
MORDECHAI 99

MORDECHAI 10:46-52

BESB

Mar 10:46 And they came into Yericho. And as he (Yeshua) and his Talmidim were leaving Yericho a considerable congregation [followed], Bartemee the “son of honour/beauty,” a blind [beggar], sat beside the road begging.

Mar 10:47 And hearing that it was Yeshua the Natzarean [Branch Davidic], he began to cry out and to say, Yeshua, son of David, have mercy on me!

Mar 10:48 And many rebuked him to silence him. But he cried out much the more, son of David, have mercy on me!

Mar 10:49 And Yeshua stopped, and called for him. And they called the blind man, saying to him, Be comforted, rise up, he (Yeshua) is calling you.

Mar 10:50 And casting aside his blanket, jumping up, he came to Yeshua.

Mar 10:51 And answering, Yeshua said to him, What do you want me to do for you? And the blind one said to him, My Rabbi (Hakham), that I may see again.

Mar 10:52 And Yeshua said to him, go the way [of the Torah], your faithful obedience [to the Torah] has healed you. And instantly he saw again, and followed Yeshua in the way [the Torah].

GREEK TEXT

46 Καὶ ἔρχονται εἰς Ἰεριχὼ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ υἱὸς Τιμαίου Βαρτιμαῖος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστὶν ἤρξατο κράζειν καὶ λέγειν ὁ υἱὸς Δαβὶδ Ἰησοῦ ἐλέησόν με

48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν Ἰὶὲ Δαβὶδ, ἐλέησόν με

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτόν Φωνηθῆναι· καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ Θάρσει ἔγειραι, φωνεῖ σε

50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν

51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς Τί θέλεις ποιήσω σοι ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ραββονί ἵνα ἀναβλέψω

52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ὑπαγε ἡ πίστις σου σέσωκέν σε καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ

DELITZSCH HEBREW TRANSLATION

46 וַיָּבֹאוּ יְרִיחוֹ וַיְהִי כַצֵּאתוֹ מִיְרִיחוֹ הוּא וְתַלְמִידָיו וְהַמִּזְמוֹן עִם רַב וְהִנֵּה בְרִטְיָמִי בֶן־טִימִי אִישׁ עוֹר יֹשֵׁב עַל־יַד הַדֶּרֶךְ

לְבַקֵּשׁ צְדָקָה: 47 וַיִּשְׁמַע כִּי הוּא יֵשׁוּעַ הַנָּצְרִי וַיַּחֲל לְצַעֵק וַיֹּאמֶר אָנָּה בֶן־דָּוִד יֵשׁוּעַ חַנּוּנִי:

48 וַיִּגְעֲרוּ־בּוֹ רַבִּים לְהַחֲשֹׁתוֹ וְהוּא הִרְבָּה עוֹד לְזַעֵק בֶּן־דָּוִד חַנּוּנִי: 49 וַיַּעֲמֵד יֵשׁוּעַ וַיֹּאמֶר קְרָאוּ־לּוֹ וַיִּקְרְאוּ לְעוֹר וַיֹּאמְרוּ

אֵלָיו חֲזַק קוּם קְרָא־לָךְ: 50 וַיִּשְׁלַךְ אֶת־שִׁמְלָתוֹ מֵעַלָּיו וַיִּקָּם וַיָּבֹא אֶל־יֵשׁוּעַ: 51 וַיַּעַן יֵשׁוּעַ וַיֹּאמֶר אֵלָיו מַה־תִּרְצֶה

שְׁאַעֶשֶׂה־לָּךְ וַיֹּאמֶר אֵלָיו הָעוֹר רְבוּנִי אֲשֶׁר אָרָאָה: 52 וַיֹּאמֶר יֵשׁוּעַ אֵלָיו לָךְ־לָךְ אָמוּנָתְךָ הוֹשִׁיעָה לָּךְ וּכְרָגַע נִפְקָחוּ

עֵינָיו וַיֵּלֶךְ אַחֲרַי יֵשׁוּעַ בְּדֶרֶךְ:

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INTRODUCTION

Yoma 35b

Our Rabbis taught: The poor, the rich, the sensual^a come before the [heavenly] court ...—They say to the poor: Why have you not occupied yourself with the Torah? If he says: I was poor and worried about my sustenance, they would say to him: Were you poorer than Hillel? It was reported about Hillel the Elder that every day he used to work and earn one tropaik,^b half of which he would give to the guard at the House of Learning, the other half being spent for his food and for that of his family. One day he found nothing to earn and the guard at the House of Learning would not permit him to enter. He climbed up and sat upon the window,^c to hear the words of the living God from the mouth of Shemayah and Abtalion. They say, that day was the eve of Sabbath in the winter solstice and snow fell down upon him from heaven. When the dawn rose,^d Shemayah said to Abtalion: Brother Abtalion, on every day this house is light and to-day it is dark, is it perhaps a cloudy day. They looked up and saw the figure of a man in the window. They went up and found him covered by three cubits of snow. They removed him, bathed and anointed him and placed him opposite the fire and they said: This man deserves that the Sabbath be profaned on his behalf.

To the rich man they said: Why have you not occupied yourself with the Torah? If he said: I was rich and occupied with my possessions, they would say to him: Were you perchance richer than R. Eleazar? It was reported about R. Eleazar b. Harsom that his father left him a thousand cities on the continent and over against that one thousand boats on the sea. Every day he would take a sack of flour on his shoulder and go from city to city and from province to province to study the Torah. One day his servants found him^e and seized him for public service. He said to them: I beg of you, let me go to study the Torah. They said: By the life of R. Eleazar b. Harsom, we shall not let you go. [He gave them much money so that

^a Lit., wicked.

^b Corresponding to (Victoriatu) Quinariu, half a denar, Jast.

^c An aperture in the roof looking down to the ground floor.

^d Lit., ☽the pillar of the morning.

^e Not knowing who he was.

they let him go].^f He had never seen them, for he was sitting all day and night, occupying himself with the Torah. To the sensual person they would say: Why have you not occupied yourself with the Torah? If he said: I was beautiful and upset by sensual passion, they would say to him: Were you perchance more beautiful than Joseph? It was told of Joseph the virtuous that the wife of Potiphar every day endeavoured to entice him with words The garments she put on for him in the morning, she did not wear in the evening, those she had put on in the evening, she did not wear in the morning. She said to him: Yield to me! He said: No. She said: I shall have you imprisoned. He said: The Lord releases the bound.^g She said: I shall bend thy proud stature.^h He replied: The Lord raises those who are bowed down.ⁱ She said: I shall blind your eyes. He replied: The Lord opens the eyes of the blind.^j She offered him a thousand talents of silver to make him yield to her, to lie with her, to be near her,^k but he would not listen to her; not to 'lie with her' in this world, not 'to be with her' in the world to come. — Thus [the example of] Hillel condemns the poor, [the example of] R. Eleazar b. Harsom condemns the rich, and Joseph the virtuous condemns the sensual.

THE SON OF HONOR AND BEAUTY

Num 11:26 Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.

Our Torah Seder tells us that G-d was going to take some of the spirit that was on Moshe and place it upon the Elders of Yisrael. (B'Midbar 11:16-12:16) Both Rashi and Rabbi Yitzchok Magriso elaborate on this event. However, the names of the Elders elected to the Sanhedrin remain unknown except for two men, Eldad and Medad. According to Rashi and Rabbi Yitzchok Magriso these men did not think they were worthy of a leadership occupation. However, G-d finds these men so worthy of their place of leadership that their names are eternally recorded in His Torah.

As Yeshua and his Talmidim pass along the road, which leads from Yericho to Yerushalayim they encounter a blind beggar by the road. Hakham Tsefet gives us his name so that we will realize there is something that we must learn from this man's experiences. Like Eldad and Medad, his name is written as a witness to his faithfulness to Torah. In varied places, we are given the names of characters within the narrative. Here we realize that there is something of value in the name "Bartemee."

Bartemee means "son of honour/beauty."^l The translators of the LXX suggest several possible parallels for the Greek word **τιμῆ**.

Two lexically related words are *Hod* and *Kivod*, which demonstrate that Bartemee is the "son" "bar of honor." This is the most likely interpretation of the word **τιμῆ**. However, we should note that **τιμῆ** is

^f This is a marginal addition.

^g Ps. CXLVI, 7.

^h I.e., humiliate you with a slave's labour.

ⁱ Ibid. 8.

^j Ibid. 8.

^k Gen. XXXIX, 10.

