

# MORDECHAI 107

## MORDECHAI 14:1–9

BESB	GREEK TEXT
Mark 14:1. ¶And now Pesach (Passover) the [feast of] Matzot (unleavened bread) was in two days. And the Chief Priests and [their] scribes (Heb. soferim, of the Sadducees Heb. Tz'dukim) sought, by cunning how they might take hold (and) kill [him Yeshua];	Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλω κρατήσαντες ἀποκτείνωσιν.
2. For they said, “not during the Festival” for fear that [there may] be a disturbance (of mob violence) by the people.	<sup>2</sup> ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ μήποτε θόρυβος ἔσται τοῦ λαοῦ
3. And he (Yeshua) was at Bet Chanan reclining in the house of Shimon the jar maker, <sup>a</sup> and a woman came with a jar of alabaster (which was) very costly perfume, pure spikenard, [and] she broke the jar and poured it on his (Yeshua's) head.	<sup>3</sup> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς Καὶ συντρίψασα τὸ ἀλάβαστρον κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς
4. But there were those who said to each other, in anger, “why was this ointment wasted [in this manner]?”	<sup>4</sup> ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν
5. “For this ointment could (have been) sold for more than three-hundred denarii, and given to the poor.” And they admonished her.	<sup>5</sup> ἠδύνατο γὰρ τοῦτο πρᾶθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ
6. But Yeshua said, “Leave her alone; why do you cause her trouble? She has performed a good service for me.	<sup>6</sup> ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε καλὸν ἔργον εἰργάσατο εἰς ἐμέ.
7. For you will have the poor with you always, and you can do well (for) them any time you desire; but you will not always have me.	<sup>7</sup> πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτούς εὖ ποιῆσαι ἐμὲ δὲ οὐ πάντοτε ἔχετε
8. She has done what she is able [from what she possessed]; anointing my body before its burial.	<sup>8</sup> ὁ εἶχεν αὕτη ἐποίησεν· προέλαβεν μυρσίαι μου τὸ σῶμά εἰς τὸν ἐνταφιασμόν
9. Amen ve amen I tell you, wherever this Mesorah is proclaimed (taught) in the whole world, what she has done will be told to honor her.”	<sup>9</sup> ἀμὴν λέγω ὑμῖν ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς

### DELITZSCH HEBREW TRANSLATION

וַיְהִי עוֹד יוֹמִים וַחֵג הַפֶּסַח וְהַמַּצּוֹת בָּא וַיִּבְקְשׂוּ רֵאשֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים לְתַפְשׂוֹ בְעֶרְמָה לְהַמִּיתוֹ:  
<sup>2</sup> וַיֹּאמְרוּ לֹא בְחָג פְּנִיתֶיהָ מִהוּמָה בְעַם: <sup>3</sup> וַיְהִי בִּהְיוֹתוֹ בְּבֵית־הַיְנִי בֵּית שְׁמַעוֹן הַמְּצַרְעַ וַיִּסַּב אֶל־הַשְּׁלֶחַן וַתָּבֵא  
אִשָּׁה וּבִידָהּ פֶּדֶם־מִרְקַחַת גֵּרֶד זָךְ וַיִּקַּר מֵאֵד וַתִּשְׁבֵּר אֶת־הַפֶּדֶם וַתַּצֵּק עַל־רֹאשׁוֹ: <sup>4</sup> וַיֵּשׁ אֲשֶׁר מִתְרַעְמִים אִישׁ אֶל־  
רֵעֵהוּ לֵאמֹר עַל־מָה הִיא אֲבוֹד הַמִּרְקָחָה הַזֹּאת: <sup>5</sup> כִּי רְאוּהָ הִיטָה זֹאת לְהַמְכֹּר בְּיוֹתֵר מִשְׁלֹשׁ מֵאוֹת דִּינָר וְלָתֵת  
לְעֵנִיִּים וַיִּנְגְּרוּ בָּהּ: <sup>6</sup> וַיֹּאמֶר יֵשׁוּעַ הַנִּיחוּ לָהּ לָמָּה תִּלְאוּ נַפְשָׁהּ מֵעֲשֵׂהָ טוֹב עֲשֵׂתָהּ עַמְדִּי: <sup>7</sup> כִּי הֵעֲנִיִּים תְּמִיד עִמָּכֶם

<sup>a</sup> Cf. Magiera Peshitta Mark 14:3 footnote #1. There must have been an ancient tradition that Shimon was a “jar-maker” rather than a “leper.” While most translations suggest that Shimon was a “leper”, we must ascertain that the Peshitta reflects a version of Greek before tampering editors. See discussion below.

