
TSEFET'S PERICOPE #82

קמא'אש

“K'Ma'Aseh”

“Like the deeds of”

“Como hacen”

Vayiqra (Lev.) 18:1-30

Ashlamatah: Yermiyahu 10:1-10

Psalm 82:1-8

N.C.: 2 Peter 1:8-11

BESB

⁸ For if possession of these ([Lights of Messiah](#)) are [super] abounding in you they do not make you inactive^a or unfruitful, if you stand in the full knowledge (*wisdom*) [of the Mesorah] of our Master Yeshua haMashiach. ⁹ For *he* in whom these *things* are not resident is blind, narrow sighted [narrow minded] forgetful, of the purging of his former sins [on recent past Yom Kippur and Rosh Chodesh].^b ¹⁰ Wherefore, more than this, brothers, be diligent to ground yourself^c in your calling and selection, for if you do these *things* you will never stumble.^d ¹¹ For this will generously provide you with an entrance into the eternal kingdom of our master and redeemer [savior]^e Yeshua haMashiach.^f

Greek

⁸ ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. ⁹ ᾧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

¹⁰ διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταισῆτέ ποτε. ¹¹ οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ

^a ἀργός *argos* is actually a compound of the negative particle “α” which in Greek, contains the idea of lack or possible opposition. Here *argos* is *a+ergon* meaning without work, works, or non-productive. ἄκαρπος *akarpos* is also compound “α” and *karpos* meaning without fruit or unfruitful. When placed together with *argos* we have a compounded emphasis. Possession of the Mesorah makes the follower of the Master super abound in works and fruitfulness.

^b Here it is important to remember the context of chronology and the Torah Reading Schedule.

^c VGNT βέβαιος [pg 107]

^d The word “stumble” fits the language of the chapter thus far. The idea of halachic observance as suggested in the opening periscopes’ lets us know that that halachic observances of the Mesorah.

^e The Greek σωτήρ *sōtēr* savior, deliverer, preserver to be discussed at length. In what sense is the phrase being used here? Men as σωτήρ. PURQANA - Salvation, redemption, deliverance ransom. PARUQA - savior, deliverer, redeemer (possessive pl)

^f The question which must be asked is what gives entrance into the Kingdom of Mashiach? The answer to which is observance of the Mesorah.

 DELITZSCH HEBREW TRANSLATIONⁱ

⁸ כִּי אִם-אֱלֹהִים יִמְצְאוּ וְיִרְבוּ בְכֶם לֹא-יִתְּנוּ אֶתְכֶם לְהִיזֹת מִתַּעֲצָלִים וּבְטָלִים מֵעֲשׂוֹת פְּרִי לְדַעַת אֲדִינֵנוּ יִשׁוּעַ הַמְּשִׁיחַ: ⁹
 כִּי הָאִישׁ אֲשֶׁר אֵין-אֱלֹהִים לוֹ עוֹר הוּא רַפֵּה עֵינָיִם וְשָׂכַח אֶת-טְהָרְתּוֹ מִחַטָּאתָיו הָרָאשׁוֹנוֹת: ¹⁰ לָכֵן אַחֵי הוֹסִיפוּ וְשָׁקְדוּ
 לְחַזֵּק אֶת-קְרִיאַתְכֶם וּבְחִירַתְכֶם בְּמַעֲשֵׂים טוֹבִים כִּי אִם בֶּן תַּעֲשׂוּ לֹא תִכְשְׁלוּ: ¹¹ כִּי-כֵן יִפְתַּח לְפָנֵיכֶם לְרוּחָהּ מְבוֹא
 מַלְכוּת עוֹלָם אֲשֶׁר לְאֲדִינֵנוּ וּמוֹשִׁיעֵנוּ יִשׁוּעַ הַמְּשִׁיחַ:

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 INTRODUCTION

I find myself repeatedly saying how impressed I am with Hakham Tsefet. I guess this is because Hakham Tsefet is always presented as some simpleton by contemporary scholarship. The past few pericope demonstrate, at least in my mind, that Hakham Tsefet was a key linchpin for the Mesorah of Messiah. In June of this year I visited Capernaum. Here I saw the labyrinth of rooms and study chambers that were called “Hakham Tsefet’s house. The number of Talmidim that could have lodged and studied there is staggering. Consequently, I have come to revere Hakham Tsefet and believe that His Wisdom is key to the entire Nazarene Community and Nazarene Codicil.

