
MORDECHAI 100

MORDECHAI 11:01-11

BESB

Mar 11:1 And when they drew near to Yerushalayim (Heb. Jerusalem), to Bet Pagah and Bet Chanan, toward the Har Zeytim (Mount of Olives) he (Yeshua) sent out two of his Talmidim

Mar 11:2 and said to them, Go into the village before you. And going into it, you will find at once an ass colt (chamor) tied, on which no man (Royal Ish) has sat upon. Untie it, bring [lead] it [back to me].

Mar 11:3 And if anyone says (asks) you, Why do you do this? Say (to) its master, [Yeshua] needs [it]. And he will send it here [to me] at once.

Mar 11:4 And they departed and found the Chamor tied at the door outside, by the circular road; and they untied it.

Mar 11:5 And some of those standing there said to them, what you are doing, untying the Chamor?

Mar 11:6 And they answered them just as Yeshua [had] commanded, and they let them go.

Mar 11:7 And they led the Chamor to Yeshua. And they laid their garments on it, and he [Yeshua] sat on it.

Mar 11:8 And many spread their Talits [as a canopy] in the way, and others spread leafy branches (Heb. Lulabim), cutting them from the fields.

Mar 11:9 And those going before, and those following after, were crying out, saying, "Please, O LORD, save now! Please, O LORD, make prosperous now! "Blessed is he who comes in the name of the LORD; we have blessed you from the house of the LORD." (Psa. 118:25-26)

Mar 11:10 Blessed be the kingdom (government) of our father David! Hoshia'h Na (Heb. save now) O most high G-d.

Mar 11:11 And Yeshua entered into Yerushalayim, into the Temple, and looked around at everything, but since the hour was already late, he went out to Bet Chanan with the twelve [Talmidim].

GREEK TEXT

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ

² καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικεν λύσαντες αὐτὸν ἀγάγετε.

³ καὶ ἐάν τις ὑμῖν εἴπῃ τί ποιεῖτε τοῦτο εἶπατε ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει καὶ εὐθὺς αὐτὸν ἀποστελεῖ ὧδε

⁴ ἀπῆλθον δὲ καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου καὶ λύουσιν αὐτόν

⁵ καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς τί ποιεῖτε λύοντες τὸν πῶλον

⁶ οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς καὶ ἀφήκαν αὐτούς

⁷ καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν καὶ ἐκάθισεν ἐπ' αὐτῷ

⁸ πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδὸν ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυσαν εἰς τὴν ὁδόν·

⁹ καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

¹⁰ Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις

¹¹ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν καὶ περιβλεψάμενος πάντα ὀψίας ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα

DELITZSCH HEBREW TRANSLATION

וַיְהִי כַּאֲשֶׁר קָרְבוּ לִירוּשָׁלַיִם אֶל־בֵּית־פְּנִי וּבֵית־הַיְגִי אֶל־הַר הַזֵּיתִים וַיִּשְׁלַח שְׁנַיִם מִתְּלַמִּידָיו: ² וַיֹּאמֶר אֲלֵיהֶם לְכוּ אֶל־הַכֶּפֶר אֲשֶׁר מִמּוֹלְכֵם וְהָיָה כְּבִאֲכֶם שָׁמָּה וּמִצְאֲתֶם עִיר אֲסוּר אֲשֶׁר לֹא־יֵשֵׁב עָלָיו אָדָם אוֹתוֹ הַתִּירוּ וְהִבִּיאוּ: ³ וְכִי־יֹאמֶר אֲלֵיכֶם אִישׁ לָמָּה תַעֲשׂוּ זֹאת וְאִמְרֶתֶם הָאֲדוֹן צָרִיד לוֹ וְהוּא מֵהַר יִשְׁלַחֲנוּ הִנֵּה: ⁴ וַיֵּלְכוּ וַיִּמְצְאוּ הָעִיר אֲסוּר אֶל־הַשַּׁעַר בַּחוּץ עַל־אֵם הַדֶּרֶךְ וַיִּתְירוּהוּ: ⁵ וְאֲנָשִׁים מִן־הַעַמֻּדִים שָׁם אָמְרוּ אֲלֵיהֶם מַה־זֹּאת עֲשִׂיתֶם לְהַתִּיר אֶת־הָעִיר: ⁶ וַיֹּאמְרוּ אֲלֵיהֶם כַּאֲשֶׁר צִוָּה יֵשׁוּעַ וַיִּנְיְחוּ לָהֶם: ⁷ וַיָּבִיאוּ אֶת־הָעִיר אֶל־יֵשׁוּעַ וַיִּשְׂימוּ עָלָיו אֶת־בַּגְּדֵיהֶם וַיֵּשֵׁב עָלָיו: ⁸ וְרַבִּים פָּרְשׂוּ אֶת־בַּגְּדֵיהֶם עַל־הַדֶּרֶךְ וְאַחֲרֵים כָּרְתוּ עֲנָפִים מִן־הָעֵצִים וַיִּשְׁטְחוּ עַל־הַדֶּרֶךְ:

