

# MORDECHAI 110—112

## MORDECHAI 14:17—21

BESB	GREEK TEXT
Mar 14:17 And when [the first] evening [of the 14 <sup>th</sup> of Nisan] came, he (Yeshua) arrived with the twelve (talmidim).	<sup>17</sup> Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα
Mar 14:18 And as (they) reclined and ate, Yeshua said amen ve amen one of you will betray <sup>a</sup> me (hand me over), and he is eating with me.	<sup>18</sup> καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ
Mar 14:19 And they began to grieve and asked him one after the other, is it me? (It's not me?)	<sup>19</sup> οἱ δὲ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς καθ' εἷς Μήτι ἐγώ καὶ ἄλλος, μήτι ἐγώ;
Mar 14:20 And answering, he (Yeshua) said to them [it is] one of the twelve who is dipping with me in the [same] dish.	<sup>20</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Εἷς ἐκ τῶν δώδεκα ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον
Mar 14:21 Because the son of man [has to] go away as (it is [written] in) the Scriptures (Tanakh) concerning him, but woe to that man by which the son of man is betrayed. It would have been more beneficial for him not to have been born.	<sup>21</sup> ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος

### DELITZSCH HEBREW TRANSLATION

<sup>17</sup> וַיְהִי בָעֶרֶב וַיָּבֹא עִם־שְׁנַיִם הָעֶשְׂרִים: <sup>18</sup> וַיִּסְבּוּ וַיֵּאָכְלוּ וַיֹּאמֶר יֵשׁוּעַ אָמֵן אָמֵן אֲמַר אֲנִי לְכֶם אֶחָד מִכֶּם יִמְסְרֵנִי וְהוּא אֲכַל אֶתִּי: <sup>19</sup> וַיַּחֲלוּ לְהִתְעַצֵּב וַיֹּאמְרוּ אֵלָיו זֶה אַחֵר זֶה הִכִּי אֲנִי הוּא: <sup>20</sup> וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם אֶחָד מִשְׁנַיִם הָעֶשְׂרִים הוּא הִטְבֵּל עִמִּי בִקְעָרָה: <sup>21</sup> הֲנִי בְּיָדֶיךָ הַלֵּךְ יֵלֵךְ בְּכַתּוּב עָלָיו אֲבָל אֲוִי לְאִישׁ הַהוּא אֲשֶׁר עַל־יָדוֹ יִמְסַר בְּיַד־הָאָדָם טוֹב לְאִישׁ הַהוּא שְׁלֹא נוֹלָד:

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<sup>a</sup> Spoken of persons delivered over with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). The complete word study dictionary : New Testament (G3860). Chattanooga, TN: AMG Publishers.

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## INTRODUCTION

**T**his week's pericope of Mordechai (Mark) causes us to ask several questions. Seeing the betrayal of the master, forces us to look at the virtues and depravity of man. The words Psalm of 41:10<sup>a</sup> "***My ally in whom I trusted, even he who shares my bread, has been utterly false to me***" allows us to see the negative side of a man's relationship to his "friends." Marcus believes that the "act of treachery is an act of Divine providence and human sinfulness."<sup>b</sup> Likewise, this week's Torah portion sets the tone for the weekly pericope of Mordechai (Mark). The repetitive statement concerning the observance of mitzvot stands out in the Torah portion as Moshe repetitively admonished the Bne Yisrael to keep the "statutes and judgments."<sup>c</sup> The phrase statute is "chok" singular and "chukkim" in the plural. These mitzvot are the most complex of all the mitzvot. This is because they are supra rational. In my humble opinion, the "judgments" (Heb. mishpatim) relate to the Oral Torah and Mesorah.

*Will the master teach about the Chukkim and Mishpatim in relation to men of virtue and men of treachery?*

I also find it to be Divine providence that we have the Mishnah Abot so closely aligned with the themes of the Torah and the pericope of Mordechai.

## MAN AND MITZVAH

14:17

**AND WHEN [THE FIRST] EVENING [OF THE 14TH OF NISAN] CAME, HE (YESHUA) ARRIVED WITH THE TWELVE (TALMIDIM).**

At present, we are taking a Mishnah Torah (Yad Chazaqah)<sup>d</sup> class with his Honor Rosh Paqid Hillel ben David. He has taught us, from the sayings of the Sages that the Hebrew word "mitzvah" is rooted in the idea of connection. In other words, the mitzvot are a way of connecting with G-d. Following the mitzvot leads the man of righteousness down a path of righteousness as ordered by the L-rd. In the present verse, we see Yeshua and his talmidim observing the mitzvah of keeping Pesach.

