

MORDECHAI 106B-C

MORDECHAI 13:9–13; 14–20

BESB	GREEK TEXT
13:99. ¶ But you yourselves, watch with discernment; [for] you will be (betrayed and) handed to their [gentile] sanhedrins and receive stripes in their [gentile] synagogues; and stand before [gentile] governors and kings because of your relationship to me as a testimony to them [i.e. the gentile authorities].	⁹ βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς
10. First (or, as a matter of first priority), my Mesorah must be proclaimed to all the nations (Gentiles).	¹⁰ καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον
11. But, whenever you are brought to (trial), do not worry beforehand what you should say; answer honestly in that time according to the Divine Presence (breathing out of my Mesorah – i.e., the Oral Torah), and not with your own answer.	¹¹ ὅταν δὲ ἀγαγῶσιν ὑμᾶς παραδιδόντες μὴ προμεριμνᾶτε τί λαλήσητε μὴδὲ μελετᾶτε· ἀλλ' ὁ ἂν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον
12. Brother will betray brother to death and the father his child and children will rebel against their parents, having them (put to) death;	¹² παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·
13. And (you will be) hated by everyone because of my name. But only those who keep (and teach the Mesorah) until they achieve the goal will be whole (experience Shalom).	¹³ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου ὃ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται
14. ¶ But when you see the desolation of sacrilege standing where it is illegal (contrary to the Torah), let the reader understand , then those in Judea escape to the mountains .	¹⁴ Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστός ὅπου οὐ δεῖ ὁ ἀναγινώσκων νοεῖτω τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη
15. Then the one on the housetop should not go down into the house to remove anything from his house;	¹⁵ ὃ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μὴδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ
16. And the (one) in the field should not turn back to remove his clothing.	¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ
17. Woe to those expecting a child, and those nursing (infants) in those days!	¹⁷ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις
18. Petition (G-d) that this does not occur during the winter rains.	¹⁸ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος·
19. For in those days (there will) be [violent] persecution (and anguish) such as has not been from the beginning of creation , which G-d created until now and (will) not be again.	¹⁹ ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται
20. If the LORD had not cut (short) those days, no one would survive; only for the elect (the Jews) which He (the LORD) has chosen, has He cut (short) those days.	²⁰ καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας

DELITZSCH HEBREW TRANSLATION

9 אֵלֶּה רֵאשִׁית הַחֻבְלִים וְאַתֶּם הַשְּׁמְרוּ בְּנַפְשֵׁיכֶם כִּי־יִמְסְרוּ אֶתְכֶם לְסִנְהֶדְרֵי־וְהוֹכִיטֶם בְּבֵיתִי כְּנִסְיוֹת וְלִפְנֵי נְגִידִים וּמְלָכִים תּוֹבְאוּ לְמַעַנִי לְעֵדוֹת לְהֵם: 10 וְהַבְּשׂוּרָה צְרִיכָה לְהִקְרֹא בְּרֵאשִׁינָה לְכָל־הַגּוֹיִם: 11 וְכֹאֲשֶׁר יוֹלִיכוּ וּמְסָרוּ אֶתְכֶם אֶל־תִּדְאָגוּ וְאֶל־תַּחֲשִׁבוּ מִה־תִּדְבְּרוּ כִּי הִדְבַּר אֲשֶׁר יוֹשֵׁם בְּפִיכֶם בְּשַׁעַה הַהִיא אוֹתוֹ תִּדְבְּרוּ יַעַן אֲשֶׁר לֹא־אַתֶּם הַמְּדַבְּרִים כִּי אִם־רוּחַ הַקֹּדֶשׁ: 12 וְאַחַח יִמְסַר אֶת־אֲחִיו לְמָוֶת וְאָב אֶת־בְּנוֹ וְקָמוּ בָנִים בְּאֲבוֹתָם וְהִמִּיתוּ אוֹתָם: 13 וְהִיִּיתֶם שְׂנוֹאִים לְכָל לְמַעַן שְׂמִי וְהִמְחַכֶּה עַד־עֵת קֶץ הוּא יוֹשֵׁעַ:

14 וְכִי תֵרְאוּ אֶת־שְׂקוּץ מְשֻׁמֵם אֲשֶׁר אָמַר דְּנִיָּאל הַנְּבִיא עִמָּד בְּמָקוֹם אֲשֶׁר לֹא־לוֹ הַקּוֹרָא יִבִּין אֶזְנוֹס יִנּוֹסוּ אֲנָשֵׁי יְהוּדָה אֶל־הַהָרִים: 15 וְאֲשֶׁר עַל־הַגֶּג אֶל־יִרְד הַבֵּיתָה וְאֶל־יָבֵא בּוֹ לְשֵׁאת דְבָר מִבֵּיתוֹ: 16 וְאֲשֶׁר בְּשַׁדָּה אֶל־יֵשֵׁב הַבֵּיתָה לְשֵׁאת מִלְּבוּשׁוֹ: 17 וְאוֹי לְהָרוֹת וְלִמְיִנִיקוֹת בְּיָמִים הַהֵמָּה: 18 אַךְ הַתְּפַלְלוּ אֲשֶׁר לֹא־תִהְיֶה מְנוּסַתְכֶם בַּחֲרָף: 19 כִּי הַיָּמִים הָהֵם יִהְיוּ עַת צָרָה אֲשֶׁר לֹא־נִהְיֶתָה כְּמוֹהַ מִרְאשִׁית הַבְּרִיאָה אֲשֶׁר בְּרָא אֱלֹהִים עַד־עַתָּה וְכְמוֹהַ לֹא־תִהְיֶה עוֹד: 20 וְלוֹלִי קִצֵּר יִהְיֶה אֶת־הַיָּמִים הָהֵם לֹא־יִשָּׁע כָּל־בָּשָׂר אַךְ לְמַעַן הַבְּחִירִים אֲשֶׁר בָּחַר בָּם קִצֵּר אֶת־הַיָּמִים:

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INTRODUCTION

Having returned from the weekly fishing expedition with Hakham Tsefet, I find this week's double pericope so astounding it is hard to fathom the depth of Genius possessed by Hakham Tsefet. This week's pericope is so beautifully woven together it is hard to notice one thread beginning and another disappearing. Prayerfully, I will be able to convey some of what I have learned on my fishing expedition.