וּבְשִׁתְּרָצוֹ תוּכְלוּ לְהִיטִיב לָהֶם וְאֲנִי לֹא־אֶהְיֶה אִתְּכֶם תְּמִיד: <sup>8</sup> אֵת אֲשֶׁר הָיָה לְאֵל יְדָה עֲשֵׂתָה קִדְמָה לְסוּף אֶת־  
 גּוֹפֵי לְקַבּוּרְתּוֹ: <sup>9</sup> אָמֵן אָמֵן אָמֵן לָכֵם כִּי בְּאֲשֶׁר תִּקְרָא הַבְּשׂוּרָה הַזֹּאת אֶל־כָּל־הָעוֹלָם גַּם אֶת־אֲשֶׁר עֲשֵׂתָה הִיא  
 יְסוּפֵר לְזִכְרוֹן לָהּ:

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## INTRODUCTION

We now see a paradigm shift in our readings. It should not be hard to figure out that we have made the transition from the book of B'Midbar to the book of D'varim. Just as the Torah Seder makes its paradigm shift to the Book of D'varim, Mordechai as Hakham Tsefet's sofer makes the shift of scenery. We have been involved in reading of the calamities, which will befall the Bet Mikdash and end times. Now we will further our understanding of the final days of Yeshua and the message that he wished to convey to his talmidim and all his followers. The theme very well fits with the opening of the Book of D'varim where Moshe gives a rehearsal of the Torah and a rebuke for past failures. The genius of Hakham Tsefet and his Sofer further reveals itself in the present materials as once again Hakham Tsefet weaves all the materials into one neat sermon. And, as usual the theme should be self-evident once we have read the Torah Seder and readings.

## PESACH AND HAG HAMATZAH

The mention of the Festival is cryptic. Hakham Tsefet does not elaborate on why he includes Pesach and Hag Hamatzah in his opening of this pericope. Nor, does the opening phrase make a great deal of sense. Here I would interject that we must remember that Hakham Tsefet and Mordechai are NOT concerned with chronology and specific order of events. We must insert that Hakham Tsefet inserts the materials, as they would best fit the Torah Seder theme. Therefore, we are not concerned with trying to present a day-by-day chronological order to the life of Yeshua. Hakham Tsefet places the opening sentence in that past tense. This is not to say that Hakham Tsefet was looking back on these events. It is rather to say that he was reflecting on Pesach (perhaps the Egyptian Passover) for some unexplained reason.

Scholars further compound the problem by explaining the phrase, “after two days” to mean “the next day.” I must disagree with this interpretation. In my humble opinion, the text should be understood to read “after two days,” or, “on the third day.”<sup>a</sup> Herein we would potentially read from the Prophet Hoshea – “After two days He will revive us; On the third day He will raise us up, That we may live in His sight.”<sup>b</sup> Here I do not read this as an explicit reference to Yeshua’s death burial and resurrection per se. I do however; read this as a reference to Yisrael and the blessings the Bne Yisrael will experience. Here I would further that Hakham Tsefet connects the present pericope with the past to reiterate that we are in the weeks of Naḥmu.

R. France believes that this mention of Pesach proves that Yeshua was determined to establish a “New Covenant” by having a “New Pesach” and a “New People of God.”<sup>c</sup> These asinine remarks make want to regurgitate. Please, give me a break! Yeshua intended no such thing!

## **HEADING AND SUBTITLES IN COMMENTARIES AND BIBLES**

**14:1–11.** *The Sanhedrim plan to arrest Jesus stealthily, and to put him to death. He is anointed by a woman at the house of Simon the leper.*<sup>d</sup>

The walls in my office are freshly plastered and painted; otherwise, I would throw the book against the wall. These kinds of remarks exasperate me to no end.<sup>e</sup> The bias and anti-Semitic remarks may be unwitting; nevertheless, their subliminal intent cannot be missed. I have stated these things before. Therefore, I will not elaborate.

