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# MORDECHAI'S PERICOPE #96

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## MORDECHAI 10:32-34

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### BESB

<sup>32</sup> And [they] were in (on) the way making aliyah to Yerushalayim, [for Pesach] and Yeshua was leading them; and they were amazed and as they (Yeshua's Talmidim) followed, and were struck with fear. And he took the Twelve [Talmidim] and began again to tell them what was about to happen to him,

<sup>33</sup> [Saying], Behold, we are making aliyah to Yerushalayim, and the Son of Man [the Prophet] will be handed over to the [Sadduceean] chief priests and the [their] scribes; and they will condemn [and sentence] him [illegally] to death and hand him over to the Gentiles [Romans].

<sup>34</sup> And they [the Romans] will abuse him and beat him [with a whip] and spit upon him and put him to death; but [after] three days he will rise again [from the dead].

### GREEK TEXT

<sup>32</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς καὶ ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν

<sup>33</sup> ὅτι Ἴδου ἀναβαίνομεν εἰς Ἱερουσόλυμα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν

<sup>34</sup> καὶ ἐμπαίξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἐμπτύσουσιν αὐτῷ καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται

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## DELITZSCH HEBREW TRANSLATION<sup>i</sup>

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<sup>32</sup> ויהי בדרך בעלותם ירושלים וישוע הולך לפניהם והמה נבהלים והולכים אחריו בהרדה ויוסף לקחת אליו את־שנים העשר ויחל להגיד להם את־אשר יקרהו לאמר: <sup>33</sup> הנה אנחנו עלים ירושלימה ובנהאדם ימסר לראשי הכהנים ולסופרים וירשיעוהו למות וימסרו אתו לגוים: <sup>34</sup> ויהתלו בו ויכוהו בשוטים וירקו בפניו וימיתוהו וביום השלישי קום יקום:

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## INTRODUCTION

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**Hosea 6:1** *Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*

The words of the Prophet have come to pass in our generation. The Jewish people were scattered throughout the entire world. They have been in exile for these past two thousand years “two days.” In this third day, they have risen again never to die again!

How does this prophetic reading align itself with our present Torah Seder, Psalm, Ashlamatah and Nazarean Codicil readings?

In the wake of the destruction of the Second Temple, many Jews were deeply distraught. However, the Jewish people survived destruction of the First Temple. I am certain they wondered if they would survive the destruction of the second Temple.

The Prophet Yeshayahu had informed the Jewish people, “it was not sacrifices that G-d desired.”<sup>a</sup> He further prophesied that the Holy Mountain and His Holy House would be called a House of Prayer for all nations.<sup>b</sup> Herein we find that real purpose of the House of G-d.

**Peah 1:1** These are things, which have no [specified] measure:

- (1) [the quantity of produce designated as] *peah*,
- (2) [the quantity of produce given as] firstfruits,
- (3) [the value of] the appearance [in the Temple]<sup>c</sup> offering,
- (4) [the performance of] righteous deeds,
- (5) and [time spent in] study of Torah.

These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come:

- (1) [deeds in] honor of father and mother,
- (2) [performance of] righteous deeds,
- (3) and [acts which] bring peace between a man and his fellow.

**But the study of Torah is as important as all of them together.**

This Mishnah discusses the depth of a man’s generosity and zeal for the Torah. How deeply a man devotes himself to the study of Torah, generosity to the poor and his attitude towards righteous deeds is a matter of genuine spirituality. Mastery of the Yester hara and Yester hatov is requisite in all situations. It may not be the way of all men to give of their sustenance to the point of poverty, but it is the way of some Chasidim. This can be as damaging as not giving anything at all. Therefore, mastery of the yester is vital. The Mishnah Peah reveals a key element found in the righteous.

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<sup>a</sup> Yeshayahu 1:11

<sup>b</sup> Ibid 56:7ff

<sup>c</sup> The Mishnah, Artscroll Mishnah Series, A New Translation with Commentary Yad Avraham Anthologized from Talmudic Sources and Classic Commentators, Peah p. 15

**Beresheet 22:3** *And Abraham arose early in the morning, and he saddled his donkey, and he took his two young men with him and Isaac his son; and he split wood for a burnt offering, and he arose and went to the place of which God had told him.*

What could the story of Abraham and Yitzchak possibly have in common with the Torah Seder, its readings and the Nazarean codicil? As we move through this commentary, I think it will be obvious. Here we will find something in relation to the twelve Princes, our Psalm and Ashlamatah.

