

# Mordechai 120-123

## Mordechai 15:22-28

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BESB	GREEK TEXT
<b>Mar 15:22</b> And they (Pilate's cohort) brought him (Yeshua) to the place Gilguleth (which is translated "Place of a Skull").	<sup>22</sup> και φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος
<b>Mar 15:23</b> And they gave him (Yeshua) wine and myrrh, but he did not take it.	<sup>23</sup> και ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβεν
<b>Mar 15:24</b> And they crucified him and divided his Tallit (prayer mantle) among themselves (Pilate's cohort) casting lots for who should take it.	<sup>24</sup> και σταυρώσαντες αὐτὸν διεμερίζον τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρη
<b>Mar 15:25</b> Now it was the third hour <sup>a</sup> when they crucified him (Yeshua).	<sup>25</sup> ἦν δὲ ὥρα τρίτη και ἐσταύρωσαν αὐτόν
<b>Mar 15:26</b> And the inscription [in the tablet] of the charge (judgment) against him (Yeshua) was written, "The king of the Jews."	<sup>26</sup> και ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ὁ βασιλεὺς τῶν Ἰουδαίων
<b>Mar 15:27</b> And with him (Yeshua) they crucified two robbers, one on (his Yeshua) right and one on his left.	<sup>27</sup> Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς ἓνα ἐκ δεξιῶν και ἓνα ἐξ εὐωνύμων αὐτοῦ
<b>Mar 15:28</b> So the Scripture was fulfilled which says, "Therefore will I divide him a portion among the great, and he will divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. (Isa 53:12)"	<sup>28</sup> και ἐπληρώθη ἡ γραφή ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.

### DELITZSCH HEBREW TRANSLATION

<sup>22</sup> וַיְבִיאֻהוּ אֶל־גִּלְגֻלְתָּא הַמְּקוֹם הוּא מְקוֹם הַגִּלְגֻלְתָּ: <sup>23</sup> וַיִּתְּנוּ־לוֹ לְשִׁתּוֹת יַיִן מְסוּדָה בְּמַר וְהוּא לֹא לָקַח: <sup>24</sup> וַיְהִי כַּאֲשֶׁר צָלְבוּ אוֹתוֹ וַיַּחֲלֶקוּ בְּגָדָיו לָהֶם וַיִּפְּלוּ עָלֵיהֶם גּוֹרֵל מִה־יְקַח אִישׁ אִישׁ: <sup>25</sup> וַתְּהִי הַשָּׁעָה הַשְּׁלִישִׁית וַיִּצְלְבוּהוּ: <sup>26</sup> וּמִכְתָּב דְּבַר־אֲשַׁמְתּוֹ כְּתוּב לְמַעַל מִלְּךְ הַיְּהוּדִים: <sup>27</sup> וַיִּצְלְבוּ אִתּוֹ שְׁנַי פְּרִיצִים אֶחָד לִימִינוֹ וְאֶחָד לְשִׁמְאֵלוֹ: <sup>28</sup> וַיִּמְלֵא הַכְּתוּב הָאֵמֶר וְאֶת־פְּשָׁעִים נִמְנָה:



### INTRODUCTION

*Ruth 1:1 AND IT came to pass in the days when the judges judged, that there was a famine in the land. And a certain*

<sup>a</sup> Approximately between 9:00 and mid-day.

The story of Rut as told in the Tanakh could easily lend itself to deeper levels of hermeneutic. However, we will refrain from delving into those interpretations for the sake of Peshat. However, the story of Rut, like Deborah, Judith and Ya'el lends itself to inspirational acts of heroism for the sake of G-d, Torah and Yisrael. Rut's commitment to Naomi is unprecedented. Unlike here "sister-in-law" Orpah whose name, derived from the root "oreph" means "the back of the neck," thus implying a turning away. Orpah's name is also associated with the "gazelle." This would superficially associate Orpha with Ya'el, "the mountain goat." The difference being that Ya'el is a heroin like Rut and Orpah, a gentile turns her back and flees like a gazelle. Therefore, the story of Rut suggests that Rut embraced Judaism and Orpah denied it and turned her back to Jewish life and people.