⁹ וְהַהֲלָכִים לִפְנֵי וְאַחֲרָיו צָעְקוּ לֵאמֹר הוֹשַׁע־נָא בָרוּךְ הַבָּא בְּשֵׁם יְהוָה: ¹⁰ בְּרוּכָה מְלָכוֹת דָּוִד אָבִינוּ הַבָּאָה בְּשֵׁם יְהוָה הוֹשַׁע־נָא בְּמְרוֹמִים: ¹¹ וַיָּבֵא יֵשׁוּעַ יְרוּשָׁלַיִם אֶל־בֵּית הַמִּקְדָּשׁ וַיֵּרָא וַיִּתְבּוֹנֶן עַל־הַכֹּל וַהֲיִים רַפָּה לְעָרֹב וַיֵּצֵא אֶל־בֵּית־הַיְגִי עִם־שְׁנַיִם הָעֹשָׂר:

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INTRODUCTION

Berakhot 2:6 [Gamaliel] washed on the first night after the death of his wife. Said to him [his students], “Did not [our master] teach us that it is forbidden for a mourner to wash?” . He said to them, “I am not like other men, I am frail.”

2:7 And when Tabi, his servant, died, [Gamaliel] received condolences on his account. Said to him [his students], “Did not [our master] teach us that one does not receive condolences for [the loss of] slaves?” He said to them, “Tabi my slave was not like other slaves. He was exacting.”

2:8 [As for] a bridegroom— if he wishes to recite the Shema on the first night [after his wedding], he may recite. . Rabban Simeon b. Gamaliel says, “Not all who wish to take [upon themselves the obligations of] the name [God] may do so.”

WHEN TABI HIS SLAVE DIED etc. Our Rabbis taught: For male and female slaves no row [of comforters]^a is formed, nor is the blessing of mourners^b said, nor is condolence offered. When the bondwoman of R. Eliezer died, his disciples went in to condole with him. When he saw them he went up to an upper chamber, but they went up after him. He then went into an ante-room and they followed him there. He then went into the dining hall and they followed him there. He said to them: I thought that you would be scalded with warm water; I see you are not scalded even with boiling hot water.^c Have I not taught you that a row of comforters is not made for male and female slaves, and that a blessing of mourners is not said for them, nor is condolence offered for them? What then do WHEN TABI HIS SLAVE DIED etc. Our Rabbis taught: For male and female slaves no row [of comforters]^d is formed, nor is the blessing of mourners said, nor is condolence offered. When the bondwoman of R. Eliezer died, his disciples went in to condole with him. When he saw them he went up to an upper chamber, but they went up after him. He then went into an ante-room and they followed him there. He then went into the dining hall and they followed him there. He said to them: I thought that you would be scalded with warm water; I see you are not scalded even with boiling hot water. Have I not taught you that a row of comforters is not made for male and female slaves, and that a blessing of mourners is not said for them, nor is condolence offered for them? What then do they say for them? **The same as they say to a man for his ox and his ass:** May the Almighty replenish your loss’ . So for his male and female slave they say to him: May the Almighty replenish your loss. It has been taught elsewhere: For male and female slaves no funeral oration is said. R. Jose said: If he was a good slave, they can say over him, Alas for a good and faithful man, who worked for his living! They said to him: If you do that, what do you leave for free-born? they say for them? The same as they say to a man for his ox and his ass: May the Almighty replenish your loss. So for his male and female slave they say to him: May the Almighty replenish your loss. It has been taught elsewhere: For male and female slaves no funeral oration is said. R. Jose said: If he was a good slave, they can say over him, Alas for a good and faithful man, who worked for his living! They said to him: If you do that, what do you leave for free-born?