BETRAYAL TO GENTILE COURTS

This week's double pericope of Mordechai (Mark) is most fascinating and revealing.

V9 BUT YOU YOURSELVES, WATCH WITH DISCERNMENT; [FOR] YOU WILL BE (BETRAYED AND) HANDED TO THEIR [GENTILE] SANHEDRIN AND RECEIVE STRIPES IN THEIR [GENTILE] SYNAGOGUES; AND STAND BEFORE [GENTILE] GOVERNORS AND [GENTILE] KINGS BECAUSE OF YOUR RELATIONSHIP TO ME AS A TESTIMONY TO THEM [I.E. GENTILE AUTHORITIES].

When we review the commentaries on the present pericope of Mordechai (Mark) it is interesting, to say the least, to note the anti-Semitism of the so called scholars. Titles to commentary notes appear such as "Persecution by Jews" and "Witness to the Gentiles."^a These titles are at minimum misleading and anti-Semitic. The title heading circumvents the contextual thought of the text. With these subliminal headings the germ of anti-Semitism is easily propagated.

However, we do find some material worth citing in the following works.

J. A. Brooks notes the possible accounts from the Nazarean Codicil in relation to the above-cited passage.

The "governors" would include such persons as Sergius Paulus (Acts 13:7), Gallio (Acts 18:12), Felix (Acts 24), and Festus (Acts 25–26). The kings would include Jewish client-kings such as Herod Agrippa I (Acts 12) and Herod Agrippa II (Acts 25–26) and perhaps even the emperor himself (Acts 25:11–12; 27:24). The last words of the verse could be translated either "witnesses to them" as in the NIV or "witnesses against them."^b

Ezra Gould notes that the Greek word ἡγεμόνων *hegemon*, which is a Gentile governor or gentile court, designates a Gentile Municipal court.

The municipal court. ἡγεμόνων—the word used in Greek to denote the Roman provincial governors. ἡγεμόνες and βασιλεῖς were Gentile rulers. They were to be brought before both. ἔνεκεν ἐμοῦ—for my sake. This was the Divine purpose of their appearance before earthly tribunals. They were to stand there to testify to Jesus.^c

This verifies the translation we have given the text of verse 9 as cited above. Emil Schürer elaborates on the fact that Judaism in the time of Yeshua did not experience genuine autonomy.^d

RECEIVE STRIPES IN THEIR [GENTILE] SYNAGOGUES;

^a McKenna, D. L., & Ogilvie, L. J. (1982). *The Preacher's Commentary Series, Volume 25 : Mark. Formerly The Communicator's Commentary. The Preacher's Commentary series.* Nashville, Tennessee: Thomas Nelson Inc. p. 275

^b Brooks, J. A. (1991). *The New American Commentary, Vol. 23: Mark.* Nashville: Broadman & Holman Publishers. p. 201

^c Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark.* New York: C. Scribner's sons. p 244-5.

^d Schurer, E. (2003). *A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume 1.* Hendrickson Publishers Inc. pp. 57-148

The fact that these gathering places are “[GENTILE] SYNAGOGUES” must be expressly noted. The beauty of the statement forms the antithesis to the stripes, which violators received in Jewish Synagogues. Mishnah Tractate Makkot^a witnesses the reason for “stripes.” The stripes of the Gentiles in NO WAY reflect the materials of the Mishnah. Civil punishments by Roman overlords had their own basis. The basis for these strips and beatings is NOT associated with the Biblical mandated for such stripes. What is clear by review of the Mishnah is the sanctity of the Nazarean Jews.

AS A TESTIMONY TO THEM [I.E. GENTILE AUTHORITIES]

C. S. Mann suggests that the present pericope can be translated “to testify against them.” However, the point which Mann makes is that the “testimony” is in fact, a “testimony to them” thereby indicating that the Gentiles will hear the Mesorah of those being persecuted.^b While Mann is not of the same opinion with regard to the Mesorah, he has demonstrated the intention of Hakham Tsefet. This translation bears a positive flow and continuity of the idea, which solves the problem of betrayal of the verse.

The amazing point, which arises out of this passage (v9), is the loss of camaraderie between Jews. The wickedness of gentile courts is easily understood. The loss of camaraderie between Jews is hard to comprehend. I say this as a convert, having found the greatest love of life in the community of Jewish brethren. However, I say that we must maintain contextual understanding with the contiguity of the pericope. The times will be so difficult that brother will betray each other as fathers betray children ect. We have a promise from the “Vision” of last week’s special Ashlamatah that the restoration will be the “restoration of Judges as at first and counselors as at the beginning.” **The Jewish community must ALWAYS look to ITSELF for any problems, which arise. It is forbidden to look to Gentiles for solutions to our problems, which would arise within the Jewish community. In these coming weeks of “Nahmu”, we MUST work on the strengthening of the Jewish community. If there is a prophetic message for this week, I believe that this is it!**

How is this resolved?

PROCLAMATION OF THE MESORAH AND IT PRIORITY

10. FIRST (OR, AS A MATTER OF FIRST PRIORITY), MY MESORAH MUST BE PROCLAIMED TO ALL THE NATIONS (GENTILES).

Brooks suggests that v10 is a latter invention of Christian Clerics.^c However, the antiquity of this verse, contended by Brooks, is witnessed by Origen of Alexandria (185-232).^d I would note that Origen believed that the “Gospel” was of the utmost importance. Albeit, Origen did not understand that the “Gospel” was the teaching of the Oral Torah by the Master Yeshua. The validity of this verse being authentic is attested to by C. Mann.^e

^a I have included the reason for “stripes” according to the Mishnah, tractate Makkot in the Appendix below. The inclusion of the reasons for “stripes” serves as an example of the great sanctity of the Nazarean Jews. They may have received “stripes” in Gentile courts, however these “stripes” do not in any way imply violation of the Torah. These stripes indicate that the Nazarean Jews found particular conflict between the Torah and the Civil rules of the Gentiles. Consequently, the Nazarean Jews could serve as a witness to and against the Gentile and the Gentile legal system.