Therefore, we have a Nazarean Mitzvah implied by the actions of the master. Here the implied mitzvah of the Nazarean Codicil is ...

<sup>a</sup> Psa. 41:9 in a Christian published Bible

<sup>b</sup> Marcus, J. (1992). *The Way of the Lord, Christological Exegesis of the Old Testament in the Gospel of Mark*. Louisville KY: Westminster/ John Knox Press. p. 178

<sup>c</sup> Cf. D'varim 4:1, 5, 6, 8, 14, 40

<sup>d</sup> The work "Yad Chazaqah" was prophesied by Hakham Tsefet 1 Pe. 5:6. However, I find it interesting that this phrase is found in our Torah Seder this week. While I find it interesting, I do not find it odd. This week's Torah Seder is replete with the idea of observance of the mitzvot as noted above.

1. The Festival of Hag Hamatzah (Pesach) is a holy convocation<sup>a</sup>

By further implication, the master teaches us that man must keep the mitzvot and that it is the depravity of man, which keeps him from keeping those mitzvot and connecting with G-d.

*Judas was cursed by his own freely willed choice. God did not make a mistake in giving Judas life but brought to judgment the evil that Judas own will acquired by his own choice (Origen, John of Damascus).*<sup>b</sup>

Here I would also note the magnanimity of Yeshua's compassion and discretion in dealing with Yehudah Ish Keriyoth, the betrayer.<sup>c</sup> Yeshua does not openly tell us who the betrayer is. However, he does reveal who he is through implication. John Bowman notes "The Marcan account is more restrained and more effective."<sup>d</sup> In such a case, Yeshua has followed the example of his mentor Hillel who taught him to be a talmid of Aaron, loving peace.<sup>e</sup>

## **AMEN VE AMEN ONE OF YOU WILL BETRAY<sup>f</sup> ME**

**14:18B**

The doubting Thomas, Craig Evans,<sup>g</sup> in agreeance with the Tübingen School of thought<sup>h</sup> tells us that someone (one of Yeshua's Jerusalem friends) told Yeshua that one of his talmidim had been conspiring with the Kohen Gadol and the Tz'dukim. According to Evans, the master had no intuitive or prophetic abilities. His "knowledge" of these facts was "derived from various friendly sources."<sup>i</sup> The absurdity of the claim takes little logic to refute. Yehuda Ish Keriyoth most certainly would not have publicized his intent nor would have the Kohanim. Mr. Evan's words are too irrational to accept. Interestingly enough Evans changes his tune to suggest that Mark is emphasizing Yeshua's predictive (prophetic) abilities. Mr. Evans needs to make up his mind.

## **MAH NISH'TANAH**

**14:18**

**AND AS (THEY) RECLINED AND ATE, YESHUA SAID AMEN VE AMEN ONE OF YOU WILL BETRAY<sup>j</sup> ME (HAND ME OVER), AND HE IS EATING WITH ME.**

Sheb'chol haleilot anu och'lin, bein yoshu'vin m'subin, halailah kulanu m'subin? "On all other nights, we eat in an upright position or reclining, while on this night we eat only reclining."

Here I note that the Nazarean Codicil implies another mitzvah.

1. To recline while eating the Passover<sup>a</sup>

<sup>a</sup> Mar. 14:17—25 (Lev 23:2, 4-9) Luk. 2:41, 1 Cor. 5:6—8, Acts (II Lukas) 12:3—17

<sup>b</sup> Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark*. Downers Grove, IL: Inter Varsity Press. p. 193

<sup>c</sup> I will deal with Yehuda Ish Keriyoth as the "betrayer" below

<sup>d</sup> Bowman, J. (1965). *The Gospel of Mark, The New Christian Jewish Passover Haggadah*. Leiden E.J. Brill. p.262

<sup>e</sup> Cf. m. Abot 1:12

<sup>f</sup> Spoken of persons "delivered over" with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). *The complete word study dictionary: New Testament (G3860)*. Chattanooga, TN: AMG Publishers.

<sup>g</sup> Evans, C. (2001). *Word Biblical Commentary, Vol. 34b: Mark 8:27-16:20*. Nashville, Tennessee: Thomas Nelson Publishers. p. 375

<sup>h</sup> This school of thought basically rejects any Divine element of Scripture.

<sup>i</sup> Ibid

<sup>j</sup> Spoken of persons delivered over with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). *The complete word study dictionary: New Testament (G3860)*. Chattanooga, TN: AMG Publishers.

