
TSEFET'S PERICOPE #78^A

יין וישקר

“Yayin V’Sh’kar”

“Wine and strong drink”

“Vino y licor”

Vayiqra (Leviticus) 10:8 – 11:47

B’midbar (Numb. 28:9-15)

Commentary by Dr. Eliyahu Ben Avraham (Walter Oakley)

Translation by Dr. Eliyahu Ben Avraham

Greek

¹⁸ For even Messiah died^a because of sins, once and for all, righteous beyond and above the unrighteous, in order to bring you closer to G-d. His body was certainly put to death, but *he* lives on in spirit; ¹⁹ And he preached to those spirits, which were detained in prison; ²⁰ who were disobedient at the time of when the longsuffering of G-d waited for Noach to construct the Ark, in which few, eight souls, he brought to safety through water. ²¹ Now this pattern (*type*)^b shows salvation, ritual immersion does not remove bodily filth, but is for those who have made a good conscious decision^c to turn to G-d^d on the account of the resurrection of Messiah, ²² who has proceeded into Heaven (*where*) G-d (*says*) **Sit at My right hand**^e and messengers, authorities and powers are subjected to him.

4:1 Therefore, Messiah suffered physically and you yourself should be like-minded^f because

¹⁸ ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἀπέθανεν δίκαιος ὑπὲρ ἀδίκων ἵνα ὑμᾶς προσαγάγη τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·
¹⁹ ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν
²⁰ ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι τοῦτ ἔστιν ὀκτῶ ψυχαὶ διεσώθησαν δι ὕδατος
²¹ ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα οὐ σαρκὸς ἀπόθεις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν δι ἀναστάσεως Ἰησοῦ Χριστοῦ
²² ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων

1 Peter 4:1 Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς

^a Some variants suggest that Messiah “suffered” for sin or suffered because of sin.

^b תבנית (*tavnit*) 1) pattern, plan, form, construction, figure 1a) construction, structure 1a1) meaning dubious 1b) pattern 1c) figure, image (of idols)

^c TDNT 2:688 see discussion on ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα. The TDNT weighs this verse to draw the contrast of ἀγαθῆς ἐπερώτημα, which seems to be a “conscious decision for good” against βάπτισμα οὐ σαρκὸς ἀπόθεις ῥύπου, which would seem to indicate that washing with water is for the removal of bodily filth. Here the traditional clichés are used to suggest rather than a “conscious decision” to live righteously before G-d, a “prayer” or “request” is made and therefore the problem of “bodily filth” is solved. This can never be the case. Therefore, we have translated as seen above.

^d The language here actually suggests the following translation. “Ritual immersion does not remove bodily filth, but is for those who have made a conscious decision to turn to G-d.”

^e Psalms 110:1

^f [Thayer] ἔννοια, ἐννοίας, ἡ (νοῦς); **1.** the act of *thinking, consideration, meditation*; (Xenophon, Plato, others). **2.** a *thought, notion, conception*; (Plato, Phaedo, p. 73 c., etc.; especially in philosophical writings, as Cicero, Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epictetus diss. 2, 11, 2f, etc.; Plutarch, plac. philos. 4, 11, 1; Diogenes Laërtius 3, 79). **3.** *mind, understanding, will; manner of thinking and feeling*; German *Gesinnung*

death to the body (*physical appetites contrary to Torah and mitzvot*) causes you to stop sinning. ² That a man no longer desires what is forbidden^g but lives according to the will of G-d, not spending the rest of his life (*following*) physical (*appetites.*) ³ For you have spent sufficient time living as a Gentile the result of which was walking in shamelessness insolence, lust, drunken debauchery,^h drunken parading,ⁱ drunken parties and unlawful idolatry, ⁴ who think it strange that you do not run together (*with them*) in the same dissolute lifestyle in calumniate blasphemy, ⁵ who will recount all to the Judge ready of the living and dead, ⁶ for this purpose the Mesorah (*Oral Torah*) was presented to the dead that they might be judged in contrast to men living in the flesh, yet live according to the spirit of G-d. ⁷ But the goal of all things is at hand, therefore exercise self-control and be sober^j in prayer. ⁸ Before everything else be fervent in love **but love covers all transgressions.** (Pro 10:12).^k ⁹ Be hospitable to one another without grumbling or complaint, ¹⁰ for each of you has received a gift be good stewards serving one another with the multifaceted grace (*chesed*) of G-d. ¹¹ But if anyone speaks, let him speak about the Oral Torah, if someone serves let it be in the strength given by G-d; in order that (G-d) may be glorified through Yeshua haMashiach. To (G-d) belong the glory and the dominion (*cosmic power*) forever and ever, amen.