^b Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 517

^c Brooks, J. A. (1991). *The New American Commentary, Vol. 23: Mark*. Nashville: Broadman & Holman Publishers. p. 201

^d Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark*. Downers Grove, IL: InterVarsity Press p. 174

^e Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. pp. 517-18

If, as a matter of priority, the Mesorah is taught, the conditions of v9 will not occur. This is because the legal issues that arise between brothers will be resolved in a Jewish Bet Din.

Matthew's book tells us that the Nations should be talmudized, teaching them to be observant of the Mesorah of the Master.^a This is common referred to as the "Great Commission." Christianity has failed to understand the complexity of this statement. Or, I might opine that they miss the simplicity of the command. Therefore, Christianity has failed to proclaim the Mesorah of the Master. The "Mesorah" has become a pseudo-doctrinal hype based on a number of clichés, which have nothing to do with the Mesorah of Yeshua. I would wonder what would be the result if the Ministers who stood in their pulpits this Sunday would begin to teach the Mishnah rather than the hypothetical propaganda of the typical sermon. Likewise, I wonder what would happen to the two-faced prevaricators who teach diluted truth in the back room while denying it in their public sermons before the "Elders" of their congregations were confronted by G-d. What these men are is nothing more than hirelings following the directives of their owners (true masters). They have no freedom for the fear of losing their "job."

Teaching active participation and observance of the Mesorah is not a popular message. It has been the practice of Christianity to teach and preach a static religion. Dynamic observance of the Mishnah and Torah is seldom the basis of sermon materials. If these messages are the preeminent priority of Messiah's heralds, the self-determined heralds have failed their mission. Not only do they fail their mission they do so on a regular basis as an affront to Messiah's present mitzvah. This accusation not only fits the "Christian preachers" it fits all the so-called "Messianic congregations," which like to cast off rabbinic authority. This turns out to be another charade and costume party where it is more fun to play "make believe." Today's Nazarean Community, which follows the Mesorah of the Master, is truly rejected as it was in antiquity.

While I have found disapproval for those who fail to observe the Masters Mesorah, I encourage all the followers of the Master to take this material and message to heart. Nothing could be of greater import than following, observing and proclaiming the Masters mesorah!

MY MESORAH MUST BE PROCLAIMED TO ALL THE NATIONS (GENTILES)

It is evident from second Lukas (Acts) that Yeshua's talmidim took this command seriously. The entire book is devoted to Hakham Tsefet and Hakham Shaul's incorporation of the Gentiles into the community of the Nazarean Jews.

THE DIVINE PRESENCE AND THE RUACH HAKODESH

11. BUT, WHENEVER YOU ARE BROUGHT TO (TRIAL), DO NOT WORRY BEFOREHAND WHAT YOU SHOULD SAY; ANSWER HONESTLY IN THAT TIME ACCORDING TO THE DIVINE PRESENCE (BREATHING OUT OF MY MESORAH – I.E., THE ORAL TORAH), AND NOT WITH YOUR OWN ANSWER.

DO NOT WORRY

The vocabulary reveals the author. προμεριμνάω *promerimnao* is the invention of Hakham Tsefet. Mann suggests Markan invention^b, which is all the same. Here I have noted his comment because in the past I

^a Cf. Matt. 28:18-20

^b Mann, C. (1986). *Mark, A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. pp. 518

have purported Hakham Shaul to have been a talmid of Hakham Tsefet.^a This is important because the phrase προμεριμνάω *promerimnao* is Hakham Tsefet's invention. The word does not appear in the LXX nor does it appear in other classic sources. ONLY Hakham Shaul follows this example of inventing Greek compound words to convey his Hebrew thoughts.^b I purport that he has learned this technique from Hakham Tsefet and the Sofer, Silvanus (Luke) given to Hakham Shaul by Hakham Tsefet.

ANSWER HONESTLY IN THAT TIME ACCORDING TO THE DIVINE PRESENCE (BREATHING OUT OF MY MESORAH – I.E., THE ORAL TORAH), AND NOT WITH YOUR OWN ANSWER

This nomenclature is desperately difficult for contemporary followers of Yeshua. The resultant static doctrines teach laziness. The contemporary message suggests an indolent approach towards Bible study and observance. Many years ago when I wanted to learn how to prepare a "Good Sermon," I found that the answer was not in finding a "Good Sermon," I found that I needed to "BE A GOOD Sermon." I also learned that the best sermon is one lived rather than preached. Hakham Shaul tells us to be "letters, known and read of all men."^c Another profound thing I learned after years of teaching was to teach out of the reservoir abundant study. A five-minute study to "get a lesson" is not a lesson at all!

I think my point becomes clear when we realize that the Divine Presence (Ruach HaKodesh) referred to here is the Mesorah breathed by the Master. However, if you never learned this Mesorah you yourself cannot breathe the Holy breath of the Master. The "Divine Presence" attends the Mesorah of the Master. The Divine Presence breathed the Torah to Moshe on Har Sinai. Moshe breathed the repetition of the Divine Breath to his talmidim. Today's Hakhamim breathe the repetition of that Divine Breath to their talmidim.

Why does Hakham Tsefet report the materials in the order and method of the present pericope?

"The Petrine foundation of Mark's Gospel is not contested."^d Mordechai (Mark) is attributed with writing down the words of Hakham Tsefet. Albeit the views of antiquity suggest that Mordechai did not follow the order, in which Hakham Tsefet presented the materials.^e Professor Morna Hooker notes that the Mesorah of Mordechai is assembled with a series of sayings, the "collection of sayings is arranged by theme rather than discourse." Here I note that Hakham Tsefet was not trying to present a chronological account of Yeshua's life. Hakham Tsefet was trying to espouse the Torah Seder and related readings. Therefore, Hakham Tsefet would place materials of common genre together to match the Torah Seder.^f Scholars have suggested that Hakham Tsefet (and the authors of the other "Gospels") merely collected the materials of their documents rather than acting as theologians understanding the content.^g All I can say about this notion is, "what an asinine thought."

^a See [Silvanus the Scribe of Peter and Paul](#). Exactly how long he was his talmid remains a matter of conjecture. Hakham Shaul says (in Remez) that he spent fifteen days with Tsefet. (Gal. 1:18) Here we realize that the word "fifteen" is Remez, a hint to something deeper. It is not the scope of this commentary to venture into Remez.

