secundum EB* and the earliest extant source mss. Cf. notes “*tâhôr*” 5.8.1 and “*talit*” 9.20.2.

משי (mêsh' i; silk) is found in *Tan”kh* only at *Yekhêzqeil* 16:10 & 13 (but read also *pâsuq* 14).

The white garment worn on special occasions by *Ashkenazim* Jews today (but not by *Teimâni* Jews) is called a קיטל (qit' êl), a Yiddish term from the German *Qittel* (rhymes with middle, a frock or coat). It derives ultimately from Arab. *qutn, qutun* (=cotton). See כתנה (kut-nâh' ).<sup>43</sup> The latter is related to the Hebrew terms for linen or flax and “dress shirt,” or “dress frock.” *Qittel* refers to a white linen robe / burial shroud worn by *Ashkenazi* Jews for special religious occasions.

Occasions for which some *Ashkenazim* wear a *qittel* may include their wedding, *Yôm Teruah*,<sup>44</sup> *Yôm Kipur*, the *Seidêr Pêsakh*,<sup>45</sup> and the festivals<sup>46</sup> of *Sukôt* and *Shâvuôt*. Only European (*Ashkenazim*) Jews are buried in their *qittel*.

*Teimânim* don't wear a *qittel*. However, on some of these occasions, some *Teimânim* wear white clothes of ordinary style. *Teimânim* are covered in their *talit* for burial.

During the *Beit-ha-Miqdâsh ha-Sheini* era, Jews wore a white garment more frequently – for all the festivals, *Shabât* and all solemn occasions.<sup>47</sup> *Talit* and *qittel* are modern terms probably referring to the אדרת (a-dêr' êt; poncho, q.v. *Melâkhim Beit* 2:8, 13, 14) and כתנת (ku-tôn' êt, linen shirt-robe, q.v.

*Va-Yiqrâ* 16:4), respectively. (See, again, note “*talit*” 9.20.2.

Σινδων corresponds through *LXX* to the Hebrew סדין (sâ-din' ), linen bed sheet or undergarment. “[Together with Aram. סדינא, prob. borrowed from Akkad. *sahddinu* (=linen undergarment), which itself is a Sumerian loan word.]” Cf. *Shôphtim* 14:12-13; *Mishlei-Shlômôh* 31:24; *Yeshayâhu* 3:23.

Contary to early – premature and biased – scholarly speculation and recent attempts to resurrect it, scientific testing has demonstrated conclusively that the Shroud of Turin isn't genuine.<sup>48</sup>

**27.60.0** קבר (qêv' êr; sepulcher), μνημειον (mnhmeio; sepulcher), ...**sepulcher...** *secundum EB* and the earliest extant source mss. (Greek), respectively. Cf. also 27.61.1 and note that the distinction is artificial, existing only in the Greek and not in the original Hebrew.

**27.60.1 ...that he had hewn...** This sepulcher is described as new – fixing it to the era of the *Beit-ha-Miqdâsh ha-Sheini*. Moreover, “he” had hewn it.<sup>49</sup>

**27.61.1** קבר (qêv' êr; sepulcher), ταφος (taphos; tomb), ...**tomb...** *secundum EB* and the earliest extant source mss. (Greek), respectively. *Pâsuq* 61 is not included according to *EB*, however the correlation holds in all of the other instances of ταφος (*NHM* 23.27, 29; 27.64, 66 and 28.1). Cf. also 27.60.0 and note that the distinction is artificial, existing only in the Greek and not in the original Hebrew.

**27.62.1** וממחרת הפסח (u-mi-mâ-khâr-ât' ha-Pês' akh; and the morrow after *Pêsakh*), Τη δε επαυριον ητις εστιν μετα την παρασκευην (Τη δε επαυριον eitis estin meta tein paraskeuein; on the morrow which is with the preparation), ...**the next day after the Seventh Day of Khag ha-Matzôt, Firstmonth 22, which is after the preparation...** The English and Greek follow *EB* and the earliest extant source mss., respectively. The English reconstructs the date. If *EB* were accurate, rather than converging with Church interpretation,

the day after *Pêsakh* is impossibly anachronistic – necessarily meaning that either *Yehôshua*'s tomb was discovered empty days before he was executed or that he conducted the *Seidêr* from his tomb and while dead.

Preparation includes fixing meals in advance, setting a festive table, etc. to properly honor the Observed *Shabât*.<sup>50</sup>

This Observed *Shabât* (*Shabâtôn*; cf. *Va-Yiqrà* 23:8), the Seventh Day of *Matzôt*, occurs on the 21<sup>st</sup> of Firstmonth.<sup>1.18.1</sup> That year it fell on *Yôm Khamishi*<sup>12.1.1</sup> (q.v. *NHM* 28.1.2), the day after *Yehôshua* was executed. According to *EB*, this was the next day “from the morrow of *Pêsakh*,” which can only mean the next day after the Seventh Day *Shabât* of *Pêsakh*. The entire week is (wrongly) termed *Pêsakh* week. It should be called the Week of *Matzôt*, (Unleavened Crackers).

**27.63.1** κυριε (kurie; O lord), ...**O lord**... the vocative form of κυριος (kurios; lord).<sup>51</sup> Note that a Roman is being addressed. Therefore, this wouldn't be in Hebrew. Cf. also notes 22.43.2 and 12.8.1.

**27.64.1** αυτου (autou), ...**[his]**... is not included *secundum*  $\aleph$  and  $\beta$ . It is included in *EB* and is clear from the context.

**27.64.2** ...**coming**... νυκτος (nuktos; by night), as found in *TR* based on sy<sup>p</sup> and later mss., is not included *secundum*  $\aleph$ ,  $\beta$  and a-3.

**27.65.1** ...**make it as secure as you see [fit]**... A non-canonical “gospel” adds here, “The [Judaic]

Gospel: And he delivered to them armed men that they might sit over against the cave and guard it day and night.”

Rabbi Tovia Singer asks here, “If the guards weren't sent to the tomb until sometime on S-a-t-u-r-day..., how do we know that the body wasn't removed on F-r-i-day night or early S-a-t-u-r-day morning?”

Why doesn't Singer demonstrate, credibly, that the body was removed and provide evidence which is more compelling than the existing evidence of the source texts? Where is any evidence whatsoever supporting Singer's assumption? Why would any intelligent person prefer Singer's totally unfounded presumption which contradicts available evidence?

How do we know that the 10 plagues and the *Yetziâh* aren't just a legend? That *Tôrâh* is true? Blind faith which defies logic and science? Should everyone, then, be fated to blindly follow their faith and die in the faith they happened to be born into? That's all religion, including Judaism and *Tôrâh*, is? The intelligent individual applies logic and science and respects the weight of available evidence. Aside from the obvious fact that observant Jews wouldn't be going to the cemetery on *Shabât*, Rabbi Singer is entirely unaware that the execution took place on a *Yôm Shlishi* (3<sup>rd</sup> day of the week; see notes 27.1.1, 27.2.0 and 28.1.2). Depending on Christian interpreters, Rabbi Singer is also unaware that the Jewish Sentry Guards, posted “the next day” occurred on the *Khag* (see notes 27.62.1, et al.). Given the anxiety of the Pseudo-*Tzedôqim*, this could only have been minutes after the burial – when *êrêv* had already begun *Shabât*.

<sup>1</sup> See more complete time breakdown in notes 12.1.1 and 28.1.2. Cf. also article *How It Came About: From S-a-t-u-r-d-a-y to S-u-n-d-a-y* by Samuele Bacchiocchi in the *Biblical Archaeology Review*.

<sup>2</sup> Πληροφορεισθω (pleirophoreistho) derives from pleiro, fully, and phoreistho, to carry.

<sup>3</sup> *Yirmeyâhu Bêh-Dâvid*, *The Netzârim Reconstruction of VI Shâul* (unpublished).

<sup>4</sup> Josephus records such an illegal *sanhedrin* in the subsequent conviction and execution of *Yehôshua*'s brother, *Yaaqôv*. Josephus records (*Ant.*, IX:1): “as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done. ... for that which [*Anan Bêh-Anan*, the *Kôhein ha-Gâdôl Tzedôqi*<sup>3.7.2</sup>] had already done [in killing *Yaaqôv*] was not to be justified. ... went also to meet [Roman procurator of *Yehudâh*] Albinus... and informed him that it was *not lawful* for *Anan Bêh-Anan* to assemble a *sanhedrin* without his consent.” Some scholars think that *Anan Bêh-Anan*, *Kôhein*

*ha-Gâdôl* for only three months in 62 C.E., may have been the “Priest of Wickedness” of the Dead Sea Scrolls.<sup>a</sup> See also note 4.1.1.

a. “*Anan*, son of *Anan*,” *EJ*, 2:919.

<sup>5</sup> לִשְׁכַת הַגִּזְזִית (*lish·kat' ha-Jâz-it'*; Chamber of Hewn Stones), “Temple,” *EJ* 15:968 and Chill, p. 67.

<sup>6</sup> עֹרֶת- (Êz·rat' -; area, pop. “court of”).

<sup>7</sup> עֹרֶת יִשְׂרָאֵל (*Êz·rat' Yisrâeil*), Israel Area, pop. the “Court of Israel.”

<sup>8</sup> Klein's, p. 127.

<sup>9</sup> *Yigâeil Yâdin*, *The Temple Scroll (Yerushâlayim: Israel Exploration Society, The Institute of Archaeology of the Hebrew University of Yerushâlayim, The Shrine of the Book, 1983)*, I.224.

<sup>10</sup> George Lamsa, *Gospel Light*, p. 150.

<sup>11</sup> Lit. is good in your eyes,” a Hebrew idiom meaning “if you like.”

<sup>12</sup> וַיִּשְׁקְלוּ (*va-yish·qel-u'*; and they weighed) is from the same root, שָׁקַל, as *shêqêl*.

<sup>13</sup> יָקָר (*ya·qâr'*; dear, precious).

<sup>14</sup> אֶדְרִי (*êd' êr*) is used in only one other passage in *Tan"kh*, *Mikhâh* 2.8, referring to a valuable mantle. אֶדְרִי is related to אֶדְרִית, also meaning mantle.

<sup>15</sup> “י” refers to י, not *Zekharyâh* nor, by extension, *Yehôshua*.

<sup>16</sup> יְקָרִי מֵעֵלֵיהֶם (*yâ·qar' ti mei-al-ei-hêm'*), lit. “I was dear [or precious] from above them.” This construct, יְקָרִי followed by the preposition מֵ (mei-...; from ...), is found only at *Mishlei-Shlômôh* 25.17 where Artscroll translates it “scarce”; in the sense of “let your feet be precious in your companion's house.” The idea of this construct that “precious from” = more precious than... In *Mishlei*, this refers to making your presence (feet) more precious (because of their scarcity) to your neighbor than any dust or bother you might bring into his house, etc.

<sup>17</sup> “Treasure, Treasury”; *EJ*, 15:1360.

<sup>18</sup> *Bereishis* (22:6), Artscroll, 1a:794.

<sup>19</sup> *Bereishis*, Artscroll, 1a:662

<sup>20</sup> Cf. *Devârim* 27:15-26; 28:15-69; *Va-Yiqrâ* 26:14-46.

<sup>21</sup> *Shâul* consistently taught that “us” – us and not *gôyim* – referring to *baalei-teshuvâh*; penitent Jews who have forsaken disobedience of *Tôrâh* and returned to halakhic *Tôrâh*-observance. This is the essence of forgiveness, which is identical to the transferral of the curse to a scapegoat, reminiscent of *Yôm Kipur*.

<sup>22</sup> *EJ*, “Hemlock,” VIII, 322.

<sup>23</sup> Josephus, *Ant.*, xx, ix, 1.

<sup>24</sup> יִכְרַת מִשִּׁיחַ (*yi·kâr·eit' mâ·shi' akh*), “the *Mâshiakh* will be cut off,” *Dânieil* 9:26.

<sup>25</sup> Q.v. *Dânieil* 9:24.

<sup>26</sup> Attempts to interpret this passage as a 70 year period plus another 70 year period ignore the obvious, and historic, sense of the passage: (9:24) 70 weeks are decreed: (9:25) from the edict of *Artakhshast'* to a *Mâshiakh* is 7, and then (i.e., plus) 62 weeks. (9:26) Then the *Mâshiakh* will be cut-off by the Romans who will destroy *Yerushâlayim*. Historical experience then demonstrates that the final “week” is, therefore, separate and different from the others. (9:27) This Roman form of government (Roman democratic republicism and / or Roman Christianity) will then form an alignment with many in the final week. The Holocaust (*Yaaqôv's* Trouble) is prophesied to occur during the first half of this final week.

<sup>27</sup> Q.v. *Dânieil* 9:25.

<sup>28</sup> Q.v. *Dânieil* 9:27.

<sup>29</sup> 7 weeks x 7 years / week.

<sup>30</sup> 62 weeks x 7 years / week.

<sup>31</sup> 69 weeks x 7 years / week.

<sup>32</sup> Josephus, *Ant.* VIII, iii, 3; and *Wars* V, v, 4.