The question asked by the “simple son” notes that the Pesach Seder is a night of reclining like Kings. Here in our present pericope of Mordechai the master demonstrates that this was a very ancient practice as well as being the correct practice.

Here I note that Hakham Tsefet has intentionally inserted this small piece of information for halakhic purposes. Since we have a “Mesorah” rather than a “Gospel”, we have halakhic training that is the practice of the master, which we are to follow.

## TO GRIEVE

14:19

**AND THEY BEGAN TO GRIEVE AND ASKED HIM ONE AFTER THE OTHER, IS IT ME? (IT'S NOT ME?)**

Mark only uses this word twice in his Mesorah.<sup>b</sup> On both occasions, the term denotes those who **fail** Yeshua.<sup>c</sup> The first occasion is the young property owner<sup>d</sup> who has trouble with Yeshua's charge to sell everything and follow him.

Here the talmidim are “grieved” at the possibility of **failing** the master. As stated above this forces every talmid to look internally as one who must search the house for chametz.<sup>e</sup>

## CLUMSY GREEK? OR MISHNAIC HEBREW?

14:19B

**ONE AFTER THE OTHER, IS IT ME? (IT'S NOT ME?)**

The Greek text here is awkward<sup>f</sup> as it tries to master the Hebraic origin of the text. Here again the Greek text yields to the understanding that the original language was Mishnaic Hebrew.<sup>g</sup> Scholars have suggested that the difficulty is not in the language but in the author, who they suggest is not very educated or not versed in Greek. Please note that regardless of how we interpret the idea that Mordechai is writing this book we **MUST** realize that Hakham Tsefet is the real author behind the text. However, I will here suggest that Mordechai, the sofer and talmid of Hakham Tsefet was no dummy either. When we realize that Yeshua, the prophetic “son of man” knew that he was establishing a Mesorah for his talmidim, we must believe that

<sup>a</sup> Mar. 14:18 It should be noted that the Mishnah Pesachim 10:1 makes note that even the poorest Israelite should not eat until he reclines at his table.

<sup>b</sup> Cf. 10:22, 14:19

<sup>c</sup> Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 423

<sup>d</sup> Cf. Mordechai 10:17-22, Pericope 94

<sup>e</sup> Leaven

<sup>f</sup> Evans, C. (2001). *Word Biblical Commentary, Vol. 34b: Mark 8:27-16:20*. Nashville, Tennessee: Thomas Nelson Publishers. p. 376, France, R. (2002). *The New International Greek Testament Commentary, The Gospel of Mark*. Grand Rapids MI: Wm. B. Eerdmans Publishing Co. p. 566

<sup>g</sup> Papias of Hierapolis, reported to have been one of the earliest witnesses of the “gospels,” tells us that Matthew wrote his “Gospel” in the “Hebrew dialect” (Ματθαῖος μὲν οὖν Ἑβραϊδί διαλέκτῳ τὰ λόγια, “Hebrew dialect”) by extension, I suggest all the “Gospels” were written in Mishnaic Hebrew – literally the whole Nazarean Codicil. That Papias speaks of the “Hebrew dialect” troubles scholars in that he should have said in the “Hebrew Tongue.” Scholars then retreat to the idea that Papias may have intended Aramaic or another dialect of Hebrew i.e. Mishnaic Hebrew. Likewise, M Segal tells us that Mishnaic Hebrew began to be used in Eretz Yisrael in 400 — 300 B.C.E Segal, M. (2001). *A Grammar of Mishnaic Hebrew*. Eugene, OR: Wipf and Stock Publishers. p. 2

[http://en.wikipedia.org/wiki/Papias\\_of\\_Hierapolis](http://en.wikipedia.org/wiki/Papias_of_Hierapolis) According to this article Papias was one of the first to perpetuate the idea that there would be a millennial reign of Messiah upon the earth. Reading the materials attributed to Papias by Eusebius and Irenaeus one gets the idea that Papias had a propensity to interpret from P'shat.

