
TSEFET'S PERICOPE #80

וְאִשָּׁה כִּי-יִזְוֶב

“V'Isha Ki-Yazuv”

“And if a woman have an issue”

Vayiqra (Lev.) 15:25 – 16:34

B'Midbar (Num.) 28:9-15

Ashlamatah: Ezekiel 16:9-14, 59-62

Special: 1 Samuel 20:18,42

Psalm 80:1-20

N.C.: 2 Peter 1:3-4

BESB

³ Even as we have been given all things, for a life of righteous practice (*worship/mitzvot/halachot*), through G-dly (*supernatural*) power by the means of full and complete knowledge [*of the Mesorah*] (*da'at*) which has called us to honor and moral excellence, ⁴ by which means we are presented with a great Mesorah^a in order to become partners with the G-dly nature (*yetzer hatov*) escaping the corrupt desires of the worldly [pagan] system.

Greek

³ Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, ⁴ δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδωρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς

DELITZSCH HEBREW TRANSLATIONⁱ

בְּאִשָּׁר גְּבוּרָתוֹ הָאֱלֹהִית נִתְּנָה לָנוּ אֵת כָּל-צָרְכֵינוּ לְחַיִּים וְלַחֲסִידוֹת עַל-יְדֵי דַעַת הַקּוֹרָא אֲתָנוּ בְּכַבּוּדוֹ וְחֵילוֹ: ⁴ אֲשֶׁר בָּהֶם נִתְּנָה לָנוּ הַבְּטָחוֹת גְּדוֹלוֹת מְאֹד וְיִקְרוֹת לְמַעַן תִּקְחוּ עַל-יְדֵי חֶלֶק בְּטַבַּע אֱלֹהִים לְהַמְלִיט מִכְּלִיזֵן הַתְּאֵוָה אֲשֶׁר בְּעוֹלָם:

^a I must argue here that the translation follow the word “Mesorah” based on the arguments of His Eminence Yoseph ben Haggai in the [Mesorah of Markos: A Commentary](#).

G1861 ἐπαγγέλλω *epaggello*

Thayer Definition:

- 1) to announce that one is about to do or furnish something
 - 1a) to promise (of one's own accord) to engage voluntarily
- 2) to profess
 - 2a) an art, to profess one's skill in something

Part of Speech: verb

A Related Word by Thayer's/Strong's Number: from G1909 and the base of G32

Citing in TDNT: 2:576, 240

ἄγγελος *aggelos*

Thayer Definition: 1) a messenger, envoy, one who is sent, an angel, a messenger from God

Part of Speech: noun masculine

A Related Word by Thayer's/Strong's Number: from *aggello* [probably derived from [G71](#), compare [G34](#)] (to bring tidings)

Citing in TDNT: 1:74, 12

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INTRODUCTION

Hakham Tsefet never ceases to amaze me. These next pericope are so suited to the Biblical season that it is amazing. Here we have the opening passages of Vayikra 15:25-33 concluding woman's issues of blood then a conclusion. The next chapter of Vayikra (at the center of our reading) deals with the Yom Kippur service. Reading the text of Vayikra 16 teaches us that G-d has established a system for making atonement for our souls. This theme will resonate with Hakham Tsefet for the next few weeks.

We might paraphrase G-d's thoughts as saying...

You "have been given all things, for a life of righteous practice."
(study/*worship/mitzvot/halachot*) Yom Kippur and the days just prior to its arrival teach us a very important lesson. G-d has "has called us to honor and moral excellence."

How do we achieve such moral excellence? Through the Mesorah of the Master. By means of the Mesorah of the Master, we are able to escape the corrupt desires of the pagan system.

And, if you fail (and you will) I have given you a means of atonement.

I would also like to point out that this pericope contains some unique materials. Some of the vocabulary is reserved to Hakham Tsefet. And, some of the material is reserved to Hakham Tsefet and Hakham Shaul. Likewise, Hakham Tsefet will soon rehash materials and vocabulary from Yehudah (Jude). I will not belabor these issues here. I will only note that they are well worth the study.

Divine Enablement?

