

MORDECHAI 106 E—F

MORDECHAI 13:24—31; 32—37

BESB	GREEK TEXT
<p>24. ¶ But after the days of affliction, as it is written, For the stars of heaven and their constellations will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light.</p>	<p>24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς 25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται 26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης 27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ, ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ 28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· 29 οὕτως καὶ ὑμεῖς ὅταν ταῦτα ἴδητε γινόμενα γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ πάντα ταῦτα γένηται 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ οὐδὲ ὁ υἱὸς εἰ μὴ ὁ πατήρ 33 βλέπετε ἀγρυπνεῖτε· καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν 34 ὡς ἄνθρωπος ἀπόδημος ἀφείλῃ τὴν οἰκίαν αὐτοῦ καὶ δούσ τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ 35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ</p>
<p>25. “Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold And mankind than the gold of Ophir. Therefore, I will make the heavens tremble, And the earth will be shaken from its place At the fury of the LORD of hosts in the day of His burning anger.” (Isa 13:10-13) “And all the host of the heavens will wear away, And the heavens will be rolled up like a scroll; All their hosts will also wither away As a leaf withers from the vine, Or as one withers from the fig tree. (Isa 34:4)</p>	
<p>26. And then they (the gentiles) will see the son of man (Heb. “ben Adam” = Messiah as a human being) coming with miraculous power in clouds and much honor [as it is said: “And to him was given dominion, glory and a kingdom, that all the gentiles, nations and men of every language might serve him. his dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed.” (Dan 7:13-14)].</p>	
<p>27. And then he (the Messiah) will send (his) messengers to gather His (G-d’s) elect (the Jews) from the four winds, from one end of the heavens and earth to the other.</p>	
<p>28. But from the fig tree learn a lesson: when the branch is tender (full of sap) it puts forth leaves, you know that summer is coming:</p>	
<p>29. And therefore, when you see these (things) you will know (recognize that) I am approaching the door.</p>	
<p>30. Amen ve Amen, I tell you that generation (will) not pass until all these things happen.</p>	
<p>31. The (present) Heavens and the earth will pass (come to an end) but my words (Mesorah – The Oral Torah) will not pass (become invalid).</p>	
<p>32. ¶ But concerning that day and hour no one knows, not the messengers of the heavens nor the son of man (the Prophet) only the Father.</p>	
<p>33. Watch with discernment STAY FOCUSED and pray for (you do not) know the appointed time.</p>	
<p>34. (It is) like a man away on a journey, leaving home, (he) places each of his bondservants in charge of his [appointed]</p>	

work and orders the doorkeeper REMAIN FOCUSED!

35. Therefore, keep alert because you do not know when the master of the house (will) come, (it may be) late in the day or (at) midnight or at the (the cry of) the Temple crier or (at) dawn.

36. (so that he will) not find you sleeping when he (the Messiah) comes unexpectedly.

37. Rather, (I) say to you, (I) command to everyone “STAY FOCUSED” [in your appointed task].

πότε ὁ κύριος τῆς οἰκίας ἔρχεται
ὁψὲ ἢ μεσονυκτίου, ἢ
ἀλεκτοροφωνίας ἢ πρωῒ
36 μὴ ἐλθῶν ἐξαίφνης εὕρη ὑμᾶς
καθεύδοντας 37 ἃ δὲ ὑμῖν λέγω
πᾶσιν λέγω γρηγορεῖτε