Last week I was overwhelmingly perplexed that the materials presented by Hakham Tsefet would actually lead to a Kabbalistic interpretation and association. Upon reflection given Hakham Tsefet’s vast wisdom the interpretation of His Eminence Rabbi Dr. Yoseph ben Haggai is the only interpretation that makes logical sense.

This week I would like to atone for my errors of last week. Upon an exhaustive research of the vocabulary of Hakham Tsefet last week, I noticed how amazing Hakham Tsefet was once again.

FOR IF POSSESSION OF THESE (*LIGHTS OF MESSIAH*)

Many translations will read “for if these *things*.” However, the word “things” is implied and not extant in the text. Therefore, the translation should read “if possession of these” implying the virtues listed in the previous pericope.

Listed below is a chart with the “Virtues” which Hakham Tsefet is referring to and their association to the lights of Messiah.

HAKHAM TSEFET	SEPHIROT	GREEK
Diligence	Chokhmah	σπουδήν
Faithful Obedience	Binah	πίστει
Virtue/Excellence	Hod	ἀρετήν
Knowledge	Da’at	γνώσιν
Mastery/self-control	Gevurah/Din	ἐγκρατεία
Patience/endurance	Netsach	ὑπομονή
Godliness/piety	Tiferet/Rachamim	εὐσεβεία
Brotherly love	Yesod/So’od	φιλαδελφία
Love	Chessed/Gedulah	ἀγάπην

Hakham Tsefet tells us how vital these virtues are in this pericope. These virtues are the key to vital productivity within the Nazarene Community.

8 For if possession of these (*Lights of Messiah*) are [super] abounding in you they do not make you inactive⁸ or unfruitful, if you stand in the full knowledge (*wisdom*) [of the Mesorah] of our Master Yeshua haMashiach.

ὑπάρχοντα – *huparchonta* {hoop-ar'-khon-tah}

ὑπάρχοντα – *huparchonta* suggests beginning. However, this word also implies that these Virtues are resident within you. They are not abstract thoughts of theory. They are present possession. His Eminence Rabbi Dr. Yoseph ben Haggai has captured the thought in the thought that they are initially resident in seed form. These “virtues” MUST be developed. This is a practical application of the mystical materials. Therefore, no mystical data can be seen as abstract or inapplicable. If the mystical data does not produce halachic behavior it is not from G-d!

Consequently we “possess” these Virtues is a state of infancy. They must be developed and nurtured if we are to experience them in their fullness.

⁸ ἀργός *argos* is actually a compound of the negative particle “α” which in Greek, contains the idea of lack or possible opposition. Here *argos* is *a+ergon* meaning without work, works, or non-productive. ἄκαρπος *akarpos* is also compound “α” and *karpos* meaning without fruit or unfruitful. When placed together with *argos* we have a compounded emphasis. Possession of the Mesorah makes the follower of the Master super abound in works and fruitfulness.

πλεονάζοντα - *pleonazo* {pleh-on-ad'-zo}

These Virtues “super” abound. There is no lack of these Virtues. Anyone who would complain that he does not have access or that these Virtues are not resident is badly mistaken. Again the make us productive and fruitful in the Nazarene Community.

καθίστησιν *kathistin* (translated to stand) is synonymous with the Hebrew word קָיָם from the root קָם.

The Thayer’s Greek English Lexicon suggests the following definition. “Properly, to set down, put down), to set, place, put to set one over a thing (in charge of it)”

We have been “put in charge” of our own destiny so to speak. It is our occupation to develop these Virtues.

Hakham Shaul also possesses a list of nine virtues. These Virtues are also associated with the Sefirot or “Lights of Messiah.” However, Hakham Shaul’s “Virtues” are without exception translated as “gifts.” The Greek in NO way suggests or implies a “gift.” The Greek πνευματικῶν - *pneumatikon* is not a “gift!” The list of “Virtues” presented by Hakham Shaul is resident within and in need of development.

The full knowledge (*wisdom*) [of the Mesorah] of our Master Yeshua haMashiach

The Greek ἐπίγνωσιν *epignosin* means “full knowledge.” Consequently it should be understood as “wisdom.” This is now overwhelming. We are being told that possession of the “Lights of Messiah” should result in our becoming Hakhamim. We should endeavor to become Hakhamim in relation to the Mesorah of Messiah. We lack no tool for this exhilarating activity.