This pericope of Hakham Tsefet is often referred to as "Divine Enablement." I must concede that on one level this is true. However, I believe that the thought in many circles suggests involuntary godliness. Or, that the recipient need not do anything for this "enablement" to be realized. I must at this point abandon ship. The "enablement" here is contextual. The "enablement" is though "knowledge (da'at) specifically knowledge of the Mesorah. Knowledge of the Mesorah is "Divine Enablement." How? Through knowledge of the Mesorah of the Master, we are equipped with all the tools necessary for following the Master's mandated halacha. I realize that this will not set well with many readers. Why? Because, most of the training we have received has told us that we do not have anything that we can do once we have become a follower of the Master. Nothing could be farther from the truth. We have read Hakham Shaul's letter to the Romans and believed that we have "no condemnation" simply because we have joined the Master's ranks. Nothing could be farther from the truth. Hakham Shaul's letter to the

Romans reveals why we do not walk in condemnation. The real reason we have “no condemnation” is our conduct.^b The “Divine Enablement” is the Mesorah. It teaches us all we need to know about living a life of G-dly practices. εὐσέβεια (*eusebeia*) - godly practices is a practical lifestyle. This word is also translated as “loyalty.” Consequently, “loyalty”^c demands practical living. This would make the Greek word εὐσέβεια (*eusebeia*) synonymous with πίστις (*pistis*) which is translated as “faith.” However, πίστις (*pistis*) is active requiring activity or “faithfulness.” Consequently, εὐσέβεια (*eusebeia*) is an active life of adherence to the Mesorah of the Master.

The Master and his Entourage

This “Divine Enablement” comes through knowledge. Where do we get this knowledge? We get this knowledge from watching all the living examples of the Torah. This outline follows the idea that His Eminence taught me concerning the redemptive patterns laid out in the Amidah. The Amidah opens with the *Patriarchs* moving to *G-d's Might* and then to *Knowledge* and then *Kedushah* which leads to *Repentance*, *Forgiveness* which leads humanity to *Redemption* which brings about a *Healing* of the whole being. The Healing of the being produces *Prosperity* of soul and life, which will eventually result in the *Ingathering of Exiles*, which produces *Restoration of Justice*, which judges all the *Heretics*. Once all of this has taken place, we will see the purely *Righteous* and the *Rebuilding* of the *Temple of Messiah* (Davidic Reign). These connections flow through the remainder of the Amidah concluding in *Peace*. Peace? There can be NO PEACE until we have learned to adhere to the Mesorah of the Master. I must apologize for such a simple overview of these thoughts. I hope to elaborate in the future. His Eminence pointed these things out to me in a briefly (mind bending) secession where I tried desperately to grasp as much as I could in such a short span of time. Those of us who attend the Sunday morning class with His Eminence call these secessions “brain sweats.” Sometimes I am sure that His Eminence thinks that I am not in agreement or not paying attention. These are the times that I am taking “short hand.” What that means is that I am making notes as fast as my short hands can possibly move.

Knowledge is a Step

Possession of Knowledge (*da'at*) means nothing unless we intend to implement what we have learned. Being καλέω (*kaleo*) “called” is an invitation to honor and moral excellence. You could refuse the summons as many do. Many desire honor but they do not accept the work and practice of godliness. In short, they want the honor but refuse to follow the Mesorah. The question remains as to how we get the “knowledge.” His Eminence has pointed out in the translation of Hakham Tsefet that we must “STUDY.” More religion is based on conjecture than fact. If we would devote ourselves to study, we could begin to see what the Torah is really trying to say. The Torah then becomes a joy rather than a burden.

Worship, in certain circles is standing and singing or some such practice. Please understand that this is not a criticism. However, Judaism sees the highest form of worship as study. I must concur that I love to sing songs that are uplifting; however, my heart is elevated most deeply when I study the Torah and related materials.

^b Ibid v 4

^c J.H. Moulton and G. Milligan, *Vocabulary of the Greek Testament*, Hendrickson Publishers, 1930 pg265

Given All things

In the new world in which we live, we purchase items from the store that have a Warning label which reads “some assembly required.” I have found that the word “some” is VERY misleading. In many cases, a **lot** of assembly is required. I usually want to assemble these items without the instructions. After all, I am a man and I have a logical mechanical brain. Who needs instructions?

Those who follow their own logic can naturally come to some real halachic conclusions. However, when we try these projects we often realize the greater truth. We NEED the instructions. (I know I do – and I am happy to receive it – most of the time) It is impossible to live a halachic life without consulting the Mesorah! I know plenty of people who will disagree with me. I believe that Hakham Yaakov tried to address this issue.