τὴν αὐτὴν ἔννοιαν ὀπλίσασθε ὅτι ὁ παθὼν σαρκὶ πέπαυται ἀμαρτίαις
² εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσας χρόνον
³ ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ἀσελγείαις ἐπιθυμίαις οἰνοφλυγίαις κώμοις πότοις καὶ ἀθεμίτοις εἰδωλοατρίαις
⁴ ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες
⁵ οἱ ἀποδώσουσιν λόγον τῷ ἑτοίμως κρίνοντι ζῶντας καὶ νεκρούς
⁶ εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσιν μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσιν δὲ κατὰ θεὸν πνεύματι
⁷ Πάντων δὲ τὸ τέλος ἤγγικεν σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·
⁸ πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενή ἔχοντες ὅτι ἀγάπη καλύπτει πλῆθος ἀμαρτιῶν
⁹ φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ
¹⁰ ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ
¹¹ εἴ τις λαλεῖ ὡς λόγια θεοῦ· εἴ τις διακονεῖ ὡς ἐξ ἰσχύος ἢς χορηγεῖ ὁ θεὸς ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν

DELITZSCH HEBREW TRANSLATION

¹⁸ כִּי גַם־הַמְשִׁיחַ מֵת פְּעַם אַחַת עַל־חַטָּאתֵינוּ הַצְדִּיק בְּעַד הַרְשָׁעִים לְקָרֵב אֶתְנוּ אֶל־הָאֱלֹהִים הוּמַת בְּבִשָׁר וַיְחִי בְרוּחַ: ¹⁹ וּבְכֵן הֵלֵךְ וַיִּקְרָא לְרוּחוֹת אֲשֶׁר בְּמִשְׁמְרָ: ²⁰ אֲשֶׁר לְפָנִים לֹא הֵאֱמִינוּ כְּאֲשֶׁר חָכְהָ אֱלֹהִים בְּאֶרֶץ אֲפוֹ בִימֵי נַח בְּהַעֲשׂוֹת הַתְּבָה אֲשֶׁר נִמְלְטוּ אֵלֶיהָ מֵעַתִּים וְהֵם שָׁמְנָה נִפְשׁוֹת מִן־הַמַּיִם: ²¹ וְהוּא דְמוֹת הַטְּבִילָה אֲשֶׁר כְּעַת תּוֹשִׁיעַ גַּם־אֶתְכֶם לֹא לְהִסִּיר חֲלָאת הַבִּשָׂר כִּי אִם־לְשִׂאֵל־לָנוּ מֵאֵת אֱלֹהִים רוּחַ שְׁלָמָה עַל־יַדִּי הַקָּמַת יִשׁוּעַ

^g Winer's Grammar, sec. 30, 3 N. 5; specifically, desire for what is forbidden, lust

^h οἰνοφλυγίαις – This word forms a verbal tally to our present Torah Seder. However, the amazing fact is that it takes into consideration the fact that the Torah Seder must be read as a double reading portion.

ⁱ a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry

^j νήψατε - to drink no wine, to be sober.

^k Proverbs 10:12 - I have kept with the hermeneutic of quoting verbatim from JPS. However, like His Eminence, Rabbi Dr. Yoseph Ben Haggai I would have translated from the Hebrew "Kaper" to say "atones for all sins." See also Yechezkel 45:15

הַמְשִׁיחַ: ²² אֲשֶׁר עָבַר הַשְּׂמִימָה וַיָּשָׁב לַיְמִין אֱלֹהִים וַיִּכְנָעוּ מִפְּנֵי הַמַּלְאָכִים וְהַרְשׁוּיּוֹת וְהַגְּבוּרוֹת:

1 Peter 4:1 וְעַתָּה כְּאֲשֶׁר עֹנָה הַמְשִׁיחַ בְּעַדְנֵנוּ בַּבָּשָׂר כֵּן הָיוּ גַם־אַתֶּם מְזוּיָּגִים בְּדַעַת הַהֵיא כִּי הַמְעֹנָה בַּבָּשָׂר חָדַל לַחֲטוֹא: ² לְמַעַן אֲשֶׁר לֹא תַחֲיוּ עוֹד לְתַאֲוֹת בְּנֵי אָדָם כִּי אִם־לְרֻצּוֹן אֱלֹהִים כְּלַיְמִי הֵייתֶכֶם עוֹד בַּבָּשָׂר: ³ כִּי רַב לָנוּ עֲשׂוֹת כְּחֻפֵּץ הַגּוֹיִם בַּיָּמִים הָרִאשׁוֹנִים יְמֵי לְכַתְּנוּ בְּדַרְכֵי זָמָה וּבְתַאֲוֹת כְּסָבָאֵי יוֹן וְזִלְלֵי בָשָׂר וְרִדְפֵי שֶׁכָּר וְתוֹעֵבוֹת עֲבֹדַת הָאֱלִילִים: ⁴ וְעַל־זֹאת תִּמְהָיִים הֵמָּה וּמְגִדְפִים כִּי לֹא־תְרוּצּוּ עִמָּהֶם לִהְיוֹת שְׂטוּפִים בְּזָמָה כְּמוֹהֶם: ⁵ אֲשֶׁר יִתְּנוּ חֶשְׁבוֹן לִפְנֵי הָעֵתִיד לְשֹׁפֵט הַחַיִּים וְהַמֵּתִים: ⁶ כִּי עַל־כֵּן הִתְבַּשְּׂרוּ גַם־הַמֵּתִים לְמַעַן יִדְוֹנוּ בַּבָּשָׂר כְּבְנֵי־אָדָם וַיַּחֲיוּ בְרוּחַ כְּדָרְדָּר אֱלֹהִים: ⁷ הֵן קִץ הַכֹּל קָרַב לָכֵן הָיוּ צְנוּעִים וְעָרִים לְהַתְּפַלֵּל: ⁸ וְקֹדֶם כָּל־דְּבַר אֶהְבּוּ אִישׁ אֶת־אֶחָיו אֶהְבָּה עִזָּה כִּי עַל־רַב פְּשָׁעִים תִּכְסֶּה הָאֶהְבָּה: ⁹ הָיוּ מְאַרְחִים אִישׁ אֶת־רֵעֵהוּ בְּבִלֵי תְלוּנוֹת: ¹⁰ אִישׁ אִישׁ כְּמַתָּן הַחֹסֵד אֲשֶׁר קִבֵּל תַּעֲזֹרוּ אִישׁ לְרֵעֵהוּ כְּסֹכְנִים מְמוּנִים עַל־חֹסְדֵי אֱלֹהִים הַרְבִּים: ¹¹ הַמְדַבֵּר לֹדְבָר אִמְרֵי־אֵל וְהַעֲזֹר יַעֲזֹר מִתּוֹךְ הַחַיִל אֲשֶׁר חָנְנוּ אֱלֹהִים לְמַעַן יִכְבֹּד אֱלֹהִים בְּכָל עַל־יְדֵי יֵשׁוּעַ הַמְשִׁיחַ אֲשֶׁר לוֹ הַכְּבוֹד וְהַעֲזָ לְעוֹלָמֵי עוֹלָמִים אָמֵן:

MESSIAH'S DEATH AND SUFFERING

First, I should mention that some translation suggest “Messiah died once for sin.” Other translations read, “Messiah suffered for sin.” This is because variants use the Greek word *επαθεν* from *πάσχω* (*paskhō*) which means suffer. Other translations omit this word and use *απεθανεν* from *ἀποθνῆσκαω* (*apothnēskō*) meaning to die. My translation reads, “Messiah died because of sins” which seems to fit the context of our pericope better and agrees with the majority texts. If the Greek word *πάσχω* (*paskhō*) were used the translation would read “Messiah suffered because of sins.” If the translation must be read “Messiah suffered for our sins” I would argue that His suffering for our sins was the result of trying to teach us to live contrary to human nature and live righteously before G-d.

Messiah died because of sin...

It is imperative that men die for sin. Adam brought sin into the world through disobedience. The result of that action was consequential. All men must die. A possible Gemara to this section of Hakham Tsefet's discourse elaborates on these thoughts.¹ I have translated the Greek word *περί* (*peri*) “because of” sin. I have deviated from the norm for various reasons. As His Eminence Rabbi Dr Yoseph Ben Haggai has stated in the past we are trying to do a forensic investigation of what the Nazarene Codicil originally said. I am not trying to be the radical here. I am trying to understand all of these teachings from a First Century Jewish mindset. We must not allow contemporary settings and pressures to influence present translations. Therefore, we must abandon preconceived notions concerning translations.

Therefore, like all men, Messiah died because Adam sinned and brought sin into the world.

δικαιος ὑπὲρ ἀδίκων - *dikaios uper adikōn* “Righteous beyond and above the unrighteous”

This phrase is not matched in any Biblical passage nor is not found anywhere else in the Nazarene Codicil.