- <sup>33</sup> Q.v. note *NHM* 9:20.1.
- <sup>34</sup> Πορφύρα (porfura; the “purple” mussel; *Murex trunculus*) corresponds to אַרְגַּמָּן (ar-gâ-mân’), fuchsia / magenta. Q.v. also Aramaic אַרְגַּמָּא (arj’vâ’nâ’) *Dânieil* 5:7, 16, 29 and *Trans.* 16:14.
- <sup>35</sup> Κόκκινος (kokkinos), paralleling the Hebrew תוֹלַעַ (tôl-âh’; worm, particularly the crimson grub insect) and שָׁנִי (shâ-ni’), the crimson / scarlet dye extracted from the insect. The Greek term is derived from κόκκος (kokkos), used of the “berries,” clusters of the eggs of an insect, collected from the cochineal insect which attaches itself to the leaves and twigs of the coccifera oak. Another species is raised on the leaves of the cactus fichus. The Arabian name for this insect is *qirmiz*, the origin of the English “crimson” (cf. *Yehudim* 9:19).
- <sup>36</sup> Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, Artscroll *BeReishis* (Brooklyn, NY: Mesorah Publications, Ltd., 1969), p. 618-19.
- <sup>37</sup> Artscroll *BeReishis*, p. 799.
- <sup>38</sup> אֱלֹהִים (Êl-ôh-im’), *Eil* and *Eilim* sometimes refer to judges and nobles appointed by *ha-Sheim* (cf. for example *Be-Reishit* 6.2; *Iôv* 1.6 and Artscroll *BeReishis* commentary to 32.29 p. 1442).
- <sup>39</sup> Hadrian, Artscroll *BeReishis*, 1b.1439.
- <sup>40</sup> Gabriel Barkay, “The Garden Tomb – Was J-e-s-u-s Buried Here?,” *BAR* XII 2 (03-04 / 86), p. 40ff.
- <sup>41</sup> Bahat.
- <sup>42</sup> “Ramah,” *EJ*, XIII, 1528-9.
- <sup>43</sup> “קִיטֵל” Klein. p. 576.
- <sup>44</sup> Pop. *Rôsh ha-Shânâh*. In less-than-ultra Orthodox *Ashkenazi* traditions, only the leader of the congregational at *beit ha-k’nêsêt* wears a *qittel*. No one wears a *qittel* in *Teimâni Bâtei-ha-K’nêsêt*.
- <sup>45</sup> In less-than-ultra Orthodox *Ashkenazi* traditions only the leader of the *Seidêr* wears his *qittel*.
- <sup>46</sup> In less-than-ultra-Orthodox *Ashkenazi* traditions, only the leader of the congregational at *beit ha-k’nêsêt* wears a *qittel*.
- <sup>47</sup> “Kitel,” *EJ*, X, 1079.
- <sup>48</sup> Reports of such investigations have been published in *The Jerusalem Post*, all subsequent to speculations by Kohlbeck, Joseph A. and Nitowski, Eugenia L., “New Evidence May Explain Image on Shroud of Turin,” *Biblical Archaeology Review*, 1986.07-08, p. 19-29 concerning the earlier article by Wild, Robert A., “The Shroud of Turin,” *Biblical Archaeology Review*, 1984.03-04, p. 30-46..
- <sup>49</sup> Barkay.
- <sup>50</sup> Q.v. “*Sabbath*,” in *EJ*, *Jewish Worship* (Millgram), *To be a Jew* (Donin), *Sabbath* (Millgram), et al.
- <sup>51</sup> Davis, W.H., *Beginner’s Grammar of the Greek New Testament*, pp. 30-31.

## Notes on the Reconstruction of *Netzârim* Hebrew Matityâhu – Chapter 28

**28.1.1** מוצאי שבת (Môtz·â·ei' Shab·ât'; ; goings forth [waning, dusk] of *Shabât*), ...on *Môtzâei Shabât*, twilight waning in one of the *Shabâtôn*... Dusk, which brings *Shabât* to a close also, by Judaic reckoning, heralds the beginning of יום ראשון (Yôm Rish·ôn' ; Firstday [of the week]).

Before these events can be reconstructed compatibly with reliable computer programs generating ancient dates, days of the week, etc., the Greek texts of the four synoptic accounts must be carefully reconciled, and an understanding developed of Judaic *Shabâtôt* during *khagim* (for which cf. 23.6.2).

Mt. 28:1-4: Οψε δε σαββατων τη επιφωσκουση εις μιαν σαββατων (Opse de sabbaton tei epiphoskousei eis mian sabbaton; and late *Shabât* with the waning into one of the *Shabâtôn*). Οψε δε σαββατων (Opse de sabbaton; and late *Shabât*) at first seems to contradict τη επιφωσκουση εις μιαν σαββατων (tei epiphoskousei eis mian sabbaton; [twilight] waning in one of the *Shabâtôn*).

In Ky-Lu 23:54, however, επιφωσκουση clearly means “growing twilight,” not “growing daylight.” There, επιφωσκουση is rendered for the Hebrew term designating twilight as beginning the day.

Only the *mise en scène* can indicate whether επιφωσκουση was intended to mean dusk twilight or dawn twilight. When Jews referred to twilight of a new day we mean growing “dusk” toward evening, i.e. sunset (cf. note 27.1.1). Romans, by contrast, understood twilight of a new day to be “dawn.”

Translating the Greek literally, and interpreting it within the Judaic perspective, resolves not only the contradiction within this *pâsuq*, but the confusion in the other synoptic accounts as well. This *mishpât* then reads: “and late on *Shabât*, as it grew dusk into *Yôm Rishôn* from *Shabât*... “ This is מוצאי שבת, “the going forth of *Shabât*,” dusk ending the weekly *Shabât* of the 24<sup>th</sup> of Firstmonth. It was then that *Miryâm* of *Migdâl* and the other *Miryâm* came to the sepulcher and found it empty. The enlivening (cf. note 28.7.1) had already taken place – on *Shabât*, not Sun(*g-o-d*)day!

Ky-Mk. 16:1-2 (and 16:9): 16:1 και διαγενομενου σαββατου (kai diagenomenou tou sabbatou; and as *Shabât* was passing) is equivalent to מוצאי שבת, dusk at the end of *Shabât*, Firstmonth 24<sup>th</sup>, the weekly *Shabât*. 2 και λιαν πρωι τη μια των σαββατων (kai lian proi tei mia ton sabbaton; and very much prior to *Yôm Rishôn* from *Shabât*) [they came to the sepulcher]. Ανατειλαντος του ηλιου (anateilantos tou eiliou; the sun was culminating).<sup>2,1.4</sup> Ky-Mk. 16:1-2, then, should be rendered, “And as *Shabât* was passing ... quite early on *môtzâei-Shabât* toward *Yôm Rishôn* ... they came to the sepulcher as the sun was waning.” By the Jewish calendar of the principles this, too, refers to מוצאי שבת – dusk twilight at the end of *Shabât*, Firstmonth 24<sup>th</sup>, the weekly *Shabât*. As *Shabât* ended, *Yehôshua* had already been resurrected (cf. note 28.7.1).

9 “And rising πρωι πρωτη σαββατου (proi proi tei sabbatou; before *Yôm Rishôn* from *Shabât*)...” This shows that *Yehôshua* was resurrected<sup>28.7.1</sup> before מוצאי שבת (dusk demarcating the usual weekly *Shabât*<sup>1</sup> from *Yôm Rishôn*).

Ky-Lu. 23:52 – 24:1: *Yôseiph* of *Rantis* placed *Yehôshua*'s body in a tomb and (23:54) “it was the day of preparation of the seventh Day of *Khag ha-Matzôt*, Firstmonth 21<sup>st</sup>, and *Shabât* was επεφωσκειν (epephosken; growing dusk [see above]).

And [i.e. later (Firstmonth 23<sup>rd</sup>)], the women following behind, who had assembled with him from the *Gâlil*, gazed at the sepulcher and how his body was placed. (23:56) Then, upon returning, the women prepared spices and ointment. Then, indeed, they rested on [the usual weekly] *Shabât* of Firstmonth 24<sup>th</sup>, according to the *mitzvâh*.

(24:1) τη δε μια των σαββατων ορθρου βαθεως (tei de mia ton sabbaton orthrou batheos; and on *Yôm Rishôn* from *Shabât*, quite [lit. deeply] early) the women came upon the tomb and discovered it empty.

By Judaic reckoning “quite early” means מוצאי שבת, dusk at the end of *Shabât* that also ushers in

Firstday. The Greek was surely rendered from “*môtzâei-Shabât*,” flagging its Hebrew origin.

The traditional Christian interpretation, dependent upon the Roman perspective of time, has always had an intractable problem, which Christians could only try to avoid or evade. By traditional Christian interpretation, *J-e-s-u-s* was buried on the evening of Sixthday and the tomb was discovered empty at the second dawn – only 34 hours later. Yet, all blissfully unaware of the conspicuous contradiction maintain he was in the grave three days and three nights in accordance with *NHM* 12:39-40, *Trans.* 10:40 and IV Sh. 15:4.

This paradox resolves only through understanding the passage from the Judaic perspective of the Jews who wrote it.

Growing dusk on *Shabât* (23:54) dictates that these observant Jewish women would be home lighting *Shabât* oil lamps and preparing the *Êrêv Shabât* meal – busy bringing in *Shabât*. These Jewish women would not have been visiting a tomb at that time, much less, after returning home, still preparing spices and ointment for burial ceremonies – in time to rest on *Shabât* according to *Halâkhâh* 7.1.1 (23:56). *Pâsuq* 23:54 is chronologically connected to 23:53, but only sequentially related to 23:55.

“Day of preparation” (23:54) instead of simply “*Yôm Shishî*” (Sixthday) implies a special *Shabât* rather than the usual weekly *Shabât*. The special *Shabât* of 23:54 is the Seventh Day of *Pêsakh*, 21<sup>st</sup> of Firstmonth. Computer programs reveal that, in 3790, this fell on a Fourthday.<sup>28.1.2</sup> The *Shabât* of 24:1 is the usual weekday *Shabât* – three days and three nights later.

Later Christian redactions sought to “correct” the wording of 24:1 to justify the 5<sup>th</sup> century C.E. change to Sun(*g-o-d*)day worship.<sup>2</sup> In 3790, this weekly *Shabât* fell on Firstmonth 24<sup>th</sup>.

Ορθρου βαθεως (orthrou batheos; pop. “very early in the morning”) translates literally as “deeply into twilight,” leaving unspecified whether dawn or dusk. Christians, being Roman pagans rather than Jews, assumed, or redacted in, their own perspective – dawn. This phrase reconstructs to the underlying Hebrew to mean “well into *môtzâei-Shabât*.” Thus, it was well into the evening, after *Shabât* had ended, when the women took the spices they had prepared

and went to the sepulcher. They arrived to find it empty – that evening (of the Seventh day), not dawn of the next (first) day! Ky-Lu. 24:1 then harmonizes with the other accounts: “And *môtzâei-Shabât*...”

Yn. 20:1: Τη δε μια των σαββατων (Tei de mia ton sabbaton) “And on *Yôm Rishôn* from *Shabât*” *Miryâm* of *Migdâl* came ...πρωι σκοτιας επι ουσης (proi skotias eti ouseis), “being still prior to darkness.” This phrase also reconstructs to the Hebrew מוצאי שבת, dusk at the end of *Shabât*. This passage, too, refers to the evening ending the weekly *Shabât* that, in 3790, fell on Firstmonth 24<sup>th</sup>. *Miryâm* of *Migdâl* came “into the sepulcher,” finding it empty. Yn. 20:1, then, like all of the other accounts, must also be reconstructed as: “And on *môtzâei-Shabât*, *Miryâm* of *Migdâl* came...”

*EB* reads: וכיום הראשון מהשבע בהשכמה

(u-va-yôm' ha-ri-shôn' mei-ha-shâ·vu' a be-hash·kâm·âh' ; and on the *Yôm Rishôn* [Firstday] of the week in the early-rising [of the day]), with no mention of *Shabât*. *EB* imitates the Greek, mixing the idea of very early in the day with dependence upon the Roman *gôyim* perspective of impending sunrise.<sup>2</sup> This is as we should expect of *EB*'s near convergence with 14<sup>th</sup> century Christian understanding, in contrast with the earlier Greek source documents. This is consistent with what we have documented throughout *Matityâhu*. Also, *Sheim-Tôv* might have been quite hesitant to question “*E-a-s-t-e-r* Sun(*g-o-d*)day” and its potential for another pogrom like the Crusades or the Inquisition. Or, it may never have occurred to him to question it.

The confusion results from a well-documented, deliberate attempt by Christian redactors, especially through the 4<sup>th</sup>-5<sup>th</sup> centuries C.E., to interpret these as a basis for changing from *Shabât* to Sun(*g-o-d*)day. This change wasn't effected until the 5<sup>th</sup> century C.E.<sup>3</sup> Cf. also 2.1.1 and 27.1.1 with *Dânieil* 7:23-27.

The question has several times arisen whether the Spanish-speaking *Sheim-Tôv* may have been translating from a Spanish *New Testament* pre-dating *KJV* and *TR*. Therefore, we also include the Spanish translation: “Y la vispera de sabado, que amanece para el primer dia de la semana, vino Maria Magdalena, y laotra Maria, a ver el sepul-

cro<sup>4</sup> (And [in] eve of S-a-t-u-r-d-a-y that dawns to the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulcher).<sup>5</sup>

The resolution is more easily seen in the Spanish. The description *vispera de sabado* (vesper of *Shabât*) clearly refers to *môtzâei-Shabât*, and then continues *que amanece para* (that dawns to...). One can trace the later Spanish editions gravitating to the translational innovations of the KJV. Clearly, the earliest Spanish editions preserved the Jewish perspective of beginning of the day at twilight – the Jews referred to dusk twilight while gentile (Christian) translators, alien to Judaic perspectives, mistakenly assumed it referred to dawn twilight.

It may be especially significant that all of the earliest Greek mss. and *Biblia Reina-Valera* of 1602 mention *Shabât* specifically, while *EB* – like the later the Spanish *NT*, the *KJV* and *TR* – all omit mention of *Shabât*.

