

MORDECHAI'S PERICOPE #93

MORDECHAI 10:13-16

BESB

13 And [they] brought to him young boys that he might influence them [kindle a desire to learn Torah and halakha], but [Yeshua's] talmidim censured who was brought.

14 But Yeshua seeing (what they were doing) became indignant, and he said permit the young boys to come to me, and do not prevent (them from coming to me) for the government of God is like this.

15 Amen ve amen, I say to you unless you receive the government of God as [these] young [bar mitzvah] boys [you] will not enter into [the government of God].

16 And he embracing them and placing his hands on them blessed [them]. [May God make you like Efrayim and Menashe and watch over you. May Adonai shine His countenance for you and be gracious to you. May Adonai be forbearing towards you and give you peace.] (Number 6:23-24).

Greek

13 Καὶ προσέφερον αὐτῷ παιδία ἵνα ἄψηται· αὐτῶν οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν

14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτὰ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ

15 ἀμὴν λέγω ὑμῖν ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν

16 καὶ ἐναγκαλισάμενος αὐτὰ τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ ἠυλόγει αὐτὰ,

DELITZSCH HEBREW TRANSLATIONⁱ

וַיְבִיאוּ אֵלָיו יְלָדִים לְמַעַן יַגַּע בָּהֶם וַיִּגְעְרוּ הַתַּלְמִידִים בְּמַבְיְאִים אֹתָם: ¹⁴ וַיֵּרָא יֵשׁוּעַ וַיֵּרַע לוֹ וַיֹּאמֶר
אֲלֵיהֶם הַנִּיחוּ לַיְלָדִים לָבוֹא אֵלַי וְאַל־תִּמְנְעוּם כִּי לְאַלְהַ מַלְכוּת הָאֱלֹהִים: ¹⁵ אָמֵן אָמַר אָנִי לָכֶם כֹּל
אֲשֶׁר־לֹא יִקְבַּל אֶת־מַלְכוּת הָאֱלֹהִים כִּי־לֹד לֹא־יָבֵא בָּהּ: ¹⁶ וַיַּחְבְּקֵם וַיִּשֶׁת יָדָיו עֲלֵיהֶם וַיְבָרְכֵם:

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INTRODUCTION

The narrative presented by Hakham Tsefet continues from the previous pericope. (Mordechai 10:1-12) This week it seems very evident that Hakham Tsefet was very in tune with the Torah Seder and its associated readings. Hakham Tsefet notices the nuances of these texts in a most profound way.

SETTING

Mordechai 1:10 And in the house, his talmidim asked him again about the [answer he gave]. ¹¹ And I say, if a man divorces a woman [without a Get] and he marry another [woman] he commits adultery against her. ¹² and if she divorces her husband [without a Get] and marry another [man] she commits adultery.

From our previous pericope we see that the Talmidim were present with Yeshua “In the house.” Now people have come seeking a blessing from him on Shabbat. In translating these passages, the evident setting was that of Shabbat. Perhaps the men has gone to the Esnoga and returned to the house. With them came a group of men and young boys (bar mitzvah age or near bar mitzvah age). Now the accompanying men want Yeshua to bless the young boys as is typical of a Friday night.

YESHUA A MAN OF GREAT HONOR

Mordechai 10:13 And [they] brought to him young boys that he might influence them [kindle a desire to learn Torah and halakha], but [Yeshua’s] talmidim censured who was brought.

Καὶ προσέφερον αὐτῷ παῖδια - and [they] brought to him young boys...

I have translated young boys by means of context. The context of those needing a blessing per se is that of young bar mitzvah age boys as mentioned above. This does not mean that Yeshua would not have blessed young girls. Or, for that matter, blessed boys that were not in pursuant of bar mitzvah. The context of blessing and laying on of hands given the whole purpose of his visit is therefore boys. We must maintain the continuity with the previous pericope where Yeshua as a Great Torah Scholar is sought for his halakhic decisions.

THREE – FOUR CAMPS

Hakham Tsefet connects with the Torah Seder Numbers chapter 5.