Abot 5:6 Ten things were created on the eve of the Sabbath [Friday] at twilight, and these are they: (1) the mouth of the earth [Num. 16:32]; (2) the mouth of the well [Num. 21:16–18]; (3) **the mouth of the ass** (chamor) [Num. 22:28]; (4) the rainbow [Gen. 9:13]; (5) the manna [Ex. 16:15]; (6) the rod [Ex. 4:17]; (7) the *Shamir*; (8) letters, (9) writing, (10) and the tables of stone [of the ten commandments,

^a

^b Said after the first meal taken by the mourner after the funeral, v. Keth. 8a.

^c As much as to say: I thought you would take the first hint, and you do not even take the last!

^d It was customary for those returning from a burial to the mourner's house to stand in a row before him to comfort him

Ex. 32:15f.]. And some say, “Also the destroyers, the grave of Moses, and the tamarisk of Abraham, our father.” And some say, “Also: the tongs made with tongs [with which the first tongs were made].”

NAMELESS

Unlike last week’s Pericope the names of the people in this pericope bear little significance for our narrative. However, the Names of the Cities bears a great deal on the present Pericope and its relation to this week’s Torah Seder.^e While we may not know the exact reason why Hakham Tsefet leaves the names anonymous it would seem that the genius of Hakham Tsefet is demonstrating that the men who were the unfaithful spies in our Torah Seder were not worth mentioning. The nameless Talmidim of our pericope, unlike the unfaithful spies carry out the Yeshua’s commands “immediately.”

A couple of weeks ago I discussed those particular difficulties that Hakham Tsefet would have in creating his Mesorah of Yeshua in my Torah Focus class.^f Hakham Tsefet would have to marry his text with all the Torah readings for the week through some sort of verbal or thematic connection. However, he would not only need to marry all of the textual connections, he would have to tell the story of Yeshua and present us with Yeshua’s Mesorah at the same time. I also discussed this difficulty some time ago in my discussion on “writing the Nazarean Codicil.^g I will not rehearse all of these thought here. I will only take the time to note Hakham Tsefet’s genius in the marriage of all these components.

BETH PAGAH

Beth Pagah (בית-פגה) is vital to story of our pericope. Yeshua and his talmidim come to the outskirts of Yerushalayim. The town Beth Pagah (בית-פגה) as noted by His Eminence Rabbi Dr. Yoseph ben Haggai means House of the unripe fig. Here the genius of Hakham Tsefet connects with the idea of what is ripe and what is not ripe.

B’Midbar 13:20. What is the soil like is it fat or lean? Are there any trees in it or not? You shall be courageous and take from the fruit of the land." **It was the season when the first grapes begin to ripen.**

B’Midbar 13:20. and what the reputation of the land, whether its productions are rich or poor, and the trees of it fruitful or not. And do valiantly, and bring back some of the fruit of the land. **And the day on which they went was the nineteenth of the month of Sivan, (about) the days of the first grapes.**

HERMENEUTIC RULES...

Rule #2 Gezerah shavah: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

Rule #4 Binyan ab mi-shene ketubim: The same as the preceding, except that the provision is generalized from two Biblical passages.