¹⁰ For whoever keeps the whole ¹law and yet stumbles in one point, he has become guilty of all.^d

Who are we to select which mitzvot to follow and disregard? This is also true of the Mesorah. Who are we to decide what is acceptable by those who have taught and established halacha by far greater minds than our own?

The Secular and the Religious:

Our contemporary society (at least in the United States) is permeated with the idea of separation of church and state that it is sickening. Those who subscribe to these views have no understanding of the Torah or the Biblical system. Nor do they have the slightest inkling of theocratic system the G-d wants established. Just because we live in the world does not mean that we are to resign ourselves from the world. Rabbinic scholars have much to say about the contrast between Avinu Avraham and Noach. Far-be-it for me to bring any criticism in these matters. However, Avinu Avraham is lauded because he “got souls.” Avraham lived in a generation that was destroyed for their evil conduct (Sodom and Gomorah). Yet, he “got souls.”

Torah, Tsefet and Paganism

This week’s pericope of Hakham Tsefet makes an unusual verbal connection with a secular document called the “Decree of Statonicea.” Many scholars, especially Dr. G. Adolf Deissmann have noted the similarity between the “Decree of Statonicea” and 2Peter 1:3-4, specifically verse 3. In short, the “Decree of Statonicea” is a decree pledging faithfulness to Zeus, Panhemerios and Hekeate. The decree and pledge involved thirty young men (boys) who would be dressed strictly in white robes and crowned with a twig and holding the twig (most likely of an oak) in their hand singing hymns to the gods.^e

In the territory of Statonice was the temple of Jupiter Chrysaoreus belonging to the Carians. In the immediate vicinity of these edifices, the people, at fixed seasons, held assemblies for sacrificing to the gods; they also celebrated their fetes on the same spot, and deliberated respecting the affairs of the entire nation.

^d Yaakov 2:10

^e Adolf Deissmann, Bible Studies, Edinburgh T. & T. Clark 1903 pgs 360-370

The noted similarities between Hakham Tsefet and the “Decree of Statonicea” are because the “Decree of Statonicea” honors Zeus Panhimerious and Hekate. I will reserve space here and only discuss the reasons that I believe there are noted parallels in the vocabulary.

Firstly, we must note that the “Decree of Statonicea” predated the first century. Consequently, both Yeshua and Hakham Tsefet would have been aware of this document, or they could have been aware of this document. I believe without a doubt Hakham Tsefet was aware of this document due to the similarities between the documents.

Secondly, the “Decree of Statonicea” demonstrates the faithfulness of the Carians to Zeus, Jupiter and Hekate the goddess of magic.

Why are there similarities between the documents? One of the purposes is likely found in the final remarks of verse of 2Pe 1:3-4 “...**become partners with the G-dly nature (yetzer hatov) escaping the corrupt desires of the worldly [pagan] system.**”

I would first qualify my remarks to note that being in the world, interacting with the world and the “pagan” systems of the world are not all synonymous. When we note the pagan systems of the world we must realize the the whole world is not steeped in paganism. Certainly, there are those parts of our world that are steeped in paganism. I believe that this is what Hakham Tsefet is trying to address. Therefore, I believe the similar language between Hakham Tsefet and the “Decree of Statonicea” is Hakham Tsefet’s way of addressing a problem that must have existed in his time. Today we are very ignorant of that problem. I would further note that Hakham Tsefet must have seen the robes of white on Yom Kippur and remembered that the pagans of Statonice emulated the practice in honoring Zeus. While I say, “emulated” I am certain that the Jews would NOT have emulated such pagan practices. I would likewise relate that I believe that from these remarks and from this material we should know that this pericope should be read in the Yom Kippur season.

Here I would like to add a couple of other points. That Hakham Tsefet’s pericope teaches us a valuable lesson about being in the world. It is evident that both Hakham Tsefet and Hakham Shaul, not to negate the possibility of other major characters in the Nazarene Codicil were well versed in the literature of their day. I do not mean strictly religious literature. By my remarks I am saying that they knew all the prominent literary sources of their times. I believe we can drag Josephus in to this argument to help solidify the thought. We know that Josephus used the prominent rhetorical system of his day to write his books. I do not believe Hakham Tsefet emulated the “Decree of Statonicea.” I believe that he addressed the “Decree of Statonicea” and the remarks made in it as a means of confronting paganism.