Numbers 5:1 *And the LORD spoke unto Moses, saying, ² Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: ³ Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. ⁴ And the children of Israel did so, and put them out without the camp: as the LORD spoke unto Moses, so did the children of Israel.*

1. The camp of the *Shechinah*
2. The camp of the Levites
3. The camp of Yisrael
4. The camp of the unclean.

The fourth “camp” was not actually a camp. This camp was outside of the camp of Yisrael. Here the people were *karet*, cut off. The verb used in Numbers 5 is שָׁלַח *shalach*, which means to send. In this case, the leper is “**sent**” from the camps. Being outside the “camp” meant being outside the environment of G-d or outside the environment of holiness, “cut off”. Each of the camps of Yisrael contained a certain level of holiness. These “levels” increased as you moved towards the center of the camp. Rashi’s comments to verse 18 of B’Midbar 4 shed light on the spiritual implications of what the Talmidim were doing.

“18 Do not cause... to be cut off Do not cause them to die.”

Rashi interprets the Hebrew text literally to mean death rather than just “cut off.” The implications of the text could have meant do not separate the Kohathites from the tribe of Levi. Nevertheless, Rashi saw that being “**cut off**” was death. By implication the Talmidim of Yeshua were choosing who would live and die among the young boys. Regardless of the literal intent the spiritual livelihood of these bar mitzvah age boys was being judged by Yeshua’ Talmidim.

Simple logic says, the way of Torah is the way of life. The way without the Torah is death. Those who do not have the Torah do not have life. They are like walking zombies. They exist most likely for the sake of the righteous. They do not realize that they are dead. To deny someone a life of Torah is to put them to death. The view we have of those who are “sent away” in the Torah is replete with cases where those “sent out” laboriously try to re-enter the camp and regain their status of Holiness. To be separate from the presence of G-d is death. We need not discuss varied forms of punishment in the afterlife. To be alienated in any minute way is death.

The Talmidim wanted to “**send away**” the Am haEretz or those who they believed that were not suitable to interrelate with Yeshua. Perhaps they saw him as a man of such significance that they did not want him to mingle with the commoner and uneducated. On the other hand, they may have found some prodigy and been intimidated. The text indicates that the primary reason that the fathers brought their sons to Yeshua was to influence them to achieve the heights he had achieved. The Talmidim seem to be censuring them because they may not have had the desire to study Torah as Yeshua did. You might have heard the plea of the fathers for their sons in the background as they urged the Talmidim to allow the boys to be blessed by Yeshua. Those who needed Yeshua’ impartation and blessing were “**sent away**” by censure. It seems plausible that Yeshua had been teaching his talmidim the Torah from the same reading schedule we are presently reading. If this were the case, the talmidim would have understood the idea of holiness and separation.

Here I am forced to wonder, how many of these bar mitzvah age boys later became talmidim of Hakham Tsefet or possibly Hakham Shaul were from these boys.

Why did the Talmidim have this attitude?

If we remember the previous pericope, we will remember that another group of P’rushim confronted Yeshua. This group was most likely from the School of Shammai. Their strict view had been a point of conflict for decades. Perhaps the Talmidim felt like they were being too lenient in their halakhic interpretations. One thing we must point out is that they were still Talmidim. Now, they are still on the level of a Pakid/Talmid. Therefore, they were not yet able to make legal decisions without the supervision of the master.

Ready or Not

From reading tractate Sanhedrin, we can surmise that the process of moving between Pakid and Rabbis is arguably one of detail.

Sanhedrin 4:4 *And three rows of disciples of sages sit before them. Each and every one knows his place. [If] they found need to ordain [a disciple to serve on the court], they ordained one who was sitting in the first row. [Then] one who was sitting in the second row joins the first row, and one who was sitting in the third row moves up to the second row. And they select for themselves someone else from the crowd and set him in the third row. [The new disciple] did not take a seat in the place of the first party [who had now joined in the court] but in the place that was appropriate for him [at the end of the third row].*

The “disciple of the Sage” would be a Pakid to the particular Hakham. The details here would take some space to explain.

The front row was one of the scholars/Scribes. The only thing that prevented them from acting as a Shofet (Judge) was their Ordination. It should be noted that these “Pakidim” were not mere Pakidim. They were scholars by every right. They simply waited their opportunity to move into the position of a Shofet.

Perhaps Yeshua’ talmidim felt that they were qualified to judge cases. The reaction of Yeshua clearly tells us that they were not yet qualified to act as a Shofet in his Bet Din.

TALMID OF HILLEL

I must absolutely concur with His Eminence Yoseph ben Haggai and his statement.