The text should NOT read that he died as a righteous (man) on behalf of the unrighteous. Of course, this is VERY traditional and very anti-Semitic. The text is better read, “**Righteous**

¹ See Hakham Shaul's letter to the Romans chapter 5:12

beyond and above the unrighteous” meaning that he was a tzadik. This means that our level of righteousness has never reached the level of Messiah. The Greek word ὑπέρο is positional meaning above.^m This translation requires a great deal of latitude and must be weighed against other passages. Nevertheless, the true notion and meaning of ὑπέρο is above.ⁿ I believe most scholars will agree that the life, character and conduct of the Master superseded (was above) our own. It does seem plausible that Messiah conducted himself very much like Moshe. He intervened and interceded on our behalf consistently. However, his death was the result of sin in the world, not because he “carried our sins.” I maintain that we must remember that this translation is strictly p’shat. Therefore, the typological trains of thought presented in the Gemara-like materials of Hakham Shaul do NOT fit this p’shat translation and commentary. However, I believe that even in those Gemara-like versions that the word ὑπέρο has to be thoroughly researched from a Jewish mindset.

If one follows the second possible translation, “Messiah suffered because of sins.” We would still understand that the suffering was on the account of sin in the world. The Mesorah of Messiah was an elaborate system to teach his talmidim (that should include us) how to confront and deal with sin. Consequently, translations that minimize this thought give great latitude to the very thing that the Master was trying to teach us how to overcome.

Verses 19-20

In my Scholarly opinion, there is a gaping hole in the text at this point. I would suggest that the text has been altered in these passages. I am not alone in this opinion. Dr. Rendel Harris suggests that there is a Scribal error in this verse. Both Dr. Rendel Harris and Dr James Moffatt believe that pieces of text are missing that could more readily explain this cryptic verse.^o

²¹ Now this pattern (type)^p shows salvation, ritual immersion does not remove bodily filth, but is for those who have made a good conscious decision^q to turn to G-d^r on the account of the resurrection of Messiah.

I believe that this translation best fits the text. Noach made a conscious decision to do what G-d had asked of him. Here the translation suggests a proselyte coming to G-d after making a conscious decision to turn to G-d.

^m ὑπέρο (cf. English *up, over*, etc.), Latin *super, over*, a preposition, which stands before either the genitive or the accusative according as it is used to express the idea of state and rest or of motion over and beyond a place. I. with the genitive; cf. Winer’s Grammar, 382f (358f). 1. Properly, of place, i. e. of position, situation, extension: over, above, beyond, across.

ⁿ For the best argument concerning this word’s use, see TDNT 8:507ff. This word is translated, “for” throughout the Nazarene Codicil. However, there is NO abuse when the word “above” is substituted for the word “for.” Actually, the translations usually suit the text more appropriately.

^o James Moffatt, *The New Testament, A New Translation*, Hodder and Stoughton, 1913, pg 291

^p תַּבְּנִית (*tavnit*) 1) pattern, plan, form, construction, figure 1a) construction, structure 1a1) meaning dubious 1b) pattern 1c) figure, image (of idols)

^q TDNT 2:688 see discussion on ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα. The TDNT weighs this verse to draw the contrast of ἀγαθῆς ἐπερώτημα, which seems to be a “conscious decision for good” against βἀπτισμα οὐ σαρκὸς ἀπόθεσις ῥύπου, which would seem to indicate that washing with water is for the removal of bodily filth. Here the traditional clichés are used to suggest rather than a “conscious decision” to live righteously before G-d, a “prayer” or “request” is made and therefore the problem of “bodily filth” is solved. This can never be the case. Therefore, we have translated as seen above.

See also J.H. Moulton and G. Milligan, *Vocabulary of the Greek Testament*, Hendrickson Publishers, 1930 pg 232 (ἐπερώτημα) where Moulton and Milligan argue the ambiguity of this word as used in the passage.

^r The language here actually suggests the following translation. “Ritual immersion does not remove bodily filth, but is for those who have made a conscious decision to turn to G-d.”

Hakham Tsefet draws a contrast against the waters of Noach and ritual immersion. The Hebrew word תַּבְּנִית (tavnit) is the best parallel here. We have the use of a type to illustrate the importance of ritual immersion. While we clearly see Yeshua telling his Talmidim to immerse on his authority in other places, we can see that ritual immersion was one of the indications that a person has come (turned) to G-d through conversion. Ritual immersion was never intended to be the true “bath” per se. The type is carried through two phases in this conversation.

Firstly, we see that ritual immersion is a mechanism for indicating “salvation.” The person who goes through this type of ritual immersion has consciously committed himself to live according to the Torah and mitzvot. Here I am not in agreement with traditional “Christian” baptism.

