**Some Questions to Ponder:**

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?

Tehillim (Psalm) 81 with its reference to Rosh HaShana.

I also found it interesting that Malchut is missing from 2 Tsefet (Peter) ‎1:5-7.

1. Does this Rashi, on Leviticus 17:3, give anything to Hakham Tzfet to build his commentary?

**Who slaughters an ox, a lamb, [or a goat] –** Soes this apply to all slaughtered animals?

**inside the camp –** Does this include anywhere inside the camp?

The Theological Dictionary of the New Testament

Philo: What is not found in Josephus is all the more common in Philo, namely, the use of σπουδαῖος ‎for the morally “good” as in Stoic circles → 560, 39 ff. (opp. φαῦλος). The σπουδαῖος is the “upright ‎and virtuous man,” Leg. All., III, 67 cf. Mut. Nom., 31: πάντως οὖν σπουδαῖος ἐκεῖνός ἐστιν, ᾧ ‎φησιν• ἐγώ εἰμι θεὸς σός. Characteristic here is the way in which the religious saying about election in ‎Gn. 15 is turned into a moral statement. It is because Abraham is a σπουδαῖος that God says to him: ‎‎“I am your God.” The σπουδαῖος is the “wise man,” τοῦ σπουδαίου βίος ἐν ἔργοις, ἐν λόγοις δὲ ὁ τοῦ ‎φαύλου θεωρεῖται, Som., II, 302.‎

HaShem does not want us to sacrifice outside the Temple. If you do it within the Temple, then you have to do it with a whole heart, with enthusiasm. This is the message that Hakham Tzfet relates when he starts with earnestness and finishes with the Love of HaShem.

1. What questions were asked of Rashi regarding Leviticus 17:4?

**4 shall be counted [for that man] as blood –** what does this pasuk imply?

**He has shed blood –** What does this include?

Hakham Tzfet suggests that the lack of earnestness leads to slaughtering improperly. This divergence from proper action is causing a divergence within the sephirot which leads to a divergence within HaShem.

1. What question was asked of Rashi regarding Leviticus 17:5

**which they slaughter –** Is this a typical offering or some other offering?

Hakham Tzfet suggests that we follow thru with Grk. Eusebeian – G-dly piety – Gevurah.

1. What question was asked of Rashi regarding Leviticus 17:7

**to the satyrs –** What are these creatures? How are the words לַשְּׂעִירִים and וּשְּׂעִירִים compared and where can we find a reference to this subject?

Hakham Tzfet teaches us that anyone who makes a sacrifice in his backyard is offering a sacrifice to a demon (Satyr = demon).

1. What questions were asked of Rashi regarding Leviticus 17:8?

**Who offers up a burnt-offering –** What liabilities do we learn from this pasuk?

Hakham Tzfet teaches us that it requires wisdom, knowledge, faithful obedience, endurance for a sacrifice to be slaghtered and burned (both men), to be a valid offering before G-d. Otherwise it is a disgusting deed.

1. What questions were asked of Rashi regarding Leviticus 17:9?

**[that man] will be cut off [from his people] –** What do we learn from this pasuk?

Hakham Tzfet teaches us that both the man and his children after him are judged. It is about punishment – justice. Netzach - prophecy – what will happen to the person if he violates the command.

1. What questions were asked of Rashi regarding Leviticus 17:10?

**any blood –** What blood is included in this pasuk?

**I will set my attention –** What does this word (פָנַי) mean?

Hakham Tzfet teaches us that that the man who spill blood of both sanctified and unsanctified blood are judged. It is about punishment – justice. Hod teaches us that man is the image of HaShem that eating blood is like desicrating the image of HaShem.

1. What questions were asked of Rashi regarding Leviticus 17:14?

**its blood is in its soul –** What does this pasuk teach us?

**for the soul of any flesh is its blood –** What is the gender of this word (הִוא)?

Hakham Tzfet teaches us that Yesod the foundation of life (the soul). This is the sefira that is feminine that Chava was the mother of all the living which Rashi relates to all flesh and tells us that this word is feminine.