He became indignant because they chose the stricter position rather than the lenient one as indicated by Numbers 5:2-4 and Zephaniah 3:17.

The words of Zephaniah are reminiscent of Yeshua hovering over these boys, crowding them into his arms to bless them. The imagery of the Esnoga mentioned by His Eminence is also found in the Tosefta tractate Arakhin 2.2.

T. Arakhin 2:2 *They did not say [the songs! with harp and lyre, but only a capella [M. Ar. 2:6D]. B. R. Eliezer b. Jacob says, "The tormenters of the Levites were the sons of the nobility of Jerusalem. They were in the women's courtyard. **Their heads popped up between the feet of the Levites,** "so as to add spice to the music [M. Ar. 2:6E—G]. "As it is said, And Jeshua with his sons and his kinsmen and Kadmiel and his sons, the sons of Judah, together took the oversight of the workmen in the house of God, along with the sons of Henadad and the Levites, their sons and kinsmen (Ezra 3:9)."*

Why did Yeshua take the more lenient view? To understand better why Yeshua conducts himself as he does we need to look at the character of Hillel, the Master of the P’rushim in that era. While volumes have been written about Hillel, the Elder he is often referred to as Hillel the Chesed.^a

Tosefta Sotah 13:3 *When the latter prophets died, that is, Haggai, Zechariah, and Malachi, then the Holy Spirit came to an end in Israel. But even so, they made them hear [Heavenly messages] through*

^a Adolph Buchler, Types of Jewish-Palestinian Piety from 70 B.C.E. To 70 C.E. Oxford University Press, 1922 See also Tosefta Sotah 13.3

an bat kol. M'SH S: Sages gathered together in the upper room of the house of Guria in Jericho, and a bat kol came forth and said to them, "There is a man among you who is worthy to receive the Holy Spirit, but his generation is unworthy of such an honor." They all set their eyes upon Hillel the elder. And when he died, they said about him, "Woe for the humble man, woe for the pious man, the disciple of Ezra."

Sotah 48b *When Haggai, Zechariah and Malachi died, the Holy Spirit^b departed from Israel; nevertheless they made use of the Bath Kol.^c On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a Bath Kol was granted to them from heaven which announced, 'There is in your midst one man who is deserving that the Shechinah should alight upon him, but his generation is unworthy of it'. They all looked at Hillel the elder; and when he died, they lamented over him, 'Alas, the pious man! Alas, the humble man! Disciple of Ezra!*

Here the Tosefta notes Hillel's humility and piety. His piety and humility superseded all the Sages of His generation.

However, I will make mention of one other thing that will be vital to our pericope. Hillel was not only humble and pious but he was a "talmid" of Ezra. What do the words "talmid of Ezra" mean? Hillel lived in an era when many of the mitzvot were forgotten. Yitzhak Buxbaum notes, from the Talmud that Ezra came to Eretz Yisrael when the Torah had been forgotten.^d Consequently, Yeshua' role as a talmid of Hillel was to restore the Torah. This is why Yeshua was sought as a Hakham for halakhic decisions.^e Furthermore, this is why the fathers wanted Yeshua to bless their sons and the sons wanted that blessing.

Sukkah 20a *For in ancient times when the Torah was forgotten from Israel, Ezra came up from Babylon and established it. [Some of] it was again forgotten and Hillel the Babylonian^f came up and established it.*

It is not my point here to notice that Hillel came from Babylon to Eretz Yisrael or to elaborate on his being a talmid of Ezra. At present, I only want to draw attention to the fact that Hillel was a humble chesed.

His piety and humility are exemplary throughout all the commentaries and observations of his life. The piety noted above in the two citing from Sotah demonstrates that Hillel was more humble than his peers were and they, during his life did not appreciate his brilliance. This is true of many great men. This was also said of Hillel's talmidim. One talmid in particular mentioned in Sotah was said to possess the same humility as Hillel.

Sotah 48b *On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a Bath Kol was granted to them from heaven which announced, 'There is in your midst one man who is deserving that the Shechinah should alight upon him, but his generation is unworthy of it. They all looked at Hillel the elder; and when he died, they lamented over him, 'Alas, the pious man! Alas, the humble man! Disciple of Ezra!' On another occasion they were sitting in an upper chamber in Jabneh; a Bath Kol was granted to them from heaven which announced, 'There is in your midst one*

^b Divine inspiration.