Secondly, ritual immersion is a picture of resurrection. This is seen in the hope that has been renewed by the resurrection of Yeshua.^s

Therefore, ritual immersion is a picture of salvation (*as defined above*) and the hope of the resurrection. Hakham Shaul offers the Gemara to this text in his continuing conversation on the sin Adam brought into this world, in chapter 5 of his Letter to the Romans. In chapter 6 of Romans, he explains the type and symbol of ritual immersion from the standpoint of Drosch. This section of Romans is a suited match in both theme and vocabulary. I have a thesis that Hakham Tsefet taught Hakham Shaul all of these things in the encounter mentioned in Galatians.^t

However, this argument is for another place.

4:1 Therefore, Messiah suffered physically and you yourself should be like-minded^u because death to the body (*physical appetites contrary to Torah and mitzvot*) causes you to stop sinning.

I see Dead people - In a recent Bruce Willis film, a young man says something to the effect of “I see dead people.” The dead Bruce Willis does not realize that the young man is talking about him. Hakham Tsefet talks of death here in a peculiar manner. His conversation draws on that illustration that dead people do not sin. Therefore, Messiah who has died is free from sin. Consequently, we should see his death and resurrection as a way to live life. See yourself as being dead, dead to sin. Therefore, if we see ourselves as being dead we will see ourselves as freed from sin.

Here again I would also like to point out that I see that works of Hakham Shaul as a Gemara to these texts. Hakham Tsefet has given us a p’shat on this subject in these few verses. Romans chapters 5-7 form the elaborate Drosch to the works of Hakham Tsefet. It is amazing to see that it takes so much Gemara to interpret a simple p’shat.

³ For you have spent sufficient time living as a Gentile

This verse clearly tells us that Hakham Tsefet is talking to converts. Therefore, all the language is obviously instructional. These passages fit squarely within this week’s Torah Seder.

Consequently, it is obvious that Hakham Tsefet is giving a Shabbat sermon on **“Wine and strong**

^s 1 Tsefet 1:3 Blessed be the G-d and Father of our Master Yeshua Hamashiach, who according to His great mercy has renewed a living hope through the resurrection of Yeshua haMashiach from the dead, (1Pe 1:3 BESB)

^t Galatians 1:18

^u [Thayer] ἔννοια, ἐννοία, ἡ (νοῦς); **1.** the act of *thinking, consideration, meditation*; (Xenophon, Plato, others). **2.** *a thought, notion, conception*; (Plato, Phaedo, p. 73 c., etc.; especially in philosophical writings, as Cicero, Tusc. 1, 24, 57; Acad. 2, 7 and 10; Epictetus diss. 2, 11, 2f, etc.; Plutarch, plac. philos. 4, 11, 1; Diogenes Laërtius 3, 79). **3.** *mind, understanding, will; manner of thinking and feeling*; German *Gesinnung*

drink” (Vayikra 10:8 – 11:47). What’s more amazing is that the fact that the pericope is read with the doubled Torah Seder as we have it in the present reading. I find this to be an amazing connection.

Drunken debauchery, drunken parading, drunken parties

The threefold cord cannot easily be broken.^v Hakham Tsefet drives home the Torah Seder and His connection with a three-fold cord.

1. οἰνοφλυγία, (οἰνοφλυγία - *oinophlugia*) is actually a compound word. οἶνος (*oinos*) – meaning wine and φλύαρος (*phluaros*) meaning - a persons uttering or doing silly things, garrulous and babbling.

Vayikra 10:8-9 καὶ ἐλάλησεν κύριος τῷ Ααρων λέγων

⁹ οἶνον καὶ σικερα (wine and strong drink or wine that leads to intoxication as Rashi has pointed out)^w οὐ πίεσθε σὺ καὶ οἱ υἱοί σου μετὰ σοῦ ἡνίκα ἂν εἰσπορευῆσθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἢ προσπορευομένων ὑμῶν πρὸς τὸ θυσιαστήριον καὶ οὐ μὴ ἀποθάνητε νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν

2. κῶμος (*kōmos*) is defines as follows... “nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry.”^x

Moulton and Milligan suggest that the reveling of these drunken parades were often sacred (in the negative sense) parades where the images of gods were paraded. Hence the celebration of divine images (and unlawful idolatry) along with tales of their wars and victories.^y

3. πότος (*potos*) which is a drunken party.^z

This “drinking party or bout” was often some sort of banquet where a woman comes under a solemn promise not to administer philters to her husband, nor to do anything harmful.^{aa}

Most dictionaries suggest that the “philters” were love potions that would guarantee the love of the desired man.^{bb}

None of this behavior is fitting the talmid of the Master or one of the Seven Men of the Esnoga.

Because we also have a verbal match to wine and drink, we match our Ashlamatah of Yechezkel this week. The Hebrew word שָׁטָח (šāṭāḥ) is paralleled by the Greek word πίνω (*pinō*) which is the root to πότος (*potos*) found in verse 3 of chapter 4.