The absence of mention of *Shabbat* here clearly demonstrates that *Sheim-Tôv* definitely wasn't working from the *Biblia Reina-Valera* of 1602. The conflicting evidence – *EB* sometimes diverging from both the earliest extant mss. and *Biblia Reina-Valera* of 1602 (the Spanish *NT* closer to that which *Sheim-Tôv*, a Spanish-speaking Jew of Spain, would have been more familiar than the subsequent KJV English and subsequent versions) and other times agreeing with *Biblia Reina-Valera* of 1602 vis-a-vis the earliest extant mss. – is strong evidence suggesting independence of both.

Yet, even the *Biblia Reina-Valera* of 1602 post-dates *Sheim-Tôv* by two centuries. Given the plethora of documented variant readings of the *NT*, the most viable explanation for *EB*'s occasional omissions of obvious Hebraisms is that *Sheim-Tôv* relied, at least in parts, upon a Spanish *NT* of his era (which differed occasionally from the later *Biblia Reina-Valera* of 1602) as the basis for his polemics. Cf. also 1.23.3, 5.8.1, 6.24.2, 6.32.1, 10.36.1, 12.1.1, 14.13.1.

**28.1.2 Specific Dating (3789-90):** Scholars have been baffled for millennia regarding how the *Mâshiakh* could have been executed as *Shabât* approached (*Yôm Shishi*;<sup>12.1.1</sup> cf. Yn. 19:31), spend three days and three nights in the earth as prophe-

sied in his own words (q.v. *NHM* 12:40) and have been resurrected (q.v. note 28.7.1) on a Sun-(*g-o-d*)-day<sup>2</sup> morning – only a day and a half later (not to mention that many Christians, in putting the execution before the beginning of the First day of *Pêsakh*, actually put the crucifixion before the 'Last Supper').

How also could a week's worth of meetings, including a trial before the Roman ruler, be telescoped into one night? Two *Bâtei-Din* (Jewish religious courts) convened and an appointment was made, and a trial conducted, before Pilate. Clearly, this didn't all happen in one night as popularly supposed. The solutions lie in understanding the perspective of the Jews, the principals and authors involved – which includes both the *Netzârim* and other Jews.

Note 23.6.2 demonstrated that during the *Khagim* of *Matzôt* and *Sukôt* there are special "Observed *Shabâtôt*," also called by the demonstrated synonym *Shabâtôn*, in addition to the weekly *Shabât*.

*Yehôshua*'s sepulcher was discovered empty on a *Shabât* at sunset,<sup>28.1.1</sup> yet, we are told, he was in the earth for three days and three nights (q.v. *NHM* 12:40). Thus, we need only count back three full 24-hr. periods from a *Shabât* to pinpoint the day of his burial. *Yehôshua* could have been buried no later than the evening of *Yôm Reviyi*.<sup>12.1.1</sup> The *Shabât* of the First Day of *Matzâh* must be ruled out because that would require that *Yehôshua* was executed and buried before the *Seidêr Pêsakh*. *A priori*, the *Shabâtôn* of the 21<sup>st</sup> of Firstmonth<sup>1.18.1</sup> of that year had to have fallen no later in the week than *Yôm Khamishi*.<sup>12.1.1</sup>

To narrow the years in which to search for such a week, we read (Yn. 2:20) that the *Beit-ha-Miqdâsh* was into the 46<sup>th</sup> year of renovation. The 1<sup>st</sup> century C.E. Jewish historian, Flavius Josephus, recorded that this renovation of the *Beit-ha-Miqdâsh* began in 3741 (B.C.E. 20), the 18<sup>th</sup> year of Herod's reign.<sup>6</sup> Thus, the statement in Yn. 2:20 could have been made no earlier than 3786 (26 C.E., see box).

We also read (Ky-Lu. 3:23) that *Yehôshua* was then approximately 30 years of age. *Yehôshua*'s date of birth has been demonstrated as Thirdmonth<sup>1.18.1</sup> 1, 3754 (B.C.E. 0007.05.29).<sup>2.0.1</sup> Therefore, *Yehôshua* would have turned 30 on Thirdmonth<sup>1.18.1</sup> 1, 3784 (0023.05.29 C.E.). This

implies that his execution and enlivening<sup>28.7.1</sup> must have taken place soon after the statement regarding the renovation of the *Beit-ha-Miqdash* – 3786-7 (0026-27 C.E.).

Focusing upon the years 3785-95, we encounter an additional complication. Reliable computer simulations demonstrate that there were no years in this period in which Firstmonth<sup>1.18.1</sup> 21 fell on a *Yôm Khamishi!*

Ky-Lu. 3:23 states that *Yehôshua* was about 30 years of age (i.e., in his late 20s or early 30s). His putative date of birth, according to most scholars, ranges from B.C.E. 0007-0004. We argue for B.C.E. 0007.<sup>2.0.1</sup> This suggests that he was age 34-37. Subsequent years are then ruled out by his age. Since *Yehôshua* would have been 42 years old in 3795, and these events could not have occurred before 3786, there's no point in searching outside of this window.

Recall the underlined phrases above – *Yehôshua* could have been buried no later than a *Yôm Khamishi* evening ushering in Firstmonth 21. It would also be an acceptable solution if, and we now examine the plausibility of, the 21<sup>st</sup> of Firstmonth falling a day earlier, on a *Yôm Reviyi*.<sup>12.1.1</sup>

We then find that there were two years in this time frame in which the 21<sup>st</sup> of Firstmonth<sup>1.18.1</sup> fell on a *Yôm Reviyi*<sup>12.1.1</sup> – 3787 (27 C.E.) and 3790 (30 C.E.).<sup>4</sup> We read in Ky-Lu. 3:1-3 that *Yôkhânân ha-Matbil* began his work in the 15<sup>th</sup> year of the reign of Tiberius Caesar, who died 0037.03.16 C.E. (3797) after reigning about 22 years.<sup>7</sup> So Tiberius Caesar began his reign circa 0015 C.E. (3775), and *Yôkhânân* began his work 15 years from that point in 0030 C.E. – 3790! This rules out 3787. *A priori* 3790 is the only plausible year!!!

We now examine the implications of this conclusion. This requires that *Yehôshua* was executed on a *Yôm Shlishi*,<sup>12.1.1</sup> as dusk ushered in *Êrev Shabât* of the Seventh Day of *Matzâh* (*Yôm Reviyi*<sup>12.1.1</sup> and Firstmonth<sup>1.18.1</sup> 21<sup>st</sup>). Since he was buried on a *Yôm Shlishi* afternoon, this dictates that his enlivening<sup>28.7.1</sup> could be no earlier than dusk *Yôm Shishi* / *Êrev* (weekly) *Shabât*.

Since this was also the beginning of *Shabât*, *Miryâm* and the others couldn't go to the sepulcher immediately after his enlivening (cf. note 28.7.1).

The women had to wait until after *Shabât* – the next evening at *môtzâei-Shabât* (cf. note 28.1.1), ushering in the first day of the week with *Havdâlâh*.<sup>8</sup> They had visited the sepulcher on *Yôm Shishi*<sup>12.1.1</sup> (Ky-Lu. 23:55-56), and found everything as usual. He had not yet risen and they went off to purchase spices before *Shabât*. Then they observed *Shabât*.

Their first opportunity to discover that the sepulcher was empty was the next evening, *môtzâei-Shabât!* Discovering the enlivening (q.v. 28.7.1) on *môtzâei-Shabât* requires that the enlivening occurred earlier – on *Shabât*, not Sun-(*g-o-d*)-day.<sup>2</sup> This entirely obviates the 5<sup>th</sup> century Christian innovation commemorating the Sun-(*g-o-d*)-day of the pagan *g-o-d-d-e-s-s I-s-h-t-a-r (E-a-s-t-e-r)!* This solution, and only this solution, is in complete harmony with all of the accounts in the source documents! The certainty of the dates is as good as the integrity of the calculations of the calendar. (See the calendar later in this note.)

Counting back from this point, one can fill in some of the dates immediately preceding his execution. He was executed on the 20<sup>th</sup> of Firstmonth<sup>1.18.1</sup> (the 5<sup>th</sup> day of the counting of the *Ômêr*), 3790. His birthday was the 1<sup>st</sup> of Thirdmonth (45<sup>th</sup> day of *Ômêr*).<sup>2.2.1</sup> This means that he was executed exactly 40 days before his 37<sup>th</sup> birthday (on the Judaic calendar).

He was buried on *Êrev* (special) *Shabât* of the Seventh Day of *Matzôt*. This is the Sixth day of the *Ômêr*. Afterward, he spent 3 days & 3 nights, the Seventh through Ninth days of the *Ômêr*, in the earth. Following his enlivening he was seen<sup>28.7.1</sup> on the Tenth day of the *Ômêr*. Thereafter, he was seen for exactly 40 days (*Trans.* 1:3) – the Tenth through 49<sup>th</sup> Day of the *Ômêr*. Then the Spirit of Holiness was sent on the 50<sup>th</sup> day of the *Ômêr*, which is *Shâvuôt!* How much has been lost in the Christian tradition!!! This analysis is the first, and only, perfect synoptic fit in nearly two millennia – since the Church usurped the *Netzârim* in 135 C.E.

Therefore, *Yehôshua* lived from Thirdmonth<sup>1.18.1</sup> 1, 3754 to Firstmonth<sup>1.18.1</sup> 20, 3790. Cf. also notes 1.18.6, 2.0.1 (Dating Methodology) and 9.18.5.

Interestingly, this parallels the giving of the *Tôrâh* on *Har Sinai*. According to *R. Êliêzêr*, “On *Êrev Shabât*, on the 6<sup>th</sup> of the month [of Thirdmonth

/ *Sivan*, i.e. on *Shâvuôt*] at the 6<sup>th</sup> hour of daylight [noon], *Yisrâeil* received the [Ten] Sayings [pop. “Commandments”]” (*Pirqei-de-Rav Êliêzêr* 46).

*Tôrâh* records that this was the second set of stone tablets, following *Môshêh*’s 40-day camping on *Har Sinai* – the Tenth through the 49<sup>th</sup> Day of the *Ômêr*!!! Thus, the first set of stone tablets, written by the Finger of ’ה, was given days before the beginning of this 40-day period – on חג עמר התנופה (Khag Ô’ mêt ha-te-nuph-âh’ ; Pilgrimage of the Waving of the [First Fruits of] the Sheaf [of Barley]; cf. *Va-Yiqrâ* 23:10-11; 15-16), i.e. on the 1<sup>st</sup> Day of *Ômêr*. חג הביכורים עמר parallels the בכור (Be-khôr’ ; Firstborn) of the Jewish kindred to be enlivened into the spiritual Realm, i.e. the *Mâshiakh*!!!

*Môshêh* apparently then continued on *Har Sinai* for several days obtaining details of *Halâkhâh*. It

was apparently four days later, on the 5<sup>th</sup> day of the *Ômêr*, that *Môshêh* was commanded to go back down from *Har Sinai* to the kindred of *Benei-Yisrâeil* because we were straying after other *Êlôhim*. The incident of the gold calf mask, the breaking of the first set of stone tablets of the 10 Sayings then occurred on or about the 5<sup>th</sup> day of the *Ômêr*. The first mission of *Yehôshua* the *Mâshiakh*, the chief advocate of *Tôrâh*, was broken, by his execution, on the 5<sup>th</sup> day of the *Ômêr*.

The plague, punishing *Benei-Yisrâeil* for straying after the gold calf-mask, then appears to have occurred during the three days from the 6<sup>th</sup>-8<sup>th</sup> days of the *Ômêr* (inclusive), paralleling the same three days of the *Ômêr* in which *Yehôshua* remained buried in the earth!

*Môshêh* ascended *Har Sinai* again, for the second giving of *Tôrâh* on the 9<sup>th</sup> day of *Ômêr* – the

Box 1 – Firstmonth (*Nisan*) 11-25, 3790 (30 C.E.)

א ( <i>Yôm Rishôn</i> )	ב ( <i>Yôm Sheini</i> )	ג ( <i>Yôm Shlishi</i> )	ד ( <i>Yôm Reviyi</i> )	ה ( <i>Yôm Khamishi</i> )	ו ( <i>Yôm Shishi</i> )	שבת ( <i>Shabât</i> )
11	12	13	14 <i>Seidêr Pêsakh</i> in late afternoon	15 Special <i>Shabât</i> : 1st Day of <i>Khag ha-Matzôt</i>	16 2 <sup>nd</sup> Day of <i>Khag ha-Matzôt</i>  <i>Ômêr Reishit</i> : 1 <sup>st</sup> Day of <i>Ômêr</i>	17 3 <sup>rd</sup> Day of <i>Khag ha-Matzôt</i> ; 2 <sup>nd</sup> Day of <i>Ômêr</i>  After Dark: 1 <sup>st</sup> Day = 18 <sup>th</sup> , 3 <sup>rd</sup> Day of the <i>Ômêr</i>
18 4 <sup>th</sup> Day of <i>Khag ha-Matzôt</i>	19 5 <sup>th</sup> Day of <i>Khag ha-Matzôt</i>	20 6 <sup>th</sup> Day of <i>Khag ha-Matzôt</i>  <i>Yehôshua</i> executed and buried	21 Special <i>Shabât</i> : 7 <sup>th</sup> Day of <i>Khag ha-Matzôt</i>	22	23 Women visit sepulcher and return home for <i>Shabât</i>	24 9 <sup>th</sup> Day of the <i>Ômêr</i>  After Dark <i>Môtzâei-Shabât</i> (1 <sup>st</sup> day = 25 <sup>th</sup> ): Women visit sepulcher, find it empty; 10 <sup>th</sup> Day of <i>Ômêr</i>
3 <sup>rd</sup> Day of the <i>Ômêr</i>	4 <sup>th</sup> Day of the <i>Ômêr</i>	5 <sup>th</sup> Day of the <i>Ômêr</i>	6 <sup>th</sup> Day of the <i>Ômêr</i>	7 <sup>th</sup> Day of the <i>Ômêr</i>	8 <sup>th</sup> Day of the <i>Ômêr</i>	

same day that *Yehôshua* the *Mâshiakh* was enlivened into the Realm of the heavens!