DELITZSCH HEBREW TRANSLATION

24 וְהָיָה בַיָּמִים הָהֵם אֲחֲרֵי הַצָּרָה הַהִיא תִּחְשַׁד הַשֵּׁמֶשׁ וְהִירַח לֹא־יָגִיחַ אֹרֹחַ: 25 וְהַכּוֹכָבִים יִפְּלוּ מִן־הַשָּׁמַיִם וְחִילֵי
הַשָּׁמַיִם יִתְמוֹטְטוּ: 26 וְאָז יֵרְאוּ אֶת־בְּנוֹהֶאָדָם בָּא בַעֲנָנִים בְּגִבּוֹרָה רַבָּה וּבִכְבוֹד: 27 וְאָז יִשְׁלַח אֶת־מַלְאָכָיו וַיִּקְבְּצוּ
אֶת־בְּחִירָיו מֵאַרְבַּע הָרוּחוֹת מִקְצֵה הָאָרֶץ עַד־קְצֵה הַשָּׁמַיִם: 28 וּמִן־הַתְּאֵנָה לְמַדּוּ־נָא אֶת־מִשְׁלַל הַדְּבָר בְּשִׁירְטָב
עֲנָפָה וּפְרַח עֵלְיָהּ יִדְעֶתֶם כִּי קָרוֹב הַקִּיץ: 29 כֵּן גַּם־אַתֶּם בְּרֵאתְכֶם כִּי־הָיוּ אֱלֹהֵי דָעוּ כִּי־קָרוֹב הוּא בְּפִתְחָ: 30 אָמֵן
אִמְרָ אֲנִי לָכֶם לֹא יַעֲבֹר הַדּוֹר הַזֶּה עַד אֲשֶׁר־יְהִיוּ כָּל־אֱלֹהֵי: 31 הַשָּׁמַיִם וְהָאָרֶץ יַעֲבֹרוּ וְדַבְּרִי לֹא יַעֲבֹרוּ:
32 אֵד עֲתִיבֹא הַיּוֹם הַהוּא וְהַשְּׁעָה הַהִיא אֵין אִישׁ יוֹדֵעַ גַּם־לֹא מִלְּאֲכֵי הַשָּׁמַיִם גַּם־לֹא הַבֵּן מִבְּלַעֲדֵי הָאָב: 33 רְאוּ
שְׂקָדוֹ וְהַתְּפַלְלוּ כִּי לֹא יִדְעֶתֶם מַתִּי הָעֵת: 34 וְהָיָה כָּאִישׁ הוֹלֵךְ לְמַרְחָק אֲשֶׁר עָזַב אֶת־בֵּיתוֹ וַיִּתֵּן רְשׁוֹת לְעַבְדָּיו
וְלֵאִישׁ אֶת־מַלְאָכָתוֹ וְאֶת־הַשְּׁוֹעֵר צִוָּה לְשָׂקֵד: 35 לָכֵן שְׂקָדוּ כִּי לֹא יִדְעֶתֶם מַתִּי יְבוֹא בְּעַל הַבַּיִת אִם־בְּעָרֵב או־
בַּחֲצוֹת הַלַּיְלָה אִם־בְּעֵת קְרִיאַת הַתְּרַנְּגוֹל או־בַּבֶּקֶר: 36 פֶּן־יְבוֹא פְתָאִם וּמִצָּא אֶתְכֶם יֹשְׁנִים: 37 וְאֵת אֲשֶׁר אָמַרְתִּי
לָכֶם הִנְנִי אֹמֵר לְכָל שְׂקָדוֹ:

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INTRODUCTION

Given the extensive readings for this Shabbat, I will endeavor to be as concise as possible. Likewise, the material content so closely borders the “Sod” hermeneutic, that we must abbreviate the commentary, commenting only on those materials which lend themselves to a P’shat interpretation. In this translation, I have cited directly the Prophetic materials quoted by Hakham Tsefet. This brings to light some amazing facts.

A superficial look at the present pericope will reveal an amazing sermon. The structure yields itself to the Yelammedenu sermon style and structure. Here I would suggest that the Yelammedenu sermon relates to the New Moon or possibly even Pesach. If the Yelammedenu sermon centers on Pesach, I would suggest that the redemptive aspects of Pesach are the central theme.