^b Here I would further note that Hakham Shaul follows this practice as the author of Luke. For arguments that Hakham Shaul was the author of Luke see, Wyman & Sons, 1884

^c Cf. 2 Cor. 3:2

^d Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark*. Downers Grove, IL: InterVarsity Press p. xxi

^e Ibid, However, I would here suggest that the commenters were not fully aware of the Triennial Torah Reading schedule with which Mark was originally presented.

^f Hooker, M. D. (1991). *Black's New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd p. 297

^g Ibid p. 2

I have made my remarks here for the sake of demonstrating that Hakham Tsefet was a great theologian and he perfectly understood the Septennial calendar. Furthermore, he established a series of pericope, which would fit the appropriate reading schedule in secession. Hakham Tsefet's present pericope is solidly connected to this week's Torah readings and Special Ashlamatah. I am certain that this eminent body of readers is already figured out what I am about to suggest. However, I will assume my duty and try to unfold his thoughts.

Hakham Tsefet uses verses 10 & 11 to anchor the first pericope to the Special Ashlamatah by referring to no less than six passages from our Special Ashlamatah.

Rashi Yesha'yahu 40:9, 13, 14, 22-23

6. A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field.

9. Upon a lofty mountain ascend, **O herald of Zion**, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!"

13. Who meted the **spirit of the Lord**, and His adviser who informs Him?

14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of **understandings** did He let him know?

22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell.

23. Who brings princes to nought, judges of the land He made like a thing of nought

Targum 40:9, 13, 14, 22-23

6. A voice of one who says, "Prophecy!" And he answered and said, "What will I prophesy?" All the wicked/Lawless are as the grass, and all their strength like the chaff of the field.

9. Get you up to a high mountain, **prophets who herald good tidings to Zion**; lift up your voice with force, you who **herald good tidings to Jerusalem**, lift up, fear not; say to the cities of the house of Judah, "The kingdom of your God is revealed!"

13. Who established the **holy spirit in the mouth of all the prophets**, is it not the LORD? And to the righteous/ generous who **perform His Memra He makes known the words of His pleasure**.

14. Those who besought before Him, **He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son's sons**.

22. It is **He who makes the Shekinah of His glory dwell in the strong height**, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and **spreads them like a tent of glory for His Shekinah's house**;

23. **Who hands over rulers to weakness, and makes the judges of the earth as nothing**.

The evident should be obvious to the reader. As a matter of priority, my Mesorah must be HERALDED. The herald of Tzion raises his voice for EVERYONE to hear. Herald the Good tidings – Mesorah to Jerusalem. The Mesorah was to begin at Yerushalayim and then transmitted (Mesorah) to the entire planet. I have commented on the ruach, breath or spirit in the mouth above. I will elaborate further below. The performance of the "Memra" relates to the Greek word Logos or Rhema. The Greek word Rhema is a spoken word or Mesorah. The giving of the Torah to their "sons" is the giving of the Mesorah and its UNDERSTANDING to ones talmidim.^a The Shekinah (Divine Presence) looks at the Gentiles as if they were

^a Cf. m. Ber. 1:1

grasshoppers. The final passage noted (v23) notes that G-d does not consider the judgments of the Gentile rulers as anything more than a drop in a bucket.

TALMIDIM IN ACTION

Emil Schürer intimates,^a a talmid had the responsibility of learning from his Hakham. This required that the talmid memorize the words of his Hakham. Consequently, the word Mishnah contains the idea of repetition (breathing out the words of the Mesorah).

Berakhot 47a R. Judah the son of R. Samuel b. Shilath said in the name of Rab: The guests may not eat anything until the one who breaks bread has tasted. R. Safra sat and stated: The statement was, ‘May not taste. What difference does it make [in practice]? — **[It teaches that] one must repeat the exact words of his teacher.**

Bekhorot 5a He replied to him: [The words] They were not sanctified’ [of R. Johanan] mean, there was no need for the firstlings to be sanctified [in the wilderness].^b If so, then it is identical with our version [of the dispute between R. Johanan and Resh Lakish]? **It teaches us that a man must cite a ruling in the exact language of his master.**^c

Each Talmid possessed his own level of expertise with regard to his studies. Each talmid was to learn the customs and explanations of his Hakham. It was the obligation of a talmid to learn his (Hakham’s) Mesorah and how his Hakham “walked out” (halakha) the Mitzvot of the Torah and the Hakham’s interpretation of the Torah and Halakha. The talmid was preoccupied with every detail kept and taught by his Hakham. In essence, the talmid became a Mishnah (replication of his Hakham).^d

The talmid was a living copy of his Hakham. The talmid often lived with his Hakham for a period, as did Yeshua’s talmidim. This formed a close bond causing the talmid to further mimic and imitate his Hakham. The eventual goal of the talmid was to become a Hakham himself. Hakham Shaul notes that every talmid, which has completed his training, will be “like (even as) his Hakham.”^e

The talmid who had learned from his Hakham in the above manner was a breathing of his Master’s Mesorah. The Divine Presence attends the breath of talmidim who replicate the Torah and Mesorah of their Hakhamim.

12. BROTHER WILL BETRAY BROTHER TO DEATH AND THE FATHER HIS CHILD AND CHILDREN WILL REBEL AGAINST THEIR PARENTS, HAVING THEM (PUT TO) DEATH;

13. AND (YOU WILL BE) HATED BY EVERYONE BECAUSE OF MY NAME. BUT ONLY THOSE WHO KEEP (AND TEACH THE MESORAH) UNTIL THEY ACHIEVE THE GOAL WILL BE WHOLE (EXPERIENCE SHALOM).

For comments on verse, 12 and 13 please see His Eminence Rabbi Dr Yoseph ben Haggai’s commentary on this material.

SACRILEGE, SOMETHING’S OUT OF PLACE

^a Schurer, E. (2003). A History of the Jewish People in the Time of Jesus Christ (Second Division) Volume 1. Hendrickson Publishers Inc. (II 2, § 27)

^b Since they were holy at birth, as R. Johanan maintains above that the first-born in the wilderness were sanctified.

^c Although there may be no actual difference in the ruling.

^d This in no way implies the loss of individuality. Each talmid lived and conducted himself as the repetition of his Hakham by his interpretation and application of the Hakham’s Torah.