*Ps. 30:1 "I will extol thee, O Lord, for thou hast drawn me up, and hast not let my foes rejoice over me".*

The Psalmist demonstrates a remarkable optimism in his praise of HaShem.

*On one hand, this could be a critique of the knee-jerk piety of the speaker, who here typifies those willing to make statements such as "Thank God" in light of a tragedy that did not end in something worse. On the other hand, it could depict one whose level of religiosity is a simple reflection of what happens to him—if God is good to Him, then he praises God. Neither of these readings, it seems to me, takes note of the careful literary structure of the Psalm, which reveals a speaker worthy of admiration and emulation.<sup>d</sup>*

I would here suggest a third characteristic. There are those G-dly men who submit to the will of G-d only because it is the will of G-d. They do not seek praise for doing what is right in the eyes of G-d. Nor, do they seek the approbation of others for the demonstration of their G-dly mission. I might add that adhering to the mission of G-d, given to each of us, is frequently inundated with adversity. Men of true piety do not have a complaint about these adversities. They press forward undeterred by circumstance and obstacle.

*Psa 96:8 Ascribe to the LORD the glory of His name; Bring an offering and come into His courts.*

Sing a New Song in the Earth... "ascribe Glory to HaShem and bring an offering into His courts." The Psalmist tells us of the joy experienced when one enters the courts of HaShem. The offering here, a *minhah* is a gift to HaShem. Of course, we can see the direct connection to the present Torah Seder<sup>e</sup> and the gifts of the Princes lavished on the Mishkan. In similar manner, the landowners of Eretz Yisrael would prepare their gifts for HaShem in the remote villages of Eretz Yisrael and beyond. They would plate the horns of the ox with gold and place a wreath of olive leaves on his head. And, at dawn, the officer would say, "Arise, and let us go up to Zion, to [the house of] the Lord our God."<sup>f</sup> Gifts and tithes had laden their beasts of burden in preparation from making "aliyah" to Yerushalayim for the Festivals.

**Bikkurim 3:1** How do [landowners] separate firstfruits [from the rest of their produce]? [When] a man goes down to his field and sees (1) a fig that has begun to ripen, (2) a grape cluster that has begun to ripen, or (3) a pomegranate that has begun to ripen, he binds it with a reed and says, "Lo, these are firstfruits." R. Simeon says, "Even if [a man follows this procedure], he redesignates them firstfruits after they have been plucked from the ground [harvested]."

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<sup>d</sup> [http://psalms.schechter.edu/2010/09/psalm-30-choosing-to-praise-text-hebrew\\_14.html](http://psalms.schechter.edu/2010/09/psalm-30-choosing-to-praise-text-hebrew_14.html)

<sup>e</sup> B'Midbar 7:48-89

<sup>f</sup> Jer. 31:6

**3:2** How do they bring the firstfruits up [to the Temple]? [The male inhabitants of] all the towns in the priestly course gather in the [main] town of the priestly course [M. Ta. 4:2], and they sleep [outside] in the open area of the town and they would not enter the houses [in the town, for fear of contracting corpse uncleanness]. And at dawn, the officer would say, “Arise, and let us go up to Zion, to [the house of] the Lord our God [Jer. 31:6].”

**3:3** Those [who come] from nearby bring figs and grapes, but those [who come] from afar bring dried figs and raisins. And an ox walks before them, its horns overlaid with gold, and a wreath of olive [leaves] on its head. A flutist plays before them until they arrive near Jerusalem. [Once] they arrived near Jerusalem, they sent [a messenger] ahead of them [to announce their arrival], and they decorated their firstfruits. The high officers, chiefs, and treasurer [of the Temple] come out to meet them. According to the rank of the entrants, they would [determine which of these officials would] go out. And all the craftsmen of Jerusalem stand before them and greet them, [saying], “Brothers, men of such and such a place, you have come in peace.”

**3:4** A flutist plays before them, until they reach the Temple mount. [Once] they reached the Temple mount, Even Agrippa the King puts the basket [of firstfruits] on his shoulder, and enters, [and goes forth] until he reaches the Temple court. [Once] he reached the Temple court, the Levites sang the song, “I will extol thee, O Lord, for thou hast drawn me up, and hast not let my foes rejoice over me” (Ps. 30:1).