The Ambrose of Milan^a notes that this section of Mordechai^b relates to the “eclipse of the moon.”^c However, Ambrose relates the light of the Moon to the “holy church.” Whilst I disagree with his points on the relation to the “holy church”, I also noted the relation to the New Moon. Hakham Tsefet’s sermon covers a vast range of material from the Torah and Prophets as noted in the translation. The structure demonstrates Hakham Tsefet’s theological genius despite the claims that say he was only a collector of the materials.^d

PESACH AND THE BI-MODAL ASPECTS OF HAKHAM TSEFET’S TEACHINGS

Another shared motif of the present pericope is the approach of Pesach. We note this by the mention of the “Fig Tree” and the Messiah’s approach of the “door.”^e Scholars have noted that this chapter follows a Pesach theme.^f While I am not here to purport the same notion at present, I note that we will soon begin to delve deeper into the Pesach theme in the coming weeks. What is also interesting is that bimodal aspect of this section of Mordechai. While I am certain that Hakham Tsefet was perfectly aware of the bimodal aspect of the Torah reading cycles, this section makes his awareness evident. We are now approaching Rosh Hashanah. We are now in the third year of our reading cycle, which was initiated on Tishrei 5769. When we reach Nisan of 5772, we will begin a new reading cycle. When we read Mordechai through the cycle initiated in the month of Nisan everything we read will be read from a vantage point of the opposite side of the reading cycle so to speak. In other words, we would be approaching the month of Adar rather

^a The Bishop of Milan and teacher of Augustine who defended the divinity of the Holy Spirit and perpetual virginity of Mary. (333-397) Cetrdoc 0143,10.358; SSGF 1:4 Note: while I have cite the Ambrose of Milan, I certainly DO NOT agree with his teachings. I have only cited this material to demonstrate the antiquity of the idea of this section of Mark relating to the New Moon.

^b Mark

^c New Moon

^d Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd. p. 2

^e Cf. 13:25, 28, 29

^f Bowman, J. (1965). *The Gospel of Mark, The New Christian Jewish Passover Haggadah*. Leiden E.J. Brill. p. 246 Here John Bowman notes that the the beginning of the chapter mentions four of Yeshua’s talmidim (13:3—8) and the persecuted believers must leave immediately (13:14—20) just as the Jews left Egypt for the promised land.

than Elul. Such being the case, we must realize that Hakham Tsefet saw the “tribulational” theme as being multi-faceted.

If Hakham Tsefet saw the “birth pangs” as a related to our present calendar we must ask some questions.

1. How does the “birth pangs” theme relate to the weeks of Naḥmu?
2. If the “birth pangs” can be read from the calendar initiating from Nisan, then how would we interpret the events of our present readings?

Actually, the bimodal aspect of Mordechai’s reading helps us understand how to interpret the present materials. Reading from the Nisan initiated calendar would be very apropos for the sections we are presently reading. The “tribulation” theme would relate to the plagues of Egypt, which brought about the deliverance of the Bne Yisrael. However, if at this time of year^a we are reading the from the prophetic materials consoling, comforting and strengthening the Bne Yisrael, why does Hakham Tsefet present all this news of “tribulation”? The magnitude of beauty rises when we stop to realize that Hakham Tsefet has been speaking to the “Elect” (Torah observant Jews).^b Here I will not bury my head in the sand and say that we will not be affected. But, I will say that if the first redemption brought about the emancipation of the Bne Yisrael from Mitzrayim, we must realize that the final redemption will bring about something far greater.

Reading these reading during the weeks of Naḥmu is like consoling a mother about to give birth. The violent pain she is experiencing is requisite to bring about birth. Once the birth has taken place, great joy replaces the extreme of pain. While this is the analogy of the “birth pangs”, we should realize that the analogy suffers greatly.

B’MIDBAR AND HAKHAM TSEFET’S PRESENT THEME

As we read through the weekly sections of our Torah Seder and the pericope’s of Mordechai we further realize the genius and message of Hakham Tsefet.

What would you say is the over all theme of Hakham Tsefet while reading from the book of B’Midbar?

Personally, I think the message is clear. The message of B’Midbar and Hakham Tsefet as read over the past weeks should be understood to say “STOP PLAYING DRESS UP! Only the genuinely Torah Observant Nazarean Jew will spared the difficulties mentioned by Hakham Tsefet. If the real Jews of the first redemption were spared from the plagues, which decimated Mitzrayim, we should learn a lesson. Furthermore, we should note that ONLY the FAITHFUL Jews, who marched through the wilderness, were permitted to enter Eretz Yisrael. These final chapters of B’Midbar and the coming chapters of D’varim prepare the Bne Yisrael for entrance into Eretz Yisrael.

