

MORDECHAI 102b

MORDECHAI 11:20-26

BESB

Mar 11:20 ¶ And in the **morning** they [Yeshua and his talmidim] were passing beside (the fig tree), they saw the fig tree withered from the roots.

Mar 11:21 And Hakham Tsefet **remembering**, said to him (Yeshua), "Rabbi [Hakham], look, the fig tree which you cursed has dried up."

Mar 11:22 And Yeshua responded saying to them, "[you must] have faithful obedience (Heb. Emunah) to G-d."

Mar 11:23 Amen ve amen for I say to you, whoever should say to this **mountain**, be lifted up and be thrown into the sea, and is not **divided in his heart**, if [he is] faithfully obedient [to G-d] that [what] he is saying (asking), he will have it [if he is to have it].

Mar 11:24 By this, I am saying to you, all that you **pray** for and you are requesting, [be] faithfully obedient that you [may] have, grasp a hold of [what you petition G-d for], and it will be granted [to] you.

Mar 11:25 And whenever you [recite] the Standing Prayer (Heb. Amidah), forgive, if you have anything against anyone; so that your Father also Who is in (the) heavens may forgive you your transgressions.

Mar 11:26 But if you do not forgive, neither will your Father who is in (the) heavens forgive your transgressions.

GREEK TEXT

²⁰ Καὶ πρωὶ παραπορευόμενοι εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν

²¹ καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῶν Ραββὶ ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται

²² καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ

²³ ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται ἔσται αὐτῷ ὁ ἔαν εἴπῃ

²⁴ διὰ τοῦτο λέγω ὑμῖν πάντα ὅσα ἂν προσεύχομενοι αἰτεῖσθε πιστεύετε ὅτι λαμβάνετε καὶ ἔσται ὑμῖν

²⁵ καὶ ὅταν στήκητε προσευχόμενοι ἀφίετε εἴ τι ἔχετε κατὰ τινος ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν

²⁶ εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

DELITZSCH HEBREW TRANSLATION

²⁰ וַיְהִי הֵם עֹבְרִים בַּבֹּקֶר וַיֵּרְאוּ אֶת־הַתְּאֵנָה כִּי יְבֹשָׁה מִשְׁרָשֶׁיהָ: ²¹ וַיִּזְכֹּר פְּטְרוֹס וַיֹּאמֶר אֵלָיו רַבִּי הֲיָה הַתְּאֵנָה אֲשֶׁר אָרַרְתָּה יְבֹשָׁה: ²² וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר אֲלֵיהֶם תְּהִי־נָא בְכֶם אֲמוּנַת אֱלֹהִים: ²³ כִּי־אָמֵן אָמַר אֲנִי לָכֶם כֹּל־אֲשֶׁר יֹאמַר אֲלֵי־הָהָר הַזֶּה הִנְשֵׂא וְהָעֵתָק אֶל־תּוֹךְ הַיָּם וְאִין סָפַק בְּלִבּוֹ כִּי אִם־יֵאֱמִין כִּי יַעֲשֶׂה דְבָרוֹ כְּוַיְהִי־הָיָה לוֹ כַּאֲשֶׁר אָמַר: ²⁴ עַל־כֵּן אֲנִי אֹמֵר לָכֶם כֹּל אֲשֶׁר תִּשְׁאַלוּ בַתְּפִלָּתְכֶם הָאֲמִינוּ כִּי תִקְחוּ וַיְהִי לָכֶם: ²⁵ וְכִי תַעֲמְדוּ לְהַתְּפִיל תְּמַחְלוּ לְכָל־אִישׁ אֶת אֲשֶׁר בְּלִבְכֶם עָלָיו לְמַעַן יִסְלַח אֲבִיכֶם שְׁבַשְׁמַיִם גַּם־הוּא לְפָשְׁעֵיכֶם: ²⁶ וְאִתֶּם אִם־לֹא תִמְחְלוּ אֶף־אֲבִיכֶם שְׁבַשְׁמַיִם לֹא־יִסְלַח לְפָשְׁעֵיכֶם:

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INTRODUCTION

Once again, we have an analogous picture in the death of a fig tree. The fig tree represents the inept leadership of Yisrael. We should note here that the fig tree is used in pericope #101 as inept leadership in conjunction with the leadership of spies that suggested that they were not able to take the land. Therefore; we have two occasions where Hakham Tsefet draws an analogy of the fig tree using it to represent a rebellious people and or inept leadership.

And, once again, the pericope of Mordechai solidly connects with the Torah Seder both verbally and thematically. While we may often have questions concerning the Triennial Torah reading and associations to the Nazarean Codicil, this pericope is solidly connected to the Torah readings.