Just as *Môshêh* experienced the Heavenly Realm for 40 days (as evidenced by the radiance of his face) from the 10<sup>th</sup> through the 49<sup>th</sup> day of the *Ômêr*, we find that *Yehôshua* was first seen after his enlivening on the 10<sup>th</sup> day of the *Ômêr*, after which he was seen for 40 days – until the 49<sup>th</sup> day of the *Ômêr*!

On *Shâvuôt*, the 50<sup>th</sup> day of the *Ômêr*, also a חג הבכורים (khag ha-bi-kur'im' ; Festival of First Fruits [of wheat], *Môshêh* brought the second giving of the *Tôrâh* to *Benei-Yisrâel*, so irradiated in the *Ruakh ha-Qôdêsh* that he had to wear a mask to mute the fear of the people. The parallel event following *Yehôshua*'s execution, however, was the giving of the רוח הקדש (Ru' akh ha-Qô' dêsh; Spirit of Holy One [רוח], *barukh Hu*) on *Shâvuôt*!

This implies a reemergence of his Spirit of halakhic *Tôrâh*-observance, embodied in *Ramb"m*'s description of the signs of the *Mâshiakh*; not necessarily a personal, or physical, return. The same is true of *Eiliyâhu ha-Nâvi*. The reemergence of their Spirit of halakhic *Tôrâh*-observance is already seen in the reemergence of the *Netzârim* in the halakhic *Tôrâh*-observant Jewish community. This is *en rapport* with the celestial phenomenon of the 1994 Shoemaker-Levy bride-shaped comet collision with the *Mâshiakh* planet (cf. *Comet-Planet Collision of 1994 Heralds Messianic Era*).

The parallel is further reinforced in that *Shâvuôt* is associated with the marriage of *Yisrâel* and *Tôrâh*, the bride Israel's ornaments being the *mitzvôt Tôrâh*. "Let us now turn to those *Qabâl*-istic rites developed on the basis of older conceptions, which were observed for centuries by large sections of the Jewish people and in some cases are still practiced today. Perhaps it will be best to begin with a few rites based on the sacred marriage, an idea that plays a central role documented at least as early as *NHM* 9.15 & 25.1-3 and was continued in the *Zôhar* to become prevalent among all subsequent *Qabâl*-ists. What took place in this *hieros gamos* – dating back to γαμος (gamos; wedding banquet) in *NHM* 22.2-12 & 25.10 – ([*zivugâh qadishâh*], as the *Zôhar* calls it) was primarily the union of the two [*sephirôt*], *tiphêrêl* and *malkhut*, the male and fe-

male aspects of [*Élôhim*], the king and his consort, who is nothing other than the [*Shekhinâh*] and the mystical *Ecclesia* of Israel. The wide range of meaning contained in the symbol of the [*Shekhinâh*] thus enabled the masses of the people to identify this sacred marriage with the marriage between [*Élôhim*] and Israel, which for the *Qabâl*-ists was merely the outward aspect of a process that takes place within the secret inwardness of [*Élôhim*] Himself.

"No holiday could more appropriately be interpreted as a sacred marriage feast in this sense than [*Shâvuôt*] on the fiftieth day after [*Pêsakh*]. This festival, commemorating the Revelation on [*Har Sinâi*], which according to the *Tôrâh* took place fifty days after the [*Yetziâh*] from [*Mitzrayim*], is the festival of the covenant between [*Élôhim*] and Israel. From covenant to marriage was only a short step for the *Qabâl*-ists. The *Zôhar* relates<sup>9</sup> that [*Shimôn Bêh-Yôkhai*] and his associates attached a special mystical significance to the night preceding this festival. For in this night the bride makes ready for marriage with the bridegroom, and it was thought fitting that all those 'belonging to the palace of the bride' (i.e. the mystics and students of the *Tôrâh*) should keep her company and partake, through a festive ritual, in the preparations for her marriage. It is the mystics who clothe the [*Shekhinâh*] in the proper ornaments, with which on the following morning she will take her place beneath the bridal canopy. The complete bridal ornament, as the Talmudists had inferred from [*Yeshayâhu*] 3; consisted of twenty-four items. But according to the *Zôhar*, these twenty-four items are the twenty-four books of the Bible. Consequently, anyone who this night recites selections from all twenty-four books and adds mystical interpretations of their secrets adorns the bride in the right way and rejoices with her all through the night. In this night the adept [compare with the five wise virgin brides in *NHM* 25.1-13; ybd] becomes the 'best man of the [*Shekhinâh*],' and when next morning the bridegroom asks after those who have so splendidly adorned the bride, she points him out and calls him to her presence.

"From the beginning of the sixteenth century a set ritual took form on the basis of this passage from the *Zôhar*. The whole night before the mystical marriage was spent in vigil [again, compare with the

five wise virgin brides; ybd], songs were sung, and a specific selection from all the books of the Bible, from all the treatises of the [*Mishnâh*], and from the parts of the *Zôhar* dealing with the festival, was recited. This rite became exceedingly popular and is widely practiced to this day. Indeed, the conception of a marriage was carried so far that on the following morning, at the lifting up of the *Tôrâh* in the [*Beit-ha-K'nêsêt ha-Sephârâdî*] and before the reading of the Ten Commandments, certain *Qabâl*-ists were in the habit of reading a formal contract, stating the terms of marriage between 'Bridegroom [*Élôhim*]' and the 'Virgin Israel.'" (cf. also *NHM* 25:1-13; 22:1-14).

A similar theme is found in Rev. 21:2, 9-11, where *Yerushâlayim* (representative of *Yisrâeil*) is

seen as the Bride of the *Mâshiakh* (anointed, i.e., the Lamb). In this context, see also Rev. 19:6-10.

We relate the first giving of *Tôrâh* to the first mission of the *Mâshiakh*. The breaking of the first set of tablets, written by the Finger of '7, parallels the death of *Yehôshua ha-Mâshiakh Bêl-Yôseiph* – both symbolized in the breaking of the middle *matzâh* at the *Seidêr*. The time from the worship of the gold calf-mask and plague until the second giving of *Tôrâh* parallels the telescoped history of the Jewish kindred from the death of the *Mâshiakh* until his return – now, the period in which we live.

The second giving of the *Tôrâh* parallels the second coming of the *Mâshiakh*, who advocated *Tôrâh* in both missions.

Days change at dusk on the Judaic calendar, but midnight on the secular calendar

Day of Week <sup>12.1.1</sup>	Hebrew Date	Events
<i>Yôm Khamishi</i>	Firstmonth <sup>1.18.1</sup> 8	<i>Miryâm</i> anoints <i>Yehôshua</i> 6 days before <i>Pêsakh</i>
<i>Yôm Shishi</i>	Firstmonth <sup>1.18.1</sup> 9	<i>Yehôshua</i> enters <i>Yerushâlayim</i> through <i>Shaar ha-Rakhamim</i>
<i>Shabât</i>	Firstmonth <sup>1.18.1</sup> 10	<i>Yehôshua</i> curses fig tree on way to the <i>Beit-ha-Miqdâsh</i> in the morning (Ky-Mk. 11:12-14)
<i>Yôm Rishôn</i>	Firstmonth <sup>1.18.1</sup> 11	Barren fig tree discovered shrivelled up (Ky-Mk. 11:20-21) Sellers of religious items driven from <i>Beit-ha-Miqdâsh</i>
<i>Yôm Sheini</i>	Firstmonth <sup>1.18.1</sup> 12	Hellenist (Greco-Roman) Pseudo- <i>Tzedôqim</i> question <i>Yehôshua</i> 's authority (for evicting sellers) <i>Yehôshua</i> teaches in <i>Beit-ha-Miqdâsh</i> Hellenist Pseudo- <i>Tzedôqim</i> religious leaders of <i>Beit-ha-Miqdâsh</i> retaliate, conspiring to arrest <i>Yehôshua</i>
<i>Yôm Shlishi</i>	Firstmonth <sup>1.18.1</sup> 13 (Approx)	<i>Yehudâh Bêl-Shimôn</i> of <i>Qeraiyôt</i> conspires with Hellenist Pseudo- <i>Tzedôqim</i> to betray <i>Yehôshua</i>
<i>Yôm Reviyi</i> Before Dusk, (4 <sup>th</sup> Secular Day of Week)	Firstmonth <sup>1.18.1</sup> 14	<i>Seidêr Pêsakh</i> <i>Yehôshua</i> undertakes the vow of a <i>Nâzir</i> ? ( <i>NHM</i> 26:29).

## Days change at dusk on the Judaic calendar, but midnight on the secular calendar

Day of Week <sup>12.1.1</sup>	Hebrew Date	Events
<p><i>Yôm Khamishi</i></p> <p>Evening (Still 4<sup>th</sup> Day of Secular Week until midnight): <i>Appointed-Shabât Khag</i> of 1<sup>st</sup> Day of <i>Matzôt</i></p> <p>Still <i>Yôm Khamishi</i></p> <p>Morning (5<sup>th</sup> Secular Day of Week)</p>	Firstmonth <sup>1.18.1</sup> 15	<p><i>Seidêr Pêsakh</i> continues (after dusk)</p> <p><i>Appointed-Shabât Khag</i>: First day of <i>Matzôt</i></p> <p>After the <i>Seidêr</i>, <i>Yehôshua</i> is arrested at <i>Gan Gat-Shemanim</i></p> <p>After midnight: <i>Yehôshua</i> is brought before illegal (due to both: night and <i>khag</i>) Pseudo-<i>Tzedôqim</i> Head <i>Kôhanim</i><sup>2.4.1</sup> of the <i>Beit-ha-Miqdâsh</i> and <i>Beit-Din ha-Qâtân</i> (cf. 5.22.3)</p> <p>Dawn: Rooster crows, shaming <i>Keiphâ</i></p>
<i>Yôm Shishi</i>	Firstmonth <sup>1.18.1</sup> 16	<p>Dusk (on 5<sup>th</sup> Secular Day of Week): Beginning of <i>Ômêr Reishit</i>, the 1<sup>st</sup> day of <i>Ômêr</i> &amp; the 2<sup>nd</sup> Day of <i>Matzôt</i></p> <p><i>Yehôshua</i> brought before illegal (night) <i>Beit-Din ha-Gâdôl</i> (cf. 5.22.3)</p> <p>During morning daylight hours (of 6<sup>th</sup> Secular Day of Week) <i>Yehôshua</i> brought before Pilate 1<sup>st</sup> time</p> <p>Arrangements probably made for <i>Yehôshua</i> to appear before Herod on <i>Yôm Sheini</i> (<i>Shabât</i>, &amp; Herod off on Roman Sun(<i>g-o-d</i>)day)</p>
<i>Shabât</i>	Firstmonth <sup>1.18.1</sup> 17	Weekly <i>Shabât</i> , 2nd day of the counting of the <i>Ômêr</i> & 3 <sup>rd</sup> Day of <i>Matzôt</i>
<i>Yôm Rishôn</i>	Firstmonth <sup>1.18.1</sup> 18	3 <sup>rd</sup> day of the <i>Ômêr</i> & 4 <sup>th</sup> Day of <i>Matzôt</i>
<i>Yôm Sheini</i>	Firstmonth <sup>1.18.1</sup> 19	4 <sup>th</sup> day of <i>Ômêr</i> & 5 <sup>th</sup> Day of <i>Matzôt</i> <i>Yehôshua</i> brought before Herod