^c V. Gios.

^d Yitzhak Buxbaum, The Life and Teachings of Hillel, Jason Aaronson Inc 1973 pg. 223 See also Sukkot 20a

^e Mordechai (Mark) 10.1

^f Hillel hailed from Babylon

man who is deserving that the Shechinah should alight upon him, but his generation is unworthy of it. They all looked at Samuel the Little;g and when he died, they lamented over him, 'Alas, the humble man! Alas, the pious man! Disciple of Hillel!'

Undoubtedly, Hillel passed his great humility and piety on to his talmidim. This humility and meek character was a G-dly virtue that the School of Shammai took advantage of their meekness. In the year 20, B.C.E Shammai enacted eighteen middot.^h The controversy between the two Torah Giants is hard to resolve. Some sources suggest that Hillel and Shammai had no real arguments between themselves. However, the Jerusalem Talmud seems to present another perspective. Shammai's personal disdain (or might it have been envy?) for Hillel grew so intense that "A sword was planted in the House of Study and it was proclaimed, 'He who would enter, let him enter, but he who would depart, let him not depart!' And on that day Hillel sat submissive before Shammai's rulings, like one of the disciples, and it was as grievous to Israel as the day when the golden calf was made"ⁱ

Shabbat 17a *And another? When one vintages [grapes] for the vat [I.C., to manufacture wine], Shammai maintains: It is made fit (to become unclean); while Hillel ruled, It is not made fit.j Said Hillel to Shammai: Why must one vintage [grapes] in purity,k yet not gather [olives] in purity? If you provoke me, he replied, I will decree uncleanness in the case of olive gathering too. A sword was planted in the Beth Hamidrash and it was proclaimed, 'He who would enter, let him enter, but he who would depart, let him not depart!'* And on that day Hillel sat submissive before Shammai, like one of the disciples,m and it was as grievous to Israeln as the day when the [golden] calf was made. Now, Shammai and Hillel enacted [this measure], but they would not accept it from them; but their disciples cameo and enacted it, and it was accepted from them.p

An unspecified number of Hillel's students died on that day.^q I will not conjecture on any other details other than to demonstrate that Hillel's talmidim were meek and humble, often to the point of death.

Other stories illustrate the great piety and humility of Hillel. These stories tell us that regardless of the situation Hillel kept his temper and would not allow himself to become violent.^r These materials points out the character of Hillel imparted to his sons and talmidim.

^g A famous pupil of Hillel who died about a decade after the destruction of the second Temple.

^h Middot translates as "measures" however, the 18 "measures" were 18 rules that Shammai enacted primarily against the gentiles.

ⁱ TB Shabbat 17a; TJ Shabbat 1:4, 9a (1:8, 3c); Tosefta Shabbat 1:16. See also Lieberman, Tosefta ki-Feshutah, Shabbat, p. 15, for clarification of the statement in TB Shabbat, "On that day Hillel sat bent over [i.e., subservient] before Shammai," which implies that even in the days of Shammai and Hillel themselves, relations between them were difficult. This statement does not appear in the other sources. See Tosafot, Shabbat 14b, s.v. Veillu Shammai ve-Hillel; S. Lieberman, Yerushalmi ki-Feshuto, pp. 38, 52.

^j V. P. 45, nn. 1 and 4.

^k You maintain that grapes are fit to become defiled, and therefore must be vintaged into ritually clean baskets: why then do you not insist upon it when the olives are gathered too, for surely the same reasoning applies?

^l This was the practice when a vote was taken upon any question; Halevi, Doroth, I, 3, p. 585 n. 18.

^m I.e., the assembly voted against him-of course the actual expression is not to be understood literally.

ⁿ In view of the humility to which Hillel, who was the Nasi, had been subjected.

^o At the assembly in the house of Hananiah b. Hezekiah b. Garon.

^p Hence it is one of the eighteen measures.

^q Harvey Falk, Jesus the Pharisee, Wipf and Stock Publishers 1985, pg. 57

^r ARN-B 29, 30b

Abot 1:16 Rabban Gamaliel says, “Set up a master for yourself. “Avoid doubt. “Don’t tithe by too much guesswork.”