^l Marcus, J. (2009), *The Anchor Yale Bible: Mark 8-16*, New Haven, Con. :Yale University Press, see also Vincent Taylor, *The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes*, MacMillan & Co, 1955 p.447ff

also associated with the idea of beauty. This takes on a special connotation when we look at the Torah Seder.

Numbers 12:1 Miriam and Aaron spoke against Moses regarding the Cushite woman he had married, for he had married a Cushite woman.

Note Rashi's commentary on this verse...

the Cushite woman [Moses' wife was a Midianite, not a Cushite, but] Scripture teaches that everyone acknowledged her beauty just as everyone acknowledges a Cushite's blackness.- [Tanchuma Tzav 13]

Cushite - כְּשִׂיית . Its numerical value is equal to יְפֹת־מְרָאָה , beautiful in appearance.-[Tanchuma Tzav 13] כ = 20 י = 10 ו = 6 פ = 80 ש = 300 ת = 400 י = 10 מ = 40 ת = 400 ר = 200 736 א = 1 ה = 5 = 736

for he had married a Cushite woman What does this [apparently superfluous clause] mean to say? You find a woman who is beautiful in appearance, but unpleasant in deed; **for a woman who is pleasant] in deed, but not of beautiful appearance. This one, however, was pleasant in every respect. [Therefore, she was called Cushite, as above.]** - [Tanchuma Tzav 13]

Moshe marries a woman of honor and beauty. Rashi relates this in the final comment on this verse. Consequently, Hakham Tsefet looks to the Torah Seder and seeing the **Cushite** woman of beauty he remembers the Yericho incident and tells the story of Barteme. Therefore, Hakham Tsefet venerates Barteme "son of honour/beauty" because of his great Torah observance. I will also further one idea that is important to our story. Barteme had confidence in the agent of G-d to procure his need. This testimony was the opposite of the Bne Yisrael who did not trust Moshe or G-d suggesting that neither G-d nor Moshe could fulfill their requests.

Megilah 4:6 A minor reads in the Torah and translates. But he does not recite the Shema, pass before the ark, or raise his hands [in the priestly benediction]. He who is wearing ragged clothing recites the Shema and translates, but he does not read in the Torah, pass before the ark, or raise his hands. **A blind man recites the Shema and translates.** R. Judah says, "Whoever in his entire life has never seen light does not recite the Shema."

Megilah 24b

A BLIND MAN MAY REPEAT THE BLESSINGS etc. It has been taught: They said to R. Judah: Many have discerned sufficiently [with their mind's eye] to expound the Chariot,^m and yet they never saw it? What says R. Judah to this? There [he can reply], all depends on the discernment of the heart, and the expounder by concentrating his mind can know, but here one reads for the benefit which he derives there from,ⁿ and this one derives no benefit.^o The Rabbis, however, hold that he does derive a benefit, for the reason given by R. Jose, as it has been taught: R. Jose said: I was long perplexed by this verse, And thou shalt grope at noonday as the blind gropeth in darkness.^p Now what difference [I asked] does it make to a blind man whether it is dark or light? [Nor did I find the answer] until the following incident occurred. I was once walking on a pitch black night when I saw a blind man walking in the road with a torch in his

^m And the blood shall be atoned unto them. Deut. XXI, 8.

ⁿ Lev. XIV, 2.

^o This is deduced from scriptural texts in Men. 66a.

^p Ibid. VI, 2.

hand. I said to him, My son, why do you carry this torch? He replied: As long as I have this torch in my hand, people see me and save me from the holes and the thorns and briars.^q

Reading the Shema is impossible for the blind man. Or, is it? With the “mind’s eye”, Bartemee could see the Shema. Furthermore, he could recite it and translate it because the Shema would have been taught to him when he was a youth. The Hebrew word “*tanna*” means “some who learns by repetition.”^r This would not restrict any blind man from learning and practicing Torah. Likewise this was the typical method of learning in a Yeshiva during the First Century.

CONGREGATION

Mordechai 10:1 Arising from that place, he came in to the borders of Judea beyond the Yarden and again congregations came to him and as his practice was, he instructed [them] in halakha.

Looking back to the beginning of Mordechai’s chapter 10, we see that congregation’s (ὄχλος), followed Yeshua regularly.

My comments on those passages were as follows...