Consequently, Rut is the heroin of incomparable magnitude. Her acceptance of Judaism has caused her to stand as the prototype for all converts. As a convert Rut, embraces the 613 mitzvot (commandments). The story of Rut, read during the Festival of Shavuot (Pentecost) is a reminder of the intricate part that the 613 mitzvot (commandments) play in the lives of all those who embrace the covenant. Rut's name is the equivalent of number 606. When added to the seven laws of Noah Rut embraces the 613 or the whole Torah.

The story of Rut deepens when we realize that she enriches David's ancestry and by extension, is a progenitor of Messiah. Rut's marriage to Boaz, **a righteous Jewish judge** is of further import to us. Herein we see the appropriate union between Jew and Gentile. The Gentile not only embraces the Torah, but also the Oral Torah. Boaz the Judge was skilled in the Torah and the Oral Torah. The story has one other detail I will mention. Naomi was a Jewess and the teacher of Rut. In this, Rut learned to love the Torah and the Oral Torah. What is of premier significance to us is the notion that Rut, as a Gentile convert accepts rabbinic authority. Therefore, we conclude that Rut, a Gentile convert becomes the prototypical model for all Gentile converts and their need for the acceptance of the Jewish judicial system.

Note the opening of our Torah Seder...

RASHI	TARGUM PSEUDO JONATHAN
18. You shall set up judges and law enforcement officials for yourself in all your cities that the Lord, your God, is giving you, for your tribes, and they shall judge the people [with] righteous judgment.	18. UPRIGHT judges and efficient administrators you will appoint in all your cities which the LORD your God will give you for your tribes, and they will judge the people with true judgment.
19. You shall not pervert justice; you shall not show favoritism, and you shall not take a bribe, for bribery blinds the eyes of the wise and perverts just words.	19. You will not set judgment aside, nor respect persons, nor take a gift, because a gift blinds the eyes of the wise who take it; for it perverts them to foolishness, and confuses equitable words in the mouth of the judges in the hour of their decision
20. Justice, justice shall you pursue, that you may live and possess the land the Lord, your God, is giving you.	20. Upright and perfect judgment in truth will you follow, that you may come to inherit the land which the LORD your God will give you.

We see the theme of the present Torah Seder immediately. The theme is that of just judges. When weighed against our pericope of Mordechai (Mark) we see the antithesis of just judgment. We see that unjust judges in both Gentile and Sadducaic courts have condemned the master to death.

We should ask... How are the Gentile courts to conduct themselves in relation to Jewish courts?

### THE NAZAREAN TALMUD

His Eminence Rabbi Dr. Yoseph ben Haggai has held the thesis that the Nazarean Codicil forms a Nazarene Talmud. Some time ago, I had the privilege of working for the better part of a day trying to align certain texts to their Nazarean counterparts based on His Eminence's thesis. Of course, every thesis needs a proof. The schedule we built has been briefly tested against a number of verbal tallies. The verbal tallies yielded very positive results, which gave us some confidence that we were accurate in our correlations.

However, this week, as usual I follow a protocol when I initiate my translation of Mordechai and prepare for the notes associated with that translation. After reading the Torah portion and associated readings, I turned to the Nazarean Codicil. When I looked

at the chart, which linked the readings of Hakham Shaul, Acts and Romans with our present materials, I was overwhelmed.

The related passages for this part of our Nazarean Talmud are Romans 13:1-10. My translation, with His Eminence's approbation is as follows...

**Romans 13:1-10** *Let every [gentile] soul be subject to the governing authorities [of the Jewish Synagogue]. For there is no [legitimate] authority except [that of the Jewish Bet Din] from God, and the authorities [of the Bet Din] that exist are appointed by God. <sup>2</sup> Therefore whoever resists the authority [of the Bet Din] resists the ordinance of God, and those who resist will bring judgment (of the heavens) upon themselves. <sup>3</sup> For the Rulers [of the Synagogue]<sup>b</sup> are not a terror to good works (acts of righteousness/generosity), but to (those who do) evil. Do you want to (be) irreverent to the authority [of the Bet Din]? Do what is beneficial, and you will have praise from the same. <sup>4</sup> For he (the Chazan)<sup>c</sup> is God's servant to you for what is beneficial. But if you do that which is unprofitable, be afraid; for he (the Chazan)<sup>d</sup> does not bear the circumcision knife<sup>e</sup> in vain; for he is God's minister (Deputy of the Bet Din), avenger to execute wrath on him who practices evil. <sup>5</sup> Therefore you must be subject (obey), not only because of wrath but also for conscience' sake. <sup>6</sup> For this reason, the servants of G-d (Parnasim) are devoted to collections of dues. <sup>7</sup> Pay all their dues: revenues to whom revenues are due, reverence to whom reverence (to the bench of three), fear<sup>f</sup> to whom fear, honor to (the Parnasim) whom honor (are due the honor of their office). <sup>8</sup> Owe no one anything except to love<sup>g</sup> one another (following the guidance of the Masoret), for he who loves another has accomplished (the intent of) the Torah. <sup>9</sup> For the commandments, "You will not commit adultery," "You will not murder," "You will not steal," "You will not bear false witness," "You will not covet," and if there is any other [negative] commandment, are all summed up in this saying, namely, "You will love your neighbor as yourself." <sup>10</sup> Love does no harm to a neighbor; therefore, love is the summation (intent) of the Torah.*