^e B’Midbar 13:1-14:10, Tehillim 100, Yeshoua 2:1-9, 23-24

^f See [Meet the Rabbis Class #11](#)

^g See <http://torahfocus.com/2010/11/05/tnl-live-video-writing-and-interpreting-the-nazarene-codicil/> and <http://torahfocus.com/2010/11/04/tnl-writing-the-nazarene-codicil-cont-2/>

Rule #7 Dabar ha-lamed me-'inyano: Interpretation deduced from the context.

The above Hermeneutic rules allow us to look beyond the surface of the Hakham Tsefet's text to try to determine what he was thinking. Here we can draw the analogy between the faithful and the unfaithful of our Torah Seder. The faithful talmidim demonstrate the attitude that the unfaithful spies should have adopted. Hakham Tsefet contrasts the two groups through the word "unripe" in Pagah (פגה).

Sol 2:13 The fig tree has early ripened figs^h, And the vines in blossom have given forth their fragrance. Arise, my darling, my beautiful one, And come along!

הַתְּאֵנָה חֲנֻטָּה פְּגִיָּה וְהַגְּפָנִים | סְמֹדֵר נִתְּנָו רֵיחַ קוֹמִי (לְכִי) [לְךָ] רַעֲיָתִי וְלִכְי־לְךָ:¹³

Hakham Tsefet contrasts men through the use of "unripe fig" and "ripened grapes." The Hebrew text actually tells us that these grapes are "first ripened grapes" (בְּכוֹרֵי עֲנָבִים - Bikkurim, pointing towards Shavout) which matches the idea of an early figs.

However, because both the Torah Seder and Hakham Tsefet are pointing out that we are in the time of counting the omer we should understand that the Ten (Seven) men of the congregation are in a state of growth, development and maturing. The contrast set for by Hakham Tsefet is those who implicitly trust in their teacher (Hakham) and those who are rebellious and disqualify themselves from service in the Esnoga. Of the twelve men who went to "spy out the land" only two of them came back with a report that was faithful to the words of their master Moshe and HaShem. Why does G-d allow the men of our Torah Seder go "spy out the land"?

Again I see Hakham Tsefet making a contrast between the ten men who were unfaithful and the two who were. Two talmidim follow Yeshua's orders implicitly. They follow these orders so implicitly that they repeat his words when questioned why they are taking the Chamor.ⁱ

I would also draw attention to the precise verbal connection of "send out" (שִׁלַּח and ἀποστέλλει). Therefore, Hakham Tsefet wants us to look at the contrast between the "sent ones" of the Torah Seder and the "sent talmidim" of his pericope.

IMMEDIATELY

His Eminence Rabbi Dr. Yoseph ben Haggai has aptly pointed out the understanding of the word εὐθὺς *euthus* in his commentary. I will only add a brief note as an addendum. This week in our "Meet the Rabbis" class we looked at how the Two Torah's interacted and related to each other. We began our lesson by quoting Ezra 7:10

Ezr 7:10 For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel.

^h פְּגִיָּה *paggah* (TWOT 803a) Meaning: *an early fig* (or unripened).

ⁱ I will not try to reinvent the wheel here. I will refer the reader to Rosh Paqid Hillel ben David's article on the Chamor and its significance. Cf. <http://www.betemunah.org/chamor.html>

^j Cf. <http://torahfocus.com/2011/05/05/meet-the-rabbis-12/>

Key to understanding this text is three words.

1. Study – Drosh
2. Statute – Chok
3. Ordinance - mishpat

The Hebrew word for statute is “Chok” **חֹק** *choq*. Chok is a mitzvah placed upon us that seems supra-rational. Yaakov (Yeshua’s brother) tells us that we do not have the right to select which mitzvot we will keep and which ones we will abandon.^k The Chok is a commandment that though it may seem irrational, we must act upon immediately. The spies demonstrated their desire to neglect the command of HaShem to go “take the land.” Contrasted with Caleb and Yehoshua who are ready and willing to go up and take the land that G-d promises as an inheritance.

Human understanding can never supersede the Chok of HaShem. Therefore, we accept His mitzvot without hesitation and reservation.

CIRCULAR ROAD

Hakham Tsefet further builds on the words of the Torah Seder and Ashlamatah.