^v Ecc. 4:12

^w See Vayikra 10:8 Rashi

^x This is a dictionary trace from two pieces of Bible Software. The First being Bible Discovery and the Second being Davar 3 see 1 Peter 4:3 κῶμος (*kōmos*) in both of those programs.

^y J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg. 367

^z TDNT: 6:145,841

^{aa} J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg. 531

^{bb} 1 : a potion credited with magical power 2 : a potion, drug, or charm held to have the power to arouse sexual passion

³ ἀρκετός γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι πεπορευμένους ἐν ἀσελγείαις ἐπιθυμίαις οἰνοφλυγίαις κώμοις **πότοις** καὶ ἀθεμίτοις εἰδωλολατρίαις

Consequently, Hakham Tsefet matches the Torah Seder Ashlamatah and the Special Ashlamatah through the idea of wine and drinking.

⁷ But the goal of all things is at hand, therefore exercise self-control and be sober^{cc} in prayer.

Perhaps we should have said a “four-fold cord” is even harder to break than a “three-fold cord.” Hakham Tsefet intentionally uses another drinking phrase. “Use self-control and be sober in prayer.” Those who are intoxicated lack self-control. Eli chided Hannah for supposed drunken prayer. However, Hannah was far from being drunk. Here prayer was so “sober” and controlled that she appeared to be drunk. Consequently, the lesson is intoxication has no place in prayer.

I believe that Hakham Tsefet has driven home his point. I do not believe for the first instant that Hakham Tsefet was opposed to having a drink of wine. **The case in point is being intoxicated while in Divine service.** Furthermore, I draw once more on my thoughts of the P'rushim of the First Century. The P'rushim saw themselves as the new Kohanim of sorts. I believe Hakham Tsefet certainly fit in the category of one of those P'rushim.

The Goal is at hand...

I have intentionally translated this phrase as it stands. Hakham Tsefet uses the same word this week as he did last week. The “*telos*” (goal) of the Torah is Messiah.^{dd} In other words in Messiah we have the living embodiment of the Torah. It appears evident that Hakham Tsefet is driving home a point. The picture of the Cohen mentioned in Vayikra is Messiah who will restore the family altar. I have used “at hand” for ἤγγικεν - ἐγγίζω (*eggizō*) for specific reasons. Most scholars see ἐγγίζω (*eggizō*) as a temporal reference. ἐγγίζω (*eggizō*) is not a temporal reference. ἐγγίζω (*eggizō*) is a spacial reference. The term “at hand” indicates close proximity. Actually, the best illustration for the spacial reference is close intimate contact between a man and a woman.

הַן קִץ הַכֹּל קָרֵב לְכֵן הָיוּ צְנוּעִים וְעָרִים לְהִתְפַּלֵּל:

The above cited verse is from Delitzsch, 1 Tsefet 4:7

וְאֶקְרַב אֶל־הַנְּבִיאָה וְתִהְיֶה וְתִלְדַּבֵּר בְּנִי וַיֹּאמֶר יְהוָה אֵלַי קְרַב שְׁמוֹ מִהֵרָ שְׁלֵל חֵשׁ בָּז:

This verse is Yeshayahu 8:3, the parallel word קָרַב means to “draw near” or “approach.” This word is translated in various ways throughout the Tanach and Nazarene codicil. I have translated it “at hand” because this reiterates my statement above concerning intimate association. The word קָרַב is paralleled in ἐγγίζω (*eggizō*).

Hakham Tsefet was NOT saying we are about to experience the Mesorah and the *telos* (goal). He was trying to convey the idea that they had already entered that realm.

^{cc} νήψατε - to drink no wine, to be sober.

^{dd} Romans 10:4

v8 But love covers all transgressions (Pro 10:12).^{ee}

I have kept with the hermeneutic of quoting verbatim from Jewish Publication Society. However, like His Eminence, Rabbi Dr. Yoseph Ben Haggai I would have translated from the Hebrew “Kaper” to say “atones for all sins.”

Here I would interject the clear understanding that love atones for all sins. I realize that this will not sit well with all the theological baggage that we have brought from our past. However, I believe on the other hand many will quote some sort of maxim saying that this was the intent of the Torah all along.

Seven words for Power

Here I would like to briefly comment on the word *ἰσχὺς* (*iskhus*). His Eminence has noted the importance of the word in our present pericope and its related Hebrew parallel. Therefore, I will try to make a small addendum to his comments.

Some time ago, I was handed an exegesis on the use of “power” in the Nazarene Codicil. The exegesis had a few words (five I believe) that are commonly associated with the power of G-d as it is expressed in the Nazarene Codicil and consequently in the Greek Language.