**AND NOW PESACH (PASSOVER) THE FEAST OF MATZOT (UNLEAVENED BREAD) WAS IN TWO DAYS. AND THE CHIEF PRIESTS AND THEIR SCRIBES (HEB. SOFERIM, OF THE SADDUCEES HEB. TZ'DUKIM) SOUGHT, BY CUNNING HOW THEY MIGHT TAKE HOLD (AND) KILL HIM YESHUA; <sup>2</sup> FOR THEY SAID, "NOT DURING THE FESTIVAL" FOR FEAR THAT THERE MAY BE A DISTURBANCE (OF MOB VIOLENCE) BY THE PEOPLE.**

Scholars see the High Priests and their Soferim representing the whole Sanhedrin. This is NOT in any way remotely true. Ezra Gould completely misses the point. The amazing point is that Gould’s subliminal undertones set the stage for how we read future events. Furthermore, we see that abuse of the idea that the **legitimate** Sanhedrin was a body of Lawmakers initiated by G-d and Moshe, was a **good thing**. Here the plot of the Kohen Gadol and his Soferim is an abuse of their joint office and power. The Kohen Gadol and the Soferim were most certainly a part of the Sanhedrin. However, these events do NOT represent a legitimate Sanhedrin. Nor do they represent the attitude of the whole of the Sanhedrin. The relationship of Hakham Tsefet to the present Torah Seder allows us to see their abuse of the office by adjudicating the illegitimate priesthood.

D'varim	Mordechai
D'varim 1:14. And you answered me and said, 'The thing you have spoken is good for us to do.'	Mordechai 14:6. But Yeshua said, "Leave her alone; why do you cause her trouble? She has performed a

<sup>a</sup> Robert Stein, Stein, R. H. (2008). *Baker Exegetical Commentary of the New Testament: Mark*. (p. 631—2) Grand Rapids, Michigan: Baker Academic agrees with this assessment. Another way of saying μετὰ δύο ἡμέρας is “the day after two days.”

<sup>b</sup> Cf. Hos 6:2

<sup>c</sup> France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark*. (p. 547) Grand Rapids MI: Wm. B. Eerdmans Publishing Co.

<sup>d</sup>Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark* (p. 255). New York: C. Scribner's sons.

<sup>e</sup> I was kind not expressing the magnanimity of my contempt, let the reader understand.

15. So I took the heads of your tribes, men wise and well known, and I made them heads over you, leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens, and officers, over your tribes.

16. And I commanded your judges at that time, saying, "Hear [disputes] between your brothers and judge justly between a man and his brother, and between his litigant.

17. You shall not favor persons in judgment; [rather] you shall hear the small just as the great; you shall not fear any man, for the judgment is upon the Lord, and the case that is too difficult for you, bring to me, and I will hear it."

good service for me.

7. For you will have the poor with you always, and you can do well (for) them any time you desire; but you will not always have me.

8. She has done what she is able [from what she possessed]; anointing my body before its burial.

9. Amen ve amen I tell you, wherever this Mesorah is proclaimed (taught) in the whole world, what she has done will be told to honor her."

Hakham Tsefet demonstrates the "good" of the woman's service and appropriate judgment concerning her actions as a means of comparing the Illegitimate Priesthood with legitimate judgments and actions of a righteous woman who is unable to testify in a court of law.<sup>a</sup> Just as the woman does a "good thing", the legitimate Sanhedrin is a "good thing." Only with the abuse of the above-cited materials (D'varim 1:15-17), do we find consternation. Gould believes that the language of Mordechai alluded to the Sanhedrin by use of the phrase...

*A designation of the Sanhedrim by the two principal classes composing it. ἐν δόλῳ—by cunning; not openly<sup>b</sup>*

Here Gould suggests that every action of the Sanhedrin was subversive and thereby corrupt.

Gundry adds "the Elders" to further implicate the Sanhedrin.<sup>c</sup>

Yeshua is not indifferent to the Sanhedrin as a governing body for the Bne Yisrael. Yeshua was looking to the day when the Mesorah (Oral Torah) would find its place as the King of Yisrael rather than the illegitimate Roman overlords. In the words of Rabbi Yitzchok Behar Arguiti...

*"our masters and rabbis, high above the kings of the earth, the rabbi is a sage great among his people. He is a speaker for our people, the glowing lamp, and the elder of judgment. He should be called holy"<sup>d</sup>*

Consequently, the theme of Pesach is a way of looking to the future by looking at the past. The Romans, like the Egyptians, will be overthrown and replaced by the Mesorah and Bet Din. Hakham Tsefet realizes that validity and importance of the Mesorah and promotes this through his judgment of the illegitimate Kohanim and their Soferim. The theme presented by the Torah Seder and mimicked by Hakham Tsefet is that of poor or bad judgment and rebuke for rebellion! What is the resolve? This pericope is filled with bad judgments. The Kohen Gadol and his Soferim illegitimately judge Yeshua, as do the guests and talmidim, judging the woman who anoints Yeshua for his burial.