WE ALSO SEE A SIMILAR IDEA IN THE NEW MOON READINGS OF HAKHAM SHAUL'S LETTER TO THE COLOSSIANS..

**COLOSSIANS 2:16-17** *THEREFORE LET NO ONE [WHO IS A GENTILE] BUT THE BODY OF MESSIAH (THE JEWISH PEOPLE) PASS JUDGMENT ON YOU IN QUESTIONS OF FOOD AND DRINK, OR WITH REGARD TO A FESTIVAL OR A NEW MOON OR A SABBATH. <sup>17</sup> FOR THESE ARE A SHADOW (PROPHECIES) OF THINGS YET TO COME.*

HAKHAM SHAUL REITERATES TO THE COLOSSIANS WHAT HE HAS TAUGHT THE ROMANS. WE MUST REALIZE THAT THE ABOVE-CITED TEXT IS TO BE INTERPRETED FROM THE HERMENEUTIC LEVEL OF REMEZ. HOWEVER, BECAUSE OUR COMMENTARY AND MATERIALS ARE PESHAT, WE WILL NOT DELVE INTO THE ALLEGORICAL INTERPRETATION OF THAT TEXT. WE WILL REVIEW THE MATERIALS FROM A HISTORICAL-CRITICAL, PESHAT EXEGESIS.

## The Gentile Question

While I refer to the incorporation of the Gentile into the community of those who believe Yeshua to be Messiah as the "Gentile Question," others refer to it as "the Gentile Predicament"<sup>h</sup> and "the Gentile Problem." I have discussed this concept before. Therefore, I will not elaborate, at length on this subject except as it applies to our present pericope. Lloyd Gaston commenting on a point made by W. D. Davies seems to think that "the Gentile Predicament" was the greatest theological problem of the First

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<sup>b</sup> Corresponding to 1<sup>st</sup> Hakham, 2<sup>nd</sup> Hakham and Apostle 3<sup>rd</sup> of the bench of three - Chokhmah, Bina and Da'at

<sup>c</sup> The Mohel (circumciser) like the Chazan (cantor) embody the aspirations and authority of the local congregation and the Bet Din. (Jewish court of authority)

<sup>d</sup> Connected with the concept of Yir'ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

<sup>e</sup> Here when everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of gentile conversion. Interestingly enough the Greek μάχαραν holds the idea of some sort of contention. This is not always the case with the μάχαραν, however in our present case the μάχαραν is the judgment for or against conversion. The servant who holds the circumcision knife is the final word on ritual circumcision and conversion.

<sup>f</sup> Fear, Yir'ah is related to the Chazan or Bishop (Sheliach/Apostle of the Congregation)

<sup>g</sup> Here love, agape is associated with the Masoret – Catechist – Evangelist

<sup>h</sup> Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

century Jews.<sup>i</sup> While it may not have been the principal problem of the first century, it was certainly one of the more problematic. It divided the School of Shammai and Hillel. The Shammaite view seems to have prevailed until Hakham Tsefet,<sup>j</sup> via an extraordinary vision in which he sees that G-d wants to bring “salvation” to the Gentiles.

