

## Engineers' Conversion Table

1. Ratio of an igloo's circumference to its diameter = Eskimo Pi
2. 2000 pounds of Chinese soup = Won ton
3. 1 millionth of a mouthwash = 1 microscope
4. Time between slipping on a peel and smacking the pavement = 1 bananosecond

*[Some have conveyed to me objections to the style and some other things of our guest speaker of two weeks ago.*

1. *He's human, and we're all fallible. I put my foot in my mouth just this week. Maybe twice.*
  2. *Please let me know anything that is sin. Some of the extremely spiritual people I have encountered, who have mentored me, have been eccentric and irritating at times. Now you know why I am...*
  3. *I'll stand with him that he has a heart of gold to serve Messiah.]*
5. Weight an evangelist carries with G-d = 1 billigram
  6. Time it takes to sail 220 yards at 1 nautical mile per hour = 1 knotfurlong
  7. 16.5 feet in the Twilight Zone = 1 Rod serling
  8. Half of a large intestine = 1 semicolon

On Israel National Radio. It seems a gentlemen put a Sukkah out on his balcony. A neighbor complained and even took the man to court to try to force him to take it down. The judge ruled in favor of the neighbor and ordered the gentlemen to take it down.....  
But he gave him 8 days to do it!!!

**Intifada** (انتفاضة) is literally means "shaking off",

•1987-1991 The first intifada (Palestinian uprising)

•2000- 2005 The second intifada, thousands of innocent Israelis and Palestinians killed and wounded, suicide bombers exploding themselves in crowded buses, shopping malls, restaurants, etc.

*[First ended with Oslo Accord*

*Second ended with construction of security fence.]*

Yesterday afternoon Ibrahim al-Akary, a 48 year old father of five became a murderer when he plowed his van into one of the light rail stations filled with pedestrians. One Druze resident of Jerusalem died and eleven other Israelis were wounded, three critically. Just last week a three month old baby lost her life at another light rail station. Both terrorist drivers were killed by security forces.

In these incidents, the terrorist murderers were immediately exalted as "martyrs and heroes" by the Palestinian Authority and Hamas. Each of their funerals led to widespread rioting in the eastern neighborhoods of Jerusalem. Hamas representatives were heard on news reports encouraging the youth of East Jerusalem to execute more vehicle attacks.

*[Calling for a "car intifada." Your accelerator is a weapon.]*



Chaya Zissel Braun, 3 months, died at the nearby Hadassah Hospital on Mount Scopus a few hours after the incident.  
*[Parents had prayed and taken fertility drugs 10 years to have this baby. Just left a thanksgiving prayer time at Western Wall for baby.]*

Pray for the shalom of Yerushalayim,  
 in a whole new dimension.

Mattityahu מתתיהו  
 (Matthew) 6.1-4

*[I am reversing the preaching program, and for the next while the five minute drash will be on the Torah parasha, and the main message will be sequentially through Matityahu. This is actually a change that I've been contemplating was of the Ruakh for a long time, but couldn't figure out how. It seems obvious enough now, but the hesitancy was that I'm subjecting the drashers to expound sometimes difficult passages on which I received a download of sorts. I hope it works for them!*

*Bit of a theological rabbit trail to introduce methodology.]*

Preaching from Bible Society in Israel version, 1991

Why Hebrew? Messianic Scripture [New Testament] written in Greek.

- The Messianic Scriptures were written in Greek.
- The structure and thinking of the Messianic scriptures is Hebrew.

Some say Messianic Scriptures written originally in Hebrew/ Aramaic. I believe that's taking the idea to an unsound extreme. Except possible for Matityahu/Matthew.

- Papias, leader of the congregations Hieropolis in Asia Minor, wrote, "Matthew compiled the sayings [of the Lord] in the Aramaic language, and everyone translated them as well as he could" (*Explanation of the Sayings of the Lord* [cited by Eusebius in *History of the Church* 3:39]).