Ascent to Yerushalayim was often a most joyous occasion.

## **YESHUA WAS LEADING**

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**Mordechai 10:32** *And [they] were in (on) the way making aliyah to Yerushalayim, [for Pesach] and Yeshua was leading them;*

Mordechai wants to know that Yeshua was leading his Talmidim in aliyah to Yerushalayim. Who leads the entourage to Yerushalayim?

“A flutist plays before them until they arrive near Jerusalem...” “A flutist plays before them, until they reach the Temple mount.”<sup>g</sup>

We will not cross the border into Remez, Drosh or Sod. We will note that the flute is a pierced instrument that gives melody as the master (of that flute) blows across the piercings. In similar manner Yeshua will become the pierced one as an instrument of HaShem who had played the melody of his Master as he has played on his piercings.

## **AMAZMENT AND FEAR**

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*and they were amazed and as they (Yeshua's Talmidim) followed, and were struck with fear. And he took the Twelve [Talmidim] and began again to tell them what was about to happen to him,*

The text seems superficially to be inexplicable. Scholars stumble over themselves trying to translate and explicate this passage. I must admit this passage is hard to translate. However, when we use some simple logic we see that points made.

Why were the Talmidim amazed?

Why were the Talmidim struck with fear?

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<sup>g</sup> Bikkurim 3:3, 4

The latter question is not so hard to understand given the information that Yeshua will die in Yerushalayim. However, the connection is not because Yeshua would die. I agree that they did not want their status quo to end. But, the real cause of fear is what they believed would happen to them. We will soon see that Yeshua will require of his Bet Din<sup>h</sup> to drink from the same cup that he drinks.<sup>i</sup>

However, the former question begs further elucidation.

This is the third time that Yeshua predicts his death, as we will soon see. However, the two previous occasions where he has predicted his death are still resident in their minds.<sup>j</sup> Consequently, they know the end that will face them when they get to Yerushalayim. This is undoubtedly the “bad news.” However, something that they have yet to perceive is Messiah’s relationship to the resurrection. Yeshua’s use of “Son of Man” is a simple way of saying that he predicts prophetically that there he will die and be raised from the dead.

Like, each of us we love our rut. Human beings are creatures of habit. The Talmidim of Yeshua was no different. They wanted the bliss of Yeshua’s teachings and ministry to continue endlessly. Their amazement is that Yeshua knows what will befall him in Yerushalayim yet he does not flinch in his duty to HaShem.

**Hebrews 12:1** *Consequently, we are surrounded with great a cloud of witnesses around us, let us put off every snaring sin which entangles us, and let us rush forward with endurance that set before [exhibited in Yeshua] us, <sup>2</sup> Looking unto Yeshua the leader and goal of our faith; who for the joy that was set before him endured the executioners stake...<sup>k</sup>*

This sounds like a Mishnah in Perkey Abot...

**Abot 4:2** Ben Azzai says, “Run after the most minor religious duty as after the most important, and flee from transgression. “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”

Noting only the idea that Yeshua was a model leader of the Nazareans, we notice his determination to press forward regardless of the apparent obstacles. The mother who is about to have a child knows that she will soon find a level of pain that she will only experience in childbirth. However, she endures this pain because she knows the joy of life that waits beyond the travail of labor. Yeshua knows what he will accomplish by going to Yerushalayim and therefore, presses forward regardless of the apparent pain he will experience. It seems that the Talmidim do not yet have the grand picture.

Yeshua follows the example of our father Abraham who rose early to saddle his donkey to perform the mitzvah of G-d.<sup>l</sup> Therefore, the sages tell us that we should run to perform a mitzvah.<sup>m</sup>

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<sup>h</sup> This is a reference to Hakham Tsefet, Yaakov and Yochanan

<sup>i</sup> Mordechai 10:38-39

<sup>j</sup> Ibid 8:27-33 & 9:30-32

<sup>k</sup> My rendition

<sup>l</sup> cf. Beresheet 22:3, Abot 4.2

**Beresheet 22:3** *And Abraham arose early in the morning, and he saddled his donkey, and he took his two young men with him and Isaac his son; and he split wood for a burnt offering, and he arose and went to the place of which God had told him.*

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*Tehillim 119:60 I hastened and did not delay To keep Your commandments.*

As His Eminence Rabbi Dr. Yoseph ben Haggai has taught us from the Rambam's commentary on the Mitzvot, concerning performance of Mitzvot...