Professor Jacob Neusner purports an amazing thesis in two of his books.^c In short, Neusner purports that Eretz Yisrael replaces Gan Eden. Superficially, the notion sound ludicrous. However, when we follow Neusner’s thesis we realize that power of his argument.

1. The Bne Yisrael replaces Adam

^a During the Seven weeks of Naḥmu

^b Here I will also insert that Hakham Tsefet is addressing Torah observant Nazarean Jews. This branch of Judaism follows Orthodox Jewish practice, while believing Yeshua to be the Messiah.

^c Neusner, J. (2001). *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press.

Neusner, J. (2002). *Handbook of Rabbinic Theology* . Brill Academic Publishers, Inc.

2. Eretz Yisrael replaces Gan Eden^a

To determine these truths we must use a Hermeneutic principle taught by His Eminence Rabbi Dr Yoseph ben Haggai, which tells us “the beginning is in the end and the end is in the beginning.”^b One of the final aspects of Neusner’s thoughts, as in Maimonides Ani Ma’amim, is the resurrection of the dead. In its most fundamental terms, (P’shat) we realize that the resurrection of the dead will include ONLY those who accept that The Torah (and the Mesorah - Oral Torah) comes from G-d as a governance to life. I must reiterate that it appears to be a fundamental truth that the Mesorah governs life now; however, we suffer hindrance from the gentile, which retards our ability to practice freely. Likewise, the Torah and its Mesorah will govern life in the world to come without the hindrance of the non-believers.^c

Just as Adam lost the paradise of Gan Eden, the Bne Yisrael lost the land of Yisrael we must ask ourselves a question. How will Eretz Yisrael be restored to the intention of G-d? The way back to Eden is through Torah observance and acceptance of the Mesorah. Only when the Torah and Mesorah dominate life will we experience the true joy, which produced by the pangs of birth.

The generation lost in the wilderness forfeited their right to enter Eretz Yisrael. Their lack of faithful obedience brought about their excision as “Bne Yisrael.” They, the generation of the wilderness, were excommunicated from the environment of G-d,^d and consumed in the wilderness as gentiles. The generation lost to the wilderness lost the right to be called “Yisrael.”^e

While we can continue in this line of reasoning, I think the point is clear. “Yisrael” will be spared from experiencing the same troubles of the Gentiles. Therefore, it remains requisite to persevere as Nazarean Orthodox, Torah observant Jews.

IMMEDIATE CONNECTIONS

We can look at the connections from more than one vantage point this week. The most evident, as noted above is the connection with the readings of Rosh Chodesh.^f However, when we look at the opening pasuk of B’Midbar we note that theme is the apportioning of Eretz Yisrael to the Bne Yisrael. Our pericope of Mordechai notes that diaspora which has scattered the Bne Yisrael to the “four winds” of the Earth, will

^a Neusner describes and defines Gan Eden as a place devoid of death where we are able to ever maintain a relationship with God. I would further the idea by saying Gan Eden is a place devoid of death were we can perpetually (through the Mesorah and Mitzvot) maintain a connection with G-d. Eternal life by Neusner’s definition is acceptance of the Dominion of God. See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 97

^b Professor Jacob Neusner also concurs with this hermeneutic; See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 97

^c Neusner makes the same statement, only he states the thought from the negative understanding of the concept. “Third, excluded from the category of the resurrection and the world to come, then, are only those who by their own sins have denied themselves that benefit. These are those who deny that the teaching of the world to come derives from the Torah or deny that the Torah comes from God, or hedonists.” See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 101

^d Gan Eden serves as a prototype of the environment of G-d. Therefore, the environment of G-d is that environment whereby we are surrounded by G-d or, the environment whereby we incessantly remain connected (through the Torah and Mesorah) to G-d.