*Here I am amazed at what I read. “And again congregations **came to him.**” My observation is that the congregations **seek him out for halakic decisions.** It is evident here the Yeshua is a Hakham. While we do not have all the specifics of Yeshua’s Rabbinic education we can piece together parts of the puzzle that will give us a better understanding of his training.^s*

Here we see that the congregations have followed him to Yericho. Yericho was a place that the Rabbis often retreated to in order to escape the business and crowds of Yerushalayim.

*Once R. Gamaliel and the elders were reclining in an upper chamber in **Jericho**, and dates^t were brought in and they ate, and R. Gamaliel gave permission to R. Akiba to say grace.^u*

*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!^v*

*Once when the Rabbis were met in the upper chamber of Gurya’s^w house at **Jericho**, a **Bath-kol** was heard from Heaven, saying: ‘There is one amongst you who is worthy that the Shechinah^x should rest on him as it did on Moses, but his generation does not merit it.’ The **Sages present** set their*

^q Containing the frankincense for the shewbread.

^r Young, Brad Meet the Rabbis, Hendrickson Publishers, Third Printing 2008 p.180

^s See [Mordechai 92](#)

^t One of the seven species, being included in the term honey in Deut. VIII, 8.

^u Berakhot 37a

^v Sotah 48b

^w J. Sotah IX, reads Gadia.

^x Divine presence. v. Glos.

eyes on Hillel the Elder. And when he died, they lamented and said: 'Alas, the pious man, the humble man, the disciple of Ezra [is no more].^y'

Therefore, it is common for Yeshua, the Torah Scholar to find Yericho a place to discuss and elaborate Torah. It is very interesting that the Sages would choose a place like Yericho. The fruit of Yericho ripens before the rest of the land of Yisrael. And, it was the first place that the Bne Yisrael conquered when they entered Eretz Yisrael. However, it is also relevant because it is the point at which the pilgrims make their final ascent to Yerushalayim. I will point out that it is also interesting that Hakham Tsefet should tell this story connecting it to the present Torah Seder. The two men mentioned above, permeated with the Divine Presence were able to prophecy. This has special significance when we look at the fact that the Bat Kol manifested itself in Yericho on several occasions.

Sanhedrin 11a Our Rabbis taught: Since the death of the last prophets, Haggai, Zechariah and Malachai, the Holy Spirit [of prophetic inspiration] departed from Israel; yet they were still able to avail themselves of the **Bath-kol**.^z Once when the Rabbis were met in the upper chamber of **Gurya's^{aa} house at Jericho**, a Bath-kol was heard from Heaven, saying: 'There is one amongst you who is worthy that the Shechinah^{bb} should rest on him as it did on Moses, but his generation does not merit it.' The Sages present set their eyes on Hillel the Elder. And when he died, they lamented and said: 'Alas, the pious man, the humble man, the disciple of Ezra [is no more].'

In the absence of "Prophecy", the bat-Kol would manifest to elaborate the will of G-d. We have cited above evidence that several Bat-Kol that took place at Yericho.

The congregation has grown to considerable size. The Greek word **ἱκανοῦ** (*hikanos*) means, many and large along with other related thoughts. However, what is more impressive is the idea that **ἱκανοῦ** means "sufficient" or "fit." While the idea can be a fit congregation or those who would be sufficient to form a congregation, I would therefore suggest that this was no ordinary congregation. That they are fit and sufficient would also imply that they were well educated in the Torah and Halakha. Their following the Master is an attestation to his education in the Torah. For my fundamental thoughts on Yeshua's education, see my comments on [Mordechai 92](#). Yeshua's Rabbinic education establishes him as a fit Rabbi (Hakham) to lead congregations. Scholars have suggested that Yeshua could easily have functioned as a Chazan in a congregation or serve as a Shaliach Tzibbur.^{cc} His skills as a rabbi and Hakham are demonstrated in the Nazarean Codicil.

BRANCH DAVIDIC

Isaiah 4:2 *In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.*

Isaiah 11:1 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*

Jer 23:5 *Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

^y Sanhedrin 11a

^z Divine voice, of secondary rank to prophecy. v. Glos.

^{aa} J. Sotah IX, reads Gadia.

^{bb} Divine presence. v. Glos.

^{cc} See Alfred Edersheim, the life and times of Jesus the Messiah, Book 3 chapter 10

Jer 33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Zec 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

Zec 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: ¹³ Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

The Holy Prophets saw the Messianic figure as a “Branch of David.” Zechariah sees the Messianic figure building a Temple. However, we suggest that this Temple is a Temple of “living Stones” rather than a literal Temple. The Prophets speak of Messiah (Branch Davidic) “executing judgment” or we might say that he is making halakhic decisions. He is also described as a Priest. This priesthood we have discussed in our commentaries before. His Priesthood is after the order of Melchizedek, or the firstborn. See [Shabbat Parah Adumah](#), and [Mordechai 97](#).