### **Zerizuth (Alertness)**

*A person's attitude towards a mitzvah is indicated by the alertness he displays when the time arrives for its performance:*

*I have hastened, and not delayed  
In the observance of Thy commandments.<sup>n</sup>*

*Accordingly, a mitzvah which may be performed at any time of the day should be carried out in the morning. Thus, the rite of circumcision, which has to be performed on the eighth day after the birth of a male child, is carried out in the morning.<sup>o</sup>*

*The Sages based the requirement of alertness on the Scriptural verse, And you shall watch the unleavened bread.<sup>p</sup> "Just as one should not be slow when making unleavened bread, lest it leaven, so one should not be slow to perform a mitzvah. If a mitzvah comes your way, perform it immediately."<sup>q</sup>*

While the situation is not one of the 613 Mitzvot, we see that Abraham rose early to perform what G-d had commissioned and commanded him to do. Yeshua is no different, he sees what it is that G-d has for his life and does not flinch from that duty. Yeshua's leading the way is one of example as well as **Zerizuth**.

## **ALIYAH**

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Key to our pericope of Mordechai is the idea of making aliyah. Like the mikvah, aliyah always indicates elevation of status. The Torah commands tri-annual aliyah to Yerushalayim. Each aliyah repairs some defect we have encountered between aliyot.

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<sup>m</sup> **Pesachim 4a** And should you say, people who are really prompt carrying out the religious duty before it is required to do so, then why not make the search from the morning? For it is written, "And in the eighth day the flesh of his foreskin shall be circumcised" (Lev. 12: 3), and it has been taught on Tannaite authority: The entire day is suitable for the rite of circumcision, but people who are really prompt carry out the religious duty before it is required to do so, as it is said, "And Abraham got up early in the morning" (**Gen. 22: 3**).

<sup>n</sup> Tehillim 119:60 cited above

<sup>o</sup> Yoreh De'ah 262,1

<sup>p</sup> Exodus 22:17; Mechilta. The words mitzvot and matzot are identical in form when written in Hebrew characters.

<sup>q</sup> Rambam, The 613 Maimonides, Volume #1, The Positive Commandments, Soncino Press (Mitzvah #6 ) p.285

*Deu 16:16 "Three times in a year all your males shall appear before the LORD your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before the LORD empty-handed.*

Connecting again with our Torah Seder is the concept of aliyah where the pilgrims make aliyah for the *shelosh regalim*. On these three pilgrimages, the male Jew is not to appear empty handed. He must appear before the Lord with his gifts in his hands. This we see from the Torah Seder as well as the above-cited Mishnah from Bikkurim.

The term aliyah can mean going up or elevation.<sup>r</sup> Here the implications begin to ascend to Remez. However, we will confine ourselves to the imagery of P'shat. Yeshua's ascent to Yerushalayim not only elevates himself in his Messianic role, it will elevate and repair much of the damage caused by those who have gone before him. The aliyah we are embracing in this Torah Seder and associated readings is the new level of Torah acceptance. That acceptance is acceptance of the whole Torah without reservation or trepidation.

## A SADDUCEAN COURT

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I have noted in the translation that the chief priests and their scribes are the source of the illegal trial of Yeshua. Again, the question would arise why Hakham Tsefet through his Sofer Mordechai chose to include this information. The fact that the Levitical Priesthood was defunct and the Sadducean Priesthood was corrupt was common knowledge in the First Century. Therefore, Hakham Tsefet does not need to inform his readers, as we have of the Priesthoods occupation by the Sadducees. However, I believe that Hakham Tsefet was trying to insure that we would know that the court that tried Yeshua was illegal. Of all the sects of Judaism that thrived in the First Century the Sadducees were the most epicurean. Because they did not believe in the Olam haba they maintained a "eat drink and be merry, for tomorrow we die" mentality. The honored practices Peah 1:1 did not serve any lasting benefit for the Sadducees.

**Peah 1:1** ...These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come...<sup>s</sup>

These Jews were self-serving. They had no appreciation for the Oral Torah. Nor did they have any appreciation for righteous deeds. Therefore, we see in them the antithesis of our Torah Seder's righteous (generous) Princes.