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<sup>a</sup> Please understand that I am referring to the Biblical system, not our present legal systems.

<sup>b</sup> Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark* (p. 256). New York: C. Scribner's sons.

<sup>c</sup> Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross* (p. 800) Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co

<sup>d</sup> Arguiti, R. Y. (1988). *The Torah Anthology (D'varim 1:1-3:22)* (p. xiii) (Vol. 15). Brooklyn, New York: Moznaim Publishing Corporation.

D'varim	Mordechai
1:5. On that side of the Jordan, in the land of Moab, Moses commenced [and] explained this Law, (with the Mesorah) saying, <sup>a</sup>	14:9. Amen ve amen I tell you, wherever this Mesorah is proclaimed (taught) in the whole world, what she has done will be told to honor her.”

Marie Sabin, on the other hand notes that Justin Martyr's "*Dialogue with Trypho*" is a source of much of the anti-Semitism fostered by Christianity today.<sup>b</sup> Sabin suggests that this document has been the source of much of the ammunition used by scholars too lazy to search out the truth for themselves.<sup>c</sup> Sabin furthers that this document, "*Dialogue with Trypho*" is the basis for much of contemporary Christian exegesis on the subject material of "Messiah." Sabin makes this note in negativity towards the attitude of Justin Martyr and those scholars who follow his bias and extreme.

## TRANSLATIONS

I have spoken my mind concerning "translations" in the past. While translating this week's pericope, a red flag raised when I read the usual translation of Yeshua reclining in the house of a "Leper." As His Eminence Rabbi Dr. Yoseph ben Haggai has aptly pointed out, this creates too many insurmountable problems. Of course, the scholarly community of heretics likes this translation. It serves to alienate Yeshua from normative Judaism. Even scholars such as James Edwards note the difficulty of this possibility by saying that Shimon was a "former" leper.<sup>d</sup> Professor Morna Hooker suggests that Shimon was either healed by Yeshua earlier or had contracted the skin disease subsequently, "bringing shock to Mordechai's audience."<sup>e</sup> Joel Marcus is more subliminal than the rest by buttering his bread with Yeshua's association with tax collectors and sinners.<sup>f</sup> Here the theme suggested by these scholars is that Yeshua deliberately identifies with the "outsiders,"<sup>g</sup> undoubtedly to alienate Yeshua from normative Judaism as noted above. The absurdity of the remarks dumbfounds me. It is evident that these scholars are stuck in the ditch of hypocritical heresy and have no understanding or intention of escape.

I will note that the apparent association with the seeming "outsiders" has perplexed some scholars. The ditch they are stuck in is that of language and culture. Because they have the wrong language and culture, they cannot find the forest for the trees.

The guise of Hebraic pretense is the most subtle of them all. However, the adversary always shows his cards. Dale Miller<sup>h</sup> believes that all the "Simons" in the end of Mark are references to Hakham Tsefet.

<sup>a</sup> I have interjected "with the Mesorah" to explain that Moshe is the initial teacher of the Mesorah

<sup>b</sup> Sabin, M. N. (2002). *Reopening the Word, Reading Mark as a Theology in Context of Early Judaism*. (p. 111) Oxford University Press. Footnote #2 is of special interest to this discussion. Here Sabin notes a piece of "*Dialogue with Trypho*" as a illustration of Justin Martyr's extreme bias.

<sup>c</sup> This is my interpretation of Sabin's words.

<sup>d</sup> Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: (p.413) William B. Eerdmans Publishing Co., Apollos. (p.413)

<sup>e</sup> Hooker, M. D. (1991). *Black's New Testament Commentaries: The Gospel According to Saint Mark*. (p. 328) London: A & C Black Publishers Ltd.

<sup>f</sup> Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. (p. 933) Yale University.

<sup>g</sup> Ibid

<sup>h</sup> Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Literature* (Vol. Volume 21). (p. 318-319) Lewiston, New York: The Edwin Mellen Press.