FAITH IN FAITH

Having grown up in circles that put a great deal of emphasis on “faith” I believe that there is a great deal to address. I realize that I will have limited time and space to address these issues. Therefore, I will be brief.

Some time ago I read from the writings of Hakham Shaul that Abraham had “miracle working faith.”^a Therefore, I decided to investigate miracle working faith. I could labor this point to some extent. However, the reader needs to read the life of Abraham from the Sefer Bereshit. What one will find when they read carefully the story of Abraham is the most profound revelation of “faith.” The Chazal^b tell us that Abraham was tested with ten trials. Through all of these “trials” Abraham proved to be “**faithfully obedient.**” It was Abraham’s faithful obedience to EVERY request and command of G-d that allowed him to trust G-d. Likewise, G-d was “faithfully obedient” to all that He promised Abraham. When the Hebrew expression “*emunah*” is researched one will find that the idea of *emunah* is one of

^a Rom 4:20 He did not stagger at the promise of God through unbelief, but **was strong in faith**, giving glory to God, The text literally reads that Abraham’s faith was faith that could do miracles.

^b “Sages of blessed memory.”

^c Emunah is the Hebrew word for “faith.”

faithful obedience rather than “faith.” The Biblical people knew nothing of “blind faith.” Faith is always based on something G-d has said, asked or commanded!

Mar 11:22 *And Yeshua responded saying to them, “[you must] have faithful obedience (Heb. Emunah) to G-d.”*

This passage demands **faithful obedience** to G-d. The Greek word *εχετε* – *echete* is imperative rather than indicative. Therefore, the language demands **faithful obedience** to G-d. The phrase *πίστιν Θεοῦ* (*pistin theou*) indicates the object of **faithful obedience**. Consequently, we see Yeshua’s demand for **faithful obedience** to G-d. This brings us to a question. Since or pericope is connected to the Torah Seder of B’Midbar 16:1-17:15 we must apply the hermeneutic of **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context, we must realize that this means being **faithfully obedient** to G-d and **faithfully obedient** to his agent. During the times of the Nazarean Codicil we would say that it meant being faithful to Yeshua as Hakham. In present times we must realize that it means being faithful to the agent of G-d in our lives at present. i.e. our Hakham.

Mar 11:23 *Amen ve amen for I say to you, whoever should say to this mountain, be lifted up and be thrown into the sea, and is not **divided in his heart**, if [he is] faithfully obedient [to G-d] that [what] he is saying (asking), he will have it [if he is to have it].*

This set of passages is one of the most abused passages in all the Nazarean Codicil. This passage is used by so called Faith Teacher to say that whatever you say you will receive if you just have “faith.” As noted above the Greek word “*pitis*” parallels the Hebrew word *emunah*, which means **faithful obedience**. Our next passage will clarify this point more clearly.

Mar 11:24 *By this, I am saying to you, all that you pray for and you are requesting, [be] faithfully obedient that you [may] have, grasp a hold of [what you petition G-d for], and it will be granted [to] you.*

Verse 24 contains a measure of doubt in the final clause. In other words, it questions **if it will be or if it is to be**. This would leave room for a request to be determined by G-d rather than the will of man. Furthermore, the verse demands **faithful obedience** to G-d as a condition for a petition to be accepted. Likewise, the speech should be seen as analogous rather than a literal request.

Failure to realize that faithful obedience is an aspect our relationship to G-d has caused a great deal of persons to inter into a relationship with G-d that is unhealthy both psychologically and emotionally. Many Bible Teachers are often at a loss to explain why someone has not received the things they have asked for. Of course the typical and usual explanation is that there is a lack of faith on their part.

INEPT GOVERNMENTS, MOUNTAINS AND SEAS

His Eminence Yoseph ben Haggai has postulated the thesis that we may well read the mountain as an analogy for an inept Gentile government. Or, a government of Gentiles inept in their ability to govern Yisrael. I must here interject that NO Gentile government or government modeled after gentile facsimiles will ever be able to meet the standard of G-d’s Torah. The Theocratic establishment of the Torah based system is the ONLY standard that will be fully acceptable to G-d and bring about G-d’s agenda in Eretz Yisrael. Were time and spce permitted I believe that the idea that mountain as a gentile government inept in its ability to govern Yisrael could easily be proven.

FAITHFUL OBEDIENCE

Understanding “faithful obedience” is another story in and of itself. Yeshua suggests that “Emunah” – faithful obedience can cast mountains into the sea. Here we must understand how this is accomplished. Many people might think if we pray enough, if we say the right prayers ect we will be able to rid ourselves of Gentile overlords. NONE of this is of any value in the eyes of G-d if we are not faithfully obedient to His Mitzvot. This is not to undermine the fact that we should pray as the Sages have taught us to pray. However, all the prayer in the world is pointless if there is no action. As Hakham Yaakov has stated...