Days change at dusk on the Judaic calendar, but midnight on the secular calendar

Day of Week <sup>12.1.1</sup>	Hebrew Date	Events
<i>Yôm Shlishi</i>	Firstmonth <sup>1.18.1</sup> 20	5 <sup>th</sup> day of <i>Ômêr</i> & 6 <sup>th</sup> Day of <i>Matzôt</i> : 6:00 A.M. <i>Yerushâlayim</i> time (0400 GMT) – <i>Yehôshua</i> brought before Pilate 8:50 A.M. <i>Yerushâlayim</i> time (0650 GMT) – <i>Yehôshua</i> nailed to the stake and raised up 12:00 noon <i>Yerushâlayim</i> time (1000 GMT) – skies turn overcast 3:15 P.M. <i>Yerushâlayim</i> time (1315 GMT) – <i>Yehôshua</i> exhales his last breath Before dusk <i>Yerushâlayim</i> time (1537 GMT) – <i>Yehôshua</i> is buried. (Dusk ushers in <i>Shabât Khag</i> , 7 <sup>th</sup> Day of <i>Matzôt</i> ). <i>Shivâh</i> (1 <sup>st</sup> 7 days of mourning) begins, and is completed with the onset of the <i>khag</i> . <sup>10</sup>
<i>Yôm Reviyi</i> (3 <sup>rd</sup> Secular Day until midnight)	Firstmonth <sup>1.18.1</sup> 21	<i>Shabât Khag</i> (7 <sup>th</sup> Day of <i>Matzôt</i> ) & 6 <sup>th</sup> Day of the <i>Ômêr</i> , dusk marks one full day in the earth. 8 <sup>th</sup> day of <i>Shlôshim</i> (30 days of mourning). <sup>9</sup>
<i>Yôm Khamishi</i>	Firstmonth <sup>1.18.1</sup> 22	7 <sup>th</sup> Day of the <i>Ômêr</i> , dusk marks two full days <i>Yehôshua</i> is in the earth.
<i>Yôm Shishi</i>	Firstmonth <sup>1.18.1</sup> 23	8 <sup>th</sup> day of the <i>Ômêr</i> . Dusk ushers in weekly <i>Shabât</i> , marking three full days <i>Yehôshua</i> is in the earth – Jews don't visit tomb on <i>Shabât</i> .
<i>Shabât</i>	Firstmonth <sup>1.18.1</sup> 24	Dusk, <i>môtzâci-Shabât</i> , 9 <sup>th</sup> day of the <i>Ômêr</i> (still 7 <sup>th</sup> Day of week by Roman reckoning, but 1 <sup>st</sup> day of week has begun according to Jewish reckoning): Women bring spices, but tomb is empty.
<i>Yôm Rishôn</i>	Firstmonth <sup>1.18.1</sup> 25	10 <sup>th</sup> day of the <i>Ômêr</i> ; <i>Yehôshua</i> appears to women, beginning a 40 day period of being seen, ending the day before <i>Shâvuôt</i> .  <i>Keiphâ</i> and <i>Yôkhânân</i> visit sepulcher
<i>Yôm Sheini</i>	Firstmonth <sup>1.18.1</sup> 26	11 <sup>th</sup> day of <i>Ômêr</i> <i>Yehôshua</i> appears to the <i>talmidim</i>

NHM II:28,9

*Netzârim ... Authentic*

Days change at dusk on the Judaic calendar, but midnight on the secular calendar

Day of Week <sup>12.1.1</sup>	Hebrew Date	Events
<i>Yôm Sheini</i>	Secondmonth <sup>1.18.1</sup> 3	18 <sup>th</sup> day of <i>Ômêr</i> <i>Talmidim</i> gathered, <i>Yehôshua</i> offers to let <i>Te-ôm</i> put his fingers in his wound marks
<i>Yôm Shlishi</i>	Secondmonth <sup>1.18.1</sup> 18	<i>L”g</i> (33 <sup>rd</sup> [day]) <i>bâ-Ômêr</i> : 30 day period of a <i>Nâzir</i> undertaken at the <i>Seidêr</i> but impossible to perform until after the 3 days and nights in the earth. <i>Shelôshim</i> (30 day period of mourning) recently ended. <i>Pêsakh</i> (and the arrest) parallels the pangs of birth. The initial 7 days represent the Seven Days of <i>Matzôt</i> . <i>Yehôshua</i> ’s execution, being cut off over both the eighth day counted from <i>Pêsakh</i> as well as the eighth day from Firstfruits and of the <i>Ômêr</i> (q.v. <i>Dânieil</i> 9:26), parallels circumcision. <sup>11</sup> The only Biblical reference to 33 describes the period of the “blood of purifying” that a woman (signifying <i>Yisrâeil</i> ) remains unclean after the circumcision of her male child (the <i>Mâshiakh</i> ). Cf. <i>Va-Yiqrâ</i> 12:1-4 w / Artscroll p. 186 & 206.). The הלוליה (hi-lul-âh’ ; wedding banquet), <sup>12</sup> in which the <i>Mâshiakh</i> weds the realm of heaven with the realm of earth, is also symbolized in <i>L”g bâ-Ômêr</i> (cf. note 3.6.1). The association of <i>Har Meirôn</i> with <i>L”g bâ-Ômêr</i> traces back at least as early as <i>Yehôshua</i> ’s metamorphosis there, portending his spiritual transition wedding the heavenly and earthly realms. The association of fire with <i>L”g bâ-Ômêr</i> commemorates the manifestations of ׀: the <i>Shekhinâh</i> fire, Whose co-mingling within man was bridged through the <i>Mâshiakh</i> .
<i>Yôm Khamishi</i>	Thirdmonth <sup>1.18.1</sup> 5	49 <sup>th</sup> day of <i>Ômêr</i> : Last of 40 days that <i>Yehôshua</i> was seen ( <i>Trans.</i> 1:3)
<i>Yôm Shishi</i>	Thirdmonth <sup>1.18.1</sup> 6	50 <sup>th</sup> day of <i>Ômêr</i> – <i>Shâvuôt</i> : Manifestation of the Spirit of Holiness (immediately followed by <i>Shabât</i> ).

Appropriate days should be commemorated on the Judaic calendar. The Day of Remembrance, on which *Yehôshua* was executed and buried, was כ' בניסן (Firstmonth<sup>1.18.1</sup> 20<sup>th</sup>). This is an appropriate day for fasting. Three full days in the earth were completed the evening ending Firstmonth<sup>1.18.1</sup> 23<sup>rd</sup> and be-

ginning Firstmonth<sup>1.18.1</sup> 24<sup>th</sup>. However, Firstmonth<sup>1.18.1</sup> 24<sup>th</sup> was a weekly *Shabât* and the sepulcher was not visited until “*môtzâei-Shabât*” – the evening ending Firstmonth<sup>1.18.1</sup> 24<sup>th</sup>. Discovery of the already-empty sepulcher occurred *môtzâei-Shabât*, the evening of Firstmonth<sup>1.18.1</sup> 24<sup>th</sup>. Therefore, the enlivening (q.v. 28.7.1) took place on *Shabât* – not the then-popular Roman Sun-(*g-o-d*)-day! Consequently, the enlivening should be celebrated on Firstmonth<sup>1.18.1</sup> 24<sup>th</sup>. Days of the week corresponded to this in 1996 and 1999; and will again correspond to this in the years 2000, 2002, 2003, 2006, 2009 & 2020. Cf. also *Dâniel* 9:25-26.

**28.1.3** ...*Miryâm* [*Bên-Dâvid*]... cf. note 27.56.1.

**28.1.4** ...*came to look*... Amos Kloner, a distinguished Israeli archeologist, explains “that Jewish burial in the time of Christ usually went in two stages. Immediately after death the body – washed, cleansed with oil, perfumed with ointment and wrapped – would be laid full-length on a stone slab within the inner family tomb.

“However, according to Kloner – who cited chapter 8 of The Tractate *Makôt*, a Jewish commentary, as evidence – families regularly returned three days after the first burial to check whether the person might still be alive. He told of a case, mentioned in 3<sup>rd</sup>-century Jewish writing, of a man restored from such a tomb to his family who went on to father more children. First-century Jewish customs allowed for the possibility that apparent death might not always be the real thing and provided for checks to be made on the third day.

“[The body] would [then] be left there – its primary burial – sealed for a year, by which time it would be not much more than bones. For the secondary burial, these bones would be collected together, placed in a stone ossuary and stored in a niche, a [כִּיךְ / *kukh* (plural *kukh-im*’)] within the tomb.”<sup>13</sup>

**28.2.1** και (*kai*; and), ...*and*... *secundum*  $\aleph$  and  $\beta$ .

**28.2.2** ...*away*... απο της θύρας (*apo teis thuras*; away from the door), as found in *TR* based on *sy<sup>p</sup>* is not included *secundum*  $\aleph$ ,  $\beta$  and a-3.

**28.2.3** ועמד (ve-â-mad’; and stood [there]), και εκαθητο επανω αυτου (*kai ekatheito epáno autou*;

and sat on it), ...*and stood there*... according to *EB* and the earliest extant source mss.

**28.3.1** כשמש (*ka-shêm’ êsh*; like the sun), ως αστραπη (*os astrapei*; like flashings), ...*like the sun*... according to *EB* and the earliest extant source mss.

Ην δε η ειδεα αυτου (*ein de ei eidea autou*; and his look was), as found in *TR* and *Nestle-Aland* based on  $\aleph^1$ ,  $\beta$  and later mss., is not included *secundum*  $\aleph^*$ .

*EB* may even reflect an earlier Church tradition relating to sun worship, later suppressed by the Church in their redactions of the Greek mss.

Given the Romanization of the Greek and the oft-demonstrated tendency for *EB* to converge with it, the Hebrew found in *Shemôt* 34:30 describing the face of *Môshêh* is likely also a more accurate description for this *pâsuq*: קרן עור פניו (*qâ-ran’ ôr pâ-n-âyv’*; the skin of his face beamed). Cf. also *Te-hilim* 89.37.

**28.4.1** השומרים (*ha-shôm-rim’*; the watch-guarders), οι τηρουντες (*oi teirountes*; the watch-keepers), ...*those keeping shmirâh*... *secundum EB* and the earliest extant source mss. שומרים are those who keep שמירה (*shmir-âh’*; watchguard).

While the elite Roman Italian Palace Guard (the Praetorians) had originally comprised exclusively Italians, by this time Jews were included and, of course, the *Beit-ha-Miqdâsh* Sentry Unit Guards comprised Jews. Cf. last two *pesuqim* of chapter 27 and “*shômeir*,” 28.20.1.

**28.4.2** ועמדו המתים (*ve-âm-du’ ha-meit-im’*; and the dead stood), και εγενηθησαν ως νεκροι (*ege-*

neitheisan os nekroi; they became as dead), ...**they became as dead...** *secundum EB* and the Greek mss. respectively. For the Hebrew verb, cf. 28.6.2.

In the Greek there is a variant spelling in later mss. of ως (os; as). While the variant spelling does not appear to change the meaning, it signals confusion surrounding the suffix of ἐγενήθησαν (egeinei-theisan; they became), which also varies in the source mss.

The phrase in *EB* agrees with the Greek: “the dead became” [alive again]. This may relate to *NHM* 27:52. Cf. 27.52.1 and “*Ômêr Reishit*” in “*Gan Eidên*,” 10.28.2. The context seems to favor the reading of the Greek mss.

**28.6.1** האדון (hâ-â-dôn’; the sir / mister / lord), κυριος (kurios; lord), ...**âdôn**... found in *TR* based on a-3 and sy<sup>p</sup>, is not included in *ℵ* or β. Implicit in the Greek, it is made explicit in *EB*. Cf. notes 22.43.2 & 12.8.1.

**28.6.2** עמד (â-mad’; stood), ἐκειτο (ekeito; was laying), ...**was laying**... *secundum EB* and the Greek mss., respectively.

While עמד can mean “stood up,” Howard’s translation of “arose” is extravagant in its pushing of a Christian magical resurrection ‘spin’ not justified from the original source texts. In this context, cf. note 28.4.2. Sy<sup>p</sup> and a-3 add the phrase ο κυριος (o kurios; lord, mister, sir), for which cf. notes 22.43.2 and 12.8.1. Cf. also *Tehilim* 16:10-11.

**28.7.1** תחית המתים (te-khi-at’ ha-meit-im’; enlivening of the dead), עמד (â-mad’; stood), εγειρω (egeiro; be raised), ...**he is raised**... *secundum EB* and the Greek mss. respectively. See also notes 27.52.1 and 22.23.1. תחיה (te-khi-yâh’; enlivening), חי (khai; living) and חיים (khai’ yim; life) all derive from חייה (khâ-yâh’; he lived).

**28.7.2** ושם תראוהו כאשר אמר לכם (ve-shâm’ tir-u’ hu ka-a-shêr’ â-mar’ lâ-khêm’; and there you will see him as he told you), ἐκει αὐτον ὡσεσθε ἰδου εἶπον ὑμῖν (ekei auton opsesthe idou eipon umin; there you will see him. See, I told you), ...**You will see there him just like he told**

**you**... according to *EB* and the earliest extant source mss.

**28.8.1** ויצאו (va-yei-tzu’; and they went forth, out), ἀπελθουσαι (apelthousai), ...**Then they went forth**... is preferred *secundum EB*, *ℵ* and β rather than ἐξελθουσαι (ekzelthousai; having gone out), as found in *TR* based on later Greek mss.

**28.8.2** בפתח מהקבר בעבור ראות המלאך (be-pa’ khad mei-ha-qêv’ êr ba-a-vur’ re-ut’ ha-mal-âkh’; in fear from the sepulcher on account of the sight of the messenger), ἀπο του μνημειου μετα φοβου (apo tou mneimeiou meta fobou; from the sepulcher with fear), ...**from the sepulcher in fear on account of the sight of the messenger**... according to *EB* and the earliest extant source mss. Q.v. note “messenger” 1.20.2.

**28.8.3** ובשמחה רבה לפי שהאדון עמד חי (uv-sim·khâh’ rab-âh’ le-phi’ shê-hâ-â-dôn’ â-mad’ khai; and in great rejoicing because the **âdon**<sup>22.43.2</sup> stood living), και χαρας μεγαλης (kai kharas megaleis; and great rejoicing), ...**and in great rejoicing because the âdon stood alive**... according to *EB* and the earliest extant source mss. Regarding אדון see notes 22.43.2 & 12.8.1.

**28.9.1** והמה הולכות וישׁ“ו עבר לפניהם אומר (ve-heim’ âh hól-khôt’ viY·sh”u’ â-var’ liph-nei’ hêm ô-meir’; and [as] they are going, and **Yesh”u** passed before them saying), και ιδου I-η-σ-ο-υ-ς υπηντησεν αυταις λεγων (kai idou I-ei-s-o-u-s upeinteisen autais legon; and look, I-ei-s-o-u-s met them saying), ...**and as they were going Yehôshua passed before them saying**,... *secundum EB* and the earliest extant source mss.

Ως δε επορευοντο απαγγελαι τοις μαθηταις αυτου (os de eporuonto apageilai tois matheitais autou; and as they were proceeding to announce to his *talmidim*), as found in *TR* (preceding “and look”) based on later mss., is not included *secundum* *ℵ*, β, a-3 and sy<sup>p</sup>.