Mordechai Pericope 107 (14:1—9)

*“Why is the leper named Simon? The most intriguing possibility is that each of the Simons towards the end of Mark is an extension of Simon Peter’s identity as “Satan” in Mark 8:33. The series would include Simon as a leper, Simon of Cyrene, and Peter who denies Jesus.”<sup>a</sup>*

In Mordechai’s 60<sup>th</sup> pericope,<sup>b</sup> Hakham Tsefet contends Yeshua’s death at Yerushalayim. Yeshua rebukes Hakham Tsefet calling him the adversary.<sup>c</sup>

**Mark 8:33** But when He (Yeshua) had **turned his back to Tsefet** and looked on His disciples, He censured Tsefet’s speech, saying, **Go behind Me, adversary!** Because (you are thinking only of yourself) your heart is not set on the things of G-d, but of the things of men.<sup>d</sup>

Because of this incident, Dale Miller makes Hakham Tsefet “Satan.” Therefore, the Shimon of Mark 14:3 is Hakham Tsefet with the skin disease *tzarat*.<sup>e</sup> In this line of thinking, Miller not only makes Yeshua associate with the outsiders, he makes Hakham Tsefet Yeshua’s archenemy or, minimally a dullard with no ability to understand that Yeshua is the Messiah. Miller furthers, by misinterpreting Hakham Tsefet’s vision of the unclean foods<sup>f</sup> subtly suggesting Hakham Tsefet’s defection from normative Judaism. Miller translates Mark 8:33...

“you are not on the side of God”<sup>g</sup>

Miller then interprets that actions of the woman as being “on the side of God” as an example of what it means to be on G-d’s side. All of this is set to prove to Hakham Tsefet that Yeshua is in fact the Messiah. Perhaps Dale Miller missed verse 29 of Mordechai’s Chapter 8.

**Mar 8:29** And He continued by questioning them, "But who do you say that I am?" Tsefet answered and said to Him, "You are the Messiah."<sup>h</sup>

I am not trying to demean Mr. Miller in any way. However, I cannot accept Mr. Miller’s interpretation of events and defamation of Hakham Tsefet’s character. Given the title to his book, (*The Gospel of Mark as Midrash on Earlier Jewish and New Testament Literature*) I would have expected a more positive connection between Yeshua, Hakham Tsefet and normative Judaism. This I have yet to see from his materials.

While I understand that Mr. Miller has applied Drosh hermeneutic, (I say this with GREAT reserve) to the text, I disagree with its application to the Mesorah of Mark, written in P’shat.

## **ARAMAIC AND THE NAZAREAN CODICIL**

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Now I cannot help but mention a mounting problem. Scholars have begun to turn to Aramaic for explanations of problematic texts. While I have no problem with looking at the Aramaic texts of the Peshitta, I am opposed to the idea that this was the “original” Nazarean Codicil. His Eminence, Rabbi Dr. Yoseph ben Haggai has pointed out in his document on the “[Mesorah of Mark](#).” The use of Greek words, such as “*evangellion*” (translated good news) were later inventions, demonstrating that the Aramaic reflects an earlier Greek translation of possible greater accuracy. It was from a footnote in the Peshitta that I discovered that Shimon was a “Jar-maker/merchant.” While there are documents that suggest this

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<sup>a</sup> Ibid p. 318

<sup>b</sup> Mark 8:31-33

<sup>c</sup> The word “satan” simply means “adversary.” However, I am not quite sure if this is Mr. Miller’s intent.

<sup>d</sup> Unless otherwise noted all translations of the Nazarean Codicil will be mine. Translations and quotations of the Tanakh will be that of Rashi.

<sup>e</sup> Leprosy

<sup>f</sup> Cf. Acts 10:10—17

<sup>g</sup> Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Literature* (Vol. 21). (p. 320) Lewiston, New York: The Edwin Mellen Press.

<sup>h</sup> My translation

interpretation on varied web sites, I stuck my neck out translating “jar maker” with little evidence to corroborate my thesis. I only found these sites after making my translation. However, my point is not to prove that Shimon was a “jar-maker.” My point is to note that the Aramaic translation of the Nazarean Codicil reflects an older Greek version of the Nazarean Codicil that we do not possess today. This ancient Greek translation may have been a more reliable translation from Hebrew to Greek like the Septuagint. Scholars such as Dr. Brad Young<sup>a</sup> have noted that the language of the Nazarean Codicil reflects Mishnaic Hebrew. M. Segal suggests that Mishnaic Hebrew became the language of the Jews in Eretz Yisrael 200 years before the Common Era.<sup>b</sup> Here we must insert that the language of Yeshua and his talmidim was most likely Mishnaic Hebrew, not Greek or Aramaic. I must posit that Greek and Aramaic were parts of language used in that era. However, neither were the dominate language of Yeshua, his talmidim or first century Jews.