*handed over to the [Sadducean] chief priests and the [their] scribes; and they will condemn [and sentence] him [illegally] to death and hand him over to the Gentiles [Romans].*

The absence of a genuine understanding of the Sanhedrin has caused scholars to misconstrue the events that actually took place at the Illegal trial of Yeshua. I will try to abbreviate my thoughts here for the sake of time and space.

The Sanhedrin courts were part of the judicial government of Eretz Yisrael. However, they were still subjugated to Roman authority. The Roman overlords had removed the powers of this

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<sup>r</sup> Cf. TWOT 1624

<sup>s</sup> See citation of the entire Mishnah above.

judicial body forbidding them to pronounce the death penalty. This subjugation served Roman agendas and schemes.

**Ketubot 1:1** *A virgin is married on Wednesday, and a widow on Thursday. For twice weekly are the courts in session in the towns, on Monday and on Thursday. So if he [the husband] had a complaint as to virginity, he goes early to court.*

It is evident that the lesser courts of the Sanhedrin met each Monday and Thursday. However, data concerning the meeting agenda of the Great Sanhedrin is hard to find. The Tosefta tells us that they did not sit on Shabbat or Festivals. Nor would they try a case that would run over into Shabbat or a Feast day. Furthermore, they would not try more than one case in a day. The length of the meeting lasted from the morning Tamid until the evening tamid (approximately 7:30 A.M.–3:30 P.M. depending on hours of daylight and time of year).<sup>†</sup>

Therefore, the courts of the Sanhedrin did NOT convene at night.

*Scholars who argue that Jesus appeared before the Great Sanhedrin during an illegal night session point to the Gospel of Mark's descriptive term, the "whole" council (Mark 14:55). The Greek word, holos, meaning "whole," should be understood in light of the Lukan parallel (Luke 22:66-71). This is the whole council of the chief priests who convene the session at night during the Passover, so that the ones who are sympathetic with Jesus will not be informed about the meeting. We do not hear of anyone else present, like Rabban Gamaliel. Rather, the high priest and his supporters are the ones who are shown questioning Jesus. Others, especially the Pharisees would have been involved with the Passover celebration. It is even possible that the Sadducees observed Passover at a different time according to their own calendar, which was different from the Pharisees' calendar<sup>u</sup>.*

Summarizing Dr. Brad Young's thoughts, the midnight court of Sadducees intended to keep out those who sympathized with Yeshua from attending. When this thought is compared to Hakham Shaul's presentation of the P'rushim in control of the Great Bet Din we can readily see the point that Dr Brad Young was making.

**Act 5:29-36** <sup>29</sup> Then Peter and the other apostles answered [The Sadduceean Council] and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. <sup>31</sup> Him hath God exalted with his right hand to be a Prince and a redeemer, for to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And we are his witnesses of these things; and so is also the Ruach haKodesh, whom God hath given to them that obey him. <sup>33</sup> When they heard that, they [the Sadducees] were cut to the heart, and took counsel to slay them. <sup>34</sup> Then stood there up one in the council [Legitimate Sanhedrin], a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; <sup>35</sup> And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. <sup>36</sup> For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

During the historical time of the Nazarean Codicil, one of three men governed the Great Sanhedrin. The first was Hillel the Great, whose office most likely ended between 10 C.E. and 20 C.E. Most scholars tend to believe that his reign as Nasi (Prince) of the Sanhedrin ended in the

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<sup>†</sup> Tosefta Sanhedrin 7:1

<sup>u</sup> Young, Brad, Meet the Rabbis, Hendrickson Publishers, Third Printing 2008 p. 52