B’Midbar 13:19 And what of the land they inhabit? Is it good or bad? And what of the cities in which they reside are they in camps or in fortresses? **B’Midbar 13:19** what the land is in which they dwell, whether good or bad; what cities they inhabit, whether they live in towns that are open or walled;

Rashi has given us a VERY literal translation of the Hebrew text. However, I might retranslate partially to show Hakham Tsefet’s connection to the Torah Seder.

*B’Midbar 13:19 “And what of the land they inhabit? Is it good or bad? And what of the cities in which they reside are they in camps or in **walled** fortresses?”*

Herod the Great was famed for his elaborate building projects. He was also said to have expanded the walls of Yerushalayim as one of his many building projects. The reason for this expansion was so that the pilgrims attending the Pesach Festival could partake of the Paschal lamb, which must be eaten within the city limits of Yerushalayim.^l Furthermore, the Pesach offering must be eaten within the residence of one family. The family could eat its Korban Pesach only in a building or a well-defined area and only in Yerushalayim. If a number of families were eating their Korban Pesach in one location, a clear boundary had to separate them. The sacrificial meat could not be removed from the premises. The Korban Pesach had to be eaten by midnight.

The circular road was possibly a part of the road near the wall which circled Yerushalayim. Therefore, the talmidim could have actually found the Chamor within the city limits of Yerushalayim.

Marcus’s^m ambiguity in no way solves or really addresses the Torah Portion and the connection made by Hakham Tsefet. Hakham Tsefet incorporates this piece of information to also include our Ashlamatah. Note that in the story of Yehoshua that the spies of that narrative go to the house of

^k Cf. Yaakov (James) chapter 2

^l Cf. Vayikra 10:14

^m Marcus, J. (2009), *The Anchor Bible: Mark 8-16 A New Translation With Introduction and Commentary*, New Haven, CT.: Yale University Press, p. 773, 777-778.

Rachav. Rachav lived in or on the wall of the city Yericho. Here the point of connection becomes more obvious. The circling road is the point close to the wall of the city Yericho where Rachav lived. Thus, Hakham Tsefet folds two points' connection into one word.

Does the idea of the circular road make a connection with the 100th Psalm?

Tehillim 100:5 For the Lord is good; His kindness is forever, and until generation after generation is His faith.

בִּיטוֹב יְהוָה לְעוֹלָם חַסְדּוֹ וְעַד־דָּר וְדָר אֲמוֹנָתוֹ:⁵

I believe it does. The Hebrew expression “*vad dor vador*” (וְעַד־דָּר וְדָר) from generation to generation) is a picture of a circle. The Biblical picture of time is one of a cycle or circle. The festivals are celebrated in the seasonal cycle. The Hebrew word “chag” means to move in a circle. Therefore, the generational cycles are represented by a circle or spiral.

SON OF MAN

One of the repetitive titles for Yeshua is the “Son of man.” This title actually indicates that Yeshua was a prophet. This pericope makes this fully clear. All the things that he has told his talmidim have come to pass. The spies elected for spying out the land of Eretz Yisrael for the Bne Yisrael were not as trusting as Yeshua’s talmidim. Here again I believe that Hakham Tsefet is rising one of those attention flags. If we were in Remez this would be a good place to understand the deeper connotations of this thought. However, P’shat restricts our ability to escape the walls of our encircling road. Moshe tells the spies what they will see. And, they saw and produced evidence of what they saw.ⁿ However, they did not pay attention to the signs along the way.

B’Midbar 13:32 “The land we passed through to explore is a land that consumes its inhabitants,...

Moshe spoke of the land that would be theirs to inherit. The inhabitants that were being consumed were proof of his prophecy concerning this truth. Note Rashi’s comments on B’Midbar 13:32...

32 consumes its inhabitants *Wherever we passed, we found them burying dead. The Holy One, blessed is He, intended this for good, to keep them occupied with their mourning so they should not notice them [the spies].-[Sotah 35a]*

THE MASTER

Mar 11:3 And if anyone says (asks) you, “Why do you do this?” Say (to) its master, [Yeshua] needs [it]. And he will send it here to me at once.