[<http://www.catholic.com/quickquestions/was-matthews-gospel-first-written-in-aramaic-or-hebrew>]

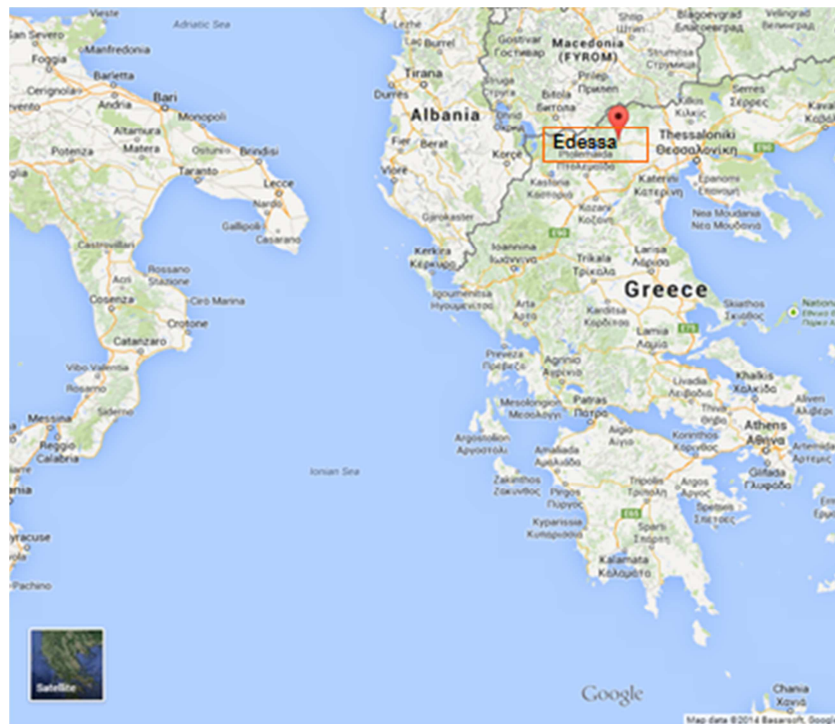
*Papias was a solid scholar, studied under Yokhanan, possible the scribe to whom Yokhanan dictated. Gruber Church and the Jews p 19*

<http://www.levitt.com/essays/language>

*Matthew's Gospel has more "Hebraisms" than any of the others. This suggests an earlier Aramaic version, although, as indicated above, no early Aramaic version of Matthew has been found.]*

- It is very unlikely that the readers of Paul's letters were Aramaic speakers. Rome, Greece, and western Asia Minor were Greek speaking and not Aramaic speaking.
- The oldest Aramaic Bibles (the Old Syriac and Peshitta) are written in Syriac which was spoken in the area around Edessa and is a different dialect of Aramaic than the one that Yeshua and his disciples would have spoken in Galilee.

[For those who are considering what is called "Aramaic Primacy" the above <http://hermeneutics.stackexchange.com/questions/4146/what-arguments-exist-that-would-refute-the-theory-concerning-aramaic-primacy-of>]



- The synoptic gospels have large overlaps in Greek. This suggests that some of the gospel writers had access to one of the other gospels *in Greek*.
- Many of the scripture quotations in the New Testament are from the Greek Septuagint.

*[This does not preclude one of them being originally in Aramaic and the others having access to a translation, but it means they can't all of been in Aramaic originally.]*

1. The Messianic Scriptures were written in Greek.
2. The structure and thinking of the Messianic scriptures is Hebrew.

Isidore of Pelasium, a 5th century Christian writer, commented on what ordinary and educated Greeks of his day thought of the Scriptures in Greek. He said that, "The Greeks... despise the divine Scripture as barbarous language, and composed of foreign-sounding words, abandoning necessary conjunctions, and confusing the mind with the addition of extraordinary words." That is to say, through the fifth century, the Greeks found the language, vocabulary, and grammar of the Messianic Writings to be foreign, i.e. un-Greek. Not all of it, of course, but enough of it to cause ordinary Greeks to despise it. It had peculiarities which could not be found in other forms of Greek.

Christian theologians routinely claim that, "the language of the New Testament is *koine* Greek." But the Greeks who used *koine* would not have agreed with the theologians. They saw grammar, syntax, and vocabulary that were not *koine*. For them, "the language of the New Testament" was barbarous and foreign.

*[P. 20 Gruber: Copernicus and the Jews  
P 30 on agape]*

Biblical Greek is usually so drenched in Semitic idioms and forms of syntax that it is extremely difficult to decide whether a book has been translated from Hebrew into Greek, or whether it was originally composed in that language... We may call this "Jewish Greek." Nigel Turner  
*[From Gruber's Copernicus and the Jews]*

My oldest son has a friend from Greece named Argyrios. Argyrios grew up and was educated in Greece, but completed a Ph.D. in Russian History in the U.S. He is currently a professor of Russian History at a university in the U.S.. In my quest to know how certain passages in the Messianic Writings should be translated, I occasionally asked Argyrios for help. From the beginning, his frustration was evident, until one day he finally said, "You know, the New Testament would be a lot easier to understand if it were written in Greek, instead of in something that pretends to be Greek."