year 10 C.E. His son Shimon b. Hillel succeeded him. We would surmise that Shimon b. Hillel's office initiated in 10 C.E. The exact date that Rabban Gamaliel, son of Shimon b. Hillel began his reign is unknown. The Talmud tells us that these three men governed the Sanhedrin for 100 years until the destruction of the Temple 70 C.E.<sup>v</sup> The passage of Acts, cited above does not give us enough information to clearly determine if Rabban Gamaliel was the Nasi at that time or not. The text reads *“Then stood there up one in the council [Legitimate Sanhedrin], a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space.”* From the wording *“in the council”*, I would surmise that he was not yet the Nasi of the Sanhedrin. If this were true, we have a couple of scenarios to understand. If Rabban Gamaliel were not the Nasi at this time, the office would still be under his father, Shimon b. Hillel's control. This being the cause I have good reason to believe that Shimon b. Hillel would have gone to great lengths to see that the Talmidim of Yeshua released. The second scenario would suggest that the wording of Acts was altered to draw a separation between the members of the Sanhedrin and Yeshua. My preference is the former while I will not discount the later. One other possibility may exist. The Sanhedrin courts functioned on multiple levels. There was a court of 72 members, a court of 23 members and then the local Bet Din with a minimum council of three members. The minimum number of three did not discount the possibility of more members in large communities. Rabban Gamaliel may have served as the head of the 23 membered Sanhedrin before being elevated to the office of Nasi on the Great Sanhedrin of 72 members. This being the case he would have had full power to convene a court on behalf of Yeshua's Talmidim.

Rabban Gamaliel was not only sympathetic with the followers of Yeshua; he intervened for them by holding a legitimate council on their behalf. This causes me to believe that the School of Hillel and the P'rushim of the First Century may have believed Yeshua to be the Messiah.<sup>w</sup> Yaakov the brother of Yeshua reports that “many thousands” of Jews believed that Yeshua was Messiah and remained zealously Torah observant.

**Act 21:20** *And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

The Greek text uses the word **μυριάδες**. If we interpret this word literally, it would mean a great deal more than ten-thousand. However, the book of Acts is not written in a literal (P'shat) format and this number cannot be read literally. In P'shat terms, this figure of speech tells us that the number seemed to be endless.

Suffice it to say, that the Sadducees had no legitimate power over the Sanhedrin. However, they would have had some influence over Roman overlords. Money was a powerful persuader in the right hands.

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<sup>v</sup> Shabbat 15a Hillel and Simeon [his son], Gamaliel and Simeon wielded their Patriarchate during one hundred years of the Temple's existence; whereas Jose b. Jo'ezer of Zeredah and Jose b. Johanan were much earlier!

<sup>w</sup> I will take exception here by saying I believe that even some of the School of Shammai might have believed Yeshua to be the Messiah. However, the dominate portion of those who believed that Yeshua was Messiah undoubtedly came from the School of Hillel.

## **HANDED OVER TO THE ROMANS**

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We find allusions here that we cannot comment upon here due to the nature of our discourse in P'shat. A subtle hint is given in the translation of Mordechai 8:31.

**Mordechai 8:31** ¶ *And [he] began to teach them, that it is necessary [for] the son of man to suffer many things, and to be rejected by [some of] the elders, and [by some of the] chief priests, and [by some of the] scribes, and to be killed [by Edom], and after three days to rise again;*<sup>x</sup>

While the Romans will...

*will abuse him and beat him [with a whip] and spit upon him and put him to death;*

Our Psalmists says...

**Tehillim 96:10** *Say among the nations, "The Lord has reigned." Also the inhabited world will be established so that it will not falter; He will judge peoples with equity.*

Nothing that man has planned will thwart the plan of G-d! While people look at the calamities of the world crying the end is near we must remember one thing! "The Lord has reigned" the L-RD reigns and the L-RD will reign, G-d is sovereign. The Ashlamatah demonstrates the tenacity of G-d's people and G-d's sovereignty over the entire world.<sup>y</sup>

When I see the plans of the wicked, I always think of Psalm chapter 2

**Psalm 2:1** *Why do the heathen rage, and the people imagine a vain thing? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, <sup>3</sup> Let us break their bands asunder, and cast away their cords from us. <sup>4</sup> He that sitteth in the heavens shall laugh: the Lord shall have them in derision. <sup>5</sup> Then shall he speak unto them in his wrath, and vex them in his sore displeasure. <sup>6</sup> Yet have I set my king upon my holy hill of Zion.*

## **MY SANCTUARY**

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The offerings of the Twelve Princes are associated with the present Pericope of the Nazarean Codicil in two ways. Firstly, the Nazarean Codicil is directly connected by verbal connection in the word "Twelve." This is very elementary and needs no comment. The second connection is through the zealous activities of the Twelve Princes and their desire to please HaShem. We see this modeled in Abraham and Yeshua. However, I would like to make an observation of contrast and distant harmony between Yeshua and the Twelve Princes.

