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his disciples and with spoke the crowds with Yeshua then 77-الولستناك .1 P/U 777 the scribes sit of Moshe the seat upon to them and he said Killing .2 لاهه کل that they say therefore thing .3 הנהוד but their deeds according to and do that you should keep and they bind do and not for they talk you should do שלבצט / of the sons the shoulders upon and place [them] heavy ىك with their fingers not they 14 ald. that they might be seen they do their deeds المحلية الم رحديك and lengthen for they widen and they love of their robes the Tekhelet 2 the chief .6 and a greeting at the assembly seats and the chief .7 by and to be in the streets سر کرنگار باحد and your Rabbi one Rabbi עד הם געד not and Father ्तरंगकी तर्र

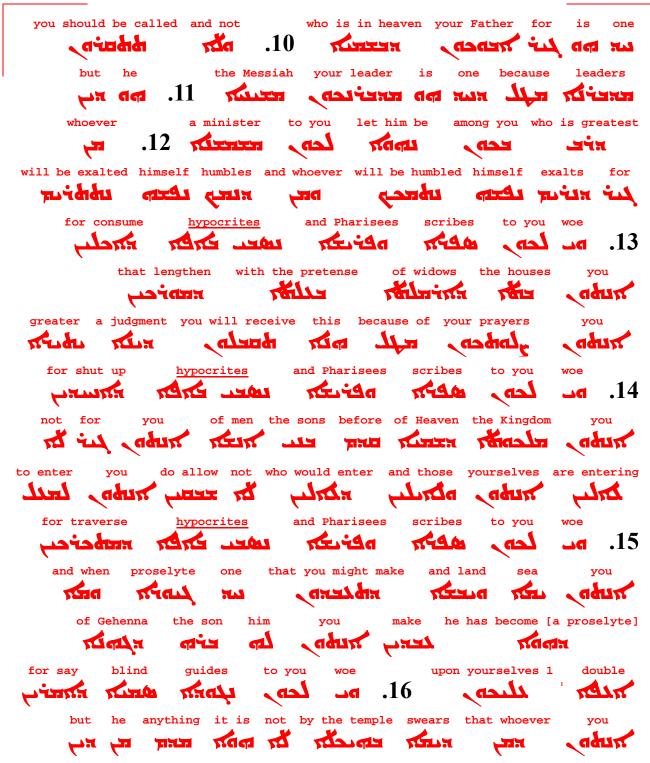
^{1.} Leather box/straps containing biblical verses that Jews bind on their arms and on their foreheads during daily prayer, except on the Sabbath (Deut. 6:8)

^{2.} The 'ribbon of blue' of the 'tzitzit' (fringes), as commanded in Num. 15:38. 'Tekhelet' is also generally understood to refer to the tzitzit, or even the whole prayer shawl/talit.

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^{1. &}quot;Double upon yourselves" - idiom meaning "twice more than you are."

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[you are] fools is guilty which is in the temple by the gold who swears .17 بيجاضعيا אנדינו באקובות that which the temple or the gold is greater for what and blind השובות מולו ביי ייב הקובות אם הובלת the gold not by the altar swears and whoever <it> sanctifies is guilty it that is upon by the offering who swears but he anything it is הסות מות מן אין אינלת בסחיבות אנול מוף שתב or the offering is greater what and blind [you are] fools محلته مدمداته بدنه بحد عمادداته کمه by the altar therefore swears whoever the offering that sanctifies the altar תודעא התחות לחהיבלא 20. הן הנהלא הבעל בתודעא it upon that are things and by all by it swears swears and whoever بيكم ينه منحك بكم بكرية للك بينه 21. مين swears and whoever in it who dwells and by He by it swears by the temple בים בלה נולד בים חבוד, הלוכי בים 22. חוד, הנולד it upon who sits and by Him of God by the throne swears by Heaven you for tithe <u>hypocrites</u> and Pharisees scribes to you woe 23. مد لحه هدی مدنی مدنی سفید کیک بهداهند کرده، the more important things and you overlook and cummin and dill mint וודי הצבופה הכבטוני הצבחפה معربه necessary and these things and faith and mercy justice of the law אווד אוודי אוודי איידוא איידוא איידוא الم الم you should have forgotten not and these things for you to have done were ्रताच्यके यू भिक्क אני אל אלי camels and swallow gnats who strain at blind guides אניים שבים הבין הבים הבונה ההותן you for clean <u>hypocrites</u> and Pharisees scribes to you woe extortion they are full of but inside and of the plate of the cup the outside تنه مصلا مدرحماک لبه مر طلع سلمهکی

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of the cup the inside first clean blind Pharisees and iniquity הנחלה 26. פישה והשה אבש לחשה אבשה scribes to you woe clean the outside also that will be and of the plate ההיבה אל בייהה אל בייהה הבת 27. הב לבה שפיאת that on white tombs you for are like <u>hypocrites</u> and Pharisees مهانکار معدد کارهار بدیدم کرماه کاردیار بدولکار بدیم are filled with but the inside on beautiful appear the outside لعن سهسر عصم حر له در corruption and all of the dead the bones you also thus मंत्री म्याकी वर्ष मानिकी 28. करात तरि लाकि, स् and on righteous as men to the sons of you appear the outside and hypocrisy iniquity you are filled with the inside च्या २९ त्रवित्रं च्याचन त्रांता ्वर्तात प्रा the tombs you for build <u>hypocrites</u> and Pharisees scribes to you لحه همهای مهندی سهد جهه ددس هدهه صدیری of the righteous <u>the sepulchres</u> you and adorn of the prophets אנביש טבייבוף אוקשי ביוף מבטיא our forefathers in the days of we had been that if you and say 30. مكسنام كريافه بكرك مهمر حبويد of the prophets in the blood participants with them we would have been not क्षेत्र कान कान किए सामिक स्वापित हो that sons are yourselves against you witness whereby 31. האין השפהאין אוופה על נפיבה, אבנואי fill up you and also the prophets who killed of those you त्रीय , तकार अर्थ .35 रहिमा तीरियः , ताका , तकार how of vipers offspring serpents of your forefathers the measure <I> behold this because of of Gehenna the judgment from will you flee
אור אם אור בין היים אור בין will kill some of them and scribes and wise men prophets to you I will send ستدن کرنک لمهمر بدیک میسیک معلائی سیمان عالم

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^{1.} Meshikha here uses the Hebrew canonical order of the books of the Tanakh. By referring to the righteous blood of Haweel (Abel, recorded in Genesis) and of Zakharya (Zechariah, 2 Chronicles), Meshikha refers to the first and last book of the Hebrew canon. The meaning of Meshikha's teaching is clear; the blood of every righteous person recorded in all of scripture will come upon the scribes and the Pharisees.