

## MESORAH OF MARK

Perke Alef

יום חמישי, כ"ה בתשרי, תש"ע

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## In the Beginning

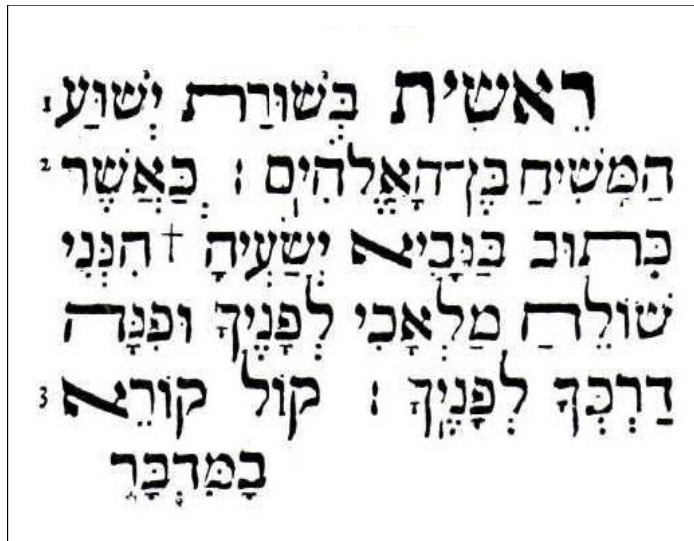
(פרשת בראשית)  
 א בְּרֵאשִׁית בָּרָא אֱלֹהִים  
 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

ראשית מסורה

ישוע המשיח:

**Mark 1:1** THE BEGINNING [of the facts] of the good news (the Gospel) of Jesus Christ, {the Son of G-d.} <sup>AMP</sup>

## MESORAH VS BESORAH



The Mishnah of Mark

Mishnah of Chakam Tsefet by his Talmid / Sofer Mordechai.

The Mishnaic Mesorah of Peter through his scribe / Talmid Mark

1 Corinthians 15:3-4 For I delivered to you as of first importance what I also received, that Mashiach died for our sins according to the Tanach, <sup>4</sup> and that He was buried, and that He was raised on the third day according to the Scriptures,

Avot 1:1

א מִשֵּׁה קִבַּל תּוֹרָה  
 מְסִינֵי, וּמְסָרָה  
 לַיהוֹשֻׁעַ,

Avot 3:17

רַבִּי עֲקִיבָא אָמַר, שְׁחֹק וְקִלּוֹת רֵאשׁ, מְרַגְלִין לְעֵרוּהָ. מְסוֹרָת, סִיג לַתּוֹרָה. מַעֲשָׂרוֹת, סִיג לְעֵשֶׂר. גְּדָרִים, סִיג לְפָרִישׁוֹת. סִיג לַחֲכָמָה, שְׁתִּיקָה:

R. Akiba said: jesting and light-headedness lead a man on to lewdness; Mesorah is a fence (*syag*) to the Torah; tithes [forms] a fence (*syag*) to wealth, vows a fence (*syag*) to self-restraint; a fence (*syag*) to wisdom is silence.

## LUKE THE GEMARAH TO MARK

Luke 1:1-4 Inasmuch as many have undertaken to compile an account of the things accomplished among us, <sup>2</sup> just as they were handed down to us by those who from the

beginning were eyewitnesses and servants of the word, <sup>3</sup> it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it

out for you in consecutive order, most excellent Theophilus; <sup>4</sup> so that you may know the exact truth about the things you have been taught.

**WRITE IT DOWN**

<sup>3</sup>This method of preserving and communicating truth was exactly that of the Jewish Schools, and the committing to the Jewish writing of the Mesorot of the Talmidim under the pressure of possible lapse of tradition is very similar to the committing to writing of the Jewish tradition in the Mishna. One difference is that the Talmidim broke loose from the prejudice against a written Mesorah much sooner than the Jews and anticipated them by more than a century, or perhaps by several centuries.

ראשית בשורת ישוע  
 המשיח בן דהאלהים : כאשר  
 כתוב בנביא ישעיה הנני  
 שולח מלאכי לפניך ופנה  
 דרכך לפניך : קול קורא  
 במדבר

<sup>1</sup>In the case of Mordechai (Mark) the tradition would not be so immediate, we have no reason to believe that he was a constant hearer of Mashiach. Early Christian writers speak of him as recording the substance of Tsefet's (Peter) teachings.