^e Neusner reports “Denying the stated dogmas (Torah and Mesorah – my thoughts) removes a person from the status of “Israel,” See *Recovering Judaism, The Universal Dimension of Judaism*. Fortress Press. p. 104

^f New Moon

also call for their return.^a The Bne Yisrael have been scattered to the “four winds” for the sake of propagating “Yisrael” in the world. While they have suffered at the hands of ignorant gentiles, they have been Kings and Priests to the entire planet. Their Kingly and Priestly conduct has produced “Yisrael” in the most unexpected places.

SIGNS?

BUT AFTER THE DAYS OF AFFLICTION

This pericope is no longer dealing with “signs.”^b The present pericope deals with the END! Or, after the days of affliction.^c The appearance of the Messiah in the clouds is not a new theme. The prophets, as noted by Daniel, have echoed this for centuries. “They” indicate the gentiles who will see Messiah. However, the text implies that “they” will see him as a Jewish Davidic King. They will not see “Messiah” (Jesus) they will see Messiah YSEHUA a Jewish King and Messiah. We must differentiate between the western concept of Jesus and the Jewish identity of Yeshua as Messiah. Hakham Tsefet’s citation of Daniel demonstrates how reliant he was on the scriptures. This pericope not only demonstrates his reliance on the scriptures but his unprecedented understanding of those scriptures.

However, as we have noted, Hakham Tsefet’s pericope borders the Sod interpretation of text. It is easily evident that this material forms the foundation for varied parts of the Apocalypse.^d James Edwards aptly notes that this cannot be a referral to the “destruction of Jerusalem or any other historical cataclysm.”^e

Hakham Tsefet is perfectly versed in the Sod nomenclature. Again, this is evident from the present materials and pericope. While Hakham Tsefet does not reveal the meanings of the materials, it is evident that he perfectly understands those materials innately.

THE FIG TREE

BUT LEARN A LESSON FROM THE FIG TREE:

The lesson of the “Fig Tree,” as noted above, relates to Pesach. How can we make this assumption? Little education in horticulture will reveal that the time of the fig is Pesach (early spring). While fig may ripen later the initial signs of ripening figs occurs during the season of Pesach. Consequently, the “Lesson of the Fig tree” is the lesson of Pesach. Once again, we return to the notion of the first redemption. We might say that Yeshua and Hakham Tsefet are trying to tell us that the “lesson” we need is found in that first redemption as I have noted above.

THAT GENERATION

AMEN VE AMEN, I TELL YOU THAT GENERATION (WILL) NOT PASS UNTIL ALL THESE THINGS HAPPEN.

^a See B’Midbar 34:1-2 which parallels Mordechai 13:27

^b See [Pericope 106 D](#) for a list of the use of the Hebrew “Ot “signs.”

^c Ezra Gould also makes note that we are no longer dealing with eschatological “signs.” Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 406

^d Cf. Rev. 6:12-14; 8:10 Professor Morna Hooker correctly notes that these sections would best be interpreted symbolically (Sod). Therefore, we can only comment on those aspects of the text, which can be interpreted literally (P’shat). Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd. 318

^e Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 402 Albeit Mr Edwards is then the origin of this notion.

The “generation” mentioned above is the generation that experiences the birth pangs. However, the text is reveling of something very profound. The “knowing” of verse 29 reveals the identity of the “knower.”

YOU WILL KNOW (RECOGNIZE THAT) I AM APPROACHING THE DOOR,... I TELL YOU THAT GENERATION (WILL) NOT PASS...

Yeshua is speaking to his talmidim. Therefore, we understand that once the events have occurred, or when they are about to occur it will be Nazarean Judaism the “knows” the master is coming. “They” (the gentiles)^a will see the events only when they take place. How and why will the Nazarean Jew “know” that Messiah is approaching? The “P’shat answer is that we use the Triennial Torah reading schedule. While the annual schedule is revealing it lacks the pinpoint accuracy of the Triennial reading cycle. Because, the Triennial Torah reading cycle more readily focuses on the festival we would expect to have greater insight into the coming events. The moedim (Festivals) are catechistic in nature. Therefore, we need have a positive understanding of the festivals from the Nazarean perspective to more readily “know” what will soon take place.