He explained that in school in Greece he, or another student, would sometimes find a particular grammatical usage in one of their papers marked wrong by a teacher. When he, or the other, protested that the usage could be found in the New Testament, the teacher would simply reply that the language of the New Testament was not Greek, but "Jewish Greek".

[Gruber: Copernicus and the Jews, p 20]

This is certainly not Greek, but is the literal translation of a Hebrew construction. [Steven Thompson]

1. The Messianic Scriptures were written in Greek.
2. The structure and thinking of the Messianic scriptures is Hebrew.
  - Hebrew translations attempt to recapture the original THINKING of the writers.
  - 41 translations Greek → Hebrew
  - Most known translations
    - 1877 Franz Delitzsch, Leipzig
    - 1885, Isaac Salkinsohn
    - 1977, United Bible Soc., UBS Jerusalem, modern Hebrew. Most congs. in Israel, therefore ours

[Having said all that, let's look at the text for today.]

Mattityahu (Matthew) 6.1

הַשְּׁמְרוּ מִלַּעֲשׂוֹת אֶת צְדָקְתְּכֶם לְפָנַי בְּנֵי אָדָם מִתּוֹךְ פְּנִינָה שֶׁיִּרְאוּ אֶתְכֶם ; אִם תַּעֲשׂוּ כֵן, אֵין לְכֶם שָׂכָר אֶצְל אֲבִיכֶם שֶׁבַּשְּׁמַיִם.

1 Be careful not to parade your acts of tzedakah [charity, righteousness] in front of people in order to be seen by them! If you do, you have no reward from your Father in heaven.

[We are used to seeing this interp, but it's not really obvious in the Greek.]

Greek literally

Dikaiosynēn δικαιοσύνην

righteousness

justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.

Over time in the Heb. Scripture righteousness → almsgiving  
[<http://biblehub.com/interlinear/matthew/6.htm>  
<http://biblehub.com/greek/1343.htm>]

### 1. Daniel the Prophet

Daniel 4:24 (27) Therefore, your majesty, please take my advice: break with your sins by replacing them with acts of charity **בְּצִדְקָה** *b'tsidka*, and break with your crimes by showing mercy to the poor; this may extend the time of your prosperity.'

Righteousness had become equivalent to charitable giving.  
[Aramaic form: Hebrew *tsedaka* → Aramaic *tsidka*  
Parallelism to get meaning]

### 2. From apocrypha

Tobit 12:8-9 "It is better to give alms than to treasure up gold. For almsgiving delivers from death, and it will purge away every sin."

Sirach 3:14 "For almsgiving to a father will not be forgotten, and against your sins it will be credited to you."

[<http://www.blainerobison.com/bible2/mattnotes06.htm>]

### 3. Angelic evaluation

Acts 10:30-31 "Cornelius said, 'Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, and he said, 'Cornelius, your prayer has been heard and your alms have been remembered before God.'"

Maimonides observes as follows: "we are bound to take heed to the commandment of alms more than all the affirmative commands; because alms is a sign of a "righteous" man, the seed of Abraham our father; as it is said, (<sup>Genesis</sup> 18:19) he will give orders to his children and to his household after him to keep the way of ADONI and to do what is right and just, . Nor is the throne of Israel established, nor can the law of truth stand, but by alms; as it is said, (Proverbs 16:12) "It is an abomination for a king to do evil, for the throne is made secure by righteousness." Nor shall Israel be redeemed, but by alms, according to (<sup>Isaiah 1:27</sup>) "Tziyon will be redeemed by justice; and those in her who repent, by righteousness."