1. What questions were asked of Rashi regarding Leviticus 17:15?

**who eats carrion or what was torn –** Which carcass is meant and what do we learn from this?

Hakham Tzfet teaches us that a torn bird is like a person who separates the congregation. Chessed – Gedulah mercy so that the community will not be defiled. Chessed establishes the tradition that Gevurah enforces.

1. What questions were asked of Rashi regarding Leviticus 17:16?

**he shall bear his sin –** When does he bear his sin?

**[But if he does not]... immerse his flesh, he shall bear his sin –** What is his punishment?

Hakham Tzfet teaches us that a person would need the virtues of knowledge to know who has transgressed. To know where justice would make the person to be cut off, and identify the need for cleansing and restoring the unity and harmony. Da’at - knowledge of how to solve the problem – through immersion. The only sefira that involves washing is Da’at. This relates the Hakham Tzfet not wanting Yeshua to wash his feet.

1. How is the command as to what to sacrifice on the New Moon related to this Torah Seder?

We are given admonitions regarding slaughtering an animal (burnt offering) that might be used to celebrate Rosh Chodesh. Specifically we are called to go to Jerusalem, if we are near, else we need to go to our local synagogue. It is the burnt offering that is special for the new moon.

1. How is Psalm 81 related to the reading of Proverbs 7:1-27 for the New Moon?

Psalm 81 speaks about Rosh HaShana which is on Rosh Chodesh Tishri, which is a new moon. Further, Mishlei speaks of the wayward man which is is contrast to Yoseph who did not go astray when put is the same circumstance. Finally, idolatry is equivalent to harlotry and Mishlei speaks of harlotry while the Psalm speaks of idolatry. Rashi on v.4, indicates that it is an appointed time, in the same way the Mishlei relates that the man will return on the appointed day.

1. How is the Torah Seder related to Psalm 81:1-17

The verbal tallies between the Torah and the Psalm are:

**HaShem - יהוה,** Strong’s number 03068.

**Israel - ישראל,** Strong’s number 03478.

**Vayikra (Leviticus) 17:1-2** And HaShem <03068> spake <01696> (8762) unto Moses <04872>, saying <0559> (8800), 2  Speak <01696> (8761) unto Aaron <0175>, and unto his sons <01121>, and unto all the children <01121> of Israel <03478>, and say <0559> (8804) unto them; This is the thing <01697> which the LORD <03068> hath commanded <06680> (8765), saying <0559> (8800),

**Tehillim (Psalms) 81:4** For this was a statute for Israel <03478>, and a law of the God of Jacob.

**Tehillim (Psalms) 81:8** Hear, O my people, and I will testify unto thee: O Israel <03478>, if thou wilt hearken unto me;

**Tehillim (Psalms) 81:10**  I *am* the HaShem <03068> thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

**Tehillim (Psalms) 81:11**  But my people would not hearken to my voice; and Israel <03478> would none of me.

**Tehillim (Psalms) 81:13**  Oh that my people had hearkened unto me, and Israel <03478> had walked in my ways!

**Tehillim (Psalms) 81:15**  The haters of the HaShem <03068> should have submitted themselves unto him: but their time should have endured for ever.

Thematically, Our Psalm is related to our Torah by their associations and allusions to Rosh Chodesh.

1. How is the Torah Seder related to our Ashlamatah of Isaiah 66:1-12?

The verbal tallies between the Torah and the Ashlamata are:

**HaShem - יהוה,** Strong’s number 03068.

**Saying - אמר,** Strong’s number 0559.

**Word - דבר,** Strong’s number 01697.

**Vayikra (Leviticus) 17:1-2** And HaShem <03068> spake <01696> (8762) unto Moses <04872>, saying <0559> (8800),

2  Speak <01696> (8761) unto Aaron <0175>, and unto his sons <01121>, and unto all the children <01121> of Israel <03478>, and say <0559> (8804) unto them; This is the thing <01697> which the LORD <03068> hath commanded <06680> (8765), saying <0559> (8800),

**Yeshayahu (Isaiah) 66:1** Thus saith <0559> HaShem <03068>, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? 2  For all those things hath mine hand made, and all those things have been, saith HaShem <03068>: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word <01697>.