His Eminence has elaborated the use of the Aramaic in this week’s pericope in relation to “Shimon the jar-maker” therefore; I will not elaborate on this topic any further.

## **DO UNTO OTHERS BEFORE THEY DIE**

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We are ever indebted to the Hakhamim for their priceless guidance. Hakham Tsefet, in agreeance with the Torah Seder sees that we are to treat the Hakhamim with respect and honor. The protestors would deprive the Hakhamim of their honor, respect and reverence. Hakham Tsefet presents Yeshua in light of the Torah Seder.<sup>c</sup>

The Hakhamim live by the standard of Abot 1:1

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. They said three things:

1. “Be prudent in judgment.”
2. “**Raise up many disciples.**”
3. “Make a fence for the Torah.”<sup>d</sup>

Making Talmidim stand is making a talmid into a scholar of wisdom. Reuven Bulka suggests the following...

*RAISE UP MANY DISCIPLES: If caution in judgment concerns itself with the otherness of each individual and the judge's sacred responsibility to respect this otherness, raise up many disciples is concerned with the hierarchy in society, and the possible development of the class of the intelligent and the class of the ignorant. Normally, those in positions of power and influence desire to protect such position, by denying others the means for encroaching. In Jewish life, no one occupies a more esteemed and respected position than the scholar. The acknowledged scholar is looked to for leadership, and is*

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<sup>a</sup> Young, B. (2008). *Meet the Rabbis*. (p. 43) Hendrickson Publishers, Third Printing.

<sup>b</sup> Segal, M. (2001). *A Grammar of Mishnaic Hebrew*. (p. 1) Eugene, OR: Wipf and Stock Publishers.

<sup>c</sup> Cf. D’varim 1:13. **wise [men]** Desirable [men]. [According to the glosses of Rabbi Akiva Eiger on Sifrei, bashful men, men who are ashamed of doing anything wrong.] [According to Heidenheim, the word קְסוּפִים is the definition of אֲשֵׁרִים, not of תְּקוּמִים According to him, the next heading reads:

**and I will make them heads over you** As chiefs and respected persons over you, i.e., you should act towards them with respect and reverence.[The word] אֲשֵׁרִים lacks a ך [after the ן ; our editions, however, have it]: This teaches us that Israel’s transgressions (אֲשֵׁרִים) are hung over the heads of their judges, since they [the judges] should have prevented them [from sinning], and directed them along the right path (Sifrei).

<sup>d</sup> Neusner, J. (1988). *The Mishnah : A new translation* (p. 672). New Haven, CT: Yale University Press.

*followed when rendering a decision. Protectionism, however, has no place in the hierarchy of wisdom. The scholar who has acquired knowledge is obliged to share that knowledge, to raise up many disciples, to try as hard as possible to make dependency on the one scholar unnecessary. The scholar attained this rank because others shared their wisdom. The scholar is thus obliged to extend that very process. Law and its wisdom do not belong to the privileged few, they are the inheritance of the entire community.<sup>a</sup>*

Reuven Bulka's words are priceless. The cited Mishnah matches Rashi's thoughts of D'varim 1:16. "Be patient in passing judgment," matches the Mishnaic maximum "be deliberate in judgment."

***BUT THERE WERE THOSE WHO SAID TO EACH OTHER, IN ANGER, "WHY WAS THIS OINTMENT WASTED [IN THIS MANNER]?"***

**m. San 10:1** On the eve of Passover from just before the afternoon's daily whole offering, a person should not eat, until it gets dark. And even the poorest Israelite should not eat until he reclines at his table. And they should provide him with no fewer than four cups of wine, and even if [the funds] come from public charity.<sup>b</sup>

Joh 13:29 For some thought, because Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

From these two passages, we determine that it may have been a custom to give to the public charity during the pilgrimage festivals. With regard to Pesach, the money was used to make sure that everyone would be able to keep the Festival appropriately.