^e Cf. Luke 6:40

14. ¶ BUT WHEN YOU SEE THE DESOLATION OF SACRILEGE STANDING WHERE IT IS ILLEGAL (CONTRARY TO THE TORAH), LET THE READER UNDERSTAND, THEN THOSE IN JUDEA ESCAPE TO THE MOUNTAINS.

Firstly, the readers should refer to the remarks of His Eminence to first understand the context of my next remarks. Likewise, I will keep my remarks within the genre of P'shat hermeneutic.

The Theological Dictionary of the New Testament describes the Greek word for abomination, βδέλυγμα *bdelugma* derived from deriving from the stem βδελυρ, in the following way.

The constructions deriving from the stem βδελυρ— are not found in the Bible because the Bible is not concerned to emphasize the abhorrent nature of things but to describe in a plastic and anthropomorphic expression the attitude and judgment of God in relation to things, which He hates. Fundamental to the concept βδέλυγμα, βδελύττεσθαι in the LXX is the fact that God has a contrary mind and rejects; this is the guiding rule for the people Israel. In the legal parts of the Bible the reference may be to things, which are cultically (aesthetically) “unclean,” “repugnant” or “abhorrent,” and especially to certain pagan things which are particularly abominable to the God of the OT. Thus idols themselves (םִצְיָקוֹשׁ) may be called βδελύγματα. This usage is found in the writing prophets (Ier. 13:27; 39:35; 51:22; Ez. 5:9, 11; 6:9 etc.), but in them there is an extension, which makes βδέλυγμα parallel to ἀνομία (Jer. 4:1; Ez. 11:18; 20:30; Am. 6:8; ψ 5:7; 13:1; 52:1; 118:163; Job 15:16). In the Wisdom literature this development leads to the point where the opposition to paganism disappears and the word simply denotes God’s hostility to evil (Prv. 8:7; 11:1, 20; 12:22; 15:8 f., 26; 20:17; 21:27).

Therefore, anything in a place of holiness is an abomination. While the intended events of Mordechai 13:14 have NOT taken place, we understand that the edifice standing over the “Even shitiach”^a is an abomination. Likewise, the Church that was originally built over that spot was also an abomination. The reason that the present edifice does NOT qualify as the **DESOLATION OF SACRILEGE** is that there is no Temple or edifice of G-d in that place at present. Gentile authority presently occupies the whole of the Temple mount. While this is a complex issue, we must understand that anything there beside an edifice of G-d is an abomination.

An abomination of sacrilege equal in status would be for someone to bring a ham and cheese sandwich into a Synagogue. Or, I might say that it would be an abomination of sacrilege for a Jew to eat a ham and cheese sandwich.

What I find so amazing is that given legitimate definitions of what is considered abominable why the followers of Yeshua the Master, continue to eat, touch and interact with those things as if they were acceptable to G-d.

THE BEGINNING

19. FOR IN THOSE DAYS (THERE WILL) BE [VIOLENT] PERSECUTION (AND ANGUISH) SUCH AS HAS NOT BEEN FROM THE BEGINNING OF CREATION, WHICH G-D CREATED UNTIL NOW AND (WILL) NOT BE AGAIN.

20. IF THE LORD HAD NOT CUT (SHORT) THOSE DAYS, NO ONE WOULD SURVIVE; ONLY FOR THE ELECT (THE JEWS) WHICH HE (THE LORD) HAS CHOSEN, HAS HE CUT (SHORT) THOSE DAYS.

While these two passages demand a Sod explanation, we will keep with P'shat hermeneutics and the analogies of that hermeneutic to explain the verses to the limit of P'shat. These two passages fit together

^a Even shitiach – foundation stone

to explain the measure of calamity that will be experienced in the birth pangs. Hakham Tsefet wondrously weaves the special Ashlamatah into his pericope.

Here I must first begin with a preemptory statement. The things alluded to in these passages **took place as a rehearsal^a** when the Temple was destroyed in 70 C.E. Just as all the Festivals (Moedim – Divine Appointments) reoccur each year at the appointed time, are rehearsals, the Great Tribulation will occur in the future right on schedule. In other words, the Festivals are a rehearsal of the eventual Festival we will keep with the Master, so is the Great Tribulation, which will be the birth of a new Era. Furthermore, as I stated last week, the birth pangs are the birthing of the new era must take place for the new era to begin.

C. Mann notes that the language, the inclusion of the description of creation chaos is to demonstrate the magnitude of calamity that will occur when these event occur. He further understands the language to be eschatological.^b

The construction of Mordechai is always climatic. In the previous pericope, we saw only the “prominent” sings of birth pangs. In this conclusory statement, we see the violence of beginnings and birth. Birth is such a violent event that it jeopardizes two lives at the same time. Consequently, Hakham Tsefet notes the extreme measure of the violence, which will accompany the Great Tribulation.

FOR IN THOSE DAYS (THERE WILL) BE [VIOLENT] PERSECUTION (AND ANGUISH) SUCH AS HAS NOT BEEN FROM THE BEGINNING OF CREATION

The analogy of the beginning is self-evident. The Greek language directly recalls the creation. However, the text not only refers to “creation” it refers to the “beginning of creation” or the primordial events of creation.

The Hebrew text of Beresheet opens with the phrase “Beresheet bara Elohim...” Volumes have been written on these three words. Likewise, Scholars and scientists try to understand with clarity the creative process.

The general definition of the Hebrew word “bara” is known to even the nonprofessional. Most people believe that the only way to translate “bara” is “to create.” However, this definition is not very accurate. When we look at the lexical information on the Hebrew word, “bara” we find that the word covers several possible translations to English or any other language for that matter.

The root bārā· has the basic meaning “to create.” It differs from yāšar “to fashion” in that the latter primarily emphasizes the shaping of an object while bārā· emphasizes the initiation of the object.