Dr Elisheva and I soon found some of the missing words and began to work on the thesis behind all of the words. What we found was there are sixteen Greek words for “power.” However, when these sixteen words are traced to their root or foundations there are actually only seven. (I have a thesis that there are there missing words – but all of that is for another time).

In my humble opinion, the seven words match the seven men of the Esnoga (Synagogue). I will have to work with His Eminence Rabbi Dr. Yoseph Ben Haggai to more fully develop this thesis. However, I will give the words here and allow the reader to draw his own conclusion for the present.

The top three powers form a Triad structure that would emulate or illustrate the ruling heard of the Esnoga. Those powers are *ἀρχή* (*arkhē*) which is an easy word to see. This word forms the topmost head of the Esnoga and demonstrates the highest form of power, rule or authority. The second “power” is *ἐξουσία* (*exousia*). This word will be readily recognizable to most readers of the Nazarene Codicil. This word is usually translated authority. However, this power is matched and balanced by another power. *κράτος* (*kratos*) is a power that I usually translate as “Cosmic Power.” This “Cosmic Power” is also a form of authority.

Below this structure of headship powers or authorities rests the remainder of the “powers” or authorities. *ἰσχὺς* (*iskhus*) which is the word in our present text. This word is a very interesting word. In its primary use and foundation, this word is associated with military skill or ability. This Esnoga power I would say is the guardian of the group.

Equal opposite to *ἰσχὺς* (*iskhus*) is *οἰκοδομέω οἰκοδομός* (*oikodomeō oikodomos*). This Esnoga power is the builder. He builds and restores that which is damaged.

ἔργον (*ergon*) and *δύναμις* (*dunamis*) from the final duo. *Ergon* is the worker, commonly associated with active power and business and enterprise. *δύναμις* (*dunamis*) is a very common word to most readers of the Nazarene Codicil. While *δύναμις* (*dunamis*) is associated

^{ee} Proverbs 10:12 - I have kept with the hermeneutic of quoting verbatim from JPS. However, like His Eminence, Rabbi Dr. Yoseph Ben Haggai I would have translated from the Hebrew “Kaper” to say “atones for all sins.” See also Yechezkel 45:15

with the miraculous, it also associated with the power of moral excellence. This power is closely associated with *Okidomeo* where building is the prevalent theme. δύναμις (*dunamis*) is also associated with numbers, the power associated with resources, and the assets found in those numbers. Therefore, *Dunamis* and *Oikodomeo* share a strong bond in building the numeric forces of the Esnoga. I believe that these two “powers” would have a vital role in the time of counting the Omer. However, we are about to enter the time of *Dunamis* shortly as I believe the power of moral excellence will be required for teshuvah. What is more amazing is that fact that I believe that the period of Nachamu would directly relate to the power of ἰσχύς (*iskhus*) as His Eminence has so aptly demonstrated in his work.

I have refined my remarks to the P’shat realizing the depth of all of these idea and powers. What I find interesting is that this week, the third week of Nachamu the power of *Iskus* is resident in the congregation. However, another power is also present, because an authority (one of the top three powers mentioned above) must monitor every subservient power. The power κράτος (*kratos*) is also a part of our current pericope.

1Pe 4:11 εἴ τις λαλεῖ ὡς λόγια θεοῦ· εἴ τις διακονεῖ ὡς ἐξ ἰσχύος ἢς χορηγεῖ ὁ θεός ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων ἀμήν

Therefore, we have two powers working together in our present pericope. One is a cosmic power and the other is a military power.

I would also like to point out that this periscope contains two more of the seven “powers” in another verse. In verse 22 of the third chapter would read as follows... *os estin en dexia tou theou poreutheis eis ouranon upotagentōn autō aggelōn kai exousiōn kai dunameōn*. The two highlighted words are ἐξουσία (*exousia*) and δύναμις (*dunamis*). The missing word from our seven-word list is ἀρχή (*arkhē*). However, the ἀρχή (*arkhē*) is not really missing. While the word is absent, the “power” is not. In that same verse, Yeshua is seated near G-d. G-d is the ἀρχή (*arkhē*) of ALL power. Therefore, in this pericope we have the Seven Men of the Esnoga in full-unified operation.

The question is what are they doing here?

While I believe that Hakham Tsefet has laid the foundation in his works for a much deeper understanding, we will only look at these words from P’shat.