Therefore, calling out to Yeshua and calling him the “Branch of David” in belief that he was Messiah was common. However, many other could trace their ancestry back to the Davidic line. The house of Hillel, in relation to Hillel’s direct ancestry was Davidic.

Throughout history, G-d has used human agents to intervene in the affairs of man. This is often because people lack the ability to see the power of G-d. This was the case with the Bne Yisrael in this Torah Seder. They could not see that G-d’s power was limitless. Therefore, they complained about the lack of meat. The blind beggar does not see G-d’s power as being limited. However, he knows that the agent of Divine power will bring about his healing and ability to “see again.”^{dd} Moshe acted a G-d’s agent in the present Torah Seder. In the present pericope of Mordechai, we see that Yeshua is G-d’s appointed agent. It is interesting to note that in both the Torah Seder and the pericope of Mordechai the agent of G-d participates in the healing of the infirmed.

YESHUA IS CALLING YOU

Yeshua calls to the blind beggar. However the language should be understood to say **calling**, not call or called. This is important because we see the continuous action of Yeshua calling. Why is he calling? What is he calling us to? Yeshua is calling us to the Torah, a life of Torah study and observance. To this very day, we should understand Yeshua trying to draw his talmidim to the Divine Presence and Torah. This was the character and calling of many of Hillel’s talmidim.

CASTING ASIDE HIS BLANKET

The contents of this verse are often misunderstood and misinterpreted by Christian scholars. They would suggest that the blind beggar casts aside his cloak implying that he took off his Talit. Nothing could be farther from the truth. The language of the text actually implies that the blind man discarded a blanket or something of this nature. He cast aside his blanket so as not to be encumbered when

^{dd} See Torah Seder [Nisan 26, 5771](#) Rashi’s Comments to 11:23

running to Yeshua. Here we could see that the blind beggar might have stationed himself along the road early in the morning. At such a time, he would need some protection from the elements. Therefore, he wraps himself in a blanket.

MY RABBI

The blind beggar relates to Yeshua as “My Rabbi.” This is interesting and tells us that Yeshua must have frequented towns and villages regularly to teach and instruct them in halakha. Yericho was no different from many other places, as we have noted above. Actually, we see that Yericho may have been a place where the Sages regularly met. Like the other sages, Yeshua came here a taught frequently. Yericho could easily have been a place where he regularly visited on his pilgrimages to Yerushalayim. This would have placed Yeshua in Yericho three times a year at minimum. If we look at the pilgrimages to Yerushalayim Yeshua may have visited Yericho more frequently than that. If he visited going up to Yerushalayim and descending, he would have visited at least twelve times a year. When the educational systems of the Kallah (Jewish Educational Yeshivot of the first century and later) we can see that Yeshua may have had regular students in Yericho. We have stated in the past that the West Jordan valley was a path that the pilgrims followed rather than pass directly through Samaritan territory.

Abot 1:6 Joshua b. Perahiah and Nittai the Arbelite received [it] from them. Joshua b. Perahiah says, (1) “**Set up a master for yourself.** (2) “And get yourself a fellow disciple. (3) “And give everybody the benefit of the doubt.”

I would call attention to the fact that we are called upon to find a teacher (SINGULAR!) and a study companion. Note here that we are not called upon to set up for ourselves multiple masters or teachers. As I have discussed elsewhere this only leads to confusion.

The words of the Prophet Yoel, from our Torah readings seem so apropos here.

*Yoel 2:23. And the children of Zion, rejoice and jubilate with the Lord your God, **for He gave you the teacher for justification, and He brought down for you rain, the early rain and the late rain in the first month.***

*Yoel 2:23. O children of Zion be glad and rejoice in the Memra of the LORD your God! **For He has given you back your teacher in righteousness/generosity, and he sends rain down for you, the early rain in its time and the late rain in the month of Nisan.***

We are given a teacher. That teacher brings justification. I would also note that the teacher is especially aware of and observant of the Biblical Calendar.

SEEING AGAIN

In an above cited Mishnah Yoseph tell Potifar’s wife that even if she were to blind him that Lord can restore sight to the blind.