The question of the meaning of the root bārā· is complicated by its connotation in the Piel of “cut down” (Josh 17:15, 18; Ezk 23:47). This meaning may also obtain in the use of the word in Ezk 21:19 [H 24] where it need not connote carving a signpost, but simply the act of cutting down a branch or sapling as a marker). If this meaning attests to the concrete form of the Qal, the word may have meant “to form,” “to fashion” in the sense of carving or cutting out. But it is possible that the Piel form may represent an entirely different root. KB (2d ed.) posits a second root used in the Piel meaning “to cut down.” THOT (in loc.) follows KB (3d ed.) that there is one root with the basic meaning “separate,” “divide.” This would explain the usages of the Piel, but, as is often the case, is not decisive for the

^a My comments should not be understood to say that there was an idol or any pagan deity set up in the Temple courtyards. This happened before with Antiochus IV. However, the courts o the Temple complex was breached and the Roman hoards, invading sanctified areas destroyed the sanctuary of G-d. Therefore, in rehearsal, the seen as it is seen today.

^b Mann, C. (1986). Mark, *A New Translation with Introduction and Commentary (The Anchor Bible)*. New York: Bantam Doubleday Dell Publishing Group Inc. p. 524

nuance of the meaning “create” in the Qal. And, since the word is used in such a distinctive sense in the Qal it is best to consider the meaning of the root solely on the basis of usage.^a

I have NOT cited ALL of the entries on “bara.” I have only cited the appropriate lexical information to enable the intention of our present pericope. Four P’shat hermeneutic rules apply here.

2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-makom aher**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

IF THE LORD HAD NOT CUT (SHORT) explains, FOR IN THOSE DAYS (THERE WILL) BE [VIOLENT] PERSECUTION (AND ANGUISH) SUCH AS HAS NOT BEEN FROM THE BEGINNING OF CREATION

In other words, we must understand that “**THE BEGINNING OF CREATION**” is defined by “**IF THE LORD HAD NOT CUT (SHORT).**”

Or, I might say that we must understand that rather than the general term “create” for “bara’ we should understand the analogy as “cut.” However, we not only look to verse 20 for our definition. The special Ashlamatah helps with definitions and analogies.

The definition and association of “bara” with cut is found in three verses of the special Ashlamatah.

Rashi Yesha’yahu 40:16, 19-20	Targum Yesha’yahu 40:16, 19-20
16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings.	16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burn offering.
19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches.	19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it.
20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move.	20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move.

While the passages demand further elucidation, we may not extend the comments into the realm of Sod for the sake of that explication. It should be self-evident that the cutting and hacking demonstrate violence.

In [last week’s commentary](#), I commented on women’s childbirth saying...

Any woman who has experienced childbirth can perfectly understand the necessity of birth pangs. Today’s science has created methods that allow women to bear children surgically by a method called caesarian section. However, the woman is still put through the pain of surgery and the nine months of

^a Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* (127). Chicago: Moody Press.

child bearing which are stressful to her system. Nevertheless, in the normal process of childbirth the woman knows that the process of pain is the body's way of allowing the child to be born. In other words, if the child is to be born, the mother's body must constrict the child and force it into the birth canal. The tremendous pain is outweighed by the joy of childbirth. By enduring the process of childbirth, the mother experiences an unspeakable joy when she sees the child.

In essence, if the baby cannot be born naturally the doctors have to CUT IT OUT.

Marcus notes Hakham Tsefet's magnanimity of events by telling us "**NO ONE WOULD SURVIVE**"^a if it were not for the elect (Jews). While Marcus does not agree that, the "elect" are the Jews he does agree that the "elect" are the reason for the days being "**CUT (SHORT).**"

Marcus follow-up the amazing Fisherman as he demonstrates his genius without realizing what he is saying.^b When reading the triennial Torah readings we realize that the number of Sabbaths mandates the number of readings. In other words, the readings may vary to some extent in order to accommodate the number of Sabbaths of the year. This means that the readings of the Nazarean Codicil will also vary enough to need to explain more than one section (Seder) of the Torah. Therefore, we have the present statement, which by contiguity makes a connection to last week's reading. However, if the reading were to be slightly altered Hakham would still be on target with the present pericope. Shabbat Hazon perfectly illustrates Hakham Tsefet's statement "**ONLY FOR THE ELECT (THE JEWS) WHICH HE (THE LORD) HAS CHOSEN.**"

Rashi Yesha'yahu 1:9

Targum Yesha'yahu 1:9

9. "Had not the Lord of Hosts left us a remnant, we would soon be like Sodom; we would resemble Gomorrah."

9. Had *the abounding goodness of the LORD of hosts* not left us a remnant *in His mercies, then our sins would have been with us, so that as the men of Sodom we should have perished, and as the inhabitants of Gomorrah we should have been destroyed.*

Hakham Tsefet through his sofer Mordechai uses parallel language as Yesha'yahu 1:9. Were it not for this remnant of elect (the Jews) there would be nothing left. Marcus, citing several passages from the Nazarean Codicil and Dead Sea Scrolls, notes that the remnant motif is synonymous with the idea of the elect.^c While I agree that the "remnant" is in fact the "elect", I reiterate that the remnant and the elect are Jews. I will further my thesis to say that it is possible that they will be Orthodox Nazarean Jews. Therefore, I would call on the courage and faithful obedience of the Nazarean Community.

THE ELECT

ONLY FOR THE ELECT (THE JEWS) WHICH HE (THE LORD) HAS CHOSEN

The language of this final verse in our pericope is very impressive and loaded with content. The phrase ἐκλεκτοὺς οὖς ἐξελέξατο *eklektous ous exelexato* is profound.

Out of the endless stream of Adam HaRishon's seed, G-d selected, chosen the Jews for Himself. Both Greek words *eklektous* and *exelexato* are better understood when the lexical information is detailed. Both words are profound without their dissection. However when they are dissected they reveal their true meaning.

^a Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University. p. 896

^b Ibid p. 897

^c Ibid p. 896

Both words are given the Greek prefix ἐκ ἐξ (ek ex). This Greek prefix ἐκ ἐξ (ek ex) is defined as follows from the Strong's Concordance.

G1537 ἐκ ἐξ (ek ex)

Etymology: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote);

Therefore, we understand the prefix ἐκ ἐξ (ek ex) to determine the point of origin which an even took place. The latter part of the first word ἐκλεκτοὺς *eklektous*, when its etymological root is traced is the Greek word “*logos*”.

G3004 λέγω (legō)

properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas G2036 and G5346 generally refer to an individual expression or speech respectively; while G4483 is properly to break silence merely, and G2980 means an extended or random harangue)); - by implication, to mean;

The fascinating point is that both words follow the exact same etymology. Hence, we must explain the selection and choosing of the Jews from the vocabulary at present. This is not to say that the Hebrew or Aramaic would not reveal these points.