Mark was Tsefet's Talmid <sup>2</sup> Luke (possibly Lusilas — Silas) is said thought to followed the preaching of Shaul in his Gospel (Mesorah)

**MESOROT OF THE MESSIANIC COMMUNITY & THE MISHNAH**

<sup>4</sup> It is also possible that both Yeshua' followers and Rabbinic Talmidim came to this practice about the same time. Likewise, it may have been possible that the cases recorded in the Mishnah were collected and then later didacticed into the Mishnaic form,

<sup>5</sup> In fact there is a controversy as to how soon the Mesorot was committed to writing, just as there is a controversy as to how soon the Mishna was committed to writing. The arguments by which Jewish writers maintain that the Mishna, if only committed to writing at a late date, faithfully reproduces the earlier traditions ; these arguments will also tend to prove that, even if the Meorot was transmitted for a century by oral tradition, it yet faithfully reproduces the earlier preaching.



**TODAY'S TRENDS OF THOUGHT**

<sup>6</sup> When a new work appears now-a days we ask on what evidence of documents or monuments or coins the book is based : the Jew asked from whom the speaker or author had heard what he asserted or recorded.

At times the Mishnah seems to wanders from one subject to the next as items come to mind and bear relevance.

Similarly in the Mesorot the arrangement does not always admit of easy explanation, and different Talmidim connect the same sayings with very different contexts.

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# METHOD AND CONTENT

The Mishnah serves to illustrate both the method and content of the Mesorot of the Talmidim.

Ancient Jewish scholarship was focused on the remembrance, reproduction and the interpretation of the Torah and Oral Torah handed down to Moshe.

This is equally true of contemporary Jewish practice and scholarship. Judaism never stops trying to investigate and interpret the

Torah and its accompanying volumes.

The teachings of the Mishnah goes all the way back to the time of Ezra. Men of antiquity were not interested in what was "NEW" they were interested in interpreting the meanings of Ezra's thought.

Why were the Jews of antiquity so preoccupied with the past?



The revolutions of Judaism led to one outcome. That outcome was devastation and disaster.

The Mishnah belonged to the schools and Rabbinic training centers.

These Schools (Yeshivot) were designed to pass the understanding of the Torah from one generation to the next.

## NOTES

## RABBINIC SUCCESSION

The chain of Rabbinic transmission had been unbroken since Moshe. This unbroken transmission served as a model for all Jewish systems of education and training.

Likewise, the Mishnah was compiled in the Northern part of Israel. Namely, Sephoras, Tiberius and that district. This district was

primarily untouched by the events of the Jewish revolt until the time of the Barchocka revolt.

Therefore, the Mishnah was compiled in a district that followed an unbroken chain of Jewish customs and Halachot for centuries.

Consequently, the chain of

transmission was passed from the generations of antiquity to the generations just prior to the Diaspora in relative tranquility.

Because the transmission of the Mishnah had survived centuries, it is not hard to imagine the transmission of the Mesorot through Jewish believers as an unbroken

*Mark was most likely Tsefet's Talmid*

## COMPILING THE MESOROT

It proves to be a point of great interest that the centers that helped develop the Mishnah for future generations was also the same general area where the Mesorot were developed or at least, transmitted to generations that would also face the Diaspora.

The two communities possibly had some interaction and influence upon one another. Some Scholars have suggested the possibility of the Mesorot being the primary

influence.

What this means is that those who were compiling the Mesorot of Yeshua' were modeling a system that was adopted by the compilers of the Mishnah.

While this is remotely possible, it is also possible that both systems followed an older system that was already in place among Jewish Scholars.

Likewise, because the two

communities were so closely associated we are able to determine Jewish practice of the time as well as Jewish practices of the Mesorot.



NOTES

# THE LECTONARY AS A MODELS FOR THE MESOROT

While the Mishnah followed the pattern of the Rabbinic discussions the Mesorot of Yeshua followed the Lectionary of the Torah. There were several sys-

tems of the Lectionary in use during the First Century. All of these Lectionaries followed a Septennial calendar. Currently the triennial and septennial seem to be the foundational models for the events of how the Mesorot was compiled and dictated.