Yeshua sought capable men of great intellect for the transmission of his Mesorah. Here I would further surmise that Hakham Tsefet was chief in ability and understanding of the Torah. C. Black<sup>a</sup> tells us that Mordechai accompanied Hakham Shaul on his missionary journey<sup>b</sup> to the gentiles as a catechist. “His occupation was to see that the converts really knew who and what the Apostles were talking about.”<sup>c</sup> While concurring with Black I interpret things just a little bit differently. I agree that Mordechai was the teacher “catechist,” training new converts. However, I would further suggest that Mordechai taught them the “Mishnah of Mordechai” or the “Mishnaic Import of the Teachings of the School of Hakham Tsefet.” I would further opine here, that the materials that we are speaking about<sup>d</sup> were the materials he used to catechize his converts and students. Of course, this would mean that these documents were already in existence. This would refute the idea that these documents were written in the middle sixties of the first century of the Common Era. I propose that the materials of the “Mishnaic import of the Teachings of the School of Hakham Tsefet” was written before 41 C.E.<sup>e</sup> While other scholars tend to push the “Gospel of Mark,” to the early/middle part of the second century, Eusebius records Papias<sup>f</sup> of Hierapolis, vindicating the “Gospel of Mark” the “Mishnaic import of the Teachings of the School of Hakham Tsefet” as authentic.<sup>g</sup> However, Papias seems to need to authenticate the “Gospel” of Mark as author, prove the veracity of content and establish that the “Gospel” was written in the correct in order. Papias’ writings, *Interpretations of the Sayings of the Lord* were written in the first third of the second century.<sup>h</sup> This would mean that the understanding of the original Mishnaic Hebrew text was lost, and that the understanding of the Mesorah had also been lost by this time. As such, this points to the fact that the calamity of the Nazarean faith occurred sometime immediately following 70 C.E. My thesis, concurring with His Eminence Rabbi Dr. Yoseph ben Haggai is that Nazarean Judaism retreated to Orthodox Judaism and related circles while still believing in Yeshua as Messiah immediately following 70 C.E.

## ELLUL OR ADAR

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### **AND ASKED HIM ONE AFTER THE OTHER, IS IT ME? (IT’S NOT ME?)**

The text of our pericope suggests that we are either in the month of Ellul or Adar.<sup>i</sup> This is because Yeshua forces his talmidim to do introspection. The month of Ellul tells one to search his inner being for false motives. This lesson is evident in the present pericope. However, the month of Adar has a parallel message. The house of the Jew is turned “upside down,” so to speak in a search for Chametz in order to keep the seven-day festival of Hag HaMatzot.

Origen suggests that each of Yeshua taught each of his talmidim to introspect.<sup>j</sup> As noted above, Yeshua uses discretion in revealing the betrayer. This causes all the talmidim to introspect and question their interior motive. However, introspection demands a standard by which we judge ourselves. Again, the Torah Seder is

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<sup>a</sup> Black, C. C. (2001). *mark, Images of an Apostolic Interpreter*. Minneapolis: Fortress Press. p. 2

<sup>b</sup> Here I believe that the missionary journeys of Hakham Shaul were pre 49 C.E.

<sup>c</sup> Ibid

<sup>d</sup> Mark, 1, 2 Peter and Jude

<sup>e</sup> This is in agreement with James Crossley who suggests no later than 40 C.E with the purposed date between 36 —40 C.E. Crossley, J. G. (2004). *The Date of Mark's Gospel; Insight from the Law in Earliest Christianity*. New York : T&T Clark International

<sup>f</sup> HE 3.34-39 Papias 60 —135 C.E.

<sup>g</sup> Crossley, J. G. (2004). *The Date of Mark's Gospel; Insight from the Law in Earliest Christianity*. New York : T&T Clark International. pp. 12-13

<sup>h</sup> [http://en.wikipedia.org/wiki/Papias\\_of\\_Hierapolis](http://en.wikipedia.org/wiki/Papias_of_Hierapolis) Suggested dates for his writings tell us that he may have written as early as 110 C.E and probably no later than 130 C.E.

<sup>i</sup> The reason for either month relies on the Bi-modality of the Torah and Nazarean Codicil.

<sup>j</sup> Oden, T. C., & Hall, C. A. (1998). *Ancient Christian Commentary on Scripture, New Testament II Mark*. Downers Grove, IL: InterVarsity Press. p. 193

replete with Moshe's commands to keep the mitzvot. Therefore, the mitzvot serve as a means for introspection. Yeshua's statement at this place in the Pesach Seder serves to heighten the tension and drives the idea of introspection deep within the talmidim.