⁹ For he in whom these things are not resident is blind, narrow sighted [narrow minded] forgetful, of the purging of his former sins [on recent past Yom Kippur^h and Rosh Chodesh].ⁱ

How are the “Light’s of Messiah” related to Yom Kippur and Rosh Chodesh? When I first translated this passage several weeks ago it dawned upon me that the purging of sins was related to Yom Kippur. I was overwhelmed with the thought. The revelation came right after the awesome day of Yom Kippur. Having experienced the great joy of cleanliness from the Yom Kippur services, confessions and fast, I quickly related the verse to Yom Kippur. I must confess that I did not see Rosh Chodesh until two weeks ago when we discussed this awesome day in class.

Again I present the question... How are the “Light’s of Messiah” related to Yom Kippur and Rosh Chodesh? The answer is really quite simple. The “Virtues” of Hakham Tsefet’s list while resident make NO change until initiated. Then, the process is transforming and redemptive. I realize how this sounds. However, we MUST understand that we are “in charge” of our own redemption and atonement. As His Eminence has stated, this is not magic. Unfortunately, many who have turned to the Master believe that once we have joined the army there is no fighting. Ha, what blinded minds they possess! As Hakham Tsefet puts it, they are **blind, narrow sighted [narrow minded] forgetful**. The New Moon, now full shines with the “Light of Messiah” as it is refracted through Him from the Father.

^h Here it is important to remember the context of chronology and the Torah Reading Schedule.

ⁱ This addendum is added by His Eminence, Rabbi Dr. Yoseph ben Haggai.

Consequently the redemptive power we possess it amazing. We redeem ourselves through application and development of the Virtues we are endowed with. Failing to apply the tools presented to us leaves us undeveloped and subordinate to animal impulse. The Torah Seder this week looks at the animal of Canaan and the Righteousness of the Tzadik. We must decide which we will become. G-d has endowed us with the Divine nature for this specific purpose. When we apply and follow the prescribed plan of G-d we can count on the realization that our sins have been purged.

¹⁰ Wherefore, more than this, brothers, be diligent to ground yourself in your calling and selection, for if you do these *things* you will never stumble.^k

This verse is also inter-connected to the previous pericope through the use of *σπουδάσατε spoudasate*. In our previous pericope Hakham Tsefet used the Greek word *σπουδήν spoudn* to speak of the virtue of wisdom or Chokmah. The above translation can also be rendered... **“use wisdom to guarantee your calling and selection.”** Again, this demonstrates the heights of maturity that we are “called” to. I wonder how many who have joined the ranks of the Master who simply “tread water” and pass through this life aimlessly. They fail to live up to the endowed potential not realizing that resident within us are a number of virtues that give limitless potential. If we apply and determine to develop to our full potential these “Virtues” we will secure for ourselves the purpose of our calling and selection. When I think of the fact that out of the endless stream of Adam’s seed we have been selected I am immediately overwhelmed.

Hakham Tsefet uses discrete language by saying “stumble.” In all truth the deepest understanding is that of sin or error. By implementing the Virtues of Messiah we are walking in a sure place. The idea of stumbling is directly related to our “walk” which means how we live out the Mesorah (halacha) of the Master.

¹¹ For this will generously provide you with an entrance into the eternal kingdom of our master and redeemer [savior]^l Yeshua haMashiach.^m

The case of the missing Kingdom... In the previous pericope Hakham Tsefet did not mention the Kingdom (Malkut). In this pericope Malkut is not just the “Kingdom” it is the “Eternal Kingdom” and government of Messiah. However, I believe that there is a great deal here that goes unnoticed. The “government” of Messiah means subjection to his Halacha. Only then (after keeping and appropriating his Halacha) are we “in his kingdom.” Entrance is through application of the Virtues and Halacha.

Savior - σωτήρ

I will not give full argument concerning this document here. However I will simply state that Christian and contemporary Scholars have abused and deified certain vocabulary found in the

^j VGNT βέβαιος [pg 107]

^k The word “stumble” fits the language of the chapter thus far. The idea of halachic observance as suggested in the opening periscopes’ lets us know that that halachic observances of the Mesorah.

^l The Greek σωτήρ *sōtēr* savior, deliverer, preserver to be discussed at length. In what sense is the phrase being used here? Men as σωτήρ. Salvation, redemption, deliverance ransom. Savior, deliverer, redeemer (possessive pl)

^m The question which must be asked is what gives entrance into the Kingdom of Mashiach? The answer to which is observance of the Mesorah.