4:6 For into this [purpose], also to [the] dead, the Oral Torah was proclaimed that they may be judged indeed as persons in [the] flesh, but may continue living according to God, in spirit.^{ff}

4:6 for this purpose the Mesorah (Oral Torah) was presented to the dead that they might be judged in contrast to men living in the flesh, yet live according to the spirit of G-d. (1Pe 4:6 BESB)^{gg}

How do you judge by contrast? In my humble opinion, the dead are judged by the standard being kept by living men (*ish -royal men*). The seven men of the Esnoga are...

^{ff} Translation by His Eminence Rabbi Dr Yoseph Ben Haggai

^{gg} Translation by Dr. Eliyahu Ben Avraham.

1. Capable of judging
2. Capable of being sufficient role models for other to be judged by.

Consequently, I see that the dead are judged by the standard of men (The Seven Men of the Esnoga) who as this verse points out have the Oral Torah of Messiah to guide them. These men live in the flesh, yet the live according to the spirit Mesorah- Oral Torah of G-d.

I have not elaborated on these powers due to the nature and content of our present scope. We hope to be able to elaborate on these subjects more in the future under the guidance of His Eminence Rabbi Dr. Yoseph Ben Haggai.

CONNECTIONS AND THEMES

Hakham Tsefet connects to the Torah Seder this week through two dominate themes and verbal connections. The verbal connections are wine and strength. As I have pointed out above Hakham Tsefet uses this idea strongly in his Pericope and Shabbat Sermon.

Yechezkel – Opens in a very similar way as the Torah Seder. There are two words of special interest that connect to Hakham Tsefet this week. The first – mentioned above is wine. The second is the Hebrew Greek Parallel **שָׁטָח** (*šāṭāḥ*) to the Greek word *πίνω* (*pinō*) which is the root to *πότος* (*potos*) found in verse 3 of chapter 4.

Yeshayahu – is also connected to Hakham Tsefet through the word wine. (55:1-2)

Tehillim – Two words of interest connect the Psalm with Hakham Tsefet this week. The remarkable thing is that they are both found in the opening verses of Hakham Tsefet's Pericope. The first word is spirit. Yeshua died in the flesh or in his body, yet his spirit lives on. The second word is water. This word is found in all Torah readings except for the New Moon passage of Shemuel. Hakham Tsefet uses this to illustrate his analogy of water and salvation this week.

Shemuel – I believe that Hakham Tsefet is connected thematically and verbally. The Greek word *aion* (4:11) is a parallel to the Hebrew *olam*. This can be confirmed by the Delitzsch version of Hakham Tsefet this week. The thematic connection I find is in the assembly for the new moon. Hakham Tsefet does not have an assembly for the new moon. He does have the antithesis of a new moon or sacred gathering in the drunken parties of chapter 4verse 3.

RELATED MITZVOT

P96 For one who touches the carcass of a beast that died without slaughtering to be unclean, as it is written "and if any beast die" (Leviticus 11,39).

P97 For eight specific species of creeping things to defile, as it is written "and these are they which are unclean unto you" (Leviticus 11,29).

P98 For foods to be susceptible to becoming unclean, as it is written "of all food which may be eaten" (Leviticus 11,34)

P149 To examine the identifying signs in animals, as it is written "these are the living things which ye may eat" (Leviticus 11,2).

P151 To examine the identifying signs in locusts to tell the the clean from the unclean, as it is written "which have jointed legs" (Leviticus 11,21).

P152 To examine the identifying signs in fishes, as it is written "these may ye eat of all that are in the waters" (Leviticus 11,9; Deuteronomy 14,9).

N73 That a wine-intoxicated person shall not enter the Sanctuary nor give decisions in matters of Torah, as it is written "drink no wine nor strong drink . . . when ye go into . . . and that ye may teach the children of Israel" (Leviticus 10,9-11).

N172 Not to eat unclean animals, as it is written "nevertheless these shall ye not eat of them that only chew the cud" (Leviticus 11,4; Deuteronomy 14,7).

N173 Not to eat unclean fish, as it is written "and they shall be a detestable thing unto you; ye shall not eat of their flesh" (Leviticus 11,11).

N174 Not to eat unclean fowl, as it is written "and these ye shall have in detestation among the fowls; they shall not be eaten" (Leviticus 11,13).

N176 Not to eat things that creep upon the earth, as it is written "and every swarming thing that swarmeth upon the earth is a detestable thing; it shall not be eaten" (Leviticus 11,41).

N177 Not to eat things that swarm upon the earth, as it is written "neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth" (Leviticus 11,44).

N178 Not to eat a worm found in fruit once it has come out into the air, as it is written "even all swarming things that swarm upon the earth, them ye shall not eat" (Leviticus 11,42).

N179 Not to eat things that swarm in the water, as it is written "ye shall not make yourselves detestable with any swarming thing that swarmeth" (Leviticus 11,43).