CONNECTIONS TO TORAH READINGS

Torah Seder:

The Yom Kippur service judges us and acquits us of the past years sins. Hakham Tsefet tells us that we have been given all things for a life of moral excellence (study/worship/mitzvot/and Halachot). In essence we are left without excuse and Hakham Tsefet teaches us the severity of rebellious actions by teaching us that the life of moral excellence is attainable if we follow the examples and teachings of the Torah and the Mesorah.

Tehillim:

While G-d is clearly the Shepherd of Yisrael, Messiah is often pictures as a Shepherd. The Mesorah of Messiah is a Shepherd that teaches us the value and practical side of the Torah. Therefore, the Torah and its Mesorah is a shepherd of sorts to Yisrael.

Yechezkel:

Uses symbolic language of G-d to teach us that we are adorned with costly jewels and attire. What are those jewels and attire? The Torah and its Mesorah! Again, Hakham Tsefet's words resound with the adornments of Torah and Mesorah in that we have been given all things (the Torah AND is explanation, the Mesorah) for a life of righteous practice (study/worship/mitzvot/halakhot). However, we must STUDY to learn all of these principles and how to implement them in our lives.

The Oral Torah – Mesorah

The norm-setting of Halakhic part of Rabbinic Judaism's Oral Torah – the Mishnah to begin with – translates the Written Torah's – the Pentateuch's narrative into exemplary cases, turns the cases into series – that is rules, - and transforms the rules into governing abstract principles. The formulation of abstractions of principles out of rules, and rules out of cases turn the entire Halakhic corpus of the Pentateuch from diverse, inert information into a working system. The consequent "one whole Torah," oral and written, read as a single, coherent statement, finds itself able to absorb and reconstitute a nearly –unlimited variety of discrete and incongruous cases and shape the social order anywhere Israel makes its life.^f

Here we see the Mishnah – Oral Torah is structured in a way that derives its material from the Torah (Written). No other place in Scripture (Torah) demonstrates this system as clearly as the material at hand. The material of Vayikra 16 has fathered the entire section of the Mishnah called "Yoma." The following outline will demonstrate how the Mishnah derived halachic material from Vayikra chapter 16.

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|----------------------|---|-------------|
| 1. Vayikra 16:1-3 | The Linen coat | M. 3.6-7 |
| 2. Vayikra 16:4-6 | Atonement for Aaron and house (command) | M. 3.8 |
| 3. Vayikra 16:7-8 | Two Goats (selection) | M. 3.9, 4.1 |
| 4. Vayikra 16:9-10 | Ritual of two goats | |
| 5. Vayikra 16:11 | Bull as sin offering as offering for the house of Aaron | M. 4.2-3 |
| 6. Vayikra 16:12- 13 | Censer of incense and coals | M.5.1-2 |
| 7. Vayikra 16:14 | Blood of bull on the mercy seat | M. 5.3 |
| 8. Vayikra 16:15-17 | Killing of the goat, sin offering of the people | M. 5.4 |
| 9. Vayikra 16:18-19 | Atonement for the altar with the blood of all offerings | M. 5.5-6 |
| 10. Vayikra 16:20-22 | Conferring sin upon the goat | M. 6.2-6 |
| 11. Vayikra 16:23 | Immersion in tent of meeting | M. 6.7-8 |

^f Jacob Neusner, The Mishnah, Religious Perspectives Brill Academic Publishers, Inc 2002 pg. 1

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|-------------------|------------------------------------|----------|
| 12. Vayikra 16:24 | Change into golden garments | M. 7.3-4 |
| 13. Vayikra16:31 | Fasting and affliction of the soul | M. 8.1-7 |

While not all of the Mishnah (Oral Torah) follows the same format Jacob Neusner finds seven (six other) sections of the Mishnah that do follow this exact format. Those sections are...

1. Horayot – Sin offerings brought by the community, the anointed Cohen and the Nasi for unwittingly committing sin
2. Negaim – Plagues i.e. skin diseases ect.
3. Pesachim - Passover
4. Shevout - Oaths
5. Sotah – The wife suspected of adultery
6. Sukkah - Sukkot
7. Yoma – Yom Kippur

Of special interest to this week's material (Hakham Tsefet) is the section of the Mishnah that did not derive its material directly from the Torah itself.