**28.9.2** השם ישיעכן (ha-Sheim' yô-sha' a-khên; *ha-Sheim* [lit. "the Name"] will save you<sup>fem. pl.</sup>), *χαίρετε* (khairēte; good morning), ...*ha-Sheim* will save you women... *secundum EB* and the Greek sources respectively. Use of the fem. pl. in the Hebrew dictates that the gender not be left ambiguous in English.

The suffix כן in *EB* is the feminine plural of "you," refers "you women," the Bride *Yisrâeil*. For *χαίρετε* cf. 27.29.5. This instance in *EB* of spelling out השם is a *hapax legomenon*. While it refers to 'ה, it is not equivalent as suggested by Howard (cf. 1.22.1). 'ה is a substitute for the tetragrammaton. השם may refer to the tetragrammaton but, unlike 'ה, doesn't imply that the true reading is the tetragrammaton. Sometimes, *ha-Sheim* is pronounced with the intention of conveying the tetragrammaton. Other times, one may say *ha-Sheim* just as an English-speaker sometimes says "the Name," referring to the Name rather than invoking the Name indirectly.

"*ha-Sheim*" is used in everyday speech when we mean the Creator by Name but do not wish to profane the Name by using it in daily speech (see my paper, *Profaning the Name Unawares*). Thus, although the Creator's Name is in our mind, we say "*Barukh ha-Sheim*" (Blessed be 'ה), and do not utter the actual tetragrammaton in profane (ordinary, routine, secular) situations which don't carry the sanctity due the Name.

In this instance, *Yehôshua*, speaking in ordinary (i.e., profane) discussion, not reciting prayers in *Beit-ha-K'nêsêl*, said "*ha-Sheim*," not the tetragrammaton. If he had pronounced the tetragrammaton there would have been a huge controversy. Moreover, Christians would have been most keen to record yet another issue in which *Yesh'u* disagreed with 'the Jews.' That no such controversy is recorded is overwhelming evidence that *Yehôshua* didn't pronounce the tetragrammaton.

**28.11.1** עיר (ir; city), πολις (polis; city), ...*Ir*... i.e., *Yerushâlayim*.

**28.14.1** ואם זה יבא לאוזן פילאט אנו נדבר עמו בענין יניחכם (ve-im' zêh yâ·vô' le-ôz' ên Pi-lat' a-nu' ne-da·beir' im-ô' be-in·yân' yâ·nikh·êkhêm'; and

if this will come to the ear of Pilate we will speak with him on the matter of letting you go), και εαν ακουσθη τουτο επι του ηγεμονος ημεις πεισομεν και υμας αμεριμνους ποιησομεν (kai ean akous-thēi touto epi tou eigemonos eimeis peisomen kai umas amerimnous poieisomen; and if this is heard by the Roman-ruler we will persuade and we will make you carefree), ...and if this comes to the ear of Pilate we will speak with him on the matter of letting you go... according to *EB* and the earliest extant source mss. other than β (for which see below).

The Roman ruler wasn't likely to care very much whether or not these Jews of the *Beit-ha-Miqdâsh* Sentry Unit Guards had fallen asleep. Had it been a Praetorian guard, on the other hand, he would have executed him for falling asleep.

B reads υπο (upo; under, of) rather than επι (epi; upon, by).

**28.15.1** וזה הדבר בסוד בין היהודים עד היום הזה (ve-zêh' ha-dâ·vâr' be-sôd' bein ha-Ye-hud·im' ad ha-yôm' ha-zêh'; and this is the secret thing / saying among the Jews until today), και διεφημισθη ο λογος ουτος παρα Ιουδαιοις μεχρι της σημερον (kai diefeimisthei o logos outos para Ioudaiois mekhri teis seimeron; and widely reported is this saying by Jews until today), ...and this is a secret thing among the *Yehudim* even to this day... *secundum EB* and the earliest extant source mss.

κ reads εφημισθη (efeimisthei; reported) instead of διεφημισθη (diefeimisthei; widely reported) and appends ημερας (eimeras; a day) onto the end of the *pâsuq*. See note "saying," 12.37.0.

While this could reflect a Jew writing of secret Jewish things to other Jews, this isn't consistent with a text intended for "evangelizing the gentiles." Therefore, though we lack source precedent to omit the passage, this appears to be near certainly a miso-Judaic Christian insertion intended to accuse "Jews" of covering up the "resurrection." The use of "Jews" in this passage, where only the more specific "Pseudo-*Tzedôqim*" fits the historical facts, certainly reflects the thousands of well-documented miso-Judaic generalizations of Christian Displacement Theology redactions.

**28.16.1** וילכו עשתי עשר תלמידיו אל הגליל כאשר צום (va-yeil-khu' ash-tei' â-sâr' tal-mid-âyv' êl ha-Gâ-lil' ka-a-shêr' tziv-âm' ; and his twelve *talmidim* went to the *Gâlil* as he *tzivâh*), Οἱ δε ενδεκα μαθηται επορευθησαν εις την Γαλιλαιαν εις το ορος ου εταξατο αυτοις ο Ι-η-σ-ο-υ-ς (Οἱ de endeka matheitai eporeutheisan eis tein Galilaian eis to oros ou etakzato autois o *I-ei-s-o-u-s*; So the eleven *talmidim* proceeded into the *Gâlil*, into the *har* where *I-ei-s-o-u-s* *tzivâh*), ...his eleven *talmidim* went to the *Gâlil*, to the *har* where *Yehôshua* had *tzivâh*... *secundum Milkhâmôt* <sup>7</sup> and the earliest extant source mss. (Greek), respectively. For *tzivâh* cf. note 15.4.1.

The phrase “to the *har*,” as found in the Greek tradition refers to *Har Meirôn*. *NHM* includes it because here the Greek tradition represents a lacunae in the extant Hebrew tradition.<sup>17.1.2</sup>

*NY* #182 reads: וילכו י"ב תלמידיו אל הגליל בהר (va-yeil-khu' y"b tal-mid-âyv' êl ha-Gâ-lil' ba-har' a-shêr' tziv-âm' Ye-shu' ; and his 12 *talmidim* went to the *Gâlil*, to the mountain which *Yeshu* *tzivâh* them).

*EB* (28:16-17a) reads: ואחר זה כאשר השנים עשר תלמידיו הלכו לגליל נראה להם בהר אשר בו התפללו (ve-a-khar' zêh ka-a-shêr' ha-shnei' im â-sâr' tal-mid-âyv' hâl-khu' la-Gâ-lil' nir-âh' lâ-hêm' ba-har' a-shêr' bô hit-pa-lel-u' ; and after this, when his twelve *talmidim* went to the *Gâlil*, he appeared to them on the mountain in which they had prayed), i.e. *Har Meirôn*.

Τάσσω (*tasso*; order or arrange) corresponds to several Hebrew terms in *LXX*. When designating people, however, צו (tzav, a command / order) – related to מצוה (*mitzv-âh'*), both deriving from צוה (*tziv-âh'* ; for which cf. note 15.4.1) – appears to be the most appropriate.

**28.17.1** ויראוהו וישתחוו ויש מהם אשר לא האמינו (va-yir-u' hu va-yish-ta-khav-u' ve-yeish' mei-hêm' a-shêr' lô hê-ê-min' u; and they saw him and paid obeisance, and some of them didn't believe), και ιδοντες αυτον προσεκυνησαν οι δε εδιστασαν (kai idontes auton prosekuneisan oi de edistan; and seeing him, they paid obeisance, but some doubted),

...When they saw him they paid obeisance, but some of them didn't believe... *secundum Milkhâmôt* <sup>7</sup> and the earliest extant source mss. (Greek), respectively. For השתחוה (*hish-takh-av-êh'* ; paid obeisance) cf. notes 2.2.2, 4.9.1, 5.16.2 & 15.9.3.

Αυτων (auton; to him), inserted after προσεκυνησαν (*prosekuneisan*; pay obeisance), was introduced in the 5<sup>th</sup> century in ms. A. All of the extant Hebrew mss. follow the 5<sup>th</sup> century innovation.

*NY* 182 reads: ויראוהו וישתחוו לו ויש מהם אשר לא האמינוהו (va-yir-u' hu va-yish-ta-khav-u' lô ve-yeish' mei-hêm' a-shêr' lô hê-ê-min-u' hu; and they saw him and paid obeisance to him, and some of them didn't believe him).

*EB* (28:17b) reads: וכאשר ראוהו השתחוו לו ויש מהם שנסתפקו בו ויראוהו וישתחוו לו ויש מהם אשר לא האמינוהו (ve-ka-a-shêr' râ-u' hu hish-ta-khav-u' lô ve-yeish' mei-hêm' shê-nis-tap-qu' bô; and when they saw him they paid obeisance to him, and some of them doubted him).

**28.18.1** ויבא ישו ויאמר אליהם נתונה לי שלטן ויקר [שמם וארץ] (va-yâ-vô' Yêsh"u' va-yô' mêr al-ei' hêm ne-tun-âh' li shâl-tân' viy-qâr' u-malkh-u' [shâ-mai' im vâ-âr' êtz]; and *Yehôshua* came and said to them, Authority, dearness and the kingship [of the heavens and the land] is given to me), και προσελθων ο Ι-η-σ-ο-υ-ς ελαλησεν αυτοις λεγων εδοθη μοι πασα εξουσια εν ουρανω και επι γης (kai proselthon o *I-ei-s-o-u-s* elaleisen autois legon edothei moi pasa ekzousia en ourano kai epi geis; and coming near, *I-ei-s-o-u-s* spoke to them saying, all institutional-authority<sup>10.1.0</sup> is given to me in the heavens and on land), ...*Yehôshua* came and said to them, [*Dânieil* 7:14], the 'authority, dearness and kingship' is given to me... The Hebrew is reconstructed by conflating *Milkhâmôt* <sup>7</sup> with *Dânieil* 7:14. The Greek follows the earliest extant source mss.

<sup>8</sup> reads επι της γης (*epe teis geis*; on the land).

The phrase καθως απεστειλεν με ο πατηρ καγω αποστελω υμας (*kathos apesteilen me o pateir kago apostelo umas*; as the Father has sent me I also send you) follows sy<sup>p</sup> and ms. Q 038 (9<sup>th</sup> century).

*Milkhâmôt* 'ה reads: ויבא ישו ויאמר אליהם נתונה לי מלכות שמים וארץ (va-yâ-vô' Yêsh"u' va-yô' mêt' al-ei' hêm ne-tun-âh' li malkh-ut' shâ-mai' im vâ-âr' êtz; and *Yehôshua* came and said to them, the realm of the heavens and *êrêtz* is given to me).

NY #168 reads: נתונה לי ממשלת שמים וארץ (ne-tun-âh' li mêm-shêl' êt shâ-mai' im vâ-âr' êtz; and the institutional-authority of the heavens and *êrêtz* is given to me).

NY #182 reads: ויבא ישו וידבר אליהם נתונה לי כל ממלכות השמים והארץ (va-yâ-vô' Ye-shu' vay-da-beir' al-ei' hêm ne-tun-âh' li kôl mam-lakh-ut' ha-shâ-mai' im ve-hâ-âr' êtz; and *Yeshu* came and said to them, complete reign of the heavens and of the *êrêtz* is given to me.)

EB reads: ויש"ו קרב אליהם ואמר להם לי נתן כל היכולת בשמים ובארץ (viY-sh"u' qâ-rav' al-ei' hêm va-â-mar' lâ-hêm' li nâ-tan' kôl ha-ye-khôn' êt ba-shâ-mai' im uv-âr' êtz; and *Yehôshua* approached them and told them, To me He has given all the ability in the heavens and in the *êrêtz*).

**28.19.1** לכו אתם ושמרו אותם לקיים כל הדברים (lekh-u' at-êm' ve-shim-ru' ôt-âm' le-qa-yeim' kôl ha-de-vâr-im' ; You<sup>pl</sup> go! and watchguard over them to ratify all of the things [lit. "the sayings," also "the *Devârim*"], πορευθεντες μαθητευσατε παντα τα εθνη βαπτιζοντες αυτους εις το ονομα του πατρος και του υιου και του αγιου πνευματος (poreuthentes matheiteusate panta ta ethnei baptizontes autous eis to onoma tou patros kai tou uiou kai tou agiou pneumatos; Proceeding, apprentice in the *gâlut*,<sup>5.47.1</sup> [prescribing] *tevilâh*<sup>3.6.1</sup> to them in the name of the Father and of the son and of the Spirit of Holiness), ...**Go and watchguard over [the authority, prestige and Realm], to ratify all of these things...** *secundum EB* (includes 28:19-20a, see below) and  $\aleph$ , respectively.

לקיים (le-qa-yeim' ), the infinitive of קים (qi-yeim' ), is the *piyeil* of קום (qum) and means more than simply fulfilling, to include preserving – in the sense of confirming, ratifying and fixing and/or, where necessary, re-establishing.

Cf. also *malâkh* (1.20.1), *tevilâh* (3.6.1), *tâhôr* (5.8.1), *tâmei* (10.1.1), and *netilat-yâdayim* (15.2.4).

Howard's division between 28:19 and 28:20 makes it difficult to compare with the other Greek and Hebrew sources. It becomes clearer when we put the division in *EB* between Howard's 19-20a and 20b. We, therefore, leave the phrase "which I *tzivâh* you" etc. to 20b since this phrase is easily differentiated from preceding text in all of the extant source mss.

Συν (sun; therefore) follows πορευθεντες (poreuthentes; proceeding) in all of the other early source mss.