G-d established Sanctuary (Mishkan and subsequent Temples) in the wake of the sin of the Golden calf, in a matter of speaking. This causes me to ask a more probing question. How did the Sanctuary atone for the sin of the golden calf?

I believe that we must understand the Sanctuary from the perspective of the Mishkan rather than the subsequent Temples. Scholars have argued that each Temple (Sanctuary) was an elevation of its predecessor. I will not contend this point. I will note however, that the Mishkan served, as the most fundamental understanding for the purpose of ALL sanctuaries.

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<sup>x</sup> Hakham Rabbi Dr. Yoseph ben Haggai's rendition

<sup>y</sup> See especially verses 24-30 of Shofetim 5

The Hebrew word Mishkan contains the idea of dwelling. However, it also contains the idea of being a neighbor. Therefore, we can see that the Divine Presence was to “neighbor” or be resident among the people of G-d.

The authors of the Septuagint (LXX) did something very unusual when translating the word Mishkan. They used two words. The first being **σκευῶν** *skēuon*. The second is **κατεσκήνωσας** *kataskenosas*. The latter word was used with preference by the authors of the LXX. The Greek word **κατεσκήνωσας** is used in nearly a two-to-one ratio over **σκευῶν** in the LXX. The latter word is of special significance. This is because it is a compound word with the idea of down - vessel. The word **σκεῦος** is used of a “tent” as a temporary vessel rather than a permanent one. The idea of **κατεσκήνωσας** is that of something placed into a vessel, expressing downward flow demonstrating the flow of the Divine Presence for the sake of “dwelling” with or in His Sanctuaries. Consequently, the Mishkan, by its structure and definition represents mobility and temporality. I state this because the Mishkan demonstrated the temporality of the “Sanctuary” type system pointing to something relative and permanent.

I will cite the words of His Eminence Rav Samson Raphael Hirsch.

*The Mishkan was not constructed for the sake of sacrifice.<sup>z</sup>*

In the words of His Eminence Rav Samson Raphael Hirsch, the “Tabernacle was constructed for the sake of the Torah.”<sup>aa</sup> **The Mishkan and subsequent Temples was a testimony to the Torah.** He also projects the idea that the “counting’s” of Sefer B’Midbar was for the sake of making each individual accountable to the Torah.

Just as the Mishkan was the center point of the travels through the wilderness, the Torah is to be the centerpiece for the Bne Yisrael. The Mishkan was not considered Holy (kodesh) until the sums of its parts were consecrated. This tells us that the Mishkan contained one integrated idea. Similarly, the Torah is one integrated idea and the sum of a whole. That “whole” is a way of life for the Bne Yisrael. Each piece (person) is pointless if not connected to the sum. Therefore, the Mishkan was a symbol of the Divine Presence dwelling among the Bne Yisrael so that we could be joined to G-d through the mechanism of the “whole Torah” (including the oral Torah).

Abraham’s rising early to accomplish the Torah (command – connection with G-d) is the precedent set for all those who would assume his role. The Princes are zealous in daily presenting their offerings as a symbol of their acceptance of the Torah. Likewise, Yeshua “leads” because he follows the footsteps of Abraham and the Twelve Princes in his full acceptance of the Torah. All the noted characters embraced the Torah willingly, zealously and preeminently because they were prototypical in demonstrating that the Torah is the will of G-d for us as a whole. Furthermore, we should embrace the Torah preeminently without hesitation or reservation regardless of cost.

I will take this note one-step further as I prepare for conclusion. If the Mishkan was constructed as, a testimony to the Torah, and the subsequent Temples pointed to “living stones” what relationship should these “living stones” have to the Torah? The prophet Yermiyahu, discussing

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<sup>z</sup> Hirsch, Rav Samson Raphael, The Hirsch Chumash, Sefer B’Midbar, Feldheim Publishers –Judaica Press, 2008 p. 130

<sup>aa</sup> Ibid

the renewal of the Covenant (i.e. Torah) tells us that the Torah was to be written on the tables of the heart and not on tablets of stone.<sup>bb</sup> Contemporary generations seem to express a fervent devotion to the Torah.

## IN CONCLUSION

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We have seen that one core theme runs through the sum of our readings this week. That theme is diligence in service to HaShem.

I cited Tehillim 30:1 in the opening of this treatise.