Jewish/Gentile relations in the first century were of a peculiar nature. Furthermore, they were problematic at best. The Roman administration made life extremely difficult for the Jewish people of Eretz Yisrael. Eretz Yisrael longed for autonomy as we have stated in the past. However, the B’ne Yisrael (children of Israel) had a profound effect on its Roman overlords. Many of the Roman Gentiles, impressed and affected by Jewish religious practice were inspired to conversion or near conversion. Herein lay a GREAT difficulty. Because Yisrael was subordinate to the Roman regime, Synagogue life with Roman attendees was strained to say the least. Furthermore, the situation brought about a role reversal of sorts. The supposed, “Subordinate Jew” now became the master over the Romans. So long, as the Roman was in the Synagogue or in the process of conversion he was subordinate to the Jewish authorities of the Synagogue, as pointed out above in the cited passages from Hakham Shaul’s letter to the Romans. This eventually led to very difficult problems. However, the Romans passage and our story of Rut teach us a powerful lesson. The lesson, in short is that all governments are supposed to be subordinate to Jewish Authorities. And, all attendees of the Synagogue are subjected to the Bench of the Bet Din and its congregation. This is the situation addressed in the Romans passage above. Hakham Shaul, speaking to the Gentiles who have been attending Synagogue states that they are subordinate to Jewish authority. The Seven Noahide Laws teach the Gentiles to have **courts of Justice**.<sup>k</sup> However, these courts should mimic the Jewish legal system and remain subordinate to Jewish Authority. Any system, that does not use the Torah as its basis for justice, while at the same time being subordinate to Jewish Authority is unacceptable. I realize that these ideas may be foreign to some of our readers. However, this system is the construct for the Theocratic government (i.e. Kingdom of G-d), which will dominate during the Y’mot HaMashiach (Days of the Messiah). The key statement of Hakham Shaul is found in the following words...

*Romans 13:4 ...But if you do that which is unprofitable, be afraid; for he (the Chazan)<sup>l</sup> does not bear the circumcision knife in vain;*

Herein everything is contextualized we can understand the meaning of these verses. The Jewish authorities hold in their power the ability to allow or prohibit circumcision, acceptance of Gentile conversion. We will see below just how important this really is. Interestingly enough, the Greek μάχαιραν holds the idea of contention. This is not always the case with the μάχαιραν, however in our present case the μάχαιραν is the judgment for or against Gentile conversion. The “Servant” who holds the “circumcision knife” is the final authority on ritual circumcision and conversion. The Mohel (circumciser) like the Chazan (cantor) embodies the aspirations and authority of the local congregation and the Bet Din (Jewish court of authority).

In returning, to our pericope and example of case law, the sentencing of the Master by Pilate is the antithesis of the G-d ordained system. This is because this Gentile court does not acknowledge G-d, Torah or Yisrael. One might opine that this court was in Eretz Yisrael. However, the Gentile court which fails to acknowledge G-d as the one and only true G-d will not embrace Torah or acknowledge the Jewish People proper custody of Eretz Yisrael. While this Gentile court played into the wishes of the Tz’dukim (Sadducees), it was never subordinate to an authentic Jewish Bet Din (court of Law). Furthermore, the great atrocity committed against the Master is that a Jew has carried another Jew to a Gentile court. As noted above, not only was it a Gentile court, it was a Gentile court devoid of Torah standards.

As we will see, Rut affects a tikun (reparation) for the sin of her people by accepting the judgment of a Righteous Judge. Consequently, the Jewish people in Diaspora are not to assimilate into the national norms of foreign countries. This we have discussed in the past. The Priesthood of the Jewish people is obligated to teach the nations the appropriate way to live and walk. Only after we have accomplished this task can we find solace and peace in Eretz Yisrael.

Yeshua’s words, “Go therefore, and Talmudize (teach Talmud to) all [the] Gentiles” (Matthew 28:19) has experienced little success because of wrong doctrinal baggage attached to it.

Yeshua clearly taught that we are to live within these lands and abide by the rules of those lands so long as they do not interfere with the Halakhic norms established by the Sages.<sup>m</sup> Our present Torah Seder, D’barim 16:18- 18:13 dwells on the establishment

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<sup>i</sup> Ibid p. 23

<sup>j</sup> Cf. Acts 10 \*v28

<sup>k</sup> Cf. San. 56-60a

<sup>l</sup> Connected with the concept of Yir’ah, the fear of G-d. The ministry of the Sheliach – Chazan – Bishop

<sup>m</sup> Cf. Mark 12:16

of courts of justice.