The Lord opens the eyes of the blind.^{ee}

Our text in Mordechai tells us that the blind beggar wants to see “again.” This would imply that he was able to see at some point in the past. Scholars try to elaborate and define Bartemee’s name suggesting that he was the “son of a blind man.” While this could be true, they try to imply that there is some genetic reason for the passing of blindness from father to son. While all of this is possible, this is NOT

^{ee} Ps. CXLVI 8.

the case. The blind beggar wants to see "AGAIN." This means that the blind beggar had sight at some point and somehow lost it. Here we can only conjecture as to how this might have been.

This pericope is related to the readings of the new moon. (B'Midbar 28:18,42) Here we can see the new moon in the blind beggar. The beggar is blind like the new moon. His healing allows him to see again. The closed (blinded) eyes see darkness. The open eye represents the ability to see the moon's light. The blind beggar sees the new moon, so to speak with his blinded eyes open. I see the new moon in Bartemee being blind. Therefore, the blind who groped in the darkness is a picture of the new moon. The New Moon is also associated with enthronement of Messiah. In our present pericope Mordechai elaborates on Yeshua's lineage as the "Branch Davidic" qualifying him as Messiah.

CONCLUSION

Lashon Hara is one of the most evil acts a man can perpetrate on another. Lashon hara is usually perpetrated in a manner of judgment. Our Torah Seder records how Miriam and Aaron brought lashon hara against Moshe. However, we see a hint of lashon hara in our pericope of Mordechai.

Mar 10:48 And many rebuked him to silence him. But he cried out much the more, son of David, have mercy on me! (BESB)

Bartemee suffers the lashon hara of the people who want to silence him. They have judged that he is not worthy of an encounter with the Master.

Mar 10:49 And Yeshua stopped, and called for him. And they called the blind man, saying to him, Be comforted, rise up, he (Yeshua) is calling you. (BESB)

Yeshua stopped. Why does Yeshua stop and call for Bartemee? Those who trust in the Torah and G-d move Yeshua to compassion. We have a similar case in the 4th Chapter of Mordechai where the woman with the issue of blood reaches out and touches Yeshua Talit. When the woman has touched the Talit Yeshua stops to see who touched him. Likewise, Yeshua says that she is rewarded for her Torah faithfulness.

Lashon hara must not be found in the congregations of G-d. I speak to me first. We all need to watch our tongue.

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

CONNECTIONS TO TORAH READINGS

Torah Seder

Hakham Tsefet follows the same practice as the Torah Seder in naming an individual that is important to the story. The Torah Seder names Eldad and Medad are mentioned because of their humility. Bartemee is mentioned because he is a faithful Torah observant blind man.

In the Torah Seder Miriam and Aaron are rebuked because of Lashon hara. In this Pericope of Mordechai Bartemee is rebuked by the congregation. Yeshua exonerates Bartemee because of his Torah faithfulness.

The Torah Seder mentions the Cushite woman telling of her beauty and honor. Bartemee means son of honor or beauty.

Tehillim

The Psalm mentions Moshe and Aaron and those who call out to the Lord. In the Pericope of Mordechai Bartemee calls out to Yeshua seeking healing.

Just as G-d answered Moshe and Aaron Yeshua answers the blind beggar.

Ashlamatah

The Prophet Yoel speaks of the gathering of a congregation 2:16 in Mordechai a congregation has gathered and followed Yeshua. Likewise, Yeshua is referred to as My Rabbi (teacher) in Mordechai. The Prophet speaks of the teacher who brings justification and rain. 2:23

Special Ashlamatah

I see the new moon in Bartemee being blind. Therefore, the blind who groped in the darkness is a picture of the new moon. The New Moon is also associated with enthronement of Messiah. Mordechai elaborates on Yeshua's lineage as the "Branch Davidic" qualifying him as Messiah.

QUESTIONS FOR REFLECTION

1. Why is Yericho significant to our pericope of Mordechai?
2. How does the fact that the Sages would gather in Yericho relate to our Torah Seder?
3. What characteristic did Eldad and Medad possess?
4. Why is Yeshua calling worded in continuous tense?
5. What is he calling us to?
6. Why does Yeshua stop and call for Bartemee?
7. How is Bartemee a picture of the New Moon?
8. According to the Prophet Yoel what special gift does a Hakham (Teacher) bring his students.