[*Maimonides Hilch. Mattanot Anayim, c. 10. sect. 1. 7, 8, 9, 10, 11, 12, 13, 14.*

*This affiliation of righteousness with helping the poor became deeply ingrained in Jewish culture and practice. Every home had a tzedaka box for the poor.*

*That's why social programs, and trade unions, and the Democrats became identified with Jews. That's where my head was at still in 1976, until Prof Holt, the faculty adviser to the Overcomers, where I was working in campus outreach, presented the other side.*

*Most Jewish people to this day are Democrats, at least in part from this sense of helping the poor.]*

There are (says he) eight degrees in giving alms, the one above another;

1. the highest, than which there is none higher, takes [the needy] into partnership, or finds him work, so that he strengthens his hands before he stands in need of asking; and of this it is said, and "thou shalt relieve him, a stranger and a sojourner, that he may live with thee":
2. The next to this is, when a man gives alms to the poor, and he knows not to whom he gives; nor does the poor man know of whom he receives; for, behold, this is doing it for the sake of it; as the chamber of secrets, which was in the sanctuary, into which righteous men privately put, and the poor children of good men were privately supported:
3. The next to this is, when the giver knows to whom he gives, but the poor man does not know from whom he receives; as the great ones of the wise men, who used to go secretly, and cast their money at the doors of the poor; and this is right to do, and a good method it is when the governors of alms do not dispose aright.
4. The next to this is, when the poor man knows of whom he takes, but does not know the giver; as the great men among the wise men, who used to bind up their money in linen cloths, and put them behind them, and the poor came and took them, that they might not be ashamed.
5. The next to this is, when a man puts it into his hands before he asks.
6. The next to this is, when he gives to him after he has asked.
7. The next to this is, when he gives to him less than is proper, with a pleasant countenance.
8. The next to this is, when he gives with grief.

**Mattityahu (Matthew) 6.1**

1 הַשְּׁמְרוּ מִלְעֲשׂוֹת אֶת צְדָקְתְּכֶם לִפְנֵי בְּנֵי אָדָם מִתּוֹךְ כְּוִנָּה שֶׁיֵּרְאוּ אֶתְכֶם ; אִם תַּעֲשׂוּ כֵן , אֵין לָכֶם שָׂכָר אֲצֶל אֲבִיכֶם שְׁבַשְׂמִים.

1 Be careful not to parade your acts of tzedakah [charity, righteousness] in front of people in order to be seen by them! If you do, you have no reward from your Father in heaven.

*[G-d looks at the intention.*

*is the mindset often described as necessary for Jewish rituals (mitzvot)*

*This is why I was taught as an undergrad in Bible college NOT to check the tithe when in leadership.*

- *That is, tithing is part of being in community, and it's OK to ask for a commitment of honor and membership renewal accountability.*
- *I don't check records see who gives. Some congs do.]*

**Mattityahu (Matthew) 6.2**

2 לָכֵן בַּעֲשׂוֹתְךָ מֵעֲשֵׂי חֶסֶד אַל תִּשְׁמִיעַ קוֹל תְּרוּעָה לִפְנֵיךָ כְּמוֹ שֶׁעוֹשִׂים הַצְּבוּעִים בְּבֵיתֵי הַכְּנֻסֹת וּבִרְחוֹבוֹת כְּדִי שֶׁיִּכְבְּדוּ אוֹתָם הַבְּרִיּוֹת. אַמֵּן אוֹמֵר אֲנִי לָכֶם , שֶׁכְּרָם אֲתָם.

2 So, when you do tzedakah, don't announce it with trumpets to win people's praise, like the hypocrites in the synagogues and on the streets. Yes! I tell you, they have their reward already!





*[Not exclusively for women, but this was as far as they could go, unless offering a sacrifice. Court of Women is an add-on to Torah Tabernacle.]*

The principal location for giving alms in Jerusalem was in the Court of the Women of Herod's Temple. The Women's Court was just over 200 feet square between bounding lines. Each court on the outside was 60 feet square. The colonnade ran around the court, and within it, against the wall, thirteen chests for charitable contributions were placed. The chests were made of brass and because of the trumpet-like shape were called trumpets. They were shaped wide at the bottom and narrow at the top to prevent dishonest people from taking out coins while pretending to cast them in (TJ *Shekalim* 5:1; 49:3; 50b). The specific purpose of each chest was marked on it. Nine were for the receipt of what was due by worshippers according to Torah and Jewish law; the other four for strictly voluntary gifts. These boxes made a very recognizable sound as the coins were dropped into them. Dropping a large number of coins in at once was called "sounding the trumpet."