Nazarene Codicil. The Greek “σωτήρος” *soter* (from σωτήρ - *soter*) is one such word. It is in the company with “grace” and many other words that have been so abused that Christianity can hardly find any trace of its heritage and Jewish ancestry through the modern bastardization of language. This word is used to deify Messiah. I submit that those who fall into the trap of translating these words in this manner worship a false god and messiah. I realize that these words are harsh. However, we need to wake up and smell the coffee. In other words we need to stop living in a dream world and face reality.

Christian theology has become very unbalanced borders ideas not consistent with truth. When the Nazarene Codicil uses the Greek σωτήρ - *soter* in relation to Yeshua it cannot be related to the “Christian” idea of “Savior.” The Greek σωτήρ - *soter* is of course dependent upon its Hebrew origins. When the Greek σωτήρ - *soter* is used it must be seen within the confines of a deliverer promised to Yisrael.ⁿ This “deliverer” therefore must be like one of the ancient Judges, Kings or High Priests. The Tanach is replete with MANY messianic proto-types. I am amazed that we reject the real Messiah for some pseudo-messiah which is neither authentic nor reliable.

If we were to follow the Christian arguments for a “Savior” of their invention we are perplexed with a great number of problems. One such problem is that of the husband wife relationship. Hakham Shaul, while certainly Remez discusses this relationship in his writings. However, he makes the husband the wife’s σωτήρ - *soter*. While this is not a problem in Hebraic thought it is VERY disturbing to Christian doctrine and logic. This would make the Husband a “Savior” in the Christian sense to his wife. What would this mean to the unmarried woman? It would then mean that she is “saved” by her father. Again, there is n problem in Hebraic thought but very troublesome for Christians. If these thought were applied to Christian practice surly lunacy would result. I pray that the reader can read between all of these lines to understand that the wife would then be baptized to her husband and so on. I will not at this juncture delve further into this lunacy.

If σωτήρ - *soter* is theological it must solve problems as top why men are. σωτήρ - *soter* (saviors). The answer lays in that fact that σωτήρ - *soter* is a comforter or a helper. Yeshua the master as Messiah is the picture of a Jewish σωτήρ - *soter* Messiah. NOT some god saving humanity from their sins in the manner of Christian theology. The follower of Yeshua must be as actively involved in his “salvation” as Yeshua was in presentation and of the Mesorah as a way of life.

Messiah’s role is that of the Jewish “Goel.” This must be reiterated and fully understood before the idea of “salvation” can ever be fathomed.

In Conclusion

The message of Hakham Tsefet is plane. We must embrace, implement and develop the Virtues of Messiah. Only then will we be able to say that we are redeemed, atoned for and a part of the eternal Kingdom. Salvation, election or selection and entrance into the eternal kingdom are all predicated on our activity. Am I suggesting “legalism”? I am sure that some will translate my writings to be legalistic. I would rather think that they are really logical. A little logic will determine that one who joins an army will not be doing so for the world tour and visiting some

ⁿ TDNT 7:1015

tropical paradise. Just as war and the military is not for the faint of heart, membership in the ranks of Messiah is not for the lazy or vacillator.

Understanding Hakham Tsefet's Virtues (Lights of Messiah)

After last week's class I spent several days trying to fathom the depth of Hakham Tsefet's use of the "Lights of Messiah." Two questions plagued my mind.

1. Why did Hakham Tsefet abandon P'shat and go directly to Sod without stopping anywhere in between?
2. The second question is compound. Why did Hakham Tsefet abandon the normal flow of Sefirot, and what was he trying to say by doing so.

I shall abbreviate my studies with the permission of His Eminence Rabbi Dr. Yoseph ben Haggai.

Are P'shat and Sod inter-related?

