

**c. 3789 (0029 C.E.)<sup>28.1.2</sup> *ha-Gâlil***  
***Yehôshua* Debates *Halâkhâh*<sup>7.1.1</sup> with *Perushim*<sup>12.2.2</sup>**  
**(*Talmidim* Pick Up *Lêqêt* on *Shabât*)<sup>12.1.1</sup>**  
**(Cf. Ky-Lu. 6:1-5; Ky-Mk. 2:23-28)**  
***Pesuqim* 4-5, Papyrus P-70 (c. 0200-0299 C.E.)**  
***Pesuqim* 1-8, *Yaaqôv Bêh-Ruvein's Milkâmôt* '⚭ (1170 C.E.)**  
***Pesuqim* 1-7 Supported by *Nitzâkhôn Yâshân* #171<sup>5.17.0</sup> (13<sup>th</sup> century C.E.)**

12 In that season,<sup>12.1.0</sup> *Yehôshua* went here and there on *Shabât*.<sup>12.1.1</sup> His *talmidim*<sup>5.1.1</sup> were  
2 hungry and started to pick up *lêqêt* of grain and crumble them between their palms<sup>12.1.2</sup> and eat  
3 them. On seeing them,<sup>12.2.0</sup> the *Qumrân-Essene-Tzedôqim* sect of Judaism<sup>12.2.2</sup> said, “Look, your  
4 *talmidim*<sup>5.1.1</sup> are doing something which no one should do<sup>12.2.1</sup> on *Shabât*.”<sup>12.2.2</sup> *Yehôshua* said to  
5 them,<sup>12.3.0</sup> “Haven't you read what *Dâvid* did when he was hungry, and those with him?<sup>12.3.1</sup>  
6 Coming to the House of '⚭,<sup>12.4.0</sup> he ate the Display Bread<sup>12.4.1</sup> which he, and those with him,  
7 weren't<sup>12.2.1</sup> allowed to eat. It was only for *Kôhanim*<sup>2.4.1</sup> alone. Or haven't you studied<sup>12.5.0</sup> what  
8 is written in *Tôrâh*,<sup>5.17.1</sup> that the *Kôhanim*<sup>2.4.1</sup> officiate on *Shabât*<sup>12.1.1</sup> just as they do on days  
which are *khôl*<sup>12.5.1</sup> – without guilt.<sup>12.5.2</sup> *Âmeïn!* I tell you that such is he who is greater than the  
*Miqdâsh*.<sup>12.6.1</sup> If you<sup>12.7.0</sup> knew what *Hôsheia* 6:6 is – ‘For I desire *khêsêd*,<sup>12.7.1</sup> not sacrifice-  
making’ – you wouldn't convict the innocent,<sup>12.7.2</sup> because *âdôn*<sup>22.43.2</sup> of the person is even moreso  
[*âdôn*] over *Shabât*,<sup>12.8.1</sup>

**c. 3789 (0029 C.E.)<sup>28.1.2</sup> *ha-Gâlil***  
**Discussion of the concept of *Piquakh Nêphêsh*<sup>12.9.0</sup>**  
**Restoring of Health to Withered Hand on *Shabât***  
**(Cf. Ky-Lu. 6:6-11; Ky-Mk. 3:1-6)**  
***Pesuqim* 10-12 Supported by *Nitzâkhôn Yâshân* #171<sup>5.17.0</sup> (13<sup>th</sup> century C.E.)**

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