Mar 11:3 καὶ ἐάν τις ὑμῖν εἴπη τί ποιεῖτε τοῦτο εἶπατε ὅτι ὁ κύριος αὐτοῦ χρειάν ἔχει καὶ εὐθὺς αὐτὸν ἀποστελεῖ ὧδε

ⁿ Cf. B’Midbar 13:23

The Greek text is difficult to deal with here. I have translated it according to the most logical interpretation of the text. The talmidim were to speak to the master of the Chamor and tell him that Yeshua needed the Chamor. Rather than translate the text with the idea that Yeshua as “master” needed the Chamor. This in no way detracts from Yeshua’s place as Messiah. This interpretation seems to imply that Yeshua knew (prophetically) where the Chamor would be and who it belonged to. Undoubtedly Yeshua knew its owner and that the owner would not object to his use of the Chamor.

TREE STALKS AND TALITS

His Eminence has aptly pointed out that the congregations following Yeshua placed their talits on lulabim to form a canopy over Yeshua. How does this connect with the Torah Seder and readings?

While we do not see the talits of the spies or the spies of Yehoshua we see in the Torah Seder trees. Hakham Tsefet notes that the congregations cut stalks from the trees to elevate their talits above Yeshua.

B'Midbar 13:20 *What is the soil like is it fat or lean? Are there any trees in it or not? You shall be courageous and take from the fruit of the land." It was the season when the first grapes begin to ripen.*

Not only are there trees there is an elevation

B'Midbar 13:23 *They came to the Valley of Eshkol and they cut a branch with a cluster of grapes. They carried it on a pole between two [people] and [they also took] some pomegranates and figs.*

They elevate the cluster of grapes on their shoulders with the branch that they cut from the trees.

That being said what about the Ashlamatah?

Yehoshua 2:6 And she had brought them up to the roof, and she hid them with the stalks of flax, that she had laid arranged upon the roof.

Yehoshua 2:6 And she brought them up to the roof and hid them in the loads of flax that were arranged for her on the roof.

While the “stalks of flax” are not technically from trees the Hebrew reads **בְּפִשְׁתֵּי הָעֵץ הַעֲרֻכּוֹת** which should be translated “in the tree flax laid in order.” So, we do have trees and the visual imagery of the lulab.

Again, this attests to the genius of Hakham Tsefet and his ability to make connections with the Torah and related reading materials.

ANA ADONAI HOSHIA’H NA, ANA ADONAI HATSLICHA NA

This acclaim and plea is to HaShem. We beseech you HaShem save us, we beseech you HaShem send us prosperity. This is no way is addressed to Yeshua. The plea is to HaShem asking that he would send salvation and prosperity to the people through Yeshua his agent. However, we must note here that the congregations call for the government of David. Or, we might say that they want Mashiach ben David. However, the Prophets and the prophetic actions taken by Yeshua demonstrate that his is not Mashiach ben David.

Zec 9:9 Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King comes to you! He is righteous and being victorious, humble, and riding on an ass, even on a colt, the son of an as

His humility is that of Mashiach ben Yoseph. The title Yoseph means “another will come” alluding to Mashiach ben David.

Scholars have debated that thought that the two titles Mashiach ben David and Mashiach ben Yoseph are late and could not have been applied to Yeshua. This is not true. Evidence has been found mentioning both titles in the “Gabriel Revelation” of the Jeselsohn stone^o which predates Yeshua by over 200 years.

The government of the Kingdom would soon appear. However, it would not be a government of swords and spears. It would be the government of halakha rather than swords. The acclaim is to HaShem for sending his agent who was the personification of the Torah.

Here is a place where the Psalm of the week fits squarely into the lineup of Hakham Tsefet’s thinking.

Tehillim 100:3 *Know that the Lord is God; He made us and we are His, people and the flock of His pasture.*

Tehillim 100:4 *Come into His gates with thanksgiving, [into] His courtyards with praise; give thanks to Him, bless His name.*

The people of G-d’s flock assemble to laud the entrance of Yeshua whom they believe to be Messiah as he enters into the Gates of the Beit Mikdash.