The complainers of Mordechai's pericope were possibly other guests and not Yeshua's talmidim. This is not to say that the talmidim did not have problems or exclude the possibility of the talmidim's complaints. There is an ancient tradition based on Jerome's Homilies that (Yehuda) Judas posited the complaint.<sup>c</sup> If the talmidim were in fact the culprits of this pericope, I would conjecture that it was Yehuda (Judas). Our next pericope gives a hint, in that it mentions Yehuda in the opening of pericope.

The complainant must have seen that event of the woman's sacrifice as something that they could not match. Or, in Yehuda's case, he may have had other plans for the money. Therefore, in jealousy, complaint is made. Or, perhaps they were myopic in thinking that this was the only way to observe Pesach or the Pilgrimage Festivals. Consequently, Yeshua, a good Hakham, corrects the lack of vision. The tone is that of jealousy. Firstly, they have no such gift for Yeshua. Secondly, they have no such gift for the poor. Thirdly, they do not intend to give such elaborate gifts to the poor or Yeshua for that matter. Their poor judgment excludes them from being "good judges."

Interestingly the "virtuous woman"<sup>d</sup> is a better judge (like Deborah)<sup>e</sup> than they are. The rebuke of Yeshua is a parallel to the rebuke of Moshe. The rebuke of Yeshua matches the rebuke and admonishment of the guests and or the talmidim. Had the guests and the talmidim been sincere in their concern I would suggest that Yeshua would have offered the advice of a Hakham and father. However, their bent on rebuke earns them a rebuke in turn by a true Hakham with consternation.

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<sup>a</sup> Bulka, R. P. (1993). *The Chapters of the Fathers, A Psychological Commentary on Pirkey Avoth*. (pp. 20—21) Jason Aronson Inc.

<sup>b</sup> Neusner, J. (1988). *The Mishnah: A new translation* (p. 249). New Haven, CT: Yale University Press.

<sup>c</sup> Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark*. (p. 189) Downers Grove, IL: InterVarsity Press. "The Homilies of Saint Jerome, Homily" Cetedoc 0594,10.111 FC 57:190 This tradition is also forwarded by Origen of Alexandria.

<sup>d</sup> I would suggest, as I will reiterate below that this unnamed woman was a woman of virtue and nobility.

<sup>e</sup> Note the Hebrew text D'varim 1:44

וַיֵּצֵא הָאֱמֹרִי הַיֵּשֶׁב בְּהָר הַהוּא לְקִרְאֹתְכֶם וַיִּרְדְּפוּ אֶתְכֶם בְּאֶשׁ תַּעֲשִׂינָהּ הַדְּבָרִים וַיִּכְתּוּ אֶתְכֶם בְּשַׁעֲרֵי עֲדֵתְחָרְמָה׃



The text actually says that the woman “worked a good work,” repeating the idea of “work.” Then it tells us that she gave “what she is able [from what she possessed].” The text implies that she gave from what she possessed. The text may imply that she gave from what she earned. Regardless she gave from her ability. The Gemara gives a hint to the possibility of her nobility.

**b. San 42a** When one is led out to execution, he is given a goblet of wine containing a grain of frankincense, in order to benumb his senses, for it is written, Give strong drink unto him that is ready to perish, and wine unto the bitter in soul.<sup>a</sup> And it has also been taught; **The noble women in Jerusalem used to donate and bring it.** If these did not donate it, who provided it? As for that, it is certainly logical that it should be provided out of the public [funds]: Since it is written. Give, [the implication is] of what is theirs.<sup>b</sup>

Again, I reiterate this is a possible hint. I will not delve into the Remez of the Gemara other than to say that this Gemara suggests her nobility rather than infamy. In fact, the household of Shimon was most likely one of nobility. We are given this allusion from the phrase “And he (Yeshua) was at Bet Chanan **reclining** in the house of Shimon the jar maker.” Reclining at a meal is an indication of nobility. Therefore, we would conclude that Shimon the jar maker was one of the noble men of the region. Obviously, this teaches us that Yeshua himself was a man of nobility. Here the truth is that Hakham Tsefet and his Sofer do NOT tell us who the woman was. This is because the name is not as important as the act. Consequently, the text reiterates she “worked a good work” as a memorial to her charitable actions.

## A MESORAH (HALAKHIC RULING OF) YESHUA

**AMEN VE AMEN I TELL YOU, WHEREVER THIS MESORAH IS PROCLAIMED (TAUGHT) IN THE WHOLE WORLD, WHAT SHE HAS DONE WILL BE TOLD TO HONOR HER.”**

Based on our Torah Seder we derive that Yeshua acts as a Judge and Hakham.<sup>c</sup>

**D’varim 1:16** And I commanded your judges at that time, saying, "Hear [disputes] between your brothers and judge justly between a man and his brother, and between his litigant.