1:17 Simeon his son says, “All my life I grew up among the sages, and I found nothing better for a person [the body] than silence. “And not the learning is the main thing but the doing. “And whoever talks too much causes sin

1:18 Rabban Simeon b. Gamaliel says, “On three things does the world stand: “on justice, “on truth, “and on peace, “as it is said, Execute the judgment of truth and peace in your gates (Zech. 8:16).”

Here we hear from the sons of Hillel. Here Rabban Gamaliel, from the same period as the Nazarean Codicil appears to speak the same words of peace that his Grandfather did. Here we deduce that Rabban Gamaliel taught peace and leniency because his sons (and talmidim) promoted it. Likewise, we have his account in the book of Acts where he suggests an amiable solution to the talmidim of Yeshua and their proclaiming that Yeshua’s resurrection from the dead.

Act 5:34-39 ³⁴ Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; ³⁵ And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. ³⁶ For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. ³⁷ After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. ³⁸ And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: ³⁹ But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

I think I have reiterated my point. The School of Hillel, including sons and talmidim **ALL** are endowed with the same nature of peace, humility and piety. Consequently, Yeshua teaches the same kind of leniency that his Master taught.

Two weeks ago, I presented a thesis that Shimon ben Hillel was Yeshua’ Hakham.^s If this thesis proves to be true we should surmise that the character that Yeshua received was bestow by his Hakham. I have conjectured that Shimon ben Hillel and Shimon of Luke chapter 2 are the same individual. We have a glimpse of the humility of Shimon in Luke chapter 2. This apparent humility caused him to wait patiently until he saw the “Comforter of Yisrael.” If this thesis is proven we will see that Yeshua received the same humility, patience and peaceful attitude that Hillel had through Hillel’s Son Yeshua’ Hakham.

Luke 2:25 And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. ²⁶ And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. ²⁷ So he came by the Spirit into the temple.

Therefore, superficially, we can attribute the same mentality to Yeshua that Hillel possessed. Yeshua takes a more lenient view because he is a talmid of Shimon ben Hillel. I will also note that Hakham Shaul notes in Luke chapter 2 that Shimon ben Hillel was inspired by the Ruach

^s See my commentary to Mordechai 10:1-12

haKodesh. In reading Rabbi Yitzchok Magriso' material corresponding to our Torah Seder we see Proverbs 22:22 is related to the Levites.[†]

Proverbs 22:22 *Do not rob the poor because he is poor, Nor oppress the afflicted at the gate;*

If we apply this verse to the story in our Pericope of Mordechai, we might have seen the verse to suggest not keeping the poor from entering into the house with Yeshua to receive a blessing.

The Coming World

Bava Metzia 2:1 *[If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence. . . . what he has lost and what his master has lost, his own takes precedence. . . . what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come.** But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.*

How could these young boys be denied the influence that Yeshua would have on their life? When we study the above cited passage from the books of Acts^u we realize that Yeshua' effect was more far reaching than one could imagine. This set of passages suggests that the P'rushim (that associated with the School of Hillel) were very pro Yeshua.

While I am certain that the fathers who followed Yeshua to the house where he was staying wanted their boys to be blessed by Yeshua, I would also conjecture that the boys themselves also wanted this blessing. It is common for boy of this age to have a trait of hero worship. Therefore, these boys would certainly have wanted this blessing.

The Kingdom of G-d's Governance

Mordechai 10:15 *Amen ve amen, I say to you unless you receive the government of God as [these] young [bar mitzvah] boys [you] will not enter into [the government of God].*

Mordechai 1:14-15 *Now after Yochanan was arrested and put in prison, Yeshuah came into Galilee, proclaiming the good news (the Masorot – the Traditions) of the kingdom (governance) of G-d [through the Hakhamim and Bate Din as opposed to human kings],¹⁵. And saying, The [appointed period of] time is fulfilled (completed), and the kingdom (governance) of G-d [through Hakhamim and Bate Din] is at hand; repent (have a change of mind and return to Torah wisdom) and faithfully obey the Masorah (Traditions/Oral Law).^v*

Yeshua' mentor and Hakham, Shimon ben Hillel like his father before him was worthy of the Ruach haKodesh. We have accounts in the Nazarean Codicil which demonstrate similar instances in Yeshua' life. Therefore, like Shimon ben Hillel who waited for the "Comforter of Yisrael," Yeshua knows what will happen in the near future concerning the system of G-dly government, which will dominate Judaism for the centuries to come. Having noted that the boys