At what point of history did G-d speak to or give “discourse” to the Jews? At what point in History did G-d choose by “discourse and conversation” the Jewish people? We do not need to circumvent P’shat for our answer. At Har Sinai G-d spoke to the Bne Yisrael. There, at Har Sinai G-d selected and chose His “Elect,” through the discourse of Matan HaTorah.^a Midrashic maxims further explain the details. However, we cannot deal with Midrashic content at present. Hakham Shaul suggests that these events took place “before the foundation of the earth.”^b My mentor, Hakham Yoseph ben Haggai has taught me, based on the present materials that the “foundation of the earth” was at Har Sinai.

Ezra Gould notes that the language of our two verses is an event that already existed in “Divine decree.”^c The beauty of the passage notes a bimodal aspect of the selection and election. That aspect looks to the “beginning of creation” where the G-d was able to see that He would create the world and “sow light for the righteous” (i.e. the elect).^d The other aspect of this verse looks at Har Sinai where G-d, through “Divine decree” established Yisrael as His Elect and Chosen special treasure.^e

COMFORT COMFORT MY PEOPLE

The present pericope of Hakham Tsefet is thoroughly connected to the Special Ashlamatah of the Torah readings for this week. The staggering beauty overwhelms the reader when we take in all the connections Hakham Tsefet has made this week.

^a Giving the Torah

^b Cf. Eph. 1:4

^c Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 248

^d Cf. Ps. 97:11

^e Cf. Ex. 19:5

Hakham Tsefet is perfectly aware of the fact that this week's pericope could be read with Shabbat of Consolation. His use of ἀπ ἀρχῆς κτίσεως ἥς ἔκτισεν ὁ θεός *ap arkhēs ktiseōs ēn ektisen o theos* is a direct link to Yesha'yahu's thought of the creation and foundations of the earth. If the foundation of the earth is the Matan HaTorah, we would realize that the discourse of G-d as presented to the elect must be transmitted to the Gentiles through the chosen agents of G-d. While Yisrael is the agent of G-d, there remain a number of special agents, which have borne witness to the power, validity and importance of the Torah and its Mesorah. In other words, Yisrael is a specially appointed agent (Messiah) of G-d. However, the Messianic mission is frequently given to special agents from within Yisrael. Agents like David and Shalomo have served as predecessors and prototypes of Messiah.

I would first draw attention to the continuity of thought between Hakham Tsefet and the opening of Yesha'yahu's prophecy. "Console, console **My people**," says your God. Hakham Tsefet has noticed this pasuk and built into his pericope the importance of the "elect" and "chosen" "PEOPLE of G-d."

Yesha'yahu's words resonate in the ears of as Hakham Tsefet allows the prophet to decode his message.

A voice calls, "In the desert, clear the way of the Lord, straighten out in the wilderness, a highway for our God."^a

The code from the two passages^b is that Yeshua is the Messiah. How so? Note the translation of Mordechai by His Eminence Yoseph ben Haggai for Mark 1:1-2, 3

Mordechai 1:1. ¶ The beginning {The choicest or chief part} of the Masorah (Tradition/Oral Law) is Yeshuah the Messiah, the Son of God (i.e. Ben Elohim = the Judge);

2. As it is written in the prophets, Behold, I send my messenger before your face, which will prepare your way (Hebrew: Derekh/Halakha) before you (Exodus 23:30;& Malachi 3:1).

The language of Hakham Tsefet through his sofer Mordechai illuminates the idea that Yeshua is the "beginning" "the choicest or chief part." This beautiful play on words, borders Sod. Nevertheless, the point is to be seen from P'shat.

Hakham Tsefet is so astute that he builds on the idea that his account of the Mesorah of Messiah can be read from either Septennial reading cycle.

Mordechai 1:3. ¶ The voice of one that cries, Prepare in the wilderness the way of the LORD, make straight in the desert a highway for our God" (Isaiah 40:3).

What message do we derive from these passages and connection to Yesha'yahu in the present setting? WE derive the message that Yeshua is the "Menaḥem" "comforter." Hakham Tsefet, like other rabbinic students gave Yeshua a Messianic title.^c However, this title was not simply a "title" it was the truth of the Messianic character as represented by Yeshua. The Title "Menaḥem" is from the lamentations of Yermi'yahu 1:16 where the Menaḥem (Comforter) refreshes or restores the soul of the oppressed. It is also noteworthy to note that the language of Yesha'yahu 40 and the Ekah (lamentations) of Yermi'yahu are synonymous. Therefore, it is with ease that Hakham Tsefet chooses to reveal the nature of Yeshua through these special readings.

^a Cf. Isa 41:3

^b verse 1 and 3 of Isa 40

^c Cohen, B. (1949). *Everyman's Talmud*. Schocken Books. p 347

CONCLUSION

In short this week's double pericope of Mordechai is so thoroughly connected to the Special Ashlamatah of Yesha'yahu and Shabbat Nahmu that it would be impossible to cover all the nuances and nomenclature in a small commentary as such. I do not believe that the joint commentaries, posited by His Eminence Yoseph ben Haggai and me have exhausted the subject. However, I have presented, to the best of my ability within the time constraints all I could, as I am sure His Eminence did.

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

CONNECTIONS TO TORAH READINGS

TORAH SEDER

B'Midbar 32:18. **We shall not return to our homes until each of the children of Israel has taken possession of his inheritance.**

Mordechai 13:15. Then the one on the housetop should not go down into the house to remove anything from his house; 16. And the (one) in the field should not turn back to remove his clothing.

TEHILLIM

Psalm 106:8. And He **saved** them for His name's sake, to make known His might.

Mordechai 13:13. And (you will be) hated by everyone because of my name. But only those who keep (and teach the Mesorah) until they achieve the goal will be whole (experience Shalom).