TEMPLE CRIER

The setting for our pericope must be somewhere near Yerushalayim. Consequently, it would have been impossible to hear the crow of the Rooster. Bothe the Mishnah and Gemara attest to the fact that a “chicken” or fowl were restricted within the city limits if of Yerushalayim.

m. B.K. 7:7 They do not rear small cattle in the Land of Israel, but they do rear them in Syria and in the wastelands which are in the Land of Israel. They do not rear chickens in Jerusalem, on account of the Holy Things, nor do priests [rear chickens] anywhere in the Land of Israel, because of the [necessity to preserve] the cleanness [of heave offering and certain other foods which are handed over to the priests]. They do not rear pigs anywhere. A person should not rear a dog, unless it is kept tied up by a chain. They do not set traps for pigeons, unless they are thirty *ris* from a settlement.^b

b. B.K.82b Ten special regulations were applied to Jerusalem:^c That a house sold there should not be liable to become irredeemable;^d that it should never bring a heifer whose neck is broken;^e that it could never be made a condemned city;^f that its houses would not become defiled through leprosy;^g that neither beams nor balconies should be allowed to project there; that no dunghills should be made there; that no kilns should be kept there; that neither gardens nor orchards should be cultivated there, with the exception, however, of the garden of roses^h which existed from the days of the former prophets;ⁱ **that no fowls should be reared there**, and that no dead person should be kept there overnight.^j

^a “They” is indicative of the gentiles. Therefore, I would include Orthodox Judaism in the category of the “knowers.”

^b For further commentary, see Artscroll. (2008). *The Mishnah, Artscroll Mishnah Series, A New Translation with Commentary Yad Avraham Anthologized from Talmudic Sources and Classic Commentators, Bava Kama*. New York: Mesorah Publications, Ltd. pp. 207-209

^c Yoma 23a; Ar. 32b and Tosef. Neg. VI, 2. [According to Krauss, RE]. LIII, 29 ff., some of these regulations relate only to the Temple Mount]

^d As should be the case with dwelling houses of a walled city (cf. Lev. XXV, 29-30); but is on the other hand considered as a house of a village which has no wall round about it; (ibid. 31.).

^e As required in Deut. XXI, 3-4 in the case of a person found slain and it be not known who hath slain him.

^f Which would he subject to Deut. XIII, 13-18

^g Cf. Lev. XIV, 34-53.

^h Where the Jordan resin grew; cf. Ker. 6a

ⁱ Cf. II Kings XXV, 4; Jer. XXXI, 4; Neh. III, 15. V. Krauss, loc. cit. p. 33

^j Cf. Hag. 26a; v. infra, p. 469

m. Tam. 1:2 A He who wants to take up [the ashes] from the altar gets up early, and immerses before the superintendent comes by. And at what time does the superintendent come by? Not all the times are the same. Sometimes he comes at cockcrow, or near then, earlier or later. The superintendent came and knocked on their door. And they opened it to him. He said to them, “Let him who has immersed come and cast lots.” They cast lots. Whoever won won.

The title for the Town (Temple) crier was the “Gever” (cock). This was because the Temple Crier was similar to the Rooster, permitted in rural locations, which crowed at dawn or thereabouts.

b. Yoma 20b What does Gebini the Temple crier call out: Arise, ye priests for your service, Levites for your platform, Israel for your post!

The interesting point is that the “Gever” was often given the duty of being the “doorkeeper” or making the announcement for the doorkeeper to open the door. From Hakham Shaul’s writings,^a we learn that the “Gever” must have sounded out at various watches of the night.

CONCLUSION

The second portion of our pericope reading focuses on staying focused. The core of the thought is found in verse 34.

(IT IS) LIKE A MAN AWAY ON A JOURNEY , LEAVING HOME, (HE) PLACES EACH OF HIS BONDSERVANTS IN CHARGE OF HIS [APPOINTED] WORK AND ORDERS THE DOORKEEPER REMAIN FOCUSED!

