

MORDECHAI 106D

MORDECHAI 13:21–23

BESB	GREEK TEXT
Mark 13:21. And, if at that time [end times] someone predicts ^a (with authority) saying Behold Messiah is here or [Behold Messiah is] there. Do not believe (trust) [him].	²¹ καὶ τότε ἐάν τις ὑμῖν εἴπῃ Ἴδου ὧδε ὁ Χριστός ἢ Ἴδου, ἐκεῖ μὴ πιστεύσητε
22. For pseudo-messiahs and pseudo-prophets will rise up, giving signs ^b and marvels to lead astray the elect (the Jews) if possible.	²² ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν καὶ τοὺς ἐκλεκτούς
23. But watch with discernment [for] I have foretold all [these] things.	²³ ὑμεῖς δὲ βλέπετε· ἰδοὺ προεἶρηκα ὑμῖν πάντα

DELITZSCH HEBREW TRANSLATION

וְאָז אִם-יֹאמֶר אֲלֵיכֶם אִישׁ הַנְּהַפָּה הַמְּשִׁיחַ אוֹ הַנְּהוּ שֵׁם אֶל-תִּאֱמִינוּ: ²² כִּי יִקְוֹמוּ מְשִׁיחֵי שָׂקָר וְנִבְיֵי שָׂקָר וְנִתְּנוּ אֶתֹת וּמוֹפְתִים לְהַתְעוֹת אֶת-הַבְּחִירִים אִם-יִוָּכְלוּ: וְאַתֶּם רְאוּ הַנְּהַ מִרְאֵשׁ הַגְּדֹתִי לָכֶם אֶת-כָּל: ²³

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^a Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament.* (1:393). Grand Rapids, Mich.: Eerdmans.

^b m. Soṭa 9:15

INTRODUCTION

This week at work, the man we were working for asked me what I did in my “after hours”. I explained to him that work was only a way of supporting my habit. When I explained that, my “habit” was Bible study and research he was interested in the research project in which we are currently involved. When he asked his final question, he wanted to know when Yeshua was coming back.

Personally, I am not pre-occupied with those things. Many years ago, I asked a mentor about those things. His reply was to live life as if you could leave this planet at any time. Consequently, I live life to the best of my ability with the recently learned motto, "**Non, je ne regrette rien**"! When everyone else was buying water and food to sustain them for Y2K, I went to bed knowing that everything was in G-d's hands. This is NOT to criticize those who possess such anxieties; I simply do not have those anxieties. This does not mean there is no cause for concern. What it means is that we should be occupied with the mission that G-d has given us to do.

PREDICTIONS WITH AUTHORITY

I have translated εἰπη (eipē) as “predicts with authority” based on *Exegetical dictionary of the New Testament*^a entry on εἰπη. The idea of authority is not only implicit in the Greek vocabulary it is thematically implied, with the possibility of deceit. The voice of authority is the only voice, which even reaches the potential of deceiving the Elect (Jews). Because Jews have learned to think for themselves and ask questions in a Socratic method as taught by the Mishnah, they will not be a gullible as their gentile counterparts. However, we must be ever wary of the “authorities” who have their “insights” into the future. During the seventies and eighties, many scholars sold the public on the fact that we would not live to the nineties. Recent authors (so called authorities) have sold millions of books on being “Left Behind.” These asinine works have only served to make the authors rich and foster fear in the eye of the gullible public. I would venture to say that it was not Jews making those authors rich.

HERE AND THERE

When I first read the Torah Seder, I thought of the overall theme of the “journeys” the Bne Yisrael followed from here to there. Those who follow the “Ot” signs of the pseudo-prophets and pseudo-messiahs are never be satisfied so to speak. They are always wandering to the next “new thing,” teaching or “sign.” The Bne Yisrael of our Torah Seder was never satisfied with their provisions or leadership. Therefore, rather than achieve any prosperous goal they “wandered” in the wilderness here and there seeking after personal gratification. The result was an empty death.