ASHLAMATAH

Yesha'yahu 50:4. **The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.**

Mordechai 13:10. **First (or, as a matter of first priority), my Mesorah must be proclaimed to all the nations (Gentiles).**

SPECIAL ASHLAMATAH

Yesha'yahu 40:9, 13, 14, 16, 19-20, 22-23 – Mark 13:9, 10-11, 14, 19-20

APPENDIX

m. Mak. 3:1 These are the ones who are flogged: He who has sexual relations with (1) his sister, (2) the sister of his father, (3) the sister of his mother, (4) the sister of his wife, (5) the wife of his brother, (6) the wife of the brother of his father, (7) a menstruating woman, (8) a widow in the case of a high priest, (9) a divorcée or a woman who has performed the rite of removing the shoe with an ordinary priest, (10) a *mamzer* girl and a (11) *Netin* girl with an Israelite, (12) an Israelite girl with a *Netin* or with a *mamzer*. As to a widow and a divorcée, [priests] are liable in her case on two counts. In the case of a divorcée and a woman who has performed the rite of removing the shoe, [a priest] is liable in her case on only one count alone.

3:2 [Also subject to flogging are]: (1) an unclean person who ate food in the status of Holy Things: (2) he who enters the Temple unclean, (3) he who eats forbidden fat, blood, remnant of a sacrifice left overnight, meat of a sacrifice rendered invalid by the improper intention of the officiating priest, or unclean [sacrificial meat]; (4) he who slaughters an animal and offers it up outside of the Temple; (5) he who eats leaven on Passover; (6) and he who eats or who does an act of labor on the Day of Atonement; (7) he who prepares anointing oil like the anointing oil of the Temple, (8) he who prepares incense like the incense of the Temple, or (9) he who anoints himself with anointing oil; (10) he who eats carrion or *terefah* meat, forbidden things, or creeping things. [If] one ate (1) food from which tithes had not been removed at all, (2) first tithe from which heave offering had not been removed, (3) second tithe or consecrated food which had not been redeemed, [he is liable to flogging]. How much food, which had not been tithed at all, does one eat to be liable? R. Simeon says, “Any amount at all.” And sages say, “An olive’s bulk.” Said to them R. Simeon, “Do you not agree with me in the case of one who eats an ant, however small, that he is liable?” They said to him, “It is because that is how it has been created.” He said to them, “Also a single grain of wheat is precisely in the form in which it has been created.”

3:3 [Also subject to flogging are]: (1) he who eats first fruits over which one has not made the required declaration; (2) Most Holy Things outside the Temple veils, (3) Lesser Holy Things or second tithe outside the wall [of Jerusalem]. He who breaks the bone of a Passover offering which is in a state of cleanness—lo, this one is flogged with forty stripes. But he who leaves over meat of a clean Passover offering or who breaks the bone in the case of an unclean one is not flogged with forty stripes.

3:4 He who removes the dam with the offspring— R. Judah says, “He is flogged, and he does not have to send the dam away.” And sages say, “He sends the dam away, and he is not flogged.” This is the governing principle, In the case of any negative commandment which involves doing a positive deed, one is not liable.

3:5 (1) He who makes a baldness on his head [Dt. 14:1], (2) he who rounds the corners of his head and (3) mars the corners of his beard [Lev. 19:27], (4) or he who makes a single cutting for the dead [Lev. 19:28] is liable. [If] he made a single cutting on account of five different corpses, or five cuttings on account of one corpse, he is liable for each and every one of them. For [cutting off the hair of] the head, he is liable on two counts, one for each side of the head. For cutting off the beard, he is liable on two counts for one side, two counts for the other side, and one count for the lower part. R. Eliezer says, “If he removed all of it at once,

mamzer The offspring of a man and woman who could not legally marry one another.

Netin A descendant of the Gibeonites, designated at Josh. 9:27 as Temple slaves. They have impaired status within the Israelite community (M. Qid. 4:1ff).

terefah Meat which is ruined in the process of ritual slaughter through some improper act of the slaughterer.

he is liable only on one count.” And he is liable only if he will remove it with a razor. R. Eliezer says, “Even if he removed it with pincers or with an adze, he is liable.”

3:6 He who tattoos his skin— [If] he made a mark but did not tattoo it in, tattooed it in but did not make a mark, he is not liable— unless he makes a mark and tattoos with ink or with eye paint or with anything which lasts. R. Simeon b. Judah says in the name of R. Simeon, “He is liable only if he will write the name [of a god], “as it is written, *Nor will you tattoo any marks on you, I am the Lord* (Lev. 19:28).”

3:7 A Nazirite who was drinking wine all day long is liable on only one count. [If] they said to him, “Don’t drink, don’t drink!” yet he continued to drink, he is liable on each count.

3:8 [If a Nazirite] was contracting corpse uncleanness all day long, he is liable on only one count. [If] they said to him, “Do not contract corpse uncleanness! Do not contract corpse uncleanness!” yet he continued to contract corpse uncleanness, he is liable on each count. [If] he was shaving himself all day long, he is liable on only one count. [If] they said to him, “Don’t shave! don’t shave!” yet he continued to shave, he is liable on each count. If someone was wearing a garment of *Diverse kinds* (Lev. 19:19, Dt. 22:11) all day long, he is liable on only one count. [If] they said to him, “Don’t put it on don’t put it on!” yet he took it off and then put it on, he is liable on each count.

3:9 There is one who ploughs a single furrow and is liable on eight counts of violating a negative commandment: [specifically, it is] he who (1) ploughs with an ox and an ass [Dt. 22: 10], which are (2, (3) both Holy Things, in the case of (4) [ploughing] Mixed Seeds in a vineyard [Dt. 22:9], (5) in the Seventh Year [Lev. 25:4], (6) on a festival [Lev. 23:7] and who was both a (7) priest [Lev. 21:1] and (8) a Nazirite [Num. 6:6] [ploughing] in a graveyard. Hananiah b. Hakhinai says, “Also: He is [ploughing while] wearing a garment of *Diverse kinds*” [Lev. 19:19, Dt. 22:11]. They said to him, “This is not within the same class.” He said to them, “Also the Nazir [B8] is not within the same class [as the other transgressions].”^a

Nazirite One who has taken a vow neither to cut his hair, drink wine, nor contract corpse uncleanness (Num. 6:1–27).
Diverse Heterogeneous plants or animals. These may not be joined together through being planted in the same field, harnessed together, or crossbred (Lev. 19:19, Dt. 22:9–11).

^aNeusner, J. (1988). *The Mishnah : A new translation* (616). New Haven, CT: Yale University Press. p 616