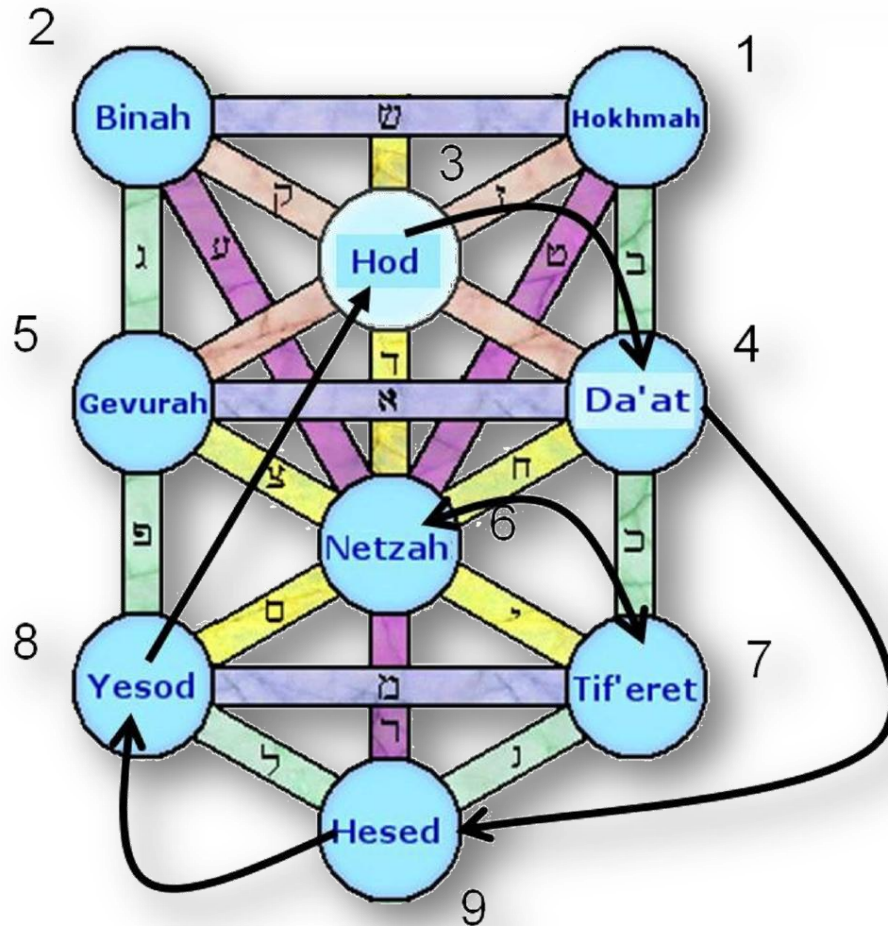
After some counsel by His Eminence and careful thought I have come to a conclusion that all the levels of Hermeneutics are actually inter-dependent. This is especially true of P'shat and Sod. To use "handkerchief hermeneutics" demands such connection. We will see this more clearly as we delve into the thoughts of why Hakham Tsefet deviated from the normal order and flow of the Sefirot.

Here is a comparative chart showing the difference between Hakham Tsefet's order of Sefirot and the Normal order.

Comparative order		
	Typical order	Hakham Tsefet
1	Chokhmah	Chokhmah
2	Binah	Binah
3	Da'at	Hod
4	Chessed/Gedulah	Da'at
5	Gevurah/Din	Gevurah/Din
6	Tiferet/Rachamim	Netsach
7	Netsach	Tiferet/Rachamim
8	Hod	Yesod/So'od
9	Yesod/So'od	Chessed/Gedulah

It should be noticed that there of the Sefirot hold their position. Therefore, I will limit my comments to the restructuring and ordering of those Sefirot that Hakham Tsefet has reordered to suit his purpose.

I believe one more chart will help us put all the pieces of the puzzle together. I lectured on the problem of Hakham Tsefet in my Thursday night class. I am afraid I may have created more questions than answers. However, my dear friend Clark Corwin who listened in on that class helped me by sending me a revised chart of the Sefirot. I will here include my modification of this chart which I will explain.



This chart shows the complexity of Hakham Tsefet’s thought and reorganization of kabalistic materials.

Da’at

Definition of Term	Sefirot	Greek Term
Knowledge	Da’at	γνῶσις

Da’at is moved from its typical location to the location of Chesed. Hakham Tsefet introduces all of these Virtues by saying X supplies Y. However, we are left to discover the relationships between the varied and moved Sefirot. In this case we must find the relationship between Da’at and Chesed. If Da’at is used in the place of Chesed we must be able to find some inter-connection and relationship between the two Sefirot. Therefore, we are presented with the question, what is the relationship between Da’at and Chesed in the mind of Hakham Tsefet.

Da’at, knowledge, knowing and Chesed

Because Da’at is associated with the intimate intercourse of objects we can come to an understanding of the relationship between Da’at and Chesed and why Hakham Tsefet was able to switch their places. It is not hard to see that Chesed and Da’at are interrelated when we see that chesed means love, greatness and mercy. Actually we are now permeated with an overwhelming imagery that illustrates the genius of Hakham Tsefet. The intimacy of D’aat

depends on the “love” of chesed. Hakham Tsefet shows that Da’at is related to Chesed through intimacy. We will later see that the reverse is also true.