Jas 2:15 If a brother or sister is naked and destitute of daily food, ¹⁶ and if one of you says to them, Go in peace, be warmed and filled, but you do not give them those things which are needful to the body, what good is it?

So how does faithful obedience change anything? In America we have an example that lives various parts of our country. The Amish are a people that are primarily governed from within them. They model what we should be modeling for them, through Torah obedience. Because of their commitment to Biblical way of life, the Gentile Government has little or nothing to say about their communal way of life. However, all the Amish people are actually doing is modeling what they have learned from the Biblical people. The greatest difficulty with observing the Amish is that they are a living reminder of how the Nazarean Communities should be living in accordance with the standards of the Torah and guidance of the Nazarean Rabbis.

When we will have implemented the Mesorot of Yeshua we will have overthrown the mountains of gentile source.

While I would have a great deal more to say about this subject my time is extremely limited. Therefore, in the words of Forest Gump, “that’s all I have to say about that.”

THE AMIDAH

Mar 11:25 *And whenever you [recite] the Standing Prayer (Heb. Amidah), forgive, if you have anything against anyone; so that your Father also Who is in (the) heavens may forgive you your transgressions.*

Pardon us, our Father, for we have sinned, forgive us, our King, for we have transgressed. For You are a good and forgiving Almighty. Blessed are You, Adonay, Gracious One, Who pardons abundantly.^d

Materials are beginning to surface which would suggest that Hakham Tsefet played a part in helping to assemble parts of the Siddur and the Machzor. Personally I find this very fascinating. Hakham Tsefet demonstrates a great deal of mental prowess in this pericope. This pericope is a pericope that is connected on polygonal levels. I will begin to sum my thoughts in the connections of Hakham Tsefet to the Torah Seder and related materials.

^d Siddur Lev Eliezer, Eastern Book Press Inc (Siddur Linear Transliteration with English Translation fro Weekdays) p.144

CONCLUSION

In translating the pericope of Hakham Tsefet I usually follow a simple hermeneutic procedure. I read the materials and readings before I initiate my translation. I do not intentionally alter any text to fit the Torah Seder. However, when given verbal synonyms I try to look at all the Greek/Hebrew nuances and parallels. This allows me to look into Hakham Tsefet through special eyes. (albeit I still need a special set of glasses to assist me with the small details) I have discussed how Hakham Tsefet connected to the Torah Seder last week in the commentary and in my Thursday night class. I say that only to note that last week's pericope of Mordechai was solidly connected to the Torah Seder and associated readings. I believe we will see the same thing this week. In the above translation I have bolded certain words and phrases. Suffice it to say that each of the bolded areas is a point of connection between the pericope of Mordechai and the associated readings.

Mar 11:20 And in the **morning**...

B'Midbar 16:5 In the **morning**...

Mar 11:21 And Hakham Tsefet **remembering**...

B'Midbar 17:5 as a **reminder** for the children of Israel...

Mar 11:23 and is not **divided in his heart**...

Hos 10:2 Their heart has **parted (divided)**...

Mar 11:23 say to this **mountain**, be lifted up and be thrown into the sea...

Hosea 10:8 The high places of Aven are destroyed, the sin of Israel; thorns and thistles shall come up on their altars, and they shall say to the **mountains**,

Mar 11:24 all that you **pray**

B'Midbar 16:4 Moshe heard and fell on his face... (Rashi says Moshe "prayed")

Psa 102:18 He has turned to the prayer of those who cried out, and He did not despise their prayer.

Mar 11:25 And whenever you [recite] the Standing Prayer (Heb. Amidah),

B'midbar 16:17 Let each man take his censer... (the censer and incense is analogous of prayer)^e

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

^e Cf. Rev. 5:8; 83-4

CONNECTIONS TO TORAH READINGS

Torah Seder

The pericope of Modechai immediately connects to the Torah seder with the word “morning.” The Greek *πρωϊ* (*proi*) matches the Hebrew *בִּבְקֹר* “*b’boker*.” (B’Midbar 16:5 – Mordechai 11:20)

Mordechai is also connected to the Torah Seder trough the word “Remember” (B’Midbar 17:5 - Mordechai 11:21).

Mordechai is also connected to the Torah Seder through the idea of prayer (B’Midbar Moshe prayed, Rashi 16:4 – Mordechai 11:24)

Tehillim

Just as the Psalmist connects to the Torah Seder trough the incense Mordechai connects with the Psalm through the idea of prayer (Psalm 102:17 – Mordechai 11:24).

Ashlamatah

Mordechai connects to the Ashlamatah through the idea of a divided heart and mountains. Hoshea 10:2, 8 – Mordechai 11:23)

QUESTIONS FOR REFLECTION

1. So how does faithful obedience change anything?