Yoma 8:9 *He who says, "I shall sin and repent, sin and repent"— they give him no chance to do repentance. . . "I will sin and the Day of Atonement will atone,"—the Day of Atonement does not atone. For transgressions done between man and the Omnipresent, the Day of Atonement atones. For transgressions between man and man, the Day of Atonement atones, only if the man will regain the good will of his friend. This exegesis did R. Eleazar b. Azariah state: "From all your sins shall you be clean before the Lord (Lev. 16:30)— for transgressions between man and the Omnipresent does the Day of Atonement atone. For transgressions between man and his fellow, the Day of Atonement atones, only if the man will regain the good will of his friend." Said R. Aqiba, "Happy are you, O Israel. Before whom are you made clean, and who makes you clean? It is your Father who is in heaven, "as it says, And I will sprinkle clean water on you, and you will be clean (Ez. 36:25). "And it says, O Lord, the hope [miqveh = immersion pool] of Israel (Jer. 17:13)—just as the immersion pool cleans the unclean, so the Holy One, blessed be he, clean Israel."*

Jacob Neusner suggests that this material captured the ideas of the Prophets with regard to the consequences of those who are not genuinely repentant.^g

*The main point is, the rites of atonement do not work **ex opere operato**, but only conditionally.^h*

Here I believe that the material of Hakham Tsefet forms a bit of a polemic. There may have been those who might have suggested that we have atonement (in Yom Kippur) and need not worry about conduct. Hakham Tsefet suggests the contrary. Hakham Shaul addresses a similar argument in his letter to the Romans. "Shall we continue in sin? G-d forbid!"

^g My understanding of his thoughts - Jacob Neusner, The Mishnah, Religious Perspectives Brill Academic Publishers, Inc 2002 pg. 1

^h Ibid

We MUST find it within ourselves to do all that we can to live up to the standard established and exemplified by the Master. We find no room for resignation in the name of lethargy.

MITZVOT

182.	The ritual uncleanness of a woman with an irregular discharge.	Lev. 15.25
183.	The offering of a woman with an irregular discharge	Lev. 15.28-29
184.	How the Cohanim are to enter the Inner Sanctuary	Lev. 16.2
185.	Principles of Temple service on Yom Kippur	Lev. 16

RELATED MISHNAYOT

1.	Vayikra 16:1-3	The Linen coat	M. 3.6-7
2.	Vayikra 16:4-6	Atonement for Aaron and house (command)	M. 3.8
3.	Vayikra 16:7-8	Two Goats (selection)	M. 3.9, 4.1
4.	Vayikra 16:9-10	Ritual of two goats	
5.	Vayikra 16:11	Bull as sin offering as offering for the house of Aaron	M. 4.2-3
6.	Vayikra 16:12- 13	Censer of incense and coals	M.5.1-2
7.	Vayikra 16:14	Blood of bull on the mercy seat	M. 5.3
8.	Vayikra 16:15-17	Killing of the goat, sin offering of the people	M. 5.4
9.	Vayikra 16:18-19	Atonement for the altar with the blood of all offerings	M. 5.5-6
10.	Vayikra 16:20-22	Conferring sin upon the goat	M. 6.2-6
11.	Vayikra 16:23	Immersion in tent of meeting	M. 6.7-8
12.	Vayikra 16:24	Change into golden garments	M. 7.3-4
13.	Vayikra 16:31	Fasting and affliction of the soul	M. 8.1-7

Endnotes

¹ The Delitzsch Hebrew New Testament was translated from the Elzevir 1624 Received Greek Text by the 19th century German scholar Franz Julius Delitzsch (1813 to 1890), co-author of the well-known multi-volume Keil and Delitzsch Commentary of the Old Testament. Delitzsch's New Testament was first published in 1877. Since the first publication his work has been republished with only minor revisions, and it has maintained its literal style for the Hebrew of Delitzsch's day. This was before Modern Hebrew was created, and consequently the Hebrew leans heavily on the Tanakh for vocabulary, words and expressions. Students of the Tanakh should therefore be able to understand Delitzsch's translation without much difficulty.

The current text was entered by Ewan MacLeod and proofread against a printed copy of Delitzsch's work. As Delitzsch's work goes back to 1877, it is now in the public domain.