*[<http://www.blainerobison.com/bible2/mattnotes06.htm>]*

*Yeshua doesn't here specify how much to give. Focus on kavanah, intention.*

*Some say tithing is NOT in the Messianic Scriptures. Yeshua יֵשׁוּעַ doesn't say it here יָד thinking Hebraically: understood. Mtt 23.23 "Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah -- justice, mercy, trust. These are the things you should have attended to -- without neglecting the others!"*

*Shaul/Paul: <sup>1 Cor 9.13-14</sup> Don't you know that those who work in the Temple get their food from the Temple, and those who serve at the altar get a share of the sacrifices offered there? 14 In the same way, the Lord directed that those who proclaim the Good News should get their living from the Good News.]*



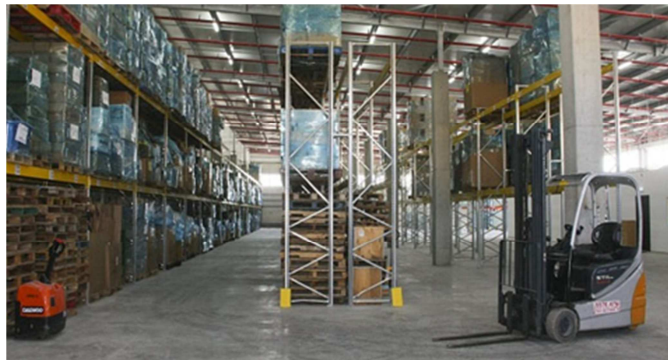
- Tithe = 10%. I was professionally advised to teach that.
- So, what about the IRS? Give to Caesar what belongs to Caesar...but not one penny more than necessary!

*[There is a time to do public giving.*

*Veterans Day coming up. How many served in the Armed Forces. Rise for recognition. 18/day suicide.*

*G-d is a giver. In secret and openly. G-d so loved the world that He gave. Living in the consciousness of His giving, His grace is the heart of who we are. We receive, THEN give.*

*Ahava study pg 30 of Gruber.]*



*[Joe and Cindy Gregory benefactors of Joseph project. For three years, anonymous. But then passion: "As studied scriptures tried to network with Jews; Reform, Conservative, Ortho, Messianic. Bonded to Messianics. 100K ft<sup>2</sup> Bull's-eye of G-d's purpose, help poor, Messianics, in Israel. Help Jews, Druze, Arabs, Christians. Half meg / yr. Wasn't a problem of finding aid from around the world. Belgium, Korea, US, etc. Rev 22 I am coming soon to pay all Need for Joseph Project כִּי infrastructure lack. Lots of donors worldwide. Needed distribution. Never again will disaster happen to Israel and the world stand by and do nothing."*

*Jack Hayford announced 25K gift to Joseph Proj]*

**Mattityahu (Matthew) 6.3**

וְאַתָּה בְּעֵשׂוֹתְךָ מִעֲשֵׂה חֶסֶד אַל תִּדַע שְׂמאלְךָ אֵת אֲשֶׁר עוֹשֶׂה יְמִינְךָ,

**3 But you, when you do tzedakah, don't even let your left hand know what your right hand is doing.**

*[G-d gives secretly. Makes His sun shine on the evil and the good.]*

**Mattityahu (Matthew) 6.4**

לְמַעַן יְהִי חֶסֶדְךָ בְּסֵתֶר וְאַבִּיךָ הַרוֹאֶה בְּמִסְתָּרִים יְגַמֵּל לְךָ.

**4 Then your tzedakah will be in secret; and your Father, who sees what you do in secret, will reward you.**

*[himself shall reward thee openly;*

*in the great day of account, before angels and men, when all secret things shall be brought to light, and every good man have praise of God. This duty, of giving alms to the poor, is mentioned by Messiah before prayer to God; it may be for this reason, because it was usual to give alms before prayer. Open the windows of heaven. Maimonides:*

*"The great, or famous men, among the wise men, used to give a Prutah (a small piece of money) to a poor man before every prayer, and after that they prayed; as it is said, 'I shall behold thy face in righteousness'"*]

**Col. 3.1-4** So if you were raised along with the Messiah, then seek the things above, where the Messiah is sitting at the right hand of God. Focus your minds on the things above, not on things here on earth. For you have died, and your life is hidden with the Messiah in God. When the Messiah, who is our life, appears, then you too will appear with him in glory.

*[Giving, secretly and at time openly, but having a giver mentality, is what we are asked to do. We get it by RECEIVING it first. RECEIVE now, then give.]*