When we occupy ourselves with our mission, we will not have the propensity to follow the “sensational” empty teachings of the pseudo-teachers of which Hakham Tsefet has warned us.^b In Hakham Tsefet's second letter, he equates false (pseudo) teachers with false (pseudo) prophets. The concept of word “pseudo” in first century thought simply means a “liar.” Regardless of motive or agenda the pseudo-prophet, pseudo-teacher and pseudo-messiah are all **liars**.^c Likewise, Hakham Shaul warns against those who are liars claiming to possess da'at.^a

^a Balz, H. R., & Schneider, G. (1990-c1993). *Exegetical dictionary of the New Testament. Translation of: Exegetisches Worterbuch zum Neuen Testament.* (1:393). Grand Rapids, Mich.: Eerdmans.

^b Cf. 2 Pet. 2:1

^c Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature.* "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on

This week in the Torah Seder Hakham Tsefet must have read of these “journey’s” and remembered the “wanderings” that were the product of false teachers and prophets such as Korach.^b

Robert Gundry, without understanding the analogy of the “mountains,” notes that it is a waste of time to be running here and there.^c This running “to and fro” deprives Yeshua’s present talmidim of precious Torah Study, which is a secret antidote to deception. American scholar William Lane suggests that the talmidim “not be deterred from flight by the claim that Messiah is here or there.”^d Whilst I disagree with his thoughts of “flight”, I concur with the fact that we should NOT be deterred by the false messianic claims.

While Eusebius tells us that the Jews of Jerusalem received a “revelation vouchsafed to approved men” fled to Pella we lack sufficient evidence to prove this ever really occurred.^e Vincent Taylor questioning the historicity of these events suggests that these events are not tied to the present materials.^f

However, a historical look at the Jewish people demonstrates that the, Jewish Elect are not given to following after messianic claims. History reveals that only a very few claims were ever thought to have any validity. Even then the Jewish people seem to have only partially followed after these pseudo-messiahs. While it is a fact that the Ani Ma’amim requires belief in the coming of the Messiah, we are given criteria for his character and mission.

SIGNS

The arsenal of the pseudo-prophets and pseudo-teachers mentioned here are “signs.”

The Hebrew word for signs is “Ot.” The Theological Wordbook of the Old Testament defines “Ot” as follows.

אוֹת (’ôt) sign, mark, token, ensign, standard, miracle, miraculous sign, proof, warning.

1. ’ôt first occurs in Gen 1:14, where it refers to the luminaries serving as "signs" to distinguish the seasons. In Jer 10:2 it has a similar meaning.
2. According to Gen 4:15, the Lord set a "mark" on Cain. The meaning of this word is uncertain.
3. A third use of the word is illustrated by Gen 9:12-13, 17; according to which the rainbow is a "sign" of the covenant. Circumcision is the "sign" in Gen 17:11. Also, the Sabbath is to be a "sign," according to Exo 31:13, 17 and Ezek 20:12. It is this use of "sign" that is meant when Christians refer to the ordinances as outward "signs" of inward grace.
4. Most of the eighty occurrences of ’ôt refer to "miraculous signs." All the plagues on the Egyptians are called "signs." In these contexts the complementary word mopet (q.v.) meaning "wonders" often occurs (Exo 7:3; Deut 4:34; Deut 6:22; Deut 7:19; Deut 26:8; Neh 9:10; Isa 20:3; et al.). This word ’ôt is used in Isaiah's famous prophecy to Ahaz (Isa 7:11, 14). The shadow's advance on the palace steps was a "sign"

previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (1097). Chicago: University of Chicago Press.