[†] Rabbi Yitzchok Magriso, The Torah Anthology: Vol. 13 - First Journeys (Me'am Lo'ez Series), Moznaim Pub Corp (June 1, 1983) pg 68

^u Act 5:34-39

^v Translated by His Eminence Yoseph ben Haggai.

themselves desired a blessing it seems that Yeshua knows that some of these young boys will be part of that government. Yeshua notes their strong desire to be a part of the Torah system. That same yoke will bless those who wish to receive the yoke of the Torah, for such is the Government of G-d.

Mordechai 10:16 And he embracing them and placing his hands on them blessed [them]. [May God make you like Efrayim and Menashe and watch over you. May Adonai shine His countenance for you and be gracious to you. May Adonai be forbearing towards you and give you peace.] (Number 6:23-24).

Surely, scholars will look for other possible scenarios given these circumstances. I would note that the thought of blessing young boys, girls and ones Wife at the onset of Shabbat is an age-old tradition. I could not imagine Yeshua saying anything else but this beautiful blessing at this most apropos time.

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

CONNECTIONS TO TORAH READINGS

Torah Seder

The opening passages of our present Torah Seder reads...

B’midbar4:17. The Lord spoke to Moses and Aaron saying: 18. Do not cause the tribe of the families of Kohath to be cut off from among the Levites. 19. Do this for them, so they should live and not die, when they approach the Holy of Holies. Aaron and his sons shall first come and appoint each man individually to his task and his load.

It is evident that Hakham Tsefet was moved to write his pericope by these first three verses.

1. He notes that to deny these young boys their right to be blessed is like being “cut off.”
2. Mimicking the literal translation and commentary of Rashi to deny these boys their right to a blessing by Yeshua is the equivalent of spiritual death.
3. Every individual has a task that only he can do, for this we need appointment and blessing.
4. Yeshua takes the lenient view of the School of Hillel. This same compassion is viewed in the opening passages “Do not cause the tribe of the families of Kohath to be cut off.”

The word Pakid occurs 13 times in this Torah Seder in one form or another. It is translated mostly as “number.” It also seems evident that Hakham Tsefet was playing with this thought to note that the Yeshua’ Pakidim were not yet ready to be Shofetim. (Judges) Furthermore, each man (Pakid) will be appointed a Judge (Rabbi/ Hakham) in the appropriate time.

B’midbar 5:1. The Lord spoke to Moses saying: 2. Command the children of Israel to banish from the camp all those afflicted with tzara'ath or with a male discharge, and all those unclean

through [contact with] the dead. 3. Both male and female you shall banish; you shall send them outside the camp, and they not defile their camps, in which I dwell among them.

Yeshua' Talmidim wanted to send away the father and young boys, most likely because they did not consider them worthy to interact with Yeshua.

Tehillim

The Psalmist in his few verses here speaks of the government of G-d. The Targum to verse 3 speaks of the song and a reward for their praise. This causes me to imagine that the young boys were blessed in Yeshua' arms under his Talit. The Talit is also an image of the Mishkan (House of G-d) v5. Furthermore, Yeshua, based on the previous pericope was in a house when the events transpired.

Ashlamatah

The Prophet speaks of being cut off v 7, 11 & 15. This connects to the statements I made above concerning being "sent away" and cut off. Verse 18 notes that they will be destroyed as noted above in relation to spiritual death.

V17&20 note the mercy of G-d in two ways.

v17 Salvation, which brings rejoicing and joy. The Targum suggests that this is the Shechinah in your midst. The Shechinah was most likely the means by which Yeshua spoke of the coming Government of G-d.

v20 speaks of gathering bringing to mind Yeshua gathering the young boys to himself to bless them.

MITZVOT

Torah Add	M#	Mitzvah	Oral Torah
B'midbar 5.2	362	The Precept of sending the ritually unclean out of the camp.	K're. 1 & Z'va.12, San. 9:6
B'midbar 5.3	363	The ritually unclean should not enter the Sanctuary.	Makkot, Tohorot, Nega'im
B'midbar 5.6-7		The Precept of Confession over sins	Yoma, BavaKama

Endnotes

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

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