Rabbi Benjamin J. Segal further remarks on that Psalm...

*In fact, someone (possibly the poet) made the point in an even more extreme way in his original attribution of the psalm to David. Surely it is remarkable that this psalm of “dedication of the House” (verse 1) is attributed to the very king who was prevented from building the Temple! While most of the first Book of Psalms is attributed to David, this reference is striking by any criterion. How could David have written for the occasion? Across the 2000 years of tradition, some suggested answers dwell on his writing for what he “knew” would happen and some rest on theological considerations—**God gives full credit for intentions, or for first steps.** (David did bring the Ark to Jerusalem.) I suggest that the answer is more radical. In attributing the psalm to David, the poem has the speaker (now David) essentially thanking God for good he does not, and will never, see himself. It is the central message of the psalm, taken to a new extreme!<sup>cc</sup>*

Therefore...

**Abot 4:2** Ben Azzai says, “**Run after the most minor religious duty as after the most important**, and flee from transgression. “For doing one religious duty draws in its wake doing yet another, and doing one transgression draws in its wake doing yet another. “For the reward of doing a religious duty is a religious duty, and the reward of doing a transgression is a transgression.”

The offerings of the Princes demonstrates this mentality. They gave in boundless portions as Mishnah Peah suggested. We might surmise that they were equally diligent in other matters such as “[the performance of] righteous deeds, and [time spent in] study of Torah.”

The Jewish people (Messiah) have risen again never to die again!

*Ecc 9:10 Whatsoever thy hand findeth to do, do it with thy might...*

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

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<sup>bb</sup> Cf. Yermiyahu 31:31

<sup>cc</sup> [http://psalms.schechter.edu/2010/09/psalm-30-choosing-to-praise-text-hebrew\\_14.html](http://psalms.schechter.edu/2010/09/psalm-30-choosing-to-praise-text-hebrew_14.html)

## CONNECTIONS TO TORAH READINGS

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### Torah Seder

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There are a number of connections to the Torah Seder this week both verbally and thematically. The number “twelve” is the total of Princes that gave offering at the dedication of the Mishkan. B’Midbar 7:78. Yeshua draws his “twelve” to himself for council and comfort in Mordechai 10:32

Thematically I see the Princes zealous to follow the ways of G-d. Yeshua, despite the pending death is also zealous in his desire to carry out the plan of G-d for his life.

The Mishkan was the Sanctuary of the wilderness and eventual resided in Eretz Yisrael in three locations. (Gilgal, Shilo and Givon) Zev. 118 The Princes had to go to the Mishkan to make their offerings. Likewise, we see Yeshua making aliyah to Yerushalayim as commended in D’varim 16:16

### Tehillim

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The Psalmist says in verse 8 that we are come to the courts with offerings. Yeshua was making aliyah to offer offerings in the courts. Mordechai 10:32 The Psalmist continues by saying that the L-rd would reign among the nations. Yeshua predicts that he would be handed over to the nations for judgment.

### Ashlamatah

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The Prophet speaks of Ephraim and the war against the Amalek, insinuating that next week is Shabbat Zakhor. The “Messenger of the L-rd” v 23 (Prophet in the Targum) prophesied the things of G-d that will soon transpire. Yeshua as the Son of Man [the Prophet] foretells of his demise and resurrection in Yerushalayim. Like the woman Yael how overcame Sisera with a tent-peg (and allusion to Messiah Yeshayahu 22:23, Ez 9:8, Ze 10:4), Yeshua would rise from the dead.

### Endnotes

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<sup>i</sup> The Delitzsch Hebrew New Testament was translated from the Elzevir 1624 Received Greek Text by the 19th century German scholar Franz Julius Delitzsch (1813 to 1890), co-author of the well-known multi-volume Keil and Delitzsch Commentary of the Old Testament. Delitzsch’s New Testament was first published in 1877. Since the first publication his work has been republished with only minor revisions, and it has maintained its literal style for the Hebrew of Delitzsch’s day. This was before Modern Hebrew was created, and consequently the Hebrew leans heavily on the Tanakh for vocabulary, words and expressions. Students of the Tanakh should therefore be able to understand Delitzsch’s translation without much difficulty.

The current text was entered by Ewan MacLeod and proofread against a printed copy of Delitzsch’s work. As Delitzsch’s work goes back to 1877, it is now in the public domain.