$\aleph$  reads βαπτισαντες (baptisantes; having immersed) instead of βαπτιζοντες.

*Milkhâmôt* 'ה reads: לכו אתם ולמדו את כל הגוים טבילה בשם האב והבן והרוח (lekh-u' at-êm' ve-lam-du' eit kôl ha-gôy-im' te-vil-âh' be-sheim' hâ-âv' ve-ha-bein' ve-ha-ru' akh; go and tutor-as-*talmidim*<sup>5.1.1</sup> all of the *gôyim* about *tevilâh*,<sup>3.6.1</sup> in the Name of the Father and the son and the Spirit). This seems to be a polemic attempt to redirect Christianity to stop persecuting Jews to convert, and focus instead on missionary activity exclusively internally among the *gôyim*.

Some mss. of *Milkhâmôt* 'ה read לכול הגוים (le-khôn' ha-gôy-im' ; to / for all of the *gôyim*). Though the meaning is virtually identical to the other mss. of *Milkhâmôt* 'ה, these phrases are dissimilar in Hebrew, and not caused by misreading from a Hebrew source text. Rather, this suggests that there was either a mental lapse in copying from Hebrew to Hebrew – unlike the Christian copyists extremely rare, or disagreement among Hebrew writers how to render this text. This implies that the post-135 CE Hebrew tradition, in its evolution to converge with the Greek, may have picked up the phrase from the Greek, and may have been absent in the pre-*Milkhâmôt* 'ה Hebrew tradition. Unfortunately we cannot check this. *Milkhâmôt* 'ה is the earliest Hebrew source extant today for this *pâsuq*.

*Nitzâkhôn Yâshân* follows *Milkhâmôt* 'ה chronologically and could easily have promulgated that tradition. NY #182 reads: לכו אתם ולמדו את כל הגוים טבילה בשם האב והבן והרוח הקדש (lekh-u' at-êm' ve-lam-du' kôl ha-gôy-im' te-vil-âh'

be-sheim' hâ-âv' ve-ha-bein' ve-ru' akh ha-qô' dêsh; go and tutor-*talmidim* of all the *gôyim* [about] *tevilâh* in the Name of the Father, and the son, and the *Ruakh ha-Qôdêsh*).

When we question the omission in *EB* we find no good reason why *Sheim-Tôv* would have deliberately omitted it. To the contrary, it would have been excellent ammunition for polemics against theanthropomanism. Further, omitting such a *pâsuq* without basis would have subjected *Sheim-Tôv*'s work to peremptory dismissal, defeating his dialectic objectives, *EB*'s *raison d'être*.

Thus, this *pâsuq* poses an enigma. *EB* generally represents the confluence of an evolution in the post-135 CE Hebrew tradition toward the Church (Greek) tradition. Yet, *Milkhâmôt* 7 and *Nitzâkhôn Yâshân* corroborate the phrase in the Greek tradition (*tevilâh* in the name of...) while *EB* omits it. Polemic considerations preclude *Sheim-Tôv* simply excising the passage. Thus, *EB* apparently implies the Hebrew source predating the Greek, in which the questionable passage was absent (q.v. *NHM* II:28,16).

When *pesuqim* 19-20 are considered without this contradictory phrase, *secundum EB*, continuity is restored. This also suggests that the contradictory section was a later redaction which wasn't original.

This conclusion becomes more compelling when we consider that a redaction in this *pâsuq* was necessitated for the Roman Christians by the verb "tutor-*talmidim*" (cf. 28.19.2). *Talmidim* implies a congregation of Jews, not the *gôyim* "church," and entirely contradicts Roman hegemony, which the Romans were trying to establish in its stead – Displacement Theology. To make the text compatible with Christian doctrines, the Romans had no choice but to redact in the phrase "all of the *gôyim*," and add the rest for support of its doctrines.

Aside from Gnostic writings and other passages in the *New Testament*, Mt. 28:19, if valid, would stand alone in 1<sup>st</sup> century Judaism for the practice of prescribing *tevilâh* "in the name of \_\_\_." This suggests that the Romans changed the Judaic doctrine of *tevilâh* "for *teshuvâh*," to baptism "in the name of \_\_\_" (the name of the angel of repentance, etc.). Angelology<sup>1.20.1</sup> derives from the Egyptians,<sup>1.20.1</sup>

Chaldeans,<sup>2.1.3</sup> Essenes,<sup>1.0.1</sup> *Évyônim*<sup>1.0.1</sup> and Gnostics.<sup>1.0.1</sup>

Contradictions among the source texts intimate that the passage is questionable. The content indicates it is spurious.

One concept related, among other things, to *tevilâh* is כוונה (ka-vân-âh' ; intent).<sup>3.6.1</sup> *Kavânâh*,<sup>3.6.1</sup> relative to *tevilâh* , may be expressed as *tevilâh* "for \_\_\_" (חולין [khul-in' ; {or a utensil, for example} for secular {use}], etc.<sup>5.8.1</sup>) and, in this way, "for \_\_\_" could have become associated with *tevilâh*. However, going beyond *kavânâh* to specify a name constitutes Gnostic angelology, *Évyônim* theurgy, or Christian magical incantations.<sup>1.0.1</sup>

According to the *Évyônim*, "Unless a man be baptized in water, in the name of the threefold blessedness, as the true Prophet taught, he can neither receive the remission of sins nor enter into the Kingdom of heaven" (*Recognitions 1:69 KP* [= *Kerygmata Petrou*, sermons of Peter]); cf. Homilies 11:27 KP)... "Epiphanius mentions the Elchasaites as the source of some of the baths in vogue among the [*Évyônim*]." Perhaps the underlying source for the Christian *New Testament* (in contrast with the original Hebrew *Matityâhu*) derives via the proto-Christian *Évyônim*. As proto-Christians, the Hellenist *Évyônim* antedated Roman Christians in redacting their Gnostic ideas into their Greek translations of *Netzârim* Hebrew *Matityâhu*.

In addition to the source texts for the *New Testament*,<sup>8</sup> contains, among other things, *The Shepherd of Hermas*, a mid-2<sup>nd</sup> century Christian 'prophet.' (*Shepherd* follows *The Epistle of Barnabas*.) The author of *Shepherd* symbolized the church as a tower built on water – alluding to baptism<sup>14</sup> – and founding the Catholic doctrine of penance (ibid., p. 3). In *Shepherd* we read "no man 'shall enter into the Kingdom of G-o-d,' except he take his holy name" – the origin of "Holy Name" doctrines alien to 1<sup>st</sup> century Judaism!

The three elements of baptism suggested by Bagatti (fire, light, & crown) are based on flimsy associations (p. 239-41).

*Élâzâr* of Worms, France (c. 1200) describes a *Qabâl*-ist initiation:

“The name is transmitted only to the reserved – this word can also be translated as ‘the initiate’... And it is transmitted only over water. Before the master teaches it to the pupil, they must both immerse themselves and bathe in forty measures of flowing water, then put on white garments and fast on the day of instruction.” This is linked to “putting on the Name,” which Gershom Scholem describes as a “purely magical procedure.”<sup>3,6,1</sup>

*Transition* also provides insight into the meaning and symbolism of *tevilâh* as understood by Christians. (Though the *Netzârim* did not accept *Transition* as authoritative, it provides supplemental insight into the *Netzârim* – and / or the *Évyônim*.)

*Trans.* 8:12, 14-16: “And when they trusted, [as] *Pêresh* [was] evangelizing about the Realm of *Élôhim* and the name of *Yehôshua ha-Mâshiakh*, they consummated *tevilâh*, both men and women... And the *Shelikhim* in *Yerushâlayim*, upon hearing that the *Shômrôn* had accepted the Saying [i.e. Oral Law / *Halâkhâh*] of *Élôhim*, sent to them *Keiphâ* and *Yôkhânân ‘Bên-Rôgêz’ Bêh-Zavdieil*. Going down, [*Keiphâ* and *Yôkhânân ‘Bên-Rôgêz’ Bêh-Zavdieil*] prayed concerning [the Shomronians] that they might take the Spirit of Holiness. For it had not yet fallen on any of them and they had only consummated *tevilâh* in the name of *âdôn Yehôshua*.”

Notice the relationship between the spoken λογος (logos, saying) of *Élôhim*, equating to the Hebrew דבר (dâ-vâr’; saying / matter / thing) = Oral Law / *Halâkhâh*, and the conferral of recognition by the *Beit-ha-Din shêl ha-Netzârim* that such were walking in the Spirit of Holiness. As *4Q MMT* has demonstrated, the acceptance of Oral Law was the central tenet of 1<sup>st</sup>-century Judaism.

*Trans.* 10:45-48: Here, the Spirit of Holiness preceded *tevilâh* with water in the name of *Yehôshua* the *Mâshiakh*.

*Trans.* 19:1-5: Some *talmidim* lacked the Spirit of Holiness. *Shâul*’s (alleged) description of the *tevilâh* of *Yôkhânân ha-Matbil* includes the phrase “in the name of \_\_\_.” The text reads: “a *tevilâh* of *teshuvâh*, saying to the kindred they should trust in the one coming after him, this is in(to) *Yehôshua*. And hearing, they consummated *tevilâh* in(to) the name of *âdôn Yehôshua*. And as *Shâul* was laying

his hands on them the Spirit of Holiness came upon them.” Was this before or after *Shâul* was declared an apostate by the *Netzârim*?<sup>15</sup> If while he was in good stead with the *Beit-ha-Din shêl ha-Netzârim*, then this meant that, as a *Shâliakh* of the *Beit-ha-Din shêl ha-Netzârim*, he conferred the *Beit-Din*’s recognition on these novitiates, and the *Beit-ha-Din shêl ha-Netzârim* teachings, not new ‘Pauline’ doctrines, as walking in the Spirit of Holiness. If subsequent to his apostasy the passage is irrelevant.

IV Sh. 10:2 describes earlier *tevilâh* as consuming *tevilâh* in(to) *Môshêh*.

*Trans.* 22:15: “perform *tevilâh* and wash away your missteps, calling upon his name.” Here, “calling upon his name” equates to “in the name of.”

If the phrase in *NHM* 28:19 is genuine and relates to conversion, it can apply only in one direction: from *geir(âh)* to *halakhically Tôrâh*-observant Jew(ess), and then only as set forth in 5.8.1 and *Trans.* 2:38. *NHM* 28:19 would then be a clear command to proselytize the *gôyim* to Judaism – to Judaize! It cannot advocate converting Jews to a different – i.e. pagan – religion.

The assertion that the “mission” was thereafter exclusively by, to and for *gôyim* is a conspicuous Christian fiction fixing Roman hegemony at the expense of the Jews – i.e. blatant Displacement Theology. That henceforth *gôyim* were to be the *talmidim* of the following *pâsuq* (“them” in 28:20; cf. also *NHM* 10:5-6; 15:24-28), instead of Jews, is another Christian inflection contradicting the context of the *pâsuq*. Valid interpretations must be in harmony with the context. In this case, the interpretation in question must be compared with *Matityâhu* as a whole and the well-documented belief system of the Jews of that period (e.g. in Dead Sea Scroll *4Q MMT*); then contrasted against the belief system of the pagan Roman Empire.

It is also this questionable phrase which is the *locus classicus* popularly distorted to “prove” that *Yesh’u* is “The Divine Son of *G-o-d*.” This argument is based on his apparent ranking beside the Father and the *Ruakh ha-Qôdêsh*, as peers in the ceremony of “baptism.” Not only does this doctrine find its *stare decisis* in Roman mythology, it also controverts all of *Yehôshua*’s previous teachings and

lacks any authentic basis in *Tan"kh* or *Netzârim* Hebrew *Matityâhu*. Expectedly, it contradicts *Halâkhâh*.<sup>7.1.1</sup>

Since it has already been shown that *EB* likely didn't excise the phrase, either the Roman Christians (or *Ëvyônim*) must have inserted the new phrase into the Greek mss. under their control or redacted an otherwise authentic phrase to suit their interpretation.

This is a pivotal question. The orientation of any outreach to gentiles is dictated by the answer. As Howard noted, traditionalists argue a "salvation-history schema." This schema progresses from an earthly ministry in *Netzârim* Hebrew *Matityâhu* 10:5-6 and 15:24, that excludes gentiles, to a post-resurrection ministry expanded to include gentiles based on *NHM* 28:19. *EB*'s text makes this schema untenable. As Howard observed in *EB* 28:19, "No mention is made of Gentiles or all nations and no salvation-history schema is possible."<sup>16</sup> This flagrant barrier to inclusion, much less hegemony, of the *gôyim* Roman Church should further raise the alert flags to suspect Christian redaction.

Christian interpretations of *pâsuq* 19 blatantly contradict *Yehôshua*'s teachings. If *J-e-s-u-s* changed his mind, then was the man-*g-o-d* wrong before, or after, his change of mind? Before, or after, contradicting the *Tôrâh* of his Father? Clearly, these "before" and "after" are two, mutually exclusive, antithetical, entities. Further, the "theme" of *pâsuq* 19 is alien to any other *pâsuq* in *Netzârim* Hebrew *Matityâhu*. By contrast, it is entirely consistent with the Christian doctrines evolving in the pagan mythology of the Roman *gôyim*.

When approached directly by a non-Jew, *Yehôshua* first tested her for humility. Consider his response to the woman from Jordan / Sidon: "It isn't good that a man take the morsel of bread from his children and give it to dogs." (*NHM* 15:26)

The *loci classici* of *Netzârim* Hebrew *Matityâhu*'s supposed reference to "gentiles," i.e. *NHM* 4:15; 10:18; 12:18 and 24:14, all refer to Jews in the *gâlut* (among the *gôyim*), not *gôyim*<sup>5.47.1</sup> *per se*.