The contiguity of [Pericope 106A](#) helps us understand this passage and the theme of the present pericope. In that reading of the Torah and Mordechai both Moshe and Yeshua, initiate their “farewell speeches.” Here the Master – man of the house (Moshe and Yeshua) take their journey into a far country leaving instruction to their talmidim.^b EACH servant has his or her appointed task and duties. These tasks are of preeminent import. Therefore, we (servants of the master) MUST STAY FOCUSED on our appointed task. Focus on the duties and tasks of others OR, worrying about all these “SIGNS” will only serve as a distraction. Therefore, mental clarity and focus are COMMANDED!

RATHER, (I) SAY TO YOU, (I) COMMAND TO EVERYONE “STAY FOCUSED” [IN YOUR APPOINTED TASK].

My choice for a website name was “Torah Focus.” This is because I believe our primary occupation in these times is to REMAIN FOCUSED ON THE TYORAH!

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

^a Cf. Luke 22:56-62

^b Obviously, Moshe passes the Torah on to Yehoshua. However, the Kohanim and other agents such as the Bet Din have received specific instruction from Moshe on their duties. In similar manner we should expect that Yeshua passed down his Mesorah to his most trusted talmidim. Mishnah Abot 1:1 reads Moshe received the Torah on Sinai and handed it down to Yehoshua... In similar manner, we might suggest that Yeshua (Yehoshua) received the Torah from Moshe and handed it down to Hakham Tsefet... The analogy is furthered in the Torah Seder where Moshe (the master of the house) appoints the leaders of each tribe their portion of land to occupy and possess.

CONNECTIONS TO TORAH READINGS

TORAH SEDER

Mordechai connects to the Torah Seder immediately through the idea and concept of land inheritance and return as is found in B'Midbar 34:2 and Mordechai 13:27

TEHILLIM

The Psalmist speaks of those who “mingled with the nations.” In similar tone Mordechai speaks of gathering the elect (Jews) from the farthest regions of the earth and nations. Tehillim 106 35 Mordechai 13:27

ASHLAMATAH EZEKIEL

Defrauding G-d's people Ezek. 45:8 and land are serious crimes. They receive a special punishment. Such peoples are excommunicated from the people of Yisrael and the environment of G-d. This relates to Mordechai 13:27 and then they will see the son of man.

SPECIAL ASHLAMATAH NEW MOON

The New Moon theme is relevant to Mordechai in that he refers to the new moon via its darkening. 13:24

B'Midbar 28:1, 1 Sam 20:18 – Mordechai 13:24

SPECIAL ASHLAMATAH ISAIAH

The general theme of this special Ashlamatah corresponds perfectly with Mordechai's them of ending tribulation. (Isa. 54:12 – Mordechai 13:24-27)

MITZVOT

Torah Add	M#	Mitzvah	Oral Torah
B'Midbar 35:2	408	Precept of giving the Levites the cities to dwell in and to give refuge to the manslayer	Makkot
B'Midbar 35:12	409	The prohibition of executing a person who deserves death before he stands trial	t. Makk. 3:7, m. San. R.H.
B'Midbar 35:25	410	The duty of the Court to make an unintentional killer go to a city of refuge and his duty to go there	Gittin 70b, Makkot 8b
B'Midbar 35:30	411	A witness who testifies in a trial for a capital crime should not speak in	m. San. Makk.

		judgment.	
B'Midbar 35:31		To take no ransom to save a killer from his death	K'tubot 37b
B'Midbar 35:32	412	To take no ransom from someone sentenced to banishment, to free him from it	

QUESTIONS OR REFLECTION

1. How does the “birth pangs” theme relate to the weeks of Naḥmu?
2. If the “birth pangs” can be read from the calendar initiating from Nisan, then how would we interpret the events of our present readings?
3. What would you say is the over al theme of Hakham Tsefet while reading from the book of B'Midbar?
4. How will Eretz Yisrael be restored to the intention of G-d?
5. How and why will the Nazarean Jew “know” that Messiah is approaching?
6. Where were chicken kept in the city of Yerushalayim?
7. Was the “Gever” a real rooster?