Thematically, they both relate to the “one who Trembles at HaShem’s word”. The one who works to obey HaShem with his offerings, and the rest will be recompensed for their transgressions.

1. How is Colossians 2:16-23 related to our Torah Seder?

Collossians speaks of judgment for what is eaten and drunk on a New Moon or Sabbath. Out Torah portion speaks of the proper disposal of the blood for that which is eaten on a New Moon.

Vayikra 17:7 the worship of foreign deities is forbidden. In Colossians we are admonished to not follow after the old pagan ways. Also the offerings that were offered such as the burnt offering for the New Moon. Colossians starts with the New Moon.

The first significant word of our Torah portion is “Ish, Ish – Any Man”. This is the same terminaology which begins ouir Collossian passage, “Don’t let any man judge…”. Whenever we see “no man” or “any man” in Collossian, we will find that they apply to a Gentile.

1. How is the reading of Hakham Tsefet (2 Peter 1:5-7) related to the readings for this Shabbat?

In Vayikra 17:7, the worship of foreign deities is forbidden. In Colossians we are admonished to not follow after the old pagan ways. Also the offerings that were offered such as the burnt offering for the New Moon. Colossians starts with the New Moon. In this passage: “Do not let any man judge you”, Hakham Tzfet uses "umas". In short all the readings are related to the New Moon. (Light) This would support the Thesis that His Eminence presents on the lights of Messiah. Gnosis and agape.

The Torah portion is related to the New Moon Just as Htzfet speaks about the new moon.

The life is in the blood, from our Torah portion, and the Sephirot are called the Tree of “Life” by HakHam Tzfet.

1. What is the chief purpose that Hakham wants to address in 2 Peter 1:5-7

The orderly progression of attributes that lead to the proper reflection of HaShem. Messiah is reflected light and we have to become light as well.

1. How are the readings for this Shabbat communicating that Rosh Chodesh is a Yom Kippur Katan?

2 Peter 1:5-7 speaks of self-examination and the proper path for a righteous man, which are the same introspections and changes that are applied on Yom Kippur.

The Torah portion speaks about immersion and the proper application of blood which alludes to the immersion of the Kohen Gadol and his application of blood on Yom Kippur.

The psalm is the psalm of Rosh HaShana which is a preparation day for Yom Kippur. It also speaks of HaShem’s longing for us to walk in His ways, which is also a theme of Yom Kippur.

The ashlamata speaks of the mindset (he that is poor and humble in spirit, and trembles at My Word) that we should have on Yom Kippur.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

This week should be a week of examining our ways as we relate to HaShem and in ordering our steps and being a light to the world (as a community), as we reflect HaShem.

We should diligently seek all of the things that draw us closer to G-d. Torah Study, Righteous/generous acts and paying extremely close attention to all details will aid us in our 28 day cycle until we reach the New Moon again wherefore, we will seek atonement and restoration again. This entire cycle will help us reflect the Messiah.

Keep your eyes on Messiah he will teach us the appropriate way to walk.

Seek that which causes harmony (Chochmah, Binah, Daat, etc…) within oneself and in the community. If one is in an unclean state (sin) caused by our inappropriate actions, run to HaShem in repentance for the appropriate cleansing.

To strive to reflect the light of the Messiah.

It is an admonition to walk in the light/ways of Ha-Shem, most blessed be He, as taught/exemplified by the Mashiach, and not to be judged or swayed by the words of men or the ones who try to divert one’s steps, walking not as fools, but as wise.