^a Cf. 1 Tim 6:20

^b Cf. B’Midbar (Numbers) 33:22

^c Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross, Grand Rapids, Michigan:* (Vol. 2). William B. Eerdmans Publishing Co. p. 744

^d Lane, W. L. (1974). *The New International Commentary on the New Testament: The Gospel According to Mark, . Grand Rapids, Michigan:* : W. B. Eerdmans Publishing Co. p. 472

^e HE, iii 5.3

^f Taylor, V. (1955). *The Gospel According to Mark.* New York St Martin's Press: MacMillian & Co LTD. p 512

for the ailing king Hezekiah (2Kings 20:9; Isa 38:7). Likewise God showed Gideon a "sign" by igniting the offered food (Jud 6:17).

5. The word 'ōt sometimes means "token." For example, Aaron's rod was to be a "warning to the rebellious" (17:25 in the book of Numbers NAB and Heb, v. 10 in other English versions). In the same category are the stones in the Jordan (Josh 4:6), the hammered plates on the altar (Num 16:38 [H 17.3]), and the witness pillar in Egypt (Isa 19:20).

6. A dreamer or a prophet, true or false, could produce "signs" according to Deut 13:1ff The fulfillment of Jeremiah's threat of punishment was a true "sign" (Jer 44:29), while Isaiah speaks of "signs" of liars (Isa 44:25).^a

Commenting scholars focus on "miraculous signs" rather than realizing that the pseudo-prophets and pseudo-teachers, promoting their pseudo-messiahs use ALL the above-mentioned signs. These pseudo-scholars replace legitimate tokens and covenantal signs with every sort of imaginable deception. Covenantal tokens and signs such as circumcision replaced with infant baptism foster anti-Semitic overtones. Pesach replaced with the "eucharist" is another form of anti-Semitic poison. These lies are unimaginable. However, you can be certain that no Jew will fall for these substitutions.

IF IT WERE POSSIBLE

Lest we forget, let Adam HaRishon be reminder. Pseudo-prophets and messiahs have agendas. The agenda is not necessarily the deception of the people or the Elect (Jews). But, like today's politicians with their agendas people are nothing more than cannon fodder. Similarly, today's pastors are careless with their congregations. The congregation is nothing more than a paycheck. The genuine needs of the people are not considered.

I TOLD YOU SO

There is an old cliché, which says; "to be forewarned is to be forearmed." Yeshua forewarns his talmidim as a measure of precaution. Herein is the mark of a good teacher. The Hakhamim are ever telling us how to interpret the times. This is because they have learned to read the road signs. The tool of the Hakhamim is simply the Torah and the Oral Torah. The single unifying factor of Judaism is the Torah and the Oral Torah. We must use that Torah and the Oral Torah as a means of understanding and determining truth.

CONCLUSION

I have consolidated the weekly commentary this week as the result of renovations. My summary is short as well. Find a GOOD Hakham, (one) and follow his directions rather than going from place to place (here and there), find your mission and stay busy with that and the rest will take care of itself.

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

^aHarris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (018). Chicago: Moody Press.

CONNECTIONS TO TORAH READINGS

TORAH SEDER

Mordechai connects with the Torah Seder through the false prophet Korach (B'Midbar 32:14)

Through antithetical analysis, Hakham Tsefet shows Moshe and Aaron as role models for legitimate prophets and Messiah's (Anointed to Office and Mission)

TEHILLIM

The Psalmist remembers the golden calf as a replacement (sign) for a legitimate prophet. The theme covers the signs though the use of the golden calf and the replacement of a legitimate prophet with a false symbol. (Tehillim 106:19)

ASHLAMATAH

The banner of the Prophet is Messiah. He will gather the scattered ones of Judah from the four corners of the earth.

The remnant of verse 16 are the Elect of G-d's people connecting with Hakham Tsefet's verse 22

SPECIAL ASHLAMATAH

The Prophet also mentions the "Banner" (Messiah) as a tool for restoration and return. Furthermore, Messiah is the True Messiah as opposed to the pseudo-messiah and a True prophet in contrast to the pseudo prophets. 49:22; 50:4

Thematically Hakham Tsefet sets the time of birth pangs against the weeks of consolation and strengthening to encourage and strengthen his audience in preparation for times of difficulty.