## THE KING OF THE JEWS

The grave sin of the Roman system, noted above was that of injustice. The court of the Tz'dukim (Sadducees) was in grave error in sentencing Yeshua. The court of Pilate was in error in sentencing an innocent man based on the desires and pressures the High Priest of the Tz'dukim (Sadducees). While, the Roman governor was not technically subordinate to the Jewish Tz'dukim (Sadducees), as I have discussed above, Pilate played right into the hands of the Jewish Tz'dukim's (Sadducees) desire for Yeshua's death.

Not only did the crowd, prompted by the Priesthood of the Tz'dukim (Sadducees) ask for the life (freedom) of a murderer, Bar Abba, they asked for the death of an innocent man. Not only did they ask for the death of an innocent man, they asked for his crucifixion, "crucifixion being the most barbaric form of execution and utmost cruelty."<sup>n</sup> Josephus tells us that the crucifixion is the most vicious death a man can experience.<sup>o</sup> Crucifixion, thought to have originated among the Persians was more humane than the previous system of impaling criminals on a stake, therein being suspended. Nonetheless, its use was for the sake of intimidation, humiliation and a means of prolonging a torturous death. The crucifixion of individuals was never carried out on Roman citizens as a rule. However, when the crime warranted such punishment, it was carried out on citizens and slaves alike without hesitation. However, generally, it was usually reserved for lower class citizens or slaves. This may be because the Romans inherited this heinous system from the Germani or Britanni where these atrocities were committed against the Romans.<sup>p</sup> And, as is pointed out in the present pericope, crucifixion is the punishment of murderers, robbers, mischief-makers and deceivers.<sup>q</sup> Therefore, Yeshua's trial by a Roman court, which prosecuted him as a criminal who was found guilty and sentenced to death.<sup>r</sup> His death on the cross was the most humiliating death possible for a Jew. Note how "just" the Roman system was...

*Mar 15:24 And they crucified him and divided his Tallit among themselves (Pilate's cohort) casting lots for who should take it.*

This so called "court" condemns an innocent man to die and then "robs" him of his clothing and Tallit. Then, he is hung between two robbers, one on the left and one on the right as if he himself were a robber. My contention is there is not even a modicum of justice in the entire travesty, called "a trial."



## Conclusion

Why did I start with the story of Ruth? This time of the year, we are reminded of varied heroines, Judith, Deborah and Ya'el only to mention a few. While Ruth read at Shavuot (Pentecost) in the month of Sivan, taking into account the bimodal aspect of the Torah, we would presently be reading passages associated with the month of Sivan had we started in the month of Nisan. The Sages of blessed memory have taught us that Ruth was a Moabite Princess. Ruth's acts of generosity towards Naomi caused her to leave behind her Moabite heritage and embrace the religion of her deceased husband. However, the greater act of chesed (loving-kindness) was to demonstrate her altruistic love in helping Naomi return to her people. This act of selfless chesed (loving-kindness) is an unprecedented act of generosity. Why? Because the Moabite people initially sought the destruction of the B'ne Yisrael as they traveled towards the Promised Land. As I stated above, Ruth's acceptance of Judaism has caused her to stand as the prototype for all converts. Likewise, the act of generosity she demonstrates to Naomi should be seen as the appropriate response of the Gentile towards the Jewish People and Jewish authority. It was a Jewish Bet Din (Court of Justice) that accepted

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<sup>n</sup> Hengel, M. (1977). *Crucifixion, In the ancient world and the folly of the message of the cross*. Philadelphia: Fortress Press. p. 22

<sup>o</sup> Cf. BJ 7.202ff see also BJ 5:449-51

<sup>p</sup> Hengel, M. (1977). *Crucifixion, In the ancient world and the folly of the message of the cross*. Philadelphia: Fortress Press. p. 38

<sup>q</sup> Ibid p.9

<sup>r</sup> Ibid p. 19 footnote 11

Rut as a convert. This situation caused the Rabbis and Judges to exegete a truth that the Moabite women could convert to Judaism.

Lloyd Gaston finds “the Gentile Predicament”<sup>s</sup> of the end times as, summed by the Rabbis terminated in one of two ways. Either the Gentiles will be destroyed or they will find salvation by being incorporated into Judaism.<sup>t</sup> Consequently, we see the path of “salvation” for the gentile is to embrace Jewish authority. And therefore, **all courts** will be subordinate to Jewish Authority!

אמן ואמן סלה

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<sup>s</sup> Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

<sup>t</sup> Ibid p. 27