## KARPAS/HAROSET

14:20

**AND ANSWERING, HE (YESHUA) SAID TO THEM [IT IS] ONE OF THE TWELVE WHO IS DIPPING WITH ME IN THE [SAME] DISH.**

Here I have translated the final words of the verse “the [same] bowl.” Three of the Greek variants include the word “same.”<sup>a</sup> Thus, the **implication**<sup>b</sup> is that Yehudah Ish Keriyoth is dipping in the same bowl as Yeshua. Undoubtedly, this limited the possible traitor to Yehuda Ish Keriyoth. I suggest that the seating arrangement allowed Yeshua and Yehuda to dip from the same bowl or dish. Exactly who all had access to the same dish is speculation. However, it would appear from the text that Yeshua is implicating Yehuda Ish Keriyoth. However, Ezra Gould suggests that Hakham Tsefet is not as interested in implicating Yehuda Ish Keriyoth, so much as pointing out the act of treachery against the master.<sup>c</sup> If this were the case, it would easily match the theme of introspection requisite at this time of year. It would also suggest that the search for chametz, in the home of the observant Jews which starts just after the Purim and lasts until Hag hamatzot.



## CONCLUSION

14:21

## MIDDAH K'NEGED MIDDAH...

Moshe entreated the L-rd to allow him to enter Eretz Yisrael. While the L-RD did not allow Moshe to enter Eretz Yisrael, Moshe was a man of virtue, who modeled virtue for all men. Moshe led many men to righteousness, as does Yeshua. However, as our Mishnah says, **he who leads the many to sin, to him will**

<sup>a</sup> Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 424

<sup>b</sup> While others retreat to the other accounts of the Passover, I base my argument on contiguity and grammar. While I realize that, each of the talmidim **flees** from and **fails** Yeshua, Edwards misses the point with regard to the text's idea of “**betrayal**.” the Greek text tells us that Yehuda Ish Keriyoth “**handed (Yeshua) over**” to the High Priests and their soferim. This word has been translated “betrayal” by implication. As noted above, the word **παράδιδωμι** is spoken of persons “**delivered over**” with evil intent to the power or authority of others as to magistrates for trial or condemnation, Zodhiates, S. (2000, c1992, c1993). The complete word study dictionary: New Testament (G3860). Chattanooga, TN: AMG Publishers. However, the word suffers because Yeshua is “betrayed” only by the **handing over** to the pseudo-authorities who with their kangaroo court condemn him to death. Therefore, I respectfully disagree with Edwards's assumption that the rest of the eleven talmidim “**betray**” Yeshua based on the hermeneutic of contiguity and P'shat and grammar. Neither the Greek **παράδιδωμι** nor the Hebrew parallel **יָרַד** suggests that “all” of the talmidim “betrayed” Yeshua **in the manner as Yehuda Ish Keriyoth**. Therefore, I believe that Yeshua is clearly implicating Yehuda is Keriyoth. Cf. Edwards, J. (2002). *The Gospel according to Mark*. Grand Rapids Michigan: William B. Eerdmans Publishing Co., Apollos. p. 424. Joel Marcus intimates that the term **παράδιδωμι** is to be translated “**will turn me over**” and is used in the LXX to mean “delivery to death” by an enemy. The phrase can also be related to a “righteous sufferer” as is the case in Psalms 41. In the case of Psalm 41 the “righteous sufferer” is “handed over” to his enemies. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary*. Yale University. p. 950

<sup>c</sup> Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 262

**be given no means for repentance/returning.**<sup>a</sup> Such was the case of Yehuda Ish Keriyoth. Like Jereboam, Yehuda Ish Keriyoth placed a “stumbling block” before the blind.

When the Bne Yisrael failed to allow the land to lay fallow in the shimitah year, G-d enacted “middah k'neged middah” a punishment matching the misdeed. Jeroboam’s punishment was “middah k'neged middah” a punishment which matched his crime. In similar manor, we can see that Yehudah Is Keriyoth’s punish matched his crime.

Yeshua the prophetic “son of man,” accepts Yehuda’s treachery as a part of his destiny<sup>b</sup> in accordance with the writings of the Tanakh. However, the pronouncement of the oath and “woe” serves as a caveat that should Yehuda Ish Keriyoth proceed with his plan. The Rabbis of the Gemara in their discussion on the Messiah tell us “all the prophets prophesied of the days of Messiah.”<sup>c</sup> While I realize that we look forward to the “days of Messiah,” I also believe that Yeshua knew that Moshe and the Prophets accurately depicted his life, death and resurrection in the Tanakh, just as it was ordained in the will of G-d. This is because Yeshua was truly a Torah Scholar and Hakham. The sublime theme of the Torah portion this week’s speaks of those who are faithful to Torah study. There is also an allusion to the study of the Mishneh Torah (Yad Chazaqah) in our present Torah Seder.