In other words the lectionary systems must somehow match the septennial calendar in use during the first century.

THE POSSIBLE MODELS

The first is that of the triennial being read once each three years with an annual read the septennial year.

The other possibility would be the annual read once a year each year.

The final model seems to be more plausible. This model followed the triennial/ septennial model of reading the Torah through once each three and a half years.

This would mean that the



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*This would mean that the Torah could be read through four times each fourteen years.*

Torah could be read through four times each fourteen years. This would correspond to the saying of Shaul with regards to being his fourteen year experience with the man in Messiah.

See 2 Corinthians 12:2, Galatians 2:1

This system of training and education in Rabbinic Hermeneutics is still followed to this day. Each Mesorah takes three and a half years to master.

Pashat	Mark	3.5yrs
Ramez	Luke	3.5yrs

Note: Luke is the possible Gemara to Mark

Drosh	Mattityahu	3.5 yrs
Sod	Yochanah	3.5yrs

## THE CYCLE OF MESORAH READING

### PETICHATA

A typical *petichta* is "about" one verse in the Bible, often the beginning of a weekly Torah reading, but it begins by quoting a different verse from somewhere else in the Bible altogether (usually the Writings, or Ketuvim, in He-

brew).

This system is usually somewhat time consuming.

Nevertheless, the verse linked to in the Petichta brings about

### פתחתה

the desired clarification.



# THE OPENING

Every *petichta* is built within a framework of two biblical verses. The "*parasha* verse" is a verse from the Torah, generally the first verse



Peh, the Opening

of the week's Torah reading. The "*petichta* verse" can come from anywhere else in the Bible, but it most frequently is chosen from poetic and "philosophical" works such as Proverbs, Job, and Psalms. The *petichtas* open with the *petichta* verse (hence the name *petichta*, from the verb "*patach*," to open). This is followed by a series of interpre-

tations and discussions that emerge from this verse.

Generally speaking, other biblical verses are cited and discussed along the way. Eventually, the author of the *petichta* finds a way of segueing into a context where the "*parasha* verse" is relevant. The *petichta* ends with a citation of the *parasha* verse.

## NOTES

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## PETICHTA AND TORAH

The author of the *petichta* usually begins with the citing of the *parsha* verse or a at minimum a connecting word.

*"The great 20th Century midrash scholar, Joseph*

*Heinemann, argued that the petichta originated as a way of introducing the Torah reading in the synagogue."*

If this is true, it is possible that the Talmidim of Yeshua

either followed or originated a similar practice in their writings as it appears in the case of our Mesorah of Mark.

*Petichata—the opening of the mouth. The opening of the mouth is for the sake of telling.*

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## PETISCHTA AND MARK

By juxtaposing a verse from the Torah with a verse from the later Biblical works, the *petichta* encourages us to think of both verses in a different light.

The following is an

example of a *Petichata* as found in the opening passage of the Zohar. This passage is an allusion to Bereshit 1:1



NOTES

*As a lily among thorns,  
symbolizes the  
Community of Israel.*

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# A LILLY AMONG THE THORNS

Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (Song of Songs 2:2). 'What', he said, 'does the lily symbolize? It symbolizes the Community of Israel. As the lily among thorns is tinged with red and white, so the Community of Israel is visited now with justice and now with mercy; as

the lily possesses thirteen leaves, so the Community of Israel is vouchsafed thirteen categories of mercy which surround it on every side. For this reason, the term Elohim (G-d) mentioned here (in the first verse of Genesis) is separated by thirteen words from the next mention of Elo-



Thirteen Pedaled Rose

him, symbolizing the thirteen categories of mercy which surround the Community of Israel to protect it.

## THE CUP OF SALVATION

The second mention of Elohim is separated from the third by five words, representing the five strong leaves that surround the lily, symbolic of the five ways of salvation

which are the "five gates".

*This is alluded to in the verse "I will lift up the cup of salvation" (Ps. 116:13).*

## PETICHATA:

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anywhere else in the Bible, but it most frequently is chosen from poetic and "philosophical" works such as Proverbs, Job, and Psalms. The *petichtas* open with the *petichta* verse (hence

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