Chesed is moved to Yesod

Definition of Term	Sefirot	Greek Term
Love	Chessed/Gedulah	ἀγάπην

Again, we must understand the relationship between these two Virtues/Lights. Chesed, love greatness and mercy are the “foundation” of the Nazarene Community. Without this virtue there is NO community. The whole community is dependent on this virtue. Hakham Tsefet sees the vitality of the virtue and moves it to intercept all the above virtues and lights before entering the Kingdom. Before anything from above can flow into the kingdom below it must first pass through Chesed. Chesed then becomes the foundation of all the interaction and powers from above. While the “Kingdom” (Malkut) is missing in pericope 81 it is ever present in its glory in the present pericope. We will explain this further later.

Again, all the energies, lights and virtues above MUST pass through chesed before being realized in the kingdom.

Of all the virtues and lights Chesed is more expansive and shining than all the rest. This virtue possesses an unrestricted desire to share. (Be careful, too much of anything can be bad) While others are focused on the desire to receive, chesed is a giver. Why would Chesed hover above the Malkut? Chesed also symbolizes Shabbat. It is of no surprise that Hakham Tsefet mentions the “Eternal Kingdom” in this pericope. The Eternal Kingdom will be governed by the missing King, Messiah. Therefore, it seems evident that the Kingdom which seemed to be missing was present all the time in the guise and clothing of Shabbat, the New Moon, Yom Kippur and all of the Festivals. Undoubtedly this Kingdom will be permeated with rest for the soul. Relevant to Chesed are all the acts of generosity that we demonstrate to our brothers (Philadelphia) in the Kingdom. The Kingdom is present and drawn close by our acts of charity.

I do not believe that it is an accident that Chesed is explained by the Greek word φιλαδελφία - Philadelphia. We know that the students of Hillel were well versed in Greek. While I do NOT believe that the dominate language of Yeshua and His Talmidim was Greek I believe that he understood it perfectly. I also believe that Hakham Tsefet had such a positive command of the language that he would have chosen this word to explain the idea of Chesed. However, we must NOT believe that Chesed is limited to the definition of nay Greek word or phrase. I can assure the reader that trying to sieve Hebraic thought from Greek texts is a daunting and overwhelming task.

Yesod is moved to Hod

Definition of Term	Sefirot	Greek Term
Brotherly love	Yesod/So’od	φιλαδελφία

Again, we are presented with the question as to why Yesod is move to Hod and how the two are interrelated.

We can understand this when we understand Hod as splendor, Prophecy and majesty which are explained by the Greek ἀρετήν *areten*. ἀρετήν is permeated with the Hebraic notion of Hod. It is fascinating to further note that ἀρετήν is also translated as Chesed from time to time.

Therefore, the two virtues must be interrelated. Here, once again we see the inter-relatedness of thought and genius of Hakham Tsefet's mind. It is not so problematic to interchange synonyms as we have seen in the Gezerah Shavah exercise that His Eminence gave us in this week's lesson.

Yesod is pictured in foundation, secret, truth and honesty. No wonder it is the foundation seated above Malkut. When it sits in its normal position it filters the above lights through its refractive lens. However, when seen as φιλαδελφία we can see its vitality to the Congregation. Yesod is the foundation of the entire community. That it is replaced by Chesed is telling. That it replaces Hod is even more telling.

In its normal place it filters all of the above lights before they pass to the Kingdom. Yesod then becomes the gate to the Malkut. Chesed in its place is now that gate. Yesod/ Chesed are the gate through which all the above lights must be refracted. All the supernal light and wisdom pass through this lowly gate.

The problems with a gate

A gate is what a gate is. A gate is a passage from one place to another. However, we must understand the principle of the gate before proceeding. A gate is also restrictive. As a point of access it allows us to move from realm to realm. The door of a house allows us to move from the restrictions of the house to the out of doors. This might cause us to see an access to a greater dimension. The door into the house restricts the out of doors to a finite space. The house is a microcosm of the out of doors. Likewise the out of doors is a macrocosm of the indoors. Therefore the gate restricts or is a point of access. When Yesod is in its normal place it is the point of access to the microcosm of the kingdom. When Chesed takes its place it is the filter through which all the above Sefirot must pass before entering the kingdom. Likewise the access of the upper Sefirot is through the gate of either Yesod or Chesed. The lens from above is refracted through either Yesod or Chesed.

