

## Notes on the Reconstruction of *Netzârim* Hebrew *Matityâhu* – Chapter 12

**12.1.0** בעת ההיא הלך ישו והנה ביום השבת ותלמידיו רעבים והתחילו ללקוט מלילות ולפרוך אותם ותם (bâ-eit' ha-hi' hâ-lakh' Ye-shu' hein-âh' vâ-hein-âh' ba-yôm' ha-Shab-âh' ve-tal-mid-âyv' re-eiv-im' ve-hit-khil' u li-le-qôt' me-lil-ôt' ve-liph-rôkh' ôt-âm' bein ye-dei' hêm ve-lê-ê-khól' ôt-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 καρω επορευθη ο Ι-η-σ-ο-υ-ς τοις σαββασιν δια των σποριμων οι δε μαθητα αυτου επεινασαν και ηρξαντο τιλλειν σταχυας και εσθι εν (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 (bâ-eit' ha-hi' hâ-lakh' Ye-shu' ba-yôm' ha-Shab-âh' ve-tal-mid-âyv' re-eiv-im' ve-hit-khil' u li-le-qôt' me-lil-ôt' ve-lê-ê-khól' ; 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 והנה בשבת ותלמידיו היו רעבים והיו מקטפים והנה והנה בשבת ותלמידיו היו רעבים מן הקמות ואוכלים (bâ-eit' ha-hi' hâ-lakh' Ye-shu' hein-âh' vâ-hein-âh' ba-Shab-âh' 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 יש"ו 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-âh' ve-tal-mid-âyv' re-eiv-im' hit-khil' u la-a-qôr' ha-shi-bâl-im' ve-liph-rôkh' ôt-âm' bein yed-ei' hêm ve-lê-ê-khól' ôt-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>2</sup> Error! Bookmark not defined.), 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>3</sup> Error! Bookmark not defined.

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 מתר (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*