Not only does Yeshua judge in this case. He establishes halakha.

As an oath, Yeshua promises that the woman’s actions will be remembered throughout history whenever the Mesorah of Yeshua is taught. I find this statement to be very interesting. Why is it important to associate the activities and actions of this unnamed woman with the Mesorah (Oral Law) of Yeshua?

I would surmise from these materials that Yeshua wants the woman’s memorial to stand for a halakhic reason. What would that reason be? Yeshua wants men and women to give from their possessions and work to the benefit of the Hakhamim. This I would suggest as a mitzvah for the followers of the Master.

## CONCLUSION

The Torah Seder and Hakham Tsefet’s pericope is a beautiful illustration of how to deal with complaints and how to present a rebuke as well as honor those who are full of good works. When we look at the

<sup>a</sup> Prov. XXXI, 6.

<sup>b</sup> I must here differentiate between Roman and Jewish practice of execution. However, the woman appears to be a woman of nobility. Her nobility is built on the idea that she is versed in halakhic responsibilities of noble women. Therefore, she acts as a woman of nobility by preparing Yeshua for his burial after the manner of Jewish women of nobility.

<sup>c</sup> Cf. D’varim 1:14-17 \*16

comments of Rashi on this Torah Seder, the wisdom of Moshe is truly illuminated. Likewise, we see Yeshua as a Hakham knowing well how to deal with the complaints of those who cannot appreciate honor when it is demonstrated. The demonstration of genuine honor by the nameless virtuous woman demeans the negativity of those who will not render to the Hakhamim their due. The Torah Seder shows that G-d and Moshe went to great length to find men of genuine wisdom. Hakham Tsefet shows that it is proper to Honor the Hakhamim. In so doing the honorable create for them an eternal memorial. In the words of Rabbi Yitzchok Behar Arguiti...

*It is a great work and the gates of tears are closed for there is no money.*

*Happy is the man who holds on to it, who holds on to strength and places his money on it. Whether one gives much or little, each one should give what he can. This should be a tax, a gift from your hand. Lift up your hands in holiness to raise up the banner of Torah and from this coin (seta) you shall bring forth living water. God will command a blessing to you from on high that has no measure, for He dwells on high.<sup>a</sup>*

I cannot help but notice how the materials all focus so clearly on subjects, which overlap.

## Mishnah Pirqa Abot V:13

**“There are four attitudes in giving charity: He who wants to give, but does not want others to give - he begrudges what belongs to others; he who wants others to give, but does not want to give himself - he begrudges what belongs to himself; he who wants to give himself and also wants others to give - he is a pious man; he who does not want to give himself and does not want others to give - he is a wicked man.**

**There are four attributes among them that attend the study hall: He who goes, but does not practice - he has the reward of his going; he who practices, but does not go - he has the reward of his practicing; he who goes and also practices - he is a pious man; he who neither goes nor practices - he is a wicked man.**

I know my work and limited understanding.

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

## CONNECTIONS TO TORAH READINGS

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### TORAH SEDER

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D’varim 1:1 these are the words (of rebuke)... Mordechai 14:6 However, the entire pericope dovetails with the words of Moshe’s rebuke as noted above.

### TEHILLIM

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The woman of Hakham Tsefet’s pericope has done a “good work” of chesed for the Master. The Psalmist calls on the Bne Yisrael to ponder works of kind deeds (chesed) of HaShem. Ps 107:43

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<sup>a</sup> Arguiti, R. Y. (1988). *The Torah Anthology (D’varim 1:1-3:22)* (p. xiv) (Vol. 15). Brooklyn, New York: Moznaim Publishing Corporation.

## **ASHLAMATAH**

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Zechariah notes that men should not speak evil of their neighbor. 8:17 and lauds the daughters of Zion calling them to shout when they see the Messiah 9:9 thus matching the activities of our nameless woman.

## **SPECIAL ASHLAMATAH**

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Verse 7 of the Special Ashlamatah (52:7) speaks of the Mesorah – Oral Torah, Yeshua says wherever his Mesorah (teachings of the Oral) are heralded the beautiful act of the woman will be honored. The special Ashlamatah reiterates that Shimon could not have been a leper. 52:11