Yesod's relation to Hod

Definition of Term	Sefirot	Greek Term
Virtue/Excellence	Hod	ἀρετήν

In its natural place Hod sits opposite Netzach. (Endurance, prophecy and victory) What must be noticed here is that Netzach is prophetic. Hod is the power that restricts the flow of prophecy from Netzach to Yesod. Therefore, the prophecy of Netzach must flow through Yesod/Hod before entering the Kingdom/ Malkut.

In the normal order of Sefirot the prophecy of Netzach must flow through Hod and Yesod before entering the Kingdom. In Hakham Tsefet's order Prophecy is filtered through Tiferet, (Beauty, Compassion, Peace, Harmony) Yesod and Chesed before it ever enters the Kingdom. The refractive lenses alter the final product that manifests in the Kingdom.

Hod is normally on the left side and therefore feminine in construct. However, Yesod is masculine and symbolized by the male phallus. In the normal order, Yesod emits its seed directly into the Kingdom. In Hakham Tsefet's reordering of the Sefirot it must emit its seed into Chesed (a perfect match) which in turn restricts that seed and presents it to the kingdom. This process is VERY complex. This is due to the apparent role reversal and neutralization of powers. This must be further studied before it can be fully understood and explicated.

Any Virtue that rests in the center column balances the above powers before allowing it to pass to the powers below. Yesod normally sits in the center column. However it is seen as being masculine in nature. It now is moved to the left side which is feminine.

Hod is expressed by the Greek ἀρετήν as mentioned above. Ἀρετήν/ Hod demonstrate the human capacity and desire to produce a G-dlike character. This is consistent with Hakham Tsefet's remarks concerning our sharing the Divine Nature. His Eminence pointed out to me that both the yetzer hatov and the yetzer hara are equal aspects of that nature.

In the normal order of the Sefirot Gevurah and Tif'eret balance Hod. In Hakham Tsefet's reordering of the Sefirot Hod is now balanced by Chokma and Binah. Hod is now balanced by both sides of the Sefirot.

Da'at is replaced by Hod

Hod now sits in the seat of Da'at. The place of Da'at / intimacy is replaced with space. The space of relationships is governed by Hod. While D'a'at produces intimacy Hod produces a safe space. This space is non-judgmental. In other words we find a certain non-judgmental Virtue sitting in the seat of intimacy. This is amazing. **Hod now determines that intimacy will NOT be abused.** Given the present pericope I am all the more amazed at Hakham Tsefet and his understanding of the Torah, the triennial reading Schedule and the Sefirot.

Likewise Hod is said to be a good communicator. This is vital to those more mature relationships when intimacy is not as frequent as it was in the younger years.

Tif'eret and Netzach trade places

Definition of Term	Sefirot	Greek Term
Patience/endurance	Netsach	ὑπομονή
Godliness/piety	Tiferet/Rachamim	εὐσεβεία

Sephirah/Attribute	Given Names in English/Hebrew
Tiferet/Rachamim	Beauty, Compassion, Peace, Harmony
Netsach	Endurance, Prophecy, Victory

These Two Sefirot trade places. Tif'eret takes the place of Netzach and Netzach takes the place of Tif'eret. This role reversal results in an increased level of compassion to the Kingdom. However, prophecy is further restricted from the Kingdom. The magnitude of compassion and chesed manifested to the Malkut is increase exponentially when this reversal takes place. That Netzach dominates Yesod is telling. It shows us that the power of prophecy is greatly diminished. The result of the role reversal then is that Compassion and mercy are increased and prophecy is decreased.

Hakham Tsefet's Order

When we look at Hakham Tsefet's order at first glance we see confusion. This is especially true for those who have been schooled in the Sefirot. However, what I would offer here is that the order is directly related to the Nazarene community, Esnoga or Synagogue. By this I am referring to the Hierarchy of the Esnoga. This order may be the linchpin for understanding the seemingly confused order.

The Seats of the Esnoga

The Apostle which sits in the seat of D'at normally is now associated with the power of Hod. I would suggest here no replacement. I would say that what we are looking at is influence. Da'at is now balanced by the power of Hod. Or. We could also say that Da'at is now balanced by the powers of Chokma and Hod.

Chesed G'dolah / Masoret

In the normal order the "Evangelist / Catechist" is dominated by Chokma and Da'at. In Hakham Tsefet's order the influences extend to Yesod and Tif'eret. Consequently the prophetic abilities of the Masoret will be increased.