*NHM* 12:18, based in *Yeshayâhu* 42:1-4, speaks of bringing *mishpât*<sup>7.1.1</sup> to the *gôyim*. When *gôyim* seem to be referenced directly, it is always in terms of bringing *Tôrâh* and *mishpât* (= *Halâkhâh*<sup>7.1.1</sup>) to

them. More comprehensive treatment of this subject is found in my book *Atonement In the Biblical 'New Covenant.'* *Netzârim* Hebrew *Matityâhu* never countenances repudiating *Tôrâh*, *mishpât* or the Jews to prefer *gôyim* or doctrines alien to historical Judaism. Even these references to non-Jews never allude to general *gôyim* (accurately "*Benei-Nôakh*").

Like *Yehôshua* and other Jews of that period, *Netzârim* Hebrew *Matityâhu* referred to synagogue-attending *geirim*, formally recognized by a *Beit-Din*, in various stages of progress toward *Tôrâh*-observance – the "*Ëlôhim* Reverers" (q.v. 1.0.2 and 23.15.2).

Several arguments combine to tip the scales toward the conclusion that the Christian interpretation of this *pâsuq* was absent in the original *Netzârim* Hebrew *Matityâhu*:

While the *pâsuq*, *sans* insertion, is in perfect harmony with *Netzârim* and other Judaic doctrines, Roman non-Jew Christians were committed to Roman hegemony necessarily dependent upon Displacement Theology. Roman Christians could never accept a reading that precluded their Displacement Theology by implying exclusivity to Jews. Yet, the original Hebrew seems to have read "Go and make *talmidim* of them [i.e. Jews], to observe all (of *Tôrâh*), which I have commanded you (to do)..." This negated the "salvation-history schema," making it a "must" target for exactly this kind of lone and uncorroborated phrase, specifying *gôyim* displacing Jews.

The product is *en rapport* with Roman paganism and Gnosticism and contradictory to 1<sup>st</sup> century Judaism.

The "sign" of being "baptized in the Spirit" ("tongues of fire" and "speaking in tongues," *Trans.* 2:1-4) is certainly Gnostic.

Therefore, it wasn't likely omitted from *EB*, neither deliberately nor accidentally.

The theme of this addition to *pâsuq* 19 stands alone and unsupported in the remainder of *Netzârim* Hebrew *Matityâhu*.

It contradicts *Yehôshua*'s own teachings.

Του αγίου πνευματος (tou agiou pneumatos; of the Holy Spirit) is, in form, a *hapax legomenon* in *Netzârim* Hebrew *Matityâhu* (q.v. 1.18.6).

Omitting the phrase, *secundum EB*, suggests an explanation that not only harmonizes with Judaic *Halâkhâh* 7.1.1 discussed, but also harmonizes all of the source texts, Hebrew and Greek (see following) as well as all of the rest of *Yehôshua*'s teachings.

Cursory analysis shows that *Sheim-Tôv* couldn't have simply excised a phrase and then concatenated the two remaining pieces together in his text of *EB*.

Textual analysis adds two further insights.

- ⌘. First, except *EB* (where the phrase is absent), all of the texts, including the Greek tradition, agree in showing signs of the reverse process. The text is opened up at a certain phrase, another phrase inserted, and then that original phrase is repeated, continuing the original text.

To give an example, consider the sentence "Yosi went to arithmetic class and studied algebra."

Here the key word or phrase, we'll call the "breakpoint," is "went." In this technique, we open up the text at the breakpoint ("went"), and we can add what we please, repeat the breakpoint and continue with the original text.

The product: "Yosi went to the store and shoplifted a candy bar, and he went to arithmetic class and studied algebra." The technique is very easy.

The breakpoint easily detected in all of the source texts is "go" (or proceed) and / or "tutor-*talmidim*" (or teach).

It is telling that we find this potential pattern (see below) in all of the source texts for 28:19 except for *EB* — which omits the phrase. Contrary to many other passages, and enigmatically, this may indicate *EB* had access to at least a partial Hebrew tradition independent of the other, earlier, extant Hebrew source mss.

Working in reverse chronological sequence for *NHM* 28:19-20a:

Omitting the phrase, *EB* doesn't exhibit the problem.

*NY* #182 reads (the bracketed fine print is added for comparison; breakpoints and their repetition are underlined):

"Go and tutor-as-*talmidim* [all of the *gôyim* concerning *tevilâh* in the Name of the Father and the son and the Spirit of Holiness and tutor-them-as-*talmidim*] concerning all things."

*Milkhâmôt* 'ⲓ reads (the bracketed fine print is added for comparison):

"Go and tutor-as-*talmidim* [all of the *gôyim* concerning *tevilâh* in the Name of the Father, and the son, and the Spirit, go to] them."

The Greek tradition reads (the bracketed fine print is added for comparison):

"Proceeding, you tutor-as-*talmidim* [among the *gôyim* / in the *gâlut*, prescribing *tevilâh* for {*gâlut* Jews who have strayed}, in the Name of the Father, and of the son, and of the Spirit of Holiness] teaching them to keep watchguard over all things."

- Ⲓ. Second, except *EB*, this analysis also isolates the last phrase of the other Hebrew source texts as evolving chronologically toward the Greek tradition.<sup>17</sup> This is consistent with previous findings.

The phrase was clearly a spurious Christian redaction which cannot have been included in the original *Netzârim* Hebrew *Matityâhu*.

Even if the phrase were to find some substantiation, it could only be reconstructed and understood within the Judaic parameters of its *Netzârim* author — free of Gnostic, *Ēvyônim*, or Christian perversion.

28.20.1 ושׁמרו אותם לקיים כל הדברים אשר ציויתי אהם עד עולם (ve-shim·ru' ôt·âm' le-qa·yeim' kôl ha-de·vâr·im' a·shêr' tziv·it' i êt·khêm' ad ô·lâm' ; and watchguard over them to ratify all of the *Devârim* (sayings), which I *tzivâh*<sup>15.4.1</sup> until the world-age, διδασκοντες αυτοους τηρειν παντα οσα ενετειλαμην υμιν και ιδου εγω μεθ υμων ειμι ι πασας τας ημερας εως της συντελειας του αιωνος (didaskontes autous teirein panta osa eneteilamein umin kai idou ego meth umon eimi pasas tas eimeras eos teis sunteleias tou aionos; teaching them to keep watchguard over all things whatever I *tzivâh*; and look, I am with you all the days until the completion of the eon), ...and watchguard over them, to ratify all of these things, which I *tzivâh*, to

the *qëitz* of the world-age... *secundum EB* (conflated with *Nitzâkhôn Yâshân* #182 for clarity), and the earliest extant source mss. (Greek), respectively. For *tzivâh* see note 15.4.1; cf. also note 24.33.1.

This last instruction from *Yehôshua* recalls *Yeshayâhu* 56:1, “Thus says יה, Watchguard My *mishpât* and do *tzedâqâh*. For My *yeshuâh* (salvation) is soon to come, and My *tzedâqâh* to be revealed.”

*Milkhâmôt* יה reads: וילמדו אותם (va-ye·lam·du’ ôt·âm’; and they shall tutor-them-as-*talmidim*).

*NY* #182 reads: וילמדו אותם את כל אשר צויתי אליכם והנני עמכם כל הימים עד קץ העולם (ve-lam·du’ ôt·âm’ eit kôl a-shêr’ tziv-it’ i al·ei’ khêm ve-hi’ ne-ni’ im·â-khêm’ kôl ha-yâm·im’ ad *qëitz* hâ-ô-lâm’; and tutor them as *talmidim* in everything that I *tzivâh* to you and, here I am, with you until the *qëitz* [cut-off] of the world-age).

τηρειν (teirein; keep watchguard) corresponds in *LXX* to two Hebrew terms: שמר (shâ-mar’; keep watch[-guard] / shô-meir’) and נצר (nâ-tzar’; guard). נצר is probably the verb from which נצרת (Nâtz-rat’; pop. Nazareth) and נוצרים (Nôtz-rim’; Christians / guardians) derive. נוצרים may also derive from “molded-forms,” the form emerging upward from a formless lump of clay on a potter’s wheel (referring to idolators), from צר (yâ-tzar’; to mold, produce, especially as by a potter). Cf. *NHM* 23:3.

When relating primarily to a person or self (*Mishlei-Shlômôh* 2:11; 4:6), the heart (*Mishlei-Shlômôh* 3:1; 4:23), the psyche, the mouth (*Mishlei-Shlômôh* 13:3) and intangible attributes (*Mishlei-Shlômôh* 3:21) τηρειν is rendered for נצר.

When referring directly to the *mitzvôt* or tangibles, τηρειν is usually rendered for שמר. This latter correspondence covers all instances in *Matityâhu*.

The only times *Yehôshua* uses this term is found in *NHM* 17:9 and 28:16. All of the other references to *mitzvôt* refer to the *mitzvôt* of *Tôrâh*. If *Yehôshua* was consistent in his teachings, then these do also; and if they don’t, then, *Devârim* 13.2-6 teaches, the teachings aren’t of a valid *mâshiakh*. Cf. *NHM* 3:23.

### 28.20.2 ...to the *qëitz* of the world-age...

“*Âmein*,” included in *TR* based on sy<sup>p</sup> and later mss., is not included *secundum*  $\aleph$ ,  $\beta$  and a-3. Cf. notes *âmein* 8.10.1 and “world-age” 12.32.2.

The following two quotes are included according to a non-canonical “gospel”:

- $\aleph$ . “In the Gospel according to the Hebrews, which the [*Netzârim*] are wont to read, there is counted among the most grievous offenses: He that has grieved the spirit of his brother.”
- $\beta$ . “The Gospel called according to the Hebrews which was recently translated by me [Jerome] into Greek and Latin, which Origen frequently uses, records after the resurrection of the Savior [cf. note 28.7.1]: And when [*adônî*]<sup>22.43.2</sup> had given the linen cloth to the servant of the [*Kôhein*], he went to [*Yaaqôv*] and appeared to him. For [*Yaaqôv*] had sworn that he would not eat bread from that hour in which he had drunk the cup of [*adônî*] until he should see him risen from among them that sleep. And shortly thereafter [*adônî*] said: Bring a table and bread! And immediately it is added: he took the bread, [gave the *ha-Môtzi*] and brake it and gave it to [*Yaaqôv ha-Tzadiq*] and said to him: My brother, eat [your] bread, for the [person]<sup>8.20.2</sup> is risen from among them that sleep.”

<sup>1</sup> Firstmonth 24<sup>th</sup>.

<sup>2</sup> Klein notes that השכמה is the verbal *hiphil* noun of שכם (to rise in the pre-dawn darkness, relating to the loading of donkeys or camels before daylight in preparation for a journey). This verb, in turn, is denominated from שכם (shekh’ em; shoulder), the name of the Arab-occupied city they call *Nablus*.

- <sup>3</sup> Samuele Bacchiocchi, "How It Came About: From *S-a-t-u-r-day* to *S-u-n-day*," *Biblical Archaeology Review*, IV, 3 (1978.09-10), 32ff.
- <sup>4</sup> *Biblia Reina-Valera* of 1602, Trinitarian Bible Society, 217 Kingston Road, London SW 19 3NN, England; based on *Casiodoro de Reina* 1569 C.E. ("Bible of the Bear"), based on *Nuevo Testamento de Perez* 1556 C.E., based on *Nuevo Testamento de Enzinas* 1543 C.E. The *Reina-Valera* pre-dates both the *KJV* and the *Textus Receptus*, and all are based on based on  $\aleph$ ,  $\beta$  and later mss. (especially Codex Alexandrius).
- <sup>5</sup> English translation by Luis Chavira, *talmid geir ha-Netzârim* in Chihuahua, Mexico.
- <sup>6</sup> Josephus, *Ant.* XV, xi, 1.
- <sup>7</sup> *EH*, 1, 117.
- <sup>8</sup> See "*Havdâlâh*," *EJ*, VII, 1481-9.
- <sup>9</sup> "Zohar, I, 8a and III, 98a. There is a very interesting parallel to these passages in the Hebrew writings of Moses de Leon; cf. *Sod Hag Shavuoth*, MS Schocken Kabb. 14, Fol. 87a"
- <sup>10</sup> Maurice Lamm, *The Jewish Way in Death and Mourning* (New York: Jonathan David Publ., 1969), p. 87-89, 94-95.
- <sup>11</sup> Though *Yehôshua*'s execution took place on the afternoon preceding the Seventh Day of *Khag ha-Matzôt*, his resurrection shedding his physical body occurred at the close of the eighth day of the *Ômêr* – the Firstfruit – paralleling the period prescribed for the *b'rit milah*. The *b'rit milah* includes placing the foreskin in linen (a napkin) and taking it away. This parallels *Yehôshua*'s physical body being placed in a linen burial cloth.
- <sup>12</sup> הלילה should not be confused with הליל (khi-lul' ; desecration), though the latter is popularly transliterated into English letters as "*hilul*."
- <sup>13</sup> *The London Sunday Times*, 1996.03.31.
- <sup>14</sup> G.P. Goold, ed., Kirsopp Lake, trans., *The Apostolic Fathers, The Loeb Classical Library* (Cambridge: Harvard University Press, 1976), Vision III, iii:3, 5.
- <sup>15</sup> Eusebius, *Eccl. Hist.*, III,xxvii.4.
- <sup>16</sup> Howard, p. 209.
- <sup>17</sup> go to them ...and tutor them as *talmidim* concerning all things...