Furthermore, they make a plea to HaShem...

Tehillim 100:5 *For the Lord is good; His kindness is forever, and until generation after generation is His faithfulness.*

A LONG DAY

The events of the day have consumed the entire day and it is approaching the time for the Temple doors to close. Yeshua now wishes to retire to a place of quiet and solitude. So, Yeshua departs the Temple precincts with the twelve. Here again Hakham Tsefet makes a connection to the Torah Seder in playing on the number twelve. The twelve spies went to spy out Eretz Yisrael. Yeshua’s twelve will retire with him in Bet Chanah which I should say, is close to the place where the twelve spies entered the proximity of Yerushalayim. The twelve spies would have come through Hebron and then passing the sights of the events in Hakham Tsefet’s pericope. We would further posit that the spies from our Torah Seder followed the path that the Talmidim and the congregations follow when making their proclamations concerning Messiah.

^o Cf. Biblical Archeological Review article The Messiah Son of Joseph. <http://www.bib-arch.org/bar/article.asp?PubID=BSBA&Volume=34&Issue=5&ArticleID=14>

CONCLUSION

This pericope is a testimony to the masterful art of writing and skill of Hakham Tsefet through his scribe Mordechai. Hakham Tsefet masterfully folds all the pieces together in one neat napkin. What can you say about such a masterful genius except that he sat at the feet of a master (Hakham). He was astute and attentive to all that Yeshua taught. Through this pericope we get a glimpse at the masterful art of having taught a talmid the methods of drosh and hermeneutic. This pericope reflects on the powerful way that Yeshua must have taught his talmidim. That Hakham Tsefet stands out as the foundational stone to all the other Gospels (Mesorort) is not hard to see when the pericope is securely anchored in the appropriate Torah Seder

Martin Hengel notes that Hakham Tsefet is the pivotal lynch pin and foundational stone upon which the communities of G-d believing in Yeshua are built.^p We must note that most scholars do in fact underestimate Hakham Tsefet comparing him to Hakham Shaul or Hakham Yaakov. However, it is my thesis that Hakham Tsefet was one of Hakham Shaul's teachers. Martin Hengel also notes that no other talmid of Yeshua is mentioned in greater frequency, in that Nazarean Codicil than Hakham Tsefet.^q This being the case, I believe we can see that Hakham Tsefet was a fisherman by trade and a Torah Scholar at heart.

BS"D (B'Siyata D'Shamaya)
Aramaic: With the help of Heaven
Pakid Dr. Adon Eliyahu ben Abraham

CONNECTIONS TO TORAH READINGS

Torah Seder

I have notes many connections above. However, the Torah Seder immediately connects through the idea of sending men out for a specific task. The task of the Torah Seder is that of spying out the land. In the Pericope of Mordechai the talmidim are sent to secure the Chamor.

Tehillim

By way of inference, the flocks of G-d's pasture have assembled at the gates of the Temple to witness Messiah's entrance. This connects the Pericope of Mordechai with the Psalm.

Ashlamatah

The same connection point that connects the Torah Seder with the Pericope of Mordechai fits the Ashlamatah. The Ashlamatah connects to the Torah Seder and the Pericope of Mordechai through the idea of sending out of men for a specific task.

^p Martin Hengel, Saint Peter, the Underestimated Apostle, William B. Eerdmans Publishing Co. 2006 pp1-28

^q Ibid

QUESTIONS FOR REFLECTION

1. Why don't the names of the characters of our pericope matter to the narrative?
2. Why does G-d allow the men of our Torah Seder go "spy out the land"?
3. How does the idea of the "Circular road" connect with the Torah Seder Psalm and the Ashlamatah?
4. What does the phrase "Son of Man" mean?
5. How does this pericope of Mordechai illustrate that Yeshua is the "Son of man"?
6. How does the elevating of lulabim and talits over Yeshua connect with the Torah Seder and readings?