Hakham Tsefet is perfectly aware of all the nuances found in the Torah and related writings. His intention is to demonstrate that Yeshua, like Moshe was a man of virtue. His failure to directly mention the traitor among the talmidim tells us that every man MUST introspect to be assured that his motives are pure, like Matzah. Here Hakham Tsefet plays on the bi-modality of the Torah readings weaving that same bi-modality into the Mishnah of Mark.



I know my work and my limited understanding, a man who does not know how to understand words of understanding.

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

## CONNECTIONS TO TORAH READINGS

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### TORAH SEDER

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Verbally the Torah and Mordechai are connected through the word “eat” (D’varim 4:28 Mark 14:18)

Thematically the idea of grief connects Moshe with the Talmidim (D’varim 3 Mark 14:19)

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<sup>a</sup> m. Abot 5:16

<sup>b</sup> Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark*. London: A & C Black Publishers Ltd. p. 336

<sup>c</sup> Neusner, J. (2005). *The Babylonian Talmud, A Translation and Commentary* (Vol. 16 Sanherdin). Peabody , MA: Hendrickson Publisher. p. 529 b. Sanhedrin 99a

## TEHILLIM

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Yeshua is a man of Torah Study – Mark 14:21 demonstrate his acquaintance with the Scriptures. “**Because the son of man [has to] go away as (it is [written] in) the Scriptures (Tanakh) concerning him.**” The Psalmist 110:1 (in the targum) tells us “**The LORD spoke by His decree to give me the dominion in exchange for sitting in study of Torah. "Wait at my right hand until I make your enemies a prop for your feet."**”

## ASHLAMATAH

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Yeshu'yahu is connected with Mordechai through 33:14 “Sinners in Zion were afraid; trembling seized the flatterers, 'Who will stand up for us against a consuming fire? Who will stand up for us against the everlasting fires?’” Mark 14:19-21

## SPECIAL ASHLAMATAH

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Yeshu'yahu 63:1 (Targum) **Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.** Relates to Mark 14:21

## MITZVOT IMPLIED BY THE NAZAREAN CODICIL<sup>a</sup>

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I have included this section because of noticing the Nazarean mitzvot that correspond with the Torah. The following mitzvot are implied. Their implication is the result of existence in Torah and observed in the Nazarean Codicil by the master of his talmidim.

1. A Hakham (Rabbi - Paqid) should celebrate Pesach with his talmidim if possible<sup>b</sup>
2. Keep the Feast of Pesach and Hag Hamatzot<sup>c</sup>
3. The Festival of Hag Hamatzah (Pesach) is a holy convocation<sup>d</sup>
4. To recline while eating the Passover<sup>e</sup>
5. By contiguity in the Mishnah, (m. Pesachim 10:1) I would suggest that it is required to drink four cups of wine at the Pesach Seder. And that Pesach like all Sabbaths is set apart by wine (Kiddish).
6. To dip ceremonial foods while eating<sup>f</sup>
7. By extension, we would the hermeneutic of **Kelal u-Peraṭ and Peraṭ u-kelal** draw the conclusion that Yeshua's talmidim should keep the mitzvot (613)

## QUESTIONS OR REFLECTION

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1. What mitzvot are implied by this present pericope of Mordechai?
2. How does the hermeneutic principle of “corral hermeneutics” teach us that Yeshua's talmidim are to be Torah observant keeping the 613?

<sup>a</sup> Please note that I am referring to halahkot inferred only by the present text. This may relate to other halahkot but I will address these inferences when the text demands such attention. When other texts mirror or explicate the present text they will be added as noted below. The present halahkot are inferred by their presence in the Nazarean Codicil as well as Yeshua's observance of them.

<sup>b</sup> Mar. 14:17—25

<sup>c</sup> Mar. 14:17—25 (Lev 23:2, 4-9) Luk. 2:41, 1 Cor. 5:6—8, Acts (II Lukas) 12:3—17

<sup>d</sup> Ibid

<sup>e</sup> Mar. 14:18

<sup>f</sup> Ibid 14:20

3. What is it that keeps man (the followers of the Master) from keeping the mitzvot?
4. Why does Hakham Tsefet allude to the Mah Nish'tanah?
5. Yeshua's mention of "dipping" is a reference to which part or parts of the Pesach Seder?
6. In your own words, how does the principle of "middah k'neged middah" relate to the crime of Yehuda Ish Keriyoth "handing Yeshua over" match his punishment?
7. Why is the Greek text often so "awkward" in trying to describe the events of the Nazarean Codicil?