Tif'eret Darshan/ Magid / Prophet

Tif'eret is normally dominated by Gevurah and G'dolah. Now it is also influenced by Netzach and Da'at. Consequently we would have an increase in prophecy and unity.

Netzach Pastor/ Parnas

Typically Netzach is influenced by Tif'eret and Chesed. Now it is also influenced by Gevurah and Da'at.

Yesod Parnas / Pastor / Female

Yesod is typically influenced by Netzach and Hod. Now it is influenced also by the seats of Gevurah and Netzach.

My only thought is that in this structure there is a broader influence of the Hierarchy on the lower hierarchy as well as perhaps a more balanced structure.

CONNECTIONS TO TORAH READINGS

Torah Seder

This Torah Seder is replete with statutes and ordinances. Each of these is designed to prevent an immoral behavior. Hakham Tsefet recalls the "Virtues" of Messiah's Talmidim so that they will live a life of principles associated with the appropriate Torah mandated behavior. Furthermore since Hakham Tsefet seems to be speaking to Nazarene converts it seems relevant that Hakham Tsefet is reminding the new convert that he has great tools at available to him to accomplish his calling and selection. He can use the Torah Seder to launch the discussion because the pagan lifestyles of the Canaanites and Egyptians are recalled in the Torah Seder.

Ashlamatah

The second verse of our Ashlamatah is most interesting. It speaks of learning the ways of the Gentiles. Of course this reminds us of the Torah Seder as well as reminds the converted Gentile that he has left behind the ways of his pagan ancestors for the truths of the Torah.

The previous pericope of Tsefet was missing two Sefirot. These Sefirot were the Keter and the Maklut. The Ashlamatah speaks of the Keter "there is none like you O L-RD." v 6

Tehillim

Verse 6 of our Psalm teaches us that we are the “messengers of the Most High. Here I believe we can see a direct relation to the “Virtues” of the Messiah’s Talmidim who like Messiah reflect the Light of HaShem

MITZVOT

23 Mitzvot

- 188 The prohibition of pleasure with any woman ranked as ‘Ervah. (Vayikra 18:6)
- 189 The prohibition of uncovering the nakedness of one’s father. (Vayikra 18:7)
- 190 The prohibition of uncovering the nakedness of one’s mother (Vayikra 18:7)
- 191 The prohibition of conjugal intimacy with one’s fathers wife even if she is not his mother. (Vayikra 18:8)
- 192 The prohibition not to uncover the sister’s nakedness, if she is one’s sister in any way. (Vayikra 18:9)
- 193 The prohibition of conjugal intimacy with the daughter of a son. (Vayikra 18:10)
- 194 The prohibition of conjugal intimacy with a daughter’s daughter. (Vayikra 18:10)
- 195 The prohibition of conjugal intimacy with one’s daughter. (Vayikra 18:10)
- 196 The prohibition of relations with a sister on the father’s side who is the father’s wife’s daughter. (Vayikra 18:11)
- 198 The prohibition of conjugal intimacy with a father’s sister. (Vayikra 18:12)
- 199 The prohibition of carnal relations with a father’s brother. (Vayikra 18:14)
- 200 The prohibition of conjugal relations with the wife of a father’s brother. (Vayikra 18:14)
- 201 The prohibition of conjugal relations with the wife of a son. (Vayikra 18: 15)
- 202 The prohibition of conjugal relations with a brother’s wife (Vayikra 18:16)
- 203 The prohibition of conjugal relations with both a wife and her daughter. (Vayikra 18:17)
- 204 The prohibition of conjugal intimacy with both a woman and her son’s daughter. (Vayikra 18:17)
- 205 The prohibition of conjugal intimacy with a woman and her daughter’s daughter. (Vayikra 18:17)
- 206 The prohibition of conjugal relations with two sisters while they are both alive. (Vayikra 18:18)
- 207 The prohibition of conjugal intimacy with a menstruous woman. (Vayikra 18:19)

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208 Not to offer one's children to an idol, Molech. (Vayikra 18:21)

209 The prohibition of carnal relations with any male. (Vayikra 18:22)

210 The prohibition of carnal relations with any animal. (Vayikra 18:23)

211 The prohibition of carnal relations of a woman with an animal. (Vayikra 18:23)

RELATED MISHNAYOT

Kiddushin

Sanhedrin

K'thubot

Endnotes

ⁱ 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.